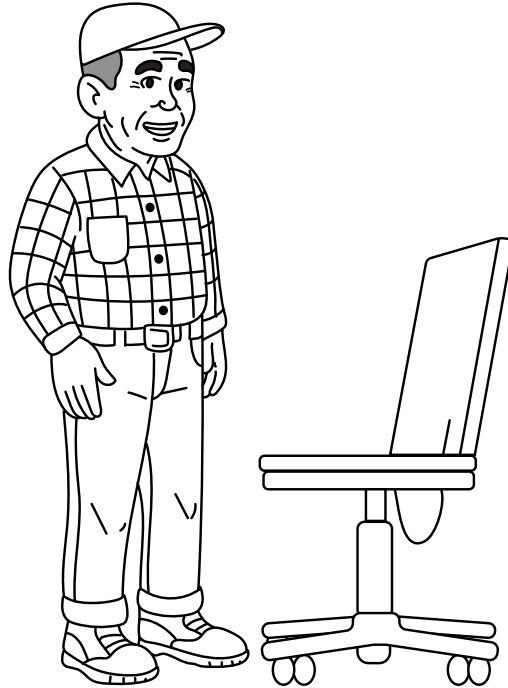


# nīpawī



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

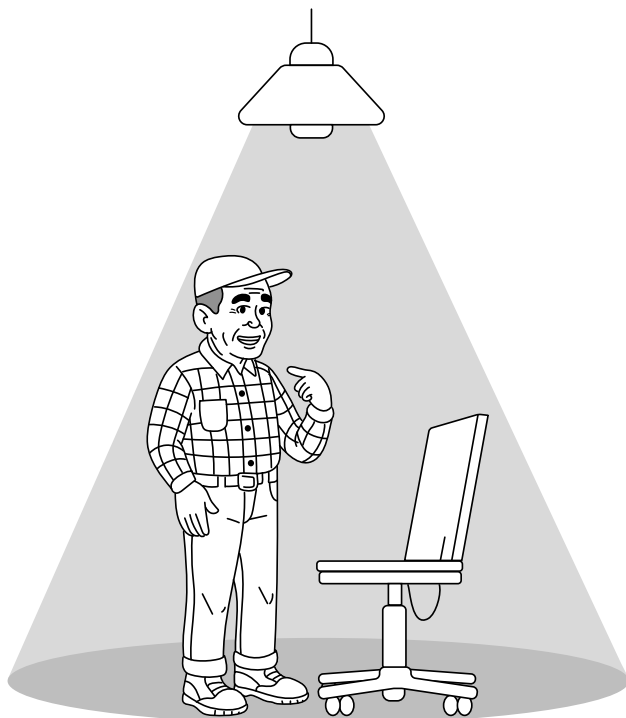
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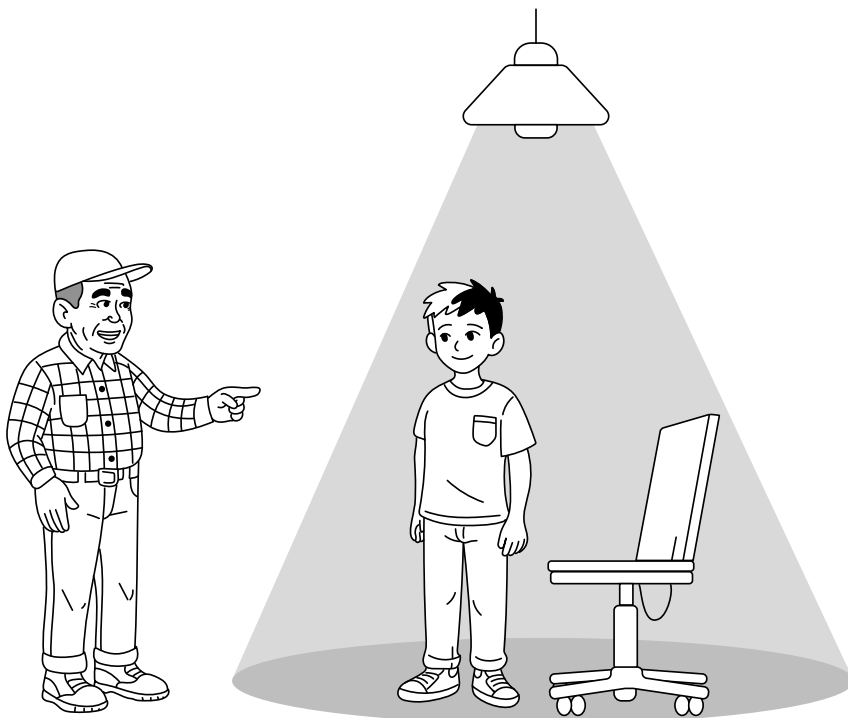
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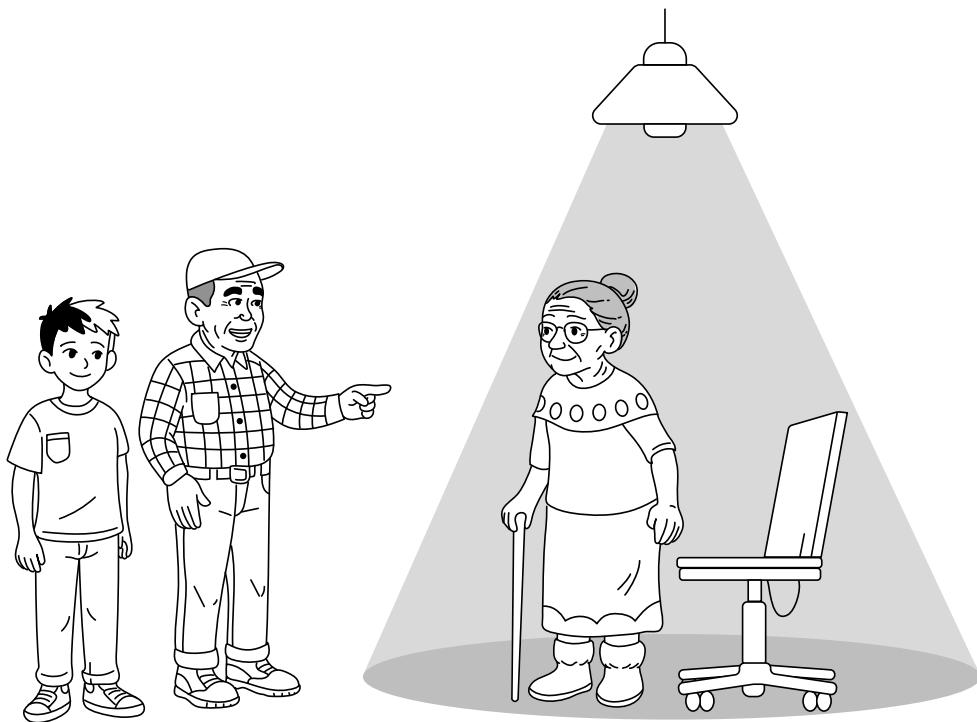
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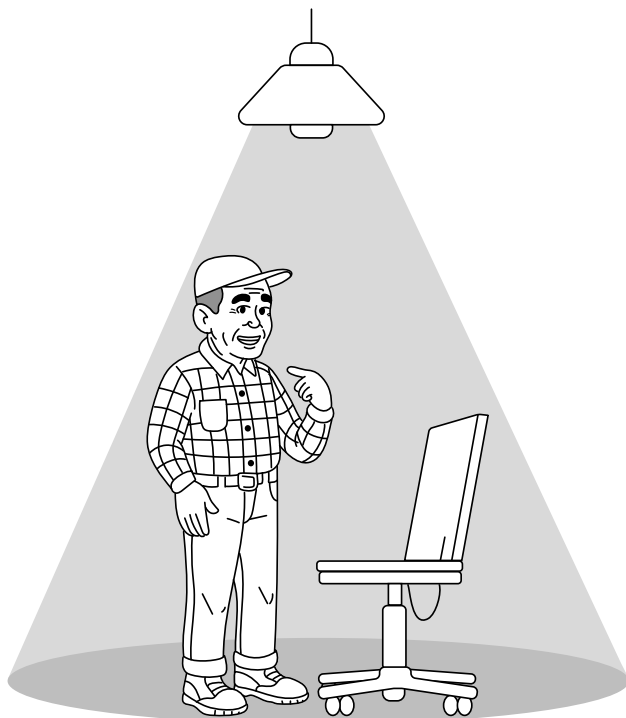
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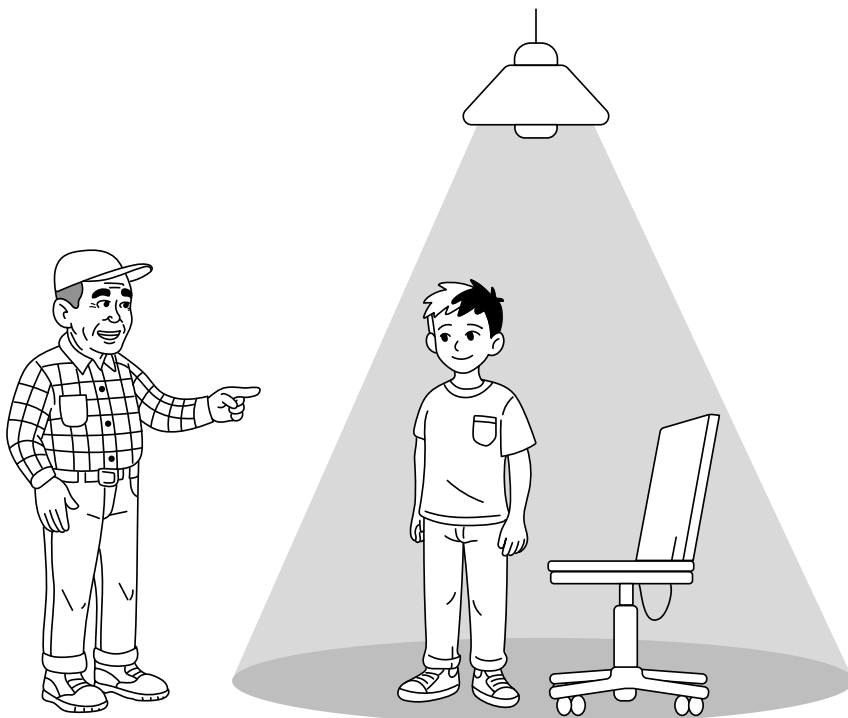
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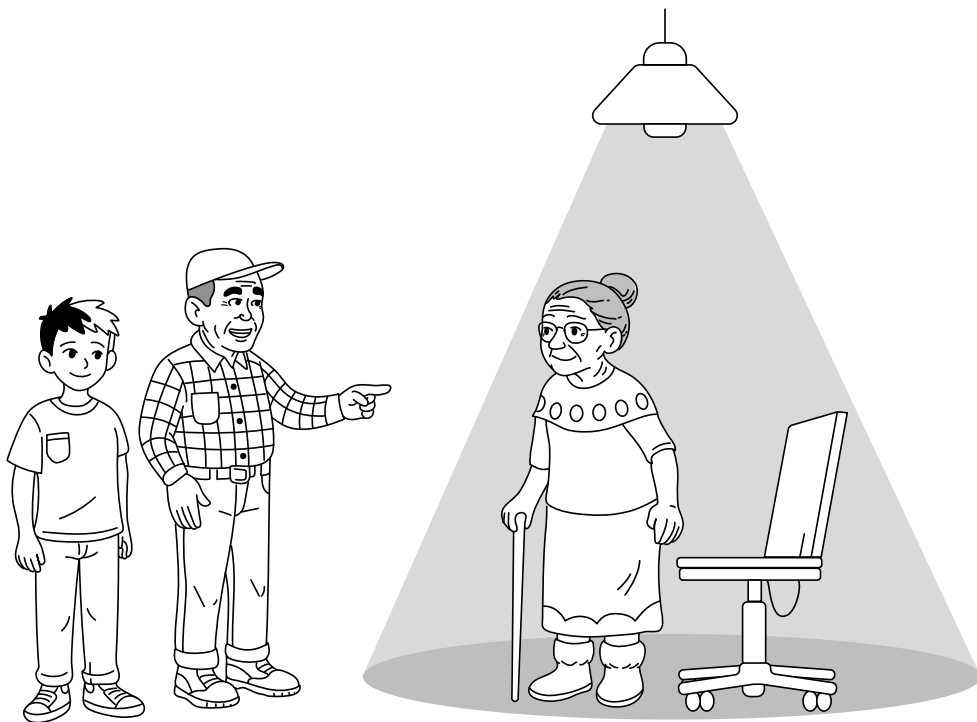
i-nîpawiyân.





i-nîpawîyan.

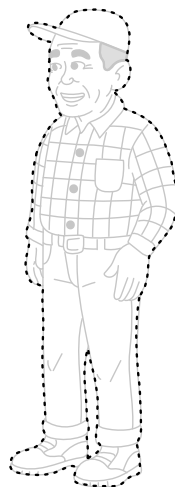
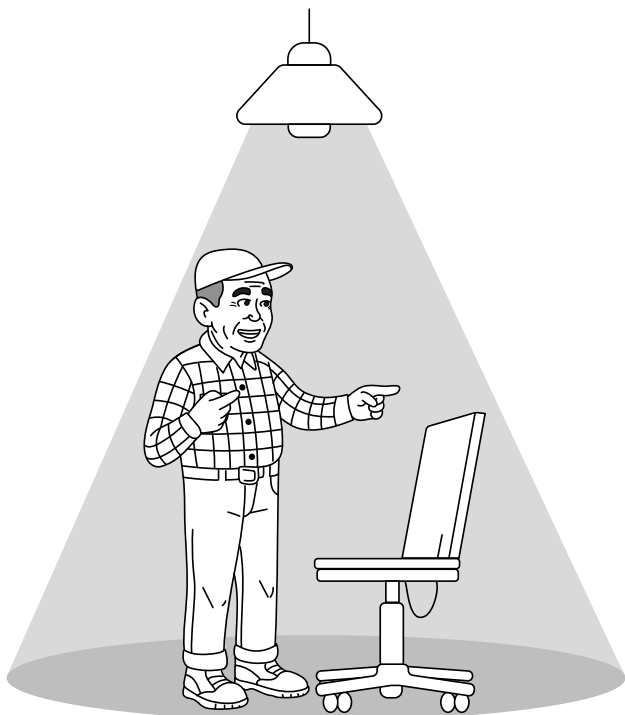




i-nîpawit.

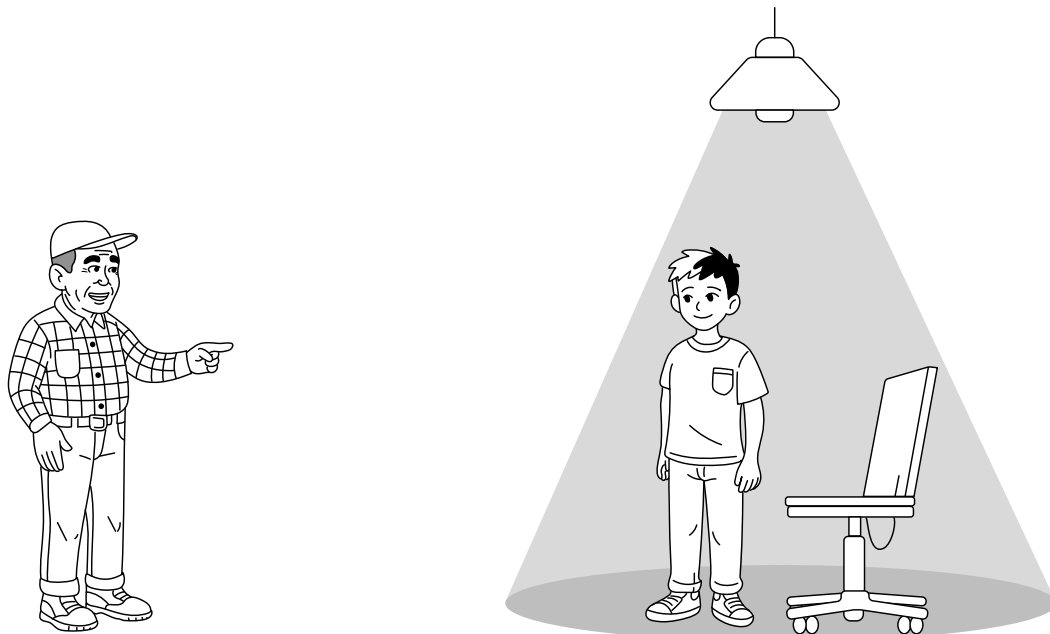






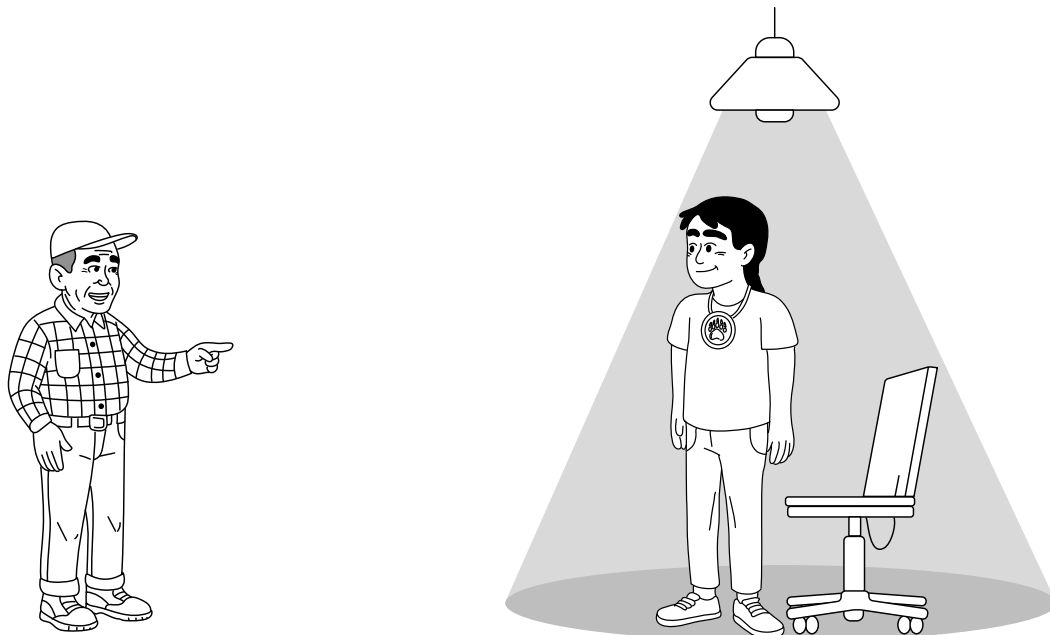
ninîpawin ikota.





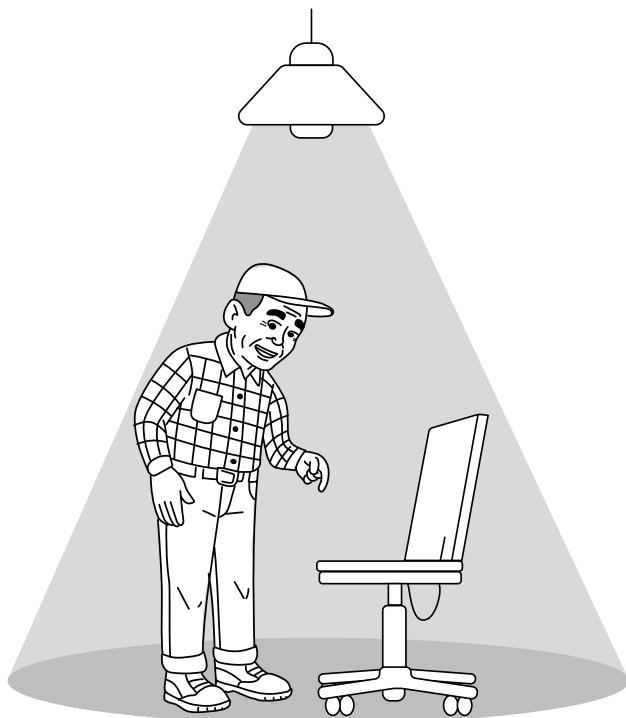
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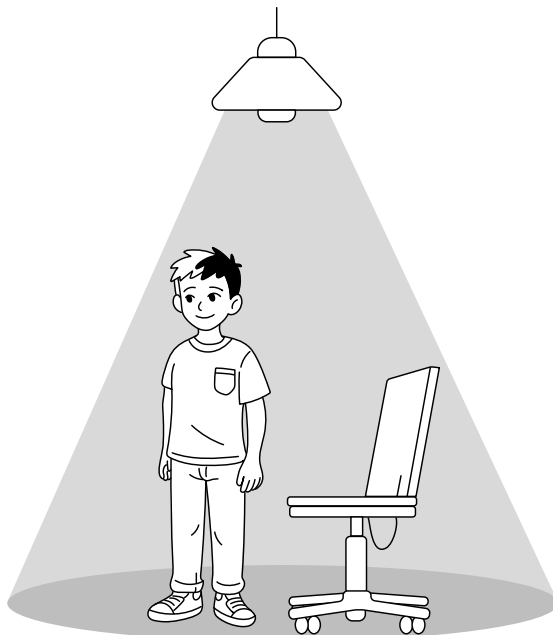
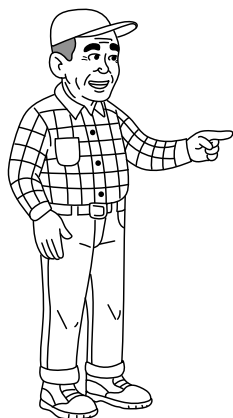
Joe nîpawiw ôta.





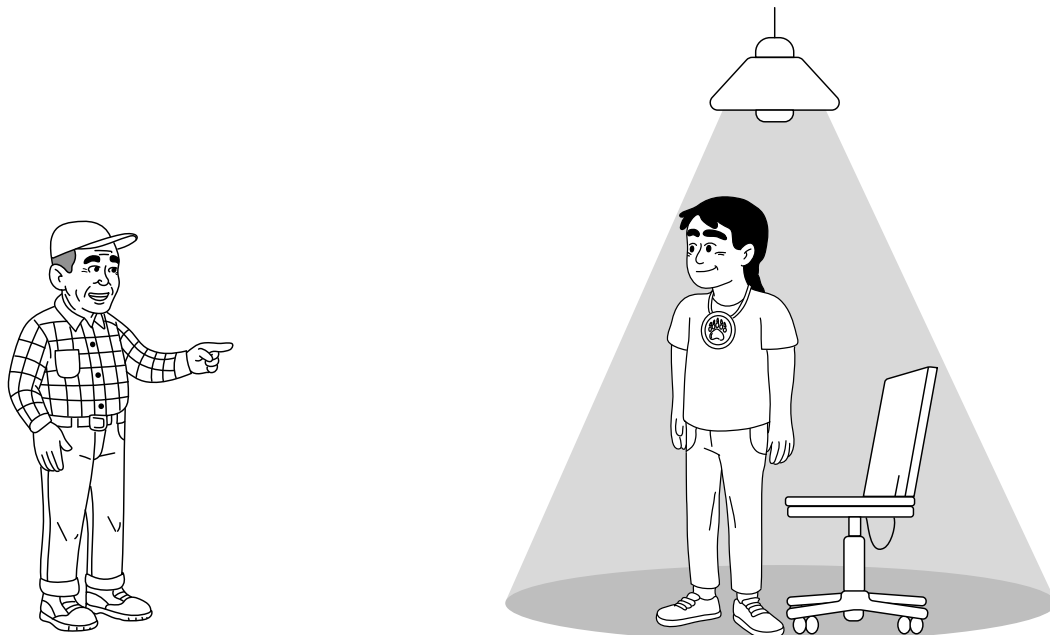
i-nîpawiyân ôta.





i-nîpawiyān ikota.





i-nîpawit ikota Joe.





# Glossary



**nîpawi**

stand

**ninîpawin.**

I stand.

**kinîpawin.**

You stand.

**nîpawiw.**

S/he stands.

**i-nîpawiyân.**

I am standing.

**i-nîpawiyân.**

You are standing.

**i-nîpawit.**

S/he is standing.

**ninîpawin ikota.**

I stand there.

**kinîpawin ikota.**

You stand there.

**Joe nîpawiw ôta.**

Joe stands here.

**i-nîpawiyân ôta.**

I (am) standing here.

**i-nîpawiyân ikota.**

You (are) standing there.

**i-nîpawit ikota Joe.**

Joe is standing there.



nîhiyawî

