

# Δεσφ'

Inuttituut

Inuttitun

SPRING 1977











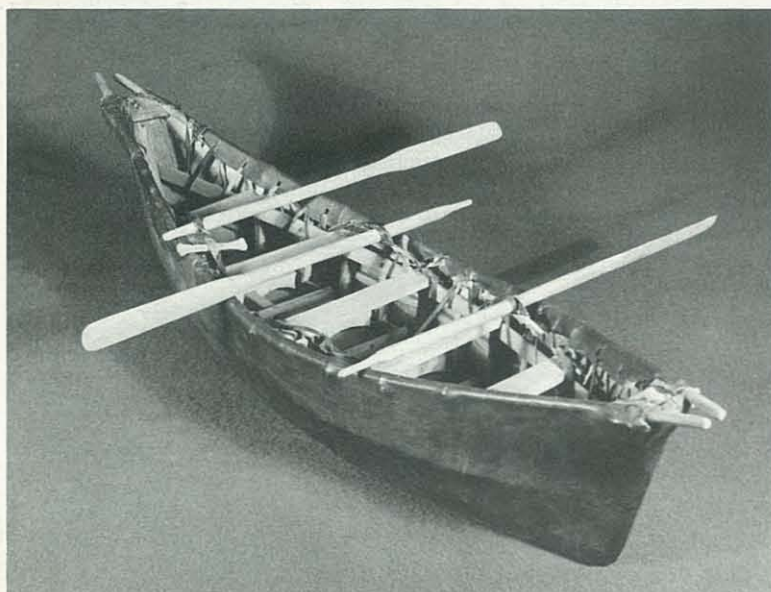
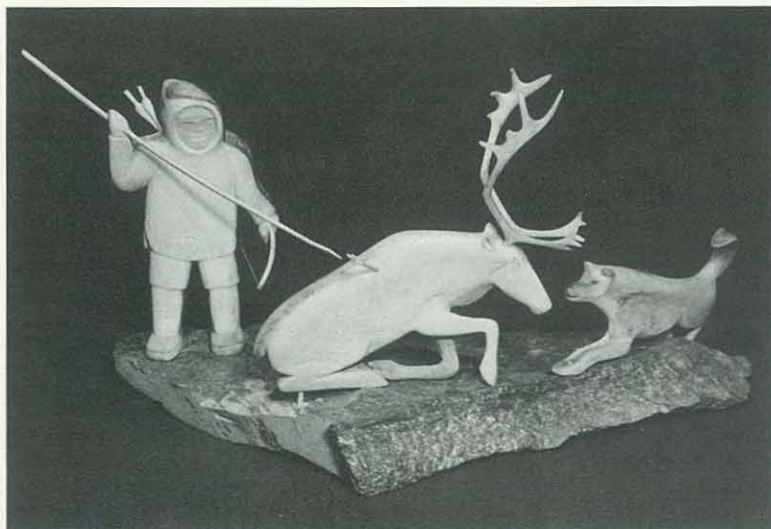
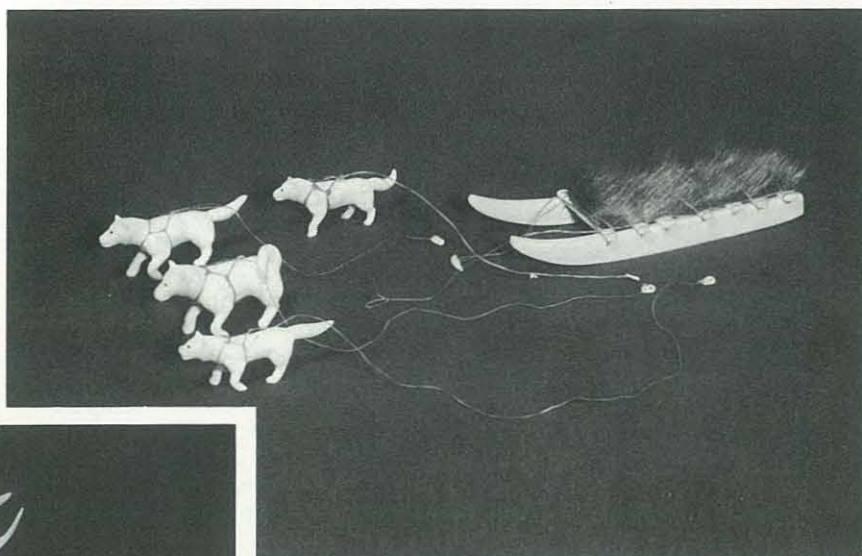


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Inuttituut Asks

Inuttituut Aperivok

Inuttituut Apirigialanir





## About Crafts

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# Inuttituut Apirhutun havaktauvaktunik

Orland Larson





Orland Larson is a goldsmith by profession who is at this time the President of the Canadian Crafts Council, an association which represents the interests of crafts and craftsmen in Canada and abroad. Now a resident of Mahone Bay, Nova Scotia, he is currently a professor of art and design at the Nova Scotia College of Art and Design in Halifax.

Mr. Larson is well known to many people in the North. He spent seven years with the Department of Indian and Northern Affairs, first as a teacher, then as Principal of the Broughton Island School, and finally as Art Supervisor for the Northwest Territories. He was recently one of the jurors of the Inuit Jewelry competition. Because of his long association with the North, Inuttituut asked him to speak to its readers on the importance of crafts and on his ideas for establishing good crafts training in the Arctic.

REPORTER: Mr. Larson, can you start by giving us your definition of crafts?

LARSON: I suppose the very simplest definition is that crafts are beautiful, well-made things that are produced by hand.

**REPORTER:** If that is so, why are crafts so important to us?

**LARSON:** It seems to me that everywhere we turn today there are things being made easily, quickly, and cheaply by machines. It also seems to me that people are being turned off these types of products and are once again taking an interest in things made by hand. Because of this, more and more people are making things. In the last ten years more craftsmen than ever before have begun to earn a living from what they make with their hands. It's a particularly attractive idea to young people because the young like to be their own bosses and they are learning that one way this can be done is by working as craftsmen.

You know, there is a need that people have to make things in their own way. Maybe machines have reminded us of that. Machines make things over and over again in the same way and there are no small differences to tell us that people had a hand in making them. But things made by hand tell us something about the people who made them. And if they are made well they give the craftsman himself a sense of pride and satisfaction. It's very important to feel satisfied and happy in what we do, and proud of what we have made. Although I am the first to admit that a craftsman will never become rich from what he is doing, I do know that by

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Orland Larson tamna haviknik pinnirha-  
tunik havakpakturq umabyutigilugin man-  
namilu ihumataujuk Canadian Crafts Coun-  
cilkunun (tapkua Canadiani havaktauva-  
ktunnnun algarunar kamajijun, tapkua  
associationgublutik pairijijun hanaguapa-  
ktunun algaminulu havakpaktunun Can-  
adami amalu imarjuap akkiani. Tamnalu  
aggun nunaqalihuni taja Mahone Bay,  
Nova Scotiami, qablunaat nunaini, mana-  
ujumilu tamna hikurtitijuaguju hanaggua-  
nirmik hikurvigmi talvani Nova Scotia Col-  
lege of Art amalu Desjennik Halifaxmi.

Mr. Larson ilihimajaupiatuk amigaitunun Inuin nunanitunun. Algagunik 7 nik havaqatqahimalituk tapkunani Inulirijini, hivulirmik hiqurtitijuaqhani, uvatiaruggurman ihumatagguhuni hikkurtitujinun Broughton Islandmi (Qikirtarjuami), ammalu havaktauvaktunun algainarnun kamajigguhuni Nunatsiami. Tamnalu nirruatuiqatauvaktuk Inuin pinnirhautinik havaktauniun ugniviginahuapaktaunun. Pibjunitigblugu akkunin Inuin nunaink ilihimaniannun, Inuttituun apirhupakta uqalagublu-gu aturnartunik havaktauvaktun mirhuta-uvaktulu ammalu qanurtun ihumaqariag-anik arqikhinirmik hanugguapaktun hiku-rvikhainik Inuin nunaini.

**APIRHUTURQ:** Mr. Larson, piggiarunarpin qanurtun tukiqatigiga havaktauhimavaktun?

**LARSON:** Uvvaqa uqqalautigijariami ihuanirpaguvuk hanajauvaktun honauniinik uqalautiggilugin havaktauhimajun pinnirtun, havaktautiahimaplutiklu havaktaublutik alggainarnun, havautinuggiturq.

**APIRHUTURQ:** Taimaipan, hurqli hava-  
ktauvaktun aturnarpiapan?

**LARSON:** Uvamnuli humutuinarq qiviar-aggapta ublumi pirqutin ammiggaipiarqt-un havaktauhimagmata ajurnaitumik, inn-inartaublutiklu hajja, ammalu akkikipiah-utik havautinun. Uvamulihulitau kikutu-  
nain narualialirmata taimatun havakhim-ajunun ammalu nakkurhapalialiriblutik  
piqutinik havaktauhimajunik algainarnun.  
Tahamna pibjutiggibluniuk, amiggaipaliaj-  
un kikutuinain havakpalialirmata piqu-  
tinik nagminirq. Algaguhimajun quliiin amig-  
gainihav havakpaktun uumajutiqalirmata  
havaktamignun kihiani havakhimajamign-  
un algainarmignun. Nakurpiapu innuhukt-  
unun pibjutigibluniuk innuhuktun igmig-  
nik ihumatarijumahuggumata ammalu ili-  
ppablihutik taimailiurunanirmignik han-  
aqquapaklutik havariluggu.







working hard he will be able to make enough to get by. And I also know that as a craftsman he will have pride, dignity, and freedom to do the things he most wishes to do in life.

**REPORTER:** If crafts are things made by hand then, isn't everyone a craftsman?

**LARSON:** Of course everyone who has two hands can usually make things, but that does not mean that all people are interested in working this way all their lives. It's good to be able to do things for yourself. But to do it as a job, as a craftsman, you have to be very, very interested and you must be able to make things well without getting bored. It isn't easy. To make the best you have to become very skilled and only some people are willing to take the time to do that.

The best crafts can always be sold, but a craftsman doesn't make things just for money. He has a love, an enthusiasm for what he does. If he puts money first the idea of craftsmanship is largely destroyed. Of course I admit that any craftsman (and particularly one in the North) has to earn a living, but I think the difference is that the true craftsman doesn't think only of money, he is equally concerned to make things well.

REPORTER: May I ask you how long you have worked as a craftsman?

**LARSON:** Oh, I have worked as a craftsman for the past fifteen years, mostly in metals and making jewelry for others to wear. For the past eight years I have also been teaching my craft at the Nova Scotia College of Art and Design in Halifax. I have been learning a lot about how others can become skillful and produce beautiful, well-made things for their own pleasure and to sell. I suppose it's true to say that there's a tradition of craftsmanship in my family. My father was a mechanic who learned a lot about motors when he actually worked in Dearborn, Michigan with Henry Ford back in the 1920's. Henry Ford, as you know, was one of the first men to make a car and in those early days if you wanted to know how to fix them you had to work with one of the very few people who had those special skills.

I suppose the fact that my father had these manual skills was a very important factor in my becoming a craftsman, for it can be said that there's a tradition of craftsmanship in my family. Just think how true this is of the North where so many of the older people, in particular, began their

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LARSON: Havvaqarhimalirtugga taimatun algainarmun havvaqapakhugga algagun 15 qaggihimalirtun, havvariluahugin havviin ammalu inirnarhaultiliurqpakhugga atturtaujukhanik ahhimnun. Alggagulirtuniklu 8 nik hikkurtitivakhugga hanagguarnirmik Nova Scotiami, hanagguarnirmun hikkurvikjuaggani Halifaxmi. Illipaliahim-alirtugga ammigaitunik qanurtun ahikkan ajjuirunarninik ammalu havagunarninik pinnirtunik, havatiahimajunik piquitkhamignik uvvaluunin niuvrutikhamignik. Uvvaqa hulivurq uqalagiamik piuhituqaggiagganik taimatun hanagguanirmik illamni. Appaga akhalutinin arqiktuijuhimagman tamnalulipiahuni qanurtun igniquitiin pivvaggagga taiphumani havaqahuni Dearborn, Michiganmi, amiarican nunani havaqatiqahuni Henry Fordmik 1920 aturtibluggin. Henry Ford, humi ilihimaggavin, hivulirpauqatauhimajuk hananirmun akhalutinin ammalu taiphumaniutiblugu ilitumagguvin aqituriaggin igniquitiin havaqatiqariaqahimajuk ikkitunik taimatun arqikhuujunartunik ilihimajunik.

Uvvaqa pibjutiggiluniuk appaga algakmi-  
nun ajuinia havagiakhak atturnarpihim-  
agman havagguarunarhinipnun ajuirnipn-  
un havaknirmik algainarnun, humi uq-  
qalaktuqarunarman havagguarnirq algain-  
arnun aturtauginar pagnianik illamni.  
Ihimallain tahamna hulirpiaman ublu-  
mi Inuin nunaini ammigaipiertun aquagu-  
nirhain innakhan, piluartumik, innulirhi-  
magmata taiphumanni tamarmikkahak at-  
turiaqatatik pirqutiin qautaman atturiaqa-  
tatik niuvirtaujunagitiibluggin niuvavigni  
amalu havaktaujariaqapakhutik algainar-  
nun kihiani. Tahamna qanurtun tukiqaria-  
gga kaggirhiviuk? Tukiqarpu naunaitumik  
amiggaitun, uvvaqa tamarmiviak, aggutin  
taiphumani havagguatigguriaqarniin um-  
majumaggutik. Hikkurpakhutik aggajurq-  
amignin aquaninlu innakhaninlu havagiakh-  
ak aggunahutikhanik, hurlu pitikhanik  
qarjukhainiklu, unnanik, etak kayaknik-  
lunniin. Niviahian, tapkuantaurq, hikkur-  
pakmiun mirhuriakhak annuranik, taiphu-  
maniutibluggu, havaktaujunahimajun nir-  
jutin qihinnun kihiani. Amalu taimaiman  
tahapkaqa ajjuiniin havaknirmun nakujun  
tak, aturpiatunuk pirrqutiin tunijauvaxhi-  
magmata aggaquaganin utarqamignun.

Taimatun hikurnirq, illanikun taijauvaktu havvaarilugu attautikkun hikurviggijaujumi. Humi illihimavutin, taimailiurnirq nuttauggiman. Taimatitun appagga hikkurpakturq Henry Fordmin, amalu taimatutaurq Inuin illipakhimajun aggajurqamignin. Amihuitipalahuni, ublumiujumi, hikurvigni takuvakpuqun attauhik hikkurtitiji

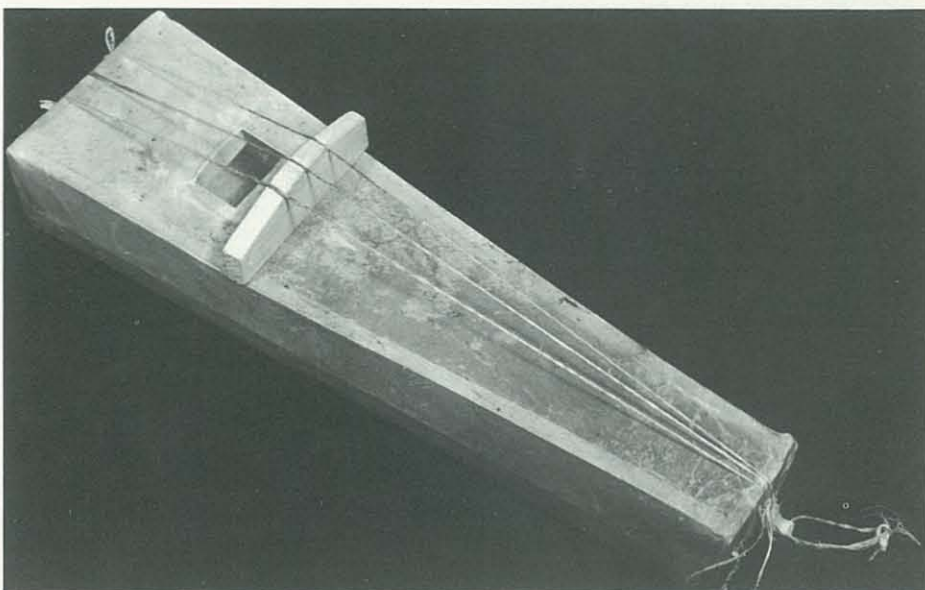
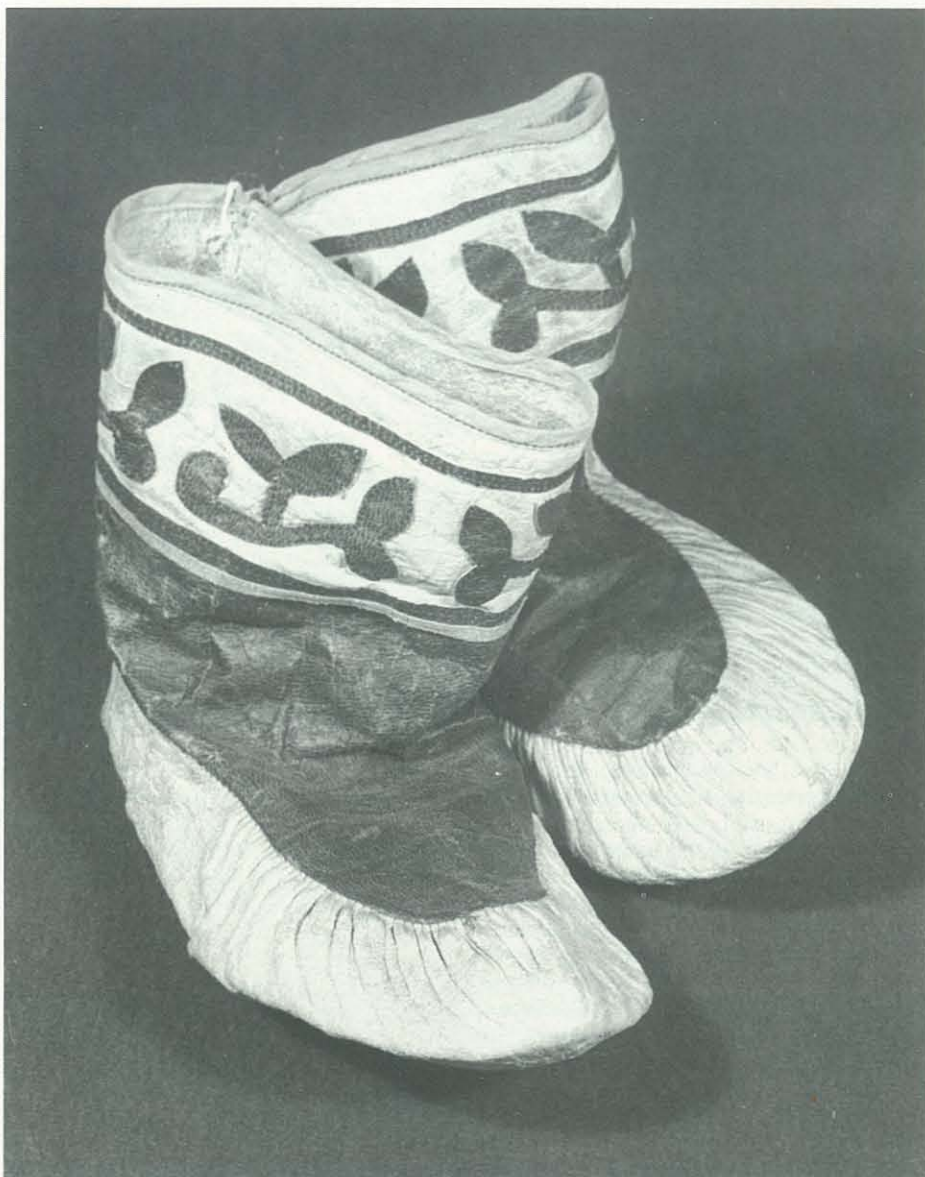


lives at a time when almost all of the implements they needed in their everyday activities could not be bought and had to be made by hand. You see what this means? It means very simply that many, if not all, men and women in those days had to become craftsmen to survive. They learned from their parents and elders how to make the tools of the hunt, for example the bow and arrow, the harpoon, yes even the kayak. The young girls, in their turn, learned to sew the clothing that, at that time, could only be made from the skins of animals. And so these skills for making excellent, functional things were handed down from generation to generation.

This kind of learning, which is sometimes called on-the-job training, I prefer to call apprenticeship training. As you can see, it is nothing new. That was how my father learned from Henry Ford, and that was how the Inuit learned from their elders. Too often, these days, we find that in the schools one teacher must work with so many students in such a short time that it is just about impossible for them to learn all they need to know.

Once, not long ago, I lived in Europe for a year with my wife and children and visited many schools and workshops to see how young people there became craftsmen. I also stayed for a while to work with a master craftsman who worked in metal and it was at that time I became convinced that one of the best ways to learn a craft is to learn as much as you can from someone who knows it well and is very skilled. Remember, as I said earlier, being a craftsman is being someone who makes excellent things by hand. Learning how to do this takes hard work and a long time. I believe we should be thinking about how we can interest young people and then seeing if they can learn from older people while this is still possible.

But I have to stress, time and time again, that it isn't easy. Take my own case as an example. All my life I have either been a student, or a teacher like my mother before me. Twenty years ago when I was in school and interested in becoming an artist, I first became involved in crafts. Since that time I have learned that artists and craftsmen are different people but that both are very important. I don't want to go into the difference between arts and crafts here because very often there is an extremely fine dividing line between them. Artists are often craftsmen, and craftsmen are sometimes artists. In my own case, I make things all the time, and sometimes I have exhibitions of my work.







Three years ago, for example, I showed my jewelry to more than two thousand craftsmen from all over the world who came to Toronto to talk about the work they were doing. My jewelry has won me sell. I have been teaching young people to become involved in the craft of jewelry making for eight years. And yet it is only now that I feel that I am ready to have my own craft workshop and to work on my own as a full-time craftsman.

**REPORTER:** With this experience behind you, what in your opinion is the best training for a craftsman?

**LARSON:** There are many ways to learn. Schools have many students but I am beginning to doubt that this is the best way to learn a craft. A person can learn from books but it takes a long time. If you are lucky enough to work with someone everyday and learn craft skills, plus other necessary things like designing and how to run a business, then I think this is the best way. This is what I call apprenticeship training. But again, let me say it takes a long time if you want to become the best and it takes a great deal of hard work.

**REPORTER:** Are there places where this can be done in Canada?

**LARSON:** Unfortunately there are very few craft schools in this country and there are few craftsmen who have worked all their lives at their craft. There are even

few people who are interested in learning a craft. I have been teaching young people to become involved in the craft of jewelry making for eight years. And yet it is only now that I feel that I am ready to have my own craft workshop and to work on my own as a full-time craftsman.

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Attauhuni, taiphumanituqauggituk, nu-naqahimaggama tarijuap akkiani algagu-mik attauhunik iqatigiblugin nuliara qitu-ggakalu amalu uglarpaktugga amigaitunik hikurvignik havakvigniklu takujumabluga qanurtun innuhuktun havagguatiggup-agiagita taikani. Talvanitau nunaqahimag-mijugga akkuniuggitu havaqatigaqublugga hanagguatimik ajuhimapiatumik tamnalu havvaqapakhuni havignik amalu taiphum-anuuvuk ukpiruhulihimajugga taimatun nakurppiatumik hikuriakhak illigiakhak havaknirmik mirhurnirmigluuniin kinatui-narmin ajjuutumin illihimapeatumilu hav-aqatiganirmik hikurvigiluggu nagminirq. Irqaumagguin, hulu uqalagaugamatitun, hanagguatiuggami hanagguatiujariaqarp-urq piqutunik nakkurpiatumik havaktauh-imajunik algainarnun. Hikkurnirq taimai-liuriakhak aghurunarnan amalu akkuniir-piahuni. Ukpriuhukpugga ihumanahuaria-qanibtniginnuhuktun pijumalitinahua-niin amalu nautiturahualuggin illitunaniin innakhaunirhanin taimailiurunarnimi huli ahiujijauginiini ajuitunarniin illiviuunart-un hikurtaujunartun pivikhaqatibluggu huli tajja.

Kihiani uqalalagiatugga amihuitumik, tahamna ajurnaipiaggiman. Hurlu uvvagga







REPORTER: How would we go about doing this?

LARSON: Before going into that, let me first of all explain what I see as the three levels of training that are possible. For me, by far the best learning experience would be the one-to-one relationship. This is where one student would work in close contact with one master craftsman, and would learn from him the skills of the trade, including the use of tools, for example, and the use of materials. Perhaps not so obvious but equally important, he would, just by being around a master craftsman, absorb the atmosphere of a skilled artist's workshop and would learn many things intuitively, without their ever really being taught. It's hard to explain how this would happen but I know it from my own personal experience. For instance, when I was first learning in Europe I swept the floors and made the coffee and did all of the things that needed to be done around the workshop. Somehow, at the same time, because I was so interested and enthused at becoming a craftsman, I began to observe how things were done and how the craftsmen acted and all of these things together gave me important knowledge that I would otherwise not have gained.

Although what I have just said is true, I must admit that this one-to-one relationship is very difficult to achieve. The next best thing to it, to my mind, is the small workshop situation where two, three, four or more students come together to work with a master craftsman and by assisting him learn the trade. I should point out here that in Europe, where this happens, the students at least at the beginning pay for the instruction they receive. They are willing to do so because they are anxious to have this opportunity to learn from the master of a craft. Arrangements are made with them so that, before too long, they are beginning to produce enough work under the guidance of the master craftsman, to pay their fees and eventually to make enough to live on. But I want to emphasize that so great is their interest and their desire to learn that at the beginning they are the ones who pay the master to work for him, not the other way around.

The third learning situation possible is, of course, in a school. Although it is not as good a learning experience as the others I have mentioned, it frequently is the best practical solution and is one we must quite often live with.



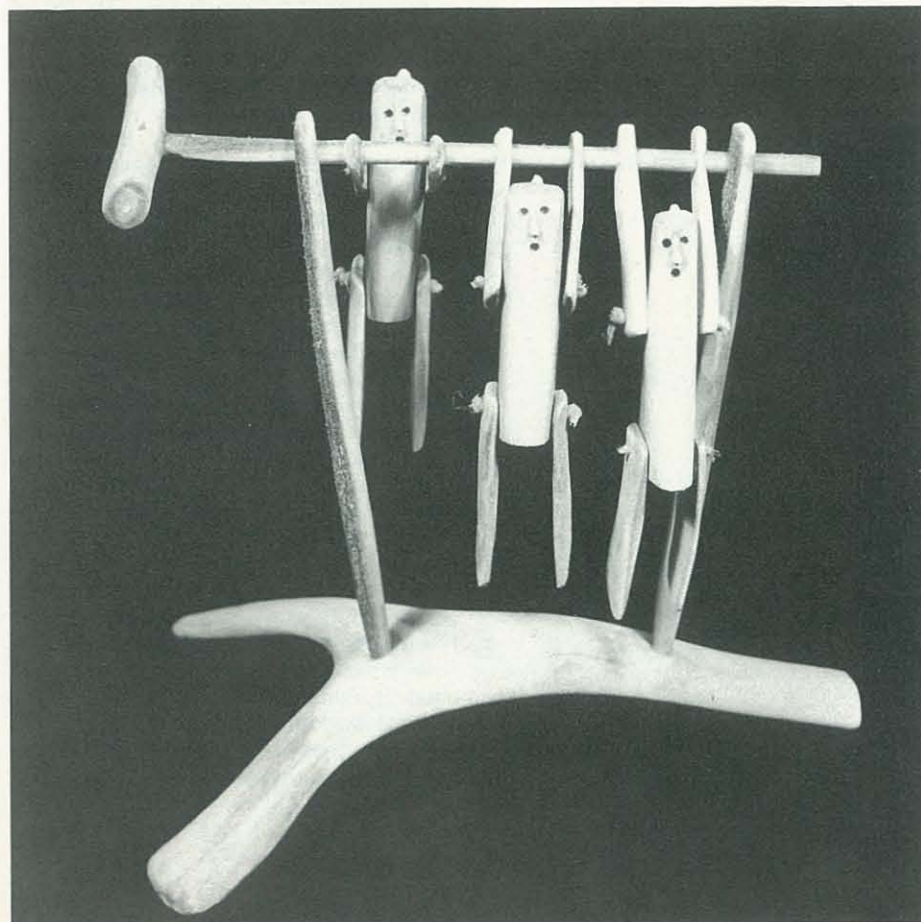










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ugin illihimajauvaggitun havakpakhimaju-  
nun taifhumanikanirq. Talvuna aturnanir-  
iva ajuiniin huli pihimajauniin amalu tu-  
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kutuinaili ublumi havakpaggipata taimati-  
tun appagmi havauhiinik maliglutik uvval-  
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uvaggun puighinariqarabta qanurtun ha-  
vaktuavagnivininik. Itarnitain ajuiniin tai-  
matun nanituinarq ahiujijauvalirmata. Al-  
lianapiatuk, innuhuktun taimatun alliahu-  
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nik taimatun havaqqatiigurumajunik.

Talvali nalvahigiaqatugun akkuani inakh-  
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 nik. Taimailiuriaqatuk tammaini Inuin  
 nunaini qablunaat nunainilu Canadami.  
 Uqalautijunartapkitau ukturautimik ahi-  
 anik. Japanmi ajunirpaan havagguarnirm-  
 u ihumaggijauhurmata atturnanirpauni-  
 rataublutik kikutuinarnun ammalu tauja-  
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 utuinarnun Japanmiutanun amalu uppi-  
 jaunirpaggublutik. Taimaitun kikutuinarnq  
 hikurtitijukhaujun nakunirpaublutik, hur-  
 milu tabkua irqiahugipaggimata havaqati-  
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 niin hikurtukhanik. Taimatun tahamna  
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 irqiahugiaqagitun havaqatiqariami ajuipia-  
 lihimajumik havagguatimik akkuniviak.  
 Havatuinaggaggiturq. Hurluli nutamik  
 illiquhitaviunartuk allamik.

**APIRHUTURQ:** Kikun illihimajun uturq-anik ajuinirnik?

**LARSON:** Taifhumani, Akkukitumi, ap-  
purhihimalirtuga Inugmik akkuapiamik  
uqalagutaublunilu 100 nik algaguqanirat-  
aubluni. Uvvaqa tamna aquqagunirpaguh  
imaju umajuni Inubluni taifhumani. Illihi-  
mavaturq amigaipiatunik humi akkun-  
itak ummagami. Unibkapaktain! Arquaggu-  
nirhain innakhan illihimajaqatun amigaip-  
iatunik qujagginarq. Puigutahariggitavun  
havamna. Amihun arquagunirhain huli iq-  
aumagmata taifhumanitufqanik, kihiani  
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uijarimi akhalutiniq amalu arqihuigikah-  
ak mikkanuamikluuniin ajurtugga nagmi-  
ninik akhalutimnik. Halainibnuggiturq,  
hurmi unirtavuktugga illainun hilatugiab-  
nik. Pivjutiggivali taimatun tahabkua illih-  
imainabkin uvvaluunin illinahuahimainab-  
kin. Taimatun ajuiniin uvamnun ahivuk-  
tun. Taimatutau amihun inuhuktun Inuit















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ktaublutik algainarnun. Taimaitun pinnir-  
hihimajun niuvirtauhuggugmata. Kikutui-  
nain narulirpagma hajakuggupan takku-  
vaakhanik, uvvaqa akkikikaluarpata akkit-  
uggalpataluuniin takkuvaakhan.

Talvuna qukhanarturq Inugnun. Akkun-  
agjuarq kikutuina in qablunaat nunaitun  
niuvirumahimalirmata Inuin havaggupar-  
ktainik mirhurpaktainikluuniin. Pirqutin  
nutaujuribluujuk allianahutiklu illanikk-  
un, ammalu nagliughulirpakhutik illanikk-  
un kikutuina in nakkujumik ummajunik  
allaparnarpiatunik. Uvvaqa urqalaktu-  
gga niuvirpakhimajun qujagginarq niuvig-  
atahimagmata pinnitunikluuni in Inuin hav-  
aktainik niuviraggamik. Kihiani hunatuini-  
in hunilirmata haja. Kikutuina in qanurt-  
un ihumain pivjutiqahutik Inugnik allag-  
ulirman ammalu kikutuina in maniqapalar-  
unimata taivhumaninin, taimaiman hajami  
naruvalirhutik niuviriamik qujagginarq.  
Qinirpalihutik havatiahimanirnik pinnirt-  
unik. Talvali Inuin taimatun havatiapaggi-  
pata, ammalu hikkurumaggipata ajuinirm-  
ik havagnirmun algainarnun uvvatiaru, ha-  
vagguaatuvaktun mirhurtauvaktuluni in  
qukhalagnahinariaqatun niuvirtailimailut-  
ik.

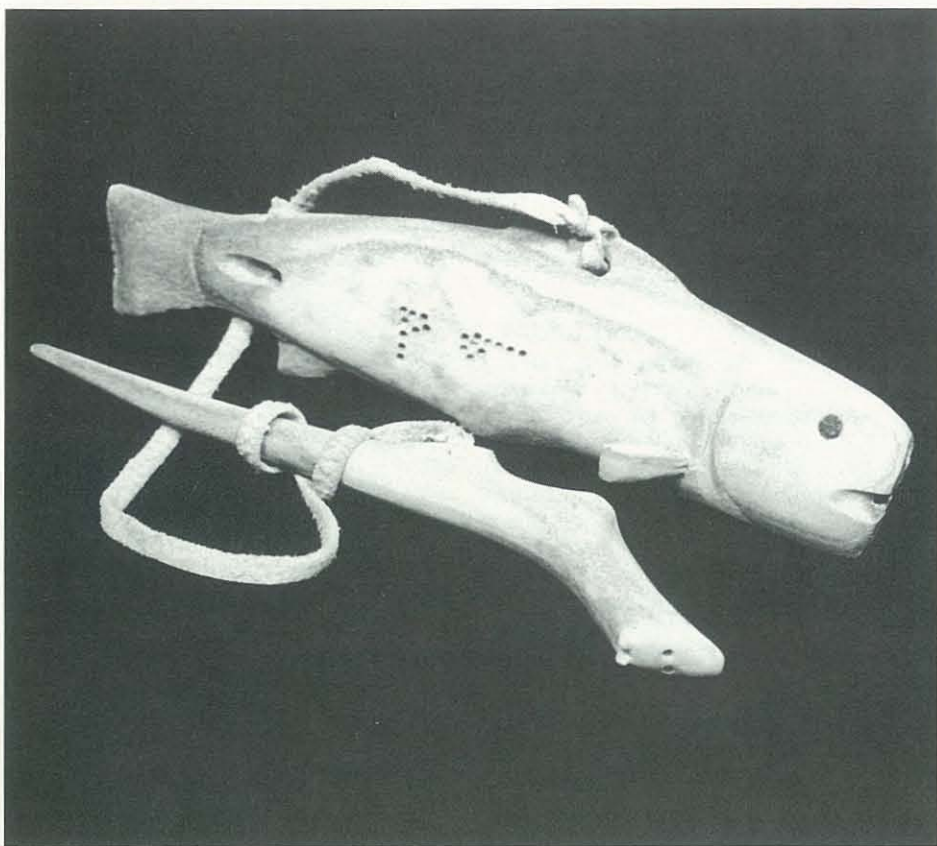
**APIRHUTURQ:** Uqalaktutiin taima tahabkua havaktauvaktun huli niuvirtauvagniginiik?

LARSON: Eee. Amihuruqpalaniiginnun qablunaat nunainitun Canadami havakpa-  
blialutik nagminirq aggainarmignun talvali  
nakkurhapaliavakpun ahhimi havakpakta-  
inik. Niuvirtauvagniggin algainarnun hava-  
ktauhimayun nakkurijauvaliajun niuvirt-  
aajumavaliablutiklu. Tapkunugga ikkajut-  
aublutik Canadian Crafts Councilkunun,  
tamarmik havagguartin Canadalimami pai-  
rijaulirtun ifjuatautailiniin ahinun immaj-  
uap akkianitunun akkinirhaublutik havak-  
tauhimajunun amalu Canadamuatauvakt-  
un niuviakhagguhutik. Ajurnaihuggujuk  
niuvirtautiggiagin havagguahimajun hava-  
ktauhimajun Inugnun. Inuit nakkujumik  
niuvaviqarihimagmata. Ihumaluggutiggi-  
jara kihiani havaktauvagniin nakurpiatun  
pirqutiin. Uvvaq ikkitun kihiani taimat-  
un havagunartun, nauna. Kihiani ahiutau-  
linianun innuhuktun amiggainirhan havaq-  
atigariaganirhaujun ajuinirhanik havaggu-  
atinik. Tahamna pijutigigiblugu nakkugija-  
ra tunihigiami ajuinirmik. Amalu talvuna  
aturnarnirparivaq inuhuktun ikkajurhita-  
uniin havagguarumalikubluqin.

**APIRHUTURQ:** Amalu taimatun aqikta-  
uwigijunarahuggijan attautikun havaklutik  
hikurpagnirmik Inuin nunaini?

[illegible][illegible][illegible][illegible][illegible]





LARSON: Eee, nakkunahugijara taimailiuriami hajjagumun. Taimatun pihimaghirunarabta uturqanik ajuinirnik pihimajaujunik huli uturqanun arquanun, taibkua ajuiniin tunijunaraptigu innuhuktunun amalu nutanik ahianik nainaititijunahuta, nutaniklu havautinik havaktunun aturtauvaktunik, nutanlu ihumain qaitaujun ahianun qablunaat nunagginigatunun aturtalirlutik havakpaktatuqaujunun illaulirlutik Inuit havakpaktainun nutaan ihumain.

Taivhumani hikurtitijiublugga Kiggani algagumi 1960–61, takuhimalirtuga piggianainik ajjigguakhaublutik havaktauvaktun ujaqanun, hajagu migguatauvakhutik. Tarmamikahak taikani Kiggani maniliaggujun maniliagguvakpun piksaliarijamignun hanagguapaktamignulu talvani havaktaujuun. Kihiani attauhirq nunaqatiggin nakkujumun manilurmata, talvalitau taimatun ahiin nunaqatiggin taimatutaun inniarniin nalunartun. Kikulimaan havagguatiuggimata. Havaktalimaggin tamaita niuvirtaujuimata. Kihiani nakkunirpann pinnirirpan ikkajurhitaujariaqarmata. Kingarmiun ajuinirqatun kihiani nakkujumiktau taikanihikurtitijiapakkamik amiggaitunik illihimajunik.

Talvani kiggani alragulituni malruknik, pinnirhautikhanun havakviqalirtun. Nakkujumun ippurq pivjutiggiluniuk innuhuktumun aggumun, David MacDonaldmun ikkajurhipakamik, tavhuma tammaita ikkajurhipakmaggin talvani havaliin nunaqatulu talvani. Qanuriliuriahaminik illihimavakkami ammalu iqiahuggani ahiminik havagatigariakhak. Taivhumani pinnirhautin takujautitaugmata Montrealmi, karasimasiumaharqtibluggu, taukujauvakmata allauggiagita amalu uvvainarq niuvirtaubleutik.

Tahamna talva illaggivan attauhituinaraq taimatun ajuirunanirq hikurhimatiatunun. Taimaitun havakviin arqiktatajunartun ahiini Inuin nunaini nanituinarqpiak kihiani aggataggutauliluggin nakkunirha. Tahamna illaggijaulirluni havaqatunun hikurtunun. Amiggaipalatun kikutuinaiv havakpaktun havagviani aggatanugauvakmata, havarijauhituinahuni, ammalu tamainun uggahiggijaulihuni urqalaqatigapagunaihutik tavhumigga havagguatimik ajuipiarqtumik tahamnaluni taimailiurnik aturnarpiaman hikurnirmun namagtumun nakkujumun.

Eelak, Inuit hivunikha nakurpiaman. Ihumaggijarali pifjutiggiblugin havagguan mirhurtauvaktulu, amiggainirhauqublugin arquan hikutitijami irqiahuggitun ajuinirmignik amalu amiggainirhauqublugin innuhuktun hikkurumanjun, ammalu amihunirhain katitukhauggaluan qilamikkun urqamaqatigigunaqublugin ihumakhanik urqalautigginahuatamnik amalu arqiktautitinahualutik taimatun havariluggu hikurpaggunahinirmik.



## Picture Story

## Ajengoat Onikartut

## Adjinguat Unipkâvut

# Things That Make Us Beautiful

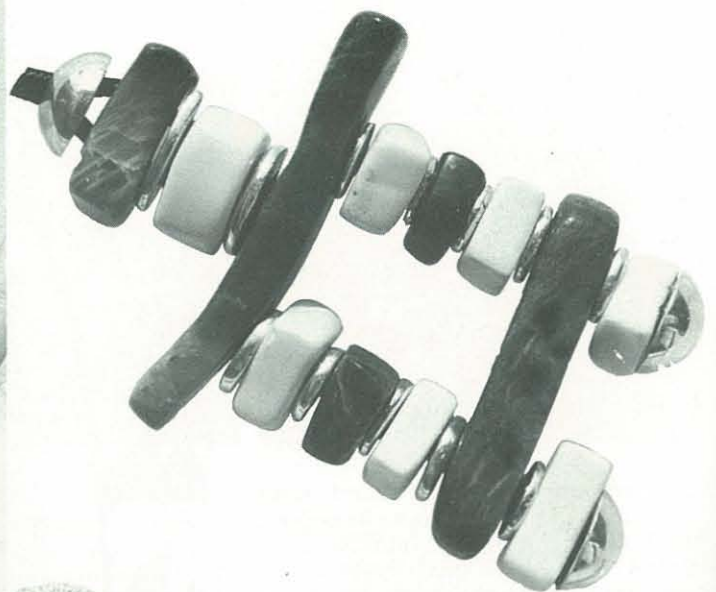
The exhibition logo (symbol) was taken from the Jessie Oonark (Baker Lake) wallhanging pictured at the right. The wallhanging is now in the collection of the Department of Indian and Northern Affairs.





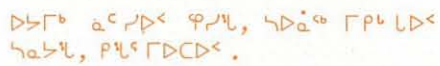
ᐱᐃᐃᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ  
 ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ  
 ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ  
 ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ

Maudie Qitsualik models one of the award winners, made by Papiarak Tuqiqi of Cape Dorset.

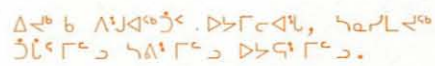




Virginia Watt examines an entry.



Sealskin neckpouch by Haunak Mikigak of Cape Dorset.



Brooch by Eyuka Pingwartok of Cape Dorset.



23











So Kibgaarjuk was with Igjugaarjuk for a long time, and loved him. Now, we go back to the violent beginning of their marriage with the story of Saqpi.

$p < i^c < b$   $\triangleright \Delta \Gamma \sigma$   $\Delta^b < i^c < i^c \triangleright \Delta^{cb} >^{cb}$   
 $d d \sigma$ ,  $a^b < i^c > j j$ .  $\triangleright \Pi^c \sigma < \Delta^{cb} > j^c$   
 $b \Pi L \Gamma \Delta^c i^c \sigma^c \sigma^c$   $\Delta^c d \Delta^b$   $\sigma < \Delta^b$ ,  
 $i^c b \Gamma^b$   $\triangleright \sigma < b^c > \Delta^{cb}$   $\Delta^c j$ .

Titirimasavuuq; 'Observations on the Intellectual Culture of the Caribou Eskimo.' Report of the Fifth Thule Expedition 1921-24, Vol. VII, No. 2. Copenhagen, 1930, pages 33-35.



# Saqpiup Innuagtangit



At left is Kibgaarjuk (the other wife of Igjukgaarjuk). Beside her is Suvarjuk who is said to have turned black from sleeping beside a corpse.



When he asked for a light to take back, Nipititaaq asked, 'Why did your light go out?'

[illegible]

Nipititaag apirivug, 'Suug gamipisi?'







30





ᑭᑭᑦᑭᑦ ᑭᑭᑦᑭᑦ ᑭᑭᑦᑭᑦ .  
ᑭᑭᑦᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦᑭᑦᑭᑦ .

Camp at Sikulikjuaq. Closest are  
Igjujaarjuk and Aqaaralaaq.



ᑭᑭᑦᑭᑦ ᑭᑭᑦᑭᑦ ᑭᑭᑦᑭᑦᑭᑦ .

Women gathering lichen for firewood.



While they were travelling, Saqpi went on with his plans to kill Annalutnaaq. He said to her, 'Walk in front of the dogs and


$$\dot{p}_a \dot{c}^b \triangleleft \Delta \prec^{cb} \varphi \prec^b \subset \cap \triangleleft^c \nearrow L \subset \triangleright \Sigma \sigma.$$

Kiinaalik coming home after gathering firewood.

[illegible]

" $\Delta \nabla \dot{\bar{c}} \bar{c} \bar{p}^c \bar{c} \bar{j}^b$   $\nabla \bar{b} \bar{j}$   $\wedge \nabla \dot{\bar{L}} \bar{c} \bar{n}$ -  
 $\dot{\bar{c}} \bar{n}^c$ ,  $\Delta \bar{m} \nabla \bar{p} \dot{\bar{L}} \bar{c} \bar{n} \dot{\bar{c}} \bar{n}^c$ ."

[illegible][illegible]

$\Delta\sigma^{\frac{1}{2}}J^{\frac{1}{2}}{}^{\text{cb}} \Delta q^{\text{cb}} > {}^{\text{cb}} \wedge r^{\text{c}} \geq \sigma_{\text{d}}. \Delta r^{\text{c}} \Delta$   
 $\langle \Delta r^{\text{c}} > {}^{\text{cb}} > {}^{\text{c}}. \text{h}^{\text{cb}} \wedge {}^{\text{c}} \Delta q \Delta n^{\frac{1}{2}} \Delta^{\text{a}} \text{e}^{\text{c}} -$   
 $\text{p}^{\text{cb}};$

"ᐃᓂ ᓴᕈᕋᕐᑦ." "

[illegible][illegible]
$$\begin{aligned} & \dot{C}_L \approx D^{q_5} \Delta D_L \Gamma D_C \Gamma^C \Delta^a \approx \dot{C}^{q_5} \\ & D^{q_5} \approx \dot{C}^{q_5}; \end{aligned}$$

"Δ<sup>1</sup><sub>b</sub> δ<sub>1</sub>Γ<sub>c</sub> 5<sup>cb</sup>Λ." "

[illegible]
$$||L^c \mathcal{P}^b \sigma^b \triangleleft^c \Delta \sigma \subset \dot{L}^{cb} >^c L. ||$$

$\dot{C}^c \downarrow \Delta \triangleright \Gamma^c L \downarrow \Gamma^c \downarrow \Delta \triangleright \Gamma^c L^b \downarrow \Delta^c L^c$   
 $\downarrow C^b <^c \downarrow \Delta^b \downarrow \Delta^c \downarrow \Delta^c >^c ;$

" $L^{\infty}(\sigma_j^{cb}) \triangleleft \Delta \sigma_c \dot{L}^{cb}$ ."

Tautugaangiluni tunuanit siqurumamut sivuliquvaa. Asuilaa siqurumaplugu Annalutnaaq Saqqi siquqtitjunmik qamutingnit aulaq&utiklu tigusigiaraluaqpuq. Taamna siquqtitjut ingminimiao siquqpuq amujanani luuniit. Asuilaa Saqqi uqaqtuq, 'Quksasulirama inuangaangiqliqpara, ilavut nuliqaangitut amisuunqmata.'

Taamna uqaviugami Ulaŋingmit Annalut-naaq uqagpuq, 'Angakuugamili Saqqi.'

Taamna Annalutnaaq angakuugami tama-  
nna siqutitjut turaagaata asiagut, tamaun-  
gatuinaq siqutinmagu, Saqqi taamna kapi-  
asuliqtuq inuangnirmik Annalutnaamik.  
Taavunga nunamingnut tikitput, ilaming-  
nut. Tikinnamik Saqqi upaqpug inungnut  
anisimajunut, 'Malrungnik arviniligaqpu-  
nga.'

Taapkua umingmagasugipblugu umingma-  
ksiungmat, nutaqat aqpat&utik tuq&ula-  
aliqupt, 'Marungniguuq arviniligaapquq!'

Umingmakgasugimut umingmaksiumgmak  
Saqqi qaujimagamik. Saqqi uqaqpuq, 'In-  
ukuluqit!'

Taapkaa nikaluqput. Ataata ingningminik Saqpimik inuaqtumik itingitilugu suli tusarami, itingmat Saqqi ingnini ataataata ulimaumik tigusbiluni ulimangniaraluaqpaa, una ingnini inuaqungimut quviagingiliramiuk. Saqpip ataataa uqaqpuq, 'Suuq, ilanik inuaqqin?'

Saqpi nunaqatiminut qimakpuq ataatami-  
nit inuaqtaujuanq&uni.

Asuilaa upingaaguliqpuaq tariungmisiuqpakamik, tariup sinaani taapkua paalingmiut Saqqikut nunaqangmata. Asuilaa Saqqi natsingmik turvami qaksimajumik tagugami augialiqpaa upingaangungmat. Tariuq iliqusiqaqngmat iatna, saavikaangami tamakilutaa&uni savitpangmat, saavitpalialiqpuq Saqpilu qaujimangi&uni savitaulingnirminik. Taapkua inuit amisut tautukaluaqpaa Saqqi saavitaliqtuq, kisiani quviaginginamitjuk taamna inuaqti uqaqsinaliqput, 'Suvauniit.'

Asuila siku suli qanitilugu Saqqi qaujuvuq  
saavitautilirami, abluq&unilu. Taapkua inu-  
it nunamuangmat Saqqi, saglublutik uqa-  
qput, 'Saaptauqajaravit qaujingitnaaralua-  
qpugut.'

Saqpi saavitaukpat tariumi suvauniiqtuugaluit, tuquqpat suvauniiqtuugaluit, tuqukpat suvauniit. Inuaqti quvjagingiluktaalir-  
amikkuk ilaita.

Amma suli taamna inungnik katitsiliramik  
Angnajuinangmiglu Isungangmiklu, taapk-  
ua inuaqtit unualuktaa q siningitainagput



lead.' He wanted to kill her without being seen. Still travelling, he tried to reach for the rifle but it went off by itself even before he layed a hand on it.

When that happened, Saqpi said, 'I'm afraid to try and kill her now, besides there are men in our camp without wives.'

Annalutnaaq replied, 'Lucky for Saqpi to be a shaman.' But Annalutnaaq, too, was a shaman, to cause a rifle to shoot where it was not aimed. This made Saqpi afraid to kill her.

Finally, they reached their destination. Saqpi told the Inuit who were outside, 'I got seven altogether.'

The children, thinking that he had caught musk-oxen, because when he left it was to hunt musk-oxen, started running and shouting, 'He said he caught seven!'

Sagpi corrected them, 'They're people.'

Before Saqpi went into his igloo, the word reached his father that he had killed people. When he walked in, his father took an axe to kill Saqpi for killing so many people and demanded, 'Why did you murder your own relatives?' Saqpi, afraid that his father would kill him, left for another place.

Now the Padlei people lived near the sea, and it was during the Spring that Saqqi saw a seal out on the ice. He went out for it. Sea ice is different from fresh water ice; when it breaks away it goes all at once. This happened when Saqqi had just gone after the seal. He was not aware of what was happening and the people who watched just said, 'It's alright,' because this man who was starting to float away with the ice was a murderer who they disliked a great deal.

But before the chunk of ice that Saqqi was on got too far away he realized what was happening and jumped ashore. The people lied to him. 'We didn't even realize that you were starting to float away with the ice!'

Later they met two people along the way, Arngnarjuinaq and Isungaq. The three murderers didn't sleep all night for fear they'd be killed.

After many years, when the Hudson's Bay Company came up north, Saqpi went to the closest one in Churchill, Manitoba. The clerks had already heard of Saqpi, so when he arrived they asked him, 'What's your name?'

$\Delta \Gamma^3 L L \Gamma \Gamma^c \quad \Delta \Gamma^3 L^b \Gamma \Delta^c L^c \quad \text{ካ}^{cb} \Lambda$   
 $\text{ዌ} \Delta \Gamma L L \Gamma^b, \quad \text{ካ}^{cb} \Lambda \quad \Delta \text{ዌ}^{cb} >^{cb};$

"Δ<sub>ad</sub>Δ<sup>c</sup>"

ረፍፈረ ስራውን፤ ለረፍፈረ ልዩ ምርጫ  
 ካላገኘ ልዩ ምርጫ ለሰጠው ሰው ጋ-  
 ካፍ፣ ለሰጠው ካላ ልዩ ምርጫ ለረፍፈረ  
 ድረፈረ፣ ሰጠው ሰው ድረፈረ ልዩ ምርጫ-  
 ረፍፈረ ልዩ ምርጫ ለሰጠው ሰው ልዩ ምርጫ-  
 ረፍፈረ፣ ካላ ረፍፈረ ልዩ ምርጫ፤

" $\Gamma^{cb}$ ,  $\Delta_c$ ,  $\sigma^b$   $\Delta_d \triangleleft^{cb} \Lambda^a$ ?"

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥

ᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
ᐱᐱᐱᐱᐱᐱᐱ, ᐱᐱᐱ ᐱᐱᐱ. ᐱᐱ ᐱᐱ ᐱᐱ-  
ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ, ᐱᐱ ᐱᐱ ᐱᐱᐱ  
ᐱᐱᐱᐱᐱᐱ;

[illegible][illegible]

"ρ<sub>α</sub>ΔΛ<sup>α</sup> ?"

" $\Delta^{\epsilon} \circ \rho_{\sigma} \Delta^{\epsilon} J^{\epsilon} \Delta^{\epsilon}$ ."

[illegible]

" $\gamma^b \wedge \Delta \phi \leq \gamma^b \leq \gamma^c \leq \gamma^c$ ."

piajajariaksamingnik isumamut. Asuilaa ukiut amisuulingmata Vatiktalingmut niuvitqialingmat Kuukjuangmi qaniniqsam-ik Saqqi qangmalilipqu taikunga. Taapka-ua qablunaat tusaumaliramik Saqqi inuaq-tingmunt amisunik, apirivaat, "Kinnaavit?"

'Angnarunianguvunga.'

Saqqi sagluvuq. Qablunaanit taapkunang-at tigujaunialirasugijuuq. Taapkua qabluna-at qaujimalaurumik Saqqi tigujanalugaat kisiani saglugami atiringitaminik atiqaq&-uni pijaungituq, asuilaa ailigpuq.

Taamna Isumataq, angut, Isumatangmik atilik. Taipkuninga inuagaulauqtunik ilaqarami Saqqi apungniangmat ilani uqautivai, 'Saqqi inuarumaaliqpara tikitpat.'

Ilaminik akisaqtuijumajuq inuagaujunik. Taapkualu apirijai inuit angimiaqput. Saqpi asiagut aillilaupquq nunaminut, tiatna pijaungiliqpuq. Amma sulit takpaani Qaumaku tuktusiutquq nunaqaqtigingituk, Saqpi Qaqimat nunaani nunaqatquq, taam-nali Qaumak tamaani qaninniqsami igluj-ualingmi nunaqaqtuq. Qaumak tuktusiut-quq & uni qimuksikkut aulaapquq. Taamnapt-auc takpaangat qaujimganngami inungni-ik Saqpi, qimuksikkutauq tuktusiutquq & uni aulaapquq. Asuilaa taapkuak katiliqpuk. Taimna ataatagamiuk Qaumaup Isagut tuqutaulauqtuq ungniliqpaa Saqpi, tigub-lugulu ilitarigamiuk, uqautilbugulu, 'Ang-utituugavit kapiasunginavili inuagputit kapiasuiutuugavit.'

Saqpi Qaumangmut uqaqpuq, pijaujariak-saminik isumalirami, 'Inualairama pitsiaq-sinaliqta.'

Asuilaa pingilingmijaa.

Aujaulingmat amma suli taapukununga  
ataatatsiavinimnut Kingnilingmullu Qillul-  
angmulu Angnasungaangmulu Qaqsamu-  
lu kuungmitunut tujungmiulirivuuq Saqqi.  
Taimna atira Kanajuq nukaqarami inuaqt-  
auqataulauqtumik Nipititaangmik, taam-  
na Saqqi Kanajuup atingma saniani sinili-  
ngmat, Kanajuq angnaquaksaq uqarani  
siningmat tikuraqtuinaq&uni uqaqpuq in-  
ungnut, ilaa uqangnilukpuq nipi qarani  
uuktuqtuinaq&uni, kapiniaqpaaguusq Saq-  
ip tamanaanga. Taamna Saqqi tupammari-  
ngit&uni aaqituinaq&uni ualaungmat ang-  
nap piqataata iniqitilluavingitkaluaq&ugu  
sinitsialiqpat isumajuugaluq, uqalungin-  
amik tikuratuinaramik tiatna pivaa. Taim-  
ali taamna atira nuqaqpuq isumagami,  
'Asu, piqijaungitunga.'

Tukisinginami. Kisiani taamna isumajuq  
piqataa, tiatna pijuq, 'Uuvatsiaru sinitsia-  
liqqat piniagpat.'







After that, his two wives headed back to Kingilik's camp, for it wasn't too far away. One of his wives, named Aqamak became Amarukjuaq's wife and the other woman (Oilluq) kept on going. That is the end of Saqpi's life and death.

" $\Delta^a \Delta^b \Delta^c \Delta^d \Delta^e \Delta^f \Delta^g \Delta^h \Delta^i \Delta^j \Delta^k \Delta^l \Delta^m \Delta^n \Delta^o \Delta^p \Delta^q \Delta^r \Delta^s \Delta^t \Delta^u \Delta^v \Delta^w \Delta^x \Delta^y \Delta^z$   
 $\Delta^a \Delta^b \Delta^c \Delta^d \Delta^e \Delta^f \Delta^g \Delta^h \Delta^i \Delta^j \Delta^k \Delta^l \Delta^m \Delta^n \Delta^o \Delta^p \Delta^q \Delta^r \Delta^s \Delta^t \Delta^u \Delta^v \Delta^w \Delta^x \Delta^y \Delta^z$   
 $\Delta^a \Delta^b \Delta^c \Delta^d \Delta^e \Delta^f \Delta^g \Delta^h \Delta^i \Delta^j \Delta^k \Delta^l \Delta^m \Delta^n \Delta^o \Delta^p \Delta^q \Delta^r \Delta^s \Delta^t \Delta^u \Delta^v \Delta^w \Delta^x \Delta^y \Delta^z$ "

[illegible]

Little girls from Baker Lake. One wearing inner caribou atigi and the other a beaded girls atigi, both with striped fur gauchos.



**ᐱᐅᓕᓂᑦᔭ**  
**ᐃᑦᔭᓂᑦ**  
**ᐱᓚᐅᓂᑦᔭ**  
**ᐱᐅᓕᓂᑦᔭ**  
**ᐃᐅ 1976ᐅᓂᓂᓂ**

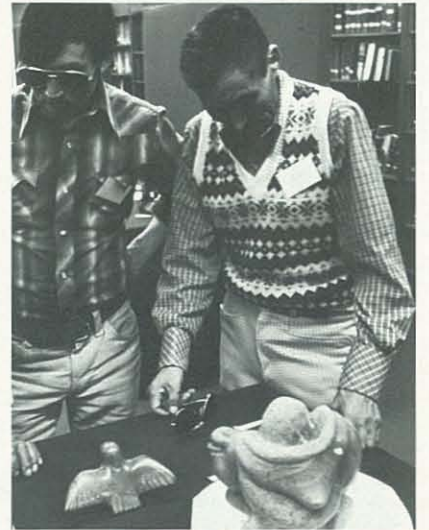


Virtually all factors which affect the conditions for carving were to some extent discussed: the incentives to carve, financial return, recognition of the artist, availability of stone, availability of workshops, the role of the co-op manager in pricing and purchasing, the importance of the co-operatives to the community, competition between co-operatives and other buyers; transport of carvings south, the role of Canadian Arctic Producers in selecting, pricing and distributing, attitudes of the retailers and ultimate buyers.

[illegible]

Not all carvings express the artist's experience with his subject or retain the bold elemental forms which distinguish Inuit sculpture. With modern tools some artists strive to achieve photographic likeness. The results are uninteresting lifeless carvings which may be admired for their draftsmanship but cannot be loved.











ᐅᑲᓕᓚᓴᑦ ᐱᓴᓴᑦ

About Books

Kemerkoat Pivlugit

Kimmerrualiriyun



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ᐅᑲᓕᓚᓴᑦ ᐅᑲᓕᓚᓴᑦ ᐅᑲᓕᓚᓴᑦ  
ᐅᑲᓕᓚᓴᑦ ᐅᑲᓕᓚᓴᑦ.

Alice Masak French during her book  
signing appearance in Ottawa.



# My Name Is Masak

by Alice French  
Published by Peguis Publishers Limited  
Winnipeg

Alice French has written a careful narrative spiced with incidents she remembers clearly, of her early life in Cambridge Bay, school days in Aklavik and going out on the land with her family. Old photographs give evidence of these days.

Her grandfather was a Laplander who spoke both Eskimo and English to his family. When her father, Anisalouk was ready for school, he could speak English quite well. It was this command of the language that got him a job as interpreter to the police on Baillie Island where he met Sanggiak and married her. Masak was born on Baillie Island but the family later moved to Cambridge Bay. When an epidemic hit the island, Masak's mother became very ill, and she and her brother were put into All Saints Anglican Residential School in Aklavik. Shortly after, her mother died.

Masak's story really begins when she attends the school. She gives the reader insight into life in a boarding school.

Masak is always aware of the outdoors and her descriptions of outings and trips out onto the land are told by one who was always observant and ready to find beauty in all things. Even the death of her mother did not dwarf her spirit. That her father was unable to keep her with him caused no bitterness in her. He married again and during the summers she and her brother would leave Aklavik to be with their new family.

Masak was fourteen when her father wrote, telling her he was coming to Aklavik to take her home. She was needed to take care of her younger sisters and help with household duties. She was sorry to leave her friends but in her own words 'I felt a sense of relief, like a prisoner whose sentence was finally over. When the door closed behind me and my father, I felt like a bird flying home to the vast open tundra.'

Today her home is in Grand Rapids, Manitoba, where she lives with her husband, Corporal Dominic French of the Royal Canadian Mounted Police. They have a son and a daughter.

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 ልሳኝ ልሳኝ ልሳኝ ልሳኝ ልሳኝ  
 ልሳኝ ልሳኝ ልሳኝ ልሳኝ ልሳኝ

[illegible][illegible][illegible][illegible][illegible]

D<sup>a</sup>G VYGBC<sup>e</sup>J<sup>b</sup> B<sup>d</sup>c m<sup>e</sup>s  
VNC<sup>i</sup>F YGC GL<sup>e</sup>, L<sup>a</sup>SJ<F, DΔ-  
σ<sub>3</sub>, CF<sup>b</sup> ZGC<sup>y</sup>, <cPdm ΔBmΔ-  
L<sup>j</sup>J<sup>b</sup>. Δ<sup>r</sup>sθJC <sθrN<sup>b</sup>.





ልዩ ስራ ለሚያገኙ ለጋራ ሰራተኞች  
 በሰላም ለሚገኙ **Barry Roberts** ምስጋና  
 ለሚያደርጉ ለሚገኙ ለሚገኙ ለሚገኙ  
 ለሚገኙ ለሚገኙ ለሚገኙ ለሚገኙ ለሚገኙ

[illegible][illegible][illegible][illegible]



Δ>Γ<sub>6</sub>  
 Δ<sub>6</sub>Δ<sub>6</sub><JσΓC  
 Δ<sub>6</sub>

# We Don't Live In Snow Houses Now

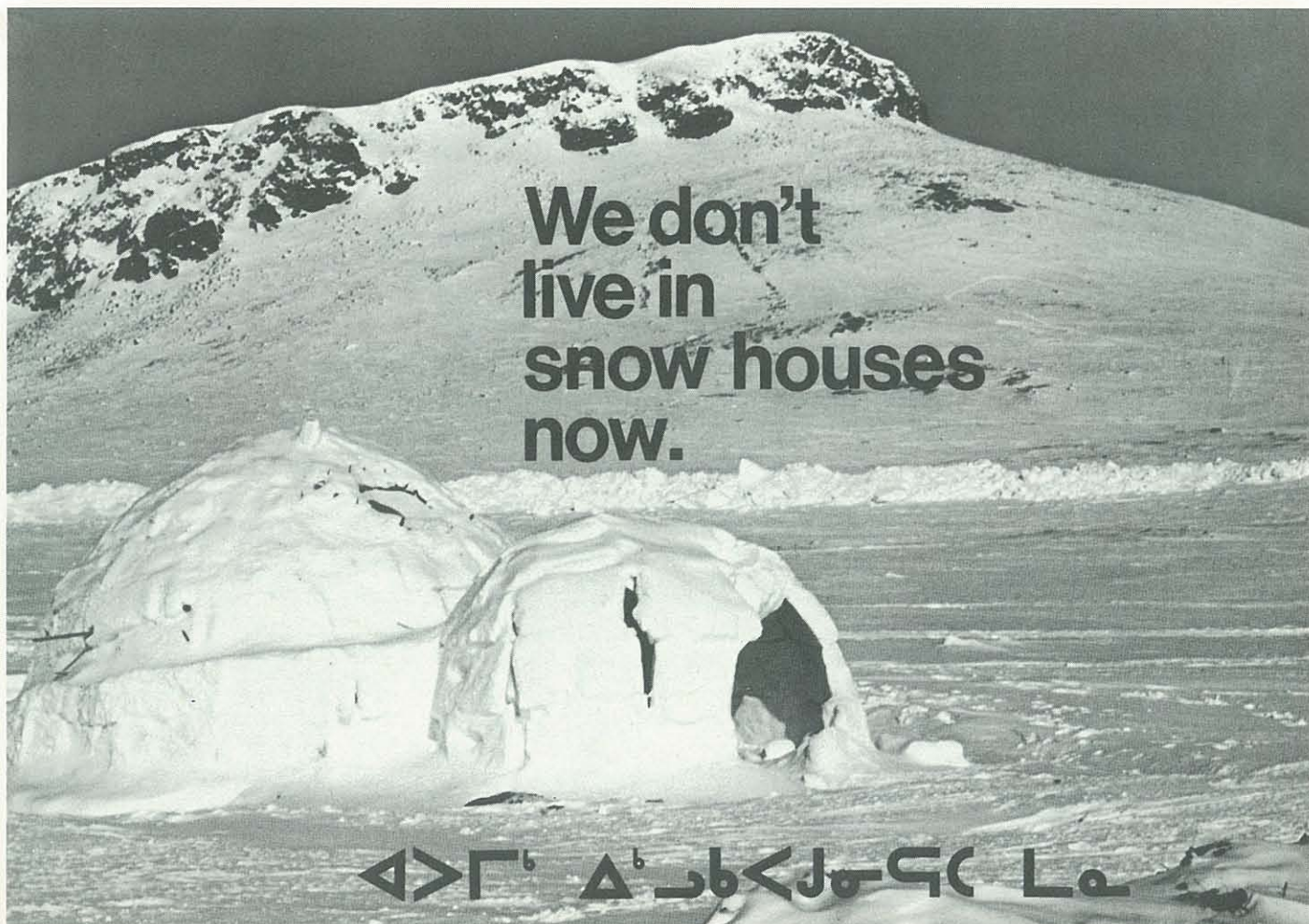
Edited by Susan Cowan  
Distributed by Canadian Arctic  
Producers Limited

$\Delta P \cdot C \Delta \leftarrow \Gamma^a \quad b \Delta \leftarrow^a \Gamma^c$   
 $\sigma \Delta \Delta^b \quad \text{ከበኔ} \Delta \rightarrow \sigma \quad b_a \Gamma^c$   
 $\Delta \sigma \Delta^c \quad \text{ከ} \sigma \Delta \leftarrow^b \Delta \Delta \sigma$

This book is the first in a series that Canadian Arctic Producers, the marketing agency for Inuit art and crafts from the Northwest Territories, is planning on the communities whose co-operatives are its shareholders, and on the artists who live and work in those communities.

With a few notable exceptions, the work of most Inuit artists is still sold and bought with little or nothing known of the individual who created it — a situation that would obviously be unacceptable to a southern artist. So the original intention of this book was to familiarize those interested in Inuit art with the artists themselves.

However the book is more than a catalogue of the artists of Arctic Bay. It is a collection of statements made by some of the members of the community about

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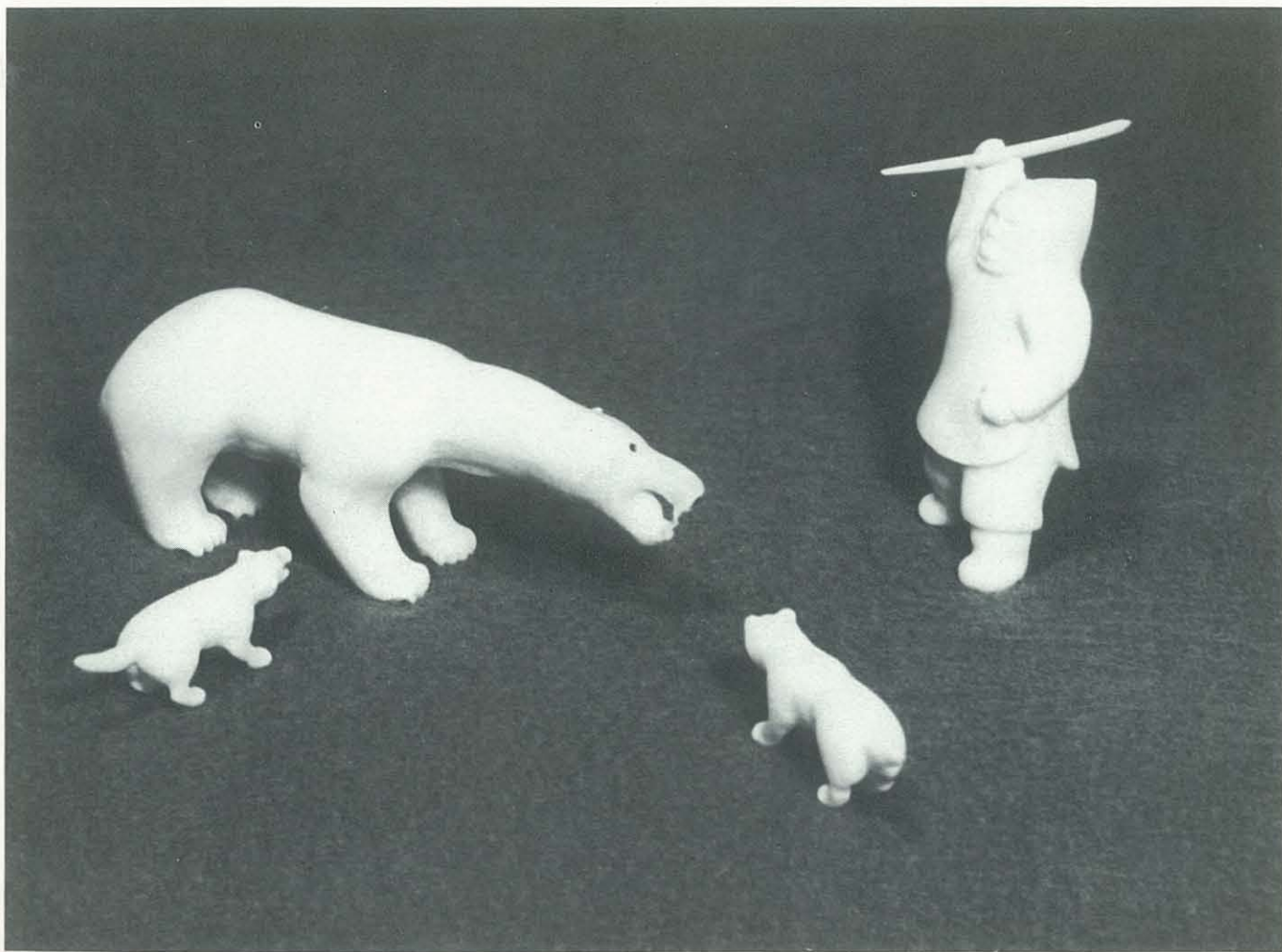


## Collection

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ბოლო Δ<sup>2</sup>Δ<sup>2</sup>Δ<sup>2</sup>, < σ<sup>2</sup> Δ<sup>2</sup>Δ<sup>2</sup>Δ<sup>2</sup>  
 Δ<sup>2</sup>Δ<sup>2</sup>Δ<sup>2</sup> Δ<sup>2</sup>Δ<sup>2</sup>Δ<sup>2</sup>.

Ivory carvings by Kaneea Etuangat of Pangsirtung.

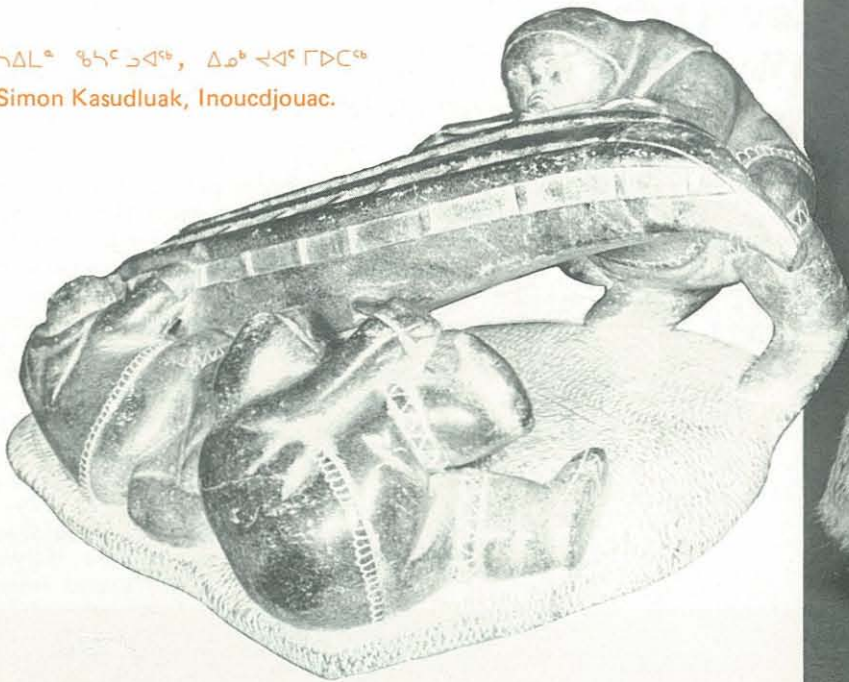




Àhàhì Ñì, Cñ ððððð  
Peeteekootee Charlie, Spence Bay.



Ñàð Ñìðððð, ððð ððððð  
Simon Kasudluak, Inoucdjouac.



ððððð ðððð, Ñððððððððð  
Miriam Marealik, Baker Lake.



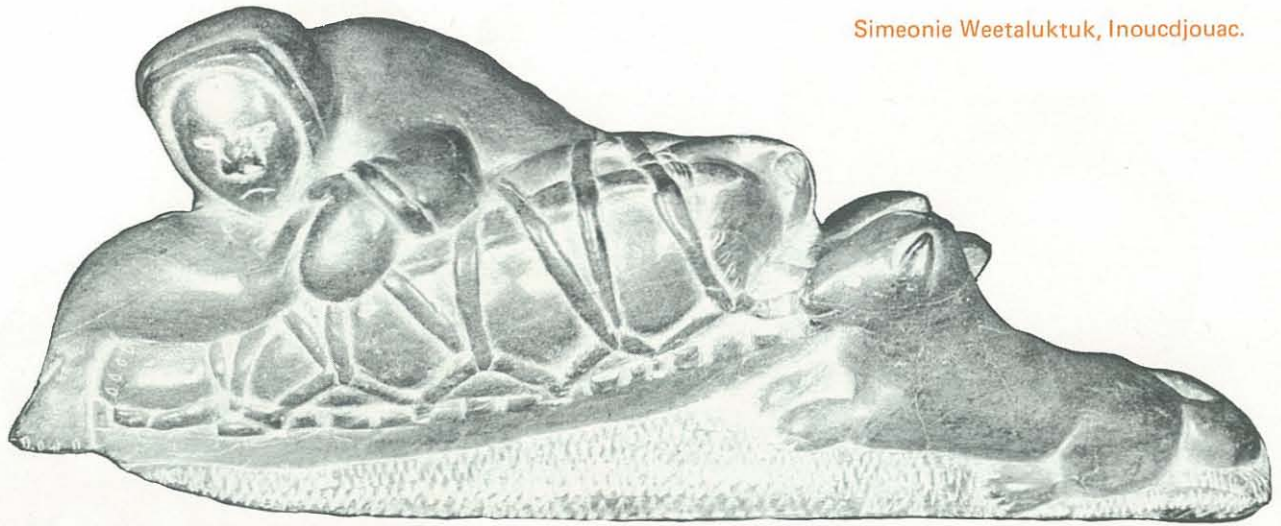


Peeteekootee Charlie , Spence Bay.

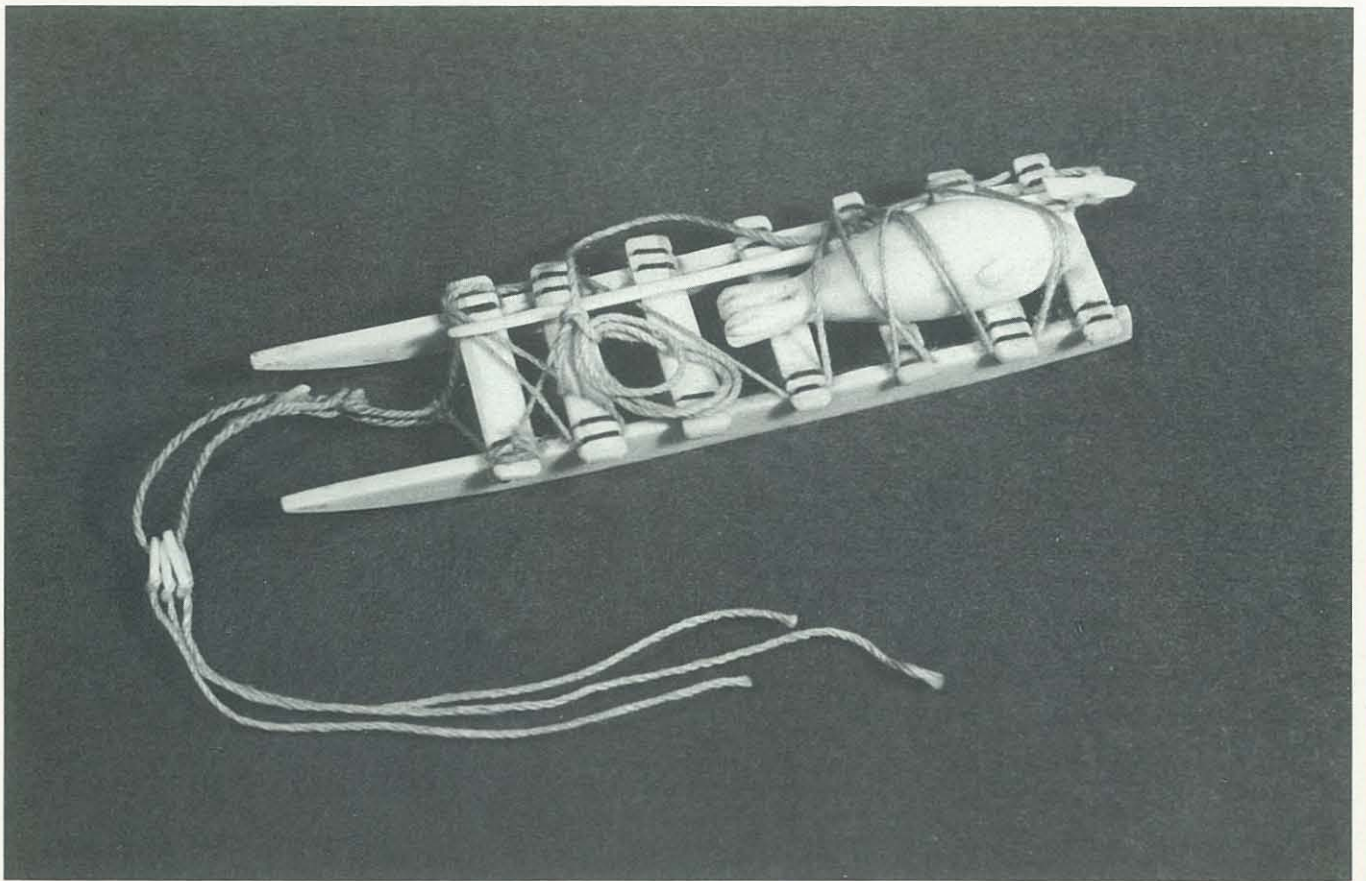




Simeonie Weetaluktuk, Inoucdjouac.



Coral Harbour, 1959. Artist Unknown.





## Kaujigaksait

[illegible]









ᐱᑦ ᑭᐅᑦ ᐱᐱᑦ ᐱᐱᐱᐱ 21, 1975,  
ᐱᑦᐅᐱᑦ ᐅᑦ ᐱᐱᐱᐱᐱᐱᐱ, St. Jude.

Arnitok Ipeelee at St. Jude's church in Frobisher Bay.



When I was young we moved from Cape Dorset to Nettilling Lake, a big lake in Baffin Island. We went there to hunt caribou. We were to stay about a year but we arrived late in spring when the snow and the ice on the rivers was going, so we couldn't cross the river. Our boat had to be repaired with seal skin before we could get across. We became very hungry because there were no caribou on account of the mosquitoes. The mosquitoes were so bad that our dogs were going too. My father put four of them into our tent, so we were left with four dogs and a puppy. Although we were hungry, we walked and made a new camp when we found some caribou. It was late spring in July when we reached a big lake. It was too long to walk around so we stopped and began gathering twigs and bushes and we used them to fill up our tent and make a raft.

[illegible]

Inösiktütillunga nûlaukpogut Kinganit Nettiilmut Kikittâlumêktomut. Tâgungalaukpogut tuktsugiadluta. Jâresiugiattugasualaukpogut tikiniadluta kissiane opingângukasâmariliktillugo sikuijaliktillugo, taimaimat ikâgunnaniangimaridluta. Umiavut ilâktutaugiaKaKâlaunktok Kisijamik ikâgunnasiniaKKâgata. KâvaksoaliaKiniaidluta tuktukaktitaugunnaimat kittugiakagaluamut. Aglât Kimmêt nungujaulilauktut. Atâtaga tupittinûsilauktok sitamanik, Kimaiviudluta sitamanik Kimminik. Kimmiagulamillo atausimik. Kâgaluadluta pisuniadluta nutamik tupivitâdluta tuktsigapta. Opingângulilaukpok Julyme tiki-gapta tasialumut. Takijualûmat kaivallagasuagianga nuKKaniadluta okpigitâidluta pûKKadlugillo tupiktinut ikâgutiksaliuniadluta. Taimâk ikâniadluta. Pisugalâniamidluta. TuktuKaluamat tamâne kaniagata. Auja nâdlugo tamânêlaukpogut utiniamidluta aullâsimaviptinut Nettiilmme. Maguitudluta tasimik ikâlaukpogut tupihta Kângagut.



In this way we crossed the lake. We walked again for a while. There was more caribou here so we were not hungry anymore. We stayed there the whole summer and then headed back to our old camp in Nettilling Lake. We crossed the lake twice that summer on our tent.

In the winter our father had only five dogs to pull his sled and there was many of us in the family. The only animals we saw were caribou, foxes and wolves. We had visitors once when we were there, a trader taking supplies to Cape Dorset. After that people in Cape Dorset heard about our bad summer and sent another dog team. They gave us three more dogs so that by spring we had eight dogs to return to Cape Dorset with. We stayed in Dorset until the next spring, then went back to Nettiiling Lake. My father was more familiar with the area this time. We went caribou hunting again and it was a lot better then the first time. In the spring we caught seals from the lake so we had oil for our lamps. Before that we had been using caribou fat from the marrow and tongue for our lamps.

In the winter we lived in snowhouses and in spring we lived in tents. There was no tea at that time but we had broth from the animals we hunted. The winter came and there was no more caribou at Nettiiling Lake. Because we couldn't get back to Cape Dorset we made our way to Pangnirtung. On that journey we went hungry again, although our dogs were alright. We camped every night on the way without fire in our lamps. It was dismal because although we had warm clothes we could not warm up the igloo and had no light at night. The moon was our only light at night, the dim daylight during the day, and we woke up to a cold igloo. We made the whole trip that way until we hit the sea. One day our father killed one of the dogs and cooked it, so that we could eat. Afterwards he went out caribou hunting and came back with one.

When we finally reached the sea ice towards Pangnirtung, he began looking for seal breathing holes in the ice. He waited at one of them for most of the night and came home with one seal. We made it to Pangnirtung and lived with the Pangnirtung people for seven years. At times we were hungry because the winter snow was so soft and deep it was hard to travel by foot or dogteam. We used hand-made snow shoes. Some of our dogs died of hunger. It was better in the spring when seals began to bask on the ice and it was not too cold anymore. Geese arrived to lay eggs. The camps were far apart and we

[illegible]

Aujame atavavut KimmeKalauktok tallim-  
atuinnanik Kimmujuksanik unuktusoang-  
otilluta. Amaguit takujatuagilaukpavut  
tuktuit, tigiganniat, amagoillo. Tikitaula-  
ukpogut atausiadluta tamâñëttilluta, niu-  
aksaKalauskot Kingamut aijunik. Kinga-  
miut tusaumanialidlutik aujasiutsianginip-  
tinik maungatitsidluttilo Kimutsigiallanik.  
Pingasunik Kimmisaptinik kaitsilauktut  
taimaimat auja tikimat KimmiKaniaidluta  
9-anik utiutiksatinik Kingamut. Tamâ-  
nëliaukpogut auja kingollia tikidlugunut,  
utiniamidluta Nettilimmut. Atâtaga ilitat-  
silualilauktok tamatomane.Tuktulianiali-  
midluta mânale piuniksauliktillugo sivolli-  
minit. Opingame puijisilaukpogut tasimit  
uksuKaniaidluta Kollitine. Sivongagut tuk-  
tob pattinganik oKanganillo atuKattaKâ-  
dluta Kollitine ikomautiksaptinik.

Ukiome igluvigamiunguKattalaupkogut  
 aujame tupimiunguKattadluta. TeaKalau-  
 ngilak taipsomane imigatsaKadluta ùjòb  
 Kajunganik. Ukiogummat tuktuKalaugu-  
 nnaiKok Nettillimme. Utigunnangigapta  
 Kingamit Pangnirtùliagiasiniadluta. Tagu-  
 nngadluta kánialigémmidluta, Kimmivulle  
 Kanuegaluatinagit. Unnu tamât sinittali-  
 gapta Kollivut ikomautiksaKaKattalaung-  
 itut. Kuvianaittùlaupkok nigomittunik  
 anorâKagaluadluta nigomitsigunnalaung-  
 mat igluvigak ikomagatalo unnuame. Ta-  
 KKimik kissiane ikomaKalilalaupkogut  
 unnuame, uvlomillo Kaumatsiangitomik sila-  
 Kadlune tupaKattadlulalo igluvigak Kiu-  
 janatillugo. Taimainginnadluta ingiKalau-  
 kogut tikidlutanut imakpimut. Uvluut  
 ilangane atâtaga Kimmimik toKutsilauk-  
 tok iganiadlugo nerrisôngoniagapta. King-  
 onngat tuktusiugianialidlune utiniadluni-  
 llo natsadlune atautsimik.

Tikidlasinnagapta imakpimut apKutiptine Pangnirtômut, Kinijania lidlune âllonik sikome. UtaKKiunialidlune atausime unnuak nâkasadlugo, angeKaujiniadlune atausimik. Tikiutila ukpogut Pangnirtômut tamânemiuuniadluta sêpane jârene. Ilangane kâKattala ukpogut aputik aKigaluamut maujaugaluamullo ingiKavigigianga ajunnatûKattalaugame pisulunelônêt. Sanasimajaptinik taluKaKattala ukpogut. Kimmipta ilangit kâmut toKugalakut. Piusilauktok opingâmat ûttuKalimat Kiujananginiksaulimalo. Niklêt avungêjalilauktut piagaktâgiattudlutik. KaningituKsoanguKattigêlauktut aullâsimavêt niuggugautigunnangiutidluta pigomausititut, taimaimat sujuKammatt tusaKattadluta kissiâne siagôsimat. Taipsomane inuit ikajuktigêsiagasualaKattalauktut. Angutêt ilangit piniluatsuangolauktut pinasuajaminik. KimmisiaKadlutillo aviKattiKaKattadlune pij



There were eight of us in the camp. It was the Fall and we were still in a tent when everyone was taken ill and I was the only one left able to move around. We were out of food, so I went out hunting by kayak so that we could eat and have oil for heat. I caught two seals. They looked small but when I got them to our tent they seemed bigger. I was sitting beside my sick father one day when he said, 'Son, son,' I answered, 'Yes?' 'Your mother hasn't moved for awhile, I wonder if she is still breathing.' I went to look at her, she had passed away. She was sleeping with my youngest brother at the time and both of them had passed away. I felt I had failed, I just lost interest in doing anything. My father was sick, the rest of the people in the camp were sick and I was the only person in the camp who was well enough to do anything and I was sure my father was going soon too. I remembered what Jesus had said in the Bible, 'Anyone believing in God, though he were dead yet he shall live.' I prayed and felt better and my father was with me. Although he was very sick he got up and helped me to wrap my mother and my little brother. We placed them on the side of the tent. A few days later my other brother died. We did not bury them as I loved them and did not wish to put them

መፍትሄ ለሀገራችን ምን ዓይነት ማጠናከሪያ ይፈጥራል። ለዚህ ምሳሌ ለግብርና ሚኒስቴር ወይም ለሌሎች ሚኒስቴሮች ማጠናከሪያ ይፈጥራል። ለዚህ ምሳሌ ለግብርና ሚኒስቴር ወይም ለሌሎች ሚኒስቴሮች ማጠናከሪያ ይፈጥራል።

Aullasimaviptine 8-iulauKKogut. Ukiaks-  
ngolauKKok sule tupimmiungutilluta  
Kanimmaniammata ilūnatik aKvitasōngoktu-  
tuangolidlunga. NeKêgutisimalilaukpogut  
taimaidlunga Kajagiakkut neKitsasiugi-  
anilidlunga uksusanillo Kollipta. Maggu-  
atuniadlunga. Mikijûjâgaluaktillugik tupi-  
ptinûgapkik angijugujûjâilaukpök. Atât-  
amma Kanimajôb saniane itsivatillunga  
oKaniadlune; 'Ernêk, ernêk.' Kioniatillun-  
ga; 'Ah.' 'Anânait aulitjasimagunnaitok  
akunigalak. Sule aniktigidlagaKKalikki-  
ang?' Takugiatuniadlunga. Note inôgunnai-  
simajok. Sâlagijauktûjâniadlunga, sunami-  
lônêt pigasuagiamik Kunuliniadlunga. Ka-  
nimalauktok atâtaga inuit aullasimaKatti-  
vut ilūnatik Kanimilauktut sunalisrîsōng-  
ojutuanigidlunga atâtagalo ajuliniaKKōg-  
idlagalua. EKKainiadlunga Jêsiusub oKak-  
simajanganik allane; 'Kinatuinak okpepat  
Gudemut toKungalaugalualune inûlijom  
akpok.' TuksiaKâdlunga âKKiumilaukpū-  
nga atâtaga ilagidlunga. Kanimatsuagualuad-  
lune makiniaidlunga ikajugidlunga ammuti-  
sitillunga anânammik nukâtsunillo. Tupi-  
ub killinganûlaukpavok. Uvluit ikittut nâ-  
mata nukamma aippâ amma toKuniamid-  
lune. Iluvilaungitavok nagligigaluamut sak-  
kugomangimut; iluvitsilauksimasimangi-  
kaluamullo. Iluvitaudlasinnianiadlutik tik-  
ittuKamat Kimutsikut.









When we were still in Pangnirtung we heard that there were white people in Baffin Island, Americans in Frobisher Bay and Padloping Island. We heard people got clothing, tobacco and food from them. We wanted some, too, so we left Pangnirtung in 1944, for Tasiujaq as my mother was from the Frobisher Bay area. We left by boat in August and arrived at one of the camps in the last week of September.

The first Inuk to have a wooden house in Frobisher Bay was Paulosie Nakashuk and his family. Gradually we got houses that we made ourselves from scraps. Some were given wood to build their own houses. They built them with no definite plan. We had wood stoves, too; it was so cold at night.

When we were just gathering into Tasiujuaq we were very happy. There was dancing on Saturdays. But the festive spirit gradually changed as more material comforts and liquor were introduced, causing more accidents and deaths than before. Social restraints were loosened by the liquor and disputes were common. Unmarried women were known to have children by white men and there was intermarriage. Now intermarriage is so common it is an accepted thing. The Inuit even speak like the white people now. Some white people speak like the Inuit, too. Now that we can see what causes social problems,

[illegible][illegible] $\Delta^{\epsilon} \sigma^{\zeta b} \quad \Delta^{\epsilon} \delta^{\zeta b} \quad \text{and } \nabla \Gamma^b.$ 

Arnitok steering a canoe.

$$[c^b \wedge \Delta \sigma] \wedge \Delta \sigma \wedge L \cap \Delta L^b \supset \Delta \sigma \sigma^b.$$

Arnitok's wife is on the right.



I have been a servant for the Anglican ministers for several years now and I did my best for each one of them knowing that I was chosen for that work. I have progressed in that field. Now I am a reader of the bible during mass on Sundays. I help out voluntarily as well by counselling the people that are in jail and the young people with problems, as well as the school children and the sick in the hospital. I do these to help save souls of the Inuit in preparation for the next life as well as for their wellbeing on earth.

[illegible]

Katiutiligapta sivollipamik Tasiujakoame Kuviasuvaksoalaukpogut. Sonabendime d'ansittuKaKattalaukpok. KuviasusigiKat-  
talauktavulle asiuniadlune pitalualigapta,  
imialullo pi jauvallahilimad pilukatitsilualid-  
lune toKugatsilualidunillo sivonganinit.  
InoKattiget suttailingingit asiudlutik imial-  
umut akigaktutennaKattalidlutik. Aippa-  
Kangituit arnait nutaraktaKattalidlutik  
Kablunanit ilangit aippataktudlutik. Mana  
aippatanginnalimata issumagijauKattagun-  
naitok. Inuit aglat Kablanutit oKalasong-  
oliktut. Kablunallo ilangit inuktitut oKa-  
sõngotillugit. Måna Kaujimaligapta inuit  
akongane piungitùtitsijunik pèsongolidlu-  
gillo, piuniksamik nerriuinaksaKalikpogut  
pijautailitsigasuangannimit sivollimut.  
Sivongagut tatumèttùjålaukpogut. Ilùna-  
tik ajunnaingijaujut àKkijaugusiKasõngo-  
vut, issumagigoviuk ajunnaaninga ajunna-  
igaktausimakpalònèt. Ugguanakpok Kauj-  
ilaunginapta taipsomane pitaKagiaKangin-  
iptinik aulàsõngongikuptigo inùtsialuagut-  
igilluqo.

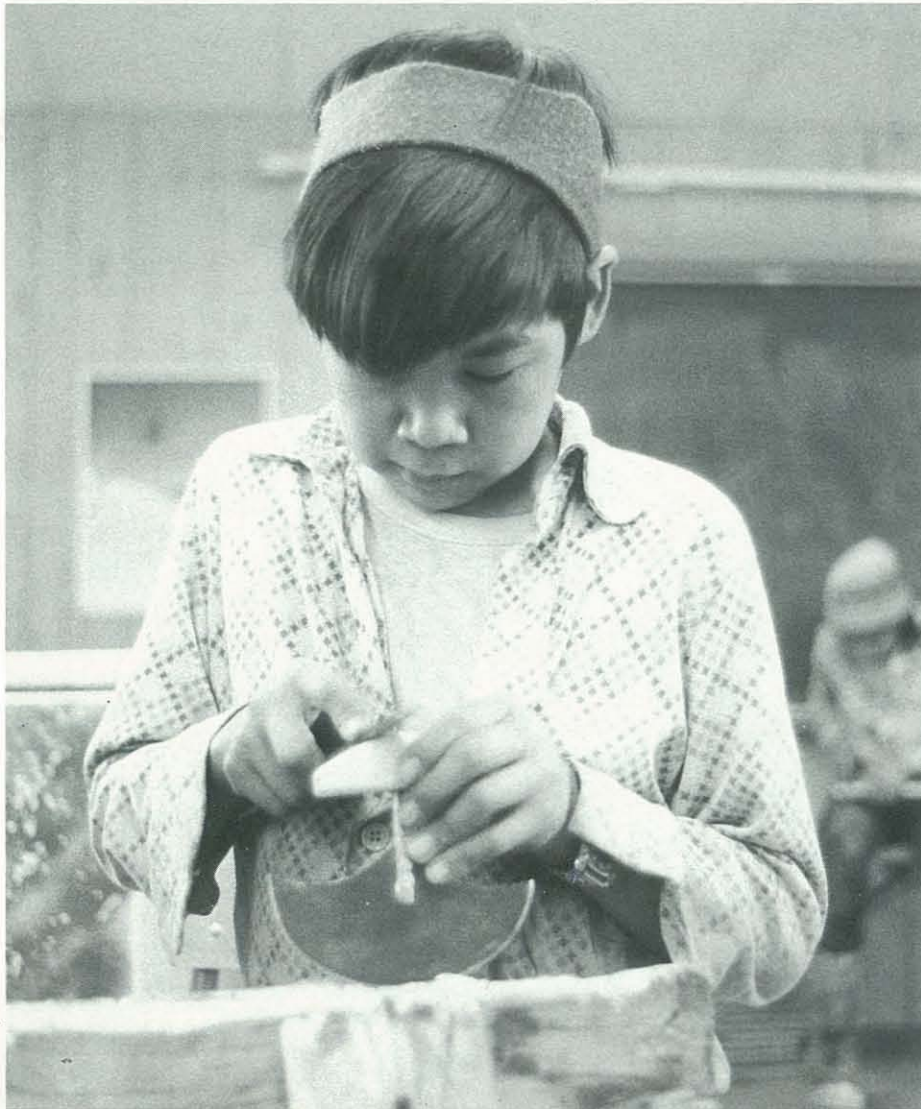


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$$\Delta_C A^b \quad \Delta_a^{cb} \supset C.$$

Adult Education Centre, Frobisher Bay.

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A student of Qinnuajuaq Society making an ulu.



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Students of Qinnuajuaq Society making a qamutik.

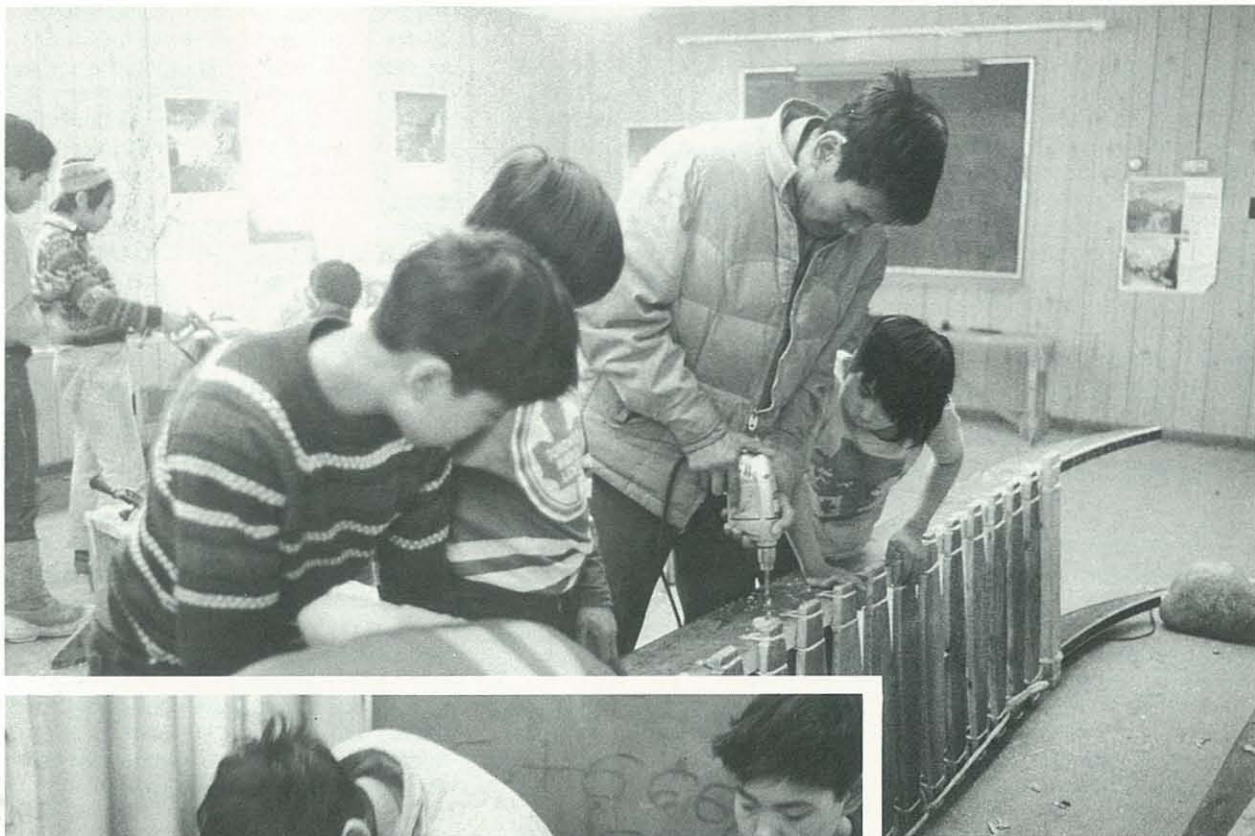


Nunatsiagmiut



Nunatsiagmiut





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Students of Qinnuajuaq Society making a qamutik.



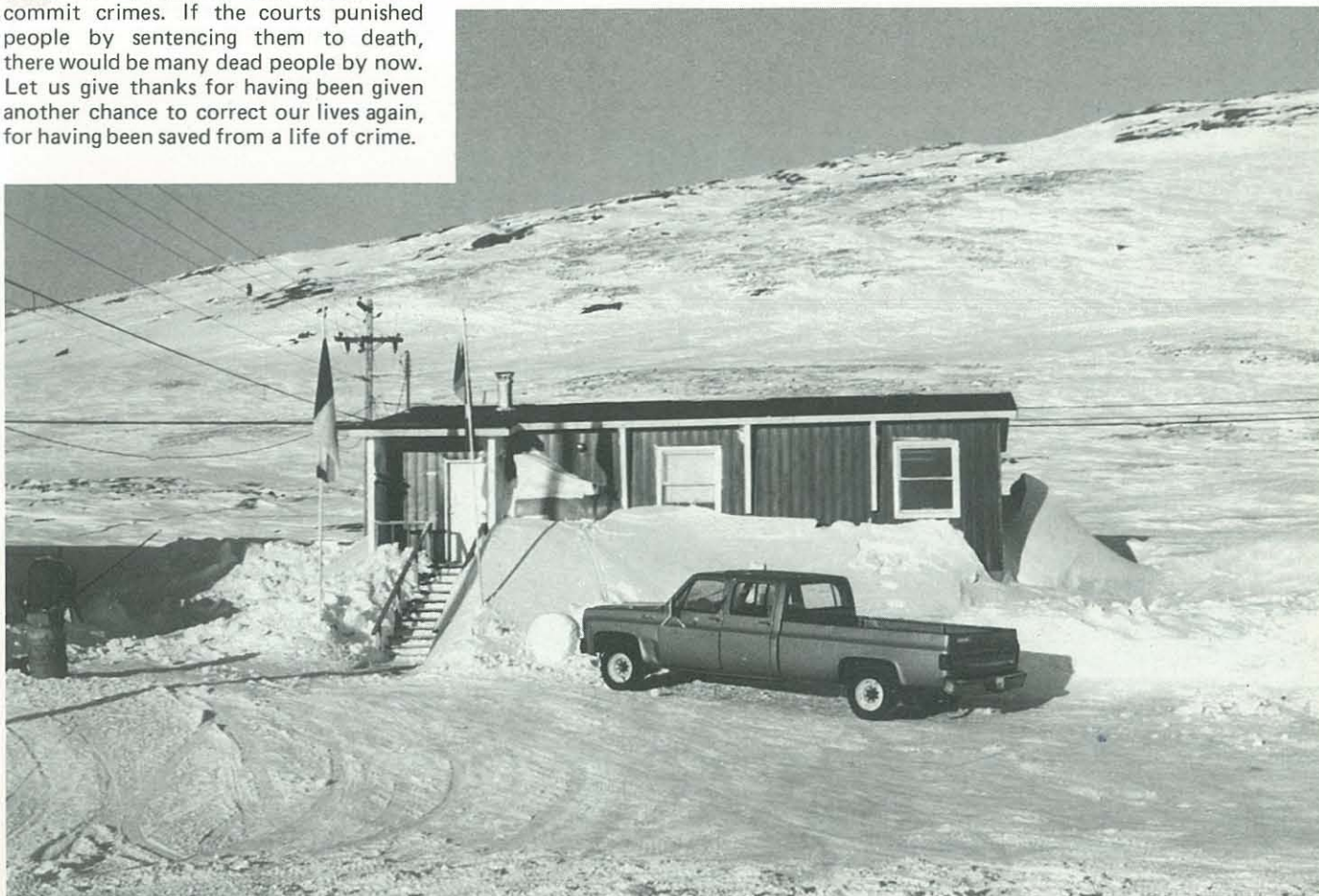
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$\langle \dot{c}^{\dagger} d^c \rangle$     $\langle L_3 \rangle$     $\Delta \langle \bar{c} c \rangle \langle \bar{d} d \rangle$     $\Gamma^b \dot{\bar{c}}_m^c$

[illegible]
$$\Delta A^b \subset \Delta \sigma \cap \Delta^b \subset \Delta \Gamma \quad \Delta^b \supset \Delta^c \quad \supset \Delta^b \subset \Delta \sigma.$$

Happy Valley, Frobisher Bay.













## INUIT COUPLES LONG AGO AND NOW

The Inuit used to get married this way: if a man wished to obtain a wife he would tell his parents. His parents would go and tell the parents of the girl he wanted to marry. If his parents or her parents did not agree with him, then he would not pursue it any further, but if her parents agreed (even if she did not want him) he would pursue her until she could no longer resist. Some girls took years to train before they realized none would help them. They were the best of wives afterwards. They were able to get along better with wives who were not difficult. This is the way Inuit got married long ago. There were no divorces or marriage ceremonies. None lost their individuality, like losing their chosen names. Some got married the first time they saw each other. It has changed now. Couples live with each other for a long time before committing themselves, and there are public marriage ceremonies now.

The sad part of it is that the marriages are formalities that can be broken. Even couples after having children separate. It is better for couples to live with each other for all their lives, making an effort to keep peace and setting an example to their children.

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Arnitok's friend Ulamie and his son Jayko, with seals he caught.











to travel only what a man could travel in a day on foot; if something happened to his dogs he could walk back without exhausting himself physically. It is a greater distance to go if a skidoo breaks down after a day's journey. Some people have died because of that.

The hard working period of a dog's life, if well fed, is several years but it requires time and effort to keep a team in good condition; wage employment and compulsory education for children do not leave enough time for the care required by a team. This is why dog teams are no longer in use here in Frobisher Bay.

It is compulsory for children to go to school so that they can obtain jobs when they grow up. There is no room for the Inuit way of life within Inuit children's lives anymore. Everything is geared to the white man's way. This is fine with most Inuit, but the Inuit way of life had to change to accommodate the white men in their land. The Inuit formed co-operatives to maintain equality. The wages in every community are controlled under the minimum wage law to maintain equality between the wages of the white people and the Inuit. Working conditions are improving. There are more white people arriving to market their wares to the Inuit. Some are not used to the type of adjustment required to live in the North, and the Inuit have not fully adjusted to the new changes that the instant development of their settlements has brought. Technological and physical development is moving at a faster rate than the Qallunaqs and the Inuit can adjust to. New installations go in before the Inuit have had time to adjust to the previous ones. Social adjustments, new types of entertainment and games, mass entertainment has replaced the individual effort that was required to relate to a confined social group.

There are urban problems: housing development does not meet the population development. These new problems cannot be solved by one community alone for they involve many communities. These are the new problems faced by the urban Inuit of today; they require management and administration of large amounts of money involving vast areas. They require careful plans to insure their success and returns in money, for they are expensive projects. Usually these projects cannot be handled by inexperienced businessmen as they require technical knowledge to maintain them. Several of these types of projects put together are usually too problematical, so the local governments usually have to turn them over to the federal or

territorial governments to handle. Most private ventures usually never work out, even the collective ventures by Qallunaqs or the Inuit cannot make it in such an unstable society at the moment. One has to weigh the odds very carefully, the present pace of development cannot provide for the basis of a long lasting business venture unless it is a public service venture (and a co-operative one to begin with) to insure the backing of the government.



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Arnitok's wife drying seal skins at camp.



## THE PLACES THAT I HAVE BEEN TO

I travel a lot because of my membership in different organizations in Baffin Island. My first trip south was to Hamilton, Ontario, to visit my wife when she was in the TB Hospital there. The first time I saw the white man's land I thought, 'I wonder 'all of these endless roads of concrete and cars were made by men.' I bought what I ate and paid for my room to sleep in. It is a different life altogether down there. I have been to Montreal, Ottawa, Toronto and Vancouver. I went across to New York to the land of the Americans. Winnipeg, Regina and Churchill, Manitoba. In the NWT to Yellowknife, Resolute Bay, Coral Harbour, Hall Beach and Igloolik, Pond Inlet and Clyde River, Broughton Island and Pangnirtung. I also went to Greenland in 1974. I saw Greenlandic Eskimos in Kalalik. I ate with the family I stayed with, they were good hosts. The Inuit still use dogteams for hunting there. They have a very mountainous land so we travelled to other communities by helicopter; that is the only aircraft they use for inter-community travel. We met with groups there using four languages, Canadian Inuktitut, Greenlandic Inuktitut, English and Danish. They all use dogteams for hunting. I saw one snowmobile but it was not used for hunting. They have very strict hunting regulations there, especially for caribou. We flew over herds of caribou by helicopter. There were caribou tracks and dung on the runway that we landed on and there were caribou amongst the houses. The ocean never freezes where we went. The people make a living by fishing different types of fish, shrimps even. There is a fish plant there, too, to put them into cans.

I was able to understand their dialect at meetings but I could hardly understand the radio announcer. The people were very friendly; we went to church there as we spent the Easter weekend there. We stayed a week and it was even warmer than Frobisher Bay. The place we went to was called Sisimiut in Inuktitut.

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Nunatsiaqmiut

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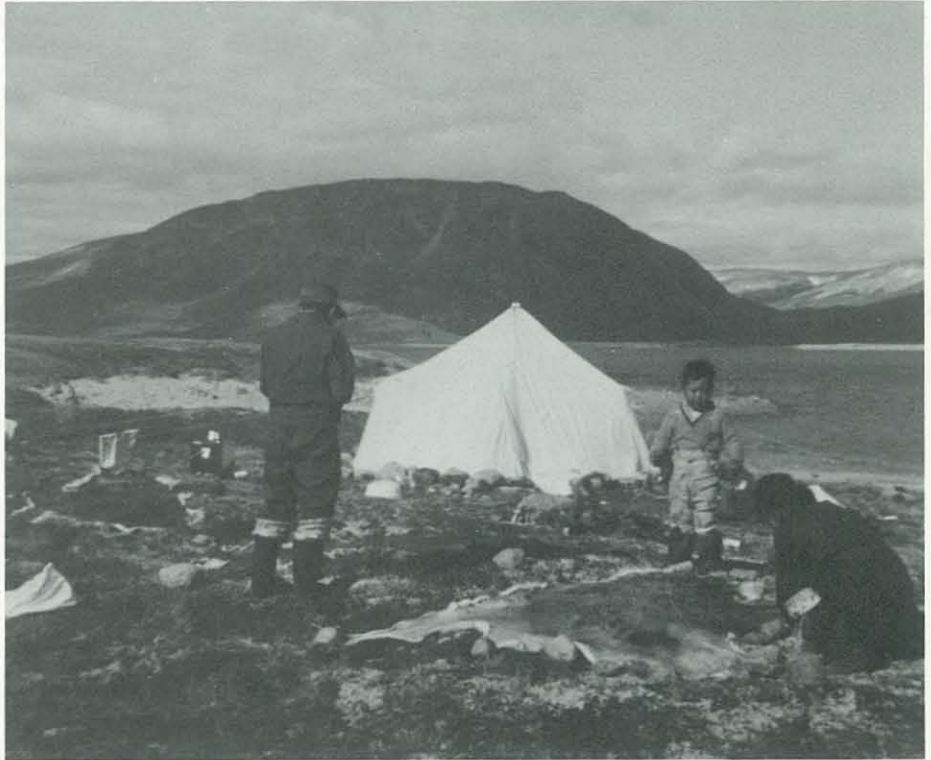
Frobisher Bay General Hospital.



## THE GROWTH OF A MAN FROM CHILDHOOD

A man is born from the woman, and is cared for by his parents as he grows, he is loved by them. But some people when they grow up begin to take their self importance first and will not listen to anyone else. They begin to rebel against their parents. Young persons are very attractive and hungry for life. Sometimes they forget that they are people in their thirst for life. Their life goes through changes. Some people depend on their parents more, some are completely different from them. Some young people can help their parents, some are more socially oriented towards other families than their own. One should not try to use physical prowess to gain prestige as it is only a passing phase. We will all grow old. Rather we should base our life on what is good in our character and can influence people in its merits, an example to our children. This is how things should work. Taking in the merit of the old generation to the new one and perfecting it to make a new basis for the new generations to come. If you plan to be in authority, either in the north or in the south, set an example for people to look up to, try to identify the problems and solve them quickly. This is progress. We were late in settling social problems here in our community for a long time. We did not take them seriously, we were more concerned with physical progress until they began to pile up. So try to set an example for the sake of the next generation.

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Camping in 1967.



## INUIT DIALECTS

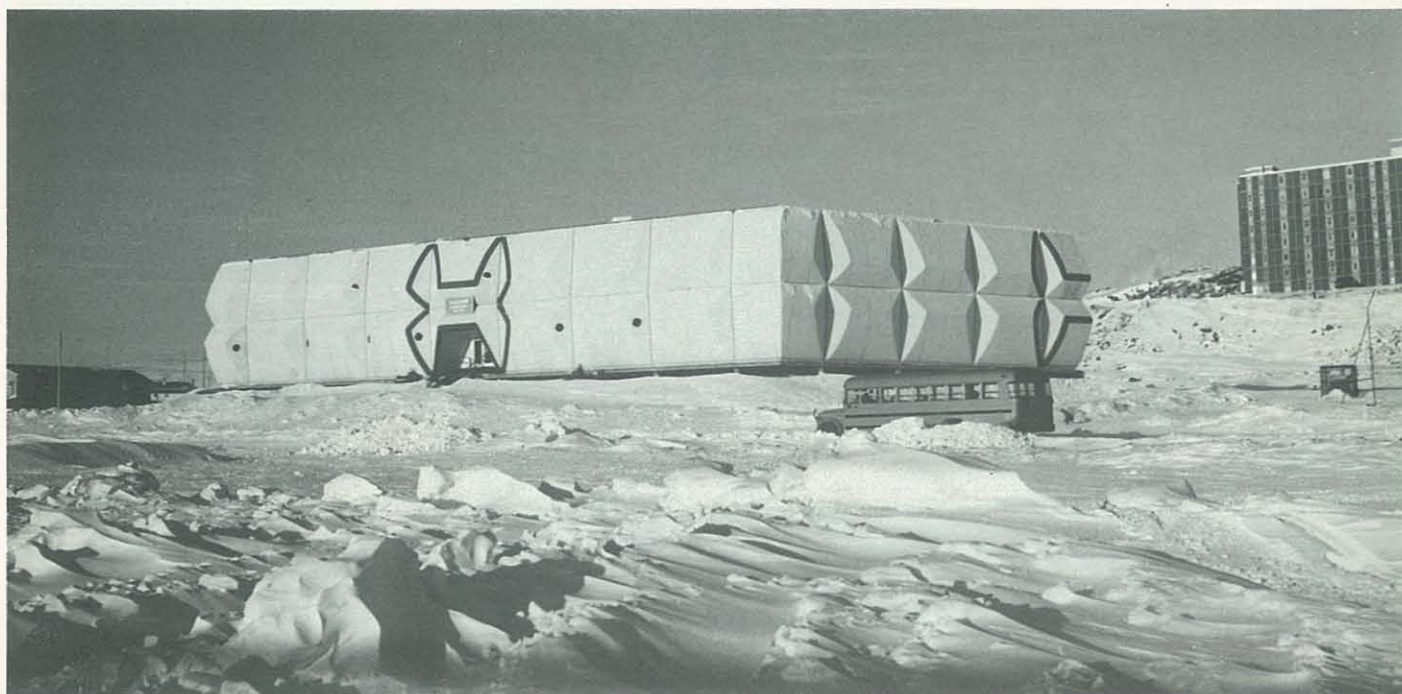
Since I have travelled to different communities I have noticed that Frobisher Bay, Cape Dorset and Lake Harbour dialects are the least integrated dialects with English within the Eskimo language. Some communities integrate English words into their vocabulary if there is no Inuktitut word for it, or in place of Inuktitut words. They use the word sikitoo for qamutaujaq, siki for siarijauti, takta for luuktaaq, and tilipoon for uqalauti, kiapali for rava, kanuu for qajariaq, vusik for kamikutaak, hilati for qikartuq. So while you are here in NWT use the language of the Inuit and do not forget the Inuit customs.

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The Correctional Centre, Frobisher Bay.

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Nakashook Elementary School.





ΔΓΛΔ ΓΛΔ

About Students

Ilingniatut Pidlugit

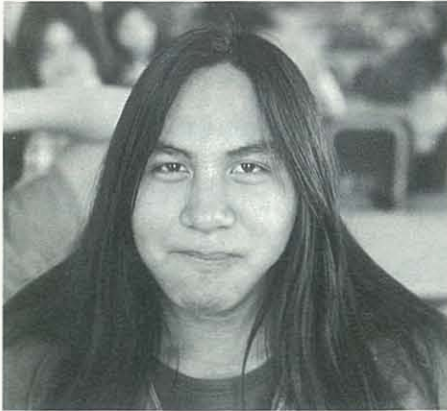
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## Inuit Students At Highland Park High School

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Liana Tullaugak, of Povungnituk is taking Home Management and Child Care and she would like to take Personal Grooming and typing next.



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This is Louisa's first year too, she is in Grade 9 and taking Food Services and Personal Grooming. She enjoys watching television and going to the 'Y' after school. She misses her parents Nellie and Samson Nastapoka of Port Harrison, and also skidooing.



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Annie Kasudluak, also a sophomore, likes watching movies on television or going to the 'Y' and downtown during the week-ends. She misses her parents Betsy and Abraham, her friends, and skidoo riding in the fresh air.



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Maggie, the daughter of Sarah and Peter Angiyu of Povungnituk, is taking Child Care and Home Management in Grade 9. This is her first year and she enjoys typing and wants to continue on in a typing career after she finishes her schooling. She likes reading and visiting her friends after school hours.



## Aglalitât







A story in Eskimo of things that I remember, beginning in 1923. We left Killinik (Port Burwell) in 1923 and moved to Hebron which was to be our new land. I was a child, still unable to earn a living by hunting. My father went by the name of David-ee Kajuatziak. He lived long ago in Killinik before there were any white men there, at a time when the white men were starting to come once in a while by boat to take care of the Inuit, who still did not know there were goods they could buy. They used to be given snares and guns with gunpowder. They were plain ordinary Eskimos in that time, with clothes which came from animals. Their light came from the fat of seal. But they would one day have houses, big ones.

My father was a good hunter in Killinik. He hunted in a kayak. He hunted the harp seal, white whale, walrus, and jar seal. It is said that he made quite a bit of money in the fall by netting harp seals by kayak and by trapping for foxes, caribou and polar bear. He used to say that he would catch polar bears with a harpoon, and walrus the same way. But I have never done it that way. I do not want to tell a lie even though I am an old man now. I was already aware of things when I used to be taken on hunts by my father. When I was allowed to go on the walrus hunt in the winter when the ice was safe, I remember we used to see whole herds. I remember in two days we caught seven and saved all of the meat, by taking it by dogteam to Napartuk which was the name of our land near Hebron. We used to hunt seal in spring by kayak and by dogteam; we were never hungry for meat.

Now I will tell about what I was doing around 1930. I was a real Eskimo, eating nothing that came from the white man, only hunting and trapping in the wild country with no trees. We were poor then, travelling far in blizzards on our way to the hunting grounds, sometimes running out of food. There were no skidoos then. I used to walk every day from morning till night, arriving home only when my family were sleeping, after catching caribou or fox from a long way away. I set my traps near the fox dens, and sometimes did quite well, catching eight or ten some days.

Many years later, before the Easter holidays, I went caribou hunting, hoping to make it back before the holidays began. I went by dogteam with a young man. When we left it was cold but the day after the snow began to get mushy and watery on top. The very next day we arrived at the caribou hunting ground. Everyday we

eat caribou, but the meat was so bad that we did not eat it. We left Killinik in 1923 and moved to Hebron which was to be our new land. I was a child, still unable to earn a living by hunting. My father went by the name of David-ee Kajuatziak. He lived long ago in Killinik before there were any white men there, at a time when the white men were starting to come once in a while by boat to take care of the Inuit, who still did not know there were goods they could buy. They used to be given snares and guns with gunpowder. They were plain ordinary Eskimos in that time, with clothes which came from animals. Their light came from the fat of seal. But they would one day have houses, big ones.

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Aturqpakhamajugga ujarqanik ikitinahua-hugga itarnitanik nattimun urqhulignik qulinik. Kihiani tuktunik nirqqihuta taqihutignik malrunik. Tupirnik atupakhimaitugga kihiani igluvikkanik. Ajuhapihuta humi napartuiman. Atupakhuta haviknik apputihiutinnik havakhuta igluvikkanik.

Easter holidayniatitipluggu aggunahuari-hugga tuktunik, utirumaplugga holiday



Our huskies were now eating their dog traces. As soon as we reached a settlement, the minute the kamotik came to a stop, the huskies finished off the traces, but we had not reached the point of having to eat our dogs. The slightest uneven ground that came before my feet would cause me to fall from weakness, from endless days of walking and lack of sleep. We were not even able to smoke cigarettes, even though we still had some. It was hard travelling that time with no food. There was not even one small thing in the wild country. Because we were only two men we made it even though we were fatigued. We didn't sleep because our sleeping bags were wet and we didn't have the matches to start a fire. At that time the thought was in my mind that at no time would I ever be stingy with my food, even if I had only the one piece. I myself had no willpower then, it was only through the will of God that I kept remembering the path that I should follow through hard times and through happiness, and it was also my belief in Jesus and my love for him and my fellowman from which I drew my strength.

Solomon Kajuatsiak  
Nain

[illegible][illegible]

piniahatiþpluggu, aulahugga qamutikkun aipaqaþhugga inuhuktumik aggumik. Aularapta hila allappapiak. Qauqatiþpluggu, ap-pun aqiglipþuni ammalu immaggulihuni qaggagun. Qauqatiþpluggu tikipaktuggun tuktuhuiuviktimmun. Qautamnan tuktupa-ggiluta. Talvali tuktupakhugga hajaggu ki-hiani inutublugga aularama ammalu þiqat-iggijara najuhihuni tagmaviggijaptigni þir-qutiptignik mianihipluni ammalu utirama talvugga hunatuinain þiihak, nirqivun, qi-gmitalu nirqikhain. Kihiani unikþaggnitu-ggun aggunahuagginahuta tuktunik amm-alu ajuhuta. Taahiin aukhutik immagguh-utik ammalu kuun aulavikþaunatik. Niriv-aggituggun ublunik hitamanik hilaþlukþiat-ibluggu. Kihianiþi þijunavikþun hitugþubta qamutiptignun kukkun. Attauhimit nirju-mik þibluta, arqiggimik. Aulahinapaktug-gun pinahuaruhinik malrunik tahamuna apputikkun aukþaliaþjukkun, hikulu aukþ-aliapluni. Hajjaggu apputaþiaþhuni ammalu arqutivun aþunahiaþhuni. Aulapakhmali-tugga qighanatukkun ammalu allianatukk-un. Humilunnin ikkumairutiþluta, kigguli-gguhutik, nirivalihuta þaugganik nunamin, kihiani ihumagginahutiggu uniktaiþinivun, aulagginanik ihumagginahutiggu. Qigmiv-ulu nirivalihutik iþutamignik qamutimun iþiutain. Talvali tiktiuarapta nunaqatiggi-nun, qamutik unihatiþbluggin, qigmita iþi-utatik nuggupaktain, kihiani taimatun qi-gmitinik niriggiaqahimaituggun þivjutiþgi-bluggu taimaggiaqahimainata, taimatun qigmittibnik nirihimaitumik huli aþunaggit-ipluggu tikkipakkapta. Hunannun qatik-tun ittikka aktutain þalaggitiggiþakhu-gin humi nukirutihimanimun, þihukþagni-mun amiggaitunik ublunik ammalu hinik-hiaminimun. Humiluni higgarunaibliluta huli higgaaqaraluhuta. Aulariqahimajuggu ugghakþiatummun ammalu qimaggiaqah-imablutiggu qigmivun amihuihuta. Aþuna-þiaþimaju aulariami taiphumannir nirqiaq-nanni. Mikkanuamigglunnin nirjutirqahi-maitu hunihimaitumi nunami. Þivjutiþqah-uni talvatuaggugabnuk tikipahimajuggun unagguhimaggaluahunnuk. Hinipaggitugg-un þivjutiþqahuni qipivun qauhipakmatta ammalu ikkitairutigaþnuk ikkumaliuriak-hami aþunahigman. Taiphumannir ihumav-aktugga qaggaþuinak nirqimun mignilauh-imajumahuþhugga, attauhinuamikþlunin þiqarumma. Nagminirli uvvagga ihumagga hakuggihimavaktu, talvali kihiani Godim-un aulatauþaktugga Godip þiquja kihiani malikhuggu irqaumavakhugga arqquun aþ-unaralauatiþbluggugu maliggiami allianiakal-uarqpan allianaralauapaluunniin, ammalu hulitau ukþirnimnun Jeþusmun ammalu naglignimnun taphumunna ammalu inurq-atipnun hakuggititauhimajugga.

Solomon Kajuatsiak  
Nain



Naglitakka KemerKoaliuktê

Tujuvapse maggûnik adjinguanik tigujaus-  
imajûnik aujautillugo, 1975. Tâpkotigûna  
takusôngovogut amma ômajunniaviusông-  
onimininga aulsanguaviudlunillo mâne kô-  
me Thelou-me kangianêjome Kamaniktu-  
ab. Kôk Thelou atavok Kanianut tasingata  
Kamaniktuab, Kaningitigidlune maggûtu-  
inânik mailênik pingasunilônêt nunap-  
tin. Tingijût mivviKavut kôb Kolâgalângan-  
ituinak. Auja tamât inunnik ômajunniato-  
KaKattavok aulsanguaktoKaKattadlunil-  
lo. IKalusôngoatsulaugivungale oKummai-  
nniKajomik 20 pouninik aujame Kângikt-  
ome. Aippâ adjinguak tigujausimavok kô-  
kkut ingiKatilluta. Kuklutuit nangianatu-  
ksoangovut kamaksiamarigijaKajoKavullo  
ingiKaviulikpat kôk. Kuklutuit sangijuk-  
soangovut ingiKanêllo êsitudinagijaKavut.  
Atausiadlune kôkkûtoKalaukpok maggû-  
nik inûnnik aipâ ipiniadlune nakkadlune.  
Aipâ tikigunnangikasâlauktok nakuvulle  
tikisôngolaumat sulilo uvlome inûvok.  
OmajuksiuKattatuillo aulsaKattatuillole  
ugguaKattangilat, tamâllo takpaungakto-  
Kamat nakugiKattavavut atuksiamarimat  
ovaptinut.

Nakugigitsitôk aglajakuluga naittukuluk.  
Nakumêk.

M. Alerk  
Baker Lake, N.W.T.

Nain Labrador, November 5, 1976.

Unipkânik pivlugo 1923-minit aglatauvok  
inuttûtillugo, erKaumajamik unipkâdlun-  
ga. Aullalaukpogut Killinimit 1923-me  
nunaktâldluta Hebronime. Taipsomane  
sorusiulaukpunga. Sule pinasuagunnalaun-  
gilanga ômajuksiunimik. AtâtaKalukpunga  
Davidimik Kajuatsiamik. Siagoksoak Killi-  
nime inûsimalauktok KablunâKaKKâtina-  
go sule. Kablunânut tikittasiKattadlutik  
umiaksoakut inunnik kamagasualidlutik  
Kaujimangitillugit sunaKamangât niuviak-  
sanik. AittutauKattadlutik mikigianik Ku-  
kiutinillo atjanillo iluliKatillugit aumalua-  
nik Kailuganik KukiutiKadlutik. Inutu-  
in-aulaukpulle taipsomane. AnorâKalaukpul-  
le ômajujarnânik, ikomasôngolaupulle  
puijêt uksunganut. IgluKalâkpule iglujoa-  
nik. KimmiKalaungilâlônê. Atausimille  
KimmiKanniput. PiagâKulauktillugo tigu-  
aktâgidlugo uitaluktinago pitâgidlugo, Ka-  
ningalo Kailuavigikpâdlugo nigitidlugo sa-  
viajavinimut nakasimammijomulônêt ô-  
maidlugo anânatsangata Kingakulamik atili-  
ukpok. Atâtagale Kukidlugo toKutausim-  
aliktillugo atiKadlune Kajuatsiamik iglu-  
viginênigitillugo igluvigauk. Aipanganille

tuksôme Kilautisimadlune Kukiutiukpok  
nâmaniginik sugusimagunnaipulle David.  
Taipsomanimik unipkâtuinapunga erKau-  
majamnik. Nukagêngulaukpulle angutêt  
12-nêput najaKadlutik sitamanik. Takus-  
imangilakkale. Ilûnatik toKunnimata inô-  
KKâtinanga. Davidille Kajuatsiangolinnip-  
ok ajukittuijiKalimat baptitadlune 1900  
saniane. Omajunniaksialaukpulle Killinime  
Kayakkulo pujiinniadlune Kairolinik, Kil-  
aluganik aivinik natsinillo angijualumille  
kênaujatsiKattasimavok ukiatsâme nulua-  
nniaKattadlune Kairolinik Kayakkulo. Uk-  
iatsâmillo mikigianniaKattadlune tigigan-  
nianik tukturnillo nanunillo.

Imâk nanunik unipkâKattalaukpok, Kay-  
akkut igimamut nailinituinaKattadlunigôk  
aivigasanillo. Taimâllo pilautsimangilanga.  
Salugomalungilanga ittûliKKunga. Kauji-  
malidlunga aullaKatauKattalaujuvunga at-  
âtanut aivisiuKatauKattadlunga ukiukut  
sikulasôngomat nangianangitomik aivinik  
amisualunik takuKattadlunok uvlune ma-  
ggûne 7-inik aivilaujuvuguk ilûnatik niKi-  
ngit piuliagidlugit Kimutsikut, nunaKad-  
lunok atilimik Napartomik Hebronib Kan-  
igijangane. Opingasaulimale natsigasuaKa-  
ttadlunok Kayakkulo Kimutsikullo. Kâla-  
ungilagulle ômajujamut ikomavadtulale  
inutitut.

Unipkâgalâniakpunga inutitule pinasuani-  
gilauktanik pigiasilunga. 1930-iob mitsâne,  
inullagiudlungale Kablunâktitut nigivana-  
nga. Mikigiannianimille tigigannianimik  
pinasuagaKalaukpunga nunatsiame napât-  
tuKangitualume tigiganniasiuKattadlunga,  
tukturnillo. AjutsaniKulle. Itjisuakkut ingi-  
KaKattadlunga ungasittualumut aivigijav-  
ut pinasuagusilik ilûnane uvlungit ilalugit  
ilangane niKitsaigutiKattadluta. Taipsom-  
anille skidoo-Kalaungilak. Kaut tamâllo  
pisuksainaKattalauKunga uvlânit unnuan-  
ut kissiane ilakka siniliktillugit tikiKattad-  
lunga. TuktuKattadlunga ungasiktualunit  
ilangane tigiganniaKattadlunga. Mikigian-  
niaviKaKattalaukpunga. Tigiganniat ilang-  
ine sitingine sutaiKattadlunga 10-nik ilan-  
gane 8-inik ilangane atausiadlunga Kakut-  
anik. IkomaKaKattadlungale ojagamik Ku-  
llimik ukkusisajamik siagotsuanitamik pu-  
ijêt uksunganik ikomaKadlunga. Tuktuvi-  
ninik kissiane niKiKainnadlunga. TaKKê-  
ne maggûne tupiKalaungilangale kiaaianil-  
le igluvigamik, kappianaksuakut inôdluta  
napârtuKalungimat. AtuKattalaukpunga  
saviksoamik igluvigamut aputiksamik.

Unipkâgasuavunga inôgusigilauktanik nal-  
liuniKalâktillugo âniaviane. Tuktsiugiala-  
ukpunga Kimutsikut amgutigasudlunga  
nalliunimut ilaKadlunga nulêttukulumik.  
Nillatâk tualûtillugo aulladlunok. Kaumat

ingiKalidlunok aputik mangumaliaKilikt-  
ok autsaliaKiliktok. Kautuamat tuktulim-  
ut tikidlunok. Tukturnalauungilaguk au-  
llâsimatillunga aipaga paitillugo taKuavok  
ilûnatik KimmiKautiksavok nungutausim-  
aniadlutik sunaigutijaudlunok. Taimâk pi-  
galuadlunok sule tuktsiugasuaniadlunok.  
Sugunnalaungilagut tasêt imaktualûtillugit  
kûgâluit eKaviulaugunnaidlutik. Nigilaug-  
unnaiKogut uvlune sitamane silannilukso-  
akut. Kissiane Kamutivut kûgâlutigit sit-  
ugatiKattalidlugit ingiKagunnalidlunok,  
atausimik aKigimik ômajudlunok pinasus-  
gusênik maggûnik aumannasuakkut ingiK-  
ainadlunok. AputiKalaugunnaiKulônêt  
munainaulidluneapKutiksavok. Kitsanakt-  
usuakut Kuvianaktusuakkulo ingiKagsim-  
avunga. MatsiKalaugunnaiKugulônêt. Kin-  
gollipâmik nigililaukpoguk paunganik nu-  
namit ingiKainagasuagalunok. Kimmivulle  
ipiutaminik nungûtsililauktut ingiKainadl-  
unok. Tikigamnok nunalimut nuKKatuag-  
amnok ipiutaminik nungûtsilaukput. Suli-  
le nigilaungilaguk Kimmitinik tikigunnasi-  
laugamnok itigapka aputuamata pâlaKatt-  
alilaukpunga nukikangimut sinilauksima-  
ngimullo. TobakittugunnalaugunnaiKugu-  
lônêt pitaKagaluadlunok. Kimmivulle Ki-  
maKattadlugit piliktut ungasiktualumut  
ingiKadlunok. Taipsomane uKumaitukut  
ingiKalaukpoguk niKitsaKalaungilak nun-  
atsoame sunâtsomilônêt, inutuanguagmn-  
ok anigûlaukpoguk mingutugaluadlunok  
sinilauksimaganuk siniktautivok Kausim-  
ut ikijûKangimullo. Taipsomane issumaK-  
attalaukpunga niKimik Kangalônêt inôK-  
attinut minnigajanginik tâmnatûgaluak-  
pat nigigatsaga. PitsatuniKalaungilanga ta-  
ipsomane kissiane Gûdib aulatsininganik  
erKaumatsainadlunga apKutigigatsaga Ku-  
vianatullo kitsanaktullo, okpenigalo Jesu-  
simut naglineralu inûKattinik pitsatunigi-  
laukpara.

Solomon Kajuatsiak  
Nain







