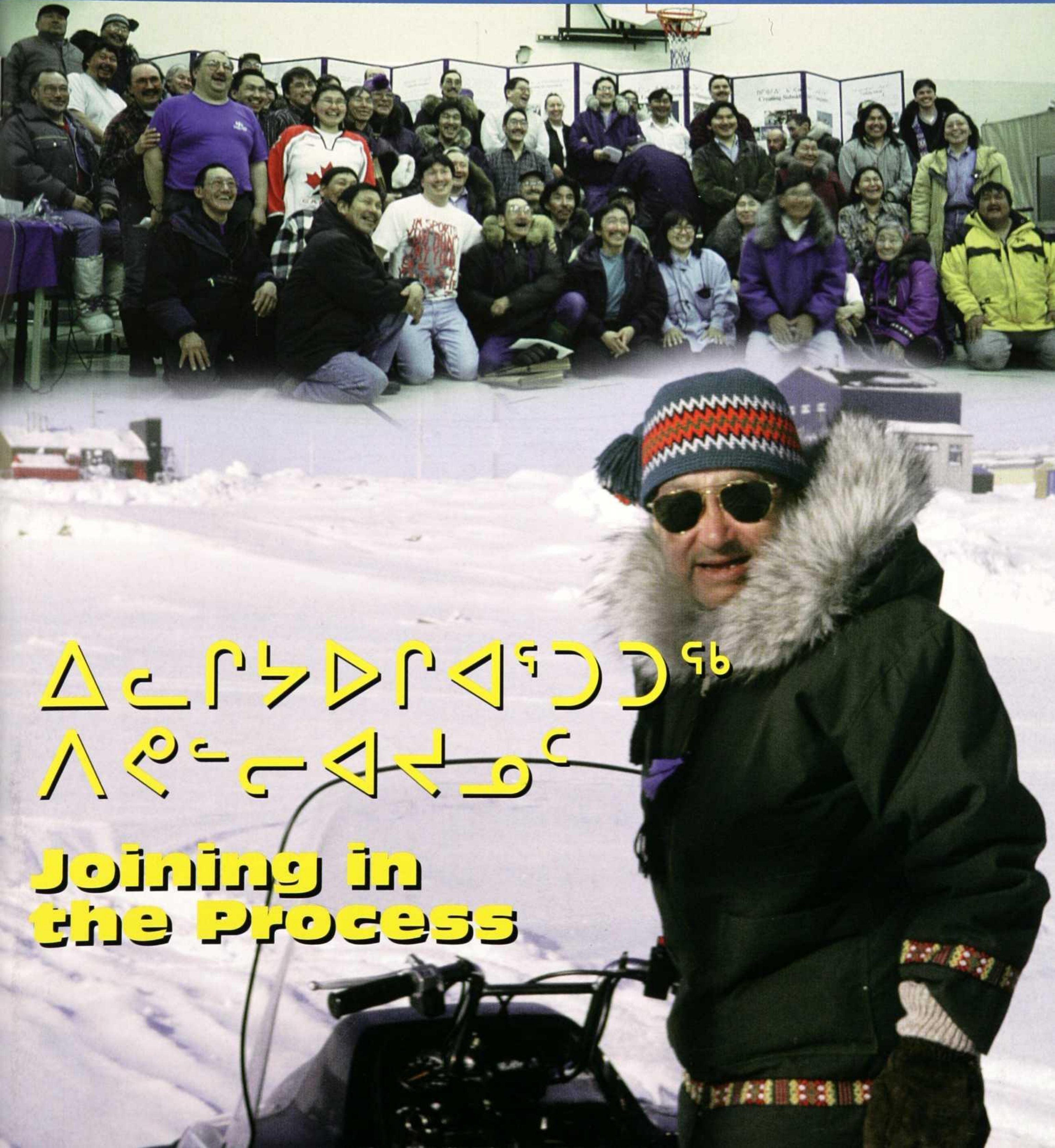
ᒪᑭᕕᐅᑉ
ᑐᓴᕋᑦᓴᖕᒋᑦ

MAKIVIK
NEWS

ᐅᐱᕐᖕᒐᓴᖅ/ SPRING
1998

ᓄᐃᑕᖅ ISSUE 46



ᐃᓚᒋᔭᐅᒋᐊᕐᑐᑐᖅ ᐱᕙᓪᓕᐊᔪᓂᑦ

Joining in the Process

ᓄᐃᑕᖅ ISSUE 46

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴ
ᐊᖓᔪᖅᑳᖅ / President
ᓴᐃᐱᑎ ᓄᖓᒃ / Zebedee Nungak

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓵ

ᒪᑭᕕᒃ ᓄᓇᓕᑦᑐᖃᐃᑦ ᑎᒥᖁᑎᕆᓂᖓ ᑎᓕᔪᐅᔪᑎᖃᕐᓯᒪᑦᓯᓂ ᑭᒡᒍᑎᓂᐊᑎᓪᓗᒍ ᓯᕗᒧᐊᑦᑎᓯᕆᓪᓕᐊᓗᓂᓗ ᐃᓄᐃᑦ ᐱᒍᒪᔭᕆᐊᓂᒃ ᓄᓇᕕᒻᒥ. ᐃᓚᐅᔪᖁᑎᑐᐊᖃᑦᐳᖅ ᐃᓄᒃᓂᒃ ᐱᕆᓪᓕᖁᑎᑦᓯᒪᔪᓂᒃ ᔭᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᑦ ᑕᑯᓐᒪᓂ ᐊᖏᖃᑎᒌᓂᐅᓯᒪᔫᒥᑦ.

ᒪᑭᕕᒃ ᐃᑉᐱᕆᔭᖃᕐᓇᖅᐳᖅ ᑲᔪᓯᑎᑕᐅᑦᓯᐊᒪᓐᖓᑕ ᐱᓂᐊᕐᓂᓕᕆᓂᖏᑦ ᐃᓅᓕᕆᓂᖏᑦ ᐊᒻᒪᓗ ᐱᐅᓯᑐᖃᓕᕆᓂᖏᑦ ᐱᕆᓪᓕᖁᑎᑖᕆᓯᒪᔭᕐᒥᑦ ᐊᖏᖃᑎᒌᓃᑦ. ᐊᐅᓚᑦᓯᓂᖁᑦ ᕿᑐᕐᖏᐅᖃᓯᐊᕐᓂᒥᓪᓗ ᑮᓇᐅᔭᓂᒃ ᐅᑎᖅᕕᐅᔪᑎᑦᓴᔭᓂᒃ ᐃᓄᐃᑦ ᐃᓚᐅᒍᓐᓇᓯᖁᓪᓗᑎᑦ ᑕᕐᕋᒥ ᑮᓇᐅᔭᖅᑎᒍᑦ ᒪᑭᑕᒐᓯᐊᕐᓂᒍᑦ.

ᒪᑭᕕᐅᑉ ᑐᓴᕐᑎᓯᔾᔨᑦ

ᒪᑭᕕᐅᑉ ᑐᓴᕐᑎᓯᔾᔨᑦ ᓄᐃᑕᐅᕙᑉᐳᖅ ᒪᑭᕕᐅᑉ ᑐᓴᕐᓯᓂᐊᕐᕕᖓᓄᑦ. ᑐᓂᐅᖅᑕᐅᕙᑦᑐᑦ ᐊᑭᖃᖅᑎᓇᒋᑦ ᐃᓄᖕᓄᑦ ᐱᕆᓪᓕᖁᑎᑦᓴᔪᓕᖕᓄᑦ ᑭᓯᐊᓂ ᔭᐃᒥᔅ ᐸᐃᒥ ᑯᐸᐃᓪᓗ ᑕᑯᓐᒪᓂ ᐊᖏᖃᑎᒌᓂᒥᒃ.

ᑕᑯᓐᓇᑕᐅᔪᑦ ᐃᓱᒪᒋᔭᐅᔪᓪᓗ ᑖᓪᓚᓂ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᐅᑉ ᐳᑦᑐᓂᔅᓴᖅᑕᖃᑐᕐᓂᑦ ᐃᓯᒪᔪᑦᑐᐃᓐᓇᐅᖏᑦᑐᖅ.

ᑐᖅᓴᑦᑎᓯᒍᑦ ᐊᓪᓚᒍᓯ ᐋᕿᓯᐃᔨᒧᑦ, ᐊᒻᒪᓗ ᑐᓴᕐᓂᑦ ᐊᓪᓚᖑᐊᓯᒪᔪᓂᓪᓘᓃᑦ, ᐋᔨᖑᐊᓂᓪᓘᓃᑦ. ᑕᒪᒃᑯᐊ ᐊᐅᓪᓚᑎᕆᐊᓕᒃ ᐊᓪᓚᕕᑦᑎᓐᓄᑦ ᐃᓄᑦᔪᐊᒥ ᐊᒻᒪᓗ ᑎᑭᑎᓯᔪᖅ ᐊᑎᕐᓂᒃ ᑐᖃᒃᑎᕐᓂᓪᓗ 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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ᓯᓚᐸᐊᖓᓂ: ᐱᑕ ᒫᑦ
ᐊᑯᓕᕕᒻᒥᐅᖅ ᐃᕗᔨᕕᓕᐊᖅᑐᖅ
ᖃᒧᑎᒃᓚᑦᑯᑦ (ᓯᑭᑐᒃᑯᑦ)
ᑲᑎᒪᓂᓪᒪᕆᓕᐊᕐᓯᓂ
ᐊᔾᔨᓕᐊᕆᓂᖅ: ᐹᑉ ᒥᔅᓯᑦ
Cover: Peter Matte went from Akulivik to Ivujivik by snowmobile for the AGM. Photo: Bob Mesher.

ᑖᒃᑯᓂ ᐅᐱᕐᖔᓇᔾᑎᓂ...

This season...

ᑐᓴᕐᓴᓯᐊᖅ. ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᑎᓪᒪᓇᑦᑖᖅᑲᓪᒥᖓᓂᒃ ᔫᔨ ᐹᑎᒥᒃ ᒪᓕᓪᓗᑎᒃ ᐊᓪᓚᑎᓪᒪᓇᐅᑉ ᑐᓴᐅᒪᔭᐅᔪᑎᑦᓴᓂᒃ ᐊᑐᐊᒐᓕᓇᕕᖓᑕ ᐱᒍᑦᔮᕕᕆᔭᖓ ᑰᔾᔪᐊᒧᑦ ᓄᑦᑏᖅᓂᐊᓕᖅᒪᑦ ᐊᓪᓚᕕᖅᑳᖅᑎᕐᓈᖅᓴᐊᕐᒥᑎᓪᓗᑕ ᐃᓄᑦᔪᐊᒥ. ᑖᒃᑯᐊ ᐊᑐᐊᒐᐃᑦ *ᒪᑭᕝᕕᐅᑉ* ᑐᓴᕐᓴᖏᑦ ᑭᖑᓪᓕᕐᐹᖑᓕᕐᓴᓕᖅᑐᑦ ᖃᓪᓗᓈᓄᑦ ᓄᓇᖓᓂ ᓴᓇᔭᐅᓗᑎᒃ. ᑕᖅᕋᓕᒃ ᐊᑐᐊᒐᐃᑦ ᐊᑐᐊᒐᓕᐊᖑᖅᑲᑕᐅᓯᒪᔪᑦ ᑐᓴᕐᑎᓯᔪᒥᑐᐅᑎᓯᒥᒃ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖅᑎᕐᑯᑦ ᑯᐸᐃᒃ ᑕᖅᕋᖓᓂ ᐱᓇᓱᐊᑦᑕᕐᓂᖓᓐᓂᒃ ᐱᕆᐊᓚᐅᓯᒪᖔᑦ ᑰᔾᔪᐊᒥ ᒪᐃ 1974-ᒥᑎᓪᓗᒍ. ᐊᕐᕌᒍᐃᑦ ᐊᕙᑎᓪᓗ ᓯᑕᒪᓗ ᐊᓂᒍᖅᑎᓗᒋᑦ ᑲᐃᕙᓪᓚᓇᑦᓯᐊᕐᑐᔭᓪᓚᕐᑐᒍᑦ.

ᓇᑯᕐᒧᐊᖅᐸᑕᐅᖅ ᐋᑕᒥ ᖃᓕᖑ ᐅᕙᑦᑎᓐᓂᒃ ᑐᓴᕐᑎᓯᓚᐅᕐᖓᖅ ᑕᐃᒃᑯᐊ ᐃᓐᓈᓗᐃᑦ ᒪᑭᕝᕕᐅᑉ 1998-ᒨᓕᖓᓐᖓᑦ ᐅᓗᕆᐊᕐᑕ ᓯᓚᐸᐊᕐᒪᓃᑦᑐᑦ ᐸᑦᔭᓇᐅᖅᑎᒪᑕ, ᑕᐃᒃᑯᐊᓕᒨᖅ ᐆᒪᓇᐃᑦ. ᑕᒪᓯᒪᔭᕐᑕᐃᓕᔭᓂᒃ ᐊᑐᐊᒐᓕᐅᕐᔪᒪᑦᑕ ᑕᐃᒃᑯᐊ ᐊᑐᐊᕐᓯᔭᑦ ᐅᑯᐊ ᑕᒪᓯᒪᔩᓕᕐᒪᑕ ᓇᑯᕆᔪᕆᕙᑦ.

ᑕᐃᒪᖕᒪᑦ ᑕᒪᒃᑯᐊ ᐊᑐᐊᒐᓕᐊᕙᑦ ᒪᑉᐱᑐᕐᑲᖅᑎᒪᔭᕆᔪᕙᑦ 48 ᐅᖓᑖᓂᖕᒋᑐᖅ ᐃᓚᐅᑎᓪᓗᒋᑦ ᓯᓚᐸᐊᖕᒋᑦ. ᑭᓯᐊᓂᓕ ᐅᓪᓗᒥᐅᑎᓪᓗᒍ, ᐃᓱᒪᐃᓐᓇᕐᓯᔪᖕᒍᐊᕐᑐᒍᑦ ᐊᒥᓱᓂᒃ ᐅᓂᒃᑲᐅᓯᖅᑲᖅᓯᐊᕐᓯᑕ ᐊᒥᓱᓪᓗ ᐊᔾᔨᖑᐊᓂᒃ ᐃᓗᓕᖃᖅᑎᒃᑲᐃᓚᓯᐊᕐᓯᑕ ᐃᓗᓐᓇᓱᓐ ᑕᑯᔭᐅᓕᖅᐱᑦ ᖁᕕᐊᓯᒍᓱᑦᑎᖁᔭᕆᔪᒍᑦ - ᓯᕿᓂᕐᒥᑦ ᐃᕗᔨᕕᓪᒧᑦ. ᑕᐃᒪᓕ ᐅᓂᒃᑲᐅᓯᐅᑦᓯᐊᖃᓪᓚᖓᑦᓴᕐᑎᑐᑦ 1998-ᒥ ᒪᑭᕝᕕᐅᑉ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᕐᒪᓂ ᐱᓂᐊᕐᓂᐅᓚᐅᔪᓂᒃ, ᑖᒃᑯᐊ ᐃᓚᖃᓪᓚᖓᓪᓗᒪᑕ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔪᐃᑦ ᓅᓪᓕᕐᓂᖓᓐᓂᒃ ᑐᓴᕐᓯᓂᒃ ᐃᓚᖃᐊᓪᓚᒥᓗᑎᓗ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᓴᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᐊᖏᖃᑎᒌᓂᕐᒧᑦ ᐃᓚᐅᔪᑦ ᖃᓄᐃᓘᖅᑕᐅᓂᖃᓕᖅᑎᕐᓂᖏᓐᓂᒃ.

ᑕᐃᒪᓕ ᐱᐅᓯᓇᓴᕆᑦ ᒪᓕᑦᓯᒍ, ᑖᒃᑯᐊ ᐊᑐᐊᒐᐃᑦ ᐊᓪᓚᐅᑎᒧᑦ ᓴᓇᖕᖑᐊᓯᒪᔪᓂᒃ ᐱᑕᖃᒃᑲᓪᓚᔪᑦ ᓵᒥ ᑯᓪᓗᐅᑉ ᓴᓇᔭᕕᓂᖕᖏᓐᓂᒃ ᑖᒃᑯᐊ ᐊᑦᔨᖏᑦ ᒪᑭᕕᒃᑯᑦ ᐊᓪᓚᕕᑖᖅᑲᓪᒥᖓᓂ ᐊᑭᓐᓇᒥᐅᑕᓇᔭᕐᑐᑦ.

ᑕᐃᒪᓕ ᒪᑭᕝᕕᐅᑉ ᐳᖅᑐᓂᖅᓴᖏᓪᓗ ᐱᓇᓱᑦᑎᖏᓪᓗ ᐅᖃᖅᑲᑕᐅᓯᒪᓪᓚᑕ ᐅᖃᓇᐊᓪᓚᓇᒍᑦ, ᐃᓕᖅᓯᓂ ᑕᑯᔭᖅᑲᑦᑕᖅᑐᓯᑕ ᑰᔾᔪᐊᒥ ᐊᓪᓚᕕᑖᖅᑲᓪᒥᑎᓂᒃ ᑰᔾᔪᐊᒦᑐᐊᕈᕕᑦ.

Good news. Under Makivik's new Corporate Secretary George Berthe, the Publishing Section of his Department is relocating to Kuujjuaq, while we also maintain an office in Inukjuak. This will be the last edition of *Makivik News* to be based from the South. *Taqralik* magazine, which was printed to publicize the activities of the NQIA in May 1974, was rooted in Kuujjuaq. Twenty-four years later it is as if we have come full circle.

Thanks to the keen eye of Adamie Kalingo, we have learned that the gigantic cliff shown on the cover of Makivik's 1998 wall calendar is neither Cape Wolstenholme nor Putjunaq, but is actually Uumanaq. It is naturally our intention to publish correct information always, and we do appreciate when readers take the time to show their appreciation by telling us when we make mistakes.

BOB MESHER

ᐱᑦᓯᐊᓯᒪᔪᒻᒪᕆᒃ!
A masterpiece!

Normally we try and keep our page count at 48 plus the cover. For this season, however, we have gone all out to provide a wide variety of items plus many photos that we hope you will enjoy — from the South to Ivujivik. Besides highlighting what took place at the 1998 AGM, we have provided more about Air Inuit as well as the political news affecting JBNQA beneficiaries.

As usual, the magazine is illustrated throughout with drawings from, among other artists, Sammy Kudluk, who created art pieces on permanent display at the Corporation's new office.

As the Makivik Executives and staff have openly expressed, please drop in for a visit whenever you are in Kuujjuaq.

ᒪᑭᕕᒃ ᑐᓴᕋᑦᓴᖏᑦ
MAKIVIK NEWS
ᐅᐱᕐᖔᓴᖅ/ SPRING 1998 ᓄᐃᑕᖅ/ISSUE 46

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ᑖᒃᑯᐊ ᐃᕗᔨᕕᒻᒥᐅᑦ ᑖᓂᓯᖅᑎᖏᑦ ᑕᑯᓐᓇᐅᔮᖅᑎᓯᓚᐅᔪᑦ ᓄᓇᓕᖓ ᑲᑎᒪᕆᐊᖅᑐᓯᒪᕕᐅᑎᓪᓗᒍ ᑲᑎᒪᕆᐊᖅᓯᒪᔪᓄᑦ ᐳᓛᕆᐊᖅᓯᒪᔪᓄᓗ ᐊᖅᖀᒍᑕᒫᖅᓯᐅᑎᒥᒃ ᑲᑎᒪᓂᒻᒪᕆᖅᑲᖅᑎᓗᒍ.
This group of Ivujivik folk dancers were a part of the host community entertainment for delegates and visitors who attended the AGM.

ᓵᓚᓐᓃᒐᓱᐊᖅᓂᒃ ᐅᓇ ᓱᓇ?
CONTEST what is this?

ᓵᓚᓐᓃᒍᓐᓇᑐᑎᑦ/ᓵᓚᖅᑲᐅᑎᑖᕈᓐᓇᑐᑎᑦ ᐅᓇ ᐊᑦᔨᖑᐊᖅ ᓱᓇᐅᒻᒪᖔᑦ ᐊᓪᓚᒍᑎᒋᒍᓐᓇᑐᐊᕈᕕᐅᑉ ᐊᓪᓚᑕᖅᕕᒎᖅᑐᑦ ᑭᓯᐊᓂ ᐊᑐᖅᑐᐃᑦ (ᓱᑲᑦᑐᑯᖅᑎᓯᒍᑎᒃᑯᑐᓪᓗ ᐅᖅᑲᓕᒪᐅᑎᒃᑯᑐᓪᓗ ᐊᑐᖅᑎᑕᐅᒋᐊᓪᓚᕕᖅᑲᖕᖏᑐᑦ)

ᒪᑭᕕᒃ ᑐᓴᕋᑦᓴᖏᑦ
ᐱᓕᐅᑦᔨᑎᑦᓯᓂᖓ,
ᐃᓄᑦᔪᐊᖅ, ᑯᐱᐊᒃ.
J0M 1M0

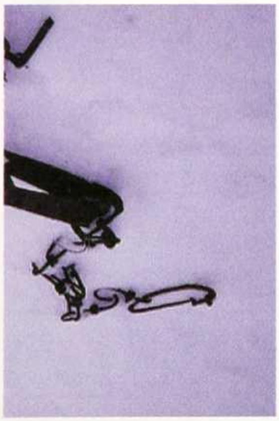
ᐊᒧᔭᐅᓛᖅᑐᑦ ᐃᓄᑦᔪᐊᒥ ᓂᖅᑭᑦᓯᑐᓂ, ᔫᓂ 12, 1998-ᒥ.

ᐱᒋᐊᓪᓚᒍᑏᑦ ᓵᓚᖅᑲᐅᑏᑦ!

ᒪᕐᕉᒃ ᑐᓴᕐᓂᔫᕈᑏᒃ ᐊᖓᕙᐅᓂᖅᕋᖅᑕᐅᔫᒃ ᐊᒻᒪᓗ ᒪᕐᕉᒃ ᑎᖅᑭᐊᓕᐅᑦᓱᑎᒃ ᓇᓵᒃ.

Bonus prizes!

Two Angava CDs and two baseball caps.



You could win $100 if you guess what this mystery photo is. MAIL IN YOUR ANSWER. (No faxes or phone calls will be qualified.)

Mail to:

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

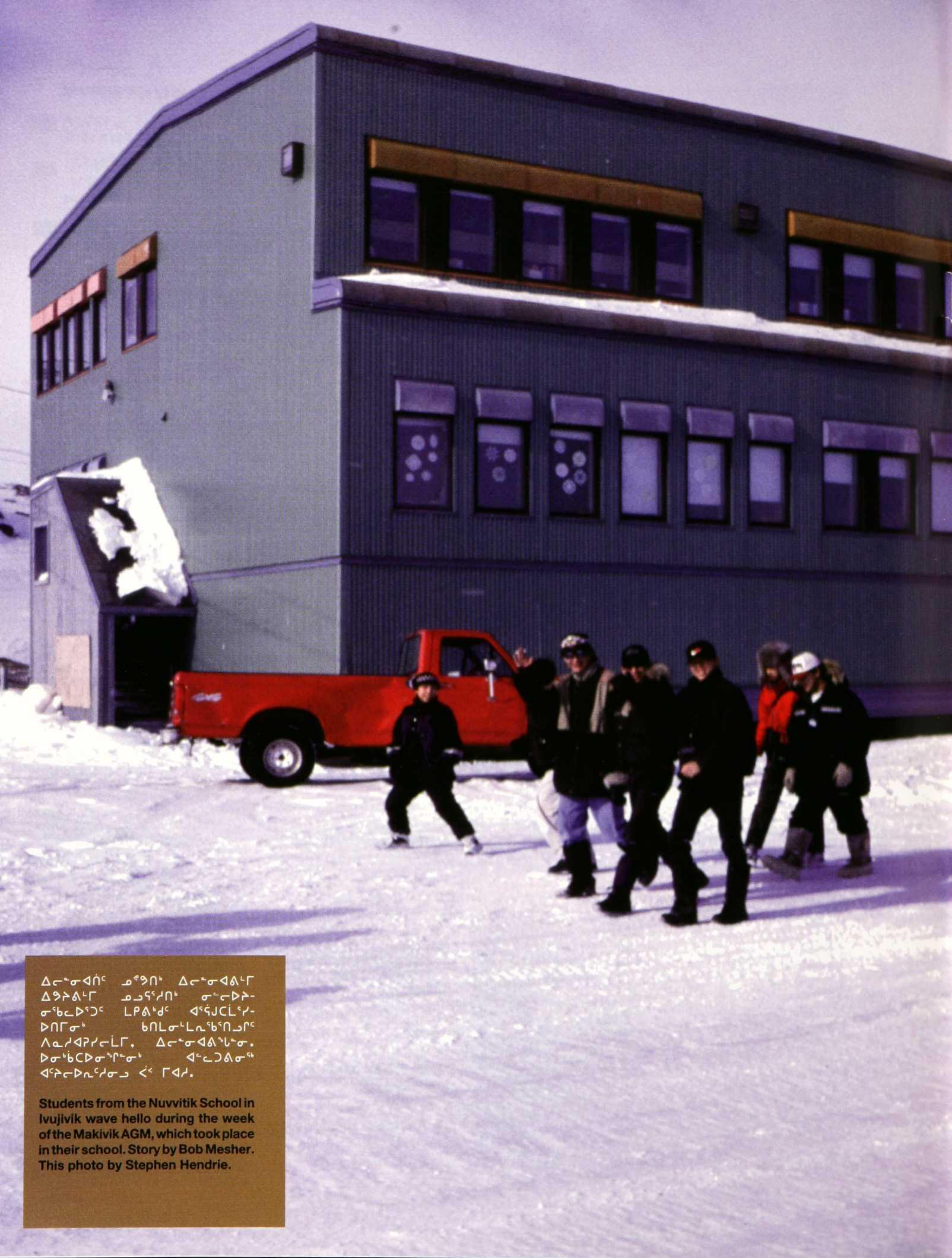
Drawing will be held in Inukjuak on Friday, June 12, 1998.

ᓇᓚᐅᑦᓵᓂᐅᓚᐅᔪᒥᑦ ᓵᓚᓐᓃᓚᐅᔪ
CONTEST WINNERS

ᒥᓂ ᐃᓚᐃᔭᓯᐊᓗᒃ ᐳᕕᖅᓂᑐᖅᒥᐅᖅ ᓵᓚᓐᓃᒍᑎᑖᓚᐅᔪᖅ $100 ᑖᓚᓂᒃ ᓇᓚᐅᑦᓯᓱᓂ ᑖᒃᑯᓂᖓ ᐃᖅᑲᓗᑉᐲᑦ ᓱᕙᖏᓐᓂᒃ. ᓇᑖᓴ ᓄᕙᓕᖕᖓᖅ, ᓱᕕᓇᐃ ᐊᔅᓲᓇ, ᓕᓯ ᔫᓇᔅ, ᐊᒻᒪᓗ ᔩᓂ ᖃᐅᓐᓂᖅ ᓵᓚᓐᓃᒍᑎᑖᓚᐅᖅᒥᔪᐃᑦ ᓇᓚᐅᑦᓵᑕᐅᔪᒥᒃ ᓇᓚᐅᑦᓯᖅᑲᑕᐅᑦᓱᑎᒃ.

MYSTERY PHOTOGRAPHER

Minnie Elijasialuk of Puvirnituq won $100 by identifying these charr eggs. Natacha Novalinga, Shuvinai Ashoona, Lizzie Jonas, and Jeannie Kownirk also received prizes for their correct answers.



ᐃᓕᓐᓂᐊᑏᑦ ᓄᕝᕗᑎᒃ ᐃᓕᓐᓂᐊᕕᒻᒥ
ᐃᕗᔨᕕᒻᒥ ᓄᓗᖅᓯᑎᒃ ᓂᓪᓕᐅᔾ-
ᓂᖅᑲᓗᐅᖅᑐᑦ ᒪᑭᕕᒃᑯᑦ ᐊᖅᖀᒍᑕᒫᖅᓯ-
ᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᓇᖅᑲᖅᑎᓗᒋᑦ
ᐱᓇᓱᐊᕈᓯᓕᒫᒥ, ᐃᓕᓐᓂᐊᕕᖕᒐᓐᓂ.
ᐅᓂᒃᑳᑕᐅᓂᖏᓐᓂᒃ ᐊᓪᓚᑐᕕᓂᖓ
ᐊᑦᔨᓕᐅᓇᑦᓯᓂᓗ ᐹᑉ ᒥᐊᓯ.

Students from the Nuvvitik School in Ivujivik wave hello during the week of the Makivik AGM, which took place in their school. Story by Bob Mesher. This photo by Stephen Hendrie.

ᒪᑭᕕᒃᑯᑦ ᐊᕐᖄᒍᑕᒫᕐᔨᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᒋᓚᐅᕐᑕᖕᒐ 1998-ᒥ

Highlights of the 1998 Makivik AGM

ᐅᖄᔭᐅᓚᖕᒐᓕᕐᑎᓗᒋᑦ ᑐᑭᑖᕈᑕᐅᒍᒪᔪᐃᑦ ᒪᑭᕕᒃᑯᑦ ᑲᑎᒪᓂᒻᒪᕆᖕᒐ ᐃᓱᓕᒋᐊᕕᑦᑎᓗᒍ, ᑐᑭᑖᕈᑏᑦ ᐃᓚᖕᒐ ᐅᖃᖃᑎᒌᒍᑕᐅᓂᕐᐸᐅᓚᐅᕐᑐᖅ "ᐋᖕᒐᔭᓐᓇᑐᐃᑦ ᓂᐅᕐᕈᓴᕐᑕᐅᕙᓐᓂᖕᒋᑦ ᓄᓇᕕᒻᒥ". ᑲᑎᒪᓂᕐᒥ ᐃᒪᐃᒐᔭᖅᑯᒪᑦ ᓚᒍᑕᐅᒻᒪᓇᓚᐅᕐᑐᖅ ᖃᓄᖅ ᓯᑕᒪᐅᔪᕐᑐᓂᒃ ᐅᖄᔪᕐᑕᖃᕐᓯᓂ ᑐᑭᑖᕈᑎᓕᐊᖕᒍᒍᒪᔪᖅ ᐱᐅᓯᒋᐊᕐᑕᐅᒍᓐᓇᕋᔭᕐᒪᖕᒑᑦ ᐅᖃᒍᑕᐅᑎᓪᓗᒍ, ᖃᐅᔨᔭᐅᓚᐅᕐᑐᖅ ᑲᑎᒪᒋᐊᕐᓯᒪᔪᐃᑦ ᓄᐃᑦᓯᒐᓱᐊᑐᐃᓐᓇᓕᕐᑎᓗᒋᑦ ᖃᓄᖅ ᑕᒪᑐᒥᖕᒐ ᐱᓂᕐᓗᓂᕐᒥᒃ ᓵᓚᖃᕋᓱᐊᕈᓐᓇᕋᔭᕐᒪᖕᒑᕐᒥᒃ ᐱᕐᑯᔭᕐᓂᒃ ᓯᕐᑯᑦᑎᕆᑦᓱᑎᒃ ᐋᖕᒐᔮᓐᓇᑐᓂᒃ ᑎᑭᑎᑦᓯᕙᑦᑐᓂᒃ ᓄᓇᕕᒻᒧᑦ ᐱᑦᔪᑎᒋᑦᓱᒋᑦ, ᑭᓯᐊᓂ ᖃᓄᐃᓘᓪᓚᕆᓪᓗᑎᒃ ᐱᓇᓱᐊᕈᑎᑦᓴᒥᓂᒃ ᐱᒍᓐᓇᓚᕆᑦᑐᓄᑦ ᑭᓯᐊᓂ ᑲᒪᒋᔭᑦᓴᐅᓚᖕᒐᑎᓪᓗᒍ ᑐᑭᑖᕈᑕᐅᓚᐅᕐᑐᖅ.

ᐅᖃᓚᐅᕐᒪᑦ ᒪᑭᕕᒃᑯᑦ ᐊᖕᒐᔪᖅᑳᖕᒐ ᔭᐃᐱᑎ ᓄᖕᖕᒐᖅ, ᑐᑭᒧᐊᑦᑎᓯᔨᐅᓚᐅᕐᑐᖅ ᑲᑎᒪᓂᒻᒪᕆᒻᒥ ᒫᑦᔨ 31-ᒥᑦ ᐊᐃᕆᓕ 3-ᒧᑦ ᐃᕗᔨᕕᒻᒥ, ᐅᖃᓚᐅᕐᑐᖅ ᐃᒫᒃ, "ᐅᕙᒍᑦ ᓇᓪᓕᕗᑦ ᐱᔪᓐᓇᓯᐊᕐᓱᒍ ᐱᔪᓐᓇᓂᖃᑦᔭᖕᒋᓐᓇᑕ (ᓵᓚᒋᒐᓱᐊᕐᓗᒋᑦ ᐋᖕᒐᔮᓐᓇᑐᐃᑦ ᓂᐅᕐᕈᓴᕐᑕᐅᕙᓐᓂᖕᒋᑦ). ᑐᑭᑖᕈᑎᐅᑉ ᐃᓚᖕᒐᓂᒃ ᐅᒃᑯᐃᖕᒑᕐᑎᓯᒍᓐᓇᕐᑯᒍᑦ. ᓇᓗᓇᐃᕐᓯᓗᑯᒋᐊᖃᖅᑯᔭᖕᒋᓐᓇᑕ ᐳᓖᓰᓐᓂᐊᑕᐅᒍᑎᒋᒋᐊᓕᖕᒋᓐᓂᒃ."

ᐊᖕᒋᖃᑎᒌᒍᑎᐅᓚᐅᕐᑐᖅ, ᑭᓯᐊᓂ ᐅᐃᒪᓗᑕ ᖃᓄᕐᑑᕈᑎᖃᕆᐊᖃᓕᕐᑐᒍᑦ ᑕᒪᓐᓇ ᐱᓇᐃᓗᑕᓪᒪᕆᐊᓘᓕᕐᒪᑦ ᓱᒃᑯᑎᕆᑦᓱᓂ ᐃᓄᓐᓂᒃ ᐊᒥᓱᓂᒃ ᓯᕗᓂᑦᓴᖕᒋᓐᓂᒃ ᓄᓇᓕᓕᒫᓂ. ᓂᐅᕐᕈᑎᖃᕐᐸᑐᐃᑦ ᐋᖕᒐᔮᓐᓇᑐᓂᒃ ᐱᕐᑯᔭᕐᓂᒃ ᓯᕐᑯᑦᑎᕆᑦᓱᑎᒃ ᐊᓯᖅᑭᐸᑦᑐᐃᑦ ᑮᓇᐅᔭᓂᒃ ᒥᓕᐊᓂᒃ ᑳᓯᓂᒃ ᐊᕐᖄᒍᑕᒫᑦ ᓄᓇᕕᐅᑉ ᓄᓇᓕᖕᒋᓐᓂ ᐱᔪᓂᒃ ᖃᓪᓗᓈᓄᑦ. ᖃᐅᔨᔭᐅᓚᐅᕐᒥᔪᑦ ᐊᖕᒐᔪᖅᑳᒍᔪᐃᑦ ᓲᖕᒍᓂᖃᕆᐊᖕᒋᓂᓕᒫᖕᒋᓐᓂ ᖃᓄᕐᑑᕈᑎᖃᕆᐊᕐᓗᑎᒃ ᑕᒪᑐᒥᖕᒐ ᐅᐃᒪᓇᕐᑐᑎᒍᑦ, ᐋᖕᒐᔮᓐᓇᑐᐃᑦ ᓄᓇᕕᒻᒥ ᓱᒃᑯᐃᐸᓪᓕᐊᑐᐃᓐᓇᓚᖕᒐᓂᖕᒋᓐᓂᒃ.

ᑕᒪᑦᓱᒥᖕᒐᑦᓴᐃᓇᖅ ᐅᖄᒍᑎᖃᕐᓱᓂ, ᑐᓄ ᓇᐹᕐᑐᖅ,

AGM 1998
NUNAVIK

When it came time to go over the proposed resolutions near the tail end of Makivik's annual general meeting, none received more discussion than the resolution regarding "Drug Trafficking in Nunavik". Quickly into the round of suggestions from the floor as to how the eight-sentence statement could be improved, it was realized that delegates were trying to forge a tool to combat the criminal schemes of those who import illegal narcotics into Nunavik, but leaving exactly how the tool is to be applied up to the experts.

As pointed out by Makivik President Zebedee Nungak, who chaired the March 31st to April 3rd AGM in Ivujivik, "None of us are specialists in this field (of combating illegal drug sales). We can leave an open version of the resolution. I don't think we need to specify the policing methods."

It was agreed, however, that urgent action has to be taken to solve the horrific problem which is destroying the future of many people in the region. Trafficking of illegal drugs drains millions of dollars in cash annually from Nunavik communities into the South. It was also realized that unless stronger measures are adopted by the authorities on an urgent basis, the drug problem in Nunavik is bound to get worse.

On the same topic, Tunu Napartuk, who is the new President of the Nunavik Youth Association, emphasized

ᒪᑭᕕᒃᑯᑦ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᓚᐅᕐᑕᖕᒐ 1998-ᒥ

ᐊᖕᒐᔪᕐᖄᓇᔭᐅᔪᖅ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖕᒐᓐᓂ, ᑐᑭᓯᑎᑦᓯᒋᐊᕐᓂᖃᓚᐅᕐᑐᖅ ᓇᐅᑦᓯᑐᑦᓯᐊᓇ ᐊᖃᕐᓂᑕ ᐱᒻᒪᓇᐅᓂᖕᒐᓂᒃ ᐋᖕᒐᔫᓐᓇᑐᓂᒃ ᐊᑐᕐᓂᓗᑉᐸᑐᐃᑦ ᐱᑦᔪᑎᓪᓚᓇᖕᒋᓐᓂᒃ. ᐅᖃᓚᐅᕐᑐᖅ ᐃᒫᒃ, "ᐃᓄᐃᑦ ᖃᓄᐃᓕᖕᒐᓂᖕᒋᓐᓂᒃ ᕿᒥᕐᕈᕆᐊᖃᕐᐳᒍᑦ - ᐋᓐᓂᐊᓂᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᓱᒧᑦ ᐋᖕᒐᔫᓐᓇᑐᓂᒃ ᐱᕋᒻᒪᖕᒑᑕ." ᑕᐃᒪᐃᓕᑦᓱᓂ ᐅᖃᓚᐅᕐᑐᖅ.

ᑕᒪᒃᑯᐊ ᑲᑦᓱᖕᒐᐃᑦᑑᒍᑎᒋᑦᓯᐊᓱᒋᑦ ᐅᖄᔭᐅᖃᑦᑕᓚᐅᕆᓗᐊᕐᑎᓗᒋᑦ ᐋᖕᒐᔫᓐᓇᑐᐃᑦ ᐊᑐᕐᓂᓗᑦᑕᐅᕙᓐᓂᖕᒋᑦ ᑲᑎᒪᓂᒻᒪᕆᒃ ᐃᓱᓕᕆᐊᕕᑦᑎᓗᒍ ᑕᐃᒫᕌᓗᑦᓗᐊᑕᐅᓚᐅᖖᒋᒥᔪᑦ ᐅᖄᔭᐅᓂᖕᒋᑦ, ᑭᓯᐊᓂ ᐊᓯᖕᒋᑦ ᐊᒥᓱᐃᑦ ᐅᖄᔭᐅᖃᑦᑕᓚᐅᕐᒥᔪᑦ ᑕᑯᓐᓇᓱᒋᑦ ᓄᐃᑦᓯᓚᐅᕐᒥᔪᑦ ᑕᐃᑲᓂ ᐱᓇᓱᐊᕈᓯᕐᒥ ᐃᓄᐃᑦ ᐋᓐᓂᐊᕈᑎᒋᓯᒪᓪᓚᓇᑦᑖᓗᖕᒋᓐᓂᒃ ᐋᕐᕿᒐᓱᐊᕈᒪᓂᕐᒥᓂᒃ. ᐃᕐᖃᐅᒪᒋᑦᓱᒍ ᒪᑭᕕᒃᑯᑦ ᑲᑎᒪᔩᖕᒋᑦ ᑲᑎᒪᓂᓇᓚᐅᔪᔭᖕᒐ ᑰᒃᔪᐊᒥ ᒪᑭᕕᐅᑉ ᐊᓪᓚᕕᖕᒐ ᓄᑖᖅ ᐅᒃᑯᐃᑕᐅᓂᖃᕐᑎᓗᒍ, ᔭᐃᐱᑎ ᓄᖖᒐᖅ ᓴᕐᕿᑎᑦᓯᓚᐅᔪᖅ ᒪᒥᓴᓇᐊᖃᕐᓂᖕᒋᓐᓂᒃ ᐃᓄᐃᑦ ᐱᒋᐊᓪᓚᕕᖃᕐᑎᑕᐅᒐᑎᒃ ᐊᓯᒥᓄᑦ ᒪᓕᒐᓕᐅᕐᑕᐅᓯᒪᑦᓱᑎᒃ ᐊᐅᓚᑕᐅᓯᑐᐃᓐᓇᕕᓂᕐᒥᓄᑦ ᐊᒻᒪᓗ ᓄᓇᓕᓕᒫᓂ ᐱᓂᐊᕐᓂᓕᓇᓂᕐᒥᒍᑦ ᐊᐃᕙᐅᑎᑐᐃᓐᓇᓂᕐᒥᒍᑦ ᐋᓐᓂᐊᕈᑎᖃᕐᒪᑕ.

ᐅᐱᒍᓱᓐᓂᒥᓂᒃ ᐅᖄᑦᓱᓂ ᑲᑎᒪᕆᐊᕐᓯᒪᔪᓕᒫᓂᒃ ᐱᒍᑦᔨᓱᓂ ᐃᕗᔨᕕᒻᒥᐅᑦ ᑲᑎᒪᕆᐊᕐᑐᓯᒪᕕᐅᒍᓐᓇᓚᐅᕐᒪᑕ ᑲᑎᒪᓂᒻᒪᓇᒻᒍᑦ, ᐅᖃᓚᐅᕐᑐᖅ ᐃᕗᔨᕕᒻᒦᕆᐊᒥᒃ ᓈᒻᒪᓈᕐᓯᒪᓂᕋᕐᓱᓂ, ᓄᓇᑖᑦ ᐃᓚᖕᒋᓐᓄᑦ ᔭᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᐊᖕᒋᖃᑎᒌᓐᓂᐅᓚᐅᕐᓯᒪᔪᒥᒃ ᐊᑭᕋᕐᑐᖃᑕᐅᓚᐅᕐᓯᒪᒻᒪᑕ ᐃᕗᔨᕕᒃ. 1975-ᒍᑎᓪᓗᒍ ᐊᖕᒋᖃᑎᒌᓐᓂᖅ ᐊᑎᓕᐅᕈᑕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒍ ᐋᓐᓂᕈᑕᐅᓯᒪᔪᖅ ᐃᓄᐃᑦ ᐃᓚᒌᓐᓂᖕᒋᓐᓄᑦ ᓄᓇᓕᓕᒫᓂ - ᐃᓚᖕᒐᓂᐊᓪᓛᑦ ᐃᓚᒌᑦ ᐃᓚᒌᓐᓂᖕᒋᓐᓂᒃ ᑲᑦᑎᓯᕙᑦᓱᓂ.

"ᓯᑎᓕᓯᒪᐅᑎᒋᔭᑦᑎᓂᒃ ᐊᑯᓐᓂᑎᓐᓂᕙᑦᑐᒥᒃ ᓯᖁᑦᑎᓇᒍᒪᕗᒍᑦ," ᒪᑭᕕᒃᑯᑦ ᐊᖕᒐᔪᕐᖄᖕᒐ ᑕᐃᒪᐃᓕᑦᓱᓂ ᐅᖃᓚᐅᕐᑐᖅ ᐅᒃᑯᐃᓯᒋᐊᖖᒐᐅᑎᒋᑦᓱᒍ. "ᐃᓄᐃᑦ ᐱᐅᓯᓪᓚᓇᖕᒐᑎᒎᕐᓗᑕ, ᓴᒃᑯᓯᒋᐊᖃᓕᕐᖁᒍᑦ ᓱᓇᑐᐃᓐᓇᓕᒫᓂᒃ ᐊᕕᑦᓯᒪᐅᑎᒋᐅᑦᑕᑎᓐᓂᒃ ᑲᑎᒋᐊᖕᒫᕐᓗᑕ. ᒫᓐᓇ (ᑕᒐᑕᒐ) ᒪᒥᑉᐸᓕᐊᓂᕐᒦᓕᕐᖁᒍᑦ."

ᑕᐃᒫᑦᓴᐃᓇᖅ ᑲᑎᒪᓂᒻᒪᓇᒻᒥ ᑲᑎᒪᕆᐊᕐᓯᒪᔪᐃᑦ ᓇᒻᒥᓂᖅ ᐋᓐᓂᐊᓂᕐᒥᓂᒃ ᐅᓂᒃᑳᓚᐅᕐᒥᔪᑦ ᐅᕙᓗᓐᓃᑦ ᐃᓚᒥᑕ ᐊᒻᒪᓗ ᐱᖃᑎᒥᑦᑑᓐᓃᑦ ᐱᓇᓱᖃᑎᒥᑦᑑᓐᓃᑦ ᐋᓐᓂᐊᓂᓇᕙᑦᑕᖕᒋᓐᓂᒃ - ᐃᓚᖕᒋᐊᓪᓛᑦ ᐃᓄᑦᔭᒍᓐᓇᐃᑐᐃᑦ... ᐱᐊᕋᐃᑦ (ᑲᒃᑲᓛᑦ) ᐃᓚᒥᓅᒍᓐᓇᐃᑎᑕᐅᑦᓯᑎᒃ ᐃᓕᓐᓂᐊᓇᐊᕐᑎᑕᐅᑦᓯᑎᒃ... ᓱᒃᑯᔨᐊᒍᕙᑦᓯᑎᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓄᑦ ᐊᒻᒪᓗ ᐊᔪᕿᕐᑐᐃᔨᓄᑦ... ᐃᓄᑑᑎᑦᓯᑎᒃ... ᓄᓕᐊᕐᓂᑯᑦ ᐊᑐᕐᓂᓗᑦᑕᐅᓯᒪᑦᓱᑎᒃ... ᑎᒥᒥᒍᑦ ᐋᓐᓂᑎᕐᑕᐅᕙᑦᓱᑎᒃ... ᐃᑉᐱᓂᕐᒥᒍᑦ ᐋᓐᓂᑎᕐᑕᐅᕙᑦᓱᑎᒃ... ᖃᓂᒪᓂᕐᔪᐊᒍᑦ ᐊᒻᒪᓗ ᑳᓐᓇᑐᕐᔪᐊᒍᑦ 1950-ᓂ... ᓂᓐᓂᐅᑐᐊᓗᓐᓂᒃ ᐃᓪᓗᔪᐊᖃᕐᓱᑎᒃ... ᐃᒥᐊᓗᒻᒥᒃ

ᐅᖃᖃᑎᒌᒍᑎᖃᓇᐊᓯᔪᑦ ᑲᑎᒪᐅᑎᒋᓚᖕᒐᔭᒥᓂᒃ ᐃᕗᔨᕕᒻᒥ.
Discussions begin in Ivujivik.

STEPHEN HENDRIE

that it is also important to examine the roots of drug abuse. "We need to look at the human side of this situation — of the pain and the reasons why people take drugs," he said.

These enthusiastic discussions about drug abuse near the end of the AGM were relatively minor, however, in comparison to the many issues brought to light during the week signifying a strong desire to attend to the deep hurts of Inuit. Reflecting on the recent Makivik board meeting in Kuujjuaq during the official opening of the corporation's new head office, Zebedee Nungak highlighted the need to begin a process of healing wounds caused by the imposition of certain colonialist policies as well as regional political disputes.

While expressing his gratitude on behalf of the assembly to Ivujivimmiut for hosting the AGM, he mentioned that Ivujivik was a significant location for the meeting, in that it was one of the main communities opposed to signing the *James Bay and Northern Quebec Agreement*. The 1975 signing of the Agreement was a source of injury to human relationships in the region — sometimes even pitting family members against one another.

ᒪᑭᕕᒃᑯᑦ ᐊᖕᒐᔪᕐᖄᖕᒐ ᔭᐃᐱᑎ ᓄᖖᒐᖅ ᑐᖖᒐᓱᑦᑎᑕᐅᔪᖅ ᐃᕗᔨᕕᒻᒥᐅᑦ ᑭᒻᒐᑐᕐᑎᖕᒐᓄᑦ ᒪᑭᕕᒃᑯᓂ ᐅᕿᑦᑐᖅ ᒫᒃᒧᑦ.
Makivik President Zebedee Nungak is welcomed to Ivujivik by BOD Member Uqituk Mark.

BOB MESHER

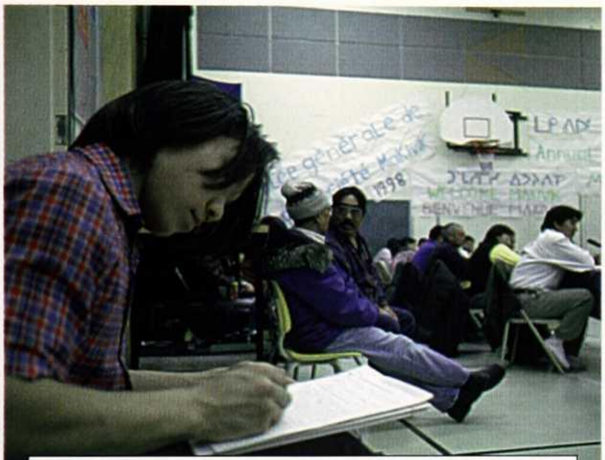
"We want to break the hard stone that has come between us," the Makivik President said in his opening remarks, "In the true Inuit way, we must put aside all those things that separated us and reunite. We are now at a point of healing."

Time and again the AGM delegates described their own hurts or those of their relatives and acquaintances — some who have already passed away... Children removed from their families for schooling... Abuse by educators and clergy... Loneliness... Sexual abuse... Physical abuse... Emotional abuse... Disease and starvation in the early 1950's... Cramped housing conditions... Alcohol and drug abuse... Suicides... It was realized that problems are continuing to surface and not enough has been done to remedy them.

Highlights of the 1998 Makivik AGM

ᐋᖕᒐᔪᖅᑲᓐᓇᑐᓂᓪᓗ ᐊᑐᕐᓂᓗᑉᐸᓱᑎᑦ... ᐃᒻᒥᓂᐊᕐᐸᑐᐃᓪᓗ... ᖃᐅᔨᔭᐅᓚᐅᕐᑐᑦ ᐱᓐᓇᐃᓗᑕᐃᑦ ᓄᐃᕝᓪᓕᐊᑐᐃᓐᓇᓂᖏᓐᓂᒃ ᐋᕐᕿᓲᑎᑦᓴᓂᓗ ᐱᑕᖅᑲᖏᓗᐊᕐᓯᓂ.

ᑕᑯᓐᓇᕋᑦᓴᔭᓕᐊᕕᓂᖅ ᑕᐃᔭᐅᒍᓯᓕᒃ; ᐊᓂᕐᓂᒥᒃ ᑎᒍᓯᒋᐊᕐᓂᖅ: ᐃᓄᑦᑎᒍᑦ ᐊᑑᑎᓂᖓ ᐱᓇᓱᐊᕐᑕᐅᑎᓪᓗᒍ ᓯᕗᓕᕐᑎᓇᔭᐅᓚᐅᖅ ᓰᓚ ᑯᓘᑦᓯᐃ ᒪᑭᕝᕕᒃᑯᑦ ᐊᓪᓚᑎᒻᒪᓇᒋᖃᑦᑕᓚᐅᔭᖕᒐᓄᑦ, ᑕᐃᓐᓇ ᑕᑯᓐᓇᕋᑦᓴᔭᓕᐊᕕᓂᖅ ᑕᑯᑦᓴᐅᑎᑕᐅᒋᐅᓚᐅᖅᑐᖅ ᑲᑎᒪᓂᒻᒪᓇᒻᒥ. ᓈᒻᒪᓈᑦᓯᐊᓱᓂ ᑕᑯᑦᓴᐅᑎᑕᐅᓚᐅᖅᑐᖅ ᐊᒥᓱᒻᒪᕆᑦ ᐋᓂᐊᕈᑎᐅᔪᐃᑦ ᐅᖃᔭᐅᓚᐅᖅᒪᑕ ᒪᒥᓴᕐᐸᓕᐊᒍᑎᐅᕆᐊᖃᓕᖅᑐᐃᑦ. ᓰᓚ ᐱᓇᓱᐊᕐᕆᓇᓯᐊᖅᑕᓚᐅᖅᑐᖅ ᑎᓕᔭᐅᒍᑎᒋᓯᒪᔭᒥᓂᒃ ᐊᓪᓚᑎᒋᔭᐅᑦᓱᓂ ᑲᐃᓪᓗᐊᕋᓱᐊᕐᓱᓂ ᓇᒻᒥᓂᖅ ᐅᕕᒃᑲᐃᑦ ᐊᒻᒪᓗ ᐊᓯᖏᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐱᕙᓐᓇᓂᖅᑲᕐᓂᖏᓐᓂᒃ. ᑕᑯᓐᓇᕋᑦᓴᔭᕐᒥᒃ ᓯᓚ ᓴᓇᕐᕈᑎᐅᓂᕋᐃᔭᖅ ᐱᒋᐊᕐᕕᓕᐅᑎᐅᓂᐊᕐᓂᕋᓕᕐᓯᒍ, "ᐃᓄᓐᓂ ᐱᕈᕐᐸᓕᐊᓂᐊᓕᕐᑐᓂᒃ ᐱᒋᐊᕐᕕᓕᐅᑎᐅᓂᐊᓕᕐᑐᖅ ᐊᓯᑦᔨᐸᓪᓕᐊᒍᑎᐅᓯᓗᓂ ᐃᒻᒥᓂᒃ ᓱᒃᑯᑎᕋᓱᐊᕐᐸᑐᓂᒃ ᖃᓄᐃᖕᖏᑦᓯᐊᕐᓂᒧᕐᓛᖅ ᐊᖅᑯᑎᑦᓴᓕᐅᕈᑎᐅᓯᓗᓂ," ᑕᐃᒪᓕᑦᓱᓂ ᐅᖃᓚᐅᖅᑐᖅ. ᑕᐃᓐᓇ ᑕᑯᓐᓇᕋᑦᓴᔭᕐᓂᖅ ᐅᖃᓂᖕᒐ ᐃᖅᑲᑐᐃᓂᕐᑕᖅᑲᑦᓴᖏᑦᑐᖅ, ᐅᒥᓯᓐᓂᑕᖅᑲᑦᓴᒐᓂᓗ ᐊᒻᒪᓗ ᓴᐳᒻᒥᔭᐊᕐᓂᖅᓯᓂ. ᑕᑯᓐᓇᕋᑦᓴᔭᖅ ᐊᑐᕐᑕᐅᒍᓐᓇᖃᔭᕐᑐᓂᒃ ᖃᓄᐃᖕᖏᑦᓯᐊᕈᑕᐅᒍᓐᓇᑐᓂᒃ ᓄᐃᑕᑎᑦᓯᒥᔪᖅ ᐃᓱᐊᓂ ᑕᑯᓐᓇᕋᑦᓴᔭᐅᑉ. ᑕᑯᓐᓇᕋᑦᓴᔭᖅ ᐱᓇᓱᐊᕐᑕᐅᓚᐅᖅᑐᖅ ᑮᓇᐅᔭᖅᑎᓯᑎᓪᓗᒋᑦ ᒪᑭᕝᕕᒃᑯᑦ ᐊᒻᒪᓗ ᑲᕙᒪᑐᖅᑲᒃᑯᑦ.



ᐃᓕᓐᓂᐊᑎ ᐱᑕ ᖃᓕᖕᒍ ᑲᑎᒪᓂᒻᒪᓇᒻᒥᓚᐅᖅᑐᖅ ᐅᖃᔭᐅᔪᓂᒃ ᐊᓪᓚᖅᑕᓱᓂ.
Student Pita Qalingo was at the AGM taking notes.

BOB MESHER

ᑕᑯᓐᓈᓇᐊᕐᑐᓯᒪᔭᐃᑦ ᒪᑭᑦᓯᑎᓗ ᐸᑎᑦᑕᑐᐃᓐᓇᓕᓚᐅᖅᑐᑦ ᓲᓕᒃ ᐸᑎᑦᑕᕈᑎᖃᕐᓯᑎᒃ, ᑕᐃᒪ ᐊᒥᓱᒪᕆᑦ ᑐᑭᓕᓇᑦᓯᑎᒃ ᐃᕿᑦᓯᒋᐊᕐᑐᓯᓚᐅᔪᒥᔪᑦ ᐊᒻᒪᓗ ᐅᐱᒍᓱᑦᔭᓂᕐᒥᓂᒃ ᐅᖃᐅᑦᓯᕆᐊᕐᑐᓯᒍ - ᐃᓚᖏᑦ ᖁᕝᕕᐅᓂᕐᒥᓂᒃ ᐊᓪᓚᑎᓇᓚᐅᔪᑦ ᐃᓱᒥᓂᒃ ᐃᖅᑲᐃᒍᑎᖅᓯᑎᒃ ᑕᐃᒪᐃᑦᑐᑰᕐᓯᒪᓂᕐᒥᓂᒃ ᐊᒻᒪᓗ ᖃᓄᐃᓗᖕᖑᐊᓂᖏᓐᓂᒃ ᑕᑯᓐᓇᕋᑦᓴᓕᐊᕕᓂᕐᒥ.

ᖃᔨ ᑐᓗᒐᖅ, ᑕᑯᓐᓇᓇᐊᕐᓯᒪᖅᑲᑕᐅᓚᐅᔪᒥᔪᖅ, ᐅᖃᓚᐅᔪᖅ ᓇᐅᓕᒫᓂᒃ ᑕᐃᑦᓱᒧᖓ ᑕᑯᓐᓇᕋᑦᓴᓕᐊᕕᓂᕐᒧᑦ ᐊᑦᑐᑕᐅᖕᖏᕕᖅᑲᓈᖕᖏᓂᕋᕐᓯᒋᑦ. ᐅᖃᐅᓯᑦᓴᑐᐊᑦᓯᐊᖕᒍᓕᓚᐅᔪᖅ ᐃᕗᔨᕕᒥ ᑕᐃᑲᓂ ᐅᓐᓄᒥ, ᐊᒻᒪᓗ ᐊᒥᓱᒪᕆᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᔩᑦ ᐊᒻᒪᓗ ᓯᕗᓕᕐᑏᑦ ᓄᓇᓕᒻᒥ ᐊᑦᔨᖕᒐᓂᒃ ᐱᑖᕈᒪᑦᓯᑎᒃ ᑐᑦᓯᕋᖃᑦᑕᓚᐅᕐᒥᔪᑦ ᐊᐃᑦᑐᑑᑎᐅᕐᑯᑦᓯᒍᓗ ᓄᓇᓕᓕᒫᓄᑦ ᖃᒻᒥᐅᑲᓯᐊᕐᑐᖅ.

ᐅᑲᓕᒃ ᐃᓯᑦᓯᐊᖅ, ᐊᖕᒐᔪᖅᑲᓇᔭᐅᔪᖅ ᐃᓄᐃᑦ ᑕᐱᕆᓴᒃᑯᓄᑦ, ᑕᒐᐃᓐᓈᐱᒃ ᓲᓚᒥᒃ ᐊᓪᓚᓯᒪᔪᓂᒃ ᑐᓂᔭᓚᐅᖅᑐᖅ ᐃᓄᐃᑦ ᓯᕗᕌᓂ, ᐅᖃᓚᐅᖅᑐᖅ, ᑖᓐᓇ ᑕᑯᓐᓇᕋᑦᓴᔭᓕᐊᕕᓂᖅ ᓴᓇᕐᕈᑎᑦᓯᐊᖕᒍᓚᖕᒐᓕᕐᑐᖅ ᑎᒍᓯᒍᑎᒋᓗᒍ ᐊᒻᒪᓗ ᓯᕗᒧᐊᓇᐊᕈᑎᒋᓗᒍ (ᒪᒥᑉᐸᓕᐊᒍᑎᑦᓴᖏᓐᓂᒃ) ᐃᓄᐃᑦ ᓄᓇᓕᓕᒫᖏᓐᓂ," ᑕᐃᒪᐃᓕᑦᓱᓂ ᐅᖃᓚᐅᖅᑐᖅ. ᐅᐱᒍᓱᑦᓱᓂᓗ ᑕᐃᓐᓇ ᑕᑯᓐᓇᕋᑦᓴᔭᖅ ᓄᐃᑕᐅᓐᓂᒪᑦ ᐃᓄᓐᓄᑦ ᐃᓅᖅᑲᑎᒥᓂᒃ ᐱᒍᑦᓯᔭᓄᑦ.

ᓄᓇᕕᐅᑉ ᓇᒻᒥᓂᖅ-ᑲᕙᒪᑦᓴᖓ ᐅᖃᖅᑲᑎᑮᒍᑎᐅᒻᒪᕆᓚᐅᕐᒥᔪᖅ

The film *Capturing Sprit: the Inuit Journey*, a project headed by past Corporate Secretary Sheila Watt-Cloutier, was premiered at the AGM as well. The launch was timely in that the film addresses many of the painful issues discussed in the light of needing a healing process to begin. Sheila was active throughout her mandate as Secretary in promoting the concept of self empowerment for youth and others in Nunavik. The film is regarded by her as a tool to help begin, "planting seeds in people to start the process of change from self-destruction to getting on the path leading towards well being," she says. The tone set by the film is non-judgmental, gentle and supportive. The film also provides a kind of "tool kit" of possible healthy options which appear at the end of the film. The film project was funded by Makivik and by the federal government.

The audience leapt into spontaneous applause and a standing ovation for Sheila, following which many lined up to give her hugs and personal congratulations — some wiping tears from their eyes after identifying with the situations and characters in the show.

ᒫᑕ ᐃᓄᑉᐳᒃ-ᐃᖃᓗᒃ ᓇᑯᕐᒦᑐᖅ ᓰᓚ ᒍᐊᑦ-ᑯᓘᑦᓯᐃᒥᒃ ᑕᑯᑦᓴᐅᑎᑕᐅᕋᑖᕐᑎᓪᓗᒍ ᑕᑯᓐᓇᕋᑦᓴᔭᖅ ᐊᓂᕐᓂᒥᒃ ᑎᒍᓯᒋᐊᕐᓂᖅ: ᐃᓄᑦᑎᒍᑦ ᐊᑑᑎᓂᖓ.
Martha Inukpuk-Iqaluk thanks Sheila Watt-Cloutier following the screening of *Capturing Spirit: The Inuit Journey*.

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Harry Tulugak, who was in the audience, said everyone will relate to some part of the film. It was the talk of the town in Ivujivik for the rest of the night, and many educators and leaders in the community expressed a desire to have copies of the film distributed throughout the region soon.

Okalik Eegeesiak, President of ITC, immediately congratulated Sheila in a letter distributed publicly. She mentioned, "This film will be an important tool to foster and further (the healing) process in all Inuit communities." She also appreciated the fact that the film was produced for Inuit by Inuit.

The subject of Nunavik self-government also received a great deal of attention at the AGM, as well as warranting a resolution concerning the "Nunavik Political Accord".

It was resolved that, once the Makivik President is satisfied with the final version of the "Political Accord for the creation of a Nunavik Assembly and Government through the establishment of a Nunavik Commission," he will sign the Accord in accordance with the mandate given to Makivik at the "All Organizations Meeting" which

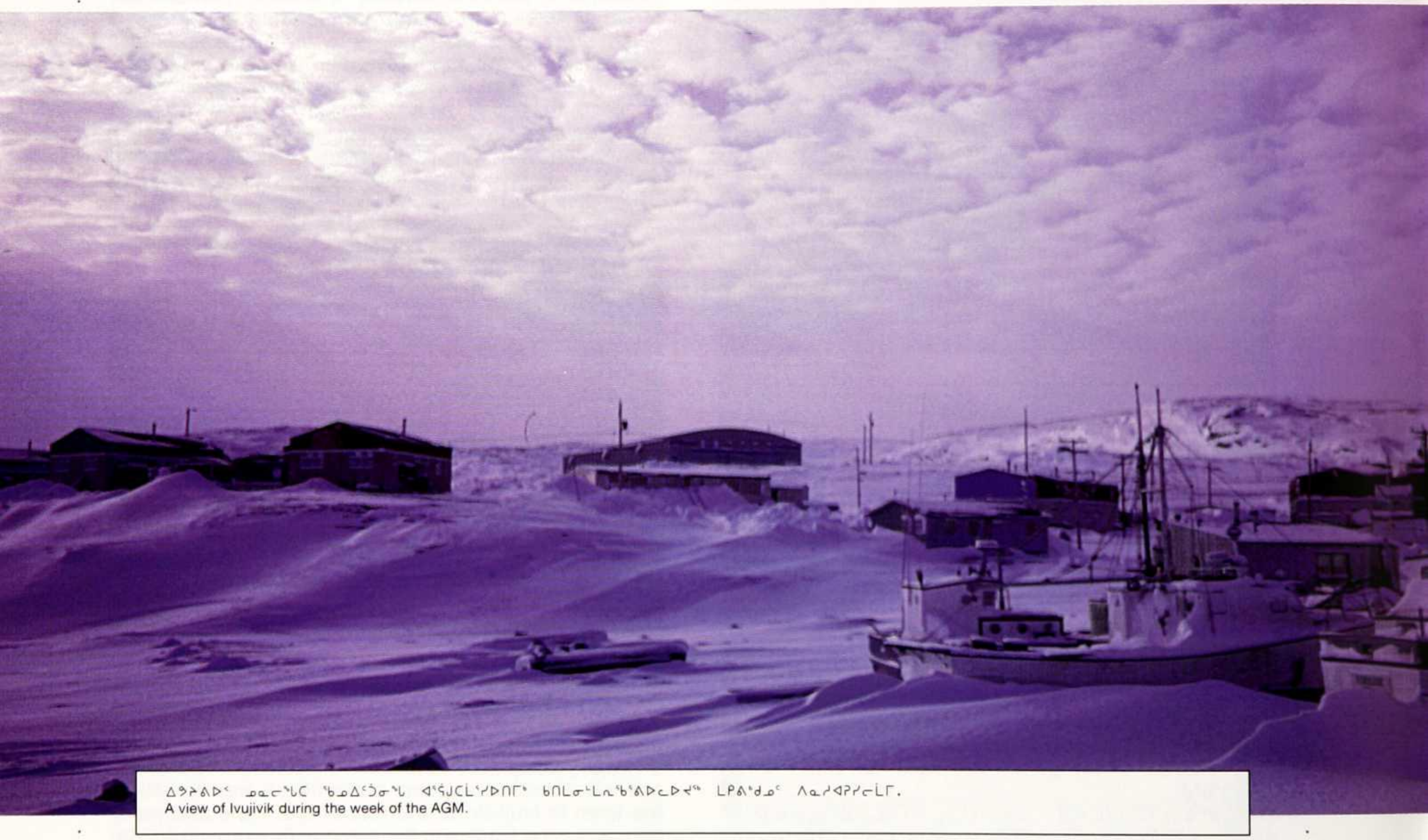
ᒪᑭᕝᕕᒃᑯᑦ ᐊᕐᖀᑐᓚᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᒋᓚᐅᕐᑕᖓ 1998-ᒥ

ᑲᑎᒪᓂᒻᒪᕆᒻᒥ, ᐊᒻᒪᓗ ᑐᑭᑖᕈᑎᒥᒃ ᓄᐃᑦᓯᓱᑎᒃ "ᓄᓇᕕᒻᒥ ᐱᓂᐊᕐᓂᓕᕆᓂᑎᒍᑦ ᐊᖏᕐᓯᒪᖃᑎᒌᒍᑎᑦᓴᖅ," ᐱᑦᔪᑎᒋᑦᓱᒍ.

ᑐᑭᑖᕈᑕᐅᓚᐅᕐᑐᖅ ᐃᒫᒃ, ᒪᑭᕝᕕᒃᑯᑦ ᐊᖓᔪᖄᖓ ᓈᒻᒪᓴᓕᕐᐸᑦ ᑭᖑᓪᓕᐹᒍᓕᕐᓗᓂ ᐊᓪᓚᑕᐅᓯᒪᓂᖓᓂᒃ "ᐱᓂᐊᕐᓂᓕᕆᓂᑎᒍᑦ ᐊᖏᕐᓯᒪᖃᑎᒌᒍᑎᑦᓴᖅ ᓄᐃᑕᐅᒐᓱᐊᕐᓂᖓᓄᑦ ᓄᓇᕕᒻᒥ ᐅᖃᕐᕕᒪᕆᑦᓴᖅ ᐊᒻᒪᓗ ᑲᕙᒪᑦᓴᖅ, ᓄᐃᑕᐅᒍᒫᕐᓂᐊᑎᓪᓗᒋᑦ ᓄᓇᕕᐅᑉ ᑲᑎᒪᔩᑦᓴᖏᑦ," ᐊᑎᓕᐅᕐᕕᖃᓛᕐᑐᖅ ᐊᖏᕐᓯᒪᖃᑎᒌᒍᑎᒥᒃ ᒪᓕᓪᓗᒍ ᒪᑭᕝᕕᒃᑯᑦ ᑎᓕᔭᐅᒪᐅᑎᖓ "ᑎᒥᐅᔪᓕᒫᑦ ᑲᑎᒪᓂᖓᓂ" ᑎᓕᔭᐅᒍᑎᒋᓚᐅᔪᔭᖓ ᑰᔾᔪᐊᒥ

took place in Kuujjuaq in January 1996. Also, that Harry Tulugak be one of the Co-Chairpersons of the Commission, while Johnny Adams and Annie Popert will serve as Commissioners.

For a few delegates who were wondering, it was premature for anyone at the AGM to say whether having another level of government — self-government — will mean having another layer of taxation for those living in the region.



ᐃᕗᔨᕝᕕᐅᑉ ᓄᓇᓕᖓᑕ ᖃᓄᐃᑦᑑᓂᖓ ᐊᕐᖀᑐᓚᒫᕐᓯᐅᑎᒥᒃ ᑲᑎᒪᓂᒻᒪᕆᖅᑲᕐᕕᐅᓚᐅᔪᖅ ᒪᑭᕝᕕᒃᑯᓄᑦ ᐱᓇᓱᐊᕈᓯᓕᒫᒥ.
A view of Ivujivik during the week of the AGM.

ᔭᓄᐊᕆ 1996-ᖑᑎᓪᓗᒍ. ᐊᒻᒪᓗ, ᖄᔨ ᑐᓗᒐᖅ ᐃᓕᒋᔭᐅᔪᖅ ᑐᑭᒧᐊᕐᑎᓯᔩᑦ ᑲᑎᒪᔨᖏᓐᓄᑦ, ᔫᓂ ᐋᑕᒥ ᐊᒻᒪᓗ ᐋᓂ ᐳᐱᐊᑦ (ᑲᑎᒪᔨᒻᒪᕆᒋᔭᐅᑎᓪᓗᒋᒃ) ᑲᒥᓯᓇᕆᔭᐅᓗᑎᒃ.

ᑭᒡᒐᑐᕐᑏᑦ ᐃᓚᖏᑦ ᐃᓱᒪᒋᔭᖃᓚᐅᕐᒪᑕ, ᖃᒻᒥᐅᓗᐊᕐᒪᑦ ᖃᐅᔨᒪᓇᓕᐅᖕᖏᑐᖅ ᑭᓇᑐᐃᓐᓇᖅ ᑲᑎᒪᓂᕐᒥ ᐅᖃᕈᓐᓇᓯᐊᓕᐅᖕᖏᒪᑦ ᑲᕙᒪᒋᐊᓪᓚᖃᕐᐸᑦ - ᓇᒻᒥᓂᖅ-ᑲᕙᒪᑦᓴᖅ - ᑖᕐᓰᔪᕆᐊᓪᓚᑎᑦᓯᒐᔭᕐᒪᖔᑦ ᓄᓇᕕᒻᒥᐅᓂᒃ.

ᖄᔨ ᑐᓗᒐᖅ, ᑕᒪᑐᒥᖓ ᐱᓇᓱᐊᕐᐸᑐᖅ, ᐅᖃᓚᐅᕐᑐᖅ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓂᒃ ᑕᒐᑕᒐ ᓄᓇᕕᐅᑉ ᓇᒻᒥᓂᖅ-ᑲᕙᒪᑦᓴᖓᓂᒃ ᑲᑦᓱᖓᐃᓐᓂᓴᐅᑦᓱᑎᒃ ᑐᕌᕐᕕᖃᕋᓱᐊᕐᓂᕋᓕᕐᓱᒋᑦ.

ᐅᐱᕐᖓᓴᐅᑎᓪᓗᒍ ᑲᓇᑕᒥᐅᑦ ᑖᒃᓰᔭᕈᑎᒥᓂᒃ ᑲᒪᒋᔭᖃᓲᒍᒻᒪᑕ, ᑕᐃᒪᐃᑦᑎᓗᒋᑦ ᐅᐱᓐᓇᕐᓂ ᐊᒥᓱᐃᑦ ᐅᖃᐅᓯᑦᓴᖃᓚᐅᕐᑐᑦ ᑖᒃᓰᔭᕐᓃᑦ ᒥᑦᓵᓄᑦ, ᐱᓗᐊᕐᑐᒥᒃ ᒪᑭᕝᕕᒃᑯᑦ ᑖᕐᓰᔭᕈᑎᓂᒃ ᐱᒍᑦᔨᓂᕆᕙᑦᑕᖓ 1993-ᒥᓂᑦ ᐱᕙᓪᓕᕐᑯᑎᓕᕐᑯᑎᒥᓂᒃ (ᐃᓚᐅᔪᕐᑯᑎᒥᓂᒃ).

ᒪᑭᕝᕕᒃᑯᑦ ᑮᓇᐅᔭᓕᕆᔨᒻᒪᕆᖓ ᐱᑕ ᐋᑕᒥ ᐅᖃᓚᐅᕐᑐᖅ ᐱᕙᓪᓕᕐᑯᑎᓖᑦ 90% ᐳᓴᓐᑦᖏᑦ ᑲᒪᒋᔭᐅᑎᑦᓯᕙᑦᑐᐃᑦ ᑖᒃᓰᔭᕈᑎᒥᓂᒃ ᐊᓪᓚᕕᕐᑯᑎᖓᓄᑦ ᑮᓇᐅᔭᓂᒃ ᐅᑎᕐᕕᐅᕙᓐᓂ-

Harry Tulugak, who works diligently on the project, says the Quebec government is now showing signs for optimism in pursuing the objective of self-government for the region.

Spring is income tax time for Canadians, so it was no surprise that many comments were raised regarding taxation, especially the income tax services that Makivik has been providing for beneficiaries since 1993.

Makivik Corporate Treasurer Pita Aatami says at least 90 percent of the beneficiaries who have had their forms filled out by his Department have received refunds. These moneys would likely have remained idle if Makivik's Finance Department did not act to assist beneficiaries. Meanwhile, he continues to press for tax breaks in the region, including the tax burden placed on post-secondary students who have to travel south for an education.

"It takes a long time to make amendments to the tax

ᕋᓚᐅᕐᑕᖏᑦ. ᑖᒃᑯᐊ ᑮᓇᐅᔭᐃᑦ ᐊᓯᐸᑦᑕᐅᑐᐃᓐᓇᕋᔭᕐᑐᕕᓃᑦ ᒪᑭᕕᐅᑉ ᑮᓇᐅᔭᓕᕆᔨᖓ ᐃᑲᔪᕐᓯᒪᓐᓂᖏᑐᐊᕐᐸᑦ ᐃᓚᐅᔪᕐᑯᑎᒥᓂᒃ. ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒍ, ᑖᕐᓰᔭᕈᑎᐅᕙᑦᑐᓂᒃ ᓄᓇᕕᒻᒥ ᓱᓕ ᐊᕐᓱᕈᑎᖃᖏᓐᓇᓯᐊᕐᑐᖅ ᐱᑕ, ᐃᓚᖃᕐᒥᑎᓪᓗᒋᑦ ᐳᕐᑐᓂᕐᓴᒥᐊᓪᓚᓂ ᐃᓕᓐᓂᐊᑏᑦ ᑖᒃᓯᔭᕐᓂᒥᒍᑦ ᐅᕐᑯᒪᐃᓘᕈᑎᒥᕆᑦᑕᖏᑦ ᐃᓕᓐᓂᐊᓇᐊᕐᐸᑐᐃᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓄᑦ.

"ᐊᑯᓂᒻᒪᓇᐊᓗᒃ ᑖᒃᓯᑦ ᐋᖅᑭᒋᐊᕐᑕᐅᒍᑎᑦᓴᖏᑦ ᐋᖅᑭᒋᐊᕐᑕᐅᓂᖃᕋᓱᐊᓲᖑᒻᒪᑕ," ᐅᖃᓚᐅᕐᑐᖅ. "ᑲᕙᒪᒃᑯᑦ ᐃᑦᔪᔪᒻᒪᓇᐊᓗᓐᓂᒃ ᐊᓪᓚᓯᒪᔪᓂᒃ ᓄᐊᑦᓯᓯᒪᓕᕋᓗᐊᕐᑎᓗᑦ ᑖᕐᓯᓕᓇᓂᕐᒎᓕᖓᔪᓂᒃ ᐅᕿᑦᑎᓂᒃ ᐱᓯᒪᔪᓂᒃ ᐊᕐᕌᒎᕐᑲᑦᑕᓯᒪᔪᓂ, ᑭᓯᐊᓂ ᓇᐅᑐᐃᓐᓇᓯᐊᓄᑦ ᐃᓱᒪᑖᓇᔭᐅᔪᓂᒃ ᐱᑎᑕᐅᔪᒪᔪᒍᑦ," ᑕᐃᒪᐃᓕᑦᓱᓂ ᑲᑎᒪᓂᓪᒪᓇᓪᒥ ᑭᒡᒐᑐᕐᑎᓂᒃ ᐅᖃᐅᑦᓯᓚᐅᕐᑐᖅ.

ᑕᐃᒪᖕᖓᑦ ᑖᒃᓯᓕᕆᓂᑦ ᐅᖃᔭᐅᓕᑐᐊᕐᒪᑕ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ, ᖃᐅᔨᒪᔭᐅᖕᖏᕕᖃᕐᔪᒍᖕᖏᑐᐃᑦ ᑖᕐᓯᔭᕐᓂᐸᐅᓂᖏᑦ ᑲᓇᑕᒥᐅᖑᑦᓯᑎᒃ. ᑕᐃᒫᑦᓴᐃᓇᖅ, ᐃᓄᐃᑦ ᐃᔨᕐᓯᒪᔭᐅᒐᓯᐊᖏᓐᓇᐸᑦᓯᑎᒃ ᑖᑦᓯᒍᖕᒐᑦᓴᐃᓇᖅ ᑲᕙᒪᒍᑦ ᑲᒪᒋᔭᐅᑦᓯᑎᒃ, ᐊᓯᖏᑦ ᑲᓇᑕᒥᐅᖑᑦᓯᑎᒃ ᓄᓇᓕᑐᒃᑲᓐᓯᔭᐃᑦ ᑖᕐᓯᔭᕐᑎᑕᐅᑦᓴᑎᓐᓇᖏᑦ.

"ᐃᓕᑕᕆᔭᐅᓂᖃᑐᐊᕈᑦᑕ 'ᐊᓪᓚᐅᓂᕋᕐᑕᐅᓗᑕ', ᓱᒍᓪᓕ ᑖᒃᓯᔭᓇᐊᕐᑲᑦᓴᒥᔪᒍᑦ - ᐊᕐᓱᕈᐃᓐᓇᓕᒫᕐᐸᓯᑕ ᑮᓇᐅᔭᕐᑖᕋᓱᐊᕈᑎᖃᕆᐊᒥᒃ ᐱᓇᓱᒍᒪᔭᑦᑎᓄᑦ?" ᑕᐃᒫᒃ ᐊᐱᕐᓱᓚᐅᕐᑐᖅ ᒪᑭᕕᐅᑉ ᐊᖓᔪᖅᑲᖓᑕ ᑐᖓᓕᓕᖅᑭᖓ ᔫᓂ ᐱᑕ, "ᓯᕗᓂᑦᓴᖃᑦᓯᐊᖏᑦᑐᒪᓇᐅᓕᖅᑯᒍᑦ ᑕᐃᒫᕋᓗᒃ ᑖᒃᓯᔭᐃᓐᓇᓚᖓᑐᐊᕈᑦᑕ. ᓄᓇᕕᒻᒥ ᓱᓇᓕᒫᑦᓯᐊᑦ ᐊᑭᑐᔪᐸᐅᔫᓗᒻᒪᑕ, ᐊᒻᒪᓗ ᐊᕐᓱᕈᓐᓇᑐᒻᒪᓇᐊᒎᓗᐊᕐᓯᓂ ᓇᐅᑐᐃᓐᓇᓄᑦ ᐊᒻᒪᓗ ᐃᓚᒌᓄᑦ," ᑕᐃᒫᒃ ᐅᖃᓇᐊᒃᑲᓂᓚᐅᕐᑐᖅ.

ᒪᑭᕕᐅᑉ ᐊᐅᓪᓛᓂᖓᑕ ᓯᕗᓪᓕᖓ ᐊᓪᓚᕕᓪᒧᑦ ᓄᑖᒧᑦ ᓯᕗᓪᓕᐹᒥ ᐊᐅᓚᓂᖓᓂᒃ ᓄᐃᑕᑎᑦᓯᓕᕐᑐᖅ ᐊᖓᔪᖅᑲᑉ ᑐᖓᓕᓕᖅᑭᖓᑕ ᐊᓪᓚᕕᖓᓂ ᑰᒃᔪᐊᒥ, ᐃᓚᒋᔭᐅᑎᓪᓗᒍ ᓄᓇᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓ. ᐃᓱᒫᓗᑎᒋᔭᐅᔪᐃᑦ ᓄᐃᑕᐅᓚᐅᕐᑐᑦ ᑭᒡᒐᑐᕐᑎᓄᑦ ᑕᓯᐅᔭᕐᔪᐊᒥ ᐊᒻᒪᓗ ᓄᒍᓪᒥ ᓄᓇᓕᖏᓐᓄᑦ ᓴᐳᑦᔭᐅᓯᒪᖏᓂᖅᓴᐅᓂᐊᖕᖑᓯᑎᒃ ᐅᖓᕙᐅᑉ ᓄᓇᓕᖏᓐᓂᑦ. ᑭᓯᐊᓂ, ᑐᑭᓯᑎᑦᓯᒥᐊᕈᑎᐅᑦᓯᐊᓚᐅᕐᑐᖅ, ᐊᓪᓚᕕᐅᑉ ᐊᐅᓪᓛᓂᖓ ᑰᑦᔪᐊᒧᑦ ᐱᕙᓪᓕᕐᑯᑎᐅᓚᖓᓂᖓᓂᒃ ᓄᓇᕕᒻᒥᐅᓕᒫᓄᑦ. ᐊᓚᕕᒍᑦ ᐊᐅᓪᓛᓕᓚᐅᔪᒻᒪᑦ ᑰᑦᔪᐊᒧᑦ ᐊᑐᐃᓐᓇᐅᓂᖅᓴᐅᓕᖅᑯᒍᑦ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᓂᒃ ᓵᖓᓯᒥᐊᒥᒃ, ᐊᒻᒪᓗ ᑖᕙᓂᑦᑕᓇᐅᓂᖅᓴᐅᓕᕐᓯᑕᓗ ᐊᒻᒪᓗ ᖃᓂᑦᑕᖃᕐᓂᖅᓴᐅᓕᕐᓯᑕ ᓄᓇᓕᓕᒫᓂᒃ ᓄᓇᕕᒻᒥ, ᔫᔨ ᐳᑎ ᑕᐃᒫᒃ ᑐᑭᓯᑎᑦᓯᒥᐊᕐᓂᖃᓚᐅᕐᑐᖅ. ᔫᔨ, ᑕᐃᒪᐃᓗᕐᓯᓂ ᐅᖃᓚᐅᕐᑐᖅ ᐊᖓᔪᖅᑲᑉ ᑐᖓᓕᓕᖅᑭᖓᓄᑦ ᐃᑲᔪᕐᑎᐅᓂᕐᒥᓂᒃ ᐊᑐᕐᓯᓂ, ᒫᓐᓇ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᐅᑉ ᐊᓪᓚᑎᒻᒪᕆᓕᕐᑕᖓ.

ᐃᓚᖏᑦ ᐃᓱᒫᓗᑎᒥᐅᓗᐊᖑᐊᓗᐃᑦ ᐱᓪᒪᓇᐅᓂᖃᕐᑎᑕᐅᑦᓯᑎᒃ ᖃᐅᔨᓴᕐᕕᒧᑦ ᐅᑯᐊᖑᕗᑦ, ᑭᖑᓈᕐᑐᐃᑦ ᓱᒃᑯᓇᕐᑐᐃᑦ ᐊᐅᓚᑕᐅᒋᐊᖃᕐᓂᖏᑦ, ᓱᒃᑯᓇᕐᑐᑕᖃᕐᓂᖏᑦ ᓂᕿᑐᐃᓐᓇᐃᑦ, ᐃᖃᓗᐃᑦ ᐃᑉᐱᒋᔭᐅᓂᖏᑦ, ᑰᑦ ᐱᐅᓯᐅᒥᒋᐊᕐᑕᐅᕆᐊᓂᖏᑦ, ᑎᒻᒥᐊᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᖏᑦ ᐊᒻᒪᓗ ᐆᒪᔪᐃᑦ ᑲᒪᒋᔭᐅᒋᐊᖃᕐᓂᖏᑦ.

ᖃᐅᔨᓴᕐᕕᒃ ᒫᓐᓇ ᐱᐅᒃᑯᑎᖃᑦᓯᐊᓂᖅᓴᒪᓇᐅᓕᕐᑐᖅ ᖃᐅᔨᓴᕈᑎᓂᒃ ᓲᒃᑯᓇᕐᑐᑕᖃᕐᒪᖔᑕ ᓂᕿᑐᐃᓐᓇᐃᑦ, ᐅᑦᑐᑎᒥᓗᒍ ᑯᐱᕐᓇᕐᑐᐃᑦ ᐃᒪᕐᒥᐅᑕᓂ ᐆᒪᔪᓂ. ᑯᐱᕐᓇᕐᑐᖅ ᐊᑦᑕᓇᕐᑐᒪᓇᐅᒍᓐᓇᒪᑦ, ᐊᒻᒪᓗ ᑯᐱᕐᕈᖏᑦ ᐋᓐᓂᐊᑕᕐᑎᓯᒍᓐᓇᑐᐃᑦ ᑕᑯᑦᓴᐅᔭᒐᑎᒃ ᐃᔨᑐᐃᓐᓇᒍᑦ.

ᐋᑕᒥ ᐊᐃᓐᓇᓕᒃ ᐃᕗᔨᕕᒻᒥᐅᖅ ᐅᓂᒃᑳᓚᐅᕐᑐᖅ ᓇᒻᒥᓂᖅ ᐊᑑᑎᓯᒪᔭᒥᓂᒃ ᓱᕋᑕᐅᒍᑎᕕᓂᕐᒥᓂᒃ ᑯᐱᕐᓇᕐᑐᑕᓕᒻᒥᒃ ᓂᕆᔭᕕᓂᐅᑦᓯᓂ, ᓯᕗᓪᓕᐹᒥ 1995-ᒥ ᐊᒻᒪᓗ 1996-ᒥ.

"ᖃᐅᔨᒪᕗᖓ ᖃᓄᐃᑦᑑᒪᖕᖓᑦ ᑯᐱᕐᓇᕐᑐᒧᑦ ᓱᕋᑕᐅᓯᒪᒥᐊᒥᒃ," ᐅᓂᒃᑳᓇᐊᖕᖓᓯᑦᓯᓂ ᑕᐃᒫᒃ ᐅᖃᓚᐅᕐᑐᖅ, "ᓯᕗᓪᓕᐹᒥ ᑎᒥᓕᒫᑦᓯᐊᖅ ᐳᓪᓚᓯᐊᓗᑦᓯᓲᖅ ᑕᐃᒪ ᐊᑯᓂᐅᖕᒥᑐᐊᐱᒃ ᓄᑭᑉᐸᓕᐊᓂᐊᓕᕋᒥ. ᖃᐅᔨᒪᓕᑦᓯ, ᐃᕗᔨᕕᐅᑉ ᓄᓇᓕᖓ ᐊᖏᔪᑦᓴᖏᒻᒪᑦ ᑭᓯᐊᓂ ᑕᖃᑦᓴᐅᑎᒥᐊᐱᖃᑦᑕᓚᐅᕐᓯᒪᔪᖓ ᐴᓚᓇᐊᕋᐊᕐᓯᖓ ᐱᖃᑎᒃᑲᓄᑦ. ᑐᖁᒥᐊᕕᑦᓯ-

laws," he says. "The governments already have accumulated a very thick tax related document from us over the past few years, but we welcome ideas," he told delegates.

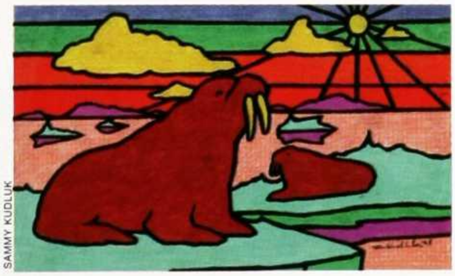
Whenever taxation is discussed by the Inuit from Nunavik, it does not go unnoticed that they are among the most heavily taxed Canadians in the country. At the same time, Inuit are regularly hidden under the same bureaucratic umbrella as other Canadian First Nations, who are exempt from paying taxes.

"If we are recognized as 'Indians', why must we still have to pay taxes — while it remains so difficult for us to get funding for projects?" asks Makivik Second Vice-President Johnny Peters, "We face a very grim future if we have to continue paying so much in taxes. In Nunavik everything is very expensive, and this has become very heavy for individuals and for families," he restated.

STEPHEN HENDRIE

ᑮᓇᐅᔭᓕᕆᔩᒻᒪᕆᒃ ᐱᑕ ᐋᑕᒥ ᐊᐱᕐᓱᑕᐅᔪᖅ ᒪᑭᕕᐅᑉ ᑮᓇᐅᔭᖏᑦ ᖃᓄᐃᓕᖓᓂᖏᓐᓂᒃ.
Treasurer Pita Aatami being interviewed on the state of Makivik's finances.

The first phase of Makivik relocation to the new office building has seen the movement of the Second Vice-President's Department to Kuujjuaq, including the Nunavik Research Centre. Concerns were raised by delegates from Hudson's Bay and Hudson Strait communities that they may not receive as much support from the Centre as those communities in the Ungava area. However, it was clarified, the relocation to Kuujjuaq is for the benefit of the whole of Nunavik. Since we have relocated the office to Kuujjuaq we are more prepared to deal with the issues up front, and we are more present in the region and more able to have closer contact with all Nunavik communities, George Berth explained. George, who was speaking as the Assistant to the Second Vice-President, is now Makivik's Corporate Secretary.


SAMMY KUDLUK

Some main matters of importance to the Research Centre are pollution control, contamination of country foods, fish monitoring, stream enhancement, bird studies, and wildlife management.

The Centre is much better equipped to examine the

BOB MESHER

ᒪᑭᕕᒃᑯᑦ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᓚᐅᕐᑕᖕᖓ 1998-ᒥ

ᐊᑎᓪᓗᖕᖓ ᐅᐃᒪᓇᕐᑐᑯᑦ ᐊᐅᓪᓚᑎᑕᐅᓚᐅᕐᓯᒪᔪᖕᖓ ᒪᓐᑐᕆᐊᒧᑦ. ᑎᒥᓕᒫᑦᓯᐊᕋ ᐳᓪᓕᓕᕐᑎᓗᒍ ᒪᕐᕿᐱᓪᓗᐊᑐᒥᒃ ᑎᒥᓐᓄᑦ ᐊᖕᒋᓕᑦᓱᖕᖓ. ᐊᒻᒪᓗ ᐋᒐᕐᑐᕈᑎᖃᓇᐊᖃᓯᓚᐅᕐᓯᒪᔪᖕᖓ ᖁᐱᕐᕿᐃᑦ ᑐᖁᑎᒐᓱᐊᕐᓱᕆᑦ ᐃᔭᒐᕐᓂᒃ ᐊᒥᓱᒻᒪᕆᐊᓗᓐᓂᒃ ᐄᔭᒐᕐᑐᑐᐃᓐᓇᓕᓚᐅᕐᓯᒪᔪᖕᖓ."

ᐋᑕᒥ ᐅᖃᓚᐅᔪᖅ ᐋᓐᓂᐊᑖᕐᑐᕕᓂᐅᓂᕋᕐᓱᓂ ᐊᐃᕕᕕᓂᐅᑉ ᓂᕿᖕᖓᓄᑦ. ᓄᓇᕕᒻᒥ ᖃᐅᔨᓴᕐᕕᒃ ᑕᒐᑕᒐ ᐆᒪᔪᕕᓃᑦ ᖁᐱᕐᓇᓇᕐᑐᑕᖃᕐᒪᖕᒑᑕ ᖃᐅᔨᒍᓐᓇᓕᕐᑐᖅ ᐅᓪᓘᒃ ᒪᕐᕿᒃ ᓈᑎᓪᓗᒥᒃ ᖃᐅᔨᓴᓕᖕᖓᔪᖕᖓ ᑎᑭᑦᑐᕕᓂᐅᑎᓪᓗᒍ. ᖁᐱᕐᓇᓇᕐᑐᐃᑦ ᓂᕿᒥ ᐆᒪᒍᓐᓇᑐᐃᑦ ᐊᕐᕌᒍᓐᓂ ᒪᕐᕿᓂ ᖁᐊᒍᑎᑕᐅᓐᓂᕋᓱᐊᕈᑎᒃ. ᖃᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᑦᑏᑦ ᐃᓄᓐᓂᒃ ᐃᒪᐃᖁᔨᓪᓚᓇᑦᑐᑦ: ᐊᐃᕕᕕᓂᕐᓂᒃ ᓇᓄᕕᓂᕐᓂᓗ ᐃᒐᔭᐅᖁᔨᑦᓱᑎᒃ ᓂᓇᒋᐊᓯᓚᐅᕐᓇᒋᑦ, ᑕᒪᒃᑯᐊ ᐊᐃᕖᑦ ᓇᓄᐃᓪᓗ ᖃᐅᔨᔭᐅᓯᒪᒻᒪᑕ ᓱᒃᑯᓇᕐᑐᑕᖃᓇᐊᖕᒥᑦ. ᑕᓚᕖᓯᒃᑯᑦ ᑕᑯᓐᓇᕿᑦᓯᔭᖅ

presence of toxins in country foods, such as for trichinosis in marine mammals. Trichinosis can be deadly, and the germ that causes the disease is invisible to the naked eye.

Adamie Ainalik of Ivujivik described from personal experience what it is like to be affected by trichinosis, which he caught, first in 1995 and again in 1996.

"I know what it feels like to be infected by trichinosis," he began, " First of all your body begins to bloat and after a short time you start to lose your strength. As you know, Ivujivik is not a very big town but I got tired very easily just visiting my friends. I was near death when I was medevaced to Montreal. I was bloated to about twice my normal body size, and I had to bombard the

ᐋᕐᕿᓱᖃᑎᒌᓐᓂᖅ ᐊᒻᒪᓗ ᒪᒥᓴᕐᓂᖅ

ᐊᑎᓕᐅᕐᑕᐅᓂᖕᖓ ᔭᐃᒥᔅᐸᐃᑉ ᐊᖕᒋᖃᑎᒌᓐᓂᖕᖓᑕ 1975-ᒥ ᐊᒥᓱᐃᑎᒍᑦ ᐱᓪᓚᓇᐊᓗᑦᑎᒍᑦ ᖃᓄᐃᓕᖖᖓᑕᐅᓐᓇᑐᒻᒪᓇᑦᑎᒍᓪᓗ ᓱᕐᕋᐃᓯᒪᖓᖅ ᓄᓇᕕᒻᒥᐅᑉ ᐃᓄᖕᒋᓐᓂᒃ. ᑖᑦᓱᒪ ᐊᖕᒋᖃᑎᒌᓐᓂᐅᑉ ᐃᓗᓕᖕᒋᑦ ᐱᕿᓪᓕᖁᐲᑦ ᑎᒥᐅᔪᖁᑎᑖᒍᓯᒪᔪᓪᓗ ᐊᖕᒋᔪᒥᒃ ᐊᖓᖕᖓᐅᑖᓯᒪᔪᒐᓗᐊᑦ ᐃᓱᐊᕐᓯᐅᒥᑎᑦᓯᓯᑎᑦ ᐃᓅᒐᓱᐊᕐᓂᒥᒃ ᐃᓱᐊᖁᑎᖃᓇᐊᖃᕐᓂᖕᒋᓐᓂᓗ ᐃᓄᖁᑎᑦᑕ ᓄᓇᓕᑦᑕᓗ. ᑕᒪᒃᑯᐊᓕ ᓇᓂᓕᒫᖅ ᖃᐅᔨᒪᔫᒍᑦᓯᐊᓕᖅᑐᑦ ᖃᓄᓕᒫᑦᓯᐊᓗ ᑲᒪᓇᓯᐊᑦᑕᐅᓯᒪᑦᓯᑎᒃ ᓈᒻᒪᓂᖕᒋᑦ ᓈᒻᒪᖕᒋᓐᓂᖕᒋᓪᓘᓃᑦ ᓇᐅᑦᓯᑐᖅᑕᐅᓯᑎᑦ.

ᑭᓯᐊᓂᓕᑦᑕᐅᖅ ᑕᒪᑐᒪ ᐅᓂᒃᑳᓴᕐᑕᖕᖓ ᖁᐸᕐᑲᓇᖓᖅ ᐃᓗᓕᓕᒻᒥᒃ ᐃᓂᓪᓚᖕᖓᖃᑎᒌᓐᓇᖕᒋᑦᑐᒥᒃ ᐃᓱᐊᓇᐅᑎᓐᓇᖕᒋᑦᑐᑯᓪᓗ ᐊᕕᑦᓯᒪᒍᑎᒋᓯᒪᔭᖕᒋᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᖕᒋᑦᑕ. ᕿᓕᑭᕐᑖᒍᓯᒪᔪᑦ ᑕᒪᒃᑯᓗᖕᖓ ᐊᕕᐅᖃᑭᑕᐅᓚᐅᕐᓯᒪᔪᓄᑦ ᖃᒧᖕᖓᐅᓕᓯᒪᔪᕐᑎᓘᕐᔨᑦ ᐅᓪᓗᒥᒧᓪᓗ ᑎᑭᑦᓯᒍ ᒪᒥᓪᒪᐃᑑᖓᑦ ᑕᐃᒪᐃᓕᖕᖓᐃᓐᓇᔨᐊᖕᒍᖕᒋᓐᓈᓯᑎᓪᓗ ᐃᑕᖕᖓᒍᑦ.

ᕿᒥᕐᕈᔭᐅᒐᔭᕈᑎᑦ ᑕᐃᒪᐃᓚᕿᐅᑕᐅᓯᒪᔪᐃᑦ ᐊᕕᓚᕿᐅᑕᐅᓯᒪᔪᐃᑦ ᑕᑯᔭᐅᒐᔭᕐᔨᑦ ᐊᑦᔨᕿ̇ᖖᒋᑐᒪᓇᓐᓂᒃ ᐊᒥᓱᐃᒍᓕᕿᖕᖓᔪᓂᒃ ᐱᑦᔪᑎᑕᖃᕐᓯᒪᓪᒪᑦ, ᒪᑯᐊᒍᑦᓯᑎᒃ ᐃᑕᖕᒋᑦ: ᐊᑐᕐᑕᐅᓗᓂ ᑭᓯᐊᓂᓕᐊᕕᓂᖅ ᑲᕙᒪᓄᑦ 1912-ᒥ ᐱᔭᓇᐊᖃᕐᑐᓕᐅᕐᓯᑎᒃ "ᖃᒥᑎᓇᓂᕐᒥᒃ ᓴᒃᑯᓯᓂᕐᒥᓗ" ᓄᓇᖃᖅᑲᓯᒪᔪᓂᕐᒍᑦ ᐱᔪᓐᓇᐅᑎᓂᒃ ᓄᓇᒥᒃ ᓇᓪᒥᓂᕐᑖᓂᕐᒍᑦ ᐊᖕᒋᖃᑎᒋᑦᑐᖃᕐᓂᐊᐸᑦ ᐅᓂᐅᖅᑕᐅᕕᖃᖖᒋᑐᓕᐊᓇᑦᓯᒍ; ᐅᖕᒐᓯᑦᑑᓂᖕᒋᑦ ᐅᖕᒐᓯᑕᖃᕐᓂᖕᒋᓪᓗ ᑲᕙᒪᐃᑦ ᐊᐅᓚᑦᓯᔨᖕᒋᑦᑕᓗ ᑕᒫᓂ (ᓄᓇᕕᒻᒥ) ᓄᓇᖃᕐᑐᓄᑦ; ᓱᖁᐃᑕᐅᑦᓯᐊᓯᒪᖖᒋᔨᐊᖃᕐᓂᖅ ᓇᓪᓚᖕᒋᑦ ᐱᔨᑦᓯᕋᖅᑐᐃᑦ ᑭᒡᒐᑐᓪᓚᓇᒐᓗᐊᒪᖕᖓᑕ ᐃᓄᓐᓂᒃ ᑲᕙᒪᒃᑯᓕᓇᓂᕐᒍᑦ ᑭᒡᒐᑐᖅᑕᐅᓂᕐᒥ; ᑐᐊᕕᕐᓴᑕᐅᓐᓇᑐᑎᒍᑦ ᓯᕗᕋᕐᓴᑕᐅᓐᓇᑐᑎᒍᓪᓗ ᐃᖕᒋᕐᕋᑎᑕᐅᓂᓇᓯᒪᔪᖕᖓ ᐊᖕᒋᖃᑎᒋᒐᓱᐊᕐᓂᐅᑉ ᐃᓱᐃᑦᑐᒪᓇᐊᑑᓂᖕᒋᑦ ᐋᕐᕿᓯᒪᖖᒋᓗᐊᕐᓂᐊᓗᖕᒋᓪᓗ ᑐᓴᐅᒪᖃᑎᒋᒍᐲᑦ ᐃᖕᒋᕐᕋᐅᐲᓪᓗ ᓄᓇᕐᑎᓂ ᑕᐃᑦᓯᒪᓂᐅᑎᓪᓗᒍ; ᑲᒪᒃᑯᑕᐃᕈᓯᒪᑦᓯᐊᓯᑎᒃ ᐊᓯᒥᓂᒃ ᓯᖓᒧᐊᑦᑎᓯᒐᓱᐊᕐᓂᓇᓯᒪᔭᖕᖓ ᐳᕌᓴᑉ ᑲᕙᒪᒃᑯᖕᒋᑦ ᐊᖕᒥᓂᖅᐹᕐᒍᑎᑦᓯᓯᑎ ᑯᓐᓂᒃ ᓯᒥᑦᑐᐃᒍᒪᓂᕐᒥᓂᒃ ᐊᑎᖃᕐᑎᓯᒍᐊᓪᓛᑦ "ᐊᕐᕌᒍᓂ 100-ᐃᑦ ᐱᓇᓱᐊᒐᓪᓚᓇᐅᓂᕐᐹᒥᒃ", ᐅᖁᒪᐃᑦᓯᒪᓂᖕᖓ ᐋᕐᕿᒋᐊᖖᖓᕋᓱᐊᕐᓂᐅᑉ ᐃᓂᓪᓚᖕᖓᖃᑎᒋᒍᑎᒋᕆᓐᓂᐊᓕᕐᑕᖕᖓᓂᒃ ᐃᓄᐃᑦ ᑲᕙᒪᐃᓪᓗ ᓄᓪᓚᔪᐃᑦᑑᒍᑎᒋᑦᓯᒍ (ᐊᑯᓐᓂᖕᒋᓐᓂ ᐃᓯᒪᒐᓱᐊᑦᓯᐊᕈᓐᓇᓯᓇᕐᑐᑕᖃᕐᑎᓇᒍ), ᑕᒪᓐᓇᓗ ᐊᑦᔭᑕᐅᕆᓪᓗᑎᓪᓗᒍ ᐅᕕᒃᑲᒪᓇᐊᓗᓐᓄᑦ ᓯᖓᓕᕈᑕᐅᓕᖅᓯᓂ; ᑕᐃᒪᐃᑦᑐᒥᒃ ᐊᕐᖁᓯᐅᕐᑕᐅᔪᖃᕐᓯᓂ ᐱᓂᐊᕐᓂᓕᓇᓂᐅᑉ ᑲᕙᒪᓕᓇᓂᐅᓪᑑᓂᑦ ᓄᓇᖖᒍᐊᖕᖓᓂᒃ ᓲᕐᓗ ᑕᓪᒪᓈᒃᑯᑎᑦᓴᓂᓪᑑᓂᑦ ᐱᑕᖃᑦᔭᑎᓐᓇᒍ ᐃᓕᓐᓂᐊᑎᑦᓴᖃᕋᓂᓗ ᖃᓄᖅ ᑕᐃᒪᐃᑦᑐᐃ ᐱᔭᓇᔭᐅᓯᒍᓪᒪᖕᖓᑕ ᓱᒃᑯᑎᕈᓐᓇᐃᓗᒋᑦ ᕿᕕᐊᒐᓇᔭᐅᐊᑦᓴᒥᒃ.

ᑕᐃᒪᓕ ᑕᒪᑐᒪ ᐃᓱᐊᓂ ᐃᓂᕐᓯᓕᔪᖅ ᔭᐃᒥᔅᐸᐃᑉ ᐊᖕᒋᖃᑎᒌᒍᖕᖓ ᒪᓂᔭᐅᓚᐅᖅᓯᒪᖓᖅ. ᐃᓱᒪᖃᕈᓯᒃ ᒪᒃᕈᒃ ᐱᕈᑦᓴᐅᑎᒥᓪᒪᓂᒃ ᑖᑦᓯᒪ ᒥᑦᓴᓄᑦ ᑲᑎᕕᑦᓴᒥᒃ ᑲᓱᕐᕕᓴᒥᒃ ᓲᕐᓗ ᕿᑎᕋᐃᒐᔭᕐᑐᒥᒃ ᐱᑕᐃᕈᑦᓴᐅᑎᒥᑦᓯᓂ ᐱᐅᓯᑐᖃᐅᖖᒥᒪᓇᑦᑐᖅ ᐋᕐᕿᒥᐊᑐᐃᓐᓇᕕᖃᖖᒥᑑᔭᖅᑐᓗ ᐊᑭᕋᕐᑑᑎᓂᖅ ᐃᓅᓯᑦᑎᓂ ᑐᖖᒐᒥᖖᒥᑦᕋᓗᐊᖓᑦ ᓇᔪᑎᑐᐃᓐᓇᓂᐊᓕᕐᒪᑦ ᐱᐅᓯᓇᒍᒪᖖᒋᖃᓗᐊᖅᓱᒍ ᐱᐅᓯᓇᑐᐃᓐᓇᓂᐊᓕᕋᑦᑎᒍ.

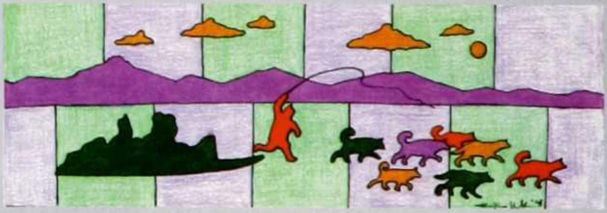
ᐃᓄᐃᓪᓕ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖕᖓᓂᒥᐅᓄᑦ (NQIA) ᐊᐅᑲᑐᐃᓐᓇᓇᐊᒥᒃ ᐊᖕᒋᖃᑎᒌᓐᓂᒥᒃ ᐃᓱᒪᓇᓚᐅᖅᓯᒪᖖᒋᓚᖅ ᐊᖕᒋᖃᑎᒌᓐᓂᒥᓗ ᓈᓪᒪᓴᖖᒥᑐᓄᑦ

Reconciliation and Healing

The signature of the *James Bay and Northern Quebec Agreement* in 1975 had in many ways a profound and devastating effect on the Inuit of Nunavik. Its contents in benefits and institutions have gone a long way to improve the standard of life and infrastructure of our people and our communities. Such things are widely acknowledged and have stood the test of much scrutiny and criticism.

There is, however, another side to the story which contains great discord and unsettling divisions amongst the Inuit of Nunavik. The scars caused by these divisions are deep and, to the present day, unhealed and festering.

An objective examination of the causes of these divisions would reveal a wide-ranging catalogue of reasons: the provision invented by governments in 1912 requiring "extinguishment and surrender" of Aboriginal rights in any settlement of land claims; the literal and figurative distance of governing authorities to the Territory; confusion as to who had authority to represent the Inuit politically; the pressure cooker atmosphere of the negotiations; the primitive state of communications and transportation in the region; the ruthless determination of the Bourassa government to bulldoze ahead with their "Project of the Century"; the burden of designing a fundamental relationship between Inuit and government on the fly, and on the shoulders of a class of very youthful leadership; blazing such a trail with no political map or reference as to how such things were accomplished without failure.



DESIGN: SAMMY KUDLUK

In the end, the product, the JBNQA, was submitted. In between the two lines of thought that developed about it, there was no middle ground. A very untraditional and intractable state of trauma and opposition became an unwelcome fact of life.

For the Northern Quebec Inuit Association (NQIA), just saying "No" to the Agreement was not an option. For the dissidents (later identified as ITN), there was no other

ᓴᓇᔭᐅᓚᐅᔪᒻᒥᔪᖅ ᖃᐅᔨᓴᕐᕕᒧᑦ ᑐᑭᓯᑎᑦᓯᒐᓯᐊᕈᑕᐅᑦᓯᓂ ᖁᐱᕐᕆᓇᕐᑐᐃᑦ ᒥᑦᓵᓄᑦ ᐊᒻᒪᓗ ᑕᑯᑎᑦᓯᒐᓯᐊᕈᑕᐅᑦᓯᓂ ᐆᒪᔫᑉ ᓱᓇᑯᑦᓯᖕᒐ ᖃᐅᔨᓴᕐᕕᒧᑦ ᐊᐅᓪᓚᑎᑕᐅᒋᐊᖃᕐᒪᖕᒌᑦ. ᐋᑕᒥ ᐊᐃᓐᓇᓕᒃ ᐅᖃᓚᐅᕐᑐᖅ, "ᖃᐅᔨᓴᕐᕕᐅᑉ ᐱᒍᓐᓇᓂᖕᒐᓂᒃ ᖃᐅᔨᓴᕐᓂᑯᑦ ᐱᑦᔪᑎᒋᑦᓯᒍ, ᑕᒪᓐᓇ ᐅᐱᒍᓲᑎᒋᓪᓚᕆᑦᑕᕋ," ᑕᐃᒪᐃᓕᓚᐅᕐᒥᔪᖅ.

ᐊᓯᖕᒐᓗ ᑲᑎᒪᓂᒻᒪᕆᒻᒥ ᐅᖃᒍᑕᐅᒻᒪᕆᓚᐅᕐᒥᔪᖅ, ᐊᒻᒪᓗ ᓯᕗᓂᕐᒥ ᐊᐃᕙᐅᑎᖃᑦᑕᓚᖕᒐᒍᓇᐅᒪᕆᑦᓯᓂ. ᑭᓇᒃᑯᑦ ᔭᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᐊᖕᒋᖃᑎᒌᒍᑎᒧᑦ ᐱᒍᓐᓇᕕᖃᓚᖕᒐᒻᒪᖕᒑᑕ. ᓱᓇᑐᐃᓐᓇᐃᑦ ᐊᓯᑦᐳᕆᐊᑦᑕᐅᓂᖃᓚᖕᒐᑐᐊᖅᐸᑕ ᑕᒐᑕᒐ ᐃᓚᐅᒍᑎᑖᕈᑎᐅᕙᑦᑐᐃᑦ ᐋᕿᒋᐊᕐᑕᐅᒋᐊᖃᕋᔭᕐᑐᑦ ᐊᖕᒋᖃᑎᒌᓐᓂᐅᑉ ᐃᓗᐊᓂ. ᑕᐃᑲᓂ ᑲᑎᒪᓂᒻᒪᕆᖃᕐᑎᓗᒍ 167 ᐃᓄᑐᐃᓐᓇᒥᒃ ᓯᕗᓪᓕᕕᓂᖃᑦᔭᒐᑎᒃ ᐊᖕᒋᖃᑎᒌᓐᓂᒧᑦ ᐃᓚᒋᔭᐅᒍᑎᑖᕐᓯᒪᔪᐃᑦ.

trichinosis bacteria with all kinds of drugs which I had to take continually."

Adamie says he got the disease from eating walrus meat. The Nunavik Research Centre is able to get trichinosis test results within two days after receiving a meat sample. Trichinosis can remain active in meat for two years, even if it is kept frozen. The Centre strongly advises people to cook both walrus and polar bear before it is consumed, as both species in the region have been found to be contaminated. A video is also being provided by the Centre explaining trichinosis and showing which parts of the animal should be sent as samples. "In reference to the Research Centres capability to do research, it is something I am completely grateful for,"

(ᐊᐃᑎᐃᐊᓐᑕᒥᒃ ᑕᐃᔭᐅᓂᕐᑖᓚᐅᕐᓯᒪᔪᓄᑦ) ᐊᖕᒋᖃᑎᒌᓐᓂᖅ ᐊᐅᑳᕐᓗᒍ ᑭᓯᐊᓂ ᐱᒐᑦᓴᐅᔪᕆᔭᐅᓚᐅᕐᓯᒪᑎᓪᓗᒍ ᐃᓄᐃᑦ ᐃᓅᖃᑎᒌᓯᐊᓂᖕᒋᑦ ᐃᓂᓪᓚᖕᒐᐅᑎᑦᓯᐊᓂᕕᓂᖕᒋᓪᓗ ᓯᖁᑦᑎᓚᐅᖅᓯᒪᒐᒃ, ᓯᖁᑦᑎᑎᕈᑎᖕᒋᑦ ᖃᐅᔨᒋᐅᕐᓇᑑᑦᓯᑎᑦ ᑕᐃᒫᓪᓗᐊᑎᒋᒃ ᐊᑐᑎᔭᐅᒋᐅᖅᑐᑎᒎᕋᒥᒃ. ᑎᒥᒃᑯᑦ ᐋᓐᓂᑎᕆᐅᑎᓂᖅ ᑎᑭᐅᑎᔭᐅᓪᓗᑐᓚᐅᕐᓯᒪᖕᖕᒋᑐᒐᓗᐊᖅ, ᐋᓐᓂᑎᕆᐅᑎᓂᖅ ᐊᓯᐊᒎᕐᑐᖅ ᐱᐅᑦᔭᖕᒋᓪᒥᓯᓂᒎᖅᑐᖅ ᓄᐃᑕᕙᓕᓚᐅᖅᓯᒪᒐᖅ ᐃᒪᐃᑦᑐᖅ ᐅᖃᕐᓂᒎᑎᓂᒃᑯᑦ ᑭᐅᒪᐅᑎᓂᕐᓗᓂᒃᑯᓗ ᐊᓐᓂᑎᕆᐅᑎᓂᖕᒋᑦ ᐃᓅᖃᑎᒋᑦ.

ᐃᓚᒌᖕᒍᒐᓗᐊᑦ ᐊᕕᑦᑐᓚᐅᕐᓯᒪᕗᑦ ᐃᓚᓐᓇᕇᑦ ᑲᑎᒪᐅᑎᑦᓯᐊᕈᓯᑐᖃᕕᓃᓪᓗ ᐊᓯᐅᕐᖃᓯᑎᒃ ᓂᐸᕐᑎᓯᑎᒃ ᐋᕐᕿᓯᒪᑦᓯᐊᕈᓯᖅ ᑎᕐᓕᓇᕐᑐᒥᑦᓯᐊᕈᓯᕐᓗ ᐊᓯᐅᔨᔭᐅᓚᐅᕐᓯᒪᕗᖅ.

"ᑖᕐᑐᓯᐅᕐᓇᓂᕐᐸᒍᖃᑕᐅᓯᒪᕗᖅ ᐅᖁᒪᐃᑦᑐᑰᕐᓇᓂᕐᐹᒍᖃᑕᐅᓯᒪᑦᓯᓂᓗ ᐃᓅᓯᓕᒪᕐᓂ ᑕᐃᑦᓱᒪᓂ, ᓚᓯᒪᕗᖅ ᔭᐃᐱᑎ ᓄᖕᒐᖅ, ᒪᑭᕕᐅᑉ ᐊᖕᒐᔪᕐᖄᖕᒐ", ᑕᐃᒪᐃᓘᕆᐅᑎᑎᓪᓗᒋᑦ ᐱᐅᓯᐅᓚᐅᕐᓯᒪᖕᖕᒋᑐᒥᒃ ᐃᑳᕐᕕᖃᕐᓯᒪᔪᔭᑦᑐᑦ ᐅᑎᕆᐊᕐᕕᒋᕐᖃᔭᕐᓇᖕᒋᑦᑐᒥᒃ, ᐃᓄᐃᓪᓗ ᐊᑭᕋᕇᓕᕐᓯᑎᒃ. ᐊᔪᕐᓇᓂᕐᐹᓯᐊᒍᓯᒪᔪᖅ ᐊᑭᕋᕐᑑᑎᖃᑎᖃᕆᐊᒥᑦ ᐃᓚᒋᔭᓂᒃ ᓇᒻᒥᓂᕆᔭᓂᒃ, ᐃᓄᓐᓂᓗ ᐱᕈᕐᓴᐃᔨᒋᓯᒪᔭᓂᒃ ᓵᖕᖕᒐᓂᕐᓗᖃᑎᖃᖃᑦᑕᕆᐊᒥᒃ. ᑕᐃᒃᑯᐊ ᐃᓄᐃᑦ ᐃᓚᖕᒋᑦ ᓂᕆᒃᑲᐃᔨᒋᓯᒪᑦᓯᒋᑦ ᐆᒪᑎᒋᓯᒪᑦᓯᒋᓪᓗ ᐊᑭᕋᕆᔭᕐᑎᑐᑦ ᐱᓂᐊᕐᓂᖃᖃᑎᒋᓕᖅᓯᒋᑦ ᐊᕕᑦᓯᒪᓕᕿᐅᑎᐅᔪᕐᓗ ᖃᓄᕐᓗᓃᑦ ᐋᕐᕿᓚᐅᕐᓯᒪᓂᐊᕐᑑᔭᑦᔭᒍᓐᓇᐃᓯᓂ ᓴᐃᒻᒪᐅᑎᓚᐅᕐᓯᒪᓂᐊᖅᑐᔭᓪᔭᒍᓐᓇᐃᓯᑎᓪᓗ ᐃᓄᐃᑦ.

ᐊᕐᕌᒍᐃ 23-ᑲᓴᑦ ᐊᓂᒍᕐᑎᓗᒋᑦ ᐊᕐᓰᕉᔨᖕᒐᓇᖅᑐᑯᓚᕿᐅᑕᐅᓚᐅᑦᑑᑉ ᑭᖕᒍᓂᖕᒐᓂ, ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᐅᑉ ᑲᑎᒪᔩᖕᒋᑦ ᐅᖃᒍᑎᖃᓕᓚᐅᔪᕗᑦ ᐃᓚᓕᐅᕆᐊᑦᓯᐊᖃᑎᒌᒋᐊᖃᕐᓂᒥᒃ ᒪᒥᐅᑎᒋᐊᖃᕐᓂᒥᓪᓗ ᐃᓅᖃᑎᒌᓐᓂ, ᐅᖄᑐᐃᓐᓇᓚᐅᔪᖕᒋᓚᑦ, ᓂᕈᐊᕐᑕᐅᓯᒪᔪᖁᑎᖕᒋᓪᓗ ᒪᑭᕕᐅᑉ ᑐᑭᑖᓚᐅᔪᕗᑦ ᐱᒋᐊᕐᑎᓯᓛᕐᓂᐊᓂᕋᖅᓯᑎᑦ ᐃᖕᒋᕐᕋᓯᑎᑦᓯᓛᕐᓂᐊᓂᕋᕐᓯᑎᓪᓗ ᐃᓄᐃᑦ ᐃᓚᓕᐅᖃᑎᒌᒋᐊᕐᓂᕆᓚᒐᔭᕐᑕᖕᒐᓂ, ᖃᓄᐃᓕᕐᓗᓂ ᐱᐅᓯᕋᔭᕐᒪᖕᒐᑦ ᐱᑦᔪᑎᑦᓴᖕᒋᓪᓗ ᓇᓗᓇᐃᕐᑕᐅᓗᑎᑦ ᐊᖕᒋᕐᑕᐅᓚᐅᖃᑦᑎᓗᒋᑦ.

ᓄᓇᓕᓐᓂ ᐅᖄᕕᐅᒍᓐᓇᑐᓂᒃ ᐃᓯᒪᐃᔭᕐᕕᐅᒍᓐᓇᑐᓂᓪᓗ ᑕᒐᐅᑎᑦᓯᑐᐃᓐᓇᕆᐊᖃᕐᑐᒍᑦ ᐊᒻᒪᓗᓃᑦ ᑲᑎᒪᓂᕐᔪᐊᖃᕈᑕᐅᑎᑐᐃᓐᓇᕆᐊᖃᖅᓯᒍ, ᐅᕝᕙᓗᓐᓃᑦ ᑕᐃᒪᐃᑑᕐᓂᒃ ᐅᐊᕈᑎᒌᑦᑎᓗᒋᑦ ᐱᑐᐃᓐᓇᕆᐊᖃᕐᒥᓯᑕ ᐊᒻᒪᓯᐊᕐᑐᒍᑦ ᐊᕐᖁᑎᒋᔭᐅᒍᓐᓇᕋᓴᖅᑐᓂᒃ ᑕᒪᑐᒧᖕᒐ ᐃᓯᒪᑦᓴᓕᐅᕈᑎᑦᓴᒥᒃ ᑕᐃᒐᑦᓴᖃᕐᑐᖃᑐᐊᕐᐸᑦ ᐱᑦᓯᐊᕈᑕᐅᒍᓐᓇᕋᓴᖅᑐᒥᒃ "ᐅᖃᓚᐅᕐᑐᖅ ᔭᐃᐱᑎ ᓄᖕᒐᖅ" ᑭᓯᐊᓂ ᑐᖕᖕᒐᕕᒋᔭᐅᓛᕐᑐᖅ ᑕᐃᒪᐃᓘᕐᓂᒧᑦ ᒪᓐᓇ ᕿᓂᖃᑎᒌᓐᓂᖅ ᐃᓯᒪᒋᔪᓐᓇᐃᖃᑎᒌᕝᕕᓴᒥᒃ ᐃᓚᓕᐅᖃᑎᒌᒋᐊᑦᓯᐊᓂᕐᒥᒃ ᐊᒻᒪᓗ ᒪᒥᑦᓯᒋᐊᕐᓂᒥᒃ ᐊᕕᑦᑐᑎᑦᓯᓯᒪᓂᖕᒐᓂᒃ ᔭᐃᒥᔅ ᐸᐃᑉ ᐊᖕᒋᖃᑎᒌᓐᓂᖕᒐᑕ. ᑕᐃᒪᐃᓗᕈᓐᓇᓯᒍᒪᕋᒍᑦ ᖃᒻᒥᑯᑦ. ᐊᒥᓱᑲᓪᓚᐅᓕᕐᒪᑕ ᒪᓕᒐᐅᓯᒪᔪᐃᑦ ᐊᐳᒪᐅᑎᓚᐅᖅᓯᒪᔪᐃᑦ ᑕᒪᖕᒋᓐᓂᒥᐅᔭᐃᑦ ᐃᓅᒍᓐᓇᐃᑐ, ᐃᓚᖕᒋᓪᓗ ᑎᒥᒥᒍᑦ ᐱᒃᑲᕆᑦᑑᒍᓐᓇᐃᓯᑎᒃ ᑕᐃᒪᐃᒻᒪᑦ ᐅᐃᒪᓇᕐᓂᑕᖃᖅᑐᖅ ᑕᒪᓐᓇ ᐃᓕᑕᕆᔭᑦᑎᓂᒃ.

ᑖᓐᓇ ᓇᓗᓇᐃᕐᑕᐅᓯᒪᓕᕐᑐᖅ ᑐᕌᕆᐊᕐᑕᐅᒍᒪᑦᓯᓂ ᒪᒥᓴᕐᓂᖅ ᐃᒻᒥᒎᑦᓯᐊᖅ ᐱᐅᓯᖃᕐᐳᖅ ᓇᓗᓕᐅᕐᖃᐅᑎᖃᕐᑎᑕᐅᒋᐊᖃᕋᓂᓗ ᒪᒥᓴᕐᓂᐅᓰᕐᓂᕋᕐᑕᐅᓯᒪᔪᒥᒃ ᐱᒋᐊᕐᑎᑕᐅᓚᐅᔪᔪᒥᒃ ᑲᓇᑕᐅᑉ ᑲᕙᒪᒃᑯᖕᒋᓐᓄᑦ ᐊᕐᕋᒍᕐᕕᐅᕋᑖᒍᑎᓪᓗᒍ, ᑐᕌᖕᒐᑎᑕᐅᑦᓯᓂᓚ ᐃᓚᓵᖃᐅᑎᓃᑦᑎᑕᐅᕝᕙᑦᑐᕕᓂᕐᓗ ᑕᐃᒪᐃᑦᑐᓃᑦᓯᑎᒃ ᐱᓂᕐᓗᑕᐅᕝᕙᑦᑐᕕᓂᕐᓄᑦ ᐃᓕᖕᒐᑦᓯᓂ. ᐅᓇᓕ ᐃᖕᒋᕐᕋᓯᑎᑕᐅᓚᖕᒐᒻᒪᑦ ᓂᕈᐊᕐᑕᐅᓯᒪᔪᓄᑦ ᓯᕗᓕᕐᑎᐅᔪᓄᑦ ᒪᑭᕕᒃ ᑯᐊᐳᕆᓴᒥ, ᑐᑭᑖᕈᑕᐅᓯᒪᓂᖕᒐᓗ ᐊᐅᓚᑦᔭᑕᐅᓛᖅᓯᓂ ᐱᐅᓯᕆᓚᖕᒐᔭᖕᒐ ᓄᐃᑎᑕᐅᑎᓪᓗᒍ ᓯᕗᓕᕐᑏᑦ ᐱᓂᐊᕐᓂᖕᒋᑦᑕ ᐃᓗᐊᓂᑦ. ᓇᓚᓇᖕᒋᓚᖅ ᑕᑯᒍᒥᓇᖅᑑᓕᕐᒪᑦ ᓂᕆᐅᓐᓂᓯᐊᖃᕈᑎᒋᔪᒥᓇᕐᓯᓂᓗ.

ᑕᐃᒪᐃᒪᑦ ᖃᐅᔨᒪᒐᓯᐊᕐᓯᐊᕆᑦᓯ! ᐃᓯᐊᕐᑐᒥᒃ ᐱᐅᔪᒥᒃ ᐱᔪᖃᕈᑕᐅᓛᕐᒪᑦ ᓱᕐᖁᐃᓯᐊᕐᒪᑦ!

option except to say "No" to the deal. Inuit harmony and serenity was broken in ways never before seen or experienced. Although violence never actually erupted, a form of it just as sinister began to exist: verbal violence among Inuit.

Families were divided. Friendships and traditional bonds evaporated. A sense of order and security were lost.

"It was one of the darkest and most burdensome periods of my life," says Zebedee Nungak, President of Makivik. "A certain 'threshold of no return' was crossed, and people became enemies. It was hardest being one with ones own family, and with people who nurtured you in your early years. Some of these people had literally fed you, and now you were on opposite sides of a divide which seemed impossible to ever be healed."

Close to 23 years after the deed that caused such wrenching was done, the Board of Makivik Corporation talked of the need for reconciliation and healing amongst our people. It in fact went beyond talk, and the elected authorities of Makivik made a commitment in principle to sponsor and conduct a process of reconciliation once the forums and their ways and means can be properly identified and agreed upon.

"We may conduct hearings in our communities, or a large convocation or conference, or a combination of these. We are open to any other ideas of procedure," says Zebedee Nungak. "But the foundation of the process will be pursuit of mutual forgiveness, reconciliation, and healing of divisions caused by the JBNQA. Our hope is to have this done soon. Many who served as leaders on both sides of this event are no longer living, or in frail health. So there is an urgency to this which we recognize."

This identified objective is a line in its own right, not to be confused with the healing process initiated by the federal government early in the new year, oriented toward the residential school system and its survivors. It is an initiative of the elected leadership of Makivik Corporation, whose commitment will implemented according to a formulation coming from within its leaders. It is sure to be a sight to behold.

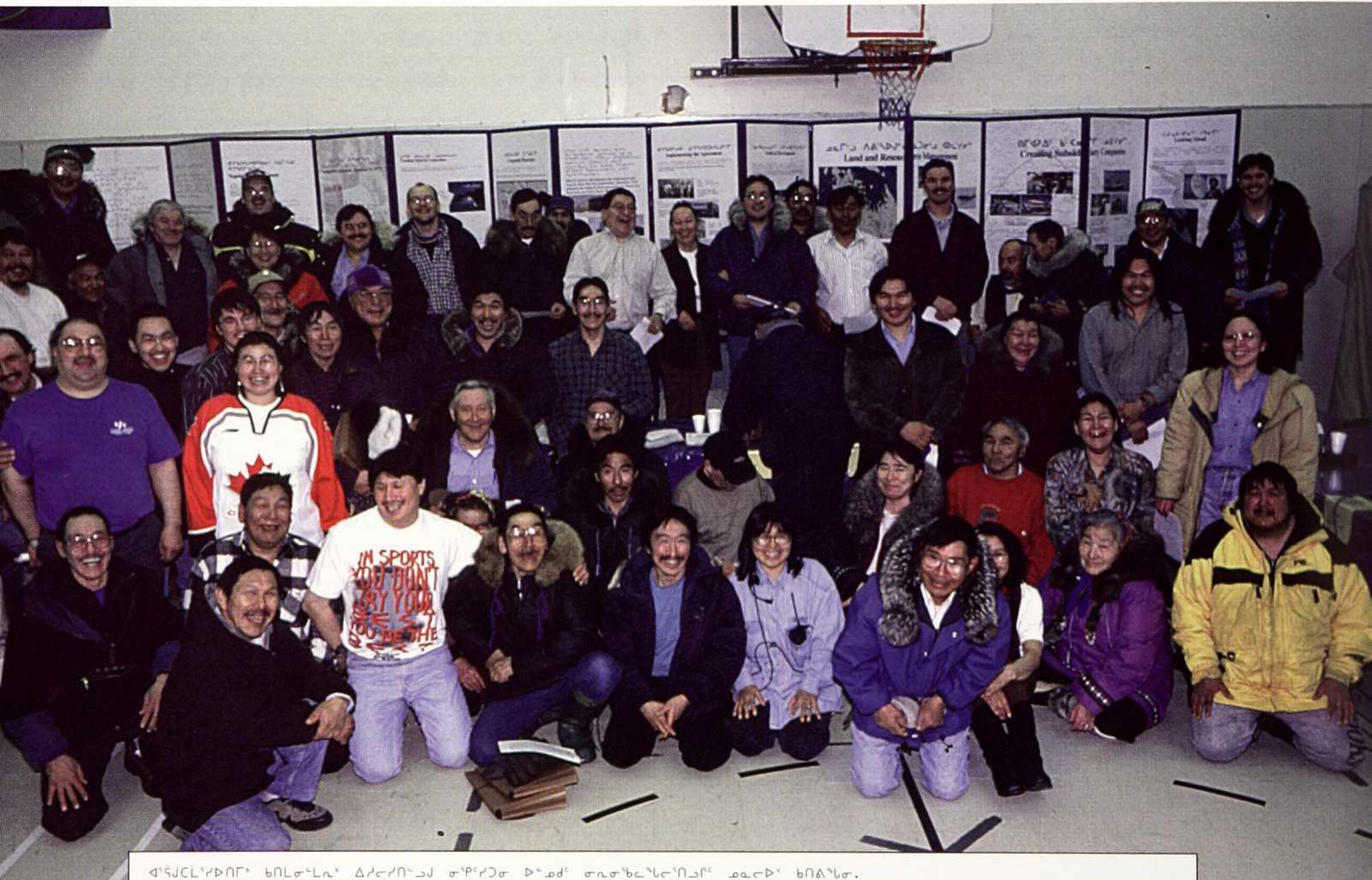
So stay tuned! Good things are sure to happen!

ᒪᑭᕕᒃᑯᑦ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᒋᓚᐅᕐᑕᖕᒐ 1998-ᒥ

ᐊᑎᓕᐅᕈᑎᕐᑲᓚᐅᕐᓯᒪᔪᐃᑦ ᓴᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᐊᖕᒋᕐᑲᑎᒌᓐᓂᒥᒃ ᐅᕐᑲᕐᓯᒪᔪᐃᑦ ᐊᖕᒋᕈᑎᕐᑲᕐᓯᒪᓂᕋᕐᓱᑎᒃ ᐅᐃᒪᑐᒎᕐᓯᒪᑦᓱᑎᒃ, ᑕᐃᑦᓱᒪᓂ ᕐᑲᐅᔨᒪᓚᐅᕐᓯᒪᖕᒋᓇᒥᒃ ᐊᑯᓂᕐᑐᑎᒍᑦ ᐊᑑᑎᓚᖕᒐᔭᓂᒃ ᕐᑲᓄᐃᓕᖕᒐᓚᖕᒐᓂᖕᒋᓐᓂᒃ ᕐᑲᐅᔨᒪᑦᔭᒐᑎᒃ ᐊᖕᒋᕈᑎᕐᑲᓚᐅᕐᓂᕋᒥᒃ ᐃᓚᐅᒍᑎᕐᑲᓚᖕᒐᔭᐃᑦ ᒪᓕᒐᕆᓚᖕᒐᔭᖕᒋᑦᑕ ᐃᓗᓕᖕᒋᓐᓂᒃ ᑕᐃᑦᓱᒪᓂ. ᑕᐃᒪᐃᓐᓂᑯᖕᒐᓄᑦ ᑭᓪᓕᕐᑲᕐᑐᕕᓃᑦ ᑭᓇᑐᐃᓐᓇᑯᑦ ᐃᓕᒋᔭᐅᒍᓐᓇᓕᖕᒐᑎᓪᓗᒋᑦ ᑲᑎᑎᑕᐅᓂᒍᓗᑐᐃᓐᓇᑯᑦ ᐊᒻᒪᓗ ᐃᓕᖕᒋᐊᓪᓛᑦ ᒪᓗᒋᔭᐅᔫᑦ ᐃᓄᐃᑦ ᐃᓕᖕᒋᓐᓄᑦ ᑕᒪᑐᒥᖕᒐ ᐊᑐᕐᓂᓗᓂᐊᖕᒎᓇᑦᓯᒋᑦ.

Adamie Ainalik expressed.

Another theme which got a lot of play at the AGM, and one which will likely attract more interesting debate in time to come, is that of how individuals may qualify for eligibility status under the JBNQA. Any changes to the present status of eligibility will require an amendment to the Agreement. At the time of the AGM there were a total of 168 JBNQA beneficiaries without biological Inuit ancestry.



ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᒃ ᑲᑎᒪᓂᒻᒪᕆᒃ ᐃᓱᓕᓯᑎᓪᓗᒍ ᓂᕐᑭᑦᓯᑐᓂ ᐅᓐᓄᑯᑦ ᓂᕆᓂᕐᑲᓚᖕᒐᓕᕐᑎᓪᓗᒋᑦ ᓄᓇᓕᐅᑉ ᑲᑎᕕᖕᒐᓂ.
The scene at the end of the AGM on Friday night before the feast at the Community Centre.

ᐊᕐᕌᒎᒃ ᒪᕐᕉᒃ ᓈᓕᕐᒥᔫᒃ ᐊᖕᒋᕐᑲᑎᒌᓐᓂᒥ ᐃᓚᐅᕕᕐᑲᕈᓐᓇᓚᖕᒐᔭᓂᒃ ᑲᑎᒪᔨᓕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒋᑦ, ᐅᑯᐊ, ᔭᐃᐱᑎ ᓄᖕᖕᒐᖅ, ᐋᓂ ᐹᓚᓴ-ᑐᓗᒐᖅ, ᒍᐃᓕ ᑯᐊᑕ ᐊᒻᒪᓗ ᔮᔨ ᕐᑯᖕᒋᐊᖅ (ᐊᕐᑭᒡᒋᒃ) ᑎᓕᔭᐅᒪᐅᑎᕐᑲᕐᑐᐃᑦ ᑕᒪᑐᒥᖕᒐ ᐱᓇᓱᒐᕐᑲᓚᖕᒐᑎᓪᓗᒋᑦ. ᐊᕐᕕᑕᕐᓂᕐᑲᓚᐅᔪᑦ ᓄᓇᓕᓕᒫᓄᑦ ᐊᐃᑎᕐᓯᑎᒃ ᐅᑭᐅᒍᓚᐅᔪᒥ ᓄᐊᑦᓯᒋᐊᕐᑐᓯᑎᒃ ᑭᐅᒍᑎᒋᔭᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᐃᒪᐃᒍᑎᐅᕐᑯᔭᖕᒋᓐᓂᒃ. ᑕᐃᒃᑯᐊ ᑲᑎᒪᔨᖕᒋᑦ ᕐᑭᒥᕐᕈᓂᕐᑲᓚᐅᔪᒻᒥᔪᑦ ᐊᓯᖕᒋᑦ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᓄᓇᒥᓂᒃ ᐊᖕᒋᕐᑲᑎᒌᒍᑎᒋᓯᒪᔭᖕᒋᑦᑕ ᐃᓗᐊᓂ ᐃᓕᒋᔭᐅᒍᓐᓇᕕᕐᑲᕐᑎᓯᓂᕐᒥᓄᑦ ᒪᓕᒐᖕᒋᓐᓂᒃ, ᕐᑲᐅᔨᓕᐅᔪᑦ ᓄᓇᕘᒃᑯᑦ ᐊᖕᒋᕐᑲᑎᒌᒍᑎᒋᓯᒪᔭᖕᒐ ᐱᐅᓂᕐᐸᐅᓂᖕᒐᓂᒃ.

ᐊᒻᒪᓗ, ᐊᓪᓚᓯᒪᔭᐅᒍᑎᓂᒃ ᐊᓪᓚᕕᒃ ᑯᐸᐃᒃ ᓯᑎᒥᑦᑐᖅ ᐊᓯᑦᔨᔭᐅᕐᑯᔭᐅᑦᓱᓂ ᐊᓪᓚᕕᖕᒐ ᓄᓇᕕᒻᒦᑐᒧᑦ ᐅᕐᑲᕐᑕᐅ-

Signatories of the JBNQA say the Agreement was signed in haste, without realizing at the time the long-term implications of what they were planting when they settled on the eligibility rules contained therein. As it is, there are loopholes through which anyone can become a beneficiary simply through an act of marriage and some suspect that the privilege has been abused by certain individuals.

It has been two years since the JBNAQ Eligibility Committee, comprised of Zebedee Nungak, Annie Palliser-Tulugak, Willie Gordon and George Koneak were mandated to work on the issue. They made a field trip throughout the region last winter to collect responses

ᓚᐅᕆᔪᖅ, ᐊᒻᒪᓗ ᐊᓪᓚᕕᒻᒪᕆᒃ ᐊᐃᑦᑐᑕᐅᒍᓐᓇᖃᑦᑕᓚᖓᑎᓪᓗᒍ ᓇᐅᑐᐃᓐᓇᓄᑦ ᑐᑦᓯᕋᐅᑎᖃᕐᑐᓄᑦ ᓄᓇᓕᒻᒥᑕ ᐃᓗᐊᓂ ᐃᓚᐅᒍᑎᑖᕋᓱᐊᕐᕕᓄᑦ ᓄᓇᓕᓐᓂ ᐊᑐᓂᑦ ᐱᔪᓄᑦ.

ᓄᓇᕗᑦ ᓄᓇᓕᖕᒋᑦ ᐊᑐᓂᑦ ᓇᒻᒥᓂᖅ ᓄᓇᓕᒻᒥᑕ ᐃᓗᐊᒍᑦ ᑲᑎᒪᔩᐊᐱᖃᕐᑐᐃᑦ ᑭᓇᒃᑯᑦ ᐃᓚᐅᒍᑎᑖᕈᓐᓇᒪᖔᑕ ᒍᓐᓇᖏᑦᑑᒪᖔᑕᓗ ᑐᑭᑖᕐᑎᓯᔨᓂᒃ. ᑐᑭᑖᕈᑕᐅᓚᐅᕐᑐᖅ ᒪᑭᕝᕕᒃᑯᑦ ᑎᓕᔭᐅᔪᑦᓴᐅᑎᓪᓗᒋᑦ ᐋᖅᑭᒋᐊᕈᑎᑦᓴᓂᒃ ᖃᓂᖅᑯᔭᐅᑦᓯᑎᒃ ᒫᓐᓇ (ᑕᒐᑕᒐ) ᐃᓚᐅᒍᑎᑖᕐᐸᑐᐃᑦ ᒪᓕᒐᖏᑦ ᐋᖅᑭᒋᐊᕐᑐᒋᑦ ᐊᒻᒪᓗ ᑕᒻᑯᐊ ᒪᓕᒐᓇᔭᐅᓚᖓᔪᐃᑦ ᓄᓇᕘᒃᑯᑦ ᐊᑦᔨᖓᓂᒃ ᐃᑦᔭᓯᑦᓯᐊᕐᑐᓴᐅᓂᖅᑕᐅᓚᐅᕐᑐᑦ.

ᑐᑭᑖᕈᑎᒥᒃ ᐊᓂᒎᑎᑎᑕᐅᔪᖃᓚᐅᕐᒥᔪᖅ ᒪᑭᕝᕕᒃᑯᑦ ᐃᓗᐃᑦᑐᒥᒃ ᓴᐳᒻᒥᔪᑦᓴᐅᒪᑦ ᑰᔪᐊᖅᕿᐱᐅᑉ ᑎᒻᒥᔫᕐᓂᐊᕕᖓ ᓴᓇᔭᐅᑦᓴᐅᑎᒋᒋᐊᕐᑲᕐᓂᖓᓂᒃ ᐊᒻᒪᓗ ᑲᐃᓪᓗᓇᐊᕈᑎᐅᑦᓯᓂ ᕐᑲᐅᔨᒪᔭᐅᖕᖏᕕᕐᑲᕈᓐᓇᐃᒪᑦ ᐱᐅᓯᐅᒥᒋᐊᕐᑕᐅᒋᐊᕐᑲᕐᓂᖓ ᑎᒻᒥᔪᕐᓂᐊᕕᖓ ᑖᕋᓂ. ᔭᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᐊᖏᕐᑲᑎᒌᒍᑎᒃ ᓄᐃᑕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒍ, ᑎᒻᒥᔪᕐᓂᐊᕖᑦ ᓄᑖᑦ ᓴᓇᔭᐅᓯᒪᓕᕐᒪᑕ ᓄᓇᕕᐅᑉ ᓄᓇᓕᓕᒫᖏᓐᓂ ᑰᔪᐊᒍᖕᖏᑐᐃᓐᓇᑐᒥ ᐊᒻᒪᓗ ᑰᔪᐊᕌᐱᐅᖕᖏᑐᐃᓐᓇᑐᖅ. ᑭᓯᐊᓂ, ᑕᐃᒫᒃ ᑰᔪᐊᕌᐱᐅᒃ ᓯᕗᓕᕐᑎᖓ ᐅᕐᑲᓚᐅᕐᒪᑦ ᐃᑎᒪ ᐃᑦᑐᓴᑦ, "ᒥᕝᕕᓚᓇᖓ ᕐᑲᓄᐃᖕᖏᓯᐊᕐᑎᓗᒍ, ᑎᒥᔪᕐᓂᐊᕖᑉ ᐃᓪᓗᑕᖓ ᓯᒃᑯᓚᓇᐊᓘᒻᒪᑦ."

ᑕᐃᒪᐃᓲᖑᒻᒪᑦ ᑕᐃᒪᖕᖓᑦ, ᐃᓄᐃᑦ ᕐᑲᖓᑦᑕᔫᖏᑦᑕ ᑲᒪᔩᖏᑦ ᑲᑎᒪᓂᒻᒪᕆᒥᑎᓪᓗᒋᑦ, ᐅᕐᑲᐅᓯᑦᓴᑭᑦᑑᓚᐅᑦᔭᖏᑦᑐᐊᓰᑦ ᑲᑎᒪᓂᕐᒥ. ᑖᒃᑯᓇᓂ ᑐᓴᕋᑦᓴᓂ ᓄᐃᑕᑎᓪᒥᔭᕗᑦ ᐃᓯᒫᖑᑎᕆᔭᐅᓚᐅᕐᑐᐃᑦ ᐅᕐᑳᔭᐅᓂᓇᓚᐅᔪᔭᖏᑦ ᓯᑯᑦᓴᔭᖓ ᒪᕐᐱᒐᕐᒦᑐᑦ 14-ᒥᑦ 21-ᒧᑦ. ᑭᖑᓂᖓᒍᑦ, ᐃᓄᐃᑦ ᕐᑲᖓᑦᑕᔫᖏᑦᑕ ᑐᓴᕐᑦᓴᖏᓐᓂᒃ ᐱᖓᓱᐃᓕᕐᑭᖓᑎᓪᓗᒋᑦ ᑐᓴᕐᑦᓴᓅᕐᑲᐃᕐᑲᑦᑕᓂᐊᓚᐅᔪᒐᑦᑕ ᑭᖑᓪᓕᒥ ᐱᖓᔪᕆᓕᕐᑕᖏᓐᓂ, ᐊᐱᕐᓲᑎᐅᕙᑦᑐᓄᑦ ᑭᐅᒍᑎᐅᔪᐃᑦ ᕐᑲᖓᑦᑕᔪᕐᐸᑐᓄᑦ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓄᑦ ᐱᒍᑦᔭᐅᕙᑦᑐᓄᑦ ᐃᓄᐃᑦ ᕐᑲᖓᑦᑕᔫᖏᓐᓄᑦ. ᑭᖑᓪᓕᒥ ᑐᓴᕐᑦᓴᓅᕈᒫᕐᓂᐊᓯᒋᑦ ᐸᕐᓇᐃᓯᒪᔭᕗᑦ.

ᐃᓗᓐᓈᒍᑦ, ᑲᑎᒪᓂᒻᒪᕆᒃ ᐃᖏᕐᕋᓯᐊᕐᑐᒪᕆᐅᓚᐅᕐᑐᖅ, ᐅᓪᓘᓂ ᒪᕐᕉᓂ ᑲᑎᒪᓂᖅ ᐱᒋᐊᕐᑐᕕᓂᐅᑎᓪᓗᒍ ᐸᕐᓇᐃᓯᒪᔭᐅᓂᕐᒥᒍᑦ ᓯᑲᓐᓂᓴᐅᓚᐅᕗᒐᓗᐊᖅ. ᑭᓯᐊᓂ ᓄᓇᓕᓐᓂ ᑭᒡᒐᑐᕐᑏᑦ ᒥᓇᕐᒥᓂᒃ ᓂᓪᓕᕈᑎᕐᑲᓇᐊᕐᑲᓕᑐᐊᕐᒪᑕ ᐊᓂᕐᕋᒥᑕ ᐃᓱᒫᓘᑎᒋᔭᖏᓐᓂᒃ, ᐊᐱᕐᓲᑏᑦ ᑭᐅᔭᐅᑦᓯᐊᕐᓯᒪᓕᕐᒪᑕ, ᐃᓚᖏᑦ ᐅᐃᒪᓇᓗᐊᖕᒍᐊᑐᐃᑦ ᑲᒪᒋᔭᐅᒍᒫᕐᓂᐊᑎᓪᓗᒋᑦ ᒪᑭᕕᐅᑉ ᐸᕐᓇᐃᓯᒪᔭᖏᑦᑎᒍᑦ ᑲᑎᒪᓂᓇᕆᓐᓂᐊᑕᖏᓐᓂ ᑲᒪᒋᔭᐅᕐᑲᑦᑕᓚᖓᑎᓪᓗᒋᑦ.

ᐃᕗᔨᕕᒃ ᓄᓇᓕᖓ ᐊᖏᔫᖕᖏᒪᑦ ᐃᓕᓐᓂᐊᕕᖓᑕ ᐃᕐᑲᐃᓕᓴᕐᕕᖓ ᐊᖏᔫᓚᐅᖕᖏᑲᓗᐊᕐᑎᓗᒍ, ᑲᑎᒪᕕᐅᒍᓐᓇᓯᐊᑐᐃᓐᓇᓚᐅᕐᒥᔪᖅ ᐊᒻᒪᓗ ᓄᓇᓕᖓ ᐊᖏᔪᒻᒪᕆᒻᒥᒃ ᐆᒪᑎᕐᑲᕐᑐᐊᓘᓚᐅᕐᒪᑦ ᐃᓄᑦᓯᐊᐸᐊᔫᑦᓯᑎᒃ. ᑭᒡᒐᑐᕐᑏᑦ ᒫᓐᓇ (ᑕᒐᑕᒐ) 1999 ᐅᐱᕐᖔᖑᓛᕐᑐᒥᒃ ᕿᓚᓈᓇᔭᕐᑲᑦᓯᐊᓕᕐᒥᔭᐃᑦ ᐊᕐᖁᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᒻᒪᕆᒃᑳᓕᕐᒥᒐᒥᒃ ᖁᐊᕐᑕᒥ.

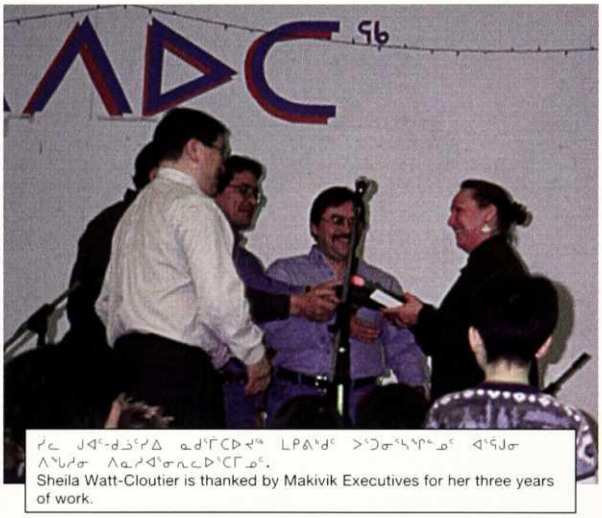
STEPHEN HENDRIE

ᔮᔨ ᐴᑎ ᑐᓴᕐᑎᑕᐅᕋᑖᕐᑐᖅ ᓂᕈᐊᕐᑕᐅᓂᕐᐸᐅᓯᓂ ᒪᑭᕝᕕᒃᑯᓄᑦ ᐊᓪᓚᑎᒻᒪᕆᑦᑖᖑᓚᕿᑦᓯᓂ.
George Berthe greets news of his electoral victory as Corporate Secretary.

and suggestions. The committee also reviewed other Aboriginal land claims agreements for eligibility guidelines and found the Nunavut model to be the most favourable.

Also, it was suggested that the Registry office in Quebec City be replaced by an office situated in Nunavik, and that head office would receive individual requests from local eligibility posts in each community.

Each of the 23 Nunavut communities has their own local eligibility committees who decide who is or who is not eligible for benefits. It was resolved that Makivik be given the mandate to seek the enactment of the necessary legislation to amend the current eligibility criteria and that such criteria be inspired by the current Nunavut model.



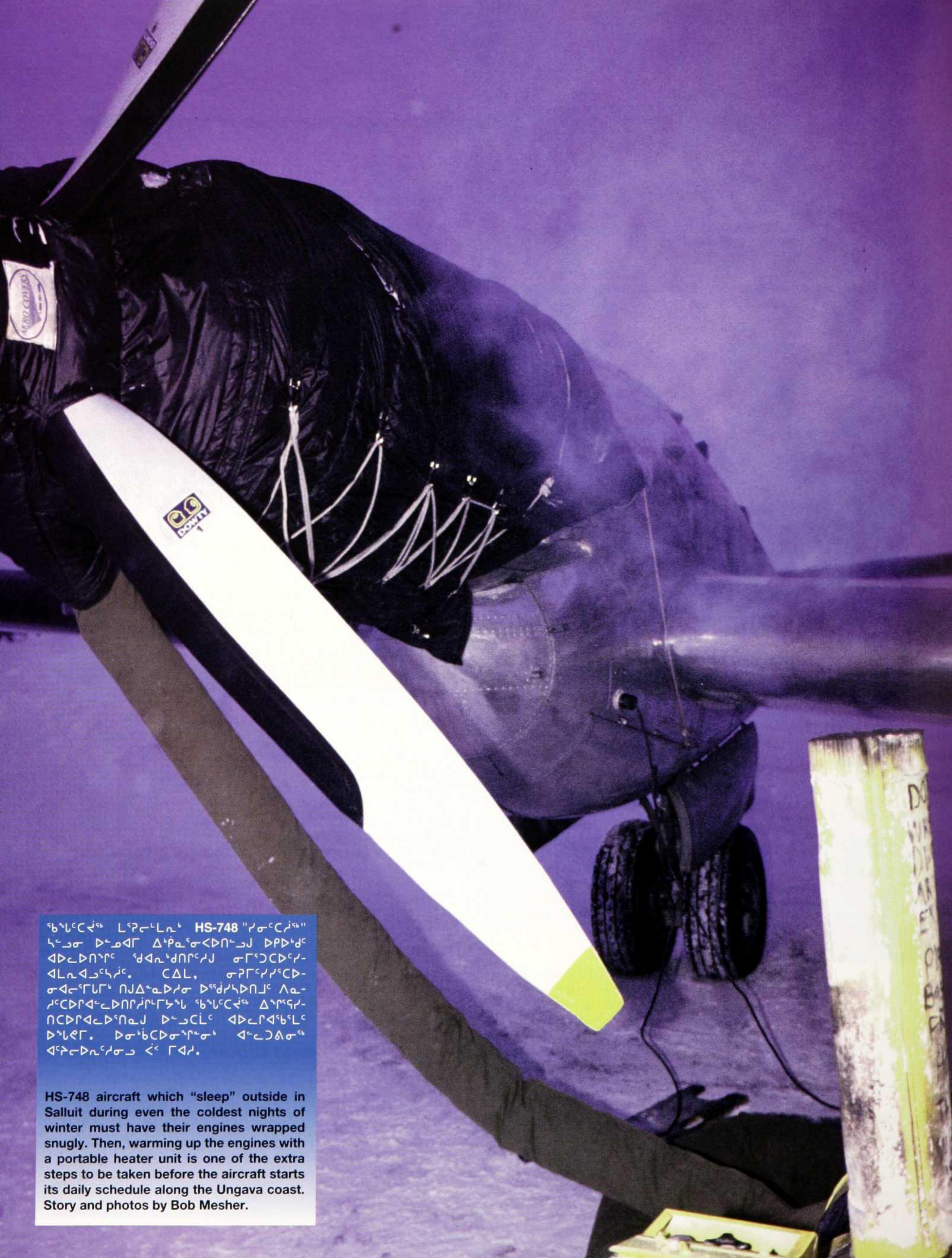
ᔒᓚ ᒍᐊᑦ-ᑯᓘᑎᐊ ᓇᑯᕐᒦᑕᐅᔪᖅ ᒪᑭᕝᕕᒃᑯᑦ ᐳᕐᑐᓂᕐᓴᖏᓐᓄᑦ ᐊᕐᖁᓂ ᐱᖓᓱᓂ ᐱᓇᓱᐊᕐᓂᓇᓚᐅᕐᑕᒥᓄᑦ.
Sheila Watt-Cloutier is thanked by Makivik Executives for her three years of work.

A resolution was also passed that Makivik will give its full support to Kuujjuaraapik in accelerating the construction process and encouraging the timely realization of the improvements to the existing airport terminal there. Following the JBNQA, new airports were constructed in all Nunavik communities except Kuujjuaq and Kuujjuaraapik. But, as Mayor Anthony describes, "While the airstrip is OK, the terminal building is a wreck."

As is usually the case, when management of Air Inuit approached the assembly, there was no shortage of comments from the floor. We have highlighted some of these concerns in the Air Inuit article on pages 14 to 21 of this edition. Furthermore, the third in this series of articles on Air Inuit, to provide answers to questions from passengers and other Air Inuit clientele, is planned for another magazine to follow.

All in all, the AGM went smoothly, for the first couple of days staying ahead of schedule. When it came time for community representatives to voice concerns from home, questions were fielded openly and responded to with care, while provision was made for the more pressing issues to be dealt with in other planned Makivik forums.

While Ivujivik is a small town with a small school gymnasium, they hosted a meeting that was genuinely intimate and showed itself to have a very big community heart. Delegates now look forward to the spring of 1999 when the next AGM will take place in Quaqtaq.



ᖃᖓᑦᑕᓲᖅ ᒪᕐᕈᓕᒻᒪᕆᒃ **HS-748** "ᓯᓂᑦᑕᓲᖅ" ᓴᓪᓗᓂ ᐅᓐᓄᐊᒥ ᐃᒃᑮᓇᕐᓂᐸᐅᑎᓪᓗᒍ ᐅᑭᐅᒃᑯᑦ ᐊᐅᓚᐅᑎᖏᑦ ᖁᐊᓇᒃᑯᑎᒋᑦᓱᒍ ᓂᒥᕐᑐᑕᐅᕐᓯᐊᒪᓇᐊᓗᑦᓴᓲᑦ. ᑕᐃᒪ, ᓂᕈᒥᑦᓯᓯᕐᑕᐅᓂᐊᓕᕐᒥᒐᒥᒃ ᑎᒍᐃᓐᓇᐅᓯᓂ ᐅᕐᖁᓯᓴᐅᑎᒧᑦ ᐱᓇᓱᑦᑕᐅᕆᐊᓪᓚᐅᑎᕆᓲᕆᒻᒥᔭᖓ ᖃᖓᑦᑕᓲᖅ ᐃᖏᕐᕋᓯᑎᑕᐅᕆᐊᓚᐅᕐᑎᓇᒍ ᐅᓪᓗᑕᒫᑦ ᐊᐅᓚᕆᐊᖃᕐᒪᑦ ᐅᖓᕙᒥ. ᐅᓂᒃᑳᑕᐅᓂᖏᓂᒃ ᐊᓪᓚᑐᕕᓂᖅ ᐊᑦᔨᓕᐅᓇᑦᓯᓂᓗ ᐹᑉ ᒥᐊᓯ.

HS-748 aircraft which "sleep" outside in Salluit during even the coldest nights of winter must have their engines wrapped snugly. Then, warming up the engines with a portable heater unit is one of the extra steps to be taken before the aircraft starts its daily schedule along the Ungava coast. Story and photos by Bob Mesher.

ᐅᑭᐅᑉ ᐃᓯᕈᕐᑎᑦ: ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᕐᑎᑦᑕ ᐊᐅᓚᓂᕐᑎᑦ ᐅᖓᕙᒥ

Wings of Winter: Air Inuit's Ungava Route

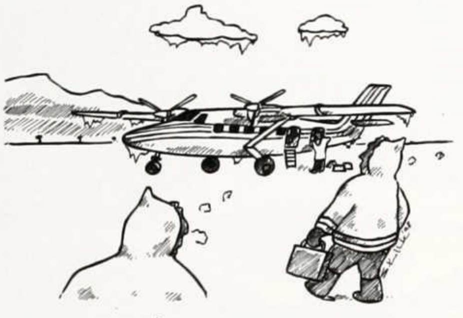
ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖁᑎᖏᑦᑕ ᐊᐅᓚᑦᓯᔨᖏᑦ ᐅᖃᕐᓯᒪᔪᑦ, ᐱᒍᑦᔨᓯᑎᒃ ᐃᓄᓐᓂᒃ ᐱᓇᓯᑦᑎᒥᓂᒃ, ᑐᕌᒐᖃᓛᕐᓂᕋᕐᓯᑎᒃ 1998-ᒥ ᐃᒪᐃᑦᑐᒥᒃ: "ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓯᕿᓂᖁᑎᒥᓂᒃ (ᓯᕿᖕᖑᔭᒥᓂᒃ) ᑕᓕᐊᕐᒥᐅᑕᒥᓂᒃ ᖃᖓᑦᑕᔫᑦ ᐃᖏᕐᕋᕕᖏᓐᓂᒃ ᒪᓕᑦᑎᓯᖔᕐᑐᑦ." ᑖᒃᑯᐊ ᑐᓴᕋᑦᓴᐃᑦ ᑐᖓᓕᕆᔭᐅᓕᕐᑐᑦ ᐱᖓᓱᐃᒍᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖁᑎᖏᑦ ᐱᓇᓱᐊᕐᓂᕆᔭᖏᓐᓂᒃ ᐅᓂᒃᑖᑐᐃᑦ. ᒪᑭᕕᒃᑯᑦ ᐃᕗᔨᕕᒻᒥ ᐊᕐᕌᒍᑕᒦᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᓪᒪᓇᖃᕐᓯᑎᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖁᑎᖏᑦ ᐅᖃᖃᑎᒌᒍᑕᐅᓛᐱᓚᐅᕐᑎᓗᒋᑦ, ᑕᑯᑦᓴᐅᑎᑦᓯᒥᔭᒍᑦ ᖃᖓᑦᑕᔫᑦ ᐅᑭᐅᒥ ᐱᒍᑦᔨᓂᖏᓐᓂᒃ ᐅᖓᕙᒥ, ᑰᑦᔪᐊᑉ ᓴᓪᓗᐃᓗ ᐊᑯᓐᓂᖏᓐᓂ.

ᐊᐃᕆᓕ 1, 1998-ᒥ, ᐊᐅᓚᑦᓯᔨᐅᑦᓯᑎᒃ ᐱᓇᓯᑦᑏᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂ ᒪᑭᕕᒃᑯᑦ ᐊᕐᕌᒍᑕᒦᕐᓯᐅᑎᑦᓯᒍ ᑲᑎᒪᓂᓪᒪᓇᖓᓄᑦ ᐊᐃᓯᒪᓚᐅᔪᑦ ᐃᕗᔨᕕᒻᒥ ᑐᓴᕐᑎᓯᕆᐊᕐᑐᓯᒪᑦᓯᑎᒃ ᐱᓇᓱᐊᕐᓂᕆᔭᖏᓐᓂᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖁᑎᖏᑦᑕ. ᑕᐃᒪ ᑲᑎᒪᓂᓪᒪᓇᒻᒥ ᑲᑎᒪᕆᐊᕐᓯᒪᔭᐃᑦ ᐅᖃᐅᓯᑦᓴᒥᓂᒃ ᐊᐱᕐᓲᑎᑦᓴᒥᓂᓪᓗ ᐱᕕᑦᓴᖃᕐᑎᑕᐅᓯᓚᐅᔪᒻᒥᔪᑦ ᐅᓂᒃᑲᓇᑐᐊᕐᒪᑕ.

ᔫᓯᐱ ᐹᑦᓚᔮᑦ, ᐃᑲᔪᕐᑎᕆᔨᐅᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᕐᑎᑦᑕ ᐊᖓᔪᕐᖄᖓᓄᑦ ᒫᒃ ᑏ. ᑯᐊᑕᒧᑦ, ᑲᑎᒪᓂᕐᔪᐊᒥ ᐊᐃᓯᒪᓚᐅᕐᒥᔪᖅ, ᐊᐃᓯᒪᖃᑕᐅᒻᒥᑎᓪᓗᒋᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᕐᑎᑦᑕ ᐸᕐᑐᓂᕐᓴᖁᑎᖏᑦ ᐅᑯᐊ: ᐊᖓᔪᕐᖄᑉ ᑐᖓᓕᖓ ᐱᑕ ᖁᐊᔅᒪᓐ; ᐱᐊ ᓚᐸᐃᓐᑦ, ᑐᑭᒧᐊᕐᑎᓯᔨ ᐊᐅᓚᓂᖏᓐᓂᒃ; ᒪᐃᒃ ᕗᓚᓐ, ᐸᕐᑐᓂᕐᓴᑎᒍᑦ ᐊᐅᓚᑦᓯᔨ; ᐊᒻᒪᓗ ᐱᐊᓪ ᑖᒻᓴᓐ, ᑐᑭᒧᐊᕐᑎᓯᔨ ᐃᓗᓐᓈᒍᑦ ᑮᓇᐅᔭᓕᐅᖃᓯᐊᕐᓂᑎᒍᑦ ᐊᐅᓚᓂᕐᓂᒃ.

ᑐᑭᓯᒪᑎᑦᓯᓯᐊᕋᓱᐊᓚᐅᕐᑐᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᐊᑦᑕᓇᖕᖏᑑᒋᐊᖃᕐᓂᖏᓐᓂᒃ ᓯᕗᓪᓕᐸᐅᑦᔨᓂᕋᕐᓯᑎᒃ ᐊᒻᒪᓗ ᖃᐅᔨᒪᔭᐅᒋᐊᖃᕐᒥᔪᖅ, ᐊᕐᕌᒍᐃᑦ ᖁᓕᓪᓗ ᖁᓕᐅᖏᒐᕐᑐᓗ (19) ᓈᓯᒪᓕᕐᑎᓗᒋᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᕐᑎᑦᑕ ᑲᒻᐸᓂᖁᑎᖓ ᐊᑦᑕᓇᖕᖏᑑᓂᕐᐸᐅᖃᑕᐅᓂᕐᒥᓂᒃ ᓄᐃᑦᓯᓯᒪᔪᖅ ᓄᓇᕕᒻᒥ ᐃᖏᕐᕋᕕᒋᕙᑦᑕᖓ ᑕᑯᓐᓇᓯᒍ ᓈᒻᒪᑐᖅ. ᖁᐊᔅᒪᓐ ᖃᐅᔨᑎᑦᓯᓚᐅᕐᒥᔪᖅ ᐃᓚᖏᓐᓂ, ᑲᒻᐸᓂᖁᑎᒃ ᒪᓕᒐᓕᐅᕐᓯᒪᕆᐊᖃᕐᓂᕋᕐᓯᒍ ᒪᓕᑦᑕᐅᖁᔭᐅᔪᐃᑦ ᒪᓕᒐᓕᐅᕐᑎᓄᑦ ᒪᓕᑦᓯᒋᑦ.

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂᒃ ᑭᒡᒐᑐᕐᑏᑦ ᐅᓂᒃᑳᓚᐅᕐᒥᔪᑦ ᐱᒍᑦᔨᓂᕐᒥᓂᒃ ᐱᐅᓯᐅᒥᓯᒪᓂᕋᐃᓕᕐᓯᑎᒃ ᖃᖓᑦᑕᔫᖏᑦᑕ



Air Inuit management have claimed, on behalf of all Air Inuit employees, that their common goal for 1998 will be that: "The people of Nunavik will set their watches by the Air Inuit schedule." This is the second of a three-part series of articles focusing on the activities of Air Inuit. Following a brief description of some Air Inuit discussions at the Makivik AGM in Ivujivik, we also provide a look at the company's winter services on the Ungava coast, between Kuujjuaq and Salluit.

On April 1, 1998, the managing staff of Air Inuit attended the Makivik AGM in Ivujivik to report on the activities of the airline company. The floor was then opened for comments and questions from delegates of the meeting.

Josepi Padlayat, Assistant to Air Inuit President Mark T. Gordon, was present, along with Air Inuit's Executive Vice-President Peter Horsman; Pierre Laplante, Director of Operations; Mike Voland, Senior Controller; and Bill Thompson, Director of Commercial Operations.

They emphasized flight safety as the number one priority for Air Inuit and noted that, over the past 19 years, the Company has established a safety record which is exceptional for the area of Nunavik. Horsman noted that in some critical areas, the Company's policies exceed the requirements of regulatory agencies.

The Air Inuit representatives also described service improvements to the airline's operations over the last years, including flight rescheduling to have all communities receive same-day service to Montreal, both north and south on scheduled service days. Departure and arrival times have also been adjusted for passenger convenience. Improvements have been made for more efficient and timely delivery of cargo as well.

Air Inuit is considered to be a critical component of

ᐅᑭᐅᑉ ᐃᓴᕈᕐᒥᑦ: ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᕐᒥᑦᑕ ᐊᐅᓚᓂᕐᒥᑦ ᐅᖕᒐᕙᒥ

ᐊᐅᓚᓂᕐᒥᓐᓂᒃ ᐊᕐᕌᒍᖃᑦᑕᓯᒪᔪᓂ, ᐱᐅᓯᐅᒥᒋᐊᕐᓯᒪᒻᒥᔪᑦ ᐊᐅᓪᓚᕕᒋᐁᑦᑕᕐᒥᑦᑕ ᐋᖅᑭᕆᐊᕐᓯᒪᓂᕐᒥᑦ ᓄᓇᓕᓕᒫᑦ ᐅᓪᓗᓴᐃᓐᓇᖅ ᐱᑐᑦᓴᐅᑎᓂᖃᕐᓯᒋᑦ ᒫᓐᑐᕆᐊᒥᑦ ᐱᔪᓂᒃ, ᐃᓄᐃᑦ ᓄᓇᕐᒥᓂ ᖃᓪᓗᓈᓂᓗ ᐊᐅᓚᕕᓴᐅᑎᑕᐅᔪᓂ ᐅᓪᓗᓂ ᐱᑐᑦᓯᕕᒋᐁᑦᑕᒥᓂ. ᖃᕐᒫᑦᑕᕕᑦᓴᕐᒥᑦ ᐊᒻᒪᓗ ᑎᑭᕝᕕᓴᕐᒥᑦ ᐋᖅᑭᕆᐊᑦᑕᐅᓯᒪᒻᒥᔪᑦ ᐊᐅᓪᓚᕈᒪᔪᓄᑦ ᐃᓱᐊᕐᑑᑎᒐᓱᐊᒍᑦ. ᐱᐅᓯᐅᒥᒋᐊᑦᑕᐅᓯᒪᒻᒥᔪᑦ ᐅᓯᔭᐅᒥᐊᓖᑦ ᐊᐅᓚᑕᐅᕙᓐᓂᕐᒥᑦ ᐃᓱᐊᕐᓂᓴᐅᕚᓕᕐᑐᑦ ᐊᒻᒪᓗ ᐊᑯᓂᖅᑭᓂᕐᓴᐅᓕᕐᓯᑎᒃ ᑎᑭᑦᑎᑕᐅᕙᓐᓂᕐᒥᑦ.

ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᕐᒥᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓅᖃᑎᒌᓐᓂᕐᒥᓐᓄᑦ ᑐᕐᖓᕕᒋᔭᐅᖃᑕᐅᓪᓚᓇᑦᑐᐃᑦ. ᖃᖕᒐᑦᑕᔩᓕᓇᓂᕐᒥᑦ ᐃᓄᑐᐃᓐᓇᓂᒃ ᐱᓇᓱᑦᑎᖃᕐᓱᑦ 27.5% ᐳᓴᓐᑎᓂᒃ. ᐃᓄᐃᑦ ᖃᕐᒫᑦᑕᔫᕐᒥᑦ ᑕᑯᓐᓇᑕᐅᓂᖃᕐᒥᔪᐃᑦ ᑎᒥᖁᑎᐅᑦᓯᑎᒃ ᐃᓄᖁᑎᒋᔭᐅᑦᓯᐊᑐᐊᑑᒥᐊᕐᒥᑦ ᓄᓇᕕᒻᒥ ᑕᐃᒪᐃᓕᒥᒃ ᓴᐳᑦᔨᓂᖃᕐᓯᐊᑐᐊᑑᕆᑦᑐᐃᑦ ᐃᓗᕐᕈᓯᑎᒍᑦ ᓱᓕᓚᑦᑐᖃᓕᑐᐊᕐᒪᑦ ᖃᓄᑐᐃᓐᓇᖅ ᑐᓂᕐᕈᑎᖃᕐᐸᑦᓯᑎᒃ, ᐊᑭᑭᓕᕆᐊᒃᑲᐃᓯᒪᐁᑦᓯᑎᒃ ᖃᕐᒫᑦᑕᐅᑎᕐᒥᓂᒃ ᓱᓕᓚᑦᑐᐃᑦ, ᐊᑭᑭᓕᕆᐊᒃᑲᐃᓯᒪᐁᒻᒥᓯᑎᓪᓗ ᐱᐊᕋᕐᓂᒃ (ᑲᒃᑲᓛᓂᒃ) 12 ᐊᑖᓂ ᐅᑭᐅᓕᓐᓂᒃ, ᐃᓄᑐᖃᕐᓂᒃ ᐊᒻᒪᓗ ᐊᓯᕐᒥᓐᓂᒃ ᐊᑭᑭᓕᒃᑲᐃᓯᒪᐁᒻᒥᓯᑎᒃ ᐱᑦᔪᑎᑦᓯᐊᒪᓇᓐᓂᒃ ᐱᑦᔪᑎᖃᕐᓯᑎᒃ ᐃᑲᔪᕐᓯᒪᒐᓱᐊᒍᑦ. ᑕᒪᒃᑯᐊ ᐃᑲᔪᕐᓯᒪᐅᑕᐅᕙᑦᑐᐃᑦ 1 ᒥᓕᐊᓐ ᑖᓚᖃᓵᑉᐸᑐᐃᑦ ᐃᑲᔪᕐᓯᒍᑎᒋᐁᑦᑕᕐᒥᑦ.

ᖃᕐᒫᑦᑕᔩᑎᒍᑦ ᐊᐅᓚᒍᑎᓕᕆᓂᖅ ᐊᑭᑐᔫᒐᖅ ᐅᑭᐅᖅᑕᑐᒥ. ᐱᑦᔪᑎᐅᓗᐊᖅᒎᐊᐸᑦᑐᐃᑦ ᖃᕐᒫᑦᑕᔫᖅᑯᑎᕆᔭᐅᔪᓄᑦ ᑕᒪᒃᑯᐊ ᖃᕐᒫᑦᑕᔫᑦ ᐊᒻᒪᓗ ᐃᓚᑦᓴᕐᒥᑦ ᐊᑭᑐᔫᒻᒪᓇᐊᓘᒻᒪᑕ. ᖁᐊᔅᒪᓐ ᐅᑯᓂᖕᒐ ᐆᑦᑐᕋᐅᑎᖃᓚᐅᖅᑐᖅ: ᒪᕐᕈᓕᒻᒪᓇᐅᑉ HS-748 ᓯᕗᕋᓂ ᐃᒐᓛᖕᒐ $25,000 ᑖᓚᕌᕐᑐᖅ, ᒪᕐᕈᓕᐊᕈᐊᐱᐅᑉ ᐅᒃᑯᐊᖕᒐᑕ ᑎᑐᓕᖕᒐ $800 ᑖᓚᐃᑦ ᒥᑦᓴᓂᑦᑐᖅ, ᐊᒻᒪᓗ ᒪᕐᕉᓄᑦ ᐃᑦᓯᔭᕕᐅᒍᓐᓇᓯᓂ ᐃᑦᓯᕆᐅᑕᖅ ᓯᐳᔅᑐᓕᕐᒥ ᓯᑲᑦᑐᔭᒥ Dash-8 $4,200 ᑖᓚᐃᑦ ᒥᑦᓴᓂᑦᑎᓗᒍ ᐊᐅᓚᐅᑎᕐᒥᑦᑕ ᐊᑭᒋᒐᔭᑦᑕᖓ ᐊᓪᓚᓯᒪᒻᒥᔪᖅ 1 ᒥᓕᐊᓐ ᑖᓚᐃᑦ ᒥᑦᓴᓂᑦᑎᓗᒍ.

ᐃᓄᐃᑦ ᖃᕐᒫᑦᑕᔫᕐᒥᑦᑕ ᐃᓚᖓ ᒪᕐᕈᓕᒻᒪᓇᒃ HS-748 ᓄᑕᐅᓯᓕᓇᐊᑦᑕᐅᓚᐅᖅᑐᖅ $82,000. ᑖᓚᖃᕐᑎᓗᒍ. ᐊᒻᒪᓗ ᐊᑕᐅᓯᖅ ᒪᕐᕈᓕᐊᕈᐊᐱᒃ ᐃᓗᐊ ᓄᑕᐅᓯᓕᓇᐊᑦᑕᐅᓚᐅᕐᒥᓯᓂ, ᒪᔪᕋᐅᑎᕐᒥᓗ ᐋᖅᑭᕆᐊᑦᑕᐅᒥᑦᓯᑎᒃ ᐃᓱᐊᕐᓂᓴᐅᓕᕐᑎᓯᒥᑦ ᐃᑭᒐᓯᐊᓯᔪᓄᑦ, ᐃᓄᑐᖃᕐᓄᑦ ᐱᓗᐊᕐᑐᖅ. ᐸᕐᓇᐃᓯᒪᒐᓯᐊᕐᒥᔪᑦ ᓄᑕᐅᓯᓖᕆᐊᓴᒍᒫᕐᓂᐊᓯᑎᒃ ᑐᖕᓕᖕᒐᓂᒃ ᒪᕐᕈᓕᐊᕈᐊᐱᐅᒥᔪᒥᒃ ᖃᒥᐅᔪᓐᓇᕕᓕᒫᖅᒍᑦ ᖃᒥᐅᒐᓯᐊᕐᑐᖅ.

ᐊᑭᑐᔫᒍᑎᒋᐁᑦᑕᕐᒥᑦ ᐃᓚᖃᕐᒥᔪᑦ ᐅᑯᓂᖕᒐ ᐅᔅᓯᐊᔫᑉ ᐊᑭᑐᔫᓂᖕᒐᓄᑦ ᐊᒻᒪᓗ ᐃᒻᒪᖃᐅᑎᑦ ᑭᓇᐅᔭᐃᑦ ᓴᓂᕐᕿᑕᐅᒥᐊᖃᕐᐸᑦ ᐃᓚᒋᔭᐅᒥᒪᑕ. ᐊᒻᒪᓗ ᐊᓯᕐᒥᑦ ᑕᑯᓐᓇᓯᒋᑦ ᖃᕐᒫᑦᑕᔫᖅᑯᑎᓖᑦ ᓄᓇᓂ ᐊᓯᕐᒥᓐᓃᑐᐃᑦ, ᐅᓯᔭᐅᑎᒥᐊᓕᓐᓂᒃ ᐅᓯᐁᓐᓂᕐᒥᑦ ᐃᓄᐃᑦ ᖃᕐᒫᑦᑕᔫᕐᒥᑦ ᐅᖕᒐᒧᑦ ᑭᓯᐊᓂ ᐅᓯᐁᒡᓗᔫᕐᒍᓪᓚᑕ. ᐊᒥᓲᕐᕆᑐᐊᐱᓐᓂᒃ ᐅᓯᓯᐁᑦᑐᐃᑦ ᖃᓪᓗᓈᓄᑦ ᐅᑎᓕᕐᒥᒃ, ᑕᐃᒪᐃᒻᒪᑦ ᑐᕐᖓᕕᒻᒥᓄᑦ ᐅᑎᓯᐁᑦᑐᐃᑦ ᐅᓯᐅᓪᓗᐊᕐᒥᓕᒪᓇᓕᕐᓯᑎᒃ. ᑕᒪᒃᑯᐊᑕᒐ ᐊᒻᒪᓗ ᐊᓯᕐᒥᑦ ᐊᑭᓕᕐᑐᓇᐊᓕᓐᓄᑦ ᐃᓚᒋᔭᐅᑎᑕᓕᖅᑭᐁᑦᑐᐃᑦ ᐊᐅᓚᔪᓄᑦ.

ᐅᐃᒪᓇᕐᓯᓯᑎᒃ ᐊᐅᓪᓚᑎᑕᐅᐁᑦᑐᐃᑦ ᐱᑦᔪᑎᒋᑦᓯᒋᑦ

ᐃᓯᒫᓘᑎᒋᔭᐅᔪᐃᑦ ᓄᐃᑕᐅᓚᐅᕐᒥᔪᑦ ᐅᐃᒪᓇᕐᑐᖃᓕᕐᐸᑦ ᐊᑐᐃᓐᓇᐅᑐᓐᓇᓯᐊᕐᑐᓂᒃ ᐊᑐᐃᓐᓇᖃᑦᓯᐊᓇᐊᖃᕐᒪᑦ ᐋᓐᓂᐊᓂᕐᒧᑦ ᐅᐃᒪᓇᕐᓯᔪᒃᖃᕐᐸᑦ ᓄᓇᓕᓕᒫᓂ. ᑕᐃᒪᖕᒐᑦ ᑲᓇᑕᒥ ᐊᐅᓚᔪᓕᕆᔨᑦ ᒪᓕᒐᓕᐅᓚᐅᔪᑎᓪᓗᒋᑦ ᖃᕐᒫᑦᑕᔫᕐᑏᑦ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᐃᑲᐅᔅᓂᓂᒃ (ᑲᐃᕆᓪᓚᒍᓯᓂᒃ) ᖃᕐᒫᑦᑕᔫᕐᓯᒪᒋᐊᖃᕐᒪᖕᒪᑦ ᐋᖅᑭᓱᐃᓯᒪᓕᓚᐅᔪᒪᑕ ᐅᐃᒪᓇᕐᓯᔪᖃᕐᑎᓗᒍ ᐱᑐᑦᓯᓂᒐᑦ ᓇᕐᒥᐊᕐᓇᑐᕐᒥᓕᕐᑭᓯᒪᔪᖅ.

ᐱᐊ ᓚᐳᐃᓐᑦ ᐅᖃᓚᐅᖅᑐᖅ ᖃᕐᒫᑦᑕᔫᖅᑎᓕᓐᓄᑦ ᑕᐃᒪᖕᒐᑐᐃᓐᓈᓗᒃ ᖃᕐᒫᑦᑕᔫᖅᑯᑎᓕᕆᔪᐃᑦ ᖃᕐᒫᑦᑕᕕᒋᒋᐊᓕᒥᓂᒃ ᖃᕐᒫᑦᑐᐃᓐᓇᐱᓐᓇᔪᕐᒋᓪᓚᑦ ᐊᒻᒪᓗ ᐅᐃᒪᓇᕐᑐᖃᓕᕐᒪᑦ ᖃᕐᒫᑦᑐᐃᓐᓇᐱᓐᓇᔪᒥᒐᑎᑉ - ᐃᓚᒋᓐᓂ ᐃᓄᒋᐊᑦᑐᔪᒥᐅᑦ, ᐅᐃᒪᓇᕐᑐᓯᐅᑎᑐᐃᓐᓇᓛᓇᓐᓂᒃ ᑲᒻᐸᓂᖅᑯᑎᖃᕿᓗᐊᕐᒥᔪᑦ. ᓄᓇᕕᒻᒥᓕ ᐅᐃᒪᓇᕐᓯᓯᑎᒃ ᐊᐅᓪᓚᓇᐊᖃᕐᐸᑐᐃᑦ ᐊᒥᓯᐊᓗᓯᔪᑦᓴᕐᒋᒪᑕ ᐅᐃᒪᓇᕐᑐᓯᐅᑎᑐᐃᓐᓇᓛᓇᓐᓂᒃ ᖃᕐᒫᑦᑐᖃᓯᐊᒐᓗᐊᑭᑕ ᐊᑐᓂᑦ

the social infrastructure in Nunavik. The airline presently employs 27.5% Inuit staff. Air Inuit is also viewed as a good corporate citizen of Nunavik in that it supports cultural events through various donations, discounted fares for such events, reduced fares for children under 12, elders, and for those who require reduced rates for compassionate reasons. The value of these contributions is nearly $1-million.

Air transportation in the North is expensive. Reasons cited by the airline are that aircraft and aircraft parts are very high. Horsman gave these examples: A front window for an HS-748 is $25,000, a door handle for a Twin Otter is about $800, and a double seat for the Dash-8 is about $4,200 while the list price of an engine for a Dash-8 is around $1-million.

ᑰᔾᔪᐊᒥ ᖃᕐᒫᑦᑕᔫᓂᐊᑏᑦ: ᐱᓃᓇ ᓯᒥᐅᓂ, ᓵᒻ ᕿᑭ, ᐊᒻᒪᓗ ᑲᒧᔭᓐ ᓚᐱᐊᓪ. ᐊᑦᓯᕐᒍᐊᑉ ᐃᓗᐊᓃᑦᑐᖅ: ᐋᓂ ᐊᐅᒋᐊᖅ ᒪᕐᕈᓕᐊᕈᐊᐱᐅᑉ ᒪᔪᕋᐅᑎᑖᖅᑲᒥᖏᑦᑕ ᓴᓂᖕᒐᓂᑦᑐᖅ.
Kuujjuaq airline agents: Penina Simeonie, Sam Hickey, and Carmen Labelle. Insert: Annie Augiak beside new Twin Otter air stairs.

One of Air Inuit's HS-748 was recently refurbished at a cost of $82,000. Also one Twin Otter was also refurbished with a new interior re-fit, including a passenger service air stairs door making it more convenient for passengers to board the plane, especially elders. There are plans to do a second Twin Otter refurbishment as soon as possible.

Other considerable expenses include the high cost of fuel and insurance. Also, compared to airline operators in other areas, the cargo portion of Air Inuit is one-way only. Little cargo is sent on south-bound flights, so they return to base empty half of the time. These and other expenses are passed onto the travellers.

Concerning medevacs

Concerns were raised about the need for more dependable emergency medical flights in the region.

Wings of Winter: Air Inuit's Ungava Route

ᐋᓐᓂᐊᕕᓐᓂ ᓴᐳᑦᔭᐅᒍᓐᓇᓚᖕᒐᑦᔭᖕᒋᑦᑐᑦ ᐃᖕᒋᕐᕋᑎᒐᓯᐊᕐᓗᒋᑦ.

ᐅᖃᕐᒥᓱᓂᓗ, "ᓂᕆᐅᒋᔭᖃᕋᓗᐊᕐᑐᒍᑦ ᑲᓇᑕᒥ ᐊᐅᓚᔪᓕᕆᔨᓄᑦ ᖃᒻᒥᑯᑦ ᐊᖕᒋᕐᑕᐅᓯᒪᐅᑎᑖᕐᑎᑕᐅᓂᐊᖕᒎᑐᒍᑦ ᐋᓐᓂᐊᓂᕐᒧᑦ ᐅᐃᒪᓇᕐᓯᕙᑦᑐᐃᑦ ᐱᑦᔪᑎᒋᓗᒋᑦ. ᑕᒪᓐᓇ ᑲᐃᓪᓗᐊᕈᑦᔨᓕᓯᐊᒻᒪᕆᑉᐸᑕᕗᑦ ᑕᐃᒪᖕᖕᒐᑦ ᐱᓇᓱᐊᕈᓯᑕᒫᑦ. ᑭᓯᐊᓂ ᑕᐃᒫᑦᓴᐃᓇᖅ, ᖃᖕᒐᑦᑕᔫᕐᑎᕐᑯᑎᑦᑎᓂᒃ ᑭᖕᒍᓪᓕᐹᒍᓗᓂ ᑐᑭᑖᕐᑎᓯᔨᐅᒍᓐᓇᓂᖕᒐᓂᒃ ᑐᖕᖕᒐᕕᖃᑦᓴᐃᓇᕐᑐᒍᑦ - ᐅᐃᒪᓇᕐᑑᒐᓗᐊᕐᐸᑦ, ᐅᓯᒐᑦᓴᓂᒃ ᖃᖕᒐᑦᑕᔫᕐᑎᓯᓚᖕᒐᒐᓗᐊᕈᓂ, ᐅᕝᕙᓘᓐᓃᑦ ᐃᓅᓐᓂᒃ ᐅᓯᓚᖕᒐᒐᓗᐊᕈᓂ - ᐊᒻᒪᓗ ᑲᒻᐸᓂᐅᔫᖅ ᐅᕝᕙᓘᓐᓃᑦ ᐋᓐᓂᐊᔪᓕᕆᔩᑦ ᐅᖃᕆᐊᓪᓚᕕᖃᑦᔭᖕᒋᑦᑐᐃᑦ ᐊᑦᑕᓇᕐᑑᒪᖕᒋᑦ ᐊᑦᑕᓇᕐᖕᒋᑑᒻᒪᖕᒌᓪᓘᓃᑦ ᑕᒪᓐᓇ," ᑕᐃᒫᒃ ᐅᖃᕐᒥᔪᖅ ᐱᐊ ᓚᐳᐃᓐᑦ.

ᐅᑭᐅᖕᒍᑎᓪᓗᒍ ᑰᒃᔪᐊᒥ

ᑲᔅᑎᐊᓐ ᑐᐳᕆᐅᓪ ᑰᒃᔪᐊᒥ ᑐᑦᑕᕕᐅᒻᒪᑦ ᑲᒪᔨᒋᔭᐅᔪᖅ. ᑲᒪᒋᔭᖃᓲᖅ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᕘᔅ ᐃᐊᑯᑦ ᐊᐅᓚᓂᖕᒋᓐᓂᒃ ᑎᒻᒥᔫᕐᓂᐊᕕᒻᒥ. ᐅᓯᔭᑦᓴᓂᒃ ᐱᓇᓱᑦᑏᑦ ᐊᒻᒪᓗ ᖃᖕᒐᑦᑕᐅᑎᑦᓴᓕᕆᔩᑦ ᑕᒪᕐᒥᒃ ᑲᑐᑦᔮᕆᑦᓯᒥᑦ ᐱᓇᓱᐊᓲᑦ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᕐᑯᑎᖕᒋᓐᓄᑦ ᐊᒻᒪᓗ ᕘᔅ ᐃᐊᑯᑦ ᐱᓇᓱᑦᑎᓄᑦ. ᑲᒪᒋᔭᖃᓲᖅ ᑲᔅᑎᐊᓐ ᑕᒪᕐᒥᒃ ᑲᒻᐸᓂᐅᔫᒃ ᐃᓪᓗᔪᐊᕐᑯᑎᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᓄᓇᒃᑰᔫᕐᑯᑎᖕᒋᓐᓂᒃ. ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖕᒋᓐᓄᑦ ᐱᓇᓱᑦᑎᒋᔭᐅᓯᒪᓕᕐᑐᖅ ᐊᕐᕌᒍᓂ ᖁᓕᓐᓂ, ᐱᒋᐊᖕᖕᒐᓚᐅᕐᓯᒪᔪᖅ ᐅᓯᒐᑦᓴᓂᒃ ᐅᓯᖕᒋᐊᕐᑎᐅᓯᓂ ᑰᒃᔪᐊᕌᐱᒻᒥ. ᒫᓐᓇ ᑰᒃᔪᐊᒥ ᑐᑦᑕᕕᐅᔪᒥ ᑲᒪᔨᒋᔭᐅᓕᕐᑐᖅ ᐊᕐᕌᒍᓐᓂ ᓯᑕᒪᓂ.

ᐅᖃᕐᑐᖅ, "ᐊᒥᓱᒻᒪᕇᑦ ᐅᓯᕙᑦᑕᕗᑦ ᒫᓐᑐᔨᐊᒥᑦ ᐱᕙᑦᑐᐃᑦ.

Ever since new Transport Canada regulations have been in place tightening restrictions on the number of duty hours for pilots, medevac services have been precarious.

Pierre Laplante says it is not always the case that airlines regularly do normal flying and medevac flying — in areas of denser population, dedicated medevac companies exist. In Nunavik the total amount of medevac flying is insufficient to support a dedicated aircraft at each hospital center.

"We expect that Transport Canada will, in the near term, issue a waiver for medical emergencies. We are pushing hard for this on a weekly basis. At the same time, we want the pilots to know they have the final decision — whether its a medevac, a cargo flight, or a passenger flight — and not for the company or the medical people to say whether it is safe to do so," he says.

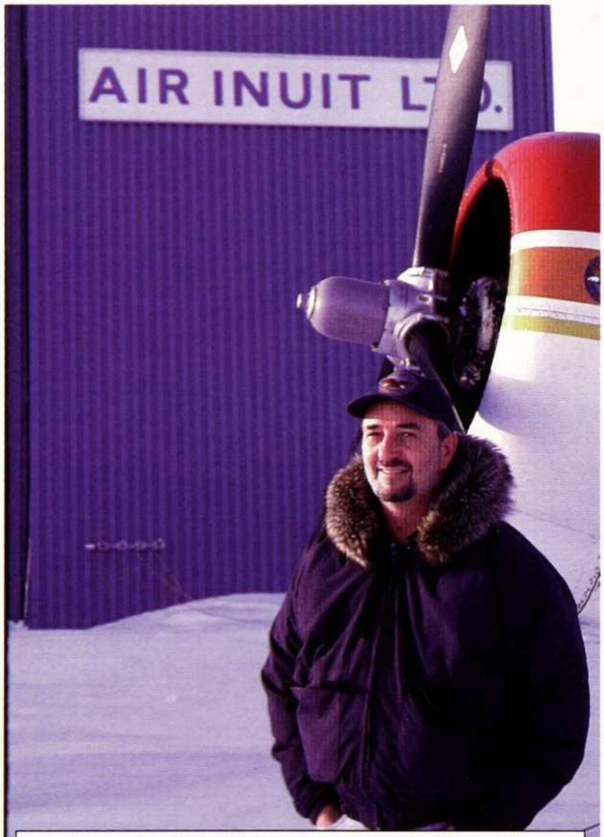
Winter in Kuujjuaq

Christian Dubreuil is the Base Manager in Kuujjuaq. He takes care of all Air Inuit and First Air ground operations at the airport. The cargo staff and ticket counter staff are shared by both airlines. He looks after the company's buildings and vehicles. He has been with Air Inuit for 10 years, starting out as a cargo handler in Kuujjuaraapik. He has been the base manager In

ᖃᖕᒐᑦᑕᔫᖅ ᒫᕐᕈᓪᓚᕆᒃ HS-748 ᑰᑦᔪᐊᑉ ᒥᕝᕕᖕᒐᓂᑦᑐᖅ ᐅᓐᓄᐊᑯᑦ. ᐊᑦᔨᖑᐊᑉ ᐃᓗᐊᓂᑦᑐᖅ: ᑲᔅᑎᐊᓐ ᑐᐳᕆᐊᓪ ᑰᑦᔪᐊᒥ ᑐᖕᖕᒐᕕᑎᔨᐅᔪᒥ ᑲᒪᔨᒋᔭᐅᔪᖅ.
ᐊᑦᔨᖑᐊᖅ ᖁᓚᓂᑦᑐᖅ: ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖕᒋᑦᑕ ᑲᒪᔨᓪᒪᕆᖕᒋᑦ.
HS-748 on the Kuujjuaq runway at night. Insert: Christian Dubriel is Base Manager there. Top: The Air Inuit management team.

BOB MESHER

ᐅᑭᐅᑉ ᐃᓴᕈᖅᑎᑦ: ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖅᑎᑦᑕ ᐊᐅᓚᓂᖅᑎᑦ ᐅᖓᕙᒥ


ᐱᑕ ᖁᐊᔅᒪᓐ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓄᑦ ᐳᕐᑐᓂᕐᓴᖁᑎᕆᔨᐅᔪᖅ ᐊᖓᔫᕐᖃᒧᑦ ᑐᖓᓕᕆᔨᐅᑦᓯᓂ.
Peter Horsman is Air Inuit's Executive Vice-President.

ᔫᔅ ᐃᐊᑯᑦ ᑎᑭᑦᓴᕋᒥᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓄᑦ ᐃᑭᖔᓯᕙᑦᑐᐃᑦ ᖃᖓᑦᑕᕕᑦᓴᖓ ᓇᓪᓕᐅᑎᒻᒪᑦ ᓄᓇᓕᒻᒧᑦ ᐊᐃᕕᕆᒐᓱᐊᕐᑕᒥᓄᑦ ᖃᖓᑦᑕᓯᑦᓯᑎᒃ," ᑕᐃᒪᒃ ᐅᖃᕐᑐᖅ. ᖃᖓᑦᑕᔫᖅ ᐃᑭᕕᕆᖔᓚᖓᓕᕐᒥᔭᖓ ᐊᐅᓪᓚᓯᓲᖅ ᐃᑲᐅᕐᓂᓕᒫᒥ (ᑲᐃᕆᓪᓚᒍᓯᓕᒫᒥ) ᐅᖓᑖᓄᓗᓐᓃᑦ ᔫᔅ ᐃᐊ ᑎᑭᑦᑐᕕᓂᐅᑎᓪᓗᒍ. ᐅᖓᕙᒥ, ᓄᓇᕕᐅᑉ ᓯᕿᓂᖓᓂᒥᐅᖑᓂᕐᓴᐃᑦ ᐱᒍᑦᔭᐅᕙᑦᑐᐃᑦ ᒪᕐᕈᓕᐊᐱᒍᓗᓐᓄᑦ ᑕᑉᐹᓂᒥᐅᖑᓂᕐᓴᐃᑦ ᐱᒍᑦᔭᐅᑎᓪᓗᒋᑦ ᒪᕐᕈᓕᒻᒪᕆᒻᒧᑦ HS-748-ᒧᑦ.

ᑲᔅᑎᐊᓐ ᑐᐳᕆᐅᓪ ᐅᖃᕐᒥᔫᖅ, ᐅᑭᐅᒧᓕᕐᒪᑦ ᐱᓇᓱᐊᕐᓂᑫᑦ ᐊᕐᓱᕈᓐᓇᓂᕐᓴᐅᕙᒃᑲᓗᐊᕐᓱᓂ ᐃᒃᑮᓇᕐᑐᒪᕆᐅᓕᕐᒪᑦ ᐱᓇᓱᒐᑦᓴᓕᐹᓘᓱᖑᖕᖏᓂᕐᓴᖅ ᐊᐅᔭᑐᖃᐅᓕᕐᒪᑦ (ᐅᐱᕐᖔᑐᖃᐅᓕᕐᒪᑦ) ᐱᓇᓱᒐᑦᓴᖃᕐᓂᓴᐅᑦᓯᓂ ᐊᐅᓚᓂᕐᓴᐅᔫᒧᒻᒪᑕ ᒪᖃᐃᑦᑎᑕᐅᕆᐊᕐᑐᓯᒪᔪᐃᑦ ᐊᒻᒪᓗ ᐃᖃᓗᓐᓂᐊᕆᐊᕐᑐᑎᑕᐅᓯᒪᔪᐃᑦ ᐳᓛᕆᐊᕐᓯᑎᒃ ᐅᑭᐅᕐᑕᑐᒥᐅᓂᒃ.

ᐅᖃᕐᒥᓱᓂᓗ, ᑐᑦᑕᕕᐅᔪᓄᑦ ᑲᒪᔨᕆᔭᐅᑦᓱᖓ, ᓯᑫᓪᓕᐸᐅᑦᔨᒐᓯᐊᔫᖑᔪᖓ ᐱᒍᑦᔨᔭᑦᑎᓂᒃ ᐱᒍᑦᔨᓯᐊᕆᐊᖃᕐᓂᑫᓐᓂᒃ ᖃᓄᑐᐃᓐᓇᓕᒫᖅ. ᐱᕕᓕᒫᑦᑎᒍᑦ ᑲᒪᒋᔭᖃᑦᓯᐊᑫᓯᐊᔫᒍᔪᒍᑦ ᓇᐅᑐᐃᓐᓇᓕᒫᑦᓯᐊᓂᒃ, ᓇᓂᑐᐃᓐᓇᓕᒫᖅ," ᑕᐃᒪᒃ ᐅᖃᕐᒥᔫᖅ.

ᑎᒻ ᐆ'ᕓᓛᕆᑎ ᐱᓇᓱᑦᑎᐅᔫᖅ ᐅᓯᒐᑦᓴᓕᕆᔨᐅᑦᓯᓂ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂ ᑰᒃᔪᐊᒥ. ᐅᓯᒐᑦᓴᓂᒃ ᐅᓯᖏᐊᕐᑎᐅᓯᒪᓕᕐᑐᖅ ᐅᑭᐅᕐᑕᑐᒥ ᐊᕐᖄᒍᓂ ᐊᕙᑎᓪᓗ ᒪᕐᕈᓘᓂ (22-ᓂ) ᐊᒻᒪᓗ ᐱᓇᓱᐊᕐᑎᐅᕙᓚᐅᕐᓯᓂ ᓄᐊᑎᐊᒃᑯᓂ ᐊᒻᒪᓗ ᑲᓇᑎᐊᒃᑯᑦ ᖃᖓᑦᑕᔫᖁᑎᖏᓐᓄᑦ ᐃᖃᓗᓐᓃᓯᓂ. ᐊᐱᕐᓱᑕᐅᒐᒥ ᐱᓇᓱᒐᖓ ᐊᓯᑦᔨᓰᒥᓯᒪᒻᒪᖔᑦ ᐊᕐᖄᒍᖃᑦᑕᓯᒪᔪᓂ, ᑭᐅᓚᐅᕐᑐᖅ ᐃᒫᒃ, "ᐅᑭᐅᒧᑎᓪᓗᒍ ᐃᒃᑮᓇᕐᓂᖓ ᐊᓯᑦᔨᓗᐊᕐᓯᒪᓛᖕᖏᑐᖅ. ᑭᓯᐊᓂ ᐱᓇᓱᓐᓂᑯᑦ ᐊᓯᑦᔨᓗᐊᕐᓯᒪᓛᖏᑐᖅ ᐅᓪᓗᒥᐅᓕᕐᑎᓗᒍ. ᐊᒥᓱᒻᒪᕆᓐᓂᒃ ᓂᕿᓂᒃ ᐊᐅᓪᓚᑎᑦᓯᕆᐊᖃᐃᓐᓈᐸᒃᑕ

Kuujjuaq for the past four years.

"A lot of our passengers come from Montreal. They transfer from First Air to Air Inuit and then take the scheduled flights to their respective towns," he says. There is normally a connecting flight an hour or so after First Air flights. On the Ungava side, southern Nunavik communities are serviced by Twin Otters while the northern ones are serviced by the HS-748's.

Dubreuil says that, although working conditions in the winter are tougher during the extremely cold weather, they are not as busy as in late summer when there is a large influx of enthusiastic sports hunters and fishers visiting the North.

"As Base Manager, my first priority is customer service at all levels. We try our best to accommodate everybody, everywhere," he says.

Tim O'Flaherty works as a cargo agent for Air Inuit in Kuujjuaq. He has been handling cargo in the North for the past 22 years and used to work for Nordair and Canadian Airlines in Iqaluit. Asked whether his type of work has changed over the years, he responds, "As for the winter, the cold hasn't changed much. But there is not much difference in the kind of work we have to do today. We still get lots of food for the settlements."

In Kuujjuaq, Air Inuit handles 8,000 to 12,000 pounds of freight per day. Cargo handlers start work half an hour before the jet arrives. The cargo arrives by First Air and is then separated into loads for the respective communities and for local customers. Cargo to the communities is carried by Air Inuit on their Twin Otters or HS-748's.

Makivik News was in Kuujjuaq during the tail end of southern Quebec's infamous winter ice storm. Normally there is a small volume of freight going south. However, during the storm there was a considerable number of generators being sent south, thanks to the generosity of individuals in Nunavik who donated these emergency power units as well as to Air Inuit and First Air who shipped this equipment free of charge to the urban Inuit who were temporarily living in the darkness. Also during this time, there were several flights delayed to the North due to extra de-icing procedures on the ground in Montreal. This happened at about the same time teachers were returning to Nunavik from their Christmas holidays, so they couldn't carry as much cargo. About 90% less food cargo was shipped north during this time but, Air Inuit cargo handlers say, customers were most understanding. Many were waiting for supplies, but there were no complaints, they say.

Salluit

Tom Silk has also been with Air Inuit for the past 10 years. As an aircraft engineer based in Salluit, he knows as much as anyone about maintaining aircraft during the harshness of winter. "Its good when everything is going fine," he says, "But sometimes we have a few things working against us all at the same time."

In Salluit, a person can watch the weather hovering off shore. One moment it can be fine, but it can sock in fast. As those living in Salluit, or who have flown out of that community during strong winds know, sometimes just getting to the aircraft can become nearly impossible. This affects about five percent of Air Inuit services to and from the community but, naturally, these are the times that are most remembered in the minds of passengers

Wings of Winter:
Air Inuit's Ungava Route

ᓄᓇᓕᖕᓄᑦ."

ᑰᒃᔪᐊᒥ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖓᑦ ᐊᐅᓚᑦᓯᕆᑦᑐᐃᑦ ᐅᖁᒪᐃᓐᓂᓕᖕᓂᒃ 8,000-ᒥᑦ 12,000-ᓄᑦ ᑎᑭᑦᑐᓂᒃ ᐅᓪᓗᑕᒫᑦ. ᐅᓯᒐᑦᓴᓂᒃ ᐅᓯᖕᒋᐊᖅᑏᑦ ᐱᓇᓱᒋᐊᓯᕆᑦᑐᐃᑦ ᖃᖓᑦᑕᔫᖄᓗᒃ ᑎᑭᓚᐅᖅᑎᓇᒍ ᐃᑲᐅᖅᓂᐅᑉ (ᑲᐃᕆᓪᓚᒍᓯᐅᑉ) ᖁᑉᐸᓕᒫᖓᓂ. ᐅᓯᒐᑦᓴᐃᑦ ᑎᑭᑉᐸᑦᑐᐃᑦ ᖄᓐ ᐃᐊᑯᑦ ᑕᐃᒪ ᐊᕕᐅᖅᑲᑦᑐᓂᐊᓕᖅᒥᒃ ᓇᓪᓕᐊᓄᑦ ᓄᓇᓕᒻᒧᑦ ᑐᖅᓵᓂᖕᒋᑦ ᐃᑉᐱᒋᑦᓱᒋᑦ ᐊᒻᒪᓘᓐᓃᑦ ᑰᒃᔪᐊᒧᖅᑐᐃᑦ. ᐅᓯᒐᑦᓴᐃᑦ ᓄᓇᓕᖕᓄᑦ ᐅᓯᔭᐅᕙᑦᑐᐃᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᖕᓄᑦ ᒪᖅᑭᓕᐊᕿᐊᐱᖕᓄᑦ ᐅᕝᕙᓘᓐᓃᑦ ᒪᖅᑭᓕᒻᒪᓇᖕᓄᑦ HS-748-ᓄᑦ.

ᒪᑭᕝᕕᒃᑯᑦ ᑐᓴᖅᑦᓴᓂᐊᖅᑎᖏᑦ ᑰᒃᔪᐊᒦᓚᐅᔪᑦ ᑯᐸᐃᒃᒥ ᓯᖅᑭᓂᖓᓂᒥᐅᑦ ᐃᑯᒪᐃᕿᑦᑐᐊᖂᑦᓯᑎᒃ ᓯᓚᑯᒻᒧᑦ (ᓱᕿᔪᒧᑦ) ᓯᑯᒍᑦᔭᐅᓂᖃᑦᑐᕝᕕᓂᐅᑎᓪᓗᒋᑦ. ᐅᖅᑭᑦᑐᒍᓗᖕᓂᒃ ᐅᓯᕆᑦᑎᓗᒋᑦ ᖃᓪᓗᓈᓄᑦ. ᑕᐃᑦᓱᒪᓂ, ᖃᒥᖕᖓᔪᐊᕐᑎᓪᓗᒋᑦ ᐊᒥᓱᑲᓪᓚᐃᑦ ᐃᑯᒪᐅᑎᖃᖅᑎᓯᒍᑏᑦ ᐊᐅᓚᐅᑏᑦ ᖃᓪᓗᓈᓄᑦ ᐊᐅᓪᓚᑎᑦᑕᓚᐅᔪᑦ, ᐅᐱᖕᓇᓚᐅᔪᑦ ᓇᒻᒥᓂᖁᑎᓖᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᑲᔪᖅᓯᒪᐅᑎᖃᓚᐅᔪᒻᒪᑕ ᑕᒪᒃᑯᓂᖓ ᐅᐃᒪᓇᖅᑐᓯᐅᑎᐅᑦᓱᑎᒃ ᐃᑯᒪᖃᖅᑎᓯᒍᑎᓂᒃ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖓᑦ ᑰᔅ ᐃᐊᑯᓪᓗ ᑕᒪᒃᑯᓂᖓ ᐅᓯᓚᐅᔪᒻᒪᑕ ᐊᑭᖃᖅᖏᖁᑎᑦᓯᓱᑎᒃ ᖃᓪᓗᓈᓂᒥᐅᓄᑦ ᐃᓄᖕᓄᑦ ᐊᑐᖅᑕᐅᓚᖓᑎᓪᓗᒋᑦ ᑖᖅᑐᒥᐅᖑᑲᐃᓐᓇᓚᐅᔪᓄᑦ. ᐊᒻᒪᓗ ᑕᐃᒪᐃᑦᑑᑎᓪᓗᒋᑦ, ᖃᖓᑦᑕᔫᑦ ᑭᖑᕚᓐᓂᐊᖅᑎᑦᑕᐅᑲᐃᓐᓇᓚᐅᔪᒻᒥᔪᑦ ᐃᓄᐃᑦ ᓄᓇᖓᓐᓄᖅᓯᐊᖅᑐᐃᑦ ᓯᑯᐃᔾᔭᖅᑎᓇᓚᓯᐊᖅᑎᓗᒋᑦ (ᓯᑯᐃᖅᓰᓯᑎᒃ) ᒪᓐᑐᓇᐊᑉ ᒥᕝᕕᖓᓂᒃ. ᑕᒪᐃᑦᓕᓚᐅᔪᒻᒪᑦ ᐃᑦᑕᓂᐊᑎᑦᓯᔾᔨᑦ ᐅᑎᖅᓯᐊᓪᓗᐊᓕᖅᑎᓗᒋᑦ ᓄᓇᕕᒻᒧᑦ ᖁᕕᐊᓱᒡᕕᒥ (ᖄᑎᖕᖑᒥ) ᖃᑲᑲᐃᓐᓇᓚᐅᖅᑐᓇᐊᖅᑐᓯᒪᔪᕝᕕᓂᐅᑦᓯᑎᒃ, ᑕᒪᐃᒻᒪᑦ ᐅᓯᒐᑦᓴᑐᐃᓐᓇᓂᒃ ᐅᓯᒍᓇᓯᐊᓚᐅᔪᖕᒋᑐᐃᑦ. 90% ᐳᓴᓐᑦ ᒥᑦᓵᓂᑦᑐᐃᑦ ᓂᖀᑦ ᐅᓯᔭᐅᒋᐊᓖᑦ ᐃᓄᐃᑦ ᓄᓇᖕᒋᖕᓄᑦ ᐊᐅᓪᓚᑎᑦᑐᒍᓇᓚᐅᔪᖕᒋᑐᐃᑦ ᑭᓯᐊᓂ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᑦᑕ ᐅᓯᒐᑦᓴᓂᒃ ᐅᓯᖕᒋᐊᖅᑎᖕᒋᑦ ᐅᖃᓚᐅᔪᑦ, ᐱᒍᑦᓴᔭᒥᓄᑦ ᑐᑭᓯᒪᔭᐅᑦᓯᐊᑐᐃᓐᓇᓂᖅᓯᑎᒃ. ᐊᒥᓱᒪᓐᓂᑦ ᓂᓇᐅᕆᔭᖃᓚᐅᕙᓪᓗᐊᖅᓯᑎᒃ ᐅᓯᒍᑦᔭᐅᒍᑎᕆᔭᒥᓂᒃ, ᑭᓯᐊᓂ ᓈᒻᒪᓴᕐᕆᔫᕆᓪᓛᕙᓂᒃ ᑐᓴᖅᑎᑦᑕᐅᓯᒪᓂᖅᑲᑎᒃ ᐅᖃᓚᐅᕙᓪᓕᒥᕙᐃᑦ.

ᓴᓪᓗᐃᑦ

ᑖᒻ ᓯᐊᓪᒃ ᐱᓇᓱᑦᑎᐅᓯᒪᓕᖅᒥᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᖕᓄᑦ ᐊᕐᖁᓂ ᖁᓕᖕᓂ (10-ᓂ). ᖃᖓᑦᑕᔫᓂᒃ ᓴᓇᕗᒻᒪᓇᐅᑦᓯᓂ ᑐᖕᖓᕕᖅᑐᖅ ᓴᓪᓗᓂ, ᑕᐃᒫᑦᓴᐃᓇᖅ ᖃᐅᕐᒪᑦᓯᐊᖅᑲᑦᑐᔪᖅ ᖃᖓᑦᑕᔫᓂᒃ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᒋᐊᖅᓂᒥᒃ ᐊᖅᓱᕈᓇᑐᐊᖅᑎᓪᓗᒍ ᐅᑭᐅᒃᑯᑦ. "ᐱᐅᔫᖅ ᓱᓇᓕᒫᑦ ᖃᓄᐃᒍᓇᐃᑐᐊᓪᓚᑕ," ᑕᐃᒪᒃ ᐅᖃᖅᑐᖅ, "ᑭᓯᐊᓂ ᐃᓚᖏᓐ ᓱᓇᓕᒫᑦᓯᐊᖑᔭᖅᑐᐃᑦ ᓱᒃᑲᑦᑕᓯᔫᖑᓪᓗᒥᔪᑦ ᐊᑕᐅᑦᓯᑯᑦ."

ᓴᓪᓗᓂ, ᓇᐅᑐᐃᓐᓇᖅ ᑕᑯᓈᕋᓇᑐᖅ ᑕᓚᐃᓈᐱᒃ ᓯᓚᐅᑉ ᐊᓯᑦᔨᑉᐸᓪᓕᐊᒍᓇᖕᒋᓐᓂᖓ ᓯᓈ. ᖃᓄᐃᖕᖏᓯᐊᕋᑕᖃᑕᖃᓗᐊᕋᒥ, ᓱᒃᑯᓴᐅᑎᒋᐊᐱᒍᓇᒪᑦ ᓱᑲᑦᑐᐸᐅᔮᓗᒻᒥᒃ. ᓴᓪᓗᒥᐅᑦ ᐅᕙᓗᐊᓂᑦ ᓴᓪᓗᓂᒃ ᐱᑦᓯᑎᒃ ᖃᖓᑦᑕᐸᑦᑐᐃᑦ ᐊᓄᓂᖅᓯᒪᓇᐅᑎᓪᓗᒍ ᖃᐅᕐᒪᔪᐃᑦ, ᐃᓕᖕᖓᓂᐊᓛᑦ ᖃᖓᑦᑕᔫᒧᖅᑲᐃᔭᐃᖅᓇᓚᑦᓯᐊᒪᑦ. ᑕᒪᓐ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᑦᑕ ᐱᒍᑦᔨᓂᖕᒋᖕᓂᒃ ᓱᖅᑯᐃᓯᒪᔫᖅ 5% ᐳᓴᓐᑦᒧᑦ ᓴᓪᓗᓕᐊᖅᓯᐊᖅᑐᓂᒃ ᓴᓪᓗᓂᓪᓗᓐᓂᑦ ᐊᐅᓪᓚᖅᓯᐊᖅᑐᓂᒃ ᐅᐱᖕᓇᖅᓂ, ᐊᐅᓚᔾᔭᐅᓚᖀᓱᒃ ᐊᐅᓪᓚᔾᔪᐊᓇᓚᓯᐊᖅᑕᐃᖕᓄᑦ ᑎᑭᔾᔪᐊᓇᓚᓯᐊᖅᑕᐃᖕᓄᓪᓗᓐᓂᑦ ᐅᑕᖅᑭᒋᐊᖅᓂᕕᓂᖅᒥᓂᒃ. ᓯᕗᓪᓕᖁᒥ ᐊᓯᑦᔨᖓᔫᖅᓱᖅ ᓄᓇᒃᑰᕐᒥᒃ ᖁᐊᓯᒪᔪᒥᒃ ᐃᖕᒋᖅᓯᑎᑦᓯᓚᒍᓇᐊᓇᐊᒥᒃ - ᑕᐃᒪ ᑐᖕᖓᓕᐊᓂ ᐊᖅᑯᑎᖅᑲᑦᓯᐊᓂᐊᖅᑯᐊᖅᒥᒪᖕᖓᑦ ᐊᐳᑎᒧᑦ. ᐊᖅᑯᑎᒥ ᐊᖅᑯᓵᓇᐊᖅᑲᔪᖕᖑᓪᓗᒥᔪᒍᑦ ᑰᒃᕕᐅᓕᓂᐅᑦᓯᓂ ᐊᖅᑯᑎᐅᑉ ᐃᓚᖕᖓ ᒥᕝᕕᔫᐊᖅᓯᓂ ᐊᖅᑯᑎᐅᒍᓇᖕᒋᑦᓯᐊᔾᔪᖅ. ᐃᓚᖕᖓ ᖃᖓᑦᑕᔫᑦ ᑭᖃᓇᐊᖅᑲᓯᔾᔪᑦ ᐅᖁᒪᐃᓐᓂᑦ ᓴᖕᒍᑎᑕᐅᑦᓯᑎᒃ ᐃᖕᒋᖅᓯᓂᖕᒋᑦ ᐱᖅᓯᓕᑐᐊᕐᒪᑦ.

ᐱᐅᓯᖅᓱᑎᑐᐃᓐᓇᑎᒍᑦ ᐃᑉᐱᒋᔭᖃᓇᐊᖅᑲᔪᖕᖑᓪᓗᒥᔪᑦ ᑲᒪᒋᔭᐅᒋᐊᓕᖕᓂᒃ ᖃᖓᑦᑕᔫᑉ ᐃᖕᒋᖅᓯᑎᒋᐊᓚᐅᖅᓇᒍ ᐃᒃᑭᓇᖅᑐᒥ. ᓯᕗᓪᓕᖁᒥ, ᐅᓪᓛᒃᑯᑦ ᑖᖅᑐᖕᒋᓈᑎᓪᓗᒍ, ᑖᒻ ᓄᓇᒃᑰᔫᒃᑯᑦ ᖃᖓᑦᑕᔫᑦ ᒥᕝᕕᖓ ᖃᒥᖅᑭᕆᐊᖅᑲᔫᖅ ᐆᒪᔪᑦᑕᖃᖅᑲᐅᖕᒪᖔᑦ ᐅᕙᓘᓐᓃᑦ ᓱᓇᓕᖕᖓᑦᑕᖅᒪᖔᑦ.

ᖃᖓᑦᑕᔫᑉ ᖃᑲᖅᕕᖕᖓᓅᓕᕐᒥᓱᓂ, ᐅᖁᒪᐃᑦᑐᐊᓗᕐᒥᒃ ᐃᑯᒪᓕᐅᕆᐊᓗᕐᒥᒃ ᐃᑦᓯᕆᐊᖅᑲᓕᕐᒥᔭᖅ ᐃᑯᒪᓕᐅᖅᑎᓯᑦᓱᒍ

caught waiting. The first obstacle may be getting a cold truck to start — the second may be getting it through the snow. There is one particular gully on the road to the airport that often drifts in and becomes impassable. Sometimes flights have to be grounded or re-routed during blizzard conditions.

A standard maintenance routine has to be followed before the aircraft is started up in the cold. First, in the early morning winter darkness, Tom takes a drive to the end of the runway checking for wildlife or obstacles.

ᖃᖓᑦᑕᔫᓂᒃ ᓴᓇᕐᒪᓇᕆᔭᐅᔪᖅ ᑖᒻ ᓯᐊᓪᒃ ᐅᖅᑰᓯᓴᑦᑕᐅᔪᖅ ᕼᐅᒪᓐ ᓂᐊᓪᓴᓐ ᐅᖅᑰᓯᓴᐅᑎᓕᐊᕕᓂᖓᓄᑦ.
Engineer Tom Silk gets a warm up from the Herman Nelson heater.

Back at the ramp, he hauls out a heavy battery cart to charge up the HS-748. It takes a lot of battery power to start the engines in the cold. When the British manufactured the HS-748, they tested the aircraft for cold-weather performance in Scotland. Although they are a very good plane for the North, the battery warming system is not intended for the Arctic, the pilots say.

Heating ducts from a Herman Nelson portable heater is hooked up to the aircraft, warming up the cabin and the cockpit — especially for the gauges, as well as to the propellers cones. Hydraulic systems become stiff in these temperatures. "It's useless to heat up the aircraft too soon before takeoff. When it's really cold they cool off fast, and when it is windy they cool off even faster," he says.

Tom's pride and joy is the new Herman Nelson heater Air Inuit recently purchased for Salluit . They have

ᐅᑭᐅᑉ ᐃᓴᕈᖏᑦ: ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐊᐅᓚᓂᖏᑦ ᐅᖓᕙᒥ

ᖃᖓᑦᑕᔫᒥᒃ ᒪᕐᕈᓕᒻᒪᓇᒻᒥᒃ HS-748-ᒥᒃ. ᓲᖑᔪᒻᒪᓇᐊᓗᒻᒥᒃ ᐃᑯᒪᓕᐅᓇᐊᖃᓲᖅ ᐃᖏᕋᓯᑎᑕᐅᓚᖓᑐᐊᕐᐸᑦᑕ ᖃᖓᑦᑕᔫᑉ ᐊᐅᓚᐅᑎᖏᑦ ᐃᒃᑮᓇᕐᑐᒥ. ᑕᓇᐅᕐᔭᐊᑉ ᐊᑭᐊᓂᒥᐅᑦ ᐳᑎᕐᒥ British-ᒥ ᓴᓇᓯᒪᒻᒪᑕ ᒪᕐᕈᓕᒻᒪᓇᓐᓂᒃ, ᐆᑦᑐᕋᐅᑎᖃᖃᑦᑕᓯᒪᔪᐃᑦ ᑕᐃᒪᐃᑦᑐᓂᒃ ᖃᖓᑦᑕᔫᓂᒃ ᐃᒃᑮᓇᕐᑐᒥ ᓯᑲᑦᓚᓐᒥ Scotland-ᒥ. ᐱᐅᔫᒻᒪᓇᐊᓘᒐᓗᐊᑦ ᑕᒪᒃᑯᐊ ᖃᖓᑦᑕᔫᑦ ᐅᑭᐅᕐᑕᑐᒥ, ᐃᑯᒪᖏᓐᓂᒃ ᐆᓇᕐᓯᓲᒍᑎᖏᑦ ᐅᑭᐅᕐᑕᑐᒦᓱᑦᓴᔭᐅᖕᖏᑐᐃᑦ, ᑕᐃᒫᒃ ᐅᖃᕐᓯᒪᔪᐃᑦ ᖃᖓᑦᑕᔫᕐᑏᑦ.

ᐅᕐᖂᓯᓴᐅᑎᒃ ᓱᓪᓗᓕᒃᑯᑦ ᐸᕐᖄᒥᒃ ᓱᐳᓲᖅ ᑐᐱᐅᔮᓗᒻᒍᑦ ᓴᓇᔭᐅᓯᒪᔪᖅ ᖂᒪᓐ ᓂᐊᓪᓴᓐᒍᑦ ᑎᒍᐃᓐᓇᐅᓯᓂ ᐅᕐᖂᓯᓴᐅᑎᒃ ᐱᑐᑦᓯᒪᑎᑕᐅᓲᖅ ᖃᖓᑦᑕᔫᒧᑦ, ᓂᕈᒥᑦᓯᓲᒍᑎᐅᑦᓯᓂ ᖃᖓᑦᑕᔫᑉ ᑎᒥᖓᓂᒃ ᐊᒻᒪᓗ ᖃᖓᑦᑕᔫᕐᑏᑦ ᐊᐅᓚᑦᓯᕕᖓᓂᒃ - ᓂᕈᒥᑦᓯᓯᒍᑕᐅᑦᓯᓂ ᐱᓗᐊᕐᑐᒥᒃ ᓯᑲᑦᓯᑎᑦᓯᓓᓪᓚᐊᒍᑎᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᑲᐃᕕᑦᑐᐊᓗᖃᕕᖏᓐᓂᒃ. ᐃᒪᕐᑕᓖᑦ ᖁᐊᓲᕐᕋᓗᒻᒪᑕ ᐃᒃᑮᓇᕐᑑᑎᓪᓗᒍ. ᐅᖃᕐᑐᖅ, "ᐅᓈᕐᓯᑎᑕᐅᑲᐱᒐᓯᐊᕐᑐᕕᓂᐅᓗᑎᒃ ᖃᖓᑦᑕᔫᑦ ᖃᖓᑦᑕᑎᑕᐅᑲᐱᒐᓯᐊᕋᓗᐊᕈᑎᒃ ᐱᓓᓪᓕᖁᑎᖃᕈᓐᓇᔭᖏᑦᑐᑦ. ᐃᒃᑮᓇᕐᑑᓕᑐᐊᕐᒪᑦ ᓂᓪᓕᒪᔪᕉᑦᓴᐅᑎᒋᐊᐱᓲᖑᒐᒥᒃ ᐊᒻᒪᓗ ᐊᓄᓇᓕᑐᐊᕐᒪᑦ ᓂᓪᓕᓴᐅᑎᒋᐊᕐᑑᓂᕐᓴᐅᓯᑎᐊᓪᓛᑦ," ᑕᐃᒫᒃ ᐅᖃᕐᒥᔪᖅ.

ᑖᒻ ᐱᔪᓇᐅᑎᖃᓪᓚᓇᑦᑐᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐅᕐᖂᓯᓴᐅᑎᑖᕐᖃᒥᖓᓂᒃ ᓴᓪᓗᓂ ᖂᒪᓐ ᓂᐊᓪᓴᓐᒍᑦ ᓴᓇᔭᐅᓯᒪᔪᒥᒃ. ᐊᓯᖓᓂᒃ ᐊᑯᓂᓂᑕᐅᓂᕐᓴᒥᒃ ᐅᕐᖂᓯᓴᐅᑎᖃᕋᓗᐊᕐᒥᓯᑎᒃ ᐃᒻᒪᖃᐅᑎᒥᑦᓯᒍ. ᐅᕐᖂᓯᓴᐅᑏᑦ ᓱᓪᓗᓕᐅᑦᓯᑎᒃ ᐊᕐᕌᒍᓐᓂ ᒪᕐᕉᓂ ᐊᑐᕈᓐᓇᑐᐃᑦ ᐊᑐᕐᑕᐅᕕᒋᒋᐊᓕᒻᒥᒍᑦ ᐊᑐᕐᑕᐅᑲᑦᑕᑐᐊᕋᒥᒃ. "ᑮᓇᐅᔫᓗᓐᓂᒃ ᓇᓚᐅᑦᓯᓚᐅᕐᓯᒪᓚᖓᑐᐊᕈᒪ, ᖂᒪᓐ ᓂᐊᓪᓴᓐ ᐅᕐᖂᓯᓴᐅᑎᓕᐊᕕᓂᖏᓐᓂᒃ ᓇᒻᒥᓂᖅ ᐱᑦᓴᕋᓂᒃ ᓂᐅᕕᕋᔭᕐᖁᖓ ᐳᓛᕐᕕᓂᑦᑐᓴᒥᒃ - ᐊᑐᓚᐅᕐᓯᒪᓚᖑᓐᓇᐃᑎᓪᓗᒍ - ᕿᓪᓚᓇᑦᓴᑐᐃᓐᓇᐸᓪᓗᒍ ᐃᓛᓐᓂᓴᕋᑖᓗᒃ," ᑕᐃᒪᐃᓕᖕᖑᐊᓯᓂ ᐃᔪᕐᓵᓯᓂ ᐅᖃᕐᒥᔪᖅ.

ᑖᒻ ᒪᔪᕋᕐᓂᐊᓕᕐᒥᒐᒥ ᖃᖓᑦᑕᔫᑉ ᐃᓴᕈᖓᓄᑦ ᓯᑯᐃᔭᐃᓯᑦᓯᓂ ᐊᒻᒪᓗ ᐊᐳᑕᐃᔭᐃᑦᓯᓂ. ᓯᑯᓕᔪᐊᓘᓓᓪᓕᐊᓂᖏᑦ ᐃᓯᒫᓗᒥᔭᐅᓂᕐᐸᐅᒪᑕ. ᖃᖓᑦᑕᔫᓚᖓᔪᐃᑦ ᐃᒻᒪᖃ ᐃᐸᐱᒋᔭᖃᑐᐃᓐᓇᓇᐊᓛᑦ ᓯᑯᐃᔭᐃᒍᑎᒥᒃ ᓴᐳᕐᑎᓯᒍᑎᒥᒃ ᓱᓪᓗᓕᐅᑦᓯᓂ ᖃᖓᑦᑕᔫᑉ ᐃᓴᕈᖏᑦᑕ ᓯᕋᐊᓂ ᓄᕋᖏᓐᓂᑐᓂᒃ. ᓯᑯᒥᒃ ᓯᕐᑯᒻᒪᑎᓇᒍᑎᐅᓰᑦ ᖃᖓᑦᑕᔫᒥ ᐱᓇᓯᑎᓄᑦ ᒋᐊᒃᑲᓕᕈᑎᒃ, ᓯᕐᑯᒻᒪᑎᓇᒍᑎᒋᑦᓯᒋᑦ ᐊᒻᒪᓗ ᐲᔭᐃᒍᑎᐅᑦᓯᑎᒃ ᓯᑯᑕᑲᓕᑐᐊᕐᒪᑕ ᐃᓴᕈᖏᑦ ᖃᖓᑦᑕᔫᑦ.

ᑕᐃᒪ ᖃᖓᑦᑕᔫᖅ ᐅᕐᓯᑕᐅᕆᐊᖃᕐᓂᐊᓕᕐᒪᑦ. ᐅᓪᓛᒥ ᓴᕕᕋᔭᐅᑦᓯᓂ ᑎᒍᓕᖓ ᐅᕐᓯᑐᐃᒍᑎᐅᑉ ᐲᑐᐃᓐᓇᓚᐅᔪᖅ ᐃᒃᑮᓇᓗᐊᕐᒪᑦ. "ᓄᑖᒥᑕᒐ ᑎᑭᓴᐃᒥᐊᖃᓕᖁᒍᑦ ᑰᓐᓂᐊᑎᒃᑯᓂᑦ ᑰᒃᔪᐊᒥᓪᓗᓃᑦ. ᐃᒃᑮᓇᕐᑐᐊᓘᒻᒪᑦ ᓴᕕᕋᔭᕐᓂᒃ ᑲᒪᒋᐊᒥᒃ," ᑕᐃᒪᐃᓕᑦᓯᓂ ᐅᖃᕐᒥᔪᖅ.

ᖃᖓᑦᑕᔫᒥᒃ ᓴᓇᔩᑦ ᒪᕐᕉᐃᓂᒃ ᐊᒡᒐᔮᓐᓂᒃ ᐊᑐᓲᑦ ᐱᓇᓱᐊᓕᕋᒥᒃ ᖃᖓᑦᑕᔫᑉ ᕿᑲᕐᕕᖓᓂ ᐅᑭᐅᒍᑎᓪᓗᒍ. ᐊᑕᐅᓰᓂᒃ ᐊᒡᒐᔮᓐᓂᒃ ᓄᓇᒃᑰᔫᑉ ᐃᓗᐊᓂ ᐃᖏᕋᐃᓇᕐᑎᓗᒍ ᐅᕐᖂᓯᓴᐅᑎᖓᓂ ᓂᕈᒥᑦᓲᑲᐃᖏᓇᕋᓯᐊᓱᑦ, ᐊᑐᕐᑕᒥᒃ ᖁᐊᓇᑐᐊᑐᐊᕐᐸᓃᒃ ᐊᑎᖔᑭᒪᕐᓂᐊᓯᒥᒃ. ᓴᓇᕿᑎᓕᓇᐅᑎᒋᑦᓯᒋᑦ ᐊᒻᒪᓗ ᕿᑦᔮᓯᑎᓂᒃ ᐊᑐᕐᓯᓂ ᐱᓇᓱᐊᕿᑎᒋᐊᒥᒃ ᐊᒡᒐᔪᒍᑦᓯᐊᖏᑦᑐᐃᑦ ᐱᐅᑦᔭᖏᑦᑐᑦ.

ᐅᑭᐅᒥ ᐱᓇᓯᕝᕕᒃᑲᓇᐊᒥᒃ ᖃᖓᑦᑕᔫᑉ ᕿᑲᕝᕕᖓᓂ ᑕᐃᒪᖕᖕᒐᓚᓛᒃ ᐃᒃᑮᓇᐃᓐᓇᓕᒫᓚᓲᒍᑎᓪᓗᒍ, ᖃᖓᑦᑕᔫᒥᒃ ᓴᓇᔩᑦ ᐊᒻᒪᓗ ᐊᓯᖏᑦ ᓄᓇᒥ ᐱᓇᓯᑏᑦ ᑲᑎᒪᓚᐅᔪᔭᕋᑦ ᐅᖓᕙᒥ ᐃᔪᕿᑕᒐᓚᖏᓐᓇᑐᐃᓐᓇᒥᔪᑦ ᐊᕐᓯᕿᓐᓇᑐᒥᒃ ᐃᓚᖑᓂ ᐱᓇᓱᒐᒃᑲᓂᐊᕐᒪᑦ ᐊᒻᒪᓗ ᐅᐱᒋᔭᒃᑲᑦᓯᑎᒃ ᑲᒪᒋᔭᑦᓴᒥᓂᒃ. ᐃᓚᖕᒐᓂ ᐊᕐᓯᑭᓐᓇᑐᑲᓪᓚᐅᔪᑲᓚᐊᕐᑎᓗᒍ, ᖃᖓᑦᑕᔫᑦ ᐱᓯᑎᐊᔪᓐᓇᑐᑦ ᑲᒪᒋᔭᐅᓯᐊᕐᑐᐃᑦ ᐊᒻᒪᓗ ᖃᖓᑦᑕᔫᑎᒍᑦ ᐃᑯᒪᔪᐃᑦ ᑎᑭᐅᑎᑦᓯᐊᐸᑦᓯᑎᒃ ᐊᐃᕕᒋᔭᒥᓂᒃ ᐊᑦᑕᓇᕐᕐᑐᒃᑯᓯᑎᒃ ᐊᒻᒪᓗ ᐃᓛᓐᓂᓴᕋᑦᓴᒃ ᐱᒋᐊᓚᕝᕕᒃᑲᕐᒥᓚᐅᕐᑐᓯᑦ ᓯᓇᑐᐃᓐᓇᐃᑦ ᐱᑦᔪᑎᐅᑎᓪᓗᒋᑦ, ᑎᑭᕝᕕᒋᔭᓪᓴᕐᒥᑦ ᑭᖑᕙᕐᓯᑎᒃ.

"ᐊᓚᐊᒥᔭᒃᓚᓇᑉᐳᖓ ᐱᓇᓯᓐᓂᑯᑦ ᓴᓪᓗᓃᓚᐅᕐᑐᖃᑦᑕᓇᐊᒥᒃ ᐅᑎᕝᕕᒋᒃᑦᑕᓯᒍ," ᑖᒻ ᓯᐊᓪᒃ ᐅᖃᕐᑐᖅ, "ᐊᓚᐊᒥᓂᕐᓴᕋ ᑕᐃᑦᓯᒪᓂ ᐱᓇᓯᑎᐅᓓᓚᐅᕋᒪ ᖃᖓᑦᑕᔫᓕᓇᕕᒻᒥ, ᐅᓪᓗᑕᒫᑦ ᓱᒃᑯᓯᒪᔪᖃᒻᒪᖄᑦ ᕿᒥᕿᓓᓗᓯᑕ. ᑕᒫᓂ ᑲᓓᕐᓇᓯᓚᐅᕐᓯᒪᖕᖏᑐᖅ."

another older heater on hand for backup as well. Canvas heater ducts for the heaters last a maximum of two years under normal use. "If I ever won the lottery, I would buy myself a Herman Nelson for in the living room — never to be used — just polish it up once in a while," he jokes.

Tom then climbs up on the wings to sweep of the ice crystals and snow. Ice buildup is a main concern. Passengers may notice the de-icing boots on the leading wing edges. These can be inflated by the flight crew when necessary, cracking and dislodging any ice that accumulates on the wings.

Then the aircraft has to be fueled. This morning the metal alloy handle for the fuel nozzle snaps in the cold. "We will need to order a new one from LaGrande or Kuujjuaq. It's cold for handling metal," he says.

ᖃᖓᑦᑕᔫᒥ ᒪᕐᕈᓕᒻᒪᓇᒻᒥ HS-748 ᖃᖓᑦᑕᔫᕐᑎ ᔪᓯᓪ ᑐᕕᐊᓪ ᖃᖓᑦᑕᔫᑉ ᐊᐅᓚᐅᑎᖏᑦᑕ ᖁᐊᓇᒃᑯᑎᒋᑦᓯᒋᑦ ᐅᓕᕐᓂᓂᒃ ᐲᔭᐃᔪᖅ ᖃᖓᑦᑕᓇᐊᓚᐅᕋᑎᒃ ᓴᓪᓗᓂ.

HS-748 Captain Jocelyn Douville unwraps the engines before takeoff.

The mechanic uses two pairs of gloves for working on the ramp in the winter. One pair is kept over the windshield heater of his constantly running pickup, ready for exchange when the pair he is wearing becomes too cold. Bulky mitts are inefficient for handling wrenches and screwdrivers.

While winter working conditions on the ramp are often harsh, mechanics and other ground staff we met on the Ungava coast maintain a sense of humour and are proud of their responsibilities. Although it is sometimes a tough challenge, the aircraft are expertly maintained and passengers reach their destinations in safety and, except for a few unpreventable circumstances, on schedule.

Wings of Winter: Air Inuit's Ungava Route

ᓈᒻᒪᓈᑦᓯᐊᕆᐊᕐᑲᕐᓂᖅ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᕐᕖᖓᓄᑦ ᖃᖓᑕᓲᑦ (ᐊᐅᓚᓲᑦ) ᓄᓇᕕᒻᒥ ᓇᒻᒥᓂᕆᑦᓱᒍ ᑲᒻᐸᓂᕐᑎᑭᒥᐅᒃ ᖃᐅᔨᒪᑦᓯᐊᓲᑦ ᓱᓕᕐᒪᖔᑕ ᐃᓄᐃᑦ ᖃᖓᑦᑕᕐᕖᖏᑦ, ᑐᕌᖓᓇᓚᕆᑦᑐᒥᒃ ᖃᐅᔨᒪᑦᓱᑎᒃ ᑲᒻᐸᓂᕐᑎᖓ ᐊᒻᒪᓗ ᖃᖓᑦᑕᕐᕖᕐᑎᖏᑦ ᓱᓕᕐᒪᖔᑕ ᖃᐅᔨᒪᓂᕐᓴᐅᓯᑎᐊᓪᓛᑦ ᐊᓯᒥᖕᓂᒃ ᐱᒍᑦᔭᐅᒥᔪᓂᒃ ᓇᓂᓚᒦᖅ ᖃᖓᑦᑕᕐᕖᕐᑎᓕᐅᒻᒥᔪᓂᑦ. ᐅᑦᑑᑎᒋᓗᒍ, ᐃᒻᒪᖄ ᖃᖓᑦᑕᕐᕖᖅ ᐊᓴᓗᐊᖓ ᖄᑦᓴᐸᑦ, ᖃᖓᑦᑕᕕᓚᖓᔪᑦ ᖃᐅᔨᒪᓲᑦ. ᐊᓯᖓᓕᓚ ᖃᖓᑦᑕᕐᕖᕐᑎᑦ ᐊᐅᓚᑏᑦᑐᐃᑦ ᐊᓯᖏᓐᓂ ᓇᓂᑐᐃᓐᓇᖅ, ᐃᒪᐃᓲᖑᑎᓪᓗᒋᑦ, ᖃᖓᑦᑕᕕᓚᖓᔪᑦ ᐃᑭᒍᑎᒋᓚᖓᔭᒥᓂᒃ ᓂᐅᕕᑐᐃᓐᓇᓱᑎᒃ ᐃᑭᑐᐃᓐᓇᓲᑦ ᖃᖓᑦᑕᕕᓇᓚᖓᔭᒥᓄᑦ. ᐃᓱᒫᓗᒋᑲᓛᖕᖏᑕᒥᓄᑦ, ᑕᒃᓈᓚᐅᓯᒪᑦᔭᕆᑎᓗ ᓱᒃᑯᐊᒍᓚᑳᐸᑐᓂᒃ ᐊᐅᓚᐅᑎᖏᓐᓂᒃ ᓄᕐᖃᖕᒐᑲᐃᓐᓇᓚᕿᐅᑎᐅᕐᑐᓂᒃ.

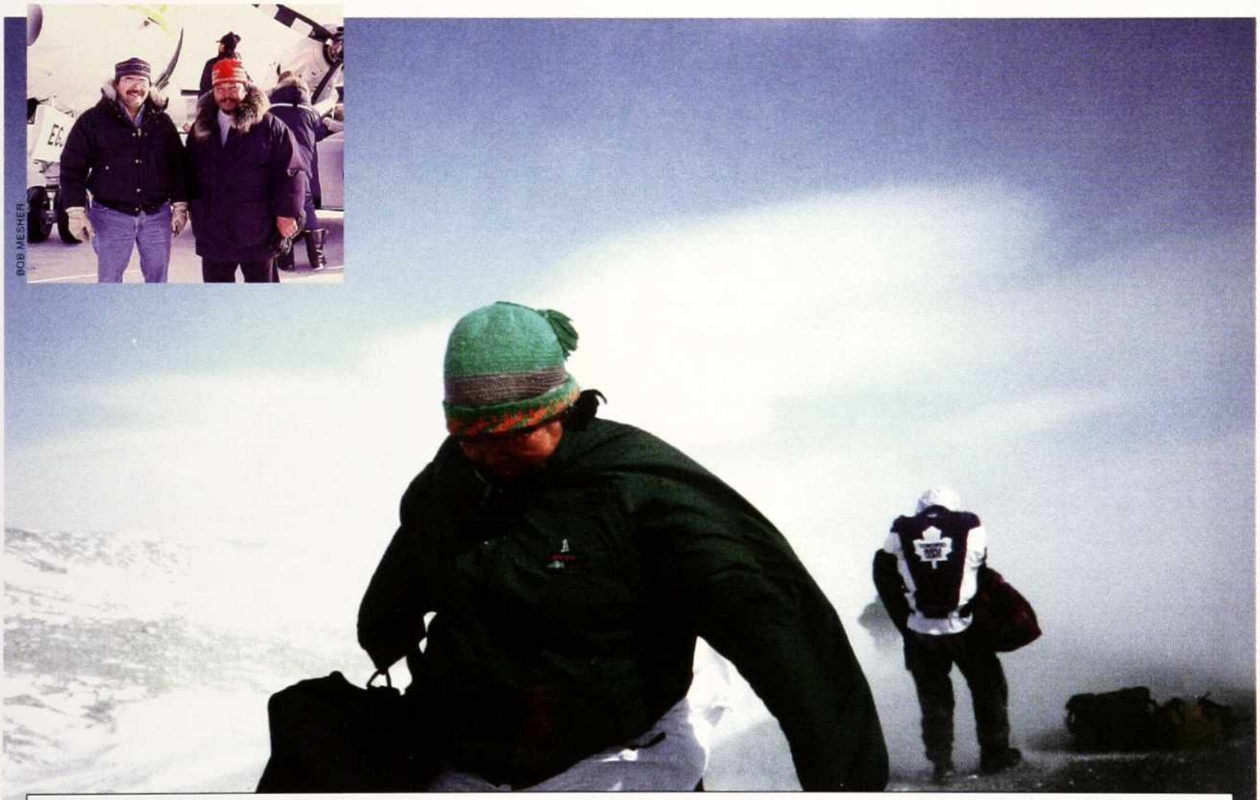
ᐃᓄᐃᑦ ᖃᖓᑦᑕᕐᕖᖏᓐᓂ ᐅᖓᕙᒥ ᐱᓇᓱᑦᑏᑦ ᐊᐱᕐᓱᑕᐅᓚᐅᖅᒥᔪᑦ ᓱᓇᒥᒃ ᐱᒻᒪᕆᐅᓂᕐᐹᒥᒃ ᐃᑲᔪᕐᓯᕆᐊᕈᑎᖃᕈᓇᒪᖔᑕ ᐊᐅᓚᔨᐊᕆᓲᕆᓂᒃ ᓄᓇᕕᒻᒥ. ᑕᐃᒫᑦᓴᐃᓇᖅ ᐅᖃᑦᓴᐃᓇᕐᑐᑦ, ᐊᐅᓚᓚᖓᕙᐃᑦ ᑕᐃᒪᖕᖓᑦ ᒥᕝᕕᒦᓕᔪᐊᕆᐊᕐᑲᕐᑐᑦ ᑕᐃᑲᓃᕕᒋᐊᓕᖓ ᒪᓕᓪᓗᒍ ᖃᖓᑦᑕᕐᓂᐊᑎᑦ ᐊᓪᓚᓯᒪᕙᑦᑎᒥᓂᒃ ᐅᒃᑯᐊᑕᕝᕙᕐᒪᑕ. ᑭᖑᕋᐃᑐᐊᕐᒪᑕ, ᐊᓪᓚᓯᒪᕙᑦᑎᕐᑎᑦ ᐅᒃᑯᐊᑕᐅᓯᒪᔫᒍᑦᔭᕐᑎᒪᑕ ᑕᐃᒪ ᖃᖓᑦᑕᕕᑎᓚᖓᔭᖓ ᑭᖑᕚᕐᓂᐊᓕᕐᒪᑦ. ᑕᐃᒪᐃᒻᒪᑦ, ᐊᐅᓚᓚᖓᕙᖅ ᑭᖑᕋᐃᒍᓂ, ᐅᕙᔫᓐᓃᑦ ᐃᑭᒍᓐᓇᓯᓚᖓᕐᖏᑐᓂ, ᓯᕗᓂᖓᒍᑦ ᖃᐅᔨᒪᑎᑦᓯᑎᐊᓚᒃ. ᑕᐃᒪᐃᑲᓗᐊᕐᑎᓗᑎᑦ, ᒫᓇᖄᒥᑯᑦ ᐱᑦᔪᑎᑭᓐᓂᓴᐅᑲᓗᐊᓄᑦ ᑭᖑᕋᐃᑎᑦᓯᖃᑦᑖᕈᓇᐅᒥᔪᑦ ᐅᐸᓗᕐᓂᑯᕐᑎᓄᑦ ᐊᐅᓚᓚᖓᕙᐃᑦ. ᑕᓕᐊᕐᒥᐅᑕᕐᒥᒃ ᓯᕿᓂᕐᑯᑎᖃᕈᕕᑦ ᓈᒻᒪᕐᑎᑦᑐᒥᒃ, ᕿᓚᒻᒥᒃ ᑕᑯᓇᐃᓇᕐᑐᓴᐅᕗᑎᑦ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᕐᕖᖓᓂᒃ ᒥᓯᔭᒥᒃ ᑕᑯᒍᕕᑦ, ᑕᐃᒪ ᖃᐅᔨᒪᓕᔭᕐᐳᑎᑦ ᖃᑦᓯᕐᒍᑦᓯᐊᒪᖔᑦ!

"I really enjoy my rotations in Salluit," Tom Silk says, "I find it better than before when I was working in a hangar, mainly doing daily inspections. Here it never gets boring."

Perfect Timing

The circumstances for Air Inuit passengers in Nunavik are that, not only are they the owners of the company, but they are more directly aware of what is happening with the company and with the airplanes than clientele for other commercial airlines. If, for example, an aircraft gets a flat tire, the passengers know about it. For airlines operating most elsewhere, however, passengers simply buy their tickets and board the aircraft. They are not concerned with, nor are they witness to, routine mechanical snags.

Air Inuit staff on the Ungava coast were asked what important piece of advice we should relay to passengers in Nunavik. They repeated, people should always try and show up at the airport as planned in respect for the agent who has to close the flight manifest. If they are late, the manifest is not closed and the flight gets delayed. So, if a passenger has to be late, or cannot make the flight, they should give adequate notice. However, very soon there should be even less reason for delays caused by late passengers. For if you have an unreliable watch, simply keep an eye on the sky. When you see Air Inuit coming in for landing, you'll know exactly what time it is!


BOB MESHER

BOB MESHER

ᐃᓚᖓᓂ, ᓴᓪᓗᓂ ᐱᓗᐊᕐᑎᓗᒍ, ᐱᕆᔪᐊᒻᒪᕆᐊᕐᑲᕐᓇᓲᖅ ᒥᕝᕕᓕᐊᕋᓱᑐᐃᓐᓇᓯᓂ. ᐊᑦᔨᖑᐊᑦ ᐃᓗᐊᓃᑦᑐᖅ: ᐃᓄᐃᑦ ᖃᖓᑦᑕᕐᕖᕐᑎᑕ ᐊᖓᔪᖅᑳᖅ ᒫᒃ ᑏ. ᑯᐊᑕ ᐃᓚᖃᕐᓯᓂ ᐃᑲᔪᕐᑎᒥᓂᒃ ᑎᑭᓕ ᑲᓚᐃᔅ. ᒫᒃ ᑏ ᑯᐊᑕ ᓂᕈᐊᕐᑕᐅᕆᐊᖕᓚᓚᐅᔪᖅ ᒪᑭᕝᕕᒻᒧᑦ ᐊᖓᔪᖅᑲᒪᓇᐅᑦ ᑐᖓᓕᖓᑕ ᐱᖓᔪᐊᓄᑦ ᐊᐃᓇᓕᐅᓚᐅᔪᒥ.
Sometimes, especially in Salluit, it is a major effort just to make it to the airport. Insert: Air Inuit President Mark T. Gordon with Assistant Tikile Kleist. Mark T. was re-elected as Makivik's Third Vice-President last April.

ᐃᖅᑲᐅᐃᕕᕐᔪᐊᑰᕐᓯᒪᔪᑦ

Supreme Court Cases

ᑕᓚᕖᓴᒃᑯᑦ ᓄᐃᑕᑎᑕᐅᔪᐃᑦ ᐃᖅᑲᐅᐃᕕᕐᔪᐊᓪᒪᖓᓂ ᑲᓇᑕᐅᑉ ᑯᐸᐃᒃᑯᑦ ᐃᖅᑲᐃᕕᒻᒦᑎᑦᓯᓂᕐᑲᕐᑎᓗᒥᑦ ᕕᕗᐊᕆ 17, 1998-ᒥ. ᒪᑭᕖᒃᑯᑦ ᐃᓄᖕᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐱᒍᑦᐳᓯᑎᒃ ᐅᓚᐱᑦᓯᕆᐊᕐᑐᓯᒪᓚᐅᔪᑦ. ᐅᓂᒃᑳᑕᐅᓂᖕᒥᑦ ᐊᓪᓚᑕᕕᓃᑦ ᐊᑦᔨᖑᐊᕐᑕᖕᒥᓪᓗ ᑕᓚᕖᓴᒃᑰᑎᓪᓗᒥᑦ ᓄᐃᑕᐅᓯᒪᔪᑦ ᓯᑏᕙᓐ ᕐᑭᐊᓐᑐᕆᒧᑦ.

Televised scenes from the Supreme Court of Canada during the Quebec secession case on February 17, 1998. Makivik intervened on behalf of the Inuit of Nunavik. Story and this montage by Stephen Hendrie.

ᐃᕐᖃᑐᐃᕕᕐᔪᐊᖓ ᑲᓇᑕᐅᑉ ᐳᕐᑐᓂᕐᐹᖅ ᐃᕐᖃᑐᐃᕕᓕᒫᓂ ᑕᒫᓂ ᓄᓇᒥ ᐱᓇᓱᐊᒻᒪᕆᓚᐅᔪᕗᖅ ᐱᑦᔪᑎᒋᑦᓯᒋᑦ ᓄᓇᖃᕐᖃᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᖃᒻᒥᓕᒫᖑᓚᐅᕐᑐᖅ ᑕᕐᕿᐅᓚᐅᕐᑐᓂ.

ᓯᑕᒪᖓᓐᓂ ᑏᓯᒻᐱᕆ 11, 1997-ᒥ ᐃᕐᖃᑐᐃᕕᕐᔪᐊᖅ ᑐᑭᑖᕈᑦᔨᓚᐅᔪᕗᖅ ᑎᐊᑲᒨᒃ ᐃᕐᖃᑐᐃᕕᒻᒦᑎᑕᐅᓂᖓᓂᒃ ᐋᕐᖀᒍᑦᔨᓯᑎᒃ ᐃᓘᓐᓇᖏᓐᓄᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᓄᑦ. ᑐᑭᑖᕈᑎᒋᓚᐅᔭᖓᑦ ᓲᖕᖑᓯᓕᐅᒥᑎᑦᓯᓚᐅᔪᖅ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᓄᓇᓂᒃ ᐃᓐᓄᐃᓯᒪᓂᕐᒧᑦ ᐊᖏᖃᑎᒌᒐᓯᐊᕈᑎᖏᓐᓂᒃ.

ᐃᕐᖃᑐᐃᕕᒃ ᑕᐃᒪᐃᓕᑎᑦᓯᓚᐅᕐᑐᖅ ᓇᓗᓇᐃᕆᐊᓪᓚᓯᒍ ᖃᓄᐃᓕᖓᓂᖓ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᓇᓗᓇᐃᒃᑯᑕᖓ ᑐᑭᖃᕐᕕᐅᓯᐊᓚᐅᕐᓯᒪᖕᖏᑐᖅ ᑲᓇᑕᐅᑉ ᐱᖁᔭᕐᔪᐊᓕᕆᕕᖓᓂ. ᐃᕐᖃᑐᐃᔩᑦ ᑲᕙᒪᑐᖃᒃᑯᓂ ᑯᐸᐃᒃᑯᓗ ᑲᕙᒪᖓᓂᒃ ᐊᖏᖃᑎᒌᑦᓯᐊᖁᔭᓚᐅᔪᑦ ᐱᑦᓯᐊᕋᓯᐊᕐᓗᑎᒃ ᓄᓇᐅᑉ ᒥᑦᓵᓄᑦ ᐃᕐᖃᑐᐃᕕᒃᑯᓗᑯᒐᓯᐊᕈᓐᓇᐃᓗᑎᒃ.

ᐃᕐᖃᑐᐃᕕᕐᔪᐊᖅ ᓄᑖᒧᑦ ᐃᕐᖃᑐᕐᑕᐅᒍᑎᑦᓴᑖᖕᖔᖁᔭᓚᐅᔪᑦ ᐅᑎᕐᑎᓯᕌᕐᑎᓗᒍ ᐃᕐᖃᑐᐃᕕᒻᒧᑦ ᐊᖏᖃᑎᖖᑦᓯᐊᕋᓯᐊᖕᖏᑐᐊᕐᐸᑕ.

ᑕᐃᒫᑦᓴᐃᓇᖅ ᐱᑦᔪᑏᑦ ᑲᓇᑕᒥ ᐃᕐᖃᑐᐃᕕᕐᔪᐊᖓᓅᕐᑎᑕᐅᓚᕿᓲᖑᒻᒪᑕ ᑖᓐᓇᓕ ᐱᑦᔪᑎ ᐱᒋᐊᓚᐅᔪᖅ ᐊᕐᕌᒍᐃᑦ ᖁᓕᑦ ᐅᖓᑖᓂᐅᓕᕐᑐᖅ. ᒪᕐᕈᐃᑦ ᐊᓪᓚᐃᑦ ᐳᕆᑎᔅ ᑲᓚᒻᐱᐊᑉ ᑕᕐᕋᖓᓂᒥᐅᔭᐃᑦ ᔨᒃᓴᓐᐃᑦ ᕗᐃᑦᓯᕗᑎᓐᓗ ᐃᓐᓄᐃᓯᒪᓂᕋᕐᓂᒪᑕ ᓄᓇᖁᑎᖃᕐᓂᕋᕐᓯᑎᓪᓗ ᐅᖓᑖᓅᕐᑐᓂᒃ 57,000 ᑭᓗᒦᑕᓂᒃ ᓄᓇᐅᑉ ᐊᖏᓂᖓᓂᒃ ᑖᓐᓇ 1915 ᒥᓂᑕᐅᒐᓗᐊᕐᑎᓗᒍ ᑖᒃᑯᐊ ᐊᓪᓚᐃᑦ ᐊᑭᓖᖁᔨᓯᒪᔪᑦ ᑲᕙᒪᖓᓂᒃ ᐳᕆᑎᔅ ᑲᓚᒻᐱᐊᑉ 1984-ᒥ ᐱᔪᓐᓇᐅᑎᒥᓄᑦ ᓄᓇᒧᑦ. ᐃᕐᖃᑐᐃᕕᓕᐊᕆᐊᖕᖓᓯᒪᔪᑦ ᒪᐃ 1987-ᒥ ᐃᓯᓕᑦᓯᓂ ᔫᓂ 1990-ᒥ. ᑐᑭᑖᕈᑎᕕᓂᖅ ᐳᕆᑎᔅ ᑲᓚᒻᐱᐊᑉ ᐃᕐᖃᑐᐃᕕᖓᓂ ᒫᑦᔨ 8, 1991-ᒥ. ᐃᕐᖃᑐᐃᔨ ᐋᓚᓐ ᒥᒃᑯᑯᑦ ᑐᑭᑖᕈᑎᖃᓚᐅᔪᖅ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᖃᒥᑎᕐᑕᐅᓂᕐᒪᑕ ᐲᓯᒥ ᑲᑎᒍᑎᖏᓐᓂ ᐊᖕᒪᓗ ᐅᖃᐅᓯᑐᐃᓐᓇᕕᓂᖅ ᐱᓂᐊᕐᓂᐅᓯᒪᔪᖅ ᐱᔪᓐᓇᐅᑎᖃᑦᔭᖏᒻᒪᑦ.

ᐊᓪᓚᐃᑦ ᐃᕐᖃᑐᐃᕕᒻᒧᑦ ᑐᕐᖁᐃᒋᐊᓪᓚᓕᕐᓂᒥᔪᑦ ᐲᓯ ᐃᕐᖃᑐᐃᕕᖓᑕ ᑐᕐᖁᐃᒋᐊᓪᓚᕕᖓᓄᑦ ᑐᑭᑖᕈᑎᕕᓂᕐᒥᒃ 1991-ᒥ ᓴᖑᑎᕆᔪᕕᓂᕐᒥᒃ. ᔫᓂ 1993-ᒥ ᑐᑭᑖᕈᑎᐅᑎᑦᓯᒍ ᐊᓪᓚᐃᑦ “ᖃᒥᑎᕐᑕᐅᓯᒪᑦᔭᖏᒻᒪᑕ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᐊᓯᖏᑦᑕ ᓇᒻᒥᓂᖃᕐᓂᖏᑦᑕ.” ᐃᕐᖃᑐᐃᕕᒃ ᑖᒃᑯᐊ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ ᐊᖏᖃᑎᒌᒍᑎᐅᕋᔭᕐᖁᔨᓯᒪᔪᖅ.

ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᕕᑦᑐᓯᒪᔪᓪᓗ ᑲᕙᒪᖓ ᓄᐃᑦᓯᓚᐅᔪᑦ ᐲᓯᒥ ᐊᖏᕈᑎᒥᒃ ᖃᐅᔨᓴᕐᑐᓴᓂᒃ ᑏᓯᒻᐱᕆ 1993-ᒥ, ᐊᖏᖃᑎᒌᑉᐸᓕᐊᓯᔪᕕᓂᐅᑦᓯᑎᓪᓗ ᐋᕐᖀᒍᒪᑦᓯᑎᒃ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ ᐋᕐᖀᖁᔨᑦᓯᑎᓪᓗ ᐊᑯᓂᐅᓕᕐᑐᖅ ᓄᓇᒥᒃ ᐃᓐᓄᐃᓯᒪᐅᑎᓂᒃ. ᔨᒃᓴᓐᑯᑦ ᕗᐃᑦᓯᕗᑎᓐᓗ ᐊᖏᖃᑎᒌᓚᐅᔪᑦ ᐃᕐᖃᑐᐃᕕᒻᒦᑎᑦᓯᓂᕐᒥᓂᒃ ᐲᕐᓯᒍᒪᑦᓯᑎᒃ 1994-ᒥ ᐊᖏᖃᑎᒌᖃᑎᖃᕋᓯᐊᕐᓯᑎᓪᓗ ᑐᑭᑖᖃᑎᒌᖃᑎᖃᕋᓯᐊᕐᓯᑎᒃ. ᑖᓐᓇ ᓯᓚᐅᔪᑦᔭᖏᑦᑐᖅ ᐊᕐᕌᒎᒃ ᒪᕐᕉᓚᐅᔫᓐᓂ ᐃᕐᖃᑐᐃᕕᒃᑰᓂᖏᓪᓗ ᑲᔪᓯᑐᐃᓐᓇᓚᐅᔪᑦ ᐃᕐᖃᑐᐃᕕᕐᔪᐊᒨᕐᓯᑎᒃ ᑭᐅᒪᐅᑎᒍᑎᐅᓯᑦᓯᑎᒃ ᔫᓂ 1997-ᒥ.

ᑏᓯᒻᐱᕆ 11, 1997-ᒥ ᑐᑭᑖᕈᑎᒥᓂ ᐃᕐᖃᑐᐃᕕᒃ ᑐᑭᑖᕈᑎᖃᕋᓯᐊᑦᓯᐊᓚᐅᔪᖅ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ ᐊᐃᑉᐹᒍᑦ ᑐᑭᓯᑎᑦᓯᒐᓯᐊᕐᓯᑎᓪᓗ ᐅᖃᐅᓯᑐᐃᓐᓇᕕᓂᖅ ᓱᒍ ᓲᖑᓂᖃᖕᖏᒪᖔᑦ ᑐᖕᖓᕕᒋᒐᓯᐊᕆᐊᖓ ᐃᕐᖃᑐᐃᕕᐅᑉ ᐃᓗᐊᒍᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᑦᔪᑎᒋᓗᒋᑦ. ᑖᒃᑯᐊ ᓄᓇᒥᒃ ᐃᓐᓄᐃᓯᒪᓂᕐᒧᑦ ᐊᖏᖃᑎᒌᒐᓯᐊᕐᓂᑦ ᐱᒻᒪᕆᐊᓘᒻᒪᑕ ᐱᕙᓪᓕᐊᓂᐅᑦᓯᑎᒃ.

ᐃᕐᖃᑐᐃᕕᒃ ᑐᑭᑖᓚᐅᔪᖅ “ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐊᑐᕈᓐᓇᕆᐊᖏᑦ ᐱᔪᓐᓇᐅᑎᖃᕐᓯᑎᒃ ᓄᓇᒥᒃ ᒪᓕᑦᓯᒍ ᐊᑎᖃᕈᑎᖓᑦ ᐊᑦᔨᑮᖕᖏᑐᓂᒃ ᐱᑦᔪᑎᖃᕐᓯᓂ ᐃᓯᒪᒋᖕᖏᑐᐃᓐᓇᕆᐊᖃᕐᑕᖏᓐᓄᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᓂᐊᕐᓂᖏᑦᑕ, ᐱᐅᓯᑐᖃᖏᑦᑕᓗ ᐃᓚᒋᔭᐅᒻᒪᑕ ᐊᑦᔨᐅᔭᖏᑦᑐᓄᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᐅᓯᑐᖃᖏᓐᓄᑦ.” ᐃᕐᖃᑐᐃᕕᒃ ᐊᖏᕈᑎᖃᑦᓯᐊᓚᐅᔪᖅ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐊᑎᖃᕈᑎᖓ

The Supreme Court of Canada, the highest court in the land, was busy dealing with cases affecting Aboriginal rights in recent months.

On Thursday, December 11, 1997, the Supreme Court ruled in the Delgamuukw case, with precedent setting implications for all Aboriginal groups. The ruling increased the power of Aboriginal land claims negotiators.

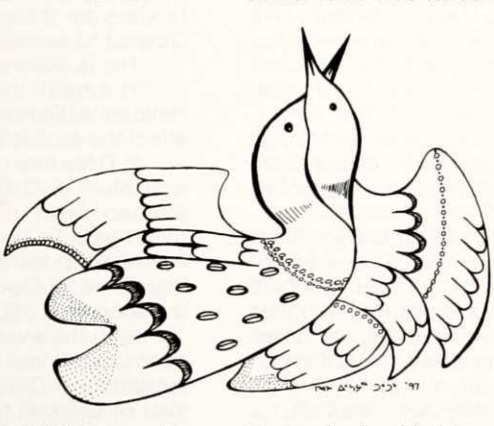
The court did this by further defining the nature of Aboriginal title, a concept left vague in the Canadian constitution. The judges also urged federal and provincial governments to negotiate in good faith over land issues rather than resort to the courts.

Ironically, the Supreme Court called for a new trial in the matter, which will send the matter back to the courts, unless the parties do indeed return to good faith negotiations.

As with most issues which wind their way to the Supreme Court of Canada, this case began more than a decade ago. Two Indian tribes in Northern British Columbia — the Gitxsan, and the Wet'suwet'en bands — claimed ownership and jurisdiction of over 57,000 square kilometers of land. Though the dispute stretches back to 1915, the bands sued the Government of British Columbia in 1984 for their rights over the land. The trial began in May 1987, and ended in June 1990. The decision was rendered in the B.C. Court on March 8, 1991. Justice Allan McEachern ruled that Aboriginal rights were extinguished in B.C. at the time of confederation, and that oral history was not admissible.

The Indian bands appealed to the B.C. Court of Appeal, which overturned much of the 1991 decision. In its June 1993 ruling, the court ruled the Indians have "unextinguished non-exclusive Aboriginal rights, other than a right of ownership." The court recommended that the nature of those rights be negotiated.

The federal and provincial governments established the B.C. Treaty Commission in December, 1993, and began the process of negotiating treaties with the aim to define Aboriginal rights and resolve long-standing land claims. The Gitxsan and Wet'suwet'en agreed to suspend their court case in 1994 and attempt a negotiated settlement. This failed two years later in 1996, and the court actions resumed, this time in the Supreme Court, which began hearing arguments in June, 1997.



In its December 11, 1997 decision, the court's ruling went far along the road to defining Aboriginal rights, on the one hand, and explaining why oral history ought to be admissible evidence in court in the cases of Aboriginal peoples. For those negotiating land claims, these are very important developments.

The court ruled, "Aboriginal title encompasses the right to use the land held pursuant to that title for a variety of purposes, which need not be aspects of those Aboriginal practices, cultures and traditions which are integral to distinctive Aboriginal cultures." The court unanimously ruled that Aboriginal title gives First Nations the exclusive right to occupy the land. Although the land cannot be

ᐃᖅᑲᑐᐃᕕᕐᔪᐊᑰᕐᓯᒪᔪᑦ

ᐱᑕᕐᑲᕐᑎᓯᓪᒪᑦ ᓯᕗᓪᓖᑦ ᓄᓇᓕᕕᓃᑦ ᐱᔪᓐᓇᐅᑎᕐᑲᕐᒪᑕ ᓄᓇᒦᒍᓐᓇᕆᐊᒥᒃ. ᓄᓇ ᓂᐅᕐᕿᑕᐅᖅᑲᔭᑦᔭᖏᒃᑲᓗᐊᕐᑎᓗᒍ ᓄᓇᓕᒧᑦ ᑎᒍᒥᐊᕐᑕᐅᔭᖅ ᐊᑕᐅᓯᕐᒧᑦ ᐱᕆᔭᐅᖅᑲᔭᑦᔭᒐᓂ. ᐃᖅᑲᑐᐃᕕᒃ ᓇᓗᓇᐃᕐᓯᓚᐅᔭᖅ ᓄᓇᕐᑲᖅᑳᓯᒪᔪᑦ ᓇᓗᓇᐃᒃᑯᑕᖓ ᑐᓂᔭᐅᒍᓐᓇᕆᐊᖓ ᑲᕙᒪᑐᕐᑲᒃᑯᓄᑦ ᐊᒻᒪᓗ ᓈᒻᒪᑑᓗᓂ ᐅᑎᕐᑎᓯᒍᑎ ᕐᑲᓄᐃᒐᔭᖏᑐᖅ ᑕᐃᒪᐃᑦᑐᕐᑲᓕᑐᐊᕐᐸᑦ.

ᐊᑐᖏᑑᓂᖓᓕᒃ ᐅᕐᑲᐅᓯᑐᐃᓐᓇᕕᓂᐅᑉ ᐱᓂᐊᕐᓂᐅᓯᒪᔫᑉ ᐃᖅᑲᑐᐃᕕᒃ ᐊᓪᓗᒋᐊᕿᑎᕐᑲᓪᒪᓇᓚᐅᔪᖅ. ᐃᖅᑲᑐᐃᕕᒃ ᐃᓕᑕᕆᔭᕐᑲᓚᐅᔪᓪᒪᑦ ᐅᕐᑲᐅᓯᑐᐃᓐᓇᑯᑦ ᐱᓂᐊᕐᓂᐅᓯᒪᔪᒥᒃ ᐊᑐᕐᑎᓯᖅᑲᔭᖏᑐᐊᕿᑎᒃ ᐱᔪᓐᓇᐃᓕᑎᑦᓯᓚᓇᓗᔪᕐᒪᑦ ᓄᓇᕐᑲᖅᑳᓯᒪᔪᑦ ᓴᐳᒻᒥᒐᓯᐊᕿᓐᓇᓂᖏᓐᓂᒃ ᐃᖅᑲᑐᐃᕕᑎᒍᑦ. ᐅᑯᐊᑕᒐ ᐃᓗᐊᓃᑦᑐᑦ ᑐᑭᑖᕿᑎᕕᓃᑦ:

“ᐆᑦᑐᕋᐅᑎᐅᔪᑦ ᐅᕐᑲᐅᓯᑐᐃᓐᓇᒧᑦ ᐱᕙᓪᓕᐊᓂᐅᓯᒪᔪᖅ ᐊᑐᕐᓯᒪᔪᒥᒃ ᓇᓗᓇᐃᒃᑯᑕᐅᒐᓯᐊᕋᓗᐊᕐᑎᓗᒍ ᐱᕐᑯᔭᖅ ᓇᓗᓇᐃᒃᑯᑕᕐᑲᑦᓯᐊᓗᓂ ᓄᐃᑎᑕᐅᕆᐊᓕᒃ ᑕᐃᒪᐃᑦᑐᖅ ᐊᑐᕐᓯᒪᔪᒥᒃ ᓇᓗᓇᐃᒃᑯᑕᖅ ᐊᑐᕐᑕᐅᒍᓐᓇᓯᐊᕋᔭᕐᒪᑦ ᐊᑦᔨᕿᑦᑎᓯᑦᓯᐊᕿᑎᐅᓗᓂᓗ ᐱᓚᐅᕐᓯᒪᓂᕐᒥᓗ ᓇᓗᓇᐃᒃᑯᑕᕐᑲᕐᑎᓯᑦᓯᐊᑎᓪᓗᒍ ᐃᖅᑲᑐᐃᕖᑦ ᐊᑐᓕᓂᖓᓂᒃ ᐊᑐᕐᑕᐅᓯᒪᔪᑦ ᐱᑦᔪᑎᑦᓯᕆᑦ ᐱᓗᐊᕐᓯᕆᑦ ᑖᓐᓇ ᐊᑯᓂᐊᓘᓕᕐᑐᖅ ᐊᑐᕐᑕᐅᓲᒻᒧᓪᒪᑦ ᐊᖏᕿᑎᕕᓂᕐᓄᑦ ᐊᖓᔪᖅᑲᔪᐊᒧᑦ ᓄᓇᕐᑲᖅᑳᓯᒪᔪᓄᓪᓗ...ᐅᕐᑲᓚᐅᕐᒪᑦ (ᐃᖅᑲᑐᐃᔨ ᑎᒃᓴᓐ) ᓄᓇᕐᑲᖅᑳᓯᒪᔪᑦ “ᐊᓪᓚᓯᒪᐅᑎᕐᑲᔫᒻᒍᓐᓂᔭᖏᓪᒪᑕ” ᖏᑐᐊᕿᑎᓪᓗ “ᐅᕐᑯᒪᐃᑦᑐᕋᑕᕐᒥᒃ ᓚᐅᕐᓯᒪᔫᓂᕋᐃᕋᔭᕐᒪᑕ” ᓄᓇᕐᑲᖅᑳᓯᒪᔪᑎᒍᑦ ᐊᒻᒪᓗ “ᔫᒻᒧᓂᕐᑲᑦᔭᖏᓪᒪᑦ” ᐱᔪᓐᓇᐅᑎᒋᔪᓇᔭᕋᓗᐊᖓ.”

ᑭᖑᓪᓕᐹᒥ ᐃᖅᑲᑐᐃᕕᒃ ᑐᑭᑖᕿᑦᔨᓚᐅᔪᖅ ᓄᓇᕐᑲᖅᑳᓯᒪᔪᑦ ᓇᓗᓇᐃᒃᑯᑕᕐᑲᓇᖓ 1867-ᒥ ᐊᑐᕐᑕᕕᓂᕐᒥᒃ ᑲᓇᑕ ᓇᓗᓇᐃᒃᑯᓯᕐᑕᐅᒍᑎᖓᓂ ᐊᖓᔪᖅᑲᐅᕕᐅᑉ ᐅᕐᑲᕐᓯᒪᓂᖓ 1763-ᒥ. ᑕᒪᕐᒥᒃ ᑎᐊᑲᒨᒃᑯᑦ ᐃᖅᑲᑐᐃᕕᓪᒦᒍᑎᖏᒃ ᐊᐅᓚᑦᔭᐃᒪᓇᓚᐅᕐᑑᒃ.

ᑖᒃᑯᐊ ᐊᐃᕙᒍᑎᕕᓃᑦ ᓄᑖᑦᓯᐊᑐᐃᓐᓇᐅᖏᓐᓇᓚᐅᔪᑦ ᐃᓱᒪᖏᓐᓂ ᐃᖅᑲᑐᐃᕕᕐᔪᐊᒥ ᐱᓇᓯᑦᑏᑦ ᑐᓴᓚᕋᒥᒃ ᐊᐃᕙᒍᑎᓂᒃ ᑯᐸᐃᒃᑯᑦ ᐲᕐᓯᒐᓯᐊᕐᑎᓗᒥᑦ ᕕᕗᐊᓇ 16-20, 1998-ᒥ.

ᑖᓐᓇᓗ ᐃᖅᑲᑐᐃᕕᓪᒨᑕᐅᓚᐅᔪᖅ ᑲᕙᒪᑐᕐᑲᒃᑯᓄᑦ ᓯᑦᑎᒻᐱᓇ 30, 1996-ᒥ. ᐃᖅᑲᑐᐃᕕᒻᒥᒃ ᐃᓱᒪᕐᑯᔭᑦᓯᑎᒃ ᐱᖓᓱᓂᒃ ᐊᐱᕐᓲᑎᓂᒃ ᐱᑦᔪᑎᒋᓗᒍ ᐃᖅᑲᑐᐃᕕᒃᑯᑦ ᐱᔪᓐᓇᐅᑎᖓ ᑯᐸᐃᒃᑯᑦ ᐲᕿᓐᓇᒪᖔᑕ ᑲᓇᑕᒥᑦ.

ᐅᑯᐊ ᐊᐱᕐᓲᑎᐅᓚᐅᔪᑦ:

1) ᑲᓇᑕᐅᑉ ᐱᕐᑯᔭᕐᔪᐊᖓᒍᑦ ᑯᐸᐃᒃᑯᑦ ᐅᕐᑲᕐᕕᒪᓇᖓ ᐱᕐᑯᔭᓕᐅᕐᕕᒃ ᑲᕙᒪᖓᓘᓐᓃᑦ ᓱᕐᕋᐃᒍᓐᓇᑉ ᐲᕐᓯᓂᕐᒥᒍᑦ ᑯᐸᐃᒃᑯᓂᑦ ᑲᓇᑕᒥᑦ ᐊᑕᐅᓯᐅᑦᔨᓗᑎᒃ?

2) ᑲᓇᑕᓕᒫᒥ ᐱᕐᑯᔭᖅ ᑯᐸᐃᒃᑯᑦ ᐅᕐᑲᕐᕕᒪᓇᖓᓂᒃ, ᐱᕐᑯᔭᓕᐅᕐᕕᖓᓂᒃ ᑲᕙᒪᖓᓂᓘᓐᓃᑦ ᓱᕐᕋᐃᒍᓐᓇᑉ ᐲᕐᓯᓗᑎᒃ ᑯᐸᐃᒃᑯᓂᒃ ᑲᓇᑕᒥᑦ ᐊᑕᐅᓯᐅᑦᔨᓗᑎᒃ? ᑕᕙᕙᓃ ᓇᒻᒥᓂᖅ ᑐᑭᑖᕆᔪᕐᑲᕿᓐᓇᑉ ᑲᓇᑕᒥᐅᓕᒫᑦ ᐱᕐᑯᔭᖓᑎᒍᑦ ᑯᐸᐃᒃᑯᑦ ᐅᕐᑲᕐᕕᒪᓇᖓᓂᒃ, ᐱᕐᑯᔭᓕᐅᕐᕕᖓᓂᒃ ᑲᕙᒪᖓᓂᓘᓐᓃᑦ ᓱᕐᕋᐃᒍᓐᓇᑦᓯᓗᓂ ᐲᕐᓯᓂᕐᒧᑦ ᑯᐸᐃᒃᑯᓂᑦ ᑲᓇᑕᓕᒫᒥᑦ ᐃᓅᑦᔨᓗᓂ?

3) ᐹᕐᓯᖓᐅᑎᔪᕐᑲᓕᕐᐸᑦ ᓄᓇᕐᑯᑎᓕᓐᓂᒃ ᑲᓇᑕᓕᒫᓪᓗ ᐱᕐᑯᔭᖓᒍᑦ ᐱᔪᓐᓇᐅᑎᖓᓄᑦ ᐊᕕᑦᑐᓯᒪᔪᑦ ᐅᕐᑲᕐᕕᒪᓇᖏᓐᓂ ᐱᕐᑯᔭᓕᐅᕐᕕᖏᓐᓂ ᑲᕙᒪᖓᓘᓐᓃᑦ ᑯᐸᐃᒃᑯᑦ ᓱᕐᕋᐃᒍᓐᓇᑉᑦ ᐲᕐᓯᓗᑎᒃ ᑯᐸᐃᒃᑯᓂᑦ ᑲᓇᑕᒥᑦ ᐃᓅᑦᔨᓗᑎᒃ ᐊᑦᔨᐅᖏᑦ ᑑᑎᑦᓯᓂᕐᑲᕋᔭᕐᒪᑦ ᑲᓇᑕᒥᒃ?

ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᑎᓕᔨᓚᐅᔪᑦ ᓴᐳᓐᓂᐊᑎᓂᒃ ᓇᒻᒥᓂᖅ ᑭᒻᒐᑐᕐᑯᑦᓯᒥᑦ. ᐃᓚᖏᑦ ᑲᒪᒍᓐᓇᑎᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᒐᓯᐊᕐᑐᑦ

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sold, it is held by the community and not by one person. The court noted that Aboriginal title can be surrendered to the federal government, and that fair compensation would be normal in such a case.

Regarding the admissibility of oral history, the court took some giant steps. The court essentially recognized that by disallowing oral history, it was virtually making it impossible for Aboriginal peoples to defend their rights in a court of law. Here is a brief excerpt from the ruling:

"Notwithstanding the challenges created by the use of oral histories as proof of historical facts, the laws of evidence must be adapted in order that this type of evidence can be accommodated and placed on an equal footing with the types of historical evidence that courts are familiar with, which largely consists of historical documents. This is a long-standing practice in the interpretation of treaties between the Crown and Aboriginal peoples... To quote (Judge Dickson), given that most Aboriginal societies "did not keep written records," the failure to do so would "impose an impossible burden of proof" on Aboriginal peoples, and "render nugatory" any rights that they have."

Finally, the court ruled that the benchmark for proving Aboriginal title was 1867, when Canadian title was established, rather than the year of the Royal Proclamation of 1763. Altogether, the Delgamuukw case created quite a stir.

These arguments were fresh in the minds of the Supreme Court justices when it listened to arguments in the reference case on Quebec secession during the week of February 16-20, 1998.

This case was brought to the court by the federal government on September 30, 1996. It asked the court to consider three questions regarding the legal right of Quebec to secede from Canada.

The questions were:

1) Under the Constitution of Canada, can the National Assembly, legislature or Government of Quebec effect the secession of Quebec from Canada unilaterally?

2) Does international law give the National Assembly, legislature or Government of Quebec the right to effect the secession of Quebec from Canada unilaterally? In this regard, is there a right to self-determination under international law that would give the National Assembly, legislature or Government of Quebec the right to effect the secession of Quebec from Canada unilaterally?

3) In the event of a conflict between domestic and international law on the right of the National Assembly, legislature or Government of Quebec to effect the secession of Quebec from Canada unilaterally, which would take precedence in Canada?

The federal government appointed lawyers to represent itself. Numerous intervenors were allowed to make representation, and Makivik Corporation was one of them on behalf of the Inuit of Nunavik.

In its legal factum, Makivik answered each question

ᓄᐃᑦᓯᒍᒪᑐᐊᕈᑎᑉ ᒪᑭᕝᕕᒧ ᐃᓚᐅᓚᐅᖅ ᐱᒍᑦᔨᓯᓂ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ.

ᐱᖁᔭᓕᕆᕕᒥᑎᒍᑦ ᒪᑭᕝᕕᒃ ᑭᐅᓚᐅᖅ ᐃᓘᓐᓇᖏᓐᓂᒃ ᐊᐱᕐᓲᑎᓂᒃ ᐃᓗᐊᓃᑦᑎᓗᒋᑦ ᐱᔪᓐᓇᐅᑎᖏᑦᑕ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᖏᑦᑕ.

ᓯᕗᓪᓕᐹᒧᑦ ᐊᐱᕐᓲᑎᒧᑦ ᒪᑭᕝᕕᒃ "ᐊᐅᑲᓪᓚᐅᖅ." ᐃᒫᒃ ᑭᐅᑦᓯᓂ, "ᑲᓇᑕᐅᑉ ᐱᖁᔭᕐᔪᐊᖓ ᐃᓱᒪᒋᔭᐅᓕᕈᓂ ᐃᓘᓐᓇᖏᓐᓂᒃ ᐃᓗᓕᒥᐅᑕᖃᕐᓯᓂ ᐃᓚᒋᔭᐅᑎᓪᓗᒋᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᑲᓇᑕᒥ ᐊᑦᔨᐅᖏᑦᑐᓄᑦ ᐱᖁᔭᕐᔪᐊᑎᒍᑦ ᖃᓄᐃᓕᖓᐅᓯᐅᔪᖅ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ ᑲᓇᑕᒥ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ/ᐊᖕᒐᔪᖅᑳᒧ ᐊᖕᒋᕈᑎᑎᒍᑦ ᐃᓅᖃᑎᒌᓐᓂᖓ, ᓄᓇᕕᒻᒥᐅ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᔭᐃᒥᔅ ᐯᐃ ᑯᐯᒃ ᑕᕐᕋᖕᒐᓂᓗ ᐊᖕᒋᖃᑎᒌᒍᑎᒥ ᐊᖕᒪᓗ ᐱᔭᑦᓴᓇᔭᖕᒐ ᐊᖕᒐᔪᖅᑳᒪᓇᐅᑉ ᑖᓐᓇ ᐊᐱᕐᓲᑎ ᑭᐅᔭᐅᒋᐊᓕᒃ ᐊᐅᑲᒥᒃ."

ᒪᑭᕝᕕᒃ ᑭᐅᒍᑎᖃᓚᐅᖅᒥᔭᖅ ᐊᐃᑉᐸᖕᒐᓂᒃ ᐊᐱᕐᓲᑎᒥᒃ "ᐊᐅᑲᐅᒋᐊᖃᓇᐊᖕᒐ" ᐃᒫᒃ ᐱᑦᔪᑎᒋᑦᓱᒍ, "ᐊᑦᑐᐊᔪᑦ ᑲᓇᑕᓕᒫᒥ ᐱᐅᓯᐅᔪᑦ ᐊᑦᑐᐊᓯᑎᒃ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᒪᓕᒐᖏᑦ ᓄᓇᐃᑦ ᓄᓇᓕᐊᓇᓯᒪᔪᓂ, ᓄᓇᕕᒻᒥ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᓇᒻᒥᓂᖅ ᑐᑭᑖᕈᓐᓇᐅᑎᖏᑦ ᐱᖁᔭᑎᒍᓪᓗ ᖃᓄᐃᓕᖕᒐᔪᓪᓚᕆᖏᓪᓗ ᓄᐃᑕᔪᑦ ᐃᒪᕐᐱᓕᕆᕕᖕᒐᓂ ᑯᐯᒃᒥ ᐃᓱᒪᒋᔭᐅᑐᐊᕐᐸᑕ ᑖᓐᓇ ᐊᐱᕐᓲᑎ ᐊᐅᑳᕐᑕᐅᒋᐊᖃᕐᒥᔭᖅ."

ᐱᖕᒐᔪᐊᓐᓄᓕ ᐊᐱᕐᓲᑎᒧᑦ ᒪᑭᕝᕕᒃ ᑭᐅᓚᐅᔪᒻᒥᔭᖅ, "ᐹᕐᓯᖕᒐᐅᑎᖃᕈᑎᖃᑦᔭᖕᒋᒻᒪᑦ ᓇᒻᒥᓂᕆᔭᐅᔫᑉ ᑲᓇᑕᓕᒫᒥᓗ ᒪᓕᒐᐅᑉ ᐊᑦᑐᐊᓴᐅᑎᒋᔪᓄᑦ ᐱᑦᔪᑎᒋᔭᖕᒋᓐᓄᑦ ᐹᕐᓯᖕᒐᐅᑎᔭᖃᕋᔭᕐᐸᑦ ᓇᒻᒥᓂᕆᔭᐅᔪᖅ ᐱᖁᔭᖅ ᓈᒻᒪᓈᕋᔭᑦᔭᖕᒋᑦᑐᖅ."

ᒪᑭᕝᕕᐅᑉ ᐱᑦᔪᑎᖕᒐ ᓄᐃᑎᑕᐅᓚᐅᖅ ᐃᖅᑲᖅᑐᐃᕕᒻᒥ ᐱᑕ ᖃᑦᓯᓐᔅᒧᑦ ᕕᕗᐊᕆ 17, 1998-ᒥ. ᐃᖅᑭᓖᑦ ᐊᓪᓚᐃᑦ ᑲᒪᖅᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᑕᒃᑯᖕᒐ ᐱᑦᔪᑎᒧᑦ ᐊᓪᑲᓐᑯᐃᓐᑯᓪᓗ ᐊᓪᓚᐅᒥᔪᑦ ᐊᓐᑎᐊᕆᐅᒥᐅᑦ ᐊᓪᓚᐃᓗ ᓯᕗᓕᕐᑎᖏᑦ ᐊᓐᑎᐊᕆᐅᒥ.

ᓲᖅᑯᐃᓇᕐᑎᓯᐅᑎᖕᒐ ᒪᑭᕝᕕᐅᑉ ᓄᐃᑎᑕᕕᓂᖕᒐ ᐃᓄᐃᑦ ᑭᐅᒪᓚᐅᔪᑦ ᑯᐯᒃᑯᑦ ᐲᕐᓯᓴᕐᐸᑕ ᓇᒻᒥᓂᖅ ᓯᕗᓂᑦᓴᒥᓂᒃ ᑐᑭᑖᕆᒋᐊᖃᕋᔭᕆᐊᖕᒋᑦ ᐊᖕᒪᓗ ᐊᖕᒋᕐᑎᑕᐅᖅᑲᕆᐊᖃᕋᔭᕆᐊᖕᒋᑦ ᑯᐯᒃᑯᑦ ᐊᕕᓐᓂᖕᒐᓐᓄᑦ ᐃᓚᐅᑎᑕᐅᖅᑲᓚᐅᖅᑳᑎᒃ.

ᐱᓇᓯᐊᕈᓯᖅ ᐃᓯᓕᓕᕐᑎᓗᒍ ᐃᖅᑲᖅᑐᐃᔩᑦ ᑐᓵᔭᕕᓃᑦ ᐃᓘᓐᓇᓚᖕᒋᓐᓂᒃ ᐅᖃᐅᓯᑦᓴᓇᔭᐅᔪᓂᒃ ᐅᖃᐅᓯᑦᓴᖃᓪᓗᐊᔭᒐᑎᒃ ᐊᐱᕐᓲᑎᑦᓴᑖᕐᐸᓕᐊᓕᓚᐅᔪᑦ. ᐊᑕᐅᓯᖅ ᐊᐱᕐᓲᑎ ᑐᕌᖕᒐᓚᐅᔪᖅ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ. "ᓱᕋᔭᖅᑲᑦ ᐊᖕᒋᖃᑎᒌᓐᓂᖃᓯᐸᑦ ᑲᕝᒪᑐᖃᒃᑯᑦ ᖃᓄᐃᓵᒋᐊᖃᕋᔭᕐᐸᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐱᑦᔪᑎᒋᓗᒋᑦ?" ᐊᖕᒐᔪᖅᑳᖅ ᐱᖁᔭᓕᕆᓂᕐᒥᒃ ᐊᐱᕐᓯᓚᐅᔪᒻᒥᔪᖅ ᐃᕝ ᕗᐊᑦᓯᐊᒥᒃ ᑲᕝᒪᒃᑯᑦ ᑎᓕᓯᒪᔭᖕᒐᓂᒃ ᓴᐳᓐᓂᐊᑎᒥᒃ.

ᑭᖕᒍᓪᓕᐹᒥ ᑭᐅᒍᑎᑦᓴᖅ ᑖᑦᓯᒧᖕᒐ ᐊᐱᕐᓲᑎᒧᑦ ᐊᓯᖕᒋᓐᓄᓗ ᑭᐅᔭᐅᑦᓴᐅᑎᒋᒍᓐᓇᓚᐅᖕᒋᑦᑐᖅ ᐱᖁᔭᕐᔫᓕᖕᒐᓕᑦ ᐊᐱᕐᓲᑎᐅᕋᓕᕐᑎᓗᒋᑦ ᐊᖕᒪᓗ ᑭᐅᔭᐅᓚᖕᒐᕆᔭᑦᓴᑎᒃ ᐱᓇᓯᐊᕈᓯᐅᑉ ᓄᖖᒍᐊ ᑎᑭᕋᑕᕐᓯᒍ ᐃᖅᑲᖅᑐᐃᕕᒻᒥ. ᐃᖅᑲᖅᑐᐃᕕᒃ ᓄᐃᑦᓯᑖᕐᑐᕆᔭᐅᔪᖅ ᑐᑭᑖᕈᑎᒥᓂᒃ ᑕᕝᕙᓂ ᐊᕐᕌᒍᒥ.

ᑖᒃᑯᓄᖕᒐᓕ ᑎᐊᑲᒨᒃᑯᑦ ᐃᖅᑲᖅᑐᐃᕕᓕᐊᕐᓂᕕᓂᖕᒋᓐᓄᑦ ᑯᐯᒃᑯᑦ ᐲᕈᒪᓂᖕᒐ ᐅᖃᐅᓯᑦᓴᖃᓯᐊᑎᑦᓯᓕᓚᐅᔪᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐱᑦᔪᑎᒋᑦᓯᒋᑦ ᐅᖕᒐᑖᓅᕈᑎᖃᓕᕋᑕᕐᓯᑎᒃ ᑲᒪᒋᔭᐅᔭᓂᑦ.

ᑕᓪᑲᒨᒃᑯᑦ ᓄᐃᑦᓯᓯᐊᓚᐅᔪᑦ ᐱᑦᔪᑎᒻᒪᕆᒃ ᐆᒪᑎᑕᐅᖖᒋᓂᖕᒐᓂᒃ ᐅᖃᐅᓯᑐᐃᓐᓇᐅᑉ ᐱᐅᓯᑐᖃᐅᑉ ᐊᖕᒪᓗ ᖃᓄᐃᓕᖕᒐᐅᓯᖕᒐᓂᒃ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖕᒋᑦᑕ. ᑭᖕᒍᓂᐊᐱᐊᒍᑦ ᑯᐯᒃᑯᑦ ᐃᖅᑲᖅᑐᐃᕕᓕᐊᕐᓂᕕᓂᖕᒐ ᐱᖕᒐᓱᓂᒃ ᐊᐱᕐᓲᑎᓂᒃ ᐱᒍᑎᖃᕋᓗᐊᕐᑎᓗᒋᑦ ᐱᑦᔪᑏᑦ ᓄᐃᑎᑕᐅᒋᐊᓪᓚᑐᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ ᑲᓇᑕᒥᐅᓂᒃ ᐃᓱᒪᒋᐊᓪᓚᑎᑦᓯᒍᓐᓇᓚᐅᖏᒻᒪᑕ ᐱᔪᓐᓇᓂᕐᒥᒃ ᐃᓚᖕᒐᓂᓗ ᐊᑦᑕᓇᕐᑐᑦ ᐱᓂᐊᕐᓂᕆᔭᐅᕝᑐᑦ ᐃᖅᑲᖅᑐᐃᕕᓂ ᐱᖁᔭᓕᐅᕐᕕᓂᓗ ᐊᖕᒪᓗ ᐃᓄᒃᑎᒍᑦ.

ᑖᒃᑯᐊ ᑕᒪᕐᒥᒃ ᐱᖁᔭᓕᕆᓂᕕᓃᑦ ᐱᕝᓪᓕᐊᓂᖃᓚᐅᔪᑎᓪᓗᒋᒃ ᑕᖅᑭᓕᒫᑐᐃᓐᓇᖅ ᑲᕙᒪᑐᖃᒃᑯᑦ ᑭᐅᔭᕕᓂᐅᑎᓪᓗᒋᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᖃᐅᔨᓴᕐᑕᐅᒍᑎᕕᓂᖏᓐᓄᑦ ᑭᐅᒍᑎᓕᕕᓂᐅᑎᓪᓗᒋᑦ ᐅᖃᐅᓯᓪᒪᕆᐊᓗᖃᓚᐅᔪᒻᒪᑕ ᐋᖅᑭᖃᑎᒌᒍᒪᓂᕐᒥᒃ ᓂᕐᑮᑦ ᐊᐱᕐᓲᑎᑦᓴᕈᒋᐊᓪᓚᑐᐃᓐᓇᓚᐅᔪᑦ ᐃᓚᐅᓂᖏᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐃᖅᑲᖅᑐᐃᕕᒻᒥᑎᑦᓯᓂᕐᓄᑦ ᖃᓄᕐᓗ ᐋᖅᑭᕝᓕᐊᓚᖕᒪᖕᒑᑕ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᒃ ᐊᖕᒪᓗ ᐋ ᐱᖁᔭᐅᑉ ᖃᓄᐃᓕᖕᒐᓂᕆᖃᑦᑕᓚᖕᒐᔭᖕᒐ ᐊᕐᕌᒍᓂ ᖃᐃᔭᓂ.

above in the context of the rights of the Inuit of Nunavik.

For the first question, Makivik answered "No". The full reply is, "When the Constitution of Canada is considered with all its constituent elements including the rights of the Aboriginal Peoples of Canada, the distinct constitutional status of Aboriginal Peoples in Canada, the Aboriginal/Crown treaty relationship, Nunavik Inuit rights under the JBNQA and the fiduciary duty of the Crown, this question should be answered in the negative."

Makivik also argued that the answer for the second question should be "No," as follows, "When the relevant international law including the emerging international norms relative to the rights of Aboriginal peoples, the paramount principle of territorial integrity of established States, Nunavik Inuit's right to self-determination and the legal and factual situation prevailing in the maritime areas offshore of Quebec are considered, this question should be answered in the negative."

Regarding the third question, Makivik argued, "There is no conflict between the domestic and international law immediately relevant to the essential issues in this Reference. To the extent that any conflict might exist, domestic law would be dispositive."

Makivik's case was presented to the court by Peter Hutchins on February 17, 1998. The Cree were also intervenors in the case, as were an Algonquin Nation in Ontario, and the Chiefs of Ontario.

In the Factum presented by Makivik, the Inuit argued that in the event of Quebec secession, they would have the right to decide their own future, and that their consent would be needed before they were included in a sovereign Quebec.

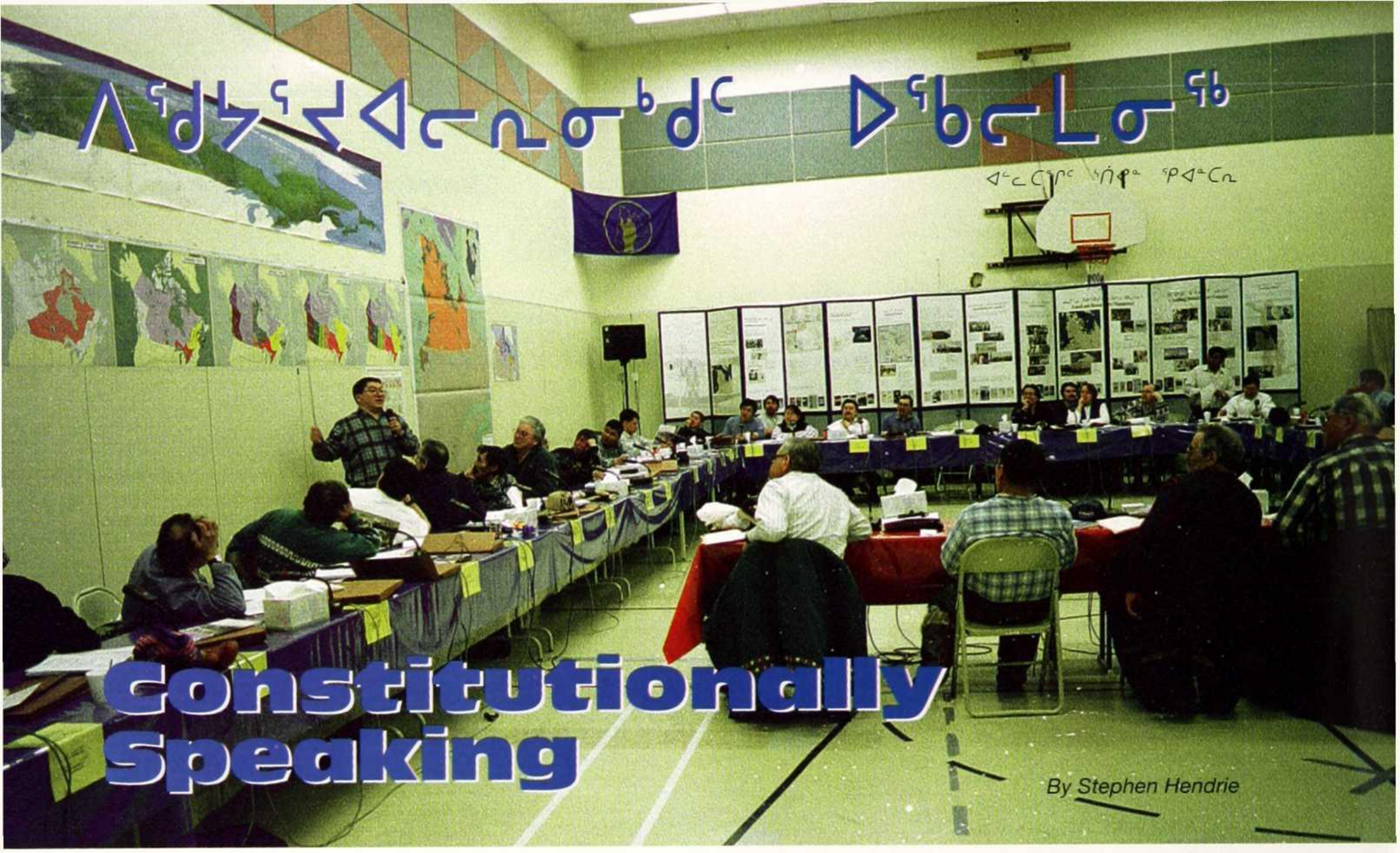
Towards the end of the week, the judges, who had listened for most of the testimony without much comment, began asking questions of their own. One of the questions pertained directly to Aboriginal Peoples. "What would occur if negotiations broke down, what responsibility would the federal government have for Aboriginal Peoples?" the chief justice asked Yves Fortier, the government appointed lawyer.

A conclusive answer to this question and others was not immediately forthcoming during a week in which black and white legal questions were raised at the outset, and were sent very much into grey zones by week's end. The court is expected to render its decision this year.

As with the Delgamuukw case the reference on Quebec secession provided an opportunity to communicate issues regarding Aboriginal peoples that went beyond the scope of the specific matters at hand.

Delgamuukw highlighted a major issue regarding the vitality of oral culture and the nature of Aboriginal rights. In the subsequent Quebec case, which was based uniquely on three written questions, the issues raised again by Aboriginal peoples surely made Canadians think about the nature of power, and the sometimes delicate balancing act between the courts and the legislature, and, of course, the people.

As both legal events took place within a month of the federal response to the Royal Commission on Aboriginal Peoples, with its strong message of reconciliation, there was more food for thought about the participation of Aboriginal peoples in these cases, and how they will shape the political, and, yes, legal landscape in years to come.



ᐱᖁᔭᖅᓯᐊᓕᕆᓂᒃᑯᑦ ᐅᖃᓕᒪᓂᖅ

ᐊᓪᓚᑕᖅᑎᑦ ᔅᑏᕙᓐ ᖅᑭᐊᓐᑕᕆ

Constitutionally Speaking

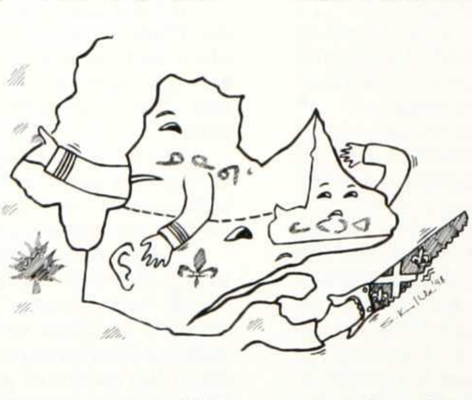
By Stephen Hendrie

ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᓵᖕᒐᔭᐅᔪᑦ ᐊᓯᑦᔨᒪᕆᑦᓯᒪᓕᕆᕗᑦ ᑯᐸᐃᒃᒥ, ᑲᓇᑕᒥᓪᓗ ᑕᐃᒪᖕᒐ ᐊᓪᓚᓚᐅᔪᑎᓪᓗᖕᒐ ᑭᖕᒍᓪᓕᐸᒥ ᑕᒪᑐᒍᖕᒐᓕᖕᒐᔪᓂᒃ.

ᐱᑦᔪᑎᖅᑲᖅᑐᑦ ᑯᐸᐃᒃᑯᓂ ᓕᐳᔭᒃᑯᑦ ᓯᕗᓕᖅᑎᖕᒐᑦ ᑕᓂᐅᓪ ᔮᓐᓴᓐ ᓄᖅᑲᖅᑭᓚᐅᔪᒻᒪᑦ ᒪᑦᓯ ᐱᒋᐊᕗᑖᖅᑎᓗᒍ. ᔮᓐᓴᓐ ᐱᑦᓯᐊᓱᓂ ᐱᓂᐊᕐᓂᓕᕆᔩᐅᒐᓗᐊᖅᓱᓂ, ᐱᒍᓐᓇᓂᖕᒐ ᐅᐱᒋᔭᐅᑐᐃᓐᓇᖕᒋᒻᒪᕆᑦᑐᖅ ᓂᕈᐊᖅᑎᓄᑦ ᑯᐸᐃᒃᒥ. ᖃᐅᔨᒐᓱᐊᕈᑎᑎᒍᑦ ᓂᕈᐊᖅᑕᐅᒋᐊᓪᓚᖁᔭᖕᒋᓂᖕᒐ ᓄᐃᓯᒪᔪᖅ ᓴᓂᐊᓂᑦ ᓗᓯᐊᓐ ᐳᓵᑦ.

ᓯᓚᓗᓚᐅᖅᑎᓗᒍ ᖁᐊᖅᓇᑐᒥᒃ, ᓱᖅᕗᐃᒪᕆᑦᑐᒥᒃ ᑯᐸᐃᒃ ᓯᖅᑭᓂᖕᒐᓂᓕᒫᑲᓴᒃ ᔭᓄᐊᕆᒥ, ᐳᓵᑉ ᓯᕗᓕᑦᑕᖕᒐ ᑲᕙᒪᒃ ᓂᕈᐊᕐᓂᒥᒃ ᐅᐱᕐᖕᒐᓴᖅᑲᒥᖅ ᓄᐃᑦᓯᓂᐊᕐᓂᖕᒐ ᓱᖅᑯᐃᒐᓚᑦᑑᔫᒻᒪᕆᓕᓚᐅᔪᖅ. ᑯᐸᐃᒃ ᐊᖕᒐᔪᖅᑲᖕᒐ ᓂᖅᑐᑕᐅᒻᒪᕆᓕᓚᐅᔪᒻᒪᑦ ᐊᐅᓚᑦᓯᓂᖕᒐᓄᑦ ᑲᑉᐱᐊᓈᖅᑭᓕᖅᑐᒥᒃ, ᐊᓚᐊᒋᔭᐅᓂᖕᒐᓗ ᐊᖕᒋᓚᐅᒥᓕᖅᑭᑦᓱᓂ. ᐃᓱᒪᒋᔭᐅᔪᓂᒃ ᓄᐊᑦᓯᓂᖅ ᕕᕗᐊᕆ 12-17ᒥ, ᑐᓴᖅᑦᓴᑎᒍᑦ *Globe & Mail*-ᑎᒍᑦ ᓄᐃᑦᓯᓚᐅᔪᑦ 49.3 ᐳᓴᖕᒋᑦ ᓂᕈᐊᖅᑏᑦ ᐱᒍᒪᓂᖅᓴ ᐅᒐᔭᕆᐊᖕᒋᑦ PQ (ᐸᑎ ᑯᐸᐃᒃᑯᐊᑯᓐᓂᒃ-ᐲᑭᐅᒃᑯᓂᒃ) ᑲᕙᒪᒃᑯᓂ 41.7ᐳᓴᖕᒋᑦ ᓕᐳᔭᒃᑯᓂᒃ ᓂᕈᐊᕿᔭᕐᓂᕿᖅᑎᓗᒋᑦ 6.5ᐳᓴᖕᒋᑦ Action Democratique-ᑯᓂᒃ. ᐲᑭᐅᒃᑯᑦ ᐸᖅᓇᓕᓚᐅᔪᖅ ᓂᕈᐊᕐᓂᒥᒃ ᐅᐱᖕᒐᓴᖅ 1998ᒥ ᓂᕈᐊᕐᓂᖅᑲᖅᑎᓯᒋᐊᓪᓚᓗᑎᒃ ᐊᕙᒍᒪᓂᕐᒧᐊᖕᒐᔭᓂᒃ. ᖃᖕᒐᑐᐃᓐᓇᖅ 1999ᒥ. ᓂᕈᐊᕐᓂᐅᑉ ᓯᕗᓂᖕᒐᓂ ᖃᓄᐃᓘᕐᓂᐅᓲᑉ ᐊᑦᔨᐸᓱᖕᒋᑦ ᐊᑑᑎᖅᑲᑦᑕᓕᓚᐅᔪᑦ ᕕᕗᐊᕆᒥ.

ᑕᐃᒪ, ᑖᓂᐅᓪ ᔮᓐᓴᓐ ᓄᖅᑲᒪᑦ ᒫᑦᓯ 2ᒥ, ᐃᓗᓐᓇᖕᒐ ᐱᓂᐊᕐᓂᓕᕆᐅᑉ ᓵᖕᒐᔭᐅᓂᖕᒐ ᐊᓯᑦᔨᑲᓪᓚᓕᓚᐅᔪᖅ ᐅᓐᓄᐊᖕᒋᓐᓇᐅᔫᖅᑐᖅ. ᐃᑉᐱᒋᔭᐅᓂᖅᓴᐅᓯᑲᓪᓚᓱᓂ ᓯᕗᓕᖅᑎᑖᖅᑲᒋᔭᐅᒍᓇᐅᓂᖅᐸᖅ ᑯᐸᐃᒃᑯᓂ ᓕᐳᔭᒃᑯᓄᑦ: ᔮᓐ ᓴᕆ.



The political landscape has changed dramatically in Quebec, and in Canada, since the last writing.

The reason is because Quebec Liberal leader Daniel Johnson resigned suddenly in early March. Although Johnson was an honourable politician, his talents were not appreciated by voters in Quebec. Polls showed that he could not win an expected election against Lucien Bouchard.

Following the Great Ice Storm, which afflicted most of southern Quebec in January, it appeared certain that the Bouchard government would call a spring election. The premier was widely praised for his handling of the crisis, and his popularity rose as a result. A Leger & Leger opinion poll done February 12-17 for the *Globe & Mail* indicated the PQ had the support of 49.3% of decided voters, compared with 41.7% for the Liberals, and 6.5% for the Action Democratique. The PQ planned to hold an election in the spring of 1998 followed by another referendum on sovereignty, expected in 1999. Pre-electoral campaign style events were held in February.

So, when Daniel Johnson resigned on March 2nd, the whole political landscape changed almost overnight. Attention immediately shifted to the person most likely to become the new leader of the Quebec Liberal Party: Jean Charest.

The fact that Charest was not a "Liberal" wasn't seen as a major obstacle. He was a member of the federal Progressive Conservative Party since 1983, and

ᓴᕆ "ᓕᐳᔪᒃᑯᓪ" ᐃᓚᐅᖏᓂᖓ ᑕᑯᓐᓇᑕᐅᓚᐅᔪᖏᑐᖅ ᐱᓇᐃᓗᑕᓪᓚᕆᐅᒋᐊᖓ. ᐃᓚᒋᔭᐅᓚᐅᔪᖅ ᑲᕙᒪᑐᖃᒃᑯᓂ ᐱᓰᖑᓂᕋᕐᑕᐅᔪᓄᑦ 1983ᒥᓂᑦ, ᐊᕐᕋᒍᓂ ᑕᓪᓕᒪᓂ ᐊᕐᑭᓱᐃᒋᐊᓪᓛᓱᓂ ᓂᕈᐊᕐᑕᐅᒪᔪᖁᑎᖏᓐᓂᒃ 1992ᒥ ᑲᕙᒪᑐᖃᒃᑯᑦ ᓂᕈᐊᕐᓂᖃᓚᐅᕐᑎᓗᒋᑦ ᒪᕐᕈᐃᓈᒃ ᐲᓯᑯᒥᐅᒃ ᓂᕈᐊᕐᑕᐅᒍᑎᒋᓐᓂ. 1997ᒥ ᑲᕙᒪᑐᖃᒃᑯᑦ ᓂᕈᐊᕐᓂᖃᕐᑎᓯᑎᓪᓗᒋᑦ, 20 ᐲᓯᑯᒥᐅᑦ ᓂᕈᐊᕐᑕᐅᓚᐅᔪᑦ, ᐱᑦᔪᑎᖃᓗᐊᕐᓱᓂ ᓯᕗᓕᕐᓂᖓᓄᑦ ᓴᕆᑉ

ᐊᒻᒪᓗ ᑭᓇᓗᓐᓃᑦ ᐳᐃᒍᓚᐅᖏᓚᖅ ᐃᑲᔪᕐᓯᒪᕆᓐᓂᕆᓚᐅᔭᖓᓂᒃ "ᐊᐅᑳᕐᓂᒥᒃ" (ᐊᕕᒍᒪᖏᓂᕐᒧᑦ) 1995 ᓂᕈᐊᕐᓂᖃᕐᑎᓗᒋᑦ ᑯᐸᐃᒃᒥᐅᑦ. ᑕᐃᒪᐃᒻᒪᑦ, ᑲᐃᓪᓗᐊᑕᒻᒪᕆᐅᖃᑦᑕᓚᐅᕐᑐᖅ ᓯᕗᓕᕐᑎᖑᖁᔭᐅᑦᓱᓂ ᓕᐳᔪᒃᑯᓄᑦ ᑯᐸᐃᒥ. ᐅᖃᐅᓯᖃᓪᓚᕆᓕᓚᐅᔪᖅ ᑕᐃᒪᐃᓐᓂᐊᓂᕐᒥᓂᒃ ᓯᑕᒻᒥᑐᓂ ᒫᑦᔨ 26, Sherbrooke-ᒥᑦᓱᓂ (ᑯᐸᐃᒃᒥ). ᐅᖃᐅᓯᖃᓚᐅᔪᖅ ᑕᑯᖕᕆᕆᐊᒥᓂᒃ ᐃᓱᐃᓪᓕᖑᐅᑎᓂᖃᕐᒪᖓᓂᒃ ᑯᐸᐃᒃᒥᐅᖑᓂᖓᑕ ᑲᓇᑕᒥᐅᖑᓂᖓᑕᓗ.

ᓴᕆ ᐃᑉᐱᒍᓱᖁᔨᒻᒥᓱᓂᓗ ᑯᐸᐃᒃᒥᐅᓂᒃ ᓗᓯᐊᓐ ᐳᓵ ᓵᖓᔭᐅᑎᑦᓯᖏᑲᐃᓐᓇᓚᖓᒋᐊᖓ ᓂᕈᐊᕐᓂᒥᒃ ᐊᕕᒍᒪᓂᐅᑉ ᒥᑦᓵᓄᑦ, ᓂᕈᐊᕐᑕᐅᒍᑎᑦᓴᒥᓄᑦ, ᑯᐸᐃᒃᒥᐅᓂᒃ ᑕᒪᑐᒧᖓ ᐅᐃᕕᕐᕆᔭᐅᖁᔨᓚᓂ, ᓂᕈᐊᕐᑕᐅᓴᕈᑎᒃ ᐲᑭᐅᑯᑦ ᐊᕕᒍᒪᓂᕐᒧᑦ ᓂᕈᐊᕐᑎᓯᒻᒪᐃᓘᓕᖏᓂᕋᕐᓯᒋᑦ, ᐊᓯᐊᒍᑦ ᐅᖃᓕᒪᖃᑦᑕᕋᓗᐊᕈᑎᒃ ᓂᕈᐊᕐᑕᐅᑎᓗᓯᐊᕐᓂᒥᓂ. ᑭᖑᓂᐊᒍᑦ ᐳᓵ ᐅᖃᐅᓯᖃᓕᓚᐅᔪᖅ ᓴᖑᒍᑎᖃᕐᓂᐊᖏᓐᓂᒥᓂᒃ ᓂᕈᐊᕐᑎᓯᒐᔭᕐᓂᒥᒃ ᐊᕕᒍᒪᓂᕐᒧᑦ ᐊᑐᕐᑕᐅᑎᑦᓯᓂᐊᕐᓂᕋᐅᑎᒋᓯᒪᔭᒥᓂᒃ, ᑭᓯᐊᓂ "ᓵᓚᖃᑦᓴᕈᑎᒃ ᐊᕕᒍᒪᔪᑦ ᐊᑐᕋᔭᕐᑕᖏᑦ" ᐱᑕᖃᕐᐸᑦ.

ᔫᓐ ᓴᕆ.
Jean Charest.

CANOE WEB

ᓕᐳᔪᒃᑯ ᓯᕗᓕᕐᑎᓴᖑᓄᑦ ᑲᑎᒪᓂᖅ ᑑᕋᒐᖃᕐᑎᑕᐅᔪᖅ ᔫᓂ 12-13 ᑯᐸᐃᒃ ᓯᑎᒥ. ᒫᓇᒧᑦ ᔫᓐ ᓴᕆ ᐊᑭᒪᔪᑦᑎᑖᕋᑕᖏᑐᖅ, ᑕᐃᒪᐃᖏᓐᓇᐸᓪᓗ ᐊᐃᕆᓕ 30, 1998 ᑎᑭᓪᓗᒍ ᐃᓕᔭᐅᑐᐃᓐᓇᓛᕐᓂᐊᓱᓂ ᓕᐳᔪᒃᑯᓂ ᐊᖓᔪᖃᖑᓂᕐᒧᑦ.

ᒪᑭᕝᕕᒃᑯᑦ ᑲᑎᒪᓂᒻᒪᕆᖓᓂ ᐃᕗᔨᕕᒻᒥ, ᐅᖃᓕᒪᑎᓪᓗᒋᑦ ᑯᐸᐃᒃ ᐊᕕᒐᔪᐊᕐᓂᖓᑕ ᒥᑦᓵᓄᑦ, ᔭᐃᐱᑎ ᓄᖓᖅ ᑕᒪᒃᑯᓂᖓ ᓇᐃᓪᓕᑎᕆᑦᓱᓂ ᐅᖃᓕᒪᓚᐅᔪᖅ. ᑕᐃᓯᑦᓱᓂᓗ ᓴᕆ ᓂᕈᐊᕐᓂᐅᓛᕐᑐᒥ ᓂᕈᐊᕐᑕᐅᓴᕐᐸᑦ, ᐃᓄᐃᑦ ᖃᓄᐃᓕᖓᐅᓯᕐᒥᒍᑦ ᑯᐸᐃᒃ ᐊᕕᒍᒪᓂᖓᓄᑦ ᓄᐃᑕᓚᑐᐊᕐᓂᕐᑲᑦᓯᒪᔪᖅ ᑕᐃᓕᑦᑐᐊᕐᓱᖃᕐᕆᐊᓪᓚ. ᖁᓄᐊᕐᑎᓗᒍ ᓄᖓᖅ ᐅᖃᓕᒪᕆᐊᕐᑐᒥᕐᓘᖃᑦᑕᓂᐊᕐᑐᖅ ᑐᑭᓯᑎᑦᓯᐊᕐᓗᓂ ᐃᓄᐃᑦ ᖃᓄᐃᓕᖓᐅᑎᖓᓂᒃ, "ᐃᑉᐱᒋᔭᖃᑦᓯᐊᕋᓱᐊᕐᓇᓗᑎᓪᓗ ᑯᐸᐃᒃ ᐊᕕᒍᒪᓂᖓᑕ ᖃᓄᐃᒫᕐᑕᐅᓂᕐᒥᒃ."

ᐊᒻᒪᓗ ᐅᖃᐅᓯᐅᓂᖓᓂᒃ ᓄᑖᑉ ᒪᓕᒐᐅᑉ ᑯᐸᐃᒃ ᑲᕙᒪᖓᓂᑦ ᓄᐃᑦᓯᓂᕐᒧᑦ ᐊᑕᐃᓐᓇᓂᐊᓕᕐᓗᓂ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᑲᑎᑦᑕᕕᑦᓴᖓᓂᒃ 11 ᓄᓇᓕᑐᖃᑦᓴᔭᐃᑦ ᑯᐸᐃᒃᒥ, ᒪᑭᑉᐸᓕᐊᒐᓱᐊᕈᑎᓄᓪᓗ ᑮᓇᐅᔭᐃᑦ ᓂᕆᐅᓐᓂᖃᓪᓗᐊᕋᓗᑦᑕᐃᓕᑦᓱᓂ ᐊᖏᕐᓯᒪᒋᐊᖓ ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᖃᖓ.

ᐃᓚᖃᕐᒥᓱᑎᒃ ᐊᓪᓗᕆᐊᕐᓂᓚᕆᐅᓕᕐᑐᓂᒃ ᓴᐃᓂᕐᓂᓴᒧᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒧᑦ ᐊᖏᕈᑎᒥᒃ ᓄᓇᕕᒻᒥ ᑲᕙᒪᑦᓴᒧᑦ, ᑕᒪᒃᑯᐊ ᓄᐃᓯᒪᓕᕐᑐᑦ ᒪᓂᑦᓯᕗᑦ ᖃᐅᒻᒪᐸᓕᐊᕋᐱᑦᑐᒥᒃ ᓱᓕᑦᓯᐊᑐᒥᒃ ᓄᑖᖅ ᐊᖁᑎᑦᓴᖅ ᐱᕕᖃᕆᐊᒍ, ᐱᓂᐊᕐᓂᓕᕆᓂᕐᑎᒍᑦ ᐃᖏᐅᓪᓕᐅᓂᐅᖃᑦᑕᓕᐅᕐᑐᐃᑦ ᐊᑯᓃᓕᐅᕋᓗᐊᕐᑎᓗᒋᑦ.

ᒥᔅᑕ ᓴᕆ ᓇᒻᒥᓂᖅ ᐱᓪᓚᕆᐅᖏᓂᕋᐃᓯᒪᒐᓗᐊᕐᑎᓗᒍ ᐃᓱᒪᒥᒃ ᐊᑕᐅᓯᖅ ᐊᖑᑎᒃ ᐋᖅᑭᓯᐊᕐᑭᒍᑕᐅᔪᓐᓇᖏᒋᐊᖓ ᑲᓇᑕᐅᑉ ᐊᑕᐅᓯᐅᓚᖓᒐᓱᐊᕐᓂᖓᑕ ᐱᓇᓗᐃᓗᑕᖏᓐᓄᑦ, ᐃᒪᐃᓕᖓᓪᓚᕆᑦᑐᖅ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ ᖃᓄᐃᓕᖓᐅᑎᐅᔪᑦ ᑯᐸᐃᒃᒥ ᐊᓪᓕᒋᐊᓕᖅᑭᑕᐅᔭᕐᓯᒪᓕᕐᑐᑦ ᐱᓇᓯᐊᕈᓯᕐᓂ ᐊᒥᓲᖏᑐᐊᐱᓐᓂ ᐅᐱᖓᓴᕐᐸᓕᐊᓕᕐᑎᓗᒍ.

ᓯᕗᓪᓕᐸᒥ ᐊᕐᕋᒍᐃᑦ ᐊᒥᓱᑦ ᓈᓕᕐᑎᓗᒋᑦ ᐱᓂᐊᕐᓂᓕᕆᓂᐅᑉ ᐃᖏᐅᓪᓕᐅᓂᖑ, ᑕᐃᒪᐃᓕᕐᑭᓯᒪᔪᖅ ᑯᐸᐃᒃ ᐊᕕᒐᓱᐊᕐᓂᖓᓄᑦ, ᐊᑐᕐᐸᑐᕕᓂᑐᐃᓐᓇᐅᓕᕋᔭᕆᐊᖓ ᐃᓱᒪᓇᕐᓯᔪᖅ. ᑲᓇᑕᐅᑉ ᐊᓪᓛᑦ ᓴᐃᒻᒪᑎᖓ ᓄᐃᕆᐊᓪᓚᑕᐅᓯᒪᓕᕐᐳᖅ ᓄᓇᓕᐅᑉ ᐃᓪᓗᖁᑎᖓᑕ ᓯᕗᕋᓂ ᑯᐸᐃᒃ ᓯᑎᒥ, ᐃᑉᐱᓇᓪᓗᓇᑦᑐᒥᒃ ᓯᓇᓯᐊᕐᓂᐅᔪᐃᑦ ᐅᐱᕐᖓᓴᖅ ᐱᑦᔪᑎᐅᑎᓪᓗᒋᑦ.

spent five years rebuilding the Tory party following the 1992 federal election when only two PCs were elected. In the 1997 federal election, 20 PCs were elected, mostly due to Charest's leadership.

Also, no one forgot his solid contribution to the "No" (federalist) side during the 1995 referendum. Thus, tremendous pressure was put on him to run for the leadership of the Liberal Party of Quebec. He formally announced his intention to do so on Thursday March 26th in Sherbrooke. In his speech, he noted that he found no contradiction in being a Quebecer and a Canadian.

Charest also warned Quebecers that Lucien Bouchard would put off holding a referendum in order to get elected, telling Quebecers not to fall for that trick, and that the PQ would still hold a referendum, if elected, regardless of what they say during an election campaign. Bouchard subsequently commented that he would stick to the referendum commitment, but only if the "winning conditions" existed.

The Liberal leadership convention is scheduled for June 12-13 in Quebec City. So far, Jean Charest is unchallenged, and will be acclaimed if no other candidate comes forward before April 30, 1998.

At the Makivik AGM in Ivujivik, during the discussion on Quebec sovereignty, Zebedee Nungak summarized the above developments in the Quebec political scene. He indicated that the need to be as public as before regarding the Inuit position on Quebec sovereignty would certainly be affected if Charest is successful in winning the next election. Nungak will continue, however, to make speeches from time to time, and practise what he calls "alert vigilance on the issue of Quebec sovereignty."

ᔭᐃᐱᑎ ᓄᖓᖅ ᑐᑭᓯᑎᑦᓯᓂᖃᕋᓯᐊᕐᑐᖅ ᓄᓇᕕᐅᑉ ᓇᒻᒥᓂᖅ-ᑲᕙᒪᑦᓴᖓᑕ ᐱᕙᓪᓕᐊᔭᐅᓂᖓᓂᒃ.
Zebedee Nungak explains developments on Nunavik self-government.

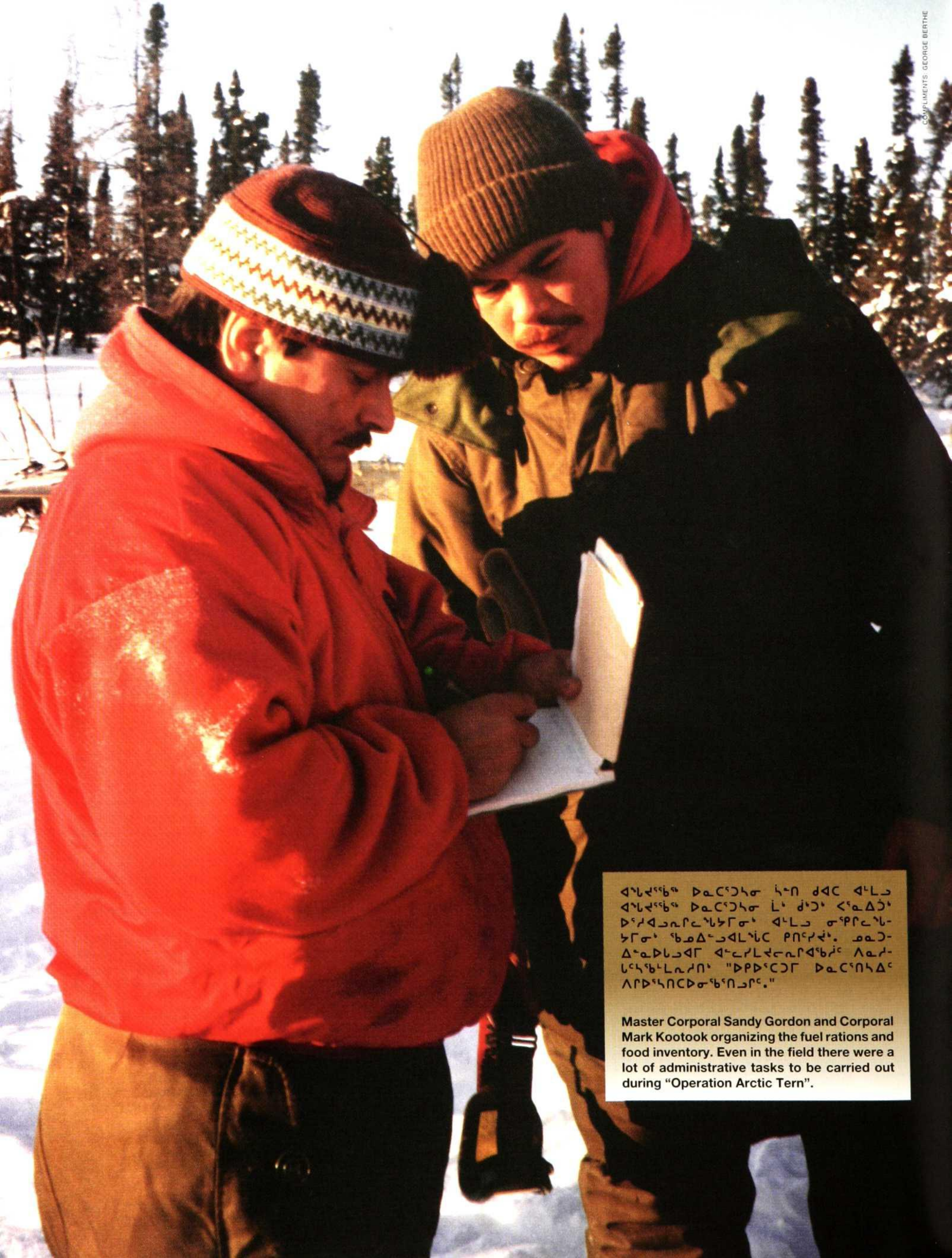
STEPHEN HENDRIE

As well, the announcement of the new policy from the Quebec government to create a permanent political forum for the 11 Aboriginal nations, and an economic development fund was received with cautious optimism by Makivik's President.

Coupled with the solid steps towards signing a political accord for a Nunavik government, these developments, beyond all the political rhetoric heard for a long time, present a ray of light that a genuinely new direction is possible.

Even though Mr. Charest himself downplayed the notion that one man can or should be relied on for a sort of miracle cure to the Canadian unity problem, the fact remains that the political scenarios in Quebec have been rewritten in a few short weeks as spring approached.

For the first time in many years, there is some hope that political instability, caused by the pursuit of separatism in Quebec, could be a thing of the past. The Canadian flag even reappeared in front of City Hall in Quebec's capital, a noteworthy barometer of events this spring.



COMPLIMENTS: GEORGE BERTHE

ᐊᖕᒐᔪᖅᑲᖅ ᐅᓇᑕᖅᑐᓴᓂ ᓵᓐᑎ ᑯᐊᑕ ᐊᒻᒪᓗ ᐊᖕᒐᔪᖅᑲᖅ ᐅᓇᑕᖅᑐᓴᓂ ᒫᒃ ᑰᒃᑐᒃ ᐸᖅᓇᐃᑑᒃ ᐅᖅᓱᐊᓗᓇᒥᓪᓚᖕᒐᔭᒥᓂᒃ ᐊᒻᒪᓗ ᓂᕿᒥᓪᓚᖕᒐᔭᒥᓂᒃ ᖃᓄᐃᓐᓗᐊᒪᖕᒌᑕ ᑭᑎᑦᓯᔫᒃ. ᓄᓇᑐᐃᓐᓇᐅᒐᓗᐊᒥ ᐊᓪᓚᓯᒪᔪᓚᓂᒥᐊᖅᑲᓲᑦ ᐱᓇᓱᒐᑦᓴᖅᑲᒻᒪᓂᓯᑎᒃ "ᐅᑭᐅᖅᑕᑐᒥ ᐅᓇᑕᖅᑎᓴᐃᑦ ᐱᒋᐅᖅᓴᑎᑕᐅᓂᖅᑲᖅᑎᓗᒋᑦ."

Master Corporal Sandy Gordon and Corporal Mark Kootook organizing the fuel rations and food inventory. Even in the field there were a lot of administrative tasks to be carried out during "Operation Arctic Tern".

ᑳᓇᑕᒥ ᐃᓄᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐃᖏᕐᕋᔪᑦ

Canadian Rangers on the Move

ᐃᓄᑦᑎᑑᓪᓗ ᖃᓪᓗᓈᑎᑐᓪᓗ ᐅᖄᔪᒥᒃ ᒪᓕᓪᓗᓂ ᑐᓴᔨᐅᓂᐅᑉ ᒥᑦᓵᒍᑦ ᐱᓯᑎᐅᓂᕐᐸᐅᖃᑎᐅᕋᖅ ᔩᒥ ᔪᐊᓇᓯ - ᑭᓯᐊᓂ ᐊᒥᓱᙳᐸᓪᓕᐊᑐᐃᓐᓇᑐᓄᑦ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐃᓚᒋᔭᐅᒋᕋᖅ ᐊᓯᐊᓂᒃ ᐱᓇᓱᒐᕐᒥᒃ ᐊᓕᐊᒋᔭᓕᓐᓄᑦ. ᔩᒥ ᐃᓚᐅᓚᐅᔪᕋᖅ ᑳᓇᑕᒥ ᐃᓄᓐᓄᑦ ᐅᓇᑕᕐᑐᓴᓄᑦ ᑰᒃᔪᐊᒥᐅᔭᓄᑦ ᐃᖏᕐᕋᓂᖃᓚᐅᔪᔪᓄᑦ ᑕᐃᔭᐅᒍᑎᖃᕐᓱᑎᒃ ᖃᓪᓗᓈᑎᑐᑦ "ᐃᒥᕐᖁᑕᐃᓚᐃᑦ" ᑖᒃᑯᐊ ᐱᓇᓱᐊᕐᓂᖃᓚᐅᔪᒻᒪᑕ ᕕᕗᐊᕆ 9-ᒥᑦ 19-ᒧᑦ ᑎᑭᑦᓱᑎᒃ. ᔩᒥ ᐅᖃᓚᐅᔪᔪᖅ ᑕᒪᓐᓇ ᐅᑦᑐᑎᑦᓯᐊᕕᓂᐅᓂᕋᕐᓯᒍ ᐃᓄᖃᑎᒥᓂᒃ ᐱᓇᓱᖃᑎᖃᕐᓂᒧᑦ, ᐃᓚᖏᑦ ᐃᓄᑐᖃᐅᓂᕐᓴᐅᔪᑦ ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᐅᔪᑐᖃᐅᓕᕐᑐᑦ, ᐃᓚᖏᓪᓗ ᐅᑭᐅᖏᑎᒍᑦ "ᑕᐃᒪᐃᒃᑯᐊᕆᑦᓯᓂᒥᑦ" ᐃᓚᖏᓪᓗ ᐃᓅᓯᓐᓂᓴᐅᑦᓯᑎᒃ ᐃᓚᐅᖃᑎᒋᓚᐅᔪᔭᖏᑦ. ᑖᒃᑯᐊ "ᐃᒥᕐᖁᑕᐃᓚᐃᑦ" ᐊᑑᑎᒥᐅᓚᐅᔪᔭᒃᑲ ᓚᑦᓯᓂ ᐅᖃᐅᓯᖃᕐᒥᔪᖅ, "ᑖᒃᑯᑎᒎᓇ ᓄᓇᒥᒃ ᑕᑯᑦᓯᐊᓴᙳᐊᓚᐅᔪᓇᕐᑐᖅ ᑕᐃᑲᓂᑦᓴᐃᓇᕐᓗ ᐃᓕᑦᓯᔮᒥᕿᓪᓕᕚᙵᓯᖓ ᑕᒪᒃᑯᐊ ᐅᓇᑕᕐᑐᓴᐃᑦ ᓱᓇᒥᒃ ᐱᒋᓱᐊᕋᓗᐊᕐᒪᖏᑕ".

ᐃᒥᕐᖁᑕᐃᓚᐃᑦ ᐊᑐᕆᐊᖃᓚᐅᔪᕋᑦ ᐃᖏᕐᕋᓂᕐᒥᒃ ᓄᓇᒃᑯᔩᑎᒍᑦ (ᓯᑭᑑᑎᒍᑦ) ᐊᓯᖏᓐᓂᓗ ᒪᖃᐃᒍᑎᓂᒃ ᑭᙳᒪᓇᕐᑐᓕᒫᓂᒃ ᐊᑐᕐᒥᓱᑎᒃ ᐊᓪᓚᐃᑦ ᓄᓇᖓᓐᓄᑦ ᓯᕋᕕᐊᒧᑦ ᑖᕋᙵᐅᔭᐅᕐᖃᓚᐅᑲᑦᓯᑎᒃ ᖃᖓᑦᑕᔫᕋᓗᒻᒧᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐅᓯᑲᑦᑕᐅᑎᑦᓴᔫᓗᖓᓄᑦ. ᒪᐅᔭᐸᐅᔮᓗᒃᑯᑦ ᓯᑭᑐᓇᐊᖃᓚᐅᔪᔪᑦ, ᑰᒃᔪᐊᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦ (ᑭᓗ-ᓇᐃᓇᒥᒃ ᑕᐃᔭᐅᔪᑦ ᖃᓪᓗᓈᑎᑐᑦ) ᐱᓇᓱᒐᑦᓴᖃᕐᑎᑕᐅᓚᐅᔪᔪᑦ ᐊᕐᖁᓯᐅᕐᓂᒥᒃ ᓯᕋᕕᐊᒥᑦ ᐱᔪᒥᒃ ᑰᒃᔪᐊᒧᑦ ᑎᑭᑦᓱᓂ ᑕᕐᓯᑐᐃᒍᑎᖃᕐᓱᑎᒃ ᐊᐅᐸᓛᖓᔪᓂᒃ ᑕᕐᓯᑐᐃᒍᑎᑦᓴᔭᖏᓐᓂᒃ ᓯᓚᕐᔪᐊᒥᐅᓕᒫᓄᑦ ᐃᓕᑕᕆᔭᐅᔪᓂᒃ. ᑖᒃᑯᐊ ᑕᕐᓯᑐᐃᒍᑎᐅᔪᑦ ᐊᕐᕌᒍᓂ ᐱᖓᓱᓂ ᑕᐅᑦᑐᖃᑦᓯᐊᖏᓐᓇᓲᑦ ᓯᑖᕐᓂᑭᙱᓂᕐᒥᓂ. ᑖᒃᑯᐊ ᐃᖏᕐᕋᖃᑎᒌᖑᓚᐅᔪᔪᑦ ᓯᑭᑑᐃᑦ ᐊᕙᑎᓪᓗ ᓯᑕᒪᐅᔪᙱᒐᕐᑐᑐᐃᑦ, ᐱᖓᓱᐃᖑᑦᓱᑎᒃ ᐊᕕᐅᑎᑦᑕᐃᓕᔪᑦ. ᑖᒃᑯᐊ ᑰᒃᔪᐊᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦ ᐃᑲᔪᕐᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᑕᓯᐅᔭᕐᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᓐᓄᑦ (ᑕᐃᔭᐅᔪᓄᑦ ᑖᖕᑯ-ᓇᐃᓇᒥᒃ). ᑕᓯᐅᔭᕐᒥᐅᑦ ᓯᑭᑑᒃᑯᑦ ᑰᒃᔪᐊᓕᐊᓚᐅᔪᔪᑦ ᐃᖏᕐᕋᒥᐊᓪᓚᒥᑦᓯᑎᓪᓗ ᑕᓯᕐᒧᑦ ᑕᐃᔭᐅᔪᒧᑦ ᓛᒃ ᓚᒧᐊᓐᒥᒃ ᑖᕋᙵᐅᔨᑦᓱᑎᒃ ᐅᕐᓱᐊᓗᑦᓴᖏᓐᓂᒃ ᑰᒃᔪᐊᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦᑕ. ᑖᒃᑯᐊ ᑳᓇᑕᒥᐅᑦ ᐃᓄᐃᑦ ᐅᓇᑕᕐᑐᓴᖏᑦ ᓄᓇᕕᒻᒥᑦ ᐱᓯᒪᔪᑦ ᐃᓚᒋᔭᐅᔪᑦ ᐱᒋᐅᕐᓴᔭᐅᒪᓪᓚᕆᑦᑐᐊᓗᓐᓄᑦ ᑕᒫᓂ ᑳᓇᑕᒥ.

ᑖᒃᑯᐊ ᐃᒥᕐᖁᑕᐃᓚᐃᑦ ᐱᓇᓱᒋᐊᕐᑐᓯᒪᔭᖏᓐᓂ ᓯᕋᓪᓕᐸᐅᑦᔭᐅᓚᐅᔪᕋᑦ ᑲᑕᒍᑎᒃᑰᓂᕐᒥᒃ ᑕᑯᓐᓇᑎᑕᐅᑦᓱᑎ ᑕᐃᑲᓂ ᑰᒃᔪᐊᒦᖏᓐᓈᑎᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᖃᕐᒥᓱᑎᓪᓗ ᐊᓯᐅᒪᔪᓂᒃ ᕿᓂᕿᑎᓂᒃ ᐊᒻᒪᓗ ᕿᓂᕿᑎᑦᓴᔭᓂᒃ ᒥᖑᐊᕿᑎᖃᕐᓱᑎᒃ ᐃᓯᕐᓗᒍᑎᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᖃᕐᒥᓱᑎᒃ.

ᑖᒃᑯᐊ ᐅᓇᑕᕐᑐᓴᐃᑦ ᓯᕋᓪᓕᐹᒥ ᖃᖓᑦᑕᔫᒥᒃ ᑳᓇᑕᒥᐅᓂᒃ ᐅᖑᒪᑦᓯᒍᑎᑦᓴᔭᒥᒃ ᐊᑐᕆᐅᓚᐅᔪᔪᑦ. ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᑎᒻᒪᕆᑦᑕᖃᒻᒥᕆᔭᖓ ᔪᐊᑦᔅ ᐴᑎ. ᐃᓚᒋᔭᐅᒻᒥᔪᖅ ᑰᒃᔪᐊᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᓐᓄᑦ ᐃᒪᐃᓕᓚᐅᔪᔪᖅ "ᑕᒪᒃᑯᓂᖓ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐅᓯᑲᑦᑕᐅᑎᑦᓴᔫᓗᖓᓐᓂᒃ ᖃᖓᑦᑕᔫᕐᓛᓗᓐᓂᒃ ᑕᒫᓂ ᑰᒃᔪᐊᒥ ᑕᑯᖃᑦᑕᓯᒪᔪᑐᖃᐅᓕᕋᓗᐊᕐᑐᒍᑦ ᑭᓯᐊᓂ ᐅᓯᔭᐅᖃᑎᐅᒥᐊᒥᒃ ᐃᓯᒪᐃᓐᓇᖅ ᖁᕕᐊᓇᓚᐅᔪᔪᖅ".

As far as Inuktitut-English simultaneous translators go, Jimmy Johannes is tops — but like a growing number of citizens in Nunavik, he has another passion. Jimmy was among the Canadian Rangers from Kuujjuaq who participated in an exercise code named "Operation Arctic Tern", which took place last February 9-19. He says the exercise was one example of how being a member the Canadian Rangers gives him an opportunity to work with fellow community members as a team, consisting of some elders who have served a long time with the Rangers, as well as with men his "own age" and younger. "Arctic Tern was a new experience for me," he says, "It was a chance to go out on the land for exercises and at the same time learn more about the Canadian Rangers program."

MARY TOOKTOO

Operation Arctic Tern involved the transport of Canadian Rangers, along with snowmobiles and all other necessary equipment, to Schefferville by a Hercules military aircraft. Travelling by snowmobile through very deep snows, the Kuujjuaq Rangers (unit "Kilo-Niner") were assigned to mark a trail from Schefferville to Kuujjuaq using international orange survey ribbon. The ribbon normally remains visible for three years. There were a total of 27 snowmobiles in the Kilo-Niner convoy, composed of three teams. The Kuujjuaq Rangers were also supported by the Canadian Rangers from Tasiujaq (unit "Tango-Niner"). The Tasiujaq unit snowmobiled to Kuujjuaq and then to Lac Lamoine to deliver a cache of fuel for their Kuujjuaq counterparts. Canadian Ranger units in certain Nunavik communities are the most highly trained in Canada.

The first portion of Operation Arctic Tern at Kuujjuaq was a paratroops demonstration as well as instruction in the use of other search and rescue procedures and equipment such as coloured surface to air smoke flares.

ᑳᓇᑕᒥ ᐃᓄᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐃᖕᒋᕐᕋᔦᑦ

ᑕᐃᒪᓕ ᓯᕗᓂᖕᒐᒍᑦ ᑖᒃᑯᐊ "ᐃᒥᖅᑯᑕᐃᓚᐃᑦ" ᐃᖕᒋᕐᕋᓯᒋᐊᓚᐅᕐᑎᓇᒋᑦ, ᐊᒥᓇᑲᒥᐅᓪᓗ ᑳᓇᑕᒥᐅᓪᓗ ᐊᑐᐃᓐᓇᐅᒪᐃᓐᓇᓚᐅᔦᑦ ᐅᓇᑕᕐᓂᐅᔪᕐᑐᓄᑦ ᐊᐃᖄᒃᒥ (ᐊᖁᐸᒥᐅᑦ ᓄᓇᖕᒐᓐᓂ). ᑕᐃᒪᐃᒻᒪᑦ ᑕᐃᓐᓇ ᖃᖕᒐᑦᑕᔫᕋᓗᒃ ᐊᑐᑕᐅᖕᒋᑦᑑᑐᐃᓐᓇᓄᐊᕐᑲᓚᐅᔦᔦᖅ. "ᐊᔦᒐᐃᑦᑐᔫᔭᓚᐅᔦᔦᖅ ᐅᕝᕙᒍᑦ ᑕᐃᒃᑯᓄᖕᒐ ᐅᓇᑕᕐᓂᐅᔪᕐᑐᓄᑦ ᓱᕐᖁᑕᐅᒪᑐᐃᓐᓇᓇᐊᕐᑲᓇᐊᑦᑕ ᑖᒪᓂ ᓄᓇᑦᑎᓃᒃᑲᓗᐊᕿᑦᑕ" ᓚᑦᓯᓂ ᓂᓪᓕᕿᑎᕐᑲᓚᐅᔦᔦᖅ ᔦᐊᑦᓴ ᐹᑎ.

ᐅᓂᒃᑲᐅᓯᕐᑲᕐᒥᓱᓂᓗ ᑕᐃᑦᓱᒪᓂ ᓯᑮᒃᑯᑦ ᐃᖕᒋᕐᕋᓱᑎᒃ ᓯᓚᑦᓯᐊᒪᓇᐊᓘᓚᐅᔦᒋᐊᖕᒐᓂᒃ ᑭᓯᐊᓂ ᒪᐅᔭᕐᔦᐊᖄᓗᑦᓱᓂ ᑕᓲᓪᓗ ᐃᒪᓕᐹᓗᑦᓯᑎᒃ. ᑖᒃᑯᐊ ᐃᖕᒋᕐᖃᕐᑲᑎᒌᖕᒍᔦᑦ ᐱᓇᓱᕐᑲᑎᒌᑦᓯᐊᓇᐊᓕᐹᓗᓚᐅᔦᒻᒥᔦᑦ ᐊᖅᑯᓗᑦᓯᐅᓂᒍᒥᓄᑦ. ᑕᐃᒪᖕᒐ ᐃᖕᒋᕐᖃᓯᑎᒃ ᓱᒃᑲᐃᓂᕐᐹᖅᑯᑎᒥᓂᒃ ᒪᓕᑦᓯᐊᓇᐊᕐᑲᕐᑲᑦᑕᓚᐅᔦᔦᑦ - ᑕᐃᓐᓇ ᑕᐃᒪᖕᒐᒐᓚᒃ ᓱᒃᑲᐃᓂᕐᐹᓇᔭᖕᒐᑦ ᐊᖅᑯᓯᐅᕐᑎᐅᕐᑲᑦᑕᓚᐅᔦᔦᖅ ᑕᓪᓗᓂᒃ ᒪᐅᔭᓈᒃᑯᓯᔭᕐᓯᓂ ᐊᖅᑯᓯᐅᕐᑎᕆᔭᐅᑦᓯᓂ. ᑕᐃᒃᑯᐊ ᐱᖕᒐᓱᐃᖕᒍᑦᓯᑎᒃ ᐃᓕᐲᖕᒍᔦᑦ ᐊᖅᑯᓯᐅᕐᑐᐃᓇᐅᕆᐊᕐᑲᕐᑲᑦᑕᓚᐅᔦᔦᑦ, ᑭᓯᐊᓂ ᐃᑎᒐᐅᒪᔦᕐᑲᓗᑐᐊᕐᒪᑦ ᓯᕗᓪᓕᐅᔦᓂᒃ, ᑕᐃᒃᑯᐊ ᑭᖕᒍᓪᓕᓇᔭᖕᒋᑦ ᐃᑎᒐᐅᒪᔦᓂᒃ ᕐᑲᖕᒋᕆᐊᕐᑲᕐᑲᑦᑕᓚᐅᔦᔦᑦ ᐊᖅᑯᓯᐅᖕᒑᓯᕐᑲᑦᑕᓯᑎᒃ.

ᑕᐃᒃᑯᐊᑕᐅᖅ ᑰᔦᐊᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖕᒋᑦ ᐃᓄᑐᕐᑲᐅᓂᕐᓴᐃᑦ ᑕᐃᑲᓂ ᓯᕗᕙᐊᒦᑦᓯᑎᒃ ᐊᓪᓚᓂᒃ ᓇᖄᐱᓂᒃ ᐃᓄᑦᑎᑑᓯᓂᒃ ᑲᑎᓯᕿᑕᓇᓚᐅᔦᒋᕗᑦ ᑖᒃᑯᐊ ᐊᓪᓚᐃᑦ ᓄᓇᕐᑲᓚᐅᕐᓂᒪᑕ ᐅᓇᑕᕐᑐᓴᐃᑦ ᓄᓇᓕᓕᐊᕙᓂᖕᒐᓐᓂᒃ ᑰᔦᐊᑐᕐᑲᕐᒧᑦ ᐃᓐᓂᐊᐸᑦᑐᕙᓂᐅᑦᓯᑎᒃ, ᐅᓪᓗᒥ ᓄᓇᓕᕐᑲᓕᕐᑐᑦ ᑲᕚᕚᓯᑲᒥᒃᒥᒃ ᓯᕗᕙᐊᒥᑦ ᐅᖕᒐᓯᓐᓂᓕᒻᒥᒃ 11-ᓂᒃ ᒪᐃᓕᓂᒃ.

ᑖᒃᑯᐊ ᓯᕗᕙᐊᒥᐅᑦ ᐊᓪᓚᖏᑦ ᓂᓇᒻᒦᑎᑦᓯᓚᐅᔦᔦᑦ ᑖᒃᑯᓂᖕᒐ ᑰᔦᐊᒥᐅᓂᒃ ᑖᓂᓯᕐᓂᕐᑲᕐᓯᑎᓪᓗ ᕙᕿᐊᓇ 15-ᖕᒍᑎᓪᓗᒍ. ᑖᒃᑯᐊ ᑭᓗ-ᓇᐃᓇᒃᑯᑦ ᖃᐅᑐᐊᕐᒪᑦ ᐊᐅᓪᓚᓯᓚᐅᔦᔦᑦ.

ᑕᐃᒪ ᓄᓇᒥ ᓇᓃᓕᕐᒪᖕᒑᕐᒥᒃ ᖃᐅᔨᒪᒍᑎᓂᒃ ᖁᒻᒧᐊᑎᓯᒪᔦᓂᒃ ᐊᑐᓇᐊᓕᓐᓂᒃ ᐊᑐᕐᓯᑎᒃ ᐊᖅᑯᑎᕆᓚᖕᒐᔭᒥᓂᒃ ᐃᖕᒋᕐᖁᓂᓕᒫᒥᓂ ᑕᕐᓯᑐᐃᖕᒋᓐᓇᕐᑲᑦᑕᓚᐅᔦᔦᑦ ᑕᐃᒪᐃᒃᑲᒥᒃ

It was the first time a Canadian National Defence aircraft was used for a Rangers exercise anywhere. Makivik's newly-elected Corporate Secretary George Berthe, who is also a member of the Kuujjuaq unit, says, "We have seen Hercules aircraft at the Kuujjuaq runway before but to go in one was a big thrill."

During the time leading up to the Operation Arctic Tern exercise, United States and Canadian forces were on alert for a military strike in Iraq, so there were concerns that the Hercules portion of the exercise would have to be postponed. "We found it interesting that we were so directly affected by activities so far from home," George noted.

He describes that, during their snowmobile journey, the weather was beautiful except for the very deep snow and slush on the ice. The hard going made team work even more vital. All hands travelled at the same speed as the slowest Ranger in the group — and frequently that was at the pace of the one in front who was breaking the trail with snowshoes. The three teams took turns breaking the trail, but if a team was stuck ahead, the following team would pass them and continue leading the way.

As it happened, a group of Inuit elders from Kuujjuaq were in Schefferville rekindling old relationships with some Inuktitut-speaking Naskapi elders who once lived in Fort McKenzie and would vivit Inuit in Old Chimo, but they now reside at Kawawachikamach, a reserve 11 miles from Schefferville. The Naskapi community treated their Kuujjuaq visitors to a giant feast and dance on February 15. Unit Kilo-Niner hit the trail the next morning. Systematically plotting their position on a map using

COMPLIMENTS: GEORGE BERTHE

ᔩᒥ ᑯᐊᑕ, ᔦᐱ ᐊᐃᐸᔭᕐᑲ, ᔭᔨ ᐹᑎ, ᑮᔅ ᑐᒃᓂᒃ, ᐊᓚᓐ ᑯᐊᑕ ᐊᒻᒪᓗ ᔭᐃᒥᓯ ᓇᓴᒃ. ᐅᓇᑕᕐᑎᓴᐃᑦ ᐅᖅᑯᑕᒫᑦ ᐳᓛᕆᐅᑎᕐᑲᑦᑕᓚᐅᔦᔦᑦ ᐅᖅᑯᑦ ᐱᐅᓯᕙᓂᕐᒥᓂᒃ ᐅᓂᒃᑲᕐᑲᑦᑕᐅᑎᕐᑲᑦᑕᓯᑎᒃ.
Jimmy Gordon, Jobie Abraham, George Berthe, Keith Dukniek, Allen Gordon, and James Nashak. The Rangers visited each other at the end of each day to share how things were going.

ᐅᓪᓗᓂᒃ ᑖᓪᓕᒪᓂᒃ ᐅᓐᓄᐊᓂᓪᓗ ᓯᑕᒪᓂᒃ ᐃᖏᕐᕋᓚᐅᔪᔪᑦ ᑰᒃᔪᐊᓕᐊᕐᓯᑎᒃ.

ᑳᓇᑕᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦᑕ ᐱᕇᓪᓕᐊᓯᒪᓂᖏᑦ

ᑳᓇᑕᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦ ᐱᒋᐊᓯᓚᐅᕐᓯᒪᕗᑦ ᑕᐃᑦᓱᒪᓂ ᐊᐃᑉᐱᐅᑎᐅᓚᕐᑐᒥᒃ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᓇᑕᕐᓂᔪᐊᕐᑲᕐᑎᓗᒋᑦ, ᔮᐸᓃᓯᓄᑦ ᑎᑭᑕᐅᓂᐊᖕᖒᓱᑎᒃ ᐅᓇᑕᕐᑐᓴᕐᑲᓯᓚᐅᕐᓯᒪᒻᒪᑕ ᐸᓇᑎᒃ ᑲᓚᒻᐱᐊᒥᓗ ᔩᑲᓐᒥᓗ. ᑖᒃᑯᐊ ᐅᓇᑕᕐᑐᓴᐅᓂᕐᕿᕐᑕᐅᔪᑦ ᐅᖑᒪᑦᓯᔪᑦᓴᒫᖑᓯᒪᔪᑦ ᐅᓇᑕᕐᑐᓴᓪᓚᓈᑦ ᑎᑭᖕᖏᓂᖏᓐᓂ ᐅᖑᒪᑦᓯᑎᑕᐅᒐᓱᐊᕐᓱᑎᒃ. ᑖᒃᑯᐊ ᐅᓇᑕᕐᑐᓴᓪᓚᓇᓐᓄᑦ ᑎᑭᑕᐅᑐᐊᕋᒥᒃ ᐊᕐᖁᑎᖏᓐᓂ ᓯᕗᓕᕐᑎᕆᔭᐅᓯᕐᑲᑦᑕᓯᒪᔪᑦ.

"ᐅᑭᐅᕐᑕᑐᒥ ᐅᓇᑕᕐᑎᓴᐃᑦ ᐱᕆᐅᕐᓴᑎᑕᐅᓂᕐᑲᕐᑎᓗᒋᑦ" ᐃᓚᐃᔭᐃᑦ ᓯᕇᕕᐊᓪᒥ.
Participants of "Operation Arctic Tern" in Schefferville.

COMPLIMENTS: GEORGE BERTHE

ᐅᓇᑕᕐᓂᖅ ᓄᖅᑲᓯᒪᓕᕐᑎᓗᒍ ᑖᒃᑯᐊ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐅᖑᒪᒋᐊᓕᖏᑦ ᓄᓇᐃᑦ ᐊᖏᓕᒋᐊᕐᑕᐅᓯᓚᐅᕐᓯᒪᔪᑦ, ᐃᓚᒋᓕᐅᑦᔭᐅᓯᑎᓪᓗᒋᑦ ᑳᓇᑕᐅᑉ ᓄᓇᕐᑯᑎᓕᒫᖏᑦ ᐅᓇᑕᕐᑐᓴᕐᑕᕐᑲᖕᖏᑐᓕᒫᑦ.

ᐅᓪᓗᒥ ᑖᒃᑯᐊ ᐅᓇᑕᕐᑐᓴᕐᑯᑎᒋᔭᒍᑦ ᑕᒫᓂ ᑳᓇᑕᒥ ᐅᓄᕐᓂᕐᑲᓕᕐᑐᑦ 3250-ᓂᒃ.

1947-ᖑᑎᓪᓗᒍ ᑖᒃᑯᐊ ᑳᓇᑕᒥ ᐅᓇᑕᕐᑐᓴᕐᑯᑎᒋᔭᒍᑦ ᐃᓂᓪᓚᑕᐅᓕᓚᐅᕐᓯᒪᔪᑦ ᐊᕕᓯᒪᑎᑕᐅᓯᑦᓱᑎᒃ ᐃᒻᒪᕐᑲᐅᑎᐅᓂᕐᕿᕐᑕᓂᑦ, ᐅᓪᓗᒥᒧᓪᓗ ᑎᓕᐅᕐᑕᐅᒍᑎᒥᓂᒃ ᐱᔫᖑᖏᓐᓇᕐᑯᑦ ᑳᓇᑕᒥᐅᑦ ᐅᖑᒪᔨᖏᓐᓂᑦ ᐱᔭᓂᒃ.

ᑳᓇᑕᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦᑕ ᐱᔭᑦᓴᕆᔭᖏᑦ

ᑳᓇᑕᒥᒃ ᐅᖑᒪᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑎᐅᔪᑦ ᑲᔪᓯᖏᓐᓇᕈᖕᒍᒍᑦ ᐱᑕᕐᑲᕐᑎᓯᓂᕐᒥᒃ ᑳᓇᑕᒥ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓂᒃ ᐅᓇᑕᕐᑐᓴᕐᑯᑎᕐᑲᕐᓂᒥᒃ, ᑖᒃᑯᐊ ᕐᑲᓪᓗᓈᓄᑦ ᐅᓇᑕᕐᑐᓴᓄᑦ ᓄᓇᒋᔭᐅᒍᓐᓇᖏᑦᑐᓂᒃ ᐅᑭᐅᕐᑕᑐᒥ ᓄᓇᓕᐊᕈᓚᑳᖑᓂᕐᒥᓂᒃ ᐱᑦᔪᑎᕐᑲᕐᓯᑎᒃ ᐃᓐᓄᐃᓯᒪᔮᕆᔭᐅᔪᑦ. ᑕᒪᑯᐊ ᐅᓇᑕᕐᑐᓴᐅᔪᑦ ᐊᔪᒐᐃᑦᑑᓕᕐᑐᓂᒃ ᑐᓴᕐᑕᐅᑎᑦᓯᔫᑦ, ᑐᓴᕐᑕᐅᑎᑦᓯᔫᖑᑦᓯᑎᓪᓗ ᕐᑲᓪᓗᓈᓄᑦ ᐅᓇᑕᕐᑐᓴᓄᑦ ᑐᓴᕐᑕᐅᑦᓴᐅᑦᓴᓇᔭᒥᓂᒃ ᐅᓇᑕᕐᑐᓴᐃᓪᓗ ᐊᖓᔪᖅᑲᖓᑕ ᐊᑐᓇ ᐊᕐᑲᕋᔭᕐᑕᖏᓐᓂᒃ ᐱᑕᕐᑲᓇᕐᑐᓂᒃ ᑐᓴᐅᒪᔭᐅᑎᑦᓯᔭᐅᑦᓯᑎᒃ. ᑕᒪᒃᑯᐊ ᐱᓇᓱᐊᕐᓂᓇᕇᑦᑕᖏᑦ ᑮᓇᐅᑦᔭᓴᕈᑎᒋᓲᓇᑦᔭᖏᑦᑕᖏᑦ ᐃᑲᔪᕈᒪᓂᑐᐃᓐᓇᒧᑦ ᐱᓇᓱᑦᑕᐅᔫᑦ. "ᑕᐃᒃᑯᐊ ᐃᓘᓐᓇᑎᒃ ᐱᓇᓱᐊᕐᓂᐅᔪᑦ ᑐᓴᕐᐸᑕᒍᑦ ᑳᓇᑕᒧᑦ ᑳᓇᑕᒥᐅᓪᓗ ᐅᓇᑕᕐᑐᓴᖏᓐᓄᑦ ᐊᑐᑎᓕᒻᒪᓇᐊᓘᔪᑦ" ᑖᒃᑯᐊ ᐅᕐᑲᐅᓯᓇᔭᐅᓯᒪᔪᑦ ᑳᓇᑕᒥ ᐅᖑᒻᒪᑦᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑎᖏᑦᑕ ᐊᓪᓚᕕᒻᒪᓇᖕᒐᓄᑦ"

ᑳᓇᑕᒥ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᑮᓇᐅᑦᔭᓴᕐᑎᑕᐅᔫᖑᒻᒥᔪᒐᓗᐊᑦ ᐅᓇᑕᕐᑐᓴᓪᓚᓇᓐᓂᒃ

GPS navigation technology it took the Canadian Rangers five days and four nights to reach Kuujjuaq.

Canadian Rangers Background

The dawning of the Canadian Rangers movement dates back to the second World War when the Pacific Coast Militia Rangers were established in British Columbia and the Yukon Territory to counter the threat of possible Japanese invasion. These special troops were placed to defend remote localities until other trained military arrived. The Rangers would then act as guides for those troops.

After the war, the Rangers concept was expanded to also include all other areas of Canada where there were no other formed bodies of troops. Today there are approximately 3250 Canadian Rangers.

In 1947 the Canadian Rangers were established as a separate subcomponent of the Reserve Force, and they still receive orders from Canada's National Defence Headquarters.

Role of the Canadian Rangers

The Canadian National Defence maintains that the role of the Canadian Rangers is to provide a military presence that cannot conveniently or economically be provided by other components of the Canadian Forces in sparsely settled northern, coastal, and isolated areas of Canada. As the Canadian Rangers go about their normal daily activities, they report unusual activities that are out of character with the routine of the area, and they collect local data of military significance, such as the availability of local assets a military commander would likely need to conduct operations in the area. These duties are unpaid and are performed on a volunteer basis. "Everything we have heard suggests that those duties are superbly handled and of genuine value to Canada and the Canadian Forces," National Defence reports.

The Canadian Rangers do, however, receive payment for providing specific services such as when they support Canadian Forces exercises or local search

ᑳᓇᑕᒥ ᐃᓄᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐃᖏᕐᕋᔪᑦ

ᐃᑲᔪᕆᐊᖃᓕᑐᐊᕋᒥᒃ ᐊᓯᐅᒪᔭᓂᒃ ᕿᓂᕐᑎᓗᒋᑦ ᓄᓇᐅᑉ ᖃᓄᐃᑦᑑᓂᖓᓂᒃ ᖃᐅᔨᒪᑎᑦᓯᔨᒋᔭᐅᑦᓯᑎᒃ ᓯᕗᓕᕐᑎᐅᓯᑎᓪᓗᓃᑦ. ᑮᓇᐅᑦᔭᓴᕈᑎᖃᓲᖑᒻᒥᓯᑎᓪᓗ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐊᑦᓕᕕᒻᒪᓇᖓᓄᑦ ᑎᓕᔭᐅᒍᑎᖃᕐᓯᒪᓕᑐᐊᕋᒥᒃ ᑲᒪᓇᓯᖁᔭᐅᑦᓯᑎᒃ ᒪᓗᓐᓇᑐᓇᔭᐅᓕᕐᑐᓂᒃ. ᑕᒪᒃᑯᓄᖓ ᑎᓕᔭᐅᒪᒍᑎᐅᓰᓄᑦ ᒪᓐᓇ ᐅᑦᑐᕋᐅᑎᐅᒍᓐᓇᑐᖅ ᖃᐅᔨᓴᓇᐊᕐᓂᖅ ᓇᓄᕐᓄᓗ ᐊᒃᓴᓄᓪᓗ ᓯᖁᑦᑎᑕᐅᒪᓕᖕᖏᑲᓗᐊᕐᒪᖔᑕ ᐅᑭᐅᕐᑕᑐᒥ ᖃᐅᔨᓴᓇᒍᑎᓕᐊᖑᒪᔭᑦ.

ᐅᓇᑕᕐᑐᓴᐃᑦ ᐅᕕᒃᑲᖁᑎᖏᑦ ᕿᒥᕐᕈᔭᐅᔭᑦ

ᐊᐃᕆᓕ 3-ᖑᑎᓪᓗᒍ ᒪᓕᑦᑕᐅᓯᓂ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐊᖓᔪᖅᑲᖓᓄᑦ ᐱᑕ ᐊᐃᓇᓕᒻᒧᑦ ᒪᑭᕝᕕᑯᑦ ᐊᖓᔪᖅᑲᖓᑦ ᓴᐃᐱᑎ ᓄᖕᖓᖅ ᕿᒥᕐᕈᑎᑕᑦᓯᐊᕐᑳᓗᓕᐅᔪᒍᖅ ᐃᕗᔨᕕᒻᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖁᑎᖏᑦᑕ ᐅᕕᒃᑲᖁᑎᖏᓐᓂᒃ ᑖᒃᑯᐊ ᐊᐅᓪᓚᑦᓯᒋᐊᓯᓚᐅᔪᒻᒪᑕ ᐃᕗᔨᕕᒻᒥ ᒪᑭᕝᕕᑯᑦ ᐊᕐᕋᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᖓᑦ ᐃᓯᓕᓂᖃᓯᓪᓗᐊᑎᓪᓗᒍ. ᑖᓐᓇ ᓴᐃᐱᑎ ᐃᓚᒋᔭᐅᒻᒥᔪᖅ ᑲᖏᕐᓱᒻᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᓐᓄᑦ.

ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᒋᔭᐅᒐᓂ ᐱᒋᐅᕐᓴᑎᑦᓯᔨᒋᔭᐅᔪᖅ ᑖᒃᑯᓄᖓ ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᒋᔭᐅᑦᓴᒐᓂ ᕗᕌᓐᓯᐊ ᐳᓗᐊᐃᓐ ᐅᖃᐅᓯᖃᓚᐅᔪᔪᖅ ᑕᒪᒃᑯᐊ ᑕᑯᓐᓈᕆᖏᑦ ᐃᑉᐱᓂᐊᕐᓇᓗᓇᓐᓂᖃᕈᑕᐅᓲᑦ ᓈᓚᑦᓯᐊᕈᓐᓇᓂᕐᒥᒍᓪᓗ ᐊᑕᐅᑦᓯᑯᑦᓯᐊᓂᕐᒥᒍᓪᓗ ᕿᒥᕐᕈᔭᐅᓚᖓᑦᓯᑎᒃ ᑕᑯᓐᓇᑕᐅᓕᕋᒥᒃ ᐱᐅᓯᓇᔭᐅᓱᑐᖃᐅᕗᑦ ᐊᖓᔪᖅᑲᐅᑎᓄᑦ ᕿᒥᕐᕈᔭᐅᓂᕐᓄᑦ.

ᐅᖃᐅᓯᖃᕐᒥᓱᓂᓗ ᑕᒪᒃᑯᐊ ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐱᓱᒍᓯᕐᓂᒃ ᐱᒋᐅᕐᓴᔫᐅᓱᖑᓂᖏᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒻᒥᓯᑎᓪᓗ ᑕᒻᒪᑲᓪᓚᑐᐊᕈᑎᒃ ᖃᓄᐃᓕᕆᐊᕐᑐᐅᓂᕐᒥᓂᒃ ᐃᓕᒥᓂᒃ ᓱᕐᕋᐃᓂᖃᖕᖏᑐᒥᒃ. ᐋᓚᓯ ᐊᐃᓇᓕᒃ ᑎᓕᐅᕆᔨᐅᓚᐅᔪᔪᖅ ᓚᓕ ᖃᓕᖕᒍ ᑐᓄᑦᓕᐸᓇᔭᐅᑦᓯᓂ ᓂᒪᒍᓯᕐᓄᑦ ᓯᕗᓕᕐᑎᒋᔭᐅᑎᓪᓗᒍ. ᐳᓗᐊᐃᓐ ᑐᑭᓯᑎᑦᓯᓚᐅᔪᔪᖅ ᐃᒪᐃᓕᑦᓯᓂ "ᓂᒪᖃᑎᒌᑦᓯᐊᕈᓐᓇᓯᓯᒪᒋᐊᓖᑦ ᐳᕐᑭᐊᒋᐅᑎᓂᕐᑕᖃᖕᖏᑑᓗᑎᒃ"

ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᖁᓕᐅᓕᕐᑐᑦ ᓄᓇᖅᑲᑎᑮᖕᖏᓂᕐᒥᓄᑦ ᐊᕕᐅᑎᓯᒪᑦᓯᑎᒃ ᑕᒫᓂ ᓄᓇᕕᒻᒥ, ᑖᒃᑯᐊᓗ ᐃᓘᓐᓇᑎᒃ ᓄᓇᓕᒻᒥᓂ ᐅᓇᑕᕐᑐᓴᐅᓂᕐᒥᒃ ᐃᓕᓯᒪᓪᓚᓇᑦᑐᒥᒃ ᓯᕗᓕᕐᑎᓖᓐᓇᐅᕗᑦ. ᐃᓂᓪᓚᓯᒪᑦᓯᐊᑐᓪᓗ ᐅᓇᑕᕐᑐᓴᐃᑦ ᓄᓇᓕᒻᒥᓂ ᐱᑕᖃᓇᐊᖃᕐᐳᑦ ᑖᒃᑯᐊ ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐱᑕᖃᕐᓂᐊᑐᐊᕐᐸᑕ ᐊᒻᒪᓗ ᓄᓇᖅᑲᑎᒋᖕᖏᑕᒥᓄᑦ ᐅᓇᑕᕐᑐᓴᐅᖃᑎᒥᓄᑦ ᐃᑲᔪᕐᑕᐅᓂᑦᓴᖏᑦ ᐱᑕᖃᓇᐊᓕᑦᓕᕆᐊᔫᒋᕗᑦ. ᑕᐃᒪᓕ ᐃᓅᒻᒪᕆᒻᒧᑦ ᐊᖓᔪᖅᑲᒥᓄᑦ ᒪᓕᑦᑕᐅᒐᓗᐊᕐᓯᑎᒃ ᑖᒃᑯᐊ ᐅᓇᑕᕐᑐᓵᓚᕋᐃᑦ ᐃᓄᒻᒪᕆᒋᐊᑦᓚᓄᑦ ᐊᖓᔪᖅᑲᒥ ᐊᓯᖏᓐᓄᑦ ᒪᓕᑦᑕᐅᒋᐊᖃᓱᖕᒍᒋᕗᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᖁᓖᑦ ᑕᒫᑦ ᐊᑕᐅᓯᕐᒥᒃ ᐃᓄᒻᒪᕆᑦᑕᖃᕆᐊᖃᕐᓯᑎᒃ ᓄᓇᓕᒻᒥ ᐅᓇᑕᕐᑐᓴᐅᓂᕐᒥᓂᒃ ᐱᓇᓯᐊᕐᓂᒥᓂ ᓄᓇᓕᒻᒥᓂᓪᓗ ᐊᐅᓪᓚᓯᒪᒋᐊᖃᓕᑐᐊᕋᒥᒃ ᐱᖓᓱᒋᐊᖃᕐᑎᓗᒋᑦ ᐃᓄᒻᒪᕆᑦᑕᖏᑦ ᖁᓕᓂᒃ ᐅᕕᒃᑲᓂᒃ ᐱᓇᓯᐊᕐᓂᒥᒃ ᑲᑐᑦᔨᖃᑎᒌᓂᒃ. ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐸᕐᓇᓚᐅᔪᔪᑦ ᐅᐃᒪᕕᖕᖓᓗᑎᒃ ᐱᓯᑎᐅᓕᐅᑎᖃᑎᖃᓇᐊᖃᑦᓯᑎᒃ ᐊᑯᓕᕕᒻᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᑦᑕ ᐅᕕᒃᑲᖁᑎᖏᓐᓂᒃ. ᓄᓇᓕᒻᒥᓂᑦ ᐱᓗᑎᒃ ᓄᓇᓕᐅᑉ ᐊᐃᐸᖓᓄᑦ ᓯᑭᑑᒃᑯᑦ ᐃᖏᕐᕋᒋᐊᖃᕐᓯᑎᒃ.

ᑕᒪᒃᑯᐊ ᐱᓇᓱᑦᑕᐅᔪᑦ ᐊᑐᑎᒍᑕᐅᖏᓐᓇᕆᐊᖃᔫᑦ ᐃᓄᐃᑦ ᐃᓗᕐᕈᓯᖓᓐᓂᒃ ᐱᒋᐅᕐᓴᔭᐅᒍᑎᒋᓯᒪᔭᒥᓂᓪᓗ ᒪᓕᑦᓯᐊᓗᑎᒃ ᐃᓚᒋᔭᐅᒻᒥᑎᓪᓗ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐃᓗᕐᕈᓯᐅᑉ ᐱᐅᓯᕆᓕᕐᑕᖏᑦ. ᐅᑭᐅᕐᑕᑐᒥ ᑕᒪᒃᑯᓄᖓ ᐃᓚᐅᖃᑦᑐᑦ ᑎᒍᓯᒍᓐᓇᓯᓰᖑᕗᑦ ᐃᒻᒥᓂᒃ ᓯᓇᐅᖕᖏᑎᑐᐃᓐᓇᖕᖏᓂᒥᒃ, ᐃᓯᒫᓗᒍᓐᓇᓯᓂᖃᓕᕐᓯᑎᓪᓗ ᑐᑭᓯᒪᓂᖃᑦᓯᐊᓂᕐᓴᐅᓕᕐᓯᑎᓪᓗ ᓄᓇᓕᒻᒥᓄᑦ ᐃᓚᒋᔭᐅᑦᓴᐅᓂᕐᒥᓂᒃ.

ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐊᕐᓇᐅᒐᓗᐊᕈᑎᒃ ᐊᖑᑕᐅᒐᓗᐊᕈᑎᓪᓗ ᐅᑭᐅᖃᔫᖑᕗᑦ ᖁᓕᓪᓗ ᒪᕐᕈᓂᑦ ᖁᓕᓪᓗ ᓯᑕᒪᐅᔪᖕᖏᓚᕐᑐᓗᓄᑦ ᑎᑭᑦᑐᓂᒃ. ᑕᒪᓐᓇ ᐅᕕᒃᑲᓂᒃ ᐅᓇᑕᕐᑐᓴᖃᕐᓂᖅ ᓄᐃᑕᐅᒪᒐᓗᐊᕐᓯᓂ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᑦ ᐊᑐᕋᑦᓴᐅᓯᓂ ᐊᑐᕐᑕᐅᒍᓐᓇᖁᖅ ᐅᕕᒃᑲᓖᓄᑦ. ᐱᔭᑦᓴᓇᔭᖏᓪᓗ ᐃᓂᑦᓚᓯᒪᔫᖑᕗᑦ ᓄᓇᓕᒋᔭᒥ ᐅᓇᑕᕐᑐᓴᖁᑎᒥ ᑭᖕᖑᒪᑦᓯᒍᑎᖏᓐᓂᒃ ᒪᓕᑦᓯᑎᒃ. ᐅᓇᑕᕐᑐᓴᓄᑦ ᐅᕕᒃᑲᓄᑦ ᐃᓚᐅᒍᓐᓇᓂᐊᑐᐊᕈᑎᒃ ᑕᒪᒃᑯᐊ ᐅᕕᒃᑲᐃᑦ ᐃᓕᓐᓂᐊᑎᐅᒋᐊᖃᔫᑦ.

ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐊᓐᓇᐅᒪᒐᓯᐊᕐᓂᒧᑦ ᐃᓕᓯᒪᔭᐅᒋᐊᓖᑦ

and rescue operations by providing advice on environmental conditions and guiding expertise. They are also paid when they are asked by their headquarters to conduct surveillance patrols. An example they give of this would be inspecting the North Warning Sites for bear damage.

Junior ranks inspected

On April 3, escorted by Canadian Ranger Corporal Peter Ainalik, Makivik President Zebedee Nungak received the honour of inspecting the ranks of Ivujivik's Junior Canadian Rangers as a part of the community's official delegate send off following the Makivik AGM there. Mr. Nungak is also a member of the Rangers unit in Kangirsuk.

BOB MESHER

ᕿᒥᕐᕈᔭᑦ ᐃᕗᔨᕕᒻᒥ ᓄᖃᕐᓯᐅᓯᑎᒃ ᐅᓇᑕᕐᓯᓴᕐᓂᒃ.
Inspecting the Ivujivik Junior Rangers.

Civilian instructor for the Ivujivik Junior Rangers, François Blouin, says the enthralling show of discipline and harmonic pace leading up to the inspection is a long-time military tradition used for dignitary visits.

He says the young Rangers learn the basic movements of marching, how to work well as a unit, and what to do if they make a mistake so that it does not become compounded. Alasie Ainalik gave the orders while Laly Qalingo kept the unit in step at the back. Blouin explained, "They need to be able to work in a synchronized fashion and have trust in one another."

There are 10 Canadian Junior Ranger corps in Nunavik, led by a highly trained Canadian Ranger in each community. An established Canadian Ranger Patrol has to be present in a community before a Junior Ranger Patrol can be formed, and other community support is also of utmost importance. Besides a Canadian Ranger leader, there is at least one adult for every 10 youth during in-town activities and at least three adult supervisors for every 10 children during exercises out on the land. At the time, the Ivujivik Junior Rangers were planning a drill competition against the unit from Akulivik, travelling from one community to the other by snowmobile.

The program stresses traditional native culture, as well as modern life skills. Northern participants gain greater self-esteem, increased responsibility, and a better understanding of their community.

Canadian Rangers on the Move

ᐊᑐᕐᑕᐅᓲᑦ ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᓯᕗᓕᕐᑎᖏᓐᓄᑦ ᐃᓚᕐᑲᓲᖑᕗᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᕐᑲᕐᓯᒪᓂᖅ ᐃᒥᐊᓗᓐᓂᓗ ᐋᖓᔮᓐᓇᑐᓂᓪᓗ, ᑎᒥᒃᑯᑦ ᐃᓗᓯᕐᑲᑦᓯᐊᑐᑦᓴᐅᕐᓂᒥᓗ, ᓄᓇᒻᒥᓄᓪᓗ ᐃᓚᐅᑦᓯᐊᕆᐊᕐᑲᕐᓂᒃ ᐊᒻᒪᓗ ᓄᓇᒥᒃ ᐊᕙᑎᒥᓂᒃ ᑲᒪᑦᓯᐊᕆᐊᕐᑲᕐᓂᒥᒃ.

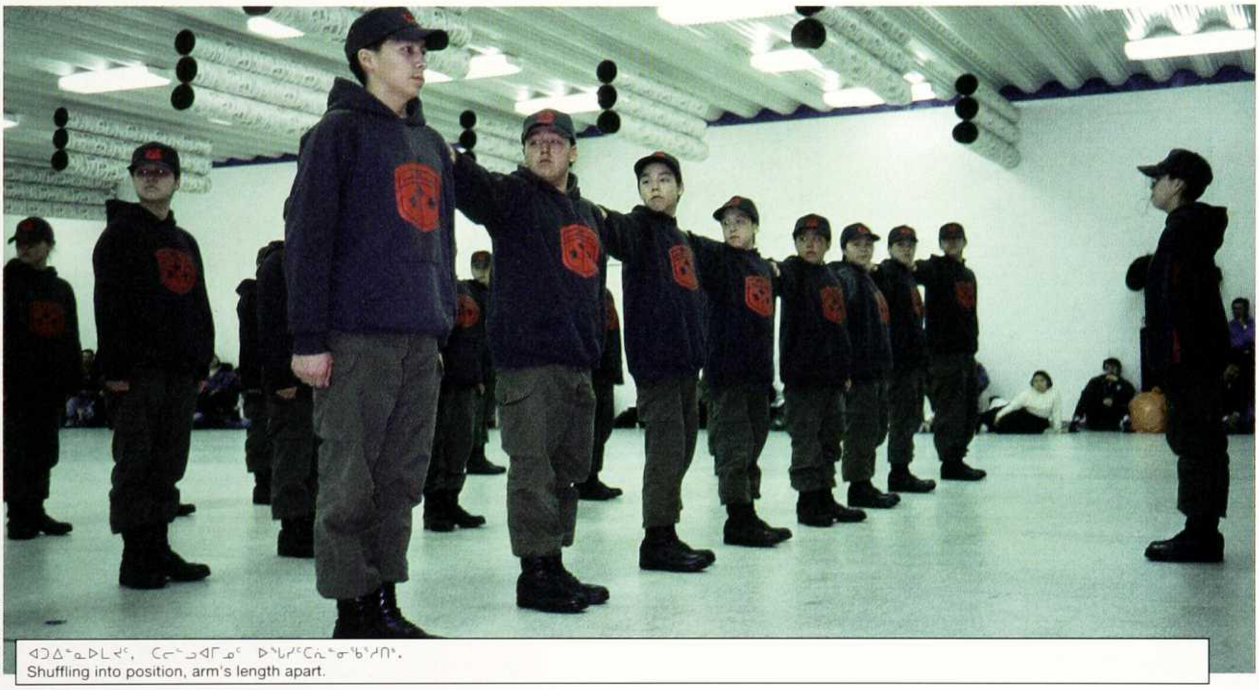
ᐅᓇᑕᕐᑐᓴᐃᑦ ᐃᓕᓯᒪᒋᐊᓕᖏᑦ ᐃᓚᕐᑲᓲᖑᕗᑦ ᐱᓂᕐᓗᑐᕐᑲᕐᐸᑦ ᐋᓐᓂᐊᓯᐅᕆᓂᕐᒥᒃ, ᓄᓇᖕᖑᐊᓕᕆᒍᓐᓇᓂᕐᒥᒃ ᐊᒻᒪᓗ ᑐᑭᓯᒍᓐᓇᓂᕐᒥᒃ ᓄᓇᒥ ᓇᓃᓕᕐᒪᖔᕐᒥ ᕐᑲᐅᔨᒪᒍᑎᑦᓴᔭᓂᒃ, ᐅᐃᒪᓗᑎᓪᓗ ᐱᓇᓱᒍᓐᓇᕆᐅᕐᓯᒪᒋᐊᕐᑲᕐᓱᑎᒃ ᐸᕐᓇᕆᐅᕐᓯᒪᓗᑎᓪᓗ ᐱᐅᓯᕆᓛᕐᑕᒥᓂᒃ ᓄᓇᒥ ᐊᐅᓚᓂᕐᑲᓕᕿᑎᒃ.

ᑖᒃᑯᐊ ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᓴᐳᑦᔭᐅᒪᓂᕐᑲᓲᖑᒋᕗᑦ ᑳᓇᑕᒥᐅᑦ ᐅᓇᑕᕐᑐᓴᖏᓐᓂᑦ, ᑕᒪᓐᓇᐅᑎᓪᓗᒍ ᓄᓇᓕᓐᓂᒃ ᐃᓚᐅᕐᑲᑦᑕᓂᖅ ᑕᑯᓐᓇᑕᐅᓲᖑᕗᖅ ᑐᖕᖓᕕᐅᒋᐊᖓ ᐅᕕᒃᑲᐃᑦ ᑳᓇᑕᒥ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐱᓇᓱᐊᕐᑕᖏᓐᓄᑦ.

ᑳᓇᑕᒥ ᐅᖑᒪᑦᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑎᐅᔦᑦ ᐋᑐᕚᒥᑦᑐᑦ ᐃᒪᐃᑦᑐᒋᐊᕐᑲᕐᓂᕋᐃᓲᖑᕗᑦ ᑕᒪᒃᑯᐊᒎᖅ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᒋᔭᐅᔦᑦᓴᒫᖑᖕᖏᑲᓗᐊᕿᑎᒃ ᐅᓇᑕᕐᑐᓴᐅᓛᕐᑐᓂᒃ, ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᑕᐅᔦᖅ ᐅᓇᒻᒥᓱᐊᒍᑎᑦᓴᐅᒍᓐᓇᕐᑯᖅ ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᐅᔦᑦᓴᐅᓂᕐᒥᒃ ᑲᔦᓯᒍᑎᐅᓗᓂᓗ ᓄᓇᓕᒻᒥᓂ ᐱᒍᑦᔨᒍᑎᓄᑦ.

ᑖᒃᑯᐊ ᑳᓇᑕᒥ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐊᓐᓄᕌᕐᑲᕆᐊᕐᑲᔫᑦ ᑎᕐᑭᐊᓕᓐᓂᒃ ᓇᓴᕐᑲᕐᓗᑎᒃ, ᐃᓗᐊᓂᕐᓯᑯᓪᓗ ᒥᕐᑯᐊᓕᓐᓂᒃ ᐅᕕᓂᕿᕐᑲᕆᐊᕐᑲᓱᑎᒃ ᑕᓕᕐᒥᐅᑕᒥᓪᓗ ᐊᑐᕆᐊᕐᑲᓱᑎᒃ. ᑖᒃᑯᐊ ᐊᑦᔨᒐᓚᕆᔭᐅᔫᑦ ᐃᓄᒻᒪᕇᑦ ᐅᓇᑕᕐᑐᓴᐃᑦ ᐊᓐᓄᕌᖏᓐᓄᑦ, ᑖᒃᑯᐊ ᐃᓄᒻᒪᕆᑦᓯᐅᑏᑦ ᐊᓐᓄᕌᖏᑦ ᒥᖑᐊᕿᑎᕐᑲᓲᖑᒻᒪᑕ ᐊᐅᐸᕐᑑᒥᓪᓗ ᓄᓇᐅᔭᕐᒥᓗ, ᑭᓯᐊᓂ ᒥᖑᐊᕿᑎᕐᑲᓲᑦ ᓄᐃᑕᓪᓗᕆᒍᓇᐅᒐᓯᐊᕐᑐᓂᒃ.

ᐃᕗᔨᕕᒻᒥᓕᒎᖅ "ᐊᒥᓲᖕᖏᑐᑦ ᐅᕕᒃᑲᐃᑦ ᐅᓇᑕᕐᑐᓴᐅᒍᓐᓇᕋᓗᐊᕐᓱᑎᒃ ᐃᓚᐅᓲᖑᖕᖏᑐᑦ - ᑕᒪᓐᓇᓗ ᐃᓚᐅᓂᖅ ᐃᓱᒪᒥᐅᑎᐅᒍᓐᓇᓱᓂ" ᑕᐃᒪᐃᓕᑦᓱᓂ ᐅᕐᑲᕐᑐᖅ ᕿᓵᓐᓯᐊ ᐳᓗᐊᐃᓐ ᐅᕐᑲᓇᐊᓪᓚᒥᑦᓯᓂᓗ "ᑲᑎᒪᓂᕐᒧᑦ ᓇᓪᓕᑐᐃᓐᓇᖕᒐᑦ ᑭᖑᕋᐃᑐᐊᕐᒪᑦ ᑖᒃᑯᐊ ᐃᑎᕐᓯᒪᒌᕐᑐᑦ ᐅᑕᕐᑭᓂᕐᒥᓂ ᐃᕐᑲᐃᓕᓴᔫᑦ. ᑖᓐᓇ ᑭᖑᕋᐃᑦᑕᐃᓕᑦᓯᐊᓚᓇᐊᓗᕝᕕᐅᒋᐊᓕᓐᓄᑦ ᐃᓚᒋᔭᐅᔦ. ᑭᓯᐊᓂ ᐃᓘᓐᓇᑎᒃ ᐱᔦᓇᐅᑎᓕᒻᒪᓇᐊᓗᓲᖑᔦᑦ ᐅᓇᑕᕐᑐᓴᐅᓂᕐᒥᓂᒃ ᑐᑭᓯᑦᓴᐅᑎᒋᔫᖑᑦᓯᑎᓪᓗ ᐃᓯᒪᓗᒋᐊᕐᑲᕐᓂᒥᓂᒃ ᐱᓪᓚᕆᐅᓂᖓᓂᓪᓗ ᐃᓚᒋᔭᐅᓂᖓ ᐅᓇᑕᕐᑐᓴᓄᑦ."



ᐊᑐᐃᓐᓇᐅᒪᔦᑦ, ᑕᓕᕐᓗᐊᒥᓄᑦ ᐅᖓᓯᑦᑕᕆᓐᓂᕐᑲᕐᓯᑎᒃ.
Shuffling into position, arm's length apart.

BOB MESHER

Junior Rangers are male and female youth between 12 and 17 years of age. Although the program is designed for native youth, it is open to all young people, and activities are specific to the needs of each community supporting a patrol. In order to be in the Junior Rangers, the youth must also be attending school.

Modern life skills stressed by Junior Ranger leaders include drug and alcohol education, healthy living, citizenship and community responsibility, and environmental protection.

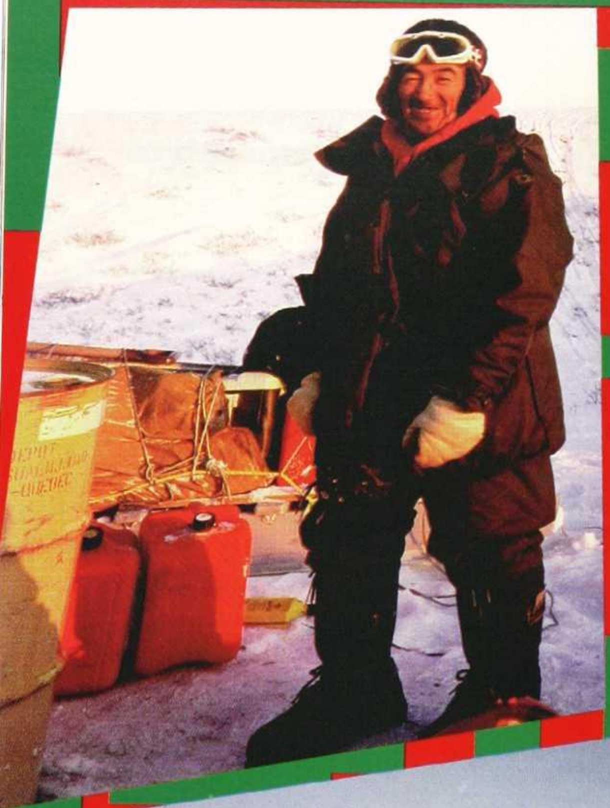
Ranger skills include first aid, map reading and compass use, navigation in the North, weapons safety and use, drill and preparations for exercises on the land.

The Junior Rangers receive support and encouragement from the Canadian Forces, while community involvement is seen as the cornerstone of the Junior Canadian Ranger Program.

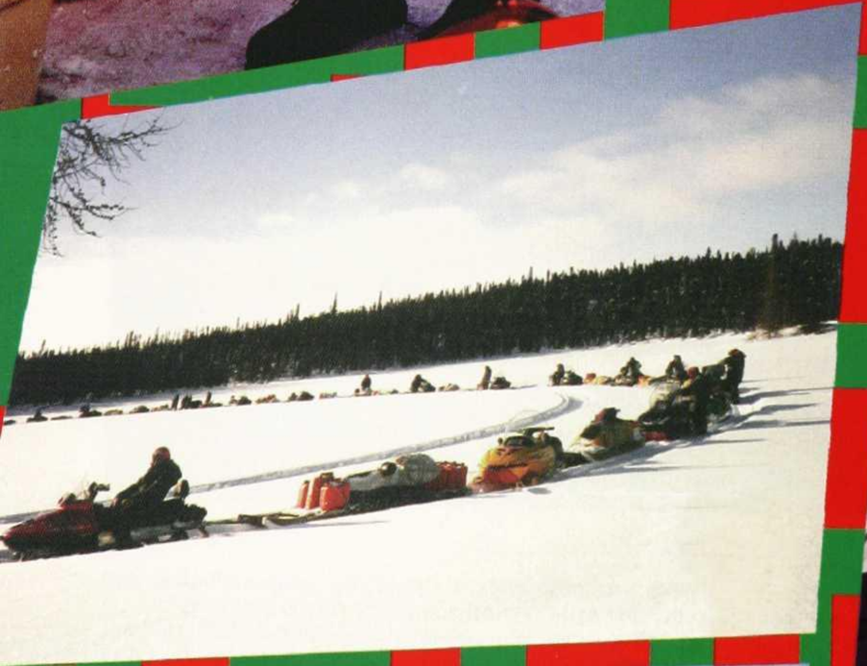
National Defence Headquarters in Ottawa suggests that, although not specifically designed to train future Canadian Rangers, the program may encourage some Junior Canadian Rangers to become Canadian Rangers and continue to serve their communities.

The Canadian Forces provides a "uniform" consisting of a baseball cap, sweatshirt and arm band for each of the Junior Rangers. These are in the style of the adult Ranger uniform, which is red and dark green, but they use a contrasting colour scheme.

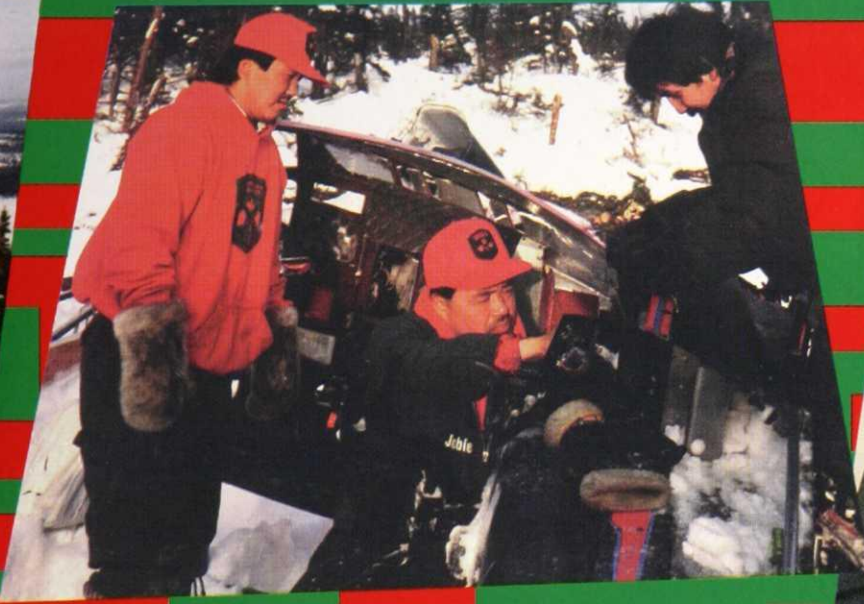
In Ivujivik, says François Blouin, "There are only a few youth in the community who are eligible to be Junior Rangers but who are not in it — and it is voluntary," he adds, "If one is late for a meeting, the whole unit does push-ups. It is one of the few places where they have to be exactly on time. But they are all very proud of being in the Rangers and soon realize their responsibility and importance as part of the group."



CANADIAN RANGERS
POLARIS

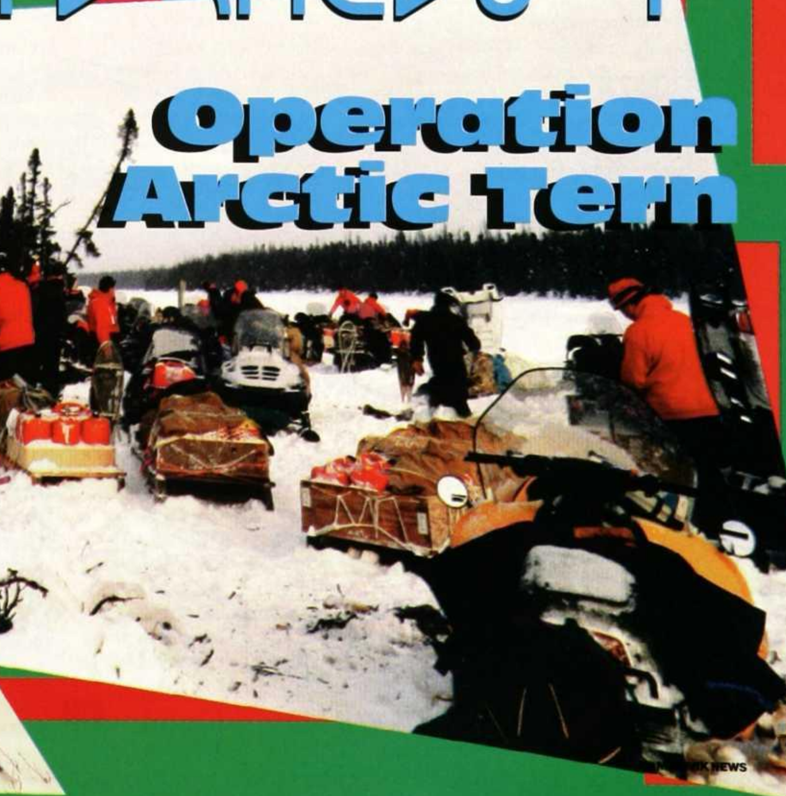


ARCTIC CAT
ARCTIC CAT



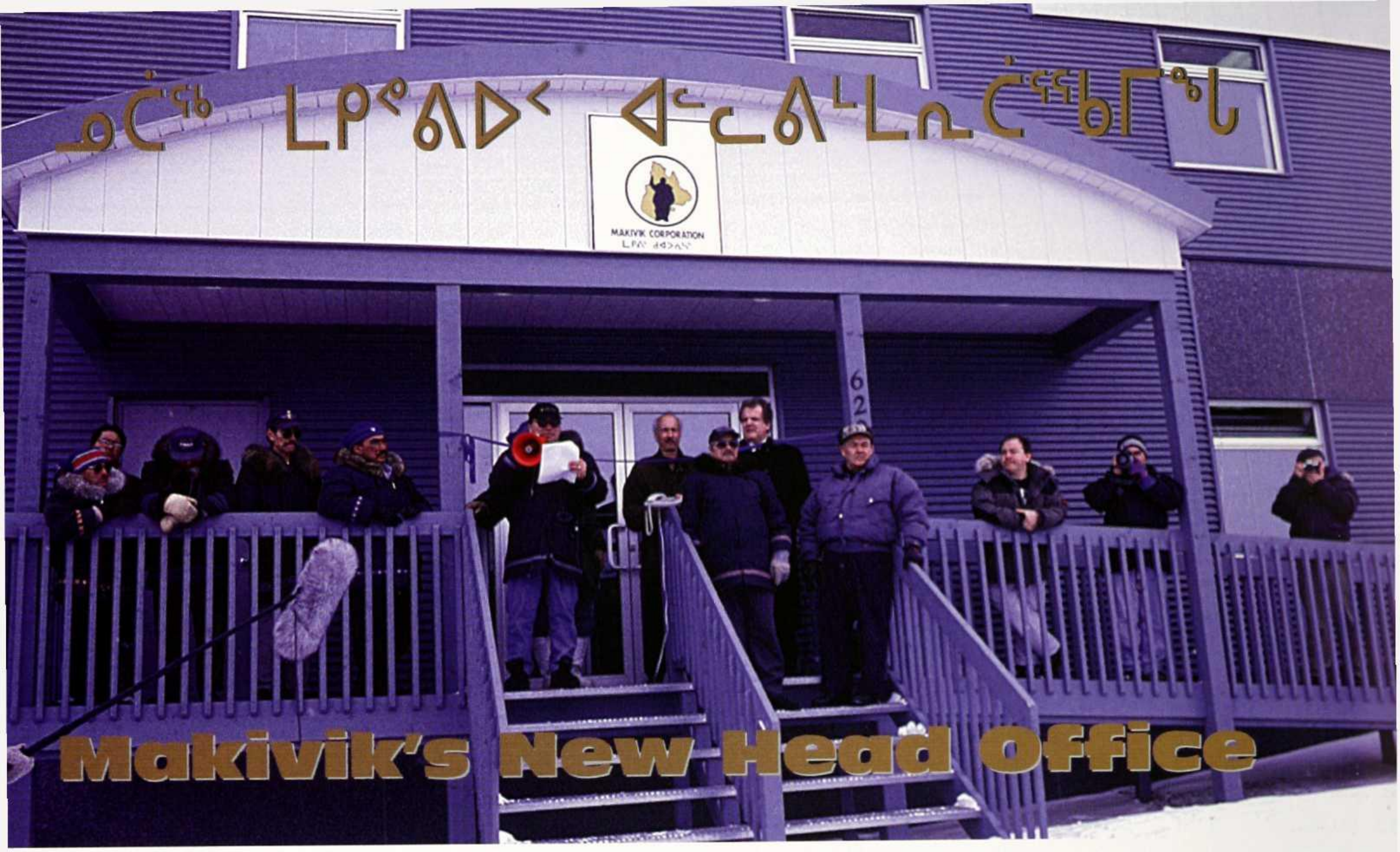
ᐅᑭᐅᖅᑕᑐᒥ ᐅᓇᑕᖅᑎᓴᐃᑦ ᐱᒋᐅᖅᓴᑎᑕᐅᓂᖕᒥᑦ

Operation Arctic Tern



ᓄᑖᖅ ᒪᑭᕝᕕᒃ ᐊᓪᓚᕕᒻᒪᕆᑖᕐᖃᒥᖓ

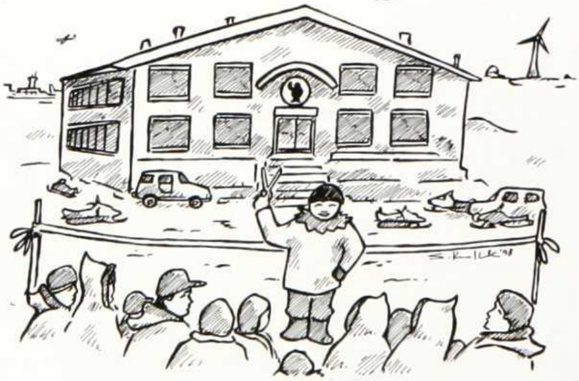
Makivik's New Head Office



ᓄᑖᖅ ᒪᑭᕝᕕᒃ ᐊᓪᓚᕕᒻᒪᕆᑖᕐᖃᒥᖓ ᐅᒃᑯᐃᑕᐅᓂᖃᓚᐅᔪᕗᖅ ᐅᓐᓄᓴᒃᑯᑦ ᐊᐃᑉᐱᕈᓂ ᒫᑦᓯ 17-ᒥ. 2-ᖕᖑᓈᒐᓛᐱᕐᑎᓗᒍ ᖃᐅᔨᒪᔪᑦᓯᐊᑐᑦ ᑰᒃᔪᐊᒥᐅᓪᓗ ᑲᑎᓕᓚᐅᔪᑦ ᓯᓚᑎᖓᓂ ᐃᓪᓘᑉ ᐅᒃᑯᐃᓯᓂᕐᒧᑦ ᓇᑲᑦᓯᔪᖃᕐᑎᓗᒍ.

ᓯᕗᓕᕐᑎᐅᓚᐅᔪᖅ ᐅᒃᑯᐃᓯᓂᕐᒧᑦ ᒪᑭᕝᕕᒃ ᐊᖓᔪᕐᖄᖓ ᔭᐃᐱᑎ ᓄᖕᖓᖅ. ᐅᒃᑯᐃᑕᐅᓂᖓᑕ ᑐᒃᓯᐅᔨᔨᒋᓚᐅᔭᖓ ᔭᐃᒥᓯ ᓇᓴᖅ ᐊᔪᕿᕐᑐᐃᔨ ᐊᖕᓕᑲᒃᑯᓂ ᐃᑦᔪᓇᐃᑦᑑᑉ ᓯᑎᐊᕖᓂᓯᐅᑉ ᑐᒃᓯᐊᕕᕐᑯᑎᖓᓂ. ᑕᐃᒪ ᔭᐃᐱᑎ ᐊᑐᐊᕐᓯᓕᓚᐅᔪᖅ ᓯᓂᑕᐅᑉ ᐊᓪᓚᑕᕕᓂᖓᓂᒃ ᓵᓕ ᒍᐊᑉ ᐊᖓᔪᕐᖄᕐᖄᕕᓂᐅᑉ ᒪᑭᕝᕕᒃ ᑯᐊᐳᓈᓴᒥ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕗᖓᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᑕ. ᐊᓪᓚᑕᕕᓂᖓ ᓵᓕᐅᑉ ᐊᓕᐊᒍᑦᓯᓚᐅᔪᖅ ᒪᑭᕝᕕᒥᒃ ᐃᓄᓐᓂᓗ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐱᑦᓯᐊᓯᒪᓂᖏᓐᓄᑦ ᐊᕐᕌᒍᓂ ᐊᓂᒍᕐᑐᓂ. ᓵᓕ ᐅᒃᑯᐃᓯᔭᓕᐊᕐᖃᔭᕐᓂᔭᖏᓐᓇᒥ ᓕᐳᔭᒃᑯᑦ ᑲᑎᒪᓂᖃᕐᓂᒪᑕ ᐋᑐᕚᒥ.

ᐊᒥᓱᑦ ᑯᐸᐃᒃ ᑕᕐᕗᖓᓂ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᒥ ᐱᒋᐊᕐᑎᓯᓯᒪᔪᑦ ᓴᓂᐊᓃᓚᐅᔪᑦ ᔭᐃᐱᑎᐅᑉ ᑐᓄᐊᓃᑦᓱᑎᒃ ᑐᖕᒍᔪᕐᑕᐅᑉ ᑭᑦᔭᑕᐅᓚᖓᔫᑉ. ᑲᔪᖅ ᐊᕿᑦᑐᔭᐅᑦᓱᓂ ᐃᓪᓘᑉ ᐊᑭᓐᓇᒥᐅᑕᑦᓴᖓ ᑎᒍᒥᐊᕐᑕᐅᓱᓂ ᑕᑉᐸᐅᖓᓕᖓᑎᑕᐅᑎᓪᓗᒍ. ᐊᑭᓐᓇᒥᐅᑕᖅ ᐊᓪᓚᕕᑦᑖᖃᒻᒥᒥᑦ ᑐᕌᕐᑎᓯᑎᓪᓗᒍ ᓇᕝᕖᕆᐊᖖᒍᑐᕕᓂᕐᓄᑦ ᐃᓚᐅᑦᓱᑎᒃ ᑯᐸᐃᒃ ᑕᕐᕗᖓᓂ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᒧᑦ - ᓵᓕ ᒍᐊᒧᑦ, ᓛᓴᔫᓯ ᐃᐳᒧᑦ, ᔮᓂ ᒍᐊᒧᑦ, ᔭᐃᐱᑎ ᓄᖕᖓᒧᑦ, ᔨᐊᑲ ᐅᐃᑖᓗᒃᑐᒧᑦ, ᑖᒥ ᑮᓐᒧᑦ, ᐱᑕ ᐊᐅᓪᓚᓗᒃᒧᑦ, ᐋᑕᒥ ᐊᖏᔫᕐᒧᓗ - ᐊᒻᒪᓗ ᓴᐃᓂᕐᑐᕕᓂᕐᓄᑦ 11-ᓄᑦ ᔭᐃᒥᔅ ᐸᐃᑉ ᑯᐸᐃᒃ ᑕᕐᕗᖓᓂᓗ ᐊᖏᖃᑎᒌᒍᑎᒥᒃ. ᐃᒫᒃ ᐊᓪᓚᓯᒪᔪᖃᕐᓱᓂ "ᐊᓂᕐᓂᖏᑦ ᐊᖑᑏᑦ ᐊᕐᓇᐃᓗ ᐱᓇᓱᐊᕐᓯᒪᔪᑦ



The official opening ceremony to inaugurate Makivik's new flagship head office in Kuujjuaq took place on the afternoon of Tuesday March 17th. It was shortly after 2:00 p.m. when a crowd of dignitaries and Kuujjuaq residents gathered outside the building for the ribbon-cutting ceremony.

The master of ceremonies for the event was Makivik President Zebedee Nungak. The opening prayer was by James Nashak, Minister of St. Stephen's Anglican church. Then Zebedee read a letter sent by Senator Charlie Watt who was the first President of Makivik Corporation, and the Northern Quebec Inuit Association (NQIA). The letter congratulated Makivik and the Inuit of Nunavik for their achievements over the years. Charlie was unable to attend the ceremony due to a Liberal convention being held in Ottawa.

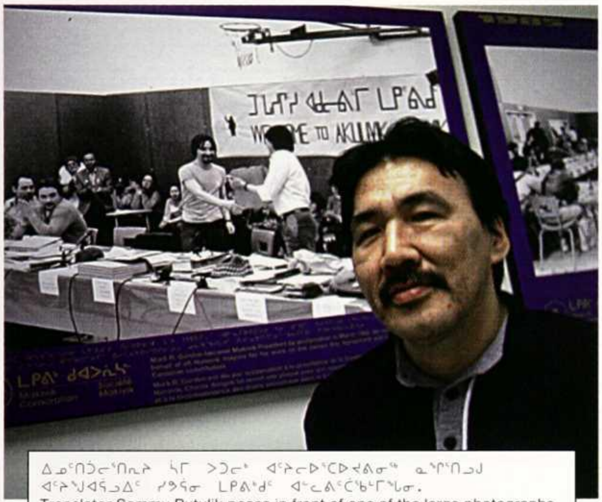
Many of the founding members of the NQIA were gathered around Zebedee behind the royal blue ribbon. A bronzed aluminum building plaque was held up. The plaque dedicated the new head office to the founding members of NQIA — Charlie Watt, Lazarusie Epoo, Johnny Watt, Zebedee Nungak, Jacob Oweetaluktuk, Tommy Cain, Peter Audlaluk, and Adamie Angiyou — and the 11 signatories of the James Bay and Northern Quebec Agreement. It read in part, "The spirit of the men

ᓄᑖᖅ ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᕕᒻᒪᕆᑖᕐᖃᒥᖕᒐ

ᐱᕙᓪᓕᔫᒥᑎᑦᓯᒐᓱᐊᕐᓯᑎᒃ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥ ᑖᒃᑯᓇᓃᑉᐳᑦ ᐊᖕᒪᓗ ᐅᕙᑦᑎᓂ ᐱᔪᓇᑎᑦᓯᖕᕿᓐᓇᓚᖕᒐᕗᑦ ᑲᔪᓯᑎᑦᓯᓗᑎᒃ ᓯᕗᓂᕐᒨᑎᑦᓯᖕᕿᓐᓇᕋᓱᐊᕐᓗᑎᒃ.”

ᑕᐃᒪ ᐃᑳᖕᒐᔪᖅ ᓇᑲᑕᐅᓕᓚᐅᔪᖅ ᐸᓇᒥᒃ ᐊᑐᕐᓯᓂ ᓛᓴᔫᓯ ᐃᐳᑦ ᐃᓄᐃᑦ ᐸᑎᑦᑕᓯᑎᒃ ᐊᓕᐊᓱᒻᒪᕆᑦᑎᓗᒋᑦ. ᑕᐃᒪ ᐃᑎᓯᓚᐅᔪᑦ ᐃᓪᓗᒧᑦ ᕿᒥᕐᕈᓯᑦᓯᑎᒃ.

1.8-ᒥᓕᐊᕘᕐᑐᔭᖅ 10,000-ᓂᒃ ᐃᑎᒐᕐᓂᒃ ᐊᖕᒋᓂᖃᕐᓯᓂ ᖁᓕᐊᓈᑦᓯᓂ 15-ᓂᒃ ᐊᓪᓚᕕᑦᑕᖃᕐᓯᓂ 25-ᓂᒃ ᐱᓇᓱᑦᑎᖃᕈᓐᓇᓯᓂ. ᓯᕗᓪᓕᐹᖅ ᐃᑎᕐᐸᓕᐊᑦᓯᑎᒃ ᐃᑎᕐᑐᑦ ᑕᑯᓲᑦ



ᐃᓄᑦᑎᑑᓕᕐᑎᓇᔩ ᓵᒥ ᐳᑐᓕᒃ ᐊᑦᔨᓕᐅᕐᑕᐅᔭᕕᓂᖅ ᓇᖕᒋᕐᑎᓗᒍ ᐊᑦᔨᖕᒍᐊᖂᓗᐃᑦ ᓯᕗᖓᓂ ᒪᑭᕝᕕᒃᑯᑦ ᐊᓪᓚᕕᑦᑖᕐᖃᒥᖕᒐᓂ.
Translator Sammy Putulik poses in front of one of the large photographs in the new Makivik office.

STEPHEN HENDRIE

ᐃᑎᓇᐊᕐᕕᒨᕐᐸᓕᐊᑦᓯᑎᒃ ᑭᐅᕕᒻᒥᒃ ᐅᑕᕐᕿᕕᒻᒥᓗ ᑕᓕᕐᐱᐊᓃᑦᑐᒥᒃ. ᒥᑭᔪᒥᒃ ᑲᑎᒪᕕᖃᕐᓯᓂ ᓯᕗᓪᓕᖅ ᓇᑎᖅ ᓂᕆᕕᒻᒥᓗ ᖁᓕᐅᖖᒋᒐᕐᑐᓂᓪᓗ ᐊᓪᓚᕕᖃᕐᓯᓂ ᓴᓂᕐᕖᑎᕆᕕᒻᒥᓗ ᐅᕐᖁᓯᓴᐅᑎᖃᐅᑎᒥᓪᓗ, ᐊᑯᓂᓂᑕᒃᑯᕕᖃᕐᓯᓂᓗ.

ᖁᓛᓃᑦᑐᖅ ᓇᑎᖅ ᐱᖕᒐᓲᔪᕐᑐᓂᒃ ᐊᓪᓚᕕᑦᑕᖃᕐᓯᓂ, ᓄᓇᙳᐊᓕᕆᕕᒻᒥᓗ ᓂᕆᕕᒻᒥᓗ ᑲᑎᒪᕕᖃᕐᓯᓂ ᑐᓵᔨᐅᑉ ᖃᕆᐊᖕᒐᓂᒃ ᐱᑕᓕᒻᒥᒃ.

ᑲᑎᒪᕕᒃ ᖃᔭᕐᑕᖃᕐᓯᓂ ᐱᑕᖃᕐᒥᔪᒥᒃ ᒪᖃᐃᒍᑎᑐᖃᕕᓂᕐᓂᒃ ᐋᕐᕿᓯᒪᑎᑕᐅᔪᓄᑦ ᕿᓯᔭᒧᑦ ᐊᑦᓯᓈᒧᑦ. ᖃᔭᖅ ᖃᒧᑎᐅᑉ ᔭᐃᐱᑎ ᓄᖖᒐᑯᑦ ᐃᓚᒌᑦ ᐊᐃᑦᑑᑎᕕᓂᖕᒐᑦ ᖄᖕᒐᓃᑦᓯᓂ. ᑖᒃᑯᐊ ᓂᕕᖕᒐᔪᑦ ᓵᑉ ᖁᓚᓂ ᑲᑎᒪᕕᐅᑉ ᐊᒻᒪᓗᑭᑕᐅᓕᖕᒐᔫᑉ 28-ᓄᑦ ᐃᓄᓐᓄᑦ ᑲᑎᒪᕕᐅᒍᓐᓇᓯᓂ.

ᓄᑖᖅ ᐊᓪᓚᕕᑦᑖᖃᒻᒥᖅ ᓄᐃᑕᑎᑦᓯᓯᐊᕐᑐᖅ ᐃᓄᐃᑦ ᓴᓇᖖᒍᐊᑕᕕᓂᖕᒋᓐᓂᒃ. ᑕᒪᕐᒥᒃ ᓇᑏᒃ ᓴᓇᐅᒐᕐᓯᒪᔪᐃᑦ ᐊᖕᒋᔫᑦᓯᑎᒃ ᐴᖕᒋᓐᓂᒃ ᐱᑕᖃᕐᓯᑎᒃ, ᒪᑭᕝᕕᐅᑉ ᐱᑐᖃᖕᒋᓐᓂᒃ ᐊᕐᕌᒍᓂᒃ ᐊᒥᓲᓕᕐᑐᓂᒃ ᓴᓇᐅᒐᕐᑕᖃᕐᓯᑎᒃ. ᐊᕐᖁᑎᑯᑖᖕᒋᒃ ᑕᒪᐃᓐᓂ ᓇᑏᓐᓂ ᐊᑦᔨᖕᒍᐊᕐᑕᖃᕐᓯᑎᒃ ᐱᕙᓪᓕᐊᓯᒪᔪᓂᒃ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ 1974-ᒥᓂᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖅ ᐊᖕᒋᕈᑎᖃᕋᓯᐊᕐᑎᓗᒍ ᔭᐃᒥᔅ ᐸᐃᑉ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂᓗ ᐊᖕᒋᖃᑎᒌᓐᓂᒥ. ᑖᒃᑯᐊ ᐊᖕᒋᔪᕐᓚᐅᓯᑎᒃ ᐊᑦᔨᖕᒍᐊᑦ ᓄᐃᑕᑎᑦᓯᓯᐊᕐᑐᑦ ᐱᓂᐊᕐᓂᓕᕆᔪᓂᒃ, ᐃᓄᓐᓂᒃ, ᐊᖕᒪᓗ ᑮᓇᐅᔭᑎᒍᓪᓗ ᐱᕙᓪᓕᐊᓯᒪᔪᓂᒃ ᐊᕐᕌᒍᐃᑦ 25 ᐃᓗᐊᓂ. ᐱᒋᐊᖖᒐᓯᑎᒃ ᑕᐅᑦᑐᖃᖖᒋᑐᓂᒃ ᖃᒻᒥᓂᑕᐅᓂᕐᓴᐃᓗ ᑕᐅᑦᑐᖃᕐᑎᓗᒋᑦ.

ᓇᓴᐅᑉ ᑲᑦᔨᖕᒐ ᓄᐃᑕᑦᓯᐊᑐᖅ ᕿᒥᕐᕈᐊᑎᒍᑦ ᓴᓇᓯᒪᔭᖕᒋᑎᒍᑦ ᒪᑭᕝᕕᐅᑉ ᐊᖕᒪᓗ ᐃᓇᖕᒋᕐᓯᒪᔭᖕᒐᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖕᒐᑦ ᐊᑭᓐᓇᒥᐅᑕᒦᑦᑎᑕᐅᑦᓯᑎᒃ ᑲᑎᒪᕕᖕᒐᓂ ᒥᑭᓂᕐᓴᒥ ᐊᑖᓂ. ᓄᐃᑕᑎᑦᓯᓯᓂ ᕿᒥᕐᕈᐊᓂᒃ ᑕᕐᕋᓚᒃᑯᓂᒃ, ᐊᑐᐊᕐᓂᑯᓐᓂᒃ ᐊᖕᒪᓗ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᓐᓂᒃ ᐱᒋᐊᕐᕕᓕᕕᓂᕐᓂᒃ ᒪᐃ 1974-ᒥ ᑕᕐᕋᓚᐅᑉ ᓄᐃᒋᐊᖖᒐᕕᕕᓂᖕᒐᓂᒃ.

ᐱᐅᓂᕆᓗᐊᖖᒍᐊᒥᔭᖕᒐ ᐃᓪᓗᑉ ᓴᓇᔭᐅᓯᒪᓂᖕᒐ ᐃᒐᓛᖕᒋᑦ ᒥᖕᒍᐊᕐᓯᒪᑦᓯᑎᒃ ᓵᒥᐅᑉ ᐊᓪᓚᖕᒍᐊᕐᑕᕕᓂᖕᒋᓐᓂᒃ. ᓵᒥ ᐃᒐᓛᒨᕐᑐᓴᓂᒃ ᐊᓪᓚᖕᒍᐊᕆᐊᖖᒐᑐᕕᓂᐅᑎᓪᓗᒍ ᑕᐃᒪ ᐃᒐᓛᒧᑦ

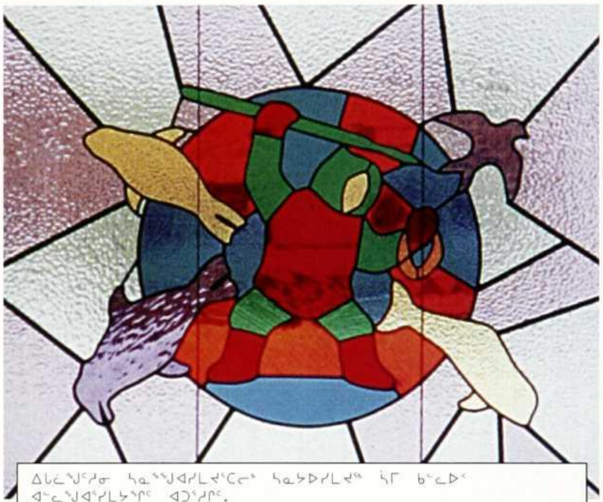
Makivik's New Head Office

and women who worked to advance the Inuit society of Nunavik is in these halls, and inspires us to continually move forward.”

Then the ribbon was cut with a snow knife by Lazarusie Epoo, as the crowd clapped and cheered. It was time to enter the building and see what was inside.

The $1.8-million 10,000 square foot structure, on two floors, contains 15 offices, capable of accommodating 25 employees. The first thing visitors see when they enter is the reception area, and a waiting area to the right. There is a small conference room on the first floor, as well as a kitchen, nine offices, storage space, a furnace room, and a vaulted archives.

The second floor contains six offices, a large mapping division, a kitchen, and is dominated by the conference room with attached translation room.



ᐃᒐᓛᖕᒍᑦᓯᓂ ᓴᓇᖖᒍᐊᓯᒪᔪᑦᑕᓕᒃ ᓴᓇᔭᐅᓯᒪᔪᖅ ᓵᒥ ᑲᓪᓚᐅᑉ ᐊᓪᓚᖕᒍᐊᕐᓯᒪᔭᖕᒋᑦ ᐊᑐᕐᓯᒋᑦ.
One of the stained glass windows created with drawings by Sammy Kudluk.

STEPHEN HENDRIE

The conference room itself features an authentic qayaq ornamented with traditional hunting implements tied on with sealskin rope. The qayaq sits on top of a kamotik donated by Zebedee Nungak's family. These are placed in the center of the oval board room table, large enough to sit 28 people.

The new office features significant works of Inuit art. Each floor has display cases with large soapstone carvings, which Makivik has owned for many years. The hallways on both floors contain a photographic exhibition of the evolution of the Inuit of Nunavik since 1974 when the NQIA was negotiating the *James Bay and Northern Quebec Agreement*. These poster-sized photographs vividly illustrate the political, social, and economic developments over the past 25 years. They begin in black and white, and those depicting the most recent years are in colour.

A tip of the hat to the publishing activities maintained by Makivik and its predecessor NQIA is evident in a large mural in the small first floor conference room. It features magazine covers from *Taqralik*, *Atuaqniq*, and *Makivik News* stretching back to May, 1974 when *Taqralik* first began publishing.

An innovative element of the building is the use of stained glass as a medium to depict Inuit art. Sammy Kudluk drew the illustrations for the stained glass, which

ᓄᑖᖅ ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᕕᒻᒪᕆᑖᖅᑲᒥᖕᒐ

ᐊᓪᓚᑕᐅᓂᐊᓕᕐᒪᑕ ᒪᓐᑐᔨᐊᒥᐅᓄᑦ Le Studio du Verre-ᑯᓐᓄᑦ. ᒪᕐᕉᒃ ᐃᒐᓛᒃ ᒪᔪᕆᐊᕐᕕᒥ ᑕᐃᒪᐃᓘᕐᓯᒪᔫᒃ ᐊᒻᒪᓗ ᒪᕐᕉᒥᔫᒃ ᐃᒐᓛ ᐊᑖᓂ ᑲᑎᒪᕕᐅᑉ. ᖁᓛᓂ ᑲᑎᒪᕕᒻᒥ ᐃᒐᓛᖅ ᐊᕕᑦᑎᓯᔫᖅ ᑐᓵᔨᐅᑉ ᖃᕆᐊᖕᒐᓂᒃ ᑲᑎᒪᕕᒻᒧᑦ ᐃᒐᓛᖕᒐ ᒥᖕᒍᐊᕐᑕᐅᓯᒪᒻᒥᔫᖅ. ᐃᓄᑐᐃᓐᓇᖕᒍᐊᖕᒍᑦᓯᓂ ᕿᒧᑦᓯᑐᖖᒍᐊᖅ ᐊᕐᐸᖕᒋᕐᓯᓂ.

ᓵᒥ ᑲᓪᓚᒃ ᒥᖕᒍᐊᖖᒍᐊᓂᕐᒥᔫᖅ ᐊᑭᓐᓇᒥ ᐊᑦᓴᓂᖖᒍᐊᓂᒃ ᐅᑕᖅᑭᕕᒻᒥ. ᓵᒥᓗ ᖃᔨ ᒍᐊᐃᑦᓗ ᐊᓪᓚᖕᒍᐊᒋᐊᖖᒐᑎᑕᕕᓃᑦ ᐱᑦᓴᖕᒋᓐᓂᒃ ᓄᑖᑉ ᐊᓪᓚᕕᐅᑉ ᐊᑦᔨᖕᒍᐊᒃᑯᕕᒻᒨᑕᐅᑦᓯᑎᒃ ᓂᕕᖖᒐᑕᕕᓃᑦ ᖁᓛᓃᑦᑐᒥ ᑲᑎᒪᕕᒻᒥ. ᐃᓚᖕᒋᑦ ᑖᒃᑯᐊ ᐊᓪᓚᖕᒍᐊᕐᑕᕕᓃᑦ ᓴᓇᔭᐅᓕᓚᐅᔪᑦ ᐊᓪᓚᕕᑦᓴᓕᐊᕆᑦᓯᑎᑦ ᐊᐃᑦᑑᑎᕕᓃᑦ ᐃᓄᓐᓄᑦ ᐅᒃᑯᐃᓯᓂᖅᑎᓗᒍ.

BOB MESHER

ᑲᕙᒪᒃᑯᑦ ᐅᖃᕐᕕᒪᕆᖕᒐᓂ ᑭᖕᒐᑐᕐᑎ ᐊᐱᑎᒥᐅᓂᒃ, ᑮ ᓴᐃᓐᑦ. ᔫᓕᐊᓐ ᓂᓪᓕᕈᑎᖃᓚᐅᕐᑐᖅ ᒪᑭᕕᒃᑯᑦ ᐱᓇᓱᐊᕐᓂᕆᕙᑦᑕᖕᒋᓐᓂᒃ, ᐊᒻᒪᓗ ᐊᓪᓚᕕᑦᑖᖅᑲᒻᒥᖕᒐᓂᒃ ᓄᑖᒥᒃ ᓂᓪᓕᕈᑎᖃᕐᒥᓯᓂ. ᖁᓛᓂ ᓄᐃᑕᔫᖅ. ᑲᑎᒪᕕᑦᑖᖅᑲᒻᒥᖕᒐᓂ ᐊᑖᓂ ᑕᑯᑦᓴᐅᔫᖅ.

The M.P. for Abitibi, Guy St. Julien commends Makivik for its work, and building a new office, above, while the scene in the new conference room can be seen below.

STEPHEN HENDRIE

ᐱᐅᔪᕐᑕᐅᒻᒥᔪᑦ ᓄᑖᒥᒃ ᐃᓪᓗᒥ ᐊᓪᓚᖕᒍᐊᕐᑏᑦ ᐊᑐᐊᒐᕐᓂᒃ ᐊᓪᓚᖕᒍᐊᕐᑕᕕᓂᖕᒋᑦ ᐃᓄᐃᑦ ᓄᓇᖃᖅᑳᓯᒪᔪᓪᓗ ᐱᓂᐊᕐᓂᓕᕆᓂᖕᒋᑦ. ᑲᓇᑕᒥᐅᑦ ᐊᑐᐊᒐᕐᓂᒃ ᐊᓪᓚᖕᒍᐊᕐᓯᑎᐅᓂᕐᐹᖁᑎᖕᒋᑦ ᐊᓪᓚᖕᒍᐊᖃᑕᐅᓐᓂᒥᔪᑦ 53-ᓂᒃ, ᑎᐊᕆ ᒪᓯ ᐊᓪᓚᖕᒍᐊᓕᕐᒥ ᐊᑎᓕᐅᓰᖕᒍᑦᓯᓂ "ᐊᐃᔅᓕᓐᒥᒃ" ᒪᓐᑐᔨᐊᒥ ᑐᓴᕐᑦᓴᓂ ᑲᓯᑦᑯᓐᓂ ᐊᓪᓚᖕᒍᐊᕐᑎ ᐊᓪᓚᖕᒍᐊᕐᓯᒪᔭᖕᒐ ᓄᐃᑕᒻᒥᔫᖅ. ᐅᒃᑯᐃᓯᔪᓃᖃᑕᕕᓂᐅᑦᓯᓂᓗ ᓴᐃᓂᕐᓯᓂᓗ ᐊᑭᓐᓇᒥ ᐊᓕᐊᓇᕐᑐᖕᒍᐊᓂᒃ. ᓄᐃᑕᑎᑦᓯᓯᓂᓗ ᐱᓂᐊᕐᓂᓕᕆᔩᑦ

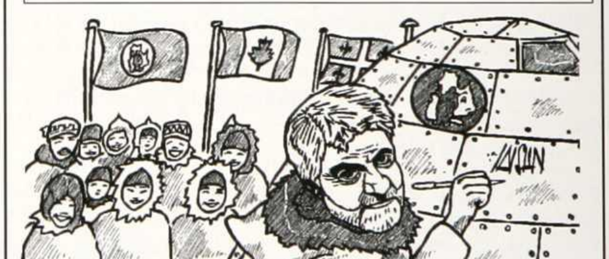
were then produced by *Le Studio du Verre* in Old Montreal. The two windows in the stairwells were done in this way, as were two windows in the downstairs conference room. Upstairs in the large conference room, the window separating the translation booth from the board room has been treated in stained glass as well. It features a scene of an Inuk mushing his dog team.

Sammy Kudluk also painted a large mural featuring the northern lights directly on the wall in the waiting area.

STEPHEN HENDRIE

ᑎᐊᔨ ᒨᓯ (ᐊᐃᔅᓗᓐ) ᐊᑎᓕᕐᕕᒃᑐᖅ ᐱᓂᐊᕐᓂᓕᕆᑦᓯᑎᒃ ᐊᓪᓚᖕᒍᐊᕐᓯᒪᔪᓂᒃ, ᖁᓛᓂ. ᐊᐃᑦᑐᑕᐅᓚᐅᔪᖅ ᓵᒥ ᑲᓪᓚᐅᑉ ᐊᓪᓚᖕᒍᐊᕐᑕᕕᓂᖕᒐᓂᒃ ᓄᐃᑕᑎᑦᓯᐅᑎᐅᒐᓯᐊᕐᑎᓗᒍ ᐳᓛᕆᐊᕐᑐᕕᓂᐅᓂᖕᒐᓂᒃ, ᐊᑖᓂ ᑕᑯᑦᓴᐅᔫᖅ.

Terry Mosher (Aislin) signs the wall of political cartoons, above. He was given a framed cartoon by Sammy Kudluk to illustrate his visit, below.



STEPHEN HENDRIE

He and Harry White were commissioned to create original drawings for the new office, which were framed and hung in the upstairs conference room. Some of these drawings were then used to produce commemorative postcards, handed out to the crowd on opening day.

A nice touch to the new building is a wall of editorial cartoons featuring Inuit and Aboriginal political themes. The top Canadian editorial cartoonists submitted work for the 53 illustrations included in the collection. The work of Terry Mosher, who draws under the pen name "Aislin" for the *Montreal Gazette* is featured prominently among the cartoons. He was present for the opening ceremony and signed the wall, with characteristic humour. His depictions of politicians typically include flakes of

ᐃᕐᑐᓕᕐᑲᕐᓂᕋᕐᓯᒋᑦ ᑲᑕᒐᕐᑐᓂᒃ ᓂᐊᕐᑯᖏᓐᓂᑦ ᐊᓪᓚᓯᓂ ᐊᑭᓐᓇᒥ ᐃᓄᒃᑎᑐᑦ ᕐᑲᓪᓗᓈᑎᑐᓪᓗ, “ᐃᓄᐃᑦ ᐃᕐᑐᓕᕐᑲᖕᒋᑐᑦ” ᓚᕙᓂᒃ ᐃᒻᒪᕐᑲ ᑐᑭᕐᑲᕐᓯᓂ ᐃᓄᐃᑦ ᐱᓂᐊᕐᓂᓕᕆᔩᑦ ᓯᕐᑲᓪᓕᒍᐊᕐᑐᓴᔭᐅᖕᒋᓂᕐᓴᐅᒪᑕ ᕐᑲᓪᓗᓈᑦ ᐱᓂᐊᕐᓂᓕᕆᔨᖕᒋᓐᓂᑦ.

ᐅᒃᑯᐃᓯᓂᖕᒐᑦ ᑲᔪᓯᓚᐅᔪᖅ ᕐᑯᓛᓂ ᑲᑎᒪᕕᒻᒥ ᐊᐃᑦᑐᑐᕐᑕᐅᔭᕐᑲᕐᑎᓗᒍ ᐃᓄᑑᑦᑎᑐᓂᒃ ᐊᑭᓐᓇᒥᐅᑕᑦᓴᖕᒋᓐᓂᒃ ᓇᕐᖀᒥᐊᖕᒐᓗᑐᕕᓃᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᐃᓄᐃᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖕᒐᓂᒃ.

ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᐃᓚᐅᔪᕐᑯᑎᖕᒐ ᐊᐱᑎᐱᒥ, ᑮ ᓯᓐ-ᔪᓕᐊᓐ ᓇᑯᕐᓴᕈᑦᔨᓚᐅᔪᖅ ᒪᑭᕕᑯᓐᓂᒃ ᐱᓇᓱᐊᕐᓯᒪᔭᖕᒋᓐᓄᑦ ᐊᕐᕌᒍᓂ ᐊᓂᒍᓕᕐᑐᓂ. ᐃᓄᑐᐃᓐᓇᒥᓪᓗ ᓯᕗᓂᑦᓴᕐᑲᑦᓯᐊᕐᑯᔨᑦᓯᓂ ᑭᒡᒐᑐᕐᑎᕈᕋᑕᕐᑯᔨᑦᓯᓂ ᐊᐱᑎᐱᒥ ᐱᓯᒪᓗᓂ ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᐃᓪᓗᕐᑯᑎᖕᒐᓂ.

ᒥᓯᐊ ᓗᑐᕐᓄ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖕᒐᓂᑦ ᐱᓯᒪᔪᖅ ᐅᖕᒐᕙᒧᑦ ᑭᒡᒐᑐᕐᑎᐅᓯᓂ ᐊᐃᓯᒪᓚᐅᔪᒻᒥᔪᖅ ᒪᑭᕕᒥᒃ ᐱᑦᓯᐊᕋᔭᕐᑯᔨᒻᒥᓯᓂ ᐱᔪᓇᒍᑦᔨᓯᓂᓗ ᐱᐅᔪᐊᓗᒻᒥᒃ ᐃᓪᓗᕐᑯᑎᓕᐅᕐᓂᕋᕐᓯᓂᒋᑦ.

ᒪᑭᕕᐅᑉ ᑮᓇᐅᔭᓕᕆᔨᖓ ᐱᑕ ᐋᑕᒥ, ᐱᓇᓱᐊᒻᒪᕆᑦᓯᒪᑦᓯᓂ ᐱᔭᕇᒍᓐᓇᓯᑎᑦᓯᒐᓱᐊᕐᓯᓂ ᑮᓇᐅᔭᕐᑐᕈᑎᑭᓐᓂᓴᐅᑎᒐᓱᐊᕐᓯᒍᓗ, ᓄᕐᑲᓇᐊᕈᓯᓚᐅᔪᖅ ᐃᑰᓐᓇᖕᒋᓐᓂᒃ ᓇᑯᕐᒦᓯᓂ ᐃᓚᐅᓯᒪᔪᓂᒃ ᐅᒃᑯᐃᓯᓂᕐᒧᑦ ᐱᑦᓯᐊᑎᑦᓯᓚᕐᑭᓂᕋᕐᓯᓂᒋᑦ.

dandruff falling off their heads. He wrote on the wall, in Inuktitut syllabics and English, “The Inuit have no dandruff”, to indicate perhaps that Inuit political leaders are not quite as flaky as southern politicians!

The ceremony continued in the upstairs conference room with the handing out of individual plaques to the founding members of the Northern Quebec Inuit Association.

The federal Member of Parliament for the riding of Abitibi, Guy St. Julien congratulated Makivik on its work over the years. He expressed his hope that an Inuk would eventually represent the riding of Abitibi in the House of Commons.

Michel Letourneau, MLA for the provincial Ungava riding was also present, wished Makivik well, and praised the corporation for creating such a fine building.

Makivik Treasurer Pita Aatami, who worked very hard to have the building completed on time, and under budget, concluded the ceremony by thanking all those who played a part in making the opening ceremony such a success.

ᒪᑭᕕᒃᑯᑦ ᑲᑎᒪᔨᖕᒋᑦ, ᐳᕐᑐᓂᕐᓴᐃᑦ, ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᖕᒋᑦ ᑲᑎᒪᔪᐃᑦ ᑲᑎᒪᕕᐊᓘᑉ ᐃᓯᐊᓂ, ᐃᒐᓛᑉ ᓴᓇᖕᒍᐊᓯᒪᔪᑦᑕᓕᐅᑉ ᓯᕗᕐᖓᓂᑦᑐᑦ.
The Makivik Board, Executive, and Governors gather at the end of the main conference room, in front of the large stained glass window.

ᐊᓂᕐᕋᕆᔭᐅᑲᐃᓐᓇᕈᓐᓇᑐᑦ ᐱᐊᕋᕐᓄᑦ/ᑲᒃᑲᓛᓄᑦ

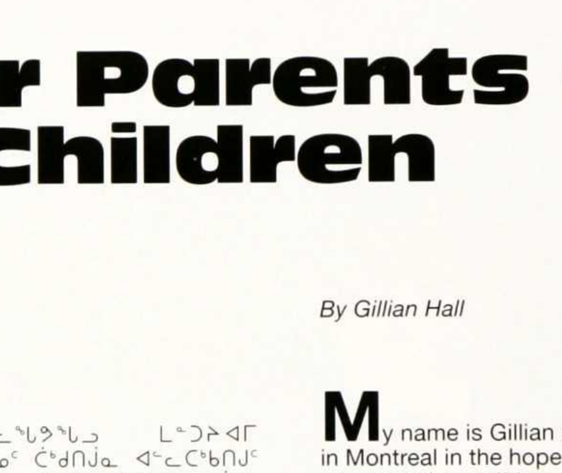
Foster Parents for Inuit Children

ᐅᓂᒃᑲᑕᐅᔪᑦ ᔨᓕᐊᓐ ᖄᓪᓗᑦ

ᔨᓕᐊᓐᖑᕗᖓ ᐊᓪᓚᒍᑎᖃᓚᖓᕗᖓᓗ ᒪᓐᑐᔨᐊᒥ ᐊᓂᕐᕋᕆᔭᐅᑲᐃᓐᓇᕈᓐᓇᑐᐃᑦ ᒥᑦᓵᓄᑦ ᑖᒃᑯᑎᒎᓇ ᐊᓪᓚᑕᒃᑲᑎᒍᑦ ᐃᓄᓐᓂᒃ ᐊᓂᕐᕋᕆᔭᐅᑲᐃᓐᓇᕈᓐᓇᑐᓂᒃ ᖃᐅᔨᓚᕿᑦᓴᕋᔭᕐᒪᖔᕐᒪ ᐆᑦᑐᕋᕐᓗᖓ.

ᐱᓇᓱᑦᑎᐅᔪᖓ ᐹᑦᓵ ᐅᕕᒃᑲᐃᓗ ᐃᓚᒌᓪᓗ ᐃᑲᔪᕐᑕᐅᕕᖓᓐᓂ. ᑖᓐᓇ ᐅᕕᒃᑲᓂ ᐃᓚᒌᓂᓪᓗ ᓴᐳᑦᔨᒪᓂᕐᒥᒃ ᐱᒍᑦᔨᕕᐅᔪᖅ ᐃᓅᓯᓕᕆᓂᕐᑎᒍᑦ ᑕᒪᒃᑯᓂᖓ ᐱᒍᑦᔨᒍᑎᖃᓲᖅ ᒪᓐᑐᔨᐊᒦᑦᑐᖅ. ᕿᑐᕐᖓᖃᕐᑐᑦ ᕿᑐᕐᖓᒥᓂᒃ ᐱᕈᕐᓴᐃᓂᒃᑯᑦ ᐱᑦᓯᐊᕈᓐᓇᐃᑐᐊᕐᒪᑕ, ᕿᑐᕐᖓᖏᑦᑕ ᐊᓂᕐᕋᕆᓚᐅᕐᑐᕋᔭᕐᑕᖏᓐᓂᒃ ᕿᓂᕈᑦᔨᓲᖑᔪᖓ, ᐃᓚᒋᓪᓗᑐᖕᖏᑲᓗᐊᕐᒪᒋᑦ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᓲᑦ.

ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᕈᓐᓇᑐᑦ ᐊᑕᐅᓯᐅᓗᑎᓪᓗᓃᑦ ᐊᐃᑉᐸᕇᖑᓗᑎᓪᓗᓃᑦ ᐱᒋᐊᖃᓲᑦ ᑕᒪᒃᑯᓂᖓ ᐱᐊᕋᕐᓂᒃ/ᑲᒃᑲᓛᓂᒃ ᑲᒪᒍᒪᓂᖃᑦᓯᐊᕆᐊᖃᕐᓯᑎᒃ. ᑕᒪᒃᑯᐊ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᑐᑦ ᐱᓇᓯᖃᑎᖃᕐᑎᓲᕆᔭᕗᑦ ᕿᑐᕐᖓᓕᓪᓚᕆᓐᓂᒃ ᑕᒪᒃᑯᐊ ᕿᑐᕐᖓᓕᓪᓚᕇᑦ ᑕᑯᔭᕐᑐᖃᑦᑕᕈᓐᓇᑎᑦᓯᒋᑦ ᐊᒻᒪᓗ ᐅᖃᓚᒪᐅᑎᒃᑯᑦ ᕿᑐᕐᖓᖏᓐᓄᑦ ᐅᖃᓚᕕᖃᕐᑎᒍᓐᓇᓯᒋᑦ ᐃᓄᓕᕆᔨᓄᑦ ᐱᕕᑦᓴᓕᐅᕐᑕᐅᒪᑎᓪᓗᒋᑦ ᑭᖕᖒᒪᑦᓯᒍᑎᒋᔪᖏᑦ ᑕᒪᒃᑯᐊ ᐃᓅᓯᓕᕆᔭᐅᔪᑦ ᐃᓘᓐᓇᑎᒃ ᖃᖏᓐᓈᑕᐃᓕᑦᓯᒋᑦ. ᐃᓘᓐᓇᑎᒃ ᐊᑦᔨᒌᓚᐅᕐᓯᒪᖕᖏᑐᑦ ᐱᑦᔭᑎᒋᓕᕐᑕᒋᒍᑦ. ᐊᓂᕐᕋᖃᕐᑎᑕᐅᓚᐅᕐᑐᓲᑦ ᐃᓚᖓᓂᒃ ᐅᓪᓗᓂ ᐊᒥᓲᖕᖏᑐᓂ ᐃᓚᖓᓂᓪᓗ ᐱᓇᓱᐊᕈᓯᐅᑉ ᓄᖕᖑᐊᓂᑐᐃᓐᓇᖅ ᐋᓯᒪᑎᑲᐃᓐᓇᕈᓐᓇᓯᒋᑦ, ᐊᖓᔪᖅᑲᕆᔭᖏᑦ ᑕᖃᐃᕐᓯᑲᐃᓐᓇᕕᖃᕐᑎᑕᐅᓲᑦ ᑕᐃᒫᒃ ᕿᑐᕐᖓᒥᓂᒃ ᑲᒪᑎᖕᖏᑲᐃᓐᓇᓯᒋᑦ,



By Gillian Hall

My name is Gillian and I am writing about foster care in Montreal in the hope of finding individuals and families interested in talking to me about the needs of Inuit children in care here.

I work for Batshaw Youth and Family Centres, a youth protection agency providing social services to children and their famiIles on the island of Montreal. When parents' behaviours prevent them from effectively parenting their children, I seek families able to step in and care for the children. All children need to feel safe, wanted and loved, and the security of belonging to a family, even if it cannot be their own.

A foster family could be a one or two parent family who loves children and is ready to provide for them during their time of need. Foster parents share the care with biological parents who usually have visits and telephone contacts with their children, arranged by the child's social worker to accommodate the needs of the child, parents and foster parents. Each situation is unique. Placement may be for a few days, or on a weekend basis, to give parents a break. But a child's need for stability must be respected, and when parents are unable to change problematic behaviours over a long period of time, placement may be until adulthood. In some cases foster parents adopt a child.

ᐊᓂᕐᕋᕆᔭᐅᑲᐃᓐᓇᕈᓐᓇᑐᑦ ᐱᐊᕋᕐᓄᑦ/ᑲᒃᑲᓛᓄᑦ

ᐃᓚᖕᒐᓂᓪᓗ ᕐᑭᑐᕐᖕᒐᕐᑲᕐᑐᑦ ᐱᓇᐃᓗᑕᓕᒻᒥᒃ ᕐᑭᑐᕐᖕᒐᒥᓂᒃ ᓱᕐᕋᕈᑦᔭᐅᕐᑲᔭᖕᖕᒋᑐᐊᕐᒪᑕ ᐃᓄᒻᒪᕆᖕᖕᒍᕋᑕᕐᑎᓗᒋᑦ ᕐᑭᑐᕐᖕᒐᖕᒋᑦ ᐊᕕᓯᒪᑎᑕᐅᒍᓐᓇᒥᑦᓯᑎᒃ. ᐃᓚᖕᒐᓂᑲᓪᓚᒃ ᑕᒪᒃᑯᐊ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᑐᐃᑦ ᑎᒍᐊᕐᑕᓚᕐᑭᕋᑕᓲᖕᒍᒻᒥᔪᑦ ᑲᒪᒋᔭᒥᓐᓂᒃ.

ᐱᐊᕋᐅᑉ ᕐᑲᓄᐃᓕᖕᒐᓂᖕᒐ ᒪᓕᑦᓱᒍ, ᑕᒪᓐᓇ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᓂᖅ ᐱᔭᕆᐊᑭᑦᑑᖕᒋᑦᑑᒍᓐᓇᑐᖅ. ᑕᐃᒪᐃᒻᒪᑦ ᑕᐃᒪᖕᖕᒐ ᑐᑭᓯᒪᑦᓯᐊᖕᒋᓐᓇᕋᓯᒋᐊᓖᑦ ᐃᓚᑦᔪᒍᓯᓚᕈᐊᕐᑑᓗᑎᓪᓗ ᑕᒪᒃᑯᓂᖕᒐ ᐃᓚᒌᓂᒃ ᐅᕐᑯᒪᐃᓪᓕᐅᕈᑎᓕᓐᓂᒃ. ᑕᒪᒃᑯᐊ ᐊᓂᕐᕋᑕᕐᑎᑕᐅᒪᑲᐃᓐᓇᕆᐊᕐᑲᓲᑦ ᐃᓚᖕᒐᓂᒃ ᐃᓅᓕᕋᑖᕕᓂᐅᒍᓐᓇᑐᑦ ᐊᓈᓇᕐᑲᕐᓗᑎᒃ ᑎᒥᒧᑦ ᐅᐃᕆᒪᓂᕐᓗᓇᕐᑐᒥᒃ ᐅᕐᑯᒪᐃᓪᓕᐅᕈᑎᓕᒻᒥᒃ. ᐃᓚᖕᒐᓂ ᐃᓕᓐᓂᐊᑎᐅᒍᓐᓇᑐᖅ ᐃᓚᖕᒐᓂᓪᓗ ᐅᕕᒃᑲᐅᒍᓐᓇᓯᓂ ᐊᖕᒐᔪᕐᕐᑳᕐᑲᕐᓗᓂ ᐊᐃᑉᐸᕇᓐᓂᒃ ᓈᒻᒪᒋᐅᑎᖕᒋᓂᕐᓄᑦ ᐱᒋᐊᕐᑲᕐᑕᐅᑎᕙᑦᑑᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓱᒪᒥᓄᑦ ᓱᕐᕋᑕᐅᒪᓂᑯᒥᓄᑦ ᑲᒪᕐᕐᑲᔭᑦᓯᐊᕈᓐᓇᐃᓕᕐᑭᓯᒪᔪᒥᒃ. ᑖᓐᓇ ᐱᓇᓱᐊᕐᕕᒋᔭᕗᑦ ᐃᑲᔪᕐᓯᒪᒐᓯᐊᕈᓐᓇᓲᖅ ᐅᕐᑯᒪᐃᓪᓕᐅᕈᑎᐅᔪᑎᒍᑦ. ᐅᑦᑑᑎᒋᓗᒍ, ᕐᑭᑐᕐᖕᒐᕐᑲᕐᑐᑦ ᕐᑭᑐᕐᖕᒐᖕᒋᓪᓗ ᐃᓅᓯᓕᕆᔨᓄᑦ ᐃᑲᔪᕐᑕᐅᒍᑎᕐᑲᕈᓐᓇᓱᑦ ᐅᑎᐅᑎᕙᓪᓕᐊᓂᕐᒥᒧᑦ, ᐅᑎᐅᑎᒧᓐᓇᕈᓇᐅᑐᐊᕐᒪᑕ ᐅᕝᕙᓘᓐᓃᑦ ᑐᓴᕐᑲᑦᑕᐅᑎᖕᒋᓐᓇᓯᐊᕐᑎᑕᐅᒐᓯᑦᓯᑎᒃ ᐊᕕᐅᑎᓯᒪᒐᓗᐊᕐᑎᓗᒋᑦ. ᑕᒪᒃᑯᐊ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᑐᐃᑦ ᐃᒻᒥᒧᑦ ᐃᓅᓯᓕᕆᔨᒥᒃ ᑕᑯᕙᒻᒥᔪᑦ ᑕᒪᒃᑯᓂᖕᒐ ᑲᒪᒋᔭᒥᓐᓂᒃ ᕐᑲᓄᐃᓘᕐᑐᕐᓴᐅᓂᕐᒥᓂᒃ ᐅᕐᑲᕐᑲᑎᒌᕐᑲᑎᕐᑲᕐᑲᑦᑕᓱᑎᒃ ᐃᓅᓯᓕᕆᔨᓂᒃ. ᑕᒪᒃᑯᐊ ᐱᐊᕋᐃᑦ/ᑲᒃᑲᓛᑦ ᐃᓅᓐᓇᑎᒃ ᒪᑐᒥᖕᒐ ᐊᑦᔨᒌᒍᑎᑐᐊᕐᑲᔫᑦ, ᐊᖕᒐᔪᕐᕐᑳᒥᓐᓄᑦ ᑲᒪᒋᔭᐅᑦᓯᐊᖕᒋᑦᑑᓂᕐᒥᒃ, ᕐᑳᖕᒋᓐᓈᑕᐅᓗᐊᕐᓂᑰᓕᕐᓯᑎᓪᓗᓃᑦ ᐱᒋᐊᕐᑲᑦᑖᖕᒍᑦᓯᑎᓪᓗᓃᑦ ᐃᓚᖕᒐᓂᓪᓗ ᕐᑭᒪᐃᓐᓇᑕᐅᓂᑰᑦᓯᑎᒃ.

ᒪᓐᑐᔨᐊᒥ ᐃᓄᐃᑦ ᕐᑭᑐᕐᖕᒐᖕᒋᑦ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᑐᓂᒋᐊᕐᑲᓕᑐᐊᕐᒪᑕ ᐊᖕᒐᔪᕐᕐᑳᖕᒋᑦ ᐱᕕᑦᓴᕐᑲᕐᑎᑕᐅᑦᓯᐊᔫᑦ ᐊᒻᒪᓗ ᐃᓱᒫᓗᑦᑎᑕᐅᒐᓱᐊᕐᓯᑎᒃ. ᑕᐃᒪᓕ ᕐᑭᑐᕐᖕᒐᓖᑦ ᕐᑭᑐᕐᖕᒐᒥᓂᒃ ᐃᐱᕋᐃᓐᓇᐃᔭᕕᓂᐅᖕᖕᒋᑐᐊᕋᒥᒃ, ᕐᑭᑐᕐᖕᒐᒥ ᐃᓅᓯᖕᒐᓄᑦ ᐃᓕᖕᒐᔪᓂᒃ ᐱᓪᓚᕆᐅᓂᖕᒋᓐᓂᒃ ᑐᑭᑖᕐᑎᒋᔭᐅᖕᒋᓐᓇᕆᐊᕐᑲᔪᑦ. ᕐᑭᑐᕐᖕᒐᕐᑲᕐᑐᑦ ᕐᑭᑐᕐᖕᒐᒥᓄᑦ ᐅᑎᕐᕕᐅᓂᑦᓴᒥᓂᒃ ᐱᓇᓯᐊᕐᑲᑦᑕᓂᖕᒋᑦ ᐅᖕᒐᓯᑦᑕᕐᑲᓗᐊᕈᒪᔫᖕᒍᖕᖕᒋᑐᑦ, ᑕᑯᔭᕐᑐᕐᑲᑦᑕᕈᒪᓂᑯᒥᓄᑦ ᐱᑐᑦᓯᒪᐅᑎᕐᑲᑎᒌᑦᓯᐊᖕᒋᓐᓇᕈᒪᓂᕐᒥᓄᓪᓗ.

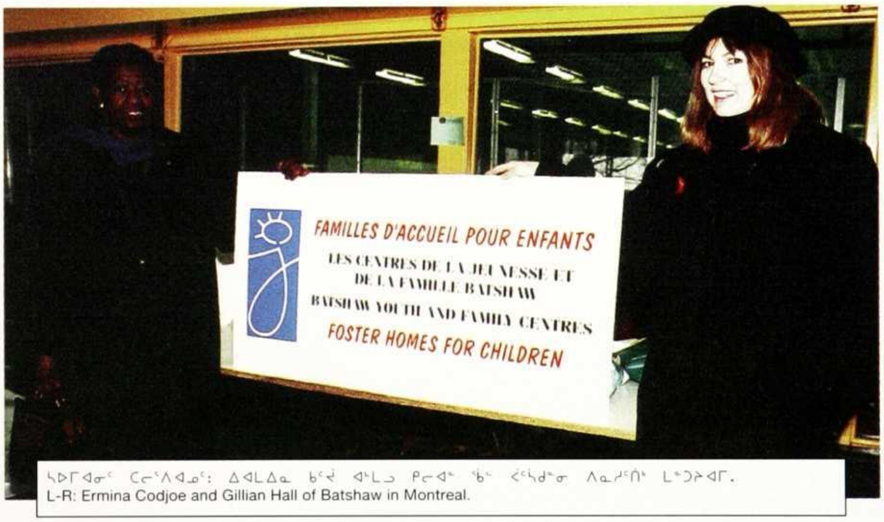
ᑕᐃᒪᓕ ᐃᓄᑐᐃᓐᓇᓂᒃ ᐊᓂᕐᕋᕆᔭᐅᓚᐅᕐᑐᕈᓐᓇᑐᓂᒃ ᒪᓐᑐᔨᐊᕐᒥᐅᖕᒍᓗᑎᒃ ᑭᖕᖕᒎᒪᑦᓯᓂᕐᑲᕐᓂᑯᑦᑎᓄᑦ ᑕᒪᒃᑯᐊ ᐃᓄᐃᑦ ᕐᑭᑐᕐᖕᒐᖕᒋᑦ ᐃᓄᑐᐃᓐᓇᐅᖕᒋᑦᑐᓂᒃ ᐊᓂᕐᕋᕐᑲᑲᐃᓐᓇᕆᐊᕐᑲᓕᕐᑭᔪᑦ. ᐆᑦᑑᑎᒋᓗᒍ ᓯᐊᔭ ᕐᑯᓕᐅᖕᖕᒋᒪᕐᑐᓂᒃ ᐅᑭᐅᕐᑲᓕᕐᑐᖅ ᕐᑲᓪᓗᓈᓄᑦ ᓇᓪᓕᒋᔭᐅᑦᓯᐊᓱᓂ ᐱᕈᕐᓵᕆᔭᐅᔪᖅ. ᐊᓈᓇᖕᖕᒍᐊᖕᒐ ᓯᐊᔭᐅᑉ ᐃᓗᕐᕈᓯᕐᒥᓅᓕᖕᒐᔪᓂᒃ ᐊᓯᐅᔨᑦᑕᐃᓕᒋᐊᕐᑲᕐᓂᖕᒐᓂᒃ ᑐᑭᓯᒪᑦᓯᐊᕋᒥ ᓂᐅᕕᐅᑦᔨᐸᑦᑐᖅ ᐊᑐᐊᒐᕐᓂᒃ ᐃᓄᑐᐃᓐᓇᓄᑦ ᐊᑐᐊᒐᓕᐊᕕᓂᕐᓂᒃ. ᑕᐃᒪᐃᑕᐅᒐᓗᐊᕐᓱᓂ ᓯᐊᔭ ᐃᓄᑦᑎᑐᑦ ᐊᑐᐊᕐᓱᒍᓐᓇᔭᖕᒋᑦᑐᖅ. ᕐᑭᑐᕐᖕᒐᐅᔪᑦ ᐃᓕᓯᒪᓂᕐᑲᑦᓯᐊᓲᖕᒍᕗᑦ ᐅᐱᒍᓱᓐᓂᕐᑲᑦᓯᐊᓱᑎᓪᓗ ᐃᓗᕐᕈᓯᑦᓴᔭᒥᓂᒃ ᐅᓪᓗᑕᒫᑦ ᐊᑑᑎᕐᑲᑦᑕᑐᐊᕋᒥᐅᒃ. ᑕᐃᒪᐃᒻᒪᑦ ᑕᒪᒃᑯᐊ ᐃᓄᐃᑦ ᕐᑭᑐᕐᖕᒐᖕᒋᑦ ᒪᓐᑐᔨᐊᒦᑦᑐᑦ ᓇᕝᕚᕈᑦᔨᒋᐊᓕᕗᑦ ᐃᓗᕐᕈᓯᕐᒥᒍᑦ ᑲᔪᓯᒍᑎᑦᓴᖕᒋᓐᓂᒃ ᑕᒪᓐᓇᓗ ᐱᑦᔪᑎᒋᑦᓱᒍ ᐃᓄᓐᓂᒃ ᐊᓂᕐᕋᕆᔭᐅᑲᐃᓐᓇᕈᓐᓇᑐᓂᒃ ᕐᑭᓂᕐᐳᒍᑦ ᑕᒫᓂ ᒪᓐᑐᔨᐊᒥ.

ᑐᑭᓯᒋᐊᓪᓚᕈᒪᒍᑦᓯ ᐅᕐᑲᓕᒪᕕᐅᑦᓴᑐᐃᓐᓇᕈᒪᕗᖕᒐ ᐅᕗᖕᒐ ᐅᕐᑲᓚᐅᑎᒻᒪ ᑭᓯᑦᔪᑎᖕᒐᓄᑦ ᐅᕐᑲᓚᒪᓗᓯ (514) 695-5251.

Foster Parents for Inuit Children

Depending on the child's situation, fostering may be a complex experience, and you are always going to require understanding and compassion for both parents in trouble and their children. A foster child may be a newborn baby, born to a mother struggling with addiction. She may be a school age child or teenager, whose parents are incapacitated by marital violence or psychiatric illness. The agency offers some help in coping with the challenges. For instance, natural parents and children work with a social worker towards reuniting, when possible, or maintaining their relationship at other levels. Foster parents have their own social worker to talk over their concerns. What all foster children share in common is having parents who cannot take care of them, which may have led to neglect, abuse or abandonment.

In Montreal, when an Inuk child is placed in a foster family, his or her parents still have certain rights and obligations. Unless parents abandon a child, they maintain an important role and will participate in deciding on major issues in their child's life. Parents working towards eventually taking their child home often want to be nearby, so they can visit and stay connected.


FAMILLES D'ACCUEIL POUR ENFANTS
LES CENTRES DE LA JEUNESSE ET DE LA FAMILLE BATSHAW
BATSHAW YOUTH AND FAMILY CENTRES
FOSTER HOMES FOR CHILDREN

ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ: ᐃᐊᒪᐃᓇ ᑲᑦᔫ ᐊᒻᒪᓗ ᑭᓕᐊᓐ ᕐᑲᓪ ᐹᑦᓴᑯᓐᓂ ᐱᓇᓱᑦᑏᒃ ᒪᓐᑐᔨᐊᒥ.
L-R: Ermina Codjoe and Gillian Hall of Batshaw in Montreal.

COMPLIMENTS: GILLIAN HALL

Since we lack Inuit foster families in Montreal, children in this situation are placed in non-Inuit foster homes. For example, nine-year-old Sara is growing up in a warm and loving Qallunat foster family. Her foster mother knows that Sara needs to celebrate her heritage and she buys her many books by Inuit writers. However, Sara cannot read Inuktitut. Children learn to feel strong and proud in their cultural heritage by living it on a daily basis. We must find ways to ensure that Inuit children living in Montreal enjoy this birthright, and that is why we would like to establish a network of Inuit familles who can provide for these crucial needs of Inuit children living in Montreal.

For further information, I will be happy to hear from you at: 514-695-5251.

ᐅᑲᓕᒃ ᐃᔩᑦᓯᐊᖅ, ᐊᖓᔪᖅᑳᓇᔭᐅᔪᖅ ᐃᓄᐃᑦ ᑐᐱᓇᑦᓴᑯᓐᓄᑦ. ᐃᓄᓐᓂᒃ ᑭᐅᒍᑎᒥᔭᒥᓂᒃ ᑐᓴᕐᑎᓯᔪᖅ ᐋᖅᑭᓱᖅᑲᑎᕿᒍᒪᓂᖅᒍᑦ ᓇᒍᓇᐃᕐᓯᒍᑎᒥᒃ ᐋᑐ ᒐᒥ. ᔭᓄᐊᓇ 7, 1998-ᒥ. ᐅᓂᒃᑳᑕᐅᓂᖅᒥᓂᒃ ᐊᓪᓚᑐᕕᓂᖅ ᐊᑦᔨᓕᐅᓇᖅᓱᓂᓗ ᓯᑏᕙᓐ ᕿᐊᓐᑐᓇ.

Okalik Eegeesiak, President of the Inuit Tapirisat of Canada, gives Inuit response to the *Statement of Reconciliation* in Ottawa, January 7, 1998. Story and photographs by Stephen Hendrie.

ᐋᕐᕐᑭᓱᕐᑲᑎᒌᑦᑐᑦ ᐱᐅᓯᐅᕐᑲᑦᑕᓯᒪᔪᑎᒍᑦ

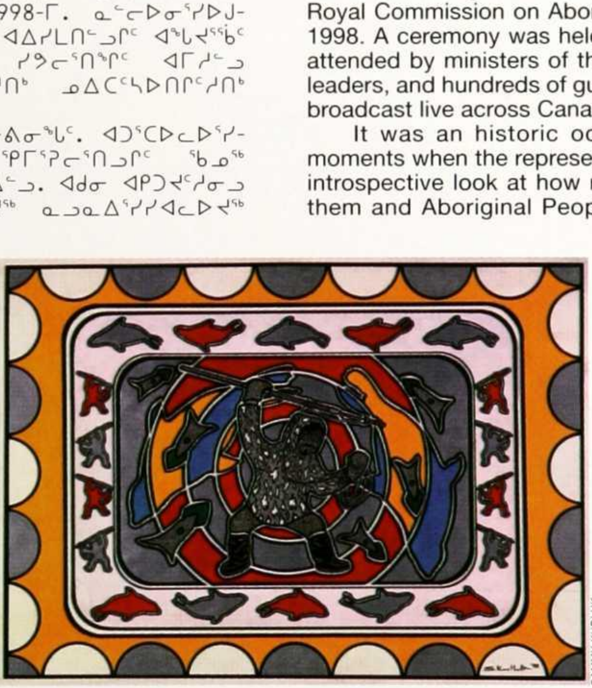
Reconciling with History

ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᓄᐃᑦᓯᓚᐅᔪᕗᑦ ᑭᐅᒍᑎᒥᒃ ᕐᑲᐅᔨᓴᕐᓯᒪᔪᓄᑦ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᓂᒃ ᔮᓄᐊᕆ 7, 1998-ᒥ. ᓇᓪᓕᐅᓂᕐᓯᐅᒍᑎᐅᓚᐅᔪᖅ ᑲᕙᒪᒃᑯᑦ ᐃᓪᓗᕐᑯᑎᖓᓂ ᐊᐃᓯᒪᑎᓪᓗᒋᑦ ᐊᖓᔪᕐᕐᑳᑦ ᐳᕐᑐᓂᕐᐹᒍᑦ, ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᓪᓗ ᓯᕗᓕᕐᑎᖏᑦ ᐊᒥᓱᓪᓗ ᕐᑲᐃᕐᑯᔭᐅᓯᒪᔪᑦ. ᓇᓪᓕᐅᓂᕐᓯᐅᓱᑎᒃ ᓄᐃᑕᑦᓴᐅᑎᒋᑦᓱᑎᒃ ᑏᕚᒃᑰᓚᐅᔪᒻᒥᔪᑦ ᑲᓇᑕᓕᒫᒥ.

ᐊᑐᓚᐅᕐᓯᒪᔫᓚᖓᔪᖅ ᐱᓂᐊᕐᓂᕕᓂᖓᑦ. ᐊᑐᕐᑕᐅᓚᐅᕐᓯᒪᒐᓂ ᑭᒡᒐᑐᕐᑏᑦ ᐳᕐᑐᓂᐹᒥ ᕐᑭᒥᕐᕈᓕᕐᑎᓗᒋᑦ ᕐᑲᓄᖅ ᐃᓅᕐᑲᑎᒌᑦᓯᒪᒻᒪᖐᑕ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᐃᓪᓗ. ᐊᑯᓂ ᐊᑭᑐᔪᑦᓱᓂᓗ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᓂᒃ ᕐᑲᐅᔨᓴᕐᓂᐅᓯᒪᔪᖅ ᓇᓗᓇᐃᕐᓯᓯᐊᓚᐅᔪᖅ ᐊᒥᓱᕋᑕᕐᓂᒃ ᑕᒻᒪᓂᕕᓂᖏᓐᓂᒃ ᐳᕐᑐᓂᕐᐹᒥ ᑭᒡᒐᑐᕐᑏᑦ 440 ᐅᖓᑖᓄᑦ ᐊᑑᑎᕋᔭᕈᒪᔭᒥᓂᒃ ᓄᐃᑦᓯᓯᓱᑎᒃ ᐊᓯᑦᔩᒍᑎᑦᓴᓂᒃ. ᑖᒃᑯᐊ ᐃᓚᕐᑲᓚᐅᔪᑦ ᐊᑕᓂᐊᓘᑉ ᑎᓕᔭᓂᖓᓂᒃ ᑕᕐᓯᑕᐅᓂᕋᐃᑦᓱᓂ ᓄᑖᒥᒃ ᐱᓇᓱᐊᕐᑲᑎᒌᓂᐊᓕᕐᓂᒥᒃ, ᐃᑑᓐᓈᒍᑦ ᐃᓖᓂᐅᖏᑑᕐᑎᓗᒍ ᑭᒡᒐᑐᕐᑎᒪᓇᒃ ᐊᑐᕐᓂᓘᑎᐅᓯᒪᔪᓄᑦ ᑮᓇᐅᔭᕐᑐᓚᖓᑦᓱᑎᒃ $30-ᐱᓕᐊᓐᑖᓚᓂᒃ ᐊᕐᖀᒍᐃᑦ 20 ᐃᓗᐊᓂ ᐋᕐᕐᑭᒐᐊᓱᕐᓗᒍ ᕐᑲᓄᐃᓕᖓᐅᓯᖓ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ.

ᔮᓄᐊᕆ 7-ᒥ ᐊᑐᐊᕐᓯᕕᖓᓂ ᑲᒪᑐᕐᑲᒃᑯᑦ ᐃᓪᓗᕐᑯᑎᖓᑕ ᐊᖓᔪᕐᕐᑳᖅ ᐃᓄᓕᕆᔨᑐᕐᑲᒃᑯᓄᑦ ᔮᓐ ᔅᑎᐅᕗᑦ ᑭᒡᒐᑐᓚᐅᔪᖅ ᐊᖓᔪᕐᕐᑳᒪᓇᒻᒥᒃ ᓄᐃᑦᓯᓱᓂ ᓇᓗᓇᐃᒃᑯᑕᒥᒃ ᐋᕐᕐᑭᕐᑲᑎᕐᑲᕋᓱᐊᓚᖓᓂᕐᒥᒃ ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᑭᐅᒍᑎᖓᓂᒃ.

ᐊᓪᓚᓯᒪᔪᖅ ᑕᒃᑲᓂ ᐊᒻᒪᓗ ᐱᑕᕐᑲᕐᓱᓂ ᐅᕐᑲᐅᓯᑦᓴᒥᒃ ᑲᓇᑕᒥᑦ ᓇᓗᓇᐃᕐᓯᑎᓪᓗᒍ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ ᑕᓖᓂᑦᑐᑐᕐᑲᕕᓂᐅᒋᐊᖏᑦ ᑎᑭᓚᐅᕐᑎᓇᒋᑦ ᐊᑭᐊᓂᒥᐅᔭᑦᓴᔭᐃᑦ ᕐᑲᓪᓗᓈᑦ. ᐅᕐᑲᕐᓱᓂᓗ ᐃᑲᔪᕐᓯᓂᓇᓯᒪᔭᖏᑦ



SAMMY KUDLUK

The federal government formally responded to the Royal Commission on Aboriginal Peoples on January 7, 1998. A ceremony was held in the Parliament buildings, attended by ministers of the Crown, national Aboriginal leaders, and hundreds of guests. The ceremony was also broadcast live across Canada.

It was an historic occasion. One of those rare moments when the representatives of the Crown take an introspective look at how relations have been between them and Aboriginal Peoples. The lengthy and costly Royal Commission on Aboriginal Peoples clearly pointed out that plenty of wrongs had been committed by the Crown, and made over 440 recommendations to change the situation. These included a Royal Proclamation from the Queen to mark a new partnership, a general apology from the Crown for the numerous wrongs inflicted, and spending close to $30-billion over 20 years to improve the situation for Aboriginal Peoples.

On January 7th, in the Reading Room of the Parliamentary Library, the Minister of Indian Affairs and Northern Development, Jane Stewart, represented the Crown, and delivered the *Statement of Reconciliation*, the essence of the federal response.

ᐋᖅᑭᓱᖃᑎᒌᑦᑐᑦ ᐱᐅᓯᐅᖃᑦᑕᓯᒪᔪᑎᒍᑦ

ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᓕᕐᑎᓗᒋᑦ ᑲᓇᑕᒥᒃ ᐳᐃᒍᕐᑕᐅᓯᒪᒋᐊᖏᑦ ᑕᑯᔭᐅᖕᖏᓗᐊᕐᓯᒪᑦᓯᑎᓪᓗ. ᓇᓗᓇᐃᕐᓯᓱᓂᓗ ᓇᕐᕈᒋᐅᑎᓂᖅ ᓄᐃᓯᒪᓕᕿᒋᐊᖓ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓂᒃ ᐱᐅᓯᑐᖃᖏᓐᓂᓗ ᐅᖃᐅᓯᖏᓐᓂᓗ ᐊᓯᐅᑎᑕᐅᓯᒪᓂᕋᐃᑦᓱᓂ. ᓇᓗᓇᐃᕐᓯᒍᑎᓕᐊᖑᓯᒪᔪᖅ ᐃᑳᓂᐅᖕᖏᑑᕈᑎᖃᕐᒥᔪᖅ ᐃᓕᓐᓂᐊᓇᐊᕐᓯᑎᒃ ᑐᔪᕐᒥᐅᖑᕙᑦᑐᕕᓂᕐᓂᒃ ᐋᓐᓂᑎᐊᖑᓯᒪᔪᓂᒃ ᑎᒥᒃᑯᑦ ᓄᓕᐊᕐᓂᓗᑦᑕᐅᓯᒪᔪᓂᓪᓗ. ᓄᖅᑲᒋᐊᕐᕕᓕᓕᕐᓯᓂ ᐅᖃᐅᓯᖓ ᐃᒪᐃᓕᔪᕐᑕᖃᕐᒥᔪᖅ ᑲᕙᒪᒃᑯᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓂᒃ ᑲᓇᑕᒥᐅᔭᐅᑎᑦᓯᕙᓯᐊᕐᓯᒪᓂᕋᔭᖓ ᑕᒻᒪᓯᒪᒋᐊᖓ ᐊᒻᒪᓗ ᕿᓂᓕᖓᑦᓯᑎᒃ

It is reprinted here, and contains the message that Canada acknowledges Aboriginal Peoples were here long before European explorers arrived. It says the contributions made by Aboriginal Peoples to the development of Canada have been forgotten and overlooked. It acknowledges that racism has taken place against Aboriginal Peoples, and that their cultures and languages were suppressed. The Statement also makes a specific apology to those who attended residential schools and

ᐅᖃᐅᓰᑦ ᐋᖅᑭᒋᐊᓇᓂᕐᒧᑦ: ᐃᓕᑉᐸᓕᐊᕕᖃᕐᓂᖅ ᐊᓂᒍᕐᑐᓂᒃ

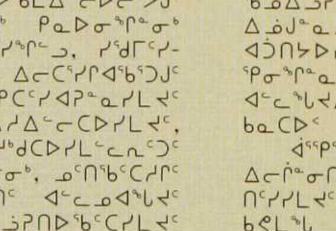
ᓄᓇᓕᑐᖃᐃᑦ ᓄᓇᓕᑐᖃᐅᖏᑐᐃᓪᓗ ᑲᓇᑕᒥᐅᑦ ᓯᕗᒧᐊᖃᑎᒌᒍᑎᑦᓴᓂᒃ ᕿᓂᓕᕐᓯᑎᒃ ᓄᑕᐅᓯᓕᕐᐸᓕᐊᓂᑦᑎᒍᑦ, ᑲᒪᒋᔭᖃᕆᐊᖃᕐᐳᑦ ᐱᐅᓯᐅᖃᑦᑕᓯᒪᔪᓂᒃ ᓱᕋᐃᔪᓂᒃ ᓄᓇᓕᑐᖃᕐᓂᒃ ᑲᓇᑕᒥ, ᐊᓪᓚᓂᒃ, ᐃᓄᓐᓂᒃ ᐊᓪᓚᖑᔪᓂᓪᓗ. ᐊᓪᓚᒋᐊᓕᖅᑭᒐᓯᐊᕐᓂᑰᖏᕐᑐᖅ ᐊᓂᒍᕐᓯᒪᔪᓂᒃ. ᑭᓯᐊᓂᓕ ᐃᓕᕐᓯᕕᒥᓗᒥᑦ ᐊᓂᒍᕐᓯᒪᔪᑦ ᑕᑯᓗᑕᓗ ᖃᓄᐃᓘᕈᑎᑦᓴᑎᓐᓂᒃ ᑲᒪᒋᔭᖃᕈᑎᑦᓴᓂᒃ ᓈᒻᒪᕐᒋᑦᑐᓂᒃ ᓱᕋᐃᓯᒪᐃᓐᓇᓂᖏᓐᓂᒃ ᐅᓪᓗᒥᒧᑦ ᐃᓅᓯᑦᑎᓂᒃ ᐃᓚᖏᑦ ᑕᐃᑦᓱᒪᓂ ᑐᑭᑖᕈᑎᐅᕙᑦᑐᕕᓃᑦ ᓄᓇᓕᑐᖃᕐᓄᐊᖓᑦᓯᑎᒃ.

ᓯᕗᓪᓕᕕᓂᖏᑦ ᐊᓪᓚᐃᑦ, ᐃᓄᐃᑦ ᐊᓪᓚᖑᔪᐃᓪᓗ ᑕᒫᓂᑦᓯᒪᔪᑦ ᓯᕗᓂᐊᓗᐊᓂᓂᑦ ᐊᓯᒥᓄᑦ ᑎᑭᑕᐅᓚᐅᖁᑎᒃ. ᐊᕐᖁᒍᓂ ᐊᒥᓱᐊᓗᓐᓂ ᑕᒪᓐᓇ ᓄᓇ ᐊᓯᖏᓐᓄ ᖃᐅᔨᔭᐅᓚᐅᕐᑎᓇᒍ ᓇᒻᒥᓂᖅ ᐋᖅᑭᓯᒪᑐᑎᒥᓂᒃ ᑲᕙᒪᖃᑦᓯᐊᐸᑦᑐᕕᓂᐅᔪᑦ. ᐊᑦᐳᒋᖏᑑᑦᓯᑎᒃ ᒪᑭᑕᑦᓯᐊᓯᑎᒃ ᓄᓇᓕᑐᖃᐃᑦ ᐃᓅᓯᖃᕐᓯᒪᔪᑦ ᑐᖕᖓᕕᓕᕐᓯᐊᓯᒪᑦᓯᑎᒃ ᖃᓄᐃᓕᖓᐅᑎᓂᕐᒥᒍᑦ ᐱᖕᖑᑎᑦᓯᐳᒧᑦ, ᐊᕙᑎᑦᑎᓄᑦ ᐃᓅᖃᑎᒥᓄᓪᓗ ᐃᓄᓪᓚᓇᖁᑎᖏᑦ ᐊᐅᓚᐳᓂᖏᑦᑎᒍᑦ ᓯᕗᓪᓕᕕᓂᒥᒃ ᑲᒪᒋᔭᖃᕆᐊᖃᕐᓂᒥᒍᓪᓗ ᓄᓇᒥᒃ, ᐃᒪᕐᒥᒃ ᐆᒪᔪᓪᓗ ᓄᓇᒋᔭᒥᓂ.

ᐃᑲᔪᕐᓯᒪᓂᖏᑦ ᐊᓂᕐᓂᑯᓪᓗ ᐱᓪᓕᓇᐅᑎᔭᖏᑦ ᓄᓇᓕᑐᖃᐃᑦ ᑐᖕᖓᓯᑦᑎᓯᓯᒪᔪᑦ ᑎᑭᕋᑖᓂᒃ ᑕᒪᐅᖓ ᓄᓇᒧᑦ ᐳᐃᒍᕐᑕᐅᓗᐊᖃᑦᑕᓯᒪᕗᑦ. ᐃᑲᔪᕐᓯᓯᒪᓂᖏᑦ ᓄᓇᓕᑐᖃᓕᒫᑦ ᑲᓇᑕᐅᑉ ᐱᕈᕐᐸᓕᐊᓂᖓᓄᑦ, ᐅᓪᓗᒥᒧ ᐃᑲᔪᕐᓯᒪᐃᓐᓇᓂᖓᑦ ᐃᓅᓯᑦᑎᓄᑦ ᐅᐱᒋᔭᐅᑦᓯᐊᓯᒪᖏᑐᑦ. ᑲᕙᒪᖓ ᑲᓇᑕᐅᑉ ᐅᓪᓗᒥ, ᑭᓪᓚᑐᕐᓯᓂ ᑲᓇᑕᒥᐅᓕᒫᓂᒃ ᐅᐱᒍᓱᓐᓂᒥᓂᒃ ᑕᒪᒃᑯᓂᖓ ᓇᓗᓇᐃᕐᓯᕗᑦ.

ᖁᕕᐊᓇᐃᑦᑑᒐᓗᐊᖅ, ᖃᓄᐃᑑᕐᑕᐅᓯᒪᐅᑎᖏᑦ ᓄᓇᓕᑐᖃᐃᑦ ᐱᔪᓇᐅᑎᒋᒍᓐᓇᖏᑦᑕᕗᑦ. ᐱᓪᓚᓇᐅᔪᓇᓂᕐᓴᐅᓂᖅ ᖃᓄᐃᑦᑑᓂᕐᒥᒍᑦ ᐃᓗᖅᑯᓯᕐᒥᒍᓪᓗ ᖃᑦᑖᓯᒪᕗᖅ ᓄᓇᓕᑐᖃᐃᑦ ᐃᓗᖅᑯᓯᖏᓐᓂᒃ ᐱᓪᓚᓇᐅᑎᑕᖏᓐᓂᓗ. ᑲᓇᑕᒥᐅᑎᒍᑦ ᐅᖃᒪᐃᓪᓕᐅᓚᕐᐳᒍᑦ ᖃᓄᐃᑦᑑᕈᑎᐅᖃᑦᑕᓯᒪᔪᓄᑦ ᓴᓐᖏᓕᑎᓇᔪᓂᒃ ᑭᓇᐅᓂᖏᓐᓂᒃ ᓄᓇᓕᑐᖃᐃᑦ, ᖃᓪᓕᓯᑦ ᐅᖃᐅᓯᖏᑦ ᐃᓗᖅᑯᓯᖏᓐᓄ, ᓯᕐᑯᒥᕐᓯᑎᑦᓯᒥᓪᓗ ᐱᖁᔭᒥᒃ ᐊᓂᕐᓂᑯᑦ ᐊᑑᑎᕙᑦᑕᖏᓐᓂᑦ. ᐃᓕᑕᕐᓯᒋᐊᖃᕐᑐᒍᑦ ᓱᕋᐃᓯᒪᓂᖏᓐᓂᒃ ᑕᒪᒃᑯᐊ ᐃᒻᒥᓂᒃ ᒪᑭᑕᑦᓯᐊᕈᓐᓇᓯᒪᔪᑦ ᑲᔪᓯᒍᓐᓇᓯᐊᕐᓯᑎᒃ, ᓯᕐᑯᑦᑎᑕᐅᓯᒪᔪᑦ, ᐃᓱᐃᓪᓕᑕᐅᓯᒪᔪᑦ, ᐱᕖᑦᓴᑭᑦᑐᑎᑕᐅᓯᒪᔪᑦ ᐅᕙᓗᓐᓂᑦ ᐊᓪᓚᑦ ᓱᒃᑯᑕᐅᓯᒪᓪᓚᑦᑐᑦ ᐱᖃᕐᑎᑕᐅᒍᓐᓇᐃᓂᒃᑯᑦ ᐱᐅᓯᑐᖃᕐᒥᒍᑦ ᓄᓇᖏᓐᓂᒃ, ᓄᑦᑎᖃᑦᑕᓯᑦ ᓄᓇᓕᑐᖃᐃᑦ, ᐃᓚᖏᑦᑎᒍᓪᓗ ᐱᕕᖃᕐᑎᓯᐅᑎᑦ ᐊᓪᓚᓄᐊᖓᕈᑦ ᐱᖁᔭᐃᑦ. ᓇᓗᓇᐃᕐᓯᒋᐊᖃᕐᑐᒍᑦ ᖃᓄᐃᓇᕈᑎᖃᕐᓯᒪᔪᑦ ᓱᒃᑯᑎᓇᓯᒪᒋᐊᖏᑦ ᐱᓂᐊᕐᓂᓚᓇᓂᒃᑯᑦ. ᒪᑭᑕᒐᓯᐊᕐᓂᑯᑦ ᐃᓅᓯᐅᓪᓗ ᐋᖅᑭᓯᒪᐅᑎᖏᓐᓂᒃ ᓄᓇᓕᑐᖃᐃᑦ ᐃᓅᖃᑎᒌᓗ.

ᑲᑕᑦᑎᑕᐅᓯᒪᓪᓚᓇᒐᓗᐊᕐᒪᑕ ᑕᐃᑦᓱᒪᓂ ᖃᓄᐃᑑᓂᓇᖃᑦᑕᓯᒪᔭᖏᑦ ᐅᐱᒋᒻᒪᓇᐊᓗᒋᐊᓕᕗᑦ ᓯᕐᒍᓂᖏᑦ ᕿᓄᐃᓵᕈᓐᓇᓂᕐᓗᓂᓗ ᓄᓇᓕᑐᖃᐃᑦ ᑲᔪᓯᑎᓯᔪᓐᓇᓯᒪᓂᖏᓐᓄ ᑕᐃᒪᖓᓂᐊᓗᒃ ᐊᑦᐳᒌᖏᑑᓂᒥᓂᒃ ᑭᓇᐅᓂᒥᓂᓪᓗ. ᑲᕙᒪᖓ ᑲᓇᑕᐅᑉ ᐅᓪᓗᒥ ᐅᖃᐅᓯᖃᑦᓚᓐᓇᓚᕐᐳᑦ ᓄᓇᓕᑐᖃᑦᓚᓕᒫᓂᒃ ᑲᓇᑕᒥ ᐅᓪᓗᒥ ᐅᒍᐊᕈᑎᖃᓪᓇᓐᓂᑎᓐᓂᒃ ᖃᓄᐃᑑᕐᓂᓇᖃᑦᑕᓯᒪᔭᖏᓐᓂᒃ ᑲᕙᒪᒃᑯᑦ



SAMMY KUDLUK

ᐃᑲᔪᕐᓂᓗᑦᓯᒪᓪᒪᑕ ᑕᒪᒃᑯᓄᖓ ᐱᔭᓇᐊᑐᔭᒃᑯᑦ ᐊᐅᓚᓂᓇᓯᒪᔭᑦᑎᓄᑦ ᖃᓄᐃᓕᖓᖃᑎᒌᓐᓂᑎᒍᑦ.

ᐃᓚᖕᒪᑦ ᖃᓄᐃᓕᖓᖃᑎᖃᕐᓯᒪᓂᑦᑎᓄᑦ ᓄᓇᓕᑐᖃᓂᖅ ᓵᖓᔪᐅᒥᐊᖃᓪᓚᓐᓂᑦᑐᖅ ᐊᐅᓪᓚᑎᑦᓯᒥᑦ ᐃᓕᓐᓂᐊᕕᖃᕐᑎᓯᓂᐅᓯᒪᔪᖅ. ᑕᒪᑐᒨᓇ ᐊᒥᓱᑦ ᕿᒪᐃᑎᑕᐅᓯᒪᔪᑦ ᐊᖓᔪᖅᑳᒥᓂᒃ ᓄᓇᓕᒥᓂᓪᓗ ᐅᖃᓕᒪᑎᑦᑕᐃᓕᑦᓯᒥᑦᑐ ᐅᖃᐅᓯᕐᒥᓂᒃ ᐊᑐᕐᑐᑎᒃ ᐃᓕᖅᑯᓯᕐᒥᓂᓪᓗ ᐱᐅᓯᑐᖃᒥᓂᒃ ᐃᓗᖅᑯᓯᒥᓂᓪᓗ. ᐱᐅᖏᓂᕐᐸᖏᑎᒍᑦ ᐋᓐᓂᓯᒪᓪᓚᓇᑦᓯᑎᒃ ᐃᓱᐃᓪᓚᐅᓂᕐᒥᓗ ᐃᒥᐊᖏᓐᓇᑐᓂᒃ ᐅᓪᓗᒥᒍᑦ ᓄᓇᓕᑐᖃᐃᑦ ᓄᓇᓕᖏᓐᓂ. ᓯᑭᐊᓪᒪᓇᐊᑐᓗᐊᖅ. ᐃᓚᖏᑦ ᐱᐊᕋᐃᑦ ᐋᓐᓂᑎᕐᑕᐅᖃᑦᑕᓯᒪᕗᑦ ᐃᑦᓯᒍᕐᓂᑯᓪᓗ ᐱᓗᒃᑕᐅᓯᒪᑦᓯᑎᒃ.

ᑲᕙᒪᖓ ᑲᓇᑕᐅᑉ ᓇᓗᓇᐃᕐᓯᕗᖅ ᐃᓚᐅᓪᓚᓂᑦᓯᒪᓂᕐᒥᓂᒃ ᐱᕈᕐᑎᓯᓂᒃᑯᑦ ᐊᐅᓚᑦᓯᓂᒃᑯᓗ ᑕᒪᒃᑯᓂᖓ ᐃᓕᓐᓂᐊᕕᓐᓂᒃ. ᐱᓗᐊᕐᑐᒥᒃ ᑕᐃᒃᑯᓗ ᐋᓐᓂᑎᕐᑕᐅᓯᒪᔪᑦ ᐃᑦᓯᒍᕐᓂᑯᓪᓗ ᐱᓗᒃᑕᐅᓯᒪᔪᓂᒃ ᐃᓕᓐᓂᐊᕕᓐᓂ. ᐊᑦᔭᓯᓯᒪᔪᓂᓗ ᐅᖁᒪᐃᑦᑐᒥᒃ ᐃᓚᖓᒍᑦ ᑕᐃᒪᐃᑕᐅᓯᒪᓂᕐᒥᓄᑦ ᓵᑕᑦᓴᐅᔪᓐᓇᑦᓯᑎᒃ. ᐅᖃᐅᓯᓇᒋᐊᓪᓚᕈᒪᔭᕗᑦ ᐊᑑᑎᓯᒪᔭᓯ ᐃᓚᑦᓯ ᑕᐃᒪᐃᑎᓐᓂᖏᑦᑕᓯ ᐊᑑᑎᔭᐅᔪᑦᓴᐅᓂᕗᓂᓗ. ᑕᐃᒪᐃᑦᑐᐊᓗᑦᑎᒍᑦ ᓯᐅᕐᓂᐅᑎᑕᐅᓯᒪᔪᓯ ᐃᓕᓐᓂᐊᕕᓐᓂ ᐋᖅᑭᑕᐅᓯᒪᔪᓂ, ᐃᑳᓂᐅᖏᑑᒻᒪᓇᑉᐳᒍᑦ.

ᖃᓄᐃᓗᕈᑎᖃᕐᓂᒧᑦ ᑕᒪᒃᑯᓄᖓ ᐃᓕᓐᓂᐊᕕᓐᓄᑎᑕᐅᖃᑦᑕᓯᒪᔪᓄᑦ, ᑲᕙᒪᖓ ᑲᓇᑕᐅᑉ ᐱᓇᓱᖃᑎᖃᕈᒪᕗᖅ ᐊᓪᓚᓂᒃ, ᐃᓄᓐᓂᒃ ᐊᓪᓚᖑᔪᓂᓪᓗ, ᑐᑦᓯᐊᕕᓐᓂᒃ ᐊᓯᖏᓐᓂᓗ ᐱᔪᑦᓴᐅᔮᕐᕕᖃᕐᑐᓄᑦ ᐋᖅᑭᒋᐊᓇᓂᕐᒥ ᐊᑯᓂᐅᓗᐊᑦᑐᓂᑦ ᖃᓄᐃᑦᑑᕈᑎᖃᕐᓯᒪᔪᓂᒃ. ᐱᓇᓱᖃᑎᒌᒋᐊᑦᓯᑦᓯᑎᒃ ᒪᒥᓴᓂᐅᑉ ᖃᓄᐃᓕᖓᔪᓯᑦᓯᐅᓂᕙᓗᑦ ᐃᑲᔪᕐᓯᒋᐊᑦᓯᑦᑐ ᐊᑕᐅᓯᕐᑐᓇᐊ ᓇᑦᑐᕐᓇᓇᓴᐅᑎᓂᒃ ᑕᒪᒃᑯᓇᓗ ᖁᕕᐊᓇᕐᓂᖅ.

ᓇᐅᓗᓐᓃᑦ ᐋᖅᑭᒋᐊᖃᑎᖃᕋᓱᐊᓂᖅ ᓄᓇᑐᖃᕐᓂᒃ ᓴᓇᒥᒍᓐᓇᖏᑦᑐᖅ ᖃᓄᐃᓗᕈᑎᒋᖏᓗᒥᑦ ᖁᕕᐊᓇᖏᑐᑦ ᐊᑐᑦᑕᐅᖃᑦᑕᓯᒪᔪᑦ ᑎᑭᐅᑎᑦᓴᑕᓯᒍ ᐃᓅᒍᓐᓇᐃᓯᒪᓂᖓ ᐊᓪᓚᖑᔪᐃᑦ ᓯᕗᓕᕐᑎᖓ ᓗᐃ ᕆᐊᓪ. ᐊᑑᑎᔭᐅᓯᒪᔪᑦ ᐲᕐᑕᐅᒍᓐᓇᔭᖏᑦᑐᑦ: ᑭᓯᐊᓂ ᕿᓂᕈᓐᓇᑐᒍᑦ ᕿᓂᖏᓐᓇᕆᐊᕐᓯᑕᓗ ᐊᕐᑯᑎᑦᓴᓂᒃ ᓇᓗᓇᐃᕐᓯᓂᒃᑯᑦ ᐃᑲᔪᕐᓯᒪᓂᖏᓐᓂᒃ ᐊᓪᓚᖑᔪᐃᑦ ᑲᓇᑕᒥ ᓄᐃᑎᒋᐊᕐᓗᒍᓗ ᓗᐃ ᕆᐊᓪ ᐃᓂᒋᒋᐊᓕᖓ ᑲᓇᑕᐅᑉ ᐱᕙᓪᓕᐊᓂᕐᓯᒪᔭᖏᓐᓂ.

ᐋᖅᑭᖃᑎᒌᓐᓂᖅ ᑲᔪᓯᔪᒥᒃ ᐱᕙᓪᓕᐊᓂᐅᕗᖅ ᓄᑕᐅᓯᓕᑎᓇᓂᒃᑯᑦ ᐃᓕᒌᓐᓂᑎᓐᓂᒃ, ᓱᖁᐃᓯᑎᑦᓯᒋᐊᖃᕐᓯᑕᓗ ᑕᒻᒪᕈᑎᐅᓯᒪᔪᑦ ᕿᓕᕈᕐᑖᑎᑦᓯᓯᒪᔪᑦ ᖃᓄᐃᓕᖓᐅᑎᒋᓐᓂᑎᓐᓂᒃ ᑕᐃᒪᐃᒋᐊᓕᕐᑕᐅᓯᔭᖏᓂᖏᓐᓂᒃ. ᑲᕙᒪᖓ ᑲᓇᑕᐅᑉ ᐃᓕᑕᕐᓯᕗᖅ ᒪᓕᒐᐃᑦ ᓄᖑᑎᕆᐊᕐᓯᒪᔪᑦ ᓄᓇᓕᑐᖃᕐᓂᒃ. ᐊᕐᓇᓂᒃ ᐊᖑᑎᓂᓪᓗ, ᐊᖅᑯᑎᓴᐅᓯᒪᖏᒋᐊᖏᑦ ᒨᔪᑦᓯᐊᒥᒃ ᓄᓇᓕᕐᔪᐊᖃᓯᐊᓂᑦ. ᕿᓂᕐᓕᕆᐊᖃᕐᐳᒍᑦ ᓄᓇᓕᑐᖃᐃᑦ ᐃᓚᐅᖃᑕᐅᑦᓯᐊᕈᑎᑦᓴᓂᒃ ᒪᓕᒐᓕᐅᕐᓂᒃᑯᑦ, ᐱᓂᐊᕐᓂᓕᕆᓂᖏᑎᒍᑦ ᐃᓗᖅᑯᓯᕐᑎᒍᑦ ᐃᓅᓯᕐᓂᐊᕐᓯᑎᒍᓪᓗ ᑲᓇᑕᒥ ᑲᔪᓯᒍᑎᐅᑦᓯᐊᓗᓂ ᐱᕙᓪᓕᓇᐃᓯᒪᔭᕐᓴᐊᑕ ᐱᕙᓪᓕᐊᓂᓯᓂᒃ ᓄᓇᓕᑐᖃᐃᑦ ᓄᓇᓕᑐᖃᓕᑦ, ᐱᕙᓪᓕᐊᕐᓇᐊᕈᓐᓇᕈᑎᑦᓴᖏᓐᓂ ᐱᕿᑉᐸᑦᓯᐊᓗᑎᓗ ᓯᕗᓂᑦᑎᓂ. ᐱᓇᓱᖃᑎᒌᓗᑕ ᐱᔭᖃᓴᓯᐊᕈᑦᑕ ᑐᓴᓕᑦᑎᓂᒃ ᐱᕙᓪᓕᕈᑎᐅᓚᓴᕗᖅ ᑲᓇᑕᒥᐅᑕᒪᓗ, ᓄᓇᓕᑐᖃᓗᑦ ᓄᓇᓕᑐᖃᐅᖏᑐᓗᓗ ᐊᑦᔨᒥᒃ.

ᓄᓇᖅᑲᖅᑳᓯᒪᔪᓂᒃ ᑲᓇᑕᒥ ᐱᕙᓪᓕᐊᑎᑦᓯᒐᓱᐊᕆᑎᑦᓴᓂᒃ ᐱᕚᓪᓕᑎᑦᓯᒐᓱᐊᕆᑎᑦᓴᓂᓪᓗ ᓯᕗᓂᕐᒥ.

ᑲᕙᒪᒃᑯᑦ ᑭᐅᔪᑎᒋᓚᐅᔭᕐᒥᑦ ᐊᓪᓚᓯᒪᔪᑦ ᒪᑉᐱᖕᒐᕐᓂ 36-ᓂ ᖅᑲᓪᓗᓈᑎᑑᕐᓯᑎᒃ ᐅᐃᒍᐃᑎᑐᓪᓗ ᐊᑎᖅᑲᕐᓯᑎᒃ ᓄᐊᑦᓯᓂᖅ ᓲᖕᒍᓂᕐᒥᒃ: ᑲᓇᑕᒥ ᓄᓇᖅᑲᖅᑳᓯᒪᔭᑦ ᐊᐅᓚᑦᔭᒋᐊᕆᑎᑦᓴᖕᒐᓄᑦ ᐸᕐᓇᓯᒪᐅᑎ. ᑖᓐᓇ ᓯᑕᒪᐅᓕᖕᒐᔭᖅ ᓄᑕᐅᓯᓕᓇᒍᑎᑦᓴᖅ ᐃᓅᖅᑲᑎᒌᓐᓂᖕᒋᓐᓂᒃ ᐊᖕᒐᔭᖅᑲᐅᕕᐅᑉ ᓄᓇᖅᑲᖅᑳᓯᒪᔭᓪᓗ. ᐅᑯᓂᖕᒐ: ᓄᑕᐅᓯᓕᑎᓇᓂᖅ ᐱᓇᓱᐊᖅᑲᑎᒌᓐᓂᒥᒃ, ᓲᖕᖑᓯᑎᓇᓂᖅ ᓄᓇᖅᑲᖅᑳᓯᒪᔭᑦ ᐊᐅᓚᑦᓯᒍᓐᓇᓂᖕᒋᓐᓂᒃ: ᓄᐃᑦᓯᒐᓱᐊᖅᑐᑎᒃ

were physically or sexually abused. In its concluding paragraph, the Statement acknowledges that the government tried to assimilate Aboriginal Peoples into Canadian society, that this was wrong, and that it intends to find ways to allow Aboriginal societies in Canada to evolve and flourish in the future.

The government's response was spelled out in a 36-page English and French document called *Gathering Strength: Canada's Aboriginal Action Plan*. This sets out

Statement of Reconciliation: Learning from the Past

As Aboriginal and non-Aboriginal Canadians seek to move forward together in a process of renewal, it is essential that we deal with the legacies of the past affecting the Aboriginal peoples of Canada, including the First Nations, Inuit and Métis. Our purpose is not to rewrite history but, rather, to learn from our past and to find ways to deal with the negative impacts that certain historical decisions continue to have in our society today.

HARRY WHITE

The ancestors of First Nations, Inuit and Métis peoples lived on this continent long before explorers from other continents first came to North America. For thousands of years before this country was founded, they enjoyed their own forms of government. Diverse, vibrant Aboriginal nations had ways of life rooted in fundamental values concerning their relationships to the Creator, the environment, and each other, in the role of Elders as the living memory of their ancestors, and in their responsibilities as custodians of the lands, waters and resources of their homelands.

The assistance and spiritual values of the Aboriginal peoples who welcomed the newcomers to this continent too often have been forgotten. The contributions made by all Aboriginal peoples to Canada's development, and the contributions that they continue to make to our society today, have not been properly acknowledged. The Government of Canada today, on behalf of all Canadians, acknowledges those contributions.

Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity. The Government of Canada today formally expresses to all Aboriginal people in Canada our profound regret for past actions of the federal government which have contributed to these difficult pages in the history of our relationship together.

One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system. This system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse.

The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.

In dealing with the legacies of the Residential School system, the Government of Canada proposes to work with First Nations, Inuit and Métis people, the Churches and other interested parties to resolve the longstanding issues that must be addressed. We need to work together on a healing strategy to assist individuals and communities in dealing with the consequences of this sad era of our history.

No attempt at reconciliation with Aboriginal people can be complete without reference to the sad events culminating in the death of Métis leader Louis Riel. These events cannot be undone; however, we can and will continue to look for ways of affirming the contributions of Métis people in Canada and of reflecting Louis Riel's proper place in Canada's history.

Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated. The Government of Canada recognizes that policies that sought to assimilate Aboriginal people, women and men, were not the way to build a strong country. We must instead continue to find ways in which Aboriginal people can participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future. Working together to achieve our shared goals will benefit all Canadians, Aboriginal and non-Aboriginal alike.

ᐋᖅᑭᓱᖅᑲᑎᒌᑦᑐᑦ ᐱᐅᓯᐅᖅᑲᑦᑕᓯᒪᔪᑎᒍᑦ

ᓄᑖᒥᒃ ᐊᖏᕈᑕᒫᑦ ᐃᓅᖅᑲᑎᒌᓐᓂᒥᒃ; ᐊᒻᒪᓗ ᓴᐳᔾᔨᓗᑎᒃ ᓲᕐᒍᔭᓂᒃ ᓄᓇᖕᓂᒃ, ᐃᓄᖕᓂᓗ ᑮᓇᐅᔾᔭᓕᐅᕿᓱᐊᕐᓂᒥᓪᓗ.

ᐃᓚᖅᑲᓚᐅᔪᒻᒥᔪᖅ ᐋᖅᑭᖅᑲᑎᒌᒍᒪᓂᕐᒨᓕᖕᖓᔪᖅ $350-ᒥᓕᐊᓐᑖᓗᓂᒃ ᒪᒥᓴᕐᓂᓴᒨᓕᖕᖓᔪᓂᒃ ᑐᕌᖕᖓᑎᑕᐅᔪᓂᒃ ᐊᑐᕐᓂᓗᑦᑕᐅᓯᒪᔪᓄᑦ ᐃᓕᓴᓇᐊᕐᓯᒪᑦᓱᑎᒃ ᑐᔪᕐᒥᐅᕕᒻᒦᑐᕕᓂᕐᓄᑦ. ᐱᑕᖅᑲᕐᒥᓱᓂᓗ $250-ᒥᓕᐊᓐᑖᓗᓂᒃ ᐊᑦᔨᒌᖕᖏᑐᓅᓕᖕᖓᔪᓂᒃ ᐱᔭᑦᓴᓄᑦ ᐃᓚᖅᑲᕐᒥᓱᑎᒃ $60-ᒥᓕᐊᓐᑖᓗᓂᒃ ᑐᕌᖓᔪᑦᓴᓂᒃ ᑲᒃᑲᓛᑦ ᑖᒃᓯᖅᑲᕈᑎᖕᖏᓐᓄᑦ ᐱᕙᓪᓕᖅᑯᑎᑦᓴᐅᓗᑎᒃ, $126-ᒥᓕᐊᓐᑖᓚᐃᓪᓗ ᐃᓪᓗᓴᕐᓅᓕᖕᖓᑎᓪᓗᒋᑦ ᐱᓇᓱᐊᕐᕕᓴᓄᓪᓗ ᑕᒪᕐᒥᒃ ᑐᕌᖕᖓᑎᓪᓗᒋᑦ ᐊᓪᓚᐃᑦ ᓄᓇᓕᖕᖏᓐᓂ.

ᔮᓐ ᔅᑎᐅᕗᑦ ᐊᑐᐊᕐᓯᒌᑐᐊᕐᒪᑦ ᐋᖅᑭᓱᖅᑲᑎᒌᒍᒪᓂᕐᒧᑦ ᓇᓗᓇᐃᖅᓯᒍᑎᒥᒃ ᓯᕗᓕᖅᑏᑦ ᓄᓇᖅᑲᖅᑳᖅᓯᒪᔪᓄᑦ ᑭᐅᒋᐊᖅᑲᓕᓚᐅᔪᑦ.

ᑕᓪᓕᒪᐅᓚᐅᔪᑦ ᓯᕗᓕᖅᑎᓂᒃ ᐅᖅᑲᕆᐊᖅᑐᓯᒪᔪᓂᒃ: ᕖᐊᓪ

a four-point approach to renew the relationship between the Crown and Aboriginal Peoples. These are: Renewing the Partnerships; Strengthening Aboriginal Governance; Developing a New Fiscal Relationship; and Supporting Strong Communities, People and Economies.

Accompanying the *Statement of Reconciliation* was a $350-million dollar healing fund earmarked for victims of the residential school system. It also contained $250-million for many different programs including $60-million targeted for child tax benefits, and $126-million for housing and infrastructure, both earmarked for Indians on reserves.

ᖃᔨ ᑕᓂᐊᓪᔅ ᓄᖅᑲᕐᒐᒍᓐᓇᖏᓚᐅᔪᒐᒥ ᑖᓂᓯᑐᐃᓐᓇᓕᓚᐅᔪᖅ ᐊᒋᐊᕈᑎᒧᑦ ᑕᓴᕐᓂᔾᔭᕐᑎᓯᑎᓪᓗᒍ ᐊᓪᓚᐅᓯᓂ ᒪᐃᑏᑦᓴᔭᖅ ᑖᓐ ᐃᐊᓪᕿᕋᓐᑎᓪ ᐱᒋᐊᕐᐸᓕᐊᓯᑎᓪᓗᒋᑦ ᐱᐅᓯᕐᓱᑎᒥᒍᑦ ᐊᑑᓂᕐᑭᓚᖓᑎᓪᓗᒋᑦ. ᐊᔪᕕᑦᑐᑲᐃᓐᓇᓚᐅᕐᑐᓚᐅᔪᖅ ᐊᓕᐊᓇᕐᑐᒪᓇᐅᑦᓯᓂ ᐱᒋᐊᓚᖓᓕᕐᑎᓗᒋᑦ ᐃᑉᐱᓂᐊᕐᒍᑦ.

Harry Daniels can't resist getting up and dancing a jig to the music of Métis fiddler Don L'Hirondelle as the ceremony gets underway. It was a magic moment during a ceremony which was high in emotion.

Once Jane Stewart had read the *Statement of*

ᕙᓐᑕᐃᓐ, ᐊᖓᔪᖅᑳᖅ ᓄᓇᖃᖅᑳᓯᒪᔪᓄᑦ ᑭᒡᒐᑐᖅᓯᓂ ᐊᓪᓚᐃᑦ ᓄᓇᓕᖏᓐᓂᒃ ᐊᓪᓚᓂᒃ. ᐅᑲᓕᖅ ᐃᔨᑦᓯᐊᓗ, ᐊᖓᔪᖅᑳᖅ ᐃᓄᐃᑦ ᑕᐱᕆᓴᖅ ᑲᓇᑕᒥ ᑭᒡᒐᑐᖅᓯᓂ ᐃᓄᓕᒫᓂᒃ ᑲᓇᑕᒥᐅᓂᒃ, ᔨᐊᕈ ᒧᕆᓐᓗ ᐊᖓᔪᖅᑳᖅ ᐊᓪᓚᖓᔪᓄᑦ, ᒥᐊᔨᓕᓐ ᐸᕙᓗᓗ

ᐃᓄᐃᑦ ᑕᐱᕆᑦᓴᑯᑦ ᐊᖓᔪᖅᑲᖓ ᐅᑲᓕᒃ ᐃᔨᑦᓯᐊᖅ ᖃᐅᔨᑎᑦᓯᒐᓱᐊᕐᓂᖃᕐᑐᖅ ᐃᓄᐃᑦ ᐊᑦᔨᐅᖏᑦᑑᓂᖏᓐᓂᒃ.
ITC President Okalik Eegeesiak pointed out that Inuit are a distinct people.

ᓂᐊᖁᕆᔭᐅᔪᖅ ᓄᓇᖃᖅᑳᓯᒪᔪᑦ ᐊᕐᓇᐃᑦ ᑲᑐᑦᔨᖃᑎᕇᓐᓂᖓᓄᑦ ᑲᓇᑕᒥ, ᖃᔨ ᑖᓂᐊᓗ, ᐊᖓᔪᖅᑳᖅ ᓄᓇᖃᖅᑳᓯᒪᔪᓄᑦ ᑭᒡᒐᑐᖅᓯᓂ ᐃᓪᓗᔪᐊᕐᑕᓕᒻᒥᐅᓄᑦ ᐊᓪᓚᓄᑦ.

ᕕᐊᓪ ᕙᓐᑕᐃᓐ ᑐᙵᓱᑦᑎᓯᓚᐅᔪᖅ ᐊᓪᓚᓯᒪᐅᑎᒥᒃ ᐋᖅᑭᖃᑎᕇᒍᒪᓂᕐᒧᑦ. ᐊᑦᑐᑕᐅᓯᒪᔪᐹᓘᓚᐅᔪᖅ ᐅᖃᓕᕐᒥ ᐃᓛᓂᐅᙱᑑᕐᑕᐅᓂᖏᓐᓄᑦ ᐃᓕᓐᓂᐊᑏᑦ ᐱᓂᕐᓕᔭᐅᓯᒪᔪᑦ ᑐᔪᕐᒥᐅᕕᒻᓃᑦᓱᑎᒃ.

ᐃᓄᐃᑦ ᓯᕗᓕᕐᑎᖓ ᐅᑲᓕᖅ ᐃᔨᑦᓯᐊᖅ ᑭᐅᓚᐅᔪᖅ ᐃᓱᒪᓯᒪᑦᓯᐊᒪᕆᑦᓱᓂ. ᐱᒐᓗᐊᕐᓱᓂ ᐊᓪᓚᓯᒪᔪᖁᑎᒥᒃ ᑭᓯᐊᓂᓗ ᐅᖃᕐᓱᓂ ᐃᓛᓂᐅᙱᑑᕈᑎᐅᔪᖅ ᐃᓗᓕᖓ ᑭᓯᐊᓂ ᐃᓄᓐᓄᑦ ᐃᒻᒥᓂᕿᓗᑎᒃ ᐊᖏᕐᑕᐅᒍᓐᓇᕆᐊᖓ ᐅᖃᕐᓱᓂᓗ ᓇᓗᓇᐃᕐᓯᓱᓂ ᐃᓄᐃᑦ ᐊᑦᔨᐅᖏᑦᑑᕆᐊᖏᑦ ᓯᕗᓪᓕᓄᑦ ᓄᓇᖃᖅᑳᓯᒪᔪᓄᑦ (ᑖᓐᓇ ᐅᖃᐅᓯᖅ ᐊᔪᕆᓐᓂᕆᔭᐅᓕᕐᓱᓂ ᐊᓪᓚᓂᒃ ᓚᒍᑎᐅᒋᐊᖓ). ᐊᓪᓚᓯᒪᔪᑎᑐᑦ ᑲᓇᑕᒥᐅᑦ ᐱᖁᔭᕐᔪᐊᓕᕆᕕᖓᓂ. ᐃᔨᑦᓯᐊᖅ ᐅᖃᕐᓱᓂᓗ ᑲᕙᒪᐅᑉ ᐊᑐᕐᑕᖓ ᐋᖅᑭᖃᑎᖃᕋᓱᐊᕐᓂᒥᓄᑦ ᓇᓗᓇᐃᔭᐃᒍᑎᖓ ᐃᓄᓐᓂᒃ ᐃᓚᐅᑎᑦᓯᒍᓗᑐᐃᓐᓇᕆᐊᖓ ᐃᓘᓐᓇᖏᓐᓄᑦ ᓯᕗᓪᓕᐹᓄᑦ ᓄᓇᖃᖅᑳᓯᒪᔪᓄᑦ.

“ᐱᕙᓪᓕᐊᓂᐅᓯᒪᔪᖅ ᑕᕝᕗᖓ ᓇᓗᓇᐃᕐᓯᓂᐅᓚᕿᔪᒧᑦ ᓄᐃᑦᓯᓚᕆᐊᓗᑦᔭᖏᒻᒪᑦ ᐃᑉᐱᒋᔭᐅᑦᓯᐊᓂᕐᒥᒃ ᓂᕆᐅᒋᓯᒪᔭᑦᑎᓂᒃ. ᐊᖓᔪᖅᑳᖅ ᑲᓇᑕᒥ ᐱᒍᑦᔨᓱᓂ ᐅᖃᕐᓯᒪᔫᒐᓗᐊᖅ ᓯᕗᓂᑦᑎᓂᒃ

MARY TOOKTOO

Reconciliation aloud, it was time for the leaders of the Aboriginal Nations to reply to it.

There were five national leaders there to speak: Phil Fontaine, the President of the Assembly of First Nations represented on-reserve Indian Nations. Okalik Eegeesiak, President of the Inuit Tapirisat of Canada represented all Inuit in Canada, Gérald Morin President of the Métis National Council, Marilyn Buffalo head of the Native Women's Association of Canada, and Harry Daniels, President of the Congress of Aboriginal Peoples represented urban Indians.

ᒥᓂᔅᑕ ᔭᐃᓐ ᓯᑐᕗᑦ ᐊᑐᐊᕐᓯᔪᖅ ᐋᖅᑭᓱᖃᑎᕇᒍᒪᓂᕐᒧᑦ ᓇᓗᓇᐃᕐᓯᒍᑎᒥᒃ.
Minister Jane Stewart as she read the *Statement of Reconciliation*.

Phil Fontaine welcomed the *Statement of Reconciliation*. He was overcome with emotion at one point during his speech when referring to the apology offered to victims of abuse at residential schools.

Inuit leader Okalik Eegeesiak offered a pragmatic reaction to it. She received the document but noted that the apology contained within it could only be accepted by Inuit themselves. Her speech also pointed out that Inuit are a distinct people, different from First Nations (the term that has become used to describe Indians), as noted in the Canadian constitution. Eegeesiak pointed out at the government's ac-

ᐋᕿᒃᓱᖅᑲᑎᑮᑦᑐᑦ ᐱᐅᓯᐅᖅᑲᑦᑕᓯᒪᔪᑎᒍᑦ

ᐱᒋᐊᕐᕕᓕᓚᖅᓚᓕᕆᐊᖏᑦ ᐃᓄᓐᓅᓕᖅᓚᐅᑎᒃ," ᓚᑦᓯᓂᓗ ᐃᔩᑦᓯᐊᖅ.

ᐅᖅᑲᐅᓯᕆᓚᐅᖅᑕᖏᓪᓗ ᒥᐊᓖᓐ ᐸᕙᓘᑉ ᖃᔩ ᑖᓂᐊᓗ ᐱᐅᑦᓴᓚᐅᑦᔭᖏᑦᑑᒃ ᓇᓗᓇᐃᔭᐃᒍᑎᒥᒃ ᐋᕿᒃᑲᑎᖅᑲᕈᒪᓂᕐᒧᑦ. ᐸᕙᓗ ᑎᒍᓯᒍᒪᓚᐅᑦᔭᖏᑦᑐᓐᓃᑦ ᐃᒧᒪᔪᒥᒃ ᐊᑦᔨᓕᐊᓇᓯᒪᔪᒥᒃ ᑐᓂᔭᐅᔪᒥᒃ ᐊᖅᓚᔪᖅᑲᒎᑦ ᔅᑎᐊᕗᑦᒍᑦ, ᑖᓂᐊ ᓇᓗᓇᐃᕐᓯᑎᓪᓗᒍ ᑲᕙᒪᑐᖅᑲᒃᑯᑦ ᑮᓇᐅᔭᕐᑐᓯᒪᓂᖅᓴᐅᒋᐊᖏᑦ ᓄᖅᑲᑎᑦᓯᓂᕐᒧᑦ ᐅᓇᑖᕐᑎᔅᓴᓂᒃ ᖁᓕᒧᕐᑎᓂᒃ ᐊᖏᕐᓯᒪᐅᑎᒧᑦ ᒪᒥᓴᐅᑎᑦᓴᐃᑦ ᐃᑭᓐᓂᓴᐅᑎᑦᓯᑦ ᓄᓇᖅᑲᖅᑲᓯᒪᔪᓂᒃ. ᐊᓪᓚᖓᔪᐃᑦ ᓯᕗᓕᕐᑎᖓ ᔩᐊᔪ ᒧᓇ ᐊᖏᑦᓯᐊᓚᐅᔪᓪᓚ.

ᐱᓇᓱᐊᕈᓰᑦ ᐊᓂᒍᓕᕐᑎᓗᖏᑦ ᔮᓄᐊᕆ 7-ᖏᓂᐅᑎᓪᓗᒍ ᐅᖅᑲᐅᓯᓇᔭᐅᒍᑎᕕᓂᖅᓚᓂᒃ ᐃᓄᐃᑦ ᓯᕗᓕᕐᑎᖏᑦ ᑭᐅᒋᐊᓪᓚᓚᐅᔪᑦ ᐃᑎᓂᕐᓴᒥᒃ ᓇᓗᓇᐃᕐᓯᒍᑎᕕᓂᕐᒥᒃ ᐋᕿᒃᑲᑎᑮᒍᒪᓂᕐᒧᑦ. ᔭᐃᐱᑎ ᓄᖖᒐᖅ ᐃᓱᒪᕆᔭᒥᓂᒃ ᐊᑑᑎᔭᕕᓂᕐᒧᑦ ᐊᓪᓚᒍᑎᖅᑲᓚᐅᔪᖅ ᓄᐃᑎᑕᕕᓂᕐᒥᒃ ᒪᓐᑐᔨᐊᒥ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᒪᓇᓐᓄᑦ ᑲᓯᑯᓐᓄᑦ,

tions leading up to the Statement of Reconciliation tended to lump Inuit in with all First Nations.

"The process leading up to this statement has not reflected that respect as much as we had hoped. We have, however, received assurance from the Minister on behalf of Canada that future initiatives will be Inuit-specific," said Eegeesiak.

The comments from Marilyn Buffalo and Harry Daniels were highly critical of the *Statement of Reconciliation*. Buffalo refused to accept the scrolled copy handed out by Minister Stewart, while Daniels pointed out that the federal government spent more to cancel a defense department helicopter contract than it did for the Aboriginal Healing fund. Métis leader Gérald Morin accepted it.

ᐊᔪᒐᐃᒋᔭᖏᑦ ᐃᓱᒪᒋᑦᓯᐊᑕᖏᓪᓗ: ᓄᓇᕕᒻᒥᐅᑦ ᐃᓱᒪᒋᔭᖏᑦ ᐃᓂᓪᓚᑎᓇᒐᓱᐊᕈᑎᐅᔪᒧᑦ

ᔭᐃᐱᑎ ᓄᖖᒐᐅᑉ ᐊᓪᓚᑕᖏᑦ

ᐊᑕᐅᓯᐅᑦᓱᓂ ᐊᓪᓚᓯᒪᔪᖅ ᐊᖅᓚᔪᖅᑲᐅᕕᒻᒥ ᐅᖅᑲᐅᓯᕕᓂᐅᑦᓱᓂ 1763-ᒥ ᐊᔪᒐᐃᒋᔭᐅᓪᓗᑐᓚᐅᖅᓯᒪᕗᖅ ᐃᓄᑐᐃᓐᓇᐅᓱᓂ ᓱᕈᓯᕐᒧᑦ ᖃᓪᓗᓈᑦ ᐃᒻᒧᐊᓂ ᐃᓕᓐᓂᐊᑐᒧᑦ 1960-ᓂ "ᖃᓪᓗᓈᑦ ᓄᓇᖓᓂ" ᓄᓇᓕᐊᕿᓂᖅᓴᒥ ᐊᖅᑭᔪᐊᓗᐃᑦ ᐊᑎᓕᐊᕆᓯᒪᔭᖏᑦ ᔪᐊᑦᓴ ᕋ. ᐊᑖᓃᑦᓯᑎᒃ. ᐃᒻᒥᓂᒃ ᐊᓪᓚᑕᕕᓂᕆᔭᑦᓴᕆᔭᖏᑦ ᐊᓪᓚᓯᒪᔪᑦ; ᐊᖑᑎᑦᓯᐊᕋᓘᑦᓯᓂ, ᐊᖅᓚᔪᖅᑲᓯᐊᕌᒃ, ᐃᓱᒪᒋᓯᒪᑦᓯᐊᓱᑎᒃ ᑕᐃᑦᓱᒪᓂᐅᑎᓪᓗᒍ. ᐱᓇᓱᑦᑎᖁᑎᒥᓂᒃ ᐊᒥᐊᔪᑲᐅᑉ ᑕᕐᕋᖅᓚᓂ "ᐊᑐᕐᓂᓗᑦᑕᐅᖁᔪᓚᓂ ᐊᓪᓚᓂᒃ ᓄᓇᖅᓚᓂᓪᓘᓃᑦ". ᐊᖅᓚᔪᖅᑲᖅᒍᓚᒥ ᓈᓚᑦᑕᐅᓯᐊᕐᑐᕕᓂᐅᔪᑦᓴᐅᔪᖅ ᑕᐃᒃᑯᓄᖅᓚ ᐊᐅᓚᑕᒥᓄᑦ.

ᐃᓱᐃᓗᑕᑦᓴᖅᑲᖅᑭᓂᖅ, ᐊᓯᐅᖅᑭᓂᕐᒥᓂ, ᐱᐅᔪᒻᒪᕆᐅᕗᖅ ᓇᓗᓇᕐᑐᔫᔭᕐᓯᓂᓗ.

ᓯᑲᓯᑎᓗᒍ ᔮᓄᐊᕆ 7, 1998-ᒧᑦ, ᓯᕗᓪᓕᐹᑦᓯᐊᒥ ᐅᓪᓗᖅᑯᑎᖅᑲᖅᑎᓗᒥᑦ ᓯᑯᔪᐊᓗᐃᑦ. ᐃᔅᑭᒨ ᓱᑭᓯᖅ ᐃᓄᒻᒪᕆᐅᓕᖅᓱᓂ ᐃᓄᓐᓂᒃ ᓯᕗᓕᖅᑎᐅᓕᖅᓱᓂ, ᑕᑯᓐᓇᐅᓗᖅᓱᓂ ᓇᓪᓕᐅᓂᖅᓯᐅᑐᓂᒃ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᓇᓗᓇᐃᖅᓯᓂᖓᓂᒃ ᐃᓕᑕᕆᔭᖅᑲᖅᓯᓂᒧᑦ ᐃᓂᓪᓚᑎᓇᒐᓱᐊᕈᑎᐅᔪᒧᑦ ᓄᓇᖅᑲᖅᑲᓯᒪᔪᓂᒃ. ᐊᑑᓕᒫᓯᑎᒃ, ᓄᓇᒥ ᖃᐅᔨᕆᐅᕙᓂᕐᓂᒃ ᐅᖅᑲᐅᓯᕆᓂᒃ ᐊᓯᐅᖅᑲᑉ ᔪᐊᑦᓯᐅᑉ.

ᐊᔪᒐᐃᓪᓕᐅᓕᖅᓯᓂ ᐃᓱᒪᓪᓚ. ᐊᓪᓚᓯᒪᔪᖅᑎᒪᓪᓚ ᓄᐃᑕᑎᑕᐅᓂᖅᓯᓂ ᐊᑭᓐᓇᒥᐅᑕᒥ. ᑕᑯᒧᒪᓂᖅᓯᒍ ᐊᑎᓂᐅᖅᑕᐅᓯᒪᒻᒪᖕᒐᑦ ᐊᑖᒍᑦ ᐃᓂᓴᐱᒧᑦ. ᐅᕙᒎᓐᓃᑦ ᑐᖕᒐᓂᖕᒐᓄᑦ ᐱᐅᓂᖅᐸᒧᑦ, ᐊᑕᓂᐊᓗᑉ ᑭᖕᒐᑐᖅᑎᖕᒐᓄᑦ ᑲᓇᑕᒥ. ᐅᕙᒎᓐᓃᑦ ᑐᖕᒐᓂᒻᒥᔭᖕᒐᓄᑦ ᐱᐅᓂᖅᐸᒧᑦ ᑲᓇᑕᐅᑉ ᐊᖕᒐᔪᖅᑲᖕᒐᓄᑦ. ᑕᒪᐅᖕᒐᐃᓈᒐᓚᑦᓯᖕᒐ ᑕᑯᒥᐊᒥᒃ ᒪᕐᕈᓄᑦ ᒥᓂᔅᑖᓄᑦ ᓴᐃᓂᔅᑕᕕᓂᕐᒥᒃ. ᐃᓱᒪᒋᑦᓯᐊᒪᓇᑦᓯᒍ: ᓱᓕᓂᖅᓴᐅᓚᔭᕐᑐᖅ ᓴᐃᓂᔅᑕᕕᓂᐅᒍᓂ ᒪᒃᕈᓄᑦ ᑲᕙᒪᑐᖅᑲᒃᑯᑦ ᒥᓂᔅᑕᖏᓐᓄᑦ ᐊᑕᐅᓯᑐᐃᓐᓇᐅᖅᑭᑦᑐᒧᑦ ᐃᓂᓴᐱᒧᑦ. ᓯᕗᓪᓕᐸᐅᓗᓂ ᑕᓯᔪᑦᓴᐅᓚᓗᐊᖅ ᐊᖅᑯᑎᒥᒃ ᐊᓪᓚᓯᒪᐅᑎᒥ ᐱᑦᓯᐊᕋᓯᐊᕐᓂᒧᑦ ᐊᓯᑦᔩᐸᓪᓚᐊᓚᓯᐊᕐᓂᒧᑦ ᑐᑭᒧᐊᖕᓂᓴᕐᒥᒃ.

ᒥᓂᔅᑕ ᐅᖅᑲᐅᓯᖅᑲᖅᓯᓂ ᐱᑦᓯᐊᕈᑎᐅᓐᓂᖅᑐᓂᒃ ᑲᕙᒪᒃᑯᓄᑦ ᑲᓇᑕᒥᐅᑦ ᓄᓇᖅᑲᖅᑲᓯᒪᔪᖅᑯᑎᖕᓇᓂ. ᓇᓗᓇᐃᖅᑐᖅ ᔪᐊᑦᓴᐅᑉ ᐱᑦᔪᑎᖏᑦ ᑭᖕᒍᕋᖅᑎᓪᓗ ᓈᓚᓐᓂᔭᖏᑦᑐᑦ ᑎᓕᔭᐅᒍᑎᒋᓯᒪᓗᐊᖕᒍᐊᑕᒥᓂᒃ 1763-ᒥ. ᐊᓪᓚᐃᑦ ᐊᓯᖅᒥᓪᓗ ᐊᑐᕐᓂᓗᑦᑕᐅᓯᒪᔪᑦ ᐊᒥᓱᐃᓄᑦ ᐊᓪᓚᐃᑦ. ᐊᐱᔅᓯᑎ ᓄᐃᓕᖅᑐᖅ: ᑖᒃᑯᐊ "ᐃᓄᒃᓯᐊᕙᐃᑦ" ᖃᐅᔨᒪᓐᓂᔭᖏᓪᓚᑦ ᓱᓕᔪᒥᒃ ᑕᒪᑐᒥᓪᓗ. ᐅᕙᒍ ᐃᓱᐃᓪᓕᐅᖅᑯᑎᖅᑲᓐᓂᖅᑲᑦ ᐸᓯᔭᑦᓴᐅᔪᓇᓂᕐᒥᒃ ᐊᖅᑮᒍᐃᑦ 235 ᐊᓂᒍᕐᒪᑕ ᑭᓯᐊᓂ?

ᑐᓴᓇᐊᒥᒃ "ᐃᓛᓂᐅᖅᑭᓘᒻᒪᓇᑉᐳᒍᑦ" ᓚᔪᒥᒃ ᖃᓂᖅᓚᓂᑦ ᐱᔪᒥᑦ ᑲᕙᒪᑐᖅᑲᒃᑯᑦ ᒥᓂᔅᑕᖅᓚᑕ ᐃᓯᐊᖅᓯᓇᖅᑐᖅ, ᑐᓴᓪᓗᓇᓇᖅᑐᓯᓂ, ᓱᓕᔪᒻᒪᕆᐅᔫᖅᓯᓂ ᐊᒻᒪᓗ ᓱᓕᖅᑭᑐᖅᔫᔭᖅᓯᓂ. ᓇᓗᓇᖅᑐᓯᓂ ᓱᓕᔫᔫᖅᑭᑐᖅ. ᐅᖅᑲᐅᓯᖅᑭᑦ ᒪᒪᖅᑑᕈᑎᒃ, ᑕᕙᓴᐃᓐᓇᖅ ᒪᒪᐃᓕᓐᓈᓯᑎᓪᓗ ᒪᒪᖅᑑᓯᑎᓪᓗ. ᒪᒪᖅᑐᐊᐱᒃ ᖁᓛᓃᑦᑐᖅ ᐃᓱᒪᒋᔭᐅᑐᐃᓐᓇᓇᐊᓂᒃ. "ᓱᓕᔪᓄᑯᐊ?" ᓴᓂᐊᓂᓗ ᐱᕈᔅᑐᕕᓂᖅ ᔫᖅᓇᓂᑎᖅᓯᒪᔪᖅ ᐋᓂᕙᕐᒍᑦᓯᓂ, "ᐅᑉᐱᓇᓂᑕᐃᓐᓇᕈᒃ ᑕᑯᒍᕕᐅᒃ ᑭᓯᐊᓂ!"

ᐃᓄᐃᓪᓚ ᐅᖅᑲᐅᓯᖅᑭᑦᑎᒍᑦ ᓂᖅᑭᖅᑭᑎᒍᑦ, ᐅᐊᕈᑎᒋᒃ ᐃᒍᓇᕐᓗ ᓄᑖᕕᓂᕐᓗ ᑐᖅᑯᑕᐅᕋᑖᖅ.

ᐱᓇᓱᐊᓂᖅᓯᒍ ᐱᑦᔪᑎ ᐊᖅᑮᒍᐃᑦ ᖁᓂᑦ ᐅᓪᓚᑖᓄᑦ, ᐱᓚᐅᖅᓯᒪᓪᔭᖏᑦᑐᒍᑦ ᐊᑦᔩᖅᑭᓐᓂᒃ ᑖᒃᑯᐊ ᐅᖅᑲᐅᔩᑦ ᐃᓄᖅᑯᑎᑦᑎᒍᑦ ᓄᑦᑎᑕᐅᓂᑯᑎᒍᑦ ᖁᕙᔩᑦᑐᒍᑦ ᐅᑭᐅᖅᑕᑐᒧᑦ 1950-ᓂ. ᐸᔭᐅᓚᓯᐊᓪᒪᓇᑐᐃᓐᓇᓯᑕ ᑭᒍᑎᓄᑦ ᑭᑭᐊᓄᓪᓗ ᑖᕗᓪᓚᓖᖅ ᐱᓇᓱᑦᑎᐅᓯᒪᔪᓄᑦ ᑲᕙᒪᒃᑯᓂ ᐊᒻᒪᓗ ᐳᑭᖅᑕᓕᒃᑯᓂ ᐱᓇᓱᐊᖅᓯᑎᒃ ᐱᕐᕿᔭᐃᑦᑑᓇᓇᑦᓯᒪᔪᓄᑦ ᖃᓂᒪᓐᓇᓂᐅᖅᓯᑎᒃ ᓈᒻᒪᓈᕋᑎᒃ ᖃᐅᔩᓴᕈᑎᒥᓂ. ᑮᓇᐅᔭᐅᖅᑭᑐᒥᒃ ᐱᐅᓂᓂᐊᒪᐅᖅᑭᑐᒥᓪᓗ,

ᑯᓘᑉ ᐊᓐ ᒥᐊᑯᓐᓂᒍ ᐊᖅᒪᒍ ᓄᓇᑦᓯᐊᒥᐅᑦ ᐱᕆᓪᓚᐊᔪᖅᑯᖅᑭᓐᓂ ᔫᓄᐊᕆ ᐃᓯᓕᓚᐅᖅᑎᓇᒍ. ᑖᕆᓂ ᐊᓪᓚᑕᐅᓯᒪᒻᒥᔪᖅ.

ᐃᓄᐃᑦ ᑕᐱᕆᓴᒃᑯᑦ ᑲᓇᑕᒥ ᐃᑉᐱᒍᓱᒐᓱᐊᓕᓚᐅᔪᑦ ᑲᑎᒪᑦᓯᒍᒪᑦᓱᑎᒃ ᐃᓄᓕᓇᔨᑐᖅᑲᒃᑯᑦ ᐱᓇᓱᑦᑎᖅᑭᓐᓂᒃ ᐱᒍᒪᑦᓱᑎᒃ ᐃᓄᐃᑦ ᒪᒥᓴᐅᑎᑦᓴᖅᑭᑦᑕ ᑮᓇᐅᔭᖅᑯᑎᑦᓴᖅᑭᓐᓂᒃ. ᒪᓕᒐᑦᓴᖅᑲᓚᐅᔪᒻᒥᔪᖅ ᑭᓯᐊᓂ ᒪᒥᓴᐅᑎᑦᓴᐃᑦ ᑐᖀᖅᓂᖅᑲᖅᒥᑎᓪᓗᒋᑦ ᐋᓐᓂᑎᐊᖑᓯᒪᔪᓄᑦ ᑭᓯᐊᓂ ᓄᓕᐊᕐᓂᒍᑦᑕᐅᓯᒪᔪᓄᓪᓗ ᐃᓕᓐᓂᐊᕆᐊᕐᓯᒪᔪᐃᑦ ᑐᔪᕐᒥᐅᕕᖅᑭᓐᓃᓯᑎᒃ. ᐊᑐᕐᓯᒪᔭᖅᑭᓪᓕ ᐊᒥᓱᑎᒍᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᓱᑎᒃ ᑲᕆᒪᑐᖅᑲᒃᑯᑦ ᐃᓕᓐᓂᐊᕕᖅᑯᑎᖅᑭᓐᓂ ᐊᑦᐳᕆᓪᓗᑐᖅᓯᒪᖕᖕᒋᑲᓗᐊᖅᑕᖅᓚ ᑭᓯᐊᓂᓗᑦᑕᐅᖅ ᐊᒥᓱᑎᒍᑦ ᐊᓕᐊᓇᖕᖕᒋᑐᖕᖕᒋᓂᖅᓴᐅᓯᒪᑦᓴᖅᑭᑦᑐᖅ.

ᐊᐃᑏᓲᒃᑯᑦ ᐱᓇᓱᐊᖅᑲᑎᖅᑲᖅᒥᔪᑦ ᐃᓄᓕᓇᔨᑐᖅᑲᒃᑯᑦ ᑭᒐᑐᖅᑎᖅᑭᓐᓂᒃ ᓯᕗᓂᑦᓴᖅᑭᑦ ᐃᓄᐃᑦ ᐱᔭᑦᓴᓇᔭᑦᓴᖅᑭᑦᑕ

In the weeks following the January 7th announcement Inuit leaders responded in greater depth to the Statement of Reconciliation. Zebedee Nungak wrote an article with his thoughts on the event, which was published in *The Montreal Gazette*, the *Globe and Mail*, and *Nunatsiaq News* before the end of January. It is reprinted here as well.

Work at the Inuit Tapirisat of Canada focussed on meeting with officials of the Department of Indian and Northern Affairs to obtain access for Inuit from the healing fund. The criteria to obtain healing funds was limited to those who had suffered physical or sexual abuse while attending specific residential schools. The experience for many Inuit regarding federal education was somewhat

Impressions and Prevailing Thoughts: Nunavik Perspectives on the Reconciliation Statement

by Zebedee Nungak

One feature of the Royal Proclamation of 1763 which impressed a young Eskimo boy in school amongst Qallunaat children in the 1960's in "White Man's Land" suburbia was the large signature at the bottom signed George R. He must have written the document himself; he must have been a kind man, a good King, were the prevailing thoughts then. Ordering his subjects in British North America not to "molest Indians in their Lands". Being a King, he must have been obeyed by those he ruled.

Innocence, until it is lost, is precious and mystifying.

Fast forward to January 7, 1998, first day of the Great Ice Storm. The Eskimo boy is now a middle-aged Inuit leader, observing ceremonies in the Government of Canada's statement of reconciliation to aboriginal people. This in Ottawa, the place of his first discovery of that Proclamation by King George.

Impressions flood into the mind. The document is displayed on an easel. The urge is to take a look to see if the signature on the bottom is Elizabeth R. Or next best, the Governor-General. Or next best, the Prime Minister. Slight disappointment to see that it is two Ministers of the Crown who signed. Prevailing thoughts: Must be truer if signed by two federal Ministers instead of a single Elizabeth R. Must be a first marker on the road, a statement of good intentions on shuffling motions in the right direction.

The Minister makes specific reference to a string of wrongs committed by the country's governing authorities toward Canada's original inhabitants. It turns out George R's subjects and their descendants had disobeyed most of the instruction issued by him in 1763. Indians and others **were** molested in more ways than one. A question pops in out of the solemn air: Did these "civilized" people not possess a sense of right and wrong, or did guilt overcome them 235 years late?

To hear the words "we are deeply sorry" from the mouth of a Federal Minister was at once soothing, jarring, gratifying, slightly surreal and somewhat disorienting. Mystically weird stuff. If the statement were a pudding, it would be simultaneously bitter and sweet. The cherry on top would be the thought, *"Do they really mean this?"* Right beside this would be a pickled olive, *"Believe it when you see it!"*

In Inuit food terms, it is a mixture of **igunaq** (aged, fermented) and **nutaaviniq**, **tuqutaurataaq** (new, freshly killed).

Working on the issue for over a decade, we never succeeded in getting similar words uttered toward our people relocated to the High Arctic in the 1950's. We were fought tooth and nail every step of the way by former officials of the government and the RCMP who were at the height of their careers during this ill-conceived and ineptly carried out experiment. More than money or any material thing, the elders of this group dearly wanted to hear a Prime Minister sin-

ᐋᖅᑭᓱᖅᑲᑎᒌᑦᑐᑦ ᐱᐅᓯᐅᖅᑲᑦᑕᓯᒪᔭᑎᒍᑦ

ᐃᓄᓐ ᓅᓕᖕᒐᒐᔭᓇᐊᖏᑦ ᑐᕿᖕᒐᑐᐃᓐᓇᔭᒍᓐᓇᐃᓗᑎᒃ ᓯᕗᓪᓕᐹᒥ ᓄᓇᓕᑦᓴᔭᓄᑦ, ᐃᓄᐃᑦ ᐃᓚᐅᖅᑲᑕᐅᑎᓪᓗᒋᑦ ᑭᖑᓪᓕᐹᒥ. ᓱᓕᒋᐊᓪᓚᓗ ᐊᐃᑏᓰᒃᑯᑦ ᐱᓇᓱᐊᖅᑲᑎᓛᑦ ᐃᓄᓕᕆᔨᑦᑐᖅᑲᒃᑯᓂ ᖃᓄᖅ ᐊᓪᓚᕕᖕᒐᑕ ᐃᓗᐊᒍᑦ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᓪᓚᕕᖕᒐ ᐊᓯᑦᔨᒐᔭᕐᒪᖔᑦ ᐱᑦᓯᐊᓂᖅᓴᒍᑦ ᑭᖖᒨᒪᒋᔭᕆᓐᓂᒃ ᐃᓄᐃᑦ ᐱᒍᓐᓇᓂᖅᓴᐅᓗᓂ.

ᑲᕙᒪᑐᖃᒃᑯᑦ ᑭᐅᓂᕕᓂᖓ ᑐᑭᓯᔭᐅᑦᓯᐊᓐᓂᖏᑲᓗᐊᕐᓱᓂ ᐊᒥᓱᓄᑦ ᓯᕗᓕᖅᑎᓄᑦ ᔫᓄᐊᕆ 7-ᒥ ᐊᐃᓯᒪᔪᕕᓂᕐᓄᑦ ᓇᓗᓇᐃᖅᑕᐅᓚᐅᔪᖅ ᐃᓄᓐᓄᑦ ᐊᐃᑏᓰᒃᑯᑦ ᑐᓴᖅᑎᓯᒍᑎᖏᓐᓂ ᓄᑖᖅ ᐱᕆᐊᖅᕕᓕᐅᑎ ᐱᓇᓱᐊᖅᑎᖅᑲᓚᖕᒐᓂᖅᑲᓂᖅ

different, but in many cases no less traumatic.

ITC is also working with DIAND representatives to ensure that future programs relating to Inuit will be Inuit-specific, and not simply designed for First Nations in mind, tacking Inuit on at the end of the process. Furthermore, ITC is working with DIAND to examine how the internal structure of that federal department can change in order to be better able to respond to Inuit needs.

While the federal response clearly was not perfect in the minds of some of the leaders present on January 7th,

ᐃᓄᒃᒪᓇᑦᑕᖏᑦ ᑖᒃᑯᐊ ᑐᓴᕈᒪᓯᒪᓪᒪᓇᑦᑐᑦ ᑲᕙᒪᐅᑉ ᐊᖓᔪᖅᖄᖓᓂᑦ ᐅᖃᐅᑦᔨᑕᐅᓗᑎᒃ, "ᐃᑰᓂᐅᖅᖏᑐᖅ."

ᑕᐃᒃᑯᐊ ᐃᓄᒃᒪᓇᕕᓂᖏᑦ ᐃᓘᓐᓇᑲᓴᑎᒃ ᐅᕙᑦᑎᓅᑦᔭᒍᓐᓇᐃᑐᑦ, ᑭᓯᐊᓂᓕ ᖁᑐᖕᒐᖏᑦ ᐃᖕᒍᑕᖏᓪᓗ ᑕᐃᒫᑦᓴᐃᓇᖅ ᑐᓴᕈᒪᑐᐃᓐᓇᒥᔪᑦ ᑖᒃᑯᓂᖓ ᐅᖃᐅᓯᓂᒃ ᐃᑎᒪᒻᒥᐊᒐᑦᓴᓂᒃ ᐆᒪᑎᒥ ᑕᕐᓂᒥᒃ ᑐᓴᓕᕈᓂᖏᑦ. ᐊᑕᐅᓯᖅ ᓂᓇᐅᓐᓂᖅᑲᖅᑐᓴᐅᔪᖅ ᐊᖅᖂᓂᒃ 113-ᓂᒃ ᐊᓂᒍᐃᒐᓱᐊᖅᑐᓴᐅᖅᒋᒋᐊᖓ ᒪᓕᓪᓗᒍ ᒪᑭᑎᑕᐅᒥᐊᓪᓚᓂᕕᓂᖓ ᐱᓯᑎᐅᓂᕕᓂᖓ ᓗᐃ ᓇᐊᓪ. ᑖᓐᓇ ᐃᓚᖅᑲᖅᒪᑦ ᐹᖅᓯᖕᒐᐅᑎᖅᑲᑎᖅᑲᖅᓂᒥᒃ

ᐃᑉᐱᓂᐊᕆᔭᓂ ᓇᓪᓕᐅᓂᖅᓯᐅᒍᑎᐅᓕᖅᑎᓗᒍ. ᑖᓐᓇ ᐊᖑᑦ ᕿᒥᑕᐅᑦᓱᓂ ᓂᕕᖕᖓᑕᐅᓚᐅᖅᓂᒪᑦ ᐅᐃᕕᖅᓇᓯᔨᐅᓂᖅᑕᐅᓱᓂ ᐋᖅᑭᒋᐊᖅᑕᐅᓂᖅᒪᑦ ᐊᑖᑕᒥᔭᐅᒥᐊᖓ ᑲᑎᒪᔨᐅᓂᖅᒧᑦ! ᖃᐅᔨᓕᑕᐃᓐᓇᓕᖅᑐᑦ ᓱᓕᔦᒥᒃ ᑕᒪᑐᒥᓪᓗ! ᐅᕝᕙᓘ ᑭᖑᕚᐃᔦᖅ ᐃᓱᐃᓪᓕᐅᓕᖅᓂᖅ ᐸᓯᔭᑦᓴᐅᓂᖅᒧᑦ?

ᑐᓴᓪᓗᓇᓐᓇᑐᑦ ᓄᐃᑐᐃᓐᓇᖅᑲᑦᑐᑦ ᑲᐃᕙᓗᐊᖅᑐᒥ. "ᓄᑖᖅ ᐱᓇᓱᐊᖅᑲᑎᕆᓐᓂᖅ". "ᓄᑖᖅ ᐱᒋᐊᖅᕕᓕᓂᖅ". "ᓄᑖᖅ ᐱᒋᐊᑦᓯᐊᓂᖅ". "ᓄᑖᖅ ᑲᑐᑦᔨᖅᑲᑎᒌᒋᐊᑦᓯᐊᓂᖅ". ᐱᐅᔪᐊᓗᒃ, ᐅᖃᐅᓯᑦᑕᖅᑲᑦᓯᐊᑐᐊᓘᑦᓯᓂ ᓯᕗᓂᑦᓴᖅᑲᑦᓯᐊᓇᐊᓘᑦᓯᓂ ᑕᒪᐃᓘᑦᑕᐅᔦᖅᑲᓚᐅᖅᓯᒪᑦᔭᑎᓇᒍ ᐊᖅᔦᓪᒪᓇᐊᓘᑦᓯᓂ ᑖᒃᑯᓄᖅᓚᓪᓗᑐᖅ ᖃᓪᓗᓈᓄᑦ.

ᑭᒡᒐᑐᖅᑎᐅᔪᖅᒐᓕ ᓄᓇᕕᒻᒥᐅᓄᑦ - ᐱᕙᓪᓕᐊᓯᒪᑦᓯᐊᖅᑐᒧᑦ ᑭᒡᒐᑐᖅᑎᖅᑲᖅᖏᑦᓯᓂᓗ ᓱᖑᔦᕕᖅᑲᖅᕕᐅᔦᒥ ᓇᓂᓘᓐᓃᑦ - ᐅᑎᒧᑦ ᐊᓪᓗᓇᐊᖅᐹᖓ ᐊᑕᐅᓯᐊᓗᖓ ᐅᖓᑖᓄᐊᐱᓪᓗ. ᐱᑦᔪᑏᑦ ᐊᓂᖅᒐᒧᑦ ᖃᓂᓐᓂᓴᐃᑦ ᐅᕙᓐᓂᑦ ᒥᓯᑦᑐᑦ. ᐱᑦᔪᑏᑦ ᐱᔭᓈᑦᓯᐊᑭᒪᓚᐅᖅᓴᖅᑐᐊᑦᑲ ᓯᕗᓂᖅᒍᑦ ᑖᒃᑯᓐᖓᑦ ᐃᓚᐅᓚᐅᖅᖏᓂᑦᑎᓂ ᑖᑦᓱᒧᖓ ᓱᓕᖅᔦᐊᒧᑦ ᐱᐅᔦᐊᓘᔦᑦᑐᒧᑦ. ᑕᐃᒃᑯᐊ ᐊᑕᔦᑦ ᑲᕙᒪᒃᑯᑦ ᐊᔾᔨᑎᓚᖓᓯᒪᔭᖏᑦ ᐅᕙᑦᑎᓄᑦ ᐊᓪᓚᐅᑎᐅᑉ ᐃᒪᑐᐃᓐᓇᓇᓯᒪᔭᖏᑦ ᕿᖅᓂᑕᒧᑦ ᐊᓪᓚᓯᒪᔦᑦ

ᖃᑯᑦᑕᒥ, ᓱᓕ ᐊᔾᔨᑎᑎᑕᐅᖅᖏᑐᑦ. ᐱᓪᒪᕆᐅᑦᓱᑎᒃ ᐱᑦᔪᑏᑦ ᐱᔭᕆᐊᑐᑦᓴᐅᑎᒋᔭᒐᑦ ᑲᕙᒪᒃᑯᓂ ᓵᖕᖓᔭᐅᒍᑎᒋᓚᓱᐊᓇᐊᖏᑦ ᐊᓯᑦᔨᑕᖅᑑᓱᑎᒃ ᐅᖃᑦᓯᐊᖅᑲᔭᖅᖏᑑᑦᓱᑎᒃ.

ᑖᓐᓇ ᑕᑯᔭᐅᒋᐊᑦᓯᐊᖅᑯᓗᒍ ᔭᐃᒥᔅ ᐸᐃᑉ ᑯᐸᐃᒃ ᑕᖅᑲᖕᒐᓂᓗ ᐊᖏᖅᑲᑎᒌᓐᓂᖅ ᓴᐃᓂᖅᑕᕕᓂᖅ ᓅᕕᒻᐱᕆ 11, 1975-ᒥ ᓱᓕ ᐅᕝᕙᒍᑦ ᐅᖁᒪᐃᑦᑐᖁᖅᑐᒍᑦ ᑲᕙᒪᒃᑯᓂᒃ ᐊᔾᔨᑎᑦᓯᒐᓱᐊᖅᓱᑕ ᐊᖏᕈᑎᒋᓯᒪᔭᕆᓇᓂᒃ. ᐊᑕᐅᓯᖅ ᐆᑦᔾᔨᑎᒋᓗᒍ ᐃᒪᖅᐱᒥ ᐱᐅᓕᓂᐊᒐᐃᑦ - ᐄᒐᖅᕕᓴᐃᑦ ᐃᓪᓗᐊᐱᖁᑏᓪᓗ ᐱᐅᓕᐊᖅᕕᓴᐃᑦ. ᐃᓄᐃᑦ ᓯᑦᔭᐅᑉ ᓴᓂᐊᓂᒥᐅᑕᐅᓪᒪᑕ. ᓂᖅᑖᕈᓪᓗᓃᖑᑦᓱᑎᓪᓗ ᐃᒪᖅᒥᐅᑕᓂᒃ. ᓱᓕ ᐊᖏᖅᑲᑎᓕᒐᓱᐊᖅᑐᒍᑦ ᑐᖁᖓᓕᕿᑦᑐᒥᒃ ᖃᓄᐃᓵᖅᓂᖅᑲᖅᓱᑕ ᐱᒐᓱᐊᖅᓱᑕ ᐃᒪᓕᓪᒍᑦ ᐊᓪᓚᓯᒪᔪᒥᒃ ᐊᖅᖂᒍᐃᑦ ᐊᕆᑎᑦ ᐅᖓᑖᓅᓕᖅᑐᖅ.

ᐃᓪᒥᓂᒃ ᐃᓱᐊᖅᓴᖁᓱᐊᖅᐸᑐᖓ ᐱᔭᓇᐊᑐᔫᔭᖁᓗᐊᖅᑎᓗᒍ ᑕᒪᓐᓇ ᐊᓯᑦᔨᓛᖅᓂᖓ. ᑲᕙᒪᒃᑯᑦ ᑲᓱᒋᐊᑏᓕᓇᐊᖏᑦ ᓱᓕᑦᓯᐊᓂᖅᓴᐅᓚᓱᐊᓕᖅᓗᑎᒃ. ᐃᓪᒥᓂᒃ ᑐᓂᖅᓯᓚᓱᐊᖅᐸᑐᖓ ᐃᓪᒥᓂᖅᑭᐊᐱᑦᓱᖓ ᐅᐃᒪᑦᑕᐃᓕᑦᓱᖓ ᖁᓚᓕᕿᒪ. ᐊᖅᖁᑎᑦᓯᐊᖅᖄᓗᐃᑦ ᑭᓯᐊᓂ ᐊᓯᐅᓇᓵᓲᑦ.

ᑖᓐᓇ ᐱᕙᓪᓕᐊᔪᖅ ᐃᐱᑦᓴᐃᒋᐊᓪᓚᑐᐃᓐᓇᑐᖅ ᐃᑉᐱᒋᒋᐊᓕᓐᓂᒃ ᐃᓚᖏᓐᓂᒃ. ᐊᑕᐅᓯᖅ ᑲᕙᒪᒃᑯᑦ ᐱᓇᓱᐊᖃᑦᓴᖅᑲᓪᒪᓇᓚᖓᓪᒪᑕ ᐊᓯᑦᔨᒐᓱᐊᖅᓗᑎᒃ ᐱᒋᐊᖅᕕᓕᔭᐅᑎᓪᓗᒍ ᑖᑦᓱᒪᖓ ᓇᓗᓇᐃᒃᑯᑕᒧᑦ ᐱᐅᔪᐊᓘᓕᖅᑐᒧᑦ ᐊᓯᑦᔨᑕᐅᒋᐊᓪᓚᕖᕈᑦᑐᒧᓪᓗ. ᓄᐃᑕᑎᑦᓯᓕᕈᑎᒃ ᑭᓯᐊᓂ ᑖᑦᓱᒥᖓ ᓄᓗᐊᖅᓯᒪᔫᔭᖅᑐᒥᒃ ᑭᓯᐊᓂ ᐅᐸᓇᓕᖅᑕᐅᒍᓇᓚᖓᓪᒪᑕ ᐃᓄᑐᐃᓐᓇᓄᑦ ᐱᓇᓱᐊᖅᑲᖅᑲᓚᓇᓚᒐᓱᐊᓇᐊᖏᑦ ᓄᑖᒥ. ᐊᓪᓚᐃᑦ ᑲᒪᔭᐅᕕᖓᑕ ᐊᓪᓚᕕᖓ (ᑐᑭᓯᓗᒍ ᐊᑎᖓ1) (ᐃᓄᓕᕆᔨᑦᑐᖅᑲᒃᑯᑦ) ᐱᓇᓱᐊᒐᑦᓴᖅᑲᓪᒪᓇᓪᒥᔦᑦ ᓱᓕᓕᖅᑎᓯᒐᓱᐊᓚᖓᓗᑎᒃ ᐱᓇᓱᐊᖅᑕᒥᓂᒃ ᐅᖃᑦᑎᓂ ᐃᓄᑐᐃᓐᓇᓂᒃ ᐃᓱᐊᖅᓯᓕᐅᒥᑎᑦᓯᒐᓱᐊᖅᓗᑎᒃ ᑕᑯᑦᓯᐊᖅᑯᕙᓗᑎᒃ ᓇᓪᒥᓂᑦᑎᓂᒃ ᑭᒡᒐᑐᖅᑕᐅᓂᖅᑲᑦᓯᐊᑐᓂᒃ ᐋᖅᑭᓱᖅᓱᐊᖅᓂᖅᑲᓕᖅᑎᓗᒋᑦ.

ᐊᑕᐅᓯᖅ ᑐᑭᓯᑎᑦᓯᒋᐊᑦᓯᐊᕈᑎ ᐃᒪᐃᑦᑐᖅ "ᐃᓄᑐᐃᓐᓇᓅᓕᖕᒐᓪᓚᓇᑦᑐᖅ". ᐊᑦᓴᐅᖅᒋᑦᑑᓂᓇᔭᕗᑦ ᓇᓪᒥᓂᑦᓯᒍ ᖃᐅᔨᔭᐅᔪᑦᓴᐅᒥᔪᖅ, ᓄᓇᖅᑲᖅᓂᕗᑦ ᓯᓚᖅᔪᐊᑉ ᖁᓚᓃᑦᓯᓂ ᐱᖕᒐᔫᑦᓱᓂ ᐊᖏᓂᖅᐸᐅᖅᑲᑕᐅᔪᒥ ᑲᓇᑕᒥ, ᑐᑭᓯᐅᑦᓯᐊᓇᐊᓕᒃ, ᓇᑯᓇᔭᐅᓗᓂᓗ, ᐱᒍᑦᔭᐅᓗᓂᓗ. ᐱᑦᓯᐊᑕᐅᓚᓱᐊᓪᒪᓇᓪᓗᓂ, ᖑᐊᖁᓯᐊᑐᐃᓐᓇᕿᓇᐃᓗᒍ.

ᐃᓄᑐᐃᓐᓇᐅᔪᒍᓪᓗ ᐊᕕᑦᑐᑕᐅᓯᒪᔪᓂᑦᑎᑕᐅᒥᐊᒥᒃ ᓇᑯᓇᔭᖅᑲᖅᖏᑐᒍᑦ ᓱᖏᑦᑐᑕᐅᒥᐊᖃᓪᓚᖓᒥᔪᒍᑦ ᑕᐃᒪᖕᒐᑦ ᕿᔫᑉ ᐊᒥᐊᒃᑯᐊᐱᖕᒐᓂᒃ ᐱᖅᑲᑦᑕᑎᑕᐅᒍᓇᐃᖅᑕᖅᑐᑕ ᐅᕝᕙᖑᓐᓃᑦ ᕿᔪᖅᑲᖅᖏᑐᓗᖅᑎᑕᐅᑦᑕᐃᓕᓕᖅᑐᑕ.

ᓂᓇᐅᓐᓂᖅᑲᓗᐊᖅᐱᑕ ᐊᖏᓗᐊᖅᑐᒥᒃ? ᒪᓇᐊᓗᒃ! ᓈᓪᒪᓯᑎᑕᐅᒍᓐᓇᐹᑦ? ᒋᐊᓕᓪᓚᓇᐊᓗᐃᑦ! ᐊᐅᑦᓴᓕᖅᒪᓗ ᓱᓕᖅᓂᓗᒍᑎᕕᓂᖓ ᓯᑯᒍᑎᖏᓐᓂ ᐱᒋᐊᑦᓯᐊᕈᑎᑦᓴᐅᓕᖅᑯᖅ ᓄᑖᒥᒃ ᐱᓂᐊᖅᓂᓕᓇᓂᖅᒥᒃ ᑲᕙᒪᒃᑯᑎᒍᑦ ᐃᓄᑐᐃᓐᓇᑎᒍᓪᓗ.

ᓄᓇᖃᖅᑳᓯᒪᔪᓂᒃ. "ᑖᓐᓇ ᑕᑯᔭᕋ ᐅᖃᖅᑕᕕᓂᖅ ᐊᖅᑯᑎᑦᓴᐅᒋᐊᖕᒐ ᐱᒋᐊᕐᕕᓕᐅᑎᐅᑦᓯᓂ ᐅᓪᓗᖅ ᐊᑕᐅᓯᐊᐱᑐᐃᓐᓇᒥᒃ ᑐᓴᕋᑦᓴᑐᐃᓐᓇᐅᓂᖕᖏᒋᐊᖕᒐ. ᑲᕙᒪᐅᑉ ᓇᓗᓇᐃᕐᓯᒍᑎᕕᓂᖓ ᐃᒪᐃᓕᒻᒪᑦ ‘ᐋᖅᑭᒃᑎᒌᒐᓱᐊᕐᓂᖅ ᐱᕈᓪᓕᐊᓂᐅᒻᒪᑦ.’ ᐃᓄᐃᑦ ᕿᓚᓈᕐᐳᑦ ᐃᑦᓯᕈᖅᑎᖅᑲᓛᓇᐊᒥᒃ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᓂᒃ ᐱᓇᓱᐊᖅᑎᒋᓯᓗᒋᑦ ᐊᓪᓚᓯᒪᑦᓯᐊᑐᒥᒃ ᐊᐅᓚᑦᔭᒋᐊᕈᑎᑦᓴᒧᑦ ᐸᕐᓇᐃᓯᒪᐅᑎᑦᓴᒥᒃ ᐱᕈᓪᓕᔫᒥᑎᑦᓯᓚᖕᒐᔪᒥᒃ ᐃᓄᐃᑦ ᐃᓅᓯᖏᓐᓂᒃ ᑕᕐᕋᓕᒫᑦᓯᐊᒥ." ᓄᖅᑲᓇᐊᕈᓯᕐᓱᓂ ᐅᑲᓕᖅ ᐃᔭᑦᓯᐊᖅ ᓚᓚᐅᕐᑐᖅ.

it was acknowledged by Inuit, in an ITC press release as a new era of partnership with Aboriginal Peoples. "I see this announcement as an opportunity, a beginning rather than a one-day media event. The government statement says, 'Reconciliation is an ongoing process.' Inuit look forward to sitting down with the Government of Canada to work out a detailed action plan that improves the lives of Inuit in every part of the North," concluded Okalik Eegeesiak.

cerely say to them, "I am sorry."

Most of these elders are no longer with us, but their children and grandchildren are as determined as ever to have these words of balm for the heart and soul fall upon their ears. One would hope such a thing would not take 113 years, as in the case of the resurrection of the reputation of Louis Riel. This is part of the contradictory emotions ceremony. A man hung as a traitor renovated as a Father of Confederation! What sense of right and wrong! Or is it belated guilt?

Key buzz-words keep plunging out of the swirl. "New partnership". "New beginning". "A fresh start". "A new relationship". It's good stuff, gushed out in a positive hopefulness never before circulated on so great a scale by such people.

As a representative of Nunavik — underdeveloped and non-represented in the corridors of power anywhere — I take a step-and-a-half back. Issues closer to home jump out at me. Items I would dearly love to have resolved before we take part in hitting stride toward this brave new world. Stuff that stems from government commitments which to us were written in black and white, and yet unfulfilled. Important matters which we find very difficult to keep the government's attention span upon in their shuffling and muffling.

To illustrate this point, the *James Bay and Northern Quebec Agreement* was signed on November 11, 1975 and we continue to struggle to ensure governments live up to what they agreed to. One example is for marine infrastructure — wharves and safe port facilities. Inuit are a marine people. We get most of our food from the sea. To us it was an important provision of the James Bay Agreement. We are still negotiating, with characteristically stoic patience, to obtain that which was written in ink twenty years ago.

I try to reassure myself, with difficulty, that this will change. Government will be more forthcoming, more forthright. I pledge in my own small way to be less automatic in my skepticism. Vivid tracks, though, take time to fade.

The event acutely sharpens awareness of certain things. One is that the government has a great challenge ahead to force the attitude change initiated by this milestone to become genuine and irreversible. Only by demonstrating this tangibly will it earn the trust of Inuit to be serious partners in the enterprise of a new era. Its Indian Affairs Department (note the name here!) also has a major structural adaptation job to do on itself to make us Inuit a lot more comfortable by seeing a truer reflection of ourselves in its make-up.

One of our own buzz-words is "Inuit-specific". Our own uniqueness as a distinct collective, occupying a homeland encompassing the top third of the land mass of Canada, has to be acknowledged, appreciated, and accommodated. Genuinely, not superficially.

Those of us Inuit who have the misfortune to be trapped in provinces will also have to be reassured that we will no longer always get the shortest end of the stick, or no stick at all.

Do we have high expectations? You bet your sweet bippy! Can these be satisfied? They had darn well eventually better be! The thaw following the Great Ice Storm is an opportunity to stride forth in a new political climate between government and Inuit.

ᓄᑖᖅ ᑯᐸᐃᒃᑯᑦ ᒪᓕᒐᖓ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ

ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓ ᓄᐃᑦᓯᓚᐅᔪᖅ ᓄᑖᒥᒃ ᒪᓕᒐᖅᑖᖃᒻᒥᒥᒃ 11-ᓄᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ ᐊᐃᐸᓕ 2, 1998-ᒥ. ᑖᓐᓇ ᒪᓕᒐᖅ ᐊᓪᓚᖅᑯᑎᓕᐊᕆᓯᒪᔪᒥ ᐊᑎᖃᖅᓱᓂ ᐱᓇᓱᐊᖃᑎᒌᑦᑐᑦ ᐱᕆᓪᓕᐊᒐᓱᐊᖅᑕᒥᓄᑦ ᓄᐃᑎᑕᖓ, ᓄᐃᑎᑕᐅᑦᓱᓂ ᐊᓪᓚᑎᒻᒪᕆᖏᓐᓄᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓕᕆᓃᑦ.

ᑐᑭᓯᒪᓗᓯᐊᕐᓂᒧᑦ ᓄᑖᖅ ᒪᓕᒐᖅᑖᖅᒥᖅ ᑲᕙᒪᒃᑯᑦ ᐃᑲᔪᖅᓯᔪᓐᓇᓯᓚᖓᑎᑦᑐᑦ ᑯᐸᐃᒃᑯᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᖓᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᓗᓯᐊᖅᑎᓗᒋᑦ ᓄᓇᓕᒥᓂ ᐊᒻᒪᓗ ᓇᓪᒥᓂᖅᒥᓂᒃ ᐊᐅᓚᑦᓯᔪᓐᓇᓯᓂᖅᓴᐅᖅᑯᓗᒋᑦ. ᑐᖁᒧᒪᔭᒥᓂᒃ. ᐱᒻᒪᕆᐅᑎᓪᓗᒍ ᑲᕙᒪᒃᑯᑦ ᓇᓗᓇᐃᖅᓯᓯᒪᔪᑦ ᐊᖏᖅᓯᒪᓚᖓᓂᖅᒥᓂᒃ ᑐᑭᑖᕆᓗᓯᐊᖅᑎᓗᒋᑦ ᓄᓇᓕᕆᓂᖅᒥᒃ.

ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓ ᐃᓕᑕᖅᓯᓂᖅᑲᓚᐅᔪᖅ 11-ᓂᒃ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓂᒃ ᑐᑭᖑᖅᑎᒥᓂ ᐊᖓᔪᖅᑳᐅᕕᒥᓂ ᒫᑦᓯ 20, 1985-ᒥ. ᑖᓐᓇ ᑐᑭᖑᖅᑎᕕᓂᖅ ᐊᓪᓚᑕᐅᓯᒪᔪᖅ ᐊᓪᓚᖅᑯᑎᒥ ᐊᒻᒪᓗ 15 ᐃᓗᓕᕆᓯᒪᔾᔪᑏᑦ ᐊᑐᓕᖅᑎᑕᐅᓯᒪᔪᑦ ᑯᐸᐃᒃᑯᑦ ᑲᑎᒪᕕᐅᕕᖓᓂ ᕕᕗᐊᕆ 9, 1983-ᒥ.

ᐃᓗᓕᕆᔾᔪᑕᐅᔪᓐᓂᖅᑲᑕᐅᓚᐅᔪᖅ ᓄᑖᒥ ᒪᓕᒐᒥ ᓄᐃᑦᓯᔪᒪᓂᖅ ᐊᑕᐅᑦᓯᒃ ᑲᑎᒪᕕᐅᓚᖅᑐᒥᒃ ᐅᖃᐅᓯᐅᖅᑐᓂ ᐱᓂᐊᖅᓂᓕᕆᓂᖅᒥᒃ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ ᑯᐸᐃᒃᑯᓄᓪᓗ. ᑐᓴᖅᑕᐅᑎᑕᐅᑎᓪᓗᒍ ᑲᕙᒪᒃᑯᑦ ᓄᐃᑦᓯᔪᒪᔪᑦ ᒪᕐᕉᐃᓕᖓᔪᒥᒃ ᑲᑎᒪᔨᖏᓐᓂᒃ ᓄᐃᑦᓯᔪᒪᓕᖅᓂᐊᑎᓪᓗᑎᑦ ᓄᑖᒥ ᐱᓂᐊᖅᓂᓕᕆᕕᒻᒥᒃ. ᑖᓐᓇ ᓴᐳᔾᔭᐅᓂᓕᒃ 1985-ᒥ ᑐᑭᖑᖅᑎᒧᑦ ᑲᔪᓯᑎᑕᐅᓯᒪᔪᒧᑦ ᑯᐸᐃᒃᑯᑦ ᑲᑎᒪᕕᐅᔪᐊᖅᑕᐅᓂ ᓇᓗᓇᐃᖅᓯᓯᒪᒻᒪᑦ "ᐊᑕᐅᑦᓯᒃ ᑲᑎᒪᕕᐅᔪᐊᖅᓴᒃ ᑲᑎᒪᓂᕕᐅᑦᓴᒃ ᓄᐃᑕᑎᑦᑐᒍ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐅᖃᐅᕕᖃᕐᓂᓯᐊᖅᑯᓗᒋᑦ ᐱᔪᓐᓇᐅᑎᒥᓂᒃ, ᑭᒡᒍᒪᒋᔭᒥᓂᓪᓗ ᐃᓱᒪᒋᔭᒥᓂᓪᓗ."

ᐱᑕᖃᕆᕗᖅ ᐊᖏᖃᑎᒌᒍᑎᖃᓚᐊᖅᑎᑦᓯᓂᒃ ᐱᔾᔪᑎᓕᕆᓂᖅᒧᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᓗᓯᐊᕐᓂᒧᑦ. ᐃᓱᒪᒋᓗᒍ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐊᑎᓕᐅᖅᓯᒪᒪᑕ ᔦᐃᒥᔅ ᐸᐃ ᑯᐸᐃᒃ ᑕᖅᑭᓂᕐᒥᐅᑕ ᐊᖏᖃᑎᒌᒍᑎᖓᓂᒃ ᑖᒃᑯᐊ ᐊᖏᕈᑏᑦ ᑐᖃᖅᓯᒪᔪᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓄᑦ ᓄᓇᑖᖅᓯᐊᖅᓂᖅ ᑐᑭᑖᕆᑦᑕᐅᖅᓯᒪᖁᑕᖅᑕᐅᓯᒪᖅᑐᓄᑦ.

ᐊᒻᒪᓗ, ᓄᓇᕕᒻᒥᐅᑦ ᐊᓪᓗᕆᐊᕈᑎᖃᓪᓚᕆᓯᒪᓪᓚᑕ ᓇᓪᒥᓂᖅ-ᑲᕙᒪᑖᖅᓯᐊᖅᓂᕐᒥᒃ ᐱᓂᐊᖅᓂᓕᕆᓂᒃᑯᑦ ᐊᖏᕈᑎᖃᓯᐊᖅ ᓴᐃᓂᖅᑕᐅᕆᐊᕕᓯᐊᒥᔭᖅ ᐃᓚᖏᑦ ᒪᓕᒐᐃᑦ ᖃᐅᔨᔭᐅᑎᑕᐅᔪᑦ ᑐᖅᑲᓂᖅᓴᐃᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ ᐱᕆᐊᖅᑎᕆᓯᒪᔭᖏᓐᓄᑦ.

ᑖᒃᑯᐊ ᐃᓗᓕᖏᑦ ᑖᑦᓯᒪ ᓄᑖᑉ ᒪᓕᒐᐅᑉ ᑐᓴᓂᑐᓪᒪᓃᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ. ᓄᐃᑦᓯᓂᖅ $125-ᒥᓕᐊᓐ ᑖᓪᓚᓂᒃ "ᑮᓇᐅᔭᑎᒍᑦ ᓄᓇᓕᑎᒍᓪᓗ ᐱᕙᓪᓕᐊᑎᑦᓯᓗᓯᐊᕐᓂᒧᑦ ᑮᓇᐅᔭᖅᑯᑎᑦᓴᖅ" ᑐᖖᒐᓱᖅᑯᓇᖅᑑᓯᓂ ᑐᓴᖅᑕᑦ. ᑮᓇᐅᔭᖅᑐᕈᑎᑦᓴᖅ ᑐᖅᓯᖅᑲᓪᓚᑦᓯᓂ ᐊᖅᑯᓄᑦ ᑕᓪᓚᒪᓄᑦ. ᑲᕙᒪᑐᖅᑲᑦ ᐃᑲᔪᖅᓯᖅᑯᔭᐅᒥᑦᔩᓗᐊᑦ $125-ᒥᓕᐊᓐ ᑖᓪᓚᓂᒃ. ᑖᓐᓇ ᑮᓇᐅᔭᒪᓇᒃ ᓇᐅᓇᐃᒃᑕᖅ ᐃᑲᔪᖅᓯᒍᑎᑦᓴᐅᑎᓪᓗᒍ ᑎᒥᖁᑎᓄᑦ ᑮᓇᐅᔭᓕᐅᖅᓯᔪᑎᑦᓴᓄᑦ ᐱᓇᓱᒐᐅᓗᑎᒃ ᐱᕆᐊᖅᕕᓕᐅᖅᑎᑦᓴᓄᑦ ᐱᓇᓱᒐᖅᑖᑎᑦᓯᒐᓱᐊᖅᓂᓗᓪᓗ. ᐊᑐᖅᑦᓴᐅᒥᑎᓪᓗᒍ ᓄᓇᓕᓂ ᑎᒥᒪᓇᓕᐅᖅᓂᒧᑦ. ᑲᕙᒪᒃᑯᑦ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᓂᒃ ᑲᒪᒋᔭᖃᖅᑳᖅᓯᒪᔪᑦ ᓇᓗᓇᐃᔭᐃᓗᑎᑦ ᑲᔪᓯᑎᑦᓯᓗᒋᑦ ᑖᒃᑯᓂᖓ ᑮᓇᐅᔭᖅᑐᕈᑎᑦᓴᒥᒃ.

ᑯᐸᐃᒃᑯᑦ ᓇᓗᓇᐃᖅᓯᒪᒻᒥᔪᑦ ᑳᔅᓯᓇᓂᓕᒫᓯᐊᖓᓂᒃ ᓄᓇᖃᖅᑳᖅᓯᒪᔪᑦ. ᐊᓪᓚᓯᒪᔪᖅᑯᑎᓕᐊᖑᓯᒪᔪᖅ ᓇᓗᓇᐃᖅᓯᔪᖅ ᐱᓇᐃᓗᑕᓴᐅᔪᖅ ᑯᐸᐃᒥ ᖃᓪᓗᓈᑦ ᑯᐸᐃᒥᐅᑦ ᓇᖅᑭᓯᔪᒍᓐᓇᕐᓂᖏᓐᓄᑦ ᐊᓪᓚᐃᑦ ᓄᓇᖃᖅᑳᕐᓯᓂᖏᑦᑐᑦ. ᐊᓪᓚᓯᒪᔪᖅᑯᑎᓕᐊᖑᓯᒪᔪᖅ ᓇᓗᓇᐃᖅᓯᒥᔪᖅ ᐃᓄᑐᐃᓇᐃᑦ ᑖᓯᓗᒍ ᑳᔅᓯᓇᓂᖅᑐᖅ ᐃᓚᐅᖅᑭᖅᑭᐊᖅᑐᖅ ᑭᓯᐊᓂ ᓇᓗᓇᐃᖅᓯᒪᓯᐊᕈᓐᓇᓂᖏᑦᑐᖅ. ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐃᓅᓇᓂᖅᑐᑦ ᐊᑭᓕᖅᓱᐃᖅᐸᖅᑐᑦ ᑳᔅᓯᒐᕆᐅᑎᑦᑐᑦ ᐱᐅᓕᔭᕐᓂᖅᑐᖏᓐᓂᓪᓗ ᐊᒻᒪᓗ ᑯᐸᐃᒃᑯᑦ ᐱᒍᓯᑕᖅᑐᖏᓐᓂᒃ ᓂᕐᒥᓂᖅᓂᓪᓗ, ᐊᒻᒪᓗ ᑮᓇᐅᔭᖅᓯᐅᑎᒥᒃ ᑳᔅᓯᓯᐅᑎᒥᒃ. ᓇᓗᓇᐃᖅᓯᒪᒥᔪᖅ ᑳᔅᓯᓇᒐᓱᐊᖅᑲᓯᐊᓂᖓ ᐃᓄᓐᓂ 1993-ᒥ ᑲᔪᓯᑎᑦᓯᔪᖅᑎᒋᐊᖓ ᑳᔅᓯᓇᓂᐅᑉ ᐱᓇᓱᐃᑕᖓ ᐋᖅᑭᒃᑐᒍ ᓄᓇᕕᒻᒥ.

ᓯᐃᐱᑎ ᓄᖕᒐᐅᑉ ᖃᓄᐃᓕᐅᕆᓯᒪᑦᑕᖓ ᑕᒪᑐᒪᖓ ᓄᑖᒧᑦ ᒪᓕᒐᒧᑦ ᑐᖖᒐᓱᒃᑲᑦᓯᓂ ᓄᐃᑎᑕᐅᓂᖓᓂᒃ ᐱᓂᐊᖅᓂᓕᕆᓂᖅᓴᐅᑉ ᑲᑎᒪᕕᖓᓂᒃ. "ᐊᑐᐃᓐᓇᓯᐊᖑᒐᑦ ᐱᓇᓱᐊᖃᑎᒌᓯᐊᕈᒪᓂᖅᒧᑦ ᑕᐃᑲᓂ ᑲᑎᒪᕕᒻᒥ," ᓚᓚᐅᔪᖅ ᐅᓐᓄᓴᒃᑯᑦ ᐅᖃᐅᑕᕕᓂᐅᑎᓪᓗᒍ ᐃᕗᔨᕕᒻᒥᐅᑎᓂ ᒪᑭᕕᐅᑉ ᑲᑎᒪᓂᖓᓂ. "ᑭᖑᓂᖓᓯᒪᔪᒐᑦ ᐱᓂᐊᖅᓂᓯᒪᔪᖅ ᐅᓕᑎᓂᒃ ᑐᑭᓯᑎᓯᒪᑦ ᑕᐃᒪᐃᑦᑐᖅ ᐊᑐᖅᓂᖅᑲᓐᓇᓗᓇᐊᖅ ᐱᔪᓐᓇᑎᓯᔪᖅ ᐃᓚᖓᓂ ᖃᐅᔨᖅᑲᑕᓯᒪᓗᑦᑕ ᐱᓂᐊᖅᓂᓕᕆᓂᖅᒥ ᐅᖃᐅᖅᑎᖅᑕᖅᑐᓇᑕᖅ 'ᐱᓂᐊᖅᓂᓕᕆᓂᖅᒥ ᓴᐳᐊᖑᓪᓚᓯᒪᓪᓚ' ᑲᒪᖅᑎᕆᑦᑐᑕᖅᑲᓛᑎᓇᒍ ᑯᐸᐃᒃᑯ ᑲᕙᒪᖓᑕ ᐅᕙᒍᓪᓗ ᓄᓇᖃᖅᑳᖅᓯᒪᔫᑦᓯᑕ. ᑲᔪᓯᖅᑲᓯᐊᕆᐊᓕᖓᒐᑦ ᑲᕙᒪᒃᑯᓂᒃ ᐱᓇᓱᐊᖃᑎᖃᖅᓂᒥᒃ ᓄᐃᑦᓯᓗᓯᐊᖅᑕ ᑕᒪᑦᓱᒥᖓ."

Quebec's New Native Policy

The Quebec government unveiled its new policy for the 11 Aboriginal nations on April 2, 1998. The policy is contained in a document titled *Partnership Development Achievement*, published by the Secrétariat aux affaires autochtones.

The philosophy underlying the new policy is that the government wants to assist Quebec's Aboriginal peoples to develop their communities, and to attain greater control of their own destiny. Of importance, the government states its commitment to work for the settlement of land claims.

The Quebec government formally recognized the 11 Aboriginal nations in a resolution passed in the National Assembly on March 20, 1985. This resolution is reprinted in this document, as is a list of 15 principles adopted by the Quebec cabinet February 9, 1983.

One of the main elements of the new policy is the idea to create a permanent forum for discussion of political matters between Aboriginal nations and the Quebec government. In an accompanying press release, the government intends to create a bipartite commission which would design the new political forum. This idea is supported by the 1985 Resolution passed in the National Assembly, which noted that, "a permanent parliamentary forum be established to enable the Aboriginal peoples to express their rights, needs and aspirations."

There are also provisions for the negotiation of framework and sectoral agreements on specific areas of jurisdiction, or economic development. Arguably, as the Inuit of Nunavik have signed the *James Bay and Northern Quebec Agreement*, these sectoral agreements appear to be designed for aboriginal nations who have not settled land claims agreements.

As well, because Nunavik has made strides along the path of self-government, with a political accord soon to be signed, some of the policy announcements are more attuned to First Nations initiatives.

There are aspects of the new policy direction that are of concrete interest to Nunavik. The creation of a $125-million "economic and community development fund" is welcome news. The fund is spread out over five years. It is hoped the federal government will also contribute $125-million. This capital is earmarked to assist entrepreneurs, business start-ups, and job creation. It is also designed to be used for community infrastructure projects. The government wants Aboriginal People to be involved in defining and implementing the fund.

Quebec also wants to address the contentious issue of tax-exemption status for First Nations. The document outlines a problem that exists in Quebec society whereby non-native Quebec citizens develop prejudices against Aboriginal people as a whole because of the tax exempt status of status Indians living on reserves. The document notes that Inuit are excluded from this tax regime but does not clearly state that Nunavik Inuit pay all taxes: GST, PST, and income tax. It does note that the taxation work begun with Inuit in 1993 should be continued to resolve the tax problems specific to Nunavik.

Reaction to the new policy from Zebedee Nungak was to welcome the creation of the political forum. "We are entirely disposed to getting into a good solid working relationship in that forum," he said the afternoon it was announced while in Ivujivik at the Makivik AGM. "Past experience teaches us that such a thing would be very useful because certain time periods we have experienced what I call a 'political drought' where there is absolutely no interaction between the government of Quebec and us as aboriginal peoples. We are committed to working with the government in partnership to develop that."

ᑰᑦᔪᐊᕌᐱᒻᒥ ᐱᓇᓱᐊᕈᓯᓛᒥ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ ᕿᒥᕐᕿᑎᑕᐅᓂᕐᒥᒃ ᓇᓪᓚᐅᓂᕐᓯᐅᑐᑦ

ᐅᓂᒃᑳᑦᑕᕐᑎᑦ ᒫᑕ ᐃᓄᑉᐸᖅ-ᐃᖃᓘᒃ

MARTHA INUKPUK-IQALUK

ᐱᓇᓱᐊᕈᓯᖅ ᕕᕈᐊᕆ 16-20 ᑎᑭᑦᓴᖃᑕᓚᐅᔪᕗᖅ ᐊᑯᓂᐅᒋᔭᐅᔪᕕᓂᐅᑦᓱᓂ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐱᓇᓱᒐᑦᓴᓂᒃ ᕿᒥᕐᕿᑎᑦᓯᓂᖅᑲᖅᒍᓱᐊᔪᓄᑦ ᑕᒪᑐᒥᖕᒐᓗ ᐸᕐᓇᐃᑐᕕᓂᕐᓄᑦ: ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖕᒐᑕ ᐱᓇᓱᒐᑦᓴᔭᓕᕆᓂᕐᒥᒎ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᕐᒥᒎ ᐱᒍᑦᔨᕕᖕᒐᓄᑦ. ᑕᐃᒪ ᐊᓯᒪᐅᑦᑕᖅ ᐃᓕᓐᓂᐊᕝᕕᒃ ᐅᒃᑯᐊᓯᒪᑎᑕᐅᒐᓗᐊᕐᑎᓗᒍ ᓄᓇᓕᓐᓂ ᖃᓂᒪᓐᓇᖅᑲᖅᓂᑯᖕᒐᓄᑦ ᑕᒪᒃᑯᐊ ᑰᒃᔪᐊᕌᐱᓕᐊᕐᓯᒪᔪᑦ ᐃᓚᖕᒋᑦ ᐅᖕᒐᓯᑦᑐᑲᓪᓚᒥᑦ ᐱᓯᒪᑦᓯᑎᒃ ᐅᐃᓂᐸᐃᒃᒥᑦ ᑲᔪᓯᑦᓯᐊᒪᓇᑐᐃᓐᓇᓚᐅᔪᕗᑦ ᐱᓇᓱᒋᐊᕐᑐᓯᒪᔭᒥᓂᒃ. ᑕᒪᓐᓇ ᑲᔪᓯᑦᓯᐊᓂᖕᒐᑦ ᑕᑯᔪᓐᓇᕈᑎᒋᓚᐅᔪᕙᕗᑦ ᐱᓇᓱᒐᕐᒥᓂᓪᓗ ᑎᒥᐅᔪᓂᓪᓗ ᐅᐱᒍᓱᓐᓂᕐᒋᓐᓂᒃ.

ᕕᕈᐊᕆ 16-ᒥ ᐅᓐᓄᑎᓪᓗᒍ ᐅᑯᐊ ᑎᒥᐅᔪᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᑲᑎᒪᔨᒃᑯᖕᒋᑦ, ᒪᑭᕝᕕᑯᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ, ᓂᐅᕕᕐᕕᓕᕆᔩᒃᑯᑦ, ᐃᓅᓕᑦᓯᕕᒃ ᐊᓐᓂᐊᕕᒃ ᓄᓇᕕᒻᒥ ᐋᓐᓂᐊᓯᐅᕐᓂᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑐᑦ ᐊᕙᑕᖅ ᐃᓗᕐᖁᓯᓕᕆᔨᒃᑯᑦ, ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐅᑉ ᐃᓄᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᕕᖕᒐᑦ, ᐱᒋᐅᕐᓴᕕᓪᓗ ᓄᓇᕕᒻᒥ ᐱᓇᓱᒐᑦᓴᓂᒃ ᐱᒋᐅᕐᓴᕕᐅᔪᖅ, ᑕᕐᕋᒥᐅᑦ ᓂᐱᖕᒐᑦ, ᑲᑎᒪᔨᒃᑯᖕᒋᑦ ᑰᒃᔪᐊᕌᐱᒻᒥᐅᑦ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖕᒐᑦ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐳᓖᓯᖕᒋᑦ, ᑮᕕᑦ ᓄᕗᒻᒥᐅᑦ ᐊᒻᒪᓗ ᕋᐃᒃᓚᒥ (ᓄᓇᒥᐅᓂ) ᐅᔭᕋᓐᓂᐊᑦ ᓇᑉᐸᑎᓇᓚᐅᔪᕗᑦ ᑕᑯᔭᕐᑐᑕᐅᕕᑦᓴᒥᓂᒃ ᑐᑭᓯᓂᐊᕐᕕᐅᒋᐊᕐᑐᓄᑎᒃ ᐱᓇᓱᕐᑯᑎᒥᒃ ᒥᑦᓯᖕᒋᓐᓃᓕᕐᕗᔪᓂᒃ.

ᑕᒪᒃᑯᓂᖕᒐ ᐱᓇᓱᒋᐊᕐᑐᓯᒪᕐᑲᑎᒌᕐᒍᔪᑦ ᓂᕆᓂᕐᑲᕐᑎᑕᐅᓚᐅᔪᔪᑦ ᖁᐊᕐᓂᒃ ᐃᖃᓗᑉᐱᑐᕐᔨᑎᒃ ᐊᒡᒍᑕᐅᒪᔪᓂᒃ ᓯᑯᑦᓴᔭᓂᒃ ᖃᔩᒃᑕᓂᒃ ᐹᖅᑲᕐᓱᑎᒃ ᐊᑐᐃᓐᓇᕈᕐᑎᑕᐅᔪᕕᓂᕐᓂᒃ ᒥᐊᕆ ᐊᑕᒍᑦᑖᓗᕐᒧᑦ, ᓂᕆᒋᐊᓪᓛᒥᑦᓱᑎᓪᓗ ᓂᐊᖁᔭᓂᒃ ᐃᑭᐊᕐᒥᐅᓯᕐᑐᓯᒪᔪᓂᒃ, ᒪᒪᕐᑐᓕᐊᕕᓂᕐᓂᓗ ᑏᑐᕐᓱᑎᓪᓗ ᑳᐱᑐᕐᒥᓱᑎᓪᓗ.

ᑕᐃᒪᐃᑦᑐᓴᕐᒪᑕ, ᑐᑭᓯᑦᔫᒥᓕᓚᐅᔪᒋᕗᕐᒐ ᑕᒪᒃᑯᐊ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ ᕿᒥᕐᕿᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕈᓯᓛᒥ ᓇᓪᓚᐅᓂᕐᓯᐅᓃᑦ ᐃᓄᓐᓄᑦ ᐃᓕᕐᒐᕆᐊᕐᒥᑦ, ᐃᓄᐃᑦ ᑕᒪᒃᑯᓇᓂ ᑎᒥᐅᔪᓂ ᐱᓇᓱᑦᑎᐅᔪᑦ ᑲᑎᓲᕐᒍᒻᒪᑕ ᑕᑯᑦᓴᐅᑎᑦᓯᒋᐊᕐᑐᓱᑎᒃ ᐅᓇᒻᒥᒋᔭᕐᑲᑦᓯᐊᓂᕐᒥᓂᒃ ᓂᕆᐅᕝᕙᕐᑲᑦᓯᐊᓂᕐᒥᓂᓪᓗ ᐃᓄᓐᓂ ᓄᓇᕕᒻᒥᐅᓂᑦ ᐱᔭᓐᓇᓯᓂᖕᓱᕆᑎᒍᑦ, ᐱᓗᐊᕐᑐᒥ ᐃᓕᓐᓂᐊᑎᐅᔪᑦ ᐳᑦᑐᓂᕐᓴᒥᑦ ᐱᔭᓐᓇᕈᑎᒃ ᐃᓕᓐᓂᐊᕈᒪᓕᐅᒥᑐᐃᓐᓇᓂᕐᓴᓂᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐃᓕᓐᓂᐊᓈᑦᓯᐊᓱᑐᐊᕈᑎᒃ ᐱᓇᓱᒐᕐᑲᕈᒪᓯᒪᓗᔭᕐᓂᕐᒥᓂᒃ.

MARTHA INUKPUK-IQALUK

Career Week in Kuujjuaraapik

By Martha Inukpuk-Iqaluk

February 16-20 was a long-awaited week for the participants of Nunavik Career Week and it's organizers; KRG's Employment and Training Department. The fact that Asimauttaq school had been declared closed that day due to the community-wide flu did not faze the dynamic group that had travelled to Kuujjuaraapik from as far away as Winnipeg, Manitoba. It showed that they really believe in their work and their organizations.

On the evening of February 16th, Kativik Regional Development Council, Makivik Corporation, Air Inuit Ltd., Northwest Company, Inuulitsivik Hospital, Nunavik Regional Health Board, Avataq Cultural Institute, Kativik School Board's Inuit Teacher training program, Pigiursavik, Nunavik's Vocational school, Taqramiut Nipingat Inc., Municipality of Kuujjuaraapik, Kativik Regional Government, Kativik Regional Police Force, Kiewit Nuvumiut and Raglan Mines set-up their tables and information booths.

A reception was prepared for all participants with frozen Arctic char nicely served in paper cups, compliments of Mary Atagutaaluk, sandwiches, cakes, pies, and tea and coffee.

All in all, I learned that a Career Week is a people event, where individuals from different companies and background come together to show that they are interested in the aspirations and dreams of Nunavik residents, especially of those high school students who might decide to study some more, or who may want to find a job right away.

ᐱᐊᕋᐃᑦ (ᑲᒃᑲᓛᑦ) ᓯᕗᓪᓕᐸᐅᔭᐅᒋᐊᖃᕐᐳᑦ

ᑲᓇᑕᒥ ᐃᖅᑲᖅᑐᐃᕕᓕᕆᓃᑦ ᓄᑕᐅᓯᓪᓕᑎᓇᕆᐊᕐᓯᒪᓕᕐᒥᔭᐃᑦ ᒪᓕᒐᐅᔪᓂᒃ ᐱᐊᕋᐃᑦ ᓴᐳᒻᒥᔭᐅᒍᑎᕐᒋᓐᓂᒃ. ᑕᒪᒃᑯᐊ ᓄᑖᑦ ᒪᓕᒐᐅᑎᑕᐅᔪᐃᑦ ᐃᑲᔪᕐᓯᒪᐅᑎᐅᒐᓱᐊᕐᑐᐃᑦ ᕿᑐᕐᖓᓕᐅᔪᓂᒃ ᓇᒻᒥᓂᖅ ᕿᑐᕐᖓᒥᓂᒃ ᓴᐳᒻᒥᒍᑎᑦᓴᒥᓂᒃ ᐊᕐᕿᑲᑎᑮᑦᓯᒪᐅᑎᑦᓴᕐᓇᓂᒃ ᐊᒻᒪᓗ ᐃᑭᓪᓕᑎᓇᕆᐊᕈᑎᐅᒐᓱᐊᕐᓱᑎᒃ ᑮᓇᐅᔭᕐᑐᕈᑎᐅᑦᑐᓂᒃ ᐱᖁᔭᓕᕆᓂᑦᑎᒍᑦ ᐊᒻᒪᓗ ᐃᖅᑲᖅᑐᐃᕕᒻᒦᒍᑎᐅᑦᑐᐃᑦ ᐊᑭᖏᓐᓂᒃ ᓱᕐᕿᑕᐅᒍᓐᓇᐃᑎᓪᓗᒋᑦ ᐱᐊᕋᐃᑦ ᑭᖕᒎᒪᒋᔭᖏᑦ. ᑐᓴᐅᒪᑎᑦᓯᒐᓱᐊᕈᑎᒋᑦᓱᒋᑦ ᐱᒋᐊᕐᕕᓕᐅᑎᕐᑲᕐᓯᒪᔪᐃᑦ ᐆᒥᖓ ᐊᑎᖅᑲᖅᑎᑕᐅᔪᒥᒃ: "ᐱᐊᕋᐃᑦ (ᑲᒃᑲᓛᑦ) ᓯᕗᓪᓕᐸᐅᔭᐅᒋᐊᖃᕐᐳᑦ." ᑐᑭᓯᒋᐊᑦᓯᐊᕈᒪᔪᖅᑲᕈᓂ ᐱᐊᕋᐃᑦ ᓴᐳᑦᔭᐅᒋᐊᕐᑲᕐᓂᕐᒋᓐᓄᑦ ᐅᖃᓚᔪᖃᕈᓐᓇᑐᖅ ᐊᑭᖅᑲᖕᒋᑐᒧᑦ ᐆᒧᖕᒐ 1-800-373-2222, ᐅᕝᕙᓘᓐᓃᑦ ᖃᕆᑕᐅᔭᑎᒍᑦ ᐱᑐᑦᓯᒪᐅᑎᒧᑦ ᑕᑯᒐᓱᐊᕈᓐᓇᒥᔪᑦ ᐆᒧᖕᒐ: http://canada.justice.gc.ca.

BOB MESHER

Kids Come First

The Department of Justice Canada has updated their guidelines for child support. These new guidelines are designed to help parents structure their own child support agreements and cut down on legal proceedings and court costs while respecting the needs of children. The theme for their communications initiative is: "Kids Come First". Those wanting more information on child support may call toll-free at 1-888-373-2222, or view their web page at: http://canada.justice.gc.ca.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᖁᑎᖏᑦ

ᐊᑐᐊᒐᐃᑦ ᑐᓴᕋᑦᓴᐃᑦ ᑕᕐᕋᓕᔮᒐᐃᓪᓗ ᑏᕖᒃᑰᑦ ᐱᓯᒪᔭᕗᑦ

ᐅᑯᐊ ᓇᐃᓪᓕᑎᕐᓯᒪᔪᑦ ᖃᐅᔨᒪᔭᐅᔪᑦᓴᓯᐊᑦ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦᑕ ᐱᓯᒪᔭᖏᑦ ᑕᖅᑮᑦ ᓯᑕᒪᑦ ᐃᓗᐊᓂ.

- ᐃᕙᓗᐃᑦ ᐊᓂᒍᐃᒐᓯᐊᕐᓂᒍᑦ: ᐊᑐᕐᑕᐅᖏᓐᓇᑐᖅ ᐃᓄᐃᑦ ᐊᓐᓄᕌᓕᐅᕈᓯᖓ ᐊᓪᓚᑕᕕᓂᖅ ᐱᑎ ᑯᐸᔮᓯ ᐊᐃᓯᓐᒪᓐᒍᑦ ᐊᓪᓚᖑᐊᕐᓯᒪᔪᑦᑕᖅᑦᓯᐊᒪᓇᑦᓯᓂ ᐊᑐᐊᓇᐊᖓ ᐊᓕᐊᓇᕐᑐᒪᓇᐊᓘᑦᓯᓂ ᕿᒥᕿᐊᕆᐊᖓᓗ. ᑖᓐᓇ ᐊᑕᖏᑦᓯᐊᒪᓇᑦᓯᓂ ᐊᓪᓚᓯᒪᔪᖅ ᐃᓄᐃᑦ ᐊᓐᓄᕌᖏᑦᑕ ᒥᑦᓵᓄᑦ ᐱᑦᓯᐊᓯᒪᒻᒪᓇᑦᓯᓂ ᐱᓇᓱᐊᑦᑕᐅᓯᒪᔪᖅ. ᐊᑐᐊᕐᓯᔪᑦ ᑕᑯᒍᓐᓇᑐᑦ ᐊᑎᒋᑦ ᐆᑦᑑᑎᖏᓐᓂᒃ ᐅᑭᐅᕐᑕᑐᒥᐅᔭᓕᑦᓯᐊᓂᒃ ᐱᑕᓖᓐᓇᐅᓯᑎᓪᓗ ᐱᐅᓯᓇᔭᐅᓯᒪᔪᓂᒃ ᐊᑦᔨᖑᐊᓂᓪᓗ ᓄᓇᖕᖑᐊᓂᓪᓗ. ᐊᑦᔨᖑᐊᑦ ᓱᓇᒃᑯᑎᒐᓕᐃᑦ ᐆᑦᑑᑎᑦᓯᑦ ᓄᔭᕐᒥᐅᑕᐃᑦ ᑑᒐᕕᓃᓪᓗ ᐅᔭᒥᓕᐊᖑᓯᒪᔪᑦ ᐱᐅᔪᒻᒪᓇᐊᓗᐃᑦ. ᑖᓐᓇ ᕿᒥᕿᐊᖅ ᓴᐳᑦᔭᐅᓯᒪᔪᖅ ᐊᒥᓯᓄᑦ ᑕᕐᕋᒥ ᑎᒥᐅᔪᓄᑦ, ᐃᓕᕆᔭᐅᑎᓪᓗᒍ ᒪᑭᕝᕕᒃ ᑯᐊᐳᓈᓯ ᐊᕙᑕᒃᑯᓗ ᐱᐅᓯᑐᖅᑲᓕᓇᕕᖓ ᐊᒻᒪᓗ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᓇᕕᒃ. ᓄᐃᑎᑕᐅᓯᒪᔪᖅ ᕿᒥᕿᐊᖅ **UBC**-ᑯᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᖏᓐᓄᑦ.

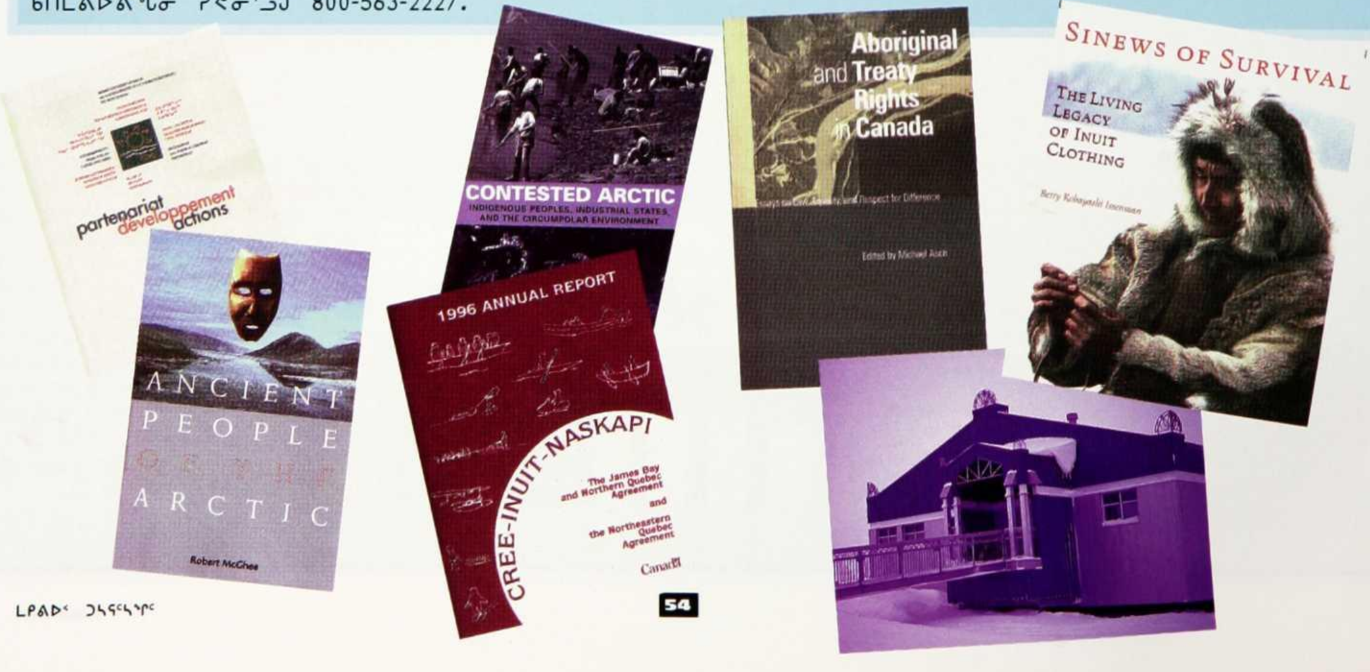
- ᕌᐳᑦ ᒪᑮ ᕿᒥᕿᐊᓕᐊᕕᓂᖓ ᓯᕗᓪᓕᕕᓃᑦ ᐅᑭᐅᕐᑕᑐᒥ ᐃᓅᓯᕕᓂᖏᑦ ᐃᓄᑐᐃᓐᓇᐃᑦ ᐊᕐᕌᒍᐃᑦ ᑕᐅᓴᓐᑏᑦ ᐊᓂᒍᓕᕐᑎᓗᒥᑦ ᐊᒥᐊᔨᑲᐅᑉ ᑕᕐᕋᒐᓂ. ᑖᓐᓇ ᐊᓪᓚᖑᐊᕐᓯᒪᒻᒪᓐᒪᒥᔪᖅ ᑭᐅᒍᑎᓪᒃ ᐊᐱᕐᓱᑎᐅᕙᑐᒥᒃ ᐃᓄᑐᐃᓐᓇᐃᑦ ᓇᑭᑦ ᐱᑦᓱᑎᒃ ᓅᓐᓂᒪᖏᑦ ᖃᓄᐃᑦᑐᓂᓪᓗ ᐊᓂᒍᐃᒍᑎᖃᕐᓂᒪᖏᑦ ᐊᑐᕐᓯᑎᒃ ᐊᑯᓂ. ᒪᑮ ᑐᓂᕐᑕᓂᐊᕐᑎᐅᓯᓂ ᐊᕐᕌᒍᓂ 30-ᓂᒃ ᖃᐅᔨᓴᕐᓯᒪᓕᕐᓯᓂ ᐅᑭᐅᕐᑕᑐᒥ. ᑭᓯᐊᓂ ᑖᓐᓇ ᐸᓂᕐᑐᐊᓘᑦᔭᕐᒥᑦᑐᖅ ᐱᒻᒪᓇᐊᓗᒻᒥᓗ ᐊᓪᓚᓯᒪᐅᑎᖅᑦᔭᓚᓂ. ᑐᑭᓯᑦᓯᔪᐊᖅ ᐃᓘᓐᓇᕐᒥᓄᑦ ᐊᑐᐊᕐᓯᔪᓄᑦ. ᓄᐃᑎᑕᕕᓂᖅ ᑲᑐᑦᔮᖅᑲᑎᑦᓯᑎᒃ ᑲᓇᑕᒥᐅᑦ ᐱᑐᖅᑯᕕᓕᓇᓂᐳᓪᓗ ᐃᓄᐃᑦ ᒥᑦᓵᓄᑦ ᑕᑯᔭᑦᓴᐅᑎᓪᓗᑎᑦ ᐊᓯᐅᓯᒪᔪᑦ ᑕᑯᑎᑦᔪᑎᑦ, ᐳᐃᒍᕐᑕᐅᓯᒪᔪᑦ ᓯᓐᓇᒎᒪᕕᓃᑦ: ᐃᓅᓯᕕᓂᖏᑦ ᓴᓇᖕᖑᐊᕿᓯᕕᓂᖏᓐᓗ ᓯᕗᓪᓕᕕᓃᑦᑕ ᐃᓄᐃᑦ. ᐊᓪᓚᑕᕕᓃᑦ **UBC**-ᑯᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᖏᓐᓄᑦ.

- ᑐᑭᓯᒐᓯᐊᕐᓗᒥᑦ ᐱᑦᔪᑏᑦ ᐊᑦᔨᕆᑦᓯᑎᒃ ᓵᖕᖓᔭᖏᑦ ᐃᓄᐃᑦ, ᐱᖓᒋᔪᕐᑐᑦ ᐊᓪᓚᓯᒪᔪᑦ ᐊᑎᓪᓕᒥ ᐅᖁᒪᐃᑦᑐᕐᑯᓇᕿᑎᖏᑦ ᐅᑭᐅᕐᑕᑐᑉ: ᓄᓇᖃᖅᑲᓯᒪᔪᑦ ᐃᓄᐃᑦ, ᐱᓇᓯᒐᓇᐳᐅᒐᓯᐊᕐᑐᓗ ᐊᒻᒪᓗ ᐅᑭᐅᕐᑕᑐᑉ ᐊᕙᑎᖓ ᐃᓯᒪᓇᕐᑐᒪᓇᐊᑐᕗᑦ. ᓯᑕᒪᐃᑦ ᐊᕙᑎᓕᓇᑦᓯᑎᒃ ᓵᖕᖓᔭᖓᓂ ᕈᓯᐊᒥᐅᑦ ᐃᓄᐃᑦ. ᐊᑦᔨᒐᑦᓯᐊᖓ ᑲᓇᑕᒧᑦ ᐊᓪᓚᑕᕕᖓ ᐱᑕ ᑳᓪᓚᓐ ᐱᐅᓯᑐᖅᑲᓇᑎᓪᓗᒍ ᐃᓗᓕᕐᓇᓂ ᐅᒪᔪᓇᓂᐅᑉ ᐊᐅᓚᑕᐅᓂᖓᑦ ᑲᓇᑕᒥ ᑕᕐᕋᒐᓂ ᓄᐃᑦᓯᓯᓂ ᖃᐅᔨᓴᕐᑕᐅᒍᑎᕕᓂᕐᒥᒃ ᓯᓇᐃᑦ ᓯᒃᑯᐊᕿᓂᕐᒪᒃᑲᑦ ᖁᓪᒪᓐᒥ ᓄᓇᑦᓯᐊᒥ 1990-ᕈᖅᑲᒥᐅᑎᓪᓗᒍ. ᑖᓐᓇ ᕿᒥᕿᐊᖅ ᓄᐃᑎᑕᕕᓂᖅ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᖓᓄᑦ ᒍᐊᓯᓐᑕᐅᑉ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᖓᑕ ᓄᐃᑎᑕᐅᓯᒪᓕᑦᓯᓂ **UBC**-ᑯᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᖏᓐᓄᑦ.

- ᑲᓇᑕᐅᑉ ᐃᖅᑲᑐᐃᕕᕐᔪᐊᖓ ᓄᐃᑦᓯᓯᒪᓕᕐᒪᑦ ᐱᐅᓯᑦᓴᖓᓂᒃ ᓄᓇᖃᖅᑲᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ ᑏᓯᒻᐱᓇ 1997-ᒥ ᑎᐊᑲᒍᒃ ᓄᐃᑎᓯᒪᔭᖓ ᕿᒥᕿᐊᖅ ᑖᓐᓇ ᐊᓪᓚᑕᕕᓂᖅ ᒪᐃᑯ ᐊᔅᒍᑦ ᓂᐅᕕᕐᑕᐅᓯᐊᕐᓂᐸᐅᓛᖅᑯᑐᖅ. ᓄᓇᖃᖅᑲᓯᒪᔪᑦ ᐊᖅᑭᒋᑎᓯᒪᔭᕐᒥᑦᑕᓗ ᐱᔪᓐᓇᐅᑎᖏᑦ ᑲᓇᑕᒥ: ᐊᓪᓚᓯᒪᐅᑏᑦ ᐱᖁᔭᐅᑉ ᐊᑦᔨᒌᓐᓂᐅᑉ ᐃᑉᐱᒥᐅᑎᑦᓯᐊᓇᐊᖅᑲᓂᐅᓗ ᐊᑦᔨᒌᖕᖏᑐᑎᒍᑦ ᓄᐃᑦᓯᓯᐊᑦᑐᖅ ᐃᓗᓐᓇᐃᓂᒃ ᓯᑯᑦᓴᔪᓂᒃ ᐱᑦᔪᑎᖅᑐᓂᒃ ᓄᓇᖃᖅᑲᓯᒪᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓂᒃ. ᐃᖅᑲᑐᐃᕕᒃᑯᑦ ᓇᓗᓇᐃᕐᓯᕙᓪᓕᐊᓯᒪᓗᐊᕐᑎᓗᒥᑦ ᐃᓗᓕᖏᓐᓂᒃ ᐱᖁᔭᐃᑦ ᑖᓐᓇ ᕿᒥᕿᐊᖅ ᐅᖃᐅᓯᕐᓯᓯᐊᕐᒍᓯᔪᓐᓴᕐᑐᖅ. ᐃᖅᑭᕐᓯᒥᐊᕐᑎᓯᒍᑎᓯᐊᖅᒍᓗᐊᖅ ᕿᓂᕐᑐᖅᑲᐊᕐᐸᑦ ᐃᖅᑲᑐᐃᕕᕐᔪᐊᒥ ᓄᐃᑎᑕᕕᓂᕐᒥᒃ. ᐃᓚᖕᒍᑦ ᐊᓪᓚᓯᒪᔪᖅ ᓂᐱᑦᑖᑦᑕᓕᓂᒃ ᖃᒥᑦᓯᓚᔪᐊᕐᔫᑉ ᓄᓇᑖᕐᓯᐊᕐᓂᒥᒃ ᐊᓯᐊᓂᒃ ᐊᑐᕐᑕᐅᒍᓐᓇᑐᒥᒃ ᓄᐃᑦᓯᓂ ᐃᓗᓐᓇᐃᓄᑦ ᑎᒥᐅᔪᓄᑦ ᐱᕙᓪᓕᖅᑯᑎᐅᓚᕐᓂᑦᑐᒥᒃ. ᓄᐃᑎᑕᐅᓯᒪᔪᖅ **UBC**-ᑯᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᖏᓐᓄᑦ.

- ᑲᕙᒪᑐᖃᒃᑯᑦ ᓄᐃᑦᓯᓯᒪᓪᒥᔪᑦ 1996-ᒥ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᒃ ᑐᓴᕐᑎᓯᐅᑎᒥᒃ ᐱᒐᓯᐊᑦᑕᒥᓂᒃ ᐱᑦᔪᑎᑦᓯᒍ ᔭᐃᒥᔅ ᐸᐃᑉ ᑯᐸᐃᒃ ᑕᕐᕋᒐᓂᓗ ᐊᖅᑭᒃᑎᕐᐹᓂᒥᒃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᓴᐅᒥᐊᑕ ᑕᕐᕋᒐᓂ ᐊᖅᑭᒃᑎᒍᑎᒥᒃ ᐊᓪᓚᓄᑦ ᐃᓄᓐᓄᑦ ᓇᔅᑲᐱᓄᓪᓗ. ᒪᕐᑭᐃᓂᒃ ᐅᖃᐅᔨᓐᓂᒃ ᐊᑐᕐᓯᓂ (ᖃᓪᓗᓈᑎᑐᑦ ᐅᐃᒍᐃᑎᑐᓪᓗ) ᑐᓴᕐᑎᓯᐅᑎ ᑲᕙᒪᑐᖃᒃᑯᑦ ᑮᓇᐅᔭᕐᑐᕈᑎᕆᓯᒪᔭᖏᓐᓂᒃ 1995-1996-ᒥ ᐊᕐᕌᒍᒧᑦ (ᐃᓯᓪᓕᓯᓂ ᐊᐃᓇᓕ 30, 1996-ᒥ). ᐃᓘᓐᓇᓚᓕᑎᒃ ᓄᐃᑕᑎᑕᐅᓯᐊᑐᓚᐊᑦ ᐊᕐᕌᒍᑕᒫᑦ ᑮᓇᐅᔭᕐᑐᕈᑎᐅᕙᑦᑐᑦ ᐊᓪᓚᓯᒪᐅᑎᓪᓗ ᑲᓇᑕᒥ ᐃᓪᓗᕐᑎᓯᓂᕐᒍᑦ ᐊᒻᒪᓗ ᐃᓪᓗᓕᕆᓂᕐᒍᑦ ᑯᐊᐳᓈᓴᒃᑯᓄᑦ (**CMHC**) ᓄᐃᑎᖕᒋᑦ ᐊᑭᓕᕐᑐᐃᒍᑎᐅᓯᒪᔪᑦ ᐃᓪᓗᓕᐅᕈᑎᕕᓂᕐᓄᑦ 1986-ᖑᓚᐅᕐᑎᓇᒍ ᐊᒻᒪᓗ 1985-ᖑᓚᐅᕐᑎᓇᒍ ᓇᓗᓇᕐᑎᕐᓯᑦᓯᐊᓚᐅᔪᑦ ᖃᓄᑎᒃ ᑲᕙᒪᑐᖃᒃᑯᑦ ᑮᓇᐅᔭᐃᕐᓯᒪᒻᒪᖔᑦ ᓄᓇᕕᒻᒥ ᐃᓪᓗᓕᐅᕐᓂᒧᑦ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᓕᐊᓇᔭᐅᓯᒪᔪᑉ ᐊᕐᕌᒍᖓᓄᑦ. ᓄᐃᑎᑕᕕᓃᑦ ᐃᓄᓕᓇᕐᑐᖃᒃᑯᓄᑦ 1997-ᒥ.

- ᓄᓇᕕᒻᒥ ᐃᓗᓯᕐᓗᑐᓕᓇᔩᑦ ᑲᑎᒪᔨᖏᑦ ᓄᐃᑦᓯᓯᒪᑭᕗᑦ 17 ᒥᓂᑦᔅᓂᒃ ᓄᐃᑕᓂᓕᒻᒥᒃ ᑕᕐᕋᓕᔮᕈᑎᒥᒃ ᑏᕖᒃᑰᑦ ᖃᓪᓗᓈᑎᑐᑦ ᐅᐃᒍᐃᑎᑐᓪᓗ ᐊᑎᖃᕐᓯᓂ ᐃᓅᓯᖃᕐᓂᖅ ᐱᓇᓱᐊᕐᓂᓗ ᓄᓇᕕᒻᒥ. ᑖᓐᓇ ᑕᕐᕋᓕᔮᒐᖅ ᓄᐃᑕᑎᑦᓯᔪᖅ ᖃᓄᖅ ᐊᓕᐊᓯᑎᒥᒻᒪᖔᑦ ᐃᓗᓯᕐᓗᑐᓕᓇᔩᑦ ᐱᓇᓱᐊᓇᐊᒥᒃ ᓄᓇᕕᒻᒥ ᐱᒻᒪᕆᐅᓂᖓᓂᓪᓗ ᐱᓇᓱᐊᖃᑎᑮᑦᓯᐊᓇᐊᖃᕐᓂᒥᒃ ᐱᐅᓯᑐᖃᖃᑎᑮᖕᖏᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐊᓕᐊᓇᕐᑑᒍᑎᐅᒍᓐᓇᑐᓂᒃ ᓄᓇᒥ ᐱᓇᓱᐊᑭᓐᓇᐃᑐᐊᕐᐸᑕ. ᐊᑕᐅᓯᖅ ᓄᐃᑕᑎᑦᓯᔪᖅ ᐋᓐᓂᐊᓯᐅᕐᑎᒥᒃ ᑕᑯᓐᓇᖑᐊᕐᑐᒥᒃ ᐅᓪᒐᑯᑦ ᐃᖏᕐᓯᓂᐅᑉ ᒥᑦᓵᓄᑦ. ᐅᖃᕐᓯᓂ ᑐᓯᒥᖅᑭᑕᖕᒋᒎᖅ ᒪᓐᑐᔨᐊᒥ ᐃᖏᕐᕋᐅᒐᕐᑐᑦ ᓂᓐᓂᐅᕋᓚᐅᑎᑦᓯᑎᒃ ᐱᓱᒍᓐᓇᕋᒥᓕᒎᖅ 5-ᒥᓂᑦᔅᓂᒃ ᐱᓇᓱᐊᓇᐊᕐᑐᓗᓂ ᐋᓐᓂᐊᕕᒻᒧᑦ. ᑖᓐᓇ ᑐᓯᓐᓇᓵᓇᒍᑎ ᑐᓯᓐᓇᕈᓐᓇᑐᖅ ᑭᓇᑐᐃᓐᓇᒧᑦ ᐱᔪᑦᓴᐅᔮᕐᕕᓕᒧᑦ ᑕᒪᐅᖓ ᐃᓗᓯᕐᓗᑐᓕᓇᔪᑦᓴᐅᔮᕐᑐᒧᓪᓗ. ᐊᑐᐃᓐᓇᓯᐊᖅ ᓄᓇᕕᒻᒥ ᐃᓗᓯᕐᓗᑐᓕᓇᔩᑦ ᑲᑎᒪᕕᐅᕕᖓᓂ ᓯᕙᓂᕐᓗᒍ 800-563-2227.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CONTESTED ARCTIC
INDIGENOUS PEOPLES, INDUSTRIAL STATES, AND THE CIRCUMPOLAR ENVIRONMENT
Aboriginal and Treaty Rights in Canada
Essays on Law, Equity, and Respect for Difference
Edited by Michael Asch
SINEWS OF SURVIVAL
THE LIVING LEGACY OF INUIT CLOTHING
Betty Kobayashi Issenman
ANCIENT PEOPLE OF THE ARCTIC
Robert McGhee
1996 ANNUAL REPORT
CREE-INUIT-NASKAPI
The James Bay and Northern Quebec Agreement and the Northeastern Quebec Agreement
Canada

Books, Reports, and Videos Received

Here is a brief summary of noteworthy items *Makivik News* has received in the past few months.

- *Sinews of Survival: The Living Legacy of Inuit Clothing* by Betty Kobayashi Issenman is a handsomely illustrated book which is a joy to read and look at. This comprehensive documentation of Inuit clothing is a superbly accomplished work. Readers will find parka patterns from across the circumpolar regions, all accompanied by historic and contemporary photographs, and maps. The photos of accessories such as hair ornaments and ivory pendants are beautiful. The book was supported by many northern agencies, including Makivik Corporation, the Avataq Cultural Institute, and the Kativik School Board. Published by UBC Press.

- Robert McGhee's book *Ancient People of the Arctic* chronicles the life of Inuit several thousand years ago in the North American continent. This richly illustrated tome answers questions about where Inuit migrated from, and what sort of implements were used to survive centuries ago. McGhee is an archeologist who has spent thirty years studying the Arctic. But this is not a dry, academic account. It's easily accessible to all readers. It was produced in conjunction with the Canadian Museum of Civilization for the exhibition *Lost Visions, Forgotten Dreams: Life and Art of an Ancient People*. Published by UBC Press.

- For insight into some contemporary issues facing Inuit, the six essays contained in *Contested Arctic: Indigenous Peoples, Industrial States, and the Circumpolar Environment* are truly thought provoking. Four of them deal with environmental issues facing Russian Inuit. Most pertinent to Canada is the essay by Peter Collins on the *Cultural Context of Wildlife Management in the Canadian North*, which presents a case study of how things went wrong in Holman, NWT in the early 1990s. The book is published by the University of Washington Press, distributed by UBC Press.

- Now that the Supreme Court has ruled on the nature of Aboriginal rights in the December 1997 Delgamuukw case, this book by Michael Asch should be on the best seller list. *Aboriginal and Treaty Rights in Canada: Essays on Law, Equality, and Respect for Difference* brings together eight academic papers on the issue of Aboriginal rights. Although the court has gone down the road of defining the concept, legally, this book is in no way a moot point. Rather, it's a primer for anyone seeking context for the landmark Supreme Court ruling. One of the essays deals with the sticky point of extinguishment in comprehensive land claims, and offers a novel alternative which would benefit all parties. Published by UBC Press.

- The federal government has published the 1996 Annual Report for its obligations regarding the *James Bay and Northern Quebec Agreement* and the Northeastern Quebec Agreement for the Cree, Inuit, and Naskapi. The bilingual (English and French) report documents federal expenditures for the 1995-1996 fiscal year (ending April 30, 1996). Though most of the categories are explicit about year to year expenditures, the listing for Canada Mortgage and Housing Corporation (CMHC) pools spending for housing in pre-1986 programs, and post 1985 programs, making it impossible to determine how much the federal government spent on housing in Nunavik for the period of this Annual Report. Published by DIAND in 1997.

- The Nunavik Regional Board of Health and Social Services (NRBHSS) has produced a 17-minute video in English and French called *Living and Working in Nunavik*. The video shows how health workers enjoy working in Nunavik, the importance of team work, cross-cultural settings, and the opportunities to enjoy the land during free time. One scene shows a nurse watching a morning traffic report. She says she doesn't envy those stuck in Montreal traffic, while it takes her five minutes to walk to the nursing station. This recruiting video would appeal to anyone with an interest for the region, and health issues. Available from NRBHSS at 800-563-2227.

ᐅᔭᕋᓐᓂᐅᕕᐅᑉ ᕌᒃᓚᓐ ᐅᒃᑯᐃᑕᐅᓪᓚᓇᓐᓂᖕᒐ

ᐅᔭᕋᓐᓂᐊᑏᑦ ᕙᓪᑲᓐᐸᕆᑦᔅ-ᖑᓂᕋᕐᑕᐅᔪᐃᑦ Falconbridge Limited ᕐᑯᕕᐊᓯᒍᑎᕐᑲᓛᕐᑐᐃᑦ ᐅᒃᑯᐃᑕᐅᓪᓚᓇᓐᓂᕐᑲᓕᕐᐸᑦ ᕌᒃᓚᓐ ᐅᔭᕋᕐᓂᐊᕕᒃ ᔪᓚᐃ 1998-ᒥ. ᑎᓯᒻᐱᓇᐅᑎᓪᓗᒍ 1997-ᒥ, ᕙᓪᑲᓐᐸᕆᑦᔅ-ᑯᑦ ᐅᔭᕋᕐᓂᐊᓇ ᐊᓯᓚᐅᔪᑦ ᓴᕕᕋᔭᑦᓴᔭᒥᒃ nickel-copper-ᖑᓂᕋᕐᑕᐅᔪᒥᒃ, ᑕᕐᕿᓄᑦ ᐱᖓᓱᓄᑦ ᐱᒋᐊᒃᐱᑦᓴᒪᓇᑦᓱᑎᒃ.

ᑕᐃᓐᓇ ᐅᔭᕋᕐᓂᐊᑎᐅᑦᓱᑎᒃ ᑲᒻᐸᓂᐅᔪᖅ ᐊᐃᑦᑐᑕᐅᓂᕐᑲᓚᐅᔪᖅ ᑯᐸᐃᒃᒥ ᐃᓄᒋᔭᐅᕐᑳᓯᒪᔪᐃᑦ ᑮᓇᐅᔭᓕᐅᕋᓯᐊᕐᓂᑯᑦ ᑲᑐᑦᔾᔨᕐᑲᑎᒌᓐᓂᑯᖕᒋᓐᓄᑦ ᓵᓚᓐᓃᒍᑎᕐᑲᕐᓱᑎᒃ ᐊᖏᓂᕐᐹᒥᒃ ᐃᓕᑕᕆᔭᐅᓂᕐᒥᒍᑦ ᐊᔪᐃᓐᓇᓯᑎᐅᒻᒪᑕ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓂᒃ ᐱᓇᓱᑦᑎᓯᒐᓱᐊᕐᓱᑎᒃ, ᓴᐳᑦᔨᓂᕐᒥᒍᑦᓗ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᐃᑦ ᑮᓇᐅᔭᓕᐅᕋᓱᐊᕐᑎᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᕌᒃᓚᓐ ᐊᖏᕐᑲᑎᒌᒍᑎᖕᒐ ᐱᕙᓪᓕᐊᔭᐅᑎᓪᓗᒍ ᓄᐃᑦᓯᕙᓪᓕᐊᕐᑲᑎᐅᓚᐅᔪᒻᒪᑕ ᓴᐳᒻᒥᓂᕐᒥᒍᑦ.

BOB MESHER

Raglan Official Opening

Falconbridge Limited will celebrate the official opening of the Raglan mine in July 1998. In December of 1997, Falconbridge started production of the nickel-copper mine, three months ahead of schedule.

The mining company is a recipient of the Quebec First Peoples Business Association's Grand Prize in recognition of its efforts in native employment, its support of Aboriginal businesses and for the development of the Raglan Agreement.

ᐃᓅᓕᕐᕕᓯᐅᑦᓯᐊᓇᑦᓯ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᔨᒃᑯᑦ

ᐅᐱᒍᓲᑦᔨᕆᐊᕐᑲᕐᓂᕋᑦ ᐊᓅᑎᕆᐊᕐᑲᕐᐳᖅ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓂᓪᓗ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᒥ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑎᕐᑲᕐᑲᑦᑕᓚᐅᕐᒪᑕ ᐃᓕᓐᓂᐊᓇᐅᑉ ᐊᕐᖀᒍᓕᒫᕐᓚᓂ ᐊᕙᑎᓂᒃ ᐊᕐᖀᒍᕐᑲᓕᕐᓂᒥᓂᒃ. ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᖅ ᓄᐃᑕᐅᓚᐅᕐᓯᒪᒪᒐᓗᐊᕐᑎᓗᒍ ᔫᓂ 21, 1978-ᒥ.

BOB MESHER

Happy Birthday KSB

Congratulations are in order for students and educators at the Kativik School Board who have been celebrating their 20th anniversary throughout the past school year. Officially, the Kativik School Board was created on June 21, 1978.

ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᑦᓴᕐᑲᒥᖏᑦ

ᓂᕈᐊᕐᓂᕐᑲᓚᐅᔪᕋᖅ ᓄᓇᓕᓂ ᑭᒡᒐᑐᕐᑎᓴᓂᒃ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᑦᓴᖏᓐᓂᒃ ᕕᕋᐊᓇᒥ. ᓂᕈᐊᕐᑕᐅᑭᐊᓪᓚᑐᕕᓂᖅ ᕐᑲᐅᑦᓯᐊᖅ ᐅᐃᑖᓗᒃᑐᖅ ᐃᓄᒃᔪᐊᒥ. ᓄᑖᑦ ᓂᕈᐊᕐᑕᐅᕐᑲᒻᒦᑦ ᐅᑯᐊ: ᐱᓕ ᐅᐃᑖᓗᒃᑐᖅ ᓯᓵᓯᐱᒥᐅᖅ, ᒫᒃ ᐸᐱᑲᑦᑐᖅ ᓴᓪᓗᒥᐅᖅ, ᑏᕕ ᐊᖑᑎᖕᖑᐊᖅ ᐊᐅᐸᓗᒻᒥᐅᖅ, ᓕᓯ ᑯᓗᓛᓗ ᕐᑯᐊᕐᑕᒥᐅᖅ. ᐊᕐᖀᒍᓂᒃ ᐱᖓᓱᓂᒃ ᑐᖀᕐᓂᕐᑲᓚᖓᔪᑦ. ᕐᑯᕕᐊᓱᒍᑦᔨᕆᓯ ᓄᑖᑦ ᐃᓚᐅᔪᕐᑖᕐᑲᒻᒥᑦ.

BOB MESHER

New BOD Members

Elections for community representatives of the Makivik Corporation Board of Directors took place in February. Returning for the community of Inukjuak is Paulusie Q. Weetaluktuk. Newly elected members are: Billy Weetaltuk in Chisasibi, Mark Papigatuk in Salluit, David Angutinguak in Aupaluk, and Lizzie Kulula in Quaqtaq. The terms last for three years. Congratulations to the new members.

STEPHEN HENDRIE

ᐊᓪᓚᖑᐊᒐᓚᑦᑐᐃᑦ

ᐊᐃᔅᓕᓐ, ᐊᓪᓚᖑᐊᑎᕆᔨᐅᔪᖅ ᐅᓪᓗᑕᒦᑦ ᑐᓴᕿᑦᓴᓕᐊᖑᓲᓂ ᒪᓐᑐᕆᐊᒥ *Montreal Gazette*-ᑯᓄᑦ, ᐅᕐᑲᐅᑦᔨᕆᐊᕐᑐᓯᒪᓚᐅᔪᖅ ᐃᓕᓐᓂᐊᑎᓂᒃ ᔮᓂᒻᒪᕆᒃ ᐃᓕᓐᓂᐊᕕᖓᓂ ᑰᑦᔪᐊᒥ ᒫᑦᔨ 18-ᖑᑎᓪᓗᒍ. ᑎᐊᔨ ᒧᓯ (ᐊᑎᓪᓚᓇᖓ), ᐊᐃᑉᐸᕐᑲᕐᓱᓂ ᐊᕐᓇᓴᕐᒥᓂᒃ ᒥᐊᔨ ᕐᑭᐅᓴᓐᒥᒃ, ᐳᓛᕐᑎᕆᔭᐅᓚᐅᔫᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᒧᑦ ᔫᓐ ᑲᒥᖕᔅᒧᑦ.

ᑲᓇᑕᒥ ᐊᓪᓚᖑᐊᕐᓯᑎᐅᓂᕐᐸᐅᒐᒥ ᐅᓂᒃᑳᓚᐅᔪᖅ ᐊᓕᐊᓇᐃᑑᑎᑦᓯᔨᐅᒐᓱᐊᕐᓂᕿᕐᓱᓂ ᐱᐅᓯᓇᓴᐅᔪᓂᒃ. ᐊᑦᔨᖑᐊᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᓱᓂᓗ ᐅᓂᒃᑳᓚᐅᔪᖅ. ᐃᓕᓐᓂᐊᑎᓄᑦ ᓇᐅᑦᓯᑐᕐᑕᐅᓂᕐᑲᓱᓂ ᐊᐱᕐᓱᑕᐅᓯᓚᐅᔪᒻᒥᔪᖅ ᐊᓪᓚᖑᐊᕐᓂᓇᕆᑦᑕᒥᑕ ᒥᑦᓵᓄᑦ ᐅᕐᑲᕆᑐᐊᕐᒪᑦ.

ᕐᑲᕐᓚᑐᐅᓐᓇᖅ ᑐᓴᕈᒥᓇᕐᑐᓂᒃ ᐱᒍᓐᓇᓯᐊᕐᓱᑎᒃ ᐱᓇᓱᒐᓕᑦ ᐳᓛᓇᐊᓕᑐᐊᕐᒪᑕ ᑰᑦᔪᐊᒧᑦ ᐊᒻᒪᓗ ᐊᓯᖕᒥᓐᓄᑦ ᓄᓇᓕᓐᓄᑦ ᓄᓇᕕᒻᒥ, ᐃᓕᓐᓂᐊᑏᑦ ᐳᓛᓇᐊᕐᑎᓯᓲᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᒻᒥᓄᑦ ᐅᕐᑲᑦᔭᐅᑎᕆᐊᕐᑐᓯᕆᑦ ᐃᓕᓐᓂᐊᑎᖏᑦ ᐱᓇᓱᒐᖏᑦᑕ ᒥᑦᓵᓄᑦ. ᑲᒥᖕᔅ ᐃᓕᓐᓂᐊᑎᖏᓪᓗ ᐅᐱᕆᔭᕐᑲᒻᒪᕆᓚᐅᔪᑦ ᐊᐃᔅᓕᓐ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᑲᓚᐅᔪᒻᒪᑦ ᐱᓪᓚᕆᐊᓗᑐᐃᓐᓇᐅᓚᓯᐊᖖᒋᑐᑎᒍᑦ ᑕᑯᓐᓇᕈᓯᕐᒥᒃ ᐃᓄᓐᓂᒃ ᐊᒻᒪᓗ ᓱᒐᓚᓐᓂᐅᔭᓂᒃ. ᐃᓕᓐᓂᐊᓂᖕᒐᓂᒃ ᐅᓪᓗᑐᐃᓐᓇᒥᐅᓐᓃᑦ ᐊᓕᐊᓇᕐᑑᑎᓚᐅᕐᑐᐊᐱᑦᓱᒍᓗ.

STEPHEN HENDRIE

Cartooning Around

Aislin, the editorial cartoonist for the *Montreal Gazette*, took time to speak with a group of students at Janimarrik School in Kuujjuaq on March 18th. Terry Mosher (his real name), accompanied by his fiancé Mary Hughson, were hosted by teacher John Cummings.

Canada's leading editorial cartoonist explained that his role is to poke fun at the system. He used slides to illustrate his talk. The students quizzed him on the art of cartooning at the end of the presentation.

Whenever interesting professionals visit Kuujjuaq and other communities in Nunavik, teachers normally invite them to tell students about their careers. Mr. Cummings and his class were especially grateful to Aislin who taught another less serious way of seeing people and events, while lightening up their school day as well.

ᓂᐱ ᓄᐃᕗᖅ ᑰᒃᔪᐊᒥ ᓂᐱᕐᓗᒃ

ᐊᖕᑳᕙᒥᒃ ᐊᑎᓖᑦ ᑰᒃᔪᐊᒥᐅᖑᑦᓯᑎᒃ ᐃᖕᖏᖑᐊᕐᑏᑦ ᓄᐃᑦᓯᕐᑲᒻᒥᐅᒐᑦ ᓂᐱᓕᐊᕙᓂᕐᒥᓂᒃ ᔮᓄᐊᕆ 16-ᒥ ᑰᒃᔪᐊᒥ. ᑖᓐᓇ ᑐᓴᕐᓂᒍᓯᑦᑐᓂᒃ ᓂᐅᕙᕈᓐᓇᑎᑦᓯᓚᐅᔪᖅ ᓂᐱᕐᑯᑎᖓᓐᓂᒃ ᐊᑎᓕᒻᒥᒃ ᐊᓯᐅᕚᓪᓕᐊᓂᖅ ᑳᒃᑯᐊ ᑕᑯᓐᓇᑎᓪᓗᒋᑦ ᑕᑯᓐᓇᑕᐅᑦᓯᑎᓪᓗ ᓂᑦᔭᕈᑎᐊᐱᒻᒥᒃ ᓯᒃᑭᑖᐱᒻᒦᑦᑐᒥᒃ ᓂᐱᓕᐊᕆᓯᒪᔪᒥᒃ ᓄᐃᑕᑎᑦᓯᒍᑎᕐᑲᕐᑎᓗᒋᑦ. ᓂᐱ ᓂᑦᔭᕈᑎᐊᐱᒃ ᓯᒃᑭᑖᐱᒻᒦᑦᑐᖅ ᐊᑐᐃᓐᓇᐅᓕᕐᑐᑦ ᐃᓘᓐᓇᖏᓐᓂ ᓄᓇᕙᒻᒥ ᓄᓇᓕᓂ.

ᐃᖕᖏᖑᐊᕐᑏᑦ ᓂᑦᔭᕈᑎᐊᐱᒻᒥ ᓯᒃᑭᑖᐱᒻᒦᑦᑐᑦ ᐅᑯᐊ: ᑎᐊᕆᒃ ᑕᑯᕐᓈ (ᑯᑭᑦᑕᐸᑦᑎᐅᓯᓂ ᐃᖕᖏᑎ ᓯᑕᒪᓕᑦᑎᐅᓯᓂᓗ), ᕗᐃᓕᔅ ᑕᑯᕐᓈ (ᐊᓇᐅᓪᓚᑎ), ᕗᕆᐊᑦ ᐸᐅᓴᓐ (ᓯᑕᒪᓕᑦᑎ), ᐱᓐ ᒍᐊᑦᓗ (ᐃᖕᖏᑎ). ᑯᑭᑦᑕᐸᑦᑎᐅᒥᔪᖅ ᑳᐱ ᑐᐳᐃ ᐃᓚᐅᓯᓚᐅᔪᒻᒥᔪᖅ ᓂᑦᔭᕈᑎᐊᐱᒃ ᓯᒃᑭᑖᐱᒻᒦᑦᑐᖅ ᓴᓇᔭᐅᕖᕐᑐᕙᓂᐅᑎᓪᓗᒍ.

ᐃᖕᖏᑕᕙᓂᕐᓂᒃ ᐱᑕᕐᑲᕐᓯᓂ 11-ᓂᒃ ᓂᐱᕐᓗᓴᔭᐅᑦᓯᑎᒃ. ᐱᖕᖑᐊᑏᑦ ᓯᕗᓕᕐᑎᖑᐊᖓ ᑎᐊᕆᒃ ᑕᑯᕐᓈ ᐊᓪᓚᑐᕙᓂᖅ ᐃᓘᓐᓇᒐᓕᖏᓐᓂᒃ ᐃᖕᖏᖑᐊᕈᑎᓂᒃ ᐱᕐᑲᑎᒋᑦᓯᒍ ᐱᓐ ᒍᐊᑦ ᒪᕐᑮᓂᒃ ᐊᖕᒪᓗ ᐃᖕᖏᕈᓯᓕᐅᕐᓯᒪᒻᒥᓯᓂ ᐱᓐ ᓯᑕᒪᓂᒃ ᐊᓪᓚᓯᒪᑦᓯᓂ.

ᐊᑎᖏᑦ ᐃᒪᐃᑦᑑᓯᑎᒃ ᐃᖕᖏᕈᓰᑦ ᑰᒃᑯᓰᑦ ᑯᖓ, ᐃᓅᓯᑦᓯᐊᕌᓗᒃ ᐃᓯᓕᕗᖅ ᐃᔅᓗ ᐊᖕᒪᓗ ᐊᑐᖕᖏᑐᖅ, ᐅᑯᐊᓗ ᐃᖕᖏᕈᓰᑦ ᐊᑎᕐᑲᕐᓯᑎᒃ ᐊᓯᐅᔫᖅ, ᐃᓅᓯᖅ ᐃᓯᓕᕗᖅ, ᑲᑕᖕᒐᔫᖅ, ᓵᓚᐅᔫᑦ ᐊᖕᒪᓗ ᐊᑐᖕᖏᑐᖅ, ᑳᒃᑯᓂᖕᒐ ᑐᓵᔫᑦ ᓂᐱᒥ ᐃᓯᒪᑐᐃᓐᓇᓇᐊᓖᑦ ᐊᓕᐊᓇᖕᖏᑑᒥᐊᖏᑦ. ᑭᓯᐊᓂ ᑳᒃᑯᐊ ᓂᐲᑦ ᐊᐱᕐᓱᑎᑦᑕᕐᑲᕐᒪᑕ ᑐᑭᓯᐊᒍᓐᓇᑕᖏᓐᓂᒃ ᑐᓴᕐᓂᒍᓯᑦᑐᑦ.

ᓂᐱᒥᒃ ᐊᑦᔨᐅᖏᑦᑑᓕᕐᑎᓯᒍᑎ ᐃᓚᒋᔭᐅᒻᒪᑦ ᐆᑦᑑᑎᒋᑦᓯᒍ ᐱᓱᕝᕙᓘᖕᖑᐊᑐᖅ ᐊᐳᑎᒥ ᐊᖕᒪᓗ ᖃᖓᑦᑕᔫᕐᕙᓘᖕᖑᐊᖅ ᐃᖏᕐᕿᓯᒋᐊᖕᖓᕙᓖᔫᖅ ᐋᕐᑭᓱᕐᓯᒪᒻᒥᔭᖓ ᕗᐃᓕᐊᒻ ᑕᑯᕐᓈᑉ ᐱᓇᓱᐊᕐᑑᑉ ᓰᐲᓰᒃᑯᑦ ᓈᓚᐅᑎᖓᓂ ᑰᒃᔪᐊᒥ. ᐊᓯᐅᕚᓪᓕᐊᓂᐅᑉ ᓂᐱᖓ ᓄᐃᑎᑕᕙᓂᖅ ᕿᒨᒃᑯᑦ ᓂᐱᓕᐅᕐᕕᖓᓂ ᑰᒃᔪᐊᒥ ᕗᐃᓕᐊᒧᑦ ᑎᐊᕆᒃ ᑕᑯᕐᓈᒧᓪᓗ ᐃᑲᔪᕐᑕᐅᓯᑎᒃ ᐱᔭᕆᐊᑐᔪᕐᓂᐊᑎᒧᑦ ᑮᓐ ᕗᕌᓯᒧᑦ.

ᐊᖕᑳᕙ ᐸᕐᓇᐃᒥᔪᖅ ᐅᐱᕐᖔᖅ ᐱᖕᖑᐊᓂᐅᕚᕐᑐᒧᑦ ᐊᐅᒡᒍᓯᒥ ᐊᑯᓕᕕᒻᒥ ᐊᖕᒪᓗ ᐊᕐᐱᒃ ᔮᒪᒧᑦ ᑰᒃᔪᐊᒥ ᐱᖕᖑᐊᓂᐅᕚᕐᑐᒧᑦ. ᑖᓐᓇ ᓂᐱ ᑐᓂᔭᐅᒍᒫᕐᓂᐊᒥᔪᖅ ᐱᒐᓱᐊᕐᑐᕙᓂᐅᒍᑎᒧᑦ ᐊᐃᑦᑐᑕᐅᒍᑎᑦᓴᐅᒪᖔᑦ ᑕᕝᕙᓂ ᐊᕐᕿᒎᑉ ᐅᖓᓕᒋᐊᖓᓂ ᐊᖕᒪᓗ 1999-ᒥ ᐃᖕᖏᑏᑦ ᐊᐃᑦᑐᑦᑕᐅᓂᕐᑲᓕᕐᐸᑕ ᐱᓯᑎᐅᒍᑎᒧᑦ ᓄᓇᕐᑲᕐᑲᓯᒪᔪᑦ ᐃᖕᖏᕈᓯᓕᐊᕙᓂᖏᓐᓄᑦ ᐆᑦᑐᑕᐅᔮᕐᒥᔪᖅ.

PHOTOS: BOB MESHER

Heavy Metal CD Launched in Kuujjuaq

Angava, a Kuujjuaq-based heavy metal band launched its debut recording on January 16th in Kuujjuaq. The event was an opportunity for fans of the group to buy the album, *Fade Away* in the presence of the group, who gave a special CD-launch performance. The tape and CD are now available in all Nunavik communities.

The band members on the CD are: Derek Tagoona (guitar, vocals, and bass), Willis Tagoona (drums), Fred Parsons (bass), and Ben Watt (vocals). Rhythm guitarist Bobby Dupuis joined the band after the CD was recorded.

The album contains 11 tracks, in true heavy metal style. Band leader Derek Tagoona writes most of the music and lyrics on the album, teaming up with Ben Watt for lyrics on two songs, while Ben Watt wrote lyrics on four of the songs.

Standout tracks include the opener *Pig River*, the intense *Life Ends*, the intriguingly titled *Eesh*, and the closing track *Useless*. With song titles such as *Lost*, *Life Ends*, *Low*, *Losers*, and *Useless*, listeners might get the impression the album is somewhat bleak. But these songs ask questions fans can relate to.

Angava
Fade Away

The inclusion of sound effects, such as walking on crisp snow and the noise of an airplane engine starting up, between songs is the handiwork of William Tagoona, who works at CBC Radio in Kuujjuaq. *Fade Away* was produced at Qimuk Studios in Kuujjuaq by William and Derek Tagoona, with technical assistance from Ken Fraser.

Angava plans summer concerts this August at the music festival in Akulivik, as well as the Aqpik Jam Festival in Kuujjuaq. The album is expected to be submitted for consideration in the YTV Achievement Awards later this year, and for the 1999 Junos in the Aboriginal Music category.

ᐅᕕᒃᑲᐃᑦ ᑕᐅᕐᓰᓯᒪᔪᑦ: ᓯᓚᕐᔪᐊᒥ ᑲᑎᕐᑲᑎᒌᑦ

ᔭᐃᐱᑎ ᐋᓇᕐᑲᑕᓪᓗ ᔫᐃ ᑫᓚᐅᒐᔅᓗ ᐃᓚᒋᔭᐅᓚᐅᔪᕌᒃ ᑳᓇᑕᒥᐅᔭᓄᑦ ᐅᕕᒃᑲᓄᑦ ᔫᓂ 21-ᒥᓂᑦ ᑏᓯᒻᐱᕆ 17-ᒧᑦ ᑳᓇᑕ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᕕᒃᑲᖏᑦᑕ ᓯᓚᕐᔪᐊᓕᒫᒧᐊᖓᔪᒥᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᓂᕐᑲᕐᑎᓗᒋᑦ. ᓯᕋᓪᓕᖅ ᓇᑉᐸᖓ ᐋᓪᐳᑕ ᑳᓇᑕᒦᓚᐅᔪᔪᖅ ᑭᖑᓪᓕᓗ ᕐᑭᑎᖅᑲᖓ ᔫᕈᑯᐃᒦᑦᓯᓂ. ᑖᓐᓇ ᑎᒥᐅᔪᖅ ᑳᓇᑕᒥᐅᑦ ᐅᕕᒃᑲᐃᑦ ᐃᓕᓐᓂᐊᑏᑦ ᓯᓚᕐᔪᐊᒥᐅᓂᒃ ᑕᐅᕐᓰᕐᑲᑎᕐᑲᕐᓂᓇᓰᖓᑦ ᐱᒋᐊᕐᑕᐅᓚᐅᕐᓯᒪᕋᖅ 1971-ᖑᑎᓪᓗᒍ. ᑖᓐᓇ ᑎᒥᐅᔪᖅ ᑮᓇᐅᔭᑎᒍᑦ ᕐᑳᖏᕐᓂᑯᓕᐅᕐᑎᐅᖏᑦᑐᖅ ᑲᑫᒪᒃᑯᓄᓪᓗ ᐊᐅᓚᑕᐅᒐᓂ. ᑕᒪᓐᓇ ᑕᐅᕐᓰᓯᒪᓂᖅ ᐊᑐᑎᔭᐅᓲᖅ ᑕᖅᑭᓂ ᐱᖓᓲᔪᕐᑐᓂᑦ ᐱᒋᐊᕐᓯᓂ ᓯᑕᒪᐅᔪᕐᑐᓄᑦ ᑎᑭᐅᑎᒍᓐᓇᑎᓪᓗᒍ ᑕᒪᒃᑯᐊ ᐅᕕᒃᑲᐃᑦ ᑲᓇᑕᒥ ᓇᑭᑐᐃᓐᓇᖅ ᐱᓯᒪᑦᓯᑎᒃ ᑕᐅᕐᓰᕐᑲᑎᕐᑲᕐᓯᒪᓰᑦ ᓯᓚᕐᔪᐊᒥᐅᓂᒃ ᒪᑯᓇᖕᖓᑦ ᓄᓇᓂᑦ ᐱᓯᒪᔪᓂᒃ ᕐᑭᕐᓂᑕᐃᑦ ᓄᓇᖓ, ᓴᐃᓂᓯᑦᓴᔭᐃᑦ ᓄᓇᖓ, ᕐᑭᕐᓂᑕᑲᓴᐃᑦ ᓄᓇᖓᑦ ᐊᒥᕆᑲᐃᑦ ᕐᑲᑫᖕᖓᓂᖓᓃᑦᑐᑦ ᐊᒻᒪᓗ ᐅᑭᐅᕐᑕᖕᕆᑦᑐᓂᑦ ᕐᑭᑭᕐᑕᓂᑦ ᓄᓇᖓᓐᓂᑦ.

ᐊᑐᓂᑦ ᑲᓇᑕᒥᐅᔭᐃᑦ ᐃᓚᐅᔪᑦ ᐊᐃᑉᐸᑖᕐᑎᑕᐅᓰᖑᔪᑦ ᓄᓇᓕᕐᔪᐊᒥᑦ ᐅᐸᑦᓯᒪᔭᒥᓂᑦ ᓄᓇᑦᓴᔭᓕᓐᓂᒃ. ᓯᑕᒪᐅᔪᕐᑐᐃᓗᓐᓃᑦ ᕐᑯᓕᓪᓗᓃᑦ ᐃᓚᐅᔪᑦ ᑕᒫᖕᖓᑦ ᑲᓇᑕᒥᑦ ᓇᑭᑐᐃᓐᓇᖅ ᐱᓯᒪᑦᓯᑎᒃ ᐃᓚᕐᑲᓯᓰᑦ ᑕᐃᒫᑦᓴᐃᓇᖅ ᓯᑕᒪᐅᔪᕐᑐᓂᒃ ᕐᑯᓕᓂᓪᓗᓃᑦ ᓄᓇᖅᑲᑎᑦᓴᔭᕆᖕᖕᕆᑕᒥᓂᒃ. ᑕᒪᑐᒥᖓ ᐱᓇᓱᐊᕐᓂᒥᒃ ᐱᔪᓐᓇᓂᕐᑲᑦᓯᐊᑐᑦ ᑕᒫᖕᖓᑦ ᑲᓇᑕᒥᑦ ᐱᓯᒪᔪᓪᓗ ᐊᓯᖕᕆᓐᓂᓗ ᐃᓚᐅᔪᓂᑦ ᓄᓇᓕᕐᔪᐊᓂᑦ ᐱᓯᒪᔪᑦ ᑲᒪᔩᒋᔭᐅᓲᑦ ᑖᒃᑯᓄᖓ ᐃᓕᓐᓂᐊᑎᓄᑦ ᑲᒪᕐᑲᑦᑕᓂᐊᕐᑎᓗᒋᑦ ᑕᒪᓐᓇ ᑕᐅᕐᓰᓯᒪᓂᖅ ᐃᓱᓕᖕᖕᒋᓂᓕᒫᖓᓂ.

ᔫᐃ ᑫᓚᐅᒐᔅ ᐅᕐᑲᓚᐅᔪᔪᖅ ᐅᓇᒻᒥᓱᐊᓯᔪᕕᓂᐅᕆᐊᒥᒃ ᑐᓴᕐᑎᑕᕕᓂᐅᑦᓱᓂ ᑯᒃᔪᐊᒥ ᕐᑲᓪᓗᓈᑎᑐᑦ ᐅᕐᑲᐅᓯᕐᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᕆᔭᒥᓄᑦ ᔫᓐᓴᓐᒧᑦ. ᑖᓐᓇ ᔫᓐᓴᓐ ᑕᐃᒪᐃᑦᑐᓄᑦ ᐃᓚᐅᓚᐅᕐᓂᒥᒻᒪᑦ ᑕᐃᑦᓯᒪᓂ ᐊᕐᑮᒍᐃᑦ ᕐᑯᓪᓕᓗ ᐊᑕᐅᓯᕐᓗ ᓈᕋᑦ.

ᓯᕋᓪᓕᒥ ᐃᓚᐅᕆᐊᖕᖓᓯᓂ ᔫᐃ ᑐᔭᐃᑕᓐ ᐋᓪᐳᑕᒦᓚᐅᔪᔪᖅ, ᑕᒪᓐᓇ ᐋᓪᐳᑕ ᑐᓴᐅᒪᔭᐅᑫᓚᐅᕐᑐᖅ "ᐅᕐᓱᐊᓗᕐᑲᕐᓂᐸᐅᒋᐊᖓ ᓯᓚᕐᔪᐊᓕᒫᒥ" ᑖᓐᓇ ᓄᓇ ᑐᔭᐃᑕᓐᒥᒃ ᑕᐃᔭᐅᔪᖅ ᕐᑲᐅᔨᒪᔭᐅᒍᑎᕐᑲᑦᓯᐊᒥᔪᖅ ᕐᑭᔪᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᒐᕐᑲᕐᕕᓯᐊᖑᔪᒪᒋᐊᖓ, ᐆᒪᔪᓂᒃ ᓂᕐᑭᑦᓴᓂᓪᓗ ᐱᕈᕐᓰᕕᐅᓂᕐᒥᓂᒃ ᕐᑲᐅᔨᒪᔭᐅᒍᑎᕐᑲᑦᓯᐊᒥᑦᓯᓂ.

"ᐱᓇᓱᕐᑲᑦᑕᓚᐅᔪᔪᖓ ᐃᒻᒧᓕᐅᕐᕕᒥ, ᓴᓇᕐᑲᑦᑕᓱᖓ, ᓂᕆᒃᑲᐃᕐᑲᑦᑕᓱᖓᓗ ᑐᑦᑐᑫᓐᓂᒃ ᑲᒪᕐᑲᑦᑕᒥᑦᓱᖓᓗ ᐊᓯᖕᕆᓐᓂᒃ ᐆᒪᔪᕐᑯᑎᐅᔪᓂᒃ - ᐃᓚᖓᓂᓪᓗ ᐱᐊᕋᓕᕆᔨᐅᕐᑲᑦᑕᓱᖓ - ᐃᑲᔪᕐᑎᕆᔭᐅᓚᑳᑦᓱᖓᓗ ᐆᒪᔪᕐᑯᑎᓕᓐᓄᑦ" ᔫᐃ ᐅᕐᑲᕐᑐᖅ.

ᔫᕈᑯᐃᒦᑦᓯᓂ ᑐᑑᓇᕐᒥᒃ ᑕᐃᔭᐅᔪᒥ ᓄᓇᒦᓚᐅᔪᔪᖅ. ᐅᓂᒃᑲᐅᓯᕐᑲᕐᒥᔪᖅ ᑕᐃᑦᓯᒪᓂ ᓯᑉᑎᒻᐱᕆᒥ ᑖᕋᖕᖓᕋᑖᕐᓯᓂ ᐅᖅᑯᔪᓪᓗᐊᓚᐅᔪᖕᖕᕆᕆᐊᖓᓂ ᑭᓯᐊᓂ ᑏᓯᒻᐱᕆᐅᑦᓴᓚᕋᓗᐊᕐᑎᓗᒍ ᐅᖅᑯᓯᔪᐸᓗᓚᐅᔪᔪᖅ ᐊᓪᓛᑦ ᐃᓅᓯᓕᒪᕋᓂ ᓯᕐᑭᓂᕐᒧᑦ ᑎᒥᒃᑯᑦ ᐅᑕᐅᓚᐅᕐᓯᒪᓇᖓ ᑕᐃᑦᓯᒪᓂ ᐅᑕᐅᓚᐅᔪᔪᖓ ᑏᓯᒻᐱᕆᒥ ᐅᐱᖕᖓᖑᓰᖑᒻᒪᑦ ᑕᐅᒃᑯᐊ ᓄᓇᖓᑦ.

ᑕᐅᓇᓂ ᔫᕈᑯᐃᒦᑦᓯᓂ ᐱᓇᓱᕐᑲᑦᑕᓚᐅᔪᔪᖅ ᐃᑲᔪᕐᑎᐅᓯᓂ ᐱᐊᕋᕐᓄᑦ/ᑲᒃᑲᓛᓄᑦ ᐃᓗᓯᕐᓘᑎᓕᓐᓄᑦ, ᓂᕆᔭᑦᓴᓕᐅᕆᔩᐅᕐᑲᑦᑕᓯᓂᓗ ᐃᓚᖕᕆᑎᒧᓗ ᐃᓕᓐᓂᐊᕈᑎᖕᕆᑦᑎᒍᑦ ᐃᑲᔪᕐᑎᐅᕐᑲᑦᑕᓯᓂ.

ᔭᐃᐱᑎ ᐋᓇᕐᑲᑕᑦᑕᐅᖅ ᐅᓇᒻᒥᓱᐊᓚᕐᑎᑕᐅᓯᒪᓚᐅᔪᒋᕋᖅ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᒧᑦ ᐅᓂᒃᑲᐅᓴᕕᓂᐅᑦᓯᓂ ᑕᐃᑦᓯᒪᓂ ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᓯᖓᓕᕐᑎᓗᒍ, ᑕᐃᓐᓇ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᖓ ᐃᓚᐅᕐᑲᑦᑕᓯᒪᓂᑰᓐᓂᒥᒻᒪᑦ ᐅᕕᒃᑲᓄᑦ ᑳᓇᑕᒥᐅᔭᓄᑦ ᐃᓚᐅᓯᒪᕋᖅ ᓯᓚᕐᔪᐊᒥᐅᓂᒃ ᑕᐅᕐᓰᕐᑲᑎᕐᑲᕐᓂᒧᑦ. "ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᕇᕐᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᕕᖓᓄᑦ ᐃᓕᓐᓂᐊᑎᐅᓂᕐᒥᒃ ᐊᑐᐃᓐᓇᐅᓚᐅᔪᖕᖕᒋᓇᒪ, ᑕᐃᒪᐃᒻᒪᑦ ᐃᓯᒪᑦᓴᓯᐅᕈᑎᒋᑦᓯᐊᓚᐅᕐᓯᒍ ᐃᓚᐅᒍᒪᒋᐊᒥᒃ ᑐᑭᑕᓕᓚᐅᔪᕋᖓ".

ᓯᖏᐅᑎᓇᓵᒐᓚᓚᐅᔪᔪᖓ ᐹᕐᑭᐊᑦ ᐋᓪᐳᑕᒦᒋᐊᒥᒃ ᑖᑫᓃᓚᐅᔪᒐᒪ ᑕᖅᑭᓂ ᐱᖓᓱᓂ ᐃᓚᐅᒋᐊᖕᖓᓯᑦᓱᖓ ᑕᒪᒃᑯᓄᖓ ᐅᕕᒃᑲᓄᑦ ᑕᐅᕐᓰᕐᑲᑎᒌᓯᒪᑦᓱᑎᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᔪᓄᑦ. ᐹᕐᑭᐊᑦᒥᐅᑦ ᐆᒪᔪᓂᒃ ᓂᕐᑭᑦᓴᓂᓪᓗ ᐱᕈᕐᓰᓂᕐᒥᒃ ᐱᓇᓱᕝᕕᓴᔭᐅᔪᖅ ᐃᐊᑦᒪᓐᑕᓐᒧᑦ ᐅᖓᓯᓐᓂᕐᑲᓯᓂ ᑲᐃᑫᓪᓚᒍᓰᓐᓂ ᒪᕐᕉᓂ ᓄᓇᒃᑯᑦ ᐃᖏᕐᕋᒋᐊᓕᒻᒥᒃ. "ᕐᑲᓄᕐᓗᓃᑦ ᐆᒪᔪᓂᒃ ᐱᕈᕐᓯᓂᐅᑉ ᒥᑦᓵᒍᑦ ᑐᑭᓯᒪᓚᐅᔪᖕᖕᒋᑐᖓ, ᑭᓯᐊᓂ ᑭᖑᓂᖓᒍᑦ ᑕᒪᓐᓇ ᐱᓇᓱᒋᐊᒥᒃ ᐊᓕᐊᓇᑐᐃᓐᓇᕐᑲᑦᑕᓚᐅᔪᒻᒥᔪᖅ".

ᐋᒍᐃᑦ, ᑎᒻᒥᐊᒪᕆᐊᓗᐃᑦ ᑎᖕᒋᖅᑲᔭᖕᖕᒋᑐᔭᐅᑦᓯᑎᒃ ᐊᑦᕌᒐᓕᕆᔭᐅᔪᑦ ᑕᐃᒃᑯᓄᖓ ᕐᑲᑯᕐᑕᓂᒃ ᓂᐊᕐᑯᕐᑲᕐᓯᑎᒃ ᑎᖕᒋᖅᑲᔭᖕᖕᒋᑐᐃᑦ ᑎᒻᒥᐊᑦ ᕐᑭᕐᓂᑕᐃ ᓄᓇᖓᓐᓂᑦᑐᓄᑦ, ᐃᓚᒋᔭᐅᓚᐅᔪᕋᑦ ᐅᒪᔪᓕᕆᐅᕈᑎᒃᑲᓄᑦ. ᓯᕋᓪᓕᐹᒥ ᐄᒧᕕᓂᕐᒥᒃ ᓂᕆᒃᑲᑕᐅᕆᐅᑦᓱᓂ "ᑐᑦᑐᑫ-

ᔭᐃᐱᑎ ᐋᓇᕐᑲᑕᖅ ᑲᖏᕐᓱᒥ
Zebedee Annahataq in Kangirsuk.

BOB MESHER

YOUTH

ᓄᓇᕕᒻᒥ ᐱᖕᖕᒍᐊᑎ

Nunavik Players

BOB MESHER

ᐊᑎᖕᒐ:	ᒥᓂ ᐊᐃᐸᔭᖄ
ᐃᓅᓕᕐᕕᖕᒐᑕ ᐅᓪᓗᖕᒐ:	ᒫᑦᔨ 1, 1967
ᓄᓇ ᐃᓅᓕᕐᕕᕕᓂᖕᒐ:	ᑰᒃᔪᐊᑉ ᐋᓐᓂᐊᓯᐅᕐᑎᑯᖕᒋᓐᓂ
ᓄᓇ ᐊᓂᕐᕋᖕᒐ:	ᑰᒃᔪᐊᖅ
ᐊᓕᐊᒋᓂᕐᐹᖕᒐ ᐃᓄᒃ:	ᐸᓂᒐ ᓘᓯ, ᐃᓚᒃᑲᓗ ᐃᓚᓐᓈᑲᓗ
ᐊᓕᐊᒋᓂᕐᐹᖕᒋᑦ ᐱᖕᖕᒍᐊᕈᓰᑦ:	ᐸᑦᑕᒥᒃ ᐊᔪᑦᑕᑐᑦ ᑕᕆᐅᑉ ᐊᑭᐊᓂᒥᐅᑎᑐᑦ
ᓂᕿᐅᑎᓪᓗᒋᑦ ᒪᒪᕆᓂᕐᐹᖕᒋᑦ:	ᐃᖃᓗᑉᐲᑦ ᐃᓯᕆᑦᓯᒪᔪᑦ
ᓯᕗᓂᕐᒥᓂ ᐱᔪᒪᔭᖕᒋᑦ:	ᓴᐃᒪᓂᕐᑖᓂᖅ
ᐱᓇᓱᒐᖕᒐ:	ᐅᓐᓄᐊᓯᐅᕐᑎ ᑰᒃᔪᐊᒥ ᐱᓂᕐᓗᑎᑦᓯᑕᐃᓕᔨᐅᑦᓱᓂ
ᐃᓅᓯᕐᒥᓂ ᐱᔭᕐᓃᒋᓯᒪᓂᕐᐹᖕᒐ:	ᐊᐃᑉᐸᒥᓄᑦ ᐊᕕᑕᕕᓂᐅᑦᓱᓂ ᑲᔪᓯᒐᓱᐊᕐᓂᖅ
ᖁᕕᐊᒋᖕᖕᒋᑕᖕᒋᑦ:	ᐃᓄᐃᑦ ᐊᓯᒥᓂᒃ ᐅᖄᓂᕐᓗᕈᑎᖃᓲᑦ ᐱᐅᓯᖕᒐᓂᒃ ᖃᐅᔨᒪᒐᑎᓪᓗᓃᑦ

Name:	Minnie Abraham
Date of birth:	March 1, 1967
Place of birth:	Fort Chimo nursing station
Home community:	Kuujjuaq
Favourite people:	My girl, Lucy; family and friends
Favourite sport:	European football
Favourite food:	Smoked Arctic charr
Future goals:	To achieve peace
Occupation:	Night Patrol Agent for Kuujjuaq CNV
Most difficult obstacle to overcome:	To cope with the loss of a relationship
Pet Peeve:	People who talk negatively about others without getting to know the person.

Youth Exchange: a World Encounter

Zebedee Annahatak and Joey Flowers were among a group of Canadian youth who, from last June 21 to December 17, participated in a Canada World Youth international education program, the first half of which took place in Alberta and then completed in Uruguay. The non-profit, non-governmental Canada World Youth student exchange program was founded in 1971. Lasting generally between six to eight months, it brings together youth from all Canadian regions with youth from countries of Africa, Asia, Latin America, and the Caribbean.

Each Canadian participant is paired with a counterpart from the exchange country for the duration of the program. Eight to 10 participants from various regions of Canada and eight to 10 participants from the participating country form a group. Qualified field staff from Canada and the other country accompany and supervise the group throughout the program.

Joey Flowers says he became enthusiastic to join after hearing about it from his English teacher, Mr. Johnson in Kuujjuaq, who had taken part in the program 11 years prior.

The first phase of Joey's experience was in Drayton Valley, Alberta, once called the "oil capital of the world". Drayton Valley is also known as a lumbering town, while agriculture is their third biggest industry.

"I was working on a dairy farm, doing some construction, feeding the calves and taking care of some of the other animals — and sometimes looking after their children — farm-hand stuff," Joey says.

In Uruguay, he was assigned to the town of Dolores. He says when they first got there in late September it was not too hot but towards December, as it was turning into their summer, it started getting really hot. "I had a sunburn for the first time in my life," he says.

There, he was working in a school for disabled children, preparing meals and helping out with some of their classes.

Zebedee Annahatak was also encouraged by a teacher, during his last year of high school, who is a veteran of the Canada World Youth program. "I was not ready for CEGEP, so after thinking about it for a while, I decided to go," he decided.

He says it took a little while for him to get used to Barrhead, Alberta, where he spent the first three months of his distant education. Barrhead is a farming community located about two hours by car from Edmonton. "I didn't know anything about farming before that, but it was a neat experience," he recollects.

Emu, an exotic species similar to ostrich, were among the livestock he was introduced to. The first time he was served emu meat, Zebedee says, "I thought it was beef." On the farm he had to work at the pace of the host father. His chores included cutting and bailing hay.

Environmental awareness and community development are two main focus issues for Canada World Youth. In high school, Zebedee says he was not as knowledgeable about these topics, but his interest was perked by the experience, especially in Alberta where they have had some serious toxic explosions to tell about.

Zebedee then went to San Ramon, Uruguay, where he worked in a cheese factory, which is the biggest employer in the city. He says the weather there was so hot that sometimes he would cool off in a walk-in freezer. He was impressed by the old architecture in the city, with lots of cement as wood is expensive and hard to get there. On Wednesdays they had Spanish lessons, and sometimes he felt very alone being the only one there who spoke Inuktitut.

The relatively meager wages earned by participants of the Canada World Youth Program in Uruguay went to support a similar

ᕕᓂᕐᑐᑐᕆᓚᐅᔪᔪᖓ" ᐅᖃᕐᑐᖅ ᔭᐃᐱᑎ. ᑕᐃᑲᓂ ᐆᒪᔪᓂᒃ ᐱᕈᕐᓰᕕᒻᒥ ᐱᓇᓱᖃᑦᑕᕆᐊᖃᓚᐅᔪᔪᖅ ᐊᖑᒪᓗᑲᑦᓱᓂ ᐊᑖᑕᙳᐊᖓᓂ ᑕᐃᑦᓱᒪ ᐱᕈᕐᓯᕕᐅᑉ.

ᐱᓇᓱᑦᑕᖏᑦᑕ ᒪᑯᐊ ᐃᓚᒋᖃᑦᑕᓚᐅᔪᔭᖏᑦ ᕿᒻᒥᔪᐊᑦ ᓂᕿᑦᓴᖏᓐᓂᒃ ᓇᑲᑎᕆᓂᖅ ᐊᒻᒪᓗ ᐅᓯᓕᕐᑑᑎᖃᕐᓂᖅ ᓇᑲᑎᕐᑕᕕᓂᕐᒥᓂᒃ.

ᓄᓇᐅᑉ ᐊᕋᑎᖓᓂᒃ ᐃᑉᐱᒍᓱᑦᓯᐊᓂᕐᓗ ᓄᓇᖅᑲᑎᒌᓪᓗ ᐱᕋᓪᓚᐊᓂᖏᓐᓄᑦ ᐃᓚᐅᖃᑕᐅᑦᓯᐊᓂᕐᓗ ᒪᕐᕈᓗᐊᙳᐊᖑᑦᓱᑎᒃ ᓯᕗᓂᕆᔭᐅᓰᖑᕘᒃ ᑖᒃᑯᓄᖓ ᐅᕕᒃᑲᓄᑦ ᑲᓇᑕᒥᑦ ᐱᓯᒪᑦᓱᑎᒃ ᑕᐅᕐᓯᖃᑎᐅᓯᒪᔭᓄᑦ. ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᑎᐅᑦᓱᓂ ᔭᐃᐱᑎ ᐅᖃᓚᐅᔭᕗᖅ ᖃᐅᔨᒪᔭᖃᑦᓯᐊᑐᕕᓂᐅᙱᓂᕐᒥᓂᒃ ᑕᒪᒃᑯᓄᙵᓕᖓᔭᓂᒃ, ᑭᓯᐊᓂᓕ ᐊᑐᑎᓂᐅᓕᕐᓱᓂ ᑕᒪᑐᒥᖓ ᔭᐃᐱᑎᐅᑉ ᐅᓇᒻᒥᓱᐊᓂᖓ ᑲᔭᓯᒋᐊᓪᓚᓯᒪᕗᖅ, ᐱᓗᐊᕐᑐᒥ ᐋᓪᐳᑕᒥ ᑲᑉᐱᐊᓇᕐᑐᒥᓕᕿᓯᒪᔭᕕᓂᕐᓂᒃ ᓱᒃᑯᓇᕐᑐᓄᑦ ᑮᓇᓗᓐᓂᑯᓐᓄᑦ ᖃᕈᔭᐅᔭᕕᓂᕐᓄᑦ ᐅᓂᒃᑲᐅᔭᐅᑦᓱᓂ.

ᔭᐃᐱᑎ, ᓵᓐ ᕋᒎᓐᓕᐊᓕᓚᐅᔭᕆᕗᖅ ᔫᕈᑯᐃᒦᑦᑐᒍᑦ, ᑖᕆᓂᓗ ᐱᓇᓱᖃᑦᑕᓚᐅᔭᕗᖅ ᓰᓯᓕᐅᕐᕕᒥ, ᑕᒪᒃᑯᐊ ᓰᓯᓕᐅᕐᑏᑦ ᐱᓇᓱᒐᕐᕕᓚᕆᑐᐊᖑᒻᒪᑕ ᑕᐃᑲᓂ ᐃᓪᓗᓴᒥ. ᐅᓂᒃᑲᐅᑎᓚᐅᔭᕇᑎᒍᓪᓗ ᑕᐃᓐᓇ ᓄᓇ ᐅᖅᑯᔭᕐᔭᐊᕋᓗᒋᐊᒐ ᐃᓚᖓᓂᒃ ᐊᓪᓛᑦ ᐅᖅᑯᓯᐅᕈᓐᓇᐃᓯᖃᑦᑕᑐᕕᓂᐅᓂᕗᕐᓱᓂ ᓂᓪᓇᕐᑐᖃᐅᑎᒥ. ᐊᔭᒐᐃᓪᓕᐅᓚᐅᔭᕗᕐᓗ ᐃᓪᓗᓴᓱᒃᑐᖃᓗᓐᓂᒃ ᑕᐃᑲᓂ ᓄᓇᒥ, ᑕᐃᓐᓇ ᐃᓪᓗᓴᓱᖃᕐᕕᐅᔪᖅ ᕿᕐᓱᑎᑎᒐᑐᐃᓐᓇᓚᕆᒐᓚᐅᒻᒪᑦ/ᓯᒫᓐᑎᑦᓴᔭᑐᐃᓐᓇᒐᓚᐅᒻᒪᑦ ᐱᑦᔪᑎᖃᕐᓱᓂ ᕿᔪᐃᑦ ᐊᑭᑐᔪᐊᓘᓂᖏᓐᓂᒃ ᐊᒥᒐᕐᑑᓂᑯᒥᓄᑦ. ᐱᓇᓱᐊᕈᓯᑕᒫᑦ ᐱᖓᔪᐊᓐᓂᐅᓕᕐᒪᑦ ᓯᐹᓇᕐᑎᑐᑦ ᐅᖃᐅᓯᕐᒥᒃ ᐃᓕᓐᓂᐊᖃᑦᑕᓚᐅᔪᔪᑦ, ᐃᓕᕐᒐᓂ ᑭᐱᙳᓂᖃᓪᓚᕆᐊᓗᖃᑦᑕᓚᐅᔪᔪᖅ ᐃᓄᑦᑎᑐᑦ ᐅᖃᐅᓯᓕᓘᓂᑯᒥᓄᑦ ᑖᑫᓃᑦᓱᓂ.

ᑮᓇᐅᑦᔭᓵᒐᒑᐱᖏᑦ ᑖᒃᑯᐊ ᑲᓇᑕᒥ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᕕᒃᑲᐃᑦ ᑕᐅᕐᓯᑕᕐᓂᖏᑦᑕ ᔫᕈᑯᐃᒦᑦᓱᑎᒃ ᐊᑐᕐᑕᐅᓚᐅᔪᕗᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᐅᑦᓱᑎᒃ ᓯᐹᓇᕐᓂᒃ ᑕᐃᔭᐅᒍᑎᓕᒻᒥᒃ ᕗᑫᓂᐊᓪ.

ᑕᒪᕐᒥᒃ ᔫᐃᒃᑰᒃ ᔭᐃᐱᑎᒃᑰᒃ ᐅᑎᕐᓯᒪᓕᕐᓱᑎᒃ ᐅᓂᒃᑲᐅᔨᒋᐊᕐᑐᕈᑎᖃᖃᑦᑕᓯᒪᓕᕐᑯᒃ ᐊᑑᑎᔭᕕᓂᕐᒥᓂᒃ, ᐱᓗᐊᕐᑐᒥᒃ ᐃᓕᓐᓂᐊᑎᓄᑦ ᑰᒃᔪᐊᒥᓗ ᑲᖏᕐᓱᒥᓗ.

ᑳᓇᑕᒥ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᕕᒃᑲᐃᑦ ᐱᓇᓱᐊᕐᑎᒋᔭᖏᑦ ᐅᖃᐅᓯᖃᓱᖑᕗᑦ ᐃᒫᒃ ᑕᒪᒃᑯᐊ ᑕᐅᕐᓰᓂᕐᒍᑦ ᐃᓚᐅᔭᕕᓃᑦ ᐃᓕᑦᓯᔫᒥᒻᒪᕆᓱᖑᒻᒪᑕ ᐊᑑᑎᔭᒥᒍᑦ. ᒪᑯᐊ ᐱᕈᓪᓕᕐᑯᑕᐅᔭᓄᑦ ᐃᓚᒋᔭᐅᓯᑦ, ᐃᓱᒫᓗᒋᒋᐊᓕᓐᓇᓂᒃ ᐃᓱᒫᓗᓐᓂᓴᙳᓰᑦ ᐃᓕᑦᓯᓱᑎᓪᓗ ᐃᓕᑕᐅᒪᒋᐊᓕᓐᓂᒃ ᑕᐃᒪᐃᓕᕗᒥᓪᓗ ᐱᓇᓱᒐᕐᑕᕈᓇᐅᓂᕐᓴᐅᓕᕐᓱᑎᒃ. ᐅᐱᒍᓱᓐᓂᓴᐅᓕᐅᒥᓲᖑᑦᓱᑎᓪᓗ ᐱᓇᓱᖃᑦᑏᓐᓂᒥᒃ, ᑐᑭᓯᒪᓂᕐᓴᕈᓲᖑᑦᓱᑎᓪᓗ ᓯᓚᕐᔪᐊᒥᐅᑎᒍᑦ ᐱᓂᐊᕐᓂᑎᒍᓪᓗ ᓄᓇᓕᖃᕐᕕᐅᔪᓂ, ᓄᓇᓕᓕᒫᓄᓕᖓᔪᓂ ᓯᓚᕐᔪᐊᓕᒫᒥᓗ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᒍᑎᓂᒃ.

ᓄᓇᕕᒻᒥ ᐱᙳᐊᑎ

Nunavik Players

BOB MESHER

ᐊᑎᖓ:	ᔭᐃᐱᑎ ᐋᓇᖃᑕᒃ
ᐃᓅᓕᕐᕕᖓᑕ ᐅᓪᓗᖓ:	ᔭᓄᐊᕆ 4, 1979
ᓄᓇ ᐃᓅᓕᕐᕕᕕᓂᖓ:	ᑰᒃᔪᐊᖅ
ᓄᓇ ᐊᓂᕐᕋᖓ:	ᑲᖏᕐᓱᒃ
ᐊᓕᐊᒋᓂᕐᐹᖓ ᐃᓄᒃ:	ᒫᑭ (ᐊᔮᑯᓗᐊᐱᒐ), ᓖᓇ (ᓇᔮᐱᒐ)
ᐊᓕᐊᒋᓂᕐᐹᖏᑦ ᐱᙳᐊᕈᓲᑦ:	ᐸᑦᑕᒥᒃ ᓄᓗᐊᖑᔭ ᑐᖅᑯᑎᑦᓯᒪᒐᓱᐊᕐᓂᖅ (ᐹᔅᑭᑦᐹᓪ)
ᓂᕿᐅᑎᓪᓄᒋᑦ ᒪᒪᕆᓂᕐᐹᖏᑦ:	ᑐᑦᑐᕕᓃᑦ ᖁᐊᑦ
ᓯᕗᓂᕐᒥ ᐱᔪᒪᔭᖏᑦ:	ᐊᓈᓇᑦᓯᐊᕋ ᐋᓐᓂᐊᓯᐅᕐᑕᐅᒋᐊᖃᓕᕐᐸᑦ ᐃᑲᔪᕐᑕᐅᑎᖃᑦᑕᓗᒍ ᐊᒻᒪᓗ ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᕇᕐᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᕕᖓᓐᓂ ᐃᓕᓐᓂᐊᑎᐅᓗᖓ
ᐱᓇᓱᒐᖓ:	ᐃᓚᐅᖃᑦᑕᓂᖅ ᑲᓇᑕᒥᒃ ᑭᒻᒪᑐᕐᓱᓂ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᕕᒃᑲᖏᓐᓂᒃ ᐱᓇᓱᐊᖃᑎᖃᕐᓂᑯᑦ
ᐃᓅᓯᕐᒥ ᐱᔭᕐᓃᒋᓯᒪᓂᕐᐹᖓ:	ᐃᓗᕐᕈᓯᕐᒥᒃ ᐃᓗᕐᕈᓯᕐᒪ ᐊᓯᐊᓂᒃ ᓱᖏᐅᑎᒐᓱᐊᕐᓂᕆᓚᐅᔭᕗ ᔫᕈᑯᐃᒦᑦᓱᖓ
ᖁᕕᐊᒋᙱᑕᖏᑦ:	ᐃᓄᐃᑦ ᐃᓄᑐᖃᕐᑯᑎᒥᓂᒃ ᓲᓯᑦᓴᓯᐊᙱᑐᑦ

Name:	Zebedee Annahatak
Date of birth:	January 4, 1979
Place of birth:	Kuujjuaq
Home community:	Kangirsuk
Favourite people:	Maggie (my baby aunt), Leena (my sister)
Favourite sport:	basketball
Favourite food:	frozen caribou
Future goals:	To help my grandma get the medical attention she needs, and go to CEGEP
Occupation:	Participating for Canada World Youth re-entry
Most difficult obstacle to overcome:	Adapting to a different culture in Uruguay
Pet Peeve:	People who show a lack of respect for elders

ᑕᒪᒃᑯᑎᒎᓇᓗ ᐅᕕᒃᑲᐃᑦ ᐃᒻᒥᓂᒃ ᑐᑭᓯᒪᓕᐅᒥᓲᖑᑦᓱᑎᒃ ᐃᓕᓐᓂᐊᕈᒪᒐᓴᕐᑕᒥᓂᓪᓗ ᑐᑭᓯᑦᔪᒥᓲᖑᑦᓱᑎᒃ, ᓱᕐᓗ ᐅᐃᒋᐊᑦᓯᐊᓕᐅᒥᔭᕐᑎᑐᑦ ᐃᓅᑦᔭᓯᐅᑉ ᒥᑦᓵᒍᑦ ᐃᓱᒪᒐᓱᐊᕈᑎᑎᒍᓪᓗ. ᑳᓇᑕᒥ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᕕᒃᑲᐃᑦ ᐱᑐᑦᓯᒪᐅᑎᖃᑎᖃᕐᐳᑦ ᓄᓇᓕᕐᔪᐊᓂ 55 ᒥᑦᓵᓂᑦᑐᓂᒃ ᐅᓄᕐᓂᓴᐃᓪᓗ 22,000-ᓂᒃ ᐅᕕᒃᑲᐃᑦ ᐃᓚᒋᔭᐅᕗᑦ ᑕᒪᒃᑯᓄᖓ ᐅᓂᒃᑲᐅᓯᕐᓄᑦ.

ᐊᑐᑎᓚᐅᔪᓴᒥᓂᒃ ᐃᖅᑲᐅᒪᑦᓯᓱᓂ ᔫᐃ ᒪᑐᒥᖓ ᐃᓱᓕᒋᐊᕈᑎᖃᓚᐅᔪᕗᖅ "ᑕᒪᑐᒎᓇ ᑐᑭᓯᓕᐅᒥᓚᐅᖅᑯᖓ ᓱᓕ ᐊᒥᓱᓂᒃ ᐃᓕᑦᓯᒋᐊᖃᖏᓐᓇᓂᕗᓂᒃ ᐅᓪᓗᑕᒫᑦ ᐃᓕᑦᓯᔫᒥᒍᑎᑦᓴᑕᖃᕐᒪᑦ!" ᐅᖃᐅᑦᔨᒥᑦᓱᓂᓗ "ᑕᒪᓐᓇ ᐊᑐᑎᒐᑦᓴᓯᐊᒻᒪᕆᐊᓗᒃ ᐃᓕᑦᓯᓇᕐᑐᓕᕆᐊᓘᒐᒥ ᑭᓯᐊᓂ ᐊᑐᐃᓐᓇᐅᒪᑦᓯᐊᕆᐊᖃᕐᑐᓯ ᐊᔪᒐᐃᑦᑐᓄᑦ ᐊᑐᑎᖃᑦᑕᓛᕐᑕᓯᓐᓄᑦ ᑕᑯᖃᑦᑕᓛᕐᑕᓯᓐᓄᓗ ᑭᓯᐊᓂ ᑕᒪᒃᑯᓂᖓ ᐊᑐᑎᒋᐊᒥᒃ ᑲᑉᐱᐊᒋᔭᖃᙱᑐᐊᕈᕕᑦ ᐊᖏᔪᒻᒪᕆᐊᓗᒻᒥᒃ ᐱᕋᓪᓕᑕᐅᓂᖃᕈᓐᓇᑐᑎᑦ"

ᔭᐃᐱᑎᓕ ᐅᖃᕐᑐᖅ ᐳᐃᒍᓚᐅᕐᓯᒪᓛᕈᓐᓇᐃᓂᓴᕐᓱᓂ ᐋᓪᐳᑕᒥᒋᐅᕈᑎᕕᓂᕐᒥᓂᒃ, ᑮᓇᕐᓂᒃ ᑕᑯᓚᐅᕐᓯᒪᑐᐊᓪᓕᖏᑦᑕᒥᓂᒃ ᑕᑯᖃᑦᓱᓂ ᐃᓚᓐᓈᑕᖅᑲᒥᕐᑖᓂᐅᑦᓱᓂᓗ ᑳᓇᑕᒥᐅᖑᖃᑎᒥᓂᒃ. "ᑕᒪᓐᓇ ᐊᑐᑎᒐᑦᓴᓯᐊᖑᔪᖅ ᐃᓕᓐᓂᐊᕕᒻᒥ ᐱᔭᕇᕋᑖᖑᔪᓄᑦ ᐱᓗᐊᕐᑐᒥ ᑕᐃᒃᑯᓄᖓ ᓱᓇᒥᒃ ᓯᕗᓂᖃᕐᓂᐊᓕᕐᒥᒋᐊᒥᒃ ᓇᓗᓗᐊᙳᐊᓂᖏᓐᓄᑦ".

ᑳᓇᑕᒥᐅᑦ ᑕᐃᒪᐃᑦᑐᒍᑦ ᐃᓚᐅᒍᒪᓂᖏᑦ ᐃᒻᒥᓂᒃ ᑮᓇᐅᔭᓂᒃ ᐅᓄᕐᓂᓕᓐᓂᒃ $1,500.00-ᓂᒃ ᐱᑕᖃᕆᐊᖃᓲᑦ ᐃᓚᐅᒍᓐᓇᓯᓂᐊᑐᐊᕈᑎᒃ ᑕᒪᑦᓱᒧᖓ. ᔫᐃᒃᑰᒃ ᔭᐃᐱᑎᒃᑰᒃ ᓇᑯᕐᒦᕈᒪᓗᐊᙳᐊᐴᒃ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᑫᒪᒃᑯᖏᓐᓂᓗ ᐃᓕᐅᕕᑯᓐᓂᓗ ᐊᒻᒪᓗ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᒃᑯᓂᒃ ᑖᒃᑯᓄᖓ ᓴᐳᑦᔭᐅᓯᒪᑦᓯᐊᓚᐅᕗᒥᒃ.

Spanish youth program called Forjveneil.

Both Joey and Zebedee have given public presentations, especially directed to groups of students in Kuujjuaq and Kangirsuk, after returning from the youth exchange.

Canada World Youth organizers say participants always gain a great deal from the experience. Among other benefits, they acquire a greater sense of responsibility and learn skills which increase their employability. They appreciate working as members of a team, and gain insight on the world and of issues related to local, regional and international development.

It also offers a chance for better understanding of themselves and their career and education choices, opening their eyes to enhanced social awareness and the ability to think critically. Canada World Youth has ties with more than 55 countries abroad and over 22,000 young people from around the world have been a part of their story so far.

Reflecting on his experience, Joey concludes, "One of the biggest things I've learned is that I have a lot more to learn. It seems that everyday I can come up with more to learn about!" He also recommends: "This is a great program, you get a lot out of it, but you need to be ready for a lot of weird changes. But if you can handle that, it is definitely worth going."

COMPLIMENTS: JOEY FLOWERS

ᔦᐃ ᕖᓚᐅᒐᔅ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᖅᑕᐅᒍᑎᒋᓚᖓᔭᒥᓂᒃ ᐃᓴᒥᔪᖅ ᐊᐃᖅᑐᑕᐅᖅᓯᓂ ᑲᑎᕝᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐊᖓᔪᖅᑳᖓᓄᑦ ᔮᓐ ᑐᐳᐃᒧᑦ. ᐊᑦᔨᖑᐊᖅ ᐃᓗᐊᓂᖅᑐᖅ: ᔦᐃ ᓯᑮᑐᒥᓂᖅᑐᖅ.
Joey Flowers accepts financial assistance from KRG Chairman Jean Dupuis. Insert: Joey with snowmobile.

Zebedee says he will always remember his first day in Alberta the most, seeing new faces and meeting new friends from all over Canada. "This is a good program for a person just getting out of school and not quite certain of what they want to do," he suggests.

Canadian participants are obliged to raise funds of $1,500 prior to being accepted into the program. Joey and Zebedee also wished to thank the Kativik Regional Government, Illivik, and the Kativik School Board for their support.

ᐃᓕᓐᓂᐊᑏᑦ ᑕᑯᓐᓇᑎᑦᓯᓚᐅᔪᓂᖏᑦ ᐃᓄᐃᑦ ᐃᓗᕐᕈᓯᖓᓂᒃ ᒫᓐᑐᕆᐊᒥ

ᐱᓇᓯᑦᑏᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᑏᑦ John Abbot ᐳᕐᑐᓂᕐᓴᓂᒃ ᐃᓕᓐᓂᐊᕆᕐᓯᒪᔪᓄᑦ ᐃᓕᓐᓂᐊᕝᕕᒻᒥ ᒫᓐᑐᕆᐊᒥ ᑕᑯᓐᓇᑎᑦᓯᑎᑕᐅᓚᐅᖁᑦ ᐃᓄᐃᑦ ᐃᖕᖏᕈᓯᖕᖏᓐᓂᒃ ᐊᒻᒪ ᓯᓕᔭᖕᖑᐊᒍᑦᓯᑎᒃ ᐊᑎᕐᑲᕐᑎᑕᐅᑎᓪᓗᒍ ᑕᑯᓐᓇᑎᑦᓯᓂᖓ: ᐃᓅᒍᓯᕗᑦ ᓯᓚᖕᖑᐊᑎᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᑏᑦ ᓄᓇᕕᒻᒥᐅᑦ ᒫᑦᓯ 25-ᖑᓚᐅᔪᒥ.

ᑕᑯᓐᓇᓇᐊᕐᑐᓯᒪᔪᐃᑦ ᐃᓚᖓ ᐅᓂᒃᑳᓚᐅᕐᑐᖅ, ᐃᓕᓐᓂᐊᑏᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐱᐅᔪᒻᒪᓇᐊᓗᓐᓂᒃ ᐃᓄᐃᑦ ᐃᓗᕐᕈᓯᖓᓂᒃ ᑕᑯᓐᓈᑎᑦᓯᔪᕕᓂᐅᓂᕋᕐᓯᒋᑦ ᑕᑯᓐᓇᐅᔮᕐᑎᓯᕝᕕᒻᒥ. ᑕᑯᓐᓇᑎᑦᓯᓂᕐᑲᕐᑲᑦᑕᓚᐅᔪᒪᑕ ᐱᓇᓯᐊᕈᓯᓕᒫᒥ ᐊᑦᔨᒋᖕᖏᑐᓂᒃ ᐃᓗᕐᕈᓯᕐᑲᑎᒌᖕᖏᑐᓂᒃ ᑕᐃᑲᓂ ᐃᓕᓐᓂᐊᕝᕕᖓᓂ ᐃᓕᓐᓂᐊᑏᑦ ᕐᑲᓄᐃᑦᑐᑐᐃᓐᓇᐃᑦ ᓇᑭᑐᐃᓐᓇᖅ ᐱᓯᒪᔪᐃᑦ ᓄᐃᑕᑎᑦᓯᕐᑲᑦᑕᓚᐅᕐᑐᐃᑦ ᕐᑲᓄᐃᑦᑐᓂᒃ ᐃᓗᕐᕈᓯᓕᓐᓂᒃ ᐱᓯᒪᒻᒪᖕᖓᕐᒥᒃ.

ᐃᓄᐃᑦ ᑕᑯᓐᓈᑎᑦᓯᓂᕐᑲᓚᐅᕐᑐᐃᑦ ᓯᑕᒪᐅᔪᕐᑑᓕᕐᕿᖓᔪᓂᒃ (7) ᐱᐅᓯᑐᕐᑲᕐᒥᒍᑦ ᐋᓐᓄᕌᓂᒃ, ᐃᖕᖏᖕᖑᐊᕈᓯᕐᓂᒃ, ᐱᖕᖑᐊᕈᓯᕐᓂᒃ, ᐱᐅᓯᕐᒥᓂᒃ ᐊᒻᒪ ᐅᓂᒃᑳᑐᐊᑎᒍᑦ. ᑕᑯᓐᓇᐅᔮᕐᑎᓯᓚᐅᕐᑐᐃᑦ ᓯᓪᕕᐊ ᑯᓘᑦᓯᐃ (ᑖᓂᓯᕐᑎᕆᔭᐅᑎᓪᓗᒍ), ᔫᓕ ᑭᓇᓇᐃ, ᓲᓴᓐ ᓯᕆᐳᓪ, ᑖᒥ ᒨᐊᕐᑲᐅᔅ, ᐊᓃᑕ ᑯᐊᑕ, ᐸᓖᓐ ᓵᓐᑕ, ᐱᓕ ᒍᐊᑦ, ᓲᓕ ᑯᐊᑕ, ᒍᐃᓕ ᑕᒍᓐᓈᖅ, ᐊᒻᒪ ᑐᒃᑲᓯ ᑯᑭ-ᐳᔭᐅᓐ.

Students Stage Inuit Culture in Montreal

The staff and student body at John Abbott College in Montreal were treated to a show of Inuit music and drama called *Inuugusivut* ("Our way of life") performed by students from Nunavik last March 25.

As one spectator in the audience described, the group of Nunavik students showed the beauty of Inuit culture on stage. The show was part of a multi-cultural week at the college during which students from a wide variety of student backgrounds got to display their family heritage.

The Inuit performance was comprised of seven scenes featuring traditional clothes, songs, games, customs, and legends. Performers were Sylvia Cloutier (choreographer), Julie Grenier, Susan Srepel, Tommy Moorhouse, Anita Gordon, Pauline Saunders, Billy Watt, Shirley Gordon, Willis Tagoona, and Tukasie Cookie-Brown.

ᐅᕕᒃᑲᐃᑦ

ᐅᖓᕙᒥᐅᑦ ᖄᑭᕐᑏᑦ ᓵᓚᖃᐅᑎᑖᕈᑎᒋᔫᖓᑦ ᑎᒍᔭᐅᕙᖅ ᑲᖏᕐᓱᒥᐅᓄᑦ

ᑲᖏᕐᓱᒃ ᑲᓇᐃᑎᐊᒃᑯᑦ 1998-ᒥ ᐅᕕᒃᑲᓂ ᐅᖓᕙᒥᐅᓂ ᓵᓚᖃᐅᑎᑖᖑᔫᒥᒃ ᐱᓯᑎᐅᓂᕐᐹᓗᑦ ᐱᓚᐅᔪᑫᑦ ᓵᓚᖃᕐᓯᑎᒃ ᐊᕐᕋᓂ ᐱᓯᑎᐅᓂᕐᐹᕕᓂᕐᓂᒃ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᓂᒃ ᑕᐃᑦᓱᒪᓂ ᐅᖓᕙᒥᐅᑦ ᖄᑭᕐᑏᑦ ᐱᓯᑎᐅᓂᕐᐸᐅᓕᐅᑎᑎᓪᓗᒋᑦ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥ ᕕᕈᐊᕆ 27-ᒥᑦ ᒫᑦᔨ 3 ᑎᑭᑦᓱᒍ ᐱᖕᖑᐊᓇ ᐊᕐᑐᓯᒪᑦᓱᑎᒃ. ᑖᒃᑯᐊ ᐃᓕᒦᖑᔪᑦ ᓵᓚᖃᓚᐅᔪᔪᑦ ᑰᒃᔪᐊᒥᐅᓂᒃ ᓯᑕᒪᖀᕐᓱᑎᒃ ᑰᒃᔪᐊᒥᐅᑦ ᒪᕐᕈᖀᕐᑎᓗᒋᑦ ᑕᐃᒪᐃᓚᐅᔪᔪᑦ ᐱᖕᖑᐊᓱᖕᖓᕐᑕᓂᕐᓴᐅᓕᕐᓯᑎᒃ ᓵᓚᖃᕐᒥᓯᑎᓪᓗ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᓂᒃ ᑭᖑᓪᓕᐹᒥ ᐱᖕᖑᐊᓂᖃᓕᕐᓯᑎᒃ ᐱᖓᔫᔪᕐᑐᕿᓚᐅᔪᔪᑦ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᑦ ᐱᖓᓱᕌᕐᑎᓗᒋᑦ.

ᒪᑯᐊ ᐅᖃᕐᑕᐅᓗᑯᐊᐱᒋᐊᓖᑦ: ᑐᕐᖁᑎᑦᓯᓂᕐᐹᖅ (ᐊᔫᕐᓂᐹᖅ), ᐱᑕ ᕿᓰᖅ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᖅ, (ᖁᓕᓪᓗ ᐊᑕᐅᓯᕐᓗᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᔪᖅ ᖁᓕᓪᓗ ᐱᖓᓱᓪᓗᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᔪᒥᒃ ᐃᑲᔪᕐᓱᓂ ᓯᑕᒪᐅᔪᖕᖏᒐᕐᑐᓂᒃ ᐱᖕᖑᐊᓂᕐᓂ), ᐊᒻᒪᓗ ᑯᐊᓐ ᐱᖑᐊᐱᒃ ᑲᖏᕐᓱᒥᐅᖅ (ᖁᓕᓪᓗ ᑕᓪᓕᒪᓪᓗᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᔪᖅ ᓯᑕᒪᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᔪᒥᒃ ᐃᑲᔪᕐᓱᓂ ᓯᑕᒪᐅᔪᖕᖏᒐᕐᑐᓂᒃ ᐱᖕᖑᐊᓂᕐᓂ), ᑯᐊᓐᑕᐅᖅ ᐱᖕᖑᐊᑎᐅᑦᓯᓂ ᐃᓕᑕᕆᔭᐅᓂᖃᓚᐅᕐᒥᔪᖅ ᐲᕐᓯᖃᑦᑕᐅᑎᓕᕐᑎᓗᒋᑦ ᐱᓯᑎᐅᓂᕐᐸᐅᓂᕐᒥᒍᑦ, ᓯᑕᒪᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᓱᓂ ᐊᒻᒪᓗ ᐱᖓᓱᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᓯᔪᒥᒃ ᐃᑲᔪᕐᓱᓂ. ᑰᒃᔪᐊᒥᐅᓂᒃ ᓵᓚᖃᕈᑎᒋᓚᖓᔭᒥᓂᒃ ᑐᕐᖁᑎᑦᓯᓚᐅᔪᒻᒥᔪᖅ ᐊᒻᒪᓗ ᐱᖓᓱᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᓱᓂ ᐱᖓᓱᕕᒻᒥᓱᓂ ᐃᑲᔪᕐᓱᓂ ᐱᖓᓲᔪᕐᑐᕿᓚᕿᑦᓯᑎᒃ ᑭᖑᓪᓕᐹᒥ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᓂᒃ ᐱᖕᖑᐊᖃᑎᖃᓕᕐᓯᑎᒃ.

ᓃᐊᑦ ᐋᑕᒥ ᐃᓕᑕᕆᔭᐅᒍᑎᑖᓚᐅᔪᒻᒥᔪᖅ ᑕᒃᑲᓂ ᐊᕐᕿᒍᕐᒥ ᐊᔫᕐᑕᐅᑕᐃᓕᓯᑎᐅᓂᕐᐸᐅᓂᕐᒥᒍᑦ.

ᐅᖃᕐᕿᑦᓴᓯᐊᖑᓪᒥᔪᑦ ᐅᑯᐊ ᓴᓪᓗᒥᐅᑦ ᐃᓚᐅᒋᐅᓚᐅᕐᒪᑕ ᑖᒃᑯᓄᖓ ᐱᖕᖑᐊᓂᕐᓄᑦ. ᑕᓯᐅᔭᕐᒥᐅᑦ ᐱᖓᔪᕆᔭᐅᔪᓄᑦ ᓵᓚᖃᐅᑎᑖᖑᔫᒥᒃ ᐱᒋᐅᓚᐅᕐᑐᑦ ᑕᐃᒪᖕᖓᑦ ᑕᒪᒃᑯᐊ ᐱᖕᖑᐊᓃᑦ ᐱᒋᐊᕐᑎᑕᐅᓕᓚᐅᕐᓯᒪᓪᒪᑕᓂᑦ. ᐱᑕ ᕿᓰᖅ ᐃᓕᑕᕆᔭᐅᒍᑎᖃᓚᐅᕐᒥᔪᖅ ᒪᕐᕈᕕᓕᓇᐊᖓ ᑐᕐᖁᑎᑦᓯᓯᑎᐅᓂᕐᐹᐅᓱᓂ ᑕᐃᒪᖕᖓ ᑕᒪᒃᑯᐊ ᐱᖕᖑᐊᓂᐅᔪᑦ ᐱᒋᐊᓕᓚᐅᕐᓯᒪᓪᒪᑕᓂᑦ, ᐊᑕᐅᓯᐊᑐᐃᓐᓇᕿᓂ ᑖᑦᓯᒥᖓ ᐃᓕᑕᕆᔭᐅᒍᑎᖃᓕᕐᑐᖅ. ᐋᓗᐸ ᑕᖁᓕᒃ ᑲᖏᕐᓱᒥᐅᖅ ᓱᓕ ᐱᓯᑎᐅᓂᕐᐸᐅᖏᓐᓇᕐᑐᖅ ᖄᑭᕐᑎᓕᒫᓂ ᐱᖓᓱᕕᑦᓱᓂ ᑕᒪᑐᒥᖓ ᓵᓚᖃᐅᑎᖃᕐᓯᒪᓕᕐᑐᖅ (1993-ᖑᑎᓪᓗᒍ 19-ᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᔪᕕᓂᖅ, 1995-ᖑᑎᓪᓗᒍ 22-ᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᔪᕕᓂᖅ ᐊᒻᒪᓗ 1997-ᒥ 23-ᕕᑦᓱᓂ ᑐᕐᖁᑎᑦᓯᖃᑦᑕᓯᒪᓪᒥᓱᓂ.

ᑕᐃᒪᖕᖓᑦ 1991-ᒥ ᑕᒪᓐᓇ ᖄᑭᕐᓂᖅ ᐱᓯᑎᐅᓂᕐᐸᐅᓕᐅᑎᒍᑎᐅᓯᓚᐅᕐᓯᒪᓪᒪᓂᑦ ᑲᖏᕐᓱᒥᐅᑦ ᐱᖓᓱᕕᑦᓱᑎᒃ ᓵᓚᖃᖃᑦᑕᓯᒪᓕᕐᑐᑦ. ᓵᓚᖃᓚᐅᕐᓯᒪᓪᒥᒐᒥᒃ 1993-ᒥᓗ 1996-ᒥᓗ. ᑰᒃᔪᐊᒥᐅᑦ ᓱᓕ ᓵᓚᖃᕿᑦᓯᒪᓂᕐᐸᐅᖏᓐᓇᑐᑦ ᓯᑕᒪᕕᑦᓱᑎᒃ ᓵᓚᖃᐅᑎᒥᒃ ᑎᒍᓯᖃᑦᑕᓯᒪᒐᒥᒃ (1991-ᒥ, 1992-ᒥ 1994-ᒥ ᐊᒻᒪᓗ 1995-ᖑᑎᓪᓗᒍ, ᑲᖏᕐᓱᒥᐅᓂᒃ ᐊᐃᑉᐸᑐᐊᓖᑦ ᐊᑕᐅᓯᐊᑐᐃᓐᓇᕿᑎᒃ ᓵᓚᖃᖃᑦᑕᓯᒪᓂᒃᑯᑦ ᑕᐃᑦᓱᒪᓂ 1997-ᖑᑎᓪᓗᒍ.

ᓯᑕᒪᐅᔪᖕᖏᒐᕐᑐᐃᑦ ᐱᖕᖑᐊᓂᐅᓚᖕᒐᔪᑦ ᐋᕐᕿᑕᐅᓯᒪᔪᕕᓃᑦ ᐱᔭᓈᕐᓯᒪᓕᕐᑎᓗᒋᑦ ᐃᒫᒃ: 1) ᑲᖏᕐᓱᔪᐊᖅ (ᐱᖓᔫᔪᕐᑐᕕᑦᓱᑎᒃ ᓵᓚᓕᕕᓃᑦ ᐊᑕᐅᓯᐊᕐᓱᑎᒃ ᓵᓚᐅᑦᓱᑎᒃ), 2) ᑲᖏᕐᓱᒃ (ᑕᓪᓕᒪᕕᑦᓱᑎᒃ ᓵᓚᖃᕐᓱᑎᒃ ᒪᕐᕈᕕᑦᓱᑎᒃ ᓵᓚᐅᑦᓱᑎᒃ), 3) ᑰᒃᔪᐊᖅ (ᓯᑕᒪᕕᑦᓱᑎᒃ ᓵᓚᖃᕐᓱᑎᒃ ᒪᕐᕈᕕᑦᓱᑎᒃ ᓵᓚᐅᑦᓱᑎᒃ ᒪᕐᕈᕕᑦᓱᑎᓪᓗ ᐊᑦᔨᒌᖃᑎᖃᕐᓱᑎᒃ), 6) ᑲᖏᕐᓱᐊᓗᒃᔪᐊᖅ (ᒪᕐᕈᕕᑦᓱᑎᒃ ᓵᓚᖃᕐᓱᑎᒃ ᑕᓪᓕᒪᕕᑦᓱᑎᒃ ᓵᓚᐅᑦᓱᑎᒃ), 7) ᐊᐅᐸᓗᒃ (ᐊᑕᐅᓯᐊᕐᓱᑎᒃ ᓵᓚᖃᕐᓱᑎᒃ ᐱᖓᔫᔪᕐᑐᕕᑦᓱᑎᒃ ᓵᓚᐅᑦᓱᑎᒃ), ᐊᒻᒪᓗ 8) ᓴᓪᓗᐃᑦ (ᐊᑕᐅᓯᐊᕐᓱᑎᒃ ᓵᓚᖃᕐᓱᑎᒃ ᐱᖓᔫᔪᕐᑐᕕᑦᓱᑎᒃ ᓵᓚᐅᑦᓱᑎᒃ).

Fraser's Source for Sports, ᐊᓐᓄᕌᓂᓪᓗ ᐊᓯᖏᓐᓂᓗ ᐱᖕᖑᐊᕈᑎᑦᓴᔭᓂᒃ ᓂᐅᕐᕈᓯᕐᑏᑦ ᒪᓐᑐᕈᐊᕐᒥᐅᑦ ᑐᓂᕐᕈᑎᖃᔫᖑᒐᑦ ᓯᐊᕐᕆᔭᐅᑏᓐᓂᒃ/ᖁᐊᓴᐅᑏᓐᓂᒃ $500.00-ᓂᒃ ᐊᑭᓖᓐᓂᒃ, ᑖᒃᑯᐊ ᐱᓯᑎᐅᓂᕐᐹᓗᑦ ᐊᐃᑦᑐᓯᐊᖑᔫᒃ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᐊᑭᑭᓕᒋᐊᕐᓯᒪᑎᑦᓯᔫᖑᑎᓪᓗᒋᑦ ᖃᖓᑦᑕᐅᑎᓂᒃ ᑕᒪᒃᑯᓄᖓ ᐱᖕᖑᐊᓂᕐᓄᑦ ᐊᓯᖏᓐᓄᓗ ᐱᖕᖑᐊᓂᓚᑳᓄᑦ ᓄᓇᕕᒻᒥ.

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᖓᑦ ᐅᓪᓗᒥᐅᓕᕐᑎᓗᒍ

ᒫᑦᔨ 17-ᒥᑦ 19-ᒧᑦ ᑕᒃᑲᓂ ᐊᕐᕿᒍᑦᑎᓂ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᑦᑐᑯᑦ ᑲᑎᒪᓂᖃᕐᖃᒥᓕᓚᐅᔪᒋᑫᑦ ᑰᒃᔪᐊᒦᑦᓯᑎᒃ. ᑖᒃᑯᐊ ᐊᕐᕿᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᖃᕐᓯᑎᒃ ᐊᒥᓱᑲᓪᓚᓂᒃ ᐱᓇᓱᐊᕐᐸᑕᒥᓂᒃ ᐅᖃᒍᑎᖃᓚᐅᔪᑫᑦ. ᑲᑎᒪᓂᖅ ᐃᓱᓕᓕᕐᑎᓗᒍ ᓂᕈᐊᕐᓂᖃᓇᐊᕐᖃᓕᓚᐅᔪᔪᑦ ᐊᖓᔪᕐᖃᓗ ᑮᓇᐅᔭᓕᕆᔨᐅᓪᓗ ᐃᓂᖓᓗᕐᑐᓴᓂᒃ ᐃᓇᖕᒌᒐᔨᕐᑑᓂᒃ ᑫᔨᖕᑭ ᑯᐊᑕᒥᓪᓗ ᒥᐊᔨ ᐋ. ᐱᓗᕐᑑᒥᓪᓗ. ᑖᒃᑯᐊ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᒃᑯᖏᑦ ᓂᕈᐊᕐᓂᖃᓇᐅᓇᐊᕐᖃᓕᓚᐅᔪᓪᒥᔪᑦ ᐱᖓᓱᓂᒃ ᐳᕐᑐᓂᕐᓴᐃᑦ ᐃᓂᖏᓐᓂᒃ ᐃᓐᓅᐃᒋᐊᕐᖃᕐᓯᑎᒃ ᑖᒃᑯᐊ ᓂᕈᐊᕐᑕᐅᔪᑦ ᑭᓪᓚᑐᕐᑎᐅᓖᕐᑎᓗᑦ ᑕᓯᐅᔭᕐᔪᐊᒥᐅᓂᓪᓗ ᓄᑫᒻᒥᐅᓂᓪᓗ ᐊᒻᒪᓗ ᐅᖓᕙᒥᐅᓂᒃ.

ᑖᒃᑯᐊ ᐃᓘᓐᓇᑎᒃ ᓂᕈᐊᑫᑦᓴᑐᐊᕐᑕᓂᑯᒥᓄᑦ ᐃᓐᓄᓴᐅᑎᒋᓚᐅᔪᔪᑦ ᓂᕈᐊᕐᓂᖅ ᐊᑐᑎᔭᐅᑦᔭᕐᒥᓪᒪᓇᕐᑎᓗᒍ. ᐅᑯᐊᖑᒐᑦ ᓄᑖᑦ ᐳᕐᑐᓂᕐᓴᓄᑦ ᐃᓚᒋᓕᐅᑎᕐᖃᒥᐅᔪᑦ: ᑐᓄ ᓇᐹᕐᑐᖅ ᑰᒃᔪᐊᒥᐅᖅ ᐊᖓᔪᕐᖃᕈᕐᑐᖅ; ᐋᓐ ᒪᑯᔨ ᑯᐊᑕ ᑰᒃᔪᐊᒥᐅᖅ ᑮᓇᐅᔭᓕᕆᔨᐅᓪᓗ; ᐄᒪᓕ ᐃᒪᕐᓕᒃ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᐅᖅ, ᐊᓪᓚᑎᑕᕆᔨᐅᔪᖅ; ᑳᓚᐃ ᐅᖃᐃᑦᑐᖅ ᐳᕕᕐᓂᑐᕐᒥᐅᖅ, ᑲᑎᒪᔨᖕᖑᑐᖅ ᑭᓪᓚᑐᕐᓂᐊᓱᓂ ᑕᓯᐅᔭᕐᔪᐊᒥᐅᓂᒃ; ᒥᐊᔨ ᓵ [illegible] ᐅᖓᕙᒥᐅᓂᒃ.

ᑕᐃᒪᖕᒐ ᓄᐃᑕᐅᓕᓚᐅᕐᓯᒪᒐᒥᓂᑦ 1995-ᖑᑎᓪᓗᒍ ᑖᓐᓇ ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᖓᑦ ᑎᓕᔭᐅᒪᒍᑎᖃᕐᑐᖅ ᓴᐳᑦᔨᓯᒪᓂᐊᕐᓗᓂ ᓄᓇᕕᒻᒥᐅᓕᒫᓂᒃ ᐅᕕᒃᑲᓂᒃ. ᐱᓗᐊᕐᑐᒥ ᑕᒪᒃᑯᐊ ᓯᑫᓂᓇᔭᕐᒋᑦ ᐃᒪᐃᑦᑑᑫᑦ: ᐃᓅᓯᕐᒥᒃ ᖁᕕᐊᓇᕐᑎᓯᒪᓂᔭᕐᓂᐊᓗᓂ ᐱᐅᓯᒋᐊᓇᐊᕐᖃᕐᓂᖓᒍᓪᓗ ᐱᐅᓯᒋᐊᓇᓗᐊᕐᓂᐊᓗᓂ ᐊᕐᖁᑎᖃᕐᓗᓂ ᐱᖕᖑᐊᓂᕐᓂᓗ ᖃᓄᐃᓐᓇᓗ ᐱᓂᐊᕐᓂᓂᒃ ᑕᒪᒃᑯᐊ ᐱᓚᕿᑎᑦᓯᑕᐃᓕᓇᐃᒍᑎᒋᓗᒋᑦ ᐊᖏᔫᓐᓇᑐᑦᑑᒪᓂᕐᓂᓗ ᐃᒥᐊᓗᓐᓂᓪᓗ; ᖁᕝᕙᑎᓇᕐᐅᓂᐊᕐᓗᓂ ᑐᖕᖓᓂᖃᑦᓯᐊᑎᑦᓯᓂᐊᕐᓗᓂᓗ ᑐᑭᓯᒪᓂᕐᒥᒃ ᑭᓇᐅᓂᕐᒥᓂᒃ, ᐃᓗᕿᓯᕐᒥᓂᒃ ᓯᑫᓪᓕᒥᓂᓪᓗ ᐱᓯᒪᔭᕐᒋᑦᑎᒍᑦ ᑕᒪᒃᑯᐊ ᐃᓄᐃᑦ ᐅᕕᒃᑲᕐᒋᑦᑕ ᐊᒻᒪᓗ ᓄᓇᕐᖃᑎᒋᑎᒍᑦ ᑐᑭᓯᒪᐅᑎᑦᓯᐊᓂᕐᓴᓂᒃ ᐃᓂᕐᓯᐳᐅᓂᐊᕐᓗᓂ. ᐃᑲᔪᕐᓯᒪᓂᐊᕐᓗᓂ ᑐᓴᐅᒪᑎᑦᓯᓯᐊᕐᑎᐅᓗᓂᓗ ᐃᓄᓐᓂᒃ ᐅᕕᒃᑲᓂᒃ ᐱᕙᓪᓕᑕᐅᒍᑎᑦᓴᕐᓂᕐᒥᒍᑦ ᓄᓇᕕᒻᒥ ᐱᓯᒪᔪᓄᑦ ᐱᕙᓪᓕᔪᑎᑦᓴᓄᑦ; ᐱᓇᓱᒃᑎᑦᓯᐊᑎᑦᓯᐳᐅᓂᐊᕐᓗᓂ ᑎᒥᐅᔪᑎᒍᑦ; ᐅᕐᖃᕐᑲᑎᒌᑦᑎᓯᐳᐅᓂᐊᕐᓗᓂ ᐅᕐᖃᕐᑲᑎᒌᓂᕐᑲᓇᐊᓕᕐᑎᒍᑦ; ᐅᕕᒃᑲᐅᔪᓂᒃ ᐃᓕᓐᓂᐊᕐᑎᓂᒃ ᓄᒃᑲᓇᕐᑎᑦᓯᑕᐃᓕᒐᕐᓂᒥᒃ; ᐱᓇᓱᐊᕐᓂᐊᕐᓗᓂ ᐃᓅᓯᒃᑯᑦ ᕿᕕᒪᑦᑕᐃᓕᓂᕐᒥᒃ; ᐅᕕᒃᑲᐃᑦ ᐱᓇᓱᕐᖃᕐᕕᓴᓂᕐᓂᒃ ᓄᐃᑦᓯᓇᓱᐊᕐᑎᐅᓂᐊᕐᓗᓂ; ᐱᔪᑦᓴᐅᔫᕐᑎᓯᐳᐅᓂᐊᕐᓗᓂ ᐃᓄᐃᑦ ᐅᕕᒃᑲᕐᒋᑦᑕ ᑭᖕᖑᒪᑦᓯᒍᑎᖏᑦᑎᒍᑦ; ᐃᓄᐃᑦᑐᒥᑐᐃᓐᓇᑎᑦᓯᑕᐃᓕᐳᐅᓂᐊᕐᓗᓂ; ᐊᓯᐅᔪᑮᒃᑯᑎᐅᓂᐊᕐᓗᓂ ᐅᖃᐅᓯᑎᓂᒃ ᐃᓗᕐᕿᓯᑎᓂᓗ; ᐱᐅᓯᒋᐊᓇᓇᓯᐊᕐᓂᐊᓗᓂ ᐅᕕᒃᑲᐃᑦ ᐃᓅᓯᐊᓂᓴᐃᑦ ᐃᓅᓯᕐᒥᓂᒃ.

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑲᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᕕᖓᑦ ᑐᓴᕐᑕᐅᕐᑯᔨᑫᖅ ᐅᐱᒍᓱᓐᓂᒥᓂᒃ ᑫᔨᖕᑭ ᑯᐊᑕᒥᓪᓗ ᑰᒃᔪᐊᒥᐅᒥᒃ ᐊᖓᔪᕐᖃᓇᕐᖃᑦᑕᐅᕐᑕᒥᓂᒃ ᐊᒻᒪᓗ ᒥᐊᔨ ᐋᖕᒐ-ᐱᓗᕐᑑᒥᒃ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᐅᒥᒃ ᑮᓇᐅᔭᓕᕆᔨᖃᑦᑕᐅᕐᑕᒥᓂᒃ ᑕᐃᒪᖕᒐ ᓄᐃᑕᐅᓂᓕᒪᓂᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᐅᔪᖅ ᑖᒃᑯᐊ ᑭᓪᓗᑐᑦᓯᐊᑐᓪᒪᓇᐅᓚᐅᕐᒪᓃᒃ. ᐱᓇᓱᒍᑦᔨᐊᕐᓂᕆᓚᐅᕐᑕᑎᒃ ᐃᓯᒪᐃᓐᓇᐅᕐ ᐋᕐᐸᓕᕐᓯᒪᓕᕐᓂᐊᖏᑦᑯᒃ. ᓯᑫᓂᕐᐱᓂᓐ ᐱᓗᓯᐊᕐᑕᐲᓐᓄᑦ ᐱᑦᓯᐊᑕᐅᕐᑯᓇᕐᐳᑎᒃ.

ᑐᑭᓯᒋᐊᕈᒪᒍᑦᓯ ᐅᖃᐅᓯᑦᓴᖃᕈᑦᓯᒍᓐᓇᓂᑦ ᐃᓱᒫᓗᒋᔭᖃᕈᑦᓯᒍᓐᓇᓂᑦ, ᐅᕝᕙᓘᓐᓃᑦ ᐃᓚᐅᔫᒍᑦᓯ ᓄᓇᓕᑦᓯᓂ ᐅᕕᒃᑲᐃᑦ ᑲᑎᒪᔨᓐᓂᓐᓄᑦ ᐅᑯᓄᖓ ᐅᖃᓚᒪᒍᓐᓇᑐᓯ: ᑐᓄ ᓇᐹᕐᑐᖅ ᐅᖃᓚᐅᑎᖓ 819-964-2222 (ᐱᓇᓱᐊᕈᓯᓕᒫᒥ ᐅᓪᓗᒃᑯᑦ ᐅᖃᓚᕕᐅᒍᓐᓇᑐᖅ) ᐅᕝᕙᓘᓐᓃᑦ ᑲᑐᑦᔨᖃᑎᒌᓂᐅᑉ ᐊᓪᓚᕕᖓᓗ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒧᑦ ᐅᖃᓚᒪᓗᓯ ᐅᑫᖓ ᐅᖃᓚᐅᑎᒧᑦ 819-337-5186.

YOUTH

Ungava Cup Clenched by Kangirsuk

The Kangirsuk Canadians became the 1998 Junior Ungava Cup Champions when they beat the defending champions, Kangiqsujuaq, in the Ungava Cup Tournament held in Kangiqsualujjuaq from February 27th to March 3rd. The team defeated Kuujjuaq four to two in the semi-final and beat Kangiqsujuaq in the final game with a score of six to three.

Special individual mentions for the tournament are: for most points, Peter Qissiq of Kangiqsujuaq, (11 goals and 13 assists in seven games), and Korn Pinguapik of Kangirsuk (15 goals and four assists in seven games). Korn was also recognized as the most valuable player in the playoff, with four goals and three assists. He scored the game-winning goal against Kuujjuaq and scored three goals and three assists for six points in the final game against Kangiqsujuaq.

Ned Adams was awarded for being this year's best goal tender.

Also noteworthy, this was the first year that Salluit participated in the tournament. Tasiujaq won their first bronze medal since the tournament was formed. Peter Qissik won the second scoring title in the short history of the Ungava Cup, becoming the second player to win the scoring title more than once. Aloupa Taqulik of Kangirsuk leads the all-time scoring title with three wins (In 1993 with 19 points, in 1995 with 22 points, and in 1997 with 23 points).

This was the third time that Kangirsuk has won the Championship since the start of the Ungava Cup Ice Hockey Tournaments in 1991. They previously won in 1993 and 1996. Kuujjuaq leads the all-time Championship wins with four Ungava Cups (1991, 1992, 1994, and 1995), while Kangirsuk has so far been the only other team to skate away with the Cup which was in 1997.

COMPLIMENTS: ALOUPA TAQULIK

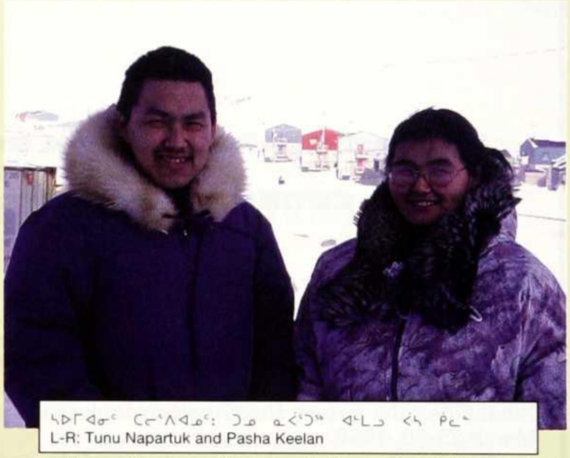
The standings after seven Round Robin games were: 1) Kangiqsujuaq (six wins and a loss), 2) Kangirsuk (five wins and two losses), 3) Kuujjuaq (four wins, two losses and a tie), 4) Tasiujaq (four wins, two losses and a tie), 5) Quaqtaq (three wins, two losses and two ties), 6) Kangiqsualujjuaq (two wins and five losses), 7) Aupaluk (a win and six losses), and 8) Salluit (one win and six losses).

Fraser's Source for Sports, a sports equipment retailer in Pointe Claire, donates a pair of skates valued at $500.00 for the tournament's most valuable player. Air Inuit provides a special low-priced air fares for this and other sports events in Nunavik.

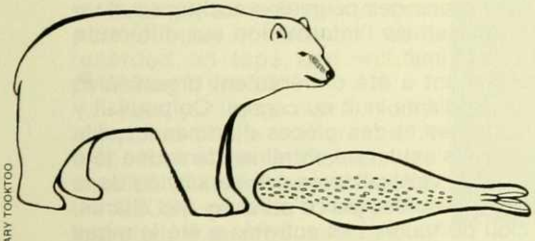
NYA Update

March 17-19, 1998 the Nunavik Youth Association held its most recent annual general meeting which took place in Kuujjuaq. During the AGM many issues that deal with the everyday operations of the Association were covered. At the end of the meeting there needed to be an election of the positions of President and Treasurer to replace the outgoing members, Frankie Gordon and Mary A. Pilurtuut. Also the NYA needed to elect new members for the positions three Executive Directors which will cover the areas of Hudson's Bay, Hudson Strait, and Ungava Bay.

All these positions were taken by acclamation. Here are the new members of the Nunavik Youth Association: Tunu Napartuk of Kuujjuaq, President; Ann-Margaret Gordon of Kuujjuaq, Treasurer; Emily Emudluk of Kangiqsualujjuaq, Secretary; Calai Uqaituk of Puvirnituq, Director of Hudson's Bay; and Mary-Sam Annanack of Kangiqsualujjuaq, Director of Ungava Bay. The position of Vice-President continues to be held by Pasha Keelan of Kangiqsualujjuaq.


ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ: ᑐᓄ ᓇᐸᕐᑐᖅ ᐊᒻᒪᓗ ᐸᓴ ᑮᓚᓐ
L-R: Tunu Napartuk and Pasha Keelan

BOB MESHER


MARY TOOKTOO

Since its creation in 1995, the NYA has the mandate of supporting youth throughout the region of Nunavik. Specifically, its objectives are: to promote and improve the quality of life through activities which would prevent alcohol and substance abuse; to promote and reinforce the understanding of the identity, culture and ancestral heritage among young Inuit and other members of the community at large; to offer information and counselling services to young Inuit who could benefit from available resources within Nunavik; to encourage more cooperation with other organizations; to establish open communication; to encourage youth to stay in school; to work toward suicide prevention; to work towards getting more jobs available to youth; to motivate younger Inuit; to be recognized at regional, provincial and international levels; to voice youth needs; to overcome isolation; to maintain our culture and language; and to better the Inuit society for youth and young adults.

The NYA would like to take this opportunity to thank Frankie Gordon of Kuujjuaq who had been the President, and Mary A. Pilurtuut of Kangiqsuajuaq, the Treasurer, ever since the creation of the Nunavik Youth Association. Your dedication and efforts will truly be missed. We wish you infinite success in your future endeavours.

If you have any questions or concerns. or if you are a member of a local youth committee and want more information, you may contact the following people: Tunu Napartuk at 819-964-2222 (weekdays), or call the Association's office in Kangiqsualujjuaq at 819-337-5186.

ᑐᖓᓕᕆᓕᕐᑕᖓ ᑲᑎᒪᓂᕐᔪᐊᖃᕐᓱᑎᒃ ᐃᓄᐃᑦ ᐃᓗᕿᓯᖏᓐᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᑎᓪᓗᒋᑦ ᐃᓕᓐᓂᐊᕆᐊᕐᓯᒪᔪᐃᑦ ᐳᕐᑐᓂᕐᓴᓂ ᐃᓕᓐᓂᐊᕆᕐᓯᒪᔪᓄᑦ ᐃᓕᓐᓂᐊᕕᖓᓂ CEGEP ᒪᕆ-ᕕᑦᑐᕆᐊᒥ

ᑐᓴᕐᑦᓴᓕᐊᕕᓃᑦ ᕕᓕᑉ ᑐᑳᑦ

ᑐᖓᓕᕆᓕᕐᑕᖓᓂᐅᒃ ᐊᕐᕌᒍ ᐃᓕᓴᐃᔩᑦ ᐊᒻᒪ ᐃᓕᓐᓂᐊᑏᑦ ᒪᕆ-ᕕᑦᑐᕆᐊᒥ ᐋᕐᕿᓱᐃᓯᒪᓕᓚᐅᕐᒥᔪᑦ ᑲᑎᒪᓂᒻᒪᕆᒻᒥᒃ, ᑕᕝᕙᓂᓕ ᐊᕐᕌᒍᒥ ᐅᖃᒍᑎᖃᓚᐅᕐᑐᑦ ᐆᒥᖓ: ᐃᓄᐃᑦ ᐃᒻᒥᓂᕐᓱᕿᓯᖓ ᐊᒻᒪ ᐃᓗᕿᓯᖓ - ᓱᓇᓂᑦᑖ ᓯᕗᓂᕐᒥᐅᑕᖃᓕᕐᖃ?, ᑲᑎᒪᓂᖃᓚᐅᔪᑦ ᒫᕐᔨ 25-ᒥ 26-ᒥ, 1998.

ᑲᑎᒪᓂᒻᒪᕆᒃ ᐃᓗᓕᖃᓚᐅᔪᖅ ᐊᒥᓱᒻᒪᕆᓐᓂᒃ ᐅᑯᐊ ᐃᓚᒋᔭᐅᑎᓪᓗᒋᑦ, ᓱᓚᖕᖑᐊᑐᓂᒃ ᑕᑯᓐᓇᐅᔭᕐᑎᓯᑦᓯᑎᒃ, ᐃᓱᒪᑦᓴᓯᐅᕈᓐᓇᕕᖃᕐᑎᑕᐅᑦᓯᑎᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᓄᑦ ᓯᕗᓂᑦᓴᖅ ᖃᓄᐃᑑᓕᕐᒪᖔᑦ, ᐊᒻᒪ ᑐᓴᐅᒪᑎᑦᓯᒍᓐᓇᕕᖃᕐᓯᑎᒃ ᐊᑦᔨᒌᖕᖏᑐᓂᒃ ᐃᓄᐃᑦ ᐃᓗᕿᓯᖏᓐᓅᓕᖓᔪᓂᒃ.

ᓱᓚᖕᖑᐊᑐᓂᒃ ᑕᑯᓐᓈᑎᑦᓯᓂᖓ ᐃᓗᓐᓇᓯᐊᖕᒍᑦ ᐋᕐᕿᓱᕐᑕᐅᓯᒪᓚᐅᕐᑐᖅ ᐃᓄᓐᓄᑦ ᐃᓕᓐᓂᐊᑎᓄᑦ CEGEP-ᒥ ᑕᑯᑦᓴᐅᑎᑦᓯᓯᑎᓪᓗ. ᑕᑯᒥᐊᕐᓯᒪᔪᐃᑦ ᐳᓛᕆᐊᕐᓯᒪᔨᐊᖕᒥᑦ ᐱᐅᑦᓴᒪᕆᓚᐅᕐᑐᐃᑦ ᐃᓄᐃᑦ ᐊᓐᓄᕌᓕᐊᕆᑦᑕᕕᓂᖏᓐᓂᒃ ᐊᒻᒪ ᐊᒻᒐᒍᑦ ᐃᓕᓐᓂᐊᑏᑦ ᓴᓇᖕᖑᐊᓯᒪᔭᖏᓐᓂᒃ. ᑲᑦᔭᑐᖃᕐᑎᓗᒍ ᓇᑦᓯᓯᐅᕐᑐᖑᐊᒍᓚᐅᕐᑐᐃᑦ, ᐊᒻᒪ ᐊᑦᓯᕋᐅᑎᑎᒍᓪᓗ ᐱᖕᖑᐊᕈᑎᖃᕐᒥᓯᑎᒃ ᐊᒻᒪ ᐊᓯᖏᓐᓂᒃ ᐃᖕᖏᖑᐊᕐᓯᑎᒃ. ᓄᐃᑕᓪᓚᕆᓐᓂᐸᐅᓚᐅᕐᑐᖅ ᓂᕿᑐᐃᓐᓇᓂᒃ ᓂᕆᖃᑎᖃᕐᓯᑎᒃ ᐃᓕᓐᓂᐊᑏᑦ ᐳᓛᕐᑎᒥᓂᒃ. ᐆᒪᑎᒃᑯᑦ ᐊᓕᐊᓇᕐᑐᒪᕆᐅᓚᐅᕐᑐᖅ ᑕᒪᓐᓇ ᐱᓂᐊᕐᓂᕆᓚᐅᕐᑕᖓ ᐊᐅᓚᔨᓛᓕᕐᑕᕗᑦ ᐊᑯᓂᒻᒪᕆᐊᓗᒃ.

ᑐᖓᓕᖃᓚᐅᕐᒥᒪᑦ ᑲᑎᒪᓂᒻᒪᕆᖓ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒎᓕᖓᓚᐅᕐᑐᖅ. ᐱᒋᐊᕐᕕᓕᐅᑎᖃᕐᓯᑎᒃ ᐅᐱᓐᓇᑐᒻᒪᕆᐅᓚᐅᕐᑐᖅ ᐃᓚᒋᔭᐅᔪᖃᓚᐅᕐᒪᑦ ᐃᕐᖃᑐᐃᔨᒥᒃ ᕆᓇᐃ ᑕᕐᓯᐅᓪ (René Dusseault), ᐃᑲᔪᕐᑎᐅᓚᐅᔪᖅ ᑲᑎᒪᑎᑦᓯᔨᐅᖃᑕᐅᑦᓯᓂ ᑲᕆᒪᑐᖃᒃᑯᑦ ᖃᐅᔨᓴᕐᑎᖕᒥᑦ ᓄᓇᖃᕐᖃᓯᒪᔪᐃᑦ ᐃᓄᖁᑎᖕᒥᑦ ᖃᐅᔨᓴᕐᑕᐅᑎᓪᓗᒋᑦ. ᐅᖃᕐᓯᓂ ᐅᖃᐅᑦᓯᓚᕆᓚᐅᔪᖅ ᐃᓄᐃᑦ ᐃᒻᒥᓂᕐᓱᕆᐊᖃᕐᓂᖏᑦᑕ

Second Conference on Inuit Culture at CEGEP Marie-Victorin

By Philippe Turcotte

For the second consecutive year the teachers and students of CEGEP Marie-Victorin organized a conference, this time on the theme: *Inuit Autonomy and Culture — What Does the Future Hold?*, which took place during March 25-26, 1998

The conference combined many elements, including entertainment, an opportunity to reflect on the future of Aboriginal peoples, and a place to provide information on different aspects of Inuit culture.

The entertainment was completely organized and presented by the Inuit students at the CEGEP. Visitors admired traditional clothing and crafts made by the students. Throat singing could be heard while a seal hunting simulation was held nearby, as well as naming games, and other songs. The key event was the traditional meal which the students shared with their guests. It was a heartwarming event which we will remember for a long time.

The second part of the conference was on political themes. To inaugurate the conference we were fortunate to have the participation of Judge René Dusseault, co-chair of the Royal Commission on Aboriginal Peoples. In his speech he insisted on the importance for Inuit to take

2e Colloque sur la culture Inuit au CÉGEP Marie-Victorin Les 25 et 26 Mars 1998

par Philippe Turcotte

Pour une deuxième année consécutive, les étudiants inuit du Cégep Marie-Victorin et leurs professeurs ont organisé un colloque sur le thème: Autonomie et culture inuit: que réserve l'avenir?

Ce colloque se voulait à la fois un divertissement, une réflexion sur l'avenir des peuples autochtones et un lieu où l'on fournissait de l'information sur différents aspects de la culture inuit.

Le divertissement a été entièrement organisé et présenté par les étudiants inuit du cégep. On pouvait y admirer des costumes et des pièces d'artisanat qu'ils avaient réalisés, on s'est laissé entraîner dans une fête où le chant de gorge voisinait avec une simulation de la chasse au phoque, avec des jeux d'adresse, des chants, etc. Mais le clou de toutes ces activités a été le repas traditionnel que les étudiants ont partagé avec leurs invités. Ce fut une expérience conviviale dont nous garderons longtemps le souvenir.

Le deuxième volet portait sur la dimension politique. Pour inaugurer le colloque, nous avons pu compter sur la participation exceptionnelle du Juge René Dussault, co-président de la Commission royale sur les peuples autochtones. Dans son entretien, il y insisté sur

ᐱᓪᓚᕆᐅᓂᖓᓂᒃ ᑮᓇᐅᔭᑎᒍᑦ ᐱᕈᕐᐸᓕᐊᒐᓱᐊᕐᓗᑎᒃ ᐊᒻᒪᓗ ᐱᕕᓕᒫᒥᒍᑦ ᐅᕕᒃᑲᖁᑎᒥᓂᒃ ᐃᓗᓐᓇᖏᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓯᐊᕋᓯᐊᕐᓇᐊᖃᕐᓂᖏᓐᓂᒃ. ᑕᒪᓐᓇ ᐅᖄᓂᖓ ᐱᒻᒪᕆᐊᓘᓚᐅᔪᖅ ᑖᑫᓂᑦᓗᐊᖅ ᐅᖃᓚᐅᔪᒻᒪᑦ. ᐅᖄᕇᑐᐊᕐᒪᑦ, ᐊᓯᖏᑦ ᐅᖃᓯᓚᐅᔪᒻᒥᔪᑦ ᑕᑯᑦᓴᐅᓯᐊᕐᓱᑎᒃ ᐃᑉᐱᓇᓄᐊᖖᒍᐊᓚᐅᔪᑦ ᐅᑯᐊ, Ernest Ottawa ᐊᖓᔪᖅᑳᕆᔭᐅᔪᖅ ᐊᑎᒃᑲᒥᒃ-ᖑᓂᕋᕐᑕᐅᔪᓄᑦ ᐃᓅᖃᑎᒌᓄᑦ, ᓵᓕ ᓇᐅᒃᑲᕈᐊᕐᓗ ᐱᒍᑦᔨᓯᓂ ᐃᓄᓐᓂᒃ, ᐊᒻᒪᓗ ᑯᐸᐃᒃᒥ ᐊᑐᐊᒐᓕᐅᕐᑎ ᒧᐊᕆᔅ ᓵᒻᐸᐃᓐ.

ᐃᓚᖃᓚᐅᔪᒻᒥᔪᑦ, ᐊᑦᔨᒌᖖᒋᑐᓂᒃ ᑲᑎᒪᓂᐊᕈᓯᖃᕐᑎᓯᑦᓯᑎᒃ ᐃᓄᐃᑦ ᐃᓗᖀᓯᖏᓐᓅᓕᖓᔪᓂᒃ: ᐅᑉᐱᕆᓯᖏᓐᓂᒃ, ᑐᓂᕐᑕᓂᐊᕐᑕᐅᓯᒪᓂᖏᓐᓂᒃ, ᐃᓄᒃᑎᑐᑦ ᐊᒻᒪᓗ ᐃᓗᖀᓯᕐᒥᒍᑦ ᑭᓇᐅᓂᖏᓐᓂᒃ, ᐃᓱᒪᒥᒍᑦ ᖃᓄᐃᖖᒋᓯᐊᕆᐊᖃᕐᓂᖏᓐᓂᒃ ᐅᕕᒃᑲᐃᑦ, ᐊᕐᓇᐃᑦ ᖃᓄᐃᓘᓯᑦᓴᔭᐅᒻᒪᖔᑕ ᐊᒻᒪᓗ ᐊᖓᒃᑰᓂᕐᓂᒃ. ᐃᓗᓐᓇᑎᒃ ᑲᑎᒪᓂᐊᕈᓰᑦ ᐊᒻᒪᓗ ᑲᑎᒪᓂᒻᒪᕆᐅᑉ ᐱᒻᒪᕆᐅᓂᖏᑦ ᓂᐱᓕᐊᕆᔭᐅᓚᐅᕐᑐᑦ ᐊᒻᒪᓗ ᓄᐃᑖᐅᓛᕐᓂᐊᓯᑎᒃ ᐅᑭᐊᑦᓴᐅᓕᑐᐊᕐᐸᑦ.

ᑭᖑᓪᓕᐹᒥ, ᐊᖓᔪᖅᑳᒪᕆᒐᓚᐃᑦ ᐃᓚᖏᑦ ᑲᑎᒪᓂᒻᒪᕆᒻᒦᓚᐅᕐᑐᑦ. ᐃᓄᒃᓱᓕᐊᕕᓂᖅ ᓄᐃᑕᐅᓪᓚᕆᕐᑎᓗᒍ ᐃᓕᔭᕕᓂᐅᑦᓯᓂ CEGEP ᐃᓕᓐᓂᐊᕕᖏᑦᑕ ᓄᓇᖓᓂ ᒪᐃᒍᑎᓗᒍ. ᐃᓄᒃᓱᒃ ᓄᐃᑕᐅᓚᐅᔪᖅ ᐃᑲᔪᕐᑎᒋᑦᑎᓗᒋᑦ ᐃᓄᐃᑦ ᐊᒻᒪᓗ ᓴᓇᖖᒍᐊᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᑏᑦ. ᐃᓄᐃᑦ ᐱᐅᓯᑐᖃᒥᑎᒍᑦ ᖃᓄᐃᑦᑑᑫᓐᓂᒪᖔᑕ ᐊᒻᒪᓗ ᑐᓂᕐᑕᓂᐊᕐᑕᐅᒍᑎᕕᓂᖏᑦ ᓄᐃᑕᐅᕐᒥᔪᑦ. ᑕᓚᕖᓴᒃᑯᑦ ᑕᑯᓐᓇᑎᑦᓯᒍᑎᒍᑦ ᐊᑦᔨᓕᐊᕕᓃᑦ ᖁᕕᐊᓱᒡᕕᐅᑎᓪᓗᒍ ᐳᕕᕐᓂᑐᒥ ᑕᑯᑦᓴᐅᑎᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᐹᐱ ᖀᓐᓄᐊᔪᐊᒧᑦ, ᓵᓚᖃᕐᓯᒪᑦᓯᓂ ᓄᓇᖃᖅᑳᓯᒪᔪᐃᑦ ᑕᕐᕋᓕᔭᓕᐅᕐᓂᒧᑦ ᐱᓕᐅᑦᔨᓯᑎᒃ ᐅᐃᒍᑎᑐᑦ ᑲᓇᑕᓕᒫᒥ ᑕᕐᕋᓕᔭᓕᕆᕕᑦᑎᒍᑦ.

ᐃᓗᓐᓈᒍᑦ ᑲᑎᒪᓂᒻᒪᕆᒃ ᐊᓂᒎᑎᑦᓯᐊᑐᒻᒪᕆᐅᓚᐅᕐᑐᖅ. ᐊᐃᓯᒪᓚᐅᖖᒋᑯᑦᓯ, ᑕᒪᑐᒪᓂ ᑕᑯᒍᒪᒐᓗᐊᕐᑕᓯ ᐊᕐᕿᒎᓵᕐᑐᒥ. ◆

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control of the levers of economic development and to do everything possible to ensure that the youth population obtain a good education. It was an important message considering the setting in which it was delivered. Following this speech, several guests spoke, notably Mr. Ernest Ottawa, president of the Attikamek Nation, Charlie Nowkawalk for the Inuit, as well as Quebec writer Maurice Champagne.

In addition, numerous workshops presented different aspects of Inuit culture: mythology, archeology, Inuktitut and cultural identity, mental health among youth, the role of women, and shamanism. All the workshops, as well as the main part of the conference were recorded on tape and will be published in the fall.

Finally, there were some premieres at the conference. A maquette of an Inukshuk was unveiled which will be installed on the CEGEP grounds in May. The Inukshuk was produced in collaboration between the Inuit and Fine Arts students. A diorama was also unveiled illustrating archeology and traditional Inuit civilization. A video depicting Christmas in Puvirnituq was also shown by Bobby Kewajuak, winner of the Aboriginal cinema contest of the French section of the National Film Board.

It was a very successful conference, for those who missed it, we hope to see you next year. ◆

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l'importance pour la société inuit de prendre en main ses leviers économiques et de tout mettre en oeuvre pour assurer l'éducation des jeunes inuit. Un message particulièrement important dans le cadre du cégep où il a été prononcé. par la suite, plusieurs invités prestigieux sont intervenus dans le débat: M. Ernest Ottawa, président de la nation Attikamek, Charlie Nowkawalk pour les inuit de même que l'écrivain québécois Maurice Champagne.

De plus, de nombreux ateliers ont présenté différents aspects de la culture inuit: mythologie, archéologie, inuttitut et identité culturelle, santé mentale chez les jeunes, rôle de la femme, chamanisme, etc. Tous ces ateliers, de même que les conférences, ont d'ailleurs été enregistrés et feront l'objet d'une publication à l'automne.

Enfin, ce colloque a été l'occasion de plusieurs premières: le dévoilement de la maquette d'un inuksuk, fruit de la collaboration d'étudiants inuit et d'étudiants en arts plastiques, qui sera érigé, en mai, sur le terrain du collège; un diaporama illustrant l'archéologie et la civilisation inuit traditionnelle, de même que la présentation d'un vidéo de Bobby Kewajuak, lauréat du concours cinéaste autochtone du secteur français de l'Office national du film, illustrant un Noël à Puvirnituq.

Un colloque particulièrement réussi. À tous ceux qui l'auraient manqué, nous vous donnons rendez-vous l'année prochaine. ◆

ᐅᕕᒃᑲᐃᑦ

ᐊᑯᑭᑦᑐᒥᐅᑦ ᕿᒻᒥᖏᑦ ᐊᖅᑯᓵᕐᓯᒪᔪᑦ ᑕᓯᐅᔭᕐᒥᐅᓂᒃ

ᐅᓂᒃᑳᑕᐅᔪᑦ ᐹᐱ ᑮᓐᒍᑦ

ᐊᑯᑭᑦᑐᒥᐅᑦ ᐊᖑᑏᑦ ᐱᖓᓱᑦ ᐊᕐᕕᑕᕐᑐᑦ ᓄᓇᕕᒻᒥᐅᑦ ᓄᓇᓕᖏᓐᓄᑦ ᑭᖑᓪᓂᐸᐅᓵᕐᑎᓗᒍ ᐃᖃᓗᐃᑦ. ᑖᒃᑯᐊ ᐱᖓᓱᑦ "ᕿᒧᑦᓯᒪᓇᑦᑐᑦ - III" ᐅᑯᐊᖑᒋᑦ ᐆᓄ ᕝᓚᐃᓯ, ᑳᕈ ᑖᒻᓴᓐ ᐊᒻᒪᓗ ᒫᓯᐊᔅ ᐃᖕᒪᓐ. ᐆᓄ ᐃᓪᓗᓯᐊᑦᒥᐅᔭᖅ, ᑳᕈ ᓅᒃᒥᐅᔭ-ᐅᑎᓪᓗᒍ ᐊᒻᒪᓗ ᒫᓯᐊᔅ ᓯᓯᒥᐅᑦᒥᐅᔭᐅᑎᓪᓗᒍ. ᐆᓄ ᑖᒃᑯᓅᖓ ᓯᕗᓕᕐᑎᒋᔭᐅᔪᖅ ᐸᕐᓇᑐᕕᓂᐅᑦᓯᓂᓗ ᑖᑦᓱᒥᖓ ᕿᒧᑦᓯᔪᐊᕐᓂᒥᒃ. ᔭᓄᐊᓕ 10-ᖑᑎᓪᓗᒍ ᑖᒃᑯᐊ ᑰᒃᔪᐊᒥᑦ ᐃᖏᕐᕋᓯᕆᐊᓚᐅᔪᔪᑦ. ᑖᒃᑯᐊᓗ ᐊᕐᕕᑕᕐᐳᑦ ᐃᓅᓯᑦᑐᓂᒃ ᐃᓱᒪᑦᓴᑖᕐᑎᓯᓚᐅᕆᒍᒪᓪᓗᑎᒃ ᐊᒻᒪᓗ ᓱᓇᑐᐃᓐᓇᒥᒃ ᐊᕐᓱᕈᕐᓇᑐᒥᒃ ᐱᒐᓱᐊᕐᑕᒥᓂᒃ ᐱᔭᕇᕈᓐᓇᓂᕐᒥᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᒍᑎᒋᒍᒪᑦᓱᒍ.

ᕝᓚᐃᓯ ᐅᖃᓚᐅᔪᔪᖅ ᐃᒪᐃᓕᑦᓯᓂ "ᐃᓄᓐᓂᒃ ᑐᓴᐅᒪᔭᐅᑎᑦᓯᕆᐊᓪᓛᕈᒪᕗᒍᑦ ᓯᓚᕐᔪᐊᒥᐅᓕᒫᓄᑦ ᖃᕆᑕᐅᔭᑎᒍᑦ ᑕᑯᓐᓇᕋᑦᓴᔭᓖᑦ ᑐᓴᖃᑦᑕᐅᑎᒍᑏᑦ ᐊᑐᕐᓗᒋᑦ." ᑕᒪᓐᓇ ᐊᕐᕕᑕᕐᓂᓇᔭᖓᑦ ᕿᒧᑦᓯᓱᑎᒃ ᐊᑭᖃᓛᕐᑐᓴᐅᔪᖅ $150,000.00 ᒥᑦᓵᓂ. ᑖᒃᑯᐊ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕐᓯᔭᐅᓯᒪᔪᑦ ᐅᑯᓇᖕᖓᑦ ᑎᒥᐅᔪᓂᑦ ᒪᑭᕝᕕᑯᓐᓂᑦ, ᐊᑯᑭᑦᑐᒥᐅᑦ ᑮᓇᐅᔭᒃᑯᕕᖓᓐᓂᑦ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᑦ ᑎᐊᓐᒫᒃᒥ ᑎᐅᒥᔪᓚᑳᓂᑦ.

ᑖᒃᑯᐊ ᕿᒧᑦᓯᑯᑦ ᐊᕐᕕᑕᕐᑐᑦ. ᐊᑐᓂᑦ ᕿᒧᑦᓯᔫᒃ ᖁᓕᓪᓗ ᓯᑕᒪᓪᓗᕕᑦᑕᖃᕐᓯᑎᒃ, ᐃᑑᓐᓇᑎᒃ ᕿᒻᒦᑦ ᑲᑎᑦᓯᑎᒃ ᐊᕙᑎᓪᓗ ᓯᑕᒪᐅᔪᕐᑐᔩᑎᓪᓗᒋᑦ. ᑖᒃᑯᐊ ᕿᒧᑦᓯᔫᑦ ᐱᐅᓕᓂᐊᓚᓕᐹᓗᓚᐅᔪᔪᑦ ᖃᕆᑕᐅᔭᓂᒃ, ᐅᖃᓚᒪᐅᑎ ᖁᒻᒧᐊᑎᓯᒪᔪᒧᑦ ᐱᑐᑦᑕᑐᖅ, ᒪᖃᐃᓯᐅᑎᖏᓪᓗ ᕿᒻᒥᖃᐅᑎᑦᓴᖏᓪᓗ ᐅᖁᒪᐃᓐᓂᖃᖅᑰᓚᐅᔪᑦᓯᑎᒃ 2-ᑕᐅᓴᓂᒃ ᐅᖁᒪᐃᓐᓂᓂᒃ. ᕿᒻᒥᑐᖃᐅᓂᕐᐹᖓᑦ ᐱᖓᔫᔪᕐᑐᓂᒃ ᐅᑭᐅᓕᒃ ᕿᒻᒥᐊᕋᐅᓂᕐᐹᖓᑦ ᐃᓅᓯᕋᐅᑎᓪᓗᒍ ᓯᑕᒪᐅᔪᕐᑐᓂᒃ ᑕᖅᑭᖃᕐᓯᓂ. ᕿᒧᑦᓯᕈᑎᕆᑮᕈᓂᕆᑦ ᑖᒃᑯᐊ ᕿᒻᒦᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐊᐃᑦᑑᑎᒋᓛᕐᑕᖏᑦ.

ᑖᒃᑯᐊ ᕿᒧᑦᓯᔫᑦ ᐱᔭᕇᓚᕐᑐᓴᐅᔪᑦ ᐊᐃᓇᓕᐅᑉ ᐊᑯᓐᓂᓚᖓᓂ, ᓯᓚᒎᑦ ᐱᔪᓐᓇᑎᑕᐅᓐᓂᕈᑎᒃ. ᑖᕝᒃᑯᐊ ᕿᒧᑦᓯᔫᑦ ᐊᖅᑯᑎᒥᓂ ᖃᓄᐃᖕᖏᓯᐊᕐᑯᕝᒃᑲ!

ᐹᐱ ᑮᓐ, ᑕᓯᐅᔭᒥ ᐃᓕᓐᓂᐊᑎ ᐳᕐᑐᓂᕐᓴᒥ IV-ᒥ ᐳᕐᑐᓂᖃᕐᓯᓂ.

BOB MESHER

YOUTH

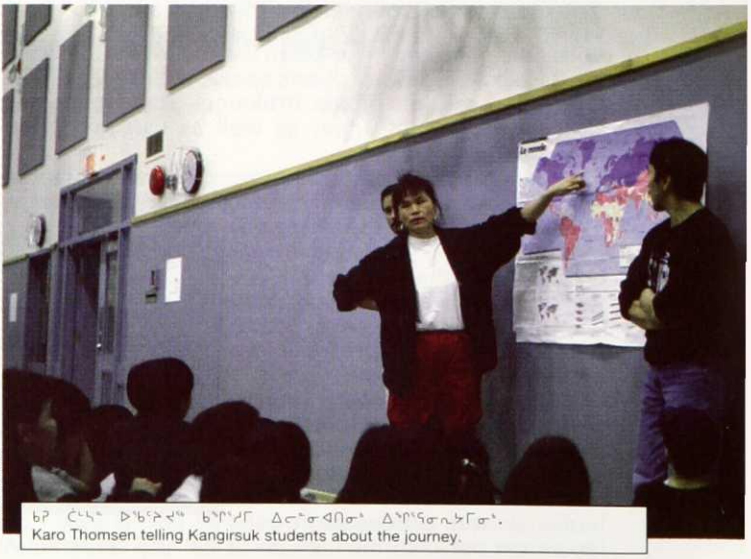
Greenland Dogs Pass Through Tasiujaq

By Bobby Cain

Three people from Greenland are travelling around Nunavik and up to Iqaluit. The three on this "Great Sledge Expedition - III" are Ono Fleischer, Karo Thomsen, and Mathias Ingemann. Ono is from Iluissat, Karo is from Nuuk, and Mathias is from Sisimiut. Ono is the leader of this journey and the organizer of the trip. They started the trip on January 10 in Kuujjuaq. They are doing the trip to give young people ideas and to achieve their goals by working hard.

Mr. Fleischer said, " We want to give more information about Inuit to people all around the world through the Internet." The trip will cost about $150,000. They received funding from Makivik, the Greenland Bank, and other sponsors in Denmark.

They are travelling around by dog team. Each komatik has 14 dogs, for a total of 28 dogs. They are using a lot of supplies such as a computer, a satellite phone, camping equipment, and around two tons of dog food. The oldest dog is six years old and the youngest is around eight months. After the trip, they will give the dogs to Nunavik.


BOB MESHER

ᑲᕈ ᑖᒻᓴᓐ ᐅᖃᕐᐳᔪᖅ ᑲᖏᕐᓱᒥ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐃᖏᕐᕋᓂᕐᔭᒥᓂᒃ.
Karo Thomsen telling Kangirsuk students about the journey.

The trip should end around the middle of April, if the weather permits. I hope the dog team will finish their journey safely!

Bobby Cain is a secondary-four student in Tasiujaq.

ᔫᓂ 21

ᑳᓇᑕᓕᒫᒥ ᓄᓇᓕᑐᖅᑲᑦᓴᔕᐃᑦ ᐅᓪᓗᖓ ᔫᓂ 21-ᖑᕗᖅ. ᑖᓐᓇ ᐊᕿᑯᖅ ᐱᖓᑦᓯᐅᑎᒋᓕᕐᑕᖓ ᑕᐃᒪᖕᖓᑦ ᐅᓪᓗᖁᑎᑦᑕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒋᓂᑦ ᒪᐃ 1996-ᖑᑎᓪᓗᒍ.

June 21

National Aboriginal Day is June 21. This is the third year, since the Day was proclaimed in May 1996.

BACK COVER: THE GREENLAND DOG TEAMS ARRIVED IN KANGIRSUK AFTER DARK.

www.makivik.org