

# awîna niya?



Written by  
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# Acknowledgement

The inspiration for this book originated when the authors attended the late Emily Hunter's nîhiyawîwin (Cree language) class in 1989. Traditionally, reading and writing Cree was uncommon, as the language was primarily transmitted orally. Over time, however, the use of nîhiyawîwin has decreased significantly. Given the fundamental connection between language and identity, the decline of nîhiyawîwin is a matter of serious concern. Incorporating nîhiyawasinahikîwin (written Cree) provides an additional way to engage with the language and ensure its preservation for future generations. May this book serve as a bridge connecting generations, honoring those who came before us and empowering those yet to come to carry nîhiyawîwin proudly into the future.

mistahi ninanâskomonân

**Connie and Tanya**



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awîna niya?





niya pîpîsis.





niya awâsis.





niya iskwîsis.





niya nâpîsis.

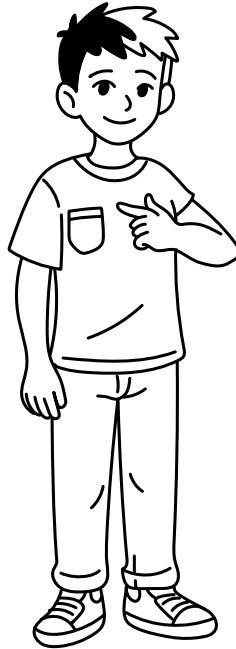




niya oskinîkiskwîw.







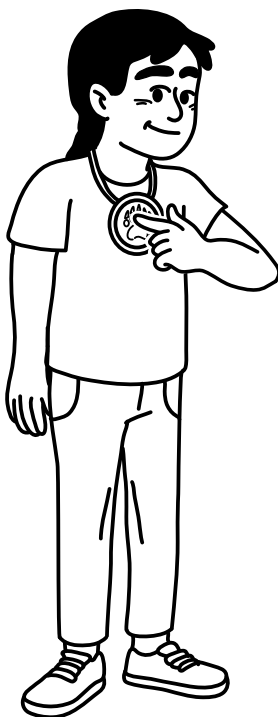
niya oskinîkîsis.





niya iskwîw.





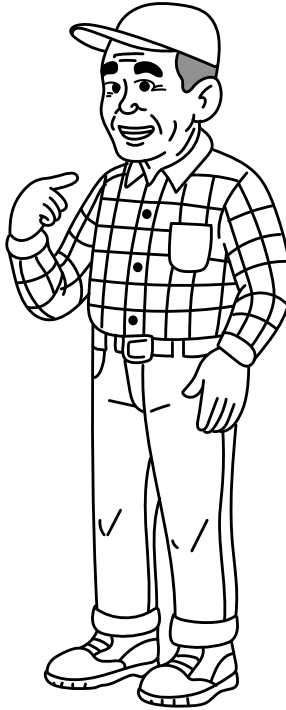
niya nâpîw.





niya ohkomimâw.





niya omosômimâw.



awîna niya?





# Glossary



## awîna niya?

Who am I?

**niya pîpîsis.**

I am a baby.

**niya awâsis.**

I am a child.

**niya iskwîsis.**

I am a girl.

**niya nâpîsis.**

I am a boy.

**niya oskinîkiskwîw.**

I am a young lady (youth).

**niya oskinîkîsis.**

I am a young man (youth).

**niya iskwîw.**

I am a lady.

**niya nâpîw.**

I am a man.

**niya ohkomimâw.**

I am a grandmother.

**niya omosômimâw.**

I am a grandfather.

**awîna niya?**

Who am I?



nîhiyawî

