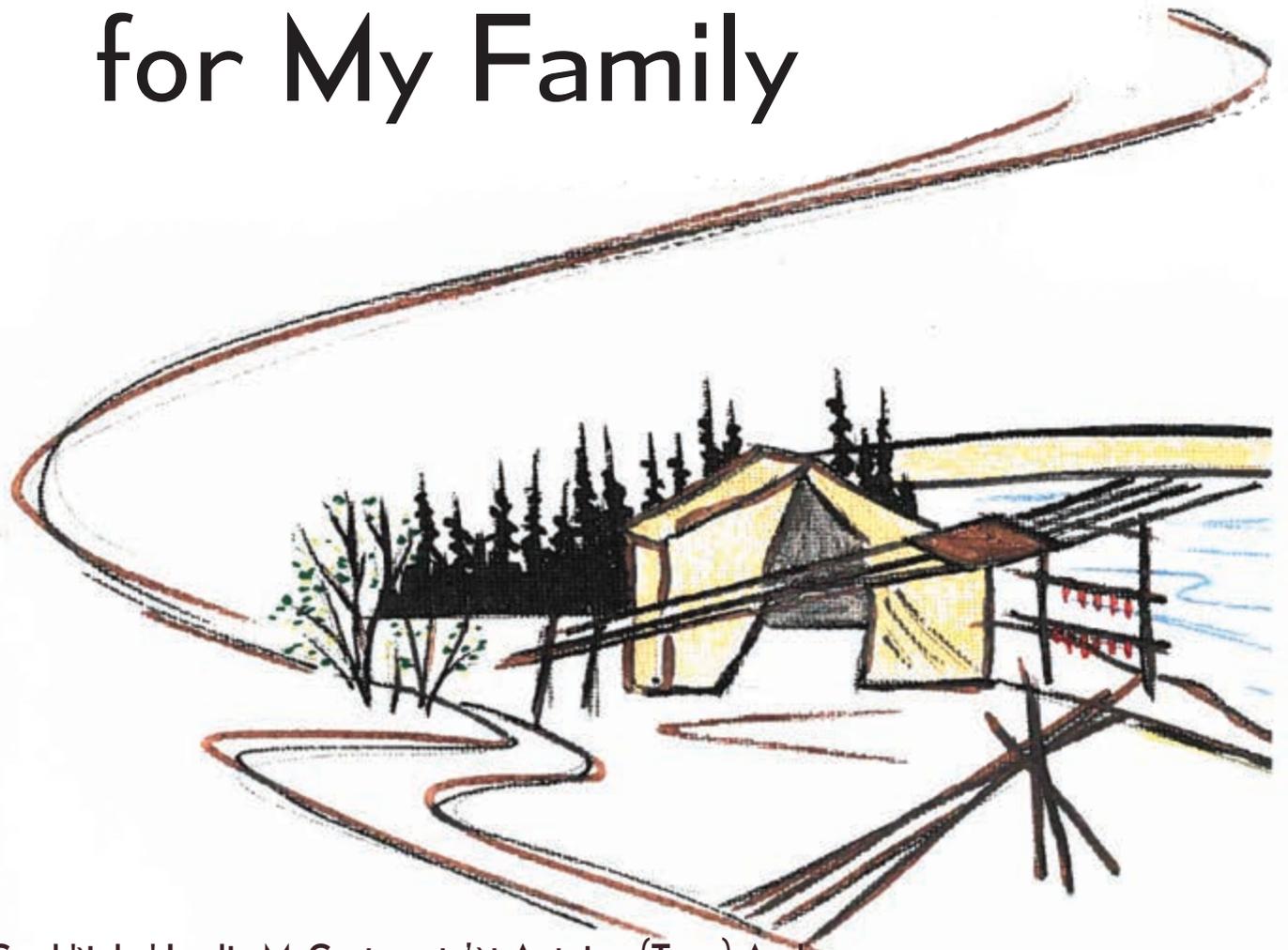


Shidaazhìi Kat Gwiizii Gugwiteendaii Gugwitr'it K'ineljìh Learning to Provide for My Family



Guuk'iighe' Leslie McCartney ts'at Antoine (Tony) Andre
By Leslie McCartney with Antoine (Tony) Andre

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Shidaazhìi kat Gwiizii

My family

Good

Gugwiteendaii Gugwitr'it

Live well

Its work

K'ineljìh

I am finding put

**Learning to Provide for
My Family**

Shoozrì' Antoine gwit tthak ah Tony shigoozrìh.

My name Antoine but all Tony they call me.

My name is Antoine but everyone calls me Tony.

Shaghàii ihlo' gwijùutyin ihfìh. Tr'iinin ihfii dàj' gwiizh,

My age ten I am. Child I am it was good,

tr'iinin ihfii gwichìl'èih. Ejèiich'ii eenjit diinjashizhik kwàh.

child I am rich. Anything for I wished did not.

I'm ten years old. My childhood is good.

My childhood is rich. I never wish for anything.

Dinjii Zhuh chyaa dihch'uu eenjit shòh ihfìh.

Native boy I am for happy I am.

I am a proud Gwich'in boy.

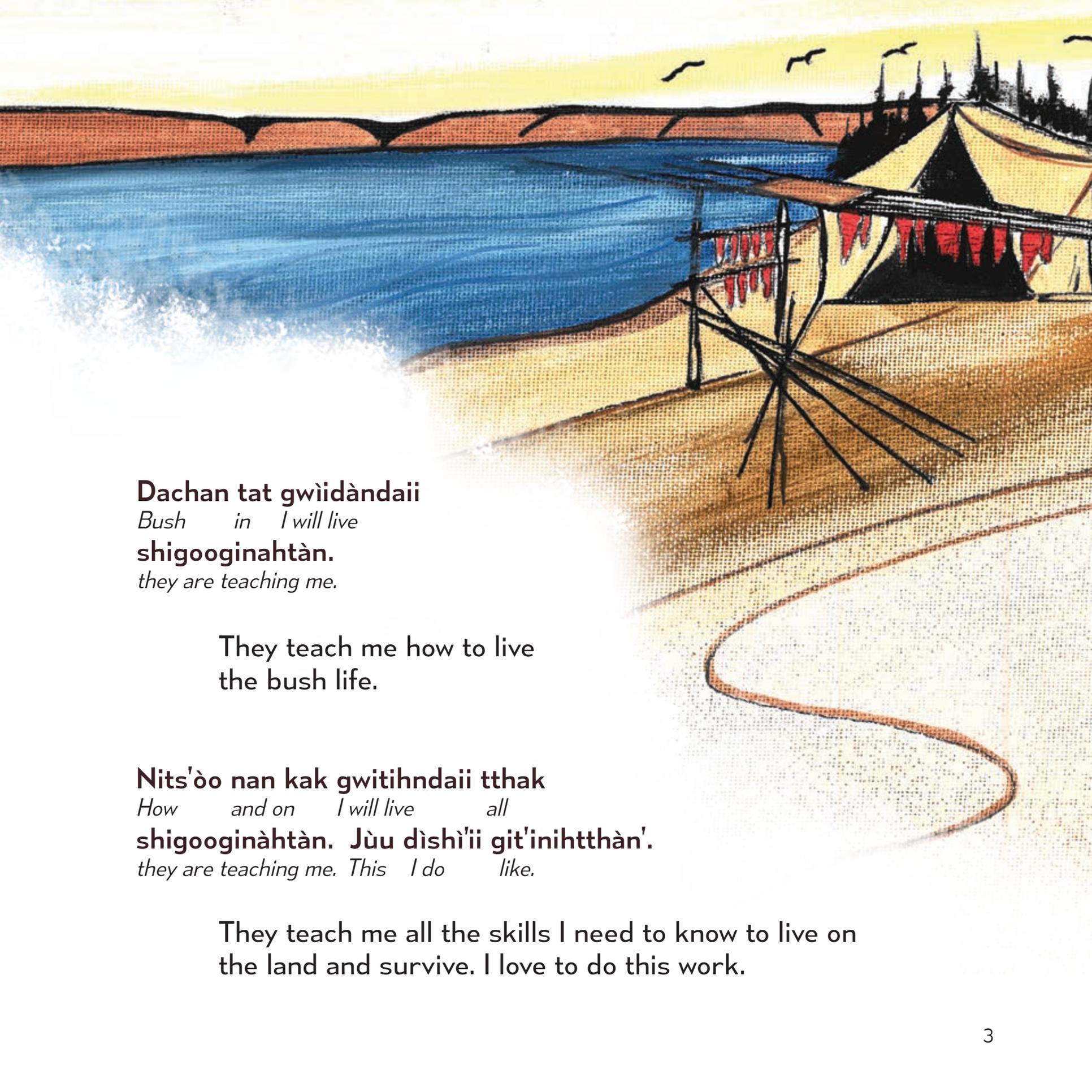
Shiyuughwàn kat gùu Aanjòo kat shigooginahtan git'iinihtthàn,

My parents or Elders they teach me I like

gishooginahtan eenjit shòh ihfìh.

they teach me for happy I am.

I love to learn from my parents and Elders. I am proud of what my parents and Elders teach me.



Dachan tat gwìdàndaii

Bush in I will live

shigooginahtàn.

they are teaching me.

They teach me how to live
the bush life.

Nits'òo nan kak gwitihndaii tthak

How and on I will live all

shigooginahtàn. Jùu dìshì'ii git'inihtthàn'.

they are teaching me. This I do like.

They teach me all the skills I need to know to live on
the land and survive. I love to do this work.

Sheenjit ah gùugùuntreh kwàh.

Me for was hard not.

Jii ah Dinjii Zhuh k'yùü tr'agwindàih.

This was native way of life.

It is not hard for me. It is part of our Gwich'in traditional life.

Babaa ah dinjii tr'igoodinjik kwaa

Babaa man lazy not

nilii, gwüizii nikhwak'inatyèh

he was, good us looked after

nikhwazhìgwìlts'ik kwàh.

we hungry not.

My Babba is not a lazy man. He provides for us well. We are never hungry.

Babaa shek akòodishàhnnùh

Babaa always he tells me

"Shidinji', di'shì'ii nits'òo

"My son, what I do, how

gwitr'it'igwif'ii, nits'òo nìnilzree,

I work, how I hunt,

My Babba always says to me, "My son, what I do, the way I work, the way I hunt,



tthak eenjit nakhwak'ineŋtyee,
all for how I look after you,
ɛj̄j̄ ah ditiindiiyaa nagoonaf̄tàn.
that what you're going to do I am teaching you.

Yeendòo shideek'it gòoddhiinjik jì',
In the future my place you are taking if,
nizhehk'oo gwiizii guugwiteendaii eenjit
your home good live well for
nagwitr'it gwiteelàh.
your work will be lots.

Gwjj̄z̄ii nànaazrèh gwit̄ gwiizii dinjii gwitr'it
Good you hunt and good man's work
t'ah'j̄j̄ akòodèndi'ih jì' gòoddhiinjik."
do you are doing something if I hope."

Babaa ɛj̄j̄ ah nitalzree gàshoonif̄tàn.
Babaa to hunt he taught me.

Dinjii Zhuh k'yùu dachan tat gwitr'it
Native ways bush work
tthak gàshoonif̄tàn.
all he taught me.

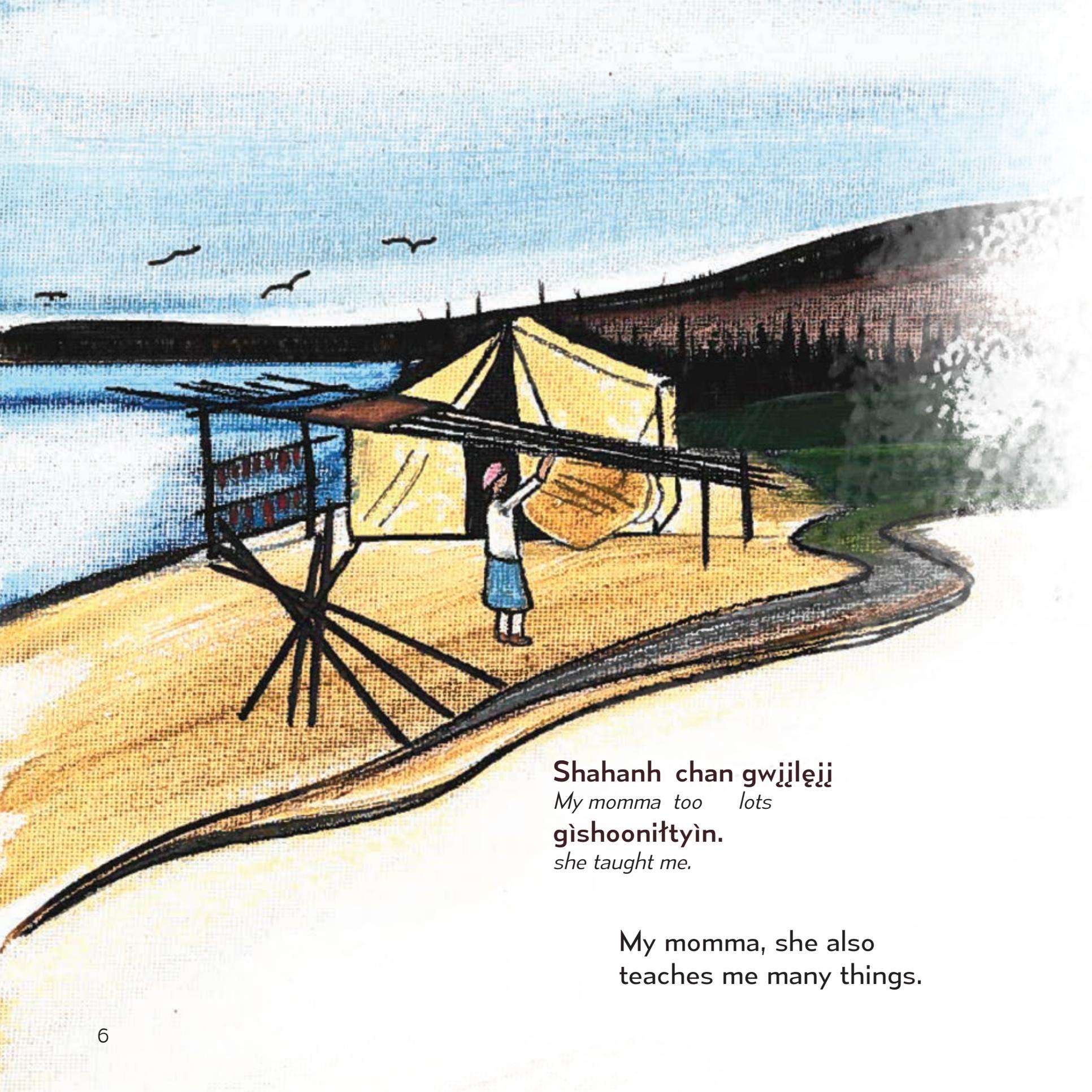
the way I provide for
the family, that is
what I'm teaching you
to do.

When it's your turn
to take my place here,
you have to provide
and work hard in
order for your family
to live well.

Always hunt well and
do your men's work
well. That's the kind of
son I hope you will be."

It is my Babba who
teaches me how
to hunt.

He teaches me the
traditional skills I need
to know to survive and
how to make a living
on the land.



Shahanh chan gwjilejj

My momma too lots

gishooniityin.

she taught me.

My momma, she also
teaches me many things.

Shahanh shèk akòodishàhnùh

My momma always she told me

"Shizhèu, yeendòo duulèh nidivee

"My son, far in maybe your future

geetak gwiteezah kwàh.

sometimes not be good.

My momma always says to me, "My son, you might get stuck someday.

Duulèh tr'iinjòo tiindiiyaa kwaa

Maybe woman you won't have

jì' adeinjik gwitr'i't'agwitahyàh."

if for yourself will do work."

You might not have a wife so, you need to do all this work yourself."

Shahanh shigwitdàl ahtsìh. Dazhadh

My momma my clothes she makes. Caribou

tsoo gwitdàl èjj vit'iinihtthàn.

young clothes that I like.

My momma makes my clothes. I love my young caribou calf skin clothes.

Adhòh kaiitrèe vit'iinihtthàn.

Leather shoes I like them.

Èjj shek zhidhiiyìth. Ezhee gwidàl

Always I wear them. Different clothes

eenjit diinjashizhik kwàh.

for wish not.

I love my moosehide moccasins. That is what I always wear. I never wish for different clothes.

Shahanh dazhadh tsoo gwitdàl ts'at
My mamma caribou young clothes and
adhòh kaiitreh ahtsii àh
leather shoes make with
vigwitr'it gòonlih.
her work lots.

It takes my momma a lot of work to make my calf skin clothes and moosehide moccasins.

Dinjik dhòh àhdhàhèjì
Moose hide she is working with
ni'ii gèt'iinihthàn.
I see I like.

I love to watch my Momma tanning moosehides.

Gwiizii ni'ih yeendòo shii chan
Good I watch in future me too
akoo dìtiishiiyaa eenjit. Vagwitr'it
I will do that for. It's work
gòonlii ts'at niizhùk srìtr'ìlèh.
lots and long time to do it.

I watch really good so I can do this when I'm older. It is a lot of work and takes a long time.

Khaii ah shityè' dinjik dahk'èh,
Winter my father moose he kills
yidhòh ah oonjìh.
the hide he takes.

In winter, after my Babaa kills a moose for us, the hide is removed.

Vitthaj' vits'a' tr'oonjih.

Its flesh from it taken.

The flesh is removed from the skin.

Giichighajj chan giik'inahtyeh.

Its brains too they keep.

Geetak chan ezhee nin

Sometimes too different animal

chighajj goonjih shoh guu niinjii.

brains they take bear or lynx.

The brain of the moose is kept.
Sometimes babaa keeps the
brains of other animals he traps,
like bear or lynx.

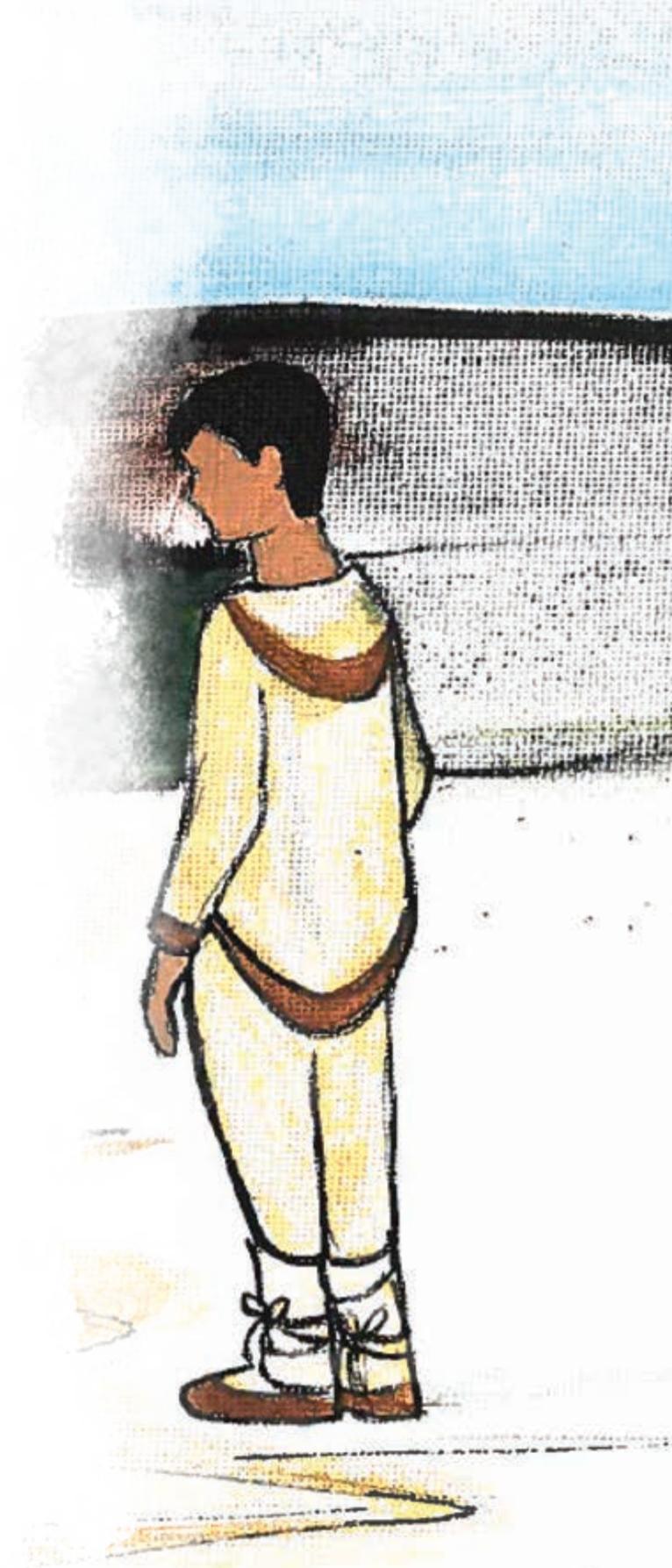
Ejj chighajj tahjat eenjit oo'ok

That brains rot for around

tyah zhìt dhà'èjh.

can in it is placed.

The brains need to be covered up
and need to rot for several months.



Shindàj' ah shahanh aadhòh ahshee.
Summer time my momma hide tans.

The summer is the
time my momma tans
moosehides.

Èjì ah shin drin ninjuu ts'at chiitajj
That's summer day longer and outside
aadhòh àh gwitr'i't'igwah'ih.
hide with work she does.

That is because tanning
needs to be done outside
in the long days of summer.

Vagwitr'it gòonlih. K'eejì' shin ah
Its work lots. Last summer
shahanh jidii gwin dąshshàa
my momma what kind rotton wood
tr'ooteendal gąshooniftàn.
to get, she taught me.

It is a big job to tan skins.
The summer before, my
momma taught me how
to collect dahshaa.



Jii dąshaa vihàt gòonlih.

This rottenwood its smoke is lots.

That is the rotten wood she needs to make a smoky fire.

Akòodìnùh jii dąshaa k'eejìt shin

She says this rottenwood last summer

tr'òonjìk, gehndoo shin aadhòh

we collect for next summer hide

fat ts'at tahchuu eenjit.

smoke to hang for.

She said we needed to collect this wood the summer before she is to tan a moosehide.



Sreendyìt dąshaa tr'oonjih jì',

Spring rottenwood is collected if,

tth'aih ah zhoh ts'at ałtràh.

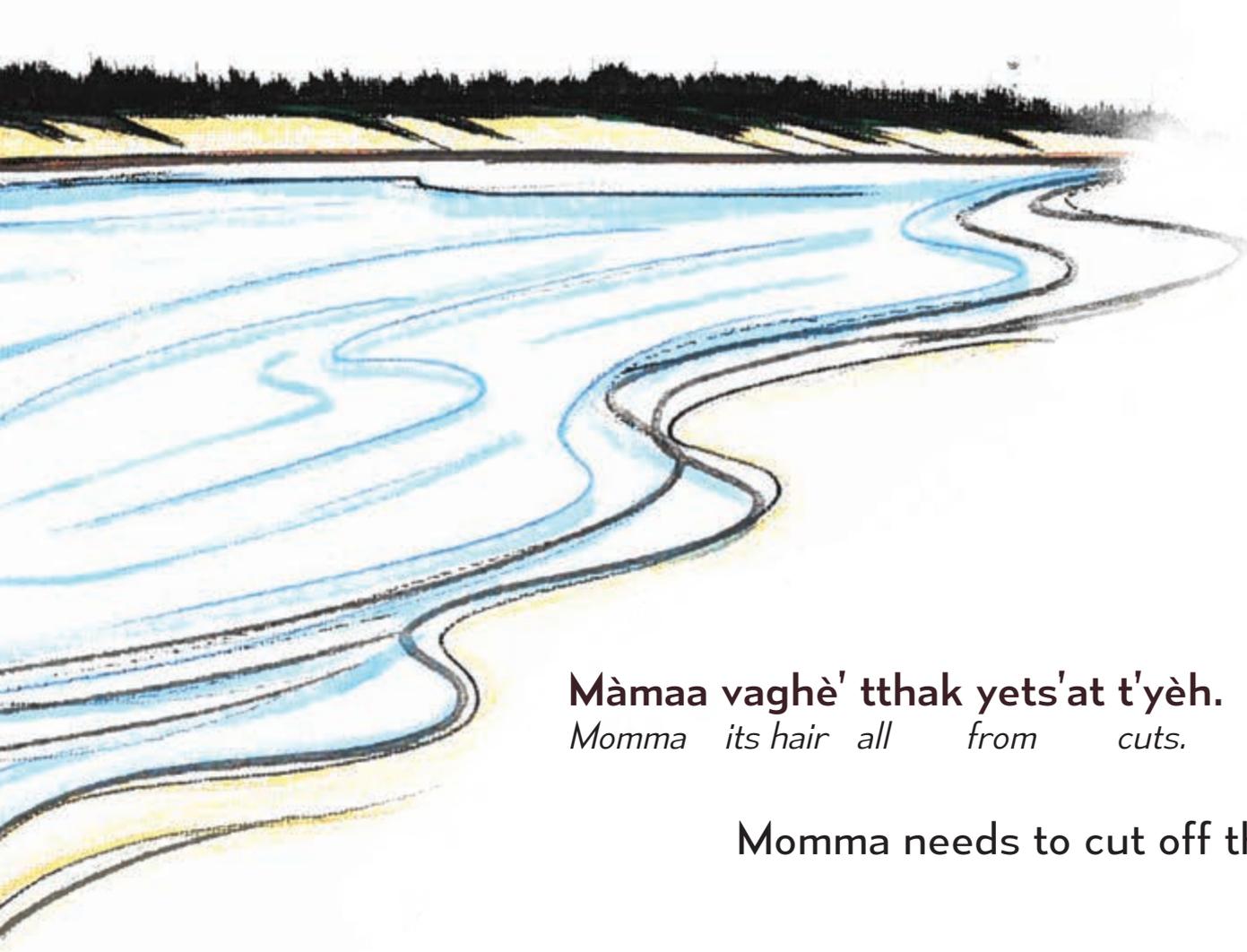
will be with snow from its wet.

If she waited until spring, the wood would be too wet from the snow still on the ground.

Tr'oochìt ah vi'tthàj' tthak yets'at oonjih.

First its flesh all from it she takes.

First momma scrapes off all the meat from the inside of the hide.



Màmaa vaghè' tthak yets'at t'yèh.

Momma its hair all from cuts.

Momma needs to cut off the hair next.

Gwiizii jidii kwàn' yahtsìh.

Really good clean she makes.

She cleans it out really well on the inside.

Jii t'ee han gùu van zhìt chuy

This after river or lake in water

niiyahchùh, duulèh

she puts it in, maybe

drin k'ideetak ihfak eenjit.

one week

for.

Then she soaks the hide in lake or river water for about a week.

Vits'à' tr'inijih, chii vakak
Her to I help, rocks on it
nànihfii nateedalak kwaa eenjit.

I place floats not so.

Aat'oo njuh neekajj iidj'ih.

Birch long two we have.

I help put rocks on top of the skin so it cannot float. We get two long birch sticks.

Jii ah gał àh dinjik dhòh gwiinlet nàagàth.

This stick with moose skin many times we twist.

We put the sticks at the end of the hide. Then we pull it and wring it, pull it and wring it.

Dinjik dhòh gwiintsàł ałtràah jii ah friiban

Moose skin little bit wet this frying pan

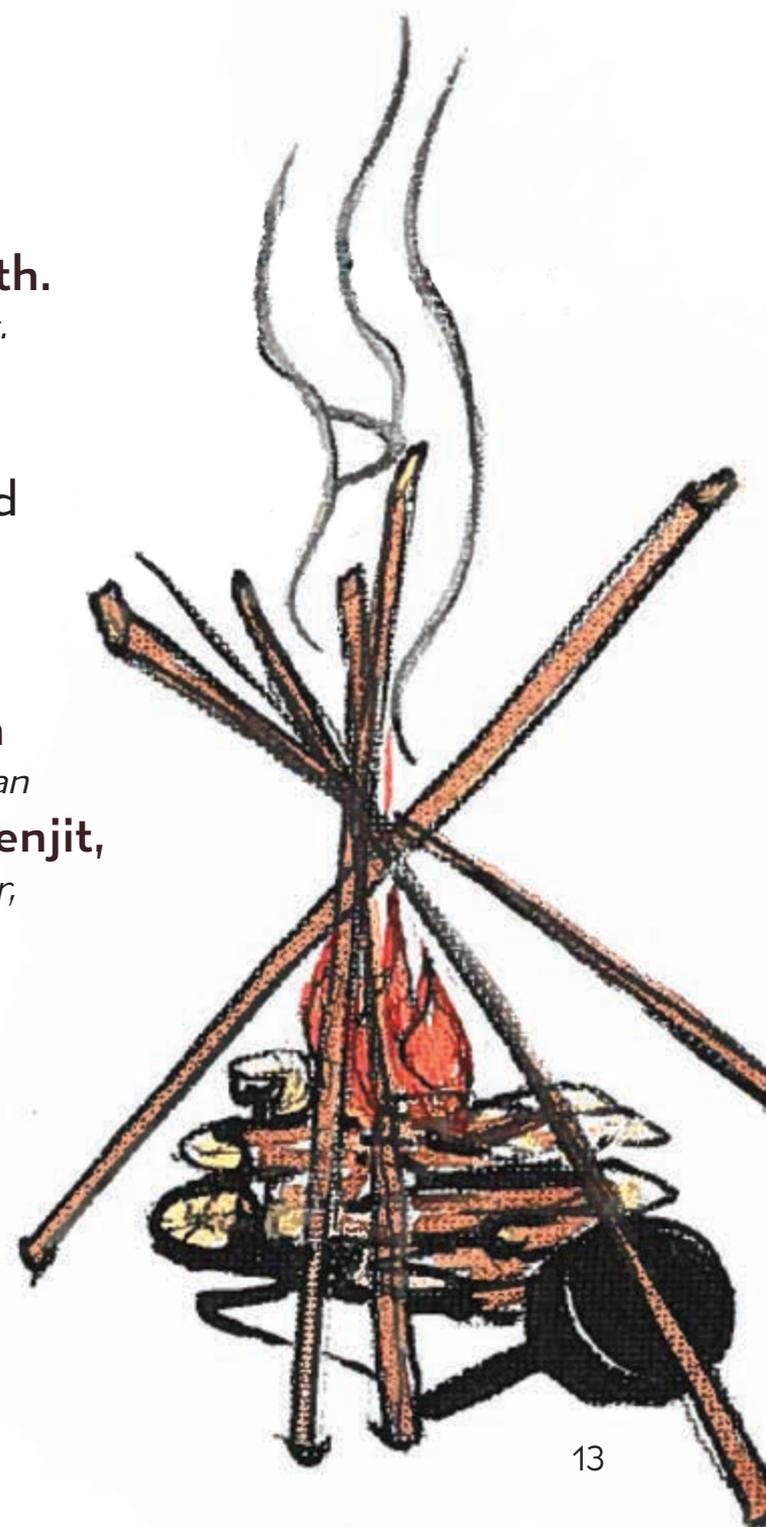
dhah kak khan' t'iiyah'ih, vaghè' teek'an eenjit,

hot on fast she is doing its hair scorch for,

nan kak jùudidì'ih.

ground on she is doing this.

The damp moosehide is quickly moved across a special hot frying pan from the fire that is upside down on the ground.



Jii ah dinjik dhòh ahk'àn.

This moose skin it is scorched.

This scorches the hide.

Jùk ah dinjik dhòh vaghè' ts'ąj tthak ah

Now moose skin its hair side all with

gwìtch'ùh, ẹj ah yets'at tr'idadhòh.

it is scorched/singed it is from scrapes.

Now the hide is black where
it has been scorched and
momma scrapes that off too.



Jii vaghè' ch'ùh tthak yet'sat oonjìh.

This its hair scorched all from it she take.

Then momma turns it around
to cut off all the hair.

Jùk ah dinjik dhòh vaghè' ts'ajj tthak ah

Now moose skin its hair side all with

gwìtch'ùh, ejj dril yets'at tr'idadhòh.

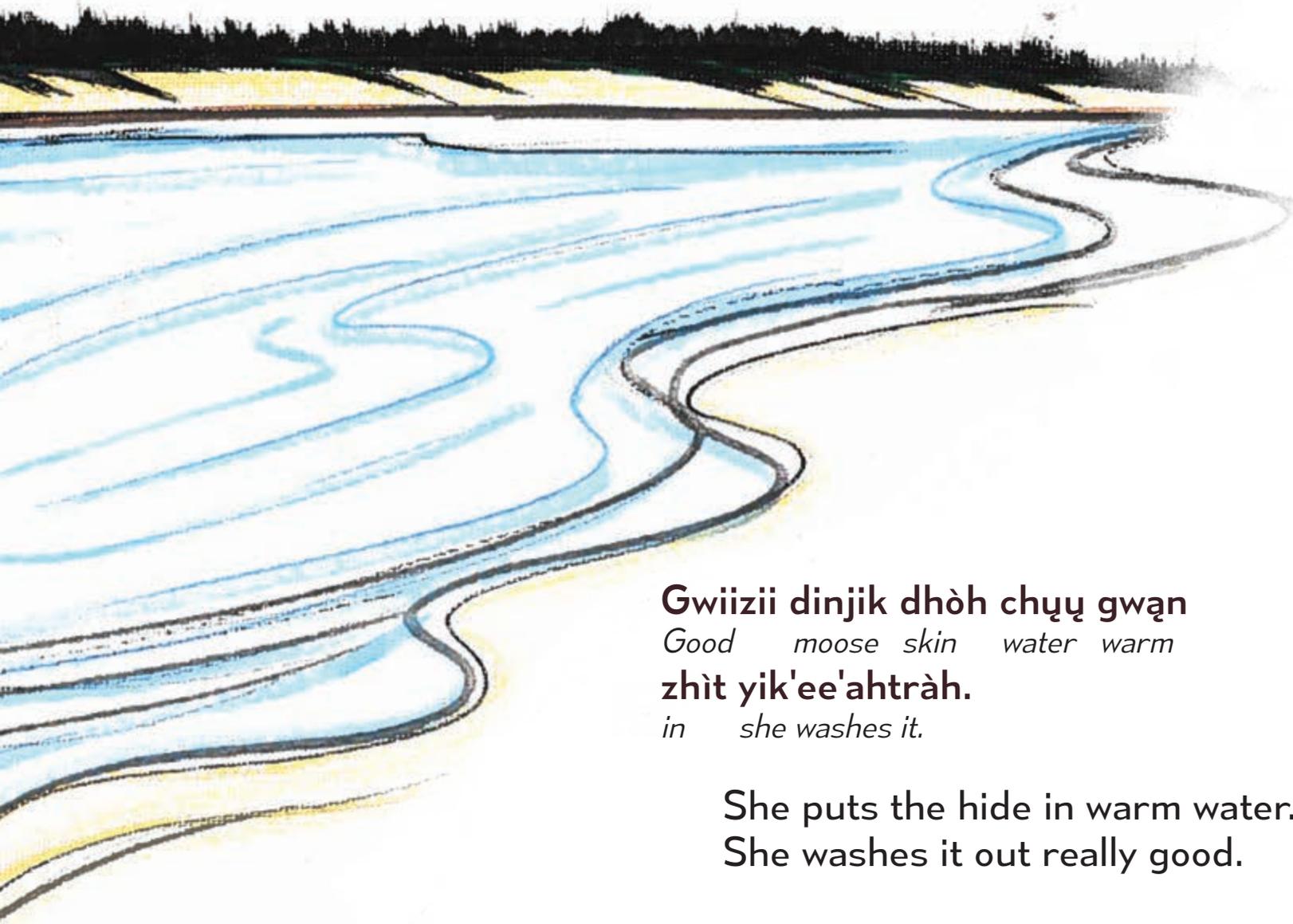
it is scorched/singed, it is thin from scrapes.

Next to the skin and hair is a layer of
black. This is thin skin. She scrapes
that off too.

Jùk ah vidàa eenjit chuy gwàn zhìt yik'ee'ahtràh.

Now blood for water warm in she washes.

Now she needs to wash away all the blood.



Gwiizii dinjik dhòh chųy gwan
Good moose skin water warm
zhìt yik'ee'ahtràh.
in she washes it.

She puts the hide in warm water.
She washes it out really good.

Màmaa dinjik dhòh nitr'i'dàth vits'at tr'inihjih. Vits'at ah
Mother moose skin wrings to her I help. From
chųy tthak tr'oonjii ts'at chan akòodiidi'ih.
water all taken and again we do that.

I help momma wring out the hide.
Once all the water is out, we do this
all over again.

Chuy zhìt e'chuu ts'àt
Water in puts and
nitr'i'dàth, gwiinlèjǰ akòodìidì'ih.
wrings it, many times shes does this.
Jùk dinjik dhòh dagàjǰ nilìh.
Now moose skin white it is.

Several times she puts it in water, washes the hide then we wring it. Now it is white on both sides.

Màmaa echìighàjǰ ahch'ùh
Mamma brains she cooks
t'ee ʉhtshùh tsal zhìt t'iyyahlèh.
after bag small in she puts.
Jii ah chuy tat yagwitr'i't'igwah'ii.
This water into she works.

Momma then cooks the brains and puts them in a little sack. She squeezes it into the big warm tub of water.

Dinjik dhòh jii zhìt ahch'ùh. Jii t'ee
Moose skin in here she places. After this
gwiinlèjǰ nitr'i'dàth vidàa
lots she wrings its blood
kwaa gwits'at.
no more until.

In the moosehide goes. After a while, we wring it out again and again until all the blood is out.

Màmaa dèhtyin kak diiyahchùu ts'at chan yahthòh.

Mamma pole on hangs and again scrapes it.

Momma then hangs up the moosehide on a frame of poles and scrapes it again.



Màmaa jùudìdì'ìi guuzhik,
Mamma doing this while that,
dàhshaa eenjit kwàn' tsal iftsih.
rottonwood for fire small I make.

While momma is doing this,
I gather our rotten wood to
make a little fire.

Màmaa fat lejj yiniidhàn. K'àiì
Mammaa smoke lots she wants. Willow
zheh tsal yeenjit aftsajh gwizhìt
house small for it she made in there
fat t'eh yàhchùh.
smoke under she hangs.

Momma wants lots of smoke.
She then puts the moosehide
on willows she had made like
tent frame.

Lat zhìt yèfchùh. Nihts'ajj
Smoke in she hangs it. Both sides
fat zhìt juudiiyah'ih.
smoke in she does this.

She puts this over the fire to
smoke. She turns it and turns
it so it will smoke evenly.

Jii ah duulèh drin neekajj eenjit.
This maybe day two for.

This can take two days
or more.

Gwiizii fat vakak t'idizhek kwaa
Good smoke on it goes on it not
ji', altrah ts'at jidii lu' teelàh.
if, wet and will harden it will get.

Smoking is needed because
if the hide was not smoked,
it gets wet, it would go
very hard.

Tthak jidiì chùyh teelaa eenjit
All something soft it will for
gwiizii vak'ànàatyèh.
good care for it.

You have to be very careful that it's soft throughout the whole skin.

Łat zhìt iinlee t'ee chan
Smoke in it hung after again
chųy zhìt yàhchùh.
water in she puts it.

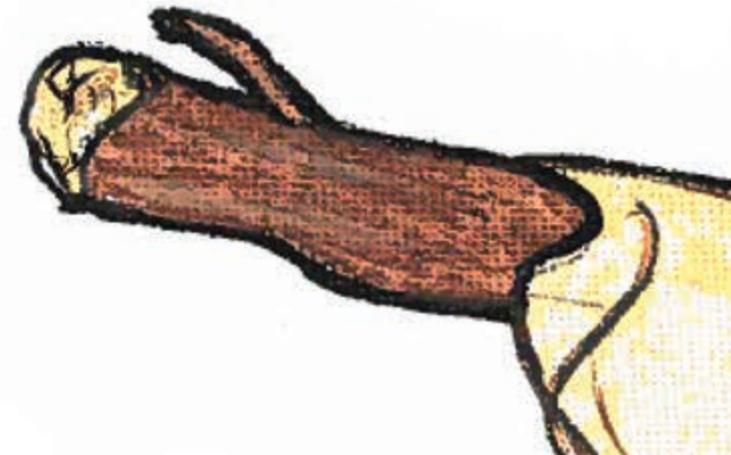
Once it is all smoked, she puts the moosehide into water again.

lhfèh ah chųy zhìt yetchuu t'ee
For awhile water in puts it, afterwards
chan niyendàth.
again she wrings it out.

It soaks for a while and then we wring it out again.

Chan dehtyin kak niyahchuu ts'àt
Again pole on she puts and
yahthòh. Jùu ts'an ts'it ah chųy
scrape it. This way water
tthak yet's'at oonjih.
all from it she takes.

Now the moosehide goes over a long stick and she scrapes it again until all the water is out.



Jii ah aadhòh chùy nìlih. Vagwitr'it gònlih

With is leather soft it is. Its work lots

t'ee gùhch'ii da aadhòh chùy nì'jàanàih.

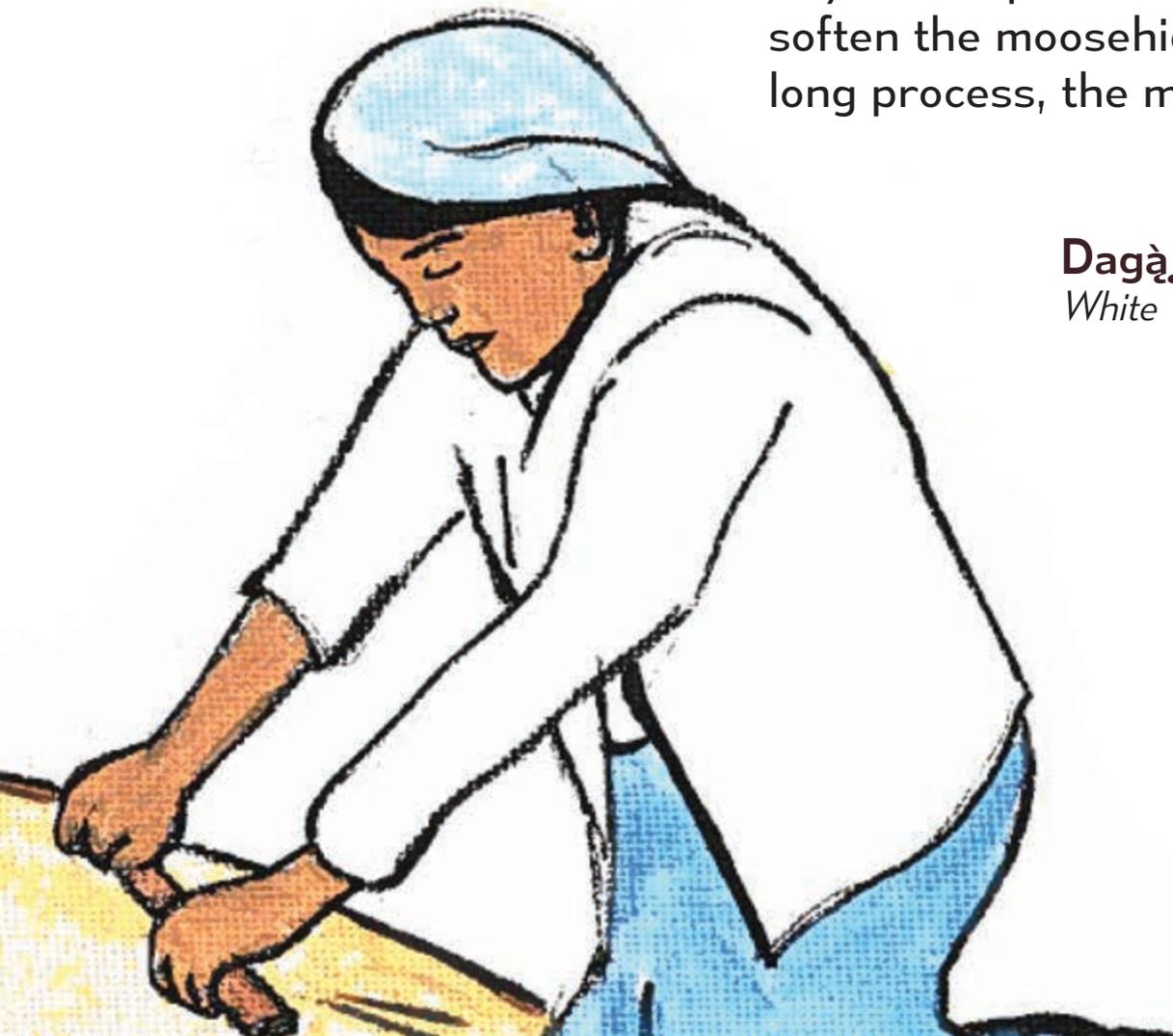
after finally leather soft it becomes.

She keeps turning it this way and that way to scrape all the water off. This helps soften the moosehide. At the end of this long process, the moosehide is finally soft.

Dagàjj chan nìlih.

White too it is.

It is so white.



Veenjit dąhshaa oonihjìh ts'at
For her rottenwood I get and
chan ɬat zhìt nìiyahchùh.
again smoke in she hangs it.

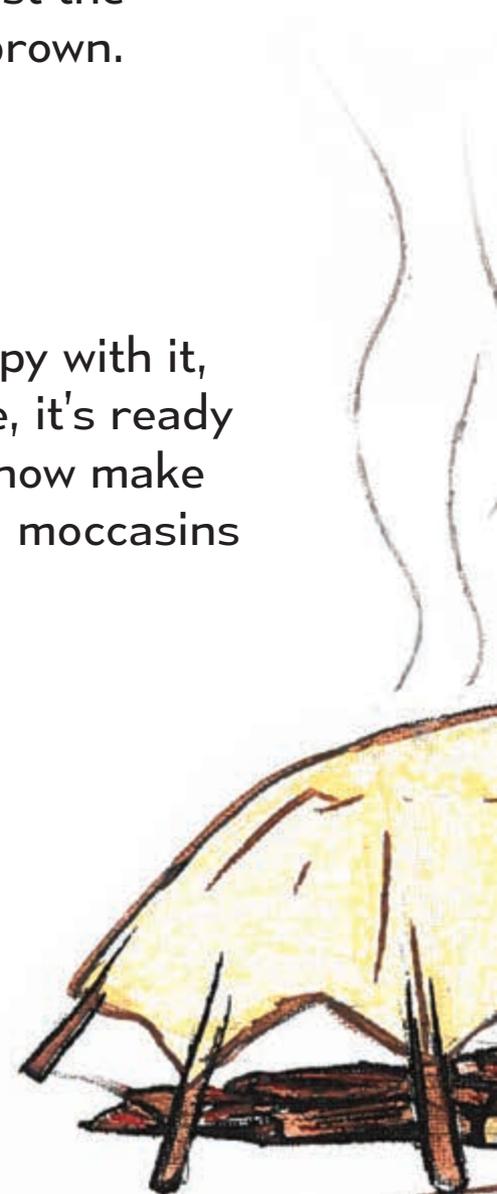
Jii t'ee yahthòh chan ɬat ts'at
After this she scrapes and smoke too
nìiyahchùh, yagwitr'it t'igwah'ih
she puts, she works with it
gùhch'ii da aadhòh vadi'ee jidii
finally leather colour
tthoo nilih.
brown it is.

Yàh shòh nilih, dinjik dhòh nizii
With it happy she is, moose skin nice
yèdìdahch'ùh thaɬ, yik ts'at
going to use pants, coats and
kaiitreh aadhòh àh tahtsàh.
moccasins leather with she will make.

Then I go and pick up more rotten wood. Then she smokes it again.

Once that is done, she scrapes it again. Momma continues to smoke the hide until it is just the right colour of brown.

Once she is happy with it, the smoked hide, it's ready to use. She will now make pants, coats and moccasins from the hide.



Aadhòh vagwitr'it gòonlii, drin
Leather its work. lots day
dinàach'uu v àhtr'oo'èjh,
how many it is worked with,

khài zhìt duuleh drin ihłak gùu
winter in maybe day one or
neekajj v àhtr'itee'àh. Echìghàjj
two it is worked with Brains
oo'òk nitr'inii'èjh.
around it is placed.

Drin k'ideetak ihłak chuy zhìt teelàh. T'ee drin tyek
One week water in it stays. Then days three
gùu daj tthak vak'eetr'ahtraa ts'àt nitr'idàth.
or four all washing it and wringing it.

A week for soaking. Three or four days for rinsing and wringing. Then several days to complete all of the remaining steps.



Shahanh ah tr'ìinjòo duulee nilìh, duulèh
My mother woman smart is, maybe
ah aadhòh neekàjj gùu tyek ahshèh.
hide two or three she tans.

A skilled woman,
like my momma, can
only tan two or three
hides in one summer.

Shahan nits'òo nilii
My mother with how meat
tafgàjj gashoonìt'ytìn.
I will dry going to do I know.

My Momma taught
me hmw to dry
meat too.

Nits'òo nilii srii àh tiht'yidh
How meat knife with I will cut
shindàh akòodì'dì'ih.
in front she is doing that.

She showed me how to start
with the knife, how to cut it.

Nilii shinlè' kak oovihtan k'ìighe'.
Meat my hand on I am holding by that.

I learned to know by the
feeling of the meat on
my hand.



Nilii dąhti' gąhtiishindąih.

Meat how thick I will know.

I learned to feel how
thick the meat was.

Nilii jidii dril tařtsah kwaa chan.

Meat too thin to make not too.

I am not supposed to cut the
meat too thin.

Juu ditiishiiyah kwąh

This what I am going to do not

nilii jidii ditj' tiht'al kwąh.

meat too thick I will cut not.

Gwiizii tiht'al eenjit gwiizii nilii tr'it'yeh

Good to cut for good meat is cut

t'ee dęhtyin kak nęnihřih.

afterwards poles on I put them.

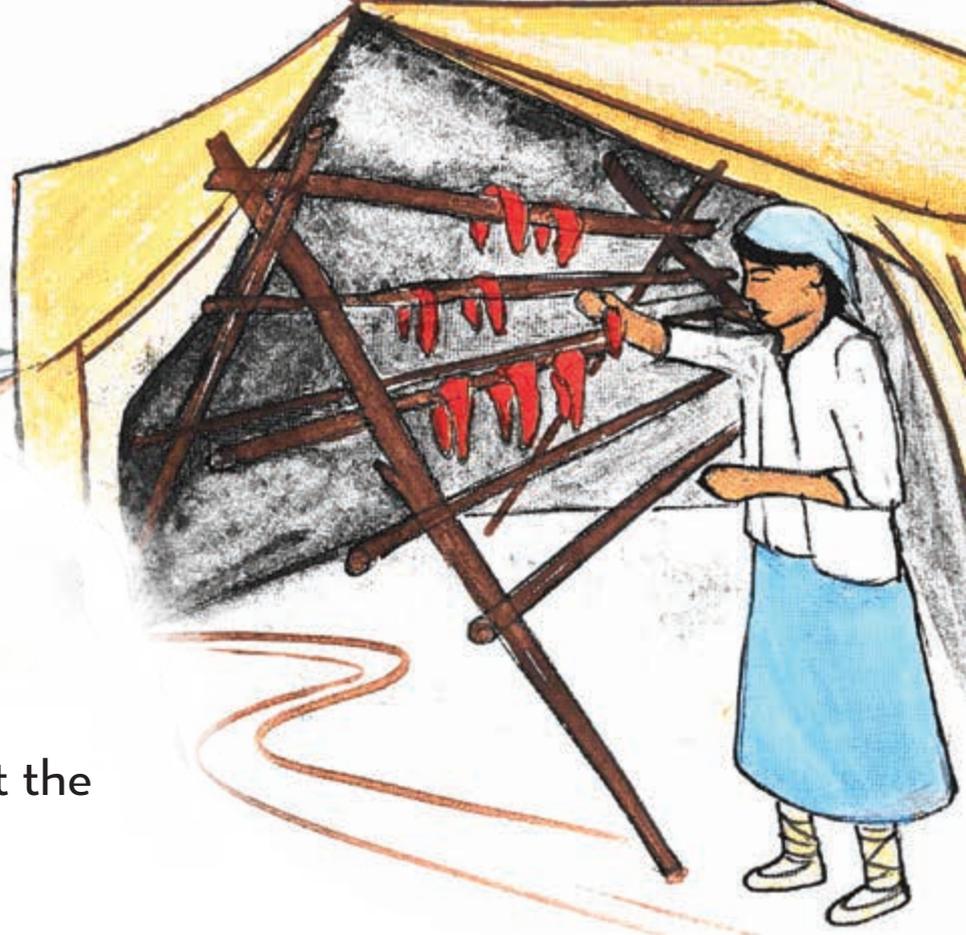
Shek nihjeh nęnihřih.

Always turning them.

I am not supposed to cut
the meat too thick either.

The thickness should be
just right so that it can
dry well. After it is cut, I
hang it up on poles.

I keep turning it and
turning it.



Dhigajj tʼee chii ghoo kak ihchit.
Dried after stone round on I pounded.

Once it's dry, momma has
a round stone. I pound the
dry meat on the stone.

Tyàh zhùy nènihʼih. Duuyeh nilii gajj
Pot into I put them. Can't drymeat
tthok tr'a'ah. Dàgwiteediiyàh?
alone eat. What you're going to do?

Then I put it into the pot.
You cannot just eat the dry
meat alone. So now what
do you do?

Vadzaih tth'àn làt ii'di'ih.
Caribou bones some we have.

We have some
caribou bones.

Tth'àn tthak fàdalnàih
Bones all I break up
ts'àt ezhii tyàh zhìt nènihʼih.
and different pot in I put them.

I learned to clean them. I
pound the bones and break
them all up in another pot.

Ts'àt màmaa chùy yetat tanjàh
And mamma water among she puts
ts'àt tadinaaglèt.
and it boils.

Momma then puts water
in the pot with the broken
bones and boils them.

Ẹ̀jì t'ee yaaghàì' tthak tyàh ghoo

Afterwards its grease all bowl

zhìt yòonjìh.

in she takes.

She skims off all the grease into a bowl.

Nìlìi gájì zhìt yetanjàh, chan gwitr'it

Drymeat in she pours it, again it's work

gòonlìh, gwiizii nihtat t'iiyalèh t'ee

lots of, good mixed it is done then

shii tsat màmaa, nilii ghoo aatsìh.

Me and mamma, meat round we make.

Gwiintsaf ahthatanh t'ee iidà'ah.

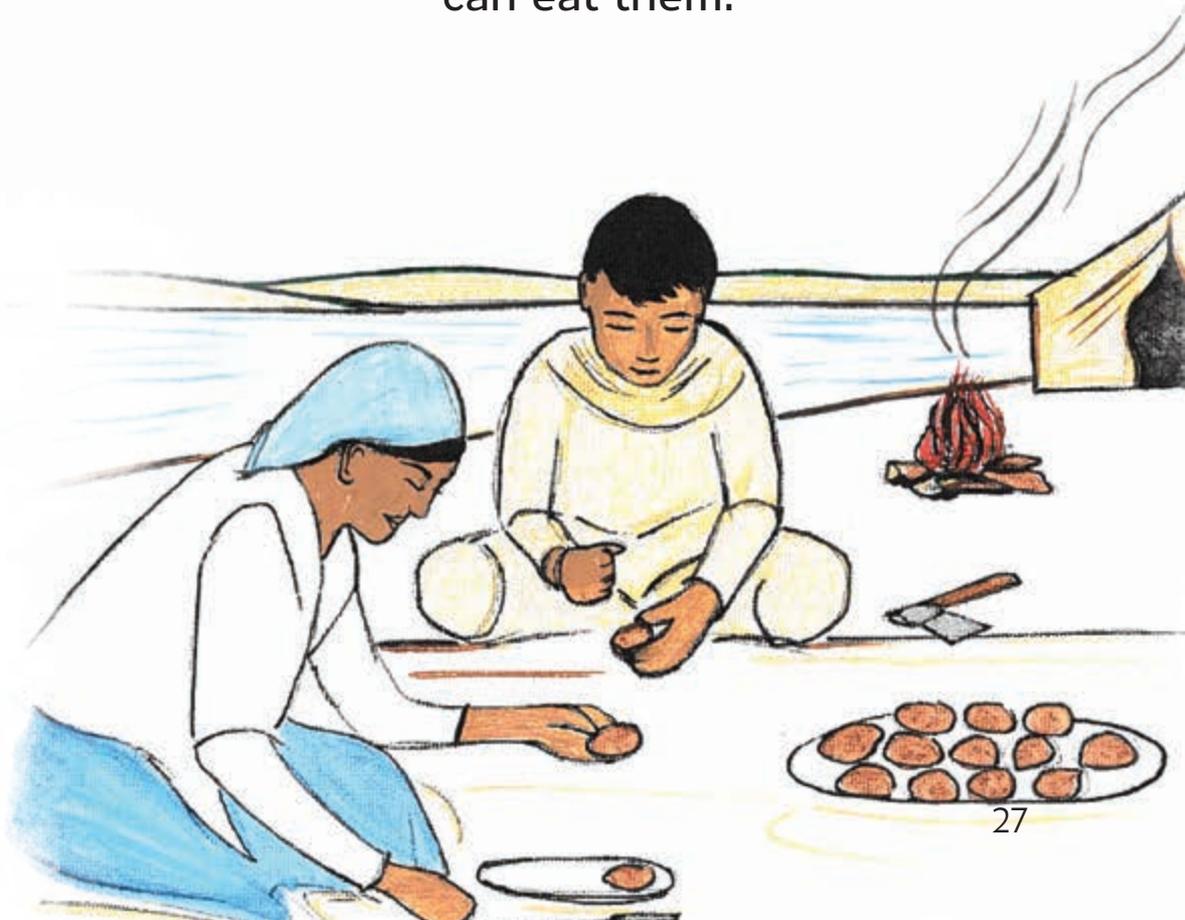
Little bit frozen then we eat.

When it cools a little, she pours all the grease into the pounded up meat. It is hard work to mix it all. Once all mixed up, momma and I shape the mixture into balls. They need to cool. Then we can eat them.

Etsùh dhandàih!

Pemmican delicious!

That's num-num
pemmican!



Duulèh vatat jak gùu suugàjj

Also among berries or sugar

ditr'ah'ih.

you can put.

You can put berries into
your pemmican or you can
add a little bit of sugar.

Utsik chan akòodàa'ih. Màmaa utsik

Dryfish too we do that. Mamma dryfish

chit, yahchit, yahchit.

pounds, pounds it, pounds it.

We do the same thing with dry fish.
My momma pounds up the dry fish.
She pounds and pounds it.

Tyàh ghoo choo zhìt t'iiyah'ih.

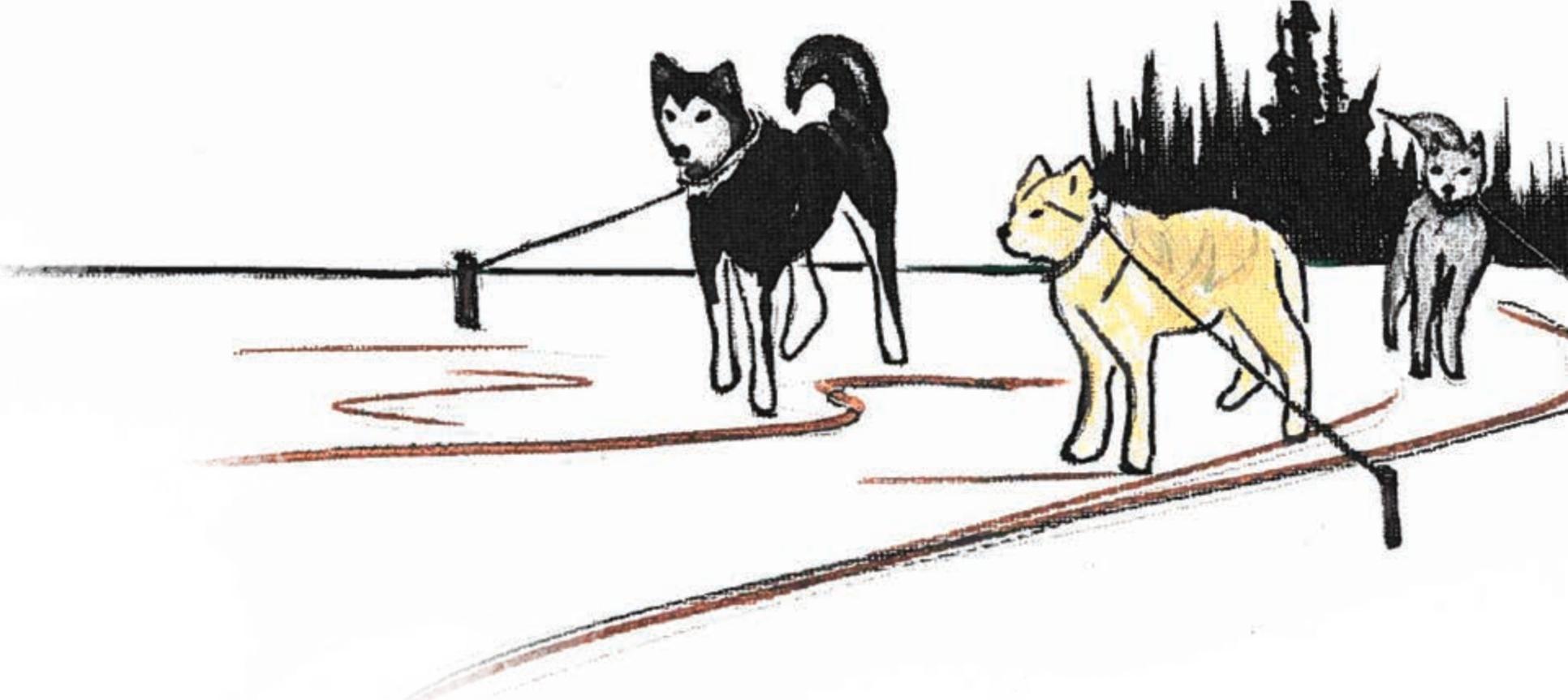
Pot round big in she puts it.

Łuk ts'ik ah'vèr t'ee yaghài' oonjìh.

Fish guts she boils then its grease she takes.

Then she puts it into a big bowl.
She boils the fish guts and gets
fish grease out of this.





Etsùh tat ah khaii tsal t'ah'ih.
Pemmican among grease little she puts.

She then pours a little of the fish grease into the dry fish.

Jak ts'àt suugàjj yetat ninjàh.
Berries and sugar among pours.

She adds berries and sugar.

Uutsik etsùh dhandàih!
Dryfish pemmicam delicious!
Ejj ʔuk ts'ik ah ʔajj kat giya'àh.
That fish guts dogs they eat.

That's num-num dry fish pemmican! Then we give the fish guts to our dogs.

Ejèech'ii tthak vidàach'ùh.
Everything all we use.

Nothing goes to waste.

Shiiyuughwàn kat guuts'at ah nitalzree

My parents from them to hunt

ts'àt aadhòh srèe v àhtih'aa k'ineljih.

and hide prepare work with I know how.

From my parents, I have learned how to hunt.
I have learned how to tan mooseskins.

Nilii àh gwitr'it t'agwitalyaa chan g àhshìnd àih.

Meat with work I will too I know.

I have learned to work with meat.

lhcheh jì' duuleh shizheh k'ao gweenjit

I'm big when maybe my family for them

gwiizii gwitr'it t'igwitaly àh.

good work I will do.

When I grow up, I will be able to work
hard and provide for my family.

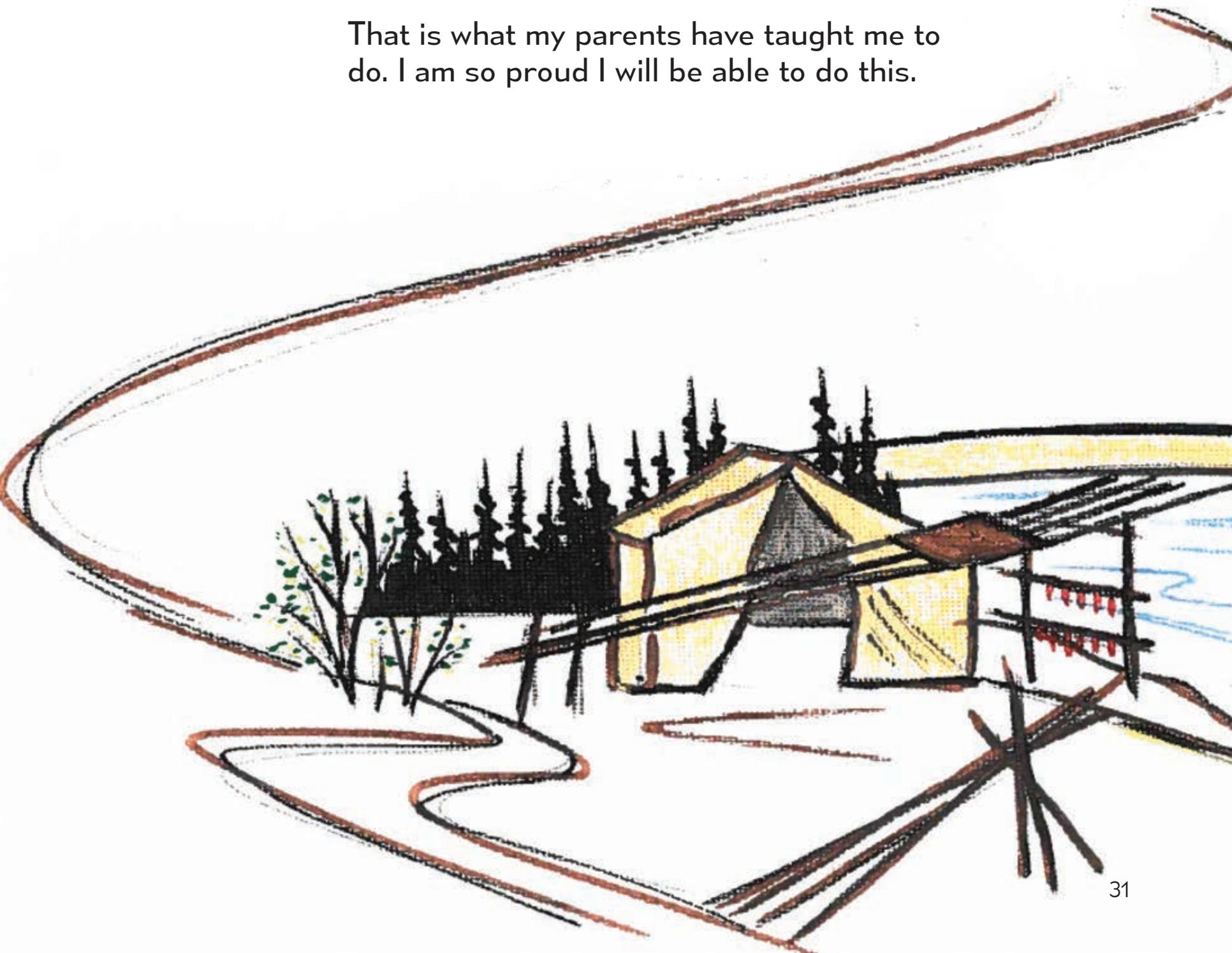
Jii ah shiiyuughwàn kat ditiishiiyaa tthak

This my parents what I am going to do all

shigooganìtyìn. Ejj eenjit shòh ihfih.

they taught me. For that happy I am.

That is what my parents have taught me to do. I am so proud I will be able to do this.



Jii gwandak tr'oohadhahch'aa geenjit jii
This story it will be listened to for this
thumb drive gwakak diinch'uh.
thumb drive on it it is.

The thumb drive enclosed here will allow you
to listen and read along to this story.

This story talks about the Gwich'in values of:

Yiinjihñetr'ichil'eh (Respect)

Chigwijuu'ee Tri'igwindaii (Honesty)

Yiinjitr'ichil'eh (Honour)

Zhuh Ghat T'igwidich'uu (Kindness)

Nihk'atr'inaatii (Sharing and Caring)

This story talks about Gwich'in Principles of:



Our Elders play a crucial role as teachers. They are keepers of our knowledge, history, language, protocol and culture.

Our way of life is based on a unique and special economic and spiritual relationship between each other and the land, air and water.

We all have a role to play in revitalizing our culture and language.

Our family history and linkages to our relatives in the Northwest Territories, Yukon and Alaska is important to our identity.

Cross-cultural understanding and awareness between Gwich'in and non-Gwich'in, is essential in building a new relationship based on respect, reconciliation and cooperation.