

Ojibway

$$\Delta \sigma \propto \sigma \sigma \Gamma \cdot \Delta \rho$$



OJIBWAY AND CREE CULTURAL CENTRE

ᐊᓂσ ስጀ ስጀ ስጀ

ANASTASIA WEESK

ᐊᓂσ ስጀ ስጀ ስጀ ስጀ (2)

ANISHININIIMOWIN STORIES (2)

बर लूस अल्पः <०' ग्रं

ILLUSTRATED BY BART MEEKIS (WWW.MINGQUN.COM)

▷ नृ व बृ दृ लूपृ दृ चृ बृ नृ दृ बृ

OJIBWAY AND CREE CULTURAL CENTRE

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ONTARIO ARTS COUNCIL
CONSEIL DES ARTS DE L'ONTARIO

бΔЈ>ЈΔбUP[¤]

1 - •б~•qΛrq•Δ[¤]

2 - L•Δr•Δ[¤]

3 - <•qJb[¤]

4 - бn•d>бσ•d[¤]

5 - d•сΔJ<[¤]

6 - σРбa[¤]

7 - a•ббa[¤]

8 - •dΛy

9 - ГГ^Л

10 - йбV~ DРa•ba[¤] РrJ[¤]

Appendix A—English Translations

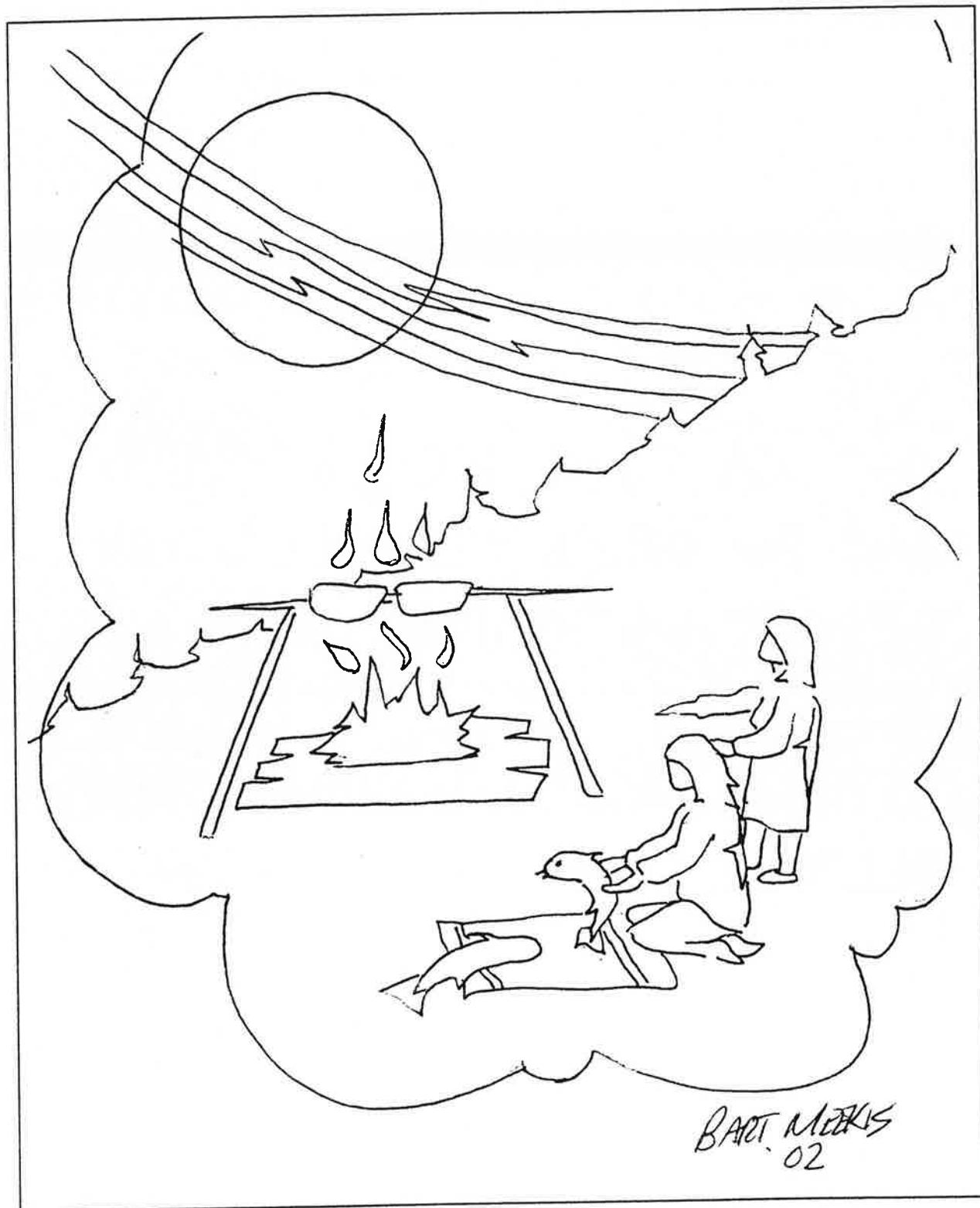
1 - $\cdot b^s \cdot q \wedge r q \cdot \Delta^q$



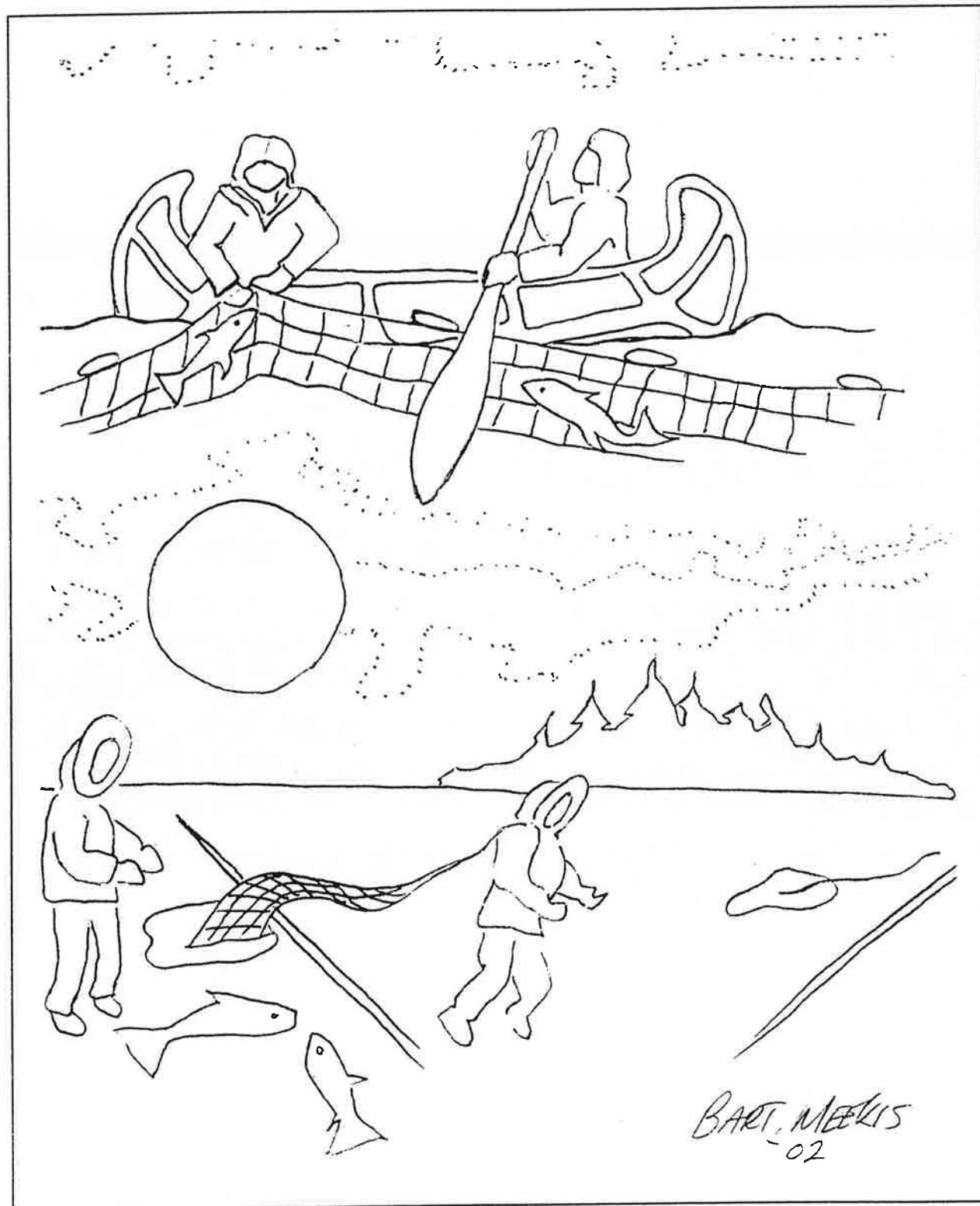


◀σº ◀Λ Γρ•◀ ፩፻C•፻•፻~•፩ΛՐ፻፻
፩፻º ፻σ ▷ՈՄԵ•፩ՐԼº ▷ԼԼº. •፩፻
σΓ•፩Cº ፻•፻~•፩ΛՐ፻፻º ፩PԾ.

ԲՄԱº ԲΓ•◀Րº ԼՈԵ•ՎԲՄԵº ▷ՈԺº
▷ԼԼº.

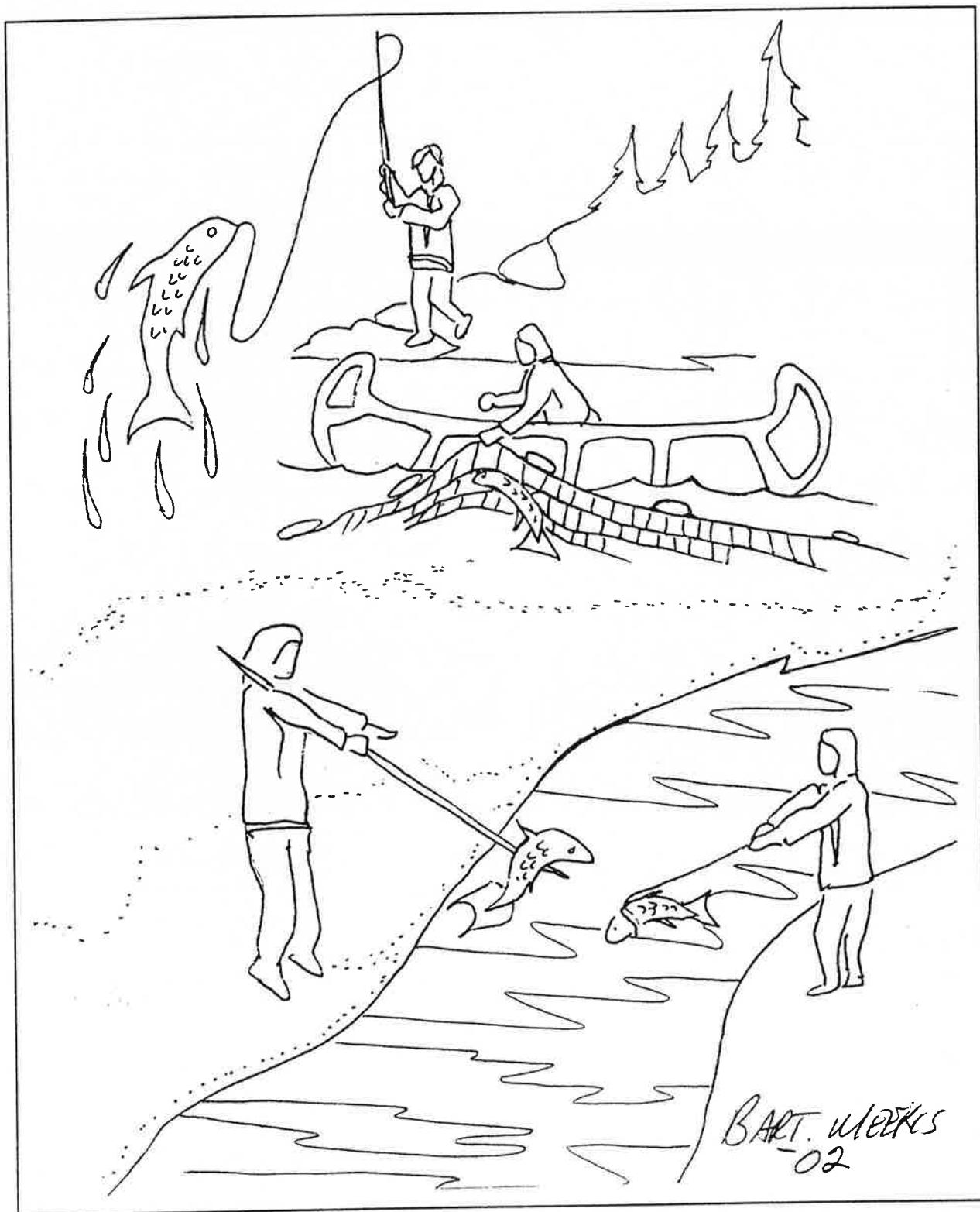


ՎՀԵ՞ ԱՄՐԵՍ•ՀԵ ԵԵ•ԳԵՐՈԵՍ•Հ
ՔԺ ԱԿ ԱՄ•ԱՀԱԼ•ՀԵՍ•ՀԵ.



Ղ.Ե ԵԾԱՀՅ ԵԿ ԵԱՅՅ ՀՐ ՀԱ
ԵԱՄՊԺՊԸԸ. Հ.

Ղ.Ե ԵՐԵՅ ՇԱ. ԵԿԵՐԵՅ Ե.Ա. ՀԱՐ
ՐՊԺՊԸԸ.



ԴԱՅԼ ՀՀՐՐԵՍ ԵՎ ՊԼՐԵՊՈՒ.

ԴԱՅԼ ՀՀՐՁԵԾ•Դ ՀԿ.

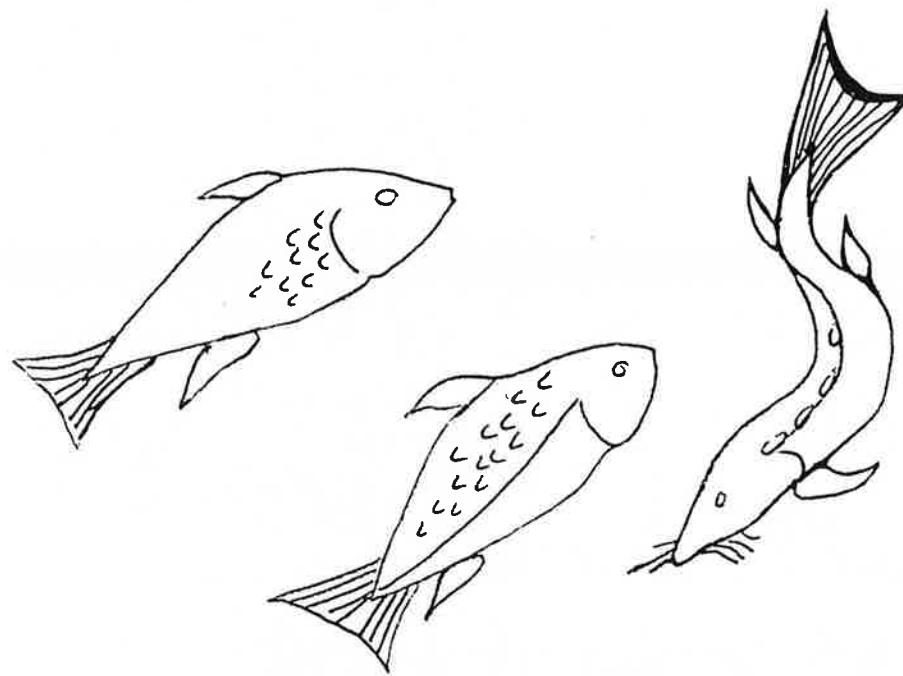
ԴԱՅԼ ՌԱ•Դ Բ•ԵՐԵԾ•Դ ԲԺ.

ՌԱ•Դ ԴԱՅԼ ՐՐ•ԴՀ•ՀԵԾ•Դ.



ՎԵՐ ԱՄՊՐԴԻԿԵՍ•Ա ՊԺԻ.
ՀՀԱՊՐԴ ԵԿ Շ•ԿԵՍ•Ա ՇԱ•Հ
Հ•ՀԵՍ•ՀՊ.

Գ•Ա ՃՃ ՎԵՐ ՇՊԱՄՊՐԴԻԿ ՊԺԿ.
ԸԵ Ե•ԳՐԼԵ ՀԵՍ ԵՎԵ ՊՊՄՍԿ
ՊԺԿ.

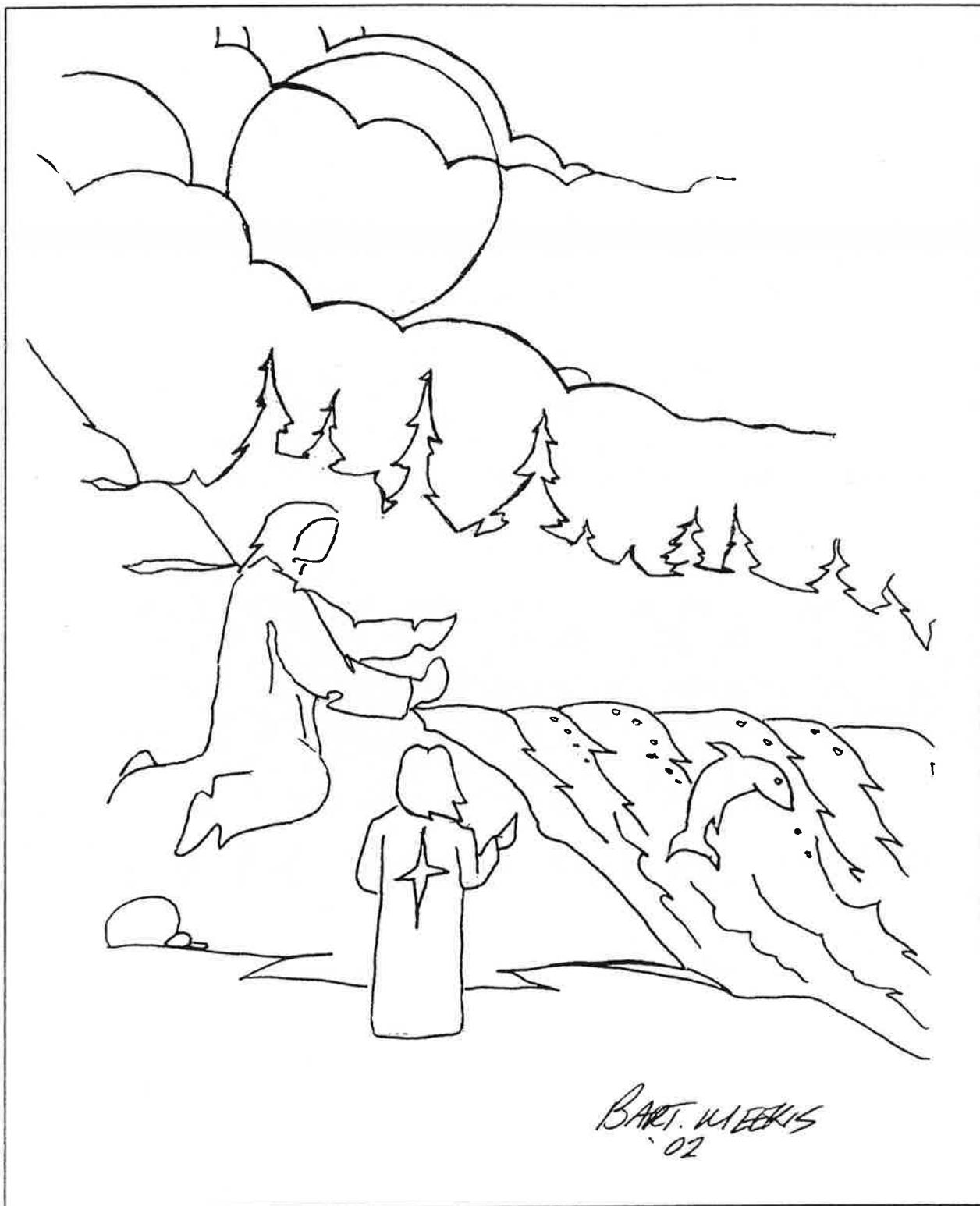


BART. MEERKIS
-02

ՎՀԵ՞ են ԱՄՏԵՐԴԱՅ ՊԺԼՅ.

ՀՈԽԵՅ քՂԲԻ քՂ ՀՐ ՇԺՎՏԱՅ
ՀՏԸ եԱՄՏԵՐԴԱՅ ՊԺԼՅ.

ՀՎԴԱՅ ԱԺ ՊԺԻ ՇՄԵՐՀ են ՇՄԵՐՀ
ԵՎԼԵՄԱԴԱՅ ՊԺԻ.



BART. WEEKS
'02

ՎՀԵ՞ եԱՄԵՋՐ•ՀԻ ՊԺԼԻ ՎՀԵ՞
ՀԼՎՊԻ.

ԸԵ ԱՄԵ եԱՄՀԼ•ՀԻ ՇԵԼԻ.

$$2 - L \cdot \Delta r \cdot \Delta^q$$

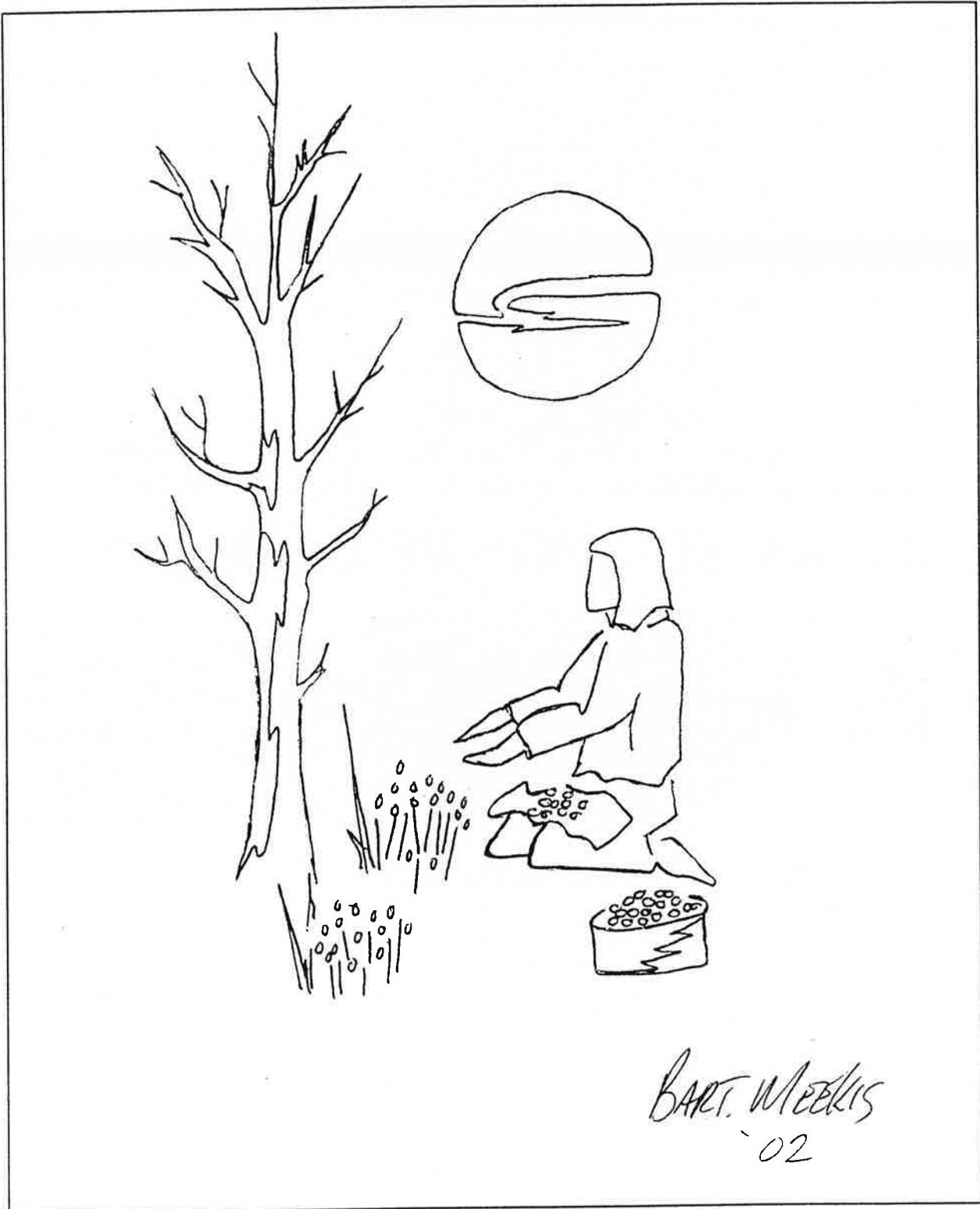




BART. MEERLIS
-02

ՀԱՅ ԱԿՏՈՒԱՐ ԱՒԹ ԱՐԵՍ•Ա•ՀԵ
ՂՏ ԵԿ ՐՐ ՀԱՅՈՒ ՎՐԱՀՀԵՑԵՍ.

ԵՐԱ ՊԼԱ•ՀԵ ՎՀԱԿ•Վ•ԱՀԵ•ՀԵ.



BART. WEEKS
'02

◀Λ Ρ◀σC•bP⁶ L•Δr_ρσ•◀ρ ▷◀L•◀ι
Γ_ρ^ρ bΛ>σσ⁶ bPL•Δ•hCJ•◀ι.

◀Γ ▷▷•▽ bΛΔJr9•◀ι ▷•ΔJ
9•Δρ•◀ι bPΛL0r•◀ι. •Δ9 ▷P
PΓσC_ρ•◀ι Γ_ρ^ρ.

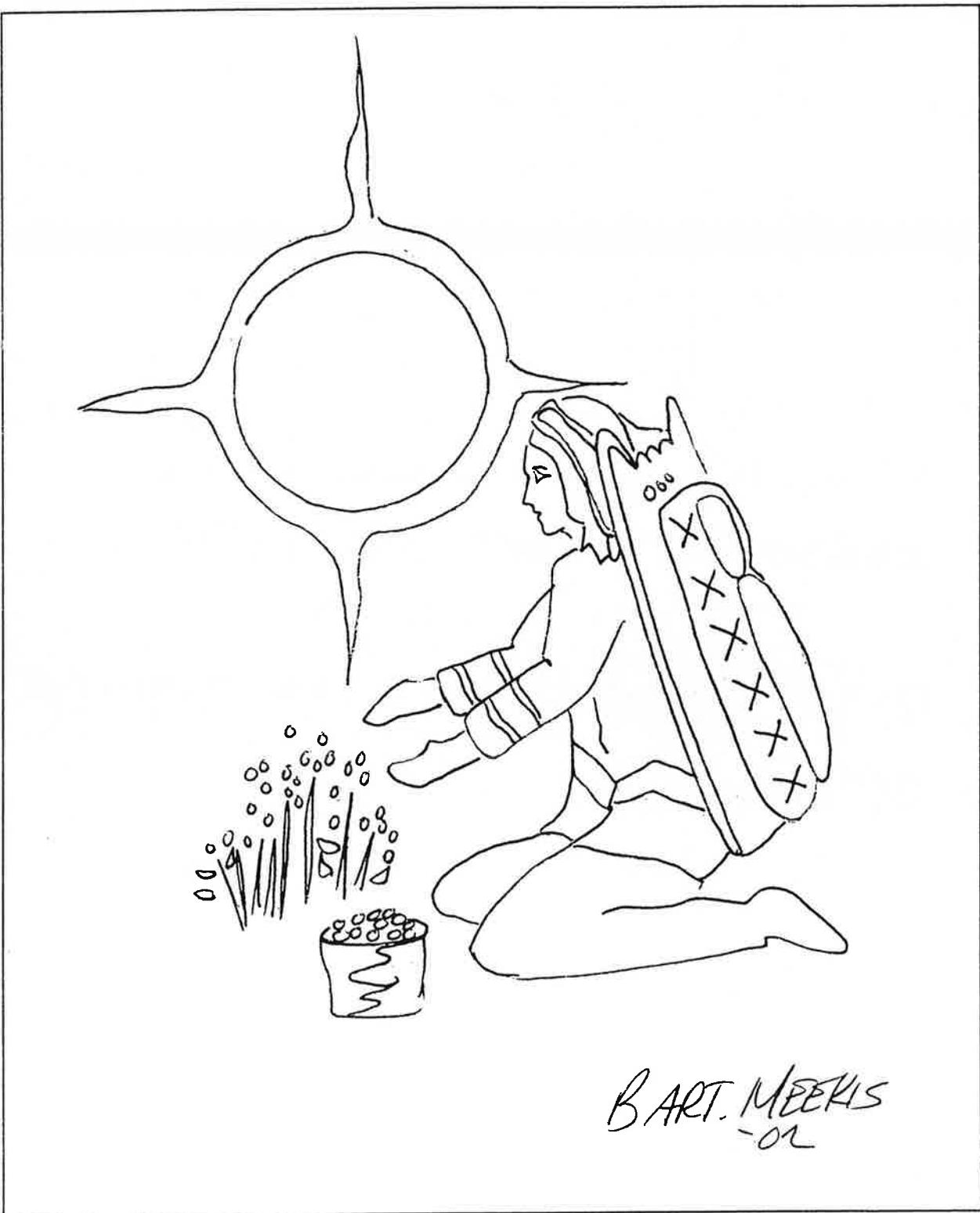


▷PL•Δ•հՀԵ•◀ ՐԸ՞ ▷Ր▷ՄՀ•◀
◀ՎՐՄՏՐԵ՞ ԼՐՄ ԵԿ ՎՐ◀ՐՄԴ•◀
Բ•Ծ ԱՀՄ ▷ՊԱՐ◀ԼԵ•◀՞.

ԵԿ ◀Ա Ե▷Մ◀•◀ ◀•ՎՄԵԵ՞
▷ՊԿԺԵԵ•◀՞ ՐԸ՞ •ԱՎ ▷ՄՄՄ՞
Բ•Ա՞Ր▶ԺՎ ◀•ՎՄԵՄԵ՞ ԵԿ
Ե◀ՎՐԵՎ•◀.



▷~Եւ եկ ▷Պ ▷ՊԸԺԱԱ•◀՞ Րա՞
տեղաստեղ եկ ՊԺՐԵ ե◀՞ՐԵՎԵԿ•◀ւ.



ՀՈՅ ՊԼԱՏՈՆԻ ՀՅ ԴԱՎԻ ՎՐ
ՀՀԱՅՑ ԴԱՎԻ ԵԿ ԽԵՂԱԿ ՀԵՂԱ
ՊՀՀԻ ՀՅ.

ՀԾՈ ԱԺ ՊՀՀԱՅ ԴԱՎ ՎՐԾ
ԽՊԱՐ ՀԵՂԱ ԽԿԱՐ ՈՊԵԵԾ
ԽԵՂԱԿ ՀԵՂԱ.



PL•Δ•հ•▷ b4 σΛΓρρρ
b4C•ΔL•Δr•▷.

Դσ •Δρ ▷PL•Δ•հCρρ •ΓιԺրρ •▷հL
▷σ ~ ԴՍԱՀՌ b σΛΓρρρ. •ΔՊ
Բ•ըԺr•▷b •ΓՈԺb bԱՄ▷ԺՈՊρ
σΛΓրρρ.



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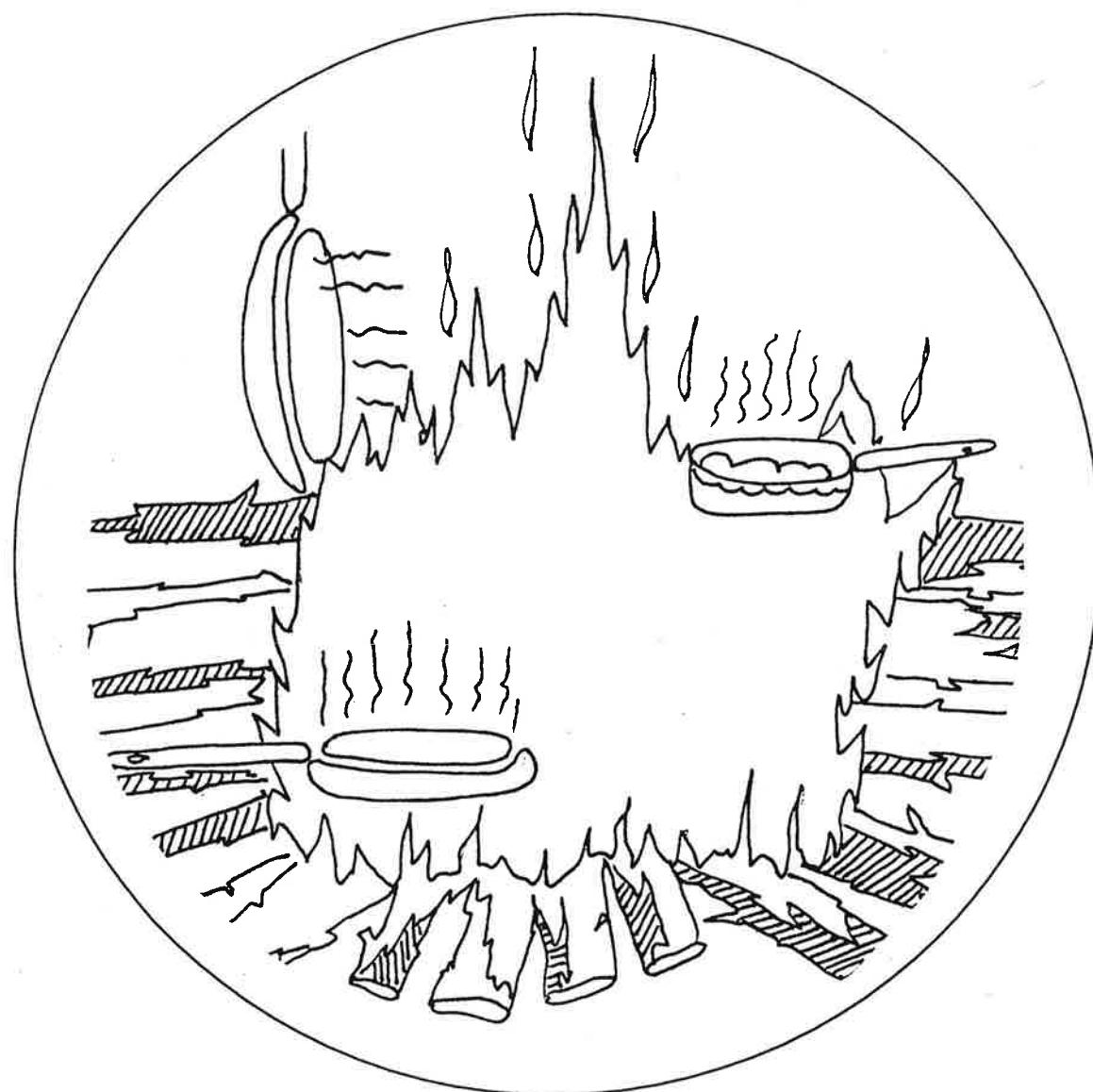
◀Λ ԵΔՄ•ԵԲ•Դ•◀ւ ՂԾ Բ•ԴՐ•Ը
ԴԲԴՇԵՍԲՊ՞ ՌԵ՞.

ԾԱՐՁՐ՞ ԲՀՄՊԴԾՇՎ•◀ե Ղ•Ե ԵԲՐ
ԲՄԵՎՎ՞ ▷ԳՐՁ•◀ո. ՄԺւ ՆԼ՞
ՎԲՄ ▷Բ ▷ՐԳՐՁ•◀.

ՂԾ ՌԵ ՐԴ ։ԴՎ ▷Գ•ՋԾՁ•◀ ԹԱՐ՞
ԵΔՄ•◀ւ.

◀ԾՄ ։ԴՎ ԱԽՋԾ•Ե՞ Ղ•Ե ԹԱՐ՞
Ե◀ԽԾ•◀ւ.

3 - 95%





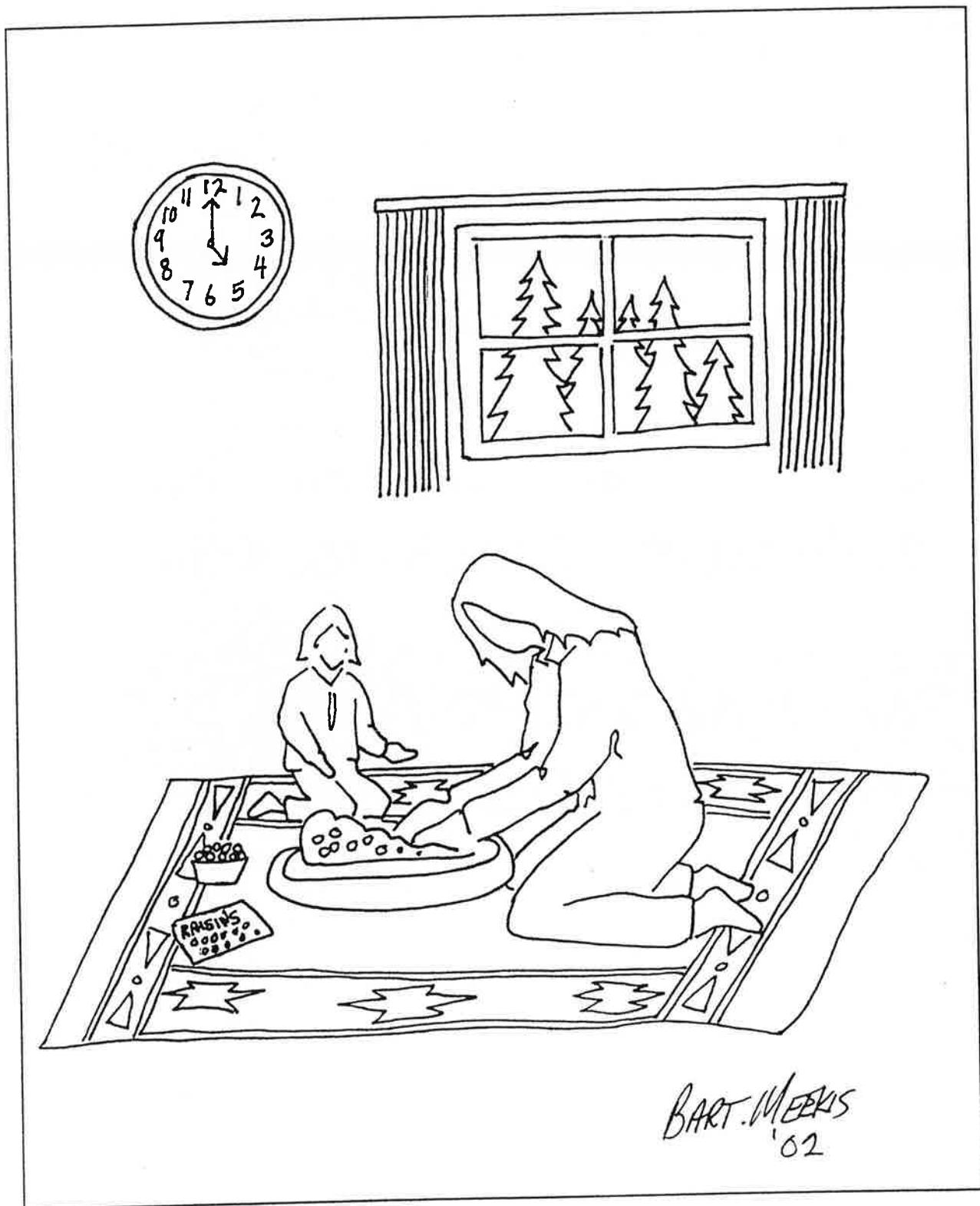
ԳԲԾ՝ ԴԱԿԱՅ ՀԱՅԱ ԵԴՍԱՅԵԾ-Դ
ԴԻ Պ ԴՈՄԱ-ԳՐԼ ԴԼԼ.

ԱՐԿԱ ԵԴՍ-ԴԱԼԺ ՊԵՎԵԾ-Ա
ՀԱՅԱ ԱՐԱ ԴԱՐԲԵ ՐԱ-Վ ԾԱ.

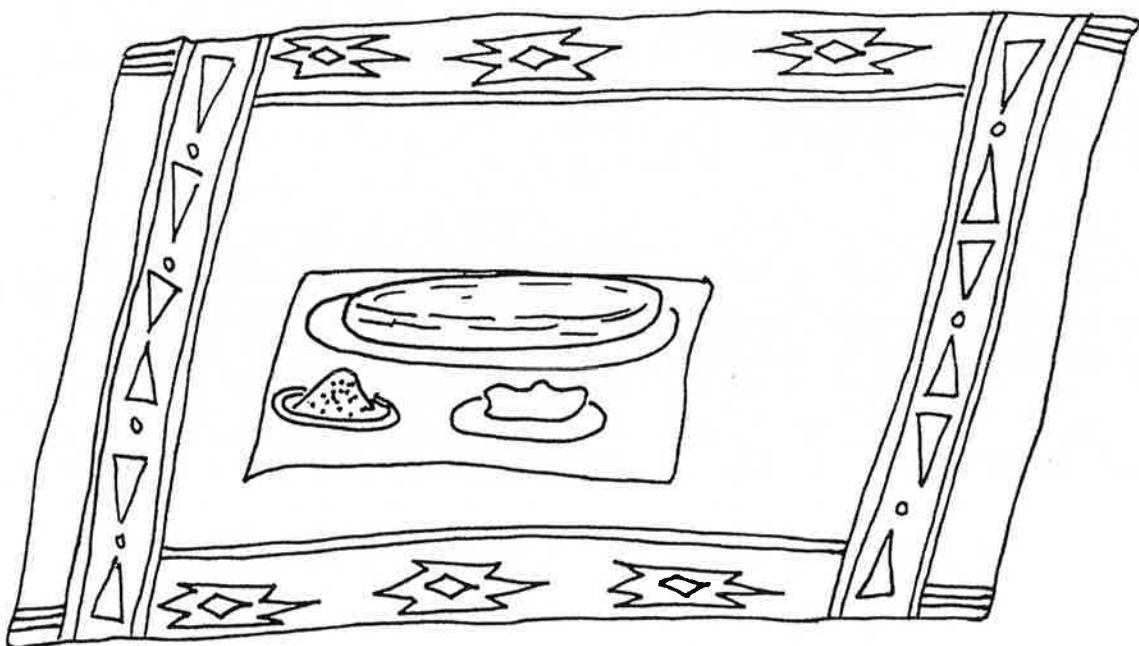


◀Γ C∞ b4 bΔS•Δ°CL•Δι 7•ΔS
◀C•7•ΔbΓd¤ P▷¤U¤bσ•Δ <•9Sb¤.

•Δ¤•◀ A¤ b4 ▷P▷S◀•◀¤
<•9Sb¤¤ PΔS•Δ°CL•Δbσ•Δ.



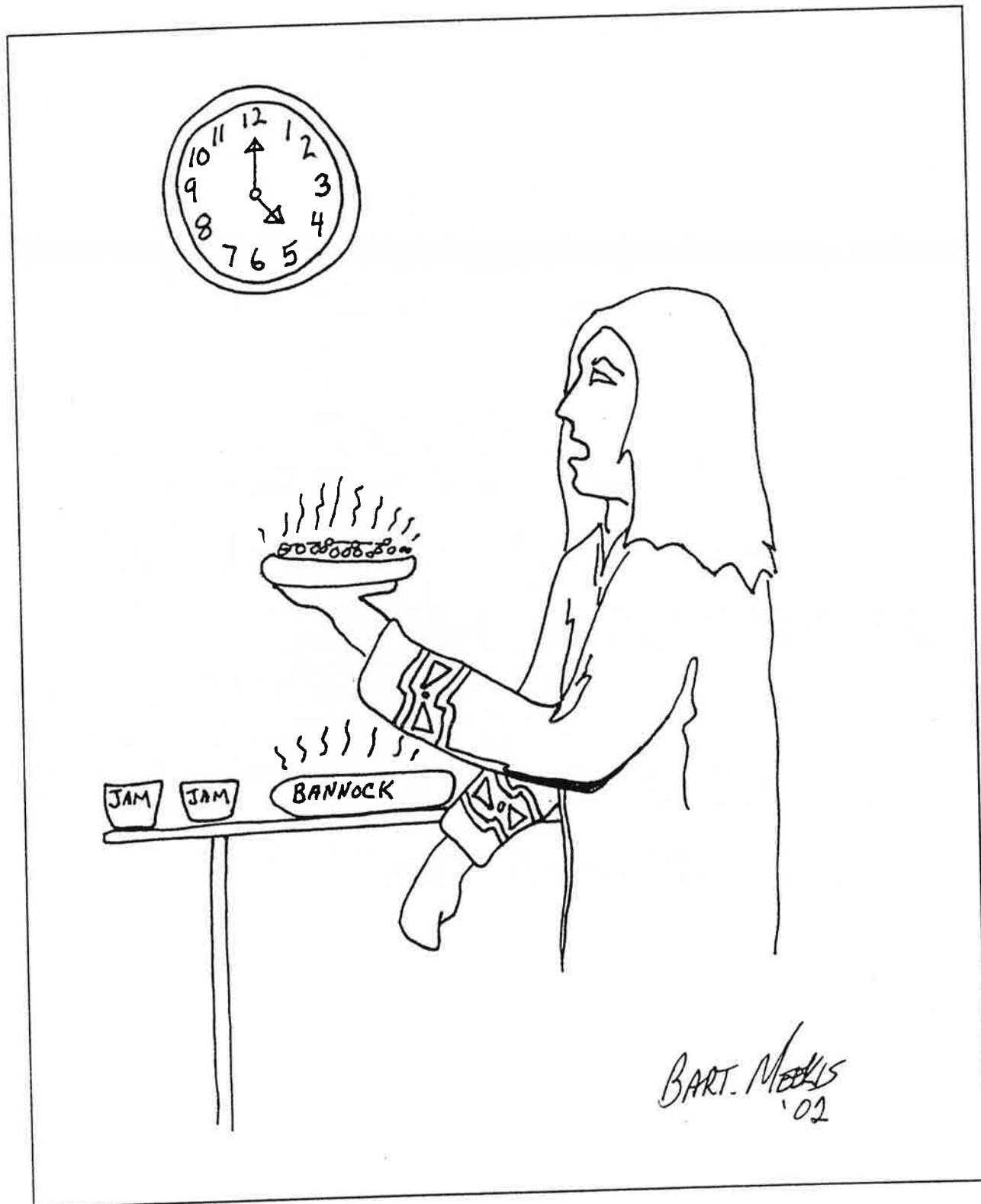
Гај Аће Џунсаја-једаје се као
љубаша Гај.



BART. MEERKIS
'02

ገ.እርሱ ከና •እሉን ሰምርሱሁ. የዚህ
እና ሰም በመ•እበዚህ ሰምርሱሁ •እሉን
ዶዕሮ•እሉን ከና ተጥቅም•እሉን.

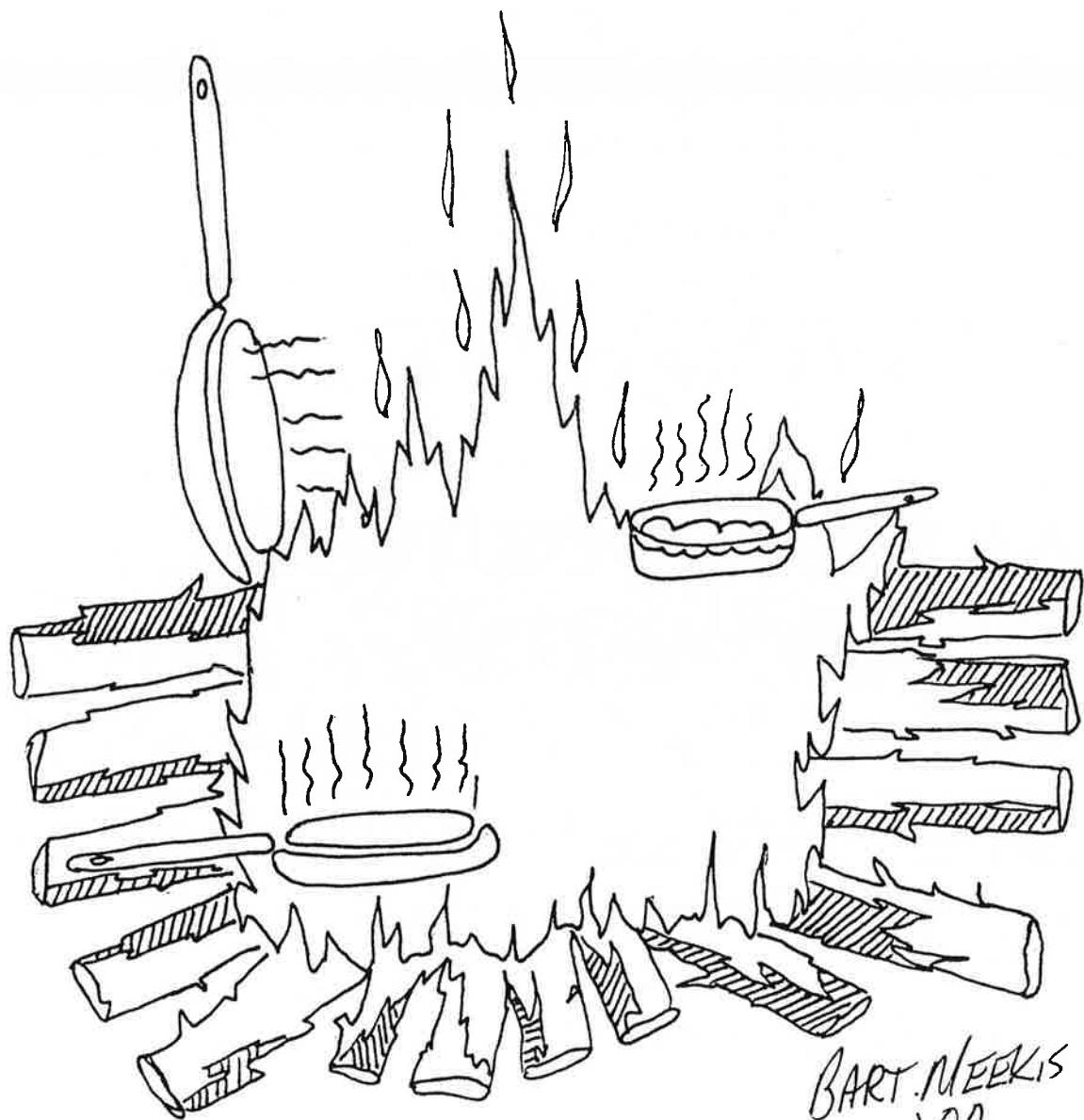
Ե՞Ա՞ ԱՇՅԱ՞ ՊՅԱ ԱՅԵՎՐԱ՞ ԵՇՄԱ՞
ՀԵՎԵ՞ ԱՐԵՎԵ՞ ՊԵՎ.



ՀԱՅԱՍՏԱՆԻ ԵՀԿԵՐԵՎԱՐ ՀԱՅՈՒԹԵՍՑԻ.

Այ զի՞ Դա՞ բարրեսկա՞
ՀԱՅԱՍՏԱՆԻ ԵՇՄԻՄԵՍ.

ԱՐԵ՞ ՇԱՐԱԳԱ՞ ԱՇԽԱՇԻ՞ ՀՐ
ՇԱՇՎԻՇՎԻ՞ ՀՇՎԻ ԴԱ՞
ԵՐՀԱՅԱՍՏԱՆԻՎԻ.



ԵԿ ՎՀԵ՞՞ ՊԱՏ•ԿԵՍ•Δ Հ•ԳՄԵ՞՞.

ՊՀ•ՀԵՏ•Հ՞ ՀՐ ՇՇ•Դ
ԴՄՏԵԱԵՏ•Δ՞ Հ•ՀԵԺՀ•ԳՄԵ՞.

ԱՐՄԵ ԵԿ ԱՄՐԴ•ԿԵՄ•Δ. ՀՐ
ԴՄՏԵԱԵՏ•Δ՞ ՀՀԱՐՄ Հ•ԳՄԵ՞.

ՊՇ•ԿԵՏ•Δ ԵԿ. ՀՐ ԴՄՏԵԱԵՏ•Δ՞
ՊՇ•ԴՐ•Ե՞.



ՀԱ ՊՊՐԴ ՀՅԱՅԵ՞՞ ՃԿ՞ ՃՊԾԱ՞
ԴԼԼ՞. ԱՃ՞ ՀՅՊԳԾՐԵ՞՞.

ԼՍ՞ ՀԱՃԾԸ ՊԼՆՐ. ՀՅԱՅԵ՞՞
ԵՃԼՔ՞ ԵԿ ԵՈՐԾՎՐԳ՞.



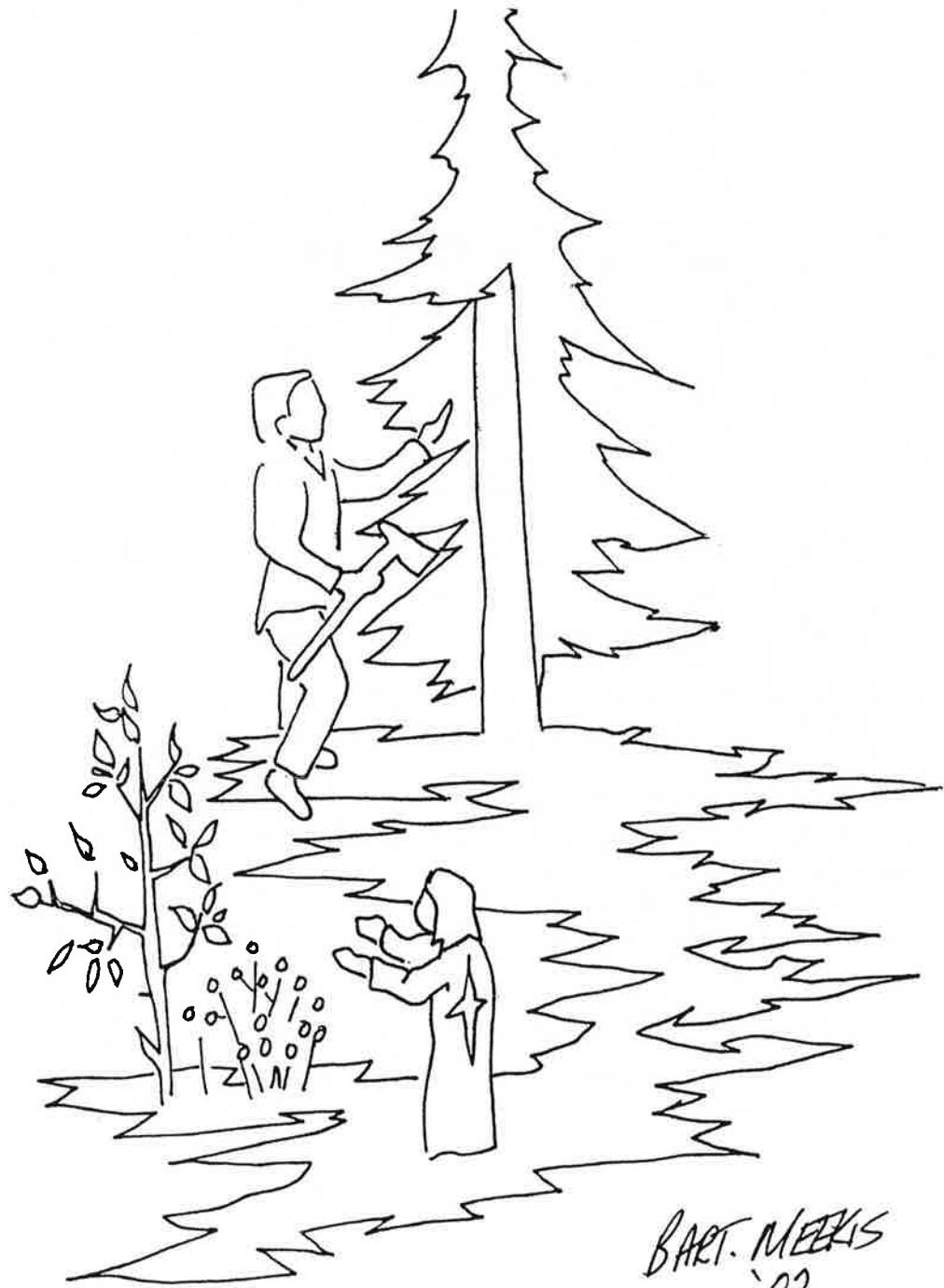
•ΔԳ ՂԾ ▷Ρ•Δ՞Ρ•<՞ Հ•ԳՄԵԱ՞.

Լ•ՀԻ ԵԿ ▷Ρ•Δ՞ՊԼԸ՞ ՀՄՊԴՄՌԵ՞
ԵՊԱՀԵՐԵՎԻ.

▷Ρ•Δ՞ՊԼԸ՞ ԵԿ ԵՄՊԾ•ԳԻ
Դ•ՀԱՀԵՐԾՎԻ.

4 - ԵՐԱԾՈՒՅՈՒՆ





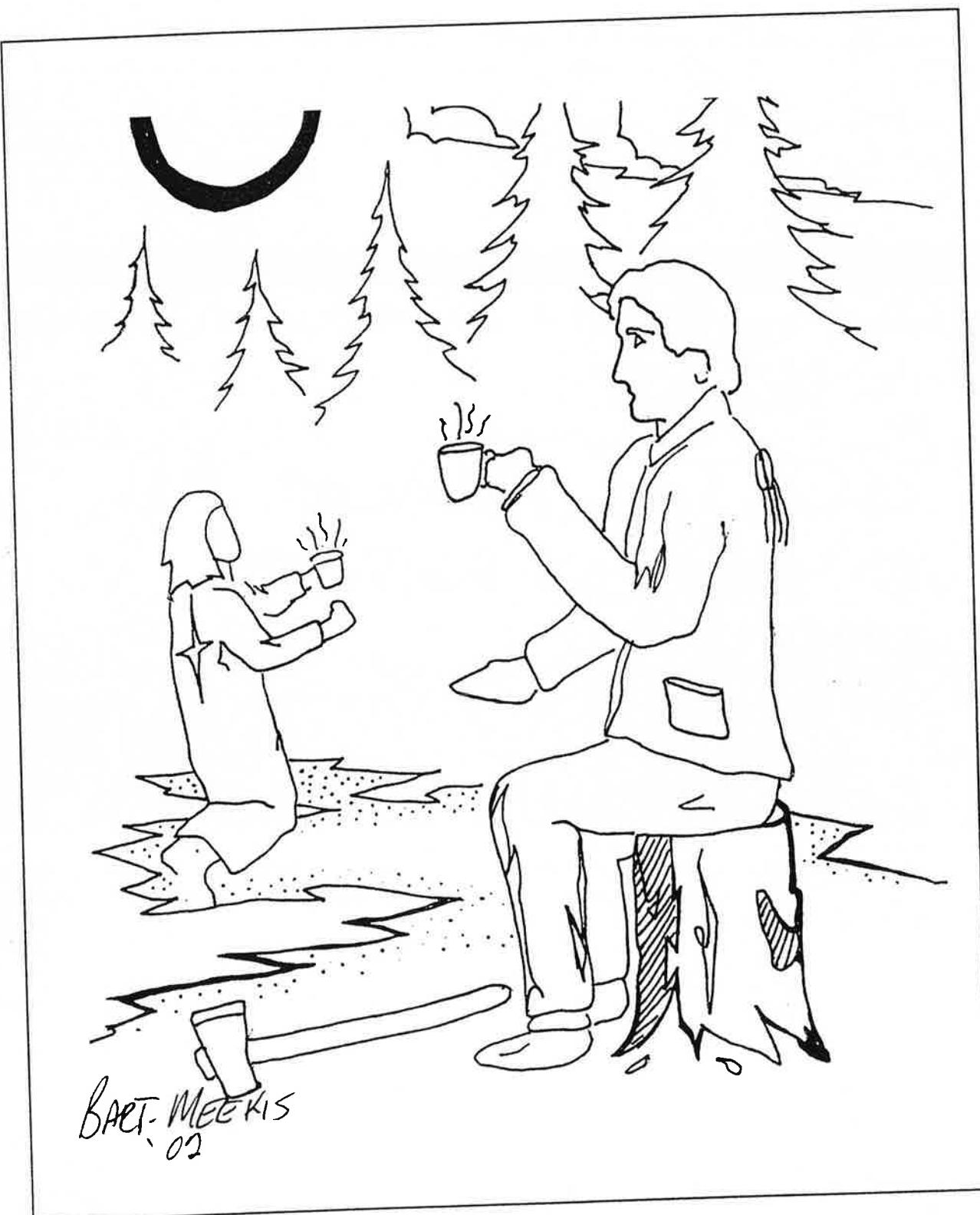
ՎՄԵ ԱԿՊ ՂԾ ՇԲԱԴՐԱԴՊ ՇԱՄԱ
ԿԱՐԵ ԲԱԿԱԴ ԼԾԿԱԴ.

ՂԵ ՇԱՄԱ ՎԼԾԿԱԾ ՂԾ ԲՀՀՀԿ
ՎԱՐԿԱՀԿԲՊ ՐԾՊ.



የኢትዮ ፈቃድ ዓይነት ማስተካከል የዚህ
ዕድል የዚህ ቀን የዚህ የዚህ
መሆኑን የዚህ የዚህ የዚህ የዚህ

የዚህ የዚህ የዚህ የዚህ የዚህ የዚህ



Ղ.Ե ՇԱՄԱ ՎՃ-ՇԱՄԱ Բ-ՋՇ-Վ ԵԿ
ԵՐԳԵԺ ԲԴՐՄՈՄ-Վ-Վ.

•Ջ-Ջ-Ջ ՋՋ-Վ Ո ՋՎ ՂՄ.
Մ-Ջ-Ջ ՋՎ ԵՎԼՄ-Վ ՋՎ.

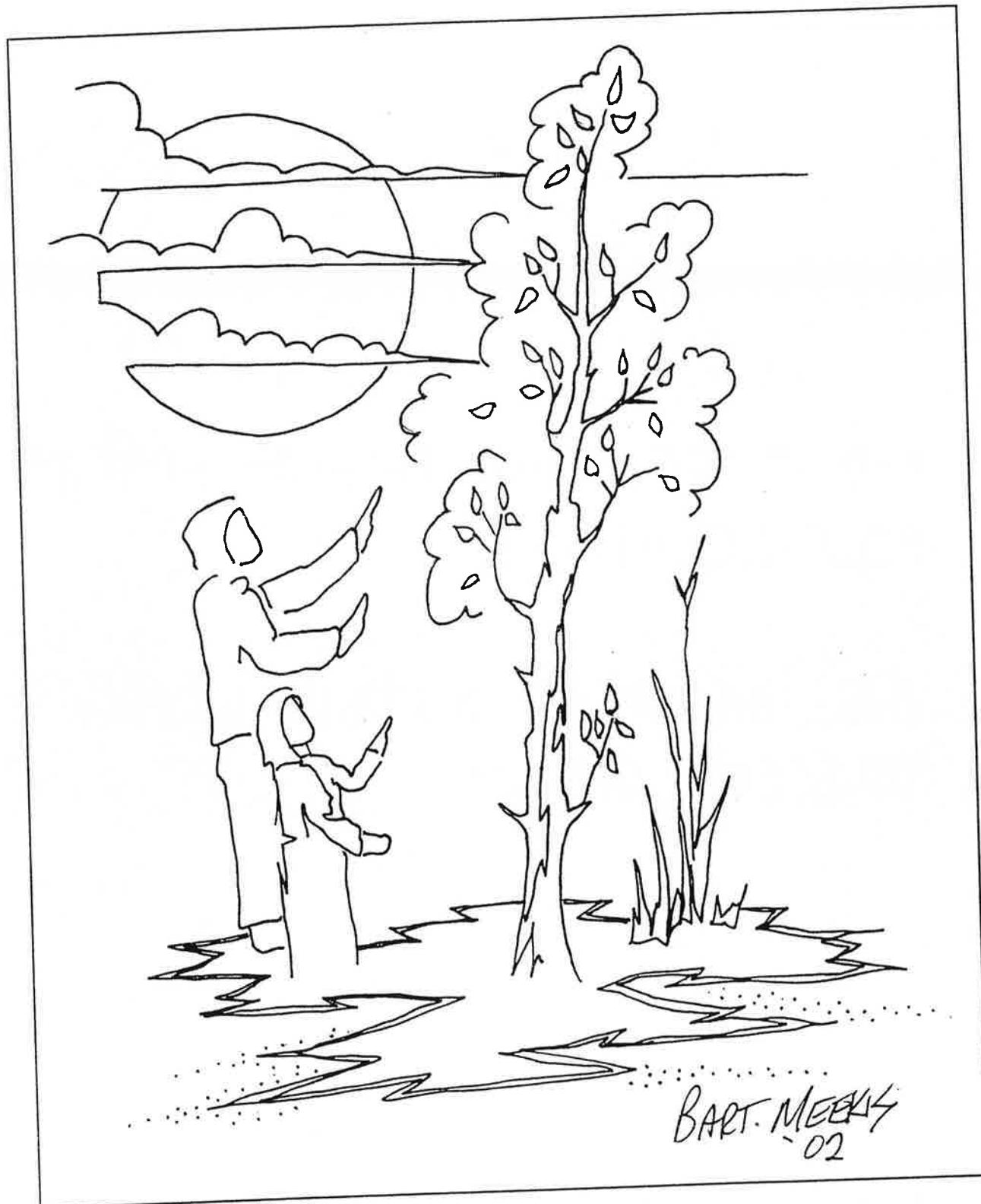


Ե՞Ա ՞Չ ՎԵՐԱԿՐՈՅ ԵՐԳՆԱԿ ԲՐԳՀԱ

ԲԱՏՎԱԾԼ ԵՐԳՆԱԿ.

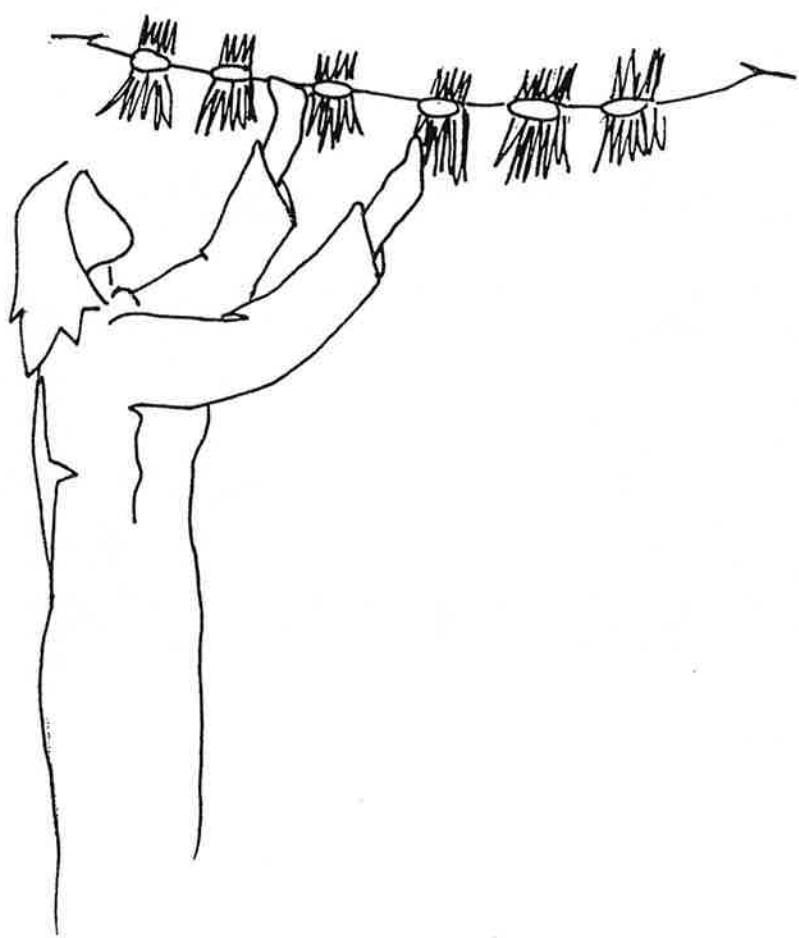
ԱՃԼ ԵԿ ԵՐ ՇՐ ՇՄՐԵՄ ԼՄՊԲ

ՎՐԱԿԿՐԱ ԵՐԳՆԱԿ.



Ղ.Ճ. ԵԿ ԲՎԵՈՒ ԲՀՀՈՒ
ԵՈ.ՀԵՅՎԵԾ.ՀԵ ԴՊԱՏ.ԱՀԼԺՊ
ԴՍՍ.՝

ՀՐ ԵԿ ԵՎՐ ԴՄՐԵՍ ԼՎՊՊ ԱՀԼ
ԲՎԵՈՒ.՝



BART. MEERIS
'02

σΛ•Δ զՃԹ Բ▷Ր▷ՄՐԵՍ•ΔԹ
ԵԼՀՈՐԻ ԲՎԵՌԵ.

Δσ•Դσ•ΔԹ ԵԿ ԵՐՊԿԺԺ ԲՀՐԵՍ•ΔԹ
Բ•Բ Հ ԱԾ Բ▷ՐՎՀՐԵՍ•ΔԹ.
Հσ Ե•ΔԹ ՐՐՐԲԵՍՊԹ Ղ•Ե ԵՎԵ
Հσ ԲԾ•ԵԺԹ•ΔԹ. ՀՐ
ԵԲ▷ՐՎՀՐԵՍՊԹ.



BART. WEEKS
02

◀Γ ԵԴ ԲՎԵՇԵԺԸ ՎՊՇԵ ԵԲ
▷ՐՎՃԸ•◀Ը ՐՐՎՃԸ•ԵԸ.

ΔΔԼ ԵԴ ԲԴՄՀՀՀՈՎ Դ•Ե
ԵՎԵՐՎՃԸ•ԵԸ.



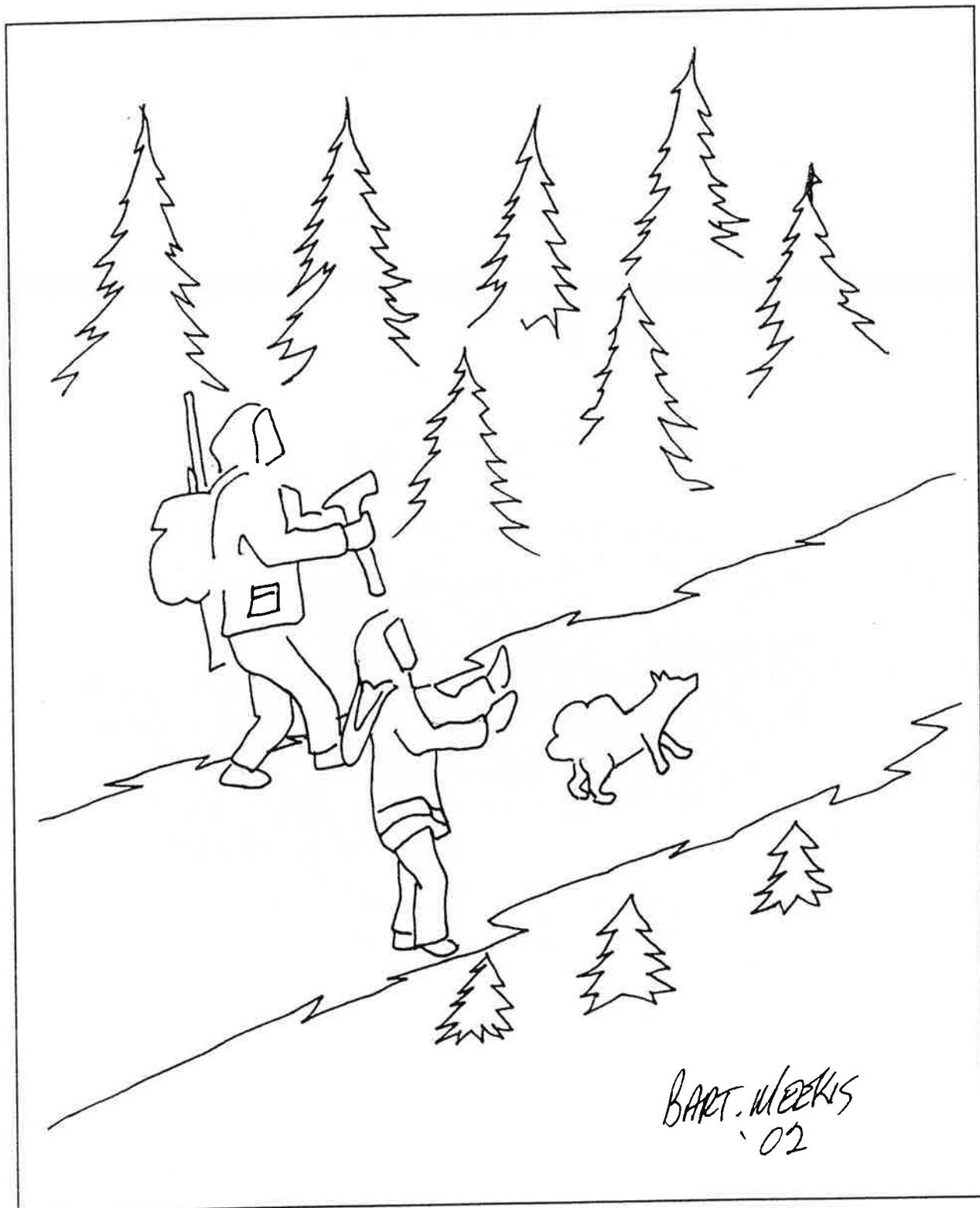
ԵՐԱ ՊՃԱ ԵՇԵԼԵՐԱ ՎԱՐԵ •ԱՊ
ԲՐԱՋԸՆԵՐ.

◀Λ ՚Δ՞•՞◀ C•Դσ՞▶▶ C•Լσ•◀◀Γ
◀Λ՞▶▶ Դσ•◀ Դσ ▶ԱԱ՞▶▶ ԵՔ◀ C•ԼσԿσ՞.

◀Γ •Δº Γσ bΔσ<ΛLdσº◀•qLULº.

5 - $\Delta S < 0$





ՎՄ•Ե ԴԱՇՅԱԲԻ ՂՄ ՇՐ•ԱՐ•Ա՞
ՇԱՄԱ ԴԱՇՅԱ ՇՄԾՄ Հ•ՄԱՄՄՀ².
ՀԱ•Ա՞ ԱՊ ԲԱԵՆՄ ԱԱ•Վ ՀԱ
ՄԺ ՀՄ ՇԲԵՄՊԿԱ Վ•Հ•ԱՐՀԻ
ՇԱՄԱ.



ՍՈՒՐԵԱՆ-ՀՐԱՄԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ՎԵՐԱՀԱՄԱՐ-ՀՐԱՄԱՆ ԵՎ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ



ՀՊԱ•Է՞ՌՋ՞ ԼԲՄ ԵԴ ։ԴԻՊԱԼ•ԵՌՋ՞
ՀԿԸ՞ ԴԱՄԱՐԵՍՔ ԱՐՆԱՎՈՒՄ ԱՐՆԱ
ԵԱՄԱՐԵԼՈՄ•ՀԵ.

ԴԱԼ ՎԿԱԼ•ՀԵ ԵՎԲՄԵ
ԵԶԵԿ•ԴՐԳ•ՀԵ.



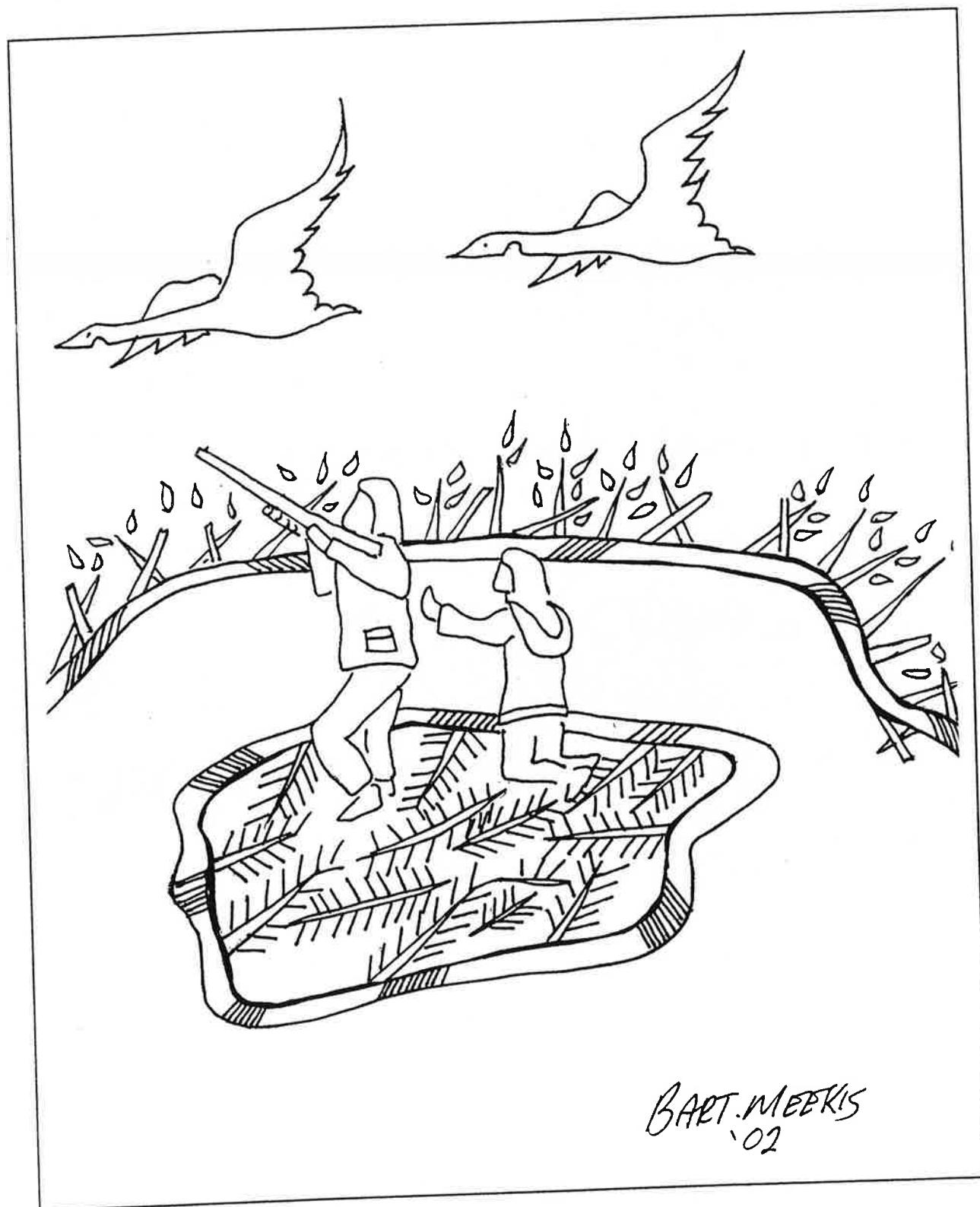
BART. MEERKIS
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- ΔΥΔΛΛ•ԵՈՅ՞ ԱՄՀՀԾՔԾ•Հ՞ Վ~
- Դ•Դ՞ ԼԲՄ ԾԵ՞ ԵԾԵՐԳ•Հ՞ ԵԿ
ԵԾԱՄԱԼՐԿ•Հ՞.
- ԴԳ ԵԿ •ԵԼ՞ ՀԼ•ԵՐԵԾ•Հ՞ Ղ•Ե
ԲՀԾՎԵԾ•Հ՞.



ՃՃ•Դ ՀՅ ԼՋԵ՞՞ ՀՀՐՐԵՍ
Ր•ՀԿՐԴՐ•Ե ։Դ•Դ՞ ԵՎԼԿ•ՀՒ.
ԵԿ ՐԵԿ•Ս•ԴՎԵՏ•ՀՐԵ՞.

ԴՀՄ ԵՐ ՇՐԱՏԵ՞՞ ԳԺ•Դ՞ ԲԲԴՐԵ՞՞
ԱՀԳ՞ ԴԿ՞ ՇՈԺ՞ ՇՈՒ՞.



◀Λ ԵΔՄ•Ե ԲՄՀ•◀Խ ◀•ՄԱՄՀ◀
◀ՐԸ ԱԱԼ Բ◀ԽԱ•◀Ե.

ԴԸ Լ•◀Խ ▷Ր•ՁԸ ԵΔՄ
ԵΔՄՔԸ Ը•ԴՐԵՄ•◀ԸԸ.

6 - $\sigma Pb\alpha^b$





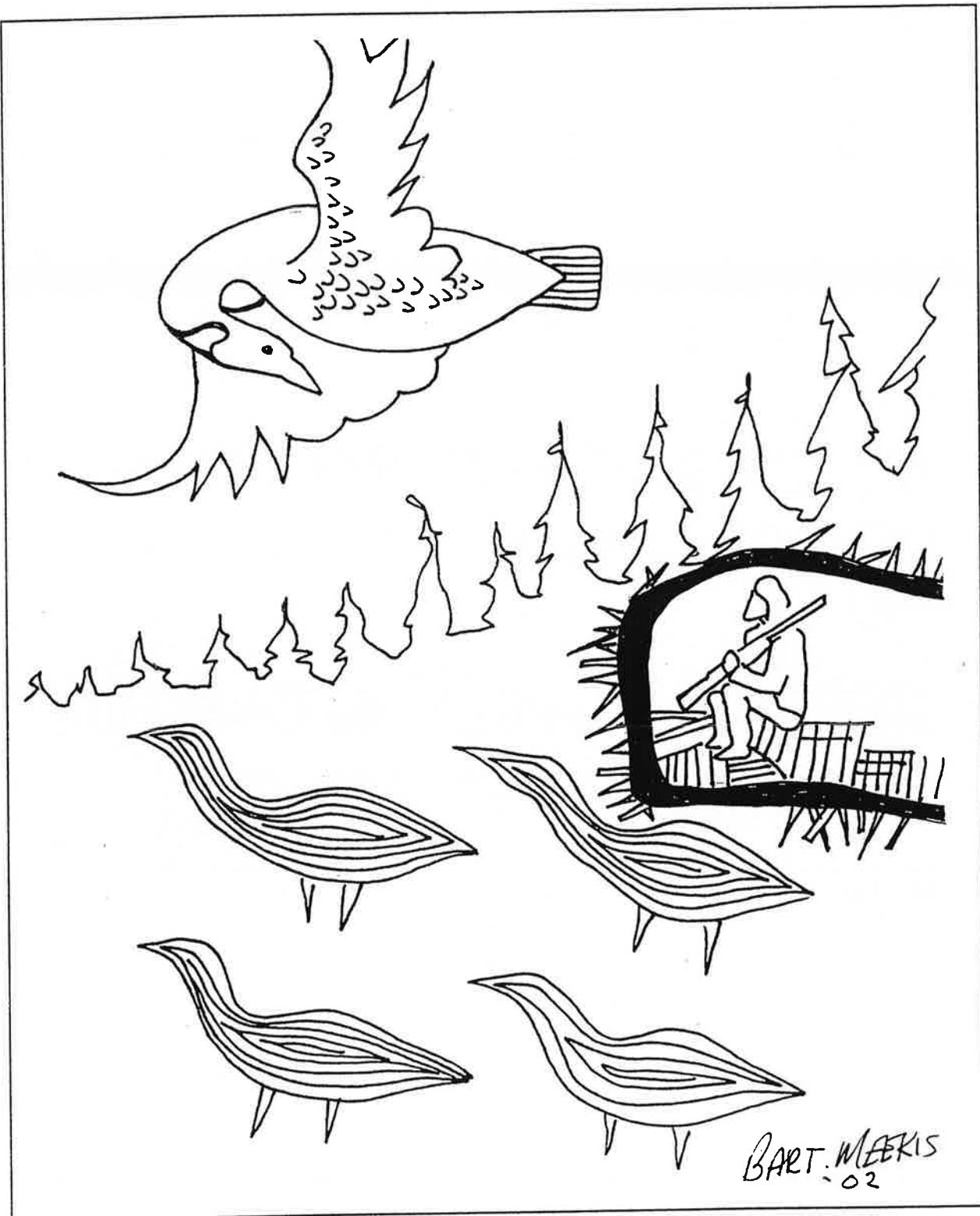
ՂԾ ՌԾ•◀ ՐՐ ▷Բ•ՃՐ•◀•◀▫ բԼՐ▫
▷ՈՈ•◀▫.

ՔՐԵԼ▫ •ՃՐԺԼ•ԵՈԺ▫ ԵԴ ՀՊԼՈԺ▫
ՃՀ▫ ▷ՈԺ•◀▫ ▷ՈՈ•◀▫.



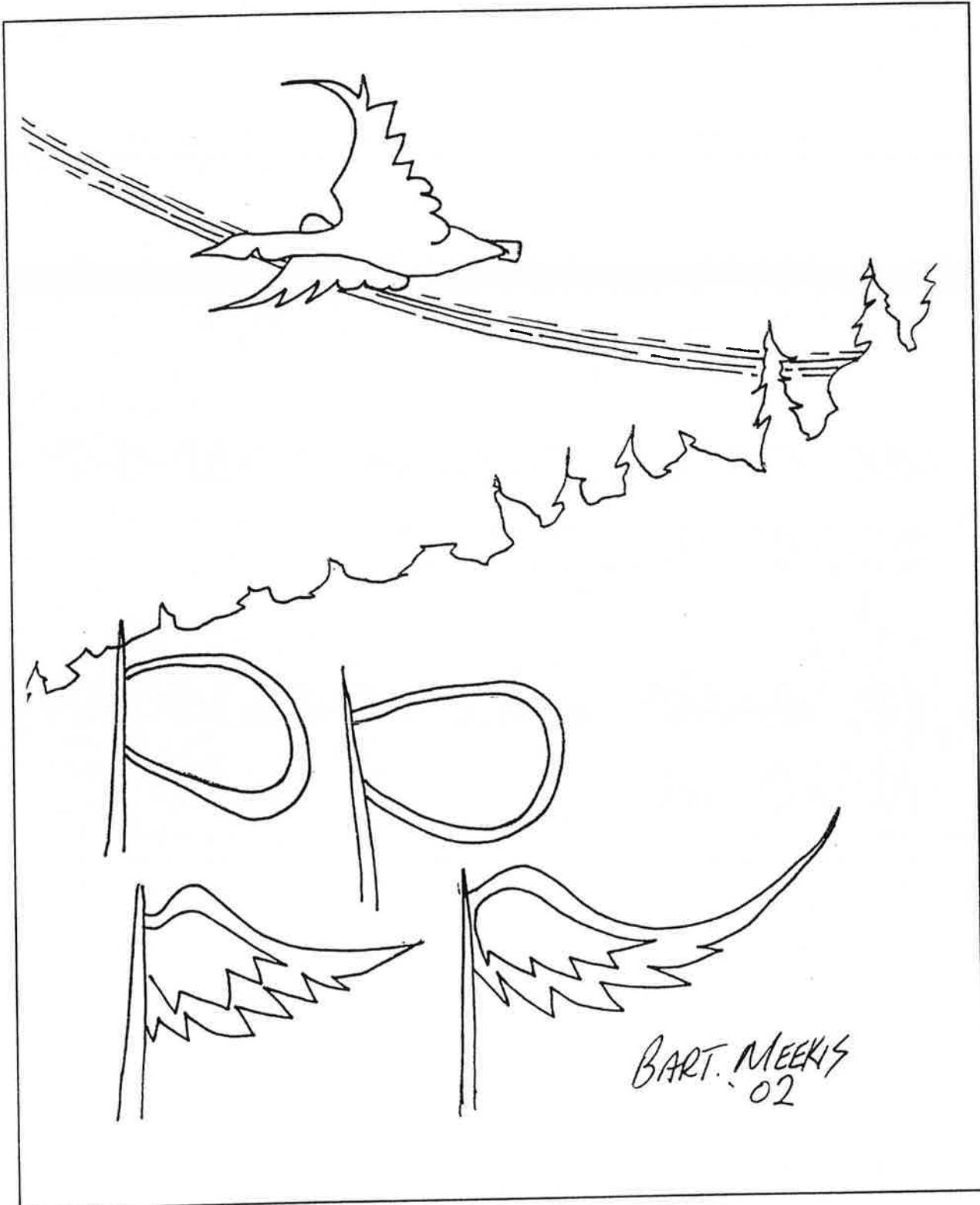
◀Γ C~ ▷▫•∇σ•◀▫ ▷◀◀CP▫
b▷SΔ•C σΡb▫▫.

σb◀C•∇σL▫ σΡb▫▫ ◀σC•bΡ▫ ◀Λ
◀▫C•Δ ▫▫C•S▼▫▫ ΔΡC•◀▫
▷UU•◀▫.



◀Λ CΣ b◀σC•bρσσ⁶ ▷ρ•ΔΓ•◀•◀ρ
▷UU•◀ρ ▷ρρCΣVσ¹.

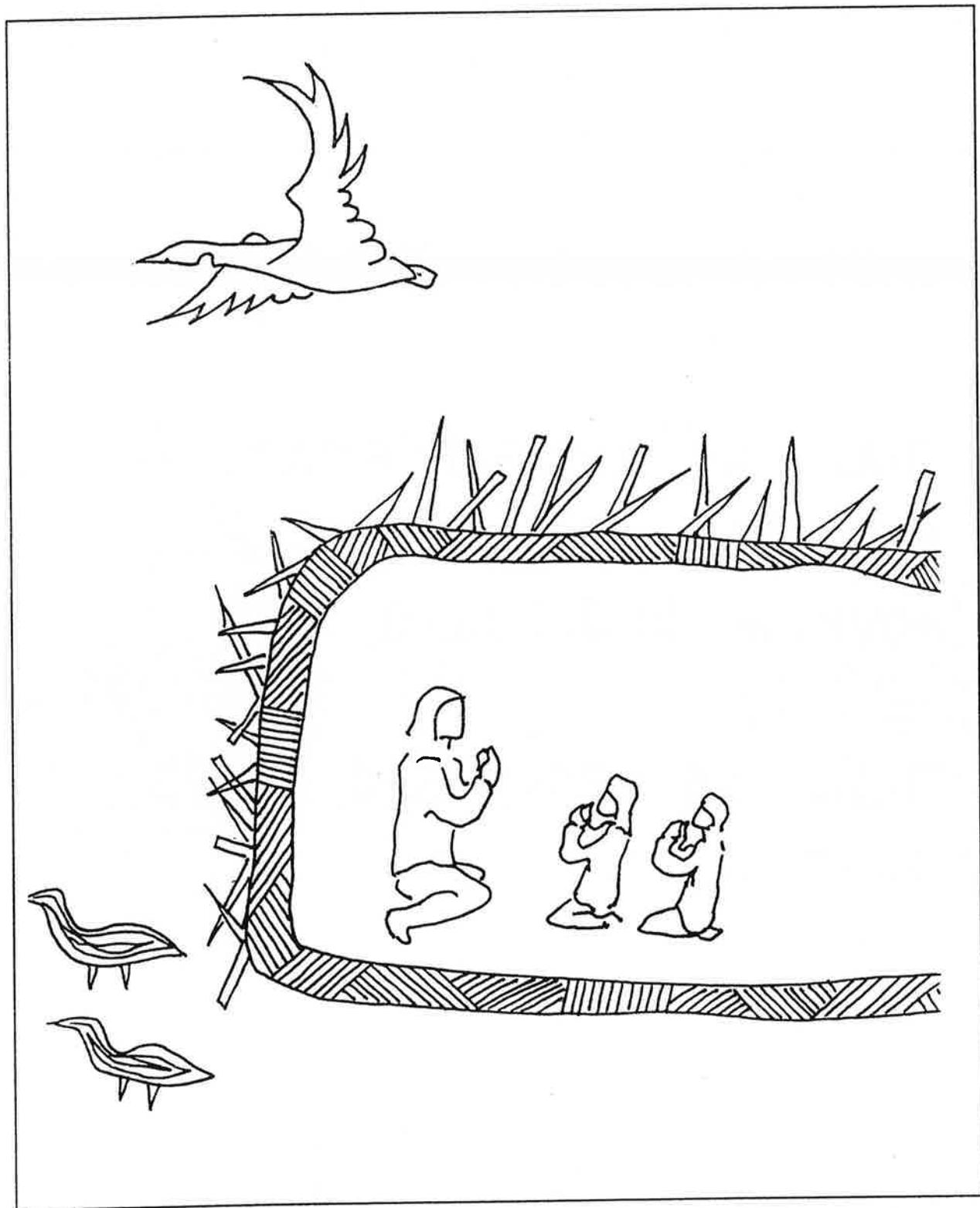
▷ρ ◀LΛ•◀ρ σρρε^ρ ▷•◀KL•◀ι ◀Λ
ΛΓΥ•◀ι σb⁶.



BART. MEEKIS
02

Ղ.Ճ. ԵԿ ԱՄՐՊ.Ճ. ԲՆԱ
ԵԱԼ.Ճ.Ճ. ԾԲ. ՎՄՎԲԾ ԼԲ.Ս
.ՎԲ.Ծ ԾԲԱՀՐԾ.Ճ.

Ղ.Ճ. ԵԿ ԾԲԱՀՐԾ.Ճ ՃՃ.Վ
Ծ.Ծ.Բ.Ծ.



◀Λ C~ ԵΔ~•Ե ▷ՊՒ•◀ւ ▷ԾՊՐGamma
◀Gamma △△L ▹ՐԸ ԵԾԵԱ•◀ւ
◀•ՄԱՏՄ◀Ծ~.

ΛԸԼ ԵՎ Պ•ԱՐԾ•◀~.



Ղ. Ե ՎԱՂԱ•ՀԼ Հ•ՄԱՏՄ<Ծ^Յ
▷Բ•Հ•ԱՀԼԺ•ՀՊ ▷ՍՍ•ՀՊ ՎՀԵՊ
ԵԱՏՄՐԵԾ•ՀՅ ԵԱԱՀ•ՎՐԵԾ•ՀՅ.

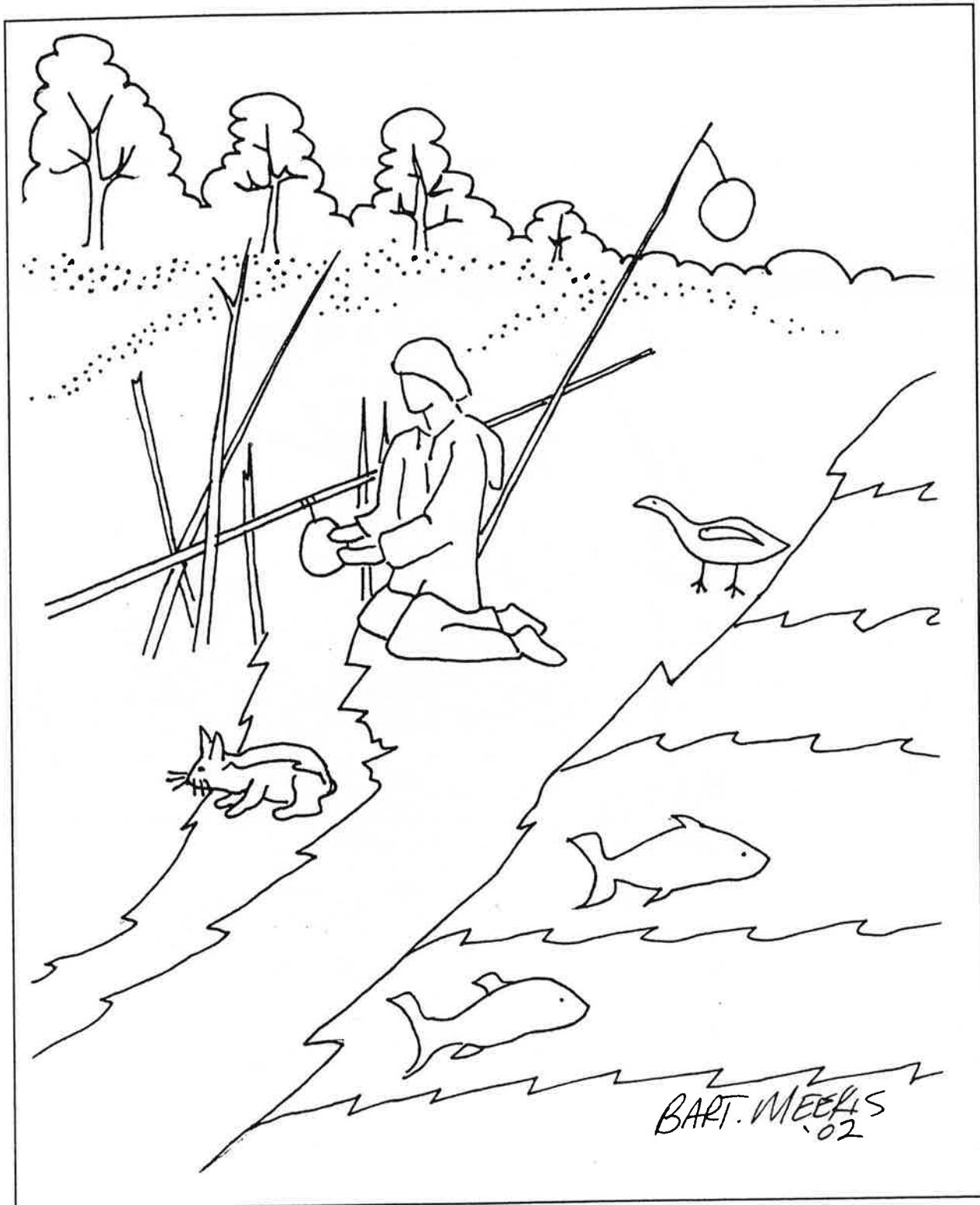
Ե•ՀՊ ԵԿ ՀԾՄ ՐՎՐԵ•ՊԾԿ•ՀԼ
ՀՀ•ՀԾՊ.

Ղ. ՀԾ ՀՊ ՀՈՄ•ՀՅ ՀՎ•ՀՎ ԵԿ ԾԵՅ
ԵԿՂՐԿ•ՀԼ. ՎՄԵԼ ՌՊ•Հ Ե•ՀՊ
ՐՎՐՀԼ•ՀԼ.

Ղ. ՀԾ ԵՊ ԱԵ•ՊՎԼՐԴ•ՀԼ ՀՐ
ԵՎՀԼ•ՀԼ ԵԵՎՊՄՅ ՎՊԿԸԼ•ՀԼ
▷Հ•ՄԱՏՄ<Ծ•ՀՅ.

7 - $\rho \cdot bba^{\rho}$

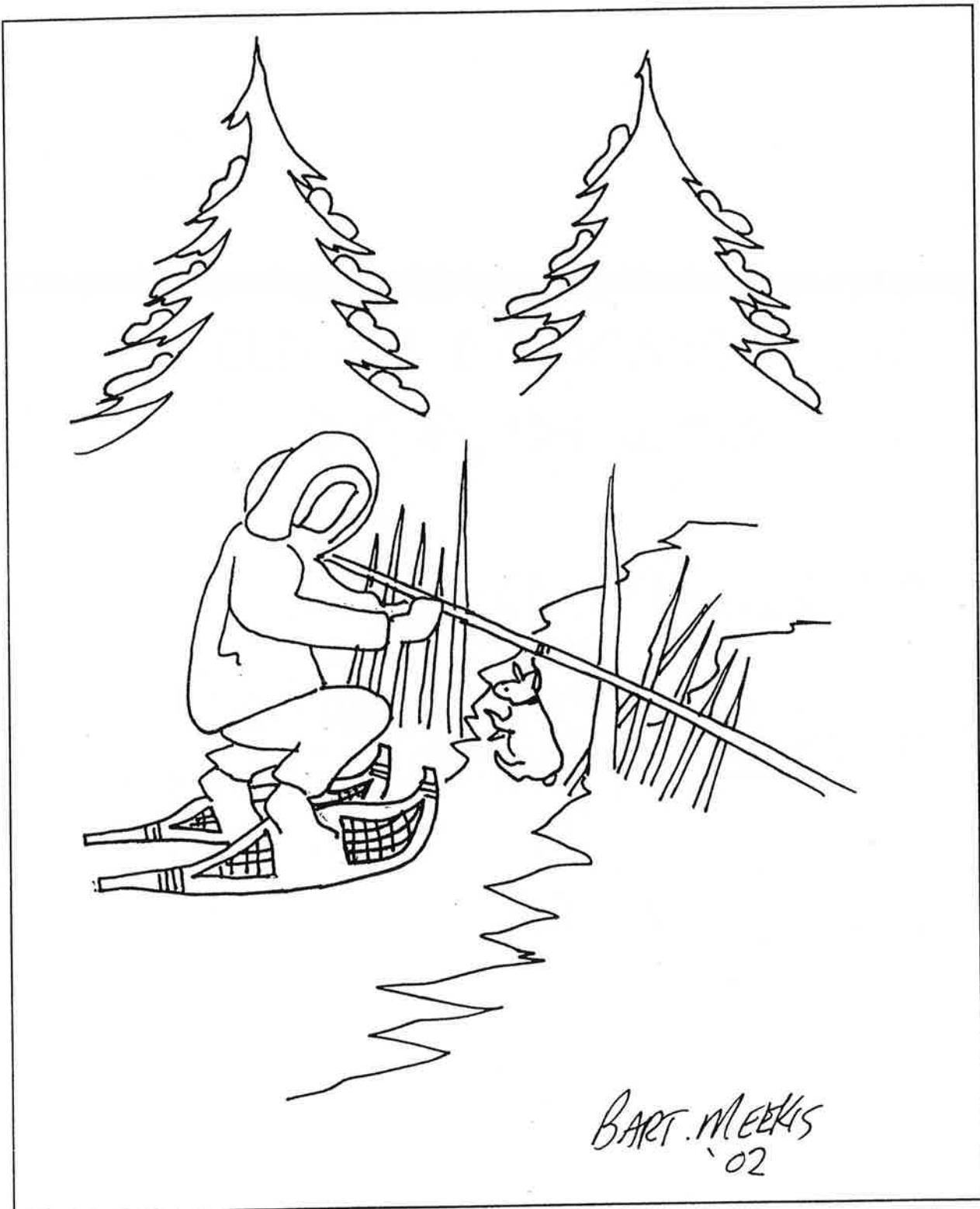




Ղ.Ա.Տ. ՏՊԱԾԸ. ՎՊ ՀԺԸ. ՎՊՐԵ. ՎՊՐԵ. ՎՊՐԵ.

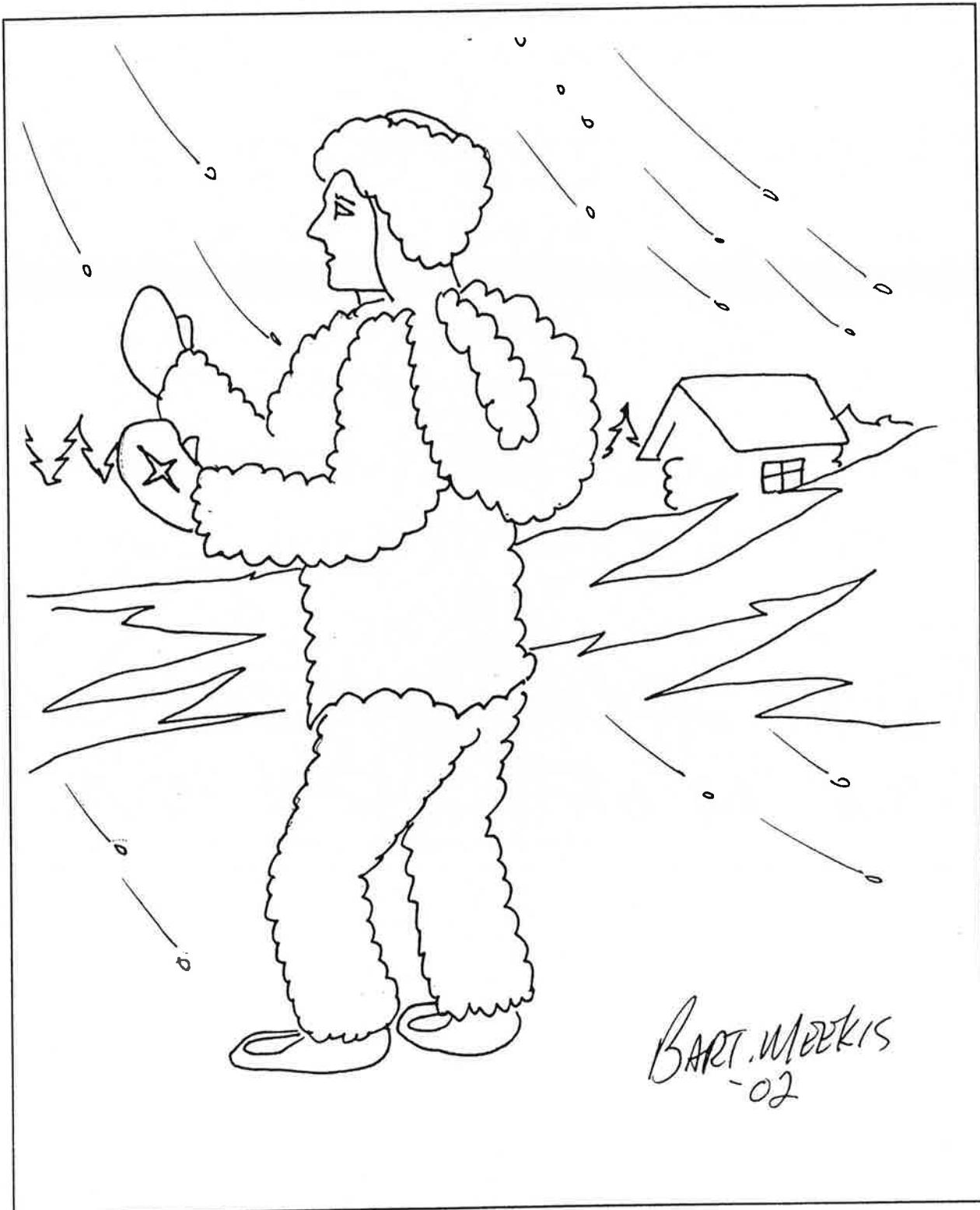
ρΔδσ•Δρ Λσ•Δβ.

የፌዴራል ማድረግ የፌዴራል ማድረግ



•ΔΨ Γ•σC•b^a bΔC•Δ <P>C_aσ•Δ^b
•Δ>^a Γ•b bΔ>^b Δ<<LRJ_aσ•Δ^b.

P^aΛ^a σΛ•Δ <P>U^a a•bba^a
q_a^b Δd σΛ•Δ r_a•b^b•Δ^b •Δ>^b.



σΛ•▷ ԵԿ •▷•ԿԼρ՞ ◁◁ՈՐ•▷՞ ԴԲ
▷Ր ▷ՄՐԵՄԲ՞ ԲԲՄԲԵ՞ Րρ•▷
▷•ԵԾ•ԴԵ՞.

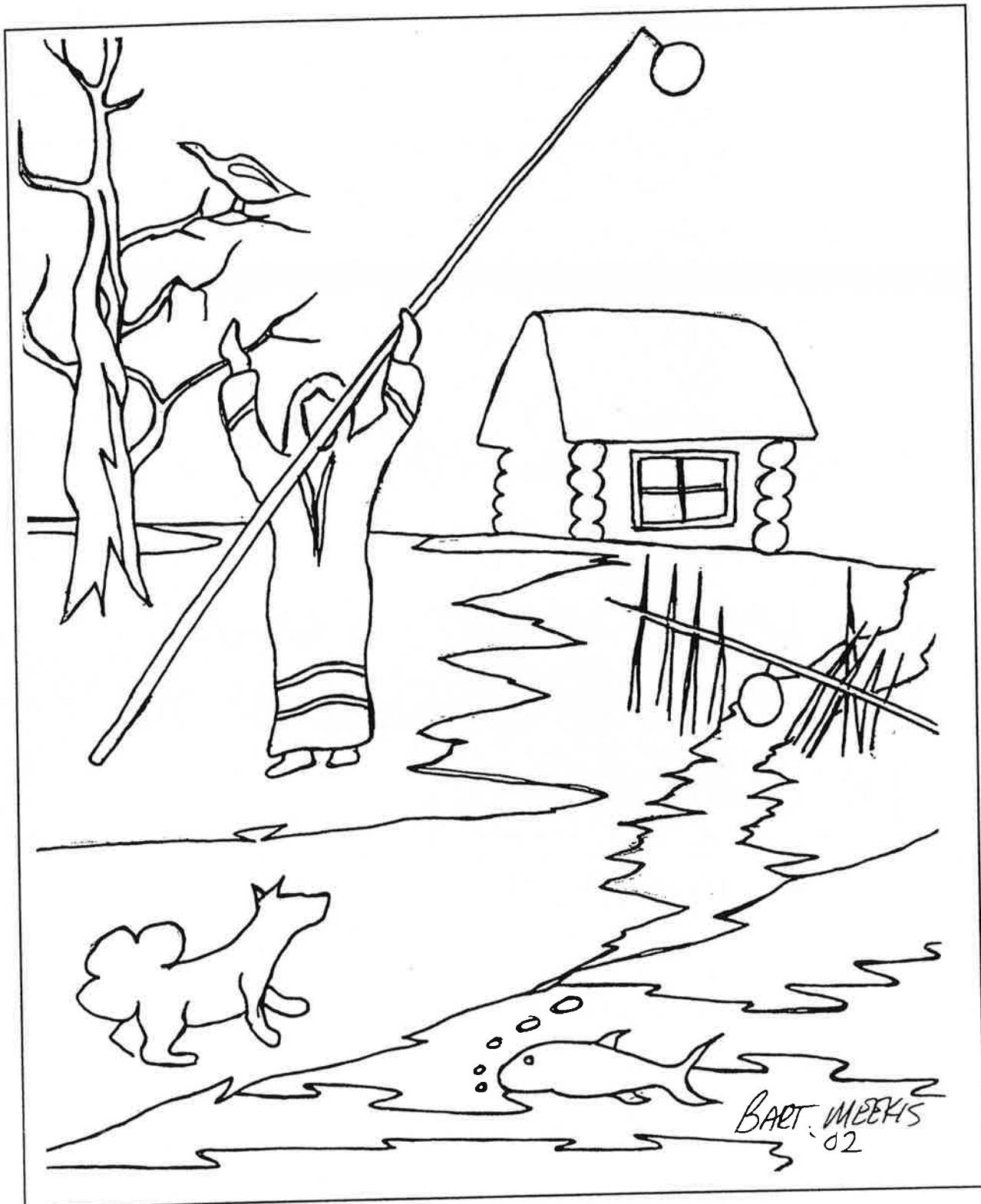
ԱՐԵ•▷Ե՞ ◁Ե•Ե՞ ◁ՄՎ•Դ՞
ԴՐԵ•▷Ե՞ ԴՎԵ՞ ◁Ր ▷▷Լ ԵԲ ▷Ր
▷ՄՐԵՄԲ՞ •▷•ԿԼԾ՞.



Λσ•▷^b ԵԴ ՊԸ•ԵԸ•▷^b.

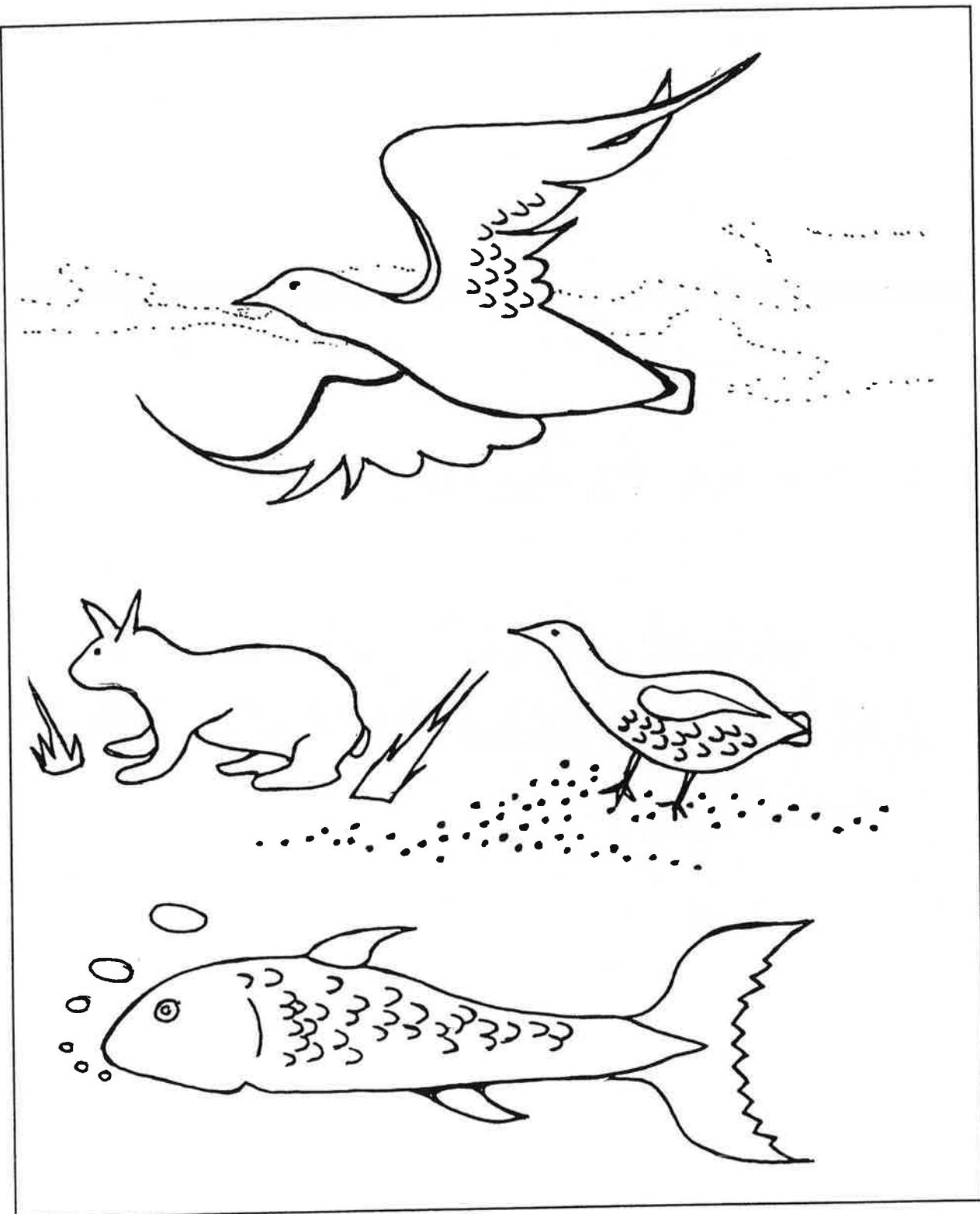
ԴՈՒ ԵՊ•Ը•Ե^b Պ▷◁Ը^a Ը•ԵԵ-Ը▷<.

ԴԸ^a ԱՃԼ Ե▷Ր Ը•ԵԸԵԾ•Ճⁱ ԱԾ
Ղ•Ե Մ▷Վ^b Ե▷ԺՐⁱ.



የታኑ ከኋ የወብዕት.

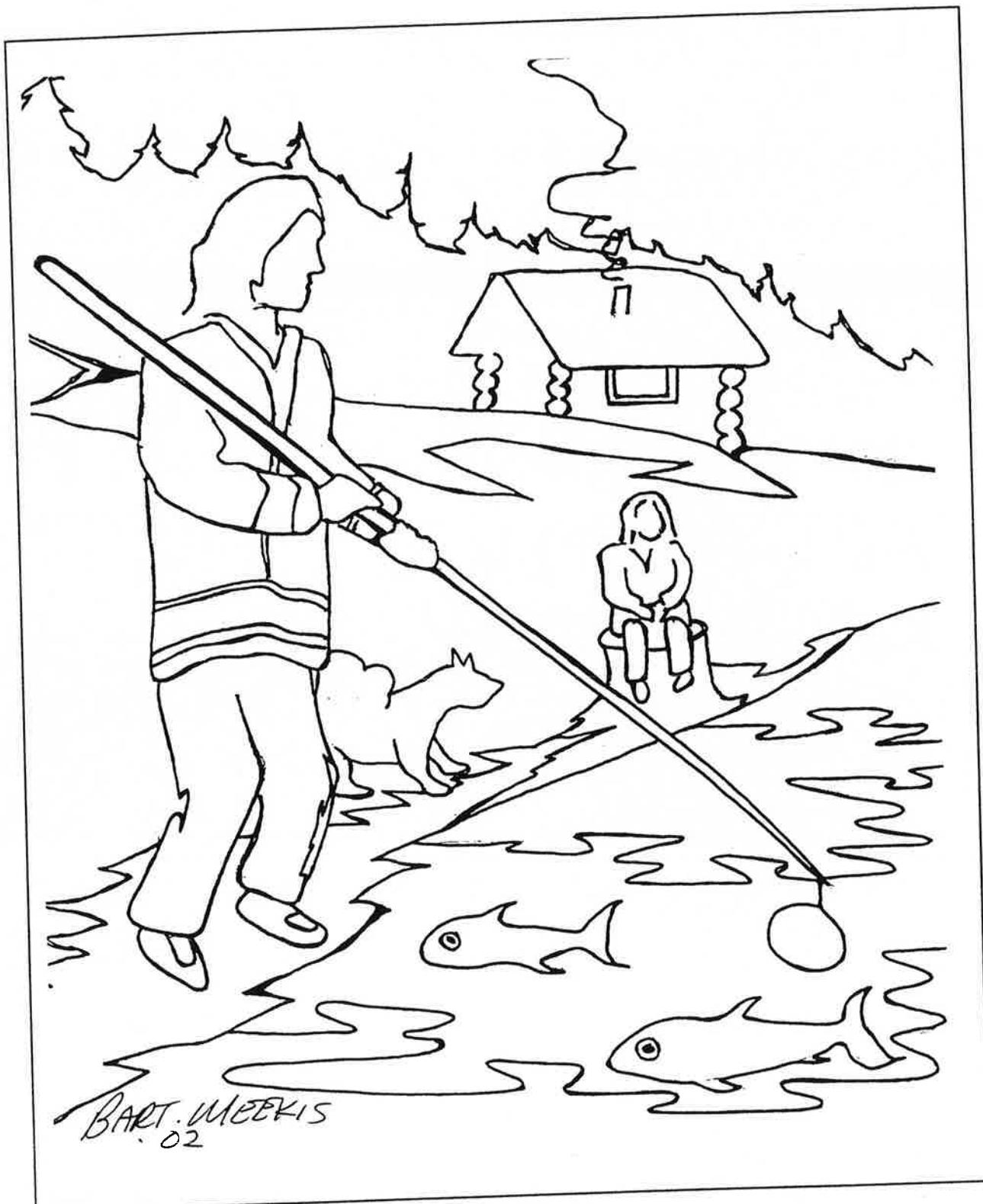
ገበዕ ከወብዕት የወክሮ ዓብዕት. ገዢ
ልል ከወጥ ዓብዕት የታኑ ነብ
ወክሮብት.



•▷, L•▷, •ΔºP>▷.

Λσ L•▷, •ΔºP>▷.

Pσ ~ L•▷, •ΔºP>▷.



ՂԾ ՚ԴՐՑԱ ՎԵՇՔԵ ՐԱԺԿԱ
•ՀՐԴԱ ՀԵՇԿԱ ՌԵՇԿԱ.

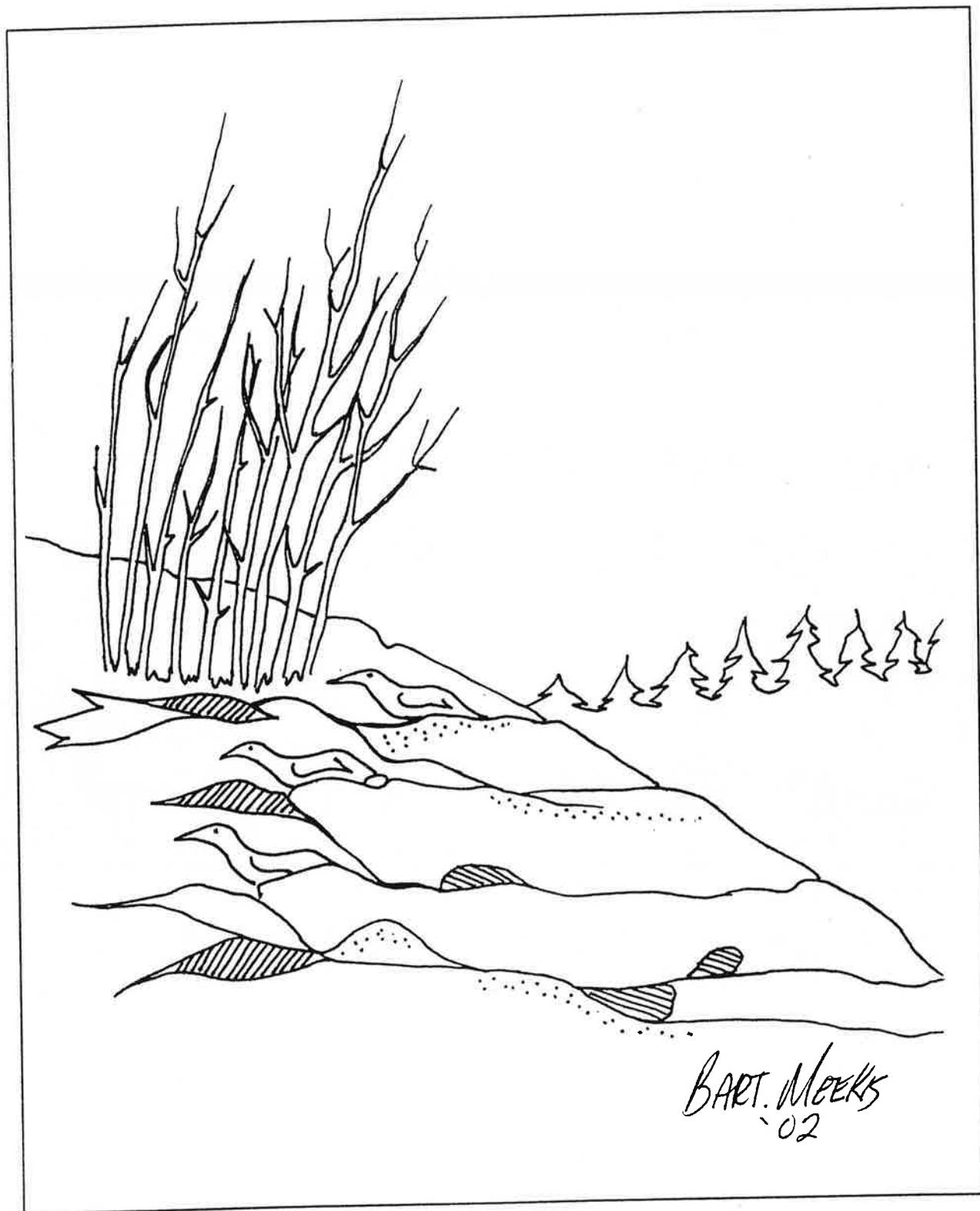
ԵՎՐԵ ԵՇՈՍԵՄ ՌՐԼ ՚ԴԳ ՌԵՇԿԱ.

8 - •▷▷



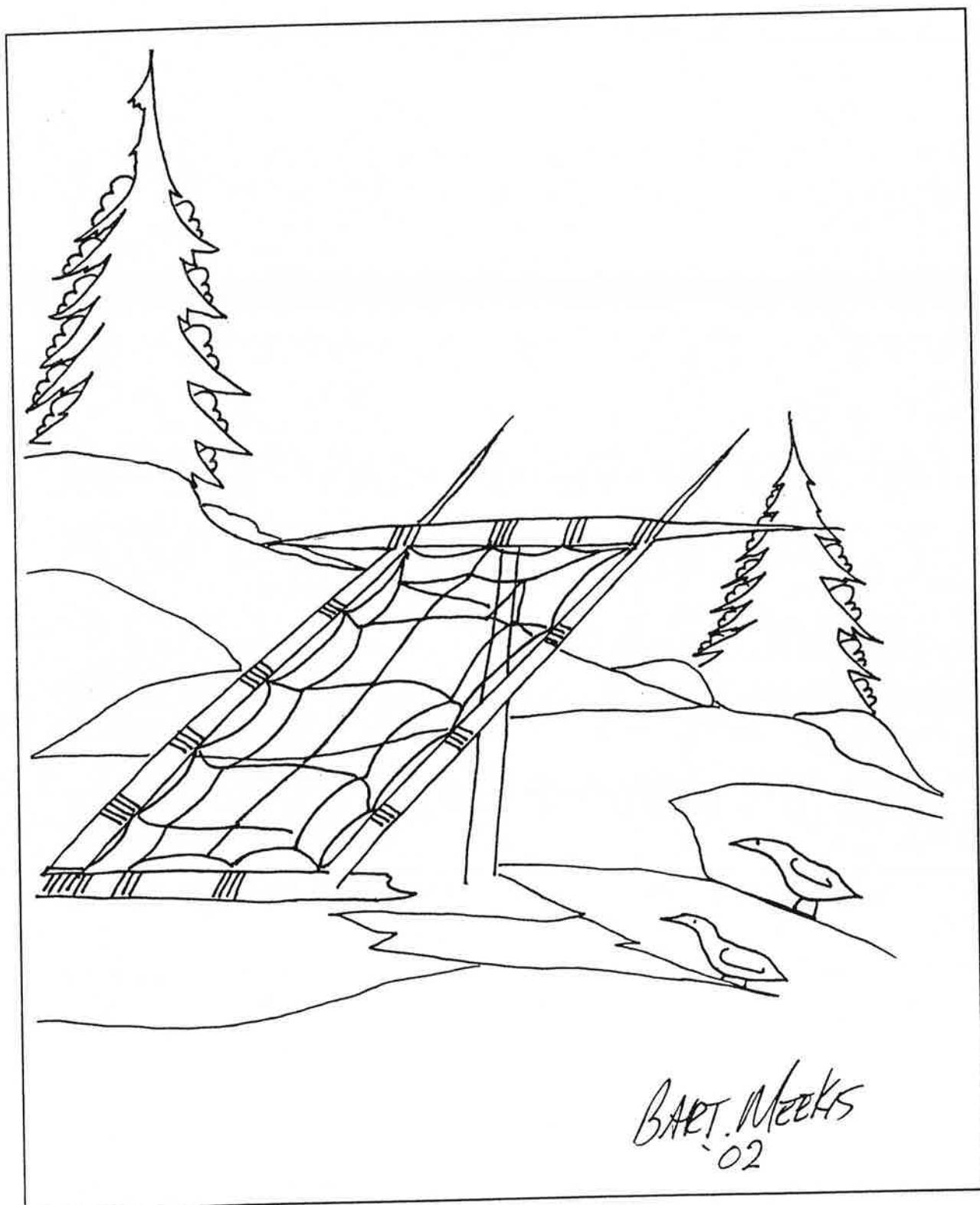


ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՆԱԽԱՐԱՐԻ
ԴՐԱՄԱԿԱՆ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ



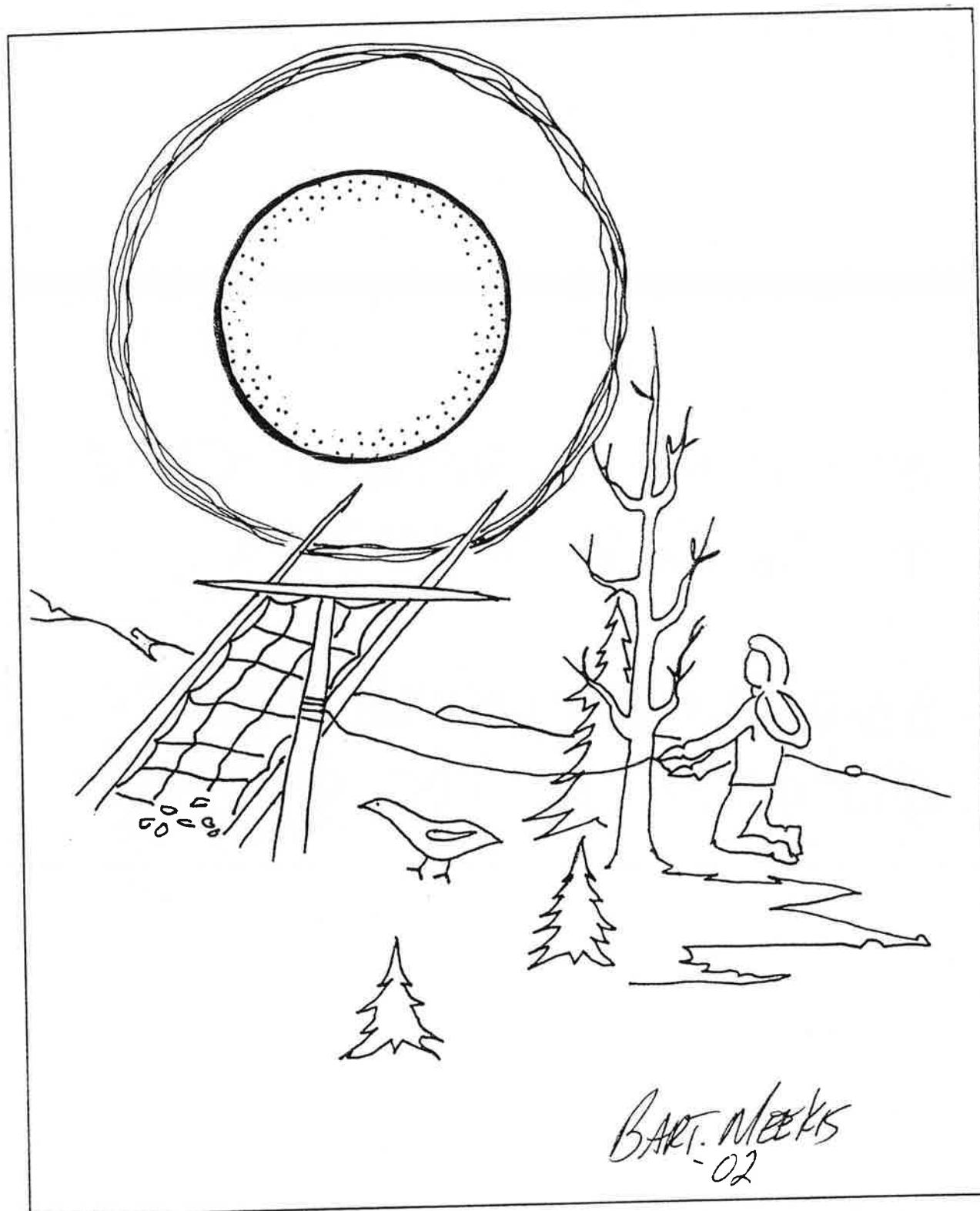
◀Γ C ~ ΔΡ•Δσ•◀b •◀ΛYb ΔΔL σC
CεΛ•◀b bΔS<~•bσb Γa•◀ bΔS
•ΔrΔΛL•bUbσb.

•Δq bΛ •◀Λr•◀b b•Δa C ~
r<ΛUaΔr•◀b Γ•b bσbσb.



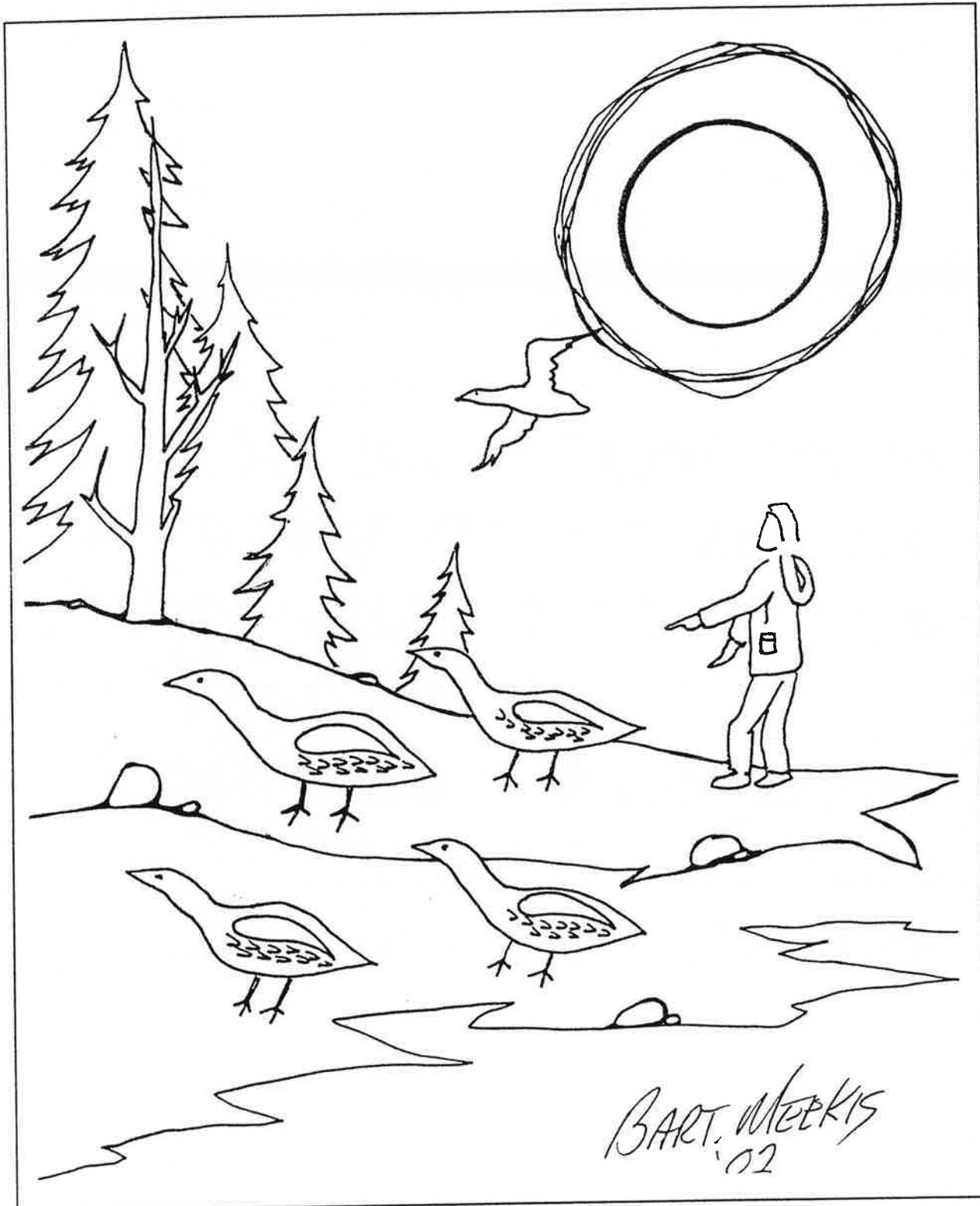
◀Γ ԵՎԸ•◀ ԵԵ•ՊԵՐՈՒ•◀ ԸՂՎ
◀Հ◀ ԵԱՄՔ•Ե՞ ԴՊ◀ՀՐԸ•◀.

ՃՃ•Դ◀ ՀՀ◀ ՔԸ•ՆՊՀՐԵՍ ԴՀՎ
ԵԱՄ◀ՀԸ ԴՈՒԻ Դ▷Ր ◀•ԿԺՀՐԵՍ.



ՀՊ ԸՆ ՀՐԵՍ ԴՐԼ ԱՃԼ ՄՀՏՏ
ՀԱԼ. ՀԱ ԸՆ •ՀԱԿ ԵՃԾ ՄՀՏՏԵ
ՀԱԼ ՀՐ ԸՆ ՎՏ•ԱՃԾԾ ՀԱՀ.

ԾՃՐԵՍ ԱԼԵ•ԵՇԻ ԱՃԼ ՇՈՒՐ
Ե•ԱՃՐԵԳԼ. ՇԵԼԾԱԼ
ՎՃՏ•ՀԿՐՄ Ե•ՀԱԿ ԵԵ•ՎԵՐՈՒՇ.



◀Γ ▷▷•▽ ▽▽Γbσ•◀b ▷b bΛ>
Γρ•◀ b◀σr•b^b.

▷b •Δ^a bσΛ^b b•Δ^a ▷•◀Λr•◀
•◀Λy. ▷b•Δr•◀b bσΛσσ^b.



Г•▫C•b▫ ▷▷•∇ bΔSfU▫σ•▫. ΔdU▫
▫L bPP▫▫L•Δσσ▫ L ▷CfU▫
b▫•q▫bU▫σ▫ •▫L▫.

L•▫L▫ ΔC▫▫ PГ•▫C▫▫▫ L▫▫bU▫▫
▷▷•∇▫σ b▫ P ΔS▫•Δ▫CL▫•Δ▫C▫.



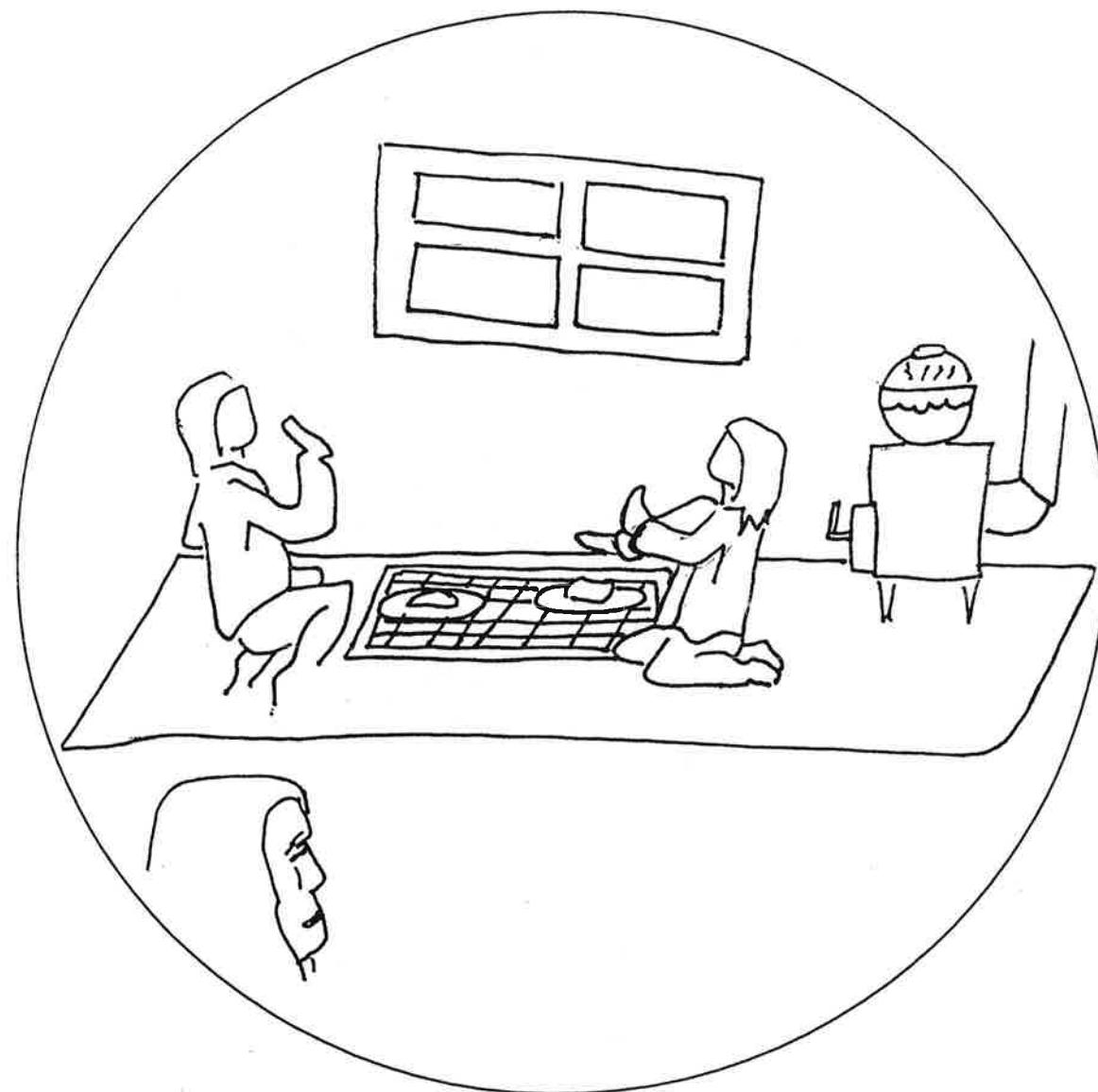
የ•በበዕለታት ገበያ•ፈሰሳልበዋ ገበያዋ ሌሎች
ለሁለተኛ ገበያ•ፈሰሳልበዋ.



զՃ՞՞ ԵՃՐԵՄ՞ •ԴՀՀԴՀ•Ե՞.

ՀՐ՞ ՀՀՈՐ Ե•ԴՀՀԴՀ•ԳԱՏ•ՀԻ. Ը
Ե•ԳՐԼ ՃՃԼ ԼԲՀ ԲՇՀՐԻ
ԲՀԱԼ Գ•Դ ՐԲ ՀՀՐԾ•Գ
•ԴՀՀԴՀ•ԵՏ.

9 - Γρι





BART. MEERKIS
'02

ՐՐ Ը ԱՅ ՀՀԵՎ ԱՌ ՃԿ՞ ՇՈՃ՞
ԾԼԼ՞.

ԵՐ ՀՀԵՎ ՎԵՎ ԵԵԾ ՃԿ
ԵՐԵՎԵԾ ՃԿ.

ՊԲ ՂԾ ԱՅ՞ ՇՇԼ ՐԱԵԼԸՆԵ՞.

ԾԸ ԾԵՎՐՊ ՐԵՎԵՎԵ՞.



גַּדְעָן בְּדָעָה קְדָמָה דָּרְבָּן וְלָסְבָּעָה
דָּרְבָּן וְלָסְבָּעָה.

▷Γ·βα· ρΔα<ηγ·▷· βρ
σ<βσβγασ·▷· ◇ΛΣΤα· Γα·▷
◇Λ·γΣΤα·.



BART. MEERS
02

▷ρ•ρβρ^ρ ρ◀KC_ρ^ρ ▽•▽<Δββσ•▷^ρ.

βρρ^ρ ρδ^ρ ρΓρβU - ▷η•β^ρ ▷γC^ρ
▷ηγ^ρ Γρ•▷▷ρρS^ρ.



BART. MEERKIS
-02

ԾԵՐԴՐ ։ ՀԱՅՈՎ ԱՅ. ՀՐ Ը
ՊԱՏՇՏՎԱՅ ՊԵՎԿԵ.

ԵԼՈՐՃԵՐԵՄԵՍ ԵԿ ՐԵՎԵԿ.



ՂՅ ԱՅ ՇՇԼ ՀՀԴԴ ՀՀԴԴ. ԾԵՀՁ
ԵՎ ԲՄ ԾԵԲԱՄԲՄ.

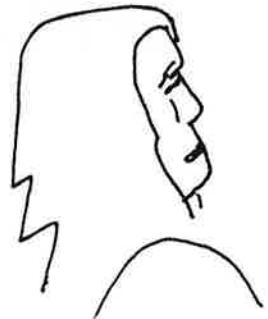
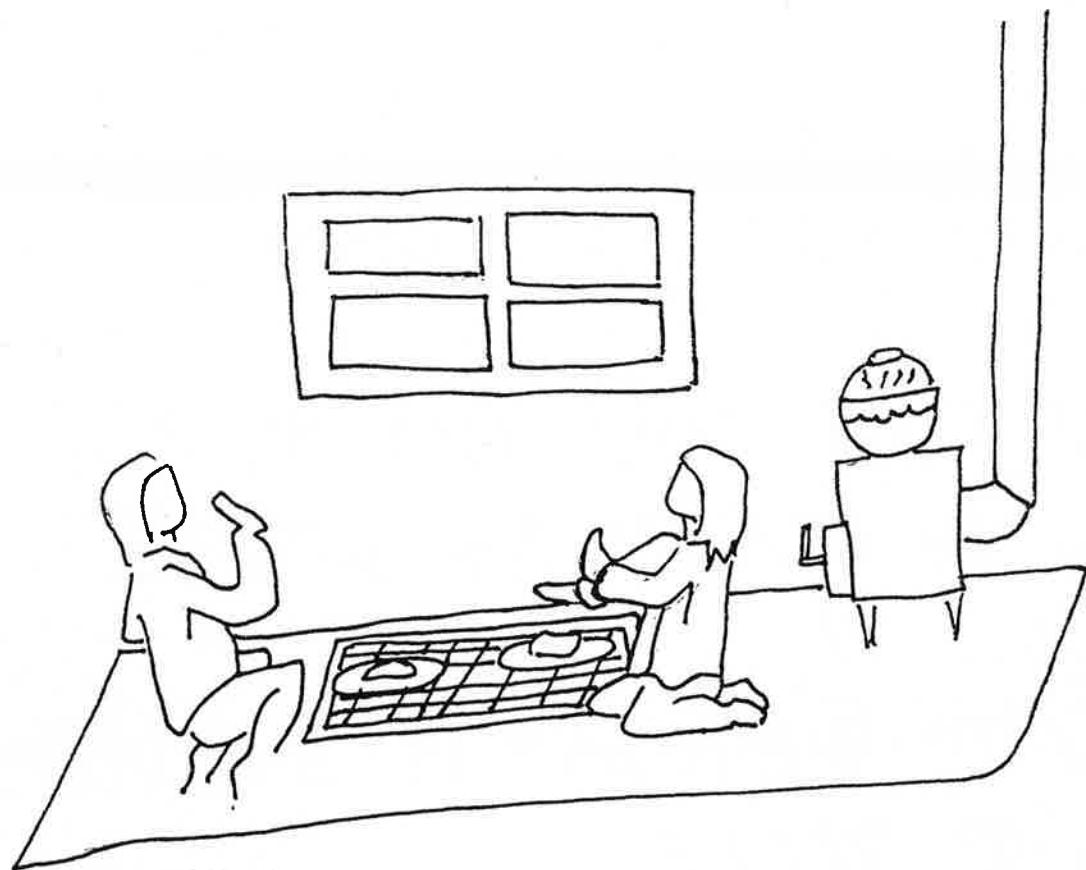
ՀԾԼ ՀԱ ԾԵՐՀԵՁ.



BART. W. ECKER
'02

•ΔΨ ΓρLU ρ<•b^ρ ΔΡC ρΓ. ↪
Δρ qb ργ•ΔC^ρ ↪σ Δγ•q•U.

Λγ•γ^ρ Δ•Δ•Δγσγ^ρ ρΓ Δγ^ρ ▷η^ρ
ησ•η^ρ Δγ•Δγ^ρ.



BART. MEERKIS
-02

◀Γ C∞ ◀Λ bΔ∞•bΡγγι Λσ ◀Γ
bΔ∞•Δγσ•◀ι.

ԳԺ•Ճ՞ ։ ՎԱՐՊԵ ՇԵՐ ՃՀ
ՃԱՅՏԵ•Ճ•ՃԵ. ՏԵԼՔԻՔ ։ ՀՐ ՇՇԼ
։ ՎՐ•ՃԿՃՃ ՀԱՅՐ ՎՊՐՃՃ ԵՐ
ՇՐ•ՃՇԺԵ ՎՎՐԼՐՃԺԵ ՀՐ ՀՎ
ԵՇԵՐ•ՎԱՐԵՄԵ ՇԵՐՄԵՐԵ ՀՐ ՀՎ

10 - $UbV \sim DPA \cdot ba^{\rho}$

Prja





ՀՈՏԸԹ՝ ՀԿԴԵՐ՝ ԴՊԱՀՀՐԵՐ. Հ
ԲՐԱՅ ԴԵՐՊՊԵՎԼԳ. Հ.

ՀԾԸ ՀԿԴԵՐ՝ ՊԴԱՀՀՐԵԹ
ՌԵՐՊՊԵՎԼ. Հ. ՀԱՐՄԱՅ.
ՀԾԸ ՀԿԴԵՐ՝ ՊԴԱՀՀՐԵԹ
ՌԵՐՊՊԵՎԼ. Հ. ԵԲՐԱՅ. Հ.

ՀՀ. ՎՀ. ՀԿԴԵՐ՝ ՌԵՐ
ՊՊԵՎԼ. Հ. ՀԱՐՄԱՅ.



ԱԵՎ^Տ ՏՊԱ•ԵԱ^Պ ՊՐԴԱ

ՎՄ^Ե •ՀՀ•Դ ԱԾԾ ԱԵՎ^Տ
ՊԱՄԾԵՐԺՀ^Պ. •ԴՊ ԵԿ ՊԱԵՎՄ.

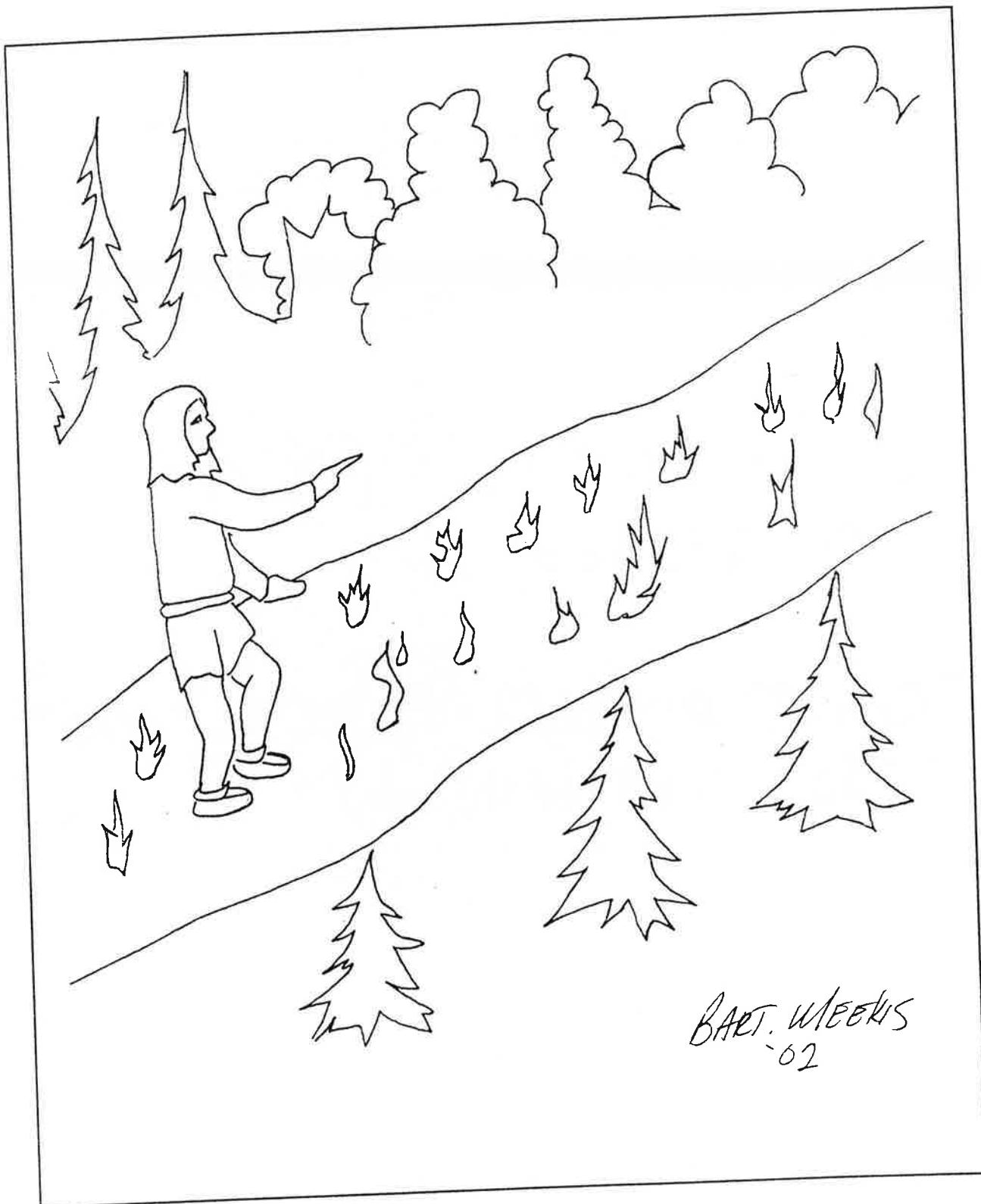
ՀՐ ԵԿ ՎԱՐՄՐ^Ի ՊԱ^Ի ՎՊ ԼՄԵ•ԱՐ^Ի
ՐԱ•Հ ՎՊ ԵՊԸ•ՎԸ^Ե.

•ԱՐ•Հ ՎԸ ՊԱԼ•ՀԵ^Ե ՎԸ•ՎԼ^Պ.



ՀՈՎՃԵ՞ ՎՀԵ՞ զՃԵ՞ ԲՀԱՄՐՊ
ՎՄԵ ՎՊՄԵԾԾԵ.

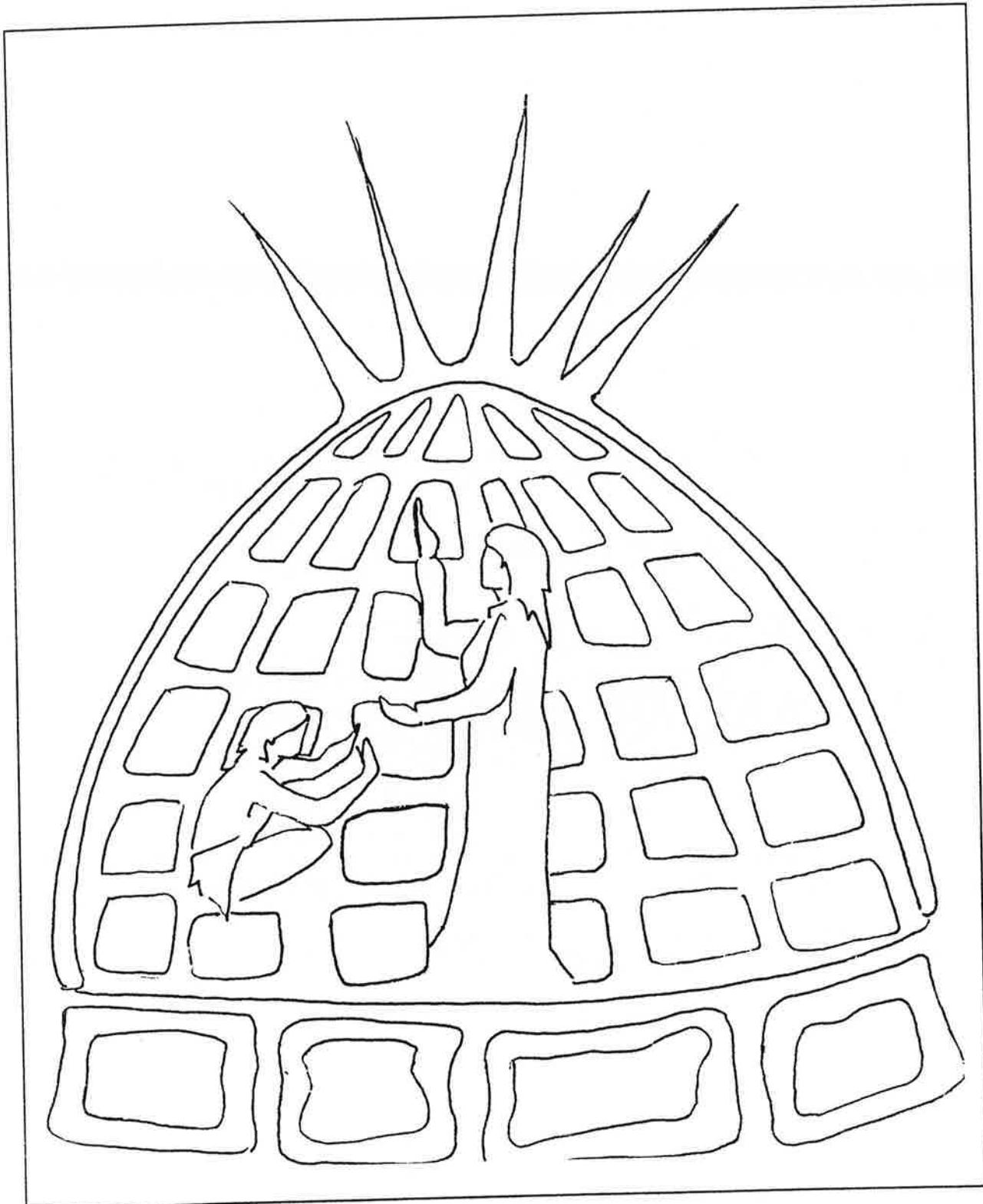
ՀԴԵՋ ՇՊԱԴԸ ՀՎԼ ՀՎԼ ՀՎԼ ՀՎԼ
ԵԲՀԱԾԵ ԵԿ ԵԲՀԱԾԵ.



BAET. WEEKS
'02

◀Γ Δհ՞ ՎՀ•Ե Դ•Ե ՎՀԱՀԿԺՇՊ՞
ՅԱՐԵ ▷Բ•◀ՀՀԵ՞ ◀ԾԱՀ
ՎՊԵՐՈՒՐ՞ ՌԵ•◀ ◀•ԱԵ
ΔԻ՞ ԱԱԼ ՎԲ ԱԼՀՀԿԽԾ՞.

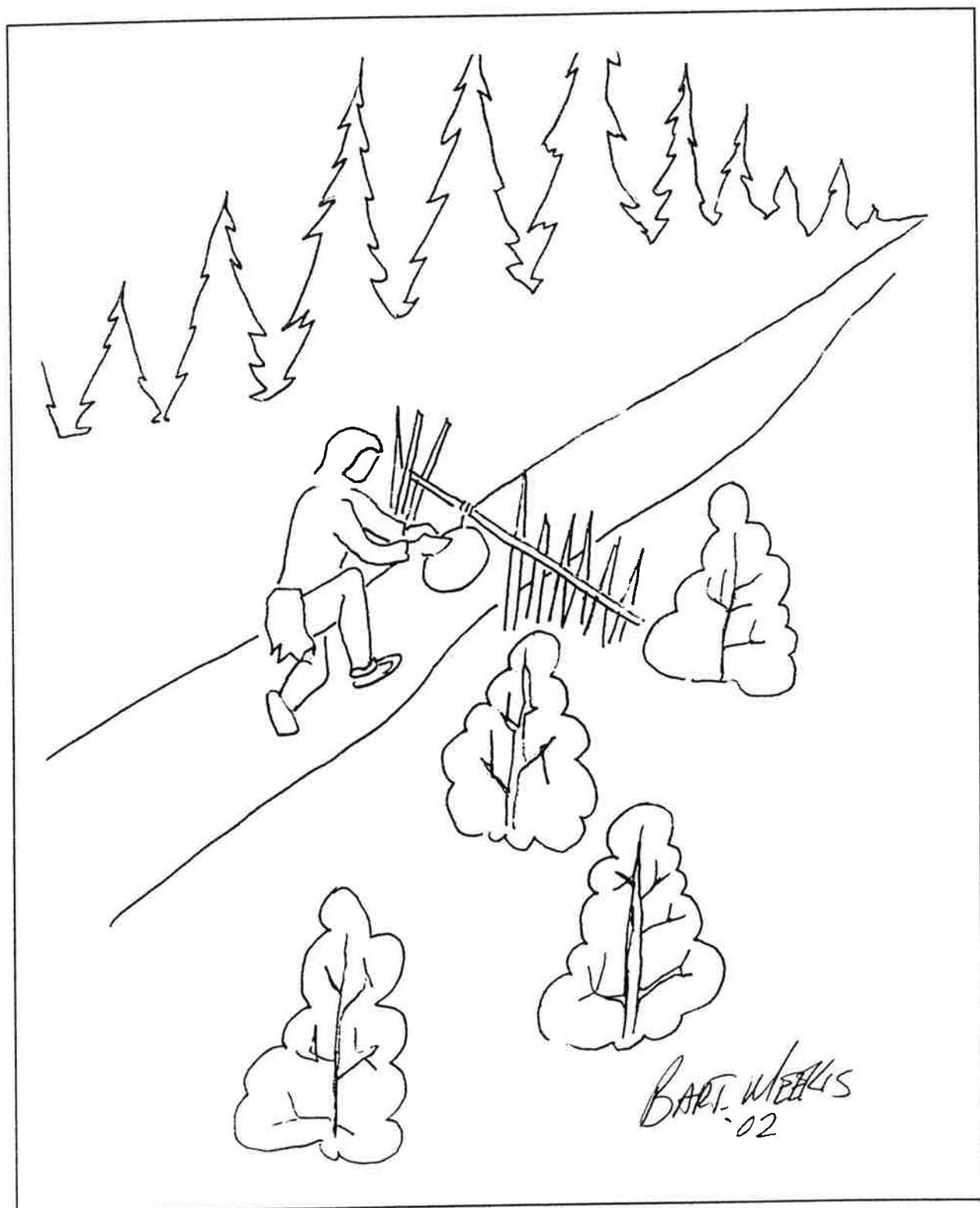
◀Ա Ծ ԵԲ•Վ ԵԱՏԾԾ ▷Բ•Դ՞ԱԼ•◀
▷Ծ•ՎԼ՞ ԵԲ ԱԵԱՄԵ.



◀σ▫ C▫ 9ΡCCL▫ Δh▫
▷UJ6▫•9UΓd▫ ▷C▫•VΛ▫.

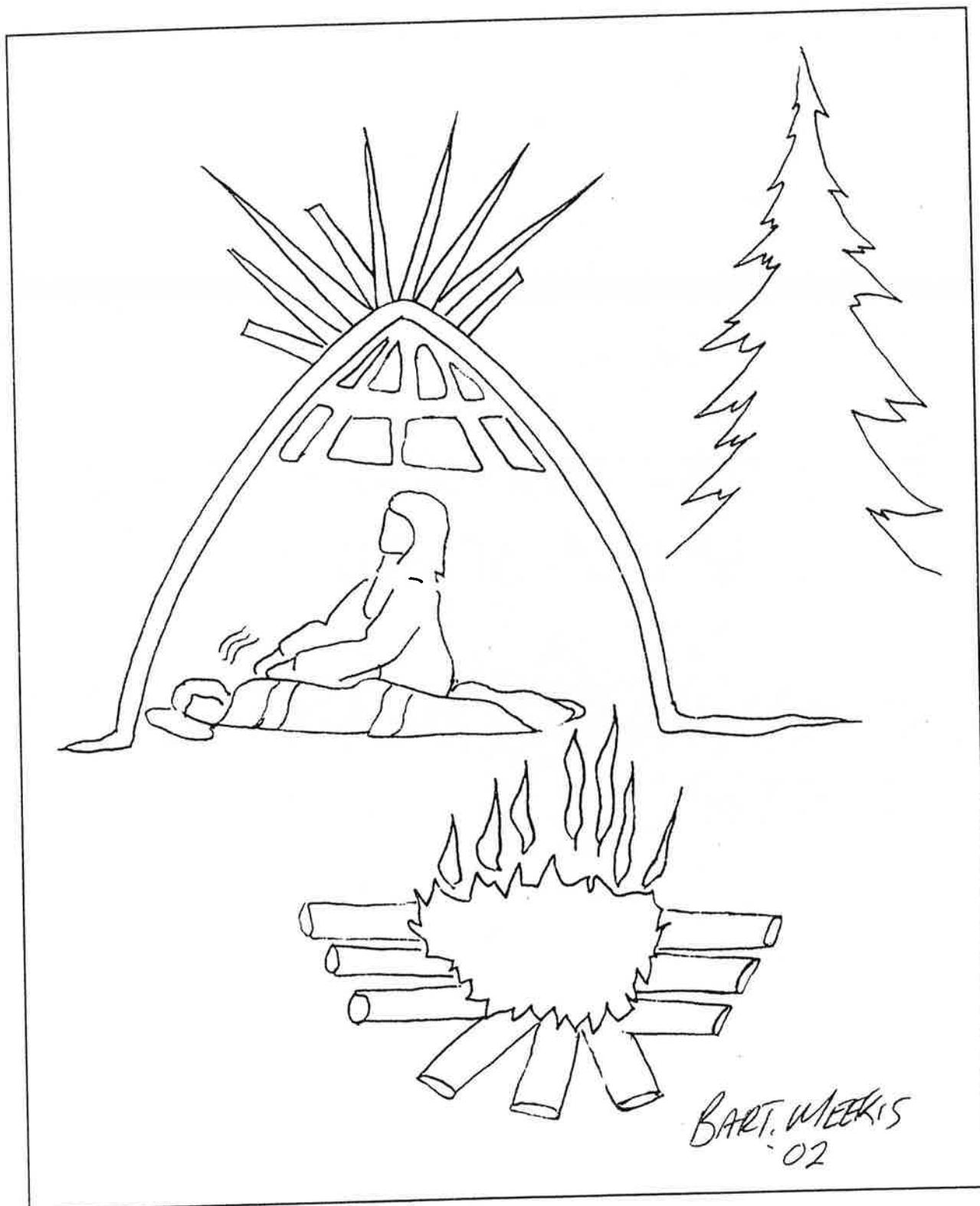
6▫•Δ▫ 9d▫ Δh▫ ▷Ua▫.

9d▫•Δ▫ •VU ΔJ▫•Vd▫ 9▫. ▵σ▫ ▵Γ
ΔΔL 6ΔJ▫•Vd▫ 9▫. ▵P▫•Vd▫
▷C▫•VΛ▫.



Гρ•▷ ∇▷σ ρ~<•▷σσ⁶ ▷Γ •∇�
ხΔს¹ ხP ΔS ΛΓხ•∇Uσ⁶.

◁Γ C~ ხΔS◁C¹ ▷ρ•ხგხ⁹ ΔΔL
ΛΓხ•∇Uσ⁶.



◀Λ Ե◀ԾΡ•Դι Ե▷ԾԸՄԾԾԾ Ե•Δρ
▷ԾՐ•ΔρCL•◀ՐԾ ▷Ծ•ՎԼ ԵՊ◀Ծι
▷Ծ•ԵԵԾ.

◀Γ ՎԾԺ ԵΔՄ•ΔԾCL•◀ι •Δ<
ԲՆ<•◀ԵԾ ◀ԼՐΔՄԵԾ.

◀Γ ԸՄ U•Վ •Δ< ԵԲՆ<•◀ԵԾԾԾ
▷Պ◀ԼՐΔԺԾ ▷Ծ•ՎԼ Ծ.

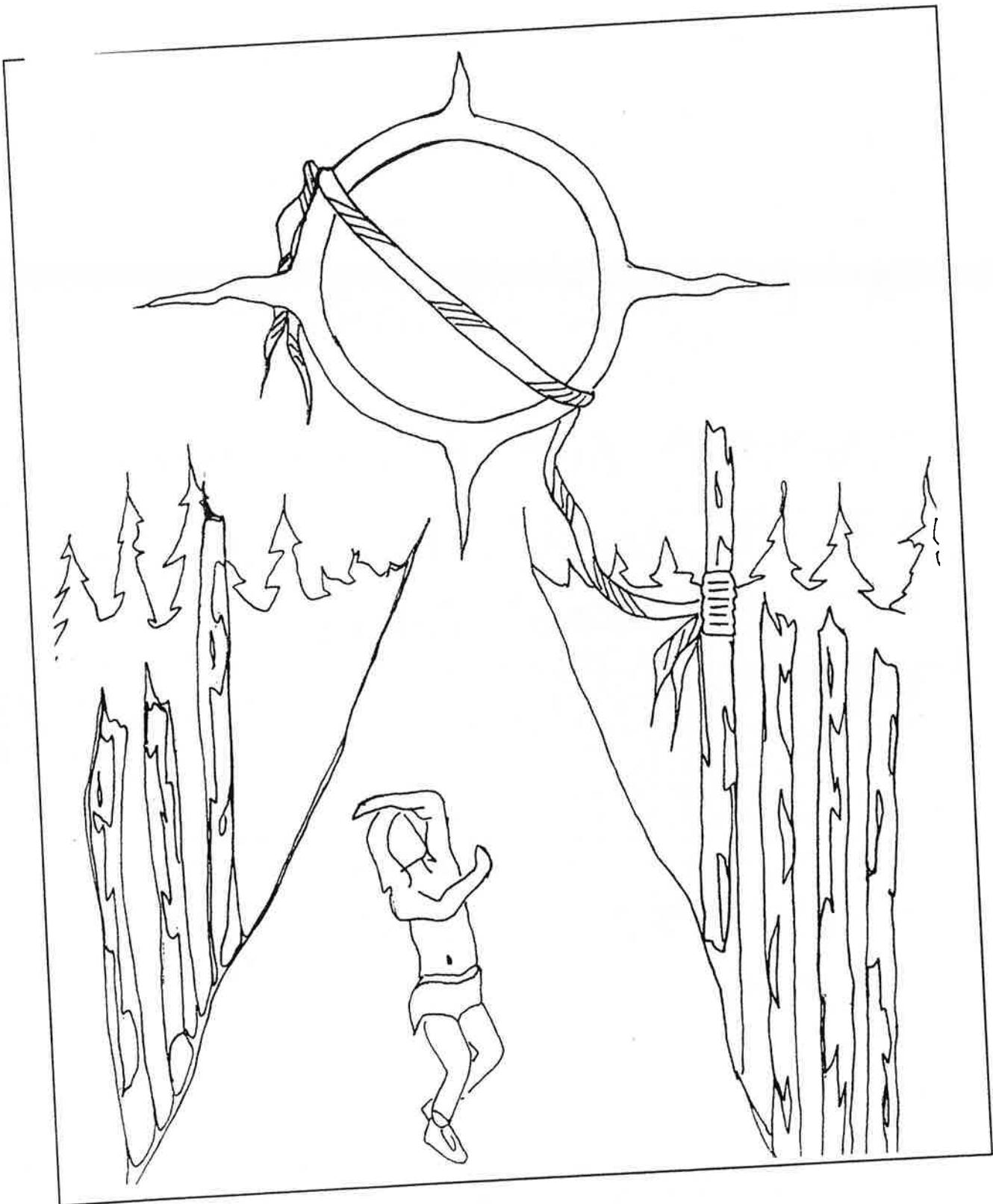


BART. WEEKS
-02

◀Γ Δξ^α 6·Δ^α ▶▷Γ 764^α ργγ.

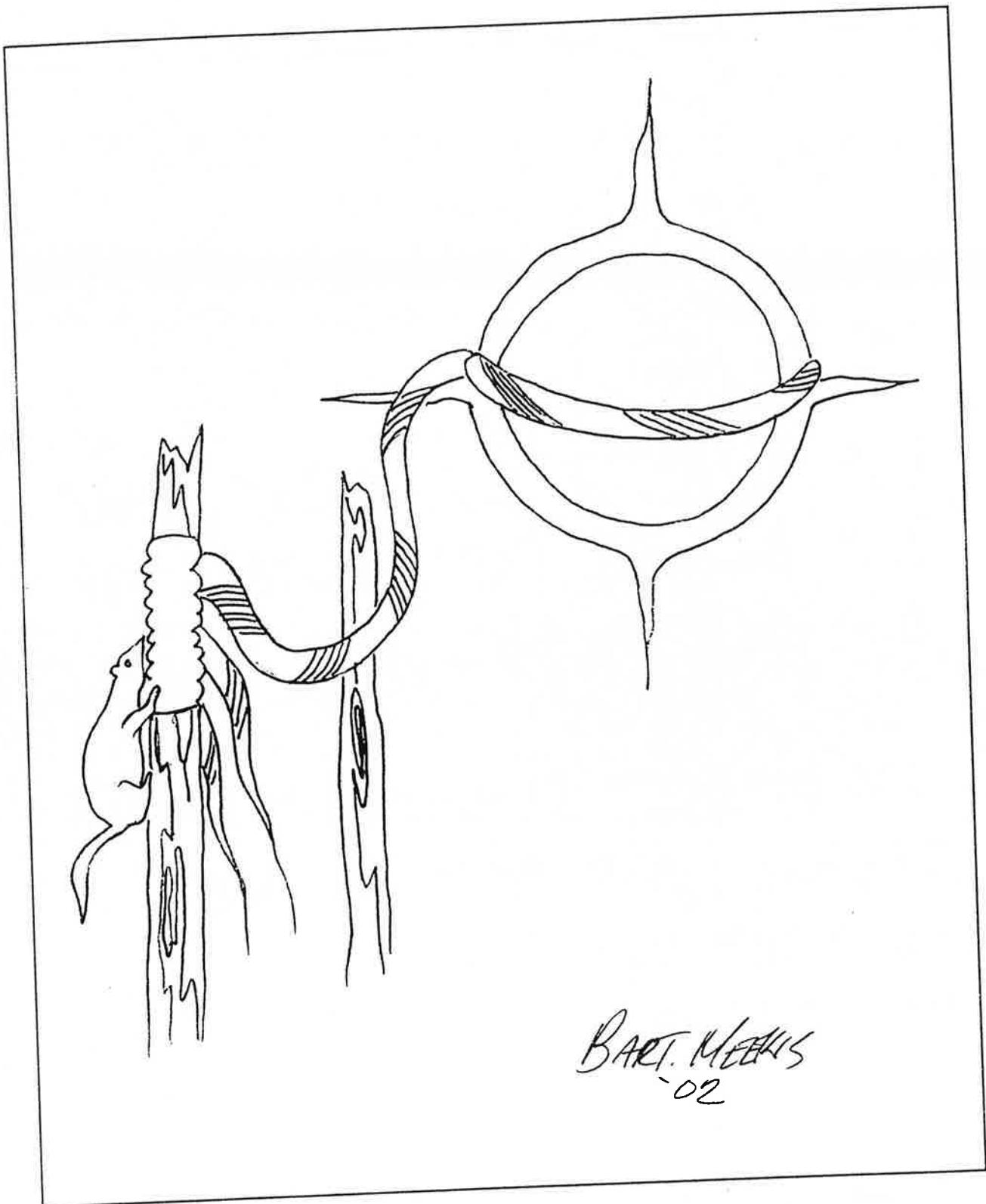
▷ρ6·9ΓΓδ^α ΔC[~] ▷C·∇L^α ρ~Λ^α
64D^α ▷a·66^α. 6·Δ^α ▶▷Γ
ρ9^αC[~]76γ^α ·∇δ^α ΔΔ·∇σ
6ρ6·9ΓΓδ^α.

◀Γ C[~] Δξ^α 6ΔS_αΛ_β·9ΓΓδ^α
▷C·∇L^α. 96Λ C[~] ▷ρ·Δ^αCL·Δ^α
6ρΔS^α9^α.



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Appendix A—English Translations: Book 1—Fishing

“When are we going fishing again?” Janie asked her mother. “I like going fishing,” she said.

Saturday, if it is not raining, she was told.

People lived on fish long ago when they could not always obtain meat. There are different ways of getting fish, she was told.

Fishing is done mostly in summer and in winter.

Fishing is not done much during spring and autumn.

Sometimes a fishing rod is used.

Sometimes a net is used.

And sometimes fish are snared.

And even sometimes fish are speared.

Fish is also cooked many different ways.

It is fried. It is boiled. It is roasted.

Your grandmother cooked fish different ways too. Ask her what the different ways of cooking fish are.

Fish also have different names.

Freshwater cod, whitefish, trout, sturgeon; these are some names for fish.

Any kind of fish is good, and eating fish is very good for the health.

Different fish also stay in different areas.

We will go where the pickerel are.

Book 2—Berry Picking

It is time to go, Janie and Jimmy were told one morning. They all went picking berries.

Berry picking is done in the autumn so that berries will be available during winter. That is what people did long ago. They had a great respect for berries.

They collected berries to make jams or dried them so they can be kept for a long time.

Sometimes when bannock is made, berries are used so that the bannock will taste good.

Sometimes berries are included with meat such as pounded fish or pounded meat.

Sometimes they were eaten plain without adding anything to them.

There were many times that a mother would carry a *ti-ki-na-gun* during berry picking.

A mother went wherever she wanted to go carrying her baby in *ti-ki-na-gun*.

They picked highbush cranberries that day.

Janie picked raspberries because she could not reach the highbush cranberries. These hang very high.

After they went home, Janie helped cleaning the berries.

Highbush cranberry jam was made to be used during holidays. But they ate some of it.

Janie and Jimmy like going to the bush. It is very peaceful being in the bush.

Book 3—Bannock Making

"What is used for making bannock?" Janie asked her mother.
Flour, shortening, baking powder, and water, she was told.

Long ago *a-na-ko-now* was not bought from the store, she was told.
People made their own *a-na-ko-now*, she was told.

"Can you add something else to the bannock?" she asked her mother.
"Yes," her mother told her, "raisins or berries."

Sometimes meat was added, any kind of meat such as pork or beaver.
I will not add anything to this bannock I am making, Janie was told (by her mother).

We will spread jam on the bannock.
Many kinds of berries are used to make jam.
Highbush cranberries, cranberries, and blueberries are some of the berries used to make jam.

Also, *a-na-ko-now* is cooked different ways.
It is roasted. It is called *a-pwa-nee a-na-ko-now*.
It is cooked in grease. It is called fried *a-na-ko-now*.
It is cooked in water. It is called dumplings.

"The bannock is cooked," said her mother.
"Bring that jam."
"Go and get grandpa. We will eat the bannock and drink some tea."

Janie really liked the bannock.
She really liked the jam.
She really liked the tea called *wa-pa-ka-mee-nee-kun*.

Book 4—Tea Making

Once, Janie went with her father in the bush to cut wood. While her father was cutting wood, Janie walked about looking for berries.

She went as far as she could be seen. "Father," she said, "are these Labrador tea (plants)?"
Yes, she was told, we will make tea.

While her father rested, they ate, and drank labrador tea.
"It tastes very good," said Janie. "It is fun to be in the bush," she said.

Labrador tea leaves were not only used for making tea, she was told. Medicine was also made using Labrador tea leaves, she was told.

"Sometimes cedar was used to make tea," said her father.
Cedar was also used to make medicine.

Many things were made using cedar.
Labrador tea leaves are dried so that they can be kept for a long time.
Labrador tea leaves cannot be found during winter. That is why they are dried.

Cedar branches are hung in a room to make it smell fresh.
Cedar was also used during prayer.

Everything that is in the bush is very important.
Only after the fire went out, did Janie's father return to work.
As for Janie, she had a little nap in the shade.

Book 5—Hunting Blind

One autumn, Janie went with her father to make a blind.
Although she was little, she still could help.

A blind used in autumn is different.
Willows with leaves are used.
They are placed in a circle so that the hunter can sit in it.

Tree boughs or willow branches are used to make the floor for sitting.
That is where the hunters stay all day.

The willows are staked on the ground where wavies or Canada geese
eat or where they fly over.
Things are done very carefully while wavy hunting.

A tent is pitched where the wavies will not see it.
“Making noise is limited. That is why I said not to bring your music maker,”
said her father.

After they finished making the blind, they stayed there for a while.
Janie really like hunting.

Book 6—Goose Decoys

Janie and Jimmy went with their father when he went to the bush.
"I need willows and tamarack boughs," said their father.

These are the things used to make goose decoys.
I will need (goose) decoys in the autumn when I go hunting said their father.

When it was autumn, they went hunting with their father.
They placed the decoys where the wavies will see them.

Sometimes when a (goose) decoy is not available, mud or white cloth is used.
Also, sometimes the wing of a wavy is used.

After staking the (goose) decoys, they stayed in the blind for a while.
That is where they had lunch.

While they were in the blind, their father told them the different methods of hunting.
Animals were not killed for any reason.

Sometimes many wavies fly. And sometimes they do not fly at all.
Long ago people trying to survive would stay in the blind all day.

Book 7—Snaring

Snares were used long ago when trying to catch food.

Snares were used for rabbits.

Snares were used for partridges.

Snares were used for fish.

It is fun snaring for rabbits in the winter, walking on the snow with snowshoes.

Setting many rabbit snares, it is possible to catch many rabbits.

Many rabbits are required to make clothes or a blanket.

Coats, hats, socks, mitts, and pants are some clothes made from rabbit skins.

A partridge can also be killed using a snare.

A long pole and snare wire are needed. A partridge can be snared while sitting on a tree.

A fish can also be killed using a snare.

A long pole and snare wire are needed. A fish can be snared while the fish is not swimming.

Rabbit tastes good.

Partridge tastes good.

Fish tastes good.

Janie is happy that she can make a snare for a rabbit, a partridge, and a fish.

Food obtained from the bush is very good.

Book 8—Ptarmigan

“Long ago there was no gun,” said Janie and Jimmy’s father. Although there was no gun, they still knew how to kill something (animals).

For example, the ptarmigan, they stay in the open where there are willows.
Because of the whiteness, they are not very visible on the snow.

In trying to kill them, a trap that looks like a net is used.
A net, stretched on a frame, is leaned against a small stick.

You put a little bit of food under the net. When the ptarmigan goes under the net, you pull the net down.
You tie a string on a stick to pull the stick down. You sit where you are hidden while ptarmigan hunting.

This can be done during winter and just before spring.
In the summer time, ptarmigan are not white. They are brown.

It is fun doing that. Someday, I will show how to trap a ptarmigan.
The children were very happy.

Long ago, when people wanted to kill something (an animal), they used these things: a bow, a net, a snare, a wooden trap, a weir, a spear, a sling shot and a *way-pa-chaa-shkwan*.

What is a *way-pa-chaa-shkwan*?
It is a stone thrower. Ask your grandmother or grandfather if they ever used the *way-pa-chaa-shkwan*.

Book 9—Food

"Jimmy, bring that partridge," said Jimmy's mother.

"Watch the way I am cooking it (the partridge). You too, Janie, come and sit here."

First I will pluck it.

"Long ago nothing was thrown away," said their mother.

Bird feathers were used to make blankets, mattresses, and pillows.

The wing was used for sweeping.

Everything was eaten: the head, the feet, the giblets, and even the guts.

I will boil this partridge. I will make dumplings.

Porridge made with gravy is also very good.

"Janie, bring that rabbit. I will skin it and cut it up ahead of time."

"I will cook the rabbit another day," said her mother.

"The food smells very good," said Jimmy. "Is the partridge almost cooked?" he asked.

"Jimmy always wants to eat," said Janie laughing.

After the partridge was cooked, they ate.

Do not throw away the bones, they were told.

"I will burn them. It is respect for the animal that feeds you, and that is why the bones are not thrown away," (said their mother).

Book 10—Chakapesh Snares the Sun

There are many legends the elders used in teaching.
Some were for the children.
Some were for the adults.
This is one legend for the children.

Cha-ka-pesh Snares the Sun

There was once a person named Cha-ka-pesh. He was very tiny.
It is said that he was very strong and wise.
There were only him and his sister.

He did many different things in one day.
Every evening he would tell his sister what he did or saw.

One time when he was walking in the bush, he saw burned leaves where someone had walked.
When he arrived home, he told his sister what he saw.

“What did you do then?” his sister asked him.
“Nothing,” he said.
“Do not set a snare there. That is the sun's path,” his sister told him.

The next morning, he went to the place where he saw the trail (of someone).
He made a snare right on the path.

When he arrived home that evening, he did not tell his sister that he had set a snare.
He only told his sister to wake him up early in the morning.
The next morning his sister woke him up very early.

The sun did not come up.

Cha-ka-pesh was asked if he set a snare. He pretended that he did not know what was being talked about.

His sister did not quit asking him. Finally he admitted that he did set a snare.

Go and look where you set the snare, he was told.

So he went to where he had set the snare.

He could see a light. He did snare the sun. He could not go near because the sun was too hot.

He knew all animals.

He asked a pointy nosed mouse to try and bite the snare to release the sun.

The pointy nosed mouse did mange to free the sun, but the hair on his face burned.

That is why the pointy nosed mouse has no hair on his face today.

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ANISHININIIMOWIN STORIES (2)



The author, **Anastasia Weesk** is a Cree translator and interpreter from Timmins, Ontario. It has been her dream to write books, for children, in the Cree language. She has many children and grandchildren. Anastasia has written the stories contained in this reader for them and other children as her way of preserving the Cree language and culture.

The illustrator, **Bart Meekis** is a talented Oji-Cree artist from Sandy Lake, Ontario. Through his art work, he is trying to bring a deeper understanding and appreciation of the value of the Aboriginal artistic heritage to First Nations youth.

This Grade Two reader is part of the **Reading and Learning Series** produced by the Ojibway and Cree Cultural Centre. The readers in this series were developed around the Cree concept of the good way of life or *miłopematesewin*. This way of life, derived from living on the land and obtaining food from it, kept the Cree strong, happy, and healthy in the past.

This version of the Grade Two reader has been translated into **Ojibway**.

