ᒪᑭᕕᐅᑉ
ᑐᓴᕋᑦᓴᖕᒋᑦ

MAKIVIK
NEWS

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ᐊᕕᕐᑲᑎᕐᑲᕐᓂᖅ ᐱᑦᑎᓂᒃ

Sharing What we Have

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴ

ᐊᖓᔪᖅᑳᖅ / President
ᓴᐃᐱᑎ ᓄᖕᒐᖅ / Zebedee Nungak

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᖅ

ᒪᑭᕕᒃ ᓄᓇᓕᑐᖃᐃᑦ ᑎᒥᖁᑎᒋᕙᖕᒐ ᑎᓕᔭᐅᒍᑎᖃᓯᒪᓪᓕᓂ ᑭᒡᒍᑐᕐᓂᐊᕐᓗᒍ ᓱᕋᒍᐊᑦᑎᓯᕙᓪᓕᐊᓗᓂᓗ ᐃᓄᐃᑦ ᐱᒍᒪᔭᕆᐊᓂᒃ ᓄᓇᕕᒻᒥ. ᐃᓚᐅᔪᑦᑎᓐᑐᐊᖃᕐᐳᖅ ᐃᓄᐃᓐᓂᒃ ᐱᕙᓪᓕᐊᑦᑎᑦᓯᒪᔪᓂᒃ ᔭᐃᒥᔅ ᐯ ᐊᒻᒪ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᐊᖏᕐᖃᑎᒌᖕᓂᐅᓯᒪᔪᒥᒃ.

ᒪᑭᕕᒃ ᐃᑉᐱᕆᔭᖃᕐᓇᐊᕐᖃᐳᖅ ᑲᔪᓯᑎᑕᐅᓯᐊᒪᖕᖏᑦ ᐱᓂᐊᕐᓂᓕᕐᓂᖓᓐᓂᒃ ᐃᓄᓕᕆᓂᖓᓐᓂᒃ ᐊᒻᒪ ᐱᐅᓯᑐᖃᓕᕆᓂᖓᓐᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᒪᔭᕆᐊᖏᑦ ᐊᖏᕐᖃᑎᒌᖕᓂᐅᑉ ᐊᐅᓚᑦᑎᓂᖏᓐᓗ ᕿᑐᖕᖏᐅᕋᓯᐊᕐᓂᒥᒡᓗ ᑮᓇᐅᔭᓂᒃ ᐅᑎᖅᑕᐅᒍᑎᓯᐊᔭᓂᒃ ᐃᓄᐃᑦ ᐃᓚᐅᒍᓐᓇᕐᓯᒍᓐᓇᕐᒥᑦ ᑕᕝᕙᒥ ᑮᓇᐅᔭᖅᑎᒍᑦ ᒪᑭᑕᒍᓯᐊᕐᓂᒧᑦ.

ᒪᑭᕕᐅᑉ ᑐᓴᕐᓴᖅᑎᑦ

ᒪᑭᕕᐅᑉ ᑐᓴᕐᓴᖅᑎᑦ ᓄᐃᑕᐅᕙᖕᒥ ᒪᑭᕕᐅᑉ ᑐᓴᕐᓴᓂᐊᕕᖕᒐᓄᑦ. ᑐᓂᐅᖅᑕᐅᕙᒃᑐᑦ ᐊᑭᖃᖕᖏᓐᓂᕐᒥᑦ ᐃᓄᖕᓄᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᔭᖕᓄᑦ ᑭᓯᐊᓂ ᔭᐃᒥᔅ ᐸᐃᒥ ᑯᐸᐃᖕᒐᓗ ᑕᕐᕋᖓᓂ ᐊᖏᕐᖃᑎᒌᖕᓂᒥ.

ᑕᑯᓇᑕᐅᔪᑦ ᐃᓱᒪᕆᔭᐅᔪᖕᒐ ᑖᓐᓇ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᐅᑉ ᐳᕐᑐᓂᖅᓴᓪᓚᑦᑕᐅᖕᖏᑦᑐᓂᑦ ᐃᓱᒪᖅᓱᖅᑐᐃᓇᕆᔭᐅᖕᖏᑦᑐᑦ.

ᑐᕌᒐᖅᑎᓯᒍᑦ ᐊᓪᓚᒍᓯᔪᑦ ᐊᕐᕿᓯᐃᔪᒧᑦ, ᐊᓪᓚᖁᑦ ᑐᓴᕐᓴᓂᐊᕈᓯᒪᓕᖃᑎᒍᑦ, ᐊᓕᒍᑎᕆᔭᒍᑎᒃᑲᓐᓂᖅ ᐊᓪᓚᓯᐊᖅᑲᖅᓯᑎᓐᓂᒃ, ᐃᓄᐃᑦᑕᐅᓯᒪᔪᑦ ᐊᓪᓚᓗᓂᑦ. ᑕᒪᒃᑯᐊ ᐊᐅᓚᑎᑦᑎᒋᐊᓕᓯ ᐊᓪᓚᕕᑎᓄᑦ ᐃᓄᐃᑦᑐᐊᒥ ᐊᒻᒪ ᑎᑭᑎᑦᓯᔪᑦ ᐊᑎᖓᓂᒃ ᑐᓴᕈᑎᖓᓂᒃ ᐊᓪᓚᓯᒪᓗᑎᒃ.

Makivik Corporation

Makivik is the ethnic organization mandated to represent and promote the interests of Nunavik. Its membership is composed solely of Inuit beneficiaries of the James Bay and Northern Quebec Agreement (JBNQA).

Makivik's responsibility is to ensure the proper implementation of the political, social, and cultural benefits of the Agreement, and to manage and invest the monetary compensation so as to enable the Inuit to become an integral part of the northern economy.

Makivik News

Makivik News is published quarterly by Makivik's Information Department. It is distributed free of charge to Inuit beneficiaries of the JBNQA.

The opinions expressed herein are not necessarily those of Makivik Corporation or its Executive.

We welcome letters to the Editor, and submissions of articles, artwork, or photographs. Please include your full name, address, and telephone number.

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ᓯᓚᑉᐱᐊ: ᐊᕝᕙᐃᑦᑐᖅ ᖃᓪᓕᑦ ᑕᑯᖕᓇᐅᕕᑐᐃᖕᓇᑐᑦ ᑐᑦᑐᓂᒃ ᓂᕆᔪᓂᒃ ᒪᕆ-ᕗᕌᓐᔅ ᑕᓪᑯ ᐊᔨᙯᓕᐅᕆᑎᓪᓗᒍ ᑕᓯᒥᖕᒐ ᐃᓄᑦᔪᐊᒥ.
Cover Photo: Amazingly, the dogs were quietly watching the caribou feed while Marie-France Dalcourt took this photo in Inukjuak.

ᐋᖅᑭᒃᓱᐃᔩᑦ ᐅᖃᐅᓯᖏᑦ
From the editors

ᖁᕕᐊᓲᓯᖅᑲᑦᑕᐅᑎᒋᐊᒥᒃ ᖁᕕᐊᓱᕝᕕᒥ ᐊᓕᐊᓇᕐᑑᕋᖅ. ᐊᓕᐊᓇᓗᐊᕐᔭᕐᒥᔪᖅ ᓱᓇᓕᒫᓂᒃ ᐱᑎᓂᒃ ᐅᐸᒨᓐᓂᑦ ᐊᐃᑦᑑᓯᐊᑎᓂᒃ ᐊᓕᐊᒋᔭᖅᑲᒍᕐᑕ, ᑭᓯᐊᓂ ᐃᓛᓐᓂ ᐊᓕᐊᓇᓲᒍᖕᖏᒥᔪᑦ.

ᐅᑭᐊᑦᓴᖅ, ᑲᓇᑕᒥᐅᖑᖅᑲᑎᑦᑎᓂᒃ ᐃᓂᖁᒪᖅᑲᑎᖅᑲᓪᓚᐅᔪᔪᑦ ᓯᓚᕐᔪᐊᓕᒫᒥ ᓄᓇᖅᑲᓯᐊᖑᓂᖅᑳᒥᒃ ᓄᐃᑕᒍᓇᐃᕐᓂᐊᖅᑲᕐᓂᐅᔭᓕᖃᑦ ᓵᓚᐅᓗᑦ ᑯᐸᐃᒥ ᐊᕕᒐᓯᐊᖅᑎᒍᓐᓄᑦ. ᐊᒃᑑᐸ 26, 1995-ᒥ, ᓄᓇᕕᒻᒥᐅᑦ ᓂᕈᐊᓚᐅᔪᑦ "ᐊᐅᒃᑳᓯᑎᒃ" ᑯᐸᐃᒻᒥ ᐊᕕᑦᓯᒍᒪᓂᖅ ᓂᕈᐊᕈᑕᐅᑎᓗᒍ, ᑕᐃᒫᒃ ᑐᓴᐅᒪᑎᑕᐅᑦᑕᓕᓪᓚᐅᔪᓪᓗᑕ ᐊᓪᓛᑦ ᓴᐃᐱᑎ ᓄᖕᖓᖅ ᐃᒪᐃᓕᓪᓚᐅᔪᑎᓗᒍ, "ᑲᓪᓕᕇᓗᓕᓪᓚᐅᔪᖅ 55 ᖁᓖᓕᒫᖓ ᓈᓯᒍ, ᐅᑭᐅᖅᑕᖅᑐᖅ ᓯᑦᔭᓕᒫᖓᑎᒍᑦ ᑰᔪᐊᕌᐱᒥᑦ ᑭᓪᓕᓂᕐᒧᑦ." ᑯᐸᐃᒥ ᑐᓴᖅᑎᕆᔨᑦ ᐃᒪᐃᑦᑑᓂᕋᐃᓪᓚᐅᔪᒥᔪᑦ, ᐊᒃᑑᐸ 30-ᒥ, ᐊᑦᓴᑕᐅᑎᐅᑉ ᐊᑕᐅᓯᕕᑦᑐᐊᐱᐅᑉ ᓂᐸᖅᑲᑦᓯᐊᖅᑎᑦᑐᐊᐱᐅᑉ ᓂᐹᐱᒋᔫᔭᕋᓗᐊᕐᓯᓂᐅᒃ ᐱᖕᖏᓂᖅᓴᐅᔭᕐᓇᐃᓚᐅᔪᓪᒪᒍᖅ ᓂᐱᑐᐃᓈᓗᓪᒥᑦ. ᐊᖏᖅᑐᑦ ᐊᒥᓱᐊᓘᓪᓗᐊᖅᑎᓗᒋᑦ, "ᐊᐅᒃᑳᖅᑐᑦ" ᓵᓚᖅᑲᓚᐅᔪᓪᓚᑕ ᓯᖅᓚᒃ.

ᐃᓄᑦᔪᐊᒥ, ᐃᐳᓯᓐᑯᑦ ᑲᒪᔩᓪᒪᓇᖓ ᔫᐱ ᐃᐳ ᐸᕐᓇᐃᑕᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᓕᒃ ᐊᒻᒪ ᐱᔪᑦᓴᐅᔾᔪᓪᒪᓇᑦᓯᓂ ᐃᖕᒋᖅᕋᑎᑦᓯᓯᐊᕈᒪᑦᓯᓂ ᐊᐃᐸᖅᑲᖅᓯᓂ ᑯᐃᐊᒥᐅᒥᒃ ᐊᒻᒪ ᐃᓚᖅᑲᖅᓯᑎᒃ ᐃᓄᖕᓂᒃ ᑕᓯᐅᔭᖅᔪᐊᑉ ᓄᓇᓕᖕᖏᓐᓂ ᖃᓂᑕᓕᒫᒥᓂ.

ᐊᐅᔭᐅᓖᖅᑐᖅ, ᓯᑯ ᐃᒪᕐᐱᓕᓇᔩᒃᑯᑦ 10-ᓂᒃ ᐅᑭᐅᖅᑖᓖᓕᖅᑐᑦ. ᓱᕋᓕᐹᓂᒃ ᐱᖕᒐᓱᐃᒍᓖᖅᑎᓗᑦ ᐊᑐᐊᖅᓴᓂᒃ ᓯᑯᒃᑯᓕᑦᑖᑐᑦ ᑖᒃᑯᓇᓃᑦᑎᓯᔪᑦ, ᓯᑯᒃᑯᑦ ᐊᐅᓚᑦᓯᔨᐅᓪᒪᑕ ᒪᑭᕕᒃ ᑭᖑᓪᓚᓕᓇᓂᖅᓚᓂᒃ.

ᐃᓄᐃᑦ ᑲᓇᑕᐅᑉ ᑕᖅᕋᖅᓚᓂᖅᑐᓕᒫᑦ ᐊᕕᒍᑎᖅᑲᐸᓕᖅᑐᑦ ᑲᕙᒪᑐᖅᑲᐅᑉ ᑭᓇᐅᔭᖅᑲᑎᑕᖕᓚᓂᒃ "ᓂᖅᑭᑦ ᖅᑲᖕᓚᑦᑕᐅᑎᖕᓂᑦ ᐃᑲᔪᖅᓯᒪᔭᐅᒍᑎᖏᑦ" ᑕᖅᕋᒥᐅᓂᒃ ᑎᒥᒧᑦ ᐊᑐᖅᓂᖅᑲᖅᓯᐊᑐᓂᒃ ᓂᖅᑭᓂᒃ ᐊᑭᓖᒍᓇᑎᑦᓯᒪᓚᓯᐊᖅᓂᖅ.

ᑐᓴᖅᓴᐃᑦ ᐃᓚᖏᑦ ᑐᓴᖅᑲᑎᕐᒍᑎᒋᐊᖅᑕᑦ ᓄᓇᕕᒻᒥ ᐅᖅᓱᐊᓗᑦᑖᖅᑎᑦᓴᓂᒍᑦ ᐃᑲᔪᖅᓯᒍᑎᒃ ᐱᓇᓱᐊᕈᖅ, ᑮᓇᐅᔭᖅᑕᖅᑎᓯᑎᓗᒋᑦ ᑯᐸᐃᒃ ᐃᑯᒪᓂᐊᑎᒃᑯᖕᒋᑦ. ᒫᑕ ᐃᓄᒃᐸᒃ ᐃᖃᓗᒃ ᐅᓂᒃᑲᖕᒋᑦ ᑕᐃᕚᓂᓕᒻᒥᔪᑦ ᒥᖅᓱᓂᐅᑉ ᐱᒪᓇᐅᓂᖕᒐ ᐱᑦᔪᑎᒋᑦᓱᒍ, ᐅᑦᑐᖅᑎᖅᑲᖅᓱᓂ ᐊᖅᓇᓂᒃ ᒪᖅᕈᓂᒃ ᖃᐅᔨᒪᔭᓇᖅᓯᐊᑕᒥᓂᒃ, ᐸᐃ ᑲ ᐅᓂᒃᑲᑎᓗᒍ ᐃᓅᓯᖅᒥᓂᒃ ᑕᖅᕋᒥ, ᐅᓂᒃᑲᑎᑕᐅᑦᓱᓂ ᐅᕕᒃᑲᒧᑦ ᐊᑐᐊᖅᓴᓕᐅᕐᑎᒧᑦ ᓯᓪᕕᐊ ᐃᐱᕋᐅᑕᖅ ᑯᓗᓯᐃᒧᑦ.

ᒪᑭᕝᕕᑯᑦ ᑐᓴᖅᓴᖅᑎᑦ ᓂᓇᐅᓂᖅᑲᑦᓯᐊᖅᑲᑎᖅᑲᕈᒪᒐᑦ ᐅᑭᐅᖅᓯᐅᓯᐊᖅᑲᑎᖅᑲᕈᒪᑦᓯᑎᒃ ᐊᒻᒪ 1996-ᒥ ᐊᖅᑯᒥ ᐱᐅᓂᖅᐹᓄᑦ ᑎᑭᑕᐅᖅᑲᑎᖅᑲᖅᑲᑖᕋᒪᑦᓯᑎᒃ.

To share gifts during the holidays brings joy. It would be nice if everything we had to give or receive was pleasant, but this is not always the case.

Last fall, most of us shared with other Canadians a feeling of uneasiness at the thought of losing the greatest country in the world to a referendum defeat by the Quebec separatists. On October 26, 1995, the Inuit of Nunavik voted "No" to Quebec separatism, a message which, as Zebedee Nungak describes, "thundered across the 55th parallel, along the Arctic coast from Kuujjuaraapik to Killiniq." The provincial report, October 30th, trailed in more as a single muffled drumbeat than a rumbling boom. Inhibited, but nevertheless still a "No".

BOB MESHER

ᖃᒥᐅᑕᖓ ᑮᒃ 20 ᐊᕐᕋᒍᐃᑦ ᓈᑎᓪᓗᒋᑦ.
Icing on the cake after 20 years.

In Inukjuak, Ipushin Manager Jobie Epoo shares his plans and enthusiasm to operate successfully with a Korean partner and Inuit from other neighbouring Hudson Bay communities.

Next summer, Seaku Fisheries Inc. will be 10 years old. We present the first in a series of three articles about Seaku, which manages Makivik's fisheries development.

People across northern Canada share in a federally-funded "food mail" subsidy which makes it affordable for northerners to maintain a healthy diet.

Some other news we share is of a fuel-subsidy program in Nunavik, funded by Hydro-Québec. Martha Inukpuk-Iqaluk tells us about the significance of sewing, in terms of a couple of women she knows well, and in the Youth section, Barrie Gunn shares about his life in the North, as described by Youth writer Sylvia Ipirautaq Cloutier.

Makivik News would like to share our hopes for a wonderful winter and all the best for 1996.

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ
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ᐅᑭᐅᖅ Winter 1995/1996 ISSUE ᓄᐃᑕᖅ37

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BOB MESHER

ᔭᓂ ᐅᕙᐅᑦ ᐃᖕᒋᑎᒋᓪᓗ, ᓕᓯ ᓂᖕᒋᐅᕈᕕᒃ ᕈᑕ ᐃᓯᑭᐅᓪᓗ, ᐱᖕᒍᐊᑐᑦ ᐊᖕᒋᕐᑲᑎᒌᓐᓂᖅ 20ᓂᒃ ᐊᕐᕌᒍᕐᓯᐅᑕᐅᑎᓪᓗᒍ ᑰᑦᔪᐊᒥ ᓄᕙᒻᐸ 11. ᐃᓚᒋᓚᐅᔭᖕᒐᑦ ᐊᒥᓱᑦ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑕᐅᔪᑦ ᓄᓇᕕᒻᒥ ᓄᕙᒻᐸᐅᓚᐅᕐᑐᒥ.

Johnny Oovaut and his back-up singers, Lizzie Ningiuruvik and Rhoda Ezekiel, performing at the JBNQA 20th Anniversary Gala in Kuujjuaq November 11th. It was one of many commemorative events held in Nunavik this past November.

ᔮᓚᓐᓃᒐᓱᐊᕐᓂᒃ ᐅᓇ ᓱᓇ?
CONTEST what is this?

ᔮᓚᓐᓃᒍᓐᓇᖁᑎᑦ $100-ᓂᒃ ᐅᓇ ᐊᑦᔨᖁᑎᒍᑦ ᓱᓇᐅᒻᒪᖔᑦ ᖃᐅᔨᒪᔭᕆᒍᕕᐅᒃ. ᔮᓚᓐᓃᑐᕆᒍᕕᑦ ᐊᓪᓚᕕᖃᕈᓐᓇᖁᑎᑦ ᐆᒧᖕᒐ ᑐᖂᖅᑎᓗᒍ: (ᓯᕗᓂᕈᓐᓇᐃᓗᓯ ᓱᑲᑦᑐᑰᕐᑎᓯᒍᓐᓇᐃᓗᓯᓗ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕕᒃᑯᑦ ᑭᓯᐊᓂ)

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ
ᐱᓕᐅᑦᔨᑎᑦᓯᓂᖕᒐ,
ᐃᓄᑦᔪᐊᖅ, ᑯᐱᐊᒃ.
J0M 1M0

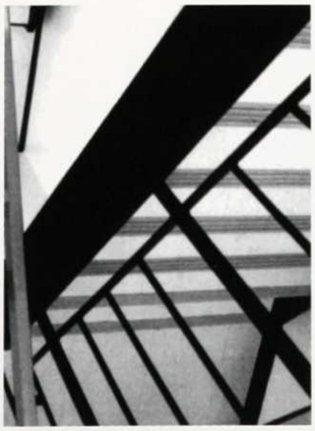
ᐊᒧᔭᐅᒋᐊᓛᕐᑐᑦ ᐃᓄᑦᔪᐊᒥ ᓂᕿᑦᓯᑐᓂ, ᕕᕗᐊᕆ 23, 1996.

ᐱᒋᐊᓪᓚᒍᑏᑦ ᔮᓚᖅᑲᐅᑏᑦ!

2 ᐊᖕᒋᕐᑲᑎᒌᓐᓂᐅᑉ ᓇᓪᓕᐅᓂᕐᓯᐅᑕᐅᓂᖕᒐᓄᑦ ᐅᕕᓂᕈᒃ
2 ᐊᖕᒋᕐᑲᑎᒌᓐᓂᐅᑉ ᓇᓪᓕᐅᓂᕐᓯᐅᑕᐅᓂᖕᒐᓄᑦ ᓇᔮᒃ.

BONUS PRIZES!

2 *20th Anniversary* T-shirts and
2 *20th Anniversary* baseball caps.



You could win $100 if you identify what this strange looking thing is. Write down what you think it is on a **POSTCARD**. (No faxes or phone calls. Entries must be mailed).

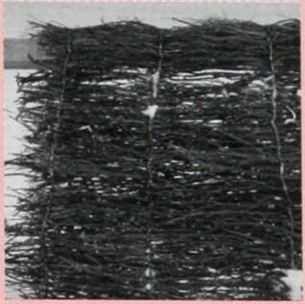
Mail to:

Makivik News Contest,
Inukjuak, P.Q.
J0M 1M0

Drawing will be held in Inukjuak on Friday February 23, 1996.

ᓇᓚᐅᑦᔮᓂᐅᓚᐅᔪᒥᒃ ᔮᓚᓐᓃᓚᐅᔪᖅ
CONTEST WINNERS

ᓗᓯ ᖁᒫᒃ ᐊᑯᓕᕕᒻᒥᐅᑦ ᔮᓚᖅᑲᐅᑎᑖᕐᑐᖅ $100 ᓇᓚᐅᑦᓯᓱᓂ ᐊᓪᓕᐊᓂᒃ. ᐅᕕᓂᕈᕐᓂᒃ ᓇᓴᕐᓂᓗ ᐱᑎᑕᐅᔪᑦ ᔪᓕ ᓚᕉᔅ, ᓴᓕ ᓯᑐᓐ, ᓖᓯ ᖁᐊᕋᖅ ᐊᐅᓚᓗ, ᐋᓂ ᐃᓚᐃᔭᓯᐅᓗᓪᓗ.



Lucy Qaqutuk of Akulivik won $100 by identifying this willow mattress. Special T-shirts and baseball caps went to Julie Larouche, Charlie Stone, Lizzie Quara Alluluk, and Annie Elijasialuk.

ᒪᑭᕝᕕᒃ ᐊᐅᓚᑦᓯᔪᖅ ᑭᓇᐅᔭᓂᒃ, ᑯᓐᓂᐊᑎᒃᑯᒥᐅᔭᓂᒃ ᐱᒍᓐᓇᑐᓄᑦ ᐅᖁᓯᓴᐅᑏᑦ ᐅᕐᓱᐊᓗᖕᒋᓐᓄᑦ ᐋᒪᒪᒍᑎᐅᔭᓄᓪᓗ ᓄᓇᕕᒻᒥ. ᐅᓂᒃᑳᑕᖕᒋᑦ ᐊᑦᔨᓕᐊᖕᒋᓪᓗ ᐹᑉ ᒥᐊᓯ.

Makivik administers funds, provided by Hydro-Quebec, to eligible customers of heating fuel and propane in Nunavik. Story and photo by Bob Mesher.

ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᐅᑏᑦ ᓄᐃᑦᓯᕗᑦ ᐸᖅᑳᓂᕐᒥᒃ ᓄᓇᕕᒻᒥ

Fuel Subsidy Generates Warmth in Nunavik

ᐊᑭᖕᒐ ᐸᖅᑳᑐᒦᖕᒋᓐᓇᓂᐅᑉ ᐊᒥᓱᓂ ᐅᖕᒐᓯᑦᑐᒥᐅᓂ ᑯᐸᐃᒃᒥ ᐃᑲᔪᕐᓯᔭᐅᓯᒪᕗᖅ ᑯᓐᓂᐊᑎᒃᑯᓄᑦ-ᑯᐸᐃᒃᒥ ᐊᕐᕋᒍᓂ ᐊᒥᓱᒐᓚᐅᓕᕐᑐᓂ, ᐊᒻᒪ ᒫᓐᓇ ᓄᓇᕕᒻᒥ, ᕿᐅᓐᓇᓂᕐᐸᒥ ᑯᐸᐃᒃ ᐃᓗᐊᓂ, ᐱᕕᖃᕐᑐᑦ ᐱᑦᔪᔭᐅᔪᑦ ᑕᐃᒫᑦᓴᐃᓇᒐᓚᒃ ᐃᑉᐱᒋᔭᖃᓚᕐᑐᑦ ᐃᓱᕆᓂᕐᒥᒃ ᑯᐸᐃᒃᑯᑦ-ᓇᒻᒥᓂᖕᒐᓂᒃ ᐃᑯᒪᓕᐅᕐᓂᒧᑦ ᑯᐊᐳᕇᓴᒥᑦ.

ᕕᕗᐊᕆ 2, 1994ᒥ, ᐊᓪᓚᖁᑎᓪᓚᕇᑦ ᑕᐃᔭᐃᔪᑦ ᐃᑯᒪᖃᕐᑎᓯᓂᕐᒧᑦ ᐸᕐᓇᓯᒪᐅᑎᒧᑦ ᐊᖕᒋᖃᑎᒌᒍᑎᒃ ᓴᐃᓂᕐᑕᐅᓯᒪᔪᖅ ᑰᓐᓂᐊᑎᒃᑯᓄᑦ-ᑯᐸᐃᒃᒥ ᐊᒻᒪ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᒧᑦ. ᐊᖕᒋᖃᑎᒌᒍᑎᒃ ᑐᑭᓯᓇᕐᑎᓯᔪᖅ ᑰᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᖃᓄᖅ “ᐃᑲᔪᕐᓯᓂᐊᕐᓂᖕᒋᓐᓂᒃ ᐊᑭᖕᒋᓐᓄᑦ ᐅᖅᑯᓯᓴᐅᑏᑦ ᐅᕐᓱᐊᓗᖕᒐᓄᑦ, ᐊᒫᒪᒍᑎᐅᔭᓄᑦ ᐊᒻᒪ ᐋᖅᑭᒋᐊᓪᓛᔭᐅᓂᖕᒋᓐᓄᑦ ᓴᓇᔭᐅᓂᖕᒋᓐᓄᓗ ᐅᕐᓱᐊᓗᑦᑐᑐᐃᑦ ᐅᖅᑯᓯᓴᐅᑏᑦ ᐃᒪᕐᒥᓗ ᐆᓇᕐᑐᓕᐅᕈᑏᑦ ᐱᕕᖃᕐᑎᑕᐅᔪᓄᑦ ᓂᐅᕐᕈᓴᐃᓂᕐᒥᒃ, ᐱᓇᓱᕐᕕᓂᓪᓗ, ᓇᒻᒥᓂᕆᔭᐅᔪᓂᓪᓗ ᑭᓇᓕᒫᒃᑯᓂᓪᓗ ᐱᒍᑦᔨᕕᐅᔪᓂ ᓄᓇᕕᒻᒥ. (ᐃᓘᓐᓇᓕᒫᖕᒋᓐ ᓅᖕᒋᒻᒥᔪᖅ ᑭᓇᓕᒫᒃᑯᓄᐊᖕᒐᔪᓂ ᐱᒍᑦᔨᕕᐅᔪᓄᑦ)“ ᑕᒪᓐᓇ ᐱᕕᖃᕐᑎᓯᖕᒋᐅᑎᐅᔪᖅ ᐃᓚᖕᒋᓐᓂᒃ ᑭᓇᓕᒫᒃᑯᓄᐊᖕᒐᔪᓂᒃ ᐃᑲᔪᕐᓯᔭᐅᑐᐊᕐᐸᑕ ᐊᓯᐊᒍᑦ.

ᒪᑭᕕᒃ, ᑭᒻᒐᑐᕐᓱᓂ ᑯᓐᓂᐊᑎᒃᑯᓂᒃ-ᑯᐸᐃᒃᒥ, ᐊᐅᓚᑦᓯᐸᑦᑐᖅ ᑕᒪᑐᒥᖕᒐ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᒪᓕᑦᓱᒋᑦ ᐋᖅᑭᓯᒪᐅᑎᐅᔪᖅ ᐊᖕᒋᖃᑎᒌᒍᑎᕕᓂᖕᒐᓂᒃ ᒪᑭᕕᒃᑯᑦ ᑰᓐᓂᐊᑎᒃᑯᓗ. ᐅᖃᐅᓯᐅᖃᑦᑕᓯᒪᔪᖅ ᓵᓚᖁᕈᑎᐅᑦᓯᐊᕆᐊᖕᒐ ᑕᒪᐃᓐᓄᑦ, ᑯᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᒥᑭᓕᒋᐊᕆᒍᓐᓇᓯᑦᓯᑎᒃ ᐅᕐᓱᐊᓗᑦᑐᓂᕐᒥᓂᒃ ᐃᑯᒪᓕᐅᕐᕕᒥᓂ, ᓄᓇᕕᒻᒥᐅᓗ ᐱᕕᖃᕐᑐᐃᑦ ᐊᓯᖕᒋᓪᓗ ᐊᑭᑭᓐᓂᓴᒥᒃ ᐊᑭᓕᕐᑐᐃᓕᕐᓱᑎᒃ, ᐊᒻᒪ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᓐ, ᐊᐅᓚᑦᓯᔨᐅᓂᕐᒥᓄᑦ ᑕᒪᑐᒥᖕᒐ ᐊᑭᓕᕐᑕᐅᓱᓂ ᐱᓇᓱᒍᑦᔨᓂᕐᒥᓄᑦ.

ᒪᑭᕕᐅᑉ ᑮᓇᐅᔭᓕᕆᔨᖕᒐ ᐱᑕ ᐊᑕᒻᔅ ᓯᕗᓪᓕᐸᐅᓯᒪᔪᖅ ᒪᓂᑦᓯᓯᓂ ᑕᐃᒪᐃᑦᑐᓴᐅᒋᐊᖕᒐᓂᒃ ᐅᕿᓕᒋᐊᕐᑕᐅᒍᑎᑦᑕᓴᖕᒐᓄᑦ

FUEL SUBSIDY
KITUMAK TANNING INC
KILLAK

The cost of keeping warm in many isolated regions of Quebec has been subsidized by Hydro-Quebec for a number of years, and now in Nunavik, the coldest Region of all, eligible customers are also feeling a similar comfort from the provincially-owned power corporation.

On February 2, 1994, a document called the *Electricity Supply Plan Agreement* was signed by Hydro-Quebec and Makivik Corporation. The Agreement describes how Hydro-Quebec will "subsidize the cost of heating oil, the cost of propane gas and provide for maintenance and repair of the oil-fired furnace burners and water heaters used by its eligible commercial, industrial, and private and public institutional customers in Nunavik." (Limited to certain purposes in the latter case). The assistance is restricted to those public institutions which are not subsidized by other means.

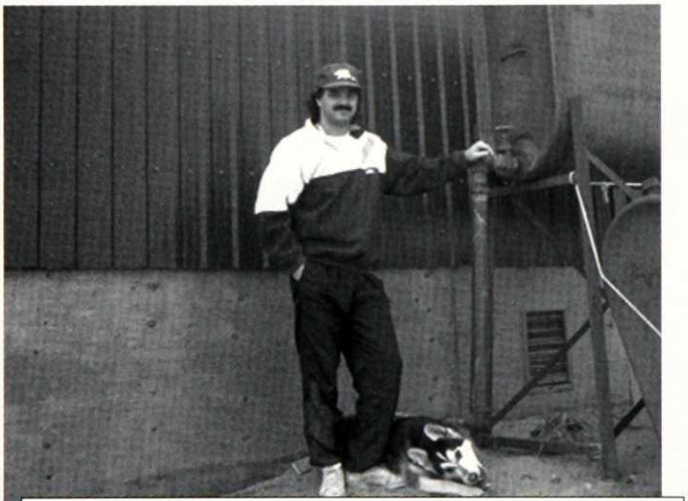
Makivik, on behalf of Hydro-Quebec, administers the subsidy program according to conditions spelled out in the Agreement between Makivik and Hydro. It has been described as a win-win program by all parties involved, in which Hydro-Quebec is able to reduce their fuel consumption at the power plants, Nunavik's eligible customers as well as other residents pay less for heating oil, and Makivik Corporation, as the administrator of the program, also gets paid for their work.

Makivik Treasurer Peter Adams was the first to suggest that some financial assistance should be sought to alleviate the high cost of heating in northern Quebec. When asked why he decided there was a need for reduced fuel prices, Peter says, "As we all know it is very

ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᐅᑏᑦ ᓄᐃᑦᓯᒍᑦ ᐸᖅᑳᓂᕐᒥᒃ ᓄᓇᕕᒻᒥ

ᐊᑭᑐᓗᐊᕐᓂᖓᑕ ᐅᕐᓱᐊᓘᑉ ᐸᖅᑲᓯᑎᓄᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ. ᐊᐱᕆᔭᐅᒐᒥ ᓱᒧᑦ ᑐᑭᑖᕐᓂᒪᖔᑦ ᐱᑕᖃᓇᐊᖃᕐᓂᖓᓂᒃ ᐊᑭᑭᓪᓕᕆᐊᕐᓯᒪᔪᓂᒃ ᐅᕐᓱᐊᓗᒻᒧᑦ, ᐱᑕ ᐃᒪᐃᓕᔪᖅ, “ᖃᐅᔨᒪᔭᐃᓐᓇᐅᒐᑦᑕ ᐊᑭᑐᔪᒻᒪᕆᐅᔪᖅ ᐅᖅᑰᓯᑎᖃᕋᓱᐊᕐᓂᖅ ᐃᓄᐃᑦ ᓄᓇᖓᓐᓂ ᖃᐅᔨᒪᑦᓱᖓᔫᓕᐅᔪᒐᒪ ᐃᑲᔪᕐᓯᒪᐅᑎᖃᔫᖑᒋᐊᖏᑦ ᐊᓯᑦᑎᓂ (ᑯᐸᐃᒃᒥ) ᓯᕐᑭᓂᕐᓯᑎᓐᓂ, ᐅᖃᖃᑦᑕᓯᓚᐅᔪᖓ ᑕᐃᓖᑦᓴᐃᓇᖅ ᐃᑲᔪᕐᓯᔭᐅᕆᐊᖃᕆᒍᑦ ᓄᓇᕕᒻᒥᐅᑦ.“

ᐱᑕ ᐊᑕᒻᓵ ᓄᐃᑦᓯᒋᐊᖅᑲᓚᐅᕐᓯᒪᔪᖅ ᑕᒪᑐᒥᖓ ᐃᓱᒪᒥᒃ ᒪᑭᕕᐅᑉ ᐊᖏᖅᑎᕇᒐᓱᐊᕐᑎᖏᓐᓄᑦ ᑯᑦᔪᐊᕌᐱᐅᑉ ᐱᓇᓱᑦᑕᐅᓂᖓᓄᑦ. “ᐅᖃᖃᑎᕆᕆᐊᖓᓚᐅᕐᓯᒪᔭᒃᑲ ᐊᓕᒃ ᑕᒃᑲᑦ, ᓄᐊ ᐃᓄᑉᐸᒃ, ᔪᐊᓇᓯ ᓂᖏᐅᖅ, ᐊᓐᑕᓂ ᐃᑦᑐᓵᑦ, ᐴᓐ ᐱᐊᓂ



ᑲᒪᔨᒻᒪᕆᒃ ᒪᕆᐅ ᓕᔩ ᕿᒻᒥᖓᓗ ᑭᒧ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒥᓐᓂ ᐱᓇᓱᑦᑏᑦ ᐃᒡᓗᖓᑕ ᓴᓂᐊᓂ ᐃᑲᔪᕐᓯᔭᐅᑦᑕᒥᔪᑦ ᐅᕐᓱᐊᓗᒻᒧᑦ.
Base Manager Mario Leger and his dog Kimo beside one of the Air Inuit staff houses which receives the advantage of subsidized heating fuel.

BOB MESHER

ᐊᒻᒪᓗ ᓯᐱᐊ ᓚᓇᕆ ᓈᒻᒪᓭᕋᔭᕐᒪᖔᑕ ᑕᒪᓐᓇ ᐃᓱᒪᑦᓯᐊᖑᒻᒪᖔᑦ (ᓄᐃᑕᐅᑎᓪᓗᒍ ᑯᓐᓂᐊᑎᒃᑯᓄᑦ-ᑯᐸᐃᒃᒥ). ᖃᓄᐃᑦᓴᓚᐅᕐᓯᒪᖏᑐᑦ ᓄᐃᒍᒃᑯᑦ ᐱᔪᒪᐅᑎᒃ ᐃᑲᔪᕐᓯᔭᐅᒍᒪᓂᕐᒧᑦ ᐅᕐᓱᐊᓗᒻᒧᑦ ᑕᒫᓂ ᓄᓇᑦᑎᓂ.”.

ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᑦᓴᒧᑦ ᐊᖏᖅᑎᒌᒍᑎᒃ ᐃᓚᐅᕆᐊᖃᓚᐅᕐᓯᒪᔪᖅ ᑯᑦᔪᐊᕌᐱᒻᒧᑦ ᐊᖏᖅᑎᒌᓐᓂᓴᐅᑉ ᑐᖓᕕᑦᓴᖏᓐᓄᑦ. ᐱᑕ ᐊᑕᒻᓵ ᐃᒪᐃᓕᒋᐊᓪᓚᑐᖅ, ”ᐊᔪᐃᓐᓇᓯᑎᕆᓚᐅᕐᓯᒪᔭᕋ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᐱᑕᖃᓈᕐᒪᑦ ᑯᐸᐃᑉ ᐃᓗᐊᓂ, ᑕᐃᒪᐃᑦᑐᓴᐃᓐᓇᒥᒃ ᐱᑎᑕᐅᕆᐊᖃᕐᓂᑎᓐᓂᒃ ᑖᒃᓰᔭᕐᑎᐅᒥᒐᑦᑕ.“

ᒪᐃᒃ ᐱᐅᔨᑦ, ᐱᑦᔪᑎᓕᓐᓄᑦ ᑐᑭᒧᐊᑦᑎᓯᔨᕆᔭᐅᔪᖅ ᒪᑭᕕᒥ, ᐊᐅᓚᔨᔪᖅ ᐋᖅᑭᓯᒪᐅᑎᕆᓚᖓᔭᖏᓐᓂᒃ ᐊᖏᖅᑎᒌᒍᑎᐅᑉ. “ᑭᖑᓪᓕᐹᖏᓐᓂ ᑕᖅᑮᑦ ᓴᐃᓂᕐᑕᐅᓚᐅᕐᑎᓇᒍ ᐊᖏᖅᑎᒌᓐᓂᓴᐅᑉ ᑐᖓᕕᑦᓴᖓᑕ, ᐅᕐᓱᐊᓗᒻᒨᓕᖓᔪᖅ ᐃᒻᒥᒎᓕᕐᑕᐅᓚᐅᕐᓯᒪᔪᖅ ᓴᐃᓂᕐᑕᐅᓯᓂᓗ ᑯᑦᔪᐊᕌᐱᐅᑉ ᐱᓇᓱᑦᑕᐅᓂᖓᑕ ᑐᖓᕕᑦᓴᖓᓄᑦ; ᑕᐃᒪᐃᒻᒪᑦ ᐲᕐᑕᐅᓯ ᑯᑦᔪᐊᕌᐱᐅᑉ ᐊᖏᖅᑎᒌᓐᓂᓴᓂᑦ - ᑕᒪᓐᓇ ᓇᑯᕐᑐᓚᓇᒃ,“ ᑕᐃᒪᐃᓕᓚᐅᔪᖅ.

ᑰᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᐋᖅᑭᓯᒪᔪᑦ ᐆᒻᒪᕐᑯᑎᓄᑦ ᐊᑭᓂᒃ ᑯᐸᐃᒃ ᐃᓗᐊᓂ ᐃᓕᕆᔭᐅᔪᓄᑦ ”ᐃᒻᒥᒎᕐᑎᑦᑕᐅᔪᓄᑦ” (ᐅᑦᑑᑎᒥᓗᒍ ᐱᑐᑦᓯᒪᔪᓄᑦ ᐊᑦᓱᓈᖑᔭᓄᑦ ᑯᓐᓂᐊᑎᒃᑯᓂᑦ ᐱᑦᓱᑎᒃ). ᐃᑯᒪᖃᕐᓂᖅ ᓄᓇᕕᒻᒥ ᓄᓇᓕᓐᓂ ᐱᑕᖃᕐᑎᑕᐅᔪᖅ ᐅᕐᓱᐊᓗᑦᑐᑐᓄᑦ ᐊᐅᓚᐅᑎᓄᑦ, ᐊᑭᑐᔪᒻᒪᕆᐅᑦᓱᑎᓪᓗ ᐃᖏᕐᕋᑎᕆᐊᖏᑦ, ᑕᐃᒪᐃᒻᒪᓗ ᐊᓯᖏᓐᓄᑦ ᑯᐸᐃᒃ ᐃᓗᐊᓃᑦᑐᓄᑦ ᐊᑦᔨᐅᒐᑎᒃ, ᓈᒻᒪᖏᑦᑐᑦ ᐸᖅᑲᓯᑎᖃᕋᓱᐊᓇᐊᒥᒃ ᐃᑯᒪᓄᑦ.

André Laporte, (ᐊᓐᑕᕆ ᓚᐳᐊᑦ) ᒎᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᐊᖓᔪᖅᑲᖓᑕ ᑐᖓᓕᐊ ᓄᓇᓕᑐᖃᕐᓄᐊᖓᔪᓄᑦ, ᑐᑭᓯᓇᕐᑎᓯᕐᑯᔭᐅᓚᐅᔪᖅ ᖃᓄᖅ ᑕᒪᓐᓇ ᐃᑲᔪᕐᓯᒪᐅᑎᒃ ᐱᕙᓪᓕᓯᑎᐅᒻᒪᖔᑦ ᑯᓐᓂᐊᑎᒃᑯᓄᑦ. ᐃᒪᐃᓕᔪᖅ, ”ᓯᕗᓪᓕᐹᒥ ᑐᑭᓯᒪᒋᐊᖃᕐᑐᑎᑦ ᐃᑯᒪᖃᓇᐊᖃᕐᑎᓯᑐᐊᕋᑦᑕ ᓄᓇᓕᒥ

expensive to heat in the North and I was aware that there was some kind of subsidy in other areas (of Quebec) farther south, so I began saying there should be some kind of subsidy also in Nunavik."

Peter Adams first brought the idea to Makivik's negotiators for the Great Whale Hydro Project. "I first talked with Alec Tuckatuck, Noah Inukpuk, Joanassie Ningiuk, Anthony Ittoshat, Bern Penee, and Robert Lanari to see if they agreed that it would be a good idea to (raise the question with Hydro-Quebec). They did not have a problem with me bringing up a request for some kind of fuel subsidy for the Region," he says.

The Fuel Subsidy Agreement was to be included as a part of the Great Whale Agreement in Principle (AIP). Peter Adams adds,"I argued that, since a subsidy program already exists in other parts of Quebec, we should also get the same kind of subsidy because we are also tax payers."

Mike Barrett, Special Projects Coordinator for Makivik, recalls when the terms of the fuel agreement were finally created. "In the final months before the signing of the AIP, the fuel plan was made into a separate agreement, and it was signed just before the Great Whale AIP; so it was removed from the Great Whale Agreement — thank Goodness," he concludes.

ᐸᖃᓯᑎᖓ ᓗᓯ ᓄᕙᓕᖓᐅᑉ ᐳᕕᕐᓂᑐᒥ ᑳᐱᑐᕐᕕᒥ ᐱᒍᓐᓇᒥᔪᖅ ᓈᒻᒪᓯᑦᑕᑐᒥᒃ ᐊᑭᖃᕋᓂ ᐊᕐᑭᒋᐊᑦᑕᐅᒍᑎᒥᒃ.
The furnace in Lucy Novalinga's Puvirnituq coffee shop is also eligible for regular free tune-ups.

BOB MESHER

Hydro Quebec has devised the same energy rate structure for all areas of the Province which are connected to the "grid" (i.e. the provincial network of power transmission lines supplied by hydro electricity). Electricity in Nunavik communities is supplied by diesel-fired generators, which is very expensive to operate and, unlike other parts of the province, makes it impractical to heat with electricity.

André Laporte, Hydro-Québec's Vice-President for Native and Community Affairs, was asked to explain how the program benefits Hydro. He says, "You must first of all understand that when we have to provide electricity in

Fuel Subsidy Generates Warmth in Nunavik

ᑭᐊᑦᓴᐅᑎᓯᐅᑎᑐᕐᑐᓂ, ᐱᐅᓂᕐᐸᐅᔪᖅ ᐸᖅᑳᕆᑎᕐᑲᕋᓯᑦᑐᓄᑦ ᐆᓇᕐᑐᓕᐅᕆᑎᕐᑲᕋᓯᐊᕐᑐᓄᓪᓗ ᑲᓴᓖ. ᐅᑦᑑᑎᒋᓗᒍ, ᖃᓪᓗᑎᒃ ᐊᑕᐅᓯᖅ ᑲᓴᓕ ᐃᑯᐊᓪᓚᕿᒥ ᐅᖅᑰᓯᓴᐅᑎᒥ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐸᖃᑎᑦᓯᔪᖅ ᒪᕐᕇᖅ ᖃᓪᓗᑏᒃ ᑭᐊᑦᓴᐅᑎᓯᐅᑎᒥᑦ ᐃᑯᒪᓕᐅᕆᑎᓕᓐᓂ. ᐊᖕᒋᕐᓯᒪᔪᒍᑦ ᐊᑭᑭᓪᓕᒋᐊᕐᑎᓯᓂᒃᑯᑦ (ᐱᒍᓐᓇᑐᓂ) ᐃᓪᓗᓂ ᐅᕐᓱᐊᓗᑦᑐᑐᓂᒃ ᐃᒪᕐᑑᑎᓕᓐᓂᒃ ᐅᕐᑯᓯᓴᐅᑎᓕᓐᓂᓗ. ᑕᒪᓐᓇ ᑲᐃᓪᓗᐃᒥᐊᕐᑐᖅ ᐃᓄᓐᓂᒃ ᐊᑐᕐᑯᓪᓗᒋᑦ ᐅᕐᓱᐊᓗᑦᑐᑐᓂᒃ ᐃᑯᒪᐅᑎᒎᕐᑐᓂᐅᖕᒫᖕᒋᑐᖅ.

"ᑕᐃᒪᐃᓘᕐᓗᑕ, ᑰᓐᓂᐊᑎᒃᑯ-ᑯᐸᐃᒃᒥ ᐱᕈᓪᓕᒋᕗᑦ ᑮᑕ (ᐃᑯᒪᐅᑎᒧᑦ ᐅᖅᑯᓯᓴᐅᑏᑦ) ᐊᑭᑐᓂᕐᓴᐅᓚᔪᕐᒪᑕ ᐅᕈᑦᑎᓄᑦ ᓄᐃᓚᓯᐊᕆᑦᑎᒋᑦ, ᐊᒥᓯᓪᓗ ᖃᐅᔨᒪᓕᓃᕐᒪᑕ, ᐊᖕᒋᔪᐊᓗᓐᓂᒃ ᐊᑭᓕᑦᓴᖃᓕᕐᑐᒍᑦ ᓄᐃᑦᑕᑎᑦᓯᓂᒃᑯᑦ ᐃᑯᒪᖃᕐᓂᒥᒃ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓂ", ᑕᐃᒪᐃᓕᑦᓯᔪᖅ *ᒪᑭᕕᐅᑉ* ᑐᓴᕋᑦᓴᖕᒋᓐᓂᒃ. ᐃᑯᐊᓚᑎᑦᓯᓂᖅ ᒥᑭᓂᕐᓴᒥᒃ ᐅᕐᓱᐊᓗᒻᒥᒃ ᑐᑭᖃᕐᒪᑦ ᒥᑭᓂᕐᓴᒥᒃ ᖃᖕᒫᓂᕐᓗᑯᓕᐅᕐᑐᖅ ᑎᕐᑐᒌᔭᕐᑐᒥᒃ.

ᑕᐃᒪᓕ, ᐊᖕᒋᓂᕐᓴᒥᒃ ᐅᕐᓱᐊᓗᑦᑐᐸᑦ ᐅᓱᐊᓗᒻᒥᒃ ᐊᑐᕐᑐᖅ ᐊᖕᒋᓂᕐᓴᐅᔪᖅ ᓄᐃᑎᑕᖕᒐ. ᐃᓚᖕᒋᑦ ᐱᕈᓪᓕᓂᕐᐸᐅᔪᑦ ᐃᑲᒎᕐᓯᒪᐅᑎᒧᑦ ᐃᓚᒌᓴᒃᑯᑦ, ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᓐ, ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖕᒋᑦ, ᐊᒻᒪᓗ ᓄᓇᓕᓐᓂ ᓯᐊᓪᓇᔭᕐᕖᑦ, ᐃᓘᓐᓇᑎᒃ ᐊᐅᓚᑦᓯᔪᐃᑦ ᐊᓯᐊᒍᑦ ᐃᑲᔪᕐᓯᔭᐅᖕᒋᑐᓂᒃ ᑕᒪᒃᑯᓄᖕᒐ.

ᒥᔅᑕ ᓚᐳᐊᑦ ᑲᑎᒪᔨᕆᔭᐅᒻᒥᔪᖅ ᑯᑦᔪᐊᒥᐅᓂ, ᐊᐅᓚᑦᓯᔪᓂᒃ ᑯᑦᔪᐊᒥ ᓯᐊᓇᔭᕐᕕᒥᒃ - ᐃᓚᖕᒐᓐᓂᒃ ᐱᖕᒍᐊᕕᑦ ᓄᓇᕕᒻᒥ ᐱᖃᑦᑕᑐᑦ ᑕᒪᑐᒥᖕᒐ ᐃᑲᔪᕐᓯᔭᐅᒍᑎᒥᒃ. ᓯᐊᕐᓇᔭᕐᕕᒃ ᐅᑦᑑᑎᒋᓗᒍ ᐃᑲᔪᕐᓯᔭᐅᓯᒪᓕᕐᑐᖅ $65,000. ᑲᓴᓐᓂᒃ ᓯᕗᓪᓕᐹᒥ ᐊᕐᕋᒍᒥ ᕿᑎᖅᑲᒥᓪᓗ ᐃᑲᔪᕐᓯᒪᐅᑎᒃ ᐱᒋᐊᓚᐅᕐᓯᒪᑎᓪᓗᒍ.

ᒫᓐᓇ ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᐱᒍᓐᓇᑐᓂ ᓯᐊᓪᑯᑦ ᐅᕐᓱᐊᓗᖃᕐᑎᑕᖕᒋᓐᓂ ᐅᑯᐊ: ᑯᑦᔪᐊᖅ, ᖁᐊᕐᑕᖅ ᐊᒻᒪᓗ ᑲᖕᒋᕐᓱᐊᓗᑦᔪᐊᖅ, 20.01ᓴᓐᓯ ᖃᓪᓗᑎᒃ ᑕᒫᑦ ᓖᑕ, ᐊᓯᖕᒋᑦ ᐃᑲᔪᕐᓯᒪᔭᐅᔪᑦ ᓄᓇᕕᒻᒥ ᓄᓇᓕᓐᓂ ᐅᕐᓱᐊᓗᖃᕐᑎᑕᐅᔪᑦ ᐃᓚᒌᓴᒃᑯᓄᑦ ᐊᑭᓕᕐᑐᐃᑎᓪᓗᒋᑦ 20.51ᓴᓐᓯᓂᒃ ᖃᓪᓗᑎᒃ.

ᐃᑯᒪᖃᕐᑎᓯᓂᕐᒧᑦ ᐸᕐᓇᓯᒪᐅᑎᒧᑦ ᐊᖕᒋᖃᑎᒌᒍᑎᒃ, ᐃᑲᔪᕐᓯᒪᐅᑎᑕᖃᕐᒥᔪᖅ ᐊᒫᒪᒍᑎᐅᔭᓄᑦ (ᐳᓪᓚᓄᑦ), ᐊᒻᒪᓗ ᐋᖅᑭᓯᒪᑦᓯᐊᑎᑕᐅᓂᖕᒐᓄᑦ ᐅᖅᑰᓯᓴᐅᑏᑦ ᐅᕐᓱᐊᓗᑦᑐᑦ ᐅᐃᒪᓇᕐᑐᒥᓪᓗ ᓴᓇᔭᐅᕆᐊᖃᕐᐸᑦ.

ᐆᑦᑐᕋᐅᑎᒌᑦᑎᓗᒋᑦ ᐅᖅᑰᓯᓴᐅᑎᓄᑦ ᐅᕐᓱᐊᓗᐃᑦ, ᐊᒫᒪᒍᑎᔭᓄᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᒃ ᐊᖕᒋᕐᓂᐸᐅᖃᑕᐅᖕᒋᑐᖅ ᐃᓯᒪᓘᒍᑎᐅᔪᓄᑦ. ᒫᓐᓇᒧᑦ ᓯᕐᕋᐃᓯᒪᓕᓛᐱᑦᑑᓗᐊᖅ ᐊᒥᓲᕐᑐᓂᒃ ᑰᑦᔪᐊᒥ ᐊᒫᒪᒍᑎᔭᕐᑐᓂᒃ ᓂᐅᕐᕆᓯᒐᑦᓴᓂᒃ ᐃᒐᒍᑎᓕᓐᓂᒃ. ᑕᒪᓐᓇ ᑲᓯᕐᑎᓯᒐᓯᐊᕆᑎᐅᔪᖅ ᐊᑭᖕᒐᓂᒃ ᐊᒫᒪᒍᑎᐅᔭᐃᑦ ᐃᒐᓂᕐᒧᑦ ᐃᑯᒪᑎᒍᑦ.

ᐱᒍᓐᓇᓯᐊᕐᑐᖅ ᐅᖅᑯᓯᓴᐅᑎᓕᐅᕐᓂᒥᒃ ᐱᓇᓯᑲᐃᓐᓇᓲᑦᓴᔭᖅ, ᐅᓇᑕᒫᑕᐅᓯᒪᔪᖅ ᑯᓂᐊᑎᒃᑯᓄᑦ-ᑯᐸᐃᒃᒥ ᐱᓇᓯᑦᑎᑕᐅᕈᑦᑐᖅ ᕿᒥᕆᓇᐊᕐᑐᓯᓂ ᓄᓇᓕᓐᓂ ᐊᑐᓂᑦ. ᐃᓚᖕᒐᑦ ᐊᓪᓚᓯᒪᔪᖅ ᐊᖕᒋᖃᑎᒌᒍᑎᒥ ᐃᒪᐃᑦᑐᖅ ᐅᕐᑯᓯᓴᐅᑎᓕᐅᕐᑎ ᐃᓕᓴᐃᒋᐊᓕᒃ ᐱᓇᓯᑦᑎᓯᓗᓂᓗ ᓄᓇᓕᒻᒥᐅᒥᒃ ᐃᓄᒻᒥᒃ, ᐱᕕᖃᓕᑐᐊᕆᓂ, ᐋᖅᑭᓯᒪᑦᓯᐊᑎᑦᓯᒍᑎᑦᓴᖕᒐᓄᑦ ᓴᓇᒍᑎᑦᓴᖕᒐᓄᓪᓗ ᓯᕐᑯᒥᑦᑐᖃᕐᐸᑦ. ᐋᖅᑭᓯᒪᑦᓯᐊᑎᑦᓯᓂᕐᒧᑦ ᐅᕐᑯᓯᓴᐅᑎᓕᓈᑦ ᕿᒥᕋᓇᐊᕐᑐᐸᑦᑐᑦ ᐋᖅᑭᑭᐊᓇᑦᓯᑎᓪᓗ ᐅᖅᑯᓯᓴᐅᑎᓂᒃ ᐃᑲᔪᕐᓯᔭᐅᔪᓂᒃ.

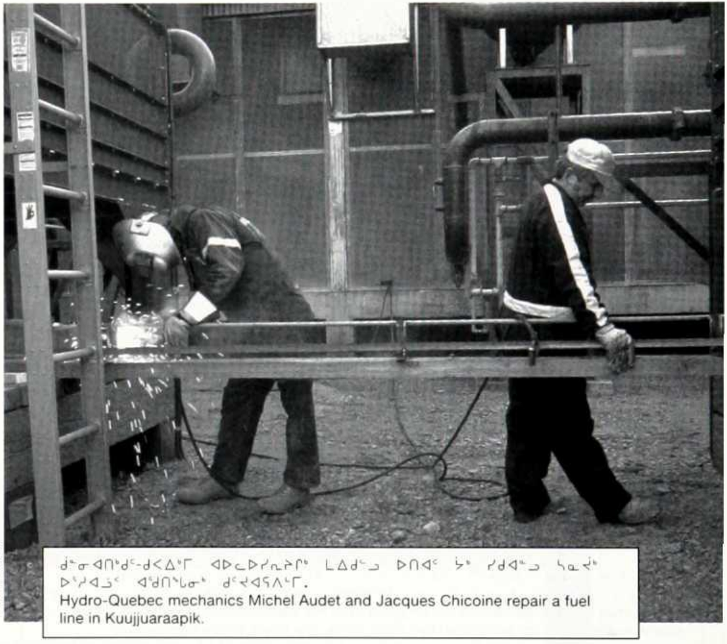
ᐅᐃᒪᓇᕐᑐᖃᕐᐸᑦ ᐅᕐᑯᓯᓴᐅᑎᒥᒃ, ᐅᕐᑯᓯᓴᐅᑎᕐᑯᑎᓕᒃ ᑕᑕᑦᓴᐃᒋᐊᓕᒃ ᐱᓇᓯᑦᑕᐅᔪᑦᓴᒧᑦ ᓄᐃᑦᓯᓗᓂᓗ ᓇᓗᓇᐃᕐᓯᒍᑎᓂᒃ ᐊᑭᓕᐅᑎᕕᓂᕐᓂᒃ ᐱᓇᓯᒍᑎᕕᓂᕐᓂᓗ, ᐅᑎᕐᕕᐅᒍᑎᑦᓴᒥᓄᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᑦ.

ᐊᐃᐱᓕ ᓇᐹᕐᑐᖅ ᐊᖕᒋᓪᓕᑲᒃᑯᑦ ᐊᔪᕐᑭᑦᑐᐃᔨᖕᒐ ᐳᕕᕐᓂᑐᒥ. ᑐᑦᓯᐊᕕᖕᒐ ᐱᒍᓐᓇᑐᖅ ᑕᒪᑐᒥᖕᒐ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᓯᕗᓪᓕᐅᓯᒪᔪᖅ ᑲᓇᑕᐅᑉ ᑕᕐᕋᖕᒐᓂ, ᓴᓇᔭᐅᓚᐅᕐᓯᒪᒐᒥ 1977-78ᒥ. ᐊᑦᐳᒋᔭᐅᒐᓂ ᐊᓯᖕᒋᓐᓄᑦ ᑐᑦᓯᐊᕕᓐᓄᑦ ᓄᑖᓄᑦ, ᐊᑭᓐᓇᖕᒐ 6 ᑐᐃᓐᓇᓂᒃ ᐃᑦᔪᓂᓕᒃ ᐃᓚᐃᒍᑎᑦᓴᔭᓂᒃ ᐃᓗᓖᖃᕐᓯᓂ. ᐊᐃᐱᓕ ᐃᒪᐃᓕᔪᖅ ᐊᑭᖃᕋᔭᕐᑐᖅ $15,000ᓂᑦ $20,000ᓄᑦ ᓴᓇᔭᐅᒋᐊᕐᐸᑦ ᑐᑦᓯᐊᕕᒃ ᐅᕐᓱᐊᓗᑦᑐᓗᐊᕆᓐᓇᐃᓕᕐᓗᓂᓗ. ᐃᑲᔪᕐᓯᒪᐅᑎᒧᓪᓕ ᑕᒪᒃᑯᐊ ᑮᓇᐅᔭᐃᑦ ᐅᖕᒐᓯᓪᓕᐅᒥᑦᓯᐊᐳᑦ.

ᑖᒻ ᒪᕐᑎᓐ, ᓄᓇᕕᒻᒥ ᐊᖕᒋᓪᓕᑲᒃᑯᑦ ᐊᔪᕐᑭᑦᑐᐃᔨᒋᒻᒥᔭᖕᒐ ᑰᑦᔪᐊᕋᐱᒻᒦᓯᒪᕗᖅ 1984ᓂᓂᑦ. ᑕᒪᑐᒥᖕᒐ ᐊᑐᕐᓯᒪᓕᕐᒥᔪᑦ ᐅᖅᑰᓯᓴᐅᑏᑦ ᐋᖅᑭᓯᒪᑦᓯᐊᑎᑕᐅᓂᖕᒐᓄᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ. ᐅᖅᑰᓯᓴᐅᑎᖕᒐ ᐊᑭᖃᓇᐊᖃᖕᒋᑐᒥᒃ ᐋᖅᑭᑭᐊᕐᑕᐅᒋᐅᓚᐅᔪᖅ

a community with diesel facilities, the best energy choice the customer should use for heating both space and water is fuel oil. Because, for example, one litre of oil burnt in an oil-fired furnace creates the same amount of heat as more than two litres of oil burnt in a diesel generator at a powerhouse. We have accepted to share the cost reduction in (eligible) buildings which are equipped with oil burning water or oil burning space heaters. This is to encourage people to use the oil system in their buildings instead of choosing electrical heating.

"In this way, Hydro-Quebec benefits because (electrical heating) would be much more expensive for us to produce, and as many already know, we have a very large deficit towards our production of electricity in the North," he tells *Makivik News*. Burning smaller quantities of fuel also means producing less air pollution.



ᑰᓐᓂᐊᑎᒃᑯ-ᑯᐸᐃᒃᒥ ᐊᐅᓚᐅᓯᓇᐳᒋᒃ ᒪᐃᑯᓪᓗ ᐅᑎᐊᑦ ᔭᒃ ᓯᑯᐊᓐᓗ ᓴᓇᔫᒃ ᐅᕐᓱᐊᓗᑦ ᐊᖁᑎᖕᒐᓂᒃ ᑯᑦᔪᐊᕋᐱᒻᒥ.
Hydro-Quebec mechanics Michel Audet and Jacques Chicoine repair a fuel line in Kuujjuaraapik.

BOB MESHER

Naturally, the bigger the oil customer, the larger the result. Some key beneficiaries of the program have been the Federation des Cooperatives Nouveau-Quebec (FCNQ), Makivik Corporation, Air Inuit, and the municipal arenas, which all operate eligible facilities that do not receive any other form of subsidies.

Mr. Laporte is also on the Board of Directors for Kuujjuamiut, Inc. which runs the Kuujjuaq Forum — one of the recreation facilities in Nunavik which receives the subsidy. The Forum, for example, has received a subsidy of nearly $65,000.00 for the first year and a half since the program began.

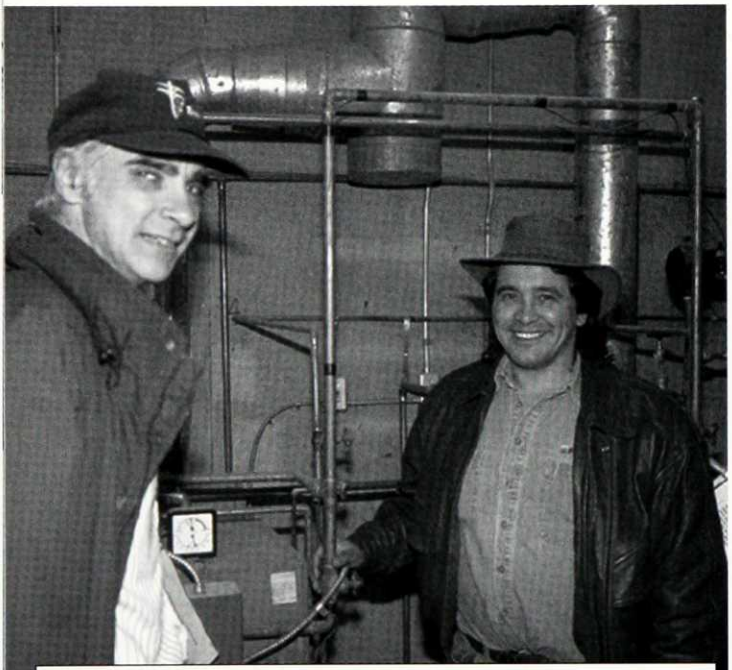
The present fuel subsidy for eligible customers in which *Shell Oil* provides the fuel; Kuujjuaq, Quaqtaq, and Kangiqsualujjuaq, is 20.01¢ per litre, while the subsidy in other Nunavik communities, where heating fuel is provided by FCNQ is 20.51¢ per litre.

The *Electricity Supply Plan Agreement*, however, also provides a subsidy on the price of propane gas, and a maintenance subsidy for the proper upkeep of oil burners as well as emergency furnace repairs.

ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᐅᑏᑦ ᓄᐃᑦᓯᕗᑦ ᐸᖅᑳᓂᕐᒥᒃ ᓄᓇᕕᒻᒥ

ᐊᕐᕌᓂ. ᐊᖅᑭᒋᐊᕐᑕᐅᓚᐅᕋᓂ ᓲᒃᑯᐊᕐᑭᕐᑲᑦᑕᓯᒪᔪᖅ ᐊᑯᓚᐃᑦᑐᒥᒃ." ᒪᕐᕉᓂᒃ ᑕᕐᑮᓂᒃ (ᔭᓄᐊᕆ ᐊᒻᒪᓗ ᕕᕗᐊᕆ). ᑐᑦᓯᐊᕕᐅᑉ ᐅᕐᑯᓯᓴᐅᑎᖕᒐ ᑲᒪᒋᕋᓕᑦᑕᐅᓚᐅᕈᓐᓇᐃᑐᖅ. ᑕᐃᒪᖕᒐ ᐋᖅᑭᒋᐊᕐᑕᐅᓚᐅᔪᑦᓱᓂ ᕿᓄᖕᒋᓂᕐᓴᐅᓕᕐᑐᖅ," ᑕᐃᒪᐃᓕᔪᖅ.

ᐊᓯᐊᓗ ᐱᐅᓯᒋᐊᕐᓂᓚᕆᐅᔪᖅ ᐆᖅᑰᓯᓴᐅᑏᑦ ᓴᓇᒋᐊᑦᓯᐊᑕᐅᒐᒥᒃ ᐊᑦᑕᓇᖕᒋᓂᕐᓴᐅᔪᑦ. "ᐱᓇᐃᓗᑕᕆᒐᑦᑎᒍᑦ ᐆᖅᑯᓯᓴᐅᑎᒃ ᐃᖕᒋᕋᖕᒋᓐᓇᕆᐊᓕᒃ ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᐸᖅᑲᓯᐊᕐᓂᐊᕈᓂ ᐊᓪᓕᑐᓂ. ᐆᖅᑯᓯᓴᐅᑎᕗᑦ 11ᓂᒃ ᐊᕐᕌᒍᕐᑲᓕᕐᒪᑦ ᐃᓪᓗᓗ ᐸᕐᑳᑎᒐᓱᐊᕆᐊᖕᒐ ᐱᔭᕆᐊᑐᔫᑦᓱᓂ. ᓂᓪᓚᑐᕕᓂᐅᒐᒥ



ᒪᐃᒃ ᐱᐅᕆᑦ ᐊᐅᓚᑦᓯᕐᑲᑕᐅᔪᖅ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᕕᖕᒐᓂᑦ ᑰᔾᔪᐊᒥ. ᐱᑕ ᐊᑕᒥ ᑲᐃᓪᓗᐊᓯᒪᔪᖅ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᑰᔾᔪᐊᕋᐱᐅᑉ ᐊᖕᒋᕐᑲᑎᒌᒐᓱᐊᕈᑎᐅᓂᖕᒍᑦ.
Mike Barrett helps to administer the program from the Makivik office in Kuujjuaq. Peter Adams pushed hard for subsidized fuel rates during the Great Whale negotiations.

STEPHEN HENDRIE

ᖁᐊᕐᓇᓚᕆᓕᕐᓱᓂ ᐅᕐᑯᓯᑦᓯᐊᓴᐅᑎᒋᒍᓐᓇᖕᒋᒻᒪᑦ, ᐊᑯᓂᐊᓗᓪᓗ ᐊᑭᓐᓇᖕᒋᑦ ᐊᐅᒐᓱᐊᕆᐊᕐᑲᕐᓱᑎᒃ," ᐊᔪᕐᑭᑦᑐᐃᔨ ᒪᕐᑎᓐ ᑕᐃᒪᐃᓕᔪᖅ.

ᐸᑕᕆᒃ ᐃᓐᕋᐃᑦ ᑰᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᐊᐅᓚᑦᓯᔨᒋᔭᖕᒐ ᓂᐅᕐᕈᓯᕐᓂᒧᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᓂᒃ 53 ᑕᕐᕋᖕᒐᓄᑦ ᑯᐸᐃᒻᒥᓗ ᓯᕐᑭᓂᖕᒐᑕ ᓯᑦᔭᖕᒐᓂ. ᑐᑭᓯᓇᕐᑎᓯᔪᖅ ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᐅᑉ ᐊᖕᒋᕐᑲᑎᒌᒍᑎᖕᒐ ᒪᓕᑦᓯᒍ, ᑕᒪᓐᓇ ᐊᑐᕐᓂᕐᑲᕐᓂᐊᑐᖅ ᓄᓇᕕᒻᒥ ᑯᐸᐃᒃ ᐃᓗᐊᓃᓐᓂᓕᒫᖕᒐᓂ, ᑕᐃᒪᐃᒻᒪᑦ ᐃᓱᓕᓂᑦᓴᒥᒃ ᐋᖅᑭᓯᒪᔪᕐᑲᖕᒋᑐᖅ ᑕᒪᑐᒧᖕᒐ. ᑰᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᒥᑭᓕᒋᐊᕆᕐᑯᔨᔫᒐᓗᐊᑦ ᐊᑭᓕᑦᓴᒥᓂᒃ ᐃᑯᒪᓕᐅᕐᓂᑯᑦ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓂ. ᑕᐃᒪᐃᒻᒪᑦ, ᐃᑉᐱᒋᑦᓯᒋᑦ ᐱᒍᓐᓇᓚᕆᑦᑐᐃᑦ ᐅᓄᕐᓂᖕᒋᑦ ᑕᒪᑐᒥᖕᒐ ᐃᓯᒪᒋᔭᐅᓯᒪᔪᓂᑦ ᓯᕗᓂᐊᒍᑦ ᐅᓄᕐᓂᓴᐅᒻᒪᑕ, ᐸᕐᓇᓯᒪᕗᑦ ᐊᖕᒋᕐᑲᑎᒌᒋᐊᓪᓚᓂᕐᒧᑦ ᐅᓄᕐᓂᖕᒋᓐᓄᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᐅᑉ ᐃᓯᐊᓂ ᓯᕗᓪᓕᐹᑉ ᑐᕋᕐᓂᖕᒐᑕ ᐊᕐᕋᒍᓄᑦ ᐱᖕᒐᓱᓄᑦ - ᐊᐅᒍᓯ 1, 1996ᒥ.

ᐃᓐᕋᐃᑦ ᐱᒋᐊᕐᓂᖕᒐᓂ ᒥᑦᓴᐅᓴᕐᑕᕕᓂᐅᓂᕋᐃᔪᖅ 175 ᑐᐃᓐᓇᐅᑎᓪᓗᒋᑦ ᐱᒍᓐᓇᓂᐊᕐᑐᑦ. ᖃᒻᒥᐅᓂᕐᓴᓕ ᖃᐅᔨᓯᒪᓕᕐᐳᑦ ᐊᒥᓲᓂᕐᓴᐃᑦ ᓱᓕ ᐃᑲᔪᕐᓯᔭᐅᖕᒋᒋᐊᖕᒋᑦ ᐱᒍᓐᓇᓱᑎᒃ ᓄᓇᕕᒻᒥ - ᑕᒪᕐᒥᒃ ᐃᓄᐃᑦ ᐃᓄᑐᐃᓐᓇᐅᖕᒋᑦᑐᓄ - 350 ᒥᑦᓵᓂᑦᑐᑦ. ᑕᒪᑐᒧᖕᒐ ᑰᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᐅᓄᕐᓯᒋᐊᕆᒋᐊᕐᑲᕐᓯᒪᔪᑦ ᐊᒡᒍᓯᒪᔭᒥᓄᑦ ᑕᒪᑐᒧᖕᒐ. ᓯᕗᓪᓕᐹᒥ ᐊᕐᕋᒍᒥ ᕿᑎᖅᑳᒥᓪᓗ, $830,000. ᐅᖕᒐᑖᓄᑦ ᐱᔭᐅᓯᒪᔪᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐱᒍᓐᓇᑐᓄᑦ

In comparison to heating fuel, the propane subsidy is not a major concern. So far it affects mainly a few in Kuujjuaq who use propane for commercial cooking. The idea is to balance the cost of propane to match the cost of cooking with electricity.

A qualified furnace maintenance contractor, as recommended by Hydro-Quebec, is hired to make regular maintenance tours to every community. One element written into the Agreement is that the contractor has the obligation to hire and train local Inuit, whenever possible, to do the maintenance and repair work. The maintenance crew carries out verification and annual tune-ups of the eligible heating systems.

In the case of an emergency furnace repair situation, customers have to provide an attestation that the work was carried out and have justifying receipts or a time sheet, in order to receive the subsidy.

Abelie Napartuk is the Anglican Minister in Puvirnituq. His church, which qualifies for the fuel subsidy, the first of its style in northern Canada, was built in 1977-78. Unlike newer Anglican churches, the walls are just six inches thick with makeshift plastic storm windows. Abelie says it would cost from $15,000.00 to $20,000.00 to renovate the church and make it more energy efficient. With the subsidy program, however, he says money from the offering plate goes a bit further.

Tom Martin, another of Nunavik's Anglican Ministers, has lived in Kuujjuaraapik since 1984. The congregation there has also taken advantage of the furnace maintenance program. Their furnace received its first free tune-up over a year ago. He says that before the tune-up, the furnace used to frequently go out. "We have had as long as two months (January and February), without a church service because the furnace was down. But we have not had that problem since the furnace repairs," he says.

Another important improvement is that when a furnace is properly tuned it is safer to use. "The problem is that we must keep the heat on all week in order for it to be warm on Sunday. Our furnace is 11 years old and the building is hard to re-heat. When it cools off, it is hard on the furnace to go suddenly from ice cold to blasting hot, and it takes a long time to drive the frost out of the walls," Reverend Martin explains.

Patrick Enright is Hydro-Quebec's administrator for commercial programs north of the 53rd parallel and Quebec's Lower North Shore. He explains that, according to the fuel subsidy agreement, this program will be in effect as long as Nunavik is not on the Provincial grid, so there is really no time limit as to when the program will end. Hydro-Quebec hopes to reduce their deficit in the area of power production in the North. Therefore, given the much larger actual number of fuel subsidy beneficiaries in comparison to the originally estimated number, there are plans to re-negotiate the amount of the subsidy at the end of the initial three-year term — August 1, 1996.

Enright says that at the beginning it was estimated to be only around 175 eligible customers. It was more recently realized, however, that many more facilities than that are not subsidized by other means, and therefore qualify. Now the number of eligible customers in Nunavik — both Inuit and non-Inuit — stands at close to 350. This has made it necessary for Hydro-Quebec to increase the amount allocated for the program. In the first year and a half, over $830,000.00 was received by Nunavik custom-

Fuel Subsidy Generates Warmth in Nunavik

ᐅᕐᓱᐊᓗᒻᒧᑦ ᐃᑲᔪᕐᓯᔪᐅᓂᒃᑯᑦ ᐊᑭᓕᐅᑎᖏᑦᑕ, ᓴᓇᔪᐅᓂᖏᑦᑕ ᐊᒻᒪᓗ ᐊᒪᒪᒍᑎᐅᔪᓄᑦ.

ᐊᐱᕆᔪᐅᕙᒥ ᓯᕗᓂᑦᑎᓂ ᐸᕐᓇᐃᓯᒪᐅᑎᓄᑦ ᐅᕐᑲᓕᒪᕙᑦᓴᐅᓗᑎᒃ, ᑰᓐᓂᐊᑎᒃᑯᑦ-ᑯᐸᐃᒃᒥ ᐊᓐᑕᓇ ᓚᐳᐊᑦ ᖁᑎᖓ ᐃᒪᐃᓕᖕᖅ, "ᐊᖏᕐᑲᑎᒋᓐᓂᒥ ᐱᑕᕐᑲᕐᐳᑦ ᐊᖏᕐᑲᑎᒋᒐᓯ-ᐊᓇᐊᓪᓚᕈᓐᓇᓂᕐᒥᒃ ᐋᖅᑭᓯᒪᐅᑏᑦ ᐃᓚᖏᓐᓄᑦ, ᑐᖓᕕᖓᐅᖏᑐᖅ ᐃᑲᔪᕐᓯᒪᐅᑎᐅᑉ ᑭᓯᐊᓂᓕ ᒪᓕᖏᓐᓇᓯᐊᕐᑯᓗᒍ ᒪᑭᑕᒐᓱᐊᕐᓂᑎᒍᑦ ᖃᓄᐃᓕᖓᒪᐅᑎᖓᓄᑦ ᐃᓄᐃᑦ ᓄᓇᖓᑕ."

ᐱᑕ ᐊᑕᒻᔅ ᐃᒪᐃᓕᖕᖅ, "ᖁᕕᐊᓱᒻᒪᕆᑉᐳᖓ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ. ᐱᒍᓐᓇᑐᐃᑦ ᐅᑎᕐᕕᐅᕐᑲᑦᑕᓕᕐᒪᑕ ᑭᓇᐅᔭᐃᑦ ᐃᓚᖏᓐᓄᑦ ᐅᖅᑰᓯᓴᐅᑎᒥᓄᑦ ᐃᓪᓗᒥᓂ, ᐊᑐᕈᓐᓇᓯᒋᓪᓗ ᐊᓯᖏᓐᓄᑦ ᐱᓯᓇᓯᒥᓂ ᐅᕝᕙᓘᓐᓃᑦ, ᐅᑦᑐᑎᒋᓗᒍ, ᑐᕐᓱᐊᕖᑦ ᑭᓇᐅᔭᕐᑲᑦᓯᐊᓚᐅᕐᓯᒪᖏᑐᑦ ᓄᐊᑕᒥᑕ ᑐᕐᓱᐊᓇᐊᕐᑐᐃᑦ ᐊᓯᐊᓂᑦ. ᐱᕙᓪᓕᐊᓇᐊᕈᑎᐅᒻᒥᔪᓂᓗ ᐱᖑᐊᓂᓕᓴᖏᓄᑦ ᑭᓇᐅᔭᕐᑲᑦᓯᐊᓚᐅᕐᓯᒪᖏᑦᒥᔪᓄᑦ ᐊᐅᓚᒍᑎᑦᓴᒥᓄᑦ. ᐊᒻᒪᓗᒋᐊᓪᓚᕐᒃ, ᑕᒪᑐᒥᖓ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ ᒥᑭᓕᒋᐊᕐᑐᓴᐅᔪᓇᕐᓯᖏᓪᒥᕗᒍᑦ ᕐᑲᖓᑐᐃᓐᓇᕐᒃ ᓯᕗᓂᑦᑎᓂ."

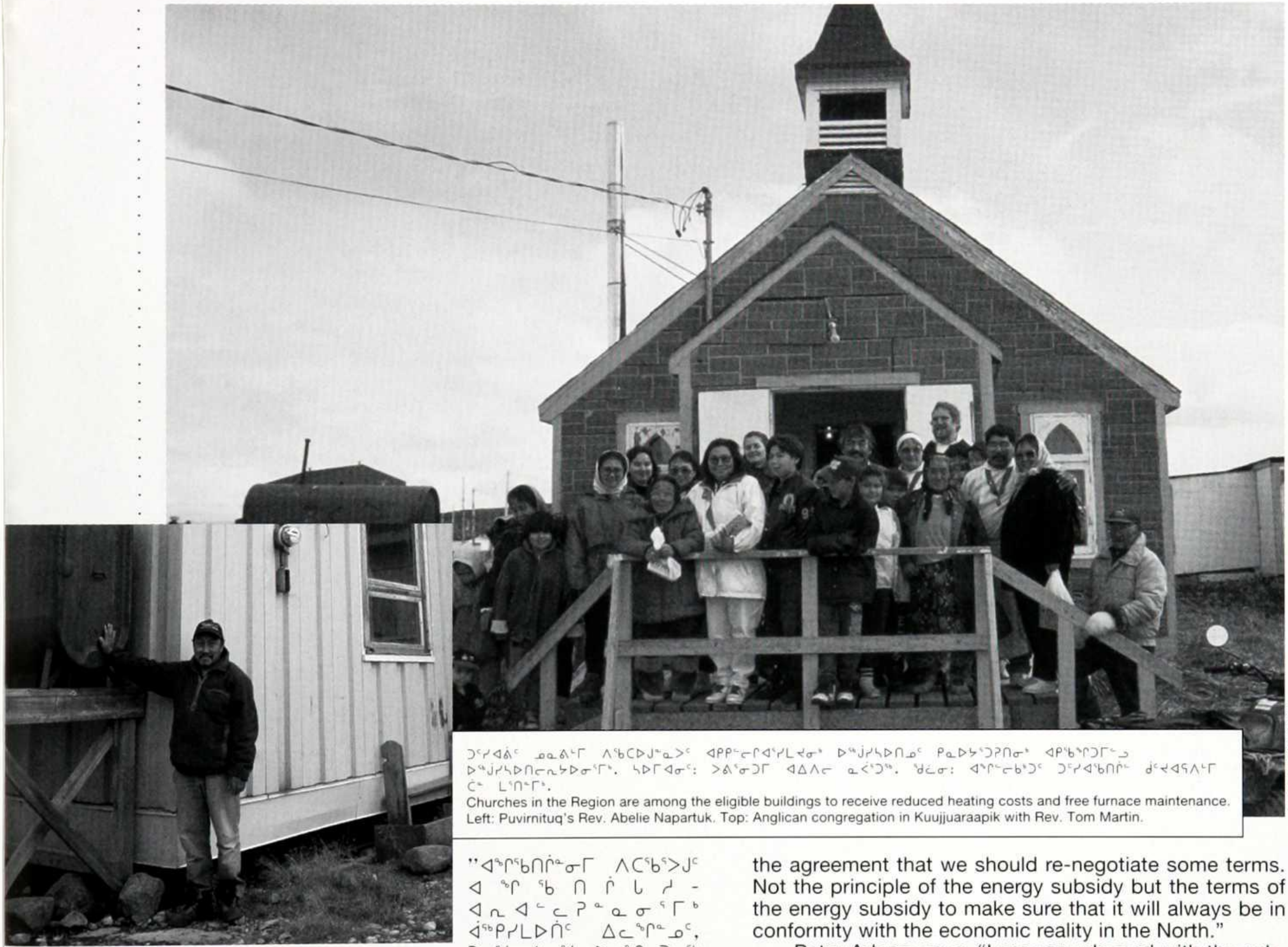
ᒪᐃᒃ ᐱᐅᕆᑦ ᐊᒻᒪᓗ ᒍᐃᓕ ᒥᕐᑭᐊᕗᖅ ᐱᓇᓱᑦᑐᖅ ᒪᑭᕕᐅᑉ ᐊᓪᓚᕕᖓᓂ ᑰᑦᔪᐊᒥ, ᐊᑐᐃᓐᓇᐅᓯᐊᕐᑐᖅ ᐃᑲᔪᕐᓯᓂᒃ ᓄᓇᕕᒻᒥ ᐱᒍᓐᓇᑐᓂᒃ ᐃᑯᒪᕐᑲᕐᑎᓯᓂᕐᒧᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᒧᑦ. ᐱᐅᕆᑦ ᐃᒪᐃᓕᖕᖅ, "ᑕᑦᕐᓴᐃᒋᐊᒥᒃ ᓇᓗᒍᑦᓯ ᐊᓪᓚᕐᖁᑎᓂᒃ ᐅᕿᓗᓐᓃᑦ ᕐᑲᓄᖅ ᐱᓂᐊᕆᐊᓕᒥᒃ ᐃᑲᔪᕐᓯᒪᐅᑎᒥᒃ, ᐅᕿᑦᑎᓂᒃ ᕐᑲᓄᐃᓕᑦᓯᓗᓯ. ᑭᓇᒥᓪᓗᓃᑦ ᐊᒥᐊᑯᕐᖁᔾᔨᖏᓇᑦᑕ."

ers in the form of fuel subsidy payments, maintenance costs, and the propane subsidy.

When asked about any plans for future discussions, Hydro-Quebec's André Laporte comments, "We have it in the agreement that we should re-negotiate some terms. Not the principle of the energy subsidy but the terms of the energy subsidy to make sure that it will always be in conformity with the economic reality in the North."

Peter Adams says, "I am very pleased with the subsidy program. Customers are getting back some of the money that they spent to heat their buildings, which they can use on something else for their businesses or, for example, the churches which never really have any money except what is collected from the congregation. It's also a boost for the recreational organizations which seldom have enough money to operate. Moreover, we do not believe that the amount of the subsidy can or should be reduced in the future."

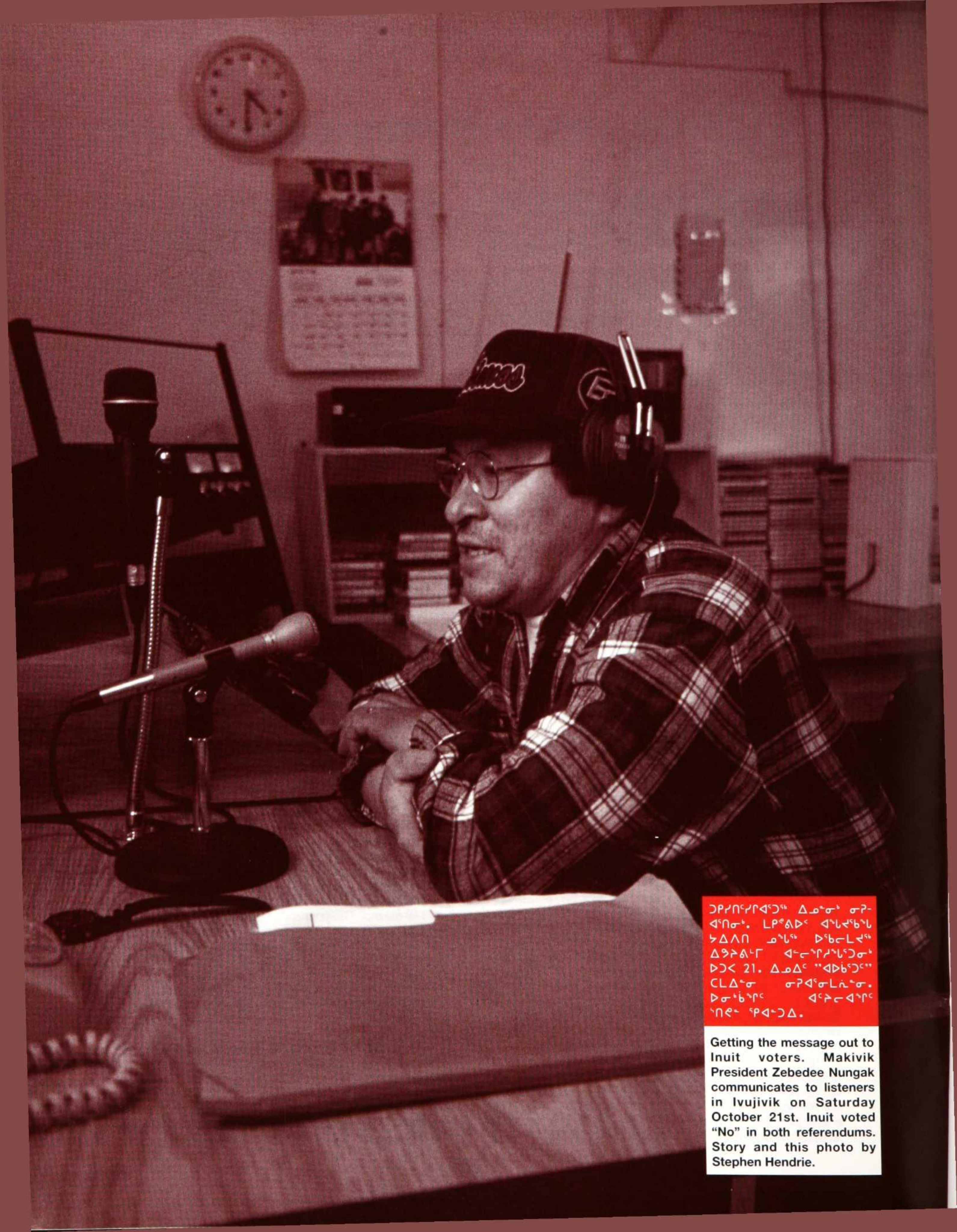
Mike Barrett and Willie Makiuk, who work at the Makivik office in Kuujjuaq, make themselves available to assist Nunavik's eligible beneficiaries of the *Electricity Supply Plan Agreement* . Says Barrett, "If you are having any difficulties in filling out the required documents or in receiving your subsidy payments, please contact us. The thing is, we do not want anyone left out."



ᑐᕐᓱᐊᕖᑦ ᓄᓇᕕᒻᒥ ᐱᕐᑲᑕᐅᒍᓐᓇᐳᑦ ᐊᑭᑭᓪᓕᕆᐊᕐᓯᒪᔭᓂᒃ ᐅᖅᑰᓯᓴᐅᑎᓄᑦ ᑭᓇᐅᔭᕐᑐᕈᑎᓂᒃ ᐊᑭᖃᖏᑐᒥᓪᓗ ᐅᖅᑰᓯᓴᐅᑎᓕᕆᔭᐅᓂᕐᒥᒃ. ᓴᐅᒥᐊᓂᑦ: ᐳᕖᕐᓂᑐᒥ ᐊᐃᐱᓕ ᓇᐹᕐᑐᖅ. ᖁᓚᓂ: ᐊᖏᓪᓕᑲᓐᑐᑦ ᑐᕐᓱᐊᖃᑎᖏᓐ ᑰᔾᔪᐊᕌᐱᒻᒥ ᑖᒻ ᒫᑎᓐᒥᒃ.

Churches in the Region are among the eligible buildings to receive reduced heating costs and free furnace maintenance. Left: Puvirnituq's Rev. Abelie Napartuk. Top: Anglican congregation in Kuujjuaraapik with Rev. Tom Martin.

PHOTOS: BOB MESHER



ᑐᑭᓯᑎᑦᓯᒋᐊᕐᑐᖅ ᐃᓄᖕᓂᒃ ᓂᕈᐊᕐᑎᓂᒃ. ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑳᖓ ᓴᐃᐱᑎ ᓄᖓᖅ ᐅᖅᑲᓪᓚᔪᖅ ᐃᕗᔨᕕᒻᒥ ᐊᓪᓚᖏᕐᓱᖓᕐᑐᓂᒃ ᐅᑐᐸ 21. ᐃᓄᐃᑦ "ᐊᐅᑳᕐᑐᑦ" ᑕᒪᐃᖕᓂ ᓂᕈᐊᕐᓂᒪᓃᖕᓂ. ᐅᓂᒃᑳᖅᑎᑦ ᐊᑦᔨᓕᐊᖅᑎᑦ ᔅᑎᕙᓐ ᕿᐊᓐᑐᐃ.

Getting the message out to Inuit voters. Makivik President Zebedee Nungak communicates to listeners in Ivujivik on Saturday October 21st. Inuit voted "No" in both referendums. Story and this photo by Stephen Hendrie.

1995ᒥ ᐅᑭᐊᖅ ᓂᕈᐊᕐᓂᒪᕆᖅᑲᕐᓇᐅᔪᖅ

The 1995 Fall Referendum Season

ᐅᐱᕐᖑᓴᖅ 1980ᒥ ᐊᐅᓚᔾᔭᐅᒻᒥᒪᑦ ᓯᕗᓪᓕᐹᒥ ᑯᐸᐃᒃᒥ ᓂᕈᐊᕐᓂᒪᕆᖅᑲᓚᐅᕐᓯᒪᔪᖅ, ᐅᑭᐊᖅ 1995 ᐊᐅᓚᔾᔭᐅᓂᐊᓕᕆᒐᖅ ᓱᓕ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐱᓇᓱᐊᕐᕕᓕᕆᐊᓘᓚᐅᕐᑐᖅ. ᐱᓂᐊᕐᓂᓕᕆᓂᐅᑉ ᐊᓄᕆᖓ ᑲᓇᑕᓕᒫᒦᖅᑦᑕᓚᐅᕐᑐᖅ. ᑕᒪᓐᓇᓗ ᐱᐅᔫᑦᓱᓂ ᐊᒥᓱᒻᒪᓈᑦ ᓴᐃᒪᑏᑦ ᐊᓄᕆᑕᐅᑎᐊᖅᑲᓕᓚᐅᕐᒪᑕ.

ᐃᓄᐃᑦ ᓯᕗᓕᖅᑕᐅᓯᑎᒃ ᒪᑭᕝᕕᒧᑦ ᓄᓇᕕᒻᒥ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᑕᐱᕆᓴᒃᑯᑦ ᑭᒡᒐᑐᖅᑎᓗᒋᑦ ᑲᓇᑕᒥᐅᓕᒫᓂᒃ ᐊᓄᕆᑕᐅᑎᑦᓯᖅᑲᑦᑕᓚᐅᖅᑯᑦ ᐃᓄᐃᑦ ᓴᐃᒪᑎᖓᓐᓂᒃ. ᐃᓄᐃᑦ ᓇᒻᒥᓂᖅ ᓂᕈᐊᕐᓂᒪᕆᖅᑲᓚᐅᔪᒐᑦ ᓯᑕᒻᒥᑐᓂ ᐅᑦᑐᐸ 26, ᓂᕈᐊᒻᒪᕆᑦᓯᑎᓪᓗ "ᐊᐅᑳᕐᓯᑎᒃ" ᑯᐸᐃᒃ ᐊᕕᖑᓯᐊᕐᓂᖓᓂᒃ.

ᑲᓇᑕᒥᐅᑦ, ᓯᕗᓕᖅᑕᐅᓯᑎᒃ ᑲᓇᑕᒥᐅᓄᑦ, ᐊᐅᓚᑦᓯᒪᕆᓚᐅᕐᒥᔪᖅ ᑲᓇᑕᐅᑉ ᓴᐃᒪᑎᖏᓐᓂᒃ, ᐊᑕᐅᑦᓯᑯᑦ ᐱᓱᓐᓂᖅᑲᕐᓯᑎᒃ ᒪᓐᑐᕆᐊᒥ ᓂᖅᑭᑦᓯᑐᓂ ᐅᑐᐸ 27ᒥ. ᐊᒥᓱᓪᓗ ᓴᐃᒪᓯᔭᓪᒪᕆᓪᒥᑎᓪᓗᒋᑦ ᑯᐸᐃᒃ ᓴᐃᓪᒪᑎᖓᓂᒃ ᓄᐃᑕᑦᓯᓱᑎᒃ ᓴᐳᒻᒥᑭᐊᒥᒃ ᑯᐸᐃᒃ ᑲᓇᑕᒦᖏᓐᓇᓂᖓᓂᒃ.

ᑯᐸᐃᒃᒥᓗ ᐊᕕᖑᓯᐊᕐᑏᑦ ᓇᒻᒥᓂᖅ ᓴᐃᒪᓯᔭᕐᒥᓯᑎᒃ ᑯᐸᐃᒃᑯᑦ ᓴᐃᓪᒪᑎᖓᓂᒃ — ᓴᐃᒪᑎᖑᑎᒍᒪᑦᓯᒍ ᓄᑖᒧᑦ ᓄᓇᒧᑦ.

ᑕᐃᒪᐃᓚᐅᖏᑐᖅ ᒫᓐᓇ, ᑭᓯᐊᓂ ᖃᓂᑕᕇᓪᒪᕆᐅᓚᐅᔪᓪᒪᑕ ᑕᓚᕖᓴᒃᑯᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᐅᖃᓪᓚᕆᒍᓐᓇᓚᐅᔪᖏᑐᑦ 10:17 ᐅᓐᓄᑯᑦ ᓯᕗᓂᐊᓂ ᒪᕐᕉᒃ ᑲᐃᕙᓪᓚᒍᓰᒃ ᕿᑎᖅᑲᑲᓵᒥᓪᓗ ᐅᒃᑯᐊᓯᒪᓕᕐᑎᓗᒋᑦ ᓂᕈᐊᕐᕖᑦ ᐊᓪᓕᕇᕐᑐᓂ ᐅᑐᐸ 30.

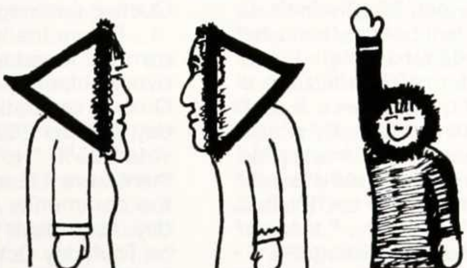
"ᐊᐅᑳᕐᓂᐅᓚᐅᔪᖅ" ᑲᒃᑭᕕᐊᕈᑎᒧᑦ ᐊᑕᐅᓯᐊᐱᐅᔫᕐᑐᒧᑦ. ᑕᒪᓐᓇ ᓂᕈᒥᐊᐱᑐᐃᓐᓇᑐᒥᒃ ᖃᓄᐃᓕᒍᑕᐅᓚᐅᔪᒐᖅ ᐃᓗᓐᓇᐃᑎᒍᑦ ᖃᓂᑕᕇᓪᒪᕆᐅᓂᖏᓐᓄᑦ. ᑕᒪᓐᓇ ᑲᓇᑕᐅᑉ ᐅᑎᕈᑎᕆᑐᐃᓐᓇᕆᐊᓕᖓ ᐱᖁᔭᕐᔪᐊᓕᕆᓂᕐᒧᑦ ᑕᖅᑭᓂ ᖃᐃᔪᓂ.

ᐊᖁᑎ ᐊᒥᑦᑑᓯᓂ "ᐊᐅᑳᕐᓂᐅᑉ" ᓴᓚᖅᑲᕐᓂᕆᔭᖓ ᐊᑯᓂᐊᓗᒃ ᑕᖃᕐᓯᓂᓘᓚᐅᕐᐳᖅ ᐃᓄᓐᓄᑦ. ᐱᒋᐊᓚᐅᔪᖅ ᑏᓴᒻᐸ 8. 1994ᒥ ᐃᓄᐃᑦ ᓇᓗᓇᐃᕐᓯᑎᓪᓗᒋᑦ ᐊᖏᕐᕕᖃᓚᖑᖏᒋᐊᒥᒃ

Just as the Spring of 1980 was remembered for the first Quebec referendum, the fall of 1995 will go down in history as another season when there was heavy political precipitation. The political winds were blowing across Canada. And that was good because there were plenty of flags that needed wind to flap in.

Inuit, lead by Makivik in Nunavik, and the Inuit Tapirisat of Canada at the National level, waved the Inuit flag. Inuit held their own referendum on Thursday October 26th and voted massively "No" to Quebec separation.

Canadians, lead by Canadians, waved Canadian flags at a huge, spontaneous unity rally in Montreal on Friday October 27th. Many also waved Quebec flags to demonstrate their support for keeping Quebec in Canada.



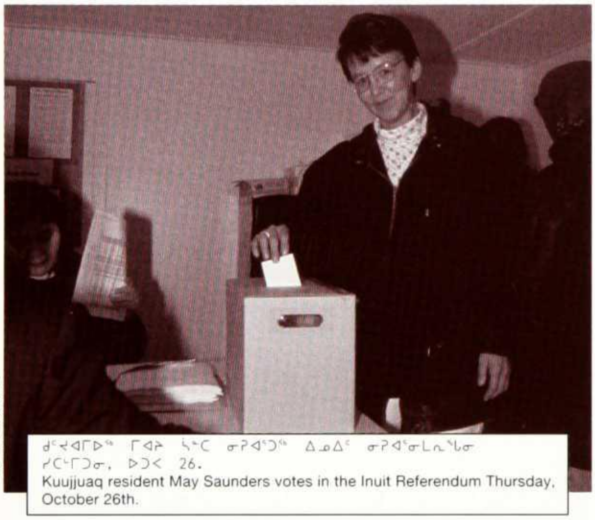
Quebec separatists, for their part, waved the blue and white fleur de lis flag — the provincial flag — hoping to make it the flag of a new country.

It didn't happen this time, but it was so close that TV networks couldn't made a decisive call on the result until 10:17 p.m., almost two-and-a-half hours after the polls closed on the evening of Monday October 30th.

It was "No" by a whisker. The result was greeted with a lukewarm reaction in all camps because it was indecisive. It is the kind of result that may plunge the nation back into another constitutional process in the months ahead.

1995ᒥ ᐅᑭᐊᖅ ᓂᕈᐊᕐᓂᒪᓇᖅᑲᕐᓇᐅᔭᖅ

ᐊᕕᒐᓯᐊᕐᓂᒥᒃ ᐊᖅᑭᑕᖕᒐᒍᑦ ᑯᐸᐃᒃ ᑲᕙᒪᖕᒐᑕ ᐱᕐᑯᔭᑦᓴᖕᒐᒍᑦ 1. ᐅᕐᑲᐅᓯᕐᑲᓚᐅᔪᖅ ᑕᐃᑦᓱᒪᓂ ᐃᓱᒪᕐᑲᓚᖕᒐᑭᐊᒥᒃ ᐃᓄᓕᒫᑎᒍᑦ ᑲᓇᑕᒥ ᓂᕈᐊᕐᓂᒪᓇᕐᑲᓇᐊᒥᒃ ᑯᐸᐃᒃᑯᑦ ᐊᕕᒐᓯᐊᕐᓂᖕᒐᓄᑦ. ᑕᒪᓐᓇ ᐅᕐᑲᐅᓯᐅᖕᒋᓐᓇᕐᑲᑦᑕᓚᐅᔪᖅ ᐅᑭᐅᖅ ᐅᐱᕐᖕᒐᓴᕐᓗ 1995ᒥ ᐅᕐᑲᓕᒪᕐᑲᑦᑕᓯᑎᒃ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᓂ ᑯᐸᐃᒃᒥ ᐊᓐᑎᐊᕆᐅᒥᓪᓗ. ᐃᓱᓕᕈᓐᓂᐊᓕᕐᑎᓗᒍ ᐅᐱᕐᖕᒑᖅ, ᒪᑭᕝᕕᒃ ᑐᓴᕐᑲᑦᓴᓂᐊᕐᑎᓄᑦ ᐅᕐᑲᓕᒪᓚᐅᔪᖅ ᐊᐅᒡᒍᓯ 21ᒥ ᑐᔫᓐᑐᒥ ᓇᓗᓇᐃᕆᐊᓪᓚᓯᒍ ᐅᕐᑲᐅᓯᕆᕐᑲᑦᑕᑕᖕᒐᑦ, ᐃᓄᐃᑦ ᓂᕈᐊᕐᓂᒪᓇᕐᑲᕐᓂᐊᕆᐊᖕᒋᑦ ᓄᓇᕕᒻᒥ ᑭᓯᐊᓂ, ᑲᓇᑕᓕᒫᒥ ᐃᓄᑦᑎᒍᑦ ᓂᕈᐊᕐᓂᒪᓇᒃ ᐊᑯᓂᓇᓗᐊᓚᖕᒐᒻᒪᑦ, ᐊᑦᓱᕈᕐᓇᓗᐊᕐᓗᓂᓗ ᑮᓇᐅᔭᕐᑐᓗᐊᕐᓗᓂᓗ.



ᑯᑦᔪᐊᒥᐅᖅ ᒥᐊᔾ ᓴᓐᑕ ᓂᕈᐊᕐᑐᖅ ᐃᓄᐃᑦ ᓂᕈᐊᕐᓂᒪᓇᖕᒐᓂ ᓯᑕᒻᒥᑐᓂ, ᐅᑐᐸ 26.
Kuujjuaq resident May Saunders votes in the Inuit Referendum Thursday, October 26th.

STEPHEN HENDRIE

ᔫᒃ ᐸᕆᓲ ᓂᕈᐊᕐᓂᒪᓇᒻᒧᑦ ᕐᑲᓄᐃᓕᖕᒐᐅᑎᒥᓂᒃ ᓄᐃᑦᓯᑐᐊᕐᒪᑦ, ᑕᐃᒪᐃᓕᓚᐅᔪᕆᕗᑦ ᐃᓄᐃᑦ. ᑯᐸᐃᒃᑯᑦ ᑐᓴᕐᑕᐅᑎᑦᓯᒪᑕ ᐊᐱᕆᐅᑎᒥᓂᒃ, ᐃᓄᐃᑦ ᑕᐃᒪᐃᓚᐅᔪᕆᕗᑦ. ᐅᓪᓗᖕᒐ ᑯᐸᐃᒃᑯᑦ ᓂᕈᐊᕐᓂᒪᓇᖕᒐᑕ ᑐᓴᕐᑕᐅᑐᐊᕐᒪᑦ, ᐃᓄᐃᑦ ᓄᐃᑦᓯᓕᕐᒥᓯᑎᒃ. ᑕᐃᒪᐃᒻᒪᑦ ᐅᓪᓗᖕᒋᑦ ᐋᖅᑭᓱᕐᑕᐅᕇᓚᐅᔪᕗᑦ ᐆᑐᐸ 4ᒥ. ᐃᓗᒥᐅᑕᓕᒫᖕᒋᑦ ᐃᓂᓪᓚᓯᑎᒃ. ᑯᐸᐃᒃᑯᑦ ᐊᐱᕆᐅᑎᖕᒐ ᐅᓪᓗᖕᒐᓗ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᐊᐱᕆᐅᑎᖕᒐ ᐅᓪᓗᖕᒐᓗ. ᓇᓪᓕᐊᓂᒃ ᓂᕈᐊᕐᑎᓯᒐᓯᐊᕐᓂᒧᑦ ᐅᕐᑲᓕᒪᓃᑦ ᐱᔭᑦᓴᑑᓯᑦᓯᑎᒃ.

ᐊᐃᑉᐱᑐᓂᑦ ᐆᑐᐸ 10ᒥ, ᑎᑭᑦᓯᒍ ᐊᓪᓚᖕᒋᓱᖕᒐᖅ, ᐅᑐᐸ 21, ᒪᑭᕝᕕᒃ ᐳᕐᑐᓂᕐᓴᖕᒋᑦ ᐊᕐᕕᑕᓕᓚᐅᔪᕗᑦ ᓄᓇᕕᒻᒥ ᓄᓇᓕᓕᒫᓄᑦ (ᐊᒥᐊᒃᑯᑐᐊᓇᑦᓱᖕᒍ ᓯᓴᓯᐱ), ᑐᑭᓯᑎᑦᓯᕆᐊᕐᑐᓱᑎᒃ ᐃᓄᓐᓂᒃ ᓂᕈᐊᕐᑎᓂᒃ. ᐊᖕᒐᔪᖅᑲᖕᒐᑦ ᔭᐃᐱᑎ ᓄᖕᒐᖅ ᐅᕐᑲᕐᑎᓚᓇᐅᕐᑲᑦᑕᓚᐅᔪᖅ ᑯᐸᐃᒃᑯᑦ ᐊᕕᒐᓯᐊᕐᓂᖕᒐᑕ ᒥᑦᓴᓄᑦ ᐊᕐᕕᑕᕐᓯᑎᒃ. ᓄᓇᓕᓐᓂ ᑐᓴᐅᑏᑦ ᐊᑐᕐᑕᐅᕐᑲᑦᑕᓚᐅᔪᑦ ᑐᑭᓯᑎᑦᓯᕆᐊᕐᓂᖕᒧᑦ ᐃᓄᓐᓂᒃ ᐊᑐᓂᑦ ᓄᓇᓕᓐᓂ. ᔭᐃᐱᑎ ᐱᒋᐊᕐᑲᑦᑎᓪᓗᒍ ᓱᓇᐃᑦ ᐱᑦᔪᑎᐅᒪᖕᒋᑦ ᓂᕈᐊᕐᓂᒪᓇᐅᖕᒍᓱᑦᑐᒧᑦ. ᑐᑭᓯᑎᑦᓯᕐᑲᑦᑕᓱᓂ ᕐᑲᓄᖅ ᓱᕐᑲᑦᑐᖕᒍᓯᒪᖕᒋᑦ ᐃᓄᐃᑦ, ᓱᒧᓪᓗ ᒪᑭᕝᕕᒃ ᐱᐅᓯᕐᑲᕈᑎᒥᓂᒃ ᐊᑐᓯᖕᓂᒪᖕᒋᑦ ᐊᕐᕋᒍᓚᐅᕐᑐᒥ, ᓱᒧᓪᓗ ᐃᓄᐃᑦ ᐃᒻᒥᒍᑦ ᓂᕈᐊᕐᓂᒪᓇᕐᑲᕐᒪᖕᒋᑦ. ᑲᐃᓪᓗᐊᕐᑲᑦᑕᓚᐅᔪᖅ “ᐊᐅᑳᕐᓂᒥᒃ” ᑕᒪᐃᖕᓂᒃ ᐃᓄᐃᑦ ᑯᐸᐃᒃᑯᓗ ᓂᕈᐊᕐᓂᒪᓇᖕᒐᓂ. ᑕᐃᒪ ᔭᐃᐱᑎ ᐊᐱᕐᓱᑕᐅᕐᑲᑦᑕᕈᒪᑦᓯᑦᓱᓂ ᓂᕈᐊᕐᓂᒪᓇᐅᑉ ᒥᑦᓴᓄᑦ. ᐊᒥᓱᑦ ᐅᕐᑲᓕᒪᔪᑦ ᓴᐳᒻᒥᕐᑲᑦᑕᓚᐅᔪᑦ ᐃᓄᐃᑦ ᓯᕗᓕᕐᑏᑦ ᓱᓇᓱᐊᕈᑎᖕᒋᓂᒃ. ᑕᒪᓐᓇ ᑲᐃᓐᓚᒍᓯᑐᕐᑲᕐᑲᑦᑕᓚᐅᔪᖅ ᐱᖕᒐᓱᓂᒃ ᓯᑕᒪᓂᓪᓗᓃᑦ. ᑕᐃᒪᐃᑰᕐᓱᑎᒃ ᐃᓄᐃᑦ ᓯᕗᓕᕐᑎᖕᒋᑦ ᐱᔭᓐᓂᓚᐅᔪᑦ ᐊᕐᕕᑕᕐᓂᒥᒃ ᑎᓕᔭᐅᒪᓂᕐᑖᓯᐊᕐᓯᑎᒃ ᐃᓄᖕᓂᑦ ᑲᔪᓯᑎᑦᓯᕐᑯᔭᐅᑦᓯᑎᒃ ᐊᑭᕋᕐᑐᓂᕐᒥᓂᒃ ᑯᐸᐃᒃᑯᑦ ᐊᕕᒐᓯᐊᕐᓂᖕᒐᓂᒃ.

ᐃᓄᐃᑦ ᓂᕈᐊᓚᐅᕐᑎᓇᒋᑦ, ᐊᓪᓚᐃᑦ ᓂᕈᐊᕐᓂᕐᑲᓚᐅᔪᒻᒥᔪᑦ ᐊᐃᑉᐱᑐᓂ ᐅᑐᐸ 24. ᐊᓪᓚᐃᑦ ᑰᐳᑦ ᑎᓕᔭᐅᓪᓚᓇᓚᐅᔪᒻᒥᔪᑦ ᐃᓄᕐᑯᑎᒥᓄᑦ ᐊᑭᕋᕐᑐᓂᕐᒧᑦ ᑯᐸᐃᒃᑯᑦ ᐊᕕᒐᓯᐊᕐᓂᖕᒐᓂᒃ. ᑕᐃᒫᑦᓴᐃᓇᖅ ᓯᑕᒻᒥᑐᓂ ᐆᑐᐸ 26ᒥ, ᐃᓄᐃᑦ ᑕᐃᒪᐃᑕᐅᓚᐅᔪᒻᒥᔪᑦ. ᐃᓄᐃᑦ ᓂᕈᐊᓚᐅᔪᑦ 95%ᖕᒋᑦ

The road to this narrow "No" victory was a long and exhausting one for the Inuit camp. It began last December 8th, 1994 when Inuit declared that they would not endorse the sovereignty project as laid out in the Quebec Government's draft Bill 1. They announced at that time that they were contemplating a pan-Inuit referendum on the issue of Quebec separation. The same message was repeated throughout the Winter and Spring of 1995 in public forums at universities in Quebec and Ontario. Towards the end of the summer, Makivik held a news conference on August 21st in Toronto to reiterate its message, and announce that an Inuit referendum would be held in Nunavik only, as a pan-Inuit referendum would use up too much Inuit time, energy, and money.

Once Jacques Parizeau put his referendum cards on the table, so did Inuit. As Quebec announced their question, Inuit responded with theirs. When the date for the Quebec referendum was revealed, Inuit unveiled their own. And so the scene was set by October 4th. All the elements were in place. Quebec's question and date, and the Inuit question and date. All that was left was the campaigning.

From Tuesday, October 10th, until Saturday, October 21st, the members of the Makivik executive travelled to all Nunavik communities (except Chisasibi), to communicate the message to Inuit voters. President Zebedee Nungak was the main spokesperson on the issue of Quebec Sovereignty during the tour. The community FM Radio stations were used to get their message across to the people in each community. Zebedee would begin each broadcast by telling listeners what the issues were in the upcoming referendum. He explained what was at stake for Inuit, and why Makivik had taken the position it did for the past year, and why Inuit were holding their own referendum. He advocated voting "No" to the sovereignty project in both the Inuit and the Quebec referendums. Then Zebedee would field calls from listeners who asked a variety of questions about the sovereignty process. Many callers expressed their support of what the Inuit leadership were doing. This process took from three to four hours to complete. It is in this way that the Inuit leadership emerged from the tour with a strong mandate from the people to persevere with their opposition to the Quebec sovereignty project.

Before the Inuit voted, the Cree held a vote of their own on Tuesday October 24th. The Cree received an overwhelming mandate from their people against Quebec separation. Likewise, when Inuit voted on Thursday October 26th, they received a similar mandate. Inuit voted 95% "No" to sovereignty, 4% voted "Yes", and there were 1% spoiled ballots. A boating tragedy struck the community of Kuujjuaraapik shortly before voting day. As a result they did not participate in the Inuit vote on Thursday October 26th. However, they did vote twice on Monday October 30th.

Announcing the results of the Inuit referendum vote at a Montreal Press Conference on Friday October 27th, Zebedee Nungak delivered a strong political message, "With these results, it is very clear that this territory and its people say "No" to Quebec sovereignty. It is a resounding "No". It thunders across the 55th parallel, and along the Arctic Coast from Kuujjuaraapik to Killiniq. We are saying through this referendum and its results, to Mr. Parizeau, and Mr. Bouchard, we will not follow you in any journey towards Quebec Sovereignty."

“ᐊᐅᑳᕐᓯᑎᒃ” ᐊᕙᒐᓱᐊᕐᓂᒥᒃ, 4% “ᐊᖏᕐᑎᓗᒋᑦ” 1%ᓗ ᓂᕈᐊᕈᑏᑦ ᓱᒃᑯᑦ. ᖃᔭᓇᐊᕐᑐᑐᓂᒃ ᓱᒃᑯᐊᕿᔭᖃᕐᑐᕙᓂᐅᓚᐅᔪᒻᒪᑦ ᑯᑦᔪᐊᕋᐱᒻᒥ ᓂᕈᐊᕐᓂᐅᑉ ᓯᕗᓂᐊᐱᐊᓂ, ᓂᕈᐊᕐᑐᓄᑦ ᐃᓚᐅᖏᓚᕿᓚᐅᔪᑦ ᓯᑕᒻᒥᑐᓂ, ᐅᑐᐸ 26ᒥ. ᕿᓗᐊᕐᑎᓗᒍ, ᒪᕿᕙᑦᓯᑎᒃ ᓂᕈᐊᕐᑐᕙᓂᐅᓚᐅᔪᑦ ᐊᓪᓚᕇᕐᑐᓂ ᐅᑐᐸ 30ᒥ.

ᑐᓴᕐᑕᐅᑎᑦᓯᓱᓂ ᓂᕈᐊᕈᑎᕙᓂᖏᓐᓂᒃ ᐃᓄᐃᑦ ᒪᓐᑐᔨᐊᒦᑦᓱᓂ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓂ ᓂᕿᑦᓯᑐᓂ ᐅᑐᐸ 27ᒥ, ᔭᐃᐱᑎ ᓄᖓᖅ ᓄᐃᑦᓯᓚᐅᔪᖅ ᓲᖑᔪᒥᒃ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐅᖃᐅᓯᕐᒥᒃ, “ᑕᑯᑦᓱᒋᑦ ᑕᒃᑯᐊ ᓂᕈᐊᕈᑎᕙᓃᑦ, ᓄᐃᑕᑦᓯᐊᐳᖅ ᑕᒪᓐᓇ ᓄᓇᕗᑦ ᐃᓄᖏᓪᓗ “ᐊᐅᑳᕐᑐᑦ” ᑯᐸᐃᒃ ᐊᕙᒐᓱᐊᕐᓂᖓᓂᒃ. “ᐊᐅᑲᓪᓚᕆᑦᑐᐊᓅᔪᑦ”. ᖃᓪᓗᓈᑎᑐᑦ ᐃᖏᕿᔪᖅ 55 ᐃᑲᖓᔫᒃᑯᑦ ᓯᑦᔭᖓᒍᓪᓗ ᑯᑦᔪᐊᕋᐱᒻᒥᑦ ᑭᓪᓕᓂᕐᒧᑦ. ᐅᖃᐅᓯᖃᕐᑐᒍᑦ ᑕᒡᒍᓇ ᓂᕈᐊᕐᓂᒪᕆᒃᑯᑦ ᓄᐃᑕᖏᓪᓗ ᐸᕆᓲᒧᑦ, ᐳᓵᒧᓪᓗ ᐃᒪᐃᓕᔪᑦ, ᒪᓕᓐᓂᐊᖏᓪᓚᒍᒃ ᐃᓕᑦᑏᓂᒃ ᐊᖅᑯᑎᒃᑯᑦ ᐊᐃᕙᓪᓕᐊᔪᒃᑯᑦ ᑯᐸᐃᒃ ᐊᕙᓐᓂᓴᖓᓄᑦ.”

“ᐊᑕᐅᓰᓕᖓᑦᓯᑕ ᐃᓅᕗᒍᑦ,” ᔭᐃᐱᑎ ᐃᒪᐃᓕᔪᖅ, “ᑲᑦᓱᖓᖏᒪᕆᑦᓯᑕ ᐊᐅᓚᑕᐅᒍᓗᑐᐃᓐᓇᕆᐊᒥᒃ ᐱᖁᔭᖃᕐᕕᐅᔪᒥᑦ ᐊᓯᐊᓄᑦ ᐊᐱᕐᓱᑕᐅᒐᑦᑑᓐᓃᑦ ᐊᖏᕐᒪᖓᑦᑕ ᑕᐃᒪᐃᒻᒪᓗ ᐃᑉᐱᒋᔭᐅᑦᓯᐊᖏᓪᓚᑦ ᐱᔪᓐᓇᐅᑎᕗᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥ ᑯᐸᐃᒃ ᐃᓗᐊᓂ, ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᓗ ᑲᓇᑕᐅᑉ ᐃᓗᐊᓂ. ᐅᑉᐱᕈᓱᑦᓯᐊᕋᑦᑕ ᐱᔪᓐᓇᐅᑎᕗᑦ ᓴᐳᒻᒥᔭᐅᒋᐊᖏᑦ ᑭᐱᔭᐅᑲᓪᓚᑐᐃᓐᓇᖃᔭᕋᑎᓪᓗ ᑭᑦᔭᐅᑏᓐᒧᑦ ᑕᐃᔭᐅᔫᓐᒧᑦ ᑯᐸᐃᒃ ᐊᕙᒐᓱᐊᕐᓂᖓᓂᒃ, ᑕᒪᒃᑯᐊᓗ ᐱᔪᓐᓇᐅᑎᕗᑦ ᐊᑑᑎᖃᑐᕆᒐᑦᑎᒋᑦ. ᐅᖃᐅᓯᑦᓯᐊᕋᐱᑐᐃᓐᓇᐅᔪᕆᖏᑕᕗᑦ ᐊᓪᓚᑕᐅᒪᑐᐃᓐᓇᓱᑎᒃ ᓯᑯᑦᓴᔭᒥ, ᓱᓇᒥᒃ ᐊᑑᑎᑦᓴᔭᕋᑎᒃ. ᑕᐃᒪᐃᒻᒪᑦ ᓂᕈᐊᕐᓂᕆᓚᐅᕐᑕᖓᑦ, ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᓄᐃᑕᑎᑦᓯᓯᐊᕐᐳᑦ ᐱᖑᔭᕐᑕᐅᒍᓗᑐᐃᓐᓇᑦᓴᐅᖏᓐᒥᐊᒥᒃ, ᐃᕐᓯᑎᑕᐅᓂᐊᕋᑕᓗ, ᐃᕐᓯᒋᓚᑎᒍᓪᓗ ᐊᕙᒐᓱᐊᕐᑏᑦ ᐱᓇᓱᐊᕐᑕᖏᓪᓗ. ᓴᐳᒻᒥᓕᖓᕗᒍᓪᓗ ᐱᔪᓐᓇᐅᑎᑦᑎᓂᒃ ᐱᔪᑦᓴᐅᔫᕐᓂᑎᓐᓂᓗ, ᑕᐃᒪᐃᓘᓕᖓᑦᓯᑕᓗ ᐊᑭᕋᕐᑐᕋᓯᐊᑐᐃᓐᓇᑐᒃᑰᖏᑦᑐᖅ ᑯᐸᐃᒃᒥᐅᓂᒃ. “ᐊᐅᑳᕐᐳᒍᑦ” ᑯᐸᐃᒃ ᐊᕙᒐᓱᐊᕐᓂᖓᓂᒃ. ᑕᐃᒪᐃᓘᕐᑐᒍᑦ ᐱᑦᓯᐊᓂᒃᑯᑦ, ᐃᑉᐱᒍᓱᑦᓯᐊᓂᒃᑯᓗ ᓇᓃᓐᓂᑎᓐᓂᒃ ᑕᒫᓂ ᐱᖁᔭᖃᕐᕕᐅᔪᒥ, ᓯᕿᑕᐅᓂᐊᕐᐸᓗ ᖃᖓᑐᐃᓐᓇᖅ, ᑕᐃᒪᐃᑕᐅᒥᐊᓕᒃ ᐊᖏᑦᓯᐊᑎᓪᓗᑕ.”

ᑕᒪᑐᒧᖓ, ᕉᔅᒥᐊᔨ ᑲᑉᑖᓇ ᐅᖃᐅᓯᖃᓚᐅᕐᔪᖅ ᓴᐳᒻᒥᓂᕐᒥᓂᒃ ᐃᓄᓐᓂᒃ ᑲᓇᑕᒥᐅᓕᒫᓂᒃ ᐊᖓᔪᖅᑳᖑᓂᕐᒥᓄᑦ ᐃᓄᐃᑦ ᑕᐱᕆᓴᒃᑯᓄᑦ ᑲᓇᑕᒥ. ᐅᖃᐅᓯᖃᓚᐅᔪᖅ ᐱᓪᓚᕆᐅᓂᖓᓂᒃ ᐸᐃᕆᑦᓯᔨᐅᓂᖓᑕ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐃᓄᓐᓂᒃ. “ᐱᖁᔭᕐᔪᐊᖓᓂ ᑲᓇᑕᐅᑉ, ᐃᓄᐃᑦ ᐃᓕᑕᕆᔭᐅᕗᑦ ᓄᓇᓕᑐᖃᐅᓂᖏᑦ. ᐃᖅᑲᑐᐃᕕᕐᔪᐊᖅ ᑲᓇᑕᒥ ᐅᖃᑦᓯᐊᓯᒪᒦᕐᑐᖅ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐸᐃᕆᑦᓯᔨᐅᒋᐊᖏᑦ ᓄᓇᓕᑐᖃᕐᓂᒃ ᑲᓇᑕᒥ ᐱᖁᔭᕐᔪᐊᑎᒎᕐᑎᓗᒍ. ᑕᖏᕐᑕᖓ ᐸᐃᕆᑦᓯᔨᐅᓂᐅᑉ ᐊᕐᕌᒍᓂ ᐊᒥᓱᕐᔪᐊᓂ ᐱᕙᓪᓕᐊᓯᒪᕗᖅ. ᐸᐃᕆᑦᓯᔨᐅᓂᖅ ᓄᐃᑕᑎᑦᓯᕗᖅ ᖃᓄᐃᓕᖓᐅᑎᓂᖏᓐᓂᒃ ᐱᖁᔭᑎᒍ ᐊᑑᑎᒥᐊᖃᕐᑕᒥᓄᑦ ᐊᒻᒪᓗ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᑲᓇᑕᒥᐅᑦ ᐃᓄᐃᓪᓗ ᑐᖓᕙᓪᓕᕆᐅᔪᕆᕙᒃᑲᓗ ᑲᓇᑕᐅᑉ ᐱᖁᔭᕐᔪᐊᖏᓐᓄᑦ. ᑕᒪᓐᓇ ᓯᖁᒥᑕᐅᒍᓐᓇᖏᓪᓚᖅ ᐊᖏᓚᐅᖅᑳᑎᓐᓇᑕ.”

ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ, ᐋᓯᑦ, ᑕᒪᐃᓐᓂᒃ ᓯᕗᓕᕐᑎᓂᒃ ᐅᖃᕐᑎᓯᒐᓱᐊᖃᑦᑕᓚᐅᔪᕗᑦ ᓱᒐᔭᕐᒪᖔᑕ “ᐊᖏᕐᓂᖅ” ᓵᓚᖃᑦᓴᐸᑦ. ᐃᓚᖓᑦ ᐊᐱᕆᓚᐅᔪᖅ, “ᐱᖑᔭᕐᓂᖅ ᐱᖑᔭᓪᓚᕆᓐᓂᐊᓗᕈᑦᓴᐸᑦ ᑯᐸᐃᒃᑯᓗ ᑕᒫᓃᖏᓐᓇᑎᑦᓯᒐᓱᐊᓯᑦᓴᐸᑕ ᐃᓕᑦᓯᓂᒃ, ᐊᑐᒐᓘᑦ ᐅᖃᓕᒪᒐᔭᕐᐱᓯ ᑐᑦᓯᕋᕐᓗᓯ ᑲᓇᑕᒥᐅᑦ ᐅᓇᑕᕐᑎᖏᓐᓂᒃ?” ᔭᐃᐱᑎ ᑭᐅᓚᐅᔪᖅ ᐃᒫᒃ, “ᑕᒪᓐᓇ ᐱᖑᔭᕐᓂᖅ ᐱᖑᔭᓪᓚᕆᓐᓂᖑᖏᑦᑐᖅ, ᑕᒪᓐᓇ ᐱᖑᔭᓪᓚᕆᓐᓂᖅ ᐅᓂᐅᕐᓂᒧᑦ ᑎᑭᐅᑎᒫᕐᐳᖅ.” ᐃᒪᐃᓕᒋᐊᓪᓚᑦᓱᓂᓗ ᐱᓂᐊᕐᓂᓕᕆᓂᐅᑉ ᖃᓄᐃᓕᕙᓪᓕᐊᓂᖓ ᓴᖑᐊᑦᓯᑕᐅᕗᖅ ᑯᐸᐃᒃᑯᓄᑦ, ᐃᓄᐃᓪᓗ ᖃᓄᐃᓕᒋᐊᕈᑎᒋᔭᖏᑦ ᐊᖑᒪᑦᓯᓇᕋᓱᐊᕐᓂᑐᐃᓐᓇᐅᕗᑦ ᐊᐅᓚᑦᓯᕆᐊᕈᑎᓂᒃ ᓄᐃᑕᐅᔪᓂᒃ ᑯᐸᐃᒃᑯᓄᑦ.

ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᐊᐱᕐᓱᑲᑦᑕᓈᕐᒪᑕ ᔭᐃᐱᑎ ᐱᓇᓱᑦᑏᓗ ᐊᓂᓚᓚᐅᔪᕗᑦ ᓯᓂᑦᑕᕕᒻᒥᑦ Queen Elizabeth Hotel ᐃᓄᒐᓴᓗᓐᓄᑦ. ᕿᑎᕋᓕᓕᕐᑎᓗᒍ ᐅᓪᓗᑯᑦ ᐊᑕᐅᓯᐅᓕᖓᒍᒪᔪᑦ ᐱᓱᑦᑎᓗᒋᑦ. ᐊᖅᑯᑎ ᓇᓂ ᓚᕙᐊᒃ ᐊᖅᑯᑎᖓ ᓚᔭᐅᓲᖅ ᐃᓄᓐᓂᒃ ᑕᑦᑕᓯᐊᓚᐅᔪᖅ, ᐊᒥᓱᐊᓗᐃᑦ ᓴᐃᒪᓯᔭᕐᓱᑎᒃ ᑲᓇᑕᐅᑉ ᑯᐸᐃᒃᑯᓗ ᓴᐃᒪᑎᖏᓐᓂᒃ. ᐃᓚᖓᒍᑦ ᑲᒪᔫᑦ ᐋᓐᓂᑕᐅᑎᑦᓯᑕᐃᓕᔫᑦ

"We are one people," Zebedee continued, "determined not to be bandied about from jurisdiction to jurisdiction without the authorities and powers in these jurisdictions seeking our consent and doing so in a manner that respects the place that our rights have been given in the political framework of Quebec, in the political framework of Canada. We believe very firmly that our rights are protected in a way that cannot be snipped by a pair of scissors called Quebec Sovereignty, that these rights are worth something. That they are not merely nice words written on a piece of paper, there for no tangible reason. So, through this result, the Inuit in Nunavik make it very clear that we are nobody's pushovers, neither will we accept being intimidated, neither do we fear the separatists and their intentions. And we intend to protect our rights and interests, and do so in a manner that will not be viewed in animosity towards the people of Quebec. We are saying "No" to Quebec Sovereignty. We are doing it with a sense of honour, and with a sense that our place in this jurisdiction, if it is ever going to be altered, it has to be done with our consent and agreement."

BOB MESHER

ᑐᓴᕐᑕᐅᑎᑦᓯᔪᑦ ᐃᓄᐃᑦ ᓂᕈᐊᕈᑎᕙᓂᖏᓐᓂᒃ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᐅᑐᐸ 27ᒥ.
Announcing results of Inuit vote at press conference October 27th.

To this message, Rosemarie Kuptana expressed the support of the Inuit across the Canadian Arctic by virtue of her position as the President of the Inuit Tapirisat of Canada. She underlined the importance of the fiduciary duty the federal government has towards the Inuit. "Under the Constitution of Canada, Inuit are recognized as an aboriginal peoples. The Supreme Court of Canada has clearly stated that the federal government has a fiduciary duty towards all aboriginal peoples of Canada that is constitutional in nature. The essence of the fiduciary duty is a relationship that has been built up over a long history. The fiduciary duty reflects a relationship of legal obligations and rights between Canada and Inuit that I believe are a fundamental part of the Canadian Constitution. That relationship cannot be broken without our consent."

Reporters, as usual, tried to get both leaders to say what they would do in the event of a "Yes" victory. One reporter asked, "If push comes to shove and Quebec forces you to stay in the territory, will you call on Ottawa to send in the Canadian Forces?" Zebedee responded by saying, "That's not push comes to shove, that's shove comes to drag." He continued his answer by saying that the political process was being driven by Quebec, and that the Inuit responses would be in keeping with the actions posed by Quebec.

With that press conference over, Zebedee and staff members ventured outside the Queen Elizabeth Hotel

1995ᒥ ᐅᑭᐊᖅ ᓂᕈᐊᕐᓂᒪᕆᖃᕐᓇᐅᔭᖅ

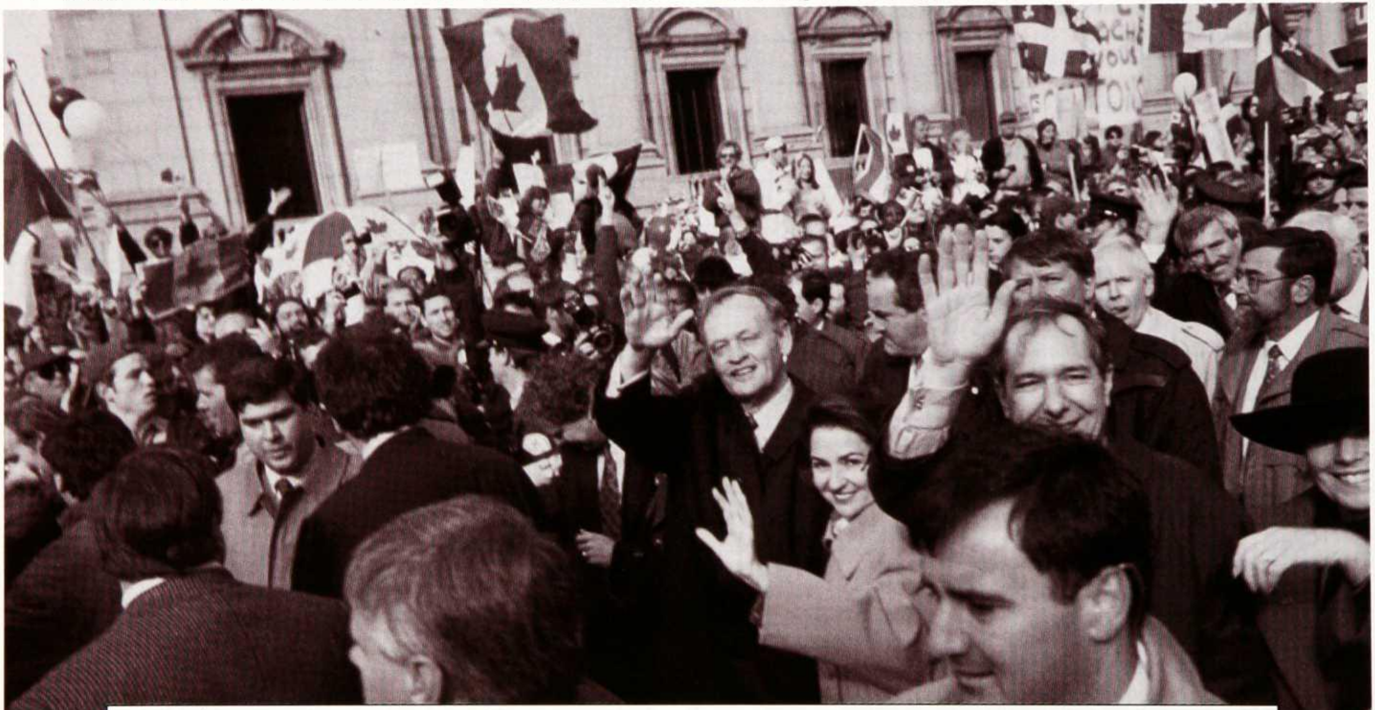
ᐊᒥᓱᐊᓗᐃᑦ ᖄᖏᐊᑎᓇᑲᐃᓐᓇᓚᐅᔪᑦ ᐃᓄᒑᓴᓗᓐᓂᒃ ᓯᕿᓂᐊᓃᑦᑐᓂᒃ ᐊᖅᑯᑎᐅᑉ. ᐃᓗᐊᓃᑦᑎᓗᒋᑦ ᑲᓇᑕᐅᑉ ᐊᖓᔪᖅᑳᖓ ᔮᓐ ᑯᕆᑦᓯᐊᓐ, ᐊᓇᖓᓗ ᐊᓖᓐ ᑯᕆᑦᓯᐊᓐ, ᐊᒻᒪᓗ ᐊᖓᔪᖅᑳᓇᔭᐅᔪᖅ ᑯᐸᐃᒃᒥ ᑖᓂᐅᓪ ᔭᓐᓴᓐ.

ᐊᑕᐅᓯᐅᓚᖓᖁᔨᔪᑦ ᐱᓱᑦᑐᐃᑦ ᐃᑉᐱᓇᖅᑎᓯᒻᒪᕆᓕᓕᓚᐅᔪᑦ. ᔭᐃᐱᑎ ᑕᑯᓚᐅᖅ ᐃᓄᑐᖅᑲᖅᒥᒃ ᐊᕐᓇᒥᒃ ᕿᐊᔭᒥᒃ, ᑭᖑᓂᐊᒍᓪᓗ ᐅᖃᓚᐅᔪᖅ ᓱᒧᑦ ᕿᐊᓐᓂᒪᖔᑦ ᐃᓱᒪᓂᕐᓱᓂ. ᑲᓇᑕᐅᑉ ᐊᖓᔪᖅᑳᖓ ᑎᑭᐅᑎᑦᓴᓕᖅᑕᓪᒪ ᐅᖃᕐᕕᒋᓂᐊᖅᑕᒥᓄᑦ, ᑭᓯᐊᓂᓕ ᔭᐃᐱᑎ ᑕᑯᓐᓇᓕᓕᓚᐅᔪᖅ ᑕᓚᕖᓴᒃᑯᑦ ᓯᐱᓯᑯᑦ ᐃᓪᓗᖅᑯᑎᖓᓃᓕᖅᓯᓂ ᑕᐃᑲᓂᑦᓴᐃᓇᖅ ᐊᖅᑯᑎᒥ, ᐅᑕᖅᑭᓯᓂ ᐊᐱᖅᓱᑕᐅᓂᓇᓚᖓᔭᒥᓂᒃ ᑐᓴᕋᑦᓴᓂᐊᖅᑎᒧᑦ ᓈᓐᓯ ᒍᐃᓪᓴᓐᒧᑦ.

ᐱᓇᓱᐊᕈᓯᐅᑉ ᓈᓂᖓᓂ ᓂᕈᐊᕐᓂᒪᕆᐅᑉ ᓯᕗᓂᐊᓂ ᐃᓄᐃᑦ ᑲᑎᒋᐊᓪᓚᓕᓚᐅᔪᕗᑦ ᐊᑕᐅᓯᐅᓕᒋᐊᕐᓂᒧᑦ, ᖃᓄᐃᓕᒋᐊᕈᑎᐅᒐᔭᑐᓂᒃ ᐅᖃᐅᓯᖃᕐᓯᒋᑦ ᐅᒃᑯᐊᓯᒪᓂᖃᕐᑕᐅᓱᓂ ᑲᑎᒪᓂᖅ. ᑲᑎᒪᖃᑕᐅᔪᑦ ᒪᓐᑐᔨᐊᒥ ᐊᓕᕐᓯᒍᑦᑐᓂ, ᐊᒻᒪᓗ

into a sea of people. It was just before noon and the Unity Rally was getting into full swing. René Lévesque Boulevard was absolutely jam packed with people, many waving Canadian and Quebec flags. At one point a human river of bodyguards literally brushed past crowds of people standing in the southern lane of the street. Inside the human cortege were the Prime Minister, Jean Chrétien and his wife Aline Chrétien, and the Premier of Quebec Daniel Johnson.

The Unity Rally brought emotions to the surface. Zebedee spotted an old woman standing on a bluff with tears rolling down her cheek, and remarked later that he wondered why she was crying. By the time the Prime Minister was at the podium, however, Zebedee was watching the event from a TV monitor at the CBC



ᓂᕿᑦᓯᑐᓂ ᐆᑐᐸ 27. ᐊᑕᐅᓯᐅᓚᖑᒍᒪᔪᑦ ᒪᓐᑐᔨᐊᒦᑦᑐᑦ, ᐊᖓᔪᖅᑳᖓ ᑲᓇᑕᐅᑉ ᑯᕆᑦᓯᐊᓐ ᐊᓇᖓᓗ ᐊᓖᓐ, ᑯᐸᐃᒃᑯᓗ ᓕᐳᕈᓪ ᓯᕗᓕᖅᑎᖓ ᑖᓂᐅᓪ ᔭᓐᓴᓐ.
Friday October 27th. During the Unity Rally in Montreal, Prime Minister Chrétien and his wife Aline, and Quebec Liberal Leader Daniel Johnson.

STEPHEN HENDRIE

ᐊᑐᒌᒥ ᐊᓪᓚᑐᓂ ᐊᐃᑎᓯᑯᑦ ᐊᓪᓚᕖᖓᓂ.

ᐊᓪᓚᓈᕐᑐᓂ ᐆᑐᐸ 30, ᑯᐸᐃᒃᑯᑦ ᓂᕈᐊᕐᓂᒪᕆᖃᓕᕐᑎᓗᒋᑦ, ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑳᖓ ᐱᒋᐊᓚᐅᔪᖅ ᐅᓪᓗᒥᒃ ᐊᑐᒌᒦᑦᓱᓂ, ᖃᖓᑦᑕᔮᒎᕐᓱᓂ ᖁᔅᐃᐊᑯᓄᑦ ᑰᑦᔪᐊᒧᑦ, ᓵᑕᒃᑯᑦ ᐊᓂᕐᕋᓯᒻᒥᓱᓂ ᑲᕐᕆᔅᓱᒧᑦ ᓂᕈᐊᓇᐊᕐᑐᓱᓂ. ᐊᓂᕐᕋᓯᒪᒍᓐᓇᓯᓚᐅᔪᖅ 35 ᒥᓇᑦᓯᓂ ᐅᑎᓇᐊᓯᒦᕐᒥᓱᓂᓗ ᐊᑐᒌᒧᑦ.

ᐃᓄᐃᑦ ᓯᕗᓕᖅᑎᖏᑦ ᐅᖃᖃᑎᒌᓚᐅᔪᑦ ᐊᐃᑎᓯᑯᑦ ᐊᓪᓚᕖᖓᓂ ᑕᓚᕖᓴᒃᑯᓗ ᑕᑯᓐᓇᓱᑎᒃ ᓂᕈᐊᕈᑏᑦ ᓄᐃᑎᕐᑕᐅᓕᕐᑎᓗᒋᑦ. ᕉᔅᒥᐊᕆ ᑲᑉᑖᓇ, ᔮᓂ ᐊᒪᕈᐊᓕᒃ, ᔪᓯ ᑯᓱᒐᖅ, ᒥᐊᕆ ᓯᓚᑦ, ᔭᐃᐱᑎ ᓄᖓᓗ ᑲᑎᒪᓚᐅᔪᖅ ᐊᐃᑎᓯᑯᑦ ᑲᑎᒪᕖᖓᓂ ᑕᓚᕖᓴᒥᒃ ᑕᑯᓐᓇᑕᑐᐊᖃᓕᕐᓱᑎᒃ ᑕᐃᒪᐃᓕᐅᔪᒻᒥᒪᑕ ᐊᒥᓲᓂᖅᓴᐃᑦ ᑲᓇᑕᒥᐅᑦ ᑕᐃᑲᓂ ᐅᓐᓄᒥ. ᑕᑯᓐᓇᓚᐅᔪᑦ ᐊᑦᓱᕉᓴᕐᒍᓱᐊᔪᕐᑎᑐᑦ "ᐊᐅᑳᕐᑐᓗ-ᐊᖏᕐᑐᓗ" ᓄᐃᑕᐅᖃᑦᑕᓕᕐᒪᑕ ᐱᒋᐊᖓᓱᑎᒃ "ᐊᖏᕐᑐᑦ" ᐳᕐᑐᓂᕐᓴᐅᓴᐅᑎᒥᑎᓪᓗᒋᑦ (54% ᒥᑦᓵᓂ) ᓄᓪᓚᓕᐅᒥᒻᒥᓱᑎᒃ 9:30 ᒥᑦᓵᓂ ᐊᐅᑳᕐᑐᑦ ᖃᖏᐅᑎᒻᒪᑦ 50%ᒥᒃ, ᐅᖃᐅᓯᐅᖏᓂᓕᒫᖓᓂ 10:17ᒥ "ᐊᐅᑳᕐᑐᑦ" ᓵᓚᖃᓇᐊᖏᑦ.

ᑕᐃᒪ ᑐᓴᕋᑦᓴᓂᐊᖅᑏᑦ ᐅᖃᓚᐃᓐᓇᓯᓚᐅᔪᑦ ᖃᓄᐃᓕᒪᖓᑕ

building down the street, waiting to tape an interview on Newsworld with Nancy Wilson.

The weekend before the Quebec referendum was a time for Inuit to regroup, and consider the possible scenarios of the result, which was anticipated to be close. Meetings were held in Montreal on Saturday, and Ottawa on Sunday at the ITC office.

Inuit leaders converged on the ITC offices to watch the TV coverage of the referendum night results as they came in. Rosemarie Kuptana, John Amagoalik, Jose Kusugak, Mary Sillet, and Zebedee Nungak gathered in the ITC board room and remained glued to the TV set, as did most Canadians that night. They observed with some anxiety that little horizontal "No—Yes" barometer as it began showing high "Yes" results early in the evening (around 54% "Yes"), and relaxed somewhat after 9:30 p.m. once the barometer tipped passed the 50% "No" point, until the announcement was made at 10:17 p.m.

ᑐᓴᕈᒪᑦᓯᑎᒃ ᐃᓚᖕᒋᓪᓗ ᖃᐃᑦᓯᑎᐊᓪᓛᑦ ᓂᐱᓕᐅᕆᓗᑎᒃ ᐊᐱᕐᓱᑲᑦᑕᕈᒪᑦᓯᑎᒃ. ᐃᓄᐃᓪᓕ ᖃᓄᐃᓕᒍᑎᓪᓚᕆᖕᒪ ᓂᕈᐊᕐᓂᒪᕆᐅᑉ ᒥᑦᓵᓄᑦ ᓄᐃᓪᓚᕆᑕᓚᐅᖅ ᖃᐅᖕᒐᓂ ᐅᓪᓛᑯᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓂᒃ ᑲᑎᒪᑦᓯᓯᑎᒃ ᐊᑐᕕᒥ ᐅᕙᓂ Charles Lynch Press Theater on Parliament Hill.

ᐆᔅᒥᐊᔮ ᑲᑉᑖᓇ ᓯᕗᓪᓕᐸᐅᓚᐅᖅ ᐅᖃᓕᒪᑦᓯᓂ. "ᐃᓄᐃᑦ ᓇᓂᑐᐃᓐᓇᖅ ᑲᓇᑕᒥ ᑐᑦᔩᒥᐸᑦ ᐊᓕᐊᓯᓕᕐᓯᑎᓪᓗ ᑯᐸᐃᒃᒥᐅᑦ ᓂᕈᐊᕐᒪᑕ ᑲᓇᑕᒦᒍᒪᓂᕐᒧᑦ ᐃᑉᐸᓴᖅ. ᓇᒻᒥᓂᖅ ᓂᕈᐊᕐᓂᒪᕆᑦᑎᓂ ᐅᓪᓗᐃᑦ ᓯᑕᒪᑦ ᓯᕗᓂᐊᓂ ᐆᑐᐸ 26ᒥ, ᐃᓄᐃᑦ ᓂᕈᐊᒻᒪᕆᓚᐅᕐᑐᑦ ᑲᓇᑕᒥᒃ ᐱᒍᒪᔪᑦ. ᓂᕈᐊᕐᓯᒪᔪᒍᑦ ᑲᓇᑕᒦᖕᒋᓐᓇᕈᒪᓂᕐᒧᑦ. ᑕᐃᒪᐃᓯᒪᔪᒍᑦ ᐊᑕᐅᓯᐅᓕᖕᒐᒍᒪᓂᕐᒧᑦ ᐃᓄᐃᑦ ᑲᓇᑕᒥ. ᓂᕈᐊᕐᓯᑕᓗ ᐊᑕᐅᓯᐅᓕᖕᒐᑦᓯᐊᑐᒧᑦ ᑯᐸᐃᒃᒧᑦ ᑲᓇᑕᒦᖕᒋᓐᓇᑐᓂ ᐊᑕᐅᓯᐅᓕᖕᒐᔪᒥ. ᓄᑦᓚᔩᒥᓂᕗᑦ ᐱᑦᔪᑎᖃᖅᐳᖅ ᓯᕗᓂᑦᓴᑎᓐᓂᒃ. ᓄᐃᑕᑦᓯᐊᖅᐳᖅ ᖃᓂᑕᖃᕐᑐᒪᕆᐅᓂᖕᒐ ᐊᐅᑳᕐᓂᐅᑉ ᑯᐸᐃᒃᒥ ᓂᕈᐊᕐᓂᒪᕆᒻᒥ ᓄᐃᑦᓯᕆᐊᖕᒐ ᐱᓪᓚᕆᓐᓂᒃ ᐱᓇᐃᑐᑕᓂᒃ ᑲᓇᑕᒥ ᐃᓗᓐᓈᓄᑦ. ᐊᑦᑕᓇᕐᑑᓂᖕᒐ ᑲᓇᑕᐅᑉ ᓄᐃᑕᐅᓪᓚᕆᓚᐅᖅᐳᖅ, ᑕᐃᒪᐃᒻᒪᓗ ᐃᑉᐱᓇᓪᓚᕆᑕᕐᓯᓂ ᑯᐸᐃᒃᑯᑦ ᐊᓯᑦᔩᕐᑯᔭᓂᕆᕙᑦᑕᖕᒐ ᑲᓇᑕᐅᑉ ᖃᓄᐃᓕᖕᒐᓂᖕᒐᓂᒃ. ᑕᑯᒥᐊᖃᓕᕐᐳᒍᑦ ᖃᓄᐃᒎᕈᑎᑦᓴᓂᒃ ᐋᖅᑭᓯᐃᓂᕐᒧᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐱᖁᔭᕐᔪᐊᑎᒍᓪᓗ ᐊᕕᑦᓯᒪᐅᑎᑦᑎᓂᒃ."

"ᐃᓄᐃᑦ ᑯᐸᐃᒃᒥᐅᓕᒫᓂᒃ ᓴᓂᕐᕙᐃᖁᔮᓕᕐᐳᑦ ᐊᕕᑦᓯᒪᐅᑎᓂᕐᒥᒃ ᓵᖕᒐᓯᑐᑳᓐᓂᑐᐃᓐᓇᒥᓪᓗ, ᐃᑉᐱᕆᔭᖃᕐᓂᓴᐅᑐᑎᒃ ᒪᒥᓴᑦᓯᐊᓂᕐᒥᒃ ᐊᕕᑦᓯᒪᐅᑎᓂᖕᒋᓐᓄᑦ ᑯᐸᐃᑉ ᑲᓇᑕᐅᓪᓗ," ᑲᑉᑖᓇ ᐃᒪᐃᓕᒻᒥᔭᖅ. "ᐃᓗᓐᓇᑎᒃ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥ ᓯᕗᓕᕐᑎᐅᔪᑦ ᓵᑕᑦᓴᐅᔪᕐᓴᐅᕗᑦ ᓯᕗᓕᕐᓂᒥᓄᑦ, ᓱᕋᐃᓯᒍᓐᓇᓂᕐᒥᓄᓪᓗ. ᑭᓇᑐᓐᓃᑦ ᐃᓯᑐᔩᒥᐊᖃᖕᒋᓚᖅ ᑲᑕᑐᖁᒥᒋᐊᖃᕋᓂᓗ. ᐃᓄᐃᑦ ᐊᖕᒋᕐᓯᒪᓪᓚᕆᑉᐳᑦ ᒪᑭᑕᒐᓱᐊᕈᓃᑦ ᐱᓂᐊᕐᓂᓕᕆᐅᓃᓪᓗ ᐋᖅᑭᒋᐊᕐᑕᐅᒋᐊᖃᕐᓂᖕᒋᓐᓄᑦ ᐊᑦᑕᓇᐃᓚᒍᑎᑦᓴᖕᒐᓄᑦ ᐊᑕᐅᓯᐅᓕᖕᒐᔪᑉ ᑯᐸᐃᑉ ᑲᓇᑕᐅᑉ ᐃᓗᐊᓂ ᐊᑕᐅᓯᐅᓕᖕᒐᔪᑉ. ᑕᒪᓐᓇ ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᐋᖅᑭᒋᐊᕐᑐᓴᓂᒃ ᐱᑕᖃᕐᑐᕆᕙᕗᑦ. ᑕᒪᓐᓇ ᑐᑭᖃᖕᒋᑐᖅ ᐱᖁᔭᕐᔪᐊᓂᒃ ᑭᓯᐊᓂ ᓵᖕᒐᔪᑐᐊᖃᕐᓂᐊᓂᑦᑎᓂᒃ. ᑭᓯᐊᓂᓕ ᖃᓄᐃᒎᕈᑎᖃᕆᐊᖃᕆᕗᒍᑦ ᐃᓅᓯᐅᑉ ᒪᑭᑕᒐᓱᐊᕐᓂᐅᓗ ᐱᑦᔪᑎᖕᒋᓐᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᒃᑯᑦ. ᐱᓪᓚᕆᐊᓗᒻᒥᓗ ᑮᓇᐅᔭᐃᑦ ᖃᓄᐃᓕᖕᒐᐅᑎᒋᓕᕐᑕᖕᒋᓐᓂᒃ ᓵᖕᒐᔪᐅᓕᕐᑐᓂᒃ ᑲᓇᑕᒥᐅᓕᒫᓄᑦ. ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒍ, ᕿᒪᐃᓐᓇᐃᒍᓐᓇᖕᒋᓪᓚᒍᑦ ᑯᐸᐃᒃᑯᑦ ᐃᒻᒥᒎᓪᓚᕆᑦᓯᑎᒃ ᐊᑦᔮᐅᖕᒋᑦᑑᓂᖁᐅᓯᖕᒋᓐᓂᒃ, ᐊᓯᒥᓂᓪᓗᓃᑦ ᐱᕕᑦᓴᖃᕐᑎᓯᒐᑎᒃ ᑐᑭᑖᕈᓐᓇᓂᕐᒥᒃ, ᑕᒪᓐᓇ ᖃᓂᑕᓈᒻᒪᕆᓐᓄᑦ ᓂᕈᐊᕈᑎᐅᓚᐅᕐᑎᓗᒍ ᑲᓇᑕᐅᑉ ᐊᑕᐅᓯᐅᓕᖕᒋᐊᖃᓂᖕᒐ. ᑲᓇᑕᒥᐅᓪᓗ ᐃᑉᐱᒍᓱᒋᐊᖃᕐᐳᑦ ᐊᔪᐃᓐᓇᓂᓪᓚᕆᐊᓗᖕᒋᓐᓂᒃ ᑯᐸᐃᒃᒥᐅᑦ ᐊᕕᒍᒪᔪᑦ ᐅᖃᐅᓯᐅᑮᓚᐅᕐᒪᑦ ᑯᐸᐃᒃᑯᑦ ᓯᕗᓕᕐᑎᖕᒋᓐᓄᑦ ᐅᓐᓄᒃ."

ᑭᖕᒍᓂᐊᒍᑦ ᔭᐃᐱᑎ ᓄᖕᒐᖅ ᐅᖃᓚᒪᓕᓚᐅᔪᒥᕗᖅ ᐃᓄᑦᑎᑑᕐᓯᓂ, ᐊᐱᕆᖃᑦᑕᑎᓪᓗᒋᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ. ᓯᕗᓪᓕᐹᖅ ᐊᐱᕆᐅᑎᐅᓚᐅᔪᖅ ᐅᖃᐅᓯᕆᓚᐅᔪᖕᒐᑕ ᔭᒃ ᐸᕆᓯ ᐅᓐᓄᒃ ᒥᑦᓵᓄᑦ ᓵᓚᐅᒐᒥᒃ ᐅᖃᕆᐊᖃᓕᕐᓯᓂ. ᐃᒪᐃᓕᓚᐅᔪᒻᒪᑦ "ᑮᓇᐅᔭᖅ ᖃᓪᓗᓈᖑᖕᒋᑐᐃᓪᓗ ᓂᕈᐊᕐᓂᖕᒋᑦ" ᓵᓚᖃᕐᑎᓯᕗᑦ "ᐊᐅᑳᕐᓂᒥᓄᑦ". ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᑐᑭᓯᒍᒪᓚᐅᔪᑦ ᐃᓄᐃᑦ ᐊᖕᒋᔪᒻᒪᕆᒻᒥᒃ "ᐊᐅᑳᕐᓯᒪᔪᑦ" ᓂᕆᐅᓐᓂᐊᒪᖕᒋᑕ ᐃᓛᓂᐅᖕᒋᑦᑑᕐᕕᐅᓂᕐᒥᒃ ᐸᕆᓯᒥᑦ ᐅᖃᐅᓯᕕᓂᖕᒋᓐᓄᑦ. ᓄᖕᒐᖅ ᑭᐅᓚᐅᔪᖅ ᐃᓄᐃᑦ ᓄᓇᓕᑐᖃᐅᒐᒥᒃ ᒥᑭᓪᓕᑎᖕᒋᑐᐃᑦ ᓇᒻᒥᓂᖅ. ᑲᑉᑖᓇ ᐃᒪᐃᓕᕆᐊᓪᓚᒥᑎᓪᓗᒍ, "ᐃᓅᕗᒍᑦ ᑕᐃᒪᐃᒻᒪᓗ ᐃᓅᓂᑦᑎᓂᒃ ᐊᑐᓚᖕᒐᕗᖕᒍᑦ ᐊᑦᔮᐅᖕᒋᑦᑑᓂᕐᒥᐅᖕᒋᑦᑐᖅ."

ᐊᓯᖕᒋᓪᓗ ᐊᐱᕆᐅᑎᐅᖃᑦᑕᓚᐅᔪᒻᒥᔪᑦ ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᖃᓄᐃᒎᕈᑎᐅᓂᐊᕐᑐᓄᑦ ᒫᓐᓇ. ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᖃᐅᔮᒍᒪᓚᐅᔪᑦ ᖃᓄᖅ ᐃᓄᐃᑦ ᐃᓚᐅᕕᖃᕐᓂᐊᒪᖕᒋᑕ ᑕᒪᑐᒪᖕᒐ. ᑕᒪᕐᒥᒃ ᐆᔅᒥᐊᔮ ᔭᐃᐱᑎᓗ ᑭᐅᖃᑦᑕᓚᐅᔫᒃ ᖃᓄᐃᒎᓕᕋᓗᐊᕐᐸᑕ, ᐃᓄᐃᑦ ᓂᕆᐅᓐᓂᐊᕈᒪᔪᑦ ᐃᑦᓯᕙᐅᑕᖃᕐᓂᒥᒃ ᐊᖕᒋᖃᑎᑮᒐᓱᐊᕐᕕᒥ.

ᑐᓴᕋᑦᓴᐃᑦ ᓂᕈᐊᕐᓂᒪᕆᐅᑉ ᒥᑦᓵᓄᑦ ᑕᑕᐃᒍᓐᓇᓕᕋᓗᐊᕐᑎᓗᒋᑦ ᑐᓴᕋᑦᓴᐃᑦ ᐊᓪᓚᕐᑯᑎᖕᒋᓐᓂ, ᐊᓯᐊᓯᓚ ᐱᑕᖃᓕᓚᐅᔪᒥᕗᖅ ᑕᐃᑲᓂ ᐅᓪᓗᒥ. ᑯᐸᐃᒃᑯᑦ ᐊᖕᒐᔪᖄᖕᒐ ᔫᒃ ᐸᕆᓲ ᑐᓴᕐᑎᓯᓚᐅᔪᖅ ᓄᖃᓂᕐᒥᓂᒃ ᑕᓪᓕᒪᖕᒍᓇᕐᐱᑦᑎᓗᒍ ᐅᓐᓄᓴᒃᑯᑦ. ᐅᖃᐅᓯᖃᓚᐅᕐᑐᐊᐱᑦᓯᓂ, ᐲᕆᐊᕐᓂᕋᓯᓚᐅᔪᖅ ᓄᑖᒥᒃ ᓯᕗᓕᕐᑎᓴᒥᓂᒃ ᐸᑎ ᑯᐸᐃᒃᑯᐊᑯᑦ ᓇᓗᓇᐃᕐᓯᑐᐊᕐᐸᑕ. ᓄᖅᑲᕈᑎᖃᕐᓂᕋᕐᓯᓂᓗ ᓂᕈᐊᕐᓂᒪᕆᐅᑉ ᓵᓚᐅᓂᖕᒐᓄᑦ ᐊᕕᒐᓱᐊᕐᑎᑯᑦ. ᕋᓗᐊᕐᑎᓗᒍ ᑐᓴᕋᑦᓴᓂᐊᕐᑏᑦ ᐊᐱᕆᐅᑎᖕᒋᑦᑕ

that the "No" side had won.

At that point, reporters were on the phones wanting reactions, and some arrived in person to get taped interviews. The main Inuit reaction to the referendum results was delivered the next morning during a press conference at the Charles Lynch Press Theater on Parliament Hill.

Rosemarie Kuptana was first to speak. "Inuit in all parts of the Canadian Arctic are enormously relieved and happy that Quebecers voted for Canada in yesterday's referendum. In our own referendum, four days ago on October the 26th, Inuit voted overwhelmingly for Canada. We voted as a people to remain in Canada. We did so in a spirit of unity with Inuit across Canada. And we voted for a united Quebec in a united Canada. Our feelings of relief are tinged with concern for the future. It is clear that the narrowness of the No vote in the Quebec referendum poses serious problems for all of Canada. The fragility of Canadian federalism has been revealed in a dramatic way, and with it, the pressing need to address Quebecer's desire for change in the nature of Canadian federalism. We must find a process to resolve the most serious of our political and constitutional divisions."

ᐃᓄᐃᑦ ᓯᕗᓕᕐᑎᖕᒋᑦ ᑲᑎᑦᑐᑦ ᐊᐃᑎᓯᑯᑦ ᑲᑎᒪᕕᖕᒐᓂ ᐅᓐᓄᑯᑦ ᐊᓪᓚᕇᕐᑐᓂ ᐆᑐᐸ 30 ᑕᑯᓐᓇᓯᑎᒃ ᓂᕈᐊᕈᑎᕕᓂᕐᓂᒃ ᑕᓚᕖᓴᒃᑯᑦ.
Inuit leaders gathered in the ITC conference room on the evening of Monday October 30th to watch the results come in on TV.

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"Inuit call on all Quebecers to put aside recriminations and accusations, and to concentrate on healing the divisions in Quebec and in Canada," Kuptana continued. "All political leaders must be held fully accountable for their statesmanship, and for their tolerance. No one should be exploiting fears or disappointment. Inuit are sincerely committed to an economic and political rebuilding process to secure a united Quebec in a united Canada. We believe this process will require constitutional change. This does not mean that we will focus all our attention on constitutional matters. But we must also address serious social and economic development issues. And the serious fiscal issues that face all of us as Canadians. Nevertheless, we cannot escape the issue of Quebec as a distinct society, or the veto question, with this very narrow vote for Canadian federalism. And Canadians must all be aware of the determination of Quebec's separatists to pursue the separation question again as expressed by the leadership last night."

After Zebedee Nungak made his comments in Inuktitut, questions were taken from the attending reporters. The first question dealt with the comment made by Jacques Parizeau the previous evening during his concession speech. In that speech, Parizeau identified "money and the ethnic vote" as being responsible for the "No" victory. Reporters wanted to know if Inuit, who

1995ᒥ ᐅᑭᐊᖅ ᓂᕈᐊᕐᓂᒪᓇᖃᕐᓇᐅᔪᖅ

ᐃᓚᖓᑦ ᐃᒪᐃᑦᑑᓚᐅᔪᖅ, ᐱᑦᔪᑎᖃᕐᐹ ᐅᖃᐅᓯᓇᓚᐅᕐᑕᒥᓄᑦ ᓵᑦᓯᔨᓂ ᐊᖏᔪᓂᒃ ᐱᓯᓇᓯᖃᕐᑐᓂᒃ ᐊᒻᒪᓗ ᖃᓪᓗᓈᑐᐃᓐᓇᐅᖏᑦᑐᓂᒃ. ᐸᓇᓰ ᐱᑦᔪᑎᖃᖏᓂᕋᓚᐅᔪᖅ ᑕᒪᑐᒥᖓ.

ᑯᐸᐃᒃ ᐊᖓᔪᖅᑳᖓ ᓄᖅᑲᓚᐅᕐᑎᓗᒍ, ᑕᑯᓐᓇᑕᐅᓂᕐᓴᐅᓕᓚᐅᔪᕆᕗᖅ ᓗᓯᐊᓐ ᐳᓵᑦ, ᓯᕗᓕᕐᑎᓇᔭᐅᔪᖅ ᐸᓛᒃ ᑯᐸᐃᒃᑯᐊᑯᓐᓄᑦ. ᐃᓇᖏᕐᓯᓂᐊᕐᐹ ᓯᕗᓕᕐᑎᐅᓂᕐᒧᑦ ᐸᑎ-ᑯᐸᐃᒃᑯᐊᑯᓐᓂ, ᐊᖓᔪᖅᑳᑕᓇᔭᐅᓗᓂᓗ ᑯᐸᐃᒃᒥ? ᐳᓵ ᐅᖃᐅᑦᔨᓚᐅᔪᖅ ᑐᓴᕐᓴᓂᐊᕐᑎᓂᒃ ᖃᐅᖓᓂ ᐊᖏᕐᕕᖃᕐᑐᕕᓂᐅᕆᐊᒥᒃ ᐊᕐᓇᒥᓂᒃ ᓂᕈᐊᕐᓂᒪᓇᖃᓈᕐᐸᑦ ᐱᓂᐊᕐᓂᓕᓇᓂᕐᒥᒃ ᕿᒪᐃᓂᐊᕐᓂᒥᓂᒃ. ᑕᐃᒪᐃᓕᓚᐅᕐᓯᓂ, ᒪᕐᑮᓂ ᐱᓇᓱᐊᕈᓰᓐᓂ ᓄᖅᑲᖓᓚᐅᔪᖅ ᑲᓕᕗᓂᐊᒥ, ᐅᑎᑐᐃᓐᓇᓂᐊᕐᒥᓯᓂ ᐊᐃᑉᐱᑐᓂ ᓄᕙᒻᐸ 21ᒥ ᑐᓴᕐᓴᓂᐊᕐᑎᓚᓵᓗᐃᑦ ᓯᕗᕌᓄᑦ ᓄᐃᑕᕇᕐᑐᑯᑦ ᑐᓴᕐᓴᑎᒍᑦ.

ᐳᓵᑦ ᑐᓴᕐᑎᓯᓚᐅᔪᖅ ᐃᓕᓚᓱᐊᓚᖓᓂᕐᒥᓂᒃ ᐊᖓᔪᖅᑳᖑᓂᕐᒧᑦ ᑯᐸᐃᒃᒥ. ᓂᕈᐊᕐᑕᐅᒍᓂᓗᒎᖅ, ᐅᖃᐅᓯᖃᕐᓂᐊᓂᕐᓯᓂ ᑭᓇᐅᔭᑎᒍᑦ ᐃᓯᐃᓗᑕᕐᕿᓐᓂᒃ ᑯᐸᐃᑉ, ᓂᕈᐊᕐᓂᒪᓇᓪᒥᓗ ᐱᒐᓱᐊᓇᐊᓪᓚᕋᔭᓇᐊᒥᒃ ᓈᒻᒪᑑᔭᓚᑐᐊᕐᐸᑦ. ᐲᑭᐅᒃᑯᑦ ᐱᕕᑦᓴᓕᐅᕐᓂᐊᓂᕐᓯᒪᕗᑦ ᑲᔪᓯᑦᓯᐊᓂᕐᓴᑯᑦ ᐱᕕᖃᕐᑎᓯᓂᕐᒥᒃ ᐊᑭᒪᔪᑦᑕᐅᖏᑦᑐᒧᑦ ᓂᕈᐊᕐᑕᐅᑎᓚᐊᕐᑐᒧᑦ. ᐳᓵᑦ ᑲᕆᒪᑐᖃᒃᑯᑎᒍᑦ ᐃᓚᒋᔭᐅᕗᖅ, ᐃᓂᒥᓂᑦ ᓄᖅᑲᓇᐊᓚᒃ, ᓄᖅᑲᓗᓂᓗ ᓯᕗᓕᕐᑎᐅᓂᕐᒥᓄᑦ ᐸᓛᒃ ᑯᐸᐃᒃᑯᐊᓄᑦ ᐊᑑᓚᒥ, ᓂᕈᐊᕐᑕᐅᑎᓚᔪᐊᓯᓗᓂᓗ ᐃᑦᓯᕙᐅᑕᕐᑖᕈᓐᓇᒥᔪᑦ ᓚᒃ ᓯᓪ ᔮ ᓂᕈᐊᕐᕕᖓᓂ. ᐲᕐᓯᓗᓂᓗ ᓇᒻᒥᓂᖅ ᓯᕗᓕᕐᑎᐅᓂᕐᒥᓂᑦ ᐸᓚᒃ ᑯᐸᐃᒃᑯᐊᓐᓂ ᐊᑐᓚᒥ, ᓂᕈᐊᕐᑕᐅᑎᓚᔪᐊᓯᓗᓂ ᑯᐸᐃᒃᑯᓂ ᐃᑦᓯᕙᐅᑕᕐᑖᕈᑎᑦᓴᒥᓄᑦ ᐅᖃᕐᕕᒪᓇᓪᒥ. ᓂᓇᐅᒋᔭᐅᕗᖅ ᐳᓵᑦ ᐊᖓᔪᖅᑳᕈᓛᓇᐊᒥ ᑯᐸᐃᒃᒥ ᔭᓄᐊᓇᐅᓚᕐᐸᑦ ᕕᕗᐊᓇᒥᓪᓗᓃᑦ,

voted massively "No", expected an apology from Parizeau because of the remarks. Nungak responded that Inuit are aboriginal citizens, and do not consider themselves an ethnic minority. Kuptana added, "We are a people, and as such we will conduct ourselves as a people."

Other questions dealt with the constitutional process that will now take place. Reporters wanted to know how Inuit saw themselves participating in it. Both Rosemarie and Zebedee replied that whatever the nature of the process, Inuit expected to have a seat at the negotiation table.

While the news of the referendum results was enough to fill entire newspapers, another story remained to be played out that day. Quebec Premier Jacques Parizeau announced his resignation shortly after 5:00 p.m. In a brief statement, he said he would step down once the Parti Quebecois had chosen a new leader. He attributed his resignation to the referendum defeat. The first question reporters asked, however, was if he resigned because of his comment on "money and the ethnic vote." Parizeau denied this as a reason.

With the Premier resigning, attention shifted to Lucien Bouchard, the leader of the Bloc Québecois. Would he take over as head of the Parti-Québecois, and

ᖃᓄᖅ ᐃᓄᐃᑦ ᓂᕈᐊᕐᓂᒪᖔᑕ How Inuit voted

	%ᐊᐅᒃ %NO	%ᐄ %YES	% ᓂᕈᐊᕐᑐᕕᓂ % Turnout
ᐆᑐᐸ / Oct. 26	95	4	74
ᐆᑐᐸ / Oct. 30	82	16	80

ᓂᕈᐊᒻᒪᓇᒍᑎᕕᓃᑦ Referendum Results

ᓄᓇᓖᑦ	Community	ᐃᓄᕐᑎᒍᑦ ᐆᑐᐸ 26, 1995 Inuit Referendum October 26, 1995					ᑯᐸᐃᒃᑯᑎᒍᑦ ᐆᑐᐸ 30, 1995 Quebec Referendum October 30, 1995				
		ᐃᓄᕐᓂᖏᑦ ᓂᕈᐊᕈᓐᓇᑐᑦ Total eligible voters	ᐄ YES	ᐊᐅᒃ NO	ᓱᒃᑐᑦ Spoiled Ballots	ᐃᓄᕐᓂᖏᑦ ᓂᕈᐊᑐᑦ Total Votes Cast	ᐃᓄᕐᓂᖏᑦ ᓂᕈᐊᕈᓐᓇᑐᑦ Total eligible voters	ᐄ YES	ᐊᐅᒃ NO	ᓱᒃᑐᑦ Spoiled Ballots	ᐃᓄᕐᓂᖏᑦ ᓂᕈᐊᑐᑦ Total Votes Cast
ᓯᓴᓯᐱ	* Chisasibi	42	0	27	0	27					
ᑰᑦᔪᐊᕌᐱᒃ	Kuujjuaraapik	325	9	163	6	178	389	66	207	8	281
ᐅᒥᐅᔭᖅ	Umiujaq	172	7	113	0	120	169	16	118	2	136
ᐃᓄᑦᔪᐊᖅ	Inukjuak	547	13	449	4	465	621	28	498	6	532
ᐳᕕᕐᓂᑐᖅ	Puvirnituq	563	28	225	2	255	561	107	298	12	417
ᐃᕗᔨᕕᒃ	Ivujivik	141	5	70	6	81	130	10	93	2	105
ᐊᑯᓕᕕᒃ	Akulivik	167	2	150	5	157	204	8	165	2	175
ᓴᓪᓗᐃᑦ	Salluit	442	4	291	0	295	424	24	313	5	342
ᑲᖏᕐᓱᔪᐊᖅ	Kangiqsujjuaq	237	17	119	8	144	253	30	150	2	182
ᖁᐊᕐᑕᖅ	Quaqtaq	120	6	96	0	102	185	24	100	2	126
ᑲᖏᕐᓱᖅ	Kangirsuk	209	4	164	1	169	201	10	164	1	175
ᐊᐅᐸᓗᒃ	Aupaluk	65	0	51	0	51	71	1	61	0	62
ᑕᓯᐅᔭᖅ	Tasiujaq	91	1	70	0	71	119	9	95	1	105
ᑰᑦᔪᐊᖅ	Kuujjuaq	776	7	523	3	533	1,052	194	638	29	861
ᑲᖏᕐᓱᐊᓗᑦᔪᐊᖅ	Kangiqsualujjuaq	321	7	281	0	288	345	15	281	3	299
ᕌᒃᓚᓐ ᐃᔭᕋᓐᓂᐊᕕᒃ	* Raglan Mine		1	23	1	25	170	80	44	2	126
ᒍᐃᒥᓐᔨ	Weminji	3	0	3	0	3					
ᒪᓐᑐᔨᐊ	* Montreal		21	136	1	158					
ᐃᓘᓐᓇᖏᑦ ᓄᓇᕕᒥ	***TOTAL NUNAVIK***	***4,221***	***132***	***2,954***	***37***	***3,122***	***4,894***	***622***	***3,225***	***77***	***3,924***
ᑯᐯᑦ ᓄᓇᓕᖏᓐᓂ	** Cree Communities*						*5,220*	*165*	*3,693*	*67*	*3,925*
ᓯᑭᓂᐊᓂ ᐅᖓᕙᐅᑉ ᓄᓇᓕᖏᓐᓂ	** South Ungava*						*13,398*	*8,400*	*3,498*	*174*	*12,051*
ᐃᓘᓐᓇᖏᑦ ᐅᖓᕙᒥ	***TOTAL UNGAVA***						***23,512***	***9,187***	***10,416***	***318***	***19,900***
ᑯᐸᐃᒃᑯᑎᒍᑦ ᓂᕈᐊᕈᑏᑦ	***Total Quebec***						5,086,980	2,308,266	2,360,714	86,338	4,755,318

*ᓯᓴᓯᐱᒥ ᐆᑐᐸ 30 ᓂᕈᐊᕈᑎᕕᓃᑦ ᑯᐃᑯᑦ ᓄᓇᓕᖕᓂᓐᓂᑐᑦ. ᓂᕈᐊᕈᓐᓇᑐᑦ ᕋᒃᓚᓐ ᐅᔭᕋᓐᓂᐊᕕᒥ ᒫᓐᑐᔨᐊᒥᓗ ᓄᓇᕕᒃ ᓄᓇᓕᖕᖏᓐᓂ ᐃᓚᐅᑎᑕᐅᔪᑦ. ᑯᐃᑯᑦ ᓄᓇᓕᖏᓐᓂ: ᒥᔅᑕᓯᓂ, ᒍᐊᔅᒍᐊᓂᐱ, ᒍᐊᔅᑲᓂᔅ, ᓂᐱᔅᑳ, ᐃᔅᒥᓐ, ᒍᐃᒥᓐᔨ, ᓯᓴᓯᐱ, ᒍᐊᑉᒪᒍᔅᑐᐃ. ᐅᖓᕙᐅᑉ ᓯᑭᓂᖓᓂ: ᓯᐳᑲᒧ, ᓵᐱ, ᓕᕙᓪ-ᓱ-ᑯᕕᓕᔪᓐ, ᒪᑕᑲᒥ, ᐱ-ᔮᒻᔅ, ᓂᕈᐊᑲᐱᖅᑲᐅᔪᑦ ᐅᐊᓗᒥ, ᓂᕈᐊᕈᑏᖕᖑ ᐊᓪᓚᑎᒍᑦ ᑎᑭᑎᑕᐅᔪᑦ ᓯᓚᑖᓂᑦᑐᓂᑦ.

* Chisasibi Oct 30 results contained in Cree Communities. Eligible voters for Raglan Mine and Montreal contained in Nunavik communities. Cree communities: Mistassini, Waswanipi, Waskaganish, Nemiscau, Eastmain, Wemindji, Chisasibi, Whapmagoostui. Southern Ungava: Chibougamau, Chapais, Level-sur-Quévillion, Matagami, Baie-James, advance polls, and votes mailed in from outside the riding.

ᐃᑦᓯᕙᖃᑕᐅᓯᓗᓂᓗ ᐅᖃᕐᕕᒪᕆᒻᒥ ᒫᑦᔨᐅᓕᕐᐸᑦ.

ᓯᕗᓕᕐᑏᑦ ᐊᓯᑦᔨᑐᕐᑐᑦ ᖃᓪᓗᓈᓂ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᓱᕐᖁᐃᓚᖕᒐᑦ ᐱᖁᔭᕐᔪᐊᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐱᕙᓪᓕᐊᔭᐅᓂᖕᒐᓂᒃ. ᐃᓚᖕᒐᑦ ᐃᓄᐃᑦ ᑐᑭᓯᒍᒪᓚᐅᔭᖕᒐᑕ ᓂᕈᐊᕐᓂᒪᕆᒃ ᐱᓇᓱᐊᕐᑕᐅᓕᕐᑎᓗᒍ ᐃᒪᐃᑦᑐᖅ, "ᓱᓇᒥᒃ ᓗᓯᐊᓐ ᐳᓵᑦ ᐅᖃᓕᒪᕙ ᐊᐅᓚᒃᑳᕆᒻᒪᕆᑦᑐᒥᒃ ᑯᐸᐃᒃᒥᐅᓂᒃ?" ᐱᒋᐊᕐᓂᖕᒐᓂ, ᔭᒃ ᐸᕆᓲ, ᐱᓂᐊᕐᓂᓕᕆᓂᖅ ᐱᑦᔪᑎᒋᑦᓱᒍ, ᑕᐃᓯᓚᐅᔪᖅ ᓗᓯᐊᓐ ᐳᓵᒥᒃ ᐊᖕᒋᖃᑎᒌᒐᓯᐊᕐᑎᒪᕆᐅᓂᐊᕐᑎᓗᒍ ᑯᐸᐃᒃ ᐊᕕᒐᓯᐊᕐᓂᖕᒐᓄᑦ ᑲᓇᑕᒥ, ᐊᐃᑦᑑᑎᖃᓪᓚᕆᓚᐅᔪᖅ ᓄᑐᖁᐅᑎᒥᒃ ᐳᓵᒧᑦ ᐅᓪᓚᒍᑎᒋᓂᐊᓕᕐᑕᖕᒐᓂ ᐃᓱᐊᓄᑦ ᓂᕈᐊᕐᓂᒪᕆᒻᒥ ᐊᖕᒋᕐᑕᐅᑎᑦᓯᒐᓱᐊᕐᓂᐅᑉ.

ᐳᓵ ᑎᒍᓯᓚᐅᔪᖅ ᓄᑐᖁᐅᑎᒥᒃ ᐊᓯᑦᔨᓴᐅᑎᒋᑦᓯᓂᓗ ᖃᓄᐃᓚᖕᒐᓕᕐᓂᖕᒐᓂᒃ "ᐊᖕᒋᕐᓂᒥᒃ" ᓂᕈᐊᕐᑎᓯᒐᓱᐊᕐᑐᑦ. ᖃᓄᐃᓘᕈᑎᖃᕈᓐᓇᐃᓚᐅᔪᖅ ᒪᑭᑕᒐᓯᐊᕈᑎᓄᑦ ᐃᓚᖕᒐᔪᓂᒃ ᑕᐳᔪᒃᑯᑦ ᑲᐅᔭᓯᐊᒻᒪᕆᖃᑦᑕᑕᖕᒐᓂᒃ, ᐲᑭᐅᒃᑯᓗ ᓵᓚᐅᓂᐅᔭᖁᐃᓐᓇᕈᑎᒋᓕᕐᑕᖕᒐᓂᒃ ᐊᒥᓱᑦ ᑲᖕᒍᓇᕐᑐᑦ ᖃᐅᔨᓴᕈᑎᕙᓃᑦ ᓄᐃᑕᐅᖃᑦᑕᑎᓪᓗᒋᑦ ᐲᑭᐅᒃᑯᑦ ᒥᓂᔅᑕᖕᒐᓄᑦ ᕆᓵ ᓗ ᕿᐅᒧᑦ. ᐳᓵ ᓴᓂᕐᕙᐃᓯᓂ ᖃᐅᔨᓴᕈᑎᕕᓂᕐᓂᒃ ᐱᑦᓯᐊᓂᒃᑯᑦ, ᐅᖃᐅᓯᖃᖃᑦᑕᓯᓚᐅᔪᖅ ᐱᑦᔪᑎᐅᔪᓂᒃ ᑯᐸᐃᒃᒥᐅᓂᒃ ᐊᐅᓚᑦᓴᐃᔪᓂᒃ. ᐅᖃᕐᓯᑎᒻᒪᕆᐅᒐᒥ, ᐊᑦᓯᕆᔭᐅᓚᐅᔪᖕᒋᑐᖅ ᓂᕈᐊᕐᑕᐅᖁᔭᒥᓂᒃ ᐅᖃᓕᒪᖃᑦᑕᑐᓄᑦ. ᐅᖃᐅᓯᑦᓴᒥᓂᒃ ᐊᓪᓚᓯᒪᓪᓗᐊᖃᑦᑕᕋᓂ, ᐊᒥᓱᐊᓗᓐᓂᒃ ᓵᑎᑦᓯᓚᐅᔪᖅ ᐱᔪᓇᓕᕐᑎᓱᒋᑦ ᐅᒪᑎᒥᒍᑦ ᐃᓱᒪᒥᒍᓪᓗ ᑯᐸᐃᒃᒥᐅᑦ ᓇᒻᒥᓂᖅ ᓄᓇᒥᓂᒃ ᓄᐃᑦᓯᒍᓐᓇᕆᐊᒥᒃ, ᑕᒫᐃᒪᐃᓘᕐᓱᓂᓗ ᓴᐳᒻᒥᔭᐅᓂᕐᓴᐅᓚᖕᒐᓂᕋᐃᑦᓱᓂ ᐅᖃᐅᓯᖕᒐᓂᒃ ᐃᓗᖅᑯᓯᖕᒐᓂᓪᓗ.

STEPHEN HENDRIE

ᐊᐃᑉᐱᑐᓂ ᐆᑐᐸ 31 ᐃᓄᐃᑦ ᑐᓴᕐᓴᓂᐊᕐᑎᓄᑦ ᐅᖃᓕᒪᔪᑦ, ᐊᑐᒐᒥᓕᕐᓯᑎᒃ ᖃᓄᐃᓕᒍᑎᒥᓂᒃ ᐅᖃᓕᒪᑦᓯᑎᒃ ᑯᐸᐃᒃᑯᑦ ᓂᕈᐊᕐᓂᒪᕆᖕᒐᓄᑦ.
On Tuesday October 31st Inuit held another press conference, this time in Ottawa to express their reaction to the Quebec referendum.

ᖃᓂᑕᓈᒻᒪᕆᐅᑎᓪᓗᒋᑦ, ᑲᓇᑕᒥᐅᑦ, ᐊᒻᒪᓗ ᐱᓗᐊᕐᑐᒥᒃ ᑲᕙᒪᑐᖃᒃᑯᑦ ᓯᕗᓕᕐᑎᖕᒋᓪᓗ ᐳᔭᐅᕙᓐᓯᑦ ᐊᒻᒪᓗ ᓄᓇᓕᑐᖃᐃᑦ ᓯᕗᓕᕐᑏᑦ ᑕᑯᒋᐊᖃᓚᖕᒐᑦ ᑯᐸᐃᒃᒥᐅᑦ ᖃᓄᐃᓘᕈᓐᓇᕈᑎᑦᓴᖕᒋᓐᓂᒃ ᑲᓇᑕᒦᖕᒋᓐᓇᓗᑎᒃ.

ᐱᔭᕆᐊᑭᑦᑑᓂᐊᖕᒋᑐᖅ ᓄᑖᖅ ᐅᖃᓕᒪᑦᓯᐊᕈᓇᓂᖅ ᐱᓕᕐᑎᓗᒍ ᑯᐸᐃᒃᒥᑦ "ᐃᓅᖃᑎᒌᓐᓂᕋᓂᑯᑦ". ᐱᔪᒪᓪᓚᕆᑦᑕᑐᐊᕆᔮᕐᓯᒪᔭᖕᒐ "ᐊᑦᔨᐅᖕᒋᑦᑑᓂᕐᒥᒃ" ᐋᖅᑭᓯᒪᐅᑎᖃᓂᖅ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑐᑭᑖᕈᓐᓇᑐᑑᓂᖕᒐ - ᐱᖁᔭᕐᔪᐊᓂ ᐃᓗᒥᐅᑕᕆᔭᐅᓯᒪᔪᑦ ᐊᖕᒋᕐᑕᐅᓯᒪᒐᑎᓪᓗ ᒥᑦᓯ ᓕᒃᒥ ᓴᓕᑦᑕᐅᓐᒥᓗ ᐱᖁᔭᕐᔪᐊᓕᕆᔪᓄᑦ — ᒫᓐᓇ ᓈᒻᒪᑐᐃᓐᓇᑑᔭᕈᓐᓇᐃᑐᑦ.

1995 ᐃᓱᓕᓕᕐᒪᑦ, ᓄᑖᓪᓗ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᐅᑭᐅᒥ ᓄᐃᕙᓪᓕᐊᓯᒻᒪᑕ, ᐊᒥᓱᑦ ᓱᓕ ᐊᐱᕆᐅᑏᑦ ᐳᑦᑕᖕᒋᓐᓇᐳᑦ, ᖃᓐᓂᐅᓛᐱᑦᑐᑎᑐᑦ ᐊᕐᓴᐃᕋᕐᑕᐅᓕᐅᒥᔫᕐᓯᑎᒃ. ᓱᓇᒦᒃ ᓄᑖᒥᒃ ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᐊᕐᐸᑦ ᑲᕙᒪᑐᖃᒃᑯᑦ? ᐅᑕᖅᑭᑐᐃᓐᓇᓚᖕᒐᕚᑦ ᑐᕌᒐᓕᐊᖕᒍᓯᒪᔪᒥᒃ 1997ᒥ ᑲᑎᒪᓂᒻᒪᕆᑦᓴᒥᒃ ᒪᓂᑦᓯᐅᑎᓕᐅᕈᑎᑦᓴᒥᓄᑦ ᑯᐸᐃᒃᑯᑦ? ᖃᖕᒐ ᑯᐸᐃᒃᑯᑦ ᓂᕈᐊᕐᓂᒪᕆᖅᑖᓕᕆᕙᑦ? ᖃᓅᖅ ᐃᓄᐃᑦ ᐃᓚᐅᕕᖃᓚᖕᒐᕙᑦ ᑕᒪᑐᒧᖕᒐ?

ᑕᒪᒃᑯᐊᑕᒐ ᐊᐱᕆᐅᑎᐅᖃᑦᑕᓂᐊᕐᑐᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐃᓱᒪᔪᓄᑦ ᖁᕕᐊᓱᕝᕕᐅᓂᖕᒐᓂ, ᐊᕐᕿᒍᒥᓪᓗ ᓄᑖᒥ.

become the new Premier of Quebec? Bouchard told reporters the next day that he promised his wife that after the referendum he would leave politics. With that candid statement, he left for a two week holiday in California, only to return on Tuesday November 21st to announce his decision to an expectant gaggle of reporters, and the nation as the press conference was carried live.

Bouchard announced that he would run for the position. He noted that if elected, he would address the pressing fiscal issues facing the province, and engage in another referendum when the time is right. The PQ had said that they would make special provisions in their party policy to allow for a smoother transition of an uncontested candidate. Bouchard is a federal Member of Parliament, he will have to resign his seat in the riding of Lac St. Jean, step down as leader of the Bloc Québecois in Ottawa, and then run in a Quebec by-election in order to obtain a seat in the National Assembly. It is expected that Bouchard could be Premier by January or February, and sitting in the Assembly by March.

The leadership changes in the southern political landscape will inevitably have an effect on the constitutional political process. One of the things Inuit wanted to know during the referendum campaign was, "What is it that Lucien Bouchard is saying that ignites such a strong response among Quebecers?" Essentially, when Jacques Parizeau, for political reasons, named Lucien Bouchard as the Chief Negotiator for Quebec sovereignty with Canada, he was basically handing the baton over to Bouchard for him to run with it until the end of the referendum campaign.

Bouchard took the baton and immediately changed the nature of the "Yes" campaign. He stopped addressing the economic issues the Liberals were hammering away on, and which the PQ were losing ground with as a result of many embarrassing studies conducted by PQ minister Richard le Hir. Bouchard swept those studies aside with a grand gesture, and spoke about issues that tugged at Quebecers emotions. As an orator, he was unequalled during the campaign. With little, or no speaking notes, he galvanized huge crowds with a style of passionate delivery that basically built up a strong sense of pride in the hearts and minds of Quebecers that they could build a new country of their own, and in doing so guarantee the preservation of their language and culture.

With such a close result, Canadians, and specifically the federal government and the premiers and aboriginal leaders must find a way for Quebecers to do that within the Canadian federation.

It won't be easy because the new rhetoric coming from Quebec is that they are a "people". The basic demands of "distinct society" status and a Quebec veto — constitutional elements denied in the Meech and Charlottetown rounds — now appear to be no longer enough.

As 1995 comes to a close, and a new political winter looms ahead, many questions are left floating, like snowflakes in a light gust of wind. What new constitutional process will the federal camp create? Will it wait until the scheduled constitutional conference in 1997 to make new offers to Quebec? When will Quebec hold another referendum? How will Inuit participate in the process?

These are natural questions that will occupy political minds during the Christmas period, and into the new year.

ᑲᑎᒪᔩᑦ ᑲᔪᓯᑎᑦᓯᕗᑦ 1995/1996 ᐸᑦᔭᓂᒃ

Board Passes 1995/1996 Budget

ᒪᑭᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᖏᑦ ᑲᑎᒪᔨᖏᓪᓗ ᑲᑎᓚᐅᔪᕗᑦ ᓯᕗᓪᓕᐹᒥ ᐱᓇᓱᐊᕈᓯᖓᓂ ᓄᕕᒻᐱᕆᐅᑉ ᑲᔪᓯᑎᑦᓯᓂᕐᒧᑦ ᐊᕐᕋᒍᑕᒫᑦ ᐊᐅᓚᑦᓯᓂᕐᑦ ᐸᑦᔭᖏᓐᓂᒃ ᑯᐊᐳᕇᓴᐅᑉ. ᐃᑉᐱᒋᑦᓱᒋᑦ ᑐᑭᒧᐊᒍᑏᑦ, ᐱᓪᓚᕆᐅᓂᕐᐸᐅᓚᐅᕐᑐᑦ ᐅᖃᓕᒪᐅᑎᐅᒋᐊᓕᓐᓄᑦ ᐊᑯᓂᕆᑦᓯᓂᕐᐸᐅᓱᓂᓗ ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᑲᑎᒪᓂᖓᓐᓂ.

ᓴᖑᐊᐱᓚᐅᕐᒥᔪᑦ ᑕᒡᒐᓂ ᐊᕐᕌᒍᒥ ᑲᑎᒪᓂᖅ ᐱᒋᐊᕐᑎᓗᒍ ᒪᓐᑐᔨᐊᓪᒥ, ᐃᓱᓕᒻᒪᓗ ᓯᑕᒻᒥᑐᓂ ᐅᓐᓄᑯᑦ, ᓄᕕᒻᐱᕆ 9ᒥ ᐅᓐᓄᐊᒥ ᕿᑎᕋᓕᕇᓪᓚᑎᓪᓗᒍ, ᑲᑎᒪᓂᖅ ᑲᔪᓯᓚᖓᓕᕆᐊᖓ ᖃᐅᔨᒪᓇᓕᓚᐅᔪᕗᖅ ᑰᑦᔪᐊᒥ ᓂᕿᑦᓯᑐᓂ ᓄᕕᒻᐱᕆ 10ᒥ, ᑕᐃᒪᐃᓚᐅᔪᕗᓪᓗ ᐅᓐᓄᑯᑦ.

ᐅᖃᓕᒪᒻᒪᕆᓚᐅᕐᓱᑎᒃ ᐸᑦᔭᓕᐊᖑᒍᒪᔪᓂᒃ, ᑲᔪᓯᑎᑕᐅᓕᓚᐅᔪᕗᖅ ᐊᓪᓕᖏᓱᖓᕐᑐᓂ ᕿᑎᕋᓕᕆᒃᑯᑦ ᓄᕕᒻᐱᕆ 11 ᑰᑦᔪᐊᒥ. ᑕᐃᒪᐃᖃᑦᑕᓯᒪᒐᒥ ᐊᕐᕌᒍᓂ ᓯᕗᓂᖏᓐᓂ, ᑮᓇᐅᔭᓕᕆᔨ ᐱᑕ ᐊᑕᒻᓴ ᕿᒥᕐᕈᕆᐊᕐᑎᓯᓚᐅᕐᑐᖅ ᓱᓇᓱᐊᕐᓂᖓᓂᒃ ᑯᐊᐳᕇᓴᐅᑉ, ᒥᑭᓕᒋᐊᕐᑎᓯᒐᓱᐊᕐᓂᑯᑦ ᑮᓇᐅᔭᕐᑐᕈᑎᖏᓐᓂᒃ. ᐃᑉᐱᒋᔭᐅᒋᐊᓕᒃ ᕿᒥᕐᕈᓚᐅᔪᓂᖏᑦ ᓯᑦᑎᒻᐱᕆᐅᑎᓪᓗᒍ, ᓇᓪᓕᖏᓪᓗᓃᑦ ᐱᓇᓱᐊᕐᕖᑦ ᐸᑦᔭᓴᖏᑦ ᕿᒥᕐᕈᔭᐅᓚᐅᕐᑎᓇᒋᑦ ᐳᕐᑐᓂᕐᓴᓄᑦ ᐅᑦᑐᐱᕆ 2-5ᒥ ᑰᑦᔪᐊᒥ. ᑕᐃᒪᐃᒻᒪᑦ ᑯᐊᐳᕇᓴᐅᑉ ᐊᕐᕌᒍᑕᒫᑦ ᐸᑦᔭᖏᑦ ᒪᓂᔭᐅᓚᐅᕐᑎᓇᒋᑦ ᑲᑎᒪᔨᓄᑦ ᓄᕕᒻᐱᕆ 7ᒥ ᒪᓐᑐᔨᐊᓪᒥ, ᐊᖏᔪᑲᓪᓚᒥᒃ ᓇᑲᑎᕆᒌᕐᓯᒪᓕᓚᐅᔪᑦ, ᓯᕗᓪᓕᐹᒥ ᐃᓗᐊᒍᑦ ᐱᓇᓱᑦᑎᑎᒍᑦ, ᑐᖓᓕᐊᒍᓪᓗ ᐳᕐᑐᓂᕐᓴᑎᒍᑦ.

ᓱᓕ, ᑲᒪᓕᕐᑎᑐᒋᑦ ᑲᑎᒪᔩᑦ, ᐊᐅᓚᑦᓯᔨᒻᒪᕇᓪᓗ, ᓇᑲᑎᕆᒋᐊᓪᓚᓕᓚᐅᔪᒋᕗᑦ, ᐃᓱᓕᓂᖃᕐᓱᓂ ᐊᐅᓚᑦᓯᓂᕐᒧᑦ ᐸᑦᔭᐅᓚᔪᑦ ᐆᑦᑐᐱᕆ 1, 1995ᒥᑦ - ᓯᑦᑎᒻᐱᕆ 31, 1996ᒧᑦ ᐃᒪᐃᓪᓗᐊᓚᖓᓕᕐᓱᑎᒃ $9,527,221. ᓱᓕ ᐅᑦᑐᕋᐅᑎᒋᑦᓱᒋᑦ ᐊᕐᕌᓂ ᐸᑦᔭᕕᓃᑦ $9,620,376 ᐃᑭᓕᒋᐊᕆᐊᓪᓚᐳᑦ ᑕᒡᒐᓂ ᐊᕐᕌᒍᒥ $93,155.ᓄᑦ 1994/1995 ᐸᑦᔭᖏᓐᓂᓂᑦ.

ᒪᑭᕕᐅᑉ ᑮᓇᐅᔭᓕᕆᔨᖓ ᐱᑕ ᐊᑕᒻᓴ ᑯᐊᐳᕇᓴᒥᒃ

The Makivik executives and members of the Board of Directors met during the first week of November to pass the Annual operating budget for the Corporation. It was, considering the Agenda, one of the main items for discussion, and it occupied most of the week-long meeting.

A twist was added this year as the meeting began in Montreal, and as time expired on Thursday evening, November 9th, it was clear, shortly after midnight, that the meeting would have to continue in Kuujjuaq on Friday November 10th, which it did in the evening.

Following rigorous discussion on the proposed budget, it was passed on Saturday afternoon, November 11th, in Kuujjuaq. As in the previous fiscal year, Treasurer Peter Adams engaged the Corporation to review its activities, in an effort to reduce expenses. It should be noted that the review process took place in September, before any departmental budgets were reviewed by members of the executive during the week of October 2-5 in Kuujjuaq. So, by the time the Corporation's annual budget was presented to the members of the Board on November 7th in Montreal, considerable reductions had already taken place, first internally, and secondly by the Makivik executive.

Still, under the scrutiny of the members of the Board, and Governors, more was eliminated, resulting in a final operating budget for the fiscal year October 1, 1995 - September 30, 1996 of $9,527,221. Again, compared to the budget in the previous year of $9,620,376 this is a reduction in the Corporation's operating expenses of $93,155 over the 1994/1995 fiscal year.

Makivik Treasurer Peter Adams says the Corporation would be saving more money if some expenses did not

PHOTOS: (ABOVE) STEPHEN HENDRIE / (RIGHT) BOB MEHSER

ᑮᓇᐅᔭᕐᑐᓗᐊᖏᓂᕐᓴᐅᒐᔭᕐᓂᕋᐃᔪᖅ ᐃᓚᖏᑦ ᑮᓇᐅᔭᕐᑐᕈᑎᑦ ᐊᑐᕐᑕᐅᖏᑉᐸᑦ, ᐆᑦᑑᑎᒋᓗᒍ ᐱᕐᑯᔭᓕᕆᓂᕐᒧᑦ ᐊᑭᓕᕐᑐᐃᒍᑎᐅᔪᑦ ᐹᓪ ᔮᕝ ᐱᑦᔪᑎᐅᑎᓪᓗᒍ, ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔩᖏᑦᑕ ᑲᑎᒪᓂᖓ ᒪᕐᕿᒃ ᐱᓇᓱᐊᕈᓰᒃ ᓯᕗᓂᐊᓂ ᑲᑎᒪᓂᒻᒪᕆᐅᑉ, ᑮᓇᐅᔭᕆᐊᓪᓚᐃᓗ ᐊᖑᓇᓯᑦᑏᑦ ᑲᑐᑦᔨᕐᑲᑏᓐᓂᖕᒐᓗᑦ, ᑮᓇᐅᔭᐃᓪᓗᑦ ᐊᑐᕐᑕᐅᔪᑦ ᓇᓪᓕᐅᓂᕐᓯᐅᓂᕐᒧᑦ ᐊᖏᕐᑲᑏᓐᓂᐅᑉ 20 ᐊᕐᕿᒎᕐᑲᓕᕐᓂᖕᒐᓂᒃ. ᐊᒻᒪᓗ ᐊᑕᒻᔅ ᐃᒪᐃᓕᒻᒥᔪᖅ, "ᓇᑲᑎᕆᒐᓗᐊᕐᓯᑕ ᒪᑭᕝᕕᐅᑉ ᐊᐅᓚᓂᕐᒥᒍᑦ ᐸᑦᔭᖏᓐᓂᒃ, ᐃᑲᔪᕐᓯᓕᐅᒥᔪᒍᑦ ᓄᓇᕗᒻᒥ ᓄᓇᓕᓐᓂᒃ. $2ᒥᓕᐊᓐ ᐅᖓᑖᓄᑦ ᐊᑐᕐᑕᐅᔪᑦ ᐱᖑᐊᕝᕙᓐᓄᑦ, ᑖᒃᓯᓕᕆᓂᕐᒧᑦ, ᐃᓕᓴᐃᓂᕐᒧᑦ ᐅᕝᕙᒐᕐᑐᓕᕆᓂᕐᒨᓗ, ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᓄᑦ, ᐊᒻᒪᓗ ᐃᓅᓯᓕᕆᐅᑎᓄᑦ. ᑕᒪᒃᑯᐊ ᑭᓇᐅᔭᐃᑦ ᑐᖃᐃᓐᓇᑐᒥᒃ ᐃᑲᔪᕐᓯᓂᐊᕐᑐᑦ ᐃᓄᓐᓂᒃ ᓄᓇᕗᒻᒥ. ᐃᓗᓐᓈᒍᑦ ᐅᕐᑲᐅᓯᕆᓗᒍ, ᓇᑲᑎᕐᑕᕗᑦ ᐃᓕᖕᒐᕓᓪᓗᑐᑦ ᐊᐅᓚᑦᓯᓂᑦᑎᓄᑦ ᕿᓪᓗᓈᑦ ᓄᓇᖕᒐᓐᓂᑐᓂᒃ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓂᐅᖏᑦᑐᖅ. ᐊᖏᓂᕐᓴᒥᒃ ᑮᓇᐅᔭᓂᒃ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓅᔭᐃᒐᓯᐊᕋᑦᑕ, ᓄᓇᓕᓐᓅᓕᐅᒥᓗᒋᓪᓗ."

ᓄᐃᑦᑎᓯᐊᑐᒥᒃ ᓇᑲᑎᕆᓂᖅ ᐊᑐᕐᑕᐅᒎᖅ ᑲᓇᑕᓕᒫᒥ, ᐊᒥᓱᓂᕐᓴᓂ ᐳᔭᐅᕚᓰᑦ ᑲᕙᒪᑐᕐᑳᒃᑯᓗ ᑮᓇᐅᔭᓕᕆᕝᕕᖏᓐᓂ, ᑎᑭᐅᑎᕋᑦᓯᓂ ᒪᑭᕝᕕᒧᑦ. ᑕᒪᓐᓇ ᐱᒋᐊᕐᑕᐅᓚᐅᔪᖅ 18 ᑕᕐᑮᑦ ᓈᓕᕐᑐᑦ, ᒪᑦᔾ 1994ᒥ ᑲᑎᒪᓂᒻᒪᕆᕐᑲᓚᐅᕐᑎᓗᒍ ᓴᓪᓗᓂ, ᑲᔪᓯᓪᓚᖕᒐᖅ ᑕᒐᓂ ᐊᕐᕿᒍᒥ ᓯᕗᓂᑦᑎᓂᓪᓗ ᑮᓇᐅᔭᐃᑦ ᐊᕐᕿᒍᖏᓐᓂ.

ᐊᒥᓱᑦ ᐊᖏᕐᑲᑎᕆᒐᓱᐊᕐᓂᓚᕆᐅᔪᑦ ᑯᐊᐳᓈᓴᒧᑦ ᐃᓱᓕᓯᒪᓕᕐᒪᑕ (ᑰᔦᐊᕿᐱᒻᒧᑦ ᐅᔭᖃᓐᓂᐊᓄᓪᓗ ᐆᑦᑑᑎᒋᓗᒋᒃ) ᐊᒥᐊᒃᑯᖏᓪᓗ ᐊᖏᕐᑲᑎᕆᒐᓱᐊᕐᓃᑦ, ᑕᐃᒪᐃᑭᐊᕐᑲᕐᓂᑯᑦ, ᒥᑭᓂᕐᓴᐅᓚᖕᒐᓕᕐᑐᑦ ᓄᐃᑦᓯᓚᕿᒍᓐᓇᕐᑯᓪᓗᒋᑦ.

ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒍ, ᓱᓕ ᑯᐊᐳᓈᓴ ᓱᓇᓱᐊᒐᑦᓴᓂᒃ ᑎᒍᒥᐊᕐᐳᖅ. ᐃᓅᓯᓕᕆᓂᕐᒧᐊᖕᒐᔪᑦ ᐊᑦᑕᓇᐃᑦᑐᓂᒃ ᓱᓕ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᕆᐊᕐᑲᕐᐸᑦ. ᑐᓴᕈᑎᐅᕚᓪᓕᐊᓕᕐᑐᐃᓗ ᐅᓪᓗᒥ ᓴᐳᒻᒥᖕᒋᓇᓂᐊᕐᐸᒌᑦ ᐊᑐᓗᐊᕿᓗᑦᑕᐃᓕᓂᒃᑯᑦ ᐸᑦᔭᕐᑲᕐᓗᑎᒃ ᑯᐊᐳᓈᓴ ᐃᓕᕖᕐᑲᕈᓐᓇᕐᑯᓪᓗᒍ ᑐᓴᕈᑎᖑᐸᓪᓕᐊᔪᓂᒃ ᐊᓯᓗᐊᓕᒦᖏᑦ ᐊᑐᕈᓐᓇᑐᒥᒃ ᓄᓇᒃᑰᔪᕐᑲᕐᓗᓂ ᐱᐅᔫᔭᓗᖏᑐᒥᒃ.

ᑲᑎᒪᓂᖅ ᐃᓱᓕᓚᐅᔪᖅ ᓄᕕᒻᐱᕆ 11ᒥ ᑰᔦᐊᒥ ᕿᑎᖃᓕᓈᖃᑖᒃᑯᑦ, ᐱᒋᐊᓚᐅᕐᑎᓇᒋᑦ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑎᐅᔪᑦ 20ᓂᒃ ᐊᕐᕿᒎᕐᑲᓕᕐᓂᖕᒐᓄᑦ ᔭᐃᒻᔅ ᐸᐃᒥ ᐊᖏᕐᑲᑏᓐᓂᐅᑉ ᓴᐃᓂᕐᑕᐅᓚᐅᕐᓯᒪᓂᖕᒐ.

have to be incurred, such as the legal fees of the Paul Joffe case, the BOD Meeting two weeks before the AGM, extra money for the HFTA, and the funds used to commemorate the 20th anniversary of the James Bay Agreement. As well, Adams says, "Even though we are cutting Makivik's operating budget, we are doing more to help Nunavik communities. Over $2-million dollars is being used for items such as recreational infrastructure, the income tax project, Training and Youth, Landholding Corporations, and Social Issues. These are moneys that will go directly to help people in Nunavik. Generally speaking, the cuts we are making to the Corporation will be made in the southern operations, and not in the North. We are trying to bring more revenue to the North, and to put more money into the communities."

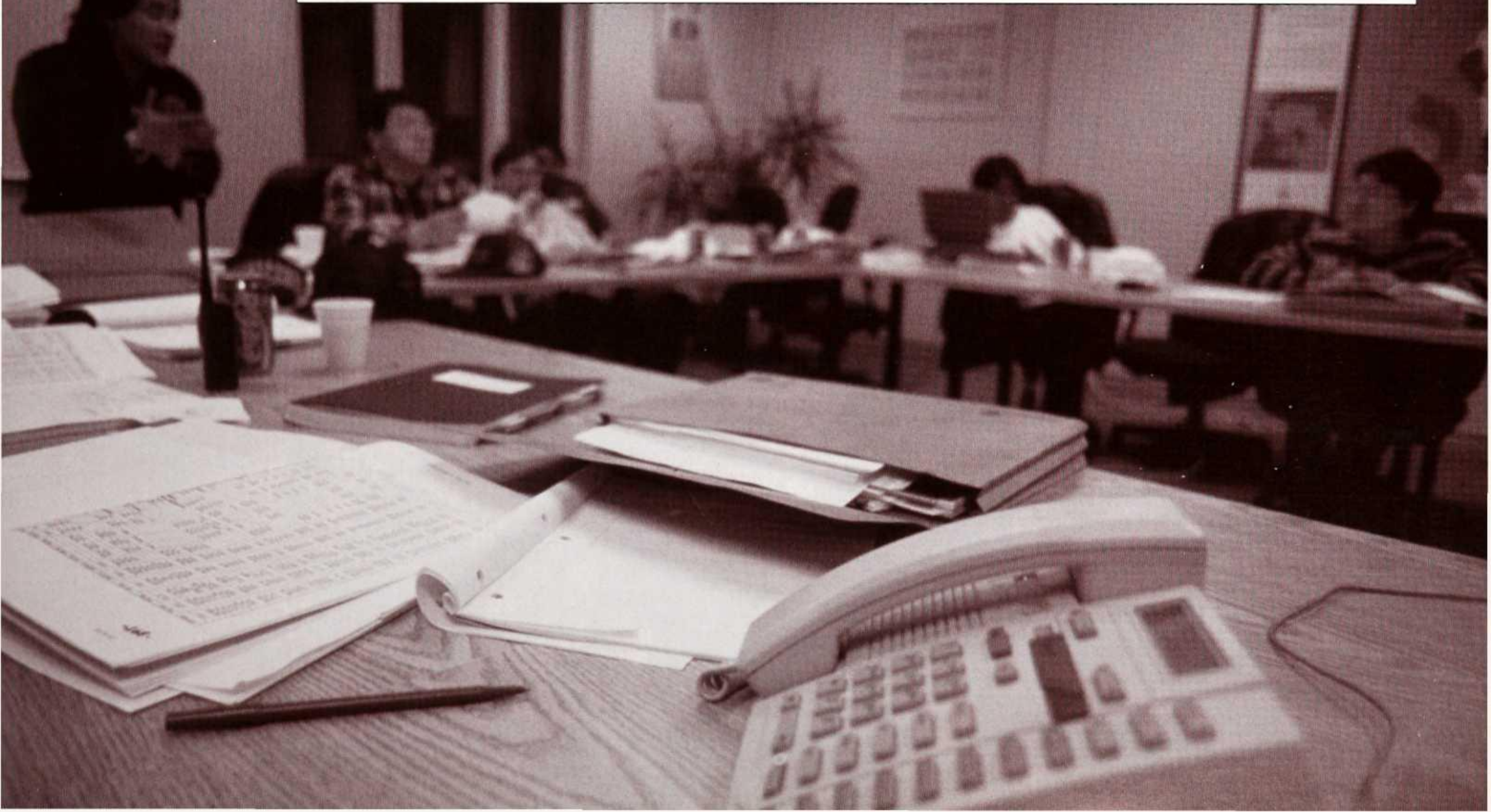
Clearly, the downsizing that is occurring across the nation, in most provincial treasuries and the federal treasury, is a phenomenon that has come home to roost at Makivik. The process, initiated 18 months ago, following the March 1994 AGM in Salluit, will continue into the current and future fiscal years.

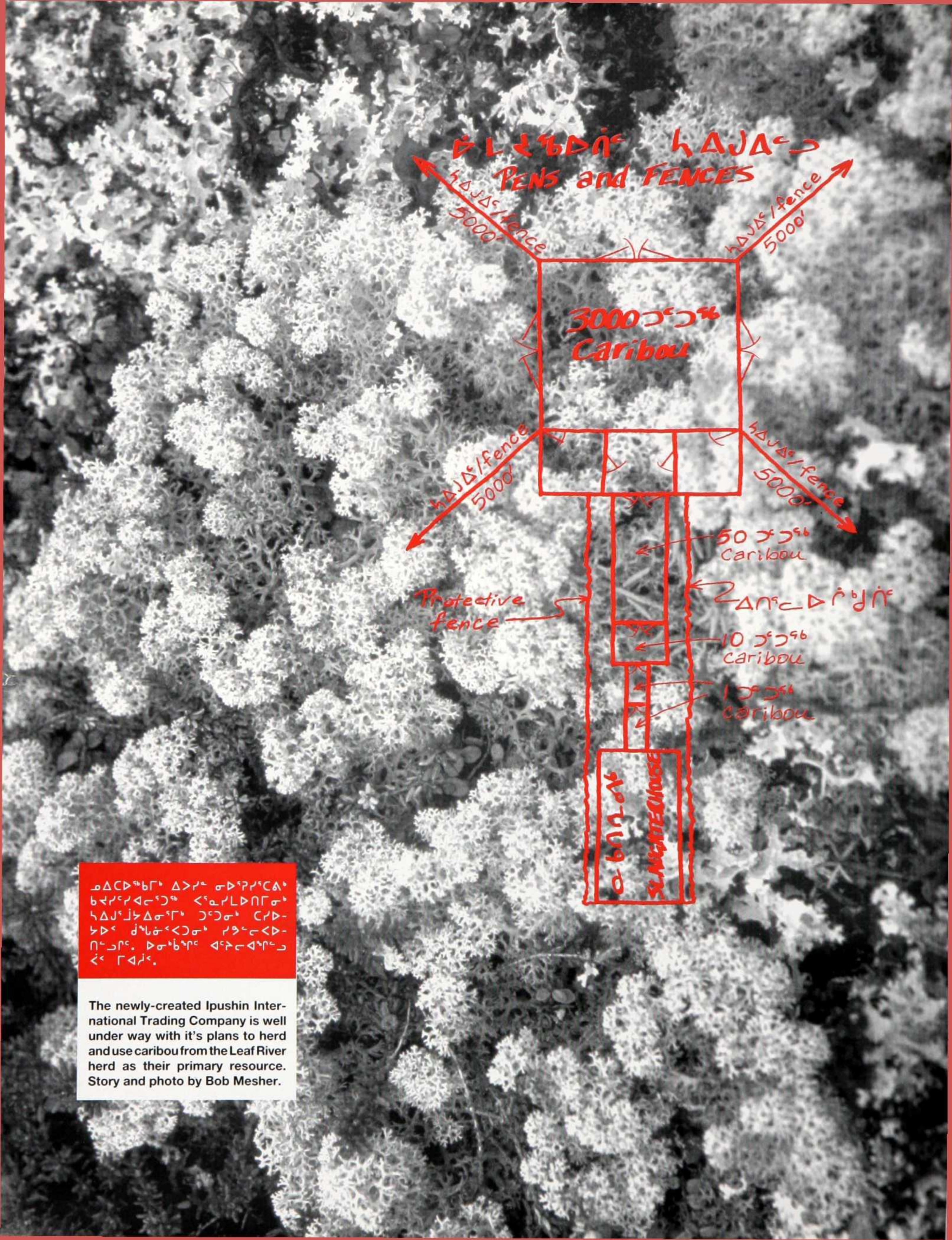
Many of the major sets of formal negotiations the Corporation has engaged in have ended (Great Whale and Falconbridge for example) and the remaining negotiations will, by necessity, require less intensive activity in order to bear fruit.

Nevertheless, there are areas of activities that the Corporation is maintaining. Social Issues continue to require solid funding. The Information age we find ourselves in is being supported with a reasoned budget that will allow the Corporation to drive onto the Information Highway in a nice practical four-wheel drive vehicle, rather than a luxury sedan.

The meeting ended on Saturday November 11th in Kuujjuaq in early afternoon, before the ceremonies to commemorate the 20th Anniversary of the signing of the James Bay Agreement took place.

ᒪᑭᕝᕕᒃᑯᑦ ᑲᑎᒪᔨᖏᑦ ᐱᒋᐊᓚᐅᔪᑦ ᒪᓐᑐᔨᐊᒥ ᓄᕕᒻᐸ 7 (ᕐᑯᓚᓂ ᓴᐅᒥᐊᓂ) ᐃᓱᓕᓂᕐᑲᕐᓯᓂ ᑰᔦᐊᒥ ᐊᓯᓕᕐᕆᓯᖕᒐᕐᑐᓂ ᓄᕕᒻᐸ 11 (ᐊᑖᓂ). ᐅᕐᑲᓚᐅᑎᒃ ᐃᓚᐅᑎᑦᓯᒍᓐᓇᓚᐅᕐᐳᖅ ᕐᑲᓪᓗᓈᑦ ᓄᓇᖕᒐᓐᓂᑐᓂᒃ ᑲᑎᒪᔪᓄᑦ ᑰᔦᐊᒥ.
Makivik's Board meeting began in Montreal on November 7th (above left) and concluded in Kuujjuaq on Saturday November 11th (below). The speaker phone permitted participation from the South while the BOD was in Kuujjuaq.




ᐆᒪᔫᖅᑲᐅᑏᑦ ᓴᐃᒍᐃᑦᓗ
PENS and FENCES
ᓴᐃᒍᐃᑦ/fence 5000'
ᓴᐃᒍᐃᑦ/fence 5000'
3000 ᑐᑦᑐᒃ Caribou
ᓴᐃᒍᐃᑦ/fence 5000'
ᓴᐃᒍᐃᑦ/fence 5000'
50 ᑐᑦᑐᒃ Caribou
Protective fence
ᐃᑎᑦᓚᐅᕿᒃᑯᑏᑦ
10 ᑐᑦᑐᒃ Caribou
1 ᑐᑦᑐᒃ Caribou
ᓇᑲᑎᕆᓂᕝ
SLAUGHTERHOUSE

ᓄᐃᑕᐅᖅᑲᒥᒃ ᐃᐳᓯᓐ ᓂᐅᕐᕿᓯᕐᑕᕖᒃ ᑲᔪᓯᕐᓯᐊᓕᕐᑐᖅ ᐸᕐᓇᓯᒪᐅᑎᒥᓂᒃ ᓴᐃᒍᕐᔫᔭᐃᓂᕐᒥᒃ ᑐᑦᑐᓂᒃ ᑕᓯᐅᔭᐅᑉ ᑰᖓᓃᑉᐸᑐᓂᒃ ᓯᕗᓪᓕᐸᐅᑎᓪᓗᒋᑦ. ᐅᓂᒃᑳᖏᑦ ᐊᑉᐱᓕᐊᖏᓪᓗ ᐹᑉ ᒥᐊᓲᑉ.

The newly-created Ipushin International Trading Company is well under way with it's plans to herd and use caribou from the Leaf River herd as their primary resource. Story and photo by Bob Mesher.

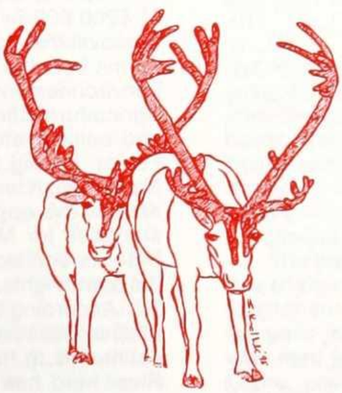
ᐃᐳᓯᓐ - ᑐᑦᑐᕕᓃᑦ ᐱᕕᑦᓴᑕᕐᑲᕐᓂᖕᒋᑦ

Ipushin: Potential on the Hoof

ᐅᔭᕋᓱᑦᔪᐊᓗᒃ ᓯᐅᕋᐅᑉ ᐊᑖᓃᑉᐳᕐᒃ ᐃᓄᑦᔪᐊᒥ ᓯᓚᓐᓂᐊᕕᕕᓂᐅᑉ ᑭᓪᓕᖕᒐᓂ. ᐅᔭᕋᓱᑦᔪᕐᒃ ᐊᖕᒋᔪᒻᒪᕆᐅᒐᓗᐊᕐᒃ, ᓴᓇᔨᓄᑦ ᓯᓚᓐᓂᐊᕕᕕᓂᕐᒥᒃ ᓄᑕᐅᓪᓕᑎᓇᔪᓄᑦ ᐊᕝᕕᐊᓗᑕᐅᓚᐅᔪᑦᔭᖕᒋᑦᑐᕐᒃ ᐅᑭᐊᑦᓴᕐᒃ ᓴᓇᒥᐊᕐᑐᓯᒪᑦᓱᑎᒃ ᑐᑦᑐᕕᓂᕐᓂᒃ ᓂᐅᕐᕈᑎᑦᓴᓕᐅᕐᕕᓴᖕᒐᓂᒃ ᐃᐳᓯᓐ ᓯᓚᕐᔪᐊᓕᒫᒥ ᓂᐅᕐᕈᑎᑦᓴᓕᐅᕐᓂᒧᑦ ᑲᒻᐸᓂᐅᑉ. ᐅᔭᕋᓱᑦᔪᕐᒃ ᕐᑳᔫᕐᑕᐅᖕᒌᕈᓂ ᐃᓪᓗᒥᒃ ᓱᒃᑯᐃᒐᔭᓚᐅᔪᒻᒪᑦ ᕐᑳᔫᕐᑕᓚᐅᔪᖕᖕᒋᑐᕐᒃ. ᑕᐃᒪ, ᓄᓇᒃᑰᔫᑦ ᑲᑕᓚᐊᕐᕕᖕᒐ ᓯᑦᑐᖕᒐᑯᑖᑐᐃᓐᓇᕈᓐᓇᐃᓗᓂ ᓴᖕᒍᖕᒐᔪᓚᐊᓇᔭᐅᑕᓚᐅᔫᕐᒃ ᐊᕝᕓᐃᖕᒐᖕᒑᓯᑎᓗᒍ ᐅᔭᕋᓱᑦᔪᒥᒃ ᓄᐃᑕᖕᖕᒋᑐᒥᒃ. ᐅᔭᕋᓱᑦᔪᕐᒃ ᐊᕝᕕᐊᕈᑎᑦᓴᐃᑦ ᐃᓚᒋᓚᐅᔭᕓ ᓯᕗᓪᓕᐸᐅᑦᓱᓂ, ᐊᕝᕕᐊᕐᑲᑦᑕᓚᖕᒐᔭᐃᓪᓗ ᑭᖕᒍᓪᓕᐹᕆᓇᒍ ᐃᐳᓯᓐᑯᑦ ᑲᒪᒋᒋᐊᕐᑲᑦᑕᓂᐊᕐᑕᖕᒋᑦᑕ.

ᐅᕐᑲᐅᓯᕐᒃ "ᐃᐳᓯᓐ" ᐱᓯᒪᔪᕐᒃ ᐊᑎᓕᕐᒃᑭᒋᓐᓂᑦ ᐊᖕᒐᔪᕐᒃᑳᖕᒐᑕ ᐊᒻᒪᓗ ᑐᖕᒐᓕᖕᒐᑕ ᓄᑖᑉ ᑲᒥᐸᓂᐅᑉ; ᔫᐱ ᐃᐳ ᐊᒻᒪᓗ Mr. Dongshuk Shin. ᐃᓄᑦᔪᐊᒥ ᑐᑦᑐᕕᓂᕐᓂᒃ ᓂᐅᕐᕈᑎᑦᓴᓕᐅᕐᓂᒧᑦ ᑲᒻᐸᓂ, (ᑐᑦᑐᐃᑦ ᓇᑦᔪᖕᒋᓐᓂᒃ ᓂᐅᕐᕈᓯᕐᕕᐅᓯᒪᓕᕐᑐᕐᒃ 1991-ᒥᓂᒥᑦ) ᐊᒻᒪᓗ ᑯᔨᐊᒥᐅᑦᓴᔭᕐᒃ ᑲᒥᐸᓂ ᓛᔅ ᐃᖕᒋᓪᓕᒦᑦᑐᕐᒃ Los Angeles-ᒥ ᐊᑎᕐᑲᕐᓱᓂ Zion Enterprise Inc. ᑲᑐᑦᔭᓱᑎᒃ ᓄᐃᑦᓯᓯᒪᓕᕐᑑᒃ ᓄᑖᒥᒃ ᑐᑦᑐᓕᕆᓂᕐᒥᒃ, ᑕᐃᒪᐃᒍᓐᓇᓕᕐᒥᒃ ᐊᓯᑦᔨᔭᐅᓯᒪᓕᕐᒪᑕ ᑯᐸᐃᑉ ᐳᔮᕓᐃᓐᓯᖕᒐᓂ ᐆᒪᔪᕐᓄᑦ ᐱᕐᑯᔭᕐᒃ (ᑭᑎᑦᔪᑎᓕᒃ 12-ᒥᒃ) ᐊᖕᒋᕐᑕᐅᔭᕕᓂᐅᑦᓱᓂ ᔫᓂ 17, 1994-ᒥ.

ᔫᐱ ᐃᐳ ᑲᑦᓱᖕᒐᐃᕝᕕᕐᑲᑦᓯᐊᑐᕐᒃ ᐃᐳᓯᓐᒥᒃ ᐅᕐᑲᐅᓯᕐᑲᓚᐅᔫᕐᒃ ᐃᖕᒋᕐᑫᓂᓪᒪᓇᖕᒐᓂ ᕐᑲᓄᐃᓘᕐᑲᑦᑕᓛᕐᒪᖕᒌᕐᒥᒃ. "ᑐᑦᑐᓂᒃ ᐅᖕᒍᔮᕐᑲᑦᑕᓛᕐᑐᒍᑦ ᐃᓄᑦᔪᐊᑉ ᓴᓂᐊᓅᕐᑐᒥᑦ, ᐊᔪᑎᕐᑲᑦᑕᓗᒋᑦ ᑳᓇᑕᒥ ᓂᕐᑭᓕᕆᔩᒃᑯᑦ ᐱᐅᓯᐅᕐᑯᔭᖕᒋᓐᓂᒃ ᐱᐅᓯᕐᑲᖕᖕᒋᑐᑦ, ᐊᒻᒪᓗ ᑐᕐᑯᕋᐃᕐᑲᑦᑕᓗᑕ 100-ᓄᑦ ᑎᑭᑦᑐᓂᒃ ᐅᓪᓗᑕᒫᑦ. ᑐᑦᑐᕕᓃᑦ ᐊᕕᑦᑐᑕᐅᕐᑲᑦᑕᓛᕐᑐᑦ ᒪᕐᑭᓕᖕᒐᑎᓗᒋᑦ



A gigantic boulder lies buried beneath the sand near the west wall of Inukjuak's old weather station. The rock is large, but it was not too big of an obstacle to be overcome by the construction crew who renovated the building last fall into a processing plant for the Ipushin International Trading Company (IITC). Blasting the boulder out of the way would have disturbed the foundation of the existing infrastructure. So, instead of having the ramp for transport trucks positioned straight into the plant, it was decided to change the blueprints so that trucks can now back in on an angle and to one side of the hidden boulder. The rock was not the first, nor will it likely be the last obstacle that Ipushin will have to deal with.

The word "Ipushin" is derived from the family names of the President and the Vice-President of the new company; Mr. Jobie *Epoo* and Mr. Dongshuk *Shin*. Inukjuak's Caripoo Trading Company, (which has been dealing in caribou "hard horns" since 1991) and a Korean company based in Los Angeles called Zion Enterprise Inc. have jointly created the new caribou harvesting operation, now possible following changes to the Province of Quebec's Wildlife Act (Bill #12) which was passed June 17, 1994.

Jobie Epoo is enthusiastic about Ipushin as he describes what will be involved in the major operation. "We are going to be herding caribou into near Inukjuak, releasing those that are not accepted by Agriculture Canada, and slaughtering up to 100 per day. The caribou

ᐃᐳᓯᓐ - ᑐᑦᑐᕕᓃᑦ ᐱᕕᑦᓴᑕᕐᑲᕐᓂᖏᑦ

ᑕᐃᒪ ᐃᐳᓯᓐᑯᑦ ᓄᓇᒃᑰᕚᖏᓐᓄᑦ ᐅᓯᔭᐅᓂᐊᓕᕋᒥᒃ ᓂᕐᑭᓕᓇᕕᒻᒧᑦ ᓄᓇᓕᖓᓂ ᓂᐅᕐᕿᑎᑦᓴᓕᐊᕆᔭᐅᓂᐊᕐᑎᓄᑦ ᐴᕐᑐᑕᐅᓗᑎᒃ," ᔩᐱ ᓚᓚᐅᔫᕐᒃ ᐅᕐᑲᑦᓯᓂ ᒪᑭᕕᑯᑦ ᑐᓴᕋᑦᓴᖏᓐᓄᑦ ᐅᑭᐊᑯᓚᐅᔫᒥ.

ᐃᐳᓯᓐᑯᑦ ᓂᐅᕐᕿᑎᑦᓴᓕᐅᕐᓂᒧᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᖏᑦ ᓇᓗᓇᐃᕐᓯᓯᒪᕕᐅᔪᑦ ᒪᕐᕉᓕᖕᒐᑎᓗᒍ ᐱᓇᓱᐊᕐᑕᐅᔪᑦᓴᒥᒃ ᐃᖕᒋᕐᕿᑎᑕᐅᓗᓂ ᐊᕐᕿᒍᓂ ᑕᓪᓕᒪᓂ. ᐱᓇᓱᐊᕐᓂᖓ ᓯᕗᓪᓕᕐᒃ ᐃᓚᕐᑲᓛᕐᑐᕐᒃ "ᕐᑲᐅᔨᓴᕐᓂᕐᒃ ᑐᑦᑐᓂᒃ ᐊᒻᒪ ᐱᐅᓯᖏᓐᓂᒃ ᐱᑦᔪᑎᒋᑦᓯᒍ ᑐᑦᑐᕐᑯᑎᕐᑲᕐᓂᒥᒃ ᒪᑭᑕᐅᑎᑦᓴᓕᐅᕐᓂᕐᒃ ᕐᑲᓄᐃᒐᔭᕐᒪᕐᓚᑦ, ᐆᑦᑐᕋᕐᓂᕐᒃ ᑐᑦᑐᓂᒃ ᐅᕐᔪᐹᔪᑎᐅᔪᓐᓇᑐᓂᒃ, ᑲᕙᒪᒃᑯᓗ ᓂᓇᒐᑦᓴᓂᒃ ᕐᑭᒥᕐᕿᓂᕐᒋᑦᑕ ᓈᒻᒪᒋᔭᕐᒋᓐᓂᒃ ᒪᓕᒍᓐᓇᓯᓂᕐᒃ, ᐆᑦᑐᕋᕐᓂᕐᒃ ᐱᐊᕐᒃᑭᐅᓂᕐᒋᑦ ᕐᑲᓄᐃᓪᓗᐊᓯᑎᒃ ᓈᒻᒪᓕᕐᑭᓐᓇᒪᕐᓚᑦ, ᐊᒻᒪᓗ ᐱᕕᑦᓴᕐᑲᕐᓂᕐᒃ ᐃᑉᐱᒋᓗᒍ ᓂᐅᕐᕿᑎᑦᓴᓂᒃ ᓈᒻᒪᑐᓂᒃ ᐱᓇᓱᐊᕐᕿᓇᓯᓂᕐᓗ ᓈᒻᒪᑐᓂᒃ ᑕᕝᕙᓂ ᐱᓇᓱᐊᕐᓂᒥ ᕐᑲᐅᔨᒋᐊᕐᓂᕐᒃ."

ᐱᓇᓱᐊᕐᓂᐅᑉ ᑐᕐᓚᓕᐊ, ᐱᒋᐊᕋᔭᕐᑐᕐᒃ ᐊᕐᕿᒍᕐᒋᑦᑕ ᐱᕐᓚᔭᐊᓂ, ᐃᓚᕐᑲᕐᔭᕐᑐᕐᒃ "ᐃᕐᒋᕐᕿᓯᑎᑦᓯᓂᕐᒃ ᓂᐅᕐᕿᑎᑦᓴᓕᐅᕐᓂᒥᒃ ᐱᒻᒪᕆᑦᑐᑦ ᐱᐅᓯᕐᒋᑦ ᐊᑐᕐᓗᒋᑦ ᐊᒻᒪᓗ ᐱᕙᓪᓕᑎᑦᓯᒋᐊᕐᓂᕐᒃ ᐊᒥᓲᕐᒍᑎᒋᐊᕐᓗᒋᑦ ᑐᑦᑐᕐᑯᑎᕐᑲᕐᓂᒧᑦ ᐱᓇᓱᐊᕙᐃᑦ ᓄᓇᓕᖓᓂ ᐊᑐᔩᑦ ᑐᑦᑐᓂᒃ ᑲᑎᒪᔩᓂᒃ Leaf River herd-ᒧᓂᕐᒋᑦᑕᐅᓯᑎᒃ."

ᑕᕐᒃᑭᓂ ᓯᑕᒪᐅᔫᕐᒐᕐᑐᓂ 3,000-ᓂᒃ ᑐᑦᑐᕐᑲᓇᕕᕐᑲᕐᓯᑎᓗ, ᐃᐳᓯᓐᑯᑦ ᐱᔭᓐᓇᐅᑎᕐᑲᕐᒥᔪᑦ ᕐᑲᐅᔨᓴᕐᑕᐅᔪᑦᓴᐅᑎᓗᒋᑦ 110-ᓂᒃ ᑐᑦᑐᓂᒃ ᐆᒪᔪᓂᒃ ᓴᐃᒍᕐᓃᑎᑦᓯᒍᓐᓇᐅᑎᒥᒃ ᐱᒋᐊᕐᓗᑎᒃ 1996 ᐅᐱᕐᓛᕐᓚᓂ. ᕐᑲᐅᔨᓴᕐᓂᕐᒃ ᐱᑦᔪᑎᕐᑲᕐᐸᕐᒃ ᕐᑲᓄᕐᒃ ᑐᑦᑐᐃᑦ ᐱᐅᓯᕐᑲᔫᒧᒻᒪᕐᓛᑦ ᑐᑦᑐᕐᑯᑎᒋᔭᐅᓕᕐᒥᒃ, ᐳᑯᑦᑕᐅᓗᑎᓗ ᕐᑲᐅᔨᒍᑎᑦᓴᐃᑦ ᑐᑦᑐᓯᐊᒍᒍᓐᓇᑎᑦᓯᔫᑦ ᑐᑦᑐᐃᑦ ᓂᕐᑭᑦᓴᔭᕐᒥᑦ, ᐊᒻᒪᓗ ᐃᓗᓐᓈᒍᑦ ᓈᒻᒪᓂᕐᐹᑎᒍᑦ ᐱᕙᓪᓕᐊᑎᑕᐅᒍᑎᓴᕐᒋᓐᓂᒃ ᓄᓇᕕᒻᒥ ᑐᑦᑐᕐᑯᑎᕐᑲᕐᓂᒧᑦ ᓂᐅᕐᕿᓯᐅᕐᓂᒧᑦ ᐱᓇᓱᐊᕙᐃᑦ ᐃᕐᒋᕐᕿᑎᑕᐅᒍᓇᐅᑎᓴᕐᒋᓇᓂᒃ ᕐᑲᐅᔨᒋᐊᕐᓂᕐᒃ. ᐃᐳᓯᓐᑯᑦ ᐱᓇᓱᐊᕆᐊᓕᒥᓂᒃ ᐱᓇᓱᐊᕐᒃᑳᕆᐊᕐᑲᐸᑦ, ᓂᐅᕐᕿᑎᑦᓴᑕᕆᐊᓚᕐᓚᓚᒥᒃ, ᑐᑦᑐᐃᑦ ᐱᐅᓯᕐᒋᑦ ᑐᑭᓯᕐᒃᑳᕆᐊᕐᑲᕐᓯᒋᑦ ᐊᒻᒪᓗ ᐆᒪᑦᓯᐊᕿᑎᒋᒍᓇᑕᕐᒋᑦ ᕐᑲᐅᔨᕐᒃᑳᕆᐊᕐᑲᕐᓯᒋᑦ - ᑐᑦᑐᕕᓂᑳᓗᓂᒃ ᓂᐅᕐᕿᑎᑦᓴᑕᕐᑲᑦᑕᓖᕐᒥᒃ. ᑭᕐᒍᓂᕐᒥ ᕐᑲᐅᔨᓴᕐᓂᐅᓯᒪᔪᑦ ᕐᑲᐅᔨᒍᑕᐅᕐᑲᑦᑕᓯᒪᒐᑦ ᑐᑦᑐᐃᑦ ᑐᑦᑐᕐᑯᑎᒋᔭᐅᓕᑦᓴᐅᐊᕐᒋᒃ ᓱᕐᒋᐅᑎᒍᓇᓂᕐᒋᓐᓂᒃ, ᑭᓯᐊᓂ ᕐᑲᓄᐃᕐᒋᑐᑦᓯᐊᒍᓗᑎᒃ ᐃᓗᓐᓈᒍᑦ ᐱᕕᕐᑲᕈᓇᓂᕆᔩᕐᒋᑦ ᓱᓕ ᑐᑭᓯᔭᐅᓯᒪᕐᕐᒋᑐᑦ. (ᑕᑯᓗᒋᑦ ᑐᑦᑐᐃᑦ ᐅᓂᒃᑲᑕᐅᒋᐊᓚᓂᕐᒋᑦ.)

ᐊᕐᕿᒍᑕᒫᑦ ᑲᕙᒪᒃᑯᑦ ᐆᒪᔭᕐᑕᐅᒍᓇᑐᓂᒃ ᕐᑭᒥᕐᕿᔫᑦ, ᐊᒻᒪᓗ ᐃᐳᓯᓐᑯᑦ 5,000-ᓂᒃ ᐊᕐᕿᒍᒥ ᓯᕗᓪᓕᐹᒥ ᑐᑦᑐᕐᑲᓇᑎᑕᐅᒍᓇᓛᕐᒪᑦᓯᑎᒃ, ᐊᒻᒪᓗ ᑕᐃᒪ ᑐᑦᑐᕐᑲᓇᑕᕐᒋᑦ ᐊᕐᕿᒍᒥ ᓯᕗᓪᓕᐹᒥ ᒪᕐᕈᕕᓪᓗᐊᑎᓗᒋᑦ ᑭᕐᒍᓂᕐᓚᒍᑦ ᑐᑦᑐᕐᑲᓇᕈᒪᕐᑲᑦᑕᓛᕐᓯᑎᒃ 50,000-ᓂᒃ ᐊᕐᕿᒍᑕᒫᑦ ᑐᑦᑐᕐᑲᓇᑕᕐᒋᑦ ᑎᑭᕋᑕᕐᓗᒋᑦ. ᔩᐱ ᐃᐳ ᑐᑭᓯᑎᑦᓯᓚᐅᔪᒻᒥᔫᕐᒃ, ᐃᐳᓯᓐᑯᑦ ᐃᕐᒋᕐᕿᓯᐊᕐᓂᕐᑲᕋᓗᐊᕐᐸᑦ, ᑐᑦᑐᐃᑦ ᐅᓄᕐᓂᕐᒋᑦ ᐊᓯᕐᒋᓐᓄᑦ ᑐᑦᑐᕕᓂᕐᓂᒃ ᓂᐅᕐᕿᓯᐅᕐᑐᓄᑦ ᓈᒻᒪᑭᔭᐅᑐᐃᓐᓇᓚᕐᓚᐅᔪᓂᒃ ᑕᐃᒪᐃᓐᓄᐊᑐᓂᒃ ᐱᕐᑲᑦᑕᕐᑲᓄᐊᕐᐸᑕ.

ᐳᑑᓇᔫᑦ ᓄᓇᒥ ᓴᐃᒍᐃᑦ ᒪᑭᑕᐅᑎᑦᓴᕐᒋᓐᓄᑦ.
Drilling holes in the granite for fence posts.

MARTHA INUKPUK

carcasses will be cut in halves and transported by Ipushin trucks to the processing plant in the community where they will be processed and packaged for sale," he told *Makivik News* late last fall.

Ipushin's business plan describes a two-phase project to be carried out over the next five years. Phase one includes "research in caribou biology and behavior for the purposes of assessing the economic feasibility of husbandry, experimenting with herding techniques, meeting government inspection standards, establishing a predictable level of production, and streamlining the different processes involved at the industrial and commercial levels of this project."

The second phase, which would begin in the third year of operation, will include "implementing the process on a professional scale as well as developing a number of caribou husbandry projects in the communities that use the Leaf River herd."

Besides holding a quota to slaughter 3,000 head of caribou over a seven-month period, IITC also has a permit to hold 110 head of caribou in captivity for research purposes starting in the spring of 1996. The purpose of their research project will be to study how the caribou react to being controlled by herders, to gather nutritional information about the animals, and generally to find an efficient way of developing domesticated caribou herds in Nunavik which can sustain commercial projects. It is in the best interest of Ipushin, as a commercial venture, to preserve and understand the caribou — their primary resource. Past studies have shown that it is possible for caribou to adapt to captivity, but to what extent has yet to be proven. (See sidebar story.)

Quotas are reviewed by the government annually, and Ipushin hopes to be allowed to slaughter 5,000 head for the first year, and then doubling its quota annually until a maximum of 50,000 head per year is reached. Jobie Epoo points out that, if Ipushin were to operate at a peak efficiency, the caribou population could still sustain other commercial ventures.

Makivik Corporation has committed an investment of $200,000 in IITC. Ipushin first had to show proof of approval from government departments such as a quota permit from the environmental section of the Ministere de l'Environnement et de la Faune (MEF), and approval from Agriculture Canada. Ipushin has also agreed to assist and collaborate with the operations of Nunavik Arctic Foods. During a Makivik Board of Directors meeting in November, it was agreed by both Ipushin and Makivik to accept the appointment of Peter Adams, as a representative for Makivik on Ipushin's Board of Directors. Peter is entitled to vote at Ipushin meetings and enjoy the same rights as the other Ipushin BOD members.

According to research conducted prior to writing the Ipushin Business Plan, the George River caribou herd is estimated to have around 800,000 head and the Leaf River herd has about 260,000 head. Scientific studies and Inuit knowledge also suggest that these herds are growing at such a rate that we can expect that the caribou can eat themselves out of existence. Culling large numbers of animals out of the Leaf River herd, according to this information, should only improve the herd's chances of continued survival.

Jobie Epoo explains the reasons for selecting the Leaf River herd rather than from the George River herd. "For me to make a request to harvest caribou from the

Ipushin: Potential on the Hoof

ᒪᑭᕖᒃ ᑯᐊᐳᓈᓴᒃᑯᑦ ᐃᐳᓯᓐᑯᓄᑦ ᑮᓇᐅᑦᔭᓇᐊᕿᑎᑦᓴᓂᒃ ᐊᑐᕐᑐᓴᓕᐅᕐᓯᒪᔪᑦ $200,000-ᓂᒃ. ᐃᐳᓯᓐᑯᑦ ᑲᑉᐱᒪᒃᑯᑦ ᐱᓇᓱᐊᕐᕕᖏᓐᓄᑦ ᐊᖏᕐᑕᐅᓯᒪᐅᑎᒥᓂᒃ ᖃᐅᔨᒪᓇᕿᑎᓂᒃ ᑐᓂᔾᖃᓇᐊᖃᓚᐅᔫᑦ ᐆᑦᑑᑎᒧᑦ ᐅᓄᕐᓂᖅᑎᑦ ᐋᖅᑭᓯᒪᔪᓂᒃ ᑐᑦᑐᕿᓐᓇᐅᑎᒋᓛᕐᑕᒥᓂᒃ ᐱᔭᕕᓂᕐᒥᓂᒃ ᐊᑉᐱᑎᓕᓇᔾᒃᑯᖏᓐᓂᑦ ᐊᒻᒪᓗ ᐆᒪᔪᓕᓇᔾᒃᑯᖏᓐᓂᒃ ᑯᐸᐃᒃᑯᑦ Ministre de l'Environement et de la Faune-ᑯᑦ. ᐊᒻᒪᓗ ᑳᓇᑕᒥ ᓂᕿᓕᓇᔾᒃᑯᓂᑦ. ᐃᐳᓯᓐᑯᑦ ᐊᖏᕐᓯᒪᒻᒥᔪᑦ ᐃᑲᔪᕐᓯᕐᑲᑦᑖᕐᓂᒥᒃ ᐊᒻᒪᓗ ᐱᓇᓱᐊᕐᑲᑎᕐᑲᕐᑲᑦᑖᕐᓂᒥᒃ ᐃᖏᕐᕿᓂᖅᑯᓄᑦ ᓄᓇᕕᒻᒥ ᐅᑭᐅᕐᑐᕐᓯᐅᑎᓂᒃ ᓂᕿᑐᐃᓐᓇᑯᕕᒻᒥᒃ. ᒪᑭᕕᒃᑯᑦ ᑲᑎᒪᔨᖏᑦ ᑲᑎᒪᓂᕐᑲᕐᑎᓗᒋᑦ ᓅᕕᒻᐱᓇᒥ, ᐊᖏᕿᑕᐅᓚᐅᔪᖅ ᑕᒪᖏᓐᓄᑦ ᐃᐳᓯᓐᑯᓄᑦ ᐊᒻᒪᓗ ᒪᑭᕕᒃᑯᓐᓄᑦ ᑎᓕᔮᓚᖓᓂᖅ ᐱᑕ ᐋᑕᒻᒪᒥᒃ, ᑭᒡᒑᑐᕐᑎᐅᓂᕐᒧᑦ ᒪᑭᕕᒃᑯᓂᒃ ᐃᐳᓯᓐᓄᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ ᐃᓚᐅᓗᓂ. ᐱᑕ ᐃᐳᓯᓐᑯᑦ ᑲᑎᒪᓂᖏᓐᓂ ᓂᕈᐊᕐᑲᑕᐅᒍᓐᓇᕐᑲᑦᑖᕐᑐᖅ ᐊᒻᒪᓗ ᐃᐳᓯᓐᑯᑦ ᑲᑎᒪᔨᖏᑦᑕ ᐊᑦᔨᑐᐃᓐᓇᖏᓐᓂᒃ ᐱᔪᓐᓇᕿᑎᕐᑲᕐᑲᑕᐅᓗᓂ.

ᐃᐳᓯᓐᑯᑦ ᐱᓯᓂᓯᒧᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᖏᑦ ᐊᓪᓚᑕᐅᓚᐅᑎᓇᒋᑦ ᖃᐅᔨᓴᕿᑎᕖᓃᑦ ᐃᑉᐱᒋᓱᒋᑦ, ᑐᑦᑐᐃᑦ ᑲᑎᒪᔫᑦ ᐃᓚᖏᑦᓴᔭᐃᑦ George River herd-ᒧᓂᖁᕐᑕᐅᔪᑦ 800,000-ᓂᒃ ᐅᓄᕐᓂᖅᑐᓇᔭᐅᔪᑦ ᐊᒻᒪᓗ ᐃᓚᖏᑦᓴᔭᑦᓴᐃᓇᐃᑦ Leaf River herd-ᒧᓂᖁᕐᑕᐅᔪᑦ 260,000-ᐅᑎᓗᒋᑦ. ᖃᐅᔨᓴᕐᓂᓚᓇᐅᓯᒪᔪᑦ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᖃᐅᔨᒪᔭᖏᑎᒍᑦ ᑖᒃᑯᐊ ᑐᑦᑐᐃᑦ ᐅᓄᕐᓯᑉᐱᓕᓕᐊᔪᒪᓇᐅᓂᖁᕐᑕᐅᔪᑦ ᓱᑲᓗᐊᕐᑐᒥᓪᓗ ᐅᓄᕐᓯᑉᐱᓕᓕᐊᓂᕐᒥᓄᑦ ᓂᕿᑐᐃᓐᓇᖁᑕᕐᓗᑎᓂᐊᖅᒎᓇᔭᐅᔪᑦ. ᑲᑎᒪᔫᑦ Leaf River herd-ᒧᓂᖁᕐᑕᐅᔪᑦ ᐊᒥᓱᒻᒪᓇᓐᓂᒃ ᐃᓚᖕᖏᑕᐅᑉᐱᒃᑯᑎᒃ, ᐃᑲᔪᕐᓯᔭᐅᓂᕐᓴᐅᓕᖁᔭᕐᑐᑦ ᐊᒥᒎᐊᕐᑐᓇᔭᐅᓕᕐᒪᑕ.

ᔫᐱ ᐃᐳ ᑐᑭᓯᑎᑦᓯᓚᐅᔫᖅ ᐱᑦᔪᑎᒥᓂᒃ ᓇᓪᓕᑳᕐᑐᕖᓂᐅᓂᕐᒥᓂᒃ Leaf River herd-ᒥᓂᑕᖓᓂᒃ ᐱᕖᕐᑲᑦᑕᖔᖁᔭᕐᓯᑎᒃ ᐱᑦᔪᑎᒥᓂᒃ George River herd-ᒧᖏᓂᕐᓴᓂᒃ.

George River herd-ᒥᓂᑕᓂᒃ ᐱᓚᓯᐊᕐᑲᑦᑕᓪᓚᖓᒍᑦᑕ ᐊᒥᔫᓂᕐᓴᒪᓇᐊᑐᓐᓄᑦ ᑲᑉᐱᒪᒃᑯᑦ ᐊᓪᓚᕖᖏᓐᓄᑦ ᐊᐃᕐᑲᑦᑕᓇᐊᕐᑲᖁᔭᕐᑐᒍᑦ ᐊᒻᒪᓗ ᓄᓇᕐᑲᖅᑳᑐᕖᓃᑦ ᐃᓚᑏᑦᑐᕐᑯᑎᖏᓐᓄᑦ.

Leaf River herd-ᒥᓂᑕᕐᓂᒃ ᐱᕐᑲᑦᑕᕿᑦᑕ (ᑐᑦᑐᓂᐊᓕᕆᓗᑎᑦ) ᐱᔭᓇᐊᕿᓐᓂᓴᖅ." ᓚᓚᐅᔫᖅ.

ᑖᒃᑯᐊ ᑲᑎᒪᔨᑦ ᐃᓄᑦᔭᐊᑉ ᓴᓂᐊᓅᕐᑕᑐᑑᑦᓯᑎᒃ. "ᐅᖑᔮᔮᒐᑦ ᐃᓄᑦᔭᐊᒥᐅᑉᐱᓪᓘᓖᖅᑯᑐᑦ, ᐳᕖᕐᓂᑐᒥᓪᓗ, ᐅᒥᐅᔭᒥᓪᓗ ᐊᑯᓕᕕᒻᒥᑦ," ᓚᓚᐅᔫᖅ. ᐃᓯᒪᕆᔭᐅᑦᓯᐊᓇᐊᕐᑳᕐᒥᓯᑎᑐᒍᑦ ᐱᐅᓯᑐᖅᑲᕐᒥᓂᒃ ᐊᑐᕐᓯᑎᒃ ᑐᑦᑐᓯᐅᕐᑏᑦ ᖃᓄᐃᓕᖅᑲᓪᓚᑕᐅᓯᒪᑦᑕᐃᓕᕆᐊᖄᕐᒪᑕ. ᐱᓯᓂᓯᖅᑲᓂᒧᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᖓ ᓚᔪᕐᑕᖅᑲᕐᒥᔪᖅ, "ᑖᓐᓇ ᐱᓇᓱᐊᒐᖅ ᑮᓇᐅᑦᔭᑎᑦᓯᒍᓐᓇᐳᖅ ᓄᓇᓕᓕᒫᓂᒃ ᐊᑐᖃᑎᒌᓂᒃ ᑕᐃᒃᑯᓇᖓ ᑐᑦᑐᓂᒃ ᑲᑎᒪᔫᓂᒃ ᐊᒻᒪᓗ ᐃᐳᓯᓐᑯᑦ ᑐᖓᓱᑦᑎᑦᓯᒐᕐᑲᑦᑖᕐᓯᑎᒃ ᐱᓯᓂᓯᒥᒃ ᓂᕐᑭᕕᓴᖅᑲᑕᐅᒍᒪᓗᓂᒃ."

ᓴᓇᔩᑦ ᐊᓯᐊᓂᖏᓐᓂ ᐱᔭᕈᖁᓯᐊᕐᓯᑎᒃ ᑐᑦᑐᕖᓂᓕᓇᕖᑦᓴᒥᒃ ᓄᑕᐅᓕᑎᕐᓯᒍ, ᐊᓯᒋᒻᒥᔭᖏᑦ ᐱᓇᓱᑎᑦ ᐃᑰᑕᖅᑲᑕᓚᐅᔫᑦ 2,500-ᓚᒃ ᐃᓕᒪᕖᑦᓴᖏᓐᓂᒃ ᓴᐃᒍᐃᑦ ᐃᓄᑦᔭᐊᑉ ᓴᓂᐊᓂ. ᓇᐸᕿᑕᕐᓂ ᐃᓕᒪᓖᕐᑐᑦ ᑕᓪᓕᒪᓂᒃ ᐃᑕᒐᓐᓂᒃ ᑕᑭᓃᑦ ᓴᐃᒍᐃᑦ ᐃᓪᓚᐃᒍᑎᑦᓴᔭᐅᓗᑎᒃ, ᖁᓖᖅᑲᕐᓗᑎᒃ ᐅᓪᓚᑦᓲᓗᓐᓂᒃ ᑐᑦᑐᐃᑦ ᖁᓖᓂ ᑕᑯᓈᕈᓐᓇᒃᑯᑎᖅᑲᕐᓗᑎᒃ ᐸᒐᓪᓯᑎᑕᐅᑦᑕᐃᓕᒐᓱᐊᒧᑦ. ᑐᑦᑐᐃᑦ ᐆᒪᑎᓗᒋᑦ ᓴᐃᒍᕐᓃᑎᑕᐅᓗᑎᒃ ᓇᓪᓕᒃᑯᖅᓴᐅᖅᑲᑦᑖᕐᑐᑦ, ᕿᒥᕐᕈᔭᐅᓗᑎᓗ ᖃᓄᐃᒻᒪᒐᒃ, ᐊᒻᒪᓗ ᐸᕐᓇᐃᑕᐅᒋᖅᑲᑕᐅᓗᑎᒃ ᓂᐅᕿᑎᑦᓴᐅᓂᖏᑦ.

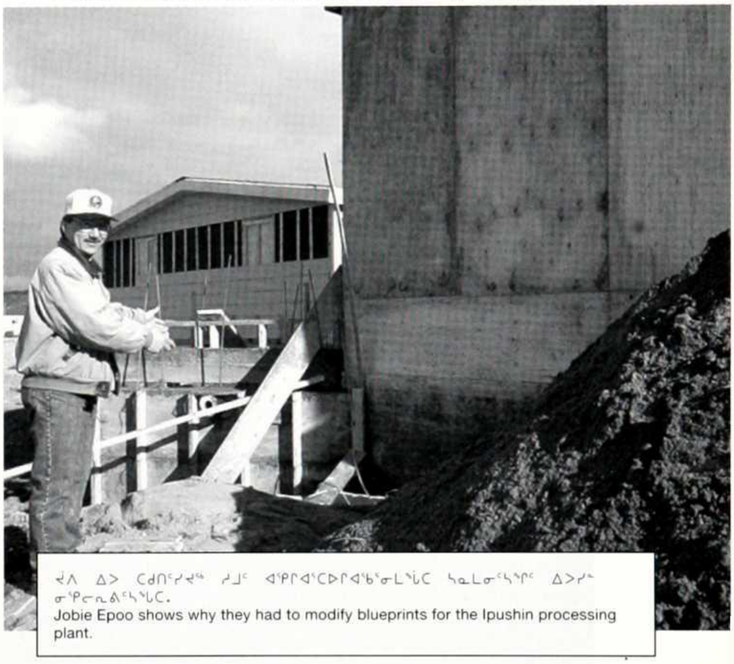
ᑐᑦᑐᐃᑦ ᐊᖅᑯᑎᑲᑖᒃᑯᑎᑕᐅᖅᑲᑦᑖᕐᑐᑦ ᓴᐃᒍᑎᒍᑦ ᑲᑎᕕᐊᓗᒐᒻᒪᓄᑦ ᑐᖁᕐᑐᓄᑦ 3,000-ᓂᒃ ᑐᑦᑕᕐᑲᕿᓇᑐᒧᑦ. ᑕᐃᑲᖓᑦ ᐱᓗᑎᒃ, 500 ᓇᓪᓕᒃᑕᐅᔪᓇᖅᑲᑎᓗᒋᑦ ᐊᒻᒪᓗ ᐊᓂᒌᒃᑯᓯᕐᓯᒪᔭᐅᓗᑎ ᐱᖓᓱᐃᓂ ᐱᓇᓱᐊᕿᓯᑖᑦ ᑐᖁᑕᐅᓗᑎᒃ ᓂᕿᑦᓴᓕᐊᓇᔭᐅᖅᑲᑕᓗᑎᒃ. ᐃᐳᓯᓐᑯᑦ ᓂᓇᓚᑦᓴᖅᑎᓯᒋᐊᖅᑲᑦᑖᕐᑐᑦ ᑐᑦᑐᓂᒃ ᑎᒍᓯᒪᔭᒥᒃ 48 ᐃᑲᐅᕐᓃᑦ ᐅᖓᑖᓄᑦ, ᐊᒻᒪᓗ ᑐᑦᑐᑯᕖᑦ ᐊᓂᑎᑦᓯᑕᐃᓕᕖᓪᓗ ᑐᑦᑐᑕᖅᑐᕖᓂᐅᐸᑕᓖᑦ ᓴᓗᒻᒪᓴᕐᑕᐅᖅᑲᑕᓇᐊᖅᓯᑎᒃ. ᐃᕖᓖᑦ, "ᑲᑎᖕᖓᐅᑎᔪᑦ ᐃᕖᓖᑦ ᓂᕿᑦᓴᔭᕐᑎᑦ (ᑲᑎᒪᔪᑲᓪᓚᐃᑦ ᑎᒥᕐᒥᓄᑦ ᓈᒻᒪᑐᓂᒃ ᓂᕿᓂᒃ ᐅᐊᕿᑎᓛᑦ), ᐊᒻᒪᓗ ᕿᔪᐃᑦ ᐃᓚᖅᑭᐊᑎᓯᒪᔪᑦ ᑭᓪᓗᓂᑯᐃᑦ ᐃᓕᒪᕆᐊᖅᑲᖅᑲᑦᑖᕐᑐᑦ ᐊᓂᑎᓯᑕᐃᓕᕖᑦ ᑭᓪᓕᖏᓐᓂ ᐊᑐᐃᓐᓇᐅᓗᑎᒃ.

ᑐᑦᑐᐃᑦ ᑳᓇᑕᒥ ᓂᕿᓕᓇᔾᒃᑯᑦ ᒪᓕᒐᖏᑦ ᐃᑉᐱᒋᓗᒋᑦ

George River herd would have involved going to many more government offices and Native groups. It is simpler for me to harvest caribou from only the Leaf River herd," he says.

It is also the only caribou herd that migrates into the area of Inukjuak. "Our herders are most likely going to be from Inukjuak, Puvirnituq, Umiujaq, and Akulivik," he says. A major consideration for IITC is that they must take care not to upset the traditional subsistence hunt as well. Their business plan also states, "this project can be profitable for all communities that share the Leaf River herd and Ipushin welcomes shared ownership of the business."

While construction workers were busy completing the renovations for the processing plant, another crew were drilling holes for 2,500 fence posts near Inukjuak. Five-feet-high plastic fencing will be supported on the posts, topped by burlap which will prevent the caribou from seeing beyond and thus stampeding. Holding live caribou in captivity ensures selection, allows the animals to be inspected, and also makes it possible to plan production.


BOB MESHER

ᔫᐱ ᐃᐳ ᑕᑯᑎᑦᓯᔪᖅ ᓱᒧᑦ ᐊᕿᒋᐊᕐᑕᐅᒋᐊᖃᕐᓂᒪᖔᑕ ᓴᓇᒪᓂᑦᓴᖏᑦ ᐃᐳᓯᓐ ᓂᕿᓕᓇᕖᑦᓴᖓᑕ.

Jobie Epoo shows why they had to modify blueprints for the Ipushin processing plant.

Caribou will be funneled through extended fences into a large holding yard with a capacity of 3,000 animals. From there, 500 can be selected and held in three holding pens for each week's processing. Ipushin must provide feed for any animals that are held for more than 48 hours, and corrals and pens have to be cleaned after each group of animals. A stock of hay, "hay pellets" (a condensed nutrition product), and wood chips will have to be stored near the corral site.

Those caribou which meet Agriculture Canada inspection standards will be channeled into a mobile slaughterhouse. From there, the carcasses are stored in refrigerated trucks and brought to the processing plant in Inukjuak. The meat will then be packed and shipped south for distribution. While Quebec is the largest and

ᐃᐳᓯᓐ - ᑐᑦᑐᕕᓂᑦ ᐱᕕᑦᓴᑕᕐᑲᕐᓂᖏᑦ

ᓈᒻᒪᑐᑦ ᑐᖅᑯᑎᑕᐅᑭᐊᕐᑐᕐᑲᑦᑖᕐᑐᑦ ᑐᕐᑯᑦᓯᕕᒻᒧᑦ ᓅᒍᓐᓇᑐᒧᑦ. ᑕᐃᑲᖕᖓᑦ ᐱᓱᑎᒃ, ᑐᑦᑐᕕᓂᑦ ᑐᖅᑯᑕᐅᕐᑲᑦᑖᕐᑐᑦ ᓄᓇᒃᑰᔫᓄᑦ ᓂᑦᑎᓪᓕᒪᔫᕐᑲᐅᑎᓕᖕᓄᑦ ᐊᒻᒪᓗ ᐃᓄᑦᔪᐊᒦᑦᑐᒧᑦ ᑐᑦᑐᕕᓂᓕᕆᕕᒻᒧᑦ ᐋᑕᐅᓱᑎᒃ. ᑕᐃᒪ ᓂᕐᑮᑦ ᐴᕐᑐᑕᐅᓂᐊᓕᕐᒪᑕ ᕐᑲᓪᓗᓈᑦ ᓄᓇᖕᒐᓅᕐᑕᐅᓱᑎᒃ. ᑯᐸᐃᒃ ᐊᖏᓂᕐᐸᐅᒐᓗᐊᖅ ᕐᑲᓂᖕᓂᐸᐅᑦᓯᓂᓗ ᑐᑦᑐᕕᓂᕐᓂᒃ ᓂᐅᕐᕿᑎᕐᑲᕐᕕᓴᕐᓂᑦ, ᐃᐳᓯᖕᑯᑦ ᕐᑲᐅᔨᓯᒪᓕᕐᑐᑦ ᑐᑦᑐᕕᓂᕐᑐᕈᒪᔪᓂᒃ ᐊᑯᑭᑦᑐᒥᐅᓂᒃ, ᖁᔮᓐᕐᒥᐅᓂᒃ, ᔮᒪᓂᒥᐅᓂᒃ ᐊᒻᒪᓗ ᑯᔨᐊᒥᐅᓂᒃ.

ᒪᑭᕕᒃᑯᑦ ᑐᓴᕐᑲᑦᓴᖏᑦ ᐊᐱᕐᓱᓚᐅᔫᑦ ᔫᐱ ᐃᐳᒥᒃ ᕐᑲᓄᖅ ᑐᑦᑐᐃᑦ ᓇᓂᓕᕐᒪᖔᑕ ᕐᑲᐅᔨᒪᒍᓐᓇᕐᑲᑦᑖᕐᒪᖔᑕ. "ᑲᑎᒪᔩᓄᑦ Leaf River herd-ᒧᑦ ᐃᓚᒋᔭᐅᔫᑦ ᑕᓪᓕᒪᐅᔫᖕᖏᒐᕐᑐᑦ ᓴᓂᐊᓃᑦᑐᑦ ᑐᑦᑐᐃᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓄᑦ ᕐᑯᖏᓯᕐᒥᐅᓯᕐᑕᐅᓯᒪᔪᑦ ᓇᓂᓕᕐᒪᖔᑕ ᕐᑲᐅᔨᒪᐅᑎᓂᒃ ᕐᑯᓪᒧᐊᑎᑕᐅᓯᒪᔪᒃᑯᑦ ᐱᑕᕐᑲᕐᑎᑕᐅᔪᑦ. ᓇᓂᓕᕐᒪᖔᑕ ᕐᑲᐅᔨᒍᒪᓕᕈᑦᑕ ᐊᐱᕐᓱᑐᐃᓐᓇᓇᐊᕐᑲᕐᑲᑦᑖᕐᑐᒍᑦ," ᑕᐃᒫᒃ ᑐᑭᓯᑎᑦᓯᓚᐅᔫᖅ ᔫᐱ. ᐅᑭᐅᒥᒎᖅ, ᐅᖑᓇᔮᑦ ᕐᑲᒧᑎᑲᓪᓚᑯᑦ ᑐᑦᑐᓂᐊᕐᑲᑦᑖᕐᑐᑦ ᐊᒻᒪᓗ ᐊᐅᔭᒥ, ᕐᑯᓛᒻᒥᒎᓕᑎᒍᑦ.

ᔫᐱ ᐃᓱᒪᒋᔭᕐᑲᕐᐸᒥᔪᖅ ᐱᐅᓯᑐᕐᑲᕐᑎᒍᑦ ᐅᖑᔭᒍᓯᓂᒃ, ᐱᒍᓐᓇᐅᑕᐅᓯᒪᑦᓯᐊᑐᓂᒃ ᐊᑦᔨᒌᖕᖏᑐᓂᒃ ᓄᓇᓕᓐᓄᑦ ᐊᒻᒪᓗ ᐊᑦᔨᒌᖕᖏᑐᓂᒃ ᐆᒪᔪᓂᒃ ᓄᓇᐅᑉ ᐊᓯᐊᓂᒥᐅᓄᑦ ᑖᒃᑯᐊᓗ ᑐᑦᑐᓂᒃ Leaf River herd-ᒥᓂᑕᕐᓂᒃ ᐅᖑᔭᒍᑕᐅᕐᑲᑦᑕᕿᑎᒃ ᐃᓱᐊᕐᑑᓪᓗᔭᕐᑐᓴᐅᑦᓱᑎᒃ. "ᑯᑭᑐᐊᓕᓐᓂᒃ ᕐᑲᐅᔨᓴᕿᑎᕐᑲᕐᑐᖓ," ᓚᓚᐅᔫᖅ, "ᑯᑭᑐᐊᓗᓐᓂᒃ ᐅᖑᔭᒍᓰᑦ ᐊᑦᔨᖏᓐᓂᒃ ᐃᑦᔭᓯᒐᓱᐊᕐᑲᑦᑕᕿᔭᓇᐊᒥᒃ ᐃᓱᒪᒋᔭᕐᑲᕐᓂᐸᐅᔪᖓ - ᐃᓄᑦᔪᐊᒧᑦ ᑎᑭᑦᑎᓗᒋᑦ ᐱᖓᓱᔪᕐᑐᑦ ᓯᑕᒪᐅᔪᖕᖏᒐᕐᑐᑑᓐᓃᑦ ᑯᑭᑐᐊᓘᑦ." ᓄᓇᒃᑰᕿᑏᑦ ᓯᑕᒪᓕᐊᐲᑦ ᓱᑲᑦᑑᓗᐊᖕᖏᑐᑦ, ᐊᐅᔭᒥᓗ ᓄᓇᑰᔫᕿᓗᐃᑦ ᑎᑭᖑᕐᑲᓄ ᑎᑭᒥᕐᑲᓄᐅ ᐱᐅᓗᐊᕿᑎᒃ, ᐊᒻᒪᓗ ᕐᑯᓛᒻᒥᒎᓖᑦ ᓇᓕᑑᒻᒪᓇᐊᓘᑦᓯᑎᒃ. ᑕᐃᒪᐃᒻᒪᑦ ᓴᐅᓚᕐᓂᒃ ᐅᖑᔭᔭᑦᓴᔪᓂᒃ ᕿᒻᒥᓂᒃ ᐱᓱᑦᑐᑦ ᐊᑐᕐᑲᑦᑕᕿᔪᕐᑕᖏᓐᓂ ᐃᓱᒪᒋᔭᕐᑲᕐᐸᑐᖓ," ᔫᐱ ᓚᓚᐅᔪᒻᒥᔫᖅ. ᐃᐳᓯᓐᑯᒎᖅ ᐅᓪᓗᓕᒫᕐᑕᑐᓂᒃ ᓇᒻᒥᓂᕐᒥᓂᒃ ᐅᖑᓇᔭᕐᑲᕿᓴᕐᑑᒐᓗᐊᑦ,

closest market for caribou, IITC has learned that the meat is also desirable in other countries.

Makivik News asked Mr. Epoo how they plan to keep track of animals out on the land. "There are about nine caribou in the Leaf River herd that have been collared by the Quebec government and are monitored by satellite. All we need to do is ask for their location," he explains. He says that in winter, herders will use snowmobiles to control the caribou and in the summer, helicopters.

Jobie also considers traditional herding methods, which have been proven to work well on different terrain and livestock in other parts of the world as possible methods of corralling Leaf River caribou. "I am studying horses," he says, "It's going to be an approach that I seriously will be looking at — bringing maybe six or seven horses to Inukjuak. Four wheelers can't travel very fast, track trucks in the summer are not very good, and helicopters are very expensive. So on foot with sheep dogs, and horses are something of great interest to me," he says. He explains that while Ipushin will have their own full-time herders, anybody from neighboring communities who want to form a herding crew will be paid so much per head for each caribou that they round up. Herding will take place year round except for mating season which takes place throughout October. Female caribou will be spared between April and September.

Interest in caribou herding grew out of the Caripoo Trading Company's sale of "hard horns" to a Korean Company based in Los Angeles, and by-product sales continue to be a major component of the Ipushin caribou herding venture. The antler business was successful

BOB MESHER

ᐃᐳᓯᓐᒥᒃ ᓴᓇᔨᑦ ᔫᐱ ᐃᐳᓗ ᓄᓇᔭᐅᑉ ᐳᐊᕐᓇᕆᐊᕐᑕᐅᓂᖓᓗ ᐅᒃᑯᐃᓯᓂᕐᒧᑦ.
Ipushin construction crew and Jobie Epoo with the official sod-turning shovel.

Ipushin: Potential on the Hoof

ᑭᓇᑐᐃᓐᓇᑯᒎᖅ ᓄᓇᓖᑦ ᐊᓯᖏᓐᓂᒥᐅᑦ ᐅᖑᓇᐴᐅᒍᒪᔪᑦ ᐊᑭᓕᕐᑕᐅᖃᑦᑕᕋᔭᕐᑐᑦ ᑐᑦᑐᓄᑦ ᐅᖑᔭᒥᓄᑦ ᐊᑕᐅᓯᐅᓈᕐᑎᑐᑎᒍᑦ ᐊᑭᓕᕐᑕᐅᖃᑦᑕᓗᑎᒃ. ᐅᖑᓇᖃᑦᑕᕋᔭᕐᑐᑦ ᐊᕐᕌᒍᓕᒫᒥ ᐅᒃᑑᐱᓇᐅᙱᑐᐃᓐᓇᑐᒥ ᑐᑦᑐᐃᑦ ᑕᐃᒪᐃᓪᓗᐊᓕᑐᐊᕐᒪᑦ ᓄᓕᐅᕈᒻᒪᑕ. ᐊᕐᓇᐃᓗ ᑐᑦᑐᐃᑦ ᑐᕐᑲᑕᐅᖃᑦᑕᕋᔭᕋᑎᒃ ᐊᐃᓇᓕᐅᑉ ᓯᑉᑎᒻᐱᓇᐅᓪᓗ ᐊᑯᓐᓂᓕᒫᖓᓂ.

ᑐᑦᑐᓂᒃ ᐅᖑᓇᒍᒪᓂᖅ ᐱᕈᑉᐸᓕᐊᑎᑕᐅᓯᔪᕕᓂᖅ ᓂᐅᕐᕈᑕᐅᖃᑦᑕᑎᓗᒋᑦ Caripoo Trading Company-ᒧᑦ ᑐᑦᑐᐃᑦ ᓇᑦᔪᖕᒋᑦ ᑯᐳᐊᒥᐅᓄᑦ Los Angeles-ᒦᑦᑐᓄᑦ, ᐊᒻᒪᓗ ᐃᐳᓯᓐᑯᑦ ᐅᖑᓇᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᓂᖓ ᑐᑦᑐᕕᓃᑦ ᐃᓕᑦᓯᔭᕕᓂᖏᓐᓂᒃ ᓂᐅᕕᕐᕕᐅᒍᒻᒪᕆᑉᐸᑐᑦ. 1991-ᒥ ᐱᒋᐊᕐᑎᑕᕕᓂᐅᑦᓱᓂ ᓇᑦᔪᓂᒃ ᓂᐅᕐᕈᑎᕐᑲᕐᓂᖅ ᓱᓕ ᑭᓇᐅᔭᓂᒃ ᐃᑎᕐᑎᓯᕕᐅᒍᓐᓇᐸᑦᑐᖅ. "ᓇᑦᔪᐃᑦ ᓯᑎᔪᔭᐃᑦ" ᑐᑦᑑᑉ ᓇᑦᔪᖕᒋᑦ ᑲᑕᒐᕐᓯᒪᔪᑦ ᓄᓇᒧᑦ ᐱᔭᐅᕙᑦᑎᓗᒋᑦ. ᑐᑦᑑᑉ ᐃᓚᑦᓴᔭᕕᓂᓕᒫᖏᑦᑕ ᐊᑭᖏᑦ ᐊᑦᐳᒌᑉᐸᖏᑦᑐᑦ ᐊᑭᖏᑦ, ᐊᒻᒪᓗ ᓯᑎᔪᔭᕕᓃᑦ ᓇᑦᔪᕕᓃᑦ $6.00 ᐊᑕᐅᓯᖅ ᐅᕐᑯᒪᐃᓐᓂᖅ ᐊᑭᖃᕐᐸᑎᓗᒋᑦ. ᓇᑦᔪᖏᓪᓕ ᐱᔭᕕᓃᑦ ᑐᑦᑑᑉ ᐱᕈᑉᐸᓕᐊᓂᖓᓂ ᐅᓪᓗᓂ 55-ᓂ (ᐊᕐᓇᐃᑦ ᑕᐃᒪᐃᑦᑐᕐᑲᓲᑦ ᐊᐅᔭᖅ ᐱᒋᐊᕐᐸᓕᐊᑎᓗᒍ ᐊᒻᒪᓗ ᐊᖑᑏᑦ ᐊᐅᔭᖅ ᓄᖑᓕᕐᑎᓗᒍ) ᐊᑭᖃᒻᒪᕆᓐᓂᓴᐅᒍᓐᓇᓲᑦ ᑐᑦᑑᑉ ᐃᓚᑦᓴᔭᓕᒫᖏᓐᓂᑦ ᓇᑦᔪᓂᐊᕐᑐᓕᒫᓪᓗ ᑖᒃᑯᐊ ᓄᑖᕕᓃᑦ ᓇᑦᔪᐃᑦ ᓂᐅᕕᐊᓇᔭᐅᖃᑦᑕᑐᐊᕐᒪᑕ ᑮᓇᐅᑦᔭᓯᐊᕈᑕᐅᓰᒍᑦᓯᑎᒃ.

ᔫᐱ ᑐᓴᕐᑎᓯᓚᐅᔫᖅ, "ᑲᕙᒪᒃᑯᓄᑦ ᑐᑦᓯᕋᐅᑎᓕᐅᓕᐅᕐᓯᒪᔪᖓ, ᑐᑦᑐᓂᒃ ᓴᐃᒍᕐᓅᖅᐃᖃᑦᑕᕈᒪᑦᓱᖓ, ᓇᑦᔪᐃᖃᑦᑕᓗᒋᑦ, ᑕᐃᒪ ᐊᔪᑎᓂᐊᓕᕐᒥᒐᒃᑭᑦ. ᑭᐅᔭᐅᓚᐅᕐᓯᒪᔪᖓ, 'ᑕᐃᒪᐃᓘᖅᑲᔭᒐᓛᕋᐱᑦᔭᖏᓪᓕᑎᑦ!' ᑕᐃᒪ ᐊᓯᖓᓂᒃ ᐃᓱᒪᒐᓱᐊᓯᓕᓚᐅᕐᓯᒪᔪᖓ, ᓄᓇᓕᒻᒥᐅᓂᓗ ᓂᐅᕐᕈᑎᖅᕕᐅᑲᑦᑕᓯᑦᓱᖓ ᓇᑦᔪᓂᒃ," ᔫᐱ ᓕᓕᐅᔪᒻᒥᔪᑦ. ᓯᓕᕐᔪᐊᓕ ᐊᓯᐊᓂ ᓇᑦᔪᐃᔭᐃᓂᖅ ᐱᓯᓂᓯᕐᑲᕈᑕᐅᓰᒍᒐᓗᐊᕐᒥᔪᖅ, ᑯᐸᐃᒻᒥ ᑕᐃᒪᐃᓘᕈᓐᓇᖏᑦᑐᑦ. ᑕᖅᑭᓂ ᑐᑦᑐᐃᑦ ᓄᑖᓂᒃ ᓇᑦᔪᑖᕐᐸᓕᐊᓕᕐᑎᓗᒋᓪᓗ, ᐃᐳᓯᓐᑯᑦ ᓂᐅᕐᕈᑎᑦᓴᓕᐅᓰᒍᒐᒥᒃ ᓂᐅᕐᕈᑎᑦᓴᓕᐅᖃᑦᑕᓛᕐᑐᑎᑦ ᐊᒻᒪᓗ ᓇᑦᔪᖏᓐᓂᒃ ᐱᐅᓂᕐᓴᓂᒃ ᓂᐅᕐᕈᑎᖃᕈᓐᓇᖃᑦᑕᓗᑎᒃ ᐃᓚᖃᕐᑎᓗᒋᑦ ᓂᕿᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᒃ ᑐᑦᑑᑉ ᐃᓚᑦᓴᔭᖏᓐᓂᒃ.

ᐊᓯᖏᑦ ᑐᑦᑑᑉ ᐃᓚᑦᓴᔭᖏᑦ ᐆᑦᑑᑎᒋᓗᒋᑦ ᐃᕙᓗᖏᑦ, ᓇᐅᒃᑭᐊᖏᑦ, ᐊᒻᒪᓗ ᐊᒥᖏᑦ ᓂᐅᕐᕈᑕᐅᖃᑦᑕᓛᕐᒥᔪᑦ ᐃᐳᓯᓐᑯᑦ ᐃᖏᕐᕋᓂᖏᓐᓂ ᑐᑦᑐᕕᓃᑦ ᓂᕿᖏᓐᓂᒃ ᓂᐅᕐᕈᑎᑦᓴᑕᕆᓪᓗᕋᓗᐊᕐᓗᑎᒃ. "ᓂᐅᕕᕐᑎᓴᖅᙱᑐᒍᑦ ᐃᓇᓗᐊᕕᓂᖏᓐᓂᒃ ᓱᓕ," ᓕᓕᐅᔫᖅ ᔫᐱ. ᐃᓂᖅᑎᑕᐅᖃᑦᑕᓛᕐᒥᔪᑦ ᐊᑐᕋᑦᓴᐅᖏᑦᑐᑕᖅᑲᐅᑎᒥᒃ, ᐆᑦᑑᑎᒋᓗᒋᑦ ᐃᓇᓗᐊᕕᓂᖏᑦ, ᐊᒥᕕᓂᖏᑦ, ᐊᒻᒪᓗ ᓴᐅᓂᕕᓂᖏᑦ. ᑕᒪᒃᑯᐊ ᓄᓇᒨᖅᑲᑕᐅᖃᑦᑕᓛᕐᑐᑦ ᓯᔪᑉᐸᓕᐊᔪᑦᓴᓕᐊᕆᔭᐅᓗᑎᒃ ᑕᒪᓐᓇ ᑐᕌᖓᒻᒥᑎᓗᒍ ᑕᓪᓕᒪᓄᑦ ᐊᕐᕌᒍᓄᑦ, ᐃᓚᖅᐸᒥᑎᓗᒋᑦ ᐃᑯᐊᓪᓚᑕᐅᓂᑯᖏᓐᓂᒃ ᑐᑦᑐᕕᓃᑦ ᓱᒃᑯᓇᕐᑐᒧᑦ ᐊᐃᑦᑑᐱᔭᕐᓯᒪᔪᕕᓃᑦ. ᐱᓯᓂᓯᖅᓂᒧᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᖏᑦ ᐃᐳᓯᓐᑯᓐᓂᒃ ᐃᑲᔪᕐᓯᔭᐅᒍᒪᓂᕋᐃᔪᑦ ᑳᓇᑕᒥ ᓂᕿᓕᕆᐴᒃᑯᓄᑦ ᐊᒻᒪᓗ ᐊᕙᑎᓕᕆᓂᕐᒥ ᐊᖓᔪᖅᑳᓄᑦ ᐊᑐᕋᑦᓴᐅᖏᑦᑐᑦ ᑲᒪᒋᔭᐅᑦᓯᐊᕆ ᐊᖅᑲᑦᑕᓵᕐᓂᖏᓐᓄᑦ ᑕᒪᑐᒥᖓᓗ ᐱᓇᓱᐊᕐᓂᒥᓂ ᐱᑦᓯᐊᕈᑎᒋᒍᒪᑦᓯᒍ. ᐊᑐᕋᑦᓴᐅᖏᑦᑐᓂᒃ ᐃᑦᑕᑯᕝᕕᐅᑉ ᐃᓂᒋᒐᔭᕐᑕᖓ ᓇᓪᓕᑳᕐᑕᐅᓂᕐᑲᕆᐊᖃᓛᕐᑐᖅ ᐃᑉᐱᒋᓗᒋᑦ ᐃᒪᐅᑉ ᓱᒃᑯᑕᐅᑦᑕᐃᓕᒋᐊᖃᕐᓂᖓ ᐊᒻᒪᓗ ᑎᐸᖅᑎᓯᑦᑕᐃᓕᓂᖅ ᑕᑯᓂᕐᓗᓇᕐᑐᓄᑦ ᓄᓇᒥᒃ ᓱᒃᑯᑐᕆᑦᑕᐃᓕᒐᓱᐊᕐᓂᖅ ᐃᓯᒪᒋᔭᐅᓗᑎᒃ.

ᓄᑖᖅ ᐃᐳᓯᓐᑯᑦ ᐱᓇᓱᐊᕋᑦᓴᖓ ᐱᒋᐊᕐᑎᓯᑐᐃᓐᓇᕆᐊᖃᕋᔭᕐᑐᓴᐅᕗᖅ ᓈᒻᒪᑐᓂᒃ ᐆᑦᑐᑎᒋᓗᒋᑦ ᑭᒡᒐᑐᕐᑕᐅᓂᖏᑦ ᓄᐃᑕᓕᓈᕐᑐᑉ ᓄᓇᓕᐅᖅᑎᕇᑦ ᑕᐅᕐᓰᖃᑦᑕᐅᑎᓂᖓᑕ ᐊᐅᓚᓂᖓ, ᐱᓇᓱᐊᕋᑦᓴᓂᓗ ᓄᐃᑎᕆᕕᐅᓗᓂ ᐊᒥᓱᐃᓂᒃ ᐊᑦᐳᕇᙱᑐᓂᒃ ᐆᑦᑑᑎᒋᓗᒋᑦ ᖁᓛᒻᒥᒎᓕᕐᑏᑦ ᓂᕿᑐᐃᓐᓇᓂᓗ ᓇᑲᑎᕆᓵᑦ ᓄᓇᒥ ᐱᓇᓱᐊᕋᑦᓴᐃᓘᕐᓇᑐᒥ. ᐃᐳᓯᓐᑯᑦ ᐅᖃᐅᓯᖃᑦᑕᓚᐅᔪᒻᒥᔪᑦ ᐃᓚᒋᓕᐅᑎᑎᑦᓯᒍᒪᓂᕐᒥᓂᒃ ᑐᑦᑐᓕᕆᓂᕐᒥᒃ ᐃᓕᓴᐅᑎᑦᓴᓄᑦ ᓄᓇᕕᒻᒥ ᐱᓇᓱᐊᕈᒫᕐᓂᐊᑐᑦ ᐃᓕᓴᕐᕕᒪᕆᖏᓐᓂ.

ᓱᓕᒍᓇᐅᓂᕐᐸᐅᑎᓗᒍᓗ ᓯᕗᓂᕆᒍᒪᒻᒥᔭᖏᑦ, ᐃᐳᓯᓐᑯᑦ ᓯᑯᑦᓴᔭᕐᑯᑎᖏᑦ ᐃᒪᐃᓕᔪᑦ; ᑐᑦᑐᕕᓂᐅᒐᓗᐊᕈᑎᓗ ᑐᑦᑐᐃᓗ ᐃᓚᑦᓴᔭᕕᓂᖏᐅᒐᓗᐊᕈᑎᒃ, ᐱᔪᒪᒍᑏᑦ ᐊᒥᓲᓂᕐᓴᒪᕆᐅᓕᕐᑐᑦ ᓂᐅᕐᕈᑎᑦᓴᓕᐊᑦᓴᕆᓵᕐᑕᓂᑦ." ᑕᒪᓐᓇ ᑕᐃᒪᐃᑦᑑᒪᑦ ᓄᑖᑉ ᐃᐳᓯᓐᑯᑦ ᓂᐅᕐᕈᑎᑦᓴᓕᐅᕐᕕᖓᑦ ᓯᓕᕐᔪᐊᓕᒫᒥ ᐊᕝᕕᐊᑕᐅᒍᑎᑦᓴᖏᑦ ᓄᐃᑕᙱᓕᑦ.

from its very beginning in 1991. "Hard horns" are antlers which have fallen to the ground during the shedding season. Prices for all caribou parts are subject to fluctuation, and hard horns fetch about $6.00 per pound. Antlers which are taken during the first 55 days of growth (which is early summer for female caribou and late summer for males) are worth substantially more than other caribou parts which makes the collection of thes new growth antlers a very attractive venture for all parties.

Jobie explains, "A few years ago I made a proposal to the government to fence in caribou, de-horn them, and release them. They said, 'No way can you do that!' Then I had to think of another plan, so I tried buying hard horns from local gatherers," he says. Although de-horning businesses are operating in other parts of the world, this practice is not allowed in Quebec. During the months that caribou begin to grow new antlers, though, at Ipushin it will be business as usual and they will be able to take a certain quantity of the more valuable horns along with the meat and other by-products.

HANS BLOHM

ᑕᓯᐅᔭᐅᑉ ᑰᖓᓃᑉᐸᑐᑦ ᑐᑦᑐᐃᑦ.
Members of the Leaf River herd.

Other parts such as sinews, penises, and skins will be sold as by-products of the Ipushin operation which is based mainly on the sale of caribou meat. "The only thing that we have not had a buyer for yet is the viscera," says Jobie. A designated area will be fenced in to contain waste products from the operation, such as the guts, some skins, and some bones. These will be spread for composting on a five-year trail basis, along with the ashes of any contaminated animals. Their business plan points out Ipushin is seeking the expertise of Agriculture Canada and environmental authorities in order to make the composting operation a success. The location of the site will be chosen with water contamination as well as odorous and visual pollution in mind.

The new IITC project can potentially accommodate some positive spin-offs such as providing services to existing Inter-Community Trade operations, job creation in many areas of expertise ranging from helicopter pilots to butchers in a region with very high unemployment. Ipushin also talks of the possibility of integrating caribou management into a college curriculum for Nunavik.

The thing that seems most certain though, as the Ipushin documentation states; "Whether it be for caribou meat or by-products, the demand far exceeds the supply." For the time being, that eliminates one more obstacle in the way of success for the new Ipushin Intercontinental Trading Company.

ᑐᑦᑐᓂᒃ ᖃᐅᔨᓴᕐᓂᖅ

ᐃᐳᓯᓐᑯᑦ ᐱᓇᓱᐊᓚᖓᔪᖕᒥᑦᑕ ᐱᒻᒪᕆᐅᑦᓯᓂ ᐃᓚᒥᕙᐅᒃ 110-ᓂᒃ ᑐᑦᑐᓂᒃ ᐆᒪᔪᓂᒃ ᓴᐃᒍᕐᓃᑎᑦᓯᓂᐅᓚᖓᔭᖅ ᖃᐅᔨᓴᕐᑕᐅᔭᑦᓴᓂᒃ ᐱᒋᐊᕐᓗᑎᒃ 1996 ᐅᐱᕐᖔᖓᓂ. ᓯᕗᓪᓕᖅ ᐆᑦᑐᕋᕐᓂᖅ ᐸᕐᓇᐃᓯᒪᔪᐅᕗᖅ ᑕᑭᓂᖃᕐᑐᓴᐅᑎᓗᒍ 180-ᓂᒃ ᐅᓪᓗᓂ ᑐᑦᑐᐃᑦ ᓂᕆᒍᓯᖏᑦ ᐊᒻᒪᓗ ᐅᖑᔭᐅᓯᒪᓗᑎᒃ ᐆᒪᑎᑕᐅᒋᐊᖃᕐᓂᖏᑦ ᓂᓇᒃᑳᒍᓗᑎᒃ ᖃᐅᔨᔭᐅᓕᓯᐊᕐᑎᓗᒋᑦ.

ᑐᑦᑐᓂᐊᕈᒪᓂᖅ ᑲᑎᒪᔭᓂᒃ ᑐᑦᑐᓂᐊᕐᕕᒦᑦᑎᓗᒋᑦ ᐊᒥᓱᓂᒃ ᐱᑦᔭᑎᖃᕐᐳᖅ. ᑐᑦᑐᐃᑦ ᓄᓇᒥ ᐊᒥᒨᓗᐊᕐᑐᑦ ᓂᕆᒐᑦᓴᐃᕿᓂᐅᔪᕐᓂᖏᑦ ᐃᓯᒪᒋᔪᐅᕙᓚᕐᑐᑦ ᐃᑭᓪᓕᑎᑕᐅᒍᓐᓇᓯᒐᔪᕐᑐᑦ ᐃᓚᕕᓂᖏᑦ ᓂᕆᒐᑦᓴᓕᐊᕆᔭᐅᑎᓗᒋᑦ. ᒐᓗᐊᕐᑎᓗᒋᑦ, ᐊᒥᓱᓂᒃ ᑐᑦᑐᕿᓐᓇᑎᑕᐅᓂᖏᑦ ᐃᐳᓯᓐᑯᑦ ᐊᒻᒪᓗ ᐊᓯᖏᑦᑕ ᐱᐅᓯᑐᖃᑦᑎᒎᖏᑐᖅ ᓂᐅᕐᕈᑎᑦᓴᑕᕐᓂᓄᑦ ᐃᖏᕐᕋᑎᑕᐅᔭᑦ ᓄᓇᒥ ᑕᐃᑲᓂ ᐃᓱᒫᓗᒋᔪᐅᑐᐃᓐᓇᕆᐊᓖᑦ ᐆᒪᒐᓯᐊᕈᑎᑦᓴᓕᐅᕐᑎᓄᑦ ᑐᑦᑐᓯᐅᕐᑎᓄᑦ. ᐊᒻᒪᓗ, ᐊᒥᓲᓇᕐᑎᑎᓗᒋᑦ ᐅᖑᔪᐅᖃᑦᑕᕿᓐᓇᕋᔪᕐᓯᑎᒃ ᓄᓇᒥ ᐊᐅᓚᓂᖏᑦ ᐃᑉᐱᒋᓗᒋᑦ ᑭᓯᐊᓂ ᐊᒻᒪᓗ ᑕᐃᒪᐃᓘᓚᒫᖅᑲᔪᕋᔪᕐᑐᓴᐅᒐᑎᒃ ᑖᕗᖓᓚᒫᖅ ᑐᑦᑐᐃᑦ ᓂᐅᕐᕈᑎᑦᓴᓕᐊᕆᔭᐅᖃᑦᑕᓂᖏᑦ ᐃᖏᕐᕋᓂᖏᑦ ᐊᑦᐳᒌᓯᒍᖕᖏᒪᑕ.

ᓂᐅᕐᕈᑎᑦᓴᓕᐅᕐᕕᒥᒃ ᑐᑦᑐᕕᓂᕐᓂᒃ ᐃᖏᕐᕋᑎᑦᓯᓂᖅ ᑖᕗᖓᓚᒫᕐᑕᐅᖃᔪᕋᔪᖕᖏᑐᖅ ᑐᑦᑐᐃᑦ ᐃᖏᕐᕋᓂᖏᑦ ᑭᓯᐊᓂ ᐃᑉᐱᒋᓗᒋᑦ ᐱᓇᓱᐊᕐᑕᐅᒍᓐᓇᕋᒥ. ᑕᒐᑕᒐ ᑕᓯᐅᔪᕐᔭᐊᑉ ᑕᕐᕋᖓ ᑐᑦᑐᓚᓪᒪᕆᒃ, ᑭᓯᐊᓂ ᖃᖓᑐᐃᓐᓇᖅ ᑖᕿᓃᒍᓐᓇᐃᑐᐃᓐᓇᕆᐊᖃᕐᒥᔭᑦ. ᑕᐃᒪᐃᑦᑐᖅ ᐱᓯᓂᓯ ᐱᑦᓯᐊᓚᖓᒍᓂ, ᐸᕐᓇᐃᓯᒪᐅᑎᓕᐅᕐᑕᐅᒋᐊᓕᒃ ᐃᓂᕋᑦᓴᑕᖃᕐᓂᕆᒋᐊᓚᖓ ᐃᓱᐊᕐᓂᐹᑎᒍᑦ. ᑕᒪᓐᓇ ᐃᓱᒪᒋᑦᓱᒍ, ᐃᐳᓯᓐᑯᑦ ᖃᐅᔨᓴᕐᓂᒥᒃ ᑐᑦᓯᕋᐅᑎᖏᑦ ᐃᑉᐱᒋᓗᒋᑦ, ᑕᐃᒪᐃᒍᓐᓇᕋᔪᕐᑐᑦ ᑐᑦᑐᐃᑦ ᓈᒻᒪᑐᑦ ᓈᒻᒪᓚᖓᒻᒪᖔᑕᓗ ᓇᓗᓇᐃᕐᓯᒪᔭᑦ ᐱᖅᑳᓗᒋᑦ.

ᐃᐳᓯᓐᑯᑦ ᐃᓱᒪᒋᔪᖏᑎᒍᑦ, ᑐᑦᑐᖁᑎᖃᕐᓂᖅ ᓄᓇᕕᒻᒥ, ᐆᒪᔭᖁᑎᖃᕐᓃᑦ ᓄᓇᓂ ᐊᓯᖏᓐᓂ ᑕᐃᒪᐃᓲᒍᒻᒪᑕ, ᐃᓚᒌᓄᑦ ᐊᐅᓚᑕᐅᓗᑎᒃ ᐆᒪᔭᖁᑎᖃᕐᓂᒥᒃ ᐃᖏᕐᕋᑎᑦᓯᓃᑦ ᐆᒪᒐᓯᐊᕈᑎᑦᓴᓕᐅᕈᑕᐅᓗᑎᒃ ᐅᕝᕙᓘᓐᓃᑦ ᑲᑐᑦᔫᓕᓐᓇᓄᑦ ᐱᓇᓱᐊᕐᑕᐅᒍᓐᓇᑐᑦᓴᐅᕗᑦ.

"ᐱᓇᓱᐊᕐᕕᒋᓂᐊᕐᑕᑕ ᓯᕗᓂᑦᓴᖓ ᑕᑯᓐᓇᖑᐊᕐᓯᒍ. ᑕᒐᑕᒐᑦᓴᐅᑎᒋᐅᖕᖏᑑᓐᓃᑦ,

ᐊᑦᐳᑐᐃᓐᓇᖑᕋᔪᕐᑐᓴᐅᕗᖅ ᐱᐅᓯᖏᓐᓄᑦ ᓵᒦᑦ Finnmark-ᒥᐅᑦ (ᓵᒥᑦ ᓄᓇᖓᓂ ᑕᕐᕋᖓᓃᑦᑐᒥ ᓄᕋᖏᓐᓂ Norway, Sweden ᐊᒻᒪᓗ Finland). ᓵᒦᑦ ᒪᑭᑕᒍᑎᑦᓴᓕᐅᕈᑎᖃᕙᓪᓗᓰᑦ ᑐᑦᑐᓂᒃ. ᕕᓐᒫᒃᒥ, ᓄᓇᓕᒫᖓ ᑕᐃᒪᐃᑦᑐᓂᐊᕐᕕᑕᓕᒃ, ᐊᐅᓚᑕᐅᔭᓂᒃ ᐃᓚᒌᓈᕐᑎᑐᓄᑦ ᑐᑦᑐᖁᑎᖏᑦᑕ ᐅᓄᕐᓂᖏᑦ ᐊᑦᐳᒌᒐᑎᒃ," ᐃᐳᓯᓐᑯᑦ ᑐᑦᓯᕋᐅᑎᖏᑦ ᑕᐃᒪᐃᓕᔭᕐᑕᓖᑦ.

ᓵᒦᑦ ᑐᑦᑐᖁᑎᖃᕐᑎᐅᓯᒪᔭᑦ ᐊᕐᕌᒍᓂ 400-ᑲᓵᓂ. ᓄᓇᕕᒻᒥᐅᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᓕᐅᒻᒪᕆᒋᐊᖃᕋᔪᕐᑐᑦ "ᐱᔭᓐᓇᓕᕆᓪᓗᒍ ᐱᓇᓱᐊᕿᓐᓇᓯᒋᐊᓚᖓᒍᑎᒃ" ᑐᑦᑐᓕᕆᓂᕐᒥᒃ ᑐᑦᑐᖁᑎᖃᕐᓗᓂ ᐱᕙᓪᓕᐊᑎᓯᒪᔪᖏᑦᑕ ᓵᒦᑦ ᐊᑦᐳᕆᒐᔪᕐᑕᖓᓂᒃ. ᑐᑦᓯᕋᐅᑎᒃ ᐃᓚᑕᕆᔪᐅᔭᓂᒃ ᐅᖃᕐᒥᔭᖅ ᑳᓇᑕᒥ ᐆᑦᑐᕋᐅᑎᐅᓯᒪᔭᑦ ᑐᑦᑐᖁᑎᖃᕐᓂᒥᒃ ᑮᓇᐅᔪᕐᑑᑎᐅᓗᐊᕐᓯᒪᔭᑦ ᐊᒻᒪᓗ ᐱᕙᓪᓕᐅᑕᐅᓗᐊᕐᓯᒪᒐᑎᒃ. ᐃᐳᓯᓐᑯᑦ ᖃᐅᔨᓴᕐᓂᒍᑦ ᐱᓇᓱᐊᕈᒪᔪᖓᑦ ᐱᑦᔭᑎᖃᕐᐳᖅ ᐃᓚᐅᑎᑦᓯᒐᔪᕐᓂᒥᒃ ᑐᑭᓯᐅᑎᑦᓴᓂᒃ ᐳᑯᓐᓂᒥᒃ ᐊᒻᒪᓗ ᒪᑭᑕᒐᓱᐊᕐᓂᑎᒍᑦ ᐃᓱᐊᕐᓂᓴᐅᒍᓐᓇᓂᖓᓂᒃ ᑐᑦᑐᓂᒃ ᐱᕈᑉᐸᓕᐊᑎᑦᓯᓂᐅᑉ ᐊᒻᒪᓗ ᑐᑦᑐᓂᒃ ᓄᓇᑐᐃᓐᓇᒦᓲᑦᓴᔪᓂᒃ ᓄᔭᐊᕐᑑᒍᖕᖏᓂᕐᓴᐅᑎᑦᓯᒋᐊᕐᓂᒥᒃ.

ᒪᑭᕕᑯᑦ ᑐᓴᕋᑦᓴᖏᑦ ᐅᖃᖃᑎᖃᓚᐅᔭᒻᒥᔭᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓂ ᑐᑦᑐᖁᑎᓕᓐᓂᒃ ᐆᒪᔭᓂᒃ ᑲᒪᔩᖏᓐᓂᒃ. ᐆᒪᔭᓂᒃ ᑕᑯᔪᕐᑐᕕᒃ Granby Zoo, ᒪᓐᑐᕆᐊᓪᓚᐅᑉ ᓂᒡᒋᖓᓃᑦᑐᖅ, ᐊᕐᕌᒍᓂ 15-ᓂ ᑐᑦᑐᖁᑎᖃᕐᓯᒪᓕᕐᑐᖅ. ᑕᒐᑕᒐ ᑐᑦᑐᖁᑎᖏᑦ ᒪᕐᕉᒃ ᐊᖑᑏᒃ ᐊᒻᒪᓗ ᓯᑕᒪᑦ ᐊᕐᓇᐃᑦ, ᓯᑕᒪᐃᑦ ᑎᒍᔪᐅᒪᑦᓯᑎᒃ ᐃᓅᓕᕐᓯᒪᔭᑦ.

ᐹᑉ ᐹᑎᓇᐅᑦ ᑯᐸᐃᒃ ᓯᑎᒥ ᐆᒪᔭᓂᒃ ᑕᑯᔪᕐᑐᕕᒻᒥ ᐆᒪᔭᓄᑦ ᐋᓐᓂᐊᓯᐅᑎᒋᔪᐅᔭᖅ ᑕᐃᑲᓃᑦᑐᖃᕐᓯᓂᓗ ᑐᑦᑐᒥᒃ ᐊᖑᑎᒥᒃ ᐊᑕᐅᓯᕐᒥᒃ ᐊᒻᒪᓗ ᑕᓪᓚᒪᓂᒃ ᐊᕐᓇᓂᒃ. "ᐆᒪᔭᐃᑦ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᐃᑦ ᑎᒍᔪᕕᓂᐅᑐᐊᕋᒥᒃ ᐱᕈᓈᕐᓯᒪᓕᕐᑎᓗᒋᑦ ᐱᓇᐃᓗᑕᖃᓰᒍᕋᑦ. ᐱᕈᓈᕐᓯᒪᓕᕐᕋᒥᒃ ᓱᖏᐅᑎᖅᑲᔪᖕᖏᓇᒥᒃ. ᐃᓅᓕᕐᑐᕕᓂᐅᑐᐊᕋᒥᓕ ᑎᒍᔪᐅᒪᑦᓯᑎᒃ, ᐱᐅᓯᕐᒥᒃ ᐊᓯᐊᓂᒃ ᖃᐅᔨᒪᓯᒍᖕᖏᓇᒥᒃ ᐃᓯᕐᓄᓂᕐᓴᐅᓰᑦ. ᐱᕈᓈᕐᓯᒪᔭᓪᓗ ᑎᒍᔪᐅᒐᒥᒃ ᓂᕿᓂᒃ ᓱᖏᐅᓐᓇᐃᓘᓯᒍᒻᒥᔭᑦ, ᑭᓯᐊᓂ ᑕᒪᒃᑯᐊᓕᒫᑦ ᐃᑯᓪᓚᓂᕐᓴᐅᑎᑕᐅᒍᓐᓇᐳᑦ ᐆᒪᔭᕐᓂᐊᕕᒃ ᐋᖅᑭᓱᕐᓯᒪᑦᓯᐊᑐᐊᕐᐸᑦ, ᓚᓚᐅᔮᖅ.

ᐹᑎᓇᐅᑦ ᐱᓇᓱᐊᖃᑕᐅᓯᒪᒻᒥᔭᖅ ᑯᑦᔭᐊᒥ ᐃᑭᑦᑐᐃᑦ ᑐᑦᑐᐃᑦ ᐅᖑᔪᐅᖃᑦᑕᑎᓗᒋᑦ. "ᑐᑦᑐᐃᑦ ᑐᑦᑐᓴᔪᓕᒫᓂᑦ ᖃᐅᔨᒐᓱᐊᕐᓯᑎᐅᓂᕐᐸᐅᒐᒥᒃ ᐃᓄᓐᓂᒃ ᐃᕐᓯᖃᔪᖕᖏᓂᕐᐹᒍᓲᑦᓴᔪᐃᑦ. ᓴᐃᒍᖏᓐᓄᑦ ᐃᑎᕐᓱᒋᑦ ᒪᓕᑲᑦᑕᓕᑳᑐᐃᓐᓇᓰᑦ, ᑐᑦᑐᕿᐃᓪᓗ ᐅᕝᕙᓘᓐᓃᑦ ᑐᑦᑐᐊᕈᑦᓴᔪᐃᑦ ᖁᕐᑕᓂᒃ ᐸᒥᐅᓰᑦ ᐃᓄᓐᓂᒃ ᒪᓕᑲᑦᑕᓂᐅᔪᒐᓰᕐᑎᓇᒋᑦ." ᑕᐃᒫᒃ ᑐᑭᓯᑎᑦᓯᓚᐅᔭᒻᒥᔭᖅ.

ᐊᐱᕐᓯᑕᐅᒐᒥᒃ ᖃᓄᖅ ᐊᑦᐳᒌᖕᖏᓂᖃᕐᒪᖔᑕ ᑐᑦᑐᐃᑦ ᒥᑭᓂᕐᓴᐃᑦ ᐊᒻᒪᓗ ᑐᑦᑐᑐᐃᓐᓇᐃᑦ, ᑖᒃᑯᓃᖓ ᐃᓚᒌᑦᓴᔪᐅᒐᓗᐊᕐᓯᑎᒃ ᐊᑦᐳᒌᖕᖏᐅᑎᖃᕐᓂᕋᐃᓚᐅᔮᖅ. "ᐊᑦᐳᒌᖕᖏᐅᑎᕆᓗᐊᕐᑕᖏᑦ ᑐᑦᑐᐃᑦ ᒥᑭᓂᕐᓴᐃᑦ ᐆᒪᔭᖁᑎᒋᔪᐅᓲᑦᓴᔪᐅᓂᕐᓴᐅᒪᑕ ᐊᑯᓂᓂᑦ ᐆᒪᔭᖁᑎᒋᔪᐅᓲᒍᓕᕐᓯᑎᒃ, ᐊᒻᒪᓗ ᐱᐊᖅᑭᐅᖃᑎᒌᑦᑎᓯᒋᑦ. ᐅᖑᕆᔩᑦ ᐆᒪᔭᖁᑎᓰᑦ ᑐᖁᑦᓯᓲᒍᑦᓯᑎᒃ ᐊᖑᑎᕐᓰᓗᓐᓂᒃ ᐃᕐᓯᓇᕐᑭᓱᓂᒃ, ᑕᐃᒪ ᑕᐃᒃᑯᐊ ᑐᑦᑐᖁᑎᒋᔪᐅᓲᑦ ᓄᔭᐃᓐᓂᓴᔪᓰᒍᕋᑦ ᑐᑦᑐᖁᑎᒋᔪᐅᓯᒪᓂᑯᒥᓄᑦ ᐊᕐᕌᒍᓂ ᐊᒥᓱᓂ. ᑕᐃᒃᑯᐊ ᑐᑦᑐᖁᑎᒋᔪᐅᓯᒪᔭᑦ ᐊᑯᓂ ᐃᓄᓐᓂᒃ ᐃᕐᓯᖃᔪᖕᖏᓂᕐᓴᐃᑦ ᐊᓪᓛᑦ ᐊᑦᑐᑕᐅᒍᓐᓇᓯᑎᒃ. ᒥᑭᓂᕐᓴᐅᒐᓗᐊᕐᓯᑎᒃ, ᑐᑦᑐᑲᓪᓚᐅᓂᕐᓴᐅᓯᑎᒃ, ᑐᑦᑐᑐᐃᓐᓇᓂᑦ ᓂᒪᖕᖏᓂᕐᓴᐅᓂᕐᒥᓅᒍᓇᖅ - ᓇᒧᑐᐃᓐᓇᓕᒫᖅ ᓂᒪᖕᖏᓂᕐᓴᐅᓲᒍᒻᒥᔭᑦ ᑐᑦᑐᑐᐃᓐᓇᓂᑦ."

ᒪᑭᕕᑯᑦ ᑐᓴᕋᑦᓴᖏᑦ ᐳᓛᕆᐊᓚᐅᔭᒻᒥᔭᑦ Ecomuseum-ᒥᒃ, ᐆᒪᔭᓂᒃ ᖃᐅᔨᓴᕐᕕᒧᑦ Ste-Anne-de-Bellevue-ᒥ, ᑕᐃᑲᓃᓚᐅᔮᑦ ᑐᑦᑐᐃᑦ ᐱᖓᓱᑦ, ᐱᔪᐅᔭᕕᓃᑦ ᐃᓚᕕᓂᖏᑦ ᑐᑦᑐᐃᑦ ᑲᑎᒪᓰᑦ George River herd, ᐊᕐᕌᒍᓂ ᓯᑕᒪᑲᓵᓂ ᑖᕙᓃᓕᕐᑐᑦ.

ᑖᒃᑯᐊ ᐱᖓᓱᑦ ᐆᒪᔭᓂᒃ ᑲᒪᔩᑦ ᐅᖃᖃᑎᒌᓰᑦ ᐊᒻᒪᓗ ᖃᐅᔨᓴᔪᒥᓂᒃ ᑐᓴᕐᑎᓯᐅᑎᖃᑦᑕᓯᑎᒃ ᐱᑦᔭᑎᒋᑦᓯᒋᑦ ᓂᕿᖏᑦ ᐊᒻᒪᓗ ᐱᐊᖅᑭᐅᓂᖏᑦ. ᐃᓘᓐᓇᑎᓗᒎᖅ ᖃᐅᔨᒪᓕᕐᓯᑎᒃ ᓂᕿᓂᒃ ᓱᖏᐅᑎᑦᓯᐊᕈᓐᓇᓰᒍᓂᖏᓐᓂᒃ ᐅᑭᐅᖏᑦ ᑐᑦᑐᐃᑦ ᐃᑉᐱᒋᑦᓯᒋᑦ ᑎᒍᔪᐅᕕᒥᓂ ᑐᑦᑐᑐᖃᐅᓗᐊᖕᖏᓇᒥᒃ ᐃᓄᓐᓄᑦ ᑲᒪᒋᔪᐅᑦᓯᑎᒃ ᐃᓅᑦᓯᐊᕈᓐᓇᓰᑦ ᖃᓄᐃᒍᑎᖃᕋᑎᒃ.

BONNIE SHETTNER

ᐳᓛᕆᐊᕐᓯᒪᔭᑦ ᐊᑦᔫᔪᕐᑐᑦ ᑐᑦᑐᐊᕈᕐᓂᒃ ᓅᒻ ᐊᓚᓯᑲᐅᑉ ᓴᓂᐊᓂ.
Tourists get to pet a reindeer at a ranch near Nome, Alaska.

Studying the Caribou

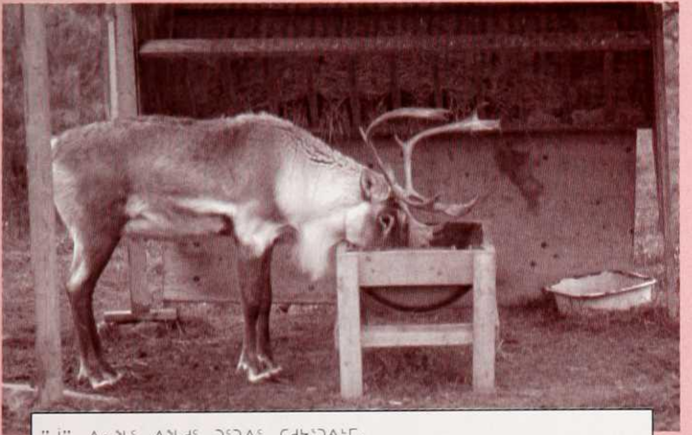
An important part of the IPUSHIN project will be to hold 110 caribou for research purposes beginning in the Spring of 1996. The first test is planned to last 180 days and focus on the effects of feeding caribou and the caribous' dependency upon herders.

The rationale for controlling a caribou herd through means of animal husbandry exists for a few reasons. Overpopulated caribou herds in the region theoretically could benefit from some large scale cropping. However, large quotas allocated to IPUSHIN and other non-traditional commercial operations in the region may cause some concern for subsistence hunters. Also, rounding them up into large corrals is dependent upon the migratory pattern of the herd and does not provide a consistent primary resource.

It would be difficult to run a caribou commercialization operation that depended solely upon caribou migration behavior. Presently the caribou are plentiful in the northern Hudson Bay area, however their migration pattern could steer away from the region at any time. In order for such a business to succeed, one needs to be able be able to plan their production in the most efficient way, which, according to IPUSHIN's Research Proposal, is by securing a predictable and reliable stock of caribou.

It is realistic, according to IITC estimations, that caribou husbandry in Nunavik, like animal husbandry in most other places, could become feasible family-based operations or co-operative businesses.

"As far as we can foresee the future of the industry, it should, at one point, resemble that of the Sami people of Finnmark (Sami territory in the northern tips of Norway, Sweden, and Finland). Caribou is the mainstay of the Sami economy. In Finnmark, the industry spreads across the territory, sustained by families who own varying sizes of herds," the IPUSHIN proposal describes.



BOB MESHER

"ᒨ" ᐃᓚᖓᑦ ᐱᖓᓱᑦ ᑐᑦᑐᐃᑦ ᑕᑯᔭᕐᑐᕕᒻᒥ.
"Moe" is one of three caribou at the Ecomuseum.

The Sami people have been herding reindeer for nearly four hundred years. Nunavik would have to look toward long-range planning in order to attain a "state of the art" in caribou husbandry as developed by the Sami. The proposal recognizes that relatively small Canadian experiments to domesticate caribou in the past have been expensive and not very prosperous. The purpose of the IPUSHIN research project includes gathering biological data as well as the economic dimension of raising and at least semi-domesticating caribou.

Makivik News spoke with caretakers at three southern institutions which keep live caribou specimens in captivity. The Granby Zoo, located east of Montreal, have had caribou in their pens for the past fifteen years. Presently they hold two males and four females, four of which were born in captivity.

Bob Patenaude is a veterinarian at the zoo in Quebec City where they keep a breeding herd of one male and five females. "The problem you have with keeping any wild animal in captivity is that if they are caught as adults, they do not adapt easily. If they are born in captivity, they don't know anything else so they are more comfortable. The other problem may be getting them used to an artificial diet, but these are all things that can be overcome depending upon how a husbandry program is set up," he says.

Patenaude has also worked on small caribou herding projects in Kuujjuaq. "Caribou are about the most curious of any of the deer family so they are not worried about people that much. You walk in the pen and they are almost following you around, whereas a moose or a white tail deer will never do that," he explains.

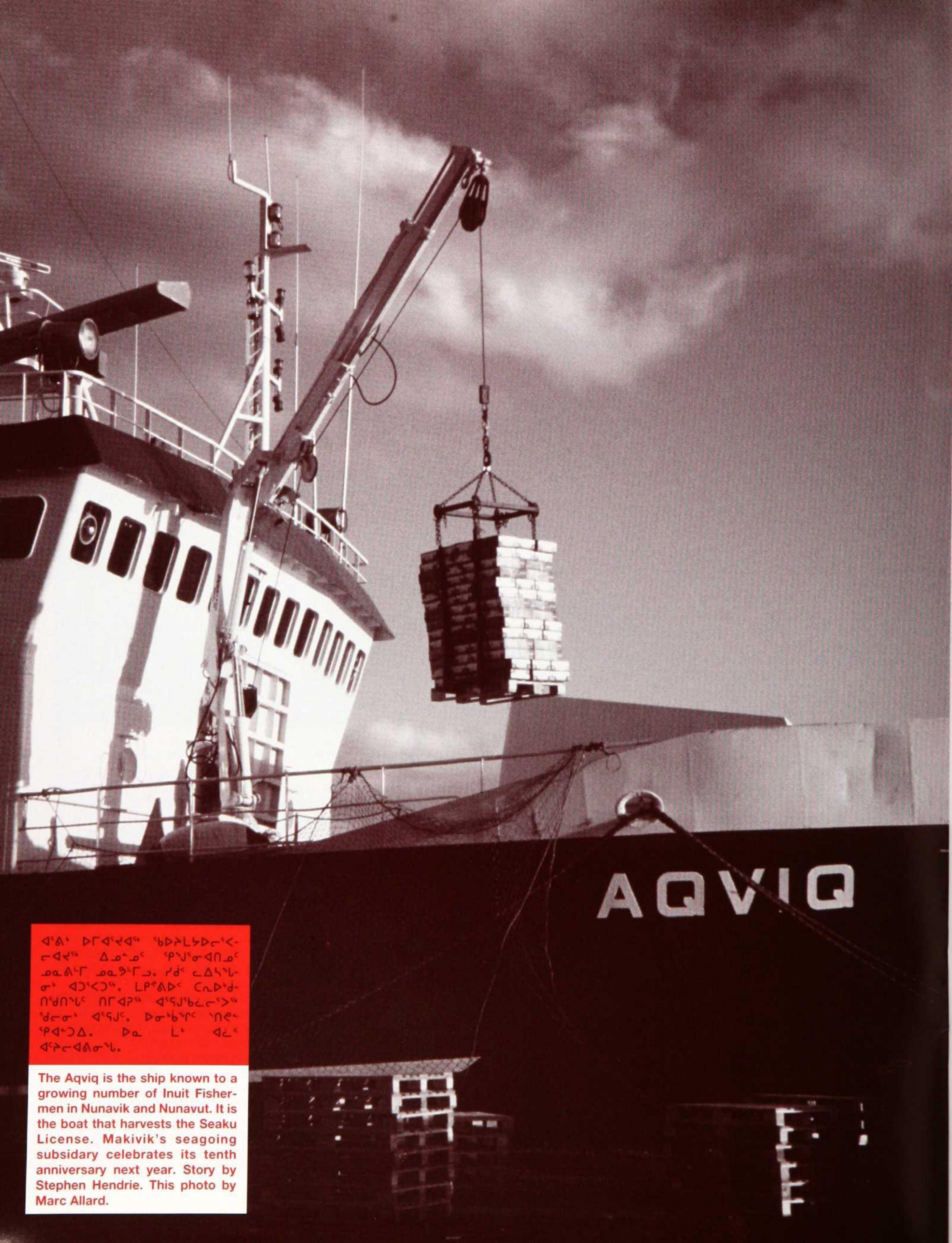
BOB MESHER

ᐳᓛᓇᐊᕐᓯᒪᔪᑦ ᑕᑯᔭᕐᑐᕕᒻᒥ ᑕᑯᒍᓐᓇᓯᓲᖑᒐᑦ ᑐᑦᑐᓂᒃ ᖃᓂᒧᑦ.
Visitors to the Ecomuseum get a chance to see caribou up close.

When asked to compare caribou to reindeer, he says they are of a different sub species. "The main difference between the two is that a reindeer has been domesticated over generations, and through breeding, herders have culled out the more aggressive nature of the bulls, so what you have is like a tamer caribou that has been herded for centuries. They have lost their innate fear of human beings to a degree that you can touch them and they don't react. They are a smaller animal, but stockier, also possibly because they are not moving around as much as caribou — theirs is a more controlled migration."

Makivik News also visited the *Ecomuseum*, a wildlife observation centre in Ste-Anne-de-Bellevue, which has been the adoptive home for three caribou, originally from the George River herd, for almost four years.

These three animal care institutions keep in touch with one another and share notes on such matters as nutrition and breeding. Each hasfound that adaptation to diet and the age of caribou at the time of capture are key factors in determining how quickly and how successfully they will adapt to a lifestyle dependent upon humans.



ᐊᖅᕕᒃ ᐅᒥᐊᖅᔪᐊᖅ ᖃᐅᔨᒪᔭᐅᓚᖅᐸᓚᐊᔪᖅ ᐃᓄᖕᓄᑦ ᖅᑭᖕᒍᖅᓂᐊᑎᓄᑦ ᓄᓇᕕᒻᒥ ᓄᓇᕗᒻᒥᓗ. ᓯᑰᑉ ᓚᐃᓴᓐᓴᓂᒃ ᐊᑐᖅᐸᑐᖅ. ᒪᑭᕝᕕᒃ ᑕᕆᐅᒃᑯᑎᖅᑯᑎᓪᓚᑦ ᑎᒥᐊᕈᖅ ᐊᖅᕋᒍᖅᑲᓛᓕᖅᐳᖅ ᖁᓕᓂᒃ ᐊᖅᕋᒍᑦ. ᐅᓂᒃᑲᖅᑎ ᔅᑎᕙᖅᑭᐊᓐᑐᐃ. ᐅᓇ ᒫᒃ ᐊᓛᑦ ᐊᖅᔨᓚᐊᕕᓂᖓ.

The Aqviq is the ship known to a growing number of Inuit Fishermen in Nunavik and Nunavut. It is the boat that harvests the Seaku License. Makivik's seagoing subsidary celebrates its tenth anniversary next year. Story by Stephen Hendrie. This photo by Marc Allard.

ᓯᑯ: ᖁᓕᓂ ᐊᕐᕌᒍᓂ ᑭᖑᕐᓚᓂᐊᓕᕐᑐᖅ

Seaku: Ten Years of Shrimp Fishing

ᔪᓚᐃ 24, 1996ᒥ ᒪᑭᕕᐅᑉ ᑎᒥᐊᕈᖁᑎᖓ, ᓯᑯ ᐃᖃᓗᓐᓂᐊᑏᑦ, ᐊᕐᕌᒍᓂ ᖁᓕᓂᒃ ᓇᓪᓕᐅᓂᕐᓯᐅᓛᓕᕆᕗᑦ. ᐊᕐᕋᒍᓂ ᖁᓕᓂ, ᑖᑦᓱᒪ ᑲᒻᐸᓂᐅᑉ ᓱᓇᓱᐊᕐᓂᕆᔭᖏᑦ ᐃᑲᔪᕐᓯᓯᒪᓕᕐᐳᑦ ᐱᓇᓱᑦᑎᓯᓂᒃᑯᑦ 100 ᐅᖓᑖᓄᑦ ᐃᓄᓐᓂᒃ ᐃᖃᓗᓐᓂᐊᑎᓂᒃ ᓄᓇᕕᒻᒥᑦ ᐱᕈᕐᑎᓯᓯᒪᓕᕐᓱᓂᓗ ᐅᑦᑐᕐᕋᐅᑎᑦᓯᐊᒥᒃ ᐃᖃᓗᓐᓂᐊᓂᕐᒥ ᐃᑉᐱᒋᔭᐅᓕᕐᐸᓕᐊᕐᓱᓂ ᓄᓇᓕᑐᖃᕐᓄᑦ ᓂᑯᔮᑯᐊᒥ ᐊᓪᓛᑦ.

ᐊᒥᓱᐊᓗᐃᑦ ᐅᖃᐅᓯᑦᓴᐅᕗᑦ ᓯᑯᑉ ᒥᑦᓵᓄᑦ. ᓱᓇᓱᐊᕐᓂᕆᕐᐹᖓ ᐊᐅᓚᑦᓯᓂᖅ ᒪᑭᕕᐅᑉ ᑭᖑᓪᓚᓂᐊᕐᓂᒧᑦ ᓚᐃᓴᓐᓯᖓᓂᒃ, ᓇᓪᓚᑳᐸᓯᑎᒃ ᐃᓚᓴᐃᕙᑦᓯᑎᓪᓗ ᐃᓄᓐᓂᒃ ᐃᖃᓗᓐᓂᐊᑎᓂᒃ ᐊᐃᑉᐸᖃᕐᓯᑎᒃ ᐅᓈᖅ ᐃᖃᓗᓐᓂᐊᑎᓂᒃ (ᕿᑎᖃᓈᓪᓗᐊᒥᒃ ᐱᓇᓱᐊᕐᓯᑎᒃ ᕿᑭᖅᑖᓗᒻᒥ ᑯᐊᐳᕇᓴᓗ ᓄᓇᕗᒻᒥ). ᓯᑯ ᐊᒥᓱᓂᒃ ᖃᐅᔨᓴᕐᓯᒪᒻᒥᔪᖅ ᐱᕙᓪᓕᐊᑎᑦᓯᓱᓂᓗ ᓄᓇᕕᐅᑉ ᓯᑦᔭᖓᓂ ᓇᓗᓇᐃᕐᓯᖃᑦᑕᓱᑎᒃ ᐱᕈᕐᑎᓯᖃᑦᑕᓱᑎᓪᓗ ᒪᑭᑕᒍᓐᓇᓗᑎᒃ ᓄᓇᓕᓐᓄᑦ-ᑐᖓᓂᖃᕐᓗᑎᒃ ᐃᖃᓗᓐᓂᐊᓂᕐᓂᒃ ᐃᓄᐃᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᔪᐃᑦ ᐱᒍᑦᔨᓯᒋᑦ. ᐃᓱᒪᖃᓕᕐᒥᔪᑦ ᓄᓇᖃᑎᒋᖏᑕᒐᓴᑦᑎᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᕐᒥᒃ. ᓯᕗᓪᓕᖓᒍᓪᓕ, ᑕᑯᓐᓇᖃᓚᖓᔪᒍᑦ ᐊᐅᓚᓪᓚᓇᑦᑕᖓᓂᒃ, ᐊᐅᓚᑦᓯᓂᕐᒥᒃ ᑭᖑᓪᓚᓂᐊᕐᓂᒥᒃ.

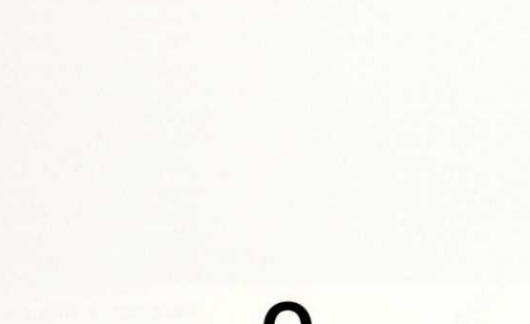
ᔮᑭ ᖁᖏᐊᖅ, ᒪᑭᕕᐅᑉ ᐊᖓᔪᖅᑳᖓᑕ ᑐᖓᓕᓕᖅᑭᖓ, ᓯᑯ ᐃᖃᓗᓐᓂᐊᑏᑦ ᐊᖓᔪᖅᑳᖓ ᐊᒻᒪᓗ ᐅᓈᒃᑯᑦ ᐊᖓᔪᖅᑳᖓ ᖁᕕᐊᓱᑉᐳᖅ ᐱᓇᓱᑦᑕᖏᓐᓂᒃ ᓯᑯᒃᑯᑦ ᐱᔭᕆᓯᒪᔭᖏᓐᓂᒃ ᐊᕐᕌᒍᓂ ᖁᓕᓂ. ᕿᑐᐊᕐᑎᓗᒍ, ᓇᓗᓇᐃᕐᓯᓱᓂᓗ, ᒪᓐᓇᐅᑎᓪᓗᒍ ᐊᑦᓱᕈᓐᓇᓯᕙᓪᓕᐊᑐᐃᓐᓇᕆᐊᖓ, ᐊᓯᒐᓴᖏᓐᓄᑦ ᐃᖃᓗᓐᓂᐊᑎᓄᑦ, ᑮᓇᐅᔭᓕᐅᕐᓯᐊᕆᐊᒥᒃ. ᖁᖏᐊᖅ ᓄᐃᑦᓯᒋᐊᕐᒥᔪᖅ 1996ᒥ ᐃᒪᕐᐱᓕᕆᔨᒃᑯᑦ ᐃᑭᓐᓂᐹᖓᑎᒍᑦ $130,000ᓂᒃ ᐊᑭᓖᑎᑦᓯᓛᕆᐊᖏᑦ ᑎᒍᒥᐊᕐᑐᓂᒃ ᑭᖑᓪᓚᓂᐊᕐᓂᒧᑦ ᓚᐃᓴᓐᓯᓂᒃ.

ᐱᖓᓱᑦ ᓚᐃᓴᓐᓲᑦ ᑕᐃᒪᐃᑦᑐᐃᑦ ᑎᒍᒥᐊᕐᑕᐅᔪᑦ ᐃᓄᓐᓄᑦ

On July 24, 1996 Makivik's subsidiary company, Seaku Fisheries Incorporated, will celebrate its tenth anniversary. In ten years, the company's activities has helped employ over 100 Inuit fishermen from the Nunavik region and has developed a model fishery that is attracting attention from indigenous groups as far away as Nicaragua.

There is plenty to be told about Seaku. Its main area of activity is the management of Makivik's offshore shrimp fishing license, which includes participating in the selection and training of Inuit fishermen together with Unaaq Fisheries (which it owns in a 50-50% joint venture partnership with Qiqiktaaluk Corporation in Nunavut). Seaku has also conducted numerous research and development projects in Nunavik's coastal waters aimed at identifying and developing viable and sustainable community-based fishing operations with Inuit entrepreneurs. It is now contemplating getting into the field of International Development. In this first installment, we will take a look at its mainstay, the operation of the offshore shrimp fishery.

Jackie Koneak, Makivik's Second Vice-President, Seaku Fisheries President and also Unaaq's President is happy about the work Seaku has accomplished over the past ten years. He acknowledges, however, that at this point it is getting harder and harder, like most fisheries, to make a buck. Koneak points to the fact that in 1996 the

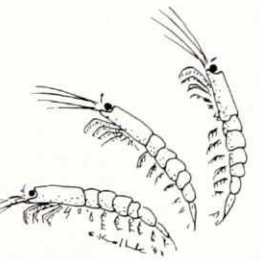


ᓯᑯ: ᖁᓕᓂ ᐊᕐᕌᒍᓂ ᑭᖕᒍᕐᓚᓂᐊᓕᕐᑐᖅ

ᓄᓇᕕᒻᒥ ᓄᓇᕗᒻᒥᒧ. ᐊᑕᐅᓯᖅ ᓯᑯᑯᓄᑦ, ᐊᓯᐊᓄ ᕿᑭᕐᑖᓗᑉ ᑯᐊᐳᕆᓴᖕᒐ ᕿᑭᕐᑖᓗᒻᒥᑦ ᐊᒻᒪᓗ ᐱᖕᒐᓱᐊᑦ ᑲᑐᑦᔭᓯᒍ ᐊᐅᓚᑕᐅᔪᖅ ᓯᑯᒧᓪᓗ ᕿᑭᕐᑖᓗᒻᒧᓗ ᐊᐅᓚᑕᐅᑦᓯᓂ ᐅᓈᕐᒧᑦ. ᑕᒪᒃᑯᐊ ᓄᑖᑦ ᐊᑭᓕᐅᑎᒋᐊᓖᑦ ᓱᖅᑯᐃᑐᒥᒃ ᒥᑭᑦᓯᓂᐊᕐᑐᑦ ᖃᖕᒋᕐᓂᑯᓕᐊᖕᒋᓐᓂᒃ ᐃᓄᐃᑦ ᓚᐃᓴᓐᓂᒥᒃ-ᑎᒍᒥᐊᕐᑐᐃᑦ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᔪᐃᑦ ᐅᒥᐊᓂᒃ ᓚᐃᓴᓐᓯᖕᒋᓐᓂᒃ ᐊᑐᕐᓱᑎᒃ ᐃᓄᐃᑦ ᑲᒻᐸᓂᖁᑎᖕᒋᑦᑕ.

ᐱᐅᓂᕆᔭᖕᒐ ᓯᑯᑉ ᐊᐅᓚᑕᖕᒋᑦᑕ ᑲᑉᐱᐊᓇᕐᑐᖃᓪᓗᐊᖕᒋᓐᓂᖕᒐ. ᒪᑭᕕᒃ ᖃᐅᔨᓯᒪᔪᖅ ᓯᕗᓪᓕᐹᒥᒃ ᐃᖃᓗᓐᓂᐊᓂᕐᒥᒃ ᐱᓇᓱᐊᕆᐊᖕᒐᓱᓂ. ᐃᒪᕐᐱᒃ ᐃᖃᓗᓐᓂᐊᑏᑦ ᑎᒍᒥᐊᓚᐅᕐᓯᒪᔪᖅ ᑕᒪᐃᓐᓂᒃ ᓚᐃᓴᓐᓯᒥᒃ ᐊᐅᓚᑦᓯᓯᓂᓗ ᐅᒥᐊᒥᒃ ᐊᑦᑕᓇᕐᑐᒪᕆᐅᓚᐅᕐᓯᒪᔪᖅ. ᑕᐃᒪ ᒪᑭᕕᑯᑦ ᑮᓇᐅᔭᐃᕐᓯᓚᕐᑭᑦᓯᑎᒃ ᐊᐅᓚᑦᓯᓂᕐᒥᒍᑦ, ᐅᒃᑯᐊᓯᒍ, ᑭᓯᐊᓂ ᑎᒍᒥᐊᖕᒋᓐᓇᓚᐅᕐᓯᒪᔪᑦ ᓚᐃᓴᑦᓯᒥᒃ. ᓚᐃᓴᓐᓯ ᕿᑲᑐᐃᓐᓇᓯᑎᒃ ᐊᕐᕋᒍᓂ ᐊᒥᓱᓗᓐᓂ ᑕᐃᒪ ᐃᖃᓗᓐᓂᐊᕈᑎᐅᓯᒻᒥᓱᓂ "ᓵᑕᕐᑕᐅᒪᓂᒃᑯᑦ" ᐊᕐᕌᒍᓂ ᐊᒥᓱᓚᐅᒻᒥᔪᓂ ᑭᖕᒍᕐᓚᓂᐊᕈᑏᑦ ᐅᒥᐊᑦ ᓵᑕᕐᑕᐅᖃᑦᑕᑎᓪᓗᒋᑦ ᑭᖕᒍᕐᓚᓂᐊᕐᓂᒧᑦ ᐊᒃᒍᑕᐅᒪᔪᑦ ᒪᓕᑦᓯᒋᑦ ᖃᖕᒋᕐᓂᑯᓂᒃ ᐊᕕᖃᑕᐅᖃᑦᑕᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᓚᐃᓴᓐᓯᒥᒃ ᑎᒍᒥᐊᕐᑐᑦ. 1986ᒥ Farocan ᕕᐅᔭᑳᓐᑯᑦ ᐃᓚᐅᓯᓚᐅᔪᒋᕗᑦ. ᑖᒃᑯᐊ ᖃᐅᔨᒪᓚᐅᔪᒐᒥᒃ ᓯᑯᒃᑯᑦ ᓚᐃᓴᓐᓯᖃᓇᐊᖕᒋᑦ ᐅᒥᐊᕐᔪᐊᖃᕋᑎᒃ ᐅᒥᐊᕐᔪᐊᓕᐅᕈᒪᓯᓚᐅᔪᑦ ᐊᐅᓚᓚᖕᒐᓗᒍᓗ ᐊᑯᓃᕐᑐᒧᑦ ᐃᓕᖕᒐᑎᓪᓗᒍ ᐊᖕᒋᕐᓯᒪᐅᑎᖕᒐᑦ ᑭᖕᒍᓪᓚᓂᐊᕈᓐᓇᓗᑎᒃ ᐱᒍᓐᓇᑦᑎᓂᒃ. ᑲᑎᑎᑦᓱᒋᒃ ᒪᒃᐹᒃ ᑲᒻᐸᓃᒃ ᐱᐅᓯᖃᓕᓚᐅᔫᒃ ᑲᑎᑎᑕᐅᒪᔪᕐᑎᑐᑦ ᕿᓚᒻᒥᑦ.

ᐱᓪᓚᕆᐅᓚᐅᔪᖅ ᐊᖕᒋᕈᑎᖕᒐᓐᓂ ᓯᑯ ᑕᒃᑯᓂᖕᒐ ᕕᐅᔮᑲᓐᑯᓐᓂᒃ ᐱᓇᓱᑎᑖᕐᑯᕐᑯᔮᑦᓱᓂ ᐃᓕᓴᐃᓗᓂᓗ ᐃᓄᓐᓂᒃ,



ᓄᐃᑦᓯᓚᕿᑦᓱᑎᒃ ᐱᓕᓂᐅᓕᕐᑐᓂᒃ ᐃᒪᕐᐱᒥ ᐃᖃᓗᓐᓂᐊᓂᕐᒥᒃ ᐱᓇᓱᐊᒐᓇᓪᓚᓇᓯᑦᓱᒍ. ᓯᑯᒃᑯᓗ ᐃᓚᖕᒋᓐᓂᒃ ᐱᖃᑦᑕᓱᑎᒃ ᓂᐅᕈᓯᕈᑎᕕᓂᐅᔪᓂᒃ ᑭᖕᒍᕐᓚᓂᒃ.

ᐊᖕᒋᖃᑎᒌᒍᑎᖕᒪᑦ ᐋᖅᑭᒪᑦ ᐅᒥᐊᕐᔪᐊᓗ ᐱᔭᕇᕐᒪᑦ, ᐃᓄᐃᑦ ᐃᖃᓗᓐᓂᐊᑐᑦᓴᐃᑦ ᑎᒍᓚᔭᐅᓕᓚᐅᔪᑦ ᐃᓚᖕᒋᓐᓄᑦ ᐱᓇᓱᒐᕐᓄᑦ ᐅᒥᐊᒥ ᐃᖕᒋᕗᓯᑦᓯᓂᓗ. ᐱᒋᐊᕐᓂᖕᒐᓂ, ᖁᖕᒋᐊᖅ ᐃᒪᐃᓕᔪᖅ, ᖃᐅᔨᒪᓚᐅᔪᖕᒋᑐᑦ ᖃᓄᖅ ᐃᓄᐃᑦ ᐱᐅᓯᖃᕐᓂᐊᒪᖕᒋᑕ ᐊᑯᓂ ᑕᕆᐅᒦᖃᑦᑕᓗᑎᒃ ᐱᓇᓱᐊᕈᓯᑦ ᐱᖕᒍᓯᔪᕐᑐᑦ ᑎᑭᐅᑎᓗᒋᑦ ᓄᓈᓚᐅᕐᓯᒪᒪᒐᑎᒃ. ᐊᓯᑦᔭᑲᑦᑐᒻᒪᕆᐅᓚᐅᔪᑦ ᐱᒋᐊᕐᓂᖕᒐᓂ, ᒫᒃ ᐊᓖᑦ ᑕᐃᒪᐃᓕᒻᒥᔪᖅ, ᑲᒻᒪᔨᒻᒪᕆᖕᒐ ᓯᑯ ᐃᖃᓗᓐᓂᐊᑏᑦ. "ᐃᓄᐃᑦ ᐃᓱᒪᖃᖃᑦᑕᓚᐅᔪᑦ ᐱᓇᓱᒐᑦᓯᐊᕌᓗᓚᖕᒐᒋᐊᖕᒐ. ᑭᓯᐊᓂ ᐅᒥᐊᒧᕐᒥᒃ ᑐᑭᓯᑦᓯᐊᓕᕐᒥᓪᓗ ᓄᓇᕈᓐᓇᖕᒋᒋᐊᒥᒃ ᑕᖅᑭᓕᒫᒥ ᐅᖕᒐᑖᓅᓪᓗᓃᑦ, ᐊᓯᑦᔨᒪᕆᖃᑦᑕᓯᑎᒃ. ᐅᒥᐊᕐᑐᑏᑦ ᐱᔭᕇᕆᐊᓖᑦ ᐱᖕᒐᓱᓂᒃ ᐊᐅᓪᓚᓯᒪᒪᓂᕐᓂᒃ ᐃᓇᖕᒋᕐᑕᐅᓚᐅᕗᑎᒃ ᐊᑐᓂᓪᓗ ᐱᖕᒐᓱᓂᑦ ᑕᓪᓕᒪᓄᑦ ᐱᓇᓱᐊᕈᓯᕐᑐᖃᑦᑕᑎᓪᓗᒍ ᐃᑉᐱᒋᑦᓯᒍ ᑭᖕᒍᖃᑦᑕᓂᖕᒋᑦ."

ᖁᖕᒋᐊᖅ ᑕᐃᒃᑯᓂᖕᒐ ᐅᓪᓗᓂᒃ ᐊᓂᒍᓕᕐᓂᕗᐃᔪᖅ. ᐊᓯᑦᔨᑕᓪᓗᐊᖕᒋᓐᓂᓴᐅᓕᕐᑐᑦ, ᐊᕐᕋᒍᐃᓪᓗ ᖁᓕᑦ ᓈᑎᓪᓗᒋᑦ ᑖᒃᑯᐊᓴᐃᓐᓇᕇᓪᓗᐃᑦ ᑭᖕᒍᕐᓂᐊᑏᑦ ᐋᖅᑭᓯᒪᓕᕐᓯᑎᒃ. "ᐊᖕᒐᔪᖅᑲᖕᒍᕐᐸᓕᐊᓕᕐᑐᐊᓖᑦ ᐃᓚᖕᒋᑦ ᐃᓄᐃᑦ ᐅᒥᐊᒥ," ᑕᐃᒪᐃᓕᔪᖅ ᖁᖕᒋᐊᖅ.

ᐅᒥᐊᖅ ᐊᒥᓱᑦ ᐃᓄᐃᑦ ᐃᖃᓗᓐᓂᐊᑏᑦ ᖃᐅᔨᒪᓕᕐᑕᖕᒐᑦ "ᐊᕐᕕᒃ". ᑖᓐᓇ 150ᓂᒃ ᐃᑎᒐᕐᓂᒃ ᑕᑭᓂᓕᒃ ᐃᒪᕐᐱᒥ ᐃᖃᓗᓐᓂᐊᕈᑎᒃ ᒪᑭᕕᐅᑉ ᓚᐃᓴᖕᒐᓂᒃ ᐊᑐᕐᓯᓂ ᑭᖕᒍᕐᓂᐊᐸᑦᑐᖅ ᐊᐅᓚᑕᐅᑎᓪᓗᒍ ᓯᑯᒧᑦ. ᓄᑖᑦᓴᔪᖅ ᖁᐊᖃᐅᑎᖃᕐᓯᓂ

Department of Fisheries and Oceans will slap a minimum $130,000 access fee on the holders of offshore shrimp fishing licenses.

There are three of these licenses that are currently being exploited by Inuit from Nunavik and Nunavut. One is held by Seaku, another is held by Qiqiktaaluk Corporation from Baffin Island and the third license is held jointly by Seaku and Qiqiktaaluk and managed by Unaaq. These new fees will clearly dig into the profits of the Inuit license-holders as well as the operators of the boats who fish these licenses for the Inuit companies.

The beauty of the Seaku operation is that there is little risk involved. Makivik learned with its first fishing venture, Imaqpik Fisheries that holding both the license and operating the boat was a highly risky operation. The result was that Makivik lost money in the operation, closed it down, but held on to the license. The license lay dormant for a few years and then was fished under "royalty charter" for a few years whereby shrimp fishing vessels were chartered to harvest the shrimp allocation and share the profits with the Inuit license-holder. In 1986 Farocan entered the picture. Farocan knew that Seaku had a shrimp license but no vessel to fish it so they proposed to build and operate the required vessel if Seaku would enter into a long-term agreement allowing them to fish our shrimp allocation. Put the two companies together and you have the makings of a fishing marriage made in heaven.

The essential part of the deal was that Seaku wanted Farocan to hire and train Inuit fishermen, creating a pool of experienced offshore fishermen who consider the fishery as their profession. Seaku in return would get a certain percentage of the sales from the shrimp product. After an agreement was reached, and the fishing vessel built, Inuit fishermen were recruited for some of the positions on the boat and fishing operations began. In the beginning, Koneak says they had no idea how Inuit would take to being out at sea for periods of up to six weeks at a time without touching land. There was a lot of turnover at the start, says Marc Allard, General Manager of Seaku fisheries. "People thought it would be a great job. But once they got on the boat, and realized they couldn't get off it for a period of a month or so, it was a different story. Crew members must complete three fishing trips before being replaced and each trip lasts between three to five weeks depending on fishing."

Koneak says those days are mostly gone. There is a lower turnover, and after ten years, a stable pool of fishermen has been established. "We are even getting a few officers now," says Koneak.

The boat many Inuit fishermen have come to know is the "Aqviq". This 150 foot offshore vessel fishes the Makivik license managed by Seaku. It is a modern factory-freezer trawler designed to harvest, process, freeze and package shrimp at sea (even in ice 3 feet thick) and cost in the neighbourhood of $15 million dollars to build. The vessel can accommodate as many as 25 people but usually fishes with a crew complement of 20-22 fishermen. The Aqviq sets out from ports in Atlantic Canada several times a year en route to the cold water shrimp fishing grounds in the Labrador Sea and in Davis Strait, between Baffin Island and Greenland.

On average the Aqviq can hold up to 220 metric tons of product per trip. Each license allows the Inuit-owned companies to fish approximately 2,000 metric tons of

ᐃᖅᑲᓂᐊᕈᑎᓕᒃ ᐊᖅᑮᓯᒪᓂᖃᖅᓯᓂ ᑭᖕᒍᕐᓂᐊᓂᕐᒥᒃ, ᐊᑐᐃᓐᓇᕈᕐᑎᖓᓂᕐᒥᒃ ᖁᐊᕐᑎᓯᓂᕐᒥᒃ ᐆᖅᑲᐃᓂᕐᒧ ᑭᖕᒍᕐᓂ ᑕᓇᐅᒦᖕᒋᓐᓇᓗᓂ (ᓯᑯᒥᐊᓪᓛᑦ 3 ᐃᑎᒐᕐᓂᒃ ᐃᑦᔪᓂᓕᒻᒥ) ᐊᑭᖃᖅᓯᓂᒧ $15 ᒥᓕᐊᓐ ᒦᑦᓴᓂ ᓴᓇᔭᐅᒍᑎᖕᒐ. ᐅᒥᐊᖅ ᐃᓄᑦᑕᖅᑲᕈᓐᓇᑐᖅ 25ᓂᒃ ᑭᓯᐊᓂ ᑭᖕᒍᕐᓂᐊᐸᑦᑐᖅ ᐱᓇᓱᑦᑎᖅᑲᖅᓯᓂ 20-22ᓂᒃ ᐃᖅᑲᓗᓐᓂᐊᑎᓂᒃ. ᐊᕐᕕᒃ ᐃᖕᒋᕋᓯᕙᑦᑐᖅ ᑲᓇᑕᐅᑉ ᓯᕿᓂᖕᒐᓂᑦ ᐊᒥᓯᕙᒐᓪᓯᓂ ᐊᕐᕋᒍᒥ ᓂᓪᓚᒪᔪᒧᑦ ᑕᓇᐅᒧᑦ ᑭᖕᒍᕐᓚᓂᐊᕐᕕᓄᑦ ᓛᐸᑐᐊᑉ ᑕᓇᐅᖕᒐᓄᑦ ᑎᕕᔅ ᔅᑐᓇᑦᒧᒧ, ᕿᑭᖅᑖᓘᑉ ᐊᑯᑭᑦᑑᒧ ᐊᑯᓐᓂᖕᒐᓄᑦ.

ᐊᑯᓐᓂᖕᒐᓂ ᐊᕐᕕᒃ ᐅᓯᒍᓐᓇᐳᖅ 220 ᒥᐊᑐᕆᒃ ᑕᓐᔅᓂᒃ ᕿᖕᒍᕐᓂᒃ ᑕᒫᑦ ᒪᕐᑲᐃᓐᓂᒥᓂ. ᐊᑐᓂᑦ ᓚᐃᓴᓐᓯᑦ ᐱᕕᖅᑲᕐᑎᓯᒍᑦ ᐃᓄᐃᑦ-ᓇᓪᒥᓂᖕᒋᓐᓂᒃ ᑲᒻᐸᓂᓂᒃ ᑭᖕᒍᕈᓐᓇᓂᕐᒥᒃ 2,000 ᒥᐊᑐᕆᒃ ᑕᓐᔅ ᒦᑦᓴᓂ ᐊᕐᕋᒍᑕᒫᑦ. ᒪᓕᑦᓯᒋᑦ ᐃᒪᕐᐱᓕᓇᕆᒃᑯᑦ ᑕᒃᑯᐊ ᓚᐃᓴᓐᓯᑦ ᐱᒍᑕᐅᒍᓐᓇᑐᑦ ᓂᓪᓚᒪᔪᒥᐅᔭᓂᒃ ᑭᓯᐊᓂ ᑭᖕᒍᕐᓂᒃ. ᒫᒃ ᐊᓛᑦ ᑐᑭᓯᓇᕐᑎᑕᖕᒋᑦ ᐃᒫᒃ ᒪᒪᕐᓂᓴᐅᔪᑦ ᒥᑭᓂᖅᓴᐅᒐᓗᐊᕐᓯᑎᒃ ᓂᕈᒥᓐᓂᓴᒥ ᑕᓇᐅᒥ ᐱᔭᐅᕙᑦᑐᓂᑦ. ᓂᐅᕈᓯᕐᕕᓚᓇᐅᓂᖅᓴᐅᔪᑦ ᑕᒪᑐᒥᖕᒐ ᑕᓇᐅᑉ ᐊᑭᐊᓂᒥᐅᑦ ᔭᐸᓃᓯᒃᑯᒧ ᐊᓯᖕᒋᑦ ᓄᐃᑕᐅᕙᓪᓚᐊᒐᓯᐊᕐᒥᑎᓪᓗᒋᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓂᑦᓴᐃᓇᖅ ᐄᓴᒥ. ᒫᓐᓇᐅᔪᖅ 5% ᐊᑖᓂ ᑭᖕᒍᐃᑦ ᐱᔭᐅᕙᑦᑐᑦ ᕕᐅᔭᑳᓐᑯᓐᓄᑦ ᓂᐅᕈᑕᐅᕙᑦᑐᑦ ᑲᓇᑕᒥ ᐊᒥᐊᕆᑲᓂᓪᓗ.

ᐊᕐᕕᒥ, ᐃᓅᓯᖅ ᐱᖕᒐᓱᓪᓚᓇᓐᓂᒃ ᓱᓇᓯᐊᒐᓪᓴᖅᑲᖅᑐᖅ: ᐱᓇᓱᓐᓂᒃ, ᓂᕆᓂᖅ ᓯᓂᓐᓂᓗ. ᐅᒥᐊᖅ ᐃᖕᒋᕋᓯᕙᑦᑐᖅ ᓄᕋᔪᐃᑦᑐᓯᐊᖕᒍᑦᓯᓂ ᐃᖅᑲᓗᓐᓂᐊᑏᓪᓗ ᐱᓇᓱᑉᐸᓯᑎᒃ 12ᓂᒃ ᑲᐃᕙᓪᓚᒍᓯᕐᓂᒃ ᐃᓇᖕᒋᕐᑕᐅᑎᑦᓯᑎᒃ. ᐱᓇᓱᓲᑦ ᑲᐃᕙᓪᓚᒍᓯᕐᓂᒃ ᐱᖕᒐᓲᕙᕐᑐᓂ, ᐱᖕᒐᓲᕙᕐᑐᓂ ᕿᑲᑲᐃᓐᓇᓂᐊᕐᒥᓯᑎᒃ. ᑭᖕᒍᓕᐹᓅᓕᑐᐊᕐᒪᑦ ᐱᓇᓯᓯᕙᑦᑐᑦ 6 ᑲᐃᕙᓪᓚᒍᓲᑦ 6 ᓄᖅᑲᖕᒐᑦᓯᑎᒃ 9 ᐱᓇᓯᓯᒻᒥᓯᑦ 3 ᓄᖅᑲᖕᒐᓯᒻᒥᓯᑦ ᑕᐃᒪᐃᓅᖅᑲᑦᑕᓯᑎᒃ. ᐊᓛᑦ ᑐᑭᓯᓇᕐᑎᒥᔭᖕᒐ "ᐱᓇᓱᐊᒻᒪᕆᒃᐊᓕᒃ, ᐅᓪᓗᓕᒫᖅ ᓂᑯᕐᕋᓯᑎᒃ, ᐅᒥᐊᓪᓗ ᖃᖕᒐᓃᑦᓯᑎᒃ ᕿᖕᒍᓐᓇᑐᒥ ᖃᐅᓯᕐᑐᒥᒧ. ᑲᐱᐊᓇᕐᑐᑕᖃᓚᓪᒥᔪᖅ. ᓄᓗᐊᑦ ᐊᒧᐊᔭᐅᓕᕐᒪᑕ ᑭᖕᒍᕐᑐᓚᓇᐊᓅᑐᐊᕐᒪᑕᒧ ᐊᓐᓂᑕᐅᓪᓚᓇᒍᓐᓇᑐᑦ ᑐᖁᓚᕿᓗᑎᐊᓪᓛᑦ ᑭᑭᐊᕋᓗᐃᑦ ᐊᒧᐊᒍᑎᐊᓗᖕᒋᑕ ᐊᕐᑯᑎᖕᒐᓅᑲᓪᓚᒍᑎᒃ, ᑕᐃᒪᐃᓪᒪ ᐅᒥᐊᑉ ᖃᖕᒐᓃᑦᑏᑦ ᐃᑉᐱᒍᓯᑦᓯᐊᖕᒋᓐᓇᓕᒪᓇᐊᓛᑦ."

ᑲᒪᕕᖅᑲᕐᓯᓂ-ᖁᐊᖅᑲᐅᑎᖅᑲᕐᓯᓂ ᐃᖅᑲᓂᐊᕈᑎᖅᑲᕋᒥ, ᐊᕐᕕᒃ ᑭᖕᒍᕐᓂᒃ ᐋᖅᑭᓯᐃᒌᕈᓐᓇᑐᖅ ᐱᑐᐊᕈᓂᒋᑦ. ᑭᖕᒍᐃᑦ ᐊᕕᑦᑐᖅᑲᕐᓯᒋᑦ ᐊᖕᒋᓂᖕᒋᑦ ᒪᓕᑦᓯᒋᑦ. ᐊᖕᒋᓂᕐᐸᑦ ᑭᖕᒍᐃᑦ ᑐᕋᕐᐸᑐᑦ ᔭᐸᓃᓯᒃᑯᓄᑦ ᐃᒐᒪᐃᑑᑎᓪᓗᒋᑦ ᐆᕐᑐᓯᑦ ᐃᑦᓯᕕᓐᓄᑦ ᖁᐊᕐᑎᓯᒋᓪᓗ. ᐆᕐᓯᓯᒻᒥᓯᑦ ᐃᑦᓯᕕᒻᒪᓐᓄᑦ. ᐊᖕᒋᔪᐃᑦ ᐊᑯᓐᓈᕐᑮᓪᓗ ᐃᒐᔭᐅᕙᑦᑐᑦ ᑎᕐᑎᑎᑦᓯᒍᑎᐊᓗᐊᓐᓂ ᖁᐊᖅᑲᐅᑎᒍᓚᖕᒐᒻᒥᓯᑦ ᐃᖕᒋᕋᑎᓪᓗᒋᑦ ᓯᑲᒃᑐᒥᒃ ᖁᐊᓇᕐᓯᑎᒃ ᑐᖁᑐᓯᒥᒻᒥᓯᓪᓗ 5 ᑭᓗᑯᔭᒻ ᐃᑦᓯᕕᓐᓄᑦ. ᕿᖕᒍᐃᑦ ᐆᖅᑲᓇᕐᓯᒪᓕᕐᒪᑕ ᖁᐊᕐᓯᑎᓪᓗ, ᐅᒥᐊᕐᔪᐊᑉ ᖁᐊᖅᑲᐅᑎᐊᓗᖕᒐᓅᕐᑕᐅᕙᑦᑐᑦ. ᐊᒥᐊᒃᑯᖕᒋᑦ ᑭᖕᒍᐃᑦ ᒥᑭᓂᕐᐸᑦ

ᓄᑖᑦ ᖁᐊᑦ ᑭᖕᒍᕐᓚᐃᑦ. ᑐᕋᕐᑐᑦ: ᔭᐸᓂᓯᒃᑯᓄᑦ.
Freshly packed cold water shrimp. Destination: Japan.

MARC ALLARD

shrimp annually. According to the Department of Fisheries and Oceans (DFO) these licenses can only land cold water shrimp, a product Marc Allard describes as sweeter tasting but smaller than warm water shrimp. The market for this product is predominantly Europe and Japan with new markets being developed in Asia. At present less than five per cent of the shrimp caught by Farocan is sold on the North American market.

On board the Aqviq, life is composed of basically three activities: working, eating, and sleeping. The vessel operates 24 hours a day and the fishermen work 12 hours a day on split shifts. They'll work six hours on, and six off, six on, six off. When there is a lot of product, they will work six on, six off, nine on, three off, and so on. Allard describes it as "hard physical work, the fishermen are on their feet all day, and if they are on deck it's also cold and wet. There's some danger involved as well. When the net comes up filled with several tons of shrimp they could be seriously or fatally injured if they get in the way of the steel cables used in hauling in the net, so the deckhands must be alert at all times."

Because it is a factory-freezer trawler, the Aqviq takes the shrimp from the sea and processes it on the spot. The shrimp are first sorted and separated into different size classes. The largest shrimp are destined for Japanese markets and are packed raw into one kilogram boxes and frozen. They are then packed into 12 kg master cartons. The large and medium shrimp are cooked in large vats of water and sent by conveyor belt through a blast freezer where they are individually quick frozen and immediately packed into 5 kg boxes. Once the shrimp are boxed and frozen, they are stored in the vessels' large freezer rooms. The remaining small shrimp are frozen raw and packed in 30 kg bags where they will be sent to shrimp peeling plants. Finally, when the ship is full of product, they go into port and off load. For the crew, it is time to feel dry land again for a day or two before starting the next trip. After three trips have been completed, crew travel home for a much needed rest, while a new crew boards the vessel to begin another fishing expedition. Meanwhile, in the port itself, the shrimp are transferred to containers and shipped to their destination.

ᓯᑯ: ᕐᑯᓕᓂ ᐊᕐᖀᒍᓂ ᑭᖑᕐᓚᓂᐊᓕᕐᑐᖅ

ᕐᑯᐊᕐᑎᑕᐅᕙᑦᑐᑦ ᐃᒐᒻᒪᐃᑑᑎᓪᓗᒋᑦ 30 ᑭᓗᑯᔫᒻ ᐃᑉᐱᐊᔪᓐᓄᑦ ᕐᑭᖑᕐᓚᓂᒃ ᐊᒥᕿᐃᔭᐃᕙᒻᒧᑦ ᐋᑦᑐᓴᐅᑎᓪᓗᒋᑦ. ᑕᑕᑐᐊᕐᒪᑦ ᐅᒥᐊᕐᔪᐊᖅ ᓄᓈᕐᓯᒋᐊᕐᑐᓯᕙᑦᓯᑎᒃ. ᐅᒥᐊᕐᑐᑦ ᕐᑲᐅᔨᖕᒋᑐᒧᑦ ᓄᓈᑲᐃᓐᓇᕕᒋᕙᑦᑕᖕᒐ ᐅᓪᓗᓕᒫᖅ ᒪᕐᕈᓂᓪᓗᓃᑦ ᐃᖕᒋᕿᓯᒋᐊᓚᕿᑎᒃ ᐱᒋᐊᓕᕐᑭᓕᕐᒥᓗᑎᒃ. ᐱᖕᒐᓱᕕᒌᕿᒥᒃ ᑕᐃᒪᐃᑑᕐᓱᑎᒃ ᐅᒥᐊᕐᑐᑦ ᐊᓂᕿᑲᐃᓐᓇᓯᕙᑦᑐᑦ ᑕᕐᑲᐃᓯᒋᐊᕐᑐᓯᑦᓯᑎᒃ ᑭᖑᒪᓇᓪᓚᓇᑦᑐᒥᒃ, ᐊᓯᖕᒋᑦ ᓄᑖᑦ ᐅᒥᐊᕐᑐᓯᒻᒥᑎᓪᓗᒋᑦ ᑕᐃᒪᐃᑑᓯᒻᒥᓯᑎᒃ. ᑕᐃᒪᓕ ᓂᐅᕿᐃᕙᓐᓂ ᑭᖑᐃᑦ ᐊᖕᒋᔪᓄᑦ ᑐᕐᑯᑐᕐᑕᐅᓯᒻᒥᑎᓪᓗᒋᑦ ᐊᐅᓪᓚᑎᑕᐅᓯᑦᓯᑎᓪᓗ ᐅᐸᑦᑕᖕᒋᓐᓄᑦ.

ᓂᐅᕿᐃᔪᑦ ᐃᑦᓯᕙᓐᓂᒃ ᔫᐸᓃᓯᑯᓕᐊᕐᑐᓂᒃ ᓯᓐᔮᓐ, ᓂᐅᕙᐅᓐᓛᓐᒥ.
Unloading boxes marked for Japan in St. John's, Newfoundland.

MARC ALLARD

ᔫᐸᓃᓯᑦ ᓂᐅᕕᕐᑎᖕᒋᑦ ᐱᓪᓗᑯᐊᐱᑦᑐᕿᑕᐃᑦ ᑭᖑᕐᓂᒃ. ᐱᐅᓂᕐᐹᓂᒃ ᑭᓯᐊᓂ ᐱᒍᒪᔫᑦ. ᑕᐃᒪᐃᒻᒪᑦ ᒪᓕᒐᔪᑦᑐᕿᑕᐃᑦ ᑲᒪᔨᖕᒋᑦ ᐅᒥᐊᕐᔪᐊᓂᒃ ᑲᒪᒋᐊᕐᓯᑎᒃ ᓂᐅᕕᓚᖕᒐᔭᒥᓂᒃ. ᑖᒃᑯᐊ ᓂᐅᕈᑕᐅᓂᕐᓴᐅᓚᐅᕐᑐᑦ ᐅᒥᐊᒦᖕᒋᓐᓇᓯᑎᒃ ᑕᐃᒪᐃᑑᕐᓯᑎᓪᓗ ᐱᐅᓂᖕᒋᓐᓂᒃ ᐱᒋᐊᒥᒃ ᓇᓗᖕᒋᓂᕐᓴᐅᔪᑦ ᔫᐸᓃᓯᒃᑯᓄᑦ ᑎᑭᐅᑎᓪᒪᑦ.

ᑏᓂᔅᒥ ᑲᑉᐸᓂ F. Uhrenholt Fisk A/S ᐊᐅᓚᑦᓯᐸᑦᑐᖅ ᓂᐅᕈᓯᕙᓴᕐᓯᐅᔪᓂ ᓂᐅᕐᕈᓯᕐᔪᓂᓗ ᑭᖑᕐᓚᓂᒃ. ᐊᖕᒋᓂᕐᓴᒥᒃ ᑭᖑᐃᑦ ᓂᐅᕈᑕᐅᓚᐅᕐᑐᑦ ᓅᓚᐅᕿᑎᒃ ᐅᒥᐊᒥᑦ ᑕᐃᒪ ᓄᓈᕿᒥᒃ, ᓂᐅᕙᐅᓐᓛᓐᒥ, ᓄᕙᓯᑯᓴᒥᓪᓗᓃᑦ ᐊᑯᑭᑦᑐᒥᓪᓗᓃᑦ, ᕐᑯᐊᕐᑲᐅᑎᒦᔫᓄᑦ ᐳᕐᑕᐅᑐᐃᓐᓇᓲᑦ ᐊᐅᓪᓚᑎᑕᐅᓯᑦᓯᑎᓪᓗ ᓂᐅᕈᓯᕙᐅᔪᓄᑦ. ᒫᒃ ᐊᓛᑦ ᐅᒥᐊᕐᔪᐊᓂ ᑭᖑᕐᓂᐊᑐᐊᕿᒥᒃ ᑎᕙᔅ ᓯᑐᓈᑦᒥ ᐊᑯᑭᑦᑐᓕᐊᕐᔫᖕᒍᓂᕿᐃᔪᖅ. ᓇᒧᑐᐃᓐᓇᖅ ᓄᓈᑐᐊᕿᒥᒃ ᑭᖑᕐᑕᒥᓂᒃ ᓂᐅᔨᑐᐃᓐᓇᓲᑦ "ᑲᓇᑕᒥᑦ ᐱᓯᒪᔪᑎᓪᓗᒋᑦ" ᑕᐃᒪᐃᒻᒪᓗ, ᐊᑭᓖᒋᐊᕐᑲᕐᑐᒍᑦ 12%ᒥ ᐊᐅᓚᑎᑦᓯᒋᐊᕐᑲᕐᓂᒧᑦ ᓄᓇᐅᑉ ᐊᓯᐊᓄᑦ ᐃᓗᓐᓇᖕᒋᓐᓂᒃ ᑕᓇᐅᑉ ᐊᑭᐊᓅᓇᐊᓕᓐᓂᒃ.

ᓯᑯᒃᑯᑦ ᑭᖑᕐᓂᐊᓯᒐᒥ ᕿᐅᔭᑳᓐᑯᓪᓗ ᐊᕐᖀᒍᐃᑦ ᕐᑯᓖᑦ ᓈᓕᕐᑐᑦ ᓯᑕᒪᐃᓐᓇᐅᓚᐅᕐᓯᒪᔪᑦ ᑕᓪᓕᒪᐃᓐᓇᐅᓴᕈᑎᓪᓗ ᐃᓄᐃᑦ ᐱᓇᓱᑦᑐᑦ ᐅᒥᐊᒥ ᑭᓯᐊᓂ ᐅᓪᓗᒥ 12ᖕᒍᓕᕐᑐᑦ ᐃᓄᐃᑦ. ᐃᓗᓐᓇᑎᒃ ᓯᕗᓪᓕᐹᒥᒃ ᐃᓚᐅᓯᔪᑦ ᐱᔭᕇᑦᓯᐊᕐᑲᓇᐊᕐᑲᔫᖕᒍᓕᕐᑐᑦ "ᔪᖕᒋᐅᓯᓴᕈᑎᓂᒃ" ᐋᖅᑭᓯᒪᔪᓂᒃ ᑐᑭᓯᑎᑦᓯᓯᐊᕐᓂᒥᒃ ᑕᓇᐅᒦᓚᐅᕐᓯᒪᖕᒋᑐᓂᒃ ᕐᑲᓄᐃᑦᑑᒪᖕᒐᑦ ᐱᓗᐊᕐᑐᒥᓪᓗ ᐊᒥᓱᓂᒃ ᕐᑲᐅᔨᒪᒋᐊᓕᖕᒋᓐᓂᒃ ᐱᓇᓱᓪᓗᓂ ᐅᒥᐊᒥ. ᐳᕐᑐᓂᕐᓴᒋᐊᒥᒃ ᐃᓕᓴᐃᒍᑏᑦ, ᑐᑭᒧᐊᑦᑎᑕᐅᔪᑦ ᐅᓈᕐᒧᑦ, ᐃᑲᔪᕐᓯᓯᒪᕗᑦ ᐱᓇᓱᐊᒐᕐᑲᓪᓚᕈᒧᒪᔪᓂᒃ ᑭᖑᕐᓂᐊᓂᕐᒥᒃ ᐊᒥᓱᓪᓗ ᐱᐅᓂᔅᓴᓂᒃ ᐱᓇᓱᒐᕐᑲᓕᕐᐳᑦ ᐅᒥᐊᒥ, ᐅᑦᑑᑎᒋᓗᒋᑦ ᐃᖅᑲᓂᐅᑎᒥᒃ ᑲᒪᔩᑦ- ᐅᒥᐊᑉ ᕐᑲᖕᒐᓃᑦᑏᑦ, ᑭᖑᕐᓂᐊᕈᑎᓂᒃ ᕐᑲᐅᔨᒪᑦᓯᐊᑐᑦ, ᐱᓇᓱᐊᕈᑎᓂᒃ ᕐᑲᐅᔨᒪᔩᑦ, ᐊᒻᒪᓗᐊᓛᑦ ᐊᖕᒐᔪᖅᑲᐅᖅᑕᐅᔪᑦ.

ᐊᒥᒎᖕᒋᑐᑦ ᐅᒥᐊᕐᔪᐊᒥ ᕙᐅᔪᒥᐅᔭᐃᑦ ᐱᓇᓱᑦᑎᑐᖅᑲᕕᓂᖕᒋᑦ ᐅᒥᐊᒥ ᐳᕐᑐᔪᒥᒃ ᑭᓯᐊᓂ ᑎᒍᒥᐊᕐᑐᑦ ᐅᒥᐊᓕᑦᑕᖅ ᐊᐅᓚᐅᓯᕆᔩᓪᓗ. ᓯᕗᓂᑦᑎᓂᒃ ᐊᕐᖀᒍᓂ ᓯᑯ ᐸᕐᓇᓯᒪᕗᖅ ᐃᓄᑦᑕᓰᒋᐊᒥᒃ ᐃᓗᓐᓇᖕᒋᓐᓂᒃ ᐱᓇᓱᕕᓂᒃ ᐃᓄᐃᓐᓇᓄᑦ.

ᐊᐱᕆᓚᐅᔪᒍᑦ ᓱᒍᑦ ᕙᐅᔪᒥᐅᔭᐃᑦ ᑕᕆᐅᒥ

The Japanese buyers are very particular about their shrimp. They want the absolute best quality they can get. So, they often place their own technicians aboard the vessel to supervise this production. This product is usually sold before it leaves the boat and in this way there are no arguments about quality once it reaches Japan.

A Danish company called F. Uhrenholt Fisk A/S handles the marketing and sales of all the product. Most of the shrimp is sold before it leaves the boat so that when it arrives in port, either Newfoundland, Nova Scotia or Greenland, the product is simply loaded into freezer containers and shipped to the markets. Marc Allard says when the vessels are fishing in the Davis Strait they usually land in Greenland. No matter where the vessel lands however the product is always landed as "Product of Canada" and as a result, we must pay a 12% import tariff for all products entering the European Community.

When Seaku began fishing with Farocan ten years ago there were only four or five Inuit fishermen employed on the vessel but today it has as many as 12 Inuit. All first time fishermen must now successfully complete an "Orientation Program" designed to introduce the novice fishermen to life at sea but more importantly the many skills required for working on the vessel. Advanced training programs, coordinated by Unaaq, have helped promote the more serious fishermen and many now occupy better positions on the vessel, such as trawlermen-deckhands, fishing gear specialists, factory chiefs, and even a few officers.

There are a few crew members of Faeroese origin working on the vessel who occupy only the most advanced positions usually as Captain and Engineer. In the years ahead, Seaku plans to fill all positions on the vessel with Inuit crew members.

We asked why the Faeroese are such great offshore fishermen. Jackie Koneak says, "They are the seamen of seamen. Their main business is offshore fishing and we have developed and maintained excellent working relations with them." Koneak says he has visited the small island country located in the North Atlantic Ocean between Scotland and Iceland. The Faroe Islands, like Greenland, is a self-governing territory in the kingdom of Denmark.

Marc Allard explains the President of Farocan, Jogvan Kjolbrø, had spent many years fishing in the same waters near Greenland, so he was very familiar with the area. The Faeroese have played an important role in developing the technology used aboard the offshore shrimp trawlers. "They have extensive experience and knowledge in harvesting and processing this product, and they know where the lucrative markets are as well," says Allard.

There are 17 shrimp fishing licenses held by Canadian companies. All of the license holders have together formed an association called the Canadian Association of Prawn Producers (CAPP). The group meets on a regular basis to discuss quotas and other issues of concern to their industry. One of the most pressing concerns these days is the new $130,000 dollar annual license fee DFO plans to levy as of January 1, 1996.

For Makivik, this fee will take a large chunk out of the $350,000 dollar annual royalty it receives from the shrimp fishing operation. These revenues are mostly used by Seaku to conduct community-based research and development projects and is considered an important source

ᐊᐱᕆᓚᐅᔪᒍᑦ ᓱᒍᑦ ᕙᐅᔪᒥᐅᔭᐃᑦ ᑕᕆᐅᒥ

ᐃᖃᓗᓐᓂᐊᑎᑦᓯᐊᕋᓗᒻᒪᖕᒑᑕ. ᔭᑭ ᖁᖕᒋᐊᖅ ᐃᒪᐃᓚᔭᖅ “ᑕᓇᐅᒦᔫᓂᑦ ᐱᓯᑎᐅᓂᕐᐹᑦ. ᐱᓇᓱᐊᒐᖃᓪᓚᓇᑦᓯᒪᔭᑦ ᑕᓇᐅᒥ ᐃᖃᓗᓐᓂᐊᓂᕐᒥᒃ ᐱᓇᓱᖃᑎᒋᒍᓐᓇᓯᐊᓚᕐᑕᕈᑦ.” ᖁᖕᒋᐊᖅ ᑖᕈᖕᒐ ᕿᑭᕐᑖᐱᒻᒧᑦ ᕕᐅᔪᒧᑦ ᐊᐃᓚᐅᕐᓯᒪᓂᕋᕐᑐᖅ ᐃᖕᒋᓪᓚᐅᑉ ᐊᐃᕐᓚᓐᓗ ᐊᑯᓐᓂᖕᒐᓃᑦᑐᒧᑦ. ᕕᐅᔪ ᕿᑭᕐᑕᐃᑦ, ᐊᑯᑭᑦᑐᑎᑐᑦ ᓇᒻᒥᓂᖅ ᐊᐅᓚᑦᓯᔪᑦ ᓄᓇᒥᓂᒃ ᑎᐊᓐᒫᒃᒧᑦ ᐃᓚᒋᔭᐅᒐᓗᐊᕐᓯᑎᒃ.

ᒫᒃ ᐊᓛᑦ ᑐᑭᓯᓇᕐᑎᓯᔭᖅ ᐊᖕᒐᔭᖅᑲᖕᒐᓂ ᕕᐅᔭᑳᓐ, Jogvan Kjolbrø, ᐊᕐᕋᒍᓂ ᐊᒥᓱᐊᓗᓐᓂᒃ ᐃᖃᓗᓐᓂᐊᓯᒪᔪᖅ ᑖᕆᓂᑦᓴᐃᓇᖅ ᐊᑯᑭᑦᑑᑉ ᓴᓂᐊᓂ, ᑕᒪᑐᒥᖕᒐ ᖃᐅᔨᒪᑦᓯᐊᑐᖅ. ᕕᐅᔪᒥᐅᔭᐃᑦ ᐃᑲᔪᕐᓯᒪᓪᓚᓇᑦᑐᑦ ᐊᖅᑭᓱᐃᓂᒃᑯᑦ ᐱᓇᓲᑎᓂᒃ ᕿᖕᒍᓪᓚᓂᐊᕈᑎᓂ ᐅᒥᐊᓂ. “ᐱᓚᓂᓪᓚᓇᐅᔪᑦ ᖃᐅᔨᒪᑦᓯᐊᓯᑎᓪᓗ ᑭᖕᒍᕐᓂᐊᓇᐊᒥᒃ ᑲᒪᒋᑦᓯᒋᓪᓗ, ᓇᓂᓗ ᓂᐅᕈᓯᕐᕕᐅᒍᓐᓇᑐᓂᒃ ᖃᐅᔨᒪᑦᓯᑎᒃ,” ᐊᓛᑦ ᑕᐃᒪᐃᓚᔭᖅ.

17ᖕᒍᔪᑦ ᑭᖕᒍᕐᓚᓂᐊᕐᓂᒧᑦ ᓚᐃᓴᓐᔩᑦ ᑲᓇᑕᒥᐅᓄᑦ ᑎᒍᒥᐊᕐᑕᐅᔪᑦ. ᐃᓗᓐᓇᑎᒃ ᓚᐃᓴᓐᓯᖃᕐᑐᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᓚᐅᓯᒪᔪᑦ ᑕᐃᔭᐅᔪᒥᒃ Canadian Association of Prawn Producers.

(ᑳᑉ). ᑕᒃᑯᐊ ᑲᑎᕙᑦᑐᑦ ᐅᖃᐅᓯᖃᕐᓯᑎᒃ ᐅᓄᕐᓂᖕᒋᓐᓂᒃ ᐱᔭᐅᒍᓐᓇᑐᑦ ᐊᓯᖕᒋᓐᓂᓗ ᐃᓱᒪᓘᑎᐅᔪᓂᒃ ᐱᓇᓱᒐᕐᒥᒍᑦ. ᐃᓚᖕᒐᑦ ᐃᓱᒪᓘᒍᑎᓂᕐᐹᑦ ᐅᓪᓗᒥᐅᔪᖅ ᓄᑖᖅ $130,000 ᑕᓚᐃᑦ ᐊᕐᕋᒍᒥ ᓚᐃᓴᓐᓯᓄᑦ ᐊᑭᓕᐅᑎᐅᒋᐊᓖᑦ ᐃᒪᕐᐱᓕᕆᔨᒃᑯᑦ ᐊᑐᓕᕐᑎᕈᒪᔭᖕᒐ ᔭᓄᐊᕆ 1, 1996ᒥ.

ᒪᑭᕕᒧᑦ, ᑕᒪᓐᓇ ᐊᖕᒋᔪᑲᓪᓚᒥᒃ ᒥᒃᑭᓯᓚᖕᒐᔪᖅ $350,000ᓂᑦ ᐱᔦᑦᑕᒥᓂᑦ ᑭᖕᒍᕐᓚᓂᐊᕐᓂᒥᒃ ᐊᐅᓚᑦᓯᓂᕐᒧᑦ. ᑕᒪᒃᑯᐊ ᑮᓇᐅᔭᓕᐊᑦ ᐊᑐᕐᑕᐅᓂᕐᓴᐅᔪᑦ ᓯᑯᒧᑦ ᓄᓇᓕᓐᓄᑦᐊᑦᑐᐊᔭᓂᒃ ᖃᐅᔨᓴᕐᓂᖕᒋᓐᓄᑦ ᐱᔦᓪᓚᐊᑎᑦᓯᓂᕐᒧᓗ ᐱᓪᓚᓇᐅᑎᑕᐅᑦᓯᓂᓗ ᑮᓇᐅᔭᓕᐊᕐᒍᔪᖅ. ᓯᑯᒃᑯᑦ ᐱᒍᓐᓇᓯᓯᒫᕐᔪᓴᑦᑑᓕᓗᐊᑦ ᖃᒻᒥᑯᑦ ᐱᒍᓐᓇᓂᕐᒥᒃ 1,000 ᒥᐊᑐᐳᒃ ᑕᓐᓴᓂᒃ ᓇᑖᕐᑕᓂᒃ. ᑕᒪᓐᓇ ᐃᑲᔪᕐᓯᓚᖕᒐᔪᖅ ᑮᓇᐅᔭᑎᒍᑦ ᐃᓯᐊᓂ.

ᔭᓐ ᐊᓐᔾᓪ ᑐᓴᕐᑎᓯᐅᑎᓕᐊᕆᓯᒪᔭᖕᒐ, ᑳᑉᑯᑦ ᑐᑭᒧᐊᑦᑎᓯᔭᖕᒐᑕ, ᑕᒃᑯᐊ ᓚᐃᓵᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖕᒐ ᐊᑭᕈᕐᑐᖕᒋᒃᑲᓗᐊᕐᓯᓂ ᐃᓱᒪᒥᒃ ᐊᑭᓕᕐᑐᐃᒋᐊᖃᕐᓂᖕᒋᓐᓂᒃ ᐊᐅᓚᑦᓯᔭᑦ ᐃᖃᓗᓐᓂᐊᓂᕐᒥ, ᐃᓱᒫᓗᓪᓚᓇᑦᑐᒧᑦ ᐋᖅᑭᑕᐅᒪᐅᑎᖕᒐᓂᒃ ᐃᒪᕐᐱᓕᕆᔨᒃᑯᓄᑦ ᐊᑭᓕᐅᑎᐅᒋᐊᓖᑦ ᐅᑎᕐᑎᑕᐅᒍᑎᖕᒋᑦᑎᒍᑦ ᑐᑭᖃᕐᑎᓯᐅᑎᖕᒋᓪᓗ ᖃᓄᐃᓘᕐᐸᓕᐊᓂᖕᒋᓪᓗ ᐋᖅᑭᓯᒪᑦᓯᐊᖕᒋᑦᑐᓕᕆᖁᑎᒋᔭᕈᑦ.

ᐊᕐᕋᒍᐃᑦ ᖁᓕᑦ ᓈᑎᓪᓗᒋᑦ, ᔭᑭ ᖁᖕᒋᐊᖅ ᐊᐅᓚᔾᔨᕈᖅ ᐱᓇᓱᑦᓯᒪᔭᖕᒋᓐᓂᒃ ᓯᑰᑉ ᐊᖕᒋᔪᑲᓪᓚᐅᓕᕆᐊᖕᒋᑦ. “ᐱᓇᓱᑦᑎᓯᔪᒍᑦ 100 ᐅᖕᒑᓄᑦ ᓄᓇᕕᒻᒥ. ᑕᒪᓐᓇ ᐱᑕᖃᕐᓯᒪᖕᒋᑐᖅ. ᑕᐃᒪᐃᒻᒪᑦ 2 ᒥᓕᐊᓐ ᐊᑖᓅᖕᒋᑐᓂᒃ ᓄᓇᕕᒻᒨᔭᐃᔪᒧᑦ ᐊᕐᕋᒍᑕᒫᑦ.”

ᑮᓇᐅᔭᑲᓪᓚᓂᒃ ᐱᒋᐊᕈᑎᖃᕆᐊᖃᕐᓯᒪᔪᑦ. ᒪᑭᕕᒃ ᐊᒥᓱᓂᒃ ᑮᓇᐅᔭᓂᒃ ᐊᓯᐅᕆᓯᒪᔪᑦᓴᐅᔩᒐᓗᐊᖅ 15 ᐊᕐᕋᒍᐃᑦ ᐃᓗᐊᓂ ᐃᒪᕐᒥᒧᑦ, ᑭᓯᐊᓂ ᑮᓇᐅᔭᕐᑕᓯᕆᐊᖕᒐᓂᒃᑯᑦ ᓚᐃᓴᓐᓯᓂᒃ, ᐱᓇᓱᑦᑎᓯᒪᖃᑦᑕᓂᒃᑯᓗ, ᐅᑦᑑᕋᑎᒋᓗᒍ ᒫᒃ ᐊᓛᕐᒥᒃ ᑭ ᐳᐃᔦᓐᓃᓐᒥᓗ ᓯᑯᒃᑯᓂ ᐊᒻᒪᓗ ᓂᐅᓪ ᑯᕆᒃᒥᒃ ᐅᓈᒃᑯᓂ, ᓄᐃᑦᓯᒍᓐᓇᓯᓯᒪᔪᑦ ᐱᔦᓪᓕᕈᑎᑦᓴᓂᒃ ᐃᓄᓐᓄᑦ ᐃᑲᔪᕐᓯᒍᓐᓇᓯᑐᐃᓐᓇᕆᐊᖃᕐᓯᑎᓪᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᓂᒃ ᓇᓂᑐᐃᓐᓇᖅ ᓄᓇᕐᔪᐊᒥ.

ᓯᑰᑉ ᐅᑦᑐᕋᐅᑎᐅᓂᖕᒐ ᑎᒍᒥᐊᕐᓂᑯᑦ ᓚᐃᓴᓐᓯᒥᒃ, ᓈᒻᒪᓯᐊᕐᑐᒥᓪᓗ ᐅᒥᐊᓕᐊᓂ ᓇᔾᔩᓯᒪᓂᖕᒐ ᑐᓯᒋᓕᕐᑕᐅᓯᒪᔪᖅ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᑦ ᑕᒫᓂᒥᐅᖕᒍᕐᑎᑐᓄᑦ. ᓂᑯᔭᑯᐊᒥᐅᑦ ᐊᓪᓚᐃᑦ ᐃᓕᑦᓯᒍᒪᔪᑦ ᖃᓄᖅ ᐱᒋᐊᕐᑎᓯᒍᓐᓇᕆᐊᒥᒃ ᑕᓇᐅᒥ ᐃᖃᓗᓐᓂᐊᓂᕐᒥᒃ ᑕᐃᒫᑦᓴᐃᓇᓚᑲᑦ ᐅᑦᑐᕋᐅᑎᖃᕐᓗᑎᒃ ᐅᔦᑦᑎᓂᒃ. ᒪᒃ ᐊᓛᑦ ᒪᕐᕈᕕᑦᓯᓂ ᐊᐃᓯᒪᓕᕐᑐᖅ ᐅᖃᖃᑎᒋᒋᐊᕐᑐᓯᑦ ᐱᓇᓱᐊᑐᐃᓐᓇᕆᐊᓕᖕᒋᓐᓂᒃ, ᒪᑭᕕᐅᓗ ᐳᕐᑐᓂᕐᓴᖕᒋᑦ ᔭᑭ ᖁᖕᒋᐊᖅ, ᐱᑕ ᐊᑕᒻᔅ ᐊᒻᒪᓗ ᓯᓚ ᒍᐊᑦ-ᑯᓘᑦᔨ ᑖᕈᖕᒑᓕᕆᐊᒥᒃ ᐸᕐᓇᓯᒪᔪᑦ ᐃᓱᓕᓂᖕᒐᓂ 1995 ᐅᔦᓗᓐᓃᑦ 1996 ᐱᒋᐊᖅᑲᒥᐅᑎᓪᓗᒍ ᑲᔪᓯᑎᓗᒍ ᑕᒪᓐᓇ ᐱᓇᓱᑦᑕᖕᒪᑦ.

ᑲᓇᑕᒥᑐᐃᓐᓇᖕᒋᑦᑐᖅ ᐱᔦᓪᓕᐊᑎᑦᓯᓂᖅ ᐱᓇᓱᑦᑕᐅᔪᒥᒃ ᐅᖃᓕᒪᔭᐅᒋᐊᓪᓚᓛᕆᕈᖅ 10ᓂ ᐊᕐᕋᒍᕐᓯᐅᓕᕐᐸᑦ ᓯᑰ ᐃᖃᓗᓐᓂᐊᑏᑦ. ᑐᓴᕐᑎᓯᐅᑎᓕᐅᓛᕈᒪᒻᒥᔭᒍᑦ ᖃᐅᔨᓴᕈᑎᐅᓯᒪᔪᓂᒃ ᓯᑯᒃᑯᓄᑦ ᓄᓇᕕᒻᒥ ᓯᑦᔭᖕᒐᓂ, ᐊᒻᒪᓗ ᐃᓕᓴᐃᒍᑎᐅᔪᓂᒃ ᐃᓄᓐᓂᒃ ᐃᖃᓗᓐᓂᐊᑎᑦᓴᓂᒃ, ᐅᓈᕐᒧᑦ ᐊᐅᓚᑕᐅᑦᓯᒃ, ᓯᑰᑉ 50%ᒥ ᐱᓇᓱᐊᖃᑎᒋᔭᖕᒐ ᕿᑭᕐᑖᓗᑦ ᑯᐊᐳᕆᓴᖕᒐᓂᒃ.

of revenue. Luckily, Seaku has recently obtained a permit to fish 1,000 metric tons of turbot. This will help the bottom line.

A report prepared by John Angel, the Executive Director of CAPP, states that although CAPP does not object to the principle that the beneficiaries of the resource should pay a fair share of the costs of managing the fishery, we are very concerned about the approach taken by DFO on cost recovery initiatives and find their philosophy and process to be fundamentally flawed.

STEPHEN HENDRIE

ᒪᑭᕕᐅᑉ ᑐᖕᒐᓕᓕᕿᖕᒐ ᔭᑭ ᖁᖕᒋᐊᖅ ᖃᒻᒥᑯᑦ ᐳᕐᑐᓂᕐᓴᐃᑦ ᐊᕐᕕᑕᕐᓯᑎᑦ. ᐱᔦᓇᐅᑎᖃᕐᑐᖅ ᐃᓄᓂᒃ ᑕᓇᐅᒥ ᑭᖕᒍᕐᓂᐊᑐᓂᒃ.
Makivik Second Vice-President Jackie Koneak on recent Executive field trip. Proud of Inuit accomplishments in the offshore fishery.

After ten years, Jackie Koneak calls the work done by Seaku a significant accomplishment. “We are employing over 100 people in Nunavik. That wasn't there before. At least two million dollars is being brought into Nunavik a year as a result.”

It takes capital to get the ball rolling. Makivik Corporation may have lost money fifteen years ago with Imaqpik, but with the initial investment in the licenses, and the human resources it has invested in, such as Marc Allard and Guy Préfontaine at Seaku, and Neil Greig at Unaaq, it has created ventures that have benefited Inuit, and has the potential to help other indigenous peoples around the globe.

Seaku's model of holding a license, and finding the perfect match with a vessel owner has piqued the interest of other aboriginal groups abroad. The Mosquito Indians of Nicaragua are interested in learning how to develop their inshore fisheries based on a similar model. Marc Allard has visited this region twice to discuss potential projects with them, and Makivik Executives Jackie Koneak, Peter Adams, and Sheila Watt-Cloutier plan to make a return trip at the end of 1995, or early 1996 to continue this work.

The international development work will be the topic of another installment on the tenth anniversary of Seaku Fisheries. We also intend to report on the research projects that have been undertaken by Seaku in Nunavik's coastal waters, and also on the work being done to train the Inuit fishermen, conducted by Unaaq, Seaku's 50% joint venture partner with Qiqiktaaluk Corporation.

ᔪᑲ ᐃᖅᑲᓗᒃ ᐱᕈᖅᑐᕕᓂᖅᓂᒃ ᓂᓪᓚᒪᔭᖅᑲᐅᑎᓘᔪᐃᔭᖅ ᓂᐅᕕᖅᕕᒥ. ᓂᖅᑭᑦᓯᐊᕿᐃᑦ ᐊᑭᑭᓐᓂᓴᐅᒐᑦ ᓇᑯᖅᒪᑦ ᓂᖅᑭᑕᕈᑎᓄᑦ ᐊᓪᓚᓯᒪᔭᖅᑎᒍᑦ ᐃᑲᔭᖅᓯᒪᐅᑎᒃ. ᐅᓂᒃᑳᖅᑎᑦ ᐊᑦᔨᓕᐊᖅᑎᓪᓗ ᐹᑉ ᒥᐊᓲᑉ.

Jacka Echalook stocks cabbages and other produce in the Northern Stores cooler. Nutritious foods are more affordable thanks to the food mail subsidy. Story and photo by Bob Mesher.

ᓂᕿᓂᒃ ᐊᓪᓚᓯᒪᔪᕐᓂ ᐊᕕᒃᑰᕈᓐᓇᑎᑦᓯᓂᖅ

Sustaining the Food Mail Program

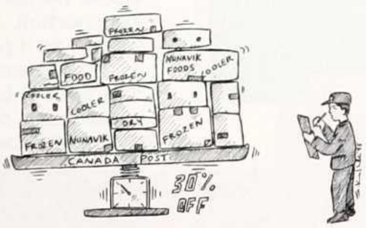
ᖃᐅᔨᒪᒍᒪᐃᓐᓇᓇᓲᖑᕗᖅ ᖃᖓᑦᑕᔫᑦ ᖃᖓ ᑎᑭᓚᖓᒻᒪᖔᑕ - ᐊᓪᓚᓯᒪᔪᒥᒃ ᓂᕆᐅᑦᑐᖃᕈᓂ ᐃᓚᒋᔭᒥᓪᓘᓐᓃᑦ ᐊᓂᕐᕋᑐᒥᒃ ᐅᕝᕙᓘᓐᓃᑦ ᓄᑖᕕᓂᕐᓂᒃ ᓂᕆᒍᒪᓪᓕᑐᖃᕈᓂ. ᓄᓇᕕᒻᒥ ᓄᓇᓕᓂ ᐃᕐᓯᕕᑦᑕᑎ ᑎᑭᐅᑦᔨᓲᖑᕗᖅ ᑭᖕᖒᒪᓇᕐᑐᓂᒃ ᐊᓕᐊᓇᕐᑑᓲᖑᑦᓱᑎᓪᓗ ᖁᕕᐊᓱᕝᕕᐅᓂᐅᔭᓕᑐᐊᕐᒪᑦ.

ᐊᖏᔪᒥᒃ ᐃᓚᐅᓯᒪᒻᒪᕆᑦᑐᑦ ᓇᑯᕐᒦᒃ ᑕᕐᕋᒥ ᖃᖓᑦᑕᐅᑎᖃᕐᑎᓯᓂᖅ ᓂᕿᓂᒃ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᑦᓱᓂ ᐃᓄᓕᕆᔨᑐᖃᒃᑯᓄᑦ ᕗᔅ ᐃᐊᒃᑯᑦ ᐃᐊ ᐃᓄᐃᒃᑯᓗ ᐊᓯᖏᓪᓗ ᖃᖓᑦᑕᔫᕐᑯᑎᓖᑦ ᑕᕐᕋᓕᐊᔫᑦ ᐱᑕᖃᕐᑎᓯᒍᓐᓇᓕᕐᒪᑕ ᐊᑭᓕᒍᓐᓇᓇᕐᑐᓯᐊᓂᒃ ᓂᕿᑦᓯᐊᓂᒃ ᐱᕈᕐᑐᕕᓂᐅᑦᓱᑎᒃ. 80 ᕕᓪᓗᐊᑐᖏᑦᑕ ᐊᑭᖏᑦ ᐃᓄᓕᕆᔨᑐᖃᒃᑯᑦ ᑮᓇᐅᔭᖃᕐᑎᑕᖏᑦ ᑎᑭᑎᑦᓯᒍᑎᐅᑎᓪᓗᒥᑦ ᐱᕈᕐᑐᕕᓂᕐᓂᒃ ᓂᕿᑦᓯᐊᓂᒃ ᐃᓚᓕᒫᖏᑦ ᐊᓯᖏᓐᓂᒃ ᓱᒃᑯᓲᖑᖕᖏᑐᓂᒃ ᓂᕿᓂᒃ ᓂᕿᐅᖕᖏᑐᓂᓪᓗ ᐊᑐᕐᑕᐅᑎᓪᓗᒥᑦ. ᓂᐅᕕᐊᑦᓴᐃᑦ ᑐᐸᑮᑦ ᓂᕿᑦᓯᐊᖑᖕᖏᑐᓪᓗ ᐃᑲᔪᕐᑕᐅᒍᑎᖃᑦᓴᖕᖏᑦᑐᑦ.

1989-ᒥᓂᑦ ᐋᑐᒑᒥ ᐅᖄᖃᑦᑕᐸᓕᕐᑐᑦ ᐋᖅᑭᑕᐅᕐᑯᑦᓯᒍ ᐊᓪᓚᓯᒪᔪᕐᑎᒍᑦ ᓂᕿᑕᕐᓂᖅ ᐊᒻᒪᓗ ᑕᒪᓐᓇ ᐃᓚᖏᓐᓂᒃ ᓄᓇᖃᕐᑐᓂᒃ ᐃᓄᐃᑦ ᓂᕿᑦᓯᐊᓴᔭᕐᑖᕈᓐᓇᖃᑦᑕᓂᐊᕋᓗᐊᕐᒪᖔᑕ ᓯᕗᓂᑦᓴᑎᓐᓂ ᓇᓗᓇᕐᑑᒪᑦ. ᑲᕙᒪᑐᖃᒃᑯᑦ ᐃᑲᔪᕐᓯᒍᑎᑖᕐᑎᓯᖃᑦᑕᓯᓚᐅᕐᓯᒪᒻᒪᑦ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕕᓕᕆᔨᓂᒃ ᖃᖓᑦᑕᐅᑎᓄᑦ ᐅᖓᓯᑦᑐᒥᐅᓄᑦ ᑕᕐᕋᒥ ᓄᓇᓕᓄᑦ 1986-ᒥ. 45 ᐃᓄᖃᕙᓪᓗᓯᑎᒃ ᓄᓇᓖᑦ ᐊᒻᒪᓗ 60 ᒥᑦᓵᓃᑦᑐᑦ ᐊᓪᓚᐃᑦ ᓄᓇᓕᖏᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᓛᐸᑐᐊᒥ ᐊᓐᑎᐊᕆᐅᒥᓗ ᒫᓂᑑᐸᒥᓗ ᓄᓈᑦᓯᐊᒐᓴᒻᒥ ᐱᕙᓪᓕᖁᑎᖃᕈᓐᓇᑐᑦ ᑕᕝᕙᖓᑦ. ᓄᓇᕕᒻᒥ ᓂᖀᑦ ᐃᑲᔪᕐᓯᔭᐅᒍᑎᖃᓕᕋᓗᐊᕐᑎᓗᒥᑦ ᓂᕿᑦᓯᐊᑦ ᐊᑐᐃᓐᓇᐅᒍᓐᓇᕋᑕᖕᖏᒪᑕ ᐊᒥᓱᓄᑦ ᐃᓚᒌᓄᑦ ᐊᑭᑐᓗᐊᕐᓂᑯᖏᓐᓄᑦ.

ᐅᖃᕈᑎᒥᓂ ᐅᐱᕐᖓᓴᐅᓚᐅᔪᖅ ᐊᕗᖓᐅᓕᑎᕆᒍᒪᑦᓯᓂ ᓂᕿᓄᑦ ᐃᑲᔪᕐᓯᔭᐅᒍᑎᒥᒃ 1995-96-ᒥ ᐃᓄᓕᕆᔨᑐᖃᒃᑯᑦ ᐊᖓᔪᖄᖓ ᕋᓐ ᐅᕙᓐ ᐅᖃᓚᐅᔪᖅ “ᓂᖀᑦ ᐊᑭᖏᑦ ᑲᓇᑕᐅᑉ ᑕᕐᕋᖓᓂ ᐱᓇᐃᓗᑕᒻᒪᕆᐅᒻᒪᑦ ᐃᓘᓐᓇᖏᓐᓄᓗ ᑲᕙᒪᐅᔪᓄᑦ

It is always interesting to know when certain flights are scheduled to land — whether one is expecting the mail, the return home of a family member, or the chance to satisfy a craving for fresh produce. In Nunavik communities, air cargo carries its own parcel of eagerness, which is especially thrilling in the period leading up to Christmas.



It is in large part thanks to the Northern Air Stage Program ("food mail"), funded by the Department of Indian Affairs and Northern Development (DIAND), that First Air, Air Inuit, and other air carriers to northern Canadian destinations can provide affordable delivery of nutritious perishable foods. Around 80 per cent of the DIAND funding is used to transport nutritious perishable food, with the rest used to bring in other non-perishable food and non-food items. Merchandise such as tobacco and junk foods are not eligible for the subsidy.

Since 1989, there have been talks in Ottawa to phase out the food mail program, which have some residents wondering whether Inuit populations will be able to afford a nutritious diet in the future. The federal government began subsidizing Canada Post Corporation's air parcel service to isolated northern communities in 1986. Fourty-five predominantly Inuit communities and nearly 60 isolated Indian communities in Northern Quebec, Labrador, Ontario, Manitoba, Saskatchewan, and the NWT benefit from the program. In Nunavik, even with the food mail program, nutritious foods are still not available to many families at prices that

ᓂᕿᓂᒃ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕕᒃᑰᕈᓐᓇᑎᑦᓯᓂᖅ

ᐹᔭᐅᒐᓱᐊᕐᑐᓴᐅᓕᕐᑐᖅ. ᑖᓐᓇ ᐃᑲᔪᕐᓯᒍᑎ ᑕᐃᒫᑦᓴᐃᓈᕐᑎᓯᓚᖕᒐᒐᓗᐊᕐᑎᓗᒍ ᖃᖓᑦᑕᐅᑏᑦ ᐊᑭᖕᖏᓐᓂᒃ ᓂᕿᓄᑦ ᓇᓗᓇᖕᖏᓪᓚᖅ ᐊᓯᖕᖏᑦᑕᐅᖅ ᑮᓇᐅᔭᕐᑐᕈᑎᕐᑲᕐᑎᑕᐅᒥᐊᓖᑦ ᐃᓱᒪᒋᔭᐅᔪᑦᓴᐅᒥᔪᑦ.”

ᐃᓄᓕᕆᔾᔪᕐᑲᒃᑯᑦ ᓯᑯᑦᓴᔭᕐᑯᑎᓕᐊᕕᓂᖓ ᐊᑐᕐᑕᐅᒍᓐᓇᕋᔭᕐᑐᓂᒃ ᓄᐃᑦᓯᓯᐊᕐᑐᖅ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᓂᖀᑦ ᖃᕐᒐᑦᑕᐅᑎᖏᓐᓈᓕᕐᒐᔪᓂᒃ. ᐅᑯᐊ ᐃᓚᖕᖏᑦ ᓄᐃᑎᑕᐅᔭᕕᓃᑦ ᓯᑯᑦᓴᔭᒥ ᐊ) ᐃᓇᖏᕐᓗᒍ ᑕᕝᕙᒥ ᖃᕐᒐᑕᓂᕐᒐᓅᓕᕐᒐᔪᖅ ᐃᑲᔪᕐᑕᐅᒍᑎᐅᕐᒑᓯᑎᓪᓗᒍ ᐅᑦᓯᓯᓂᕐᒧᑦ ᑐᕋᐃᓐᓇᑎᓪᓗᒍ ᐱᔭᐅᕐᑲᑦᑕᓂᐊᕐᑎᓗᒍ ᖃᕐᒐᑦᑕᔩᓕᕆᓄᑦ ᖃᓪᓗᓈᓂ ᓂᐅᕕᕐᕕᐅᓰᓄᑦ ᐅᐁᕌᓐᓃᑦ ᑕᕝᕙᒥ ᓂᐅᕕᕐᕕᐅᓯᓂ, ᐸ) ᐃᓇᖏᕐᓗᒍ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕐᓯᒐᓱᐊᕐᓗᒋᑦ ᑕᐃᒃᑯᐊ ᑭᖕᖑᒪᑦᓯᓂᕐᑲᓗᐊᖕᖑᐊᑐᑦ. ᑕ) ᐊᑐᕐᓗᒋᑦ ᓂᕿᓄᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᔩᑦ ᓴᐳᑦᔨᒐᓱᐊᕐᓂᒧᑦ ᑕᕝᕙᒥ ᓂᕿᓂᒃ ᓄᐃᑦᓯᕐᑲᑦᑕᐸᓪᓕᐊᒐᓱᐊᕐᓂᒧᑦ ᐃᓚᒋᓗᒍ “ᓄᓇᓕᐅᕐᑲᑎᒌᑦ ᑕᐅᕐᓰᕐᑲᑎᒌᓐᓂᖕᖏᑦ”. ᑲᓇᑕᒥᐅᑦ ᐊᓪᓚᓯᒪᔪᓕᕆᔨᖏᑦ ᑲᑎᒪᓚᐅᔪᑦ ᐊᕐᕌᓂ ᐃᓗᐊᓐᓇᖏᑦ ᐃᓚᒋᑦᓯᒋᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᓯᒪᔪᑦ ᑕᕝᕙᒥ ᓂᕿᓄᑦ ᖃᕐᒐᑦᑕᐅᓯᕈᑎᓄᑦ ᐃᓗᐊᓐᓇᑎᓪᓗ ᐊᖏᕐᑲᑎᒋᓚᐅᔪᑦᓯᑎᒃ ᐱᐅᓂᕐᐸᐅᒐᔭᕐᓇᐊᖓ ᑕᐃᒫᑦᓴᐃᓈᑐᐃᓐᓇᕐᑯᕌᑦᓯᑎᒃ. ᓂᐅᕕᕐᕕᐅᔪᑦ ᑕᐅᓇᓂ ᐅᑦᓯᕌᓪᓗ ᓂᐅᕕᕐᓂᐊᕖᓪᓗ ᑕᒫᓂ ᓇᑯᕐᓴᑐᑦ ᖃᓄᐃᓕᖓᓂᖓᓂᒃ ᒫᓐᓇ.

ᑕᐃᓐᓇ ᐊᓪᓚᓯᒪᔪᖅ ᐊᐱᕐᓱᑎᕐᑲᕐᒥᔪᖅ ᐃᓱᒪᑦᓴᓯᐅᕈᑎᐅᕆᐊᕐᑲᕐᒪᖔᑕ ᓄᓇᓖᑦ (ᓄᓇᕕᒃ ᐆᑦᑑᑎᒋᓗᒍ) ᓄᓇᒃᑯᑦ

STEPHEN HENDORIE

ᓂᕿᐊᓗᐃᑦ ᐅᓯᔭᐅᔪᑦ ᑯᑦᔪᐊᒥ.
A load of food cargo in Kuujjuaq.

ᐅᑦᓯᓕᐅᑎᕐᑲᑦᔭᖏᓪᒪᑦ ᐊᑭᑐᔪᐊᓗᓐᓂᓗ ᐊᖅᑯᑎᕐᑲᕐᔪᖕᒍᑦᓯᑎᒃ (ᕚᓪᑐᐊ ᐆᑦᑑᑎᒋᑦᓯᒍ). ᑕᕝᕙᒥ ᓂᕿᓄᑦ ᐃᑲᔪᕐᓯᒍᑎ ᑐᑭᓕᒃ “ᓂᕿᑖᕈᓐᓇᐅᑎᐅᓕᐊᖓ” ᐃᒫᒃ ᑐᑭᕐᑲᕐᑎᑕᐅᑦᓯᓂ ᑲᓇᑕᒥ ᓂᕿᑦᓯᐊᓕᕆᔩᑦ ᑲᑐᑦᔾᔨᕐᑲᑎᒌᓐᓂᖕᖓᓄᑦ “ᑕᐃᒪᐃᓕᖓᑎᑕᐅᓂᖓ ᐃᓄᓕᒫᑦᓯᐊᓄᑦ ᐊᑐᕐᑕᐅᓯᐊᕈᓐᓇᓯᓂ ᖃᓄᐃᖕᖏᓂᕐᒧᑦ ᓂᕆᑦᓯᐊᓂᕐᒧᑦ” “ᐃᓄᓕᒫᑦ ᑕᐃᒪᖕᖓᓕᒫᖅ ᐊᑐᐃᓐᓇᕐᑲᕈᓐᓇᕆᐊᕐᑲᕐᓂᖓ ᖃᓄᐃᖕᖏᑐᑦᓯᐊᓂᒃ ᓂᕿᑦᓯᐊᖕᒎᓗᑎᒃ ᓇᒥᓂᕐᒧᓗ ᖃᓄᐃᒋᓇᒋᑦ ᓂᖀᑦ ᐃᓅᑦᓯᐊᕈᓐᓇᐅᑎᒋᓗᒋᑦ.”

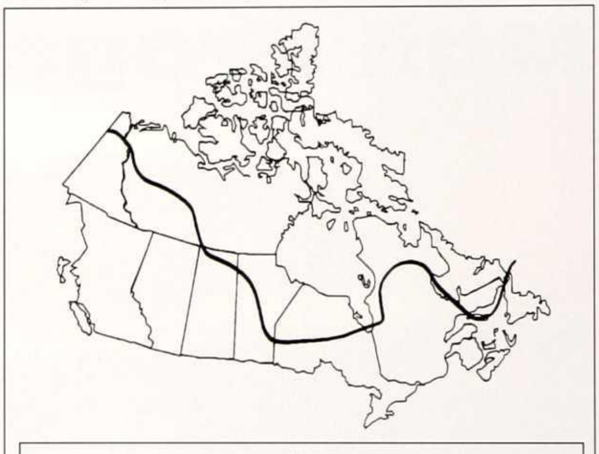
ᓂᕿᑐᐃᓐᓇᖅ ᐱᒪᕆᐊᓘᖕᒋᓐᓇᕋᓗᐊᕐᑎᓗᒍ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐃᑭᑦᑐᑦ ᔪᕐᑲᑐᐊᕐᐸ ᐃᓄᐃᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐊᑐᕐᑐᑦ ᓂᕿᑐᐃᓐᓇᒥᒃ. ᓯᓚᑎᒥᓂᑦ ᐃᓚᓕᕐᓂᕋᒥᓂᑦ ᓄᓇᓕᖕᖑᓕᕐᓂᕋᒥᓂᑦ ᖃᖓᑦᑕᔫᕐᑲᓕᕐᓂᖕᖓᓄᓪᓗ ᓂᖀᑦ ᐃᖃᓗᐃᑦ ᐸᐅᕐᖓᐃᓗ ᐊᓯᖏᓪᓗ ᓂᖀᑦ ᑕᒫᖕᖓᑦ ᐅᑭᐅᕐᑕᑐᒥᐅᔭᐃᑦ ᑳᒃᑯᐊ ᓱᒃᑯᓇᕐᑐᓂᒃ ᐱᑕᑦᓯᑐᕐᓯᒪᓕᓪᒪᑕ ᓯᓚᓪᓕᒥᐅᔭᓂᒃ. ᐅᕕᒃᑲᐅᓂᓴᐃᑦ ᐃᓄᐃᑦ ᓂᐅᕕᐊᕕᓂᕐᓂᒃ ᓂᕆᔾᔪᓂᓴᐃᑦ ᐊᓈᓇᒃᑯᒥᓂᑦ.

ᐃᓄᓕᕆᔾᔪᕐᑲᒃᑯᑦ ᓯᑯᑦᓴᓕᐊᕕᓂᖓ ᖃᓄᐃᓕᖓᐅᓯᒥᒃ

they can afford.

During his announcement last spring to extend the food mail program for 1995-96, Northern Affairs Minister Ron Irwin declared, “The cost of food in the Canadian North is a significant problem that should be tackled by all levels of government. Although this subsidy will help to maintain the current postage rates for food mail, it is evident that other funding options must be considered.”

A discussion paper circulated by DIAND tosses forward a number of possible alternatives to the present food mail system. Some suggested options presented in the paper include a) replacing the Northern Air Stage Program with a transportation subsidy provided directly to air carriers, to southern distributors, or to northern merchants, b) replacing the program with income support targeted specifically to those who need it most, and c) using the food mail money to support northern food production and “intersettlement trade”. Canada Post Corporation held meetings last year with all stakeholders in the northern food mail program, who all agreed that it would be better to maintain the status quo. Suppliers, transporters, and retailers are presently satisfied with the system as it presently operates.



ᑲᓇᑕᒥᐅᑦ ᑕᕐᕋᖓᓂᑦᑐᑦ ᑭᓪᓕᓕᐊᖑᒪᔫᑦ ᓂᕿᑦᑕᕐᓂᒧᑦ ᐃᑲᔪᕐᓯᔭᐅᔪᑎᕐᑲᕐᐳᑦ.
Canadians north of the indicated border receive the food mail subsidy.

The document also asks whether special consideration should be given to communities (like in Nunavik) which have no surface transportation, and are served from high-cost remote entry points (such as Val d'Or). For the North, the food mail program translates into “food security”, a term described by the Canadian Dietetic Association as “a condition in which all people at all times have access to safe, nutritionally adequate and personally acceptable foods in a manner which maintains human dignity.”

Although country food is still very important to the people of Nunavik, few, if any, Inuit today survive exclusively upon a traditional diet from the land. Since contact with outsiders, the creation of communities, and extended air services, meats, fish, berries, and other foods obtained from the natural Arctic environment are at least heavily complimented by imported staples. Younger Inuit depend more upon store-bought foods than their parents.

The DIAND discussion paper says the food security

ᓄᓗᓇᐃᕐᓱᒍᑎ ᐅᕐᑲᕐᓯᒪᔪᕐᑕᓕᒃ ᓂᕐᑮᑦ ᒥᑦᓵ ᓂᕐᑭᑦᓯᐊᓕᕆᓂᕐᓗ ᑕᕐᕋᒥ ᐱᓯᒪᒋᐊᖕᒋᑦ ᐅᑯᓇᖖᒐᑦ ᐃᓄᐃᑦ ᐊᒥᓱᖖᒍᐸᓪᓕᐊᓂᖕᒋᓐᓄᑦ ᑖᒃᑯᓂᖕᒐᑦᓴᐃᓇᑐᐃᓐᓇᖅ ᐱᕕᑦᓴᕐᑲᕐᓯᑎᒃ ᐃᓱᒪᒋᔪᐅᔪᐃᓪᓗ ᓂᕐᑮᑦ ᓱᒃᑯᓇᕐᑐᑕᑦᓯᐸᓪᓕᐊᓂᖕᒋᓐᓄᑦ ᐊᑭᑐᔪᐊᓘᓂᖕᒐᓄᓪᓗ ᒪᕐᑲᐃᒐᓱᐊᕐᓂᖅ ᐱᓇᓱᒐᑦᓴᕐᑲᖖᒋᓂᕐᓗ ᐊᑭᓕᕐᑐᑕᐅᑦᓯᐊᖕᒋᓐᓂᓗ ᐱᓇᓱᐊᕐᑑᒐᓗᐊᓄᑦ ᓄᓇᕐᑲᖅᑳᓯᒪᔪᑦ ᐱᔪᓐᓇᑐᑦᓯᐊᖕᒍᒐᓗᐊᕐᑎᓗᒋᑦ ᐊᒻᒪᓗ ᐃᑲᔪᕐᑕᐅᒍᑎᓂᒃ ᓴᑑᑎᕐᑲᓗᐊᕐᓂᑯᖕᒋᓐᓄᑦ ᓂᕐᓯᑕᐅᓂᒃᑯᑦ.

ᒪᑭᕝᕕᐅᑉ ᐊᖕᒐᔪᖅᑳᖕᒐᑕ ᐱᖕᒐᔪᐊᑦ ᒫᒃ ᑎ ᑯᐊᑕ ᐃᓚᐅᔫᑦᓯᓂ ᑕᕐᕋᒥ ᐊᓪᓚᓕᕆᔨᒃᑯᑦ ᐱᒍᑦᔨᕕᖕᒐᑕ ᑲᑎᒪᔨᖕᒋᓐᓄᑦ ᑲᑎᓯᕐᑲᑦᑕᖕᒋᓐᓇᑐᖅ ᐊᖕᒋᖖᒋᑑᒐᓱᐊᕐᓯᓂ ᐃᑭᓪᓕᑎᕐᑕᐅᒐᓱᐊᕐᑐᓂᒃ ᐱᕚᓪᓕᕐᑯᑎᐅᔪᓂᒃ ᐱᔭᐅᕚᑦᑐᓂᒃ ᓂᕐᑭᓂᒃ ᐊᓪᓚᓯᒪᔪᒃᑯᑎᑦᓯᓂᒃᑯᑦ. ᐅᕐᑲᒍᑎᒥᓂ ᑲᑎᒪᔪᓂ ᐋᑐᕚᒥ ᐱᑦᔪᑎᕐᑲᕐᓱᓂ ᐊᑭᖕᒐᓂᒃ ᓂᕐᑭᑖᕆᑏᑦ ᑕᕐᕋᒥ ᐊᕐᕋᓂᐅᓚᐅᔪᖅ ᐅᕐᑲᓚᐅᔪᖅ "ᐱᔭᑦᓴᑖᕆᓚᐅᔭᕋᑦ ᐱᑦᔪᑎᒋᓚᐅᔭᕋᓗ ᐊᖕᒋᕐᑲᑎᑮᒍᑎᒋᑦᓯᒍ ᒪᑭᕝᕕᓕᐅᕆᑎᒋᑦᓯᒍ ᓴᒃᑯᐃᒍᒪᑦᓯᑕ ᐊᔪᕐᓴᓂᕐᒥᒃ ᐱᓇᓱᒐᑦᓴᕐᑲᖖᒋᓂᕐᒥᓗ ᐊᒻᒪᓗ ᐊᔪᕐᓴᖕᒋᓕᐅᒥᑎᑦᓯᒍᒪᒍᑦ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ. ᐋᓐᓂᐊᑕᕐᑲᓗᐊᓕᕐᒪᑦ ᕐᑲᓄᐃᓐᓇᕐᑐᕐᑲᓗᐊᕐᓯᓂ ᐊᒻᒪᓗ ᐃᓕᐊᕐᓇᓂᖅ ᐃᓄᒃᑎᒍᑦ ᓄᓇᕕᒻᒥᐅᑎᒍᑦ ᓇᓪᓕᑎᒍᑦ ᐃᓱᒪᒋᕝᓯᒍ

and nutrition problems in the North stem from factors such as an increasing population sharing the same resources, concern about a contaminated food chain, the high costs involved in hunting, the lack of employment opportunities, the low wages paid for jobs for which most Aboriginal people in the targeted areas are qualified, and high levels of dependence on social assistance.

Makivik Third Vice-President Mark T. Gordon is a member of the Northern Postal Service Customer Council, and continues to lobby against proposals to decrease benefits provided through the food mail program. During a speech to delegates in Ottawa concerned about the cost of cargo to the North a year ago, he announced, "Our real task, and the reason we entered into the James Bay and Northern Quebec Agreement and founded Makivik was to relieve poverty and unemployment and promote the welfare and advancement of the Inuit of Nunavik. There is too much disease, poor health, and

ᐊᓗᐱᕆᓐᓇᓯᓂᖅ ᐅᑭᐅᕐᑕᑐᒥᒃ

A Chance to Lick the Arctic

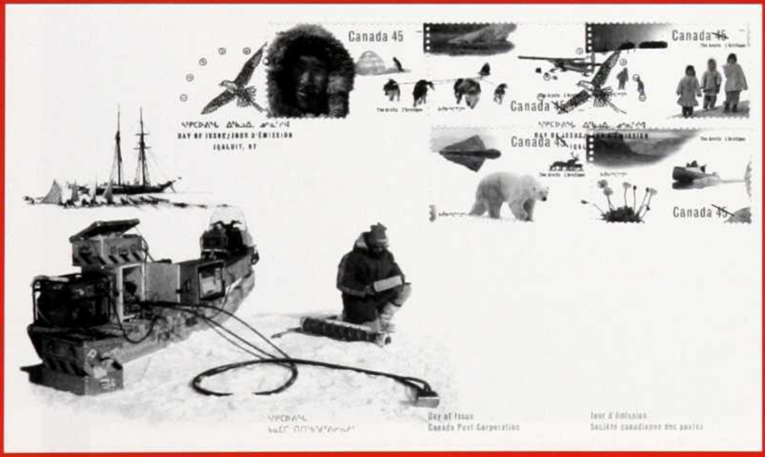
ᑲᓇᑕᒥᐅᑦ ᐅᑭᐅᕐᑕᑐᖕᒐᓃᑦᑐᖕᒍᐊᑦ ᐊᓪᓚᓯᒪᔪᓂᒃ ᕐᑲᖕᒐᑦᑕᐅᓃᒍᑎᐊᐱᓐᓃᓕᕆᕋᑦ ᓇᒍᑐᐃᓐᓇᓕᒫᑦᓯᐊᕆᓐᓇᓯᑎᓪᓗ ᐊᐅᓪᓕᑎᑦᓯᕕᐅᔪᑐᐃᓐᓇᒧᑦ ᐊᑎᕐᑲᕐᑐᓯᑎᒃ ᐅᑭᐅᕐᑕᑐᖅ. ᑲᓇᑕᒥᐅᑦ ᐅᑭᐅᕐᑕᑐᖕᒐᑕ ᕐᑲᖕᒐᑦᑕᐅᓃᒍᑎᐊᐱᖕᒋᑦ ᐊᓪᓚᓯᒪᔪᓄᑦ ᓄᐃᑎᑕᐅᓚᐅᔪᕋᑦ ᓯᑦᑎᒻᐱᕆ 15, 1995-ᒥ ᐊᐅᓚᔨᒍᑎᑦᓴᐅᑎᓪᓗᒍ ᐊᕐᕋᒍᓂᒃ 50-ᓂᒃ ᓄᐃᑕᓕᕐᒪᑕ ᐅᑭᐅᕐᑕᑐᓕᕆᕕᒻᒥ ᐊᒥᐊᔨᑲᐅᑉ ᑕᕐᕋᖕᒐᓂ (AINA) ᑖᓐᓇ ᓯᓚᕐᔪᐊᒥᐅᓂᒃ ᑐᑭᓯᒪᒃᑲᐃᕿᑦᑐᖅ ᐅᑭᐅᕐᑕᑑᑉ ᒥᑦᓵᓄᑦ.

ᑲᓇᑕᒥᐅᑦ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕕᖕᒐᑕ ᐊᓪᓚᓯᒪᔪᖕᒐ ᐱᑕᕐᑲᕐᓯᓂ ᐊᓪᓚᓯᒪᔪᓂᒃ ᕐᑲᖕᒐᑦᑕᐅᓯᕐᑐᐃᒍᑏᑦ ᐊᑦᔨᖕᒋᓐᓂᒃ ᐅᕐᑲᕐᓯᒪᔪᕐᑕᓕᒃ ᑖᒃᑯᐊ ᐅᑭᐅᕐᑕᑐᓕᕆᕕᒻᒥ ᐊᒥᐊᔨᑲᐅᑉ ᑕᕐᕋᖕᒐᓂ ᐊᐃᓇᒃᑯᑦ ᓄᐃᑎᑕᕕᓂᐅᒋᐊᖕᒋᑦ 1945-ᒥ ᓄᐃᑎᓚᕐᑭᑦᓯᒍ ᕐᑲᐅᔨᓴᕐᓂᕐᑲᕐᑯᔨᒧᑦ ᐅᑭᐅᕐᑕᑑᑉ ᕐᑲᓄᐃᑦᑑᓂᖕᒐᓂᒃ ᐱᓇᐃᓗᑕᖕᒋᓐᓂᓗ. ᐅᑭᐅᕐᑕᑐᓕᕆᕕᒻᒥ ᐊᒥᐊᔨᑲᐅᑉ ᑕᕐᕋᖕᒐᓂ ᐊᐃᓇᒃᑯᑦ ᒪᕐᕈᓗᐊᖖᒍᐊᒃ ᓯᕗᓪᓕᐸᐅᑦᔨᔪᖕᒋᑦ ᕐᑲᐅᔨᓴᕐᓂᖅ ᐊᒻᒪᓗ ᑐᓴᐅᒪᑎᑦᓯᒐᓱᐊᕐᓂᖅ.

ᓯᕗᓪᓕᐹᑦᓯᐊᒥ ᐅᑭᐅᕐᑕᑐᓕᕆᕕᒻᒥ ᐊᒥᐊᔨᑲᐅᑉ ᑕᕐᕋᖕᒐᓂ ᐊᐃᓇᒃᑯᑦ ᕐᑲᐅᔨᓴᕐᓂᕐᑲᓚᐅᕐᓯᒪᔪᑦ ᓄᓇᒥᒃ ᐃᓄᓐᓂᓗ. ᑭᓯᐊᓂᓕ ᐅᓪᓗᒥ ᐊᓪᓚᓯᒪᔪᖅ ᐅᕐᑲᕐᑐᖅ "ᐱᕆᕐᐸᓕᐊᔪᕐᑲᕆᐊᖕᒐ ᐃᓄᑦᑎᒍᑦ ᕐᑲᐅᔨᒪᓂᕐᒥᒃ ᐱᕐᑯᓯᓂᒃ ᐊᒻᒪᓗ ᐃᓅᕐᑲᑎᕐᑲᕐᓂᒥᒃ. ᐱᒻᒪᕆᐅᕐᑲᑕᐅᒻᒥᔪᖅ ᕐᑲᐅᔨᓴᓃᕐᒍᑦᔪᒍᓐᓇᐃᑐᑦ ᐃᓚᐅᒍᓐᓇᐃᑎᓪᓗᒋᑦ ᑕᕐᕋᒥ ᓄᓇᕐᑲᕐᑐᑦ."

"ᐃᒻᒪᕐᑳ ᐊᖕᒋᓂᕐᐸᐅᑎᓪᓗᒍ ᐊᑐᑦᓯᐊᓯᒪᔪᖕᒐ ᐅᑭᐅᕐᑕᑐᓕᕆᕕᒻᒥ ᐊᒥᐊᔨᑲᐅᑉ ᑕᕐᕋᖕᒐᓂ ᐊᐃᓇᒃᑯᑦ ᐊᔪᐃᓐᓇᓯᒪᓂᖕᒐ ᑕᕐᕋᒥᒃ ᐃᓚᐅᑎᑦᓯᓯᐊᕋᓱᐊᕐᓂᒥᒃ ᑲᓇᑕᒧᑦ ᐅᖕᒐᓯᑦᑑᓂᑯᖕᒐᓅᖖᒋᑐᖅ" ᓚᑦᓯᐊᓚᐅᕐᑐᖅ ᐊᓪᓚᓯᒪᔪᖅ.

ᓯᕗᓪᓕᐹᒥ ᐊᓪᓚᓯᒪᔪᕐᑕᕕᓂᖕᒐ ᓄᐃᓚᐅᔪᖅ ᐊᐃᓇᒃᑯᑦ ᐃᕐᑲᓗᓐᓂ ᓄᓇᑦᓯᐊᒥ ᐊᒻᒪᓗ ᑭᖕᒍᓪᓕᐹᒥ ᓂᐅᕕᐊᕆᔭᐅᒍᓐᓇᓛᕐᓯᑎᒃ ᒫᑦᔨ 14, 1996-ᒥ.



COURTESY OF CANADA POST CORPORATION

Images of Canada's North are now on display as far and as wide as the mail travels, in the form of a series of postage stamps titled *The Arctic*. The Canadian Arctic stamps, which were issued on September 15, 1995, were designed to commemorate the fiftieth anniversary of the Arctic Institute of North America (AINA), which has provided the world with a substantial wealth of knowledge about the Arctic.

A Canada Post brochure to accompany the stamp series says AINA was created in 1945 to promote the objective study of Arctic conditions and problems. AINA's two main priorities are research and communication.

In the beginning, AINA's research was concentrated almost exclusively on natural and physical sciences. But today, the brochure says, "there is a growing emphasis on the social sciences, law and humanities. Equally important, research no longer proceeds without the input and involvement of those who live in the North.

"Perhaps the greatest achievement of the Arctic Institute has been its efforts to treat the North as a vital and integral part of Canada, not simply as a distant geographical location," the brochure proudly states.

The Official First Day Cover (OFDC) for the Arctic Series was released in Iqaluit, NWT., and the last day of sale is March 14, 1996.

ᓂᕐᑭᓂᒃ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕖᒃᑰᕈᓐᓇᑎᑦᓯᓂᖅ

ᑕᕐᑲᐃᕐᓯᐅᑎᒋᒋᐊᖕᒐ.”

ᒫᒃ ᑎ ᑲᔪᓯᔪᖅ ᐱᓇᓱᐊᕐᕕᕐᑲᕐᓱᓂ ᐅᑦᓯᔭᐅᓂᓕᕆᓂᕐᒥᒃ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥ. ᓄᐃᑦᓯᒍᑎᒥᓂ ᐊᓪᓚᓯᒪᔪᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᓂᕐᒥ ᑐᕌᓐᑐᒥ ᐆᑦᑑᐱᕆ 31, 1995-ᒥ ᓇᓗᓇᐃᕐᓯᓚᐅᔪᖅ ᒪᑭᕝᕕᐅᑉ ᐱᔪᑦᓴᐅᔮᕐᕕᒋᔭᖕᒐᓂ ᖃᖕᒐᑦᑕᐅᑎᓕᕆᓂᕐᒥ ᑭᒡᒐᑐᕐᑎᐅᓂᑯᑐᐃᓐᓇᒥᓅᑦᓴᖕᒋᑦᑐᖅ ᐃᓄᐃᑦ ᑎᒥᕐᑯᑎᖕᒐᓄᑦ ᓄᓇᖕᒐᓐᓂ ᑭᓯᐊᓂᓕᑦᑕᐅᖅ ᐊᓯᐅᔨᑦᑕᐃᓚᒪᓂᕐᒧᑦ ᐅᑦᓯᔭᐅᒍᑎᓄᑦ ᐆᑦᑑᑎᒋᓗᒋᑦ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖕᒐᒍᑦ ᕗᔅ ᐃᐊᒃᑯᓗ. “ᐅᑦᓯᔭᐅᓂᓕᕆᓂᖅ ᐱᒻᒪᕆᐊᓘᒻᒪᑦ ᐅᕙᑦᑎᓄᑦ ᖃᐅᑕᒫᑦ ᐊᑦᑐᐊᓂᕐᑲᕐᒪᑦ ᐅᕙᑦᑎᓂᒃ” ᓚᑦᓱᓂ.

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ ᐅᕐᑲᕐᕕᕐᑲᓚᐅᔪᑦ ᐳᓇᐅᑦ ᑎᐊᓪᒥᐊᒧᑦ ᑕᕐᕋᒥ ᓂᐅᕕᕐᓂᐊᕖᑦ ᐊᐅᓚᓂᖕᒋᑦᑕ ᑲᒪᔨᒻᒪᕆᖕᒐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐱᒻᒪᕆᐅᓂᖕᒐᓂᒃ ᓂᕐᑮᑦ ᐅᑦᓯᔭᐅᒍᑎᖕᒋᓐᓄᑦ ᐃᓯᒪᒋᓗᒋᑦ ᐃᓯᒪᒋᔭᖕᒋᑦ ᓂᐅᕕᕐᓂᐊᕕᐅᔪᑦ. ᒥᔅᑕ ᑎᒥᐊᒥᐊ ᐅᕐᑲᕐᑐᖅ “ᐊᑭᓕᕐᑐᐃᒍᑎᒋᖕᖕᒋᑦᑕᕗᑦ ᐃᑲᔪᕐᑕᐅᓂᕐᒧᑦ ᑐᕌᕐᒪᑕ ᓂᐅᕕᕐᑎᓄᑦ ᐱᒻᒪᕆᐊᓘᕗᖅ ᐅᕙᑦᑎᓄᑦ ᓂᐅᕕᕐᑎᓄᓪᓗ. ᑕᐃᒪᐃᑦᑐᕐᑲᖕᖕᒋᑐᐊᕈᑦᑕ ᐊᑭᑐᓂᕐᓴᒪᕆᐊᓘᒐᔭᕐᒪᑕ ᐱᕈᕐᑐᕕᓃᑦ

common human suffering among the Inuit of Nunavik for any of us to consider resting."

Mark T. continues to concentrate much of his energy towards transportation challenges for the Inuit of Nunavik. In his presentation to a Postal Conference in Toronto, October 31, 1995, he related Makivik's interest in the Air Stage Program, not only as a representative organization for the Inuit of the region, but also as investors in air transportation such as Air Inuit and First Air. "Transportation is certainly very important to us as it effects us on a daily basis," he announced.

Makivik News spoke to Bernard Delmaire, Northern Stores Operations Manager for Nunavik, about the importance of the Food Mail Program as far as retailers are concerned. Mr. Delmaire says, "Everything that we save through that subsidy is passed down to the consumers, so it is very important to us and also to the con-

BOB MESHER

ᓇᑕᓕ ᕕᐊᓐᒨ, ᕐᑲᖕᒐᑦᑕᔪᒥ ᐃᑲᔪᕐᑎ ᐃᓄᐃᑦ ᕐᑲᖕᒐᑦᑕᔫᖕᒋᓐᓂ ᐅᓯᕐᒋᐊᕐᑐᖅ ᓂᕐᑭᓂᒃ ᐃᑦᓯᕕᓐᓂᓗ ᑕᔅ-8ᒥᑦ.
Nathalie Vienmeau, a flight attendant for Air Inuit, unloads packages of food as well as luggage from the Dash-8.

ᓂᕐᑮᑦ.”

ᑎᐊᓪᒥᐊ ᑲᒪᓯᒪᓕᕐᓱᓂ ᓂᕐᑭᕐᑲᕐᑎᓯᓂᕐᒥᒃ ᓄᓇᕕᒻᒥ ᐊᕐᕌᒍᓂᒃ 15-ᓂᒃ ᑕᑯᔪᖅ “ᐱᕙᓪᓕᔫᒥᒍᑎᕐᔪᐊᓂᒃ” ᓂᕐᑭᓕᕆᓂᕐᒥᑦ. “ᐃᐊ ᐃᓄᐃᒃᑯᑦ ᐱᒐᓱᐊᒻᒪᕆᒋᐊᓕᒻᒥᒃ ᐱᓇᓱᐊᕐᐳᑦ” “ᓂᕐᑭᒃᑯᕕᐅᑲᐃᓐᓇᕐᑲᑦᑕᕋᔭᕐᑐᒥᒃ ᐱᕈᕐᑐᕕᓂᕐᓄᑦ ᐃᓯᒪᔪᑦᓴᐅᒥᔪᑦ ᐱᕈᕐᑐᕕᓃᑦ ᐊᒥᓱᑦ ᓂᐅᕕᕐᑕᐅᕙᓪᓕᐊᑐᐃᓐᓇᒪᑕ ᐃᓄᐃᑦ ᓄᓇᖕᒋᓐᓂ. ᐊᓯᑦᔨᕙᓪᓕᐊᒪᑦ ᑕᑯᕙᓪᓕᐊᓕᕋᑦᑕ ᓂᕐᑭᑦᓯᐊᓄᑦ ᓵᕙᓪᓕᐊᓕᕐᑐᓂᒃ. ᑖᒃᑯᐊᓗ ᓂᕐᑮᑦ ᑎᑭᑎᑕᐅᒋᐊᕐᑲᔫᖕᒍᑦᓱᑎᒃ ᓄᓇᓕᑦᑎᓄᑦ ᐱᓇᓱᐊᕈᓯᑕᒫᑦ ᑕᒪᓐᓇ ᑐᑭᓕᒃ ᕐᑭᒥᕐᕈᓯᐊᒋᐊᕐᑲᕐᓕᕐᓂᑎᓐᓂᒃ ᐊᐅᓚᑕᐅᒍᓯᖕᒐᓂ” ᓚᑦᓱᓂ.

ᐃᐊ ᐃᓄᐃᒃᑯᑦ ᑲᒪᔨᒻᒪᕆᖕᒐ ᐸᑉ ᑏᕕᔅ ᐅᕐᑲᓚᐅᕐᑐᖅ ᐆᑦᑐᓂᕆᒋᐊᕐᑲᕐᑕᖕᒋᓐᓂᒃ ᓄᓇᕕᐅᑉ ᐊᖕᒋᓂᖕᒐ ᐱᑦᔪᑎᒋᑦᓯᒍ ᐅᖕᒐᓯᓐᓂᖕᒐ ᓯᓚᑦᓯᐊᖕᒍᕐᕐᑲᔭᖕᖕᒋᓂᑯᒥᓄᓪᓗ ᐊᒻᒪᓗ ᐱᕈᕐᑐᕕᓃᑦ

sumer. If we did not have it, you would see much higher prices for perishable products."

Delmaire, who has been involved in providing groceries in Nunavik for the past 15 years, sees "great improvements" in the supply of food in the region. "Air Inuit has a tough job to do," he says. "The temporary warehousing of fresh produce is something that needs to be looked at, because there are more and more perishable goods being sold in the Nunavik communities. It's changing — you can see a switch to more nutritious foods. These goods have to be shipped to our communities every week, which means we have to take a good look at the handling of them," he says.

Sustaining the Food Mail Program

ᐊᒥᓱᐃᓄᑦ ᑲᒪᒋᔭᐅᒋᐊᖃᓰᖑᓂᑯᖏᓐᓄᑦ. "ᑖᒃᑯᐊ ᐱᕈᕐᑐᕕᓃᑦ ᐱᕈᕐᓰᔪᕕᓂᕐᓄᑦ ᑲᒪᒋᔭᐅᖅᑳᓰᖑᒻᒪᑕ ᑕᐃᒪ ᐊᐅᓪᓚᑐᑦᓴᓚᐊᖑᓂᐊᓚᕐᒥᒐᒥᒃ ᐊᓪᓚᓯᒪᔪᓚᓇᔩᓄᓪᓗ ᑕᐃᒪ ᐃᖕᖏᕐᕋᓯᒻᒥᓱᑎᒃ ᓄᓇᒃᑰᔪᒃᑯᑦ ᐃᒻᒪᖄ 18-ᓂᒃ ᐃᑲᐅᕐᓂᓂᒃ. ᑕᐃᒪ ᐅᓯᖏᐊᕐᑕᐅᓂᐊᓚᒻᒥᒐᒥᒃ ᓄᓇᒃᑰᔪᒥᑦ ᐅᓯᖏᐊᕐᕕᒨᕐᑕᐅᓯᓂ ᐃᓪᓗᒧᑦ. ᑕᐃᑲᓂ ᑲᒪᒋᔭᐅᓂᐊᓚᕐᒥᒐᒥᒃ ᐋᖅᑭᓯᕐᑕᐅᑎᓪᓗᒋᑦ ᖃᖓᑦᑕᐅᑎᑦᓴᖏᑦ ᑕᐃᒪ ᖃᖓᑕᓂᐊᓚᕐᒥᒐᒥᒃ ᐃᑲᐅᕐᓂᒥ 1-ᒥᑦ 3-ᓄᑦ ᓄᓇᓕᓄᑦ ᐆᑦᑑᑎᒋᓗᒍ ᓴᓪᓗᓄᑦ ᑕᐃᑲᓂᓗ ᐅᓯᖏᐊᕈᓐᓇᓯᒋᑦ ᐆᑦᑑᑎᒋᓗᒋᑦ ᐸᓈᓇᐃᑦ ᓯᓗᕖᓪᓗ ᐃᒃᑮᓇᕐᓂᖅᑲᕐᑐᒥ -40-ᓂᒃ ᐊᓄᕆᓂᖓ ᓯᑲᓐᓂᖅᑲᕐᑎᓗᒍ 20 ᒪᐃᓕᓂ. ᑲᒪᒋᔭᐅᓂᐊᓚᕐᒥᒐᒥᒃ ᒥᕝᕕᒥᑦ ᓂᐅᕕᕐᓂᐊᕕᒻᒧᑦ ᑕᐃᒫᑦᓴᕋᑖᓗᒃ ᓂᐅᕕᕐᓂᐊᕖᑦ ᖁᓕᕈᐊᖏᓐᓅᑕᐅᓂᐊᓚᕋᒥᒃ" ᐅᖃᕐᓯᓂᓗ ᓇᐃᓪᓕᑎᕐᓯᒍ "ᐃᓚᖓᓂ ᐱᔭᕆᐊᑐᔪᒻᒪᕆᐊᓗᒃ ᓂᖀᑦ ᐱᐅᔫᖏᓐᓇᓗᑎᒃ ᑎᑭᑎᒐᓯᐊᕆᐊᖏᑦ."

ᒫᒃ ᑎ ᑯᐊᑕ ᐅᖃᓚᐅᕐᑐᖅ "ᐱᒍᑦᔨᓯᐊᕆᐊᕈᒪᒍᑦᑕ ᐱᕈᕐᑐᕕᓂᕐᓄᑦ ᓂᕿᓄᑦ ᐊᖏᓂᕐᓴᐃᑦ ᒥᕝᕖᑦ ᓴᓇᔭᐅᒋᐊᓖᑦ ᐃᓚᖏᓐᓂ ᓄᓇᓕᓂ ᑎᑭᑦᑕᕕᐅᓯᓂ ᐆᑦᑑᑎᒋᓗᒍ ᐳᕕᕐᓂᑐᖅ ᐃᓄᒃᔪᐊᖅ ᓴᓪᓗᐃᓗ. ᑖᓐᓇ ᐅᖁᒪᐃᑦᑐᑕᕈᓐᓇᑐᒥᒃ ᓄᐃᑦᓯᒍᓐᓇᓯᐊᕋᔭᕐᑐᖅ ᐳᔪᓕᐊᓗᒻᒧᑦ ᐱᒍᑦᔭᐅᓂᕐᒥᒃ."

ᐅᖃᕐᕕᖃᓚᐅᔪᑦᓯᓂᓗ ᐊᓪᓚᓯᒪᔪᓚᓇᓂᕐᒧᑦ ᑲᑎᒪᓂᖃᕐᓯᑎᒃ ᑐᕌᓐᑐᒥ "ᐆᑦᑐᕋᐅᑎᐅᔪᖅ ᓂᕿᓂᒃ ᐊᓪᓚᑰᕐᑎᓯᒍᓐᓇᐅᑎ ᐃᓯᒪᒋᔭᕋᒍᑦ ᐃᓯᒪᒋᑦᓯᒍ ᓄᑖᖑᑦᔭᖏᒻᒪᑦ ᐊᖅᑯᑎᑦᓴᓯᐅᕋᓯᐊᕐᓂᒥᒃ ᐊᑭᑭᓪᓕᑎᕆᒐᓱᐊᕐᓂᒧᑦ ᐱᒍᑦᔭᐅᑭᓪᓕᑎᕆᓂᕐᒧᒐᓐᓂᑦ ᑕᑯᒐᓱᐊᕐᓂᒧᓪᓘᓃᑦ ᐊᑐᒐᑦᓴᐅᒐᔭᕐᑐᓂᒃ ᓯᑲᓯᓕᐅᒥᑎᑦᓯᒍᑎᑦᓴᐅᒐᓱᐊᕐᑐᓄᑦ ᐱᒍᑦᔨᓯᐊᕋᓱᐊᕐᓂᓴᒧᑦ ᐆᑦᑐᕋᕈᑎᑦᓴᓕᕆᐊᓗᐃᓪᓕ ᑕᒪᑦᓯᒥᖓ ᑕᑯᒐᓱᐊᕐᓂᖅ ᐋᖅᑭᒐᓱᐊᕐᓂᒧᑦ ᐊᑯᓂᐅᑐᐊᕐᐸᓂᖓᓂ

BOB MESHER

ᒪᑭᕝᕕᐅᑦ ᐊᖓᔪᖃᑦ ᑐᖓᓕᖏᑦᑕ ᐱᖓᔪᐊᑦ ᒫᒃ ᑎ ᑯᐊᑕ.
Makivik Third Vice-President Mark T. Gordon.

ᑎᑭᑎᑦᓯᒐᓱᐊᓕᕐᑎᓗᒋᑦ ᐱᕈᕐᑐᕕᓂᕐᓂᒃ ᓂᕿᑦᓯᐊᓂᒃ ᑕᕐᕋᒧᑦ ᐅᖓᓯᑦᑐᒥᐅᓄᓪᓗ ᓄᓇᓕᓄᑦ ᐊᒻᒪᓗ ᐃᒪᐃᑦᑐᑎᒍᑦ ᓯᓚᒃᑯᑦ ᐱᓇᓱᐊᕈᑎᕋᓪᓗ ᐊᑭᒋᔭᐅᔪᓪᓗ."

ᐊᓪᓚᑎᓪᓗᑕ ᑖᒃᑯᒥᖓ ᓂᕿᓄᑦ ᐃᑲᔪᕐᓯᒍᑎ ᓇᓗᓇᐃᑦᓯᐊᓯᒪᔪᖅ ᑎᑭᐅᑎᒍᓐᓇᓛᓯᓂ ᒫᑦᔨᐅ ᓄᖕᖑᐊᓄᑦ 1996-ᒥ. ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᖓᔪᖄᖏᑦ ᕿᒥᕐᕈᔪᑦ ᑕᒐᑕᒐ ᑕᒪᑦᓯᒥᖓ ᐃᑲᔪᕐᓯᒍᑎᒥᒃ ᐊᒻᒪᓗ ᑐᑭᑖᕈᑎᐅᓛᕐᓯᓂ ᑲᔪᓯᓛᕐᒪᖔᑦ ᐊᓯᑦᔨᔭᐅᓛᕐᒫᖔᓪᓘᓃᑦ ᖃᓄᐃᓕᖔᓛᕐᒪᖔᑦ.

ᒫᓐᓇᐅᓂᖓᓂᓕ ᐃᑲᔪᕋᓱᐊᕐᑐᑦ ᐊᑭᖃᑦᔭᒐᑎᒃ ᑲᓇᑕᒥᐅᑦ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕕᖏᓐᓂ ᑲᔪᓯᑦᓯᐊᕋᓱᐊᕐᑐᑦ ᐱᐅᓯᑐᖃᕆᔭᒥᓂᒃ ᐊᖏᕐᓯᒪᐅᑎᒋᑦᓯᒍ ᓴᓐᑕᑲᓛᓯᒧᑦ ᐊᓪᓚᑕᐅᔪᓕᒫᑦ ᑭᐅᔭᐅᑦᓯᐊᖃᑦᑕᖁᓯᒪᑦᓯᒋᑦ. ᐊᒻᒪᓗ ᖁᕕᐊᓱᕝᕕᐅᓂᖓᓂ ᖃᖓᑐᐃᓐᓇᓗ ᐃᐊ ᐃᓄᐃᒃᑯᑦ ᕗᔅ ᐃᐊᒃᑯᓗ ᓂᕿᓂᒃ ᑎᑭᐅᑦᔨᓯᐊᒐᓱᐊᕐᐸᑐᑦ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᕕᓕᐊᕐᑐᓂᒃ ᐊᓯᖏᓐᓂᓗ ᓄᓇᓕᓕᒫᓂ.

Air Inuit Manager Bob Davis explains the challenge that Nunavik represents because of its size, remoteness and harsh weather, as well as the amount of handling that perishable goods encounter. "These goods are first sorted by the supplier, then handled again to be shipped by Canada Post, then trucked for maybe 18 hours, and then unloaded from the truck and sorted in our warehouse. There it is handled again to be organized for a flight, then flown for one to three hours to communities such as Salluit, where we may be unloading, for example, cases of bananas and celery in fourty below temperatures and 20-mile-per-hour winds. It is handled again off of the airplane and then into the grocery store, and finally handled again to be placed on the shelf," he recounts, summarizing, "It is sometimes very difficult to get the stuff there in good shape."

STEPHEN HENDRIE

Mark T. Gordon says, "In order to improve services for the delivery of goods, larger airstrips must be located at strategic points such as Puvirnituq, Inukjuak and Salluit. This would enable heavy-lift equipment such as a jet service to be introduced."

He told the Postal Conference Panel in Toronto, "The challenge in relation to the Food Mail Program, in my opinion, is not to find new ways to trim costs, to reduce services, or to find innovative administrative mechanisms to deliver this program more effectively. The real challenges for this program relate to finding ways to overcome the distances involved in delivering nutritious foods to our northern and remote communities and in meeting the challenges of climate, equipment and logistics."

At the time of writing, the food mail program is guaranteed until the end of March, 1996. Federal Ministers are presently reviewing the program, and a cabinet decision will have to be made as to whether the program is changed or continued, and at what level.

Meanwhile, volunteers at the Canada Post Corporation faithfully continue their traditional commitment to ensure that every letter to Santa receives a caring answer. Also, during the Christmas season, as well as every other season, Air Inuit and First Air work faithfully to bring the food mail, and other precious items to runways throughout northern Québec.

ᒫᑕ ᐃᓄᑉᐸᒃ-ᐃᖃᓗᒃ ᐅᖃᐅᑦᔨᕙᖅ ᐅᕙᑦᑎᓂᒃ, ᐅᖃᖃᑎᖃᕐᓯᓂ ᓘᓯ ᐅᐃᑖᓗᑦᑐᒥᒃ ᓯᐊᓯ ᓯᒪᐃᓚᒥᑦ, ᐃᓕᑦᓯᓯᒪᕙᖅ ᒥᖅᓱᓂᑐᐃᓐᓇᐅᖏᑦᑐᒥᒃ. ᐊᑦᔨᓕᐊᖏᑦ ᐹᑉ ᒥᐊᓲᑉ.

Martha Inukpuk-Iqaluk tells us that, while speaking with Lucy Weetaluktuk and Siasi Smiler, she learned about more than just sewing skills. Photo by Bob Mesher.

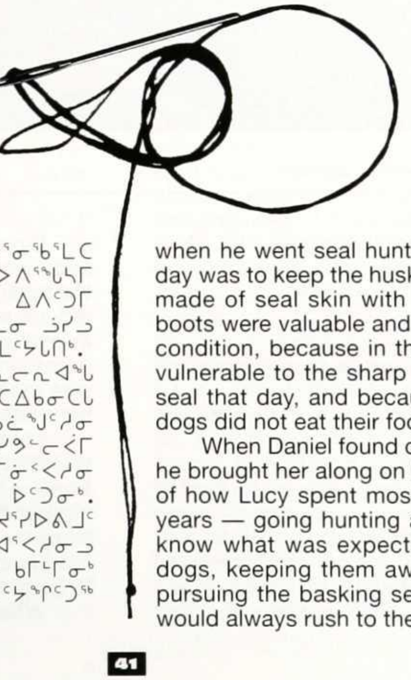
ᒥᕐᓱᑏᑦ ᐃᓄᑦᔪᐊᒥ

Sewing Pointers from Inukjuak

ᐃᓄᐃᑦ ᐃᓕᑦᓯᓯᒪᕗᑦ ᓇᒻᒥᓂᖅ ᓈᒻᒪᒐᓱᐊᕐᓂᒥᒃ ᐱᔪᓐᓇᕕᓕᒫᒥᓄᑦ. ᐆᒪᔪᕐᓯᐅᓂᖅ ᐃᓅᓯᐅᑎᓪᓗᒍ. ᒥᕐᓱᓂᖅ ᐃᓅᓯᐅᑎᓪᓗᒍ. ᑕᒪᓐᓇ ᖃᐅᔨᒪᑦᓱᒍ ᐱᐅᓯᑐᖃᖅ ᐃᓱᒪᓯᒪᔪᖓ ᐸᓂᓐᓂᒃ ᒥᕐᓱᕆᐅᕐᓴᓴᐅᑎᒋᔪᓂᒃ ᐃᓅᓯᕐᒥᓂ ᐃᓕᓐᓂᐊᕕᓕᐊᓚᐅᙱᓂᕐᒥᓂᓗᐊᙳᐊᖅ ᐃᓕᑦᓯᒋᐊᕐᑐᓱᑎᒃ ᐃᓅᓯᕐᒥᑕ ᐊᑦᔨᒋᑦᔭᖏᑦᑕᖓᓂᒃ ᐱᐅᓯᑐᐃᓐᓇᐅᔪᕆᑦᓱᒍ. ᑐᑭᓯᓚᐅᕐᓯᒪᕗᖓ ᑕᐃᒪᙵᓂᑦ ᐃᓚᒌᑦᑐᑦ ᓯᕗᓪᓕᐅᔨᒋᐊᓕᖏᑦ ᐱᓇᓱᐊᕐᑕᐅᓲᖑᒋᐊᖏᑦ. ᑖᓐᓇ ᐱᑦᔪᑎᒋᑦᓱᒍ ᐊᓪᓚᓯᔭᕋ ᐅᖃᖃᑎᖃᓚᐅᕐᓯᖓ ᓘᓯ ᐅᐃᑖᓗᒃᑐᒥᒃ ᓯᐊᓯ ᓯᒪᐃᓚᒥᓪᓗ ᐃᓄᒃᔪᐊᒥᐅᓐᓂᒃ ᖃᓄᖅ ᐱᓯᑎᙳᓯᒪᒻᒪᖔᑎᒃ ᒥᕐᓱᓂᕐᒥ ᐊᓐᓄᕌᑦᓴᓂᒃ.

1920-ᒥ ᐊᑯᓂ ᒥᐊᔨᐅᓪᓗ ᑖᓂᐊᓪᓕᐅᓪᓗ ᐅᑉᐸᑎᑦᓯᐊᑯᑦ ᐃᓚᒌᑦ ᐸᓂᖓᓪᓗ ᓘᓯ ᐅᐃᑖᓗᒃᑐᖅ ᓄᓇᖃᕐᓯᒪᔪᑦ ᕿᑭᕐᑖᓗᒻᒥ ᓇᐅᓕᒐᕐᕕᒥᓗ ᑕᓯᐅᔮᔪᒥᓗ ᓄᓇᖏᕐᓂᕋᕐᒥᓗ ᐃᓄᒃᔪᐊᑉ ᑕᕐᕋᖓᓂ. ᓘᓯᐅᑉ ᓯᕗᓪᓕᐹᒥ ᐊᐅᓚᔾᔭᖓ ᐊᑖᑕᑦᓯᐊᒥᓃᑦᓯᓂ ᓴᐅᒥᕕᓂᕐᒥ ᓇᑦᓯᓯᐅᕐᑎᓗᒍ ᐅᐱᕐᖓᓴᒥ. ᐱᓇᓱᒐᖃᕐᓱᓂ ᑕᐃᑲᓂ ᐅᓪᓗᒥ ᕿᒻᒥᓂᒃ ᓂᕆᑎᑦᓯᑕᐃᓕᑦᓱᓂ ᑲᒥᖏᓐᓂᒃ ᕿᒻᒦᑦ ᓇᑦᓯᔭᓂᒃ ᑐᒃᑐᔭᓂᒃ ᕿᓚᒍᑎᖃᕐᓱᑎᒃ. ᑕᐃᒃᑯᐊ ᑲᒦᑦ ᐊᑐᕐᓂᖃᕐᒪᑕ ᐋᖅᑭᓱᒋᐊᕐᑕᐅᓲᖑᑦᓱᑎᒃ ᐱᐅᔫᑎᑕᐅᒐᓱᐊᕐᐸᓱᑎᒃ, ᐅᐱᕐᖓᓴᒥ ᕿᒻᒦᑦ ᐃᑎᒐᖏᑦ ᐊᓚᐃᙵᑐᐃᓐᓇᕆᐊᖃᕐᒪᑕ ᓯᑯᒥ ᐃᐱᑦᑐᒥ ᐊᐅᑉᐸᓕᐊᓂᑯᖓᓄᑦ. ᓴᐅᒥᒃ ᓇᑦᓯᓚᐅᕐᓯᒪᔪᖅ ᑕᐃᑦᓱᒪᓂ ᓘᓯᓗ ᐃᑉᐱᒍᓱᑦᓯᐊᓂᑯᖓᓄᑦ ᕿᒻᒦᑦ ᑲᒥᒥᓂᒃ ᓂᕆᓚᐅᕐᓯᒪᑦᔭᒐᑎᒃ.

ᑖᓂᐊᓪᓚ ᖃᐅᔨᑐᐊᕋᒥ ᓘᓯ ᐃᑲᔪᕈᓐᓇᓕᕆᐊᖓ ᒪᓕᑦᑎᓯᓚᐅᕐᓯᒪᔭᖓ ᑭᖑᓪᓕᒥ ᒪᖃᐃᒋᐊᓕᕐᒥᒐᒥ. ᑕᐃᑲᓂᑕᒐ ᐱᒋᐊᕐᕕᓕᓕᕐᓂᖁᖅ ᒪᓕᑲᑦᑕᐸᓕᕐᓱᓂ ᑲᒃᑲᓛᖑᑦᓱᓂ ᐅᕕᒃᑲᐅᓱᓂᓗ - ᑕᐃᒪᙵᑦ ᒪᖃᐃᒋᐊᕐᓱᓂ. ᓯᕗᓪᓕᐹᒥ ᖃᐅᔨᒪᓚᐅᕐᓯᒪᑦᔭᖏᑦᑐᖅ ᓱᖁᔭᐅᒻᒪᖔᕐᒥ. ᕿᒻᒥᓃᑉᐸᓱᓂ ᐆᒪᔪᕐᓯᐅᑐᓃᕐᑎᑕᐃᓕᑦᓱᒋᑦ ᓇᑦᓯᓯᐅᕐᑎᓗᒋᑦ ᐆᑦᑐᓂᒃ. ᑐᑭᓯᓚᐅᕐᓯᒪᑦᓱᓂᓗ ᕿᒻᒦᑦ ᐅᐃᒻᒪᓲᖑᒋᐊᖏᑦ ᐆᒪᔪᕐᓯᐅᕕᒧᑦ ᓯᒃᑭᕙᓪᓚᑐᐊᕐᒪᑦ ᖁᑭᐅᑎ. ᖃᒧᑏᓐᓅᓴᕋᓱᐊᕐᐸᓱᓂᓗ ᑕᐃᒪᐃᓕᕐᒪᑕ ᑭᓯᐊᓂ ᐃᓚᖓᓂ ᕿᒻᒥᖅ ᑲᑕᐃᑐᐊᕐᒪᑦ ᑲᒥᒻᒥᓂᒃ ᐲᕐᓱᓂ ᐊᐃᑦᓯᕙᓚᐅᕐᑐᖅ. ᐊᓕᐊᓱᐃᓐᓇᓯᒪᑦᔭᖏᑦᑐᖅ



Inuit learned about being self-sufficient as best as they could. Hunting was a way of life. Sewing was a way of life. Being aware of this heritage, I have envisioned girls learning to sew early in their lives, especially before going to school to learn a different way of life was common. I found out since then that a family's priorities came first. For this article, I spoke with Lucy Weetaluktuk and Siasi Smiler from Inukjuak about how they became proficient at sewing clothing.

As early as 1920, Mary and Daniel Opatitsiaq's family, including their daughter Lucy Weetaluktuk, lived in the areas of Qikirtaaluk, Nauligarvik, Tasiujaakguq Nunangirniraq, north of Inukjuak. Lucy's earliest memory is of accompanying her grandfather Shaumik when he went seal hunting in the spring. Her duty that day was to keep the huskies from eating their dog kamik, made of seal skin with of caribou skin strings. These boots were valuable and were mended and kept in good condition, because in the spring, the dogs' paws were vulnerable to the sharp melting ice. Shaumik caught a seal that day, and because of Lucy's watchful eye, the dogs did not eat their foot coverings.

When Daniel found out Lucy was capable of helping, he brought her along on his next hunt. That was the start of how Lucy spent most of her childhood and teenage years — going hunting all the time. At first she did not know what was expected of her. She stayed with the dogs, keeping them away from the hunters who were pursuing the basking seals. She later learned the dogs would always rush to the hunting scene when a rifle shot

ᒥᕐᓱᓂᐅᑉ ᒥᑦᓵᓄᑦ ᐃᓄᒃᔪᐊᒥᑦ

ᓱᑯᓕᐊᕐᑲᑎᕐᑲᒋᐊᒥᒃ ᕐᑭᒻᒥᓂᒃ ᐅᑕᕐᕐᑭᒋᐊᕐᑐᓱᓂ ᐊᑖᑕᒥᓂᒃ ᐅᑎᕐᓲᓱᓂ. ᐃᓱᒪᕐᑲᕐᐸᓱᓂ ᐸᓂᓐᓂᒃ ᐅᑭᐅᕐᑲᑎᒥᓂᒃ ᐊᓂᕐᕋᓯᒪᔪᓂᒃ ᑭᒻᒥᓇᕐᓯᐅᑐᓂᒃ ᐊᕐᑭᒻᒋᓯᐅᕐᓱᑎᓪᓗ. ᓘᓯ ᐃᒻᒥᓄᑦ ᐅᕐᑲᕐᐸᓱᓂ "ᑭᖑᓪᓕᒥ ᒪᓕᑮᕈᓐᓇᐃᑐᖕᒐ" ᑭᓯᐊᓂ ᐊᑖᑕᒻᒥᓂᒃ ᐅᕐᑲᐅᑦᔭᓚᐅᕐᓯᒪᑦᔭᒐᓂ.

ᐊᓂᖕᒐ ᒥᑭᓗᐊᓚᐅᕐᓯᒪᒻᒪᑦ ᐃᑲᔪᓇᐊᒥᒃ ᓘᓯ ᒪᓕᖕᒋᓐᓇᐸᑦᑐᕕᓂᕐᒃ ᒪᕐᑲᐃᑦᑐᓂᒃ. ᓄᑲᖕᒐᓗ ᓯᑕᒪᒋᔭᐅᑦᓱᓂ ᐃᓚᒌᓂ ᐃᓕᓴᐱ ᐅᕐᑲᓚᐅᔪᒻᒥᔪᕐᒃ ᐊᖕᒋᓕᕆᓪᓕᐊᓱᓂᒎᕐᒃ ᕐᑲᐅᔨᒪᓐᓂᔭᖕᒋᑦᑐᓘᓐᓃᑦ ᓘᓯᒥᒃ ᐊᖕᒐᔪᕐᑲᓇᐊᒥᒃ ᑕᐃᒪᖕᖕᒐᑦ ᐊᐅᓪᓚᓯᒪᕆᓐᓂᒪᑦ ᒪᕐᑲᐃᕝᕕᒥ ᐊᓂᕐᕋᓯᒪᓚᐅᕐᓯᒪᑦᓯᐊᔭᒐᓂ ᑕᐃᒪ ᑲᑎᑎᑕᐅᓕᕋᑕᕐᑐᕕᓂᕐᒃ ᓄᑦᑎᓱᓂᓗ ᐊᓯᐊᓄᑦ ᓄᓇᓕᒧᑦ. ᓘᓯ ᒪᕐᑲᐃᑦᑎᐅᕆᓪᓗᓯᒪᔪᕐᒃ ᐊᒻᒪᓗ ᐋᓚᓯ ᐃᑲᔪᕐᑎᐅᓂᕐᓴᐅᑎᓪᓗᒍ ᐊᓈᓇᒥᓂᒃ ᑕᐃᑦᓱᒪᓂ.

rang out. She made sure to get on the sleds each time but sometimes when a dog dropped it's kamik, she got off and picked it up. Lucy did not always enjoy going on the ice with the dogs and waiting for her father to return. She thought of the girls her age who stayed home, picked red berries and went ptarmigan hunting. Lucy would tell herself, "I am not going the next time," but did not say it to her father.

ᓘᓯ ᐅᐃᑖᓗᑦᑐᕐᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᔪᕐᒃ ᒥᕐᓱᕋᐱᒻᒥᓂᒃ.
Lucy Weetaluktuk displays some of her fancy stitch work

MARTHA INUKPUK-IQALLIK

ᑭᖑᓂᖕᒐᒍᑦ ᐋᓚᓯ ᒪᓕᒍᓐᓇᓯᓕᓚᐅᕐᓯᒪᒻᒥᔪᕐᒃ ᐊᑖᑕᑦᓯᐊᒥᓂᒃ ᒪᕐᑲᐃᑦᑎᓗᒍ ᑕᐃᒫᑦᓴᐃᓇᕐᒃ ᓘᓯ ᑕᐃᒪᐃᑦᓯᒪᒻᒪᑦ. ᐊᑕᐅᓯᐊᕐᓱᓂ ᒥᐊᔨ ᓇᑦᓯᓯᐅᕐᑲᑕᐅᓯᒪᔪᕐᒃ ᐊᖑᑎᒥᓄᑦ. ᐃᓕᓴᐱ ᓄᑕᕋᐅᑎᓪᓗᒍ ᕐᑲᒧᑏᓐᓂᓗ ᐃᑭᒪᑎᓪᓗᒍ ᕐᑭᐲᓐᓂ ᐅᕐᑰᕈᓯᔭᕐᓱᓂ (ᓇᕐᑭᑕᓇᔭᐅᓯᒪᑦᓱᓂ) ᓘᓯ ᐸᕐᓇᐃᖕᒋᕋᑕᕋᒥ ᒪᓕᓐᓂᔭᖕᒋᑦᑐᕐᒃ ᐊᒻᒪᓗ ᐃᓄᒃᐸᒃ ᐊᕐᑭᑦᒋᓯᐅᖕᒌᕈᒪᓯᒪᒻᒪᑦ ᓂᕐᓕᓯᐅᓪᓗᓂᓗ.

ᐊᓂᕐᕋᕋᒥ ᐅᓂᒃᑲᐅᓯᑦᓴᕐᑲᓚᐅᕐᓯᒪᔪᑦ ᐊᔪᒐᐃᑦᑐᒥᒃ. ᐅᖕᒐᓯᑦᑖᓗᐊᓂ ᓄᓇᖕᒋᕐᓂᕋᐅᑉ ᑖᓂᐊᓪᓕ ᕐᑭᕐᖑᓯᔭᕐᑎᓗᒍ ᓇᑦᓯᐊᖑᑎᓪᓗᒍ ᕐᑭᒻᒦᑦ ᐊᓂᕐᕋᓯᒪᔪᑦ ᑐᓴᕐᓴᐅᑎᓪᓗᒋᑦ ᑕᐅᓇᓂᐊᓘᕐᓱᓂ ᓯᓈᓂ. ᕐᑭᒻᒦᑦ ᓱᑯᒦᑦᑐᑦ ᑐᓴᕋᒥ ᕐᑭᓗᑦᑐᓂᒃ

Since her brother was too small to be a helpmate, Lucy went all year round. Her sister, the fourth child in the family, Elisapie, says when she was growing up, she did not even know Lucy was her sister because she was away hunting all the time and was rarely home, and then eventually got married and moved to another camp. Lucy was more of a hunter, and Alice was more of a helper to her mother in those days.

Later, Alacie graduated to accompanying her grandfather on hunting trip just as her sister Lucy had done. One time, Mary went seal hunting with her husband. Elisapie was a toddler then and was taken along on the komatik, bundled up in blankets. (ᐅᕐᑰᕈᓯᔭᕐᓱᓂ) Lucy for once declined to go, and Inukpuk preferred to go ptarmigan and goose hunting.

When they got back home, they had an amazing

ᑭᓗᒃ ᓴᐳᒻᒥᓂᕐᒧᑦ

A Stitch of Support

ᒪᑭᕝᕕᒃ ᐃᑲᔪᖅᓯᒍᒪᓯᒪᓕᓇᕋᖅ $5,000ᓄᑦ ᓄᐃᑕᐅᓂᑦᓴᖕᒐᓄᑦ ᐊᑐᐊᒐᐅᑉ ᓄᑖᑉ, *Sinews of Survival, The Living Legacy of Inuit Clothing.* (ᐃᖃᓗᐃᑦ ᐃᓅᒐᓱᐊᕐᓂᒧᑦ, ᖃᐅᔨᒪᔭᐅᒍᓯᓪᓚᓇᖕᑎᑦ ᐃᓄᐃᑦ ᐊᓐᓄᕋᖕᖏᑦᑕ). ᑐᑭᓯᑎᑦᓯᕿᐊᕈᑎᖏᓐᓂ ᐊᓪᓚᑐᕝᕕᓂᐅᑉ ᐱᐊᑎ ᑯᐸᔭᓯ ᐃᓯᓐᒪᓐ ᐃᒪᐃᓕᔪᖅ ᑖᓐᓇ ᐊᑐᐊᒐᖅ ᐱᑦᔪᑎᖃᕐᓂᓴᐅᔪᖅ ᐃᒫᑉ "ᐃᓄᐃᑦ ᒥᖅᑯᖏᑦ ᐊᓐᓄᕋᖕᖏᑦ ᓴᐳᒻᒥᓂᕐᒧᑦ, ᖃᐅᔨᒪᓇᕈᑎᖏᓐᓄᑦ ᐊᒻᒪᓗ ᐃᓗᖅᑯᓯᕐᒥᒃ ᑎᒍᒥᐊᕐᓂᖏᓐᓄᑦ — ᐱᖕᒐᓱᑦ ᐱᐅᓯᓇᔭᖏᑦ ᐊᕐᕋᒍᓂ ᐊᒥᓱᕐᕙᐊᓂ ᑕᐃᒪᐃᑦᑑᓕᕐᑐᑦ."

ᐃᓚᒋᓪᒥᔭᖕᒐᑦ ᐊᒥᓱᐃᑦ ᐃᑲᔪᕐᓯᓯᒪᔪᑦ ᑕᒪᑐᒥᖕᒐ ᑲᑎᕝᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᖅ ᐊᑐᕐᓂᐊᓯᑎᓪᓗ ᑕᑦᓱᒪ ᐊᑐᐊᒐᓕᐊᖕᖏᓐᓂᒃ ᑐᑭᓯᒪᐅᑎᑦᓴᓕᕆᐊᓗᓐᓂᒃ ᐱᑕᖃᕐᒪᑦ, ᐊᑐᕐᓂᐊᓗᒍ ᐃᓕᓐᓂᐊᕈᑎᑦᓴᓕᐅᕐᓂᒥᒍᑦ.

Makivik has opted to contribute $5,000 towards the production a new book, *Sinews of Survival, The Living Legacy of Inuit Clothing*. In the introduction to her manuscript, author Betty Kobayashi Issenman says the book will focus on "Inuit skin clothing as protection, identity, and culture bearer — three roles it has played for thousands of years."

One of several significant endorsements for the project comes from the Kativik School Board, which will make use of Issenman's important treasure of information in their Inuit culture program development.

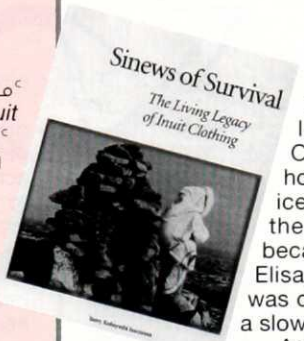
ᐊᓂᕐᕋᓯᒪᑦᓱᑎᒃ ᐅᐃᒪᔮᓯᑦᓱᑎᒃ ᐊᓂᕐᕋᓯᕙᕕᓃᑦ. ᐃᓕᓴᐱ ᐅᕐᑯᕈᓯᔭᕐᑎᓗᒍ ᖃᒧᑏᓐᓂ ᐊᐅᓪᓚᐅᔭᐅᑦᓱᓂ ᕿᒻᒥᓄᑦ. ᒥᐊᕆ ᓱᒃᑲᐃᑐᐊᐱᐅᑎᓪᓗᒍ ᐊᕐᐸᖕᒋᒐᓱᐊᕐᓱᓂ ᐊᖕᒍᒻᒪᑎᓐᓂᔭᖕᒋᑦᑐᖅ.

ᑖᓂᐊᓪᓕ ᑕᑯᓕᕋᒥ ᓱᕙᕐᑲᕐᒪᖕᒑᑦ ᐅᓪᓚᓂᓯᕙᓂᖅ ᕿᒪᑦᓯᕙᓂᒃ ᖁᒻᒥᓂᒃ. ᐅᓪᓗᓕᒫᖑᔫᕐᑐᖅ ᐅᓪᓚᓂᑦᓯᓂ. ᐊᐅᓚᔨᒐᒥ ᐊᖅᑯᓴᕐᓂᕋᒥ ᐃᒫᓂ ᐊᖕᒋᕙᒥᒃ. ᓱᑲᑦᑐᐊᔫᑦᓯᓂ ᐊᕐᐸᖕᒋᕐᓱᓂ ᐃᓱᒪᒐᒥ ᓄᑕᕋᖅ ᐃᒫᒎᑐᐊᕈᓂ ᐊᓯᐅᓂᐊᖕᖒᓇᑦᓱᒍ. ᐊᖕᒍᒻᒪᑎᒍᓐᓇᓯᑦᓱᒋᑦ ᕿᒻᒦᑦ ᐃᒫᓅᓚᐅᕐᑎᓇᒋᑦ ᐅᑎᕐᓱᓂᓗ ᒥᐊᕆᒧᑦ ᐅᖕᒐᓯᑦᑐᐊᓘᓕᕐᒥᑎᓪᓗᒍ.

ᐅᑭᐅᑭᑦᑐᐊᐱᐅᑦᓱᓂ ᓘᓯ ᑎᓕᔭᐅᕆᓚᐅᕐᑐᖅ ᐃᑲᔪᕐᑯᔭᐅᑦᓱᓂ ᐊᖕᒐᔪᑦᓯᐸᐅᒐᒥ ᕿᑐᕐᖕᒐᓇᔭᐅᔪᓂ. ᐅᐱᕐᖕᒐᓴᒥ ᓄᑦᑎᑎᓕᑐᐊᕋᒥᒃ ᓄᓇᒥᑦ ᓯᓈᓄᑦ ᕿᒪᐃᑦᓱᑎᒃ ᐱᖕᒋᑦᑕ ᐃᓚᖕᒋᓐᓂᒃ ᓯᓈᓕᐊᓕᕋᒥᒃ. (ᐅᐱᕐᖕᒐᓴᑕᒫᑦ ᓄᑦᑎᕆᑦᓱᑎᒃ ᓯᓈᓄᑦ ᓇᑦᓯᓯᐅᒍᒪᑦᓱᑎᒃ ᓯᕿᓂᕐᒥ ᐆᑦᑐᓂᒃ). ᓘᓯᓗ ᐃᓄᒃᐸᓗ ᐅᑎᓚᐅᕐᓯᒪᔪᑦ ᓄᓇᒥᓄᑦ ᐊᐃᑦᓯᓱᑎᒃ ᒪᕐᕉᓂᒃ ᕿᒻᒦᓂᒃ ᐊᔪᔪᕕᓃᓐᓂᒃ ᕿᒻᒪᑯᓂᓪᓗ. ᑰᒐᔮᑦ ᖃᒥᑦᑎᓗᒋᑦ ᓇᕐᒋᐊᕐᓇᒐᓕᑦᓱᑎᓪᓗ ᑭᓯᐊᓂ ᓘᓯᐅᑉ ᐃᑳᕈᓐᓇᓯᔭᕕᓂᖕᒋᑦ ᐊᑐᕐᓱᓂ ᖃᒧᑏᓐᓂᒃ ᐅᑎᕐᑲᑎᕐᑲᕐᓱᑎᓪᓗ ᒪᕐᕉᓂᒃ ᕿᒻᒦᓂᒃ. ᑖᕐᑑᓕᕐᑎᓗᒍ ᕿᐅᔭᓇᕐᓱᓂᓗ ᐊᓂᕐᕋᑎᓪᓗᒋᑦ. ᒥᐊᕆ ᐃᖅᑯᒪᔪᕕᓂᖅ ᐅᑕᖅᑭᓱᓂ. ᓂᕐᓕᑐᓕᕕᓂᐅᑦᓱᓂᓗ ᑕᐃᑲᓂ ᐅᓪᓗᒥ ᓂᕆᓚᒑᐱᑦᓱᑎᓪᓗ ᑏᑐᕐᓱᑎᒃ ᓯᓂᒐᓱᐊᓯᔪᕕᓃᑦ.

ᐃᓅᓯᕐᒥ ᐅᕐᑯᒪᐃᑦᑐᖅ ᐊᔪᒐᐃᑦᑑᓕᐅᔪᑦᔭᖕᒋᑦᑐᖅ ᓘᓯᒧᑦ ᐅᑭᐅᑭᑦᑑᒐᓗᐊᕋᒥ. ᑕᐃᒪᓕ ᓘᓯ ᑲᑎᑎᑕᐅᒐᒥ ᑭᓯᐊᓂ 19-ᓂᒃ ᐅᑭᐅᖃᓕᕐᓱᓂ ᒥᕐᓱᕐᑲᑦᑕᓯᕙᕕᓂᖅ ᑲᒥᓂᒃ ᐸᓗᓂᒃ ᐃᑭᕐᖕᒍᐊᓴᔭᓂᓪᓗ ᐊᖕᒍᑎᒥᓂᒃ ᐱᓕᐅᕆᑦᓱᓂ. ᐊᑦᓴᖕᒐ ᓇᕐᓱᐊᐱᒃ ᓚᓴᕉᓯ ᐃᐳᒥᒃ ᑲᒥᓕᐅᕐᑕᐅᕐᑯᔨᓚᐅᕐᓯᒪᒻᒥᔪᖅ. ᐊᓈᓇᖕᒐ ᐃᓕᑦᑎᕈᑦᔨᓚᒐᓂᔫᓐᓃᑦ ᒥᕐᓱᒍᑦᔨᔭᐅᓚᔫᓐᓃᑦ ᓯᓚᓪᓕᖕᒋᓐᓂᒃ. ᐳᑐᒍᕐᑲᕐᓱᑎᒃ ᓴᓂᕐᒍᑦ ᑕᐃᒪᖕᖓᓂᓗ ᓘᓯ ᐃᑲᔪᕐᑕᐅᑎᐊᕐᑲᕐᐸᓕᕐᑐᕕᓂᖅ ᒥᕐᓱᓕᕋᒥ ᓯᕗᕋᖕᒋᓐᓂᒃ ᐱᑦᓯᐊᕋᓱᐊᕆᐊᕐᑲᕐᓂᑯᖕᒋᓐᓄᑦ ᖃᓪᓕᓂᖕᒋᓐᓅᕋᓱᐊᓕᕐᓱᒋᑦ. ᐊᕐᓈᕈᖕᒐᓗ ᒪᓚᐃᔮ ᐃᑲᔪᕐᐸᑐᕕᓂᐅᑦᓱᓂ ᒥᕐᓱᓕᑐᐊᕐᒪᑦ ᐃᓕᑦᑎᕈᑦᔨᔫᖕᒍᑦᓱᓂ. ᐅᓪᓗᒥᐅᓕᕐᑐᓕ ᓘᓯ ᐊᓕᐊᑦᑐᖅ ᒥᕐᓱᓇᐊᒥᒃ ᐊᒻᒪᓗ ᒥᕐᓱᕆᕐᑯᔨᑦᓱᓂ ᐃᓄᐃᑦ ᐊᓐᓄᕌᑦᓴᔭᖕᒋᓐᓂᒃ ᐱᕐᑲᕈᒪᔪᕐᑲᑐᐊᕈᓂ. ᐅᓪᓗᒥ ᐊᑦᔨᒌᖕᖏᑐᓂᒃ ᒥᕐᓱᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᑐᕐᑲᕐᐸᑐᖅ ᑲᒥᓕᐅᕐᓂᒥᒃ ᐊᑎᒋᓕᐅᕐᓂᒥᒃ ᐊᒪᐅᑎᓕᐅᕐᓂᒥᓪᓗ. ᐱᕐᑲᕈᒪᔪᕐᑲᑐᐊᕈᓂ ᐃᓄᐃᑦ ᐊᓐᓄᕌᑦᓴᔭᖕᒋᓐᓂᒃ ᐱᔪᓐᓇᑐᕐᑲᓕᕐᑐᖅ. ᓘᓯ ᐅᕐᑲᓚᐅᕐᑐᖅ ᓯᕋᓪᓕᐹᒥ ᐱᔭᓇᐊᑐᔫᒐᓗᐊᕐᐸᑦ ᑭᓇᑐᐃᓐᓇᖅ

Pointers from Inukjuak



story to tell. Far west of Nunangirniraq, Daniel was taking a look through his binoculars for seals. On calm days, the dogs back at home could be heard as far as the sea ice. When the dogs on the ice heard the others barking back home, they became excited and started for home. Elisapie was bundled up in a sled, and was carried away by the dogs. Mary was a slow runner, so she could not catch up.

As soon as Daniel saw what had happened, he started to chase after the runaway dog sled. It seemed as if he was running after the dogs all day. He remembered that they had passed a big body of water earlier. He ran faster thinking that if the baby was taken through the water, she might perish. He caught up with the dogs before they reached the water, and brought them back to Mary, who was very far by then

At a young age, Lucy was delegated to help since she was the eldest of the children. During a spring move, from inland to the sea, they left some of their stuff behind when they arrived at the sea. (Every spring they moved from inland to the sea to hunt seals which would be basking in the sun.) Lucy and Inukpuk were the ones who went back to the camp to pick up two dogs that had wandered off, as well as the stuff that was left behind. The creeks were overflowing with water, and kind of dangerous but Lucy managed to bridge across them using the sleds and returned with the two dogs. It was dark and cold when they arrived home. Mary was up and waiting for them. Someone had caught a goose that day and they ate a piece of meat, had tea, and went to sleep.

So in life, hard work was common for Lucy even at a young age. It was only when Lucy got married at nineteen that she began to sew kamiks, mittens and duffle socks for her husband. Her aunt, Narsuapik, asked her to make Lazarusie Epoo a pair of kamiks. With no experience whatsoever, she proceeded to make kamiks. Her mother did not even cut out the seal skin, or at least sew the exterior part for her. They had a toe at the side and ever since that time, Lucy needed help to sew the front part where the soles had to be pleated around the tongues. Her sister-in-law, Malaya used to help her at sewing and cut out patterns for her. Nowadays, Lucy enjoys her sewing and encourages anyone who wants to own Inuit clothes. Today, there are different sewing classes available for learning to make kamiks, parkas and amautiks. It is a matter of wanting to own Inuit made items. Lucy says even if it is hard at first, anybody can learn. People used to bring her prepared skins, so she could start making kamiks. Lucy makes caribou skin hunting parkas (called qulittaq), down filled parkas, duffle parkas, duffle socks, mittens and kamiks. This fall she was sewing beautiful black waterproof kamiks to wear for ice fishing. "They are the only warm things to wear", she says.

Lucy's childhood memories are of hunting with her father. She helped ever since she could put the harnesses on the dogs, and put them away at the end of the day. She was shy of trying to do some stitches on her mother's sewing. When her mother went out, she did some stitches but stopped when Mary came in again. Lucy's advice is to ask for a pattern of what you want to sew and observe other people's sewing projects. Lucy

ᒥᕐᓱᓂᐅᑉ ᒥᑦᓵᓄᑦ ᐃᓄᒃᔪᐊᒥᑦ

ᐃᓕᑦᓯᒍᓐᓇᓯᐊᕐᑐᖅ. ᐃᓄᐃᑦ ᕐᑭᓯᓕᓇᓯᒪᔪᓂᒃ ᐋᑦᓯᐸᓚᐅᕐᑐᑦ ᐱᒋᐅᕐᓴᐅᑎᒋᓚᖕᒐᔭᖕᒐᓂᒃ ᓇᑲᓯᒪᑦᓴᐅᑎᒋᔭᒥᒃ. ᓘᓯ ᕐᑯᓕᑦᑕᓕᐅᓰᖅ ᕐᑯᓂᒍᕐᓂᓗ ᐃᓗᒥᐅᑕᓕᓐᓂᒃ ᐊᑎᒋᓕᐅᕈᓐᓇᓯᓂ ᐃᑭᕐᖕᒍᐊᓴᔭᓂᓪᓗ ᐊᑎᒋᓕᐅᕈᓐᓇᓯᓂ ᐃᑭᕐᖕᒍᐊᓴᔭᓂᓪᓗ ᑲᒥᑦᓴᓂᓪᓗ. ᐅᑭᐊᖅ ᒥᕐᓱᓚᐅᔪᖅ ᐃᕐᑲᕐᑎᓃᓐᓂᒃ ᐃᐱᕋᐅᓯᑦᓵᓂᒃ ᐃᕐᑲᕐᑎᓃᓐᓂᒃ ᐃᕐᑲᓗᑦᓯᐅᓕᕈᓂ ᑲᒥᑦᓴᒥᓂᒃ. "ᐸᖅᑳᑐᑑᒻᒪᑕ ᐊᑐᓇᐊᖕᒋᑦ" ᓕᓕᐅᕐᑐᖅ.

ᓘᓯ ᑲᒃᑲᓛᖕᒍᑦᓯᓂ ᐃᖅᑲᐅᒪᔭᖕᒋᑦ ᒪᕐᑲᐃᑉᐸᓯᑎᒃ ᐊᑖᑕᖕᒐᓗ ᐃᑲᔪᕋᒥ ᑕᐃᒪᖕᖕᒐᓂ ᐊᓄᓯᒋᐅᓕᕐᓂᕋᒥ ᕐᑭᒻᒥᓂᒃ ᐊᒻᒪᓗ ᐊᓄᐃᑦᔮᑎᕐᐸᓯᒋᑦ ᐅᓐᓄᐊᕈᕐᒪᑦ. ᑲᖕᖕᒍᓯᑉᐸᓯᓂ ᑲᒃᑭᔭᐃᒐᓯᐊᓇᐊᒥᒃ ᐊᓈᓇᖕᒐᑕ ᒥᕐᓱᑕᖕᒋᓐᓂ. ᐊᓈᓇᖕᒐ ᐊᓂᒻᒪᑦ ᑲᒃᑭᔭᕐᐸᓯᓂ ᓄᖅᑲᑦᐸᓯᓂ ᐊᓈᓇᖕᒐ ᐊᓂᕐᕋᒥᒻᒪᑦ. ᓘᓯ ᐅᕐᑲᐅᑦᔮᒋᐊᕈᑎᓕᒃ ᐆᑦᑑᑎᑦᓴᒥᒃ ᑐᒃᓯᕋᕐᑲᑦᑕᕐᑯᔮᑦᓯᓂ ᒥᕐᓱᕈᒪᔭᒥ ᕐᑲᐅᔮᒪᒐᓯᐊᕐᐊᓗᓂᓗ ᐊᓯᒥᑕ ᒥᕐᓱᓯᒪᔭᖕᒋᓐᓂᒃ. ᓘᓯ ᐃᓕᓴᖕᒋᓐᓇᓂᕋᓕᐅᔪᖅ ᐅᓪᓗᒥᒧᑦ.

ᑕᐃᒃᑯᐊᑎᑑᑦᔭᖕᒋᑦᑐᖅ ᓘᓯᒃᑯᑦ ᐃᓅᕕᒋᓯᒪᔭᖕᒐᑎᑐᑦ ᓯᐊᓯ ᓯᒪᐃᓚ ᐃᓄᒃᔪᐊᒥ ᐱᕈᕐᓴᓯᒪᔪᖅ ᐅᓪᓗᒥ ᓄᓇᒋᔭᒥᓂᒃ. ᑎᒍᐊᖕᒍᓯᒪᑦᓯᓂᓗ ᓘᓯᒧᑦ ᐊᐃᓴ ᓯᒪᐃᓚᒧᓪᓗ. ᑰᑉ ᐊᑭᐊᓂᒥᐅᖕᒍᕚᑦᑐᕕᓃᑦ ᑐᐱᕐᓂ ᐊᕐᑮᒍᓕᒫᖅ. ᐃᓕᓐᓂᐊᑐᕕᓂᐅᑦᓯᓂᓗ ᐊᑦᔮᑮᖕᖕᒋᑐᓂᒃ ᐳᕐᑐᓂᓃᑦ ᑲᑎᒪᑐᐃᓐᓇᖕᒋᓐᓇᑎᓪᓗᒋᑦ. ᐊᕕᑦᑐᑕᐅᕋᑕᓛᕋᓗᐊᕐᓯᑎᒃ ᐅᑭᐅᕐᑲᑎᒌᑦ ᐃᑉᐱᒋᑦᓯᒋᑦ.

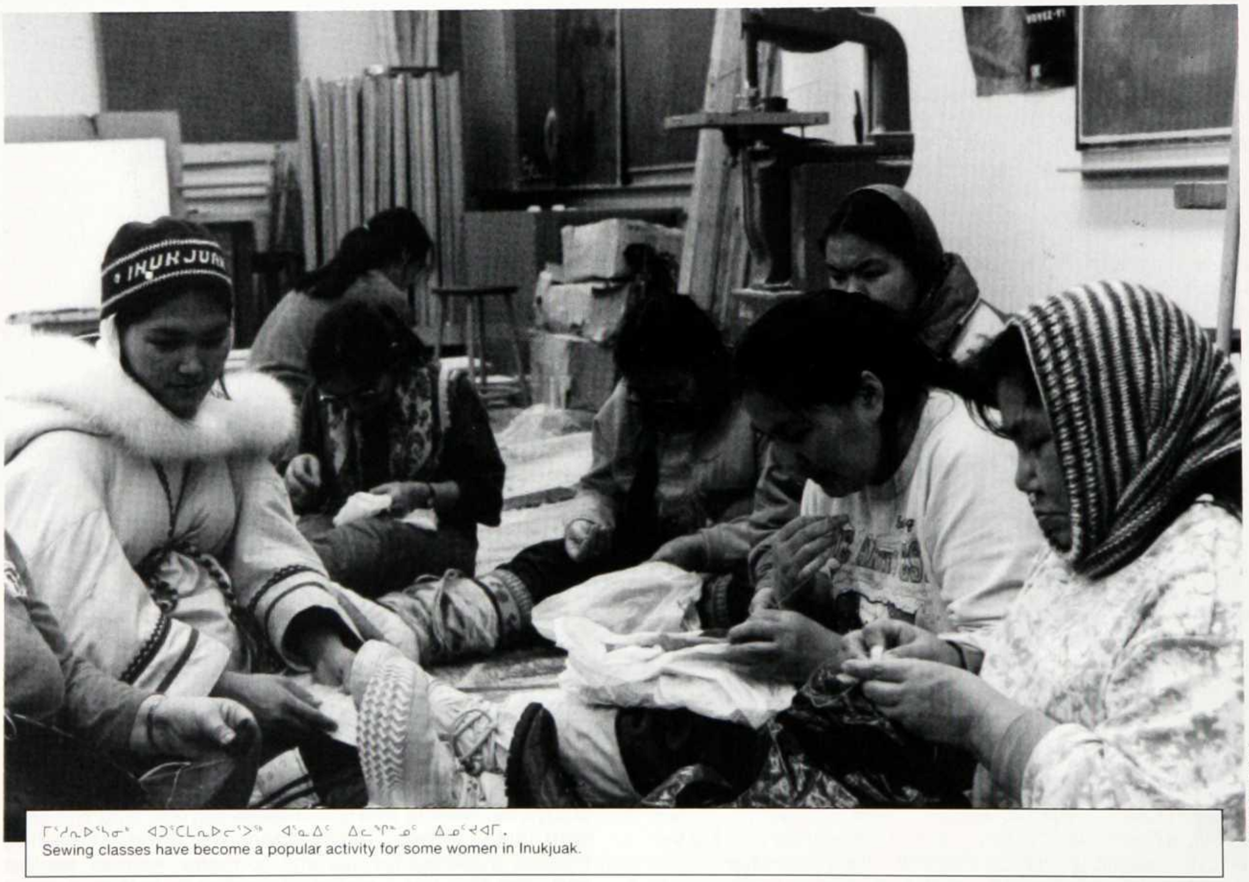
ᐊᕐᑮᒍᐃᑦ ᕐᑯᓖᑦ ᓈᓕᕐᑐᑦ ᓯᐊᓯ ᐊᑎᒋᓕᐅᕐᑲᑦᑕᓯᔪᕕᓂᖅ ᑕᓪᓕᒪᓂᒃ ᕐᑭᑐᖕᖕᒐᒥᓂᒃ ᑲᒃᑲᓛᖕᒍᑎᓪᓗᒋᑦ ᑮᓇᐅᔭᐃᔭᕈᒪᒍᓐᓇᐃᕋᒥ ᐊᓐᓄᕌᓄᑦ ᑕᐃᒪ ᐃᒻᒥᓂᒃ ᐊᑎᒋᓕᐅᓇᐅᕋᑕᕐᓯᓂ. ᐃᓕᑦᓯᕚᓪᓕᐊᓯᑦᓯᓂ ᕐᑭᑐᖕᖕᒐᕐᑲᓕᕋᒥ ᑭᓯᐊᓂ ᓴᓇᒍᑦᔮᕐᑲᑦᑕᓯᒋᑦ. ᑭᓯᐊᓂ ᑐᑭᓯᒋᐊᕈᒪᓕᑐᐊᕋᒥ ᐊᓈᓇᒻᒥᓄᑦ ᐅᕐᑳᓯᖅ ᐊᒪᓖ

says she is still learning today.

Unlike the women of Lucy's generation, Siasi Smiler grew up in Inukjuak, where she lives today. Her adoptive parents were Lucy and Isa Smiler. They used to live across the Inukjuak River in tents all year long. She went to school when the students of all ages were in one group. Eventually they were put into different age groups.

About ten years ago, Siasi started to make parkas for her five small children in order to save on clothing money, and then she proceeded to make parkas for herself. She started to learn only when she had children by making things for them. When Siasi needs advice, she calls her mother, Emily Epoo. When she is making a jacket or a parka, she gets in touch with people who makes what Siasi likes. She asks them for advice and is shown what to do.

The driving force for Siasi to learn more about sewing is remembering that everybody in the past had to learn about it for survival. In her own free will, she felt she should do the same. Today, anyone who wants to know can be instructed and encouraged, whereas thirty or forty years ago, women learned by watching. It is important to Siasi because being able to sew Inuit clothing is part of her identity and culture. More recently in the past three years, she joined sewing classes which are open to anyone. They learn to make kamiks, parkas and amautiks. She makes winter kamiks, and water proof



ᒥᕐᓱᓇᐅᕐᓴᓂᒃ ᐊᑐᕐᑕᒪᓇᐅᓕᕐᐳᖅ ᐊᕐᓇᐃᑦ ᐃᓚᖕᒋᓐᓄᑦ ᐃᓄᑦᔪᐊᒥ.
Sewing classes have become a popular activity for some women in Inukjuak.

STEPHEN HENDRIE

ᐃᐳᒧᑦ. ᐅᓕᑲᑦᑕᓕᐅᓕᕋᒥ ᐊᑎᒋᒥᓪᓘᓃᑦ ᐅᖃᕕᒋᓯᑦᓯᒋᓪᓘᓃᑦ ᐱᐅᒋᔭᖏᓐᓂᒃ ᓴᓇᓲᑦ. ᐊᐱᕆᑦᓯᒋᑦ ᐃᑲᔪᕐᑕᐅᒍᒪᑦᓯᓂ ᑕᐃᒪ ᑐᑭᓯᑎᑕᐅᓲᖅ ᓯᒋᐊᕐᑲᕐᒪᖔᕐᒥ. ᓯᐊᓯ ᐃᓕᑦᓯᒍᒪᓕᕐᑎᑕᐅᓯᒪᑦᓯᓂ ᒥᕐᓯᓂᕐᒥᒃ ᐃᖅᑲᐅᒪᑦᓯᓂ ᐃᓘᓐᓇᓯᐊᑎᒃ ᑭᖑᓂᑦᑎᓂ ᐃᓕᑦᓯᒋᐊᕐᑲᕐᓯᒪᒻᒪᑕ ᐊᓐᓇᐅᒪᒍᑎᑦᓴᒥᓂᒃ. ᐃᒻᒥᓂᕐᑭᑦᓯᐊᓯᓂ ᐃᓯᒪᓯᒪᔪᖅ ᑕᐃᒫᑦᓴᐃᓈᕈᓐᓇᕆᐊᒥᒃ. ᐅᓪᓗᒥ ᑭᓇᑐᐃᓐᓇᖅ ᖃᐅᔨᒍᒪᔪᖅ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᓐᓇᓕᕐᑐᖅ ᑲᔪᖏᕐᓴᑕᐅᓗᓂᓗ 30 40-ᓗ ᐊᕐᕿᒍᐃᑦ ᓈᓕᕐᑐᑦ ᐊᕐᓇᐃᑦ ᐃᓕᑦᓯᕆᑦᑐᕕᓂᐅᑎᓪᓗᒋᑦ ᑕᑯᓐᓇᑐᐃᓐᓇᓯᑎᒃ. ᐱᒻᒪᕆᐅᕗᖅ ᓯᐊᓯᒧᑦ ᒥᕐᓯᕈᓐᓇᕆᐊᒥᒃ ᐃᓄᐃᑦ ᐊᓐᓄᕌᖏᓐᓂᒃ ᓇᓗᓇᐃᒃᑯᑕᕆᒻᒪᐅᒃ ᐃᓅᓂᖓᑕ ᐱᐅᓯᑐᖃᖓᓂᓪᓗ. ᖃᒻᒥᐊᐱᒃ ᐊᕐᕿᒍᐃᑦ ᐱᖓᓯᑦ ᓈᓕᕐᑐᑦ ᒥᕐᓯᕆᐅᕐᓴᑐᓄᑦ ᐃᓚᐅᓯᒪᔪᖅ ᑭᓇᑐᐃᓐᓇᑯᓐᓄᑦ ᐅᒃᑯᐃᖔᕐᑐᒧᑦ. ᑲᒻᒥᐅᕆᐅᕐᓴᓯᑎᒃ ᐊᑎᒋᓂᓪᓗ ᐊᒪᐅᑎᓂᓪᓗ. ᐅᑭᐅᕐᓯᐅᑎᓂᒃ ᑲᒥᓕᐅᓲᖅ ᐃᒻᒪᑎᖅᑲᔭᖏᑐᓂᓪᓗ ᑲᒥᓕᐅᓲᖅ ᐃᓄᒻᒪᕆᓯᐅᑎᓂᒃ ᑲᒃᑲᓛᕐᓯᐅᑎᓂᓪᓗ.

ᓯᐊᓯ ᐅᖃᓚᐅᔪᖅ "ᖃᐅᔨᒪᒍᒪᓯᒪᐃᓐᓇᕋᓗᐊᕐᓯᖓ ᐱᐅᓯᑐᖃᕐᓂᒃ ᑭᓯᐊᓂ ᐱᒋᐊᓚᐅᕐᓯᒪᓇᖓ ᐃᓅᑐᐃᓐᓇᓯᖓ. ᐃᓯᒫᓗᑦᔭᓇᖓᓘᓐᓃᑦ ᐃᓕᑦᓯᖏᓐᓂᐊᖚᕐᓂᒥᒃ. ᐱᖏᐊᓚᐅᔪᒐᒃᑯ 30 ᐅᖓᑖᓂ ᐅᑭᐅᖃᓕᕋᒪ. ᐃᓄᓐᓂᒃ ᐃᓕᑦᓯᕆᓪᓕᐊᕐᑯᔨᑦᓯᖓᓗ

MAKIVIK
INUKJUAK
MAKIVIK NEWS
EDITORIAL

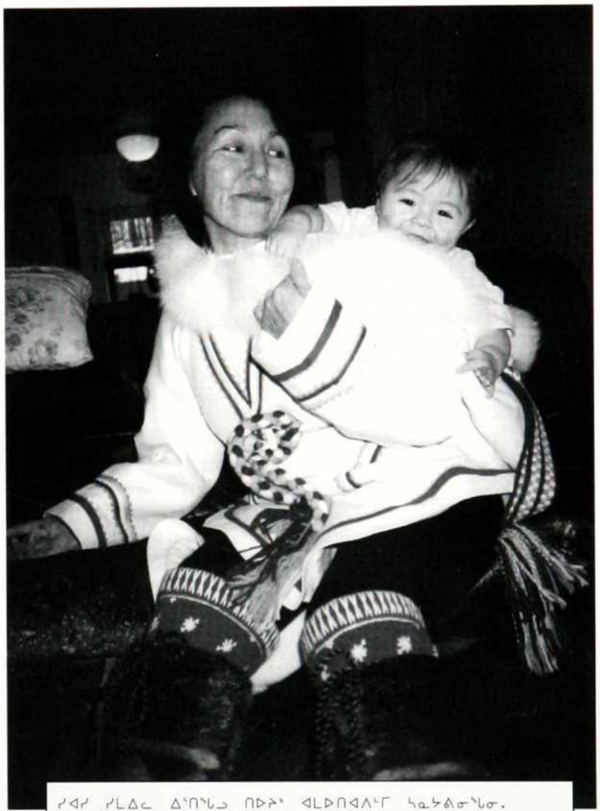
ᐱᐅᓯᑐᖃᐅᑉ ᒥᑦᓵᓄᑦ ᐱᒋᐊᑦᓴᐅᑎᒋᓐᓂᖏᒃᑲᓗᐊᕈᑎᒃ ᐱᓗᐊᕐᑐᒥᒃ ᐃᓄᐃᑦ ᒥᕐᓯᕈᓯᖓᓂᒃ ᐃᑭᕐᖑᐊᓂᒃ ᐸᓗᓂᒃ ᐊᑎᒋᓂᓪᓗ. ᐱᒋᐊᑦᓴᐅᑎᒋᓗᒍ ᐱᐅᓂᕐᓴᒪᕆᐊᓗᒃ. ᐱᒍᓐᓇᖏᑦᑑᔪᕆᑦᔭᒍᓐᓇᐃᓗᑎᒃ."

ᓯᐊᓯᐅᑉ ᐃᕐᓂᖏᒃ ᒪᕐᕉᒃ ᓇᑦᓯᓴᕋᑕᓲᖑᒻᒪᑎᒃ ᐊᐃᑦᑐᑕᐅᓲᖑᑦᓯᓂᓗ ᐃᓄᓐᓄᑦ ᕿᓯᓂᒃ ᖃᐅᔨᒪᓕᕋᒥᒃ ᐊᑐᕈᓐᓇᓕᕐᑐᒥᒃ ᒥᕐᓯᓗᓂ. ᓛᓴᕉᓯ ᐃᐳ ᐊᓯᖏᓪᓗ ᐆᒪᔪᕐᓯᐅᓲᑦ ᐊᐃᑦᑐᐃᓲᑦ ᕿᓯᓂᒃ. ᓯᐊᓯ ᕿᑦᓯᕆᓲᖑᑦᓯᓂ ᐱᒍᓐᓇᑕᒥᓂᓪᓗ ᐱᒐᓯᐊᕐᓯᓂ ᐃᓘᓐᓇᓕᒫᖓᓂᒃ ᖃᐅᔨᒪᕋᑕᖕᖏᑲᓗᐊᕐᓯᓂ. ᓯᐊᓯ ᒥᕐᓯᓂᕐᒥᒃ ᐱᒋᐊᕐᑐᕕᓂᐅᒐᓗᐊᕐᓯᓂ ᐊᕐᕿᒍᕐᑲᓕᕐᓯᓂ 30 ᐅᖓᑖᓂ ᓴᓇᒍᓐᓇᓕᕐᑐᖅ ᖁᓂᒍᓕᓐᓂᒃ ᐊᑎᒋᓂᒃ ᐃᑭᕐᖑᐊᓴᔭᓂᒃ ᐊᑎᒋᓂᒃ ᐊᒪᐅᑎᓂᒃ ᐸᓗᓂᒃ ᐃᑭᕐᖑᐊᓴᔭᓂᓪᓗ. ᓯᐊᓯ ᓴᓇᓲᖑᒻᒥᔪᖅ ᐱᐅᔪᐊᐱᓐᓂᒃ ᐅᓕᑲᑦᑕᓂᒃ.

ᑐᓵᓈᕋᒪ ᓘᓯ ᐅᐃᑖᓗᒃᑐᒥᒃ ᓯᐊᓯ ᓯᒪᐃᓕᒥᓪᓗ ᑐᑭᓯᑦᓯᐊᓚᐅᕐᖁᖓ ᐃᒪᐃᑦᑑᓂᒃ: ᓯᕗᓪᓕᖅ ᑐᑭᓯᔭᕋ; ᐸᓃᑦ ᒥᕐᓯᕆᐅᕐᓴᓂᐅᑉ ᐊᓯᐊᓂᒃ ᐱᓇᓱᐊᕐᐸᓂᕐᒥᔪᑦ, ᐃᑲᔪᕆᐊᖃᕐᓂᖓ ᐱᒻᒪᕆᐅᒻᒥᒪᑦ ᐊᑖᑕᒃᑯᒥᓂᑦ. ᐊᐃᑉᐸᖓ ᐃᓕᓴᕐᓂᖅ ᖃᓪᓗᓈᑎᑐᑦ ᐊᓯᐊᓂᓪᓘᓃᑦ ᐊᑉᕕᐊᓗᑕᐅᑦᔭᖏᑦᑐᖅ ᐃᓅᑉ ᐃᓕᑕᕐᓯᒍᓐᓇᓂᖓᓂᒃ ᐃᓄᐃᑦ ᒥᕐᓯᕈᓯᖓᓂᒃ. ᑭᓯᐊᓂᓕ ᑕᑯᔪᖓ ᑕᐃᑦᓯᒪᓂᓗ ᐅᓪᓗᒥᓗ ᐃᓄᐃᑦ ᒥᕐᓯᕈᓯᑐᖃᖓ ᑲᔪᓯᒍᓐᓇᕆᐊᖓ ᐱᑦᔪᑎᖃᑦᓯᐊᑐᕆᔭᐅᑐᐊᕈᓂ. ✂

kamiks, to fit adults as well as children.

Siasi shares this story. "I always wanted to acquire the traditional skills but did not start, and just continued on through life. I did not even worry that I would not learn. I got into it when I was over thirty years old. I would like for people to start learning traditional ways, even if they do not start early, especially the Inuit's own sewing such as duffle socks, mittens, and parkas. I would suggest it is even better to start early. Do not think you cannot do it."



ᓯᐊᓯ ᓯᒪᐃᓚ ᐃᕐᓂᖓᓗ ᑎᐅᕆᒃ ᐊᒪᐅᑎᐊᐱᒻᒥ ᓴᓇᔭᕕᓂᖓᓂ.
Siasi Smiler and her son Derek in a beautiful amoutik which she made.

MARTHA INUKPUK-IQALUK

Siasi's two sons catch seals once in while, and people give her seal skins, since they know she's using it for sewing. Lazarusie Epoo and a few other hunters give her some skins. Siasi removes the fat and does what she can, although she does not know everything about it yet. Although Siasi started to learn about sewing in her thirties, she is able to make down filled parkas, duffle parkas, amautiks, mittens and duffle socks. Siasi also makes some accessories such as fancy dress coats.

After hearing from Lucy Weetaluktuk and Siasi Smiler, I understood two things. The first one is that girls have always worked on important things besides learning to sew, as helping the father was necessary too. The second one is that going to school to learn English or other academic subjects does not stop one from learning the Inuit sewing skills. I see that today, as in the past, the tradition of Inuit-style sewing can be continued as long as there is a purpose behind it. ✂

ᐊᕙᑎᑦ ᑕᕐᕋᒥᐅᑦ ᓂᐱᖕᒋᑦᑕ ᐊᕐᕌᒍᖕᒋᑦ

Twenty TNI Years

ᑕᕐᕋᒥᐅᑦ ᓂᐱᖕᒐᑦ ᓄᓇᕕᒻᒥ ᓈᓚᐅᑎ ᓇᓪᓕᐅᓂᕐᓯᐅᓚᐅᔪᕗᖅ ᐊᕐᕌᒍᒥᓂᒃ ᐊᕙᑎᓂᒃ ᐆᑦᑑᐱᕆ 17, 1995-ᒥ. 80 ᒥᑦᓵᓃᑦᑐᑦ ᐊᐃᓯᒪᓚᐅᔪᑦ ᖁᑉᐸᖅ ᑕᔭᕋᐅᑉ ᐃᖅᑲᐅᒪᔭᐅᒍᑎᒋᑦᓱᒍ ᖃᑭᕐᕕᖕᒐᓂ ᐅᑯᐊ ᐃᓚᐅᓚᐅᔪᑦ ᑕᕐᕋᒥᐅᑦ ᓂᐱᖕᒐᑕ ᑲᑎᒪᔨᖕᒋᑦ ᖃᐃᖁᔨᓯᒪᑎᓪᓗᒋᑦ ᐱᓇᓱᑦᑎᓂᒃ

JERRY GOODSON

ᐊᖕᒐᔪᖅᑳᖕᒍᓯᒪᔪᓂᒃ ᐱᓇᓱᑦᑎᐅᓯᒪᔪᓂᒃ ᓄᓇᓕᒥ ᓯᕗᓕᕐᑎᓂᒃ. ᓴᓪᓗᒥᐅᑦ ᑐᓴᕈᒥᓇᕐᑐᒥᒃ ᐃᖕᖕᒋᑏᑦ ᑕᑯᓐᓇᐅᔮᕐᑕᐅᓯᑎᒃ ᐅᓐᓄᒥ ᐊᑦᔨᐅᖕᒋᑦᑐᒥ ᐊᐃᑦᑐᑐᕐᑕᐅᓂᖃᕐᓱᓂᓗ ᓇᑯᕐᒦᑕᐅᒍᑎᓂᒃ ᐅᑯᓂᖕᒐ ᐄᓚᐃ ᐊᐅᓪᓚᓗᒃ ᐊᑯᓕᕕᒻᒥᐅᖅ ᓴᐅᒥᒃ ᐃᓄᒃᐸᒃ ᐃᓄᒃᔪᐊᒥᐅᖅ ᔮᔨ ᐃᕐᓱᑐᖅ ᖃᖅᑳᔪᕐᓗ ᓴᓪᓗᒥᐅᖅ ᐊᑯᓂᐅᖕᖕᒋᑐᖅ ᐊᖕᒐᔪᖅᑳᖕᒍᓯᒪᔪᖅ. ᐄᕙ ᓴᑭᐊᒐᖅ ᐊᖕᒐᔪᖅᑳᖅ ᑕᕐᕋᒥᐅᒃᑯᓂ ᐊᐃᑦᑐᑕᐅᓚᐅᒻᒥᔪᖅ 18-ᓂ ᐊᕐᕌᒍᓂᒃ ᐱᒍᑦᔨᓂᕐᒥᓄᑦ ᓵᓕ ᐋᑕᒥᓗ ᐃᓄᒃᔪᐊᒥᐅᖅ ᐊᐃᑦᑐᑕᐅᒻᒥᓱᓂ ᐊᕐᕌᒍᓂᒃ 13-ᓂᒃ ᐱᒍᑦᔨᓂᕐᒥᓄᑦ ᑏᕖᓕᐅᕐᑎᐅᓂᕐᒧᑦ ᐊᒻᒪᓗ ᓈᓚᐅᑎᒃᑯᑦ ᐅᖃᕐᑎ

Taqramiut Nipingat Inc. (TNI), Nunavik's big broadcaster, celebrated its twentieth anniversary on October 17, 1995. Around eighty people were in attendance at the Kopak Tayara Memorial Arena for the celebration party, including TNI Board Members invited TNI staff, past presidents, former staff members, and community leaders. Salluit's Gospel Group provided entertainment for the special evening, and awards were presented to past presidents Eli Audlaluk of Akulivik, Shaomik Inukpuk of Inukjuak, and George Kakayuk of Salluit for short-term presidency. Eva Sakiagak, President of TNI, also received an award for 18 years of service, while Charlie Adams of Inukjuak was awarded for 13 of years service as TV producer, and to radio producer Elasuk Paujungie for his nine years with TNI radio.

An honourary presentation was made to Josepi Padlayat, the founder of Taqramiut Nipingat Inc. and the Inuit Broadcasting Corporation. Josepi is now the Presidential Assistant for Air Inuit, and during a *Makivik News* interview, he described some of his early experiences with broadcasting.

Makivik News: How did you become interested in radio broadcasting?

Josepi Padlayat: The idea of having a communication network in the North — and especially our region, Nunavik, came to my head when I was still a kid. My father had bought a small transistor radio, and when we turned the radio on, what do we hear? It was Inuit talking on the radio. I was astounded!

It was the Greenlandic Inuit talking over the airwaves through their network, and we were able to pick it up. I was completely taken by that. Ever since that time, I would just come back to it and say well, 'If those Inuit can do it, so can we'. By the time I was in school (at

ᐃᓪᓚᓯᒃ ᐸᐅᔪᖕᒥ ᐊᕐᕌᒍᓂᒃ 9-ᓂᒃ ᐱᓇᓱᐊᓕᕐᒪᑦ ᑕᕐᕋᒥᐅᑯᑦ ᓈᓚᐅᑎᖕᒐᒍᑦ.

ᓇᑯᕐᒦᒍᑎᒥ ᐅᕐᑲᒍᑎᐅᓚᐅᕐᒥᔪᖅ ᔫᓯᐱ ᐹᓪᓚᔮᑦ ᓄᐃᑦᓯᓯᒪᒐᒥ ᑕᕐᕋᒥᐅᑯᓂᒃ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᑕᑯᓐᓇᕋᑦᓴᓕᕆᓂᖕᒋᓐᓂᒃ. ᔫᓯᐱ ᒫᓐᓇ ᐊᖕᒐᔪᖅᑳᒥᒃ ᐃᐊ ᐃᓄᐃᒃᑯᓂ ᐃᑲᔪᕐᑎ ᐊᒻᒪᓗ ᐊᐱᕐᓱᑕᐅᑦᓱᓂ ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᓐᓄᑦ ᐅᕐᑲᓚᐅᕐᑐᖅ ᐊᐆᑎᓯᒪᔭᒥᓂᒃ ᓄᑖᖑᑎᓪᓗᒍ ᑐᓴᕋᑦᓴᓂᐊᕐᓂᖅ.

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᕐᑲᓄᕐᑖ ᐱᔪᑦᓴᐅᔫᓕᕐᓂᕐᑭᑦ ᓈᓚᐅᑎᒃᑰᑦᓴᓕᕆᓂᕐᒥᒃ?

ᔫᓯᐱ ᐹᓪᓚᔮᑦ: ᐃᓱᒪᒋᒋᐊᖖᒐᓯᒪᔭᕋ ᑐᓴᕋᑦᓴᓂᐊᕐᓂᖅ ᑕᕐᕋᒥ - ᐱᓗᐊᕐᑐᒥ ᓄᓇᒐᓐᓂ ᓄᓇᕕᒻᒥ ᑲᒃᑲᓛᖕᒍᖕᒋᓐᓇᓱᖕᒐ. ᐊᑖᑕᒐ ᓂᐅᕕᓚᐅᕐᓯᒪᒻᒪᑦ ᓈᓚᐅᑎᐊᐱᒻᒥᒃ ᐊᒻᒪᓗ ᐃᑭᒐᑦᑎᒍ ᓱᓇᒥᒃ ᑐᓴᕐᐱᑕ? ᐃᓄᓐᓂᒃ ᐅᕐᑳᔪᓂᒃ ᓈᓚᐅᑎᒃᑯᑦ. ᐊᔪᒪᐃᓪᓕᐅᓚᐅᕐᓯᒪᔪᖕᒐ!

ᐊᑯᑭᑦᑐᒥᐅᑦ ᐃᓄᐃᑦ ᐅᕐᑲᓚᐅᕐᓯᒪᔪᑦ ᓈᓚᐅᑎᒥᒍᑦ ᐊᒻᒪᓗ ᑐᓵᒍᓐᓇᓚᐅᕐᓯᒪᔭᕋᑦ ᐊᒻᒪᓗ ᐊᑦᑐᑕᐅᒻᒪᓇᓚᐅᕐᓯᒪᔪᖕᒐ ᑕᐃᑦᓱᒧᖕᒐ. ᑕᐃᒪᖖᒐᓂᑦ ᐅᑎᕐᕕᒋᑐᐃᓐᓇᕐᑲᑦᑕᓱᒍ ᐅᕐᑲᕐᐸᓱᖕᒐ 'ᑕᐃᑯᐊ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐸᑕ ᐱᔪᓐᓇᓇᕋᒍᑦ'. ᐃᓕᓴᓕᓚᐅᕐᓯᒪᔪᖕᒐ (ᐊᓂᕐᕋᒥ ᐋᑐᕙᒥᓗ ᐱᔭᓇᐊᑐᔪᓂᒃ ᐳᕐᑐᓂᕐᓴᒥ ᐃᓕᓐᓂᐊᕕᒻᒥ). ᑕᑯᓕᓚᐅᕐᓯᒪᔪᖕᒐ ᐊᑦᔨᒌᖖᒋᓗᑐᕐᑕᖕᒐᓂᒃ ᑐᓴᕋᑦᓴᓕᕆᓂᕐᒥᒃ. ᑭᖖᒍᒪᓇᕐᑐᓂᒃ ᑕᕐᕋᒥ ᓯᕐᑭᓂᕐᒥ ᔭᒐᑎᒃ. ᓱᓇᒐᓚᐃᓪᓗ ᓱᑲᑦᑐᒪᓇᐊᓗᒻᒥ ᐊᓯᑦᔨᕈᓕᐊᓕᕐᓱᑎᒃ ᑕᕐᕋᒥ ᐊᒻᒪᓗ ᐊᓯᑦᔨᑐᕐᓂᖅ ᐱᐅᓂᕐᓴᐅᕙᑦᔭᒐᓂ. ᑕᐃᒪᐃᒻᒪᑦ ᓄᑖᓂᒃ ᐱᓇᐃᓗᑕᕐᑲᓕᕐᓱᑕ ᐃᓱᒪᓕᓚᐅᕐᓯᒪᔪᖕᒐ ᐃᒻᒪᕐᑲ ᑐᓴᕈᑎᕐᑲᑐᐊᕈᑦᑕ ᕐᑲᓄᐃᑦᑐᑐᐃᓐᓇᒥᒃ ᑖᒃᑯᐊ ᐱᓇᐃᓗᑕᐅᔪᑦ ᐱᓇᓱᐊᕆᓐᓇᓂᕐᓴᓗᔪᓇᐊᖕᒋᑦ.

ᑭᖕᒍᓂᖕᒐᒍᑦ ᓄᐃᑎᓕᓚᐅᔪᒻᒥᔭᕋ ᓄᓇᓕᓕᒫᓂ ᐃᓄᐃᑦ ᑕᑯᓐᓇᕋᑦᓴᓕᐅᕐᕕᖕᒐ (IBC). ᐋᑐᕙᒥᐅᖕᒍᒋᐊᕐᑲᕐᓯᒪᑦᓱᖕᒐᓗ ᑕᐃᑦᓱᒪᓂ ᑕᒪᐃᓐᓄᑦ ᑕᑯᓐᓇᕋᑦᓴᓕᕆᓂᕐᒧᑦ ᑕᕐᕋᒥᐅᑯᓄᓪᓗ ᓯᕗᓪᓕᐹᒥ ᐊᐅᓚᓂᓕᕆᕕᒋᓯᒪᔭᑦᑎᓂ. ᑕᐃᑦᓱᒪᓂᐅᑎᓪᓗᒍ ᕐᑲᓂᑦᑐᕐᒥᐊᕐᑲᓚᐅᕐᓯᒪᒐᑦᑕ ᑮᓇᐅᔭᕐᑐᕕᑦᓴᐅᔪᓂᑦ.

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᓱᓇᓂᒃ ᐃᓱᐃᓗᑕᕐᑲᕐᓯᒪᒻᒪᖕᒐᑦᓯ ᐱᒋᐊᕐᓂᖕᒐᓂ?

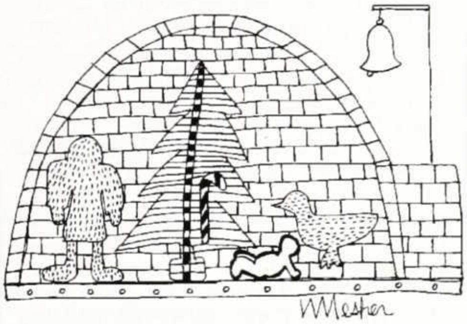
ᔫᓯᐱ ᐹᓪᓚᔮᑦ: ᓯᕗᓪᓕᐹᑦᓯᐊᖅ ᐋᓯᑦ ᕐᑲᐅᔨᒪᔭᐅᓚᐅᕐᓯᒪᑦᔭᕐᒥᑦᓇᑕ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂᒥᐅᑦ. ᕐᑲᓪᓗᓈᑦ ᕐᑲᓪᓗᓈᓂᒥᐅᑦ ᐃᓄᓐᓂᒃ ᐃᓱᒪᒍᑎᒃ ᐃᕐᑭᒧᓂᓪᓗᓃᑦ ᑕᐃᑦᓱᒪᓂᓱᓕ ᑕᐸᓂᐊᓗᒃ ᑕᕐᕋᒥᐅᖕᒍᒋᐊᖕᒋᑦ ᐃᓄᐃᑦ - ᐊᒻᒪᓗ ᕐᑭᑎᖕᒐᓃᑦᑐᕐᑲᑦᔭᒐᓂ ᐃᓱᒪᖕᒋᑦ ᒪᓕᑦᓱᒋᑦ. ᐃᓕᓐᓂᐊᑎᒋᐊᕐᑲᓚᐅᕐᓯᒪᔭᕋᑦ ᕐᑲᓪᓗᓈᓂᒥᐅᑦ ᐃᓄᕐᑲᓇᐊᖕᒐ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐ. ᐊᐃᑉᐸᖕᒐᓕ ᑮᓇᐅᔭᐃᓕᕐᓇᕕᑦᓴᔭᕐᑲᕋᑕᓚᐅᕐᓯᒪᖖᒋᒪᑦ ᐅᐸᒐᑦᓴᑎᓐᓂᒃ ᓚᒐᑦᓴᑎᓂᒃ ᐱᔭᑦᓴᕐᑲᓕᕋᑦᑕ ᐆᒥᖕᒐ ᑮᓇᐅᔭᐃᓕᕐᑭᓕᕐᐳᒍᑦ. ᐃᑲᔪᓇᐊᕐᑲᕐᓯᒪᔭᕋᑦ ᑲᕙᒪᒃᑯᑦ ᑮᓇᐅᔭᐃᓕᕐᑭᕕᑦᓴᓕᐅᕐᑲᑎᒋᑦᓱᒋᑦ ᐱᕙᓪᓕᐊᓕᕐᓱᑕ.

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᕐᑲᓄᕐᑖ ᐃᑉᐱᓂᐊᑎᑕᐅᕕᑦ ᐃᓚᒋᔭᐅᒋᐊᒥᒃ ᐊᕙᑎᓂᒃ ᐊᕐᕌᒍᓂᒃ ᓇᓪᓕᐅᓂᕐᓯᐅᓂᕐᒧᑦ?

ᔫᓯᐱ ᐹᓪᓚᔮᑦ: ᐱᔪᓇᐅᑎᒋᓪᒪᓇᑦᑕᕋ - ᐃᓚᐅᓯᒪᕕᒋᑦᓱᒍ ᐊᒻᒪᓗ ᐃᓱᒪᔪᖕᒐ ᐃᓄᐃᑦ ᐊᒥᓱᑦ ᑐᕋᐃᓐᓇᑐᒥᒃ ᐃᓚᐅᒐᓗᐊᕆᑎᒃ ᐃᓚᐅᖖᒋᑲᓗᐊᕆᑎᓪᓘᓃᑦ ᓇᑯᕆᔭᕐᑲᒻᒪᕆᒋᐊᖕᒋᑦ ᐱᒋᔭᑦᑎᓂᒃ ᓄᓇᕕᒻᒥ. ᑲᐃᒥᑦᓯᔭᐅᒍᑎᕐᑲᕐᓯᒪᒻᒥᔪᒍᑦ ᑕᒪᒃᑯᑎᒎᓇ ᑕᕐᕋᒥᐅᑯᑦ ᑕᐃᒪᖖᒐᑐᐃᓐᓇᖅ ᑲᒪᒋᑦᔭᖕᒋᒃᑲᓗᐊᕐᒥᔭᖕᒐᓄᑦ ᐆᑦᑑᑎᒋᑦᓱᒋᑦ ᐅᕐᑲᒍᑎᓂ ᐱᒍᑦᔭᐅᒍᑎᕐᑲᕐᓂᖅ ᓰᐲᓰᒃᑯᓗ ᑏᕖᖕᒋᓐᓂᒃ. ᑖᒃᑯᓂᖕᒐ ᑲᒪᒋᔭᕐᑲᕐᓯᒪᒻᒥᒐᑦᑕ ᐱᐅᓯᐅᒥᑎᑕᐅᑎᑦᓱᒋᑦ ᐅᖕᒐᓯᑦᑐᒥ ᓄᓇᓂ.

ᐊᓯᒥᒻᒥᔭᖕᒐ ᐱᓇᓱᐊᕐᓯᒪᔪᕋᑦ - ᐊᒻᒪᓗ ᐅᕐᑲᕋᒪ ᐅᕙᒍᑦ ᓚᒍᑦᔨᒍᒪᔪᒃᑲ ᓄᓇᕕᒻᒥᐅᑦ - ᑲᔪᕐᒋᓴᐃᓯᒪᒻᒥᒐᑦᑕ ᐊᐅᓴᑐᕋᓕᐊᒥᐅᑦ ᑲᕙᒪᖕᒐᓂᒃ. ᐊᐅᓴᑐᕋᓕᐊᕐᓯᒪᒐᒪ ᐅᕐᑲᐅᑎᑦᓱᒋᑦ ᕐᑲᓄᐃᑑᕐᓯᒪᒻᒪᖕᒐᑦᑕ ᑐᓴᕈᑎᓕᕆᓂᕐᒥ ᐊᒻᒪᓗ ᒫᓐᓇᐅᓕᕐᑐᖅ ᐊᐅᓴᑐᕋᓕᐊᒥᐅᑦ ᓇᒻᒥᓂᕐᒥᒃᓂ ᑐᓴᕈᑎᕐᑲᓕᕐᒥᔪᑦ.

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ: ᓇᑯᕐᒦᒃ.



home as well as at the Ottawa Technical High School). I could see a big difference in terms of communications. It was lacking in the North compared to the South. Things were also starting to change in the North very rapidly, and the change was not always for the better. So, with the new problems facing us, I felt that if we have a communication network of some kind, it might be much better for us to deal with these problems.

Later on, I also founded the national Inuit Broadcasting Corporation (IBC). I had to be living in Ottawa then, for both IBC and TNI, where we had our first operation office. At the time, it was necessary to be close to the funding sources.

MN: What obstacles did you come against in the beginning?

JP: The first obstacle was, of course, that we were virtually unknown in Northern Quebec. If the people in the South thought about Inuit, or Eskimos in those days, it was the Eskimos from the far North — and nobody in between. We had to educate the people in the South that there were Inuit in Northern Quebec. Secondly, there was no financing system in place by which we could approach and say that we have this project and that we need money for it. We had to help the government to design funding departments as we went along.

MN: How does it make you feel to be a part of the 20th Anniversary celebrations?

JP: I am extremely proud of this — having been a part of it. And I also think that a lot of people, regardless of whether they were directly involved or not, are very happy to have what we have in Nunavik. We have also had influences in other areas as well, where TNI is not even regularly involved, such as telephone services and CBC television networks. We have had a lot to do with getting these services improved in remote regions as well.

ᔫᓯᐱ ᐹᓪᓚᔮᑦ ᑕᕐᕋᒥᐅᑯᓗ ᐊᖓᔪᖅᑳᖓ ᐃᕙ ᓴᑭᐊᒑᖅ.
Josepi Padlayat and TNI President Eva Sakiagak.

JERRY GOODSON

Another thing that we did — and when I say we, I hope that I represent the people of Nunavik — is that we have influenced the government of Australia. I went down to Australia and advised them on how we were doing things in terms of communications, and now Australian aborigines also have their own network.

MN: Thank you very much.

ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓᑕ ᓯᕗᒧᐊᓐᓂᖓ

ᑰᑦᔪᐊᒥᐅᑦ ᐃᓚᖃᕐᒥᓯᑎᒃ ᓄᓇᓕᐅᑉ ᐊᓯᐊᓂᒥᐅᓂᒃ ᐊᐅᓚᑦᓯᔨᓂᒃ, ᒪᑭᕕᑯᑦ ᖃᐅᔨᓴᕐᕕᑖᖓᓂᒃ ᓄᑖᒥᒃ ᐅᒃᑯᐃᑕᐅᒻᒪᓐᓂᖃᕐᑎᓗᒍ ᖁᕕᐊᓱᒍᑎᖃᓕᓚᐅᔪᑦ. ᐊᖓᔪᖅᑳᑉ ᑐᖓᓕᓕᖅᑭᖓ ᔮᑭ ᖁᖏᐊᖅ, ᒪᑭᕕᑯᑦ ᖃᐅᔨᓴᕐᓂᓄᑦ ᐱᓇᓱᐊᑦᑕᖏᓐᓂᒃ ᑲᒪᔨ, ᐅᐱᒪᓂᕈᓚᐅᔪᖅ ᐊᒻᒪᓗ ᓇᑯᕐᒦᒍᑎᖃᕐᓱᓂ ᑭᑦᔨᓂᓯᒪᒥ ᕿᓚᒍᑎᐊᐱᖓᓂᒃ ᐅᒃᑯᐃᓯᓯᑦᓱᓂ ᓄᑖᑉ ᐃᓪᓘᑉ ᐅᒃᑯᐊᖏᓐᓂᒃ.

ᖃᐅᔨᓴᕐᕕᒃ, ᑳᓇᑕᒥ ᐊᕙᑎᓕᕆᔨᒃᑯᖏᑦᑕ ᓯᓚᓐᓂᐊᕕᕕᓂᖓᑦ, ᑰᑦᔪᐊᒥ ᒪᑭᕕᑯᑦ ᖃᐅᔨᓴᕐᕕᖓᓂᒃ ᐃᓪᓗᖃᕐᑎᓯᓯᔪᖅ ᓯᑕᒪᒋᔭᐅᑦᓯᓂ. ᓯᕗᓪᓕᐹᖑᓯᒪᔪᖅ ᖃᐅᔨᓴᕐᕕᐅᓯᓂ ᓇᔪᒥᕕᒃ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᑯᑦ ᐊᓪᓚᕕᕕᓂᖓ ᒪᑭᕕᑯᑦ ᐊᓪᓚᕕᒻᒪᕆᖓᑕ ᓴᓂᐊᓃᑦᑐᖅ, ᑕᐃᒪ ᓅᓕᓚᐅᕐᓯᒪᒻᒥᔪᖅ ᐃᓪᓗᕕᓂᖓᓄᑦ Heli-Québec ᐃᒥᕐᑕᕕᐊᓘᑉ ᓴᓂᐊᓃᑦᑐᒧᑦ, ᑕᐃᒪ ᓅᓕᓚᐅᕐᓯᒪᒻᒥᔪᖅ ᓯᐱᔫᒃᑯᑦ ᐊᓪᓚᕕᕕᓂᖓᓄᑦ ᓴᓈᒃᑯᑦ ᐃᓪᓗᖁᑎᖓᓐᓂ ᖃᓗᑎᒃ ᓄᓇᒃᑰᔨᓕᐅᕐᕕᐅᑉ ᖁᓛᓂ ᑕᐃᑲᓂ ᐃᓂᖃᕐᓯᓂ 1988-ᒥᑦ 1995-ᒧᑦ.

STEPHEN HENDRIE

ᓯᑖᔅ ᐅᓪᐱᓐᓯᑭ, ᖃᐅᔨᓴᕐᕕᐅᑉ ᐊᖓᔪᖅᑳᖓ, ᑎᓕᔨᐅᓯᒪᐅᑎᖃᕐᓂᖃᓚᐅᔪᖅ ᐃᓘᓐᓇᖏᓐᓂᒃ ᖃᐅᔨᓴᕐᓂᓕᒫᓂᒃ ᐊᒻᒪᓗ/ᐅᕙᓘᓐᓃᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓂᒃ ᓄᓇᕕᐅᑉ ᓄᑕᐅᓪᓕᕈᓐᓇᑐᓂᒃ ᐊᑐᕋᑦᓴᑦᑕᕐᑕᐅᓂᖏᑦ ᑲᒪᒋᔭᐅᖅᑲᓇᐊᖅᑐᑕᖏᓐᓂᒃ ᓇᓗᓇᐃᕐᑕᐅᓯᒪᔪᓂᒃ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐃᓄᓐᓄᑦ ᑲᒪᓂᕐᒥᒃ. ᐃᓄᐃᓪᓗ ᑎᒎᓪᓕᕈᓐᓇᐅᑎᒥᒥᐊᓕᖏᓐᓂᒃ ᐅᖑᒪᒋᐊᖃᕐᓯᑎᒃ, ᓱᖅᑯᐃᓯᔭᐅᓗᑎᓗ ᓈᒻᒪᑐᑦ ᐊᐅᓚᑦᓯᒍᑎᑦᓴᐃᑦ ᐱᕙᓪᓕᐊᔭᐅᓂᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᓂᕐᓂᒃ ᐱᕕᑦᓴᖃᕐᑎᓯᔭᐅᓗᑎᒃ ᑐᖁᕐᒪᔪᓂᒃ ᐃᓄᓐᓄᑦ ᐱᓇᓱᑦᑎᓄᑦ ᐃᓚᐅᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᑎᓕᒐᐅᓗᑎᒃ ᐱᓇᓱᑦᑎᐅᔫᓐᓇᐸᕐᑯᓪᓗᒥᑦ ᐱᓇᓱᐊᕐᑕᐅᓯᔭᓂ.

ᓅᓕᕿᓚᐅᔫᑦ ᐱᑦᔪᑎᖃᓗᐊᕐᓯᑎᒃ ᐱᓇᐃᓗᑕᐅᖅᑲᑦᑕᓚᐅᔫᒥᒃ ᐃᓯᕐᒧᑦ. ᑕᐃᓐᓇ ᓇᔪᕐᑕᕕᓂᖓ ᓇᑖᓂᑦᓯᐊᒪᑦ ᓴᓇᕕᐅᑉ ᓄᓇᒃᑰᔫᓕᐅᕐᕕᐅᑉ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᒃ ᓴᓇᕕᐅᔪᒻᒥᓱᓂ, ᑕᐃᑲᓂ ᐱᓇᓱᑦᑎᑦ ᓂᐅᖅᑲᑐᐃᓐᓇᖃᑦᑕᓚᐅᔪᒪᑕ ᓂᐅᖅᑲᖁᑦᓴᐅᖏᑦᑐᓂᒃ. ᓄᑖᖅ ᖃᐅᔨᓴᕐᕕᒃ ᐊᑦᔨᒌᖏᑦᑐᓂᒃ ᐱᐅᒃᑯᑎᑕᓕᒃ ᐃᓚᐅᑎᓗᒥᑦ ᐱᓪᓗᑯᒥᐊᓕᓐᓂᒃ ᑲᒪᒍᑏᑦ ᐃᓂᖏᓪᓗ ᓇᓗᓇᐃᕐᓯᕖᑦᓴᔭᓂᒃ ᖃᐅᔨᓴᕐᑐᓚᓈᑦ ᐊᑐᔩᖏᑦᑕ ᐊᑦᔨᖏᓐᓂᒃ.

ᖃᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᑦᑎᐅᔪᑦ ᐱᓪ ᑐᐃᑦᔅ, ᐆᒪᔪᓂᒃ ᖃᐅᔨᓴᕐᑎ ᐊᒻᒪᓗ ᖃᐅᔨᓴᕐᓂᓂᒃ ᑐᑭᒧᐊᑦᑎᓯᔨᐅᑦᓯᓂ, ᑖᓂᐊᓪ ᓕᑭᓕᐊᕐ, ᐆᒪᔪᐃᑦ ᐋᓂᐊᓯᔨᐅᑎᖓ ᐊᒻᒪᓗ ᐆᒪᔪᓂᒃ ᖃᐅᔨᓴᕐᑎᐅᓯᓂ, ᐋᓕᒃᔅ ᑯᐊᑕ, ᐲᑕ ᒪᐃ ᐊᒻᒪᓗ ᔨᐊᔅᓕ ᒥᐊᓯ, ᐆᒪᔪᓕᕆᔨᑦ, ᐊᒻᒪᓗ ᓘᓯ ᑕᖅᑭᐊᐱᒃ, ᐊᓪᓚᑎ. ᓴᓐᑎ ᓴᐸ ᐱᓇᓱᑦᑎᐅᔫᒧᒥᔪᖅ ᐆᒪᔪᓕᕆᔨᐅᑦᑕᐅᓯᓂ ᐊᑕᐅᓯᐅᓈᕐᑎᑐᑎᒍᑦ ᐱᓇᓱᐊᒐᑎᒍᑦ.

ᔮᑭ ᖁᖏᐊᕐᓗ, ᐊᒻᒪᓗ ᕗᐃᓕ ᐋᑕᒻᔅ, ᐳᕐᑐᓂᓴᓄᑦ ᐃᑲᔪᕐᑎᕆᔨᐅᔪᖅ ᐊᖓᔪᖅᑳᑉ ᑐᖓᓕᓕᖅᑭᖓᓄᑦ, ᐊᓪᓚᕕᖃᕐᒥᔫᒃ ᑕᐃᑲᓂᑦᓴᐃᓇᖅ ᐃᓪᓗᒥ.

ᖃᐅᔨᓴᕐᕕᐅᑉ ᖃᓄᐃᓕᖓᓂᕆᐊᓕᖓ ᑐᑭᑖᕈᑕᐅᓯᒪᓪᓚᕆᖅᑕᐅᔪᖅ ᐋᖅᑭᑕᐅᑮᕐᓯᒪᑦᓯᓂ ᒪᑭᕕᑯᓪᓗ ᓄᐃᑎᓗᒥᑦ. ᔮᓂ ᐲᑕ, ᒪᑭᕕᑯᑦ ᐊᖓᔪᖅᑳᖓᑕ ᑐᖓᓕᕆᓯᒪᒻᒥᔭᖓ, ᐱᓇᓱᐊᓪᓚᕆᑦᓯᒪᒍᑎᓕᒃ ᑐᓂᕐᕈᓯᓯᒪᒻᒪᕆᑦᓯᓂ ᐃᑲᔪᕐᓯᓯᓂ ᒪᑭᕕᑯᑦ ᖃᐅᔨᓴᕐᓂᒧᑦ ᐱᓇᓱᐊᕐᑕᖏᑦᑕ ᑐᙵᕕᒋᕙᓕᕐᑕᖏᓐᓂᒃ.

ᐅᓪᓗᒥᒧᑦ, ᒪᑭᕕᑯᑦ ᐊᑐᖁᑦᓴᓖᓕᐅᕐᓯᒪᔪᑦ $300,000-ᓂᒃ, ᐊᒻᒪᓗ ᑰᑦᔪᐊᒥᐅᑦ ᓅᓐᓂᖓᓄᑦ ᐊᐃᑦᑐᐃᓯᒪᑦᓯᑎᒃ $50,000-ᓂᒃ. ᖃᐅᔨᓴᕐᕕᒃ ᑮᓇᐅᔭᓯᐅᕐᒥᔪᖅ ᓯᓚᑖᓂᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓂᑦ ᐊᒻᒪᓗ ᑲᕙᒪᑐᖅᑲᒃᑯᓂᑦ ᐊᑭᓕᕐᑐᕆᐊᓕᓐᓂᒃ ᐊᑭᓖᒍᑎᑦᓴᓂᒃ.

Moving Forward for Makivik Research

Residents of Kuujjuaq, as well as a number of out-of-town officials, turned out to enjoy the official opening ceremony for Makivik's modern new Research Center. Second Vice-President Jackie Koneak, who is in charge of Makivik research projects, expressed pride and gratitude as he cut the ritualistic ribbon to open the doors to the new building.

The Research Center, which was previously the Environment Canada weather station, is the fourth building to house Makivik Research Center in Kuujjuaq. The first town building used was the former Nayumivik Landholding office next to Makivik's head office, followed by a move to the old Heli-Quebec building near the water reservoir, and then to the old CBC office in the Sanak building above the Halutik garage from 1988 to 1995.

Stas Olpinski, Research Department Head, says, their mandate is to ensure that all research and/or management of Nunavik's renewable resources responds to priorities defined by the Inuit of Nunavik. It is also to protect the Inuit right to harvest, to ensure appropriate management strategies are developed, and to allow training opportunities for Inuit both as staff members and as contractual employees in specific projects.

One of the main reasons for moving was a fume problem. Located directly over an industrial garage and other workshops, it created an unhealthy work environment. The new Center features a variety of equipment including specialized work surfaces for detailed scientific analysis.

Employees who work at the Research Center are Bill Doidge, Biologist and Research Center Director, Daniel Leclair, Veterinarian and Biologist, Alix Gordon, Peter May, and Chesley Mesher, Wildlife Technicians, and Lucy Tukkiapik, Secretary. Sandy Suppa has also been employed on a contract basis as a Wildlife Technician for individual projects.

In addition, Jackie Koneak, and Willie Adams, Executive Assistant to the Second Vice-President, also have offices in the building.

Structuring of the Research Department was one of the key decisions made immediately when Makivik was created. Johnny Peters, past Second Vice-President for Makivik, made an enormous contribution by helping to set a solid foundation for Makivik's research activities.

To date, Makivik has invested $300,000, and Kuujjuamiut Inc. also has committed $50,000 towards the relocation. The Research Department is also soliciting funds from outside provincial and federal government sources to help offset costs.

STEPHEN HENDRIE

ᓴᓇᑕᐃᑦ ᑲᔪᓯᑎᑦᓯᒍᑦ ᖁᑭᐅᑦᓄᑦ ᐱᖁᔭᒥᒃ

ᐃᓄᐃᑦ ᐊᑭᖃᕐᑐᖃᓯᐊᓪᓚᓇᓗᐊᕐᓚᑦ ᓄᑖᒥᒃ ᖁᑭᐅᑎᓄᑦ ᐱᖁᔭᑦᓴᒥᒃ, ᓴᓇᑕᐃᑦ ᑲᔪᓯᑎᑦᓯᒍᑦ ᐱᖁᔭᑦᓴᖅ ᓯ-68ᒥᒃ, ᐊᖅᑭᒋᐊᕐᑕᐅᑎᓐᓇᒍ, ᐱᖕᒐᑦᓯᑐᓂ ᓄᕕᒻᐸ 22ᒥ. ᑕᐃᒪᓂ ᑖᓐᓇ ᐱᖁᔭᑦᓴᖅ ᐱᖁᔭᖕᒍᕈᑎᑦᓴᖕᒐ ᑲᔪᓯᖕᒥᓂᖕᒐᓂᒃ ᐊᖕᒥᖅᑕᐅᓂᖅᑲᓇᐊᖅᑲᓪᓚᓇᒐᖅ ᐊᑕᓂᐊᓗᒻᒧᑦ, ᑕᒪᓐᓇ ᓂᕆᐅᒋᔭᐅᒐᖅ ᖁᕝᕕᐊᓯᕝᕕᐅᑉ ᓯᒍᓂᖕᒐᓂ.

ᐊᓪᓚᓂᕐᑐᓂ ᓯᑉᑕᒻᐸ 25, 1995ᒥ ᐃᓄᐃᑦ ᓴᓇᑕᐃᑦ ᑲᑎᒪᔨᐊᐱᖏᓐᓄᑦ ᐊᐃᓚᐅᔪᒍᑦ ᑐᓵᔭᐅᑎᑭᐊᕐᑐᓯᑎᒃ ᐱᖁᔭᑦᓴᐅᑉ ᓯ-68 ᒥᑦᓴᓄᑦ, ᑲᕆᒪᑐᕐᑲᐅᑯᑦ ᒪᓂᓯᒪᔭᖕᒐᑕ ᖁᑭᐅᑏᑦ ᒥᑦᓴᓄᑦ ᐱᖁᔭᓕᐅᕐᓂᓴᒧᑦ. ᐊᐃᓯᒪᓚᐅᔪᑦ ᕉᔅᒥᐊᕆ ᑲᑉᑕᓇ, ᐊᖕᒐᔪᖅᑲᖕᒐ ᐊᐃᑎᓯᑯᑦ, ᔨᐃᐱᑎ ᓄᖅᑲᖅ, ᐊᖕᒐᔪᖅᑲᖕᒐ ᒪᑭᕝᕕᑯᑦ, ᔭᑭ ᖁᖕᓂᐊᖅ, ᒪᑭᕝᕕᐅᑉ ᐊᖕᒐᔪᖅᑲᖕᒐᑕ ᑐᖕᒐᓕᓕᖅᑭᖕᒐ, ᔭᓂ ᒍᐊᑦ ᐊᒻᒪ ᔮ ᖁᖕᓂᐊᖅ, ᓄᓇᕝᕕᐅᑉ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᖏᑦ ᐊᒻᒪ ᒫᑕ ᕚᓚᐅᓇᑎ, ᐊᖕᒐᔪᖅᑲᖕᒐ ᐸᐅᑦᑑᑎᑯᑦ, ᐊᓯᖏᓐᓄ.

ᐃᓄᐃᑦ ᒪᓂᑦᓯᐅᑎᓕᐅᓚᐅᔪᑦ ᓴᓇᑕᐃᑦ ᑲᑎᒪᔨᐊᐱᖏᓐᓄᑦ, ᑐᓵᑎᓪᓗᒋᑦ ᐃᓱᒫᓗᑎᐅᔪᓂᒃ ᐊᑦᔨᒌᖏᑦᑐᓂᑦ ᐱᑦᔪᑎᐅᑎᓪᓗᒍ ᐸᕐᓇᑕᐅᔪᖅ ᐱᖁᔭᑦᓴᓕᐊᖅ. ᐃᓄᐃᑦ ᒪᕐᕉᓂᒃ ᑲᐃᖑᓕᒍᐊᓂᒃ ᐅᖅᑳᕝᕕᖅᑎᑦᑕᐅᓚᐅᔪᑦ. ᐃᓕᖕᒥᑦ ᐃᓱᒫᓗᑎᓪᓚᓇᖕᒐᑦ ᐱᑦᔪᑎᑦᓯᒍ ᐱᖁᔭᓕᐊᖅ ᐱᖁᔭᒥᒃ ᓯᖁᒥᑦᓯᔨᐅᓚᖕᒐᖃᒥᒃ ᐱᐅᓯᕐᒥᓂᒃ ᑲᔪᓯᐃᓐᓇᓗᑎᒃ ᐊᖑᓇᓱᐊᕐᓂᒃᑯᑦ ᔫᒍᓗᐊᕐᓂᖕᒐᓄᑦ ᖁᑭᐅᑎᖅᑯᕐᓂᐅᑉ ᐊᑦᑕᕐᑕᐅᑎᑦᓯᓂᐅᓗ ᖁᑭᐅᑎᒥᓂᒃ. ᐃᓅᒃ ᓴᓇᑕᐅᒃ ᓴᓕ ᒍᐊᑦ ᐊᒻᒪ ᒍᐃᓕ ᐊᑕᒥ ᐊᐃᓯᒪᓚᐅᔫᒃ, ᐊᐱᕐᓱᖅᑲᑦᑕᓱᑎᓪᓗ ᑐᑭᓯᓇᓐᓂᓕᖅᑎᑦᓯᒋᐊᖅᑕᑦ ᐃᓄᐃᑦ ᐊᑭᖃᖅᑐᓂᖕᒐᓂᒃ ᐱᖁᔭᑦᓴᓕᐊᒥᒃ.

ᑭᖑᓂᐊᒍᑦ ᖃᐅᑕᒪᐃᒃᑯᑦ, ᑖᒃᑯᐊᓴᐃᓐᓇᐃᑦ ᐃᓄᐃᑦ ᑲᑎᓯᓚᓚᐅᔪᑦ ᒥᓂᔅᑕ ᐊᓚᓐ ᕈᒃᒥᒃ ᐊᓪᓚᕕᖓᓂ 20 ᒥᓇᑦᓯᓂ. ᑲᑎᒪᓂᖅ ᐱᔭᕐᑭᑎᐅᓚᐅᔪᖕᒋᑐᖅ ᓴᖑᑎᑦᓯᓗᓯᐊᕐᓂᑯᑦ ᐃᓱᒪᖕᒐᓂᖅ ᒥᓂᔅᑕᐅᑉ, ᓴᖑᓂᐅᔭᖕᒥᓚᓇᓗᒥ ᑲᔪᓯᑦᓯᓂᖕᒍᑦ ᐱᖁᔭᑦᓴᒥᒃ ᒪᓂᔭᐅᓯᒪᓂᖕᒎᑦ.

Senate Passes Gun Control Bill

Despite attempts by Inuit groups to protest the new gun control legislation, the Senate passed Bill C-68, without amendments, on Wednesday November 22nd. The next step before the Bill becomes law is Royal Assent, which is expected before Christmas.

On Monday September 25th, 1995 Inuit attended a Senate Committee hearing on the issue of Bill C-68, the federal government's proposed gun control legislation. Attending were Rosemarie Kuptana, President of ITC, Zebedee Nungak, President of Makivik, Jackie Koneak, Makivik Second Vice-President, Johnny Watt and George Koneak, Nunavik Governors, and Martha Flaherty President of Pauktuutit, among others.

Inuit made a formal presentation to the Senate Committee, which was hearing concerns from a variety of interest groups regarding the planned legislation. The Inuit group were given two hours to make their presentation. One of the main concerns Inuit have regarding the Bill is that they will have to become unlawful citizens to carry out their normal hunting practices as a result of its stringent stipulations regarding the carrying and lending of firearms. Inuit Senators Charlie Watt and Willie Adams were present for the occasion, and asked questions that helped clarify the Inuit opposition to the Bill.

Later in the afternoon, the same group of Inuit met with Justice Minister Allan Rock in his office for 20 minutes. The meeting did not succeed in changing the mind of the minister, who was resolute in passing the Bill as it was presented.

ᓂᐱᕗᑦ ᑐᓴᖃᑦᓴᖅᑲᐅᑎᓅᖅᐳᑦ

Nipivut Hits the Newsstands

ᐃᒪᐃᓕᔭᐅᑦᓯᑎᒃ "ᓄᓇᕝᕕᒻᒥ ᐃᒻᒥᒎᖅᑎᑐᑦ ᑐᓴᖃᑦᓴᐃᑦ" ᓂᐱᕗᑦ ᑐᓴᖃᑦᓴᖅᑲᐅᑎᓅᓚᐅᖅᐳᑦ ᓄᓇᕝᕕᒻᒥ ᐆᑐᐸ ᐃᓯᐊᓂ ᑕᒡᒐᓂ ᐊᕐᕋᒍᒥ. ᓯᕗᓪᓕᖅᐹᖅ ᐆᑦᑐᕋᕐᓂᐅᓚᐅᖅᐳᖅ ᑲᔪᓯᖁᓇᕐᓂᐊᓯᓂᒧ ᐃᒻᒥᒎᑦᑕᓇᓐᓄᓂ ᑐᓴᖃᑦᓴᓂᒃ ᐊᓪᓚᓯᒪᔪᓂᒃ ᓄᐃᑦᑎᑦᓯᔪᑎᐅᕙᓪᓚᒐᓗᓂ ᓄᓇᕝᕕᒻᒥ.

ᓄᐃᑦᓯᔪᖅ ᓵᓐ ᓯᑦ-ᔪᐊᔾ ᑕᒪᑐᒥᖓ ᐸᓇᓯᐊᑦᑕᐅᓯᒪᓂᖃᐃᔪᖅ ᐊᕿᒍᓐᓂ ᒪᕐᕉᓂ, ᖃᐅᔨᓴᖅᑲᑦᑕᐅᑎᓪᓗᒋᑦ ᑕᖅᕋᒥᐅᑦ ᓂᐱᖓᑯᑦ. ᑭᓇᐅᔭᖅᑲᖅᑎᑕᐅᓂᖓ ᓯᕗᓪᓕᐹᑉ ᐱᔭᐅᓚᐅᖅᐳᖅ ᑲᑎᕝᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕙᓪᓕᐊᔪᓕᕆᓂᖓᓐᓄᑦ. ᐊᓯᖏᓪᓗ ᐊᖏᖅᓯᒪᔪᑦ ᐊᑐᐊᒐᓕᕆᓂᕐᒥᒃ ᓂᓇᐅᓇᓕᖕᒐᑦ ᓄᐃᒥᐊᕐᓂᓴᖏᑦ ᓇᓂᐳᑎ ᑎᒍᓗᒍ ᓄᐃᑦᑎᑦᓯᓂᕐᒧᑦ ᐊᓪᓚᓯᒪᔪᓂᒃ ᑐᓴᖃᑦᓴᓂᒃ ᐃᒻᒥᒎᖅᑐᒥᒃ.

ᓯᕗᓂᑦᓴᖓ ᑕᒪᑐᒪᐅᑉ ᓱᖅᑯᐃᑕᓇᕐᑐᖅ. ᖃᐅᔨᒪᓇᖏᓂᓗ ᖃᖓ ᑐᒡᒐᓕᐊ ᓄᐃᑖᕐᓂᒪᖔᑦ. ᓂᕆᐅᒋᒪᓇᕐᑐᒐᓗᐊᖅ ᖃᐅᔨᒪᔭᐅᓕᖓᓕᕐᒪᑦ, ᑐᒡᒐᓕᐊ ᓄᐃᑎᒍᓐᓇᓯᒐᔭᓇᐊᖓ ᖁᕝᕕᐊᓯᕝᕕᒥ.

STEPHEN HENDRIE

Billed as "Nunavik's Independent Newspaper", *Nipivut* hit newsstands across Nunavik in late October of this year. The first edition was a trial run at what is hoped to be a regular, independent, newspaper in Nunavik.

Publisher Sean St. George indicated that the project had been in gestation for two years, following studies undertaken by Taqramiut Nipingat Incorporated. Funding for the first issue came from the Kativik Regional Development Corporation. Others who are committed to the print medium are expected to come forward and take up the torch of publishing this independent newspaper.

The future of the new venture is unclear. It is not known when the second edition will be published. Hopes are, as we go to press, that another edition will appear by Christmas.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᕐᑯᑎᖏᑦ

ᓄᓇᕕᒻᒥ ᓂᕐᑭᑐᐃᓐᓇᓕᕆᔩᑦ
Nunavik Arctic Foods, Inc.
Les aliments arctiques du Nunavik, inc.

ᓄᓇᕕᒻᒥ ᓂᕐᑭᑐᐃᓐᓇᐃᑦ ᒥᑦᓵᓄᑦ

Nunavik Arctic Foods

ᕐᑭᓂᕐᑲᑦᑕᓂᐊᕐᐸᓯ ᑐᓴᕐᑎᓯᐅᑎᐅᓚᐅᒥᔮᕐᑐᓂᒃ ᓄᓇᕕᒻᒥ ᓂᕐᑭᑐᐃᓐᓇᐃᑦ ᒥᑦᓵᓄᑦ ᓄᓇᕕᒻᒥ ᑐᓴᕋᑦᓴᓂ ᓯᕗᓂᕐᑎᓂ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᓐᓂ.

ᑕᒡᒐᓂ ᐊᕐᕋᒍᒥ ᑐᑦᑐᓂᐊᕐᓂᕐᒃ ᐱᒋᐊᓚᐅᕐᑐᕐᒃ ᓄᕙᒻᐸᐅᑉ ᓄᖑᐊᓂ. ᓄᓇᕕᒻᒥ ᓂᕐᑭᑐᐃᓐᓇᓄᑦ ᐱᓇᓱᑦᑎᓂᒃ ᐊᖑᓇᓱᑦᑎᓂᓪᓗ ᐱᒍᓐᓇᓯᐊᕐᑯᔨᓚᕆᕗᒍᑦ ᑐᖓᓕᐊᓂ ᓈᒻᒪᓯᒍᑦᔭᐅᒥᔪᓄᑦ.

HEIKO WITTENBORN

Hunt for periodic news and updates about Nunavik Arctic Foods in the Nunavik Notes section of future editions of *Makivik News*.

This year's caribou harvest began at the end of November. Here's wishing Nunavik Arctic Foods employees and harvesters a successful second season.

ᓄᐊᓂᕐᑎᕆᓂᕐᒃ ᐃᓅᓯᕐᒧᑦ ᑐᐹᑭᒥᒃ ᕐᑲᐅᔨᕐᕙᓚᑦᑕᐅᑎᑦᓯᒐᓱᐊᕐᓂᒧ

Breathing Life Into Tobacco Awareness

ᕐᑳᖏᕐᓂᑯᓕᐅᕐᑎᐅᒐᓂ ᐸᐅᒃᑑᑎᒃᑯᑦ ᐃᓄᐃᑦ ᐊᕐᓇᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖓ ᓄᐃᑦᓯᓯᒪᓕᕐᑐᕐᒃ ᓄᕐᒃᑲᔫᒥᑎᑦᓯᒐᐊᓱᕐᕈᒪᑦᓯᑎᒃ ᑐᐹᑭᐅᑉ ᐊᑐᕐᑕᐅᓂᖓᓂᒃ ᑕᕐᕋᒥ. "ᐊᓂᕐᓵᑎᐊᕐᒥᒃ-ᐊᓂᕐᑎᕆᑦᓯᐊᓂᕐᒃ" ᐊᕐᕌᒍᓐᓄᑦ ᒪᕐᕉᓄᑦ ᑐᕌᕐᓱᓂ ᐱᔭᑦᓴᓕᐊᕕᓂᕐᒃ ᑐᕌᖓᑎᓪᓗᒍ ᑲᒃᑲᓛᓄᑦ ᐅᕕᒃᑲᓄᑦ ᓄᑕᕋᑦᓴᓕᓐᓄᓗ ᐃᓄᒻᒪᕆᓄᓪᓗ ᐱᓚᐅᔪᑦ $450,000-ᓂᒃ ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᕐᑲᓄᐃᙱᓯᐊᕐᓂᓕᕆᕕᖓᓂᑦ ᑲᓇᑕᒥ ᑐᐹᑭᐅᑉ ᐊᑐᕐᑕᐅᓂᖓᑕ ᐱᕙᓪᓕᔮᒥᑎᑦᓯᒐᓱᐊᕐᑯᔨᓂᐅᓯᒪᔪᒧᑦ ᓯᑦᑎᒻᐱᕆ 1995-ᒥ. ᑐᓴᕐᑎᓯᒍᑎᒋᓯᒪᔭᖓ ᐸᐅᒃᑑᑎᒃᑯᑦ ᐅᕐᑲᕐᓯᒪᔪᑦ ᑖᒃᑯᐊ ᑮᓇᐅᔭᐃᑦ ᐊᑐᕐᑕᐅᓚᖓᑎᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᑦᓴᓕᐅᕈᑎᐅᓗᑎᒃ ᐃᑲᔪᕐᑎᒋᓗᒋᑦ ᑕᕐᕋᒥ ᐃᓕᓐᓂᐊᕖᑦ ᐃᓚᒋᔭᐅᓂᐊᓕᕐᑎᓗᒋᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᓄᑦ ᑕᕐᕋᒥ.

ᐱᒋᐊᕐᕕᓕᐅᑎᖏᑦᑕ ᐱᓇᓱᐊᕐᑕᐅᓂᖓ ᐱᓇᓱᐊᕐᑕᐅᓚᐅᔪᕐᒃ 1995-ᕈᕐᒃᑲᒥᐅᑎᓪᓗᒍ ᐸᐅᒃᑑᑎᒃᑯᑦ ᐱᓇᓱᐊᕐᑲᑎᕐᑲᕐᑎᓗᒋᑦ ᐃᓄᓐᓂᒃ ᕐᑲᓄᐃᙱᓯᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᑦᑎᓂᒃ ᐃᓄᐃᑦ ᓄᓇᓕᖏᓐᓂ ᕐᑲᐅᔨᓴᕐᓱᑎᒃ ᑕᒪᑦᓱᒥᖓ ᐱᓇᐃᓗᑕᐅᔪᒥᒃ. "ᑖᓐᓇ ᐱᒻᒪᕆᐅᔪᕐᒃ ᐱᓇᓱᒐᑦᓴᕐᒃ ᓄᐃᑕᑦᓯᐊᕐᒥ ᑭᙴᒪᓇᕐᑑᓱᓂ ᐃᓄᓐᓄᑦ. ᓲᑲᔨᐊᓲᑦ ᐅᕐᑲᐅᑎᙱᖔᕐᓗᒋᑦ ᕐᑲᓄᐃᓘᕆᐊᕐᑲᕐᓂᖏᓐᓂᒃ ᕐᑲᓄᐃᓘᕆᐊᕐᑲᙱᓂᖏᓐᓂᓗ ᐊᐱᕆᖕᒎᕐᓯᒋᑦ ᓱᓇᒥᒃ ᕐᑲᐅᔨᒪᒍᒪᒐᔭᕐᒪᖔᑕ ᑐᐹᑭᐅᑉ ᒥᑦᓵᓄᑦ?" ᐅᕐᑲᓚᐅᕐᑐᕐᒃ ᒫᑕ ᕝᓛᕼᑎ ᐊᖓᔪᕐᒃᑲᕐᒃ ᐸᐅᒃᑑᑎᒃᑯᓐᓄᑦ.

ᐸᐅᒃᑑᑎᒃᑯᑦ ᐸᕐᓇᑐᑦ ᐃᓱᒪᑦᓯᐊᕐᑯᔨᑦᓯᑎᒃ ᓴᓂᕝᕙᓗᒍ ᓱᐳᕈᓯᔭᕐᓂᐅᑉ ᐱᓇᐃᓗᑕᖓ. "ᐃᓱᐃᑦᓕᐅᑲᐃᒪᓱᐊᑦᔭᖏᑦᑐᒍᑦ ᐸᓯᔭᑦᓴᐅᔮᓇᑎᑦᓯᓂᕐᒥᒃ ᓱᐳᕈᓯᔭᓯᖑᓂᑯᒧᑦ - ᐃᓱᒪᕐᑯᑐᐃᓐᓇᑕᕗᑦ ᓄᕐᒃᑲᒥᓂᑦᓴᒥᒃ ᑐᐹᑭᓪᓗᐊᑕᐅᓕᒪᓂᕐᒥᒃ ᐅᕝᕙᓗᓐᓃᑦ ᓄᕐᒃᑲᓕᕆᑐᐃᓐᓇᓗᒍ," ᓚᓚᐅᕐᑐᕐᒃ ᕈᑕ ᑯᕇ ᐸᐅᒃᑑᑎᒃᑯᑦ ᓄᓇᓕᓂ ᕐᑲᓄᐃᙱᓯᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᑲᔪᓯᑎᑦᓯᒪᓯᕐᑎ.

BOB MESHER

The non-profit Pauktuutit Inuit Women's Association has launched a campaign to reduce the use of tobacco in the North. "Anirsaattiarmiq — Breathing Easy", a two-year project aimed at children, youth, pregnant women and adults, received $450,000 through Health Canada's Tobacco Demand Reduction Strategy in September, 1995. A report from Pauktuutit says the funding will be used to create an education kit in cooperation with the northern school boards which will become part of the northern curriculum.

Much of the ground work for the project was carried out in early 1995, when Pauktuutit worked with Inuit health workers from the Inuit communities across the North to study the problem. "This is an important project because it truly reflects the needs of Inuit. Instead of telling smokers what they should and shouldn't do, we asked them 'what would you like to know about tobacco use'?" said Martha Flaherty, President of Pauktuutit.

Pauktuutit plans a positive thinking approach to counter the smoking problem. "We are not trying to make people feel guilty for smoking — we just want them to think about cutting back, reducing tobacco use, or quitting altogether," said Roda Grey, Pauktuutit's National Health Coordinator.

ᔭᐃᒥᔅᐱᒥ ᐊᖏᕐᑲᑎᒌᓐᓂᖅ ᐊᐅᓚᔨᔭᐅᕗᖅ

ᓄᕕᒻᐸ 11 ᐊᕐᖁᐃᑦ ᐊᕿᑎᐅᓕᕐᒪᑕ ᓴᐃᓂᕐᑕᐅᓚᐅᓯᒪᑎᓪᓗᒍ ᔭᐃᒥᔅᐱᒥ ᐊᖏᕐᑲᑎᒌᓐᓂᖅ ᐃᖅᑲᐅᒪᔭᐅᓚᐅᕐᐳᖅ ᓄᓇᕕᒻᒥ. ᐊᐅᓚᔨᓇᑦᓯᐊᑐᖅ ᓄᓇᒥᒃ ᐃᓐᓄᐃᓂᕐᒧᑦ ᐊᖏᕐᑲᑎᒌᓐᓂᖅ ᓴᐃᓂᕐᑕᐅᓚᐅᕐᓯᒪᕗᖅ ᑯᐸᐃᒃ ᓯᑎᒥ ᓄᕕᒻᐸ 11, 1975ᒥ.

ᒪᑭᕝᕕᒃ ᓄᓇᓕᓕᒫᓂᒃ ᓄᓇᕕᒻᒥ ᓇᓪᓕᐅᓂᕐᓯᐅᑎᑦᓯᓯᐊᓚᐅᔪᕗᖅ ᑕᒪᑐᒥᖓ. ᐃᕐᑲᐅᒪᐅᑎᑦᓴᓂᒃ ᓇᓴᕐᓂᒃ, ᓴᐃᒪᑎᓂᒃ, ᐅᕕᓂᑭᕐᓂᓗ ᐃᓗᓐᓇᖏᓐᓄᑦ ᓄᓇᕕᒻᒥ ᓄᓇᓕᓐᓅᔨᑦᓯᑎᒃ, ᑮᓇᐅᔭᓂᓪᓗ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑎᑦᓴᓂᒃ.

ᑰᑦᔪᐊᒥ, ᕐᑭᑎᕐᕋᓕᓈᒃᑯᑦ ᕐᑲᑭᕐᓂᕐᑲᓚᐅᔪᖅ ᐱᒋᐊᕈᑎᐅᑦᓯᓂ. ᐅᓐᓄᓴᒃᑯᑦ, ᓄᓇᓕᒻᒥ ᓂᕆᓂᕐᑲᓕᓚᐅᔪᖅ ᐃᖏᖑᐊᕐᓂᕐᑲᕐᓱᓂᓗ, ᐊᐅᓚᑦᓯᑎᓪᓗᒍ ᔭᐃᐱᑎ ᓄᖓᖅ, ᐃᓕᑕᕐᓯᔨᑎᓪᓗ ᐊᒥᓱᓂᒃ ᐃᓄᓐᓂᒃ ᐃᑲᔪᕐᓯᓯᒪᔪᓂᒃ ᔭᐃᒥᔅᐱᒥ ᐊᖏᕐᑲᑎᒌᓐᓂᐅᑉ ᓄᐃᒍᑎᑦᓴᖓᓄᑦ. ᑕᒪᒃᑯᐊ ᐃᓚᕐᑲᓚᐅᔪᑦ ᐱᖓᓱᓂᒃ ᐃᓄᒻᒪᕆᓐᓂᒃ ᐅᕐᑲᕆᐊᕐᑐᓯᒪᔪᓂᒃ ᒪᓗᕝ ᐊᐱᕐᓱᑲᑦᑕᑎᓪᓗᒍ ᐃᖅᑲᑐᐃᔨ ᑎᑭᐅᑎᕿᓪᓕᐊᓕᕐᓱᓂ ᑐᑭᑖᕐᓂᕆᓂᐊᕐᑕᒥᓄᑦ ᓄᕕᒻᐸ 1973ᒥ ᓄᖅᑲᑎᑦᓯᓂᕐᒧᑦ ᐱᓇᓱᑦᑕᔪᒥᒃ. ᐊᒻᒪᓗ 28 ᐃᓄᐃᑦ ᐊᐃᑦᑐᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᐱᓇᓱᑦᓯᒪᓂᕐᒥᓄᑦ ᓇᓪᓕᑳᕆᓂᒃᑯᑦ ᑲᑎᑯᔨ ᓄᓇᓂᒃ. 20ᓗ ᐅᖓᑖᓄᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᐅᑉ ᐱᓇᓱᑦᑎᕆᓯᒪᔭᖏᑦ ᐊᑭᓐᓇᒥᐅᑕᕐᑖᓱᑎᒃ ᐱᓇᓱᐊᕐᓯᒪᓂᕐᒥᓄᑦ ᓴᐃᓂᕐᑕᐅᓕᕐᑎᓗᒍ ᐊᖏᕐᑲᑎᒌᓐᓂᖅ.

ᐊᖏᕐᑲᑎᒌᓐᓂᒥᒃ ᓴᐃᓂᕐᓯᒪᔪᑦ ᓱᐱᓯᓚᐅᔪᒻᒥᔪᑦᐸᖅᑯᔭᓂᒃ ᐃᓄᓕᕕᐊᕈᑎᒥ ᑮᒃᒥ, ᐃᖅᑲᐅᒪᔭᐅᒍᑎᑖᕐᒥᓱᑎᓪᓗ ᓇᒻᒥᓂᖅ ᓴᐃᓂᕐᓯᒪᒐᒥᒃ ᐊᖏᕐᑲᑎᒌᓐᓂᒥᒃ ᑭᒻᒐᑐᕐᓱᑎᒃ ᐃᓄᓐᓂᒃ.

ᑎᒍᓯᑦᓱᓂ ᓇᑯᕐᒦᑕᐅᒍᑎᒥᓂᒃ, ᓴᓕ ᒍᐊᑦ "ᓇᑯᕐᒦᓕᕆᓕᐅᔭᖅ", ᐃᓄᓐᓂᒃ ᐱᓇᓱᑦᓯᒪᔭᓂᒃ ᐊᖏᕐᑲᑎᒌᓐᓂᐅᑉ ᐊᑐᕈᓐᓇᕈᑎᑦᓴᖓᓄᑦ. ᐅᕐᑲᐅᓯᕐᑲᕐᓱᓂᓗ ᓱᓕ ᐊᒥᓱᑦ ᐱᓇᓱᒐᑦᓴᐅᕆᐊᖏᑦ ᓄᓇᕕᒻᒥ, ᓄᐃᑦᓯᕆᐊᕐᓱᓂᓗ ᒫᓐᓇᐅᔭᖅ ᐊᑕᐅᓯᐅᓕᖓᓱᐊᕐᓂᖓ ᑲᓇᑕᐅᑉ ᐅᕐᑯᒪᐃᑦᑐᑰᕆᐊᖓ, ᐊᑐᐃᓐᓇᐅᒪᑦᓯᐊᕐᑯᔨᑦᓱᓂᓗ ᑕᒪᑐᒧᖓ.

ᓇᓪᓕᐅᓂᕐᓯᐅᓂᖅ ᐅᓐᓄᑯᑦ ᐱᒋᐊᕈᑎᕐᑲᓚᐅᔪᖅ ᐃᕐᑲᐅᒪᓇᕐᑐᓂᒃ ᑕᐅᑦᑐᕐᑲᕋᑎᒃ ᑕᑯᓐᓇᕋᑦᓴᓂᒃ ᐊᖅᑭᓱᕐᑕᕕᓂᖏᓐᓂᒃ ᔫᓂ ᐊᑕᒥᐅᑉ, ᓯᕗᓕᕐᑎᖓᑕ ᑰᑦᔪᐊᑉ. ᑕᕐᕋᒥᐅᒃᑯᑦ ᐱᓇᓱᑦᑎᕆᓯᒪᔭᖓᓂᒃ ᐃᑲᔪᕐᑎᕐᑲᕐᓱᓂ ᓴᓕ ᓯᕐᐸᓗᒻᒥᒃ, ᐊᓕᒃ ᑯᐊᑕᒥᓪᓗ ᓯᐱᓰᕐᑎᒥᒃ, ᐊᒻᒪᓗ ᑕᒥ ᐊᑕᒥᒥᒃ, ᓄᐃᑦᓯᓯᒪᔪᑦ ᑲᐃᕙᓪᓚᒍᓯᓕᒫᕐᑐᒥᒃ ᑕᑯᓐᓇᕋᑦᓴᒥᒃ ᓄᐃᑕᑎᑦᓯᔨᑎᒃ ᐱᑦᓚᓇᐅᑐᐊᖑᐊᓂᖏᓐᓂᒃ ᐊᑰᑎᕐᑲᑦᑕᓯᒪᔪᖅ ᐊᒥᓱᕐᔪᐊᓂ ᑲᐃᕙᓪᓚᒍᓯᓂ ᑲᑎᒪᓂᐅᕐᑲᑦᑕᓯᒪᔭᓂ 1972ᒥᑦ ᑎᑭᐅᑎᑦᓯᒍ ᓴᐃᓂᕐᓂᖅ ᓄᕕᒻᐸ 11, 1975ᒥ. ᓄᔭᖏᑦ ᕐᑭᑎᖏᓪᓗ ᐊᓯᑦᔨᓯᒪᓪᓚᕆᓚᕐᑐᑦ ᑕᐃᒃᑯᐊ.

ᐱᔮᓈᓕᓚᐅᔪᖅ ᐅᓐᓄᒃ ᐱᖑᐊᑎᓪᓗᒥᒃ, ᒍᐃᓕᐊᒻ ᑕᒍᕐᓈᖅ, ᔫᓂ ᐅᕝᕙᐅᑦ, ᓴᓕ ᐊᑕᒥ, ᐹᑉ ᒪᐃ ᑰᑦᔪᐊᒥᐅᓪᓗ ᐱᖑᐊᑎᖏᑦ ᐊᒻᒪᓗ ᔭᐃᐱᑎ ᔩᓂ ᓄᖓᓗ ᓂᑦᔭᐅᓯᓴᕐᑎᓗᒥᒃ.

ᐊᕿᑎᑖᖅᑐᖅ!

20

Twenty Years • Anniversary of the James Bay Agreement

Vingt ans • Anniversaire de la Convention de la Baie-James

James Bay Agreement Remembered

On November 11th the twentieth Anniversary of the signing of the James Bay Agreement was commemorated in Nunavik. The historic land claims Agreement was signed in Quebec City on November 11th, 1975.

Makivik ensured that all communities in Nunavik would be able to celebrate this event. It sent commemorative caps, flags, and T-shirts to all Nunavik communities, along with funds to celebrate the event.

BOB MESHER

In Kuujjuaq, an afternoon hockey game got things rolling. In the evening, a community feast was followed by a gala, hosted by Zebedee Nungak, to honour a large number of people who were instrumental in making the James Bay Agreement a reality. These included three elders who testified during the Malouf inquiry leading up to the famous decision in November 1973 to halt construction on the project. Also, 28 Inuit were awarded for the work they did in the tricky task of selecting Category lands. Over 20 former NQIA employees were given plaques for the work they did at the time of the signing.

The original JBNQA signatories were on hand to blow out the candles on a birthday cake, and to receive honours of their own as the people who signed the Agreement on behalf of Inuit.

BOB MESHER

In accepting his honour, Charlie Watt expressed a profound "Thank you," to the people who had worked to make the Agreement a reality. He also noted that there remains much work to do in Nunavik, and underlined the current unity crisis Canada is undergoing, and to prepare for that too.

The gala evening began with a nostalgic black and white video produced by Johnny Adams, mayor of Kuujjuaq. Together with former TNI employee Charlie Shipaluk, Alec Gordon of CBC Radio, and Tommy Adams, they produced a 60-minute retrospective video highlighting some of the best moments that occurred during the hundreds of hours of meetings which took place from 1972 until the signing on November 11, 1975. Hairstyles and waistlines have really changed since then.

The evening was completed with performances by William Tagoona, Johnny Oovaut, Charlie Adams, Bob May and the Kuujjuaq Band, and Zebedee and Jeannie Nungak on accordion.

ᓄᓇᕕᑉ ᐱᕙᓪᓕᐊᔪᕐᑯᑎᖏᑦ

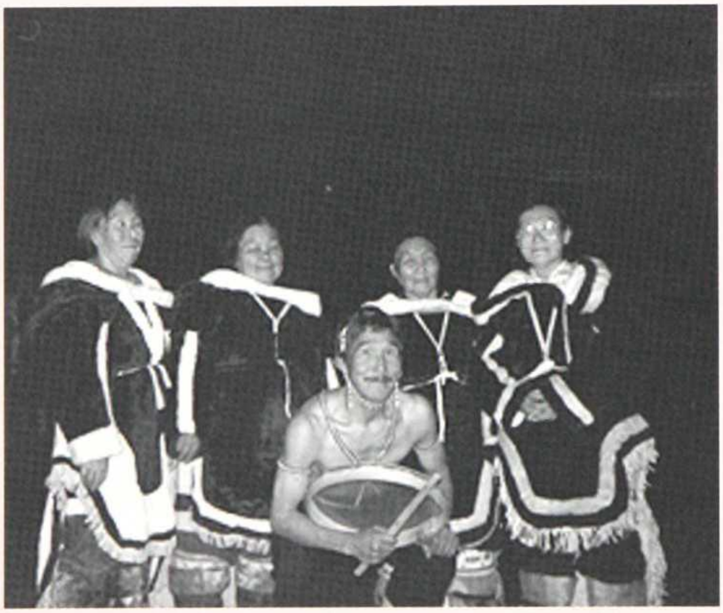
ᓯᑕᒪᑦ ᑲᑕᑦᔭᑏᑦ ᑕᕆᐅᑉ ᐊᑭᐊᓂ ᐊᕐᕕᑕᕐᐳᑦ

ᑕᖅᑭᓕᒫᒥ ᐅᑭᐊᖅ ᓯᑕᒪᑦ ᑲᑕᑦᔭᑏᑦ ᐳᕕᕐᓂᑐᒥᐅᑦ ᐊᕐᕕᑕᓚᐅᔪᕗᑦ ᑕᕆᐅᑉ ᐊᑭᐊᓂ. ᐊᑦᔨᓕᐊᕕᓂᖅ ᓯᓂᕝ ᐱᐊᓪᔨᐊᒻᒥ (ᓴᐅᒥᐊᓂᑦ) ᓗᓯ ᐊᒪᕈᐊᓕᒃ, ᐊᓚᓯ ᑐᓪᓚᐅᒐᖅ, ᒥᐊᔨ ᓯᕗᐊᕋᐱᒃ ᐊᒻᒪᓗ ᓂᐊᓕ ᓄᖓᖅ. ᐃᓚᑖᓕᓚᐅᔪᒻᒥᔪᑦ ᐱᖓᓱᓂᒃ ᐱᖑᐊᑎᓂᒃ ᐊᑯᑭᑦᑐᒥᑦ. ᓯᖅᑯᕕᐊᓗᖓᔪᖅ ᐊᓐᑕ ᑯᐃᓯ (ᓄᐃᑕᓚᐅᔪᒻᒥᔪᖅ ᐅᑭᐊᖅ 1995 ᒪᑭᕝᕕᐅᑉ ᑐᓴᕐᑦᓴᖏᑦᑕ ᑐᓄᐊᓂ). ᐊᓐᑕ ᐱᖑᐊᑎᐅᕐᑲᑎᕐᑲᓚᐅᔪᖅ ᐅᔭᐳᑦ ᐅᒥᕆᓂᕐᒥᒃ ᐸᓖᓐ ᓚᒻᕐᑯᓪᑦᒥᒧ.

ᑕᒃᑯᐊ ᐱᖑᐊᕐᑲᑦᑕᓚᐅᔪᑦ ᓯᑕᒪᓂ ᓄᓇᓕᕐᓚᓂ ᐱᐊᓪᔨᐊᒻᒥ (ᓯᓂᕝ, ᓖᑦᔅ, ᐊᓐᔅ ᐊᒻᒪᓗ ᐳᔭᓯᓪ), ᐱᖓᓱᓂᓪᓗ ᒍᐃᒍᐃᒃᑯᑦ ᓄᓇᖓᓐᓂ (ᑐᓘᔅ, ᓚᐃᔭᓐ ᐊᒻᒪᓗ ᓕᓕᒥ), ᐊᒻᒪᓗ ᐳᓕᓐ, ᔭᒪᓂᒥ.

ᐱᓕ ᒥᑯ ᐊᕙᑕᒃᑯᒥᐅᖅ, ᒪᓕᓚᐅᔪᖅ ᑐᓵᔨᑦᓴᐅᑦᓱᓂ. ᑕᒪᓐᓇ ᐊᕐᕕᑕᕐᓂᖓᑦ ᐊᖅᑭᓱᕐᑕᐅᓚᐅᔪᖅ ᑕᕆᐅᑉ ᐊᑭᐊᓂ ᒥᓯᐊᓪ ᑯᑖᑦᒧᑦ.

ᐅᑎᕋᒥᒃ ᑲᓇᑕᒧᑦ ᐱᖑᐊᓕᓚᐅᔪᒋᕗᑦ ᐅᓐᓄᒥ ᐊᑕᐅᓯᕐᒥ ᒪᑯᐊᑦ ᒥᐅᓯᐊᒻᒥ ᒪᓐᑐᔨᐊᒥ ᐅᑐᐸ 26ᒥ.



COURTESY: BILLY MEEKO

Four Throat Singers Tour Europe

For a month this fall four throat singers from Puvirnituq toured three European countries. Pictured here in Seneffe, Belgium are (left to right) Lucy Amarualik, Alacie Tullaugak, Mary Sivuarapik, and Nellie Nungak. They were joined on tour by three performers from Greenland. Kneeling is Anda Kuuisi (featured on the Fall 1995 *Makivik News* back cover). Anda's performing partners were Robert Umerinek and Pauline Lomholt.

The group gave performances in four cities in Belgium (Seneffe, Liege, Anvers, and Brussels), three in France (Toulouse, Lyon, and Lille), and Berlin, Germany.

Billy Meeko, of the Avataq Cultural Institute, travelled with them as a translator. The tour was organized in Europe by Michel Goedart.

When the group returned to Canada, they performed for one night at the McCord Museum in Montreal on October 26th.

ᓇᐃᑦᑐᐃᑦ...

Briefs...

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Ptarmigan Airways Ltd., ᐃᖏᕐᕋᓂᓖᑦ ᓄᓇᕐᓯᐊᒥ, ᐊᒃᑑᐸᐅᓚᐅᔫᒥ ᕘᔅ ᐃᐊᒃᑯᓄᑦ ᑎᒻᒥᔫᕐᑯᑎᑖᕆᔭᐅᓚᐅᔪᕗᑦ.

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ᑳᓇᑕᒥ ᓇᓗᓇᐃᕐᑕᐅᒍᑎᑖᕐᕕᒃ passports-ᓂᒃ ᓄᓇᐅᑉ ᐊᓯᐊᓅᓚᖓᔪᑦ ᓇᔪᕐᑎᒋᒋᐊᕐᑲᓲᖏᓐᓂᒃ ᐃᓂᕐᓯᓲᑦ 1.3 ᒥᓕᐊᓐ ᓴᓂᐊᓃᕐᑐᓂᒃ ᓇᓗᓇᐃᕐᑕᐅᒍᑎᓂᒃ ᐊᕐᕌᒍᑕᒫᑦ, ᑳᓇᑕᒥ ᑕᐃᒪᐃᑦᑐᐃᑦ ᓇᓗᓇᐃᕐᑕᐅᒍᑏᑦ ᐊᑭᖏᓐᓂᒃ ᓇᓕᕐᑐᐃᒋᐊᕐᓯᒪᓕᕐᑐᑦ $35-ᕌᕐᑲᑦᑕᑐᕕᓂᐅᑦᓱᑎᒃ $60-ᕌᓕᕐᑎᑐᒋᑦ.

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ᐃᓚᒌᓴᒃᑯᑦ ᐅᒃᑯᐃᓯᖅᑲᒥᐅᓕᕐᒥᔪᑦ ᑕᕝᕙᓂ ᐅᑭᐅᒥ ᓄᑖᒥᒃ ᓯᓂᕐᑕᕕᒻᒥᒃ 10-ᓂᒃ ᐃᓪᓗᐊᕈᓯᓕᒻᒥᒃ ᑰᑦᔪᐊᕌᐱᒻᒥ.

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ᑳᓇᑕᐅᑉ ᐊᖓᔪᖅᑳᒪᕆᖓ ᔮᓐ ᑲᕆᔅᑎᐊᓐ ᐃᓄᓕᕐᑕᒥᒃ ᓴᓇᐅᒐᕐᒥᒃ ᐊᓇᐅᓐᓂᐅᑎᒋᒍᒫᕐᓂᐊᓯᒍ ᑎᒍᓯᔪᕕᓂᖅ ᐃᑎᕐᑕᐅᒐᒥ ᐱᒋᐊᕈᑎᓕᔭᕐᑐᒧᑦ ᓅᕕᒻᐱᕆ 5, 1995-ᒍᑎᓗᒍ 24 Sussex Drive-ᒦᕐᑐᒥ ᐊᓇᕐᕋᓯᒪᑎᓗᒍ.

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ᑰᑦᔪᐊᒥ ᐃᓄᒻᒪᕇᑦ ᐊᓇᕐᕋᕐᑲᕐᑎᑕᐅᓕᕆᕗᑦ ᓄᑖᒥᒃ, 8-ᓂᒃ ᐃᓕᒃᑯᑎᕐᑐᓂᒃ ᐊᓇᕐᕋᓴᔭᕐᑕᓕᒻᒥᒃ ᐊᒻᒪᓗ ᐊᖏᔪᒥᒃ ᑲᑎᒪᐅᒐᕐᕕᕐᑲᕐᓱᓂ.

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Ptarmigan Airways Ltd., which operates in the Northwest Terrotories, became a subsidiary of First Air last October.

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Tha Canadian passport office, which issues about 1.3 million passports a year, has increased the price of a Canadian passport from $35 to $60.

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FCNQ opened a new 10-room hotel in Kuujjuaraapik this winter.

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Prime Minister Jean Chrétien grabbed an Inuit carving as a defence weapon against the armed prowler who broke into his official residence at 24 Sussex Drive, November 5, 1995.

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Kuujjuaq has a new home for Elders, with 8 apartment-style units and a large common room.

ᑰᑦᔪᐊᑉ ᖃᕆᖓᓄᑦ ᐃᓐᓂᐊᑐᖅ

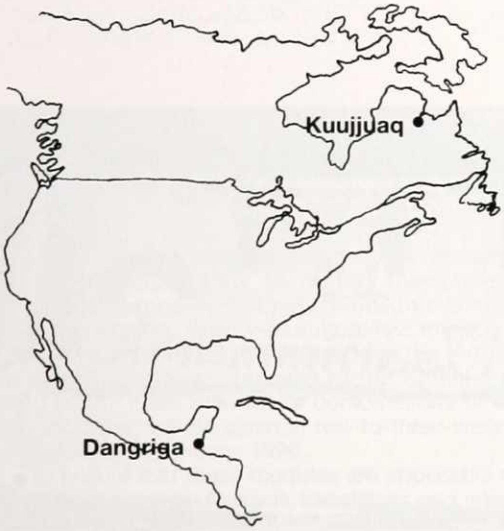
COURTESY: SHEILA WATT CLOUTIER

ᒪᑭᕝᕕᑯᑦ ᐊᓪᓚᑎᖓ ᓰᓚ ᕗᐊᑦ ᑯᓗᑦᓴᐃ, ᐃᓄᐃᑦ ᐅᑭᐅᖅᑕᑐᒥ ᑲᑎᒪᔨᖏᑦᑕ ᑳᓇᑕᒥᐅᑦ ᐊᖓᔪᖅᑳᖓᑕ ᑐᖓᓕᕆᒻᒥᔭᖓ, ᐱᓖᔅᓕᐊᓚᐅᔫᖅ Belize-ᓕᐊᓚᐅᔫᖅ ᓅᕕᒻᐱᕆ ᓄᖑᓕᖅᑎᓗᒍ ᐱᓂᐊᕐᓂᓕᕆᓂᑦᑎᒍᑦ ᓴᐳᑦᔨᓂᖃᕆᐊᕐᑐᓱᓂ ᑐᑦᓯᕋᐅᑕᐅᓯᒪᑦᓱᑎᒃ ᐱᒋᐊᕐᑎᑕᐅᓚᖓᔪᓂᒃ ᑳᓇᑕᒥ ᐃᓄᐃᑦ ᑎᒥᖁᑎᖏᓐᓄᑦ ᐆᑦᑑᑎᒋᑦᓱᒋᑦ. Central America-ᑲᒦᑦᑐᖅ ᓄᓇᕐᓚᖅ ᐊᐃᕙᒋᓚᐅᔪᔭᖓ ᐃᓄᓕᒃ 200,000 ᓴᓂᐊᓃᑦᑐᓂᒃ.

ᐊᑕᐅᓯᖅ ᑕᕝᕙᓂ ᐆᑦᑑᑎᐅᕗᖅ ᐃᓄᐃᑦ ᑲᒪᒋᒍᒪᓯᒪᔭᖏᑦᑕ ᐃᓚᖓ ᐱᓖᔅᒥ ᓄᓇᖃᖅᑳᑐᕕᓃᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᖓ ᐊᕐᕌᒎᓐᓂ ᒪᕐᕉᓂ ᐃᖏᕐᕋᓕᕐᑐᖅ ᓄᐃᑕᕕᓂᐅᑦᓱᓂ ᒪᑭᑕᒐᓱᐊᕐᓂᐅᑉ ᐱᕙᓪᓕᐊᓂᖓᓄᑦ ᑲᑎᒪᔪᓄᑦ ᐊᐃᓯᒪᕕᐅᓚᐅᕐᓯᒪᑦᓱᓂ ᑭᒡᒐᑐᕐᑎᓄᑦ ᐊᑦᔨᒌᖕᖏᑐᓄᑦ ᐊᒥᓱᓄᑦ ᐃᓄᐃᑦ ᑎᒥᖏᓐᓄᑦ, ᐃᓚᐅᑎᓗᒋᑦ ᒪᑭᕝᕕᑯᑦ. ᓰᓚ ᑐᑭᓯᑎᑦᓯᓚᐅᔫᖅ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᐅᑉ ᐸᕐᓇᐃᓕᕐᒥᔭᖓᓂᒃ ᑲᒪᒋᐊᓯᓚᖓᓕᕐᓯᓂ ᐹᓇᐅᔭᕐᓯᐅᓂᕐᒥᒃ ᓯᓚᕐᔪᐊᓕᒫᒥ ᐃᓱᕐᕆᑎᑦᓯᓂᕐᓴᐅᓂᕐᒧᑦ ᑎᒥᓂᑦ. ᑖᒃᑯᐊ ᑎᒦᑦ ᐃᓱᕐᕆᓂᕐᓴᐅᒐᔭᕐᑐᕆᔭᐅᒻᒪᑕ ᐃᑲᔪᕐᓯᒋᐊᒥᒃ ᐱᓖᔅᒥ ᓄᓇᖃᖅᑳᑐᕕᓃᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᖓᓂᒃ ᐊᖅᑯᑎᒋᓗᒍ ᐃᓄᐃᑦ ᐅᑭᐅᖅᑕᑐᒥᐅᑦ ᑲᑎᒪᔩᖏᑦ, ᑲᕙᒪᒃᑯᓄᑦ ᑲᒪᒋᔭᐅᖕᖏᑐᖅ ᓄᓇᖃᖅᑳᑐᕕᓃᑦ ᑎᒥᖁᑎᖓ ᖃᐅᔨᒪᔭᐅᑦᓯᐊᒪᑦ ᐃᑲᔪᕐᓯᓲᒍᓂᖓ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᕐᓂᒃ ᐊᒻᒪ ᐃᓄᐃᑦ ᐱᔪᓐᓇᓂᕆᒋᐊᓕᖏᑦᑕ ᐱᓇᓱᐊᕐᑕᐅᓂᖏᓐᓂᒃ.

ᐱᓖᔅᒦᔅᓱᓂ, ᓰᓚ ᐳᓛᕆᐊᓚᐅᔪᒻᒥᔪᖅ ᓄᓇᓖᑦ ᓯᕗᓕᕐᑎᖓᓂᒃ ᐊᒻᒪ ᑲᑎᒪᔨᖏᓐᓄᑦ ᐃᓚᐅᔪᓂᒃ Dangriga ᓄᓇᓕᖓᑕ, ᑕᐃᓐᓈᒎᖅ ᓄᓇᓕ "ᖃᕆᒋᔭᐅᓛᕐᒪᑦ" ᑰᑦᔪᐊᒧᑦ. ᓄᓇᓖᑦ ᓯᕗᓕᕐᑎᖓ ᔮᓂ ᐋᑕᒻᔅ ᐊᒻᒪ ᐊᓯᖏᑦ ᑰᑦᔪᐊᑉ ᓄᓇᓕᖓᑕ ᑲᑎᒪᔨᖏᑦ Dangriga-ᒧᑦ ᐊᐃᒍᒪᕐᓂᐊᒥᔪᑦ ᑕᕝᕙᓂ ᐅᑭᐅᒥ ᖃᕆᑖᕆᔭᐅᓂᖓᓂᒃ ᐋᖅᑮᓚᕆᒋᐊᕐᑐᓗᑎᒃ. ᑕᐃᑯᖕᖓᕇᕐᓯᒪᓕᕐᐸᑕ, Dangriga-ᒥᐅᑦ ᐊᖓᔪᖅᑳᖏᑦ ᑰᑦᔪᐊᓕᐊᕈᒫᕐᒥᑎᓗᒋᑦ ᐅᐱᕐᖔᖅ ᐊᓂᒍᕐᓂᐅᔭᓕᕐᐸᑦ ᐄᒃᑮᓇᓗᐊᕈᓐᓇᐃᐸᑦ ᐸᖅᑳᒦᓕᓃᑦ ᕿᐅᓂᐅᔭᖕᖏᓂᕐᓴᐅᓕᕐᐸᑕ.

ᐱᓖᔅ ᑲᕙᒪᖓᑕ ᓯᕗᓕᕐᑎᖏᑦ ᓰᓚᐅᑉ ᑲᑎᖃᑦᑕᑕᕕᓂᖏᑦᑕ ᐃᓚᖏᑦ ᒪᑭᑕᒐᓱᐊᕐᓂᐅᑉ ᐱᕙᓪᓕᐊᓂᖓᑕ ᑭᒡᒐᑐᕐᑎᒪᕆᖓ, ᓂᕿᓕᕆᓂᐅᑉ ᐊᒻᒪ ᐃᒪᕐᐱᓕᕆᓂᐅᑉ ᑭᒡᒐᑐᕐᑎᒪᕆᖓ, ᐃᓕᓴᕐᓂᐅᑉ ᑭᒡᒐᑐᕐᑎᒪᕆᖓ ᐊᒻᒪ ᑑᕆᓯᓕᕆᓂᐅᑉ ᑭᒡᒐᑐᕐᑎᒪᕆᖓ.



Visiting Kuujjuaq's Twin

Makivik Secretary Sheila Watt Cloutier, who is also ICC Vice-President for Canada, travelled to Belize late November to provide political support for proposed endeavors by Canadian Inuit organizations such as Unaaq and the Municipality of Kuujjuaq. The Central American country has a population of around 200,000.

One example of Inuit interests there is the Belize Indigenous Training Institute (BITI) which got off the ground two years ago following an economic development workshop in which representatives from several Inuit organizations, including Makivik, took part. Sheila explains that the plan for BITI is now at a stage where it will approach international relief organizations for funding. These organizations will likely feel more comfortable providing assistance for BITI through ICC, a non-governmental aboriginal organization with a reputation for helping in the areas of development and human rights issues.

While in Belize, Sheila also visited the mayor and council members of the community of Dangriga, which is to become the "twin town" of Kuujjuaq. Mayor Johnny Adams and other Kuujjuaq municipal councillors plan to go to Dangriga this winter to finalize the twinning process. Following that, Dangriga officials plan to visit Kuujjuaq in late spring when the weather is more tolerable for those accustomed to a hotter climate.

Belize government leaders whom Sheila met during her visit included the Minister of Economic Development, the Minister of Agriculture and Fisheries, the Minister of Education, and the Minister of Tourism.

ᑲᑎᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᕕᓂᖏᑦ.

ᓄᓇᓕᓕᒫᑦ ᑲᑎᒪᔩᖏᑦ ᓂᕈᐊᓚᐅᕐᐳᑦ ᐅᑯᓂᖓ ᐳᕐᑐᓂᕐᓴᓴᓂᒃ, ᓄᕙᒻᐸ 1995.

ᑐᑭᒧᐊᑦᑎᓯᔨ:	ᔮᓐ ᑐᐳᐃ
ᐊᒡᒐᔭᖅᑳᑉ ᑐᒡᒐᓕᐊ:	ᓰᒥᐅᓂ ᓯᕗᐊᕌᐱᒃ
ᐳᕐᑐᓂᕐᓴᐃᑦ:	ᔮᓂ ᐋ. ᐋᑕᒻᔅ ᓵᓕ ᐋᕐᖓᖅ ᒫᑭ ᐃᒪᑦᓚᒃ

Latest KRG Executives

Regional councillors elected the following executive members in November, 1995.

Chairman:	Jean Dupuis
Vice-President:	Simiunie Sivuarapik
Executive Committee:	Johnny A. Adams Charlie Arngaq Maggie Emudluk

ᖁᓕᑦ ᐊᕐᕿᒍᐃᑦ ᔮᓂᒻᒪᕆᒻᒥ

BOTH PHOTOS COURTESY OF IDA SAUNDERS

ᓄᕙᒻᐸ 13-17, 1995ᓯᒥᒪ ᓄᓇᓕᖓ ᑯᑦᔪᐊᑉ ᓇᓪᓕᐅᓂᕐᓯᐅᓚᐅᕐᐳᖅ ᖁᓕᓂᒃ ᐊᕐᕿᒍᕐᑲᓕᕐᒪᑦ ᐅᒃᑯᐃᑕᐅᓚᐅᕐᓯᒪᑦᓱᓂ ᔮᓂᒻᒪᕆᒃ ᐃᓕᓐᓂᐊᕕᒃ, ᓄᓇᕕᒻᒥ ᐃᓕᓴᕐᕕᒃ ᐊᖏᓂᕐᐹᖅ.

ᓱᓇᓱᐊᒐᓚᓐᓂᕐᑲᓚᐅᔪᑦ ᓴᐃᒪᑎᒥᓪᓗ ᖃᕐᒐᑦᑕᐃᓱᑎᒃ, ᐊᐱᕐᓱᑲᑦᑕᑕᐅᑦᓱᑎᓪᓗ ᐃᓕᓵᑦ ᐃᓗᓐᓇᑎᒃ, ᓄᓇᓕᐅᓪᓗ ᑐᓴᐅᑎᖓᒍᑦ ᐱᙳᐊᓂᕐᑲᕐᓱᑎᒃ, ᐅᒃᑯᐃᖕᒑᕐᓱᓂᓗ ᐃᓕᓴᕐᕕᒃ, ᐃᓕᓵᓪᓗ ᑲᑎᒪᑎᑕᐅᑦᓱᑎᒃ ᐃᓄᓕᒫᓪᓗ ᑲᑎᒪᑎᑕᐅᑦᓱᑎᒃ ᐅᖃᕐᑎᖃᕐᑎᓗ ᐊᒻᒪᓗ ᑮᒃᑐᓯᑎᒃ.

ᔮᓂᒻᒪᕆᒃ ᐃᓕᓐᓂᐊᕕᒃ ᐊᑦᓯᑕᐅᓯᒪᔪᖅ ᔮᓂ ᓵᓐᑕᕕᓂᕐᒧᑦ, ᑲᒪᔨᐅᓯᒪᔪᖅ ᐃᓕᓴᕐᕕᒥ ᐊᑯᓂᐊᓗᒃ ᓄᖅᑲᕕᖓ ᑎᑭᑦᓯᒍ - ᐱᒋᐊᓚᐅᕐᓯᒪᔪᖅ ᑲᕙᒪᑐᖅᑲᒃᑯᑦ ᐃᓕᓐᓂᐊᕕᖓᓂ ᑯᑦᔪᐊᑐᖅᑲᕐᒥ. ᐊᑦᓯᑕᐅᓚᐅᔪᖅ ᓄᓇᓕᒻᒧᑦ ᒪᓂᔭᐅᖅᑕᐅᓯᒪᑎᓪᓗᒍ ᐊᑎᑦᓴᖏᓐᓄᑦ ᐃᓕᓴᕐᕕᐅᑉ ᐊᕐᖀᒍᐃᑦ ᖁᓕᑦ ᓈᔦᑦ.

ᔮᓂᒻᒪᕆᒃ 450 ᒥᑦᓵᓂ ᐃᓕᓵᓕᒃ, 70ᓂᓪᓗ ᐱᓇᓱᑦᑎᕐᑲᕐᓱᓂ ᐃᓕᓴᐃᔨᓂᒃ ᐃᓕᓴᐃᔨᐅᖏᑦᑐᓂᓪᓗ, ᐊᑕᐃᓐᓇᖏᑦᑐᒥᒃ ᐊᑕᐃᓐᓇᑐᒥᓪᓗ ᐱᓇᓱᑦᑎᓂᒃ. 74 ᐃᓕᓵᑦ ᐱᔭᕇᕐᓯᒪᓕᕐᑐᑦ ᐊᕐᕿᒍᐃᑦ ᖁᓕᑦ ᐃᓗᐊᓂ ᐅᒃᑯᐃᖕᒑᓕᕐᑎᓗᒍ.

10
Jaanimmarik

Ten Years at Jaanimmarik

During the week of November 13-17, 1995, the community of Kuujjuaq celebrated ten years since the opening of Jaanimmarik School, Nunavik's largest school.

Special activities for the anniversary included an official flag-raising ceremony, trivia quizzes for all grades, community FM game shows, an open house day, and a number of student assemblies including a final public assembly with keynote speakers and a birthday cake.

Jaanimmarik School is named after the late Johnny Saunders, who had been a school caretaker until his retirement — a career that he began with the federal school which was located in Old Fort Chimo. His name was chosen by the community after it was proposed in a contest to name the school ten years ago.

Jaanimmarik has approximately 450 students, and a staff of 70 teaching and non-teaching, part-time and full-time staff. Seventy-four students have graduated from the Kuujjuaq school since it opened ten years ago.

ᑐᓵᔩᑦ/ᐃᓄᑦᑎᑑᓕᖅᑎᓇᔩᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᓂᖓ

BOB MESHER

ᑭᓇᑐᐃᓐᓇᖅ ᐱᓇᓱᐊᓚᐅᖅᓯᒪᒍᓂ ᓚᐅᖅᓯᒪᖏᑲᓗᐊᕋᓂᓗ, ᐊᑦᔨᐅᖏᑦᑐᒥᒃ ᐱᕚᑦᓴᖅᑲᓕᖅᐳᖅ ᐱᕙᓪᓕᓇᐊᓇᒐᓱᐊᖅᓂᑯᑦ ᐱᒍᓐᓇᓂᖅᒥᓂᒃ ᖃᐅᔨᒪᓂᖅᒥᓂᓪᓗ ᖃᓪᓗᓇᑎᑐᑦ ᐃᓄᑦᑎᑐᓪᓗ ᑐᓵᔨᐅᓂᖅᒧᑦ. 24ᖑᓕᖓᔪᑦ 1560 ᑲᐃᕈᓪᓚᒍᓯᑦ, ᐱᕋᖅᑎᑕᐅᓕᖅᑐᑦ ᐃᓄᒻᒪᓇᑦ ᐃᓕᓐᓂᐊᕈᑎᖕᖏᓐᓂᒃ ᐊᐅᓚᑦᓯᔨᓄᑦ ᑲᑎᕝᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᖅᒥ. ᐊᑐᓂᑦ 24ᖑᓈᖅᑎᑐᑦ, ᒪᖅᕈᓐᓃᑦ ᐱᖓᓱᓪᓗᓃᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᐅᖅᑲᑦᑕᓂᐊᖅᑐᑦ ᒪᖅᕈᓂᑦ-ᐱᖓᓱᓄᑦ ᐱᓇᓱᐊᕈᓯᖅᓄᑦ ᔭᓄᐊᕆ 1996 ᐱᒋᐊᖅᕕᒋᓗᒍ.

ᑖᒃᑯᐊ ᐃᓕᖕᒍᓇᓱᐊᖅᑯᓪᓗᒋᑦ ᐱᓇᓱᑦᑕᐅᓚᕆᑦᑐᓄᑦ ᓄᓇᕕᒻᒥ ᐃᓄᑦᑎᑑᓕᖅᑎᓇᔨᓄᑦ ᑐᓵᔨᓄᓪᓗ, ᑲᑎᒪᓂᖅᑲᓚᐅᔪᑦ ᑕᐃᔭᐅᔪᒥᒃ "ᐱᓇᓱᑦᑕᐅᔪᑦ ᖃᓄᐃᓕᖕᒐᓂᖅᕆᓐᓂᒃ ᑐᑭᓯᕐᓂᖅ" 13 ᐃᓄᑦᑎᑑᓕᖅᑎᓇᔩᑦ ᑐᓵᔩᓪᓗ ᐊᑦᔨᒋᖕᒋᑐᓂᒃ ᐱᓇᓱᐊᒐᖅᓯᑎᒃ, ᐊᐅᒍᓯ 15ᒥ 18ᒧᑦ, 1995ᒥ. ᑲᑎᒪᖅᑲᑕᐅᔪᑦ ᐅᖅᑲᓕᒪᖅᑲᑦᑕᓚᐅᔪᑦ ᐱᓇᓱᓐᓂᕆᓲᒥᓂᒃ ᐅᓪᓗᓂ ᐱᖓᓱᓂ ᐃᓗᓐᓇᑎᓪᓗ ᑐᑭᓯᒪᐅᑎᑦᓴᓕᒫᑦ ᑲᑎᖅᓱᑕᐅᑦᓱᑎᒃ ᑐᓴᖅᑎᓯᐅᑎᒧᑦ. ᑕᐃᒪ ᓴᓇᒋᐊᖅᑲᓕᓚᐅᔪᒻᒥᔪᑦ ᑐᕋᖓᑦᓴᓂᒃ ᐊᑦᔨᒋᖕᒋᑐᓂᓪᓗ ᓱᖕᒋᐅᓯᓴᕈᑎᑦᓴᓂᒃ ᐃᑲᔪᖅᓯᒪᐅᑎᒥ. ᑕᒪᓐᓇ ᐱᔭᕇᖅᒪᑦ ᑲᑎᓕᓚᐅᔪᒋᕋᑦ ᖁᓕᐅᖅᒋᓚᖅᑐᑦ ᐱᓇᓱᑦᑎᖅᑲᔫᑦ ᐃᓄᑦᑎᑑᓕᖅᑎᓇᔨᓂᒃ ᑐᓵᔨᓂᓪᓗ ᐅᕙᓗᓐᓃᑦ ᖃᐅᔨᒪᔪᑦ ᐱᕋᖅᑎᓯᒋᐊᒥᒃ ᐃᑲᔪᖅᓯᒪᐅᑎᓂᒃ ᐊᑐᓕᖅᑎᓚᖕᖑᑦᓯᒍ ᒪᓂᔭᐅᔪᖅ ᐃᑲᔪᖅᓯᒪᐅᑎᑦᓴᖅ ᐅᑐᐸ 24, 1995ᒥ.

"ᑲᑎᕝᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᖅ ᓇᑯᖅᒦᕈᒪᕋᑦ ᐃᓗᓐᓇᓕᒫᖅᒋᓐᓂᒃ ᐃᓚᐅᖅᑲᑦᑕᓚᐅᖅᑐᓂᒃ ᑕᒪᑐᒥᖕᒐ ᐱᕙᓪᓕᐊᑎᓪᓗᒋᑦ. ᐊᑐᖅᓂᓕᒻᒪᕆᐊᓗᓐᓂᒃ ᐃᑲᔪᖅᓯᒪᓂᖅᑲᓚᐅᖅᒥᐸᑕ ᐊᔪᐃᓐᓇᓂᖅᑲᑦᓯᐊᓚᐅᖅᒥᐸᑕᓗ, ᐃᑲᔪᖅᓯᒪᐅᑎᑦᓴᐅᑉ ᐱᕋᖅᑎᑕᐅᓂᖓ ᐱᕕᖅᑲᕋᔭᓚᐅᖅᒥᒪᑦ," ᑕᐃᒪᐃᓕᔪᖅ ᐅᔭᐱ ᒍᐊᑦ, ᑲᑎᕝᕕᒃᑯᑦ ᐃᓕᓐᓂᐊᕈᑎᑦᓴᓕᐅᖅᑎᖓ.

Interpreters/ Translators Training Program

BOB MESHER

Any individual, whether experienced or not, now has the unique opportunity to further their skills and knowledge in regards to English/ Inuktitut translation and interpretation. Twenty-four modules, totalling 1560 hours, are now being developed by the Adult and Vocational Education Services of the Kativik School Board (KSB). Each module, or combinations of two or three modules, will be given in two-to-three-week sessions starting in January, 1996.

To ensure that these modules are applicable to the actual work done by Nunavik translators and interpreters, a workshop called "Work Situation Analysis" was given to thirteen translators and interpreters from diverse backgrounds, August 15 to 18, 1995. The participants discussed their work for three days and all the information was then compiled into a final report. The next step was to design objectives and different orientations of the program. Once a draft was finished, another team of nine participants who employ translators and interpreters or have knowledge in program development met to validate the proposed program, October 24, 1995.

"The Kativik School Board would like to thank every individual who has participated in the process. Without their invaluable input and dedication, the development of the program would not have been possible," says Robert Watt, KSB Pedagogical Counsellor.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᖁᑎᖏᑦ

ᓄᓇᕕᒻᒥ ᓄᓇᓖᑦ ᓂᕈᐊᕈᑎᕕᓂᖏᑦ.

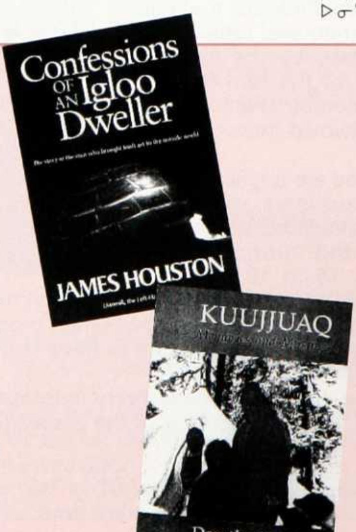
ᐅᑯᐊ ᓄᓇᓕᓐᓂ ᑲᑎᒪᔨᐅᓕᕐᑐᑦ ᓂᕈᐊᕐᓂᖃᓚᐅᕐᑎᓗᒍ ᓄᓇᕕᒻᒥ ᓄᕙᒻᐸ 1, 1995. ᓯᕗᓪᓕᐹᖅ ᓄᓇᓕᓐᓂ ᐊᓪᓚᑕᐅᒪᔪᑦ ᓯᕗᓕᕐᑎᐅᓕᕐᑐᖅ ᓄᓇᓕᒻᒥᓂ.

ᓄᓇᓕᖓ	ᑲᑎᒪᔨᖏᑦ
ᐊᑯᓕᕕᒃ	ᐃᓚᐃ ᐊᖏᔪᖅ ᓕᕙᐃ ᐊᓛᓯᐊᖅ ᐊᑕᒥ ᐊᓖᑯ ᓯᒥᐅᓂ ᐊᓕᖁ ᐱᑕ ᐊᓇᐅᑕᖅ ᑕᓂᐊ ᕿᓐᓄᐊᔪᐊᖅ ᕿᐊᓐᔭᐃ ᖁᐃᑦᓴᖅ
ᐊᐅᐸᓗᒃ	ᑕᕕᑎ ᐊᖑᑎᖑᐊᖅ ᓴᒥ ᐊᒻᒪᖅ ᑎᓯ ᐊᖑᑎᖑᐊᖅ ᒥᐊᔨ ᐊᖑᑎᖑᐊᖅ ᓕᓯ ᑯᐊᑕ ᒪᒃ ᐃᒋᔪᒃ ᒥᐊᔨ ᓴᓗᐊᕐᓯᐊᖅ
ᐃᓄᑦᔪᐊᖅ	ᔭᓂ ᐃᐳ ᓴᐅᒥᒃ ᐃᓄᑉᐸᒃ ᔭᓂ ᐃᓄᑉᐸᒃ ᓇᕐᑕᐃᕋᓗᒃ ᔪᓯᐱ ᓇᓚᑦᑑᔭᖅ ᓗᐃᓴ ᓂᖏᐅᖅ ᒪᑯᓯ ᐸᑦᓴᐅᖅ ᓴᔪᐃᓕ ᐅᐃᑖᓗᑦᑐᖅ
ᐃᕗᔨᕕᒃ	ᑕᐃᕕᑎ ᒫᒃ ᐊᑕᒥ ᐊᐃᓇᓕᒃ ᐃᑦᑐᖅ ᐊᐃᓇᓕᒃ ᓴᐃᒪ ᑲᓈᕐᔪᐊᖅ ᖁᐃᑦᓴᖅ ᑕᖅᑭᐊᓯᖅ ᐊᕐᓇᐃᑐᖅ ᑕᖅᑭᖅ
ᑲᖏᕐᓱᐊᓗᑦᔪᐊᖅ	ᒪᑭ ᐃᒪᕐᓚᒃ ᔭᓂ ᓴᒻ ᐊᓇᓈᖅ ᒍᐃᓕ ᐊᓇᓈᖅ ᑭᐊᓂ ᐊᓯᕉᒃ ᐸᐱ ᐸᕋ ᒍᐃᓕ ᐃᒪᕐᓚᒃ ᓄᒪᓐ ᓯᓄᐸᐅ
ᑲᖏᕐᓱᔪᐊᖅ	ᓴᓚ ᐊᕐᒐᖅ ᒥᓂ ᐃᑎᓪᓗᐃ ᐊᒪᒪᒃ ᔭᑲ ᒥᓂ ᓇᐸᓗᒃ ᔭᓂ ᐱᓗᕐᑐᑦ ᐃᔪᒃᑲᖅ ᐱᖑᐊᑐᖅ ᐊᖁᔭᖅ ᕿᓲᖅ
ᑲᖏᕐᓱᖅ	ᔪᓯᐱ ᓇᓴᖅ ᒥᓂ ᐊᐃᕈ ᑕᒥᓴ ᐊᐅᒋᐊᖅ ᔭᓂ ᐊᓇᖃᑕᒃ ᐱᑕ ᐊᓇᖃᑕᒃ ᐊᓗᐸ ᐃᑦᑐᖅ
ᑰᑦᔪᐊᕌᐱᒃ	ᐊᓐᑕᓂ ᐃᑦᑐᓵᑦ ᓴᐃᓚᓯ ᑯᑭ ᓚᑎᐊ ᐃᔅᐳᕌᓐ ᓗᐃᓴ ᕙᓚᒥ ᔨᓂ ᓵᓚ ᒍᐃᓕ ᑐᑦᑐ ᓕᓯ ᐅᐃᑖᓗᑦᑐᖅ
ᑰᑦᔪᐊᖅ	ᔭᓂ ᐊᑕᒥ ᓴᒥ ᑕᓐᑲᓐ ᔭᓐ ᑐᐳᐃ ᐊᓚᓐ ᑯᐊᑕ ᕕᑦᑐᔨᐊ ᑯᐊᑕ ᒥᓂ ᑯᔨ ᐊᐃᑕ ᓇᓴᖅ
ᐳᕕᕐᓂᑐᖅ	ᔭᓂ ᐊᖑᑎᒍᓗᒃ ᖁᒪᓗᒃ ᐃᕿᖁᖅ ᐃᓚᐃ ᕿᓐᓄᐊᔪᐊᖅ ᒪᓐᓯ ᓄᕙᓕᖓᖅ ᓴᐃᒪ ᓄᕙᓕᖓᖅ ᐊᒪᓖ ᓯᕗᐊᖅ ᓯᒥᐅᓂ ᓯᕗᐊᕋᐱᒃ
ᖁᐊᕐᑕᖅ	ᐃᕙ ᑎᐊ ᐸᓪᓚᓴᖅ ᐃᓯᑭᐅᓪ ᕈᑕ ᐃᓯᑭᐅᓪ ᐅᔭᐱ ᓂᖏᐅᕈᕕᒃ ᑲᕐᑎᓇ ᐳᑐᓕᒃ ᓴᓕ ᑕᕐᑭᐊᐱᒃ ᐊᖓᔪᑦᓯᖅ ᐃᕙ ᑕᕐᑭᐊᐱᒃ ᐊᖓᔪᑦᓯᖅ
ᓴᓪᓗᐃᑦ	ᒍᐃᓕ ᑭᐊᑕᐃᓐᓇᖅ ᐳᑐᓕᒃ ᐅᕿᑦᑐᖅ ᔭᓂ ᐸᐱᑲᑦᑐᖅ ᐸᐅᓗᓯ ᐸᐱᑲᑦᑐᖅ ᐳᑐᓕᒃ ᐸᐱᑲᑦᑐᖅ ᐃᓪᓚᓯᒃ ᐸᐅᔪᖏ ᐃᑦᑐᕕᒃ ᓴᕕᐊᕐᔪᖅ
ᑕᓯᐅᔭᖅ	ᒍᐃᓕ ᑮᓐ ᓴᓚᑎ ᐊᕐᓇᑐᖅ ᐊᓚᓯ ᐳᑎ ᓴᓐᑎ ᐳᑎ ᕈᑕ ᕿᑎᖅ ᐊᓂ ᒪᓂᖅ ᓚᑎᐊ ᓇᔪᒻᒥᖅ
ᐅᒥᐅᔭᖅ	ᓄᐊ ᐃᓄᑉᐸᒃ ᐊᓂ ᑯᑭ ᐱᑕ ᑯᔪ ᐊᖓᔪᑦᓯᖅ ᓂᐊᓕ ᓇᕐᑕᐃ ᓗᐃᓴ ᑐᑲᓗᒃ ᓯᐊᔭ ᑐᑲᓗᒃ ᐅᓂᔅ ᑐᒥᒃ

ᓄᓇᕕᒻᒥᓂᑕᐃᑦ ᐊᑐᐊᕋᑦᓴᒋᐊᓪᓚᐃᑦ

Confessions of an Igloo Dweller-ᑯᓐᓂ ᐃᓪᓗᒥᐅᑦ ᐅᖃᐅᓯᖏᓐᓂ ᐊᑐᐊᒐᕐᓂ (McClelland and Stewart Inc., Toronto, Ont., 1995) ᔭᐃᒥᔅ ᐃᐅᔅᑕᓐ ᑕᕐᕋᒦᑦᓯᓂ ᐃᖅᑲᐅᒪᔭᒥᓂᒃ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᓴᓇᖕᖑᐊᑕᕕᓂᖏᓐᓂᒃ ᖃᓪᓗᓈᓄᑦ ᖃᐅᔨᔭᐅᕙᓪᓕᐊᑎᑦᓯᒋᐊᓯᑦᓯᓂ ᐱᒋᐊᕐᑎᓯᓂᕕᓂᕐᒥᓂᒃ ᐊᓪᓚᒍᑎᖃᕐᑐᕕᓂᖅ. ᑖᒃᑯᐊ ᐊᑐᐊᒐᐃᑦ ᑕᑕᑦᑐᑦ ᐊᓕᐊᓇᕐᑐᓂᒃ ᐊᑦᔨᖑᐊᓂᒃ ᑕᐃᑦᓱᒪ ᑕᓪᓗᐊᓘᑉ ᐊᓪᓚᖑᐊᕐᑕᕕᓂᖏᓐᓂᒃ ᔭᐃᒥᔅ ᐃᐅᔅᑕᐅᑉ.

ᐋᖅᑭᒋᐊᕐᑕᕕᓂᖏᑦ ᐊᑐᐊᕋᑦᓴᓕᐅᕐᑎᐅᑉ Editor Ray Woolam, ᑰᑦᔪᐊᒥ - ᐃᖅᑲᐅᒪᔭᒃᑲ ᐊᒻᒪᓗ ᐃᓱᒪᒋᐅᒐᔫᒃᑲ (Unica Publishing Co. Ltd., Duncan, B.C., 1995) ᐊᓪᓚᑕᕕᓂᖏᑦ ᑖᔪᓯ ᒥᐊᔫᑉ ᐃᓅᓯᕐᒥᓂ ᐊᒻᒪᓗ ᑰᑦᔪᐊᒦᑦᓯᓂ ᖃᐅᔨᓯᒪᔭᒥᓂᒃ ᐊᓪᓚᒍᑎᖃᕐᓯᓂ.



More Nunavik Readings

In *Confessions of an Igloo Dweller*, (McClelland and Stewart Inc., Toronto, Ont.,1995) James Houston recollects his time in the North and some pioneering experiences in promoting Inuit art to the South. This book is filled with charming illustrations which were drawn by the author.

As edited by Ray Woolam, *Kuujjuaq — Memories and Musings*, (Unica Publishing Co. Ltd., Duncan, B.C., 1995) is Dorothy Mesher's account of her life and experiences in Kuujjuaq.

Nunavik Municipal Election Results

This is a list of municipal councillors as the result of elections held across Nunavik November 1, 1995. The first name in each group of councillors is now the mayor for that respective community.

Community	Councillors	Community	Councillors
Akulivik	Eli Angiyou Levi Alasuak Adamie Alayco Simionie Aliqu Peter Anautak Tania S. Qinuajuak Henry Quissa	Kuujjuaq	Johnny N. Adams Sammy Duncan Jean Dupuis Allen Gordon Victoria Gordon Minnie Grey Ida S. Nassak
Aupaluk	David Angulinguak Sammy Angma Daisy Angutinuak Mary Angutinuak Lizzie Gordon Mark Igiyuk Mary Saluasik	Kuujjuarapik	Anthony Ittoshat Silas Cookie Lydia Esperon Louisa Fleming Jeannie Sala Willie Tooktoo Lizzie Weetaltuk
Inukjuak	Johnny Epoo Shaomik Inukpuk Johnny Inukpuk Naktialuk Josephie Nalukturuk Louisa Ningiuk Markoosie Patsauq Sarollie Weetaluktuk	Puvirnituq	Johnny Angutiguluk Qumaluk Iqiquq Eli Kenuajuak Muncy Novalinga Simon Novalinga Amalie Sivuak Simionie Sivuarapik
Ivujivik	Davidee Mark Adamie Ainalik Ituk Ainalik Saima Kanarjuak Quitsaq Takkiasuk Arnaituk Tarkirk	Quaqtaq	Eva Deer Pallaya Ezekiel Rhoda Ezekiel Robbie Ningiuruvik Christina Putulik Charlie Tukkiapik Sr Eva Tukkiapik Sr.
Kangiqsualujjuaq	Maggie Emudluk Johnny Sam Annanack Willie Annanack Kenny Assevak Bobby Baron Willie Emudluk Norman Snowball	Salluit	Willie Keetainak Putulik Okituk Johnny K. Papigatuk Paul K. Papigatuk Putulik Papigatuk Ellashuk E. Pauyungie Ittuvik Saviadjuk
Kangiqsujuaq	Charlie Arngak Minnie Etidloie Amaamak Jaaka Minnie Nappaaluk Johnny Pilurtuut Eyuka Pingualuk Aquujaq Qisiiq	Tasiujaq	Willie Cain Charlotte Angnatuk Alice Berthe Sandy Berthe Rhoda Kritik Annie Munick Lydia Nayome
Kangirsuk	Joseph Nassak Minnie Airo Tamisa Angirk Johnny Annahatak Peter Annahatuk Aloupa Eetok	Umiujaq	Noah Inukpuk Annie Cookie Peter Crow Sr Nellie Nuktie Louisa Tookalook Sarah Tookalook Ernest Tumic

ᓲᓴᓐ ᐃᖖᒋᓕᓃᓂᒐᖅ
Susan Sings Again

NEIL DIAMOND

ᓯᓵᓯᐱ ᐃᓄᖅᑲᖅᓱᓂ 62-ᓂᒃ ᐱᓇᓱᐊᕈᓯᐅᑉ ᓄᖖᒍᐊᓂ ᐱᒍᑦᔭᐅᓚᐅᔪᒐᑦ ᐃᖖᒋᒋᐊᖅᑐᕕᐅᑦᓯᑎᒃ ᒪᖅᑭᕕᑦᓯᓂ ᐱᓯᑎᐅᒍᑎᑖᖅᓯᒪᔪᒧᑦ ᓲᓴᓐ ᐊᒡᓘᑲᒧᑦ. ᕕᑭ ᐅᒃᐱᒃ ᓯᓵᓯᐱᒦᑦᑐᕕᓂᖅ ᑕᑯᓐᓇᓂᐊᖅᓯᓂ ᑕᑯᑦᓴᐅᖅᑲᑎᓕᒃ ᐃᓄᒻᒥᒃ ᖃᐅᔨᒪᔭᐅᒻᒪᓇᑦᑐᒥᒃ ᐊᕐᕕᐊᒥᐅᒥᒃ ᓄᓇᑦᓯᐊᒥ. ᐊᓪᓚᑕᖅᑲᖅᓂᓴᐅᑦᓯᓂ ᑕᑯᓐᓇᓂᐊᖅᓯᒪᔭᓂᒃ ᑕᑯᓐᓇᑲᓪᓚᑎᑕᐅᖖᒍᓯᓚᐅᔭᑦ ᐊᒡᓘᑲᐅᑉ ᐱᐅᓯᖓᓂᒃ ᐅᑦᑐᐱᓂ 21-ᒥ 22-ᒥᓗ.

Chisasibi, with an Inuit population of 62, was treated to a weekend performance by two-time Juno Award winner Susan Aglukark. Vicky Okpik, who was in Chisasibi to enjoy the concert, is seen here with the Inuk star from Arviat, NWT. The mostly Cree audience was captivated by Aglukark's down to earth style during the October 21 and 22 shows.

ᐅᕕᒃᑲᐃᑦ

ᐃᓕᓵᑦ ᑕᑯᓐᓇᓂᓪᓚᓯᒃᑯᑦ ᐆᑦᑐᓯᐊᕐᓂᖓ ᐋᑉᐳᖓᐃᔭᕐᓂᓚᓯᒻᒥᒃ

ᑕᐃᐊᓐ ᑯᓯᓃᒧᑦ

ᐅᐱᕐᖔᖅ, ᐃᓚᒥᔭᖓᓂ ᓄᑖᒧᑦ ᓄᐃᕚᓪᓚᐊᔪᓄᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᒥ, ᐃᓕᓵᒃ ᐅᖓᕙᒥᑦ ᓄᓇᓚᓐᓂᑦ ᑯᕈᕐᔪᐊᓕᐊᓚᐅᔪᒍᑦ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᑉ ᒥᑦᓵᓂ ᐅᖓᕙᒥ. ᑖᓐᓇ ᑑᕐᖓᐃᑦ ᖃᖅᑲᖏᓐᓄᐊᖓᔪᖅ ᓈᒻᒪᓯᐊᕐᓯᓂᓗ ᖃᐅᔨᓴᕐᕕᑎᑎᐊᖓ ᓴᓇᒪᓂᖏᓐᓂᒃ ᖃᓄᐃᓕᕚᓪᓚᐊᓂᖏᓐᓂᓗ ᖃᖅᑲᐃᑦ. ᖃᐅᔨᓴᖃᑕᐅᓚᐅᔪᑦ ᐱᓱᓚᐅᔪᒍᑦ ᐳᕐᑐᔪᑎᒍᑦ ᓯᑦᔭᑯᑦ. 400 ᒦᑕᓂᒃ ᕿᖏᓐᓂᖃᕐᓯᓂ ᑕᓯᐅᒥᒃ, ᑕᒪᓐᓇ ᓯᑦᔭᖅ ᐊᖅᑭᓯᒪᔪᑦ ᐊᐅᓚᓂᖓᓄᑦ ᓄᖑᐸᓕᐊᓂᖓᓄᓪᓗ ᓯᑯᕐᔪᐊᖑᓚᐅᕐᑐᕕᓂᐅᑉ ᑕᐃᓯᒪᓂᐊᓗᒃ ᓯᑯᕐᔪᐊᖃᕐᑎᓗᒍ ᐊᐅᑉᐸᓕᐊᔪᒥᒃ ᐃᖏᕐᕋᓯᓂᓗ. ᐃᓚᖓᑦ ᐋᑉᐳᖓᐃᔭᕐᓂᑯᑦ ᓱᓇᓱᐊᕈᑎᐅᔭᖅ ᑕᑯᑦᓯᐊᕋᓯᐊᕐᓂᐅᓚᐅᔪᒐᖅ ᓯᑯᐊᓘᑉ ᕿᑦᓱᑳᕐᓂᓯᔮᕐᑕᖏᓐᓂᒃ ᖃᐃᕐᑐᒥ ᐊᐅᓚᓂᖓᓄᑦ. ᑕᒪᒃᑯᐊ ᐃᓱᒪᓇᕐᑎᓯᔪᖅ ᓇᒧᑦ ᑐᕋᕐᓱᓂ ᐃᖏᕐᕋᓂᕕᓂᖓᓂᒃ ᓯᑯᕐᔪᐊᑉ.

ᓄᓇᕐᔪᐊᖅ ᑭᖑᓪᓕᓰᕐᑕᑐᓂᒃ ᐸᖅᑳᓯᕆᓪᓕᐊᖅᑕᓯᒪᔪᖅ ᓂᓪᓚᖃᑦᑕᓯᓂᓗ ᐊᕐᕌᒍᓂ 2 ᐱᓕᐊᓂ. ᑕᒪᒃᑯᐊ ᐸᖅᑲᓂᖓ ᐊᑦᔨᒋᖏᓐᓂᖏᓐᓄᑦ ᑐᑭᓯᓇᕈᓐᓇᐳᑦ ᖃᓄᐃᓕᖓᓂᖓᓄᑦ ᓄᓇᐅᑉ ᐅᑦᑑᑎᒋᓗᒍ ᐊᐅᓛᓗᒃ ᐱᑭᐊᕐᑎᓰᖅ. ᐅᕐᓱᐊᓗᑦᓴᔭᖅ ᐳᔪᓯᓂᕐᓗ ᐱᑦᔪᑎᐅᒍᓐᓇᒥᔪᖅ ᐸᖅᑳᓂᖓᑕ ᐊᓯᑦᔨᑕᕐᓂᖓᓄᑦ. ᐊᒻᒪᓗ ᐃᒪᕕᒻᒥ ᐃᒪᐅᑉ ᐳᕐᑐᓕᓯᓐᓂᖓ ᑕᐃᒪᐃᑕᐅᑦᓯᓂ ᓄᓇᐅᑉ ᐃᑭᐊᖓ ᐊᐅᒪᐅᑉ ᐊᐅᓚᓂᖓᓄᑦ ᐊᑦᔨᒋᖏᒍᑎᐅᒻᒥᔪᖅ ᑕᓯᐅᒥᒃ ᐃᖏᕐᕋᓂᕐᓄᑦ, ᑕᐃᒪᐃᒐᒥᓗ ᓯᓚᐅᑉ ᖃᓄᐃᓐᓂᖓᓂᒃ ᓱᕐᕋᐃᒥᑦᓯᓂ. ᓯᑕᒪᐅᓕᖓᓪᓚᓯᑦᓯᒪᔪᑦ ᓯᑯᕐᔪᐊᖃᕐᑎᓗᒍ, ᐊᑯᓐᓂᖃᕐᓯᑎᒃ ᐹᖅᑲᑐᓂᒃ ᐊᕐᕌᒍᓂᒃ ᐱᑦᔪᑎᐅᓯᒪᓪᓚᓯᑉᐳᑦ ᓯᓚᐅᑉ ᓱᕐᕋᑕᕐᓂᖓᓄᑦ ᓱᕐᕋᐃᓯᒪᑦᓯᓂ ᐊᖏᔪᒻᒪᓯᒻᒥᒃ ᓄᓇᒥᒃ. ᑭᖑᓪᓕᐹᒥ ᓯᑯᕐᔪᐊᖃᕐᑎᓗᒍ, 12,000 ᐊᕐᕌᒍᐃᑦ ᐅᖓᑖᓂ, ᑲᓇᑕ ᐃᓗᓐᓇᓕᒫᑲᓴᖓ ᓴᐅᔭᐅᓯᒪᔪᕕᓂᖅ ᐃᑦᔪᔪᐊᓗᒻᒧᑦ ᓯᑯᒧᑦ. ᖃᐅᔨᓴᕐᑎᒪᓃᑦ ᑐᑭᓯᒐᓯᐊᕐᑐᑦ ᖃᓄᑎᒥᒃ ᑑᕐᖓᐃᑦ ᖃᖅᑲᖏᑦ ᐅᓕᑦᑕᐅᓯᒪᓐᓂᒪᕐᑳᑕ ᓯᑯᒧᑦ, ᑭᓯᐊᓂ ᐊᖏᖅᑲᑎᒌᒍᓐᓇᖏᑦᑐᑦ ᖃᑦᓯᓂᒃ ᐊᕐᕌᒍᓂ ᑕᐃᒪᐃᓐᓂᕕᓂᖓᓄᑦ.

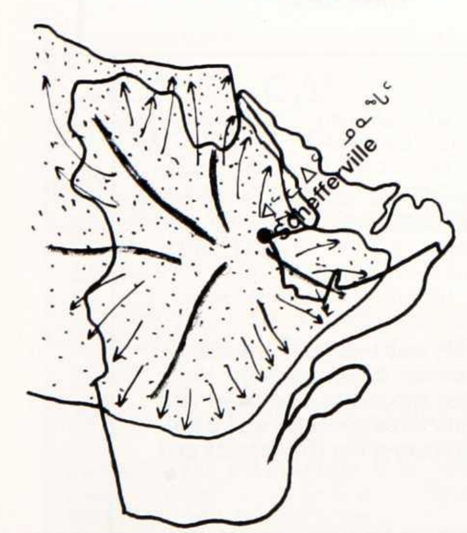
ᐃᓚᖏᑦ ᖃᐅᔨᓴᕐᑎᒪᓃᑦ ᑐᕐᖓᐃᑦ ᖃᖅᑲᖏᓐᓂᒃ ᐅᓕᑦᑕᐅᒪᓪᓚᓯᑦᑐᕕᓂᐅᓂᒐᐃᔪᑦ, ᐃᓚᖏᓪᓗ ᐳᕐᑐᓂᓪᓚᓯᖏᓐᓂᒃ ᐅᑦᑑᑎᒋᓗᒍ, ᓄᓇᑖᖑᓂᕋᐃᔪᑦ (ᐃᓱᖏᑦ ᐳᕐᑐᓂᖏᑦᑕ ᐅᓕᑕᐅᒪᔭᕕᓂᐅᖏᓂᕋᕐᓯᒋᑦ ᑭᖑᓪᓕᐹᒥ ᓯᑯᕐᔪᐊᖃᕐᑎᓗᒍ). ᐃᓗᓐᓈᒍᑦ, ᓯᑯᓂᒪᓰᖅ ᐊᒻᒧᐊᑉᐸᓕᐊᓂᖅ ᒪᓕᑦᓯᒍ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᐃᒪᐃᓕᖓᔪᒥᒃ, ᓯᒐᕕᐅᒥᑦ (ᐊᓪᓚᐃᑦ ᓄᓇᖓᓐᓂᑦ) ᐳᕐᑐᓂᕐᐸᐅᔪᒥᒃ ᑕᓯᐅᒥᑦ, ᑰᑦᔪᐊᑉ ᒥᑦᓵᓄᑦ ᑕᐃᒪᓗ ᑭᓪᓕᓂᐅᑉ ᒥᑦᓴᓄᑦ ᓛᑉᑐᐊᓪᓗ ᑕᓯᐅᖓᓄᑦ, ᐳᒃᑭᓂᕐᐸᐅᔪᒧᑦ. ᐃᓚᖏᓪᓗ ᖃᐅᔨᓴᕐᑎᒪᓃᑦ ᐃᓱᒪᖃᕐᑐᖅ ᓯᑯᕐᔪᐊᑦ ᐃᖏᕐᕋᔪᕕᓂᐅᒋᐊᖏᑦ ᑑᕐᖓᐃᑦ ᖃᖅᑲᖏᑦᑕ ᒥᑦᓵᓄᑦ, ᑕᐃᒪ ᓛᑉᑐᐊᒧᓪᓗ, ᑭᓯᐊᓂ ᐃᖏᕐᕋᓂᖓ ᓄᖅᑲᑐᕕᓂᖅ ᐳᕐᑐᓂᕐᐹᖏᓐᓄᑦ ᖃᖅᑲᐃᑦ. ᑕᒪᒃᑯᐊ ᓯᑯᕐᔪᐊᖅ ᓯᕈᐃᖅᑲᑦᑕᓯᒪᔪᑦ ᓯᓇᓕᒫᑦᓯᐊᒐᓐᓂᒃ ᐊᕐᑯᑎᒥᓂ, ᑲᖏᕐᓱᐊᓗᓚᐅᕐᓯᑎᒃ, ᓯᐅᕋᕐᓂᖅ ᑐᐊᐸᔭᓂᓪᓗ ᕿᒪᐃᖅᑲᑦᑕᓯᑎᒃ, ᓴᓇᑦᓯᑎᓪᓗ ᐳᕐᑐᔪᓂ ᓯᑦᔭᓂᒃ. ᐱᑕᖅᑲᓰᕐᑐᑦ ᑰᑦ, ᐅᑦᑑᑎᒋᓗᒍ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᑉ ᑰᖓ ᑰᑦᑐᖅ ᐅᖓᕙᒧᑦ, ᑰᕕᖅᑲᓕᕐᑐᑦ ᓇᕐᓴᓂᒃ ᓄᐃᑕᐅᓯᒪᔪᓂᒃ ᐊᐅᓚᓂᖏᓐᓄᑦ ᓯᑯᕐᔪᐊᑦ.

ᐅᐱᕐᖓᖑᓚᐅᕐᑐᖅ, ᐃᓕᓵᑦ ᐃᓚᖃᕐᓯᑎᒃ ᓄᓇᒥᒃ ᖃᐅᔨᓴᕐᑎᓂᒃ ᑕᑯᓐᓇᓚᐅᔪᑦ ᓯᑯᕐᔪᐊᑦ ᕿᑦᓱᑳᕐᓯᒪᔮᕐᑕᖏᓐᓂᒃ ᓴᐅᒥᐊᓄᖔᖅ ᑕᓕᕐᐱᐊᓅᕐᑐᖅ. ᑕᐃᒪᐃᒻᒪᑦ ᐃᓱᒪᒋᔭᐅᒍᓐᓇᐳᖅ ᑕᒪᒃᑯᐊ ᓴᓇᔭᕕᓂᐅᒋᐊᖏᑦ ᓯᑯᒧᑦ ᑲᑕᑉᐸᓕᐊᔪᒧᑦ ᑑᕐᖓᐃᑦ ᖃᖅᑲᖏᓐᓂᑦ ᐅᖓᕙᓄᑦ ᓯᑐᕙᓪᓕᐊᓯᓂ ᑕᐃᓐᓇ ᓇᔪᓚᐅᕐᑕᕙ ᐊᖅᑯᑎᒋᑦᓯᒍ. ᑕᒪᒃᑯᐊ ᖃᖓᓂᑕᐅᒻᒪᖔᑕ ᖃᐅᔨᒪᓇᖏᒪᑦ, ᓇᓗᓇᐃᕐᓯᒍᓐᓇᖏᑦᑐᒍᑦ ᓇᓪᓕᐊᓄᑦ ᓯᑯᕐᔪᐊᒧᑦ ᑕᐃᒪᐃᑕᐅᓐᓂᒪᖔᑕ. ᐃᓕᓵᑦ ᓄᓇᒥᒃ ᖃᐅᔨᓴᕐᑏᑦ ᐅᑦᑐᓯᐊᕐᓯᒪᑦᓯᐊᑐᑦ ᓯᒐᓂᐊᒍᑦ ᐊᓪᓚᑕᐅᖃᑦᑕᓯᒪᔪᓂᒃ ᑐᑭᖃᕐᑎᓯᐅᑎᐅᔪᓂᒃ ᖃᐅᔨᑦᓯᑎᒃ ᑕᒪᑐᒥᖓ ᖃᐅᔨᒪᓇᕐᑐᓂᒃ ᓯᑯᕐᔪᐊᑉ ᐊᐅᓚᓂᕕᓂᖓᓂᒃ ᑕᐃᒪᐃᓕᖓᑦᓯᓂ.

COURTESY: DIANE GRENIER

ᓯᑦᔭᖅ ᑯᕈᕐᔪᐊᒥ ᖃᓕᓰᕐᐸᓕᐊᓯᒪᔪᖅ ᓯᑯᕐᔪᐊᖃᖃᑦᑕᑎᓪᓗᒍ ᐊᑕᐅᑦᓯᑯᖏᑦᑐᓂᒃ.
This beach at Abloviaq Fjord has become layered according to various stages of glaciation.

ᓯᑯᕐᔪᐊᑉ ᐊᐅᓚᓂᖓ
Glacial Movement



YOUTH

Student Observations Challenge Scientific Theory

by Diane Grenier

Last summer, as part of the New Horizons Program, students from the Ungava communities visited Abloviaq Fjord, located on the east coast of Ungava Bay. This fjord gives access to the Torngat Mountains and is the ideal place to study the formation and erosion processes of a mountain chain. Participants in geological excursions walked along ancient raised beaches. Located at 400 meters above present-day sea level, these beaches were formed by the movement and recession of glaciers during the major glacial periods. One of the scientific activities of the program was observing the glacial stria inscribed on bedrock surface by a moving glacier. These furrows or stria on the bedrock indicate the direction that the glaciers moved.

The earth has known successive periods of climatic warming and cooling over the last two billion years. These temperature variations can be explained by physical factors such as volcanic activity. Gas and dust emissions may also lead to climatic changes. In addition, oceanic ridges created by volcanic activity are responsible for variations in marine currents, thereby influencing climatic conditions. Four main glacial periods, separated by warm epochs are attributable to important climatic changes that affected vast areas. During the last glacial period, more than 12 000 years ago, Canada was almost entirely covered by a thick layer of ice. Scientists are attempting to determine to what extent the Torngat Mountains area was covered by ice sheets, but they have been disagreeing on the issue for many years.

Some scientists contend that the Torngat Mountains were entirely covered by an ice cap, whereas others speculate that some peaks in the region, such as Mount Iberville, are nunataks (peaks which were not covered by ice during the latest glacial period). In general, ice moves under the force of gravity in an eastern and northeastern direction in northeastern Quebec, that is from Schefferville, which is the highest point above sea level, towards Kuujjuaq, and then towards Killiniq and the Labrador Sea, which is the lowest area. Some scientists assume that glaciers moved towards the Torngat Mountains, then to Labrador, but their movement further to the east was blocked by the natural barrier formed by the highest peaks. Others postulate that glaciers moved over the Torngat in a northeastern direction, leaving boulders at the summit of some mountain tops. These glaciers eroded almost everything in their wake, shaping fjords, leaving sand and gravel deposits, and creating raised beaches. Existing rivers, such as the George River which flows towards Ungava Bay, are now running along valleys dug by the movement of glaciers.

Last summer, students accompanied by geologists observed glacial stria oriented towards the north-west rather than the north-east. Consequently, it may be assumed that these stria were formed by ice sheets coming down from the Torngat Mountains and sliding out to Ungava Bay via the Abloviaq Fjord. As the age of these stria are unknown, we cannot identify the glacial period to which they belong. The students and geologists challenge all previously recorded theories by discovering this unknown glacial movement in a northwesterly direction.

BOB MESHER

ᓄᑖᖅ ᐳᕕᕐᓂᑐᒥ ᐅᕕᒃᑲᐃᑦ ᐃᓪᓗᕐᑯᑎᖓ

New Puvirnituq Youth House

ᓱᓇᐃᓄᑯᐊ ᐊᖏᔪᐊᓗᕋᑕᐃᑦ ᑑᕋ ᖁᐱᕐᕈᐊᓘᑉ ᑐᓄᐊᓃᑦᑐᑦ? ᐃᓚᖏᓄᑯᐊ ᐱᐅᒃᑯᑎᖏᑦᑕ ᐱᓇᓱᐊᕈᑎᑦᓴᖏᑦᑕᓗ ᐱᖁᑎᒋᑦᓯᓂᒋᑦ ᐳᕕᕐᓂᑐᒥ ᐅᕕᒃᑲᐃᑦ ᐃᓪᓗᕐᑯᑎᖓᑕ ᓅᑦᑎᑎᕋᑖᓚᐅᕐᑐᑦ ᐊᓯᐊᓄᑦ ᐃᓪᓗᒧᑦ ᓄᓇᓕᒥ. ᑑᕋ ᐊᑭᓕᕐᑐᑕᐅᑦᔭᒐᓂ ᐃᑲᔪᕋᓱᐊᕐᓂᑯᒧᑦ ᐅᕕᒃᑲᐃᑦ ᐃᓪᓗᕐᑯᑎᖓᓂ ᑐᑭᒧᐊᕐᑎᓯᔨ ᓄᑦᑎᓇᐊᖅᑲᓕᓚᐅᕋᒥᑑᖅ ᓚᑦᓱᓂ ᐊᕐᕌᒍᓐᓂ ᒪᕐᕉᓂ ᐊᑐᓕᕐᑕᒥᓂᑦ ᓴᓇᔭᐅᕆᐊᑦᓯᐊᓇᐊᖅᑲᕐᓂᑯᕐᓚᓄᑦ ᐊᓂᕐᕋᔫᕐᓂᓴᐅᑎᕆᐊᓕᕐᓗᒍ. ᐃᓪᓗᓕᓇᐅᒃᑯᑦ ᑲᓕᑦᓴᔭᐅᑦᓯᓂ ᐃᓪᓗᕐᑯᑎᖓ ᑐᕚᕐᒥᐅᕕᐅᓯᒪᑦᓯᓂ ᓴᓇᔨᓄᑦ ᒫᓐᓇ ᓄᑖᖑᑦᓯᓂ ᐅᕕᒃᑲᐃᑦ ᐃᓪᓗᕐᑯᑎᒋᓕᕐᑕᖓ.

ᐳᕕᕐᓂᑐᕐᒥᐅᑦ ᐅᕕᒃᑲᖏᑦ ᐊᓕᐊᓱᔫᑦ ᓱᖅᑲᑦᓯᒍᑎᖅᑲᓇᐊᒥᒃ ᐱᙳᐊᓇᐅᕐᓴᓂᕐᒥᒃ ᐃᙱᙳᐊᕈᑎᓄᑦ ᐊᑦᔨᓕᐅᓇᓂᕐᒥᓗ ᑖᓂᓯᕐᓂᒥᓗ ᑏᕖᒃᑯᑦ ᐊᐅᓚᔩᕐᓂᒥᓗ ᐊᓯᖏᓐᓂᓗ ᐊᑦᔩᙱᑐᓂᒃ ᐱᙳᐊᕈᑎᓂᒃ ᐃᖅᑲᐃᓕᓴᕈᑎᓂᓪᓗ ᑐᑭᒧᐊᕐᑎᑕᐅᔪᓂᒃ ᐅᕕᒃᑲᐃᑦ ᐃᓪᓗᕐᑯᑎᖓᓂ. ᐳᕕᕐᓂᑐᒥᐅᑦ ᐅᕕᒃᑲᖁᑎᖏᑦ ᐊᐅᓚᑦᓯᒥᔪᑦ ᓄᑖᒥᒃ ᓂᐅᕕᕐᓂᐊᕕᐊᐱᒥᒃ ᓄᓇᓕᖓᑕ ᒥᕝᕕᖓᓂ ᐅᒃᑯᐃᖓᓕᖑᑦᓯᓂ ᐅᓪᓗᓂᒃ ᐱᖓᓱᓂᒃ ᐱᓇᓱᐊᕈᓯᐅᑉ ᐃᓗᐊᓂ.

What is this big pile of stuff that Dora Koperqualuk is standing behind? This is some of the materials and equipment, belonging to the Puvirnituq Youth House, which had to be moved from its previous location into another facility in the community. Dora, who volunteers as the Youth House co-ordinator, says it was necessary for them to move out of the housing unit where they had operated for over two years, so that it could be renovated into a family home. The SHQ trailer, previously used as a bunk house for construction workers, is now the new Youth House.

Puvirnituq youth enjoy activities such as band practises, photography, dancing, videos, and various other games and sports which are organized at the Youth House. Puvirnituq youth also operate a new canteen service at the local airport, opened three days per week.

ᐅᕕᒃᑲᐃᑦ

ᐹᔨ ᑲᓐ - ᐃᓄᐃᑦ ᐱᕙᓪᓕᐊᓂᕆᓯᒪᔪᕐᒥᑦᑕ ᐃᓚᖓ

ᐊᓪᓚᑕᕐᒥᑦ ᓯᓪᕕᐊ ᐃᐱᒐᐅᑕᖅ ᑯᓗᑦᓴᐃ

ᐹᔨ ᐃᓄᓕᕆᔨ ᑲᓐ, ᖃᐅᔨᒪᔭᐅᒍᑎᓕᒃ ᓇᓪᓕᒋᔭᐅᑦᓯᓂ "ᐃᓄᓐᓂᒃ ᐃᑲᔪᕐᑎᒥᒃ", ᐊᖑᑎᐅᒐᖅ ᐅᖃᔫᒍᑦᓯᓂ ᐆᒻᒪᑎᒥᓂᑦ ᐱᔪᓂᒃ. ᐃᓄᓐᓄᑦ ᑎᒍᐊᒍᑦᓯᓂ ᖃᐅᔨᖃᑕᐅᓯᒪᔪᖅ ᐃᓄᓕᒫᓂᒃ, ᐱᐅᓯᑐᖃᑐᐃᓐᓇᒥᓂᒃ ᐊᑐᕐᑐᕕᓂᐅᑦᓯᑎᒃ ᐅᓪᓗᒥ ᐃᓄᐃᑦ ᐱᐅᓯᕆᓇᓕᕐᑕᖕᒫᓄᑦ ᐊᓯᑦᔾᐸᓪᓕᐊᓂᕐᒥᒃ. ᐃᓅᖃᑎᒋᔭᐅᑐᐃᓐᓇᕆᐊᒥᒃ ᐃᑉᐱᒍᓯᑦᓯᓂ. ᐃᓄᑦᔪᐊᑉ ᓄᓇᓕᖕᒪᓂ ᖃᓪᓗᓈᓄᑦ ᐃᓚᒋᔭᐅᒪᓗᐊᕐᓯᓂ, ᑐᑭᓯᒪᔪᖅ ᐱᓇᓱᐊᕐᓂᐅᑉ ᐱᐅᓯᖕᒪᓂᒃ ᐊᒻᒪᓗ ᓂᕿᑐᐃᓐᓇᓂᒃ ᓂᕆᒋᐊᒥᒃ ᐊᓚᐊᑦᓯᑎᒃ. ᐃᖅᑲᐅᒪᖃᑦᑕᓚᐅᔪᖅ ᓴᑭᒥᓂᒃ ᐊᕐᑭᓪᒋᓯᐅᖃᑎᖃᕐᐸᑐᕕᓂᐅᒋᐊᒥᒃ, ᐃᖃᓗᑉᐱᓂᓗ ᓄᓗᐊᕐᓂᐊᖃᑎᖃᕐᐸᑐᕕᓂᐅᒋᐊᒥᒃ, ᐊᒻᒪᓗ ᐃᓚᓐᓂ ᕿᑐᕐᖓᒥᓂᒃ ᓂᕆᖃᑎᖃᕐᐸᑐᕕᓂᐅᒋᐊᒥᒃ ᓂᐊᕐᑯᔭᓂᒃ ᐃᑭᐊᕐᒥᐅᑕᓐᓂᒃ ᓇᑦᓯᕕᓂᕐᓂᒃ ᐆᔪᓂᒃ ᕿᑐᕐᖓᖏᑦ ᑲᒃᑳᒍᑎᓗᒋᑦ. ᐊᑉᐸᒃᑯᓂ ᐱᐅᓯᑐᖃᓇᓂᕐᒧᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᑲᒪᔨᒪᓇᒋᔭᐅᑦᓯᓂ, ᖃᐅᔨᒪᓇᑦᓯᐊᓯᒪᔪᖅ ᑲᒪᑦᓯᐊᕈᒪᓂᖕᒐ ᐊᒻᒪᓗ ᓰᓯᑦᓴᓂᖕᒐ ᐃᓄᓐᓂᒃ ᐊᒻᒪᓗ ᐱᐅᓯᑐᖃᖕᒐᓂᒃ. ᐱᒻᒪᕆᐅᓂᕐᐸᐅᑎᒍᒍ ᐃᓕᑦᓯᓯᒪᓂᕐᒐᓚᐅᔪᖅ ᑕᕐᒐᒥᐅᖕᒍᓂᕐᒥᓂ ᐅᕈᓗᑐᐃᑦᑐᕆᐅᕐᓯᒪᒐᒥ. ᓇᓗᓇᒐᓈᖖᒋᑐᖅ, ᐃᓄᐃᑦ ᐱᕕᑦᓴᕿᑦᑑᓂᑐᐃᓐᓇᒥᒃ ᓂᖖᒐᕈᑎᖃᕈᖕᒍᑦᔭᖕᒋᑦᑐᑦ — ᐃᓅᒍᓯᖕᒋᓐᓄᑦ ᐅᕈᓗᑐᐃᑦᑑᓂᖅ ᐃᓕᓯᒪᔪᖅ. ᑐᓂᕐᕈᓯᕈᑎᒋᓯᒪᔪᖕᒋᑦ ᐊᒻᒪᓗ ᐱᓚᕿᓯᒪᔪᖕᒋᑦ ᐃᓄᐃᑦ ᐱᕙᓪᓕᐊᓂᕆᓯᒪᔪᖕᒋᓐᓄᑦ ᐃᓚᒋᓕᐅᑎᓯᒪᔪᑦ, ᐊᕐᒐᒍᓂ 40-ᓂ ᐱᒐᓯᐊᒻᒪᕆᐅᑎᖃᕐᓯᒪᒐᒥ ᐃᑲᔪᕐᓯᒍᒪᓂᕐᒥᓄᑦ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐊᒻᒪᓗ ᐊᓯᖕᒋᓐᓂ ᑕᕐᒐᒥ ᐱᓇᓱᐊᕐᓯᒪᑦᓯᓂ ᐃᓕᓴᕐᓂᒥ ᐊᒻᒪᓗ ᓄᓇᓖᑦ ᐱᕙᓪᓕᐊᓂᖕᒋᓐᓄᑦ, ᐱᓇᓱᑦᑎᓚᓇᐅᓂᕐᒥᓄᑦ ᑖᕙᖖᒑᓗᒃ ᐱᓯᒪᔪᖅ - ᐊᓇᕐᒐᓗᑐᖅᑭᒥᓂᓗ ᐅᖕᒐᓯᑦᑕᕐᑲᒻᒪᓇᑦᓯᒪᓕᕐᓯᓂ ᐊᑯᓂᒻᒪᓇᒃ. ᐅᕕᒐᕐᑑᓯᓂ ᓯᑳᑦᓚᓐᒥ ᑎᑭᓚᐅᕐᑐᕕᓂᖅ, ᖃᐅᔨᓴᖃᑦᑕᓕᓚᐅᕐᑐᕕᓂᖅ "ᐃᓯᑭᒨᓂᒃ", ᐊᒻᒪᓗ ᐃᑉᐱᒋᔭᖃᕐᓯᓂ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓂᒃ. ᑭᓯᐊᓂ ᖃᐅᔨᒋᐊᓪᓚᕈᒪᕙᓪᓕᑐᕕᓂᖅ ᐃᓄᐃᑦ ᓄᓇᖕᒐᓐᓄᑦ ᓇᖕᒐᓅᖃᑦᑐᕕᓂᐊᓗᐃᑦ

ᐅᓂᒃᑳᑐᐊᕕᓂᑐᐃᓐᓇᖕᒐᑕᖖᒋᑕᖖᒋᓐᓂᒃ ᖃᐅᔨᓪᓗᑐᕈᒪᓕᕐᓯᓂ. ᐊᖑᑎᐊᕈᓯᓂ ᐱᕈᐸᓕᐊᑦᓯᓂ, ᓯᓚᔦᐊᓕᒫᒥ ᑐᖕᒐᓕᐊᓂᒃ ᐅᓇᑕᓇᕐᓯᒪᓕᕐᑎᓗᑦᓯ ᑳᓇᑕᒧᑦ ᐊᐅᓪᓛᓚᐅᕐᑐᕕᓂᖅ, ᐳᕐᑐᓂᕐᓴᓂᒃ ᐃᓕᓴᕕᒥᒃ ᐱᔪᓇᕐᓯᓂ, ᐃᓕᓴᕕᔦᐊᒥᓪᓗ ᐃᓕᓴᕐᓯᓂ, ᐊᒻᒪᓗ ᐃᓕᓴᐃᔾᔪᑎᑕᐅᑦᓯᓂ ᑐᔫᕐᑐᒥ. ᖃᐅᔨᒪᓪᓗᑐᕐᐸᑐᕕᓂᐅᓪᓗᒥ ᐃᓄᐃᑦ ᒥᑦᓵᓄᑦ, ᑕᕐᒐᓕᐊᓯᑐᐃᓐᓇᒐᑕᕐᑐᕕᓂᖅ ᐊᑐᕈᒪᔪᒥᓂᒃ ᐊᑐᑐᐃᓐᓇᓯᑦᓯᓂ ᑕᕐᒐᒥᒃ ᖃᐅᔨᓴᓇᐊᕐᑐᓯᑦᓯᓂ.

ᐹᔨ ᐃᓕᓴᐃᔨᖖᒍᓕᕐᑐᕕᓂᖅ ᑭᖖᒐᓂ, ᓄᓇᕐᓯᐊᒥ, ᓄᓇᓕᓐᓂ ᑕᐃᑲᓂ ᐃᓕᓴᐃᔨᖅᑲᕕᓂᕐᒧᑦ ᑐᖕᒐᓕᓇᔪᐅᑦᓯᓂ. ᑕᐃᑲᓃᑦᓯᓂ ᑲᑎᓯᓕᕐᑐᕕᓂᖅ ᐄᕙ ᓴᒋᐊᒥᒃ ᐊᕐᓇᑖᓇᑦᓯᒍ. 1957-ᒥ, ᑰᑦᔪᐊᒑᐱᒻᒧᑦ ᑎᑭᓕᕐᑐᕕᓂᖅ ᑲᑎᓯᑦᓯᓂᓗ

ᐸᑉ ᑭᐊᓇᑎᒥᒃ, ᑕᕐᒐᒥ ᑭᓪᒐᑐᕐᓂᓂᒃ ᑲᒪᔨᒥᒃ ᐊᐱᕐᓯᑕᐅᓕᕐᑐᕕᓂᖅ ᓯᓇᓯᐊᕐᑎᐅᒪᖖᒑᑦ.

"ᐃᓕᓴᐃᔨᐅᒐᖖᒐ", ᓚᔦᕕᓂᖅ.

ᑭᐊᓇᑎᒎᖅ ᓇᓘᒻᒥᓯᓂ ᑭᐅᓕᕐᑐᕕᓂᖅ "ᐊᔦᒐᐃᓪᓘᓕᖅᑯᖖᒐ ᑕᒫᓂ ᐃᓕᓴᕕᖃᕐᑦᔪᑎᓇᒍ ᐃᓕᓴᐃᔨᐅᓂᒐᑦᓴᒥᒐᕕᑦ."

ᑕᐃᒪ, 1957-ᒥ, ᐹᔨ ᓯᒐᓪᓕᐸᐅᑦᓯᓂ ᑰᑦᔪᐊᒑᐱᒥ ᐃᓕᓴᐃᔨᖖᒍᓕᕐᑐᕕᓂᖅ. ᐱᓇᓱᐊᒐᖖᒐ ᐃᓕᓴᐃᔨᐅᑦᓯᓂ ᓴᓕᒥ, ᓄᓇᑦᓯᐊᒥ ᖃᐦᕙᓇᐊᓕᕐᑐᕕᓂᖅ, ᐃᓕᓴᐃᔨᓄᑦ ᐊᖖᒐᔦᖅᑳᖖᒍᕐᓯᓂ ᐊᒻᒪᓗ, 1960-ᒥ, ᓄᓇᓕᓕᒫᓂ ᐊᐅᓚᑦᓯᔨᖖᒍᓕᕐᑐᕕᓂᖅ ᑕᐃᑲᓂ ᓄᓇᒥ. ᑕᐃᒪ ᐱᓇᓱᐊᒐᕐᒥᓂᒃ ᐊᓯᑦᔨᓕᕐᑐᕕᓂᖅ ᓄᓇᓕᓐᓂ ᐱᕙᓪᓕᐊᑎᑦᓯᔨᖖᒍᓯᓂ.

ᓂᕐᓕᓯᐅᕐᓂᖅ ᓯᓇᓯᐊᕈᑎᐅᔦᑦ ᐃᓚᖓᑦ ᐊᐅᔭᖅᑯᑦ ᒪᖃᐃᕕᒥ 1990.
Goose hunting was one of the activities at summer camp in 1990.

COURTESY: NATTURAALIK YOUTH COMMITTEE

ᐱᓇᓱᐊᒐᖖᒐᖃᕐᓯᓇᓗ ᓄᓇᓕᓕᒫᓂ ᑐᑭᒧᐊᑦᑎᓯᔾᔪᑎᒋᓯᒪᔪᒥᑦ ᕿᑭᖅᑖᓗᒥ ᐊᒻᒪᓗ ᖀᖀᑖᓗᒻᒥᑦ, ᓅᐸᓯᓂ ᑰᑦᔪᐊᒑᓗᒻᒥᑦ ᐃᖃᓗᓐᓄᑦ. 1960-ᐋᑦ ᐱᖕᒋᐊᖅᑲᒥᐅᑎᓗᒋᑦ, ᐃᓚᑉᐱᑦ 13 ᐱᕐᓚᑐᕕᓂᐅᑎᓗᒋᑦ ᑐᑭᓯᓚᕐᑐᕕᓂᖅ ᐃᑲᔪᕐᓯᔪᐅᑎᐊᖃᕐᓂᖖᒋᓐᓂᒃ ᑕᐃᑦᓯᒪᓂ ᐃᓄᐃᑦ. 1962-ᒥ, ᐹᔨ ᐱᒋᐊᓕᕐᑐᕕᓂᖅ ᑐᓴᕐᑎᓯᐅᑎᓕᐅᕐᓯᓂ ᐱᕙᓪᓕᐅᑎᑦᓴᓕᐅᒐᓯᐊᕐᓯᓂ ᑲᕙᒪᑐᖃᒃᑯᓄᑦ ᐃᖖᒋᕐᒐᓯᑎᑕᐅᖁᔨᒍᑎᒥᓂᒃ ᐃᒪᐃᓘᓇ ᐊᖃᓕᖅᑯᓯᓚᒍᑎᒥᓂᒃ. ᓄᐃᑦᓯᖃᑦᑕᓕᕐᑐᕕᓂᖅ ᐃᓄᐃᑦ ᐃᓚᑉᐱᑦ ᐃᑲᔪᕐᓯᔪᒍᑎᑦᓴᖖᒋᓐᓂᒃ ᐃᖖᒋᕐᒐᖃᑦᑐᑦ ᐱᐅᓯᑐᖃᑎᒍᑦ ᓄᓇᕆᔫᒥᓄᑦ ᓈᓚᐅᑎᖃᕐᑎᑕᐅᖃᑦᑕᕐᑎᓗᒋᑦ ᐊᒻᒪᓗ ᐅᖄᒍᑎᖃᕐᑕᐅᑦᓯᑎᒃ ᐃᓄᐃᑦ ᐊᖅᑯᑎᒋᔫᖖᒋᓐᓂ. ᑕᐃᒪ ᐃᓄᐃᑦ ᓄᓇᖖᒋᓐᓄᑦ ᑎᒻᒥᔫᒃᑯᑦ ᑕᖅᑭᑕᒫᑦ ᐊᐃᖃᑦᑕᕐᑐᕕᓂᖅ ᖃᓄᐃᒻᒪᖖᒑᑕ ᑕᑯᓂᐊᕐᒐᓯᓂ. ᓄᓇᓐᓂᓗ ᐃᓂᕐᓯᓂᖃᕐᑎᓯᒋᐊᕐᓯᓂ, ᐱᓇᓱᐊᒐᕐᒥᒃ ᓴᓇᖖᒍᐊᑎᑦᓯᓂᕐᒥᒃ ᐱᒋᐊᕐᑎᓯᖃᑦᑕᕐᑐᕕᓂᖅ. ᐅᓪᓗᒥ, ᖃᒪᓂᑦᑐᐊᒥᐅᑦ ᐃᓄᐃᑦ ᓴᓇᖖᒍᐊᑎᖖᒋᑦ ᖃᐅᔨᒪᔭᐅᒻᒪᕆᓚᕐᑯᑦ ᓯᓚᔦᐊᓕᒫᒥ ᐃᓇᖁᒋᔭᐅᑦᓯᑎᒃ ᐃᓄᐃᑦ ᐊᓪᓚᖕᒍᐊᕈᓯᒥᑎᒍᑦ ᐊᒻᒪᓗ ᓴᓇᖖᒍᐊᕈᓯᒥᑎᒍᑦ ᐱᓇᓱᐊᕐᓯᑎᒃ ᑕᐃᒪᐃᑦᑐᓕᐅᕈᓕᕐᒪᑕ.

ᐱᕙᓪᓕᐊᓂᕕᓂᕐᓄᑦ ᐊᑐᐊᒐᐃᑦ ᒪᑉᐱᒐᖕᒋᑦᑕ ᐃᓚᒋᓕᐅᑎᔪᖖᒐᓂ, ᐹᔨ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᐊᒐᕐᑖᓕᓚᐅᕐᓯᒪᒻᒥᔪᖅ 1971-ᒍᑎᓗᒍ ᐃᓕᓵᕕᓂᕐᒥᓄᑦ ᖃᐃᖅᑯᔭᐅᑦᓯᓂ, ᑖᒡᒑᒃ ᑰᓕᓄᑦ, ᐃᓚᑖᕆᔭᐅᖁᔭᐅᑦᓯᓂ ᓄᐃᑕᐅᖅᑲᒥᓄᑦ ᐃᓄᐃᑦ ᑕᐱᕆᑦᓴᖁᓐᓄᑦ

YOUTH

Barrie Gunn: A Chapter of Inuit History

by Sylvia Ipirautaq Cloutier

Barrie Inuliriji Gunn, known affectionately as "the one who helps the Inuit," is a man who speaks from the heart. As an adopted Inuk he has experienced along with all Inuit, the shifting from traditional times to the present Inuit way of life. Feeling no different, as one of a minority in his community of Inukjuak, he understands Inuktitut and enjoys country food. He reminisces about hunting ptarmigan with his father in-law, netting fresh char, and the occasional feasting of seal burgers with his children when they were growing up. As Avataq's cultural development manager, he has more than proven his interest and respect for the Inuit and their culture. He says his greatest learning experience of living in the North was that he learned about patience. "It's very simple, Inuit don't get excited over time elements — patience is incorporated into their lifestyle." His contributions and achievements form a chapter in the history of Inuit, unfolding forty years of his efforts towards helping the people of Nunavik and Nunavut.

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ
Nunavik Players

BOB MESHER

ᐊᑎᖓ:	ᐃᐊᓚᓯ ᓰᒥᒐᖅ
ᐅᓪᓗᖅ ᐃᓅᓕᕐᕕᖓ:	ᐆᑦᑑᐱᕆ 4, 1972
ᓄᓇ ᐃᓅᓕᕐᕕᖓ:	ᑰᑦᔪᐊᖅ
ᓲᖕᖑᐊᕈᓯᖕᒋᑦ:	ᓂᑦᓯᕐᑲᑦᑕᖅ ᐊᑐᐊᕐᓯᓂᕐᓗ
ᐱᓇᓱᒐᖓ:	ᐃᓪᓗᓕᕆᔩᒃᑯᓂ ᐊᓪᓚᑎ
ᐱᒻᒪᕆᐅᑎᓪᓗᒍ ᐱᒍᒪᒐᔭᕐᑕᖓ:	ᐱᒋᐊᕐᔭᕈᒪᔪᖅ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᕐᒥᒃ
ᐃᒻᒥᓄᑦ ᐱᒍᒪᔭᖓ:	ᐊᓈᓇᑦᓯᐊᖑᓂᕐᓴᐅᒍᒪᔪᖅ
ᓂᕐᑭ ᒪᒪᕆᓂᑉᐹᖓ:	ᑲᖏᕐᓲᑉ ᐃᕐᑲᓗᑉᐱᖓ
ᐃᓄᒃ ᐊᓕᐊᒋᓂᕐᐹᖓ:	ᐊᓐᑐᕉ ᒥᔅᑎᓗ
ᐊᓕᐊᒋᓂᕐᐹᖃ ᐱᖕᖑᐊᓂᖅ:	ᕓᓕᐹ
ᐱᔭᓇᐊᑐᓂᕐᐸᐅᓯᒪᔪᖅ ᐊᓂᒍᒐᓱᐊᓇᐊᖓ:	ᐅᕕᒃᑲᐅᓂᖅ
ᑲᕆᓇᖕᖑᐊᑕᖓ:	ᐅᐱᕐᖓᓴᖅ (ᐱᐊᕌᒃᑲ ᖃᐅᓯᕐᑑᖅᑲᑦᑕᓂᑐᐊᕐᒪᓃᒃ ᖃᐅᑕᒫᑦ)

Name:	Elsie Simigak
Date of birth:	Oct. 4, 1972
Place of birth:	Kuujjuaq
Hobbies:	Crocheting and reading
Occupation:	Municipal Housing Clerk
Professional ambition:	To start a business someday
Personal ambition:	To be a better mom.
Favorite food:	Kangirsuk Arctic char
Favorite person:	Andrew and Misty
Favorite sport:	Volleyball
Most difficult obstacle to overcome:	Teenage life
Pet peeve:	Springtime (with my kid's soaking clothes every day.)

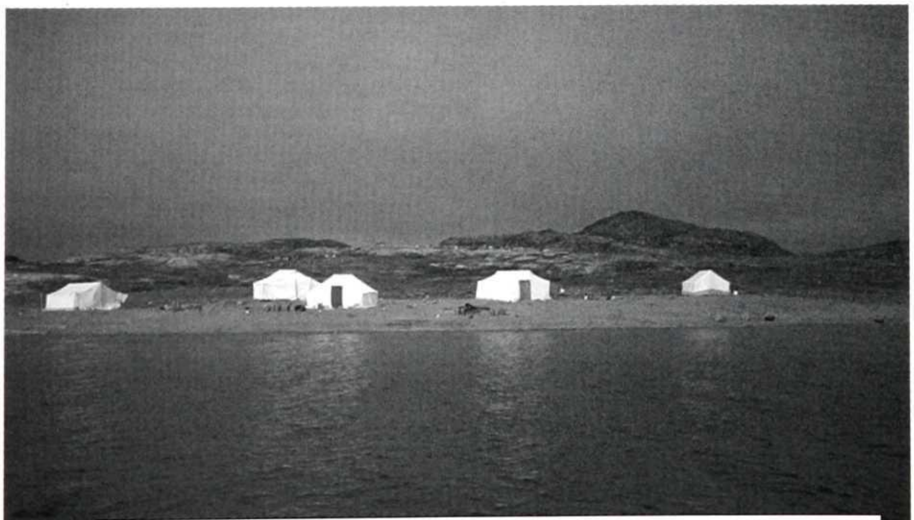
Throughout Barrie's diverse northern employment in education and community development, he has come a long way in his professional life — not to mention, a long way from home. As a young man from Scotland, he studied the "Eskimos", and was aware of their geographical surroundings. But he was curious and wanted more than the stories of the early explorers. As a teenager, after World War II he immigrated to Canada, completed high school, attended university, and graduated from teachers college in Toronto. His determination to learn what the Inuit were all about, led him to follow his heart and explore the North for himself.

Barrie became a teacher in Cape Dorset, NWT, and the second teacher to be posted in the community. It was there that he met his former wife Eva Sagiak. In 1957, he got off a plane in Kuujjuaraapik to meet Bob Kennedy, the Northern Services Officer and was asked what he does for a living.

"I'm a teacher," he replied.

Kennedy responded in puzzlement and answered "Well that's funny because there isn't any school here".

So, in 1957, Barrie became the first teacher in Kuujjuaraapik. His


COURTESY: AVATAQ CULRURAL INSTITUTE

ᑐᐲᑦ ᐃᓄᑦᔪᐊᒥ ᐅᕕᒐᕐᑐᐃᑦ ᒪᕐᑲᐃᕕᖓᓂ ᐊᐅᔭᖅ.
Tents set up for Inukjuak youth last summer.

ᐹᔭ ᑲᓐ - ᐃᓄᐃᑦ ᐱᕙᓪᓕᐊᓂᕆᓯᒪᔭᖏᑦᑕ ᐃᓚᖓ

ᑭᓚᐅᔭ ᐃᓄᑉᐸᒃ ᓂᐊᖁᕐᓂᐊᑐᖅ ᓘᓯ ᐃᓄᑉᐸᒃ ᐊᒫᕐᑎᓗᒍ ᓄᑕᖃᕐᒥᓂᒃ ᐊᐅᔭᖅ ᒪᖃᐃᕕᒥ ᐊᕐᕋᒍᐃᑦ ᑕᓪᓕᒪᑦ ᓈᓕᕐᑐᑦ.
Clara Inukpuk shampoos her hair while Lucy Inukpuk carries her child for this photo at summer camp five years ago.

COURTESY: NATTURAALIK YOUTH COMMITTEE

ᑳᓇᑕᒥ. ᔮᓐ ᑯᕆᔅᑎᐊᓐ, ᑕᐃᑦᓱᒪᓂ ᑭᒡᒐᑐᕐᑎᒪᕆᒋᔭᐅᓚᐅᕐᓯᒪᔪᖅ ᐊᓪᓚᓕᕆᕕᖓᓄᑦ ᐊᒻᒪᓗ ᐱᕙᓪᓕᐊᓂᓕᕆᕕᖓᓄᑦ ᑲᕙᒪᑐᖃᒃᑯᑦ, ᑲᒪᖃᑕᐅᓚᐅᕐᓯᒪᔪᖅ ᑮᓇᐅᔭᐃᑦ ᐊᐃᑦᑑᑎᐅᓂᖏᓐᓂᒃ ᑐᕌᖓᑎᓗᒋᑦ ᐃᓄᐃᑦ ᓄᓇᒥᒃ ᐊᑐᕐᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᓇᔪᕐᑕᖃᕐᓂᖏᓐᓄᑦ ᖃᐅᔨᓴᕐᓂᒧᑦ. ᑕᐃᓐᓇᑕᒐ ᐱᒋᐊᕐᑎᓯᕙᓪᓕᐊᓕᕐᑐᕕᓂᖅ ᓄᓇᑖᕋᓱᐊᕐᓂᒥᒃ ᐅᓪᓗᒥ ᓄᓇᕌᓕᕐᑐᒥᒃ.

ᐱᓇᓱᐊᖃᑎᒌᓐᓂᒧᑦ ᐊᖏᖃᑎᖃᕈᑎᒥᑎᒧᑦ ᑳᓇᑕᓕᒫᒥ ᐱᕙᓪᓕᐊᓂᕐᒧᑦ ᑭᒡᒐᑐᕐᕕᒥᒃ 1975-ᒍᑎᓪᓗᒍ, ᐹᔭ ᐊᒻᒪᓗ ᓯᑕᒪᖏᑦ ᕿᑐᕐᖓᖏᑦᑕ ᐋᕕᑲᓕᐊᓕᓚᐅᕐᓯᒪᔪᑦ Kingdom of Lesotho, Africa-ᒧᑦ. (ᐅᑉᐱᕆᔭᓕᒃ ᐃᓐᓂᐊᒐᑲᑦᑕᓂᕐᒧᑦ ᐃᓅᑉ ᖃᐅᔨᒪᔭᖏᑦ ᐱᕙᓪᓕᑕᐅᒍᓐᓇᕆᐊᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐅᕕᒐᕐᑐᓂᒃ ᖃᐅᔨᒋᐊᕋᓱᐊᖃᑦᑕᓗᑎᒃ ᐱᐅᓯᑐᖃᕐᒥᑕ ᐊᓯᖏᓐᓂᒃ ᐃᓕᑦᓯᕚᓪᓕᕋᔭᕆᐊᖏᓐᓂᒃ ᐅᖃᓲᖅ.) Lesotho-ᒦᑦᓱᑎᒃ, ᓂᐅᕕᕐᕕᒦᑦᓱᑎᒃ, ᖃᐅᔨᓕᓚᐅᕐᓯᒪᔪᖅ ᐃᓄᒐᔭᓴᕐᔪᐊᓄᑦ ᐊᑦᔨᒌᙱᑐᕐᔪᐊᓄᑦ ᐃᓗᒪᔭᐅᓕᕋᒥᒃ ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᐊᓂᕐᑎᕆᖅᑲᔭᑦᓯᐊᖏᑦᑑᔭᓲᒍᓂᖏᓐᓂᒃ. ᑭᓯᐊᓂ, ᑕᐃᒫᒃ ᐃᑉᐱᒍᓱᓚᐅᕐᓯᒪᙱᓂᕋᓚᐅᔫᖅ. ᓕᓚᐅᔫᖅ, "ᐃᒻᒥᓂᓪᓕ ᐊᑦᔨᐅᖏᑦᑑᒋᐊᒥᒃ ᐃᑉᐱᒍᓱᓚᐅᕐᓯᒪᙱᑐᖓ, ᐊᑦᔨᐅᖏᑦᑑᒋᐊᒥᓪᓗ ᐃᓱᒪᒋᔭᐅᓚᐅᕐᓯᒪᓇᖓ. ᑕᐃᒪᐃᑦᑑᒐᒪ ᑲᖒᒋᔭᐅᑦᓯᐊᓚᕿᓲᒍᖅᑯᑐᖓ."

ᑳᓇᑕᒥ ᐅᑎᕐᓯᒪᓕᕋᒥ 1979-ᒥ, ᓴᓚ ᕋᐊᑦᒧᑦ ᐱᓇᓱᑦᑎᑖᕆᔭᐅᓕᕐᑐᕕᓂᖅ ᒪᑭᕕᑯᓐᓂ ᐊᐅᓚᑦᓯᓂᕐᒥ ᑕᒻᒪᓯᒪᔪᕐᓯᐅᑎᓗᒍ. ᐃᓚᖃᕐᓱᓂ ᓃᓪ ᑯᔭᐃᒃᒥᒃ ᐊᒻᒪᓗ ᕋᐃᓚ ᕋᐊᑦᒥᒃ, ᓄᐃᑦᓯᓕᕐᑐᕕᓂᖅ ᑕᒻᒪᓯᒪᔪᕐᓯᐅᑎᓂᒃ ᕿᒥᕐᕈᓚᖓᑎᓗᒋᑦ ᒪᑭᕕᑯᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᓂᑎᒍᑦ ᐋᖅᑭᓯᒪᐅᑎᖏᓐᓂᒃ.

ᑕᐃᒪ 1982-ᒥ ᐹᔭ ᐱᒋᐊᓕᕐᑐᕕᓂᖅ ᑕᒐᑕᒐ ᓱᓕ ᐱᓇᓱᐊᒐᕐᒥᓂᒃ ᐊᕙᑕᒃᑯᓂ. ᔭᐃᐱᑎ ᓄᙵᒧᑦ ᑕᐃᑦᓱᒪᓂ ᐊᕙᑕᒃᑯᓄᑦ ᐊᖓᔪᖅᑳᒧᑦ ᑐᖓᓕᐅᓚᐅᕐᓯᒪᒻᒪᑦ, ᐃᓄᐃᑦ ᐱᐅᓯᑐᖃᓕᕆᔭᐅᕕᖓᓄᑦ ᐃᓚᐅᒍᒪᒻᒪᖔᑦ ᐊᐱᕐᓱᑕᐅᓕᕐᑐᕕᓂᖅ. ᐊᕐᕌᒍᓕᒫᒥ ᐱᓇᓱᐊᒐᕐᒧᑦ ᐊᖏᖃᑎᒌᒍᑎᑎᒍᑦ ᐱᓇᓱᐊᖅᑳᓱᓂ ᐹᔭ ᓄᓇᕕᒻᒥᐅᖑᓕᓚᐅᕐᓯᒪᔪᖅ ᐃᓄᑦᔪᐊᒥ ᐱᓇᓱᑦᑎᑖᕆᔭᐅᓪᓚᕆᑦᓱᓂ ᐱᐅᓯᑐᖃᐅᑉ ᐱᕙᓪᓕᐊᓂᖓᓄᑦ ᑲᒪᔨᒻᒪᕆᙳᓱᓂ.

ᐊᕐᕌᒍᐃᑦ 40 ᐅᖓᑖᓄᑦ, ᐹᔭ ᑕᑯᓐᓈᓯᒪᓕᕐᑐᖅ ᐊᓯᑦᔨᐸᓪᓕᐊᓂᖏᓐᓂᒃ ᐃᓅᖃᑎᒌᓐᓂᖏᑦᑕ ᐅᕕᒃᑲᐃᑦ ᐊᒻᒪᓗ ᐃᓄᒻᒫᕇᑦ. ᑕᒐᑕᒐ ᐊᑦᔨᒌᙱᑑᓐᓂᒃ ᐊᖅᑯᑎᖃᕐᓂᕋᐃᓕᓚᐅᔫᖅ ᐊᒻᒪᓗ ᐊᑦᔨᒌᙱᑑᓕᕐᓱᑎᒃ ᐃᓅᒍᓯᖏᑦ. "ᐃᓕᒌᑦᓯᐊᓂᑐᐃᓐᓇᒧᑦ ᐱᔪᓐᓇᓂᖃᑦᓯᐊᕈᓐᓇᐸᓚᐅᕐᑐᐃᑦ. ᑕᐃᑦᓱᒪᓂ ᐃᓕᒌᑦᓯᐊᑐᐊᑑᕙᓚᐅᕐᓱᑎᒃ ᑕᐃᒪᐃᓲᒍᑦᔭᒍᓐᓇᐃᑐᑦ, ᓄᐃᑕᑦᓯᐊᕈᓐᓇᐃᕋᑐᐊᕐᑎᓗᒍ ᑕᒪᓐᓇ ᐊᑦᔨᒌᙱᑐᓂᒃ ᑲᒪᒋᒍᒪᔭᒥᓂᒃ ᐊᕕᖃᑎᒌᑉᐸᒋᐊᖅ ᓱᓕ ᐅᐸᓗᓗᐊᙱᑐᑦ. ᐱᓗᐊᕐᑐᒥᓪᓗ ᐅᐸᓗᓗᐊᕋᓂ ᐃᓄᒻᒪᕆᑦᑕ ᖃᐅᔨᒪᔭᖏᓐᓂᒃ ᐃᓕᑦᓯᒐᓱᐊᕆᐊᒥᒃ." ᐊᕐᕌᒍᐃᑦ ᓯᑕᒪᐅᔪᙱᒐᕐᑐᑦ ᓈᓕᕐᑐᑦ, ᐹᔭ, ᐃᓚᖃᕐᓱᓂ ᔫᐱ ᐅᐃᑖᓗᑦᑐᒥᒃ ᐊᒻᒪᓗ ᔫᑭ ᐅᐃᓕᐊᒻᓴᒥᒃ, ᐱᒋᐊᕐᑎᓯᓕᓚᐅᕐᓯᒪᑎᓗᒍ ᐅᕕᒃᑲᐃᑦ ᐊᐅᓪᓛᓯᒪᓂᖏᓐᓄᑦ ᐱᓇᓱᐊᒐᕐᒥᒃ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᑎᓗᒍ ᓄᓇᓕᓕᒫᓂ ᐃᓄᐃᑦ ᑎᒥᖏᓐᓄᑦ ᐊᒻᒪᓗ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓄᑦ. ᑖᒃᑯᐊ ᐊᐅᔭᒥ ᐊᐅᓪᓛᓯᒪᑎᑦᓯᓂᐅᓲᑦ ᐱᕕᑦᓴᖃᕐᑎᓯᒍᑕᐅᓲᒍᓕᖅᑯᑦ ᓄᑖᓂᒃ ᖃᐅᔨᑎᑕᐅᕕᖃᕐᐸᑎᓗᒋᑦ ᐅᕕᒃᑲᐃᑦ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᐱᐅᓯᑐᖃᖓᓂᒃ ᐊᓯᐅᔨᑦᑕᐃᓕᑎᑦᓯᒍᑎᑦᓯᐊᒪᕆᐅᑦᓱᓂ, ᐊᒻᒪᓗ ᐅᕕᒃᑲᓂᒃ ᓇᑯᕐᓴᕕᖃᕐᑎᓯᕕᐅᒍᓐᓇᐸᓕᕐᓱᓂ ᐃᓄᒻᒪᕆᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒋᐊᒥᒃ. ᐊᐅᓪᓛᓯᒪᔪᓄᑦ ᐱᓇᓱᐊᕐᑕᐅᔪᑦ ᑕᐃᒪᙵᑦ ᐃᓕᑦᓯᑎᑦᓯᒋᐊᕐᕕᐅᓲᑦ ᐱᐅᓯᑐᖃᕐᒨᓚᖓᔪᒥᒃ, ᖃᔭᓕᐅᕐᑎᑕᐅᕙᑦᓱᑎᑑᓐᓃᑦ ᓄᓇᑐᐃᓐᓇᒥᓪᓘᓃᑦ ᐃᓅᒐᓱᐊᕈᑎᑦᓴᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᕙᒻᒪᑕ. ᑖᓐᓇ ᐱᓇᓱᐊᒐᖅ ᐊᒥᓱᓂᒃ ᐱᕙᓪᓕᕈᑎᖃᕐᑎᓯᓯᒪᓕᕐᑐᖅ ᐊᒻᒪᓗ ᐅᕕᒃᑲᓂᒃ ᐃᓄᓐᓂᒃ ᐊᕐᕌᒍᓂ ᖃᐃᔪᓂ ᐱᕙᓪᓕᖃᑦᑕᓖᕐᑐᓴᐅᑦᓱᓂ. ᐊᐅᔭᐅᓚᐅᔫᒥ, ᐃᑲᔪᕐᑕᐅᓱᑎᒃ ᒫᕆᕋᔫᓐᔅ ᑖᓪᑯᕐᒧᑦ ᐃᒪᕐᐱᓕᕆᔨᒃᑯᑦ ᐱᓇᓱᑦᑎᖓᓄᑦ, ᐱᒋᐊᕐᑎᓯᓚᐅᔪᒻᒥᔪᑦ ᐱᓇᓱᐊᒐᕐᒥᒃ ᐅᕕᒃᑲᐃᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᑎᓗᒋᑦ ᖃᓄᖅ ᐱᐅᓴᕐᑕᐅᓲᒍᒻᒪᖔᑕ ᐃᖃᓗᑉᐲᑦ ᐊᖅᑯᑎᑦᓴᔭᖏᑦ ᑯᒐᔭᑦ. "ᐱᕙᓪᓕᑕᕕᓂᖏᑦ ᑕᑯᓛᑦᑕᕋᑦ ᐅᕕᒃᑲᐃᑦ ᓇᒻᒥᓂᖅ ᐃᓚᖃᓕᕐᐸᑕ. ᐃᑉᐱᒍᓱᑦᓯᐊᕋᓱᐊᕐᓂᓴᐅᓕᕋᔭᕐᑐᑦ ᕿᑐᕐᖓᖏᑦ ᓱᓇᓂᒃ ᐃᓕᓐᓂᐊᕈᑎᖃᕐᒪᖔᑕ ᓄᓇᒥ ᐃᓅᒐᓱᐊᕈᓯᓂᒃ."

ᐃᓱᒫᓘᑎᖃᒻᒪᕆᑦᑐᖅ ᐃᓄᐃᑦ ᐅᕕᒐᕐᑐᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐊᓯᑦᔨᐸᓪᓕᐊᑐᐃᓐᓇᓂᖏᓐᓂᒃ ᐃᑉᐱᒍᓱᑦᓯᒪᑦᓱᓂ. ᐃᖅᑲᐃᒍᑎᖃᓚᐅᔪᒻᒥᔪᖅ ᐃᓄᐃᑦ ᐱᖁᑎᒥᓂᒃ ᑲᒪᑦᓯᐊᐸᓚᐅᕐᓂᖏᓐᓂᒃ ᐃᒪᐃᓕᑦᓱᓂ "ᑕᐃᑦᓱᒪᓂ, ᐊᑦᔭᓯᒍᓐᓇᐸᓚᐅᕐᑐᒍᑦ ᐊᓐᓂᕆᓂᕐᐹᓯᐊᕐᑎᓂᒃ ᐱᖁᑎᑦᑎᓂᒃ ᑮᓇᐅᔭᖃᐅᑎᐅᒐᓗᐊᕐᒪᑦ, ᖁᑭᐅᑎᐅᒐᓗᐊᕐᒪᑦ ᐅᕝᕙᑑᓐᓃᑦ ᐆᒪᒐᓱᐊᕈᑎᑦᓴᐅᒐᓗᐊᕐᒪᑦ ᐊᒻᒪᓗ ᕿᒪᒐᓗᐊᕈᑦᑎᒋ ᓄᓇᑐᐃᓐᓇᒧᑦ ᐅᔭᕋᐅᑉ ᖃᖓᓄᑦ ᖃᓄᐃᑉᐸᓚᐅᙱᑐᖅ. ᐊᕐᕌᒍᓕᒫᖅ ᓈᑎᓗᒍ ᐊᐃᓕᕋᑦᑎᒋᑦ ᕿᒪᑦᑕᕕᓂᕆᑦᓱᒋᑦ ᓱᓕ ᑕᐃᑲᓃᑦᑎᓗᒋᑦ ᑕᑯᕙᓚᐅᕐᑕᕋᑦ. ᐅᓪᓗᒥᓕ, ᑕᐃᒪᐃᑦᑐᒥᒃ ᕿᒪᐃᑦᓴᓂᕈᕕᑦ ᓄᓇᑐᐃᓐᓇᒧᑦ, ᑕᐃᒫᒃ ᑎᒍᔭᐅᑦᓴᓕᕐᓂᕋᒥᒃ ᐅᔭᕋᒐᓴᒃ ᖃᖓᓃᕝᕕᕕᓂᖓ ᐊᓯᐅᓕᕋᔭᕐᑐᖅ!"

ᐅᕕᒃᑲᓂᒃ ᐱᒐᓱᐊᒻᒪᕆᒍᑎᒋᓂᐊᕐᑕᖏᓐᓂᒃ ᓄᑖᓂᒃ ᐊᐃᑦᑐᑕᐅᒋᐊᖃᕐᑐᕆᑦᓯᔪᖅ ᐊᒻᒪᓗ ᐃᓕᓴᑦᓯᐊᕆᐊᖃᕐᑐᕆᑦᓯᓱᓂ ᐊᒻᒪᓗ ᐱᓇᓱᐊᕋᑦᓴᖃᕆᐊᖃᕐᓂᖏᓐᓂᒃ ᖃᐅᔨᒪᑦᓱᓂ ᓯᕋᓂᑦᓴᖃᕐᑯᓪᓗᒋᑦ ᖃᐅᒪᓂᕐᓴᒥᒃ. ᐹᔭ ᐅᕕᒃᑲᐃᑦ ᐳᕐᑐᓂᕐᓴᓂᒃ ᐱᔭᕇᕐᑐᕕᓂᐅᓗᑎᒃ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓂ ᐃᓕᓴᕆᐊᕈᒪᓕᕐᐸᑕ ᐃᓚᒥᓄᑦ ᓴᐳᑦᔭᐅᓯᐊᕆᐊᖃᕐᑐᕆᑦᓯᔪᖅ. ᓴᐱᕐᕆᐊᓯᒪᙱᓂᕋᓚᐅᔪᒻᒥᔪᖅ ᓂᕆᐅᑦᓯᐊᕈᑦᔩᓈᕐᓂᕋᕐᓱᓂᓗ ᓯᕋᓂᕐᒥ, ᒐᓗᐊᕐᓱᓂᒎᖅ ᐅᕕᒃᑲᓂᒃ ᐃᓱᒫᓘᑎᖃᐃᓐᓈᓗᖅ. ᐃᓱᒪᓲᒍᒐᒥᒎᖅ ᐱᓇᐃᓗᑕᖃᕐᓂᖏᓐᓂᒃ ᑎᒥᒧᑦ ᓱᒃᑯᓇᕐᑐᓂᒃ ᐊᑐᕐᓂᓗᓗᐊᕆᐊᖏᓐᓂᒃ ᐊᒻᒪᓗ ᑲᒃᑲᓛᒍᐃᓐᓈᓱᑎᒃ ᕿᑐᕐᖏᐅᐸᓕᕐᒪᑕ. ᓄᓇᓕᓐᓂᓗ ᑐᑭᓯᒪᖁᔨᑦᓱᓂ ᐃᒫᒃ ᑐᕌᒐᓪᓚᕆᖃᕐᒪᑦ ᐃᓕᓴᕐᓂᖅ ᐃᓕᓴᕐᕕᐅᑉ ᐃᓗᐊᓂ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᑐᐃᓐᓇᒥᓂᒃ ᑖᒃᑯᓂᖓᓗᐊᖅ ᐃᓕᓴᕐᑕᐅᓲᒍᙱᒪᑕ ᐃᓚᖃᓲᒍᒻᒥᒪᑕ ᐃᓅᖃᑎᒌᓐᓂᒥ ᐃᓛᓐᓂ ᓇᓗᓇᕐᑐᒥ ᖃᓄᖅ ᐃᓕᒋᓕᐅᑎᑦᓯᐊᕈᓐᓇᓯᓂᐊᕐᒪᖔᕐᒥᒃ ᐊᒻᒪᓗ ᖃᓄᐃᒍᑎᖃᕈᓐᓇᐃᓗᑎᒃ ᐃᓅᖃᑕᐅᒍᓐᓇᓯᓂᐊᕐᒪᖔᕐᒥᒃ. ᐹᔭ ᓄᓇᕕᒻᒥ ᐃᓕᓴᕐᓂᐅᑉ ᐱᐅᓯᕙᓪᓕᐊᓚᖓᓂᖓᓂᒃ ᓂᕆᐅᒋᔭᓕᒃ,

career in education excelled as taught in Coral Harbour, NWT, and later became the principal and, in 1960, became the area administrator for that community. His professional life then took a turn into community development.

He held the position of Regional Director for the Keewatin and Baffin Regions, moving around from Churchill to Iqaluit. In the early sixties, the effects of thirteen families who starved made him realize how crucial it was to help the Inuit at this time. In 1962, Barrie focused his attention to write a report consisting of affirmative recommendations to be carried out by the federal government. He created reliable means to allow Inuit families to travel to their traditional camps by setting up emergency depots servicing radios and telephones in strategic places. He then flew monthly to the camps to ensure the families were safe. To enhance productivity within the community, he introduced an arts and crafts program. Today, Baker Lake's Inuit artists are now renowned for their original Inuit printmaking and carvings throughout the world.

Adding another page to the history book, Barrie pursued a political career in 1971 when he was invited by his former student, Tagak Curley, to join the newly founded Inuit Tapirisat of Canada (ITC). Jean Chrétien, who was then Minister of the Department of Indian Affairs and Northern Development (DIAND), was involved in the granting of funds for the Inuit Land Use and occupancy study. This was the precursor for the land claims of Nunavut today.

Working on contract with the Canadian International Development Agency (CIDA) in 1975, Barrie and four of his children took a detour and travelled to the Kingdom of Lesotho, Africa. (He believes travelling can enrich a person and he encourages youth to take advantage of opportunities where they can experience different cultures.) One day in Lesotho, while at the local market, he realized how others felt claustrophobic by being surrounded by thousands of people of a different race. He, however, says he never experienced that fear. "I never think of myself as something different, and was never thought as something different either. Perhaps I receive respect that way."

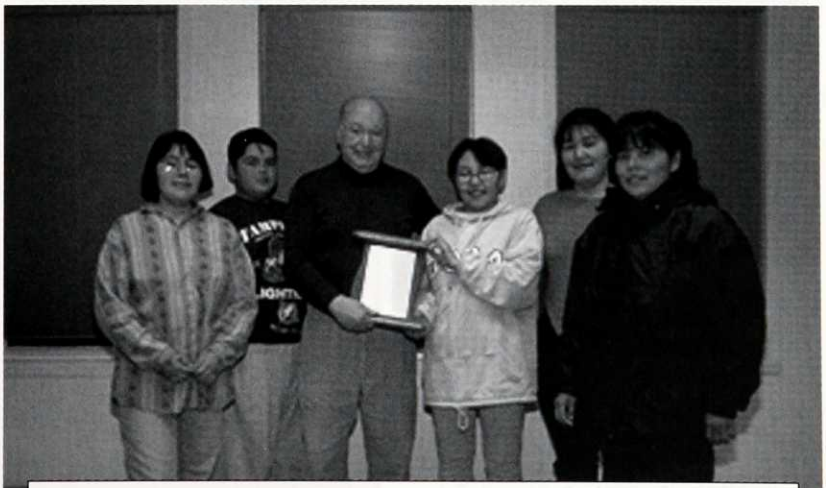
Back in Canada in 1979, he was hired by Charlie Watt to do a management audit at Makivik Corporation. With Neil Greg and Willie Watt, he formed an audit group to examine the financial and management structure of Makivik.

It was in 1982 that Barrie launched his present career at Avataq. Zebedee Nungak who was Avataq's Vice-President then, asked him to join the Inuit Cultural Institute. After a year of contractual work Barrie became a Nunavimiut when he was permanently hired in Inukjuak as Cultural Development Manager.

Over the past four decades, Barrie has been around to recognize the changes of the relationship between Inuit youth and elders. He says they are on different paths now and are practicing different lifestyles. "The family's solid bond was an entity in itself. It is no longer there as it was then, but it is not too late to share from each others' different interest. It is especially not too late to learn from our elders." Eight years ago, Barrie, along with Jobie Oweetaluktuk and Jackie Williams, started a youth camp project funded by regional Inuit organizations and the Provincial Government. These summer camps are an opportunity for new experiences and a perfect way to preserve the Inuit culture, at the same time giving youth a chance to appreciate the elders. Camping activities always have a traditional theme, ranging from kayak building to survival on the land. The program has had many positive outcomes and will continue to benefit the young Inuit for years to come. Last summer, with the help of Marie-France Dalcourt of the Department of Fisheries and Ocean, they implemented a program in which involved youth learning how to restore small char rivers in the area. "We will see the results when the Youth start having families of their own. They will take more interest in what their children learn about life on the land".

He is very concerned for the Inuit youth and how they have changed from one generation to the next. Reflecting on Inuit respect for personal property he said "In the old days, you can take your most valuable possession whether it was your wallet, rifle or survival equipment and leave it on a rock on the land. You come back a year later and it will still be there. Today, if you leave something like that on the land, you will find out that not only your stuff is gone but the rock is gone as well!"

He strongly believes the youth need new challenges and deserve an education and a career in order to achieve a bright future. Barrie says family support is important when a young person is considering attending post-secondary school in the South. Barrie points out that he is not being pessimistic and has not



ᓯᑉᑕᒻᐸ 1995ᒥ ᐱᐅᔨ ᑲᓐ ᐊᐃᑦᑐᑕᐅᔪᖅ "ᐱᑦᓯᐊᓯᓂ ᓄᓇᒃᑳᑦᑐᓂᕐᒥᓄᑦ" ᓇᑦᑐᕋᓖᑦ ᐅᕕᒐᑦᑐᐃᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ.
In September, 1995, Barrie Gunn was presented with an "Outstanding Citizen Award" by the Natturaalik Youth Committee.

BOB MESHER

ᐹᔨ ᑲᓐ - ᐃᓄᐃᑦ ᐱᕙᓪᓕᐊᓂᕆᓯᒪᔭᕐᑎᑦᑕ ᐃᓚᖓ

ᑭᓯᐊᓂᑰᖅ ᓄᓇᓕᓐᓂᒃ ᐃᓕᓴᕐᑕᐅᑲᓂᕆᐊᖃᕐᑐᕆᑦᓯᔪᖅ ᐃᓕᑕᕐᓯᒋᐅᕐᑯᓪᓗᒋᑦ ᐃᓕᓴᕐᑐᑦ ᐃᓱᕐᕆᒋᔭᑐᐃᓐᓇᒥᓂᒃ ᐊᑐᕈᓐᓇᐃᓗᑎᒃ ᐱᒐᔪᐊᒻᒪᕆᒋᐊᖃᕐᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᑲᐃᓪᓚᑐᐃᕙᒋᐊᖃᕐᓂᖏᓐᓂᒃ ᐃᓕᓴᕐᓂᑖᕐᓯᐊᕐᑯᓪᓗᒋᑦ ᐃᓕᓵᑦ. ᐱᓇᐃᓗᑕᓪᓚᕆᐅᕗᖅ ᐅᖃᖃᑎᒌᖕᖏᓂᖏᑦ ᐅᕙᒃᑲᐃᑦ, ᐊᓈᓇᒃᑯᖏᓪᓗ ᐊᑖᑕᒃᑯᖏᓪᓗ ᐊᒻᒪᓗ ᐃᓕᓴᐃᔨᖏᑦ ᐊᒻᒪᓗ ᐊᓈᓇᒃᑯᖏᑦ ᐊᑖᑕᒃᑯᖏᑦ ᐃᓕᓴᐃᔨᖏᓪᓗ. ᐃᑉᐱᒍᓱᑦᓱᓂᓗ ᐊᓈᓇᐅᔪᑦ ᐊᑖᑕᐅᔪᑦ ᖃᐅᔨᒪᒋᐊᖃᕐᓂᖏᓐᓂᒃ ᐃᓕᓴᕐᓂᐅᑉ ᐃᓗᐊᓂ ᓱᓇᓂᒃ ᑲᒪᒋᐊᖃᕐᒪᖔᒻᒥᒃ ᕿᑐᕐᖓᖏᑦ ᐱᑦᔪᑎᒋᓗᒋᑦ. ᐹᔨ ᓚᓚᐅᔪᒻᒥᔪᖅ, ᐃᓕᓴᐃᔨᓂᒃ ᐅᖄᑦᓱᓂ "ᐊᒥᓲᓗᐊᕐᑐᑦ ᐃᓕᓴᐃᔩᑦ ᓇᒻᒥᓂᖅ ᑭᓯᐊᓂ ᐱᕙᓪᓕᕈᑎᒋᓂᐊᕐᑕᒥᓂᒃ ᐃᓄᐃᑦ ᓄᓇᖓᓂᒍᑎᓖᑦ ᐊᒻᒪᓗ ᑮᓇᐅᑦᔭᓴᑦᓯᐊᓇᐊᒥᒃ ᐊᓕᐊᑐᐃᓐᓇᓱᑎᒃ ᐃᓕᓴᐃᒋᐊᕐᑐᓯᒪᓖᑦ." ᑕᐃᒪᐃᑦᑑᒪᑕ ᐅᖄᖃᑎᒌᖕᖏᓂᕐᒧᑦ ᖃᓄᐃᑑᖃᑎᒌᖕᖏᓂᕐᒧᒃ ᐱᓇᐃᓗᑕᖃᕐᐸᑐᖅ ᐊᓪᓛᑦ ᐃᓕᓵᑦ ᑕᒪᑐᒥᖓ ᐃᑉᐱᒍᓱᓕᕐᑎᓗᒋᑦ.

ᐃᓕᓵᓂᓪᓗ ᐊᓈᓇᒃᑯᒥᓄᑦ ᐊᑖᑕᒃᑯᒥᓄ ᐊᒻᒪᓗ ᐃᓕᓴᐃᔨᒥᓄᑦ ᐃᓂᕐᑎᑕᐅᓂᕐᓴᐅᒋᐊᖃᕆᐊᖏᓐᓂᒃ ᐃᑉᐱᒍᓱᑦᓱᓂ, ᐊᒻᒪᓗ ᐃᓕᓵᑦ ᐃᓕᓴᕆᐊᖕᖏᑑᖃᑦᑕᕆᐊᓯᑉᐸᑕ ᓯᑎᔫᓂᕐᓴᐅᕕᐅᖃᑦᑕᓗᑎᒃ. "ᐃᓄᐃᑦ ᐅᓪᓗᒥ ᐱᓇᓱᐊᒐᓪᓚᓇᓐᓂᒃ ᑎᒧᒥᐊᕐᓂᓴᐅᔫᒧᓕᕐᑐᑦ ᑕᑯᓐᓇᓗᒋᑦ, ᑖᒃᑯᐊ ᐊᒥᔫᓂᕐᓴᖏᑦ ᐃᓕᓴᕆᐊᕐᓯᒪᕙᑦᑐᕕᓃᑦ ᑰᑦᔪᐊᕌᓗᒻᒥ ᐱᓇᓱᐊᓇᐅᕐᓴᑐᑦ ᐃᓕᓐᓂᐊᕕᖓᓂ. ᑕᐃᒃᑯᐊ ᐃᓕᓵᑦ ᐃᓂᕐᑎᑕᐅᑦᓯᐊᐸᓐᓂᒪᑕ ᐊᕿᑦᑑᕕᐅᑐᐃᓐᓇᔭᒐᑎᒃ ᐊᒻᒪᓗ ᐃᓕᓴᕐᓂᖏᑦ ᑲᔪᓯᑎᑕᐅᓪᓚᕆᒐᓱᐊᕐᓱᑎᒃ. ᖃᐅᔨᑎᑕᐅᓂᖅ ᐊᓯᐊᓂᒃ ᐱᐅᓯᑐᖃᕐᒥᒃ ᐃᓕᓴᐃᒍᑕᐅᒍᓐᓇᒥᔪᖅ ᐃᓅᓯᐅᑉ ᐊᓐᓂᓇᕐᓂᖏᓐᓂᒃ ᐱᓯᑎᐅᒍᑎᑖᕐᓂᒥᒃ." ᑕᒐᑕᒐ ᓯᕗᓕᕐᑎᕆᔨᒋᓕᕐᑕᑕ ᐱᑦᓯᐊᕈᓐᓇᓯᔪᕕᓂᐅᓂᖏᓐᓂᒃ ᐊᐃᑦᑐᑕᐅᒍᑎᖃᕐᓯᒪᔪᕆᑦᓯᔪᖅ ᑕᐃᒫᒃ ᐃᓕᓴᕐᑕᐅᓯᐊᕐᓱᑎᒃ ᐊᕿᑦᑑᕕᐅᑐᐃᓐᓇᕋᑎᒃ.

ᐹᔨ ᑲᓐ ᑭᖑᓂᕐᒥᓂᑕᕐᓂᒃ ᐃᓄᓐᓂᒃ ᐳᐃᒍᖅᑲᔭᑦᔭᖏᓐᓂᕗᖅ. ᐃᓄᐃᑦ ᐃᓅᓯᖏᓐᓄᑦ ᓇᒻᒥᓂᖅ ᐃᓱᒪᒋᔭᖏᓐᓂᒃ ᑕᐃᒪᐃᓕᖀᑎᑦᓯᓯᒪᖅᑰᑦ. ᑖᒃᑯᐊ ᐱᓗᐊᕐᑐᒥᒃ ᐳᐃᒍᖅᑲᔭᖕᖏᑕᖏᑦ ᐃᓄᐃᑦ ᐃᓄᒻᒪᕆᖏᑦ - ᐊᖑᑏᑦ ᐊᒻᒪᓗ ᐊᕐᓇᐃᑦ ᐱᒐᓱᐊᒻᒪᕆᓐᓇᓂᕐᐹᒥᒃ ᐃᓅᒐᓱᐊᕈᑎᖃᕐᓯᒪᔪᑦ. ᑕᐃᒪᐃᑦᑐᒥᒃ ᐱᐅᓯᖃᕐᓯᒪᑦᓱᑎᒃ ᐊᓐᓇᓯᒪᑐᐃᓐᓇᒥᒻᒪᑕ ᓈᒻᒪᐳᑦ ᑖᒃᑯᐊ ᓲᓱᒋᑦᓯᐊᓗᒋᑦ ᐅᑉᐱᓂᖏᑦ, ᐱᐅᓯᑐᖃᖏᑦ ᐊᒻᒪᓗ ᕿᒻᒪᑯᒐᑦᓴᖏᑦ ᐊᑦᔨᖃᕋᑎᒃ ᐃᓅᑉ ᐱᐅᓯᕆᒻᒪᖏᑦ ᐱᓯᑎᐅᒍᑎᒋᓯᒪᑦᓱᒋᑦ. ᐃᓅᓯᕐᒥᓂ ᑐᑭᒧᐊᕕᒋᒍᒪᔭᖓᓂᒃ ᑕᐃᒃᑯᐊ ᐃᖅᑲᐅᒪᔫᖏᑦ ᓯᕗᓂᓕᐅᕐᓯᒪᔪᕆᕙᐃᑦ. ᐱᓗᐊᕐᑐᒥᓪᓗ ᐳᐃᒍᖅᑲᔭᑦᔭᒐᓂ ᓴᓪᓕᒥᐅᓂᒃ ᐃᓄᓐᓂᒃ, ᐊᓯᖃᕐᒥᑎᓗᒋᑦ ᐆᑦᑑᑎᒋᓗᒍ ᓴᑭᒋᕙᓚᐅᕐᑕᖓ, ᓴᒋᐊᒃ, ᑕᐃᑦᓱᒧᖓ ᐱᐅᓯᑐᖃᕐᒥᒃ ᖃᐅᔨᒪᔪᓕᒫᒥᑕ ᐊᒥᔫᓂᕐᐹᖏᓐᓂᒃ ᐃᓕᑦᓯᑎᑕᐅᓯᒪᒐᒥ, ᐊᒻᒪᓗ ᐋᑐᐊᖅ ᐳᑎᒥᒃ, ᐃᓕᓐᓈᕆᕙᑦᑕᕕᓂᕐᒥᓂᒃ ᕿᑐᕐᖓᖏᑦ ᐱᕈᕐᓴᑎᓗᒋᑦ.

ᓵᓕ ᕗᐊᑦᒥᒃ ᐅᖄᑦᓱᓂ, ᐹᔨ ᐃᒪᐃᓕᓚᐅᔫᖅ, "ᑕᐃᓐᓇ ᐊᖑᑎᒃ ᓄᓇᕕᐅᑉ ᓯᕗᓂᑦᓴᖓᓂᒃ ᑕᑯᓐᓈᓂᓕᒃ. ᐱᓂᐊᕐᓂᓕᕆᓂᐅᑉ ᐊᖅᑯᑎᖏᑦᑕ ᐃᓄᐃᑦ ᐃᓱᐊᓂ ᑕᑯᓐᓈᕈᑎᖃᕐᑑᔭᓲᖅ ᖃᓄᐃᓕᓖᓕᕐᒥᒪᖔᑦ." ᐹᔨ ᐃᖅᑲᐅᒪᔫᒧᒻᒥᔪᖅ ᐱᓪᓚᕆᑦᓯᒪᔪᓂᒃ ᐃᓄᓐᓂᒃ ᐆᑦᑑᑎᒋᓗᒍ ᒫᒃ ᕙ. ᑯᐊᑕ ᐳᐃᒍᖅᑲᔭᖕᖏᓇᒥᐅᒃ ᐊᓕᐊᓇᐃᑦᑑᕙᓐᓂᕕᓂᖓ ᐊᒻᒪᓗ ᐃᓱᒪᓯᑎᐅᕙᓐᓂᕕᓂᖓ. ᐅᓪᓗᒥᓗ ᐅᕕᒐᕐᓂᓴᐅᓕᕐᑐᓂᒃ, ᐅᔮᐱ ᕗᐊᑦᒥᒃ, ᐱᓯᑎᒻᒪᕆᐊᓘᔪᕆᑦᓯᓯᓂ. ᐱᓯᑎᐅᓂᖓ ᑕᑯᑦᓴᐅᕙᑖᓚᐅᔪᒻᒥᔪᖅ ᐅᔮᐱᐅᑉ ᓴᐱᕐᑕᐃᑑᓂᕐᒥᓂᒃ ᓄᐃᑎᑦᓯᓱᓂ ᓂᑯᕕᓚᐅᔪᒻᒪᑦ ᐊᒻᒪᓗ ᐅᖃᑦᓯᐊᓱᓂ ᐱᐅᓯᕐᒥᓂᒃ ᐃᓅᖃᑎᒌᓂ ᑐᑭᓯᒪᓂᖃᑦᓯᐊᖏᑦᑑᒐᓗᐊᓂ ᐊᖑᑏᑦ ᒪᓃᓕᑦᑏᑦ ᐃᓅᓯᑦᓴᔭᖏᓐᓂᒃ.

ᖃᐅᔨᒪᓇᕐᓱᓂᓗ ᓄᓇᕕᒻᒥ ᓇᒻᒥᓂᖅᑲᕙᒪᖃᕐᓂᒥᒃ ᑕᑯᒍᒪᒋᐊᖓ. ᐊᕐᕋᒍᓂ 40-ᓂ ᖄᖕᒋᕐᓯᒪᓕᕐᑐᓂ ᑕᑯᓯᒪᒐᒥ ᐃᓄᐃᑦ ᑎᒥᖁᑎᖏᓐᓂᒃ ᐱᕙᓪᓕᐊᔪᓂᒃ ᐊᒻᒪᓗ ᐊᕐᕋᒍᓂ ᓯᕗᓂᑦᑎᓂ ᐃᓄᐃᑦ ᓄᓇᓕᖏᓐᓂᒃ ᐊᒥᓱᖕᖑᐸᓪᓕᐊᑐᐃᓐᓇᓂᐊᕐᓂᖏᓐᓂᒃ ᖃᐅᔨᒪᑦᓱᓂ. ᐆᒻᒪᑎᒥᒍᑦ ᐃᑉᐱᒍᓱᑦᑐᖅ, ᐃᓄᐃᑦ ᐃᒻᒥᓂᕿᓗᑎᒃ ᑲᒪᒋᒋᐊᓕᒥᓂᒃ ᑲᒪᖃᑦᑕᕈᒫᕐᓂᖏᓐᓂᒃ.

ᑕᒪᒃᑯᐊᓕᒫᓪᓗ ᓱᓕ ᐃᓱᒫᓗᒍᑎᑦᓴᓂᒃ ᐱᑕᖃᕐᒥᓱᑎᒃ. ᖃᓄᐃᓕᖕᖓᐃᓂᐅᔭᕐᓂᖏᒃ ᐊᐳᑎᓂᖏᑦᑕ ᒪᕐᕈᒃ ᐱᐅᓯᑐᖄᒃ ᐊᑦᔨᒌᖕᖏᑑᒃ. ᐱᐅᓯᑐᖃᖅᑎᒍᑦ ᐃᒻᒥᓂᕐᓱᓂᖅ ᐃᓱᒪᓂᒃᑯᑦ ᐊᒻᒪᓗ ᓇᖕᖏᓂᒃᑯᑦ ᐃᒻᒥᓂᕐᓱᕈᓐᓇᓂᕐᒥᒃ ᑲᔪᓯᑦᓯᐊᕈᑕᐅᓚᖓᒻᒪᓃᒃ ᐱᓂᐊᕐᓂᓕᕆᓂᑎᒍᑐᐃᓐᓇᐅᖏᑦᑐᖅ ᐃᓱᒪᑎᒍᒐᓴᒃ ᐊᒻᒪᓗ ᑕᕐᓂᑎᒍᑦ. ᐹᔨ ᐊᑕᐅᓯᐅᓈᕐᑎᑐᑎᒍᑦ ᐃᓄᓐᓂᒃ ᓱᖅᑯᐃᓯᓛᖁᔨᔪᖅ ᐃᒪᐃᓕᒍᓐᓇᓯᓗᑎᒃ: "ᐃᓅᕗᖓ. ᑕᒪᓐᓇ ᐱᐅᓯᑐᖃᕗ ᐊᒻᒪᓗ ᐅᑯᓂᖓ ᐅᑉᐱᕆᔭᖃᕐᓱᖓ. ᐊᓯᒻᒪ ᐱᐅᓯᑐᖃᖓᓂᒃ ᐊᑑᑎᑎᑕᐅᒐᓱᐊᕐᓯᒪᕗᖓ, ᐊᓐᓂᓇᕐᑐᖁᑎᖏᓐᓂᓗ, ᐊᒻᒪᓗ ᐅᑉᐱᕆᔭᖏᓐᓂᒃ - ᑭᓯᐊᓂ ᖏᒃᑲᓗᐊᕈᒪ ᖃᓄᐃᖕᖏᑐᖅ. ᓇᒻᒥᓂᖅ ᑕᐃᒪᐃᑦᑐᓂᒃ ᐱᖃᕋᒪ ᐊᒻᒪᓗ ᒐᒪ ᐅᐱᒪᑦᓱᖓ. ᐊᒻᒪᓗ ᓱᓇᒥᓪᓗᓃᑦ ᑭᓇᑐᐃᓐᓇᒥᒃ ᐊᑭᓂᑦᓵᖃᕐᕕᖃᑦᔭᓇᖓ."

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ

Nunavik Players

DIANE GRENIER

ᐊᑎᖓ: ᐋᑕᒥ
ᐅᓪᓗᖅ ᐃᓅᓕᕐᕕᖓ: ᔫᓂ 28, 1981
ᓄᓇ ᐃᓅᓕᕐᕕᖓ: ᑯᐸᐃᒃ
ᓲᖕᖑᐊᕈᓯᖏᑦ: ᐊᓪᓚᖑᐊᕐᓂᖅ ᖄᑭᕐᓂᖅ ᐃᓕᓐᓂᐊᓂᖅ ᐅᓇᑕᕐᑎᐅᓂᕐᒥᒃ

ᐱᓇᓱᒐᖓ: ᐃᓕᓐᓂᐊᑎ
ᐱᒻᒪᕆᐅᑎᓪᓗᒍ ᐱᒍᒪᒐᔭᕐᑕᖓ: ᐃᑯᒪᐅᑎᒎᕐᑐᓗᕆᓂᖅ
ᐃᒻᒥᓄᑦ ᐱᒍᒪᔭᖓ: ᒫᓐᓇᐅᓂᖓᓂ ᐃᓕᓐᓂᐊᕇᒐᓱᐊᕐᓗᖓ
ᓂᕿ ᒪᒪᕆᓂᑉᐹᖓ: ᑲᖏᕐᓲᑉ ᓚᓴᖕᔭᖓ
ᐃᓄᒃ ᐊᓕᒋᓂᕐᐹᖓ: ᐃᔨᑦᓯᐊᖅ ᐸᐱᑲᑦᑐᖅ
ᐊᓕᐊᒋᓂᕐᐹᕋ ᐱᖕᖑᐊᓂᖅ: ᓯᑯᒥ ᖄᑭᕐᓂᖅ
ᐱᔭᕆᐊᑐᓂᕐᐸᐅᓯᒪᔪᖅ ᐊᓂᒍᒐᓱᐊᕆᐊᖓ: ᐱᑕᖃᕋᑕᖕᖏᑐᖅ
ᑲᕙᕆᖕᖑᐊᑕᖓ: ᐃᓄᐃᑦ ᐊᓯᒥᓂᒃ ᐃᑉᐱᒍᓱᖕᖏᑐᑦ

Name: Adamie Delisle Alaku
Date of birth: June 28, 1981
Place of birth: Quebec
Hobbies: Drawing, playing hockey, and being a young Ranger student

Occupation: Student
Professional ambition: Engineering dynamics
Personal ambition: For now, finish school.
Favourite food: Kangirsuk Lasagna
Favourite person: Ijitsiaq Papigatuk
Favourite sport: Ice Hockey
Most difficult obstacle to overcome: None yet
Pet Peeve: People who ignore other people!

given up, but he cannot help feeling concerned for the Youth. He thinks about problems such as substance abuse and children bearing children. He wants the community to understand that the real objectives of going to school is not only the content of what one learns in the classroom but how to adapt and survive the social changes in a complex social environment. Barrie has a feeling that the quality of the education system in Nunavik will improve over the years, but the community needs to be educated in terms of recognizing the sacrifices while obtaining an education as well as encouraging it. The lack of communication between the Youth, their parents and their teachers as well as between the parents and teachers themselves is a big problem. He feels parents need to know the role they play in the education system. As for teachers, Barrie says "there are too many teachers up there working for their own personal experience and the good money they are making." This creates communication problems because the students sense it as well.

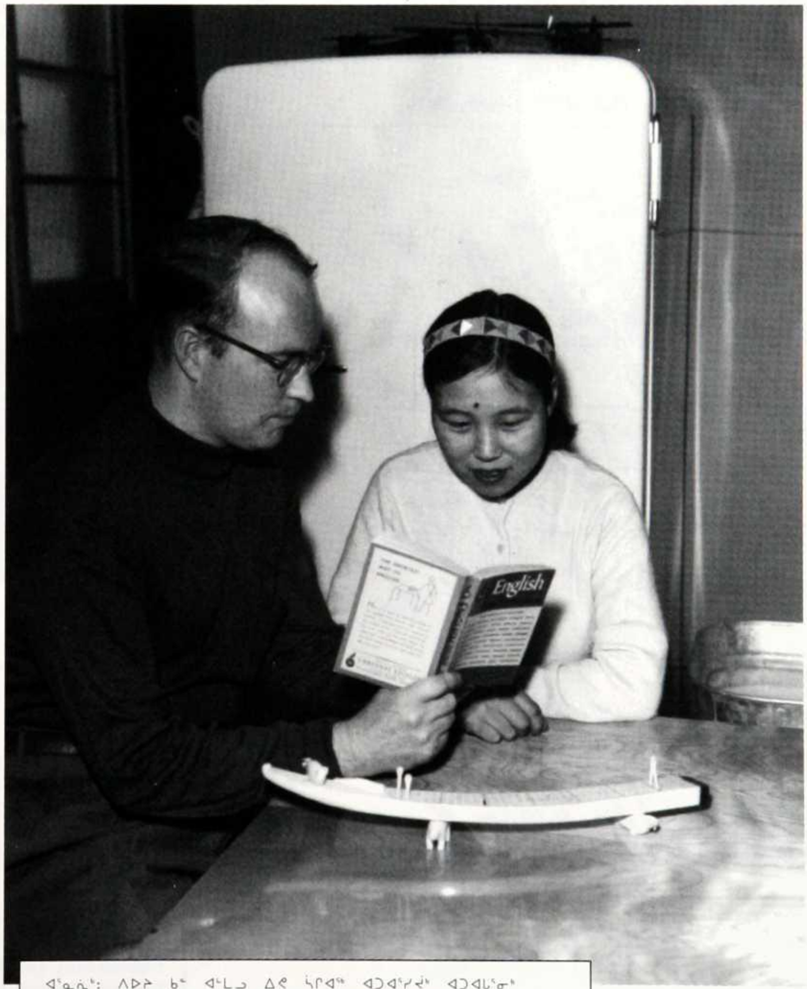
He feels there also needs to be more discipline by both parents and teacher, and students need to know that skipping school will not be tolerated. "If you look at the Inuit who are in key positions today, you will find you can trace their roots back to the Churchill Vocational Center experience. It has to do with discipline and the emphasis that was placed on learning. The exposure to another cultural experience also teaches valuable life skills." He believes this contributed to the success of our present leaders.

There are people in Barrie Gunn's past who stand out in his mind. They have perhaps influenced him to lead another direction in his personal view of Inuit life. These in particular are the Inuit elders — men and women who endured the harshest life imaginable. The fact that they survived is enough to cause the deepest respect for those beliefs, traditions and heritage which are uniquely Inuit. They were the people who influenced him in the course of his life. He also especially remembers the Inuit of Coral Harbour, as well as others such as his father-in-law, Sagiak, from whom he learned much of the traditional life, and Edward Berthe, who was a good friend while their children were growing up.

In reference to Charlie Watt, Barrie claims "He's a man with a vision for the future of Nunavik. It's almost as if he has a sixth sense of what is going to happen down the political road for the Inuit." Barrie remembers also such outstanding people as Mark R. Gordon whose intense humour and intelligence are unforgettable. In the younger generation, there is Robbie Watt, who he considers a truly exceptional young man. This was proven when Robbie had the courage to stand up and pronounce his status in a society oblivious to the gay lifestyle.

There is no doubt he wants to see self-government take place in Nunavik. In the past forty years he has seen Inuit organizations develop and predicts a further concentration of communities growing larger in the years to come. He believes in his heart, the Inuit will soon take care of their own affairs.

There is a worrisome side to all of this as well. It is the impact of two cultures colliding. He says it's a matter of cultural independence in thinking and finding independence not just politically but with the mind and spirit as well. Barrie hopes that individual Inuit will realize: "I am Inuk. This is my culture and these are my beliefs. I have been asked to take on somebody else's culture, values, and beliefs — but I don't have to. I have my own and I'm proud of that. And I don't owe anybody anything."



MAKIVIK COLLECTION

ᐊᕐᓇᓐᓈᖅ: ᐱᐅᔨ ᑳᓐ ᐊᒻᒪᓗ ᐃᕙ ᓵᒋᐊᒃ ᐊᑐᐊᕐᓯᔫᒃ ᐊᑐᐊᒐᕐᓂᒃ *Ogden's Basic English*, 1957ᒥ.

Husband and wife: Barrie Gunn and Eva Saggiak reading from the textbook, *Ogden's Basic English*, in 1957.

ᐊᓪᓚᑕᕕᓃᑦ

ᐅᕗᖓ: ᔭᑭ ᖁᖏᐊᖅ
ᐊᖓᔪᖅᑳᑉ ᑐᖓᓕᓕᖅᑭᖓ
ᒪᑭᕝᕕᒃ ᑯᐊᐳᕆᓴᒥ

ᑭᒡᒐᑐᕐᓱᒋᑦ ᑭᓪᓕᓂᕐᒥᐅᑦ, ᓇᑯᕐᒦᐳᒍᑦ ᐃᓕᓐᓂᒃ ᓴᐳᒻᒥᓯᐊᓚᐅᕐᓂᓄᑦ ᓴᓗᒻᒪᓴᕐᑕᐅᑎᓪᓗᒍ ᑭᓪᓕᓂᖅ ᐅᐱᕐᖔᖑᓚᐅᕐᑐᖅ.

ᑲᕙᒪᖓ ᓄᓇᑦᓯᐊᑉ ᐅᒃᑯᐊᓯᓕᕋᒥ ᓄᓇᓕᒻᒥᒃ, ᐲᕐᓯᓯᒪᖏᒪᑦ ᐊᑦᑕᓇᕐᑐᓂᒃ ᐊᕙᑎᑦᑎᓄᑦ, ᐋᖅᑭᒋᐊᕆᒐᓱᐊᕐᓯᒪᒐᑎᓪᓗ ᓄᓇᓕᕕᓂᕐᒥᒃ. ᐊᕐᕌᒍᓂ ᓈᓕᕐᑐᓂ ᓯᓚ ᑖᕗᖓᐸᑦᑐᐃᓗ ᓱᒃᑯᑎᕆᓯᒪᓪᓚᕆᒻᒪᑕ ᐃᓪᓗᕕᓂᕐᓂᒃ ᓱᓇᑐᐃᓐᓇᕕᓂᕐᓂᓗ ᑖᕙᓂ ᕿᒪᒃᑲᑯᓂᒃ. ᐃᑲᔪᕐᓯᔭᐅᒐᓱᐊᖃᑦᑕᓯᒪᔪᒍᑦ ᑲᒪᒋᐊᓕᓐᓄᑦ ᓴᓗᒻᒪᓴᐃᓂᕐᒥᒃ ᓄᓇᓕᕕᓂᕐᒥᒃ ᑭᓯᐊᓂ ᐊᔪᐃᓐᓇᓂᕆᓚᐅᕐᑕᐃᑦ ᐱᒍᓐᓇᓯᒍᑎᐅᓯᒪᕗᖅ ᓴᓗᒻᒪᓴᐃᑦᓯᐊᓂᕐᒧᑦ.

ᐅᐱᕐᖔᖅ ᐱᒋᐊᑦᓯᐊᓚᐅᕐᑐᑦ. ᐱᓇᓱᖃᑦᑕᓚᐅᔪᖅ ᐊᑯᓂᐊᓗᒃ ᐱᐅᓯᒐᓚᒍᓐᓇᓯᑦᓱᒍ ᐃᓚᖓ ᓄᓇᓕᕕᓂᐅᑉ. ᑭᓯᐊᓂ ᓱᓕ ᐊᖏᔪᒥᒃ ᐱᓇᓱᑦᑕᐅᒋᐊᖃᕐᒋᓐᓇᑐᖅ. ᑲᔪᓯᕐᑯᓇᕐᐳᑎᑦ ᐊᔪᐃᓐᓇᓗᑎᒃ ᑮᓇᐅᔭᕐᑖᕋᓯᐊᕐᓂᒧᑦ ᑐᖓᓕᐊᓂ ᐱᓇᓱᑦᑕᐅᒍᑎᑦᓴᖓᓄᑦ ᐅᐱᕐᖓᒍᓖᕐᑐᖅ. ᑭᓪᓕᓂᕐᒥᐅᑦ ᑕᒪᑐᒥᖓ ᓯᕗᓪᓕᐅᔭᐅᔪᑦᓴᕐᑯᑎᖃᕐᐳᑦ. ᑭᓇᑐᐃᓐᓇᑯᓪᓗ ᓄᓇᕕᒻᒥᐅᑦ ᑖᕗᖓᐸᓪᓚᕗᑦ ᑕᒪᑐᒥᖓ ᓴᐳᒻᒥᔪᑦᓴᐅᒋᕗᑦ ᐅᕙᑦᑎᓂᒃ.

ᐅᖃᐅᑦᓯᒍᓇᕆᕗᑎᑦ ᓇᑯᕐᒦᓗᒥᒃ ᓵᓐᑎ ᓴᐸ ᐊᒻᒪᓗ ᒪᐃᑯᓪ ᐱᐅᔨᑦ ᐃᑲᔪᓚᐅᔪᒻᒥᒪᓂᒃ ᐅᕙᑦᑎᓂᒃ ᑭᓪᓕᓂᕐᒥ ᐅᐱᕐᖔᖅ.

ᐊᑦᓱᓇᐃ,
ᐃᑉᐱᒋᑦᑐᖅ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑏᑦ ᑯᐊᐳᕆᓴᖓ
ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥ

ᑲᑎᒪᔨᖏᑦ
Board of Directors

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KAsseuk

Tommy Unatweenuk

Johnny Z Annatok sr.

ᐊᓪᓚᑎᖓ
Secretary

Sammy Unatweenuk

Sammy Unatweenuk

LETTERS

To: Jackie Koneak
Second Vice-President
Makivik Corporation

On behalf of the Killiniqmiut, we would like to thank you for your support of the Environmental Cleanup Project at Killiniq last summer.

When the government of the Northwest Territories closed the community, they did not remove much of the hazardous materials, nor did they make any effort to restore the site. Over the years, weather and visitors have caused much damage to the buildings and materials left there. We had tried to obtain some support from the responsible parties to clean up the site but it was your efforts that made a proper cleanup project possible.

This summer was a good beginning. We worked long hours and managed to restore some part of the site. But much work remains to be done. We would ask that you continue your efforts to obtain funding for a second phase next summer. The Killiniqmiut consider this a priority. We feel that other persons in Nunavik who visit Killiniq will also support us in this.

We would ask that you extend our thanks to Sandy Suppa and Michael Barrett who both worked along side of us at Killiniq last summer.

Yours Truly,
Epigituk Landholding Corporation
of Kangiqsualujjuaq

COURTESY: MICHAEL BARRETT

ᐋᖅᑭᒋᐊᕆᒍᑎᒃ

ᔪᓯ ᑯᓱᒐᖅ ᐊᖓᔪᖄᖅᑲᖓ ᓄᓇᕗᑦ ᑐᖓᕕᒃᑯᓂ, ᐃᒫᖑᕐᒋᑐᖅ ᓄᓇᕕᒃ ᑐᖓᕕᒃᑯᓂ, ᑕᒪᓯᑕ ᑕᐃᒪᐃᓕᓐᓂᕋᑦᑕ ᒪᑉᐱᕋᖅ 27ᒥ ᐅᑭᐊᖅ ᕿᒥᕐᕈᐊᒐᑦᑎᓂ, 1995ᒥ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᓐᓂ. ᐃᓛᓂᐅᖏᑐᖅ ᑕᒻᒪᓂᕋᑦᑕ.

Correction

Jose Kusugak is the President of Nunavut Tunngavik Inc., and not Nunavik Tungavik Inc., as we mistakenly printed on page 27 of the Fall, 1995 edition of *Makivik News*. Sorry for the error.

ᐊᓪᓚᑕᕕᓃᑦ

ᐊᓪᓚᑎᒍᑦ,

ᐊᓪᓚᐳᖓ ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᓐᓄᑦ ᐃᑲᔪᖅᑕᐅᕋᔭᕈᒪᑦᓱᖓ ᐊᑐᐊᖅᓯᔨᖅᑯᑎᑦᓯᓄᑦ ᖃᐅᔨᓴᕋᓱᐊᖅᓂᕋᓂ.

ᖃᓪᓗᓈᖑᕗᖓ ᐃᖕᓚᒥᐅᖑᑦᓱᖓ ᐊᑯᓂᒐᓚᐅᓕᖅᑐᖅ ᖃᐅᔨᓴᓕᕋᒪ ᓄᓇᖃᖅᑲᓯᒪᔪᑦᓴᔭᓂᒃ ᑲᓇᑕᒥᐅᓂᒃ ᐱᕙᓪᓕᐊᓯᒪᔪᓂᒃ ᐅᖃᐅᓯᖏᓐᓂᒃ ᐱᐅᓯᑐᖃᖏᓐᓂᓗ. ᐱᔪᑦᓴᐅᔮᖅᕕᒋᓗᐊᖕᖑᐊᑕᒃᑲ ᐃᓄᐃᑦ ᐊᓪᓚᐃᓗ ᐱᐅᓯᑐᖃᖏᑦ ᑭᓯᐊᓂ ᐃᓱᐃᑦᑑᕙᑦᑐᖅ ᐊᑭᐊᓃᒍᑦ ᐃᒪᖅᔪᐊᑉ ᐅᖄᕕᑦᓴᖃᖅᓇᖓᓗ ᓄᓇᖃᖅᑲᓯᒪᔪᓄᑦ ᑲᓇᑕᒥ. ᑕᐃᒪᐃᒻᒪᑦ ᖃᐃᔨᓴᕙᓪᓗᓲᖑᕗᖓ ᕿᒥᖅᕈᐊᓂᑦ ᐊᑐᐊᒐᖅᓂᓗ.

ᐱᔪᑦᓴᐅᔮᖅᕕᒋᔭᒃᑲ ᐃᓄᐃᑦ ᐊᓪᓚᐃᓗ. ᖃᐅᔨᓴᖅᓂᕆᕙᑦᑕᕋ ᐊᓕᐊᓇᖅᑐᒪᕆᐊᓘᕙᑦᑐᖅ ᑖᒃᑯᐊ ᓄᓇᑖᑦ ᐊᑦᓯᐃᑐᐊᓘᒻᒪᑕ ᐱᐅᓯᑐᖃᖅᒥᓂ ᐱᕙᓪᓕᐊᓂᕆᓯᒪᔭᒥᓂᓗ.

ᐃᖕᓚᒥᐅᖑᒐᒪ ᐅᖄᕕᖃᕆᐊᓪᓚᕕᖃᖅᓇᖓᓗ ᓄᓇᖃᖅᑳᓯᒪᔪᑦᓴᔭᓂᒃ ᑲᓇᑕᒥᐅᓂᒃ ᑐᑭᓯᒋᐊᒃᑲᓂᕈᒪᒍᒪ ᓄᓇᖃᖅᑳᓯᒪᔪᑦᓴᔭᓂᒃ ᐱᐅᓯᑐᖃᖏᓐᓂᒃ ᑖᒃᑯᐊᓗᑑᓗᑎᒃ ᑐᑭᓯᒃᑲᐃᐸᑕ ᐱᐅᓂᖅᓴᐅᕋᔭᖅᑐᖅ ᓱᓕᑦᓯᐊᓂᖅᑲᕋᔭᖅᒪᑦ ᖃᐅᔨᓴᖅᓂᐅᔪᖅ.

ᑕᐃᒪᐃᒻᒪᑦ ᐱᑕᖃᖅᐸᑦ ᑭᓇᑐᐃᓐᓇᒥᒃ ᓄᓇᖃᖅᑳᓯᒪᔪᑦᓴᒥᒃ ᖃᓄᐃᑦᓴᕋᔭᖕᖏᑐᒥᒃ ᐅᕙᓐᓂᒃ ᐃᑲᔪᖅᓯᒋᐊᒥᒃ ᖃᐅᔨᓴᖅᓂᑲᓂ ᖁᕕᐊᒋᒻᒪᕆᒐᔭᖅᑕᒃᑲ ᑐᓴᖅᕕᒋᑐᐊᕈᒃᑭᑦ. ᐊᑭᓕᐅᑎᖃᕋᔭᖅᑐᖓ ᐃᑲᔪᖅᑕᐅᒍᒪ ᓇᒻᒥᓂᖅ ᑐᑭᓯᔭᐅᒍᑎᑦᓴᑲᓂᒃ ᖃᓪᓗᓈᑦ ᐱᐅᓯᑐᖃᖓᓂᒃ ᐃᖕᓚᐅᓗ ᒥᑦᓵᓄᑦ.

Mrs Susan Dewey,
45 Park Road
Gosport
Hampshire, PO12 2HQ,
England

LETTERS

Dear Editor,

I am writing to *Makivik News* in the hope that some of your readers may consider helping me with my studies.

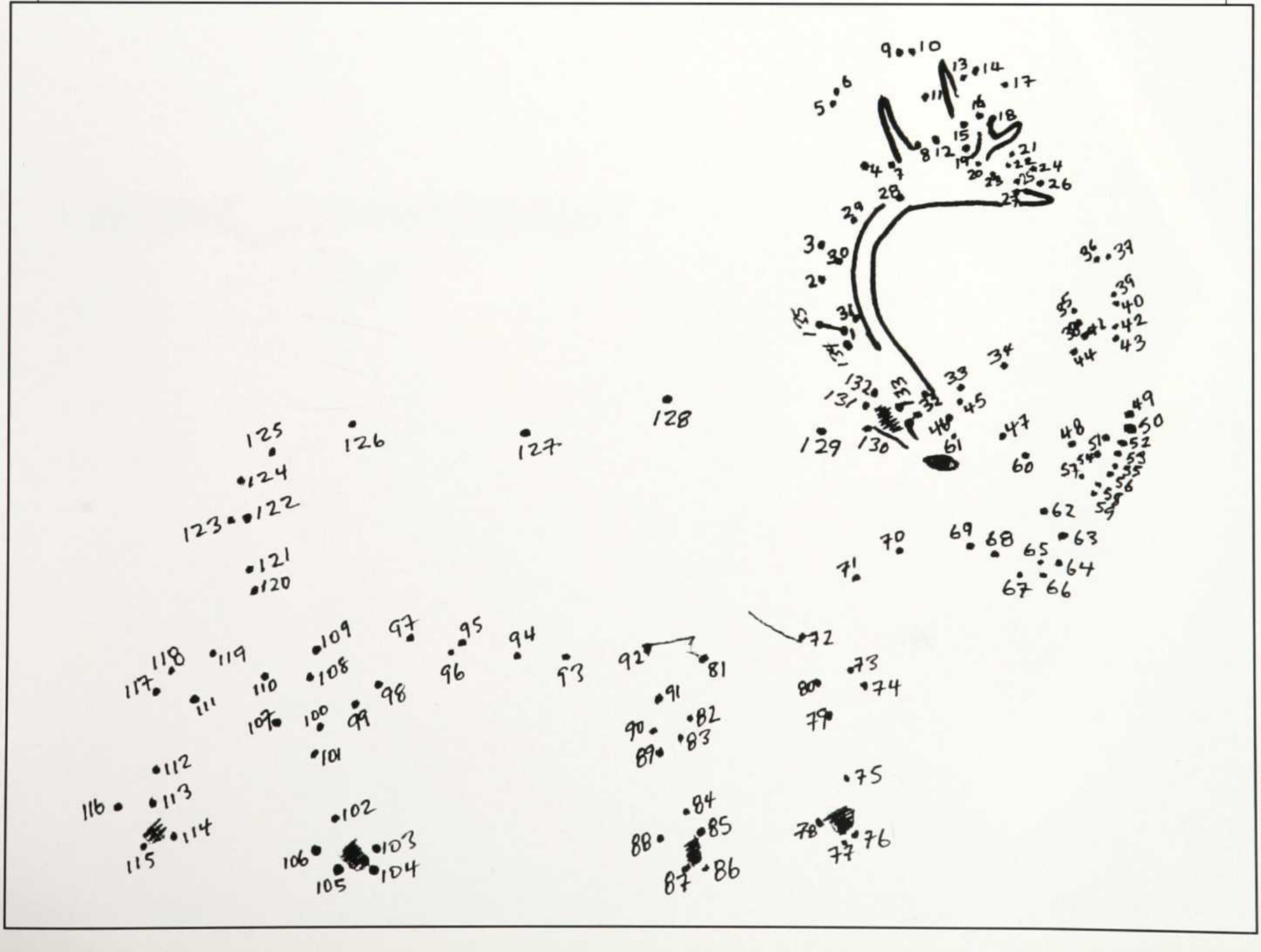
I am an English person, living in England. For some time now, I have been doing extensive study into Native Canadian tribal histories, languages and cultures. I am particularly interested in Inuit and Indian cultures, but unfortunately, living on the other side of the Atlantic, I have no opportunity at all to speak to Native Canadian people. Therefore, my studies tend to be limited to books.

I am particularly interested in the Inuit and Indian peoples. I have found my research to be very rewarding as the people of the these Nations are rich in culture and history.

Living in England, I have no opportunity at all to speak to Native Canadian people, and I feel that in order to further my understanding of Native Canadian cultures, it is important to learn from authentic and truthful sources.

Therefore, if there is anyone at all of Native Canadian descent who would consider it appropriate to assist me with my studies, I would be pleased to hear from them. In return for any help given, I would be happy to supply information on my own English culture and England.

Mrs. Susan Dewey,
45 Park Road,
Gosport,
Hampshire, PO12 2HQ,
England.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BACK COVER: STEPHEN HENDRIE