

taught ᑕᐱᐱᐅᐅᐅᐅᐅᐅ *nehiyawewin* in a manner that ensures the linguistic proficiency of future generations.⁸ An Elder suggests that another powerful means of ensuring the successful transmission of their mother tongue is by speaking only ᑕᐱᐱᐅᐅᐅᐅᐅᐅ *nehiyawewin* to children and others even though they may not be fluent in this language.⁹ This act asserts in a gentle and respectful way the critical importance of ᑕᐱᐱᐅᐅᐅᐅᐅᐅ *nehiyawewin* in maintaining the collective identity of the Aseniwuche Winewak.

Endnotes

1 From interview with Elder Philomene Moberly, April 26, 2018.

2 Jobin S. (2018). *Nehiyawak narratives: Upholding Indigenous economic relationships*. [Unpublished manuscript]. Faculty of Native Studies, University of Alberta.

3 According to a survey completed by Aseniwuche Winewak Nation in 2018, over 60% of community members identify Cree as either their first language and/or the primary language used at home.

4 From interviews with Elder Mary Delorme, August 24, 2018; Elder Adelaide McDonald, April 24, 2018; Elder Jane McDonald, July 11, 2018; Tom McDonald, July 23, 2018; Elder Philomene Moberly & Carol Wanyandie, April 26, 2018; Elder Russell Wanyandie, April 25, 2018.

5 From interview with Elder Russell Wanyandie & Carol Wanyandie, April 25, 2018.

6 From interviews with Elder Mary Delorme, August 24, 2018; Tom McDonald, July 23, 2018; Elder Philomene Moberly, 2018 and Elder Russell Wanyandie & Carol Wanyandie, April 25, 2018.

7 From interviews with Elder Adelaide McDonald & Carol Wanyandie, April 24, 2018; Elder Jane McDonald, July 11, 2018; Tom McDonald, July 23, 2018 and Elder Philomene Moberly, April 26, 2018.

8 From interview with Elder Adelaide McDonald & Carol Wanyandie, April 24, 2018.

9 From interview with Philomene Moberly, April 26, 2018.

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