



Keeyaskopáwistik Kipahikan Ininiwi Acimowi Masinahikanis

የኢትዮጵያ የፌዴራል ደንብ
ደንብና ስራው በፌዴራል ደንብ የሚያስተካክለ

The Keeyask Cree Nations Summary





Keeyaskopáwistik kipahikan ká-wí-oshitániwahk. Askíy mína, nípiy mína, kahkinaw kékwan k á-nihtáwíkihk é-wí-ánímocikátéki ininiwahk pahki otácimwinówiniwáw ka-wí-ostániwahk óma Keeyaskopáwistik kipahikaníhk. Keeyaskopinésiwiskotéw wícéwakanihitowin ka-ohcímakahk- oniskipocikew ohci mína néwo ka-wí-pakitinahkik o-wíniniwáw Tatáskwéyák, Mósokohci mína, Makhésiw Sákahikan, mína Kihciwáskahikan ohci.

Ekwanik oki otácimowiniwáw ka-wícéwakanihotcocik anima ohci Keeyaskopáwistik kipahikan ká-wí-ostániwahk.

Néte isi nártakaníwahk ana iskwáwac é-wanasowátocik ispi ta-ki-ihihk óma kipahikan. Okonok néwo ka-wícéwakantocik, iskonikaniniwahk mína oniskipohcikew kí-wanastáwak é-wítatoscémítocik pínis ita ká-ita-isi-kiskénihtahkik ká-kisténimitocik otatoskewiniwáw ká-wí-pimotatácik.

É-wí-atotahkik animéniw askíniw ká-ihkihk ispi ostániwahki óma Keeyasko páwistik kipahikan. namóna kapé wína ka-kí-wíci... péyakwan ká-iténéhtamwat ka-é-twécik kékwan máka ka-ati-kiskétamwak é-ati-isi-wícwétocik kékwan káyátentahkik wístawáw. Óma wícéwakanimitowin atoskéwin ká-wí-tócihkáték ká-wícéwitonániwahk. Mátika óma askiy, mina nípiy, mina kahkinaw kékwan ká-nitáwíkihk ká-wí-ánímocikáték ispihk ostániwahki anima kipahikan Keeyaskopwaistikohk.

Óma máka mámawi wítaskoskémítowin wíchihýemakan ta-isi-nisitohtátonániwahk. Níswayék é-isi-kanawáhcikáték óma askiy mina nípiy mina kahkinaw kékwan ká-nitáwihihk é-wí-ánímocikáték. Ékota ohci máka níswayékipaniw pimohtéwin óma ká-wí-ánímocikáték. Nisitohcikáték ininiw-kanawápahcikéwin wísta mina émistikósiwi-kanawápahcikéwin é-ápatahk.

Osám máka óma acimo-masinahikan é-wí-átocikáték óma Keeyaskopawistikohk kipahikan ká-wí-ostániwahk mína ké-ihkihk askiy ispihk ostániwahki mina pímatisiwin ké-ihihk mina ká-kí-ohci-pimátishisocik ininiwahk óho néwo iskonikaná. Éko óma acimo-masinahikan itwahikémakan anta anima Keeyaskopwaistikohk kipahikan ká-wí-ostániwahk ké-ihkihk askiy. Akwa óma acimowin pahki wícikémakan nanátohk isi ké-ati-ihkihk nískánihk mina masinikátéki anta acimó-masinahikaníhk mina askíwi-masinahikana étakwahki.

- Ráyád <Δ.~Ùd× R<"Δb> b Δ· Þr"|"Cσ-Δ·x x Δ~R Γa b"|"Rá° qb> b σ"|"CΔ·R× Þ Δ· Δσ-Δ·x <"|R ÞCFLΔ·σ-Δ·x b Δ· ÞCσ-Δ·x FL Ráyád<Δ.~Ùd×R<"Δb>x Ráyád&RΔ·~dU° Δ·ΓΔ·bσCΔ·x b Þ"R·Lb× Þσ~R>Rq° Þ"R Γa σD· b Δ· <RŪn"R> ÞΔ·σΔ·σ-Δ·x CC~q·L× Jçp"R Γa L"qJ° h"Δbσ·x Γa b RΔ"RΔ·~b" ΔR> Δσ-Δ·x Þ"R×
- ÞΔ·b·σ·x ÞP ÞCFLΔ·σ-Δ·x b Δ·ΓΔ·bσ"|"CΓ· Δσ-Ł Þ"R Ráyád<Δ.~Ùd× R<"Δb>b Δ·ÞCσ-Δ·x τU Δr aCbs-Δ·x Δa Δb·Δ·z ·z Δ·a·Δ·z ·z Δ~L CΡ Δ"R× ÞL R<"Δb>x Þd> zD· b Þ·ΓΔ·bσCΓ· Δ~dσbσ-Δ·x ·z Γa Þσ~d>Rq° P Δ·a·Δ·x ·z Δ·CJ~qΓCΓ· Aσ·ΔC ·z Δ ·z Þd>Rq° P Δ·a·Δ·x ·z Δ·CJ~qΓCΓ· Aσ·ΔC ·z Δ ·z
- Þ Δ· ΔJC"R> Þσ-Δ·x ·z Δ·Rσ" 9 Δ"R"Δ· Δ~L ÞCσ-Δ·x ·z ÞL Ráyád<Δ.~Ùd× R<"Δb>x aL a bV Δ·a Vb> ΔUσ"|"C· ·z b ÞU·R· qb> Lb P ÞdP R~qσ"|"C· ·z Þ Þa Δ·RΔ·C· ·z Δ·RΔ·C· ·z R~Uσ"|"C· ·z qb· bLbUσ"|"C· ·z Δ·ΔCΔ·x ·z ÞL Δ·ΓΔ·bσ-GΔ· ·z aC~qΔ· ·z b Δ·C·RbU' b Δ·ΓΔ·C·aσ-Δ·x Lb ÞL Δ~R Γa σΔ· Γa b"|"Rá° qb> b σCΔ·R× b Δ· Δσ-ŁRbU' Δ~Lx ÞCσ-Δ·P ÞσL R<"Δb> Ráyád<Δ.~Ùd× ÞL Lb LLΔ· Δ·C~d~qΓCΔ· ·z Δ·R"ΔΔLb' C Δr σr"|"C·aσ-Δ·x σ·L· ·z Δr b·a·Δ<"RbU' ÞL Δ~R Γa σΔ· Γa b"|"Rá° qb> b σCΔ·R× Þ Δ·aσ-ŁRbU' ·z ÞdC Þ"R Lb σ·L· ·z RbU' Δσ-σ° b·a·Δ<"RqΔ· ·z Δ·ΔC Γa ÞΓ"ÛdFΔ· ·z b·a·Δ<"RqΔ· ·z ÞΔ·ΔC· ·z Δ·aσ-ŁRbU' ·z ÞdC Þ"R Lb Δb> Þ Δ· ΔC·RbU' ·z ÞL Ráyád<Δ.~Ùd× R<"Δb> b P Þ"R AΛLÚn"ΔR"Δ·σ-Δ·x ·z Δ·D> zD· ·z Δ~dσb· ·z Þd ·z ΔL ÞR· L·aΔ·Δb> ΔC·ΔΔLb' ·z ÞC· ÞσL
- Ráyád<Δ.~Ùd× R<"Δb> b Δ· ÞCσ-Δ·x 9 Δ"Rx ·z b ·z ÞL ÞR·L· ·z <"|R Δ·RqLb' aC· ·z Δ· ·z ·z 9 ·z Þd ·z Δ"R· σbσ·x Γa L·aΔ·ΔbU·P ÞσC ÞR· L·aΔ·Δbσ·x Γa Δ·R·P· ·z L·aΔ·Δb· ·z ÞC·b"|"R·

- Ka ki isi machitaniwak oma onasowawin**
Keeyaskopáwistik Kipahikan ohci
1. ḫ የ ሰር ስር ተናና ሰር ሰር ሰር ሰር
የኅናና ሰር ሰር ሰር ሰር ሰር ሰር ሰር
6
- Ke ati isinakwak kakenaw kekwan askiyk mina nipiyk ispi**
Keeyaskopawistik Kipahikan kisitaniwaki
2. እ ሰር ሰር እ እ እ እ እ
የኅናና ሰር ሰር ሰር ሰር ሰር ሰር
8
- Innинew ka isi kanawapatak ka isi pakamiskakot misiwe**
isi oniskipochikew
3. ሰር ሰር ሰር የኅናና ሰር ሰር
የኅናና ሰር ሰር
10
- E-mistikosiwak ekwa inniniwak wanawitimahik iskonikana ka ayachik**
ota Keewatinok mawacihitowina Keeyaskopáwistik kipahikan ohci
4. ሰር ሰር ሰር ሰር
የኅናና ሰር ሰር
12
- Oniskipochikew opakamiskakewina ka isi kanawapaschikataki**
emistikosiw onasowawin ohci ekwa mina ininiwak ka isi kanawapatakik
5. ሰር ሰር ሰር
የኅናና ሰር
13
- Ka-mámawí-naspácipanik askiy Keeyasko kipahikan ohci**
6. የኅናና ሰር
17
- Nánákahcihkéwin akwa ká-isi-atoskáhcikáték**
7. የኅናና ሰር
17
- Keeyasko kipahikan akwa mino-pimátisihowin**
8. ሰር ሰር
18
- Kísi-acimowin**
9. የኅናና
20



1. **Ka ki isi machitaniwak oma onasowawin Keeyaskopáwistik Kipahikan ohci**

Óma Keeyásk páwistik ká-wí-oshtániwahk é-kí-mácipanik ciké máka oniskopcikew é-natowenihtahk pinésiw iskotéw níkáni óta manitopa é-wí-apacítát mína é-wí-atáwákét óté kihci-móhkomákanaskihk. Ókok iskonikaniniwak ásay kí-pé-kiskéníhtamwak otánáhk awa ohci oniskopohcikew kí-wí-áyisihcikét ita ka-kí-ohci-pimatisiwákécik otaskíwáw. Ókok iskonikan ininiwak kí-kiskéníhtamwak wípac nawac 1990 askiy, ásay oniskipohcikew é-kí-mámitonénitahk kiyapic é-osihtát kotakiñi wipahikaniniw ita ka-kí-pimatisiwákécik otaskíywáw.

É-ati-kíspimipaninik askiy anima 1990, ásay kí-wanéníhtamwak ininiwak wistawáw é-wíciwakanímacik óhi oniskopocikewa é-wánéhncikáték mina é-wáwasinahikaték óma ohci kipahikan ká-wí-ostániwahk anta otaskíwáw ká-kí-pimatisiwákécik.

É-ati-isi-sipwé-ánimótahihk Tátaskwéyák ininiwak, nisto kékwan kí-mámitonénitamwak é-wanénitahkik é-mawéositániwahk óma Keeyaskpawistikohk kipahikan. Nistam é-mámitonénitahihk okok Tátaskwéyák ininiwak ta-wanétahkik táníte é-isinákwahk óma Keeyasko kipahikan. Anima níso é-kanawápaciék tanínikohk ká-niskipék Tatáskwéyahk. Nistwayék kékwan é-ati-kanawápaciék, é-kanawápatahik okok Tátaskwéyák ininiwak, támámitonénicikáték tanínikohk nisíwanásihcikéwin kí-ihihk anima ohci kipahikan. É-apacítacik animéniw okiskénitamiwáw ohci, awa oniskipocikew ki-nahéntam óhi Tátaskwéyák ininiwak ka-ki-isi-mámitonénitaminci. Náké máka kí-ati-ihkin nisto kotakiyak iskonikaniniwak kí-ati-wíhcíwewak néte é-animohcikáték óma ká-wí-ostániwahk kipahikan.

Isipi mihcétowáw kí-pé-máwacihitowinániwahk mína é-wawanénihcikáték mína é-ánimocikáték otánáhk askiy kí-otihcikátew naskomotowin-masinahikan anima ohci nisíwanácihcikéwin. Mína newo tipan nisíwanacikewi masinahekana e ahnimocikitak mína e ki ohcicikhkatak naskomotowin masinahikan anima ohci nisíwanahnahcikowin.

1. ṇ P ΔY ḶR᷑σd·` ΔL ▷o·`Δ·` p᷑·`p>Δ·`n·` P< Δb` ▷"r

- ΔL PŁ^n <Δ·`n·` b Δ· ΔY"σd·`x Δ P
Lr<σ` PQL ▷σ·`p>PQ° Δ a·`Δ·`σ"σ"X
Λσ·`Δ·`dUσ° σbσ ▷C Lσ·`< Δ· Δ<`r"
C' Γa Δ· Δ· ΔC·`q' ▷U P"UJ"dLσ·`P·`
▷d·` ΔdσbσΔ·`σ·`d'` Δb P Δ P"qσ"
CL·` ▷C·` Δ·` ▷f' ▷σ·`p>PQ° P Δ· Δ·
▷d·` P"q' ▷C ▷b P ▷f' ▷U Lσ·`< Δ·`P·`
▷d·` Δ·`dσb' Δσ·`d'` P P"qσ CL·` Δ·`
Δ·` 1990 ▷P ▷b Lσ·`< ▷σ·`p>PQ° Δ P
LΓC·σ"σ"X PŁA- Δ· ΔY"σ' dC·`P·` P<
Δbσ·` ΔC b P <G·`P·` ▷C·`P·`
- Δ ▷U P"q<σ·`σ" `Δ·`P·` ▷σL 1990
Δb P ▷aσ"CL·` Δσ·`d'` Δ·`C·`d·` Δ
Δ·`P·`bσL·` ▷Δ ▷σ·`p>PQ° Δ ▷σ"σbU·
Γa Δ ·`P·`ΔbU· ▷L ▷f' P<"Δb' bΔ·`P·`
C·`d·` ▷σC ▷C·`P·` ▷bP<L·`P·`
- Δ ▷U ΔY P·` ▷σL C"p·` CC"q·`·` Δσ·`d'`
σ"·` q b P LΓC·σ·`CL·` Δ ·`σ"σ"p·`
Δ ▷L ▷Δ ▷C·`d·` ▷L PŁ^n·`d·`Δ·`P·`
Δb' ·` σ"CC·` ▷LΓC·σ·`C"p·` ▷d·` CC"q·`·`
Δσ·`d'` C ·` ·`σ"σ"p·` CσU Δ ΔY a·`
▷L PŁ^n·`P·` ▷d·` ▷σL σ·` Δ b·`Δ·`C"p·`
C·`σd·` q σ"pV·` CC"q·`·` σ"·` q b P
Δ ▷U b·`Δ·`C"p·` ▷b·`Δ·`C"p·` ▷d·`
CC"q·`·` Δσ·`d'` C ·` LΓC·σ·`C"p·` C·`σd·`
σ"·`a·`P·`PQ·` q Δ"p·` ▷σL ▷f' P<"Δb'
Δ ▷d·`Δ·` ▷σL ▷P"qσC"p·` ▷f' Δ·`
▷σ·`p>PQ° P·` ▷Δ CC"q·`·` Δσ·`d'`
bP ΔY LΓC·σ"σ"CL·`σ"p·` a·` Lb P ▷U Δ·`
P·` σ"·` ▷σ"Δ dC·`P·` Δ·`dσbσ·`d'` P ▷U
Δ·`P·`Δ·` aU ▷σL ▷C"p·` ▷Lb Δ·` ΔY"σd·`
P<"Δb'
- Δ·`Δ G"p·` b V Ld·`P·`ΔCΔ·`a·`σ·`d·` Γa Δ
Δ·`d·`σ"p·`bU·` L a Δ ·`σL ▷f' bU·` ▷C·` Δ·`
P ▷U"p·`bU·` a·`P·`dC·` ▷L·`Δb' ▷σL ▷f'
σ"·`d·`a·`P·`PQ·` q Γa ▷d·` C·` σ"·`a·`P·`PQ·`
L·`Δa Δ ·` ▷σL ▷f' bU·` Γa Δ P ▷U"p·`bU·`
a·`P·`dC·` ▷L·`Δb' ▷σL ▷f' σ"·`a·`a·`P·`PQ·`



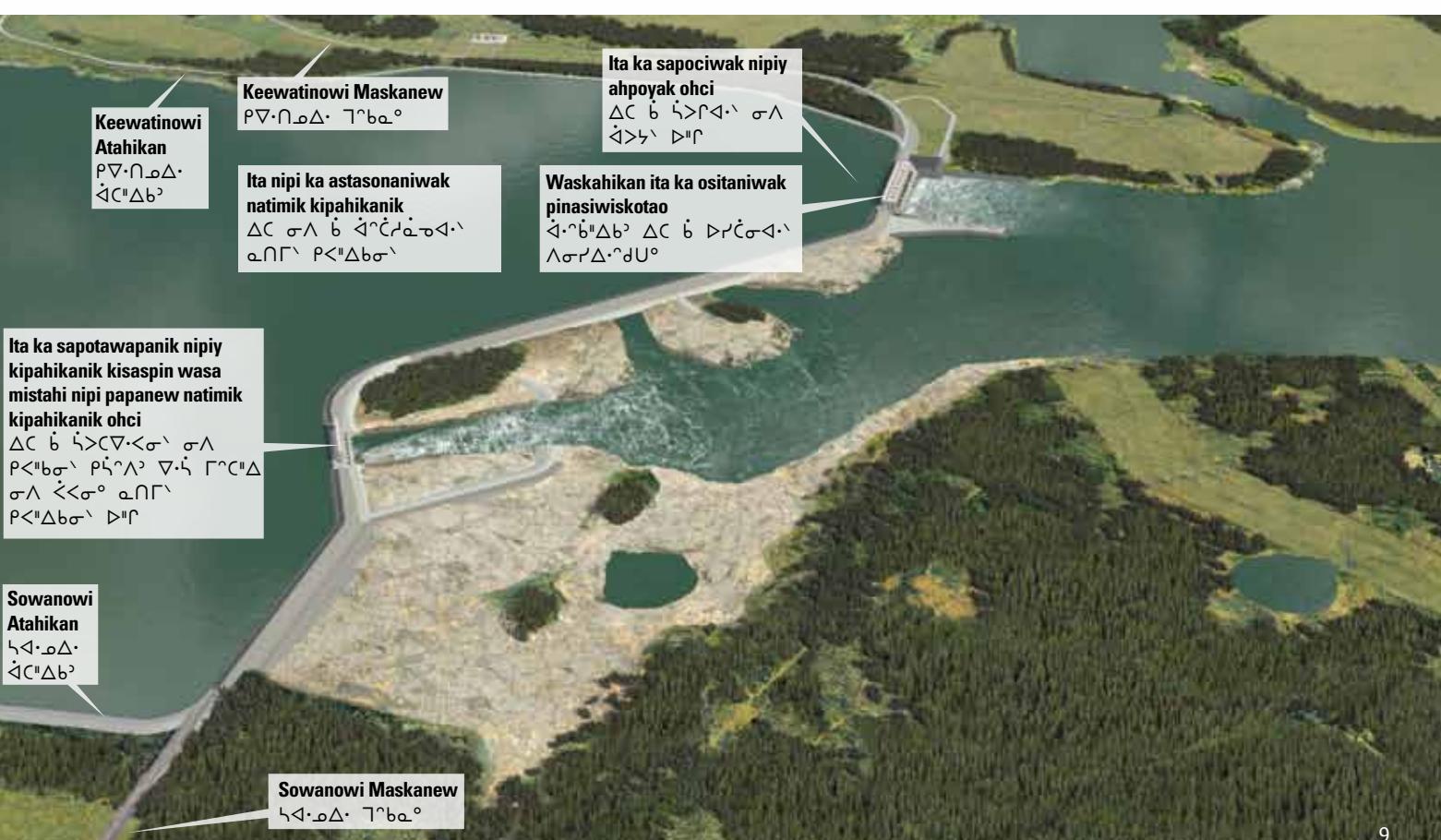


mína anima pinésiw iskotéwi- wáskáhikan, nikotwáso mitanáw misit néte ka-pahkitin nipyi anta Keeyasko-sákahikanihk mína anima Mosokot Sákahikan (Stephen's Lake). Anima masinahikan askiy ká-wí-ánimocikáték mína nipyi, kahkinaw ká-nihtáwíkihk, anima masinahikan askiy ká-wí-ayamitocikáték, ékota mwéhci ka-wíhtamikémakan ká-wí-ihihk . Anima oskáyi nipyi ká-wí- astásonániwahk mitáhtaht tépakohiposáp tipahikan ka-niskipew askiy anima ohci kipahikan.

Anikik máka atoskéwina mina ká-wí-isíhcikániwahk anta ohci anima kipahikan. Ká-atoskácikáték anima kipahikan, ka-wí-pimantwaniwahk mína ka-wí-nánákacihcikáték, mína atoskéwina ka-ihihk, ka-wánatihkániwahk , pimpancikéwina, mína kí-kisichtáwinahké kawinikátéki kapésíwikamikwa, masihikanisa é-pakinakátéki ta-ihihk ká-wí-isíhcikániwahk anta Keeyasko pawistikohk kipahikan.

අඅට බ දේ ඇසුල්බූ ගා ඒල ගා බ"පාං
ත්බෑ බ ඒ"සැල්ප්‍ර් ඇසැල ල්පා"දබ් ඇඅට බ දේ
ඇල්ගුර්බූ ත්දස ගැ"ර බ දේ"ස්ග්ල්බ් බ දේ දේ
ප්‍ර්‍ර් ඇසැලද්බෑ ඒල බදා ඇසැල්මාසැද් ග්ස්ස් ග්ස්ස්
ශ්‍ර්‍ෂ්‍ර් ම්‍ය්‍ය්‍ය් බ ඒ"ප්‍ර්‍ර් ඇසැලද් ග්ස්ස්
ප්‍ර්‍ර්‍ර් බ"දබ් බ ඒ"ප්‍ර්‍ර් ඇසැලද් ග්ස්ස්

- ඇසැප් ලබ ඇස්ස්ඩ් ගා බදා ඇසැල්බ්සැද්
ඇසැස ගැ"ර ඇසැල ඒ"දබ් බ ඇස්ස්ඩ්බූ ඇසැල
ප්‍ර්‍ර් බ"දබ් බ දේ එග්සැස්සැද් ගා බදා ඉසැබ්
බූ ගා ඇස්ස්ඩ් බ දේ"ප්‍ර්‍ර් බදාස්බ්සැද්
එග්සැස්සැද් ගා ප ඒ"සැල්සැද් බදාස්බ්
බ්ව්‍රද්බ්ග්බ් ල්පා"දබ්හ ත ග්ස්ස්ස්බ්ව්‍ර ස දේ
ප්‍ර්‍ර් බ දේ ඇසැල්බ්සැද් ඇසැස ඒ"සැල්සැද් ග්ස්ස්
ප්‍ර්‍ර් බ"දබ්





E kanawapascikataki
Keeyaskopávistik
kipahikan atoskanin
askíwisiñahikana
▽ bə́š·<~r̥b̥w̥p̥
R̥b̥w̥d̥>Δ·~n̥b̥
D̥C̥w̥d̥
Ḁn̥R̥d̥·r̥ḁ"b̥ḁ

3. Inninew ka isi kanawapatak ka isi pakamiskakot misiwe isi oniskipochikew

Oté otánáhk ká-kí-pé-askiwahk óma niskipéwitowi-masinahikan ká-kí-masinahakik ká-ki-pé mékwác é-ayamitocikáték. Ókok iskonikaníniwak kí-ati-wá-otinámásowak nánákacikikéwin anima ohci é-ati-otihtikáték osihtániwahk kipahikan. Ati-apacihtácik okiskénihtamowiniwáw mína é-isi-nakahcitácik, é-isi-nánákacihcikáték anima nisiwánácihcikéwin, anima ininiw opimátisiwiniwáw ohci é-isi-tápwétahkik mína ká-kí-pé-isi-kiskénihtahkik. Ókok ininiwak kiskénitamwak éka ékwénák é-ihkihk óma niskipocikéwin ohci ispi ati-ostániwahki kipahikan Keeyaskopawiskohk. Máka nánawac é-iténihtákwahk é-aniski-isi-sipwéhtatániwahk anima kipahikan Kelsey ká-kí-ostániwahk mékwác é-askíwahk nántaw 1950.

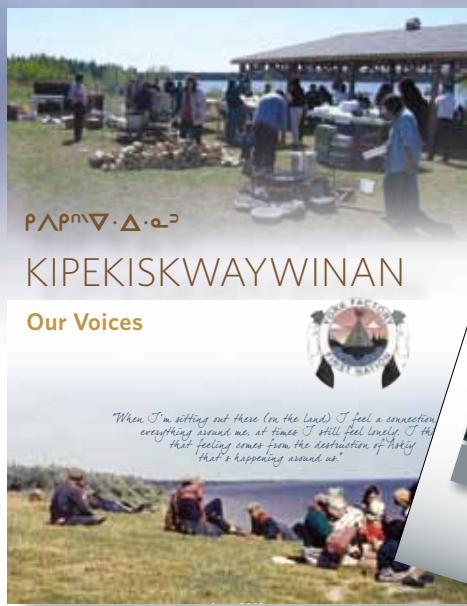
É-isi-páhpéyakocik ókok ká-wicewákanitocik iskonikaníniwak tipin isi nánákacihcikéwak máka é-isi nánákacihtácik kékwan ókok ininiwak, é-isi-kiskénihtahkik wístawáw askníiw kí-áphacitáwak mína nanátohk kékwan ká-isi-apacihtácik mína ká-isi-wicewákanitocik ká-kí-isi-anikocik Kisémanitowa.

Nistam óté ká-wicewákanitocik kí-ostáwak cikástésowi-masinahikaníw é-átotahkik otácimowiniwáw “nitácimowin” é-isinhikátahkik, é-kí-ininiwi é-ácmiocik.

Isi pahpéyakocik kí-wawasinhikéwak é-osihtáhcik inikohk nisitohtamowin éyáčik amima é-ispíténihtákwanič

3. Δσ-σ-Δ° ńΔr' bə́š·<~C̥ ▷<ΡΓ^b̥9Δa Δr' Δr' ▷σ~P>r̥q̥°

- ▷U ▷Cə́x b̥ P V ▷n̥Pd̥·x ▷L
σ~PvΔ·ΔΔ · L̥a"Δb̥ b̥ P V L̥a"
ΔbU̥ b̥ P V 7b̥- ▷Δσ-ΔbU̥x ▷dσ·
Δ~dσ-σ-Δ·x P ▷U ▷Δ ▷UaL̥-Δ·x
aab̥r̥q̥Δ̥·x ▷σL ▷"r V ▷U ▷U
UbU̥ ▷P"Δσ-Δ·x P<"Δb̥x ▷U ▷C̥
C̥r̥ ▷P̥q̥ σ"Δ-Δ-σ-Δ·x Γa V Δr' ḁb̥"
r̥C̥r̥ ▷Δr' aab̥r̥b̥U̥ ▷σL σ-Δ-Δ-Δ-
r̥Δ̥·x ▷σL Δσ-σ° ▷ΔL U̥-Δ-σ-Δ-Δ- · ▷"r
V Δr' C̥v-Δ-Δ- · Γa b̥ P V Δr' P̥q̥σ-Δ- ·
Δ-Δ- · ▷d̥ Δσ-σ-Δ- · P̥q̥σ-Δ- · Vb̥ Vb̥- · ▷L
σ-Δ- · ▷"r Δ-Δ- · ▷U ▷C̥σ-Δ- ·
P<"Δb̥ R̥b̥ >Δ- · ▷U- · ▷d̥- · ▷L-
V ΔUσ-Δ- · ▷Δ- · ▷σ-Δ- · ▷V-CCσ-Δ- ·
ΔσL P<"Δb̥ 9̥r̥ b̥ 9̥ ▷U"Δσ-Δ- · Vb̥- ·
V ▷n̥d̥- · ▷U- · ▷C̥ 1950-
- ▷ Δr' <"Vb̥d̥r̥ ▷d̥ b̥ Δ-Δ-Δ- · ▷U- ·
Δ~dσ-σ-Δ- · ▷U- · ▷Δr' aab̥r̥b̥U̥- · ▷L-
V Δr' aab̥r̥C̥r̥ 9̥b̥- ▷d̥ Δσ-σ-Δ- ·
Δ Δr' P̥q̥σ-Δ- · Δ-Δ- · ▷U- · ▷d̥- ·
Δ-Δ- · ▷d̥- · ▷U- · ▷C̥- · ▷d̥- · ▷U- ·
C̥r̥ Γa b̥ Δr' Δ-Δ- · ▷U- · ▷C̥- · ▷d̥- ·
Δσ-Δ- · ▷U- · ▷C̥- · ▷d̥- · ▷U- · ▷C̥- · ▷d̥- ·
• σ~C̥ ▷U ▷P b̥ Δ-Δ- · ▷U- · ▷C̥- ·
r̥b̥U̥- · ▷L̥a"Δ- · ▷U- · ▷d̥- · ▷U- · ▷C̥- ·



Otaciminowow papakan newo iskonikana
▷ČΓΓ▫▷ ° ᳚᳚ ስ▷ Δ▫d▫b▫a

nisiwanácihkéwin mína e-wítahkik kékwan ka-wí-ohci-wícewánikanihocik anima ohci niskipéwin.

Ókonik ininwak ká-wí-wícewánikanihocik anima ohci niskipéwin ékoté é-isi-wíhkócik é-mámitonénihthkik anohc ká-pimátisicik wístawáw mina nkáni é-itápícik. Ókok Kihciwáskahikaníniwak é-pakosénihthkik mína é-iténihtahkik e-kanawénhtahkik otiténtamowiniwáw mína iténhitahkik nkáni ta-atí-isi-pamístákécik anima ká-atoskácikátek é-nánakacihcikáték mína nkáni é- itapinániwak mína wístawáw kékwan é-ati-pimpanihtamásocik.

É-tawinikénamowácik otóskátisímiwáw mína nkáni, éka cékwa ká-nítawikicik ta-kí-ohci-kaskihcikéstamásocik wístawáw óma ohci ókok atoskéwina mína óma wicewákanitowin ká-kí-naskomotonániwahk.

Mahkésiw Sakahikan ininwak nkáni é-itápícik é-mámitonénihthkik ká-kí-pé-itátisicik isi-kiskénihthkik otánáhk mína nántaw isi-nisitohtahkik mína é-wícéwitotahkik kayásk pimátisiwin mína é-miciminahkik okísiwéwiniwáw.

▷CΓJΔ▫σ▫d▫° σCΓJΔ▫° ▽ Δrσ▫bC▫ρ▫ ▽ ρ
Δσ▫σ▫Δ▫ ▽ dΓJΓ▫x

- ▽ Δr <"VlδΓ▫ ρ d▫d▫r▫a▫Δq▫d▫° ▽ Δr▫
CΓ▫ Δσ▫d▫x σr▫C▫C▫Δ▫° ▽ lΓ▫ ρσ▫LΔr▫"Uσ▫
Cb▫σ▫σ▫ σr▫d▫a▫a▫R▫q▫d▫° Γ▫ ▽ Δ·C▫ρ▫ q▫b▫° ρ
Δ· ▽ r Δ·q▫d▫b▫σ▫CΓ▫ ▽ L ▽ σ▫R▫VΔ▫x
- ▷d▫σ▫ Δσ▫σ▫d▫° b Δ· Δ·q▫d▫b▫σ▫CΓ▫
dσ▫L ▽ σ▫R▫Δ▫x ▽ dU Δr Δ·d▫r▫
▽ LΓC▫σ▫C▫ρ▫ d▫o▫- b ▽ Ll0rΓ▫ Δ·nC▫d▫°
Γ▫ σ▫b▫σ▫ ▽ ΔC▫Δr▫x ▷d▫ b Δ·d▫r▫d▫x
Δσ▫σ▫d▫° ▽ <d4σ▫C▫ρ▫ Γ▫ ▽ ΔUσ▫C▫ρ▫ ▽
b▫σ▫Δ▫σ▫C▫ρ▫ ▽ Uσ▫C▫Δ▫σ▫d▫° Γ▫ ΔUσ▫C▫ρ▫
σ▫b▫σ▫ C d▫U Δr <Γ▫CqΓ▫ dσ▫L ▽ dC▫b▫r▫b▫U▫
▽ a▫b▫r▫U▫ Γ▫ σ▫b▫σ▫ ▽ ΔC▫Δeσ▫d▫x Γ▫
Δ·nC▫d▫° q▫b▫° ▽ dU <Γ▫σ▫C▫L▫r▫x
- ▽ CΔ▫σ▫q▫d▫d▫r▫ ▽ dC▫b▫U▫Γ▫d▫° Γ▫ σ▫b▫σ▫
▽ b ▽ b σ▫CΔPΓ▫ C ρ ▽ r b▫r▫U▫C▫L▫r▫
Δ·nC▫d▫° ▽ L ▽ d▫ d▫ <dC▫q▫d▫a▫ Γ▫ ▽ L
Δ·q▫d▫b▫σ▫C▫d▫° b ρ a▫d▫L▫d▫a▫σ▫d▫x
- L▫q▫° b▫d▫ Δσ▫σ▫d▫° σ▫b▫σ▫ ▽ ΔC▫Δr▫
▽ LΓC▫σ▫C▫ρ▫ b ρ V ΔC▫U▫r▫ Δr ρ▫q▫σ▫C▫
ρ▫ ▽ C▫d▫x Γ▫ a▫C▫ ° Δr σr▫C▫C▫ρ▫ Γ▫ ▽
Δ·nΔC▫C▫ρ▫ b▫b▫ ▽ Ll0rΔ▫° Γ▫ ▽ ΓUΓ▫a▫ρ▫
▷P▫r▫▽·Δ·σ▫d▫°



5. Oniskipochikew opakamiskakewina ka isi kanawapaschikataki emistikosiw onasowawin ohci ekwa mina ininiwak ka isi kanawapatakik

Kí-pimitisahamwak émistikosiw-wanasowéwin kahkinaw ininiwak kí-wíhcíhiwéwak anihí mína wíkaté ká-tashkécik. Níso íté kí-isi kí-kanawápahcikátew isi nákacihtániwahk óma askiy.

Émistikosiw kískénihtamiwin kí-ápahcitáw oniskipohcikék akwa ká-wícéwakanitocik ininiwak wístawáw kí-ápahcitáw ininiwi é-isi-wápahtahk askiy ékwa mína pímátsiwin. Kí-wanastániwan néte é-isi-mino nakacihtániwahki kahkinaw ókok ká-nánakacihtácik ká-ati-masínahikátéki askiy, nípiy, nípiya, awýasisak, kinoséwak, ékwa pinésisak. Kí-kanawápahtamwak kahkinaw kí-ápahcitát ininiw é-pimácihísot. Akwa mína níkánihk óko ká-ati-pimácihisocik. Kayás ininiw-pimácihisowin kí-pimitisahamwak. Kíspin kahkinaw wí-kiskétamék óho kahkinaw ká-ati-ánimohcikátéki. Kahkinaw masínahikatéwa otánahk anté masínahikan acimowimasínahikan ká-isinikhkáték.

Mékwac é-atoskácikaték óma Keeyasko kipahikan tahtokísikáw nánákacihtániwan óho:

- É-ati-isi-kísikák
- Éka ka-wínihtániwahk nakatámowin. Ékwa ka-osámi kíséwépaniki ká-apacihtácik otatoskéwák
- Óho mína ká-nákacihtániwanwa kahkinaw askiy, nípiy, ká-isi-astwákanikhkáték nípiy, ká-isi-paskwatahikécik cíkask sipihk, nékaw mónahikana, akwa mína kotakýa ká-wí-osihtácik sítísisa ékwa ásokana.
- Óma ká-isi-astwákanikhkáték nípiy nistomitanáw nikotwáskosap ká-kihkéyák tipahikan ka-ispíhcáw, akwáni- mámaw ká-oski-niskipék askiy óta cíkask kihci-sípiy.

5. ▷σ^nρ>r⁹° ▷<εΓ^n̄·⁹Δ·ε ⁹Δr̄bεΔ·<⁹r̄b⁹Uρ ▷Γ^n⁹Ud̄r̄ ▷ār̄v·Δ·⁹ ▷"r̄ v̄ b̄ · Γ̄ ā b̄ Δ̄ b̄ēΔ̄·<C̄r̄ Δ̄σ̄Δ̄·⁹

- b̄ āΓ⁹n⁹L̄·⁹ ▷Γ^n⁹Ud̄r̄·⁹ ā·ār̄v·Γ̄ b̄⁹P̄ā⁹
Δ̄σ̄Δ̄·⁹ ρ̄ Δ̄·⁹Δ̄v·Δ̄·⁹ āσ̄Δ̄ Γ̄ ā Δ̄·b̄U
b̄C̄r̄·⁹q̄r̄·⁹ σ̄r̄ Δ̄U ρ̄ Δ̄r̄ b̄ēΔ̄·⁹r̄b̄U⁹ Δ̄r̄
āb̄r̄C̄σ̄Δ̄·⁹ Δ̄L̄ ā⁹P̄x
- ▷Γ^n⁹Ud̄r̄·⁹ ρ̄q̄σ̄"C̄Δ̄·⁹ ρ̄ ā<"r̄C̄·⁹ ▷σ^nρ>"
r̄⁹° āb̄· b̄ Δ̄·ḡΔ̄b̄σ̄C̄r̄·⁹ Δ̄σ̄Δ̄·⁹ Δ̄·⁹C̄Δ̄·⁹
ρ̄ ā<"r̄C̄·⁹ Δ̄σ̄° v̄ Δ̄r̄ ā·<"
C̄x̄ ā⁹r̄ v̄ b̄ · Γ̄ ā ĀL⁹UΔ̄·⁹·⁹ ρ̄
ā·ā·⁹C̄σ̄Δ̄·⁹ āU v̄ Δ̄r̄ Γ̄ ā āb̄r̄
C̄σ̄Δ̄·⁹ ρ̄ b̄⁹P̄ā⁹ Δ̄d̄ b̄ēāb̄r̄
C̄r̄·⁹ b̄ ĀL⁹Γ̄āΔ̄b̄Uρ̄ ā⁹r̄ σ̄λ̄
σ̄λ̄ σ̄λ̄ āΔ̄·⁹r̄h̄·⁹ ρ̄q̄d̄·⁹ v̄ b̄·
Ār̄h̄·⁹ ρ̄b̄āΔ̄·⁹C̄L̄·⁹ b̄⁹P̄ā⁹ b̄ ā
r̄C̄·⁹ Δ̄σ̄° v̄ ĀL⁹r̄Δ̄r̄·⁹ ρ̄ āΓ⁹n⁹ĀL̄·⁹
r̄⁹Ā·⁹ b̄⁹P̄ā⁹ Δ̄r̄q̄C̄r̄·⁹ ▷"r̄ b̄⁹P̄ā⁹ b̄
āUd̄σ̄·⁹r̄b̄Uρ̄·⁹ b̄⁹P̄ā⁹ L̄r̄āΔ̄b̄UΔ̄
Δ̄C̄σ̄x̄ ā⁹U L̄r̄āΔ̄b̄·⁹ ār̄J̄Δ̄·⁹ L̄r̄ā
Δ̄b̄·⁹ b̄ Δ̄r̄ σ̄b̄U·⁹
- Ȑb̄·⁹ v̄ āC̄⁹b̄Uv̄·⁹ Δ̄L̄ r̄⁹d̄P̄<"Δ̄b̄
C̄"C̄ r̄⁹b̄·⁹ b̄σ̄b̄r̄"C̄σ̄Δ̄·⁹Δ̄·⁹ ▷"r̄ :
 - v̄ āU Δ̄r̄ r̄⁹b̄·⁹
 - v̄b̄ b̄Δ̄·σ̄"C̄σ̄Δ̄·⁹ ā"b̄C̄J̄·⁹ v̄ b̄·⁹
Δ̄̄Ḡ r̄⁹v̄·⁹<σ̄P̄·⁹ b̄·⁹Δ̄̄r̄C̄r̄·⁹ ▷C̄⁹q̄Δ̄·⁹
 - ▷"r̄ Γ̄ ā āb̄r̄"C̄σ̄Δ̄·⁹Δ̄·⁹ b̄⁹P̄ā⁹ ā⁹r̄ σ̄λ̄
b̄ Δ̄r̄ āΔ̄·b̄σ̄"b̄U·⁹ σ̄λ̄ b̄Δ̄r̄ <"b̄·C̄"Δ̄q̄r̄
r̄b̄·⁹ r̄⁹Ā·⁹ āΔ̄b̄ā āb̄·⁹ Γ̄ ā d̄C̄p̄L̄
b̄Δ̄·⁹ Δ̄r̄"C̄·⁹ r̄⁹Ā·⁹ v̄ b̄·⁹ ār̄b̄ā·⁹
 - ▷L̄ b̄Δ̄r̄ āΔ̄·b̄σ̄"b̄U·⁹ σ̄λ̄ σ̄"C̄Γ̄C̄ā⁹
σ̄d̄C̄r̄d̄s̄·⁹ b̄ r̄⁹q̄L̄·⁹ U<"Δ̄b̄·⁹ b̄ Δ̄⁹Ā·⁹
āb̄·σ̄ L̄L̄·⁹ b̄ Δ̄r̄ σ̄"r̄V̄·⁹ ā⁹r̄ D̄C̄ r̄b̄·⁹
ρ̄"r̄ r̄⁹Ā·⁹



Otatoskanavak e
kanawapamaciik namaowah
▷C̄⁹q̄Δ̄·⁹ v̄
b̄ēΔ̄·⁹L̄·⁹ ā⁹Δ̄·⁹



- Óta Keeyasko sákahikanikh níso mitanáw nistosap misit ka-ispháképaniw nípiy, kísítániwahk óma kipahikan mécwac é-pimíwépahikáték pinésiwiskotéw. Émístikosiw kiskénitamiwin wapahtinikémakan, éká nántaw ka-ihkihk anta Tataskwéyak. Apisísi piko ka-ispháképaniw nípiy épiphohk. Tahto nístanaw askiy óma ka-ihkin.
- Pítos ka-ati-ihkin kipahikanikh itéhké. Wípac ka-maskwamíwan ékwa ka-papakisiw awa maskwamiy.
- Móna mistahi ka-tahkikamin nípiy kí-isi-is niskipohcikáníwahki.
- Misiwé ka-paskwatáhikániwan nété ka-isi-astwákanikhkaték nípiy é-amwé niskipotániwahk.

Nípiy nánákahcitikéwin

Kahkinaw kékwan nípihk ká-ohcimakahk akwa ká-isi- tasíhkémakahk ka- nánákacihtániwanwa.

E-atí-isinákwahk nípiy, ékwa mína pihcipowin, kinoséwak, ékwa naméwak, nanátohk pinésisak, niskak, ininisipak, mahkésiwak, ékwa mína wacaskwak, amiskwak, sakwésiwak, kahkinaw nípihk ká-tasíhkécik awiyásisak, cíkásk mina ká-nítawíkihk nípiya akwa maskikiya.

Askiy nánákacihtikéwin

Kapé nánákacihtániwan ká-isi-é-íspanik askiy, awiyásisak mína, nípiya, maskosiya, ékwa mistikwak ká-níhtáwikicik, atihkwak mína ka-nánákahcihániwanwak.

Óma mína ká-kanawápahcikáték ké-ati-isi-pimácihiisot ininiw, kí-ihtakwan atoskénwin akwa mína ité ké-kí-isi-kahcitinhk ininiw ká-atoskásot ka-wanastániwan masinahíkewina ká-wícéwakanitocik ininiwak ka-ki-ohci-pimáhíciscik. Atoskéwina ka-ihtakwanwa ká-tasíhkécik.

Oma naskomowin ká-kí-wanastániwahk, okok ininwak ká-wícéwakanitocik níkán ka-otinákaniwahk ká-atoskécik.

Ininiwak opimátisíwinawáw

Ka-kanawápahcikáték ita kékí-isi-minowíciyamitocik ókok otatoskéwak ká-takosihkik

- ▷C Ríñdék"Δbσ-x σ-r' ΓCσ° σ~Cé"Γr' b Δ~C9<σ° σΛ Rr"CsΔ·q ▷L b<" Δb' 7b'- ▽ AΓΔ·<"ΔbU' σ~Δ·~pU° x ▽Γ~Uj'° R~qσCΔ·' Δ·<Uσ·qLb' ▽b o~C° b Δ"p x Δ·U CC~q·L' x ▷Lr'° Δd b Δ~<"q<σ° σΛ ▽Δ>x C" C σ~Cσ° Δ"p ▷L b Δ"p x
- ▷C b <U Δ"p' R<"Δbσ-x ΔU"q x Δ·<- bL~b·ΓΔ·' ▽b· b<<Rr'c ΔΔ·L~b·Γx
- ▷a Γ~C"Δ b C"pбГ' σΛ R Δr' σ~p>" RbσΔ·"p x
- ▷C ▽b <Ub·C"ΔbσΔ·' ~UbΔr' Δ~C·bσ" U' σΛ ▽L· σ~pбCσΔ·' x

σΛσ° ααbГ"ГqΔ·'

- b"pσ° qb' σΛ· b ▷"rLb' Δr' C"qLb' b αabГ"CsΔ·'Δ·'x
- ▽ <U Δr'αb·x σΛ ▽b· La A"r>Δ·' R·pΔ·' ▽b· a7Δ·' ααC' Aσr'k' σ~b' Δσσr'k' L"qΔ·' ▽b· Γa Δ·U·' ΔG·b'·' h·q·Δ·' b"pσ° σΛ· b C"qR' ΔΔ·L·b'·' Rb'·' Γa bσ·CΔ·p x σΛ· Δb· L"ppx

Δ"p ααbГ"ГqΔ·'

- bV αabГ" CsΔ· bΔr' Δ~<σ' Δ"p ΔL·b'·' Γa σΛ· L"qΔ·' ▽b· Γ"Ub'· bσ"CRr' ΔU" b'·' Γa b αabГ"ΔσΔ·'Δ·'x
- ▷L ΓabbaΔ·<"r·U° q ΔU Δr' AΔr" Δσσ° b Δ"Cb' ΔC"pΔ·' Δb· Γa ΔU q R Δr' b"U"Uσ-x Δσσ° b ΔC"b·r' b Δ·a·CσΔ·' L·pΔ"ΔqΔ·a bΔ·qΔ·bσ·C"r' ΔσσΔ·' b R ▷"r AΔr"ΔΔr' x ΔC"qΔ·a b Δ"Cb'Δ· bC"qR' x
- ▷L a~dJΔ·' b RΔ·a·CσΔ·x ▷d' ΔσσΔ·' b Δ·qΔ·bσ·C"r' σb' b ▷UσbΔ·x b ΔC"qR' x

ΔσσΔ·' ▷AΔUΔr'Δ·'p·'

- b bΔ·Δ·<"r·U° ΔC q R Δr' σ·p Δ·rL·C"r' ▷d' ▷C"qΔ·' b C"p"pΔ·' ΔσσΔ·'σ·x ΔU bC"qR' x b Γ"qΔ·rσ"Δ·' Vb' Δ~b"Δb' b ΔC"b·x ΔU b R Δ·pR·x b"pσ° ▷C"qΔ·' C R"p·Δ·"ΔL"r' ΔΓ~Uj° ▽b· Δσσ°b"pσ° ▷LΔ·a·x





Kayás apacikana ka ki
miskikataki atamaskik
b̄l̄n̄ d̄l̄r̄b̄ā b̄ p̄
Γ̄ρ̄b̄ŪP̄ d̄C̄L̄P̄

Ánískamákéwin ápahcihcikana

Kayás ápahcicikana ká-miskikátéki atámaskihk. Ka-wanastániwan óko ininiwak ká-wícéwákanitocik ite ké-kí-isi-kanawénihcikátéki. Ákwani péyakwan nikwahikana mína nikwaskihikana akwa mína óho ká-kí-é-kiskitohtahkik ókok ka-kí-waniháyakohk. Kahkinaw óho wanastáwak ká-wícéwakanitocik ininiwak kétisi-mino-atoskátahkik.

◀σ~b~L~q~Δ~ ▶d~l~r~b~a~

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6. Ka-mámawí-naspácipanik askiy Keeyasko kipahikan ohci

Móna sémak ka-nókwaniwa oho páhkan ante níkánihk. Kwayask kí-mámitonécikátewa óho émistikosiw kískéhitanowin kí-áphacitáw niskopohcikew éko kayas pímácihisowin oskiskénihtamiwin kí-ápacíhtáwak ká-wicewakanitocik ininiwak.

Kahkinaw oho ká-ki-kanawápahcikátékí éko ká-ki-atoskácikáték masinahikátewa óta askiy ké-ati-ihkik píkiskwéwin masinahikan.

Móna píko oniskopocikew ká-atoskátahk ká-mámitonéhcikátewa. Óho mína otápan méskanaw, otápanásk méskanaw, ká-mónahikézik askíhk, mistikwa ká-kískatahiwázik, pahkitahwáwin, ékwa kotaki ká-atoskácikátékik.

Móna péyak kékwan píko mámitonéhitam ininiw, kahkinaw kékwan óta askíhk wicewákanitow. Péyak kékwan é-naspácipanik kahkinaw mámaw ihkin óta askíhk.

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7. Nánákahcihkéwin akwa ká-isi-atoskáhcikáték

Kí-wanastániwan ká-ati-pimátiyahikáték askiy kanawénihcikéwin mékwac osihtániwahki óma kipahikan akwa mína ati-otosképanik.

Kahkinaw kékwan ka-kanawápahcikátew óta askíhk mína ininiw pímátihiwin. ká-wicewákanitocik ininiwak ká-atoskátamwak óma nánákahcihkéwin, ka-wananstáwak ité kékí-isi-pimohtémakahk akwa ékota kékí-isi-atoskacikátékí óho ká-naspacipaniki óta askíhk. Kayás ininiw pímátihiwin ta-apacihtáwak.

7. ȐaɓेřyΔ· Ȑb· Ȑ ȐC-ȐbU`

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Pitos nanacikawin
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Pimacihowin óta Manitopa

Otoskéwina ka-ihtakwaniwa akwa mína ké-kí-isi-atoskásot ininiw

Pínis ka-ti-minopanihikowak ka-isi-tasíhkécik akwa mína émistiksiw okimáwina.

Askiy pimacíhowin

É-mámaw atoskátahkik ka-atí-minopanikowak ininiwak.

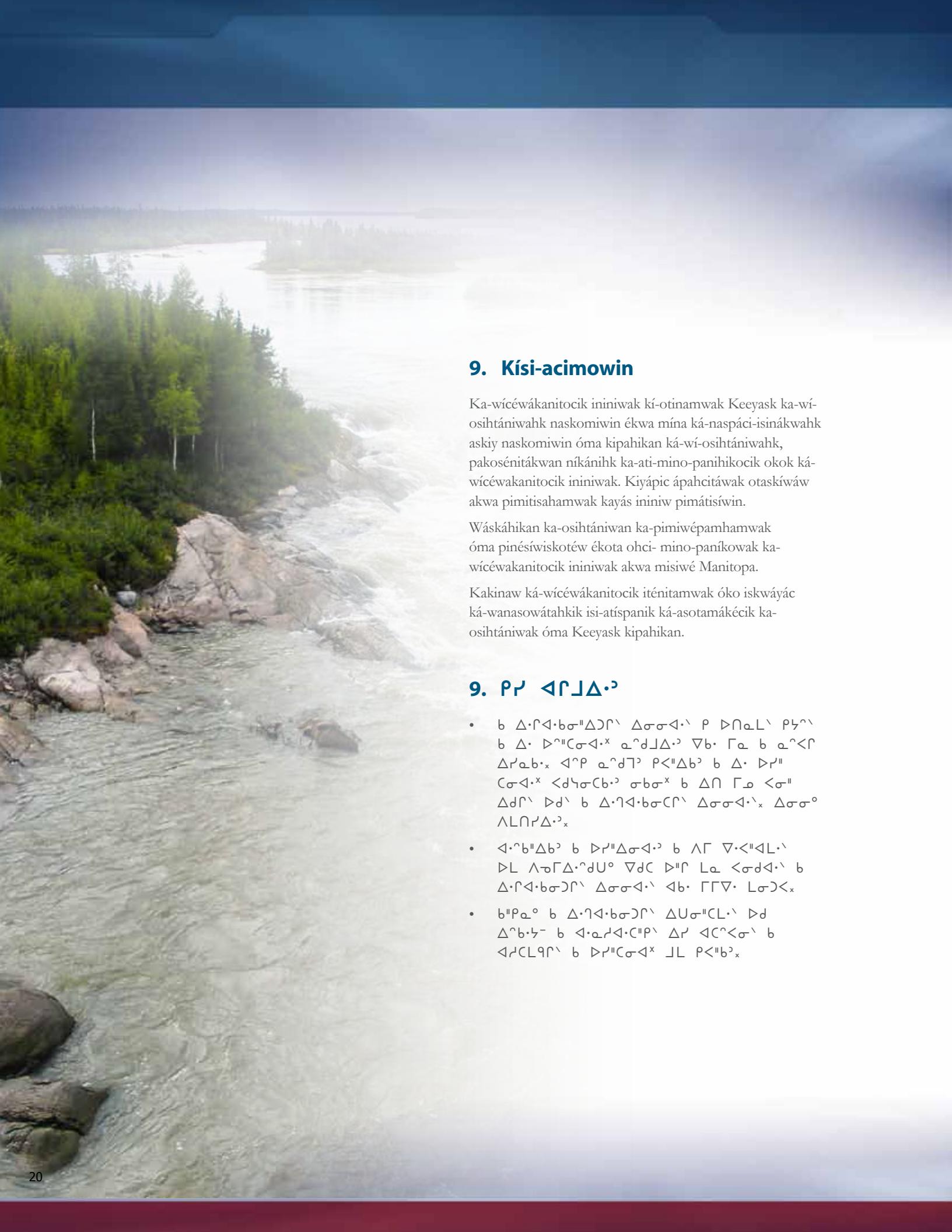
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9. Kísi-acimowin

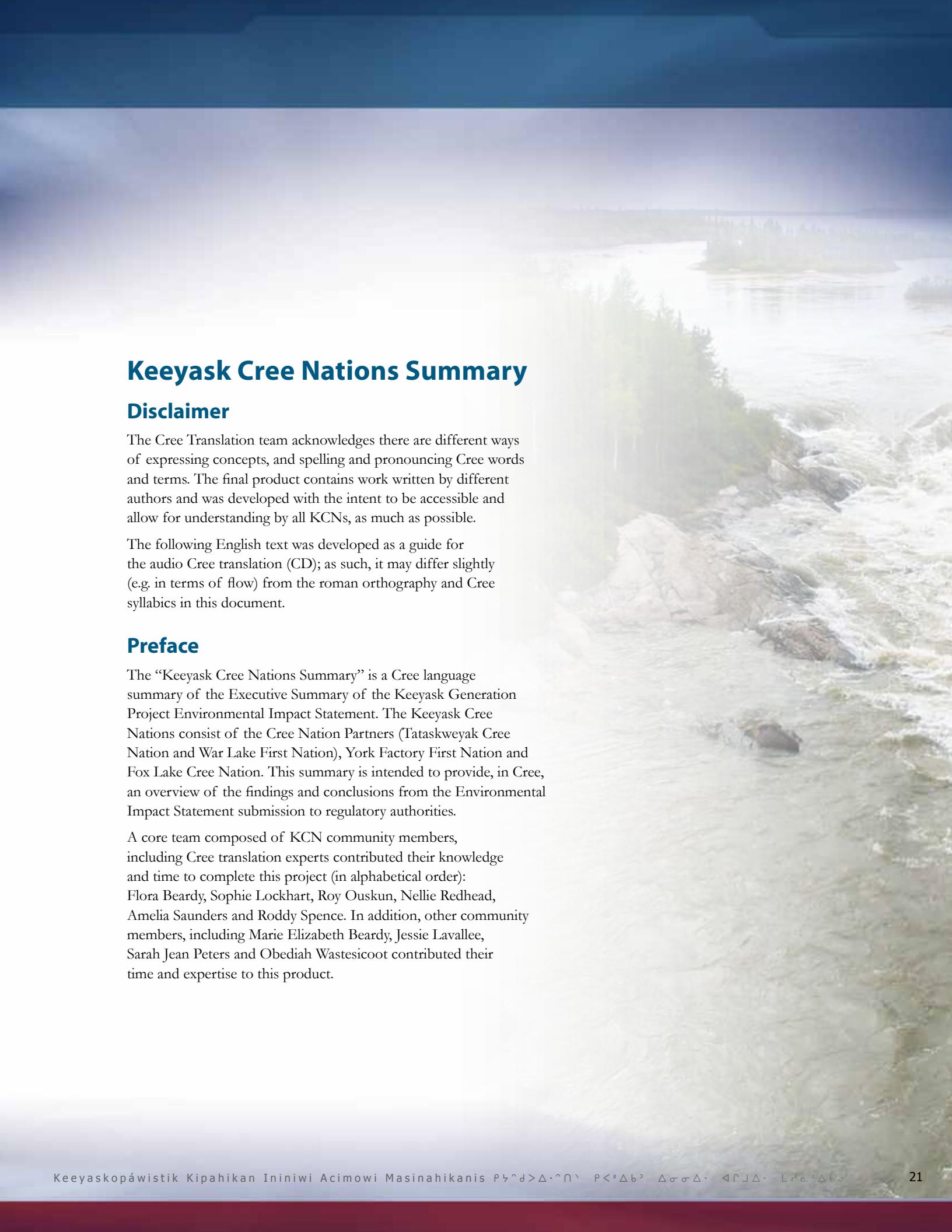
Ka-wicewakanitocik ininiwak kí-otinamwak Keeyask ka-wí-osihtániwahk naskomiwin ékwa mína ká-naspáci-isinákwahk askiy naskomiwin óma kipahikan ká-wí-osihtániwahk, pakosénitákwan níkánihk ka-ati-mino-panihikocik okok ká-wicewakanitocik ininiwak. Kiyápic ápahcitáwak otaskiwáw akwa pímitisahamwak kayás ininiw pímatisíwín.

Wáskáhikan ka-osihtániwan ka-pimiwépamhamwak óma pinésiwiskotéw ékota ohci- mino-paníkowak ká-wicewakanitocik ininiwak akwa misiwé Manitopa.

Kakinaw ká-wicewakanitocik iténitamwak óko iskwáyác ká-wanasowátahkik isi-atíspanik ká-asotamákécik ka-osihtániwak óma Keeyask kipahikan.

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Keeyask Cree Nations Summary

Disclaimer

The Cree Translation team acknowledges there are different ways of expressing concepts, and spelling and pronouncing Cree words and terms. The final product contains work written by different authors and was developed with the intent to be accessible and allow for understanding by all KCNs, as much as possible.

The following English text was developed as a guide for the audio Cree translation (CD); as such, it may differ slightly (e.g. in terms of flow) from the roman orthography and Cree syllabics in this document.

Preface

The “Keeyask Cree Nations Summary” is a Cree language summary of the Executive Summary of the Keeyask Generation Project Environmental Impact Statement. The Keeyask Cree Nations consist of the Cree Nation Partners (Tataskweyak Cree Nation and War Lake First Nation), York Factory First Nation and Fox Lake Cree Nation. This summary is intended to provide, in Cree, an overview of the findings and conclusions from the Environmental Impact Statement submission to regulatory authorities.

A core team composed of KCN community members, including Cree translation experts contributed their knowledge and time to complete this project (in alphabetical order): Flora Beardy, Sophie Lockhart, Roy Ouskun, Nellie Redhead, Amelia Saunders and Roddy Spence. In addition, other community members, including Marie Elizabeth Beardy, Jessie Lavallee, Sarah Jean Peters and Obediah Wastesicoot contributed their time and expertise to this product.

Preamble

1. Explanation of Relationships between the *Keeyask Generation Project Environmental Impact Statement*, the *Environmental Impact Statement Executive Summary* and the *Keeyask Cree Nations Summary*.
 - The *Environmental Impact Statement* has been completed. The *Environmental Impact Statement* has examined all the impacts of the Keeyask Generation Project (the Project) upon the ancestral homeland of the Cree including the land, the forests, the water, the plants and animals and the people.
 - As part of the *Environmental Impact Statement*, there are separate Environmental Evaluation Reports prepared by each of the Keeyask Cree Nations.
 - There has been a summary of the *Environmental Impact Statement* prepared which is called the *Executive Summary*. Based upon this *Executive Summary*, the Keeyask Cree Nations have produced the *Keeyask Cree Nations Summary*, which describes in the Cree language and adapted to the Cree Worldview, the main elements of the *Environmental Impact Statement*.
2. The Keeyask Hydropower Limited Partnership
 - The Keeyask Hydropower Limited Partnership (the Partnership) consists of Manitoba Hydro and the four Keeyask Cree Nations: Tataskweyak Cree Nation, War Lake First Nation, York Factory First Nation and Fox Lake Cree Nation. The Partnership is presenting the *Environmental Impact Statement* for the Project to the regulatory authorities of the governments of Canada and Manitoba. The four

Keeyask Cree Nations and Manitoba Hydro have developed working relationships in which they have learned to respect each others' method of looking at the environmental impacts of the Project. They may not always agree but they have learned to respect each other's point of view.

3. A Collaborative Working Relationship

- A Collaborative Working Relationship means working together to produce something together. In this case it is the *Environmental Impact Statement* of the Keeyask Project. This Collaborative Working Relationship helped to get recognition of two separate ways of looking at the environmental impacts of the Project, which has come to be called the Two Track approach. This approach gives equal recognition to the Cree way of looking at the environmental impact of the Project and the Western Science technical method.
- The purpose of the *Keeyask Cree Nations Summary* is to provide information about the Project and its impact upon the land, lives and livelihood of the Cree people of the four Keeyask Cree Nations. The *Keeyask Cree Nations Summary* will use as its guide the Executive Summary of the *Keeyask Generation Project Environmental Impact Statement*. The Executive Summary contains brief explanations of the different parts of a much longer detailed Environmental Impact Statement of written text and many maps.

1. Introduction

The Keeyask Generation Project (the Project) began because Manitoba Hydro will need much more power in the future for Manitoba's domestic needs and for sale to customers in the USA. The Cree have experienced for many years the impacts of hydro projects upon their traditional homeland. Tataskweyak Cree Nation learned in the early 1990s that Manitoba Hydro was thinking about building another generating station in their traditional homeland. By the late 1990s they decided they would like to be partners in the decision making and planning for any new projects in their traditional homeland.

In their initial discussions Tataskweyak Cree Nation insisted that three basic conditions must be met if planning for the new Project was to begin. The first was that Tataskweyak Cree Nation would make the final decision as to the construction of the new dam. The second was that the dam would not cause flooding on Split Lake. The third condition was that Tataskweyak Cree Nation would examine the environmental impact of the Project upon themselves, using their own experience and knowledge. Manitoba Hydro agreed to these conditions. Later the other three Keeyask Cree Nations would join in this process of negotiation with Manitoba Hydro.

After much consultation, planning, and negotiation over a period of several years the Keeyask Cree Nations signed a Joint Keeyask Development Agreement and four separate Adverse Effects Agreements in the spring of 2009. During this same period of time the Environmental Impact Assessment process was underway by both Manitoba Hydro and the four Keeyask Cree Nations.

The Joint Keeyask Development Agreement is the agreement which gives Manitoba Hydro and the four Keeyask Cree Nations the authority and the direction for forming the Partnership whereby Manitoba Hydro and the four Keeyask Cree Nations own the Project as partners. The ownership is divided, with Manitoba Hydro owning 75% and the four Keeyask Cree Nations having the opportunity of owning up to 25%. Details of the arrangement are in the Joint Keeyask Development Agreement.

Special precautions have been taken to reduce impacts on fish, particularly lake sturgeon, and sensitive aquatic and terrestrial species and habitats.

The Canadian Environmental Assessment Agency is responsible for its Project study report to be submitted to the Federal Minister of Environment. Manitoba Minister of Conservation and Water Stewardship will be directing the Clean Environment Commission to conduct public hearings.

2. Project Description

The Keeyask Project consists of the construction of a 695-megawatt generating station, a spillway, the dam and all the buildings, roads, dykes, transmission lines and other structures, which will be required for the operation of the generating station.

Principal structures will consist of a powerhouse with seven turbines and other equipment for generating electricity.

Supporting infrastructure will include north and south access roads, a transmission tower spur, communications tower, some borrow areas, excavated material placement areas, boat launches, a portage and public safety measures.

The Keeyask Project will be the 4th largest generating station after Limestone, Kettle and Long Spruce. All of Manitoba Hydro's largest dams are located on the Nelson River below Split Lake in the traditional homeland of the Cree and they produce about 75% of all the hydropower produced by Manitoba Hydro. The dam at Keeyask will create a reservoir of water behind the dam at Gull Lake, and the powerhouse will use about 18 metres (60 feet) of the drop between Gull Lake and Stephens Lake. The reservoir level will operate within a narrow one metre range. The full supply level is 159 metres (521.7 feet) and the minimum operating level is 158 metres (518.4 feet). The exact details of the operation will be in the Environmental Impact Statement. The new reservoir will flood about 45 square kilometres (17 square miles) of dry land when the dam is in operation.

Project activities will include: constructing, operating and maintaining permanent facilities; constructing, operating and decommissioning temporary facilities required to construct the Project; rehabilitation of borrow pits; and operating and decommissioning the construction camp and work areas previously licensed and constructed as part of the Keeyask Infrastructure Project.

3. Keeyask Cree Nation Evaluation Process

Over the years, as the *Joint Keeyask Development Agreement* was being negotiated, each of the Keeyask Cree Nations carried out their own independent assessments of the proposed project, based upon their experiences with past projects and their own way of evaluating the effects based upon their own Cree knowledge, beliefs and experience. The Cree Nation Partners (Tataskweyak Cree Nation and War Lake First Nation) produced their own Evaluation Report. York Factory First Nation and Fox Lake Cree Nation each produced their own Evaluation Reports. The Cree do not look upon the Keeyask Project as something new that is happening to them but as the continuation of hydro projects that began with the Kelsey dam back in the 1950s.

The Keeyask Cree Nations have chosen to support the Project for the benefit of present and future generations.

The Cree Nation Partners set out their vision for the future, their basic beliefs and cultural values and a description of their interrelationships with all of nature.

York Factory First Nation is hopeful and determined to keep their values and are intent on participating in mitigation, monitoring, follow-up and adaptive management. They want to provide opportunities for their youth and future generations who will inherit the larger outcomes of the Project and the Partnership.

Fox Lake Cree Nation is moving forward maintaining their culture, traditional knowledge and ways of being by understanding and reuniting with the history, values and language.

The Partnership produced a video called Keeyask: Our Story to present a more personal view in the Cree oral tradition.

4. Public involvement

In addition to its communication with the four Keeyask Cree Nations the Partnership has had meetings about the Keeyask Project with northern communities and groups, other interested organizations and the public in general.

There have been meetings of the Keeyask Cree Nations with Federal and Provincial Departments and other agencies concerning the impact of the Project upon the land, lives and livelihood of the Cree. The major concerns have been the impact of the Project upon the traditional livelihood of the Cree. Special concern has been expressed about the impact on sturgeon and caribou.

5. Environmental Effects Assessment

The Partnership has completed the assessment of the possible effects of the Project in accordance with guidelines issued by regulatory authorities. This assessment has been prepared with the direct involvement of each of the parties to the Partnership and input from the Public Involvement Program.

There have been two different approaches used in looking at the environmental effects of the Keeyask Project. Using a Western Science technical approach, Manitoba Hydro has examined and analyzed the biophysical environmental effects, which are the effects on the land, water, plants, animals, fish and birds. They have examined the socio-economic effects of the Project, which are the effects on all aspects of how a person lives and how he makes a living. This includes employment, housing, education, resource use, policing, family living conditions, participation in local government etc.

The Keeyask Cree Nations have produced their own Environmental Evaluation Reports.

Effects on the biophysical environment include:

- Climate.
- Air quality and noise.
- Physiography – which is the effect on the land surface and water bodies by the creation of a dam, a reservoir behind the dam, clearing of land and shoreline, use of borrow pits and quarries, erection of new structures such as dykes and bridges etc.
- The reservoir area will consist of 93 square kilometres (36 square miles) of which 45 square kilometres (17 square miles) will be a newly flooded area and 48 square kilometres (19 square miles) of existing Nelson River shoreline area along which the water level will rise.
- The water level on Gull Lake will be raised approximately 7 metres (23 feet). During the open water conditions the raising of the water levels will cause water to be backed up 41 kilometres (25 miles), about 2 miles below Clark Lake. During the open water season the increased water levels will affect Birthday Rapids by slowing down the speed of the flow.

During the operation of the Project the technical studies indicate that there will be no effect on Split Lake during open water and only small changes during the winter flow. Winter changes will occur only about once every 20 years.

The winter ice cover upstream from the dam will change from present conditions. The ice cover will form earlier and extend further upstream than it does at present. A thinner and smoother ice cover will occur above and below the generating station.

There will slight changes in the water temperature after the flooding.

The reservoir area will be cleared of trees before the flooding.

Aquatic Environment

There will be a continuing monitoring of the effects of the Project upon all aspects of the Aquatic Environment i.e. water quality and the impact of mercury, the impact on different fish species particularly sturgeon, the impact on waterfowl and aquatic animals such as muskrat, beaver, mink etc. and the impact on traditional plants and herbs which grow along the shoreline.

Terrestrial Environment

There will be a continuing monitoring program of the impact of the Project on the land and animals, birds, plants and types of forest growth. Of particular interest will be any changes in the movement of the different types of caribou.

Effects on the Socio-economic Environment

- Economy-Business opportunities. Labor income.
- Direct negotiated contracts will provide many short-term business opportunities for the Keeyask Cree Nations, which will increase their business capacity, provide revenues for community-based businesses and improve employment.
- Local preference under the *Burntwood Nelson Agreement* for employing qualified Keeyask Cree Nation members on site. Counseling services will be available.

Personal, Family and Community Life

Corrective measures will be taken to prevent unpleasant and possibly harmful interaction between the influx of workers and local residents. Ideally, a separate building can be used for counseling and cultural activities.

Methylmercury and Health

Mercury in fish has been examined and programs have been put into place under the *Adverse Effects Agreements* so that Keeyask Cree Nation members will continue to have healthy fish to eat. For more information, please refer to the appendix in the *Environmental Impact Statement Executive Summary*.

During construction there will be no travelling allowed by the general public near the site on land or on the river, for safety reasons. Keeyask Project workers and project managers will check in each time at the security gate. Regular Keeyask Cree Nation resource users will be allowed access under strict conditions. The on-site Manager will also allow Keeyask Cree Nations tours for religious ceremonies with prior approval.

After clearing and filling the reservoir there will be a Waterways Management Plan to clear the debris and manage travel on the waterway.

The main highway will be improved and travel on the north and south access roads will be restricted during construction but later will be open to the public and the dam will become a new bridge to Gillam over the river.

Culture and Spirituality

The Keeyask Cree Nations will consult with their Elders and their Religious and Spiritual leaders to find the best way to deal with the great changes being caused to their ancestral homeland.

Land, Resource Use and the Resource Economy

Traditionally, and in the not too distant past, the land, resource use and resource economy were the basis of the Cree existence. The land and resources and the Cree relationship to all of nature was the entire Cree world.

The Cree, through the use of their Offsetting Programs, are attempting to preserve those fundamental aspects of their traditional way of life and to use those qualities to deal with a new and different world being created by hydro projects in their ancestral homeland.

There will be compensation programs implemented for the adverse effects upon commercial trapping and commercial fishing and/or replacement arrangements if possible.

Heritage Resources

Heritage resources (portable artifacts) will be preserved in accordance with the planning and implementation activities of the individual Keeyask Cree Nations.

There will be protection of gravesites or their reburial in accordance with the planning and implementation activities of the individual Keeyask Cree Nations.

Memorial sites will be developed in consultation with the individual Keeyask Cree Nations.

6. Cumulative Effects of the Project

The cumulative effects of the Project are total effects of all the projects, as they combine one upon the other through time. The cumulative effects have been considered from both the Western Science technical approach of Manitoba Hydro and also from the Cree Worldview of the Keeyask Cree Nations.

The cumulative effects upon both the biophysical and socio-economic environment have been examined and analyzed in the *Environmental Impact Statement*.

Not only will the actual hydro construction activities be considered but all the regional developments such as railways, highways, mining, forestry, commercial fishing and other types of industrial development will form a part of the cumulative effect upon the Cree.

For the Cree the cumulative effects are not a separate consideration. The past and the future are a part of the Circle of Life and all parts are interrelated and all are cumulative.

7. Monitoring and Follow-up

An Environmental Protection Program has been developed to mitigate, manage and monitor the environmental effects and to deal with them if need be during the Project construction and operation phases.

There will be Environmental Protection Plans to cover all aspects of the different types environmental effects, both biophysical and socio-economic.

The Keeyask Cree Nations will be directly involved in the process of monitoring the effects, utilizing Aboriginal Traditional Knowledge and in helping to design programs that will deal with adverse effects.

8. The Project and Sustainable Development

Sustainable development means that we should be able to live in a decent law abiding world with a decent livelihood in a good environment and are able to keep those kinds of conditions in place for our descendants. This is the way of life that the Cree were able to develop in their ancestral homeland. Canadian society calls this social, economic and environmental sustainability, which is one possible definition of sustainable development.

The Keeyask Cree Nations became involved in the planning and negotiating of the *Joint Keeyask Development Agreement* because they are trying to find ways to ensure that their way of life and their relationship to the Earth (Askiy) can continue to survive for themselves and their descendants despite the immediate adverse effects of the Project upon their land, lives and livelihood.

A positive step in this process has been the development of a process with Manitoba Hydro and First Nations working together in all aspects of the Project. There are many aspects to the concept of sustainable development but it is only by planning and working together that sustainable development can be achieved.

Social Sustainability

- How past hydroelectric projects have affected their communities and their desire to restore harmony and balance with Askiy and to enhance their culture and traditions.

- Monitoring and implementing community-specific Aboriginal Traditional Knowledge programs.
- Opportunities to invest in the Project and to receive long-term income from their investment.

Economic Sustainability in Manitoba

- It will provide employment, business opportunities and income that will stimulate the provincial economy while increasing tax revenue to federal and provincial governments.

Environmental Sustainability

- Definition of Society: Community bound together by common interest and standards.

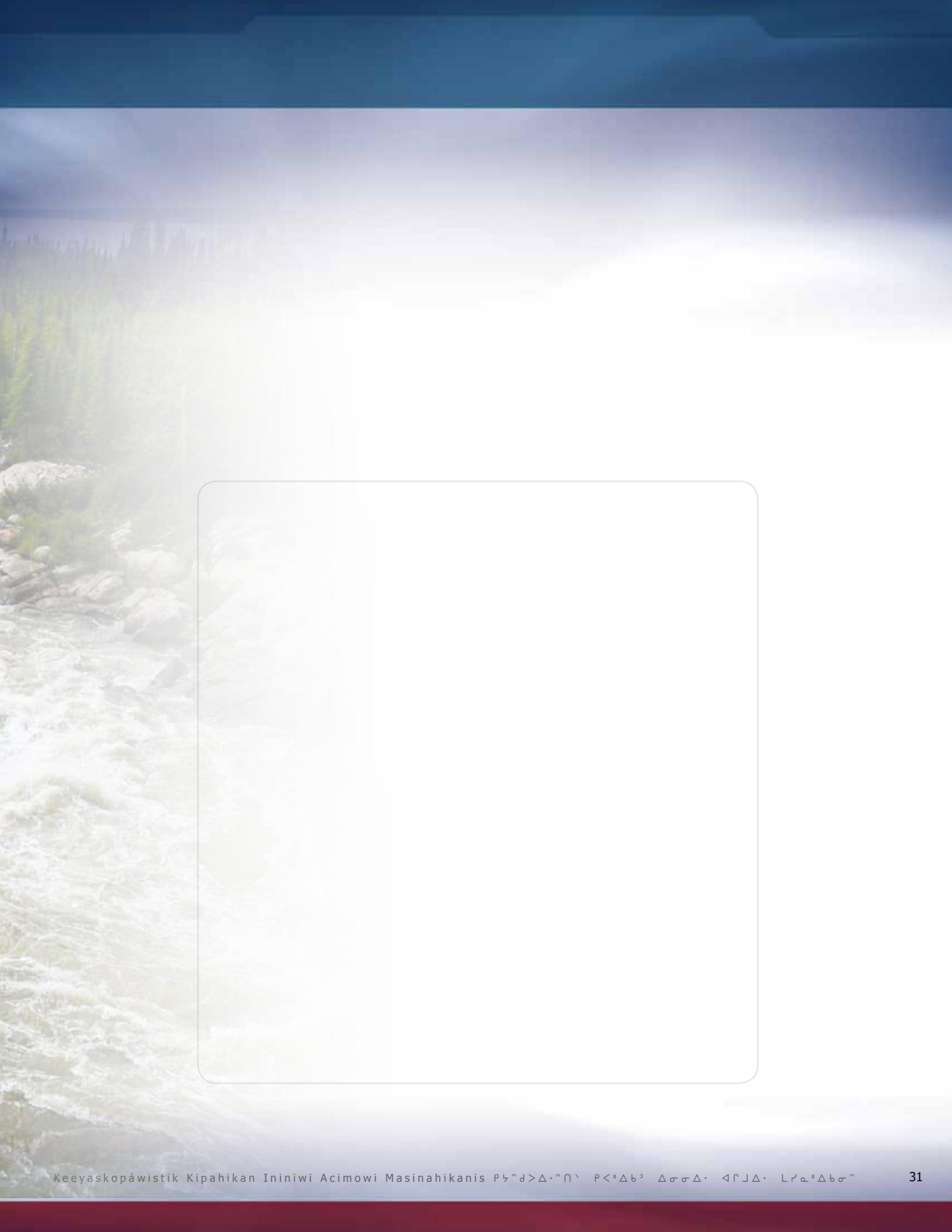
9. Conclusions

- The Keeyask Cree Nations voted for the *Joint Keeyask Development Agreement* and *Adverse Effects Agreements*.
- The Keeyask Project provides hope for the future of Keeyask Cree Nation members.
- The Keeyask Cree Nations are still utilizing their ancestral homeland but in a different way and hopefully still within their own Cree beliefs, value and way of life.
- The Project will produce hydropower for the benefit of the Keeyask Cree Nations and the rest of Manitoba.
- The Partnership believes that the Project should be granted regulatory approval to proceed.









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