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Need more information about these courses? Contact the NMU Center for Native American Studies director, Ms. April Lindala.

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Anishinaabe News

Winter 2013 Volume 8, Issue 4

DDP Year-End Celebration

By Gabe Waskiewicz

A celebration was held on March 24 marking the end of the one-year implementation phase of the Decolonizing Diet Project. The celebration was held in the Whitman



DDP Research Subjects at Year-End Celebration

Hall Commons. Participants of the diet gathered with family and well-wishers, including NMU President David Haynes and his wife, Vice President for Advancement Martha Haynes, to enjoy one last communal potluck together, to review some of the research data gathered, and to share in memories of their common experiences over the previous year. Marty Reinhardt and Tom Biron entertained the crowd with music, while Nancy Irish led Andrew Bek and Karen Bacula in a poem she wrote commemorating some of the highlights of the DDP. At the end of the festivities, a blanket was laid out with a variety of DDP eligible foods for everyone to take home a gift, a show of thanks in the traditional manner of Native American gift giving.

Hide Tanning Workshop

By Terry Marunde

In April I had the pleasure of attending a deer hide tanning workshop with a wonderful lady by the name of Judy Van Zile. The workshop, held at McDonald School in Gwinn, gave students the chance to learn this traditional craft first hand. I attended on Friday as part of Kenn Pitawanakwat's NAS 101 class, and enjoyed it so much I returned for the whole weekend. Judy, from the Sokaogon Chippewa Community in northern Wisconsin, told us all how she started doing this with her grandmother and mother when she was 28 years old and is now showing it to her daughter, Joanne. Joanne helps her with the hides and is learning all of the processes that are involved in deer hide tanning.

Judy does about 27 to 30 hides a year. She has had to take some time off due to health reasons, but wanted to come to show us how to perform the process. She started tanning the hides, explaining as she went. First, we needed to scrape all the fat, meat and hair off of the hides and it was a lot of work to do. I really didn't know what all went into this and was really amazed at how it was done. We all took turns scraping the hides, getting them ready to be put in the deer brains and that was so cool how it was done. I would have never been able to do that before taking Kenn's class. I was very naive and had no idea how much work this took, and how special the hides were to Native Americans.

It was so interesting how the hides transformed into beautiful pieces of workable leather. They were so soft and pliable after being stretched and softened with the softening stick. Then they were sewed together with a piece of denim put around the bottoms of them to be hung over the cedar and cherry scraps in a burning barrel for smoking the hide. We all watched this amazing transformation as the hides turned a golden brown.

This was a very interesting process and we all had a great learning experience and I would love to learn more about all the stages from beginning to end. I would like to thank everyone involved for giving me the opportunity to participate in this unique learning experience.

To see more pictures from this workshop turn to page 8.



Judy Van Zile

Inside this Issue

Ken Van Zile
*
NAS 310 - KBIC Field Trip
*
The Schimmel Sisters
*
And much more

18th annual NMU Celebration of Student Research

By Gabe Waskiewicz
 NMU held the 18th annual Celebration of Student Research on April 11 in the Learning Resources Center, a day filled with presentations and poster displays. Several of the student presentations touched on Native American themes or topics this year.

The day began with an opening ceremony led by President David Haynes and Assistant Provost of Graduate Education and Research Dr. Brian Cherry.

One of the first presentations was with Tyler LaPlaunt, a graduating student from the Sault St. Marie Tribe of Chippewa Indians. He will have a degree in physical education. LaPlaunt and two other students, Rachel Sabin and Sarah Hellmann, presented on the senior citizen scholarship program at NMU.

The presentation was titled "Gain Experience-Share Yours," and the students' goal was to increase enrollment of senior citizens as well as spread awareness about the program into the surrounding community. Anyone over the age of 62 is given free tuition to NMU, along with other benefits that include a free PEIF pass, parking, and laptop use. Having people with a wealth of real-life experience in the classroom will benefit both the senior citizens and the traditional students. LaPlaunt said he saw it as a way to "help the elders teach others in the community, while also gaining new experiences of their own."

Another presentation examined



creating is a constantly expanding list of these works and authors, along with detailed lesson plans to help prospective teachers.

Another stu-



the use of Native American literature in secondary education. Morgan Raether, a senior who hopes to pursue a career in teaching, explained how she became interested in Native



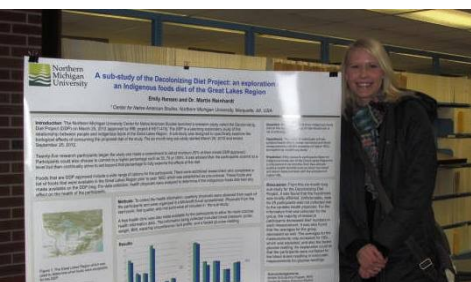
American literature after taking a course on the subject with Dr. Amy Hamilton (English).

As part of that class, Raether learned about the Tucson school board's decision to "box" books (books deemed unsuitable for high school students). The majority of the titles were written by minority authors. Raether participated in the forum discussing this topic during Dr. King Week in January.

Raether also decided there wasn't enough Native American literature in the classroom in this part of the country and has started building a database of works she feels would be suitable to be taught to high school students. Included in the Wiki she is

dent, Emily Hansen, graduating senior in biology, did a poster and presented research on the Decolonizing Diet Project. Hansen explained the biological implications of the Indigenous diet, one of the focal points from the Center for Native American Studies over the course of the past year.

In this "sub-study," Hansen explained how health physicals were used to measure information about how the diet impacted the 25 research subjects and their health over the course of the year. These physicals were completed on a quarterly basis, and showed that the diet did have a positive impact on the health of the research subjects. Positive results in blood pressure, pulse, weight, and cholesterol all occurred.



Above: Emily Hansen.
 Middle column: Morgan Raether.
 Bottom left: Tyler LaPlaunt, Rachel Sabin, Sarah Hellmann and assistant professor in HPER, Breanne Carlson.

Sign up for fall semester Native American Studies classes

NAS 240 Sacred Ground: Native Peoples, Mother Earth and Popular Culture

Faculty - Aimee Cree Dunn

Schimmel Sisters Lead Louisville

By Gabe Waskiewicz
 A pair of Native American sisters, Shoni and Jude Schimmel, led the Louisville Cardinals on a Cinderella run in this year's women's NCAA college basketball tournament. The two siblings, who grew up on Oregon's Umatilla Indian Reservation, played key roles on a team that made an unexpected trip to the Final Four. Shoni, a junior and the older of the two by a year, led the team in scoring throughout the season, and was even



Jude (left) and Shoni Schimmel

named most valuable player in Louisville's region of the tournament.

Their run through March Madness started with wins over Middle Tennessee and Purdue at home before facing off with No. 1 seeded Baylor, who they beat 82-81. Many people feel that this win over defending champion Baylor, and national player of the year Britney Griner, is the biggest upset in the history of women's college basketball. They then beat perennial powerhouse Tennessee to become only the second women's No. 5 seed to make

the Final Four. They would go on to beat Cal before falling to the University of Connecticut in the championship game.

This may be the most recognition the sisters have ever received, even though they were previously featured in a documentary titled "Off the Reservation," which chronicles their move with mother, Ceci Moses, from Umatilla to Portland, where Moses took a job coaching girl's basketball. Shoni and Jude

would go on to star as teammates at Portland's Franklin High School.

Throughout their amazing journey through this year's tournament, the Schimmel girls have proven to be a continued source of pride in Native American communities. "We're examples that you can get out there and do things," Shoni said in an interview with ESPN. "You can leave the reservation if you want. You can believe in yourself. You can make it to wherever you want to be. You just have to set your mind to do it."

CNAS Director Recognized

On April 16, Center for Native American Studies director April Lindala was recognized for her 20 years of service to Northern Michigan University at the faculty and staff recognition luncheon. April began her career at NMU as the community outreach specialist at WNMU-TV13, where she did live on-air pledge pitching during fundraisers. Following her time at WNMU-TV, she worked for the CNAS as the Native American Admissions counselor for two years and traveled all over the upper Great Lakes region. In 2000, she became the assistant director of Diversity Student Services (now known as MERC). Lindala first became the director of the CNAS on an interim basis in January 2005 before moving into the permanent position in May 2007. Everyone here at the Center feels privileged to work with such a hard-working, dedicated employee, and we would like to congratulate April on this honor.



Lindala receives 20-year pin from President David Haynes

Who is your favorite Indian athlete and why?

Consider writing a short piece on your favorite Indian athlete for Anishinaabe News.

Submit to cnas@nmu.edu by May 20.

NASA Spotlight - Continued from page 9

What's your favorite song or artist/band?

Max: My musical taste is all over the place. A few of my all-time favorite bands, though, would be Smashing Pumpkins, Weezer, Fleetwood Mac, Pink Floyd, and The Right Now.

If you could have any pet, what would it be and why?

Max: It might sound normal and boring but I really just want a dog. I grew up with dogs; being away at college and not being able to have a dog really gets to me sometimes.

What's your favorite quote?

Max: My favorite quote is actually one that hasn't changed since I found it in high school. It's something that I like to remind myself of every now and again. "Whatever course you decide upon, there is always someone to tell you that you are wrong. There are always difficulties arising which tempt you to believe that your critics are right. To map out a course of action and follow it to an end requires courage." --Ralph Waldo Emer-

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Cultures Across Continents

By Chelsea Koziel

Hello, Hola, Aanii, Alli Punsha. Those four words represent one common meaning, hello. These four are in English, Spanish, Anishinaabe, and Quichua. The last two specifically are interesting because they are Native languages, and are especially unique and important to the cultures that they belong to. This past month, over spring break I got to spend time in Ecuador, in Salasaca, Banos, and Iyarina in the Amazon. While there I was able to learn about the Native culture, which is Quichua. It was an amazing experience because I got to witness first hand the language, dress, food, dance, and planting practices that have been traditional to these people for hundreds of years.

In Salasaca, the group got to work with the Quichua by visiting the school, and interacting with the children. During this process, we got to do a cultural exchange. Some of the school children came up, speaking in Quichua about the school, themselves, and the culture. In exchange the students from Northern talked about where we are from, and we showed the students pictures of snow, which amazed them.



Quichua children playing on a slide

During this process I thought that adding in some of the Anishinaabe culture and language that I knew would be fun because that is a major part of the area that we come from. The students got a laugh when we translated my Nish name (Bebeshigooanzhii) to the Spanish word for horse (caballo).

Down in the Amazon at the Eco Lodge, we again got to experience part of the culture. We went into the Amazon, and used machetes to chop down some of the forest to plant manioc root in a traditional “chakra” garden. Only the women were allowed to plant, and our faces were painted with red achiote seed. While we were still down in the Amazon, we got to visit an Amazonian Shaman. During this visit we got to witness a cleansing ceremony, which made some of the students nervous or uneasy. An important factor in the Shaman’s ceremony was tobacco, and I understood its meaning from learning about the Native American tribes back in Michigan, and how important it is to them. The ceremony was interesting to witness because it brought us into their culture a little bit more, and a lot of Native customs I have learned about through classes at Northern could easily relate to the traditions and way of life I witnessed down there.

My experience in Ecuador was culturally and educationally rewarding. I got to witness a new culture, and have new experiences of language, food, and cultural traditions. It was educationally rewarding because I got to witness first hand another Native group like the ones I hope to work with in the future. Also, I got to use some of what I have learned about the Anishinaabe in Michigan to teach the Quichua something in exchange. I hope to go back to Ecuador to visit again.



Chelsea Koziel (left) and classmate, Chandler Countryman, prepare to go waterfall repelling while in Ecuador



Ecuador Volunteer Study Abroad group

From the Graduates - What are your plans after graduation?



Michelle Rozga

Michelle Rozga, - MA in English Writing and pedagogy, also studied in TESOL certificate program
 “My plans for post-graduation are: Take a year or two off from school and find a full-time job before I start on either my PhD or MFA in either TESOL/ESL or film studies, with an emphasis on the modern horror genre. This summer I will be down at the Marquette farmer’s market selling handmade scarves, baked goods and my partner will be selling wooden goods.”

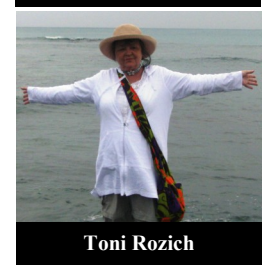


Austin Smith

Jennifer Westman - Community health education with a minor in business administration
 “In the fall, I will be attending graduate school at Central Michigan University, pursuing a degree in research administration.”

Austin Smith - Bachelor in social work with human services minor and art minor
 “Right after graduation I am working with NMU’s Central American Youth Ambassador Program through the International Office. After that I am applying to jobs in my field in the Marquette area.”

Max Wojciechowski - BS in English writing with a minor in Native American studies
 “After graduation I am going to attend Arizona State University to pursue an MS in American Indian Studies (Visual and Oral Culture). When I first attended NMU I knew very little about my Native American cultural heritage, but through the teachings of phenomenal professors such as Kenn Pitawanakwat, Grace Chaillier, Aimée Cree Dunn, April Lindala, and many others I have learned a great deal about The People and myself. I plan to continue writing fiction and poetry, and one day I hope to give a great deal back to the Indigenous communities of this continent.”



Toni Rozich

Toni Rozich - MA degree in literature/writing
 “I plan on taking a year to write a portfolio of nature writing and spiritual writing essays, as well as memoir, for my application to NMU’s Master of Fine Arts program in creative non-fiction for the fall of 2014. I also want to write for publication and teach literature and writing courses at the college level.”

Tyler LaPlaunt - Physical education
 “I am going to spend some time with my family and friends over the summer. Apply for jobs within my field in the local area. But most importantly, I will be attending NMU to pursue a master’s degree in exercise science next fall.”



Jennifer Westman



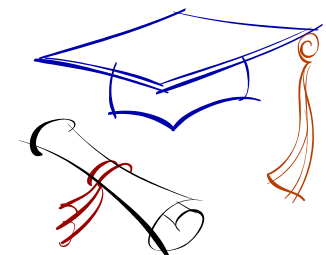
Max Wojciechowski



Tyler LaPlaunt

Congratulations to all NAS Minor graduates and Native American graduates!

- | | | |
|------------------|-------------------|-------------------|
| Joshua Beaudry | Tyler LaPlaunt | Debra Parrish |
| Michael Bennett | Kelly Latvala | Kenn Pitawanakwat |
| Edward Brooks | Michael Marchak | Courtney Ridolphi |
| Angelina Chavez | Rebecca Marquardt | Michelle Rozga |
| Kyle Cook | Carrie Masters | Toni Rozich |
| Brook Derusha | Malorey Matson | Rachel Ryan |
| Jennie Haataja | Alexandra Maxwell | Stacey Saich |
| Andrea Keller | Eric McGeshick | Austin Smith |
| Gerald Kirkish | | Morgan Sundberg |
| Justine Koglin | | Jennifer Westman |
| Jayne-Lea LaMere | | Max Wojciechowski |
| Leora Lancaster | | |



Congrats Sam!

Everyone at the CNAS would like to say a special thank you to Samantha Hasek (environmental science major), who has spent the last four years working at the CNAS. While at NMU Sam started off at the CNAS as a Freshman Fellow, she then worked on the Zaagkii Project and also assisted with the Decolonizing Diet Project this past year. Best of luck in the future, Sam. We will miss you!



A-Teg Language Conference

By Leora Lancaster

This year, in the city of Sault Ste. Marie, Mich. marked the 19th annual Anishinaabemowin-Teg Language Conference. The theme of this year's conference – Zoog-taadaa Tkamseying Ne-yaab: *Let's Love Our*



to break the generational gap between youth and elders through speaking the language.

NMU alumnus Levi Tadgerson also presented this year, stressing the need for current language students to start teaching responsi-

bly and how to do so. He explained the method of first speakers reaching multiple audiences by second speakers becoming student teachers and creating their own classrooms using pre-approved lesson plans.

Each day the conference started off in a good way with a sunrise ceremony and a sacred fire that burned night and day, giving conference goers a chance to lay down their semaa and give thanks. The great variety of presenters at the 2013 conference was incredible. There were linguistical presentations, arts and crafts demonstrations, traditional songs and protocol workshops, healing workshops, many presentations on how to indigenize our current western institutions and education system, current language and cultural restoration projects, even workshops on how

Even though each presenter brought their own skill sets to the table, they all came to Anishinaabemowin-Teg with one thing in mind, to offer their gifts and knowledge to help the overall revitalization and retention of our culture and language for all the generations to come. This language conference is a great opportunity for people from all walks of life to learn more about our vibrant culture both past and present from its own peoples' perspective. For more information about the conference, please visit www.anishinaabemowin-teg.org.



By the Fire

Kenn Pitawanakwat's NAS 101 Anishinaabe Language, Culture, and Community class has the luxury of an outdoor class at the Center for Native American Studies fire site outside of Whitman Hall on campus. The CNAS fire site is the only one of its kind located at a public university in Michigan. Kenn and CNAS can boast about the continuous and positive feedback from the students as they learn about the Great Lakes Anishinaabe. The outcomes are well worth the occasional drop of rain or snow. To register for one of Kenn's Anishinaabemowin classes in the fall, visit the NMU registration site. You will be speaking Anishinaabe in no time!

Top of page: Students from NAS 101 sit by the fire
Below: Kenn Pitawanakwat's NAS 101 class



Sign up for fall semester Native American Studies classes

NAS 495 Special Topics: American Indian Humor

Faculty - Grace Chailier

More on the NAS 310 KBNRD Field Trip

Passion on the Bay

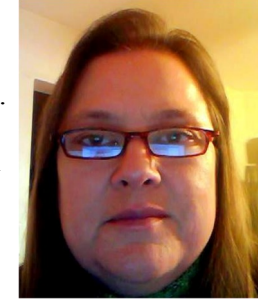
By Glenda Ward

"Has any day that began at 6 a.m. ever been a good day?" This was my thought when I hit the first in a series of snooze alarms before finally crawling out of bed and getting ready to head to campus. Our Tribal Law and Government class was going on a field trip to the Keweenaw Bay Indian Community Natural Resources Division (KBNRD) in L'Anse and we were supposed to leave at 8:15a.m. The vans were late and as we sat around waiting, I wondered if anyone else was hearing Kenn Pitawanakwat's voice in their head saying, "Kina, that's 8:15 Indian time 'eh! Shtaa-taa-haa!" Finally with the vans loaded, we headed out for the 75 mile road trip into the wilderness that is the western Upper Peninsula.

As the doors opened and we all sprang from our confinement, we were greeted by sunshine over Pequaming Bay, and a group of smiling faces that seemed really happy to see us, including our professor, the Honorable Violet Friisvall Ayers, Associate Judge for the Keweenaw Bay Indian Community (KBIC). Lori Ann Sherman, director of the Tribal Natural Resources Program, welcomed us and shared some history of the KBIC and the KBNRD, as well as her own connection to the land and the people of the Community.

We were then divided into two groups and assigned our group leader for the day's events. The division into these groups was based on who wanted subs and who wanted pizza for lunch (Subs! The day was looking better!).

So, what did we come to talk about? I will list them in the order of presentation, because the value of one program over the other is non-existent, without one there would be no need for the others. We started with fish and not the Dr. Seuss kind! We were told about Aquatic Invasive



Species, the hatching and restocking of fish in the bay and in the Great Lakes, and the operation of the hatchery. Moving outside, we were given an overview of the fishery's field work and

they even showed us some otoliths, for the layman that would be the inner ear bones of a fish (I felt so smart just then); these can be used to track migration and the ages of the fish that are taken in the catch.

While still in the Field Work building a member of the Tribal Police explained their role in commercial fishing enforcement and the procedures taken to determine compliance with or violation of the laws and the judicial path for violators. Then we got to tour the Hatchery, and let me tell you, that was a lot of fish!

Lunch was sandwiched between two sessions both very interesting. One was on the restoration program at Sand Point and the other was on wolf management. I was especially impressed by the Tribe's decision not to issue licenses for any possible wolf hunt that may be approved. The morning session of these breakouts took us to the Geodesic Dome greenhouse and we got our hands dirty. We repotted plants that will be taken to Sand Point for the Restoration Project and were

introduced to a number of native plants.

We were briefed on the Environmental Protection Act (EPA) and its application at the National (NEPA) and Tribal (TEPA) levels, leading us into discussions on air quality standards and water quality standards. These programs are part of our daily lives when we hear about tar sands, oil spills, toxic dumping in the Great Lakes, and other pollution sources that are having detrimental effects on the environment. The day ended with a presentation on the Brownfield's Program and Tribal efforts in identifying these contaminated and toxic properties, cleaning them up, and reusing them safely.

All of the presentations were great and I was blessed to take away a great deal of new information regarding these environmental issues and KBIC's approach to either solving the problems or at least minimizing the damages related to all of them. However, the most memorable part of the day was the PASSION that was evident in every individual and presentation that was given. These people CARE and it shows. I wish I could list all of them individually, instead I will just say Chi Miigwech to Violet for allowing us to spend the time today in the sunshine and to April Lindala and Gabe Waskiewicz for being our chauffeurs. Oh, and the subs were great!



Trip to Keweenaw Bay Natural Resources Department

By Chip Neuman

As part of the NAS310 Tribal Law and Government class, our professor, Violet Friisvall-Ayers, always takes the class on a field trip to the Keweenaw Bay Indian Community (KBIC) reservation to experience a part of the government set up by the KBIC. This semester, our class visited the Keweenaw Bay Natural Resource Department (KBNRD). For me this was very exciting as I am a sophomore fisheries and wildlife management major planning on doing work for a DNR service. For our tour of the KBNRD, we had speeches given to us by the staff on the projects that they are currently doing and the plans that they have yet to implement. One of the first presentations was about the ongoing restoration of Sand Point. This gave us insight into the major overhaul the KBIC has done to convert a two-mile long stretch of land that was completely barren and allowed no growth to a piece of land that is now growing native plants and culturally significant plants for the members of KBIC. After this speech, we went over to the greenhouse where they have on site many of the plants that are being used out at Sand Point and learned the native uses for some of the plants and the purpose that they serve. Later on, we had more presentations how the KBIC handles water and air standards set by federal laws and other laws like the National Environmental Protection Act.

To me, the most interesting parts of the tour happened around midday. Erin Johnston, Lake Superior program coordinator, gave a short lecture on aquatic invasive species that plague the Midwest, and Lake Superior especially. She focused on teaching us the

difference between invasive species (species that cause negative impact on environment) and a non-native species (a species that doesn't belong but has no negative impact to the ecosystem). She then went on to explain the impacts left behind by the invasive species entering into Lake Superior. Some of the most troubling for them is the sea lamprey that has plagued all the Great Lakes. One interesting thing Johnston told us was that because of Superior's size and that it stays so cold, it is a good deterrent for many of the invasives, but some still thrive in the lake. Then the fisheries biologist for the KBNRD, Gene Mensch, gave us a lecture on the past history of the fishery located at the KBNRD and the history behind fish stocking in Michigan. At one point in

the most is the wolf management plan that the KBIC has set up. This is most interesting for me because the wolf is a sacred animal to the Anishinaabe; to them they are brothers of fate, what happens to one happens to the others. The real passion that drives me is the protection of our wildlife and I can agree with the people of the KBIC, who are protecting their brother in life.

Through this field trip to the KBNRD, I have seen to what extent that the KBIC are going to protect their native ecosystem, doing so much more than what I have talked about in this article. This trip has brought me insight as to what I want to do with the rest of my life. I am going to move on with my college career with a minor in Native American studies, so that I can understand more about the importance of the world to the people that originally lived here before colonization. I can see the drive that they have to protect their home and that drive has got me going also. Nothing is more important now than protecting what we have left.



Chip repotting Native plants



KBNRD Wildlife Biologist Pam Nankervis explains the importance of wolves in Native American culture



Students listen while Fishery Biologist Gene Mensch discusses the KBIC fisheries

miles south of the main KBNRD buildings.

The program that caught my attention the most is the wolf management plan that the KBIC has set up. This is most interesting for me because the wolf is a sacred animal to the Anishinaabe; to them they are brothers of fate, what happens to one happens to the others. The real passion that drives me is the protection of our wildlife and I can agree with the people of the KBIC, who are protecting their brother in life.

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Visiting Presenter Ken Van Zile

By Gabe Waskiewicz

On March 11, guest speaker Ken Van Zile from the Sokaogon Chippewa Tribe discussed the dangers of metallic sulfide mining during a presentation on NMU's campus. During this informative talk, he explained his tribe's successful efforts to combat the proposal of a sulfide mine near their reservation during the 1980s and 90s. Van Zile, a "veteran of sulfide mining wars" for over 25 years, shared his wisdom with Aimee Cree Dunn's NAS 342 Indigenous Environmental Movements class earlier in the day before giving a public presentation.

Marisa Van Zile, an NMU student, introduced her father as a leader who "taught her from a very early age to respect the land and water." During his presentation, Van Zile explained how the Exxon Coal and Mining Company began the application process to mine in an area near the Mole Lake Chippewa

Tribe's reservation in the early 1980s, after discovering the tenth largest iron ore deposit in North America. While some members of the tribe wanted to accept the company's \$20,000 offer to lease the land, traditional members of the tribe opposed this process because it would have infringed on their manoomin (wild rice) beds.

The importance of living around fresh water that could help sustain their people's way of life had been passed down through the tribe for countless generations. With the help of 36 different organizations, including the Sierra Club and Great Lakes Indian Fish and Wildlife Commission, the tribe was able to successfully petition for the government for water quality standards, becoming the first tribe east of the



Mississippi to do so. Van Zile explained how the tribe sought out support from wherever they could get it, from the smallest newspaper to gatherings throughout Wisconsin. The debate over the proposed Crandon Mine would be the center

for an environmental debate for many years. It would eventually lead to the passage of the mining moratorium act in the Wisconsin legislature in 1998. The victory became complete on October 28, 2003 when the Mole Lake Ojibwe banded together with the Forest County Potawatomi to purchase the mine site for \$16.5 million.

Ken Van Zile stressed that this is a fight that continues to this day and will continue on in the generations to come because someone will always want to get iron ore out of the ground.

Great Lakes Indigenous Foods Cook-off



By Nicole Bowers

Northern Michigan University's Decolonizing Diet Project invited the public to enjoy a taste of their yearlong study. On March 16, three teams prepared an entrée, side dish and dessert composed solely of naturally occurring products from the Great Lakes Region. Three teams competed for prizes. As attendees, the fellow tasters and I also acted as judges. We were responsible for assessing taste. Meanwhile, the three main judges assessed presentation, taste and creativity. Prior to preparation at 1 p.m., the teams did not know which ingredients would be available to them. The teams worked quickly to meet the 6 p.m. deadline, when the food was served to the public.

I enjoyed many great dishes, including wild rice, duck egg drop soup, whitefish, and even corn-flour pasta. For anyone who prepares food, it was inspiring to see the teams use the same ingredients in different ways. One team used squash to serve meat and vegetables upon while another made it into a pie! I sat at a table with various members of the Marquette community. As a result, this event was full of diverse food and conversation. I strongly recommend the next Indigenous cook off to anyone who is interested in learning about the Great Lakes culture, cooking, or enjoying classic ingredients in a new way.

Thank you to the cook-off judges!



Above: Judges Chef Chris Kibit, Dr. Mohey Mowafy and Chef Mark Bzdok critique the taste and display of dishes served.

The DDP would also like to recognize the three teams who participated in this inaugural event.

Elder Berries with Karen Bacula, Andrew Bek Tom Biron and Nancy Irish

Maize-d and Confused with Mitch Bolo, Jessica Cadeau, Kristine Maki and Dianne McMahon

Nishin Mijjim with Dorthy Anderson, Ryan Johnsen, Chelsea Koziel and Amanda Weinert.

NMU Faculty Members Attend NALS Conference

By Shelby Segerstrom
NMU faculty members Grace Chaillier and Amy Hamilton travelled to the Mystic Lake Hotel and Casino in Prior Lake, Minn., recently to attend this year's Native American Literature Symposium (NALS).



lished in November 2011. Amy Hamilton, an assistant professor in NMU's English Department, presented on an excerpt from a chapter she wrote for the book

Despite encountering some harsh winter weather on the trip there, both women expressed how much of a success the event was and how much they enjoyed their time there. "I was just amazed by how well organized it all was," said Chaillier. "They really cover all the bases." This was her second time attending NALS, having attended before in Mt. Pleasant, Mich., with a larger group from NMU. Amy Hamilton made her third trip to the conference after attending twice in Albuquerque, N.M.

NALS has been held every spring since 2001. The conference is usually held in the Midwest or Southwest regions of the country, bringing together educators, scholars, and authors so they can discuss their own experiences and ideas about Native American literature. It also provides them with new and exciting materials to use, both in and out of the classroom. The theme for this year's conference was "Many Voices, One Center."

Grace Chaillier, who has been teaching Native American Studies courses at NMU since 2005, presented her paper, "Indigenous Fluency: Articulating Production of an American Indian Anthology." This work covers her experience co-editing *Voice on the Water: Great Lakes Native America Now*, an anthology that includes more than eighty authors and artists who voice their experiences as American Indians in Michigan. Grace started the paper before the book was finished, and has revised and edited it three times since the book was pub-

Louise Erdrich: Critical Insight, which serves as a critical companion to the author's work. Her presentation, done with two other scholars, focused on travel in Native American film and literature.

One of the highlights of the symposium for both Grace and Amy was the plenary session held by James Sinclair on the ethics and teaching of Native American literature. Sinclair, who teaches courses in Indigenous literatures, cultures, histories, and politics at the University of Manitoba, lead this conference-wide examination into the ethical concerns one must consider when dealing with Native American Literature. As part of the session, attendees from each table were given time to express their opinions on the topic. The unique experi-



From left to right: Alex Smith, Grace Chaillier, Chaske Spencer, and Amy Hamilton

ence of discussing these very important matters in teaching writing by or about Native Americans were etched in the two educators' minds when they returned to NMU.

Another high point of the weekend was getting to interact with Native



Grace with Wemkai Kang (right) and associate who came all the way from Nanjing University in China to present her paper "Transcending Gender Confrontations: Gender Harmony in Leslie Marmon Silko's *Ceremony* and *Storyteller*"

American actor Chaske Spencer. Spencer, best known for his role in the *Twilight* films, was at the symposium as a keynote speaker accompanied by film director Alex Smith. They had conference attendees preview their new, unreleased film "Winter in the Blood," based on the book by James Welch, widely considered a classic of Native American literature. Smith, who wrote the screenplay and directed the film with his twin brother, Andrew, wanted as much feedback as possible from Native American communities because he is non-native and wanted to replicate the book as well as is possible. After screening the film, Spencer and Smith handed out sheets to audience members so they could answer questions about the film regarding possible edits for the final version. They also had long discussions about the musical score, the lighting, and scenes. They covered the entire film, something Grace had never heard of producers doing before, especially at a conference. She said that it was a great learning experience, and that at NALS it is quite common to find yourself in new, once-in-a-lifetime endeavors such as this.

Another conference activity featured a performance by Larry Yazzie, a two-time World Champion Fancy Dancer. His aunt, a fancy shawl dancer, performed with him at the age of fifty, something Grace was very impressed with. The woman told Grace that she intended to keep dancing as long as the creator allowed her

NAS 204 Student Submissions

As the ducks made their getaway, Coyote made no attempt to capture the others, as he was already satisfied with his bounty. Upon return to their home, the flock celebrated the hero and praised the Great Duck for their close call and inspiring the scraggly duck to defy orders.

It is in the opinion of this reporter that the story is relevant today because it teaches us to be aware of natural predators, even if their intentions are seemingly good and to never underestimate the meeker among us.

The Native American Pow-Wow

By Mariah Savolainen

I will always remember my first Pow Wow. I was sixteen years old, joining a friend who was required to attend for a Native American studies class. As we approached the entrance of the Vandament Arena at NMU, there was a strong smell I didn't recognize and the loud beating of drums. I will admit, I was a bit nervous and had no idea what to expect. When we entered, though, I was met by smiling faces, dancing, and strikingly beautiful outfits. The feeling of the atmosphere was unforgettable. Currently, as a student in Dr. Reinhardt's NAS204 (Native American Experience) class here at NMU, I have rediscovered my interest in Native American traditions, particularly the Pow Wow.

I found it very interesting that the term "Pow Wow" isn't a Native word at all, but it is the English misinterpretation of the Algonquin term "pau-wau" or "pauau," meaning "a gathering of spiritual leaders or medicine men." Today, a Pow Wow mostly refers to a gathering of a tribe. This can be a meeting, a social event, or many other types of gatherings. Recently, the term has been used to describe a gathering between Native Americans and Non-Native Americans. During a Pow Wow,

it is common to have dancing, singing, socializing, and drumming. These events can last from hours to an entire week.

It is said that the first Pow Wows originated with the Pawnee before being adopted by the Omaha and other tribes. These were originally dancing celebrations when warriors returned from battle, giving thanks for their good fortune and survival, about four-hundred years ago.

Pow Wows can be held anywhere, indoors or out. At the center of a traditional Pow Wow, there is usually a circle called the dance arena.

The dance arena, also known as the arbor, is blessed prior to the event and is considered very sacred. This area holds the master of ceremony, and is surrounded by various drum groups. There are four entrance points for the four points of the compass, though the dancers usually enter from the east. All around, there are areas for socializing, storytelling and vendors.

Although the main focus of the Pow Wow is song, dancing and drumming, there are also honoring ceremonies, food, arts and crafts. Perhaps the most important part of the event is the social aspect. A Pow Wow is a place for storytelling, catching up with old friends, and making new ones. It is also an opportunity for Natives and Non-Natives to interact and build cultural understanding. I was really glad that as a Non-Native person I was able to join in the events of the Pow Wow and witness some of the most amazing dancing I've ever seen. Everyone was exceptionally kind to me, and I look forward to enjoying my next Pow Wow experience with more knowledge.

Au-Pet-Chi: The Robin

By Richard J. Bauer-Green

Long ago, a son was born to a great hunter of the Anishinaabe people. The hunter was very proud of his son and so, when the time came for the boy to fast and become a



man, his father, sure that his son would receive the most powerful guardian spirit in the tribe, bade his son to sit for long periods in the sweat lodge and told him that he must fast not for seven days, as was custom, but for twelve instead. Not wishing to disobey his father and bring sorrow to his lodge, the boy agreed.

When the fasting time came and his lodge was built, the boy did as he was told and began his fast. Each morning, the boy's father would visit him, urging him to continue his fast. After talking at length he would depart, his son never speaking a word. So it went for nine days. On the tenth day however, the boy spoke when his father came to his lodge.

"Father" he said. "My dreams tell of misfortune to come should I continue to fast. May I quit now and resume another time?" The boy's father only shook his head and urged him to continue. The boy said nothing, and laid back down as his father withdrew. The next day, the boy asked again if he could break his fast and once again his request was denied. On the dawn of the twelfth day, the boy's father hurried to his son's lodge with food and drink, overjoyed that his son would soon be a man. However, when he arrived at his son's lodge he heard talking.

"My father, in his pride has destroyed my future as a man, and therefore he shall loose his only son. My spirit guide has come and given me new shape and with it a new life, it is I go."

Upon hearing this, the boy's father leapt into his son's lodge to find that the boy had painted his chest and shoulders a bright red. The boy quickly jumped to the top of the lodge where his body changed into that of a robin, and he spoke: "Weep not for the change I have taken, for now I shall be happier than any man, though I shall always be his friend. I shall sit close to his lodge not as a warrior but a bringer of sweet sound and peace for now; I am Au-Pet-Chi, the robin.

And with that the boy flew from his lodge, out into the world, singing as he went.

NAS 204 Student Submissions

Dr. Martin Reinhardt asked his NAS 204 class to submit an article to the newsletter on an aspect of Native American culture, oral tradition, or language. Here is just a sample of the many wonderful submissions we received.

Language is the Key to Identity

By Danielle Hellios

There is no translation behind Native American language. There is meaning. The deep meanings that explain how Native Americans have viewed the world for hundreds of years are slowly dwindling away with the loss of Native languages. The younger generations of Native Americans, in terms of majority, have not been learning their Native language; and older generations have been too oppressed to pass it on. The loss of language is a loss of culture. Language is the key to identity.



Oral tradition is important in all societies; but takes a whole new meaning when it comes to Native language. Spirituality is such an important aspect of Native American culture and simply everyday life, which understandably would also flow into the languages. To understand this deep spiritual view, the Native language needs to be understood.

Jarred Winchester, a junior at Northern Michigan University, is a member of the Potawatomi Nation and a Citizen of the Pokagon Band. He cannot speak his Native language, but has a burning desire to learn.

It's our gateway," said Winchester. Explaining the meaning behind language and the deep spiritual bond associated with Native language, Winchester compared it to a blind man touching someone's face to be able to see what they look like. "Language itself is an expression of how people view the world," revealed Winchester. One single word in a Native language can mean a whole sentence in English. For some words, there is even no direct translation. "I want to learn my language so

bad, but in the Native context; not from English."

There have been efforts across the country to try and improve the teachings of Native language. Elders are stepping forward, more universities are offering Native American study and language courses, and younger generations have more of a desire to learn. In fact, each year at the Sam Noble Museum in Oklahoma, The Oklahoma Native American Youth Language Fair is held. Around 100 schools attend this fair each year, in which many students speak and share over 32 Native languages. This event is put on in hopes of spreading the importance of Native language to young students and their teachers everywhere. And not only for Native people as well, but hopefully gaining support from people everywhere.

Native American language is one of the most important aspects of Native culture, and it is slowly disappearing. Efforts need to be made by all to ensure the languages do not die. Language is the key to identity. And identity is the key to one's history, past, struggles, and success.

Coyote-Duck Encounter Turns Deadly

Smallest Duck Saves Many

By Austin J. Beattie, Staff Writer

MARQUETTE, MI – What seemed like a rather peculiar request from a coyote turned out to be tragedy for a flock of ducks yesterday, reports a traditional story of the Ojibwe tribe found from the Manataka American Indian Council archive. According to reports, the main parties involved were Coyote and an innocent flock of Ducks.

According to witnesses, a coyote, simply known as "Coyote," was walking along a lake and noticed a flock of ducks by the water. It is believed that Coyote had a sudden urge to have duck

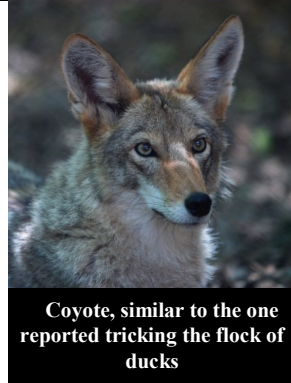
for dinner after noticing the group. Coyotes are a natural predator of water fowl, which is why many were initially puzzled by the fact the group didn't flee.

"He stuffed what turned out to be a bag full of grass and walked past us, humming a tune. When asked where he was going, he said he was on his way to a circle. We didn't know what was in the bag at the time, he told us it was a bag full of songs, so of course we wanted to hear one!" said one of the ducks (UNKNOWN), who preferred to have his name withheld. Unfortunately for this gang of bills, Coyote had them right where he wanted them.

The group pleaded with Coyote to sing one of his songs – his plan was unfolding perfectly. Coyote agreed to sing one, but requested that the group offer him some assistance. He ordered the ducks to stand in three lines - from fattest in front to smallest in back - and start singing as loud as they could with their eyes closed. "I thought it was a little silly at first – lining up and closing our eyes and singing as loud as we could, but we were bored and really wanted to hear a song," said our unnamed informant. Tragedy ensued from this point onward.

As the Ducks sang, Coyote systematically started knocking them unconscious one at a time and stuffing them into his bag. "Everyone was dancing and singing so hard nobody had any idea what was going on," our witness claims.

If it weren't for the smallest Duck in the back of the line, everyone could have died. The hero defied Coyote's orders and his actions spared the lives of the remaining flock. "He opened his eyes and started yelling to everyone, 'Hey he's going to get us all' and saved our lives," reports our witness.



Coyote, similar to the one reported tricking the flock of ducks



Larry Yazzie

to. Grace thought that it was nice to end her symposium experience with this traditional aspect of Native American culture. Grace recommends that anyone who is willing and able should attend NALS, and was a little disappointed that more students were not involved. She believes that students, especially graduate students, would be a valuable addition to the conference because of the alternate viewpoint they could provide. There are other conferences with similar backgrounds that Grace has attended that she would recommend for students such as: Pop Culture Association/American Culture Association conference (PCA/ACA), The Native American Student Advocacy Institute (NASAI), and Native American Symposium at Southeastern Oklahoma State University. Grace attempts to attend one conference a year and after this year's symposium, she said that the organizers of NALS are "veterans and are really very good at what they do. Not only did they provide one-of-a-kind sessions and lectures, but they took very good care of those in attendance. They provided us with beautiful lodging and extraordinary food." It appears NALS will be in Grace's future again.

**Sign up for fall semester
Native American Studies
classes**

**NAS 320 American Indians:
Identity and Media Images**

Faculty - April Lindala

Kind Hearted Woman

By April E. Lindala

The respected PBS series, FRONTLINE in cooperation with Independent Lens recently presented the documentary "Kind Hearted Woman" to PBS viewers. The five-hour film follows the journey of Robin Charboneau (Oglala Sioux) of the Spirit Lake reservation in North Dakota.

Robin is a survivor of domestic and sexual abuse. She wanted to spread her message to help other women. The film chronicles her life over the span of two years between the reservation in South Dakota and her attempt to work and attend school in Minnesota. Filmmakers closely follow Robin and her two children, Darian and Anthony, as they face challenge after challenge, sometimes being rewarded with small triumphs.

Audience members were given an inside and sometimes uncomfortable view of the trio's most private and difficult conversations. However, Robin has been very forthright that she and her children communicated quite a bit prior to the making of the film. She would not have allowed the cameras to delve into their personal lives without her children's say so.

On one hand, I felt empowered to see this Native woman and her family on national television. On the other hand, I felt conflicted and started to question Donald Sutherland's, the filmmaker, purpose in making this film. Some of his choices as a filmmaker felt intrusive to me. I had to trust that Robin and her family were given access to the film during post-production.

Robin is also the narrator of the film so she is telling her own story as the journey goes along. We get her background, we learn about the relationship with family members and we hear about her first husband's behavior towards her. However, there were times that the film hung on rather than moved forward. There are long film shots of Robin walking down a highway alone. I felt as viewers we understood that her journey is one with a heavy heart and one that she must burden alone, so this visual metaphor was overdone. Some of that hang time would have been better spent listening to Robin's poetry, which has helped her to heal (in my opinion).

Without giving away spoilers, Robin's daughter, Darian, faces something traumatic about midway through the film which redirects the remaining narrative. Viewers witness Robin's relationship with her daughter intensify. This is a very positive interaction and hopeful message on many levels and I'm glad these interactions were part of the film. However, I felt that Sutherland didn't know what to do with Anthony, and as a result, we see him act out at school and at home. In the second half of the film, Robin's boyfriend attempts to build a close connection with Anthony (not always successful). There were times that my heartstrings began to feel a tugging for Anthony.

I've read that the filmmakers were mindful to avoid causing any harm, but the topic is rather sensitive. I hope we can revisit this family in five, ten years to see if that was truly the case -- that no harm comes to the family due to the production. Native people are not often the center of attention in the media and I hope that this documentary will serve to educate viewers and give them a cultural context. In Robin's opinion, having her story of abuse told over and over will only make her stronger. It was a hard film for me to watch. However, Robin's message of strength resonates with me and for that reason, I would urge readers to find the film online for one of the most genuine portraits of a Native person.



Robin Charboneau with children, Anthony and Darian

Recent Events



Top left: Kristine Maki is interviewed by WLUC-TV 6 about the Indigenous Foods Cook-off.

Middle left: NAS 310 students enter the KBIC bio-dome greenhouse.

Middle left: NAS 310 students work with Karen Anderson to help repot Native plants.

Bottom left: NMU students participate in a hide tanning workshop and scrape off hair from a deer hide.

Top right: Kenn Pitawanakwat's class meets at the firesite in Whitman Woods.

Middle right: Cam Monty softens a hide on a rack.

Bottom right: JoAnne Van Zile demonstrates how to scrape hair off of a deer hide.



NASA Student Spotlight - Max Wojciechowski

Interview by Amanda Weinert

Nish News: Where are you from?
Max Wojciechowski: I am originally from McHenry Ill., a northern suburb of Chicago.

NN: What is your tribal affiliation?
Max: I do not have any official tribal affiliation but I would identify myself as Anishinaabe.

NN: What are you graduating with?
Max: I will be graduating with a BS in English writing with a minor in Native American studies.

NN: Why did you choose NMU?
Max: When I was a junior in high school I was researching colleges and saw that NMU had a very strong English department. My cousin had gone to NMU for architecture, and my mother's friend's daughter was attending NMU for elementary education, so my family felt a little bit more comfortable with me attending a college 7-8 hours away from home. Originally my mother was against the idea of me attending any school outside of a 3-hour radius, haha. I visited NMU the summer after my junior year and met with Ray Ventre (English department head), toured some of the dorms, and did plenty of sight seeing. I fell in love with Marquette and the environment of the U.P. on that trip, so I eagerly applied that same summer. I was accepted and didn't feel the need to look any further into colleges after that.

NN: What has been your all time favorite class at NMU and why?
Max: It is so hard to choose a single class to call my favorite, but if I had to, I suppose I would say NAS 101 Anishinaabe Language, Culture and Community. I had taken it purely with the intention of knocking out the liberal studies language requirement, but I gained so much more from that class than I could have ever imagined. Kenn is one of the best instructors I have ever had. Being immersed in the language and culture really sparked a fire within me to try and reconnect with the Indigenous part

of my cultural heritage. Since that class with Kenn, the pursuit to discover my roots, and continue learning about and giving back to the community has snowballed.

NN: What do you think about your NMU experience overall?
Max: My experience at NMU has been amazing. I've met so many incredible friends and instructors here. I began my journey to reconnect with my culture here, and it's become one of the most important things in my life. If I hadn't come to NMU I have no idea what I'd be doing with my life right now. I wouldn't trade the time I've spent here, or the connections I've made, for anything in the world.

NN: What should all students try while attending NMU?
Max: Everything, experience as much as you can as often as you can. Take a class on a whim, don't turn down any opportunities no matter how small they may seem, and enjoy yourself. If I had to suggest just one thing to a student attending NMU, it would be to join a club. You can meet so many great friends through school clubs.

NN: How did you become involved with the Native American Student Association?
Max: Well like I stated earlier, Kenn's class really started my search for involvement in the Native American studies and communities at NMU. I had wanted to join NASA since I was a sophomore, but it wasn't until I was a junior that time conflicts cleared and I was able to attend meetings. I felt like NASA was something that I really wanted to be a part of, and I thought I'd be able to give something back by volunteering to help out at the events that NASA hosts.

What would you tell a student thinking about becoming involved in NASA?
Max: Do it! Don't think twice, don't try to talk yourself out of it, just do it. There is a lot of hard work involved

with being an active member of NASA, but it is worth it. You will have a voice in the group, and don't be afraid to exercise it! NASA has great critical thinkers and problem solvers, but can always use more.



NN: Tell us about the grad school you're attending and the program you're enrolled in:
Max: In August 2013, I will be moving down to Arizona to start working on my master's in American Indian studies (visual and oral cultures). It is one of the few master's programs in the country for Native American/American Indian studies, and so far the only one (that I've found) that offers an emphasis in the art, language, writing, etc. of the cultures. I'm very excited to work with the accomplished faculty that they have, and I hope to bring a little bit of the Great Lakes region with me and offer up some of the knowledge I've gained through my studies here at NMU.

NN: Your plans for summer?
Max: This summer I'm planning to recharge my batteries first of all. I'm also planning on doing plenty of beadwork, getting ahead in some reading for grad school, and catching up with friends and family back home before I head out west. If finances permit, I'm also looking forward to visiting Marquette once or twice over the summer break.

What's your favorite book or author?
Max: There is no way I could ever choose a favorite book. As for authors, though, I think I would have to say Sherman Alexie. His style of writing just really appeals to me, he is a fantastic story teller, and there are so many layers in his stories that any time I re-read one I find something new.

NASA Spotlight - Continued on page 15