ᐊᓇᔾᑌᓕ ᐧᐃᔾᑲ

ᐊᓂᔑᓂᓂᒧᐧᐃᓇ ᑎᐸᒋᒧᐧᐃᓇᓇ (3)



OJIBWAY AND CREE CULTURAL CENTRE

ᐊᓇᔾᑌᔕ ·ᐃᔾᒃ

ANASTASIA WEESK

ᐊᓂᔑᓂᓂᒧ·ᐃᓇ ᑎᐸᒋᒧ·ᐃᓇᓇ (3)

ANISHINIIMOWIN STORIES (3)

ᑲᑭᐅᔑᐱᐊᒧ·ᐊᒡ ·ᑕᓄᑦ ᒪᒃ·ᓚᑦ

ILLUSTRATED BY DONALD MCLEOD (CAPEARTIST@HOTMAIL.COM)

ᐅᒋ·ᐯ ᑲᔪ ᐅᒪᔕᑭᑯ ᐅᓇᑕᑲᓂᓯ·ᐃᓇ ᐊᓄᑭ·ᐃᑲᒥᒃ

OJIBWAY AND CREE CULTURAL CENTRE

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ᑲᑭᓇ ᐅᓄ ᒪᓯᓇᐃᑲᓇᓇ ᑎᐯᓇᒋᑲᑌ·ᐊᓇ ᐅᐅᒪ ᐊᓄᑭ·ᐃᑲᒥᑯᒃ. ᒥᐅᑯ ᐁᑕ ᑫᑭ
ᓇᓴᐱᐊᐸᒋᑐ·ᐊᒡ ᑲᑭᑭᓄᐊᒪᑫ·ᐊᒡ ᑭᑭᓄᐊᒪᑎ·ᐃᑲᒥᑯᒃ, ᐯᔑᒃ ᐁᑕ ᒋᐅᒋ ᒪᒥᓂ·ᑕ
ᑭᑭᓄᐊᒪ·ᐊᑲᓇᒃ. ᑭᔕᐱᓇ ᐃᑕᔕ ·ᐃᓇ ᒥᓯ·ᐁ ·ᐃᐅᒋ ᓇᓴᐱᐅᔑᒋᑲᑌᒃ ᒥᓯ·ᐁ
ᑭᑭᓄᐊᒪᑎ·ᐃᑲᒥᑯᒃ ᒋᐃᔑᐊᐸᑕᒃ ᑫᒪ ᐸᑲᓇ ᐁ·ᐃ ᑲ·ᑫᐃᓇᐸᒋᒋᑲᑌᒃ ᑲ·ᐃᓇ
ᐸᑭᑎᓂᑲᑌᓯᓄᓇ.

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ᑫᔭᐱ ᐊᓇᑕ·ᐁᑕᒪᓇ ᒪᓯᓇᐃᑲᓇᓇ ᑲᓴ ·ᐃᑭᑫᑕᒪᓇ ᐅᐅᒪ ᐱᑭᑭᑐᓇ:

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ᑲᑭᐅᔨᐱᐃᑲᑌᑭᓇ

1 — ᑭᓇ·ᐃᑦ

2 — ᑭᑭᓴᑭᑲᓇᓇ

3 — ᑕᔨᕿ·ᐃᓂᑲ

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6 — ᑲᓂᐱᑲ

7 — ᑲᑕ·ᑲᑭᑲ

8 — ᑲᐱ>ᑲ

9 — ᐅᑕᒥᓄ·ᐃᓇᓇ

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Appendix A—English Translations

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1 — ᑭᓐᐃᑦ

ᓄᑦᒪ ᑲᑭᔪᑲᓂᑲ ᐧᐃᓐᓀ ᐅᑭᒥᐧᑐᑕᓐᐊ ᑎᒥ ᑲᔪ ᖁᓂ. ᓄᑦᒪ ᑲᑭᔪᑲᓂᑲ ᐅᑯᑯᒥᐧᐊᓐ ᑎᐱᖏᑲᒍᐧᐊᓐ. ᑲᑭᓐ ᐅᑎᓐᐧᐯᒪᑲᓂᐧᐊ ᑲᐊᔾᓂᑦ ᑕᔪᕐᐃᓂᑲ ᕐᐃᓐᓀ ᑕᐱᖏᐧᐊᑦ ᑲᐧᐃ ᑲᐧᐃ ᒪᐧᐊᓐᑕᖏᑲᓂᐧᐊᑲ.

ᑎᒥ ᐅᑭᑲᐧᕐᒥᒪᓐ ᐅᒪᒪᓐ ᐊᐯᐧᐦᓐᓀᑲ ᕐᐱᖏᐧᐊᑦ ᑲᐃᐧ ᑲᐧᐃ ᒪᐧᐊᓐᑕᖏᑲᓂᐧᐊᑲ. ᐅᑭᐧᐃᓐᑕᑕᒪᑯᓐ ᑎᐱᖏᐧᐊᑦ ᐅᑯᒥᖃᐃᓐ ᑲᔪ ᐅᑕᔪᖃᐃᓐ ᐅᒪᒪᒥᑲᑲ ᐃᓐᓀ ᑲᔪ ᑕᖏ ᐅᑯᒥᖃᐃᓐ ᑲᔪ ᐅᑕᔪᖃᐃᓐ ᐅᒪᒪᒥᑲᑲ ᐃᓐᓀᕐ. ᐧᐃᓐᓀ ᑕᐸᑎᓄᐧᐊᓐ ᑎᒥ ᑲᔪ ᖁᓂ ᐅᑎᓐᐧᐯᒪᑲᓂᐧᐊᑲ ᕐᐃᑎᑕᔪᕐᒪᐧᐊᑦ.

ᑎᒥ ᑲᔪ ᖁᓂ ᐅᑭᐧᐃᑐᑲᐧᐊᓐᐊᓐ ᐅᒪᒪᐧᐊᓐ ᐯᑭᒪᔪᓐᐊᑯᕐᐊᑦ ᑲᐧᐃᑎᐱᖏᑲᒍ ᒪᑯᖏᐊᑲᓂᐧᐃᑦ ᐅᑯᒥᖃᐃᓐ ᑲᑎᐱᖏᑲᒍᐧᐃᑦ. ᐅᒪᒪᐧᐊᓐ ᑲᐧᐃ ᐊᐱᑎ ᓂᐱᐧᐊᓐ ᑎᐅᑎ ᑭᔪᑌᐧᐳᓂᑦ ᐊᓂᔾ ᑯᑕᑭᔨᑲ ᐅᑎᓐᐧᐯᒪᑲᓂᐧᐊᑲ ᐅᑲᐱᐧᐊᓐᐊᑲ ᐅᑭᔪᔭᑲᐧᕐᓂᐧᐊᑲ.

ᐊᐱ ᑲᐊᓂᐊᐱᑕᑭᔪᑲᓂᑲ, ᐊᔾ ᑭᐱ ᒪᐧᐊᑎᔪᐧᐯᐧᐊᑲ ᐃᓐᓀᐯᒪᑲᓀᑲ ᑕᑯ ᑲᔪ ᐯᐱᑐᐧᐊᑲᑎ ᒥᑎᓀᓐ ᑲᔪ ᖃᑯᓀᓐ ᑲᐧᐃᒥᓀᐧᐊᓐ ᐅᑯᒥᖃᐃᓐ. ᑲᑭᕐᐊᔾᐧᐃᐧᐊᑎ ᑭᐅᐧᑲᐱᐧᐊᑲ ᐊᐱᐧᐃᑲᒥᑎᐧᐊᑲ ᐅᑭᔪᑲᒥᑎᐧᐊᑲ ᑭᐧᐃᐧᑲᑲᓂᑲ ᐯᑭᐅᑕᒪᑎᐧᐊᑎ. ᑲᑭᓐ ᐧᐃᓐᓀ ᐊᐱᓄᑭᔾᑲᓂᐧᐊᓐ ᐊᐧᑲᑭᑲᓂᐧᐊᑲ ᑭᐧᐃᑲᑭᑲᓂᐧᐊᑲ ᑭᐱᐧᐊᓐᐃ ᑕᔪᕐᐃᓂᑲ ᑭᐧᐃᑲᑭᑲᓂᐧᐊᑲ.



ᒥᑕᔅ ᐃᓂ·ᐁᓂ·ᐊᓐ ᑲᑭᒪᑯᔅᑌᑭᓐ, ᓇᑐᒥᒋᒪᓐ ᑕᐱᔅᑯ ᓂᑲ, ᒧᔅ, ᑭᑯ ᑲᔪ ·ᐊᐳᔅ. ᑲᔪ ᑯᑕᑭᔭᓐ ᑕᐱᔅᑯ ᐸ·ᑫᓱᑲᓐ, ᐳᑎᓐᑲ ᑲᔪ ᐊᐱᒋ ᐊᑯ ᑲᑭᓇ ᐊ·ᐃᔭᑲ ᑲᒥᓄ·ᐸ·ᐊᒡ, ᑲᔪᓯᑯ·ᑲᓱᒡ ᐸ·ᑫᓱᑲᓐ. ᑭᒥᓐᑎᑐ·ᐊᓐ ᑯᑯᒪ ᑲᑭᐅᓱᑕᒪ·ᐊᑲᓂ·ᐃᒡ ᑫ·ᑲᓐ ᐁᑭᒪᓯᓂᒋᑲᓱᓂᒡ ᑲᔪ ·ᐊᔪᑯᑐᒋᑲᓇᑎᑯᔪᓐ ᑭᐸᑕᑭᒋᑲᑌᓂ·ᐊᓐ.

ᑲᔪ ᑭ·ᐊᐸᑕᐊᑲᓂ·ᐃ ᐁᑭᒋᑐᑕᑯᒋᑲᑌᓂᑲ ᑯᑯᒪ ᐅᑎᐱᔅᑲᒧ·ᐃᓐ, ᓴᒥᔅ ᐃᑕᔅ ᐱᓇᒪ ᑭᐊᔭᒥᐊ ᒋ·ᐸ ᐊᓂ ·ᐃᓯᓂᓇᓂ·ᐊᑲ. ᐅᑭᒪᒥ·ᑫᒋᐊᓐ ᑭᖓᒪᓐᑐᓐ ᑲᑭᒥᓂᑯᔭᑲ ᒥᒋᒪ, ᑎᐯᓐᒋᑫ·ᐃᓐ ᑲᔪ ᑲᐊᐃᓱᑭᓱᑲᑲ. ᓴᒥᔅ ᑲᔪ ᑭᑲ·ᑫ·ᑌ ᒋ·ᐃᔅ·ᐁᑕ·ᑲᓂᑲ ᓄᑯᒪ ᑲᑭᓱᑲᓂᑲ ᑲᔪ ᑲᑭᓇ ᐯᒪᑎᓯᒡ ᒋ·ᐃᔅ·ᐁᓐᑕᑯᓯ·ᐊᒡ ᐊᐊ ᑲᔪ ᒪ·ᐊᒡ ᑯᑯᒪ.

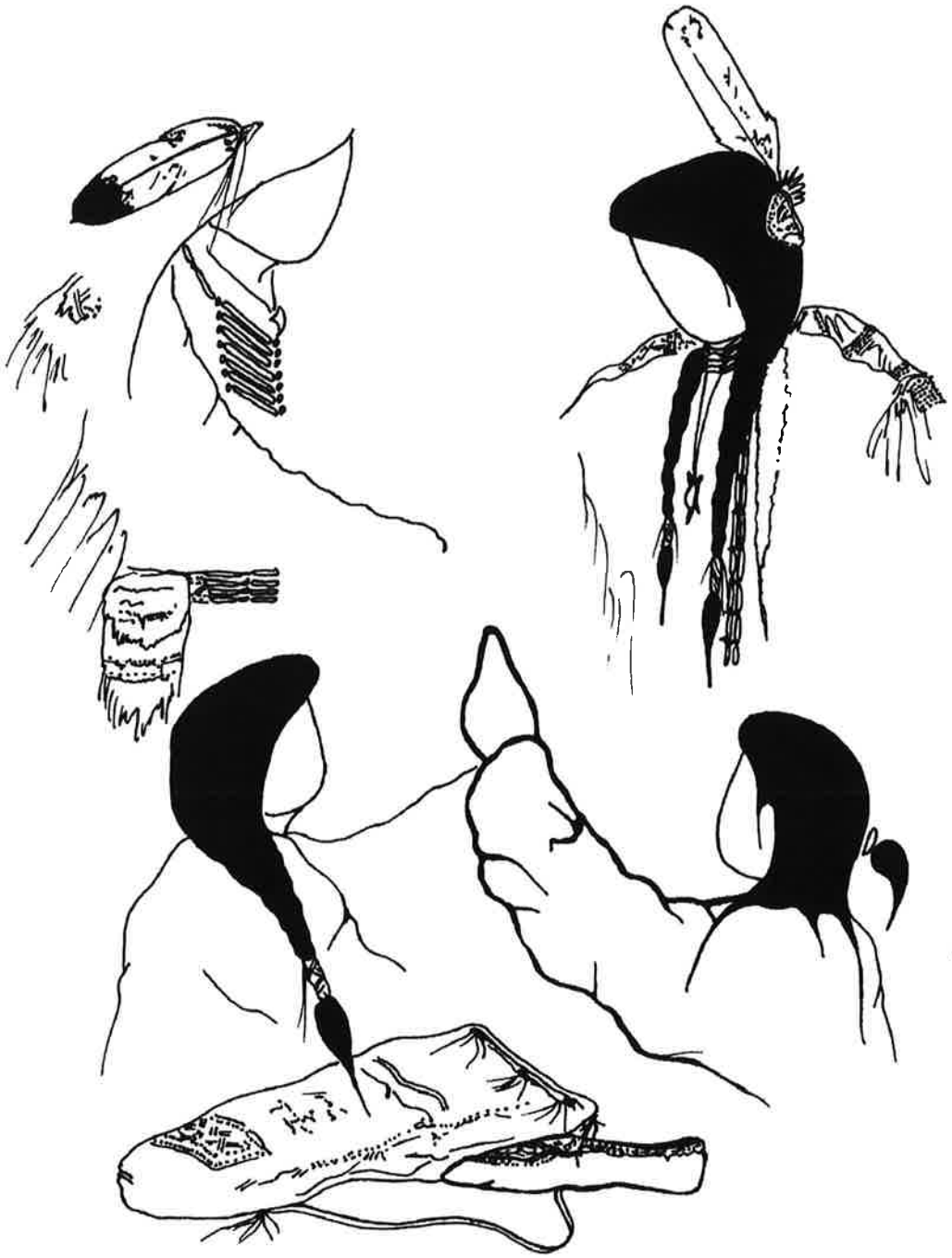
ᐊᐱ ᑭᐃᔅ·ᑲ ᐊᔭᒥᐊᒡ, ᒋᒥ ᐅᑭᑲᓄᓇᓐ ᕿᓂ·ᐊᓐ, ᑫᔭᐱ ᐃᑐᑲ ᑭᑕᔭ·ᐊᒥᓇᑲ ᑭᑎᓇ·ᐁᒪᑲᓂᓇᓂᑲ. ᑲ·ᐃᓐ ᒋᑭᐃᓱᔪ·ᐊᒡ ᒋᑭᐱᔅ·ᐊᒡ ᐸᑲᓐ ᐅᑌᓇᑲ ᑲᐃᓱᑕ·ᐊᒡ ᐅᔪᒪ ᐁᒪᓱᑭᓱᑲᓂᑲ.

2 — ᑭᑭᓴᑭᒃᑲᓇᓐ

ᑭᑐᒋᑫᓇᑕᒥᓇ ᐊᓇᑎ ᐁᐅᑕᒃᑐᓂᓗ ᐊ·ᐃᔨ ᒃ·ᐊᐸᒪᔨᒃ ᒃᐃᔪᐅᑦ ᐅᑭᑭᓴᑭᒃᑐᓂᒃ. ᐁᓴᒃᒪ ᒃᔦ ᑭᑐᒋ ᓂᓂᑕ·ᐃᓇ·ᐊᑐᒃ ᐊᓇᑎ ᒪᔨ ᑕᔪᑫ·ᐃᓂᒃ ᐁᐅᒋᑎ ᐃ·ᐁ ᒃᐃᔪᐅᑦ. ᑭᑐᒋ ᓇᓂᓂᑕ·ᐃᓇᒍ·ᐊᓇ ᒃᐃᔪᓇ·ᒃᓂᒃ ᒃᔦ ᒃᐃᔪᒪᒋ·ᐊᑦ ᒃᑭᑭᓴᒃᒍ·ᐊᑦ.

ᓄᑯᒪ ᐃᑕᓴ ᒃᑭᔪᒃᒃ, ᐊᓂᔪᓇᐯᒃ ᐅᑭᑭᓴᒃᓇ·ᐊ ᒍ·ᓴᔨᓂᑭᓄ ᒪᑭᓂᓇᓈ, ᒃᑭ·ᖃᑭ·ᒃᑌᑭᓇ ᒪᑭᓂᓇᓈ, ᒃᔦ ᒥᑎᒃ·ᐊᓇᓈ. ᒥᑕᓴ ᒃᔦᐁᔪᒪᒋ·ᐊᑦ ᑎᐅᓂᑭᓂᒃᑐᓂᒃ ᐁᒥᑭᓂ·ᑭᑦᑐᓂᒃ ᐊᑭᑭᓴᒃᒍ·ᐊᑦ ᒃᐃ·ᐊᓂᓂ·ᒃᓂ·ᐊᑦ ᖁᒃ ᓴᓂᐸᓂᑭᓄᓈ. ᒥᐅ·ᐁᓂ ᐁᑭᑭᓴᒃᒍ·ᐊᑦ ᒃ·ᐃ·ᐊᓂ·ᒃᓂ·ᐊᑦ ᖁᒃ ᑭᓂᑕᓂᑭᓄᓈ.

ᓴᑯᑦ ᐃᑕᓴ ᖁ·ᐃᓴ ᒥᐁᑕ ᐅᓄ·ᐁᓂ·ᐊᓇ ᒃᑭᐱ ᑭᑭᓴᒃᒍ·ᐊᑦ ᑎᓄ·ᐃ ᑭᑭᓴᒃᑲᓇᓈ. ᐃᓂᓂ·ᐊᒃ ᐅᑭ ᑭᑭᓴᒃᓇ·ᐊ ᐁᒥᑭᓂ·ᒃᑌᓂᒃ ᑭᒥᐱᓂᑲᓇᓈ, ᐁᒥᑭᓂ·ᒃᑌᓂᒃ ᒃᓴᑭ·ᑫᐱᓂᑲᓇᓈ, ᖁᒪ ᐱᓇᓂᒃ·ᐊᒃᓇ. ᐁᓴᒃᒪ ᒃᔦ ᑭᒪᓂᓂ·ᒃᑌ·ᐊᓇ ᐱᓇᓂᒃ·ᐊᒃᑲᓇᓈ ᖁᒪ ᒥᓇ ᒃ·ᐃᓇ ᒥᐅᓂ ᒪᓂᓂ·ᒃᑌᑭᓇ.



Δ·9·◁ᵇ ΔCᓴ ·Δᓭ ᐅP ᑭᑭᓴbᓫ·◁ ᓫΛᓴPbᓫPᔨᓫᓭ, ᐅ>bσᵇ bΔ·9bPᓭ, 9L 9b ᐅPՈძᵇ PΔ·9bσ LPᔨᓫᓭ. ᐅP ᑭᑭᓴbᓫ·◁ b4 ∇ΓPᔨΛUσᵇ PՐ·◁σ·9ᐅᓫᓭ. ∇ᓴbᒪ b4 b·Δᓭ ᐅƆՐ ◁<Ր◁ᔨ·◁·◁ᓭ ΓPϟᓭ, Δσ·∇σ·◁ᓭ ᒣᓴ·bᑊ PLᔨσ·bՐb9·◁ᵇ LᔨσΛՐbᑐϟΛᓭ. Λᔪᔪᵇ b4 ·◁Λ·bσᓭ b◁Δᔪᓫ·bσPᓭ ᐅPᓫ<<Cᓫ·◁ bPΓPᔨ·bՐ9·◁ᑊ.

b4 ძCPϟᓭ ᑭᑭᓴPbᓫᓭ bP ᑭᑭᓴbJ·◁ᑊ ᐅPᐅՐ ᐅᔪ·bCᓫ·◁ J·ϟϟσᵇ ᓴძᑊ b·Δᓭ ᐅƆՐ Lᔨσ·bCᔨᓫ·◁. ΓCᓴ ᐅᓄ·∇σ·◁ᓭ Ոᓄ·Δ ᑭᑭᓴPbᓫᓭ bP ᑭᑭᓴbJ·◁ᑊ ∇ᓭCᔨPᔪbσᵇ. b4 ◁ΛՐ ᐅP Pᓬᓴbძᓫ·◁ bP ᑭᑭᓴbJ·◁ᑊ b4 b·Δᓭ ՐᐅՐ ·◁9·Δ ΛძᓴbJ·◁ᑊ. ᐅP PᔨΛb◁ᓫ·◁ b4 ᐅᓄ·∇σ·◁ᓭ Ոᓄ·Δ ᑭᑭᓴPbᓫᓭ.

ძCPϟᓭ b4 9ძᓫᓭ J·ϟϟσᵇ PᐅՐ ᐅᔪՐbU·◁ᓭ CΛᓴძ ΛᓫΔbᓫᓭ Δσσ·◁ᵇ bPΛᓫΔb9·◁ᑊ ᐅᓫᓫC·∇Ր9·Δ ◁<ՐCbσ·◁ 9L b4 9ძᓫᓭ bP◁<ՐƆ·◁ᑊ ◁ϟΓ◁·Δ ΔᔪՐ9·Δσᵇ. J·ϟϟσᵇ 9L ◁Ո·bϟσᵇ ᐅPᐅՐ ᐅᔪƆᓫ·◁ Lᓴᑭᑭ·Δ ΛᓫΔbᓫᓭ.

ՐΓ b4 9σ ◁ΛՐ ᐅP LLbᔨCᓫ·◁ ᐅ·∇σ bPΔᔪ Ո<ՐJC·◁bσ·Δ·◁ᑊ, 9·Δᓫ·◁ ᐅP Γϟ·∇Cᓫ·◁ ∇·Δ◁ϟ·◁ᑊ ᑭᑭᓴPbᓫᓭ J·ϟϟσᵇ 9L ◁Ո·bϟσᵇ bᐅՐ ᐅᔪՐbUσPᓭ. Pb·9·U·◁ᵇ b4 ∇·ΔP9CJ·◁ᑊ ՐσC ΓPᔨ·bᔨ·◁ᑊ.

3 — ᑕᓯᑫ·ᐃᓂᒃ

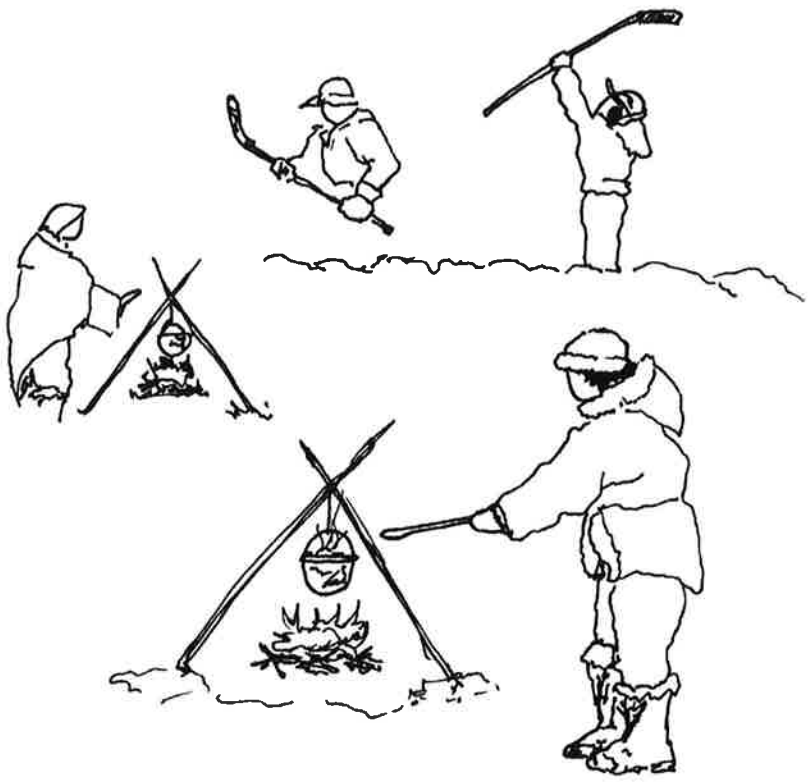
ᐃᒪ ᑕᓯᑫ·ᐃᓂᑲᒃ ᒋᒥ ᑲᔪ ᕿᓂ ᑲᑭᐃᓯᑕ·ᐊᒡ ᑲ·ᐃᓐ ᐊᐱᒋ ᒋᒥᒐᒃ ᐃᐃ·ᐁ ᑕᓯᑫ·ᐃᓐ. ᑲ·ᐃᓐ ᑲᔪ ᐊᐱᒋ ᒋᐸᑎᓄ·ᐊᒡ ᐊ·ᐃᔭᒃ ᐃᐃᒪ ᑕᓯᑫ·ᐃᓂᒃ ᑲᐃᓯᑕ·ᐊᒡ, ᓴᑯᒡ ᐃᑯ ᐸᑎᓇᑐᓐ ᑫᑯᓇᓐ ᑲᐊᐃᓯᒋᑫ·ᐊᒡ.

ᓇᓴᑫ ᒣ·ᑲ ᑭᓂᐱᓂᒃ, ᑲᑭᓇ ᐊ·ᐃᔭᒃ ᐅᑭᒥ·ᓂᑕᓇ·ᐊ ᐁᐅᑕᒥᓄ·ᐊᒡ, ᐅᑕᒥᓄ·ᐃᓇᓐ ᑕᐱᓴᑯ ·ᑲᓴ·ᑫᓇᑐᐁ·ᐃᓐ, ᑲ·ᑫᑕᑯᓯ·ᐁ·ᐃᓐ, ᑲ·ᑫᒋᐸᑐ·ᐃᓐ, ᑲᔪ ᑯᑕᑭᔭᓐ ᐅᑕᒥᓄ·ᐃᓇᓐ.

ᒣ·ᑲ ·ᐃᓐ ᑭᐱᐳᓐ, ᐯᐸᑲᓐ ᐅᑕᒥᓄ·ᐃᓇᓐ ᐅᑭᐊᐃᓐᑐᑕᓇ·ᐊ ᑲᑭᓇ ᐊ·ᐃᔭᒃ ᐁᑭᐅᑕᒥᓄ·ᐊᒡ ᑕᐱᓴᑯ ᐱᒪᑯ·ᐁᐸᐃᑫ·ᐃᓐ, ᓴᓴ·ᑲᒋ·ᐁ·ᐃᓐ, ᑲᔪ ᑯᑕᑭᔭᓐ ᐯᐸᑲᓐ ᐱᐳᓂ ᐅᑕᒥᓄ·ᐃᓇᓐ.

ᒣ·ᑲ ᑭᐱᐳᒃ, ᐊᓂᓴ ᐊᑯ ᐊᐱᒋ ᐁᐊᐱᑕᐱᐳᒃ, ᑭᓂᑕ ᐃᓯᒋᑫ·ᐊᒃ ᐁᐅᑕᒥᓄ·ᐃᓂᑫ·ᐊᒡ ᒋᐅᒋ ᒪᒥ·ᓂᑕᒧ·ᐊᒡ. ᐅᑕᒥᓄ·ᐃᓐ ᑭᐃᓯᓂᑲᑌ ᐅᐅ·ᐁ ᐃᓯᒋᑫ·ᐃᓐ. ᒣ·ᑲ ᑭᐅᑕᒥᓄ·ᐊᒡ, ᐃᓯᒋᑫ·ᐊᒃ ᐁᐅᒋ ᑲ·ᑫᐸᑭᓇᑎ·ᐊᒡ. ᐊ·ᐁᓂᓐ ᑕᓴ ᒪ·ᐊᒡ ᑫᑭᓇᑲᒋ·ᑫᓐ.

ᒥᑕᓴ ᐅᓄ·ᐁᓂ·ᐊᓐ ᐊᓂᑦ ᐅᑕᒥᓄ·ᐃᓇᓐ ᑲᑭᐃᓯ ᐅᑕᒥᓄ·ᐊᒡ. ᐅᑯ·ᐁᓂ·ᐊᒃ ᐃᓂᓂ·ᐊᒃ, ᒣ·ᐃᓴ ᑲᐱᐅᒋ ᐱᒪᑎᓯ·ᐊᒡ, ᐅᑭᑯᒋᐊ·ᐊᓐ ᑲᐅᓴᑭᐱᒪᑎᓯ·ᐊᒡ ᐃᓂᓂ·ᐊᒃ. ᐁᓴᑲᒪ ᑭᐃᓯᓴᓂ ᑲᑭᒋᔭᐊ·ᐃ·ᐊᒡ ᐁᑭᐸᑭᓇᑫ·ᐊᒡ ᑲᔪ ᐁᓴᑲᒪ ᑲᐅᓴᑲᑎᓯ·ᐊᒡ ᑫ·ᐃᓇ·ᐊ ᑭᐸᑭᓇᑫ·ᐊᒃ.



ᐃ·ᑫ·ᐊᒃ ·ᐃᓐ ᑭᑯᒋᐃᑎ·ᐊᒃ ᐊ·ᐁᓐ ᒪ·ᐊᒡ ᓂᑲᓐ ᑫᐅᓐᑌᓂᒃ ᐅᑎ·ᐊᐳᑲᓐ. ᐊ·ᐁᓐ ᒪ·ᐊᒡ ᓂᑕᒪ ᑫᐅᓐᑌᓂᒃ ᐅᑎᒐᐊᐳᑲᓐ. ᑫᒪ ᑲᔪ ᐃ·ᑫ·ᐊᒃ, ᐁᐡᑲᒪ ᑲᔪ ᐃᓂᓂ·ᐊᒃ ᑭᐃᓱᒋᑫ·ᐊᒃ ᐁᑯᒋᐃᑎ·ᐊᒡ ᑲᐸᑯᓇᑲᓂ·ᐃᒡ ᐊᒥᒡ. ᐊ·ᐁᓐ ᓂᑕᒪ ᑫᑭᔕᑕᐱᒡ ᐸᑯᓇᒡ ᐊᒥ·ᑲᓐ.

ᑲᔪ ᐃᑭ·ᐁᓂ·ᐊᒃ ᑯᑯᒥᓇᓇᒃ ᑲ·ᑫᒋᐃᑎ·ᐊᒃ, ᐸᑲᓐ ·ᐃᓇ·ᐊ ᑭᐃᓱᒋᑫ·ᐊᒃ ᑲᑭᑲ·ᑫᒋᐃᑎ·ᐊᒡ. ᐃᐃ·ᐁ ᑭᐃᓱᒋᑫ·ᐊᒃ ᑲᑲ·ᑫᒋᐃᑎ·ᐊᒡ ᑯᑯᒥᓇᓇᒃ, ᐁᒣᒣᐊ·ᐊᒡ ᐊᐱᓄᒋᔕᓐ ᐊ·ᐁᓐ ᑫᑭᑲᔕᑭᑐ·ᑫᓐ ᒋᓂᐸᓂᒡ ᑲᒣᒣᐊ·ᐊᓱᒡ. ᐁᔕᑲᒪ ᐅᑭᑲᔕᑭᑐᓇ·ᐊ ᑲᔪ ᐁᔕᑲᒪ ᑲ·ᐃᑐ ᒋᐅᒋ ᑲᔕᑭᑐ·ᐊᒡ. ᐊᓂᔕ ᑲ·ᐃᓐ ᐃᑯ ᐊ·ᐁ ᐊᐱᓄᒋᔕ ᒋ·ᐃᓂᐸᒡ.

ᑲᔪ ᐃᑭ·ᐁᓂ·ᐊᒃ ᐅᔕᑭᔭᐊᒃ, ᑭ·ᐃᔭᔭᒃ ᑲᔪ ᐃ·ᑫᔭᔭᒃ ᑫ·ᐃᓇ·ᐊ ᑭᐅᑕᒥᓄ·ᐊᒃ. ᑭᐸᐸᒪ·ᑫᐸᐃᑫ·ᐊᒃ, ᑭᑯᑕᑭᒧᔭᐸᑐ·ᐊᒃ, ᑲᔪ ᑭᔕᓇᔕ·ᑲᒋ·ᐁ·ᐊᒃ ᓇᓯᐱᒃ.

ᐊᓂᑦ ᑲᔪ ᐊ·ᐃᔭᒃ ᐅᑭᐅᓱᐊ·ᐊᓐ ᑯᓂᑲᓇᓐ. ᑭᓇᓂᐱᑌᐱᓱ·ᐊᒃ ᐁ·ᐊᐸᑕᐃ·ᐁ·ᐊᒡ ᑲᑭᐃᓱᒪᒋ·ᐊᒡ ᐊᐱ ᑲᐸᑭᓇᑌᓇᒧ·ᐊᒡ ᐅᑕᒥᓄ·ᐃᓂ. ᐊᐱ ᑲᐊᓂ ᐃᔕ·ᑲ ᐅᑕᒥᓄᓇᓂ·ᐊᒃ ᑭᐊᓂᒪᑯᖓᓇᓂ·ᐊᓐ, ᑭᑭᒋᐳᑕ·ᐁᓇᓂ·ᐊᓐ ᑲᔪ ᑲᑭᓇ ᐊ·ᐃᔭᒃ ᑭᓂᒥ·ᐊᒃ.

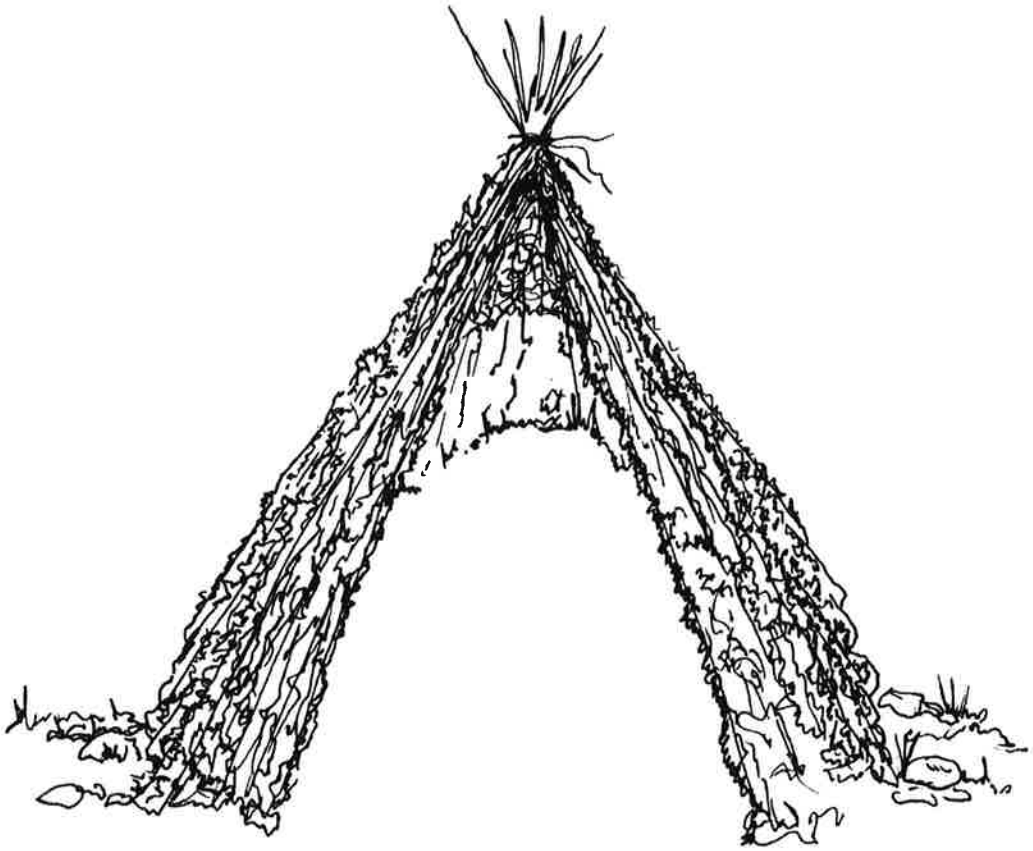
ᒥᐅ·ᐁ ᑲᐃᓱᒋᑫ·ᐊᒡ ᐊ·ᐃᔭᒃ ᒋᐅᒋ ᒪᒥᓄᐱᒪᑎᓯ·ᐊᒡ.

4 — ᓄᐱᒥᒃ

ᒣ·ᑲ ᒣ·ᐃᓴ ᐊᓂᔑᓇᐯᒃ ᑲᑭᐊᐃᔑ·ᐊᐸᓐ ᓄᐱᒪᑲᒥᒃ, ᐊᐱ ᑭ·ᐃᐅᔑᑐ·ᐊᒡ ᑫᐃᔑᑕ·ᐊᒡ, ᒥᑎᑯᓐ ᐅᑭᐊᐸᒋᐊ·ᐊᓐ, ᐊᓂᐱᓯᔭᑎᑯᓐ, ᐊᑭᓂ, ᑫᒪ ᑯᑕᑭᓂ ᑫᑯᓂ ᑲᑭᐊᑕ·ᐁᑕᒧ·ᐊᒡ. ᒥᑕᓴ ᐅᓄ·ᐁᓂ·ᐊᓐ ᐊᓂᑦ ᑲᑭᐊᐃᔑᒪᒋ·ᐊᒡ ᐁᐅᔑᑐ·ᐊᒡ ᑫᐃᔑᑲᐯᔑ·ᐊᒡ ᒣ·ᑲ ᓄᐱᒥᒃ ᑲᑭᐸᐸᔭ·ᐊᒡ.

ᐯᔑᒃ ᐃᑕᓴ ᐃᐃ·ᐁ ᑲᐯᔑ·ᐃᓐ ᑭᐃᒋᑲᑌ ᐊᑭᐅᑲᓐ. ᑭᒋᐸᐅᑲᑌ ᐅᐅ·ᐁ ᐊᑭᐅᑲᓐ. ᑲ ᑲ·ᑲ·ᓇᑯᓯ·ᐊᒡ ᒥᑎᑯᒃ ᑭᐊᐸᒋᐊᑲᓂ·ᐃ·ᐊᒃ ᑲᐅᒪᐸᑭᒋᑲᑌᒃ ᐊᑭᐅᑲᓐ, ᒥᑕᓴ ᑲᐃᔑ ᓇᓂᐱᑌᑭᓂ·ᑕ ·ᑫ·ᑫᒃ ᐃᓇᑫ. ᐃᐃᒪ ᐊ·ᑲᒋᒃ ·ᐊᑭᒡ ᑭᐃᔑᐊᒋᑲᑌ ᐊᑭ. ᑭᐊᔑᑭᒋᑕᒋᑲᑌ·ᐊᓐ ᐊᑭᓐ ᒐᐸᔑᓴ ᐃᓇᑫ ᑲᑭᐊ·ᑲᓇᐃᑲᑫᓇᓂ·ᐊᒃ ᒥᑎᑯᓐ ᑲᑭᐃᔑ ᓂᐱᑌᔭᑯᓯᒋᑲᑌᑭᓐ. ᒥᓇ·ᐊ ᑕᓴ ᑭᐊᒋᒋᓯᒋᑲᑌ·ᐊᓐ ᐊᑭᓐ ᐃᓴᐱᒥᒃ ᐃᓇᑫ. ᐊᐱᒋ ᑭᐅᓂᔑᔑᓐ ᐅᐅ·ᐁ ᑲᑭᐃᔑᓇᑯᒋᑲᑌᒃ.

ᒥᓇ·ᐊ ᑕᓴ ᑯᑕᒃ ᑲᑭᐃᔑᒪᒋ·ᐊᒡ ᑫᐃᔑᑲᐯᔑ·ᐊᒡ ᑭᐃᒋᑲᑌ ᒋ·ᐸᐅᑲᓐ. ᑭᐸᑎᓄᐊᑲᓂ·ᐃ·ᐊᒃ ᒥᑎᑯᒃ ᑲᑭᐊᐸᒋᐃ·ᑕ ᑕᐱᓴᑯ ᐱᑯ ᐊᑭᐅᑲᓐ ᑲᐃᔑᒪᒋᑲᓂ·ᐊᒃ ᐁᑭᓇᓂᐱᑌᔑᒥ·ᑕ ᒥᑎᑯᒃ. ᒥᓇ·ᐊ ᐊᐸᓐ ᑭᓯᓱᐸᐅᑲᑫᓇᓂ·ᐊᓐ ᔑᑯᐱ·ᐊᓐᑕᑯᒃ ᐁᑲ ᒋᓴᐳᓄ·ᐁᓯᓄᒃ. ᒥᑕᓴ ᑲᑭᐃᔑ ᓂᓐ·ᑲᑯᑐᐃᑲᑌᒃ ᑲᑭᐃᔑᐊᓯ·ᑕ ᔑᑯᐱ·ᐊᓐᑕᑯᒃ. ᑭᓴᐱᓐ ·ᐁ·ᐁᓂ ᑲᐅᔑᒋᑲᑌᒃ, ·ᐃᓐᑫ ᑭᑭᓕ·ᐊᔭ ᐱᓐᑎᒃ.



ᑯᑕᒃ ᑲᓴ ᑲᑭᐅᓱᒋᑲᑌᒃ ᓱᑐ·ᑲᓐ ᑭᐃᒋᑲᑌ. ᑭᐸᑎᓄᐊᑲᓂ·ᐃ·ᐊᒃ ᓱᑯᐱᔭᑎᑯᓴᒃ ᑲᑭᐊᐸᑎᓯ·ᐊᒡ ᑲᑭᐅᓱᒋᑲᑌᒃ ᐅᐅ·ᐁ ᑎᓄ·ᐃᓐ ᒪᑐᑲᓐ. ᓇᐸᓂ ᐁᑕ ᑭᐃᓱ ᒋᑭᑲ·ᐊ·ᐊᒃ ᓱᑯᐱ·ᐊᓐᑕᑯᒃ. ᒥᐅᓄ ᑲᑭ ᒪᑐᑲᓂᑲᑫ·ᐊᒡ ᐃᐃᒪ ᑕᔅ ᑲᑭᐃᓱ ᒋᑭᑲᐅ·ᑕ ᐱᓐᑎᒃ ᑭᐃᓇᑫᑭᓇᑲᓂ·ᐃ·ᐊᒃ ᑲᓴ ᑭᐊᔭᓱᑕᑯᓱᒪ·ᐊᒃ. ᒥᓂᑯᒃ ᐃᑯ ᓱᑯᐱᒃ ᑭᐊᐸᒋᐊᑲᓂ·ᐃ·ᐊᒃ ᐁᑭᓴᓴ·ᐸᑯᓱᒥ·ᑕ ᐁᑲ ᒋᔅᐳᓄ·ᐁᓯᓄᒃ. ᑲ·ᐃᓐ ᑲᓴ ᐱᓴᓐ ᓂ·ᑲᑯᓂᐃᑲᑌᓯᓄᓐ. ᐊᐱ ᑭᐃᔅ·ᑲ ᐊᐸᒋᑐ·ᐊᒡ ᒥᐱᑯ ᑲᐃᓇᑭᑌᓂᒃ. ᑯᑕᑭᓂ ᒥᓇ·ᐊ ᐅᑭᐅᓱᑐᓇ·ᐊ ᐊᐱ ᑲ·ᐃᑲᐯᓱ·ᐃᓂᑫ·ᐊᒡ.

ᑯᑕᑭᔭᓐ ᐯᐸᑲᓐ ᑭᐃᓱᒪᒋ·ᐊᒃ ᑲᑭᐅᓱᑐ·ᐊᒡ ᑫᐃᓱᑲᐯᓱ·ᐊᒡ ᑭᒥᓕᒥᓯᓇᓂᒃ ᒣ·ᐃᔅ ᑲᑭᐱᐊᐸᒋᑐ·ᐊᒡ. ᐊᓂᑦ ᐅᑭᐅᓱᑐᓇ·ᐊ ᑭ·ᓂᔅ ᒋᐱᒥ ᐊᐸᒋᑐ·ᐊᒡ ᑲᓴ ᐊᑲ·ᐁ ᐁᑕ ᑲᑭᐊᐸᒋᑐ·ᐊᒡ. ᐃᓂ·ᐁᓂ·ᐊᓐ ᑲᓴ ᐅᑭᐅᓱᑐᓇ·ᐊ ᐊᑕᓱᓂᑲᒥᑯᓐ, ᐊ·ᐯᓱ·ᐃᑲᒥᑯᓐ, ᑲᓴ ᐊᓂᒧ ·ᐊᑲᐃᑲᓇᓐ.

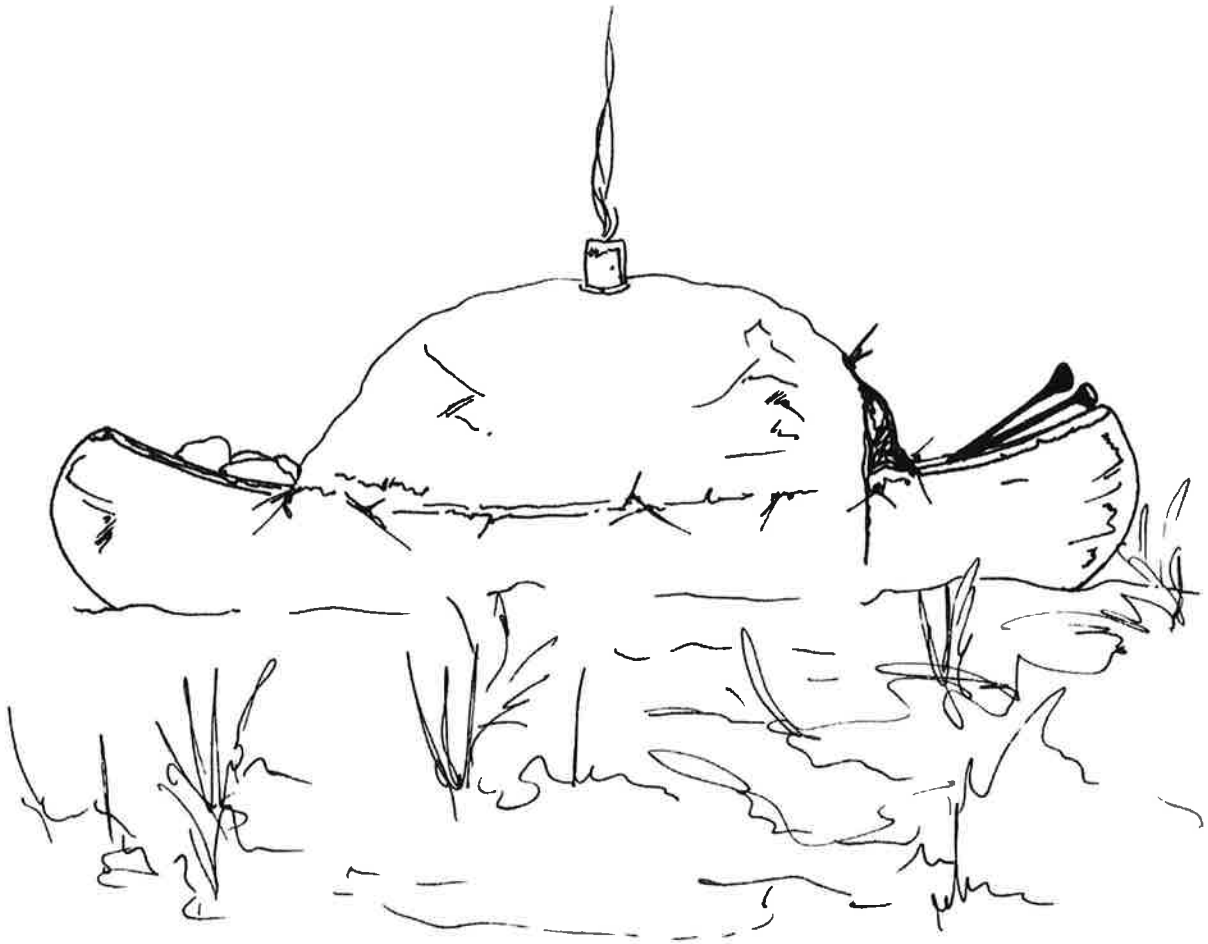
ᓄᑯᒪ ᐃᑕᔅ ·ᐃᓐ ᑲᑭᓱᑲᒃ ᐊᓂᓱᓇᐯᒃ ᐅᑕᐸᒋᑐᓇ·ᐊ ᐱᐸ·ᑲᓂᑲᒥᑯᓐ, ᑲᓴ ᒪᑐᑲᓇᑯᑲᑌ ᑲᓴ ᒥᓯ·ᐁ ᒧᒋᔭᐃᒃ ᐊᐱᓯᒋᑲᑌ ᐁᓱ·ᐊᑭᒋᐱᒋᑲᑌᒃ ᐱᐸ·ᑲᓂᑲᒥᒃ.

5 — ᐁᓗ·ᑲᑲ

ᐊᓂᑦ ᐊ·ᐃᔭᑲ ᑎᒥ ᑲᐅᑎᓴ ᑕᔨᕿᐊ·ᐃᓂᑲ ᓂᑕᒪᑎᑯᓗ·ᐊᑲ ᐁᐊᓇᑕ·ᐃ ᓗ·ᑲᓂᔨᐊ·ᐊᓴ ·ᐁᑎ ᓇᐅº ᓗᐱᑲ. ᕿ·ᐃᓇ·ᐊ ᐊᑯ ᑎᒥ ᑲᔪ ᐅᑎᓇ·ᐁᒪᑲᓇᓇ ᒪᑎᑯᓗᐸᓂᑲ ᑕᓗᓗ·ᑲᓇ ᔪᑯᓴ ᑲ·ᐃᓇ ᐊᐸᓇ ᓄᑯᒪᓴ·ᐊᓴ ᐁᐅᑕᒥ ᐊᓄᑭᓂᓴ ᐅᓂᑭᐃᑯᓇ ᑲᔪ ᑎᒥ ᐁᐅᑕᒥ ᑭᑭᓄᐊᒪᑯᓗᓴ.

ᒣ·ᐃᔪ ᑎ·ᐸ ᑲᐊᓂᐸ·ᑲᐊᑲ ᓗᐱ ᐊᐱ ᑲᐊᓂᓗ·ᑲᑲ, ᑭᐱᓂᑕ ᐃᔨᑎᕕ·ᐊᑲ ᐊ·ᐃᔭᑲ ᐁᑭᒪᑎᑯᓗ·ᐊᓴ ᓇᐅº ᓗᐱᑲ, ·ᐁᑎ ᑕᔪ ᑲᐃᔨ ᐸᐸᑕᑭᓗ·ᐊᓴ ᑭᑎᒥᑎᑯᑲ ᐊᒥ ·ᐁᑎ ᑲᑭᐃᔨᑯᓗ·ᐊᓴ. ᒥᑕᔪ ·ᐁᑎ ᑲᑭᐃᔨᒪᑐᑲᓂᕕ·ᐊᓴ ᐃᔪᐱᒧᑲ ᒥᑎᑯᑲᑦ.

ᐅᑭᐅᔨᑐᓇ·ᐊ ᑌᓗᐱᒧᑲᓂ ·ᐁᑎ ᐃᔪᐱᒥᑲ ᑲᐃᔨᐅ·ᑲᑭᓗ·ᐊᓴ ᑲᑭ·ᓇᑯᓗ·ᐊᓴ ᒥᑎᑯᑲ. ᐅᑭᓇᓂᐱᑌᐱᓇ·ᐊᓇ ᑲᒪᔪᑲ·ᐊᑯᓗᓴ ᒥᑎᑯᓇ ᐁᑌᓗᐱᒧᑲᓂᕕ·ᐊᓇ. ᒥᑕᔪ ᐃᒪ ᑲᑭᐃᔨᒪᑐᑲᓂᕕ·ᐊᓴ ᐁᑭᐊᐱᔨᐊᑐᑲᑯ·ᐊᓴ. ᒥᑕᔪ ᐃᒪ ᑲᑭᐃᔨᐸᑕ·ᐊᓇ ᐅᑕᒪᔪᑲᐅᓂᑲ ᐁᑭᑕᔨᐯᔨ·ᐊᓴ ᒣ·ᑲ ᓂᑦᑲ ᐅᑕᔪᑲᐅᓂᑲ ᐁᑭᑕᔨᐯᔨᑐᑲᑯ·ᐊᓴ. ᒣ·ᑲ ᐃᒪ ᑲᑭᐃᔨ ᐸᑕᑭᑐ·ᐊᓴ ᐅᒪᐃ·ᐊᓇᑕᑯᓇ ᐁᑭᐊᐱᔨᐊᑐᑲᑯ·ᐊᓴ. ᒥᑕᔪ ᐃᒪ ᑲᑭᐃᔨ ᐸᑕᑭᑐ·ᐊᓴ ᐅᒪᐃ·ᐊᓇᑕᑯᓇ ᐁᑭᑕᔨᐯᔨᑐᑲᑯ·ᐊᓴ ᒣ·ᑲ



ᐊᐱ ᑲᐊᓂ ᒧᓴᑲᐊᓂᔪᑲ ᓯᐱ, ᐅᑭᑐᑕᓐᐊ ᐁᑭᐸᐳᓯᑐ·ᐊᓗ ᑭᒪᓂᑲ ᐅᑕᐸᑎᑕᑲᓂ·ᐊ ᕿᐱᒥ ᐊᐸᑎᑐ·ᐊᓗ.

ᐅᒪᑐᑲᓂᑲᑕᓐᐊ ᑎᐅᑎᑕᐱᓐ·ᐃᔨᒧᔅ·ᐊᓗ ᐁ·ᐊᑲᑭᓐᐊᓗ ᐊᓂᐱᓯ·ᐊᑎᑯᓐ ᐃᐃᒪ ·ᐊᑭᑎᑎᒪᓂᑲ. ᒥᓐ·ᐊ ᑕᔅ ᑭᐊ·ᑲᓐᐃᑲᕿ·ᐊᑲ ·ᐊᐱᖏᑭᓂ. ᐅᑭᐸᑯᑭᑐᓐᐊ ᐃᒪ ᐃᔅᐱᒥᑲ ᑎᐅᑎ ᔪᑭᑕ·ᑲᑭᑘᓂᑲ >ᑕ·ᐊᓐᐱᑯ ᐅᑯᑕᑲᓐ. ᒥᐃᒪ ᐊᑲ·ᐁ ᑲᑭᐃᔨ ᑲᐁᔨ·ᐊᓀ, ᐁᔨᑯᑯᓐ ᕿᒪ ᓂᓀᑯᓐ, ᐸᒪ ᐱᑯ ᑲᐃᔪᑭᐱᐊᔪᑲ ᓂᐱ.

ᔓᑯᒪ ᐃᑕᔅ ᑲᑭᔨᑲᑲ ᑲ·ᐃᓐ ᐃᐃ·ᐁ ᐃᔨᑎᕿᓀᔨ·ᐊᑲ. ᔓᑯᒪ ᑲᑭᔨᑲᑲ ᐊᐱ ᑭᐸ·ᑲᐊᑲ ᓯᐱ, ᐁᔅᑲᒪ ᐃᔨᔪ ᐁᐅᑎᒧᔅᑲᐊᑲ ᑕᔨᕿᓇ·ᐃᓀ

6 — ᑲᓂᐱᑲ

ᒣᑲ ᑭᓂᐱᑲ ᑲᐧᐃᓇ ᑭᑭᔑᐊᒪᔨᔪᐧᐊᑲ ᑎᒥ ᑲᔪ ᑌᓂ ᐸᑎᐧᓇᔪᑲ ᐃᑕᔭ ᕿᔨᓇᓇ ᑭᐊᐃᔑᑎᕿᐧᐊᑲ ᒣᑲ ᑭᓂᐱᓂᑲ.

ᐅᑭᑎᑐᑕᓇᐧᐊ ᐯᐸᑲᓇ ᑕᔑᕿᐧᐃᓇᓇ ᐁᐃᔭᐧᐊᖚ ᐁᐊᓇᑕᐧᐃ ᑭᐅᑕᒪᐧᐊᐧᐊᖚ ᐅᑎᓇᐧᐁᒪᑲᓂᐧᐊ ᑲᔪ ᐅᑐᑌᒥᐧᐊ ᐊᓂᓇ ᑭᐧᑐᔭ ᑲᐧᐃᓇ ᑲᑭᐅᐱᐧᐊ ᑲᑕᓇᑲ ᑲᑭᓂᐱᓂᑲ. ᐅᒪᐸᔨᑎᑲᓂᑲ ᐅᑎᐱᒥᔭᐧᐊᑲ ᐸᑲᓇ ᑕᔑᕿᐧᐃᓇᓂᑲ ᑲᐃᔭᐧᐊᖚ.

ᑎᒥ ᑲᔪ ᒣᑲ ᐅᑭᑎᑐᑕᓇᐧᐊ ᐁᐧᐃᑎᐧᐊᐧᐊᖚ ᑲᒥᓇᐧᐃᑎᐧᐊᐧᐊᖚ. ᐧᐃᓇᕿᑫ ᐊᑯ ᐅᔭᑭᑐᓇᐧᐊ ᑲᑲᐸᔑᒧᐧᐊᖚ ᒣᑲ ᑲᑭᑎᑭᔭᑌᓂᑲ ᐧᐁᑎ ᔭᑲᐃᑲᓂᑲ ᕿᒪ ᔨᐱᑲ ᓂᑕᐃᔑ ᑲᐸᔑᒧᐧᐊᑲ.

ᐅᔭᑭᑐᑕᓇᐧᐊ ᐯᐸᑲᓇ ᑕᔑᕿᐧᐃᓇᓇ ᐁᐊᐃᔭᐧᐊᖚ. ᔭᑯᖚ ᐊᐱᑎ ᐅᑭᑎᑐᑕᓇᐧᐊ ᔑᐱᒥᑲ ᑲᐃᔭᐧᐊᖚ. ᓇᔭᕿ ᔑᐱᒥᑲ ᑲᐊᖚᐧᐊᖚ, ᐅᐧᐊᐸᑕᓇᐧᐊ ᕿᑯᓇᐧᓇ ᐁᑲ ᑲᓇᐧᑲᔨᔑᑭᓇ ᑕᔑᕿᐧᐃᓇᓂᑲ.

ᓇᔭᕿ ᑲᐸᐸᒧᔭᐧᐊᖚ ᐁᔭᑲᒪ ᐅᐧᐊᐸᒪᐧᐊᓇ ᕿᒪ ᐅᔑᑕᐧᐊᐧᐊᓇ ᑲᐱᒥᔭᐧᐊᖚ ᑲᐱᑕᔭᐧᐊᖚ ᑕᐱᔭᐧᐊᓇ ᕿᑯᓇᐧᓇ ᑕᔑᕿᐧᐃᓇᓂᑲ, ᔑᔑᐸᑲ, ᒪᓇᐧᑲᑲ, ᐅᑭᑌᐧᑲᑲ ᕿᒪ ᒧᔭᑲᐅᔭᑲᑲ. ᒣᑲ ᑲᔪ ᑭᑎᐱᑲᓂᑲ, ᑲᐧᐃᓇᐧᐊᐧᐊᓇ ᑯᑯᐅᓇᐧᐊᓇ ᔭᑯᖚ ᐃᑕᔭ ᐅᔑᑕᐧᐊᐧᐊᓇ, ᐁᔭᑲᒪ ᐯᓄᑕᑯᔨᐧᐊᓇ ᕿᒪ ᓇᐧᐃᑕᑯᔨᐧᐊᓇ.



ᐁᖏᑲᒪᓴ ᑲᔪ ᒣᐧᑲ ᑭᐸᐸᒍᓴᔪᐧᐊᑦ ᐅᐧᐊᐸᑕᓐᐊ ᐧᐊᐱᐧᑲᓂᓐᓇ ᐸᑎᐧᓐᓇᔪᑲ ᐁᔑᓐᑲᓂᑭᓐ. ᐅᒥᓐᑕᓐᐊ ᑲᔪ ᑲᐃᔑᒪᐧᑲᑭᓐ.

ᑲᔪ ᒣᐧᑲ ᑭᐸᐸᒪᔖᐊᒍᐧᐊᑦ ᓯᐱᑲ, ᐁᖏᑲᒪᓴ ᐅᐧᐊᐸᒪᐧᐊᓐ ᑯᑕᑭᔾᓐ ᐊᐊᐧᐃᔖᓐ ᑕᐱᖏᑯ ᒍᓯᓐ, ᒪᐧᑲᓐ, ᐊᒥᐧᑲᓐ ᑲᔪ ᐅᒪᑲᑭᓐ.

ᑭᑭᕃᑕᓐ ᐃᓐ ᐧᐁᑯᑐᓐ ᒪᐧᐊᑦ ᑲᑭᒋᑐᑕᒍᐧᐊᑦ. ᐅᑭᒋᑐᑕᓐᐊ ᒥᑕᑲᒥᑲ ᐁᐊᔾᐱᐧᐊᑦ ᐁᐱᐊᐧᐊᑦ ᐊᑎᑕᒍᓐ ᑎᐱᓐᓯᑲᑯᐧᐊᑦ ᐁᐧᐃᐊᔖᒪᐧᐊᑦ.

ᐊᔾᒪᓗᑲᘐᓐ ᑲᔪ ᐊᐱᑎ ᑲᒥᐧᑐᑕᐧᑲᓯᘐᑭᓐ ᒣᐧᑲ ᑭᓂᐱᑲ. ᑕᐱᖏᑯ ᐃᑭᐧᐁᓂᐧᐊᑲ ᕿᑕᑭᑲ, ᐱᑯᑎᓯᐧᐊᑲ, ᐊᒍᑲ ᑲᔪ ᓓᓇᑲ ᑯᑕᑭᔾᑲ ᒪᓇᔖᓐ.

ᔖᑯᑦ ᐃᑕᖏ ᑲᑭᓓ ᕿᑯᓇ ᐅᐅᒪ ᐊᑭᑲᑲ ᑲᐊᔾᒪᒃ ᑭᑕᐸᑕᘐᓇ ᒥᔪᐊ ᐁᑲ ᐁᐊᓇᑭ ᑭᕿᑕᑯᔾᑲ ᑲᔪ ᐁᑲ ᐁᐊᓇᑭ ᓂᔪᑕᐧᐁᑕᑯᔾᑲ.

7 — ᑲᑕ·ᑲᑭᒃ

ᒣ·ᐃᓴ ᐊᓂᔑᓇᐯᒃ ᑭᐱᔑᒋᑫ·ᐊᒃ ᐁᑭ·ᑲᔭᓇᒋ·ᐊᒡ ᑭᐊᓂᐱᐳᓂᒃ. ᐊᓂᕐ ᑲ·ᐃᓇ ᐅᒋ·ᐁᓇᑕᓯᓄᓇ ᒋᐅᑎᓂᑲᑌᒃ ᒥᒋᒪ ᑭᐱᐳᒃ ᐱᒋ·ᐃᓇ ᒣ·ᑲ ᑭᓂᐱᒃ. ᐊᓂᑦ ᐊᐊ·ᐃᓴᒃ ᓴ·ᐊᓄᒃ ᐃᓴ·ᐊᒃ ᐁᐊᑕ·ᐃ ᐱᐳᓂᔑ·ᐊᒡ ᑲᔪ ᐊᓂᑦ ᓴᑲᑭ·ᐊᒃ ᒣ·ᑲ ᑭᐱᐳᓂᒃ. ᓴᑲᐃᑲᓇᓇ ᑲᔪ ᓯᐱ ᑭᐳᓴ·ᑲᑎᓄ·ᐊᓇ ᒣ·ᑲ ᑭᐱᐳᒃ. ᐊᓇ·ᐃᓇ ᐁ·ᑲᕐ·ᑫᐱᑐᓇᓂ·ᐊᒃ ᑫᒪ ᐁᐸᑭᑕ·ᐁᓇᓂ·ᐊᒃ ᒣ·ᑲ ᑭᐱᐳᒃ ᑲ·ᐃᓇ ·ᐁᓇᑕᓯᓄᓇ ᐅᐅ·ᐁ ᑲᐃᔑᒋᑫᓇᓂ·ᐊᒃ.

ᒥᑕᕐ ᑲᑐᑕᒧ·ᐊᒡ ᐁᑭᐸᓴᒧ·ᐊᒡ ᑲᔪ ᐁᑭᑲᕐᑲᐸᓴᒧ·ᐊᒡ ᒧᓱ·ᐃᔭᓯᓂ ᑲᔪ ᑭᑯᔭᓇ ᑫᒥᒋ·ᐊᒡ ᐱᐳᓂᒃ. ·ᐃᔭᓯᓂ ᐅᑭ ᑭᐱᕐᑭᓴᓇ·ᐊ ᐁᑭᐃᔑᐸᑭᑕᑯᓯᑐ·ᐊᒡ ᐳᑕ·ᐊᓂᒃ ᒋᐅᒋ ᑭᔑᑌᓂᒃ, ᒋᐸᑌᓂᒃ ᑫᒪ ᒋᐊ·ᑲᐸᑌᓂᒃ. ᐁᕐᑲᒪ ᑲᔪ ᐃ·ᐁ ·ᐃᔭᓴ ᑭᓄᑲᐃᑲᑌ ᐁᑭᔑ·ᑲᑕᐃᑲᑌᒃ ᐊᓯᓇ ᐁᐊᐸᒋᐊᑲᓂ·ᐃᒡ. ᒥᑕᕐ ᐯᔑ·ᑲᓇ ᑲᑐᑕ·ᐊᑲᓂ·ᐃᒡ ᑭᑯ. ᐁᕐᑲᒪ ᑲᔪ ᒥᓇᓇ ᑭᐊᒋᑲᑌ·ᐊᓇ ᓄᑲᐃᑲᓂᒃ ᒋᒥᓄᐳᑯᒃ. ᑭᕐᐱᓇ ᐅᐅ·ᐁ ᑲᐃᔑᒪᒋᓇᓂ·ᐊᒃ ᑲᐸᓯᑲᑌᒃ ᒥᒋᒪ, ᑲᐯᐱᐳᓇ ᐅᓂᔑᔑᓇ ᒋᑲᓇ·ᐁᒋᑲᑌᒃ.



<ᑲᓇ ᑲᔪ ᐃᔨᑎᕐᕿᓂᐧᐊᓇ ᑲᐅᔨᑎᑲᑌᑲ ᒥᑎᒻ ᑭ·ᖮᔭ ᑎᐅᓂᔨᔨᑲ ᑕᐱᔭᑯ ᓂᑲᑦ ᕐᐊᕐᑕ. ᒥᑕᔭ ᐁᑐᑕᒧ·ᐊᓀ ᕐᐅᑦᓴᓂ·ᐃᓀ ᓂᑲ ᕐᐊᕐᐁ <ᒪ ᑌᑕᑯ ᑭᑭᔨᔪᓀ. ᒥᕿ·ᐊ ᑕᔭ ᓂᑭᐱᒥᑌᐧᐊ>ᑲᑲ ᕐᐊᕐᐁᐱᒥᑌ·ᐊ>ᑲᑲ ᐃᔨ<ᑯᐱ·ᐊᑲᓂ·ᐃ. ᐊᐱ ᑲ·ᐃᐊ·ᒪᑲᓂ·ᐃᓀ, ᒥᕿ·ᐊ ᕿᐱ ᐅ·ᓴᑲᔾ ᑭ<·ᑲᑕ<·ᐁᑲ ᐱᒥᑌ.

ᑲᔪ ᐅᐅ·ᐁ ᑭᑐᑕ·ᐊᑲᓂ·ᐃ ᓂᑲ ᕐᐊᕐᐁ ᑲᐅᔨᐊᑲᓂ·ᐃᓀ ᑭ·ᖮᔭ ᑭᑲᕿ·ᐁᓂᒪᑲᓂ·ᐃᓀ ᔨ·ᐃᑕᑲᕿ>ᑲᑲ ᑭᐃᔨ<ᑯᐱ·ᐊᑲᓂ·ᐃ. ᐱᕿᒪ ᓂᑕᒪ <ᔭᑯᐱᕿᑲᓂ·ᐃ, ᑭ<ᑯᕿᑲᓂ·ᐃ, ᑲᔪ ᑭ ᑭᓗᔪ<·ᐊᕿᑲᓂ·ᐃ. ᒥᕿ·ᐊ ᐊ<ᓇ ᔨ·ᐃᑕᑲᕿ>ᑲᑲ ᑭᐃᔨᐊ·ᑲᑭᒪᑲᓂ·ᐃ <ᒪ ᑲ·ᐃ ᑭᔨ·ᔪᑲᓂ·ᐃᓀ. ᐊᐱ ᑭ·ᐃᑭᔨ·ᔪᑲᓂ·ᐃᓀ, ᑭᓗᔪ<·ᐊᕿᑲᓂ·ᐃ ᑲᔪ ᓂᐱᑲᑲ ᐊ·ᑲᓇᑭᒪᑲᓂ·ᐃ ᔨ·ᐃᑕᑲᓇ ᑭ<·ᑲᑕ<·ᐁᑲ. ᒥᕿ·ᐊ ᑕᔭ ᑲ<ᔪᑲᑲᒥᑲ ᓂᐱᑲᑲ ᐃᔨᐅ·ᔪᑲᓂ·ᐃ. ᐁᔭᑲᒪ ᓂ·ᔨ ᕿᔪᐱᐅ·ᔪᑲᓂ·ᐃ ᑭᔭᐱᓀ ᕆᔪᐱ ᔨ·ᐃᑕᑲᓂ>ᑯᓗᓀ.

ᓂᒥᓄᒥᓗᕿᓇ ᑲᔪ ᔑᑯᒥᓗᕿᓇ ᐊᐱᑭ ᑭᑲᑭᑕ·ᐃ ᐃᔨᑎᑕᑫ·ᐊᑲ, ᐃᑭᑐ·ᐊᑲ ᑭᑎ ᑲᔪ ᑫᓂ.

8 — ᑲᐱᐳᒃ

ᓄᑯᒪ ᑲᑭᓱᑲᒃ ᑭᖅᐱᓐ ᐊ·ᐃᔭ ᓄᐱᒥᒃ ᑲ·ᐃᐃᓴᒡ, ᐃᓴᑭᑐᓐ ᐅᑕᐸᒋᐊ·ᐊᓐ. ᒣ·ᐃᓴ ᑕᖅ ·ᐃᓐ, ᑲ·ᐃᓐ ᐅᑐᒋ ᐊᔭᓯ·ᐊ·ᐊᓐ ᐃᓴᑭᑐᓐ. ᐊᓂᓐ ᐃᑯ ᐊᐱ ᓄᐱᒥᒃ ᑲ·ᐃᐃᓴ·ᐊᒡ ᐁ·ᐃᐊᑕ·ᐃ ·ᐊᓂᐃᑫ·ᐊᒡ ᑫᒪ ᐁ·ᐃᓇᑎᓂᓴ·ᐊᒡ, ᐊᓂᒧᓐ ᐅᑭᐊᐸᒋᐊ·ᐊᓐ ᐁᑭᐱᒥᑕᐱᑕᒪᑯ·ᐊᒡ.

ᐊᓂᑦ ᑲᔪ ᐊ·ᐃᔭᒃ ᐸᓐᑭ ᐁᑕ ᐅᑭᐊᔭ·ᐊ·ᐊᓐ ᐊᓂᒧᓐ. ᐊᓂᑦ ᑲᔪ ᑭᐸᑎ·ᓇᓯᒣ·ᐊᒃ. ᓴᑯᒡ ᑭᐸᑎᓄ·ᐊᒃ ᐊ·ᐃᔭᒃ ᑲᑭᐊᔭ·ᐊ·ᐊᒡ ᓂᖅ·ᓴᓱ ᑫᒪ ᒥᑕᓱ ᐊᓂᒧᓐ. ᐊᓂᑦ ᑲᔪ ᓂ·ᖓ·ᐊᓐ ᐅᑭᐊᔭ·ᐊ·ᐊᓐ ᐊᓂᒧᓐ.

ᐯᓱ·ᑫ·ᐊᓐ ᐊᓂᒧᒃ ᑭᐃᓇᐸᑎᓯ·ᐊᒃ ·ᐊᓴ ᐁᑭᐃᓱᑕᐱᐃ·ᑕ ᑲᑭᐊᔭᑭᑐᖅᑲ·ᐊᒡ ᑲᐃᓱ ᐸᐱᑭᓱ ᑕ·ᐃᓂ·ᐊᓂᒃ. ᑯᑕᑭᔭᒃ ᑕᖅ ᐯᓱ·ᑫ·ᐊᓐ ᐊᓂᒧᒃ ᑭᐃᓇᐸᑎᓯ·ᐊᒃ ᐯᓕ ᐁᑭᐃᓱᑕᐱᐃ·ᑕ ᓄᐱᒥᒃ ᑲᑭᐊᐃᓴ·ᐊᒡ ᑲᓇᑎᓂᓴ·ᐊᒡ ᑫᒪ ᑲᔪ ᐃᐃᒪ ᐱᑯ ᑕᓱᑫ·ᐃᓂᒃ ᑲᑭᓇᒋ ᐊᑕ·ᐁ·ᐃᑲᒥᑯ·ᐁ·ᐊᒡ.



ᐊᐱᒋ ·ᐁ·ᐁᓂ ᐅᑭᑲᓇ·ᐁᓂᒪ·ᐊᓇ ᐅᑕᐃᓱ·ᐊᓇ ᐊᓂᕐ ᐁᑭ ᑭᑕᐸᒋᐊ·ᐊᒡ. ᓇᕐᑫ ᑭᑭᖓᐸ·ᐊᑲᓂᒃ, ᐅᑭᑭᖓᐸ ᐊᔕᒪ·ᐊᓇ ᐊᓄᒥᓇᐳᓂ ᐱᑯ ᑫᑯᓇ ᐊᐳᐱ·ᐊᐳᓂ ᐁᑭᐊᓄᒥᓇᐳᑲᑕᒧ·ᐊᒡ. ᒣ·ᑲ ·ᐃᓇ ᑭᐊᓄᓇᑯᓱᓂᒃ, ᐅᑭᐊᔕᒪ·ᐊᓇ ᑲᐊ·ᑲᑎᓂᒃ ᑭᑲᓱᕐᑭ ·ᐃᔭᓯᓂ ᑫᒪ ᑲᔪ ᑲᐊ·ᑲᒋᓂᒡ ᑭᑲᓱᕐᑭ ᑭᑯᔭᓇ. ·ᐃᓇᑫ ᑕᕐ ᑭᐅᒋ ᒥᓄᔭ·ᐊᒃ ᑲᔪ ᑭᒪᕐᑲ·ᐃᓯ·ᐊᒃ ᐅᐅ·ᐁ ᑲᑭᐃᓇᔕᒪᑲᓂ·ᐃ·ᐊᒡ. ᑭᐅ·ᐊᑲᐃᑲᓂ·ᐊᒃ ᑲᔪ ᐊᓂᒧᒃ.

ᒥᑕᕐ ᐁᕐᑲᒪ ᑲᐃᓱᓴ·ᐊᒡ ᐊᓂᒧᒃ ᑭᕐᐱᓇ ·ᐊᓴ ᑲᐃᓱᑕᐱᐃ·ᑕ ᐁᑭᐊᓂ ᐸ·ᑲᓯᑌᓱᓄ·ᐊᒡ ᑲᑲᔕᑯᓇᑲᓂᒃ. ᐅᑭᐱᑕᑭᓯᕆᐊ·ᐊᓇ ᐃᑕᕐ ᐁᑲ ᒋᐸ·ᑲᓯᑌᓱᓂᒡ ᑲᐃᓱᑲᔕᑯᓇᑲᓂᒃ ᑫᒪ ᑲᐃᓱᑲᓱᓯ·ᑲᓂᒃ.

·ᐃᓇ·ᐊ ᐅᑭᐅᓱᑐᓇ·ᐊ ᑫᑯᓇᓇ ᑫᐊᐸᒋᑐ·ᐊᒡ. ᐅᑭᐅᓱᑐᓇ·ᐊ ᐊᓂᒧ ᓴᑭᐱᒋᑲᕆᔭᐱᓇ. ᐅᑭᐅᓱᐊ·ᐊᓇ ᑲᔪ ᐅᑕᐸᓇ·ᑲᓇ ·ᐊᓴ ᑲᑭᐃᓱᑕᐱ·ᐊᑫ·ᐊᒡ. ᐅᑭᐅᓱᐊ·ᐊᓇ ᑲᔪ ᐅᑕᐸᓇ·ᑲᓇ ᐯᔾ ᑲᐃᓱᑕᐱ·ᐊᑫ·ᐊᒡ ᑫᒪ ᑲᑭᓇᑎᓂᓴᑕᐱ·ᐊᑫ·ᐊᒡ. ᐁᕐᑲᒪ ᑲᔪ ᐅᑭᐅᓱᐊ·ᐊᓇ ᓇᐸᑭᑕᓇᑯᓴᓇ. ᑭ·ᐃᓴᓴᒃ ᑲᔪ ᐃ·ᑫᓴᓴᒃ ᑭᐅᓱᑕᒪ·ᐊᑲᓂ·ᐃ·ᐊᒃ ᐅᑕᐸᓇᑯᓴᓇ ᑫᔾᔾᕐ·ᑲᒋ·ᐊᑫ·ᐊᒡ. ᐊᓂᑦ ᑲᔪ ᐊᐱᓄᒋᔕᒃ ᑭᐅᑕᓂᒧᓯ·ᐊᒃ ·ᐃᓇ·ᐊ ᒋᐸᒥᐊ·ᐊᒡ.

ᒋᒥ ᑲᔪ ᒉᓂ ᐊᐱᒋ ᐅᑭᒪᒪᑲᓯᑕᓇ·ᐊ ᑲᑭᐃᓇᒋᒧᑕᑯ·ᐊᒡ ᐅᑯᒧ·ᐊᓇ ᒣ·ᐃᔕ ᑲᑭᐱᑐᑕᒧ·ᐊᒡ.

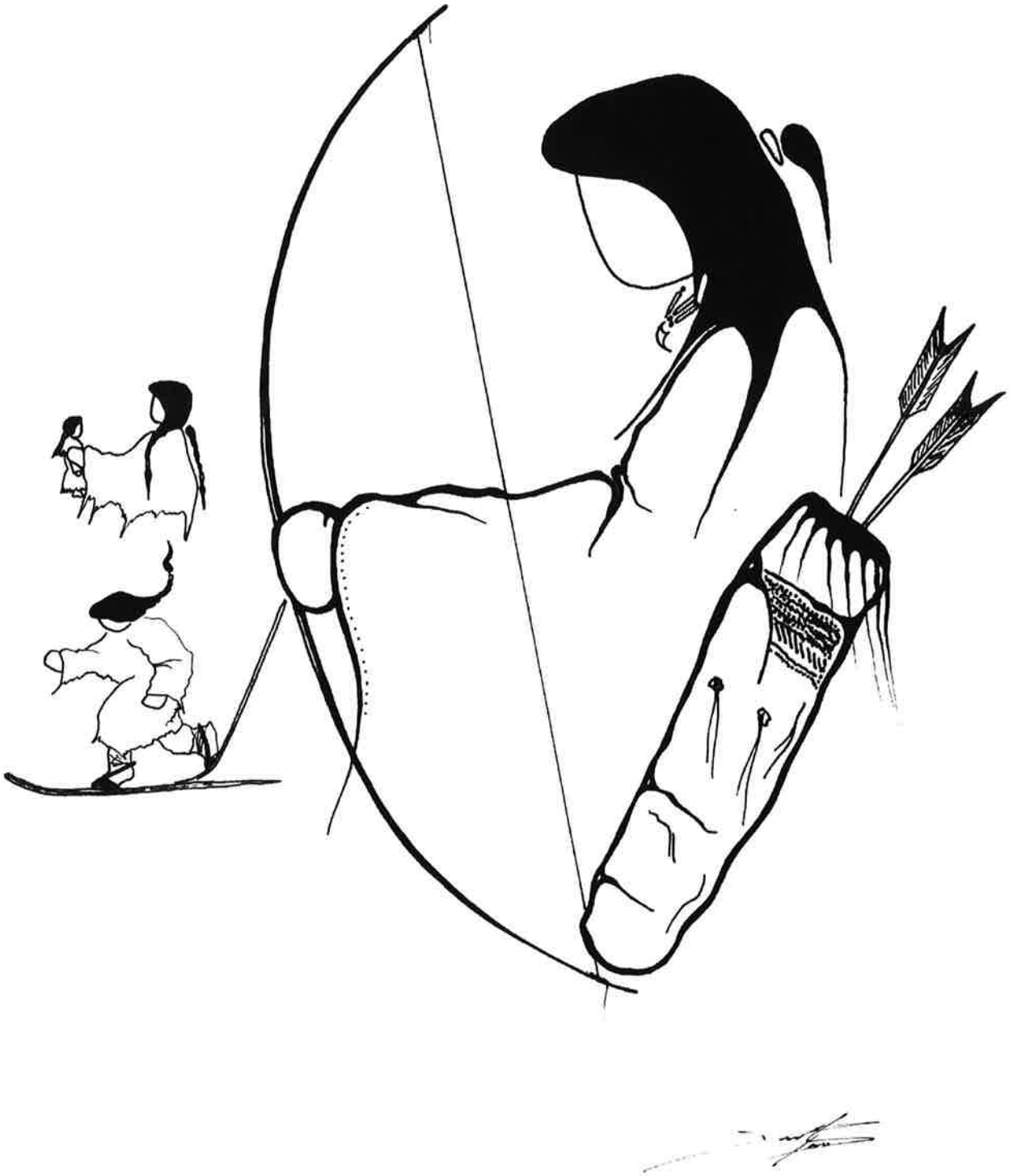
9 — ᐅᑕᒥᓂᐅᓇᓐ

ᐊᐱᑎ ᑭᒪᖏᑲᐃ ᐱᒪᑎᓯᐊᖏ ᒣᐃᔅᓴ ᐊᓂᔪᓐᐯᖏ ᑲᔪ ᑭᑭᔪᓴᐃ ᐱᒪᑎᓯᐊᖏ. ᑲᐃᓐ ᑕᓴ ᐧᐃᓐ ᐃᑭᑐᓐᓂᐊᓯᐃᓐ ᐁᑲ ᐁᒪᖏᑲᐃᐱᒪᑎᓯᓯᖏ ᐊᓂᔪᓐᐯ ᓄᑯᖏ ᑲᑭᔪᑲᓂᖏ. ᐊᑭᑲᖏ ᐃᑯ ᐅᑭᐅᑎᓐᓐᐊ ᑲᑭᑭᑦᐊᓴ. ᑲᔪ ᑕᓴ ᑲᑭᐃᔪᐅᑕᒥᓂᐅᐊᓴ ᐊᓂᔪᓐᐯᖏ ᑲᐃᓐ ᐃᐃᐧᐁ ᑭᐅᑭ ᐃᔪᐅᑕᒥᓂᐅᐊᓴ ᓄᑯᒪ ᑲᐃᔪᓐᑲᑭᓐᓂᐅᓐ ᐅᑕᒥᓂᐅᐃᓐ. ᐊᐧᑲᑭᖏ ᐃᑯ ᑭᑕᔪᐅᑕᒥᓂᐅᐊᖏ ᒣᐃᔅᓴ.

ᑭᐧᐃᘎᘎᖏ ᐧᐃᓐ ᐅᑭᐅᑕᒥᓂᓐᑕᓐᐊ ᐊᔨᐱᓐ ᑲᔪ ᐱᐧᑲᑯᓐ, ᕿᔪᑐᐱᑎᑲᓐ, ᒥᑎᑯ ᕿᖏᔪᑲᓂᑲᓐ, ᑲᔪ ᒥᑎᑯ ᑭᒪᐅᔪᑲᓐ ᓂᒪ ᐧᐃᐧᑲᔪᑭᑎᐅᔪᑲᓐ.

ᐃᐧᓂᘎᘎᖏ ᐧᐃᓐ ᑭᐅᑕᒥᓂᓐᓂᐧᐊᖏ ᐊᐧᐊᔅᔅᑲᓐ, ᑎᑭᓐᑲᐅᐅᔪᑲᓐ, ᑲᔪ ᐃᓂᐧᐯᓂᐧᐃᓐ ᐅᑕᒥᓂᐅᐃᓐ ᑲᑭᕿᑭᑎᓂᐧᑕ ᑭᐅᑕᒥᓂᓐᑕᒍᐧᐊᖏ. ᐃᐧᓂᘎᘎᖏ ᑲᐧᐃᓐ ᑭᑭᐅ ᕿᑭᑎᓂᐧᑕ ᑭᐅᑕᒥᓂᓐᓂᐧᐊᖏ ᒥᑎᑯ ᕿᖏᔪᑲᓂᑲᓐ, ᓄᔪᖏ ᑭᕿᑭᑎᓐᐧᐊᖏ ᑭᐅᑕᒥᓂᓐᓂᐧᐊᖏ ᒥᑎᑯ ᑭᒪᐅᔪᑲᓐ.

ᑲᒥᑎᑐᐧᐊᖏ ᑭᐧᐃᘎᘎᖏ ᑲᔪ ᑲᒥᑎᑐᐧᐊᖏ ᐃᐧᓂᘎᘎᖏ ᐯᕿᑲᓐ ᑭᐃᔅᐅᑕᒥᓂᐅ ᐃᔅᓭᑭᐧᐊᖏ. ᐁᓄᑲᒪ ᑲᔪ ᑭᓄᐱᓐ ᑲᑌᐱᐃᐧᐊᑭᑎᓂᐧᑕ ᐅᑕᒥᓂᓐᓂᐧᐊᖏ ᑲᔪ ᑭᒥᐃᐧᓂᐧᐊᖏ ᑲᑭᐃᔅᐅᑕᒥᓂᐅᐊᖏ. ᐁᓄᑲᒪ ᑲᔪ ᐅᑭᐃᐧᑕᒥᓂᐅᒪᐧᐊᓐ ᑭᒥᐃᐧᓂᐧᐊᓐ ᑲᔪ ᑭᒥᐃᐧᓂᐧᐊᓐ.



ᐃᓂ·ᐁᓂ·ᐊᓐ ᑕᔅ ᒪ·ᐊᒡ ᑲᑭᐅᑕᒥ·ᓇᑫ·ᐊᒡ ᐁᑭᐅᒋ ᑲ·ᑫᒋ·ᐊᒡ. ᑕᐱᔅᑯ ᐊ·ᐁᓇᓐ ·ᐃᓐ ᒪ·ᐊᒡ ᑫᑭᓱᐸᑐ·ᑫᓐ, ᐊ·ᐁᓇᓐ ᒪ·ᐊᒡ ·ᐊᓴ ᑫᐊᐱᒋ·ᑲᔅᑯᓂ·ᑫᓐ, ᑫᒪ ᑲᓴ ᐊ·ᐁᓇᓐ ᒪ·ᐊᒡ ᑫᑭᓱ·ᑲᓱ·ᐁ·ᑫᓐ.

ᐁᔅᑲᒪ ᑲᓴ ᒣ·ᑲ ᑭᐱᐳᓂᑲ, ᑭᒋᐃᓂᓂ·ᐊᑲ ᑲᓴ ᑭᒋᐃ·ᑫ·ᐊᑲ ᑭᑯᒋᐸᑐ·ᐊᑲ ᐁᐱᒪᑭᒧᓴᐸᑐ·ᐊᒡ. ᑭᑲ·ᑫᒋᐃᑎ·ᐊᑲ ᑲᓴ ᐊ·ᐁᓇᓐ ᓂᑕᒪ ᑫᐅᓴᒧ·ᑫᓐ ᓂᐱᓂ ᑫᒪ ᐸ·ᑫᓱᑲᓂᑫ·ᐃᓐ. ᐊ·ᐁᓇᓐ ᑲᓴ ᓂᑲᓐ ᑫᑭᓱᐅᓱᐊ·ᑫᓐ ᑭᑯᔭᓐ. ᐊ·ᐁᓇᓐ ᑲᓴ ᒪ·ᐊᒡ ᑫᑭᑕᑕᐱ·ᑫᓐ ᐸᑯᓇᒡ ᐊᒥ·ᑲᓐ.

ᐅᑭᑐᑕᓇ·ᐊ ᑲᓴ ᐅᑕᒥᓄ·ᐃᓇᓐ ᐱᓐᑎᑲ ᑲᑭᐅᑕᒥ·ᓇᑫ·ᐊᒡ, ᒣ·ᑲ ᑯᔅᑲ·ᐊᑕᐱᓇᓂ·ᐊᑲ ᐅᑕᒥᓄ·ᐃᓇᓐ ᑕᐱᔅᑯ ᒋᑲᓇᓴ·ᐃᓐ, ᐊᑕᑎ·ᐃᓐ, ᑫᒪ ᐁᒪᓯᓂᐸᑲᑕᒧ·ᐊᒡ ᑭᒋᐊᓂᐱᔅᓐ.

ᒥᑕᔅ ᐃ·ᐁᓂ ᐊᐱᒋ ᑲᑭ ᑭᒋᓇᑕᒧ·ᐊᒡ ᐁᑐᑕᒧ·ᐊᒡ ᑲᑭᐊᑎᓱᑫ·ᐊᒡ. ᑲᑭᓇ ᐊᐱᓄᒋᔅᑲ ᑲᓴ ᐱᑯ ᑭᒋᔭᐊᑲ ᑭᑯᔅᑲ·ᐊᑕᐱ·ᐊᑲ ᐁᐱᓯᓇᑕ·ᐊ·ᐊᒡ ᑲᑭᐊᑎᓱᑫᓂᒡ ᑫᒪ ᑲᓴ ᑲᑭᑎᐸᒋᒧᓂᒡ.

ᑕᑲ ᑭᑕᑭ ᑲ·ᑫᒋᒪᒥᓇ ᑯᑯᒥᓇᓐ ᑫᒪ ᑭᒥᔕᒥᓯᓇᓐ ᒋᑭᑭᓄᐊᒪᑯᔭᑲ ᐅᑕᒥᓄ·ᐃᓇᓐ ᑲᑭᐃᓱ ᐅᑕᒥᓄ·ᐊᐸᓐ, ᑭᐃᑭᑐ ᒋᒥ. ᐁᐊ, ᐊᒥᐃ·ᐁ ᑌ·ᐯ, ᑭᐃᑭᑐ ᒉᓂ.

Appendix A — English Translations: Book 1 — Us

Jimmy and Janie are very happy today. Today is their grandmother's birthday. All their relatives who live in their community will be coming to their gathering.

Jimmy asked his mother who is coming for the gathering. His mother told him his paternal uncles and aunts are coming as well as his maternal uncles and aunts. There will be many cousins Jimmy and Janie can play with.

Jimmy and Janie helped their mother with the decorations for their grandmother's birthday. Their mother did not have to do much cooking because the relatives were bringing food.

In the afternoon, the relatives start arriving and bring the food and presents for their grandmother. The adults gathered in the living room where they visited each other. All the children played outside.

For the feast, there was traditional food like goose, moose, fish, and even a rabbit. There was also bannock, pudding, and everyone's favourite: fry bread. There was a big birthday cake for grandma decorated with icing and candles too.

In honor of grandma's birthday, grandpa said grace before the feast. He thanked the Great Spirit for the food, the family, and the weather. Grandpa asked for a blessing for the day and for everyone especially for grandma.

After prayer, Jimmy said to Janie, "We still have more relatives. The others from out of town could not come here because of the bad weather."

2 — Clothing

You can tell which nationality a person belongs to by the clothes they wear. Sometimes you can even tell which community they are from. You can tell by the colors and the designs that were used.

Today, Native people wear moccasins, mukluks, and mitts made from moose hide. Most are decorated with beads, fur, or ribbons. Usually people wear these when they want to dress up for an occasion.

But people in the past wore these clothes almost every day. Men wore beaded belts, beaded neckties, or vests. Sometimes the vests were decorated and sometimes there was no decoration at all.

Women wore slippers, ankle length moccasins, or up to the knee mukluks. They also wore beaded ornaments on their hair. Sometimes instead of the beads, people used a colored thread called embroidery thread. The decoration was always a flower.

There was other clothing made from moose hide but they were not decorated. People wore these kinds of garments for their everyday clothing. These kinds of clothes were very warm and they lasted for a long time. Clothing made from hides was washable.

There were also other things made from moose hide such has bags men used to put their ammunition in or things they used for praying. Medicine bags were also made from moose hide or caribou hides.

Jimmy and Janie were very amazed when they heard this. They would like to have clothing made from moose hide or caribou hide. They also asked if they could learn how to do the beadwork.

3 — In the Community

The town where Jimmy and Janie live is not very big. Although there are not that many people living in the community, they do many things.

In the summer, there are sports everybody likes to play, sports like baseball, canoe racing, running, and other games.

In the winter, there are other games where everybody participates like hockey, toboggan sliding, and different winter sports.

In wintertime, especially when the winter is so long, they have a carnival where everybody can have a break. They call it *metawaywin*. During *metatwaywin*, they have contests. Who is going to be the best?

These are some of the games they play. The men, called old-timers, play against the young men. Sometimes the old-timers would win and sometimes the young men would win.

The women would have tea-boiling contest. Who is going to have her tea boil first? Or the women, and sometimes the men, would have a beaver-skinning contest. Who can skin the beaver first?

Even the grandmothers would have a contest: a different kind of contest. In the contest, the grandmothers would sing to a baby to see who can put the baby to sleep by singing. Sometimes it works and sometimes it doesn't work. The baby would just not go to sleep.

The young people, boys and girls, also have games. They play hockey, snowshoe racing, and sliding down the riverbank.

Some people would make snow sculptures. There was a parade to open the carnival. The carnival would end by having a feast, a bon fire, and dancing for everyone.

That is how people stayed healthy.

4 — In the Bush

Long ago when people went in the bush, they used to make their shelters using trees, willows, moss, or whatever else they needed. These are some of the shelters they used to make while living in the bush.

One shelter is called *a-ski-gan*. This is a conical-shaped dwelling. Logs are erected in tipi fashion, except the logs are placed side by side against each other. The outside is covered with layers of moss. The bottom layer of moss is placed on the logs with the moss side touching the logs. Then the upper layer of moss is placed on top of the bottom layer with the moss side up. It looks very nice.

Another shelter is called *chee-sta-ko-nee-kwam*. A lot of logs are used just like the *a-ski-gan* with the logs placed side by side against each other. Then the logs are covered with tree boughs making sure the logs are completely covered. The tree boughs are then covered with snow. If it is made right, it is very warm.

Another shelter is called *shi-to-kwan*. A lot of small trees with bushy branches are used to make this shelter. The branches are chopped off on one side only. Then a tipi is made using those trees with the chopped off side on the inside making sure the trees are close together. As many trees are used as required so that there are no holes. Snow is not needed for this shelter. After it is used, this shelter just left it as is. Another one is made as needed.

There are other shelters our grandfathers used long ago. Some were long-term shelters and others were temporary shelters. There were also other structures such as storage units, sweat lodges, and of course dog shelters.

Today the most common shelters Native people use are canvas-covered tipis, tents, and wood framed and floored shelters with canvas-covered tops.

5 — In the Spring

Some of the people in Jimmy's town go up the river for spring camping. Jimmy and his family used to go every spring but not this time because Jimmy's parents have to work and Jimmy and Janie have to go to school.

Long ago just before the frozen river breaks up in the springtime, people used to move inland where there are big tall trees. There they would put their tents high up on the trees.

They would make a scaffold high up against the trees. They tied strong poles together to make the floor of the platform. They put tree boughs on the platform to cover the pole. Then they would put up their tents on the scaffold where they would live during the ice break-up. They made a ladder to go up the tree to their tents.

But sometimes it happened that they could not make scaffolds. When this happened, they would just stay afloat in a canoe. When the river breaks, they would load their canoes with the supplies they would need.

They used to make a dome-shaped wind barrier with willows right on the canoe. The dome-shaped wind barrier was then covered with a canvas. They made a hole on the top of the dome so that they can stick out a stove pipe. That is where they lived for few days, one or two days, until the water receded.

Today people do not do that anymore. Today when the river breaks up, sometimes the town is flooded. Most often it is not flooded. The town where Jimmy lives never gets flooded during the spring break-up.

Jimmy and his sister would go to the river with their grandmother waiting for the river to break-up. It is said that when the river breaks up, a thundering sound can be heard from the distance as the ice breaks up. Once the mouth of the river opens up, the crushed ice quickly flows down the river.

Jimmy had never seen a river break-up yet. Every day he goes to the river to check if the frozen river is breaking-up.

6 — In the Summer

During the summer when there is no school Jimmy and Janie do a lot of things.

They like going to different communities to visit their relatives and their friends they have not seen since last summer. When they go visiting, they use an airplane.

Jimmy and Janie like to play with their friends. They especially like to go swimming during the hot days. They go swimming in the lake or in the river.

They like visiting different towns. But they like it better when they go in the bush. When they are in the bush, they see things that they do not see in town.

When they go for a walk sometimes they can see or hear birds like Canada geese, ducks, loons, cranes, or herons. Even at night, they may not see an owl but they can hear it, sometimes very near and sometimes very far.

Sometimes when they are walking they see wild flowers of many colours. They can even smell them.

When they paddle down the river, they sometimes see other animals like moose, bear, beaver, and even frogs.

Do you know what they like the most? They like to sit on the ground waiting for squirrels to come near so they feed them.

They are also things that are not pleasant in the summer. Things like mosquitoes, black flies, bees, and different kinds of bugs.

But everything on this earth has a purpose even though we do not know why or understand.

7 — In the Autumn

People long ago had to prepare for the winter. It is not easy to get food in the winter as it is in the summer. Some animals migrate to the south for the winter and some hibernate during the winter. The rivers and the lakes freeze in the winter. Although at times fishing or gill netting is done in winter it is not easy.

People used to dry and smoke moose meat or fish to be used in winter. Meat is cut into small strips and hung over a fire to be cooked, dried, or smoked. Sometimes the smoked meat is made into pemmican by pounding it with a rock. The same thing is done with a fish. Sometimes dried berries are mixed with the meat or fish to make tasty. When meat or fish is preserved this way, it can last the whole winter.

There are other methods used to preserve birds like geese or wavies. One way is to boil the goose or wavy in water until it is thoroughly cooked. Then it is immersed in goose grease or wavy grease. When it is time to eat it, the goose is boiled again to remove the grease from the goose.

Another way to preserve goose or wavy is to immerse it in salt water. The goose or wavy is plucked, gutted, and washed. The raw goose or wavy is then soaked in salt water until it is time to cook it. When it is time to cook goose or wavy, it is washed and soaked in clear water to remove the salt. Then the goose or wavy is boiled in fresh clear water. Sometimes a second boiling is required if the goose or wavy is still salty.

Our grandparents were very smart said Jimmy and Janie.

8 — In the Winter

Today when people want to go in the bush, they use a ski-doo. But long ago, they did not have ski-doos. Whenever they wanted to go in the bush to trap or get wood, they used a dog team and a sled or a toboggan.

Some people had a few dogs. Some people had many dogs. But most people had eight or ten dogs. There were some people who had two sets of dog teams.

One team of dogs was used for long distance travel like going from one community to another. One team of dogs was used for short distance like going in the bush to get firewood or just going around the community for shopping.

People took good care of their dogs because they depended on them. In the morning, they would feed them porridge made with broth of some kind. In the evening, they would feed them frozen raw meat or frozen raw fish. It helps the dogs to be healthy and strong. Dogs also had their own houses.

Sometimes when the dogs travel on hard crusty snow, their paws would bleed. The owner of the dogs would make mitts for the dogs so the dogs wouldn't cut their paws on hard snow or ice.

The people used to make their own equipment. They made harnesses for the dogs. They made sleds for long distance travel. They also made sleds for short distances or for hauling wood hauling. Sometimes they even made toboggans. Boys and girls also had little sleds and toboggans they used for sliding down the riverbank. Some children even had puppies of their own to take care of.

Jimmy and Janie were amazed at the stories their grandmother told them.

9 — Games

Long ago Natives were healthy and strong. That is not to say that Natives today are not healthy or strong. The food they ate came from the land. The games they played are not the kind Natives play today. Most of the time they played outside.

The boys would play with bows and arrows, sling shots, wooden guns, and even wooden or birch bark canoes.

The girls would play with dolls, cradleboards, and other games only girls are allowed to play. Girls were not allowed to play with bows and arrows or wooden guns, but they could play with wooden or birch bark canoes.

Big boys and big girls played different games. Sometimes if they are strong enough they could play the games men or women play. Sometimes they even played with the men or women.

Most of the games they played are games of endurance: who can run the fastest, who can jump the farthest, or who can paddle the fastest.

Sometimes in winter, men or women would have a race running with snowshoes. They would also have a contest for who would be the first boil water or make bannock. Who would clean the fish first? Who would skin a beaver fastest?

Then there were other games that were played inside, quiet games like checkers, cat's cradle, or making fancy designs on large leaves using teeth.

What they liked to do most of all was the telling of legends. All the little children and even adults would sit quietly as they listened to the legend or the storyteller.

"We should ask grandmother or grandfather to teach us the games they used to play," said Jimmy. "Yes, it is true what you say," replied Janie.

10 – Chakapesh and the Big Fish

Long ago there was a boy named Chakapesh. He lived with his sister in the forest. There were just two of them. Every day he used to go for a walk carrying his bow and arrow. He was sharp shooter and strong shooter.

One summer he went for a walk. He walked for a long time. Suddenly he saw a big lake. It was a very nice day. The lake was very calm.

He stopped and looked far into the water. All of a sudden he saw waves on the water. He stood there waiting for it to happen again. Again there were waves on the water. But he did not see anything. He stood there for a long time waiting. He decided to go home and tell his sister.

When he arrived home that evening, he told his sister what he saw. "Sister," he said, "I saw something in the big lake." "What did it look like?" his asked him. "It's just like how water goes on windy day. That's how the water went on that calm lake," he said.

"No!" his sister told him, "There are big fish in that lake," his sister said to him. "Don't go back to that lake," he was told. "They will swallow you if you should go in the water," his sister said.

The next morning, Chakapesh got up early. After he finished eating, he went out, and started to leave. He thought if he took a different path his sister would not know. When he was far away, he went back to the path where he had come from yesterday.

When he reached the lake, he again went around it. It was a very nice day and it was very calm. He walked ever so slowly waiting for the water to move again like it did the day before.

As he was looking around, all of a sudden birds landed on the trees near the lake. He took a shot at the birds. His arrow bounced and his arrow fell far into the water.

He took off his clothes because he wanted to get his arrow.

He started to swim until he was far from shore. He started to sing because he was teasing the fish. "Pull me under, big fish," he sang. Suddenly the fish pulled him under. "Sister," he cried out. "Throw in your bait," he yelled.

"What was that?" she said when she heard him. Then his sister knew that he had gone in the water. Chakapesh's sister then headed for the lake. When the woman reached the lake, she started to walk around it. There, on the ground, were Chakapesh's clothes.

Standing on the shore, she cast her fishing rod far into the lake. Then finally the fish took bit the bait. She pulled her fishing rod very hard until the fish was pulled ashore. There lay the fish with his big round belly.

She immediately cut open the fish's stomach. "Easy," said Chakapesh from the inside. "You'll cut me accidentally," he said from within. She scolded her brother as he crawled out from the fish's stomach. After that, they both went home.

That is why a child must listen when spoken to so that he doesn't put himself in peril.

10 — ᑲᒐᐯᓵ ᑲᔪ ᑭᒋᑭᑯ

ᒣᐧᐃᔭ ᑭᐊᔨᑯᐸᓀ ᑭᐧᐃᔪᔪ ᒐᑲᐯᓵ ᐁᐃᔑᔅᑲᒋᕀᒃ.
ᐅᑭᐧᐃᑎᑕᒪᑯᐸᓀ ᐅᑕᐧᐁᒪᓀ ·ᐁᑎ ᐱᐧᑲᑕᑭᑲ. ᑭᒍᒋᔅᓇᑕᐧᐊᑯᐸᓀ ᐃᒪ ᑲᑭᐃᔑᑕᐧᐊᑯᐸᐅᓀ. ᐁᓀᑕᒋᑭᔑᑎᑲᔅᑲ ᑭᐸᐸᒍᔪ ᐁᐸᐸᒥᐧᐃᑐᑕᒃ ᐅᑕᒐᐸ ᑲᔪ ᐅᐱᐧᑲᑯᓀ. ·ᐃᓀᑫ ᑭᒪᓵᑲᐧᐊᓀᐁ ᑲᐱᒍᒋᑫᒃ.

ᐯᔑᐧᑲ ᐃᐧᐁ ᐁᓀᐱᔅᑲ ᑭᒪᒐᑯᐸᓀ ᐁᐊᓀᑕᐧᐃ ᐸᐸᒍᔪᒃ. ᑭᐧᐅᓵ ᐃᑕᓵ ᑭᐸᐸᒍᔪᑯᑯᓀ. ᕃᑲᐱ ᐅᑭᐅᑎᑕᓀ ᐁᑭᒪᑕᐱᒃ ᑭᑕᓵᑲᑲᐃᑲᑲᔅᑲᑲᓵ. ·ᐃᓀᑫ ᑲᔪ ᑭᒥᐧᓀᑎᓀ. ·ᐃᓀᑫ ᑲᔪ ᑭᐊᐧᓀᑎᓀ.

ᑭᑭᐱᑎᑲᐸᐧᐃ ᑲᔪ ᑭᐊᐃᓀᐱ ·ᐁᑎ ·ᐊᔪ ᑲᐃᔑᑲᒪᔅᑲᒃ. ᕃᑲᐱ ᑕᓵ ᐅᑭᐅᑎᐧᐊᐸᑕᓀ ᐁᐅᑎᑐᑭᑲᒥᔪᔅᑲᒃ. ᑭᔅᐸᐧᐃ ᐁᐱᐅᒃ ᒥᓀᑭ ᑎᑐᑭᑲᒥᔪᔅᑲᒃ. ᑌᐧᐯ ᒥᓀᑭ ᐅᑭᐅᑎᐧᐊᐸᑕᓀ ᐁᑐᑭᑲᒥᔪᔅᑲᒃ. ᔉᑯᒃ ᑲᐧᐃᓀ ᐅᑐᑎᐧᐊᐸᑕᔨᓀ ·ᐁᑯᐅᓀ ᐃᐧᐁᔅ ᑲᑭ ·ᐊᑲᐧᐊᑲᒥᔪᔅᑲᒃᕃᕕᑫᒪᑲᔅᑲᒃ. ᑭᐧᐅᓵ ᑕᓵ ᑭᔅᐸᐧᐃ ᐁᐱᐃᒃ. ᒥᑕᓵ ᑕᐧᐊᑯ ᐊᐸᓀ ᑲᑭᔑᑌᑭᐧᐃᑯ ᐁᑭᐊᓀᑕᐧᐃ ᑎᐸᑭᒍᑕᐧᐊᑯ ᐅᑕᐧᐁᒪᓀ.

ᐊᐱ ᐁᔅᑕᑯᔑᒃ ᑲᐃᔑᑕᑯ ᑭᐊᔅ ᐅᓀᑯᔑᔅᑲᒃ, ᐅᑭᐧᐃᓀᑕᒪᐧᐊᓀ ᐅᑕᐧᐁᒪᓀ ᐊᔅᓀ ᑲᑭᐃᓀᐱᔑᒃ. ᓀᑕᐧᐁᒪ, ᐃᓵᓀ ᐅᑎᓀᓀ, ᔅᑭᐧᐊᐸᑕᓀ ᕃᑯᓀ ·ᐁᑎ ᑭᑕᓵᑲᑲᐃᑲᑲᔅᑲᒃ. ᐊᔅᓀ ᑕᓵ ᐁᔑᓀᐧᑲᒃ, ᐅᑭᐃᔑᑲᐧᕃᑕᑯᓀ ᐅᑕᐧᐁᒪᓀ. ᐃᐃᐧᐁ ᐃᔑᓀᐧᑲᑲᓀ ᑲᐃᔑᓵᒃ ᐊᑯ ᔅᐱ ᑲᓄᑎᒃ. ᐊᒥᐃᐧᐁ ᑲᐃᔑᓀᐧᑲᒃ ᒣᐧᑲ ᐁᐊᐧᓀᑎᒃ, ᑭᐃᑭᑐ.

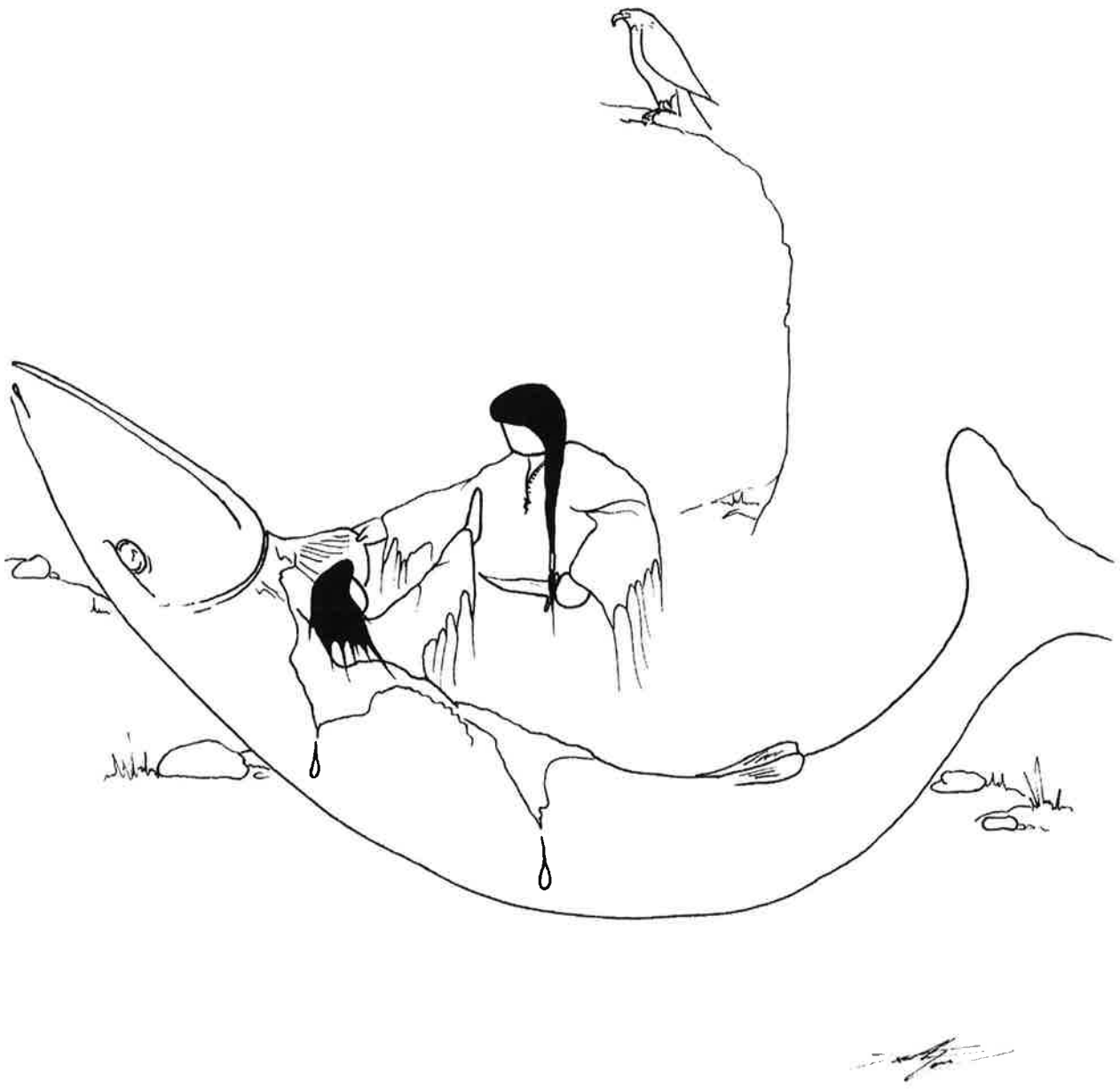
ᑲ·ᐃᓐ, ᐃᓴᓐ ᐅᑎᑯᓐ ᐅᑕ·ᐁᒪᓐ. ᑭᒋᑭᑯᔭᒃ ᓴ ᐃᒪ ᐊᔭ·ᐊᒃ ᓴᑲᐃᑲᓂᒃ. ᑲ·ᐃᓐ ᒥᓇ·ᐊ ᐅᓐᒋᓴᑫᓐ ·ᐁᑎ, ᐃᓴᓐ ᐃᓇᑲᓂ·ᐃ. ᑲᒥ·ᓴᐸᓂᐃᒃ ᑭᓴᐱᓐ ᐸᑯᐱᔭᓐ, ᐅᑎᑯᓐ ᐅᑕ·ᐁᒪᓐ.

ᒥᓇ·ᐊ ᐁᓂᑭᖓᐸ·ᐊᑲᓂᒃ, ·ᐁ·ᐃᑉ ᑭ·ᐊᓂᓴᑲ ᒐᑲᐯᓴ. ᐊᐱ ᑲᐃᓴ·ᑲ ·ᐃᓯᓂᒡ, ᑭᐊᓂᓴᑲᐊᒻ ᐁᑭᐊᓂ ᒪᒐᒡ. ᒥᑕᓴ ᑲᐃᑐᑕᒃ ᑭᓴᐱᓐ ᐸᑲᓐ ᐊᓂᓴᒡ ᑲ·ᐃᓐ ᐅᑲᑭᑫᓂᒥᑯᓯᓐ ᐅᑕ·ᐁᒪᓐ ᐊᓐᑎ ᑲ·ᐃᐃᓴᒡ. ᐊᐱ ᓇ·ᐊᒡ ᑲᐊᓂ ᓇ·ᐃᓇᑯᓯᒡ, ᐊᒥ ᐊᐸᓐ ᑲᑭ·ᐁᓴᑲᒡ ᑲᑭᐱᐅᓐᑕᐊᑐᐸᓐ ᐱᒋᓇᑯ.

ᒥᑕᓴ ᑲᐊᓂᑕ·ᑲᐊᑐᒡ ᑭᒋᓴᑲᐃᑲᓂᒃ, ᐁᑭ ᑭᓂ·ᑲᓂᓴᑲᒡ ᑌᑎᐸ ᓴᑲᐃᑲᓂᒃ. ·ᐃᓐᑫ ᑭᒥᓄᑭᓱᑲ ᑲᔪ ᑭᐊ·ᓇᑎᓐ. ᐯᑲ ᑭᐸᐱᒧᓴ ᐁᑭᐱᐅᒡ ᒥᓇ·ᐊ ᒋᐅᒋ ·ᐊᑲ·ᐊᑲᒥᓴᑲᓂᒃ ᑲᑭ·ᐊᐸᑕᑭᐸᓐ ᐱᒋᓇᑯ.

ᒣ·ᑲ ᑕᓴ ᐁᐸᐸᐃᓇᐱᒡ, ᑫᑲᐱ ᐱᑐᓱᔭᓐ ᑭᐅᒋᐱᐳᓂ·ᐊᒃ ᓇᑐᐤ ᓴᑲᐃᑲᓂᒃ ᑲᐃᓱ ᐸᐸᑕᑭᓱ·ᐊᒡ ᒥᑎᑯᒃ. ᒥᑕᓴ ᑲᐃᓱ ᐸᐸᓴᑭ·ᓴᒡ ᐱᑐᓱᔭᓐ. ᑭᒧᒋ·ᑲᓴ·ᑫᓯᓂ ᐅᐱ·ᑲᒃ ·ᐁᑎ ᐊᐸᓐ ᓇ·ᐃᒡ ᑭᐃᓱᐸᓐᑭᓯᓂ ᐅᐱ·ᑲᑯᒻ.

ᒥᑕᓴ ᑲᐃᓱᑭᒋᑯᓴᑭᑫᒡ ᐁ·ᐃᑲ·ᑫᓇᓯᑲᒃ ᐅᐱ·ᑲᑯᒻ.



ᒥᑕᔅ ᑲᐃᓱᒪᒋᔭᑕ·ᑫᒡ ᐱᓂᔅ ·ᐁᑎ ᓇ·ᐃᒡ ᑭᐃᓇᑕ·ᑫ. ᑭᐊᓂᒪᒋᐊᒪᓱ ᐁᐅᒋ ᒪᒥᑭᓇᒋᐊᒡ ᑭᑯᔭᓇ. ᐱ·ᐃᑯᐱᓂᓱᓇ ᑭᒋᑭᑯ, ᐁᐃᓇᐊᒪᓱᒡ. ᑫᑲᐱ ᐊᐸᓇ ᑌ·ᐯ ᐅᑭᐅᒋ ·ᐃᑯᐱᓂᑯᓇ ᑭᒋᑭᑯᔭᓇ. ᓇᑕ·ᐁᒪ, ᐃᓴᓇ ᐃᓱᐱᐸᑭ. ᐱᐸᑯᐱ·ᐁᐱᓇᓇ ᑯ·ᑫᐅᓇ, ᑭᐃᓱᐱᐸᑭ.

·ᐁᑯᓐᓇ ᐃᐃ·ᐁ ᑲᐃᓂᑕ·ᑲᒃ, ᐃᓴᓇ ᐃᑭᑐ ᐁᐅᒋᑌᐱᑕ·ᐊᒡ ᐁᒪᑌᐱᐸᑭᓂᒡ. ᒥᑕᔅ ᑲᑭᐅᒋ ᑭᑫᑕᒃ ᐁᑭᐸᑯᐱᓂᒡ. ᒥᑕᔅ ᑲᐃᓱᐃᐸᑐᒡ ᓴᑲᐃᑲᓂᒃ ᒐᑲᐯᔅ ᐅᑕ·ᐁᒪᓇ. ᐊᐱ ᑲᐊᓂᑕᑯᐸᑐᒡ, ᑭᑌᑎᐸᐸᑐ ᐃᐃᒪ ᓴᑲᐃᑲᓂᒃ. ᑌ·ᐯ ·ᐁ·ᐃᐸ ᐅᑭᒥᑯᔅᑲᓇᓇ ᒐᑲᐯᔅ ᑲᑭᐃᓱ ᑭᒋᑯᓐᒡ.

ᑭᓂᐸ·ᐃ ᐃᒪ ᓇᑕᑲᒣᐃ, ᐅᑭᐃᓇᑯ·ᐁᐱᓇᓇ ᐅ·ᑲᔅ·ᑫᐱᒋᑲᓇᑎᒃ ·ᐁᑎ ᓇ·ᐃᒡ. ᑫᑲᐱ ᐅᑭᒪᓂ·ᐁᐸᑕᓇ ᑯ·ᑫᐅᓂ ᐊ·ᐁ ᑭᑯ. ᐅᑭ·ᐃᑯᐱᑐᓇ ᐅ·ᑲᔅ·ᑫᐱᒋᑲᓇᑎᒃ ᐱᓂᔅ ᐁᑭᓇᑕᑲᒣᑕᐸᓇᒡ ᑭᑯᔭᓇ. ᑭᐱᒪᑯᓱᓇ ᐊ·ᐁ ᑭᑯ ·ᐃᓇᑫ ᐁᑭᒋᒪᓇᑭᒥᓴᑌᒡ.

ᖓᒪᒃ ᐃᑕᔅ ᐅᑭᐸᑯᒋ·ᔕᓇ ᑭᑯᔭᓇ. ᑕᑲ ᐯᑲ, ᐃᓴᓇ ᐃᑭᑐ ᒐᑲᐯᔅ ᐱᓇᒋᒥᓴᑦ ᐁᑕᓇ·ᐁᑕᒃ. ᑲᐱᒋᒪᒋᔕᔅ, ᒪᑌᐃᑭᑐ. ᖓᒪᒃ ᐅᑭ ᑭᒋᑲᑲᓄᓇᓇ ᐁᐱᓴᑭᑕᑕ·ᐁᒡ ᑭᑯ ᒥᓴᑕᒃ. ᒥᐊᐸᓇ ᑲᑭᐊᓂᑭ·ᐁ·ᐊᒡ.

ᒥᑕᔅ ᑲᐅᒋᐃᓐᑕᑯᓱᒡ ᐊᐱᓄᒋᔅ ·ᐁ·ᐁᓂ ᒋᐱᓱᓇᑕᒃ ᑭᑲᓄᓇᑲᓂ·ᐃᒡ ᐁᑲ ᒋᐅᒋ ᒪᓱᓴᓱᒃ.

ᐊᓂᔑᓂᓂᒧ·ᐃᓐ ᑎᐸᒋᒧ·ᐃᓇᓐ (3)

ANISHININIIMOWIN STORIES (3)



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, **Donald McLeod** is a talented Ojibway artist from Long Lac, Ontario. Through his work, he is trying to preserve and maintain the Aboriginal culture and language.

This Grade Three 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 *milopematesewin*. 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 is the **Ojibway** version of the Grade Three reader.

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