MATAWA FIRST NATIONS

Community and Life Experiences Volume 3 (North)



Nibinamik First Nation

JOHN PAUL JACASUM

Ojibway and Cree Cultural Centre

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ISBN 1-897322-00-3

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Preface

The purpose of this book is to highlight the past and present life experiences of elders and youth in the Matawa communities. This book identifies the aspirations of these communities and reserves as described by the participants. Information found in this book may then be used by these communities and reserves for the future development of cultural, educational, social, and economic activities. This information may also be used to promote greater understandings between the Matawa and surrounding non-Native communities.

Information on life experiences and aspirations was gathered through audio-taped interviews collected from two elders and one youth of the Nibinamik (Summer Beaver) and Webequie First Nations of the Matawa Tribal Council.

These interviews were developed around three general statements given to the participants:
(1) Describe your life in your community or reserve in the past.
(2) Describe your life in your community today.
and (3) Describe what your life might be like in your community or reserve in the future.

Following these interviews, community information was researched from a variety of sources. This information was used to complement the collected elders and youth stories and frame their words in context.

The opinions expressed in this book are those of the participants interviewed and not of the Ojibway and Cree Cultural Centre or the Chiefs and Councils of the Matawa First Nations.

Acknowledgements

The author would like to thank the following people and organizations who made this book possible. The elders and youth of the Matawa First Nations who participated by contributing their personal stories and sharing their individual and collective hopes and dreams.

Second, the support of the Chiefs and Councils of the Matawa First Nations, who provided their support and commitment for this book, and in making their communities a better place to live.

Third, Vicky Angees, who transcribed the taped interviews in Oji-Cree and translated them into English.

And last but by no means least, the staff of the Ojibway and Cree Cultural Centre, particularly Diane Riopel who provided administrative support, Kathy Perreault who researched the community profiles and collected the photographs, Jenna Smith who provided production assistance, and Jim Hollander who edited the manuscript and prepared the maps.

To all those who worked and contributed to this book a sincere *meegwetch*.

1 Introduction

The name 'Matawa' was originally chosen by the Chiefs because in the Ojibway and Cree languages, it is used to refer to the meeting of the rivers. All of the Matawa First Nations inhabit areas on or near one of the major rivers that flow in the vast Nishnawbe Aski Nation.

Matawa First Nations Management Corporate Profile

Matawa First Nations Management, was formed in 1988 as a Tribal Council to provide technical advisory services to it's member communities. The Tribal Council has two office locations. The head office is located in Ginoogamang First Nation, while the branch office is located in the city of Thunder Bay, Ontario.

Today, Matawa First Nations Management provides advisory services in the areas of governance, finance, health, economic development, education, and technical services. While advisory services are the core business of Matawa First Nations Management, the organization co-ordinates and delivers other programs and services. Other demands are often placed on the organization in times of crisis or when new programs are introduced.

Currently, there are ten (10) communities that are members of Matawa First Nations Management. The communities are dispersed over a very large geographic area. Five (5) of the communities are remote, accessible by air, water and winter roads, while the other five (5) are accessible by highways and close to non native communities. The ten (10) communities include: Neskantaga First Nation, Webequie First Nation, Constance Lake First Nation, Ginoogaming First Nation, Long Lake #58 First Nation, Hornepayne First Nation, Aroland First Nation, Eabametoong First Nation, Nibinamik First Nation and Marten Falls First Nation. All Matawa First Nation communities inhabit areas on or near a major river system.

Over the past 17 years, Matawa has witnessed and experienced many positive and rewarding changes through the growth and development of its member communities.

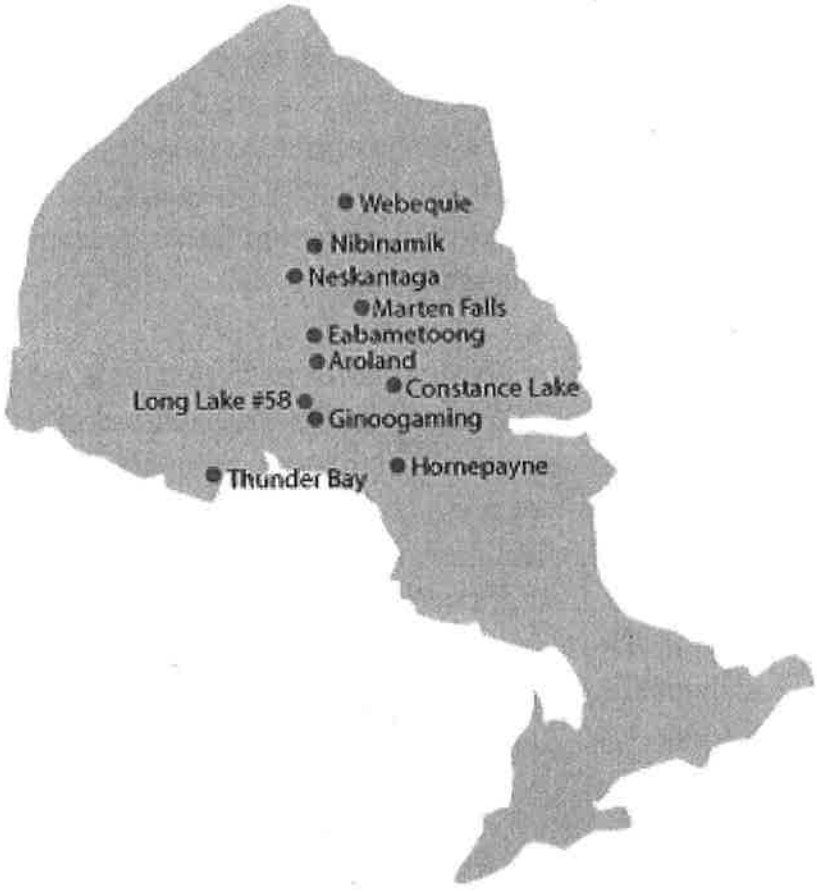
Presently, the communities are at varying levels of development, both economically and socially, and face many different challenges. Many of Matawa's and the communities' past achievements can be attributed to the collective commitment to progress, for the improvement of the lives of members through the delivery of advisory services and other programs and services, developed over a relatively short time.

At Matawa First Nations Management, our strategy is to continue to build foundations for the future. This means evolving and adapting to meet the needs of the member communities, while providing the highest level of service and leadership for all our members.

Matawa First Nations Management Member Communities

The Matawa First Nation communities are situated within the geographic boundaries as described in the James Bay Treaty #9 and the Robinson Superior 1850 Treaty. The total population of Matawa First Nation communities is approximately 7500 people. The current on-reserve populations range from 250 to 1800 and increasing.

In all of the remote communities both English and the local native language are spoken. In the road access communities, some of the younger people only speak English. The preservation and promotion of traditional native languages and culture is a priority in most of the Matawa First Nation communities.



-from
http:/www.matawa.on.ca/
[Matawa Tribal Council Website, 2006]

5

Nibinamik First Nation

General Delivery
Summer Beaver, ON
P0T 3B0



The Nibinamik (Summer Beaver) First Nation is located on the south shore of Nibinamik Lake. The Summer Beaver Indian Settlement was formed in 1975 when approximately 80 people moved to this site from Lansdowne House. The Summer Beaver Indian Settlement site has always been the traditional hunting and trapping area of the Nibinamik people.

Population: 398 registered band members with 327 people living on crown land (June, 2006)

Languages: Ojibway and English

Madeline Wabasse

(recorded March 7, 2004)



Biographic Information
Name: Madeline (Pataneen) Wabasse
Date of Birth: November 10, 1934
Place of Birth: Lansdowne House
Present Address: Summer Beaver
Former Name: Panachese
Name of Spouse: Joe Wabasse
Number of Children: 4
Grandchildren: 8
Number of Years Married: 41
Interests/Hobbies: Sewing

Community or reserve life in the past

(1) Describe your life in your community or reserve in the past.

I grew up in the place called *Wegauses* that used to be a trap line. I lived there until I got married. It was mostly just my immediate family who lived there. It was quite far away from this reserve. We didn't live in a place with the kind of houses that we live in today. We lived in a tipi when I was growing up. We never had a house then. Everybody lived in tipis a long time ago. When I was born they were still using tipis as their dwellings. That's where I was brought up. Even as I got older we were still living in them. I also experienced how hard it was trying to survive from day to day. They say that it was much harder for those people that were around before my time. Most of the time we didn't have anything unless we went out fishing or rabbit snaring. That was how we were able to feed ourselves. Today we have everything that we need. All we have to do is go to the store and buy food. We started helping our parents out with trapping. We all went out into the bush together as a family. That's how we learned to set traps by watching our parents. I learned just by being with my parents and watching them as they were going about their work. I began to pick up the same things I saw them doing. I also learned to prepare all kinds of food. [It was the] same thing with how to work on the moose hide. There are so many things that you need to do to work on the moose hide. We used to gather as much fish as we could during summer time. We would cook and smoke them over the fire and

then make pemmican out of them to store for us to use in wintertime. We had to hunt for food just about every day to get us through another day. That was our daily task back then.

There were four of us girls in my family. Two of them already passed on. Now there are just the two of us still living. Our mother was always teaching us everything we needed to learn as we were growing up. We began to know how to skin and clean animals that my father brought home from his trapping. My mother was responsible for making sure we got to work on them. It was just my parents who were our teachers. We never had anyone do the teaching for us. My parents passed on their knowledge and skills over to us. To this day I still carry these teachings. We didn't just sit around listening to our parents about how things were done. We went around with my mother so we could actually see what she was doing and helping her at the same time. We went out with her when she went to get firewood. She went fishing, trapping, and rabbit snaring. That was how kids learned by being with their parents, watching, and helping out. That was the kind of teaching I got as I grew up. I don't remember ever eating any of the foods from the store when I was growing up. All we ate were the animals and fish that we caught.

The stuff that we have today even like juice or pop, well, we knew where to get stuff similar to that. We would go out and look where the poplars are during the early part of summer. We peeled the bark off them and scraped the fiber on the inside bark. That's what we ate. We also went to the place by the rapids where it's dry and looked for these wild carrots to dig out so we can eat them. We even got the sap from the birch trees to drink. We would cut along the side of it and hang our pail so it will drip down into it. We left the pail there. When we went back, the pail would be full of the sap. It tasted just like juice. I don't think anybody ever does that today. That was how we got our treat. We also picked all kinds of berries during the summer months. We ate those too. That's the way it was for us when we were living in the bush. We ate all kinds of things that were edible.

There are many things that a woman worked on like preparing food and other things like making moose hide, making lacings for the snowshoes, and making fish nets. Those are the tasks that the women were expected to take care of.

They took care of skinning and cleaning animals as well as keeping the household together and taking care of her children. The men did different kinds of work like getting firewood, trapping, and hunting. They were also being the teachers to their children so they could learn to do these things too. That's the way it was for us too. We became quite skilled at what was taught to us while we were still growing up. We were shown how to make a fish net too. It's not as hard to make it once you know how. Even snowshoes aren't that hard to make. You just follow the process like looking for the kind of wood used to make it and then shaping it the way it's supposed to look. Once that's done, you proceed to get the prepared moose hide strips to use as lacing. It didn't take very long to finish it. I don't do that any more. Those are the things that I used to do before.

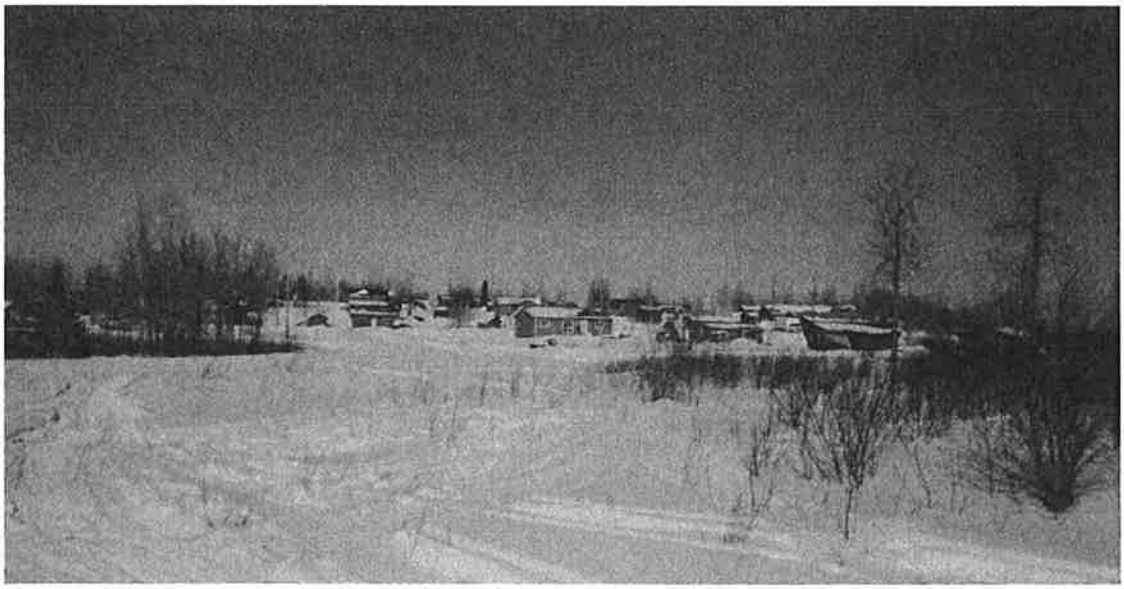
As I mentioned before, the place where I grew up is called *Wegauses*. There is another place close to the river where we used to go back and forth from these places at any time of the year. If we traveled during winter we all walked. There was no such thing as a ski-doo then. All that we had were sleds where we had our stuff. Everyone had to pull it as we were going along. We just kept going no matter how cold it got. We never got into any problems while we were traveling in spite of us being out in the cold. We were dressed to keep warm too. Everybody wore hats and mittens that were made out of rabbit fur. They really kept us warm while we were outside or when we were traveling. We went quite a distance just by walking and this was when we were still small.

Did you ever use anything from the bush or from the animals to use as medicine when you were living in the bush long time ago?
We used some plants as medicine if we needed to. I don't remember us getting sick from colds very often. It's not like the way it is today. We get sick just about every day. If we did get a cold especially in the wintertime, we were given something to drink that was prepared by boiling plants like wild cherry or cedar. Cedar was also used for a dressing if we had sore muscles or if we got ourselves hurt in anyway. They used all kinds of plants for dressings on injured areas. I've seen people using muskrat fur as a dressing to get a sliver out, especially on the foot. They would leave the dressing on for a day. They also used any other kind of animal fur as a dressing to stop the bleeding on a cut. [They used] shavings from the bark of any plant and used it the same way for

dressing a wound. I remember many times we would accidentally cut ourselves with an axe. Those are the things used that I can remember.

Do you know anything about the treaty that was signed here long time? Did you ever hear anyone talk about it?
I've never heard that being talked about. All I know is that we get treaty payments every summer. I've seen that as long as I can remember but I never heard the history behind that.

Were there other families living in the bush too?
Yes, but there weren't very many people before. [It is] not like the way it is here today where we have lots of people living on the reserve. It wasn't like that as I was growing up. There were just a few others who lived close by us. I think there were only about four other families who were there with us. I never saw many people while we were out living in the bush. Most of the time, it was just my family who was living out there. The others lived in other parts of the land. Today many people live on each reserve.


Nibinamik

Did the older people play games when you were living back then?
We did all kinds of things when we were kids and even as we were getting bigger. We mainly used our own imaginations to think of ways to play. I guess

just by seeing what the adults did as they were doing their work. Those are the kinds of games we were doing. We would pretend to have a fire going and gather up the leaves to use as fish being cooked over the fire. The boys also had their own way of playing by pretending that they are hunting. They would get the dead wood crumbled on the ground to use as a moose. We did whatever we could think of by pretending to do things as adults would. I don't think kids today ever do that kind of stuff. But that's what we did as kids.

The only thing that I saw adults do for entertainment was telling stories like legends. We used to sit around and listen to the person who was telling stories to us during summer time. It was mostly our parents who told the legends to us. We learned many stories by listening to these stories and they were quite entertaining. The elders were really good storytellers too.

What did you do with the berries that you picked in the summer?
The first berries that we picked were strawberries. Then after awhile when raspberries were ripe, we picked those too and then the blueberries. We always went out with my mother to go berry picking with her. After we brought them home, we put them on cooked fish to make it tastier. The other way was when we fried the fish guts and put berries in there too. There are all kinds of berries that grew out in the bush. We ate whatever we found out there. By early fall we used to pick the high bush cranberries. We ate those too. We also put berries in pemmican to make it more flavorful. Sometimes we dried them out in the sun during the hot summer days. They kept well for a long time. We stored them to use in the wintertime. Today when we pick berries, we just throw them in the freezer to prevent them from spoiling but we had to dry them in the sun a long time ago. We used to make jam out of them too by frying them in the pan. Then we put it away in birch baskets. There was nothing wrong with them. Those were the things that we ate during berry season in summer time. Our dishes were made out of birch bark. We didn't have dishes like the ones we have today.

When you were traveling around in the bush, how did you get around?
We used snowshoes and a dog team. We took care of our dogs by keeping them tied up all the time. We didn't let them run around. The dogs were hitched to the sled loaded with our stuff so they can pull it along when we went traveling somewhere. We were never allowed to sit on the sled the dogs were pulling. Even

little kids were told they had to walk. Every kid was expected to walk so they could get stronger as they got older. By walking all the time they became strong and had the energy to keep going on foot. They could do all kinds of tasks. The mother started by getting her child to help her with little things like bringing in the firewood. Gradually she let him or her do other chores as they were able to. Kids back then learned to work very hard. Even the boys learned early about the ways of hunting from their elders who took them out on their hunting trips.

I never got to see a handmade birch bark canoe when I was young. But I used to hear people talking about making canoes. We had a canvas canoe that we used to travel in during summer time. The other thing we did was make toy canoes, paddles, sleds, and snowshoes out of wood. That's what we played with too. Older people made stuff out of trees while we were traveling around in the summer time. They carved wooden spoons and other things that were needed for any kind of use. We also dug up roots from the trees to use as string for tying things. They were braided to make them stronger. We never used the kinds of strings that we buy from the store today.

The first outboard motor that we used for our canoe was two and half horsepower. Later we saw these motors that had more power like three or four horsepower. But most of the time people preferred to paddle when they were out traveling. In the wintertime they just walked, even women who had babies in cradleboards. They just carried them on their backs while they were walking in the wintertime [even] when it's very cold out. I don't think people do that anymore: take their baby out in a cradleboard.

When they ate meat from the bush, did the meat make feel them strong?
Yes, the food that they ate was always fresh. If they needed to keep it for a period of time then they dried the meat and fish by smoking it over the fire. We always had meat and fish for food every day. That's what made us strong and healthy. We ate all kinds of animals and fish and nothing else.

When I eat food from the store today I feel like I'm always hungry. It doesn't satisfy me unless I eat wild food like fish and animals. I feel a whole lot better after I eat those things like moose and rabbits. I'm not too keen on only eating food from the store. I have to have the things that I used to eat long time ago.

When you were living in the bush was there ever any time when you ran out of food?

When we lived out in the bush year-round, we never lived on the reserve, I don't remember ever running out of food at all. We would travel where we knew certain kinds of fish were plentiful at a certain time of the summer. That's where we stayed where there were always sturgeon and even other kinds of fish in that area. We never ran out of things to eat because we knew where to go at certain times of the year where there was plenty to eat. When I was still a child I always watched my mother cooking and preparing all kinds of meat and fish to put away for later in case we didn't have enough to eat. My father was a skilled hunter. He always killed a moose. We had meat all the time even in the summertime. We kept moose pemmican for a long time that my mother prepared in case we didn't have anything else to get us through. We never had to go without food that I can remember. In wintertime they just kept the meat outside to keep it frozen. When a moose was killed, they made a cache where they kept the meat and fish. We never stored meat inside our tipi. We only brought some in that we wanted to eat. That's what we did during wintertime. During summer it is different when it's hot because things can spoil really fast. That's why they had to dry the meat and fish so it wouldn't spoil.

Where would you go for supplies and where did you sell your furs when you were out in the bush?

We used to go to Lansdowne House just by walking and pulling ours sleds with our pelts. Sometimes there was a group of people who walked to the community because of the distance. We used a dog team to help speed up our travel time. Later on they started to take their pelts to sell at Pickle Lake. It was not too long ago it seems when they started going there. I never saw a plane before that time until I was older. The first time I saw one of those small airplanes it wasn't much bigger than a Cessna that I remember. It looked different compared to what they look like today. The men would head out on foot to go to Pickle Lake along with their pelts. Then they would come back on a plane with all the stuff that they bought from the store there. They brought all kinds of new things like food that we never saw before. It was there that I first saw what bread looked like. I don't remember how old I was the first time I saw bread. The kind of bread that I saw was a whole loaf. It wasn't sliced like we have today. I was really amazed to see

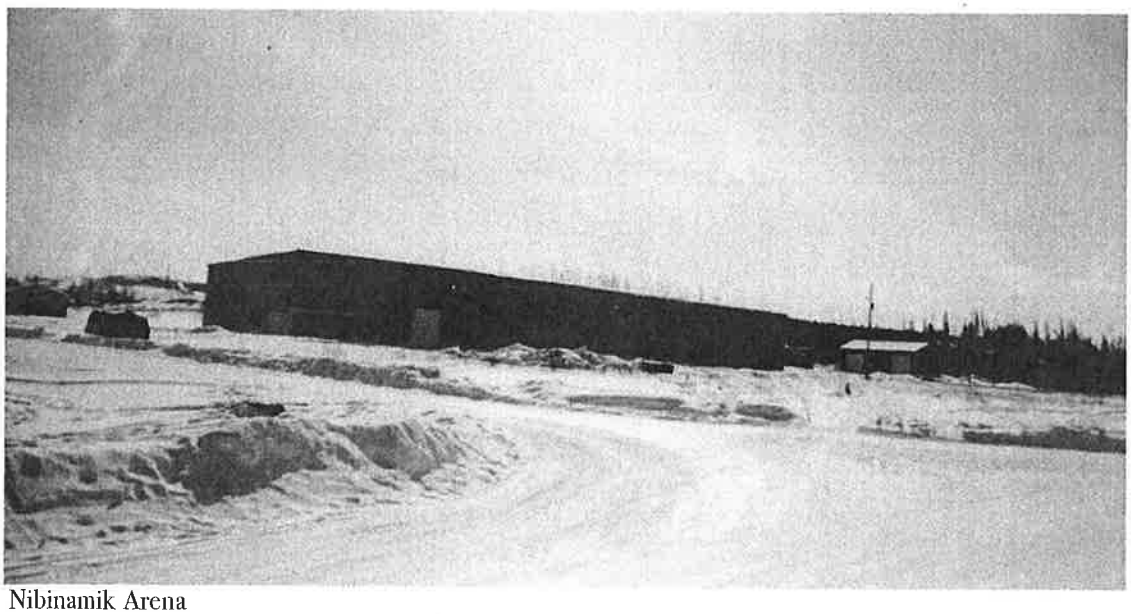
something so different and even other things like candies because I never had anything like that when we were kids.

Community or reserve life today

(2) Describe your life in your community today.

I don't really do too much today in this community. But I still do things like sewing and making handmade mittens, moccasins, and other things. When I was young I was always trapping and hunting so that I could survive after my mother died.

I really enjoy living in this community because my grandchildren and my family are here too. I feel close to the other people that live here too. When we lived in a bush long time ago, we hardly ever saw other people. Today I'm happy to get to see people even the children and the young people. It's good to see them enjoying themselves while they are in this community and ... all kinds of activities to keep them busy. We should just let them enjoy their childhood while they are at that stage because we were kids once too. We remember how we enjoyed playing with each other. That's the way it should be for them too.



Nibinamik Arena

When the community was first established, we were one of the last ones to move here. After we moved here I started helping out at the local church. I was asked

to be the cleaning person in the church. I did that for quite a few years. It's been three years since I quit working there because it's getting hard to do things due to my age. I didn't mind working there as long as I was physically able. I would go there every Saturday to sweep and mop the floor and dust inside the church. I also worked at the school as a cleaning person for a couple of years and at the first clinic that we had years ago, not the new one that we have today. When we used to live in Lansdowne House, before moving here, I did the same thing: cleaning the houses and cooking for the government workers who used to work there. One time there was an adult education program offered to the local people. I attended that for about a year. I worked as a cleaning person at various places over the years for the contractors who came to work in the community. I was always willing to work anywhere as long as I was able. At the same time I was also keeping busy being a wife and mother to my children. All my children are grown up now. They all have jobs today. Two of them are married with children and two of them are still single. But every one of them is working. I set an example for them. I used to work all the time when they grew up so that they have to work too. I always told them that they could get a job anywhere as long as they are willing to work. I was able to work anywhere, even for the non-Native people, although I can barely understand English. I would tell them that once they get a job they have to respect their employer and do what is expected of them. I guess they followed my advice. One of my daughters has been working at the clinic for many years now. That's what I told her when she first got a job there. If she does all the things I told her she'll never lose her job. My other daughter works as teacher at the school. I said the same thing to her when she started there. I thought I would share some things that I did to guide my children on what it takes to hold on to a job. I always stressed that it's not something you take lightly when you're working and that it's important to conduct yourselves in a respectable way. I learned that when I worked for the non-Native contractors. It's important to show up for work on time. If I didn't do that I would get fired. Those are the kinds of things that I taught my children as they were growing up.

What do you think of the services they have here in the community like health services or police services?

One of the services that we have here is the clinic with the nursing staff that provides medical care. I'm quite happy with the services provided for us. If

someone gets sick, they just call the clinic and the nurse is always there to help them at any time of the day and night. The same thing goes with the police services. I feel that they are providing enough adequate services for the community. I know that are doing their duties to protect and keep our community a safe place to live.



Nibinamik Health Centre

I also think that the band workers are doing their best to work for their community. I really don't have anything else to say about them except that I'm happy with what we have here today.

Community or reserve life in the future

(3) Describe what your life might be like in your community or reserve in the future.

I don't really know how to answer that question. I can only say that it's good to see other people in this community who are still doing all right today. I can only say that at least most of us are still around to enjoy our lives today. I can't predict what will happen in the future.

[We never had] all these luxuries that we have today like electricity and running water. We never had those things when I was growing up. I guess my point is, what if one day we don't have all that? What are we going to do then? I think we

really should be more prepared in case it should happen when we don't have all that. A long time ago they never worried about anything like that because they never had anything to begin with. All they did was make a fire anywhere to keep them warm. They always prepared by getting everything ready ahead of time. I don't think anybody even thinks about this. I think we should start reminding each other that we need to find ways to get ourselves prepared if this should ever happen to us. Everybody has an electric stove and other appliances that require electricity to keep them in running order. What if we have no power one day? All the things we have in our house will be useless then. And not only that, our water supply won't be working either. But we still have rivers and lakes that were provided for us to use. We were also given everything that we see here on the land. We need to maintain these things that are still readily available to us. We won't have such a hard time if we don't have electricity that we have grown to depend on.

What do you think about the language? Do you think it's starting to go downhill? What do you think can be done to save the language?
We never used another language other than our original language when I was growing up. We learned our language from our parents and extended family. We were given our language as Native people. We have an obligation to hold on to our language and pass it on to the future generations so that it doesn't become extinct. We will be depriving our young people if we don't teach them our own language. It's our duty to pass it on to them so they can do the same for their children. I think it's very important for the children who are starting school and already fluent with their language to keep teaching them. But it's important for them to learn the other language so that they can be bilingual. It would benefit them if they can communicate in both languages in a lot of ways especially when they are working. They would still be able to communicate with their parents and grandparents. So it needs to work both ways. If children are taught their first language at an early age then they won't lose it when they start school to learn another language. [That is] if the parents keep using the language at home. We need our young people to keep their language because they will always be needed to interpret for our people. We already have lots of them that have that ability but the younger ones should have that too. We also have to tell them that they will be skilled workers in the future if they have that capacity.

Do you want to talk about something else like maybe something you forgot to mention?

I got married in Lansdowne House on January 7. I didn't have any concerns about what would happen in terms of material goods or where my next meal will come from. I didn't even have a job either. But I listened to my elder when he told me it was time for me to get married. Later on I started having children. My first child was a girl. My husband and I didn't have a house then. We lived in a tent even in the wintertime with just logs all around it. That's where I brought up my children. I didn't mind living in a tent where I took care of my children. Sometimes I tell them what our place looked like when they were small and how our houses are nice compared to what we had back then. We didn't have very much either but I knew how to make do with the things that I got from the bush. I used to gather moss and dry it to use as diapers for my kids. I didn't use anything else. Today I see babies in their cradleboards with all these fancy embroidering and laces on them. I never had anything like that for my kids only because those things weren't available in the store. The only materials that we bought were those flannel and plaid materials that we used for their cradleboards and that was sufficient. I never saw any of those embroidery threads that they use today.

I managed to do all right in spite of a lack of things when I was a young mother. I also want to share my story back when I was still young. I hardly ever talk about this. I took care of my baby sister after our mother died. She was still just a baby and I decided that I should be the one to look after her. I used fish broth for her to drink. When she started to eat, I fed her fish. I did the same thing for my kids when they were babies. I also picked moss to last all winter for my sister. So I already had an experience about being a mother before I had my own [children] by taking care of my sister. I breast-fed all my kids and that's the natural way for a baby to be nourished. I never had to give them milk. I also trained them early to start drinking from a cup. I never gave them a baby bottle. I was always alone with my kids when they were still small. I didn't have anyone to look after my kids so I could go work outside. What I used to do if I had to cut firewood or get water was I would put a leash on my son inside the tent so he won't get into anything. He got used to that being on a leash while I went out to do what needed to be done. He didn't mind being on a leash. He even wanted it by asking for it when he knew that I needed to go outside for awhile. That was one

of the things that I had to do when I was all by myself and when there was nobody available to help me. I managed to do all the work alone with my kids there.

As my kids got bigger they started going to school when they were four years old. I would make them warm mittens with a string attached to them so they won't freeze their hands while they were at school. That was the way I brought up my kids. I would always talk to them about anything as soon as they began to understand, telling them to be careful with certain things, not to play with matches, or to eat pills that only adults use.

What do you think about the weather now? Is it different today than it was long time ago, especially the winter?
I find that this winter hasn't been all that cold. I think it's been like that for the last three years or so. We have mild weather in winter now. But I can remember when I was young how cold it used to be. Now I never get cold when I go outside. Winter starts very late too. Spring comes very early but sometimes that doesn't happen.

Do you have names for the different ages of the beaver like the young, the medium, and the old beaver?
Yes, we have names for beavers in different ages in our language.

I don't have anything else to ask you, but do you have anything you want to add?
I don't have anything else to talk about. Thank you.

ᕿᑕᓂ ᐅᐊᕿᖏ

ᐊᓂᵒ ᑲᐱᐊᐃᓯᖏᑦ ᑭᑕᐅᵒ ᑲᑭᐱᐊᐃᔨᑎᑕᖅᵒ ᐅᑕᓭᑦ ᐁᐅᑦ ᑲᖃ ᐊᓂᵒ ᑲᑭᐱᐊᐃᵒᑐᑕᒪᵒ ᐅᑕᓭᑦ ᑲᐱᕿᐱᒪᑎᓯᖅᵒ, ᕆᔨᓄᵒ ᑲᐱᐊᐃᑐᑕᒪᵒ, ᑲᑭᐱᐊᐃᵒᑕᔨᕆᖅᵒ.

ᐅᐁᑎ ᓂᑕᒻ ᑲᑭᑕᔨᕆᖅᵒ ᐅᐃᓄᑲᓯᓄᐃᐅᒪᑦ ᑲᐃᑎᑲᑌᑦ, ᐊᒥ ᐱᔨ ᐅᒪ ᐊᔨᓭᑦ ᑲᑭᐅᓄᐃᑎᐊᓂᖅᵒ ᐅᒪ ᐁᓄ ᐅᐁᑕᒻ ᐅᐁᑎ ᐱᔨ ᓭᓂᒥᑦ ᓭᐃᓭᓄᑕᖅᵒ, ᓂᓭᐃᑦ ᑲᑭᐅᑎᑕ ᓂᑕᐃᑭᖅᑦ ᐁᐊᓄᐊᔨᓂᐃᖅᑦ. ᐁᓄ ᑕᒻ ᐃᓄᐁ ᑲᑭᐅᐃᓯᖅᑦ, ᓄᐃᓄᑦ ᑲᑭᐅᐃᓯᖅᑦ ᐁᐊᓄᐊᔨᓂᐃᖅᑦ. ᒪᑐᑲᓄᑦ ᓂᑭᐃᐃᓯᖅᑦ ᐃᓄᐁ ᐊᑭᑦ ᐁᑭᐃᓯᖅᑦ ᐅᒪ ᑲᖃ ᐁᑭᐃᓯᖅᑦ ᐱᓂᒻ ᐁᐊᓂᐅᓄᑭᖅᑦ. ᐁᓄ ᑕᒻ ᐃᓄᐁ ᕿᒥᐃᑎᓭᓄᐃᑦ, ᓄᐃᕐᒉ ᑭᓴᓇᑲᑦ ᐅᑕᓭᑦ ᕿᒥᐃᑎᓭᓄᐃᑦ ᐅᓄᐁ ᐁᑭᐃᓯᖅᑦ ᐱᓂᒻ ᑲᑭᐅᐃᓯᖅᑦ. ᐁᓄ ᑕᒻ ᐃ

Δ᐀∇ ᓂᓪ᐀Δᑦ Δᓂ᐀∇ᓂ᐀ᐊᵒ ᐧΔᵒ ᓄᑯᒡ ᑲᒥᒋ᐀ᐊᒡ ᐊᐧᐊᔑᓴᑲᵇ ᑫᑯᵒ ᐊᑕ᐀∇᐀Δᑲᒥᑯᵇ, ᐊᒥ ᓂᓪ᐀Δᑦ Δ᐀∇ ᑲᒥᒋᔾᵇ. ∇᐀ᑲ Γᓪ ΔL ᑲΔᔑᐸᐧΔᑎ᐀ᑲᐱᑲᵇ ᑲΔᔑᐸᐧᑲᵇ ᐊᒥ ΔL Γᓪᐧᐊ ᑲᐅᑎᓪLᵇ ᑫΓᒥᔾᵇ ᐅᑲᑕᵇ ᑲΔᓪᑲᓂᐧΔᒡ ᑲᐸᑕᑭᒋᐊᒡ ᐸᐧΔᑎᑯᵇ, ᓂᑭᒧᓪᓪᓪᵇ ᐊᒥ ᐧᐊᑭᑭ ᑲᐊᐧᒪᒋᐧᑕ. ∇᐀ᑲ Γᓪ ᐧΔᐧᑲᔾᑎᵇ ᑲΔᓪᑲᓂᐧΔᒡ, ᐊᒥ ΔL Γᓪᐧᐊ ᔑᐧᐊᐳ ᑲᐅᑎᓪLᵇ, ᓂᵒᑭᓪᒪᐧᑲᐊᓪ ΔL ᔑᐧᐊᐳ ∇ᐅᵒᑎᓪLᑲᵇ, ᐊᑭᵇ ᑕᔿ ΔL ᓂᑭᐊᓪᵒ Γᑕᔿ ΔL ∇ᔑᐅᵒᒋᑲᐧΔᒡ. Γᑕᔿ ∇Δᓄᐱᐸᑐᔾᵇ ᐧ∇ᑎ ᓄᐱΓᵇ ΔL ∇ᑭᑐᑕᒪᵇ ∇ᑭᓪᒪᐧᑲᑭᒡ ᐊᐧ∇ ᐧΔᐧᑲᔾᑎᵇ, ∇᐀ᑲ ᑕᔿ ∇Δᓪᐱᔾᵇ ᑭᑭᔿᓄᐱ Δᐧ∇ ᐊᑭᑯᵇ ᓂᑐᑎᑲᐧᐊΔᐱΓᓪᵒ. ᓂᑭΓᓂᐧᑲᑕΓᵒ ᑕᔿ Δᐧ∇, ᔑᐧᐊᐳ ᑕᐱᔿᑯᒡ ᑭΔᐳᑯᵒ Δᐧ∇. ᑲᐧΔᵒ ᑫᑭᵒ ᓄᵒᑯᒡ ᐊᐧΔᔾ ᐅᑭᵒᑕᓂᓪᑐᔿᵇ Δᐧ∇ᓂ Δᐧ∇ ᑲΔᑕLᵒ. ᐊΓᐧΔᵒ ᓂᓪ᐀Δᑦ Δᐧ∇ ᔑᐧᐊᐳ ᑲΔᐧᓪᑕLᵇ Δᐧ∇ ᐧΔᐧᑲᔾᑎᑯᵇ ᑲᑭᐅᑎᓂᐧᑫᔾᵇ. ∇᐀ᑲ Γᓪ Γᓪᵒ ᑲᑕᐧᔾᐅᑭᓪᑕᑭᵒ ᑲᑭᑭᑎᑎᵒ, ᑲᑭᓪ ᓴᑯ ᑫᑯᵒ ᓂᑭᑎᑎᵒ Γᓪᵒ ᑲᓂᑕᐧΔᑭᵇ ᑲᐊᓂΓᓄᑲᑎᵇ. ᐊΓ Δᓂᐧ∇ᓂᐊᵒ ᑲᑕᑎᐸᑐᑕᒪᓂᵒ ᑲᑭᑲΔᓪᑕᑭᑫᔾᑕᒪᵒ ∇ᑭΔᓪᵒᑭᑫᔾᑕᒪᵒ, ᑫᑯᓂᵈ ᓂᑭᑎᑎᑎᓂᵒ ᑲᑭᐱΔᔑᑎᑫᔾᑕᒪᵒ ∇ᑭΔᓪᵒᑭᑫᔾᑕᒪᵒ, ᑲᑭᓪ ᑲᑭᑎᑎᑎᵒ Γᓪᵒ ᑲᓂᑕᐧᑲᑭᓪᑕᑭᵒ ᑲᑭᓪ ᑲᐊᐧᒪᒋᐧᑕ ∇᐀ᑲ ᑕᔿ ᐧΔᵒ ᑲᐊᐧᒪᒋᐧᑕ ∇᐀ᑲ ᑕᔿ ᑲᐊᵒᑕᐧ∇ᵒᑎᑫᔾ, ᐊᒥ ᐧΔᵒ ᓪᐯ ᑲΔᐧᓪᑕᑭᵒ ᑲᑭᓪᑕᑭᵒ ᐊᐧᑲᔾᑎᵇ. ∇᐀ᑲ ᑕᔿ ᐧΔᵒ Δᐧᑫ ᑲᑭᓪᑕᑭᵒ ᑲᑭᓪᑕᑭᵒ ᐊᐧᑲᔾᑎᵇ. ∇᐀ᑲ ᑕᔿ ᓪᐯᔾ ᓂᑭᓪᑲᑎᑎᒥᵒ ᓂᓪ᐀Δᑦ ᑫᑯᵒ ᐊᔑ ᐧ∇ᔿᑲᔾ ᑲᐅᑎᓪᑕᑭᵒ, ᓂᑭᓪᑲᑎᑎᒥᵒ ᒧᔾᑲᓪ ᑲᐊᐧᑫᔾᑕᒪᵒ ᓂᓪ᐀Δᑦ ᑫᑯᵒ ᐊᔑ ᐧ∇ᔿᑲᔾ ᑲᐅᑎᓪᑕᑭᵒ ᑫᑯᵒ ᐊᐧᑲᔾᑎᵇ. ∇᐀ᑲ ᑕᔿ ᓪᐯᔾ ᑲᑭᓪᑕᑭᵒ ᑫᑯᵒ ᐊᐧᑲᔾᑎᵇ ᑲᐅᑎᓪᑕᑭᵒ ᑫᑯᵒ ᐊᔑ ᐧ∇ᔿᑲᔾ ᑲᐅᑎ

Δ·∇ ·Δσժ ᒥበժᑲ σΡᐅᓐበᓇᒥᓐ ᑲΡᐊᓐᑕ·Δᐅᐧᐊ9ᖅᑲ, ᑲ·Δσᓐ Δժ ·Δᑲ ᓇΛᑫ ΡᐊᐅᑕΡժᒥᓇσᐧᐊᓯᓄᓐ Δ·∇ ·Δᓐ ᓄժᑫ ᑲΔᔑᐧ∇ᐸᑲ ᑲ·Δσᓐ Δ·∇ ᓇΛᑫ ΡΔᓯᔭᓯᓄᓐ ·∇ᔅᑲᑫ. ∇·ᑲ ᑕᔅ σժበᑲ Δᑫᓂ σΡᐅᑕΡժᒥᓇᐸᓐ Δ·∇ ᑲΛ>ᑲ ∇·ᑲ ᑕᔅ Δժ ᒥበᑲ σᒥσ·ᑲᓇᓇᐸᓐ ᐅᓄ·∇σ·ᐊᓐ Δժ ᒥበժᓐ ᑲΔᔑᓇ·ᑲΡᓐ, ዓժσժ ·Δ·ᑲᔭᓯᒥᓇበᑲ ᑲΔᓇᑲσ·Δᑫ ᑲᓀ ዓժᓐ ᔭΛժ σΡᒥσ·ᑲᑕᒥᓐ ∇·ᑲ ᑲᓀ Ρᔑᑲᓐᑕժᑲ σΡᐊᐸᑕᐊᓇᓇᑲ ∇ΡᐊժΛ·ᔭ9ᖅᑲ ᐊᓐበ ᑲᓀ ᑲᐸΛᑕᔑᔑᓇᑲ ᑲᓀ. ᑲΔᔑᐸΛᑕᔑᔑᓇσ·ᐊᑲ Δᔭ9Λժ σΡᐊᖅᐸᑕᑐᒥᓐ Δժ ᒥበժᖅΔᓐ ᐊᒥ ᑲΔᓇᐸᑕᑐᖅᑭᓐ Δσ·∇σ·ᐊᓐ ᑲσᑕ·ΔΡΡᓐ ዓժᓇᓐ. ΡΛᐊᐸᑕᒥᑲU·ᐊᓐ Δժ Δσ·∇σ·ᐊᓐ. ∇·ᑲ ᑲᓀ ·ᐊᒐᔅ·ᑲᖅᓐ ᑲΔᓇᑲσ·Δᑫ ᐊᒥ Δ·∇ ᑲᓀ ᑲᐸᑕΡᔑᑲ ᐊ·Δᖅ ᑲᐊᐸᑕᑐᔅ ·ᐊᒐᔅ·ᑲᖅᓐ. ∇·ᑲ ᑕᔅ ∇ᐸᑕΡᔑᑲ ᐊ·Δᖅ ∇·ᐸᓇ·ΔᒥᑲUᑲ ᑕᔅ Δ·∇ ᐸᑕΡᔑᓇσ·ᐊᑲ σժᒥΛժ ϑᒪ ᐅᓯᔅᐊ·ᐊᔑᔑᔅ·Δᖅᑲ ᑲᓀ ᐊᒐᔅ·ᑲᖅᓐ. ᑲ·Δᖅ ᔭΛժ ·ᐊᒐᓐ ᑭᐊ·ᑲᑲᖅᓐᑕᒪᓐ ·Δσժ ዓσᓐ ∇Ρᑐᑕժᓐ ᑲVᔑᔑᓇᓐ ᑲᓀ Λժ ᒥበժᓐ ∇ΡᑲᓐᑲᑲᑕUΡᓐ ∇ΡᐊժΛᔑᖅᑲ ᑲΡᐸVᔑᔑᓇᑲ, ᒧᓐᑲ σΡΛᑕᐅበᔑᒥᓐ ᑲᓀ ·ᐊᑲ·ᑲᑫ. ᒥበժᑲ Δժ σᐅᓐበσᑲU·ᐊᓐ ᑲΡᐊᐸᒥᑐᖅᑲ, ᑲ·Δσᓐ Lᓐ?Ρ·Δᑲᒥժᑲ, ᑲ·Δσᓐ Δσ·∇σ·ᐊᓐ, ᐊΔᓐ Δժ ᒥበժᓐ σΡᐊᐸᒥᑐᒥᓐ ᑲΡᐊᓐᑕ·Δᐅᐧᐊ9ᖅᑲ, ᑲΔժUΛΡ9ᓐᑕᒪᓐ 9σᓐ Δ·∇ ᑲΔᓇᒪᒧᖅᓐ.

ᑲ·Δᓐ ·Δᑲ ᒥᐅᒥᓄᑕ9ᖅᓐ ᐊΔ ᒥΡᑕᔑᓐᒥᑲUᑲ ᐅL Δᓇ9Δ ᑲᓂσᖅᑲᑲ ᐊժ, ·Δᑲᓇ ΡΔᔑ·∇ᐸᓐ ·∇ᔅᑲᑫ ᐅL Λժ ᑕ·Δσᑲ, ᒥΡᓇᓄᑕᒪᓐ.

ᑕᓯσΛᓐ ·Δσժ ᓂσᖅᑲ. ∇ᔅᑲᑫ Δժ ᐅᒥᑐᒥᑲU ᑲᓂσᖅᑲᑲ σ·ᐊΛᑲ ᑲᒥσ·ᑕ ᐊ·Δᖅᑲ. ᑲ·Δσᓐ σᑐᒥᓄᑕᓯᓐᑫ.

ժᑕΡᖅᑲ Δᓇ ᐊ·Δᖅᑲ ΡΡ·ΔᒥᖅL·ᐊᑲ ΔL ᑲΡΔᔑ ᑕᓇᑲᒥΡᓯᔪᑲ ᑲΡᑕᔑ ᐅᑊΛΡᖅᓐ, ᐊ·Δᖅᑲ Δᓇ ΔL ժᑕΡᖅᑲ Ρᐊᐅ·ᐊᑲ, ᐊ·Δᖅᑲ Δժ ժᑕΡᖅᑲ ΔL ΡΡ·ΔᒥᑕL·ᐊ.

∇∇, ᑲ·Δσᓐ Δժ ᐅ·∇ ᓄժᑫ ᑲᑕᓯᓇσ·ᐊᑲ σΡᐅᒥᑕᓯᓯᒥᓐ 9σᓇ·Δᑦ ᐅ·∇ ᒣᑲᑫ ᑲΡΛᐊ·ᐊᔑᔑ·Δᖅᑲ, ᓇΛᒥժ σΡᐊ·ᐊᒥᓄᒥᓐ 9σᓇ·Δᑦ ᑲΡᑕᔑΛ>σᔑᖅᑲ ·∇በ ᑲᓀ ᑕᔅ ᑲΡᑕᔑ σΛσᔑᖅᑲ. ᓇΛᑫ Δժ σΡᐊ·ᐊᒥᓄᒥᓐ ᑲ·Δσᓐ ᓄժᑫ ᐅ·∇ ᑲᐊΛᒥᒥᔑᓄᓇσ·ᐊᑲ, ᑲ·Δσᓐ Δ·∇. 9L Λժ ∇ᑕ ᑲᒪᒥ σ·∇·ᐊᓇΡᓯ·ᐊΡ·Uᓐ ᐊᒥ Λժ ժᒥ 9Ρᓐ Δ·∇. ᑲ·Δσᓐ ᓇΛᑫ ᑲᓀ ᐊ·Δᖅ σΡ·ᐊᐸᒪᓯᓐ 9σᓐ, ᐊᒥ Λժ ∇ᑕ Δ·∇ ᑲᓇσᔑ9·Δᓯᓇσ·ᐊᑲ ∇ΡᐊΔᓁᑕ·ᑲᑲ ·∇ᔅᑲᑫ. ᓄժᑫ ᑕᔅ ·Δᓐ ᐅ·∇ ᑲLL·Δᑕσ·ᐊᑲ.

ᐊσᓐ ᑲϽᑕᒣᑲ ᒥᐅᒥ ᒥᓇ·ᐊUᓐᑕᒣᑲ በᓄᑑᓐ ᐅᑕᒥ·Δᓐ Δᓇ ·Δᓐ ΡϽᑕᒪᑲ Ρᒥᐊᑲ.

ϟΔ ·Δσժ ΡᐊΔᓐϽᑕᒪᑲ σժበᑲ σᓇ·Δᑦ σΡᐊΔᓐϽᑕᒥᓐ ᑲΛᐊ·ᐊᔑᔑ·Δᖅᑲ ᑲᓀ ᑕᔅ Δժ ᑲΛᐅᔅᑭΡσΡ·9·Δᖅᑲ, ዓժσժ σΡᐊΔᓐϽᑕᒥᓐ ∇Ρ ᐊᖅ·ᑲ∇ᓯϽᖅᑲ ᐊσΛᔑᔑᓇժ Δժ ᑲᐊσσᑕ·ΔΡΡᓐ ᑲᒥᓄᑑᒥᑲ, ∇σΛᓴ·ᑲᐊᒪᑲ ∇Ρᐊ·ᑲ∇ϟᑲ ∇ΡΔ·ᓇᑕᒪᑲ, Ρᓄᓗ ᑲΡᓯ·ᔪᑲσ·Δᑫ. ᐊᒥ ᑲϽᑕᒪᑲ ∇ᐅᑕᒥᓄᖅᑲ. ∇·ᑲ ᑕᔅ ϟᐊᑲ ·Δᓐ ᓇVᔪᑲ ᓄΡᑎᔪᓐ ᐅΡᐅᑕᒥ·ᓇᑕᓇ·ᐊ ᒧᑊ Δᑕᔅ ᐅΡΔ·ᓇᑕᓇ·ᐊ Δσ·∇σ·ᐊᓐ ᓇVᔪᑲ ·Δᓐ ᑲϽᑕᒧ·ᐊᑫ. 9Ρᓐ ᑲ·Δᓐ ·Δᑲ ϽᑎᑲUᓯᓄϽᑲ Δ·∇ ᒥᑕᔅ ·Δᓐ σᓇ·Δᑦ ᑲϽᑕᒪᑲ, Δ·∇ Λժ ᑲΔᓇᓄΡϟᑲ ᑲΔ·9·Δᖅᑲ σΡϽᑕᒪᓐ σᓇ·Δᑦ ∇ᐅᑕᒥᓄᖅᑲ ∇·ᑲ ᑲᔭ 9ժᓐ ∇ᐅᔑϽᖅᑲ ∇Δ·ᓇᑕᑲ Δ·∇ ᑲΡᐅᑕᒥᓄᖅᑲ. ᐊᒥ ·Δσժ ᑲϽᑕᒧ·ᐊᑫ Ρᒥᐊᑲ ∇Ρᐊበᓯ9·ᐊᑫ, σΡᐊᐅϽᑕ·ᐊᓇᓇᑲ ᑕᔅ ∇ᐊበᓯ9·ᐊᑫ ΔΡ·∇σ·ᐊᑲ Ρᒥᐊᑲ, σΡᓇᒪᑕΛᒥᓐ σժበᑲ ᒣᑲᑫ ᑲσΛᑫ, σΡᓇᒪᑕΛΔժᒥᓐ ᒥΛᓯᐅᑕᒪᑲ ᐊበᓯᑲᓐ. σσΡΔժᓇᓇᑲ Δժ σΡᐊበᓯ9Δժᓇᓇᑲ. ᒥᑕᔅ ᑲΔᔑᓯΛᓯᑕᒪᓐ ∇ᓇᒪᑕΛϟᓐ ∇ᐊበᓯ9ᖅ, ᐊ·Δϟ Λժ ∇Ρᐊበᓯ9ᖅ, ᒥᑕᔅ ΔL

ᑲᑭᐅᑎᕐᑕᓐ ᐧᐃᓂᓀ, ᓇᓂᑕ ᑲᐃᓇᑎᓀᑲᑌᑉᓐ ᐃᐧᐁ ᑲᑭᐃᓇᑎᓀᕐᐧᐊᒃ ᑎᑎᐊᒃ ᑲᑭᐊᖅᐧᐊᒃ. ᐊᒥ ᐃᐧᐁ ᑲᐃᔨᑎᑭᓇᐊᒪᓀᖅᒃ ᑲᑭᐊᑎᓀᕐᐧᐊᒃ ᑎᑎᐊᒃ ᑲᑭᐱᐧᐊᐸᒪᐧᑲ ᐃᑭᐧᐁᓂᐧᐊᒃ ᑲᑭᐧᐃᓐᑕᑕᒪᓀᖅᒃ.

ᑲᒪᐧᐃᓀᓀᖅᒃ ᐊᓂᓐ ᑲᑭᑐᑕᒣᒃ ᒥᓐ ᑲᑭᐅᑕᐱᓐᒣᒃ ᑲᑭᒪᐧᐊᒋᑐᖅᒃ.

ᐁᐧᑲ ᑲᐊᓂᓂᐱᒃ ᑲᐊᓂ ᓂᑕᐧᐃᑭᑭᓐ ᒥᓐ ᐁᐧᑲ ᓂᑕᒻ ᓂᑕᐧᐃᑭᓄᓐ ᐊᐃᓐ ᐅᑌᐃᒥᓐ ᑲᐃᔨᓂᑲᑌᑭᓐ ᐁᐧᑲ ᒥᓐᐊᐧᐊ ᒥᕐᐊᓂᑕᐧᐃᑭᐧᐊᒃ ᐁᐧᑲ ᒥᓐ ᓐᑐᐧᐊᓂᑕᐧᐃᑭᑭᓐ. ᐁᐧᑲ ᑕᓴ ᐃᐧᐁ ᑲᑐᑕᒪᒃ ᓂᑭᐊᓐᑕᐧᐁᒥᓂᑕᓐ ᑕᓴ ᓂᑭᐊᓐᑕᐧᐁᒥᓂᐃᑯᒥᓐ ᕿᓂᐧᐊᑭᑭᓐ ᓂᑭᐧᐃᑭᐧᐊᓐ ᐊᐃᓐ ᐁᐧᑲ ᐊᒥ ᑲᑐᑕᒪᒃ ᑲᐃᓴᐧᑲᒪᐧᐃᑭᐧᐊᒃ ᐁᐧᑲ ᑭᓐᒍᑲᒃ ᐃᓂᐧᐁᓂᐧᐊᓐ ᒥᓐ ᐃᒪ ᑲᐃᔨᐧᐊᐸᑎᓀᖅᒃ, ᒥᑕᓴ ᐃᐧᐁ ᑲᑭᒥᒥᖅᒃ. ᐁᐧᑲ ᐁᓂᑕᐧᑲᑭᒃ ᐧᐃᓐ ᐊᐃᓐ ᐃᓴᐱᒪᐧᐊᓐ ᒥᓐᐊᐧᐊᑕᓀᓐᒃ ᐃᐧᐁᓂᑕᐧᐃᑭᐧᐊᒃ ᐁᐧᑲ ᑲᑭᒥᒥᖅᒃ ᐁᐧᐊᓂᑕᐧᑲᑭᒃ. ᑭᐧᐊᓂ ᐃᐧᐁ ᑭᐃᓇᐸᒥᑎᓀᐧᐊᓐ ᓇᑲᐃᑲᓐ ᑲᑲ ᑲᐃᔨᐧᐊᐸᑎᓀᐧᐊᓐ ᐁᐧᑲ ᑲᑭᒥᒥᖅᒃ. ᐁᐧᑲ ᐁᐧᐁ ᑲᐃᓇᑲᐧᑲᑭᒃ ᐁᐧᐊᓂᑕᐧᐃᑭᐧᐊᓐ ᐁᐧᑲ ᑲᑭᒥᒥᖅᒃ ᐁᐧᐊᓂᑕᐧᑲᑭᒃ. ᐁᐧᑲ ᐁᐧᐁ ᑲᐃᓇᐧᐊᐸᑎᓀᐧᐊᓐ ᐁᐧᐊᓂᑕᐧᑲᑭᒃ ᐁᐧᑲ ᑲᑭᒥᒥᖅᒃ, ᑲᑭᓇ ᐱᓂ ᑭᓂᓇ ᓂᑭᒥᒥᒋᓐ. ᐁᐧᑲ ᐁᓂᑕᒻᑲᑭᒃ ᐧᐃᓐ ᐊᐃᓐ ᐃᒻᐱᒥᒃ ᑲᐊᓂᐅᑎᓀᐧᐊᓐ ᓇᑲᐃᑲᓐ ᑲᑲ ᑲᐃᔨᐧᐊᐸᑎᓀᐧᐊᓐ ᐊᒥ ᐃᓂᐧᐁᓂᐧᐊᓐ ᒥᓐ ᑲᑭᒥᒥᖅᒃ ᐁᐧᐊᓂᑕᐧᑲᑭᒃ. ᑭᓂᓂᓂ ᐃᓂ ᑭᐃᓇᐧᐊᓂᐧᐊᓐ ᐁᐧᐊᓂᑕᐧᑲᑭᒃ ᐃᓂᐧᐁᓂᐧᐊᓐ ᒥᓐ ᐃᒪ ᑲᐃᔨᐧᐊᐸᑎᓀᐧᐊᓐ ᐁᐧᑲ ᑲᑭᒥᒥᖅᒃ. ᐁᐧᑲ ᑲᑭᐧᐃᓐᑕᑕᒪᓀᖅᒃ ᐁᐧᐊᓂᑕᐧᑲᑭᒃ ᐁᐧᑲ ᑲᑭᒥᒥ

ᓂᑭᐅᔨᐊᓐᓇᓐᑲᑦ. ᐅᑕᒥᐅᓇᑲᓂᑦ ᐅᐃᓂᔪᓂᑦ ᐃᓂᐅᒋᓂᐊᓐ ᐅᐅᑕᒥᐅᓐᓇᕐᓴᑦ. ᑲᓂᐱᑦ ᑕᓴ ᑲᔦ ᑲᐸᐸᒥᔭᓂᐊᓐᑦ ᑲᑭᓇ ᐱᔪ ᑭᐊᐸᑕᓐ ᐅᒪ ᐅᐃᓂᔪ ᒥᑎᔪᑦ ᑲᐅᑭᐅᔨᔨᑎᑭᓐ, ᐯᒥᐅᓇᑦ ᑲᔦ ᐃᒪ ᑭᐅᑭᐅᔨᔨᑎᑲᑭᓐᓇᓂᐊᓐᑦ ᒥᑎᔪᑦ, ᐊᒥ ᑲᔪᑎᑲᑌᑦ, ᕿᔪᓂᔭᐱᔪ. ᐯᓂᑲ ᑲᔦ ᐱᓚᑲᓂᔭᕐᐸᒃ ᐊᒥ ᐃᒪ ᑲᑭᐅᔨᔨᑎᑲᑌᑦ ᐃᔪᐊᐳᐸᐃᓐᑦ ᑲᐃᐱᑲᑌᑦ ᐃᔪᐊᐳᐸᐃᓐᑦ ᒥᑎᔪᑦ ᐃᓐᓂᕿᕐ ᑕᓴ ᑭᓕᔭᓐᑦ, ᕿᔪᓂᔭᐱᔪ ᐃᓐᓂᕿᕐ ᐃᔪᐊᐳᐸᐃᓐᑦ ᐃᔪᐊᐳᐸᐃᓐᑦ ᑲᐃᐱᑲᑌᑦ ᐃᔪᐊᐳᐸᐃᓐᑦ ᐃᓐᓂᕿᕐ ᐃᔪᐊᐳᐸᐃᓐ

ᐊᓂᔪᓇᐯᐧᐃ ᒥᑭᒡ ᐧᐃᓂᓀ ᑲᐃᒋᖏᑌᑦ. ᒧᓪᑦ ᐃᓀ ᓂᐱᐧᐊ ᐅᑭᒡᐧᐊᒋᑐᓄ ᓂᒪᒪᓄ ᑫᓄ ᑲᑭᐅᒋ ᐧᐃᓀᓂᔪᑦ ᑲᑭᐅᒋ ᓂᑕᐧᐃᑭᐃᓀᔪᑦ ᓂᐱᐧᐊ ᑫᓂ ᑲᑭᐅᒪᒪᒥᔪᓄ. ᐊᒥ ᐯᔪᐧᑲᓄ ᑲᑫ ᐁᐅᑕᑕᒥᔪᓄ ᓂᐱᐧᐊ ᐅᑭᓂᔪᓄ ᒧᓀᓂᐱᐧᐊ ᑫᓂ ᑲᑭᐅᒪᒪᒥᔪᓄ ᐁᓂᐱ ᒥᑕᓄ ᑲᑭᐅᒋᐧᐃᓀᔪᑦ ᐁᓂᐱ ᒧᓀᓂᐱᐧᐊ ᐃᓀ ᑲᑫ. ᑭᐧᓗᓄ ᑲᑫ ᑭᑲᓪᐧᐁᒋᑫ ᑲᓇᐧᐃᑲᓂᐧᐊᑦ ᒧᑦ, ᒧᓀᓂᔪᓄ ᑲᓇᐧᐃᑲᓂᐧᐃᑦ ᑭᐧᐁ ᒧᓀᓂᐱᐧᐊ ᐃᓀ ᑲᑫ. ᑭᐧᓗᓄ ᑲᑫ ᑭᑲᓪᐧᐁᒋᑫ ᐃᓀᓂᐱᐧᐊ ᐊᐧᐁᒥ. ᒥᑕᓄ ᐁᑫ ᑲᐧᐃᓀ ᐧᐃᓀ ᐊᐧᑲᑭᓂᐧᐃᑦ, ᐊᐧᑲᑭᓂ ᐧᐃᓀ ᑭᐧᑲᑭᓂᐧᐃᑦ ᑲᐱᐧᐃᑦ ᑭᐧᑲᑭᓂ

ᐅᐅᐁ ᕿᓂᵒ ᓂᑎᓵᑕᵒ ᐅᒪ ᑲᐊᖅᓴᵒ, ᕿᓂᵒ ᐅᓇᓂᑯ ᐁᒪᒥᐅᓵᑕᒪᵒ ᐅᒪ ᑲᐊᖅᓴᵒ ᐁᐅᑭ ᐅᐊᐅᐸᒪᐅᓚᒃ ᑲᔪ ᓄᓕᖅᑲᒃ ᐅᒪ ᑲᐊᖅᐅᐊᒡ ᒥᔑᓄᓂᐅᐊᒡ ᑲᔪ ᓄᓕᖅᑲᒃ ᒥᔑᓄᓂᐅᐊᒡ ᑲᔪ ᓂᑎᓐᐁᒪᑲᓐᒃ ᐅᒪ. ᐊᒥ ᐃᐅᐁ ᐯᔑᒃ ᕿᑯᵒ ᐁᐅᑭ ᐅᐸᐁ ᐅᐊᐸᖅᓴᵒ. ᐃᐅᐁ ᑕᓵ ᐅᐁᓵᑦᒡ ᐅᑕᓐᒃ ᑲᑭᐱᐃᑐᖅᑲᒃ ᑲᐅᐅᐃᑐᓂᓐᒃ ᐃᐅᓐᐊᒃ ᐃᐅᐃᖅ ᓂᑭᐊᒪᓕᓴᒡ, ᐁᐅᑭ ᐊᒥ ᑲᑭᐱᐃᑐᖅᑲᒃ ᑲᑭᐱᐃᑐᖅᑲᒃ ᓂᑎᓐᐁᒪᑲᓐᒃ ᕿᓂᵒ ᐅᐅᐁ ᐅᐊᐸᖅᓴᵒ. ᐃᐅᐁ ᑕᓵ ᐃᐅᐁ ᐅᐊᐸᖅᓴᵒ

ᑭᖅᐱᓐ ᑌᐱᓇᖏᑦ ᑭᒋᐊᓄᑭ·Δᓐ, ᐊᒥ ᑌ·V ᐊᔪ ᐊ·∇ Vᔅᑦ ᒪᖅᑭᑭ·Δ৮ᒥᔅᑦ ৮ᐊᓄᑭᑦ ᑭ·ᓗᖅ ᐊᔪ ᐊᓄᑭ ᓂᑕᓂᖅ ·∇Π ᒪᖅᑭᑭ·Δ৮ᒥᔅᑦ ৮ᐊᓄᑭᑦ, ᐊᒥ ৮Δᔅ·Δᓐᑕᒪ·ᐊᑭᐸᓐ ᓂᑕᒃ ∇ᒪᑕᓄᑭᑦ, ·∇·∇ᓂ ᐊᓄᑭᖅᓐ ᑭ·ᓗᖅ ৮ᐊᓄᑭ ᓂᑭᓐᔅ. ᐊᒥ ᐊ·∇ Vᔅᑦᓗᓐ ᑭᑭᓄᐊᒪΠ·Δ৮ᒥᔅᑦ ৮ᐊᓄᑭᑦ ᓂᑕᓂᖅ ᐊᒥ ৮Δᓐᓗᑦ ·∇·∇ᓂ ᒋ৮·৭ᐊᓄᑭᑦ Δ·∇ ৮ᐊᓄᑭᑦ. ᑭᖅᐱᓐ ∇৮ ৮ᓐᐊ·ᐸᑕᑦ ᐅᑕᓄᑭ·Δᓐ ৮·Δᓐ ·ᐸᑕ ᐅ৮·ᐊᓂᑐᔅᓐ ᐅᑕᓄᑭ·Δᓐ ᑭᒋᐊᓄᑭ·Δᓐ ·Δᓐ ᐊ·Δᓴ ৮ᐊᓴᑦ. ᐊᒥ ·Δᓐ ∇·Δᓐᑕᒪᓐ ᐸᓐᑭ ᖃᓂᓐ Δժ ৮Δᔅᑭᑭᓓ·ᐊᐸᒥᔅ·ᐊᑦ Δ·∇ ৮ᑭᐊᓄᑭ·ᐊᑦ. ᓂᑭ·Δᑕᒪ·ᐊᑦ Δᑕᓴᑐᓓ·ᐊᐸᑕᒪᓐ ৮ᑭᐊᓄᑭᑭᓴᓐ, ᓂᑭ·Δᑕᒪ·ᐊᑦ ৮·Δᓂᓐ ᖃժᓐ Δ·∇ ·Δᓂժ ·৮ᓐᑕ ᖃժᓐ ∇৮ ᑭᑭᐅᒥᔅᓄᑭᓴᓐ Δ·∇. ᓂᑭ৮·ᖃᑐᓐ Δժ ᒪᓴᑦ ᑕᓗΠᐸΔ৮ᓐ ৮ᑦ ৮ΔΔժᓴᓐ ᒥΔᔅᒪᑕᓄᑭᓴᓐ ᐊᒥ ᐱժ ৮৮·ᖃᑐᑕᒪᓐ. ∇·৮ ·Δᓐ ᐊᐸᓐ ᐊᒥᓓΔժᓴᓐ ᐊᓂᑐ ᐊᔪ ᑦ·Δᓐ ᓂ৮ᐊᓄᑭᑭᓴᓐ ᐅᑕᓄᑭᑭᓴᓐ ᐊᐸᓐ ৮·ᐱᑦᑦᓴᓐ Δ·∇ ᑕᓗΠᐸΔ৮ᓐ ৮ᑭΔժᓴᓐ ᒥᑐΔժᓴᓐ ᐊᒥ ৮Δᔅᑭᑭᑭᑕᒪᓐ ·∇ᒥΠժᔅᑦ ৮ᑭᐊᓄᑭᑭᓴᓐ ᒪᓴᑦ Δժ ᑕᓗΠᐸΔ৮ᓐ ∇ᑕ ᐊᐸᓐ ᒥᐱᓐᑫᓴᓐ Δᒪ ৮Δᔅᑭᐊᓄᑭᑭᓴᓐ, ᐊᒥ ৮Δᔅᑭᑭᑫᑕᒪᓐ ৮ᑭᐊᓄᑭᑭᓴᓐ ᐸᓐᑭ ∇Πᐸᑐᑕᒪᓐ.

ᐊᓂᓐ ∇৭ᑕᒪᓐ ᐅᒪ ᐊᓄᑭ·Δᓐᓐ ৮ᐊᓴᑭᓐ Πᓄ৮ᓐ ᑕժᓂΠ·Δᓐ ᐅᒪ ৮ᐊᓴᑦ ᐊΔ ᑕᓵ ᒪᖅᑭᑭ·Δ৮ᒥᑦ, ·ΔᒥΔ·∇Lৼᓄᓐ Δᓐ ৮ᓴ ᑭΠ৭ᑕᓐᓐ ᐅᒪ ᑕ·Δᓂᑦ.

∇·৮ Δ·∇ ᒪᖅᑭᑭ·Δ৮ᒥᑦ ᐅᒪ ৮ᐊᓴᓴᑦ ∇·৮ ·Δᓂժ ᓂᓂᓐ ∇Δ৭ᑕᒪᓐ ᓂΛ·ᐊ Λժ ᓂᓂᓐ ∇·ΔᒥΔժᓴᓐ ᒪᖅᑭᑭ·Δ৮ᒥᔅᑦ ᐅᒪ ৮ᐊᓴᓴᑦ. ∇·৮ ৮ᓴ ᐅᒪ ᔑᒪ৮ᓂᖅ ৮ᐊᓴᑦ ᐊᒥ Λժ Vᔅᑦ৮ᓐ ᓂᓂᓐ ∇Δ৭ᑕᒪᓐ ৮·Δᓂᓐ Δժ ৮·Δᓐ ᓂ·ΔᒥΔժᓴᓐ ᒥΔ৭ᑕᒪᓐ, ᓂ·ΔᒥΔժᓐ ᓂΠ৭ᑕᓐ Δ·∇ ৮ᐅᒥ৮ᓇᑕ·∇ᑕᑦ ᑕ·Δᓂᑦ, ᐊᓂᓴ ·Δᓐ Δᓇ৮ᓂ·Δ ᒥ৮ᓇ·∇ᑕᑦ ᐅ·∇ ᑕ·Δᓂ ᐊ·∇ ᔑᒪ৮ᓂᖅ ᐅᒪ ৮Λᐊᓄᑭᑭᐊ৮ᓂ·Δᑦ. ᐊᒥ Vᔅᑦ৮ᓐ ᒪᖅᑭᑭ·Δ৮ᒥᔅᑦ ᒥ৮ᓇ·∇ᓂᒪᑦ ᐊᓂᔑᓇᐯᓐ ᓇᖅᑐᓐ ᓂժΠᓐ ৮ᐊժᓴᖅᑦ ᐊ·Δᓴᐊᑕᓐ ᐊᒥᓐ ৮ᓇᓇ৮ᓂ·Δ ᒪᖅᑭᑭ·Δ·ᑫ, ᑌ·V ᑕᖅ ᐅᑕᑕ·ᐊᐸᒪᓐ ᑫᒪ ᑕᖅ ᐅᓇᑐᒪᓐ Δᓂ·∇ᓂ·ᐊᓐ ৮ᐊժᓴᓴᓂᑦ. ᑌ·V ᑕᖅ ᐊᒥ ∇ᔑᑭᑕᐸᑕᑦ ᐅᒪ ᒪᖅᑭᑭ·Δ৮ᒥᑦ ∇·৮ ৮ᓴ ᑕժᓂᑫ·Δᓂᓂ ᐅᒪ ৮ᐊᓴᑦ ᐊᒥ Λժ ᑫᓂᓐ ∇Δᔑ৭ᑕᒪᓐ ৮Δᔑ·ᐊ·Δᒥᐅᓇᑭᓐᑕ ᐅᒪ ৮Λᐊᓄᑭᑭᐊ৮ᓂ·Δᑦ ᐊ·Δᓴᑦ.

·ΔᒥΔ·∇Lৼᓄᓐ Δᓴ ·Δᓂժ Δᓂ·∇ᓂ·ᐊᓐ ᐅᒪ ৮ᓴ ᐸᓐᑦ ᐊᐸᑦ ৮ᐊᓴᑦ, ᓂ·ΔᒥΔժᒥᓐ ·Δᓂժ ᐅᒪ ᐊᓄᑭ·Δᓓᓐ ৮ᐊᓴᑭᓐ, ᐊᒥ ·Δᓂժ ᑫᓂᓐ ∇Δ৭ᑕᒪᓐ ∇ᑭᑕᐸᑌᓐᑕᒪᓐ ৮ᐊᓴᑦ ᒪᖅᑭᑭ·Δ৮ᒥᔅᑦ ∇·৮ ৮ᓴ ᑕժᓂᑫ·Δᓂᓂ ᐅᒪ ৮ᐊᓴᑦ ᐅᑕᑕ·ᐊᐸᒪᓐ ৮ᐊᓴᑭᓐ ᐅᑕᑕ·ᐊᐸᒪᓐ ৮ᐊᓴᑦ ᐊᒥ Λժ ᑫᓂᓐ ∇Δᔑᓇ৮ᑭᓐᑕᒪᓐ ৮Δᔑᓂᐊᑕᓐᑕᒪᓐ ᐊᓂᔑᓇᐯᓐ ᐊᓄᑭ·Δᓐᓐ ᐅᒪ ৮Λᐊᓄᑭᑭᐊ৮ᓂ·Δᑦ ᐊ·Δᓴᑦ.

·ΔᒥΔ·∇Lৼᓄᓐ Δᓴᒪᓐᑦ ᐊᓂᔑᓇᐯᓐ ᐅᒪ ৮ᐊᓴᑦ ᐸᓐᑦ ᐊᐸᑦ ৮ᐊᓴᑦ, ᓂ·ΔᒥΔժᒥᓐ ·Δᓂժ ᐅᒪ ᑕժᓂᑫ·Δᓂᓂ ᐅᒪ ৮ᐊᓴᑦ ∇·ΔᒥΔ·∇Lৼᓄᓐ ·Δᓂժ ৮ᐊᓴᑭᓐ ᐊᓄᑭ·Δᓐᓐ ᑫժᓂᑫ ᐅᒪ ᐅᑕᑕ·ᐊᐸᒪᓐ ∇·ΔᒥΔ·∇Lৼᓄᓐ ᐅᒪ ৮ᐊᓴᑦ ᒪᖅᑭᑭ·Δ৮ᒥᑦ ∇·৮ ৮ᓴ ᑕժᓂᑫ·Δᓂᓂ ᐅᒪ ৮ᐊᓴᑦ ∇ᔑᑭᑕᐸᑕᑦ ᐅᒪ ৮Λᐊᓄᑭᑭᐊ৮ᓂ·Δᑦ ᐊᓂᔑᓇᐯᓐ ᐊᓄᑭ·Δᓐᓐ ᐅᒪ ৮Λᐊᓄᑭᑭᐊ৮ᓂ·Δᑦ ᐊ·Δᓴᑦ.

ᐊᓂᓐ ∇৭ᑕᒪᓐ ᑫΔᔑᓇᖅ ᑭΛᒪΠᔑ·Δᓐ ·∇Π ᓂ৮ᓐ ᑫᒪ ৮ᓴ ᐊᓂᓐ ∇৭ᑕᒪᓐ ᐅ·∇ ᑫΔᔑᓇᖅ ᑕ·Δᓐ ᓂ৮ᓐ ·∇Π.

ᓂ৮ᓇ·ᑫᑕᓐ ᐸᓐᑭ ৮Δᔑᓇᑕ·∇ᓂᒥժᓴᓐ ᒥΔᑭᑐᓴᓐ. ∇·৮ ·Δᓂժ ᑫᓂᓐ ∇Δ৭ᑕᒪᓐ ∇৮ ·Δᓂժ ∇ᑭᑫᑕᒪᓐ ᐊᓂᓐ ᒪᓴᑦ ᑫΔᑭᑐ·ᐊ৭ᓐ ∇ᒪᒪᒥᓄΛᒪΠᔑ·ᐊᑦ ᐅᒪ ৮·Δᒥᑕᒪ·৮ ᐊᒥ ·Δᓂժ Vᔅᑦ ᑫժᓐ ᑫᓂᓐ ∇ᔑᔑᐊᑕᑕ·∇ᑕᒪᓐ Δ·∇ ∇·ᐊ·ᐊᐸᒪ·৮ ·Δᓂժ ৮ᒪᒥᓄᓴ·ᐊᑦ ᑫ·Δᓇ·ᐊ. ᑫᓂᓐ ᑕᓵ ᐅ·∇ ᑭᓴᐸᑦ ৮·ᐊᐸᑕᒪᓐ, ৮·Δᓐ ᑕᓵ ·Δᓐ ᒪᓴᑦ ᓂᑕᑭᑫᑕᑕᔑ·ᐊᑦ ᐊᓂᓐ ᑫΔᑭᑐ·ᐊᓄᑭᓐ ᓂ৮ᓐ ৮·Δᓂᓐ ᓂᑭᑫᑕᔑᓐ ᐊᓂᓂᑐᓴᑦ ᑫΔᑭᑐ·ᐊᓄᑭᓐ. ᑫᓂᓐ ᑕᓵ ᐅ·∇ ᑭᓴᐸᑦ ৮·ᐊᐸᑕᒪᓐ, ৮·Δᓐ ᑕᓵ ᒪᓴᑦ ᓂᑕᑭᑫᑕᑕᔑ·ᐊᑦ ᐅᑕᓄᑭᑭᓴᓐ ᑭᓴᐸᑦ ৮ᒪᒥᓄΛᒪΠᔑ·ᐊᑦ ৮ᐊᓴᑦ ᑕᓗΠᐸΔ৮ᓐ ᐅᑕᓄᑭᑭᓴᓐ ᐅᒪ ৮·Δᒥᑕᒪ·৮ ᐊᒥ ·Δᓂժ Vᔅᑦ ᑫժᓐ ᑫᓂᓐ ∇ᔑᑭᑕᐸᑕᑦ Δ·∇ ∇·ᐊ·ᐊᐸᒪ·৮ ·Δᓂժ ৮ᒪᒥᓄᓴ·ᐊᑦ ᐅᒪ ৮·Δᒥᑕᒪ·৮ ᐊᒥ ·Δᓂժ Vᔅᑦ ᑫժᓐ ᑫᓂᓐ ∇ᔑᑭᑕᐸᑕᑦ ᐅᒪ ৮ᐊᓴᑦ ᒪᖅᑭᑭ·Δ৮ᒥᑦ ∇·৮ ৮ᓴ ᑕժᓂᑫ·Δᓂᓂ ᐅᒪ ৮ᐊᓴᑦ ᐅᑕᑕ·ᐊᐸᒪᓐ ৮ᐊᓴᑭᓐ ᐅᑕᑕ·ᐊᐸᒪᓐ ৮ᐊᓴᑦ ᐊᒥ Λժ ᑫᓂᓐ ∇ᔑᑭᑕᐸᑕᑦ ᐅᒪ ৮ᐊᓴᑦ ᒪᖅᑭᑭ·Δ৮ᒥᑦ ∇·৮ ৮ᓴ ᑕժᓂᑫ·Δᓂᓂ ᐅᒪ ৮ᐊᓴᑦ

∇ᐧᑲ ᐅᐧ∇ ᑲᐧᐊᓱᓀᒋᕐᖏᑦ ᑲᐧᐃᵊ ᐧᐃᑲ ᐧ∇ᔮᑲᑦ ᐃᐧ∇ ᕈᐃᔨᓇᐧᑲᓯᓂᵊ ᐧ∇ᔮᑲᑦ ᑲᕈᐱᐅᕈᐱᒪᒋᓯᐧᐊᑦ ᐧ∇ᔮᑲᑦ ᑲᕈᐱᐊᐧᐊᔨᔨᐃᐧᐊᑦ ᑲᐧᐃᵊ ᐧᐃᑲ ᐧᐊᓱᓀᒋᑲᵊ ᓂᕈᐧᐊᑕᑦᒥᓇᐸᵊ. ∇ᐧᑲ ᑕᔮ ᐅᐧ∇ ᓄᓗᐧ ᑲᒪᑦᑕᓱᓂᑲᑐᑦ ᐧᐊᓱᓀᒋᑲᵊ ∇ᐃᐧᐊᓴᐧᐢᵊ ∇ᑲ ᖃᓗᵊ ᑲᐊᓕᐧᐃᑦᑎᑲᑐᑦ ᓄᓗᐧ ᐅᐧ∇ ᐊᐧᑲᑦᵊ ᑲᐳᑕᐧᐊᓄᐧᐊᑦ ᐊᒥ ᐧᐃᵊ ᐧ∇ᔮᑲᑦ ᑲᐱᐊᑦᑎᑲᑐᑦ ᐃᐧᐊᓴᐧᐢᵊ ∇ᑲ ᑲᖃᔮᑦ ᐃᐧᐊᓴᐧᐢᵊ ∇ᐃᐧᐊᓴᐧᐢᵊ ᐊᐧᑲᑦᵊ ᑲᐱᐊᑦᑎᑲᑐᑦ ᐃᐧᐊᓴᐧᐢᵊ ᐅᐧ∇

ᐊᐅᔪᓚᖅ ᐁᒃ ᑭᐅᓂᑐᐊᑦ. ᐁᒃ ᐁᑕ ᐯᔪᐅᒃᓴᖅ ᑭᐃᔪᑭᓂᐅᐊᑦ.

ᑫᒍᓐ ᐃᓇ ᒋᑕᖅ ᑭᐅᐃᑕᔪᑕᓐ ᑫᒍᓐ ᐃᓗᑕᒧᐊᐸᓗᓐ ᑫᑭᑕᔪᓐᑕᒪᐸᓐ.

ᐅᐁᑎ ᐊᑕᐅᐊᕐᓴᑐᖅ ᑲᐃᑭᓴᑌᖅ ᐊᒥᐅᐁᑎ ᑲᐃᔪᐅᐃᑎᐅᑫᓐ ᓴᓂᐅᐁᓚ ᑭᓯᔨ 7 ᐁᐃᓚᑭᓯᑦ ᐊᒥ ᑲᑭᐃᔪᐅᐃᑎᐅᑫᓐ ᐁᐱᓐᖅ ᐁᐅᑫᓐ ᑲᑭᐃᔪᐅᐃᑎᐅᑫᓐ ᑲᐅᑭᐃᓗᐅᑕᓐ ᑲᑭᐃᔪᐅᐃᑎᐅᑫᓐ ᐃᐅᐁ ᑲᑭᐅᐅᐃᑎᐅᑫᓐ ᑲᐅᑭᐃᓗᐅᑕᓐ ᑲᑭᐃᔪᐅᐃᑎᐅᑫᓐ ᐃᐅᐁ, ᐅᐅᐁ ᑲᐃᓯᓚᓂᐊᖅ ᑲᑭᐃᔪᐅᐃᑎᐅᑫᓐ ᐃᐅᐁ ᐊᑭᐃᔪᐅᐃᑎᐅᑫᓐ ᑲᐃᔪᐅᐃᑎᐅᑫᓐ ᑲᐃᔪᐅᐃᑎᐅᑫᓐ ᐁᐱᓐᖅ ᐁᐅᑫᓐ ᐊᓚᑭᐃ

ᑲᐅᓐ ᐊᐅᐃᖃ ᑲᖏ ᓂᒪᒪ ᑫᐅᒥᐃᓂᖏ ᑲᐅᓐ ᐊᐅᐃᖃ ᐊᖃᓗᓐ. ᐁᐅᑲ ᓂᑭᓂᓂᑫᐅᐃᖏ ᑫᓂᓐ ᑲᓂᑕᐅᑭᐅᑭᓗᓐ ᐁᐅᑲ ᓂᑭᑭᑕᐅᐊᓐᐊ ᐊᐅᐁ ᓂძᓗᖏ ᓇᐅᐊᑦ ᐊᐅᐁ ᑲᒥᑎᑐᑦ ᐃᑭᐅᐁᓂᐅᐊᑦ ᓂᓂᓐ ᑭᑲᑕᐅᐁᑕᒧᑦ. ᐁᐅᑲ ᑕᖓ ᐊᐅᐁ ᓂძᓗᖏ ᐁᓇᑕᐃᐱᐸᖅᑕᖅᖃᓐ ᐊძ ᓂᑭᐃᓂᑭᑕᐅᐊᓇ ᑭᐅᓐᓂᐅᐊᑦ ᓂᓂᓐ ᑲᐅᐃᓐᐅᐁᐊᓐᓀᖅᓐ, ᐊᒥ ᐱძ ᐁᓂᒧᑭᑕᐅᐊᓇᑦ ᐊᐸᓐ. ᐊᒥ ᐱძ ᐁᓂᐊᓐᑐᖓᑲᑦ ᐃᐅᐁ ᑎᑐᑕᐅᑦ ᐊᐸᓐ ᑲᐊᐸᐅᑦ ᐊᒥ ᐁᓂᖅᐅᑦ ᐊᐅᐊᓂᔭᑦ ᐃᐅᐁ ᑲᑐᑕᐃᐅᑕ. ᐊᒥ ᐱძ ᐁᓂᐊᓐᑐᖓᑲᑦ ᑎᑭᑕᐅᐊᓇᑦ ᐃᐅᐁ ᑎᑭᑕᐅᐊᓂᓐᓀᖅᓐ. ᐁᐅᑲ ᑲᖏ ᐱᓂᖓ ᑲᐊᓂᒥᑎᑐᐅᐊᑦ ᓂᑭᐊᓂᒥᓐᑕᑲᑦᐅᐊᓂᐅᑦ ᐊᐃᐊᐱ ᑲᐅᓐ ᓂᑭᑭᓐᑕᑭᓐᓀᖅᓐ. ᐁᐅᑲ ᑲᖏ ᐱᓂᖓ ᑲᐊᓂᒥᑎᑐᐅᐊᓇᓂᐅᑦ, ᑭᐊᓇᑭᓇᓂᐅᑦ ᐅᑕᐃᓐᐅᑦ ᐊᐸᓐ ᐃᐅᐁ ᑲᑐᑕᐃᐅᑕ. ᐊᒥ ᐱძ ᐁᓂᐊᓐᑐᖓᑲᑦ ᐃᐅᐁ ᑲᑐᑕᐃᐅᑕ ᐊᐸᓐ ᐁᓂᐊᓐᑐᖓᑲᑦ ᐃᐅᐁ ᑲᑐᑕᐃᐅᑕ ᐊᐸᓐ. ᐁᐅᑲ ᑲᖏ ᐱᓂᖓ ᑲᐊᓂᒥᑎᑐᐅᐊᓇᑦ ᐊᐸᓐ ᐃᐅᐁ ᑲᑐᑕᐃᐅᑕ ᐊᐸᓐ

Timmin Wabasse

(recorded March 6, 2004)



Biographic Information
Name: Timmin Wabasse
Date of Birth: March 23, 1933
Place of Birth: Near Lansdowne House
Present Address: Summer Beaver
Name of Spouse: Jeannie Sugarhead
Number of Children: 6
Grandchildren: 20 +
Great-grandchildren: 20
Number of Years Married: 20
Education: 3 years Residential School, Sioux Lookout
Interests/Hobbies: Hunting

Community or reserve life in the past

(1) Describe your life in your community or reserve in the past.

I did all kinds of things in terms of survival by hunting and trapping back in my younger days. I trapped as a way to make money for many years. Eventually I started working in the community for the government agency. I worked there for a long time. Mostly when I was young I lived in the bush and became a hunter and trapper.



Nibinamik

My parents brought me up in the bush and that's where we stayed the whole time. That was many years ago. They lived off the land while they cared for me. They used everything that they got from the bush to feed us. All the things they got from the land were all they had to sustain their family. They always worked hard by hunting and trapping so that we could have food to eat every day. As I got old enough to start helping out looking for animals to hunt and trap, I continued to do that as I became an adult. I did the same things that I saw my parents do when I was growing up. We were always moving around from place to place at any time of the year. They showed me all the ways of hunting, trapping, and where there are plenty of animals and fish at certain times of the year. That's why they moved around so much. They did that for many years. During trapping season we did the same thing. Basically just moving around where we thought the animals would be even in the wintertime. We just made a temporary camp wherever we went. One time my father made a log cabin out in bush somewhere and that's where we stayed when we weren't moving around. When he built the house he made it so that there were separate sections to it. Us kids slept in one section and the other one was for my parents. My parents taught us many things about survival skills as we were growing up. Then as my siblings and I became adults we started living on our own. We no longer needed to stay with our parents because we were capable of being on our own after that. They taught us all we needed to learn. As my parents started aging they could no longer live the lifestyle they had so they stopped doing those things. Now it was our turn to look after them by supplying them with food that we got from our hunting. We would bring them meat and fish every day. That's what we did for them when they became too old to hunt for themselves.

Did you use anything from the bush or from animals to use as medicine?
Yes, I saw my parents and other people use all kinds of things that they used for medicine. They got everything from the bush that grows like plants and other things like trees. They always had something for any kinds of ailments. If we had sores or cuts, they used plants as a dressing for that. They never ran out of things to use when they needed to medicate themselves. They just went outside and picked what they needed. It's as if there was a whole pharmacy out there. That's what I remember seeing them do.

Did you use anything from animals for medicine?
There are only two things that I remember them using from the animals for medicine. They used bear fat as liniment if they were aching or had sore muscles. I can't remember the other thing they used from the animal but they did the same thing with bear fat to help them get better.

Did you do any trapping long time ago?
That was one of the things I did too. We had a trap line not too far from this community. That's where we spent our time trapping when we were just young men. There were three of us brothers who used to trap there. My brothers Ronald and Thaddeus Wabasse and myself would stay together as were trapping. The place we used to go around is not too far from here. Sometimes we would stay a month at a time in our camp. My two brothers would travel together all the time but I was always going places all by myself hunting and trapping. I used to like trapping by the riverside. I managed to kill a few animals at that time and it wasn't a simple thing to do when we were trapping. We only had these wires that were used to catch animals. They didn't look like the newer ones that we use today to snare beavers. It was really hard to catch animals. We also had some traps that were hard to set but today they are much simpler to use. These traps are much easier now to catch animals like beaver, otter, mink, and marten.

When you were trapping or snaring, did you ever snare a moose or did you use any snare wire for beaver or the other animals?
That's basically all we used before. [We used] the kind of snare wire that was available to use catching beaver and otter but it was tricky to set these wires. As for snaring moose, I never got to see anyone doing that. But my father did that during his younger days. He told me that he would look for a place where a moose always walks by and that's where he set the snare to try and catch it. But it wasn't easy to get a moose that way because it was too strong. It would just yank the snare away when it got caught.

What did you do to the meat from the bush so that it wouldn't spoil?
I watched how they prepared their meat and fish. They dried it over the fire so that it wouldn't spoil right away. They just left it there until it was all dry and cooked through. So that way it kept well for many days. We don't do that anymore because we now have freezers where we store our meat and fish. But

before they had to cure their food by drying it over the fire. They used dried wood like poplar or willow to smoke their meat and fish. That way, they were able to keep them for a long time.

How did you get around when you were in the bush?
We walked when we went somewhere. When people went out hunting moose, they just walked as they were tracking it. When they killed it way out in the bush they just cut it all up and hauled it on their toboggan to take it home by foot. Some people were really skilled at hunting moose. They waited until it was windy to go hunting for moose. They never went out when it was calm.

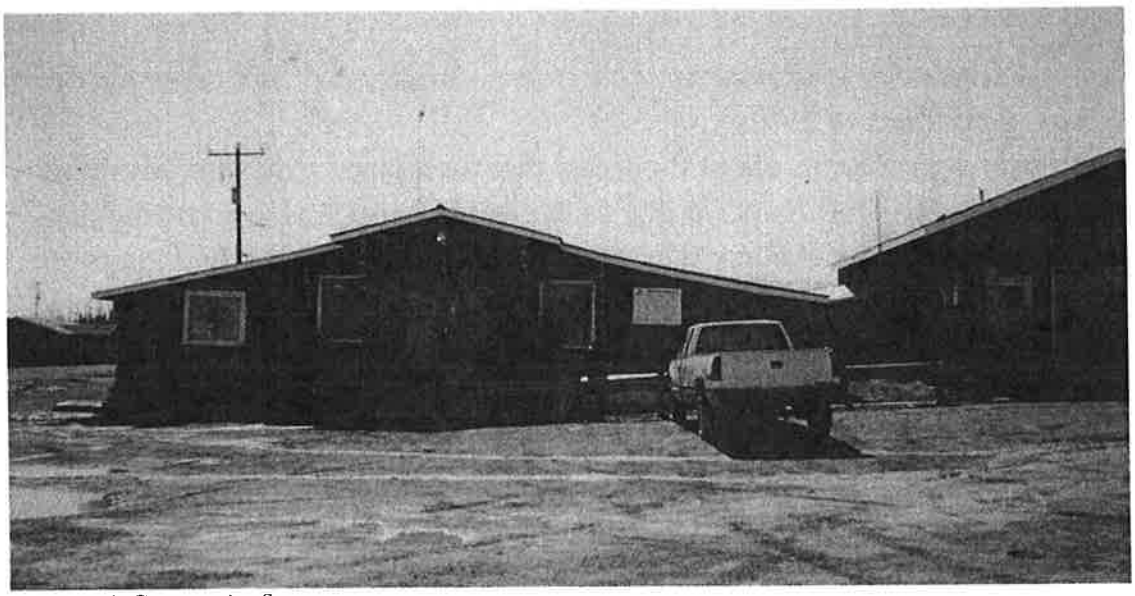
When you eat wild meat, does it make you feel stronger?
Yes and that's the way it was for the people long time ago. All they ate was what they killed and nothing else. The things they ate made them very strong but now that we were not eating these things we are no longer physically fit. People stayed healthy and strong for a long time. Even as they became old they were still active.

When you listened to your parents or the elders, did they ever talk about the treaty that was signed back in 1905?
I got to hear some stories about the treaty that took place years ago. My father said that when the first treaty signing took place it happened in a community called Fort Hope. That's where they got together to sign the treaty. I guess that's where the Indian Affairs Minister stopped over to meet with the Native people and to inform them about the purpose of the signing between the government and the Native people.

When you were living in the bush, was there always lots of food or did anybody ever go hungry?
While we were living out in the bush we never ran out of things to eat. Everything was always plentiful out there. I don't think anybody ever starved to death. They would head out to the bush every day determined to find whatever they could get so they could eat. If they were close to running out or if animals were scarce they either went out ice fishing from the nearby lakes or went traveling a long distance to hunt for moose. They always had their traps set that they would check and that's where they get something to eat too. There were

always animals around so they never went hungry. They just had to go out there to catch it or kill it.

When you or other people were living in the bush and when they came back in the summer, would they come back to the community to have a gathering?
That's what they did mostly during summer time. When there was a treaty day people from around this area traveled back to the settlement in Lansdowne House for that reason. That's where they all gathered. It really meant a lot for the people when they started getting money from treaty days. They could buy necessities for themselves. Even during that time they continued to hunt and fish while they were in the settlement. It wasn't too long after when the Hudson's Bay Company came and established the store there that people started buying food from there. Everything bought cost very little from that store. People began using more of the things that they bought from there. It became a whole lot easier for them too. Flour, oats, and sugar, along with traditional food became a necessity for everybody.


Nibinamik Community Store

What did you make when you were living in the bush?
We just used whatever we got from the bush since hunting and trapping was the main thing to do to stay alive. They gradually started using more stuff that they bought from the store. They used to take their pelts to the store in exchange for

store bought goods. They also saved their pelts until they had lots so they could go back and get more things that they needed from the store. They didn't get very much for their pelts. But still it made a big difference as they could buy quite a bit from what their pelts were worth. That was a big help to them.

What did you use to go to different communities?
We basically had to walk wherever we wanted to go to another community or to where the other people had their camps. We also had a dog team that pulled the sled with supplies for us when we traveled to other places. Dogs were very useful for transportation a long time ago.

What did you feed your dogs?
They fed their dogs, whatever they had for food. Even scraps from moose meat or if they had plenty of meat they shared that with their dogs. Mostly they fed them fish. They always kept a good supply for their dogs so that there was always enough to keep them well fed. If they're not well fed then they get too weak to do their work. Sometimes a dog ends up getting sick if it's not looked after.

Did you ever play any games a long time ago?
We never had the kinds of games that we see so much of today. But I can remember when these non-Native people came to the settlement, like the Hudson's Bay store manager, they began to introduce their games to the local people. Sometimes he used to get the people together so they could play some game and he would show us how it was played. All these new games that were first introduced to our people became very popular. Even to this day there are lots of games or sports that are parts of their lives now. They all came from the white society.

Do you know if people were doing something when they were walking around and working all the time? Were they kind of slim or were they big and fat a long time ago?
I don't know. I just have no idea what I could say about that.

Community or reserve life today

(2) Describe your life in your community today.
Everything is changing as the years go by. It is very different today compared to what it was like a long time ago. As for myself, I started a business about seven or eight years ago. That's what helps me to be self-sufficient. I don't work for anybody in this community or work for the band. I came up with this idea to have a business of my own and that's what I do today.

When I was talking with you earlier, you mentioned going to residential school, how did you go there? Did your parents send you there?
Before I went to residential school an Indian Agent would come to the settlement. [He would] go around to see the parents who had children so they could be sent to school. That's what happened. He came to talk to my parents about letting their kids go to school. He also talked to the children telling them they have to attend school far away. I know that these residential schools were started by the government so that the Native kids could go there. My parents agreed to let me go after the agent came to talk to them. My other brothers didn't go, just me and one of my older sisters. It was very difficult while I was there. We were never fed enough food. There were times when I got so hungry that I felt that I was going to starve to death. Today I hear a lot about this residential school issue that's being addressed by the survivors. They are now going after the government to make restitution for the survivors that suffered a great deal while they were in there. This is a big issue that they are having to deal with now; knowing how it had left a legacy to their generations with the negative impact that's still being passed down to this generation. I've been listening to horror stories from some of the survivors about what they had to go through while they were there. It's hard to find a solution for these people because the damage was already done to them. It's a very complex issue.

When you were going to school, did you get abused there?
Yes I admit that I was abused when I was there too. I guess the most [common] form of abuse that I saw was that the students were pretty much taking care of themselves. They were neglected. They weren't properly taken care of. The dorm where they were sleeping was just one big empty room where they all slept. I saw abuse happening. I was also abused. That place was almost like where kids could just get locked up and to think that it all came from the government who

was supposed to take care of us. Now they are challenging the government to own up to all this because that's where it came from. I think it's only fair that the government should be held accountable for all the suffering that we went through at the residential school.

When you were living with your parents, did you have a good relationship with your brothers and sisters and your parents?
My parents worked very hard taking care of us as we were growing up. They taught us everything from their skills and knowledge about the way of life. They did a good job of raising us. When we became young adults, we pretty much went on our own. We learned how to look after ourselves from all the teachings we learned from our parents. I'm very grateful to have had the parents I had. Both my siblings and I had a good upbringing.

Community or reserve life in the future

(3) Describe what your life might be like in your community or reserve in the future.
I don't really know what to say about what the future holds for our people in this community. I can't speculate, from my point of view, on what will happen so I can't say anything about that.

What do you think about the language? Do you think it's going away? What are your thoughts about the language now?
Most people here in this community are bilingual. They use English and the Ojibway language. Some of them are very fluent in their Ojibway language. You can tell just by listening to them how fluent they are. When I listen to them talk in their language they don't trip and stumble over the words they use. But there are people that use a mixture of English and Ojibway. That really confuses the older people who only speak Ojibway.

What language are the young people using now? Are they able to speak their language, the Ojibway language?
I know for sure that most young people still speak in their language and some of them mainly use English. They switch back and forth using Ojibway and English.

What do you think could be done to bring back the language for the young people?
Everybody has to do their part, even the community leaders, to keep using their language, to encourage the younger generation to learn it, and to keep using it so that they won't lose it. I think it's good for them to have two languages, so it can be useful for them. It's important that they don't lose their language. They need to know that.


Nibinamik First Nation Band Office and Radio Station

That store you have today, how did you come to have it? What did you do to get started in your business?
I thought about it for a long time before I actually went ahead and started my own business. I probably would've expanded my business by now. But I decided I was just going to leave it the way it is for now. The store that I started is quite small. I run it all by myself and I'm happy with it. Before I got started I didn't go around asking people for their money to help me get started. Even though I was aware of the funding that helped Native people get started in their business and that I could get a loan, I decided against it. I just went ahead with my own money and proceeded once I got going with it. It was more like on a trial basis. I asked other people that had their business for their advice and what they did to get them started or what they are doing to keep it running. They were kind enough to help me out with the tips and experiences they had when they first started. So I followed their advice, once I began to set up my business. Today I still have my

little store that I started on my own a few years ago. I've never had any problems so I'm happy it turned out ok.

At the time when you were living in the bush there with your family, did you or your parents pray every day and what did they do on Sundays?
I always saw that my parents, from what I can remember on every Sunday, would have their prayer service with the whole family. Everyone was included to join in the service. They even had their daily devotions every morning and evening. Everybody stayed home on Sundays and they didn't hunt or work. They always observed Sundays as a day of rest and prayer service. The only thing they did on those days was cook their food.

I don't have anything else to ask you, but is there anything you would like to say?
I was contacted by some lady if I would be interested in being interviewed to tell a story about myself back in the old days. I was only glad to do that when I was asked to talk about my life experience for this gentleman who came all this way to do interviews with some individuals who are willing to share their thoughts on how it was like a long time ago and what they see happening today. I just want to say thank you to the lady for asking me to tell my story. That will be all.

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ᐊᒥ ᐅ•ᐁ ᐁᐃᓂᑕ•ᐃᓇᓐ ᖃᐊᖏᒥᐃᔨᖏᓐ ᓂᓂᐜ ᒋᑕᑎᐸᒋᒥᑎᓂᓗᖏᓐ ᐊᓂᓐ ᖃᑭᐱᐊᐊᔨᖏᓐ •ᐁᑎ ᐅᑕᓇᖅ. ᒥᑕᓴ ᐃ•ᐁ ᖃᐱᐊᐊᓐᑐᑕᒪᓐ ᑫᓂᓐ ᐅᑕᓇᖅ ᐁᑭᖃ•ᑫᐱᒪᒋᐅᖏᓐ ᑫᐃᓂᐜ ᐱᒪᒋᐅ•ᐃᓐ ᓂᑭᐱᖃ•ᑫ ᐊᓇᑭᑕᒪᓐ ᒪᒋᐅ•ᐃᓂᖅ. ᐊᒥ ᐱᐜ ᐃ•ᐁ ᖃᐱᐊᓇᑭᑕᒪᓐ ᐱᐅᑕᓇᖅ ᖃᔭ ᑕᓴ •ᐁᒥᑎᐜᔨᖃᖅ ᐃᓄᑫ ᐊᓇᑭ•ᐃᓐ ᖃᔭ ᑫᖃᐱ ᓂᑭᐱᖃ•ᑫᖅ ᐁᑎᐜᔨᖃᖅ ᐃᓐᑕ•ᐁᒥᑫ•ᐃᓐ ᓂᑭᐱᓇᑭᑐᓐ ᑭ•ᓄᓴ ᐁᑭᐱ•ᐊᓂᐃᑫᖏᓐ ᐁᖃᐱ•ᐊᓂᐃᑫᖏᓐ ᐊᒥᐃ•ᐁ ᖃᐱᐊᓇᑭᑕᒪᓐ •ᐁᒥᖃᖅ. ᐅ•ᐁ ᑕᓴ •ᐃᓂᐜ ᖃᑭᐱ ᕿᐱᒪᒋᐸᖏᓐ ᐅᑕᓇᖅ ᐁ•ᖃ ᐊᒥ•ᐃᓂᐜ ᖃᑭᐱᐊᐊᔨᓴᖏᓐ ᐃᐜ •ᖃᖏᓐ ᐅᑕᓇᖅ •ᐁᒥᖅ.

ᐊᐃ ᖃᔭ ᑭᑕᓂᑕᒪᕿᓐ ᐊᓂᓐ ᖃᑭᐊᐃᓐᑐᑕᒪᓐ ᓄᐱᒪᖃᒥᖅ ᖃᑭᐊᐃᓐᑕᖏᓐ, ᐊᓂᓐ ᖃᑭᐱᐊᐊᓐᑐᑕᒧᐊᒻ ᑭᓂᑭᐃᐜᖅ, ᐊᓂᓐ ᖃᐃᓄᓕᖅᖃᖅ ᐃᓐᑕ•ᐃᓐ ᐊᐱᒻ. ᐅ•ᐁ ᑕᓴ •ᐃᓂᐜ ᐅᑕᓇᖅ ᒣᖅᒻ ᖃᐱᐊᐃᓐᑐᑕᒪᓐ •ᐁᖏᖃᖅ ᐅᑕᓇᖅ ᐁᑭᖃ•ᑫᐱᒪᒋᐅᖏᓐ ᐃᐜ ᓂᑭᐱᖃ•ᑫ ᐁᑭᖃ•ᑫᐱᒪᒋᐅᖏᓐ ᐃᐜ

•ᐃᑲᓇ ᑭᑭᐱ•ᐊᐸᒪᑦ ᐊ•ᐃᔪᑦ ᒋᑭᐱ ᐊᐸᒋᑐ•ᐊ•ᖅᓐ ᖃᐃᓇᓐ ᑎᓂᑲᓐ ᓇᐱᒥᑦ ᑲᐅᑎᓂᑲᑌᑭᓐ ᖃᒪ ᐊ•ᐃᔪᔨᔨᑲᑦ ᑲᑭᐅᓕ ᐅᒪᓐᒥᒋᐊ•ᐊᑦ.

ᐁᐁ, ᐊᒥ •ᐃᓂᓄ ᑲᐱᑐᑕᒪᓐ ᑲᔭ ᐊᐃᑦ ᐊᓄ ᑲᐊᓄᓯᓇᓂ•ᐊᑦ, ᒥᑎᓄᑲᑦ ᐃᓄ ᑭᐅᓐᑎᓂᑲᑌ•ᐊᓐ ᖃᓄᓇᓐ, •ᐃᓇ•ᐊ ᐅᑭᑭᖃᑕᓇ•ᐊ ᐃᑭ•ᐁᓂ•ᐊᑦ ᓂᑭᑐᐊᒥᓇᓇᓐ, ᐃ•ᐁ ᓂᓄᑎᓐ ᑲᐊᔨᓄᓯᓇᓂ•ᐊᑦ ᑲᔭ ᑲᐸᐱᐅᑎᓯᓇᓂ•ᐊᑦ ᐅᑎ, ᐊᓐᑎ ᐱᓄ ᐅᑭᐅᓐᑎᓇᓇ•ᐊ ᐃᑭ•ᐁᓂ•ᐊᑦ ᓂᑭᑐᐊᒥᓇᓇᓐ ᑲᐊᓄᐱᓂᔨᑦ ᑲᔭ ᑕᑌ ᑲᑕᑌ•ᐃ•ᖃᔨᑦ ᑎᓂᓄᓇᓐ ᖃᓄᓇᓐ ᐅᓄᓐ ᐱᓄ ᐅᑭᐅᓐᑎᓇᓇ•ᐊ ᑕᐱᓗᓄᓯᓇᓂ•ᐊᑦ ᐁᓄᓐ ᐱᓄ ᐊᓄ ᑲᐊᐃᔪᓂ•ᐁᐱᓯᔨᑦ ᐃ•ᐁ ᓄᐱᒪᑲᒥᑦ ᑲᐊᐃᓐᑕᔨᑭᓐ. ᐊᒥ •ᐃᓂᓄ ᖃᓂ ᑲᐱᐊᐃᔪᑭᑕᒪᓐ ᑲᑭᐅᓐᑎᓇᒧᑭᓐᑕᒪᓐ.

•ᐃᑲᓇ •ᐃᓐ ᑭᓐ ᑭᑭᐱᐊᐸᒋᑐᓇᓐ ᖃᓄᓇᓐ ᑎᓂᑲᓐ ᐃᒪ ᐊ•ᐃᔪᔨᔨᑲᑦ ᒋᐅᒪᓐᑭᑭᒥᓐ.

ᓂ•ᓴᔦᑦ ᐁᑕ ᓂᑎᔨᑭᑕᓐ ᐃ•ᐁ ᐁᑭᐅᓐᑎᓇᒧ•ᐊᑫ ᖃᐊᓐᑕ•ᐃᐅ•ᐊᑫ•ᐊᑫ ᒪᓐᑭᑭᑦ, ᐊᐃᑦ ᐅᑭᐅᓐᑎᓇᓇ•ᐊ ᐯᔨᑲᑦ ᐊᐃᓂ ᒪ•ᑲ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐊᒥ ᐃᒪ ᑲᐅᑐᐃᑎᑐᑌ•ᐃᒪᑫ ᐃ•ᐁ ᓂᓄᑎᓐ ᐯᐊᑭᑕ•ᐃᐅ•ᐊᑫ•ᐊᑫ ᒪᓐᑭᑭᑦ, ᐊᐃᑦ ᐅᑭᐅᓐᑎᓇᓇ•ᐊ ᐃᑭ•ᐁᓂ•ᐊᑦ ᐅᓄᓂᓂ ᖃᓄᓇᓐ ᐃᑭ•ᐁᓂ•ᐊᑦ ᐊᒥ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐊᒥ ᐃᒪ ᑲᐅᑐᐃᑎᑐᑌ•ᐃᒪᑫ ᐊᓄ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐃ•ᐁ ᐁᑭᐅᓐᑎᓇᒧ•ᐊᑫ•ᐊᑫ ᒪᓐᑭᑭᑦ, ᐊᒥ ᐃ•ᐁ ᑲᐱᐊᐃᔪᑭᑕᒪᓐ•ᐊᑦ. ᐊᒥ ᐊᑭᓐ ᐅᑭ•ᐊᓂᑲᑕᒪᓐ ᐃ•ᐁ ᐯᔨᑲ ᖃᓄᓇᓐ.

ᑭᑭᐱᓂᑕ•ᐊᓂᐃᕃ ᓇ •ᐁᓴᑲᑦ ᐅᑕᓇᑦ.

ᐊᒥ•ᐃᓂᓄ ᑲᐱᑐᑕᒪᓐ ᖃᓂᓐ ᐅᑕᓇᑦ ᐁᑭᐱ•ᐊ•ᐊᓂᐃᕃᖅᓐ. ᐊᒥ ᐅᒪ ᑲᑕᔨ•ᐊᓂᐃᕃᑭᕐᑕᓐ ᓂᐱᓇᒥᑦ, ᓂᓇ•ᐃᑦ ᐁᐅᓴᑎᓂ•ᐃᔪᑦ ᐊᒥ ᐅᒪ ᑲᐱᓴᑭᕐᑕᓐ ᐅᒪ, ᐊᒥᓴ ᐅ•ᐁ ᓂ•ᐊᓂᐃᕃᖃᓇᓇᓐ ᐅᒪ ᓂᐱᓇᒥᑦ ᓂᓇ•ᐃᑦ. ᐅ•ᐁ ᑲᐃᔨᓂᓯᔨᑦ, ᓂᑭᓂᓯᒥᓐ ᐁᑭᑕᑎᓯᔨᑦ ᐊᓴ ᐁᑭᑕᐃᓂᓂ•ᐃᔪᑦ ᓂᓂᓯᒥᓐ ᐊᓴ, •ᓇᓇᓐ •ᐊᐸᑦ ᐯᔨᑦ ᐃᔨᓂᑲᓯᔨᑦ, ᑕᑎᔨᑦ ᑕᑌ ᐁ•ᖃᔨ ᑕᑌ ᓂᓐ. ᐁ•ᖃᔨ ᑕᑌ ᐊᒥᐅᒪ ᑲᑕᔨ•ᐃᔪᑭᑕᓐ ᐅᒪ, •ᐁᑎ ᐱᔨ ᑌᐱᓇ•ᖃᓐ ᐃ•ᐁ ᑲᑭᐃᐅᑲᓂ•ᐃᔪᑭᑕᓐ. ᐁ•ᖃᔨ ᑕᑌ ᐊᒥ ᐃᒪ ᑲᑕᔨ•ᐃᔪᑭᑕᓐ ᑭ•ᓐᑌ ᐃᔨ ᐯᔨᓂᔨᓕᔨᑌ ᐊ•ᐊᔨᒣ ᓂᑕᒪᒥᓇᑕᓐ ᐁ•ᐊᓂᐃᕃᖅᓐ ᐅᒪ ᐁᖃ•ᑫᐱᒪᕐᔪᖅᑦ. ᐁ•ᖃᔨ ᑕᑌ ᒪ•ᐊᑦ ᓂᓇ ᓂᑭᐯᔨᓂᓇᑕᓐ •ᐃᓇ•ᐊ •ᐃᓇ ᑭᓂᓂᑲᑦ ᑕᑎᔨᑦ ᓂᑭᐱᐊᓂᓇᑕᓐ, ᕿᖃᓇ •ᐃᓇ•ᐊ ᑭᐃᐅᒪᓴᕿᑕᓐ ᐅᓇᓇᑕ•ᐁᑎᑭᖅᑦ. ᐁ•ᖃᔨ ᑕᑌ ᐊᒥ•ᐃᓂᓄ ᑲᓐᑦ ᐁᑭᐱ•ᐊ•ᐊᓂᐃᕃᖅᓐ. ᐃᓇᑎᓄ ᑭᐊᓂᒪᓇᑕᓐ ᐃᓇ ᐁᑕ ᑭᐊᑕᑕᓇᓐ, ᓄᓄᑦ ᑕᑌ •ᐃᓇ ᒪᕐᑭᓇᑕᓐ ᐊᐃᓇ ᐊᒥᓄᓯᓇᓂ•ᐃᔪᑦ, ᒪ•ᐊᑦ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ ᑎᑭᑎᑎᓇᑕᓂ•ᐃᑦ ᐊᒥᑲ ᑲᔭ ᑕᑌ ᓴᓐ•ᑫᔨ, ᒪ•ᐊᑦ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ. •ᐊᓂᐃᑲᓇᒧᓐ ᐃᓇ ᐁᑕ ᑭᐊᑕᑕᓄᓐ, ᓄᓄᑦ •ᐃᓐ ᒪᕐᑭᓐ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ ᐊᐃᓐ ᐊᒥᓄᓯᓇᓂ•ᐃᑦ ᐊᒥᑲ ᑲᔭ ᑕᑌ ᓴᓐ•ᑫᔨ, ᒪ•ᐊᑦ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ ᑎᑭᑎᑎᓇᑕᓂ•ᐃᑦ ᐊᒥᑲ ᐃ•ᐁ •ᐃᓐ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐃᓇ ᐁᑕ ᑭᐊᑕᑕᓄᓐ ᐃᓇ ᐁᑕ ᑭᐊᓂᒪᓇᑕᓐ ᐊᓄ ᑲᔭ ᑕᑌ ᓴᓐ•ᑫᔨ ᒪᕐᑭᓐ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ ᑎᑭᑎᑎᓇᑕᓂ•ᐃᑦ ᐊᒥᑲ ᐃ•ᐁ •ᐃᓐ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐃᓇ ᐁᑕ ᑭᐊᑕᑕᓄᓐ ᐃᓇ ᐁᑕ ᑭᐊᓂᒪᓇᑕᓐ.

ᐅᑭᐱᓂᑕ•ᐊᓂᐃᕃᑫ ᓇ •ᐁᓴᑲᑦ ᐅᑕᓇᑦ.

ᐊᒥ•ᐃᓂᓄ ᑲᐱᑐᑕᒪᓐ ᑫᓂᓐ ᐅᑕᓇᑦ ᐁᑭᐱ•ᐊ•ᐊᓂᐃᕃᑫᖅᓐ. ᐊᒥ ᐅᒪ ᑲᑕᔨ•ᐊᓂᐃᕃᑫᕐᔪᖅᑦ ᓂᐱᓇᒥᑦ, ᓂᓇ•ᐃᑦ ᐁᐅᓴᑎᓂ•ᐃᔪᑦ ᐊᒥ ᐅᒪ ᑲᐱᓴᑭᕐᑕᓐ ᐅᒪ, ᐊᒥᓴ ᐅ•ᐁ ᓂ•ᐊᓂᐃᕃᖃᓇᓇᓐ ᐅᒪ ᓂᐱᓇᒥᑦ ᓂᓇ•ᐃᑦ. ᐅ•ᐁ ᑲᐃᔨᓂᓯᔨᑦ, ᓂᑭᓂᓯᒥᓐ ᐁᑭᑕᑎᓯᔨᑦ ᐊᓴ ᐁᑭᑕᐃᓂᓂ•ᐃᔪᑦ ᓂᓂᓯᒥᓐ ᐊᓴ, •ᓇᓇᓐ •ᐊᐸᑦ ᐯᔨᑦ ᐃᔨᓂᑲᓯᔨᑦ, ᑕᑎᔨᑦ ᑕᑌ ᓴᓐ•ᑫᔨ ᒪᕐᑭᓐ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ ᑎᑭᑎᑎᓇᑕᓂ•ᐃᑦ ᐊᒥᑲ ᐃ•ᐁ •ᐃᓐ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐃᓇ ᐁᑕ ᑭᐊᑕᑕᓄᓐ ᐃᓇ ᐁᑕ ᑭᐊᓂᒪᓇᑕᓐ ᐊᓄ ᑲᔭ ᑕᑌ ᓴᓐ•ᑫᔨ ᒪᕐᑭᓐ ᐃᓇ ᑭᐊᓂᒪᓇᑕᓐ ᑎᑭᑎᑎᓇᑕᓂ•ᐃᑦ ᐊᒥᑲ ᐃ•ᐁ •ᐃᓐ ᑲᐃᔨᑎᑐᑌ•ᐃᒪᑫ ᐃᓇ ᐁᑕ ᑭᐊᑕᑕᓄᓐ ᐃᓇ ᐁᑕ ᑭᐊᓂᒪᓇᑕᓐ.

ᒣ•ᒃᑦ ᐊᒥ ᑲᑭᐱ •ᐊ•ᐊᓂᐃᕃᑫᖅᓐ ᑫᒪ ᑲᐊᔨᑐᖅᓐ, •ᐃᑲᓇ ᑭᐯᐊᔨᑕ•ᐊ ᒧᑦ ᐅᑲ•ᑫᑲᑎᓇᑦ ᑲᔭ ᑕᑌ ᑭᐯᐊᐸᒋᑐᓇ ᐃᓇ ᓇ•ᑲᑲᓇ ᑲᑲ•ᑫᑲᑎᓇᑦ ᐊᒥᑲ ᑫᒪ ᐱᓇ ᔨᑕᑭᖅᑦ ᐊ•ᐃᔪᔨᓂᓴᑦ.

ᐊᒥ•ᐃᓂᓄ ᑲᑐᑲᑌᑦ ᐃ•ᐁ •ᐅᒣᑲᑦ, •ᐃᓇ•ᐊ ᑭᐊᓂᒪᓇᑕᓂ•ᐃ•ᐊᑦ ᐊ•ᐅᔨᓴᑦ ᑲᔭ ᑭᒧᑎᑎᐱᓂᑲᑌ ᐱ•ᐅᐸᓐᑦ ᐊᒥ ᐅᑕ ᓇ•ᑲᑲᓇ ᑲᑲ•ᑫᑲᑎᓇᑦ ᐊᒥᑲ ᑲᑲ•ᑫᑲᑎᓇᑦ ᑲᔭ ᑕᑌ ᐊᐃ ᓂᓐᑦ. ᐊᐃ ᑕᑌ •ᐃᓇ ᒧᓂᓇ•ᑲᑲᓇ, ᒧᑦ

ᑲᑲᕐᓇᓚᑲᓂᓚᐅᓂᐊᑦ, ᑲᓚᐃᓂᓐ ᐅᓐ ᐃᓐᐁ ᓂᑐᓕᐅᐊᓴᒋᓐ, ᓂᑭᒋᐊᑦ ᐅᐃᑐᓂᐊᓐ ᐃᓂᓂᒃ ᐅᑭᐱᐊᒃᑯᓕᐅᐊᑦ ᒧᓐᓐ. ᐅᑭᓂᓴᑕᐊᓚᓐ ᐊᓐᑎ ᐁᔪᐱᐊᒥᓕᑦᑐᑦ ᐅᓐᐁ ᐅᔪᓂᑐᑐᑦ ᐅᓐᐁ ᑭᐊᒃᑕᐊᓴᓐᑦ ᐅᓚᑦᑲᓐᓂᐊᓐᑦ ᐁᐁ, ᐊᒥ ᐃᒪ ᑲᐃᔪᐅᔪᑐᑦ ᐅᓚᐦᑲᓚᓐ ᒧᓐᓐ ᐅᑲᑭᐱᑎᓚᑦ. ᐅᐦᑲ ᑕᔅ ᐃᓂᓂᒃ ᓂᑭᐊᒃᒪᓕᐊᓚᓐ ᑌᐁ ᒧᐅ ᐁᐅᓚᑲᓚᓐ ᐁᐦᓚᑦ ᐃᐁ ᓂᓂᑭᐅᐃᓂᓚᓐ. ᓂᓚᐃᑦ ᑕᔅ ᐃᓐᓚ ᓚᐅᐦᐁᑎᑦ ᑲᐦᐃᓂᓐ ᐃᑲ ᒪᔪ ᓂᑐᑎᑐᔪᐊᓐᑦ ᐃᐁ ᑭᐊᓂᒃᐊᑭᑦ ᒧᓐ. ᓚᐱᐃ ᒥᓚ ᑲᓚᐃᓐᑦ ᐃᐁ ᑭᐊᓂᒃᐊᑭᑦ ᐃᐁ ᐅᑲᑭᐱᑎᓚᑦ ᐁᐁ ᐅᑲᑭᐱᑎᓚᑦ ᐃᐁ ᐅᓴᓂᓚᓐᑦ ᐁᐁ ᐅᑲᑭᐱᑎᓚᑦ ᐃ

ᒣ·ᒃᓚ ᑲᑭᐱ ᑕᔨᐱᒪᑎᓯᔪᖅ ᓄᐱᒥᖅ, ᐱᔨᔨᖅ ᐃᓭ ᑭᑭᑌᐱᓴᓭ·ᐊ ᒥᒋᓚ, ·ᐃᒃᓭ ᐊ·ᐃᔭ ᑭᐱᓭᓄᔪᖅᑌᑌ.

ᐅ·∇ ᑕᓴ ·ᐃᓂᓀ ᓄᐱᒪᒃᒥᖅ ᒃᑭᐊᐃᓐᑕᔨᔨᓂ·ᐊᖅ, ᒃ·ᐃᓂᓐ ·ᐃᒃ ᑭᐅᑎ ᐃᓴ·ᒃ ᒥᒋᓚ ᑎᑦᓚ ᕐᐅᑕ ᐊ·ᐃᔭ, ᐅᑭᒥᓐ ᓴᐱᓀ, ᒃ·ᐃᓂᓐ ·ᐃᒃ ᑭᐅᑎ ᒃ·ᐊᔪᒃᑌᓚ ᒃᔾ ᑭᑭᐅᑎ ᐃᓗᑕᓀᓚᓕ. ᓇᐱᓚ ᐅᓴ ᑭᓇᓐᑕᑭᓂᒧ·ᐊᖅ ᐊᓂᔨᓂ·ᐊᖅ ·∇ᓴᒃᓚ ∇ᒃ·ᑫ ᑌᐱᓭᒧ·ᐊᓚ ᐊᓂᔨᓂ·ᐃ ᒥᒋᓚ. ᐃ·∇ ᑕᓴ ᐊᐸᓐ ᒃᐊᓂᓄᑌᔪ·ᐊᖅ ᑫᐅᓂᐱᐅ ᐅᑭᒃ·ᑫᓂᐸᑐᓇ·ᐊ, ᑭᒃ·ᑫ ᐸᑭᑕ·∇·ᐊᖅ ᒃᔾ, ᑭᓇᑕ·ᐃᒧ·ᔪ·ᐊᖅ ᒃᔾ. ᒃᔾ ᑕᓴ ᐅ·ᐊᓂᐃᒃᓂᖅ ᑭᐅᒥᐱᒪᑎᓯ·ᐊᖅ ᐊ·∇ᓄᓇᓐ ᒪᒃᑎᑎᓇ·ᐊᖅ ᐅ·ᐊᓂᐃᒃᓂ·ᐊᖅ, ᐊᒥ ᐃᒪ ᒃᐅᒥᐱᒪᑎᓯ·ᐊᖅ ᒃᔾ. ᓂᔨᑎᓐ ᒃᔾ ᐅᑭᐊ·ᒪ·ᐊᓐ ᔪᓐ·ᑫᔨ·ᐊᓐ, ᓂᓐᑭ·ᒃᓐ ᒃᔾ ᐅᑭᐊ·ᒪ·ᐊᓐ. ᒃ·ᐃᓂᓐ ·ᐃᒃ ᑭᐅᑎ ᓄᑌᔪ·ᐊᖅ ·∇ᓴᒃᓚ ᐊᓂᔨᓂ·ᐊᖅ ᒥᒥᒥᓂ ᐊᓂᔨᓇV·ᐃᔭᐃᓂ.

ᒣᒃᓚ ·∇ᑎ ᓄᐱᒥᒃᒥᖅ ᒃᑭᐱᑕᔨᑫᖅ ᒃᔾ ᑕᓴ ᔨᑕᑭᔭᒃ ᐊᓂᔨᓂ·ᐊᖅ ᐱᔨ ᐊᓐᑎ ᒃᑭᐱᑕ·ᐊᖅ, ∇·ᒃ ᑕᓴ ᒣᒃᓚ ᒃᓂᐱᓭ·ᐊᖅ, ᐃᒃᓭ ᑭᐱᐃᔨᑫ·ᐊᖅ ᔨᑕᐱᔨ ∇ᑭᒪ·ᐊᓐᑐᓄ·ᐊᖅ, ᐃᒪ ᑭᐃᔨ ᒪ·ᐊᓐᑐᓄᒃ·ᓯᓂᐊᓐ ᐊᓚ·ᐊ·ᐊᒃᓚ ᒃᐃᑎᒃᑌᖅ, ᐊᒥ ᐃᒪ ᒃᐃᔨᒪ·ᐊᓐᑐᓄᒃ·ᓯᓂᐊᓐ. ∇·ᒃ ᑕᓴ ᑎᓚᑎ ᐊᒥ ᐃᒪ ᐊᐸᓐ ᐸᓐᑭ ᒃᑭᐱᑕ·ᐊᖅ ᐃᑎᐃ·∇ᓴ·ᐊᖅ ∇ᒃ ᓇᑐ ·ᐃᓂᔨ ᐊᐸᓐ ᑭᒃ·ᐊᔪᒃᑌ·ᐊᖅ ᑎᐃᔨᓂᖅ. ∇·ᒃ ᑕᓴ ·ᐃᓂᔨ ᐊᒥ ∨ᔨᓂᒃᓐ ᒃᑐᑕᒧ·ᐊᖅ ·∇ᑎ ·∇ᓴᒃᓚ ᐃ·∇ ᒃᒪ·ᐊᓐᑐᓄ·ᐃᓂ·ᐊᖅ ᑎᓚᑎ ᒃᐃᔨᓴ ᐊᒥ·ᐃᓂᔨ ᒃᐃᔨᐱᒥ ᐸᑭᑕ·∇·ᐊᖅ ᒃᔾ ᑭᔨᐊᓐ ∇ᑭᒃ·ᑫᐱᐊᓇ·ᐊᖅ ᑫᐅᑭᐱᒪᑎᑭᐅ·ᐊᖅ. ∇·ᒃ ᑕᓴ ᑫᐱᓚ ᒃᔾ ᑭᐊᓂᐊᓗ ᐊᓵᓐ ∨ ᒃᒡᐸᓂ, ᑫᐱᓚ ᑫ·ᐃᓐ ᑭᐊᓂᐊᓗ ᐃᒪ ᐃᓄᑫ ᑕ·ᐃᓂᓴ. ∇·ᒃ ᑕᓴ ᐊᒥ ᐃᒪ ᐊᐸᓐ ᒃᑭᐊᓄᓕ ᐱᒪᑎᐅ·ᐊᖅ ᐸᓐᑭ ᒥᓇ·ᐊ ᐊᓂᔨᓂ·ᐊᖅ ᐃᒪ ·∇ᒥᑎᐃᔨᔨᓂ·ᐃᒪᒥᒡ ᐃᒪ ∇ᑭᐅᓐᑕᑕ·∇·ᐊᖅ. ᓇᐱ ᐃᔭ ᑭ·∇ᓐᑕᓐ ·∇ᓴᒃᓚ ᒥᒥᒡ, ᐊᓵᓐ ∨ ᒃᑭᐱᐊᑕ·ᐊᑕᑭᓐ ᒥᒥᒪᓐ, ᓇᐱᒡ ᐃᐃ ᑭ·∇·∇ᓂ ᐱᒪᑎᐅ·ᐊᖅ. ᐊᐊᓐ ᐃᐃ ∇ᑕ ᒃᔾ ᐅᑭᐊᐸᑭᐊ·ᐊᓐ ᐸ·ᑫᔨᒃᓇᓐ, ᐊᓄᒥᓇᓐ, ᓇᒃᓐ ᐊᒥ ᐱᐃ ∇ᑕ ᐃ·∇ ᒃᐃᔨᐊᐸᑕᑫ·ᐊᒡ ·∇ᓴᒃᓚ ᐊᓂᔨᓂ·ᐊᒃ. ᐊᓂᔨᓂ·ᐃ ᒥᒥᒥᓂ ᑕᓴ ᐅᑭᑭᓂᒃ·ᐃᓇᓇ·ᐊ, ᐊᒥ ᒃᐱᑐᒃᑌᒃ ·∇ᓴᒃᓚ ᐃ·∇.

·ᐃᒃᓇ ᑫᐃᓇᓐ ᑭᑭᐱᐅᔨᑐᓇᓐ ᒣ·ᒃᓚ ᔪᓐᑕ·ᐊᒃᒥᖅ ᒃᑭᐱᑕᔨᑫᖅᓐ ᑫᒪ ᒃᔾ ᒃᑭᐱᐊᔪᐸᑐᑐᔪᓐ ᑫᐃᓇᓐ ᓄᐱᒥᖅ ᒃᑭᐱᐅᓐᑎᓚᒪᓐ, ∇ᔪᓂᓐ ᒃᑭᓂᐅᔨᑐᔪᓐ.

ᐊᐃ ·ᐃᓂᔨ ᑭᐅᑎ ·ᐊ·ᐃᑎᐃ·∇ᓴᐸᓐ ·∇ᑎ ·ᐃᓂᔨ ᓄᐱᒪᒃᒥᖅ, ᐊᐃ ᐱᔨ ᐊᓂᔨᓂ·ᐃ ᐱᒪᑎᐅ·ᐃᓐ ∇·ᒃ ᑕᓴ ᒃᔾ ᑫᐱᓚ ᐊᐸᓂᔨᓄ ᐊᐃᓐ ·∇ᒥᑎᔨᔨᓂ·ᐃᔭᐃᓐ ᑭᐊᓄᒥᓇᒃᓐ ᒃᔾ ᒥᒥᒡ. ·∇ᑎ ᐊᖅᓴᓐ ∨ ᐸᓐᑭ ∇ᑭᐊᑕᒪᒃᓂ·ᐃᒡ ᐊᐃᓐ ᒃᓂᐸᒥᑎᒃᓐ ᒥᑭᓐᑕᒪᓇᓐ, ᑎᓄᒃᓐ ᓂᓐᑭ·ᒃᓐ, ᐊᒥ·ᒃᓐ ᑫᐃᓇᓐ ᐃᔨ ᔪᓐ·ᑫᔨ·ᐊᓐ ᒃᔾ, ᐅᑭᐊᓂᒪ·ᐊᒥᐊ·ᐊᓐ ᐃᑭ·∇ᓂ·ᐊᓐ ᐃᐱ·ᐅᓂᐸᓐ ᐊᐅᓂᐸᓐ ·ᐊᔭᓇᓐ ∇·ᒃ ᑕᓴ ᐊᐸᓐ ᒥᑕᐃ ᒃᐊᓂᐊᔭ·ᐊᒡ ·ᐊᔭᓇᓐ ᐊᒥ ᐊᐸᓐ ᒃᑭᐊᓂᒥᓇ·ᐊᒡ ᒃᑭᐱᐃᓇᑕ·ᐊᑫ·ᐊᒡ ·∇ᑎ ᐊᖅᓴᓐ ∨. ᒥᑕᓴ ᐃᒪ ᒃᑭᐊᓄᒥᐸᐱᒪᑎᐅ·ᐊᒡ ᐸᓐᑭ ᐅᑎ, ᓇᐱᒡ ᐃᐃ ᐸᓐᑭ ᑭᐃᓇᑭᓗ ᐊ·∇ ·ᐊᔭᓐ ᒃᔾ ·∇ᓴᒃᓚ.

ᑭᓴᐱᓐ ᐊᐃ ᐸᒃᓐ ᑕᓴᑫ·ᐃᓂᔨ ∇·ᐃᐃᓂᔭᓐ, ᐊᓐᑎ ᒃᑭᐅᑎᐃᓂᔭᓐ, ᑭᓂᓇᐃᐃ ᑭᑭᒧᑕᑐᔭᓐ ᒃᑭᐊᐃᓂᔭᓐ.

ᐊᒥ·ᐃᓂᔨ ᒃᐃᑭᔪᒃ ·∇ᓴᒃᓚ ∇ᑭᒧᑕᑐᓂ·ᐊᒡ ᐃᐃ ·∇ᑎᓄᑫ ᔨᑕᒃ ᑕ·ᐃᓐ ᔨᑕᑭᔭᒃ ·∇ᑎ ᒃᑕ·ᐊᓚ ᐊᓂᔨᓇV᙮. ᒥᑕᓴ ·ᐃᓐ ᒃᑐᑎᒃᑌᖅ ∇ᑭᒧᑕᐊᑐᓇᓂ·ᐊᒡ ᔪᐊᒡ ᐊᓂᒧᓂᔭ ∇ᑭᐊᔪᑎᑭᓂ·ᐊᓚ ᑫᐃᓂ ᒥᐱᒥᑕᐱ·ᐊᓚ ᐊᐃᓂ ᒃᔾ ᐊᓂᔨᓂ·ᐃ ᒥᒥᒥᓂ ᒥᐱᒥᑕᐱ·ᐊᓚ ᐃᑭ ᐊᓂᒧᓂᔭ. ᐊᓂᓂᑐᔭ ᐃᔨ ᒃᔾ ᒃᐃᔨᓇ·ᒃᓄᔨᔪᓐᓄᓐ ᓂᔪᒃᓐ, ᒃ·ᐃᓂᓐ

ᓂᑭᑭᕐᑐᓐ ᕿᓐᑭ ᒪᓕᐃᓐ ᓇᓇᐱᒋ ᓂᕐᒃᓄ ᑭᐅᓴᒪᓗᓄᐊᕐᓐ. ᓴᐅᖅ ᒥᑕᐃ ᑭᓕᐃᑎᓕᐃᓕᐅᖅ ᐊᓂᒍᓂᖅ ᐅᑎᑕᐊᒍᖅ ᖃᓄᐊᓂ.

ᕗᓄᖅ ᐃᓂᕗᓂᐅᓐ ᑲᑭᐊᓂᒥᓕᑕ ᐊᓂᒍᓂᖅ.

ᐊᒥᓕᐃᓂᓄ ᑲᐃᓇᓂᒪᓕᖅ ᓴᐅ ᐃᓂᕗᓂᐅᓐ ᑲᑭᐊᕐᑭᐊᓕᖅ ᐅᑕᐃᔨᓕᐅᓐ ᕗᓂᔨᓂᓕᖅ ᓕᕗᖅᑐ ᓄᓄᓂᓕᖅ ᐃᓂᔨᓂᓕᖅ ᐅᑕᐃᔨᓕᐅᓐ. ᑲᔪ ᑕᓴ ᑭᓄᔪᓐ, ᐊᒥᓕᐊᓂᓂ ᒪᓕᖅ ᓂᐱᓕᐊᓕᖅ ᑲᓇᓂᒪᓕᖅ, ᐅᑕᐃᔨᓕᐅᓐ ᕗᐊᓂᒪᓕᖅ ᓄᓴᖅ ᑭᑭᓂᓕᐊᔨᓕᖅ ᑭᓂᒍᓂᖅ. ᓇᓴᕐᐊ ᑲᐊᓂᑲᓕᖅᑐᑎᓗᖅ ᑲᔪ ᐊᓂᒍᓂᖅ ᐊᓂᒍᓂᖅ, ᐊᒥᓕᐊᓂᓂ ᑲᑎᑎᓐᓂᖅ ᐃᓂᒪᓕᐅᓐ ᐊᓂᒍᓂᖅ. ᐃᓐᓇᖅᑐᖅ ᐊᓂᒍᓂᖅ ᐊᓂᒍᓂᖅ, ᐊᒥᓕᐊᓂᓂ ᓄᓇᓕᖅ ᐃᓐᓇᖅᑐᖅ ᐊᓂᒍᓂᖅ ᐊᓂᒍᓂ

ᐸᓐᑭ ᑭᑭᐅᑦ·Δᓐᑕᒪ·Δᔪ ·ᐊᓴ ᐁᑭᐊᓐᑕ·Δ ᑭᑭᓄᒪᓄᐅᓴᓐ ᑲᐊ·ᐊᔨᔨ·Δᓴᓐ, ᐊᓐᑎ ᑲᑭᐅᑦ Δᓯᔪᓴ ᒥΔᓴᓴᓐ, ᑭᓂᐅᓄᓴ Δᓇ ᑭᑭΔᔨᓂᓴᐅᓄᓴ ·ᐁᑎ.

ᐅ·∇ ·Δᓂᓄ ·∇ᔪᑲᑦ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ ᑲᑭΔᓴᓴᓐ ·ᐁᑎ ·ᐊᓂᓇ·ᐊᑲᑦ. ᓴᐊ ᖃᑲᐱ ᓂᑭΔᓂᓄᓇᐸᓐ, ᑭᐱᐱᓇᑲᓂ·Δ·ᐊᓄᐸᓐ ᓂᓂᑭΔᓄᓇᓇᓴ ∿ᓂᓴ·Δᑭᒪᓐ. ·Δᓐ ∿ᓂᓴ·Δᑭᒪ ᐅᑭᒪᑎᑐᓐ ·ᐁᑎ ᒋᑦ·ᖃΔᓴᓂᓗ ᑭᑭᓄᐊᒪᔨᑎ·Δᑲᒥᓄᓴ ·ᐊᓴ Δᑭ·∇ᓂ·ᐊᓄ ᐊ·ᐊᔨᓴᓴ. ᐊ·ᐊᔨᓴᓴᓐ ᐅᑭᐊᓴᑭᓄᑦᖃᒪᓐ ᐊ·∇ ∿ᓂᓴ·Δᑭᒪ. ∿ᓂᓴ·Δᑭᒪᑦᓄ ᑲᑭᐅᑐᓂ·ᐊᓗ ·ᐁᑎ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ, ᐅᑭᒪ·Δᓂᓄ ᑭᐅᐳᓂ ᐅᑭᐅᑐᓐ ᐊ·∇ ᑕᒪᓐᖃᒪᓂᓴᓗ ᐊᓂᔨᓴᓴᓐ ᐊᓂᔨᓴᓴᓐ. ∇·ᒪᑦ ᑕᓴ ᐊᒥ Δ·∇ ᐊᐸᓐ ᒪΔᔨᐸᑭᑎᓂᔨᐸᓐ ᓂᓂᑭΔᓄ ∿ᓂᓴ·Δᑭᒪᓐ ∇ᑭᐱᒪᓐᑎᓄᓴ, Δᑭᒪ·∇ᓂ·ᐊᓄ ·Δᓐ ᓂᑭᑭ·∇ᓯ·ᐊᓄ, ᒪ·Δᓂᓐ ᑎᐅᑦ Δᓴᓂ·ᐊᓗ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ, ᐊᒥ ᒪΔᓯᓂᓄ Δ·∇. ᓴᐊ ᓂᑭ·Δᑭᒪᓂᓄᐸᓐ ᓂᑕ·∇L, ᐊᒥ Λᓄ ∇ᑕ ∇ᑭᒧᒥᓂᔨᓄᓴ ᐅ·∇ ᓂᓂᑭΔᓄᓇᓇᓴ ᒪᑭΛᒪᑎᓯ·ᐊᓗ ᐊᒥ Λᓄ ∇ᑕ ᒪᒧᒥᓂᔨᓄᓴ Δ·∇. ᓂᑭᓂᓴᒪᒥᓂᓴᐅᑦᓄᓄᐸᓐ ᓂᑕ·∇L. ∇·ᒪᑦ ᑕᓴ ᓇΛᑊ ᑭᐊᓂᒪᓂᐸᓐ Δ·∇ ᐊΛ ·ᐁᑎ ᒪΔᓴᓴᓄ, ᓇΛᑊ ᑭᐊᓂᒪᓐ. ᒪ·Δᓐ ᑫᓄᓐ ᖃᑲᑦ ᒥᑦᑊ ᑎᐅᑕ·ᒪᓄ ·ᐁᑎ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ, ᖃᑲᑦ Δᓄ ᓄᓂ·ᐊᔨᒪᑌᓇᐸᓐ. ∇·ᒪᑦ ᑕᓴ ᓂᓇᑕᑫ ᒪᒥᒪᖃᒪᑌᓄ Δ·∇ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ ᒪᑭΔᓴᓴᓐ ·∇ᔪᑲᑦ ᐊ·ᐊᔨᓴᓴᓄ, ᐊᓴ ᓂᓇᑕᑫ Δ·∇. ∇ᒪ ᓇΛᑊ ∇ᑭᒥ·ᓇᐸᑕᒧ·ᐊᑊ ᔨᐊᓄ Δᑭ·∇ᓂ·ᐊᓄ ᒪᑭ ᑭᑭᓄᐊᒪᓄᓯ·ᐊᑊ. ∇·ᒪᑦ ᑕᓴ ᒣᒪᑦ Δᓄ Λᒥᐊᓂᒧᑎᖃᑌ ᐊᓂᓄ ᒪΔᔨᓇᓂᓯᑕᒥᔨ·ᐊᑊ Δᑭ·∇ᓂ·ᐊᓄ ᒪᑭΔᓴᓴᓐ·ᐊᑊ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ, ᐊᓴᓄ Δ·∇ ᑫΔᔨ ᒪ·ᑫ·Δᑭᑎᒪᑌᑭᓄᓴ, ᐊᓂᓄ Δ·∇ ᑫᑭΔᔨ ᒥᔨᐊᓄᓴ ᐊᓂᒥᓂᓴᓐ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ.

·∇ᑎ ᒪᑭᐊᔪᓄ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ, ᑭᑭ ᒪ·ᒪᑕᑭΔᓂ ᓇ ᒣ·ᒪᑦ Δᒪ ᒪᑭᑕᔨ ᑭᑭᓄᐊᒪᓂᔪᓄ.

ᐊᒥ·Δᓂᓄ ᒪΔᔨ·∇ᐸᒪ ·Δᓂᓄ Δ·∇, ᐊᒥ ·Δᓂᓄ Ս·V ᒪΔᔨ·∇ᐸᒪ Δ·∇ ∇ᒪ ᐅᑎ ·∇·∇ᓂ ∇ᑭᐅᑦ ᒪᓇ·∇ᓂᒥ·ᑕ ᐊ·ᐊᔨᓴᓴᓐ. ᒪ·Δᓂᓐ ·∇·∇ᓂ ᑭᒪᓇ·∇ᓂᒪᒪᓂ·Δᓯ·ᐊᔪ ᐊ·ᐊᔨᓴᓴᓐ, ᓇᔪᑫ ᒪΔᔨᓇ·ᒪᑦ ᒪᑭΔᔨᓇᓴᑭᓄᒪᓂᓴ·ᐊᑊ ᐊᑭᑭᓴᓴᓐᓴᓴ Λᓄ, ᒪ·Δᓂᓐ ᑭᐅᑦ ᒪᑭΛᓴᑭᓂᒪᓂᑌᓴ Δ·∇. ᒥᑕᔪ ·Δᓂᓄ ᒪΔᔨ·∇ᐸᒪ Ս·V Δ·∇ ᒪ·ᒪᑕᑭΔ·∇·Δᓐ ᒪΔᒥᒪᑌᓴ, ᐊᒥ·Δᓂᓄ Ս·V ᒪΔᔨ·∇ᐸᒪ, ᑫᓂᓐ ·Δᓂᓄ ∇ᔨᑭᔪᓐᑕᒪᓐ Δ·∇. ·Δᓐᑫ ᒪ·Δᓐ ᑭᐅᑦ ᓂᓂᒥᒥᑌᑌᓯ·ᔪᓐ Δ·∇ ·ᐊᒪᐃᒪᓐ ᒪᑭΔᔨᓇ·ᒪᑦ Δ·∇, ᐅᑭᒪᓇᑦ ᑕᓴ ᑭᐅᒥᒪᓐ Δ·∇ ·ᐊᒪᐃᒪᓐ. ᓇᔪᑫ ᑕᓴ ᐊᓴ ᐊᐸᓐ ᒪᒥᒪᑭᑌᑕᒪᓐ ᐊ·∇ ᑭᒥᐅᑭᓐ ᒪᑭΔᔨᓇᓴᒪᑦ ᐊᓂᔨ·ᐊᑊ ᐊᓂᓐ ·Δᓐ Δᓂᓄᑕᒪ Δᔨᓇ·ᒪᓂ, Δ·∇ ·ᐊᒪᐃᒪᓐ ∇ᒪ ∇ᑭᒥ·ᓇᔨᓴ, ᒪᑭΔᔨᓇᓂᐸᐃ·ᑕ Δᑭ·∇ᓂ·ᐊᓄ ᐊ·ᐊᔨᓴᓴᓐ. ᐊᒥ ᐱᓂᓄ ᐊᐸᓐ ᒪΔᔨᓇᓂᓓᔨᓇᐃᓯ·ᐊᑊ Vᔨᓄ ᓂV·Δᓂᓄ ᐊᓂᑕ, ᐊᒥ ᒪΔᔨ·ᐊᐸᓐᑕᒪᓐ ·∇ᔪᑲᑦ ᑭᑭᓄᐊᒪᑎ·Δᑲᒥᓄᓴ.

ᒣ·ᒪᑦ ᒪᑭᒪᓇ·∇ᓂᒥ·ᒪᑲ ᑭᓂᑭΔᓄᓴ, ᐊᓂᓐ ᒪΔᔨᓇ·ᒪᓴ Δᒪ ᑭᑎVᑭᑫ·Δᓂᓴ, ·ᒪᔪᓴ ᓇ ᑭᑭᒥᓄ·ΔᑭᓂΔᑎᓇ·ᐊ ᒪᑭΔᔨ ·Δᑭᓂᑕ·Δᑭᒥᑎᐊᓴ.

ᐅ·∇ ·Δᓂᓄ ᒪᑭΛᒪᓇ·∇ᓂᒥᔨ·ᐊᑊ ᑫᓂᓐ ᓂᓂᑭΔᓄᓴ ᒣ·ᒪᑦ ·Δᓂᓄ ᒪᑭΛ ᒪᓇ·∇ᓂᒥᔨ·ᐊᐸᓐ ᑭ·ᐸ ᐊᓂ ᒪᒪᖅᑭᑕᒪᔪᓐ ᐅᑎ ᑫᓄᓐ, Δ·∇ ᑫᐊᓄᑭ ᐸΛᒪᑭᐅᔪᓐ ᑫᓂᓐ. ·∇·∇ᓂ ·Δᓂᓄ ᓂᑭᒪᓇ·∇ᓂᒥᓄ ᓂᑭᐅΛᑭΔᓄᓴ ᓂᓂᑭΔᓄᓴ. ᒪ·Δᓂᓐ Δᓄ ᒪᒪᔨᑫᑭ ᓂᑐᑭᐅΛᑭᑭΔᓄᓴ ᑫᓂᓐ Δ·∇ ᐊᐸᓐ ᑭᐊᓄᑭΛᒪᑭᐅᔪᓐ ᐅ·∇ Λᓄ ᒪΔᔨᐯᔨᓄᓴ, ᐊᒥ ·Δᓂᓄ ᐊᐸᓐ ᓂᑭᐊᓂᓇᒪᓇᓴ ᓂᓂᑭΔᓄᓇᓇᓴ. ᐊᐸᓐ Δᓄᓴ ·Δᓂᓄ ᑫᓂᓇ·Δᑦ ᒪᐊᓂᒪᖅᑭᑐᑐᓴ ᑭᐱΛᒪᐅᔪᓴ. ∇·ᒪᑦ ᑕᓴ ·Δᓂᓄ ᓂᑭᑌΛᓇ·∇ᓴ ᑫᓂᓐ ᓂᓂᑭΔᓄᓴ ᒪᑭΛ ᐸᒥΔᔨᓴ ᑭ·ᐸ ᐊᓂᒪᖅᑭᑐᑐᓴ ᑫᓄᓐ ᐊᓄᑭ·Δᓐ. ᓇΛᑊ Δᓄ ᓂᑭᒥ·ᓄᑕᓐ ᓂᑭᑭᑭᓄᓂᒪᓴ ᓂᓂᑭΔᓄᓴ ᒪᑭΛ ᒪᓇ·∇ᓂᒥᔨ·ᐊᑊ.

ᑭᑕᑐᓐᑕᓐ ᐃᓇ ᐊᓂᓐ ᑭᓐ ᐁᔨᓚᒪᓐ ᕿᐊᓂᓴᖅ ᓄᐃᑎ ᓂᒃᓐ ᐅᒪ ᑭᑕᔨᕿᐃᓂᒃ ᕿᒪ ᒃᔭ ᐊᓂᓐ ᕿᐊᓂᓴᖅ ᑭᐱᒪᑎᓯᐃᓐ ᓄᐃᑎ ᐊᓂᓂᒃᓐ ᐁᐃᓄᑕᒪᓐ, ᕿᓐᑭ ᒋᑕᑐᓐᑕᒪᓐ ᐅᓄᐁ.

ᐅᓄᐁ ᓂᑎᓄᑕᓐ ᓄᐃᓂᓇ ᐅᒪ ᓂᐱᓇᒥᒃ ᒃᐊᖅᓴᒃ ᐅᒪ ᓄᐃᓂᓇ ᒃᑕᔭᒃ ᓂᐱᓇᒥᒃ, ᒃᓄᐃᓐ ᓇᓄᐠ ᐃᓇ ᕿᓐᑭ ᓂᑭᕿᑕᓯᓐ ᐊᓂᓐ ᕿᐊᓂᐊᓯᔨᓐᕿᓐ ᐅᑎ ᐅᓄᐁ ᐃᑐᓂᒃᓐ ᐅᓄᐁ ᑕᓄᐃᓐ. ᕿᒪ ᒃᔭ ᑕᐊᓂᒥᓄᔨ ᕿᒪ ᑕᓵ ᒃᔭ ᑕᐊᓂᐊᓂᒥᔨ, ᐊᒥ ᐱᓇ ᒃᓄᐃᓐ ᓂᑭᕿᑕᓯᓐ ᐊᓂᓐ ᕿᐊᓂᔪᓇᓄᓇᓐᕿᓐ ᐅᑎ ᒃᑕᔭᒃ ᓂᐱᓇᒥᒃ.

ᐊᓂᓐ ᑭᓐ ᐁᓚᑕᓐ ᐅᓄᐁ ᐃᓂᑭᓐᒐᓐᓐ ᒃᐊᕿᑎᑐᔨᒃ, ᐊᓂᐊᓂᑎᒃᑐ ᓇ ᑭᑎᓚᑕᓐ, ᐊᓂᓐ ᑭᓐ ᐁᓂᓇᓇᓚᐅᑕᐁᑕᓐ ᐅᓄᐁ ᐃᓂᑭᓐᒐᓐᓐ ᐅᑢ.

ᐅᓄᐁ ᓄᐃᓂᓇ ᒃᐃᓂᑭᓐᒐᔨᒃ ᓂᓐᓂᔪᒃ ᐃᓇ ᓂᑎᓂᑭᓐᒐᒥᓐ ᓂᓐᓂᔪᒃ ᐃᓇ ᐃᓂᑭᓐᓂᓇᓐᐊᓐ ᐅᒪ, ᓄᐁᒥᑎᓇᓂᒧᓐᓐ ᒃᔭ ᑕᓵ ᐊᓂᓂᓇᐯᒧᓐᓐ ᐅᑢᐠᐯ, ᐊᒥᓐᐃᓂᓇ ᐁᓂᓂᑭᓐᒐᔨᒃ. ᐊᓂᑕ ᑌᑕᓇ ᐅᓇᒃᑢᑐᓇᓐᐊ ᐅᑢᐠᐯ ᕿᓇᓇ ᐃᓇ ᑭᐊᐃᓐᑕᓂᑕᒧᓐᓐ. ᐊᓐᓇᕿ ᐱᓇ ᐅᓇᒃᑢᑐᓇᓐᐊ ᐊᓂᓐ ᕿᓇᓇ ᐁᑕᓂᓐᓂᒃᓐ ᐊᓂᓐ ᕿᐊᓂᑎᑐᓐᓐᒃ ᐁᐊᑦᑐᓐᓐ ᐊᓇᓐᐊ ᐱᑎᓂᓐᓂᓐᓐᒃ ᐊᓂᓐ ᐁᓂᓂᑭᓐᒐᓐᓐ ᐃᓇ ᐃᓂᑭᓐᒐᓐᓐᓇᓐᐊ ᐅᑢᐠᐯ ᐁᓂᓂᑭᓐᒐᓐᓐᓇᓐᐊ ᐊᓂᓐ ᐁᓂᓂᑭᓐᒐᓐᓐᓇᓐᐊ ᐃᓇ ᐃᓂᑭᓐᒐᓐᓐ

ᓂᑕᓇᑭ ᑭᖅᑕᓐ ᐃᒪ ᒋᑭᐅᒋ ᐊ·ᐃᐊᓗᓴᐸᓐ, ᑲ·ᐃᓐ ᑕᔅ ᓂᑭᐃᓄᑕᓗᓐ ᐊᔅ·ᑲᐱᓄ ᓂᓐ ᓂᑲᓄᒋᑐᓐ ᓂᓐ ᑎᐱᓇ·∇ ᒋᖅᓯᑐᑐᓴᐸᓐ ᐃ·∇ ᐊᑕ·∇·ᐃᑲᒥᖅ ᒋᖅ·ᖃᐊᓴᓴᖅᓐ. ∇·ᑲ ᑕᔅ ᐱᓇᒪ ᓂᑭ ᓇᓇᑲᑕ·∇ᓐᑕᓐ, ᓂᓄᑎᖅ ᑲᔪ ᓂᑭᐊᓴᒥᐊᖅ ᐅᑕᓇᖅ ᑲᑭᐸᑦ ᐊᑕ·∇·ᐃᑲᒥᓄᓗ·ᐊᖅ ·∇ᑎ ᓂᑲᑌᐃ. ᐊᒥ·ᐊᑭᑭ ᑲᐊᓴᒥᐊ·ᑲ ᓂᓄᑎᖅ ᐊᓂᓐ ·ᐃᓇ·ᐊ ∇ᑐᑕᒧ·ᐊᖅ ᓂᑕᒻ ᐃ·∇ ᐊᐸᓐ ᑲ·ᐃᒪᒋᑐᖅ ᐊᑕ·∇·ᐃᑲᒥᖅ ᐊ·ᐃᓴ ∇·ᑲ ᑕᔅ ᓂᑭ·ᐃᑕᒪᓄᖅ ∨ᐸᓐᑭ ᓂᑭ·ᐃᑕᒪᓄᖅ ᐊᓂᓐ ᑫᑐᑕᒪᓐ ᓂᑕᒻ ᐊᐸᓐ ᑲ·ᐃᐊᓂᒪᑎᑐᓐ ᐊᑕ·∇·ᐃᑲᒥᖅ ᒋᖅᓯᑐᑐᓴᐸᓐ. ∇·ᑲ ᓂᑭ·ᐃᑕᒪᓄᖅ ᐸᓐᑭ ∇·ᑲ ᑕᔅ ᐊᒥ ᑲᐱᒥᓂᓴᒪᒧ·ᐊᖅ ᐸᓐᑭ ᐃᑭ·∇ᓂ·ᐊᖅ ᑲᑭ·ᐊ·ᐃᓐᑕᒪᒪ·ᐃᔨ·ᐊᒻ. ∇·ᑲ ᑕᔅ ᐅ·∇ ᓄᓂᒻ ᑲᑭᓂᖅ ᒥᐅ·ᑲ·ᐃᓐ ᐅᑭᐅᓂᓴᖅᓐ ᓄᓂᒻ. ᐅᑲᖅ ᐃᓄ ᐱᒧᖅᓴᓐ ᐊᑕ·∇·ᐃᑲᒥᖅ ᑲᐊᓴᓴᓐ ᓄᓂᒻ. ᐊᓄᑦ ᐃᓄ ᐱᒧᕿᒪᑲᓐ.

ᒣ·ᑲᒻ ᐊᓄ ᓄᐱᒪᑲᒥᖅ ᑲᑭᑕᔨᕐᕿᖅ ·∇ᓴᑲᒻ, ᑭᑭᐱ·ᐊᐸᒪᖅ ᐃᓇ ᑭᓂᑭᐃᓄᖅ ᒥᑭᐱᓂᐸᐳᕐᕿᒥᕐ·ᐊᐸᓇ ᑲᐊᐳᒥᐯᑭᓂᑕᑭᕐᓂᖅ ᑲᔪ ᑕᓴ ᑭᐊ·ᓄᐱ·ᐊᖅ ᓇ ᐃ·∇ ᑲᐊᐳᒥᐯᑭᓂᑕᑭᕐᓂᖅ.

ᐊᒥ·ᐃᓂᓄ ᑲᐱᑕᒧᒪᖅ·ᐊᖅ ᓴᐊᖅ ·∇ᓴᑲᒻ, ᐅᑭᐱ·ᐊᐸᒪᖅ ᐃᑭ·∇ᓂ·ᐊᖅ ᓂᓂᑭᐃᓄᓇᓇᖅ, ᐊᒥ·ᐃᓂᓄ ᑌ·∨ ᑲᐱᐃᔨᑭᕐᓂᒪ·ᑲ ᐃᑭ·∇ᓂ·ᐊᖅ ∇ᑭᐊᓴᒥᐊ·ᐊᖅ ᑲᐊᐳᒥᐯᑭᓂᑕᑭᕐᓂᖅ, ᑭᐊᓴᒥᒥᕐ·ᐊᖅ. ∇·ᑲ ᑕᔅ ᓂᓄᑎᖅ ∇ᑭᖏᐸ·ᐊᔨᓂᒪᖅ ᐅᑭᐱᐃᔨᑭᕐᓂᖅ ᑕᓯᑭᖏᐸ·ᐊᔨᓂᒪᖅ, ᑭᐊᓴᒥᒥᕐ·ᐊᖅ ᐸᓐᑭ ᐃᑭ·∇ᓂ·ᐊᖅ ∇ᑭᐊᓴᒥᐊ·ᐊᖅ ᑲᑭᐸᑦ ᐃᑭ·∇ᓂ·ᐊᖅ ᐅᑭᐱᐃᔨᑭᕐᓂᖅ ᐊᒥ ᐱᐃ ∇ᑕ ∇ᑭ>ᑕ·∇·ᐊᖅ ∇ᑭᖏᑭᐸ·ᑫ·ᐊᖅ ᐊᒥᐱᐃ ∇ᑕ ᑲᐱᑕᒧᒪ·ᐊᖅ.

ᐊᒥ ᐊᓵ ∇ᑭᖏᑭᒃ·ᑫᑎᒥᓇᓐ ᑕᓯᓐ ᑫᐃᓇᓐ ᑲ·ᐃᒃ·ᑫᑎᒥᓇᐸᓐ, ᑲ·ᐃᓐ ᓇ ᐃᑕᑲ ᑫᐃᓐ ᑭ·ᐃᐃᑭᑕᓯᐳᓐ ᑭ·ᐸ ᐊᓂᑭᑎᓇᒪᐸᓐ ᐊᓂᑭᑕᓯᐳᓐ ᐅᑭᐱᑭᐸ·ᑫ·ᐊᖅ ᐊᒥᐱᐃ ∇ᑕ ᑲᐱᑕᒧᒪ·ᐊᖅ.

ᐅᑭ·∇ ·ᐃᓂᓄ ᓂᓐ ᓂᑎᓄᑕᓐ ᐅ·∇ ᑲᑭᐱᒃᓄᓂᑦ ∨ᔨᒃ ·∇ᑎ ᐃ·ᑫ ᐅ·∇ ᑭᑭᐊᓐᑕ·ᐃ ᐸᓐᑭ ᐸᑭᑎᓇᒪᐸᓐ ᐅ·∇ ᑲᑕᑎᐸᒋᒪᓇᓂ·ᐊᖅ ᑎᓄᑲᓐ, ᖃᑲᑦ ᐃᓄ ᐊᑎᓯᑭ·ᐃᓐ ᐃᓄᑕ·ᑲᓐ ᐅ·∇. ∇·ᑲ ᑕᔅ ᒥ·ᑭᑦ ᑕᔅ ·ᐃᓂᓄ ᓂᑭᐃᓄᑕᓐ ᐃ·∇ ᓂᑭᒪᓇᐊᓇ·∇ᑕ·ᐊ ᑲᔪ, ᒪᓄ ᓂᑲᐃᓵ ᓂᓐᑭᑭᐃᓇ ᐃ·∇ ᒋᐊᓐᑭ·ᐃ ᐸᑭᑎᓇᒪᓐ ᖃᓂᓐ ᐃ·∇ ᐊᓂᑕᓐᑭᑦᓴᖅ ·∇ᑎᓄᑫ ᑲᐊᓐᑕ·∇ᑕᑦ ᐸᑭ ᑎᐸᒋᒧ·ᐃᓄᓯᓂ, ·∇ᓴᑲᒥ ᑎᐸᒋᒧ·ᐃᓄᓵᓐ ∇·ᑲ ᑕᔅ ᑲᔪ ᓄᓂᒻ ᑲᐊᓂᐊᐸᓵᖅ ᐅ·∇ ᑎᐸᒋᒧ·ᐃᓐ, ᓂᓐᑲᐊᓐᑐᒥᓇ ᐸᓐᑭ ᓂᑭᐃᓇ ᐊ·∇ ᑲᑭᐱᒃᓄᓂᑦ ∨ᔨᒃ ᐊ·∇ᑎ ᑭᒋ·ᑫ ᒪ·ᐃᓐ ᓂᑲᐃᓇ. ᐊᒥ·∇.

Arthur Oskineegish

(recorded March 6, 2004)



Biographic Information
Name: Arthur Larry Oskineegish
Date of Birth: February 22, 1983
Place of Birth: Sioux Lookout
Present Address: Summer Beaver
Education: Grade 10
Interests/Hobbies: Technology, Native Culture, Hunting, and Trapping

Community or reserve life in the past

(1) Describe your life in your community or reserve in the past.

First I guess the reserve was a lot different back then. There were hardly any rules and the community was just beginning to develop the reserve. I remember I used to spend a lot of time with my family out in the bush on our trap line. We would spend several months of the year out there and maybe spend three or four months on the reserve for school. When I did go to school it was pretty easy for me. I was still able to catch up even though I was never there for the whole year. I remember I used to see other families doing that a lot too. We used to go to their trap lines during the winter or during the freeze-up or spring break. When I was growing up my parents were around my age when they had me. I'm 21. They raised me the best way that they knew how. They lacked resources. They didn't have many of the things that we have today. I remember our first house was just basic. The living conditions weren't good. The walls were just cardboard boxes. I remember my parents used to try to be there for me all the time. My dad used to take me out every time he went to get water. He would take me along when he was cutting wood. He included me in everything that he did every day. He tried to be there for us. It was different for my peers because I didn't see that in their families, that close connection our family had. I remember sometimes there were some social issues that are still present today. They are starting to surface. I started noticing them when I was young at an

early age. I remember sometimes I'd see other kids just walking around outside all day not being watched. Possibly because a lot of people didn't really know how to raise their kids. I lived here until I was about10 years old. My family decided to move to the city. It was really different for me when I went because I experienced culture shock. We moved to Thunder Bay. My parents wanted me to get a better education. The education here at the time was very poor. I didn't receive much education. It was out of date. When we moved to Thunder Bay, my parents eventually separated. We were going through a difficult time because of an incident that I went through in my youth. It tore up our family so I was stuck in Thunder Bay under my mother's custody. I didn't want to stay over there. I wanted to be back in my reserve. I felt I was happier in my reserve being able to do the things I used to do like hunting and trapping. You can't do in the city.

When you used to live here in Summer Beaver, did you ever spend time in the bush hunting and trapping?
Yes, I didn't really spend time in the reserve. Most of the time, I was out in the bush on our trap line. I remember we used to have commercial fishing during that time too. I would have my grandmother and grandfather come with us too and go fishing as a whole family. [There were] other families coming together to do commercial fishing.

Who taught you how to trap and hunt?
My father taught me all those things. He included me in everything that he did when he was trapping. He used to show me how to set the traps, where he set them, how he set them, what to use for bait, and how to dress the animals that he killed.

Did you eat any of the animals that you killed?
Yes, we mostly ate anything that we killed by hunting. That's the way I was brought up. We never killed anything for nothing. [We did] not to take anything for granted. The way I was brought up was if I killed anything I must have a good reason for killing it. I remember one time I killed these ducks that we didn't eat. My grandfather came to me and said that since you killed these you have to eat them. So he boiled those ducks and I had to eat them. I learned my lesson after that not to kill anything that I didn't have any use for.

Do you remember where your trap line was?
My trap line is right here on the reserve. It's just close by on my father's side. It's along the Winisk River. I usually go up and down the river and through the rapids. It was more interesting on my father's side of the family (his trap line). On my mom's side it was more like a tourist camp. It's called *Wegauses*. I haven't been there in a long time. You can't go there anymore because of the tourist camp.

Did you ever do any fishing?
Yes, I used to do a lot of fishing. I remember I used to go with my grandmother even in the winter to set up our fish net. She would show me how to get fish out of the net when they were tangled up. Sometimes it would be just be the two of us but now she's not healthy. She lives in Thunder Bay now because of her health problems.

Did you ever hunt any geese?
Yes, we hunted a lot of geese and ducks. We used to hunt with a pellet gun. My dad would cripple these ducks or geese. He would let me get close to them when we were using a boat so I would have the opportunity to kill them.

How did you cook them, boiled or roasted?
We just boiled the meat. We occasionally made dumplings or added oats into the broth after we're done eating the meat.

Did you ever see your family or parents preserve the meat so that it wouldn't spoil especially during the summer time?
I used to see them. It's not the way they preserved it since we used to have ice houses around the area where we stayed for the summer. In the winter time we would cut blocks of ice and cover them with moss to keep them from melting over the summer. We would have these blocks of ice for whatever we wanted to preserve for the summer in there. We used that for commercial fishing too.

Did you ever see your parents use anything from the bush or parts from animals for medicines?
No, I never saw anything like that, not that I remember. I remember a few things that we used for medicine but I can't think of them right now because I have forgotten it.

Would you only spend time in the bush after school or were you going to school back then too?
I would miss school most of the time because my family would be out in the bush. We would come back usually after freeze-up. I would go to school for a few months. I was always able to pass and catch up to the rest of the students.

How many siblings do you have?
I only have one older sister. I could have had a younger brother but there were complications at birth so he did not make it. Now I have [other] two siblings. My mother recently had those within the last five years. There is a fifteen-year difference between me and my brother, and an eighteen-year difference between me and my youngest sister.

When you were out in the bush was it just your family or would there be other families with children there too?
In *Wegauses* there were, I think, five families from my mother's side. Basically those were her brothers and sisters who would have their own cabins in one location and that's where we would live. On my dad's trap line there were two families that were living there, ours and my uncle's family. We lost our cabins from the forest fires so we stopped going over there.

When you were out in the bush with these other kids, did you get together and play games and all that?
We used to be creative in whatever we did. We would just play around the woods behind the cabins or we would go for trips during the day to the nearby creek and play there. We used to carve wooden boats and float them on the creek where we were. Basically we used to be creative when we were hunting too. We pretended to hunt geese or ducks. We used our imaginations when we were hunting birds and stuff like that. That's what I used to feed my dog because we didn't have dog food.

Would the older people like your parents or the adults participate when you guys were playing games.
Not so much, but I remember one time we spent Halloween over there on our trap line. All the families participated when all the kids dressed up. The parents did the best they could to make it more halloweenish, I guess I would say.

Did your parents speak the language all the time?
Yes, I had trouble speaking English for a long time because I always spoke in my language. That's how my parents communicated with me. Before I moved to Thunder Bay I couldn't read that much because I missed so many days from learning English. It was difficult for me because I didn't know how to pronounce some of the words most of the time.

When you were out in the bush hunting and trapping, how did you get around in the bush?
When we would leave from here to the trap line, we would go by snowmobile. But when we were over there we would mostly walk whenever we went to check our traps. That was during the winter time. During the summer, we used boats with a motor when we went down the river because we couldn't use aluminum boats.

Did you ever see anything being made from the bush?
Not that I know of, except my mom used to sew. I remember my grandmother used to do a lot of things. She would show us. I used to see her making moose hide. She would usually stretch it out and do the whole process. It takes about a year to finally get that moose hide. Whenever a moose was killed she would preserve the hides and make as much as she could. She showed us how she made moccasins and hats that we used to wear. My grandfather used to make snowshoes but I rarely saw him making them. He only made them whenever they were required or when his old ones were beyond repair. When I outgrew mine, he would make a new pair but I never really saw how he would do it. That's one thing I didn't get a chance to learn.

Did you ever see when they used syllabics?
We were taught how to write in syllabics when I was going to school here. My parents used to teach me at the same time when we were in the bush. I was

missing out in school but yet they were teaching me other lessons in life that are more valuable. They would teach us principles in life [like] what to follow when we got older. So by trapping it's not really trapping that they were teaching me. At the same time they were teaching me how to live my life when I become an adult and how I was supposed to handle situations I guess. So basically it was one whole learning process. I learned little by little each time I went trapping or when we went hunting.



Nibinamik Elementary School and Child Care Centre

When you were in the bush and ate wild meat did it make you feel stronger?
Yes, we hardly had any food that we bought from the store. It was mostly wild food. Basically the only stuff we had lots of were flour and oats. Sometimes we would have junk food but we would try and save it for the bush. ... We would stay here a few months and then go back out again.

When you were growing up did you ever hear your parents or elders talk about treaty in 1905?
Actually my grandfather used to talk about that. There's a place out here just across the lake and they call it *Gitigaanakiing*. Basically they got that out of a bible. I forgot which book it is, Hezekiel. It's written in there to build a fortress. I guess you would say that when judgement day comes all the people selected to go to heaven would be allowed to go in there. But it was more than just that

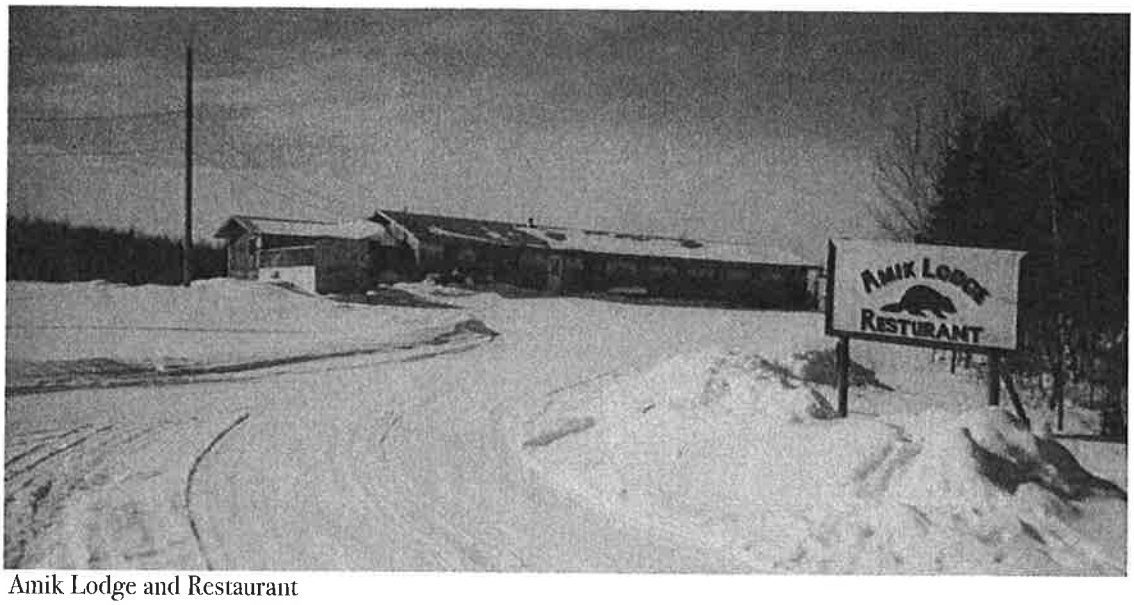
because some people think that's why they built it. Really it was built as a model for self-governance. [It is] how the Native people are to build their own laws and how they could rely on themselves other than relying on the current system today I guess you would say. I remember he used to discuss some of those things about the treaties when we were out in the bush.

Community or reserve life today

(2) Describe your life in your community today.

I was in the city for about ten years on and off. It was only last year that I moved back here. It's a lot different. I noticed people here rely more on technology, things that are easier, to make life easier. A lot of people don't go out any more into the bush. I don't think anybody lives in the bush during break-up or freeze-up anymore. It is probably just the youth who still traps and hunts. A lot of my peers are just staying in the community and they get bored. The only thing that they think about is playing hockey. When they are not playing hockey, they don't know what to do. There are a lot of social issues that I see in this community, stuff that nobody wants to admit. They think we can just forget about it and everything is going to be ok. But it gets worse and worse when we neglect to resolve the issues that we face in the community. Recently we had a lot of deaths in the community maybe about 15 in the last two years, I think, or four years around there. So there is not enough time for people to finish their grieving process before another tragedy happens. As a result, there is a lot of negative impact on the community. A lot of youths including myself turn to drugs and alcohol. But for myself I've been on recovery for about two years now. It's difficult to keep at it because you tend to fail in your recovery. It's hard to get back on your feet again. I know some of my peers have tried that and they haven't lasted. Once they fail, they stay down. They are there for a long time. Some of them haven't even tried to get their life together, since I started my path of recovery I guess you could say. At the same time there are a lot of good things that I see in this community too. The education here is far better than the one I received when I was growing up. There are a lot of people in this community who want to help their community members and help them live better lives. There are a lot of things that in this community is doing. Recently we got Internet access here, something we never had before. There are a lot of plans that people have for this community. It's in the process of building and making the community stronger and better for everybody else. It's really different from

what I remember of it because sometimes I miss going out and living in the bush. You can't really do that nowadays because we got to worry about how you are going to survive. Basically we need to make money to survive.



Amik Lodge and Restaurant

How do you think the youth are being treated today by the older generation?
I think it's a difficult one. As the youth tries to voice their opinions, they are not really taken seriously or they are not given an opportunity to express their opinions. There is really little support for stuff like that.

When they have chiefs' meetings do you think it would be a good idea for the youth to be included in chiefs' meetings out of town or in the community here?
Yes it would be great if the youth were given an opportunity but at the same time no youth really wants to voice their opinion. When we were growing up, we'd get put down a lot by older people. Even today you get put down for something you try and do for yourself or other people in this community.

Community or reserve life in the future

(3) Describe what your life might be like in your community or reserve in the future.
I see a lot of opportunities in this community because we're getting more resources within the community. It kind of makes it less isolated. There are

opportunities where we could develop an economy within this community. [There are a] lot of job opportunities for the younger generation that I see but I'm not sure if they see it. . . . In order to pursue the career that they want they have to move off reserve for their education. Then [they have to] look for a job somewhere on this reserve. It would benefit the community if those youths who pursue these careers come back and stay within the community. They would have a better future for the generations to come. On the other hand I see that things could get a lot worse if we don't do something about the issues or problems that we all face in this community. It affects the younger generation when they see the older ones with these issues and the problems. The community is not doing anything about them. It kind of gets into their perceptions of how they should live their life by seeing other people doing it. So basically it all depends on how we start preparing for the future. There are a lot of opportunities that I see for the growth of this community. Yet I see the opposite and a lot of negative stuff that could be resolved from neglected issues and problems.

What's your perspective on the language? Do you think it's on the decline and if so what steps do you think should be taken to keep it alive?
There's no doubt that we are losing our language. I have to kind of refresh my language when I moved back because I neglected it for nearly a decade. I think it would be best if the parents talked more fluently with their kids instead of speaking English. [We need] to use the Native language in the schools and work places where they can be taught how to pronounce words properly because some words are not properly spoken.

I don't have any more questions to ask you, but is there anything you would like to say or add before we close off?
I forgot to mention one thing in this community. There is really no teaching on Native traditions like pow wows and ceremonies and stuff like that. Some of the youth are interested in that but we don't know anything about that. We have already forgotten about it. I know there are a few in this community who are working on teaching people who are willing to learn. It's the people themselves that I don't think really know what it is, about pow wows and traditional stuff. It's more like a way of life for us. We have forgotten that so it would be nice to see someone to teach these things to the younger generation.

When you were living in Thunder Bay, did you attend pow wows?
Yes, I attended pow wows once in a while. My family would take me there like my aunt but my dad was never really into it. His family was not really into it but it was on my mother's side that is more into those things because my mother's family is from the Fort Hope and Lansdowne House area. My father's side is basically from here. His trap line is about 60 kilometers from here. That's where he was raised so most of his family grew up in this area. They don't have much knowledge on that I think.

Did they ever have people coming from different communities to have a gathering? Did they have traditional foods there?
Not really, but the only time I saw that is when they have festivals during summer time. They would have cookouts and that's about it. Other than that, I hardly ever saw any of that when I was growing up.

Does this community ever have any contests like a traditional hunting contest?
No, we don't have that but we usually have a contest for fishing though and that's about it. As for hunting [contests] we don't have that.

ᐅᓪᑲᑎᖅ ᐊᖏᑎᖏ ᐅᓪᑭᓂᑭᓪ

ᑭᒃᖃᑎᒥᓐ ᕿᓐᑭ ᒥᑕᔪᓐᑕᒪᕿᓐ ᐊᓂᓐ ᐁᓯᖅᑯ ᑭᐱᒪᑎᓯᐅᓐᐃᓐ ᐅᒪ ᑲᑕᖅᓐ ᑕᑕᔪᖏᐃᓂᑯ ᓄᓂᒃ ᑲᑭᔪᑲᒃ, ᑭᓂᑎ ᑲᑕᔪᓂᑕᐃᑭᖅᓐ, ᑭᑎᓀᐅᒪᒃᓀᒃ, ᐊᓂᓐ ᑲᖏ ᑲᐱᐊᐃᓯᖅᓐ ᐅᑕᓀᒃ ᑲᐱᐱᒪᑎᓯᖅᓐ ᑲᖏ ᑕᖅ ᐊᓂᓐ ᑲᑭᐱᑕᑕᒪᓐ ᐅᑕᓀᒃ.

ᓂᑕᒃ ᒪᐃᓐ ᐅᐃᐁ ᓂᑲᐃᑭᑦ ᐅᒪ ᓄᓂᒃ ᑲᐊᖅᓴᓐ ᑕᔪᖓᐃᓂᑯ ᐃᓐᖓ ᐱᐃ ᕿᑲᓐ ᑭᐃᓂᑲᑖᑲᓐ ᐁᐁᑎ ᑲᐃᓄᑦᑕᒪᓐ ᐅᑕᓀᒃ, ᑲᐃᓐ ᓇᐱᒃ ᖃᐃᓐ ᐅᒪ ᑲᑕᖅᓐ. ᒥᑕᖅ ᐃᓐᖓ ᐁᐅᑭᓐᓂᑦᑕᓐᓂᖅᓴᓐ ᐁᐅᑭᓐᓂᑦᑕᓐᓂᖅᓴᓐ ᐁᐁᑎ ᐃᓐᖓ

ᑲᔪ ᑕᓪ ᑲᐃᔨᒪᒥᑉᓄᑕᒡᓪ ᐁᑐᑕᒡᓪ ᐊᐱᑦ ᐅᐃᓐᑦ ᑲᐊᔭᓂᐅᑦ ᑎᓄᑲᓪ ᑲᓇᓐᑕᐁᑎᑲᓂᐅᑦ ᑲᔪ ᑲᐅᓂᐃᑲᓂᐅᑦ, ᑲᐅᓪᑦ ᐅᐃᓪᑦ ᐃᐅᐁ ᑭᑭᑐᑕᓗᓪ ᐅᐃᓐᑦ ᑲᐊᔭᔭᓪ.

ᒣᑲᑦ ᑲᐊᐅᐊᔨᓂᐃᔭᓪ ᑲᑭᑕᔭᓪ ᐅᒪ ᑕᔨᕐᐃᓂᑦ, ᐅᐃᑲᓐ ᐅᓪᑦ ᑭᑭᒪᒪᑌ ᐱᐅᑕᑭᑦ ᐁᐃᓕᔭᓪ ᒥᐊᑦᑕᐅᐃᓪ ᓇᓐᑕᐁᑎᑲᓪᒣᓪ ᒪᒧ ᒥᐊᑦᑕᐅᐃᓪ ᐅᐃᓐᑦᑲᔭᓪ.

ᐁᐊ, ᑲᐅᓪᑦ ᓇᐱᑦ ᐅᐃᓐᑦ ᐅᒪ ᒥᐅᒥᐊᔭᔭᑦ ᑕᔨᕐᐃᓂᑦ, ᐅᐁᑎ ᐱᑯ ᐱᔨᔨᑌ ᑲᑭᑕᑕᐅᐃᓪᑦ ᐅᐃᓐᑦᑲᔭᓪᒣᓪ. ᒥᐊᑯ ᑲᔪ ᑲᐃᔨᔨᑦᑕᐅᐃᓪᑦ ᐁᐅᑦᑕᐅᐃᓪᑦ ᑲᔪ ᑲᐃᔨᔨᑦᑕᐅᐃᓪᑦ ᐁᐅᑦᑕᐅᐃᓪᑦ ᐅᐃᓐᑦᑲᔭᓪᒣᓪ ᑲᔪ ᑕᔨᕐᐃᓂᑦ ᐃᐅᑦᑕᐅᐃᓪᑦ ᐅᐃᓐᑦᑲᔭᓪᒣᓪ ᐅᐃᓐᑦᑲᔭᓪᒣᓪ ᐅᐃᓐᑦᑲᔭᓪᒣᓪ

•ᐃᑲᓭ •ᐃᵃ ᑭᑭᐱᐸᑭᑕ•ᐁ.

ᐁᐊ, ᒥᔨ•ᓭ ᑲᖏ ᐃ•ᐁ ᓂᑭᐱᑐᑕᵃ. ᓄძძᑊ ᐊძ ᓂ•ᐃᒋ•ᐊᐸᵃ ᒥᓴ•ᐊᑊ ᒣᖫ•ᑊ ᑲᐱᐳᑊ ᑲᑕᑲᒃ ᐁᐊᵃᑕ•ᐃ ᐸᑭᑕ•ᐁᐸᵃ ᐊძ ᒥᑕᓪ ᐊძ ᐁᑐᑕᑭᐸᵃ ᐁᑭᑭᓄᐊᒪ•ᐃᔨᑊ ᐊᓂᵃ ᑫᑐᒧ•ᐊᵇ ᑭᑭᔨძᓭᑲ ᑭᓄᖓᵇ ᑲᐅᑕ•ᐁ•ᐊᑊ ᑲᖏ ᑭᓪᐱᵃ ᑲᑎᑎᐸᓭᑐᐅᐸᓂᐅ•ᐊᑊ. ᐁᓪᑲᑊ ᐊძ ᓂᒧᒋᓂᒥᓭᐸᵃ ᑲᓭᑕᕿᐱᒃ ᔨძᑊ ᑲ•ᐃᵃ ᐊᔨ ᒥᓄძᐸᵃ ᐅ•ᐁ ᑭᑭᑐᑕᵇ, •ᐁᑎ ᑕᓪ ᐅᑌᓭᵇ ᑕᵃᑕᖅ ᐯ ᐊᔭ ᐃ•ᐁᓂ ᐁᑲ ᑲᒥᓄᔭ•ᐊᑊ ᐁᐅᑭᐱᒥᓭᑕ•ᐃᐊᑲᓂ•ᐃᑊ •ᐁᑎ.

•ᐃᑲᓭ •ᐃᵃ ᑭᓭᓄᑫ.

ᐁᐊ, ᒥᔨ•ᓭ ᐃ•ᐁ ᓂᑎᔨᑭᑫᒥᵃ ᐁᓭᓄᑫᖏᵇ ᓂᑲᵇ ᑲᖏ ᑕᓪ ᔨᔨᐸᵇ. ᐊᐃ ᐊძ ᓂᒥᓂძᐸᵃ ᕀᐟᑭᓂᑲᓴ ᑭᐊᐸᑐᑫᔭᵃ ᒥᑕᓪ ᐊძ ᓂᑕᑕ ᐁᑫᑕᑭᐸᵃ ᐁᒪᑭᐊᑊ ᔨᔨᐸᵃ ᖳᒪ ᓂᲜᵃ ᐁ•Ნᵃ ᐊᐸᵃ ᐊძ Vᓬᑊ ᐁᐃᓴᑊ Ნᑭᐃᔨᐱ•ᓷᐸ•ᐊᑊ ᓂᵃ ᑕᓪ ᑭᐊᓂᓴ•Ⲝ.

ᐊᓂᵃ Ნᐃᔨ•ᐊᐸᵃᖏᵃ ᐁᔨᲜᑭᵃ•ᑕ ᓂᲜᵇ Ნᑭᐟᵃ•ᑕ.

ᐅᒧᑭ ᑭᐸ•Ⲝᓭ•ᐊᑊ ᐃ•ᐁ ᐐᐃᑭᒪᒥᓭᑕ ᐁᓭᓄᑫᖏᵇ ᓂᲜᵇ Ⲝᑫ ᑕᓪ ᔨᔨᐸᵇ. ᐊᐃ ᐊძ ᓂᒥᓂძᐸᵃ ᕀᐟᑭᓂᑲᓴ ᑭᐊᐸᑐᑫᔭᵃ ᑭᒪᑭᐊᑊ ᔨᔨᐸᵃ ᖳᒪ ᓂᲜᵃ ᐁ•Ⲝ ᐊᐸᵃ ᐊძ Vᓬᑊ ᐁᐃᓴᑊ Ⲝᑭᐃᔨᐱ•ᓷᐸ•ᐊᑊ ᓂᵃ ᑕᓪ ᑭᐊᓂᓴ•Ⲝ.

ᐊᓂᵃ Ⲝᐃᔨ•ᐊᐸᵃᖏᵃ ᐁᔨᲜᑭᵃ•ᑕ ᓂᲜᵇ Ⲝᑭᐟᵃ•ᑕ.

ᐅᒧᑭ ᑭᐸ•Ⲝᓭ ᐃ•ᐁ ᓂᑎᔨᑭᑫᒥᵃ ᐁᓭᓄᑫᖏᵇ

ᐊᵅᑕᓯᵅ ᐊᖅᐅᐊᑦᑕ ᑭᒋᓂᑕᐅᑭᒪᓘᓐᵇ.

ᐯᔨᵇ ᓂᑕᖅᐊ ᓂᒥᓴᑦ, ᐯᔨᵇ ᑕᓪ ᑲᐅᵅ ᐱᒪᑎᓯᓯᵅ ᓂᑕᑭᐅᔨᑐᔨᓂᓘᑦᵅ ᑲᐅᵅ ᑭᓲᐅᑦᑲᑎᓯᑦ ᑲᐃᓪᑲᓂᑕᐅᑭᑦ, ᕿᔪᓂᔪ ᑭᐃᔨᖅ ᑲᓂᑕᐅᑭᑦ. ᓂᔨᵅ ᑲᔭ ᓂᑕᖅᐊᵈ ᓂᒥᒥᑦᑦ, ᓂᒪᒪ ᐅᑭᐊᖅᐊᵅ ᓂᔨᵅ ᐊᐊᔨᓴᵅ ᐊᔪᓐᐳᐃᐱᐅᓐᓂᓘᑦᵅ ᐊᐊᐅ ᐯᔨᵇ ᓂᒥᒥᑦ ᐯᐃᐯᐊᖅᑦ ᒥᓐᐅᑦᑕᑭᐅᑦᑦ ᐊᔪᓐᐳᐃᐱᐅᓐᓂᓘᑦᵅ ᐊᐊᐅ ᐯᔨᵇ ᓂᒥᒥᑦ ᐯᐃᐊᖅᐊᵅ

ᐅᒪ ᐊᑯ ᓱᐅᑭᒪᓴᑭᓂᕐᓄᑦ ᐅᑎ ᐊᓂᕐ ᐁᐃᓚᓴᓱᑦ ᐅᐊᓂᐃᖏᓐᓇᖅ, ᓴᐊ ᐱᑯ ᐃᓵᑭᑐ ᓂᑭᐅᑭᐱᓴᒥᓂᕐ ᐁᐃᓚᓴᓱᑦ ᓚᑯᑦ ᐅᐃᓂᑯ ᓂᑭᐅᒧᑕᐊᑐᒥᓂᕐ ᒣᖏᑦ ᖃᕐᕐᒥ ᐅᐊᓂᐃᖏᓴᑦ ᖃᓴ ᖃᓇᑭᐅᐊᓂᐃᖏᓴᑦ ᒣᖏᑦ ᐅᐃᓂᕐ ᐊᓐᓴᑦ. ᖃᓂᐱᑦ ᑕᓪ ᐅᐃᓂᕐ ᓴᐃ ᐱᑯ ᑭᒪᓂᑦ ᓂᑭᐅᑭᐱᓴᒥᓂᕐᓂᒥᓂᕐᓂᑭᓂᕐᓂᒥᓂᕐᓂᑦ ᖃᓴ ᐊᑯ ᖃᐃᔨᐱᐊᓂᐅᑦ ᖃᐊᓂᓚᓴᑦ, ᖃᐅᐃᓂ ᑕᓪ ᐅᐃᓂ ᐱᐊᐱᑯᒪᒪᑦ ᖃᐊᓂᓚᓴᑦ ᐅᐃᓂᕐᓂᑭᓂᕐᓂᑦ ᖃᓴᐃᓂᕐᓂᑦ.

ᐅᐃᖃᓗ ᑭᑭᐊᒪᑦ ᐊᐅᐃᓴᑦ ᑭᐅᔨᑐᐊᑦ ᖃᐅᓪᓗᓂ ᑭᒪ ᖃᓴ ᑭᓂᑭᐃᑯᑦ ᑭᐅᔨᑐᐊᑦ ᖃᐅᓪᓗᓂ ᑎᓄᖃᓂ ᓄᓇᑦ ᖃᐅᓪᓗᓂ ᖃᐅᓪᓗᓂᑦᑎᓄᑦᑐᓂᑦ.

ᖃᐅᓂ. ᓚᑯᑦ ᓂᑭᐊᒪᒪ ᓂᒪᒪ ᐁᑭᓂᒃᓴᑭᐅᖃᓕᑦ. ᓂᑯᑯᑦ ᖃᓴ ᓂᑭᐱᐊᒪᒪ ᖃᐃᓇᓂ ᐁᐅᔨᑐᐊᑦ ᒥᐊᑯ ᖃᓴ ᐁᑐᑭᑭᓂᕐᓂ ᐁᑭᑭᓄᐊᒪᑯᓴᑦ ᖃᐃᓂ ᖃᐅᔨᑐᐊᑦ ᑎᓄᖃᓂ ᖃᒧᑦᓴᓂᕐᓂᑦ. ᒥᐊᑯ ᐁᑐᑭᑭᓂᕐᓂ ᐁᑕᓐᓇᖃᓂᒪᑦ ᒧᑦᓴᓂᕐᓂᑦ. ᖃᓴ ᑕᓪ ᖃᓂᓴᖃᓂᐊᑦ ᒧᑦ ᐊᒥ ᖃᑐᑦ ᐁᑭᐊᓂ ᒧᑦᓴᓂᕐᓂᑦ. ᒥᐊᑯ ᖃᓴ ᐁᑐᑭᑭᓂᕐᓂ ᐁᑭᑭᓄᐊᒪᑯᓴᑦ ᖃᑭᑭᓂᖃᓂᕐᓂᑦ ᖃᓴ ᖃᐊᓐᖃᓂᕐᓂᑦ ᐁᐅᔨᑐᐊᑦᑎᓄᖃᓂᒪᑯᓴᑦ ᑭᑭᑭᖃᒪᓴᑦ. ᓂᒥᓗᑦ ᐊᐃᑦ ᐁᓪᓕᑦ ᑭᐅᔨᑐᐊᑦ ᑭᐅᔨᑐᐊᑦ ᖃᓴ ᖃᐊᓐᖃᓂᕐᓂᑦ ᐁᐅᔨᑐᐊᑦ ᖃᓴᐃᓂᕐᓂ

ᓂᒥᓗᒋᑦ ᐊᑯ ᓂᓄᑕᐅᐊᕐᓂᖅ Δ·∇ᓂ ∇ᑭΛᓂᑕ ᑕᓗᖅᑕᐅᒃ ∇·ᒃ ᑕᓪ ·∇ᑎ Λᑯ ᓂᒃᑌΔ ᐅᒪ ᑕ·Δᓂᒃ Vᓴᒡ ᐊᒃᒥᒃ ᒥᑕᓪ ∇ᓗᓂᒃᑕᒧ·ᐊᒡ Δ·∇ᓂ ᑭᑎᒃᓄᓇᑦ, Δᒪ Lᐧᐃᖅ ᐅᑭᐅᑎᓇᖅᓂᐊᐅᐊᖅᑐᖅ ᑭᒥᒃᓄᓇᑦ, ᐃᓂᒋᔪ, ΔᓗΛΔᒃᑌ Δᒪ Lᓂᓇᐃᒃᓂᒃ ∇·Δᑕᒪᖏᒪᒃᒃ ᐊ·Δᒃᓂᒃ ᑭᑭᐅᓗᑕᐊᖅᑐᖅ ᐊᓪᓚ·ᐊΛ·Δᒃᒥᑯᓂ ∇·ᒃ ᑕᓪ ᐊΛ ᑎᐊᑯᓂᐧᐃᑭᓗᒃᒃ ᐊᒥ Δᒪ ᒃᑭᓇ ᒃ·Δᐅᑕᒫᓂᑯ·ᐃᓂᐧᒡ ᑭΔᓗᐱΛᑎᐧᐊᒡ Δᒪ ᐊᓪᓚ·ᐊΛ·Δᒃᒥᑯᓂ. ᒥᑕᓪ ·Δᵊ ᓂᵊ ∇ᓗᓇᓂᓀᑕ·∇ᑕᒪᵊ Δ·∇ᓂ ᒃᑭᐅᑎᑐᑕᒧ·ᐊᒡ ᑕΛᓪᑯᐧ Δᑯ ᑎᐅᑎ ᑭᑭᓇ·ᐊᓀᓇᑎᒃᑌᒃ ᑭᓇ·Δᑦ ᒃᐊᓂᓗᓂᓂᔪᒃ ᑎΛᓇ·∇ ᑭΛᒥ·Δᓂᑎᓀᔪᒃ ∇ᒃ ᑕᓪ ᒣᓪ·ᒃᒡ ·∇ᑎ ᐅᑭᒪ·Δᓂᒃ ᑭᑭᐅᑎ ᐊVᓂᒧᔪᑭᓵᵊ ᑎᐅᒥ·ΔᑐᒃᐧΔᓇᑭᒡ ᒣᒃᒡ Δᑯ ᐅ·∇ ᓄᑯᒡ ᒃΔᓗΛᒥ·Δᓂᑯᔪᒃ ᐅᑭᒪ·Δᵊ, ᐊᒥ Δ·∇ ∇Δᓪᑕᒪᵊ. ᒥᓗ·ᓇ ᒃᔦ ᓂᑭΛᓇᓄᑕ·ᐊ ∇ᑕᓗᵊᑕᒃ Δ·∇ᓂ ᓂᑕᒡ ᒃᑭᐅᓇᑎᒃᐃᑕᓪᵊ ᑎᐊᒪᐧᐃᑦᒃᐃᑦ ᑕᓪᑯᐧ·ᐃᑦᒃᐃᓇᑭᒡ ᐊᐧᓪᒧᒪᐧᐃᑦᒃᐃᓇᑭᒡ ᑕᓪᑯᐧ·ᐃᑦᒃᐃᓇᑭᒡ. ᒥᑕᓪ ·Δᵊ ᓂᵊ ∇ᓗᓇᓂᑕ·∇ᑕᒪᵊ Δ·∇ᓂ ᒃᑭᐅᑎᑐᑕᒧ·ᐊᒡ ᑕΛᓪᑯᐧ Δᑯ ᑎᐅᑎ ᑭᑭᐅᑎᑐᑕᒧ·ᐊᒡ ᑕᓪᑯᐧ·ᐃᑦᒃᐃᓇᑭᒡ ᐊᓪᓚ·ᐊΛ·Δᒃᒥᑯᓂ. ᒥᑕᓪ ᒃᔦ ᓂᑭᐅᓇᑎᒃᐃᑕᓪᵊ ᑎᐊᒪᐧᐃᑦᒃᐃᓇᑭᒡ ᐊᓪᓚ·ᐊΛ·Δᒃᒥᑯᓂ ᐊᑯ

ᑲ•Δᵃ Cᓪ ᑲϟ ᓇᐱᑦ ᑭΔᓂᓴᓂᓄᵃ ᐅ•∇ ᒋᑭᑭ•∇Ɔᒋᑲᑌᑦ ᐊᓂᓪ ∇ᑲ ∇C•ᑲᵏ ᐊᵃᑎ ᖃᑭᐅ ΛᒪᒋΔᑎᓂᓇᓂ•ᐊᑦ, Δᒪ Λძ ∇C ᓄძᑦ ᕮᓂᑦ•ᖃ ∽ᓂᔭ ∇ᑲ•ᖃᐅᵃᑎᓇᑲᓂ•Δᑦ ᒋᐅᒋ Λᒪᒋᐅᓇᓂ•ᐊᑦ.

ᐊᓂᵃ ∇ᔑ•ᐊᕮᑕᒪᵃ ᑭᵃ ᑲᐅᓪᑲᑎᓂᔪᵃ ∇ᔑᑲᓇ•ᐊᕮᒥ•ᑲ ᑲᖃᐊᑎᓂ•ᐊᑦ ᐅᒪ ᖃᑭᵃ ᑭᑕᔑᖁ•Δᓂᵏ ᑲᑕᔪᵃ.

•Δᵃᖁ ∇ᓪᑲᑦ ᓴᓇᑲᵃ, ᓇᓪᖁ ᑭᓪΛᵃ ᐅᓪᑲᑎᓪ ᖃძᵃ ᑲ•ΔΔᑭƆᑦ ᑲ•Δᵃ Δძ ᓇΛᑦ •ΔᓇƆᑕ•ᐊᑲᓂ•Δᓂᵃ ᖃᒪ ᑲϟ ᑲ•Δᵃ ᑲ•ᖃᒪᓇᑲᓂ•Δᓂᵃ ᑭᓪΛᵃ ᖃძᵃ ᖁ•Δᵃ ᑭᑭ•ᐊ•Δᵃᑕᑭᕮᵃ ᐊᓂᵃ ᑲΔᓄᑕᵏ. ᑲ•Δᵃ Cᓪ ᓇΛᑦ ᑭᑕ•ᑲᵏ •Δᑭᑲᕮ•Δᑕძ•Δᵃ.

ᑲᒥ•ᓇᔑᓄᕮᵃ Δᓇ ᑭᓪΛᵃ ᑲᓂᑲᓂᑕᒪᖁ•ᐊᑦ ᒪᑭ•Δᓇ•ᐊᕮᵃ ᐅƆᓪᑲᑎᓂᓪᒥ•ᐊᵃ ᑭ•ΔᑕΛᒥძ•ᐊᑦ ᑲΔᔑᒪ•ᐊᑭᐅΠᓇᓂ•ᐊᵏ ᕮᑲᵃ ᑕ•Δᓂᵏ ᖃᒪ Λძ ᐅᒪ ᑕ•Δᓂᵏ.

∇ᐊ, ᑕᒥ•ᓇᔑᓄᕮᵃ Δ•∇ Ɔᑕᒧᐊᕮᵃ ᖁ•Δᓇ•ᐊ ᒥᐅᐅᒥ ΔᓂᔭΔ•ᑕᕮᵃ ᑭ•Δᵃᑕᒧᐊᑦ ᑲΔᓄᑕᒧᐊᑦ ᓂძᑦ ᒥᓇ Δᓂᔭ ᑲ•Δᵃ ᓇΛᑦ ᐅᑲᵖƆᓂᓂᵃ ᐅᓪᑲᑎᓪ ᖃძᵃ ᒥΔᑭƆᑦ Δ•∇ ᑕᓪ ᑲᐅᒥΔᓂᔭᵏ ᒣᑲᑦ ᑲΛᐅΛᑭᔪᵏ ᒥᔑ•ᓇ ᓂᑭΛᓄᑕ•ᐊᑦ ᑭᒥᐊᑦ ᑕΛᓪძᑦ Δძ ∇ᑕᕮᔭᓂᒪ•ᐊᑦ ᐅƆᓪᑲᑎᓂᓪᒥ•ᐊᵃ ᒥΛძ ᑭᔪᑦ ᐅ•∇ ∇ᔑᑭᖁᑕᒪᵃ ∇Ɔᑕ•ᐊ•ᐊᑦ ᑲᑭᒥᐊ•Δ•ᐊᑦ ᐅƆᓪᑲᑎᓂᓪᒥ•ᐊᵃ ᑭᓪΛᵃ ᖁძᵃ ᑲ•ΔΔᔑᒥᑭᔪᵃ ᐅᒪ ᑕ•Δᓂᵏ.

ᕮᵖᑭ ΠᕮƆᑕᵃ ᐊᓂᵃ ∇ᓄᑕᒪᵃ ᖁᐊᓂᓂᔭ•ᖁᵃ ΛᒪΠᓂ•Δᵃ ᐅᒪ ᑭᑕᔑᖁ•Δᓂᵏ •∇Π ᓂᑲᵃ, ᐊᓂᵃ ∇ᔑ•ᐊᕮᑕᒪᵃ ᒥᐊᓂᓂᔭᖁ•ᐊᑦ.

ᓂᑕᓇ•ᐊᕮᑕᵃ •Δᓂძ ᒥᔑᵃ ᖁძᓇᵃ ᒥᑭᐊᓂ ᑲᵖᒥᑲᑌᑭᕮᓂᵃ ᐊᓂᓪ ᐊᔭ ᑭᑕᓂ•∇ᓄᑎᒥᵃ ᖁძᓇᵃ ᐅᒪ ᑭᑕᔑᖁ•Δᓂᓇᵏ, ᑲ•Δᵃ ᑲϟ ᓇᐱᑦ ᐊᔭ ᒥΛ•ᑲᑕᑭ•∇Cᵏ ᑲϟ ᐊᔭ ᐊᓂC•ᑲᓄᵃ ᖁძᓇᵃ ᖁᐊᓂ ᐊᕮᒥƆϟᑭᕮᵃ ᒥᐅᒪ •ΔᒥΔძϟᵏ ᑭᓇ•Δᑦ Δძ ᖁძᓇᵃ ᒥᒪᒥᑕϟᵏ ᐅᒪ ᑭᑕ•Δᓂᓇᵃ. ᑲϟ Cᓪ ᐅᑲᵖƆᓂᓂᑲᵏ ᒥᑭᐊᓂᓂᔭᓂᵃ ᖁძᓇᵃ ᐅᒪ ᑭᑕᔑᖁ•Δᓂᵏ •∇Π ᓂᑲᵃ, ᐊᓂᵃ ∇ᔑ•ᐊᕮᑕᒪᵃ ᒥᐊᓂᓂᔭᖁ•ᐊᑦ.

ᓂᑕᓇ•ᐊᕮᑕᵃ •Δᓂძ ᒥᔑᵃ ᖁძᓇᵃ ᒥᑭᐊᓂ ᑲᵖᒥᑲᑌᑭᕮᓂᵃ ᐊᓂᓪ ᐊᔭ ᑭᑕᓂ•∇ᓄᑎᒥᵃ ᖁძᓇᵃ ᐅᒪ ᑭᑕᔑᖁ•Δᓂᓇᵃ, ᑲ•Δᵃ ᑲϟ ᓇᐱᑦ ᐊᔭ ᒥΛ•ᑲᑕᑭ•∇Cᵏ ᑲϟ ᐊᔭ ᐊᓂC•ᑲᓄᵃ ᖁძᓇᵃ ᖁᐊᓂ ᐊᕮᒥƆϟᑭᕮᵃ ᒥᐅᒪ •ΔᒥΔძϟᵏ ᑭᓇ•Δᑦ Δძ ᖁძᓇᵃ ᒥᒪᒥᑕϟᵏ ᐅᒪ ᑭᑕ•Δᓂᓇᵃ. ᑲϟ Cᓪ ᐅᑲᵖƆᓂᓂᑲᵏ ᒥᑭᐊᓂᓂᔭᓂᵃ ᖁძᓇᵃ ᐅᒪ ᑭᑕᔑᖁ•Δᓂᵏ •∇Π ᓂᑲᵃ, ᐊᓂᵃ ∇ᔑ•ᐊᕮᑕᒪᵃ ᒥᐊᓂᓂᔭᖁ•ᐊᑦ.

ᓂᑕᓇ•ᐊᕮᑕᵃ •Δᓂძ ᒥᔑᵃ ᖁძᓇᵃ ᒥᑭᐊᓂ ᑲᵖᒥᑲᑌᑭᕮᓂᵃ ᐊᓂᓪ ᐊᔭ ᑭᑕᓂ•∇ᓄᑎᒥᵃ ᖁძᓇᵃ ᐅᒪ ᑭᑕᔑᖁ

ᐊᐸᑕᑭᐸᓐ ᐃᔨᑭᓐᖁᐃᓐ ᑲᑕᓇᓂᑭᓇᓂᕐᒧᑦ ᑲᕁ ᑭᑭᓄᐊᒪᑎᐅᑲᒥᑯᑦ ᑎᐅᑎ ᑭᑭᓄᐊᒪᓱᑲᓂᕐᒧᑦ ᐊᓂᓐ Lᔭᒻ ᐁᔨᑭᓐᓴᑌᑭᓐ ᕿᑯᓇᓐ ᐊᓂᓴ ᑲᐃᓐ ᐁᓴᖏᒻ Lᔭᒻ ᐃᔨᓂᑲᒋᑌᑦᓯᓂᕐᒧᓐ ᐊᓇᑭ ᐊᓂᔨᓇᐯᒪᓇᓂᕐᒧᑦ.

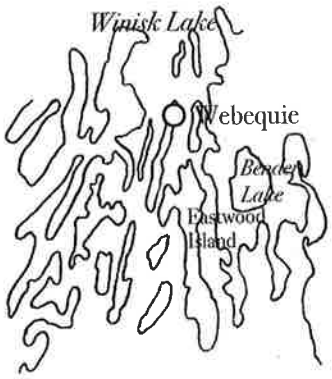
ᑲᐃᐃᓐ ᑯᑕᑲ ᕿᑯᓐ ᓂᑕᔭᓯᓐ ᖃᑭᐃᔨᑲᕐᒥᒋᓇᐸᓐ, ᑭᔭᐸᒻ ᐃᓇ ᕿᑯᓐ ᑭᑕᔭᓐ ᖃᑭᐃᑭᑐᔭᐸᓐ.

ᐃᓕᐁ ᐱᑯ ᐁᑕ ᐯᔨᓴ ᕿᑯᓐ ᓂᑭᓕᐊᓂᕿ ᒥᑕᔨᓐᑕᒪᓐ, ᐁᑲ ᓇᐱᒻ ᐁᑕᓴᑲ ᑭᑭᓄᐊᒪᕿᓕᐃᓐ ᑎᓄᑲᓐ ᐊᓂᔨᓇᐯᓕᐃᐃᔨᑕᓕᐃᓐ ᑕᐱᔨᑑᓐ ᐊᓂᔨᓇᐯᓕᐃᓂᒥᓕᐃᓐ ᑲᓇᑭ ᐃᓇ ᐃᔨᑭᕿᓕᐃᓇᓐ. ᐊᓂᑕ ᐅᔨᓴᑎᔭᑲ ᓂᑭᕿᓇᒻᒪᑲ ᐁᒥᔭᓕᑕᒧᒻᒪᑦ ᐁᓕᐃᑭᕿᒧᒻᒪᑦ ᐅᓄᓕᐃᓂᕐᒧᓐ ᑎᓄᑲᓇᓐ, ᐊᓂᔨ ᑲᐃᓐ ᐅᓂᔨᑕᓕᐁᔨᓇᒻᒪ, ᐊᓵ ᓕᔨᓴᑲ ᑭᓕᐃᔨᓂᕐᒧᑦ ᐅᓕᐃ. ᓵᔨᒻ ᓕᐃᓂᔨ ᐊᓂᑕ ᐊᔭᓕᐃᑲ ᐃᒪ ᑕᐃᓂᑲ ᐃᓕᓂ ᑲᑫᑕᒧᒻᒪᑦ ᑲᕁ ᐁᑭᓄᓄᕿᓕᐃᓇᓕᐃᒪᓕᐃᓐ ᑕᐃᔨᓇᓕᐃᓐ ᑕᔨᔨ ᑲᐃᓐᑕᒪᓐ ᐃᓕᓂᔨᓐ ᑲᑫᑕᒧᒻᒪᑦ. ᑲᐃᐃᓐ ᑲᕁ ᑌᑕᔨ ᑕᓂᔨᑕᓕᐁᔨᒧᒻᒪᑦ ᐊᓂᔨ ᐅᑭᓂᓕᐃᓐ ᐃᓕᓂᔨᓐ ᐃᓕᓂᔨᑕᓕᐁᔨᓇᓐ ᑕᐱᔨᑑᓐ ᐃᓕᓂᔨᓐ ᑕᐱᔨᑑᓐ ᐊᓂᔨᓇᐯᓕᐃᓂᒥᓕᐃᓐ ᐊᓂᔨᓇᐯᓕᐃᓂᒥᓕᐃᓐ ᐃᓕᓂᔨᓐ ᑕᐱᔨᑑ

6

Webequie First Nation

P.O. Box 268
Webequie, ON
P0T 3A0



The Webequie First Nation is located on the northern pennisula of Eastwood Island on Winisk Lake. Webequie has always been the traditional meeting and gathering place of the Webequie people. Although the Webequie First Nation is found within the area described by Treaty No. 9, the commisioners mistakenly designated the people of Webequie as belonging to the Fort Hope band. In 1985, the Government recognized Webequie as a distinct band and in 2001, the Webequie First Nation was officially given reserve status. The Webequie Indian Reserve is 34,279 hectares (132 square miles) in size. The Webequie First Nation is approximately 540 kilometres north of Thunder Bay and 450 kilometres north of Sioux Lookout, Ontario.

Population: 689 registered band members with 611 people living on-reserve (June, 2006)

Languages: Oji-Cree and English

"Webequie, pronounced Way-bih-quay, in an Ojibway word that means "shaking head from side to side." It received the name many years ago, and has a special meaning to our people.

The story goes, that early one morning a long time ago, a community member was paddling his canoe out onto the lake. He noticed a family of mergansers (large sleek diving ducks) attempting to take flight, and running across the calm surface. It was a very calm day, and there was no wind to help them get airborne. In their frantic attempt to get some lift, the man observed they were shaking their heads from side to side, looking for a breeze.

This is how our name originated, and why we have a merganser as part of our community logo."
–from http://www.webequie.net/page.asp?DocumentID=HomePage [Webequie First Nation Website, 2006]

Jessie Wabasse

(recorded March 9, 2004)



Biographic Information
Name: Jessie Jeannie Wabasse Sr.
Date of Birth: September 6, 1933
Place of Birth: Webequie
Present Address: Webequie
Former Name: Suganaqueb
Name of Spouse: Roddy Wabasse
Number of Children: 7
Grandchildren: 11
Number of Years Married: 50
Interests/Hobbies: Sewing

Community or reserve life in the past

(1) Describe your life in your community or reserve in the past.

I was born in a tipi. That's where I was raised. I also saw my siblings being born in a tipi. They never had any problems when women gave birth. All they had to use was moss as a mattress. We used all the things given to us. That's all they needed was moss. Babies were born healthy. The mother recovered almost right away after giving birth. They were given medicine water to drink to help speed up their recovery. Those were the things they did long time ago.

I'll just go along with my story with whatever comes to my mind and what I can remember. I grew up in a family that had a very strong values and beliefs. My mother was always there for us. She made sure that we never got hungry. She would cook anything like rabbits and all kinds of fish. She would fry up fish guts. That's what we ate. We never had any store bought food at that time. We were always full of energy. My father made snowshoes for us when we were kids, so we could go walking around in the bush. I don't remember ever being tired from all the walking we used to do. We always had dogs that pulled the sled for us. They were very useful when we traveled or when we moved to another camp area. [The dogs] pulled the sled with our stuff for us. We had a good life living out in the bush. The place where we always lived is called Koocheching. We had three tipis that were side by side each other. That's where I grew up. It was just our extended family who lived close by. Our parents worked hard taking care of

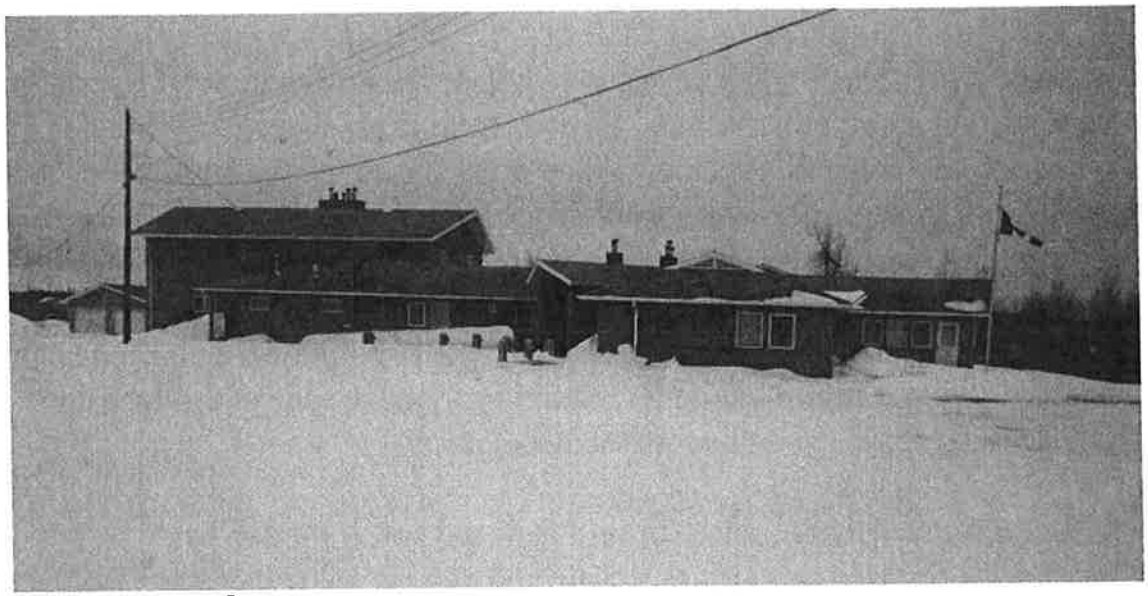
us. All we had was clothing made out of rabbit fur like for dresses and mittens. It kept us very warm wearing those things. We wore moccasins made out of moose hide that my mother made. My grandmother did the same thing preparing moose hide so she could make moccasins for us. She would put them on us and send us outside to play. We used to play tag with each other out on the lake in the wintertime. We had fun chasing each other around in the lake. We also played a game called *nabahon* made from deer bones or from sticks that the adults would make for us. My grandmother would gather us around so we all could play with her. I enjoyed playing with her. The other game we always played was hide and seek.

As I got older I started to see some changes taking place but not so much at that time. People still lived in houses that they made on their own in this community. All they used for a roof was birch bark or any other bark from trees. Then they put mud on top of it. I saw my father making our house that way. Moss was used as insulation around the house. We were very cozy and warm inside.

People were always happy when moose were killed. They would have a feast so everyone could join in: even the kids. Everything from the moose was used for food. Its hide was prepared for clothing and other things. Nothing was ever wasted. They also made pemmican from the meat, the same way they did with fish. Everything was treated with respect. Even when they were working on food it was done with care. They used these birch bark containers where they stored moose and fish pemmican. They also made containers out of fish skin from a big pike to store the fish or moose fat refined by frying it. One of the favorites was smoked whitefish. Everything was so delicious.

Today I sit around; I think back to the old days and how it used to be. Everything has changed so much especially now that we are being controlled by the government. Life was quiet and simple before we were introduced to a new way of life. We had everything that we needed out on the land. We never expected any assistance from the government because we knew how to be independent. People rarely got sick because they knew what kind of medicine to make. Today we see people with all kinds of diseases. I always saw my grandmother making medicine that she got from the bush. She lived a long and healthy life. As she got old, her hair became white and she started using a cane

to help her get around. That's how old she got to be. My grandfather died before he got really old. She used all kinds of plants especially cedar and other evergreen branches for medicine. She gave [medicine] to anyone who was sick. That was also her daily regimen. She was also a midwife. She helped many mothers with delivery and helped them recover after childbirth. As I had mentioned already, moss was used for babies. Now nobody wants to use that anymore. It's like we are rejecting all the things that were provided for us from the bush. I think about these things that we could still use today, just like the people from before. I think back to the time when I saw babies being wrapped in moss bags. That was the most natural and the next best thing that you could use on a baby. It's too bad that tradition is not kept up today. Mothers used to make a basket for their babies. They put dry grass at the bottom and then rabbit fur. That's where they put a baby in, so that it stays warm while they were out traveling. Everything was used from the bush. Then we became influenced by the white society's way.



Webequie Nursing Station

I remember white people seemed to treat Native people in a negative way when they first started coming to our territory. One time when we were living in Lansdowne House, I used to see people going out to set rabbit snares and other ways of hunting for food. One day someone announced that these people were coming. They all scrambled around and ran to the bush to hide their food. They

were very afraid of these people that were coming because they just came to pick on them. Our people were thinking how are we going to get through this if they continue to treat us that way? Finally one of those government workers realized this is not the way Native people should be treated. My grandmother used to tell us a story about this one white person who was working for the government. Jesus came to him and told him that it wasn't right to treat Native people that way. They should realize how much they were terrifying them. Instead they need to start helping them because they are so poor. They barely had anything. Soon after that they were left alone and the government started helping them out.

When that happened, they didn't know how to defend themselves. These officials would come storming into their homes. Kids were terrified. These people were dressed in something like a police uniform. They would go into the tipis and just start kicking everything around inside the tipis. Fortunately they weren't physically attacked by any of them. They were just being intimidated. That's when one person stepped in, stopped them, and warned them not to bother them anymore. They all left and took off in their plane . . . .The plane they were using wasn't anything like what they normally looked like. Our people used to be very afraid if they saw a plane coming. There weren't any other white people living in the community yet.

I never received any help from the government when I was a child and even as I was growing up. Their main source of income was from the pelts they sold. They would get lots of money for their pelts. That's how they started buying things that they needed for their family. We always went out with my father when he went trapping. We used to enjoy doing that kind of stuff. Just before Christmas we traveled back to Webequie to get together for a feast. We mainly used traditional food when we had a feast. We used to count the days when we knew it was almost Christmas.

We weren't too crazy about sweet treats the very first time I saw different things like them. All the kids didn't want to eat any of that. Today that's all the kids want to eat. Nobody ever had any cavities in their teeth because we never had any of the things that causes teeth to fall out. There are so many people today especially kids that are suffering from toothaches. It's all because of these sugary treats. We only ate the things that grew from the bush like berries. Those

were our treats. We also ate other kinds of roots that we dug up from the shoreline. These are called the wild carrots. We picked as much as we could and then carried them home. That was one of our favorite treats then. The other thing we did was cut a hole in the poplar so that the sap would drip down to the basket that we left by the tree. I would drink that. It was really good. We even picked the sticky substance from the trees and chewed it like gum. I did that twice not too long ago to show the young people that this was what I did a long time ago when we wanted something sweet. All the things we did in the past are no longer important to our people. It's really sad to see that they don't even want to try any of the things that we did. I think part of the reason is that nobody really wants to take the time to teach the young people today. Now we see all kinds of problems among our youth today. It would make a big difference if they were kept busy by showing them what their ancestors did in the bush. [We] could at least show them what kinds of berries and plants are edible.

Going back to my story about the time we would go out trapping with my father for beaver. Sometimes we couldn't go back to our camp that evening after checking his traps because he killed so many beavers. So we would just make camp right there and start skinning them. I was almost grown up that time. My father would make a rack out of willows over the fire and put the beaver carcass on the racks to roast. I was left behind to take care of the skinning and keep an eye on the fire while they went out again to get more beaver. Sometimes we stayed there for two days until we got all the beavers skinned and dried. Then we headed back to our camp with our pelts and meat. We used roots as strings to stretch the beaver skins to dry. It was very useful to have that. We only had toboggans to put all our stuff on. My brother and I would pull one along together. He passed away not too long ago. He never ran out of things to say even when we were kids. His name was Solomon Suganaqueb. He always talked just about anything. Today I still see some of his children follow the old ways, the way he taught them when they were small. It makes me very happy to see them still do that today.

That's what we did to sustain ourselves trapping. We would get money to buy stuff as well as getting meat from the animals we trapped for food. At that time, we started buying flour, tea and sugar that became available at the store. These were the only things that we liked. We didn't buy anything else like candies

because we didn't really like them. Eventually they started acquiring a taste for those things. We didn't like eating canned stuff either. Now everybody prefers to eat the things that used to turn our stomachs.

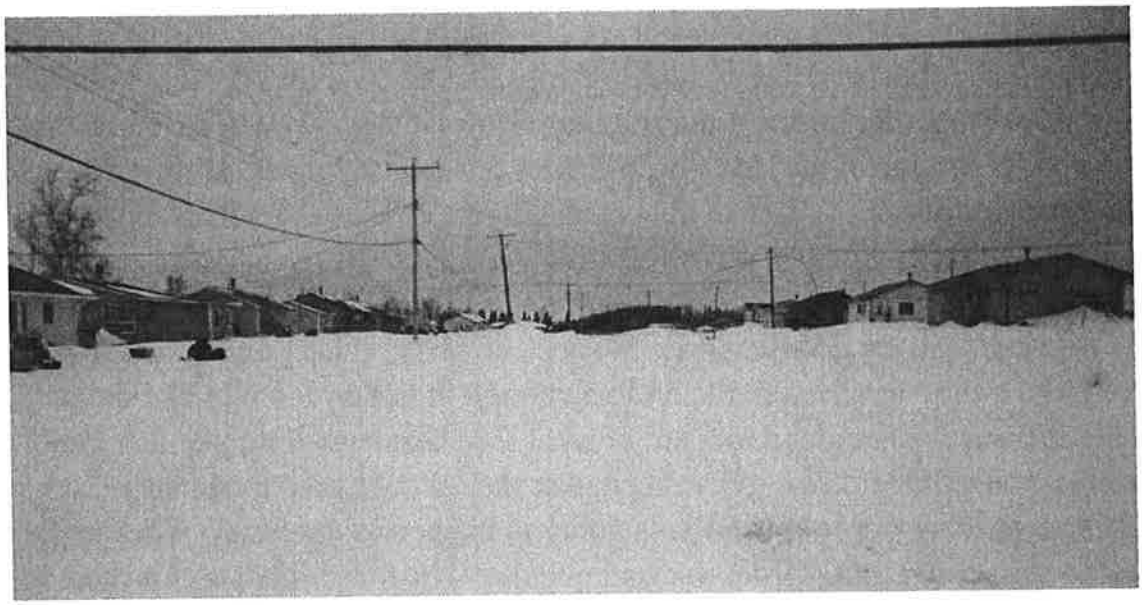
We were always out in the bush especially in summer. They would go fishing every day. When they came back with their catch, they cleaned and smoked them. They would make pemmican for their family. Kids liked eating those kinds of things too. We always had smoked fish hanging there so anytime we were hungry we would just go there to help ourselves to smoked fish. That's basically all we had to eat. We were satisfied with that too. Today hardly anybody wants to eat these things, only some of them do.

I feel sad for my husband as he can't do things like he used to. We were always going places together hunting and trapping. Now he can't do that anymore. I'm very grateful for one of my kids who still goes out hunting today. Most of the young people today have jobs in the community so they can't really go out anymore.

I try to encourage my grandchildren to keep eating the things we had when we were kids. If they are given to them often enough then they learn to like them. That's the way my grandchildren are today. I feed them anything like fish guts and they really like it. I also talk to them that they should keep using these things because we never know what's going to happen in the future. They might need to start using things from the land one day. The only other way for them to survive is to get educated. Two of my children finished high school. I decided to let them go to school in the city because I knew that it would help them out if they should finish it. One lives in Thunder Bay. He has a job that takes him all over the communities. Parents need to talk to their children about the importance of school. That's their only way to survive once they have jobs. That's the way it's going to be in the future. They also need to teach them about social skills when they are living in the city: to take care of themselves and to stay away from the things that will only complicate their lives even more.

Today life is very different. Our people are sick with diabetes and that's only because of the way they eat. I never knew of anyone ever getting diabetes before. We can only blame it on the food we eat today. That's where it's coming from.

Even the kids are getting it too. That's what I mean about how it is very different today. I see that happening too. People are stressed out from all kinds of problems today but back in my time there was no such thing as stress that plagues our people today. We hear about tragedies happening all over the communities mostly from alcohol. They are literally destroying their lives. All those things, that come from the white man, are supposed to make our lives easier but only serves the other way around. Alcohol is the leading cause of problems for our people. I see them leave the community. They get stuck in towns because they don't know enough to come home or they have no way of getting back. I'm just touching on this a little bit.



Webequie

When you had your children in the bush, how did you deliver them?
Two of them were born here in this community. There used to be a midwife that delivered my babies.

How did you meet your husband?
He's always been from here too. Our parents got together and agreed that we should marry each other. That's the way it was a long time ago. Today it's not like that. They just start living together right away. Once our parents said it was time to marry a man they had picked out for me, that's what I had to do. I was no longer under my parents' care. People today pick their own partners and live

together. Some of them are still kids who start living with each other. We had to wait until we were mature enough to get married, but kids get married [early] today. That's what I see happening now.

We didn't have kids right away after I got married. When my first child was born, I had so much love for him. That's just the way it feels when you have kids, I guess.

Alcohol abuse also destroys families. We see that happening today. Kids are being neglected by their parents because of that. We need to realize that it's not right to neglect our children or even to leave them behind. They suffer a great deal when their parents are not there for them. We have a responsibility to care for our children. That's what our elders told us many times over when we started having kids. If someone neglected to care for their children then it was that person's parent who would talk to them about looking after their children. That's what my father did many times. He always reminded me to make sure that I take good care of my kids and that their needs were taken care of. Sometimes he would reprimand me if he saw that I wasn't doing a good job of caring for my kids. We were expected not to talk back to them when our elders did that to us. That was just their way of showing their support and guidance to the young parents. They already had their experience raising their children. Today you can't do that to the young people. If you try to correct them about something they get offended and try to do something to themselves just to get back at you. You can't even do that to the young parents to correct them when they don't take care of their kids. They get defensive. Nobody ever talked back before. They just listened. The elders were regarded as teachers. It was their responsibility to be there as a teacher to keep the family in good order. That was their purpose. It's not like that anymore mainly because everything that we were taught in the past is not being passed on. We are living in a world that is far [different] from what it used to be. Kids are being raised differently today. Parents don't bring up their children with the things that we grew up with. I think that's why kids today are confused. When I learned that I was going to be a grandmother for the first time years ago, I had a dream that my unborn grandchild came and talked to me. He said he wanted to be taken care of like the way babies were taken care of a long time ago and that he wanted moss to be used on him. In my dream I was thinking how am I going to provide him with

that when I can't even walk. I don't have even the strength to go break the moss off its place. I believe I was shown in my dream how important it is to keep using moss for babies even today. That was one of the natural things a baby was given. It (moss) came from mother earth. It serves a purpose for them so that they can stay connected to the natural things that we were meant to use. Now we see kids today just wandering around because the teaching is not there anymore. We don't use the things from the land.

I put all my kids in a moss bag and I used to pick enough to last them all winter. That also kept them warm during winter. I used to laugh at one of my kids as he got a bit older and he was using still using a cradleboard. He would go where his cradleboard was and lay on it. That was his way of telling me it was time for his nap. That was one of the necessities that every baby had: a cradleboard. Every parent made sure they had one for their baby. It kept them safe in there too. We were always reminded to put a baby in a cradleboard before we took them canoeing. My parents always reminded us never to put a baby in a canoe without it. And never take the baby out of its cradleboard while in a canoe, so it won't fall out in the water. My mother told us that one time a couple went canoeing with their baby and a mom decided to take it out of its cradleboard. While out in a lake the baby fell out and when they tried to retrieve the baby their canoe almost tipped over. I never forgot that story. I always made sure that I didn't do that. It was a scary story. They also kept moccasins on the baby while in a cradleboard so they can't wiggle out.

Was there a chief back then?
I don't remember if there was a chief when I was growing up. When I was almost grown up that's when they started having a chief, who was an elder. Back then when a couple were having marital problems, the chief and the church leader would go counsel them. They just didn't ignore the problems their people were having. They went there to offer support for them. People were taught to show respect to their elders, who came to counsel them, by listening and not to talk back to them. Today the leaders don't offer that kind of support to their people, I think that's part of their job. They need to keep showing that kind of help especially to the married couples. I don't see that happening anymore. Now we see many marriages breaking up. It's still important to keep teaching them

about the laws of marriage. They don't know that because the teaching is not there now.

Did you use anything from animals as medicine or did you see anyone using them?
My grandmother used a skunk for medicine that used to turn me off so much! One time I told her, will you get rid of that smelly animal. She said this is the animal that I used to heal your badly infected leg. You got better so you shouldn't be saying things like that. I had a big sliver on my leg from climbing around a tree. She rubbed the fat that she got from the skunk [on me]. I guess a skunk does have some kind of medicine. Someone told me that it can also cure a disease like cancer. They used all kinds of stuff for medicine from the animals, even bear fat. I always keep bear fat. That's what I use when I'm sick. It helps get rid of earaches too. Those are the two animals that people used. They also used mink oil and fish oil.

Community or reserve life today

(2) Describe your life in your community today.
Today I still live the way that I was brought up in the bush eating traditional foods. I still hold on to my elders' teachings. That's why my health is still good. I treasure all the things I learned from my grandmother. She taught me to appreciate all the things that were on the land for us to use. [She taught me] to live a good humble life, and to be thankful to the Creator for everything that we see today. It really makes sense when you think about the teachings from the old days. Everything that was put on this earth for us has a close connection to the Creator. Everything has a purpose; animals, fish, and plants things kept us strong and healthy. Wild ginger and mountain ash are good for colds. Red willow helps a person who has diabetes. Cedar and other evergreens were also popular for making tea.

What do you think of the services here?
The kids don't seem to care about going to school here. They really should think about staying in school. It will help them in the future but they won't listen when they are encouraged to keep up with it. The teachers that we have here in the community are working very hard. The students would rather do other stuff that is preventing them from learning. They get into all kinds of things that only cause more problems for them. When they go to the city for high school only

some of them seem to do well. A lot of them end up quitting because they can't cope. They get into problems even though they are being well looked after in their boarding homes. It's good to see some of them know that getting an education is important. They stay in school. The kids today see all kinds of things that distract them from becoming responsible adults. They have all kinds of pressures that they have to deal with. We know it's hard enough for them when they have to leave their home to attend school in a white society.

Community or reserve life in the future

(3) Describe what your life might be like in your community or reserve in the future.

I don't know. I don't like it when I see people going to the city. Even when I go there too, I sometimes don't like it. I prefer going in the bush. I enjoy being out there and seeing the beauty of creation all around me. I enjoy doing simple things that bring joy to my life whether it's just catching an animal or fish that I can eat. I've always enjoyed doing the things from the time I was able to do. Today when I'm sitting around here, I think that I can still do some of the things I did in the past even if it's just fishing. But I don't want to push my luck. I just stay put. I don't want to cause any worry to my relatives that care about me if I try doing that. I try to take care of myself. Most of my siblings are gone. There are just two of them still living. I feel sorry for them sometimes. One of them lives here in this community. She would phone me when she's going through a hard time. I try to cheer her up and talk to her. I tell her that we were given this life. We have to try to make the best of it and be patient with ourselves. That's the way I look at my life in spite of the problems we face every day.

I do that to the young people too. I talk to them and encourage them to continue on in this path of life in a good way. It's hard being old in this day and age. We see all kinds of things happening. I really feel for these young people not knowing what's going to happen to them in the future. But I don't think we should give up on them. We need to keep teaching them about the way of life. They need us to be there for them even today. I never hear anybody talk about this. We still have time to teach them so they can have something to hold on to. It's up to us elders to show them what they need in their lives. We need to think about them and not just ourselves. They need us to be there for them and show that we care what happens to them.

A lot of young people are not using their language. Do you think that the language is going away? What could be done to make the language come back again?
It's a good time to start encouraging them to use their language from the time a child learns to talk. [We should] teach them never to let it go and keep talking to them in our language. That's what I'm doing to my grandchildren. I teach them how to pronounce things correctly. I notice some kids have trouble understanding the language. They need to be taught constantly so they won't forget. They need to know that this is the language given to us as Native people. They should be proud of it.

When we were kids living in the bush, our parents used to sit us around in a tipi for morning prayers. We were expected to sit quietly and pay attention. If one of us would start squirming around our parents would tap us with a stick. I don't know if they had any prayer books at that time but they knew to give thanks to God every day. That was an important part of our upbringing because it instilled in us to do the same thing.



Anglican Church of the Messiah

When you were out in the bush a long time ago, would you come here where the community is or some other place else?
When people came to this community, they used to stay at the point by the lake. The ground was very nice and flat. That's where we all gathered for the feast.

There was a tipi [there] that was very tall. It was almost like a house. We had all kinds of food when there was a feast. People were happy to see each other. They brought all kinds of meat and fish that they saved for the occasion. The old ladies used to cook food to perfection. Everything was so good.

When they were out in the bush, how would they know what time of the day it was?
They just knew how to tell the time of day without the aid of a clock. They even knew when Sundays came around. I don't have an idea how they knew. They also used the stars to help them predict the weather in the future. There are certain stars that they used to look for when they wanted to find out what the weather was going to be. They seem to be in a different position now so I wouldn't know where to look. There are three stars that are close to each other and they are called *ojiingwanug*. If a moon had a star close to it then they said that we will be having a guest soon. Young people don't believe in that kind of stuff.

Did your parents ever teach you what the weather is going to be like in the next day or if there is a bad weather coming?
They observed everything that's outside. They predicted [the weather] by the way the branches looked and even by the way the animals behaved. When a blue jay has that thumping noise when it takes off flying then that meant it would soon be raining and sure enough it would start raining. When someone breaks off a branch and it snaps right off, there is cold weather coming. If it doesn't break off easily it meant that warm weather is coming. Those are some of the things I remember.

Where did they sell their furs?
They used to just come to this community to sell their pelts. The store was already here as far as I can remember. They don't sell them here anymore. They take them to Thunder Bay.

Was there anything in the bush that they used to replace tea, sugar, or flour from the store temporarily?
They used Labrador tea when they ran out of tea from the store. People were always traveling around visiting. They would bring along tea with them to share when they stopped by. It didn't look like the way it is made today. Tea was just

ground up and it was wrapped in a paper bag. Sugar looked like little pills. When they were dropped in the tea, they dissolved quickly. They were called saccharin.

Was food always available in the bush or did it ever happen that anybody ever went hungry?
No. But sometimes food got pretty scarce. What they did was go out fishing on the lake. We did that many times when we couldn't catch any fish in a net. We headed out ice fishing. That was all we had sometimes when there was nothing else to eat. My father used to make hooks from some kind of a metal. We just tied a string at the end of it. We didn't have any of those fancy hooks that we see today. They didn't look like they would be any use but somehow my father always managed to catch a big pike that way. In no time we had lots. We used to get all excited about catching so many fish. We just wanted to stay there and keep fishing. By the time we decided to go home we had so much fish that we couldn't carry them all back. It wasn't too far away where we were fishing. When we got home, my grandmother was so happy to see a big pike. She started cleaning it so that she can cook it. We were all happy to finally have something to eat. That's one time I remember when we didn't have much food. One time my father was telling us a story about one of his moose hunting trips. They set out to look for moose. They were out there for many days until they came across some moose tracks. They were starting to get desperate thinking that if they don't find anything they would surely starve. They ended up killing three moose that day. All they had were toboggans to haul the meat back to their camp. One time he ran after a deer, caught up to it, and killed it just by breaking its neck. I guess that's how strong they were back then. They didn't use any store bought food or anything that had sugar in it. Sometimes they didn't have anything. They always found something. They never gave up even when they had nothing. They just continued looking for animals. Sometimes it was really easy to kill something. It's as if that animal just comes by to get killed. That's how it was.

We still have deer that come close to the community today when they are migrating. People go after them and kill a few so we can have fresh meat.

They would pull off the sinew from the moose bones to use as thread. They just unraveled them to the thickness they wanted for sewing. We never had any

threads when I was young. They always found things that they could use from anywhere. They made their own fish nets too. That's what I used to do too. We don't make them now because they are already made from the store. They even have the floaters and sinkers on the net. We had to make those things ourselves. We just used the rocks for sinkers and carved the dry wood from cedar for the floaters.

There used to be lots of sturgeon nearby here. That's what we had too, but it's just recently that they are no longer in these lakes. I think there is too much pollution around this community. There is lots of machinery that causes pollution here. They still go fishing for sturgeon but they have to go far away now. We had lots of fish around here but they started to disappear since the planes starting coming here. They have to travel quite a distance to catch fish today. There is still plenty of wild life out there.

We were always out in the bush. My father started a tourist camp years ago. We helped him keep the place clean. He got too old to continue running it. He made sure that place around his tourist camp was clean and free of any garbage. He started that up in hopes that we would keep running after he retired so we could get some money from there. There is so much garbage that people leave behind. We were taught not to leave our garbage anywhere. Other people want to enjoy the wilderness the way it is when they come out here. If we keep our lands and lakes clean then the animals and fish won't disappear. We will still be able to use them in the future and continue with what our elders have been doing like trapping, hunting, and fishing. That way, our future generations will have a place to go too.

My grandmother said they used bow and arrows to hunt and kill animals when she was young. She also learned how to make birch bark canoes. She became quite skilled at making them. She taught people how to make them. That's what she used in the summer time when she traveled around the lakes or when she used to trap muskrats. That was another thing we did back then, muskrat trapping every spring. We used to enjoy that. Those muskrats were fat and very tasty.

That was my story.

ᒣᓯ ᐊᐸᖏᓐ

ᐊᐃ ᑕᔅ ᑭᑎᓐ ᑭᑕᑕᓱᓪᑕᓪ ᐃᓚ ᕿᓱᑭ ᑭᐱᒪᑎᓯᐊᓴ ᑲᐱᐊᐊᓕᓯᓕᓯᐊᕐᓴᓪ ᑎᓇᑲᓪ ᐊᓂᓪ ᐃᐊᐅ ᐅᓯᐱᒪᑎᓯᐊᓕᐊᔪᕿᓪ ᑭᓂᑭᐃᔪᓐ ᑎᓇᑲᓪ, ᐅᐊᑲ ᑕᔅ ᐊᐃ ᐊᒥ ᐱᔪ ᕇᒥᔪᓱᑕᒪᓪ ᐃᐊᐅ ᑲᑭᐱᐊᐃᓚᐱᓯᓚᓪ ᐊᒪᓂ ᕇᐃᔪᓂ ᑲᑭᐱᐊᐃᓱᓪᑕᓪ ᑭᓚ ᕇᐃᔪᓂ ᑭᒪ ᑲᑭᐱᐊᐃᓱᓪᑕᓪ ᓴᐱᔪ ᑲᑭᐱᐊᐃᓱᓪᑕᓪ

ᓂᑐᑕᒥᓇᐸᓐ Δ·∇. ᒥΔ·∇ Ꮮ·ᐊᑊ ∇ᒥ·ᓄᑕ·ᑲᑭᐸᓐ ·∇ᔅᑲᑊ. ∇·ᑲ ᐊᐸᓐ Δძ Δ·∇ Λძ ᑲᐱ·ᐊᐸᓐᑕᒪᓐ ᑲΛᐅᔅᑭᓂ·Δᕐᐸᓐ ᓇ·ᐊᑊ ᐊᔭ ᑲᐊᓂᒥᑎᑐᓐ Δ·∇ ᑲᐱ·ᐊᐸᓐᑕᒪᓐ. ᑲ·Δᓂᓐ ᐅᒪ ·∇ᒥᑎᑯᔨᐱ·Δ ·ᐊᑲΔᑲᓐ ᒥᐅᒥ ᐊᕐᑊ ᐅᒪ ᑲΔᔨᐊᕐᕐᑊ, ᐊᓂᔨᓇV ·ᐊᑲΔᑲᓇᓐ ∇ᑕ ᑭᐊᕐ·ᐊᓐ. ᐊΔ ᑲᔫ ᑭᐊᐸ·ᑲᑲᓂ·ᐊᓐ ·Δ·ᑲᑊ, ·ᐊᓇᕐ·ᑲᑊ ᐊᒥ Δᑭ·∇ᓂ·ᐊᑊ ᑲᑭᐊᐸ·ᑲᑲᓂ·ᐊᑊ ·ᐊᑲΔᑲᓂᑊ, ·ᐊᑭᑊ Δᑕᓁ ᐊᔨᔪᑭ ᑭᐊᐸᑕᓐ. ᐊᒥ ∇ᑐᑕᑭᐸᓐ ᐊᓇᐅᑕᑕᒧᐸᓐ. ·Δᓐᕐ ᑭᑭᓚ·ᐊᕐᓐ ·ᐊᑲΔᑲᓇᓐ, ᐊᑭ ᑲᔫ ∇ᐸᔪ·ᐸ·ᐊᑲᓂ·ᐊᑊ Ꮮ·ᐊᑊ Δძ ᑲᑭᔨᑌᑊ ·ᐊᑲΔᑲᓐ Δᓂᑕ·ᑲᓄᐸᓐ Δ·∇. ᐊᒥ ᑲΛΔᔨ·ᐊᐸᑕᒪᓐ ᑲΛᐊ·ᐊᔨᔨ·Δᕐᓐ. ᑲᔫ ᒧᔨᑊ ᑲᓂᔨᓐ·ᑕ, ·Δᓐᕐ ᑭᑭᓗ·ᓄᑕ·ᑲᓄᐸᓐ ∇·Δᔨᓇᓂ·ᐊᑊ, ∇·ΔᔨᓂΔ·ᑕ ᐊ·ᐊᔨᓚᑊ. ·ᑲᕐᑊ ᐅᑭᐅᔨᑐ·ᐊ ᑲᑭᓇ ᕐძᓇᓐ ᐊᐸᓐ ᒧᑊ ᑲᓂᔨᓐ·ᑕ, ᑲᑭᓇᓐ ∇ᑭᐊᐸᑐᓐ·ᐊᑊ ᐊᓂᔨᓇV·Δ ᒥᑎᓇ. ᑲ·Δᓐ ᑎᐅᑕ ᑲᑭᓇᓐ ᐊᐸᓐ ᐊᑊ ᑲᑲᑭᐸᓐ. ᑲᔫ ᒪᐸᕐᑊ ᐊᐸᓐ ᐊᑊ ᑲᑲᑭᐸᓐ. ᐅᑭᓇ ᐊᐸᓐ ᐊᑊ ᑲᑲᑭᐸᓐ. ᑲᔫ ᒪᐸᕐᑊ

ᐁᒪᓇᒥᐃᑯᓗᒃ, ᐊᒥ ᐊᑯ ᐁᓇᒥᒧᐸᓐ. ᐅᑭᐅᓐᑭᑫᓐᑕᓐ ᑕᓴ ᐯᔨᖏ ᐊᑦᐁᑎ ᒥᑕᓴ ᐊᐸᓐ ᐃᑦᐁ ᖵᑭᐅᐃᓐᓚᓐᖏᑲᑌᖏ ᑭᑦᐃᑐᖏᑦᑕ ᐊᓂᔨᓂᓂᑦᓗᖏ, ᐊᒥ ᐁᓇᒥᒧᐸᓐ ᐊᑯ. ᖏᐃᓐ ᑭᑦᐃᒪᓇᒥᐃᓐᑕᐸᓐ ᐊᓂᔨᓂᓂᑦᓗᖏ ᑦᐁᖏᒃᑌ.

ᐁᑦᖏ ᑕᓴ ᒥᓇᑦᐊ ᑭᐊᔭᓂᑌᓐᑕᒧᖏ ᑦᐁᖏᒃᑌ ᐊᓂᔨᓂᓂ ᐃᑦᐁ ᒣᑦᖏ ᐁᘎᑭᑦᐊᐃᖏᑦ ᖏᐸ ᐊᑦᐊᔨᓴᓐᓇ ᖏᐸᐱᓐᑎᑦᖏᖏᓂᑦᐊᐃᑦᑐᖏ, ᕿᖏᐅᐸᓐ, ᔨᒪᖏᓂᔨᐃᐅᐸᓐ ᖏᐸᐱᓐᑎᐊᐃᑎᑦᐊᐸᓐ ᒪᑐᖏᓂᖏ, ᐁᐸᐸᔨᖏᑭᑦᐃᐅᐸᓐ ᑕᐱᓐᔨᒃᓂᑦᐊᐃᑦᑐᖏ. ᖏᑦᖏ ᑕᓴ ᐃᓐ ᐊᓂᔨᓴᓐ ᐊᑯ. ᖏᑦᖏ ᑕᓴ ᐅᑦᐃ ᒥᓇᑦᐊ ᐊᒥ ᐊᐸᓐ ᖏᐃᔨᒪᒪᑦᐊᑦᐃ ᐊᑦᐃ ᖏᐃᔨᐸᔨᑦᖏᐅᑦᐊᑦᐃ ᐃᑦᐁ ᐊᐸᓐ ᐃᑯ ᖏᐃᔨᐊᑎᐊᑦᐃ ᐊᑦᐃᑐᖏᑦᑕ ᐁᓇᑦᐊᐃᑎᑦᐊᐸᓐ ᐃᑦᐁ. ᖏᑦᖏ ᑕᓴ ᐅᑦᐃ ᒥᓇᑦᐊ ᐊᒥ ᐊᐸᓐ ᖏᐃᔨᒪᒪᑦᐊᑦᐃ ᐊᑦᐃᑐᖏᑦᑕ ᐁᓇᑦᐊᐃᑎᑦᐊᐸᓐ ᐃᑦᐁ ᐊᐸᓐ ᐃᑯ ᖏᐃᔨᐸᔨᑦᖏᐅᑦᐊᑦᐃ ᓇᐱᑦ ᖏᑦᖏ ᒪᔭᖏᓇᒪᑦᐊᑦᐃ ᖏᐃᔨᐅᑦᐊᑦᐃ ᐊᑦᐃᑐᖏᑦᑕ ᐁᓇᑦᐊᐃᑎᑦᐊᐸᓐ ᐃᑦᐁ ᐊᐸᓐ ᐃᑯ ᖏᐃᔨᐸᔨᑦᖏᐅᑦᐊᑦᐃ ᐊᑦᐃᑐᖏᑦᑕ ᐁᓇᑦᐊᐃᑎᑦᐊᐸᓐ ᐃᑦᐁ. ᖏᑦᖏ ᑕᓴ ᐅᑦᐃ ᒥᓇᑦᐊ ᐊᒥ ᐊᐸᓐ ᖏᐃᔨᐸᔨᑦᖏᐅᑦᐊᑦᐃ ᐊᑦᐃᑐᖏᑦᑕ ᐁᓇᑦᐊᐃᑎᑦᐊᐸᓐ ᐃᑦᐁ ᐊᐸᓐ ᐃᑯ

ᒥᑦᓴ ᐅᓐᓂ Δ·∇ ᑲ·Δᑭᐅᒃᓴ ᓂᑦᑦ ᑲΔᑭᔨᓄᓂ ᑲᐊᓀᑦ·ΔᒪᓇΔᑌᒃ. ∇ᐊᑯᑦᐊᑭᓀᑦ·ᑦ ᐊᒥ·ᑲᒃ, ᐊᒃᓂ ᐊᑯ ∇ᔨᑭᓚᑭᓴᒃ Δ·∇ ᒥᔨᓂ ∇ᓂᓴᓀᑭ·ᑦ ᐊᒥ·ᑲᒃ, ᓂᑭᑭΔᐊᒪᑯᒥᓀ ᓴᐱᑯ Δ·∇ ᕿᑐᑕᒪᒃ. ᓂᓂ ᑦᓴ ᐊᑯ ᓂᒃᑯᓂᕿ, ᓂᒃᑯᓇᒃ ᐊᒥ·ᑲᒃ, ᐊᓚ ·Δᓂ ᓂᑭᑦ ᐅᓴᑭᓂ·ᑲ·Δᓇᒃᓂᑦ. ᐅᑐᓇᑯᑐᓂᓀ ᑦᓴ ᒥᑎᑯᓂ >ᑦ·ᐊᓂᒃ ∇Λᒥᑦᑲ·ᑲᑯᑐᒃ. ᐊᒥ Δᒪ ᐊᓂᔨᐊᑯᓴ ᑲᐊᓂᐅᔨᐊ·ᑦ ᐊᒥ·ᑲᒃ ᓂᑎᑯᒃᓀ. ᐊΛᒥ ᓇᓇᒥ·ᐊᓂΔᕿ·ᐊᒃ ᑦᓴ ·Δᓇ·ᐊ. ᓂᑦᓂ ᒡᒡᑭᑦ·ᑲᑯᓇᒃ ᑲᐊᓂᒡᑯᓇ·ᑲ ᐊᒥ·ᑲᒃ. ·Δᐢᕿ ᑦᓴ ᑲᓴᑭᓗ·ᐊᒃ. ᓂᓚᑯᓂ ᓂᑯᑎᓂ Δᒪ ᓂᑦᒡᒥᓂ ᑲᓀ ∇ᔨᒪᑌᒃ. ᐊΔ ᑲᓀ ᓂᐢᑭᐅΛᓚᑲᓂᔨΛᒥᓂ ·ΔᑯΛᒃᐸ ᓂᑭᔨᐸᑕᕿᒥᓂ. ᓂᑭᐅᔨᑐᒥᓂ ·ΔᑯΛᒃᒃ. ·Δᐢᕿ ᒥᓇ·ΔᑯΛᒃᒃ ᑲᑭᑕᒪᑯᒃᑌᒃ ·∇ᓴᑲ ᑲᔨᓂᐊᒥᓚᑲᑯᑑᒃ ᐊᒥ·ᑲᒃ ᓂᑎᑯᒃᓀ. ᐊᒥᓂ ᐊᑯ ᑲΔᓴ·ᑲᐸᓚᑲᒃ, ᐊᒥᓂ ∇ᓚᑲᑲᑌᑭᓂᓀ ᒥᑭᓂᐊᑦ. ᐊᒥ ᒥᓇ·ᐊ ∇ᔨᒪᒪᑲᒃ, ∇ᒪᑭᑕᐱᒃ ᓂᓇ·Δᑦ ᓂᓂᓚᐱᒥᓂ ᐊ·∇ ᓂᑭᐊ, ᐊᓚ ᐊᒥᓂ ᑭΔᓴ·ᑲᐱᒪᑎᓂᒡ. ᒪ·ᐊᑊ ᓂᑕᓇᓄᑕᒡᓂᓂᓴᑦ ·ᓚᓇᒪᓂ ᓚᑲᓂᑭᓴᑦᑕᓇᐸᓂ ᑫᐢᓂ. ᒥΔ·∇ ᑎᓄᑲᓂ Λᒪᑭᐅ·Δᓂ. ∇·ᑲ ᓄᓂᒡ ᐅᓂᒪᓂᓴᓂ ᓂ·ᐊᐠᒥᒪᓂ ∇ᑲ ᒪᔨ ∇ᐸᑭᑎᓇᒥᓂᑊ ᐅᓇᑕ·Δ ᒪᓇᑌ·Δᓇᓂ·ᐊ. ᐊᒥ ᐊᒃᓂ ᐁᐅᑎᓇᒥᓂᑊ ᑫᐢᓂ. ᐊᓚ ·Δᓂ ᐸ·ᑫᔨᑲᓂ ᑲᓀ ᑲᐊᒃᐸᓂ, ∇·ᑲ ᓂᑕᒡ ᑎ, ᐸ·ᑫᔨᑲᓂ, ∾ᑲ ᐊᒥ ∇ᑕ ᑲΔᔨᑭᑭᓀᑎᑌᑲᓂ ᓂᑕᒡ. ᑕᐱᓇ·Δᓂ ᑫᐢᓂ ·Δᐸᑊ ᐊ·Δᓴ ᐅᑐᒥᒥᑭᓂ ᔨᓂ·Δᓴᐅᓂ ∇ᑭᒪᓴᑫᓂᑕᒃ ᐊ·Δᓴ ᔨᓂ·Δᓴᐅᓂ ᑲᒥᑎᑊ. ᑫᑭᑕᑊ Δᒉ ᐊᐸᓂ ᐅᑭᐊᓂᒥᓇᓂ·ᐊ ᐊ·Δᓴᒃ. ᑲ·ᑲᓂᓇᐅᓂᓂ ᒥᒃᐊᓇᓂᓂᑦ ᑫᒉ ᐊ·ᑲᐊᓇᒃ ᑲΔᑊ·ᑲᑕᔨᑫᓴᒃ ∇ᐊ·ᒪᑭ·ᑕ ∨∨ᔨᑦ, ᐊᒥ Λᒉ ∇ᑕᐅ, ᑲ·Δᓂᓂ ᑫᐢᓂ ᐊ·Δᓴ ᐅᑭΔᓇᒃᑌᐸᓂ ᐊᒉ ᐊ·ᑲᐊᓇᒃ ᑲΔᑊ·ᑲᑕᔨᑫᓴᒃ ∇ᐊ·ᒪᑭ·ᑕ ∨∨ᔨᑦ, ᐊᒥ Λᒉ ∇ᑕᐅ, ᑲ·Δᓂᓂ ᑫᐢᓂ ᐊ·Δᓴ ᑭᑭᑦ·ᑲ ᑲ·ᑲᔨᑊᓇᓂᑦ

ᐁᖅ ᑕᖅ ᓄᖓᓄᑦ ᐅᐅᐁ ᐃᖓᑫ ᐱᓇ ᒪᓴᖏᑕᖅᑲᖓ ᑫᓇᖓ. ᐊᒃᖓ ᑲᔪ ᐊᐃᓴ ᑲᐊᓂᓚᖅᐊᐱᓗᒃ, ᐊᒥᐱᓇ ᐃᒪ ᐁᐅᑭᓕᒃ ᐅᐅᖓᔪᒃ ᑲᐊᓂᓚᖅᐊᐱᓗᒃ ᐊᐃᓴ. ᑲᑎᓗᑕᒃ ᓂᐃᒥᒥᓂ, ᑫᓇᖓ ᐃᓇ ᐃᐃᐁ ᑲᐃᓂᖅᑫᒪᑦᑲᒃ. ᐁᖅ ᑕᖅ ᐃᖓᖓ ᐁᖅᑲᖅ ᑲᐃᓐᓇᓕᖅᖓᑦ ᐃᐁ ᑲᐃᓂᖅᑫᒪᑦᑲᒃ ᐊᐃᓴ ᑭᐅᑭᐃᓐᓇᓗᓗᒃ, ᓄᖓᓄᑦ ᑕᖅ ᐊᒃᖓ ᒥᓂᖓ ᐊᓂ ᓚᖅᐊᐱᓗᓂᐊᒃ ᐊᐃᓴᒃ, ᒥᑕᖅ ᐃᐁ ᐁᒥᑎᓄᓂᐃᒥᑦᐃᒥᒪᑦ ᑲᑐᑫᒪᑦᑲᒃ. ᒥᑦᓕ ᐃᓄ ᐃᐁ ᑲᑐᑫᒪᑦᑲᒃ. ᐁᖅᑫᖓ ᐊᓂᒪᓂ ᐊᐃᓴ ᑲᓂᖅᑫᒪᑦᑲᒃ. ᐅᑕᓂᓂᓂᐊᓐᓇᒪᐃᓄᓂ ᐃᓄ ᐊᒃᓂ ᐊᐃᓴ ᐃᐁ ᑲᐃᓐᓇᖓᑫᒪᑦᑲᒃ ᐊᐃᓴ. ᐊᒥ ᐁᓇᒪᑐᓂ ᐁᓂᑭᖓᒪᑕᓂ ᐃᓄ ᐁᓕᓂ ᐁᓱᓴᒃ, ᐁᓱᓴᐊᓄ ᐃᓄ ᐊᐊᓂᐁᓕᒪᑕᓂ ᐃᓄ ᐁᓂᖅᑫᒪᑦᑲᒃ. ᐁᖅᑫᖓ ᐊᓂᒪᓂ ᐁᓂᑭᖓᒪᑕᓂ ᐃᓄ ᐁᓂᖅᑫᒪᑦᑲᒃ ᐊᐃᓴ

ᐅᓂᒃᓴᖅ, Δ·∇ ᑲΔᔨ·Δᵒᑕᒪ٩·ᐊᑊ ·∇ᓪᒃᑊ ᑭᒋᐊᒃ. ·ᒃᔾᒃ ᒥᓂᑕ·Δᑭᐊᑊ ᐊ·Δᔾ ᐅᓂᒃᓴᖅ. ᑭᓪᐱᵒ ∇ᒃ ·ᒃᔾᒃ ᑲᓇ·∇ᓂᒪᑊ ᐊ·Δᔾ ᐅᓂᒃᓴᖅ, ᐅᒃᓄᓂᔪᵒ Δᔪ ᐅᑕᑕᒪᵒ, ·ᒃᔾᒃ ᒋᑲᓇ·∇ᓂᒪᑊ ᐅᓂᒃᓴᖅ. ᒧᓪᒃ ٩ᓂᵒ ᓂᑭᑐᑕᔪ ∇ᒃᓄᓂᔨᑊ ᓂᑕᑕ, ·ᒃᔾᒃ ᒋᑲᓇ·∇ᓂᒪ·ᒃ ᓂᓂᒃᓴᖅ. ᑲᔭ ∇ᒃ ᒥᓂ·٩·Δᵒ ᒋᐅᑕᐱᓇᒪᵒ, ᒧᓪᓴᒃ ᓂᑭᒃᓄᓂᔨᑊ ᓂᑕᑕ. ᐊᒥ Δ·∇ ᒧᓪᓴᒃ ᑲᑐᑕᔪᔾᐅᔪ ٩ᓂᔪᒃ Δᔪ ᑲᔭ ᓂᑭᑭᔾᐅᒃᑊ ᓂᑕᑕ ᑭᔾᕿᑊ ᑲ·Δᑎᖃᔾᒃ. ·ᒃᔾᒃ ᒋᒃ·٩ᑐᑕ·ᐊ·ᒃ ᓂᓂᒃᓴᖅᒃ ·ᒃᔾᒃ ᒋᐊᓪᒪ·ᒃ ᑲᔭ ᑲᒋᑕᔪᔾᐅᒃ. ∇·ᒃ ᑕᓵ ᒃ·Δᓂᵒ ᐊ·Δᔾ ᑭᑐᔾᐊᒃᓂ·Δᑊ. ᐊᒥ ᑲΛΔᔨ·∇ᐸᒃ ·∇ᓪᒃᑊ. ∇·ᒃ ᓄᵒᔪᑊ ᒃ·Δᓂᵒ ᐊ·Δᔾ ᑭᑭᔾᐊᒃᓂ·Δᑊ ᐊᒥ Λᔪ ٩ᔪᵒ ∇·Δᑐᑕᵒ ᐊᓪ ᒃᐊᔾᒥᒃᓂ·Δᑊ ᐅᓵᒃᑎᓵ ᑲᔭ·٩·∇ᔨᐊᑊ, ᐊᒥ ᑲΛΔᔨ·∇ᐸᒃ ·∇ᓪᒃᑊ. ᑭᒧᒪᔨᐸᵒᑕ·ᐊᒃᓂ·Δ Δᔪ ᐅᑭᒥᐊᒪᵒ ٩ᔪᵒ ᒃ·Δᵒᑕᒪᔪᑊ. ᓄᵒᔪᑊ ᑕᓵ ·Δᵒ ᒃ·Δᓂᵒ ᑲᔭ·Δᒃ ᐅᓵᒃᑎᓵ ᐅᓂᑭᐊᓪᒪᔪᑊ ᐅᓂᒃᓴᖅ. ᑭᒧᒪᔨᐸᵒᑕ·ᐊᒃᓂ·Δ Δᔪ ᐅᑭᒥᐊᒪᵒ ٩ᔪᵒ ᒃ·Δᵒᑕᒪᔪᑊ. ᓄᵒᔪᑊ ᑕᓵ ·Δᵒ ᒃ·Δᓂᵒ ᒃᓇ٩ ᒋᑭᒃᓄᓂᔨᑕ ᐅᓵᒃᑎᓵᔨᑊ ∇ᔪᓴᔾᑊ, ∇ᔪᓴᒪᒃᵒ ٩ᔪᵒ. ᒥᑕᓵ Δ·∇ ᒃᐅᒋΔᔨᓴᵒ ᓂᑎᓗᵒᑕᵒ ᓂᵒ ᐅᐅ·∇ ᐅᓴᑊ ∇ᒃ ∇ᐊᐸᒋᑭᒃᑐᵒ ᒃᑭᐅᑐ. Δ·∇ ᐊᑭᓂ ∇ᒃ ᒃᐊᐸᒋᑕᒧᓇᒃᓂ·Δᑊ ᐊ·ᐊᔪᓵ. ∇·ᒃ ∇ᑭᑭ٩ᵒᑕᒪᵒ ∨ᔪ·ᒃ ᐊ·∇ ᓄᔨᑊ ᓂᑕᑊ ∇ᐊᔾᐊ·ᐊᒃᓂ·Δᑊ ᐊ·∇ ∇ᒃᑭᑊ ᒋᐊᐸᒋᑕᒧᓇᒃᓂ·Δᑊ ᐊᐊ·∇ᑎᑎ ᐊ·ᐊᔪᓵ ᐊᑭᓂ ᐊᒥ ᒃΔᔪᑭ٩ᵒᑕᒪᐸᵒ Δ·∇. ᐊ·Δᔾ ᒃᑭᑐ ᓂᑎᓇᐸᑕᓇᐸᵒ ᐊᓵ ᒥΛᓂᑕ·Δᑭᑊ ᓄᔨᑊ, ᐊᑭ ᒋᐊᐸᑕᵒ. ᐊᐊ ᑕᓵ Δᔪ ᒃᐅᓂᓄᔨᑊ ∇ᒃᓄᓂᔨᐧᐊᔪᑊ ∇ᐊᓇᒃᓄᓂᔨᔪ ∇ᒃ ᑕᓵ ∇·ᐊᐸᒪᑊ Δᓂ·∇ᓂ·ᐊᵒ ᒃ ᒃᒃᓄᓂᔨᔪ ∇Δᔪᓇᒪᐸᵒ Δ·∇. ·Δᵒ٩ ᓂᑭᒥᓵ·∇ᑕᵒ ᒋᐊᐸᒋᑭᒃᑐᵒ Δ·∇ ᓄᔨᑊ ᒋᑕᐊᓇᒃᓂ·Δᑊ. ᐊᒥΔ·∇ ᵒᑎᔨ ᒃᐅᒋΔᔨᓴᵒ·ᐊᑊ ᓂᑎᓪᑕᵒ, ∇ᒃ ∇ᐅᒋᐊᐸᒋᑭᒃᑐᵒ ᐊᑭ ᒃᑭᓇᐊᓇᒃᓂ·Δᑊ ᐊ·Δᔾ. ∇·ᒃ ᓂᵒ ᓂᑕᓇᑭᐊᐸᒋᑐᵒ Δᔪ ᐊᑭ ᒃᑭᓇ ᒃΛᑕᔨᐊᓇᒃ. ·Δᵒ٩ ᓂᓂᑭᒋᓪᑕᵒ ٩ᓂᵒ ᐊᑭ ∇ᒪ·ᐊᒋᑐᔾᑕᵒ ᒃᐊᓂᑕ·ᒃᑭᑫ, ᓂᒪ·ᐊᒋᑐᒋᓇᐸᵒ ᐊᔪ ᐊᑭ ∇ᐸᓴᒪᵒ. ᐊΔᵏ ᑕᓵ ᓂᑎᔨᐊᓇᐊᒋᓇᐸᵒ ᐊᔪ ᒃᓴᒃᑌ·∇ᑭᓇᵏ ∇ᒃ ᒋᒃΛᑌᑭᵒ. ·ᐊᒃΔᒃᓂᵏ ᑕᓵ ᓂᑎᔨᐊᑐᒋᒥᵒ. ᒪ·ᐊᑊ ∇ᑭᒥ·ᓇᐸᑕᵏ ᐊᑭ. ·Δᵒ٩ ᑭᒥ·ᓇᐸᑕᵒ ᐊᔨᔨᑊ ᐊ·ᐊᔨᓵ ᐊᑭ ᒃᑭᓇ ᒃΛᑕᔨᐊᓇᒃ. ·Δᵒ٩ ᓂᓂᑭᒃᓄᓂᔨᔪᵏ, ᓂᵒ ᐅᑎ·Δᓂᔪ, ᑕᐳᐊᵏ ᒪᒧᖏᒋᑊ ᐊ·ᐊᔨᓵ ᒋᒪᓂ. ·Δᵒ٩ ᓂᑭᑭᒃᓄᓂᔨᔪ ٩ᓂᵒ ∇ᒃ Δ·∇ ᒋᑐᑕᒪᵒ. ᒋᑕᔨᐊᓇᵏ Δᔪ ᑕᐳᐊᵏ ∇ᒃ ᒋᐸᔨᐊᔭᑊ. ᐅᐅ·∇ Δᓇᒋᓄᓂ·ᐊᓄᐸᵒ ·∇ᓪᒃᑊ ᒃ·Δᵒ ·Δᒃ ᒃᔾ ᒃᐊᐸ·ᐊᐳᵒ ᐱᵒᑐᓇᵏ ᑭᓂᒃᓴᖅ ᓂᑎᔪᐸᵒ ᐊᑭᵒ ᑐᓪ ∇ᒃᐸᑌᔨᓂᒃ ᒪᒃᑊ ∇ᑭᔨᒪᓂᵒᑐᵒ ᐅᓂᒃᓴᖅᵒ ᐊᑭᵒ ᑐᓪ ∇ᒃᐸᑌᔨᓂᒃ ᒋᓪᒃᑊ ∇ᑭᔨᒪᓂᵒᑐᵒ ᐅᓂᒃᓴᖅᵒ ᐊᑭᵒ ᑐᓪ ∇ᒃᐸᑌᔨᓂᒃ

ᐊᓴᒥᐅ·ᐃᑭᒪ ᑲᔪ ᐃᑭ·ᐁᓂ·ᐊᑊ ᑲᐊᓄᑭ·ᐊᑊ ᐅᑭᒪᔨᓴᑊ, ᐅᑭᒪᑲᓐ, ᐃᓴ·ᐊᑊ ᐃᑯ. ᐁᐊᓐᑕ·ᐃ ᐊᓴᒥᐊᑲᓂ·ᐃᑊ ᐊ·ᐁᑎ ᑲᒪᕐᓴᑊ, ᐊᐸᓐ ᑲᒪᕐᓴᑊ ᐅ·ᐃᑎᑫ·ᐃᓂᑊ ᐊᓴᒥᐊᑲᓂ·ᐃ. ᑲ·ᐃᓐ ᑕᔅ ·ᐃᓂᑯ ᐅᐊᓴᒥᐊᑲᓂ·ᐃᑊ ᐃᑭᒪᒪᓐᓂᑊ ᐃᑭᒪᑲᓐ. ᐊᒥ ᑲᑐᑲᑌᑊ ᐃ·ᐁ. ᓄᓐᑯᒪ ᑕᔅ ·ᐃᓐ ᑲ·ᐃᓂᓐ ᑲᓐᑫ ᑭᑫᓐᑕᑯᓂᑊ ᐃ·ᐁ ᑭᑐᑕᑲ ᐅᑭᒪᒪᑲᓐ, ᐊᒥᐅᓂ ᐁᔨᐊᓐᑕᑦᐁᑕᑯᓂᑊ ᑭᑐᑕᑲ ᐅᑭᒪᑲᓐ. ᑭᐊᓐᑕ·ᐃᐊᓴᒥᐊᑊ ᐃᓂ·ᐁᓂ·ᐊᓐ ᑲ·ᐁᐱᓂᑌᓂᑊ, ᒥᔨᓐ ᐊ·ᐁᐱᑊ ᐃᑭᒪᑲᓐ. ᐊᓐᑕ·ᐁᓐᑕᑯᓂ ᐃᓐ. ·ᐃᓐᑫ ᕕᓂ ᑭᒥᓄᓂ ᐊᑭᑕᒪᓐᑊ ᐃ·ᐁ ᑲᑭᑕᑦᐁᑕᑯᓂ ᐊᐸ ᑲᐃᓐᑎᑊᐊᑊ, ᐅᑲ ᑭ·ᐁᐱᓂᑌᓂᑊ ᐊ·ᐃᐅᑊ. ᐊᓐᑕᑦᐁᑕᑯᓂ ᐃᓐ ᑲᐃᓐᑎᑊᐊᑊ ᐊᐸᓐ ᑲᐃᓐᑎᑊᐊᑊ ᐃᑭᒪᑲᓐ ᐊᐸᓐ ᑲᐃᓐᑎᑊᐊᑊ ᐊᓐᑕᑦᐁᑕᑯᓂ ᐃᑭᒪᑲᓐ. ᐊᒥᐅᓂ ᐃᑭᒪᑲᓐ ᐊᓐᑕᑦᐁᑕᑯ

ᐊᓇᐱᓐᑭᐅᑦ ᑕᓂ ᐅᓂᓄ ᐊᐅᔪᓂᑲᑦ ᓂᓄᑦ ᐅᓂᓄ ᓄᓐ ᐁᓗᑕᒪᓐ ᐅᑦᑲᑦ ᑭᑲᐅᐱᐱᓐᑭᑦ ᐊᐅᔪᓂᓂ ᑲᑭᑭᓄᒪᐊᒪᑦᐅᓂᐅᓕᑦ. ᑲᐅᓐ ᑕᓂ ᐃᓄ ᐅᓂᐊᐊ ᐱᓄ ᑲᐅᓐ ᑭᐅᐱᐟᐱᑕᒧᐅᑦ ᐊᐅᔪᓂᓂ ᓂᓄᑦ ᐅᓂᓄ ᐅᑦᑲᑦ ᐊᓇᑭᑭᒪᐊᑭᓐᐊᑦ ᐅᒪ ᑲᑭᑭᓄᒪᐊᑭᓐᐊᑦ ᐊᐅᐃᑦ. ᐅᐅᐁ ᑕᓂ ᐃᓄ ᑲᐊᓂᑐᑕᒧᐅᑦ, ᐅᑲᑕ ᐱᓄ ᐊᐸᓇ ᑲᐊᓂᑐᑕᒧᐅᑦ ᐅᓪᑲᑎᓴᑦ ᐁᑲ ᐅᑦᑲᑦ ᐅᐁᑭᐱᐱᓐᑭᐅᑦ ᐃᓴᓄᑦ. ᐊᓇᓴᐃᓂᓄ ᑭᓴᐸᑦ ᒥᓂᓇᐃᓇᓐᑕᓇ, ᓂᑕᓇ ᓇᓇᑲᑕᐅᓂᑕᓇ ᐃᓄ. ᓂᓄᑦ ᐅᓂᓄ ᓇᓂ ᑲᑭ ᑭᑭᓄᒪᐊᑭᓐᐃᓂᑕ ᓂᓂᓂᓴᑦ ᓂᓄᑦ ᐅᓂᓄ ᑲᑭᑦ ᐁᐃᐅᓴ ᐅᑲᓇᐅᓂᓄᑦ. ᐊᓇᓴᐃᓂᓄ ᑭᓂᓇᐅ ᐱᓄ ᑲᑭᑦ ᐁᐸᑦ ᐅᑎᓪᒥᐃᓂᐅᑦᐊᑦ ᐃᓄ ᐅᐃᐱᓂᑕᒧᐅᑦ ᐅᑲ ᐅᐃᐱᓂᑕᒧᐅᑦ ᐊᐅᔪᓂᓂ ᐃᓄ ᑲᐃᓐ ᐁᐸᑦ ᐁᐃᐅᓴᑦ ᐊᐅᔪᓂᓂ ᓂᓄᑦ ᑲᑭᑭᓄᒪᐊᑭᓐᐊᑦ ᐃᓄ ᑲᐃᓐᐃᓂᑕᒧᐅᑦ ᐊᐅᔪᓂᓂ ᓂᓄᑦ ᑲᑭᑦ ᐁᐸᑦ ᐁᐃᐅᓴ

ᐊᓗ ᒥᔪᓐ ᐅᖅᑭᐹᒪᒪᑎᓴᖅ ᐅᑕᓂᐊᓂᔭᓐᐊ ᐅᑎᔪᑭᓕᖅᓗᓂᐊ, ᐊᓂᓐ ᑕᖅ ᖃᑕᐅᓴᑎᐹᕐᓐ ᒥᑲᓕᖅ ᑭᒥᓕᔭᐊᐸᕐᓐ ᐅᑎᔪᑭᓕᖅᓗᓂᐊ, ᑲᐃᓚᓚᔭᐅᖅ ᖃᐃᔪᓐᓐᒃ, ᖃᐃᓐ ᐃᑕ ᐅᕙᓕᖅ ᑲᐃᔪᓂᑲᑭᖅᖅᑐᖅ, ᖃᐃᓐ ᐃᑕ ᐅᕙᓕᖅ ᑲᑎᑭᓴᓂᐊᓕᖅᖅᑐᖅ, ᖃᐃᓐ ᖃᑕᐅᓴᑎᐹᕐᓐ.

ᐊᐃᓴᐱᑦ ᑕᐃᓐᑕᒪᐊᓂᐃᐸᓐ ᒥᓇᖅ ᖃᓂᔪᓚᐱᒧᑦ ᐊᒥ ᐊᑦ ᓄᓪᓴᓂᓇᖅᑐᖅ, ᒥᓇᖅ ᖃᓂᔪᓚᐱᒧᑎᓂᖅ ᐅᖃ ᑎᐅᐱᓚᒧᑎᓂᖅ ᐅᑕᓂᔪᓚᐱᐅᓂᖅ, ᐅᖃ ᑕᖅ ᓴᓂᓐᓴᑕᒪᐊᓂᖅ, ᖃᐃᓐ ᖃᑕᐅᓴᑎᐹᕐᓐ ᐅᖃᓂᔪᓚᐱᐅᓂᖅ ᐅᖃ ᐅᑎᔪᑭᓕᖅᓗᓂᐊ

ᒥᑭᐊᒪᑎᓗᒃ. ᐁᐧᒃ ᓇᒥᑕᐊᓐ ᐊᔭ ᐅᔭ ᒪᓂᖏᓗᓯᒃ ᐃᓇᒃᓂᐧᐃ ᐁᓇᒥᑕᐸᑕᒃ ᐃᐧᐁᓂ ᓇᒣᑐᓂᐧᐊᓗᓂ, ᐱᒥᑌᓐ ᑲᔾ ᓄᒃᐃᒃᓇᓐ. ᐧᐃᓐᕐᓀ ᓴᕐᓐ ᐁᒥᐧᓇᐧᒃᑎᑭᓐ ᐊᑎᖏᒣᐃᐱᒥᑌ ᐱᓐᒥᐊᒪᓇᓐ, ᒧᒥᐳᐳᓂᓓᓗᑌᐧᐊᓐ ᑕᔅ. ᐧᐃᓐᕐᓀ ᐱᓂ ᒥᐧᓇᒃᒥᓄᐳᓂᐧᐊᓐ ᐃᓂᐧᐁᓂᐧᐊᓐ, ᒥᐃᐧᐁ ᐁᐧᐃᒪᓂᔭᑌᒃ ᒥᐃᒪ ᐁᓯᐳᑎᓂᖏᑌᑭ ᖃᒪᓂᓂᐧᐊᓐ ᐃᐧᐁ ᐧᐁᔅᖏᒃ. ᐧᐃᓐᕐᓀ ᐊᓂ ᒥᐧᓇᒃᒥᓄᐳᓂᐧᐊᓐ ᐃᐃᐧᐁ ᐧᐁᔅᖏᒃ. ᐊᒥ ᖃᐃᓇᐱᓯᓇᐸᓐᕐᒃ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᐃᐧᐁ.

ᐊᓐᑎ ᖃᐅᒥᑭᓐᑕᒣᒃ, ᑎᓄᖏᓐ ᐁᖃ ᖃᑭᐊᖏᒃ ᑭᓯᓂᖏᓐ, ᐁᓂᓴᓐ ᖃᑎᐸᓐᕐᖃᑌᒃ ᐃᐃᐧᐁ ᐁᐅᓐᕐ ᑭᑫᑕᒣᒃ ᐁᐊᓐᑕᓂᓯ ᑭᓯᔾᖏᒃ, ᐊᓐᑎ ᖃᐅᒥᑭᓐᑕᒣᒃ.

ᖃᐧᐃᓂᓐ ᐃᓂ ᒥᐅᒥ ᐧᐊᓴᓐᑕᒧᐧᐊᒃ ᑫᓂᓐ ᐧᐁᔅᖏᒃ ᐊᓂᓯᓇᐯᒃ, ᖃᐧᐃᓂᓐ ᒥᐅᒥ ᐧᐊᓴᓐᑕᒧᐧᐊᒃ ᖃᔾ ᐊᔭ ᐁᐊᐱᑕᑭᓯᔅᖏᓂᓂᒃ. ᐊᒥ ᐧᐃᓂᓂ ᖃᐃᓯᑭᓐᑕᒧᐧᐊᒃ ᖃᔾ ᖃᐊᖏᒥᐁᑭᓯᔅᖏᓂᓂᒃ, ᖃᐧᐃᓂᓐ ᒥᐅᒥ ᐧᐊᓴᓐᑕᒧᐧᐊᒃ, ᖃᐧᐃᓂᓐ ᓂᑭᑫᓂᒪᓂᒃ ᐊᓐᑎ ᖃᐅᒥᑭᓐᑕᒧᐧᐊᒃ. ᐅᑭᑫᓐᑕᓐᐊᑕᓐ ᓴᐱᓂ ᖃᐃᖏᒥᐁᑭᓯᔅᖏᓂᓂᒃ, ᐅᑭᑫᓐᑕᓐᐊᑕᓐ ᐃᓂ. ᐁᐧᖃ ᑕᔅ ᖃᔾ ᐅᒪ ᖃᐃᐯᓂᓂᒃ ᐧᐊᓐᑕᓂᓴᒃ ᐃᑭᐧᐃᓐᕐᒃ ᑕᔅ ᖃᐅᓂᐧᐃᓐᕐᐧᐊᒃ ᐧᐊᓐᑕᓂᓴᔅ, ᐊᓂᓐ ᐃᑐᒃ ᐁᓇᐧᐃᓐᕐᐧᐊᒃ, ᐊᐧᐃᒪ ᐃᑐᒃ ᐁᓇᐧᐃᓐᕐᐧᐊᒃ ᐃᓂ. ᐁᐧᖃ ᑕᔅ ᖃᔾ ᐃᐧᐁᓂᐧᐊᓐ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᓂ ᖃᐅᓂᐧᐃᓐᕐᐧᐊᒃ ᐊᓐᑎ ᐁᐧᐅᓐᕐᒃ ᐃᓂ. ᐁᐧᖃ ᑕᔅ ᖃᔾ ᐃᐧᐁᓂᐧᐊᓐ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᓂ ᐃᐧᐁᓂᐧᐊᓐ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᓂ.

ᐊᓐᑎ ᖃᐅᒥᑭᓐᑕᒧᐧᐊᒃ ᐁᐧᐅᓐᕐᒃ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᓂ. ᐁᐧᖃ ᑕᔅ ᖃᔾ ᐃᐧᐁᓂᐧᐊᓐ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᓂ ᐃᐧᐁᓂᐧᐊᓐ ᐃᐃᐧᐁ ᐁᐧᐅᓐᕐᒃ ᐃᓂ.

ᐊᓐᑎ ᖃᐅᒥᑭᓐᑕᒧᐧᐊᒃ ᐁᐧᐅᓐᕐᒃ

ᐁᑐᕆᑲᑌᖏᐊᖅ. ᐊᓂᐱᓚᓐ ᑲᓂᑕ·ᐃᑭᑭᓐ. ᐁ·ᑲ ᑕᖅ ᐊᑯ ᐅᓐᕈᑕᑯᑕᕿᑌᖏᐊᖅᓂᓐ, ᐊ·ᐃᔪᑦ ᐅᓚᐱᑯ ᕿᕿᒥᑕᐱᓇᓂᑦ ᐊᑯ ᑎᓂ, ᒪᒋ ᑲᑲᑭᓂᑲᑌᖏᐊᖅᓐ ᐊᑯ ᑎ, ᐱᓂᕿᑲᖏᐊᖅᓐ ᐊᑯ, ᑭᓚᓀᖅ ᑕᖅ ᐊᒥᓂᑲᑌᖏᐊᖅᓐ ᐁᑲᓇ·ᐁᓐᕈᑲᑌᑦ. ᐁ·ᑲ ᑲᔪ ᓚᑲ ᐱ·ᐊᐱᑯᑦ ᑭᐱᓇ ᓚᑲ, ᐊᑲᖃᑦᑭ·ᐊᑦ ᐱᒪᑕ·ᑫᕿᐃᑎ·ᐊᑦ ᐃᑕᖅ ᑲᕿᑯ·ᐊᑲᓂ·ᐃ·ᐊᑦ. ᐊᒥ ᐊ·ᐁ ᓚᑲ ᐯᓂᑦ ᑭᑲᕿᑌ·ᐊ. ᒥᓂᔪᓐᑭᓂ·ᐊᑦ ᐃᑕᖅ, ᓴᑲᓂ ᐅᓚ ᐊᑯ ᐃᓇᑲᓂᑦᑭᖅ. ᐁᑐᓂᓇᓐ ᑲᑲᑭᓂᑲᑌᖏᐊᖅᓐ ᐃ·ᐁ ᑲᐃᑕᒪᖅ.

ᑲᑭᑫ ᓇ·ᐃᓂᑯ ᐊᑯ ᐊᑦᕿᑦ ᖃᐅᓐᑭᑭ·ᐃᑯᓂᔪᑦ ᖃᒪ ᐱᑯ ᕿᓂᒪ ᑭᓂᐯ·ᑲᐅᑦ ᐊ·ᐃᔪ, ᑭᐃᔨᐁᑦᑭ ᐊᓇᐅᑕᑦᑭᖅ ᐃᓂᓐ ᑭᓚ ·ᐃᓐ ᐊ·ᐃᔪ ᑭᕿ·ᐊᓂᓗ.

ᑲᑭᕈ ᐃ·ᐃᓂᑯ ᐊᑯ ᐊᑦᕿᑦ ᖃᐅᓐᑭᑭ·ᐃᑯᓂᔪᑦ ᖃᒪ ᐱᑯ ᕿᓂᒪ ᑭᓂᐯ·ᑲᐅᑦ ᐃᓇᑕᑦᑭᖅ ᐃᓂᓐ ᑭᓚ ·ᐃᓐ ᐊ·ᐃᔪ ᑭᕿᑕᓂᓗ.

ᑲ·ᐃᓐ. ᓂᑯᑎᑦ ᐃᓴ·ᐃᓇᓇ ᑭᓄᑌᓴ ᒥᑭᒃ, ᓂᑯᑎᓐ ᐃᑯ ᑭᓄᑌᓴ ᑌᑕᑯ ᒥᑭᒃ. ᐁ·ᑲ ᑕᖅ ᐅᑐᕆᑲᑌᖏᐊᖅᓐ ᐊᑯ ᑭ·ᑲᖅᓂ·ᑫᐱᓇᓂ·ᐊᓐ, ᐁ·ᑲ ᑫᓂᓐ ᓂᑭ·ᑲᖅᓂ·ᑫᐱᓚᐃᑯ ᐁ·ᐃᑭ·ᐊᑭᖏᐊᖅᓐ ᓂᑕᑕ, ᐁᑲ ᐊᑦᕿᓐ ᐅᐅᑕ·ᐁᑦ ᑭᓄᑌ. ᑌᑕᑯ ᐊᑦᕿᓐ ᐁᓄᑌᓴᖅᑲᑦ ᑫᑯᓐ, ᑲ·ᐃᓐ ᑫᑯᓐ ᑫᒥᑎᓴᑦ. ᒥᑕᖅ ·ᑕᐃᑫᕿᓐ ᐊᓇᐅᑕᑎᓴᖅᕿᓐ ᓂᓴᓐ ᐅᑕ·ᐊᓇᓐ ᑫᐃᔨᑲᑦᑭ·ᑲᓚᓐ. ᐅᑐᔨᐳᑐᓐ ᑕᖅ ᐱᓇᒪ ᓴᑲᐃᑲᓂ ·ᑲᖅᓂ·ᑫᐱᑎᑲᓂ, ᑫᑯᓂ ᑕᖅ ᒥᒥᑎᓴᐃᓂ ᐅᑕᑯᑕᓂᓗ. ᑲ·ᐃᓂᓐ ᐅᐅ ·ᑲᖅᓂ·ᑫᐱᑎᑲᓇᓐ ᑲᐊᐱᑎ ᑭᑎᓴᓇ·ᑲᑭᓐ, ᐱᓚᑲᓂᔪᓴᕿ ᐃᑯ ᑭᐃᓇᐱᑎᑌᑕ ᓴᑲᐃᑲᓂᑦ ᑌᐱᓇᐱᓐᑭᑦ ᐃᑕᑯᓇᕿᓐ. ᐁᑭᐅᔨᐳᑐᓐ ᑕᖅ ᐱᐃ·ᐁᓂ, ᐁ·ᑲ ᐅᓴᑲ·ᐊᓐ ᕿᓐ ᐃᒪ ᐁᓇᐱ·ᑲᑦᑭᓴᖅ. ᒥᑕᖅ ᐁᓂᑦᑭᓐ ᐁᓇᐱᑎᑌᑕ ᐃᒪ ᐁᓇᐱ·ᑲᑦᑭᓴᖅ. ᐁᑭᐅᔨᐳᑐᓐ ᐃᑕᑯᑕᓂᓗ

ᓄᖅᓂᒃ ᑕᖏ ᐅᐃᖅ ᐅᑲᖅᑎᓗᓕᒃ ᐊᖏᐱᒃ ᓄᖅᓂᒃ. ᐅᐃᖅᑫ ᑲᖏ ᒪᕐᑭᓇᐅᑲᓄᖅ ᐊᑎᓄᑦᓴᓇᖅ. ᐊᓗᖅ ᑭᐊᐸᑎᐊᑲᓂᐅᐃ ᐊᓗᓇᐱᒃ, ᐊᑎᓄᑦᓴᓇᖅ ᑭᔪᑲᑎᒃ, ᐅᐃᖅᑫ ᑭᒥᓇᔪᑎᑲᑌᓕᖅ ᐊᑎᓄᑦᓴᓇᖅ. ᐊᓂᔪᓇᐯ ᐊᑎᓄᑦᓴᓇᖅ, ᓄᖅᓂᒃ ᑕᖏ ᐅᐸᑎᑎᔪᔪᓂᐅᐃ ᐊᑎᓄᑦᓴᓇᖅ. ᐅᐸᑎᔪᓂᐅᐃ ᐊᓗᓇᐱᒃ. ᐊᒥᐅᐊᓂᔪᓂᐅᐃ ᐊᑎᓄᑦᓴᓇᖅ. ᐅᐸᑎᔪᓄᑎᐅᐃ ᐊᓗᓇᐱᒃ. ᐊᒥᐅᐊᓂᔪᓂᐅᐃ, ᓄᖅᓂᒃ ᑕᖏ ᐅᐸᑎᔪᔪᓂᐅᐃ. ᐅᐸᑎᔪᓄᑎᐅᐃ ᐊᑎᓄᑦᓴᓇᖅ. ᐅᐸᑎᔪᓄᑎᐅᐃ ᐊᓗᓇᐱᒃ.

ᐅᐃᖅᑫ ᑭᓇᒪᖅ ᑲᖏ ᐅᐯᖏᒃ ᐅᐅᒪ, ᐅᐃᖅᑫ ᐱᑯ ᓗᕐᑫᖅ ᑭᐅᑕᐅᐅ ᓇᒣ ᐅᒪ. ᓇᒣᐊᐅᒃᐅᐊᓂᐅᐊᓄᓇᖅ ᐊᑯ. ᓄᖅᓂᒃ ᑕᖏ ᐊᐅᐃᖅ. ᐅᐃᖅᑫ ᑭᒥᓄᓕᓇᓂᐅᖅ ᐅᐯᖏᒃ. ᐅᑯᒥᑫ ᐱᑯ ᐅᐅ ᑭᕐᒃᖏ ᑲᓇᒣᑭᓇᖅ. ᑲᐅᐃᖅ ᐅᐃᖅᑫ ᑭᓇᒣᑭᓇᖅ, ᑭᐅᖅ ᐅᒪᓇᐱᒃᑭᓇᖅ ᐊᑯ. ᐅᐃᖅᑫ ᑭᓇᒣᑭᓇᖅ ᐊᑯ ᑭᕐᒃᖏ ᑲᓇᒣ

Ananias Spence

(recorded March 9, 2004)



Biographic Information
Name: Ananias Elizier Spence
Date of Birth: January 24, 1940
Place of Birth: Webequie
Present Address: Webequie
Name of Spouse: Elizabeth Wabasse
Number of Children: 5
Grandchildren: 12
Great-grandchildren: 2
Number of Years Married: 42
Interests/Hobbies: Hunting

Community or reserve life in the past

(1) Describe your life in your community or reserve in the past.

I'll get started right away. First of all, I just want to say that I'm always glad when people ask me to tell stories. I usually go visit the students at the school to talk to them. Sometimes they come to me to share my life story from the time I was a child. I was born in 1940. I used to listen to the elders talk about our ancestors who were here before our time. They were the first people that inhabited this land known as Turtle Island. Our people's lives began to change when the Europeans came to this land for the first time. These people came with their laws and teachings. There weren't many non-Native people who came this way when I was born. Up to the time I can remember, my parents were still living out in the bush. That's where they brought me up. There were no outside influences yet. I began to learn the ways of life from my parents teaching me about survival skills and how to adapt to the world they always knew. I started learning to hunt by setting snares for rabbits and fishing. Those were the first things I learned. Then my father made a bow and arrows for me so I could start hunting for partridges. As I got bigger, I started trapping animals for their pelts. I also learned how to stretch their hide to dry. I became good at that too. I caught many animals that we used for food like rabbits, beaver, mink, muskrat, and otter. We pretty much ate all the animals that we killed. We didn't really use much store bought food. My parents were my teachers. I learned from them how to be a skilled hunter for animals, how to use animals as pelts, and how to eat the

animals I killed. I started going out to the bush by walking. No matter how cold it got, I still had to go out there. That was one way to get used to being out there. I had to walk when setting my traps. We had to sleep outside with just branches to use for shelter and to lie on. It never effected me in any way. When I got up in the morning, I would fix myself something to eat before heading out again. I would do the same before I went to sleep at night. My father showed me many things about men's responsibilities. I also learned some women's work. One of the things I did was set the fish net even in the middle of winter. I had to chop the ice out in the lake. Sometimes the ice would be about two or three feet thick. I probably had to make five holes depending on the size of the net. I did that all by myself once I knew how to do it. I just used a long pole to get the net under the ice. Once I got it (the net) all stretched out, I lay a stick by both ends of the net where the hole is. When I come to check it, I would know where to chop the hole at each end of the net. Those are the kinds of work I did as I was growing up. There was nothing that we saw all around to distract us today to prevent me from learning to do these things from the past. I didn't have anything that kids play with today. We always played games that we learned from our parents. The main thing that we did was to learn how to work for ourselves and how to maintain our livelihood and live in a good way.

We moved around from place to place at any time of the year. We could be where there were plenty of animals like rabbits and fish. Being out in the bush was the best place to grow up. We all lived in harmony with mother earth. We didn't have to deal with the pressures that we all have today. Everybody had a good healthy life because of the things they ate and being active out in the fresh air. We never had any major illnesses, only an occasional cold. Today many of our people are dying from all kinds of diseases. Everything that they ate from the animals and even the plants protected them from getting sick. A lot of the plants that we see outside have powerful medicines in them. That's what made our people immune from sickness. I'm grateful for the kind of life I grew up with. It made me who I am today. I had that privilege to learn the ways of life that my ancestors had before me. It was a good life indeed. I also learned by watching the way my mother prepared and cooked food like smoking fish and making pemmican and fish oil. There were many ways that she prepared the food she fed us, whether it's fish mixed with berries or fried fish guts mixed with berries. That was the best meal there ever was. I think back on how it was while

growing up. Even after I became an adult I still kept following that kind of life until recently. How I wish I could go back to that way of life. I know I can't go back because of all the new and different things that keep us in one place.

When you were living in the bush, did you ever use anything from the bush? Did you see your parents do these kinds of things?
We never had anything like medicine that we get from the doctor today. Nor did we have a clinic but the Creator provided us medicine from the plants that grow anywhere in the bush. That's what they used. They also made their medicine from animals. I've seen people using beaver castor for medicine. They made medicine out of any animal fat like mink, beaver, and otter. They got medicine from any animal used for food. We know when we eat these animals that it gives us nourishment. Feathers were used to help with sore throats or if someone swallowed a fish bone. They used a feather to get it out. We also got medicine from all kinds of plants. Now it seems that nobody wants to be bothered with the things that helped our elders to get better. I believe that anybody could still use them today especially with all kinds of new diseases that many people live with. If they were to try them, it would really help them. But the way it is today, we are too busy with so many things that we have to deal with. We end up forgetting to look back to the things that kept us strong and healthy. Those things meant for us to continue using to maintain our health are still out there. I've seen my people using just about anything to heal someone who was sick or even to heal a broken bone. I actually saw them pick the kinds of plants that they used to heal people. There are still people out there that have the knowledge to teach these things to our people today. That is if they really want to know about them.

When you used to live out in the bush, did you ever play any games?
We had all kinds of games that we did when we were kids to entertain ourselves. These came from our own people and were passed down to their children. One of the games that we played with was called *nabahon*. There were other things like animal bones that were used to play games with. The other thing we would use was goose wing feathers. [We would] singe them until they are all curled up. Two people would play the game together. I think the kids today would be interested in playing these kinds of games if they were shown how to play with them. We used to have lots of fun playing traditional games. There were lots of ways that they came up with these animal bones. It took practice to get it right.

Babies were given things to play with like rabbit feet strung together on a string and beaks from ducks that are fancy looking after they were dried. They were also used as baby rattles hung over their *tikinagans*. Kids were given bones to play with or to chew on them. There are many things that we could still teach our young people, at least the ones we still remember.

Our people from the old days followed their customs and traditions. By doing that, they used all the things from animals for every purpose that was essential in their lives.

When you used to live out in the bush, did you come back to the community? If you came back to the community, like the other people in the bush, did they come together? What would they do during the summer time when the people got together in one place. What would they do there?
From what I can remember people and their families never stayed in one camp very long. They were nomadic. They went from place to place at any time of the year. When seasons changed there were certain animals and birds that migrated. They would follow them to where they could find them to sustain themselves. That was their way of life.

Twice a year they would take time to go to a place where all the families would come together for a gathering usually during Christmas and Easter. They also came out to gather in the summer for Treaty Day. That used to be one of the highlights in their lives. [They were] happy to see each other once every summer. After Easter when their visit ended, they all went back to their camps. They would start on their muskrat trapping which they usually did in early spring. Those are some of the things they did while they were living out in the bush. I remember how it was in those days because I experienced all of that. It's still in me. Being out there, living off the land, and going about daily activities, that was the beauty of life everyone enjoyed and appreciated.

Did the wild meat that you ate make you feel strong?
All the animals that were used for food, as I mentioned earlier like moose, deer, and beaver, helped us stay strong and healthy. They made the old people really tough. That gave them the strength to do all kinds of physical work, whether it was hauling supplies with a toboggan that they were pulling as they walked or

carrying canoes through the portages in the summer time. That's just from eating all the natural things that they used from animals, fish, and other things. The way it is today, for example, I really love eating fried chicken. I know it doesn't give me any nourishment. We know how these live chickens are. They can't fly. They basically just waddle around on the ground. We just feel lazy after we consume it because of it characteristics. The same goes for the meat we buy from the store like pork and beef. We know these animals are being raised in a farm and fattened up. That's why they make us sluggish and lazy whereas the animals that we ate are wild and natural. Therefore, it made us strong just like them.

Do you know anything about the treaty that was signed in 1905?
I heard many elders talking among themselves about the time when the treaty was signed back in 1905 and again in 1927. My father was saying when people at that time first heard about the upcoming event . . . they didn't know what to think of it. It brought them a great deal of anxiety that they couldn't sleep. They already knew this was coming. There were stories already told from their ancestors that this would happen that would affect every Aboriginal person. When that day came, it meant that they would be governed by an authority from the white society. Our people had all these predictions from way before the white man came to our territory. They knew they were getting close to actually seeing it begin to happen from their elders' predictions. So they didn't know how they should respond to these officials that finally came to them. They knew it also had to do with the land they've lived on since time immemorial. These people came with these promises if they all shared their land with the strangers they would be taken care of until the end of time. They were afraid because they didn't know how to answer these people who came with their foreign language. They just didn't want to agree to anything that they didn't understand. These officials told them that in exchange for sharing your land and all the resources we will take care of your every need. That's what treaty is all about. Today we are beginning to see this treaty signing that took place years ago is getting distorted. The government no longer wants to keep the promises made to our people. This is what made our ancestors really worried that this would happen anyway because they already knew from the stories they heard from their elders.

Community or reserve life today

(2) Describe your life in your community today.

Going back to the promises given to us, it did happen to some extent. The way I see it today, it doesn't amount to very much at all. In my opinion, I don't see very much of these things that we were promised to get. Here's an example, I have to pay $350.00 a month to live in this house and yet I was supposed to enjoy all the benefits in my old age, but where is it? I find myself struggling to stay afloat every day to pay for all the things that we have in our houses like hydro, water, and other luxuries that came from the white society. My wife and I get about $1000.00 a month. That's not even enough to pay for all the things that I have to pay for every month. Not only do we face this kind of problem but I see what's beginning to happen to our young people today. It's very hard for all of us to try to live like a white person that we are expected to do. They are only making it worse for us and our children, trying to live a different way and in spite of all these conveniences that go along with it. This just doesn't cut it for us. It can only get much worse for all of us. I'm starting to see our people getting themselves in legal matters if they can't pay for their bills. I really feel afraid for us. This is one of the things that our elders foretold what will happen behind that agreement in the treaty signing.



Webequie Residence

What do you think about the services they have here in the community like policing and education?

These things also apply from the promises of the treaty. We would get all kinds of services to help make our lives easier and better as long as we comply with the rules. So we have all these services like policing, education and medical care. We do have these but they come with a condition. If you don't have a treaty card when you go for medical [services], you will get turned away. You won't be sent out to the urban health centre to get further medical attention if you don't have that card or if it expires. Even when our elders are getting sent out for medical [services], the escort is not always approved. They end up going by themselves. This is one of the biggest issues that affects the elders today in terms of medical care.

As for education, it will help our children gain skills in the work place. I see many parents struggling to buy all kinds of new things for their kids especially when they are attending high school in the city. They spend so much money on them. Policing service helps us in some ways for our community, for example, if there's an emergency of any kind. I also see some negative things coming out of that service too. People end in more trouble when they break the law. They get locked up for their offences and that only creates more problems for them. I think the people should be given some responsibilities to carry out their own services in the community. They need to consider using more of the traditional ways that our people followed to help them maintain their lives in a positive way.

Community or reserve life in the future

(3) Describe what your life might be like in your community or reserve in the future.

When I talked about the first treaty signing and what they went through prior to the signing, they knew what was coming out of this. Today we don't have a clue about what our future generations are going to face in terms of their rights. I can only speculate on what the future will hold for them. There are more things coming that will have a negative impact on them and we see it happening already. But we know this for sure, we as Native people were given all these things, that our ancestors have been using for their livelihood, by the Creator as long as the sun shines, the rivers flow, and the grass grows. These are the gifts that we were meant to keep and maintain throughout our lives and continue with

the younger generation. We are struggling trying to live two separate lives, our culture and the white society. We are expected to live our lives just like them but it's not working for us. We were born as Anishinawbe so that's where our spirit comes from. No other person from a different nation has a right to regard us as animals. They need to realize we are humans just like themselves. They can't be treating us with deprivation [especially] those appointed to take care of us. That's what our treaty right is about.

What do you think about the language now? Do you think that the language is starting to go down hill? What could be done to save the language?
For those of us that were born into this culture, we were given the kind of life we would have and the language that was given to us. Other First Nations with different backgrounds have their own language and culture. Just like us who are in this area, we have our own language and culture. This is what the Creator intended for us. Our language is a part of whom we are. If we lose it then that means we don't respect ourselves for who we are. This is not right. It's wrong to throw away the gifts that were given to us. We are being pressured to use a different language other than our own from the superior race. The only solution that I see is for our people to learn the two languages, to be bilingual, to be fluent in both languages. They need to understand the two different ways of communicating. If they only know one language (English) then they won't think in an Anishinawbe way. That's why it's important to keep and maintain our own language and pass it on to the children so they can speak it and understand it. Even those who already lost their language can be taught if they really want to learn it. We need to have a school for that. Just like the school we have where they learn to speak English. I think that would work too.

Was there ever a priest back at that time you're talking about?
There was no Native priest at that time, nor did we ever have a non-Native priest. The only time he came around was during summer time.

I don't have anything else to ask you but is there anything else maybe you want to add or say?
I just want to touch on again about what I had said earlier. Our people were put on this land and that's the way the Creator intended for us to continue the way our elders had practiced in their ways to live a good life. That was disrupted

when we began to have contact with the different race. They came and brought their laws with them as well as their religion. In my understanding before we had contact with these people we had nothing that would cause problems in our lives. All that changed when the white people brought their things that began to make changes our lives for the worse. I often think about this. When these people began to decide what's good for us, they used their ways to step over us by condemning our ways and told us to follow their ways instead. Today I go through a hard time because of this. All the things promised to us to help improve our way of life is far from being that way. All they do is argue and bicker over the issues that they can never agree upon. Our leaders are expected to use these documents called a BCR (band council resolution) when they ask for funding or if they need to propose a new policy in the community. There is much discussion happening when they try to set up plans that would be beneficial for us. Even though we go within our treaty rights it still costs us so much when we ask for certain things. When this happens it's hard to determine what we all need to plan for, so that everyone can have access in terms of resources equally. We all need to make sure that there is enough for all of us until the end of time. This is what I wish for, to have good communication and understanding.

Those of us that have been born as Native people have been given the spirit and intent. We weren't set on this earth to be treated as animals and everyone else from different races were also given the same thing, not just for one certain race. It's important to treat each other with respect and with an understanding of whom we are and where we come from. We all have that right to be included in that respect. It's just what I was talking about having to pay so much for the things that I use in my house. The amount I get each month is so little that it's not even enough to cover my expenses. It's the same way when we were told we would be getting help when the treaty was signed. But it's so far from being a reality because all these promises that our elders were told, that they need not have to worry about fending for themselves anymore, hardly exist even today. I believe we should be given our share of all the things that the rest of society is reaping its benefits from: our land and resources. We need to stand up for ourselves and fight for the rights and recognition that we all have as Native people. We need to keep voicing our concerns about our rights that are being ignored. We have that unique way as a nation to continue using the land as part

of our inherent rights that has been passed down from the past to present and to the future of our children. If this were to be maintained as long as life goes on then everything will remain the way it was set up as a foundation for future generations to benefit from it, for all nations.



Mural Inside Simon Jacob Memorial Education Centre

ᐊᓇᓇᓴᓐ ᐃᓐᐯᓄᓐ

ᑭᒃᑭᑎᒋ ᑎᑭᑎᐸᑎᒧᓴᐸᓄ ᐅᑎᐊᑕᓴ ᐅᑕᓇᒃ ᑲᑭᐱᒪᑎᓯᓇᓂᐅᑦ ᐊᓂᓄ ᑫᐦᓄ ᑲᑭᐱᐃᔨᐅᐸᑕᒪᓄ ᒣᒃᒡ ᑲᐱᐅᐊᔨᐅᔨᐃᓴᓄ ᑲᓴ ᑫᒋᓇᓄ ᑲᑭᐱᐊᐃᓄᑐᑕᒪᓄ ᐅᖓᒃᑐ.

ᐊᒥ ᐃᐅᐁ ᑫᐃᔨᒪᑎᑕᓴᓄ ᐃᐅᐁ ᒃᒃᑭᑎᒋᔪᓄ. ᐁᐅᒃ ᐅᐃᓂᒋ ᒥᔨᓇ ᐅᐅᐁ ᓂᑐᑕᓄ ᐊᓐᑎ ᒃᐃᔨᐅᒃᑭᑎᒋᔪᓄ ᑫᒋᓄ ᑲᓴ ᐃᑭᐅᐁᓂᐊᐅᒃ ᐊᐅᐊᔨᓴᒃ ᑲᑭᓇᓴᓂᐃᓕᒃᑕ. ᐊᒥ ᐅᐃᓂᒋ ᐁᑐᑕᐅᒃᑲ ᒃᒃᑭᑎᒋᔨᐅᐊᒃ ᐁᐱᓇᓯᒃᐃᔨᐅᐊᒃ ᐊᓂᓄ ᒃᐊᒋᔪᑫᓐᑕᒪᓄ ᐅᑕᓇᒃ. ᐁᐅᒃ ᑕᓴ ᐅᐅᐁ ᒃᐃᔨᓂᑕᐃᑭᕆᓄ ᑫᓄ ᑲᑭᐱᓂᑕᐃᑭᕆᓄ 1940. ᐱᓇᒪ ᑕᓴ ᒪᐃᓄ ᓂᑕᐃᑭᑦ ᐃᐅᐁ ᑭᐦᐸ ᓂᑕᐃᑭᕆᓄ ᑫᓄ ᐱᐅᑕᓇᒃ ᑕᓴ ᐃᐅᒃ ᐅᒋᐅᐁᓂᐊᐅᒃ ᑭᒥᓗᒥᓇᓂᒃ ᒃᑭᐃᓇᑭᒪᐃᐊᐅᒃ ᐅᐅᐁ ᐅᒪ ᐁᑕ ᐁᑭᐊᐅᒃᐦ ᐊᓂᓂᓂ ᐅᒪ ᒥᓂᑲᒋᓄ. ᐁᐅᒃ ᑕᓴ ᐃᐅᒃ ᒃᑭᐃᓇᑭᒪᐃᐊᐅᒃ ᑫᓄ ᒃᑭᐃᓇᑭᒪᐃᐊᐅᒃ 1940. ᐱᓇᒪ ᑕᓴ ᒪᐃᓄ ᓂᑕᐃᑭᑦ ᐃᐅᐁ ᑭᐦᐸ ᓂᑕᐃᑭᕆᓄ ᑫᓄ ᐱᐅᑕᓇᒃ ᑕᓴ ᐃᐅᒃ ᐅᒋᐅᐁᓂ

ᐅᑭᐸᐸᒥᓂᔪᓐ ᐅᑭᐸᐸᒥᑲᐯᔪᓂᔪᓐ ᑲᐧᐊᓂᐃᑫᔪᓐ ᑲᓴ ᑕᓵ ᐅᑭᐸᐸᒥᑲᐯᔪᓂᔪᓐ ᐊᐧᑎ ᑲᐃᓂᐅᑕᐧᐁᑦ ᑭᓇᑐ ᐊᐧᑎ ᑲᐃᓂᐧᐊᐳᓚᓐ ᓂᑭᐃᓂᓂᒥᒥᓇᐧ. ᑲᐯᐱᐳᓇ ᓂᑭᐸᐸᒥᓂᒥᒥᓇᐧ. ᒪᐧᐊᑦ ᑭᒥᐧᓴᑕᐧᑲᓇ ᐧᐁᓵᑦ ᐃᐃᐧᐁ ᐊᓂᓂᓂᐧ ᐧᐃᓇ ᐃᐃᐧᐁᓂ ᐧᐃᓇ ᐃᓂ ᐅᑕᓂᓂᓂᐧᐃᓇ ᑲᑭ ᑎᐱᓇᐧᐊᑫᑦ. ᐊᒥ ᐃᐧᐁ ᑲᐊᐱᑎᒥᓄᑦ ᑫᓂᓇ ᐅᑕᓵᑦ ᐅᓄᐧᐁᓂᐧᐊᓇ ᑫᓂᓇ ᐸᐸᒪᓐᓂᐧᐊᓇ ᐃᐧᐁ ᐅᒪᓐᓂᐧᐃᓇᓂᐧ. ᑲᐧᐃᓇ ᐧᐃᑲ ᓇᐱᑦ ᐊᐧᑎ ᑭᐃᓐᓂᐧᐊᓇ ᐅᓄᐧᐁᓂᐧᐊᓇ ᐅᐧᐁ ᓄᓂᑦ ᑲᐊᐱᑎᒥᓂᔪᓇᑭᓇ ᐊᓂᐧᐃᓇᓇ. ᐃᓂᐧᐁᓂᐧᐊᓇ ᑲᑭᓇᑕᐧᐃᐅᑦᑲᓂᓇ ᒪᔪᑦ ᐊᑭᑦ ᑲᐅᒥᓂᑕᐧᐃᑭᑭᓇ ᑫᓂᓇ. ᒪᑦᑲᐧᐃᓂᒪᒐᓇ ᐃᓂᐧᐁᓂᐧᐊᓇ ᑲᑭᒥᒥᑲᑌᑭᓇ ᐳᐅᑦ. ᐅᐧᐁᓂᐧᐊᑦ ᐊᐧᑎᑦᑲᓂᐧᐊᑦ ᑲᐅᓂᐧᐁᓂᐧᐊᑦ ᑲᐧᐃᓇ ᑲᑭᑦ ᐅᑭᐧᐁᓂᐧᐊᑦ ᑲᐧᐃᓇ ᐅᐳᒪᓐᓂᐧᐃᓇᓂᐧ. ᑲᐧᐃᓇ ᐧᐃᑲ ᑭᑭᐧᐁᓂᐧᐊᑦ ᑲᐧᐃᓇ ᐅᐳᒪᓐᓂᐧᐃᓇᓂᐧ, ᓂᒪᒪ ᐅᑕᓵᑭᐧᐃᓇᓇ ᑲᐧᐃᓇ ᑫᓇᑦ ᐅᑭᐧᐁᓂᐧᐊᑦ ᑲᑭᑭᒥᑲᑌᑭᓇ ᐅᐅᓂᒥᑲᑌᑦ ᐃᐧᑫᐧᐊᑦ ᑫᐧᐃᓇᐊ ᐅᑕᓵᑭᐧᐃᓇᓂᐧᐊ, ᓂᒪᒪ ᐅᑕᓵᑭᐧᐃᓇᓇ ᑫᓇᑦ ᐅᑭᐧᐊᑫᑕᒪᓇ ᑲᑭᓇ ᑫᓇᑦ ᐅᑭᐧᐁᓂᐧᐊᑦ ᒥᑭᒪᓐᓂᐧᐊᑦ ᐃᐧᑫᐧᐊᑦ ᑫᐧᐃᓇᐊ ᐅᑕᓵᑭᐧᐃᓇᓇ, ᒪᐧᐊᑦ ᓂᑭᑭᒥᑲᑌᑫᓇ, ᒪᐧᐊᑦ ᓂᑭᑭᒥᑲᑌᑫᓇ ᑫᓇᑦ ᐅᑭᐧᐁᓂᐧᐊᑦ ᐃᐧᑫᐧᐊᑦ ᑫᐧᐃᓇᐊ ᐅᑕᓵᑭᐧᐃᓇᓂᐧᐊ, ᒪᐧᐊᑦ ᐃᓇ

ᐃᔨᑌᐧᐯᔪᓐᑕᒪᑭᔨᓐ ᑭᑕᓂᔨᓂᓂᐧᐃ ᐱᒪᑎᓯᐧᐃᓂᓇᓐ ᐅᓄᐧᐧᐁᓂᐧᐊᓐ ᖃᔪᓐ ᑲᓂᑕᐧᐃᑭᑭᓐ. ᐁᐧᑲ ᑕᓵ ᐊᒥ ᐅᓄᐧᐁᓂᐧᐊᓐ ᑌᐧᐯ ᐁᑭᐱᐧᐊᕐᑕᒪᓂᓐ ᒥᔨᓐ ᖃᔪᓐ. ᒥᔨᓐ ᑭᓴᕐᑊ ᑭᑭᓄᐊᒪᖁᐧᐃᓐ ᒪᓴᑊ ᖃᔪᑊ ᐃᓂᐧᐊᐸᑎᓂᐧᐊᓄᐧᐊᐧᑲ ᐃᓂᐧᐁᓂᐧᐊᓐ ᑲᐃᔪᑭᖁᓐᑕᐧᑲᑊ ᖃᔪᓐ ᖃᑭᐅᒪᓵᑐᑭᑭᒥᓇᑕᑭᓐ ᖁᐧᐃᓐ ᐊᓂᔨᓇᐯ ᐃᓂᐧᐁᓂᐧᐊᓐ ᖃᑭᒥᓄᐅᑕᐧᐃᑭ. ᐊᒥᐃᐧᐁ.

ᐊᐃᓐ ᑕᓵ ·ᐃᓐ ᐊᓂᔨᓇᐯᐧᐃᐃ ᐅᑕᒥᓄᐧᐃᓇᓐ ᑎᓄᑲᓐ ᐃᔨ ᖃᔪᓐ ᑲᐧᐃᐅᑭᐅᔨᑕᐧᐊᑊ ᐅᑲᓂᖁᑲᓇᓐ ᖃᔨᓂᔨ ᐊᓂᔨᓇᐯᐧᐃᐃ ᐅᑕᒥᓄᐧᐃᓇᓐ, ᑭᑲᓄᖁᐧᐊᓵᓐ ᖃᔨᓇᓐ.

ᐊᒥ ᐅᓄᐧᐁᓂᐧᐊᓐ ᑲᑭᐱᐃᔨᐧᐊᕐᑕᒪᓐ ᐅᑕᒥᓄᐧᐃᓇᓐ ᐊᓂᔨᓇᐯ ᐅᑕᒥᓄᐧᐃᓐ ᑲᖁ ᒧᑊ ᑲᖁ ᐁᐧᑲ ᑲᖁ ᓇᕐᐊᓐ ᑲᑭᐃᓇᑲᓂᐧᐃᑊ, ᐃᓂᐧᐁᓂᐧᐊᓐ ᐅᓯᑕᓵ ᐊᑎᐧᑲᓐ ᑲᖁ ᐊᒥ ᐃᐧᐁ ᑲᑭᑕᔨᑕᑲᑕᒪᐧᐃᑊ ᓇᕐᐊᓐ. ᐁᐧᑲ ᒥᓇ ᔨᑕᓵ ᖃᔪᓐ ᑲᑭᐃᐸᑎᐧᐊᓐ ᑕᐱᓵᔨᑊ ᓇᒪᓵᑊ ᑲᑭᐃᓇᑲᓂᐧᐃᑊ ᖃᔪᓐ ᒥᓇᐊᐸᑎᐧᐊᓐ. ᖃᔨᓂᔨ ᑭᐅᑕᒥᓇᑲᑌᑊ ᑲᖁ ᐊᒥᓵ ᐅᑭᐸᔪᓂᑲᑌᑊ ᑲᖁ ᐅᑲᑊ ᐊᒥᓵ ᑭᑭᓄᐊᒪᖁᐧᐃᑊ ᑲᖁ ᐅᑲᑊ ᑭᓇᐧᐃᓐ, ᖃᔪᓐ ᐃᐧᐁ ᑲᑭᐃᓇᑲᓂᐧᐃᑊ ᑲᖁ ᐅᑲᑊ ᑭᓇᐧᐃᓐ ᐁᐧᑲ. ᐁᐧᑲ ᒥᓇ ᒥᔨᓐ ᖃᔪᓐ ᐃᔨᓂᔨ ᐅᑕᒥᓄᐧᐃᓇᓐ ᑲᖁ ᐅᑲᑊ ᑭᓇᐧᐃᓐ ᐁᐧᑲ ᐊᒥᓵ

ᑫᐃᔨᓇᑭᓴᔨᑕᑎᓇᓂᓂᐊᖅ, ᐊᒥ ᐯᔨᓂᒃ ᐁᑕ ᑲᓂᐱᖅ ᐁᑭᓇᑭᓴᔨᑕᑎᓇᓂᓂᐊᖅ ᒪᒪᐤ ᐊᓐᑎ ᐱᑯ ᐁᑭᐅᓐᑐᓴᓂᐊᖅ ᐊᓂᐃᓴᖅ, ᐃᓂᐁ ᐊᐸᓐ ᒪᒪᐤ ᐁᑭᓇᑭᓴᔨᑕᑎᓇᓂᓂᐊᖅ. ᐊᒥ ᐃᓂᐁ ᒪᓂᐊᖅ ᐁᑭᒥᓂᓇᑕᒃᖢᖅ ᒥᐅᓴᔨᓂᐊᖅ ᑕᐃᔨᓂᐊᖅ ᐁᑭᓇᑭᓴᔨᑕᑎᓇᓂᓂᐊᖅ ᐃᓂᐁ ᐱᑯᓐᑐᓴ

ᐃ•∇ᓂ ᑲᑭᑫᐅᑕᒧ•ᐊᐸᐅ ∇ᑭ•ᐊ•ᐊᓴᐅᑕᒧ•ᐊᑊ ᐊᓂᐅ ᑫᐃᔨᓇ•ᑫᑕᒧ•ᐊᑊ ᑫძᓂ. ᐊᒥ•∇.

ᐊᓂᐅ ᓄᐅძᑊ ᐅ•∇ ∇ᓴᐅᑕᒪᐅ ᑲᐸᐱᒪᑎᓯᓵᐅ, ᓄᐅძᑊ ᐅ•∇ ᑭᑕ•ᐃᐅ, ᓄᐅძᑊ •ᐃᓂძ ᐊᓂᐅ ∇ᓴᐅᑕᒪᐅ ᐅ•∇ ᑭᑕ•ᐃᐅ.

∇•ᑲ ᑕᔅ ᓄᐅძᑊ ᐅ•∇ ᐃᓂ•∇ᓂ•ᐊᐅ Ս•∨ ᑲᑭᐊᓚᑕᒪ•ᐊᑲᓂ•ᐃᐸᐅ ᒥᐃᔨᐸᒥᐊᑲᓂ•ᐃᑊ, ᑲᐸᒥᐃᐅ ᑲᑭᐃᓵᑲᓂ•ᐃᑊ ᐊ•∇ ᐊᓂᔨᓂᓂ. ∇•ᑲ ᓄᐅძᑊ ᑕᔅ ∇ᔨᑭᑫᐅᑕᒪᐅ ᐅ•∇ ᓄᐅძᑊ ᐅ•∇ ᑲᒥᐸᑕᐱᔪᐅ •ᐃᐅᑫ ᑲ•ᐃᐅ ᑭᑫᑕ•ᑲᓯᓄᐅ ᖃᑦ ᐅ•∇ •ᐃᓂძ ᒥᒧᒥ•ᐃᒥᐊᑲᓂ•ᐃᑊ ᐊ•ᐃᔪ ᑎᓄᑲᐅ. ᓓᔅᑫ ᐅ•∇ •ᐊᑲᐃᑲᐅ ᑲᐊᐱᑕᒪᐅ 350.00 ∨ᔨძᑭᓯᔪ ᓂᑎᔨᑎᐸᐊᐅ ᐅ•∇ •ᐊᑲᐃᑲᐅ. ᑲᒥᓂძ ᑕᔅ ᑲᑭᐃძᔪᐸᐅ ᒥᐸᒥᐃძᔪᐅ ᐃ•∇, ᒥᒥ•ᓴᑕᒪᐅ ᐃᓂ•∇ᓂ•ᐊᐅ ᒥᐅᑕᐱᓓᒪᐅ •∇ᒥᑎძᔨ•ᐃᑫძᓓᐅ. •ᐃᐅᑫ ᑕᔅ ᓂᑕᓂᒥᐃძᓓᐅ ᐅᓄ•∇ᓂ•ᐊᐅ ᓄᐅძᑊ ᐅᐅ•∇ ᐊᔪᐸᑭ ᑲᔫ ᑲᐃᔨᔭᑊ, ᒪᒥᑭᑐ•ᐃᐅ ᑲᐃᔨᔭᑊ, ᑲᑭᓓ ᑫძᐅ ᐃძ ᐅᒪ ᑲᐃᔨᔭᑊ ᐃᓂ•∇ᓂ•ᐊᐅ ᑲᐱᑕᒪძᔪᑊ •∇ᒥᑎძᔨ. ᑌᑕძ ᑲ•ᐃᐅ ᓂᑌᐱᐸᐃᑫᔨᐅ, ᐊᒥ ᐱძ ∇ᑕ 1000 ∇ᔨᔭᑊ ᑲᐃᔨᓂᔨᔭᑊ ᐅ•∇. ᑲ•ᐃᐅ ᑕᔅ ᓂᑌᐱᐸᐃᑫᔨᐅ ᑫᑕᒪ ᐃ•∇ ᐃᔨᔭᑊ. •ᐃᐅᑫ ᑕᔅ ᐊᓂᐊᓂᒥᔭ ᐅ•∇ ᐅᔪᑭᓂ•ᐃ ᐱᒪᑎᔨ•ᐃᐅ ᑲᔭ. •ᐃᐅᑫ ᐊᓂᐊᓂᒥᔭ ᐅᓄ•∇ᓂ•ᐊᐅ ᑲᑭᐱᑕᒪ•ᐊᑲᓂ•ᐃᑊ ᑫᐃᔨᑲ•ᑫ ᐱᒪᑎᔨᓵᑕᑭᐅ ᐃᓂ•∇ᓂ•ᐊᐅ ᕮᑲᓂ ᐱᒪᑎᔨ•ᐃᐅ ᑕᐱᔪᐅ •ᐊᐱᔪᑭ•∇ ᐱᒪᑎᔨ•ᐃᐅ ᑕᐱᔨᔨᐊᐅ ᐃᓂ•∇ᓂ•ᐊᐅ ᑭᐱᑎძ•ᑫ ᑕᐱᔨᔨᐊᐅ ᐊᐊ•∇ᑎᑎ ᐊᓂᔨᓂᓂ•ᐃ ᐊ•ᐊᔨᔪ ᑲᔭ ᐱძ ᐊᓂᔨᓂᓂ. •ᐃᐅᑫ ᑕᔅ ᐅᑕᓂᒥᐃძᐅ ᐃ•∇ᓂ ᐅᐱᒪᑎᔨ•ᐃᓂᑊ, ᑌᑕძ ᐱძ ᐃძ ᐅᒪ ᑲᐃᔨᔭᑊ ᐃᓂ•∇ᓂ•ᐊᐅ ᑲᐱᑕᒪძᔪᑊ •∇ᒥᑎძᔨ. ᑲᑭᓓ ᐊᓂᐊᓂᒥᔭ ᐅᓄ•∇ᓂ•ᐊᐅ ᑲᑭᐃᓵᑲᓂ•ᐃᑊ ᑫᐃᔨᑲᑫᑊ ᐃᓂ•∇ᓂ•ᐊᐅ ᐸᑲᓂ ᐱᒪᑎᔨ•ᐃᐅ ᑕᐱᔪᐅ •ᐊᐱᔪᑭ•∇ ᐱᒪᑎᔨ•ᐃᐅ ᐊᓂᔨᓂᓂ•ᐃ ᐊ•ᐊᔨᔪ ᑲᔭ ᐱძ ᐊᓂᔨᓂᓂ. •ᐃᐅᑫ ᑕᔅ ᐅᑕᓂᒥᐃძᐅ ᐃ•∇ᓂ ᐅᐱᒪᑎᔨ•ᐃᓂᑊ ᑫᐃᔨᑲᑫᑊ ᐃᓂ•∇ᓂ•ᐊᐅ •ᐊᐱᔪᑭ•∇ᑊ, ᑲᑭᓓ ᑭᑫᐅᑕᒪᐅ ᐃᓂ•∇ᓂ•ᐊᐅ ᑲᑭᐃᓵᑲᓂ•ᐃᑊ ᑫᐃᔨᑲᑫᑊ ᐃᓂ•∇ᓂ•ᐊᐅ ᐸᑲᓂ ᐱᒪᑎᔨ•ᐃᐅ ᑕᐱᔨᔨᐊᐅ ᐃᓂ•∇ᓂ•ᐊᐅ ᐸᑲᓂ ᐱᒪᑎᔨ•ᐃᐅ ᑕᐱᔪᐅ

ᐁᐦᑲ ᑕᔅ ᒥᓇᐦᐊ ᐅᐦᐁ ᔪᒪᑲᓂᔪᓕᐦᐢᐃᓐ ᑌᐦᐯ ᐦᐃᓂᑯ ᐃᓯᓐ ᓄᓐᑯᑊ ᐅᐦᐁ ᐁᔅᑲᑊ ᐁᐦᐃᑐᑕᑯᒪᒪᑲᐢ ᓇᓐᑕ ᑫᑯᓐ ᑲᐃᓯᓐᑊ ᑲᓀ ᑕᔅ ᒥᓇᐦᐊ ᐃᒪ ᐊᓂᔭᓇᑭᐃᐦᐁᒪᑲᓐ ᒥᓇᐦᐊ, ᐦᐃᓐᑫ ᒥᓇᐦᐊ ᓂᐱᐦᐊ ᐅᑐᓐᑭ ᔭᓇᑭᐃᑯᓐ ᐊᐦᐃᕆ ᐅᐱᒪᑎᓯᐦᐃᓂᐢ ᑲᐦᐃᓂᑕᑲᐢ ᐊᐦᐃᕆ, ᑫᑯᓇᐢ ᑲᐦᐃᓂᑕᑲᐢ ᐦᐃᓐᑫ ᐅᔭᓇᑭᐃᑯᓐ ᐃᐦᐁᓂ, ᐃᐦᐁ ᐊᐸᓐ ᑲᑕᑯᓇᑲᐦᐃᓂᐢᐃᑊ ᑲᐦᐃᓂᑕᑲᐢ ᑫᑯᓂ. ᐊᒥ ᐃᐦᐁ ᒥᓇᐦᐊ ᐁᓯᔭᐢ ᐃᐦᐁ, ᐊᓂᓐ ᑕᔅ ᑭᑐᑎᑲᐢᐃᐸᓐ ᐃᐦᐁ ᑭᑐᐢᐃᓐᐦᐁᓂᐢ ᐃᓂᐦᐁᓐ ᐊᐦᐃᕆ ᐃᐦᐁ ᐊᐸᓐ ᑲᑕᑯᓇᑲᐦᐃᓂᐢᐃᓐᐦᐁᓂᐢ ᐃᓂᐦᐁᓐ, ᓂᓐ ᐦᐃᓐ ᓂᑎᓇᑕᓐ ᐅᐦᐁ. ᐊᒪᑕ ᐱᑯ ᐊᓂᔪᓂᓂᐦᐃᓐ ᐊᓂᔪᓂᓂᐦᐃ ᐱᒪᑎᓯᐦᐃᓐ ᒥᑭᐊᐸᑕᑭᐸᓐ ᐃᐦᐁ ᐦᐃᓐᑕᒪᑫᐦᐃᓐ ᐅᑭᐊᐸᑕᑭᐸᓐ ᐃᐦᐁ ᐦᐃᓐᑕᒪᑫᐦᐃᓐ ᐊᐦᐃᓐᐦᐁᓂᐢᐃᓐᐦᐁᓂᐢ ᐃᐦᐁ ᐦᐃᓐᑕᒪᑫᐦᐃᓐ ᐅᑭᐊᐸᑕᑭᐸᓐ ᐃᐦᐁ ᐦᐃᓐᑕᒪᑫᐦᐃᓐ ᐊᐦᐃᓐᐦᐁᓂᐢᐃᓐᐦᐁᓂᐢ

ᐃ·∇ ᑲᑭᒪ·ᐊᓐᑐᖏᓂ·ᐊᑊ ᑲᒪᔪᑐᑭᓱᑦ ᒥᓇ ᑲᑭᒋᐊᓕᒥᐯᑭᓱᑦ ᒥᓇ ᑲᑎᕕᐃᑲᓂ·ᐊᑊ ᖃᓂᐲᓵ, ᑭᒪᔪᓚᓂ·ᐊᓐ ∇·ᑲ ᑲᔾ ᑲᑎᕕᐃᑲᓂ·ᐊᑊ ᑭᒪᔪᓚᓂ·ᐊᓐ. ᐊᒥ ᐃ·∇ ᑲᑭᓇ ∇ᒪᒪ·ᐃ ·ᐃᔪᓇᓂ·ᐊᑊ ᒪᒪ° ᐃᐃ ᐊᓐᑎ ᑲᑭᐅᓐᑐᔾᓵ·ᐊᑊ ᐊ·ᐃᔾᑊ ᖃᓂᐲᓵ ᐃ·∇ ᑭᒪᔪᓚᓂ·ᐊᓐ. ∇·ᑲ ᑕᓵ ·ᐃᓐ ᖃ·ᐃᓂᓐ ᐊ·ᐃᔾ ᐊᓂᔨᓂᓂ ᑎᐅᒋ ᐊᔾᒥ∇·ᐃᑭᒪ·ᐃᒡ ᒣ·ᖃᒡ. ᖃ·ᐃᓐ ᑲᔾ ᖇᖃᑦ ᐅᓐᒋᐊᔨᓐ ᐃᐧ ᒣᖃᐢᑐᓂᓐ ᑲᑦ ᑲᑭᒥᓐᑐᓂᓐ ᐊᓂᔨᓐ ᐃᐧ ᑭᒪᔪᓚᓂ·ᐊᓐ. ∇·ᑲ ᑕᓵ ·ᐃᓐ ᖃ·ᐃᓂᓐ ᐊᓂᔨᓐ ᐃᓂ·∇ᓂ·ᐊᓐ ᖃᑭᐃ·∇ ᖃᐅᓐᑐᓂᓐ ᐊᒥᓚᐧᐯ ᐅᒪ ᖃᑭᑕᐊᔾᑊ ∇·ᖃ ᑕᓵ ᐃᓂ·∇ᓂ·ᐊᓐ ᖃᑭᐱᖃᐃᓐ ᐊᒥᐃ·∇ ᖃᐅᓐᑐᔾᓵ·ᐊᑊ ᐅᓐᑐᓂᓐ ᐊᒥᓚᐧᐯ ᓂᓐ ·ᐃᓐ ᓂᑎᖃᑕᓐ. ᑕᐱᓪᑯᑊ ᓂᓐᑭᑐᓂᑊ ᑭᑦᒥᐃᑕᓵᑊ ᐊ·∇ ·∇ᒥᑎᑯᔨᓂ, ᑭᑎᓭᓵᑕᓵᓐ ᐃᓂ·∇ᓂ·ᐊᓐ ᖃᑭᑕᐊᔾᑊ ∇·ᖃ ᑕᓵ ᐃᓂ·∇ᓂ·ᐊᓐ ᖃᑭᐱᖃᐃᓐ ᐅᓐᑐᓂᓐ ᐊᒥᓚᐧᐯ ᓂᓐ ·ᐃᓐ ᓂᑎᖃᑕᓐ. ᑕᐱᓪᑯᑊ ᓂᓐᑭᑐᓂᑊ ᑭᑦᒥᐃᑕᓵᑊ ᑲᑦ ᑭᑎᓭᓵᑕᓵ

Warren Suganaqueb

(recorded March 9, 2004)



Biographic Information
Name: Warren Suganaqueb
Date of Birth: May 10, 1987
Place of Birth: Winnipeg
Present Address: Webequie
Education: Grade 11
Interests/Hobbies: Hockey, Drumming, and Sports

Community or reserve life in the past

(1) Describe your life in your community or reserve in the past.

I've seen many changes happening in my community over the years as I was growing up and right up to today as a young adult. I did all kinds of things when I was growing up. I continue to do some of the things I enjoyed doing as a child. I've seen people doing all kinds of things in the community. I eventually began to see some of them starting the traditional spiritual ceremonies and drumming. I don't remember seeing those things practiced when I was just a child. I also see some of the positive things taking place today in this community that I grew up in. I grew up learning the teachings from my parents but I don't really see much of that happening today. I did all kinds of activities with my parents too. I continue to follow some of the ways that I learned from them. I'm still learning today. I never really had an understanding about the purpose of the teachings I was taught but now they are starting to make sense to me.

Did you ever go hunting, fishing, or trapping with your parents? Did your father teach you the stuff that you know today?

My father always took me when he went out hunting or trapping. I also had my other relatives take me out. That's how I learned to do most of the things. When they took me around on trips, they showed me the ways of hunting and trapping. I gained some of the skills and knowledge shown to me that I still do

today like ice fishing and goose hunting. Those are the teachings that I really value in my life. I still have much to learn.

Do you know what those places are called were you went in the bush?
We always go to a place just north of here. It's called Comb Lake. I think it's probably halfway from here to a nearby community called Kasabonika. That's where I was taught these things I mentioned.

Did your parents ever teach you anything that they used for medicine in the bush or did they get anything from the animals that we use as medicine? Did they show you these kinds of things?
My parents never showed me anything like that probably because they didn't really know very much about them.

Where did you go to school?
Here in Webiquie.


Simon Jacob Memorial Education Centre

Do you know any traditional things? If you are into drumming, how did you get into this?
I got into drumming about five years ago . . . There used to be a drum group here a long time ago. I used to see them sing. I guess I got interested in that. A

couple of years later I was sitting outside my house. I heard this beat. I said to myself, "should I go over there and go sit with them?" I couldn't make a decision with all these things I did like drugs. I went over there anyway. I saw my uncle and my other brother. I soon as I hit the drum I felt different. That's when I started to change my life. I started to learn all these traditional things. I used to go to sweat lodges too.

Did you ever attend any pow wows?
It's been two years since I've been attending pow wows. I went to Kashechewan and Marten Falls. Those were the two places I went. I learn a lot when I go to pow wows. I just watch and I listen to people talk. It made a big difference when they are talking.

How was your first experience when you first went to a sweat?
When I first went to a sweat, I got scared. I didn't know what it's like being in there. I was scared that something could happen to me. It's like something is going to happen to me. I thought I was going to burn if I go in there. That was what I experienced when I first went in. When I came out, I felt so fresh. I felt like I was reborn again. My fears were gone after that when I thought I would burn in there.

What kind of sports do you like to do?
Hockey, baseball, volleyball, soccer, and basketball.

Do you participate in tournaments for these kinds of sports here?
I usually go to tournaments to other places for hockey. [As for] those other sports I never go anywhere for tournaments.

How did your team make out after you went to a tournament?
At first we were playing good. After awhile, we got used to it. It was different when we went over there to other places. The fans were saying anything they wanted. We used to feel down when we played hockey in other places because of what the fans were saying. We got used to it. We even got better at playing hockey. After that people started liking us for the way we played.

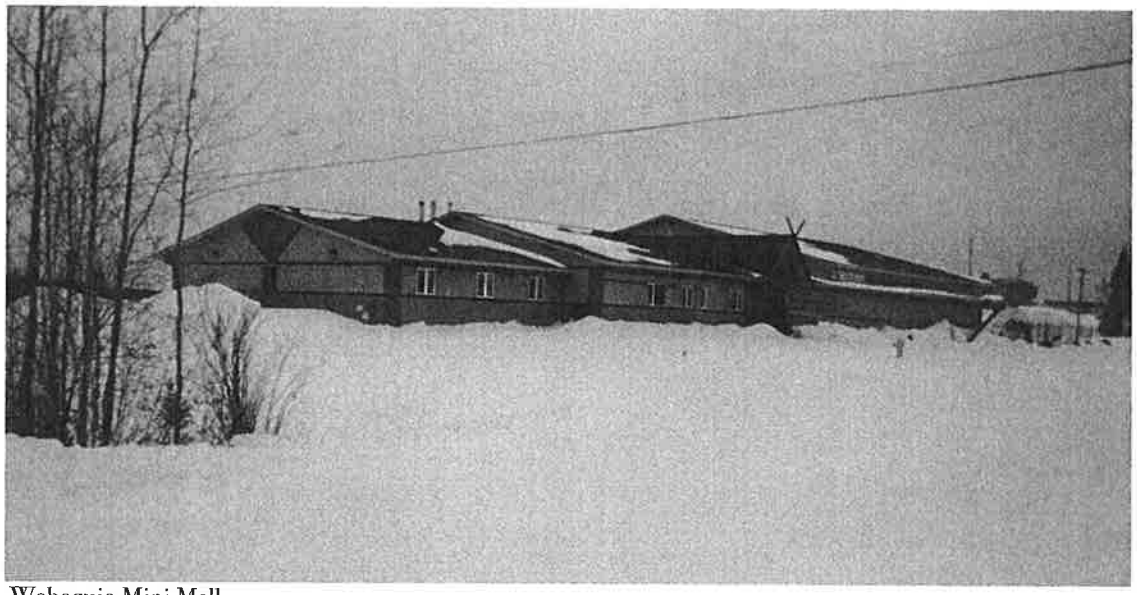
Community or reserve life today

(2) Describe your life in your community today.

I can't really say too much about how my life is going in this community. It's not too bad I guess. I don't mind living here. Sometimes I do feel discouraged about certain things especially when I see my peers into all kinds of negative stuff. But as I said before, there are some things that are changing for the better. I'm starting to see a difference about how there used to be so much drinking and people doing drugs before. Now it not as bad as it was. That's one of the positive changes that I see taking place.

What do you think about the services they have in the community here, like policing and health programs?

I think it helps our community because we need these kinds of services. I know the workers are doing their best to keep them going. I know the children today and tomorrow will need to learn all kinds for work so that they may work for their people in their own community one day. We have lots of hard workers here that care for their people.



Webequie Mini Mall

Do they have anything for the youth in the community today?

We don't have any ongoing activities set up for the youth here. They have to finish their school term so they could be hired to work when they're out of

school during the summer. I would like to see other things set up for them that could keep them busy and to have them do things together that helps make their lives more meaningful for them.

Do you still practice hunting like you did in the past?
[I] mostly [practice] these things almost like three times a week. I practice a lot so I can pass these things to the next generation. These things can be passed along to them so that they don't lose these things. I do like hunting and fishing. I practice on them a lot. There is still more to learn.

What do you use when you trap or fish?
I use fish nets and traps. We use trees when we set up traps. We set our fish net by the shore of the lake. We use tree boughs to make a little shelter where we put the trap in and make a doorway just big enough for an animal to squeeze through. Then we put a bit of bait right in the trap. We pretty much have to rely on things from the bush while we're out there. We only take our traps with us when we leave for our trap line.

Do you remember using any dog teams before?
I didn't see anybody using dogs that I remember. By the time I started going out trapping as a child, they already had ski-doos that they used for transportation.

Community or reserve life in the future

(3) Describe what your life might be like in your community or reserve in the future.
When I think about how it's going to be later in life, I have a reason to believe that better things are coming our way. That's my own thought. As for myself, I have much to learn about many things. Someday I may be able to continue what our people have been living in their way of life. Sometimes I get mixed feelings about what the future holds in store for us. I know it will get better because we are capable of understanding what we need to do to keep ourselves in a better world. But at times I don't feel confident it will happen. I think about these things too, wondering about our life, and how it will affect the people with the changes we see happening every day. It's not up to me to say this is what's going to happen. I do know it's up to us if we want to keep striving for a better life then that's how its going to be.

What do you think about the Native language? Do you find that the young people don't use the language as much? Do you think it's going downhill? What do you think could be done to bring the language back and make it strong again?
I'm starting to see the kids, especially the ones who are just learning to talk, speaking English. I can see this is where the language we use is beginning to decline because of these children who don't speak their first language. The parents today prefer to talk to their kids in English. That's how it starts to affect the language they should be using. The only way to save our language is to have everyone keep using their language with their children. Then they can be just as fluent as the rest of us. Sometimes you hear me switching back and forth with the two languages as I'm talking. That's the way I was brought up too. As I was growing up, my parents talked to me using both languages. I feel I'm not that fluent because I have trouble pronouncing some words. I can understand why these little ones have trouble speaking the language. They need to hear it every day. That's the only way they won't forget it. If we feel our language is important to us then we all should keep using it so that the children can do the same for their future children. All it takes to save it, is to keep using it.

How do you think the youth are being treated by the older generation today?
There is an expectation from the older generation to their young people that they have to learn the ways of the white society as much as we can. At least that's the message I get from them. They also want us to hold on to our heritage as Native people. We are expected to know and think in two different cultures and languages.

They say that the youth are going to be our future leaders. What are your thoughts on that?
I have heard many people talking about this, that some of us young people will take on leadership for our community. I have come to understand that we will all have a role of some kind some day and I can accept that. I know some of us will have the abilities to be the leaders and [take on] any other kind of work that we will be assigned to take on for our people.

Do you think it would be good for the youth to go with the chief and council when they go to chiefs' meetings? Do you think it would be good for them to take the youth when they take their elders also?
I think it is a good idea for the youth to be included in any meetings. They would get so much out of them if they start attending the meetings with their leaders. That's how they will begin to understand what it's all about and what is involved in the chief's roles and responsibilities. The chief and council should know that this is one of the important ways to prepare their youth to take on leadership for the community.


Webequie First Nation Band Office

Do they have youth council in the community right now?
Not that I know of. I don't really know half of the time what's being started for the youth. I don't go asking around if there's something like that being planned.

I don't have anything else to ask you but is there anything you would like to talk about, something for the youth to know?
I'll just say a few things that I can think of right now. We have seen the teachings that are still passed down to us today. We need to keep those teachings that we have learned. If we continue to follow them then it will be there for the other youth to learn as they are growing up. We have to keep these teachings alive so

that it will be passed on to our children in the future. We learn things every day by listening and seeing people who have the knowledge of ways of life and any other things that will serve a purpose in our lives.

What are your thoughts about education? Do you think getting a good education is important?
I believe it's important to get educated. I know I should go back to school so I can learn the new ways used in any work place. There are many things that we need to know in a working environment so that we could any kind of job that we like to do. Our elders tell us this is the only way for us young people today to be prepared for the future: by getting an education and knowing the ways of technology that goes with today's jobs. We are urged to take on these for our own benefit in the future.

What do you think they should have in the community for the youth in the future that would benefit them?
There are so many things that the youth needs to learn today and because of lack of services or training they don't have anything to look forward to. They just exist. What they could do is round up the youth and find out from them what they would like to have in their community. That might be able to help them want to make a difference for themselves. They know what they want but they need to be heard [from about] what they want. They would tell you what it is they like to do. They will feel they are a part of the community too and that they are being useful. There are many things that they could help with even in work places. They may get an idea what is involved while doing the work. I can't speak for all the youth but they would tell you if they were given that time to express their desires.

You hear all these companies that are coming up north to do exploration. Maybe in the future there might be mining or forestry going on in your traditional territory. How do you think that's going to have an impact on the environment?
I've heard of these companies that are making their way up north . . . I think we should hold off on these companies that are trying to come to our land for our own protection. Sure they say it brings in good money when people are hired to work there but we've heard our elders say that our land is our life. If these companies come, they will just destroy everything that we use from our land.

They won't clean up their mess after they've all done their work. It will be us that will get the short end of the stick.

Do you think that all this exploration is going to have an impact on the wildlife?
I believe it would not only impact the animals if this should take place within our land. Everything else won't be the same. The things that grow and the lakes will be polluted. Everything will disappear that our ancestors have lived on that we continue to depend on today.

ᐅᓐᖏᑎᑦ ᐊᒃᓱᓐ ᓴᖅᓂᐊᕐᓂᖅ

ᑭᓂᑯ ᑎᐱᓪᓕᐊᕐ ᑎᑎᕿᒥᑎᓯᓴᓐ ᐅᒪ ᖃᑕᔪᐱᒪᑎᓯᓴᓐ ᑭᑕᔪᕐᐃᓂᖅ ᐊᓂᓐ ᐅᑕᓪᖅ ᖃᑭᐱᐃᔪ ᐊᓂᓐ ᖃᕐ ᐊᓂᓐ ᖃᑭᐱᐊᐃᔪᒥᕐᖓᓐ ᒥᓂᑯ ᐃᑯ ᖃᐅᑎ ᐸᒪᓪᓕᐊᑦᑎᓐᓂᒃ.

ᐁᖅ ᑕᓴ ᕿᓂᓐ ᖃᐃᓪᓚᑕᓐ ᐅᒪ ᐃᓪᕿ ᖃᐃᔪᑕᕆᓐ ᓇᐱᒻ ᒥᔪᕐᑭᕐᓴᖅ ᐁᐃᓪᓕᑕᓐ ᖃᐱᐊᓪᐅᑭᓴᓐ ᖃᓄ ᖃᐊᓂᐅᑭᐊᓂᐃᔪᓐ. ᐁᖅ ᑕᓴ ᕿᓂᓐ ᒥᔪᕐᓇᓄᖅ ᕿᐃᓐ ᓂᕈᐱᐊᐃᓐᑕᓐ ᖃᐱᐊᓂᐊᔪᔪᓂᐃᔪᓐ ᐃᐃ ᓂᐅᑎ ᑭᔪᕒᒻ ᑕᓴ ᐃᐅᖅ ᓂᐱᒥᖃᓇᓐ ᕿᐃᓇᖅ. ᒥᔪᕐᓇᓄᖅ ᐃᓴᐱᐃ ᕿᐃᓇᓐ ᓂᐅᕈᐸᑕᓐ ᓇᓕᖅ ᐅᐅ ᖃᓄ ᖃᒪᐅᐃᖅᐊᓂᒻ ᓄᐃᓗ ᐊᐅᐃᔪᖅ ᐅᒪᐃᓇᖅ. ᐅᖃ ᑕᓴ ᐅᓕᖅᖃᐅᑎᐊᑕᒻᒪᐊᓂ ᐅᐅᓂᒥ ᐃᐅᑎ, ᖃᐃᓐ ᑎᐅᒥ ᐱᐅᓂᐊᓂᐅᓚᐅᖅᓯᓐ ᕿᐃᓐ ᐃᒪᐅᑎᓂᒃ ᖃᐃᓪᓚᑕᓐ ᐅᒪᐃᓇᖅ ᐅᐅᐅᐃᓂᐅᓚᐅᖅᓯᓐ. ᐊᒥ ᐅᑕ ᐃᐅᐅ ᕿᐃᓐ ᐅᔾᑭᕐᑕᒻᓐ ᐅᔾᒪᔪᑭᐊᑭᓐ ᕿᐃᓇᓐ ᐅᐅᐅᐃᓂᐅᓚᐅᖅᓯᓐ ᐃᐃ ᓄᓇᓕᒻᒥᓐ. ᒥᔪᕐᓇᓄᖅ ᐃᓴᐱᐃ ᕿᐃᓇᓐ ᒪᔪᑭᐊᑭᓐᓂᐊᓇᓐ ᕿᐃᓐ ᐅᑎᐊᑭᓐᓂᐊᓇᓐ ᖃᑭᐱᐅᑭᐊᑭᓐᓂᐊᓇᓐ, ᖃᐱᐅᓚᒥᔪᐃᑭᓐᓂᒻ, ᕿᐃᓐ ᐃᐃ ᓄᑭᐱᐊᐃᑭᓐᓂᒻ ᐁᖅ ᑕᓴ ᐃᐃ ᓄᐃᓗ ᐅᒪ ᐸᓵᖅ ᐃᐃ ᓄᑕᓄᐅᑎᑭᓐᓂᒻ ᖃᑭᐱᐊᐃᑭᓐᓂᒪᓐ. ᒥᔪᕐᓇᓄᖅ ᓄᑕᓄᐊᐃᔪᑭᓐᓂᒻ ᖃᑭᐱᐊᐃᑭᓐᓂᒪᓐ ᐅᒪ ᐅᑎ ᖃᑕᔾᖅ.

ᓂᐃᖃᓇ ᑭᑭᐱᓂᐊᓕᓂᐊᖅ ᑭᓄᑭᐃᔪᖅ ᒣᖅᓗ ᐁᓇᓇᑕᓂᐅᑭᓂᐊᖅ ᐁᐸᑭᑕᓂᐁᓂᐊᖅ ᕿᒪ ᐁᓂᐊᓄᐃᑭᓂᐊᖅ, ᓂᐃᖃᓇ ᑭᑕᑕ ᑭᑭᐱ ᑭᑭᓄᐃᒪᓂᐃᔪᖅ ᕿᐃᓇᓐ ᑎᓄᖃᓐ ᖃᖃᓴᐅᑭᓂᐅᓐᖅ ᕎᔪᑕᐅᓐᓂᒻ, ᖃᐅᔨᓴᖅᑭᑐᖅ ᖃᐱᐊᐃᑭᓐᓂᒻ ᐁᐸᑭᑕᓂᐁᓂᐊᓇᓐ ᖃᐱᐊᐃᑭᓐᓂᒪᓐ ᐅᒪ ᐅᑎ ᖃᑕᔾᖅ.

ᐃᓕᓴᐅᓂᖅ ᐃᓐᓇᖅᑐᖅ ᐃᓕᓴᐅᓂᖅ ᐊᒥᓱᓂᖅ ᐅᓂᒃᑯᑦ

ᐊᵊᑎ ᑲᑕᔪ ᑭᑭᓄᐊᒪᓂᔪᵊ.

ᐅᒪ ᐱᑯ ᐧᐁᐱᐧᑫᵏ.

ᑭᓂᓯᑕᐧᐁᵊᑕᓚᵊ ᐃᓚ ᐊᓂᔪᓘᐱᐧᐃ ᐃᔪᑎᑫᐧᐃᓚᵊ ᑎᓄᑲᵊ ᐃᓂᐧᐁᓂᐧᐊᵊ ᑲᒪᐧᑌᐃᑲᓂᐧᐊᵏ, ᐊᵊᑎ ᓂᑕᒡ ᑲᑭᐅᑕ ᒪᑭᑕᔪᵊ ᐅᐧᐁ ᐃᔪᑎᑫᐧᐃᵊ.

ᐊᔨ ᒪᐧᐃᵊ ᖳᑎᵊ ᓂᔭᓄᐱᐳᵊ ᐃᓯᓴᑐᵏ ᐊᐱ ᓂᑕᒡ ᑲᑭᒪᑕᔪᕐᐸᵊ ᑲᒪᐧᑌᐃᑲᓂᐧᐊᵏ. ᐊᔪᐸᓂᵏ ᐊᑯ ᑲᑭᐅᓄᔭᐧᐊᵏ ᑲᑯᑭᵏ ᓂᐧᐊᑲᐃᑲᓂᵏ ᖳᑲᒪ ᑲᑌᓂᐧᐊᵏ. ᐊᔪᐸᓂᵏ ᐊᑯ ᑲᔨ ᐁᓂᑲᐧᐊᵊ ᐊᐧᑲᵏ ᑲᑭᐅᓂ ᒥᔨᐁᑭᒪᐧᐃᵊ ᑲᑭᐅᓂ ᐊᑯ ᑲᔨ ᐁᓂᑲᐧᐊᵊ ᐊᐧᑲᵏ

ᑲᐅᐃᓐ ᐊᐃᑲ ᓇᐱᒃ ᓂᐅᐃᒋᐃᐅᓯᓐ ᑲᒪᒪᐅᐊᐅᒃ ᐊᑯ ᐸᐸᑲᓐ ᑲᐊᓐᑕᐅᐃ ᑯᒋᐃᑎᐅᐊᒃ ᑎᓄᑲᓐ ᑲᐱᒪᑯᐅᐸᐃᐅᐸᐅᒃ, ᑲᔪ ᑕᓪ ᑯᑕᑭᓴᓐ ᐸᑕᒥᓄᐃ ᐃᓗᒋᑎᐅᓐᐃᓇᓐ ᑲᐃᓐᓂᓴᓐ ᐅᐊᓐᑕᐅᐃ ᐃᐅᒋᐅᓐᐃᐅᒃ. ᐃᐅᓐᐃ ᐊᐃᑲ ᐅᐱᐅᐃᓐᐃᓇᓐ ᐃᐅᒋᐅᓐᐃᐅᒃ ᐃᐅᒋᐅᓐᐃᐅᒃ ᐃᐅᒋᐅᓐᐃᐅᒃ

ᐊᒥ ᐊᓂᓂᒃ ᑌᐧᐅ ᑭᓵᑦ ᐁᓐᑐᑕᓚᓄ ᐁᓪᓴᒡ ᓂᐧᓴ ᐯᔨᑎᐊᐧᐃᑌ ᓂᒪᑌ ᐊᐧᐃᑎ ᐊᓂᓂᒃ ᓴᓴᓂᓕᑦ ᓂᓴᐧᕿᑎᓐᓇᓄ ᐅᓇᐧᐃᓂᐧᐃᓄ ᓴᑭᑭᓇᐊᒪᓂᒃᓄ ᓴᐱᐊᐊᐃᔨ ᓴᑭᓇᐊᐊᔨᓂᐧᐃᑦᓄ. ᓂᓄᓴᐧᕿ ᓴᓪᑭᑐᓇᓄ ᐱᓂᓂᒃ ᐊᓂᓂᒃ ᓴᓪᑭᑐᓇᓄ ᑭᑭᑭᓇᐊᒪᓂᒃᓄ ᑭᐊᐊᔨᓂᐧᐃᓴ ᑭᓂᑕ ᓇᓇᑕᐧᐁᓄᑭᐧᐃᓴ ᓴᐸ ᑕᓪᓴᐧᐃᑦ ᐅᐧᐃᓂᐧᐃᓴ ᓴᐱᐊᐊᐃᔨ ᓴᓂᓄᓴᐧᐃᑦ ᓴᐱᐊᐊᐃᔨᓂᐧᐃᑦᓄ ᓴᓴᑭᑭᓇᐊᒪᓂᒃᓄ

ᐁᖅ ᑕᓪ ᐃᓂᓄ ᐅᐃᐁ ᑲᐃᔨᑭᖅᑐᑦ ᐁᓗᑕᓐ ᐊᓄ, ᐊᐃᐊᔨᓂᑦ ᐊᓄ ᓄᓄᒃ ᐁᓂᐃᖁᑎᓄᔨᒪᐃᑦ ᓄᓄᒃ ᖃᐱᓕᐃᐸᐃᑦ ᐊᐃᐊᔨᓂᑦ. ᐁᓂᐃᓂᑐᐃᑦ ᐃᓄ ᐊᐸᓐ ᐅᑕᓂᔨᓇᐯᒍᐃᓂᐃᐊᓐ ᐁᓂᐸᑭᐳᑦ ᐃᓄ ᐊᐸᓐ ᐅᐃᐁ ᑲᐃᔨᑭᖅᑐᑦ. ᐃᐃᐁ ᐅᑎᐱᓄ ᐁᔨᑭᑭᐅᒪᓄᐃᐃᑦ ᐅᓂᑭᐃᓄᐃᐊᓐ, ᐅᑕᐃᔨᔨᑎᐃᐊᓐ ᐃᓄ ᐃᐃᐁ ᖃᐃᔨᑭᑭᐅᒪᓄᐃᐃᑦ, ᒥᑕᐃ ᐃᓄ ᐅᑕᓂᔨᓇᐯᒍᐃᓂᐃᐊᓐ ᓄᓄᒃ ᐅᐃᐁ. ᐁᖅ ᑕᓪ ᐃᓂᓄ ᖃᓐᓇᐁᑕᓐᖏᑦ ᖃᐃᔨᑭᖅᑐᑦ ᓄᓄᒃ ᐅᐃᐁ. ᐁᖅ ᑕᓪ ᐃᓂᓄ ᖃᓐᓇᐁᑕᓐᖏᑦ ᖃᐃᔨᑭᖅᑐᑦ ᓄᓄᒃ ᐅᐃᐁ ᓂᖅᓐ ᐁᓗ

ᑭᑕᒃᐊᑎᐊ ᓇ ᐅᓪᓗᑎᓴᒃ ᑕᐱᓪᓄᑦ ᐃᓄ ᒥᐃᓇᓯᐊᑦ ᒪᐅᒋ ᓂᓱᓂᑕᒪᐊᑎᐊᑦ ᐊᐱᒋᓪᓗᑎᐱᓪᓚᑎᓴᓐ ᐅᒪ ᑭᑕᔪᖏᐃᓂᒃ.

ᓱᐃᓐ ᑌᐧᐯ ᓂᑭᖏᑕᓯᓐ ᐃᒪ ᐃᓗᖏ. ᓱᐃᓂ ᐃᓄ ᐊᓄ ᖏᓂ ᓂᑎᔪ ᓇᓇᑕᐃᑭᖏᑕᓯᓐ ᐁᓱ ᐃᓂᓄ ᐊᓄ ᖏᓄᓐ ᖏᓂ ᐅᔪᑕᐧᑭᓴᓐ ᖏᓄᓐ ᐅᔪᑕᐧᑭᑦᑭᐃᑌᒃᑌᑦ.

ᓱᐃᓐ ᖏᓄᓐ ᓄᑕᒃ ᓂᑕᔪᓯᓐ ᖏᑭᐃᔪᓱᐧᖏᒥᓇᐸᓐ ᒥᑕᔪᓐᑕᒪᓐ, ᑭᓪᐱᓐ ᑕᓪ ᐃᓂᓄ ᖏᓄᓐ ᐊᔭᐃᓗᓐ ᑭᔪᐸᐧ ᖏᓄᓐ ᒥᑭᑕᔪᓐᑕᒪᐸᓐ ᖏᒪ ᓱᔾ ᐃᐅᑎ ᐃᐊᐃᓐᑕᒪᐃᐊᑕ ᓱᐃᐅᑎᓪᓚᑎᓴᓐᑕ ᑕᑎᐅᑎ ᑭᖏᓐᑕᒧᐊᐸᓐ ᖏᒪ ᐃᓚᓂᑕᒪᐃᓐᑕᒪᓐᑕᓐᑕᒪᓐ.

ᐁᐃᓱ ᑕᓪ ᐃᓂᓄ ᐅᐃᐁ ᖏᓄᓐ ᓂᓱᐃᑭᑦ, ᐊᓂᑕ ᐸᓐᑭ ᖏᓄᓐ ᓂᓱᐃᑭᑦ. ᓇᓪᖏ ᓄᓄᐧ ᓱᐱᒪᓂᓯᔪᓐ ᐅᒪ ᐱᓄ ᐊᓄ ᓱᓱᐃᑭᑦ, ᒥᑕᔪᓐ ᐃᓄ ᐅᐃᐁ ᐱᓄ ᒣᐧᓱᐧ ᒋᓱᐧ ᐅᓱᓱᓐᓂᒃ ᐃᓄ ᐅᐃᐁ ᐱᓄ ᖏᓄᓐ ᐅᑭᓱᐧᖏᒥᓇᐸᓐ ᐃᓄᓐᐁᓂᐊᒪᓐᑕᒪᓐᑕᓐᑕᒪᓐ ᐅᓱᓱᓐᓂᒃ ᐃᓄ ᐅᐃᐁ ᐱᓄ ᖏᓄᓐ ᐅᑭᓱᐧᖏᒥᓇᐸᓐ ᐅᐃᐁ ᒣᐧᓱᐧ

ᖃᐅᓕ•ᐃᓕᐃᑎᓱ•ᐊᑦ ᐅᓪᑭᓂᑭ•ᐊᒃ ᓄᓗᑦ ᐅ•ᐁ ᒃᑐᑕᒧ•ᐊᑦ.

ᑭᓄᑕᓐ ᒪ•ᐃᓐ ᐊᓂ ᖃᑭᓐ ᒃᑕᔪᓐᒥ•ᑕ ᐅᓂ•ᐁᓂ•ᐊᒃ ᑭᕈᐊᓄᑭ•ᐃᓇᓐ ᒪᐱᑕᑕᓂ•ᐃᑐ•ᐊᑦ ᐅ•ᐁᑎ ᑭ•ᐁᑎᓄᒃ ᒃ•ᐃᐱ ᓇᓇᑕ•ᐊᓱᓂ•ᐁ•ᐊᑦ ᑎᓄᒃᓐ, ᑭᓪᐱᓐ ᑕᓪ ᐊᕐᓐ ᐃᓱᓴᒃ •ᐁᑎ ᓂᒃᓐ ᒥᐊᓂ ᑕᐊᓂ ᑕᓂᔪᓄᒪᒥᓐ ᐅᓄ•ᐁᓂ•ᐊᓐ ᐱ•ᐊᐱᓂᒃᓇᓐ ᖃᒪ ᒃᒪᓇᑎ•ᖃ•ᐊᑦ ᐅᒪ Vᓴᑦ ᑭᑕᑭᒥᒃ, ᐊᓂᓐ ᑭᓐ ᐁᓗᑕᒪᓐ ᐊᕐᓐ ᖃᐃᓱᓴᐃᓂ•ᐊᑦ ᒃᐱᒪᑎᓱ•ᐊᑦ ᐅᒪ ᑭ•ᐁᑎᓄᒃ ᒃᔾ ᓴᐱᓂ ᐅᒪ ᐊᑭᑦ ᖃᓂᓐ ᒃᐊᖅᒪᒃᑭᓐ.

ᒥᑕᓴ •ᐃᓂᓂ ᖃᓂᓐ ᒃᐃᓂᑕᒪᓐ ᐅ•ᐁᑎ ᓴ•ᐊᓄᒃ ᒃᐊᖅ•ᐊᑦ ᒃᐱᓴ•ᐊᑦ ᒃᒪᓇᑎ•ᖃ•ᐊᑦ ᒃᔾ ᒃᔪᓇᐃᖃ•ᐊᑦ ᖃᓂᓇ ᒃᓇᓇᑕ•ᐊᐸᑕᔪ•ᐊᑦ ᐊᓇᒪᒃᑎᒥᓐ, ᒥᑕᓴ •ᐃᓂᓂ ᓂᓐ ᐁᓗᑕᒪᓐ, ᓇ•ᐊᑦ •ᐃᓂᓂ ᐁᒃ ᑭᑭᐊᖅᑭᐸᓐ, ᓇ•ᐊᑦ •ᐃᓂᓂ ᖃᑭᓐ ᐃᓗᑭᒃᑐ ᐅᑎᐱᔪᐃ ᐊᓄᑭ•ᐃᓇᓐ ᑭᐅᑭᐊᖅᑭᓐ ᐅᒪ. ᐁ•ᒃ ᑕᓴ ᐃᓂ ᑭᑭᒃ•ᖃ ᑭᐱᑎᓂᒃᑐᑭᐸᓂᓐ ᐃᓂ•ᐁᓂ•ᐊᓐ ᐅ•ᐁᑎ ᒃᐱᓴᒪᒃᑭᓐ ᑭ•ᐁᑎᓄᒃ •ᐁᑎ ᒃᐱᐅᓐᑐᔪᒪᒃᑭᓐ ᓴ•ᐊᓄᒃ, ᑭᑭᒃ•ᖃ ᑭᐱᑎᓂᒃᑐᑭᐸᓐ ᐃᓂ ᐊᓂᓴ ᑭᑭᓐᓴᑐᒪᓂᒥᓐ ᑭᑭᓄᓗᒥᓐ ᐅ•ᐁ ᒃᑐᑕᒪᒃ ᖃᖅᐱᐃᓂ ᐅᑎᐱᔪᐃ ᐃᓂ ᐃᓂ•ᐁᓂ•ᐊᓐ ᐅᒪ ᐱᓂ ᐁᒃ ᐊᑦᓐ ᑌ•ᐯ ᖃᐃᓂ ᑭᑭᐅᑐᒪᒃᑭᓐ ᐱᑎᓂᑦ ᐱᑭᐱᓐᒪᒃᑭᓐ ᐃᓂ•ᐁᓂ•ᐊᓐ ᐁᓗᑕᒪᒃᑭᓐ ᐃᓂ•ᐁᓂ•ᐊᓐ ᒥᒪ ᓴ•ᐊᓄᒃ ᒃᐱᐅᓐᑐᔪᒪᒃᑭᓐ.

ᐅᒃᐅᓐᖃᓂᓂ•ᐊᓇᑭᐃᓂᓇ•ᐊ ᓇ ᐊ•ᐃᐸᓂᓴᒃ ᑭᑎᓄᑕᓐ ᑭᓪᐱᓐ ᐊᑦᓐ ᑌ•ᐯ ᐱᑕᓂᓂᓂ•ᐊᒃ ᐅᓂ•ᐁᓂ•ᐊᒃ ᒃᐱᓇᓇᑕ•ᐊᐸᑕᔪ•ᐊᑦ ᒃᔾ ᑕᓴ ᐃᓂ ᑕᓂ•ᐃᐳᓂ ᒃᐃᓂᓇᓐ ᑭᓂ ᐊᓂᓴ ᐊᑦᓐ ᑫᑐᑭᒪᒃᑭᓐ ᑭᑎᓄᑕᓐ.

ᒃ•ᐃᓐ ᐊᑦᓐ ᑫᑭᓐ ᑫᓂᓐ ᑌ•ᐯ ᑕᐊᐸᓂᓐ ᓴᐊᒃ ᐅᑎ•ᐃᓐ ᐊ•ᐃᐸᓂᓴᒃ ᐅᒪ ᒃᐊᖅ•ᐊᑦ, ᐅᒪ ᒃᐯᓇᓇ•ᒃᑦ ᐊ•ᐃᐸᓂᓴᒃ ᐅᒪ ᒃᐊᖅ•ᐊᑦ, ᕿᒃᓐ ᐃᓂ ᑭᐊᓂᓂᓴᒃ•ᐊᑦ ᐁᒃ ᐊᑦᓐ ᑫᓂᓐ ᑭᐊᓂᐊᖅᒪᒃᑦ ᐅᒪ ᐁᐃᓗᑕᒪᓐ ᐊᓂ ᑫᓂᓐ ᒃᒪᒥᑐᓗᑕᒪᓐ. ᒥᑕᓴ •ᐃᓂᓂ ᑫᓂᓐ ᐁᐃᓗᑕᒪᓐ ᑫᐃᓱᓴᑦ ᐃ•ᐁ, ᐊᓂᓴ ᒃ•ᐃᓐ ᐊᑦᓐ ᑫᓂᓐ ᑌ•ᐯ ᑕᐊᐸᒪᓱᓂᒃᓇᓐ ᐅᒪ Vᓴᑦ, ᐅᒪ ᒃᐯᓇᓇ•ᒃᑭᓐ •ᐃᓐᑫ ᐱᓂᐊᑦᓐ ᑕᐊᓂᒪᒪᒃᓇᓐ.

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The purpose of the book is to highlight the past and present life experiences of elders and youth in the northern Matawa communities of Nibinamik (Summer Beaver) and Webequie. In addition, this book identifies the aspirations of these communities and reserves as described by the participants.

ISBN 1-897322-00-3