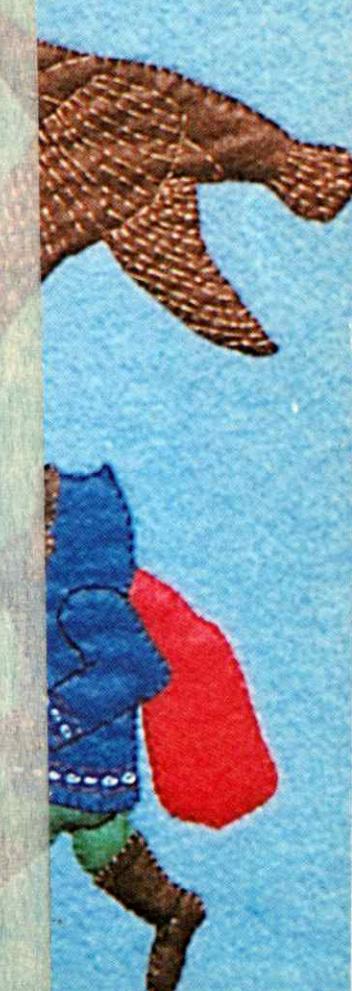
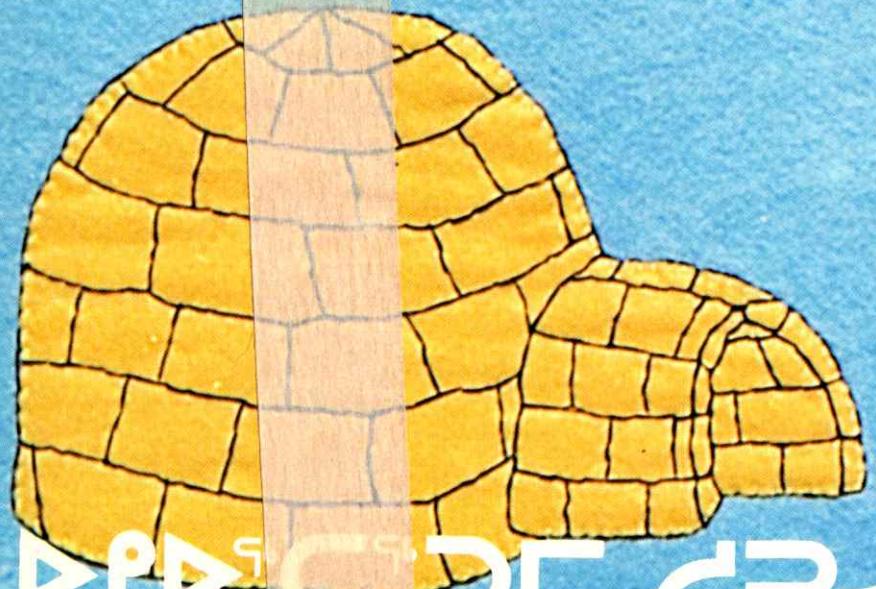


# ນໍາເລືອກ ແລະ ດັກແກ້ວ

## Norman Ekoomiak



# AN ARCTIC CHILDHOOD

Know your best friend  
Bonnie Ekoomiak.  
Thank you.

►Ρ►◀◀Γ Γ ΡΡ/►σ<sup>η</sup>  
**AN ARCTIC CHILDHOOD**

# ▷Ρ▷ፌCፌር ሻፌ▷ፌ▷ፌ

## AN ARCTIC CHILDHOOD

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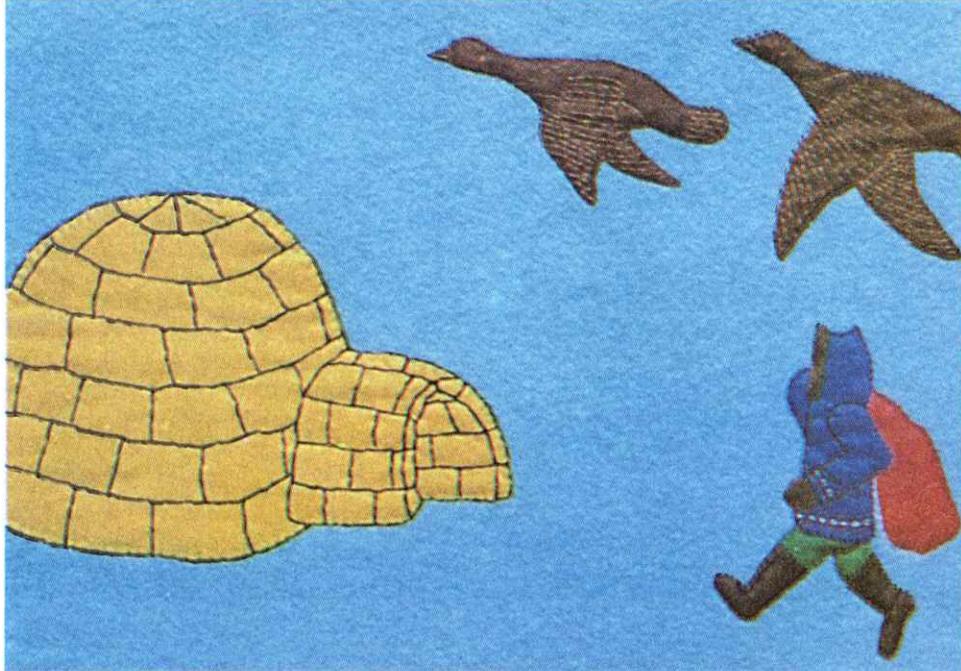
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▷ΓΡΩσθ ΔΓΡΩσθ μεταστικ ΔΑΔσηρηλεισθ για ηγανηδηρηλεισθ στην περιοχή στην οποία διαμένει η οικογένεια. Πρόστιμο για ανάβαση στην περιοχή στην οποία διαμένει η οικογένεια.

For many years now I have lived away from my people working as an artist in the city. Yet nothing gives me as much pleasure as the craft I learned on my grandfather's knee, embroidering and making beautiful a plain cotton shirt.



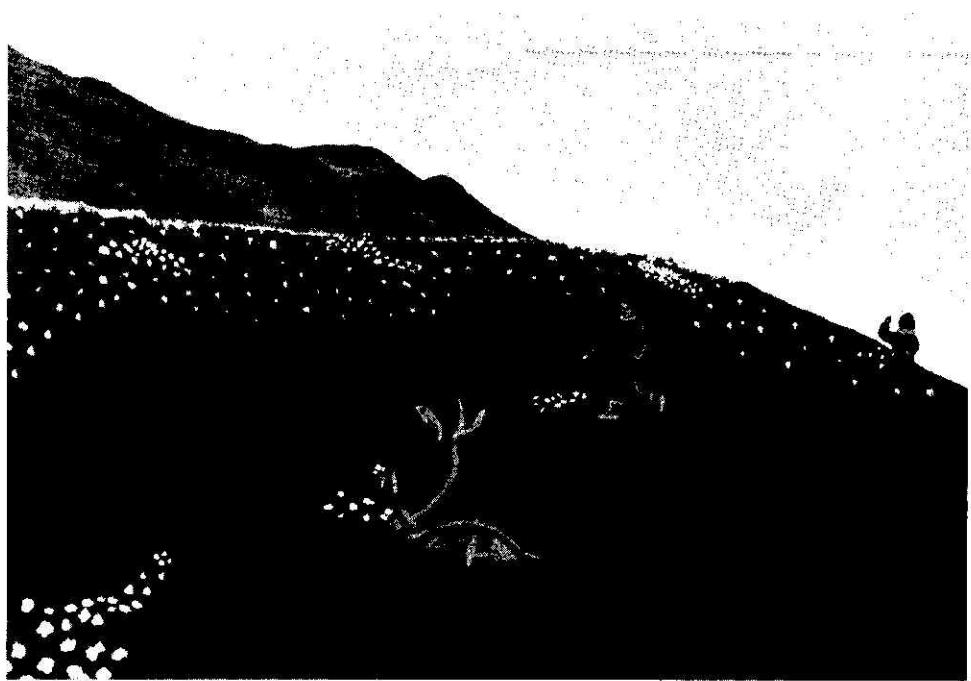
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C<sup>ε</sup> Υ<sup>ε</sup> ΔΔσ<sup>ε</sup> Γ<sup>ε</sup> ΔΔ<sup>ε</sup> ΙΔΔ<sup>ε</sup> Η<sup>ε</sup>, Δ<sup>ε</sup> L<sup>ε</sup> Α<sup>ε</sup> Δ<sup>ε</sup> Η<sup>ε</sup> Ο<sup>ε</sup> Σ<sup>ε</sup>, Δ<sup>ε</sup> Λ<sup>ε</sup> Σ<sup>ε</sup> Λ<sup>ε</sup> Τ<sup>ε</sup> Σ<sup>ε</sup>.

We often made tapestries of designs we found in nature or of our northern way of life. Often we would take a cheap cotton shirt and embroider it, back and front. Though the work was difficult, in a dimly lit living area, it gave us great joy and satisfaction.



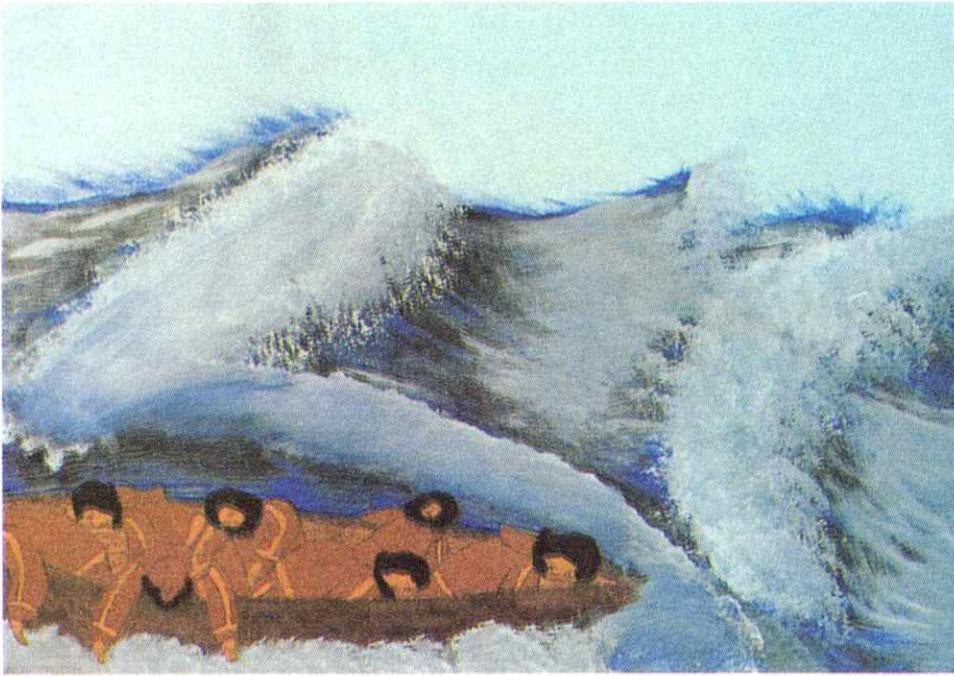
Normee Ekomink 2.1.84

During the long nights of the Arctic winter we worked and played inside. One of the crafts I most enjoyed was carving soapstone. At one time soapstone was used more practically for utensils or for lamps with seal oil burning on a dried moss wick. Today we carve stylized animals.



Δοδες οδοι στην αρκτικη ειναι πολλες. Οι πιο διασημοι είναι οι πολιτισμοι της αρκτικης.  
Αποτελούνται από μεγάλες περιοχές γης με πολλές φυτές και θηρια.

There is always much beauty in the Arctic. There is beauty in the long summer days and in the wild flowers that the constant sunlight encourages.

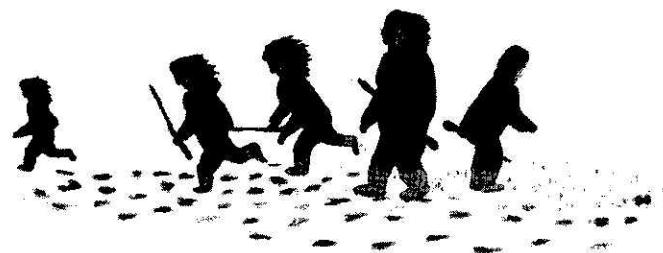
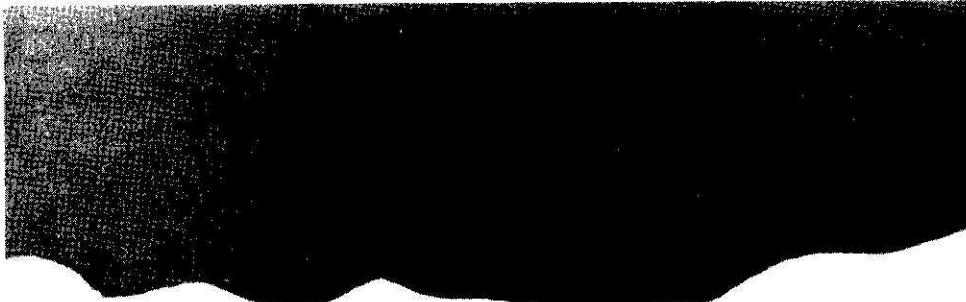


የጥቃቅ ተመርሱ የሚገኘውን ስራውን አይነት ስምምነት ይፈጸማል፡ ይህንን ስምምነት የሚያስረዳ ይችላል፡ ይህንን ስምምነት የሚያስረዳ ይችላል፡

But often his tales were no grimmer than reality. Once when I was south, I was told of the seven young boys who, unwilling to be in school when all their tradition and upbringing was telling them they should be hunting, took a canoe out into stormy waters and were never seen again.



Once, my grandfather said, a shaman conjured up a team of dogs for a family who had to make a long trip. When the family was almost halfway to its destination, the dogs vanished. They had to abandon the sled and walk for seven days and seven nights to get back to their village.



My grandfather told me a story about Indians who had guns and were chasing and killing our people. The Inuit had to use their brains to escape. They placed sharpened bones in the frozen ground and covered the points with snow. They decoyed the Indians over that ground and the pointed barbs pierced the moccasins and crippled them.



Sometimes in our travels we would meet Indians and we would talk with them about different ways of hunting and trapping. In former times there was occasional rivalry between the Indian and the Inuit, but usually our lifestyles and desires were distinct and we lived in peace.



We fished year round. In winter we would lower our lines through holes cut in the ice, and in summer we used a kakivak or special fishing spear. This was women's work, done while the men were away from the village hunting seal or caribou. Often we had to live for many days on the fish the women caught.



▷σε δέ οὐ ταῦτα μόνα ἀλλὰ καὶ τοῖς πάσιν αἰτίαις προσθέτησεν. Λέγει δέ τοι οὐδὲν  
καὶ πάντα ταῦτα μόνα, οὐδὲν τοῖς πάσιν αἰτίαις προσθέτησεν. Καὶ τοιούτην εἶναι  
τὴν φύσην τοῦ θεοῦ φέρει τοιούτην τὸν θεόν. Οὐδὲν τοῖς πάσιν αἰτίαις προσθέτησεν.  
Αὐτὸν δέ τοι οὐδὲν τοῖς πάσιν αἰτίαις προσθέτησεν.

My grandfather told me a story about skeletons that were found in an igloo. Two hunters who had been too lazy to prepare adequately for the Arctic winter ate all their clothing before starving to death. Other hunters discovered their decayed bodies after the spring thaw.



We no longer live in igloos, but when we go on overnight hunting trips we build them for shelter. Building igloos is an acquired skill. Snow blocks, excavated from the center of the site in order to double the rate of construction and increase insulation, are built in a circle at an angle. The cracks are packed with loose snow.



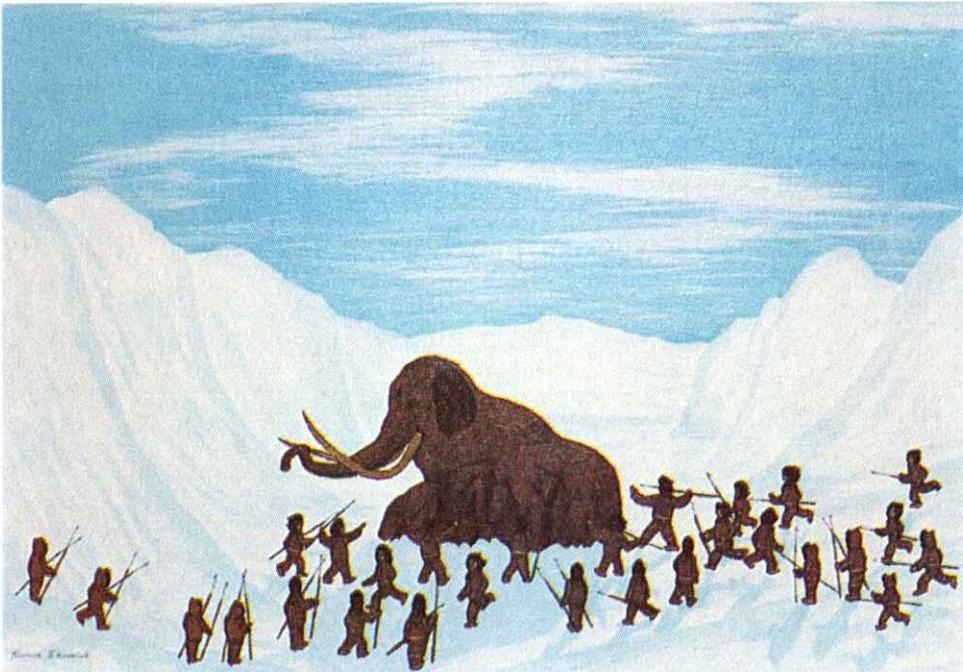
ՈՅ ՌԱՅԻ ԽԾՈՅՆԵՐԸ ՀԱՅԱՆ; ՋՅ ՌԱՅԻ ՌՅ, ՄՈՅԻ ՌՅ, ՈՅ ՌԱՅԻ, ՋՅ ՌՅ Ե ԱՐՔԻ ԿՈՍՏԱՅ ՎՐՅ, ՋԼԸ ՌԵ ՃԱՆ ՋՈՒՆՆԵՐՆԵՐԸ ԳԱԼՅԸ ՌԱԴԻԿԵՆ, ՋԿ ՌԵՆ ՌԱԴԻԿԵՆ, ՋԼԸ ՌԵՆ ԿՈՍՏԱՅ ՎՐՅ.

We hunted birds such as pintails, eider ducks, snow geese and swans for their meat, and used their feathers and the down from their nests for quilts, mattresses and mittens.



ԱՐԴՅՈՒՆ ԾՐ ՎՐԱ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ ԱՐԴՅՈՒՆ ԾՐ ՎՐԱ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ

We hunted many other animals in the Arctic. We hunted hares, foxes, and even wolves when times were hard and we needed meat. In the old days we hunted for food, so the fur and bones were incidental. Today we often hunt for the fur to sell to markets in the south.



Another of the stories he told was about the first people, the first Inuit, who were, my grandfather said, very small. They were not even three feet tall, yet they were strong, brave hunters. Many thousands of years ago, he told me, the Inuit hunted the mammoth. They would dig a pit deep enough that the creature could not get out, and cover it with skins and snow. When the mammoth fell into the pit, the tiny hunters would kill it with their spears.



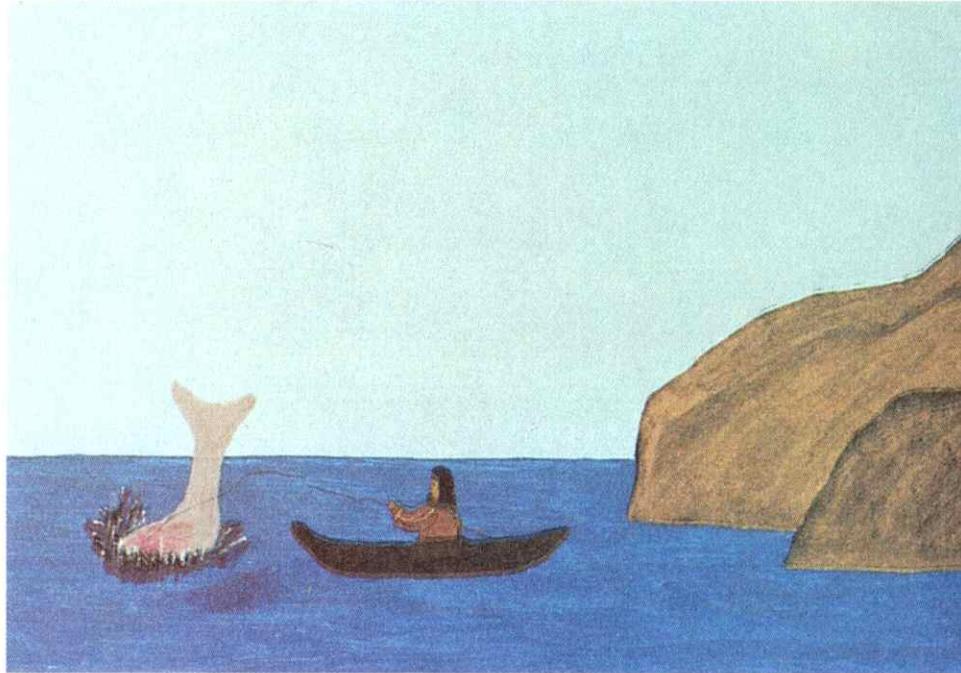
My grandfather used to tell me stories about hard times. When hunting had been poor, he said, old people who could no longer help because their teeth had been worn to the gums by years of chewing skins and because they were too old to hunt, would willingly leave the igloo and wander away to die in the cold in order that their families might survive.



Out of necessity we used every part of the animals we killed. Women of the community would chew sealskins and scrape the caribou hides in order to soften them. The sinews of the caribou muscle were used as thread. While the sealskins were used for summer parkas, the warmer caribou hides were sewn, back to back, fur inward and outward, into a qulliq or winter parka.

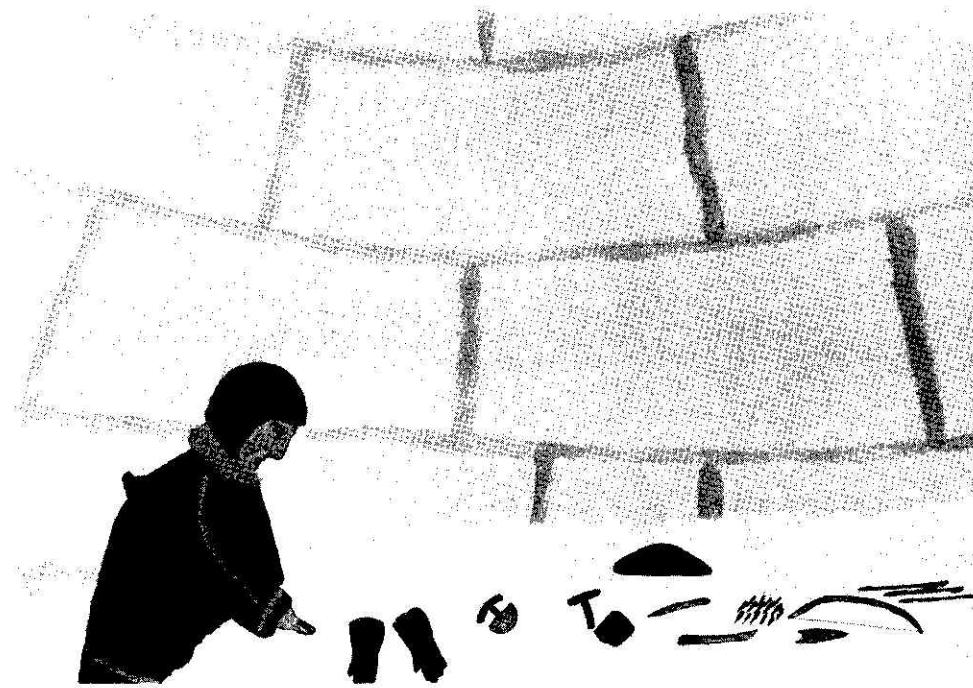


‘ପୂର୍ବାତାମ୍ ଫେ ଚରା ଏକିଲାଦିନାହୁଏ ଜାହାନାରେ ଯାଏ ଦେଖିବାରେ ଏକାଟିମାତ୍ର କଥା ହେଉଥିଲା ।’  
The jaw bones of the whale were used in constructing a tent or as runners for a sled.



Q'Jaa'ri'ib U'Q'ba'as'c D'os'c b'eb'c D'eb'c >c q'a'ba'as'c D'aD'c'eb'c/s'c D'eb'c/s'c f'c/s'c  
s'c/s'c h'ba'ri'ib'c aJ D'eb'c/s'c q'f'c J'ub' h'ba'ri'ib'c aJ. q'a'ba'as'c D's'c/s'c D'eb'c/s'c a'eb'c  
D'eb'c/s'c a'eb'c D'eb'c/s'c a'eb'c

The old hunters told stories of harpooning the beluga whale. The whale was hunted primarily for meat or dog food. The blubber was rendered into oil for our lamps and stoves.

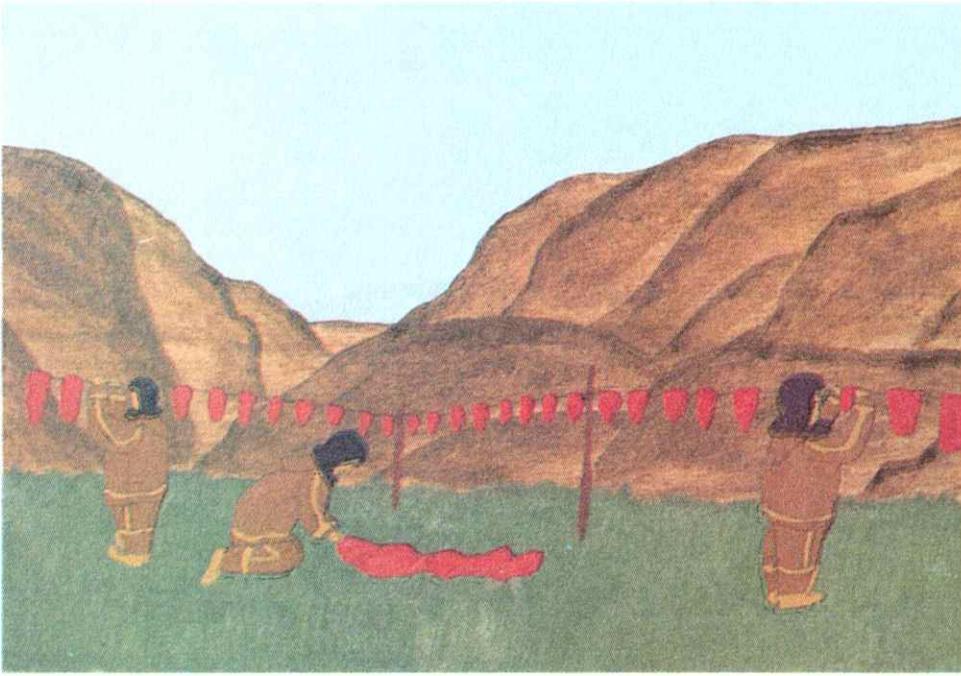


गर्दन राजा के बड़े गोदाम में विकल्प नहीं हैं। यहाँ लोगों की जीवन स्तर अत्यधिक उच्च है। यहाँ लोगों की जीवन स्तर अत्यधिक उच्च है।

The seal was useful in other ways. Its blubber was used as oil for our lamps and its bones as small tools such as needles and spoons. Parts of these animals which would have no value in the south became Inuit delicacies. We still enjoy dried intestines of the square flipper or bearded seal.



We often hunted seal, although the harpoon my grandfather used has been replaced by nets and rifles. The seal hide is used to make summer parkas, hats, pants, kayaks, and is even sewn into tents. The sole of the kamiks, or winter boots, is made from the hide of the bearded seal, and the upper part of the boots from the hide of the common seal.

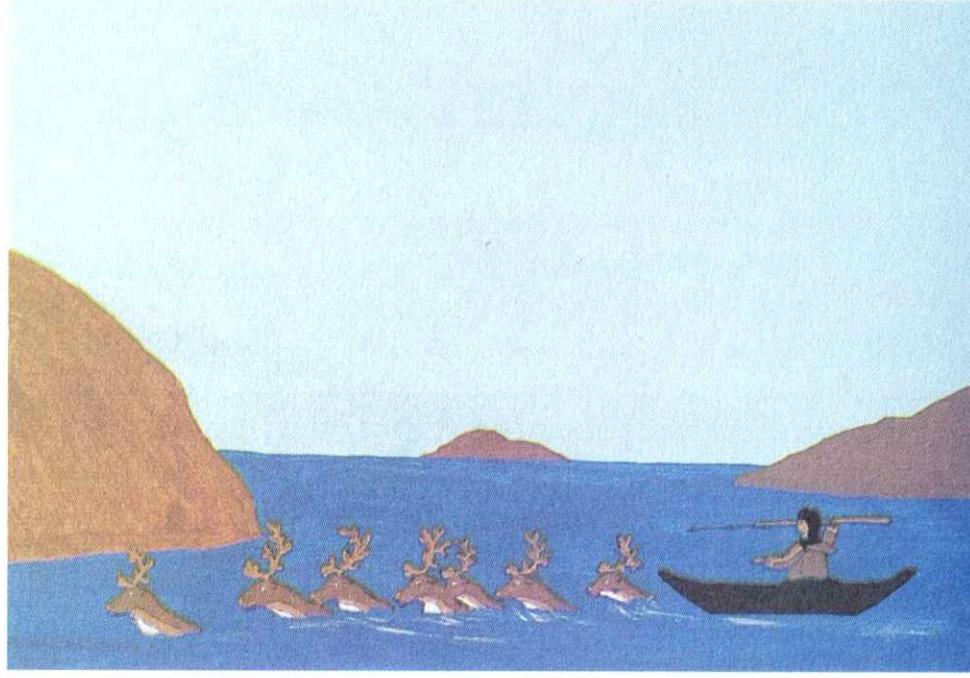


Δεγ्चे σφ्च σφρिद्रुद्धेच >ε ΓΡΛΔ< ερ्च, Δεग्च दैरुद्धेच वσ. फ्लारुब <ε >ज्च ΓΡΛब्ज्च दैग्च  
एल्च ब्डप्ल्च ल्च्च>ज्च उर्च रुद्धिं दैग्च.

Some of the meat would be eaten raw, and some boiled. We enjoyed eating the meat raw, and we now know it was healthier for us.

एर्च दै σφ्च फ्लाज्च न्चद्धेच्च >ε दैग्च दैग्च दैग्च दैग्च दैग्च दैग्च  
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The rest of the meat was frozen or cut into strips and hung in the sun or put on rocks to dry for use at a later date.



An ancient way of hunting caribou involved the use of the Inuksuk—meaning “in likeness of man”. These were cairn-like structures built from handy rocks. They were set up in two lines, sometimes several miles long, which converged at an ideal spot for an ambush. The Inuit would make wolf-like howls to drive the caribou into the open end of the V, and the Inuksuk cairns would keep them from straying as they were herded into the trap. The Inuksuk was also used throughout our land as a direction marker to help travelling Inuit.

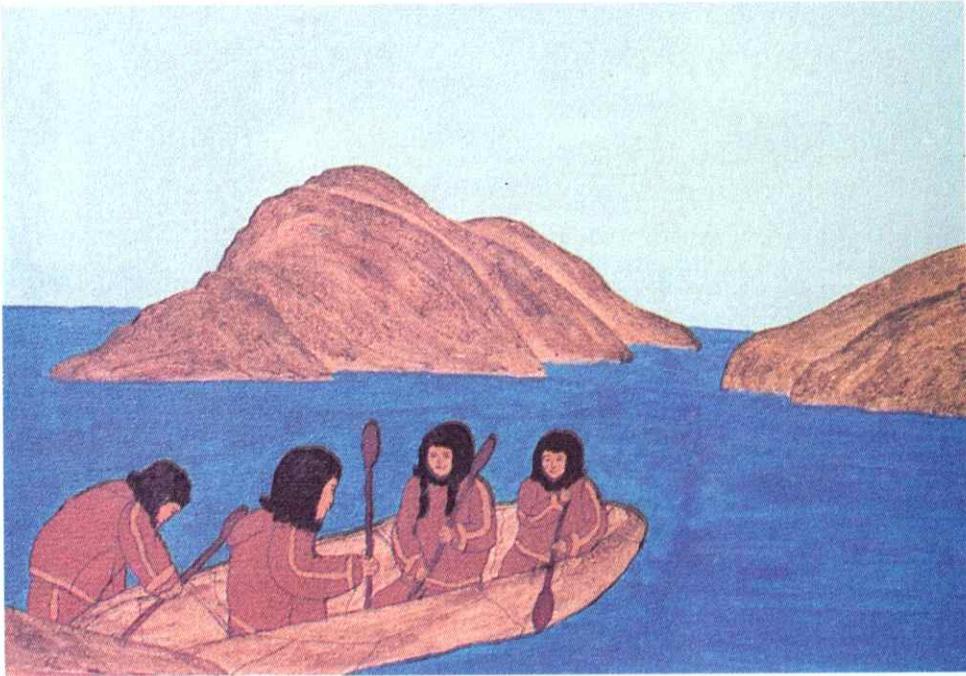


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Hunting has always been important to my people. At one time a family without a good hunter might not have been able to survive. In the distant past, the caribou were plentiful. Huge herds migrated over the northlands and hunting was often easy.



I remember going on my first hunting trip. It was exciting to be alone with my father for a whole week and to come back to our family a successful hunter—a man.



▷Γάς ε αρσένας λε πολεμός >ε φέντε στην ουράνια λε πολεμός  
ει λε αποδέκτη με πολεμός από λε πολεμός πολεμός ει πολεμός.

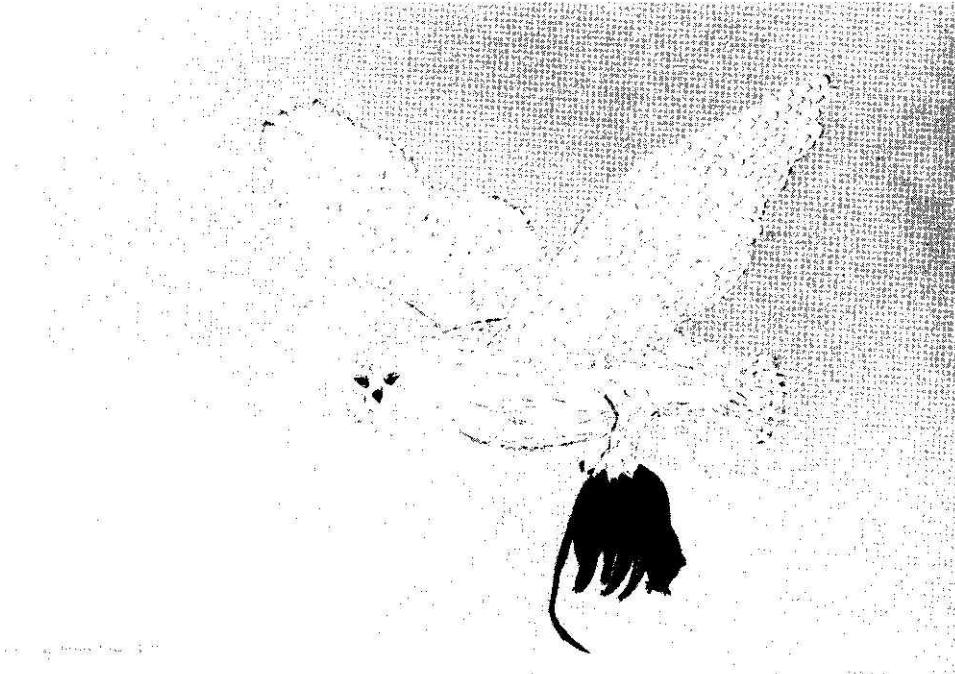
The umiak was a larger boat used to carry a whole family from a winter to summer camp or to carry a group of hunters.





ԳԵՐԵՑԱԾ ԱՅՆ ՀՅԱՆ ՄԱՅԻՆ Ծ, ԱՇԽԵՐ ՎՐԵՄ ՊԵՂԻ ԾԵ ՏԵՇՈՂԻՇ ԵՐԸ ԱՅՆ ՀՅԱՆ ԱՆ ԱՌԵ ՎԱՐԴԱԿ ՎՐՈՐ ՎՃԱՌՈՒ ՈՒ. ՔՐԻՇ ԳՐԱՎԵԼԵՇ ԵՐԸ. ԱՅՆ ԾԵ ՏԵՇՈՂԻՇ ՎՐԵՄ ՎՃԱՌՈՒ Ծ, ՏԵՇՈՂԻՇ ԵՐԸ ՄՈՎԵՐ ՎՐԵՄ ԵՐԸ. ԱՅՆ ՎՃԱՌՈՒ ՎՐԵՄ ՎՃԱՌՈՒ Ծ, ՎՐԵՄ ՎՃԱՌՈՒ Ծ ԱՌՈՎԵՇ ՎՃԱՌՈՒ Ծ, ՎՐԵՄ ՎՃԱՌՈՒ Ծ ԱՌՈՎԵՇ ՎՃԱՌՈՒ Ծ.

We always had dogs in our village and we used them to pull the sled when we went on hunting trips and to bring back the results of the hunt. The dogs were often vicious. Sometimes when we had little food to give them, they would attack and eat each other. Stories were told of unworked dogs getting loose and savagely attacking small children.



... or watch a snowy owl.

... or watch a snowy owl.

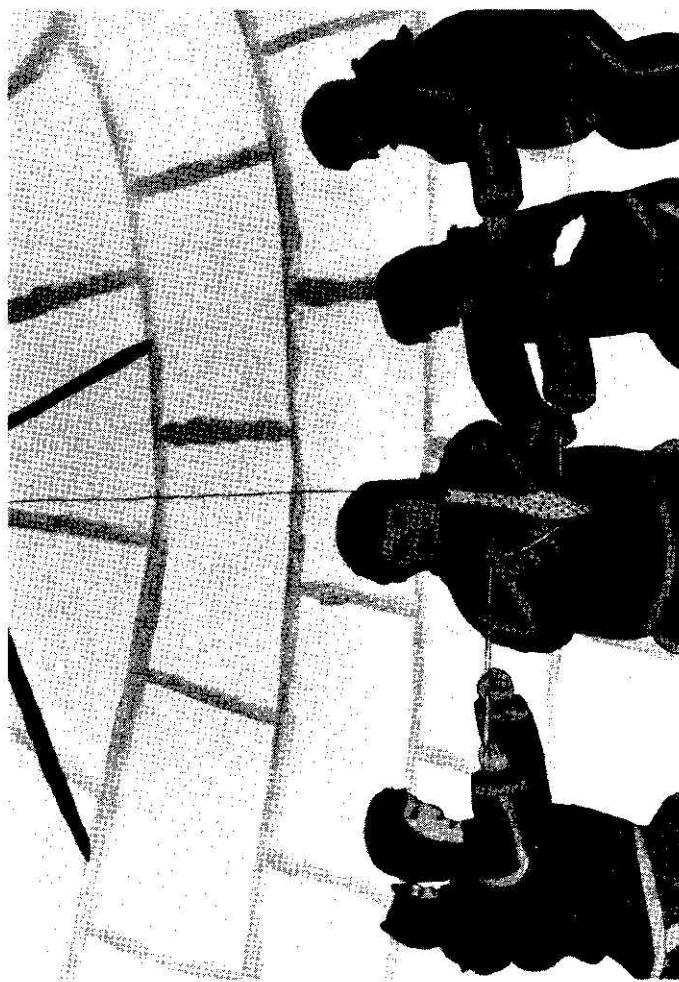


Δ b Gσ b   ΔΓ r' σ b   Δγ r' c D s > J c   Δ b P D s C < n i σ b ...

Sometimes we would amuse ourselves for hours listening to our echoes ...

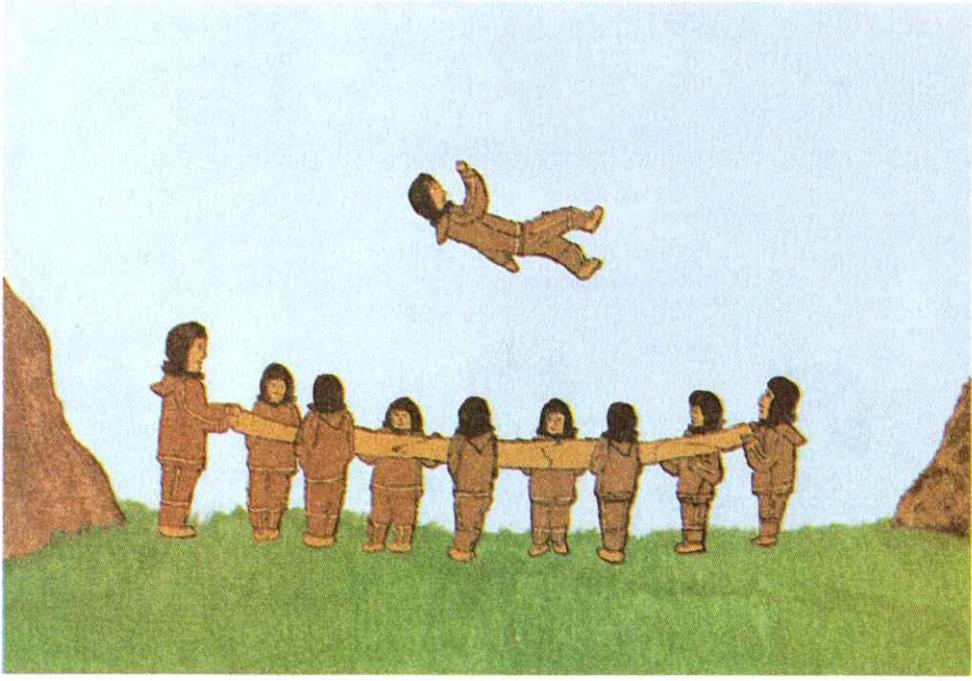






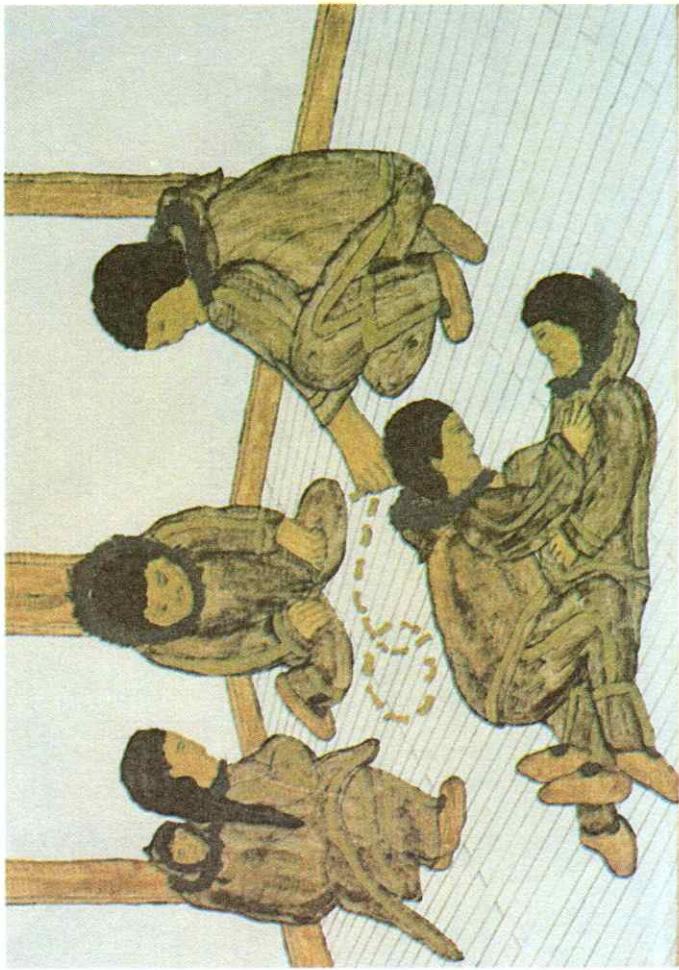
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One of the games we would play was meant to develop our hunting skills. A large piece of bone with holes in it was spun on the end of a rope and we had to thrust our pointed sticks into the holes while the bone was spinning.



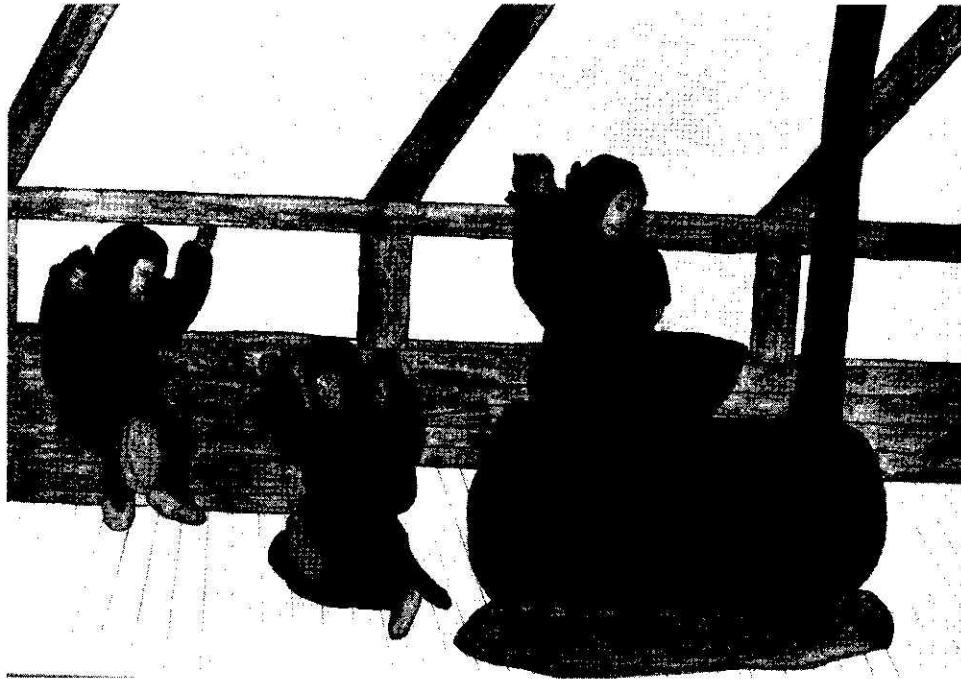
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ልጠቅም መሆኑ ስራው የጠንበነዱገልዥርድ እንደ .

Some of the games we played were just for fun such as tossing each other in a blanket. Other games had a practical purpose.



አጥር አጥር የጤና ተስፋ ተስፋ የጤና ተስፋ የጤና ተስፋ የጤና ተስፋ

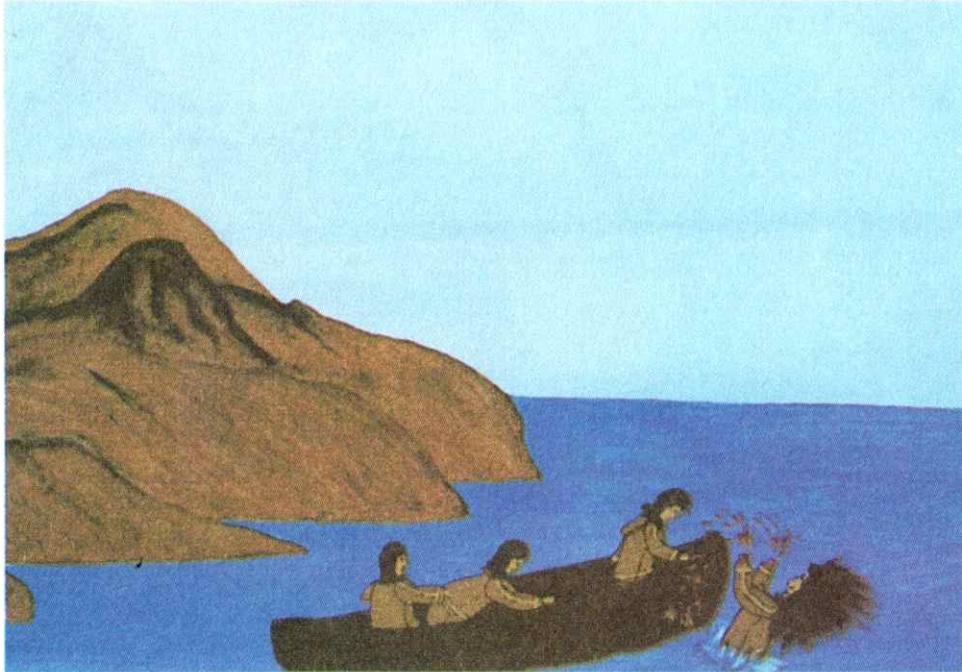
We played many games in the tent. We wrestled together noisily and vigorously and we pretended to  
read messages in ancient bones.



ስለዚህ አገልግሎት የሚከተሉት ማረጋገጫዎች በመከተል የሚያሳይ ይገባል፡፡  
የሚከተሉት ደንብ የሚከተሉት ማረጋገጫዎች በመከተል የሚያሳይ ይገባል፡፡

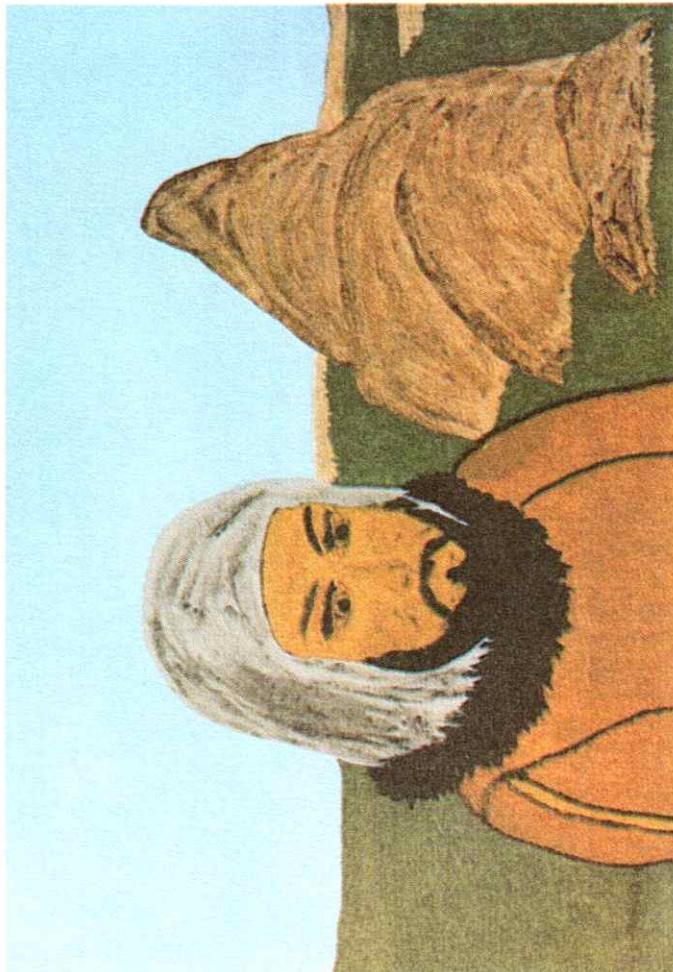
In the middle of the tent, and most important, was our barrel stove which was our only means of heating and cooking. The women would sit around the stove, boiling caribou meat, sewing and telling stories about the old ways. The rest of the furniture; beds, chairs and table was made from planks torn from packing crates.





Δε' σ Λην δε Δε' c ΔΓΓΓΔε<Δ>δε< γε α . (CΠΔε' ΓΔCε' Δθετη ΠΔε' <ΛΡε' ) γε α. jε  
CΔε' rLσdε ΔL ε Jε ΔΓCΔεDcηrLδε ΔCCΓρε', ΔΓCΔLΓJε' ΔΓΔε' γε α. Δε' bε' CΔεαγε' σσ  
ΠJΓcDpGεpσ>α CΔLα ΔCCε Δεηηη φ LΔC α< αεcΔε σε' <Δ. Δε' bε' σε' σε' σε' CΠΔε' Δε' Δε' .  
Δε' bε' Δε' CΠΔΓΔCJε' σσ. φ LΔCJε' Δεηηη σε' CΠΔε' ΓΔCΔε' DLε' ACθεcDε>c . ΔCCε' γΔε' L  
CΔLα α σε' δε' αΓεcDε>c .

Sometimes the shaman had to appease Sedna, the Sea Goddess. Sedna, my grandfather told me, was a girl who was thrown into the sea by her father. In desperation she clung to the side of the boat, but her father cut off her fingers. Sedna sank to the bottom of the sea. There she became a goddess. From the cut-off joints of her fingers were created the sea animals on which the Inuit depend.



CΔ< r̄l̄σc Ld d d̄l̄σc Δ b̄t̄n̄ḡ ā < c d̄l̄ḡ n̄ j̄ r̄ā d̄ā d̄c̄ ēl̄s̄ ā q̄r̄v̄d̄l̄n̄c̄. CL̄ s̄ d̄  
d̄l̄s̄ d̄Δc̄ h̄z̄ī ā σ̄ȳs̄ē < c d̄t̄ōl̄ ī l̄ C̄ s̄t̄ L̄ d̄s̄ L̄ d̄s̄ ā σ̄t̄n̄t̄n̄ < c d̄l̄s̄ē, CΔL̄ s̄ C̄ ā d̄  
d̄l̄s̄ d̄Δc̄ h̄z̄ī ā σ̄t̄n̄t̄n̄ < c d̄l̄s̄ē, σ̄t̄n̄t̄n̄ < c d̄l̄s̄ē, CΔL̄ s̄ C̄ ā d̄  
< c d̄l̄s̄ē > c d̄l̄s̄ē, < c d̄l̄s̄ē < c d̄l̄s̄ē, L̄ d̄s̄ L̄ d̄s̄ ā σ̄t̄n̄t̄n̄ < c d̄l̄s̄ē, CΔL̄ s̄ C̄ ā d̄  
< c d̄l̄s̄ē > c d̄l̄s̄ē, < c d̄l̄s̄ē < c d̄l̄s̄ē, L̄ d̄s̄ L̄ d̄s̄ ā σ̄t̄n̄t̄n̄ < c d̄l̄s̄ē, CΔL̄ s̄ C̄ ā d̄  
CL̄ d̄ d̄ & Δ l̄ā σ̄t̄n̄t̄n̄ & d̄s̄ < c d̄l̄s̄ē, < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē, < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē,  
d̄l̄s̄ < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē, < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē,  
CL̄ d̄ d̄ ā σ̄t̄n̄t̄n̄ & d̄s̄ < c d̄l̄s̄ē, < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē,  
CL̄ d̄ d̄ & d̄s̄ < c d̄l̄s̄ē & d̄s̄ < c d̄l̄s̄ē,

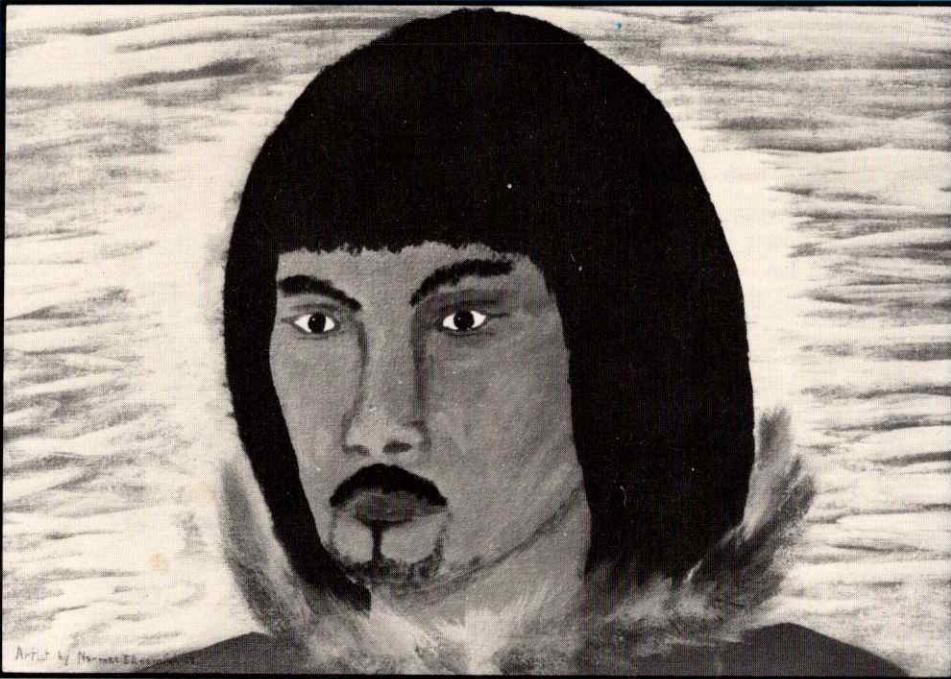
The shaman was the person on whom we relied when times were hard. The shaman had the power to meet with the supernatural. He prescribed taboos, amulets and incantations that would bring good hunting. When hunters were unable to catch seals, the shaman would intervene with the spirit of the seals, sometimes changing into a seal in order to do so. When people were sick, the shaman would fight against the evil spirits who were invading their bodies.

◀CCC▶AQG ΔzA' CDΓd' L' ΔcDcDΨc' qd'd' d' C' t'c' ΔcD'δcDΨL' d'qDn' zq'z.  
ΔcD'qPLJ' ▶CCC▶AQG Cd'z' aΔc'qL'z' d', ΔcDΨbLcJ' ▶Cd'z' a' PL'c' q'z' qL'qJL'z' d'.  
Δr'Δc CL'z' qd'd' d' q'qL'z' r'q'q'z' Dq'q'z' q'ΔcD'z' >z' L'qDq'Γc CCC' ▶AQG  
r'z' Cq'q'z' <z' q'z' d's' b' p'cD'z' C'z' C'd'c'q'z' p'z'c'q'z' D'z' o' CΔ'z'L'z'  
D's' bD'z'q'z'cD'z' C'z' ΔcCp'q'z'.

I didn't go to my grandfather's funeral. The shaman told me I should not go. If I went, he said, I would never see my grandfather again. If I did not go, my grandfather would visit me in my dreams. The shaman spoke the truth. My grandfather has come often into my dreams, keeping alive the stories he had told me when I slept with him in our tent, many years ago.







Artist by Norman Ekoomiak

መልቲ ሰንጻዬ ደመና በበቅራይናበቅራይና,  
ሰርጾችና አስተር 1948-፣በስራ ጥሩ ፈቃድላ፣ ገ,  
ዶልድር ስኩኩሮ. የየዕብት የስርጾችና የቅራይና  
መቅራይና ለአሁን የቅራይና የቅራይና የቅራይና  
1972-፣በስራ የቅራይና የቅራይና የቅራይና  
ዳርግ ማረጋገጫ ሲለም የቅራይና  
George Brown  
College-፣ የቅራይና የቅራይና የቅራይና  
ዳርግ ማረጋገጫ ሲለም የቅራይና

**Norman Ekoomiak** is an Inuk artist born April 1948 at Great Whale River, Northern Quebec. At age five he moved to Fort George in Northern Quebec. In 1972 he arrived in Toronto to study at George Brown College and is presently attending the New School of Art.