

Front Cover: *Mary May Simon, Canada's First Ambassador for Circumpolar Affairs*. Photo By: *Hans Blohm*

Saanganiittuq: Mary May Simon, Kanatami sivulliqpaulluni kiggaqtuijirjuaq nunarjuap quttiktumiutanginnit pijjutilingnit. Ajjiliursijuq: Hans Blohm



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SPANISH FLU AT HEBRON

QANIMANARJUANGULAURSIMAJUQ TAIJAUJUQ QALLUNATITUT SPANISH FLUMIK HEBRONIMI

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Many times over the years diseases brought in by southerners have caused suffering and death in Inuit communities, where people had little immunity to them. The Spanish influenza epidemic of 1918-19 which killed twenty-one million people world wide, devastated the Inuit communities of Okak and Hebron.

Influenza enters the body through the respiratory tract and spreads quickly, causing fever, chills, digestive upset, headaches, and muscular pain. It weakens the body and leaves it susceptible to pneumonia; before the invention of antibiotics, pneumonia was often fatal. The Spanish flu was unusual in that it killed young healthy people, rather than the very old and very young. The main symptoms were a bad cough and overwhelming weakness.

The disease arrived with the Moravian mission supply ship Harmony on its second trip of the year up the coast. Nine days after the arrival of the Harmony at Hebron,

Unuqtuiqsuqtutik ajjigingittuit qanimannait tikititausimangmata qallunanut aanniarutausimallutiglu tuqujjutauqattarsimallutik inungnut nunalingnut, inuit uumajjitausarainninginnut. Qanimanalulaursimajuq 1918-mit 1919-mut inualaursimavuq 21 miliannik nunarjuami, inuujunniilaursimajut unuqtuuvut Okakmiuni ammalu Hebronimiuni Labradorimi.

Qanimanaq pigiaqaqtaqtuni puvangitigut siammaqsarailtunilu, uutirnaqtualuuliqlutiglu, uulilirnarilluni, nanngujualulunilu, ammalu nukingit aannialirlutik. Timimik sanngiittuliqtitsiluni puvatit immilirlutik nuvangmik; inuulisautit sanajaulaunngitilugit, qanimanaq puvait imaqalualiqtillungit tuqujjutauvalaurmat. Tainna qanimanaulaursimajuq ajjiularsimanngilaq inuaqattalaursimangmat kisiani makkuktunik aanniaqangitsiaqtunik, innaillu surusillu aktuqtaunginniqsaullutik. Sivullirmi qanimmaktillugit nuvaliqpakput sanngiit



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Okak in Winter.

86 of the 100 people there were dead, and out of 220 people in the area, only 70 survived. At Okak, which had a

population of 263, only 59 survived.

Joshua Obed was at Hebron during the epidemic. His story was first published in Them Days Magazine, Vol. 6 No. 1,#1980.

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8-% DPD%%U,2% J.Pf 454, \dot{D} CCL Δ bU, $H\Delta$ PFJQCD'-P/10- 166 D20-015 Landbacabylluc. Drabbyc **ፌ**Γራ¹6. Δ¹β-۵¹ΥΡ¹δ¹(Π¹Δ¹Δ-Ρ¹ΥL⁵)¹ CPL ℓ^{L} . dP' Ω d L_{σ} H Δ >P σ D'.

When I was eight years old, my uncle Julius Obed, my father's younger brother, went to Hebron. We were supposed to stay in Nain but I loved my uncle so much that we had to go along with him. We had our own boat. We went to our fishing place at Tikigatsuk, just across from Hebron. We were there two or three weeks and my uncle got sick. He just lay unconscious in the bed. My brother and the others tried to take him across to Hebron by boat, but he died before they got there. They watched him as he died. Adolph Obed and I had to stay behind to look after the fish

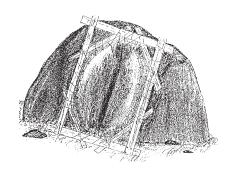
Okak ukiumi.

tukuluuliqtutiglu.

Qanimanaq tikititaulaursimajuq tariup akianit muviurijanngujut ajuriqtuijit umiarjuangannit Harmonymik atilingmut kingullirmi tappaunga aullaqtillugu qanimanaq ilaulaursimavuq. Ulluit 9-ngujut aniguqsimaliqtillugit tikinnirilauqtangata umiarjuap Hebronimut, 86-ngujut 100-nit inungnit tuqulauqput, ammalu 220-ngujunit inungnit tauvanirmiunit 70-tuinnait amiakuulauqput inuullutik. Ukkarmi, inuqalaursimavuq 263-nik, 59 kisiani inuulauqput amiakkuullutik.

Joshua Obed Hebronimilaursimangmat qanimarjualuutillugit. Unikkausingit titiraqtaulaursimajut sivullirmi uqalimaagaqutinginni lapatuarmiut taissumanirnisalirijutni, uqalimaagaup nasautingani 6. Namma 1, 1980.

8-Nik ukiuqaqtillunga akkaga, ataatama nukanga Hebronimualaursimangmat. Naininginnarnialaura-



that was drying. After my uncle died, Elias Obed, the father of Zacharius Obed, came to take us to the funeral at Hebron; so we had to go to Hebron to bury the uncle I loved so much. The minister at that time was Rev. Simeon, who had a long white beard.

In 1918, the third year we were at Hebron, Ruth White, the first wife of Richard White, and her daughter came to Hebron. That was when Mr. White was gone to the First World War. Ruth and her daughter had the measles when they came, and later on all of us who had never had the measles, got it. We were so sick that we couldn't even get out of bed. We got better with the pills that were given to us, but Ruth White died.

In November of 1918 the Harmony came. We were really happy because the Harmony used to bring food and other supplies; but this time when it came it was carrying a very sick person. The captain told our minister, Bishop Martin, to tell all the Inuit not to go to the front of the ship where the sick person was. A lot of the Inuit didn't listen and went to the front anyway because they like the Harmony so much. They were so happy that some of the people were even running around on the ship. When the *Harmony* was leaving Hebron it did a very unusual thing: it blew its horn three times and even fired its cannon. It had never done that before, not even when came to or left Hebron. The captain told our minister he blew his horn and fired his cannon because he thought it would be the last time he would ever see Inuit. I heard the minister tell the people this.

It was late in the fall, in November, when the *Harmony* left. My parents left Hebron to go netting seals, but as soon as they started putting out the nets they began to get sick. Since some of them were still able to work a little, they started heading back to

luaqtugut kisiani akkaga ungaluamut maligiaqalilaursimagatta. Umiaqaqtuta nangminiq. Iqaluksiurvittinnualaursimavugut takigasungmut, akittiangani Hebroniup. Pinasuarusingnut marrungnullukiaq pingasunullukiaq tauvaniiliqtilluta akkaga qanimmalaursimavuq. Iglirmi qaujimajunniiqtuni. Qatanngutikkalu asingillu Hebronmunngaujaugasulaursimaj uugaluaq umiakkut, kisiani inuujunniilaursimajuq tikiujjaulaurani. Tautuktaulaursimajuq tuqutillugu. Akkaga inuujunniilauqtillugu, Elias Obed, atatanga Zacharius Obed, tikiluni aiksilaursimajuq iluviqsiuriarniaratta; Hebronimunngaulilaursimajugut iluviqsijaqtuqtuta akkannik ungajannik aksualuk. Ajuriqsuijiulaursimajuq Simeon, umiqalaursimajuq takijualungni qakuqtanik.

1918-Ngutillugu pingajunganni arraguani Hebroniliqtilluta, Ruth White nuliarngautinga Richard White, paningalu tikilaursimavut Hebronimut. Taitsumani suvullirpami unatavigjuaqtillugit uinga unatariaqtuqatausimalaursimangmat. Ruthkut panigiik aupalakkalaursimavut tikitutik, ammalu aupalakkaalaursimangittutigut aupalakkaalilausimavugut. Qanimaluamut innangainnalilaursimavugut. Ijagaqtitauqattaratta pijunniilaursimajugut kisiani Ruth inuujunniilaursimajuq.

Nuvimpiri 1918-ngutillugu Harmony umiarjuaq tikimmat. Quviasuktummariulaursimavugut niqinik naksaqattarmat asinginniglu piqutinik; kisianili tikikkami qanimajummarialungmik naksalaursimavuq. Kapitangat uqalaursimajuq ajuriqtuijittinnut, Bishop Martin mut, inuit uqautiqullugit umiarjuap sivuanuaqujinani qanimajuq upaktauqunaniuk. Inuit unuqtut nalalaursimangimmata sivuanuaqtutik umiarjuamik piuksaluamut. Quviasuktutiglu ullajalaursimavut. Aullaliqtillilugu umiarjuaq Hebronimik



Hdla Drd'td" db'c"tlc"h" J, dΔαcHd Js d'La acd'u,

NPcb'tLt' C'dd'tsr(d")'''''''

NPLad" h'' ac'" DJ'. Ladyd'''

NPLad" h ba'L'DAab' a acd'u

J'dc" Dnccb'tLt HΔ>γaj'.

"P'rd'tbcb'tl'LC Dr'&da' Δc->b
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Hd' drda' Drd'r' P\"'''>"-"
DAa", P\"''''' h''''

Hebron. They didn't have a motor, and the *Harmony* had towed them when they left, so they had to row back to Hebron. When they arrived they were too weak to unload the boat, so Willihattus, the brother of Harriet Nochasak, had to unload the boat by himself, and right after he finished he too got sick.

As soon as the Harmony left Hebron, Abraham Kura and his wife, who had come in for supplies, left to go back to their home in Napartok Bay. They only got as far as Manetusuak and Abraham's wife got so sick she was nearly dying, so they started to go back to Hebron. They had a little pup with them and they put him in the cuddy. When they got to Hebron Abraham went to anchor another boat and while he was at the anchor his wife died. She was the first person to die of the Spanish flu in Hebron, and I think it was a week or two after that everyone seemed to start dying, one by one.

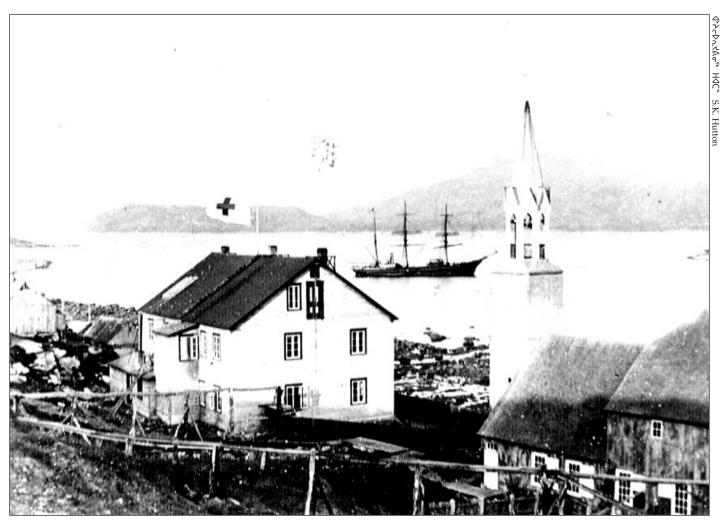
One day that fall, when I was out chopping wood, I was running to the storehouse when I saw a jar seal down by the wharf. Timothy was sick in bed but he wanted to go and see if he could get the seal, so I went with him to the wharf. We never saw the little seal again, so we went back and Timothy went back to bed as he was sick.

Later on, when most of the people were sick, a man named David went and told the minister that his wife, Helena, was dead. Not long after he left the minister's, Helena walked in to tell the minister that David was dead. The minister was shocked when Helena walked in, because David had said she was dead. When Helena found out that David had said she was dead, she didn't want to go home, so the minister let her stay in the school, which was attached to the church. She stayed there until the middle of December, after Advent. The minister gave her bedding, clothing, and food, and kept her woodstove burning. When she wanted to

ajjiungittumi piusiqalaursimavuq: pingasuaqtiqtuni tiktulalaursimavuq ammalu qukitiunga qukigiaqtuni. Taimanna iliqqusiqalaursimagani. Kapitangat uqalaursimajuq ajuriqtuijittinnut taimaililaursimaniraqtuni tagvauvutirasuaqtuni inungnik. Tusalaursimajara ajuriqtuiji uqaqtuq taimanna inungnut. Ukiaraalukkut, nuvimpirimi, umiarjuaq aullaqtillugu. Ataatakkukka Hebronimit aullalauqsimajut nattinik mattittariaqtutik taitsumani qanimmalirniqput, ilangit nukiqarniramik suli pinajugunnalauqtut, utirasualiqtillugit Hebronimut. Aulautiqarningimmata umiarjuarmut aullaliqtillugit uniaqtauniviniugamik aulautiqaratik utiliqtuviniit paultutik. Tikikkamik nukikilualirnirmata usingiariaksaq, Willihattus, aninga Harriet Nochasak, inutuulluni usingialiqtuvinik, pijariramilu qanimmaktuviniulluni.

Harmony umiarjuaq aullaqsimaliqtillugu, Abraham Kura ammalu nulianga, tikilaursimajut taquaksanigiaqtursimallutik, aullaqtillungit Napartok Bay-mut. Manitusuakmut tikigaluaqtutik kanimmaktuviniulluni nulianga tuqulirmat utililaursimaju Hebronimut. Qimmiarjuqalaursimangmata usivvianut ilijaujuvinirmik. Hebronnimut tikikkamik Abraham asianik umiarmik kisaqsijaqtuliqtuviniq, kisaqsijaqtuqsimatillungu nulianga inuujunniirnilaursimajuq. Tainna sivulliqpaulluni qanimanarmut inuujunniilaursimajuq Hebronimi, pinasuarusiq atausirlukiaq marruuglukiaq aniguqsimaliqtillugit unuqtummariujut tuquralilaursi-

Ukiangutillugu qijungmik nakatiritilluga nattirmik takulaursimavunga tulaktarviup saningani. Timothy qanimalluni innangalluni iglirmit, makilaursimajuq takujaqturumagami tulaktarvingmut, piqatigillugu. Kisianili nattiq takukkannilaursimanngitavut uti-



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Okak Hospital with the *Harmony* at anchor.

come with us, we went to the minister's house to get her. Carolina, my aunt Paulina, Piasta, Ernestina, and I went to get her on a gamutik. At that time Helena had long hair and it was sticking right up with lice, so the minister got someone to cut it and put it outside. As soon as they put her hair outside Helena couldn't talk any more. She tried hard to whisper in peoples' ears but they couldn't make sense out of it. She even tried to write with a pencil, but no one could make sense out of that either. She was trying to tell us about the bad things that used to happen to her, as if she was confessing. Finally her writing started to make sense and she was understood. When she finally could talk, there was a knock on the door, but we

Okak aanniavingata sangani Harmony kisaqsimajuq.

rami innakkannililaursimajuq qanimajualugami.

Uattiarunngukkanniqtillugu, inuit qanimajuinnakasauliqtillugit, angutiqalaursimavuq Davidimik atilingmik, uqariaqtulaursimajuviniq ajuriqtuijimut nuliani Helena tuquniraqtugu. Anirataaqqautillungu nulianga Helena ajuriqtuijikkunnut itililaursimajuq uini tuquniraqtugu uqariaqtuqtuni. Ajuriqtuiji tatamikasalaursimajuq tuqunganiraqtaujuq isirmat. Helena qaujigami tuqunganiraqtaulaurnirminik, iglumingnut utirumajunniilaursimajuq, ajuriqtuijiup angirranganiililaursimajuq tuksiarviup ilangani igluqarmat. Tisipiri qitiraqtillugu taikaniilaursimajuq. Igliqaqtitsiartuniuk ajuriqtuijiup, annuraniilu, niqiqaqtil-



ϽʹͿʹʹͰϲϚ·ʹ·ϹϦͺͰʹ·ϧͺϪʹϯʹͰϲͺͺͺͺͺͰϤϲͺϫͺ Γ° D17L4° σ C5/L4°, σ C4 σ C6 σ C7 σ ᡏᡒᡶᠲᡄᠸᢧᡟ᠘ᡏᡑ ᠌᠌᠘ᡓ᠙ᡯ᠘᠙ Δ ሬ $^{\text{\tilitet{\text{\tin}}\\ \text{\text{\text{\text{\text{\text{\text{\text{\text{\ti}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\texi}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\texi}\text{\text{\texi}\tint{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\te$ $C\Delta b\sigma \subset D^{c} \wedge Ld^{cb}$. $\Delta^{c} \subset b^{cb} \cap C \wedge d^{c} \supset \sigma D^{b}$ ላተሚያ \^\√\° \αγνεν. والاله الألاء الالهام. Δالاله الالهام. $\Gamma \in \Gamma$ $\Gamma \in \Gamma$ $\Gamma \in \Gamma$ ᢧᡖᡏ᠕ᡥᠫᠸᢧ᠘ᠮᡗᡕ᠂᠒᠙ᢩᠵ᠐ᠯᡓ لادک, کالت کارتم, ککارک, که *ا*مت $C\Delta^{c}/L_{\sigma}$ HOCa abyodis $2C^{c}/L^{c}$ $ACDC^{\circ}$ CCCD $^{\circ}$ /L $^{\circ}$, ACC° DAD $^{\circ}$ ᠙᠘ᡧ᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ $^{\prime}$ ረ_ $^{\prime}$ $^{\prime}$ $^{\prime}$ $^{\prime}$ $^{\prime}$ $^{\prime}$ $^{\prime}$ $^{\prime}$ $^{\prime}$ 7 $^{\circ}$ $^{\circ}$ D¹b⁻cJ²αΔ²-bDΠ²cD¹γL²δ. ጋየ/ታ^६ላይ_ዹኇ. በበናና/ኄ⁶ር_스ይ- Γ^{5} PLOS OPLY SECTION OF THE PLOS SECTION OF THE PROPERTY $D^5b^5A^5b^5C^2D^5A^5L^2U^2Q^5b^5A^5D^5C^2$ CDCCDGTG, GPCGACGAGበበና¹⁶C⁶C⁶C ጋየ/ፊ¹⁶/¹⁶LC ጋየ/ታ▷_CC-

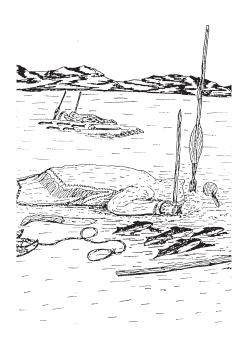
were the only people left; all the others were dead. Aunt Paulina, Piasta, and Carolina were staying close to Helena by the stove where it was warm. When Helena could talk she started to confess. She said her relatives told her if she ever told on them that they would kill her. Her family used to steal from the store. They even made their own key so they were able to get in whenever they wanted. They used to steal when the people were asleep at night. They also stole wood from the missionaries' woodhouse. There used to be a lot of wood already cut in the shed, so they used to go around and load up sacks at night. When the people were asleep, they would go along the beach and behind the hill and steal whatever they wanted. Helena said they really had it made — they were rich and didn't need much as they were living off stolen things. She used to tell her

tugulu, igangalu qijuqaqtiltugulu iganga. Uvattinnut maligumalirmat. Ajuriqtuijimut uqariaqtulaursimajugut aillutigullu. Carolina, ajagalu Paulina, Paista, Ernestinalu ammalu uvanga qamutiliarutillutigu. Taitsumani Helena nujaqquqtulaursimangmat kumangnut tatalaursimajut, ajuriqtuijiup kijjaqtauqulilaursimangmagu kipijaulluni silamullu ilijaullutik nujangit. Nujangit silamut ilijautuarmata Helena uqallagunnaillikautigilaursimajuq. Isijjugasuaqattaraluarami isijjugunnarani tukisijaksaunani. Titirarasuqattalauraluarmijuq kisiani titiraqtangit tukisijaujunnalaungittut. Uqarasuqattalaursimajuugaluaq pinirluqattauvalaurnirminik, qaqialirasuaqtuni. Titiraqtangit tukisinaqsingmata tukisijaulitainnaqtuq. Uqariutainnarami uqalauqtillugu paavut kasuktuqtaulaursimajuq amiakutuatsianguli-

SPLTC DCGST.

Dogs at Okak

Oimmit Okak-mi.



משליבל שילעד שיילער שיילים $^{\prime}$ L $^{\prime}$ ነ. $^{\prime}$ $^{\prime}$ ʹʹϧʹʹͰϹϒͺʹʹͺϽʹͿϹϦϹͰϒͳͺͺϪϲͺͳϲʹͺͺϪϲͺʹϒ· ᠣᢧ᠙᠙᠘᠘ᡩ᠙ᢗᢢ᠘᠙ᡯ᠘ᡧ᠘᠙᠙᠘ᠻ᠘᠙᠙᠘᠙᠙᠘᠙᠙᠘᠙᠙᠙᠘᠙᠙᠘᠙᠙᠘᠙᠙ **᠃᠆᠙᠘**᠘᠙᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ 4 'Ccb'LC, Dኌላህ' >ካ\'ቦኄ/Ľኌበካ Σ^{μ} δ^{μ} δ^{μ የተለ ነፃሩ ነት ነፃሩ ለግጋ ᢗᡐ᠌᠗ᡉ᠐᠘᠘᠙᠙᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠙᠙᠘᠘ $ac^{b}Cb7a^{c}\sigma^{b}C^{c}O^{c}b - D^{c}D^{c}\sigma^{c}b^{c}$ <ኒብና ጋህር▷ታላጐና $^{\text{\ti}\text{\texi}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\texi\text{\\tin\tin}\text{\ti}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\t$ -0.95 P/G -2 PH -2.5 PH -2.5د٥٠٠/٢٤ المارد٥٠، ح Cara. $\Delta \Delta^{C} \gamma^{C} \mathcal{A}^{C} \mathcal{D}^{C} \rightarrow \sigma \Delta \Delta^{C} \sigma \subset \mathcal{D}^{C} \gamma^{C} \mathcal{L}^{C}$

᠘᠘ᢞᠳᠳᢗᢛᡅ᠌᠘᠐᠐ᠳ ᢡ᠙᠘᠆ᡪ᠘᠘᠐᠂᠘᠘ᡮ,᠈ᠯ᠘ᢞᢗᠲ᠘᠀᠘ᡫ᠘ ᠘᠙ᢝᢐ᠂ᠲᠦ᠘ᡶᢥᠣ᠋᠈᠕ᠳ᠘᠘᠘᠘᠘ᡰ᠘ ᠕ᡴ᠘ᡱᡕ.᠘᠘ᡌ᠈ᢣᠣᡐᠦ᠘ᡱᡥ᠘ᠫᠬ family not to do all these things, but they wouldn't listen to her — instead they would threaten to kill her if she told. Helena used to pray out loud after she confessed. She died a good woman.

Before Helena died, when she was trying to confess, we had two little boys who were sick but getting better. They were little Benny and his brother, my little namesake. They were in a bed close to the stove near Helena. Those two little boys had crew cuts too. They made fun of poor Helena who was trying so hard to talk. When Carolina told us about how Helena's husband used to baby her because he loved her so much (he used to say to her "asuilla, asuilla" meaning "see, it happened") those two little boys, eight year old Benny and his nine year old brother, started saying "asuilla, asuilla" and making fun of Helena. We couldn't help but laugh at them even though little Helena was really sick. We all laughed at the two little boys with their hair cut short like Helena's, pretending they were Helena.

After Helena died, we wrapped her body in a caribou skin used for bedding. Carolina, Aunt Paulina, and I took her to the house where we kept the dead bodies. We were pulling her along in the caribou skin and since she was so light we started to run, when suddenly we bumped her head on a little rock that was sticking up. Poor Helena we bumped her on the rock but not on purpose. We took her to my grandmother's house where the dead bodies were kept, but it was so full of bodies (even the floor was full) that we put her on the porch. She was so light we could lift her onto the porch with no difficulty - we just made sure the wind wouldn't blow her off.

After Helena died, Aunt Paulina and I used to go to the storehouse to get dried meat – caribou, seal meat and misiraq (aged seal oil). My uncle and the others used to

raluaqtilluta; inulimaat tuqulirmata ilavut. Ajaga Paulina, Piasta, ammalu Carolina qaniksalaursimajut Helenamik igaup saniani uqquugasuaqtutik. Helena uqallagunnaqsigami qaqialililaursimajuq. Uqaqtuni ilanginguuq uqausirinniqpagit tuqutaugajarami ilaminut, ilangit niuvirvingmit tigliqattaqtuviniungmata unnuakkut siniktuinnauliqtillugit inuit. Kijungnik tigliqattaqtuviniugillutik ajuriqtuijikkunnit. Qijuit unuqtummariujut nakatiqpagiiqsimaqattalaurmata, unnuakkut puksavigiqsimallutik puqqaiqattaqtuviniujut qijungnik. Inuit unnuakkut siniktillugit sigjakkut pingullu ungataguqtutik tigligaqattaqtuviniujut kisutuinnatsianik pijumajamingnik. Helena uqalauqsimajuq ajuqsangittualuqattalaurninginnik — tigliganut. Ilaminik uqaujjinasuqattaqtuviniugaluaq taimailiuqujinani kisiani nalaktaujunnarningittuq — uqatuarniqpat tuqutauniarniraqtaulluni uqautijauqattaqtuviniq. Helena nipiqattiaqtuni tuksiaqattalaursimajuq qaqialilauqtuni taimanna. Inutsiqavaulluni inuujunniilaursi-

Inuujunniirnialiqtillugu Helena qaqialirasualaursimajuq, surusiqtaqalaursimangmat marrungnik qanimajuungnik Benny ammalu nukanga, atikulunga. Igaup saniani innangallutik Helenaup qanigijangani. Kijjaqsimallutiglu naittumik. Aanniagtumik ijjuagsililaursimajuuk aksuruqtuni Helena uqarasuktillugu. Carolina unikkaalilaursimajuq uingata Helena aqaqattalaursimangmagu nagligiluamut "asuilak, asuilak" surusiik marruk 8-nik ukiuqaqtuq piqata Bennymik atilik ammalu angajua 9-nik ukiulik asuilalallutik iglautigilaursimajavut kijjaqsimallutiglu Helenatitut ijjuaqsijut.

Helena inuujunniilauqtillugu, timinga tuktuup aminganut immusiqtutigu allinivinirmut. Carolina, ajagalu Paulina, uvangalu ilijaqHdcap' %erly%e. P't%'/L'al'a a\cap' %erly%e. P't%'/L'al'a a\cap' TCDN'&\alpha\cap' \\
\(\lambda \rangle \cap' \rangle \cap \rangle \cap' \rangle \rangle \cap' \rangle \rang

ዘላሪል ᠘ᡱᡳᠲᡥ᠘᠘ᢞᡅ᠘ᢖᠯ, ᠕ᢣᡕ $\langle D \rangle_{C} = D^{0} U_{C} + U^{0} U^$ $\sigma_{\rho} = \sigma_{\rho} = \sigma_{\rho$ $\sigma^{1}\Delta^{1}$ Δ^{1} Δ^{1} Δ^{1} Δ^{1} C9CDYLLCUJ Q9AQ> Va4QYL-᠆ᠳ᠒᠆᠘᠐᠂᠘᠘᠘᠘᠘ **ኦ**የይህ የተፈፀም ነው የተመሰው የ ᠙᠙᠘᠘᠘᠘᠘᠘᠘᠘ 449^{2} Γ_{ρ} $\Gamma \nabla A^{2}$ Λ 'የ^լΓ¹⁶, CΔL¹⁶υ 'የ^լΓ_σ¹⁶ ϽህናΔ_σና ነው' $\Delta_{\mathcal{D}}\Delta^{\mathsf{c}}$ ΠΓ^{\(\mathbf{h}\)} \mathcal{L}^{b} \mathcal{L}^{c} \mathcal{L}^{c} ᠑᠘ᠫᠳ᠈᠙ᡏᢖ᠈᠑ᡀ᠘᠘᠐᠘᠘᠘ PolyColo Party Colored Assertion ᠘ᢋ᠘᠘ᡎ᠘ᡀ᠘ᡀ᠘ᡀ᠘᠘᠘᠘᠘᠘᠘ Δ ሆበ 5 ር, የተ 5 ሀር ጋና 6 በ 6 ህ 6 ረ 5 ረ- $\Delta\Delta / = \Gamma U$ $\Psi L = D V L +$ عنا ۱۵مه کن^۲ ۲۰۲۵ کو ۱۸مه کر ۲۰۲۸ کو ۱۸مه ᠪᡃᠨ᠘ᡶᠲ᠘᠙᠘ᡶᡒᢗ᠃ᠮ᠘ᡶ᠘ᡒᢗ᠘ᡶᠰᡒ $\forall \sigma^{b} \Delta \Gamma D^{cb} b = 1 \Delta G^{c} C$. $C \Delta^{c} A L \sigma$ 'PLT' ΔΡΟΟΡΊΤΕΟ ΊΘΟ ΙΕΟΡΊΔΊ /c, ┧╏┎┪₂, ┧╏┎┩₂ / βυτικου γυνου γ مده۱۲ مالاس. د۱۲۵ مالا ۱۳۲۵ مر.

make a lot of dried meat. One day when we were going for dried meat we saw my mother's old dog that we had been after for a long time. Aunt Paulina told me to see if I could shoot him. I hit him twice but only wounded him. It was their dog Mark Lyall and I had been after for a long time, since we began killing the dogs when they began eating the dead bodies. We had a lot of dogs to kill. I used a lot of bullets which Mark gave me. Mark used to even shoot from his window. My mother's dog was one we couldn't get. That old dog used to come by our house when I was chopping firewood and I used to pretend I was going to shoot him with a little stick, but he wouldn't go away. Whenever I went to the house for my gun he used to go. He went towards the house where the bodies were and I never saw him after, not even when we were putting the old dead dogs away. At the time I shot the dog I wasn't sick yet, only later I got sick. Those old dogs, when they were eating dead bodies, there were many of them. They used to come up from down the beach just like a herd of caribou. There were a lot, that's why Mark and I were killing them off.

Around the time we were killing off the dogs, there were a lot of ravens, I think about a thousand. They were eating the dogs we had killed. Some of the ravens were eating seaweed along the beach. Some were eating codfish that was left in the boats anchored in the ice. Sometimes the ravens would be flying before daylight even. Those ravens were a different colour from the ones we see today, they were almost gray, not black like now. Sometimes as soon as daylight they'd be flying like crazy. I have never seen so many ravens before. I think they were death itself.

When we were sick with the Spanish flu, we were really thirsty. Samuel Angottak came to our house to see if he could get a drink tulilauqsimajavut tuqungajukkuvittinnut. Amimut uniaqtutigu ukittukuluulilaursimangmat ullautillugu ujarangmut pusigaqtilaursimagattigu. Mamianalaursimagaluaqpuq tuluqtikkattigu pijaqqummiungittuq. Ananatsiakkumma iglunganut ilijaqtulaursimavavut tuqungajukkuvigigattigu, tatalumut tuqungajunut (natinga iniksairummat) tuqsunganut ililaursimajavut tiktaujjaituinnaqtutigu.

Helena inuujunniiqsimaliqtillugu, ajaga Paulina uvangalu sirluarmungauvalaursimagatta nikkuisugtuta - tuktuvinirmik nattivinirmik misirarmiglu. Akkakkukka asingillu inuit unuqtualungni nikkuliuqpalaursimangmata. Nikkuisuqsimatilluta ananama qimmituqarulua takulaursimagattigu akunialuk pinasuarsimaliqtillutigu takulaursimajavut. Ajama Paulinaup uqautingmanga qukiriaqulluniuk. Marruaqti qukiqtugu tuqunani ikilituinnartugu. Akuniruluk Mark Lyall pinasualaursimajavut qimmiq, taimannga qimminik tuqurailirannut inuit timinginnik niriqattalirmata. Unuqtualungnik qiminik tuqurailaursimavugut. Unuqtualungniglu sunagarnik atulaursimavunga Mark uvannut tunijanginnik. Mark igalarmit qukiksaqattammarililaursimajuq qimminik. Ananama qimminga pijaksaunngitillugu. Qimmituqaruluulluni igluttinnut upagutivalaursimajuq napaqtunik nakatiritillunga qijuksanik igattinnut, qijungmut turaqtinnguaqpalaursimajara qimaksijunnarani. Igluttinnut qukiummik aisilirangama qimaavalaursimajuq. Tuqungajukkuviup igluup miksanut pisukkami takukkannilaursimajunniilaursimajavut, qimmilluunniit tuqungajunik igiuqqaliraluaratta. Taitsumani qimmiq ikililaursimallugu qanimmalaurnanga suli, qukiriaqsimajatuqariliqtugu qanimmatainnalaursimajunga. Taikkua qimmir-

CΔ^c/Lσ "β^cΓσ^b Ͻʹͼ/δδ^cC^bn^cc, ρω^b) ላιμ^bσ) μιθεργίζ^cL, 1000- ^bρ^b θεβ^c/L^cL, "β^cΓσ^b) Ϥζ^bC^c- ^c δ^cC^cD^cγ^cL^cLC, Δε^bρ^c βσ^cb^cC^cD^cγ^cL^cLC, Δε^bρ^c σαζ^cD^bD^c γ^cγΓ^c) μισμ^c Δε^cρ^c νισμ^c σβ^cb^c σρ^cb^c ζερ^bD^c ΔΓσ^c "β^cCD/Lζσ^c

of water. When his nephew said "sorry, we don't have any water" he just went out again without saying another word. How I pitied him, that poor old Samuel. I still see him today as though it just happened. I really felt love for him when he had to leave without even a drink because we didn't have any water at all. I still think of old Angottak, his hair sticking right up with lice, poor old man.

That time when we were all sick, there was a man next to me in the uluit, timinik tuqungajunik niriqattalaursimajut unuqtummariujut. Sigjaminngaaqattalaursimajut tuktutitut . Unuqtummariuvalauqtut timinik tuqungajunik nirinasuaqtut tuqusariaqaqpalauqtavut Marklu. Taitsumani qimminik tuquraiqattaqtilluta, unuqtualungni tulugaqalaursimangmat, 1000-nginniiqqulaursimajut.

Qimminik tuquraqpalliajattinnik qiniqattalaursimangmata, ilangillu



 $H\Delta$ >ና° Γ – 1915- $^{\circ}$ ህበ $^{\circ}$ Ј.

Hebron — 1915.

Hebron-mi — 1915-ngutillugu.

ጋሬት/<ተራና. Δሬጐቴ/ና ቴኤኒርቴር፦ <፫ሬውን/Lተና ቴውኒLሬው የሰገር ታ ተ፫. ርΔ፥ሀ ጋፌኒር ርሞኒናና ላንተርውን/L የርጎና ውጋ ጋፌኒር ርሀኖናርናር, ተባናል ቦቴ ሀርባቴሬ -ውን/Lተና, የነውናበት ውጋ Γበጋና. ቴውኒLጋ -ላናኒጋ በጎተተፈጋረሪውን/Lተና ቴኤኒርቴር የጋሬ-በነጋ, Δ፥ሀ ጋናፅናበኖ የነፅፈውን ጋና.

CΔ^C/Lσ ⁶bσLα[±]Π⁻[±]J ^Δ^{C⁶}α[±]²J^C,
ΔΓ?⁶D^C/Lα P^CC⁶D^C/LU^CC. \ΓD⁶

Δ^CJ^CC ⁶D^CC⁶D^CAC⁶D^C/LU⁶
ΔΓ?⁶b^ΔJ^C ΔΓαΔ⁶D⁶²pσ. D^CZ⁶
ΔΓλ⁶b^Δα^CD^C/LU⁶J^C, ΔL⁶b^CC^CC^C σ^CC⁶D^CJA⁶C^C

Δσ^Δα^CD^C/LU⁶J^C, Δ^CC^CD^C^CJA⁶C^C

L⁶α^CG^CD^CC^CD^CJC^CJ^CLU⁶J
ΔL⁶b^CC^CC ΔΓ?⁶D^CJ, ⁷C^CD^CC

bed. All of a sudden he started to lean up against the wall and then he fell dead on the pillow. My brother, even though he was sick, dragged that dead man to the door.

Before my brother died everyone was sick and we were all thirsty, and there was no water. Later on I told my sister-in-law "Jesus can make water come through the wall, eh?"When I said that she only looked at me lovingly. On that same night, just before daylight, I started to feel better. As soon as I felt strong enough I put on my brother's sealskin pants and his kamiks and went to get some water from the brook.

When my brother died, my sister-in-law tried to wake him up,

kuannirnik iqutiniglu nirivalauqtut sigjamit tulugaruluit. Ilangillu ugarnik niqiqaqpalauqtut umianit qimaktausimajunit sikumit. Ilannikkut qangatakatakpalilaursimajut qaummalaunngitillugu suli. Taikkua tulugait taqsangit ajjigilaursimanngitangit ullumi tulugait takuvattatta, siarnamik amiaqalaursimajut, qirniratik ullumititut. Qaummatuarmallu tingijualuvalaursimajut qangatakataruluujaaluktutik tukiruttuujaqtutiglu unuqtualuullutiglu, ikkua tuquuqquulaursimajut.

Taitsumani aanniaqtuinnaaluutilluta, qanigijanni angummik nallangajuqalauqpuq. Asuilaaraalugli avaluaniituinnalauraluaqtuni

᠘ᢑ᠙᠘ᢗᡧᡳᠷ᠘ᡒᠰ᠘᠘᠘᠙᠙ᢋ ᠘᠙ᡓ᠘ᠾᢆ ᠘᠙ᡓ᠘᠘ᡕ

CΔ^C/Lσ Δδ ϽʹͼͿϲδϚͼ ʹϧσͰϟΔʹͼ-ʹՈϤʹ·ͿϲϲϪʹ;/ͰʹϧͿʹ ΔͰʹϧϝʹͼʹͼʹϽΔʹͼ-Ͻʹ϶Ϲ ΔΓʹϝͻϽʹͼϽϲ·ʹϧϹ. ϽʹϧϦͶϲbut he was dead. She told me my brother had just died, and since there was nothing I could do I just said "yes." Then she said to me, "I don't want to die during the night because then you might be left alone."

There was a little girl named Naeme, I called her Naemiatsuk, and her baby brother who was only about a year old, he was almost walking. They were the tuqugami akisirmut urrulluni. Nukara, aanniaraluaqtillugu, taissuminga tuqungajumik uniarsilauqpuq paamut.

Taitsumani qanimanaluutillugu nuvangnalungmut, imiruktummariulaursimagatta. Samuel Angottak uvattinnualaursimajuq imirukkaluamut imiriaqtuqtuni. Ujurua uqarmat "mamianaq, imaqangimmigatta" nillirani anituinnalaursimajuq. Mamiagimmarikkaluaqtugu sami-



only ones left in one of the houses. Their mother was dead and the little baby still needed his mother's milk, so Naemiatsuk used to make the baby drink the dead mother's milk. I think the baby died, I can't remember. Naemiatsuk was one of the people who didn't die in the sickness.

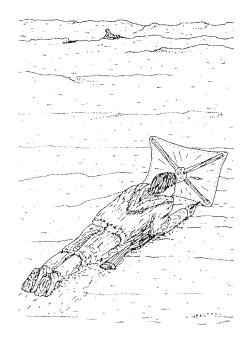
The dogs that were left over from the ones we killed were

uruluk. Ullumi suli tautunnguaqpara maannarnisaqtitut. Nagligiliqtaalugilaursimagakku imaqanginnatta imiruktillugu, suli ullumi iqqaumavakpara angutaviniq, nujappiktualuulluni kumaqaluamut.

Taitsumani nuqara tuqulaurani qanimajuinnattiangulilaursimavugut imaqarunniiqtuinnaulluta imiruktuinnauliqtuta.

ժሒ/ሰ፞፞፞፞፞፞፞፞ሰ፞፞፞፟፟ዀ፞፞፞፞፞፞፞ዀ፞፞፞፞ዀ 1941-∿J∩ʹͻͿ. Christina and Gustav Sillet, Nain c.1941.

Christina & Gustav Sillet, Nainimi 1941-ngutillugu.



LAMY, JAMALL, VETLE AFFLUSC -᠘ᠪᠲ᠘᠘ᢣᢐᠾ. Ͻ钻ረͿͻϧͺʹͼϧͰϧϧͺϹ ᠘ᢛ᠑᠒᠘ᢋᢑᠲ᠒ ᡆ᠒᠘᠘᠘ CDላን^c በJበኦ^c የ^LΓ^c C'_CLΔ'₋-Pds. Nolitan 2-2Pds. $^{\prime}$ CJ $^{\circ}$ $^{\prime}$ O $^{\circ}$ C $^{\prime}$ C $^{\circ}$ C $^{\prime}$ C $^{\circ}$ C CCDYLLUPC, DYULYUADC YOUR ᡩᢛᠽᡏᠺ᠘᠙᠘ᠸᡥ᠒᠆ᡷ᠘᠂ᡩ᠒ᠺᠫ᠘ ላ $^{\circ}$ ህ ላ $^{\circ}$ ህ . ላ $^{\circ}$ ርንላና $^{\circ}$ ህ እንደ

Timothy's dogs. There were five, six, or seven of them. We kept them from going outside so they wouldn't eat the bodies. One morning I thought they were gone, so I went to look for them. I went near the house with the dead bodies in it, and as soon as I got there and started calling I heard a person crying in the house. I got kind of scared because I was all alone and there with all those dead people. I started running home really fast. As soon as I got home I told everyone that I just heard someone crying in the house full of dead people. That was early in the morning, just before sunup, and it was still dark outside. Aunt Paulina, Carolina, and Akko started to shout at the dead people, saying "Why do you want to cry when you are dead?" Afterwards we never heard anything else.

At the time of the Spanish flu I was thirteen years old, old enough to have my "day" (Single Men's Day, January 25th, held for boys thirteen and up, and all unmarried men). I never had my day because the sickness came and besides that I was the only single man left in Hebron. That was before the people came over from Saglek. The minister came to bless me on my day anyway.

After a while no one else died, and we were the only ones left in the community There weren't more than twenty of us. That was a really bad sickness. Before they died the people had dark spots on the insides of their hands and lips. My brother had those dark spots before he died.

As soon as the ice formed Danny Kura came by dogteam to see if his brother Abraham and his wife were alright in Hebron, because they never went back to Napartok. As I mentioned before, they were the first people in Hebron to die of the Spanish flu. Danny only came as far as the point; he never even came to the village, because he thought maybe

Uqautililaursimajara aiga "Jisusi akinnamit imirmik saqqittijunnarniraqtugu apiqsulaursimajara". Uqautigakku qiviaraminga nagligusuktuq nalunarani.

Unnutsainnaq taitsumani, qaummalauqtinnagu, aanniarunniililaursimavunga, nukkipallialiramalu angajuma qisiik qarlingit atillugit kamingiglu imiqtalilaursimajunga kuuralarmut.

Angajuga tuqungaliqtillugu, aima tuparasulaursimajaraluanga, kisiani tuqungainnalauqtuq. Uqautingmanga angajuga tuquniraqtuniuk angituinnalaursimajara qanuilikkannirunnailligatta. Uqautililaursimajaanga unnukkut tuqujumanani inutuunialirama qimaktauguma.

Niviaqsaqtaqalaursimangmingmat Naememik atilingmik, taivalaursimajara Naimiaqsukmik, anikuluqarilluni arraguqatuinnaqtumik, pisugiuqsaliqtumik. Taikkuatuakuluuk amiakkutulilaursimajuuk iglutuqarulungmi. Ananangat tuqungmat nutaralaanga amamaqattarmat suli, naimiaqsuup tuqungajumit ananaminit amaamaktippalaursimajanga. Tuqujukuluuqqulaursimajuq, suqquigijunniirakku. Naimiaqsuk qanimajualutillugit tuquqataulaursimangittuq.

Qimit amiakutuangulaursimajut tuquranngitatuavut timutiup qimmingit. Tallimaillukiaq, pingasuujuqtullukiaq 7-lukiaq. Silamut anitittailimagattalaursimajavut tugungajunik timinik niriqunatigu. Ullakkut tupakkatta qimmiit anijuviniullutik, qiniriaqalilaursimagakkit, tuqungajukkuviup sanianut qiniriarama qammaliqtillunga qiavaluktumik tusalilaursimajunga. Kappiasulirama inutugama tuqungajualungni. Angirramut ullaksilaursimajunga aksualu. Angirratuarama uqalaursimajunga qiajumik tusaqqauniraqtunga tuqungajuni. Qaungmat siqiniq nuilaunngitillugu, taqtillugu suli sila. Ajaga

CA'rla baladinia 13-abdotrila (A'rla baladinia (A'rla baladinia (A'ra baladini

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everyone was dead. When we were told to go and greet the dogteam I, Piasta, and Aunt Paulina went. We were told not to run, but I didn't know what to think. When we told Danny his brother was dead he just started to cry right away. We all started to cry and hold each other, all of us. Danny didn't even stay, just took off for Napartok.

When the people came from Saglek Bay, the ones left, we started to work on the dead bodies. We had to smoke out the house where they were kept because it was such a bad smell and the bodies were half-eaten by the dogs. There was one body that didn't even get dark. We smoked them out with tar and all of them were full of soot and ashes except one, the body of Timothy's wife. She was wrapped in a red blanket and there was not even one little spot on her, she was really clean. We could not believe

Paulina Carolina Akkolu ququalilaursimajut taikunga tuqungajukkuvimmut "Qanuimmat qiavit tuqungallutit?" taimannga tusakkannilaursimalaungittugut.

Taitsumani qanimannaurtillugu 13-nik ukiuqalaursimavunga, quviasugutiqariaqaqpalaursimagatta "ulluqaqtitaulluta" (Jaannuari 25-ngulirangat angutit quviagutaullutik nuliaqangittut) suli ullura quviagutaulaurani qanimanirmut, ammalu taitsumani nuliaqangittutulilaursimagama Hebronimi. Saglirminngartut tikiralauqtinnagit suli. Ajuriqtuiji tikikkami ulluqaqtililaursimajanga.

Taitsumani tuqurarunniilaursimavut taakkutuulluta amiakkutuulaursimavugut nunalittinni. 20laursimangittugulluunniit amiakkutigut. Tainna qanimanaq piungit-



Two boys outside a sod house, Okak.

Marruk nukappiak silataani qarmaup, Okak-mi.

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ᢃ᠙᠙ᢣ᠘᠘᠘᠙᠘᠘᠘᠘᠘᠘ ለተײַρאַרף, רכ כערשעאַיַרָּווי, $Lc^{6}\Delta^{6}acc^{6}CL^{5}C$?°÷'L' CΔL° P/4σDccD'1/Lל". ላጋ σ በ Γ^c Δ \dot{L} σ^c Δ የርDሩD%በ' Δ የc $\Delta 4 ^6$ ጋየላይ ጋየላይ የሚያለት የሚያለ ውያት የተመሰው ውር ያለው የተመሰው የተመሰ -2Δ JV0 47 V1 16 C 16 16 C ϽϤͻϧϘϼͺͺϦϟϧϼϘͺͺϘϧϹϧϤϞͺϽϤϧʹϽͿ·ʹ P\DĤ∿ᠳ[৳] ᠘^Ċ∿ᠳ[৳] Δ[৳]C[™]d/ᠲ᠘[™]ৢ-ᠬᠨᡱᡩᠬ᠙ᠰᡶᡎᢗᠫᡥ. ᡏ᠒ᢞᡄ᠆ ΟΥΙΖ∿ αΓαΔΓυ ϽΊσολο Δἰως ᠈ᡨ᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ ᠑ᠫᠤ^ᡕ᠐ᢣᡥ᠍ᡰᠦ᠍᠙᠘ᡎᠦ $\Delta^b C^{sb} d Y S^c \Pi J$.

CA'a 'P'F4'4'C D'7L5% 4A<H4' 45'4' ac4a DF4' D7'8A
'PL'CDCD'7L4% 'Bo'L'DA'6'5'C,
Ċo 45 DN%N'5J a<%DF' DN%'i%J%NJJ 4%UC 4A&CH4' DF4-

our eyes, but that's the way it was.

We had to bury the dead in the water because that's how Bishop Martin wanted it done, so we went along because there was nothing we could do but listen to him. After each body was put in the water the minister would say a prayer for it. We had to tie heavy rocks on them so they would sink, There was only one body that wouldn't sink no matter how many rocks we put on it. We even put two brand new anchors on the end of the rope, but it still wouldn't sink. His name was Nathaniel and before he died he said he didn't want to be buried in the water. I think that's why he didn't sink for so long, until we put really heavy rocks on him.

And that little dog Abraham Kura and his wife had in the cuddy of the boat, well, when Danny Kura came back from Napartok in the spring to work on Abraham's boat, he found that little dog still alive in the boat. The little dog had been there since November and it was May when Danny came back to Hebron. When Danny put him on the ice he fell down because he was starved. I think he lived that long because he licked the snow in the boat during winter. When Danny put him on the ice he tried to walk up to the village towards the houses. Danny shot him afterwards. That dog lived a long time without food. He was a brave dog.

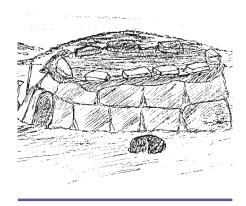
When the *Harmony* used to come to Labrador, when we were children, it used to be a lot of fun. We kids used to have fun playing "Going Across." We put a little piece of wood, or anything, inside the *Harmony*, maybe pushed it into a crack or something, and then it would leave with the ship. The next season when she returned the little things would still be there. I never knew where they went, but they came back.

Old Tobias Kura, the father of Abraham and Danny Kura, used tummariulaursimajuq inuit tuqulauratik itimamigut qirniqtamik taqsaqaqattalilaursimajut qaningitigullu, angajuga tuqulaurani taimaililaursimangmat.

Sikutuarmat Danny Kura tikilaursimajuq qimuksikkut angajuminik nuliaminiglu takujaqtuqtuq Hebronimut, nunamut Napartokmut utilaursimaningimmata nunamingnut. Uqaqqaugama ilak taikkua sivulliqpaullutik inuujunniilaursimaniraqtugit qanimanarmut. Danny nuvungmut tikituinnalaursimajuq; nunattinnuarani tuqungajuinnaunasugitsiqquulaursimangmat. Niusviuriaqujaugatta qimuksinut, uvanga Piastalu, ajagalu Paulina niusviurialaursimajugut. Ullaqujaunata qanuq isumajariaksaq nalulilaursimajunga. Danny uqautigattigu angajunga tuquniraqtutigu qiaqsituinnalaursimajuq. Qiajuinnaulilaursimajugut iqimmilluta. Danny aullatuinnalilaursimajuq Napartokmut uvattinnik qimaituinnaqtuni.

Saglek Baymiut amiakkungit tikimmata tuqungajulirililaursimajugut. Pujuuqtittariaqalaursimagattigu tuqungajukkuvigijavut mamarunniiqtualulaursimangmata igunaqtualullutik ilangillu qimminut nirijaunikuullutik. Atausig timi tuqungajuq surulaursimangittuq, salumattiaqtuni pujuuqtitaalugigaluarattigu talamut atangittiaqtutik pauttualuunlutik, kisiani timutiup nulianga aupaqtumik uliksimalluni surungittialaursimajuq kamajuinnaulilaursimavugut, kisiani taimannailaursimajuq.

Tuqungajut iluvilaursimajavut imaanut ajuriqtuijiup Martin taimannaiqungmatigut, maliksatuinnalilaursimajavut asiqquvisaqarunniirmat taimanna kisianiulilaursimajuq. Atuni tinit imaanut igitaulauqtillugit ajuriqtuijiup tuksiutiqattalaursimajangit. Ujaqqanut uqumaittunut iktaqqusiriaqaqattalauqtavut kiviqullugit. Atausiq timi



ኦፐብና ረብያና ለግህብሔጋህ, ብናህዛር
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ΔጐቴኦLታጐ የተላቃ ኦታቴኦ/ቴናL
 C'ペ Δላላ.

υ'C /c' ΔαΔΨΓΡΟΟ ΡΕΓΕΡΊΙΕ, ΡΕΕΡΡΊ ΠΠΓΈΟΡΕΡΊΙΤΕ «ΚΟΝΓΡΟ to tell me about the time when he was a child and how they used to play at the same game, sending something off on the *Harmony*. One time he put a small piece of his excrement on the *Harmony*, just for fun, because he was a child. When the *Harmony* came back the next year, sure enough, there it was, Tobias' little turd, still stuck on. That was what old Tobias told me himself, one time.

I have only told what I can remember, that is all.

Gustav Sillett of Nain was in the Okak area, and his story was published in Them Days Magazine ,Vol 14 #2 January 1989.

We had gone to Okak wooding when we started getting sick. In four days we were all sick and could not carry wood. We wanted to return to Sillutalik so the Harmony towed us from Okak to Sillutalik. There were some people sick in Okak then, but not too many. When we arrived I found that my father-in-law had already been dead for three days. My brother-in-law died when we arrived at Sillutalik and the other people kept on getting sick. I fell asleep on the floor and when I woke up there were only a few alive. I then had to take care of the ones who were left. My mother died while she was winding a big clock that my father had bought. She was talking as she was winding the clock and all of a sudden she fell. I went to look at her and found she was already dead. I had not seen my father die because he was gone with the other men.

I was taking care of Jerry Sillett, Maria, my sister, and a baby girl whom I did not know. I thought we were the only ones alive at Sillutalik. I fixed the door with seal nets then, so the dogs couldn't get in, and climbed out the window. We went to the first house but most of the people in there were dead. I was frightened then.

tuqungajuq kivijunnalaursimangittuq uqumaittualungnik ujaqqanik iktaqqusiraluaqtutigu. Kisautiingnik nutaangnik iktaqqusiraluaqtutiguluunniit kivijunnalaursimangittuq. Atiqalaursimajuq Nathaniel tuqulaurani imaanut iluviqtaujumanani uqalaursimalluni, taimanna kivijunnaquulaursimangittuq uqumaittualungnik ujaqqanik kisiani iktaqqusirattigu.

Tainna qimmiarjugilaursimajanga Abraham Kurukut nuliangatalu umiap usivviani qimaktaulaursimajuq qanimmaktualuutillugit, Danny Kuru utiqtillugu napaqtumit upinngaannguqtilugu angajungata Abraham umianganik sanajaqturluni tikikkami, qimmiarjukuluk uumatillugu suli nanilaursimajanga umiap iluanit. Qimmiarjuk taikaniiliqtuviniq nuvipiriutillugu nanijaulluni mainguliqtillugu tikikkami Danny Hebronimut tikikkami. Dannyup sikumut ilingmagu pisusigialaursimajuq nunalingnut urrutuinnaqattartuni, pirlilirami suuqaimma. Danny up qukililaursimajanga. Inuuqquulaursimajunginna apummik aluqattaqtuni ukiukkut umiap iluanit. Akunialuk inuulaursimajuq nirilaursimanani.

Taitsumani umiarjuaq *Harmony* tikippaktillugu lapatuarmut, surusiutilluta, alianaittummariuvalaursimajuq. Surusitigut pinnguaqpalaursimajugut taijaujumik "akialiaqtut".

Ajungittukuluulaursimajuq.

Kijukulungnik kisutuinnarniviluunniit umiarjuamut ilisilluta aullaqtuni, tikippalaursimajuq suli naksaqtunigit, nakinngaarmangaallunniit nalullutigu. Kisiani utiinnaqpalaursimajut.

Innatuqauliqtuq Tobias Kura, atatanga Abraham ammalu Dannyup, unikkaaqpalaursimajuq taimannatsainnaq pinnguaqattalaursimanirmingnik surusiullutik. Atausiaqtuniguuq surusiulluni analaursimagami umiarjuarmut



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Sod houses at Hebron — 1901.

When we went to another house we found some girls who had all gathered in that house; Amelia Merkeratsuk and Tabea Boase. Before Tabea was married she was Tabea Kakkak. We were all living in the same house by that time. There was also Simeon Henock, I think, and Martin Millik from an island outside of Sillutalik.

Simeon went to see how his parents were and when he came back he was crying. He told me that all his relatives were dead and eaten by the dogs, I told him when my feet didn't hurt I would go with him and we would see them together. When I was able to go we went. There was nothing left except bones and skulls. The skulls on the floor looked like they were looking at us through the window. There was no flesh

Qarmaq Hebron-mi 1901-ngutillugu.

pinnguarillugu aullalauqtuni, arragummat tikikkami suli ananga taikaniinginnaqtuviniulluni, taimailiuqtuviniq surusiumut. Taimanna tainna inna Tobias unikkaalaursimajuq uvannut atausiaqtuni.

Iqqaumajannik kisiani unikkausiqarama tagva isua.

Gustav Sillet Nainimiutaq Okakmilaursimangmat, unikkausinga titiraqtaulaursimajuq lapatuarmiut taitsumanirnisangita uqalimaagaqutinginni, nasautilingni 14 namma 2 titiraqtaujuviniq jannuari 1989-ngutillugu.

Okakmiut qijuktarvingannut tikitilluta qanimmalilaursimavugut. Ulluit tisamait aniguqtillugit qanimajuinnaulilaursimavugut, kijungnigluunniit akjaqsijunnaillilluta.

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DP₂Τ_c Ub_PP_cC ∇_P¬∇_c ∇^C∇_Pσ_PL_c $\Delta dL^b = D^b D^c D^b L^b D^c C^b L^b D^b$. ኄኌፈ; ႕▷ልኈበህና, ኌ⁺ርኈ ላ┖ጔ $4 \pi^{0}$ ገራር ነን ላይር የነንታ $-D \subset D^{\eta_0} \supset^{C} \Delta b d \subset D^{\eta_0} C^{\eta_0} C^{\eta_0}$ ϽʹͿͿʹͼʹͰϹ ΔϧϒϨͺϧʹϽϧ·ͺͺͺϒϧʹϧϧϧ Δ^{c} Δ^{c} Δ^{c} Δ^{c} Δ^{c} Δ^{c} Δ^{c} Δሬካዮኌ 'የለ•ርቴኒዮኒዮ የ›‹ ላ'ረናኒዮኌና $\Delta^{L} I^{S} C^{S} C^{S}$, $\Delta^{L} L^{S} C^{S} C^{S} -$ ϽΔϞͽʹͺ ℅⅃ℎʹϧϲ ϷϲϤϲͺ-ሳቴቴ የርር $^{\circ}$ ጋህ $^{\circ}$ Δ $^{\circ}$ የታ $^{\circ}$ ጋ $^{\circ}$ $^{\circ}$ ር. ₽⊌Γ CΔ6σϽϤ· 100-∿Γ°σ'Ο΄ Δώ-<math>ተ ትሬ $^{\circ}$ ለታፈናር $^{\circ}$ ለታፈናር $^{\circ}$ ረ $^{\circ}$

on them, they had been eaten to the bone. I had to get away from that house. I told Simeon,"it can't be helped." Then I wanted to leave for Okak. That was around the beginning of December.

When we arrived at Okak, there were no lights in the houses except for a few. The lights at Okak could be seen from afar. The few houses that were lit were the Kablunaks houses and a few of the Inuit houses.

When we arrived, the Kablunaks, the store-keeper, doctor and minister, were making a big ditch. We helped them with the ditch and to get things ready. There were people who had died sitting up. We went around to the houses getting bedclothes to wrap the dead, and for some that we couldn't find bedclothes for we wrapped them in tablecloths and Grenfell cloth. We would take two kamotik loads and bury them. In Okak alone there were about a hundred dead. When we finished at Okak we went to Sillutalik and buried them under the rocks, because the rocks weren't frozen to the ground. Outside of Okak there were more people who had died. In Uivak there were more dead people, most of Martin Millik's people. Some that arrived from Uivak told us that there was no one alive there.

When we heard the people of Uivaq were all dead, we went to see for ourselves. There were skulls lying outside of houses and also some bodies. When the dogs saw us they began to chase after us. The person with me had a whip and I picked up a piece of wood and we drove them away. The dogs were really wild and were coming out of the houses. Beningna was the one who told us that there were no people alive at Uivak. She was from Olik.

There was a young girl who had arrived in Uivak, with her was a widow by the name of Ada. The widow, Ada, was fine when they

Silutalingmut utirumaliratta umiarjuarmut Harmonymut uniaqtaulaursimajugut Okakmit sillutalingmut. Inuit ilangit qanimaliqtillugit Okakmi, unuluangittut qanimatillugit suli. Tikikkatta qaujililaursimajugut sakiga angutauniqsaq tuqungaliqtuviniuninganik ullunik pingasunik. Sakiara tuqugilluni sillutalingmut tikitilluta ammalu inuit unuqtut qanimmakpallialitutik. Siniliqtunga natirmi iqqummarama unuqtualuit tuqungaliqtuviniullutik. Paqqijariaqalilaursimajunga qanimajunik unungittukuluktigut amiakkutuuliratta. Ananaga tuqulluni siqinngujarmik sukatirilluni urruinnaqtuni, takujaqturakku tuqungalilaursimajuq. Atataga tuqujuq takulaursimanngitara angutinik aullaqatausimalluni tuqunnirmat.

Paqqilaursimajakka Jerry Sillett, Maria, najaga ammalu panikulu kinakiaq surusiulluni. Umajutuunasugilaursimajugut sillutalingmi taitsumani. Paavut nattinut nuluarniarutinut ilisivigillugu qimmit isirunnarniangimmata igalakkut aniqattaliqtunga. Sivulliqpamut iglumut tikikkatta inulimaakasangit tuqungalilaursimajut, kappiasuktummariulilaursimajunga. Iglumut asianut aingmigatta arnanik nanisilaursimajugut taikungata nuattuvinirnik; Amelia Merkeratsuk ammalu Tabitha Boase. Tabitha uinilaurani atiqaqpalaursimangmat Tabitha Kakkakmik. Igluqalilaursimavugut atausirmi. Taikaniiqataulaursimangmijut Simeon Henock, isumajunga, ammalu Martin Millik qikiqtamiuta sillutaliup silatani.

Simeon takujaqtulaursimajuq angajuqqaangit qanuingikkaluarmangaa utirami qiatuinnalilaursimajuq. Uqautilluningalu ilalimaangit tuquniraqtunigit nirijausimallutiglu qimminut. Uqautillungu isigakka aanniarunniiqpata takujaqtuqatiginiarniraqtugu. Pisugunnaqsigama piqatigillugu



put the punt to shore and they went towards a house. When they went to the door, Ada died right across the doorway. The young girl was Justine Martin. I really liked her. There was a child with them, and Justine thought she might die on the way to Okak so she left the child, Amelia's son, behind. Before she died, Justine told us she left Martha there too. Our minister tried to get to her twice but fog and storms made him turn back.

After we had beaten the dogs away, we were able to get to the houses. When we went to one house we heard someone say, "Ittialuit." It wasn't too loud. It was said that there were no people, so I thought I heard a ghost. I wanted to go in but the person with me wanted to leave, so I just

takujaqturatta amiakkuqalaungittuq sauniit niaquviniillu asinginnik. Niaquvinit uvattinnut ijigiqquujillutik igalakkut. Niqiqaratik nirijausimallutik qimminut sauniuliqtut, taikannga iglumit qimaajariaqalilaursimajunga. Uqautillugu Simeon taitsumani "ajurnarmat". Ukarmunngaujumalilaursimajunga. Immaqa tisipiriup pigiarningani.

Okakmut tikikkatta igluit ilainnangit ikumaqalauqtut ikumajut ungasiktumit takuksaullutik. Igluit unungittukuluit ikumajut qallunat inuillu iglungit amiakkutuat. Tikikkatta, qallunat; niviqtikkut, luktaq ammalu ajuriqtuiji angijualungmi itiqsaliulauqtut ikajulauqtavut. Unuqtummarit tuqunnirmata iksivaqtutik. Iglunit qipingnik nuattiqattalaursimajugut immusirutiksanik, ilangillu qipiktaqangimmat kipuup alliranginnut immusiqpalauqtavut, ammalu qallunaqtarulutuinnarnut. Qamutingnut qamutiingnut uniariaqaqattalauqtugut ilukuqsijaqtuqtuta. Okakmi taikanituaq 100-nginniittut inuujunniilaursimajut. Okakmi pijariratta sillutalingmunngaulilauqtugut taikanili ujaqqanut saullutigu tuqungajut, ujarait quarutisimalaungimmata maniqqamut. Silataani Okakmiut nunangita tuquralaurmijut unuqtummariujut. Uivakmi tuqungajuqaulaurmijuq Martin Millik inuqutinginnik. Ilangit Uivakmiutaujut uqalaursimajut tuqungajuinnaulirailiqtutik.

Tusaratta Uivakmiut tuqungajuinnaulirninginnik, takujaqtulilaursimajugut. Unuqtummariujut ningauvinit igluit silataani tamaanirrillutik ammalu igluit ilunginni. Qimminit takujaungatta uvattinnut pangaliksillutik maliksalaursimajut. Piqatiga iparautiqarami qijungmiglu tigusillunga kappiasalirattigu

Joshua Obed. Joshua Obed. Joshua Obed.

followed him. Later, from outside the house, I called in and said, "If you are alive, come out." But no one came out or spoke. This is why I was sure the person in the house was a ghost. I didn't really mean to leave Martha there.

We had gone down to get a barrel of berries that Amelia had known about. The berries were at Kaquk, about two or three miles from Okak. We could have found

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 Martha then if my friend had been willing to come in with me.

After Old Christmas, January 6th, we were going to bury people at Uivak, at Martin's land first. It was then that we found Martha. We had rifles with us to shoot the dogs. The store-keeper and I went to the house where we had heard the voice. We went in and saw that she had a dog that was taking care of her. When the dog showed at the door, I shot him. It was only later that I found out that it was not wild. I heard crying and I thought it was the dog, but it was Martha who was crying.

After we took Martha out, we

qimaksillutik. Qimmiruluit nujuaqtaaluullutik iluit ilunginnit aniqattaqtutik. Beningnaq uqalaursimajuq uvattinnut tuqungajuinnaunirailluni uivangmiunik. Olikmiutaulluni.

Makkuktumik arnaqtaqalaursimangmat Uivakmut tikiltuni piqatiqaqtuni uiqangittumik Adamik atilik qanuilaursimangittuq sigjamunngaujaulluni iglumullu turaliqtutik. Paamut tikikkuluaqlutik tuqulaursimajuq paap akittiangani. Surusiq Justine Martinmik atiqaqtuni. Piungijammarigilaursimajara. Surusiqalaursimangmata Justine narsarumalaungittuq tuquniarasugilluniuk qimaktauluni ukkarmunngauliqtillugit Amelia irninga. Tuqulaurani, Justine uqalaursimajuq Martha guq taikunga qimakkamiuk. Ajuriqtuijivut marruaq taikunngarasuqattalauqtuugaluaq taksirmut anurimullu tikittunnanginnami utiqattalauqtuq.

Qimmit qimaatilauqtutigu iglunuarunnarsilaursimajugut. Iglunut isiratta tusaqtuta uqaqtumik "Ittialuitlajumik" nipikittukuluulluni. Inuqangimmat tuurngaunasugillugu. Isirumalaursimagaluaqtunga piqatiga isirumangimmat uattiarunngurmat igluup silatanualaursimajunga uqaqtunga "Tuqungangikkuvit anigit". Kisianili anijuqalaungittuq nilliqtuqaranilu. Tamanna pillugu tuqungajuinsaunasugililauqtavut. Pijaqqummi Martha qimalaunngitaraluara.

Aiksilaursimagatta paunnganik Amelia qaujimajaanginnik qaqqurmi, ungasingnilik marrungniglukiaq pingasuniglukiaq mailinik Okakmit. Nanijunnaqtaviniraluavut Martha piqannarijara isiqatigijumallugu angirniqpat.

Quviaksukvik aniguqsimaliqtil-

Children on the steps of the hospital at Okak.

Nutarait majurautinginni anniaviup Okak-mi.

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burned the house down. Martha was fed and taken care of by the minister. We found a barrel and made a bed for her on the kamotik and took her to Okak. She had been in Olik since fall until Old Christmas Day — all that time. The door of the house had been open, but she was well. There were small candles that she had kept lit in the night and her food had been a few biscuits. She



hardly had any water..

In 1919 I went to Nain. All of us from Okak left to go to other places — some went to Hebron, Hopedale, Nain and Makkovik. I was adopted by Martin Martin.

Martha Joshua of Nain, was the child referred to in Gustav Sillett's recollections. Her story was also told in Them Days Magazine, Volume 14, No 2 Jan 1989.

We lived in Okak when I was a child. I stayed with my grandparents, my father's father. His name was Samuel Menzel. We had gone away for the summer to

lugu, Jaannuari 6-nguliqtillugu, iluviqsijaqtulilaurmavugut Uivarmut, Martin nunaqutinganni. Taitsumani Martha nanililaursimajavut. Quqiutiqaliratta qimminik tuqusaijunnarsilluta. Niuviqtilu uvangalu iglumut isilaursimajugut nipimik tusarvigilaursimajattinnut. Isiratta qimmiq paqqilaursimajuq Martha mik. Qimmiq pamut saqqimmat qukilaursimajara. Qaujitainnartunga uattiarunnguqtillugu nujuarninginninganik qimmiq. Qiajumik tusalirama qimmiunasugillugu sunauvva Martha qiajuq.

Martha anikkattigu iglu ikilaursimajavut nirititaullunilu kamagijauliqtuni ajuriqtuijimut. Qattarmik nanisigatta igliliulaursimajavut qamutimi ukkarmunngautiliqtutigu. Ulinnginnaqtuviniq nunami taimanngat ukiaksamit quviasukvik anigurlungu. Igluup panga matuingajuviniugaluaq kisiani qanuinningittuq. Patiujaqtaqaurnirmat mikittugaluanik, unnukkut ikumagiqattaqtakuningit ammalu niqiqaqtuviniq sivanik imagatsiarani.

1919-Ngutillugu Nainimunngaulaurama — uqarmiutatigut amiakkutigut nunalingnillu asinginnirmiutat — nuktiqtutik Hebronimut, Hopedalemut, Nainimut ammalu makuvingmut. Tiguaqtarijaullunga Martin Martinngunnut.

Martha Joshua Nainimiutaujuq, uqausiusimajuq Gustav Sillett unikkaaliangani, taatsuma unikkaalianga unikkausiusimangmijuq lapatuarmiut unikkaliariqattaqtanginni nasautilik 4 namma 2 Jaannuari 1989-ngutillugu.

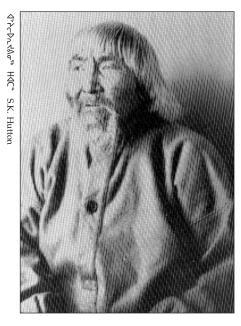
Okakmiutaulaursimavugut surusiutillunga, pisimajaullunga atatatsiakkunni, atatama atatakkunginni. Atiqalaursimajuq Samuel Menzel. Aullalaursimajugut aujakkut

Children with dried salt cod at Okak.

Nutaqqaq nikkuliarisimajulijaqtut uugarnik Okak-mi.

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a place not far from Okak. The name of the place was Okliasuk.

That fall, I was seven years old, we were still at Okliasuk. My grandfather was out chopping wood and as soon as he walked in he died. It seemed like he wasn't sick at all. After I had gone to bed my grandmother came to lie down beside me, and she died. There was also an old woman with us and a child. There were only three of us then in Okliasuk.

We tried to go to Okak. We lived in a sod house with windows made of seal gut and two beds made of dirt.

The old woman died and the child was always crying. He wanted water but I didn't know where to get it.

I was alone for three months before I was found. I kind of lost my mind. I didn't have any clothes so I put on my grandfather's shirt. The dogs used to come in through the window and the door. I couldn't shut the door because there was a dead woman in the way. The dogs would haul the dead people away and eat them while I was looking.

I remember I was always crying. The door was always full of snow because I couldn't shut it, but I was able to go out. I used to go out without any socks on because I didn't know I was without socks. I used snow for water and I ate hardbread. I ate very little. People used to never come to the place where I was at. I had long hair and my head was covered with lice but it never used to itch. I cut my foot really deep one night when I was going to look for some live people and to get some snow. I cut my foot on broken glass and wrapped it with rags. It healed by itself but I don't know how.

I wasn't bothered by the dogs too much. There was one dog that

qanigijanganut ukkarmiut. Atiqalaursimajuq Okliasukmik.

Ukiarmat, 7-nik ukiuqalirama, Okliasungmiltuta suli. Atatatsiara qijuksanik nakatiritillugu isirami tuqulluni. Qanimaqquujingittiaraluaqtuni. Iglirmut innaqtuga ananatsiara sanittianut innarami tuqulluni. Ningiurmik ilaqalaursimagaluaqtugu surusiqaqtumik. Pingasuinnaulilaursimajugut Okliasukmi. Okakmunngaunasualauraluaqtugut. Qarmamiutaulluta igalaqaqtunik nattiup ilalunginnik igliqaqtutalu marrungnik ijjurmit sanasimajunik.

Inutuulaursimajunga taqqinut pingasunut nanijaulaurnanga. Isumairutigalalaursimajunga. Annuraqanginnama atatatsiarma uviniruanik atilaursimajunga. Qimmillu isiqattaqtutik igalakkut paakkullu. Paa matujunnalaunginnakku tuqungajumut arnamut agviaqtuqarmat. Qimmit tuqungajunik uniaqsillutik anitsivalauqtut nirivagtutiglu takunnaqtillunga.

Suqquisuktunga qianginnaqpaktillunga taitsumani, paavut matujunnarnani apummut. Anivalaursimajunga aliqsiqarnanga. Apummik imiqtaqpalauqtunga sivanivingliklu niqiqaqtunga. Nirinikittummarikuluuqattalauqtunga. Qaijuqalaursimananilu inungmik upaksimajannut. Nujakkalu takijualungmata kumaqalualiqtunga kisiani ungilagunnalaursimangittunga. Inungnik uumajunik qiniriaqsimallunga aniutariaqsimallungalu isigakkut kililaursimajunga angijumik aligurmut qallunaqtavinirnut kisiani mattusilaursimajunga. Imminik mamittuviniulluni qaujilaurnanga.

Qimminut pagvisaktaulualaursimananga. Atausirmut qimmimut paqqijaulaursimajunga, atatatsiarma qimmiriqquulaursimajanga sivuraqtujugilluniuk. Uvannik

Abia, the oldest resident of Okak.

Abia, Ukkarmiunit angajuktiqpaammarik.

 looked after me, I think he was my grandfather's lead dog. The people who came for me thought he was wild. The minister, store-keeper Gustav Sillett and a Martin from Okak, came and found me. I couldn't eat or drink on the way to Okak, but after a long time I could eat and drink again. I wasn't able to sleep lying down, only sitting up with my head on my knees, because I was used to sleeping that way.

My father's sister, Amelia Merkeratsuk, took care of me after nanisijut qimmimik takugamik qukiqtaulaursimajuq nujuaqtaunasugijaulluni. Ajuriqtuiji, niuviqti Gustav Sillett ammalu Martin ukkarmiutaq uvannik nanisilaursimajut. Okakmunngaulluta nirijunnalaungittunga ammalu imirunnarnanga uattiarunnguqtutuqaungmat kisiani nirijunnalilaursimajunga. Nallangalungalu sinigunnarnanga kisiani iksivaarlunga niaqura siqqunniiltuni taimanna sinilimalualirnikumut.

Atatama najanga, Amelia Merkeratsuk, paqqililaursimajuq Okakmunngaqtautillunga. Suli surusiulaursimagama Okakmit Nainimunngaulluta, atatama akkakkunginnut, Amelia piqatigillugu Nainimunngaulaursimajugut qimuksikkut.

Iqqaumajunnaqtakka kisiani uqausirivakka.

Taakkua unikkausiujut iqqaumajunut amiakkugijaulaursimajunut qanimarjuaqtillugit Labradorimi, aksuruqpalaurninginnik Labradorimi ijagait inuulisautit sanajaulauqtinnagit anniaviqalauqtinnagulu. Inuktitut qujalivut aksummarik lapatuamiut uqalimagaliuqtinginnik taijaujut qallunatitut Them Days-nik uvattinnut atuqtaujunnarmata.



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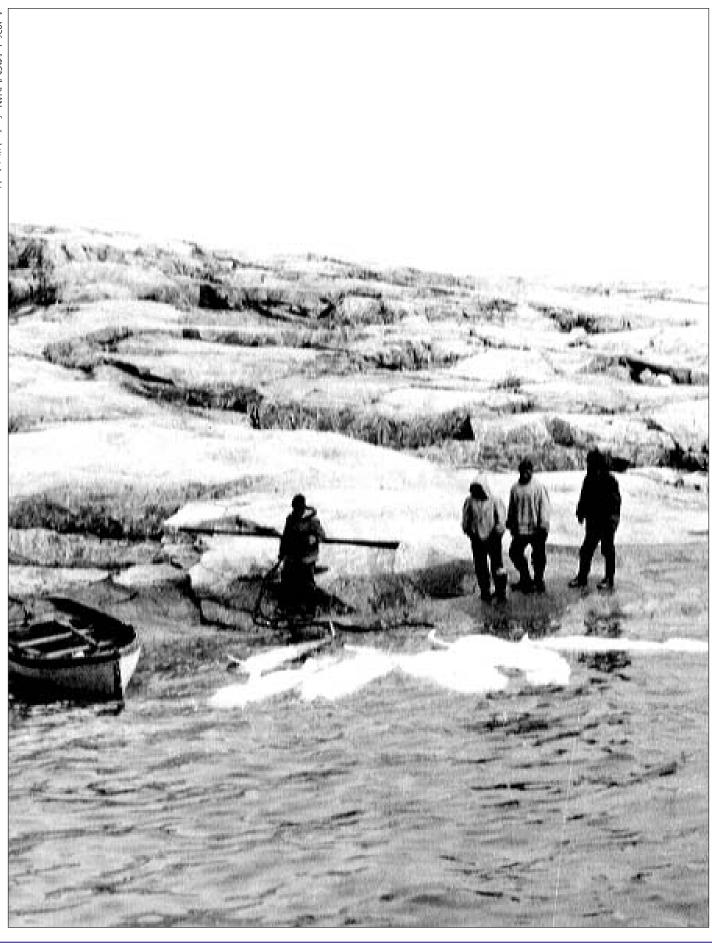
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I was taken to Okak. When I was yet a child I was taken from Okak to Nain, to my father's uncle, with Amelia. We went to Nain by dog team

I can only remember what I am telling you now.

These stories, as recalled by survivors of the Spanish Flu Epidemic, give an illustration of the tough times people in Labrador endured before the introduction of antibiotics and medical services as we know them today. Inuktitut is grateful to Them Days Magazine for sharing this part of the history of Labrador with us.



DPP9c

Excerpts from an article by the Late Taamusi Qumaq, originally printed in Tumivut, The Cultural Magazine of the Nunavik Inuit, Issues 1,2, and 3. Reprinted courtesy of Avataq Cultural Institute.

WINTER

Ever since snowmobiles have become the main method of transportation in the North, many have died of exposure to cold. Sometimes young people die when they go hunting. This situation is of concern to us all. Here are a few recommendations on how to avoid such accidents and ensure your survival.

1. When you go out hunting, always bring *extra gas*. If you are leaving for a long expedition, bring *spare parts* for the snowmobile, parts that frequently

Titiraqtaujuvinirnit pijausimajut inuujunniiqsimaliqtumut taamusi qumangmut, Sivullirmi titiraqtaulauqsimajut Tumivumi, iliqqusilirinirmut uqalimaagaliarijauvaktuni nunavingmiut inunginnut, nasautilingni 1, 2, ammalu 3-mi. Titiraqtaukkanniqtut angiqtausimallutik Avataq Iliqqusilirijikkunginnut.

UKIUKKUT

Taimannganit qamutaujait nuktautauqattaliqtillugit ukiuqtaqtumi, unuqtummariujut inuujunniiqsimaliqput qiullutik. Ilaannikkut makkuktut inuujunniiqpaliqput angunasugiaqsimallutik. Tamanna uvattinnulimaaq isumaalugutigijauvuq. Ukua tagva atuqtaujunnaqtut pirruluaqittailimajjutauluti ammalu uumagasuarutauluti.

ได•ใกด้จะไปจำ A successful beluga hunt, เกาะ Diocation and date unknown.

Qilalugarmuarniviniq Inuktitut sanirvaktausimajukkuvinganit Naniuninga ullungalu qaujimananngittuq.

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- 2. \[\frac{\frac{1}{3} \sigma \Delta \column \frac{1}{3} \sigma \Delta \column \frac{1}{3} \sigma \frac{1}



- $C \wedge D^b < \Delta^b \dot{\sigma}^c$ $\Delta^b \Delta^b \dot{\sigma}^b$.

- break. An Inuk who goes out hunting should always bring these things.
- 2. Inform a family member that you are leaving. People worry after several days have passed even when the person was expected back the same day. The first thing they will think of doing is to go looking for him. This is why it is important that you tell a person close to you of where you are going. If you don't know the name of the place, describe it as precisely as possible (landscape, island, lake, etc.).
- 3. Before leaving, make sure you have the following tools; a pana, (snow knife) or an ordinary knife so you can build an illuvigaq (snowhouse). You don't have to worry needlessly, but remember that vehicles do break down in the intense winter cold.

Bring along a *Coleman* stove, *Naptha and a candle*. If you are in trouble, you will be able to drink the melted snow and dry off your mittens, boots and clothing. Even if you don't smoke, bring along *matches and a lighter*. Fire is essential to survival.

- 4. Certain other objects are useful for the hunter. If he brings a *mattress made of twigs*, handmade by Inuit women, he won't have to sleep on the snow in the illuvigaq, if this should be necessary.
- 5. In winter, if you have to camp overnight, you must build an illuvigaq. If you don't have a mattress make one by collecting moss and lichen. Make sure you don't lie down or sit down on snow because your wet clothes will freeze as soon as you leave your shelter, and will put you in danger by slowing down your walking pace. If you stop there is the risk of freezing to death.
- 6. If you should get lost and can't

- 1. Angunasugiaruvit, gasaliirkannirmik naksariaqaqputit. Akuniujumut aullaqsimaniaqtillutit, ilaksakkannirnik naksaqattarlutit qamutaujamut, suraksarainninginnik. Inuk angunasugiaqtuq ukuninga naksainnaujariaqaqpuq.
- 2. Tusaumatitsiluni ilaminik aullarniarnirminik. Kinakkutuinnait kisiani isumaaluliqattarmata ullugasait aniguqsi maliqtillugit tikigviksarilauqtangata. Qinirumaniq sivulliqpauluni isumagijaugajarmat. Tamanna pimmariujjutigivauk tusaumatitsijariaqarniqpit namunngaunirnik. Upangniaqtavit atinga naluguviuk, nalunairlugu (unikkausirilugu nunaup qanuilinganinga, qikiqtaukpat, tasiukpallunniit qanutainnaq).
- Aullalaunginnirni, ukuninga pisimaksigiaqaqputit; panamik, savituinnarmigluunniit igluvigaliurutiksamik. Isumaalugiaqanngilatit kisuungittumut, kisiani iqqaumagiaqaqputit qamutaujait suragunnarninginnik ukiukkut ikkiinaqtualuutillugu. Supuujuuggirlutit ursuksanganiglu ammalu patiujarmik. Qanuilikallangniruvit auksiilutit imirunnarniaravit paniqsiijunnarniaravillu pualuungnik, kamingnik annuraaniglu. Siggaliaqtuqattangikkaluaruvit ikkitinik naksagattarlutit ammalu kasungmik. Inuugasuarniarluni ikumaqariaqarmat.
- 4. Kisutuinnait angunasuktimut atuutiqarmata. Alliniggiqpat ukpigarnik, sanaunganik inuit arnanginnut, apummi siningniangimmat igluvigaup iluani, taimannaittariaqarniqpat.
- 5. Ukiukkut, siniktarniaruvit, igluvigaliuriaqaqputit. Alliniqangikkuvit tuktuit niqinginnik piruqtunik ammalu manirnik nuattilutit alliniliu

- $\Delta^{c}C_{\Lambda}G^{b}G^{b}G^{c}$.

- 9.
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- build an illuvigaq, you can always dig to make a snow-shelter, cover the ground with moss and lichen and spend the night there until dawn. Try to make yourself as comfortable as possible to ensure your survival until somebody finds you.
- 7. When it is bitterly cold, don't stay still. Warm up by running around a bit, but don't start forming sweat, because the sweat will wet your clothing which will freeze as soon as you stop moving.
- If you don't have gasoline or a Coleman stove, you can make your own lamp if you remembered to bring a bit of seal oil (or the blubber of another sea mammal) and a Qulliq (oil lamp). Otherwise, a bowl, an ice scoop or a tin can will do. Put the oil into the bowl and make a wick with a strip of dry fabric (torn from your shirt if necessary). Find a rock that can fill a large part of the container to make the oil level rise to the edge. Soak the strip of fabric in the oil and place it on the edge. Light the part of the wick extending over the edge of the container. You now have a home-made lamp called an uqalik (something with a tongue)
- 9. A thirsty hunter can always find water to drink. If you are on a deep frozen lake bordered with a hill, remember that the weight of the snow on the hill can break the ice along the shore. Then the water emerges on the frozen surface through these cracks. If there is a lot of snow on the lake, the water freed by the cracks comes through the ice and the snow. So if you notice a crack in the ice, you can be sure there will be water between the layer of ice and the snow covering it. Just dig the snow with a knife or pana. If you find only snow,

- runnaqputit. Aputituinnarmut nallaqtaililutik ingittaililutilluunniit pijjutigillugu annuraatit qausilirutik quakautiginiarmata aniguvit, ulurianaqtumilirajaravit pisungningnut sukkaillirutautuinnarniarmat. Nuqqaruvillu quatuinnariaqarajaravit.
- 6. Asiunniruvit igluvigaliurunnangikkuvillu, apummi tisiliurunnaqputit, natinga nunamik illirilugu marninik tuktuillu niqinginnik siniktarviliurlutit ullaanguqsiivvigilugu. Akarrinasuatsiarlutit annagunnarniqsauniaravit nanijaulaunginnirni.
- 7. Niglasuktualuutillugu, nuqqangatuinnariaqangittutit. Uqquusarunnaqputit ullajaglutit, aumajaaliqtaililutit, aumajaaliruvit annuraatit qausiliqpata nuqqatuaruvit qualigangmata.
- 8. Gasaliiqangikkuvit, supuujuuqangikkuvillu, qulliliurunnaqputit puijiup uqsuanik naksariaksaq puigurningikkuvit. Qulliliurunnaqputit pugutarmik, aputaijaijjutimikluunniit, qattaarjuvinirmigluunniit sanajunnaqputit. Uqsuq ililugu qulliup iluanut paniqtumik qallunaqtamik manilirlugu (uviniruvinirmigluunniit). Ujarangmik ilisilutit qitianut qulliqpit uqsua takunnarlugu pukkiluanngittumik iluliqaliqtillugu uqsumik. Itsaktirlugu qallunaaqtaup kiglia ilisimalugu qulliup kigliani. Taimanna qulliliuruvit taijaugajaqtuq uqalingmik.
- 9. Angunasukti imirukkuni imiqsiarunnaqpuq. Tasirkkuvit ijjujumik sikulingmi qaqqaqarluni sigjangani, iqqaumani aqputit aputiup uqumainninganut siku suragunnaraviuk kataktittivigiguviuk . Imiq kuvilirunnarmat nutiksimaningitigut sikuup. Taimali nutiksimajumik qaujiguvit, imaqarniallariktuq nalunanngilaq akun-

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- break its first layer with an axe or ice chisel because the ice may not be deeply frozen. If all these efforts are in vain, go back to the shore and try again. All the elders know that you will eventually find water to drink.
- 10. The elders used another method to find water in a frozen lake. On a big lake there

ningani sikuup ammalu aputiup. Aputi qalurarlugu savingmut panamulluunniit sikuinnaukpat siku suraglugu ulamaummut tuurmulluunniit siku satturulutuinnaugiaqarmat. Taimailiurlutit imiqsiarunnangikkuvit sigjamut utirlutit taimailiukkannilirlutit. Inutuqait tamatuminga qauji-



- are usually cracks on the ice which allow water to rise above the ice, just under the snow. The *noise of your footsteps* is different when there is water under the snow. Many lives have been saved that way.
- 11. If one is stranded on a *drifting ice floe in salt water*, you can get drinking water in several ways, providing you can make a fire. Put some snow on a knife blade and heat it until it

- majuinnaujut.
- 10. Innait tasirmi imaqsiaqattarnirmijut sikusimajumi. Tasirjurami nuttaaniqaqattarmat imaq sikuup qaangani qaamisimalluni, apummut sausimalluni. Pisukpalattinirijaqpit nipinga ajjiginngimmagu imaqatuaqpat aputiup ataani. Unuqtummariujut taimanna annaqattaqsimavut.
- 11. Sikumi uisausimaguvit tariumi,

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Narwhal near Arctic Bay.

Allanngualik Ikpiarjuup qanigijaani.

- 16. ϤĊCናረላ∿JϞና ΔϲʹϝϥʹͼʹʹͼʹϯϲʹϚ Δናʹʹ·JCΓʹϧͼʹ ϷϹϲϷʹϯϹϧͳʹʹʹʹͼʹϧ, ΔϲʹͼʹͼͿϲʹϿʹͼʹͼϲϷʹʹϽͼʹϗϲ. Ϸͼͼʹͼʹ϶Ϲʹʹ϶ϹͿͼ ϷͼͼʹͰϷϲϲ Ϲʹ϶ϹͿϗϲ ΔϲʹͼͿϲʹϷϲϷͼʹϲϹʹͼ ʹͰϷϷͰϹϧϹʹͼͼ Δʹʹʹ·ͿϹʹϧϲ Ϸͼͼʹͼ ϽϤϗʹϒϲ ϷͼͼʹϸʹʹͼϲϔͰϹ Ϫʹʹʹ·Ϳϲ ϹΓʹʹϧϲʹ.

- melts, let it drip in a container that will not leak, like your rifle case or a piece of skin or waterproof fabric. You could also carve a piece of ice to make a small container that will hold water.
- 12. Here is another way to get *drinking water:*

If you are hunting along the ice floes, in other words, in salty waters, you will not find fresh water. Kill a bearded seal and use it in the following way: haul the seal onto solid ground, and with your knife, make a small slit in his stomach, near the intestines. Make sure you don't puncture the intestines. Put some snow into the opening. It will melt, and you can drink the melted snow. Try not to breathe while you drink because you will taste and smell the seal. But even if you smell it, it will not harm you.

- 13. You may have some *frozen meat* and no heat to *thaw* it. If you are near a lake or stream, make a hole in the ice using an ice chisel and place the frozen meat in the water. It will thaw out. A thin white coat of ice will form around the meat. When you pull the meat out of the water, break that ice and the meat will be thawed. Any kind of meat or fish can be thawed that way. If the meat cannot be thawed, it can be given to the dogs.
- 14. A father should teach his son that when hunting on the land and sea, one should use logic. He should also teach what hunting techniques to use in every season, according to the length of the days and nights, and the temperature. A son should be taught techniques he will understand and not forget. Even if he makes mistakes afterwards, he will learn from them.
- 15. In order not to get lost, one

- immiurunnaqputit ajjigiingittut aturlugit, ikuallaijunnatuaruvit. Aput ililugu saviup kiinanganut ikualajumut auksirlugu kutuktillugu irngajangittumut, qukiutiup puunganullunniit kutuktillugu qisingmuluunniit itsajanngitualautuaqpat qallunaaqtamullunniit. Nilangmik sanajunnarivut pugutaliurlugu imirvigijunnarniaraviuk kutuvvigilugu.
- 12. Immiurunnarivutit imanna:
 Sinaangani angunasukkuvit,
 tariurmi, imiqsiajjaanginnavit.
 Ugjukkuvit puijikkuvilluunniit
 immiurunnaqputit imannaili
 urlugu: amujaukpat ugjuk puijiluunniit kilaglugu inaluangita
 nalaagut inalungit kilaktaililugit, aput ililugu angmajuanut
 auksirlugu imirunnaqputit.
 Aniqsaqtailimalutit imirlutit
 puijikuniup timinga ilingnut
 ulurianangimmat.
- 13. Niqimik quaqaruvit auksirutik-saqangikkuvillu, tasiup kuullu-unniit qanigijaanikkuvit, angmarlugu tuurmut siku niqi imaup iluanut ililugu mannguksijunnaqputit, niqiup qaangagut sikuarajarmat qaulluqtamik sikuanga piijaruviuk mannguksimajunnarmat niqi. Qanuittutuinnait niqit iqaluilluunniit taimanna mannguksiqtaujunnaqput. Taimali niqi manngugunnangippa qimminut tunijaujunnaqput.
- 14. Ataatagijaujuq ilinniaqtitsijariaqaqpuq irnirminik angunasugiaqsimalutik nunami tariumiluunniit isumatsiqariaqarnirmik. Ilinniaqtitsigiaqarmijuq angunasugusirnik silaup ingirraninga maliklugu, maliklugit ulluit ammalu unnuit takiningit ammalu niglasungninga silaup. Irnirijaujuq ilinniaqtitautsiariaqaqpuq tukisigunnarluniuk puiguinianngimmat. Tammaqattalauruluarluni ilip-

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- 20. ▷ጐዛና 〈በኦታՐቴ ΔժԼበናለቲቴቴ›በና ቴቴቴ▷ና ቴቴႱႻ, በለልና Δኌላፙ. ኣጐበኄጏ ላንና 〈በኦታ▷ና ፌፌ, ቴኮኦሮቴ Cժታኦቲቴቴቭኒና ▷ኄሪቴንጋርና ፌፌታኦናላንበናቲቴራቴቴላ-ኦታላናልና.

- 24. $d^{5}b^{c}$ $d^{2}b^{3}b\Delta dCDd^{6}fd^{c}$.

- should be aware of the *direction* of the wind and check if the clouds show signs of wind.
- 16. Grandfathers should also teach their grandchildren about places they have been to, about the *traditional lifestyle*, about people who lived before. They should also tell the stories and legends they know and in turn their grandchildren will be able to tell them to their own grandchildren.
- 17. Grandfathers should also tell their grandchildren about the way to *live a good life*. Life on earth is very short and the role of the Elder is to teach about life, even if the child doesn't seem to be listening. He will remember later on and understand the teachings of his grandfather.

WHAT TO DO IF YOU GET LOST

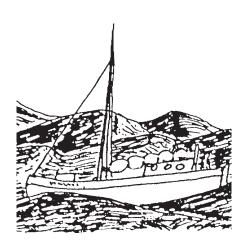
- 18. First, if you think you may be lost, you should *not continue to travel*. You may be going in the wrong direction and will only make matters worse.
- 19. You should *not move away* from your snowmobile, hoping that people will look for you. If you have the necessary equipment (pana, knife or saw) you should make an illuvigaq and use all the techniques you know to survive. Stay where you are and wait, because someone is looking for you.
- 20. At night you can *light a candle* on the top of a hill, inside a hole in the snow. Thin out the snow around the candle so the light can be seen from far away and help the rescue party to locate you.
- 21. If your snowmobile runs out of gas or breaks down while you are far from home, *never start walking* if you are not sure where you are or that you can make it home the same day.

- palliaviginiaqtangit.
- 15. Asiuttailimaniarluni, ujjiqturiaqaqput anuriup namunngauninganik ammalu nakinngaarninganik nuvujaillu qimirrulugit anuriniangikkaluarmangaat.
- 16. Ataatatsiangujut ilinniaqtitsigunnarmijut irngutamingnik upalauqsimajamininginnik, iliqqusituqarniglu, inuuvalauqtuniglu. Unikkaaqtuaqattarlutik unikkausiqaqattarlutiglu iliqqusiulauqsimajumik qaujimajaminnik irngutangit unikkaaqtuavingit unikkaarunnarumaarmata irngutamingnut.
- 17. Ataatatsiangujut irngutamingnik ilinniaqtitsijariaqaraluarivut inuutsiarasuarnirmik.
 Nunarjuami inuusiq naittuungmat, taimaimmat innait ilinni
 aqtitsijariaqaqput inuusiqatsiarnirmik. Surusiq naalaqquujingikkaluaqtillugu innaruruni iqqaijunnarmat tukisilirlunilu ilinniatitsijjutaulauqsimajunik.

ASIUJUIT PIUSIRIGIALINGIT

- 18. Sivullirmi asiunasugiguvit, ingirrainnariaqangittutit.
 Tammarlutit ingirratuinnariaqaravit pijariattutuinnarajaravit.
- 19. Qimaijariaqanngilatit qamutaujannik, nanijauniarasugilutit. Sunakkutiqatsiaruvit panamik, savingmik qillajuumigluunniit igluvigaliurlutit qaujimajalimaatit aturlugit inuugasuarlutit annaumanasuarlutit. Qimaktaililugu utaqqivigilugulu upaksimajait qiniqtaunirijait pillugu.
- 20. Unnukkut patiujarmik ikumatitsijunnaqputit qaqqaup qaangani, tisivit iluani. Saglitirlugu aput patiujaup nalaa, qaumaninga takujaujun-

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- 30. ΔΔ)Δ°Jσ4°°<C °b7.4° 40°c⁵Δη° 4ΔαΠ°ΔJ ΔαΔ° Γ°4σ', ۲°7Γ° °bσ°\α4°5°>Π'. 40°Δ°-

- With no food or water, chances are you may perish, freeze to death or freeze your feet and hands to the point they will need amputation.
- 22. Everytime you go out hunting, always observe the land around you, so that you can recognize landmarks. You have to understand the land: that is the way a hunter works.
- 23. You should also *observe the stars* during night travelling. This will help you not to go in circles and travel in a straight line. The stars used for direction are: QUTIRJUUK, ULLAUTUT, TUTTURUIT and SAKIATSIAT.
- 24. The *northern lights* can also be used as a guide.
- 25. The *direction of the snowdrifts* is also useful. If you remember the direction of the wind during the last storm, you can relate it to the position of the sea and understand the direction of the snowdrifts. You can also tell what direction the wind was blowing in by looking at the sides of the rocks.
- 26. Grandmothers should teach their granddaughters how to make clothing. Winter clothing made from skins of land and sea mammals is good protection against the bitter cold. If younger women know how to sew winter clothing, there will be less worry for the grandmothers.
- 27. The teachings of the Elders are important, even if it is oral. When the younger people remember the techniques, they will survive. They can even improve them by being creative.
- 28. The techniques I have mentioned apply to flat tundra. Someone should write about survival in hilly regions. It is important because one feels a great loss if an Inuk or a Qallunaaq gets lost. If the person dies, there will never be anyone

- narniarmat ungasiktumit nanijautsautigijunnarniqsauniaravit.
- 21. Qamutaujait surakpat angirramut ungasiktumi pisugasuariaqanngilatit namunngauniariaksaq qaujimanngikkuvit uvvaluunniit ulluinnaq tikinniangikkuvit angirramut.
 Niqiqangikkuvit imaqangikkuvillu inuujunniituinnariaqaravit, quarlutigluunniit isigatit aggatilluunniit nakataujariaqalirlutik.
- 22. Angunasugiaqtamaat nuna qimirruanginnaujarlugu avatigijait, nunait ilitarijunnarniaravigit. Nuna tukisimajariaqaraviuk angunasuktiup iliqqusiringmagu.
- 23. Ulluriat qimirruaqattariaqarivatit unnukkut ingirraniaruvit. Tukiliaqtumik ingirrajumaguvit kaivatuinnarnianginnavit. Ukua tagva ulluriat atuqtauvaktut asiujjaikkutaullutik: qutirjuuk, ullautut, tukturjuit ammalu sakiatsiat.
- 24. Aqsarniit asiujjaikkutaujunnarmijut.
- 25. Qimugjuit aputit ujaraillu uqqusinigningit qaujimajjutaujunnarmijut. Iqqaumaguvit kingulliqpami nakit anurilaurmangaat, aturlugu nuna nani immangaat qaujijjutaujunnarmat. Qaujijunnarmijutit nakinngajaarnirmangaat anuri ujarait uqquaninginnit.
- 26. Ananatsiarijaujut ilinniaqtitsijariaqaqput irngutamingnik annuraaliurnirmik. Ukiukkut annuraat amirajait qisirajaillu annuraattiavaungmata ijjiliqtillugu. Makkuktut arnait miqsurunnaqpata isumaalungnanginniqsaugajarmat.
- 27. Innait ilinniaqtitsininga pimmariungmat uqausituinnakkuuraluaqpat. Makkuktut iqqaumakpata aturiaqaqtanginnik uumajunnarajarmata. Ilinniaqtitsivaktuvinirnit



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identical to replace him. A person is precious.

TIPS ON PREVENTING ACCIDENTS WHILE TRAVELLING BY CANOE IN THE SUMMER

- 29. Always *tell a member of your family* where you plan to go.
- 30. If there is only one canoe travelling and the *wind is blowing from inland*, you should stay near the coast, because if your motor breaks down and you have no paddles or sail, your canoe will drift out to sea.
- 31. If the wind is blowing from the sea, it is alright to travel alone. If your motor breaks down, the canoe will be pushed towards land. In those conditions, shallow waters are easier to spot, especially if there are waves.
- 32. Never leave without *paddles*. If you have no paddles, it is wiser not to leave at all, because, especially on long trips alone, you will be in danger if your motor breaks down. There are no substitutes for paddles.
- 33. Always bring a pot, a tin can, or any other container that can be used as a *scoop* in case the canoe starts to leak. You can also use a sponge.
- 34. When a canoe is old and becomes flexible, it should not be used anymore. The skin can tear and the nails can pop out; it is too fragile, especially for long trips.
- 35. Always carry with you in the canoe: *tools* in case of motor breakdown, and *extra parts*, especially spark plugs, spark plug remover and pins for the propeller because a motor's propeller pins can break if they hit a rock.

- ajunginniqsaulirunnarmata isumataatsiarunnaqtualuungmata.
- 28. Iliqqusiujunnaqtut uqausirijakka atuqtaujunnaqtut kisiani nunami napaqtuqangittumiunut. Asiattauq unikkaarajarivuq qaqqaqaqtumiutaujunut iliqqusiungmijuq ajjiginngimmagu. Pimmariuluarmat inuup qallunaalluunniit inuusinga naglingnaqtualuullunilu tuqujuqarami, ajjilluaminut singitaujunnangimmat annirnaluarutigivauk.

QAJARIAQTUQTUN-UT AUJAKKUT PINIRLUKTAILIGU-TIKSAIT

- 29. Ilagijatit uqautiinnaujarlungit namunngauniarmangaaqpit.
- 30. Inutuanguniaqpata qajariat aullarlutik anuritillugu nunaup miksanit, sigjamik qaniksariaqaqputit. Aulaujjaaruvit, pautiqangikkuvilluunniit tingirrautiqangikkuvilluunniit sarvaugajaravit imatuinnaalungmut.
- 31. Anurikpat imaup miksanit, inutuangugaluarlutik aullaqpata qanuinngittuq. Aulaujjaaruvit, qajariat tiktaugajarmat nunaup miksanut, taimannaitilugu ikkanningit nalunannginniqsauqattarmata piluaqtumi mallitillugu.
- 32. Pautitit naksainnaujariaqaqpatit aullaniqtamaat, pautiqangikkuvit aullangittiammarikkuvit akauniqsauvuq, pijjutigillugu inutuangulusi aullarutsi akuniujaqturlusi, kappianarajarmat aulautitit surakpata. Pautit kinguvviqtaujunnangimmata.
- 33. Najuqtiqainnarialik inuk qallutiksaminik, qattaarjungmigluunniit kisutuinnarmik qalurautaujunnaqtumik, umiaq imaijaqtaujunnaqullugu



- 'የ'ታ'የ'የ'ሁራል , 〈ኦበ' ህር ኣ'ራ?-ላ'ህ ፊ ልነነጋበና ለ'ጋሀ ላቦ ሬኦበና 〈ኦበ'ህር ኣ'ራያላ'ህ ለ'ሀርናጋ'ፎኒና ኦታናነህና ላ'ጋሁ' ሬህየራ.
- 36. 45°ah(<` *MYSDCD*+°a*))) a*5°10°, a<*a4**57° 45°a7°, 45°a° P/DA°a5° 40°CD+°a5C, DF4° A=DA°a5boD°h°0°s.
- 38. ΔΔ° CdJσ Δ-Lα/Γ</br>

 Δ-D/%J%ΓLC %ΔΔ%Γ</br>

 ¼Τά ΔΔα Λάβω ΓΕ Cd<

 ΔΥ΄ΔΥ΄ΔΥ΄CdδΓ% bD>% LΔ

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- 36. If possible, also bring something that can be used as a *sail*, something for a *mast* and a *long rope*, because a rope has several uses, and not only inside the canoe.
- 37. If you are a one canoe party hunting sea mammals at sea and your motor breaks down, make a *smoke signal* with oil or gasoline in a pot (don't put too much in the pot). This will send off black smoke and someone should see it. Do it more than once, as many times as possible, until someone spots you.
- 38. Never ignore anything that looks like a signal. If you see a smoke signal coming from the sea, you should investigate its source immediately, even if it is far away, because no one does that unless they have a problem.

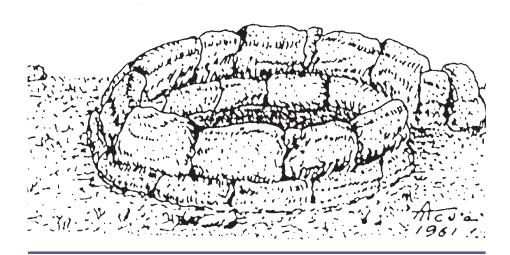
- immiliqpat. Aturunnarmijutit iksakkaulautuaqpat qallunaqtaksajamik.
- 34. Qajariaq pituqauliqtillungu qitummaksimaliqtillugu, atuqtaujariaqangittuq. Aminga alikkajarmat kikiangillu piijalirlutik; ungasiktumut piluaqtumik nangiarnaqtualuungmat.
- 35. Sanarrutit aulautinut qimaktaujariaqangittut umiaqtuqtillutit: sanarrutiqarniaravit aulaujjaaruvit, piluaqtumik ilaksaniglu naksarlutit, piluaqtumik aumaqautinginnik (sipakpalangnik), qijjaaqsisinganivilu, pautingata sanniruan ganilu naksarlutit pillugu aulautit pautingata sanniruanga siqumittunnarmat ujarangmut aktukallatuaruni.
- 36. Ajurnangippat tingirrautaujunnaqtumik naksarlutit, napari-

᠋ᡏᡥᡰᢧᠮᢋ᠉᠙ᠵᡎᢗᡥ᠂ᡥᡄᠴᡗᡥ.

Diving beluga.

Aqqaumajuq qaulluqtaq qilalugaq.

- 41. የታለፈና ህሩቴዮናጋና **ጋታለፈቴንና የነበ' ጋየፈርንታት. Ľ፦ረቴላና
- 39. If someone's vehicle (a snow-mobile, canoe or speedboat) in your party is not in proper working order, they should never be allowed to lag behind, especially if it is windy.
- 40. Small aluminum canoes can accommodate only two people, especially if they have a load and there are waves. You should be very careful with



- DΓq* Δ Γ*CDPDUL4 σ t Γ q σ ሊበ $^{-3}$ J.

- 43. እጐፅና ዾፈ୮፥ ርժጚቈኁቦ፥ልና ፈዾሒኈየበበጐህ, ፈረናረላሊላቴኈንበና Ľ፫ናረኌኈታ ረ۰ኦህና ୮የናርናራኈሁታ፥, ዾፈኦና ୮ኑላኔና Δ∿Րናናጚቈናኑናልና.
- 45. ΔĹ÷Πʹͻ៸៸៸ϲ ϤϦϲϦΠ៸ ៸ͼͿϲʹ< ▷ና/ΔʔበJና/ۓʹ·፦ ʹʹϧϦϟ·ϧΔϞʹͼʹʹ· ͽͻናʹͻィ, ͿͿͼͿͼʹ ͽͻናϔʹͼʹʹϒ.
- 46. ĊჼჼႶჼጔͿ *ჼ*ቴዖት*ჼ*ቴΔל[®]ፌሊਐ/ ΔሬLΓ[®] Δሬປ[®]ሮΔጔረ.

- them because they are dangerous in windy weather.
- 41. Canoes without covered tops are dangerous when heavily loaded. If it is windy, waves can flood the canoe.
- 42. Do not hesitate to throw some of your load overboard if you see that the water is almost reaching the gunwales and you feel yourself in danger.

WHAT TO DO IF YOU GET LOST AT SEA

43. If it is nightime and you cannot see the land and there is no wind, listen carefully for sounds made by the waves when they hit the shoreline, and then you can travel towards the land.

- aksamiglu aklunamiglu, aklunat kisutuinnarnut atuqtaujunnarmata, umiap ilutuinnanganiungittuq.
- 37. Umiat inutuukpata aullarsimalutik puijinniarlutik tariumi aulautingit surakpata, pujuuqtittilutit ursualuk gasaliirlunniit ililugu qattarmut (tataluangillugu). Qirniqtamik pujuqinniarmata taimanna takujaujunnarajaqtutit. Atausiangillutit taimailiurlutit, nanijaulaunginnirni.
- 38. Inuk takuguni ilimasugialik, taimailiusungungimmata qanuingittut qujanaatuinnariaqanngimat takujuq isirlungmik tagvainnaq upagialik isirlungmik takuvigiqqaujanganut ungasiktungaluugaluaqpat qanikkaluaqpat.
- Piqatigijait aullarsimalusi aulautirlukpat qimaluaqtaujariaqangittuq, piluaqtumi anuritillungu.
- 40. Umiat mikijut savirajait marruinnangnik inuqarunnarmata, piluaqtumik tatatautsautigijunnarmata usilutik malliqtillugu. Ujjiqsuttiariaqaqputit ulurianarmat anuritillugu.
- 41. Qajariat qulaqangittut ulurianaqput usitillugit uqumaittunik. Malliliqpat umiaq imiqtaukautigijunnarmat anuritillugu.
- 42. Pukkittuukpat qajariaq umiarluunniit nangialiruvit usingita ilangit igiuqqattaujariaqaqput imaanut.

QAJARIAT ASIUMAJUIT PIUSIRIJARIALINGIT

43. Unnukkut nunamik takujunnangikkuvit anurinngitillugu, naalatsiariaqaqputit mallirvalungni sigjamut miqittarninganik, nunaup miksanut ingirra-

ᠴᡆ᠋᠘ᡪᢧᢛ᠙ᢋᢐ ᠘᠐ᢋᡊ᠘᠆ᡒ᠘



ምንግብየርተና

- 44. If you cannot hear anything shoot your gun three times and listen for a response. If you get a response, go towards that sound.
- 45. While you are at sea, if your motor breaks down or if you run out of gas, attract the attention of other canoes in sight by waving your arms; if they are far away, remove your parka or jacket and wave it.
- 46. Another way to attract attention at night is to light a match.

WHAT TO DO IF YOU GET LOST ON THE LAND

- 47. Put a pole at the highest point you can find and place a makeshift flag on top. This will help the search party locate you.
- 48. At night, build a fire, which will be very easy to spot.

GENERAL RECOMMENDATION

If you don't know the area you are travelling in, it can be dangerous in the winter, in the spring when the ice is melting, or in the fall shortly after the ice forms. You should not try to travel alone, because you don't know the dangerous areas. Always travel with someone who knows the region. People in the communities should be careful with people who don't know the dangerous areas. More recommendations should be made for regions with hills and water currents.

Taamusi had more thoughts he wished to pass on to present and future generations. Look for more in future issues of Inuktitut.

- junnarajaravit.
- 44. Tusajunnangikkuvit sunatuinnarmit pingasuaqtirlutit qukiriarlutit, qukiriaqtuqarmangaat naalagiattaqqutit. Qukiriaqtuqaruni upagutilutit tusarvigijannut.
- 45. Imaaniitillusi suli aulautisi siqumikpata uqsuirutigutsiluunniit qaujikkaijunnaqput nulurarlusi, ungasikpata atigingnut nulurarunnaqpusi.
- 46. Taaqtillugu qaujikkaijunnarivusi ikumamik ikuallailusi.

NUNAMI ASIUMAJUIT PIUSIRIJARIALINGIT

- 47. Qutsingniqpaup qilangani ilisilutit napajumik saimmatilirlugu. Turaaqtaujunnarniarmat qiniqtinut.
- 48. Unnukkut ikuallailutit nanijautsautigijunnarniaravit.

QAUJIMAJAUGI-AQARMIJUT

Qaujimangikkuviuk aullaqsimavigijait, kappianarajarmat ukiukkut, upinngaamilu aputi auliqtillugu, ukiaksakkullu sikurataaqtillugu qaujimangilluni ulurianarninginnik nunaup kappianarmat. Qaujimajumik piqatiqainnaujarlutit, nunalingmiutaujut ujjiqturiaqaqput inungnik qaujimangittunik nunamik. Atuliqujaujut asingit sanajaujariaqaraluaqput asinginnut aviktuqtausimaviujunut qaqqaqauqtunut ammalu ingirraniqauqtumiutaujunut.

Taamusi isumaqalauqsimanirmat qimaijumalluni ullumimut ammalu sivuniksattinnut atuqtaujunnaqtunik, qiniqattalaaqpusi titiraqtausimajunik Inuktituut uqalimaaganginni.

Δοδος Δουμονίκ MEMORIES OF NUNAVIK IQQAUMAJANGIT NUNAVIUP

ቴρንLታቴልቦJልቦና Δውኒቦና ላበጭ/ተግ-ፌግባኤርበJ, በበናቮኒቴን/ ቴρንቴδΔ ኦሮናበጐቴ. ኦታቴኦ/ሌፈLJ/ኦነጋቴና በበና-ኦ/ሌጋቦና, ኦኖሪጋቴና ጋኒቴርኦነፈበቴኒዮና ቴኦንLJነ/ኦቴ ኦቴኦ/ሌጋቦና በበናቴ/Lሁን-ናና/ኦቴ, ህታራነፈርኦ Lሌሁንቴጋና CΔLΔና-ጋቴቴረና.

The photographs displayed in this section are all believed to be of people from the Nunavik area (Northern Quebec). These have been randomly pulled from the files here at *Inuktitut*, and most of the subjects are unidentified. If there is anyone included here who is not from Nunavik, we apologize and would like to be corrected. If you know any of the people we have been unable to name, please drop us a line to let us know. If you would care to perhaps tell a story, or pass on some useful information at the same time, it will be appreciated.

We hope that you enjoy this new section of the magazine, and that the photos bring back some fond memories to some of our readers. Look for a selection of photographs from other regions in future issues of *Inuktitut*!

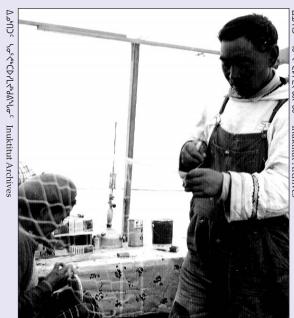
Ajjiliuqtausimanikuujut takuksautitaujut tavvani tamarmilimaaq inunnguangit nunavingmiunit pisimajurijaujuinnaungmata (kupaik tarragnani). Taakkua nanijaunikut sanirvaktausimajukkuvinganit inuktituuqtulirijutinit, ammalu kinakkuugaluarmangaata nalunaiqtausimanngimmata kinatuinnaq ajjinguaqaqataunniruni nunavingmiutaunngilluni, mamianaugaluaq, tisaqtituajumagajaqpugut tauvanirmiutauniraisimannirutta tauvanirmiutaunngittumik.

Qaujimajaqarvigiguvigit inungit atiqsijunnannginnattigu, titirarumaaqpusi qaujikkailusi uvattinnik. Unikkausirijumagusiuglunnit titirausirilugit, uvvalunnit tusaqtaujjutiksangit qaujimagussiuk uqausirilugit titiraqsimagajaratsiuk, qujalijjutaummarigajaqtut taimaittuqaqpat. Quviaginiaqtaksarivasi nutaat takujaksaliangujut uqalimaagarni, ammalu qajjinnguat tamakkua iqqaumajjutaujunnarmata kajjaarijamingnik ilanginnut uqalimaaqattaqtunut.

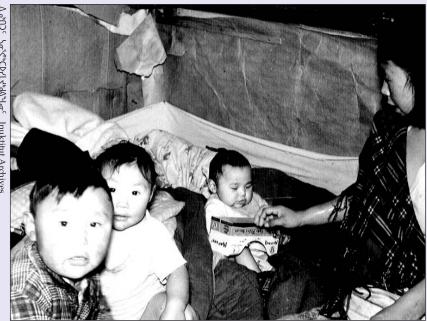
Qiniqpangniaqpusi katiqsuangusimajunik ajjinnguanik asinginnit nunanit aviktuqsimajunit takulalirmigiatisinnik sivuniksami inuktituuniqattarniarmata ajjinnguatuqait.



לב'∆^c בC5°\r – 1980-DN ש. Salluit children — 1980. Salluit nutarangit — 1980-utillugu.



בי לאים 1958- אבים, בי לכלים, בי לכלים, בי לכלים, בי לכלים, ווnukjuak 1958, netmaking. Inukjuak 1958-ngutillugu, nulualiuqtut.



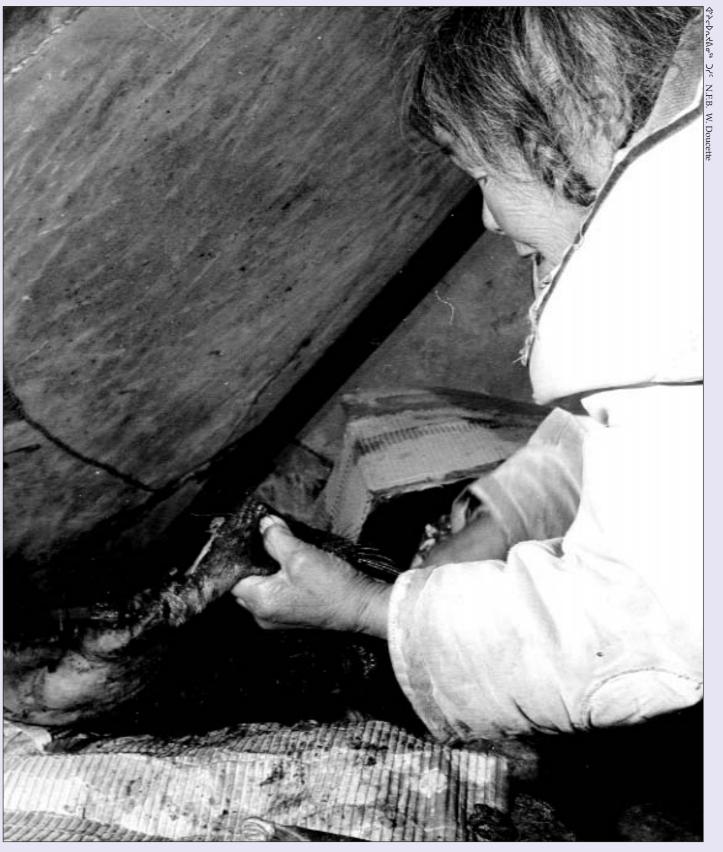
Lady with children — names, place and date unknown. Arnaq nutaqqanik piqatilik, atingit naniuningit Ullungillu qaujimananngittut.



CΔA^c ህል^s ቴኦንዚ^jኤታኦዴ^s ኣፌ^sህኦ^sበኦራ^sሁ, j^tՎኦናለ^sΓ. David Kavik, a well known carver, Kuujjuaraapik. David Kavik qaujimajaarijaujuq sanannguaqtiuninga, Kuujjuaraapingmi.



ሳካር ሳቴፌን, ኣኌራንልራኦላፌኦኦላር, ሳትራው 1970- ካዮቴ. Man and woman. Thought to be in Salluit area. Taken around 1970. Angut arnarlu, sallunittuviniujurijaujut, Ajjiliuqtausimaniku 1970-nginni.



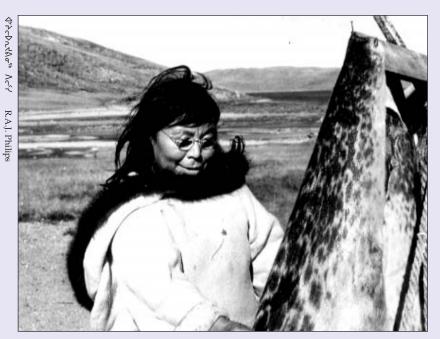
ላኘሬቴ Lናበፈጘቴ የተለጋቴ ጋለናΓቴ ኣጋቱ ቴዕንትLታው ነናጋቴ ላናናJኄt. Lady mending sealskin tent in Salluit area, year unknown. Arnaq mattirijuq qisiulluni tupirmik salluni Qaujimajaunngittuq arragumi kisuunnirmangaat.



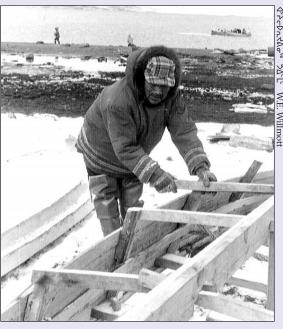
בב אלי בליים בליים ליים בליים אליים בליים אליים בליים אליים בליים אליים בליים אליים.

Parts of Nunavik have large trees, not available in most other regions.

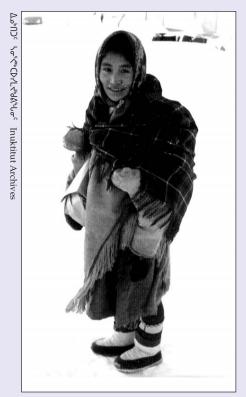
Ilanga Nunaviup napaqturjuaqarmat, Asinginni nunani pijaksaunatik.



ליב^י יפרבל^{יי} ליבה ליבה ליבה. Lady working on sealskins — believed to be Salluit area. Arnaq qisilirijuq salluniunasugijausimalluni.



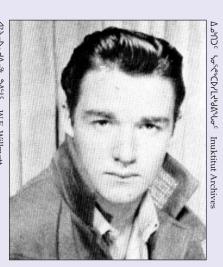
DFdーからい、 ムットペイトからかった? 1961. Boat builder, Inukjuak? 1961. Umialiuqtit, inukjuakmiuqquuqtuq? 1961.



Ċኄ ላናፌህላጭ ቴኦንዚልው፡? Do you know this lady? Taanna arnannguaq qaujimaviuk?



ላ⁵ትራው የርኮታሪ Δው ተላባና ላኅብና 1958. Taken in Inukjuak around 1958. Ajjiliuqtaunikut Inukjuakmi arragumi 1958.



לב מל 1961- שור. Charlie Watt in 1961. Charlie Watt 1961-ngutillugu.



Δ ያናህ $^{\infty}$ ሀ $^{\infty}$ ር

 $\mathsf{NNS^{5b}C^{5p}}$ J_{SP} $\mathsf{JNS^{5b}}$

EVEREST BOUND

by Aluki Kotierk

EVEREST-MUNNGAULLUTTA

Aluki Kotierk

1993 ליבון ארל-לייט, ליבון 1993 ליבון און ארלייט, ליבון ᢖᢅᠬᡥ, ᠘᠌᠆ᠳ᠊ᡏᡥ᠌ᠫᡥ᠂᠊᠘ᡃᡭᢞᢐ*ᡄ*᠍ᡯ 13-F and Defension 13-F and DAF. 607-05056 10-5015006 Cal 16/pc a < D'_Jc (a 924)_).-Jc CDCO CaD APAG BUBBBBB $\mathcal{S}^{5b}\mathcal{I}\sigma^{5b}\mathcal{C}\mathcal{D}\mathcal{A}\Gamma^{b}$ softac $\dot{L}\Gamma$ $\mathcal{C}\Delta\mathcal{F}\mathcal{D}\mathcal{A}^{5b}$ LD°C Δ955Γ6. *ᡏᠻIJᲡ\₯ᠸ^ᠬ*ᢧᡒ DD6D1L~Ddc CD96 Δa6D~16D-Δ°2°29/4°10° 5σ°σ° D2°2σ° 12P Dab-6-DYLS" 10-57L511 1º1º55º/Ltnoc 2ººl/ºncocosolo. $3^{\circ}\Gamma^{\circ}\Gamma^{\circ}U$ $D^{\circ}U\Gamma^{\flat}D^{\prime}L_{\perp}DU_{-}J^{\circ}\Pi^{\prime}_{-}J.$

Early in 1993, Aluki Kotierk, a grade 13 student at Nepean High School in Ottawa, learned of an opportunity to travel to Nepal.

In the Himalayan Mountain Range, is found the highest mountain in the world, Mount Everest.

Over many years, people from all over the world had gone to that area to climb, or attempt to climb Mt. Everest, leaving behind a huge amount of garbage scattered around the base of the mountain.

Aluki has written this account of her struggle to make the trip and how she came to feel at home, so very far from home.

Despite warnings that I might be jeopardizing the rest of my school year I decided that to gain valuable firsthand experience could not be a mistake in my life. My mission was to be a member of Youth To Everest, an environmental organization focussing on the Everest region of Nepal. 1993 Arragua pigialisaqtillugu, Aluki Kotierk, ilinniagtuq kugvasingnilingmik 13-mi Nepean ilinniarvialuani Ottawami, qaujilauqpuq aullarniaqtunik tariup akkinut Nepalmut (naqijingulu).-Mut tauvani tariup akiani qaqqaqaqtumi puqtuniqpaujumik nunarjualimaami taijaujuq Mount Everest-mik. Arragugasauliqtuni unuqtummariujut tauvunga innaqturiaqtuqattaqsimavut qaanganut majurasuaqtutik, innaqturasuaqtit sanirnik unuqtunik iksinnaiqattaqsimangmata qaqqaup ataani. Aluki unikkaaliursimavuq aullarsimallutik aksururutigilauqtanginnik ammalu qanuq angirraqsimajutitut tunngasuktitaulaurninganik, angirranga ungasiktummariugaluaqtillugu.

Uqautijauqattaraluaqtillunga aullaruma ilinniarnira kajusijunnarajanginninganik, nangminiq ilippallirumallunga ilittumaniralu tammarniugajangimmat inuusin-

በበና፣•ጋና•. The Author. Titiragtug.



σ<cΓD° Δc°.

A Nepalese family.

Deciding that was easy... the hard part was yet to come. My goal was to raise \$4,670 within two months. This amount would include my airfare, food and board, and some would go towards helping Sagamartha Pollution Control (SPC).

My goal seemed far off in the distance and I often began losing faith, however, with the constant help and encouragement from my mother I knew I could reach it. We began writing fundraising letters to various organizations hoping for financial assistance. Many times it became very frustrating as we received negative feedback. We called and visited many organizations hoping to make a breakthrough. No luck! Time was going by so fast and I still had nothing!

Nepalimiut ilagit.

nut. Ilagijaunasugiaqalauqpunga makkuktut aullarniarnirijangannut Mount Everest qaqqanganut Nepal qanigijangani tariup akiani.

Ajurnanginnasugilauruluaqtara... Sunauva aksururnaqtumut tikitauniatuinnaqtunga. Kiinaujanik piruqtittijariaqalaurama 4,670.-Nik taqqiingnik marruungni. Akilirutaugajaqtillugu qangattautinnut, nirijjutinut, tujurmijjutinut, ammalu ilangit tunijaugajaqtillugit Sagamartha avativut surujuktauttailimatisijiujunut.

Upagasuaqtara ungasiktummariujaaqattalauqpuq ukpirusugunniikainnaqpaktunga, kisianili ikajuqtuqtaunginnalaurama tiliuqtaullungalu ananannut tikittunnaqsijara qaujimalilauqpunga. Titiraqattalauqpugut kiinaujanik piruqtitsigasuarutinik timiujunut ajjigin

ᡏ᠈ᢣᡶᡥ᠋ᡎᢗ᠊ᢥᠲ᠈᠘ᢃ᠂ᠫᢥᢧ᠘᠙᠘ᠮᡄ᠆ CD^{5b} CD^{5b} CD^{5b} CD^{5b} CD^{5b} ϽͼϽϷϽϒ·ϽϒϹ϶ʹϤͺϨʹͷͺϗͺ $\Delta \lambda \dot{L}$ JNL $\Delta c^3 U^c$ $\Lambda S h^3 L^c$. $\Delta \lambda \Delta c^5 I^c$ Ͻϭ*ϯ*Ͻ·ͻʹ·Ϳ, ϤϲϤ<u>ͺ</u>ΔͿ*Ͱ*ʹ·Ͻ^ͱL_ʹLͺ $^{\circ}$ LJc $^{\circ}$ ClJc $^{\circ}$ ClJc σ°σ° σδδίδυΓς (ΣΥΔΗΣΟΥΓ° ΟΠ- \sim Co. Garage Co. Action of the contraction of th Ďᡒᢆᡄᡱᡫ ᡌᢛ᠂ᡏ᠘ᢥ᠘ᢥ᠘᠘᠘ \$1000-66 405-2701-465-656 ρ ላር ΔΟ Το ΔΟ Το ΔΕς"- CD^2U $\Lambda_{\alpha}/407/D^{\alpha}$ $\Delta^{\alpha}U-\dot{L}^{\alpha}U-\dot{L}^{\alpha}U$ 98945₀295.

CL, D, 2T. 4CD\, I. AV4\CD.-/4ሊላቴሬኦኒዮፌL Δ ሮቴላኄኒዮቴ; δ° ህં የበናለቲ ሬናፌህ Δ° Γ° ሃዜር ሁለ የልጋላጊ Λ ልዮ⁶\ 9 \ 1 \ 1 \ 1 \ 1 \ 1 \ 1 \ 2 \ 1 \ 2 \ 1 \ 2 ᠫᠳᢣ᠙ᢗ᠆ᢆ $^{\circ}$ Cb2 $^{\circ}$ U $^{\circ}$ T $^{\circ}$ D $^{\circ}$ Cf $^{\circ}$ ρω⁶ΟΔ⁵σ⁶ ΓαΟγσ⁶ Λ?⁶Π⁶ΥΓάδα-₯₯₧ ሌተርኮሩል። ሚឹታህነՐ $\langle 0.6467 \rangle \langle 0.647 \rangle \langle 0.64$ ▷°<ጐና. 18-ቍ ▷የ▷°°Ċጐላ∹°በ′ጔኄ. $\langle \Pi^{s}\Pi^{c} / \sigma d c D^{ss} \rangle J \dot{P}_{\alpha} D f_{\alpha} \Lambda^{2s} \Pi C -$ ᠐ᠵᠯᠦ᠂᠐ᠳᢣ᠐᠘ᠮᠳ᠘᠘ᡀᢛᢗ᠕ᢗ᠂᠐ᠵᢇ᠒ ปลาหาไลขาง ประชาการป. การป ปลาหาปา NPLC Jaal DocDocto JD "D-ᡏᡥ᠒᠆ᢅᢖᠤᡈ. ᡏ᠋᠙᠆᠈ᡶ᠙᠆᠘᠙᠘ \$3,000 ك^ىلۈخ.

I decided on a different tactic, why not go over to Trailhead and get a pair of hiking boots donated? Although it wouldn't chip anything off the dreaded \$4,670, it would be one less cost to worry about. Bingo! My first positive response. I was just ecstatic! I had to run home and brag to my siblings, "Trailhead donated a pair of really good quality hiking boots!" They were all just as excited before I even got a chance to brag about my boots. There had been a call from Inuit Tapirisat of Canada (ITC) while I was out getting my boots. The Arctic Society was making a grant of \$1,000 toward my trip. What!?! My first two donations,

all in one day. I was so thrilled I was up in the clouds all weekend.

After the high of that one day, a week passed with no other news. I needed some action. I wasn't allowed to fundraise at school; there was no time for a bingo; I didn't have time to make crafts; babysitting wouldn't make enough... my options began to fade. I received cash donations here and there, with an exceptional one from my doctor, but I needed to make a large amount of money in a short period of time. We decided to cash in on my birthday. I was turning eighteen so we could have a big birthday party — a big fundraising birthday party. This party was to be held after the deadline for raising the money. When the deadline came, my mother lent me the money. I still owed more than \$3,000.

My fundraising party was all day. Everything for the party was donated from local Westboro stores. They were excellent. The only money we had to pay out was for my birthday present which was the entertainment, at a reduced rate, Sisa Picari. This was the highlight for me.

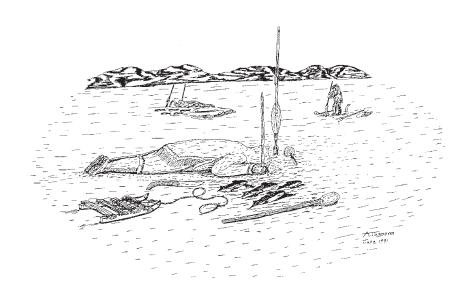
At this party, we had a garage sale where everything was donated; we sold YTE t-shirts; we had a

gittunut kiinaujanik tunijaujumalluta. Unuqtuiqsuqtuni ninnganagalaqattalauqpuq tusaruminangittumik kiujaulluni. Unuqtummariujut timik ajjigiingittut uqalugvigiqattalauqpavut pulariaqsugillu ikajuqsiqtaujumagaluamut. Kisianili ikajuqtiksaqsiarunnalaungittugut! Piviksairulilauqpugulu sukkalijualungmik suli kiinaujamik atausirmigluunniit nuqattilaurnanga!

Ajjiginngitanganik aturlunga nuatsigumalilauqpunga niuvirvingmuarlunga kamingnik tunijaujaqturumalunga? nuannasugiaqaqtannut 4,670.-Mut ikajurniangikkaluaqtillugu isumaalugutima ilangat pirajarmat. Asuilak! tunijaullunga, alianaigusuktummariulilauqpunga angirramut tuaviliqtunga uqasaarumamut qatanngutinnut kamiktaaqtitaujuainnuninnik niuvirvingmit (Trailhead atilingmit).

Quviasuqatautsialaurmijut. Uqaalaviunnirillunga kangmik aiksiqsimatillunga Inuit Tapiriksakkunnit. Tunijaunniramaguuq 1000-nik aullarutiginiaqtannut ikajuusiangullutik, uakallaulilauqpuq ullurmi atausituinnarmi marruati ikajuqtaullunga pinasuarusiup nunngulimaangani quviasulauqpunga.

Tamanna ullurmut atausirmut quviasulauqtillunga, pinasuarusilimaaq anigulaursimajuq asinginnit tusalaursimananga. Pilirinasugiagalilaugpunga. Kiinaujanik pirugtitsinasuariaqalaunginnama ilinniarvittinni; vinnguuqtitsijunnarnangalu; miqsukatagasukkaluaruma pivikiksaluaqtunga; pairikatakkaluarumalu nammaksijunnarajaratik......Qanuiliurutiksakka nungulilauqput. Kiinaujanik tunijauqattalauruluarmijunga kinakkutuinnarnik, kisianili luuktaara anginiqpaujunik tunisilauqtuq, unuqtualungnik kiinaujanik piruqtitsigiaqalauqpunga qilammiujukkut. Nalliutiguma patirnirini-



 Δ^{b} ' Λ^{c} ' Λ^{c} ', Δ^{c} ' Λ^{c} ' $\Lambda^$

᠙᠙ᢗ᠐ᡷᠫᢗ᠃᠙ᠵ᠙᠘ᢣ᠘ᠵ᠙᠙᠘ᢉ᠘ᠵ᠙᠘ ᠙᠘᠘ᠵ᠘᠙᠘ᠰ᠘ᡊ᠅᠘᠕᠐ᡡ᠘ᠮᠲ᠈᠘ᡕ ᠕ᠵ᠙᠘ᢕᠫ᠘ᢗ᠘ᠰᠳ᠙᠙ᠵᠸ᠘ᠵ

donation box; and we had an outline of a mountain up on the wall where people could stick up quarters.

Everybody was really supportive, donating not only financially but also with their time and effort. We raised about \$1,400. Without everyone's support it wouldn't have been as successful. Although I still had to pay off my loan to my mother, I was now a member of YTE.

The next couple of days whizzed by. When we arrived at the Kathmandu airport many young boys bombarded us hoping for some rupees (the currency in Nepal). I was in a hot, shocked and confused state. It was very hectic. We were quickly taken off to our hotel in a little bus. On our way we swerved in and out of other transportation with the constant sound of honks, here and there glimpses of cows, men, women and children. Everything was so neat and you could hear shrieks and "Wow!" and "Look!" as we zigzagged along the road. The vehicles there have an amazing ability to zoom by each other without slowing down or causing an accident.

I was one of eleven Canadians, including a solar panel consultant. When we arrived at the hotel we

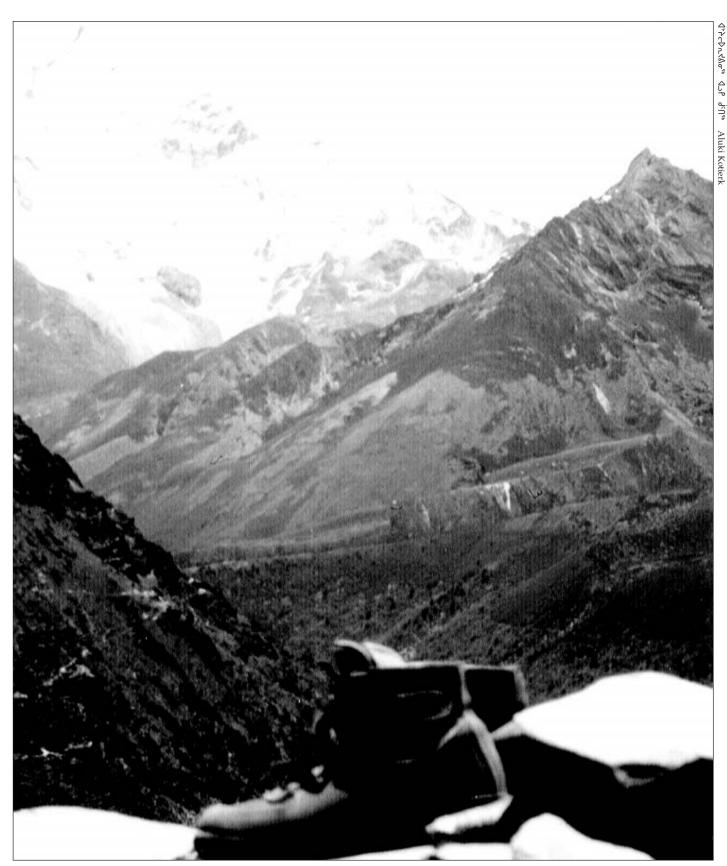
aqtavut kiinaujaliurutigijumalilauqpavut. 18-Nik ukiuqtaarnialiqtillunga. Patiqtitsinialauqpugu kiinaujanut piruqtitaujunut tunijausimanirijariaqaqtangita ullua aniguqsimaliqtillugu. Ullua anigurviata tikimmat ananama tunilauqpanga atuqtuaqtilsuninga. Akiliksaqalilauqpunga 3,000 ungataani.

Ullulimaaq sutikkititsilluta kiinaujanik piruqtitsigasualauqpugut. Kisutuinnait sutikkijjutiginiaqtavut tunijautuinnalauqput niuvirvingnut. Atausiq kisiani akiliriaqalauqtavut quviasusiarillugulu iglumik atuqtuarniujuq Sisa Picarimik atilik. Tamanna aksummariujuq quviagilauqtara.

Sutikkititsitilluta niukuaksaqaqattalauqpugut kisutuinnarnik tunijautuinnarnikunik akiqanngitillugit; niuviaksaqalaurivut aikittunik titiraqaqtunik makkuktut aullarniarninginnik Everestmut; tunniqqusiarvingmiglu iksirvilauqpuq; nunannguanlu nalunaikkusiqsimalluni upagasuaqtavut ilisiviujunnaqtutik savirajangnik.

Kinakkulimaatsianut ikajuqtautsialauqpunga, kiinajatigutuinnaungittuq piliriningitigut aksururningitigullu. Piruqtitsilauqpugut 1400.-Nik. Ikajuqtaulaungikkuma kajusijunnarajalaungittuq tamanna. Akikliksaqaraluaqtillunga anananut akililauqpara ilagijaujjutiginiaqtara tariup akianut aullarniaqtunut.

Ulluuk marruk qilamiquluk anigulauqtut. Kamatuumut tikilauqpugut qangatasuukkuvianut unuqtummaringnut angutinut makkuktunut upaktaulluta rupinik pijumajunik (Nepalmiut kiinaujangit). Uqquujualuulluunilu, tatamisimagalaksimallunga ammalu naluliumasimallunga. Sukkajummariulauqtut. Tujurmiviginiaqtattinnungaujaukautigilluta pasiralakkut. Nunasiutit sanguiqtum



 Δ° ΔL° ΔL°

Mountains like this are the reason so many climbers from all over the world, travel to Nepal.

Innarualuit imannatitut suuqaimma inugianut Innarturviujaqtuqpakkamik, nakituinnattiaq silarjuarmiunit Nepaliliaqsimajut.

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met up with seven New Zealanders. We all went out in the streets of Kathmandu, which were very crowded and dusty for the most part. There were tonnes of stuff for sale but nothing had prices. I could never get the hang of bargaining and I was constantly being told I was being cheated. After spending a couple of days in

mariuqattalauqtut sukkattummariullutik tittulautingillu nillianginnaqtut, immuksiugaillu, takuksaruqpaktut, angutit, arnait surusillu. Piujummariulauqtut nilliqtut unuqpalauqput takujariuqtut. Nunasiutiujut sukkajualuullutik sanguaq¬utik ingirraqattalauqput apuqattautijunnaratik.



ᠴᡆᠨ᠌᠌᠌᠐ᠬᠵᡃᡕ᠘ᢞᢏᠬᡥ᠘ᢞᠾᠬᠻ ᠘ᢞᠨᠬᡪᠲ᠋ᡃᢗ᠘᠐ᢛᢅᢣ᠂ᡏ᠘ᢞᢏᢉ᠐᠘ᡮᠲᡳ

11-σ' baCΓρσ' Δερερς Δεβερς Δεβερς Ττις βρλιλος Τ'. Οτικονικου ο Ερρος Ττις βρλιλος Τ'. Οτικονικου ο Ερρος Δεβερς Το Ερρος Δερος Το Ερρος Το Ερρος

Kathmandu where I got cheated got dust in my eyes and nose; went for a bike ride and had a bike accident, I was ready for our long trek up in the mountains.

We went in a little twin ottersimilar to those we have up in the north. Our destination, Lukla. As we were landing I felt as though I was landing in Pangnirtung, the view was so similar but on a larger scale. Even the layout of the community is similar to Pangnirtung, with the unpaved airport in the centre of the community and a crowd of people standing around watching as the plane lands. We spent a few days in Lukla to acclimatize, as we did in all the

11-Nit kanatamiunit ilaulaurama ilaqalaurmijugut qaujimajitarmik. Tujurmivingmut tikkigatta 7-nik ilaqalauqpugut New Zealand-miutaujunik. Takunagiaqtulilauqpugut aqqutingannut Kathmandmiut. Inugiaktummariulluni pujuqtummariulunilu silanga. Niuviaksait unuqtulauqput kisiani akingit titiraqsimaqattalaungimmata akiginiaqtanginnik ajiqatiqariaqaqattalauqpugut kisianili taimagunnalualaunginnama uqautijaunginnalaursimavunga pirajaktauniraqtaullunga. Ulluuk marruk taikanilauqluta pirajaktauvigilauqtanni; pujurmut ijikka surluukkalu

Garbage placed in pits and covered with rocks.

Sanikuit anitaujut itiqsamut saujaullutik ujaqqanut.

other communities. We met up with seven local men who stayed with us throughout our trek. During our stay in Lukla we went to the outskirts of the community and collected baskets of rubbish which we then hauled to nearby rubbish pits. We did this at various stops along the trek. We visited many monasteries, schools and tree



ለቴበቴቴስርው ጋር ውፈር የኮርው ላሪቴ 7-ፊ የው የነጋሪቴ አልተል ነው የነጋሪቴ አልተል ነው የነጋሪቴ የነጋሪ

nurseries throughout our visit in the Khumbu.

The children were beautiful, and so friendly. They would often help pick up rubbish. The porters would sing songs as they went trekking along with us. Everyone seemed to be so happy. Many people would not believe that I was a Canadian. Many thought I was Tibetan or Sherpani and some others thought I was half Nepali, Chinese, Japanese or a mixture of some sort. There was one man in Kathmandu who after hearing I was Canadian guessed that I was North American Indian.

We stayed in lodges which I think are similar to outpost camps

sururvigilauqtangani; pisutikkullu pirruluaqillunga, innaqturiaksaq atuinnaulilauqpunga.

Qangatasuuralakkut marrulikkut, ajjinga atuqtauvaktuq ukiuqtaqtumiunut. Luklamunngaulilauqpugut ajjisitsialauqtara pangniqtuurmut tauttunga ajjigikasatsiaruniuk kisiani anginiqsautuinnalauqtuq. Nunangalluunniit ajjigilauqtanga iglungita qitingagut mittarviqarillutik inugiaktunullu niusviuriagtaulluta. Ulluni unuluangittuni taikaniilapuqgut salummaqsailluta piqatiqaqtitaulluta nunalingmiutaujunik 7-nik unuqtunik sanijailauqpugut. Nuqqaqattaqluta salummaqsailluta nunalingni ajjigingittuni. Unuqtuni takulauqpugut ajuriqsuijiqarviujuni, ilinniarvingnik ammalu napaqtunik piruqsivingni.

Surusingit piujuutimriulauqtut piqanniqtummariullutiglu. Ikajuqpalauqtut saniqtilluta. Pijittiraqtinut ikajuqtauqattalauqpugut saniqtilluta. Inngisinnaqlutik piliriqattalauqput quviasuktualuujaqlutik. Unuqtummaringnut ukpirijauqattalaungittunga kanatamiutauninnik tauvanirmiutausugijauqattalaurivua, sainisiunasugijaullungalu, Jappanisiunasungijaullungalu. Atasiaq apirijaulauqtunga kanatamiutauniralauqtillunga iqqiliungmangaarma.

Tujurmiqattalauqpugut nunaliralat igluqutingita ajjinginni, atausialungmi iglurusiaqtuni aippanga niriviulluni. Silamilu anarviqaurillutik. Kuungmut annuramingnik uasaqturiaqtuqpaktut imiqtaqattarillutik. Paniqsiiqattarillutik silami.

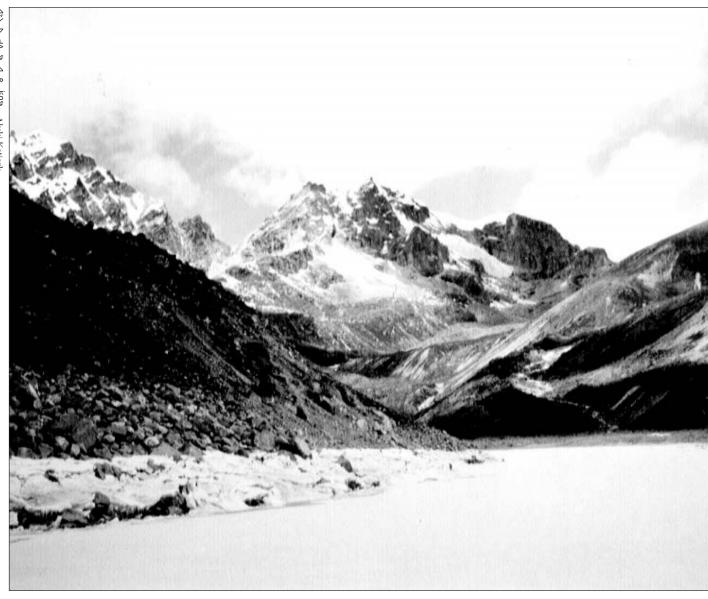
Ullarummitaqpalauqpugut akittujaangmik alasimiglu miusilimik ilaqaqtugu; illurummitaqattalaurivugut inaluujanik manimik qalasimajumik ilaqaqtugu pamau-

bactdc Jallibyapibarld.

The Canadian clean-up crew.

Kanatamiutat salummaqsaijaqtuqsimajut sialat.





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איר%יCכראיי>חר שפיכלכן קראר? אריאי-/**ሪ**የህ ፊርላይ ፊር የርጉ ᡏᡒᡧ᠙᠘ᡀ᠘ᡀ᠘ᡀ᠘ᡀ᠙᠘ᡒ᠘᠘ᡒ᠘ᡒ᠘ᡒ᠘ $D4V^{5}D_{4}V^{5}D^{5}V^{5}D^{5}$ $\Delta\Gamma^{5}CV^{5}C_{4}D^{5}$. $\langle \sigma^{sb} \dot{r}^{l} \dot{b}^{l} C_{h} \dot{a}^{-1} \dot{b}^{l} \dot{b}^{l} \rangle$

D'_2'C'_D">J' \def \'C'\\ ۵۵۲۲ کے ۲۵۲۱ کے ۲۵۲۲ ۵ کے ۲۵۲ %c/LdΓ° Δc'b">J <LDUΓ°2. C^{c} C^{c} C^{b} C^{b} C^{c} C^{c} C^{c} C^{c} C^{c} Δ LD%/L $^{\sim}$ σ Λ 2% Δ A σ 6%. Ω 0% Ω C-

Undeniable similarity to Eastern Arctic terrain helped the author feel at home.

back home. In most cases there is one big room, a dormitory where all the guests stay, and another room where you eat. There are also outhouses. People had to go down to streams, rivers and lakes to collect water for their household. They all washed their clothes in this source of water and dried them on a washing line.

For breakfast we usually had porridge, rice pudding and muesli; for lunch we usually had RaRa noodles with a hardboiled egg, Nak cheese and a chapaati, (flat

Ajjirsuutivviqanngittuq qikiqtaalungmiuqpasingni kajjaarnarninganut nuna angirrarsimatuinnaqtuujaartuq titiraqti.

garmiglu. Unnukkut ajjiginngitanganik taijaujumik daal bhaat tarkaarimik taijaujuq alasi qalasimajuq imauqsimalluni piruqtuvinirnik.

Tituqtitaunginnaqpalauqpugut lamanmik ilalingmi ammalu immulingmik. Tingannik tituqattalaurivugut patami tariurmiglu ilalingmik.

Namche Bazarmut tikigatta katiqatiqalauqtugut surujuittalimajinik avatimut. Katimatilluta tusaqtitaulauqtugut saniqtaujari $D^{h} a^{h} \langle cD^{h} \rangle J^{c} cL^{h} \Delta cc^{h} \Gamma$ aty <pii npuc bhahaebaou Ͻ៶ჼʹႶϹϷϲϷʹʹ·ϽͿʹʹͺͺʹϧͼʹϹϷϧϧͺϤʹϐϨʹʹϧʹ· LJ^{5b} $J\sigma^{5b}\Omega^{c}$ $J\sigma^{5b}CD^{5}b^{c}C^{5}\sigma dc^{5}L^{c}$ "6"60" and. Plate Discord $\dot{P}_{\alpha}D_{\beta}D_{\alpha}$ $D_{\alpha}D_{\beta}D_{\alpha}$ $D_{\alpha}D_{\beta}D_{\alpha}$ ᡩᡒᡎᠲ᠂ᡏ᠘ᡒ᠘ᠸ᠘ᡓ᠐ᠾ᠆ᠺᢛ᠆ \mathcal{L}° \mathcal{L}° الاد۲۵-۲۵۲ مے کا کار مے کا کار ک a^{tb}) σ^{b} C/ tb) tb CD c σ . 3^{t} $/^{tb}$ - $\sigma^{4}V^{C}$ $\sigma^{4}V^{C}$ $\sigma^{4}V^{C}$ $\sigma^{4}V^{C}$ $\sigma^{4}V^{C}$ ՆՐ ሳኔታርላፊታር <u>እት</u>ደፊት ሚያ 74/LcD 5 LC Δ^{56} b Δ በቦሁ 6 6 የ 5 የ-DNC-CD96<9.

ᡏᡥ᠘ᢣᠺᡃᠫ᠊ᡅ, ᡒᡬ᠂ᡏᡐᡗᡃᠬᠺ᠘᠆ ᠘ᡈᡄᢡᠵᢉ; ᠻᡟᡏᠦᡏ᠘ᢓᠺᡝᡱᠰ, ᡒᡬ ᡏᢤᡗᠻᠺᡊᡄᢅ᠊ᠸ᠅ᢉᡥ᠘ᠫᢤ ᠋᠌ᠯ bread). In the evenings we usually had *daal bhaat tarkaari*, which is boiled rice with lentils and vegetable curry. We constantly drank lemon tea, and milk tea. A few times we drank Tibetan tea which is a very rich drink made with a mixture of tea, butter and salt.

When we arrived at Namche Bazaar, we met up with SPC. At that meeting they informed us that we were no longer really needed to collect rubbish since their full-time garbage collectors had it now under control. However, they assured us that they still needed the funding that YTE had been giving to SPC. They suggested that instead of going to the Everest base camp which was being taken care of, we divert our plans and head towards Gokyo. After a bit of confusion and some disappointments we agreed to go towards Gokyo. There are a number of beautiful lakes up near Gokyo. The higher altitude makes the terrain very similar to the Arctic with lots of rocks and not many trees. One of the lakes was frozen over which reminded me and made me very homesick for the north.

I spent a lot of time with the porters and it surprises me how similar we are. Their appearance is very similar to Inuit. In fact one day one of the porters and I realized that "Attataa" has the same meaning of hot in Inuktitut as it does in Sherpa. Many times I caught myself speaking Inuktitut. As I got to know the people better, I was given a Sherpa name, Angmaya, which I was assured is a beautiful sherpani name. Similar to my experience at outpost camps I played a lot of cards with the porters. Although from a different part of the world, the more time we spent up in the Himalayas the more I felt at home.

As Angmaya, Nepal is now my home; but as Aluki, Nepal is my home away from home.

aqarunniirmaguq saniqtinut saniqtauqattarnialirmat qaqqaup atinga. Kisianili uqalauqtut kiinaujait tunijauvaktut suli pijaujariaqarninginnik asinganut parnautiliulilauqpugut upangniaqtatta Gokyoumunngaulirluta. Aittarusulauruluatugut naluliumalauquta tauvunngaulilauqpugut. Unuqtunik kajjarnaqtunik tasiqauqpuq tauvani. Qutsingniqsaujut nunangit ukiuqtaqtumiut nunangata ajjitsiangit ujarangillu ajjigillunigit napaqtuqanginnirmi. Atausiq tasiq sikusimalaurmata iqqaitigigakku angirraqsiutigililauqpara.

Pijitsiraqtinik piqatiqaqattalaurama kamanaqattalaurmijuq ajjigikasangnittinnik tauvanirmiut. Qaujilaurmijunga uqausingatigut "atata" uqausittigut ajjiqarninganik. Unuqtuiqsuqlunga inuktitut uqaqattalauqpunga. Ilippallialirakkit atiqtaqtitaulauqpunga tauvanirmiutitut angmajamik, tukiqarniraqtaullunilu piujualungmik. Nunaliralat ajjigillunigit makittaqatigiqattalauqpakka pijitsiraqtiujut. Nunaqqatigingigaluaqtilluta piqatigiutiliratta angiqrasimajuujatuinnalilaugtunga angmajaullunga, kisianili atua angirrarigakku angirrallaringma ungasigigaluaqtilluniuk.

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BOOK REVIEW Arctic Dreams and Nightmares

by Mary Carpenter

Uqalimaagaq Mary Carpentermut qimirrujaujuq taijaujuq

UKIUQTAQTUMIUMUT SINNAKTUQTAUNIKUT UQUMANGINNIKULLU

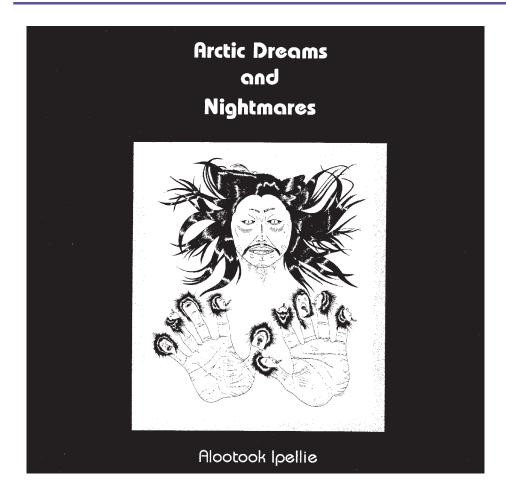
If I were a reading stallion or a Freudian, *Arctic Dreams and Nightmares* would be my very favourite book. Seriously, *Arctic Dreams and Nightmares* is a spiritual treasure.

As North America geared up to spend billions in 1992 to celebrate its discovery myth, Alootook Ipellie was vigorously reclaiming his Inuit identity with twenty short stories with accompanying pen ink drawings. Ipellie no longer needs to live within others' definitions of who and what he is. For too long Inuit art has been situated in the realm of anthropology and economic development by a discourse that validated and elevated white academics and the "Arctic Administrators" Ipellie refers to in his introduction.

Art can be a universal language which helps us bridge the gaps

Uqalimaagarnit qiturngiuqtituinnaunniruma uvvaluunniit qunutunniruma, ukiuqtaqtumiumut sinnaktuqtaunikut uqumanginnikullu uqalimaagaq pinnarinajaqpara. Mitautiginngillugu, ukiuqtaqtumiumut sinnaktuqtaunikut uqumanginnikullu tarnirmut upinnaqput.

Kanatamiut kiinaujarjuaraalungnit 1992-mit atuqpallianialiqtillugit nanisijuannuviniunasugillutit, Alootook Ipellie uummarillarikluni inuunirminik nalunairsisimanasulauqpuq 20-nit naittunit unikkaaqtuaminit titiraujagaqutimingni ilaliutisimajanginni aturluni. Aipili asimingnut uqaujjaujariaqarunniiqpuq kinaungmangaagu qanuittuungmangaagu. Akuniulualiqtuq inuit sanaugangit aktuangainnalualirmat ittarnisanut kiinaujjaksaqpalliajulirinirmullu aqqutiliuqtausimattianngitillugit



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᠘ᠫᢐᢅᢗ᠘ᢞ᠘ᠳ᠘ᡠᠰ᠙ᠺ᠘ᠸᠲᡆ᠆ ᠰ᠌ᠫᡥᡙ᠅᠂᠋᠘ᠰᠨᠻᢛᢆᠫᢀᡩᢐ᠌᠐ᠸ᠐ᡷᠮᢗ᠂ᢅᢏᡆᠴ ᠰᡆ᠐ᡰᡄ᠌ᠵᠲᡅ᠕ᠵᡊᡘᢔᡕ᠒ᡢᠯ᠊ᠮ᠘ᢆᡱᠣ between our different cultures. The nurturing the author/artist acquired from his revered grandfather, Inutsiaq, is proclaimed in the art and stories. It is a painting, sketched by a friend, of Inutsiag's ancient face which Ipellie reflects upon as he drafts his art and writes his "dream/nightmare-inspired" stories. The influential teachings of Inutsiaq has bequeathed a legacy of Communication against tremendous odds. Alootook Ipellie was born in a camp near Iqaluit (formerly Frobisher Bay) Northwest Territories, where he spent his childhood and teen-age years experiencing the transition from the traditional nomadic Inuit way of life. to governmentsponsored Inuit village settlements.

It was a time of great social and cultural chaos for the Inuit, and the artist does an excellent show-andtell. One can only speculate upon the inner life of the artist as he qallunaallu isumagijanginnut quvvariaqtijjutigivaktanginnullu "ukiuqtaqtumiullu aulattijinginnut" Ipellieup uqau-sirijanginni uqalimaagaliangata pigiarningani.

Sanaugaliuqpangniq nunarjuarmi aqqutigijaujunnaqpangmat iliqqusiqaqatigiinngittunut. Nagligimmariktaanik ataatattiarminik, Inutsiarmik, najuqtauttiarnirilauqtanga saqqijaaqpuq titiraujaganginnik unikkaalianginniglu. Inutsiap kiinarilaursimajanga minguagaliangulaursimangmat piqannirijaujumut, Ipellieullu titiraujarluniuk uqausirilluniuglu taakkunani "sinnaktuumaningit/uqumanginnikullu" unikkaalianginni.

Inutsiap ilisainirivalauqtangit tusaumaqatigiigutirjuanguvut aksururnaqtukkuurnaraluaqtillugu. Alootook Ipellie inuulauqpuq Iqaluit, nunattiap (sivuniani qallunaatitut /Frobisher Bay) qanigijaani aullaarsimavvingmi, pirursavvigilauqtanga nutaraunirmini makkungnirminilu, asinnguqpallijunit malikluni inuit iliqqusituqanginnit gavamanut aulatauliqtunut inuit nunalitaaqtuqpalliatitauliqtillugit.

Inungnut taivsumani inuusingit iliqqusituqangillu aksururnaqtukkuurnaulaurmat taannalu sanaugaliuqti piliriaqattiammarikluni takuksaruqtittivuq uqausiqaqpurlu inuusirilauqtamini. Isumannguarunnatuinnaqpugut taassuma tarningannit ikpigusukpalliammariliqtillugu, taimaaglu ikpingnirminit takuksaruqtittunnammaringninga, piluaqtumi tarninga kappianaqtukkuursimatillugu, pilirinirluktausimajuviniutillugu uvvaluunniit tiriqquanuaqtitausimajuviniutillugu upinnammarikpuq. Ipellie aksuruutiqalauqpuq ulavisautinit, ikpingnarlutit qularnaqtut unikkaaliaminit qimirruagaliangillu aqqunaggait titiraujagamini. Ipellie uqalimaaqtunit\qimirruaqtunillu ikpingniatittivuq sulillaringnirijamini nalunairlutigullu tarnittinni ikpigusugiaqaqtittilluni taakkun-

 \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} \dot{C}^{\prime} < ነገ. CΔ $\dot{\mathsf{L}}$ Δ δ $^{\mathsf{L}}$ Δ δ $^{\mathsf{L}}$ Δ $^{\mathsf{L}}$ Δ $^{\mathsf{L}}$ ᡣ᠑ᠳ᠘ᡀᡐᢐᡀ, ᠕᠘᠑ᠳ᠐ᠮ᠘᠙᠙ᠳᡀ δ ለባሬ $^{\circ}$ ጋ $^{\circ}$ የረቦ $^{\circ}$ Ј, ለ $^{\circ}$ ሊራ $^{\circ}$ $^{\circ}$ С $^{\circ}$ С $^{\circ}$ С $^{\circ}$ С -ጋሀ_% ነው የሚያት ነው የተመሰው ነው የተመሰው ነው የ ᠆ᠾ᠘ᡶ᠘ᡀ᠂ᠳᠾᠵᡧ᠒᠘᠙ᢝ᠘᠘᠙ᢋ $_{\text{C}}$ ላየነፊ $_{\text{L}}$ በበናዖታሀГ $_{\text{C}}$. ᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ ᠘ᠫ᠐᠘᠙᠘᠙᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ ᠗᠆᠘᠙᠙᠙᠙᠘ᡧ᠘᠘ᡧ᠘ ᠘᠆᠘᠘᠙᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘᠘ Λ_{c} , $\Upsilon \Gamma \Upsilon \Lambda U^{\dagger} U^{\dagger}$ $C'\sigma'\Gamma'$ $\zeta''P\Pi'\Pi'\forall\Pi'\forall\Pi'\nabla\rangle''$ $\sigma\dot{C}''J\sigma''$ - $\langle J_c \rangle^2 = \langle J_c \rangle^2 + \langle J_c \rangle^2 + \langle J_c \rangle^2 = \langle J_c \rangle^2 + \langle J_$ $L\sigma d^{16} \langle \Delta \Delta^{3} \sigma^{c} \rangle \partial^{5} h \sigma^{c} \rangle \Delta_{\Delta} \Delta^{c}$ Δc^{5} $d \wedge D^{5} C^{5} - \Delta_{\Delta} \Delta^{5} + \Delta_{\Delta} C^{5} +$ $CL^{\flat}b^{\flat}b^{\varsigma}$ $\Delta^{\varsigma\varsigma}bDL^{\flat}D_{\sigma}d^{\varsigma\varsigma}D^{\varsigma}$. $\Delta^{\varsigma}bDL^{\flat}D_{\sigma}d^{\varsigma\varsigma}D^{\varsigma}$. በበናዖታሆ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ ᡆᠴᡆ᠘ᡃᡗᡮᢗ᠐᠀ᡕ᠘ᡷ᠆᠐ᡥ᠒ᠾᢗ᠂ᢤᠾ᠆ $d\Delta$ ጋ /ሬጋራልራኄቦኄታ \%የናበቴቴራየርው፦ ᠴᠬᡃᠴ ᡆᡃᢪᡆᡪ᠘ᠮᠲᡕ ᠘ᢩᠣᢛ᠘᠒ᡫᠾ᠆ م٥٧٢ ماكماه.

 $CD^{6}C\Gamma_{\sigma}$. $\Delta ZL^{6}JQP^{6}\Delta D\Delta^{6}D^{5}J^{6}$

〈ጎኌኈጋኈ ላΔΛ~ በJ/ጚኄኇጜተሌቴ〉ጐ
CJንጥር ረጋረ፥ንትረላውና CLΔጐና
\ጐየበጐውበና በበናውን፦በህና ውኔውንጐ፦
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በጐበና. ላΔΛ~ውና ህልጋንፎጭጋ~ላሒረተታጥና ΔωΓሎጋናኄ፟፦ሊሎንና, ΔωΓጭጋና፦
በላጐህ Δነሪኄጭንና. Γርውበኄጭንጐ
የረቃርውና Cኒኄ ህልላላልጋፚኄጐው,
Δጚኄጋፚኄጐታ

᠘ᠴ᠘᠂᠐ᠳᡃᡩᢛ᠋ᢃᠬ᠆ᡣ᠘ᠵ᠙᠂ᢕᡎᡕ ᠘ᡱᠰᡃ᠊ᡄᡕ᠊Ċᠽᢣᠪᠰ᠘ᡶᡕᠦ᠂᠕ᢣᢉᡣᠲᢛᡃᡳᠲ᠘ᢗ. began to put his inner life into motion, and this is a gift, especially where the inner life has been frightened, thwarted or cornered. Ipellie struggles with the chaos. We feel the disenfranchisement in his stories and we see the fractures in his art. Ipellie forces the reader/ viewer to interact with the truth of his power, and we identify with his need to breathe soul over the thing that is ailing or in need of restoration. Alootook Ipellie, through this book full of parodies, has become a spiritual icon for the newest territory in Canada — Nunavut.

In another 270 years who is going to remember the Inuit politicians? Inuit cultural life — Inuit art — is all Inuit will be remembered by. Ipellie through *Arctic Dreams and Nightmares* has started the healing that is necessary for Inuit to reclaim their spiritual heritage. Ipellie's illustrations and short stories acknowledge the wisdom of his ancestors and the shamans; and they emphasize the pitiless struggle for survival the geography dictated.

Ipellie has something vitally important to offer — a fresh (or ancient) craft, a way of understanding art and the world that can heal, and help us all to find a place in it.

Alootook Ipellie has an incredible ability to capture visual wisdoms in both illustrations and words. Can we imagine the sexual and the irreverent art and short stories as sacred? Yes, especially when they are powerful medicine Ipellie's sexual imagery is medicine, it is sacred laughter. He mocks everything and it is good, clean, dirty fun!

Inuit stories reflect life as it really was. There is no beginning like, "Once upon a time..," there is an always was, and there is no "...and they lived happily ever after" there is an always will be. Ipellie's art and stories reflect the two dominant qualities of Inuit life and the Arctic - endurance and

inga aksururnaqtukkuuqtunit aaqqigiariaqaqtunigluunniit. Alootook Ipellie, qimirruagangattigut mitautiliugarijangit, tarnirmit saqqitittijjutiksauvuq nutaanguniqpaamut nunaliangujumut kanatami — nunavummit.

Arraagut 270-uniaqtut, kina iqqaumaniaqpa inungnit sivuliuqtinit? inuit iliqqusituqangit - inuit sanaugangit — tamajjatuuvut iqqaumajauniaqtut. Ipellie, aqqutiqarluni ukiuqtaqtumiumut sinnaktuqtaujut uqumanginniujullu mamittivallialiqpuq inungnut tarniijarniusimajunit. Ipellieup titiraujagangit naittullu unikkaaliangit nalunairsijutauvut sivuliuqtingita angakkuillu silatunivininginni saqqittikkannirutaullutiglu nakkinnarsimajunit inuunasuarutiksatuinnausimajunit avaluani.

Ipellietauq pimmariujumit atuinnautittigivuq — nutaamit (ittarnisamigluunniit) sanaugaliurutimit, tukisiumakkannirutaujunnaqtumit sanaugaliurnirmit mamittijjutaujunnaqtumit, uvattinnullu ikajukkannirutaujunnaqtumit qinirasuaqtillutigut.

Alootook Ipellie tigusijunnarniqammarikpuq takujangita
silatujuujjisianit tamainnit saqqitillunigit titiraujarnitigut uqausiqtigullu. Isumannguarijunnaqpitiguut qunutunnaqtuit najugaqanngittullu titiraujagangit naittullu
unikkaaliangit ilumiqturnaqtuuninginnut? II, piluaqtumi sannginiqammariktillugit. Ipellie
qunutunnaqtuliarisimajangit ilumiqturnallarikput, ilumiqtuttiarlugu iglarnaqput. Mitautiqaqpuq
kisuluktaanit tamannalu quvianatuinnarluni, ijurnatuinnarluni!

Inuit unikkaaqtualiarivaktangit inuusillattaarijausimajunit pijjutiqaqpangmata. Imannali pigiarniqaqpanngilat, "taivsumanikallangmit..." Kisiani taimannganiluktaaqtaqaqpak¬uni, ammalu "taimannganiluktaaq quviasuinnalirlutit", kisiani "taimannganiluktaarlu taimainginnalirluni...

 ΔL^{a} $\sim \Lambda \Gamma d^{5} \delta^{5} C^{5} \Gamma^{c}$, " $C\Delta^{6} L^{-}$ $\sigma b^{5} C^{5} \Gamma^{c}$..." $P A G C \Delta L^{a} U \sigma^{5} C^{5} C^{5} \Gamma^{c}$ $\delta^{5} C^{5} \varphi^{5}$, $\delta^{1} L^{5} U \sigma^{5} C^{5}$ $\delta^{5} C^{5} \varphi^{5}$, $\delta^{1} L^{5} U \sigma^{5} C^{5} U \sigma^{5} C^{5} U \sigma^{5} C^{5}$ $\delta^{5} C \Delta L \Delta^{5} \Gamma^{5} C^{5} \varphi^{5} C \Delta L \Delta^{5} \Gamma^{5} C^{5} \varphi^{5} C \Delta^{5} \Gamma^{5} C^{5} \Gamma^{5} \Gamma^{5}$

ΔΔΛ-Ρ΄ ΠΠΓΡΥΙΎΓ Ροቴ-ΘΎΓω

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CP ΚΑστο ΕΠΠΡΥΚΟΡΚατως, Ρνσ
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σ'Πσω ΔΑΙΓΚΟΘο, ΚαΡΓΠσο

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σ'Πσω ΑΑΙΓΚΟΘο, ΚαΡΓΝΟ

Δω ΕΝΤΟΝΟ

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strength.

Ipellie's art and stories have the creative spark to restore us, to transform what has deteriorated, to take ourselves, our ideas, our art, far more seriously than we have done before. *Arctic Dreams and Nightmares* has the retrieval inqredients: naked honesty, stamina, sweetness, tenderness, ventilation of rage, and humour. The author/artist gives us back our family stories and our ancient Gods.

Ipellie's dreams and nightmares are his allies — they conjure the spirit world. Rudolf Nureyev and Margot Fonteyn become walruses, Brigitte Bardot becomes a harp seal, the Royal family, dubbed Queen Elisapee and Prince Pilipoosee in the delightful story entitled "The Agony and the Ecstasy," agonize over the homosexual tendencies of Prince Char, and we almost rejoice with them when they become ecstatic over Prince Char's first seal catch; and we too do the boogie woogie when "God sings the heavenly blues."

In the Inuit world archetype, children were valued. Ipellie dedicates this first publication, which exclusively features his writing and artwork, to his daughter, Taina Lee. He also honours his parents, Napatchie and Joanassie.

Alootook Ipellie is a catalyst — his book, available only in English, will touch your heart. Read it.

Ipellie titiraujagangit unikkaaliangillu saqqittijjutauvut marruungnik inuit inuusinginnut ukiuqtaqtumilu pimmariuniqpaangujunik — narngatuinnariaqarnirmit sannginiqariaqarnirmiglu.

Ipellieup titiraujagangit unikkaaliangillu uvattinnut mamikkannirutaujunnaqput, nungutiqtaujuvinirnit utiqtijjutaujunnarlutit, kingunittinnilu isumagivagunniilaursimajattinni uvattinnit, isumattinnit, sanaugattinnit tigusikkannirutigijunnarlutigut. Ukiuqtaqtumiumut sinnaktuutaujut uqumangittullu utiqtijjutigijunnaqtattinnit iluliqauqput: sulittiaqtunit, uummariktunit, naglingnilingmit, tisijualuunnginnirmit, ninngangnirmit, mitautiqarnirmiglu. Titiraqti\titiraujaqti uvattinnut utiqtittivuq qatanngutigiinut unikkaalianguvalaursimajunit taivsumanikallaglu tarnirivalauqtattinni.

Ipellieup sinnaktuqtaviningit uqumannginniviningillu ikajuqtigivangit-tarnirnut nalunairsijjutigillunijjuk. Ruutaav Niurijav amma Maagut Vaantain aivinngursutik, Purijjit Patqtu nattinngursuni, Kuin qatanngutingit atiqaliqtissungit Kuin Ilisapi amma Purinsi Pilipuusi unikkaaqtuangani quvianaqtumit taijangat "Quvianaqtuq quviananngitturlu" quviananngijjutiqarsuni Purinsiup qunujungniarnirivaktanginni quviasuutigillunigillu upigusukkamik Purinisiup sivulliqpaami iqalulaurnirijangannik, uvagulluttaug muminnguaruluujaqattarsuta "Guuti innginnguaqtillugu".

Inuit iliqqusingittigut, nutaqqat pimmariutitauvalauqput. Ipellie titraujagangattigut titiarsivuq paningminik Taina Liimik turaaqtissunigit. Uqausiqalaurivut angajuqqaanginnik Napatsimik Juanasimiglu.

Aarluqtuq surraktijappuq-uqalimaagangat, qallunaatituinnaq atuinnaujuq, uummatinnik aktursiniaqpuq. Uqalimaarniaqpat.

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I AM A SURVIVOR

As a child, I grew up with sexual abuse
As a teenager, I lived with an abusive spouse
Although the hurt and nightmares will
Always be with me,
I SURVIVED

I have learned to forgive those who hurt me With the help of Lord Jesus Christ

When life became hard and confusing,
I tried to take my own life.
I SURVIVED

My body got trapped in the bottle,
My brains were going up in smoke,
I SURVIVED IT

With help from people who DO care
They reached out their hand and I took it,
Climbed out of the bottle and
Cleared up my head

I now have a beautiful daughter And a loving boyfriend

Working towards my goal...

I AM A SURVIVOR

Josephine Aloongayok

Aniguinikuuvunga

Surusiullunga, pirulaursimagama qunujurniarnikkut pinirluktausimallunga.

Makkuksigama, aippaqalauqpunga aanniqsirivaktumik.

Aannirnikka iqqaumanikkalu pisimainnaujarniaqtaraluakka kisianili,

Aniguisimavunga

Isumagijunnaisijunnarsillungalu aannirsirisimajunik uvannik, Ikajuqtaullunga kisiani atanittinnut Jesus Christ-mut.

Inuusira aksururnaqsitillugu nalunaqsitillugulu, Imminik tuqugasualaursimagaluaqtunga kisianili Aniguisimavunga

Timiga ajulilaursimajuq imialungmut, Qarasalu suruliqsugu angajaarnaqtumut kisianili, Aniguisimavunga

Ikajuqtaullunga uvannik ikpigusutsiaqtunut, Uvannik tasiuqsijumangmata tigulauqtakka, Majuqsungalu imialungmut ajulirsimanirijannit Niaquralu salummaqsalauqpara.

Maannali paniqaliqpunga piujummariujumik Ammalu nagligusuktumik piqannaqaliqpunga

Tikigasuaqtara piliriarillugu......

Aniguisimavunga

Josephine Aloongayok

Cancy

ᢧᠲᢆᡰᡄ᠌᠌ᢧᢛᡅ᠅᠒ᠾᢓᢛᡳᠮᠻᡅᠾ᠅ ᠐ᠳ^ᡁᡶᢐ᠑ᡏᢐ᠒᠂᠕᠈ᢣᠸ᠐ᠽᢣ^ᡕ, **ፆቴሪፒኒቴኒሪኮነሪን**

ADMO DECLUE POLC NNS%/Ltob Dobbob 12hmcDob, 4^{5} A- 0^{5} b/L1- 0^{5} b, 0^{5} bb- 0^{5} , ᠳᠰᡄ᠌Ď^ᠬᡟ᠘ᡃᡳᠲ^ᡟᡱᢪᡠ^ᢗ CdbDxLabcDD15C DbcL50C5. $\Delta^{\varsigma_b}bDL\sigma \Delta^{\varsigma_b}D^{\varsigma}$. $\Delta_D^bD^{\varsigma}$ DもとLUCダルケDペbン5b *┾レ∆゚С₯゚⁺*₹С₯₯ ┢₹゚₽₢₺₲С₯₽С $\Delta_{\mathcal{D}}\Delta^{\mathcal{C}}$ $\Delta_{\mathcal{C}}^{\mathcal{B}}\partial^{\mathcal{C}}\partial^$ Johot PHIA La NOTHOUFILC DECLEDO STORY DE CONTRACTOR D&-L*CDYNSC BDAL&BLLLLC. $\Delta c \mathcal{V} = \Delta c \mathcal{C} - \mathcal{C} - \mathcal{C} b L c^b \mathcal{D}^c$. 8202020 25 NNSS207815 ADCHOLHILC Pabloaso. $\Pi\Pi^{5b}CD\mathcal{A}^{c}$ $\mathcal{D}_{\sigma}\mathcal{F}D\mathcal{A}^{c}\mathcal{D}^{c}$ חחקייצב של שותים של ביש חחקיים החחקיים חחקיים חחקיים חחקיים חחקיים חחקיים חחקיים החחקיים חחקיים החחקיים החוקים החום החום החום החום החום הוחיים החום החום החום החום החום החום החום הו Dobbordano Nodsc, Anpas, NNSOCDEGSOF NNSOCDEGAGGGCC. *Π*Ως⁶CDτ^c Ͻσ*b*Dτ^ea⁶>^c Δρ⁶Π)^c הורשילם בילה של ארבורי לילים בילי הילים בילים חורשילים בילים בילים חורשילים בילים הילים בילים בילים הילים בילים בילים בילים הילים בילים בי もらan)らずら、(σΛcDi/Ltob フィムイ。な「てくいり. *𝒔ヒールCDŚჼマレトル*フロ゚ フィロアトロ゚ 1256CD6CC DoMOC DG-Llo. *ヘット゚ฃヘー C'「₺∿'⟨С,* 452°714°C2°15") 7413°2°5>10° DN&NCDY OFTH AFRONDING DのものCDYJAPADも. $\Delta \dot{\Omega} \Delta \Delta \Delta^{c} \Delta c^{5b} d^{5} b^{b}$ bt 25 56 De Das Dobner. De BALGAPAC. BDALGAPAC AZLN'S NNSYLSN'. AZLNYN'

ATTENTION TAKUSITSI

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Inuktitut Magazine is seeking written articles, poems, photographs, letters, or even tape recordings of interest to our readers.

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Iqqaumaniaqputit, Inuktitut uqalimaagaliarijauvaktuq jagaittaulijjutaullutik kajungiqsautaungmata inuit iliqqusingannut, tamanna pillugu tunijaujut kisutuinnait piugijaugajarmata ugalimaaqtinut ajjigingittunut. Ilangit uqalimaaqpaktuqutivut qaujimaniqammaringmata, ilangillu ilippallianiqammariktut. Qanuittutuinnarnik titiraraluaruvit piugijaugajarmata kinakkutuinnarnut. Titiraqtaujut tunijaujunnaqput titiraqsimatuinnarlutik qanutuinnaq.

Unikkausituinnanganik piniaratta, angiruvillu, titiraqtaukkannirluni titiraqtaukkanniriaqaqpata. Titiraqtaujut tunijaujunnaqput inuktitut titiraqsimalutik, qallunaujingalutigluunniit,

Qallunatitulluunniit. (Nipiliursimajunik tujuijunnarmijutit). Akiliqtauraarjugajaqtutit tujuutigijatit atuqtaukpata inuktitut uqalimaagani.

Ajjinngualli tarraqangippata, ajjinnguallaringmik tujuigunnaqputit utiqtitaujunnarmijut ajjiliulaurlutigu utiqtitauqutuaruviuk.

Atii inuit iliqqusingannik kajungiqsaiqataulaurit inuqatingnik, iliqqusiqatigingikkaluaruvigit, qaujimanirijatit isumatillugu titirarsimalugit, isumagijatit aullaqtittunnaqpatit ukununga:

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