ᐃᓄᒃᑎᑦ

Summer ᐊᐅᔭ Été 1995 #78

Inuktitut

ᖃᖓᓃᑦᑐᖅ: ᐅᓇ ᐱᑭᖅᓯᐊᑯᓗᒃ ᓇᓂᔭᒥᓂᖅ ᓛᕐᑐᐊᕆᒥ ᐊᒻᒪᓗ ᓄᓇᕕᒃᒥ. ᐊᑎᖓ ᑭᓲᒻᒪᖔᖅ ᖃᐅᔨᒪᕕᐅᒃ? ᐊᔾᔨᓐᖓᒍᐊᖅ ᐊᔾᔨᓕᐅᖅᑕᒥᓂᖓ ᕿᓐᔅ ᕗᔫᒻ.

Cover : Flower found in Labrador and Nunavik regions. Botanical and local names unknown to us. Photo from the private collection of Hans Blohm.

Qaanganiittuq: Una piruqsiakuluk nanijaminiq Labrador-mi ammalu Nunavik-mi. Atinga kisuummangaaq qaujimaviuk? Ajjinnguaq ajjiliuqtamininga Hans Blohm.

ᐃᓄᒃᑎᑐᑦ #78 (ᐊᐅᔭ 1995)
Inuktitut #78 (Summer 1995)
Inuktitut #78 (Auja 1995)

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ᐋᖅᑭᒃᓱᐃᔾᔨᑦ:
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ᐋᖅᑭᒃᓱᐃᔾᔨᐅᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᖅᑎ:
ᐃᓱᒪ ᓴᐅᓪᓗᐊᐱᒃ

ᐋᖅᑭᒃᓱᐃᔾᔨ:
EarthLore Communications

ᐃᓄᒃᑎᑐᑦ ᐅᖃᓕᒫᒐᖅ ᑎᑎᕋᖅᑕᐅᕝᕙᒃᑐᖅ ᐱᖅᑯᓯᕕᓂᓕᓐᓗᓂ ᑐᕌᖓᔪᖅ ᑲᓇᑕᒥᐅᓄᑦ ᐃᓄᖕᓄᑦ. ᑖᒃᑯᐊ ᑎᑎᕋᐅᓯᐅᓯᒪᔪᑦ ᐃᓄᐃᑦ ᑕᐱᕆᒃᓴᒃᑯᓐᓂᓐᖓᓐᖏᑦᑐᑦ. ᖃᓄᑐᐃᓐᓇᖅ ᑎᑎᕋᖅᓯᒪᔪᓂᒃ, ᐅᓂᒃᑳᓂᒃ, ᐱᓯᐅᔭᕐᓂᒃ, ᐊᔾᔨᓂᒃ ᐊᒻᒪᓗ ᑎᑎᕋᐅᔭᕐᓂᒃ ᑐᓐᖓᓯᒃᑎᑦᑎᐅᔪᑦ ᖃᐃᑦᑎᔪᒪᒍᓯᓯ. ᖃᓄᖅ ᐊᑭᓕᖅᑕᐅᕝᕙᖓᑦ, ᐅᖃᓕᒫᒐᖅᑖᖃᑦᑕᕈᓐᓇᕐᒪᖔᑦ ᐊᒻᒪᓗ ᑐᓴᒐᒃᓴᓕᐅᕈᓐᓇᖅᐸᖓᒪᖔᓪᓗ ᐅᖃᕐᕕᒃᓴᖅ ᐅᕗᖓ:

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Inuktitut uqalimaagaq titiraqtauvaktuq piqqusivinilirilluni turaangajuq kanatamiunut inungnut. Taakkua titirausiusimajut inuit tapiriiksakkunninngaanngittut. Qanutuinnaq titiraqsimajunik, unikkaanik, pisiujarnik, ajjinik ammalu titiraujagarnik tunngasuktittivugut qaittijumagussi. Qanuq akiliqtauvangmangaat, uqalimaagaqtaaqattarunnarmangaat ammalu tusagaksaliurunnaqpangmangaallu uqarviksaq uvunga:

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ᑎᑎᖅᑲᐃᑦ

LETTERS TO THE EDITOR

TITIQQAIT

ᐋᖅᑭᒃᓯᐃᔾᒧᑦ,

ᖁᕕᐊᓯᓚᐅᖅᐳᖓ ᐃᓄᒃᑎᑐᑦ ᐅᖃᓕᒫᒐᖅ ᐅᑎᕐᓂᐊᕐᓂᖓᓂᒃ ᐅᖃᓕᒫᕐᒪ ᐊᐃᐱᓇ 17-ᖓᑎᓪᓗᒍ ᓄᓇᑦᓯᐊᕐᒥ ᐱᕙᓪᓕᐊᔪᒃᑯᖏᑎᒍᑦ. ᑕᐃᒪᓕ ᖃᐅᔨᒋᐊᓕᕐᒥᒍᒪ ᖃᓄᖅ ᑎᑭᕝᕕᐅᑦᑕᓕᕈᓐᓇᕐᒪᖔᕐᒪ. ᓂᐅᕙᐅᓐᓛᐅᑕᐅᒐᒪ ᐊᒻᒪᓗ ᕿᓚᒥᐅᓗᐊᓇᓪᓗᒍ ᐃᖃᓗᖕᒥᐅᑕᐅᓚᐅᖅᓯᒪᕗᖓ ᐅᑭᐅᓄᑦ ᐊᕐᔪᓂᖕᓄᑦ ᕿᒪᐃᓯᒪᖅᑰᔾᕗᖓ ᐅᕙᓂᒃ ᐃᓚᖓᒍᑦ ᑕᑉᐸᐅᖓ. ᐃᓄᒃᑎᑐᑦ ᐅᖃᓕᒫᒐᖅ ᐃᑲᔪᕐᓂᖃᕈᓐᓇᖅᐳᖅ. ᐸᓂᓄᑦ 7-ᓂᒃ ᐅᑭᐅᓕᖕᒧᑦ ᐱᓗᐊᖅᑐᒥᒃ ᑎᑎᕋᖅᓯᒪᔪᑎᒍ ᐅᓐᓃᑦ ᐃᓅᓂᕐᒥᓂᒃ ᖃᐅᔨᕝᕙᓪᓕᕈᓐᓇᕐᓂᐊᕐᒪᑦ. ᑎᑭᕝᕕᐅᖃᑦᑕᕈᒪᓕᖅᐳᖓ ᐊᑭᓕᒃᓴᓐᓂᕝᓗ ᐊᐅᓪᓚᖅᑎᑦᑎᒡᐅᓗᖓ. ᖁᔭᓐᓇᒦᒃ.

ᑕᕝᕙᐅᕗᑎᑦ,

ᒥᓚᓂ ᐸᓴᕝᒥᑦ
ᒐᓚᕗᑕᐅᓐ, ᓂᐅᕙᐅᓐᓛᓐ

ᐋᖅᑭᒃᓯᐃᔾᒧᑦ,

ᐅᐱᓐᓇᒦᖓᒍᔪᓯ ᐅᖃᓕᒫᒐᓕᐅᒃᑲᓐᓂᓕᕐᒥᒐᔅᓯ. ᐊᓕᐊᓇᐃᒍᓯᓚᐅᖅᐳᖓ ᐅᖃᓕᒫᕐᑯ ᓄᓇᑦᓯᐊᖅ ᐱᕙᓪᓕᐊᔪᓂ ᐅᖃᓕᒫᖅᓯ ᑎᑎᕋᖅᑕᐅᒃᑲᓐᓂᖃᑦᑕᕐᓂᐊᓕᕐᓂᖓᓂᒃ. ᐊᓐᑎᐅᓕᔭᐅᓪᓕ ᓂᒋᖅᐸᓯᐊᓂ ᓇᑭᑦ ᐱᔪᓐᓇᖅᐸᕋ? ᓂᐅᕕᕕᖕᒥᒃ ᐱᔪᓐᓇᓐᖏᒃᑯᒃᑯ ᑎᑭᕝᕕᐅᑦᑕᓕᕈᒪᔪᖓ.

ᑕᕝᕙᐅᕗᑎᑦ,

ᑖᓇ ᒫᒃ
ᐺᐊᒫᒪᓪᑕᓐ, ᐊᓐᑎᐅᓕᔭ

Dear Editor,

I was so pleased to read of the return of Inuktitut magazine in the April 17th issue of Nunatsiaq News. Now I just need to know how to go about becoming a regular subscriber.

I am from Newfoundland, but for a too-brief six years I lived in Iqaluit, and part of me seems to have stayed. Inuktitut magazine could help. I need it for the sake of my seven year old daughter, so that at least through the written word, I can help increase her awareness of the Inuk half of her. Please make me a subscriber and send me your bill. Thank you.
Sincerely,

Melanie Parsons
Glovertown.Nfld.

Dear Editor,

Congratulations on those running presses again !

I was quite excited to read, in Nunatsiaq News, of your magazine once again being published. Where is it available in Southern Ontario ?

I'd be most interested in subscribing if unable to purchase locally.
Sincerely,

Donna Marck
Hamilton.Ont

Aaqqiksuijimut,

Quviasulauqpunga inuktitut uqalimaagaq utirniarninganik uqalimaarama aipiri 17-ngutillugu nunatsiarmi pivalliajukkungitigut. Taimali qaujigialirmiguma qanuq tikivviuttalirunnarmangaarma. Newfoundlandmiutaugama ammalu qilammiuluarillugu iqalungmiutaulauqsimavunga ukiunut arvinilingnut qimaisimaqquujivunga uvannik ilangagut tappaunga. Inuktitut uqalimaagaq ikajurniqarunnaqpuq. Paninnut 7-nik ukiulingmut piluaqtumik titiraqsimajutigu unniit inuunirminik qaujivaallirunnarniarmat. Tikivviuqattalirumaliqpunga akiligaksanniglu aullaqtittivviulunga. Qujannamiik.
Tavvauvutit,

Melanie Parsons
Glovertown. Nfld.

Aaqqiksuijimut,

Upinnamiingujusi uqalimaagaliukkannilirmigassi. Alianaigusulauqpunga uqalimaarakku nunatsiaq pivalliajuni uqalimaagaqsi titiraqtaukkanniqattarnialirninganik. Ontario nigiqpasiani nakit pijunnaqpara? Niuvirvingmik pijunnanngikkukku tikivviuttalirumajunga.
Tavvauvutit,

Donna Marck
Hamilton. Ont.

ᐋᖅᑭᒃᓱᐃᓗᒥᓐᓇᖕᒑᖅᑐᖅ

EDITORIAL

AAQQIKSUIJIMINNGAAQTUQ

ᐃᓄᒃᑎᑐᑦ ᐅᖃᓕᒫᒐᖅ 36-ᓂ ᐅᑭᐅᓂ ᑎᑎᕋᖅᑕᐅᖃᑦᑕᖅᓯᒪᓕᖅᐳᖅ ᐊᑯᓂᐅᓂᖅᐸᐅᖅ ᐃᓄᒃᑎᑑᖅᓯᒪᔪᓕᐊᖑᕝᕙᒃᑐᓂ ᑲᓇᑕᒥ. ᐊᓯᐊᒍᑦ ᑕᐅᑐᓐᖑᐊᖅᓗᒍ ᐅᕝᓐᓂᑦ ᐊᖓᔪᒃᓕᐅᖅ. ᕝᐃᓂᓕᓇᔨᑦ ᐅᖃᕋᔭᕐᒪᑕ ᐃᒫᒃ 1959 “ᐅᑭᐅᑦᑎᐊᕝᒪᓇᐅᓚᐅᖅᓯᒪᖕᒪᑦ.”

ᐃᓄᒃᑎᑐᑦ ᓄᑕᕋᐅᓪᓗᖓ ᐅᖃᓕᒫᒐᕐᓂᒃ ᒪᕿᐃᓂᒃ ᐃᖅᑲᐅᒪᒐᒪ; ᐱᖃᑖ ᖃᐅᔨᕝᕙᓪᓕᕈᑎᒃᓴᑦ ᑎᑎᕋᖅᑕᐅᓚᐅᖅᓯᒪᔪᖅ ᐃᓄᓕᓇᔨᑐᖃᒃᑯᓐᓄᑦ ᑕᐃᔅᓯᒪᓂᐅᓕᖅᑐᖅ. ᖃᐅᔨᕝᕙᓪᓕᕈᑎᒃᓴᑦ ᑐᓴᕈᒥᓇᖅᑐᒻᒪᓇᖕᒥᒃ ᐊᑎᖃᓚᐅᖅᓯᒪᖕᒪᑕ ᐃᓄᑐᖃᓄᓪᓗ ᐅᖃᖅᑕᐅᖃᑦᑕᓕᓚᐅᖅᓯᒪᕗᖅ ᐃᒡᓚᒪᔭᒍᑕᐅᕝᕙᒃᓗᓂᓗ. ᕿᒥᕐᕈᐊᖅᓗᒋᓪᓗ ᐃᓄᒃᑎᑐᑦ -ᑐᖃᕕᓃᑦ ᐅᔾᔨᕐᓇᖅᐳᖅ ᐃᓄᐃᑦ ᐅᓂᒃᑲᕈᓯᖏᑦ ᐸᐃᑉᐸᒧᐊᖅᑕᐅᓯᒪᓕᕐᓂᕕᓂᖓ ᐃᓄᒃᑎᑐᑦ ᐅᖃᓕᒫᒐᖅᑎᒍᑦ. ᐃᖅᑲᐅᒪᕝᕋᓗ ᐊᑖᑕᒪ ᐅᖃᓕᒫᖅᓗᓂᐅᒃ ᐅᖃᐅᓯᒃᓴᖃᕈᑎᖃᖅ-ᐸᓚᐅᖅᓯᒪᓂᖓ. ᐊᒻᒪᓗ ᐊᑖᑕᒪ ᖁᐊᖅᓵᓚᒃᑎᓚᐅᖅᓯᒪᒋᕝᕙᖓ ᐱᔭᕇᓇᓂ ᐃᓄᒃᑎᑑᑉ ᐃᓗᐊᓃᑦᑐᒧᑦ ᐊᔾᔨᒧᑦ ᐃᖅᑲᐅᒪᓇᒍᓗ ᖃᖓᒃᑰᓚᐅᖅᓯᒪᖓᒪᖓᑦ. ᓂᖏᐅᕐᒥᒃ ᐊᔾᔨᑕᖃᓚᐅᖅᓯᒪᕗᖅ ᑮᓇᖓ ᐃᒧᓪᓘᕕᔪᐊᖅᓗᓂ ᐊᑎᖃᖅᓗᓂᓗ ᐃᖅᓱᕐᓗᖓᒥᒃ ᑲᕐᐱᐊᒋᓗᐊᓚᐅᖅᓯᒪᕝᕕ. ᕿᐊᓚᐅᖅᓯᒪᕗᖓ ᐊᒃᓯᐊᓗᒃ. ᐊᑖᑕᒪᓕ ᐅᓚᕋᖅᑎᒋᓕᓚᐅᖅᓯᒪᕝᕕᖓ ᓴᐃᒻᒪᖅᓴᖅᓗᓂᖓ. ᖃᓄᐃᑦᑕᓇᐊᒃᓴᓂᓪᓗ ᐊᐱᓇᔪᖅᑲᕐᒪᑦ ᕿᐊᓯᒃᑲᓂᑐᐃᓐᓇᓇᓪᓗᖓ ᕿᐊᔪᒪᓐᖏᒃᑲᓗᐊᖅᓗᖓ.

ᑖᒃᑯᐊ ᐃᖅᑲᐅᒪᔭᒃᑲ ᐊᑕᓂᖅᑲᕈᑎᒋᓐᖏᑕᕋ-ᓗᐊᒃᑲ ᐅᖃᓕᒫᒐᒧᑦ ᑭᓯᐊᓂᓕ ᐳᐃᒍᓕᐅᖅᓯᒪᔪᓐᓂᖅᑐᖅᑲᕈᓐᓂᖏᓐᓂᒃ ᑕᑯᒃᓴᐅᑎᑦᑎᕗᖅ. ᐃᓄᒃᑎᑐᑦ ᓱᓕ ᑕᓐᖏᐅᕗᖅ ᐊᖏᓐᓂᑦᑐᐃᓐᓇᓕᓪᓗᖓ ᐅᖃᓕᒫᒐᖅ. ᐊᑐᖅᑭᒃᓱᐃᓗᐅᓪᓗᖓᓕ ᓇᖕᒥᓂᖅ ᐃᓱᒪᒋᔭᖕᓂᒃ ᕿᒪᐃᔪᒪᓐᖏᓚᖓ ᑭᓯᐊᓂᓕ ᐅᖃᓕᒫᖅᐸᒃᑐᑦ ᕿᒪᐃᕐᓯᕙᒃᑲ ᐃᒻᒥᖕᓂᒃ ᐅᓂᒃᑲᐅᓯᕐᒥᒃᑎᒍᑦ ᐊᒻᒪᓗ ᖃᐅᔨᒪᔭᕐᒥᒃᑎᒍᑦ.

Inuktitut Magazine has been around for 36 years, longer than any Inuktitut publication in Canada. From another perspective, it has been around as long as I have been. As the wine connoisseurs would say, 1959 “was an excellent year.”

Inuktitut is one of two publications that I recall from my youth days; the other is the Q-book, which like Inuktitut was published by Indian Affairs (DIAND) at that time.

Q-Book had a catchy title, which even the elders caught on to saying and institute into the local humour. Looking through the back issues of Inuktitut, I noticed how Inuktitut has successfully transferred the oral traditions of the Inuit onto paper. How fondly I recall my father running a commentary as he read the magazine. There was also a time, when my father inadvertently traumatized me with a photo in a publication, which publication it was I cannot remember though.

There was a photograph of an old woman in the magazine. The woman in the picture had a lot of wrinkles, which compounded with her name (apparently) Irqsiiraaluq (which means very scary, in Inukitut baby talk) eventually got the better of me. How I cried, or more precisely sobbed from the depth of my heart. My father took me out visiting to change the scenery and hopefully calm me down. While visiting, I disregarded my manners and went ahead and sobbed some more. Someone had to ask what was the matter with me, and that’s all my

Inuktitut uqalimaagaq 36-ni ukiuni titiraqtauqattaqsimaliqpuq akuniuniqpauvuq inuktituuqsimajulianguvaktuni kanatami. Asiagut tautunnguaqtugu uvannit angajuktiuvuq. Vainilirijit uqarajarmata imaak 1959 ”ukiuttiavammariulauqsimangmat.”

Inuktitut nutaraullunga uqalimaagarnik marrunik iqqaumagama; piqataa qaujivaallirutiksat titiraqtaulauqsimajuq inuliriji-tuqakkunnut taissumaniuliqtuq. Qaujivaallirutiksat tusaruminaqtummaringmik atiqalauqsimangmata inutuqanullu uqaqtauqattalilauqsimavuq iglamajagutauvaktunilu.

Qimirruaqtugillu inuktitut - tuqaviniit ujjirnaqpuq inuit unikkaarusingit paippamuaqtausimalirnivininga inuktitut uqalimaagaqtigut. Iqqaumavaralu ataatama uqalimaaqtuniuk uqausiksaqarutiqaqpalauqsimaninga. Ammalu ataatama quaqsaalaktilauqsimagivaanga pijaarinani inuktituup iluaniittumut ajjimut iqqaumanagulu qangakkuulauqsimangmangaat.

Ningiurmik ajjitaqalauqsimavuq kiinanga imulluuvigjuaqtuni atiqaqtunilu Iqsiiraalungmik kappiagilualauqsimavara. Qialauqsimavunga aksualuk. Ataatamali uglaraqatigililauqsimavaanga saimmaqsaqtuninga. Qanuittariaksannillu apirijuqarmat qiasikkannituinnarillunga qiajumanngikkaluaqtunga.

Taakkua iqqaumajaakka ataniqarutiginngitaraluakka uqalimaagamut kisianili puigulauqsi-

ᑕᒪᓐᓇ ᐅᖃᓕᒫᒐᐅᑉ ᑖᔅᓯᒪ ᐃᓕᖅᑯᓯᓇᓯᒪᔭᖓ. ᑕᐃᒪᓕ ᓂᓇᐅᒍᒪᔾᖓ ᐅᖃᓕᒫᖅᑎᐅᓪᓗᑎᑦ ᑐᓂᓯᖃᑦᑕᖁᖅᐳᓯ ᐃᓄᒃᑎᑐᖁᓐᓄᑦ ᑕᐃᒪᓐᓇᐅᖃᑦᑕᖅᓯᒪᖓᒪᑦ ᐊᒻᒪᓗ ᓴᖅᑭᔾᔭᖅᑎᑦᑎᓯᒪᓪᓗᓂ ᐃᓄᐃᑦ ᐱᖅᑯᓯᖕᒋᓐᓂᒃ ᐃᓕᖅᑯᓯᖕᒋᓐᓂᑦ; ᑕᒪᐃᑎᒍᑦ ᓄᑖᖕᒍᓕᖅᑐᓂᒃ ᐱᑐᖃᓂᒃᓗ. ᑐᓴᖃᑦᑕᖕᓂᐊᕈᒪᔾᖓ ᐃᓕᔅᓯᓐᓂᑦ ᐅᖅᑳᓚᐅᑎᒃᑯᑦ, ᑎᑎᖅᑲᑎᒍᑦ ᓂᐱᓕᐅᖅᓯᒪᔪᑎᒍᓪᓗᓐᓂᑦ. ᑐᕋᕈᑎᔾᑦ ᒪᒃᐱᒐᕐᒥᑦᑐᖅ ᓯᔾᔨᓪᓕᕐᒥ ᑕᒪᑐᒪᓂ ᐅᖃᓕᒫᒐᕐᒥ.

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floodgates needed to charge out release even against my will it seemed.

Those two experiences do not mean I have had an emotional attachment to the magazine, but they illustrate how magazines can sometimes leave a lasting impression. Inuktitut is still around, now pretty much keeping up with the times, where it once set the standard for our Canadian Inuit. It is every writer's dream to leave a lasting impression. As an editor my dream is not necessarily to leave my own impression, but rather to have our readers leave impressions by sharing their
stories and knowledge.

I know this to be the tradition of the magazine. Therefore it is my hope that you as a reader will continue to contribute to the appeal of Inuktitut magazine, which has been the diverse experiences of our people and the dynamics of Inuit culture; current and archaic.

I look forward to hearing from you, by phone, letter, or cassette tape. Our address is on the first page of this magazine.

J.W.

majunniirnaqtuqarunnarninginnik takuksautittivuq. Inuktitut suli tavvauvuq angummatijjutaulluni qanuiliuqpallianiujunut kisianili kanatami inunginnut malik-taulauqsimagaluaqpuq. Titiraqtiujut aaqqiksuijiujullu paip-patigut jagajjaiqsijumavaktuin-naungmata. Aaqqiksuijiullungali nangminiq isumagijannik qimaiju-manngilanga kisianili uqalimaaq-paktut qimaiquvakka immingnik unikkausirmiktigut ammalu qauji-majarmiktigut.

Tamanna uqalimaagaup taas-suma iliqqusirisimajanga. Taimali niriugumavunga uqalimaaqtiullu-tit tunisiqattaqunaqpusi inuktitut - kunnut taimannauqattaqsimang-mat ammalu saqqijaaqtittisimalluni inuit piqqusinginnik iliqqusingin-nit; tamaitigut nutaanguliqtunik pituqaniglu.

Tusaqattarniarumavunga ilissin-nit uqaalautikkut, titiqqatigut nip-iliuqsimajutigulluunniit. Turaarutivut makpigarmiittuq sivullirmi tamatumani uqalimaa-garmi.

Jupi

ᑎᓇᖅᓴᑦ ᐊᓯᖏᓪᓗ ᐱᖅᑯᓯᑐᖃᕕᓃᑦ ᓯᕗᓕᑦᑎᓐᓂᑦ

TABOOS, AND OTHER CUSTOMS FROM THE PAST

TIRINGNAQTUT ASINGILLU PIQQUSITUQAVINIIT SIVULITTINNIT

ᓂᐱᓕᐅᖅᑕᐅᓯᒪᓂᑯᒥᑦ ᑎᑎᕋᖅᑕᐅᔪᑦ ᐊᐱᖅᓱᖅᑕᐅᓪᓗᓂ ᑭᕝᕕᓯᐊ ᖁᐊᓴ (ᑖᒻᓇᕈᓗᒃ) ᓴᓂᕋᔭᖏᐅᑕᖅ, ᓄᓇᑦᑎᐊᕐᒥ ᖃᓪᓗᓈᑎᑑᖅᑕᐅᓂᑯᖓᓂᓐᖓᖅᓗᓂ ᓂᐱᓕᐅᖅᓯᒪᔪᕕᓂᕐᒥᑦ.

From a tape recorded interview with Francois Quassa (Taannaruluk) of Hall Beach, Northwest Territories, transcribed into English from the original Inuktitut version.

Nipiliuqtausimanikumit titiraqtaujut apiqsuqtaulluni Francois Quassa (Taamnaruluk) Sanirajangmiutaq, nunattiarmi qallunaatituuqtaunikunganinngaaqtuni nipiliuqsimajuvinirmit.

“ᑕᒪᒃᑯᐊ ᐅᖃᐅᓯᕆᓂᐊᖅᑕᒃᑲ ᓄᑕᕐᐅᓂᓐᓂᑦ ᑐᔅᖅᐸᓕᓚᐅᖅᑕᒃᑲ. ᒪᓕᒃᑕᒃᓴᐅᑎᒋᓚᐅᖅᑕᒃᑲ ᑕᒪᒃᑯᐊ ᐅᖃᐅᔾᔪᖅᑕᐅᔾᔪᓯᕆᔭᐅᓚᐅᖅᑐᑦ ᓄᑕᖅᑲᓄᑦ.

ᐊᖓᔪᒋᔭᕕᑦ ᐊᑎᖓᓂᒃ ᑕᐃᓯᔭᕆᐊᖃᓐᖏᓚᑎᑦ. ᐅᓪᓗᒥᒧᑦ ᑎᑭᔅᓗᒍ ᐊᖓᔪᒋᔭᓐᓂᒃ ᑕᐃᓯᖓᖓᒪ ᓱᓕ ᐃᓗᐊᕆᓐᖏᓚᕋ. ᓈᓚᖃᑦᑕᕐᑯᔭᐅᓚᐅᖅᓯᒪᔪᒍᑦ ᐊᖓᔪᒋᔭᖅᑎᓐᓂᒃ ᑕᐃᓯᖃᑦᑕᕐᑯᔭᐅᓇᑕᓗ ᐊᑎᖏᑦᑎᒍᑦ. ᐃᓛᓐᓂᒃᑯᑦ ᐱᔭᕆᓐᖏᔅᓗᑕ ᑕᐃᓯᖃᓪᓚᓐᓂᕋᖓᑦᑕ ᓱᑰᖅᑕᐅᓕᓚᐅᕐᒥᔪᒍᑦ ᑕᐃᓯᖃᑦᑕᕐᑯᔭᐅᓐᖏᓐᓂᑯᒧᑦ. ᐃᖅᑯᒻᒪᕋᖓᑦᑕᓗ ᐅᓪᓛᒃᑯᑦ ᑐᐸᖅᑕᐅᖓᖓᑦᑕ ᒪᑭᑲᐅᑎᒋᕐᑯᔭᐅᓚᐅᖅᓯᒪᔪᒍᑦ. ᒪᑭᑐᐊᕋᖓᑦᑕ

“These things of which I will speak were taught to me as a young person. I was to use them as guides. These guidelines were stressed very strongly to children.

You should never call an older person by name, if the person is older than you, you must never call them by their name. To this day if I call someone by name and he’s older, I feel very uncomfortable. We were always told to respect our elders and never to use or call his name. If for some reason, or just by a slip of the tongue, we called someone by name, we were scolded very much, as it was forbidden.

Another thing concerned getting up in the morning. We were woken up and told to get right out of bed. As soon as we got

”Tamakkua uqausiriniaqtakka nutarauninnit tusaqpalilauqtakka. Maliktaksautigilauqtakka tamakkua uqaujjuqtaujjusirijauvalauqtut nutaqqanut. Angajugijavit atinganik taisijariaqanngilatit. Ullumimut tikittugu angajugijannik taisigaangama suli illuarivanngilara. Naalaqattaqujaulauqsimavugut angajugijaqtinnik taisiqattaqujaunatalu atingittigut. Ilaannikkut pijaarinngittuta taisikaallangniraangatta sukuuqtauvalaurmijugut taisiqattaqujaunnginnikumut. Iqqummaraangattalu ullaakkut tupaaqtaugaangatta makikautigiqujauvalauqsimavugut. Makituaraangatta annuraakautigiqujauvaktuta tuaviinnaq. Annuraariituaraangattalu anisaaqujauvaktuta anuri nakinngajaariaksanga ammalu qanuq anuraaqtigijariaksanganik takugiaqujaulluta. Apirijauvalauqsimavugut, ”nakinngajaaqpa?” silamingilaak apirijauvaktuta.

Amma suli uqaujjaujjutigivalaurmijavut innarmiguuq kisulirijumik takujaraangatta takujaraanga-

ᐊᓐᓄᑦᑎᐅᑎᒋᕐᑯᔭᐅᓚᒃᓗᑕ ᑑᐊᕕᓐᓇᖅ. ᐊᓐᓄᑦᓈᑐᐊᑦᑎᑦᑕᓗ ᐊᓂᓴᕐᑯᔭᐅᓚᒃᓗᑕ ᐊᓄᓇ ᓇᑭᓐᖓᔫᓇᐊᒃᓴᖓ ᐊᒻᒪᓗ ᖃᓄᖅ ᐊᓄᑦᖅᑎᒋᔭᓇᐊᒃᓴᖓᓂᒃ ᑕᑯᒋᐊᕐᑯᔭᐅᓪᓗᑕ. ᐊᐱᓇᔭᐅᓚᓚᐅᖅᓯᒪᔪᑦ, “ᓇᑭᓐᖓᔫᔭᖅᐸ?” ᓯᓚᒥᖏᓛᒃ ᐊᐱᓇᔭᐅᓚᒃᓗᑕ.

ᐊᒻᒪ ᓱᓕ ᐅᖃᐅᔭᔭᐅᔾᔪᑎᒋᓚᓚᐅᕐᒥᔭᔪᑦ ᐃᓐᓇᒥᒍᖅ ᑭᓯᓕᓇᔪᒥᒃ ᑕᑯᔭᑦᖓᑦᑕ ᑕᑯᔭᑦᖓᒪᐃᓛᒃ ᐃᒃᔪᖅᐸᖕᓂᐊᖅᐳᖓ ᓴᓇᒃᓴᓗᑦᑐ ᐃᖕᓇᕈᓗᒃ ᓯᓚᒥ ᑐᑯᔭᑦᖓᒪ ᐃᒃᔪᕐᓯᒃᐸᖕᓂᐊᖅᐳᖓ ᑕᑯᑐᐃᓐᖏᓪᓗᒍ ᐃᒃᔪᕐᓯᓪᓗᒍ. ᐊᒻᒪᓗ ᑎᑭᑦᑐᒥᒃ ᖃᐅᔨᔭᑦᖓᒪ ᓂᐅᕝᕕᐅᓇᐊᕐᓗᖓ ᐃᒃᔪᖅᐸᖕᓂᐊᖅᐳᖓ ᐃᒃᔪᕐᓯᓪᓗᖓ ᑕᑯᑐᐃᓐᖏᓪᓗᒋᑦ ᑎᑭᒃᑐᑦ. ᐊᒻᒪᓗᒃᑕᐅᖅ ᓯᓕ...ᐊᓯᐊ ᑖᒃᓯᒪ ᑕᖅᑭᓕᔫᑦᖓᑦ ᐅᖃᐅᑎᔭᐅᓚᓚᐅᕐᒥᔪᖓ ᐅᓚᖓᓖᓛᒃ ᑕᖅᑭᖅ ᓯᐅᓪᓕᖅᐸᒥ ᓴᖅᑭᑦᑕᑦᖓ ᑕᖅᑭᓂᒃᑳᖓ ᐊᐳᑎᑯᓗᖕᒥ ᐃᓯᖅᓯᕐᑯᔭᐅᓚᓚᐅᖅᑐᖓ ᑕᖅᑳᖓᑦ ᓴᓗᒪᒋᐊᕐᓗᒍ ᐊᐳᑎᑯᓗᖕᒥᒃ ᐃᓯᖅᓯᕐᑯᔭᐅᓚᓚᐅᕐᒪ ᐃᓯᖅᓯᓚᓚᐅᖅᑐᖓ. ᐊᓈᓇᒪᓗ ᖃᑦᑕᖓᓄᑦ ᑑᕐᓗᒍ ᒥᑭᑦᑐᑯᓗᓛᒥ ᐊᐳᑎᐊᕐᔪᑯᓗᖕᒥᒃ ᑖᓐᓇᓕ ᖃᓄᖅ ᑐᑭᖃᒪᖓᖅ ᖃᐅᔨᓚᐅᖏᑕᕋ ᐊᐳᑎᑯᓗᒃ ᐃᓯᖅᑕᕋ.

ᐊᒻᒪᓗ ᐅᖃᐅᔭᐅᓚᓚᐅᓇᓪᓗᖓ

ᐃᓯᕐᓯᐊᕐᓗᖓ ᐊᓂᒋᐊᕐᓗᖓᓗ ᐸᒥᑯᑖᖃᑦ-

out of bed we were told to get dressed right away and not to put off doing so. Just as soon as our clothes were on, we were told to go outside to check to see from which way the wind was blowing, and how intense it was.

They always used to ask us, ”From which way is the wind blowing?” or something in relation to the weather.

This was also given to me to use as a guide. If I should see an elder who was doing something, I should help with whatever that person was doing. I was always told never to bypass a person older than myself who was doing something, without helping them.

If I saw someone coming in from hunting I should go greet him and help him. I was also told never to pass him by without helping.

Another thing was the moon. Whenever I saw the new moon I was told to bring in a small amount of snow to acknowledge that I had seen the new moon. It had to be clean snow and I brought it in. The snow I brought in had to go into my mother’s kettle. I never knew or understood why I had to do this with the moon and snow though.

Something else that I was told, to do with the going out in the morning, was never to linger too long at the doorway, if I was going out or coming in. To this day, if I linger too long at the doorway, I feel uncomfortable. I was a young adult with a wife and my in-laws told me never to linger at the doorway if I wasn’t going out.These are all things which were stressed to us as children or young adults.

The thing about doorways was a big thing. We shouldn’t take too long at the doorway when going out. The elders thought that lingering at the doorway was taboo, also the getting up and dressed right away was also a big thing. These same things were stressed to both sexes.

Girls were woken up, even late at night, to greet a hunter returning to camp. Even if she did not want to get up she was supposed to. Girls also weren’t supposed to play with whips. If they did they were told that when they became of age to bear children their umbilical cord would be large.

Girls were not allowed to eat the fat off the sinew on the back of the caribou. They weren’t supposed to clean it off, or eat part of the fat off it. Both sexes of the caribou have this sinew part, but more so on the male.

mailaak ikajuqpangniaqpunga sanaksaluttu ingnaruluk silami takujaraangama ikajurasukpangniaqpunga takutuinnangillugu ikajurasullugu. Ammalu tikittumik qaujijaraangama niuvviuriarlunga ikajuqpangniaqpunga ikajurasullunga takutuinnangillugit tikiktut. Ammaluktauq suli...asia taaksuma taqqilisaaraangat uqautijauvalaurmijunga uvangaliilaak taqqiq sivulliqpaami saqqittaraanga taqqinikkaanga aputikulungmi isiqsivalauqtunga. Anaanamalu qattanganut puurlugu mikittukuluugaluamik taannali qanuq tukiqarmangaaq qaujilaungitara aputikuluk isiqtara.

Ammalu uqaujjauvalaurillunga isirasuarlunga anigasuarlungalu paamiikutaaqattaqujaunanga. Maannamut suli tikittugu paamiikutaaluaraangama iluarivanngilara. Taimailiuqtauvalauqpunga nuliaqaliqtunga sakikkunnut uqaujjauvalauqpunga paamiikutaaluaqpaqujaunanga aniliganngillunga. Tamajja tavva nutaraulluta inuusuktuuliqtutalu uqaujjuqtaujjutigivalauqsimajavut. Paamiikutaaqujivanngittummarial uulauqsimangmata anijaqturluta. Tamakkualu makikautigijariaqarniq annuraakautigijariaqarnirlu tamainnut arnanullu angutinullu atuqujauvalauqsimavut. Arnailluunniit unnuangugaluakkut tupaaqtauvalauqsimavut angunasuktimik tikittuqaliraangat niuvviuriaqujaullutik. Makittumanngikkaluaqtutik makittariaqaqpalauqsimavut. Arnallu iparautanik pinnguaqariaqaqpalaunngilat uqaujjauvalauqsimavut iparaniqattarutik qiturngaqtaaqattalirutik milliaqquqtujualungnik qiturngaqtaaqattalaarniarniraqtaullutik. Arnaillu tuktuit uliutinginnit tunnuqtuqattaqujauvalaunngilat tunnuijaiqattaqujaunatiglu. Tamaita arnauillu angusalluillu tuktuit tunnuqaqpangmata tamakkuttingitigut. Nutaraulluta iqqummaqqaarasukpalaurmigatta saalaksarasuktuta.

ᑕᕐᑯᔭᐅᓇᖓ. ᒫᓐᓇᒧᑦ ᓱᓕ ᑎᑭᕐᓗᒍ ᐸᒥᑯᑖᓗᐊᕋᖓᒪ ᐃᓗᐊᓇᕝᕕᖕᒋᓚᕋ. ᑕᐃᒪᓕᐅᖅᑕᐅᕝᕙᐅᖅᐳᖓ ᓄᓕᐊᖃᓕᖅᓱᖓ ᓴᑭᒃᑯᓐᓄᑦ ᐅᖃᐅᔾᔭᐅᕝᕙᐅᖅᐳᖓ ᐸᒥᑯᑖᓗᐊᖅᐸᕐᑯᔭᐅᓇᖓ ᐊᓂᓚᒐᕝᕕᒃᓗᖓ. ᑕᒪᔭᕐ ᑕᕝᕙ ᓄᑕᕋᐅᓪᓗᑕ ᐃᓅᓱᒃᑑᓕᖅᓱᑕᓗ ᐅᖃᐅᔾᔪᖅᑕᐅᔾᔪᑎᒋᕝᕙᐅᖅᓯᒪᔭᐳᑦ. ᐸᒥᑯᑖᕐᑯᔾᕝᕙᒃᑕᕐᒪᓇᐊᓗᓚᐅᖅᓯᒪᖓᒪᑕ ᐊᓂᔭᖅᑐᕐᓗᑕ. ᑕᒪᒃᑯᐊᓗ ᒪᑭᒃᐅᑎᒋᔭᕆᐊᖃᕐᓂᖅ ᐊᓐᓄᖅᑭᐅᑎᒋᔭᕆᐊᖃᕐᓂᕐᓗ ᑕᒪᐃᓐᓄᑦ ᐊᕐᓇᓄᕐᓗ ᐊᓐᒍᑎᓄᕐᓗ ᐊᑐᕐᑯᔭᐅᕝᕙᐅᖅᓯᒪᔭᐳᑦ. ᐊᕐᓇᐃᕐᓗᓐᓂᑦ ᐅᓐᓄᐊᖓᓚᓗᐊᒃᑯᑦ ᑐᐸᖅᑕᐅᕝᕙᐅᖅᓯᒪᔭᐳᑦ ᐊᖓᓚᓱᒃᑎᒥᒃ ᑎᑭᑦᑐᖃᓕᕐᖓᑦ ᓂᐅᕝᕕᐅᕆᐊᕐᑯᔭᐅᕐᓗᑎᒃ. ᒪᑭᑦᑐᒪᓐᖏᒃᑲᓗᐊᖅᓗᑎᒃ ᒪᑭᑦᑕᕆᐊᖃᖅ-ᐸᓚᐅᖅᓯᒪᔭᐳᑦ. ᐊᕐᓇᕐᓗ ᐃᐸᕋᐅᑕᓂᒃ ᐱᓐᖓᐊᕐᖃᕆᐊᖃᖅᐸᓚᐅᓐᖏᓚᑦ ᐅᖃᐅᔾᔭᐅᕝᕙᐅᖅᓯᒪᔭᐳᑦ ᐃᐸᕋᓂᖅᑦᑕᕈᑎᒃ ᕿᑐᕐᖓᖅᑦᑖᖃᑦᑕᓕᕈᑎᒃ ᒥᕐᓕᐊᖅᑯᖅᑐᔪᐊᓗᖕᓂᒃ ᕿᑐᕐᖓᖅᑦᑖᖃᑦᑕᓛᕐᓂᐊᕐᓂᕋᖅᑕᐅᕐᓗᑎᒃ. ᐊᕐᓇᐃᕐᓗ ᑐᒃᑐᐃᑦ ᐅᓕᐅᑎᖏᓐᓂᑦ ᑐᓐᓄᖅᑐᖃᑦᑕᕐᑯᔭᐅᕝᕙᐅᓐᖏᓚᑦ ᑐᓐᓄᐃᔭᐃᖃᑦᑕᕐᑯᔭᐅᓇᑎᒡᓗ. ᑕᒪᐃᑕ ᐊᕐᓇᐃᕐᓗ ᐊᖓᔪᕐᓗᐃᕐᓗ ᑐᒃᑐᐃᑦ ᑐᓐᓄᖅᐸᖓᒪᑕ ᑕᒪᒃᑯᑦᑎᖏᑎᒍᑦ. ᓄᑕᕋᐅᕐᓗᑕ ᐃᖅᑯᒻᒪᖅᑳᕋᓱᒃᐸᓚᐅᕐᒥᒐᑦᑕ ᓴᓚᒃᓴᕋᓱᒃᓗᑕ. ᐃᖅᑯᒻᒪᑐᐊᑖᖓᑦᑕ ᐊᓐᓄᖅᑭᐅᖅᑐᖅᓗᑕ ᐃᖅᑯᒻᒪᖅᑳᖅᑯᓯᐅᑎᕐᓚᐅᕐᒥᒐᑦᑕ ᐅᒡᓚᖅᐸᓚᐅᖅᓯᒪᔭᐳᑦ. ᐃᓛᓐᓂᒃᑯᑦ ᐸᖃᑦᑕᐅᑎᕐᓚᒃᓗᑕ. ᐃᖅᑯᒻᒪᕐᓇᔾᔪᕐᓂᖅᑦᑕᓗᑦᑕ ᓴᓚᒃᓴᕋᓱᒃᓗᑕ. ᐃᖅᑯᒻᒪᑐᐊᖅᑦᑕ ᐊᓐᓄᖅᑭᐅᖅᑐᖅᓗᑕ ᐃᖅᑯᒻᒪᖅᑳᖅᑯᓯᐅᑎ-ᕐᓚᐅᕐᒥᒐᑦᑕ ᐅᒡᓚᖅᐸᓚᐅᖅᓯᒪᔭᐳᑦ. ᐃᓛᓐᓂᒃᑯᑦ ᐸᖃᑦᑕᐅᑎᕐᓚᒃᓗᑕ. ᐃᖅᑯᒻᒪᕐᓇᔾᔪᕐᓂᖅᑦᑕᓗᑦᑕ ᐊᒧᔭᐅᕐᓚᒃᓗᑕ. ᐊᐃᑦᑖᖓᓯᕐᓚᐅᖅᐳᖅ. ᓄᑕᕋᐅᖃᑎᖅᖅᓗᓂᓗ ᐃᒡᓗᒥ ᐊᑕᐅᓯᕐᒥ ᐊᓐᓄᕐᖅᑳᕐᑯᔭᐅᑎᕐᓚᐅᓇᕐᓗᒍᑦ. ᐊᑎᔭᒃᓴᖃᐅᖅᓗᑕᓗ ᐊᓕᖅᓯᕐᓗᑦ ᐅᖏᕈᓯᕆᐊᖃᖅᑕᕐᓗᑦ. ᑐᐊᕕᓗᐊᕐᓂᑯᒧᑦ ᑐᓗᖃᑦᑕᐅᑎᕈᓗᔭᖅᐸᒃᓗᑕ ᐊᓕᐊᓇᐃᕈᓗᔭᖅᓗᓂ. ᓯᕐᓕᐅᓗᓂ ᐊᓐᓄᕐᖅᑳᖅᓗᓂ ᐊᓂᕐᖓᐅᑕᐅᓗᓂ ᐊᓕᐊᓇᐃᐸᓚᐅᖅᓯᒪᕐᖅ. ᓯᕐᕿᓂᕐᓗ ᐳᓚᓕᕐᖓᑦ ᐱᓐᖓᐊᕈᑎᒋᕝᕙᐅᓇᕐᓂᑦ ᐃᓯᖅᑳᖅᑯᓯᐅᑎᓗᑕ. ᐃᓯᖅᑳᓚᖅᓯᐅᖅᑕᐅᕝᕙᐅᓐᖏᓚᒍᓗᑦ ᖃᐅᔨᒪᔭᐅᒐᑦᑕ ᐃᓯᖅᑳᖅᑯᓯᐅᑎᓂᑦᑎᓐᓂᒃ. ᐅᓗᒥᐅᔪᕐᓗ ᐅᓗᓚᒃᑐᖃᖅᑎᓗᒍ ᓱᑯᖅᑕᐅᕝᕙᐅᓐᖏᓚᕐᒪᑦᑕ ᖃᓄᐃᓕᐅᓇᐊᒃᓴᖏᓐᓂᒃ ᖃᐅᔨᔪᒪᔭᐅᓗᑎᒃ. ᐊᐱᖅᓱᖅᑕᐅᕝᕙᐅᓚᐅᕝᕙᐅᓐᖏᓐᓇᑦᑕᓕ ᕐᑯᐊᐊᓱᑐᐃᓐᓇᓚᐅᖅᓯᒪᖓᒪᑕ ᐃᓯᕐᓇᖅᓯᓂᖓᓂᒃ ᖃᐅᔨᒪᓂᑦᑎᓐᓂᒃ. ᐃᓯᖅᑳᖅᐸᓚᐅᓐᖏᓚᖓᓕ. ᐅᓗᒥ ᓱᓕ ᑕᒪᓐᓇ ᐊᑐᖅᑕᐅᔪᖅ ᐅᒃᐱᓇᔭᐅᓚᐅᖅᓯᒪᔪᖅ. ᒪᓐᓂᖓᒥᒃ ᐱᑭᐅᒃᑯᑦᑕ ᐃᑭᑦᑯᖓᒦᓐᓂᖓᑦᑐᒥᒃ ᑎᓯᕐᑲᑦᑕᕐᑯᔭᐅᓇᑕ. ᒥᑎᐅᑉ ᐃᒥᖅᑯᑕᐃᓚᓗᓐᓂᑦ ᒪᓐᓂᖏᓐᓂᒃ ᑕᒫᓂᕐᓇᔪᒥᒃ ᐱᑭᐅᒃᑯᑦᑕ ᑐᓄᑦᑎᖃᑦᑕᕐᑯᔭᐅᓚᐅᖅᓯᒪᔪᑦ. ᒪᓐᓂᓚᑦᑖᖓᓐᖓᓗᐊᖅᐸᑦ ᐱᑭᔭᐅᑦᑯᑦᑕ ᐅᓚᖅᐸᓚᐅᖅᓯᒪᔭᐳᑦ. ᐃᓛᓐᓂᒃᑯᑦ ᐸᖃᑦᑕᐅᑎᕐᓚᒃᓗᑕ. ᐃᖅᑯᒻᒪᖅᑳᖅᑯᓯᐅᑎᕐᓚᐅᓇᕐᓗᒍᑦ. ᐊᑎᔭᒃᓴᖃᐅᖅᓗᑕᓗ ᐊᓕᖅᓯᕐᓗᑦ ᐅᖏᕈᓯᕆᐊᖃᖅᑕᕐᓗᑦ. ᑐᐊᕕᓗᐊᕐᓂᑯᒧᑦ ᑐᓗᖃᑦᑕᐅᑎᕈᓗᔭᖅᐸᒃᓗᑕ ᐊᓕᐊᓇᐃᕈᓗᔭᖅᓗᓂ. ᓯᕐᓕᐅᓗᓂ ᐊᓐᓄᕐᖅᑳᖅᓗᓂ ᐊᓂᕐᖓᐅᑕᐅᓗᓂ ᐊᓕᐊᓇᐃᐸᓚᐅᖅᓯᒪᕐᖅ. ᓯᕐᕿᓂᕐᓗ ᐳᓚᓕᕐᖓᑦ ᐱᓐᖓᐊᕈᑎᒋᕝᕙᐅᓇᕐᓂᑦ ᐃᓯᖅᑳᓚᖅᓯᐅᖅᑕᐅᕝᕙᐅᓐᖏᓚᕐᒪᑦᑕ ᖃᓄᐃᓕᐅᓇᐊᒃᓴᖏᓐᓂᒃ ᖃᐅᔨᔪᒪᔭᐅᓗᑎᒃ. ᐊᐱᖅᓱᖅᑕᐅᕝᕙᐅᓚᐅᕝᕙᐅᓐᖏᓐᓇᑦᑕᓕ ᕐᑯᐊᐊᓱᑐᐃᓐᓇᓚᐅᖅᓯᒪᖓᒪᑕ ᐃᓯᕐᓇᖅᓯᓂᖓᓂᒃ ᖃᐅᔨᒪᓂᑦᑎᓐᓂᒃ. ᐃᓯᖅᑳᖅᐸᓚᐅᓐᖏᓚᖓᓕ. ᐅᓗᒥ ᓱᓕ ᑕᒪᓐᓇ ᐊᑐᖅᑕᐅᔪᖅ ᐅᒃᐱᓇᔭᐅᓚᐅᖅᓯᒪᔪᖅ. ᒪᓐᓂᖓᒥᒃ ᐱᑭᐅᒃᑯᑦᑕ ᐃᑭᑦᑯᖓᒦᓐᓂᖓᑦᑐᒥᒃ ᑎᓯᕐᑲᑦᑕᕐᑯᔭᐅᓇᑕ. ᒥᑎᐅᑉ ᐃᒥᖅᑯᑕᐃᓚᓗᓐᓂᑦ ᒪᓐᓂᖏᓐᓂᒃ ᑕᒫᓂᕐᓇᔪᒥᒃ ᐱᑭᐅᒃᑯᑦᑕ ᑐᓄᑦᑎᖃᑦᑕᕐᑯᔭᐅᓚᐅᖅᓯᒪᔪᑦ. ᒪᓐᓂᓚᑦᑖᖓᓐᖓᓗᐊᖅᐸᑦ ᐱᑭᔭᐅᕐᑯᑦᑕᐅᕝᕙᐅᓐᖏᓚᑦ.

As youngsters we used to challenge each other in a fun way that we would be the first one to wake up. If we had challenged each other, we did not want to be ashamed of ourselves by not waking up first. When we woke up we got dressed right away and went to visit our opponent to see if they were up. Doing this, we sometimes used to meet each other on the way to the other person's home. If we had slept too long we were pulled out of bed by our opponent...how shameful!

In households where there were other youngsters, there would be a competition to see which one of us could be quickest at getting dressed. We had so many things to put on, our inner socks, tie our strings. In our haste we would sometimes bump into each other, it was a lot of fun. If you were the first person to be ready and get out first, it was a joyful feeling.

When the sun was going down we all used this for an opportunity for another game, trying to see who could be first into the house. I don't think I ever got into the house first because I was not really quick. It was fun. We were never scolded for this because they knew we were trying to be the first into the house. Nowadays, if children run around they are scolded and asked what they are doing. If one of us got in first we were never questioned that way, they were just happy that we knew it was time to go in. I was never in first though.This belief is still used today. If we found an egg that was not in a nest, or it was by itself other than in a nest, we should never take it. Either an eider duck's egg or a tern's, we were supposed to turn our back on it. Even if it looked like a regular egg we weren't supposed to pick it up. We weren't supposed to break these particular eggs. Just recently someone accidentally crushed an egg that was by itself and not in a nest. As a result of this, the weather was always bad for a whole year. Because it was the earth's egg, the weather was bad. Today, if someone finds an egg like this, don't pick it up, or crush it, it belongs to the earth. These eggs are called 'Silaaqsait', earth's eggs.

If a caribou has a calf, and it looks bluish in colour from a distance, these calves are called silaaq. Although it may seem like a calf, but bluish in colour, the people shouldn't try to kill it. If a person should kill such a thing, they themselves will be spooked. They know they have killed something out of the ordinary, the earth's child. The earth will react somewhat differently, the weather may change

Iqqummatuaraangatta annuraakauqtuqtuta iqqummaqqaaqusautivalaurmigatta uglaqpalauqsimajavut. Ilaannikkut paaqattautivaktuta. Iqqummarnasarniraangattalu amujauvaktuta. Aittaanguvalauqpuq! Nutarauqatiqaqtunilu iglumi atausirmi annuraaqqaaqusautivalaurivugut. Atijaksaqauqtutalu aliqsivulli ungirusiriaqaqtavullu. Tuaviluarnikumut tuluqattautiruluujaqpaktuta alianairuluujaqtuni. Sivulliulluni annuraaqqaaqtuni anirngautaulluni alianaippalauqsimavuq.Siqinirlu pulaliraangat pinnguarutigivalaurivavut isiqqaaqqusautilluta. Isiqqaalauqsimaqquunngittungali sukkailauqsimagama. Quvianaqtuni. Sukuuqtauvalaunngilagullu qaujimajaugatta isiqqaaqqusautinittinnik. Ullumiujurli ullajaktuqaqtillugu sukuuqtauvalirmata qanuiliuriaksanginnik qaujijumajaullutik. Apiqsuqtauvalaunnginnattali quviasutuinnalauqsimangmata isirnaqsiningnik qaujimanittinnik. Isiqqaaqpalaunngilangali. Ullumi suli tamanna atuqtaujuq ukpirijaulauqsimajuq.

Manningmik pikiukkutta ivavvingmiinngittumik tigusiqattaqujaunata. Mitiup imiqqutailalluunniit manninginnik tamaanirrijumik pikiukkutta tunuttiqattaqujaulauqsimavugut. Mannilattaangugaluaqpat piqujauvalaunngilagut. Suraqujauvagatiglu. Qangattiaq siqumittijuqalaurnirmat manningmik tamaanirrijumik ivavvingmiinngittumik. Taimali silarujuunginnalilauqpuq ukiulimaamut. Nunaup mannigilaurmagu silarujuunginnalilauqpuq. Ullumiujurli manniksiaqtuqaqpat tamaanirrijumik tigujaujariaqanngilaq siqumitaujariaqanngilarlu nunaup pigingmauk. Tamakkua manniit taijaujut 'silaarsanik' nunaup manningit. Tuktu nurraqtaqaqpat tungujurujuqquujijumik ungasigilugu taima taikkua nurrait silaat. Nurratuinnauqquujilluni kisiani

ᓱᕋᒍᔭᐅᑯᒐᑎᓪᓗ. ᖃᖓᑦᑎᐊᖅ ᓱᖑᒥᑦᑎᔪᖃᓚᐅᕐᓂᕐᒪᑦ ᒪᓐᖓᒥᒃ ᑕᒫᓂᖅᑭᔪᒥᒃ ᐃᑯᕝᕕᖕᒥᓐᖓᑦᑐᒥᒃ. ᑕᐃᒪᓕ ᓱᓚᒋᔫᖕᒋᓐᓇᓕᓚᐅᖅᐳᖅ ᐅᑭᐅᓕᒫᒧᑦ. ᓄᓇᐅᑉ ᒪᓐᓂᒋᓚᐅᕐᒪᒍ ᓱᓚᒋᔫᖕᒋᓐᓇᓕᓚᐅᖅᐳᖅ. ᐅᓪᓗᒥᐅᔪᕐᓕ ᒪᓐᓂᒃᓱᐊᖅᑐᖃᖅᐸᑦ ᑕᒫᓂᕐᓇᔪᒥᒃ ᑎᒍᔭᐅᔭᕆᐊᖃᓐᖓᓚᖅ ᓱᖑᒥᑕᐅᔭᕆᐊᖃᓐᖓᓚᕐᓗ ᓄᓇᐅᑉ ᐱᒋᖓᒪᐅᒃ. ᑕᒪᒃᑯᐊ ᒪᓐᓃᑦ ᑕᐃᔭᐅᔪᑦ ‘ᓱᓛᕐᓴᓂᒃ’ ᓄᓇᐅᑉ ᒪᓐᓂᖏᑦ. ᑐᒃᑐ ᓄᕐᕋᖅᑕᖃᖅᐸᑦ ᑐᖓᔪᕈᔪᖅᑰᔫᔪᒥᒃ ᐅᖓᓯᒋᓗᒍ ᑕᐃᒪ ᑕᐃᒃᑯᐊ ᓄᕐᕋᐃᑦ ᓱᓛᑦ. ᓄᕐᕋᑐᐃᓐᓇᐅᖅᑰᔫᓪᓗᓂ ᑭᓯᐊᓂ ᓱᐊᕐᓇᐅᒃᐸᑦ ᑐᕐᑯᑕᐅᔭᕆᐊᖃᓐᖓᑦᑐᖅ. ᑐᕐᑯᑕᐅᔪᖃᕐᓂᖅᐸᑦ ᑐᕐᑯᑦᑎᔪᖅ ᐊᓕᐊᓇᖅᑐᖅᓯᐅᓕᕋᔭᖅᐳᖅ. ᓄᓇᐅᑉ ᕿᑐᕐᖓᖓᓂᒃ ᐃᓄᐊᕋᒥ ᓱᓚᓗ ᑖᔅᓱᒧᖓ ᑐᕐᑯᑦᑎᔪᒧᑦ ᐊᓯᓐᖓᒍᑐᐃᓐᓇᕆᐊᓕᒃ. ᓄᓇᓗ ᐊᕿᓪᓗᓂ ᐊᐅᓚᑐᐃᓐᓇᕆᐊᖃᖅᐳᖅ. ᓄᓇᐅᑉ ᕿᑐᕐᖓᖓᑦ ᑐᖓᔪᕈᔪᐃᓐᓇᐅᔭᖅᐳᑦ ᒪᓐᓂᐅᒍᓂ ᓂᕐᔪᑕᐅᒍᓂᔫᓃᑦ. ᐱᔭᐅᔭᕆᐊᖃᓐᖓᑦᑐᑦ ᑕᒪᒃᑯᐊ. ᑭᓇᑐᐃᓐᓇᖅ ᑕᒪᒃᑯᓂᖓ ᑎᓇᓐᓇᖅᑐᓂᒃ ᖃᐅᔨᒋᐊᒃᑲᓐᓂᕈᒪᑐᐊᕈᑎᒃ ᐃᓄᑐᖃᕐᓄᑦ ᐊᐱᓇᔪᓐᓇᖅᐳᑦ.

ᓄᑕᕋᐅᓪᓗᖓ ᑐᒃᑐᒥᒃ ᐳᑭᕐᒥᒃ ᑕᑯᓚᐅᖅᓯᒪᔪᖓ. ᑐᒃᑐᐃᑦ ᑕᒪᒃᑯᐊ ᐊᖏᔪᐊᓗᐃᑦ ᓴᖓᐃᑦ. ᖃᑯᖅᑐᑦᑎᐊᕙᓗᓪᓗᑎᒃ ᓱᒃᑲᔪᐊᓗᓪᓗᑎᓪᓗ. ᐸᖕᓂᐅᖅᑰᔨᖓᓗᐊᖅᓗᑎᒃ ᓇᒡᔪᑭᑦᑐᓪᓕ. ᕿᒫᓪᓗᑎᒃ ᓱᒃᑲᔪᒻᒪᓇᐊᓗᐃᑦ. ᐱᔭᐅᔪᖃᕐᓂᕈᓂ ᖃᓄᐃᑦᑐᖃᕋᔭᓇᐊᒃᓴᖓᓂᒃ ᑐᓴᐅᒪᖕᒋᓐᓇᒪ ᖃᐅᔨᒪᖕᒋᓐᓇᕐ. ᑕᑯᔭᐅᒐᔪᖕᒋᑐᒻᒪᓇᐊᓗᐃᑦ ᑕᐃᒃᑯᐊ ᓂᕐᔪᑎᑦᑎᐊᕙᓗᐃᑦ. ᒪᓕᒐᖅᑕᖃᖅᐳᖅ ᒪᓕᒃᑕᐅᑦᑎᐊᓇᐊᓕᖕᒥᒃ. ᓂᕐᔪᑎᑦ ᐃᓛᔭᖅᓱᖅᑕᐅᔭᕆᐊᖃᓐᖓᓚᑦ ᐊᖏᒐᓗᐊᕈᑎᒃ ᒥᑭᒃᑲᓗᐊᕈᑎᓪᓗ. ᐃᓕᖕᒐᒃᓯᑐᐃᓐᓇᕆᐊᖃᓐᖓᓚᒍᑦ ᓂᕐᔪᑎᓂᒃ ᐃᔪᓇᔭᖃᕈᒪᑐᐃᓐᓇᕐᓂᕐᒧᑦ ᐋᓐᓂᖅᓱᔪᒪᑐᐃᓐᓇᕐᓂᕐᒧᓪᓗᓃᑦ. ᓱᓕ ᐆᒪᔪᒥᒃ ᓂᕐᔪᑎᒥᒃ ᐋᓐᓂᖅᓱᔭᕆᐊᖃᓐᖓᓚᒍᑦ. ᓱᓕ ᐆᒪᑎᓪᓗᒍ ᐋᒃᓱᕋᕆᐊᖃᓐᖓᓚᒍᑦ ᖃᓄᑐᐃᓐᓇᕐᓗ ᐋᓐᓂᖅᓱᓂᕐᒥᒃ ᐱᔭᕆᐊᖃᓐᖓᓚᕐᑐ. ᑐᕐᑯᓐᓂᐊᕈᑦᑎᒍ ᑐᕐᑯᑲᐅᑎᒋᒋᐊᕐᓗᒍ ᐱᔭᕆᐊᖃᖅᐳᒍᑦ ᐋᓐᓂᐊᑎᑦᑎᓯᒐᓱᐊᖏᓪᓗᑕ. ᑲᑎᒪᖃᑕᐅᓪᓗᖓᓗᑭᐊᖅ ᓂᐱᓕᐅᖅᓯᒪᔪᒥᓪᓗᑭᐊᖅ ᑐᓴᓚᐅᖅᐳᖓ ᐊᐱᖅᑯᑕᐅᔪᒥᒃ. ᓂᕐᔪᑎᑦ ᒪᓕᒐᖅᐸᑦ? ᑖᓐᓇ ᐊᐱᖅᑯᑎ ᑭᐅᔭᐅᔭᕆᐊᖃᓚᐅᕐᓗᐊᖅᑐᖅ ᑭᐅᔭᐅᓚᐅᓐᖏᓚᖅ. ᓱᓕᔪᖅ ᒪᓕᒐᖅᑕᖃᕐᓂᖓᓂᒃ ᓂᕐᔪᑎᓄᑦ. ᐋᓐᓂᖅᑕᐅᑐᐃᓐᓇᕈᒪᓗᑎᒃ ᓇᒡᓕᒃᓴᖅᑕᐅᑐᐃᓐᓇᕐᓗᑎᑦᑐᓐᓂᒃ ᐱᔭᐅᔭᕆᐊᖃᓐᖓᑦᑐᑦ. ᒪᓕᒐᖅᐳᒍᑦ ᓂᕐᔪᑎᓂᒃ ᐋᓐᓂᐊᖅᑎᑦᑎᑐᐃᓐᓇᕆᐊᖃᖏᓐᓂᑎᓂᒃ. ᐅᖃᐅᔾᔭᐅᖏᓐᓇᖅᐸᓚᐅᖅᐳᒍ ᓂᕐᔪᑎᕋᓛᓂᒃ ᐱᖃᑦᑕᕐᑯᔭᐅᓇᑕ ᒪᑯᓂᖓ ᐊᕕᓐᖓᕐᓂᒃ, ᑎᖕᒥᐊᓛᓂᒃ ᐊᓯᖏᓐᓂᓪᓗ ᒥᑭᑦᑐᓂᒃ ᓇᒡᓕᒃᓴᖅᑎᑦᑎᕐᑯᔭᐅᓇᑕ ᐃᒪᕐᒧᐊᕐᑯᔭᐅᑯᒐᑎᓪᓗ ᓇᓗᒍᓐᓇᖕᒋᑉᐸᑕ.

for that particular person who did the killing, but others will not notice the change in weather. When that person killed the calf he would feel like the earth was too soft, and swaying. This was a result of him killing the earth's child. The earth's child is always bluish in colour, whether it be an egg or an animal. They should never be taken or killed. If any person wishes to know about these taboos, all they have to do is ask any elder.

When I was a child I saw a caribou called a 'Pukiq'. These caribou are really big, beautiful with very short sleek hair. They are also brilliantly white and very fast. Although it looks like a bull caribou the antlers are small. When it was running away it was so fast. I've never heard what the outcome might be if someone was to catch one, so I can't say. It is very rare to see these magnificent animals.

There is a guideline which should be followed very exactly. We should never mistreat animals, great or small. We should never maim an animal, whether it be that we want to laugh at it or just hurt it. We should never hurt it while it is still alive. We should never skin it while it is living, or do anything to cause it pain. If we are going to kill it, this should be done very quickly and as painlessly as possible for the animal. We should never let it suffer.

At a meeting I either attended, or heard on tape, there was a question raised. Do animals have laws themselves? This question should have been answered but never was. Sure they have laws themselves. They should never be subjected to inhumane suffering. We have laws that we should never cause them unnecessary pain. We were always told never to take smaller animals, such as lemmings, baby birds etc., and cause them pain, or put them in the water if they couldn't swim. If animals did not live in the water, then we were told not to put them in water. If we did meaningless things to them, then the animals would get back at us in their own way.

Some people have experienced things that would not normally happen. The animals have brought it back to them. I'm going to relate a story that shows the kind of thing that can happen. A loon flew over a crowd of people, and they started whistling and throwing stones at the loon. The loon was struck and it came down. The people took it and plucked all its feathers. It was bare of feathers when they were done, and they made it try to fly away. After a while, the whole crowd who

siarnaukpat tuqutaujariaqanngittuq. Tuqutaujuqarniqpat tuquttijuq alianaqtuqsiulirajaqpuq. Nunaup qiturnganganik inuarami silalu taassumunga tuquttijumut asingutuinnarialik. Nunalu aqilliluni aulatuinnariaqaqpuq. Nunaup qiturngangit tungujurujuinnaujaqput manniuguni nirjutauguniluunniit.

Pijaujariaqanngittut tamakkua. Kinatuinnaq tamakkuninga tiringnaqtunik qaujigiakkannirumatuarutik inutuqarnut apirijunnaqput. Nutaraullunga tuktumik pukirmik takulauqsimavunga. Tuktuit tamakkua angijualuit saggait. Qakuqtuttiavaaluullutik sukkajualuullutiglu. Pangniuqquujigaluaqtutik nagjukittulli. Qimaallutik sukkajummarialuit. Pijaujuqarniruni qanuittuqarajariaksanganik tusaumannginnama qaujimanngilara.

Takujaugajunngittummarialuit taikkua nirjutittiavaaluit. Maligaqtaqarivuq maliktauttiarialingmik. Nirjutit iliijaqsuqtaujariaqanngilat angigaluarutik mikikkaluarutiglu. Ilinngaksituinnariaqanngilagut nirjutinik ijurijaqarumatuinnarnirmut aanniqsijumatuinnarnirmulluunniit. Suli uumajumik nirjutimik aanniqsijariaqanngilagut. Suli uumatillugu aaksijariqanngilagut qanutuinnarlu aanniqsinirmik pijariaqanngilavut. Tuqunniaruttigu tuqukautigigiarlugu pijariaqaqpugut aanniatitsigasuangilluta. Katimaqataullungalukiaq nipiliuqsimajumiglukiaq tusalauqpunga apiqqutaujumik. Nirjutit maligaqaqpat? taanna apiqquti kiujaujariaqalauraluaqtuq kiujaulaunngilaq. Sulijuq maligaqtaqarninganik nirjutinut.

Aanniqtautuinnarumalutik nagliksaaqtautuinnarlutilluunniik pijaujariaqanngittut. Maligaqaqpugut nirjutinik aanniaqtittituinnariaqanngnittinnik. Uqaujjaunginnaqpalauqpugu nirjutiralaanik piqattaqujaunata makuninga avinngarnik, tingmialaanik asinginniglu mikittunik nagliksaqtittiqujaunata imarmuaqujauvagatiglu

ᐃᒪᕐᒥᐅᑕᐅᓐᖏᑉᐸᑕᓗ ᐃᒫᓄᐊᕐᑯᔭᐅᑦᑕᒐᑎᒃ. ᓂᕐᔪᑎᓂᒃ ᐱᓂᕐᓗᐃᓐᓂᕈᑦᑕ ᐊᑭᔭᐅᓇᔭᕋᑦᑕ ᑖᔅᓯᒧᖓ ᓂᕐᔪᒻᒧᑦ.

ᐊᑐᖅᑕᐅᓪᓗᐊᓐᖏᑦᑐᓂᒡᓗ ᐊᑐᖅᑐᖅᑲᓯᒪᔾᖅ ᐊᑭᔭᐅᓪᓗᑎᒃ ᓂᕐᔪᑎᓄᑦ. ᐅᓂᒃᑳᕐᓂᐊᖅᐳᖓ ᖃᓄᐃᑦᑐᖅᑕᐅᖅᓯᒪᔪᕕᓂᕐᒥᒃ. ᖃᖅᓴᐅᕐᒥᒃ ᐃᓄᐃᑦ ᖁᓛᒨᖅᑐᖅᑕᓂ ᐅᕕᓐᖏᐊᕋᓕᖅᓗᑎᒃ ᒥᓪᓗᓕᖅᐳᑦ ᖃᖅᓴᐅᕐᒥᒃ. ᒥᓗᖅᑕᐅᒐᒥ ᑲᑕᒃᓗᓂ. ᐱᔭᐅᒐᒥ ᐃᓇᓴᖅᑕᐅᓪᓗᓂ. ᐃᓇᓴᖅᑕᐅᑮᕋᒥᓗ ᑎᖏᑎᑕᐅᓇᓱᑲᑕᓕᕐᓂᖅᓗᓂ. ᖃᖅᓴᐅᕐᒥᒃ ᐋᓐᓂᖅᓯᔪᕕᓃᑦ ᒥᒃᓵᓐᓕᐊᒐᒥᒃ ᑐᕐᑯᕋᖅᓗᑎᒃ. ᖃᖅᓴᐅᕐᒧᑦ ᐊᑐᓚᐅᖅᑕᒥᖕᓄᑦ ᐊᑭᔭᐅᓪᓗᑎᒃ. ᓂᕐᔪᑎᓂᒃ ᐱᑦᑎᐊᓐᖏᒃᑯᑦᑕ ᐊᑭᔭᐅᓇᔭᖅᐳᒍᑦ. ᐊᒻᒪᑦᑕᐅᖅ ᐃᓄᖏᒃ ᕿᖓᐃᖅᑐᖅᑕᐅᖅ-ᓯᒪᒋᐅᖅ. ᑕᐃᓐᓇ ᑐᒃᑐᒥᒃ ᕿᖓᐃᖅᓯᓐᓂᕐᒪᑦ ᓱᓕ ᐆᒪᑎᓪᓗᒍ ᑕᐃᒪᓐᓇᐅᓪᓗᓂ ᕿᖓᐃᖅᓗᓂ ᐱᓚᐅᖅᓯᒪᔾᖅ. ᑕᐃᒪᓐᓇᐅᓂᖓᓄᑦ ᐃᓛᔭᖅᓯ-ᐃᔭᓇᐊᖃᓐᖏᓚᒍᑦ ᓂᕐᔪᑎᓂᒃ. ᓂᕐᔪᑎᒥᒃ ᐱᔮᓇᔭᖃᕈᑦᑕ ᓂᕿᒋᓂᐊᕐᓗᒍᔭᓇᐊᖃᖅᐳᒍᑦ. ᑕᒪᑐᒥᖓ ᐊᒥᓱᐃᖅᓗᑕ ᐅᖃᐅᔾᔪᖅᑕᐅᔾᔪᑎ-ᖃᖅᓯᒪᔾᖅᒍᑦ ᐱᒻᒪᓇᐊᓘᖓᒪᑦ. ᑕᒪᒃᑯᓂᖓ ᐊᑐᕐᓂᕈᑦᑕ ᐃᓐᓇᕐᓄᑦ ᓱᑰᖅᑕᐅᕐᔪᐊᖅᐸᓚᐅᖅ-ᓯᒪᔾᖅᒍᑦ. ᐱᒻᒪᓇᐊᓘᕝᕕᓚᐅᖅᐳᖅ ᐅᖃᐅᔾᔪᖅᑕᐅᔾᔪᓯᑦᑎᓐᓂᒃ ᓈᓚᒋᐊᖃᕐᓂᑦᑎᓐᓂᒃ.

ᐊᒻᒪᓗᒃᑕᐅᖅ ᐅᖃᐅᔾᔭᐅᕝᓚᐅᖅᐳᒍᑦ ᒥᑕᐅᑎᖃᕐᑯᔭᐅᕝᓇᑕ ᐅᖃᐅᓯᖃᕐᓂᕐᓗᖃᑦ- had shamelessly subjected the loon to so much pain, began to shrivel up and die. They all died from shrivelling up. They got exactly what they had done to that loon. If we do unnecessary things to animals then it will come back to us in a similar way. Here is another example: A person lost his nose. That person had taken a caribou's nose while it was still alive, then that person had to suffer in the same way. All animals have feelings and they can get back at us, whether they be small or large. We will surely experience their pain in the same way. That is why we should never hurt them or subject them to pain. If we take an animal we should make sure that we will use it for food, we have been told many times about this important information.

If we did any of these unthinkable things, believe me, we were severely scolded by our elders. It was very important that we listened to the instruction we received.

In addition, we were told not to make fun of, or talk abusively about people who had abnormal conditions. We were never to mimic them, or laugh at them, and we were not to talk about them behind their backs.

nalugunnanngippata. Imarmiutaunngippatalu imaanuaqujauvagatik. Nirjutinik pinirluinnirutta akijaunajaratta taassumunga nirjummut. Atuqtaulluanngittuniglu atuqtuqaqsimavuq akijaullutik nirjutinut. Unikkaarniaqpunga qanuittuqalauqsimajuvinirmik. Qaqsaurmik inuit qulaaguuqtuqaqtuni uvinngiaraliqtutik milluliqput qaqsaurmik. Miluqtaugami kataktuni. Pijaugami irisaqtaulluni. Irisaqtaugiiramilu tingititaunasukatalirniqtuni. Qaqsaurmik aanniqsijuviniit miktivalliagamik tuquraqtutik. Qaqsaurmut atulauqtamingnut akijaullutik. Nirjutinik pittianngikkutta akijaunajaqpugut. Ammattauq inungmik qingaiqtuqalauqsimagivuq. Tainna tuktumik qingaiqsinnirmat suli uumatillugu taimannaulluni qingaiqtuni pilauqsimavuq.Taimannauninganut iliijaqsuijariaqanngilagut nirjutinik. Nirjutimik pijaarijaqarutta niqiginiarluguujariaqaqpugut. Tamatuminga amisuiqtuta uqaujjuqtaujjutiqaqsimavugut pimmarialuungmat.Tamakkuninga aturnirutta innarnut sukuuqtaurjuaqpalauqsimavugut. Pimmarialuuvalauqpuq uqaujjuqtaujjusittinnik naalagiaqarnittinnik. Ammaluktauq uqaujjauvalauqpugut mitautiqaqujauvangnata uqausiqarnirluqattaqujaunatalu iliqqusirluktunik. Ijurlutalu ijjuaqsiqattaqujaunata mitautiqaqujaunata tivviaqtaqujauvagatiglu. Kiuluqattaqujaulaunngilagullu innarnik. Qanutuinnaq tilijaugutta naalagiaqalauqpugut. Nutaraullutali kikkunnut isirutta innarnik uqallaktuqaqtillugu immingnut naalaqujauvalaunngilagut ijigiqujauvanngittutalu. Ijigiluaraangatta sukuuqtauvalauqpugut ijikkialuuniraqtauvaktutalu. Uqausirijanginnit naalanngilluta aniirajaqujauvalauqpugut. Uglarumalu uqallaktunik tusaruma angirraruma uqausiuqqaujunik uqaqattaqujauvalaunngilanga. Uqausiujuvinirmik uqarniruma apirijau-

ᑕᕐᓯᔭᐅᓇᑕᓗ ᐃᓕᖅᓱᓯᕐᓗᒃᑐᓂᒃ. ᐃᔪᕐᓗᑕᓗ ᐃᔾᔪᑦᓱᖅᑕᕐᓯᔭᐅᓇᑕ ᒥᑕᐅᑎᖅᓯᔭᐅᓇᑕ ᑎᑭᕕᑦᖅᑕᕐᓯᔭᐅᑯᒐᑎᓪᓗ. ᑭᐅᓗᖅᑕᕐᓯᔭᐅᓚᐅᑦᖏᓚᒍᓪᓗ ᐃᓐᓇᕐᓂᒃ. ᖃᓄᑐᐃᓐᓇᖅ ᑎᓕᔭᐅᒍᑦᑕ ᓈᓚᒋᐊᖃᓚᐅᖅᐳᒍᑦ. ᓄᑕᕐᐅᓪᓗᑕᓕ ᑭᒃᑯᓐᓄᑦ ᐃᓱᒋᑦᑕ ᐃᓐᓇᕐᓂᒃ ᐅᖃᓪᓚᒃᑐᖅᑎᓪᓗᒍ ᐃᒻᒥᖕᓄᑦ ᓈᓚᕐᓯᔭᐅᑯᓚᐅᖕᒋᓚᒍᑦ ᐃᔾᒋᕐᓯᔭᐅ-

Also we were told not to talk back to our elders. If they told us to do certain things we were advised not to go against their wishes. As children, when we came into a dwelling and adults were talking amongst themselves, we were told not to listen, or stare at them. If we stared at them we were scolded, and labeled ‘big eyes who stare’. Instead of listening to

valauqpunga uqaqujauqqaugiaksanganik. Taimanna sukuuqtauvalauqpunga. Uqaqtaujuvinirmik uqariarniraangama nipangiqtitauvalauqpunga uqaujjauvaktungalu innarnut uqausiujunik naalagiaqanngininnik.Tusaqtannik uqaqattarniruma tivviaqtaqtiuni-

ᑯᓐᖏᔅᓗᑕᓗ. ᐃᔨᒋᓗᐊᕐᖓᑦᑕ ᓱᑰᖅᑕᐅᑯᓐᓚᐅᖅᐳᒍᑦ ᐃᔨᒃᑭᐊᓘᓂᕐᖅᑕᐅᑯᓐᓗᑕᓗ. ᐅᖃᐅᓯᓇᔭᖏᓐᓂᑦ ᓈᓚᓐᖏᓪᓗᑕ ᐊᓂᕋᔭᖑᔭᐅᑯᓚᐅᖅᐳᒍᑦ. ᐅᒡᓚᕈᒪᓗ ᐅᖃᓪᓚᒃᑐᓂᒃ ᑐᓴᕈᒪ ᐊᖏᕐᕋᕈᒪ ᐅᖃᐅᓯᐅᖅᑲᐅᔪᓂᒃ ᐅᖃᖃᑦᑕᖑᔭᐅᑯᓚᐅᓐᖏᓚᖓ. ᐅᖃᐅᓯᐅᔪᕕᓂᕐᒥᒃ ᐅᖃᕐᓂᕈᒪ ᐊᐱᓇᔭᐅᑯᓚᐅᖅᐳᖓ ᐅᖃᕐᖑᔭᐅᖅᑲᐅᒋᐊᒃᓴᖓᓂᒃ. ᑕᐃᒪᓐ ᓱᑰᖅᑕᐅᑯᓚᐅᖅᐳᖓ. ᐅᖃᖅᑕᐅᔪᕕᓂᕐᒥᒃ ᐅᖃᓇᐊᕐᓂᕌᖓᒪ ᓂᐸᖏᖅᑎᑕᐅᑯᓚᐅᖅᐳᖓ ᐅᖃᐅᔾᔭᐅᑯᓐᓗᖓᓗ ᐃᓐᓄᕐᓄᑦ ᐅᖃᐅᓯᐅᔪᓂᒃ ᓈᓚᒋᐊᖃᓐᖏᓂᓂᒃ.

ᑐᓴᖅᑕᓐᓂᒃ ᐅᖃᖃᑦᑕᕐᓂᕈᒪ ᑎᑭᕕᐊᖅᑕᖅᑎᐅᓂᕐᖅᑕᐅᓇᔭᖅᐳᖓ. ᑭᓯᐊᓂᓚ ᖁᕕᐊᓇᖅᑐᒥᒃ ᐅᖃᕈᒪ ᖃᓄᐃᓗᐊᓚᐅᓐᖏᓚᖅ. ᐅᒡᓚᖅᓯᒪᔭᓐᓂ ᑐᓴᖅᑕᓐᓂᑦ ᐅᖃᖁᔭᐅᑯᓚᐅᓐᖏᓚᖓ. ᓄᑕᕋᐅᓪᓗᑕ ᒪᓕᒋᐊᖃᖃᑦᑕᓚᐅᖅᐳᒍᑦ ᐊᒻᒪᓗ ᐃᓐᓇᐃᑦ ᐅᖃᓪᓚᐅᔾᔭᐅᑯᓚᐅᓇᕗᑦ ᒪᓕᒋᐊᖃᖅᑐᓂᒃ ᒪᓕᖕᓂᓐᖏᒃᑳᖓᑕ. ᐃᓐᓇᐃᑦ ᑲᑎᑉᐸᓚᐅᖅᐳᑦ ᐃᔪᕐᓈᕐᕈᔪᒥᒃ ᐅᖃᓪᓚᐅᔾᔨᓪᓗᑎᒃ. ᐅᖃᐅᓯᐅᑐᐃᓐᓇᕐᓂ ᐅᖃᓪᓚᐅᔾᔭᐅᑯᓚᐅᖅᐳᖅ ᑖᓐᓇ ᒪᓕᓐᖏᑦᑐᕕᓂᖅ. ᐃᓐᓇᐃᓪᓗ ᑕᐃᒪᓐᓇ ᑲᑎᒃᑳᖓᒥᒃ ᓈᓚᒃᑕᐅᔭᕆᐊᖃᖃᓚᐅᖅᓯᒪᕗᑦ ᐅᖃᐅᔾᔪᖅᑕᐅᔪᒧᑦ. ᑖᓐᓇᓗ ᐅᖃᐅᔾᔪᖅᑕᐅᔪᖅ ᑮᓇᕐᒥᒍᑦ ᐃᓕᕋᓯᓐᖏᑉᐸᑦ ᑭᐅᔾᔪᑎᒃᓴᖅᑲᓐᖏᑉᐸᓪᓘᓐᓂᑦ ᖃᐅᔨᒪᔭᐅᑯᓚᐅᖅᐳᖅ ᐅᖃᐅᔾᔪᖅᑕᐅᔾᔪᓯᕐᒥᓂᒃ ᓈᓚᔾᔭᓐᖏᓐᓂᖓᓂᒃ. ᐊᐅᐸᓪᓕᖅᐸᓪᓕ ᑲᓐᖑᑦᑎᓪᓗᓂ ᑕᓗᒋᒃᑯᑎᓗᓂ ᐃᒻᒥᓂᒃ ᐅᖃᐅᔾᔪᖅᑕᐅᔾᔪᑎᒥᓂᒃᓗ ᓈᓚᑦᑎᐊᖅᐸᑦ ᑐᓴᒻᒪᓇᖕᓂᐊᕐᓂᖓ ᖃᐅᔨᒪᔭᐅᓚᐅᖅᐳᖅ. ᑕᐃᒃᑯᐊᓚ ᐅᒡᒍᐊᕐᓂᖃᓐᖏᑦᑐᑦ ᓱᓚ ᐱᑦᑎᐊᓐᖏᒃᑲᓐᖏᕐᓂᐊᕐᓂᖏᑦ ᖃᐅᔨᒪᔭᐅᓚᐅᖅᐳᑦ. ᑕᒪᒃᑯᐊᓚ ᑐᓴᐅᒪᔭᒃᑲ. ᐃᓱᒪᑕᐅᔪᑦ ᑕᐃᒪᓐᓇ ᐃᑲᔪᕐᕕᖃᓚᐅᖅᐳᑦ. ᐅᓪᓗᒥᓚ ᑕᐃᒪᐃᑦᑐᒃᑯᑦ ᐃᓱᒪᑕᖃᖅᐸᒍᓐᓃᕐᑕ. ᐊᖏᕐᕋᑎᓐᓂᓚ ᑭᓯᐊᓂ ᐃᓱᒪᑕᐅᒐᑦᑕ. ᓂᕈᐊᖅᑕᐅᓯᒪᔪᓂᓪᓚ ᐃᓱᒪᑕᖃᖅᐸᓚᕐᒪᑦ ᒪᒃᑯᒃᑐᑯᓘᑦᑕᖅᓗᑎᓪᓗ. ᐃᓄᑐᖃᐃᑦ ᐃᓐᓇᐅᔪᑦ ᓈᓚᒃᑕᐅᓐᖏᓚᕐᒪᑕ ᐊᐃᑦᑖᖓᒐᓗᐊᖅ. ᐃᓐᓇᑦᑎᓐᓂᓪᓗ ᓈᓚᑦᑎᐊᖅᐸᓚᐅᖅᑐᒍᑦ ᖃᐅᔨᒪᔪᐊᓘᓂᖏᓐᓄᑦ ᓯᓚᑐᓂᖅᓴᐅᓪᓗᑎᓪᓗ ᒫᓐᓇᓚ ᑕᐃᒪᐃᓐᖏᓚᕐᑕ. ᐃᑲᔪᕐᓂᖃᕕᒃ-ᔪᐊᓚᐅᕐᒪᑕ ᓈᓚᒃᐸᓚᐅᖅᓯᒪᔭᕗᑦ. ᐅᓇᑦᑕᐅᖅ ᑐᓴᐅᒪᖏᔭᕐᑕ: ᐃᓄᒃ ᓂᓪᓕᕐᔪᒃᓗᓂ, ᓈᓚᒍᓐᓇᖏᓪᓗᓂ ᑭᐅᓗᒃᓴᕐᐃᒃᑯᓂ ᐃᓄᓯᒃᓴᑭᓐᓂᐊᖅᐳᖅ. ᑭᐅᓗᕐᑯᔭᐅᑯᓚᐅᓐᖏᓚᒍᑦ ᐃᓐᓇᕐᓂᒃ ᓄᑕᕋᐅᓪᓗᑕ. ᓈᓚᑦᑎᐊᕐᑯᔭᐅᑯᓚᐅᖅᐳᒍᑦ ᐅᖃᐅᔾᔭᐅᑭᐊᕈᑦᑕ ᐃᓐᓇᕐᒍᑦ. ᐃᓐᓇᐃᑦ ᐅᓂᒃᑲᐅᓯᓇᔭᖏᓐᓂᒃ ᓈᓚᒍᒪᑯᓚᐅᖅ-ᓯᒪᒐᓗᐊᖅᐳᖓ ᑭᓯᐊᓂ ᓈᓚᑭᐊᖃᕐᑯᔭᐅᑯᓚᐅᓐᖏᓐᓇᑦᑕ.

ᐊᑭᓇᓱᖃᑦᑕᕐᑯᔭᐅᑯᓚᐅᓐᖏᓚᖓᓗ ᖃᓄᐃᓚᐅᖅᑎᑭᓐᖏᑕᓐᓂᒃ. ᐅᓪᓗᒥᐅᔪᕐᓂ ᑖᓐᓇ ᐳᐃᒍᓚᐅᖅᐸᒃᐸᕐᕋ. ᑕᐃᒪᐃᕐᑯᔭᐅᑯᓚᐅᖅᐳᒍᓪᓗ ᐱᑦᑎᐊᖅᑕᐅᖃᑦᑕᕐᓂᐊᕋᑦᑕ. ᐃᒥᖅᑕᕐᑯᔭ-

their tales, we were told to go out and play.

If I happened to visit somebody, and I overheard them talking, I was advised not to repeat it when I got home. If I repeated it when I got home, they asked me if I was told to repeat it. That is how I was scolded. If I tried to repeat what I had heard, they shut me up right away, with the strict warning that it is not good to listen to my elders talking amongst themselves.

If I repeated everything I heard, I would be called a gossip. If I repeated something joyful, that was allowed sometimes. I was never to repeat what I had heard from the people I had visited. We had all kinds of guidelines to follow as children, and even the adults were given lectures if they broke the rules. The elders gathered together with the rule breaker and confronted him about his actions. They never just talked amongst themselves, they took the rule breaker and let him face the consequences, a stiff lecture. When the elders gathered to deal with someone who had done wrong, they made sure the person acknowledged their suggestions. If that person did not show any fear in his face, or he couldn't answer in any way, it was understood that the person was not going to listen to their suggestions or advice, and he would still do wrong. If he showed embarrassment by blushing, and acknowledged what was being said to him, then he was sure to be listening to what was being said to him, and that he had a chance to right whatever he had done wrong. The outcome was positive for this person, but one who did not show remorse was sure to repeat the same kind of behaviour.

That is what I have heard.

The leaders were very helpful in this way. Today we have no such leaders. We are leaders only in our homes. Our leaders are the ones who are elected, with even younger people being our leaders nowadays. Elders are not respected now, what a pity! We respected our elders because they were very knowledgeable, and wiser, now we don't show respect for them. They used to be very helpful and could guide us then. We used to listen to them.

I have heard this before: If a person has a quick mouth and doesn't listen, or talks back, then he shall have a short life. It was emphasized that we didn't talk back to adults as young children. We were told to listen to adults who were trying to tell us

raqtaunajaqpunga. Kisianili quvianaqtumik uqaruma qanuiluaalaunngilaq. Uglaqsimajanni tusaqtannit uqaqujauvalaunngilanga. Nutaraulluta maligiaqaqattalauqpugut ammalu innait uqallaujjauvalaurivut maligiaqaqtunik malingninngikkaangata. Innait katippalauqput ijurnaaqijumik uqallaujjillutik. Uqausiutuinnarani uqallaujjauvalauqpuq taanna malinngittuviniq. Innaillu taimanna katikkaangamik naalaktaujariaqalauqsimavut uqaujjuqtaujumut. Taannalu uqaujjuqtaujuq kiinarmigut ilirasunngippat kiujjutiksaqanngippalluunniit qaujimajauvalauqpuq uqaujjuqtaujjusirminik naalajjaannginninganik. Aupalliqpalli kannguttilluni talurukkutiluni imminik uqaujjuqtaujjutiminiglu naalattiaqpat tusammaringniarninga qaujimajaulauqpuq. Taikkuali ugguarniqanngittut suli pittiannginikkannirniarningit qaujimajauvalauqput. Tamakkuali tusaumajakka. Isumataujut taimanna ikajurviqalauqput. Ullumili taimaittukkut isumataqaqpagunniiratta. Angirratinnili kisiani isumataugatta. Niruaqtausimajunigli isumataqaqpalirmat makkuktukuluuvaliqtutiglu. Inutuqait innaujut naalaktaunngilirmata aittaangugaluaq. Innattinniglu naalattiaqpalauqtugut qaujimajualuuninginnut silatuniqsaullutiglu maannali taimainngiliratta. Ikajurniqavigjualaurmata naalakpalauqsimajavut. Unattauq tusaumangmijara: inuk nillirajugluni, naalagunnanngilluni kiuluksaraikkuni inuusiksakinniaqpuq. Kiuluqujauvalaunngilagut innarnik nutaraulluta. Naalattiaqujauvalauqpugut uqaujjaugiarutta innarmut. Innait unikkausirijanginnik naalagumavalauqsimagaluaqpunga kisiani naalagiaqaqujauvalaunnginnatta. Akinasuqattaqujauvalaunngilangalu qanuiliuqtiginngitannik. Ullumiujurli taanna puigulauqpakpara. Taimaiqujauvalauqpugullu pittiaq-

ᐅᒍᑦᑕᓗ ᐃᕿᐊᓯᖁᔭᐅᑯᓚᐅᓐᖏᓚᒍᑦ ᐊᒻᒪᓗ ᑎᓕᒃᑕᒃᑕᐅᖏᓐᓇᓇᐊᖃᖁᔭᐅᑯᓚᐅᓐᖏᓚᒍᑦ. ᐅᖃᐅᔾᔭᐅᑯᓚᐅᖅᐳᖕᖓ ᐊᑕᐅᓯᐊᖅᑕᐅᓇᖕᖓ ᐊᒡᓗᒥ ᓂᒃᐸᓕᕐᖓᒪ ᓂᒃᐸᔅᓲᔭᓇᐊᖃᖃᑦᑕᓛᓐᖏᓐᓇᒪ ᐅᖃᐅᔾᔭᐅᓐᖏᒃᑲᓗᐊᕐᓗᖕᖓ ᐃᒥᖅᑕᖁᔭᐅᑯᓚᐅᖅᐳᖕᖓ ᓇᑦᑏᒡᒍᖅ ᐊᒡᓗᒧᑦ ᓂᒃᐸᕐᕕᒋᔭᓐᓄᐊᖅᓴᕋᐃᓐᓇᔭᕐᒪᑕ. ᐅᖃᐅᔾᔭᐅᓯᒪᒋᔭᖕᖓᓗ ᐊᒡᓗᒥ ᓂᒃᐸᖅᑐᑦ ᑖᔅᓗᑑᓂᖏᓐᓂᒃ ᐃᓚᖏᑦ ᐊᒻᒪᓗ ᐃᓚᖏᑦ ᖃᐅᒪᓂᖅᓴᐅᓪᓗᑎᒃ ᓇᑦᑎᕐᓄᑦ ᐅᐸᒍᒥᒋᔭᐅᓂᖅᓴᐅᓪᓗᑎᒃ. ᓇᑦᑏᒡᒍᖅ ᐃᒻᒥᖕᓄᑦ ᐅᖃᓪᓚᒃᓗᑎᒃ ᐃᒪᐃᓕᐅᖅᐸᖕᒪᑕ, “ᐃᑯᓐᖓᐅᒋᑦ, ᐃᑯᓐᖓᐅᒋᑦ”. ᓇᑦᑎᕈᖅ ᐊᒡᓗᓕᐊᖁᔭᐅᒪᓗᐊᕐᒥ ᓂᒃᐸᕐᕕᐅᔪᒧᑦ ᐅᐸᒍᒪᓇᓂᐅᒃ ᓂᒃᐸᖅᑐᖅ ᐃᒥᖅᑕᖁᔭᐅᒪᓗᐊᕐᓗᓂ ᓈᓚᒃᐸᖕᓂᓐᖏᒻᒪᑦ. ᑕᐃᒪᓐᐅᖕᒪᓪᓗ ᐅᖃᐅᔾᔭᐅᓐᖏᒃᑲᓗᐊᕐᓗᖕᖓ ᐃᒥᖅᑕᖁᔭᐅᓕᐅᖅᐳᖕᖓ.

ᐃᒥᖅᑕᖁᔭᐅᓕᒍᑎᒋᓚᐅᕐᒥᔭᕋ ᐃᒪᐃᑦᑐᖅ ᐅᒥᐊᖅᑐᕐᓗᖕᖓ ᒪᓪᓕᖅᑐᐊᓗᒃᐸᑦ ᑭᓐᖓᓇᔭᓐᖏᓐᓇᒪ.

ᒪᓕᒃᓯᐅᖅᑐᐊᓗᓕᕋᓗᐊᕈᒪ ᑭᓐᖓᓇᔭᓐᖏᓐᓇᒪ. ᑭᒃᑯᑐᐃᓐᓇᑦ ᓇᖏᐊᓕᕈᑎᒃ ᒪᓕᐊᓗᖕᓂᒃ ᐅᖃᓇᐊᖃᖅᐳᑦ ᐃᒪᓐᓇ, “ᐃᒥᖅᑕᓚᐅᖅᐳᖕᖓ ᑕᐅᓐᖓᓇᑦ..” ᑕᐃᒪᐃᓕᓯᒪᓕᕐᓗᓂ ᒪᓛᑦ ᐅᒥᐊᑉ ᐃᓗᐊᓄᐊᕋᔭᓐᖏᓚᑦ. ᑕᒪᑐᒥᖕᖓ ᐅᖃᐅᔾᔭᐅᓚᐅᖅᓯᒪᕗᖕᖓ. ᐃᓄᐃᑦ ᓴᐳᔾᔨᐅᖅᐸᓚᐅᕐᒥᖕᒪᑕ ᐃᖃᓗᓚᓱᒃᑲᓗᑎᒃ ᐃᖃᓗᐃᑦ ᒪᔪᓕᕐᖓᑕ. ᒪᔪᖅᐸᓪᓕᐊᔪᓂᒃ ᐃᖃᓪᓕᕿᓕᕐᖓᑦᑕ ᓴᑭᒐ ᐊᑕᐅᓲᓇᕐᓂᒃ ᐅᖃᐅᓯᖃᖅᐸᓚᐅᓇᕐᖅ ᐃᖃᓗᐊᔾᔪᑎᒃᓴᐅᓂᐊᖅᑐᓂᒃ. ᐊᓄᓐᕿᐊᐅᔪᓪᓗ ᓇᓛᓂᖕᒑᖅ ᓴᐳᑎᓄᐊᖁᔭᐅᑯᓚᐅᓐᖏᓚᖕᖓ ᐃᖃᓗᐃᒡᒍᖅ ᓇᐃᒪᖕᒪᑕ. ᓴᐳᑎ ᐃᖃᓗᖃᖅᑎᓪᓗᒍ ᓴᐳᑎᓄᐊᖁᔭᐅᑯᓚᐅᓐᖏᓚᒍᑦ ᐊᓄᓇᐅᑉ ᓇᓛᓂᖕᒑᖅ ᐃᖃᓗᐃᒡᒍᖅ ᓇᐃᒪᖕᒪᑕ. ᓄᓕᐊᕋᓗ ᒪᒃᑯᒃᑐᒐᓚᐅᓪᓗᑕ ᐊᓄᓇᐅᑉ ᓇᓛᓂᑦ ᓴᐳᑎᑦ ᑭᒡᓕᐊᓂ ᓇᖏᖅᓯᓚᐅᖅᓯᒪᒐᑦᑕ ᐃᖃᓗᖃᐅᓕᖅᑎᓪᓗᒍ ᓴᐳᑎᑦ. ᑕᕝᕙᓕ ᐃᖃᓗᐃᑦ ᓴᐳᑎᓂᑦ ᐊᓂᓪᓗᑎᒃ ᑕᐃᔅᓯᒪᓂ ᐅᒃᐱᓇᓕᓚᐅᖅᓯᒪᕙᕋ ᓇᐃᒪᔪᓐᓇᕐᓂ- ᖏᓐᓂᒃ ᐃᖃᓗᐃᑦ.

ᐃᓗᕕᒐᕐᒥᐅᑕᐅᕙᓚᐅᕋᑦᑕᓗ. ᓈᓴᐃᕐᖁᔭ- ᐅᕙᓚᐅᓐᖏᓚᖕᖓ ᑯᑐᒃᑐᓂᒃ ᐃᓗᕕᒐᕐᒥ. ᑖᓐᓇᑦᑕᐅᖅ ᐅᖃᐅᔾᔭᐅᔾᔪᑎᒋᕙᓚᐅᕐᒥᔭᕋ. ᐅᖃᐅᔾᔭᐅᕙᓚᐅᖅᓯᒪᒐᒐ ᓈᓴᐃᖃᑦᑕᕈᒪ ᑯᑐᒃᑐᓂᒃ ᐊᐅᒃᐸᓕᕐᖓᔪᓂᒃ ᖁᓪᓕᐅᑉ ᑭᔾᔭᓂᖕᒐᓄᑦ ᑕᐃᒪᓐᓇᑎᒋ ᐅᓪᓗᓄᑦ ᐃᓈᓛᕐᓂ- ᐊᕐᓂᕐᖅᑕᐅᕙᓚᐅᖅᐳᖕᖓ ᑐᖁᓚᐅᓐᖏᓐᓂᓐᓂ. ᓈᓴᐃᕙᓐᓂᓚᐅᖅᓯᒪᕗᖕᖓᓕ ᑯᑐᒃᑐᓂᒃ. ᐅᖃᐅᔾᔭᐅᓯᒪᕗᖕᖓ ᐃᓗᕕᒐᓇᔭᐅᔪᕕᓃᑦ ᕿᒪᒃᑕᐅᓂᑯᒥᒃ ᓇᔪᖅᑕᐅᓪᓗᑎᒃ ᓂᓚᓱᒃᑲᐅᓂᕐᖅᑕᐅᓪᓗᑎᒃ. ᐃᒻᒪᕐᑳ ᐃᓗᓕᔪᓐᓇᖏᒧᑦ ᕿᒪᒃᑕᐅᓂᑯᕕᓂᕐᓃᑉᐸᖕᓂᕐᐳᑦ.

something. I really wanted to listen to the elders tales but was always forbidden to.

I was told not to abuse, in any way, another person who was not doing anything to me. Today sometimes I forget this, and abuse others in some way or another. This was told to me so that I might be treated with respect.

When we were told to go fetch some water, we were told not to be lazy about doing it, and not to have to be reminded every time to go for water. I was told, more than once, that when I started waiting for seals by their ‘allu’, or breathing hole, I would not have to wait long if I had fetched water without being told, because the seals would not be lazy to come to my allu. I have also been told that when some people are waiting at seal holes, they are seen as dull, grey and uninteresting from under the ice, while others are seen as bright, beautiful and interesting enough to make the seal want to surface.

When the seals are talking amongst themselves they say to each other, “go there, go there”. One seal was told to go to a certain breathing hole, but he did not want to because the person standing by the hole had not fetched water when he was asked. Because this might happen to me, I was always told to fetch water without being lazy.

Another reason given to me for fetching water was that, if I was boating and caught in a storm with big waves, I would not be swamped. Although caught in a storm, my boat would not be thrown about by it. When it seemed that my boat would be struck, the waves would land harmlessly on the water and not the boat. Had I been lazy to fetch water, this would not happen. When people are afraid of huge waves, they should say “I have fetched water, go beneath the boat, go beneath the boat, I fetch water regularly, go beneath”. Having said this, the waves will go beneath the boat and not into it. This is what I was told.

People used to build weirs, or walls of rocks in a stream when the fish were going upstream, in order to catch the fish. When we caught fish that were going upstream, my father-in-law always spoke the same special words to ensure success. I was told never to get into the fishing weir from the windward side, because the fish can smell. When the weir was occupied by fish, we were told not to get in or leave by the windward side, as the fish would smell us and leave. My wife and I, along with some other young people, once stood on the

tauqattarniaratta. Imiqtaqujauguttalu iqiasuqujauvalaunngilagut ammalu tilikataktaunginnariaqaqujauvalaunngilagut. Uqaujjauvalauqpunga atausiaqtaunanga aglumi nikpaliraangama nikpassuujariaqaqattalaannginnama uqaujjaunngikkaluarlunga imiqtaqujauvalauqpunga nattiigguuq aglumut nikparvigijannuaqsarainnajarmata. Uqaujjausimagivungalu aglumi nikpaqtut taattutuuninginnik ilangit ammalu ilangit qaumaniqsaullutik nattirnut upagumigijauniqsaullutik. Nattiigguuq immingnut uqallaktutik imailiuqpangmata, ”ikunngaugit, ikunngaugit”. Nattiruuq agluliaqujaugaluarami nikparviujumut upagumananiuk nikpaqtuq imiqtaqujaugaluaqtuni naalakpangninngimmat. Taimannaungmallu uqaujjaunngikkaluarlunga imiqtaqujauvalauqpunga. Imiqtaqujauvagutigilaurmijara imaittuq umiaqturlunga malliliqtualuukpat kinngunajannginnama Maliksiuqtualuuliralaruma kinngunajannginnama. Kikkutuinnat nangialirutik malialungnik uqariaqaqput imanna, ”imiqtalauqpunga taununngarit..” Taimailisimalirluni maliit umiap iluanuarajanngilat. Tamatuminga uqaujjaulauqsimavunga. Inuit sapujjiuqpalaurmingmata iqalugasuktutik iqaluit majuliraangata. Majuqpalliajunik iqalliqiliraangatta sakiga atausiinnarnik uqausiqaqpalaurivuq iqaluajjutiksauniaqtunik. Anurivviujullu nalaaningaaq saputinuaqujauvalaunngilanga iqaluigguuq naimangmata. Saputi iqaluqaliqtillugu saputinuaqujauvalaunngilagut anuriup nalaaningaaq iqaluigguuq naimangmata. Nuliaralu makkuktugalaulluta anuriup nalaanut saputit kigliani nangiqsilauqsimagatta iqaluqauliqtillugu saputit. Tavvali iqaluit saputinit anillutik taissumani ukpirililauqsimavara Naimajunnarninginnik iqaluit. Igluvigarmiutauvalaurattalu. Naasaiqujauvalaunngilanga kutuk-

ᓂᕐᔪᑎᓂᒃ ᐅᖃᐅᓯᖃᕐᓂᐊᕆᖕᖓ; ᓂᕐᔪᑎᓂᒃ ᓱᑰᖅᐸᕐᑯᔭᐅᓚᐅᓐᖏᓚᖓ ᑕᐃᔅᓱᒪᓂ ᒫᓐᓗ. ᐊᑭᕋᖅᑐᕐᑯᔭᐅᕙᓚᐅᓐᖏᓚᒍᑦ ᓂᕐᔪᑎᓂᒃ ᓂᕿᒃᓴᕆᒐᑦᑎᒍ. ᐊᖑᓇᓱᒃᓗᑕ ᐊᖑᓐᖏᒃᑲ-ᓗᐊᕈᑦᑕ ᓂᓐᖓᐅᔾᔨᕐᑯᔭᐅᕙᓚᐅᓐᖏᓚᒍᑦ ᓂᕐᔪᑎᓂᒃ ᑲᕐᐱᐊᓱᒃᓗᑎᒃ ᕿᒫᓱᖑᖓᒪᑕ. ᕿᒫᒐᓗᐊᕐᐸᑕ ᐅᖃᐅᓯᕆᓂᕐᓗᒋᐊᖃᓐᖏᓚᕗᑦ. ᐅᓂᒃᑳᖅᑕᐅᔪᖃᓚᐅᖅᓯᒪᕗᖅ ᐊᖑᓇᓱᒃᑎ ᑐᒃᑐᑦᑐᓐᓇᐃᓐᓗᓂ ᐱᔭᕆᓇᓱᒃᑕᒥᓂᒃ ᐊᓐᓇᐃᒐᒥᐅᒃᓗ ᐅᖃᐱᓗᒃᑐᐊᓘᖅᓗᓂ. ᐅᓐᓗᖅ ᓱᓕ ᑖᓐᓇᐅᑎᓐᓗᒍ ᐊᓐᓇᐃᖅᑲᐅᔭᓂ ᑐᒃᑐ ᐃᓕᓴᕆᓐᓗᓂᐅᒃ ᐅᑎᖅᓗᓂ. ᑐᒃᑐᑖᕆᓐᖏᕐᓗᓂᐅᒃ ᐊᖑᓇᓱᒃᑎ ᑐᕐᑯᑐᐃᓐᓇᖅᓗᓂ ᑭᓯᒍᑦ ᑐᕐᑯᔭᕐᑎᖃᕐᒪᖔᑦ ᑕᑯᒃᓴᐅᔪᖃᕐᓂ. ᑕᐃᒫᒃ ᓱᑰᕆᐊᖃᖏᓚᕗᑦ ᓂᕐᔪᑎᑦ. ᑕᐃᔅᓱᒪᓂᓕᓴᕐᓂᒃ ᐅᓂᒃᑳᐅᓯᖅᑕᖃᐅᖅᐳᖅ ᐃᒻᒪᓂᓴᕐᓂᒃ ᐊᒻᒪᓗ ᖃᖓᑦᑎᐊᓂᓴᐅᓂᖅᓴᓂᒃ ᓯᕗᓕᑦᑎᖕᓂᑦ ᐊᑐᖅᑕᐅᕙᓚᐅᖅᑐᓂᒃ ᐊᐃᕙᖓᓱᒃᑐᓂᒃ. ᑕᒫᓂ ᐊᒥᑦᑐᕐᒥᐅᓂ ᐊᐃᕕᓕᒻᒪᓇᐊᔫᖕᒪᑦ ᓂᕿᖃᐅᑎᒋᓂᖅᐸᐅᖃᑕᐅᓪᓗᑎᒡᓗ. ᓯᕗᓕᖅᐳᑦ ᐱᓱᒃᓗᑎᒃ ᐊᐃᕙᖓᓱᒃᐸᓚᐅᖅᓯᒪᕗᑦ. ᑭᓪᓕᕐᓗᑦ ᐱᓱᒃᐸᓚᐅᖅᐳᑦ ᐅᖓᓯᓛᖑᔪᓗᑦ ᐃᖏᕐᕋᓂᖃᖅᑐᓗᑦ. ᕿᒻᒥᕙᖅᐸᓚᐅᖅᐳᑦ ᕿᒻᒥᖏᑦ ᓇᖓᒪᑐᐃᓐᓇᖅᓗᑎᒃ. ᖃᒧᑎᒥᖕᓂᒃ ᕿᒪᐃᓪᓗᑎᒃ. ᐊᐃᕙᒃᑯᑎᒡᓗ ᐱᓚᒃᑕᐅᓚᐅᖅᑎᓪᓗᒍ ᕿᒻᒥᓗᑦ ᐅᓂᐊᖅᑕ-ᐅᕙᒃᓗᑎᒃ. ᕐᑯᕈᐅᑎᖃᖅᐸᓚᐅᓐᖏᒻᒪᑕᓕ ᑕᐃᔅᓱᒪᓂ ᑭᓯᐊᓂᓕ ᐅᓈᕐᓂᒃ ᐊᑐᖅᐸᓚᐅᖅᐳᑦ. ᐊᖑᑎᑦ ᐊᐃᔅᕙᒃᑐᑦ ᖃᕈᔪᓪᓗ ᓱᓈᖓᓄᑦ ᓱᖅᑯᖏᓐᓂᒃ ᓂᕿᑦᑎᐊᕙᐅᓂᖏᓐᓂᒡᓗ ᐱᕙᓚᐅᖅᐳᑦ. ᐊᖑᓇᓱᖃᑕᐅᔪᓚᒦᑦ ᓂᕿᑖᖅᐸᓚᐅᖅᐳᑦ ᓴᕿᖃᖅᑐᓪᓗ ᓂᕿᑦᑎᐊᕙᐅᓂᖅᓴᐅᓂᖏᓐᓂᒃ ᐱᕙᓗᑎᒃ ᕿᓯᐊᓂ ᐊᕐᖑᔪᑦ ᐱᓂᖅᐸᐅᕙᓗᑎᒃ. ᑕᐃᒪᓐᓇ windward side of a weir watching the fish come into the weir. All of a sudden they all left and this is when I believed that fish can smell.

We used to live in snowhouses. I was told not to count the melting drips of our illu. This was just one of the many things we were told. I was told that if I counted these melting spots caused by the heat from our qulliq, then I would be alive for the number of days I had counted, before I died. I was deterred by this and never counted them again. The snowhouses are called an 'illuvigaq' or 'illu'. I am told that when people occupy an abandoned illu they are very cold. Maybe they occupy them because they cannot build their own.

I would like now to talk about animals; I was always told never to scold animals, then and now. We should never scold them because they are animals that we can eat. Even if we failed to catch an animal we should not regret this and scold the animal. The animals get scared and run away from fear of us, and even if they run away we should never talk badly about it. There is a story about a hunter who failed to kill the caribou he was after, and started verbally lashing out at it, because the caribou got away. The same day, he recognized the caribou that got away earlier and it was back. Instead of the caribou being killed, the hunter died without a mark on him. Therefore we should never scold animals.

There are many stories from the past, both from long ago, and more recent, that

tunik igluvigarmi. Taannattauq uqaujjaujjutigivalaurmijara. Uqaujjauvalauqsimagama naasaiqattaruma kutuktunik aukpalliajunik qulliup kijjaaninganut taimannatigi ullunut inuulaarniarniraqtauvalauqpunga tuqulaunnginninni. Naasaivagunniilauqsimavungali kutuktunik. Uqaujjausimavunga igluvigarijaujuviniit qimaktaunikumik najuqtaullutik niglasukkauniraqtaullutik. Immaqaa iglulijunnanngimut qimaktaunikuvinirniippangnirput.

Nirjutinik uqausiqarniarivunga; nirjutinik sukuuqpaqujaulaunngilanga taissumani maannalu. Akiraqtuqujauvalaunngilagut nirjutinik niqiksarigattigu. Angunasugluta angunngikkaluarutta ninngaujjiqujauvalaunngilagut nirjutinik kappiasuktutik qimaasuungungmata. Qimaagaluarpata uqausirinirlugiaqanngilavut. Unikkaaqtaujuqalauqsimavuq angunasukti tuktuttunnaillilluni pijarinasuktaminik annaigamiuglu uqapiluktualuuliqtuni. Ulluq suli taannautillugu annaiqqaujani tuktu ilisarilluniuk utiqtuni. Tuktutaarinngittuniuk angunasukti tuqutuinnaqtuni kisumut tuqujjutiqarmangaat takuksaujuqarani. Taimaak sukuuriaqanngilavut nirjutit. Taissumanilisarnik unikkausiqtaqauqpuq immanisarnik ammalu qangattianisauniqsanik sivulittinnit atuqtauvalauqtunik aivvagasuktunik. Tamaani amitturmiuni aivilimmariaaluungmat niqiqautiginiqpauqataullutiglu. Sivuliqput pisuktutik aivvagasukpalauqsimavut. Killirnut pisukpalauqput ungasilaangujunut ingirraniqaqtunut. Qimmiggiqpalauqput qimmingit nangmatuinnaqtutik. Qamutimingnik qimaillutik. Aivvakkutiglu pilaktaulauqtillugu qimminut uniaqtauvaktutik. Qukiutiqaqpalaunngimmatali taissumani kisianili unaarnik atuqpalauqput. Angutit aivvaktut qakijullu sinaanganut siqqunginnik

ᐊᕕᒃᑐᐃᑯᓚᐅᖅᐳᑦ. ᑕᐃᔅᓯᒪᓂᓕ ᐅᖃᖅᑐᖅᖠᓕᐅᓐᖏᒻᒪᑦ ᐃᒪᓐᓇ, "ᐃᖕᓇ ᐊᓐᓂᑭᑦᑕᐅᔪᖅ ᐱᔪᑑᔪᒪᔪᖅ".

ᐅᓯᓕᖅᓯᖅᓗᑎᒃ ᖃᒧᑎᒥᖕᓄᑦ ᐊᖏᕐᕋᐅᑯᓚᐅᖅᐳᑦ. ᖃᐅᖕᒐᒍᓪᓗ ᐳᑐᔭᐅᓪᓗᑎᒃ ᓇᕿᑕᓇᔭᐅᑯᓗᑎᒃ ᐃᓛᓐᓂᒃᑯᓪᓗ ᐅᓂᐊᖅᑕᐅᑯᓗᑎᒃ. ᖃᒧᑎᓂ ᐃᑭᒪᕐᑯᔭᐅᑯᓚᐅᓐᖏᓚᖕᒐ ᓴᓂᐊᓂ ᐅᓪᓚᒃᓴᕐᑯᔭᐅᑯᓗᖕᒐ ᐃᑭᒪᒍᒪᓗ ᐅᖕᒋᕐᓛᒥ ᐃᑭᒪᑯᓗᖕᒐ. ᐅᓯᔭᒧᓪᓗ ᖃᓂᒃᓴᐃᓐᓇᐊᖃᖅᐸᒃᓗᖕᒐ ᓇᖕᒋᐊᕐᓇᕐᓂᖕᒐᓄᑦ ᓯᑯ.

ᐅᓪᓗᒥᓕ ᕿᒻᒥᖅᑕᖃᐅᑭᓐᓃᕐᒪᑦ ᖃᒧᑕᐅᔭᑯᓪᓕ ᐃᒡᓗᓕᖕᒥᐅᑦ ᐊᐃᕕᖅᓯᐅᓇᐊᖅᐸᓕᕐᒪᑕ.

ᐃᓅᓕᓚᐅᕐᒪᓕ ᐊᒃᓯᑭᕐᓇᓗᐊᑭᓐᓃᖅᑎᓪᓗᒍ. ᖃᓪᓗᓈᖅᑕᕐᑲᓕᖅᑎᓪᓗᒍ ᐱᕐᑯᑎᕐᑲᕐᓂᖅᓴᐅᓕᖅᑎᓪᓗᒋᑦ. ᖃᓪᓗᓇᔾᔨᐊᕐᓂᓐᖏᑦᑐᑦ ᐃᓛᓐᓂᒃᑯᑦ ᐊᔪᖅᓴᓕᖅᐸᓚᐅᖅᐳᑦ. ᐊᖕᒐᔪᖅᑳᓇᓚᐅᖅᑕᒃᑲ ᐱᕐᑯᑎᕐᑲᐅᓗᐊᓚᐅᓐᖏᒻᒪᑕ ᐊᔪᖅᓴᖅᓗᑎᒃ. ᑐᓯᕿᓚᐅᖅᓯᒪᔾᔪᖕᒐ ᐊᖕᒐᔪᖅᑳᖅᑐᓂᒃ ᐊᔪᖅᓴᓐᖏᑦᑐᓂᒃ ᐱᕐᑯᑎᕐᑲᐅᖅᑐᓂᒃ. ᖃᐅᔨᒪᔾᔪᖕᒐᓕ ᐊᔪᖅᓴᕐᓂᕐᒥᒃ ᑭᓯᐊᓂᓕ ᓯᔾᔪᒃᑲᓂᓇᓚᐅᖅᑕᔾᔪᑦ ᖃᓄᐊᓗᑭᐊᖅ ᐃᓅᕿᒃᑐᒥᓃᑦ ᑭᓯᖃᑦᑎᐊᕋᑎᒃ ᓄᑖᓂᒃ ᐱᒋᕿᓕᖅᑕᑦᑎᓐᓂᒃ. ᐅᑭᐅᒃᑯᑦ ᐊᖕᒍᓇᓱᒃᑎᑦ ᐊᒃᓯᑭᖅᐸᓚᐅᖅᑐᒃᓴᐅᔾᔪᑦ ᓂᕿᒃᓴᖅᓯᐅᖅᓗᑎᒃ ᐃᓚᒥᖕᓂᒃ ᕿᑐᕐᖓᒥᖕᓂᒃ ᓄᓕᐊᒥᖕᓂᓪᓗ. ᐊᒃᓯᑭᖅᓗᑎᒃ ᐸᖅᑭᕿᒃᑐᕕᓃᑦ ᐃᓚᒥᖕᓂᒃ.

ᑐᓴᐅᒪᖕᒥᔭᖕᓂᒃ ᐅᖃᐅᓯᖃᕐᓂᐊᓚᕐᒥᔪᖕᒐ. ᒪᓃᑦᑐᕐᒥᒃ ᐊᑎᖃᖅᑐᒥᒃ ᓄᓇᑕᖃᓇᔾᔪᖅ ᑕᓯᖅᑕᖃᖅᓗᓂᓗ ᖁᕐᓚᕐᓂᖃᖅᑐᒥᒃ. ᕿᑭᖅᑕᖕᑯᓗᖕᒋᑦᑐᖅ ᑕᓇᐅᒥ ᖁᕐᓚᕐᓂᖃᖅᓗᓂ ᐃᖃᓗᖃᒃᑲᐅᓪᓗᓂᓗ ᒪᔪᖅᑐᓂᒃ. ᕿᑭᖅᑕᖕᑯᓘᓗᐊᕋᒥ ᒥᑭᔾᓗᓂ ᑕᓯᐅᑉ ᐸᖕᒐ were used by our ancestors hunting walrus. There are many walrus here in the Amitturmiut area, and they are one of our main sources of food supply. We rely on walrus.

Our ancestor used to walk to hunt for walrus. They used to walk to the farthest floe edge, what is called the killiq, where the currents are. They only used to take their dogs, and the dogs carried things on their backs. They left their qamutik (sled) behind. If they did catch walrus, the dogs pulled the carcass after it was skinned. Rifles and shotguns were not used in those days, and the only way to get the walrus was to harpoon it close to the edge of the ice. The men who made the kill and got the walrus to the edge of the ice would get the flippers, choice meat. Everyone involved in the hunt got their share of the meat, those with in-laws also got choice meats, but the ones who actually made the kill got most. They used this pattern because that was the way it was. Nobody ever said things like, "that person is greedy", it was accepted that those who made the kill got most of the choice meat.

People used to go back to their qamutik pulling their share of the kill with their dogs, then they would hitch up their dogs, load the meat on their qamutiit, and travel home. The meat was loaded on the qamutik and, by cutting holes in the outside edge of the skin, the load could be secured by rope passed through the holes, or even dragged behind the qamutik, tied in the niqittiavauninginniglu pivalauqput. Angunasuqataujulimaat niqitaaqpalauqput sakiqaqtullu niqittiavauniqsauninginnik pivaktutik kisiani arngujut piniqpauvaktutik. Taimanna aviktuivalauqput. Taissumanili uqaqtuqaqpalaunngimmat imanna, "ingna annirut-taujuq pijutuujumajuq". Usiliqsuqtutik qamutimingnut angirrauvalauqput. Qaungagullu putujaullutik naqitarijauvaktutik ilaannikkullu uniaqtauvaktutik. Qamutini ikimaqujauvalaunngilanga saniani ullaksaqujauvaktunga ikimagumalu ungirlaami ikimavaktunga. Usijamullu qaniksainnariaqaqpaktunga nangiarnarninganut siku. Ullumili qimmiqtaqaurunniirmat qamutajakkulli iglulingmiut aiviqsiuriaqpalirmata. Inuulilauramali aksururnaluarunniiqtillugu. Qallunaaqtaqaliqtillugu piqutiqarniqsauliqtillugit. Qallunajjiarninngittut ilaannikkut ajuqsaliqpalauqput. Angajuqqaarilauqtakka piqutiqaulualaunngimmata ajuqsaqtutik. Tusuvalauqsimavunga angajuqqaaqaqtunik ajuqsanngittunik piqutiqauqtunik. Qaujimavungali ajuqsarnirmik kisianili sivulikkannirilauqtavut qanualukiaq inuu-

ᐃᓂᕐᑐᑦ ᓴᓇᕐᓂᕐᑕᔾᔪᕐᓂᕐᓂᖅᓄᑦ Inuktitut Archives

ᐃᑎᔪᒻᒪᕆᐊᓘᑦᑐᖅ. ᖁᕐᓕᕐᓂᕋᓛᖑᒐᒥᓗ ᓴᐳᑎᑦ ᓱᖁᓯᕈᓐᓇᓐᖏᑦᑐᑦ. ᐃᖃᓗᖃᒃᑲᒻᒪᕆᐊᓗᒃ. ᓴᐳᑎᓕᐅᖅᓗᑎᒃ ᐃᖃᓪᓕᕿᓂᐊᓕᕋᒥᒃ ᒪᔪᓕᖅᐸᑕ ᐃᖃᓗᐃᑦ ᖁᕕᐊᓱᒃᐳᑦ. ᓴᐳᑎᑦ ᐃᖃᓗᖃᐅᓕᖅᓗᓂ.

ᑕᑯᓕ ᓴᐳᑎᐅᑉ ᖃᓂᒋᔭᓂᑦ ᑐᓴᓕᖅᓗᑎᒃ ᑕᑯᒃᓴᐅᓐᖏᑦᑐᓂᒃ. ᓂᐱᖃᕈᓘᔭᖅᑐᐊᓗᖕᓂᒃ ᓂᐱᖅᑯᖅᑐᔪᓂᒃ ᑐᓴᓕᖅᐳᑦ ᓂᐱᖅᑯᖅᑐᓯᓕᕝᕕᖏᓐᓇᖅᓗᑎᒃ. ᓂᓪᓕᐊᕈᓘᔭᖅᑐᐊᓗᖕᒥᒃ ᑲᔪᐊᓱᓕᕋᒥᒃ ᕿᒫᓪᓗᑎᒃ ᐃᖃᓗᓚᐅᕋᑎᒃ. ᐅᒥᐊᑯᓗᖅᖃᓗᑎᒃ ᑲᐅᖕᒥᒃ ᓴᓇᓯᒪᔪᒥᒃ. ᐃᖃᓗᖅᑲᐅᓐᖏᓐᓂᕐᒥᖕᓂᒃ ᐃᓐᖏᕈᑎᖃᓕᖅᓗᑎᒃ. ᑕᓯᐅᑉ ᐸᖕᒐᓄᐊᕋᒥᒃ ᐸᐅᖅᓗᑎᒃ ᕿᒪᓘᑎᓇᓱᒃᓗᑎᒃ ᖁᕐᓕᕐᓂᕐᒥᑦ. ᑕᐃᒪᓐᖕᒐᓪᓕ ᑕᐃᒪ ᑕᓯᖅ ᐃᖃᓗᖃᑦᑎᐊᓚᐅᖅᓯᒪᔪᓐᓃᖅᑐᖅ. ᐅᑯᖕᒐᑦᑕᐅᖅ ᓇᖕᒥᓂᖅ ᑕᐃᑲᓂ ᑐᓴᖃᑦᑕᖅᓯᒪᒋᐅᖕᒐ ᐱᑕᖃᓐᖏᑦᑐᓂᒃ ᐊᓯᓐᓄᓪᓗ ᑐᓴᖅᑕᐅᓯᒪᒋᓪᓗᑎᒃ ᑲᔪᐊᓇᓐᖏᕐᓗᑎᒃ ᑕᐃᒃᑯᐊ ᑐᓴᖅᓴᐅᑯᒃᑐᑦ. ᓴᐳᑎᓂᑦ ᑕᐃᑲᓐᖕᒐᑦ ᑎᓴᒪᓂᒃ ᐃᖃᓗᒃᓯᒪᔭᖕᒐ ᐊᒃᑐᐊᓗᖕᓂᒃ. ᐊᒻᒪᓗ ᑕᓯᐅᑉ ᐃᑎᓂᖕᒐᑕ ᓴᓂᐊᓂ ᑕᖕᒫᖅᑐᖃᖃᑦᑕᖅᓯᒪᖕᒐᑦ. ᐃᖃᓗᓴᓯᒃᓗᑎᓪᓗ ᑐᒃᑐᑉᐸᒃᓗᑎᓪᓗ. ᐃᖃᓗᓴᓯᒐᐅᓗᐊᖅᐸᒍᓐᓃᖅᑐᖅ ᑭᓯᐊᓂᓕ ᐊᐅᓚᓴᖅᑐᖃᖅᐸᓚᐅᖅᓯᒪᔭᖅ ᐊᖃᒥᒃ ᐆᒪᖅᐸᒃᓗᓂᓗ ᑕᐃᑲᓂ. ᓴᑭᓴᓗᓕ ᐊᐅᓚᓴᖅᐸᓚᐅᓇᔭᒍᒃ ᑕᐃᑲᓂ. ᑕᐃᒪᓐᓇᐅᓚᐅᖅᓯᒪᔭᖅ. ᑕᐃᔅᓯᒪᓂᐊᓗᒃ ᑐᒃᑐᓕᐊᓘᓚᐅᖅᓯᒪᔭᖅ ᑐᒃᑐᓕᐊᓘᓚᐅᖅᓗᓂ ᐊᒻᒪ ᑐᒃᑐᖃᓐᓃᑲᓴᑭᓪᓗᓂ. ᑕᐃᔅᓯᒪᓂ ᑕᐃᒪ ᐊᔪᖅᓴᕐᓂᕐᒥᒃ ᖃᐅᔨᓕᓚᐅᖅᓯᒪᔭᖕᒐ. ᐊᕐᕕᒃᓴᒥᒃ ᐊᑎᖃᖅᑐᒥ ᓄᓇᑕᖃᓚᐅᖅᓯᒪᔭᖅ. ᐃᖃᓗᓴᓯᒐᐅᓪᓗᓂᒍᖅ ᑐᒃᑐᓂᒃ ᑎᑭᕋᖅᑕᐅᕙᓚᐅᖅᑐᑦ ᖃᕐᒪᐃᑦ ᖃᓂᒋᔭᖕᒋᑎᒍᑦ.

ᐊᒻᒪᓗ ᑐᓴᐅᒪᒐᒪ ᐃᓐᓇᐃᑦ ᓂᓇᓐᖏᕐᓱᔭᖅᑕᕐᒥᖕᓂᒃ ᑲᔾᔭᓕᖅᐸᖕᓂᖕᖏᓐᓂᒃ. ᑲᔾᔭᓕᖅᑕᐅᔪᓂᒃ ᓂᕿᓂᒃ ᐱᔭᐅᒐᔪᓐᖏᑦᑐᓂᒃ ᐃᓐᓇᐃᑦ ᐱᑎᑕᐅᖁᔭᐅᕙᓚᐅᕐᒪᑕ. ᒥᑭᑦᑐᑯᓘᓗᐊᕐᐸᑦ ᓱᕐᓗ ᒪᒃᑖᑯᓗᖕᒥᒃ ᐃᓐᓇᕐᓄᑦ ᑐᓂᔭᐅᔭᓇᐊᖃᖅᐳᑦ. ᐃᓐᓇᐃᑦ ᖁᔭᓕᑐᐃᓐᓇᓐᖏᕐᓗᑎᒃ ᐃᑲᔪᕐᕕᖃᕐᒥᖕᒪᑦ ᐊᔪᖅᓴᓕᖅᑐᖃᖅᑎᓪᓗᒍ. ᐃᓅᓯᕐᓄᑦ ᐃᑲᔪᕐᓂᖃᕈᓐᓇᖅᐳᖅ. ᖃᐅᔨᒪᑎᑕᐅᓇᓱᒃᐸᓚᐅᖅᐳᖕᒐ ᑕᒪᒃᑯᓂᖕᒐ ᐃᓐᓇᐃᑦ ᐱᔪᒪᓕᖅᑕᖏᓐᓂᒃ ᑲᔾᔭᓕᖅᑕᖏᓐᓂᒃ. ᐅᓪᓗᒥᐅᔪᖅ ᓱᓕ ᑕᐃᒪᐃᑦᑕᓇᐊᖃᖅᐳᒍᑦ. ᓇᕿᓂᑰᖅᓯᔭᓇᐊᖃᓐᖏᑦᑐᑦ ᐃᓐᓇᕐᓄᐊᖅᓯᓂᐊᕐᓗᓂ. ᑕᐃᔅᓯᒪᓂᓕ ᐃᓄᐃᑦ ᓄᓇᒧᓐᖕᒐᐅᓚᐅᖅᐳᑦ ᐅᖕᒐᓯᓱᒃᑐᒧᑦ ᑲᔾᔭᓇᔭᐅᔪᒥᒃ ᐱᓇᓱᐊᖅᓗᑎᒃ ᓂᕿᓂᒃ. ᐃᓐᓇᐃᑦ ᓂᕿᖃᖅᑎᑕᐅᑦᑎᐊᕋᓱᒃᐸᓚᐅᖅᐳᑦ. ᐊᖑᓇᓱᒋᐊᖅᓯᒪᔪᑦ ᑎᑭᒃᑳᖕᒐᑕ ᓂᓇᔭᖅᑐᖁᓇᐅᕐᒪᑕ. ᑲᑎᕝᓗᑎᒃ ᓂᓇᕐᓚᐅᖅᐳᑦ ᐃᓄᐃᑦ ᒪᒪᓇᔭᖕᒋᓐᓂᒃ ᖁᕕᐊᓱᒃᓗᑎᒃ ᒪᒪᑕᖅᐸᓚᐅᖅᓯᒪᔭᑦ

hide. I was never allowed to ride on the qamutik, but had to run alongside, or perhaps ride on the hide loaded with meat. I had to stay close to the load, or the qamutik, because of the currents making the ice dangerous, and also from fear of being left behind.

Today there are not many dogs. Today the snowmobile is used to hunt walrus in the Igloolik area.

I was born at a time when people did not have things too bad at all, so it was easier to get by without too much hardship. There was more contact with Europeans, so people had things then. When people did not travel in from their camps to stock up, then there was hardship at times.

My parents weren't people who had a lot of things, they were poor. I used to envy people who had parents who were not poor and had many things. I know the feeling of having to do without, but I cannot imagine how the earlier people managed without any modern equipment. The people who hunted in winter must have had to go to great lengths just to provide food for their loved ones, their children and wives. They did a lot for their families then.

I will now talk about some of the things I have heard about. There is a place called Maniittuq and there is a lake with a waterfall. It is on a little island on the sea where there is a little waterfall with an abundance of fish going upstream. Although it is only a small island, the mouth of the lake is very deep. Because it is a very small waterfall even the fish weir does not get nudged out of place by the fish, and the waterfall isn't strong enough to break up the weir. The fish were in great numbers and could be easily seen. So they built a fish weir and they were delighted that they would be spearing fish when the fish would be going upstream. The weir was full of fish.

All of a sudden, people started hearing things near the weir, unseen sounds. They would hear either rustling, or very loud noises. The noises became louder and more persistent. From all this noise, the people became frightened and went away without getting any fish. They had a small walrus-hide boat, which they used to get around with. Because they were leaving without fish theybegan to sing about it. They were heading out of the lake by a small opening which took some time to get through, but as soon as they cleared this, they paddled very hard to get away from the waterfall.

vaktuviniit kisuqattiaratik nutaanik pigivaliqtattinnik. Ukiukkut angunasuktit aksuruqpalauqtuksauvut niqiksaqsiuqtutik ilamingnik qiturngamingnik nuliamingniglu. Aksuruqtutik paqqivaktuviniit ilamingnik.

Tusaumangmijannik uqausiqarnialirmijunga. Maniitturmik atiqaqtumik nunataqarivuq tasiqtaqaqtunilu qurlirniqaqtumik. Qikiqtakulungmiittuq tariumi qurlirniqaqtuni iqaluqakkaullunilu majuqtunik. Qikiqtakuluugaluarami mikittuni tasiup paanga itijummarialuuvuq. Qurlirniralaangugamilu saputit suqusirunnanngittut. Iqaluqakkammarialuk. Saputiliuqtutik iqalliqinialiramik majuliqpata iqaluit quviasukput. Saputit iqaluqauliqtuni. Tavvali saputiup qanigijaanit tusaliqtutik takuksaunngittunik. Nipiqaruluujaqtualungnik nipiqquqtujunik tusaliqput nipiqquqtusivallianginnaqtutik. Nilliaruluujaqtualungmik kappiasuliramik qimaallutik iqalulauratik. Umiakuluqaqtutik kaungmik sanasimajumik. Iqaluqqaunnginnirmingnik inngirutiqaliqtutik. Tasiup paanganuaramik pauqtutik qimaruutinasuktutik qurlirnirmit. Taimanngalli taima tasiq iqaluqattialauqsimajunniiqtuq. Uvangattauq nangminiq taikani tusaqattaqsimagivunga pitaqanngittunik asinnullu tusaqtausimagillutik kappianangittutik taikkua tusaqsauvaktut. Saputinit taikangat tisamanik iqaluksimavunga aktualungnik.Ammalu tasiup itiningata saniani tangmaaqtuqaqattaqsimangmat. Iqalugasuktutillu tuktuppaktutiglu. Iqalugasugviuluaqpagunniiqtuq kisianili aulasaqtuqaqpalauqsimavuq arnamik uugaqpaktunilu taikani. Sakigaluli aulasaqpalaurivuguk taikani. Taimannaulauqsimavuq. Taissumanialuk tuktulialuulauqsimavuq tuktulialuulauqtuni amma tuktuqarunniikasakkilluni. Taissumani taima ajuqsarnirmik qaujililauqsimavunga.Arviksamik atiqaqtumi

ᓂᕆᕕᒡᔪᐊᖅᓗᑎᒃ. ᐃᓛᓐᓂᒃᑯᑦ ᑐᒃᑐᑐᓚᐅᖅᐸᒃᓗᑎᒃ ᒪᒪᑕᖅᓗᑎᒃ. ᓄᑖᖅᑐᖅᓗᑎᒃ ᑎᑭᑦᑐᖃᔭᖅᑎᓪᓗᒍ ᐃᓐᓇᐃᑦ ᓂᕆᑎᑕᐅᑦᑎᐊᖅᐸᓚᐅᖅᐳᑦ.

ᓄᑕᕋᐅᓪᓗᖓ ᓇᐅᔾᓂᓐᖓᓚᐅᖅᓯᒪᒐᑦᑕ ᐃᒡᓗᓚᖏᑦᓗᑕ. ᖃᓄᒻᒪᕆᐅᓚᐅᕆᐊᒃᓴᖓ ᐃᖅᑲᐅᒪᓗᐊᓐᖏᕐᓗᒍ. ᑕᒪᐅᓐᖓᕋᑦᑕ ᐊᐃᕕᖅᑑᒪᓕᓚᐅᖅᓯᒪᕗᒍᑦ. ᐊᐅᔭᐅᓕᕋᖓᑦ ᐃᒡᓗᓚᖏᑦᐸᑦᓗᑕ ᐱᖏᖅᐸᓚᖏᓗ. ᐊᐃᕝᕙᒐᓱᖓᓇᐅᑎᓪᓗᒍ ᑕᐃᒪᓐᓇᐅᕙᓚᐅᖅᐳᒍᑦ. ᐊᐅᔭᒃᑯᑦ ᐃᒡᓗᓚᖏᑦᐸᑦᓗᑕ ᓯᓚᑦᑎᐊᕝᕕᓗᓚᐅᖅᓯᒪᕗᖅ.

ᐅᑭᐊᒃᓴᓚᕋᖓᓪᓗ ᐊᒡᕙᓴᓚᖓᒍᐊᖅᐸᒃᓗᑕ ᖃᕐᒪᖅᑖᖅᓗᑕ ᐅᑭᐅᒥ ᓄᓇᖃᕐᓂᐊᓚᖅᓗᑕ. ᓯᑯᕙᓪᓕᐊᓚᕋᖓᓪᓗ ᐊᐃᕝᕙᒐᓱᒋᐊᖅᐸᒃᓗᑎᒃ ᐅᕝᓕᐊᕐᔪᖕᒍᑦ ᐅᑭᐅᓐᖓᒍᖅᐸᑦ ᓂᕿᒃᓴᓇᓛᖅᑕᒥᖕᓂᒃ ᐊᐃᕕᕋᓱᒃᓗᑎᒃ.

ᐅᑭᐅᒃᑯᑦ ᐃᓄᒋᐊᒃᐸᓚᐅᖅᐳᖅ ᐊᕝᕙᓴᓚᖓᒥ. ᐅᒥᐊᓂᒃ ᑕᑯᕙᓚᐅᖅᐳᖓ ᓇᑦᑎᐅᓪᓗ ᕿᓯᖏᖕᓂᒃ ᐱᑕᖃᐅᖅᓗᓂ. ᐅᑮᕙᓚᐅᖅᐳᒍ ᐊᐅᔭᐅᓕᕋᖓᑦ ᐃᒡᓗᓚᖓᒍᑦ ᐅᑎᖅᐸᒃᓗᑕ.

ᐊᓕᐊᓇᐃᑉᐸᓚᐅᖅᓯᒪᕗᖅ ᐃᕕᓗᓚᖓᐊᕐᖓᑦᑕ ᐊᐅᔭᒃᑯᑦ ᐊᐃᕝᕙᒐᓱᖓᓇᐅᓚᖅᑎᓪᓗᒍ. ᓂᕆᔭᖅᑐᕐᑰᕝᕙᓚᐅᖅᐳᑦ. ᐆᔪᓚᐅᖅᐸᓚᐅᖅᐳᒍᑦ ᐃᒍᓇᖅᑐᖃᑦᑕᖅᑐᑕᓗ. ᐃᓄᒋᐊᒃᐸᓚᐅᖅᓯᒪᕗᑦ ᑲᑎᖕᖓᓪᓗᑎᒃ ᑐᓄᓂᕐᒧᓪᓗ ᐅᑎᕐᓂᐊᖅᑐᓂᒃ ᑕᐃᑲᓂᑦᑐᖃᖅᐸᓚᐅᖅᐳᖅ.

ᐅᐱᕐᖓᒃᑯᓪᓗ ᐊᐅᔭᒃᑯᓪᓗ ᕐᑯᕕᐊᓇᖅᐸᓚᐅᖅᓯᒪᕗᖅ. ᐊᓕᐊᓇᐃᓱᖃᑦᑕᖅᑰᓚᐅᖅᓯᒪᖕᒪᑕ ᐃᓄᐃᑦ ᐊᐅᔭᒃᑯᑦ ᑎᑭᑕᐅᕝᕙᓚᐅᕐᒪᑕ ᑏᒥᒃ ᑕᕝᕙᒥᓪᓗ. ᑐᓄᕐᒥᐅᑦ ᐊᐃᕕᖅᓯᐅᓇᐊᖅᐸᓚᐅᓇᕗᑦ. ᑕᐃᒪᓐᓇᐅᕝᕙᓚᐅᖅᐳᖅ. ᓄᓇᒥᓐᖓᖅᑐᓪᓗ ᑎᑭᒃᑳᖓᑕ ᐅᒥᐊᒃᑯᑦ ᐊᐃᔭᐅᕝᕙᓚᐅᖅᐳᑦ ᐱᑖᖅᑎᑕᐅᓂᐊᕋᓱᒋᒧᑦ. ᐊᓕᐊᓇᐃᑉᐸᓚᐅᖅᓯᒪᕗᖅ ᑎᑭᕌᖓᑕ. ᖃᐅᔨᒪᓐᖏᓚᖓᓗ ᖃᓄᐃᒻᒪᑦ ᕿᕕᐊᓱᒃᑐᐊᓘᓚᐅᖅᓯᒪᓂᖏᓐᓂᒃ ᐃᓱᒪᒋᕝᕙᓚᐅᖅᓯᒪᓐᖏᒧᖅᑲᐃ ᐱᔾᔪᑖᓂᒃ ᖃᐅᔨᒪᓐᖏᓚᖓ.

ᑐᓄᓂᕐᒦᓚᐅᖅᓗᑕ ᐊᕝᕙᔾᔭᒧᐊᖅᐸᓚᐅᖅᐳᒍᑦ ᑕᐃᑲᓂ ᐊᕝᕙᔾᔭᒥ ᑎᖕᒥᐊᓇᐅᓚᐅᖅᓯᒪᕗᖓ.

Ever since that time, that particular lake has not had so many fish. I myself have been there and I have heard noises, as have other people, but the noises were not frightening. I recall catching four very large fish from that weir.

Also, beside the deep part of the lake, people have been known to set up camp. They fished and caught caribou when they were crossing. They never really used to fish there, but one camper's wife used to sit there and catch cod. My in-law and I have caught fish there using rods. And that's the way it was.

A long time ago, there were a lot of caribou, and after being so many, there was a period when there were hardly any at all. That's the time I came to know about hardship.

There were a lot of caribou at a place called Arviksaq. I've heard that when people went to fish at this place, they came across caribou near the qammait (sod houses).

Also, I heard that the elders always think of their traditional foods when they haven't eaten them in a while. I was told to give these elders the food that isn't always readily available. Even if it's a small piece of Inuit delicacy, like maktaaq (skin of the beluga or narwhal), I should give some to the elders. The elders will not only be thankful but helpful too when the need for help arrives. They shall help you in your life.

People made sure that I was aware of the elders cravings, even today, we must do this. And do not give them the food you do not appreciate. The Inuit used to go many miles inland to give the elders what they need, what they crave. They always made sure that the elders had food.

When hunters arrived, somebody would announce or yell out to invite everybody for a feast. And they would eat together. Eating the Inuit delicacies, happily and cheerfully. Sometimes it was caribou and they really enjoyed the food. When these hunters arrived from inland, there was a delicious smell of fresh caribou and the elders would eat.

When I was a child, we came over here from Naujaat. So we stayed here in Igloolik. I don't remember exactly how it happened. When we got here we ate a lot of walrus meat. In the summertime we'd stay in Igloolik and Pingiqqalik. That is how we used to be during the walrus season. We used to camp in Igloolik in the summer and it used to be so beautiful outside.

nunataqalauqsimavuq. Iqalugasugviulluniguuq tuktunik tikiraaqtauvalauqtut qarmait qanigijangitigut.

Ammalu tusaumagama innait nirinngissuujaqtarmingnik kajjaaliqpangninginnik. Kajjaaliqtaujunik niqinik pijaugajunngittunik innait pititauqujauvalaurmata. Mikittukuluugaluarpat suurlu maktaakulungmik innarnut tunijaujariaqaqput. Innait qujalituinnanngittutik ikajurviqarmingmat ajuqsaliqtuqaqtillugu. Inuusirnut ikajurniqarunnaqpuq. Qaujimatitaunasukpalauqpunga tamakkuninga innait pijumaliqtanginnik kajjaaliqtanginnik. Ullumiujuq suli taimaittariaqaqpugut. Narrunikuuqsijariaqanngittut innarnuaqsiniarluni. Taissumanili inuit nunamunngauvalauqput ungasiktumut kajjaarijaujumik pinasuaqtutik niqinik. Innait niqiqaqtitauttiarasukpalauqput. Angunasugiaqsimajut tikikkaangata nirijaqtuquurivalaurmata. Katittutik nirivalauqput inuit mamarijanginnik quviasuktutik mamataqpalauqsimavut niriviqjuaqtutik. Ilaannikkut tuktutulauqpaktutik mamataqtutik. Nutaaqtuqtutik tikittuqasaaqtillugu innait nirititauttiaqpalauqput.

Nutaraullunga naujaaninngaalauqsimagatta iglulingmiiliqtuta. Qanummariulauriaksanga iqqaumaluanngittugu. Tamaunngaratta aiviqtuumalilauqsimavugut. Aujauliraangat iglulingmiippaktuta pingiqpalingmilu. Aivvagasungnautillugu taimannauvalauqpugut. Aujakkut iglulingmiippaktuta silattiavaaluuvalauqsimavuq. Ukiaksaliraangallu avvasalingmuaqpaktuta qarmaqtaaqtuta ukiumi nunaqarnialiqtuta. Sikuvallialiraangallu aivirasugiaqpaktutik ugliarjungmut ukiunnguqpat niqiksarilaaqtamingnik aivirasuktutik. Ukiukkut inugiakpalauqpuq avvasalingmi. Umianik takuvalauqpunga nattiullu

ᐃᓄᖅᑐᖃᑦᑕᖅᑐᑕᓗ. ᐃᓄᒋᐊᒃᐸᓚᐅᖅᓯᒪᕗᑦ ᑲᑎᖕᖓᓪᓗᑎᒃ ᑐᓄᓂᕐᒧᓪᓗ ᐅᑎᕐᓂᐊᖅᑐᓂᒃ ᑕᐃᑲᓂᑦᑐᖃᖅᐸᓚᐅᖅᐳᖅ.

ᐅᐱᕐᖓᒃᑯᓪᓗ ᐊᐅᔭᒃᑯᓪᓗ ᕐᑯᕕᐊᓇᖅᐸᓚᐅᖅᓯᒪᕗᖅ. ᐊᓕᐊᓇᐃᓱᖃᑦᑕᖅᑰᓚᐅᖅᓯᒪᖕᒪᑕ ᐃᓄᐃᑦ ᐊᐅᔭᒃᑯᑦ ᑎᑭᑕᐅᕝᕙᓚᐅᕐᒪᑕ ᑏᒥᒃ ᑕᕝᕙᒥᓪᓗ. ᑐᓄᕐᒥᐅᑦ ᐊᐃᕕᖅᓯᐅᓇᐊᖅᐸᓚᐅᓇᕗᑦ. ᑕᐃᒪᓐᓇᐅᕝᕙᓚᐅᖅᐳᖅ. ᓄᓇᒥᓐᖓᖅᑐᓪᓗ ᑎᑭᒃᑳᖓᑕ ᐅᒥᐊᒃᑯᑦ ᐊᐃᔭᐅᕝᕙᓚᐅᖅᐳᑦ ᐱᑖᖅᑎᑕᐅᓂᐊᕋᓱᒋᒧᑦ. ᐊᓕᐊᓇᐃᑉᐸᓚᐅᖅᓯᒪᕗᖅ ᑎᑭᕌᖓᑕ. ᖃᐅᔨᒪᓐᖏᓚᖓᓗ ᖃᓄᐃᒻᒪᑦ ᕿᕕᐊᓱᒃᑐᐊᓘᓚᐅᖅᓯᒪᓂᖏᓐᓂᒃ ᐃᓱᒪᒋᕝᕙᓚᐅᖅᓯᒪᓐᖏᒧᖅᑲᐃ ᐱᔾᔪᑖᓂᒃ ᖃᐅᔨᒪᓐᖏᓚᖓ.

ᑐᓄᓂᕐᒦᓚᐅᖅᓗᑕ ᐊᕝᕙᔾᔭᒧᐊᖅᐸᓚᐅᖅᐳᒍᑦ ᑕᐃᑲᓂ ᐊᕝᕙᔾᔭᒥ ᑎᖕᒥᐊᓇᐅᓚᐅᖅᓯᒪᕗᖓ.

ᐃᓄᖅᑐᑦ ᓴᓂᕐᕙᐅᓯᒪᔪᕕᖓᓂᑦ Inuktitut Archives

ᒥᓪᓗᖅᓗᑕ ᒥᓗᖅᓯᓪᓗᖕᒐ ᑎᖕᒥᐊᓇᐅᕐᕕᒋᓪᓚᐅᖅᓯᒪᕝᕕ.

ᑕᐃᑲᓂᑦᑕᐅᖅ ᐊᕝᕝᔾᔭᒥ ᑳᔫᒥᒃ ᕿᒫᓚᐅᖅᓯᒪᒋᔭᖕᒐ ᑐᓴᐅᒪᒐᒪ ᑎᒍᓯᓲᖕᒍᓂᖕᒋᓐᓂᒃ. ᓄᑕᕋᐅᖅᑲᑎᓐᓂᒃ ᐱᖃᑎᖃᖅᓗᖕᒐ ᒪᓕᕐᑯᓐᖕᒋᒃᑲᓗᐊᕋᒃᑯ ᒪᓕᒃᓯᒪᓪᓗᓂ. ᐱᓲᔭᖅᓗᓄᒃ ᕐᑯᓚᐅᑕᐅᒐᓐᓄᒃ ᑳᔫᒧᑦ ᓂᓪᓕᐊᔪᐊᓘᓪᓗᓂ ᕿᒫᓪᓗᓄᒃ ᐸᓪᓚᒃᑲᒪ ᓂᐅᒃᑯᑦ ᐊᓐᓂᓚᐅᖅᓯᒪᔭᖕᒐ. ᑲᕐᐱᐊᒋᓚᐅᖅᓯᒪᔭᕋ ᑳᔫᖅ ᑐᓴᐅᒪᒐᒃᑭᑦ ᑎᒍᓯᕙᖕᒐᖕᒋᓐᓂᒃ.

ᐆᔪᖅᑐᕐᓂᐊᕐᓗᖕᒐᓗ ᓴᕕᓐᓂᒃ ᐃᐱᒃᓴᕐᑯᔭᐅᕙᓚᐅᓐᖕᒋᓚᖕᒐ. ᑐᓴᐅᒪᔭᖕᒐ ᐃᐱᒃᓴᖃᑦᑕᖅᑐᑦ ᐆᔪᖅᑐᕐᓂᐊᕐᓗᑎᒃ ᐃᓐᓇᐅᓕᕈᕕᑦ ᓇᐅᓕᒃᓯᒋᐊᕋᓗᐊᕐᓗᑎᒃ ᑭᓪᓖᔪᓐᓇᕋᔭᖕᒋᓐᓇᕕᑦ. ᐆᔪᖅᑐᖅᑕᓐᓂᒡᓗ ᓄᖑᑦᑎᕐᑯᔭᐅᕙᓚᐅᓐᖕᒋᓚᖕᒐ ᓇᐅᓕᒃᓯᒋᐊᕋᓗᐊᕐᓗᖕᒐ ᓴᐅᓂᖅᑯᖃᑦᑕᕐᑯᔭᐅᓐᖕᒋᕐᓗᖕᒐ.

ᑕᐃᒪᓐᓇᐅᕙᓚᐅᖅᓯᒪᔭᖅ. ᐃᓐᓇᐃᑦ ᓯᓚᑐᔪᐊᓘᓚᐅᕐᒪᑕ. ᐃᓐᓇᓕᓚᐅᖅᑕᔭᑦ ᐊᑕᐅᓯᖅ ᐃᑦᑐᒃᓴᕐᔪᐊᖑᒍᓚᐅᖅᔭᖅ ᓄᓕᐊᖕᒐ. ᐃᓄᑦᑎᐊᕝᕚᓚᐅᖅᓯᒪᔫᒃ ᐱᖃᓐᓂᖅᓗᑎᒡᓗ. ᐃᑦᑐᒃᓴᕐᔪᐊᑉ ᐅᓂᒃᑲᐅᑎᕝᕙᓚᐅᖅᓯᒪᖕᒫᖕᒐ ᓈᓚᒃᐸᒃᓗᒍ ᐃᓛᓐᓂᓪᓗ ᐊᖏᕐᕋᐅᔪᓐᓇᐃᓪᓕᕝᕙᒃᓗᖕᒐ. ᑐᓴᕈᒥᓐᖅᑐᓂᒃ ᐅᓂᒃᑳᒃᓴᖃᖅᐸᓚᐅᖅᐳᖅ ᐃᓛᓐᓂᒃᑯᓪᓗ ᐃᓱᓕᓚᐅᖅᓯᒪᔾᔭᖅᑰᕈᕝᕙᓐᖕᒋᕐᓗᑎᒃ ᐅᓂᒃᑳᖅᑕᖕᒋᑦ."

ᐅᓂᒃᑳᓚᐅᖅᑐᖅ ᑖᔅᓱᒥᖕᒐ ᐃᓐᓇᐅᓕᖅᑐᖅ ᐊᒥᑦᑐᕐᒥᐅᓂ ᕿᑭᖅᑖᓗᖅᐸᓯᖕᒥ. ᐃᒡᓗᓕᖕᒥ ᐃᒃᓯᕋᕐᔪᐊᓂ ᑐᒃᓯᐊᖅᑎᐅᖃᑕᐅᓯᒪᔪᖅ ᐊᑯᓂ.

When fall was approaching we would return to Avvasalik and would set up the qammaq (sod house) and live there for the winter. When the sea was starting to freeze up, they would go walrus hunting some more near Ulliarjuk to have supplies during the winter.

In the winter there would be a lot of people in Avvasalik, it was quite rugged. I remember seeing some umiat (boats) that had crossed and sealskins that hung on poles. We would live there for the winter and as summer approached we would move back to Igloolik.

When we'd arrive for the summer to Igloolik it used to be so exciting with the walrus season and people yelling out that it was feast time. We'd eat cooked meat or igunaq (aged meat) together in Igloolik. There used to be quite a lot of people and they would gather to show what they've got before heading over to Tununiq. People used to say that they are heading to the other side.

The spring and summer were so much fun. Maybe a lot of people used to look forward to the summer because of the arrivals of tobacco and tea. Over there in Tununiq they would hunt for walrus. That's how it used to be.

Over there in Tununiq was the big walrus hunt in late spring or during the summer. People would be going for hunts or returning from hunts.

When the inland people arrived, they would be picked up by umiaq (boat) per-

qisinginnik pitaqauqtuni. Ukiivalauqpugu aujauliraangat iglulingmut utiqpaktuta. Alianaippalauqsimavuq iglulingmuaraangatta aujakkut aivvagasungnauliqtillugu. Nirijaqtuquurivalauqput. Uujuliuqpalauqpugut igunaqtuqattaqtutalu. Inugiakpalauqsimavut katinngallutik tununirmullu utirniaqtunik taikaniittuqaqpalauqpuq.

Upirngaakkullu aujakkullu quvianaqpalauqsimavuq. Alianaigusuqattaqquulauqsimang mata inuit aujakkut tikitauvalaurmata tiimik tavvaakimiglu. Tunurmiut aiviqsiuriaqpalaurivut. Taimannauvalauqpuq. Nunaminngaaqtullu tikikkaangata umiakkut aijauvalauqput pitaaqtitauniarasugimut. Alianaippalauqsimavuq tikiraangata. Qaujimanngilangalu qanuimmat quviasuktualuuvalauqsimaninginnik isumagivalauqsimanngimuqqai pijjutaanik qaujimanngilanga.

Tununirmiilauqtuta avvajjamuaqpalauqpugut taikani avvajjami tingmiariulauqsimavunga. Milluqtuta miluqsillunga tingmiariurvigilauqsimavara.

Taikanittauq avvajjami kaaju-

ᐃᓄᖅᑎᑦ ᓴᓂᕐᑕᒃᑕᓯᒪᔪᓂᖅᓴᓂᑦ Inuktitut Archives

haps because they thought they would be rewarded. And when they arrived, everybody would be so excited. I don't know why they were so excited. I didn't think about it so I don't know.

After spending some time in Tununiq we would head over to Avvajja. It was in Avvajja that I first caught a bird. I threw a rock at the bird and it hit the bird. It fell down into a gully.

It was also there in Avvajja that I was running away from a gyrfalcon because I had heard about them being able to grab things. I was with a fellow youngster because he had followed me even though I didn't want him to. He followed me anyway. As he followed me, the gyrfalcon was flying right above us making noises. There were cliffs around us and I accidentally fell down and hurt my leg. I was really scared of the gyrfalcon because I had heard of their ability to grab things.

If I was going to have some uujuq (boiled meat), I was told not to sharpen my knives. I heard that if you sharpen your knife before eating boiled meat, when you become an adult and you try to harpoon an animal, it will not be able to go through. It's likely that you will miss. I was also told not to completely eat all the uujuq. I was told not to do this even if I wanted to because they said that if I do, it is likely that when I try harpooning an animal, I will hit through the bones instead.

It used to be that way. There were wise elders. One elder was Ittusardjuat, and his wife. They were very nice and friendly. Ittusardjuat told me stories and I listened. Sometimes I couldn't go home. It was interesting to hear his stories even though sometimes it seemed like they would never end."

The author is a highly respected elder of the Amittuq region of the Baffin Island area. He spent much of his life as a priest with the Roman Catholic Church in Igloolik, and worked towards dispelling the feeling of division between the dominant religous forces in the community of Igloolik.

Inuktitut thanks Francois for sharing his memories of things which he learned as a younger man .

umik qimaalauqsimagivunga tusaumagama tigusisuunguninginnik. Nutarauqatinnik piqatiqaqtunga maliqunngikkaluarakku maliksimalluni. Pisuujaqtunuk qulautaugannuk kaajuumut nilliajualuulluni qimaallunuk paallakkama niukkut aannilauqsimavunga. Kappiagilauqsimajara kaajuuq tusaumagakkit tigusivangninginnik.

Uujuqturniarlungalu savinnik ipiksaqujauvalaunngilanga. Tusaumavunga ipiksaqattaqtut uujuqturniarlutik innauliruvit nauliksigiaraluarlutik killiijunnarajanginnavit. Uujuqtuqtanniglu nunguuttiqujauvalaunngilanga nauliksigiaraluarlunga sauniqquqattaqujaunngittunga.

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Unikkaalauqtuq taassuminga innauliqtuq amitturmiuni qikiqtaaluqpasingmi. Iglulingmi iksirarjuani tuksiaqtiuqatausimajuq akuni.
Iglulingmilu tuksiarvingnuk ajjigiinngittunut maliktunik aviksimaluanngitittiqatausimavuq.
Inuktitut uqalimaagaq qujalivuq Taamnarulummik iqqaumajaminik makkukkanniqtuni unikkaarunnalaurmat tusaqtittunitigullu.

ᐃᓄᒃᑎᑐᑦ ᓴᓂᑦᑕᒃᑕᐅᓯᒪᔪᒃᑯᕕᖕᒐᓂᑦ Inuktitut Archives

ᐃᓄᐃᑦ ᐱᐅᓯᕕᓂᖏᑦ

ᐊᕐᓇᐃᑦᑐᖅ ᐊᐃᐱᓕᐅᑉ ᑎᑎᕋᕐᓂᑯᐊ

THE OLD WAYS OF THE INUIT

By The Late Arnaitok Ipeelee

INUIT PIUSIVININGIT

Arnaitok Aipeeliup titrarnikua

ᓯᕗᓪᓕᖅᐸᒥ ᐃᓅᓕᓚᐅᕋᒪ ᑭᓐᖓᓂ ᐸᖕᓂᖅᑑᒧᓚᐅᖅᐳᖓ ᐊᒻᒪ ᑕᓯᐅᔭᕐᔪᐊᒧᑦ ᑕᒫᓂᓗ ᓄᓇᖃᓕᖅᓱᖓ ᑕᓯᐅᔭᕐᒧᐊᒥ. ᑕᓯᐅᔭᕐᔪᐊᒥ ᑕᐃᔭᐅᑯᓚᐅᕋᒪᑦ ᓄᓇᑦᑕ ᓴᓂᐊᓂ ᑖᓐᓇ ᓄᓇᕗᑦ ᐃᖃᓗᐃᑦ ᖃᓪᓗᓈᖃᓚᐅᖅᑎᓐᓇᒍ ᐃᓄᐃᑦ ᑕᓯᐅᔭᕐᔪᐊᒥᐅᑦ ᐱᓱᒃᐸᖕᓂᖅᐳᑦ ᑐᒃᑐᓯᐅᖅᓱᑎᒃ ᓄᓇᒧᑦ ᖃᓂᑦᑐᒃᑯᑦ ᑐᒃᑐᖃᕈᓐᓇᐃᓚᐅᕋᒪᑦ ᖃᓪᓗᓈᖃᓚᐅᖅᑎᓐᓇᒍ. ᐅᖓᓯᒃᑐᐊᓗᖕᒍᑦ ᐱᓱᒃᐸᖕᓂᕐᒪᑕ ᑕᐃᕝᓚᐅᖅᑕᕗᑦ ᒫᓂᕐᒥᐅᑎᑐᑦ ᐃᑯᑐ ᐃᒫᒃ ᐊᑕᖏᖅᑐᑎᒃ ᕿᑐᕐᖓᓈᑦ ᑐᒃᑐᓕᐊᖅᑐᑦ ᓄᓇᒧᑦ ᐃᓛᓐᓂ ᐊᐅᔭᓕᒫᒃᓴᒃ ᓄᓇᒥᑉᐸᒃᓱᑎᒃ ᑕᒫᓂ ᐃᖃᓗᒃᑎᒍᖅᑐᑎᑦ ᐱᓱᒃᐸᓚᐅᖅᐳᑦ ᐅᖓᓯᖕᓂᖃᖅᑐᒧᑦ 50 ᒪᐃᓕᒧᑦ ᐃᓛᓐᓂᑦ 60-ᒧᑦ ᐅᖓᓯᖕᓂᖃᖅᑐᒧᑦ ᐅᐊᑦᓯᐊᕈᒻᒪᕆᒃ ᖃᓂᑦᑐᒃᑯᑦ ᑐᒃᑐᖃᖅᐸᒃᑐᒥ-ᓂᐅᓚᓗᐊᕐᓯᓂ ᓱᓕ ᖃᓂᑦᑐᒃᑯᑦ ᑐᒃᑐᖃᖅᐸᒃ-ᑎᓐᓇᒍ 1944-ᖕᒍᑎᓪᓗᒍ ᑕᒪᓐᓇ. ᐊᒻᒪᓗ ᐅᑭᐅᒃᑯᑦ ᑭᓯᐊᓂ ᕿᒧᒃᓯᒃᑯᑦ ᑐᒃᑐᓕᐊᖅᐸᒃᓱᑎᒃ ᓯᓂᒃᑕᕆᕐᓯᑎᒃ ᑕᕝᕙᓕ ᐊᓐᓄᕐᒃᓴᑦ ᐊᔪᕐᓇᓂᖅᓴᐅᓚᐅᖅᐳᑦ ᐊᐅᒻᒥᑎᓪᓗ ᑕᐃᔅᓯᒪᓂ. ᖃᓪᓗᓈᑦ ᒥᐊᓕᒃᑕ ᑎᑭᑉᐸᓕᕐᒪᑕ ᐅᓇᑕᖅᑐᒃᓴᑦ ᑐᓴᖅᐸᓚᐅᖅᑐᒍᑦ ᐊᔪᕐᓇᖏᓂᖅᓴᐅᓕᖅᑐᖅ ᐊᓐᓄᕐᓗ. ᑭᓯᐊᓂ ᐊᑐᖅᐸᓚᐅᕋᑦᑕ ᑐᒃᑐᕋᔭᓂ ᐅᑭᐅᒃᑯᑦ ᐅᖅᑰᔪᓂᓪᓗ ᐊᐅᔭᒃᑯᑦ ᐊᑐᖅᐸᒃᓗᑕ ᓇᑦᑎᕋᔭᓂᒃ. ᐃᓚᖏᓪᓗ ᐊᑐᖅᐸᒃᑲᓗᐊᖅᑐᑎᒃ ᐊᑎᒋᓴᔭᓂᒃ ᖃᓪᓗᓈᖅᑕᓂᒃ ᒫᓐᓇᓕ ᐊᑐᖅᐸᓕᖅᑐᒍᑦ ᐅᑭᐅᒃᑯᑦ ᖃᓪᓗᓈᑦ ᐅᖅᑰᔪᕐᓂᖏᓐᓂᒃ ᐊᑎᒋᓂᒃ. ᐃᓚᖏᓪᓗ ᕐᑯᓕᑦᑕᖃᕋᓗᐊᖅᓱᑎᒃ ᓱᓕ. ᑭᓯᐊᓂᓕ ᓱᓕ ᐊᔾᔨᒌᓐᖏᓚᑦ ᑐᒃᑐᕋᔭᐅᑉ ᑲᒥᖃᖅᐸᒃᓱᑕᓗ ᖃᓪᓗᓈᑦ ᑲᒥᕐᑯᑎᖏᓐᓂ ᒫᓐᑲᑯᑦ ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᓱᓕ ᑲᒥᖃᖅᐸᒃᑐᑦ. ᐱᐅᓂᖅᓴᐅᖓᒪᑕ ᐅᑭᐅᒃᑯᑦ ᑲᒪᒋᓐᓇᓇᐊᖃᕐᓂᖅᓴᐅᓚᓗᐊᖅᓱᑎᒃ.

Frobisher Bay is called Tasiujaqjuaq, my home land. We live in a place called Iqaluit at the extreme end of the bay. Before the white people came to Iqaluit, it used to be the starting point for inland trips for caribou hunting. The caribou were moving further inland before the white people settled here. There were no longer any caribou near the shores. People used to walk far inland, fifty to sixty miles, to go caribou hunting. A long time ago there were caribou near the shore, but by the time we arrived here, in 1944, there were none. Inuit went caribou hunting by dog team in the winter-time. It was hard because caribou skins were the only source of winter clothing and bedding. So people used to say it was easier to get clothing when the American army came to settle in Frobisher Bay. The Inuit were still using caribou clothing for winter and sealskins for the summer. Caribou clothing was the only warm clothing available then. Some began using fabrics for clothing from the Americans. We use parkas made of fabrics now, although a few people still use caribou atigiit. Some Inuit use rubber boots now, and some still use skin boots for winter. They are warmer in the winter although

Sivulliqpaami inuulilaurama kinngani pangniqtuumuulauqpunga amma tasiujarjuamut tamaanilu nunaqaliqtunga tasiujarmuami. Tasiujarjuami taijauvalaurmat nunatta saniani taanna nunavut iqaluit qallunaaqalauqtinnagu inuit tasiujarjuamiut pisukpangniqput tuktusiuqtutik nunamut qanittukkut tuktuqarunnailaurmat qallunaaqalauqtinnagu. Ungasiktualungmut pisukpangnirmata taivalauqtavut maanirmiutitut ikutu imaak atangiqtutik qiturngariit tuktuliaqtut nunamut ilaanni aujalimaakasak nunamiippaktutik tamaani iqaluktiguuqtutit pisukpalauqput ungasingniqaqtumut 50 mailimut ilaannit 60-mut ungasingniqaqtumut uatsiarummarik qanittukkut tuktuqaqpaktuminiugaluarsuni suli qanittukkut tuktuqaqpaktinnagu 1944-ngutillugu tamanna. Ammalu ukiukkut kisiani qimuksikkut tuktuliaqpaksutik siniktariarsutik tavvali annuraaksat ajurnarniqsaulauqput aummitillu taissumani. Qallunaat mialikat tikippalirmata unataqtuksat tusaqpalauqtugut ajurnanngin-niqsauliqtuq annuraallu. Kisiani atuqpalauratta tukturajani ukiukkut uqquujunillu aujakkut atuqpaktuta nattirajanik. Ilangillu atuqpakkaluaqtutik atigiksajanik

ᑕᐃᒪᓕ ᑭᓐᖓᐃᓪᓗ ᑭᖕᒥᕈᓪᓗ ᐃᖃᓗᐃᓪᓗ ᐊᔾᔨᒌᒐᓚᓂᒃ ᐱᐅᓯᖃᖅᐳᑦ. ᐅᓂᒃᑲᐅᓯᑐᑦ ᐅᑯᑐᓇᖅ ᐊᓯᐃᓪᓘᒃ ᑕᐃᒃᓯᒪᓂ ᑐᒃᑐᖃᑦᓯᐊᕈᓐᓇᕐᒪᑦ ᑐᒃᑐᓯᐅᖅᑐᑦ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᕐᓂᒃ ᑐᒃᑐᑉᐸᓚᐅᖅᑐᑦ ᐊᔪᕐᓇᓗᐊᕐᒪᑕ ᑐᒃᑐᐃᑦ ᓱᒃᑲᒐᒥᓗ ᐃᓄᐃᑦ ᕿᒧᒃᓯᓪᓗ ᐊᒻᒪᓗ ᐅᑭᐅᒃᑯᑦ ᐊᓄᓇᑎᓪᓗᒍ ᑐᒃᑐᓐᓂᐊᖅᕕᒃᓴᐅᓚᕐᒪᑦ ᕿᒧᒃᓯᒃᑯᑦ. ᑐᒃᑐᐃᑦ ᑐᓴᖅᓴᕋᐃᒻᒪᑕ ᕿᒧᒃᓯᖅᑐᓂᒃ ᕿᒧᒃᓯᖅᑐᓪᓕ ᑐᓴᖅᓴᐅᖏᓐᓇᓇᐊᖃᕐᒪᑕ ᑕᐃᒪ. ᑐᒃᑐᑦ ᑕᑯᒃᓴᐅᑎᓐᓇᒋᑦ ᕿᒧᒃᓯᒍᖕᒍᓚᐅᕐᒪᑕ ᐱᓇᓱᒃᑕᐅᓪᓗᑎᒃ ᐊᓄᓇᑎᓪᓗᒍ ᐊᑲᐅᓂᖅᓴᐅᓚᓗᐊᕐᓗᓂ ᐱᕈᒐᓚᒃᑎᓪᓗᒍᓗ ᐅᑭᐅᒥ ᑐᓴᖅᐸᓚᐅᕐᑐᒍᑦ ᑐᒃᑐᑦ ᐊᕐᓇᖏᑦ ᐱᓇᓱᐊᓗᐊᖅᑕᐅᕐᑯᔭᐅᓐᖏᑦᑐᑦ ᐃᓄᖕᓄᑦ. ᐊᓯᐃᓪᓘᒃ ᑕᐃᒪᐃᓕᕐᒪᑦ ᐱᓗᐊᖅᑐᒥᒃ ᑕᒪᓐᓇ ᐱᔾᔪᑎᒋᓪᓗᒍ ᐃᖃᓗᖕᓂ ᐊᑕᐅᓯᕐᒧᑦ ᑲᑎᑉᐸᓕᓚᐅᖅᑐᑦ. ᑐᒃᑐᓂᓪᓗ ᖃᓂᑦᑐᖅᑕᖃᓗᐊᕈᓐᓃᕐᒪᑦ ᑭᓯᐊᓂ ᐱᓱᒃᑐᑎᑦ ᐅᖓᓯᒃᑐᒧᑦ ᑐᒃᑐᓕᐊᖅᐸᓕᕐᒥᒃ. ᐊᒻᒪᓗ ᐊᑎᒋᓂᒃ ᐅᖅᑰᔪᓂᒃ ᐱᑕᖃᓚᐅᓐᖏᒻᒪᑦ ᓂᐅᕕᖅᑎᒃᑯᖕᓂ ᑕᐃᒪᓕ ᐊᑎᒋᒋᔭᐅᓗᐊᑦ ᐊᑲᐅᓚᐅᓐᖏᒻᒪᑦ ᐃᒃᑮᕐᓇᖅᑐᒥ. ᐃᓚᖏᓪᓗ ᖁᓂᒍᓂᒃ ᓴᓇᕝᓚᐅᖅᑑᓗᓗᐊᑦ ᑎᒥᐅᑉ ᖁᓂᒍᖏᓐᓂᒃ. ᑭᓯᐊᓂᓕ ᐊᔪᕐᓇᓚᐅᕐᒥᖕᒪᑦ ᐊᖅᑯᑎᒃᓴᖏᑦ ᑕᐃᒫᒃ ᐱᓪᓗᒍ ᐊᔪᕐᓇᐸᓚᐅᖅᑐᖅ ᐊᖓᑎᑦ ᐃᓚᖏᓐᓄᑦ. ᐃᓚᖏᓪᓗ ᐊᔪᓐᖏᓐᓂᖅᓴᐅᓚᐅᕐᒪᑦ ᐊᖓᑎᑦ ᐃᓚᖏᓪᓗ ᑭᓯᐊᓂ ᐆᒻᒪᖅᑕᐅᖃᑦᑕᓚᐅᕐᒪᑦ ᓂᕿᒃᓴᓄᑦ ᐊᓐᓄᕐᓗᓪᓗ ᓄᓇᖅᑲᑎᒥᖕᓄᑦ. ᑕᐃᒪ ᐃᓚᖏᑦ ᐊᔪᖅᓴᖅᐸᓚᐅᖅᐳᑦ ᓄᓇᓖᑦ ᕿᒻᒥᖃᖅᑎᓪᓗᒍ ᐃᓄᖕᓄᑦ ᐊᑐᕈᓐᓇᖅᑐᑦ

one has to look after them more.

In those days, when there was hardly any more caribou, the hunters were not fussy. They would take the first caribou they found. The caribou were hard to get and the Inuit dogteams were slow. Also they were only able to catch caribou when it was windy. The caribou have a keen sense of hearing and smell and they are fast runners. They would hear the team first, before the hunter saw them, so they say it was easier to catch them when it was windy in the winter.

At the time the camps in Tasiujaqjuaq area began to congregate into Frobisher Bay we were told to try to not kill female caribou. The caribou were still moving further inland, so people had to walk further to get winter clothes. There were winter clothes available at the store, but they were not as warm as caribou. Some make eiderdown clothing for winter, but that was too expensive too. So it was hard times for the Inuit at that time. Some were good hunters, but some were unable to provide for themselves. So their neighbours provided for them with food and clothing, qallunaaqtanik. maannali atuqpaliqtugut ukiukkut qallunaat uqquujuqutinginnik atiginik. Ilangillu qulittaqaraluaqtutik suli. Kisianili suli ajjigiinngilat tukturajaup kamiqaqpaktut qallunaat kamiqutinginni maannakkut inuit ilangit suli kamiqaqpaktut. Piuniqsaungmata ukiukkut kamagiinnariaqarniqsaugaluaqtutik.

Taimali kinngaillu kingmirullu iqaluillu ajjigiigalanik piusiqaqput. Unikkausitut ukutunaq asuillaak taiksumani tuktuqatsiarunnarmat tuktusiuqtut qanuittutuinnarnik tuktuppalauqtut ajurnaluarmata tuktuit sukkagamilu inuit qimuksillu ammalu ukiukkut anuritillugu tuktunniaqviksaularmat qimuksikkut. Tuktuit tusaqsaraimmata qimuksiqtunik. qimuksiqtulli tusaqsaunginnariaqarmata taima. Tuktut takuksautinnagit qimuksisuungulaurmata pinasuktaullutik anuritillugu akauniqsaugaluartuni pirugalaktillugulu ukiumi tusaqpalaurtugut tuktut arnangit pinasualuaqtauqujaunngittut inungnut. Asuillaak taimailirmat piluaqtumik tamanna pijjutigillugu iqalungni atausirmut katippalilauqtut. Tuktunillu qanittuqaluarunniirmat kisiani pisuktutit ungasiktumut tuktuliaqpaliramik. Ammalu atiginik uqquujunik pitaqalaunngimmat niuviqtikkunni taimali atigigijaugaluat akaulaunngimmat ikkiirnaqtumi. Ilangillu qunigunik sanavalauqtuugaluat timiup qunigunginnik. Kisianili ajurnalaurmingmata aqqutiksangit taimaak pillugu ajurnapalauqtuq angutit ilanginnut. Ilangillu ajunnginniqsaulaurmata angutit ilangillu kisiani uummaqtauqattalaurmata niqiksanut annuraanullu nunaqqatimingnut. Taima ilangit ajuqsaqpalauqput nunaliit qimmiqaatillugu inungnut aturunnaqtut niqiqariaqaqpalaurmata qimmit inuillu atauttikkut. Maannali nunami atausirmiiliqtut piusiqaqtutik imaak ilangit.

UUMAJUQSIURNIQ

Angutit pinasuaqtanginnut pinasuaqpalauqtanginnullu taiksumani

ᓂᕿᖃᕈᖅᑐᓚᐅᕐᒪᑕ ᕿᒻᒥᑦ ᐃᓄᐃᓪᓗ ᐊᑕᐅᑦᑎᔪᑦ. ᒫᓐᓇᓪ ᓄᓇᒥ ᐊᑕᐅᓯᕐᒦᓪᓕᖅᑐᑦ ᐱᐅᓯᖃᖅᓗᑎᒃ ᐃᒫᒃ ᐃᓚᖏᑦ.

ᐆᒪᔪᖅᓯᐅᕐᓂᖅ

ᐊᖑᒍᑦ ᐱᓇᓱᐊᖅᑕᖏᓐᓄᑦ ᐱᓇᓱᐊᖅᑐᓚᐅᖅᑕᖏᓐᓄᓪᓗ ᑕᐃᒃᓯᒪᓂ ᐊᖑᒍᑦ ᐱᓇᓱᐊᖅᑐᓚᐅᖅᐳᑦ. ᑕᐃᒃᓯᒪᓂ ᐃᓄᐃᑦ ᐱᓇᓱᐊᕈᓯᖏᓪᓗ ᐆᒪᔪᓂᒃ ᐅᓂᒃᑲᐅᓯᑦ ᑕᐃᒃᓯᒪᓂ ᐅᑯᒍᑦ ᐃᓅᔪᒍᑦ ᓯᕗᓪᓕᒥᓂᖅᐳᑦ ᖃᐅᔨᒪᓚᐅᓐᖏᒻᒪᑕ ᖃᓪᓗᓈᓂᒃ ᐊᖑᒃᑰᓲᔪᓐᓂᖅᑐᑎᓪᓗ ᐅᒃᐱᕐᓂᕐᒥᓪᓗ ᖃᐅᔨᒪᓐᓂᖏᑦᑐᑦ ᑰᑎᒥᓪᓗ ᑐᓴᐅᒪᓐᓂᖏᑦᑐᑦ ᑕᐃᒪᓂᐊᓗᒃ ᑳᒃᑐᐊᓘᑯᓚᐅᖅᐳᑦ ᖃᓂᒪᔪᓪᓗ ᐊᖅᑭᒃᑕᐅᑯᓐᓂᑎᒃ ᐊᖑᒃᑯᓄᑦ ᑭᓯᑐᐃᓐᓇᒥᓪᓗ ᐊᑐᖅᑯᔭᐅᓐᖏᑦᑐᒥᒃ ᐊᑐᖅᑐᖃᕐᐃᒻᒪᑦ. ᑳᒃᑐᐊᓘᑯᓂᖅᐳᑦ ᐊᓄᓇᓕᕐᐃᒻᒪᓪᓗ ᐊᓄᓇ ᓄᑭᖏᑦ ᐱᓚᒃᑕᐅᑯᓂᖅᐳᑦ ᐊᖑᒃᑯᓄᑦ ᐱᑦᑕᐃᓕᑯᓂᕐᒪᑕ. ᑖᒫᓂᓗ ᑕᓯᐅᔭᖅᔪᐊᒥ ᐱᕐᓕᕐᖅᑐᖃᕐᓂᖅᐳᕈᖅ ᓇᑦᓯᕈᓐᓇᐃᓪᓕᓐᓂᕐᒪᑕᒍᖅ. ᓯᑯᒃᑯᑦ ᐊᐅᖕᓂᐊᖅᑐᒥ ᓇᑦᓯᖅᑐᖃᓚᐅᖅᑎᓐᓇᒍ ᕿᔪᒃᑕᓇᐊᖅᑐᖃᕐᒪᑦ ᐱᕐᓕᖅᑐᑎᑦ ᑐᕐᑯᓐᓂᖅᐳᑦ ᐃᓄᒥᓂᕐᓕᕐᓂᖅᑐᑎᓪᓗ. ᐊᑎᖃᖅᐳᕐᓗ ᓄᓇ ᐃᓄᒃᑐᕐᓂᖅ ᑕᐃᒫᒃ ᐊᑎᓇᓕᖅᑕᖓ ᑖᒫᓂ ᑕᓯᐅᔭᕐᔪᐊᒥ. ᑕᐃᒃᑯᐊ ᓯᕗᓪᓕᕕᓂᖏᑦ ᐃᓄᓪᓕᓈᑦ ᐱᓇᓱᐊᖅᐸᖕᓂᖅᐳᑦ ᖃᓄᐃᓐᓇᖅ ᓇᐅᒃᑯᑎᓄᑦ ᐱᑎᒃᓯᓄᓪᓗ ᐊᐅᔭᒃᑯᓪᓗ ᖃᔭᖅᑐᖅᐸᖕᓂᖅᐳᑦ ᐊᖅᑯᓇᖅᑎᖕᓇᒍ. ᓇᑦᓱᑦ ᐃᒪᕐᒥᐅᑕᐃᑦ ᓯᓂᖕᓂᖏᓐᓂ ᓇᐅᓕᒃᓯᖃᑦᑕᕐᓂᕐᒥᒃ ᓯᓂᒃᑐᓂᒃ ᓇᐅᔭᓂᓪᓗ ᑎᖕᒥᐊᓂᒃ ᐱᕝᒃᑐᕕᓃᑦ ᐊᒃᑐᓈᖅ ᑭᓴᐅᑎᖃᖅᑐᒍ ᕿᔪᑯᓗᒃ ᐳᒃᑕᑎᓪᓗᒍ ᐅᖅᓯᒍᑦ ᐳᖅᑐᒍ ᓂᒃᓯᖃᖅᑐᒍ ᓇᐅᔭᐅᑉ ᑮᑉᐸᒍ ᐃᓪᓗᒍᓗ ᒥᓇᐊᕈᓐᓇᐃᓪᓕᒐᒥ ᑕᐃᒫᒃ ᐱᒍᖕᒍᕝᕙᓂᖅᐳᑦ. ᑕᒪᐃᒃᑯᐊ ᓇᐅᔭᑦ ᐱᔭᐅᒐᔪᓗᐊᖅᐸᖕᓂᕐᒪᑕ ᐃᓅᒋᐊᖓ ᐃᕝᕕᒋᔭᐅᕝᒃᓗᓂ. ᕿᓯᖓᓗ ᐊᑐᖅᑎᑕᐅᕝᒃᓗᓂ ᐊᒻᒪᓗ ᐅᐱᕐᖓᓛᔭᒃᑯᑦ ᓱᓕ ᓇᐅᔭᖃᓕᕐᒪᑦ. ᐃᓪᓗᕕᒐᓕᐅᕋᔪᒃᑐᑎᒃ ᖁᓛ ᐅᖅᓯᖅᑕᖃᖅᑐᒍ ᓵᑦᑐᑯᓛᓪᓗᒍ ᖃᖓᓄᑦ ᓇᐅᔭᖅ ᑐᓗᒐᕐᓗᓐᓂᑦ ᒥᒃᑲᒥ ᒪᐅᖓᒪᑦ ᐃᓱᒐᖏᑎᒍᑦ ᑎᒍᓪᓗᒍ. ᑕᐃᒫᒃ ᓇᐅᔭᓂᒃ ᐱᕝᒃᑐᒥᓂᑦ. ᐊᒻᒪᓗ ᐅᔭᕋᐃᑦ ᓴᓇᓱᒪᓪᓗᒋᑦ ᐱᕝᖅᓂᕐᒥᔪᑦ ᓇᐅᔭᓂᒃ ᓱᓕᓕ ᑕᐃᒃᑯᐊ ᐅᔭᕋᑦ ᑕᑯᒃᓴᐅᕐᑦ ᑕᒫᓂ ᓄᓇᒥ. ᐊᒻᒪᓗ ᒥᑎᕐᓂᒃ ᐱᓇᓱᐊᖅᐸᖕᓂᖅᐳᑦ ᒪᓂᖃᖅᑎᓪᓗᒋᑦ ᐅᔭᕋᑦ ᐋᖅᑭᒃᑐᒋᑦ ᒪᓂᖏᑕ ᐊᕝᑖᓄᑦ ᐊᒃᑐᓈᒧᑦ ᓂᒐᖅᑎᑦᑎᖃᑦᑕᖅᑐᒥᓃᑦ ᑎᖕᒥᐊᓂᒃ. ᐃᒫᓂᓕ ᖃᔭᒃᑯᑦ ᐃᓴᐅᑎᓪᓗᒋᑦ ᐱᖃᑦᑕᖅᑐᒥᓃᑦ ᑎᖕᒥᐊᕐᓂᐅᑎᖃᖅᐸᖕᓂᕐᒥᒃ ᓄᐃᓂᑦ ᐃᓴᐅᑎᓪᓗᒋᑦ. ᐊᑐᕐᓂᕐᖅᐸᕐᓕᓕ ᒥᑏᑦ ᐊᕐᓇᐃᐊᖏᑦ ᖁᐃᓂᓪᓗᑎᒃ ᐅᐱᕐᖓᓛᒃᑯᑦ ᒪᓂᖃᓕᖅᑎᓪᓗᒋᑦ ᑎᖏᔪᓐᓇᐃᓪᓕᕐᖓᒪᑕ. ᐃᓚᖏᑦ ᑕᐃᒫᒃ ᐱᕝᒃᑐᒥᓃᑦ ᒥᓪᓗᖅᑐᒋᓪᓗ ᐅᔭᖅᑲᓄᑦ ᐋᖅᑭᒃᑏᖅᐸᓂᐳᑦ ᑕᐃᔅᓯᒪᓂ. angutit pinasuaqpalauqput. Taiksumani inuit pinasuarusingillu uumajunik unikkausit taiksumani uvagut inuujugut sivulliminiqput qaujimalaunngimmata qallunaanik angakkuusuujuniqtutillu ukpirnirmillu qaujimanninngittut guutimillu tusaumanninngittut taimanialuk kaaktualuuvalauqput qanimajullu aaqqiktauvaktutik angakkunut kisutuinnamillu atuqujaunngittumik atuqtuqaraimmat. Kaaktualuuvangniqput anuriliraimmallu anuri nukingit pilaktauvangniqput angakkunut pittailivangnirmata. Tamaanilu tasiujaqjuami pirliraqtuqarniqpuruuq natsirunnaillinnirmataguuq. Sikukkut aungniaqtumi natsiqtuqalauqtinnagu qijuktariaqtuqarnirmat pirliqtutit tuqunniqput inuminituulirniqtutillu. Atiqaqpurlu nuna inukturniq taimaak atiriliqtanga tamaani tasiujarjuami. Taikkua sivullivininginit inullariit pinasuaqpangniqput qanutuinnaq naukkutinut pitiksinullu aujakkullu qajaqtuqpangniqput aqqunaqtinnagu. Natsiit imarmiutait siningninginni nauliksiqattarniramik siniktunik naujanillu tingmianik pivaktuviniit aktunaaq kisautiqaqtugu qijukuluk puktatillugu uqsumut puuqtugu niksiqaqtugu naujaup kiippagu iillugulu miriarunnailligami taimaak pisuunguvangniqput. Tamaikkua naujat pijaugajuluaqpangnirmata iggianga ivalugijauvaktuni. Qisingalu atuqtitauvaktuni ammalu upirngaakkut suli naujaqalirmat. Illuvigaliurajuktutik qulaa uqsuqtaqaqtugu saattukuluullugu qaanganut naujaq tulugarluunniit mikkami maungmat isigangitigut tigullugu. Taimaak naujanik pivaktuminiit. Ammalu ujarait sanasimallugit pivangnirmijut naujanik sulili taikkua ujarat takuksauvut tamaani nunami. Ammalu mitirnik pinasuaqpangniqput manniqaqtillugit ujarat aaqqiktugit manningita avataanut aktunaamut nigaqtittiqattaqtuminiit tingmianik. Imaanili qajakkut isautillugit piqattaqtuminniit tingmiarniutiqaqpangniramik nuinit isautillugit. Aturniraqpavulli

and there were dogs to be fed as well.

THE HARVEST OF ANIMALS

In times past, the men's job was to harvest animals, which is what they have always done. Inuit stories show that our ancestors did not know white people as our generation does. There were angakuqs (shamans); God did not exist to them as we know of him today. There was famine and, oh yes, sickness; The angakuq's job was to cure the sick. If a law was broken there was famine. If it was windy for too long angakuqs gathered to break the muscles of the wind or hold them taut. There were taboos and appeasements to be made to spirits, otherwise bad repercussions occurred.

This is what happened here in Tasiujaqjuaq. There was famine one year, they could not catch seals because someone had gone to get shrubs for firewood before a seal was actually killed. One has to do first things first. After that they died of starvation and degradation was committed by eating the dead, so snow came to the land quickly that year as well. That is why the place is now called Inuktuniq (place where people were eaten) here in the Tasiujaqjuaq area. Their ancestors had survived well before that by hunting sleeping animals with arrows and harpoons, and in the summer by kayak on the high seas. They would trap seagulls and other birds. They would cast a rope in the water with a wooden float; attached to the rope was a hooked bait. The seagulls swallowed the bait and the hook, that is how they caught seagulls then. Seagulls were very useful in an Inuk household, the esophagus was dried and spliced for thread, the skin and feathers were used for cleaning or sweeping. In the spring, as soon as the seagulls arrived, they would trap them by thinning a small area of the top of the igloo and using seal fat for bait. The seagull would land and fall through the snow to a waiting hunter. Also they would build stone traps for seagulls. They

ᐊᒻᒪᓗ ᐅᑭᐅᒃᑯ ᐃᓪᓗᕕᒐᕐᒥᒃ ᐃᓪᓗᖃᖅᐸᒃᑐᕕᓃᑦ ᐊᐳᑕᐅᑎᓪᓗᒍ ᖁᓪᓕᖃᖅᑐᑎᓪᓗ ᐅᒃᑯᓯᔅᓴᓂ ᐅᔭᖅᑲᓂ. ᐃᓐᓂᔅᖃᖅᑐᑎᓪᓗ ᐸᓂᖅᓱᕕᓂ ᖁᓪᓕᐅᑉ ᖁᓛᓂ. ᐅᑭᐅᒃᑯᑦ ᓇᑦᓯᖃᑦᑕᖅᑐᒥᓃᑦ ᐊᓪᓗᒃᑯᑦ ᒪᐅᓕᖅᑐᑎᒃ ᓯᑯ ᐊᐳᑎᖃᖅᑎᓐᓇᒍ ᐊᓪᓗᐃᑦ ᑕᑯᒃᓴᐅᖕᒪᑕ. ᐊᒥᓲᓪᓗᑎᒃ ᒪᐅᓕᖅᐸᒃᑐᒥᓃᑦ ᐅᔾᔪᖕᓂᓪᓗ ᑲᐱᓯᕙᒃᑐᒥᓃᑦ ᓴᓐᖏᒐᓗᐊᖅᑎᓪᓗᒋᑦ ᐅᔾᔪᐃᑦ. ᐊᐳᑕᐅᓕᕋᐃᖕᒪᑦ ᑭᓯᐊᓂ ᐊᓪᓗᓯᐅᖅᐸᒃᑐᕕᓃᑦ ᕿᒻᒥᓂᒃ ᑕᓯᒍᐊᖅᓗᑎᒃ. ᓇᐃᔭᖕᒐᓂᒃ ᕿᒻᒥᐅᑉ ᐊᓪᓗᓯᕙᒃᑐᒥᓃᑦ. ᐃᓛᖕᓂᓪᓗ ᓂᒃᐸᖃᑦᑕᖅᑐᒥᓃᑦ ᐅᓐᓄᐊᓕᒫᖅ ᓈᓪᓗᒍ ᐅᓪᓗᕐᓗ ᓈᓪᓗᒍ ᐅᑕᕿᓪᓗᑎᒃ ᓇᑦᑎᕐᒥᒃ. ᑕᐃᒫᒃ ᓇᑦᑎᖅᐸᒃᑐᒥᓃᑦ

ᐃᓐᖓᑦ ᓴᓂᕐᖓᑕᐅᓯᒪᒃᑭᕐᖓᓂᑦ Inuktitut Archives

ᐅᑭᐅᒃᑯᑦ. ᓇᑦᑏᑦ ᐃᓐᓇᐅᓕᕐᒪᑕ ᓇᑦᓯᐊᓂᒃ ᐱᕙᒃᑐᒥᓃᑦ. ᕿᒻᒥᖕᒋᓐᓂᓪᓗ ᓇᐃᔭᐅᑎᓪᓗᒋᑦ. ᕿᒻᒥᑦ ᐃᓚᖕᒋᑦ ᖃᐅᔨᒪᑦᑎᐊᖅᐸᒃᑐᒥᓃᑦ ᐱᑕᖃᓐᖕᒋᑦᑐᒥᒃ ᓇᐃᒐᓗᐊᕋᒥᒃ ᑲᒪᖃᑦᑕᕐᓂᓐᖕᒋᑦᑐᑦ ᐊᒻᒪᓗ ᓇᑦᑎᐊᕋᐃᒐᒥᒃ ᐊᓈᓇᖕᒋᓐᓂᒃ ᐱᖃᑦᑕᖅᑐᒥᓃᑦ ᓇᑦᑎᐊᖅ ᓲᖅᑯᖕᒋᑎᒍᑦ ᕿᓚᒃᑐᒍ ᐊᖅᑲᖅᑎᒻᒪᒍ ᐊᓈᓇᖕᒐᑕ ᓇᑦᑎᐊᑉ ᑮᖕᒪᒍ ᓇᑦᑎᖅᑕᐅᖃᑦᑕᖅᑐᒥᓃᑦ ᓇᐅᓕᒃᑕᐅᓪᓗᑎᒃ. ᐅᑯᖕᒐ ᓱᓕ ᑕᐃᒫᒃ ᐱᓲᖕᒍᖕᒥᔪᖕᒐ. ᐊᒻᒪᓗ ᐆᑦᑐᖃᓕᕐᒪᑦ ᓇᑦᑏᑦ ᐆᑦᑐᖃᕐᕕᖕᒐᓂᑦ ᐅᑕᖅᑭᐅᓇᐊᖅᑐᒥᓃᑦ ᓇᑦᑎᐅᓐᖕᒍᐊᖅᓗᑎᒃ ᖃᑭᒐᐃᖕᒪᑕ ᓇᐅᓕᒃᐸᑦᑐᒥᓃᑦ. ᓇᑦᓯᐅᓐᖕᒍᐊᖅᑐᑎᒃ ᐱᑯᒃᑐᒥᓃᑦ. ᑕᐃᒫᒃ ᓇᑦᓯᕋᓯᐊᖅᐸᒃᑐᒥᓃᑦ. ᓯᑯᒃᑯᑦ ᕿᑭᕐᕋᐃᓕᓴᖅᑐᑎᒃ ᓇᑦᓯᖅᐸᒃᑐᒥᓃᑦ ᐳᑦᑕᑯᓗᒃᑐᖅ ᑐᓴᕋᒥᐅᒃ ᓯᕿᓐᓂᖅᑎᓐᓇᒍ ᑕᕐᕋᖃᕐᓇᕐᒪᑦ. ᓯᕿᓐᓂᖅᑎᓪᓗᒍ ᐅᐱᕐᖓᒃᑯᓪᓗ ᐊᓪᓗᐃᑦ ᖁᓕᖃᕈᓐᓃᖅᑎᓪᓗᒋᑦ ᑕᐃᒫᒃ ᓇᑦᓯᐊᒥᓂᕐᓂᒃ ᐱᑯᑦᑐᒥᓃᑦ ᐊᓪᓗᖓ ᓴᐅᓪᓗᒍ ᐊᐳᒻᒥ ᓂᑉᐸᖅᑐᑎᒃ ᑕᑯᕐᖁᓇᒍ ᓇᑦᓯᖅ ᐳᐃᒍᓂ. ᐅᐱᕐᖓᑯᓪᓗ ᓇᑦᓯᐊᒥᓂᕐᓂᒃ ᒪᓕᒃᑐᒋᑦ ᖃᔭᒃᑯᑦ ᐱᓲᖕᒍᓐᓂᕐᒥᔪᑦ ᒪᓛᓐᓇᕐᒪᒍ ᓇᐅᓕᒃᑕᐅᑯᒃᑐᒥᓃᑦ. ᓇᑦᓲᑦ ᐆᑦᑐᑎᓪᓗᒋᑦ

would build a circle of stone, with a bait inside, which was easy to get into but too narrow to fly out of. One can still find these stone traps everywhere. They also caught geese that way by building a wall of stone around their nests and placing a looped string over the nest with a weight at the other end. They also caught them in the water from qajaqs (kayaks), using the bird dart while they were moulting and too fat to fly. They would catch ptarmigan by throwing rocks at them. Seals were caught by waiting at breathing holes, which are visible when there is no snow on the sea ice. Many hunters would wait at the holes. They would harpoon squareflipper seals this way, although squareflipper seals are strong. After the snow covered the breathing holes, dogs would be used to sniff them out. This demanded a longer waiting time as all of the holes were not covered. Sometimes they would wait for twenty four hours. When the natal season started they would catch baby seals in the same way. Dogs were especially trained to spot natal holes under the snow with occupants. If a baby seal was caught, they would catch the mother too.

When the basking season started the hunter would pretend to be a seal on the ice. If a seal came up beside him he would harpoon it. They would also crawl up to a basking seal and harpoon it. This was done when the ice was not

mitiit arnaviangit quinillutik upirngaakkut manniqaliqtillugit tingijunnaillivangmata. Ilangit taimaak pivaktuminiit milluqtugillu ujaqqanut aaqqigiqqpaniqput taissumani.

Ammalu ukiukkut illuvigarmi illuqaqpaktuviniit aputautillugu qulliqaqtutillu ukkusissani ujaqqani ukkusiqaqtutillu ujaqqani. Innisaqaqtutillu paniqsiivini qulliup qulaani. Ukiukkut natsiqattaqtuminiit allukkut mauliqtutik siku aputiqaqtinnagu alluit takuksaungmata. Amisuullutik mauliqpaktuminiit ujjungnillu kapisivaktuminiit sanngigaluaqtillugit ujjuit. Aputauliraingmat kisiani allusiuqpaktuviniit qimminik tasiguaqtutik. Naijanganik qimmiup allusivaktuminiit. Ilaannillu nikpaqattaqtuminiit unnualimaaq naallugu ullurlu naallugu utaqqillutik natsirmik. Taimaak natsiqpaktuminiit ukiukkut. Natsiit innaulirmata natsianik pivaktuminiit. Qimminginnullu naijautillugit. Qimmit ilangit qaujimattiaqpaktuminiit pitaqanngittumik naigaluaramik kamaqattarninngittut ammalu natsiaraigamik anaananginnik piqattaqtuminiit natsiaq siiqqungitigut qilaktugu aqqaqtimmagu anaanangata natsiap kiingmagu natsiqtauqattaqtuminniit nauliktaullutik. Uvanga suli taimaak pisuungungmijunga. Ammalu uuttuqalirmat natsiit uuttuqarvinganut utaqqiuriaqtuminit natsiunnguaqtutik qakigaingmata naulikpattuminiit. natsiunnguaqtutik pivaktuminiit. Taimaak natsirasuaqpaktuminiit. Sikukkut qikirrailisaqtutik natsirasuaqpaktuminiit puttavaluktuq tusaramiuk siqinniqtinnagu tarraqarnarmat. Siqinniqtillugu upirngaakkullu alluit quliqarunniiqtillugit taimaak natsiaminirnik pivvattuminiit allunga saullugu apummitt nippaqtutik takuqunagu natsiq puiguni. Taimaak natsiaminirnik maliktugit qajakkut pisuungunnirmijut maliinnarmagu nauliktauvaktuminiit. Natsiit uuttuutillugit natsiaminiit avaalallutik nilliallutillu inngiujaqtutivilu nauliktauvang-

ᓇᑦᓯᐊᒥᓃᑦ ᐊᑖᓪᓗᑎᒃ ᓂᑦᐊᓪᓗᑎᑦᓗ ᐃᓐᖏᐅᔭᖅᑐᑎᑦᓗ ᓇᐅᓕᒃᑕᐅᕐᖓᓂᖅᐳᑦ ᓇᑦᓱᑦ ᓂᐱᒥᒃ ᑐᓵᓴᓕᕋᒥᒃ ᐊᖅᑲᕐᓂᐅᔭᒍᓐᓃᖅᐸᖕᓂᖅᐳᑦ. ᐊᒥᓱᐊᓗᐃᓪᓗ ᐱᔭᐅᕙᓪᓕᐅᖕᒋᓪ ᑭᓯᐊᓂᓕ ᐊᑲᐅᓇᕐᓂᖏᑦ ᐱᔭᐅᕙᓪᓕᐅᖅᐳᑦ ᓇᑦᓱᑦ. ᓇᑦᓱᑦ ᕿᓯᖏᑦ ᑲᒥᐅᕙᒃᑐᑎᓪᓗ ᐊᓐᓄᕐᓵᖕᒍᕙᖕᓂᖅᐳᑦ ᖃᕐᓕᐅᕙᒃᑐᑎᓪᓗ. ᐊᕐᓇᓄᑦ ᓴᓇᔭᐅᕙᒃᑐᑎᒃ ᕿᓱᑦ ᐊᑕᐅᓯᖅ ᒪᕐᕈᓕᐊᖕᒍᕙᖕᓂᖅᐳᑦ ᑐᐱᒃᓴᓕᐊᖕᒍᓪᓗᓂ.

ᐅᔾᔪᖕᓂᒃ ᐱᓇᓱᐊᕐᓂᖅ ᑕᐃᒃᓯᒪᓂ

ᐅᔾᔪᐃᑦ ᐱᔭᐅᕙᖕᓂᖅᐳᑦ ᐊᓪᓗᒃᑯᑦ ᑲᐱᔭᐅᓪᓗᑎᒃ. ᐅᔾᔪᐃᓪᓕ ᓴᓐᖏᓲᕙᖕᓂᖅᐳᑦ ᐃᓚᖏᑦ ᓄᑎᓪᓗᒋᑦ ᐃᓄᑐᐊᒧᑦ ᐊᓪᓗᒧᑦ. ᐊᖑᑏᒡᒍᖅ ᐃᓚᖏᑦ ᐊᒡᒐᖏᑦ ᐃᓚᓐᖓᒃᐸᒃᑐᒥᓃᑦ ᐅᔾᔪᖕᒧᑦ ᕿᓗᐊᖅᑕᐅᓪᓗᑎᒃ ᐊᖅᑲᐅᒪᓂᖕᒐᓂ ᐊᑯᓂᐊᓗᒃ ᓄᑎᑦᑐᒍ. ᑭᓯᐊᓂ ᐃᔭᓐᖑᓚᕐᒪᑦ ᐳᐃᖕᒪᑦ ᑐᕐᑯᑦᑐᒍ. ᐊᖑᑏᒡᒍᖅ ᐃᓚᖏᑦ ᐃᓐᖏᖃᑦᑕᖅᑐᑎᓪᓗ ᐅᕐᕈᖅᑐᑎᓪᓗ ᓄᑮᖅᐸᒃᑐᕕᓃᑦ ᐊᒃᓯᕈᕐᓂᑯᒧᑦ ᐅᔾᔪᖕᒥᒃ. ᐃᓚᖏᑦᓕ ᑐᕐᑯᑦᑕᐅᑎᒋᖅᑐᒥᓂᐅᒐᓗᐊᑦ ᑲᐱᔭᐅᒐᒥᒃ ᐃᓗᖓ ᓈᒻᒪᒃᑕᐅᒐᐃᖕᒪᑕ. ᑕᐃᒫᒃ ᐊᓪᓗᒃᑯᑦ ᑭᓯᐊᓂ ᐱᔭᐅᔪᒥᓃᑦ ᐅᔾᔪᐃᑦ ᐅᑭᐅᒃᑯᑦ. ᐅᐱᖅᖓᒃᑯᑦ ᓯᑯᐃᑦ ᒥᑭᔫᑎᓪᓗᒋᑦ ᐆᑦᑑᑎᓪᓗᒋᑦ ᓇᐅᓕᒃᑕᐅᕙᒃᑐᒥᓃᑦ ᖃᔭᒃᑯᑦ ᐊᕙᓗᓪᓗᒋᑦ ᓂᐱᒥᒃᑕᐅᖅ ᑐᐱᓴᓕᕋᒥᒃ ᐊᖅᑲᕐᓂᐅᓴᒍᓐᓂᓲᖕᒍᓐᓂᕐᒪᑦ ᑕᐃᒫᒃ ᓇᐅᓕᒃᑕᐅᕙᒃᑐᒥᓃᑦ ᐊᕙᑦᑕᖃᖅᑐᑎᒃ ᖃᔭᐃᑦ ᓇᑦᓯᕋᔭᒥᒃ. ᐅᔾᔪᐃᓪᓕ ᐊᑐᓚᐅᖅᐳᑦ ᐊᒃᑐᓈᖕᒍᕙᒃᑐᑎᓪᓗ ᑲᒥᖕᓄᑦ. ᖃᔭᕐᒧᓪᓗ ᐊᒥᓇᔭᐅᕙᒃᑐᓂ ᕿᓯᖓ ᐊᑐᓛᖕᒍᕙᓚᐅᕐᓂᖅᐳᖅ ᕿᒻᒥᓄᑦ ᐃᑎᒐᐅᑕᐅᕙᒃᑐᑎᒃ ᐊᓐᓂᓇᔭᐅᕙᓚᐅᖅᐳᑦ ᐃᐸᕋᓇᔭᐅᓪᓗᑎᓪᓗ ᐊᖑᑎᓄᑦ ᓇᒪᐅᑕᐅᕙᒃᓗᑎᓪᓗ ᐊᐅᔭᒃᑯᑦ ᓇᒪᒃᑐᓄᑦ. ᖃᓄᑐᐃᓐᓇᖅ ᐊᑐᓚᐅᖅᐳᑦ ᐊᓐᓄᕐᓵᖕᒍᔭᓇᐊᓚᖕᓄᑦ ᐅᒥᐊᓄᓪᓗ ᐊᒥᓇᔭᐅᕙᒃᑐᑎᒃ. ᖃᔭᕐᓄᑦᑕᐅᖅ ᐊᒥᓇᔭᐅᕙᖕᓂᖅᐳᑦ. ᓇᑦᑎᓪᓗ ᕿᓯᖏᑦ ᐅᒥᐊᓄᓪᓗ ᐊᒥᓇᔭᐅᕙᖕᓂᖅᐳᑦ. ᐃᓇᓗᐊᖏᑦᑕᐅᖅ ᐃᒐᓛᓇᔭᐅᕙᖕᓂᖅᐳᑦ ᓯᖅᑯᖏᓪᓗ ᐃᒪᖃᐅᑕᐅᕙᒃᓗᑎᒃ. ᐃᓄᖕᓄᑦ ᑕᐃᒃᓯᒪᓂ ᐊᑐᓗᐊᓚᐅᖅᐳᑦ ᐅᔾᔪᐃᑦ.

ᐊᐃᕕᕐᒥᒃ ᐱᓇᓱᐊᕐᓂᖅ ᑕᐃᒃᓯᒪᓂ

ᐊᐃᕕᑦ ᐃᒪᐅᑎᓪᓗᒍ ᐆᑦᑑᕙᖕᓂᕐᒪᑦ. ᐆᑦᑑᓲᖕᒍᖕᒪᑦ ᓄᓇᒥ ᐊᐃᕕᓕᖕᒥ ᓇᐅᓕᒃᑕᐅᕙᖕᓂᖅᐳᑦ ᐊᕙᑦᑕᖃᖅᑐᑎᒃ. ᓄᕿᑕᐅᕙᒃᑐᒥᓃᑦ ᐃᓄᒃ ᐊᑕᐅᓯᐅᖕᒋᑐᐊᕐᒪᑦ ᓄᓇᒥ ᑐᕐᑯᑕᐅᓪᓗᑎᓪᓗ ᐊᖑᕕᒐᕐᓄᑦ. ᑐᕐᑯᓴᐃᑎᖏᓐᓄᑦ. ᐊᒻᒪᓗ ᖃᔭᒥᑦ ᓇᐅᓕᒃᑕᐅᕙᖕᓂᖅᐳᑦ ᐊᕙᑦᑕᖃᖅᑐᑎᒃ

crisp, otherwise the seal heard them and went down its hole. It was done during a bright day, or on a hazy day when their was no shadow. They would catch baby seals that way too. In the spring, when seal breathing holes are open, a snow blind was built over the hole so when the seal came up it would not see the hunter. They would catch young seals, following them by qajaq until they tired, or by keeping them underwater until they were out of breath, then harpooning them.

Seals basking in the sun were also caught by confusing them, circling them on all sides and making as much noise as possible, then harpooning them as soon as they were in range. Sometimes a lone hunter would attract a seal's curiosity by singing, then the seal would not go down. This was true of only some seals. They never caught very many seals anyway, just the ones they were able to fool by different methods. Seal skins were used for boots, and clothing like pants; tents were made by women splicing the seal skins.

SQUARE FLIPPERS

Square flipper seals, (also called bearded seals) were caught through seal holes by harpooning them. Some seals were very strong to pull through the hole. The hunters' hands were apparently broken at times while the square flipper was being pulled, before it tired out and came up for air. Then they were killed. Some men would be thrown around and sometimes fall in while holding on to the square flipper. They would fight with it for a long time until it was tired or out of breath. Seals died immediately if harpooned right between the eyes. That is how hunters used to catch them in the winter time. In late spring, while the seal was basking on floating ice, the hunters would surround it by qajaq while making as much noise as possible (square flippers also got confused and distracted easily as well.) They were harpooned that way and skin floats attached to them.

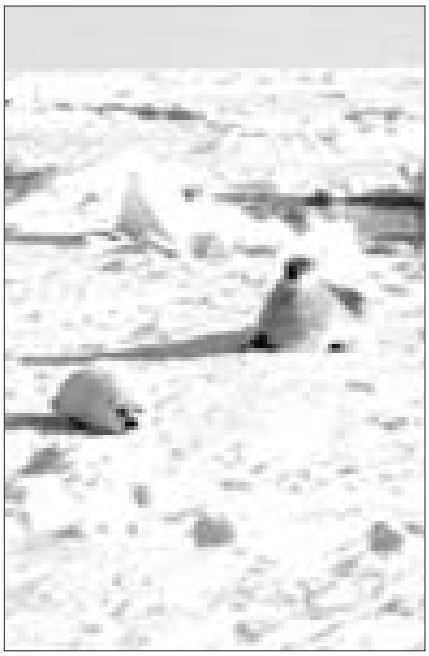
niqput natsiit nipimik tusaliramik aqqarniujagunniiqpangniqput. Amisualuillu pijauvalaunngilat kisianili akaunaarningit pijauvalauqput natsiit. Natsiit qisingit kamiuvaktutillu annuraanguvangniqput qarliuvaktutillu tupiuvaktutillu. Arnanut sanajauvaktutik qisiit atausiq marrulianguvangniqput tupiksaliangulluni.

UJJUNGNIK PINASUARNIQ TAIKSUMANI

Ujjuit pijauvangniqput allukkut kapijaullutik. Ujjuilli sanngijuuvangniqput ilangit nuutillugit inutuamut allumut. Angutiigguuq ilangit aggangita ilinngakpaktuminiit ujjungmut qiluaqtaullutik aqqaumaningani akunialuk nuutittugu. Kisiani ijjanngulirmat puingmat tuquttugu. Angutiigguuq ilangit inngiqattaqtutillu urruvaktutillu nukiiqpaktuviniit aksururnikumut ujjungmik. Ilangilli tuqutsautigivaktuminiugaluat kapijaugamik ijinga naammaktaugaingmata. Taimaak allukkut kisiani pijaujuminiit ujjuit ukiukkut. Upirngaakkut sikuit mikijuutillugit uuttuutillugit nauliktauvaktuminiit qajakkut avalullugit nipimiktauq tusaliramik aqqarniusagunniisuungunnirmata taimaak nauliktauvaktuminiit avataqaqtutik qajait natsirajamik. Ujjuilli atulauqput aktunaanguvaktutik atungagijauvaktutillu kamingnut. Qajarmullu amirijauvaktuni qisinga atulaanguvalaurniqpuq. Qimminut itigautauvaktutik annirijauvalauqput ipirarijaullutillu angutinut nangmautauvaktutillu aujakkut nangmaktunut. Qanutuinnaq atulauqput annuraangujarialingnut umianullu amirijauvaktutik. Inaluangittauq igalaarijauvangniqput siqqungillu imaqautauvaktutik. Inungnut taiksumani atulualauqput ujjuit.

AIVIRMIK PINASUARNIQ TAIKSUMANI

Aiviit imautillugu uuttuuvangnirmata. Uuttuusuungungmata nuna-



ᓯᓂᒃᑎᑦᑐᒋᓪᓗ ᓇᐅᓕᒃᑕᐅᕙᖕᓂᖅᐳᑦ. ᐆᑦᑑᑎᑦᑐᒋᓪᓗ ᓯᑯᒥ ᐃᒪᐅᑎᑦᑐᒍ ᒪᑭᑕᐅᓪᓗᑎᑦᑐ. ᑕᒪᒃᑯᐊᓕ ᐊᐃᕖᑦ ᑭᓯᐊᓂ ᖃᐅᔨᒪᑎᑦᑐᒋᑦ ᓯᖅᑯᖓᑕ ᒥᒃᓵᒍᑦ ᑭᓯᐊᓂ ᒪᓕᒃᑕᐅᓲᖕᒍᕗᑦ ᐃᓛᖕᓂᒃᑯᑦ. ᓯᑰᑎᑦᑐᒍ ᐊᐃᕖᑦ ᐱᔭᐅᕙᖕᓂᖅᐳᑦ. ᓈᒻᒪᒃᑐᒥᒃ ᐊᕙᑕᕐᒥᒃ ᐃᒋᒪᕐᒥᒃ ᑎᒍᒥᐊᖅᑐᓂ ᐅᓈᕐᒥᑦᑐ ᑎᒍᒥᐊᖅᑐᓂ ᓇᐅᓕᒃᑲᒥᐅᒃ ᐅᓈᕐᒧᑦ ᓯᑯᒨᖅᑐᒍ ᐅᓈᖅ. ᑲᐳᑎᐸᑐ ᑕᐃᒫᒃ ᐊᑕᐅᓯᐅᒐᓗᐊᕐᒥᒃ ᐅᓂᒃᑎᑦᓯᕙᖕᓂᖅᐳᑦ ᐊᐃᕕᕐᒥᒃ ᑐᕐᑯᓴᖅᑐᒍᓗ ᐊᖕᒍᕕᒐᕐᒧᑦ ᐊᓯᕈᕐᐸᖕᓂᖅᐳᑦ ᐊᐃᕕᕐᒥᒃ ᑐᕐᑯᓴᐃᓪᓗᑎᒃ ᐅᐱᖕᓇᕐᓂ ᕿᓯᐊᓗᐊ ᐃᔾᔪᖕᒪᑦ ᐊᐃᕕᐊᓘᑉ. ᐊᖕᒍᕕᒐᕐᒧᑦ ᑐᕐᑯᓴᐃᑎᖓ ᓴᕕᓕᖅᑲᖅᐸᖕᓂᕐᒪᑕ ᐅᔭᕋᓂᒃ ᓴᐅᓂᕐᓂᓪᓗ ᑕᐃᒃᓯᒪᓂ ᓴᕕᕋᔭᒃᑕᕐᑲᓚᐅᖕᒋᒻᒪᑦ. ᑐᓴᐅᒪᒋᕗᖓ ᓴᕕᕋᔭᖕᒥᒍᖅ ᓴᕕᓕᓕᖕᒧᑦ ᐊᐃᕕᕐᒥᒃ ᑐᕐᑯᓴᐃᓪᓗᓂ ᑭᓕᖕᒍᐊᓚᐅᕋᓂᒍᖅ ᑐᕐᑯᔫᒥᕙᖕᓂᖅᐳᖅ. ᐱᓇᓱᐊᖅᐸᖕᓂᖅᐳᑦ ᐃᒃᑮᑦᑐᐊᓘᓗᐊᖅᑎᓪᓗᒍ ᐱᓚᒃᑑᑎᖏᑦ ᑕᐃᒃᓯᒪᓂ. ᐊᐃᕖᑦ ᐊᑐᖅᐸᖕᓂᖅᐳᑦ ᕿᓯᖓ ᐃᓛᖕᓂᒃᑯᑦ ᐊᒃᓱᓇᖕᒍᓪᓗᓂ ᐃᓛᖕᓂᓪᓗ ᑭᓯᑐᐃᖕᓇᒪᑦ ᐊᑐᖅᑕᖅᑐᒥᓃᓪᓗ. ᓇᓗᓇᖕᒋᓚᖅ ᐊᐃᕖᑦ ᑑᖓᒋᑦ ᐃᒋᒪᖕᒋᑦ ᓇᐅᒃᑯᑎᐅᕙᒃᓱᑎᓪᓗ ᐊᒻᒪᓗ ᕿᒻᒥᓄᑦ ᐅᖅᓱᓇᔭᐅᕙᓚᐅᖅᐳᑦ ᓇᐅᒃᑯᑎᓄᓪᓗ ᑭᓯᑐᐃᖕᓇᒋᓄᑦ ᐊᑐᕈᖕᓇᖅᐳᑦ. ᑐᒃᑲᓇᔭᐅᓪᓗᓂᓗ ᓴᕕᖕᓄᓪᓗ ᐃᐳᕙᖕᓂᖅᐳᑦ ᐅᓗᓄᓪᓗ ᐃᐳᕙᖕᓂᖅᐳᑦ, ᖃᒧᑎᓄᓪᓗ ᐱᕐᕋᓇᔭᐅᕙᖕᓂᖅᐳᑦ. ᑑᖓᒋᑦ ᐊᑐᓗᐊᖅᐸᖕᓂᖅᐳᑦ ᐊᐃᕖᑦ ᓴᖅᑲᓄᓪᓗ ᓯᓇᕐᑖᓇᔭᐅᕙᒃᓱᑎᒃ ᓴᕕᒋᔭᐅᕙᒃᓱᑎᓪᓗ ᐊᐳᒻᒧᑦ. ᐃᓛᖕᓂᒃᑯᑦ ᐊᕐᓇᓄᓪᓗ ᖃᒃᓯᖓᐅᑎᖏᓄᑦ ᓴᓂᕈᐊᖕᒍᕙᓚᐅᕐᓂᖅᐳᑦ.

ᐊᕙᑕᓄᓪᓗ ᐅᐊᓇᔭᐅᕙᒃᓱᑎᒃ ᕿᓚᖏᓄᑦ ᓯᒥᐅᕙᒃᓱᑎᒃ ᐳᕕᒋᔭᐅᓪᓗᑎᓪᓗ. ᐱᑐᖕᓄᓪᓗ

Ujjuk (square flipper) skin was used for boot soles, ropes, kayak skin, dog boots, tarp covers, whips, and knapsacks. Ujjuk skin had many uses as women's boat covers and kayak covers. Ujjuk intestines were used as window panes, their flippers as water bags. The ujjuk was most useful to Inuit in those days.

WALRUS

Walrus bask in the sun on land during the summer. They were harpooned with floats attached to the harpoons. If there were enough men they would hold on tight to harpoon ropes until they were able to strike the walrus with lances. Sometimes a qajaq was used for a float. Walrus were also killed while sleeping and were netted too, while basking on floating ice. If they are aware that you are watching they can only be approached with floating ice in between, as they tend to get annoyed easily and will go after the hunter in retaliation. This way the walrus was harpooned and hooked on to the ice as well as a float. Even a lone hunter was able to catch a walrus. It was hard to kill a walrus with a lance because of the tough skin. The hunters used to use stone and bone blades at the end of blunt instruments. The skin was so supple the sharp harpoon head bounced off it.

The walrus skin was used for rope and many other things too. The ivory was used for harpoon shafts, dog harness toggles, parts for harpoons, sled runners, knife handles and ulu (woman's knife) handles. It was used for many other things such as; eyes for pulleys and dog harnesses, blades for snowknives, women's belt toggles, float buttons, float stops and blowers, sled cross-bars, and kayak paddle blades. Walrus penis bone was used for the handle of bird spears. The walrus were very useful. The largest animal was sought after the most because of the meat for dog food as well as for humans.

The best way to prepare walrus meat is to age it underground for several months. The bladder was

mi aivilingmi nauliktauvangniqput avataqaqtutik. Nuqitauvaktuminiit inuk atausiunngituarmat nunami tuqutaullutillu anguvigarnut tuqusaitinginnut. Ammalu qajamit nauliktauvangniqput avataqaqtutik siniktillugillu nauliktauvangniqput. Uuttuutillugillu sikumi imautillugu makitaullutillu. Tamakkuali aiviit kisiani qaujimatillugit siqqungata miksaagut maliktausuunguvut ilaannikkut. Sikuutillugu aiviit pijauvangniqput. Naammaktumik avatarmik igimarmik tigumiaqtuni unaarmillu tigumiaqtuni naulikkamiuk unaarmut sikumuuqtugu unaaq. Kaputipatu taimaak atausiugaluaramik uniktitsivangniqput aivirmik tuqusaqtugulu anguvigarmut asirurpangniqput aivirmik tuqusaillutik upinnarani qisialua ijjungmat aivialuup. Anguvigarmut tuqusaitinga saviqaqpangnirmata ujaranik saunirnillu taiksumani savirajaktaqalaunngimmat. Tusaumagivunga savirajangmiguuq savililingmut aivirmik tuqusailluni kilinngualauraniguuq tuqujuumivangniqpuq. Pinasuaqpangniqput ikkiittualuugaluaqtillugu pilaktuutingit taiksumani. Aiviit atuqpangniqput qisinga ilaannikkut aktunaangulluni ilaannillu kisutuinnamut atuqattaqtuminiillu. Nalunanngilaq aiviit tuugangit igimanngit naukkutiuvaktutillu ammalu qimminut uqsirijauvalauqput naukkutinullu kisutuinnanginnut aturunnaqput. Tukkarijaullunilu savingnullu ipuuvangniqput ulunullu ipuuvangniqput, qamutinullu pirraarijauvangniqput. Tuugangit atuluaqpangniqput aiviit saqqanullu sunarrutaarijauvaktutik savigijauvaktutillu apummut. Ilaannikkut arnanullu qaksungautinginnut sanniruanguvalaurniqput. Avatanullu uarijauvaktutik qilanginnut simiuvaktutik puvigijaullutillu. Pitungnullu qamutinut sanniruarijauvalauqput. Pautinullu qajarmut puvimiutarijauvaktutik. Aiviit usunga igimarijauvalaurivut. Atulualauqput aiviit. Aiviit pinasuaqtauvangniqput sikuliami nigiqpaqtillugu siku pulasi-

ᖃᒧᑎᓄᑦ ᓴᓐᓂᕈᐊᓇᔭᐅᑯᓚᐅᖅᐳᑦ. ᐸᐅᑎᓄᓪᓗ ᖃᔭᕐᒧᑦ ᐳᕕᒥᐅᑕᓇᔭᐅᑯᒃᓱᑎᒃ. ᐊᐃᕖᑦ ᐅᓯᖓ ᐃᒋᒪᓇᔭᐅᑯᓚᐅᓇᕗᑦ. ᐊᑐᓗᐊᓚᐅᖅᐳᑦ ᐊᐃᕖᑦ. ᐊᐃᕖᑦ ᐱᓇᓱᐊᖅᑕᐅᑯᓐᓂᖅᐳᑦ ᓯᑯᓕᐊᒥ ᓂᒋᖅᐸᖅᑎᓪᓗᒍ ᓯᑯ ᐳᓚᓱᒪᓂᖓᓂ ᐊᐅᓚᓂᕐᒥ. ᐱᔭᐅᑯᓐᓂᖅᐳᒡᒍᖅ ᐊᖏᓛᒪᓪᓗ ᐱᔭᐅᔪᒪᓂᖅᐸᖕᒍᓐᓂᖅᐳᑦ ᓂᕿᖓ ᕿᓯᖓᓗ ᕿᒻᒥᓄᑦ ᐃᓄᖕᓄᓪᓗ ᓂᕿᒋᔭᐅᑯᓐᓂᖅᐳᑦ ᐊᐃᕕᒥᓂᖅ ᐃᒍᓇᐅᑎᓪᓗᒍ ᐱᐅᓂᖅᐸᐅᓚᐅᖅᐳᖅ ᐃᓄᖕᓄᑦ. ᐊᒻᒪᓗ ᓇᑲᓱᖓ ᐅᖅᓲᑎᒋᔭᐅᑯᓐᓂᖅᐳᖅ ᐅᖅᓲᑎᐅᑯᓚᐅᖅᓗᓂᓗ ᖃᖓᑐᐃᖕᓇᑯᑦ ᐃᓇᓗᖏᓪᓗ ᐃᒐᓛᖕᒍᑯᓐᓂᖅᐳᑦ ᖃᖕᒪᒥ ᑐᐱᕐᒥ ᒥᖅᓱᖅᑕᐅᓪᓗᑎᒃ. ᐊᐃᕖᓪᓗ ᐊᕿᐊᕈᒥᓂᖏᑦ ᐊᒻᒧᒪᔪᐃᑦ ᐱᐅᒋᔭᐅᑯᓚᐅᖅᐳᑦ ᑕᐃᒃᓯᒪᓂ. ᓂᓇᑯᔪᖕᒪᑕ ᐊᒻᒧᒪᔪᓂ.

Δᓄᑎᑦ ᓴᓂᕐᑕᐅᓯᒪᔪᕐᕕᖕᒐᑦ Inuktitut Archives

ᕿᓚᓗᒐᑦ ᐱᓇᓱᐊᖅᑕᐅᓂᖏᑦ

ᕿᓚᓗᒐᐃᑦ ᑭᓯᐊᓂ ᑐᓴᐅᒪᓇᓗᐊᓐᖏᑦᑐᑦ ᓱᑲᑦᑐᐊᓘᒪᑕ ᓯᑯᒥᓪᓗ ᐱᓇᓱᐊᖅᑕᐅᓗᐊᕐᓂᓐᖏᑦᑐᑦ. ᑭᓯᐊᓂ ᓄᓇᒥᑦ ᓇᐅᓪᑲᑕᐅᓲᖕᒍᓗᐊᕐᓂᕐᒪᑕ ᐊᓪᓚᓐᖕᒍᐊᓛᑦ ᐊᑯᓂᐅᓂᖅᓴᖅ ᐳᑦᑕᓲᖕᒍᖕᒪᑕ ᐱᔭᐅᓂᖅᓴᐅᓚᐅᖅᐳᑦ ᖃᔭᕐᓄᑦ. ᐅᒍᖃᖅᑎᓪᓗᒋᑦ ᐱᔭᐅᓚᒃᑐᒥᓂᐅᓚᓗᐊᑦ ᑕᐃᒃᓯᒪᓂ ᓇᐅᒃᑯᑎᓄᑦ ᐊᓚᑕᖃᖅᓱᑎᒃ ᑐᕐᑯᑕᐅᓚᒃᓱᑎᒃ. ᐊᖕᒍᐃᖕᓇᓄᑦ ᕿᓚᓗᒐᐅᑉ ᐊᒃᑑᑕᐅᓂᖓ ᒪᒃᑖᖓ ᐊᒃᑐᓈᖕᒍᓚᓚᐅᖅᐳᖅ ᐃᐸᕋᐅᑕᒧᓪᓗ ᑲᖏᓇᔭᐅᓪᓗᓂ ᓴᓇᒪᑎᓪᓗᒍ maningani aulanirmi. Pijauvangniqpugguuq angijuummallu pijaujumaniqpaangunniqput niqinga qisingalu qimminut inungnullu niqigijauvangniqput aiviminiq igunautillugu piuniqpaulauqpuq inungnut. Ammalu nakasunga uqsuutigijauvangniqpuq uqsuutiuvalauqtunilu qangatuinnakkut inalungillu igalaanguvangniqput qarmami tupirmi miqsuqtaullutik. Aivillu aqiarumininginit ammuumajuit piugijauvalauqput taiksumani. nirivajungmata ammuumajuni.

WHALES

There is not so much said of whales because they were too fast to catch at sea. They were hunted only if they ventured near land and only with floats. The spotted whales, or narwhal were hunted more than the other whales because they float longer than the other whales when dead. If they came to feed near shallow waters or were driven by killer whales near land, they were hunted by qajaq, and harpooned. Sometimes they would drive a wounded whale into shallow water and kill it with a lance, after it was harpooned. The skin was made into ropes or the broad end of dog whips. Although it was made into short ropes, it was the best kind. The sinew and diaphragm were made into thread for women to sew with. The meat and fat were very useful as well. Its mattaaq (skin) is very tasty.

QILALUGAT PINASUAQTAUNINGIT

Qilalugait kisiani tusaumanaluanngittut sukattualuungmata sikumillu pinasuaqtauluarninngittut. Kisiani nunamit nauliktausuunguluarnirmata allanngualiit akuniuniqsaq puktasuungungmata pijauniqsauvangniqput qajarnut. Uguqaqtillugit pijauvaktuminiugaluat taiksumani naukkutinut avataqaqtutik tuqutauvaktutik. anguvigarnut qilalugaup aktuutauninga maktaanga aktunaanguvalauqpuq iparautamullu kangirijaulluni sanamatillugu piujualuulauqput. Atulaanguvalauqpullu naittuutaugaluanik ammalu qilalugaup nukingit uliutingit iluliarusingalu ivaluliangvalauqput arnanut miqsurutauvaktutillu. Ivalungit atulualaurivut, niqingalu uqsungalu atulualaurivut inungnut taiksumani. Maktaangalu mamaluaqpuq qilalugaup inungnut. Qilalugaq pukasakpuq avatanullu imaanut tiigaqtuqpattutik pivalauqlutillu taimaak ilaannikut tinujjauvangniqput ikkattumut tuqutaugaan gamillu anguvigarnut.

ARVIALUIT PIJAUNASUARNINGIT

Arvialuit pijaunasuarvigivaktaminingnik tusaumagivunga. Qajarnut nauliktauvaktuminiit ujaranik iktaqqutiqaqtugu aktunaanga. Taimaaguuq pijauvaktu-

ᐱᐅᔪᐊᔫᓚᐅᖅᐳᑦ. ᐊᑐᓛᖑᕙᓚᐅᖅᐳᓪᓗ ᓇᐃᑦᑑᑕᐅᒐᓗᐊᓂᒃ ᐊᒻᒪᓗ ᕿᓚᓗᒐᐅᑉ ᓄᑭᖏᑦ ᐅᓕᐅᑎᖏᑦ ᐃᓗᓕᐊᑭᓯᖓᓗ ᐃᕙᓗᓕᐊᖑᕙᓚᐅᖅᐳᑦ ᐊᕐᓇᓄᑦ ᒥᖅᓯᑭᑕᐅᕙᒃᑐᑎᓪᓗ. ᐃᕙᓗᖏᑦ ᐊᑐᓗᐊᓚᐅᓇᖅᐳᑦ ᓂᕿᖓᓗ ᐅᖅᓯᖓᓗ ᐊᑐᓗᐊᓚᐅᓇᖅᐳᑦ ᐃᓄᖕᓄᑦ ᑕᐃᒃᓯᒪᓂ. ᒪᒃᑖᖓᓗ ᒪᒪᓗᐊᖅᐳᖅ ᕿᓚᓗᒐᐅᑉ ᐃᓄᖕᓄᑦ. ᕿᓚᓗᒐᖅ ᐳᒃᓴᒃᐳᖅ ᐊᕙᑕᓄᓪᓗ ᐃᒫᓄᑦ ᑏᒐᖅᑐᖅᐸᑦᓗᑎᒃ ᐱᕙᓚᓗᑎ ᑕᐃᒫᒃ ᐃᓛᖕᓂᑦᑯᑦ ᑎᓄᔾᔭᐅᕙᖕᓂᖅᐳᑦ ᐃᒃᑲᑦᑐᒧᑦ ᑐᖑᑕᐅᒐᖓᒥᓪᓗ ᐊᖓᒍᕕᒐᖅᓄᑦ.

ᐊᕐᕕᐊᓗᐃᑦ ᐱᔭᐅᓇᓱᐊᕐᓂᖏᑦ

ᐊᕐᕕᐊᓗᐃᑦ ᐱᔭᐅᓇᓱᐊᕐᕕᒋᕙᒃᑕᒥᓂᖏᖕᓂᒃ ᑐᓴᐅᒪᒋᕗᖓ. ᖃᔭᕐᓄᑦ ᓇᐅᓕᒃᑕᐅᕙᒃᑐᒥᓃᑦ ᐅᔭᕋᓂᒃ ᐃᒃᑕᖅᑯᑎᖃᖅᑐᒍ ᐊᒃᑐᓈᖓ. ᑕᐃᒫᒍᖅ ᐱᔭᐅᕙᒃᑐᒥᓃᑦ ᐅᔭᕋᓂᒃ ᐃᒃᑕᖅᑯᑎᖃᓕᕋᐃᒐᒥᒃ ᐳᒃᑕᐃᖕᓇᓕᕐᒪᑦ ᐊᖓᒍᕕᒐᕐᓄᑦ ᑐᖑᑕᐅᕙᒃᑐᒥᓃᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᐊᕐᕕᐊᓗᐃᑦ ᐊᑐᖅᐸᒃᑐᕕᓃᑦ ᐊᑯᓂᐊᓗᒃ ᓂᕿᐅᓪᓗᑎᒃ ᓴᐅᓂᖏᑦ ᐱᕐᕌᖓᕙᒃᑐᒥᓃᑦ ᖃᒧᑎᓄᑦ. ᐃᓪᓗᕐᔪᐊᓄᓪᓗ ᓴᐅᓂᐊᓗᖏᑦ ᖃᓇᓚᔭᐅᕙᒃᑐᑎᒃ ᐊᑭᖅᑯᑎᒋᔭᐅᕙᒃᑐᑎᒃ. ᓱᖅᑲᖏᓪᓗ ᐃᖃᓗᖕᓂᐅᑕᐅᕙᒃᑐᒥᓃᑦ ᓇᑎᕋᐅᑕᐅᓪᓗᑎᒃ ᐃᖃᓗᖕᓄᑦ ᖃᐅᓯᓕᕈᓐᓂᖏᒻᒪᑕ. ᐊᕐᕙᒐᐃᒐᒥᒍᖅ ᓄᓇᖃᓕᓱᒥᓃᑦ ᐊᕐᕙᒃᕕᐅᔪᒥ ᐅᖅᓯᐊᓗᐊ ᐊᖏᔪᐊᔫᖓᒪᑦ ᓂᕿᖓᓗ ᕿᒻᒥᓄᑦ ᓂᕿᐅᕙᒃᑐᓂ. ᐃᓄᖕᓄᓪᓗ ᐊᑐᓗᐊᕐᓂᓇᖅᐳᑦ ᐊᕐᕕᐊᓗᐃᑦ.

ARVIK (BOWHEAD WHALE)

People used to hunt whales by qajaq. They would harpoon them with stone anchors attached to the line. The stone weights would slow them down, then when the whales struggled to come up for air, they would harpoon them with lances on the death spot. One whale was food for many people for a long time. The rib bones were used for sled runners, house beams and bed platform edges. The baleen was used for fishing lures and fishspear heads because it did not break easily when wet.

CARIBOU

The caribou harvest was done in the summer with bows and arrows.

Hunters would stalk them from boulder to boulder in groups and surround them until they were very close, then send arrows into them, or even harpoon them.

In the winter the hunters would follow tracks of a caribou for hours, until it was too tired and the hunter was able to get in range to spear it, or kill it with arrows. Dogs were used to tire them until the caribou could no longer move.

miniit ujaranik iktaqqutiqaliraigamik puktainnalirmat anguvigarnut tuqutauvaktuminiit taiksumanialuk. Arvialuit atuqpaktuviniit niqiullutik sauningit pirraanguvaktuminiit qamutinut. Illurjuanullu saunialungit qanarijauvaktutik akiqqutigijauvaktutik. Suqqangillu iqalunniutauvaktuminiit natirautaullutik iqalungnut qausilirunnanngimmata. Arvagaigamiguuq nunaqalisuuminiit arvakviujumi uqsualua angijualuungmat niqingalu qimminut niqiuvaktuni. Inungnullu atuluarnirivut arvialuit.

TUKTUIT PINASUAQTAUNINGIT TAIKSUMANIALUK

Tuktuit pinasuaqtauvangniqput imaak qarjanut pinasuaqtauvangnirmata utaqqiangullutik ujaranik avalusimajunik paammangallutik utaqqivaktuviniit avataaniitsutik. Kisiani qanittuapiulirmat pigiaqtauvaktuviniit tuktuit aujakkut qanittupalulirmata kisiani pigiaqtauvaktuviniit. Pigiaqtauvaktuviniit tuktuit utaqqillugit avataani ujaranik taluaqaqtutik. Innangallutillu taimaak pijauvaktuminiit nauliktaullutik aujakkut tuktulialuuliqtillugu taiksumanialuk ukiungulirmat maliktauvaktuviniit akunialuk tumingitigut qimaavaktuminiit. Kisiani taqatsiarmat angujauvaktuminiigguuq qimminullu paariguaktunut aksualuk taqasuungunnirmata qimaajunnaillillutik tuktuit. kijjirtillugulu pitiksitauvaktuminiit anuritinnagu qallijaunngimmata tusaqsaraimut tuktut. Atuluaqpaqtuminiit amingit annuraarijaullutik ivalungillu miqsurutauvaktutik aummitigijaullutillu aujakkut miqqungit turruluaqtinnagit annuraattiavaungmata. Ukiukkullu allinirijauvaktutik amingit najjungillu illuliurutauvangnirivut, apummik saviullutik pitiksigijauvaktutillu, pirraarijauvaktutillu. Niqigijauvaktutik inungnut qimminullu. Aujakkullu amit tupiuvaktutillu. Niungillu pualugijaullutik kamigijaullutillu qarligijaullutillu iluunnani niqiu-

ᑐᒃᑐᐃᑦ ᐱᓇᓱᐊᖅᑕᐅᓂᖕᒋᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ

ᑐᒃᑐᐃᑦ ᐱᓇᓱᐊᖅᑕᐅᓐᖓᓂᖅᐳᑦ ᐃᒫᒃ ᖃᕐᔭᓄᑦ ᐱᓇᓱᐊᖅᑕᐅᓐᖓᓂᕐᒪᑕ ᐅᑕᖅᑭᐊᖑᓪᓗᑎᒃ ᐅᔭᕋᓂᒃ ᐊᓐᓗᓯᒪᔪᓂᒃ ᐸᒻᒪᖕᒐᓪᓗᑎᒃ ᐅᑕᖅᑭᓐᒃᑐᕕᓃᑦ ᐊᓐᑖᓃᑦᓱᑎᒃ. ᑭᓯᐊᓂ ᖃᓂᑦᑐᐊᐱᐅᓕᕐᒪᑦ ᐱᒋᐊᖅᑕᐅᓐᒃᑐᕕᓃᑦ ᑐᒃᑐᐃᑦ ᐊᐅᔭᒃᑯᑦ ᖃᓂᑦᑐᐸᓗᓕᕐᒪᑕ ᑭᓯᐊᓂ ᐱᒋᐊᖅᑕᐅᓐᒃᑐᕕᓃᑦ. ᐱᒋᐊᖅᑕᐅᓐᒃᑐᕕᓃᑦ ᑐᒃᑐᐃᑦ ᐅᑕᖅᑭᓪᓗᒋᑦ ᐊᓐᑖᓂ ᐅᔭᕋᓂᒃ ᑕᓗᐊᖃᖅᓱᑎᒃ. ᐃᓐᓇᖓᓪᓗᑎᓪᓗ ᑕᐃᒫᒃ ᐱᔭᐅᓐᒃᑐᒥᓃᑦ ᓇᐅᓕᒃᑕᐅᓪᓗᑎᒃ ᐊᐅᔭᒃᑯᑦ ᑐᒃᑐᓕᐊᓘᓕᖅᑎᓪᓗᒍ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᐅᑭᐅᖓᒍᓕᕐᒪᑦ ᒪᓕᒃᑕᐅᓐᒃᑐᕕᓃᑦ ᐊᑯᓂᐊᓗᒃ ᑐᒥᖕᒋᑎᒍᑦ ᕿᒫᓐᒃᑐᒥᓃᑦ. ᑭᓯᐊᓂ ᑕᖃᑦᓯᐊᕐᒪᑦ ᐊᖑᔭᐅᓐᒃᑐᒥᓃᒡᒍᖅ ᕿᒻᒥᓐᓗ ᐸᓇᒍᐊᖅᑐᓄᑦ ᐊᒃᓯᐊᓗᒃ ᑕᖃᓲᖓᓂᕐᒪᑕ ᕿᒫᔪᓐᓇᐃᓪᓗᑎᒃ ᑐᒃᑐᐃᑦ. ᑭᔾᔨᕐᑎᓪᓗᒍᓗ ᐱᑎᒃᓯᑕᐅᓐᒃᑐᒥᓃᑦ ᐊᓄᓇᑎᓐᓇᒍ ᖃᓪᓕᔭᐅᓐᖓᒻᒪᑕ ᑐᔭᖅᓴᕋᐃᒧᑦ ᑐᒃᑐᑦ. ᐊᑐᓗᐊᖅᐸᖅᑐᒥᓃᑦ ᐊᒥᖕᒋᑦ ᐊᓐᓄᑖᓇᔭᐅᓪᓗᑎᒃ ᐃᑭᓗᖕᒋᑦ ᒥᖅᓱᕈᑕᐅᓐᒃᑐᑎᒃ ᐊᐅᒻᒥᑎᒋᔭᐅᓪᓗᑎᓪᓗ ᐊᐅᔭᒃᑯᑦ ᒥᖅᑯᖕᒋᑦ ᑐᕐᕈᓗᐊᖅᑎᓇᒋᑦ ᐊᓐᓄᑖᑦᑎᐊᑭᐅᖓᒪᑦ. ᐅᑭᐅᒃᑯᓪᓗ ᐊᓪᓕᓂᓇᔭᐅᓐᒃᓗᑎᒃ ᐊᒥᖕᒋᑦ ᓇᔪᖕᒋᓪᓗ ᐃᓪᓗᓕᐅᕈᑕᐅᓐᖓᓂᓇᕐᑦ ᐊᐳᒻᒥᒃ ᓴᕕᐅᓪᓗᑎᒃ ᐱᑎᒃᓯᒋᔭᐅᓐᒃᑐᑎᓪᓗ ᐱᕐᕋᓇᔭᐅᓐᒃᑐᑎᓪᓗ. ᓂᕿᒋᔭᐅᓐᒃᑐᑎᒃ ᐃᓄᖕᓄᑦ ᕿᒻᒥᓐᓗ. ᐊᐅᔭᒃᑯᓪᓗ ᐊᒥᑦ ᑐᐱᐅᓐᒃᑐᑎᓪᓗ. ᓂᐅᖕᒋᓪᓗ ᐳᐊᓗᒋᔭᐅᓪᓗᑎᒃ ᑲᒥᒋᔭᐅᓪᓗᑎᓪᓗ ᖃᕐᓕᒋᔭᐅᓪᓗᑎᓪᓗ ᐃᓗᖕᓇᓂ ᓂᕿᐅᓚᐅᖅᐳᑦ ᑐᒃᑐᑦ. ᐃᕐᕕᖕᒋᓪᓗ ᐃᓗᖕᓇᑎᒃ ᐊᕿᐊᕈᕐᒥᐅᒋᓪᓗ ᐊᑐᖅᑕᐅᓐᖓᓂᖅᐳᑦ ᑎᖓᓄᖓᓂᒃ ᐃᓚᓪᓗᒍ ᒪᒪᖅᑐᒻᒪᓇᐅᓐᖓᓂᖅᐳᖅ ᐃᓄᖕᓄᑦ. ᑕᐃᒃᓯᒪᓂ ᑐᓐᖓᒋᓪᓗ ᐸᑎᖕᒋᓪᓗ ᐃᑯᒪᒋᔭᐅᓐᖓᓂᖅᐳᑦ ᐅᖃᖓᓗ ᑐᓐᓄᓂᖕᒋᑦ ᐃᓗᖕᓇᑎᒃ ᖃᓄᓪᒫᖅ ᐊᑐᖅᑕᐅᓚᐅᖅᐳᑦ ᑐᒃᑐᑦ. ᑭᓯᐊᓂᓕ ᐊᔪᕐᓇᓛᖕᒍᓐᓂᖅᐳᖅ ᐆᒪᔪᓂ ᑕᐃᒃᓯᒪᓂ ᓱᒃᑕᑐᐊᓘᖓᒪᑦ ᓇᐃᓴᕋᐃᔾᔪᑎᓪᓗ ᑐᓴᖅᓴᕋᐃᔾᔪᑎᓪᓗ ᑕᑯᓴᕋᐃᔾᔪᑎᓪᓗ ᐱᖓᒪᑦ. ᐊᐅᔭᒃᑯᓪᓗ ᐱᔭᐅᓐᒃᑐᒥᓃᑦ ᑰᒃᑯᓪᓗ ᑕᓯᒃᑯᓪᓗ ᒃᑎᓪᓗᒋᑦ ᓇᐅᓕᒃᑕᐅᓐᖓᓂᕐᒪᑦ ᒃᐱᔭᐅᓐᖓᓂᖅᓱᑎᓪᓗ ᐃᑲᕐᕕᐅᕐᑲᑦᑕᖅᑐᑦ ᐳᐃᔾᔪᕐᖅᕕᕐᑲᑦᑕᖅᑐᑦ ᐅᑕᖅᑭᕕᐅᓐᖓᓂᖅᐳᑦ ᑐᒃᑐᓂᒃ. ᐃᑳᓕᕋᐃᖓᒪᑦ ᒪᓕᒃᓴᖅᑕᐅᓪᓗᑎᒃ ᖃᔭᕐᓄᑦ ᐱᔭᐅᓐᒃᑐᒥᓃᑦ ᐃᓛᓐᓂᑦ ᐊᒥᓲᑎᓪᓗᒋᑦ ᖃᔭᕐᓄᑦ ᑕᐃᒫᒃ ᐊᔪᕐᓇᓐᖓᓐᓂᖅᐸᖓᓂᖅᐳᖅ ᐃᒪᒃᑰᖅᑎᓪᓗᒋᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᑐᒃᑐᐃᑦ.

ᑎᓇᒐᓂᐊᑯᓗᐃᑦ ᐱᓇᓱᐊᖅᑕᐅᓂᖕᒋᑦ

ᑎᓇᒐᓂᐊᑯᓗᐃᑦ ᐱᓇᓱᐊᖅᑕᐅᓐᖓᓂᖅᐳᑦ ᐃᒫᒃ ᐅᔭᕋᑦ ᐊᑎᖃᖅᑐᑦ ᐳᓪᓚᑎ ᓴᓇᓪᓗᒍ ᐃᓗᐊ The hunters were only able to get in range during snowstorms or when it was windy. On a clear day caribou can hear very well so the hunter could not get close to them.

The most important use was for clothing and their sinew for sewing, as well as for bedding. The summer hair is not too thick, so that was used for clothing, while the winter skins were used for bedding. The skins and antlers were also used for housing. The antlers had many uses, as snow knives, bows and arrows, sled runners and as tools such as bow drills. The most useful was the meat, as food for Inuit and their dogs. In the summer the skins were used as rafts by stuffing them with 'fire bush', qijuktaat, and as tents during bad weather. The leg fur was used for mitts, boots and cover-all pants.

The whole caribou was used for food. The intestines were prepared as well as the stomach; its contents mixed with fat were a delicacy for the Inuit. The fat and bone marrow were used for oil, as well as the tongue. All of the caribou was used and it was much needed, but it was the hardest animal to hunt in those days. Caribou are fast, with a keen sense of hearing, smell and sight. They were hunted mostly in the summer in the rivers and at lake crossings by spearing them from a qajaq.

FOX

Little foxes were caught by trapping them in traps called pullati. These traps were made of stones piled high in a narrow circle, with a bait tied inside, tied to a trapdoor on top. The fox had to get inside to bite on the bait. Once inside, the fox bit on the bait causing the door to close. The structure was cone-shaped. the top opening being too high for the fox to climb out of. This method is called kigiriaq. When lakes had completely frozen over, trappers would dig into the ice and make these kind of traps with a thin layer of snow on top. They also made this type of trap out of snow in the winter, in the same shape as the stone ones, lauqput tuktut. Irravingillu iluunnatik aqiarurmiutangillu atuqtauvangniqput tingunganik ilallugu mamaqtummariunniqpuq inungnut. Taiksumani tunnungillu patingillu ikumagijauvangniqput uqangalu tunnuuningit iluunnatik qanulimaaq atuqtaulauqput tuktuit. Kisianili ajurnalaangunniqpuq uumajuni taiksumani sukattualuungmata naisaraittutillu tusaqsaraittutillu takusaraittutillu pingmata. Aujakkullu pijauvaktuminiit kuukkullu tasikkullu katillugit nauliktauvangnirmata kapijauvangniqtutillu ikaarviuqattaqtut puijjuraqviuqattaqtut utaqqiviuvangniqput tuktunik. Ikaaliraingmata maliksaqtaullutik qajarnut pijauvaktuminiit ilaannit amisuutillugit qajarnut taimaak ajurnannginniqpaangunniqpuq imakkuuqtillugit taiksumanialuk tuktuit.

TIRIGANIAKULUIT PINASUAQTAUNINGIT

Tiriganiakuluit pinasuaqtauvangniqput imaak ujarat atiqaqtut pullati sanallugu ilua nirukittukuluullugu amittusangullugu narianga kinguaniitillugu qilassimallugu ukkuanganut. Aulatilirmagu matugami anijunnaillivangnirmak taimaak pijauvaktuminiit ammalu ujarak illungualiarillugu qulaa angmaqtugu majuraksaunani qummut puqtujuungmat niqitaqarmat iluani taununga qiggirami anijunnaililluni taimaittut atiqaqput kigiriat. Ammalu tasiit ijjuqsitillugit iluliuqtugu nilak tasirmi amiktukuluullugu taima pivangnirmijut tiriganiani ukiukkut kigiriaqarpangnirmijut apummilu sanallutik imirmi masaktijakkut. Kigirialiupangnirmijut taiksumanialuk. Ammalu ujaqqanik saattujaanik kauqtiriaqaqpaksutik tiriganianik niriliramik narianga aulatilirmagu kauktaugami tuquvaktuviniit. Taannali atiqaqtuq kaugiarmik. Tiriganianik atuqpangnirivut nutaranut puunguvangnirmata annuraanguvaktutiktauq ammalu

ᓂᕈᑦᑐᑯᓘᓐᓗᒍ ᐊᒥᑦᑐᓴᖓᒍᓐᓗᒍ ᓇᓇᐊᖓ ᑭᖑᐊᓃᑎᖕᓗᒍ ᕿᓚᔅᓯᒪᓐᓗᒍ ᐅᒃᑯᐊᖓᓄᑦ. ᐊᐅᓚᑎᓕᕐᒪᒍ ᒪᑐᒐᒥ ᐊᓂᔪᓐᓇᐃᓐᓕᕝᕙᓂᕐᒪᒃ ᑕᐃᒫᒃ ᐱᔭᐅᕙᒃᑐᒥᓃᑦ ᐊᒻᒪᓗ ᐅᔭᕋᒃ ᐃᓐᓗᓐᖑᐊᓕᐊᓇᓐᓗᒍ ᖁᓛ ᐊᖓᒪᖅᓗᒍ ᒪᔪᕋᒃᓴᐅᓇᓂ ᖁᒻᒧᑦ ᐳᖅᑐᔫᖓᒪᑦ ᓂᕿᑕᖅᖃᒪᑦ ᐃᓗᐊᓂ ᑕᐅᓄᖓ ᕿᒡᒋᕋᒥ ᐊᓂᔪᓐᓇᐃᓕᓗᓂ ᑕᐃᒪᐃᑦᑐᑦ ᐊᑎᖃᖅᐳᑦ ᑭᒋᓇᐊᑦ. ᐊᒻᒪᓗ ᑕᓲᑦ ᐃᔾᔪᖅᓯᑎᓐᓗᒋᑦ ᐃᓗᓕᐅᖅᑐᒍ ᓂᓚᒃ ᑕᓯᕐᒥ ᐊᒥᒃᑯᓘᓐᓗᒍ ᑕᐃᒪ ᐱᕙᖕᓂᕐᒥᔪᑦ ᑎᓇᒐᓂᐊᓂ ᐅᑭᐅᒃᑯᑦ ᑭᒋᓇᐊᖃᕐᐸᖕᓂᕐᒥᔪᑦ ᐊᐳᒻᒥᓗ ᓴᓇᓐᓗᑎᒃ ᐃᒥᕐᒥ ᒪᓴᒃᑎᔭᒃᑯᑦ. ᑭᒋᓇᐊᓕᐅᐸᖕᓂᕐᒥᔪᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᐊᒻᒪᓗ ᐅᔭᖅᑲᓂᒃ ᓵᑦᑐᔭᓂᒃ ᑲᐅᖅᑎᓇᐊᖅᑲᖅᐸᒃᓯᑎᒃ ᑎᓇᒐᓂᐊᓂᒃ ᓂᓇᓕᕐᒥᒃ ᓇᓇᐊᖓ ᐊᐅᓚᑎᓕᕐᒪᒍ ᑲᐅᒃᑕᐅᒐᒥ ᑐᕐᖑᕝᕙᒃᑕᓘᓐᓂᑦ. ᑖᓐᓇᓕ ᐊᑎᖃᖅᑐᖅ ᑲᐅᒋᐊᕐᒥᒃ. ᑎᓇᒐᓂᐊᓂᒃ ᐊᑐᖅᐸᖕᓂᓇᕗᑦ ᓄᑕᕐᓄᑦ ᐳᖕᒍᕝᕙᖕᓂᕐᒪᑕ ᐊᓐᓄᕐᖕᒍᕝᕙᒃᓗᑎᒃᑕᐅᖅ ᐊᒻᒪᓗ ᐊᑎᒋᐅᑉ ᐊᑖᓂ ᐊᓄᓛᔭᐃᒃᑯᑕᐅᓐᓗᑎᒃ ᐊᑎᖃᖅᓗᑎᒃ ᖃᐅᒻᒪᐃᓕᓴᐅᓐᓗᑎᓐᓗ. ᑭᓯᑐᐃᓐᓇᒧᑦ ᐊᑐᖅᐸᖕᓂᓇᕗᑦ ᑎᓇᒐᓂᐊᑦ ᓂᕿᒃᓴᐅᕙᒃᓗᑎᓐᓗ ᐆᔫᑎᓐᓗᒋᑦ ᑎᓇᒐᓂᐊᑦ ᓂᕿᖕᒋᑦ.

ᐅᑲᓖᑦ ᐱᓇᓱᐊᖅᑕᐅᓂᖕᒋᑦ ᖃᓄᓐᓕᓇᒃ ᑐᓴᐅᒪᓇᖕᖕᒋᓕᖅ ᐱᓇᓱᐊᖅᑕᐅᔾᔪᓯᖕᒋᑦ

ᐅᑲᓖᑦ ᐱᔭᐅᕙᖕᓂᖅᐳᑦ ᐱᑎᒃᓯᓄᓐᓗ ᒥᓐᓗᖅᐅᕙᒃᓗᑎᓐᓗ ᐅᔭᖅᑲᓄᑦ ᓂᒐᖅᑎᑕᐅᕙᒃᓗᑎᓐᓗ ᐱᔭᐅᕙᒃᑐᒥᓃᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᐊᑦᑐᕐᕌᕐᓄᑦ ᓇᓗᓇᖕᒋᑦᑐᕐᓗ ᐱᔭᐅᕙᒃᑐᒥᓃᑦ ᓴᓇᓯᒪᔪᑦ ᐊᐳᒻᒥᒃ ᐃᑎᖃᓴᐅᖅᑐᒍ ᐊᐳᑦ ᖃᖓ ᓵᑦᑐᑯᓘᓐᓗᒍ ᒪᔪᕈᓇᖕᒋᒻᒪᑦ ᐳᖅᑐᔪᒥ. ᑕᐃᒫᒃ ᐱᔭᐅᕙᒃᑐᒥᓃᑦ ᐅᑲᓖᑦ. ᕿᓯᖕᒋᑦ

soaking the snow with water to make it slippery and too hard for the foxes to get out. Thin stone was also used for fox traps. The stone was lifted on a stick on one side and food was placed under it. As the fox fed on the bait, it would knock the stick over and the stone came down on him. This method is called kauriak.

At times they could catch several foxes in the one trap.

The fox pelts were used for infant and children's wear, as baby pouches and bonnets, or inside trimming on the bottom of parkas. The meat was eaten cooked.

ARCTIC HARE

Hares were killed with bow and arrows, or rocks, or rope snares. In the winter a small dug-out in the snow covered with a thin layer of snow was used for trapping rabbits, deep enough so that the hares could not climb out.

Hare skin was useful for women and infants, as rags and infant pouches. The hare skull made an ajaraaq, a toy; the dried skull is tied to a stick at the other end. (Editor's note: this game is still played today. The object of the game is to flip the skull in the air and see how often one can catch the skull on the end of the stick, or bone.) I remember playing in an ajaraaq contest to see who could get the most

atigiup ataani anurijjaikkutaullutik atiqaqtutik qaummailisaullutillu. Kisutuinnamut atuqpangnirivut tiriganiat niqiksauvaktutillu uujuutillugit tiriganiat niqingit.

UKALIIT PINASUAQTAUNINGIT QANULLARIK TUSAUMANANNGILAQ PINASUAQTAUJJUSINGIT

Ukaliit pijauvangniqput pitiksinullu milluquvaktutillu ujaqqanut nigaqtitauvaktutillu pijauvaktuminiit taiksumanialuk atturnaarnut nalunanngitturlu pijauvaktuminiit sanasimajut apummik itiqsaliuqtugu aput qaanga saattukuluullugu majurunnanngimmat puqtujumi. Taimaak pijauvaktuminiit ukaliit. Qisingit atuqpangniqput arnanut nutaranullu puurijauvattutik. Niaqungalu ajagauvangniqpuq pinnguarutaulluni quviagijauvangniqpuq qanutuinnaq pijjusiqaqpuq ajagaq. Pinnguarutaulluni surusinut innarnullu taiksumanialuk. Qaujiqattalauqpungalu ajagaqtunik ukaliup niaquanganik quvianaqpalaurivuq ukaliup niaqunga ajagaqsugu. Ajagamik qaujimagaluarivunga naasailluni agganillu isiganillu kisutuinnanik pinnguarutauvurli asivaqsimanngiliraingmata angutit arnait surusiillu ukaliup niaqunganut pinnguaqpalauqput.

ᐊᑐᖅᐸᖕᓂᖅᐳᑦ ᐊᕐᓇᓄᑦ ᓄᑕᕐᓄᓐᓗ ᐆᓇᔭᐅᑦᑐᑎᒃ. ᓂᐊᕐᕋᖓᓗ ᐊᔭᒐᐅᑦᖕᓂᖅᐳᖅ ᐱᓐᖓᐊᕈᑕᐅᓐᓗᓂ ᖁᕕᐊᒋᔭᐅᑦᖕᓂᖅᐳᖅ ᖃᓄᑐᐃᓐᓇᖅ ᐱᔾᔪᓯᖃᖅᐳᖅ ᐊᔭᒐᖅ. ᐱᓐᖓᐊᕈᑕᐅᓐᓗᓂ ᓱᕈᓯᓄᑦ ᐃᓐᓇᕐᓄᓐᓗ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᖃᐅᔨᖃᑦᑕᓚᐅᖅᐳᖓᓗ ᐊᔭᒐᖅᑐᓂᒃ ᐅᑲᓕᐅᑉ ᓂᐊᕐᕋᖓᓂᒃ ᖁᕕᐊᓇᖅᐸᓚᐅᓇᖅ ᐅᑲᓕᐅᑉ ᓂᐊᕐᕋᖓ ᐊᔭᒐᖅᓯᒍ. ᐊᔭᒐᒥᒃ ᖃᐅᔨᒪᒐᓗᐊᓇᖅᖓ ᓈᓴᐃᓐᓗᓂ ᐊᒡᒐᓂᓐᓗ ᐃᓯᒐᓂᓐᓗ ᑭᓯᑐᐃᓐᓇᓂᒃ ᐱᓐᖓᐊᕈᑕᐅᖕᓐᓕ ᐊᓯᑯᖅᓯᒪᓐᖏᓕᕋᐃᖕᒪᑕ ᐊᖓᑎᑦ ᐊᕐᓇᐃᑦ ᓱᕈᓰᓐᓗ ᐅᑲᓕᐅᑉ ᓂᐊᕐᕋᖓᓄᑦ ᐱᓐᖓᐊᖅᐸᓚᐅᖅᐳᑦ.

ᓇᓄᐃᑦ ᐱᓇᓱᐊᖅᑕᐅᓰᖓᓂᖏᑦ

ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᓇᓄᐃᑦ ᐱᓇᓱᐊᖅᑕᐅᑯᓚᓐᐅᖅᐳᑦ ᓇᐅᒃᑯᑎᓄᑦ ᓇᐅᓕᒃᑕᐅᑯᒃᓗᑎᒃ ᕿᒻᒥᓄᑦ ᓄᖅᑲᖓᑎᑕᐅᑎᓐᓗᒋᑦ ᑐᕐᕋᑕᐅᑯᖕᓂᖅᐳᑦ. ᕿᒻᒥᑦ ᐃᓚᖏᑦ ᐱᐅᔪᐊᓘᑯᖕᓂᕐᒪᑕ ᐱᓇᓱᐊᕈᑕᐅᓐᓗᑎᒃ ᓇᓄᕐᓂᒃ. ᑕᐃᒫᒃ ᐱᔭᐅᑯᖕᓂᖅᐳᑦ ᓇᓄᐃᑦ ᓇᐅᒃᑯᑎᓄᑦ ᕿᒻᒥᑦ ᐊᑐᓗᐊᓚᐅᕐᒪᑕ ᑕᐃᒃᓯᒪᓂ ᓯᕗᓕᕐᑎᖕᓄᑦ ᐃᓄᖕᓄᑦ ᕐᕕᐊᑎᕐᖃᖅᑎᖕᓇᒋᑦ ᓱᓕ ᐃᓄᐃᑦ. ᓇᓄᐃᑦ ᐊᑐᖅᑕᐅᖕᓂᖅᐳᑦ ᓂᕿᒋᔭᐅᓐᓗᑎᒃ ᕿᓯᖏᓐᓗ ᖃᕐᓕᒋᔭᐅᓐᓗᑎᒃ. ᐊᓐᓕᓂᓇᔭᐅᓐᓗᑎᓐᓗ ᐃᒧᓇᓇᔭᐅᓐᓗᑎᓐᓗ ᖃᒧᑎᑦ ᖄᖓᓂ. ᐊᒻᒪᓗ ᐅᓂᐊᕈᑕᐅᖕᓂᖅᐳᑦ ᐊᓐᓕᕋᓇᔭᐅᖕᓂᖅᐳᑦ ᕿᒧᒃᓯᒥ ᒪᐅᔭᐅᑎᓐᓗᒍ ᖃᒧᑎᒋᔭᐅᓐᓗᑎᒃ ᓇᓄᕐᑦ. ᐊᑐᓗᐊᖅᐸᖕᓂᓇᖕᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᐃᒧᓇᑦᓯᐊᕐᐅᓂᖅᐸᐅᖕᓐᓗ ᐊᑯᓂᐊᓗᒃ ᐱᒋᔭᐅᒍᓐᓇᕐᓂᖅᐳᑦ ᓇᓄᕐᐃᑦ. ᐊᒻᒪᓗ ᕿᔪᑯᓗᖕᒥᒃ ᓄᖕᐊ ᓇᓄᕐᑯᓗᖕᒥᒃ ᕿᓚᕕᒋᓐᓗᒍ ᐊᓐᓄᕐᑦ ᐃᓗᐊᓂ ᐃᓄᑉ ᑯᒪᖓᓂᒃ ᐆᔭᐃᔾᔪᑕᐅᖕᓂᖅᐳᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᐃᓄᖕᓄᑦ.

ᕿᒻᒥᑦ ᐊᑐᖅᑕᐅᓂᖏᑦ ᐃᓄᖕᓄᑦ

ᕿᒻᒥᑦ ᐊᑐᓗᐊᖅᐸᖕᓂᖅᐳᑦ ᑕᐃᒃᓯᒪᓂ ᕿᒧᒃᓯᐅᑕᐅᖕᓂᖅᐳᑦ ᐊᐅᓪᓗᕈᑕᐅᖕᓄᑎᓪᓗ ᕿᒧᒃᓯᒃᑯᑦ. ᐊᓯᖕᓚᐅᖕᓂᖅᐳᑦ ᐅᖓᓯᒃᑐᓕᐊᕈᑕᐅᖕᓄᑎᓪᓗ ᕿᒻᒥᖃᖅᐸᖕᓂᕐᒪᑕ ᑕᐃᒃᓯᒪᓂ. ᐃᓚᖏᑦ ᐊᒥᓱᓚᖕᓂᒃ ᐅᕐᕕᒪᐃᑦᑐᐊᓗᖕᓂᒃ ᐅᓂᐊᖅᑎᑕᐅᖕᓚᐅᕐᓂᖅᐳᑦ ᕿᒻᒥᑦ. ᐆᒪᔪᕐᓂᓐᓗ ᐱᔾᔪᑕᐅᖕᓄᑎᒃ. ᓇᐃᒐᐃᖕᒪᑕ ᐊᓐᓗᓂᒃ ᑕᑯᒃᓴᐅᓐᖏᑦᑐᓂᒃ ᑐᒃᑐᓂᓐᓗ ᓇᐃᒐᐃᖕᒪᑕ ᐱᔾᔪᑕᐅᖕᓂᖅᐳᑦ. ᐊᒻᒪᓗ ᐊᐅᔭᒃᑯᑦ ᑐᒃᑐᓯᐅᖅᑐᑦ ᐊᐅᓪᓗᖅᑎᓪᓗᒋᑦ

points and who was better at the game. There was a prize for the winner. A point system was set up using the number of fingers and toes. There were big ajaraaq contests when men were not hunting, as well as separate contests for women and children.

POLAR BEAR

Long ago, bears were hunted with spears. While dogs kept the bear at bay the hunter would get within range and spear the bear with a lance. Some dogs became skilled at keeping bears occupied while the hunter prepared to get into spearing range. The dogs were invaluable to Inuit in those days, before Inuit had guns to hunt with.

Bear meat was used for food. The skin was made into pants, a whole skin was used as a mattress or as a throw cover on top of sleds. It was used as a toboggan by children or for soft snow travel. Bear skin was most durable, for the hair does not wear out so easily and it is water repellent. They were used as rugs while waiting at seal holes, and for overboot soles.

I have heard that bits of bear skin tied to a stick were used to catch lice. The stick was pushed down inside the clothing, then taken out. The lice were caught in the hair of the skin and could then be killed. That was long ago.

ON THE USE OF DOGS

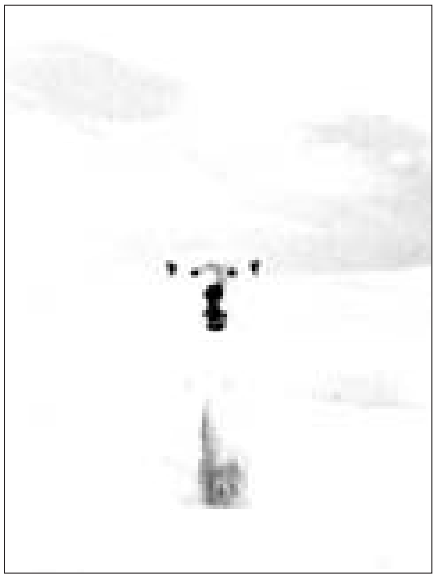
In those days dogs were invaluable for travelling and hunting. Some hunters had large dogteams that could pull heavy loads. Many dogs became skillful hunters. They were able to smell caribou tracks made invisible by blowing snow, or seal holes in snow covered ice. On summer caribou hunts they carried heavy caribou carcasses or equipment. They were good guards too, if a polar bear happened to wander into a camp. They were able to smell out baby seal dens, as well as meat caches that had been buried in the summer and were unrecognizable in the winter snow.

NANUIT PINASUAQTAUSU-UNGUNINGIT

Taiksumanialuk nanuit pinasuaq-tauvalauqput naukkutinut nauliktauvaktutik qimminut nuqqangatitautillugit tuqutauvangniqput. Qimmit ilangit piujualuuvangnirmata pinasuarutaullutik nanurnik. Taimaak pijauvangniqput nanuit naukkutinut qimmit atulualaurmata taiksumani sivullirtinnut inungnut qukiutiqaqtinnagit suli inuit. Nanuit atuqtauvangniqput niqigijaullutik qisingillu qarligijaullutik. Allinirijaullutillu imuririjaullutillu qamutit qaangani. Ammalu uniarutauvangniqput allirarijauvangniqput qimuksimi maujautillugu qamutigijaullutik nanurat. Atuluaqpangnirivut taiksumanialuk. Imuritsiavauniqpauvullu akunialuk pigijaugunnarniqput nanurait. Ammalu qijukulungmik nuvua nanurakulungmik qilaviggillugu annuraat iluani inuup kumanganik piijaijjutauvangniqput taiksumanialuk inungnut.

QIMMIT ATUQTAUNINGIT INUNGNUT

Qimmit atuluaqpangniqput taiksumani qimuksiutauvangniqput aullaarutauvaktutillu qimuksikkut. Asivalaurniqput ungasiktuliarutauvaktutillu qimmiqaqpangnirmata taiksumani. Ilangit amisugalangnik uqumaittualungnik uniaqtitauvalaurniqput qimmit. Uumajurnillu pijjutauvaktutik. Naigaingmata allunik takuksaunngittunik tuktunillu naigaingmata pijjutauvangniqput. Ammalu aujakkut tuktusiuqtut aulaaqtillugit atuqtauvalauqput nangmaktitaullutik uqumaittualungnik nangmaktitauvalauqput qimmit. Taquaqtitaullutik qaujikkaivaktutillu ammalu qimakunik aujakkut qimaktaminirnik ukiunguliqtillugu aputauliqtillugu qaujijjutauvalaurniqput naigaingmata. Qimmit atuluarniqput taiksumani ukiukkut



ᐊᑐᖅᑕᐅᕙᓚᐅᖅᐳᑦ ᓇᖕᒪᒃᑎᑕᐅᓪᓗᑎᒃ ᐅᕐᖑᒪᐃᑦᑐᐊᓗᖕᓂᒃ ᓇᖕᒪᒃᑎᑕᐅᕙᓚᐅᖅᐳᑦ ᕿᒻᒥᑦ. ᑕᕐᖑᐊᖅᑎᐅᑕᐅᓪᓗᑎᒃ ᖃᐅᔨᒃᑲᐃᕙᒃᓗᑎᓪᓗ ᐊᒻᒪᓗ ᕿᒪᑯᓂᒃ ᐊᐅᔭᒃᑯᑦ ᕿᒪᒃᑕᒥᓂᕐᓂᒃ ᐅᑭᐅᖕᒍᓕᖅᑎᓪᓗᒍ ᐊᐳᑕᐅᓕᖅᑎᓪᓗᒍ ᖃᐅᔨᔾᔪᑕᐅᕙᓚᐅᕐᓂᖅᐳᑦ ᓇᐃᒐᐃᖕᒪᑕ. ᕿᒻᒥᑦ ᐊᑐᓗᐊᕐᓂᖅᐳᑦ ᑕᐃᒃᓯᒪᓂ ᐅᑭᐅᒃᑯᑦ ᓂᕿᒃᓴᖃᕈᓐᓃᖅᑎᓪᓗᒋᑦ. ᐃᓛᓐᓂᓗ ᐱᕐᓕᕋᖅᐸᖕᓂᖅᐳᑦ ᒃᓚᒧᑦ. ᕿᒧᒃᓯᒃᑯᓪᓗ ᕿᐅᔪᑦ ᕿᒪᒃᑕᐅᕙᓗᑎᒃ ᓴᓪᓘᒧᑦ. ᓂᕿᖃᖕᒋᓗᐊᓕᕋᐃᒐᒥᒃ ᐊᒻᒪᓗ ᒃᖃᖅᑎᓪᓗᒍ ᐃᓄᖕᓄᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᕿᓯᖕᒋᑦ ᐊᑐᖅᑕᐅᕙᖕᓂᓇᕗᑦ ᖃᒧᑎᑦ ᖄᖕᒋᓐᓂ ᐃᒧᓇᓇᔭᐅᓪᓗᑎᒃ ᐳᐊᓘᓪᓗᑎᓪᓗ ᖃᓇᔭᐅᓪᓗᑎᓪᓗ ᐅᖅᑰᓂᖅᐸᐅᕗᓪᓗ ᕿᒻᒥᓯᐃᑦ. ᕿᒻᒥᑦ ᐊᑐᓗᐊᕐᐸᖕᓂᖅᐳᑦ ᑕᐃᒃᓯᒪᓂ ᐱᖅᓯᖅᑐᐊᓘᑎᓪᓗᒍ ᑎᑭᒍᑕᐅᕙᖕᓂᖅᐳᑦ ᐃᓄᖕᒐ ᖃᐅᔨᒪᒍᓐᓃᖅᑎᓪᓗᒍ ᓇᒦᒋᐊᒃᓴᖅ. ᐃᓚᖕᒋᓐᓄᑦ ᕿᒻᒥᑦ ᐃᓅᑎᓪᓗᒋᑦ ᐆᒪᑎᓪᓗᒋᑦ ᓂᕿᒃᓴᖃᓇᐊᖃᐃᓐᓇᓚᐅᖅᐳᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᕿᒧᒃᓯᖅᓯᒪᔪᑦ ᐱᐅᖕᒋᓐᓇᖅᐸᓚᖕᒋᑦᑐᑦ ᐃᓕᖕᒐᔾᔭᖕᒋᒻᒪᑦ ᐊᖅᑯᑎᖕᒐ ᐊᑲᐅᑐᐊᕐᐸᑦ ᓄᓇᒃᑯᓪᓗ ᓯᑯᒃᑯᓪᓗ. ᑐᓴᕐᓇᖅᐸᓚᐅᖅᐳᖅ ᕿᒻᒥᓄ ᓂᓪᓕᐊᑎᓪᓗᒋᑦ ᕿᒧᒃᓯᖅᑐᑦ. ᑕᐃᒃᓯᒪᓂᓕ ᓱᓕ ᓱᒃᑲᐃᒃᑲᓗᐊᖅᓯᑎᒃ ᑎᑭᒍᖕᒍᓚᐅᖅᐳᑦ ᓄᓇᒥᓄᑦ. ᑕᐃᒫᒃ ᕿᒻᒥᑦ ᐊᑐᓗᐊᖅᐸᖕᓂᖅᐳᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ.

ᐊᖑᑏᑦ ᕿᒻᒥᖃᒍᖕᒍᓐᓂᖅᐳᑦ ᐃᓚᖕᒋᑦ ᐊᑕᐅᓯᕐᒥᒃ ᐃᓚᖕᒋᓪᓗ ᒪᕐᑮᖕᓂᒃ. ᑕᐃᒪ ᐃᓚᖕᒋᑦ ᐊᔪᓐᖕᒋᓐᓂᖕᒋᑦ ᐊᒥᓱᓂᒃ ᓱᑲᑉᐸᓚᐅᖅᐳᓪᓗ ᕿᒻᒥᖕᒋᒃ ᐱᐅᔫᓪᓗᑎᒃ ᕿᒧᒃᓯᒥ ᕿᒻᒦᑦ. ᐃᓅᓯᖃᓐᖕᒋᓚᑦ ᐃᓄᒃᑎᑐᑦ ᐃᑦᑐᕈᖅᓴᕐᑕᐸᓪᓕ ᕿᒻᒦᑦ ᐊᑐᓐᖕᒍᓚᐅᖅᐳᑦ ᐃᓚᖕᒋᑦ ᐊᕐᕌᒍᓂ ᐊᒥᒍᓐᖕᒋᑦᑐᓂ. ᕿᒻᒦᑦ ᐊᑎᖃᖅᑎᑕᐅᕙᓚᐅᕐᓂᖅᐳᑦ ᐊᑐᓂ ᖃᓄᑐᐃᓐᓇᖅ. ᕿᒻᒦᑦ ᐃᕿᐊᓱᒃᐸᓚᐅᓐᖕᒋᑦᑐᑦ ᓴᓪᓘᓗᐊᖅᓯᑎᒃ. ᑕᐃᒪᓕ ᖃᒧᑏᑦ ᐱᐊᒃᐸᓚᐅᖅᐳᑦ ᕿᒻᒥᖃᖅᓗᑎᒃ.

Dogs were useful when food was plentiful. When it was not, they were the first to be left on the trail to fend for themselves. In the end they were eaten by Inuit. Their skins were used for throw covers on sleds, made into mitts or pants. They made the warmest mitts.

Dogs were invaluable long ago because they were able to guide their masters in a snowstorm, even bringing them back home if lost. Long ago people did not worry so much about a traveller who was late arriving. He would not get into trouble if the trail was easy, either on land or ice. It was good to hear a man talking to his team on the trail in those days. Although they were slow, they always brought their masters safely home.

In those days a man had only one or two dogs, but some men who were capable of supporting many had many dogs. The speed of a team depends on the number of dogs and how fit the dogs are. Dogs get old faster than men so the average working period for dogs is short. Dogs had individual names. There was no particular category in the naming of dogs. They never complained out of laziness, even if they were skinny from hunger. They did their job in those days.

The sled runners were made of frozen moss to ensure less friction on the snow. A layer of slush was laid on top of the frozen moss, then smoothed out when it was frozen. Over that, water was brushed on to make it glossy and friction free. This way the sled ran smoothly on dry hard snow. In the spring, hunters used walrus tusks or caribou antlers or bones for runners, because the trail became icy and rocky at times. Sleds were designed to be pulled by the dogs and accommodated to make it easier for them. When all was well it was a happy occasion, a moment to remember.

FISHING

Fishing in the summer. Some rivers that have fish are ideal for making a small dam at the mouth. Just before the fish began to climb, a dam with a small opening was niqiksaqarunniiqtillugit. Ilaannilu pirliraqpangniqput kaamut. Qimuksikkullu qiujut qimaktauvaktutik salluumut. Niqiqanngilualiraigamik ammalu kaangnaqtillugu inungnut taiksumanialuk. Qisingit atuqtauvangnirivut qamutit qaanginni imuririjaullutik pualuullutillu qaarijaullutillu uqquuniqpauvullu qimmisuit. Qimmit atuluarpangniqput taiksumani piqsiqtualuutillugu tikigutauvangniqput inunga qaujimagunniiqtillugu namiigiaksaq. Ilanginnut qimmit inuutillugit uumatillugit niqiksaqariaqainnalauqput taiksumanialuk. Qimuksiqsimajut piunginnaqpalaungittut ilingajjaangimmat aqqutinga akautuarpat nunakkullu sikukkullu. Tusarnaqpalauqpuq qimminut nilliatillugit qimuksiqtut. Taiksumanili suli sukkaikkaluaqsutik tikisuungulauqput nunaminut. Taimaak qimmit atuluaqpangniqput taiksumanialuk.

Angutiit qimmiqasuungunniqput ilangit atausirmik ilangillu marruungnik. Taima ilangit ajunnginningit amisunik sukappalauqpullu qimmingik piujuullutik qimuksimi qimmiit. Inuusiqanngilat inuktitut itturuqsaraippulli qimmiit atunguulauqput ilangit arraaguni amisuunngittuni. Qimmiit atiqaqtitauvalaurniqput atuni qanutuinnaq. Qimmiit iqiasukpalaunngittut salluugaluaqsutik. Taimali qamutiit piakpalauqput qimmiqaqtutik. Qimmiqaqpalaurmata taimaak. Piakpalauqput ukiukkut upirngaakkut tuugaanik najjungnik saunirnillu piqartutik. Taimaak qimminut uniaqtausuungulauqput qimuksiqtut quviasuppanniqput kajjaartutillu siniktariaqpaktutik ungasiktumut qimminut uumajuqsiuqtutik.

IQALUKSIURNIUP MIKSAANUT TAIKSUMANIALUK

Iqalungniaqpangnirmata aujakkut iqalungnik ilangit kuungit akaujugunnirmata sapujjiriangit ujaranik. Kuungmi majuliqtillugit iqaluit

ᕿᒻᒥᖅᑐᖅᑕᐅᕐᒪᑕ ᑕᐃᒫᒃ. ᐱᐊᒃᑐᖅᑕᐅᖅᐳᑦ ᐅᑭᐅᒃᑯᑦ ᐅᐱᕐᖓᒃᑯᑦ ᑑᒐᓂᒃ ᓇᔪᖕᓂᒃ ᓴᐅᓂᕐᓂᓗ ᐱᖃᕐᓗᑎᒃ. ᑕᐃᒫᒃ ᕿᒻᒥᓄᑦ ᐅᓂᐊᖅᑕᐅᓲᖕᒍᓚᐅᖅᐳᑦ ᕿᒧᒃᓯᖅᑐᑦ ᖁᕕᐊᓯᑉᐸᓐᓂᖅᐳᑦ ᑲᔅᔭᕐᓗᑎᓗ ᓯᓂᒃᑕᕆᐊᖅᑉᐸᒃᓗᑎᒃ ᐅᖓᓯᒃᑐᒧᑦ ᕿᒻᒥᓄᑦ ᐆᒪᔪᖅᓯᐅᖅᓗᑎᒃ.

ᐃᖃᓗᒃᓯᐅᕐᓂᐅᑉ ᒥᒃᓵᓄᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ

ᐃᖃᓗᖕᓂᐊᖅᑉᖕᓂᕐᒪᑕ ᐊᐅᔭᒃᑯᑦ ᐃᖃᓗᖕᓂᒃ ᐃᓚᖏᑦ ᑰᖏᑦ ᐊᑲᐅᔪᒍᓐᓃᕐᒪᑕ ᓴᐳᔾᔨᐊᖏᑦ ᐅᔭᕋᓂᒃ. ᑰᖕᒥ ᒪᔪᓚᖅᑎᑦᓗᒋᑦ ᐃᖃᓗᐃᑦ ᑰᖕᒐᒥ ᓴᐳᓯᖅᑎᑦᑎᖃᑦᑕᕐᓂᕐᒪᑕ. ᒫᓐ ᐃᓚᖏᓐᓄᑦ ᐊᑐᖅᑕᐅᓲᖕᒍᖕᒥᔪᖅ. ᑰᖕᒥ ᐅᔭᕋᐃᑦ ᓴᓇᓗᒋᑦ ᐊᑭᓗᖅᑐᑎᒃ ᐸᖓ ᓂᕈᑦᑐᑯᓗᓗᒍ ᑰᑉ ᐃᓗᓐᓇᓂ ᒪᑐᓯᒪᓗᒍ. ᐃᓛᓐᓂᒃᑯᑦ ᐊᓯᐃᓗᒃ ᐃᖃᓗᐊᓗᐃᑦ ᐃᑳᖅᑐᐊᓗᒃᐸᑕ ᒪᑐᔭᐅᓗᓂ ᐃᖃᓗᖕᓂᐊᖅᐳᑦ ᑲᑭᖅᑐᑎᒃ. ᐃᓚᖏᓗ ᑎᓯᓚᒃᑐᑎᒃ. ᓂᒃᓲᖅᓗᑎᓗ ᓴᐳᑎᓂ ᓄᕕᑎᖃᖅᑐᓂ ᓄᕝᕕᑎᐅᑉ ᓄᕗᐊ ᕿᔪᐊᐱᖕᒥᒃ ᓇᔪᖕᒥᓗ ᓴᓐᓂᕈᐊᖃᖅᑐᒍ ᐃᖃᓗᐃᑦ ᓄᕕᖅᓕᐊᓗᒋᑦ.

ᐃᓄᖅᑐᑦ ᓴᓄᖅᑕᐅᓯᒪᔪᕕᖕᒐᑦ Inuktitut Archives

ᑕᐃᒫᒃ ᐱᖅᑐᒥᓃᑦ ᐃᖃᓗᖕᓂᒃ ᐃᓛᓐᓂᒃᑯᑦ ᕿᖕᓂᖅᑐᒥᓃᑦ ᐅᑭᐅᖅᐸᑦ ᓂᕿᒃᓴᒥᖕᓂᒃ ᕿᒻᒥᓄᓗ. ᑲᑭᖅᑐᖅᐸᒃᑐᒥᓃᑦ ᓇᔪᖕᓂᒃ ᐊᒻᒪᓗ ᑕᓇᐅᕐᒥᐅᖕᒍᓂᖏᑦ ᐃᖃᓗᐃᑦ ᓂᐱᑎᒥᒃ ᑎᓄᔾᔨᖃᑦᑕᖅᑐᒥᓃᑦ ᓴᓇᒫᓗᑎᒃ ᐅᓚᖕᒐᓂᖕᒐᓂ ᐃᖃᓗᐃᑦ ᐅᖅᑯᔾᔭᐅᓗᑎᒃ ᑎᓂᖕᒪᑦ ᐱᔭᐅᓚᖅᓗᑎᒃ ᐃᖃᓗᓚᖕᒥ. ᐊᒻᒪᓗ ᑕᓯᕐᒥ ᐅᔭᕋᓯᔪᐃᑦ ᐊᑯᓐᖕᒐᓂ ᐅᔭᕋᓯᔾᔪᐃᓛᑦ ᐱᖅᑐᒥᓃᑦ ᐅᔭᕋᒃ ᐊᐅᓚᑎᓗᒍ ᐃᖃᓗᐃᑦ ᓄᐃᓲᖕᒍᓐᓂᕐᒪᑕ ᓇᐱᕋᐅᑎᖃᖅᓯᑎᒃ ᓯᖅᑲᓂᒃ.

built on the river. When the dam filled up with fish, the opening was closed and the fishing started. People jumped into the water catching fish by hand, hook or spears. In one hand was carried a threader stick, made of wood or antler with rope tied to it and a cross stick at the other end for a stopper. The fish were threaded through their gills as they were caught. The fish were cached on the spot, or dried for winter food supply for people and dogs.

Inuit made fish spears out of caribou antlers. This was for river fishing. In the sea they used hooks. In lakes during the summer they would search for fish under boulders. They tapped on the boulder or moved it a bit and speared the fish when it fled from under. They caught fish using whale baleen nets. The actual netting was made of rope with baleen opening bone. When the lakes froze over during the winter, there was ice fishing, by dangling a bait through a hole in the ice and spearing the fish when it came into view. Fish were also caught in their spawning beds. The pinkish fish are called iglisirtut. This is how fish were caught before whitemen's nets or fishing rods were in use.

The fish were used for food for dogs and people everywhere. The kuungmi sapusiqtittiqattarnirmata. Maanna ilanginnut atuqtausuungungmijuq. Kuungmi ujarait sanallugit avaluqaqtutik paanga nirukittukuluullugu kuup iluunnani matusimallugu. Ilaannikkut asuillaak iqalualuit ikaaqtualuukpata matujaulluni iqalungniaqput kakivaqaqtutik. Ilangillu tigusivaktutik. Niksiivaktutillu saputini nuvitiqaqtuni nuvvitiup nuvua qijuapingmik najjungmillu sanniruaqaqtugu iqaluit nuvivalliallugit. Taimaak pivaktuminiit iqalungnik ilaannikkut qingnivaktuminiit ukiuqpat niqiksamingnik qimminullu. Kakivaqaqpaktuminiit najjungnik ammalu tariurmiunguningit iqaluit nipitimik tinujjiqattaqtuminiit sanamallutik ulinnganingani iqaluit uqqujjaullutik tiningmat pijauliqtutik iqalulingmi. Ammalu tasirmi ujarasujjuit akunningani ujarasujjuilli pivaktuminiit ujarak aulatillugu iqaluit nuisuungunnirmata napirautiqaqsutik suqqanik. Ammalu sikungmat ukiukkut qilaktugu aulasaqtutik kakivasuunguvaktuminiit iqalungnik ammalu iglisiqtuni tasirmi taimaak pivaktuminiit taikkua iqaluit aippangit. Taimaak pivalauqtuminiit iqalungnik nuluaqtaqaqtinnagu aulasautiqaqtinnagu qallunaanut sanajaminirnik. Iqaluit atuluaqtut niqigijaullutik qimminullu inungnullu namilimaaq. Taikkua saputiit kuungmi atulaangunnirmata iqaluktat naammaksingmata ilingajaullutik aqqutitaaqtitauqataqtuminiit iqaluit nunguqunagit. Iqalungmi uumajurniarusit ajjigigunniiqtangit maanna iqalungniarusit aajurakkullu siku auppallialiqtillugu killaliqtillugit tasiit taimaak pisuunguvugut iqalungnik. Suli ilangagut atuqtaujuq inungnut. Taima maannali nuluanullu aulasautinullu qallunaaniingaarnikuni pisuunguliqtut kakivaqaqtutillu savirajanik. Mikigiaminirnik pisuunguliqtut maannakkut iqaluit. Taiksumanialuk iqaluit atuluaqpaktuminiit nalunanngilaq. Iqalungniariaq quvianalaurivuq. Taimalu kanajurnik pivaktuminiit tariurmi niqiksarillugit. Tariurmi

ᐊᒻᒪᓗ ᓯᑯᖕᒪᑦ ᐅᑭᐅᒃᑯᑦ ᕿᓚᒃᑐᒍ ᐊᐅᓚᓴᖅᑐᑎᒃ ᑲᑭᕝᕙᖕᒍᕝᕙᒃᑐᒥᓃᑦ ᐃᖃᓗᖕᓂᒃ ᐊᒻᒪᓗ ᐃᓛᓯᖅᑐᓂ ᑕᓯᕐᒥ ᑕᐃᒫᒃ ᐱᕝᕙᒃᑐᒥᓃᑦ ᑕᐃᒃᑯᐊ ᐃᖃᓗᐃᑦ ᐊᐃᑉᐸᖏᑦ. ᑕᐃᒫᒃ ᐱᕝᓚᐅᖅᑐᒥᓃᑦ ᐃᖃᓗᖕᓂᒃ ᓄᓗᐊᖅᑕᖃᖅᑎᖕᓇᒍ ᐊᐅᓚᓴᐅᑎᖃᖅᑎᖕᓇᒍ ᖃᓪᓗᓈᓄᑦ ᓴᓇᔭᒥᓂᕐᓂᒃ. ᐃᖃᓗᐃᑦ ᐊᑐᓗᐊᖅᑐᑦ ᓂᕿᒋᔭᐅᓪᓗᑎᒃ ᕿᒻᒥᓄᓪᓗ ᐃᓄᖕᓄᓪᓗ ᓇᒥᓚᒫᖅ. ᑕᐃᒃᑯᐊ ᓴᐳᑏᑦ ᑰᖕᒥ ᐊᑐᓛᖕᒍᕐᒪᑕ ᐃᖃᓗᒃᑕᑦ ᓈᒻᒪᒃᓯᖕᒪᑕ ᐃᓚᖓᔭᐅᓪᓗᑎᒃ ᖃᑯᑎᑖᑎᑕᐅᖃᑕᖅᑐᒥᓃᑦ ᐃᖃᓗᐃᑦ ᓄᖕᒍᕐᑯᓇᒋᑦ. ᐃᖃᓗᖕᒥ ᐆᒪᔪᕐᓂᐊᕈᓯᑦ ᐊᔾᔨᒋᒍᓐᓃᖅᑕᖕᒋᑦ ᒫᓐᓇ ᐃᖃᓗᖕᓂᐊᕈᓯᑦ ᐋᔪᕐᑯᓪᓗ ᓯᑯ ᐊᐅᑉᐸᓪᓚᐊᖅᑎᓪᓗᒍ ᑭᓪᓚᖅᑎᓪᓗᒋᑦ ᑕᓯᑦ ᑕᐃᒫᒃ ᐱᓲᖕᒍᕗᒍᑦ ᐃᖃᓗᖕᓂᒃ. ᓯᓚ ᐃᓚᖓᒍᑦ ᐊᑐᖅᑕᐅᔪᖅ ᐃᓄᖕᓄᑦ. ᑕᐃᒪ ᒫᓐᓇ ᓄᓗᐊᓄᓪᓗ ᐊᐅᓚᓴᐅᑎᓄᓪᓗ ᖃᓪᓗᓈᓅᖕᒐᓂᑯᓂ ᐱᓲᖕᒍᓚᖅᑐᑦ ᑲᑭᕝᕙᖅᓗᑎᓪᓗ ᓴᕕᕋᔭᓂᒃ. ᒥᑭᕝᕙᓂᕐᓂᒃ ᐱᓲᖕᒍᓚᖅᑐᑦ ᒫᓐᓄᒃᑯᑦ ᐃᖃᓗᐃᑦ. ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᐃᖃᓗᐃᑦ ᐊᑐᓗᐊᖅᐸᒃᑐᒥᓃᑦ ᓇᓗᓇᖕᒋᓚᖅ. ᐃᖃᓗᖕᓂᐊᓇᐊᖅ ᖁᕕᐊᓇᓚᐅᓇᖅ. ᑕᐃᒪᓗ ᑲᓇᔪᕐᓂᒃ ᐱᕝᕙᒃᑐᒥᓃᑦ ᑕᓇᐅᕐᒥ ᓂᕿᒃᓴᓇᓪᓗᒋᑦ. ᑕᓇᐅᕐᒥ ᓂᕿᒃᓴᓇᓪᓗᒋᑦ ᑕᓇᐅᖓᓂᓗ ᐊᐅᓚᓴᐅᒻᒧᑦ ᓂᒃᓯᖅᑐᒍ ᐊᒻᒪᓗ ᐅᔭᕋᐃᑦ ᐊᑖᓂ ᐳᓚᓯᒪᔪᓂᒃ ᐊᒻᒧᒫᔪᓂᓪᓗ ᓂᕿᖅᐸᒃᑐᒥᓂᑦ. ᒫᓐ ᓱᓚ ᐱᔭᐅᕝᒃᑐᑦ ᑕᐃᒃᑯᐊ. ᑭᓯᑐᐃᓐᓇᐃᑦ ᐊᒻᒧᒫᔪᐃᓪᓗ ᐃᓄᐃᑦ ᐃᓚᒋᑦ ᑕᑯᓚᐅᖅᓯᒪᖕᒋᑦᑕᖕᒋᑦ. ᑭᓯᐊᓂ ᐱᑕᖃᓗᐊᕐᒪᑦ ᐊᒻᒧᒫᔪᐃᑦ.

ᖃᔭᐃᑦ ᐊᑐᖅᑕᐅᓂᖕᒋᑦ

ᖃᔭᖅ ᐊᖕᒍᑎᒧᑦ ᐱᒋᔭᐅᔪᑦ ᓴᓇᔭᐅᓯᒪᔪᑦ ᓴᓇᕐᑭᑎᖃᑦᓯᐊᕝᕙᒋᒃᑲᓗᐊᖅᓗᑎᒃ ᐱᐅᕝᕙᓂᖅᐳᑦ ᑕᐃᒃᓯᒪᓂ. ᖃᔭᑦ ᐊᒻᒥᖅᑕᐅᕝᕙᐅᖅᐳᑦ ᓇᑦᓲᑦ ᕿᓯᖕᒋᓐᓂᑦ ᐃᓛᓐᓂᓪᓗ ᐅᔾᔫᑉ ᕿᓯᖕᒐᓂᒃ. ᐊᕐᓇᐃᑦ ᒥᖅᓯᖅᐸᖕᓂᖅᐳᑦ ᕿᓯᖕᓂᒃ ᐊᒥᖅᓴᓂᒃ. ᖃᔭᕐᒧᑦ ᐊᒥᖅᓴᑦ ᒥᖅᑯᐃᓚᐅᖅᑐᒍ ᒥᖅᓯᖅᑕᐅᕝᓚᐅᖅᐳᑦ ᐊᕐᓇᓄᑦ. ᑲᑐᔾᔨᓪᓗᑎᒃ ᐃᓛᓐᓂᑦ ᐃᕝᕙᖅᑐᑎᒃ ᐃᓚᕐᓯᒪᔪᓂᒃ. ᐊᕐᓇᐃᑦ ᐊᓚᖕᒋᑦ ᑭᓯᐊᓂ ᖃᐅᔨᒪᑦᑎᐊᓚᐅᖅᐳᑦ ᖃᓄᖅ ᐊᒥᖅᓴᑦ ᐱᓚᒃᑐᕐᓂᖕᒐᓂᒃ ᒥᖅᓲᑎᒋᓂᐊᖅᑕᖕᒋᓐᓂᒃ ᖃᔭᐅᑉ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ ᒥᖅᑯᑎᖃᕐᓗᑎᒃ ᓴᐅᓂᕐᓂᒃ. ᓴᓇᓯᒪᔪᕐᓂᒃ ᕿᓯᒐᔭᓂᒃ ᐊᓚᒌᒃᑯᑎᖃᖅᑐᑎᒃ ᐊᕐᓇᐃᑦ ᒥᖅᓯᓚᕋᒥᒃ ᖃᔭᕐᒥᒃ ᐊᒥᒃᓴᒥᒃ. ᓴᓐᓂᕈᐊᖅᐸᓚᐅᖅᐳᑦ ᐅᐃᒍᔪᑦ ᕿᔪᑯᓗᖕᓂᒃ ᓴᓇᓯᒪᔪᓂᒃ ᖁᕝᕙᓯᒃᑐᒧᑦ ᕿᓚᒃᑐᒍ ᕿᔪᑯᓗᒃ ᐊᓯᔾᔨᑐᒍ ᒥᖅᓯᖅᐸᓚᐅᖅᐳᑦ ᐊᒥᒃᓴᒥᒃ ᖃᔭᕐᓄᑦ ᑲᑐᔾᔨᕐᑲᑎᒋᑦᓯᐊᖅᑐᑎᓪᓗ ᐊᓯᐃᓪᓚᒃ ᒪᕐᕈᐊᖅᑎᖅᑐᒍ ᒥᖅᓯᕐᒪᑦ ᐃᓗᓪᓕᖅᓯᒍᓗ ᖃᔭᕐᒧᑦ ᐃᓕᔭᐅᓕᕐᒪᑦ. ᑕᒪᒃᑯᐊ ᐊᕐᓇᐃᑦ

main method of fishing was by weirs. These weirs were partially destroyed after all the fish required was taken, to ensure the fish supply in the river.

The method of fishing is different now. In the spring, when the ice on the lake is thawing and natural openings form, they used the same method for ice fishing. Some of these methods are still in use by us now. Now people use whitemen's fishing nets and fishing rods although they still use handmade metal spears.

Obviously fish had many uses long ago. Fishing is fun as well. From the sea they fished for sculpin or cod, using jigs and baited hooks. They also dug for mussels and clams under the sea bed. Those were taken for food and different kinds of mussels and clams that some Inuit had never seen were harvested by Tasiujaqjuaqmiut (people of Frobisher Bay). Because of the low tide in Frobisher Bay, mussels and clams are always abundant.

THE USE OF THE QAJAQ

The qajaq is a man's equipment, made by him. Qajaat were made without many tools. They were very carefully made. The qajaq covering was made of sealskin with the hair removed. A group of women sewed the skins together on the qajaq frame. Just a few women knew the technique of preparing the sealskins for the qajaq frame. They would braid the sinews for thread to make them strong. In those days they only had bone needles. Using skin protectors for their hands, they would sew and tighten the skins over the frame. The skins were overlapped and sewn twice along the edge.The women used to make holes inside the qajaq, put ropes through them and tighten them. The rope had to be kept taut so it was very hard work. After the skin and the ropes were all taut over the frame, the holes in the skin were repaired.

There are many tools and hunting equipment that were particularly made for qajaq use, to be

niqiksarillugit tariunganilu aulasaummut niksiqaqtugu ammalu ujarait ataani pulasimajunik ammuumajuninillu niqiqaqpaktuminit. Maanna suli pijauvaktut taikkua. Kisutuinnait ammuumajuillu inuit ilangita takulauqsimanngitangit. Kisiani pitaqaluarmat ammuumajuit.

QAJAIT ATUQTAUNINGIT

Qajaq angutimut pigijaujut sanajausimajut sanarrutiqatsiangikkaluaqtutik piuvangniqput taiksumani. Qajat ammiqtauvalauqput natsiit qisinginnit ilaannillu ujjuup qisinganik. Arnait miqsuqpangniqput qisingnik amiqsanik. Qajarmut amiqsat miqquilauqtugu miqsuqtauvalauqput arnanut. Katujjillutik ilaannit ivaluqaqtutik pirraisimajunik. Arnait ilangit kisiani qaujimattialauqput qanuq amiqsat pilakturninganik miqsuutiginiaqtanginnik qajaup taiksumunialuk miqqutiqartutik saunirnik. Sanasimajunik qisigajarnik aligiikkutiqaqtutik arnait miqsuliramik qajarmik amiksamik. Sanniruaqpalauqput uigujut qijukulungnik sanasimajunik quvvasiktumut qilaktugu qijukuluk asijjiqtugu miqsuqpalauqput amiksamik qajarnut katujjiqatigiitsiaqtutillu asuillaak marruaqtiqtugu miqsurmat ilulliqsugulu qajarmut ilijaulirmat. Tamakkua arnait putukulungnik qilavviksanik qajaup iluani sanavalaurivut ammiqijut apummammu qilaksuqtugu putukuluktigut nuviqattaqsugu sukanganasuartugu aksuruqpalauqput sukatsinasuaqtut amiqsamik qajarmik. Asuillaak sukatiringmat imaaniisaanginningani angmaningit miqsuqtauliqput qaangani. Qajat amisualungnik sunaqqutaqaqput qajarmut atsungiqsimajut imaittuuvut paanga inuqarvinga kinguanittauq qilaksuqtugu pijauvalauqput qisit. Paangani taivalauqpat inuqarvinga pautingillu amittut sanamaruallutik pautit nuvungit tuugaaqtaqaqtutik nungujjaikkutinginnik

placed on the qajaq. The seat and the entrance area of the cockpit was made with ropes as well, this is called the manned area (Inuqaqvinga). The paddle had to be well made too. The edge of the paddle blades were lined with ivory at the end to keep them from wearing out. Ivory was also used at the front and back tips of the qajaq. There was a hole in the front and back ends of the qajaq for docking. Near the manned area were tightened lines, across the deck, to put coiled rope and harpoon under. The tools for the qajaq were the:

ijima: heavy throwing harpoon
nui: bird dart or throwing stick
anguvik: killing lance
nitsik: hook or gaff
aksaluk: pulley
avataq: float

The qajaq carries cargo in the hull or on top. The qajaq was very useful at that time for hunting sea mammals. It was slow but maneuverable enough on the sea to survive its purpose as a hunter's tool. It fed many people that way. There used to be many qajaat within a community, one for each man in those days. It is still useful. The old skin of the qajaq was used for dog booties in the spring when the ice

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ammalu sivuagut kiluqaqtuni. Marruungnik putukuluqarilluni naukkutillu atsagiikkutinut qilujjivinga ammalu paangata saniani attunaani marruungnik ajjigiiksimajuqaqtuni qilujjivingit naukkutingillu sukanganasuaqtugit. Qajat sunakkutaangit imaittuuvut igimanga, nuinga, anguvinga, niksingalu, aksalungalu alinganut. Inigijausuuq avatangalu innamingalu taikkualu qajaqtuqsimajut uumajurniramik usivalauqput iluani qaanganilu kalikpattutillu. Qajat atuluaqpalauqput taiksumani uumajunik pijjutauvaktuni imarmiutaujunik pijariatugaluartuni nirititsivalauqput inungnik. Qajait amisuuvangniqput taiksumani. Inungnut sivulittinnut uvattinnullu kaugu aminga pituqaulirmat atuqtauvalauqput upirngaakkut qimmiit anungit killiavalirmata kamigijaulaurmat qimminut piuniqpaangulaurmat kamigillugu qimminut qausiliqsautigijunnangimmat pituqaulirami. Ammalu mangiqtauvaluni miqqunut qamutini arnamullu mangitarijauvalauqput qisiliritillugu. Ukiukkullu quarnaqtillugu arnanut kataliangu-valaurivut qajaup amimininga. Taiksumani quanguliramik igiqattalaunngimmat qajaup amimininga. Avataminiit kamiuvalaurivut qimminut pituqauliqtut. Qanutuinnaq atuqtauvalauqput qajaup amimininga. Taimanialuk inungnut. (Qaujivaalliqpit inuit piusinginnik taiksumani?)

QIMUKSIT QAMUTILLU ATUQTAUNINGIT

Qamutit atuqtaungmata napaqtuqanngittumi kisiani tijjallurnik qijuqaqpaktuminiit tamaani. Qamutit sanamatsiarniarmata kisianili napungit attunaanut qilatsuqtugit napuqarnirmata pirraaqarsutik saunirnik tuugaanik najjungnillu. Upirngaakkut ukiukkullu qimmiqaqpaktuminiit sirmiqaqpaktuminiit nunarajamik. Nunarajak piangniqpaangungmat ukiukkut. Piaksingmatillu imirmut

ᐱᑐᖃᐅᓕᕋᒥ. ᐊᒻᒪᓗ ᒪᖏᖅᑕᐅᑯᓗᓂ ᒥᖅᑯᓄᑦ ᖃᒧᑎᓂ ᐊᕐᓇᒧᑦᓗ ᒪᖏᑕᓇᔭᐅᑯᓚᐅᖅᐳᑦ ᕿᓯᓕᓇᑎᑦᓗᒍ. ᐅᑭᐅᒃᑯᑦᓗ ᖁᐊᕐᓇᖅᑎᑦᓗᒍ ᐊᕐᓇᓄᑦ ᑲᑕᓕᐊᖑᓯᑦᓚᐅᓇᕗᑦ ᖃᔭᐅᑉ ᐊᒥᒥᓂᖓ. ᑕᐃᒃᓯᒪᓂ ᖁᐊᖑᓕᕋᒥᒃ ᐃᒋᖃᑦᑕᓚᐅᑦᖏᒻᒪᑦ ᖃᔭᐅᑉ ᐊᒥᒥᓂᖓ. ᐊᑯᑕᒥᓃᑦ ᑲᒥᐅᑯᓚᐅᓇᕗᑦ ᕿᒻᒥᓄᑦ ᐱᑐᖃᐅᓕᖅᑐᑦ. ᖃᓄᑐᐃᓐᓇᖅ ᐊᑐᖅᑕᐅᑯᓚᐅᖅᐳᑦ ᖃᔭᐅᑉ ᐊᒥᒥᓂᖓ. ᑕᐃᒪᓂᐊᓗᒃ ᐃᓄᖕᓄᑦ. (ᖃᐅᔨᓴᓐᓕᖅᐱᑦ ᐃᓄᐃᑦ ᐱᐅᓯᖏᓐᓂᒃ ᑕᐃᒃᓯᒪᓂ?)

ᕿᒧᒃᓯᑦ ᖃᒧᑎᓐᓗ ᐊᑐᖅᑕᐅᓂᖏᑦ

ᖃᒧᑎᑦ ᐊᑐᖅᑕᐅᖓᒪᑕ ᓇᐸᖅᑐᖃᓐᖏᑦᑐᒥ ᑭᓯᐊᓂ ᑎᔾᔭᓐᓗᕐᓂᒃ ᕿᔪᖃᖅᐸᒃᑐᒥᓃᑦ ᑕᒫᓂ. ᖃᒧᑎᑦ ᓴᓇᒪᕐᓯᐊᕐᓂᐊᕐᒪᑕ ᑭᓯᐊᓂᓕ ᓇᐳᖏᑦ ᐊᑦᑐᓈᓄᑦ ᕿᓕᑦᓯᖅᑐᒋᑦ ᓇᐳᖃᕐᓂᕐᒪᑕ ᐱᕐᕋᖃᕐᓯᑎᒃ ᓴᐅᓂᕐᓂᒃ ᑑᒐᓂᒃ ᓇᔪᖕᓂᓗ. ᐅᐱᖅᓗᒃᑯᑦ ᐅᑭᐅᒃᑯᓗ ᕿᒻᒥᖃᖅᐸᒃᑐᒥᓃᑦ ᓯᕐᒥᖃᖅᐸᒃᑐᒥᓃᑦ ᓄᓇᕋᔭᒥᒃ. ᓄᓇᕋᔭᒃ ᐱᐊᖕᓂᖅᐸᖕᒍᖕᒪᑦ ᐅᑭᐅᒃᑯᑦ. ᐱᐊᒃᓯᖕᒪᑎᓗ ᐃᒥᕐᒧᑦ ᐊᒃᓯᐊᓗᒃ ᐱᐊᒃᐸᒃᑐᒥᓃᑦ ᐊᑯᓂᒃᑲᖕᓂᖅ ᐊᑐᖅᑕᐅᔪᒪᕙᒃᑐᒥᓃᑦ. ᕿᒻᒥᖏᑦ ᖃᒧᑎᖏᑦ ᐅᐱᖅᓖᒃᑯᑦ ᐊᐅᓪᓵᖅᓯᒪᓂᕐᒪᑕ ᖃᒧᑏᑦ ᓄᖅᑲᖓᓚᖓᑎᓗᒋᑦ ᐊᐳᒻᒥᒃ ᓴᐅᓯᒪᓗᑎᒃ ᕿᒻᒥᖏᑦ. ᐊᒻᒪᓗ ᐊᐳᒻᒥᒃ ᓴᓇᓯᒪᕙᑦᑐᒥᓂᑦ ᖃᒧᑎᑦ ᐆᖅᐸᓗᒋᑦ ᐃᓗᐊᓄᑦ ᐊᐅᖕᓂᐊᖕᕿᒻᒪᑎᓗᒋᑦ ᓯᕐᒥᖏᑦ ᖃᒧᑏᑦ. ᖃᒧᑎᑦ ᐊᑐᓗᐊᕐᒪᑕ ᕿᒻᒥᖃᖕᖏᑦᑐᓄᓗᒋᑦ ᐃᓄᖕᓄᑦ ᐅᓂᐊᕈᐅᑕᓲᖓᖕᓂᕐᒪᑕ ᐊᐅᓪᓵᖅᑐᓄᑦ. ᐃᓄᐃᖕᓄᕐᓄᑦ ᐊᐅᓪᓵᖅᑐᑦ ᐅᓯᕙᕐᓂᕐᒪᑕ ᑭᓯᓕᒫᒥᓂᒃ ᐊᑕᖏᑐᐊᕐᒥᒃ ᐃᓚᓂ. ᖃᒧᑏᑦ ᑕᑭᔫᑎᓗᒋᑦ ᓱᕈᓯᑦ ᒥᑭᔪᑦ ᐅᓕᒃᓯᒪᓗᒋᑦ ᓇᕿᑕᓇᔭᐅᓯᒪᕙᖕᓂᕐᒪᑕ. ᖃᒧᑏᑦ ᑐᒃᑐᕋᔭᕐᒥᒃ ᕿᐱᓂᒃ ᕿᐅᓂᐊᕐᑯᓇᒋᑦ. ᑕᐃᒪ ᖃᒧᑎᑦ ᐊᑐᖅᐸᒃᑐᒥᓃᑦ ᕿᒻᒦᑦ ᐃᐱᐅᑕᖃᖅᑐᑎᒃ ᖃᒧᑏᑦ ᐱᑐᖃᕐᑐᑎᒃ ᕿᒻᒦᑦ ᐊᑐᓂ ᐃᐱᐅᑕᖃᖅᑐᑎᒃ. ᐃᓚᖏᑦ ᑕᑭᓂᖅᓴᐅᓗᑎᒃ ᐱᐅᓂᖏᑦ ᕿᒻᒦᑦ ᐃᓚᖏᓗ ᓇᐃᓐᓂᖅᓴᐅᓗᑎᒃ. ᑕᒪᓐᓇᓕ ᓄᓇᑦᑎᓐᓂ ᖃᒧᑏᑦ ᐃᖅᑯᖏᑦ ᓇᔪᖕᓂᒃ ᐱᑕᖃᖅᐸᓚᐅᓇᕗᑦ ᑕᑭᓗᖅᑯᑎᖏᓐᓂ. ᑖᒃᑯᐊᓕ ᐊᑎᖃᖅᐳᑦ ᓇᐱᓇᐊᖏᑦ ᐅᓯᖏᓐᓄᓗ ᐊᑲᐅᓗᕐᑯᑕᐅᓗᑎᒃ. ᕿᒻᒦᑦ ᐊᓄᖃᖅᑐᑎᒃ ᕿᓯᕋᔭᓂᒃ ᓇᑦᑎᐅᑉ ᕿᓯᖏᓐᓂᒃ. ᕿᒻᒦᑦ ᐃᓚᖏᑦ ᓂᓇᓲᖕᒍᓚᐅᖅᐳᑦ ᐊᓄᒥᓂ ᐃᐱᐅᑕᒥᓂᒃ ᓇᐳᓕᐅᑎᓂᓗ. ᖃᔭᕐᒥᓗ ᐃᓛᓐᓂᒃᑯᑦ ᐅᐱᓐᓇᕐᓂ ᓂᓇᔭᑦᓴᐃᓐᓇᐅᖕᒪᑕ ᑐᐱᕐᒥᓗ ᑭᓯᐊᓂᓕ ᖃᐅᔨᒪᑦᓯᐊᕐᕋᓯᐊᕐᓯᑎᒃ ᐱᕙᓚᐅᖅᐳᑦ ᕿᒻᒦᑦ ᒃᓚᕋᒥᒃ ᐃᓚᖏᑦ ᓂᓇᕙᓚᐅᖅᑕᖏᑦ ᐃᓛᓐᓂᓗ ᓄᖑᑕᐅᕙᒃᑐᑎᒃ ᐊᓄᐃᑦ ᐃᐱᐅᑕᓗ ᐊᓯᔾᔨᖅᑕᐅᔭᓇᐊᖃᖅᐸᓚᐅᕐᓂᕐᐳᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᑕᒪᒃᑯᐊᓕ ᐊᓄᐃᑦ ᐊᑐᓚᐅᖏᒻᒪᑕ ᖃᒧᑎᑦ

on the puddles would cut their paws. It was the best skin for that purpose because it was soaked through with oil, therefore would not soak through easily and become limp in salt water. It was also used as a covering for freshly butchered meat and women used it for covering when cleaning skins. In winter the old qajaq skin became a door for the illu because it was not brittle when frozen. The old sealskin floats were made into dog booties as well. The qajaq skin had many uses in those days.

THE USE OF SLEDS

Driftwood was used for dogsleds in our area where there are no trees. The crossbars were tied on top of the two parallel runners. Bone, tusk or antlers were used at the bottom of the runners in the spring. In the winter, peat moss slush was used for runners. Once frozen it was covered with snow slush, and when that froze it was glossed over with water. This type was the best. In spring the runners were covered with snow to keep them from thawing when stopping for refreshment or for the night. The sled was invaluable in those days for hauling goods or people. When the sled was long enough, the children were wrapped in caribou skins and tied onto the load. Individual dog lines were threaded through a central loop attached to a heavy cord, which was in turn threaded onto the front end of the sled. The length of individual lines was determined by the strength of the dog, longer lines for hard working dogs, and shorter ones for dogs in training or for older dogs. In our area, antlers were also placed on the rear of the sled to make it longer, therefore capable of carrying a greater load. This was called napariaq. It also stopped the load from gradually sliding backwards as the ropes had a tendency to work loose on long journeys. Dog harnesses were made of sealskin. Some dogs used to eat their harness and their lines, or the ropes that held the crossbars onto the sled. Qayaq skins were eaten by dogs

aksualuk piakpaktuminiit akunikkanniq atuqtaujumavaktuminiit. Qimmingit qamutingit upirngaakkut aullaaqsimalirmata qamutiit nuqqangalangatillugit apummik sausimallutik qimmingit. Ammalu apummik sanasimavattuminit qamutit puuqpallugit iluanut aungnianngimmatillu sirmingit qamutiit. Qamutit atuluarmata qimmiqanngittunullu inungnut uniaruutasuungunnirmata aullaaqtunut. Inuinnarnut aullaaqtut usivarnirmata kisulimaaminik atangituaramik ilani. Qamutiit takijuutillugit surusiit mikijut uliksimallugit naqitarijausimavannirmata. Qamutiit tukturajarmik qipinik qiuniaqunagit. Taima qamutit atuqpaktuminiit qimmiit ipiutaqaqtutik qamutiit pituqartutik qimmiit atuni ipiutaqaqtutik. Ilangit takiniqsaullutik piuningit qimmiit ilangillu nainniqsaullutik. Tamannali nunattinni qamutiit iqqungit najjjungnik pitaqaqpalaurivut takiluqqutinginni. Taakkuali atiqaqput napiriangit usinginnullu akauluqutaullutik. Qimmiit anuqaqtutik qisirajanik nattiup qisinginnik. Qimmiit ilangit nirisuungulauqput anumini ipiutaminik napuliutinillu. Qajarmillu ilaannikkut upinnarani nirijatsainnaungmata tupirmillu kisianili qaujimatsiarasuarsutik pivalauqput qimmiit kaaliramik ilangit nirivalauqtangit ilaannillu nungutauvaktutik anuit ipiutallu asijjiqtaujariaqaqpalaurnirput taiksumanialuk. Tamakkuali anuit atulaungimmata qamutit napajumik anuit napajumiilauqtut nirijauqunagit. Qajailli ujaqqanik iniqaqpalauqput puqtujumi qimminut nirijauqunagit aujakkut. Tukisivaalliqpiit taiksumanilisarnik? Sivuliqpit atuqtamininginnik inullariuguvit?

AUJAKKUT INUIT INUUSIMININGIT

Aujakkut inuit inuusimini qanullarik iniqaqpangnirmangaata. Inuit aujakkut tupiqaqpaktuminiit natsirajanik qisingnik. Arnait

ᓇᐸᔪᒥᒃ ᐊᓄᐃᑦ ᓇᐸᔪᒦᓚᐅᖅᑐᑦ ᓂᕆᔭᐅᖅᑯᓇᒋᑦ. ᖃᔭᐃᓪᓗ ᐅᔭᖅᑲᓂᒃ ᐃᓂᖃᖅᐸᓚᐅᖅᐳᑦ ᐳᖅᑐᔪᒥ ᕿᒻᒥᓄᑦ ᓂᕆᔭᐅᕐᑯᓇᒋᑦ ᐊᐅᔭᒃᑯᑦ. ᑐᑭᓯᑉᐧᓪᓗᖅᐲᑦ ᑕᐃᒃᓯᒪᓂᓚᕐᓂᒃ? ᓯᕗᓪᓗᖅᐱᑦ ᐊᑐᖅᑕᒥᓂᖏᓐᓂᒃ ᐃᓄᓪᓕᕆᐅᒍᕕᑦ?

ᐊᐅᔭᒃᑯᑦ ᐃᓄᐃᑦ ᐃᓅᓯᒥᓂᖏᑦ

ᐊᐅᔭᒃᑯᑦ ᐃᓄᐃᑦ ᐃᓅᓯᒥᓂ ᖃᓄᓪᓕᕆᒃ ᐃᓂᖃᖅᐸᖕᓂᕐᒪᖔᑕ. ᐃᓄᐃᑦ ᐊᐅᔭᒃᑯᑦ ᑐᐱᖃᖅᐸᒃᑐᒥᓃᑦ ᓇᑦᓯᕋᔭᓂᒃ ᕿᓯᖕᓂᒃ. ᐊᕐᓇᐃᑦ ᑐᐱᒃᓴᓕᐅᖅᐸᒃᑐᒥᓃᑦ ᐅᐱᕐᖔᒃᑯᑦ ᓇᑦᓲᑦ ᒪᒫᓕᖅᑎᓪᓗᒋᑦ ᕿᓯᖕᒋᑦ ᓯᐊᑦᑕᐅᓪᓗᑎᒃ ᐃᑦᑕᓴᓕᐊᖑᓪᓗᑎᒃ ᒥᖅᑯᖃᖅᑐᒃᑯᑦ ᐸᓂᖅᑎᑦᑐᒍ. ᐃᓛᓐᓂᒃᑯᑦ ᐸᐅᑦᑐᐊᓇᓪᓗᒍ ᐃᓛᓐᓂᓗ ᐃᓐᓂᐊᖑᓪᓗᓂ. ᐊᓯᐃᓪᓛᒃ ᓈᒻᒪᓕᕐᒪᑕ ᒥᖅᓯᖅᑕᐅᓕᖅᐳᑦ ᕿᓯᖕᒥᑦᑕᐅᖅ ᐃᑯᓗᖃᖅᑐᑎᒃ ᒥᖅᑯᑎᖃᖅᐸᑦᑐᒥᓃᑦ ᓴᐅᓂᕐᓂᒃ ᐱᓚᐅᑎᖃᖅᐸᑦᑐᑎᒃ ᓴᐅᓂᕐᓂᒃ ᐃᓛᓐᓂᑦ ᐅᔭᖅᑲᓂᒃ. ᐅᑭᐅᒃᑯᓪᓗ ᐃᓛᓐᓂᒃᑯᑦ ᕿᓯᖕᒥᒃ ᑐᐱᖃᖅᐸᒃᑐᒥᓃᑦ ᕿᔪᒃᑖᓂᒃ ᐃᑭᐊᕐᒥᖃᖅᓯᑎᒃ ᑐᐱᖕᒐ ᐊᒻᒪᓗ ᐊᓪᓕᐊᖃᖅᑐᑎᒃ ᕿᔪᒃᑖᓂᒃ.

sometimes as well. No wonder, all were edible as far as the dogs were concerned, even tents. The owners had to keep alert, sometimes they lost everything when the dogs were hungry. Having extra harness and lines was part of having dogs. Harness was stored high, out of reach of the dogs when not in use. Qamutiit (sleds) were raised on blocks of snow and qajaat likewise, or on piles of stones in the summer.

Inuit lived in sealskin tents in the summer. The women made the tents in the spring when the seals shed their fur. The seal hide or skin was split by the women, then shaped and sized to fit the pattern design of the tent. It was dried with its hair still on it, by pegs or on a frame and ropes. When there were enough skins, the women sewed the pieces together, using skin thread and bone needles and knives made of stone or bone.

tupiksaliuqpaktuminiit upirngaakkut natsiit mamaaliqtillugit qisingit siattaulluti ittasaliangulluti miqquqaqtukkut paniqtittugu. Ilannikkut pauttuarillugu ilaannilu inniangulluni. Asuillaak naammalirmata miqsuqtauliqput qisingmittauq ivaluqaqtutik miqqutiqaqpattuminiit saunirnik pilautiqaqpattutik saunirnik ilannit ujaqqanik. Ukiukkullu ilaannikkut qisingmik tupiqaqpaktuminiit qijuktaanik ikiarmiqaqsutik tupinga ammalu alliaqaqtutik qijuktaanik. Qijuktaapaktutik aujakkut apilaunnginningani. Taimaak inuuvaktuminiit taiksumanialuk. Tupiq imaak sanasimallugu miqqulik tunulliullugu tamanna mamirajak sivuraaniiktugu taimaak qaumaniqsaungmat. Qimminullu nirijauniusavaktuminiit tupingit katillugit qimmiit. Allaalli taimaittunik tupilingnik

ᕿᔪᒃᑖᐸᒃᑐᑎᒃ ᐊᐅᔭᒃᑯᑦ ᐊᐱᓚᐅᖕᒋᓐᓂᖓᓂ. ᑕᐃᒫᒃ ᐃᓅᕝᒃᑐᒥᓃᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᑐᐱᖅ ᐃᒫᒃ ᓴᓇᓯᒪᓪᓗᒍ ᒥᖅᑯᓕᒃ ᑐᓄᓪᓕᐅᓪᓗᒍ ᑕᒪᓐᓇ ᒪᒥᕋᔭᒃ ᓯᕗᕐᓃᒃᑐᒍ ᑕᐃᒫᒃ ᖃᐅᒪᓂᖅᓴᐅᖓᒪᑦ. ᕿᒻᒥᓄᓪᓗ ᓂᓇᔭᐅᓂᐅᓴᕝᕕᒃᑐᒥᓃᑦ ᑐᐱᖕᒋᑦ ᑲᑎᓪᓗᒋᑦ ᕿᒻᒥᑦ. ᐊᓪᓛᓪᓕ ᑕᐃᒪᐃᑦᑐᓂᒃ ᑐᐱᓕᖕᓂᒃ ᐊᓐᖓᒍᑎᓚᐅᖅᑐᖓ. ᐊᒻᒪᓗ ᐃᒐᓛᖅᐸᒃᑐᒥᓃᒃ ᐃᓇᓗᖕᓂᒃ ᐊᐃᕕᕐᒧᑦ. ᐊᑐᕕᓐᖓᖅᐸᖕᓂᖅᐳᑦ ᓇᑦᓲᑦ ᕿᓯᖕᒋᑦ ᐃᓄᖕᓄᑦ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ.

ᐊᒻᒪᓗ ᐅᑭᐅᒃᑯᑦ ᐃᓂᒋᕝᕕᒃᑕᒥᓂᖕᒋᑦ ᐃᓄᐃᑦ

ᐃᓄᐃᑦ ᐅᑭᐅᒃᑯᑦ ᖃᕐᒪᖅᐸᑦᑐᒥᓃᑦ ᓴᓇᒪᓪᓗᒋᑦ. ᐊᒻᒪᓗ ᐃᓛᓐᓂᒃᑯᑦ ᐃᓪᓗᓕᐅᖅᐸᒃᑐᒥᓃᑦ ᐅᔭᖅᑲᓂᒃ ᐃᑎᖅᓴᓕᐅᖅᑐᒍ. ᓯᐅᕋᔭᒃ ᑕᐃᒫᒃ ᐅᔭᕋᓪᓗᓐᓂᑦ ᐃᔾᔪᕐᓂᒃ ᐅᓕᒃᑐᖅᑐᒍ ᐃᓪᓗᖅᐸᒃᑐᒥᓃᑦ ᐅᑭᐅᒃᑯᑦ ᑕᐃᒫᒃ. ᐊᒃᓯᐊᓗᒃ ᐃᓅᓇᓯᐊᖅᐸᒃᑐᒥᓃᑦ ᓯᕗᓕᕗᑦ ᑕᐃᒃᓯᒪᓂ ᐃᓄᐃᑦ ᐅᑭᐅᕋᐃᒻᒪᓪᓗ ᐃᓪᓗᕕᒐᕐᒥ ᐊᐳᒻᒥᒃ ᐃᓪᓗᖅᐸᒃᑐᒥᓃᑦ ᐃᒐᓛᖅᑐᓂ ᓂᓐᖕᓂᒃ ᑐᖅᓲᖅᑎᓪᓗ. ᐃᓪᓗᓪᓗ ᐊᑯᓂᐊᓗᒃ ᐃᓪᓗᑎᓪᓗᒋᑦ ᓯᓚᑖᓂ ᓂᕿᖅᑐᒍ ᐃᓚᕝᓪᓕᐊᓪᓗᒍᓗ ᐱᕝᒃᑐᒥᓃᑦ ᐃᓪᓗᕕᒐᕐᒥᒃ ᐃᓗᐊᓂ ᐊᐅᒃᐸᓪᓕᐊᕝᕕᖕᓂᕐᒪᑦ. ᐃᓪᓗᕕᒐᑦ ᐊᓄᓇᑎᓪᓗᒍ ᐅᖅᑰᓂᖅᐸᐅᕝᒃᑐᒥᓃᑦ

WINTER DWELLINGS

Sometimes Inuit lived in skin tents in winter, using willows for insulation and for mattresses. They would gather the willows in late summer before the first snowfall. The winter tent was made this way, the skins with the hair on them were put on the back of the tent, and the part with no hair was put in the front to permit daylight. I saw a family with a tent made that way. They used walrus intestine membrane for a window. Sealskins were very useful indeed to Inuit in those days.

Inuit lived in sod houses in the winter. Sometimes stone houses were made. A dugout was made on a gravel bed and covered with stone and sod. Our ancestors barely survived the cold of winter this way. When there was enough snow they made an illuvigaq, with ice windows and a porch. New snow was gradually added on the exterior as it never stopped melting and holes would form. It was the warmest inside during a storm. Inuit had fall camps to wait until anngutilauqtunga. Ammalu igalaaqaqpaktuminiit inalungnik aivirmut. Atuviinngaqpangniqput natsiit qisingit inungnut taiksumanialuk.

AMMALU UKIUKKUT INIGIVAKTAMININGIT INUIT

Inuit ukiukkut qarmaqaqpattuminiit sanamallugit. Ammalu ilaannikkut illuliuqpaktuminiit ujaqqanik itiqsaliuqtugu. Siurajak taimaak ujaraalluunniit ijjurnik uliktuqtugu illuqaqpaktuminiit ukiukkut taimaak. Aksualuk inuunasuaqpaktutik sivulivut taiksumani inuit ukiuraimmallu illuvigarmi apummik illuqaqpaktuminiit igalaaqaqtuni nilangnik tuqsuuqaqtutillu. Illullu akunialuk illuutillugit silataani ningiqtugu ilavalliallugulu pivaktuminiit illuvigarmik iluani aukpalliavangnirmat. Illuvigat anuritillugu uqquuniqpauvaktuminiit taiksumanialuk. Angutiit aksualuk aturniqsauvaktuminiit. Illumillu ilaannikkut

ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᐊᖑᒍᑏᑦ ᐊᒃᓯᐊᓗᒃ ᐊᑐᕐᓂᖅᓴᐅᑯᒃᑐᒥᓃᑦ. ᐃᓪᓗᒥᓪᓗ ᐃᓛᓐᓂᒃᑯᑦ ᓅᑉᐸᒃᑐᒥᓃᑦ ᐅᑭᐊᓕᓚᐅᖅᑐᓂ ᐊᓯᐊᓂ ᐊᐅᓪᓛᖅᐸᒃᑐᒥᓃᑦ ᐆᒪᔪᖕᒐᓂᖅᓴᒧᑦ ᖃᓂᒃᓴᕐᓂᖅᓴᒧᑦ ᐆᒪᔪᓂᒃ ᖃᓪᓗᓈᓂᒃ ᑕᑯᓚᐅᖅᓯᒪᒐᑎᒃ. ᑕᒪᓐᓕ ᕿᑭᖅᑖᓗᖕᒥ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓂ ᐅᖕᒐᓯᒃᑐᒧᓪᓗ ᐊᐃᕙᖕ-ᓂᖕᒋᑦᑐᑦ ᖁᑭᐅᑎᖕᒐᖕᒋᓐᓇᒥᒃ ᑕᐃᒃᓯᒪᓂᐊᓗᒃ. ᑕᐃᒫᒃ ᐃᓅᕙᒃᑐᒥᓃᑦ ᒃᑦᑐᐊᓗᕙᒃᓗᑎᒃ ᐃᓛᓐᓂᒃᑯᑦ ᖃᓪᓗᓈᓪᓗ ᐃᑲᔪᖅᑕᐅᕙᓐᓂᖕᒋᑦᑐ ᑭᓯᐊᓂ ᐃᒻᒥᓃᓐᖅ ᐱᓇᓱᒃᐸᒃᑐᒥᓃᑦ ᑕᐃᒃᓯᒪᓂ ᑕᐃᒪᓗ ᕿᑐᒋᐅᐸᒃᑐᒥᓃᒃ ᓇᔪᒐᒥᓂ ᑕᐃᒃᓯᒪᓂ. ᐅᖃᐅᓯᖃᖅᓗᑎᒃ ᑕᐃᒫᒃ ᐃᒻᒥᖕᓄᑦ ᐅᖃᐅᓯᒥᓂᒃ ᐃᓄᒃᑎᑐᑦ ᖃᐅᔨᒪᔭᒥᖕᓂᒃ ᑭᓯᐊᓂ ᐅᖃᐅᓯᖃᖅᓗᑎᒃ. ᐃᓪᓗᓂᓪᓗ ᐊᐳᑎᑦ ᑭᓪᓛᕙᒃᓗᑎᒃ ᐱᓗᐊᖅᑐᒥᒃ ᐊᓄᓇᑎᓪᓗᒍ ᐃᓛᓐᓂᓪᓗ ᐊᐳᔾᔭᐅᕙᒃᑐᑎᒃ ᐱᖅᓯᖅᑎᓪᓗᒍ. ᑕᐃᒫᒃ ᐃᓚᖕᒋᑦ ᑐᖁᕙᒃᑐᒥᓃᑦ ᐃᓪᓗᕕᒐᖕᒋᑦ ᐊᐳᔾᔭᐅᔭᕋᒻᒪᑕ ᐱᖅᓯᖅᑎᓪᓗᒍ. ᐊᒃᓯᐊᓗᒃ ᐃᓛᓐᓂᑦ ᐱᖅᓯᒌᖕᒍᖕᒪᑦ ᐃᓄᐃᑦ ᓄᓇᖕᒐ. ᑕᐃᒫᒃ ᐊᔪᖅᓴᖅᐸᓚᐅᖅᑐᑦ ᐃᓛᓐᓂᒃᑯᑦ.

ᑖᓐᓇ ᐅᓂᒃᑳᖅᑐᐊᖅ ᐊᓐᓇᐃᑦᑐᖅ ᐊᐃᐱᓕᐅᑉ ᐅᓂᒃᑳᓕᐊᓇᓚᐅᖅᓯᒪᔭᖓ ᓯᑦᑦᖅᐸᒥ "ᐃᓄᒃᑎᑦ"ᒥ 1977-ᖓᑎᓪᓗᒍ. ᖁᐊᐊᒋᒧᑦ ᓴᖅᑭᔾᔭᖅᑎᒃᑲᓐᓂᖅᑕᑦᑦ ᐱᑐᖃᐅᓚᓗᐊᖅ ᖁᐊᐊᒋᔭᐅᓂᐊᖅᑐᓴᐅᑦᖅ. ᐊᒻᒪᓗ ᑖᓐᓇ ᐅᓂᒃᑳᖅᑐᐊᖅ ᓱᖅᖁᐃᒋᔭᐅᒍᓂ ᖁᐊᐊᒋᔭᐅᒃᑲᓐᓂᕐᓂᐊᖅᑐᓴᐅᑦᖅ. ᐅᖃᓕᒫᖅᑕᐅᒃᑲᓐᓂᓕᕐᒥᑉᐸᑦ. ᐊᓐᓇᐃᑦᑐᖅ ᐃᖅᑲᓇᐃᔭᖃᓚᐅᖅᓂᖅᑦᑐᖅ. ᐅᐊᔭᓕᓇᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐊᔪᓇᖅᓯᐃᔨᓂ ᑐᓴᓯᐊᖅᑲᓴᒥ ᐊᒻᓕᒃᑲᖁᓐᓂ ᐃᑲᔪᖅᑎᐅᖃᑕᐅᓐᓂᖅᑦᑐᖅ. ᐊᓐᓇᐃᑦᑐᖅ ᐃᓄᑦᑎᐊᕙᒪᓇᐅᓐᓂᖅᑦᑐᖅ ᖃᑕᖓᑎᖕᒋᓐᓂ ᐃᓚᖕᒋᓐᓂᓪᓗ ᐃᖅᑲᐅᒪᔭᐅᔪᓴᐅᒋᑦᖅ. ᐊᓐᓇᐃᑦᑐᖅ ᑭᒃᑯᑐᐃᓐᓇᕐᓄᑦ ᐃᓄᓐᓄᑦ ᑐᓐᖓᓇᕐᓂᓇᐅᖅᑕᖓᓄᑦ.

the snow was good enough to build an illuvigaq (snow house), then they would move into winter quarters where there was better game during the winter.

Before their contact with white people, Inuit did not make long trips outside their area. They stuck to their own area pretty well before the use of guns. There was death and famine at times because there were no white people to aid them during difficult times. Inuit had to depend on themselves and they raised their children that way. They spoke their language true to the way they learned it, living in illuvigait (snowhouses) that tended to get holes, more so when it was windy. They were snowed in sometimes during a storm and some died of suffocation under the snow. There were great storms in the land of the Inuit, so there was death and hardship at times.

This collection of Arnaitok's memories was originally published in an early edition of Inuktitut, many years ago, but we found it so interesting we felt our present day readers would enjoy it., and those who may recall having seen it before would enjoy it once again.

Arnaitok was a very well respected leader in the Anglican Church during his lifetime. A strong family man who was an electrician by trade, he is remembered by many as always having a smile and a cheery word for all.

nuuppaktuminiit ukialilauqtuni asiani aullaaqpaktuminiit uumajuqarniqsamut qaniksarniqsamut uumajunik qallunaanik takulauqsimagatik. Tamannali qikiqtaalungmi inuit nunanganni ungasiktumullu aivangningittut qukiutiqannginnamik taiksumanialuk. Taimaak inuuvaktuminiit kaattualuuvaktutik ilaannikkut qallunaallu ikajuqtauvangninngittut kisiani imminiinnaq pinasukpaktuminiit taiksumani. Taimalu qitugiuqpaktuminiit najugamini taiksumani. Uqausiqaqtutik taimaak immingnut uqausiminik inuktitut qaujimajamingnik kisiani uqausiqaqtutik. Illunillu aputit killaavaktutik piluaqtumik anuritillugu ilaannillu apujjauvaktutik piqsiqtillugu. Taimaak ilangit tuquvaktuminiit illuvigangit apujjaujaraimmata piqsiqtillugu. Aksualuk ilaannit piqsisuungungmat inuit nunanga. Taimaak ajuqsaqpalauqtut ilaannikkut.

Taanna unikkaaqtuaq Arnaittuq Aipiliup unikkaaliarilauqsimajanga sivulliqpaami "Inuktitut"mi 1977-ngutillugu. Quviagimut saqqijaaqtikkanniqtavut pituqaugaluaq quviagijauniaqtussauvuq. Ammalu taanna unikkaaqtuaq suqquigijauguni quviagijaukkannirniaqtussauvuq uqalimaaqtaukkannilirmippat. Arnaittuq iqqanaijaaqalaurniqpuq uajalirinirmik ammalu ajuriqsuijini tussiaqvimmi Aglikkakkunni ikajuqtiuqatauvanniqpuq. Arnaittuq inuttiavammariunniqpuq qatangutinginni ilanginnillu ippigusuttiaqtuni.
Iqqaumajaujussaugivuq Arnaittuq kikkutuinnarnut inunnut tunngananirilauqtanganut.

Inuktitut Archives

ᐊᓐᓇᐅᒪᔾᔪᑎᒃᓴᑦ ᑖᒧᓯ ᕿᒪᕕᓂᐅᑉ ᑎᑎᕋᕐᓂᑯᐊ

A SURVIVAL MANUAL ANNAUMAJJUTIKSAT

ᐊᓐᓇᐅᒪᔾᔪᑎᒃᓴᑦ
ᑖᒧᓯ ᕿᒪᕕᓂᐅᑉ ᑎᑎᕋᕐᓂᑯᐊ
ᐅᖃᓕᒫᒐᕐᒥ ᑐᒥᕗᑦᒥ ᑎᑎᕋᖅᑕᐅᓯᒪᓂᑯ
ᐅᖃᓕᒫᒐᓕᐊᖑᓲᖅ ᐱᖅᑯᓯᑐᖃᓕᓐᓗᓂ
ᓄᓇᕕᖕᒥᐅᑦ ᐃᓄᖕᒋᓐᓄᑦ ᐊᑭᑦᑕᒃᑯᓐᓄᑦ
ᐊᖏᖅᑕᐅᓯᒪᔅᓗᓂ
ᑎᑎᕋᖅᑕᐅᒃᑲᓐᓂᖅᑎᑕᐅᓯᒪᔪᖅ.

ᐃᓚᖓ 2.

ᖃᖅᑲᓕᖕᓂ ᖃᖅᑲᖃᓐᖏᑦᑐᓂᓗ

1. ᐃᓄᐃᑦ ᖃᖅᑲᖃᖅᑐᒥᐅᑕᑦ ᖃᐅᔨᒪᕗᑦ ᖃᓄᐃᑦᑐᓂᒃ ᐱᕐᒋᓗᐊᕿᔾᔪᑕᐅᔪᓐᓇᖅᑐᓂᒃ. ᓲᕐᓗ ᐆᒃᑑᑎᒋᓗᒍ ᐃᓐᓈᒋᒃᑯᑦ ᐃᔪᒃᑲᖅᑐᖃᕐᓇᕐᓂᖓ ᐱᖅᓯᖅᑎᓗᒍ ᑖᖅᑎᓗᒍᓘᓐᓃᑦ. ᑕᒪᒃᑯᐊ ᕐᑯᐊᖅᓴᕐᓇᒋᓐᓇᖅᑐᑦ ᖃᐅᔨᒪᔭᐅᔭᕆᐊᖃᖅᐳᑦ ᑭᖑᕝᕙᑦᑎᓐᓄᑦ ᐱᕐᒋᓗᐊᕿᓐᖏᔾᔪᑕᐅᔪᓐᓇᕐᒪᑕ.
2. ᓴᐅᔭᐅᔪᓐᓇᕋᕕᑦ ᓯᑐᔪᒧᑦ ᓇᓛᓃᒃᑯᕕᑦ ᐊᒥᓱᓂᒃᓗ ᐃᓐᖓᓂᒃ ᑐᕐᕋᐃᔪᓐᓇᖅᐳᑦ.
3. ᖃᖅᑲᐃᑦ ᓴᓂᖏᑎᒍᑦ ᐊᐳᑦ ᓯᑐᔪᓐᓇᖅᐳᑦ ᓂᐱᕕᑦ ᐊᑭᐅᕐᓂᖓᓄᑦ, ᕿᑭᕆᐊᖅᐸᓚᑦᑎᔪᒧᑦ ᕿᒻᒥᓗ ᓂᐱᖏᓐᓄᑦ.
4. ᐊᓄᓇ ᖃᐅᔨᓴᕐᓗᒍ ᓇᑭᓐᖓᔅᕐᓂᖓᓂᒃ ᖃᐅᔨᓐᓇᕐᒪᑦ ᖃᓄᓇᑦᑐᒥᒃ ᐊᓄᓇᕐᑲᓇᕆᒃᓴᖓᓐᓂᒃ ᖃᖅᑲᓂ; ᐃᒡᓗᐊ ᖃᖅᑲᐅᑉ ᐆᔭᔾᖅᑐᓂᒃ ᐊᓄᕐᖅᑎᓗᒍ ᐃᒡᓗᖓᖓ ᐊᓄᓇᖃᓐᖏᓐᓂᖅᓴᐅᓐᖓᒪᑕ.

A SURVIVAL MANUAL
By the Late Taamusi Qumaq
As published in Tumivut, the cultural magazine of Nunavik Inuit, reprinted by kind courtesy of Avataq Cultural Institute.

PART 2.

HILLY AND FLAT REGIONS.

1. People in hilly regions know what kind of accidents can happen there and how to avoid them. For example, one can fall from a steep hill during a storm or at night. These dangers must be known so our descendants can avoid accidents.
2. An avalanche can bury you if you're in its path, and it can kill a lot of people.
3. An avalanche can be started by the echo of your voice, the sound of a gunshot or by dogs barking.
4. By checking which way the wind is blowing, you can tell what kind of wind will blow in the hills or mountain: while one side will have whirlwind currents, the other side will be less windy.
5. When the clouds that are over

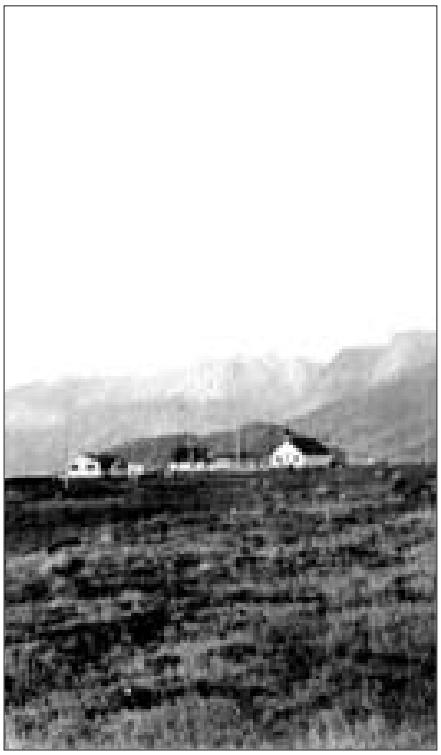
ANNAUMAJJUTIKSAT
Taamusi Qumaviniup titirarnikua Uqalimaagarmi tumivutmi titiraqtausimaniku uqalimaagaliangusuuq Piqqusituqalirilluni nunavingmiut inunginnut avatakkunnut Angiqtausimalluni titiraqtaukkanniqtitausimajuq.

ILANGA 2.

QAQQALINGNI QAQQAQANNGIT-TUNILU

1. Inuit qaqqaqaqtumiutat qauji mavut qanuittunik pirruluaqijjutaujunnaqtunik. Suurlu uuk tuutigillugu innaarukkut ijukkaqtuqarunnarninga piqsiqtillugu taaqtilluguluunniit. Tamakkua quaqsarnarunnaqtut qaujimajaujariaqaqput kinguvaattinnut pirruluaqinngijjutaujunnarmata.
2. Saujaujunnaravit situjumut nalaaniikkuvit amisuniglu inungnik tuquraijunnaqput.
3. Qaqqait saningitigut aput situ junnaqput nipivit akiurninganut, qukiriaqpalattijumut qimmillu nipinginnut.
4. Anuri qaujisarlugu nakinngajaarninganik qaujinnarmat

5. ᓄᑦᔭᐃᑦ ᖃᖅᑲᐃᑦ ᖁᓛᓂ
ᐊᓄᓇᓯᐅᖅᑰᔨᒃᐸᑕ ᐱᖅᓯᓕᕐᓂᐊᖅᐳᖅ.
6. ᖃᖅᑲᓂ ᐊᐳᑕᐅᖏᓐᓇᖅᐸᒃᑐᑦ
ᐊᐅᒍᓐᓇᖏᓐᓂᖏᑦ ᐊᐅᔭᒥ
ᓇᓗᓇᐃᒃᑯᑕᓇᔭᐅᔪᓐᓇᖅᐳᑦ.
ᑕᑯᓯᒪᓕᖅᓗᒋᑦ ᐃᓕᓴᕐᓇᖅᓯᓐᖓᒪᑕ
ᑕᑯᒃᑲᓐᓂᓕᖅᓗᒋᑦ ᑭᖑᓪᓕᕐᒥ.
7. ᐊᓄᓇ ᐅᐊᖕᓂᖅᐸᑦ ᖃᖅᑲᐅᑉ
ᐊᒡᒍᖕᒫᖕᒐ ᐊᓄᕌᖕᒋᓐᓂᖅᓴᐅᓐᒃᐳᖅ
ᐊᓄᓇ ᖃᖅᑲᐅᑉ ᖁᓛᒍᕐᒪᑦ.
8. ᖁᐊᖅᓴᕐᓇᒋᓐᓇᖅᐳᖅ ᑎᖕᒥᓲᓄᑦ
ᖃᖅᑲᖃᕐᑐᒃᑯᖅᑎᓪᓗᒋᑦ ᓄᑦᔭᓄᑦ
ᑕᓕᐅᒪᓐᖓᒪᑕ ᖃᖅᑲᐃᑦ ᓄᑦᖏᑦ.
9. ᐅᒥᐊᖅᑐᕐᓗᓂ ᖃᔭᓇᐊᒃᑯᑦ
ᐅᒥᐊᓪᓚᑦᑖᒃᑯᓪᓘᓐᓃᑦ ᐱᖕᒍᖕᓂᒃ
ᖃᖅᑲᓂᒃᓗ ᓇᓗᓇᐃᒃᑯᑕᖃᓇᐊᖅᐸᒡᓗᑎᒃ.
10. ᓇᓗᓇᖕᒋᓚᖅ ᓄᓇᒧᑦ ᖃᒃᓕᓂᖅ
ᑕᓇᐅᒥ ᖃᐳᐊᒐᓛᖕᓂᒃ
ᑕᑯᒃᓴᐅᔪᖃᖃᑦᑕᓕᕐᐸᑦ. ᑕᒪᒃᑯᐊ
ᐃᓐᓈᑭᐃᑦ ᑭᒃᓕᐊᒍ ᑕᑯᒃᓴᐅᓲᑦ.
11. ᓄᓇᓯᒍᐊᑦ ᖁᓛ ᐳᔫᖅᑰᔨᒃᐸᑦ ᓱᓕ
ᐅᓪᓗᐃᓐᓇᖅ ᐅᐸᒐᒃᓴᐅᓐᖏᓚᖅ
ᐅᖓᓯᓗᐊᒧᑦ ᓱᒃᑲᐃᑦᑐᒥᒃ
ᐃᖏᕐᕋᔫᑎᖃᕈᐊᑦ.
12. ᕿᑭᖅᑕᐃᑦ ᐃᓚᖏᑦ
ᐅᔭᕋᖃᓗᐊᖅᑎᓪᓗᒋᑦ ᓱᒡᔭᕐᓗᓗᐊᖅᑎᓪᓗᒍᑦ
ᑐᓚᒐᒃᓴᐅᓐᖏᒻᒪᑕ ᐃᓄᑑᒍᐊᑦ
ᖃᖓᓘᓐᓃᑦ ᖁᐊᔭᕿᓐᓇᓗᐊᖅᐸᑦ.
ᑕᒪᒃᑯᐊ ᕿᑭᖅᑕᐃᑦ ᖁᐊᖅᓴᕐᓇᒋᓐᓇᕐᒪᑕ
ᒪᓪᓕᖅᑎᓪᓗᒍ ᐊᓄᕌᖅᑎᓪᓗᒍᓗ.



ᐃᓐᒃᑎᑦ ᓴᓐᕋᖕᐅᓯᒪᔪᐊᖕᓂᑦ Inuktitut Archives

the mountains have a windy appearance, a storm is on its way.
6. You can use the snow patches that remain on the mountains throughout the summer as a landmark. When you have seen them once, you can recognize them when you pass through the area again.
7. If the wind is blowing from the west, the downward slope of the mountain that is facing the wind is less windy because the wind is passing over the mountain.
8. It is dangerous for planes when visibility is poor in mountainous areas because of clouds hiding the top of the mountains.
9. When travelling at sea by canoe or boat, take note of a hill or mountain in the distance that you recognize and use it as a landmark.
10. You'll know you are close to land when you start seeing patches of foam on the water, the kind that accumulates on the shore of cliffs. You'll also know that you are far from land when you see no foam.
11. When you sight land and vapour seems to be coming off it, it's still too far away to be reached in the same day, if your vehicle is slow.
12. Some islands are too rocky to land on if you are by yourself or if the surface is flat and too slippery. Sometimes a rocky hill is too steep. These islands are also very dangerous when it is windy and the waves are pounding on them.
13. When your transportation breaks down out on the water near a rocky hill and you manage to land on it, if you try to walk along the shore to head back home, you should know that some areas are too rocky and too rough to walk on. Even if you manage to do that, when you come upon a steep cliff, you can't climb it. A steep cliff like that on the sea is called "Qutairuq".
14. People from hilly regions who

qanurittumik anuriqariaksangannik qaqqani; iglua qaqqaup uujjaaqtunik anuraaqtillugu iglungaanga anuriqannginniqsauvangmata.
5. Nuvujait qaqqait qulaani anurisiuqquujikpata piqsilirniaqpuq.
6. Qaqqani aputaunginnaqpaktut augunnannginningit aujami nalunaikkutarijaujunnaqput. Takusimaliqtugit ilisarnaqsivangmata takukkanniliqtugit kingullirmi.
7. Anuri uangniqpat qaqqaup aggungaanga anuraannginniqsauvakpuq anuriqaqqaup qulaaguurmat.
8. Quaqsarnarunnaqpuq tingmisuunut qaqqaqartukkuuqtillugit nuvujanut taliumavangmata qaqqait nuvungit.
9. Umiaqturluni qajariakkut umi allattaakkulluunniit pingungnik qaqqaniglu nalunaikkutaqariaqpaglutik.
10. Nalunanngilaq nunamut qagliniq tariumi qapuagalaangnik takuksaujuqaqattalirpat. Tamakkua innaaruit kigliagu takuksausuut.
11. Nunasiguvit qulaa pujuuqquu jikpat suli ulluinnaq upagaksaunngilaq ungasiluamut sukkaittumik ingirrajjutiqaruvit.
12. Qikiqtait ilangit ujaraqaluaqtillugit sigjarluluaqtillugut tulagviksaunngimmata inutuuguvit qaangaluunniit quajaqinnaluaqpat. Tamakkua qikiqtait quaqsarnarunnarmata malliqtillugu anuraaqtillugulu.
13. Ingirrajjutigijait surappat sig jarluktumi qakiguvit pisugiarniarlutillu angirramut pisugviksauttianngippat qaujimajariaqaqputit. Ammalu innaaruit majurviksaqaqpanngimmata. Tamakkua taijauvut 'qutairuq"-mik.
14. Inuit qaqqalingmiutaujut angu nasukpaktut nuuppaktullu qimuksiqtutik sikituukkullu aqqutiqaqpakput atausiinnarnik niguraillutik tukiliaqtutigluunniit. Igliniqtaqaqpat

13. ᐃᖏᕐᕋᔾᔪᑎᒋᔭᐃᑦ ᓱᕋᑉᐸᑦ ᓱᒡᔭᕐᓗᒃᑐᒥ ᖃᑭᒍᕕᑦ ᐱᓱᒋᐊᕐᓂᐊᕐᓗᑎᑦᓗ ᐊᖏᕐᕋᒧᑦ ᐱᓱᒡᕕᒃᓴᐅᑦᑎᐊᓐᖏᑉᐸᑦ ᖃᐅᔨᒪᔭᕆᐊᖃᖅᐳᑎᑦ. ᐊᒻᒪᓗ ᐃᓐᓈᕈᐃᑦ ᒪᔪᕕᒃᓴᖃᖅᐸᓐᖏᒻᒪᑕ. ᑕᒪᒃᑯᐊ ᑕᐃᔭᐅᕗᑦ "ᕐᑯᑕᐃᕈᖅ"-ᒥᒃ.

14. ᐃᓄᐃᑦ ᖃᖅᑲᓕᖏᐅᑕᐅᔪᑦ ᐊᖑᓇᓱᒃᐸᒃᑐᑦ ᓅᑉᐸᒃᑐᓗ ᕿᒧᒃᓯᖅᓗᑎᒃ ᓱᑭᑑᒃᑯᓗ ᐊᖅᑯᑎᖃᖅᐸᒃᐳᑦ ᐊᑕᐅᓲᓐᓂᒃ ᓂᒍᕋᐃᓗᑎᒃ ᑐᑭᓕᐊᖅᓗᑎᓗᓐᓃᑦ. ᐃᓕᓂᖅᑕᖃᖅᐸᑦ ᑕᐃᒪ ᑕᒪᓐᖏᓚᑎᑦ ᐱᖅᓯᕋᓗᐊᖅᑎᓗᒍ ᑖᖅᑎᓗᒍ ᑕᒃᓯᖅᑎᓗᒍ ᓄᕗᔭᑎᓗᒍᓗᓐᓃᑦ.

15. ᐊᓄᓇ ᖃᐅᔨᓴᕐᓗᒍ ᓇᑭᓐᖓᔭᕐᓂᖓ ᐃᓄᑐᖃᐃᑦ ᖃᐅᔨᒪᑦᑎᐊᖅᐳᑦ ᓇᑭᑦ ᐊᓄᕐᕋᐊᕐᓂᐊᕐᓂᖓᓂᒃ. ᐃᓅᓱᒃᑑᓂᖅᓴᐅᔪᑦ ᓇᐅᑦᑎᖅᓯᖃᑦᑕᕐᓂᖅᓴᐅᔭᕆᐊᖃᖅᐳᑦ ᓱᓚᑉ ᖃᓄᐃᓐᓂᖓᓂᒃ ᐊᒻᒪᓗ ᐊᐅᓪᓚᓚᐅᓐᖏᓐᓂᕐᒥᖕᓂ ᓱᓚᒥᒃ ᖃᐅᔨᓴᕆᐊᖃᖅᐳᑦ ᐊᖑᓇᓱᒃᕕᒃᓴᐅᑦᑎᐊᕐᓂᐊᕐᒪᖔᑦ ᐊᐅᓪᓚᕕᒃᓴᐅᔾᔭᓐᖏᒻᒪᖔᑦᓗᓐᓃᑦ.

16. ᖃᖅᑲᖃᖅᑐᓂ ᓄᓇᓗ ᓱᓚᓗ ᐊᔾᔨᒌᒥᒃ ᖃᐅᓪᕐᓂᐅᓪᖅᐸᑕ ᓄᓇᐅᑉ ᑭᒡᓕᖓ ᑕᑯᒃᓴᐅᑦᑎᐊᓐᖏᓪᓗᓂ ᖁᐊᖅᓴᕐᓇᕈᓐᓇᖅᐳᖅ go hunting or travelling by dogteam or snowmobile, use certain routes, either to detour around a hill or go on a straight path. If you see the tracks, you'll know you are going in the right direction even if the weather is stormy, at night, during a fog or if it is overcast.

15. By checking which way the wind is blowing, the Elders know the direction of strong wind currents. The younger generation should pay attention to the weather and always check beforehand if it's going to be a nice day to go out hunting or not.

16. In hilly regions, when the land and sky appear to be the same white colour and it is hard to discern the horizon, it is very dangerous for anyone travelling since you cannot see if the ground ahead is a drop or solid ground. In that kind of weather accidents are frequent, and one should not go out hunting far away.

taima tamanngilatit piqsiraluaqtillugu taaqtillugu taksiqtillugu nuvujatilluguluunniit.

15. Anuri qaujisarlugu nakinnga jaarninga inutuqait qaujimattiaqput nakit anuraarjuarniarninganik. Inuusuktuuniqsaujut nauttiqsuqattarniqsaujariaqaqput silap qanuinninganik ammalu aullalaunnginnirmingni silamik qaujisariaqaqput anguna sugviksauttiarniarmangaat aullarviksaujjaanngimmangaalluunniit.

16. Qaqqaqaqtuni nunalu silalu ajjigiimik qaullurniuliqpata nunaup kiglinga takuksauttian ngilluni quaqsarnarunnaqpuq ingirrajunut sivunirni nuna takuksauttianngimmat. Pirruluaqijuqarajukpuq sila taimaitillugu taimali ungasiktuliarlutik angunasugiaqtuqariaqanngilaq sila taimaliraangat. Qaqqaqanngittumi pirruluaqijjutaujunnaqtut

17. Inuit qaqqaqanngittumiutat qaujimagivut pirruluarivviu-

ᐃᖏᕐᕋᔪᓄᑦ ᓯᕗᓂᕐᓂ ᓄᓇ
ᑕᑯᒃᓴᐅᑦᑎᐊᓐᖏᒻᒪᑦ.
ᐱᕐᓗᐊᕐᑭᔪᖅᑕᕐᔪᒃᐳᖅ ᓱᓚ ᑕᐃᒪᐃᑎᑦᓗᒍ
ᑕᐃᒪᓕ ᐅᖓᓯᒃᑐᓕᐊᕐᓗᑎᒃ
ᐊᖑᓇᓱᒋᐊᖅᑐᖅᑲᐊᖅᑲᖏᓕᖅ ᓱᓚ
ᑕᐃᒪᓕᕋᖓᑦ.

ᖃᖅᑲᖅᑲᓐᖏᑦᑐᒥ ᐱᕐᓗᐊᕐᑭᔾᔪᑕᐅᔪᓐᓇᖅᑐᑦ

17. ᐃᓄᐃᑦ ᖃᖅᑲᖅᑲᓐᖏᑦᑐᒥᐅᑕᑦ ᖃᐅᔨᒪᒋᕗᑦ ᐱᕐᓗᐊᓇᕝᕕᐅᔪᓐᓇᕐᓂᖏᓐᓂᒃᑕᐅᖅ ᒪᓂᕐᐅᓂᖓᓄᑦ ᐊᓯᐅᓴᕐᕋᐃᓐᓇᕈᓐᓇᕐᒪᑦ ᑖᖅᑎᑦᓗᒍ ᐅᓐᓄᐊᒃᑯᑦ ᐱᖅᓯᖅᑎᑦᓗᒍ ᑕᒃᓯᖅᑎᑦᓗᒍᓘᓐᓃᑦ.
18. ᐊᖑᓇᓱᒋᐊᖅᓯᒪᓗᑎᑦ ᐱᖅᓯᓕᕐᓂᖅᐸᑦ ᐃᒡᓗᕕᓚᐅᕕᒃᓴᑦᑎᐊᕝᕙᖕᒥᒃ ᕿᓂᓇᐊᖃᖅᐳᑎᑦ ᓴᐅᔭᐅᑐᐃᓐᓇᓇᐊᖃᕋᕕᑦ ᐃᐱᔾᔪᑕᐅᕝᕙᒃᑐᖅ ᐱᖅᓯᖅᑎᑦᓗᒍ.
19. ᐱᖅᓯᖅᑎᑦᓗᒍ, ᑖᖅᑎᑦᓗᒍ ᑕᒃᓯᖅᑎᑦᓗᒍᓘᓐᓃᑦ ᐊᓯᐅᔭᐃᖅᑎᑦᑐᓐᓇᖅᐳᑎᑦ ᐃᓕᖕᓂᒃ. ᐃᖅᑲᐅᒪᒍᖕᓂ ᑭᖕᒍᓕᕐᒥ ᐱᖅᓯᕐᒪᑦ ᓇᑭᓐᖓᓵᓕᐅᕐᓂᖓ ᐊᓄᓇ ᐅᖃᓗᕐᐃᑦ ᖃᐅᔨᒋᐊᕐᓗᒋᑦ ᖃᐅᔨᔪᓐᓇᖅᐳᑎᑦ ᐅᐸᒐᓱᒃᑕᕐᓂᒃ.

junnarninginniktauq mani rauninganut asiasarainnarunnarmat taaqtillugu unnuakkut piqsiqtillugu taksiqtilluguluunniit.

ACCIDENTS THAT CAN HAPPEN ON FLAT TUNDRA.

17. People who live in flat tundra regions know that accidents can happen since, because of the flatness, it is easy to lose your direction at night or when the weather is stormy or foggy.
18. When you are caught in a storm while hunting, you should check around carefully for the right location to build your illuvigaq (snowhouse) because you could get buried and suffocate during the storm.
19. There is a way for you to keep from getting lost in a storm, at night or during fog. If you remember which way the wind was blowing during the last blizzard, look at the snowdrifts and you can locate your destination in relation to them.
20. On a clear night, you can use the stars to guide you. You'll know by the constellations, the way to your destination whether you are travelling by

18. Angunasugiaqsimalutit piqsilirniqpat igluvigaliurviksattiavangmik qiniriaqaqputit saujautuinnariaqar avit ipijjutauvaktuq piqsiqtillugu.
19. Piqsiqtillugu, taaqtillugu tak siqtilluguluunniit asiujjaiqtittunnaqputit ilingnik. Iqqaumagungni kingullirmi piqsirmat nakinngajaalaurninga anuri uqalurait qauji giarlugit qaujijunnaqputit upa gasuktarnik.
20. Silaqqittiaqtillugu unnukkut ulluriat nalunaikkutarijunnarivatit. Ulluriat maliglugit upagasuktarnik qaujijunnaqputit tariumiikkuvilluunniit, nunamiikkuvilluunniit, sikumiikkuvilluunniit. Kinguvaavut qaujimajariaqaqput sivulitta qauji mavalauqtanginnik.

20. ᓱᓚᖅᑭᑦᑎᐊᖅᑎᓪᓗᒍ ᐅᓐᒃᑯᑦ ᐅᓪᓗᓇᐊᑦ ᓇᓗᓇᐃᒃᑯᑕᓇᔪᓐᓇᓇᕐᑎᑦ. ᐅᓪᓗᓇᐊᑦ ᒪᓕᒃᓗᒋᑦ ᐅᐸᒐᓱᒃᑕᕐᓂᒃ ᖃᐅᔨᔪᓐᓇᖅᐳᑎᑦ ᑕᓇᐅᒦᒃᑯᕕᓪᓘᓐᓃᑦ, ᓄᓇᒦᒃᑯᕕᓪᓘᓐᓃᑦ, ᓱᑯᒦᒃᑯᕕᓪᓘᓐᓃᑦ. ᑭᖑᔫᕗᑦ ᖃᐅᔨᒪᔭᓇᐊᖃᖅᐳᑦ ᓱᕗᓪᓕᑕ ᖃᐅᔨᒪᕝᓚᐅᖅᑕᖏᓐᓂᒃ.
21. ᐅᓐᒃᑯᑦ ᑖᖅᑎᓪᓗᒍ ᑕᒃᓱᖅᑎᓪᓗᒍᓘᓐᓃᑦ ᕿᒧᒃᓱᓂᒃ ᓱᑭᑑᒥᒃᓘᓐᓃᑦ ᑕᑯᒍᕕᑦ ᐃᒡᓕᓂᖏᓪᓗ ᐊᑕᐅᓱᐅᓗᑎᒃ ᓇᐅᑦᑎᖅᓱᑦᑎᐊᓇᐊᖃᖅᐳᑎᑦ ᓇᒧᓐᖓᐅᓂᕕᓂᖏᓐᓂᒃ ᓇᑭᓐᖓᖅᑐᕕᓂᐅᓂᖏᓐᓂᒡᓗ. ᐃᓄᐃᑦ ᖃᖅᑲᖃᓐᖏᑦᑐᒥᐅᖑᑦ ᓱᕕᑭᓛᖑᓐᓇᖅᑐᒃᑰᓱᖑᓐᒍᕗᑦ ᓂᒍᕋᓇᐊᖃᖅᑐᖃᓐᖏᓐᓂᖓᓂᒃ ᐅᑭᐅᒃᑯᑦ ᐱᓗᐊᖅᓗᓂ.
22. ᐃᓄᐃᑦ ᖃᖅᑲᖃᓐᖏᑦᑐᒥᐅᑦ ᖃᐅᔨᒪᕗᑦ ᓄᓇ ᒪᓂᕋᐅᓗᐊᕐᓂᖓᓄᑦ ᑭᓱᑐᐃᓐᓇᑦ ᐅᖓᓱᒃᑐᑦ ᑕᑯᓪᓗᒋᑦ ᐊᖏᓂᖅᓴᐅᖅᑰᔨᕝᕕᒪᑕ ᖃᓂᓂᖅᓴᐅᖅᑰᔨᓪᓗᑎᓪᓗ. ᐱᑕᖃᓐᖏᑦᑐᓂᓪᓗ ᑕᑯᖅᑰᔨᓐᓇᖅᐸᖓᒪᑦ. ᑕᑯᒃᓴᐅᖅᑰᔨᔪᓂᒃ ᒪᓕᐅᔭᕐᓗᑎᒃ ᕿᒪᕈᑎᕝᕕᓪᓕᐊᔪᓐᓇᖅᐳᑦ ᐅᐸᒐᓱᒃᑕᒥᖓᓄᑦ. ᐃᓅᓱᒃᑑᓂᖅᓴᐃᑦ ᐊᒻᒪᓗ ᓄᓇᒥᒃ ᓱᖏᐅᖓᖏᑦᑐᑦ ᑕᒪᒃᑯᓂᖓ ᐅᔾᔨᖅᓱᑦᑎᐊᓇᐊᖃᖅᐳᑦ.
23. ᐱᖑᓐᓂᒃ ᐅᔭᕋᓱᒡᔪᖕᓂᓪᓗ ᓇᓗᓇᐃᒃᑯᑕᓇᔭᐅᔪᓐᓇᖅᑐᓂᒃ ᐱᑕᖃᖅᐸᒃᑭᕗᖅ. ᐃᓕᓴᖅᓱᓗᑎᑦ ᖃᐅᔨᔪᓐᓇᕋᐃᑦ ᖃᒡᓕᕐᓂᕐᓂᒃ ᐅᐸᒐᓱᒃᑕᕐᓄᑦ. ᐅᐸᓚᐅᖅᓱᒪᓐᖏᑦᕐᓂᓪᓗᑎᑦ ᑭᖑᓐᓂᕐᓄᑦ ᓇᓗᓇᐃᒃᑯᑕᓇᔪᓐᓂᕐᐊᖅᑕᕐᓂᒃ ᖃᐅᔨᓴᑦᑎᐊᖅᐸᓪᓗᑎᑦ. ᐊᖑᒍᑦ ᐃᓚᖏᑦ

sea, land or ice. Our descendants should know what our ancestors knew.

21. At night, or on a foggy day, when you see dogteam or snowmobile tracks and there is only one trail, check it carefully to see which way the people were heading and which direction they were coming from. Inuit who live on flat tundra take the shortest route to their destination because there is hardly anything to obstruct their travel besides a river or rocks, especially during the winter.
22. People who live on flat tundra know that because of the flatness of the land, anything you see in the distance appears bigger and closer than it really is. It will also make you think you are seeing strange animals that are not there. When you follow a mirage, you will stray further from your original destination and go further than you expected. Younger people and people who are not familiar with the land should be aware of that.
23. There are also landmarks like boulders and hills you recognize and you can use them to guide you. When you recognize something, you

21. Unnukkut taaqtillugu taksiqtil luguluunniit qimuksinik sikituumigluunniit takuguvit igliningillu atausiulutik nauttiqsuttiariaqaqputit namunngauniviningnik nakinngaaqtuviniuninginniglu. Inuit qaqqaqanngittumiungujut sivikilaangunnaqtukkuusuunguvut nigurariaqaqtuqanninginganik ukiukkut piluaqtuni.
22. Inuit qaqqaqanngittumiut qau jimavut nuna maniraulu-arninganut kisutuinnat ungasiktut takullugit anginiqsauqquujivangmata qaninniqsauqquujillutiglu. Pitaqanngittuniglu takuqquujinnaqpangmat. Takuksauqquujijunik maliujarlutik qimaruutivalliajunnaqput upagasuktamingnut. Inuusuktuuniqsait ammalu nunamik sungiunnganngittut tamakkuninga ujjiqsuttiariaqaqput.
23. Pingungnik ujarasugjungniglu nalunaikkutarijaujunnaqtunik pitaqaqpakkivuq. Ilisaqsilutit qaujijunnaravit qaglilirnirnik upagasuktarnut. Upalauqsimanngitarniillutit kingunirnut nalunaikkutarijunnarniaqtarnik qaujisattiaq paglutit. Angutit ilangit nunamik qaujimaniqsausuungungmata asimingnik piluaq tumik makkuktutit nutaraullutiglu nunamik qaujisaqattaliniugutik. Pirruluaqittailiniq imakkuurluni
24. Qajariamiillutit kuukkuurlutit majurlutit tisungaarlutilluunniit avatingnik ujjiqsuttianginnariaqaqputit. Qurlirnikkuuruvit ujaqqanik nauttiqsuriaqaqputit pautingnut aulautingnulluunniit ujaqqituinnariaqaravit. Pautaijaruvit aulauj jaaruvilluunniit ingirraniqtu jukkuurasuglutit ajurnakkan nirmat innaujjijunnaravit kinn gujunnaravillu. Ingirraninganut nusuktaujunnaravit. Piqutilimaatit asiujijunnaqpatit

ᐃᓄᖅᑐᑦ ᓴᓂᕐᕕᑦᑕᓯᒪᔪᓐᓇᖅᑐᓂᑦ Inuktitut Archives

ᓄᓇᒥᒃ ᖃᐅᔨᒪᓂᖅᓴᐅᓱᖕᒍᖕᒪᑕ ᐊᓯᒥᖕᓂᒃ ᐱᓗᐊᖅᑐᒥᒃ ᒪᒃᑰᒃᓗᑎᑦ ᓄᑕᕋᐅᓪᓗᑎᒡᓗ ᓄᓇᒥᒃ ᖃᐅᔨᓴᖃᑦᑕᓂᐅᒍᑎᒃ.

ᐱᕐᑭᓗᐊᕐᑭᑦᑕᐃᓕᓂᖅ ᐃᒪᒃᑰᕐᓗᓂ

24. ᖃᔭᕆᐊᒦᓪᓗᑎᑦ ᑰᒃᑰᕐᓗᑎᑦ ᒪᔪᕐᓗᑎᑦ ᑎᓯᖕᒐᕐᓗᑎᓪᓘᓐᓃᑦ ᐊᕙᑎᖕᓂᒃ ᐅᔾᔨᖅᓯᑦᑎᐊᖕᒋᓐᓇᕆᐊᖃᖅᐳᑎᑦ. ᕐᑯᕐᓂᒃᑰᕈᕕᑦ ᐅᔭᖅᑲᓂᒃ ᓇᐅᑦᑎᖅᓱᕆᐊᖃᖅᐳᑎᑦ ᐸᐅᑎᖕᓄᑦ ᐊᐅᓚᐅᑎᖕᓄᓪᓘᓐᓃᑦ ᐅᔭᖅᑭᑐᐃᓐᓇᕆᐊᖃᕋᕕᑦ. ᐸᐅᑕᐃᔭᕈᕕᑦ ᐊᐅᓚᐅᔾᔭᕈᕕᓪᓘᓐᓃᑦ ᐃᖏᕐᕋᓂᖅᑐᔪᒃᑰᕋᓱᒡᓗᑎᑦ ᐊᔪᕐᓇᒃᑲᓐᓂᕐᒪᑦ

know you are getting closer to your destination. When you travel to a place you haven't been before, always turn and check the landmarks behind you so you will recognize the scenery on your way back. Some men know the land better than others, especially those who observed the landscape when they were younger.

PREVENTION OF ACCIDENTS ON THE WATER

24. If you are in a canoe, going up or down river, be constantly

tuqujunnaqputillu ingirranialuit sanngijualuungmata.

25. Kuukkuuriaqanngilatit usir jualuarlutit qajariakkut. Marruuk ungataaniippatalu sigjakkut maligiaqaqput marruuk qajariamiillutik. Usiqaluaqpatalu ilanginnik usiingirlutik utiqtaniatuinnarlutik. Tamanna qangaalungnit maliktaunginnaqpaktuq pirruluaqittailijjutigijaulluni.

26. Unnukkut taaqsitillugu qajari aq tisulutit majurlutilluunniitingirravanngillutit attarnaqtukkuuqtittunnaravit ilingnik. Ujaqqamut tulutuinnariaqaravit qurlurnikkulluunniit ingir-

ᐃᓐᐅᔾᔨᓐᓇᕋᕐᑕᑦ ᑭᓐᖑᔪᓐᓇᕋᕐᑕᓪᓗ.
ᐃᖏᕐᕋᓂᖓᓄᑦ ᓄᓱᒃᑕᐅᔪᓐᓇᕋᕐᑕᑦ.
ᐱᕐᓱᑎᓕᒫᑎᑦ ᐊᓯᐅᔾᔨᓐᓇᖅᐸᑎᑦ
ᑐᕐᓱᔪᓐᓇᖅᐳᑎᓪᓗ ᐃᖏᕐᕋᓂᐊᓗᐃᑦ
ᓴᓐᖏᔪᐊᓘᖓᒪᑕ.

25. ᑰᒃᑰᐊᖃᓐᖏᓚᑎᑦ ᐅᓯᕐᔪᐊᓗᐊᕐᓗᑎᑦ ᖃᔭᕆᐊᒃᑯᑦ. ᒪᕐᕈᒃ ᐅᖓᑖᓃᑉᐸᑕᓗ ᓯᒡᔭᒃᑯᑦ ᒪᓕᒋᐊᖃᖅᐳᑦ ᒪᕐᕈᒃ ᖃᔭᕆᐊᒦᓪᓗᑎᒃ. ᐅᓯᖃᓗᐊᖅᐸᑕᓗ ᐃᓚᖏᓐᓂᒃ ᐅᓯᖏᕐᓗᑎᒃ ᐅᑎᖅᑕᓂᐊᑐᐃᓐᓇᕐᓗᑎᒃ. ᑕᒪᓐᓇ ᖃᖓᓗᖕᓂᑦ ᒪᓕᒃᑕᐅᖏᓐᓇᖅᐸᒃᑐᖅ ᐱᕐᕈᓗᐊᕿᑦᑕᐃᓕᔾᔪᑎᒋᔭᐅᓪᓗᓂ.

26. ᐅᓐᒃᑯᑦ ᑖᖅᓯᑎᓪᓗᒍ ᖃᔭᕆᐊᖅ ᑎᓯᓗᑎᑦ ᒪᔪᕐᓗᑎᓪᓘᓐᓃᑦ ᐃᖏᕐᕋᕙᓐᖏᓪᓗᑎᑦ ᐊᑦᑕᕐᓇᖅᑐᒃᑰᖅᑎᑦᑐᓐᓇᕋᕐᑕᑦ ᐃᓚᖓᓂᒃ. ᐅᔭᖅᑲᒧᑦ ᑐᓗᑐᐃᓐᓇᕆᐊᖃᕋᕐᑕᑦ ᕐᑯᕐᓗᓂᒃᑯᓪᓘᓐᓃᑦ ᐃᖏᕐᕋᓂᒃᑯᑦ ᐊᔪᖅᓯᑐᐃᓐᓇᕆᐊᖃᕋᕐᑕᑦ ᑕᒪᒃᑯᐊ ᐊᑦᑕᕐᓇᕈᖏᓐᓇᖅᐸᖓᒪᑕ ᑰᒃᑎᒍᖅᓗᓂ.

27. ᐊᐅᓚᐅᑎᑎᑦ ᖃᒥᑉᐸᓐᖏᓪᓗᒋᑦ ᕐᑯᕐᓗᓂᕐᓄᑦ ᐊᐳᑎᓕᕐᓗᑎᑦ. ᐃᖏᕐᕋᓯᑎᒋᐊᕐᓗᒋᑦ ᐊᔪᖅᓯᑐᐃᓐᓇᕆᐊᖃᕋᕐᑕᑦ ᐃᖏᕐᕋᓂᕐᒧ ᕐᑯᓪᓗᕐᑐᒧᑦ ᑎᓯᑎᑕᐅᑐᐃᓐᓇᕆᐊᖃᕐᒪᑦ. ᑕᒪᓐᓇ ᕐᑯᐊᖅᓴᕐᓇᖅᑐᒻᒪᓇᐅᕗᖅ.

28. ᓄᑕᐅᓐᖏᓗᐊᖅᑐᒥᒃ ᕿᑐᓕᓂᑰᓕᖅᑐᒥᒃ ᖃᔭᕆᐊᖅᑐᖅᐸᓐᖏᓪᓗᑎᑦ. ᒪᓕᒃᓯᐅᕐᔪᐊᕐᓗᑎᑦ ᒪᓕᕐᕕᐅᓗᓂ ᓱᕋᑐᐃᓐᓇᕆᐊᖃᕐᒪᑦ. ᐊᐅᓚᐅᑎᑐᖃᓂᕕᓗ ᐊᑐᖅᐸᓐᖏᓪᓗᑎᑦ ᓱᕋᐅᔾᔨᒍᕕᑦ ᐊᑦᑕᕐᓇᖅᑐᒃᑰᓕᕈᓐᓇᕋᕐᑕᑦ. ᑭᒡᔪᖃᕈᓐᓇᕐᒪᑦ ᐱᓗᐊᖅᑐᒥᒃ ᐃᓄᑑᔪᖃᕐᓗᓂ ᖃᔭᕆᐊᒃᑯᑦ ᖃᔭᕆᐊᑐᐊᖓᒍᑎᓪᓘᓐᓃᑦ. ᖃᔭᕆᐊᖅ ᑐᐱᒃᓴᔭᒥᒃ ᐊᒥᖃᖅᐸᑦ ᐊᓕᒃᑕᐃᓕᑎᒋᐊᕐᓗᒍ. ᐊᒥᖓ ᐊᓕᒃᓯᒪᑐᐊᖅᐸᑦ ᐊᓕᒃᑐᐊᔪᓐᓇᕐᒪᑦ ᑭᑭᐊᖏᓪᓗ ᐊᑦᑕᑎᖏᓪᓗ ᑕᒪᐃᑕ ᐃᔭᓐᖏᒃᑲᓗᐊᖅᑎᓪᓗᒋᑦ.

29. ᐊᑯᓂᐅᔪᒧᑦ ᖃᔭᕆᐊᖃᕈᒪᒍᕕᑦ ᐊᐅᓚᐅᑎᖃᕆᐊᖃᓐᖏᓚᑎᑦ ᓴᓐᖏᒋᓗᐊᖅᑕᖓᓂᒃ. ᓴᓐᖏᓂᖅᓴᑦ ᐊᐅᓚᐅᑎᑦ ᕿᔪᖏᒥᒃ ᖃᔭᕆᐊᒥᒃ ᕿᑐᓕᖅᑎᑦᑎᓴᕋᐃᒻᒪᑕ. ᐃᖅᑯᐊᓂᒡᓗ ᕿᑐᓕᖅᑎᑦᑎᔪᓐᓇᕐᒪᑕ. ᐊᐅᓪᓚᓚᐅᓐᖏᓐᓂᕐᓂᓗ ᖃᔭᕆᐊᑦ ᕿᒥᕐᕈᑦᑎᐊᖅᐸᒡᓗᒍ

30. ᖃᔭᕆᐊᒃᑰᖅᑐᖅ ᓄᓇᒧᑦ ᐅᖓᓯᒡᓗᓂ ᐊᐅᓚᐅᔾᔭᖅᐸᑦ ᐅᖅᓱᐃᕈᑎᒍᓂᓘᓐᓃᑦ ᐱᖓᓱᐃᕐᓗᓂ ᖁᑭᕆᐊᕆᐊᖃᖅᐳᖅ. ᖃᓂᒋᔭᖃᕐᓂᕈᓂ ᑐᓴᖅᑕᐅᔪᓐᓇᕐᒪᑦ. ᑖᓐᓇ ᖃᐅᔨᒪᔭᐅᔭᕆᐊᓕᒃ ᐊᑦᑕᕐᓇᖅᑐᒃᑰᓕᖅᑐᒥᒃ ᖃᐅᔨᒪᔾᔪᑕᐅᔪᓐᓇᕐᓂᖓ.

alert to your surroundings. If you are going through rapids, check for rocks. Your paddle or motor might hit them. If your motor or paddle is damaged, it will be difficult to maneuver in strong currents, and your canoe can turn sideways and capsize. You will be swallowed by the current, only surfacing further down the river. You can perish or lose all your belongings because the current can be very powerful.

25. Do not try to travel the river with an overloaded canoe. If there are more than two people in the canoe, they should walk along the shore, leaving two people in the canoe to maneuver it. If the canoe is overloaded with equipment, remove the excess weight. It is safer to come back for your equipment and then return to the canoe, carrying your equipment on foot. This is an important safety procedure that has been around for a long time.
26. Do not attempt to steer the canoe up or down river at night because you can find yourself in a very dangerous situation. You could, for example, hit a rock or get swept down the rapids, dangers that are always present in the rivers.
27. Do not cut the power of your motor near the head of rapids. You may not be able to restart it and will get swept away, a dangerous predicament to be in.
28. Never use an old, worn-out canoe. In a storm, it might collapse when a wave breaks over it. The same thing goes for an old motor. If it breaks down, you are liable to be in a dangerous situation. In either case people can drown, especially if travelling alone in a canoe, or without the company of another canoe. If a canoe has a canvas covering, be careful not to let the covering get ripped. If the covering is ripped, it can strip off or rip apart, even if the

ranikkut ajuqsituinnariaqaravit tamakkua attarnaruunginnaqpangmata kuuktiguuqtuni.

27. Aulautitit qamippanngillugit qurlurnirnut apuutilirlutit. Ingirrasitigiarlugit ajuqsituinnariaqaravit ingirranirmu qul lurtumut tisutitautuinnariaqarmat. Tamanna quaqsarnaqtum mariuvuq.
28. Nutaunngiluaqtumik qitulin ikuuliqtumik qajariaqtuqpanngillutit. Maliksiurjuarlutit mallirviuluni suratuinnariaqarmat. Aulautituqaniglu atuqpanngillutit suraujjiguvit attarnaqtukkuulirunnaravit. Kivijuqarunnarmat piluaqtumik inutuujuqarluni qajariakkut qajariatuangugutigluunniit. Qajariaq tupiksajamik amiqaqpat aliktailitigiarlugu. Aminga aliksimatuaqpat aliktuajunnarmat kikiangillu attatingillu tamaita piijangikkaluaqtillugit.
29. Akuniujumut qajariaqaru maguvit aulautiqariaqanngi latit sanngigiluaqtanganik. Sanngiqsat aulautit qijungmik qajariamik qituliqtittisaraimmata. Iqquaniglu qituliqtittijunnarmata. Aullalaunnginnirnilu qajariat qimirruttiaqpaglugu
30. Qajariakkuuqtuq nunamut ungasigluni aulaujjaaqpat uqsuirutiguniluunniit pingasuirluni qukiriariaqaqpuq. Qanigijaqarniruni tusaqtau junnarmat. Taanna qaujimajau jarialik attarnaqtukkuuliqtumik qaujimajjutaujunnarninga.
31. Attarnaqtukkuurnirmigluktauq qaujijjutaujunnaqtuq pujuuqtittiniq. Uqsualummik kuvisiluni ikitillugu ikitittittaililuni asinginnik usigijaujunik. Qaujimajjutaujunnarmat ajuqsisimajuqarninganik.
32. Taarmi unnukkut ingirraguvit umiakkuurlutit aulautilingmut tingirrautalingmulluunniit qaummalauqtinnagu nunalinniarlutit ikkarukkuutuinnari aqaravit nalulirlutilluunniit

31. ᐊᑦᑕᕐᓇᖅᑐᒃᑰᕐᓂᕐᒥᒡᓗᒃᑕᐅᖅ ᖃᐅᔨᓪᓕᑕᐅᔪᓐᓇᖅᑐᖅ ᐳᔫᖅᑎᑦᑎᓂᖅ. ᐅᖅᓱᐊᓗᒻᒥᒃ ᑯᕕᓱᓗᓂ ᐃᑭᑎᑦᓗᒍ ᐃᑭᑎᑦᑎᑦᑕᐃᓕᓗᓂ ᐊᓯᖏᓐᓂᒃ ᐅᓯᒋᔭᐅᔪᓂᒃ. ᖃᐅᔨᒪᔪᑕᐅᔪᓐᓇᕐᒪᑦ ᐊᔪᖅᓯᓯᒪᔪᖃᕐᓂᖓᓂᒃ.
32. ᑖᕐᒥ ᐅᓐᒃᑯᑦ ᐃᖏᕐᕋᒍᕕᑦ ᐅᒥᐊᒃᑰᕐᓗᑎᑦ ᐊᐅᓚᐅᑎᓕᖕᒍᑦ ᑎᖏᕐᕋᐅᑕᓕᖕᒍᑦᓘᓐᓃᑦ ᖃᐅᒻᒪᓚᐅᖅᑎᓐᓇᒍ ᓄᓇᓕᓐᓂᐊᕐᓗᑎᑦ ᐃᒃᑲᔪᒃᑰᑐᐃᓐᓇᕆᐊᖃᕋᕕᑦ ᓇᓗᓕᕐᓗᑎᑦᓘᓐᓃᑦ ᓇᐅᒃᑰᓕᕐᒪᖔᖅᐱᑦ. ᑕᐃᒪᓕ ᑭᒡᓗᑎᑦ ᐱᐅᓂᖅᓴᐅᕗᖅ. ᒪᑦᓕᖅᐸᑦ ᐊᓄᕋᕐᓗᓂ ᑎᖏᕐᕋᐅᑏᑦ ᓇᑉᐸᕈᖅᑎᓯᒪᓗᒍ ᕿᓚᑦᑎᐊᖅᓯᒪᓗᒍ. ᑕᐃᒫᖓᒍᓂ ᐊᑕᐅᓲᓐᓇᕐᒧᑦ ᓴᓐᖓᓇᓴᕐᒪᑦ ᐅᒥᐊᑦ. ᓯᓂᑦᑎᐊᕋᔭᕐᒪᑕᓗ ᓯᓂᒃᑐᑦ ᓇᐅᑦᑎᖅᓯᖅᑎᖃᖅᑎᑦᓗᒍ ᐱᔪᒪᒍᑎᒃ.
33. ᓄᓇᒧᑦ ᖃᓂᑦᓗᓂ ᐅᒥᐊᖅᑐᖅᑐᖃᕐᓗᓂ ᕿᑭᖅᑕᖅᑕᖃᖅᐸᑦ ᑐᓂᖓᖏᓐᓂ ᑭᓴᓇᐊᓖᑦ ᑲᖏᖅᓗᒥᓐᓃᑦ. ᑭᓴᖅᓯᒪᓐᓂᖅᐸᑦ ᑭᓴᕕᑦᑎᐊᑉᐅᓐᖏᑦᑐᒥ ᐊᔪᖅᓯᑐᐃᓐᓇᕆᐊᖃᕐᒪᑕ ᓇᒧᓐᖓᐅᔪᓐᓇᐃᓕᓗᑎᒃ.
34. ᖃᔭᕐᓕ ᓄᑭᓄᑦ ᐊᐅᓚᑕᐅᖓᑦ ᐊᑦᑕᕐᓇᐅᑎᖃᓗᐊᓐᖏᓐᓂᖅᓴᐅᕗᖅ. ᒪᑦᓕᖅᑎᑦᓗᒍᓕ ᐊᑐᖅᑕᐅᓗᐊᖅᐸᓐᖏᒻᒪᑕ. ᖃᔭᓯᓐᓇᐃᑦ ᖃᔭᖅᑐᖅᓗᑎᒃ ᐊᓯᐅᓂᑰᕗᑦ ᒪᑦᓕᓕᕈᔭᐅᑦᓗᑎᒃ. ᒪᑦᓗᐊᓐᖏᓯᖓᖅᐸᑦ ᖃᔭᖅ ᐃᒻᒥᔭᔭᓐᖏᒻᒪᑦ ᖃᔭᖅᑐᖅᑎᓕ ᐃᑭᒪᓕᕋᒥ ᐃᒻᒪᒃᑕᐃᓕᑎᑦᑎᓲᖕᒍᖓᒪᑕ ᐸᖓᓂᒃ ᐃᑭᔭᕝᕕᒋᔭᒥᓂᒃ
35. ᖃᔭᖅᑐᕐᓗᓂ ᐊᒥᓕᖅᓯᒪᔪᒥᒃ ᓇᑦᑎᐅᑉ ᕿᓯᖓᓂᒃ ᐊᑦᑕᕐᓇᕈᑕᐅᔪᓐᓇᖅᑐᑦ: ᑕᓯᕐᓂ ᖃᖏᖅᓗᓂᓗ ᑰᖕᓂᓘᓐᓃᑦ ᓯᑯᖃᖅᐸᓕᐊᑎᑦᓗᒍ ᐊᓕᒍᑕᐅᔪᓐᓇᖅᐳᑦ ᖃᔭᐅᑉ ᐊᒥᖓᓂᒃ. ᐊᓕᒃᑯᓂ ᑭᕕᓇᔭᕐᒪᑦ. ᑕᓇᐅᒥᓕ ᓯᑯᖃᖅᐸᓕᐊᑎᑦᓗᒍ ᓯᑯᖓ ᕐᑯᐊᖅᓴᕐᓇᓗᐊᓐᖏᓐᓂᖅᓴᐅᕗᖅ ᑕᓇᐅᖓᓐᖏᒃᑐᒥ ᓯᑯᓕᓴᕐᓂᑯᒥᑦ. ᑕᓇᐅᖓᓐᖏᑦᑐᒥᓕ ᓯᑯᓕᓴᕐᑐᑦ ᓄᕝᕗᐊᓇᖕᓂᖅᓴᐅᓲᖕᒍᖓᒪᑕ.
36. ᖃᔭᓇᐊᖅᑐᕐᓂᐊᕐᓗᓂ ᓈᒪᔪᓂᒃ ᐱᕐᑯᑎᖃᐅᓇᐊᖃᖅᐳᑦ ᒪᑯᓂᖓ: ᐸᐅᑎᓂᒃ, ᑎᖏᕐᕋᐅᑕᒃᓴᒥᒃ ᐊᒻᒪᓗ ᐃᒪᐃᔭᐃᔪᑎᒃᓴᒥᒃ. ᐊᖓᓇᓱᒃᑎ ᐅᖓᓯᒃᑐᓕᐊᕈᒪᓗᓂ ᓇᑦᑎᖅᓯᐅᕐᓂᐊᕐᓗᓂ ᖃᔭᓇᐊᖅᑕᑑᓗᓂ ᐸᐅᑎᖃᓐᖏᓪᓗᓂ ᐊᐅᓪᓚᓇᐊᖃᓐᖏᓚᖅ. ᑭᓯᐊᓂᓕ ᐸᐅᑎᖃᓐᖏᒃᑯᓂ ᓄᓇᒧᑦ ᕿᒪᕈᑎᓗᐊᖅᓯᒪᓐᖏᑐᐊᕈᓂ ᖃᓄᐃᓗᐊᓐᖏᓚᖅ.
37. ᐊᐅᓚᐅᑎᖕᓄᑦ ᐃᓚᒃᓴᕐᖅᓯᒪᕙᒃᓗᑎᑦ. ᐊᑐᔾᔭᓐᖏᓇᓱᒋᓗᐊᕐᓗᒋᑦ ᓇᒃᓴᖅᐸᒃᓗᑎᑦ. nails and other fasteners are still intact.
29. If you want your canoe to last, do not use a motor that is too powerful for the canoe. A powerful motor causes a wooden canoe to weaken. A powerful motor can make the back end of a canoe collapse. As a safety precaution, thoroughly check the canoe for any flaws when you are getting ready to leave.
30. If a canoeist is far from land and his motor breaks down or runs out of gasoline, he should, as a safety precaution, fire his rifle three times consecutively. If someone is close by, the person in distress can be heard and rescued. Everyone should know this safety procedure and know it as a distress signal.
31. Another distress signal is a smoke signal. Pour some gasoline and light it up, but be careful not to ignite any other items in the canoe. This signal will alert someone that you are in need of help.
32. When you are travelling at night in a motorized boat or sailboat, and you are likely to reach land before dawn, you might cross shallow waters or get disoriented. It is safer to anchor your boat. If it is stormy, you can adjust your sail to mid-mast, keeping it diagonal to the length of the boat, and tightly tie it down. That way the boat will constantly face the breaking waves. Those who are sleeping will be able to sleep like babies while others keep watch if they wish.
33. When a boat is travelling close to the land at night, it should anchor behind some islands, or in an inlet. If it is anchored in an unsuitable spot, there is a chance that it will get caught in a storm, and the people won't have a place to go to.
34. A qajaq (kayak) runs on human power, and so is less dangerous to use. It isn't usually used on a stormy day. Once in a while, naukkuulirmangaaqpit. Taimali kisarlutit piuniqsauvuq. Malliqpat anuraarluni tingirrautiit napparuqtisimalugu qilattiaqsimalugu. Taimaangugungni atausiinnarmut sannganajarmat umiat. Sinittiarajarmatalu siniktut nauttiqsuqtiqaqtillugu pijumagutik.
33. Nunamut qanilluni umiaqtuqtuqarluni qikiqtaqtaqaqpat tuningaanginni kisarialiit kangiqsumiluunniit. Kisaqsimanniqpat kisarvittiavaunngittumi ajuqsituinnariaqarmata namunngaujunnaillilutik.
34. Qajarli nukinut aulataungmat attarnautiqaluannginniqsauvuq. Malliqtilluguli atuqtauluaqpanngimmata. Qassiinnait qajaqtuqtutik asiunikuuvut mallilirujjaullutik. Malliluanngisungaqpat qajaq immijjaanngimmat qajaqtuqtili ikimalirami immaktailitittisuungungmata panganik ikijavvigijaminik
35. Qajaqturluni amiliqsimajumik nattiup qisinganik attarnarutaujunnaqtut: tasirni kangiqsunilu kuungniluunniit sikuqaliqpalliatillugu aligutaujunnaqput qajaup aminganik. Alikkuni kivinajarmat. Tariumili sikuqaliqpalliatillugu sikunga quaqsarnaluannginniqsauvuq tariungunngiktumi sikulisarnikumik. Tariungunngittumili sikulisartut nuvvuaringniqsausuungungmata.
36. Qajariaqturniarluni naamajunik piqutiqauriaqaqput makuninga: pautinik, tingirrautaksamik ammalu imai jaijjutiksamik. Angunasukti ungasiktuliarumaluni nattiqsiurniarluni qajariaqtatuuluni pautiqanngilluni aullariaqanngilaq. Kisianili pautiqanngikkuni nunamut qimaruutiluaqsimanngituaruni qanuiluanngilaq.
37. Aulautingnut ilaksaggiqsi-

ᑕᐅᓐᖓ ᑕᔾᓯᒃᑐᒧᑦ ᑕᓇᐅᒦᓪᓗᑎᑦ
ᐊᐅᓚᐅᔾᔭᕈᕕᑦ ᐃᓚᒃᓴᖅᖓᓪᓗᑎᑦ
ᑐᕐᓕᒥᒃ ᓂᓇᐅᒃᐳᑎᑦ.
ᑎᒃᑕᐅᑐᐃᓐᓇᕋᔭᕋᕕᑦ ᑕᐅᓐᖓ ᑕᓇᐅᒧᑦ.
ᓯᔾᔭᖅᐸᓯᖓᒧᓪᓗ ᑎᒃᑕᐅᒍᕕᑦ
ᑭᓯᐊᓂᒃᓴᑑᓇᔭᖅᐳᖅ. ᑕᐅᓐᖓ
ᑕᓇᐅᖏᓐᓇᕐᒧᑦ ᑎᒃᑕᐅᓕᕈᕕᑦ
ᑐᒃᓯᐊᕐᓗᑎᑦ ᒨᑎᒧᑦ
ᐃᑲᔪᖅᑎᒃᓴᑐᐊᓇᓕᕋᖕᓂ. ᐊᒥᓱᓂᒃ
ᑐᒃᓯᐊᕐᓂᒃᑯᑦ ᐱᐅᓕᐊᖑᔪᖅᑲᓯᒪᔾᖅ.

38. ᐃᓄᑑᔭᓇᐊᖅᑲᖏᓚᑎᑦ ᑕᐅᓐᖓ ᑕᓇᐅᒧᑦ
ᑕᔾᓯᒃᑐᒧᑦ ᐊᖑᓇᓱᒋᐊᕐᓂᐊᕈᕕᑦ.
ᖃᔭᓇᐊᖑᖅᑎᖃᕈᕕᓪᓗ
ᐅᔭᐅᒪᐃᓐᓇᓇᐊᖅᐸᓪᓗᒍ. ᐊᐅᓚᐅᔾᔭᕈᕕᑦ
ᖃᐅᔨᑎᒃᐅᑎᒋᔪᓐᓇᕋᕕᒋᑦ
ᖃᔭᓇᐊᖑᖅᑎᒋᔭᑎᑦ.

39. ᐅᖅᓱᒃᓴᒃᑲᓐᓂᒃᒋᖅᐸᓪᓗᓯ. ᐃᒪᒃᒋᖅᐸᓪᓗᓯᓗ
ᑕᔾᓯᒃᑐᒧᑦ ᑕᐅᓐᖓ ᐅᒥᐊᖅᑐᕐᓂᐊᕈᕕᑦ.
ᐊᓐᓇᐅᒪᔾᔪᑎᒋᓕᕈᓐᓇᕋᕕᒋᑦ ᐱᓗᐊᖅᑐᒥᒃ
ᐃᓄᑐᐊᖑᒍᕕᑦ.

40. ᐊᖑᓇᓱᒃᑎ ᐊᓯᐅᖅᑲᒍᓂ
ᐅᖅᓯᐊᑦᑎᐊᖅᑎᓪᓗᒍ ᑕᒃᓯᕐᓗᓂᓗ ᓄᓇᒧᑦ
ᖃᓐᓇᓱᒋᓗᓂ ᐊᐅᓚᐅᑎᓂ

a person gets caught in a storm, but only a few people have perished while riding a qajaq in a storm. As long as the storm isn't too violent, a qajaq won't get flooded easily because a person usually straps himself in to make his seat waterproof.

35. Danger for a sealskin qajaq: Newly formed ice on lakes and inlets or rivers can cause the sealskin qajaq to rip. If it rips it will sink. Newly formed ice at sea is not as dangerous as freshwater ice. Sea ice is not as brittle as freshwater ice. When freshwater ice chips on a qajaq, it is usually jagged.
36. A canoe should be properly equipped. Equipment should include; paddles, a makeshift sail and something to bail with. If a hunter plans to go far out to sea to hunt seals, and there

mavaglutit.
Atujjaannginasugigaluarlugit naksaqpaglutit. Taununga tassiktumut tariumiillutit aulaujjaaruvit ilaksaqanngillutit tuqumik niriukputit.
Tiktautuinnarajaravit taununga tariumut. Sigjaqpasingaamullu tiktauguvit kisianiksatuunajaqpuq. Taununga tariunginnarmut tiktauliruvit tuksiarlutit guutimut ikajuqtiksatuarilirangni. Amisunik tuksiarnikkut piuliangujuqaqsimavuq.

38. Inutuujariaqanngilatit taununga tariumut tassiktumut angunasugiarniaruvit.
Qajarianguqatiqaruvillu ujaumainnariaqpaglugu.
Aulaujjaaruvit qaujitikautigijunnaravigit qajarianguqatigijatit.
39. Uqsuksakkanniggiqpaglusi.
Imaggiqpaglusilu tassiktumut taununga umiaqturniaruvit.

ᓄᖅᑲᖅᑎᓪᓗᓂᐅᒃ ᓈᓚᒋᐊᖃᖅᐳᖅ
ᐃᖏᐅᓕᒃᐸᓚᑦᑎᓂᕐᒥ ᓯᒡᔭᒧᑦ. ᑐᓴᒋᓂᐅᒃ
ᐅᐸᓯᔪᓐᓇᕐᐸᖓ. ᓯᕝᔭᓕᖏᒃᑯᓂ
ᓈᓚᒃᑲᓐᓂᕆᐊᕐᓗᓂ. ᓄᓇᓕᓇᔭᖅᐳᖅ ᑕᐃᒫᒃ.

41. ᑕᕆᐅᒥ ᐊᓯᐅᖅᑲᒍᕕᑦ ᐅᓪᓗᒃᑯᑦ
ᐅᓐᒃᑯᓪᓘᓐᓃ ᓄᓇᓕᑦᑕᕆᐊᖃᕋᕕᑦ.
ᒪᓕᖕᓂᒃ ᒪᓕᒍᓐᓇᕐᓃᑦ ᐃᓱᒪᒋᓗᒍ
ᓄᖅᑲᓚᐅᑲᓐᓗᑎᑦ. ᒪᓖᑦ ᐳᒃᑭᓐᓂᖅᐸᐅᔪᑦ
ᓇᐅᑦᑎᖅᓯᕐᓗᒋᑦ ᓇᒧᓐᖓᐅᓂᖏᑦ
ᖃᐅᔨᒋᐊᕐᓗᒋᑦ ᓄᓇᒧᑦ ᑐᕌᕐᒪᑕ.
ᓱᕐᑯᑎᒋᓐᖏᓪᓗᒋᓪᓕ
ᐳᖅᑐᔫᑕᐅᓂᖅᓴᑦ ᒪᓖᑦ.

42. ᓄᓇᒥᑦ ᐊᓄᕌᓕᖅᐸᑦ ᐃᓄᑑᑎᓪᓗᑎᑦ
ᓄᓇᓕᐊᕆᐊᖃᖅᐳᑎᑦ. ᑕᐃᒫᒃ
ᐊᐅᓚᐅᔾᔭᕐᓂᕈᕕᑦ ᐸᐅᕈᓐᓇᕋᔭᕋᕕᑦ
ᓄᓇᒧᑦ. ᓄᓇᒥᒃ ᐅᖓᓯᒃᓴᕈᕕᑦ
ᐊᐅᓚᐅᔾᔭᕈᕕᑦ ᑕᐅᓐᖓ ᑕᕆᐅᒧᑦ
ᑎᒃᑕᐅᓇᔭᕋᕕᑦ.

ᑖᒧᓯ ᐃᓅᓚᐅᖅᓯᒪᔪᖅ ᔭᓄᐊᕆᐅᑎᓪᓗᒍ
1914-ᒥ. ᐊᒥᓱᓂᒃ ᑎᑎᕋᖅᓯᒪᔪᖅ
ᑐᓴᒋᒥᓇᖅᑐᒻᒪᕆᓐᓂᒃ ᐱᔾᔪᑎᓕᖕᓂᒃ
ᐃᓄᐃᑦ ᐱᖅᑯᓯᑐᖕᒐᕕᓂᖏᓐᓂᒃ

is no other canoe with him, he shouldn't leave at all without a paddle. However, it is less dangerous to hunt without a paddle if he stays close to the land.

37. Always carry spare parts for your motor. Bring parts even if you think you will not need them. If you are hunting far out to sea, your motor breaks down and you have no spare parts, you are waiting for death's door to open. You will be drifting out on the open sea and have nowhere to go. The only hope you will have will be to wash up on the shore. When you are drifting out on the sea, pray to God silently or out loud for help. God is the only one who will help you, if you believe in Him. There are many people who have prayed for help and have received it.
38. If you are going far out to sea to hunt, do not go by yourself.

Annaumajjutigilirunnaravigit piluaqtumik inutuanguguvit.

40. Angunasukti asiuqqaguni uqsuattiaqtillugu taksirlunilu nunamut qaninnasugiluni aulautini nuqqaqtilluniuk naalagiaqaqpuq ingiulikpalattinirmi sigjamut. Tusaruniuk upasijunnarpanga. Sigjalinngikkuni naalakkanniriarluni. Nunalinajaqpuq taimaak.
41. Tariumi asiuqqaguvit ullukkut unnukkulluunnii nunalittariaqaravit. Malingnik maligunnarniit isumagilugu nuqqalaukaglutit. Maliit pukkinniqpaujut nauttiqsurlugit namunngauningit qaujigiarlugit nunamut turaarmata. Suqutiginngillugilli puqtujuutauniqsat maliit.
42. Nunamit anuraaliqpat inutuutillutit nunaliariaqaqputit. Taimaak aulaujjaarniruvit pau-

ᑎᑎᕋᓂᑰᑦᑐᓂᓗ ᐃᓄᒃᑎᑐᑦ ᐅᖃᐅᓯᖃ ᐅᑎᒥᒃ ᐊᒻᒪᓗ ᐃᓅᓯᕐᕋᓂᒃ ᐅᓂᒃᑳᖅᓯᒪᔪᒥᒃ.

ᑖᒧᓯ ᖁᒪᒃ ᐅᒃᐱᕈᓯᓚᐅᖅᓯᒪᕗᖅ ᖃᐅᔨᒪᔭᓂ ᐊᒥᓱᒻᒪᕆᐅᔪᑦ ᑐᓴᐅᒪᔭᐅᖁᓪᓗᓂᒋᑦ ᑭᖑᔫᓐᓇᓂᐊᖅᑕᑦᑎᓐᓄᑦ ᖃᐅᔨᒪᓛᕐᒪᑕ ᐊᑐᖅᑕᐅᖃᑦᑕᖁᓪᓗᓂᒋᑦ ᐃᓅᓯᕐᕋᓂ ᐃᓕᓐᓂᑯᓂ. ᐃᓅᔪᓐᓃᓚᐅᖅᓯᒪᕗᖅ ᔪᓚᐃ 13-ᖑᑎᓪᓗᒍ 1993-ᒥ.

Be sure you can always see the other canoe. If your motor breaks down, you can signal to the other canoeist.

39. Always bring extra tanks of gasoline. Carry some water if you are going to hunt far out at sea. This will help you survive, especially if you are hunting by yourself.
40. If a hunter is lost out on the open sea on a calm, foggy day, and thinks he is close to land, he should stop his motor and listen for breaking water along the shore. If he hears it, he can head in that direction. If he doesn't seem to reach shore, he should listen again. Shortly after, he should see the land.
41. If you are lost at sea, during either the day or night, you will have to solve your problem by finding your way back to the land. If you think about it for a minute, you will see that you can follow the waves. look at the lowest waves and see which way they are moving and heading. Do not bother with the higher waves. Follow the lowest waves with the shortest intervals. They will lead you back to land.
42. If the wind is blowing from inland, and you are by yourself, head your canoe close to the land. If your motor breaks down, you will be able to paddle to the shore. If you aren't close to the land, and your motor breaks down, you will be blown far out to sea.

Born in January 1914, Taamusi produced many pieces of invaluable material relating to Inuit culture, including an Inuktitut Dictionary and his autobiography.

Taamusi Qumaq was a man who believed that he should pass on his knowledge of many things, in order for future generations to have this information available to them, and hopefully be able to make good use of what he had learned throughout his lifetime. He passed away on July 13th, 1993.

runnarajaravit nunamut. Nunamik ungasiksaruvit aulaujjaaruvit taununga tariumut tiktaunajaravit.

Taamusi inuulauqsimajuq januariutillugu 1914-mi. Amisunik titiraqsimajuq tusaruminaqtummaringnik pijjutilingnik inuit piqqsituqavininginnik titirarnikuugillunilu inuktitut uqausiqautimik ammalu inuusirminik unikkaaqsimajumik.

Taamusi Qumak ukpirusulauqsimavuq qaujimajani amisummariujut tusaumajauqullunigit kinguvaariniaqtattinnut qaujimalaarmata atuqtauqattaqullunigit inuusirmini ilinnikuni. Inuujunniilauqsimavuq Julai 13-ngutillugu 1993-mi.

ᐃᖅᑲᐅᒪᔭᑦ ᐃᓄᕕᐊᓗᒻᒥ
INUVIALUIT MEMORIES
IQQAUMAJAT INUUVIALUMMI

ᖁᔭᓕᓇᖅᐸᐢᐳᖅ ᕿᒥᕐᕈᐊᖅᑐᓂ ᐅᐊᑦᑎᐊᕈᕐᓂᓴᓐᖓᐊᑯᓗᓐᓂ ᐊᔾᔨᓐᖓᐊᓂ. ᑭᓯᐊᓂᓕ ᐃᓛᓐᓂᒃᑯᑦ ᐃᓕᓴᓇᒍᓐᓇᐸᓐᖓᕆᓇᑦᑎᒍ ᑭᒃᑰᒋᐊᖓᒋᑕ ᐊᔾᔨᓐᖓᐊᒦᑦᑐᑦ. ᐃᑲᔪᖅᑕᐅᒍᒪᕗᒍᑦ ᑭᒃᑯᑐᐃᓐᓇᕐᓄᑦ ᑖᒃᑯᐊ ᐃᓄᐃᑦ ᐊᔾᔨᓐᖓᐊᒦᑦᑐᑦ ᐃᓕᓴᓇᔭᐅᓕᖁᓪᓗᒋᑦ. ᑖᒃᑯᐊ ᖃᐅᔨᒪᔭᐅᔾᐸᑕ ᑎᑎᕋᖕᐃᐅᒍᒪᕗᒍᑦ ᐅᓐᓕᓗᓐᓂᑦ ᐅᖃᓚᐃᐅᓗᑕ. ᐃᑲᔪᕈᒪᒋᕗᒍᓪᓗ ᐃᖅᑲᐅᒪᖁᔨᓪᓗᑕ ᐅᐊᑦᑎᐊᕈ ᐃᓄᓯᐅᓐᓚᐅᖅᑐᓂ. ᑖᒃᑯᐊ ᐊᔾᔨᑦ ᐃᓄᓐᑦ ᑕᖅᑳᓂᑦᑐᓄᑦ ᐃᓚᖏᑦ ᐃᖅᑲᐃᓐᓂᓕᕈᑎᔅᓴᐅᒐᓗᐊᖅᑯᑦ. ᐅᑯᐊ ᐊᔾᔨᑦ ᐊᔾᔨᓕᐅᖅᑕᐅᓯᒪᔪᑦ ᐃᓄᕕᐊᓗᒻᒥ, ᓄᓇᑦᑎᓐᓂ ᐅᑭᐅᖅᑕᖅᑐᒥ ᐃᓚᒋᔭᐅᖃᑕᐅᑦᑎᐊᖅᑐᑦ.

We are fortunate to have a lot of old photographs here at Inuktitut. However, most of the time we are unable to identify who these people are. Our hope for this Photo Gallery is that perhaps some of our readers out there could help us identify some of these people in the photos. And, our other hope is that we will help rekindle some old memories. This section of photos comes from the Inuvialuit Region, another wonderful area of our northern world. We hope to hear from you soon.

Qujalinaqpappuq qimirruaqtuni uattiarurngnisanguakulunni ajjinnguani. Kisianili ilaannikkut ilisarigunnapannginattigu kikkuugiangita ajjinnguamiittut. Ikajuqtaugumavugut kikkutuinnarnut taakkua inuit ajjinnguamiittut ilisarijauliqullugit. Taakkua qaujimajauppata titirarviugumavugut uvvaluunniit uqaalaviuluta. Ikajurumagivugullu iqqaumaqujiilluta uattiaru inuusiuvalauqtuni. Taakkua ajjiit inunnut taqqaaniittunut ilangit iqqaivaallirutissaugaluaqqut. Ukua ajjiit ajjiliuqtausimajut Inuuvialummi. Nunattinni ukiuqtaqtumi ilagijauqatauttiaqtut.

ᒪᕐᕉᒃ ᐊᕐᓇᓗᒃᑲᒃ ᑐᒃᑑᔭᖅᑐᒥᒃ
Two Inuit women in Tuktoyaktuk.
Marruuk arngnalukaak Tuktuujaqtumik

ᐅᓇ ᑭᓇᐅᒻᒪᖕᒐᖅ ᖃᐅᔨᒪᓇᐅᒃ?
Can you identify this person?
Una kinaummangaaq qaujimaviuk?

ᐄᐊᒫᓐ ᒃᓪᑯᒃ ᐅᐱᖅᑐᓲᖅᑐᓪᓗᒍ ᐃᒃᐄᐅᒃᒥ 1968ᖅᑐᓪᓗᒍ
Helen Kalvak of Sachs Harbour in Spring 1968.
Helen Kalvak upirngassaangutillugu Ikaahukmi 1968-ngutillugu

Inuktitut Archives ᐃᓄᖅᑎᑦ ᓴᓇᕐᖃᑦᑕᐅᓯᒪᔪᖅᑕᖅᓴᓇᓱᑦ

ᐃᓅᕕᐊᓗᒻᒥᐅᑦ ᐱᖕᖅᒍᐊᑭᓯᑐᖅᑭᖕᓂ ᐱᖕᖅᒍᐊᖅᑐᑦ
Northern Games in Inuvik.
Inuuvialummiut pinnguarsituqanginnik pinnguaqtut

Inuktitut Archives ᐃᓄᖅᑎᑦ ᓴᓇᕐᖃᑦᑕᐅᓯᒪᔪᖅᑕᖅᓴᓇᓱᑦ

ᐃᓄᒃᑎᑦ ᓴᓂᖅᑕᐅᓯᒪᔪᒃᑲᖏᓐᓂᑦ Inuktitut Archives

ᐅᐊᓕᓂᕐᒥᐅᑦ ᕿᓚᐅᔾᔭᖅᑏᑦ ᒧᒥᖅᑏᑦᓗ
The Mackenzie Delta Drummers performing.
Ualinirmiut qilaujjaqtiit mumiqtiillu

ᐃᓄᒃᑎᑦ ᓴᓂᖅᑕᐅᓯᒪᔪᒃᑲᖏᓐᓂᑦ Inuktitut Archives

ᐊᖑᑦ ᐊᒻᒪᓗ ᐊᕐᓇᖅ ᐅᐱᕐᖓᔅᓴᒥ ᓇᖏᖅᑑᒃ ᓯᓚᒥ
Man and woman standing in the spring sun.
Angut ammalu arnaq upirngassaami nangiq-tuuk silami

ᐃᓄᒃᑎᑦ ᓴᓂᖅᑕᐅᓯᒪᔪᒃᑲᖏᓐᓂᑦ Inuktitut Archives

ᐊᕐᓈᒃ ᒪᕐᕉᒃ ᐃᓅᕕᐊᓗᒥᐅᑖᒃ ᐊᓐᓂᕐᓯᒪᔪᒃ ᐊᓐᓂᕈᓯᓪᓚᖏᓐᓂᒃ
Two Western Arctic women in traditional dress.
Arnaak marruuk Inuuvialummiutaak annuraaqsimajuuk annuraarusillaringinnik

ᑏᑐᖅᑐᑦ 1960ᑭᔪᒻᒥᒃ?
Drinking tea in the late 60's?
Tiituqtut 1960-rujummik?

Δᓄᑦᑐᑦ ᓴᓇᕐᑕᐅᓯᒪᔪᓐᓇᕐᓂᑦ Inuktitut Archives

ᓄᑲᖅᐱᐊᑯᓗᒃ ᐊᒻᒪᓗ ᐊᕐᓇᓗᑲᖅ ᐊᓐᓄᕐᖅᓯᒪᔪᒃ ᐊᓐᓄᕐᑭᓯᓪᓚᕆᖕᓂ
Young boy and woman in traditional dress by the shore.
Nukaqpiakuluk ammalu arngnalukaq annuraaqsimajuuk annuraarusillaringinnik

Δᓄᑦᑐᑦ ᓴᓇᕐᑕᐅᓯᒪᔪᓐᓇᕐᓂᑦ Inuktitut Archives

ᐅᐱᕐᖓᔅᓴᖓᒍᓕᖅᑯᖅ...ᖁᕕᐊᓇᖅ!

ᐃᓱᒪ ᓴᐅᓪᓗᐊᐱᒃ

IN SRINGTIME

By Eva Sowdluapik

UPIRNGASSAANGULIQQUQ.... ..QUVIANAQ!”

Iiva Saulluapik

ᐅᐱᕐᖓᔅᓴᖅ ᑎᑭᑦᑐᑯᓘᑦᖅ
ᓯᕿᓂᖅ ᕿᖓᓇᖅᑐᒻᒪᓇᐅᓕᖅᑯᖅ
ᐊᓕᐊᓇᐃᑦ! ᑕᑯᓪᓗᒍ ᖃᐅᒪᔪᑯᓗᒃ!
ᐃᓪᓚᑭᒥᓇᑦᑎᐊᓕᖅᑯᖅ, ᖁᕕᐊᓇᖅ!

ᐅᓪᓗᒃᑯᑦ ᐊᓂᑭᒥᓇᖅᐸᐸᖅ
ᓯᑯᒥ ᐃᓄᐃᑦ ᓱᕈᓘᔭᖅᐸᐸᑦ
ᖃᑕᖓᑎᑏᑦ ᓇᑦᑎᐊᕐᓯᐅᖅᑐᑦ
ᐃᖃᓪᓕᐊᖅᑐᐃᓪᓗ ᐊᒥᓱᑦ
ᑏᑐᓇᐊᖅᑐᖅᑐᐃᓪᓗ

ᑕᐅᕐᓲᓯᐸᐸᒍᑦ ᖁᕕᐊᓱᓐᓂᕐᒥᒃ
ᓇᓪᓕᒍᓱᓐᓂᕐᒥᒃ ᐊᖏᔪᒥᒃ ᑐᓂᓯᓪᓗᑕᓗ
ᓲᕐᓗ, ᐊᖏᓂᖓ ᑎᑭᐸᐸᐸᖅ ᓯᓇᓄᑦ
ᓲᕐᓗ, ᐊᖏᓂᖅᐸᖓᑐᖅ

ᐊᓯᓯᖅᑏᑦ ᑐᒥᖏᑦ ᑕᑯᔅᓴᐅᑦ
ᐊᐳᒻᒥ, ᓯᑯᒥ
ᑕᓐᓯ ᑐᒥᖏᑦ ᐅᖓᓯᑦᑐᒻᒪᓇᒻᒧᑦ
ᐱᓯᔅᓯᒪᑦ
ᐃᓐᓇᑐᖃᕐᑯᑎᑦᑕ ᓲᕐᓗ ᑐᒥᖏᑎᒍᑦ

ᓇᓚᒃᐃᓐᓇᕐᓚᑦ
ᐃᓐᓇᑐᖃᕐᑯᑎᑦᑕ ᓂᐱᖏᑦ
ᐊᑭᐊᓐᓗᓐᓂᖏᑦ ᓲᕐᓗ
ᓂᐱᖃᓕᖅᐳᑦ ᑕᒫᓂ
ᓄᓇᑦᑎᓐᓂ, ᐊᓄᕐᔭᖅᑎᓪᓗᒍ
ᐊᑖ, ᐊᑖ...

ᓄᓇ ᐃᖏᕐᕋᓂᖃᒻᒪᓇᑉᐳᖅ
ᑎᒍᒻᒥᓯᒪᑦᑎᐊᕈᒃ ᑭᖑᓂᑦ
ᑲᔪᓯᑦᑎᐊᕐᓗᑎᓪᓗ ᓯᑦᓂᒃᓴᕐᓄᑦ
ᐃᖅᑲᐅᒪᓗᑎᓪᓗ

Springtime is here again
The sun rests brightly in the blue sky
What a joy it is to see the light
Its warm air breathes in laughter
It brings excitement and new adventures

The weekends are endless with action
The ice is filled with people going by
Families going baby seal hunting
Friends going fishing on the lake
Inuit joining together for some tea

This is a time of passed on cheer
Love that silently lingers by the floe edge
Footsteps on the fresh snow of a wise hunter
A path of bravery that takes you to the past
Listen, as your elders voices echo in the wind

The land all around you is ever moving fast
Hold on to your past and run into the future
Take hold of your grandfather’s pride, His eyes

Upirngassaaq tikittukuluuvuq
Siqiniq qinnganaqtummari-uliqquq
Alianait! Takullugu qaumajuku-luk!
Illaruminattialiqquq, quvianaq!

Ullukkut aniiruminaqpappuq
Sikumi inuit suruluujaqpapput
Qatanngutigiit nattiarsiuqtut
Iqalliartuillu amisut
Tiituriaqtuqtuillu

Taursiivappugut quviasunnir-mik
Nalligusunnirmik angijumik tunisillutalu
Suurlu, angininga tikippappuq sinaanut
Suurlu, anginiqpaanguvuq

Asivaqtiit tumingit takussauvut
Apummi, sikumi
Tavva tumingit ungasittum-marimmut
Pisussimavut
Innatuqaqutitta suurlu tumingit-igut

Naalakainnarlavut
Innatuqaqutiitta nipingit
Akiavalunningit suurlu
nipiqaliqput tamaani

ᐃᑦᑐᖅᐱᑦ, ᐃᓚᒋᓚᐅᖅᑕᖕᒋᑦ
ᐃᓄᓯᓇᓚᐅᖅᑕᖕᒋᑦ

ᒪᓕᒃᓗᒍ ᓯᓚᖅᔪᐊᑉ ᐊᖅᑯᑎᖓ
ᐃᓄᓯᓇᔭᐃᑦ ᐱᒻᒪᓇᐅᒻᒪᑦ
ᖃᐅᒻᒪᖅᓴᓚᐅᕈᒃ
ᓯᕿᓂᖅᑎᑐᑦ ᖃᐅᒪᓕᕐᑯᒃᓗᒍ
ᐅᒃᓗᓇᐊᒃᓗ ᐅᓐᓄᒃᑯᑦ ᖃᐅᒪᑎᒃᓗᒋᑦ
ᐃᖅᑲᐃᖃᑦᑕᕐᓂᐊᖅᑯᑎᑦ
ᐃᓄᓯᖅᑕ ᐱᒻᒪᓇᐅᓂᖓᓂ

ᐅᐱᖓᔅᓴᖓᒍᓕᖅᑯᖅ...
...ᖁᕕᐊᓇᖅ!

Remember that this is springtime
Open the door to a world of
endless mystery

Your world looks bright as the
sun shines on
At night when stars fall
You will see even then, the joy
of life.

In Springtime.

nunattinni, anurajaaqtillugu
Ataa, ataa...

Nuna ingirraniqammarippuq
Tigummisimattiaruk kingunivut
Kajusittiarlutillu sivuniksarnut
Iqqaumalutillu
Ittuqpit, ilagilauqtangit
Inuusirivalauqtangit

Malillugu silaqjuap aqqutinga
Inuusirijait pimmariummat
Qaummarsalauruk
Siqiniqtitut qaumaliqullugu
Ulluriallu unukkut qaumatillugit
Iqqaiqattarniaqqutit
Inuusiqta pimmariuningani

Upirngassaanguliqquq...
...quvianaq!”