There are still open seats!

NAS 101 - Anishinaabe Language, Culture and Community I
NAS 102 - Anishinaabe Language, Culture and Community II
NAS 207b - Winter Experience - Anishinaabe Language
NAS 342 - Indigenous Environmental Movements
NAS 486 - American Indian Educational Law and Leadership
NAS 488 - Native American Service Learning Project

Visit www.nmu.edu/nativeamericans or call 906-227-1397 for more information.

12th annual First Nations Food Taster

By Ariel Dennis

The 12th annual First Nations Food Taster was held on November 9 at the D.J. Jacobetti Complex. Over 250 total tickets were sold for this two hour event, which was hosted by the Native American Student Association (NASA), and featured a variety of Native American cuisine. Several recipes from the Decolonizing Diet Project were included in this year’s menu, such as venison/bison meatloaf, turkey pumpkin soup, and maple flavored great northern beans. These new dishes allowed those who attended a chance to sample some of the Indigenous foods of our region, along with standard favorites like fry bread and three sisters casserole. The combination led some to comment that this was the best food taster yet.

Not including members of NASA or the staff of the Center for Native American Studies, there were at least 69 volunteers who signed in, either during the three days of preparation or at the event itself. There were many eager faces and helping hands in the kitchen and out in the main dining area, and our volunteers jumped right in with whatever they were asked to do. It was great seeing so many students working together in the kitchen. NASA would like to say chi-miigwech to all the volunteers who helped out at this event! Your hard work was greatly appreciated and made the event a success. We hope to see you again at our upcoming events.

The proceeds from this event will help to fund the Learning to Walk Together traditional powwow.

Inside this Issue

Author Joseph Bruchac
First Nations Films
Native Month Workshops
Decolonizing Diet Panel
Louis Erdrich’s Award-Winning Novel
And much more

You can contribute to the Anishinaabe News!

Do you like to write?  
Take photos?  
Draw cartoons?  
Or...  
do you have an opinion?

Be a part of the Nish News team and build your resume while sharing your opinions and knowledge of Native issues.

Call Gabe at 906-227-1397 to find out how.

Abenaki author Joseph Bruchac plays the drum during his reading and performance on November 8. Learn more about his visit and other Native American Heritage Month activities in this issue.
Award-winning Author Joseph Bruchac Visits NMU

By Gabe Waskiewicz

One of the highlights of this year’s Native Month was Joseph Bruchac’s visit to NMU’s campus on November 8. The award-winning author held two presentations in the afternoon, the first dealing with Native foods and cultures while the second described some of the methods for reading and teaching Native American literature. He then gave a spell-binding reading and presentation that evening. All three sessions were free to the public, and those who were able to attend were treated to a truly masterful storyteller. By blending his vast knowledge of Native American culture and traditions with his own personal experience, Bruchac weaved together the educational and entertaining mix of allusions and side stories to keep audiences mesmerized.

Bruchac, who began publishing in 1971, is the author of more than 120 books that reflect his Abenaki Indian heritage and Native American traditions. In addition to his books, the author’s poems, articles and stories have also appeared in over 500 publications. This prolific list of creative works has helped earn him such honors as the Lifetime Achievement Award from the Native Writers’ Circle of the Americas. These works include poetry, short stories, novels, and the editing of several anthologies. His subjects range in scope from works about notable Native American figures, such as Jim Thorpe and Geronimo, to children’s books teaching lessons passed down through the oral traditions.

During his visit to our campus, Joseph Bruchac got to learn about some the projects that the Center for Native American Studies has been working on in recent years, including the Decolonizing Diet Project (DDP) and the production of the anthology, Voice on the Water: Great Lakes Native America Now.

The work being done with the DDP tied in nicely with his own presentation on Native cultures and foods, in which he focused on the relationship between Native cultures and stories and the Indigenous foods that have sustained Native Americans in the past, and hopefully will again in the future. During the presentation, Bruchac described how “Indigenous plants for centuries, and longer, have taken care of human beings in the Americas.” Native people have “a 7,000 year history of using corn,” with beans and squash being used for a couple of thousand years less. This long history of using these foods has led them to being named “the three sisters,” and they remain a vital source of sustenance among Native people everywhere to this day.

Throughout his presentations and performance, Bruchac also spoke in Anishinaabe, introducing himself as “Joseph, or the Peaceful One,” and played the drum and native flute. For his final event, a reading and performance of his eclectic range of talents, the author also played the guitar while singing a song he wrote about his admiration for the iconic Native American athlete Jim Thorpe. He went on to explain how he once met the mythic figure during his own childhood, at time when he didn’t yet grasp the importance of who he was meeting. He also told a couple of traditional stories that kept the younger audience members on the edge of their seats, while at the same time teaching a moral lesson for young and old alike. The performance left one NMU English professor to call the author, “a true renaissance man.”

After each session, the always gracious and hospitable author made sure to take time to have pictures taken with audience members and sign copies of his books for them. This day of cultural revival will stand out in the memory of those lucky enough to have attended for some time to come.

Local Native artist to Create Enhanced City of Marquette Pins

By Christine Knudson

From Marquette City Manager Bill Vajda

The City of Marquette holds deep respect for our Native American roots and tribal partners. We work hard to meet the needs of our mutual constituents, and have greatly expanded cooperation between tribal government, city government and community recipients of 2% charitable support. Cooperation has created strong bonds, and we enjoy broad support of local and tribal law enforcement; joint advocacy for tribal business opportunities and expansion of Native American heritage awareness and its critical role in the history of Marquette. We value this strong partnership and are proud to show it.

On that note, City of Marquette representatives attended the 20th annual traditional powwow at NMU and came across Ken Soney (Walpole Island), a vendor selling jewelry that fused a traditional medicine wheel with organizational logos. What wonderful serendipity - the chance to help a Native American business and honor the partnership we hold. We hope all who see the pins understand our intent and view them as symbols of the partnership we enjoy in Marquette.
Making Birch Bark Trivets with Porcupine Quills and Sweetgrass with special guest Elizabeth Kime-wen.

This workshop took place over two days at the Beaumier U.P. Heritage Center. The main focus was to make Birch Bark Trivets under the guidance of Elizabeth Kime-wen. The workshop started with the preparation of the bark, which involves gathering the necessary materials and learning the techniques to prepare the bark for ring-making. The students were then instructed on how to punch small holes in the bark, using a specialized tool called a birch bark awl. These small holes were created to allow the quills to be inserted and to form the basic structure of the trivet.

Elizabeth Kime-wen, an expert in the art of birch bark and quillwork, provided a detailed explanation of the process. She shared her personal experiences and insights, which added a cultural and historical context to the workshop. The students were encouraged to ask questions and engage in discussions, fostering a learning environment that encouraged the exchange of knowledge and ideas.

The workshop was hands-on, allowing students to practice and develop their skills in birch bark and quillwork. Through this process, students learned not only the technical aspects of making birch bark trivets but also the cultural significance and historical context of this traditional art form. The workshop concluded with the students showcasing their completed trivets, highlighting their newfound skills and the beautiful artistry that they had learned.

The workshop was well-received, with participants expressing interest in continuing to learn more about birch bark and quillwork. The participants were also encouraged to share their work and experiences with others, promoting the preservation and sharing of traditional Indigenous knowledge and skills. The workshop was a success in its goal of providing an engaging and educational experience that connected participants with the rich cultural heritage of the Anishinaabe people.
First Nations Films Review

By Andrew Bek

During the 2012 Native American Heritage Month observation, the CNAS at NMU hosted two food related films called My Big Fat Diet and Good Meat. Both films explored the relationships between Native people and non-Native dietary habits.

In Good Meat, we meet Beau LeBeau, a Lakota man who has gone from being a linemate athletic high school basketball star to an out of breath, middle aged 333 pound diabetic. His out of control eating of junk foods and especially gussying massive quantities of soda is wreaking havoc on his health and his self-image.

Beau decides to attempt to adopt a six-month long traditional Plains Indian diet based on bison and fresh fruit and vegetables. Under the care of his doctor and a dietician, he begins to exercise and eat more consciously. His challenges and triumphs and transparency about the low and high points of his journey allow the viewer to develop empathy and compassion, which helps to replace judgment and pity. This tale is a familiar one, and is why we find ourselves cheering for Beau as he struggles and ultimately succeeds to face more obstacles.

In My Big Fat Diet we visit Alert Bay, a Canadian fishing village near Vancouver Island. The island is home to two cultures, the Namgis First Nation and their non-Native neighbors. An epidemic of obesity and its side effects is sweeping the community.

Led by a Metis (bi-cultural) physician, the community goes cold turkey and implements a low carb, no sugar diet based on the traditions of eating lots of fat and oils gleaned from their declining fisheries. We follow the struggles of six villagers and their families as they participate in a cultural and medical experiment that looks to address the health problems of affluence. One particularly moving moment comes near the end of their journey when they use a wheelbarrow to cart in sacks of carbohydrates (wheat flour) that represent the total poundage they lost.

Both films pose bigger questions about the health of the individual within the health of their environment. And both films explore the relationship between health problems caused by poverty and affluence in Native American/First Nations culture. Where it is easier and cheaper in the short run to eat unhealthy and sit around mourning the loss of their cultures.

Thank you, CNAS for sponsoring these showings, which were particularly inspirational as we continue the Decolonizing Diet Project here at NMU.

Three other DDP related events were featured during Native American Heritage Month. These included the six-month overview with Dr. Martin Reinhardt, who presented the findings of research subjects during the first half of the project’s implementation phase, and a presentation of an ethnographic study of the female perspective of the project by April Lindala. In addition, a mini challenge was held, where participants were encouraged to eat only DDP qualifying foods for a week. For more information on these events, visit www.nmu.edu/nativeamericans.

By Gabe Waskiewicz

The National Book Foundation recently announced that highly acclaimed Ojibwe author Louise Erdrich’s newest novel, The Round House, has won the National Book Award for fiction. Erdrich has won awards in the past, beginning with the National Book Circle Award in 1984 for her novel Love Medicine, and has been a finalist for others, most notably her 2009 nomination for the Pulitzer Prize in fiction for her novel The Plague of Doves, but this is the most prestigious award she has received so far. While accepting the award, the member of the Turtle Mountain Band of Chippewa Indians spoke first in Ojibwemowin before switching to English. She dedicated the award to “the grace and endurance of Native people,” and went on to say that this is a book about a huge case of injustice ongoing on reservations. Thank you for giving it a wider audience.”

The Round House, her 14th novel, focuses on a 13-year-old Ojibwe boy named Joe and his quest to avenge the rape of his mother. Believing the police investigation of the crime to be inadequate, Joe goes about trying to solve the crime on his own. In her review in The New York Times, Michiko Kakutani wrote that the novel “opens out to become a detective story and a coming-of-age story, a story about how Joe is initiated into the sadnesses and disillusionments of grown-up life and the somber realities of his people’s history.” While doing so, the novel explores the problems of jurisdictional rights involving violent crimes on American Indian reservations, following a list of other topics of concern among Native Americans that Erdrich has addressed in her fiction. Throughout her novels, she has touched on similar issues while creating a series of narratives that span several generations of characters living in or around the fictional North Dakota reservation. By combining some of the local history of the North Dakota where she grew up with current themes and a sense of modern consciousness, Erdrich weaves together a fictional landscape that has led many to compare her works to William Faulkner’s Yoknapatawpha novels.

The Round House has received widespread admiration and critical acclaim. Amazon.com voted it the best book of 2012, saying that it is “likely to be dubbed the Native American To Kill a Mockingbird.” Louise Erdrich deserves all of this support. She has been a highly regarded author for nearly 30 years, and is widely considered one of the most significant writers of the second wave of what has been dubbed the “Native American Renaissance.” In addition to her works of fiction, she has written numerous volumes of poetry, children’s literature, and non-fiction. CNAS faculty members Grace Chaillier and Shirley Brozzo have studied Erdrich’s works extensively, using them for several of their courses. Both agree that this is one of her finest achievements. Shirley said that she “can see why it was chosen for the award. The language usage alone is stunning. Hopefully, her work will continue to influence and inspire the next generation of Native American authors.

Louis Erdrich Wins National Book Award

The film, Precious Knowledge, will be shown Wednesday, January 23 at 7 p.m. as part of next semester’s Martin Luther King Week activities (location TBD). It is sponsored by the NMU Ethnic and Cultural Diversity Committee.

The filmmaker, Eren McGinnis, will be on the NMU campus to discuss the making of the documentary and answer questions following the showing.

The film follows the assault on the Mexican American studies program in Tucson. Specific books and authors (including several Native American authors) were banned by the Tucson schools.
By Gabe Waskiewicz

In November 2011 the 254-page anthology Voice on the Water: Great Lakes Native American News was published by the NMU Press. This work was the culmination of a lifelong dream of members of the faculty and staff at the Center for Native American Studies. The goal was to "prepare an anthology that will introduce Michigan residents to the contemporary understandings that concern and impact the modern lives of Native Americans in our state."

The book was funded both by NMU and a grant from the Michigan Humanities Council, but it also took over two and a half years of planning, preparing, and participation by many individuals to get it to print. At the forefront of this long journey was the project’s editor, Grace Chaillier, who spent countless hours making sure the dream became a reality.

“We wanted this book to appeal to a broad audience and our hope is that it will also be used as a textbook from the junior high level through college,” says Chaillier. “Indians in general are not very well known as contemporary Michigan Native American organizations across Michigan, with an overwhelmingly positive response.

“We appreciate all of the dozens of thank you letters and emails we have received from public schools and libraries who were given the book to include in their collections,” says Chaillier. “These kind words are an affirmation that the book’s message is being well received.”

The anthology has also found its way in the classroom here at NMU. English instructor Jamie Kuehn has used it in her Good Books courses, Grace Chaillier is teaching it in her NAS 414 class this semester, and Marty Reinhardt’s NAS 204 class will also study the book next semester.

One interesting thing that Chaillier discovered while teaching the book was how well it applies to a course on women’s studies. She hadn’t “approached the book from that perspective before,” but, with over half of the anthology’s contributors being female, it gave her class a wealth of material to work with. So much material, in fact, that she wasn’t even able to cover all of it during the course of the semester. The pieces they did cover included works of fiction, non-fiction, memoir, poetry, artwork, photography, and traditional art. Not only does the anthology have an interesting mix of genres, but its contributors also have a wide range of ages, spanning from 10 years old all the way up to 80.

In addition, the contributors come from a variety of tribal affiliations, many even from outside the Great Lakes region. Though the book centers around the experience of Native Americans in Michigan, many of its contributors spent portions of their lives living in other regions. All of these factors help make Voice on the Water an interesting cross-section of Native American culture.

In just the first year since being published, it is clear that Voice on the Water is already beginning to reach the book’s editor’s goal of, “deepening readers’ comprehension of who Michigan Indians have become in the 21st century.”

To purchase a copy go to www.nmubookstore.com.

Voice on the Water: One Year Later

Hannah Vallier
Interview by Ariel Dennis

Nish News: Where are you from? Hannah Vallier: Manistique, Michigan


NN: Why did you choose NMU? Vallier: I’ve wanted to come here since I was in sixth grade.

NN: How did you become involved in NASA? Vallier: I had participated in the Medicine Wheel Academy in high school and I was taught about it then.

NN: What is your favorite class this semester and why? Vallier: My EN110 with Professor Amy Hamilton because every class was interesting and I truly learned a plethora of information.

NN: What classes are you taking next semester? Vallier: Next semester I’m taking biology, Native American Studies, and welding.

NN: What are your plans for winter break? Vallier: During winter break I will be going to Manistique for a week to see family, then I’m going to Bark River to see other family and work.

NN: What other organizations are you involved in? Vallier: NASA is the only organization that I participate in so far this year.

NN: What is your favorite movie, music, or book? Vallier: My favorite movie is Step-brothers, I’m musically eclectic, and I love reading too much to pick favorites.

NN: What are some of your other interests? Vallier: I love crafting, cooking, ATVing, etc.

NN: What do you think of NMU so far? Vallier: I would suggest NMU to anyone looking for a school. It’s been a great place to live and learn.

NN: What are some highlights of your time at NMU so far? Vallier: House events have been a really nice highlight here at NMU, it helps that I have an amazing RA! :]

NN: If you could own any animal, what would it be and why? Vallier: Half wolf/half husky, because not only are they smart, but they’re also beautiful.

Aimee’s 2013 Wish List

Continued from page 3

- humanity comes to a renewed understanding of all our relations, recognizing them as our equals, accepting them as spiritual entities, fulfilling our responsibilities to them, and recognizing what a gift it is to do these things, to live in this way.

- Americans recognize the U.S. for the corporate state that it is, one colonial state in a global corporate empire, and how our electoral politics, economics, educational systems, and the very lifestyle paths we are conditioned into are designed primarily to serve this corporate state and to create consumer-worker citizens trained to maintain the functionality of the corporate state (despite the cost to family, to the land, and to self).

- To top it off with a list: the U.P. produces marigolds, throws out Rio Tinto and indeed bans all sulfide mining, protects our forests from the growing biomass industry, refuses to allow mega-windfarms (and their transmission corridors) to dominate our rural landscapes, and turns the term “pooper” into a synonym for “Treehugger.” As far as what I’ll be doing next semester? Working on all of the above. Well, most of it. That is, in addition, of course, to teaching and learning about The Empire’s impact on Indigenous peoples and vice versa, developing an outdoors-based preK-12 curriculum for The Little Green Schoolhouse, and simply enjoying watching my Little Sprout grow.
Alexie’s ‘Business of Fancy Dancing’

By Maryanne Brown

As another part of Native American Heritage Month, the Native American Student Association hosted the 2002 film The Business of Fancy Dancing by director and screenwriter Sherman Alexie.

The feature film’s title comes from Sherman Alexie’s 1992 book of poetry. Seymour Polatkin (Evans Adams) is a gay Indian poet and his longtime best friend Aristotle Joseph (Gene Tagaban) left their reservation in Spokane to go to college in Seattle. Aristotle had bad luck and left while Seymour stayed and became a successful writer. The film opens with Seymour leaving his white boyfriend at home to return to his reservation after 16 years for a funeral of a good friend, Mouse (Swil Kanin).

The story is about the conflicted relationship between Seymour and Aristotle, which forces Seymour to confront his past. We also see his personal struggle between his heritage and his urban gay life. All the while he is coping with the anger from his friends who resent him for becoming their self appointed mouthpiece and exploiting “rez” life in his writings. He reunites with his one-time girlfriend, Agnes (Michelle St. John), who remains close and loyal. Aristotle, however is resentful of the contrast between his urban life and Native heritage. The film was enjoyable and illuminates many issues that are still relevant today. The acting was spot-on but Michelle St. John’s superb performance and magnificent vocals were the highlight of the film. This is yet another brilliant paring of Adams and St. John, as in Alexie’s Smoke Signals (1998).

ashizhizwaawi. I plan to use Anishinaabe language now whenever I can. Naahow.

Anishinaabe Lesson

During a trip to get away from camp, my friend and I went to Black Rocks and we stumbled upon a flower floating on the edge of Lake Superior between some rocks. At first, we thought it was fake because the flower did not look indigenous to the area. My friend climbed down the rocks and plucked the flower from the water. When I made it down to where she was, I noticed something was wrapped around the flower’s stem. The first thought that came to my mind was a love note. Excited that this could be it, we both untied the mysterious white piece. When we opened it, the white piece was cloth fabric folded with seeds of all sorts in it. Then, thinking of our Anish class, we thought we just ruined a Native American ceremony and we would be forever messed up for messing with it. We tried our best to tie the cloth back to the flower but it did not stay. Because we thought we would be cursed, we collected seeds around the tree and wrapped them in bark from a tree and buried it in rocks on the beach before we left. From this experience, my friend and I learned that “if you see something that is not yours, leave it.’

A Day in the Metik-oke

Knee-gee-get about that baziig day last summer nin masé through nin miskwa. Nin metik-oke menwa nin saw some tracks from a wawashque. They seemed fresh so nin decided to follow them as nin masé through metik-oke menwa across gegoo hills back to no- comas agumack. After a few minutes nin saw wawashque. Nin gitcha-ing of baziig hill, while the wawashque gitcha-ing of the next hill. Nin tried being quiet, but wawashque saw nin menwa slowly mepeto away. Nin slowly mepeto after seen so nin caw scare weds away this time. Nin eventually found more tracks menwa nin mepeto in the direction nin thought the wawashque had taken. Nin guessed that the wind was blowing away from seen wawasque and towards nin, or seen caw believe nin was a threat, because seen wawashque ca mepeto very far. Ween wawashque caught nin following seen again soon after nin caught up. Wawashque then mepeto gitcha-ing another hill caw far away menwa out of sight. After this nin caw find the wawashque again. Nin did try, but after a while the tracks di-verged menwa both seemed to be fresh to nin. Nin decided to follow the tracks that led off in the same path the wawashque had been taking the whole time. These tracks led back near to nin nocomas agumack, so when nin caw find seen wawashque-qes, nin just went back because mbukcaday. This whole experience tracking seen wawashque made nin feel very much like one of the Giwisayininnie, even though nin never hunted before.

As a U.P. child in the 1950s, the daabaan is how we found mukwa, warwaashkesh, and waabooze in the woods on weekend rides. Jimman trips for gigon always had a few gizike migizi overhead, too. We used to zhoshikkadaa baan doh. St. Martin’s Hill in Minising at Christmas. Back then you could see captured madabe mukwa minikwe soda pop from a bottle. That was very bad, because they could not muptoo into the woods from their cages. Gwa. Migew. Baamaapii

My favorite Nene

Being Anishinaabe, my Grandpa, known as ‘Buppa,’ tells us stories of being raised by his grandparents, growing up in what we call ‘Indian (Continued on page 15)
Anishinaabe Kendaasawin

By Kenn Pitawanakwat

Like many Anishinaabe words, the idea of kendaasawin has a depth of meaning that doesn’t translate adequately into English. Kendaasawin represents Anishinaabe ways of knowing that encompasses wisdom, knowledge, and experience. In my language classes, students get the chance to learn some of these ways. With this in mind, I have asked my Native American Studies 101 and 207 Anishinaabe Language, Culture, and Community students to submit stories about their Kendaasawin experience during the 2012 fall semester. Each student had the choice of submitting a story, cartoon, photograph, or more, with the hope of boosting their confidence and skill set for employment opportunities. The idea is to get us familiarized. Their class format is visual and aural, thus the phonetic variance in their writing. They have not been taught to write, but they do know how to speak! An essential skill with an endangered language where every hour or semester counts towards Anishinaabe language revival and application in the community.


DDP Recipes

**Pumpkin “Ice Cream”**

1 cup pumpkin puree
1 cup maple sugar
1/2 cup Sunbutter
1 3/4 cup pumpkin seed milk
1/2 cup sweetwater
2 tablespoons sunchoke powder
In a large bowl mix pumpkin seed milk, sweetwater and maple sugar to dissolve sugar. Mix in pumpkin puree, Sunbutter, and sunchoke powder. Pour into an ice cream machine and stir for about 25 minutes (depending on make and model).

**Pumpkin Pecan Blueberry Maple Bread**

4 cups of pumpkin seed flour
2 1/2 cup maple sugar
2 1/2 cup pecan flour
5 tablespoons of pumpkin seed oil
3 duck eggs
1/2 cup of pecans
2 tsp salt
2/3 cup pecan flour
4 cups of pumpkin seed flour
Maple Sugar

**Cookies**

1 3/4 cup pumpkin seed butter
2 1/2 cup maple syrup
1 1/2 cup cornmeal flour
1/4 teaspoon salt
handful or 1/2 cup of chopped pecans (optional)

Mix dry ingredients first then add wet ingredients. Place in small loaf pans and baked at 375°F for 45 minutes or until toothpick comes out clean.

**Maple Bread**

4 cups of pumpkin seed flour
2 1/2 cup maple sugar
2 1/2 cup pecan flour
5 tablespoons of sunchoke powder
3 duck eggs
2 tsp salt
2 1/2 cup pecan flour
4 cups of pumpkin seed flour

To make the crock pot for 7 hours. Marty’s critique: “It has a deep flavor.”

**Venison Roast with Cranberries**

1 pound of venison (or so) cut into smaller pieces (like stew meat)
5 sweet potatoes
1 bag of frozen cranberries
1 cup of shredded sunchoke
1/2 cup of crappie vinegar
2 tablespoons of maple cream
1 1/2 cups of pure cranberry juice

Place peeled and cut up sweet potatoes on the bottom of a decent size crock pot...place venison on top of potatoes and pour everything else on top of venison. Let sit on low in the crock pot for 7-10 hours. Marty’s critique: “It has a deep flavor.”

**Crabapple Pumpkin Pecan Squash Pancakes**

3 packed cups of shredded pumpkin and squash mix
1/4 cup of crabapple sauce
1/3 cup of chopped pecans
1/3 cup of maple sugar
5 tablespoons of corn flour
3 teaspoons of salt
1 beaten duck egg
Sunflower oil as needed for griddle

Mix all ingredients very well except for sunflower oil. Spoon and flatten mixture over griddle already lined with sunflower oil on medium high heat. Turn after three minutes or if edges are brown and cake is bubbling.

**Pumpkin Squash Patties above**

For sunflower oil. Spoon and flatten over griddle already lined with sunflower oil on medium high heat. Turn after three minutes or if edges are brown and cake is bubbling.

**Maple Bread**

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First Nations Food Taster Pictures

More than 250 people enjoyed the 12th annual First Nations Food Taster! Miigwech for supporting NASA!

Native American Heritage Month Photos

NASA member Aidel Bevis

Dr. Elda Tate (Music Dept.) on the native flute

NASA member Spencer Frakes

Chef Marty Reinhardt

Donald Stolp and Teresa Novascone

Volunteers with smiles! We love that!

Marvin and Lois Gibson

Judy Daley and Kenn Pitawanakwat

Alex Kerlin and Ana Fernandez fill their trays!

Judy Daley poses question at DDP female presentation

Alice Satory and others at the quill workshop

Andrew Rich at the DDP Panel

Participant at the quill workshop

NASA member Ariel Dennis

NASA member Spencer Frakes

Andrew Rich at the DDP Panel

CNAS Director April Lindala with author Joseph Bruchac

Elizabeth Kinewon teaches quill workshop

Back row from left to right: Mitch Bolo, Lorraine Pitawanakwat, Karen Pitawanakwat, Andrew Rich, Nancy Irish, Marty Reinhardt, Karen Barbe. Front row from left: Tina Moss, Kristine Fontaine, April Lindala, Barb Bradley, and Laura Lemaster

Jamie Kuehn pose question at DDP female presentation

Barb Bradley offers some thoughts

Antiochuan Muskoka Bobby Ballet performing with his wife, Pam. Photo courtesy of Onik Tebert

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