

Makhówančaya Takúkičhiyapi

Uŋcí Makhá kiŋ akáŋ táku owás'ina hená takúkičhiyapi, Ikćé Oyáte kiŋ hená tanyán okáñniŋapi.

Hé uŋ he táku owás'ina nípi hená wótakuye yawápi k'a nakúŋ ohówičhadapi. Makhá, mní, wamákhohnke, k'a táku owás nípi kiŋ hená owás'ina thiwáhe yawápi. Hená k'uŋ wapázopi kiŋ dé itówapi éd yutháŋiŋpi. Itówapi kiŋ dená éd makhá k'a táku owás nípi kiŋ hená yaóthaŋiŋpi.

“Makhówančaya Takúkičhiyapi” wapázopi kiŋ dé wandákapi čha dená awáčaŋiŋpi kte: Itówapi owás'ina tókhedkhed wóksape k'a oúŋyaŋpi k'a čhaŋté kiŋ iwóhdakapi.

A World of Relations

Native people understand the living world holistically, choosing to act with deep respect for all forms of life and their interconnectedness. Land, water, the cosmos, and all living beings are relatives, to be treated as family. These networked, overlapping, and interdependent elements find visual form in the works in this section, which focuses a lens on the dynamics of the living world and invites viewers to consider the philosophical, cultural, and emotional connections among the photographers' works.

Óhiŋni Itháŋčhaŋpi

Ikčé Oyáte—wakáŋapi, thiyóšpaye, káŋpi, khúŋši, wóksape yuhápi—hená owás'ina itháŋčhaŋpi.

Makhá awáŋyaŋkapi k'a oyáte kiŋ úŋšiwichadapi, k'a nakúŋ makhá, mní, thaté, k'a táku owás nípi kiŋ hená okáŋniŋapi k'a nawíchakičiziŋpi. Ikčé Oyáte kiŋ itháŋčhaŋ wičhóh'aŋ, oúŋyaŋpi, k'a okhíčhanye kiŋ hená ečhúŋpi ičhúŋhaŋ wóštaŋ owás iwóhdakapi k'a ókuŋwaŋžídaŋ awáčhiŋpi. Itháŋčhaŋpi kiŋ tanyáŋ ophiíč'iyapi k'a táku owás'ina ečhúŋpi kiŋ wóophe yuha ečhúŋpi. Tuvé g owás thawáič'iyapi k'a ihdúhapi hená wičádapi. Waníyetu opáwiŋŋe akénapčiyaŋka heháŋtaŋhaŋ Ikčé Oyáte ité iwíchačupi kiŋ itéičupi úŋ wóohoda iwóhdakapi k'a makhá isám wašté káŋa wačhíŋpi.

Always Leaders

Native people—artists, community members, elders, matriarchs, and other knowledge keepers—have always been leaders in matters of environmental and social justice, understanding and championing the inalienable rights of land, water, air, and all living beings. Native nations uphold sustainable political, cultural, and economic systems through democratic principles and consensus building. As ethical and philosophical leaders, Native people honor individual rights of self-expression and identity. Since the 19th century, Native photographers have embraced the camera to manifest these values and create a more just and inclusive world.

Óhiŋniyaŋ úŋpi

Khéya Wíta éd Ikčé Oyáte kiŋ wamákhaškaŋ k'a makhá kiŋ ob nípi. Wapázopi kiŋ dé éd “Óhiŋniyaŋ úŋpi” wapázopi kiŋ Ikčé Oyáte ité iwíchačupi tókhed ħtanípi k'a škiŋč'iyapi kiŋ iwóhdakapi. K'a nakúnŋ waúŋspekhiyapi wičhóie waŋ, “tháwaič'iyapi ikpázopi” eyápi hé wapázopi kiŋ dé éd yutháŋiŋpi. Tháwaič'iyapi ikpázopi kiŋ Ikčé Oyáte kiŋ tókhed ikpázopi he kaŋniğapi hé khápi. Wapázopi kiŋ dé éd Uŋčí Makhóche Ikčé Oyáte, Ithéskadaŋ, Čháħ'othídaŋ Oyáte, k'a Ikčé Oyáte owás kiŋ hená tukté kaštá óhiŋniyaŋ takúku káğapi hená iwíchakičiyuškaŋpi. Táku káğapi kiŋ hená thiwáhe, thiyóšpaye, itháŋčhaŋ wičhóh'aŋ, wóksape, k'a wakáğapi hená yutháŋiŋpi. K'a táku káğapi kiŋ hená wówaš'ake k'a wóčhaŋtekič'uŋ kiŋ yutháŋiŋpi.

Always Present

Native people are active in every facet of North American life. This section of the exhibition, “Always Present,” illuminates the ways in which Native photographers have maintained an active presence in the field and affirms what Native scholars call “visual sovereignty”—the right of Indigenous people to determine how they will be represented. The photographs presented here celebrate the abundant visual and material creativity of First Nations, Métis, Inuit, and Native American people across time and place. Each work highlights the social, political, intellectual, and artistic engagements of Native communities and demonstrates the resilience, tenacity, and vision inherent in Native photography.