

EXHIBIT A

The Post-Standard

P.O. BOX 4915, SYRACUSE, NEW YORK 13221-4915

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THE STANDARD: 1829, THE POST: 1894, THE POST-STANDARD: 1899

Our opinion

Elements of the Claim

Onondagas' carefully targeted strategy avoids panic

The wind. Like a gentle but persistent breeze, the Onondagas have carefully laid out their case for legal ownership of land in New York. They say the state illegally purchased land from the Onondagas between 1788 and 1822, in violation of federal law. The momentum for their arguably justifiable claim (they are the last of the five-member Iroquois Confederacy to file one) came when the Supreme Court recognized in 1985 that New York had no right to sign treaties with Native Americans without federal approval.

The land. The Onondagas are suing for 4,000 acres of land. Yet, what is fortunate for the current occupants of that land — some 875,000 residents from Binghamton to Watertown — is that the nation has not talked about evicting anybody, seizing property or negotiating for the right to inhabited acreage.

The Onondagas' announcement caused little stir in the area, a testament to the nation's handling of the claim. The Onondagas have been true to their culture — which does not recognize that anyone has the right to truly "own" land that belongs to the Creator.

The water. The Onondagas say they are stewards of the land and



John Berry / Staff photographer
JUST MINUTES after filing a land claim in federal court March 11, Chief Sid Hill (left) reached out to embrace the nation's general counsel, attorney Joseph Heath.

water, and as such have included environmental cleanup of Onondaga Lake and other sites as integral parts of their lawsuits. They have named five alleged polluters, including Honeywell, in the claim. Whether their legal actions could delay a proposed \$451 million lake cleanup plan is unclear. Perhaps the lawsuit could pressure the state, the company and other defendants to make the best effort in cleaning up the lake and other areas.

The air. The Onondagas are considered the most traditional of the members of the Iroquois Confederacy. As such, they would like Onondaga Lake and surrounding areas returned to their original state — with fishable waters, hunt-able lands and pollution-free air. It is not clear whether this will hap-

pen in this generation, but it definitely will not ever happen unless high goals are set.

The fire. The 1985 Supreme Court ruling, specifically addressing the Oneidas' claim, created a heated intensity in land-claim actions. The Onondagas certainly have precedent to support their case against New York state. Historians say that former Gov. George Clinton tricked the Onondagas into selling about 2 million acres by telling them

that whites would take their land and they would not get any compensation. In addition, the state signed treaties to obtain more land without the legally required approval from Congress.

The people. It is not clear what will happen next in court or how long it will take to settle the claim. Thankfully, the Onondagas are opposed to gambling casinos, which is Gov. George Pataki's solution for righting historical wrongs. What is encouraging and perhaps even humbling is how Sid Hill, a traditional or spiritual leader of the Onondagas, views the Onondagas' action:

"We're trying to do a different land-rights action here. Our concern is the environment and how we as two peoples can live in the area that was our ancestors."

EXHIBIT B

The Metro Section

N B1

THURSDAY, MARCH 31, 2005

The New York Times



Michael J. Okoniewski for The New York Times

Challenging History and Pollution

Onondagas' Suit Is the Largest Indian Claim in State History

By KIRK SEMPLE

SYRACUSE, March 25 — From a hillock on the shore of Onondaga Lake, Brad Powless, the newest chief of the Onondaga Nation, traced the outlines of his community's struggles, both ancient and modern.

Hundreds of years ago, he said, pointing across the water, a peace delegation representing several Indian tribes crossed from the east side of the lake to persuade the fierce leader of the Onondagas to join a federation of Indian nations. From that meeting evolved the Iroquois Confederacy, or the Haudenosaunee, as its members prefer.

This ancestral connection to the lake, which is considered one of the most pollut-

ed bodies of water in the country, underpins the Onondagas' latest battle, said Mr. Powless, 37.

On March 11, the community filed a federal lawsuit claiming ownership of a 3,100-square-mile swath of New York State, stretching from Lake Ontario and the St. Lawrence Seaway to the Pennsylvania border. The Onondagas contend that the State of New York illegally acquired the land in a series of treaties in the late 18th and early 19th centuries and have asked the Federal District Court in Syracuse to declare that they still hold title to the land. The lawsuit is the largest Indian land claim ever filed in New York.

Their legal action has put a light on a small community that has largely avoided

the kind of public attention that the other members of the Haudenosaunee have drawn.

The Onondaga Nation has about 1,500 members, and its federally recognized territory is an 11-square-mile parcel in a valley south of Syracuse and about eight miles from the southern end of Onondaga Lake.

The community maintains its own customs, language and laws and is governed by a Council of Chiefs, which meets in a traditional longhouse, a large, open room that serves as the spiritual and political center of the community. The territory has

Continued on Page B8



Brad Powless, an Onondaga chief, near industries in Solvay, N.Y., that were named in the suit. Below, a table beside the shore of Onondaga Lake.

Li-Bua Lau for The New York Times

Onondaga Lawsuit Challenges History and Pollution

Continued From Page B1



Lik-Hua Lan for The New York Times

Sid Hill, 53, an Onondaga chief, said his community believes the state's \$448 million plan to clean Onondaga Lake is inadequate.

four churches, a healing center, a cigarette store, an arena for ice hockey and indoor lacrosse, and one school. Some of the nation's adults work full time in their territory while others work outside, in private firms or government offices.

The nation's leaders have said that they do not intend to forcibly take away anyone's land in the disputed territory, which is now home to hundreds of thousands of people. They also said that unlike other Indian tribes that are pursuing land claims against the state, they are not interested in compensation involving money and casinos.

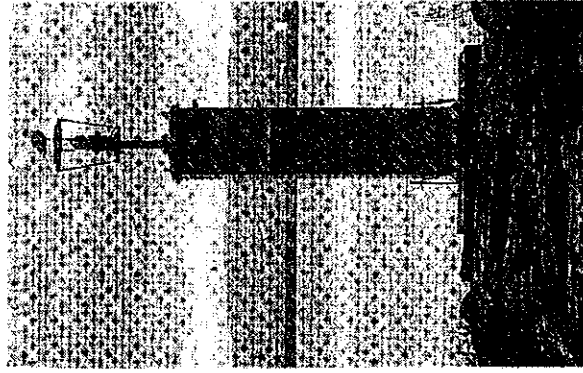
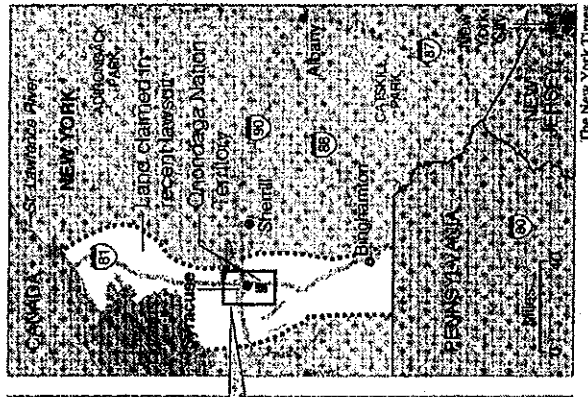
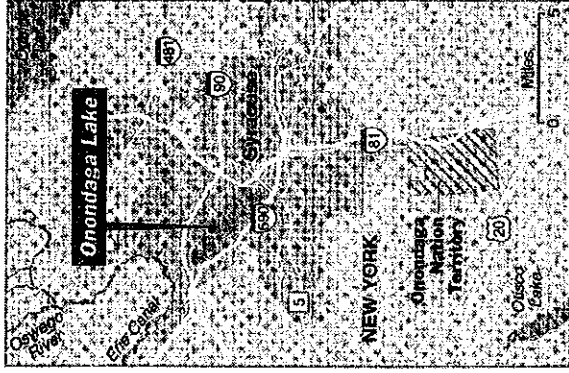
What they want is influence in major policy discussions affecting the ecosystem in their ancestral lands. They also hope to use a favorable judgment to buy land to increase agricultural and housing opportunities, protect ancestors' gravesites and safeguard the environment.

"We came to this point without aversion or any kind of greedy expectation," Audrey Shenandoah, 78, one of the community's clan mothers, said in an interview in the Onondaga Nation Territory.

{The Onondagas' dream of an expanded tax-exempt territory may have been dealt a significant setback by a United States Supreme Court decision on Tuesday involving the Oneida Indian Nation and its property tax dispute with Sherrill, a small upstate New York city. The court ruled that the Oneidas could not buy ancestral land that had been out of their possession for generations and convert it to a tax-free holding. Joseph J. Heath, the lawyer for the Onondaga Nation, said the Onondagas were reeling from the decision.

"There may not be a legal solution to this," he said. But he said the Onondagas would forge ahead with their own claim to determine whether there had been historic violations of federal law and "to gain that say in the environmental issues."

The emotional and environmental focus of their legal action, Onondaga officials say, is Onondaga Lake and its watershed, which is now hemmed in by urban development. For decades, the lake, which is in northwest



Michael J. Okoniewski for The New York Times

Syracuse and is about a mile wide and 4½ miles long, was used as a dumping ground for industrial refuse. In 1994 it was added to the federal Superfund list of toxic waste sites. Several other Superfund sites are around the lake.

"This is why we're so upset," Mr. Powless said. "This is our home, this is where our history is, and it was treated as a trash dump."

parently did. Officials from Onondaga County said the nation had not been prominent among the region's environmental advocates.

"They've always spoken a lot of words centered around the earth and the water," said Nicholas J. Pirro, the Onondaga County executive, "but to say that they're activists, I don't know if I've seen that."

The public response to the lawsuit has been surprisingly subdued. Onondaga Nation officials were bracing for negative reactions from homeowners throughout the claim area, but so far, they say, none have emerged. Mr. Pirro said his office had not received a single call from a constituent seeking information about the lawsuit.

The lawsuit involves five land purchases; Mr. Heath calls them "takings." Four of the transactions, which pertain to a 108-square-mile parcel that includes Syracuse, are similar to deals that have been successfully challenged in other Indian land claims, legal scholars say. The fifth transaction, executed under a 1788 treaty, covers the remainder of the claim area and is being challenged using an untested argument, Mr. Heath said. The Onondagas contend that the 1788 treaty was not authorized by official representatives of the Onondaga Nation and was ratified by the New York Legislature only after the passage of the United States Constitution and federal laws that placed Indian treaties under federal jurisdiction.

Onondaga representatives have started to make the rounds of public forums and newspaper editorial boards to respond to questions and solicit support for their cause. They speak of reconciliation and healing between them and the other residents of central New York, and steer the conversation toward discussions about the environment. Mr. Heath often points to the first paragraph of the lawsuit, saying he has never written anything like it in his legal career. It reads, in part: "The people are one with the land and consider themselves stewards of it. It is the duty of the Nation's leaders to work for a healing of this land, to protect it and to pass it on to future generations."

Across Onondaga Lake is downtown Syracuse. On the near shore, gull, beacon and breakwater.

The hillock on which Mr. Powless spoke was formed by tons of industrial waste that came from a local factory, according to Mr. Heath. "You can't use the lake, you can't fish, you can't swim in the water, you can't collect medicines," said Sid Hill, 53, another of the Onondagas' 14 chiefs and the community's spiritual leader. The Onondaga elders tell stories about how trout used to fill their territory's creeks and run north through the lake and the Oswego River to Lake Ontario. Now the Onondagas generally avoid eating fish from their area, fearing contamination.

Mr. Hill said the state's announcement in November of a \$448 million proposal to clean the lake was part of the reason the nation decided to file its suit this month.

The Onondagas believe the plan is insufficient and say they were not adequately consulted about it, as required under the Superfund law. State officials have defended the plan, calling it comprehensive and saying the Onondagas were given sufficient opportunity to comment.

While the Onondagas' lawsuit did not surprise state and county officials, its environmental thrust ap-

EXHIBIT C

THE READERS' PAGE

Onondaga — Our Lake



John Berry / Staff photographer

DR. JANE GOODALL (center) walks with Faithkeeper Oren Lyons of the Onondaga Nation in a procession along Onondaga Lake during the International Day of Peace Sept. 19.

Learn to think of it in a new way

By Philip P. Arnold
Syracuse University

It wasn't until the Onondaga Nation filed its "land rights action" in U.S. Federal Court March 11, 2005, that I became fully aware of my living in a toxic soup.

This action has identified over 90 Superfund sites in an area that extends from Canada south to the Pennsylvania line; through Watertown, Syracuse and Binghamton. The most polluted area is focused around Onondaga Lake.

Four major polluters of our area are named in this action, including Honeywell, the corporation that just signed a deal with the state to clean the lake.

While I am glad that there is finally movement to clean up Onondaga Lake, I don't think the present plan expresses the best long-term values and interests of the Central New York community.

If Al Gore, about 99 percent of environmental scientists, indigenous people and leaders of various countries from around the world are right — that global warming is real and the most urgent issue of our time — then I am afraid that this fix to Onondaga Lake won't do.

In the next year, we are going to be experiencing greater violent shifts in our weather and seasonal fluctuations are going to become much more erratic. Like the sudden "freak" snowfall in Buffalo last week, the weather is going to be more unpredictable. Growing seasons are going to be more precarious, and famine in some parts of the world could be the result. Moreover, with melting ice caps there will be less clean, fresh water for us to drink.

The deal between Honeywell and Albany to clean up Onondaga Lake is advertised as making it safe. Walling off the lake from the worst of the toxins, or capping the toxins at the bottom of the lake, will keep us safe when coming into contact with the lake. But given the changing environment, we are going to need to be able to use the lake for food and water. The time is coming soon when we will all need to eat the fish and drink the water of Onondaga Lake.

Honeywell and New York state primarily see Onondaga Lake as a *recreational* resource. Only the Onondaga Nation has long-

term values in mind and sees the lake as a *food* resource. The Longhouse values of being mindful of the impact of actions taken today for the Seventh Generation in the future, for example, make their view of the lake more practical.

Onondaga Lake is a sacred place for the "People of the Longhouse" (also called the Haudenosaunee). It is where the first Tadadaho, the Peacemaker and Hiawatha came together over 1,000 years ago to form the Great Law of Peace — the process by which the Onondaga Nation has governed itself continuously since that time.

Our Founding Fathers in the 18th century wrote extensively about the Longhouse system and were influenced by it when they developed the U.S. government. In 1987, Con-

gress passed a resolution thanking the Haudenosaunee for their contributions to American Democracy.

So Onondaga Lake is a sacred place in history for both the Onondaga Nation and the United States (although this is much less well-known). But the lake is also sacred for the

Onondaga Nation because it supports life in their territory — human life and all other life upon which human life is contingent. Onondaga Lake is tied to their "indigenous" traditions of understanding that the sacred is *in the world*, not just above it or outside of it.

We people who are immigrants in Upstate New York, whether we have been here for generations or since last week, need to foster a better indigenous sense of the sacred — for practical reasons of our own survival.

Last month, Jane Goodall came to Onondaga Lake for an International Day of Peace event called "Roots of Peacemaking: Indigenous Values, Global Crisis." A major point of this event was that our key democratic values of freedom and justice are directly tied to the environment. No one is free when there is no food or water. We cannot continue to think just in terms of short-term economic benefits — as with this present clean-up initiative — but in terms of long-term survival. This starts with how we regard and treat Onondaga Lake; our sacred place.

Philip P. Arnold is associate professor of indigenous religions at Syracuse University.

Given the changing environment, we are going to need to be able to use the lake for food and water. The time is coming soon when we will all need to eat the fish and drink the water of Onondaga Lake.

EXHIBIT D

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The Post-Standard (Syracuse, New York)

April 3, 2006 Monday
FINAL EDITION

SECTION: EDITORIAL; Pg. A9

LENGTH: 264 words

HEADLINE: ONONDAGA'S VISION FOR HEALING WORTH SUPPORTING

BODY:

To the Editor:

Chief Sid Hill, tadadaho, has invited us all to join the Onondagas in healing our environment and relationships between peoples (March 20 editorial). The approach is visionary and a source of hope.

We could use the healing. We are faced with a bewildering variety of serious and interrelated challenges to our environment, health and social and moral fabric of our culture - at local, national and global scales. We are steeped in divisiveness, all too often fueled by our own media and leaders.

But one thing that clearly unites us all is our common dependence on the sustainable availability of truly clean air, soil, water, food and energy.

They are necessary for the healthy continuance of ourselves, our cultures and ways of life. Disruptions from over-consumption and pollution beget stress and conflict. This is self-evident; it is simply common sense.

Anyone who manages a limited household budget, and provides for and cleans up after a family, understands this, albeit at a small scale. But, what can individuals do in the face of problems of national or global proportion? Think globally; act locally.

As Chief Hill pointed out, the first step in healing is to acknowledge the wounds - both environmental and between people. Attend the free educational series on the Onondaga Land Rights and Our Common Future (see www.peacecouncil.net/noon).

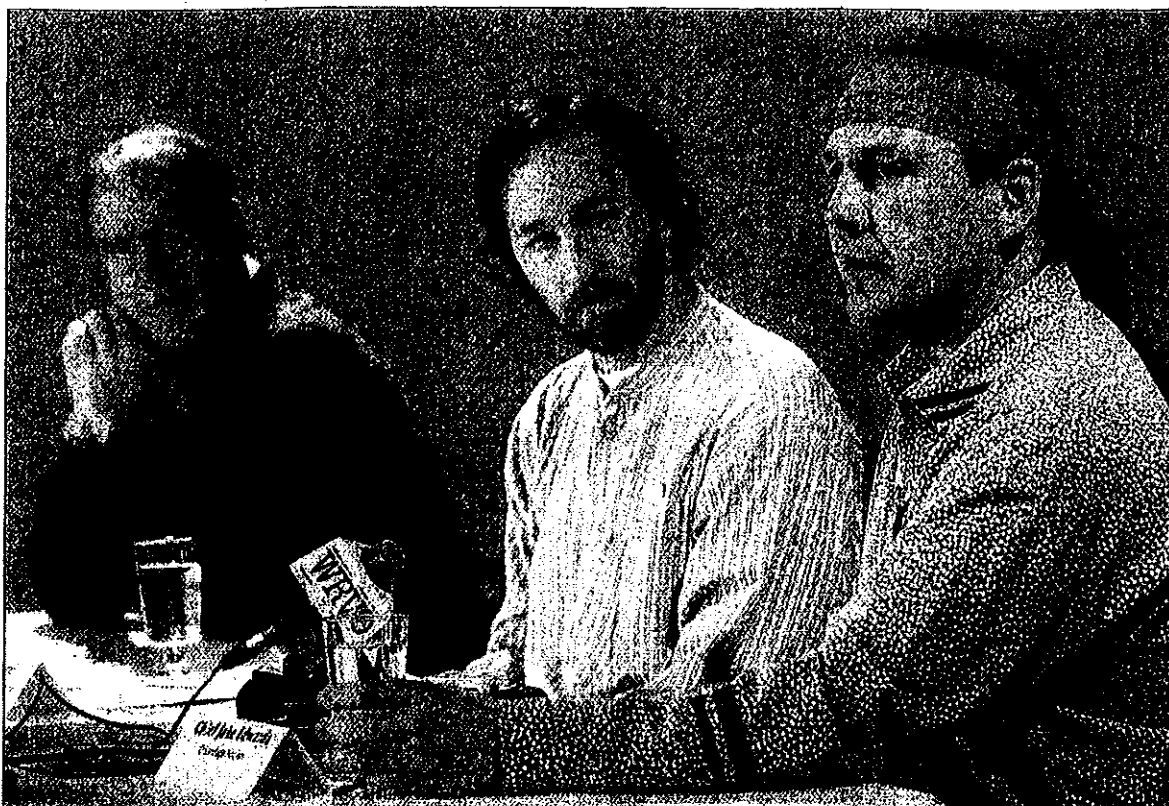
Learn about issues important to you - perhaps ones that have touched you personally. Support the Onondagas' vision for healing, and accept Chief Hill's invitation to apply it in your own life. Find your voice.

Dan Gefell

Tully

LOAD-DATE: April 4, 2006

EXHIBIT E



John Berry / Staff photographer

ONONDAGA NATION Chief Jake Edwards (right) speaks during a news conference Thursday at Syracuse Stage to announce an educational series, "Onondaga Land Rights and Our Common Future." Joining him are Jack Manno (far left),

executive director of the Great Lakes Research Consortium at the State University College of Environmental Sciences and Forestry at Syracuse, and Andy Mager, of the Syracuse Peace Council.

Onondagas' Series to Start

Yearlong educational program on nation begins Monday

By Sarah Moses
Staff writer

Local colleges and several local organizations have teamed up with the Onondaga Nation to present a yearlong educational series on the nation and its land rights action.

The series, "Onondaga Land Rights and Our Common Future," begins Monday at Syracuse Stage. Syracuse University, State University College of Environmental Science and Forestry, Neighbors of the Onondaga Nation, the InterReligious Council of Central New York and several other community organizations have helped plan and pay for the series.

"We all know what condition this world is in, but we can set a precedent right here in our own community," said Onondaga Chief Jake Edwards.

The series will focus on educating the Central New York community on the history of the Onondaga Nation and the importance of the land rights action the nation filed last spring.

If you go

What: Kickoff of the "Onondaga Land Rights and Our Common Future" educational series

When: 7 p.m. Monday

Where: Syracuse Stage

"Education really is key," said Jack Manno, executive director of the Great Lakes Research Consortium at SUNY ESF. "The Central New York community does not have enough education on this historic site."

Manno said before any progress is made, the community needs to be educated about the environment.

"The land rights action brings about healing from centuries of injustices that has occurred here," Manno said. "We need to begin to learn from our own history, so that we can find ways to heal our relationship with the land and the waters."

Andy Mager, of the Syracuse Peace Council, said he hopes to make this edu-

cational series a community affair.

"We believe this is a great opportunity for both those who live in our community and the students on the hill to learn about these issues in depth," Mager said.

Twelve lectures are planned, running from Monday to December. Mager said all of the lectures are free and open to the public.

"We hope that local teachers will attend, especially those who are teaching their students about the Iroquois," Mager said. "This will give them an opportunity to get out of the books, which are very limited, and learn about the issues directly from the people."

Edwards said the series will offer a way to learn how to care for the environment.

"We all need the same things, clean air and clean water," Edwards said. "We have a lot of work to do, but if we can combine our strengths, we can fight for what's right."

Sarah Moses can be reached at smoses@syracuse.com or at 470-2293.

EXHIBIT F

EVENTS TO COME

All events start at 7 pm at Syracuse Stage (unless otherwise noted)

Visionary Women: The Haudenosaunee and the US Women's Rights Movement
Speakers: Jeanne Shenandoah and Sally Roesch Wagner
Tuesday, March 7, 2006

The Onondaga Nation Encounters European Settlers
Speaker: Robert W. Venables
Tuesday, April 11, 2006

"Discovering" the US: Haudenosaunee Influences on US Culture and Democracy
Speaker: John Mohawk
Tuesday, April 18, 2006

Onondaga Land Rights: All Central New Yorkers Can Benefit
Speakers: Bea Gonzalez, Wendy Gonyea and Andy Mager
Tuesday, June 13, 2006

The Onondaga Nation and the US Courts
Speakers: Joe Heath and others
Tuesday, July 11, 2006

Racism, Native American Human Rights and the UN
Speaker: Oren Lyons
Monday, September 11, 2006

Environmental Stewardship: Restoring the Land & Waters of the Historic Onondaga Nation Territory
Speakers: TBA
Monday, October 16, 2006

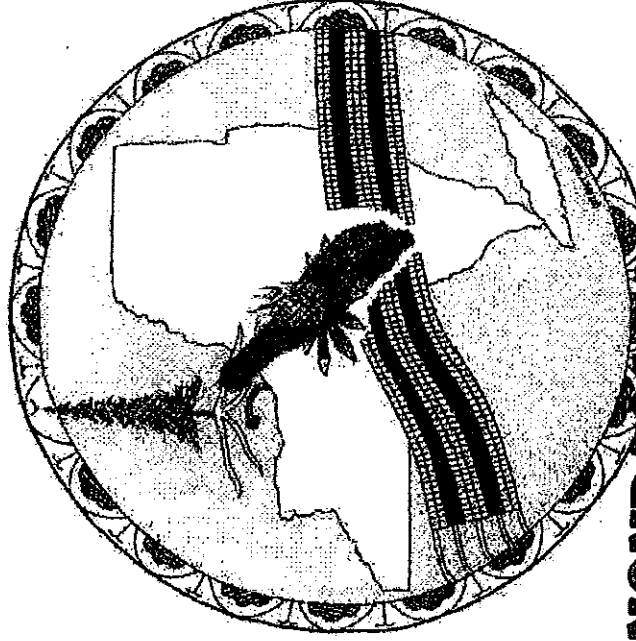
Day long Teach-In at ESF on Environmental Issues
Speakers: Phil Arnold, Steven Brechin, Emmanuel Carter, Freida Jacques, Robin Kimmerer, Jack Manno, Ed Michalenko, Sharon Moran and others
Tuesday, October 17, 2006

Environmental Stewardship: Finding Common Ground Between Traditional Environmental Knowledge and "Modern" Environmental Science
Speaker: Winona LaDuke
Tuesday, October 17, 2006

Why Native American Sovereignty Makes Sense for All of Us
Speakers: Tonya Gonella Frichner, Richard Loder and Scott Lyons
Monday, November 27, 2006

GRAND FINALE: Come Sing and Dance with the Haudenosaunee Singers & Dancers
Women's Building Gym, Comstock Ave.
Wednesday, December 6, 2006

INFORMATION: Neighbors of the Onondaga Nation, (315) 472-5478,
www.peacecouncil.net/noon, noon@peacecouncil.net



ONONDAGA LAND RIGHTS & Our Common Future

A Collaborative Educational Series

bringing together the Central New York community, Syracuse University and SUNY ESF

THE NATION IN OUR MIDST: ONONDAGA HISTORY, CULTURE, AND SPIRITUALITY

Tadadaho Sidney Hill

Clan Mother Audrey Shenandoah

February 27, 2006 7 p.m.

Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

THE NATION IN OUR MIDST: ONONDAGA HISTORY, CULTURE, AND SPIRITUALITY

TADADAH SIDNEY HILL

Sid is the Tadadah (spiritual leader) of the Haudenosaunee Confederacy. He "warmed the seat" (apprenticed) for two

years before being "condoled" (installed) as Tadadah in April 2001. While the Tadadah has special responsibilities, he has no more power than the other 49 Haudenosaunee Chiefs.

On May 13, 2002, Sid gave the Thanksgiving Prayer of the Haudenosaunee in the Onondaga language before the United Nations' Permanent Forum on Indigenous Issues. "I greet you to the northeast territory of the Great Turtle Island, now known as North America," Hill said to the audience, before giving a brief welcome speech.

Like many other Haudenosaunee men, Sid was an ironworker before assuming his current role. Sid and his wife Cindy live with their three children on Onondaga Nation territory.

AUDREY SHENANDOAH

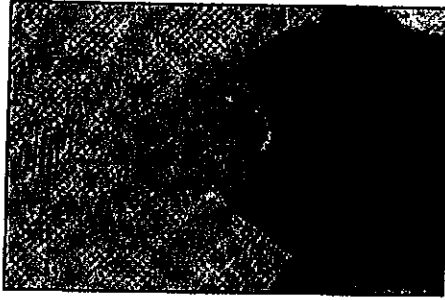
Audrey Shenandoah is an Onondaga Clan Mother (deer clan) who is internationally recognized as a spokesperson on indigenous issues and protecting the Earth. She has spoken at the United Nations, in Europe and elsewhere and has met with the



former Soviet leader Mikhail Gorbachev and other world figures. She has been featured in movies about Native American culture and spoken on several nationally-syndicated television documentaries about Native people.

The Onondagas recognize her as an authority on their culture and language. Having been raised by her grandmother she grew up with the Onondaga language and has taught it in the Onondaga Nation School for many years.

Audrey has ten children, many grandchildren and great grandchildren and two great great grandchildren.



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SUNY SPONSOR: SUNY College of Environmental Science and Forestry

COMMUNITY SPONSORS: Neighbors of the Onondaga Nation, the Inter-Religious Council of CNY, First UU Social Justice Committee, Matilda Joselyn Gage Foundation and Syracuse Cultural Workers.

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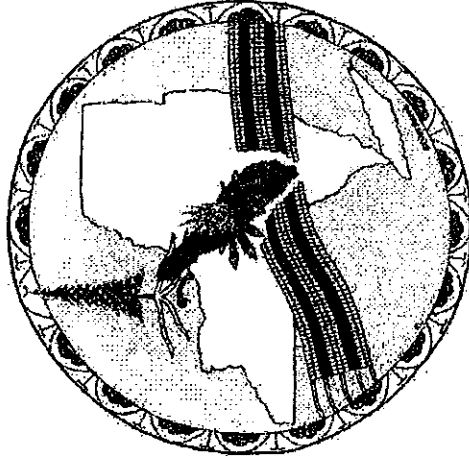
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ONONDAGA LAND RIGHTS & Our Common Future

A Collaborative Educational Series

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VISIONARY WOMEN: THE HAUDENOSAUNEE AND THE U.S. WOMEN'S RIGHTS MOVEMENT

Jeanne Shenandoah

Sally Roesch Wagner

March 7, 2006 7 p.m.

Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

VISIONARY WOMEN: THE HADENOSAUNEE AND THE U.S. WOMEN'S RIGHTS MOVEMENT

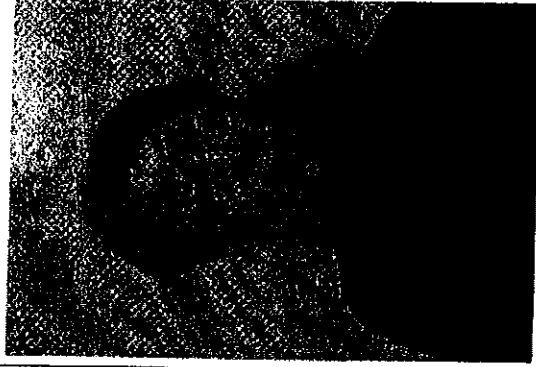
JEANNE SHENANDOAH



Jeanne Shenandoah, Eel Clan from the Onondaga Nation, has been a traditional home birth midwife and herbalist for twenty-three years. A mother and grandmother, she works at the Onondaga Nation Communications Office, and is "involved with spiritual and political activities of my people and follow the traditional ways." She has spent most of her life being involved with people, helping people obtain knowledge to maintain who they are. Jeanne serves on the Hadenosaunee Environmental Task Force and is former Vice President of the Matilda Joslyn Gage Foundation.

SALLY ROESCH WAGNER

Sally Roesch Wagner is the executive director of the Matilda Joslyn Gage Foundation and a leading scholar on Gage and the women's suffrage movement. She is the



author of *Sisters in Spirit: Hadenosaunee (Iroquois) Influence on Early American Feminists* and is editor of the Modern Reader's edition of Gage's 1893 classic, *Women, Church and State*. She appeared in the PBS documentary "Not For Ourselves Alone: The Story of Elizabeth Cady Stanton and Susan B. Anthony." Sally is a nationally recognized lecturer and performance interpreter of women's rights history.

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SYRACUSE UNIVERSITY SPONSORS: Chancellor's Office, Religion Department, African American Studies, Communication and Rhetorical Studies, Division of Student Affairs Diversity Programming Grants, English, Geography, Hendricks Chapel, History, Honor's Program, Indigenous Sustainability Studies Project, La L.U.C.H.A. (Latino Undergraduates Creating History in America), Latino-Latin American Studies, Native American Students at Syracuse, Native American Studies Program, Office of Multicultural Affairs, Program in the Analysis and Resolution of Conflict, School of Education, School of Visual and Performing Arts, Sociology, Student Environmental Action Coalition, Students Advancing Sexual Safety and Empowerment, University College, Women's Studies and Writing Program.

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Onondaga Land Rights: All Central New Yorkers Can Benefit
 Tuesday, June 13, 2006
 Speakers: Bea Gonzalez, Wendy Gonyea and Andy Mager

The Onondaga Nation and the US Courts
 Tuesday, July 11, 2006
 Speakers: Joe Heath and others

Racism, Native American Human Rights and the UN
 Monday, September 11, 2006
 Speaker: Oren Lyons

Environmental Stewardship: Restoring the Land & Waters of the Historic Onondaga Nation Territory
 Monday, October 16, 2006
 Speakers: TBA

Day long Teach-In at ESF on Environmental Issues
 Tuesday, October 17, 2006
 Speakers: Phil Arnold, Steven Brechin, Emmanuel Carter, Freida Jacques, Robin Kummer, Jack Manno, Ed Michalenko, Sharon Moran and others

Environmental Stewardship: Finding Common Ground Between Traditional Environmental Knowledge and "Modern" Environmental Science
 Tuesday, October 17, 2006
 Speaker: Winona LaDuke

Why Native American Sovereignty Makes Sense for All of Us
 Monday, November 27, 2006
 Speakers: Tonya Gonella Frichner, Richard Loder and Scott Lyons

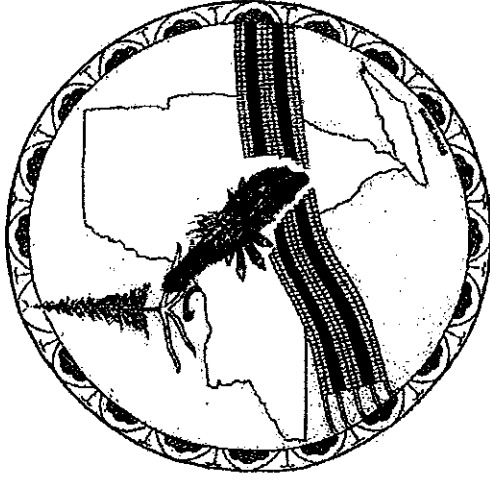
GRAND FINALE: Come Sing and Dance with the Haudenosaunee Singers & Dancers
 Wednesday, December 6, 2006
 Women's Building Gym, Comstock Ave.

Educational Series Logo

The logo contains sacred cultural symbols such as "The Tree of Peace," planted at the shore of Onondaga Lake over 1,000 years ago during the birth of democracy, an Eagle watches for danger, four white roots of peace and a war club beneath the tree symbolize burying the weapons of war forever. The Two Row Wampum, the grandfather of all treaties, is still upheld by our people. The fire represents the Onondagas—Firekeepers of the Haudenosaunee.

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-Tracy Thomas, Mohawk artist



ONONDAGA LAND RIGHTS & Our Common Future

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THE ONONDAGA NATION ENCOUNTERS EUROPEAN SETTLERS: 1600 TO 1794

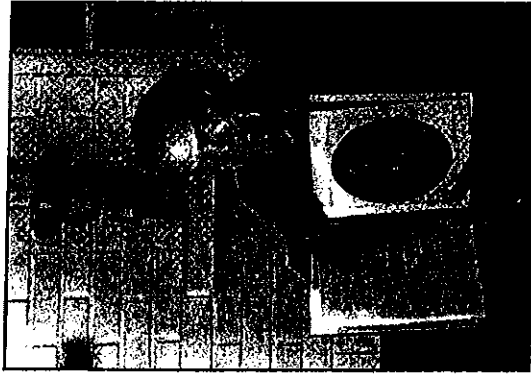
Robert W. Venables
Chief Irving Powless, Jr.

April 11, 2006 7 p.m.

Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

THE ONONDAGA NATION ENCOUNTERS EUROPEAN SETTLERS: 1600 TO 1794

ROBERT W. VENABLES



Robert is Senior Lecturer for Cornell University's American Indian Studies Program, where his course in American Indian Studies attracts hundreds of students each year. The former curator of American Indian history at the Museum of the American Indian, Dr.

Venables, most recent publication is the two volume set, *American Indian History: Five Centuries of Conflict and Coexistence*. He is also the editor of *The Six Nations of New York* (1995), co-editor of *American Indian Environments: Ecological Issues in Native American History* (1994) and a contributing author to *Exiled in the Land of the Free* (1992), a collective study of the Haudenosaunee's influence on pre- and post-colonial America.

CHIEF IRVING POWLESS, JR.

Irving has been the leader of the Onondaga Nation Beaver Clan for over 35 years. He has played a leading role in raising treaty obligations to state and federal officials and was instrumental in having sacred objects and wampum belts in various museums returned to the Onondaga Longhouse.

Chief Powless' most recent publication is a chapter in *The Treaty of Canandaigua 1794*. He has appeared in several films,



including "The Trail of Tears" (1970), "500 Nations" (1995) and "The Reawakening" (2005). "Irv," as he is affectionately known to his friends, is renowned for his quick wit and dry humor.

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COMMUNITY SPONSORS: Neighbors of the Onondaga Nation/Syracuse Peace Council, the Inter-Religious Council of CNY, First UU Social Justice Committee, Marilda Joslyn Gage Foundation and Syracuse Cultural Workers.

INFORMATION: Neighbors of the Onondaga Nation, (315) 472-5478, www.peacecouncil.net/noon, noon@peacecouncil.net

EVENTS TO COME

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Wednesday, December 6, 2006

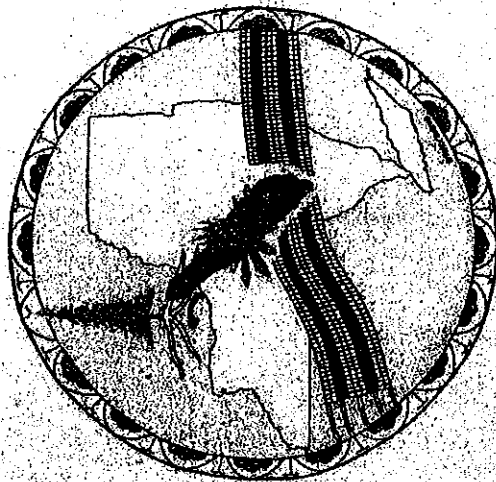
GRAND FINALE: Come Sing and Dance with the Haudenosaunee Singers & Dancers
Women's Building Gym, Comstock Ave.

Educational Series Logo

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—Tracy Thomas, Mohawk artist



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**"DISCOVERING" THE U.S.
HAUDENOSAUNEE
INFLUENCES ON
U.S. CULTURE AND DEMOCRACY**

John Mohawk

April 18, 2006 7 p.m.

Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

"DISCOVERING" THE U.S. HAUDENOSAUNEE INFLUENCES ON U.S. CULTURE AND DEMOCRACY

JOHN MOHAWK



John Mohawk, Ph.D. is a Seneca educator and author. He directs the Indigenous Studies Center and co-directs the Center for the Americas at the State University of New York at Buffalo. He has written extensively and edited various Native American publications, including *Akwesasne Notes* (1967-1983) and *Daybreak* magazine (1987-1995). The work of *Akwesasne Notes* was of significant importance to the movement of Indian people seeking human and civil rights. John's intellectual leadership, grounded in a strong traditional Longhouse base, provided the Native discussion with clear parameters on which to build.

His latest book is *Utopian Legacies: A History of Conquest and Oppression in the Western World*, a history of the impact of revitalization movements on the history and culture of Western Civilization.

John has been a delegate and/or negotiator in several significant conflicts, including the Ganienkeh Indian Territory (1975), a fact-finding trip to Iran during the American Embassy hostage crisis (1980), the Crisis at Racquette Point (1981), Salamanca Lease Negotiations (late 1980s) and the Oka Crisis (1990).

John is also the founder and director of the Iroquois White Corn Project and the Pinewoods Café, located on the Cataraugus Territory of the Seneca Nation. IWCP and the Pinewoods Café are projects that promote and sell Iroquois white corn products and foods to revitalize indigenous agriculture and to reintroduce the traditional Iroquois dietary and to support contemporary indigenous farmers.

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UPCOMING EVENTS OF INTEREST

"From the Earth" Arts and Crafts Show

April 29-30, 10 am - 5 pm, Onondaga Nation School, Rt. 11 A, Onondaga Nation. Crafts, food, dancing and music. Free. 469-6991.

Neighbors of the Onondaga Nation Reading Group

First meeting May 10, 7 pm, Westcott Day Hab Center, 522 Westcott St. Reading *American Indian History: Five Centuries of Conflict and Coexistence* by Robert W. Venables. Call 472-5478 for information.

INFORMATION: Neighbors of the Onondaga Nation, (315) 472-5478, www.peacecouncil.net/noon, noon@peacecouncil.net

EVENTS TO COME

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The Onondaga Nation and the US Courts
Speakers: Joe Heath and Larry Hauptman

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Racism, Native American Human Rights and the UN
Speaker: Oren Lyons

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Speakers: Tonya Gonella Fitcher, Richard Loder and Scott Lyons

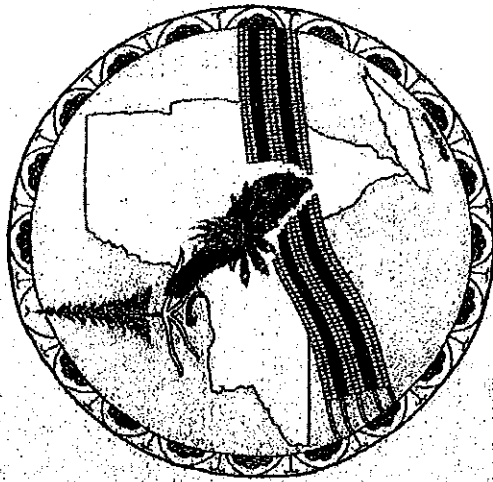
Wednesday, December 6, 2006
GRAND FINALE: Come Sing and Dance with the
Haudenosaunee Singers & Dancers
Women's Building Gym, Cornstock Ave.

Educational Series Logo

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ONONDAGA LAND RIGHTS:
ALL CENTRAL NEW YORKERS CAN BENEFIT

BEA GONZALEZ
WENDY GONYEA
ANDY MAGER

June 13, 2006 7 p.m.

Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

ONONDAGA LAND RIGHTS: ALL CENTRAL NEW YORKERS CAN BENEFIT

BEA GONZALEZ

President of the Syracuse Common Council and interim Dean of University College at Syracuse University, Bea Gonzalez is committed to social justice. Bea specializes in issues regarding urban education, diversity and the Latino Community. She received her Bachelor's degree in Political Science from SUNY Binghamton in 1978. Bea furthered her education with a Certificate in Public Administration in 1993 and Master of Arts in Public Administration in 2004 from SU's Maxwell School. Her goals as Common Council President include rebuilding Syracuse's declining neighborhoods, insuring that strong neighborhoods in the area stay strong, and pressing for ongoing fiscal accountability. Bea is the mother of a young adult son.



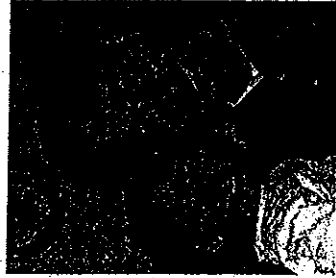
WENDY GONYEA

Wendy Gonyea works in the Onondaga Nation Communications Office. She serves on the Haudenosaunee Environmental Task Force and the Haudenosaunee Standing Committee (Repatriation Issues). As a faithkeeper, she is responsible for preserving and carrying on her people's traditions and way of life. Wendy is a former teacher-counselor at the Onondaga Nation School. She edited the *Onondaga Nation News* for six years and worked for a short time as an editorial assistant at the *Syracuse Newspapers*. She continues to write free-lance articles and poetry. A mother of four young adults, Wendy is a member of the Beaver Clan.



ANDY MAGER

Andy Mager is a staffperson at the Syracuse Peace Council. He has been active in movements for peace, social justice and environmental protection for over 25 years as an organizer, trainer, activist, writer and speaker. Andy has spoken and written widely on nonviolence and social change, resistance to war, a Jewish peace perspective on the Israeli-Palestinian conflict and other issues. Andy's passion for justice for Native people was ignited while reading *Bury My Heart at Wounded Knee* in high school. He serves as coordinator for the organizing committee of this educational series. Andy lives in Syracuse with his partner and their three-year old son.



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Speakers: Robin Kimmerer and others

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Day long Teach-In at ESF: Environmental Stewardship: Finding Common Ground Between Traditional Environmental Knowledge and "Modern" Environmental Science

Speakers: Phil Arnold, Steven Brechin, Emmanuel Carter, Freida Jacques, Robin Kimmerer, Jack Manno, Ed Michalenko, Sharon Moran and others
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Speakers: Panel Presentation TBA

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Speakers: Tonya Gonella Frichner, Richard Loder and Scott Lyons

Wednesday, December 6, 2006

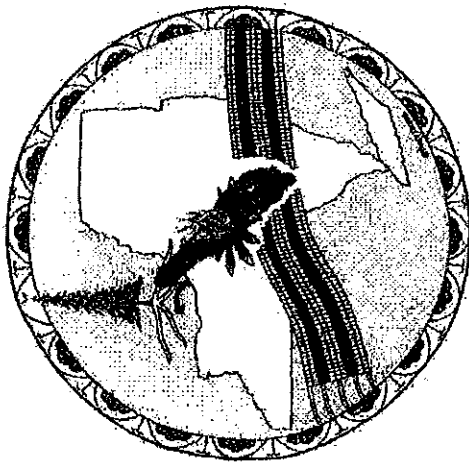
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Women's Building Gym, Comstock Ave.

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-Tracy Thomas, Mohawk artist



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ONONDAGA NATION & THE US COURTS

**JOE HEATH
LAURENCE M. HAUPTMAN**

July 11, 2006 7 p.m.

Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

THE ONONDAGA NATION & THE US COURTS

JOE HEATH

Joe Heath has served as General Counsel for the Onondaga Nation for over 20 years. His primary areas of focus in that role have been the preservation of the Nation's and the Haudenosaunee Confederacy's sovereignty and their traditional culture and language.

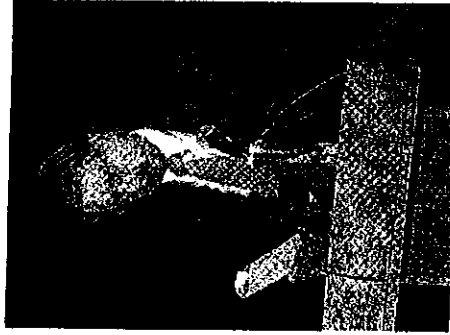
Joe's legal work has also included civil rights issues (notably the Atrica trial), criminal defense, child abuse and environmental protection.

Joe has taught law at Syracuse University's Law School and at SUNY Oswego. For his law guardian work, he was honored in 1996 with the Fourth Department's Law Guardian of the Year award and in 1992 the Syracuse Rape Crisis Center's Prism Award.

Joe served as a Navy submarine officer during the Viet Nam War until being honorably discharged as a conscientious objector, in 1970.

LAURENCE M. HAUPTMAN

Laurence M. Hauptman has taught history for 35 years at SUNY New Paltz. He is a leading authority on Native American history and the author of over a dozen books on Native American issues, including *Conspiracy of Interests: Iroquois Dispossession and the Rise of New York State* (2001) and *Iroquois Struggle for Survival: World War II*



to *Red Power* (1986) both published by Syracuse University Press. *The Oneida Indians in the Age of Allotment, 1860-1920* co-edited by L. Gordon McLester and Laurence M. Hauptman is scheduled for publication on August 31, 2006. In recognition of his scholarly achievements and national prominence, Dr. Hauptman was appointed by the SUNY Board of Trustees as Distinguished Professor of the University, SUNY's highest rank.



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INFORMATION: Neighbors of the Onondaga Nation,

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EVENTS TO COME

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Monday, October 16, 2006

Reflections on the Journey from Environmental Reciprocity to Environmental Exploitation:

A Land in Balance; Cultural Ecology of the Ancestral Onondaga Homeland
Speakers: Robin Kimmerer, Jeanne Shendadoah and others

Tuesday, October 17, 2006

Day long Teach-In at ESF: Environmental Stewardship: Finding Common Ground—Indigenous and western approaches to healing our land and waters
Speakers/Presenters: Robin Kimmerer, Joyce King and many others
8:30am-4:30pm, Alumni Lounge, Marshall Hall, SUNY ESF

Tuesday, October 17, 2006

Reflections on the Journey from Environmental Reciprocity to Environmental Exploitation

Restoring Balance: Healing the Land and Waters

Speakers: Chris Amato, Emmanuel Carter, Chief Jake Edwards, Ed Michalenko, and Jeanne Shendadoah

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Why Native American Sovereignty Makes Sense for All of Us
Speakers: Tonya Gonella Frichner, Richard Loder and Scott Lyons

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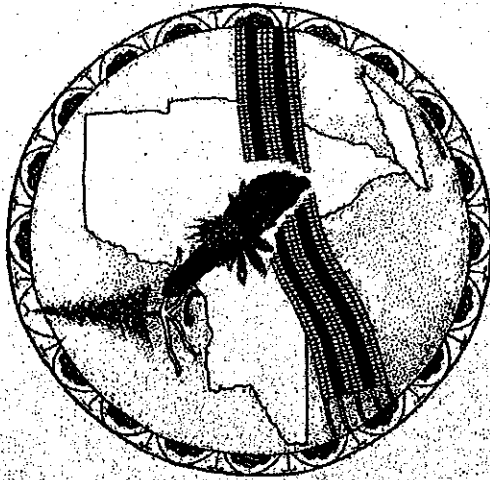
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**RACISM, NATIVE AMERICAN
HUMAN RIGHTS AND
THE UNITED NATIONS**

OREN LYONS

September 11, 2006 7 p.m.

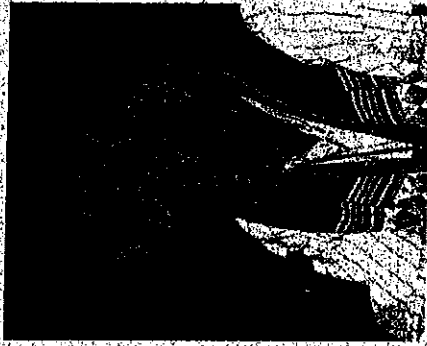
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RACISM, NATIVE AMERICAN HUMAN RIGHTS AND THE UNITED NATIONS

OREN LYONS

Oren Lyons is a Faithkeeper of the Onondaga Nation Turtle clan and has been a clear, persistent and respected voice for the Onondaga, the Haudenosaunee and for Indigenous people throughout the world. He has carried the message of an environmental crisis facing indigenous ways of life. He has been present at many of the most significant events for Indigenous people over the last four decades.



His life story spans many experiences including lacrosse (All American Goalie for the SU Lacrosse Team), hunting, fishing, painting, public speaking, activism, writing and serving as a traditional leader. His careers include a tour of duty in the army and working as a commercial artist, a professor and an ambassador to the United Nations for the Haudenosaunee.

In 1977, Oren was instrumental in organizing 130 Native North and South American leaders to address the United Nations. By 1982, Oren's continued work helped establish the UN's Working Group on Indigenous Populations.

In May 2005, Oren spoke as part of a UN panel addressing the "Doctrine of Discovery," the cornerstone for the colonization of the Americas and destruction of the Native American people. Oren spoke directly to a representative of the Vatican asking that these racist and unjust documents be rescinded.

Oren serves on the Executive Committee of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival. He is co-founder of the Traditional Circle of Indian Elders and Youth. Oren is just returning from a delegation from the Elder's Circle to the melting glaciers in Greenland to witness first-hand, the effects of global warming.

Oren is a Distinguished Professor of American Studies at SUNY Buffalo.

INTERNATIONAL DAY OF PEACE IN SYRACUSE

Thursday, September 19, 2006 (Syracuse) at 9:00 am
Onondaga Lake shore, near Salt Museum

Join primatologist, environmentalist and UN Ambassador of Peace
Jane Goodall along with Onondaga Nation Leaders, including
Oren Lyons and others.

Plans include a tree planting ceremony, vendors, and singing and dancing
with members of the Onondaga Nation. Free and open to the public.

Sponsored by Syracuse University, The Onondaga Nation, SUNY ESF
and NOON/SPC. *SU Chancellor Nancy Cantor and Dean Cathryn Newton of SU's School of
Arts and Sciences have generously sponsored this event.*

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Peace Council, the Inter-Religious Council of CNY, First UU Social Justice
Committee, Marilda Joslyn Gage Foundation and Syracuse Cultural Workers.

Titled "Brighten the Chain of Friendship," this annual commemoration celebrates the anniversary of the signing of the Canandaigua Treaty which established peace between the U.S. and Haudenosaunee and guarantees that the U.S. will not claim lands of the Oneida, Onondaga and Cayuga Nations. This is the treaty often cited by Haudenosaunee people in seeking to reestablish their land rights.

The parade starts at 1:30 pm at Canandaigua Primary School, 96 W Gibson St. The ceremony begins at 2 pm in front of the Ontario County Courthouse. A dinner and social event, with crafters and vendors, continues at the Primary School after the ceremony.
Information: www.canandaigua-treaty.org; carpooling from Syracuse, NOON, 472-5478, noon@peacecouncil.net

EVENTS TO COME

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Tuesday, October 17, 2006, 8:30am-4:30 pm

Day long Teach-In at ESF: Finding Common Ground: Indigenous and Western Approaches to Healing our Land and Waters

Speakers: Phil Arnold, Emmanuel Carter, Freida Jacques, Robin Kimmerer, Joyce King, Jack Manno, Ed Michalenko, Irving Powless Jr., and others
Alumni Lounge, Marshall Hall, SUNY ESF

Tuesday, October 17, 2006

Reflections on the Journey from Environmental Reciprocity to Environmental Exploitation and Back: AFTER: Restoring Balance: Healing the Land and Waters

Speakers: Chris Amato, Emmanuel Carter, Chief Jake Edwards, Ed Michalenko, Jeanne Shendandoah and Richard Snardon

Monday, November 27, 2006

Why Native American Sovereignty Makes Sense for All of Us

Speakers: Tonya Gonella Frichner, Richard Loder and Scott Lyons

Wednesday, December 6, 2006

Haudenosaunee Music & Dance: A Participatory Event

Women's Building Gym, Comstock Ave.

Educational Series Logo

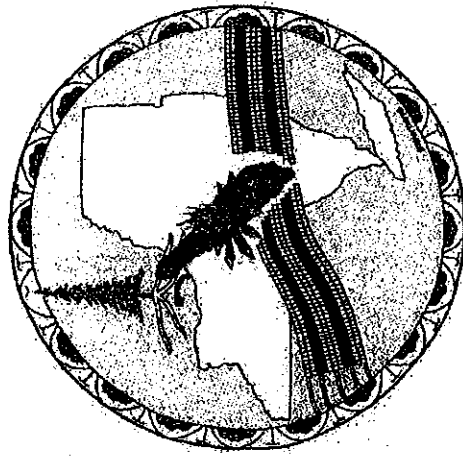
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INFORMATION: Neighbors of the Onondaga Nation,

(315) 472-5478, www.peacecouncil.net/noon, noon@peacecouncil.net



ONONDAGA LAND RIGHTS & Our Common Future

A Collaborative Educational Series

bringing together the Central New York community, Syracuse University and SUNY ESF

Reflections on the Journey from Environmental
Reciprocity to Environmental Exploitation and Back
**BEFORE: A Land in Balance—Cultural Ecology of
the Ancestral Onondaga Homeland**

**ROBIN KIMMERER,
JEANNE SHENDANDOAH AND
CHIEF JAKE EDWARDS**

October 16, 2006 7 p.m.

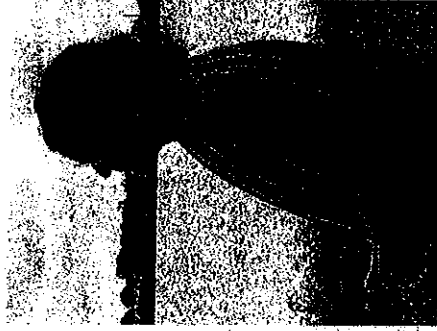
Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

The Historical, Spiritual & Environmental Significance of Onondaga Lake and Creek

JEANNE

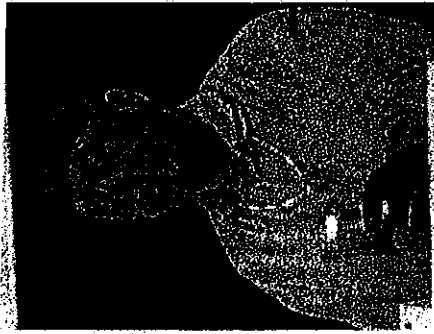
SHENANDOAH

A member of the Onondaga Nation eel Clan, Jeanne has been a traditional home birth midwife and herbalist for 23 years. A mother and grandmother, she works at the Onondaga Nation Communications Office. Jeanne has spent most of her life being involved with people, helping people obtain knowledge to maintain who they are. Jeanne serves on the Haudenosaunee Environmental Task Force.



CHIEF JAKE EDWARDS

Onondaga Nation Chief



DVDs are Now Available for:

The Nation in Our Mist: Onondaga History, Culture and Spirituality
Speakers: Sid Hill, Audrey Shenandoah and others

The Onondaga Nation Encounters European Settlers
Speakers: Robert W. Venables and Chief Irving Povless, Jr.

"Discovering" the US: Haudenosaunee Influences on U.S. Culture and Democracy
Speaker: John Mohawk

The Land Before Contact: Natural History of the Haudenosaunee Homelands

ROBIN KIMMERER

Robin Kimmerer is a professor of botany at SUNY-ESF and the Director of the Center for Native People and the Environment. She is a member of the Potawatomi Nation and works to establish environmental partnerships with Native American communities. She also works to cultivate and restore native plants in the Onondaga Nation.



SPONSORS

SYRACUSE UNIVERSITY SPONSORS: Chancellor's Office, Religion Department, African American Studies, Communication and Rhetorical Studies, Division of Student Affairs Diversity Programming Grants, English, Geography, Hendricks Chapel, History, Honor's Program, Indigenous Sustainability Studies Project, La L.U.C.H.A. (Latino Undergraduates Creating History in America), Latino-Latin American Studies, Native American Students at Syracuse, Native American Studies Program, Office of Multicultural Affairs, Program in the Analysis and Resolution of Conflict, School of Education, School of Visual and Performing Arts, Sociology, Student Environmental Action Coalition, Students Advancing Sexual Safety and Empowerment, University College, Women's Studies and Writing Program.

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November 11: Canandaigua Treaty Commemoration

Titled "Brighten the Chain of Friendship," this annual commemoration celebrates the anniversary of the signing of the Canandaigua Treaty which established peace between the U.S. and Haudenosaunee and guarantees that the U.S. will not claim lands of the Oneida, Onondaga and Cayuga Nations. This is the treaty often cited by Haudenosaunee people in seeking to reestablish their land rights.

The parade starts at 1:30 pm at Canandaigua Primary School, 96 W Gibson St. The ceremony begins at 2 pm in front of the Ontario County Courthouse. A dinner and social event with crafters and vendors, continues at the Primary School after the ceremony.
Information: www.canandaigua-treaty.org; carpooling from Syracuse, NOON 472-5478, noon@peacecouncil.net

EVENTS TO COME

All events start at 7 pm at Syracuse Stage (unless otherwise noted)

Monday, November 27, 2006

Why Native American Sovereignty Makes Sense for All of Us
Speakers: Tonya Gonella Fichter, Richard Loder and Scott Lyons

Wednesday, December 6, 2006

Haudenosaunee Music & Dance: A Participatory Event
Women's Building Gym, Cornstock Ave.

DVDs are Now Available for:

The Nation in Our Miss: Onondaga History, Culture and Spirituality
Speakers: Sid Hill, Audrey Shendamoh and others
The Onondaga Nation Encounters European Settlers
Speakers: Robert W. Venables and Chief Irving Powless, Jr.
"Discovering" the US: Haudenosaunee Influences on U.S. Culture and Democracy
Speaker: John Mohawk

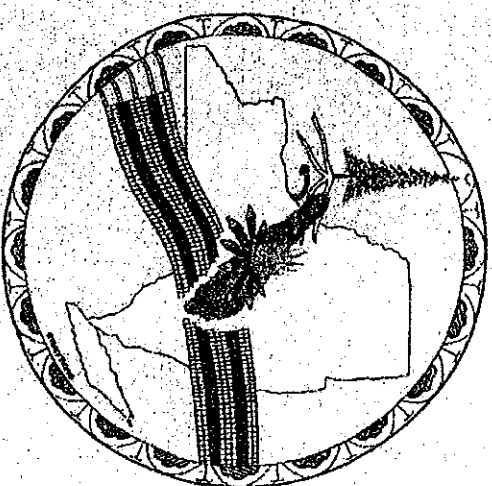
Educational Series Logo

The logo contains sacred cultural symbols such as "The Tree of Peace," planted at the shore of Onondaga Lake over 1,000 years ago during the birth of democracy, an Eagle watches for danger, four white rooks of peace and a war club beneath the tree symbolize burying the weapons of war forever. The Two Row Wampum, the grandfather of all treaties, is still upheld by our people. The fire represents the Onondaga—Firekeepers of the Haudenosaunee.

For me this logo represents hope for the clean up of Onondaga Lake, something we need to do for our children and your children.

Tracy Thomas, Mohawk artist

INFORMATION: Neighbors of the Onondaga Nation,
(315) 472-5478, www.peacecouncil.net; noon, noon@peacecouncil.net



ONONDAGA LAND RIGHTS & Our Common Future

A Collaborative Educational Series

bringing together the Central New York community, Syracuse University and SUNY ESF

Reflections on the Journey from Environmental
Reciprocity to Environmental Exploitation and Back
AFTER: Restoring Balance—Healing
the Land and Waters

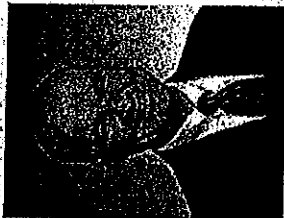
CHRIS AMATO
EMANUEL CARTER
CHIEF JAKE EDWARDS
ED MICHAILENKO
JEANNE SHENDANDOAH

October 17, 2006 7 p.m.
Syracuse Stage, 820 East Genesee Street,
Syracuse, New York 13210

What Happened to Onondaga Lake?

CHRIS AMATO

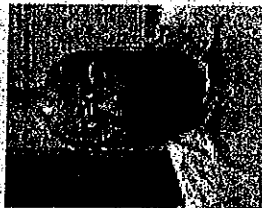
Environmental Counsel to the Onondaga Nation, Mr. Amato has nearly 25 years of experience in environmental law. He has worked for government agencies, including four years as Deputy Chief of the Environmental Protection Bureau of the NYS Attorney General's Office and for Indian nations. He works for Dréyer Boyajian LLP.



Restoration Conversation

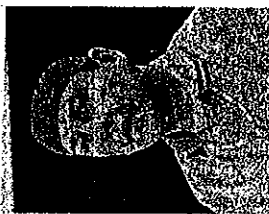
EMMANUEL CARTER

Emmanuel Carter is an associate professor of Landscape Architecture at SUNY-ESF. He has worked as a community and land planner for the city of Syracuse. Today he works in building sustainable communities and urban renewal.



CHIEF JAKE EDWARDS

Onondaga Nation Chief



ED MICHALENKO

Ed Michalenko is the director of the Onondaga Environmental Institute. A graduate of SUNY-ESF, Ed is an instrumental part of the Onondaga Lake Partnership. He is also editor of *The State of Onondaga Lake*.



JEANNE SHENDANDOAH

A traditional home birth midwife and herbalist for 23 years, Jeanne serves on the Haudenosaunee Environmental Task Force and speaks frequently on behalf of the Onondaga Nation.



RICHARD SMARDON (Facilitator)

Chair of the Faculty of Environmental Studies, SUNY ESF

SPONSORS

SYRACUSE UNIVERSITY SPONSORS: Chancellor's Office, Religion Department, African American Studies, Communication and Rhetorical Studies, Division of Student Affairs Diversity Programming Grants, English, Geography, Hendricks Chapel, History, Honor's Program, Indigenous Sustainability Studies Project, La L.U.C.H.A. (Latino Undergraduates Creating History in America), Latino-Latin American Studies, Native American Students at Syracuse, Native American Studies Program, Office of Multicultural Affairs, Program in the Analysis and Resolution of Conflict, School of Education, School of Visual and Performing Arts, Sociology, Student Environmental Action Coalition, Students Advancing Sexual Safety and Empowerment, University College, Women's Studies and Writing Program.

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EXHIBIT G

The Post-Standard (Syracuse, New York)

April 12, 2006 Wednesday
FINAL EDITION

SECTION: LOCAL; Pg. B1

LENGTH: 489 words

HEADLINE: CHIEF TRACES HISTORY OF HURT;
IRVING POWLESS' TALK ON ONONDAGAS AND EUROPEAN SETTLERS HAS WIT AND STING.

BYLINE: By Mike McAndrew Staff writer

BODY:

A stroke cost Irving Powless the full use of his left arm, but it didn't rob him of his wit.

In an off-the-cuff lecture that lasted more than two hours Tuesday night, the Onondaga Nation chief spun one colorful story after another, leaving a Syracuse Stage audience of about 250 people frequently chuckling as he talked about how Native Americans have suffered since Columbus arrived.

"The Europeans came up the Hudson River and settled in our house. At the time, we didn't have immigration laws," Powless mused, the trace of a smile on his face.

Most of Powless' stories had a barbed edge under the humor.

"I was in a barnyard the other day and I didn't see the duck trying to turn the chicken into a duck," the 76-year-old chief said. "This is what Christianity has been trying to do with us."

Powless noted traditional Onondagas still follow the ways of the Longhouse, celebrating the same ceremonies and singing the same songs their ancestors sung thousands of years ago.

The lecture, called "The Onondaga Nation Encounters European Settlers," featured Powless and Cornell University senior lecturer Robert Venables.

The Onondaga Nation filed a land claim suit against New York in March 2005, claiming ownership of a 40-mile-wide swath stretching from the Thousand Islands to Pennsylvania.

Neighbors of the Onondaga Nation and the Syracuse Peace Council are sponsoring a yearlong lecture series to educate the public about Onondaga land rights.

Thursday was one of Powless' first public speeches since he suffered a stroke a year ago that initially left him unable to speak and paralyzed on his left side. He sat in a wheelchair throughout the event. But his voice and message were clear.

He held up the Two Row Wampum Belt, the white-and-purple beaded belt the Haudenosaunee used to record its 1613 treaty with New York's Dutch settlers.

"We hear that our treaties (with the United States) are 200 years old. Well, the Constitution is 200 years old, too. You can't cast that aside because it's 200 years old," he said.

A chief for 35 years, Powless also recalled his involvement in the Onondagas' battle with New York when the state tried to widen Interstate 81 on the Onondaga territory without permission from the Indian nation.

In contrast to Powless' meandering stories, Venables provided a forceful rat-a-tat recitation of key dates in Onondaga Nation history, beginning with the formation of the Haudenosaunee, the confederacy of six Native nations, in 1142.

The Cornell historian spoke with anger about the colonial Americans' attack on Onondaga villages in 1774, during which, he said, soldiers gang-raped and killed Onondaga women.

The Onondagas' oral version of their history is backed up by documents written by whites during the last 400 years, said Venables, whose book, "American Indian History: Five Centuries of Conflict and Coexistence" was recently published.

Mike McAndrew can be reached at mmcandrew@syracuse.com or 470-3016.

GRAPHIC: PHOTO Mike Greenlar/Staff photographer CHIEF IRVING POWLESS holds up the Two Row Wampum Belt from the treaty of 1613 during a joint presentation Tuesday with Cornell University senior lecturer Robert W. Venables (left) at Syracuse Stage, titled "The Onondaga Nation Encounters European Settlers." The lecture was part of an educational series on Onondaga land rights.

EXHIBIT H



Seneca woman - used with the kind permission of the artist, Grace King (Oka Ja)

SUNY-ESF Center Focuses On Native Peoples and the Environment

October 17, 2006
10/17

- **Center for Native Peoples and the Environment website**

SYRACUSE, N.Y. — The SUNY College of Environmental Science and Forestry (SUNY-ESF) has established a Center for Native Peoples and the Environment that will focus on developing connections between traditional ecological knowledge (TEK) and western scientific approaches.

Establishment of the Center, the only one of its kind in the Northeast, was announced Oct. 17 during ESF's daylong teach-in on indigenous and western approaches to environmental stewardship.

The center's goal is to create programs that draw on the wisdom of both indigenous and scientific knowledge to address environmental protection and restoration. Center programs will include efforts in education, research and public outreach.

The center director, Dr. Robin W. Kimmerer, said the path to achieving those goals is to integrate multicultural perspectives into courses across the broad spectrum of ESF's programs.

"What makes this center unique is the bridge between western, scientific knowledge and traditional ecological knowledge," Kimmerer said. "This is a way to increase our ability to learn from each other and work together to solve environmental problems."

The college plans to expand its curriculum to include courses that highlight the importance of TEK as a complement to Western science. These courses will include ethnobotany, plants and culture, indigenous issues and the environment, and a seminar in traditional ecological knowledge, as well as integrating TEK into courses across the curriculum to create a minor in Native Americans and the environment.

Kimmerer is a botanist of Native American heritage who is an enrolled member of the Citizen Potawatomi Nation. She is a professor in ESF's Faculty of Environmental and Forest Biology. Kimmerer is the co-founder and past president of the TEK section of the Ecological Society of America and a member of the editorial board for the Society for Advancement of Chicanos and Native Americans in Science.

The Center is guided by an advisory board consisting of ESF environmental scientists, environmental leaders from Haudenosaunee communities and indigenous educators from around the country. Members include Henry Lickers, director of the Environment Division, Mohawk Council of Akwesasne; Jeanne Shenandoah and Irving Powless, environmental leaders from the Onondaga Nation; Carol Thomas, a SUNY-ESF student from the Onondaga Nation; Jack Manno, an associate professor of environmental science at SUNY-ESF; and Emanuel Carter, an associate professor of landscape architecture at SUNY-ESF.

Kimmerer said the bridge between western knowledge and traditional ecological knowledge is what makes the ESF center unique among academic programs that focus on Native Americans.

“The intent is certainly to incorporate indigenous perspectives and knowledge for the benefit of native students, and to encourage them to incorporate indigenous thinking into their education and research,” she said. “But the intent is also to educate the mainstream students in a cross-cultural context. ESF trains a large number of successful and influential environmental professionals, who, at this time, have minimal exposure or understanding of native issues in the environment. I’d like to see a time when familiarity with treaty rights, environmental justice and native science are part of the training of every environmental scientist we graduate.”

In addition to broadening the education of ESF students, the center will include a significant outreach element focused on increasing educational opportunities for Native American students in environmental sciences, research collaborations, and partnerships with Native American communities to address local environmental problems.

EXHIBIT I

LOCAL NEWS

ESF launches Native Peoples Center

The goal: bridging traditional ecological knowledge, conventional science.

By Delen Goldberg
Staff writer

Robin Kimmerer has a goal.

She wants to make sure that every environmental scientist from the State University College of Environmental Science and Forestry has an understanding of issues facing Native Americans. She wants students to leave the college with a knowledge of



Kimmerer

treaty rights, environmental justice and native sciences. Kimmerer just might get her wish.

SUNY ESF officials on Tuesday named Kimmerer director of a new Center for Native Peoples and the Environment. The center — the only one of its kind in the Northeast — will draw both on native wisdom and conventional science to explain, teach and study environmental protection and restoration.

"What makes this center unique is the bridge between Western, scientific knowledge and traditional ecological knowledge," Kimmerer said Tuesday. "This is a way to increase our ability to learn from each other and work together to solve environmental problems."

College officials announced

the center's creation Tuesday during a daylong teach-in focusing on environmental stewardship. Kimmerer, a SUNY ESF botany professor, spoke during several of the sessions.

The Center for Native Peoples and the Environment will focus on education, research and public outreach. Staff members will expand the college's curriculum to include courses such as indigenous issues and the environment, ethnobotany (the plant lore of indigenous cultures) and traditional ecological knowledge. The first of the new classes will begin in spring 2007.

The college also will create a minor, Native Americans and the Environment.

Currently, only about 1 percent of the scientific work force is Native American, according to

Kimmerer. She said she hopes the center will help increase that number.

"It's absolutely (designed) for training more native environmental scientists," Kimmerer said of the center. "But it's also really important that mainstream environmentalists and policymakers learn about traditional ecological knowledge, too."

About 200 undergraduate students who are enrolled in SUNY ESF's environmental studies program, as well as a significant number of biology students, will benefit from classes and programs sponsored by the center, SUNY ESF President Cornelius B. Murphy Jr. said.

"It could certainly touch as many as 25 percent of our students directly," Murphy said. The college enrolls about 1,750

undergraduates.

SUNY ESF paid \$25,000 to establish the center, spokeswoman Claire Duma said. The college also will provide \$10,000 to create two scholarships for students from the Onondaga Nation.

College officials said they hope the scholarships will provide another chance to bridge any divides between SUNY ESF and the region's Native Americans.

"One of the things that's most important to me is that the center gives us an opportunity to create an academic environment where traditional knowledge is valued and welcomed," Kimmerer said. "That's not always the case."

Delen Goldberg can be reached at dgoldberg@poststandard.com or 470-2274.

EXHIBIT J

The Post-Standard

P.O. BOX 4915, SYRACUSE, NEW YORK 13221-4915

STEPHEN ROGERS (1912-2002), *President*

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STANDARD: 1829, THE POST: 1894, THE POST-STANDARD: 1899

Consider This

Native Peoples Center

Kudos to the State University College of Environmental Science and Forestry in Syracuse for launching the Center for Native Peoples and the Environment Tuesday during its day-long teach-in on environmental stewardship.

The center, to open in the spring of 2007, is aiming to teach knowledge of treaty rights, environmental justice and native sciences, with the goal of having every graduate leave with an understanding of Native Americans. The college plans to create a minor, too — Native Americans and the Environment.

The project puts an emphasis on valuing more the cultural, scientific and historical information of indigenous people, which should be far closer to common knowledge for all Central New Yorkers.

"What makes this center unique is the bridge between Western, scientific knowledge and traditional ecological knowledge," said **Robin Kimmerer**, director of the new Center for Native Peoples and the Environment. "This is a way to increase our ability to learn from each other and work together to solve environmental problems."

Considering this area's vast Native American history, it makes all the sense in the world.

EXHIBIT K

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The Post-Standard (Syracuse, New York)

August 19, 2005 Friday
FINAL EDITION

SECTION: NEWS; Pg. A1

LENGTH: 463 words

HEADLINE: SU OFFERS HAUDENOSAUNEEES FULL SCHOLARSHIPS;
PROGRAM TO START IN 2006, WORTH \$38,560 PER YEAR TO STUDENTS WHO QUALIFY.

BYLINE: By Nancy Buczek Staff writer

BODY:

Syracuse University plans to announce today a scholarship program targeting Haudenosaunee students that pays for undergraduate tuition, on-campus room and board and mandatory student fees - worth \$38,560 per year.

"I've never heard of any school ever making this type of commitment to Native people," said Robert Odawi Porter, a member of the Seneca Nation and director of SU's College of Law's Center for Indigenous Law, Governance & Citizenship. "It's qualified also in a unique way because it's not tied to all Native people. It's tied to Haudenosaunee people."

The Haudenosaunee Promise Scholarship Program will be available to all admitted, first-year and transfer students who are certified current citizens of one of the six Haudenosaunee nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca or Tuscarora. SU will begin offering the scholarships in fall 2006. There will no limit on the number of scholarships awarded annually.

Other schools in the country, including SU's neighbor LeMoyne College, offer tuition scholarships to Native American students. Those type scholarships are helpful because money is often a barrier for Native Americans to attend college, but feeling welcome on campus is also a challenge, said Sarah Moses, chair and a founder of Native American Students at Syracuse.

When Moses, 21, arrived at SU three years ago, there was little to make Native American students feel welcome, she said. The Native American student club didn't exist.

"It was just hard to find your niche of Native American students," said Moses, an SU senior who is of Onondaga descent.

Moses is interning with The Post-Standard.

SU officials have been working to establish closer ties with the Haudenosaunee and Native American people. In 2003, it established the Center for Indigenous Law, Governance and Citizenship.

SU officials are hoping with the financial barrier to SU removed, more Native American students will apply.

In the fall, 1,100 undergraduate students from Onondaga County will be enrolled at SU. Eleven are Native American.

Want to know more?

For more information about the Haudenosaunee Promise Scholarship Program, call Syracuse University's Office of Scholarship Programs, 443-1513, and ask for Maura Ivanick.

Eligibility criteria:

Be enrolled as a full-time undergraduate student

Be a certified citizen of one of the six Haudenosaunee nations

Be a resident of Haudenosaunee territory

Maintain full-time academic status at SU with a minimum 2.5 cumulative grade point average

Source: Syracuse University

What's the value

of the scholarship?

For each year of study toward a first bachelor's degree, students will receive the following:

Undergraduate full-time tuition: \$27,210

On-campus room and board: \$10,275

Mandatory university fees: \$1,075

Total: \$38,560

Source: Syracuse University

LOAD-DATE: August 20, 2005

EXHIBIT L

The Post-Standard LOCAL

WEDNESDAY, SEPTEMBER 20, 2006

SECTION
B

SU sees jump in Indian students

**Program nearly triples
number of new American
Indian students on campus.**

By Nancy Buczek
Staff writer

Syracuse University's current population of new American Indian students is greater than ever before, jumping more than 181 percent compared with last fall.

SU officials attribute the increase from 16 new American Indian students last year to 45 this year to a new scholarship program announced in August 2005. The scholarship provides certified current citizens of any of the six Haudenosaunee nations financial assistance equal to the cost of tuition, on-campus room and board and mandatory SU fees in each year of study toward their first bachelor's degree.

Thirty of SU's 45 new American Indian undergraduate students this fall are recipients of the new scholarship, and more than nine territories are represented. SU has 71 American Indian undergraduate students enrolled out of a total undergraduate population of 11,573.

To help the students with the transition to college life, SU's Office of Multicultural Affairs opened a Native Student Program office Aug. 1. Most of the scholarship students are the first in their families to go to college, said David C. Smith, SU's vice president for enrollment management and emissary to the Haudenosaunee.

"We understand there are responsibilities beyond just simply registering them and then wishing them good luck," Smith said.

Chancellor Nancy Cantor announced the scholarship last year to express SU's respect for the Haudenosaunee and to instill a

SCHOLARSHIPS, PAGE B-2

Who's eligible?

To qualify, students must be citizens of a territory in New York state and Canada that is part of the six Haudenosaunee nations, which are the Cayuga, Oneida, Onondaga, Mohawk, Seneca and Tuscarora nations.

For more information on the Haudenosaunee Promise Scholarship Program, call Patricia Johnson, Office of Financial Aid and Scholarship Programs, at 443-2515.

Enrollment climbs

American Indian enrollment at Syracuse University has grown slightly in recent years, but university officials expect it to continue to increase because of the Haudenosaunee Promise Scholarship program. Here are how the number of American Indian undergraduates has grown over the years, compared with the total undergraduate population. These numbers do not include SU's University College, which serves part-time students.

Fall semester	New American Indian undergraduates	New undergraduates	Total American Indian undergraduates	Total undergraduates
1999	4	3,070	33	10,685
2000	7	3,037	25	10,740
2001	9	2,945	26	10,710
2002	11	3,170	27	10,936
2003	11	2,889	35	10,840
2004	5	2,971	35	10,750
2005	16	3,466	37	11,441
2006	45	3,343	71	11,573

Source: Syracuse University

The Post-Standard

Scholarships require 2.5 GPA minimum

SCHOLARSHIPS, FROM PAGE B-1

better relationship between the university and the Haudenosaunee, Smith said.

Scholarship recipients must be accepted at SU like any other student and are then required to maintain full-time academic status at SU with a minimum 2.5 cumulative grade point average, Smith said. SU does not limit the number of Promise scholarships awarded annually.

"I'm going to guess what we saw this year may be the high-

water mark," Smith said. "We probably won't see any more than that, but that's a guess."

The scholarship program is paid for from the university's financial aid budget, but Smith said SU plans to raise money to help support the program.

"If you're going to have any kind of meaningful core group, critical mass of people, to carry on a conversation with or discuss and debate things with, they have to be here," Smith said.

Nancy Buczek can be reached at nbuczek@syracuse.com or 470-2173.

EXHIBIT M

The Post-Standard

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Will this hurt house, land sales?

Friday, March 11, 2005

Native American land claims in Central New York have not hurt residential real estate sales, said two professionals involved in land transactions in other land claim areas.

For the past 35 years, companies have continued to insure titles for property in the Oneida Indian claim area, said Gilbert Hoffman, vice president for Ticor Title Insurance Co. in Syracuse. As long as companies continue to provide title insurance, the land claims should not hurt sales, said Richard Vindigni, a real estate attorney in Oneida.

When a homebuyer seeks a mortgage, the bank nearly always requires the applicant to buy title insurance to protect the bank, Vindigni said. He advises his clients to buy title insurance for themselves, too. Only about half bother to do that, he said. "People have gotten used to the Indian land claim," he said.

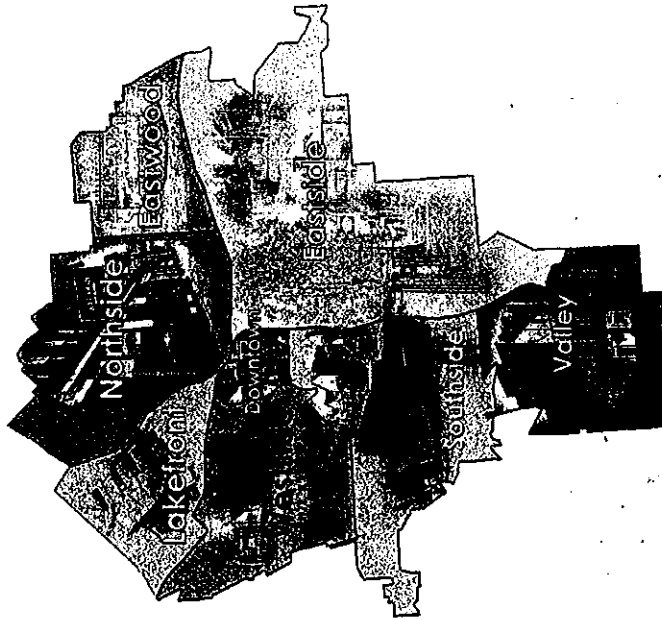
For property in a claim area, Ticor writes into title insurance policies an exception that indicates it cannot guarantee the title because of the claim, Hoffman said.

Title insurance on a typical \$75,000 house in Syracuse would cost a homeowner \$598 if it is obtained simultaneously with a mortgage, Hoffman said. A land claim does not lead to higher rates.

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EXHIBIT N

"The Valley" is what we who live here call our homeplace within the City of Syracuse. We are perhaps the oldest, as well as the youngest part of the City. The Valley is also a state of mind.



**The Area 4 TNT
(Tomorrow's Neighborhoods Today)
Planning Council meets monthly
on the 2nd Wednesday at 7:00 p.m.
at the Bob Cecile Community Center,
176 W. Seneca Turnpike.**

Postcard reminders are sent out before meetings listing current sector issues, concerns as well as giving meeting topics and guest speakers. Become an active participant; take pride and ownership in our City's Valley section. All are welcome. For more information, call the City of Syracuse Department of Community Development at (315) 448-8620.



Matthew J. Driscoll
Mayor

Fernando Ortiz, Jr.

Commissioner of Community Development
201 E. Washington St., Suite 612, Syracuse, NY 13202
(315) 448-8620 - www.syracuse.ny.us



Syracuse Neighborhood Initiative

Renewing, rebuilding and revitalizing neighborhoods

James T. Walsh
Member of Congress

August 2006



Webster Pond

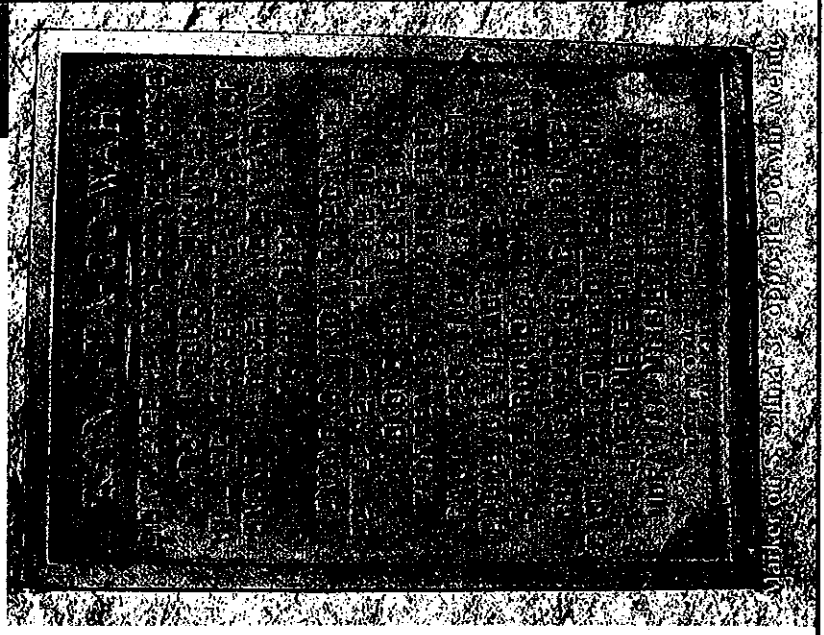
Welcome to The Valley

TNT Planning Area 4

The Valley - Return to Onondaga Hollow

The land had previously been settled by the Onondagas, the Keepers of the Central Fire of the Haudenosaunee ("Iroquois Confederacy"), still our good neighbors of the Onondaga Nation today.

We have learned much from them and enjoy many of their contributions to our culture. We join in their appreciation and care for this part of "Mother Earth" which we share.



Marker on S. Valley St. opposite Downing Avenue.



EXHIBIT O



Exhibit O

EXHIBIT P

The Post-Standard (Syracuse, NY)

November 13, 2003 Thursday

SECTION: LOCAL; Pg. B1

LENGTH: 513 words

**HEADLINE: HAUDENOSAUNEE FLAG FLYING HIGH;
BANNER-RAISING IN LAFAYETTE GOES OFF WITHOUT A HITCH**

BYLINE: By Mike McAndrew Staff writer

BODY:

A gentle breeze and tumultuous applause greeted the Haudenosaunee flag Wednesday afternoon when it was raised for the first time outside LaFayette Junior/Senior High School.

Despite several weeks of controversy, there were no protesters.

Several hundred adults and students clapped as Steven Thomas, a junior who is Onondaga, and Sarah Walsh, a junior who is white, raised the flag on a pole to a height equal to the U.S. flag.

"The raising of this flag today will not further divide us but unite us as a community," said Thomas, 16, as he stood outside the school, where one quarter of the students are Native American.

Some nonnative students and parents had threatened to protest the ceremony, but there were no disruptions and Superintendent Mark Mondanaro said attendance at the high school was only slightly down Wednesday.

Administrators permitted about 80 of the school's 515 students who chose not to attend the ceremony to leave school 1 1/2 hours early, Mondanaro said. The flag was raised at 1:30 p.m.

"I'm surprised they put our flag up. And I'm surprised there were no protesters here," said Kervin Johnson, 14, an eighth-grader at the Onondaga Nation School.

LaFayette is the third school district in New York to fly the flag of the Haudenosaunee, also known as the six Iroquois nations.

Relations are good overall between the Native American and nonnative students at LaFayette's high school, Walsh said, but the Haudenosaunee flag-raising sparked a lot of spirited classroom debate.

"I think it's a great thing," she said.

Onondaga Nation Faithkeeper Oren Lyons said he is not worried that opponents will carry out threats to cut down the flag, which cost \$250.

"The American flag gets ripped down, too. What can you say? It may happen. If it does, we'll move on. We'll just make another one," Lyons said.

"Over time, people will recognize that it will be more effective in mending relations than in the opposite," he

said.

Most of the people at the ceremony appeared to be Native American. Some, like Gary Wilkerson, whose wife and son are Onondaga, were holding miniature Haudenosaunee flags. But there were many nonnatives in the crowd, too.

"They're beautiful, beautiful people," said Blanche Rainbow, 73, of Tully, explaining why she came. "This is a tribute to them."

The Haudenosaunee flag is patterned after the Hiawatha wampum belt, which was made when five Indian nations in New York formed a confederacy on the banks of Onondaga Lake. Scholars estimate the confederacy was formed 500 to 1,000 years ago.

The wampum belt's design was first made into a flag in the late 1980s when the Iroquois Nationals - a lacrosse team representing the Haudenosaunee - were preparing to play in the World Games in Perth, Australia, Lyons said.

Now the flag is flying at every Indian territory in the state, said Tadadaho Sid Hill, the spiritual leader of the Haudenosaunee.

"Now that the flag is flying, our native students will feel more represented here," said Richard Bennett, 16, a 10th-grader who lives on the Onondaga Nation.

GRAPHIC: PHOTO; Mike Greenlar/Contributing photographer; ROBERT SHENANDOAH (left) and Lance Isaacs, both of Onondaga Nation, sing a song of Thanksgiving after the Haudenosaunee flag goes up the pole. Looking up at the flag is James Wolf, president of the LaFayette school board. Color; Mike Greenlar/Contributing photographer; THE AMERICAN and Haudenosaunee flags fly outside LaFayette Junior/Senior High School on Wednesday, as students leave school for the day. During a special ceremony earlier in the day, the Haudenosaunee flag was raised for the first time. Color

LOAD-DATE: November 14, 2003

EXHIBIT Q

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The Associated Press State & Local Wire

November 12, 2003, Wednesday, BC cycle

SECTION: State and Regional

LENGTH: 684 words

HEADLINE: Flag raising does what it was supposed to - unites community

BYLINE: By WILLIAM KATES, Associated Press Writer

DATELINE: LAFAYETTE, N.Y.

BODY:

Intended to help unite a community, the flag of the Iroquois Confederacy was raised next to the American flag at the local high school Wednesday, bringing together nearly 1,000 students, teachers and residents.

Although the flag-raising created a stir over proper flag etiquette and drew mild protests from some in the community, the event at LaFayette Junior-Senior High School proved itself, said Superintendent Mark Mondanaro.

"We wanted to bring people together. Looking around, that's exactly what we accomplished," Mondanaro said.

"This action recognizes and celebrates two communities that come together as one in our schools," school board President James Wolf told the crowd during the 30-minute ceremony. "... it will lead to improvement on how we treat each other and how we live together."

LaFayette, 10 miles south of Syracuse, borders the Onondaga Indian Nation, still the spiritual center of the ancient Iroquois Confederacy that once covered upstate New York.

Most Onondagas attend the nation school through eighth grade, then switch to LaFayette's public school. Native Americans comprise 23 percent of the high school enrollment. There are about 500 students in grades 7-12.

Onondaga students and parents have urged LaFayette school district officials to fly the Iroquois flag for decades.

"For the Onondaga, this is very significant," said Chief Irving Powless, as he watched the ceremony. "It is a proud day. The nation and school district have been together since 1954. A lot of Onondagas have gone through the school. After 50 years, there is finally recognition for us."

A few residents objected to flying the Iroquois flag, equal to the United States or otherwise. Other residents were angry the school board made the decision on its own instead of asking the community to vote on it.

About 100 of the village's approximately 5,000 residents signed a petition protesting the flag-raising. They said it would make Indian students a special class, thus separating non-Indian and Indian students rather than bringing them together.

There were no signs of protest Wednesday as the crowd gathered on the school's front lawn.

Richard Bennett, an Onondaga and a 10th grader, gave words of thanks in his native tongue during the ceremony, condensing a time-honored prayer into a few minutes.

"It gives thanks for everything, starting with Mother Earth. I would have been up there for an hour if I had given them all the verses," said Bennett.

Juniors Sarah Walsh, a non-Indian, and Steve Thomas, an Onondaga, raised the flags, after giving a short explanation of each.

First, the pair hoisted the U.S. flag. Everyone rose as the high school chorus sang "The Star-Spangled Banner."

Then, on a separate pole, they raised the purple-and-white flag of the Iroquois - or as they call themselves, the Haudenosaunee (pronounced Ha-du-na-show-nee), meaning "people of the longhouse."

Robert Shenandoah, a former student who lives on the nation, offered a traditional song of friendship sung in Onondaga.

The purple and white design on the Iroquois flag depicts Hiawatha's wampum belt, a symbol of the founding of the Iroquois Confederacy.

A white tree in the center represents the Onondagas and symbolizes the Great Pine under which the confederacy leaders first met. The other nations - Mohawk, Oneida, Cayuga and Seneca - are represented by boxes. A line connects all five figures representing the path of peace.

The Tuscarora joined the confederacy later and are not depicted.

Mondanaro said the district researched flag protocol in the U.S. Code and found it is not height that determines the position of honor, but placement to the viewer's left. The code says when flags of two or more nations are displayed, they are to be flown from separate staffs of the same height.

International usage forbids the display of the flag of one nation above that of another nation in time of peace. All 191 flags of the nations in the United Nations' membership fly at equal height with the U.S. flag outside the UN headquarters in New York City.

GRAPHIC: With AP Photos

LOAD-DATE: November 13, 2003

EXHIBIT R

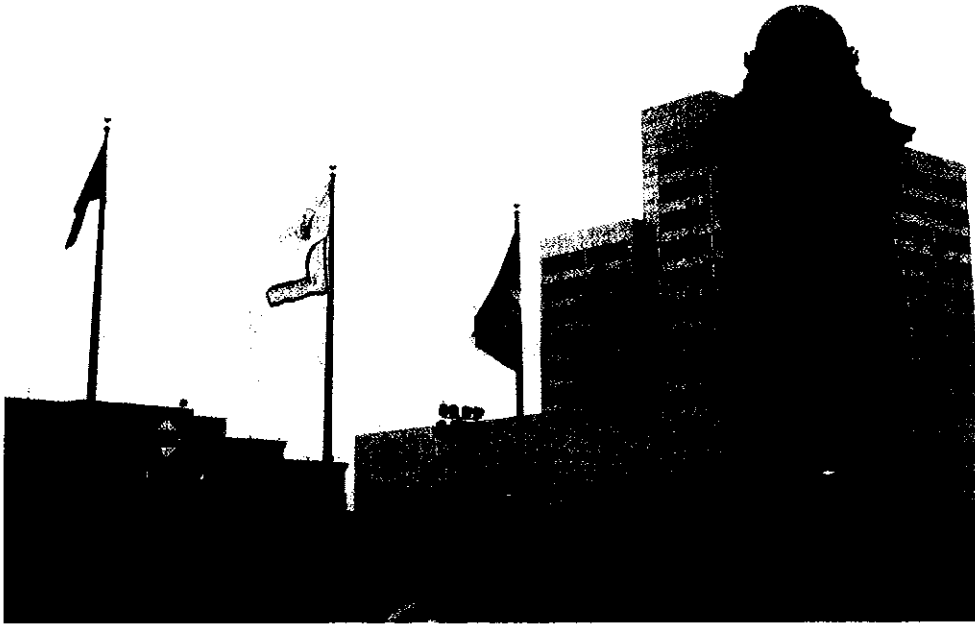


Exhibit R

EXHIBIT S

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The Post-Standard (Syracuse, NY)

August 4, 2002 Sunday Final Edition

SECTION: LOCAL; Pg. B7

LENGTH: 454 words

HEADLINE: NATIVE TALENT DRIVES DANCE FESTIVAL SECOND ANNUAL EVENT, IN CLINTON SQUARE, SHOWCASES INDIAN CULTURES, FRIENDSHIP.

BYLINE: Jennifer Jacobs Staff writer

BODY:

If a bead or feather or piece of fluff pops off the clothing, the dancer is disqualified.

"The judges are watching for that," said John Buck, emcee at Saturday's second annual Native Dance and Friendship Festival in Syracuse. "Sometimes we say, 'Use a lot of duct tape. It works the best.'"

As soon as the water drum and cowhorn rattle burst into their hectic, staccato beat, the stage area at Clinton Square suddenly filled with people. The smoke dance competition had begun.

A breechcloth covering his diaper, Tony Messano, 18 months, of the Onondaga Nation's Eel Clan, was one of the youngest dance competitors. He couldn't wait to climb on stage, but once up there, he didn't want to let go of his mother's hand.

"A little bashful," said Buck, an Onondaga.

The smoke dance is a favorite, said Shannon Davis, 25, a Mohawk from Akwesasne in Canada.

"It's fancy, it's fast, and I love to stir up smoke," said Davis, who wore new moccasins. With her 3-year-old son, Tehonalatetenies (which sounds like Da-hon-a-la-da-dennis) watching, she'd finished stitching countless beads that morning.

"Hard to say how many are on my floor," she said.

Aside from dancing, the festival featured a traditional Iroquois dress competition, and performances by Joanne Shenandoah, Howard Lyons, Sandy Bigtree, the Haudenosaunee Singers and Dancers, Corn Bred and others.

There was a market of native artists' work, including beadwork, silver, pottery, ceramics and other pieces of art.

"Everybody has their own story to tell about their works," said Christine Loft, event coordinator.

Lacrosse stickmaker Alf Jacques and basketmakers with the North American Indian Project demonstrated their skills.

Seven booths sold food, including corn soup and \$6 Indian tacos. A vendor of buffalo meat and venison planned to be there, but had to cancel because the Canadian meat didn't meet U.S. Department of Agriculture inspection

regulations.

At a children's booth, youngsters made paper canoes, leather friendship bracelets, feather headbands, bean-filled turtle rattles and other crafts, said organizer Frances Cook, a Mohawk and a Minoa resident.

The American Indian Community House handed out information on HIV prevention. Borders Books & Music sold compact discs and books with Native American themes.

A silent auction - with a hand-crafted flute, a wampum shell hair clip, clay sculptures and other items - raised money for the Native American Service Agency, the event's host.

And in a ceremony attended by local politicians and Tadadaho Sid Hill, the spiritual leader of the six Iroquois nations that make up the Haudenosaunee, the Haudenosaunee flag was raised in Clinton Square - for the first time in history.

GRAPHIC: PHOTO; David Lassman/Staff photographer; TERI TORRES helps her son, Tony Messano, 1 1/2 , during Saturday's Traditional Iroquoian Dress Pageant and Competition at Clinton Square.; Tony, a member of the Eel Clan, is wearing traditional medicine; colors. He was one of the youngest competitors. The event was part of; the second annual Native Dance and Friendship Festival in Syracuse.;

LOAD-DATE: January 24, 2003

EXHIBIT T

The Post-Standard

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FINAL EDITION

SYRACUSE, N.Y. 50 CENTS

Celebrating Our 175th Year

How to Clean the Lake: Plan Could Cost \$2.3B

"Big step forward," state says. Onondaga Lake report includes eight options.

By Mark Weiner
Staff writer

Onondaga Lake's biggest industrial polluter may have to spend up to \$2.3 billion over 17 years to clean a century's worth of waste it dumped into the lake, state officials say in a report to be released today.

The report provides the first public glimpse of what needs to be done and how much it will cost to clean up pollution left behind when Allied Chemical closed its plant in Solvay in 1986.

In a letter to be submitted today to Honeywell International, the state Department of Environmental Conservation says it will provide the company with a road map for cleaning the lake — one that includes at least eight cleanup options.

Honeywell is responsible for the industrial cleanup through a 1999 merger with Allied. Separately, Onondaga County is spending about \$400 million to stop sewage from polluting the lake, the most expensive public works project in county history.

DEC Commissioner Erin Crotty said Thursday the state reviewed a series of alternatives Honeywell proposed to clean up the industrial pollution. The state also proposed at least four of its own options.

If Honeywell agrees to provide additional information, the state will select one of the cleanup plans by Nov. 29.

"We just made a big step forward in terms of cleaning up the lake," Crotty said.

The state sued Allied in 1989, claiming the chemical company was responsible for dumping 165,000 pounds of mercury into Onondaga Lake from 1946 until 1970. The lawsuit in federal court has not been resolved. The mercury contaminated the

What comes next

- Honeywell International has until Sept. 1 to respond to the state's request for more information.
- By Nov. 29, the state will select a plan from at least eight now under consideration.
- Public meetings will be held to discuss the plan.
- The state will issue its final decision by March 31.

lake's fish and led to a fishing ban. Mercury also contaminates 7 million cubic yards of sediment on the lake bottom. It is the reason Onondaga Lake is on the federal Superfund list of toxic waste sites.

As part of its study, Honeywell looked at cleanup alternatives that ranged from no action to dredging mercury-contaminated sediments from the entire lake.

NONHAZARDOUS, PAGE A-11

Nonhazardous material would go to Camillus, Geddes

NONHAZARDOUS, FROM PAGE A-1

The proposals also include varying plans to entomb the mercury-tainted sediment on the lake bottom by covering it with a waterproof cap.

All of the plans call for disposing of nonhazardous dredge material on the old Allied waste beds in Camillus and Geddes. Contaminated sediments would go to a landfill licensed to accept toxic waste.

Honeywell, based in Morristown, N.J., recommended the least expensive cleanup alternative: a \$210 million plan to dredge about 510,000 cubic yards of tainted sediment from the lake and to cover about 330 acres of sediment with a cap.

The most expensive alternative would require the company to dredge all of Onondaga Lake and to build a permanent cap over 2,329 acres. The 17-year project would cost \$2.33 billion.

In their report to the state, Honeywell officials called the company's preferred \$210 million dredging plan "one of the largest contaminated-sediment removal projects ever conducted in the United States."

Crotty said the state told Honeywell in the letter that it will accept, with certain changes, the company's overall blueprint for cleaning the lake: a three-volume document with a 700-page report and more than 1,100 pages of appendices.

Crotty said the state has several major concerns with Honeywell's study. Among them is a request that the company evaluate at least four more alternatives for the cleanup.

Honeywell will have until Sept. 1 to respond to the state's letter and submit a final proposal.

Crotty said the state will select one of the cleanup plans after

public meetings this fall. The state is required to issue its final decision by March 31.

"The various cleanup alternatives will be studied extensively by DEC engineers and scientists to select the most appropriate remedy to protect public health and the environment," the commissioner said.

Crotty said she is committed to making the process move as quickly as possible. The state has been trading studies with Allied and Honeywell since 1989, when the state sued over the pollution.

"Cleaning up Onondaga Lake is a big priority for me and a big priority for Gov. Pataki," Crotty said. "I spend a lot of time in Syracuse. My best friend lives in Liverpool. And (the lake) really is a lost resource."

Honeywell issued a statement from its New Jersey headquarters, saying it plans to continue cooperating with the state.

"Honeywell is pleased that the New York State Department of Environmental Conservation has notified us that, after submission and review of further information they have requested from the company, they are prepared to accept the feasibility study," spokeswoman Victoria Streitfeld said.

"We will continue to work with the (state) to address the issues that remain unresolved in order to sustain the progress we've made toward the cleanup of Onondaga Lake," she said.

Streitfeld said she could not elaborate on the statement or answer any questions.

The state's letter to Honeywell outlined concerns about:

■ A computer model predicting the effect of the cleanup on groundwater flowing under and near the lake.

■ A computer model assessing the effectiveness of a water-

proof cap that would be installed over the lake's contaminated sediment.

■ Honeywell's estimates: "We believe they inflated the cost value," Crotty said.

At the high end of the cleanup alternatives, the \$2.3 billion option would be among the most expensive environmental clean-

Competing plans

Here is a look at four of the plans Honeywell submitted to the state for cleaning industrial pollution from Onondaga Lake.

Cost	Cubic yards to be dredged	Acres to be capped	Years to complete
\$200 million	180,000	355	3
\$237 million	500,000	355	3
\$261 million	838,000	355	3
\$1.2 billion	11,129,000	20	9

Here is a look at the plans the state Department of Environmental Conservation asked Honeywell to evaluate. These plans involve more extensive dredging and capping of contaminated sediments.

Cost	Cubic yards to be dredged	Acres to be capped	Years to complete
\$312 million to \$519 million	1,207,000 to 3,490,000	578	None specified
\$533 million	3,707,000	564	4
\$1.35 billion	12,184,000	214	9
\$2.33 billion	21,918,000	2,329	17

Source: New York State Department of Environmental Conservation

The Post-Standard

ups in U.S. history. It also would exceed the estimated cost of \$2.2 billion to build a proposed Destiny USA resort on the lake's southern shore.

General Electric is spending about \$500 million to dredge and clean parts of the Hudson River.

Crotty said the need for design work means that construction

probably would not start until 2007 or 2008.

"I understand completely people's impatience in wanting to get this lake cleaned up as quickly as possible. I know they've waited an awfully long time, but if they can just hold tight for a little longer, it's coming."

EXHIBIT U

New York State Department of Environmental Conservation
Region 7 Water Quality Unit
615 Erie Boulevard West, Syracuse, NY 13204-2400
Telephone: (315) 426-7500



Erin M. Crotty
Commissioner

MEMORANDUM

TO: Steven Eidt
FROM: Scott Cook
SUBJECT: Valley Realty Mine, (T) Tully, Onondaga County
DATE: April 10, 2002

The following observations were made during the joint NYSDEC field investigation on April 9, 2002 at a site down gradient of the above mentioned Mining operation :

- Tributary #27 of Onondaga Creek - Class C(T) sustained serious bank and bed damage due to the large volume of water and solids released from the mine.
- Trout rearing areas in the Tributary were disturbed. All Trout fry present in the Trib. would have been destroyed and the remaining juvenile Trout would have been either killed or displaced downstream into Onondaga Creek where they will be subjected to enhanced predation.
- A substantial amount of scouring occurred along the stream bed of Tributary #27 removing the small pebbles and gravel used for Trout spawning.
- Some areas of heavy sediment deposition were observed on the main stem of Onondaga Creek - Class C(T) downstream at the Tully Farms Road crossing. This deposition can be detrimental to the Trout Spawning habitat.
- Approximately 1 mile down stream, Onondaga Creek appeared turbid.