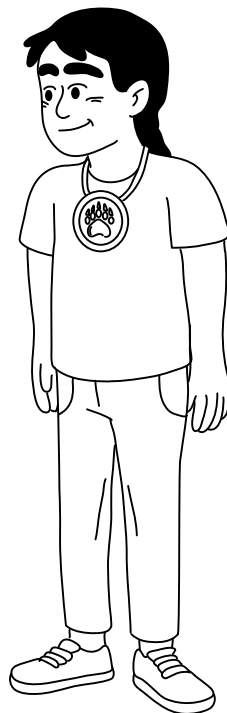


# awîna wiya?



Written by  
**Connie Twin and Tanya Fontaine**



# 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

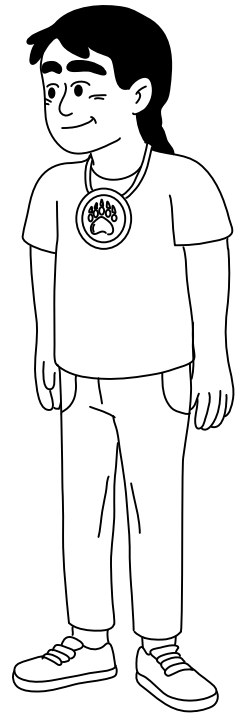
**Connie and Tanya**



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awîna wiya?





wiya





wiya awâsis.





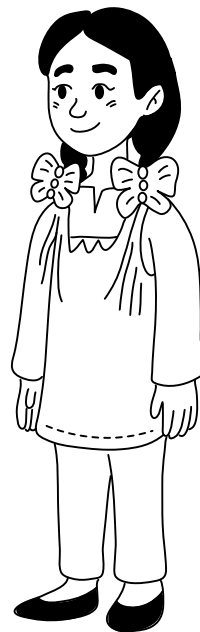
wiya iskwîsis.





wiya nâpîsis.

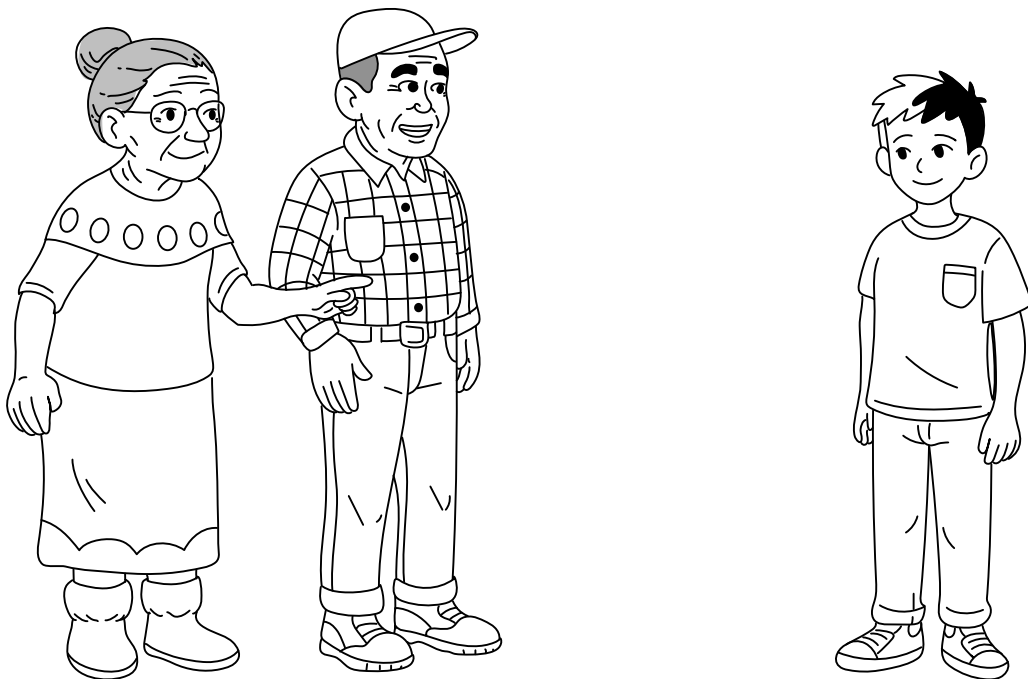




wiya oskinîkiskwîw.







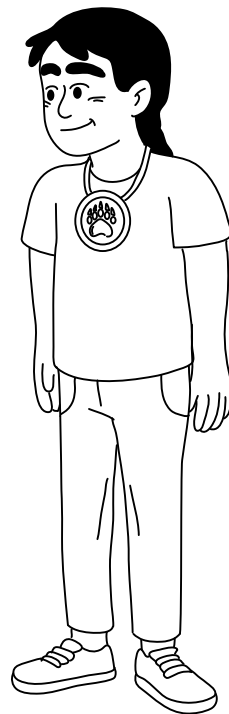
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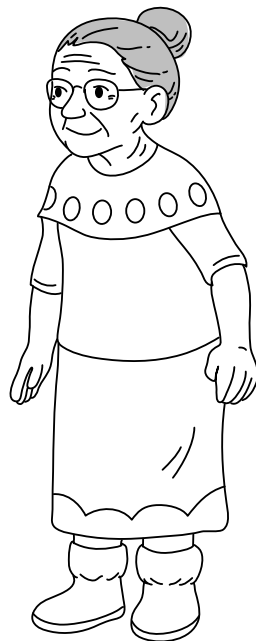
wiya iskwîw.





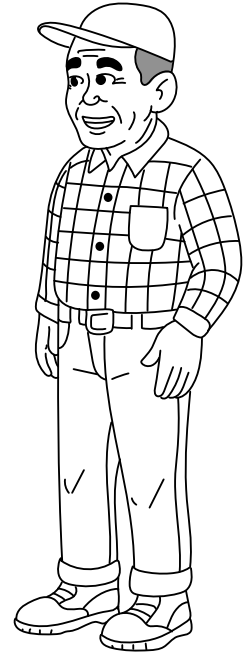
wiya nâpîw.





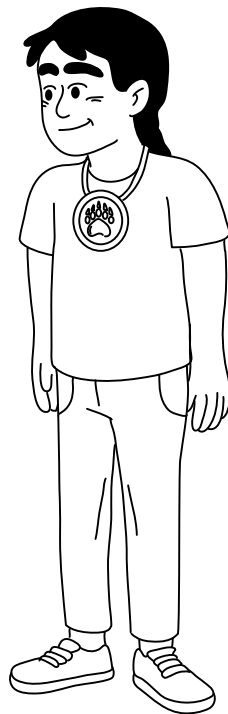
wiya ohkomimâw.





wiya omosômimâw.





awîna wiya?





# Glossary



## awīna wiya?

Who is he or she?

### **wiya**

him or her

### **wiya awāsis.**

He or she is a child.

### **wiya iskwīsis.**

She is a girl.

### **wiya nāpīsis.**

He is a boy.

### **wiya oskinīkiskwīw.**

She is a young lady.

### **wiya oskinīkīw.**

He is a young man.

### **wiya iskwīw.**

She is a lady.

### **wiya nāpīw.**

He is a man.

### **wiya ohkomimāw.**

She is a grandmother.

### **wiya omosōmimāw.**

He is a grandfather.



nîhiyawî

