



Minnesota Historical Society Press

NEW TITLES

Fall 2021



The Minnesota Historical Society Press is a leading publisher of the history and culture of Minnesota and the Upper Midwest. The Press advances research, supports education, serves the local community, and expands the reputation of the MNHS through the publication of books and e-products, the *Minnesota History* journal, and the free, digital encyclopedia MNopedia.

THE GOOD BERRY COOKBOOK

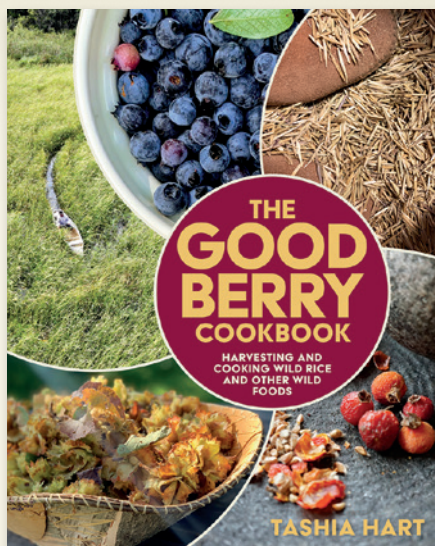
Harvesting and Cooking Wild Rice and Other Wild Foods

TASHIA HART

The story of manoomin, wild rice, told through cultural practice, traditional ecological knowledge, scientific observation, and inspired dishes that feed the body and the senses.

Manoomin, wild rice, also known as “the good berry,” first drew the Anishinaabeg people to the Great Lakes region in search of the prophesied “food that grows on water.” Honoring the sustenance they found in the place known as Mni Sota Makoce, *The Good Berry Cookbook* follows an Anishinaabeg family through seasons and spaces to gather wild foods and contemplate connections among the people and their plant and animal relatives.

Ethnobotanist Tashia Hart takes us afield to marvel at the wonder of the northland’s flora and to gather the bounty that translates in her kitchen—and yours—to inspired combinations like Bison and Sunchoke Quick Stew, Nutty Manoomin Patties with Ogaa (Walleye) Cheeks and Fiddlehead-Nettle Puree, and Sweet Potato Corn Pudding with Rose Sauce. Sweets are



AVAILABLE AUGUST

NATIVE AMERICAN/COOKING, 224 PAGES, 8 × 10,
250+ COLOR PHOTOS, 75 RECIPES, INDEX, BIBLIOGRAPHY
PAPERBACK, \$24.95, ISBN: 978-1-61834-202-3

on the menu as well: Manoomin Chocolate Pie, Manoomin Smoothies, and Toasted Manoomin and Bagaan (Hazelnut) Butter Chocolate Cups.

These dishes are only the beginning: Hart shares foraging tips and basic preparations that equip home cooks to expand their repertoire. She invites other talented Native cooks and chefs to share favorite recipes. Through storytelling and science, she emphasizes food as medicine: good choices for our environment and good choices for our plate unite as we enjoy the benefits the good berry and its botanical neighbors have to offer.

Culinary ethnobotanist **Tashia Hart** has developed recipes for Indigenous food-focused kitchens. Her foraging tips, field photography, and creative recipes highlight local flavors that celebrate the bounty of Minnesota fields, forests, and waters. She is Red Lake Anishinaabe.

FROM THE BOOK . . .

There's no satisfaction like locating, harvesting, preparing, sharing, and eating wild foods. Whether stopping to smell and eat the flowers or fruits while out hiking or taking fiddleheads and other wild herbaceous foods home to cook, store, and/or share, embodying a connection to the source makes the whole process enjoyable. The emotional sustenance gifted us by harvesting and processing wild food flows through the brain to trigger all the right places. Happiness is generated and thrives in the movement of the journey of nourishing our bodies through the seasons.

Akawe gidasemaakemin—first, we offer tobacco.

Asemaa refers to the inner bark and/or leaves of a variety of plants that are offered during prayer and at other times, such as when we ask an elder or knowledge keeper for help or guidance. Asemaa can be the inner bark of the red dogwood, or red willow, which is gathered in the spring when the outer bark is bright red. . . .

There is the offering of asemaa (traditional “tobacco”) or tobacco. There is prayer. And there are conversations held with plants. At the start of relationships with most plants I have interacted with, the conversations, when initiated, are very short, like first introductions often are. Having a plant introduce itself is similar to the experience of sensing the emotional state of another person. You can feel them. My interactions with plants have evolved over years. Some years I make no movement to gather certain plants; I simply observe and listen, feel, sense.





Easy Manoomin and Bison Stir-Fry

Serves 3-4 • gluten free

This straightforward, delicious, and nutritious meal is quick and easy to make and sure to satisfy. I suggest you put on a bib and chow down on the couch so you can fall asleep full and happy afterward. We sure did!

1 pound ground bison

½ small onion, diced

1 red bell pepper, diced

½ head broccoli, diced

1 cup sliced mushrooms

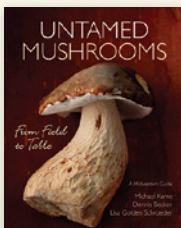
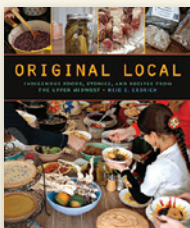
4 eggs, optional

seasonings to taste

2 cups cooked manoomin

In a large skillet, cook bison and onion with a little oil until bison is starting to brown. Add bell pepper, broccoli, and mushrooms; cover pan and let cook 4-5 minutes, stirring every couple minutes. Stir in eggs (if using) and seasonings of choice. When veggies start to soften and bison is cooked through, stir in manoomin, reduce heat, and cook, covered, for 2 minutes. Serve.

ALSO OF INTEREST



Original Local: Indigenous Foods, Stories, and Recipes from the Upper Midwest
Heid E. Erdrich

PAPERBACK, \$24.95, ISBN: 978-0-87351-894-9

Untamed Mushrooms: From Field to Table
Michael Karns and Lisa Golden Schroeder,
Photography by Dennis Becker

PAPERBACK, \$24.95, ISBN: 978-1-68134-086-9

CAN'T NOBODY MAKE A SWEET POTATO PIE LIKE OUR MAMA!

ROSE MCGEE

ILLUSTRATIONS BY

CHRISTOPHERAARON DEANES



From the creator of Sweet Potato Comfort Pie, this heartfelt family story shows how a grandmother's particular way of caring wraps her loved ones and her neighborhood in a cinnamon-scented hug.

Marie and Landon bicker about many things, but on one topic they agree: Mama makes the best sweet potato pies ever. Those pies are so tasty—and their grandmother is so good at so many things—the twins sometimes wonder: *Does Mama have superpowers?*

Marie and Landon love to help Mama bake pies for the neighborhood. They shop and select, measure and stir. They taste the pie batter and watch Mama put the pies in the oven. Even though they assist with every step, they are not quite sure what makes Mama's pies so delicious. *Does Mama sprinkle fairy dust into her pies when their backs are turned?*

AVAILABLE NOVEMBER

CHILDREN'S PICTURE BOOKS, AGES 3-7, 32 PAGES,
10 × 10, FULLY ILLUSTRATED, 1 RECIPE
HARDCOVER, \$17.95, ISBN: 978-1-68134-199-6

When the pies are finally ready, a parade of neighbors stops by for a slice and some comfort. Folks who look a little sad when they arrive taste Mama's pies and leave laughing and singing. The twins marvel at the neighbors' transformation. *Why do Mama's pies inspire so much joy?*

Mama's generosity and kindness bring comfort to everyone she meets. Her stories reflect the power of community when there is plenty of good food and loving care to go around. Maybe, the twins realize, the magic isn't in the pies. Maybe it's in their Mama.

Rose McGee, founder of Sweet Potato Comfort Pie, has traveled across the United States to deliver pies and nurture relationships. **Christopheraaron Deanes** is an educator and artist as well as a director of the Roho Collective, a group that supports artists of color in the Twin Cities.

Marie and Landon's favorite activity is spending time with Mama and helping her make those pies.

On Saturday mornings, Mama takes the twins shopping to her favorite farmers market to buy brown-shelled eggs, creamy yellow butter, and the prettiest orange sweet potatoes in Mr. Hall's bushel baskets.

Mama says fresh ingredients are healthier and make everything taste refreshing as early-morning dewdrops in the summertime.

...



Marie and Landon are convinced that when Mama tells them to go wash their hands, she adds a secret ingredient into those pies while they are gone.

When the pies are in the oven, spicy cinnamon and nutmeg aromas float from the kitchen and out into the whole neighborhood. "Emmmmm. Emmmmm!"

Finally, the pies are baked to a beautiful golden, brownish orange perfection.



ALSO OF INTEREST



North Woods Girl
Aimee Bisonette,
Illustrations by Claudia McGehee
HARDCOVER, \$17.95, ISBN: 978-0-87351-966-3

Hungry Johnny
Cheryl Minnema,
Illustrations by Wesley Ballinger
HARDCOVER, \$17.95, ISBN: 978-0-87351-926-7

DAUGHTERS OF ARRAWEELO

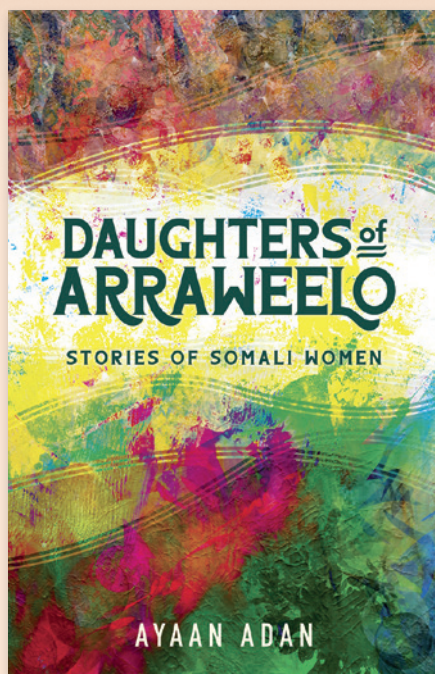
Stories of Somali Women

AYAAN ADAN

Somali women tell their stories, sharing experiences of love, war, displacement, family, identity, and everyday life.

After civil war broke out in Somalia in 1991, thousands of families fled the country and sought asylum all over the world. Many Somali women carried the responsibility through this catastrophic time for finding safe passage and new homes for their families. Minnesota now holds the largest number of Somali immigrants of any state. Despite many obstacles, Somali women have built new communities here and become business owners, authors, scholars, activists, elected officials, and change makers. Unfortunately, the rich stories of Somali women are often reduced to clichés of devastation and trauma—or tokenization and exceptionalism. Rarely are these women depicted with the multi-layered humanity they deserve.

Daughters of Arraweelo presents, in the women's own words, the stories of mothers and daughters, teachers and social workers, scientists and medical professionals, lawyers and politicians—all Somali women who have made their marks on Minnesota.



AVAILABLE NOVEMBER

AFRICAN STUDIES, 240 PAGES, 5½ × 8½
PAPERBACK, \$17.95, ISBN: 978-1-68134-182-8
E-BOOK, \$9.99, ISBN: 978-1-68134-183-5

Arraweelo, a legendary queen of Somalia, was a powerful and eccentric feminist, and her name is used as an insulting nickname for assertive Somali girls. In reclaiming the insult, this book celebrates the complicated stories and the brilliance of Somali women.

Ayaan Adan is a user experience designer, author, and activist based in Minneapolis.

FROM THE BOOK . . .

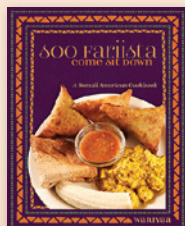
The biggest challenge I faced in school was the lowered expectations of my teachers and administrators. Because I was an immigrant kid, they expected me to struggle. If I did even remotely well, I would get this inflated response of celebration because they had set the bar so low. It was as though I had a free pass to fail.

I remember in middle school we were all assigned to different reading classes based on our proficiency. I was put in one of the high-proficiency reading classes. One day we had a substitute teacher, and I remember when it was my turn to read aloud in class, the substitute teacher told me I didn't have to read and skipped me. The paragraph wasn't hard and I could easily read it, but I was also in middle school, so I was happy not to read out loud. But at home, my dad wouldn't accept anything but excellence.

When we struggled or complained about how hard school was, my dad would threaten to send us back to Somalia and exchange us for a Somali kid who would be grateful and who didn't whine about the opportunity they were given. Once we called his bluff, and wagered he couldn't find a Somali kid who would be willing to stand in the Minnesota cold at a bus stop at 6:00 in the morning.

—Amran Farah, attorney

ALSO OF INTEREST



Somalis in Minnesota

Ahmed Ismail Yusuf

PAPERBACK, \$17.95, ISBN: 978-0-87351-867-3

E-BOOK, \$12.99, ISBN: 978-0-87351-874-1

Soo Fariista/Come Sit Down: A Somali American Cookbook

Wariyaa, Foreword by Osman Mohamed Ali

PAPERBACK, \$24.95, ISBN: 978-1-68134-085-2

THE CULTURAL TOOLBOX

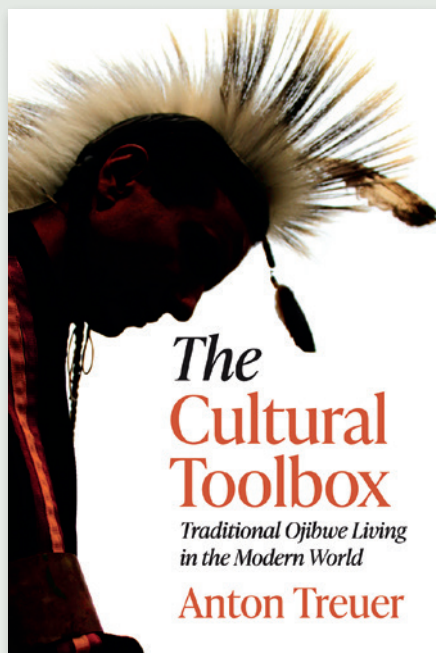
Traditional Ojibwe Living
in the Modern World

ANTON TREUER

The traditional practices of one Ojibwe family, carried out through the seasons of the year and across the seasons of life, demonstrating the enduring power of culture and identity.

Today's Ojibwe people have—against all odds—maintained a dazzling array of deep, beautiful, adaptive ways of connecting to the spiritual, natural, and human beings around them. Variations in Ojibwe cultural practices are, of course, as diverse as their homelands, which stretch across the Great Lakes, Canadian shield, pine forests, and prairie potholes of four US states and three Canadian provinces. And Ojibwe culture, like every other culture, has changed over time. But these variations and changes have always followed a distinct path, reflecting an identifiably Ojibwe worldview. While the world around, in, and connected to Ojibwe spaces continues to envelop a myriad of cultures and peoples, the Ojibwe have found a way to stay recognizable to their ancestors.

In this book, Anton Treuer tells stories of one Ojibwe family's hunting, gathering,



AVAILABLE OCTOBER

NATIVE AMERICAN STUDIES, 224 PAGES,

6 × 9, 20 B&W PHOTOS

PAPERBACK, \$18.95, ISBN: 978-1-68134-214-6

E-BOOK, \$9.99, ISBN: 978-1-68134-215-3

harvesting, and cultural ways and beliefs—without violating protected secrets. Following the four seasons of the year and the four seasons of life, this intimate view of the Ojibwe world reflects a relatable, modern, richly experienced connection to the rest of the planet. It also opens up a new way of understanding these living traditions, which carry thousands of years of cultural knowledge still in the making.

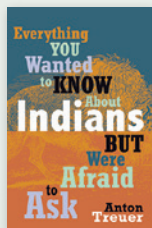
Anton Treuer, professor of Ojibwe at Bemidji State University, is the author of *Everything You Wanted to Know about Indians but Were Afraid to Ask* and many other books on Indigenous history and language.

FROM THE BOOK . . .

At the drum ceremonies, the main feast is set on tables—maybe a hundred bowls of venison, pork chops, wild rice hotdish, potato salad, beans, boiled eggs, and frybread. People who want to make special requests of the drum bring additional bowls of food and tobacco and ask for special prayers—to help a sick relative, to watch over a relative serving overseas as a soldier, or to remember a relative who had passed away and send food to them in the spirit world.

Archie Mosay's daughter Betsy was only a foot away, but she was staring at me. For the first time, she was looking at me the way she looked at her grandkids—stern, serious, and like she was ready to tune me up with her cane. "You're talking today. You followed my dad around these past years, and now I'm going to hear what you learned." There were thirteen bowls on the ground, each for a different request from a different person. Betsy had placed the first pouch of tobacco in my hand. "That's for my dad's spirit bowl." My hand shook. Then she lined up all the other people and had each tell me their Indian name and what their bowl was for. I had a pouch of tobacco between each finger on both my left and right hands and five more in my palms. Betsy leaned closer. "My dad never forgot what a bowl was for. And never forgot an Indian name. I'll be listening."

ALSO OF INTEREST

**Ojibwe in Minnesota**

Anton Treuer

PAPERBACK, \$17.95, ISBN: 978-0-87351-768-3

E-BOOK, \$12.99, ISBN: 978-0-87351-795-9**Everything You Wanted to Know about Indians but Were Afraid to Ask**

Anton Treuer

PAPERBACK, \$17.95, ISBN: 978-0-87351-861-1

E-BOOK, \$12.99, ISBN: 978-0-87351-862-8

VOICES FROM PEJUHUTAZI

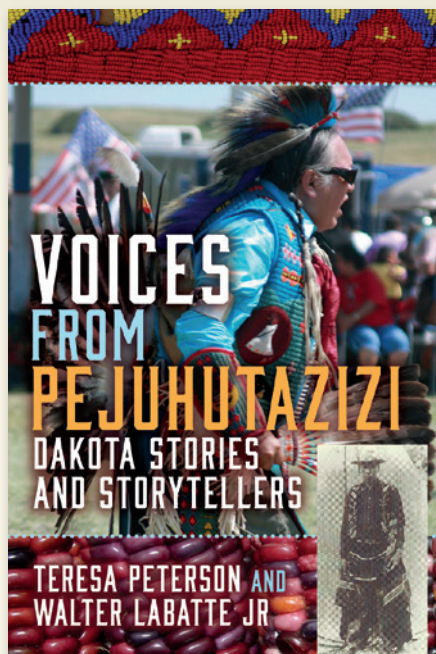
Dakota Stories and Storytellers

**TERESA PETERSON AND
WALTER LABATTE JR.**

A rich trove of stories told by five generations of a Dakota family.

Through five generations at Pejuhutazizi (the place where they dig the yellow medicine), Teresa Peterson's family members have listened to and told stories: stories of events, migrations, and relationships in Dakota history, and stories that carry Dakota culture through tales, legends, and myths. In the 1910s, Wan̄bdiška (Fred Pearsall) made notes on stories he heard from Dakota elders, including his mother-in-law, at the Upper Sioux Community in Mni Sota Makoce—Minnesota. In the 1950s, when he wrote them down in a letter to his daughters, his young grandson Wašicun̄hdiŋaŋiŋ (Walter "Super" Labatte Jr.) was already listening and learning from his family's elders and other members of the community. And then that grandson grew up to become a storyteller.

Teresa Peterson, the great-granddaughter of Fred and the niece of Super, has her own story of finding identity to tell. In this book, she has worked with her uncle to present their family's precious



AVAILABLE NOVEMBER

DAKOTA HISTORY/NATIVE AMERICAN STUDIES,
224 PAGES, 6 × 9, 20 B&W PHOTOS, GLOSSARY
PAPERBACK, \$18.95, ISBN: 978-1-68134-184-2
E-BOOK, \$9.99, ISBN: 978-1-68134-185-9

collection. These stories bring people together, impart values and traditions, deliver heroes, reconcile, reveal place, and entertain. Finally, as they bring delight to listeners, they provide belonging and nurture humanity.

Teresa Peterson is an educator, tribal planner, and writer. She is Sisseton-Wahpeton Dakota and a member of the Upper Sioux Community. **Walter LaBatte Jr.** is an artist who tans hides, makes drums, beads moccasins, and prepares pašdayapi. He is Sisseton-Wahpeton Dakota and a member of the Upper Sioux Community.

FROM THE BOOK . . .

Francis tipped his cowboy hat back, looked at me, and said, “Your tree has no roots.” I replied with silence and a blank stare. I looked down at my wispy, blowing-in-the-wind tree, drawn on the stark white 11×13-inch paper.

“You’re searching for something,” he declared.

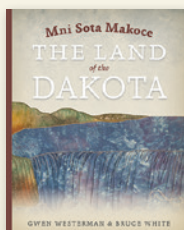
This time I responded with a bewildered, “What? What am I looking for?”

“That’s for you to figure out,” he replied.

And that was that. My *tree-reading* was over. With nothing more to say, I shook his hand and thanked him. No epiphanies, no *aha Oprah* moments. Thoughts briefly wafted through my mind on the drive home—I knew it was significant, but I was frustrated with my apparent lack of tree interpretation. . . .

I did not understand what any of this meant, then, but it stuck with me over the years. It has taken me all this time to return to this place, now with more insight. I was, in essence, a tree with no roots. What I had understood and learned of my culture up to that point provided a foundation to my Dakota identity. And yet in hindsight, I was missing so much more. I once heard that knowing *who* you are has every bit to do with knowing *whose* you are. How does one come to understand who you belong to? Dakota ia, Utuhu Can Cistiŋna emakiyapi ye—in *Dakota*, they call me Little Oak Tree. I am the granddaughter of many . . . many of whom brought me here to this place in time.

ALSO OF INTEREST



Mni Sota Makoce: The Land of the Dakota

Gwen Westerman and Bruce White

PAPERBACK, \$25.95, ISBN: 978-0-87351-869-7

E-BOOK, \$16.99, ISBN: 978-0-87351-883-3

Honor the Grandmothers: Dakota and Lakota Women Tell Their Stories

Edited by Sarah Penman

PAPERBACK, \$17.95, ISBN: 978-0-87351-385-2

E-BOOK, \$14.99, ISBN: 978-0-87351-672-3

GAA-PI-IZHIWEBAK

Aanjbimaadizing

**EDITED BY ANTON TREUER AND
MICHAEL SULLIVAN SR.
ILLUSTRATED BY JONATHAN THUNDER**

Presented in the Ojibwe language, these delightful nonfiction stories bring to life the tales and traditions of the Ojibwe people while providing essential tools for language learning.

Gaa-pi-izhiwebak, which means "What Happened," is an Ojibwe-language collection of nonfiction reminiscences, cultural teachings, and histories told by elders from the Mille Lacs Band of Ojibwe. It is part of a series of monolingual books produced with Aanjbimaadizing, a program of the Mille Lacs Band. Through the Aanjbimaadizing Project, fourteen first speakers have teamed with linguists, teachers, and Ojibwe language experts to create this new literature for Ojibwe language learners. Conceived and presented only in Ojibwe, the stories reflect a rare authenticity as they transmit cultural values, increase vocabulary, and reinforce identity. *Gaa-pi-izhiwebak* is intended for middle school and high school readers of Ojibwe.

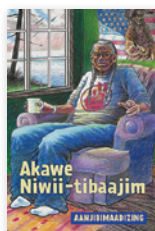
Aanjbimaadizing, which means "Changing Lives," is a program of the Mille Lacs Band of Ojibwe. **Anton Treuer**, professor of Ojibwe at Bemidji State University, is the author of *The Language Warrior's Manifesto* and fourteen other books on Indigenous history and language. **Michael Sullivan Sr.** is the resident linguist for the Waadookodaading Ojibwe Language Immersion School on the Lac Courte Oreilles Reservation. **Jonathan Thunder**, a member of the Red Lake Nation, is a multidisciplinary artist and the illustrator of the best-selling children's book *Bowwow Powwow*.



AVAILABLE AUGUST

OJIBWE LANGUAGE, 216 PAGES, 6 × 9,
78 COLOR ILLUSTRATIONS
PAPERBACK, \$19.95, ISBN: 978-1-68134-216-0
E-BOOK, \$9.99, ISBN: 978-1-68134-217-7

ALSO OF INTEREST



Anooj Inaajimod

Aanjbimaadizing, Edited by Anton Treuer and Michael Sullivan Sr., Illustrated by Jonathan Thunder
PAPERBACK, \$17.95, ISBN: 978-1-68134-178-1
E-BOOK, \$12.99, ISBN: 978-1-68134-195-8

Akawe Niwii-tibaajim

Aanjbimaadizing, Edited by Anton Treuer and Michael Sullivan Sr., Illustrated by Steve Premo
PAPERBACK, \$18.95, ISBN: 978-1-68134-179-8
E-BOOK, \$12.99, ISBN: 978-1-68134-196-5

GE-NI-AABADAK GINIIGAANIIMINAANG

Aanjbimaadizing

EDITED BY ANTON TREUER AND
MICHAEL SULLIVAN SR.

ILLUSTRATED BY WESLEY BALLINGER

Presented in the Ojibwe language, these delightful short stories bring to life the tales and traditions of the Ojibwe people while providing essential tools for language learning.

Ge-ni-aabadak Giniigaaniiminaang, which means "What We Shall Make Use of in Our Future," is an Ojibwe-language collection of fictional stories told by elders from the Mille Lacs Band of Ojibwe. It is part of a series of monolingual books produced with Aanjbimaadizing, a program of the Mille Lacs Band in which fourteen first speakers teamed with linguists, teachers, and Ojibwe language experts to create this new literature for Ojibwe language learners. Written only in Ojibwe, the stories reflect a rare authenticity as they transmit cultural values, increase vocabulary, and reinforce identity; the stories are designed to both entertain and educate. *Ge-ni-aabadak Giniigaaniiminaang* is intended for younger readers of Ojibwe.

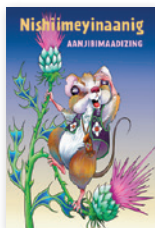
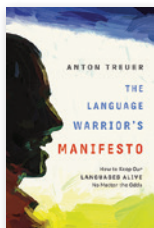
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AVAILABLE AUGUST

OJIBWE LANGUAGE, 120 PAGES, 6 x 9,
55 COLOR ILLUSTRATIONS
PAPERBACK, \$17.95, ISBN: 978-1-68134-218-4
E-BOOK, \$9.99, ISBN: 978-1-68134-219-1

ALSO OF INTEREST



The Language Warrior's Manifesto: How to Keep Our Languages Alive No Matter the Odds
Anton Treuer

PAPERBACK, \$18.95, ISBN: 978-1-68134-154-5
E-BOOK, \$13.99, ISBN: 978-1-68134-155-2

Nishiimeyinaanig

Aanjbimaadizing, Edited by Anton Treuer and Michael Sullivan Sr., Illustrated by Wesley Ballinger
PAPERBACK, \$17.95, ISBN: 978-1-68134-177-4
E-BOOK, \$12.99, ISBN: 978-1-68134-194-1



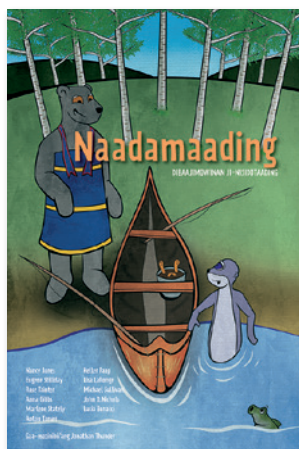
AWESIINYENSAG

DibaaJimowinan Ji-Gikinoo'amaageng

Edited by Anton Treuer
Illustrated by Wesley Ballinger

AVAILABLE AUGUST

OJIBWE LANGUAGE, 96 PAGES, 6 × 9,
100 COLOR ILLUSTRATIONS • PAPERBACK,
\$17.95, ISBN: 978-1-68134-220-7
E-BOOK, \$9.99, ISBN: 978-1-68134-221-4



NAADAMAADING

DibaaJimowinan Ji-Nisidotaading

Edited by Anton Treuer
Illustrated by Jonathan Thunder

AVAILABLE AUGUST

OJIBWE LANGUAGE, 96 PAGES,
6 × 9, 100 COLOR ILLUSTRATIONS • PAPERBACK,
\$17.95, ISBN: 978-1-68134-222-1
E-BOOK, \$9.99, ISBN: 978-1-68134-223-8

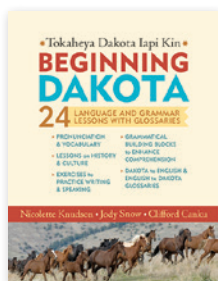
These two volumes, *Awesiinyensag* and *Naadamaading*, present original stories, told by Anishinaabe elders and written in Ojibwe, that delight readers and language learners with the antics of animals who playfully deal with situations familiar to children in all cultures. They are monolingual texts presented only in Ojibwe. Suitable for all ages, these books can be read aloud, assigned to classes, shared at language tables, gifted to elders, and enjoyed by those curious about the language and Ojibwe culture.

Authored by a team of twelve and richly illustrated by Ojibwe artists Wesley Ballinger and Jonathan Thunder, these books were created to encourage learning Anishinaabemowin, the language of the Ojibwe people. The text was written and compiled by Anton Treuer, Nancy Jones, Eugene Stillday, Rose Tainter, Anna Gibbs, Marlene Stately, Keller Paap, Lisa LaRonge, Michael Sullivan, John D. Nichols, Lucia Bonacci, and Heather Fairbanks.

Anton Treuer, professor of Ojibwe at Bemidji State University, is the author of *The Language Warrior's Manifesto* and fourteen other books on Indigenous history and language.

Wesley Ballinger, a Mille Lacs Band of Ojibwe artist, is a community engagement coordinator for the American Indian Studies Department at the University of Minnesota.

Jonathan Thunder, a member of the Red Lake Nation, is a multidisciplinary artist and the illustrator of the best-selling children's book *Bowwow Powwow*.

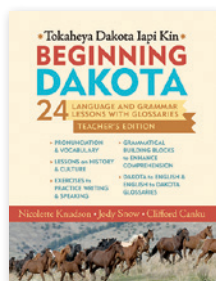


BEGINNING DAKOTA / TOKAHEYA DAKOTA IYAPI KIN

24 Language and Grammar Lessons
with Glossaries

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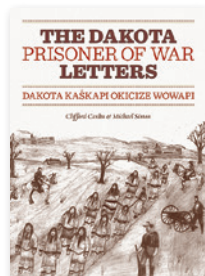
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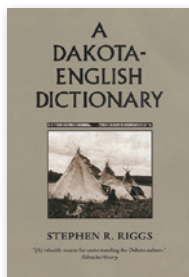


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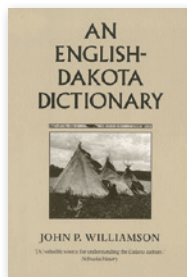
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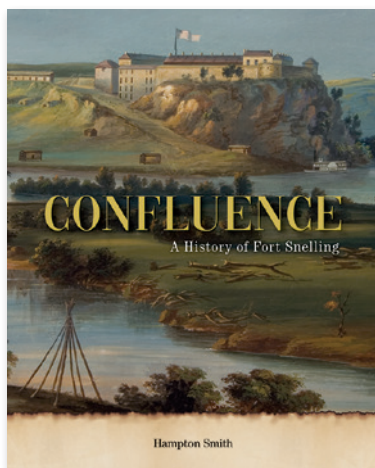
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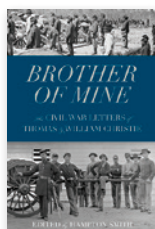
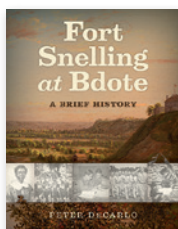
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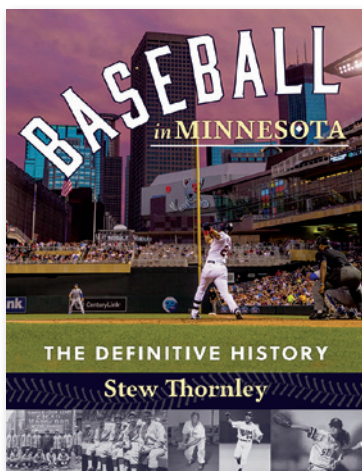
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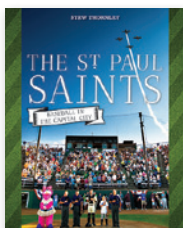
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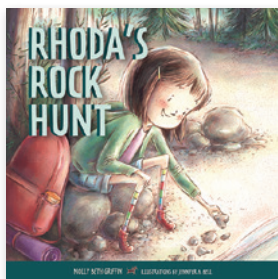
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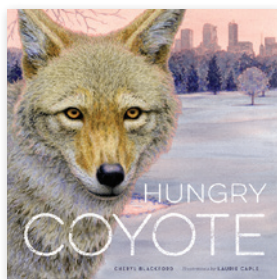
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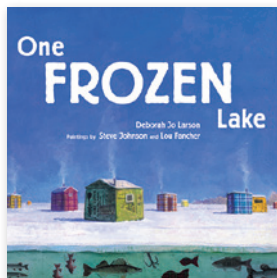
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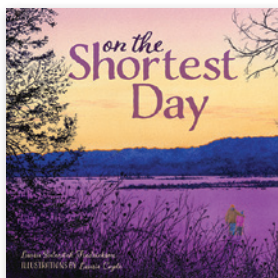
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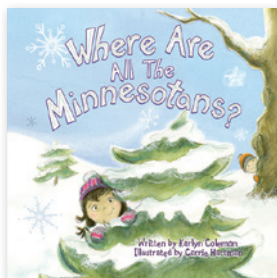
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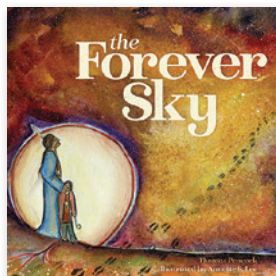


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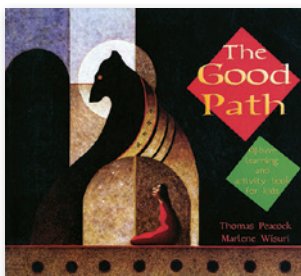
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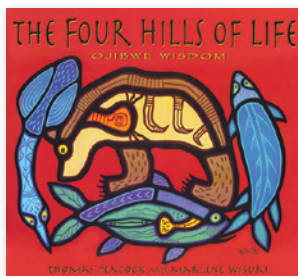


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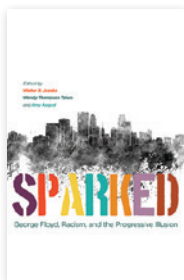


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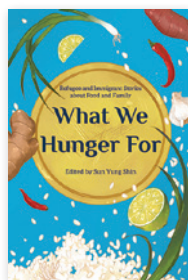
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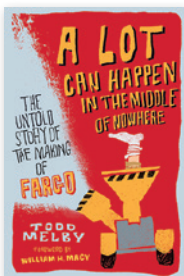
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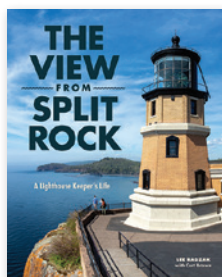
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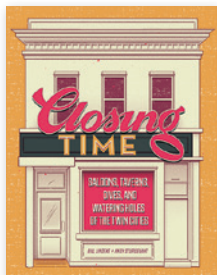


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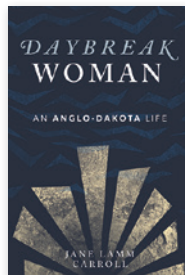
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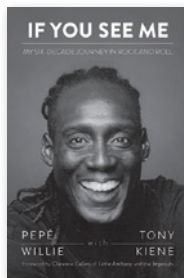
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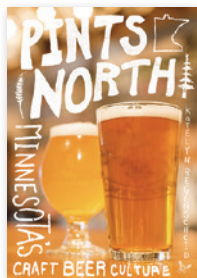
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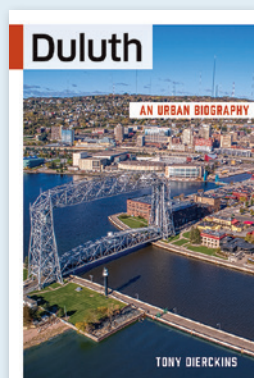
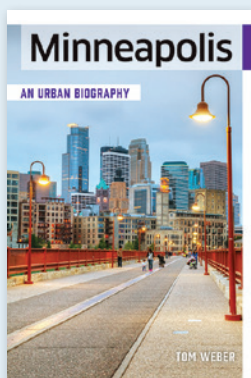
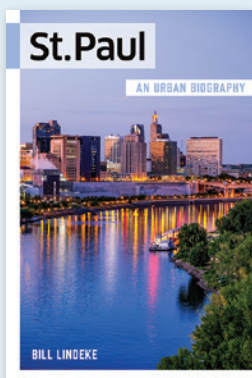
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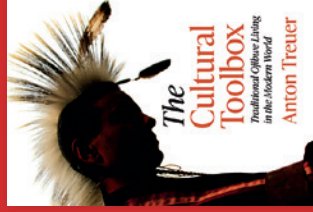
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