ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᑦ

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ᐱᕿᔅᓯᐊᒍᑎᑦᓴᓂᒃ ᓄᑖᓂᒃ ᕐᑭᓂᕐᑐᑦ

Looking out for New Developments

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᓐ
ᐊᖓᔪᖅᑳᖅ / President
ᔭᐃᐱᑎ ᓄᙵᖅ / Zebedee Nungak

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᓐ

ᒪᑭᕕᒃ ᓅᓇᓕᑦᑐᖃᐃᑦ ᑎᒥᖁᑎᕆᕙᓪᓚ ᑎᓕᔭᐅᔪᑎᖃᕐᓯᒪᔪᓂ ᑭᒐᑦᑐᓂᐊᑎᓪᓗᒍ ᓯᕗᓗᐊᕐᑎᓯᕚᓪᓕᐊᓗᓂᓗ ᐃᓅᐃᑦ ᐱᒍᒪᔭᕆᐊᓂᒃ ᓄᓇᕕᒻᒥ. ᐃᓚᐅᔪᖁᑎᑐᐊᖃᕐᐳᖅ ᐃᓅᓂᒃ ᐱᕙᓪᓕᖁᑏᑦᓯᒪᔪᓂᒃ ᔮᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᓯᐅᖅᑕᓂ ᐊᖏᖃᑎᒌᓂᕐᓂᐅᓯᒪᔪᒥᑦ.

ᒪᑭᕕᒃ ᐃᑉᐱᕆᔭᖃᕐᓇᐊᖅᐳᖅ ᑲᔪᓯᑎᑦᑐᑦᓯᐊᒪᓂᖅᑖᖅ ᐱᓂᐊᕐᓂᓕᓐᓂᖁᑦ ᐃᓅᓕᓐᓂᖁᑦ ᐊᒻᒪᓗ ᐱᐅᓯᑐᖃᓕᓐᓂᖁᑦ ᐱᕙᓪᓕᖁᑎᖃᓯᒪᔭᖏᑦ ᐊᖏᖃᑎᒌᓂᕐᓄᑦ. ᐊᐅᓪᓚᓯᓂᕐᒧᓗ ᖃᑦᑎᖅᑎᐅᕋᓯᐊᕐᓂᒥᓗ ᕿᓇᐅᔭᓂᒃ ᐅᑎᕐᕕᐅᒍᑎᑦᓴᔭᓂᒃ ᐃᓅᐃᑦ ᐃᓚᐅᒍᓇᓯᖁᓪᓗᒋᑦ ᑕᕐᕋᒥ ᖃᓇᐅᔭᕐᑎᒍᑦ ᒪᑭᑕᐅᓯᐊᕐᓂᒍᑦ.

ᒪᑭᕕᐅᑉ ᑐᓴᕐᑦᓴᖏᑦ

ᒪᑭᕕᐅᑉ ᑐᓴᕐᑦᓴᖏᑦ ᓄᐃᑕᐅᕙᖃᐳᖅ ᒪᑭᕕᐅᑉ ᑐᓴᕐᓴᓂᐊᕐᕕᖓᓄᑦ. ᑐᓂᐅᖃᑕᐅᕙᑦᑐᑦ ᐊᑭᖃᕐᑎᓇᒋᑦ ᐃᓅᓄᑦ ᐱᕙᓪᓕᖁᑎᖃᓕᖓᓄᑦ ᑭᓯᐊᓂ ᔮᐃᒥᔅ ᐸᐃᒥ ᑯᐸᐃᒧ ᑕᓯᐅᖅᑕᓂ ᐊᖏᖃᑎᒌᓂᕐᓂᒥᒃ.

ᑕᒡᒐᑕᐅᔪᑦ ᐃᓱᒪᒋᔭᐅᔪᓪᓗ ᑖᒃᑯᓂ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᐅᑉ ᐳᕐᑐᓂᖅᓴᖅᑕᕆᔪᓐᓃᑦ ᐃᓱᒪᒋᔭᑐᐃᓐᓇᐅᖏᑦᑐᖅ.

ᑐᖓᓱᑦᑎᓯᒍᑦ ᐊᓪᓚᒍᑦᓯ ᐋᖅᑭᓯᐃᔨᒧᑦ, ᐊᒻᒪᓗ ᑐᓴᕐᑦᓴᓂᒃ ᐊᓪᓚᖑᐊᕐᓯᒪᔪᓂᓪᓗ, ᐊᑦᔨᖑᐊᓂᓪᓗᓃᑦ. ᑕᒪᒃᑯᐊ ᐊᐅᓪᓚᑎᕆᐊᓕᓯ ᐊᓪᓚᕕᑦᑎᓄᑦ ᐃᓄᑦᔪᐊᒥ ᐊᒻᒪᓗ ᑎᑭᑎᑦᓯᔪᑦ ᐊᑎᖓᓂᒃ ᑐᕌᕐᑎᖓᓂᓪᓗ 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

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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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BRUNO PILOZZI

ᓯᓚᑉᐱᐊᖓ: ᒪᑭᕕᐅᑉ ᐊᖓᔪᖅᑳᖓᑕ ᑐᖓᓕᖓᑕ ᐱᖓᔪᐊᑦ ᒫᒃ ᑎ. ᑯᐊᑕ ᐱᖅᖑᐊᑐᓂᒃ ᑕᑯᓇᑐᖅ.
Cover: Makivik Third Vice-President Mark T. Gordon on the lookout for game.

ᑕᒃᑲᓂ ᐅᐱᕐᖔᖑᔪᑦᑎᓂ...

This season...

ᒫᓐᓇᐅᑎᓪᓗᒍ ᐃᓕᓐᓂᐊᖐᑦ ᓇᓂᓕᒫᖅ ᐃᓕᓐᓂᐊᕕᓐᓄᑦ ᓅᑦᓚᖕᒐᔪᑦᓴᐅᓕᕐᒥᔪᓗᐊᑦ ᐊᒻᒪᓗ ᐅᐱᕐᖔᖑᒍᓚᐅᕐᑐᖅ (" ᐊ ᐅ ᔭ ᐅ ᓚ ᐅ ᕐ ᑐ ᖅ) ᐊᐅᓚᔨᓈᖅᑯᐊᑐᐃᓐᓇᓕᕐᒥᔪᓂ. ᐃᖅᑲᐅᒪᓇᕐᑐᔪᐊᓂᒃ "ᐊᐅᓚᔨᖅᑭᓈᒥᔪᑦ ᒪᑭᕕᐅᑉ ᐱᓇᓱᑦᑎᖏᑦ ᐱᓇᓱᖅᑲᑎᒋᓚᐅᕐᑕᒥᓂᒃ ᐊᓕᐊᒋᑦᓯᒋᑦ ᐅᐱᕐᖔᒥ (ᐊᐅᔭᒥ) ᐃᓕᓐᓂᐊᑎᐅᓚᐅᕐᑐᓂᒃ ᑕᐃᕙᓂ ᐊᕐᕋᒍᒥ, ᑲᑦᓱᖕᒐᐃᑦᑐᓯᐊᖑᑦᓱᑎᒃ ᐱᓇᓱᐊᕐᓂᓕᐅᕐᑕᖏᑦ ᒪᑭᕖᒥᐅᔭᖏᓐᓄᑦ.

ᐱᓇᓱᑏᑦ ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓᓂ ᑰᑦᔪᐊᒥ ᐊᓪᓚᕕᒻᒥᓄᑦ ᖃᐅᔨᓴᕐᕕᒥᓄᓪᓗ ᐅᑎᕐᓯᒪᓕᕐᒥᔪᑦ ᓄᓇᒦᑦᓯᑎᒃ ᖃᐅᔨᓴᕐᓂᒥᓂᒃ ᓄᓇᕕᒻᒥ ᐊᓂᒍᐃᒻᒥᓯᑎᒃ. ᖃᐅᔨᓴᕐᕕᒥ ᑲᒪᔨᒻᒪᕆᖓᑦ ᐱᐊᓪ ᑐᐃᑦᔾ-ᒧᑦ ᐱᓇᓱᐊᕐᓂᖏᓐᓂᒃ ᑐᓴᕐᑎᑕᐅᔪᒍᑦ.

St. Anthony-ᒧᑦ, ᓂᐅᕙᐅᓐᓚᓐᒧᑦ ᑕᑯᓂᐊᓚᐅᕐᒥᔪᒍᑦ ᒪᕐᕉᓂᒃ ᑭᖑᕐᓚᓂᐊᕿᑎᖕᓂᒃ ᓴᒻᒧᐊᓯᑕ ᐃᓄᖕᓂᒃ ᑭᖑᕐᓚᓂᐊᕐᑲᑕᐅᔭᕕᓂᕐᓂᒃ.

ᒫᑕ ᐃᓄᒃᐳᒃ-ᐃᖃᓗᒃ ᑐᓴᕐᓴᑎᓐᓂᒃ ᐊᑐᐊᕐᓯᔨᐊᓇᓯᑎᓂᒃ ᐃᑲᔪᕐᓯᕆᐊᖅᑎᖃᕐᓯᐊᓚᐅᕐᒥᔪᖅ ᐃᓕᑦᓯᓯᒪᔭᒥᓂᒃ ᖃᓄᖅ ᓇᒻᒥᓂᖅ ᑮᓇᐅᔭᒥᓂᒃ ᑲᒪᑦᓯᐊᓂᖅᓴᐅᒍᓇᓯᓇᒪᖔᕐᒥ, ᐊᒻᒪᓗ ᓂᕿᑦᓯᐊᒍᓂᖅᓴᓂᒃ ᓂᕿᑦᓴᓕᐅᕐᓂᒥᒃ. ᐃᓗᓐᓇᑎᓂᒃ ᐱᕙᓪᓕᐊᑏᒥᒍᓇᓂᖅᓴᐃᔪᖅ ᐃᑲᔪᕐᑎᕆᒍᑎᖅᑐᐊᕐᑕ ᖃᐅᔨᒪᔭᑎᓂᒃ.

ᐱᖁᔭᕐᔪᐊᓕᓂᕐᓂᑦ ᐱᕙᓪᓕᐊᓂᓚᐅᕐᑕᖏᑦ ᐅᐱᕐᖔᖑᓚᐅᕐᑐᒥ ᑐᓴᕐᓴᑎᒍᑦ ᐅᓂᒃᑳᑕᐅᖏᓐᓇᕋᑦ ᑲᔪᓯᑎᐅᖏᓐᓇᓱᖑᒪᑕ, ᐱᖁᔭᕐᔪᐊᓕᓂᔪᑎᑦ ᐅᖃᐅᓯᖅ ᐅᓂᒃᑳᑕᕕᖏᓐᓂ.

ᖃᐅᔨᒋᐊᓪᓚᕈᒪᕖᑦ ᓄᓇᖁᑎᑎᓂ ᖃᖓᑕᔫᖁᑎᓯᓂᒃ? ᒪᑭᕕᐅᑉ ᓇᒻᒥᓂᖁᑎᒋᓱᒍ ᑎᒥᐊᕈᖁᑎᖓᑦ, ᐃᓅᐃᑦ ᖃᖓᑕᔫᖏᑦ ᐅᓂᒃᑳᑕᔭᑦ ᐱᖓᓱᐃᓕᕐᕿᖓᑎᓪᓗᒋᑦ, ᓯᕗᓪᓕᐹᒥ ᐅᓂᒃᑳᑕᐅᓂᖏᑦ ᓇᓗᓇᐃᕐᓯᔭᑦ ᐊᒻᒪᓗ ᐅᖃᐅᔭᐅᓂᖏᑦ ᐊᐱᕐᓱᑎᓯ ᐃᓚᖏᓐᓂᒃ ᑭᐅᒍᓇᕐᑯᓇᕐᐳᑦ.

ᓄᓇᕕᐅᑉ ᐃᓄᑐᖃᖏᑦ ᐃᑲᔪᕐᓯᒪᓪᓚᓂᑦᑐᐊᓗᓐᓂᒃ ᑐᓴᕐᑦᓴᖃᕐᓂᖏᑦ ᑲᔪᓯᖏᓐᓇᒥᔪᑦ, ᒫᓐᓇ (ᑕᓯᑕᓯ) ᐳᕕᕐᓂᑐᒥ, ᒪᑭᕕᐅᑉ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖓᓂᒃ ᐊᒻᒪᓗ ᐊᕙᑎᒥᐅᑕᐃᑦ ᖃᐅᔨᒪᔭᐅᓂᖏᓐᓂᒃ ᐱᓇᓱᐊᕐᑕᐅᓂᖏᑦᑎᒍᑦ.

ᑭᖑᓪᓕᐹᒥ, ᐊᑦᓱᓇᐃᑦᓯᒪᒋᔪᑦ ᒪᕐᕉᓂᒃ ᐊᖑᑎᓂᒃ ᑕᐃᒪᖓᑦ ᐱᓇᓱᐊᕐᓂᒥᓂ ᐱᔪᓇᓂᕐᒥᒍᑦ ᐱᓇᓱᐊᕐᑎᕝᕚᓪᓗᓂᒃ ᐃᓅᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ. ᐱᓇᓱᒐᕐᒥᓂᒃ ᓅᖅᑲᑦᑐᕐᒪᓂᒃ ᐊᑦᓱᓇᐃᒻᒪᕆᒃᐳᑦ ᐹᓪ ᐳᓯᐊᐃ-ᒥᒃ ᐊᒻᒪᓗ ᕕᓕᑉ ᓇᑑᒥᒃ.

TAQRALIK PARTRIDGE

ᐊᐃ'...ᐊᒻᒪᓗ ᐊᑦᑐᓴᐃ!
Hello... and farewell!

By now students everywhere are settled back into school and the past summer is but a memory. Fond memories remain also in the minds of Makivik employees who got to enjoy working with our summer students this year, as the energy they carry still resonates throughout the Corporation.

Employees of the Makivik Research Centre in Kuujjuaq are also back to their desks and laboratories after another season of field work in Nunavik. Research Centre Director Bill Doidge offers us an update of their activities.

We ventured out to St. Anthony, Newfoundland to see two of the shrimp vessels come into port and meet Inuit crew members.

Martha Inukpuk-Iqaluk has done our readers a favour by sharing some great advice she has learned on better ways to handle personal finances, and eat more healthy foods. She suggests we can all benefit by sharing what we know.

Constitutional developments throughout the summer have also been chronicled in our ongoing item, *Constitutionally Speaking*.

Want to know more about your regional airline? We hope the descriptions and anecdotes provided in the first of a three-part exposé on the Makivik-owned subsidiary, Air Inuit, can answer some of your questions.

Nunavik elders also continue to lend plenty of invaluable information, now in Puvirnituq, for Makivik's *Land Use and Ecological Knowledge Project*.

Finally, we bid a fond farewell to two gentlemen who have devoted their professional careers working for the Inuit of Nunavik. Bonne chance to Paul Bussières and Philippe Nadeau.

http://www.makivik.org

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ
MAKIVIK NEWS

ᐅᑭᐊᑦᓴᖅ/Fall 1997 ᓄᐃᑕᖅ/ISSUE 44

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Youth

ROBERT LANARI

(ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᒧᑦ) ᑲᔅᑏᓇ ᑭᐊᑕᐃᓐᓇᖅ, ᓈᓚ ᓇᑉᐹᓗᒃ ᐊᒻᒪᓗ ᑖᓂᐊᓪᓚ ᓄᓗᑭ ᑲᖏᐊᕿᕐᔪᒥᑦᑐᑦ (ᓈᓚᐅᑉ ᒪᕐᑲᐃᓐᕕᖓᓂ) ᐊᐅᒡᒍᑎ ᓄᕐᒍᒋᐊᕕᑦᑎᓗᒍ, 1997-ᒥ. ᓈᑉᐹᓗᒃ ᐊᐱᕆᔭᐅᓚᐅᔪᖅ ᖃᐅᔨᓴᕐᑕᐅᓂᖃᕐᑎᓗᒋᑦ ᐅᔭᕐᓂᐊᓃᑦ ᓱᕐᕋᐃᓂᖏᓐᓂᒃ.
(Left to right) Christina Keatainak, Naala Nappaaluk and Daniel Nulukie at Kangiaraaqjuk (Naala's hunting camp) in late August, 1997. Mr. Nappaaluk was interviewed for a study on the impact of mining operations.

ᓵᓚᓐᓃᒐᓱᐊᕐᓂᒃ ᐅᓈ ᓱᓇ?
CONTEST what is this?

ᓵᓚᓐᓃᒍᓐᓇᑐᑎᑦ/ᓵᓚᖃᐅᑎᑖᕈᓐᓇᑐᑎᑦ ᐅᓇ ᐊᑦᓯᕐᖑᐊᖅ ᓱᓇᐅᒻᒪᖔᑦ ᐊᓪᓚᒍᑎᒋᒍᓐᓇᑐᐊᕈᕕᐅᑉ ᐊᓪᓚᑦᕕᑰᕐᑐᑦ ᑭᓯᐊᓂ ᐊᑐᕐᑐᐃᑦ (ᓱᑲᑦᑐᑯᕐᑎᓯᒍᑎᒃᑯᑦᑐ ᐅᖃᓕᒪᐅᑎᒃᑯᑦᑐ ᐊᑐᕐᑎᑕᐅᒋᐊᓪᓚᕕᖃᖕᖏᑐᑦ)

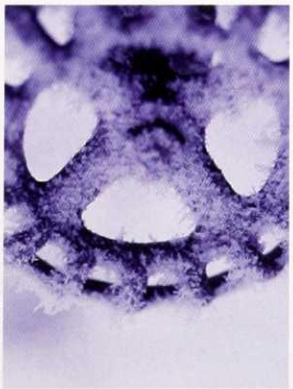
ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ
ᐱᓕᐅᑦᔨᑎᑦᓯᓂᖓ,
ᐃᓄᑦᔪᐊᖅ, ᑯᐱᐊᒃ.
J0M 1M0

ᓇᓚᐅᑦᓵᓚᐃᑦ ᐊᒧᔭᐅᓛᕐᑐᑦ ᓂᕿᑦᓯᑐᓂ, ᓄᕕᒻᐱᕆ 21, 1997.

ᐱᕆᐊᓪᓚᒍᑏᑦ ᓵᓚᖃᐅᑏᑦ! **Bonus prizes!**

ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦᑕ ᓇᓴᖏᑦ ᐊᒻᒪᓗ ᐊᑦᔨᒋᔭᐅᖕᖏᑐᐃᑦ ᓄᐊᓯᒪᔭᖏᑦ.

Makivik News baseball caps and unique collector's items.



MYSTERY PHOTOGRAPHER

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

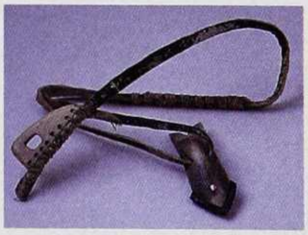
Mail to:

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

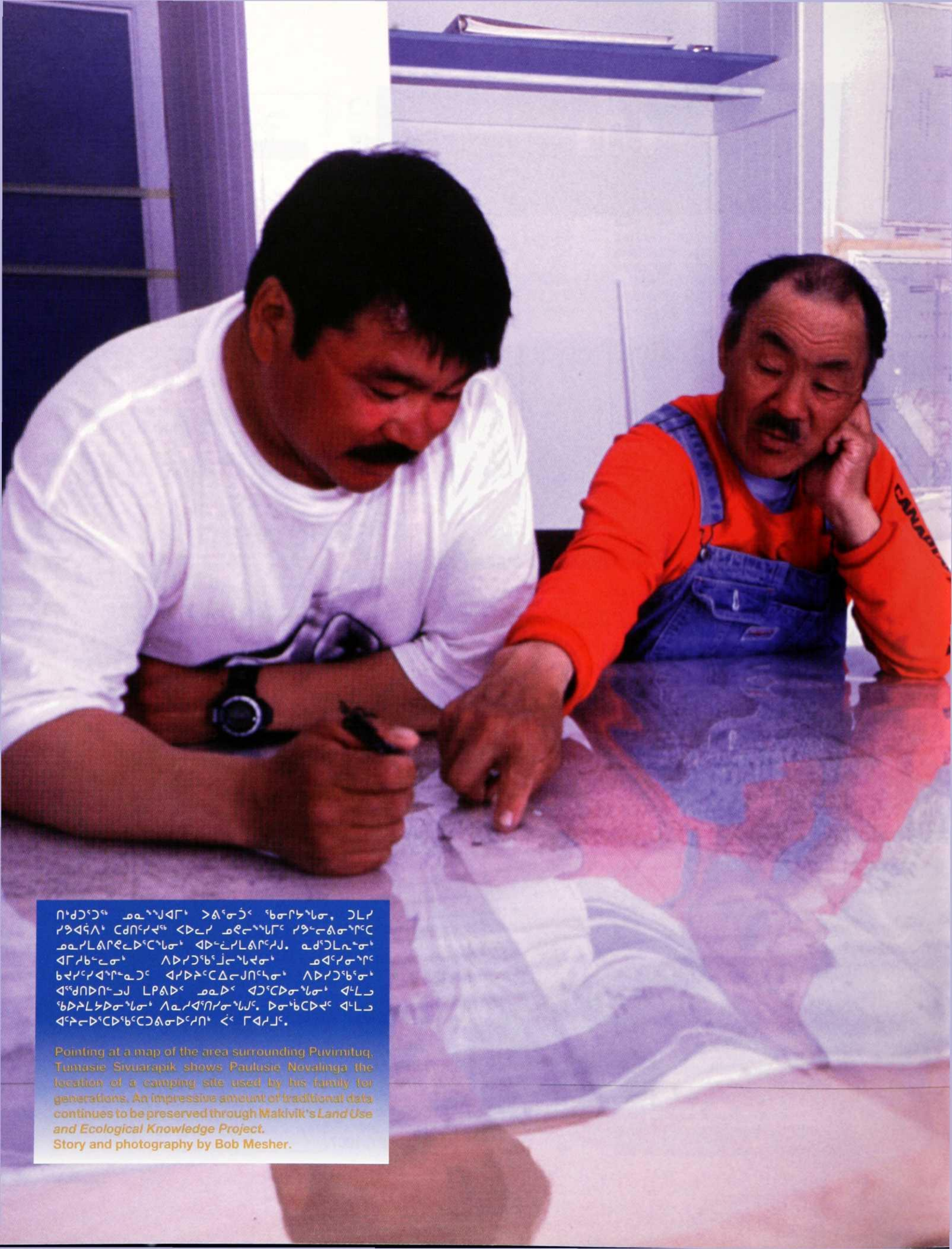
Drawing will be held in Inukjuak on Friday, November 21, 1997.

ᓇᓚᐅᑦᓵᓂᐅᓚᐅᔪᒥᑦ ᓵᓚᓐᓃᓚᐅᔪ
CONTEST WINNERS

ᓚᓕ ᒪᐃᓇ ᐃᓄᒃᔪᐊᒥᐅᖅ ᓵᓚᓐᓃᑐᑎᑖᓚᐅᔫᖅ $100.00 ᑖᓚᓂᒃ ᓇᓚᐅᑦᓯᓱᓂ ᐆᒥᖓ ᐅᓈᑉ ᓇᐅᓚᖓᓂᒃ. ᐋᓂ ᕐᑯᖏᐊᖅ, ᓕᓯ ᐳᑦᑕᔪᖅ, ᐊᒻᒪᓗ ᒫᑭ ᑰᔾ ᓵᓚᓐᓃᓚᐅᕐᒥᔪᑦ ᓇᓚᐅᑦᓯᓂᕐᒥᓄᑦ. ᑲᔪᓯᑐᐃᓐᓇᕆᑦᓯ ᐱᑦᓯᐊᕋᑦᓯ!



Lilly Mina of Inukjuak won $100.00 by correctly identifying this traditional harpoon tip. Annie Koneak, Lizzie Puttayuk, and Maggie Grey Cain also received prizes for submitting the correct answer. Keep up the good work!



ᑎᒃᑯᑐᕐᑐᖅ ᓄᓇᖕᖑᐊᒥᒃ ᐳᕕᕐᓂᑑᑉ ᖃᓂᒋᔭᖕᖓᓂ, ᑐᒪᓯ ᓯᕗᐊᕌᐱᒃ ᑕᑯᑎᑦᓯᔪᖅ ᐸᐅᓚᓯ ᓄᕙᓕᖕᖑᒥᑦ ᓯᕗᓪᓕᕕᓂᖕᒥᑦᑕ ᓄᓇᓯᒪᕕᒋᕙᓚᐅᑦᑕᖕᖓᓂᒃ ᐊᐅᓪᓛᓯᒪᕕᒋᑦᓱᒍ. ᓇᑯᕐᑐᒪᓇᓐᓂᒃ ᐊᒥᓱᑲᓪᓚᓂᒃ ᐱᐅᓯᑐᖃᕐᒨᓂᖕᖓᔪᓂᒃ ᓄᐊᑦᓯᓂᖕᒥᑦ ᑲᔪᓯᑦᓯᐊᕐᒥᓐᓇᑐᑦ ᐊᓯᐅᔨᑦᑕᐃᓕᒍᑎᑦᓴᓂᒃ ᐱᐅᓯᑐᖃᓂᒃ ᐊᖅᑯᑎᐅᑎᓪᓗᒍ ᒪᑭᕕᐅᑉ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖕᖓᓂᒃ ᐊᒻᒪᓗ ᖃᐅᔨᒪᔭᐅᓂᖕᖓᓂᒃ ᐱᓇᓱᐊᕐᑎᓯᓂᖕᖓᒍᑦ. ᐅᓂᒃᑳᑕᐅᔪᑦ ᐊᒻᒪᓗ ᐊᑦᔨᓕᐅᕐᑕᐅᖃᑦᑐᕕᓂᐅᑦᓱᑎᒃ ᐹᑉ ᒥᐊᓱᒧᑦ.

Pointing at a map of the area surrounding Puvirnituq, Tumasie Sivuarapik shows Paulusie Novalinga the location of a camping site used by his family for generations. An impressive amount of traditional data continues to be preserved through Makivik's *Land Use and Ecological Knowledge Project.*

Story and photography by Bob Mesher.

ᐳᕕᕐᓂᑑᑉ ᐊᑯᓂᓂᑕᐅᑦᓱᑎᒃ ᓄᓇᖓᑕ ᖃᐅᔨᒪᔭᐅᒍᑎᖏᑦ

Mapping Puvirnituq's Treasure of Ancestral Knowledge

ᐃᓄᐃᑦ ᐳᕕᕐᓂᑐᒥ ᓄᓇᖃᕐᑐᑦ ᖃᐅᔨᒍᒪᑐᐊᕈᑎᒃ ᓄᓇᐃᑦ ᒪᖃᐃᕝᕕᓯᐊᖑᓂᖏᓐᓂᒃ ᐃᖃᓗᓐᓂᐊᕕᑦᓯᐊᓂᓪᓗ ᐅᕝᕙᓘᓐᓃᑦ ᐊᓃᕐᕕᓯᐊᓂᒃ ᓄᓇᕕᒻᒥ, ᖃᐅᔨᒪᒐᓱᖃᑦᑕᑐᑦᓴᐅᓕᖅᑯᑦ ᐸᐅᓗᓯ ᓄᕙᓕᖖᒐᐅᑉ ᐅᐸᑦᑕᖏᓐᓂᒃ. ᑕᐃᒪᖖᒐᑦ ᒪᐃ 12, 1997-ᖑᓕᓚᐅᔪᒻᒪᓂᑦ, ᐸᐅᓗᓯ ᐊᐱᕐᓲᔭᖃᑦᑕᒪᑦ ᓄᓇᓕᒻᒥ ᐃᓄᑐᖃᓚᑳᖏᓐᓂᒃ, ᓄᐊᑦᓯᕕᒋᑦᓱᒋᑦ ᖃᐅᔨᒪᔭᑦᓴᓯᐊᕐᑐᓐᓂᒃ ᐃᓚᖏᑎᒍᑦ ᐱᓪᓚᕆᓪᓗᑐᐊᓗᓐᓂᒃ ᐃᓚᖏᑎᒍᓪᓗ ᐊᓕᐊᓇᕐᑐᓂᒃ, ᖃᐅᔨᒐᔭᕐᒥᔪᑦ ᓄᓇᐃᑦ ᐊᑎᑐᖃᖏᓐᓂᒃ ᐊᑎᖅᑲᕕᓂᖏᓐᓂᓗ ᐊᒻᒪᓗ ᐅᓂᒃᑲᐅᓯᕐᑕᖏᓐᓂᒃ ᐃᓄᐃᑦ ᓄᓇᒥᓂᒃ ᐊᑐᕐᐸᓂᕕᓂᖏᑎᒍᑦ ᐊᑯᓂᐅᓕᕐᑐᖅ. ᐸᐅᓗᓯ ᓯᕗᓕᕐᑎᒋᔭᐅᔪᖅ ᐱᓇᓱᐊᕐᑐᓄᑦ ᒪᑭᕝᕕᑯᑦ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖓ ᐊᒻᒪᓗ ᓄᓇᐅᑉ ᖃᐅᔨᒪᔭᐅᒋᐊᖃᕐᓂᖓᑕ ᐱᓇᓱᐊᕐᑕᐅᓂᖓᓂᒃ ᐳᕕᕐᓂᑑᑉ ᓄᓇᖓᓅᓕᖓᔪᑦ ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᑕᖓ.

ᐸᐅᓗᓯ ᐅᖃᕐᑐᖅ "ᑭᓇᓕᒫᑦᓯᐊᑯᓐᓄᑦ ᖃᐅᔨᑎᑕᐅᖃᑦᑕᐳᖓ ᓄᓇᑐᕐᓕᓈᖏᓐᓂᒃ. ᐊᖅᑯᓯᓂᕐᓂᒃ ᖃᐅᔨᒪᓐᓂᔭᖏᑦᑕᑲᓂᒃ ᖃᐅᔨᖃᑦᑕᓕᕐᑐᖓ ᐊᒻᒪᓗ ᐊᖅᑯᑎᑦᓯᐊᖑᓂᕐᐹᖏᓐᓂᒃ ᖃᐅᔨᖃᑦᑕᓕᕐᒥᓱᖓ ᖄᖏᒍᓗᑐᐃᓐᓇᖃᑦᑕᓯᒪᔭᒃᑲᓂᒃ ᐊᖅᑯᑎᑦᓯᐊᖑᔪᓇᓇᒥᑦ ᑭᓯᐊᓂᓕ ᓱᑯᑦᓯᐊᓃᒻᒪᖔᑕ ᖃᐅᔨᒪᕙᓐᓂᐊᓕᕐᑕᑲ" ᑕᐃᒪᐃᓕᑦᓱᓂ ᐅᖃᕐᑐᖅ.

ᐸᐅᓗᓯ ᐱᓇᓱᐊᖃᑎᒥᓂᒃ ᒪᑭᕝᕕᑯᓐᓂ ᐊᓪᓚᕕᖃᓚᐅᔪᔪᖅ ᐃᒪᐃᓕᔪᓂᒃ "ᑕᐃᑦᓱᒪᓂ ᑐᓴᓇᐊᖖᒐᓕᕋᒪ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᒐᔪᔫᑉ ᑎᑎᕐᑐᑕᐅᓂᖏᓐᓂᒃ ᐃᑲᔪᕐᓯᒪᓖᓇᐊᒥᒃ ᓂᕆᐅᓐᓂᖃᓚᐅᔪᕗᖓ ᐱᑦᔪᑎᖃᕐᓱᖓ ᐃᓄᒻᒪᕆᑦᑎᓂᒃ ᐅᖃᐅᑦᔨᕙᓐᓂᕐᓂ ᐃᓗᖅᑯᓯᑦᑕ ᐱᐅᓯᑦᑕᓗ ᐃᓚᖏᓐᓂᒃ ᐊᓯᐅᔨᖖᒋᓂᑦᑎᓂ ᐱᐅᓕᐊᑦᓴᓕᐅᖁᑦᓱᒋᑦ...ᐅᐃᒫᕆᓗᒋᑦ ᐱᓇᓱᐊᕈᒪᓕᕐᓱᖓ ᐊᒥᓱᑦ ᐃᓅᒍᓐᓇᐃᐸᓕᕐᒪᑕ ᖃᐅᔨᒪᔭᖃᑦᓯᐊᑐᑦ ᑕᒪᑦᓱᒥᖓ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᕆᒍᓐᓇᑕᖓᓂᒃ....ᑕᒪᓐᓇ ᐱᓇᓱᐊᓕᕐᑕᕗᑦ ᕿᒻᒪᖁᓯᕐᑕᐅᒍᑎᒋᔪᒫᕐᓂᐊᓕᕐᐸᕗᑦ ᓄᓇᐅᑉ ᒥᑦᓵᓄᓕᖓᔪᓂᒃ ᐅᕙᖓᓗ ᑭᖑᓪᓕᓴᒃᑲᓗ."

ᒪᑭᕝᕕᐅᑉ ᓄᓇᓂᒃ ᑎᑎᕐᑐᐃᓂᖓ ᐱᒋᐊᓚᐅᕐᓯᒪᔪᖅ 1975-ᖑᑎᓪᓗᒍ ᐊᐅᓚᑕᐅᑦᓱᓂ ᐱᐊᓪ ᑮᒻᐸᒧᑦ ᑕᐃᑦᓱᒪᓂ ᑖᑦᓱᒥᖓ ᐱᓇᓱᐊᕐᑐᖅ ᐱᒍᑦᔨᕕᒃ ᑕᐃᔭᐅᕙᓚᐅᕐᑐᖅ "ᒪᑭᕝᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓ"

For those living in Puvirnituq who want to discover some of the most interesting places for hunting, fishing or simply enjoying land in that part of Nunavik, they might be wise to keep an eye on Paulusi Novalinga. Since May 12, 1997, Paulusi has been interviewing local Inuit elders, collecting all sorts of important and sometimes amusing stories, original place names, and legends connected to Inuit ancestral occupation of the area generations ago. He is heading Makivik's *Land-use and Ecological Knowledge Project* for the Puvirnituq area.

"Everyone is showing me their favorite camping spots. I am learning of new trails and the best trails to follow. And there are some places that I have passed by before but didn't bother about them, thinking they were insignificant, but now I know where to find these trails," he explains.

In a correspondence to his Makivik colleagues, Paulusi describes, "When I first heard of the Land-use Mapping Project I kind of expected that I'd be involved, partly because for many years I have been telling my people to save their traditional knowledge and culture before it's too late... that we must do something fast, for a lot of the Inuit knowledge about our area is being taken to the grave... This project gives me and future generations the chance to have more information about this great land."

Makivik's original mapping project began in 1975 within what was then called the "Makivik Research Department", according to Project Manager, Bill Kemp.

He says the primary idea for the project was to document the past and present land-use by Inuit for the

ᐳᕕᕐᓂᑑᑉ ᐊᑯᓂᓂᑕᐅᑦᓯᑎᑉ ᓄᓇᖕᒐᑕ ᕐᑲᐅᔨᒪᔭᐅᒍᑎᖕᒋᑦ

ᑕᒪᑦᓱᒥᖕᒐᓕ ᐱᓇᓱᐊᑦᑕᐅᓕᕐᑐᒥ ᐃᓱᒪᑖᕆᐊᖕᖕᒐᓱᓂ ᑭᒻᑉ ᐃᓱᒪᓚᐅᕐᓯᒪᔪᕐᒃ ᓄᓇᕕᓕᒫᑉ ᓄᓇᖕᒐᓅᓕᖕᒐᔪᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᖕᒍᑎᑦᓯᔪᑦᓴᐅᓂᕐᒥᓂᒃ.

1970-ᐃᑦ ᐊᕐᕌᒍᖕᒋᑦ ᐊᑐᓯᑎᓪᓗᒋᑦ ᑕᐃᒪᐃᑦᑐᒐᓕᑦᓴᐃᓇᕐᒥᒃ ᐱᓇᓱᐊᕐᑐᑦ ᐱᑕᕐᑲᓈᕐᑐᕕᓃᑦ ᓛᐸᑐᐊᒥ ᐊᒻᒪᓗ ᓄᓇᑦᓯᐊᒥ ᐊᐅᓚᑕᐅᑦᓯᑎᑉ ᐃᓄᐃᑦ ᑎᒥᕐᑯᑎᒋᔭᖕᒋᓐᓄᑦ, ᑭᓯᐊᓂᓕ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᔪᕕᓃᑦ ᑲᕙᒪᑐᕐᑲᒃᑯᓄᑦ ᐃᓕᖕᒐᓗᐊᖕᖕᒍᐊᑐᕕᓂᐅᑦᓯᑎᓪᓗ ᓄᓇᑖᕋᓯᐊᕐᓂᒥᒃ ᐱᓇᓱᐊᕐᑕᕐᑲᕐᑐᓄᑦ.

ᑖᒃᑯᐊᓕ ᐱᓇᓱᐊᕐᑕᐅᔪᑦ ᐊᑦᔨᒋᖕᖕᒋᓗᑐᕐᑕᖕᒐᓂᒃ ᐱᓇᓱᐊᓯᓚᐅᕐᓯᒪᒋᕗᑦ ᔭᐃᒥᓯ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᑕ ᐊᖕᒋᕐᑲᑎᒌᒍᑎᖕᒐᓂᒃ ᑕᐃᑦᓯᒪᓂ ᐊᖕᒋᕐᑲᑎᒌᓇᓱᐊᓯᓚᐅᕐᓯᒪᒻᒪᑕ ᐱᒋᐊᕈᓐᓇᓯᓪᓗᑐᓚᐅᕐᑎᓇᒋᑦ ᓱᓕ ᓄᓇᓕᕆᓂᕐᒎᓕᖕᒐᔪᓂᒃ ᐱᓇᓱᐊᕐᓂᒥᒃ. ᑕᐃᑦᓯᒪᓂᓕ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᖕᒋᑦ ᐊᖕᒋᕐᑲᑎᒌᒐᓱᒋᐊᕐᑲᓯᓚᐅᕐᓯᒪᒻᒪᑕ ᓄᓇᖕᖕᒍᐊᓂᓪᓗᓃᑦ ᓱᓕ ᐊᑐᕋᑕᕋᑎᒃ ᐅᑯᐊᑕᒃᒐ ᓄᓇᒋᔭᕗᑦ ᓚᒍᑎᑦᓴᓂᒃ ᕐᑲᓄᕐᓗ ᓄᓇᐃᑦ ᓄᓇᑐᕐᓕᐅᔪᑦ ᐊᑐᕐᑕᐅᓲᖕᒍᒻᒪᖕᒐᑕ ᓄᐃᑦᓯᒍᓐᓇᓯᕋᑕᕋᑎᒃ.

ᑮᒻᑉ ᐊᐅᓚᔨᔪᕐᒃ 1975-ᖕᒍᑎᓪᓗᒍ "ᒪᑭᕝᕕᒃ ᓄᓇᖕᖕᒍᐊᓕᕆᓂᕐᒥᒃ ᐊᑐᑎᑐᐊᕐᑲᕋᔭᕐᑐᕆᑦᓯᓚᐅᕐᓯᒪᒻᒪᑦ ᓄᓇᒥᒃ ᐊᖕᒋᕐᑲᑎᒌᓚᓱᐊᕐᓂᑐᐃᓐᓇᑯᑦ ᐊᓯᐊᒍᓪᓗ ᐊᑐᑎᑦᓴᕐᑲᓪᓗᐊᑐᕆᑦᓯᒐᓂ ᓄᓇᒥᒃ ᑎᑎᕐᑐᐃᓂᕐᒥᒃ."

ᑮᒻᑉ ᐊᐅᓚᔨᔭᕐᑲᕐᒥᔪᕐᒃ, "ᒪᑭᕝᕕᑯᑦ ᐃᓱᒪᕐᑲᓚᐅᕐᓯᒪᔪᑦ ᑕᐃᒪᐃᑦᑐᓂᒃ ᐱᓇᓱᐊᕐᓯᒪᒋᐊᕐᒃ ᐱᐅᔫᒐᔭᕐᑐᒥᒃ ᐊᑐᕋᑦᓴᐅᑎᓪᓗᒋᑦ ᐊᖕᒋᕐᑲᑎᒌᒐᓱᐊᕐᓃᑦ ᐱᓇᓱᐊᕐᑕᐅᓂᖕᒋᓐᓄᑦ, ᑭᓯᐊᓂ ᐃᓱᒪᕐᑲᓚᐅᕐᓯᒪᒻᒥᔪᑦ ᓯᓇᐅᓪᓗᐊᕋᔭᖕᖕᒋᒋᐊᖕᒋᑦ ᐊᓯᖕᒋᓐᓅᓕᖕᒐᓗᑎᒃ."

ᑕᐃᑦᓯᒪᓂᓕ ᒪᑭᕝᕕᒃ ᑐᑭᑖᕐᓯᒪᓚᐅᕐᓯᒪᒻᒪᑕ ᓄᓇᕕᒻᒧᑦ ᑭᖕᖕᒎᒪᒋᔭᐅᔪᑦ ᐃᒪᐃᑦᑑᑎᓪᓗᒋᑦ "ᑐᑭᓯᓇᑦᓯᐊᑐᓂᒃ ᐱᓂᐊᕐᓂᑎᒍᓪᓗ ᐊᐅᓚᒍᓐᓇᐃᓗᒋᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᒍᑏᑦ ᐃᓄᐃᑦ ᕐᑲᓄᕐᒃ ᓄᓇᒥᓂᒃ ᐊᑐᕐᓂᖕᒋᑦ ᑕᒪᒃᑯᐊᓗ ᐊᑐᕋᑦᓴᐅᑎᓪᓗᒋᑦ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᕆᑖᕐᑕᖕᒐᑕ ᐊᐅᓚᑕᐅᒍᑎᑦᓴᖕᒋᓐᓄᑦ, ᐱᓗᐊᕐᑐᒥ ᓴᐳᒻᒥᒍᑎᐅᓗᑎᒃ ᐃᕐᑲᓗᓐᓂᐊᓂᕐᒥᒃ ᐆᒪᔪᕐᓂᐊᓂᕐᒥᒃ ᐊᒻᒪᓗ ᒥᑭᒋᐊᕐᓂᐊᓂᕐᒥᒃ, ᑕᒪᒃᑯᐊ ᒪᓕᒐᑦᓴᐃᑦ ᓄᐃᓚᐅᕐᓯᒪᔪᑦ ᐊᖕᒋᕐᑲᑎᒌᒐᓱᓐᓃᑦ ᐊᕐᕋᑯᑎᒋᑦᓯᒋᑦ" ᑕᐃᒪᐃᓕᑦᓯᓂ ᐅᕐᑲᕐᑐᕐᒃ. ᐅᓪᓗᒥᐅᔪᕐᒃ ᑕᒪᒃᑯᓂᖕᒐ ᓄᐊᑦᓯᓂᕐᒍᑦ ᐊᑐᕐᑕᐅᓂᕐᐸᐅᖕᒋᓐᓇᑐᑦ ᐊᐱᕐᓯᓂᕐᑲᑦᑕᓃᑦ ᐃᓄᑐᕐᑲᓂᓪᓗ/ᐆᒪᔪᕐᓯᐅᑎᓂᓪᓗ.

"ᑕᐃᒪᐃᑦᑐᓂᓪᓕ ᐱᓇᓱᐊᕐᓂᕐᒃ ᑲᕙᒪᓄᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒐᓂ ᐱᐅᔫᒍᑎᓪᓚᕆᓚᒃ ᐃᒪᐃᑦᑐᒥᒃ ᐃᓄᐃᑦ ᐱᓇᓱᒍᓐᓇᑎᑕᐅᓂᖕᒐᑦ ᐊᒻᒪᓗ ᐃᒻᒥᓂᒃ ᑐᑭᑖᕆᒍᓐᓇᓂᖕᒐᑦ ᑭᓇᒃᑯᑦ ᐱᓇᓱᑦᑎᐅᓂᐊᕐᒪᖕᒑᑕ ᐃᒻᒥᒍᑦ ᕐᑲᐅᔨᓴᕐᓂᒥᒃ ᑐᖕᖕᒐᕕᕐᑲᕈᓐᓇᓗᑎᒃ ᑭᖕᖕᒎᒪᒋᔭᒥᓂᒃ ᐱᔪᒪᔭᒥᓐᓂᓪᓗ" ᑕᐃᒪᐃᓕᑦᓯᓂ ᐅᕐᑲᕐᑐᕐᒃ ᑭᒻᑉ.

ᐊᐅᓚᔨᒐᒥ ᑕᒪᑦᓱᒥᖕᒐ ᐱᒋᐊᓯᑦᓯᑎᒃ ᔮᓂ ᐱᑕᒃᑯᒃ ᐊᕐᕕᑕᕐᑐᐹᓗᕐᑲᑦᑕᓚᐅᕐᓯᒪᔫᒃ ᓄᓇᕕᒻᒥ ᓄᓇᓕᓐᓄᑦ. ᐃᓄᓐᓂᒃ ᑲᑎᓯᕐᑲᑦᑕᓚᐅᕐᓯᒪᔫᒃ ᐅᕐᑳᕐᑲᑎᕐᑲᐅᒐᕐᑲᑦᑕᓯᑎᓪᓗ ᕐᑲᓄᕐᒃ ᐃᓄᐃᑦ ᐃᓱᒪᒻᒪᖕᒑᑕ, ᑕᑯᑦᓴᐅᑎᑦᓯᕐᑲᑦᑕᓯᑎᓪᓗ ᓛᐸᑐᐊᒥᐅᓪᓗ ᓄᓇᑦᓯᐊᒥᐅᓪᓗ ᐆᑦᑐᕋᐅᑎᑦᓴᐅᓂᖕᒋᓐᓂᒃ ᓇᐅᑦᓯᑐᕐᑲᑎᒋᑦᓯᒋᑦ ᕐᑲᓄᕐᒃ ᓴᖕᖕᒌᓕᓂᖕᒋᓐᓂᒃ ᕐᑲᓄᕐᓗ ᓱᖕᒍᔫᓂᕆᒍᓐᓇᑕᖕᒋᓐᓂᒃ. ᑕᒪᒃᑯᐊ ᕐᑲᐅᔨᓴᕐᓂᐅᕐᑲᑦᑕᓯᒪᔪᑦ ᐊᑐᕐᓱᒋᑦ ᓱᓇᓂᒃ ᐱᒐᓯᒋᐊᓕᒻᒥᓂᒃ ᓯᕗᓂᑦᓴᓕᐅᕈᑎᒋᓯᔭᕕᓂᖕᒋᑦ.

ᐊᖕᒋᕐᑲᑎᒌᓐᓂᐅᑉ ᑭᖕᒍᓂᑦᓴᐃᓇᖕᒐᒍᑦ ᓄᓇᕕᒻᒥᐅᑦ "ᐊᖕᖕᒑᓯᑦᓴᐅᑎᒋᓚᐅᕐᓯᒪᔪᑦ - ᑐᑭᓯᓂᕐᑲᕐᓯᑎᒃ ᐱᓇᓱᐊᕐᑕᐅᔪᒪᓕᕐᑐᓄᑦ, ᐊᑐᕈᓐᓇᑐᓪᓚᕆᐊᓘᓯᒪᔪᒍᑦ ᓄᓇᖕᖕᒍᐊᓂᒃ - ᑭᓯᐊᓂᓕ ᓄᓇᖕᖕᒍᐊᑐᐃᓐᓇᐅᖕᒋᑦᑐᓂᒃ ᐱᔪᒪᓚᐅᕐᓯᒪᔪᒍᑦ" ᑭᒻᑉ ᐅᕐᑲᕐᑕᖕᒋᑦ ᒪᓕᑦᓯᒋᑦ ᑕᐃᑦᓯᒪᓂ ᐱᓇᓱᐊᕐᑕᐅᔪᑦ ᐃᓚᒋᓚᐅᕐᓯᒪᔭᖕᒐᑦ "ᓈᒻᒪᑐᐃᓐᓇᓯᒪᔫᒐᓗᐊᕐᒃ ᓄᓇᖕᖕᒍᐊᓕᐅᕐᓂᕐᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᒍᑎᐅᒍᓐᓇᕋᒥ ᕐᑲᖕᒐᓗ, ᓇᓂᓗ, ᓱᒍᓪᓗ ᓇᓃᓕᕐᓂᑎᓐᓂᒃ ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒍ ᑭᖕᖕᒎᒪᕆᕐᓯᒪᔪᕐᒃ ᓄᓇᐅᑉ ᐊᑐᕋᑦᓴᑐᐃᓐᓇᐅᓂᖕᒐᑕ ᐅᖕᒐᑖᓄᑦ ᐱᔪᓐᓇᕈᑎᑦᓴᐃᑦ".

ᐅᕐᑲᕆᐊᓪᓚᒥᔪᕐᒃ ᓄᓇᐅᒃᑰᕐᒃ ᐊᑐᕐᑕᐅᓂᖕᒐ ᓄᐃᑕᑎᑦᓯᒍᑎᓪᓚᕆᐊᓗᒃ ᕐᑲᐅᔨᒪᓂᕐᒥᒃ ᓇᓪᓚᐊᒃ ᐱᑦᓴᑕᕐᕕᓴᐅᒻᒪᖕᒑᑦ, ᐃᓗᕐᑯᓯᐅᓪᓗ ᕐᑲᓄᐃᑦᑑᓂᖕᒐᓂᒃ ᐊᒻᒪᓗ ᑐᑭᓯᒪᓂᕐᒥᒃ ᐆᒪᔪᓂᒃ. ᐃᓚᕐᑲᕐᒥᓯᓂᓗ ᑐᑭᓯᒪᓂᕐᒥᒃ ᐊᑐᕐᑕᐅᒍᓐᓇᑐᓂᒃ ᐆᑦᑑᑎᒋᓗᒍ ᐊᓄᓈᑦ, ᓯᑯᐃᑦ ᐊᒻᒪᓗ ᐃᒪᐅᑉ ᐃᖕᒋᕐᕋᓂᖕᒋᑦ - ᓯᓇᓕᒫᓂᓪᓗ ᐃᓚᖕᒐᔪᓂᒃ ᐊᑐᕆᐊᓕᑦᑎᓄᑦ ᐱᐅᓯᕐᓯᑎᑎᒍᑦ ᓯᕗᓂᕐᒥᓗ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᓄᑦ.

entire region of Nunavik.

By the 1970's, similar work had already been carried out in Labrador and the Northwest Territories by Inuit-based organizations, but it was funded through government sources, mainly in order to identify areas for land claims.

In contrast to these other two northern regions, the *James Bay and Northern Quebec Agreement* (JBNQA) negotiations got underway before it was possible to do this kind of background work. Instead, Nunavik Inuit had to negotiate a land management regime without maps useful to represent their own traditional land-use.

ᐋᓕᓯ ᐊᒻᒪᓗ ᓘᑲᓯ ᐃᓄᑐᕐᑲᕐᓄᑦ ᐃᓚᒋᔭᐅᕐᑲᑕᐅᔪᑦ ᐱᐅᓯᕆᓚᐅᕐᑕᒥᓂᒃ ᑐᓴᕐᑕᐅᑎᑦᓯᔪᓄᑦ, ᓄᓇᐅᑉ ᒥᑦᓴᓄᑦ, ᐃᓄᐃᓪᓗ ᐃᓅᒍᓯᒋᓚᐅᕐᑕᖕᒋᓐᓂᒃ ᐆᒪᑎᒥᒍᑦ.
Alicie and Lucassie are among those elders who have shared precious accounts of the past, of the land, of Inuit spirit.

ELIZABETH CUNDILL

Kemp recalls that in 1975, "Makivik felt it would have been nice to have this information for negotiations purposes, but in a way it really didn't matter."

Instead, Makivik determined that what Nunavik needed was "a very clear, non-political picture of Inuit land-use which could be applied for purposes of planning land management, and particularly to support the development of the environmental and hunting, fishing, and trapping regimes that were established as a result of the JBNQA negotiations," he says. The method of information gathering continues to be through detailed interviews with elders/hunters.

The advantage of doing this project without government sponsorship is that Inuit can decide who should do the work and can base their research upon their own needs and wants, Kemp says.

He remembers, at the outset, he and Johnny Peters spent considerable time travelling to all Nunavik communities. They met and talked to people about ideas, and showed examples of Labrador and Northwest Territories work, evaluating its weaknesses and strengths. Based on this consultation process, they were able to come up with a set of objectives.

The resulting response from most Nunavik communities just after signing the JBNQA was: "Yes — we like and understand the idea, and we can certainly use maps — but we want to do more than just draw maps." According to Kemp, other typical feedback at the time was: "Land-use maps are fine. They can illustrate when,

Mapping Puvirnituq's Treasure of Ancestral Knowledge

ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᒍᑎᖏᓐᓂᒃ ᖃᐅᔨᓴᕐᓂᖅ ᐃᓚᖃᓚᐅᕐᓯᒪᕗᖅ ᓄᓇᐃᑦ ᓄᓇᓯᒪᕕᐅᓂᖏᓐᓂᒃ ᐃᓚᒌᖑᔪᑦ ᐱᕋᓪᓕᐊᓯᒪᓂᖏᓐᓂᒃ, ᐊᖁᐃᒪᕕᓐᓂ, ᐊᖅᑯᓯᓂᕐᓂᒃ ᐊᒻᒪᓗ ᓄᓇᑐᕐᓕᕕᓂᐊᓗᐃᑦ ᐊᑯᓂᓂᑖᓗᐃᑦ ᖃᐅᔨᒪᔭᐅᓂᖏᓐᓂᒃ, ᐃᓕᖓᒻᒥᓱᑎᓪᓗ ᐃᓅᓯᕐᒧᑦ ᐊᓐᓇᐅᒪᒐᓱᓐᓂᓄᑦ ᒪᖃᐃᓐᓂᓄᑦ ᐊᓯᖏᓐᓄᓗ ᐅᓂᒃᑲᐅᓯᕐᓄᑦ ᐊᐅᓪᓛᓯᒪᓂᐅᑉ ᐱᐅᓯᕕᓂᖏᓐᓂᒃ.

ᐆᑦᑑᑎᒋᓗᒍ ᓄᓇᐃᑦ ᐃᓚᖏᑦ ᐊᖅᑯᓯᓂᖏᑦ ᑕᑯᒍᓐᓇᕈᑎᐅᓐᓂᒪᑕ ᓄᓇᐅᑉ ᐃᓂᖁᓇᕐᓂᔪᐊᖓᓂᒃ. ᑕᒪᓐᓇ ᓄᓇᓂᒃ ᑎᑎᕐᑐᐃᓂᖅ ᓯᕗᓂᖃᕐᑐᖅ ᐃᓄᐃᑦ ᐃᓗᖅᑯᓯᕐᒥᒍᑦ ᐃᑉᐱᒋᔭᖏᓐᓂᒃ ᐃᓪᓕᓇᕐᑐᕐᑯᑎᖏᓐᓂᓗ ᑕᑯᑦᓴᐅᑎᑦᓯᓯᐊᕈᑎᑦᓴᐅᓱᑎᒃ. ᓄᓇ ᐃᓗᖅᑯᓯᕐᒧᑦ ᐃᓕᖓᑎᑕᐅᑎᓪᓗᒍ ᐱᓇᓱᐊᕐᑕᐅᒪᑦ.

ᑭᒻᐸ ᐅᖃᕐᑐᖅ "ᒪᑭᕝᕕᑯᑦ ᓴᓇᕐᕈᑎᖃᕐᑎᓯᔨᐅᓂᕋᕐᓱᒥᑦ ᐊᓪᓚᓯᒪᔪᓂᓪᓗ ᐊᓯᑦᔨᑐᕐᑕᐅᒍᓐᓇᑐᓂᒃ ᓄᐃᑦᓯᔨᐅᑦᓱᑎᒃ ᐃᓄᑐᖃᕐᓂᒃ ᐱᕕᑦᓴᖃᕐᑎᓯᑦᓯᐊᓯᑎᒃ ᐊᓯᑦᔨᕆᐊᕆᐊᖃᑐᕆᓴᒥᓂᒃ ᐊᓯᑦᔨᑎᕆᓂᕐᒥᒃ. ᑕᒪᓐᓇ ᑲᑎᕐᓱᐊᕗᑦ ᐃᓅᓐᓇᖏᓐᓄᑦ ᓈᒻᒪᓈᑦᓯᐊᑎᒐᓱᐊᕋᑦᑎᒍ".

ᑕᒪᑦᓱᒪ ᐱᓇᓱᐊᕐᑕᐅᓂᖓᑕ ᐃᓚᒋᔭᖓ ᒪᓐᓇ ᓄᓇᓛᑦ ᐊᑦᔨᒌᖕᖏᑐᑦ ᐊᑦᔨᒌᖕᖏᑐᓂᒃ ᐱᓪᓚᕆᐅᔪᕐᑯᑎᖃᕐᓂᖏᑦ. ᐆᑦᑑᑎᒋᓗᒍ ᑲᖏᕐᓱᔪᐊᕐᒥᐅᑦ ᐆᒪᔪᓂᒃ ᐃᓱᒫᓗᒋᔭᖃᕐᓂᓴᐃᑦ, ᑯᒃᔪᐊᕌᐱᕐᒥᐅᑦ ᓯᑯᐃᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᐃᓱᒫᓗᒋᔭᖃᕐᓂᓴᐅᑎᓪᓗᒋᑦ.

ᑐᕿᕈᑎᒍᓗᑐᐃᓐᓇᓴᓂᒃ ᓄᐃᑦᓯᒐᓯᑦᔪᖏᓐᓚᑕ ᑭᓯᐊᓂᓕ ᓄᐃᑦᓯᒍᒪᒐᑦᑕ ᑐᑭᓯᒪᒍᑎᓪᓚᕆᐊᓘᓗᑎᒃ ᐱᓛᕐᑐᓂᒃ ᓲᕐᓗ ᖃᓪᓗᓈᑦ ᑐᑭᓯᒪᒍᑎᓪᓚᕆᐊᓗᕐᒋᑦ ᐱᕋᒻᒪᑕ. ᑕᐃᒪᐃᓕᑦᓱᓂ ᑭᒻᐸ ᐅᖃᕆᐊᓪᓚᑐᖅ.

ᒫᓐᓇᒧᑦ ᑎᑭᑦᓱᒍ ᐱᓪᓚᕆᐊᓘᒻᒪᑦ ᐃᓱᒫᓗᐃᕐᑎᓯᓂᖅ ᐳᕕᕐᓂᑐᕐᒥᐅᑦ ᐃᓄᒻᒪᕆᖏᓐᓂᒃ ᑕᐃᒃᑯᐊ ᓄᐊᑕᐅᔪᑦ ᐃᓕᖓᑦᓱᑎᒃ ᐅᑯᓄᖓ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖓ ᐊᒻᒪᓗ ᓄᓇᐅᑉ ᖃᐅᔨᒪᔭᐅᒋᐊᖃᕐᓂᖓᑕ ᐱᓇᓱᐊᕐᑕᐅᓂᖓᓂᒃ ᑖᒃᑯᐊ ᐱᓇᓱᐊᕐᑕᐅᔪᑦ ᐊᑐᕐᑕᐅᑐᐃᓐᓇᕈᓐᓇᓛᖕᖏᒪᑕ ᐊᖏᕐᓯᒪᖕᖏ-

ᐸᐅᓚᓯᐅᑉ ᐃᕐᓂᖓ, 15-ᓂᒃ ᐅᑭᐅᓕᒃ ᔫᓂ ᓄᕚᓕᖕᖓᒃ ᑕᑯᓂᐊᕐᑐᖅ ᐊᑖᑕᒥᓂᒃ ᓱᓇᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᖅᑲᐅᒻᒪᖔᑦ ᐃᓄᑐᖃᓐᓄᑦ.
Paulusie's son, 15-year-old Johnny Novalinga stops by to see what his father is learning from the elders.

where, and why we were in certain areas. But what we need to show is there's much more to land-use."

He says land-use patterns really represent a huge amount of knowledge about environmental resources, cultural knowledge, and understanding of the wildlife. It includes a deeper understanding of the physical environment such as wind, ice and water currents — all things we need to hang onto for traditional life and for future development.

The land-use study evolved to include such things as land occupancy, family histories, camp sites, travel routes, and information about archeological sites, economic and social decision making, hunting anecdotes, and various stories of camp life in the earlier years."

At some locations, for instance, it was found that an important factor why Inuit used certain routes was as an opportunity to enjoy its natural aesthetic beauty. The mapping project is intended to make sure it represents Inuit attitudes, feelings, and values. Elements are placed into a cultural context.

Kemp says, "Makivik provides tools and lightly draws a blue print, but the elders are really encouraged to alter or re-draw the blue prints according to their own interests. We hope to make sure we balance out this information as much as possible."

Another characteristic of the work is that different communities emphasize different things. As an example, in Kangiqsujuaq elders focused a lot upon animal behaviour, while in Kuujjuaraapik they stressed the behaviour and patterns of ice.

"We want to do more than to create a telephone

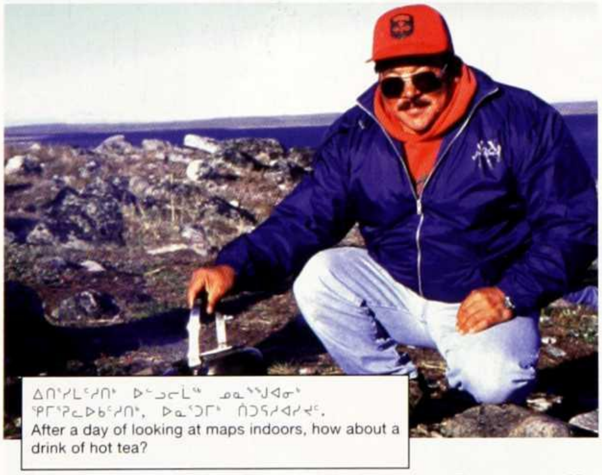
ᐳᕕᕐᓂᑑᑉ ᐊᑯᓂᓂᑕᐅᑦᓱᑎᒃ ᓄᓇᖓᑕ ᖃᐅᔨᒪᔭᐅᒍᑎᖏᑦ

ᑐᐊᕐᐸᑕ ᐳᕕᕐᓂᑐᕐᒥᐅᑦ. ᑕᒪᓐᓇ ᓄᓇᓕᓕᒫᓄᑦ ᐃᓕᖓᔪᖅ ᓄᓇᓖᑦ ᓇᓪᓕᖏᓪᓗᓃᑦ ᐊᖏᕐᔨᒪᑎᓐᓇᒋᑦ ᖃᐅᔨᓴᐅᔨᒪᔭᑦ ᐊᑐᕐᑕᐅᔪᑐᐃᓐᓇᓂᐅᓴᙱᒪᑕ ᑭᒻᐸ ᐅᖃᖅᑐᖅ "ᒪᑭᕝᕕᒃ ᐱᐅᓕᐊᕐᓯᔨᐅᒋᐊᖓ ᑭᓯᐊᓂᓕ ᓇᒻᒥᓂᖁᑎᖃᙱᑐᖅ ᖃᐅᔨᓴᕆᑎᐅᖃᑦᑕᓯᒪᔪᓂᒃ".

ᐊᐱᕐᓲᔭᕐᓂᒥᒃ ᐱᓇᓱᐊᕐᓂᖅ

ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᐅᓂᕐᒥᒍᑦ ᐊᕐᖁᒧᓂ ᐊᕿᑎᓪᓗ ᑕᓪᓕᒪᓪᓗᓂ ᐸᐅᓗᓯ ᓄᕙᓕᙵᖅ ᐊᑐᕈᓐᓇᓯᓯᒪᑦᓯᐊᑐᐊᓘᕗᖅ ᓄᓇᙳᐊᓂᒃ ᐊᒻᒪᓗ ᑕᒪᑐᒥᖓ ᐱᓇᓱᑲᕐᒥᒃ ᖃᐅᔨᓴᕐᑎᐅᓂᕐᒥᒃ ᐱᕙᓇᑦᓯᐊᖑᑦᓱᓂ. ᐆᒪᕙᕐᓯᐅᑎᐅᓂᕐᒥᒍᑦ ᖃᐅᔨᒪᔭᖃᑦᓯᐊᑐᖅ ᐃᓄᑐᖃᐃᑦ ᐅᖃᕿᑦᑕᖏᓐᓂᒃ. ᑕᐃᒪᐃᒐᓗᐊᕐᓱᓂ ᓄᓇᙳᐊᓕᕆᐅᓯᖓᓗ ᐊᐱᕐᓱᓂᒧᑎᖏᓪᓗ ᐋᕐᕿᒋᐊᕆᐊᖃᓚᐅᔪᔪᑦ. ᐱᓇᓱᐊᕐᑕᐅᔪᒥᒃ ᐊᑕᐅᑦᓱᑰᕐᑎᓯᔨ ᐃᓕᓴᐱ ᑲᓐᑎᐊᓪ ᐃᑲᔪᓇᐊᕐᓯᒪᓚᐅᔪᔪᖅ ᐳᕕᕐᓂᑐᒧᑦ ᑕᒪᓐᓇ ᐱᒋᐊᕐᑕᐅᓯᑎᓪᓗᒍ. ᐱᓇᓱᐊᕈᓯᕐᓂ ᐱᖓᓲᔪᕐᑐᓂ ᐳᕕᕐᓂᑐᒦᑦᑐᕕᓂᖅ, ᑲᔪᓯᖏᓐᓇᓱᓂᓗ ᐱᓇᓱᖃᑎᖃᕐᓂᒥᓂᒃ ᐸᐅᓗᓯᒥᒃ ᑕᒪᓐᓇ ᐊᐅᓚᑕᐅᑎᓪᓗᒍ.

ᑳᓐᑎᐊᓪ ᐃᓱᕐᓇᒪᓇᓚᐅᔪᔪᖅ ᐱᓇᓱᑦᑕᒥᒍᑦ ᐃᓄᐃᑦ ᐱᔭᑦᓴᐅᔫᕐᓂᖏᓐᓄᑦ ᐃᓱᕐᓇᓱᓂ "ᐃᓄᑐᖃᐃᑦ ᕿᓚᓈᕐᑐᑦ ᐅᐱᒍᓱᑦᓱᑎᓪᓗ ᐊᓪᓚᑕᐅᒍᓐᓇᓂᖏᓐᓂᒃ ᖃᐅᔨᒪᔭᕐᒥ ᐅᓂᒃᑳᒥᓗ ᐃᓚᖓᓂᒃ ᐅᓪᓗᐃᑦ ᐃᑭᑦᑐᑦ ᓈᑎᓪᓗᒋᑦ ᐅᑎᖃᑦᑕᓚᐅᔪᔪᑦ ᐅᖃᕆᐊᕐᑐᓱᑎᒃ ᐳᐃᒍᑦᑕᕕᓂᕐᒥᓂᒃ ᐅᖃᕆᐊᒥᒃ... ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᑕᐅᔪᖅ ᐅᐃᒫᓇᒋᐊᖃᓕᕐᑐᑎᑐᑦ ᐱᐅᓯᖃᕐᑐᖅ ᐱᔭᓐᓇᕈᑎᒥᒻᒪᒍ ᐃᓄᑐᖃᐃᑦ ᕿᒻᒪᖁᓯᓂᕐᒥᒃ ᐱᓪᓚᕆᓐᓂᒃ ᐊᑑᑎᓕᓪᓚᕆᓐᓂᓗ" ᑕᐃᒪᐃᓕᑦᓱᓂ ᐅᖃᖅᑐᖅ ᑳᓐᑎᐊᓪ.



ᐃᑎᕐᓯᒪᑦᓱᑎᒃ ᐅᓪᓗᓕᒫᖅ ᓄᓇᙳᐊᓂᒃ ᕿᒥᕐᕈᓚᐅᑲᑦᓱᑎᒃ, ᐅᓇᕐᑐᒥᒃ ᑏᑐᕋᓱᐊᓯᐊᔪᑦ.
After a day of looking at maps indoors, how about a drink of hot tea?

ᐳᕕᕐᓂᑐᕐᒥᐅᑦ ᖃᐅᔨᑐᐊᕋᒥᒃ ᓄᓇᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑐᑦ ᑖᕝᕙᓂ ᐱᒋᐊᓛᕆᐊᖏᑦ, ᐃᓪᓗᒥᒃ ᐸᐅᓗᓯᐅᑉ ᐱᓇᓱᕝᕕᓴᖓᓂᒃ ᐊᑐᐃᓐᓇᕈᐃᑦᓴᐅᑎᒋᓚᐅᔪᔪᑦ. ᐊᐱᕐᓱᕆᐊᖓᓂᕐᒥᓗ ᐱᓇᓱᓯᑦᓴᐅᑎᒋᓚᐅᔭᑦᓱᑎᒃ ᑐᓴᐅᑎᒃᑯᑦ ᐅᖃᕐᑕᐅᓴᑐᐊᕐᒪᑦ ᑕᐃᑲᓂᑦᓴᐃᓇᖅ ᐅᓪᓗᒥ ᑐᓴᕐᑕᐅᑎᑦᓯᓚᐅᕐᑎᓗᒋᑦ. ᓵᕿᓗᒻᒥᒃ ᐊᖏᔪᒥᒃ ᓈᒻᒪᑐᒥᒃ ᓄᓇᙳᐊᓂᒃ ᐃᓯᕕᒪᑎᑦᓯᕕᒋᓗᒍ ᓴᓇᓚᐅᔪᔪᑦ ᓵᑦᑐᔪᓂᒃ ᕿᔪᓐᓂᒃ ᐊᑐᕐᓱᑎᒃ. ᐊᓯᖏᑦ ᐱᓇᓱᒍᑏᑦ ᒪᑯᐊ ᐊᑐᕐᑕᐅᒥᔪᑦ ᓂᐱᓕᐅᕆᒍᑏᑦ ᓂᐱᑦᓴᔭᐃᓪᓗ ᐊᓪᓚᕕᑦᓴᐃᓗ ᖃᐅᒪᔪᑦ ᐊᑐᕐᑐᒪᕆᐅᑦᓱᑎᒃ ᑖᒃᑯᐊ ᐃᓄᒻᒪᕆᓐᓄᑦ ᐊᓪᓚᕕᐅᖃᑦᑕᑎᓪᓗᒋᑦ ᐊᕐᖁᓯᓂᕐᓂᒃ ᐊᓪᓚᕕᑦᓴᐃᓗ ᐊᑐᕐᑐᒪᕆᐅᓪᒥᓱᑎᒃ ᐊᓪᓚᕕᐅᔪᑦ ᖃᓄᐃᓕᖓᓂᓪᓗᑯᐊᐱᓐᓂᒃ.

ᐸᐅᓗᓯ ᐱᓇᓱᒐᖃᓚᐅᕐᓯᒪᙱᑐᖅ ᑕᐃᒫᓪᓗᑐᖅ ᐊᓕᐊᒋᔭᒥᓂᒃ ᐅᖃᖅᑐᖅ ᐊᓪᓛᑦ ᐃᒪᐃᓕᑦᓱᓂ "ᐱᓇᓱᒐᕐᒥ ᐊᑯᓂ ᐊᑕᓚᐅᕐᓯᒪᙱᓚᖓ ᑭᓯᐊᓂᓕ ᑕᒪᓐᓇ ᐱᓇᓱᐊᓕᕐᑕᕋ ᐊᓕᐊᓇᕐᑐᒪᕆᐊᓗᒃ ᑕᐃᒪᐃᒻᒪᑦ ᐱᒐᓱᐊᒻᒪᕆᑦᑕᕋ. ᐊᓕᐊᒋᔭᕋᓂᒃ ᐱᓇᓱᐊᑦᓴᓕᕋᑕᕐᐳᖓ!"

ᐃᓱᒪᐃᓐᓇᓗᑐᐊᓗᒃ ᖁᕕᐊᒋᔭᖃᕐᓱᓂ ᐆᒪᔭᕐᓂᐊᓂᕐᒥᒃ ᐃᖃᓗᓐᓂᐊᓂᕐᒥᓗ, ᑕᐃᒪᐃᒐᓗᐊᕐᓱᓂ ᐊᐅᓪᓛᔪᒪᓚᐅᙱᑐᖅ ᐊᐅᔭᖅ/ᐅᐱᕐᖔᖅ ᐊᑐᐃᓐᓇᐅᒪᐃᓐᓇᕈᒪᓂᑯᒥᓄᑦ ᐃᓄᒻᒪᕆᓐᓄᑦ

book with place names and addresses. Instead, we want to create something more along the lines of an *Encyclopedia Britannica*," he adds.

It remains extremely important to reassure the elders of Puvirnituq that precious information gathered from them for the *Land-use and Ecological Knowledge Project* will not be used for any purpose without the consent of the community. The same principle is followed for information from all other Nunavik communities as well. Kemp says, "Makivik is the keeper of this data, but certainly not the owners of it."

Conducting the interviews

As a Northern Ranger for the past 25 years, Paulusi Novalinga is certainly familiar with the use of maps and suited to his position as Project Researcher. Being a hunter, he knows the things elders are talking about, but his mapping and interviewing methods had to be fine-tuned for the job. Project Coordinator, Elizabeth Cundill, was there to help initiate the work in Puvirnituq for the first six weeks, and continued to work closely with Paulusi throughout the season.

Cundill was very comforted in her work by the willingness and enthusiasm that the community has shown. "Elders show a lot of interest and express a lot of gratitude for being able to record their stories and perceptions. Sometimes they come back a few days after their interview and say to us, 'I forgot to tell you something else...' The project is fulfilling a sense of urgency. It's giving them the tools to record what they see as the most important and the most relevant," she says.

Once the community of Puvirnituq learned that the mapping project was to start there, they wasted no time in providing a house where Paulusi could conduct interviews and do cartographic work. Their first interview was conducted on the same day they announced the project over the community's FM station. A plywood table had to be built broad enough to spread out a large scale map of the local area. Other tools for the research included a tape recorder and lots of audio tapes, rolls of clear acetate for the elders to trace routes or write on with coloured markers, and lots of note books for the collection of precious details.

Paulusi has not found employment that was more enjoyable as this before, he says, "I have never kept a job for very long but this is one I'm really enthusiastic about. I love my work!"

His first passion is hunting and fishing, but he sacrificed a summer of camping to be available for those elders who remain in town, and for other knowledgeable hunters to return from camping trips. "The information I am learning every day is incredible. It's more than I've learned in my lifetime. When the elders look at the map there is always a story involved which makes it more interesting and gives it life," he finds.

Looking forward to future trips on the land, he says, "I will now know more of the history, that I am not the first one in a certain place. I will know where it is good for fishing and I can go directly to a place where others have fished before. Besides that, I know a bit about the land already, but putting it down on audio tape and paper makes it more interesting."

Asked about specific stories attached to the land, Paulusi says some of these place names are ancient and how they were named is certainly interesting. For exam-

Mapping Puvirnituq's Treasure of Ancestral Knowledge

ᐊᐅᓪᓛᓯᒪᙱᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᐊᐅᓪᓚᓯᒪᔪᕕᓃᑦ ᐅᑎᐊᔭᓕᖅᐸᑕ ᐊᑐᐃᓐᓇᐅᒍᒪᒻᒥᓱᓂ. "ᑐᓴᖃᑦᑕᑦᑲ ᐅᓪᓗᑕᒫᑦ ᐊᔪᐃᒋᖃᑦᑕᖃᒃᑲ. ᐃᓅᓯᓕᒫᕐᓂ ᐃᓕᑦᓯᓯᒪᔭᒃᑲᓂᑦ ᐊᒥᔫᓂᖓᐃᑦ ᐃᓄᒻᒪᓇᑦ ᓄᓇᙳᐊᓂᒃ ᑲᒪᓕᕐᒪᑕ ᑕᐃᒪᙵᑦ ᐅᓂᒃᑲᐅᓯᖅᑕᖅᑲᐃᖅᑲᑦᑕᒪᑕ ᑕᒪᓐᓇ ᑕᐃᒪᐃᑦᑐᖅ ᐊᓕᐊᓇᖅᑎᓯᔪᓪᓗᑐᐊᓗᒃ ᐅᓂᒃᑲᐅᓯᖅᓂᓗ ᐆᒻᒪᐃᓂᖅᓱᓂ" ᐅᖃᖅᑐᖅ ᐸᐅᓗᓯ.

ᓯᕗᓂᖅᒥᓂᓪᓕ ᒪᖃᐃᖅᑲᑖᖅᓂᒥᓂᒃ ᑕᐅᑐᙳᑯᓯᓂ ᐃᒪᐃᓕᑦᓯᓂ ᐅᖃᖅᑐᖅ "ᖃᐅᔨᒪᔭᖅᑲᓛᓕᖅᑐᖓ ᐱᕆᓪᓕᐊᓯᒪᓂᐊᓂᒃ ᓇᔪᖅᑕᒪ ᑕᐃᒃᑯᓇᓂ ᓄᓇᓂ ᑐᒥᑦᓱᕆᐅᙱᓇᒪ ᖃᐅᔨᒪᓛᓕᖅᓱᖓᓗ ᓇᓂ ᐃᖃᓗᓐᓂᐊᕕᑦᓯᐊᖅᒪᖔᑦ ᐃᖃᓗᓐᓂᐊᕕᐅᖅᑲᑦᑕᓯᒪᔪᓄᑦ ᐊᐃᒍᓐᓇᓛᓕᖅᒪ. ᑕᒪᓇᐅᕙᓗᐊᖅᑎᓗᒍ ᓄᓇᒥᒃ ᖃᐅᔨᒪᓚᒃᑭᖅᑐᖓ ᑭᓯᐊᓂᓕ ᐊᓪᓚᖅᑲᑦᓱᒍ ᓂᐱᓕᐅᖅᑲᑦᓱᖓᓗ ᕿᓚᓈᖅᓇᓂᖅᓴᐅᒋᐊᓪᓚᓛᓕᖅᒥᔪᖅ."

ᐊᐱᕆᔭᐅᒐᒥ ᐅᓂᒃᑲᐅᓯᑦᑕᖏᓐᓂᒃ ᓄᓇᐃᑦ, ᐸᐅᓗᓯ ᐅᖃᖅᑐᖅ ᑕᒪᒃᑯᐊᒎᖅ ᓄᓇᐃᑦ ᑕᐃᔭᐅᒍᓯᖏᑦ ᐊᑯᓂᓂᑖᓗᐃᑦ ᖃᓄᖅᓗ ᐊᑎᖅᑕᓂᕕᓂᖏᑦ ᑐᑭᓯᒍᒪᓇᖅᑑᓯᑎᒃ. ᐆᑦᑑᑎᒋᓗᒍ ᑯᐸᐃᒃ ᓯᑎ ᐅᓇᑖᕕᕕᓂᖅᒥᒃ ᐊᑦᓯᕋᓱᒍᒻᒪᑦ ᐊᑎᖅᑲᖅᑎᓯᒍ ᐊᐃᐸᔭᖅᑳ ᓇᑎᖅᓇᔪᐊᖕᒐᓂᒃ, ᐅᕙᒍᑦ ᐃᓄᐃᑦ ᐃᒻᒥᒍᑦ ᐅᓇᑖᕕᕕᓂᖅᑎᓂᒃ ᐱᑕᖅᑲᖅᒥᔪᒍᑦ" ᐅᖃᖅᑐᖅ ᑎᒃᑯᖅᓯᓂ ᐃᓂᖅᔪᐊᒥᒃ.

ᐅᓂᒃᑲᐅᓯᑦᑕᖅᑲᖅᒪᑦ ᑕᐃᑦᓱᒪᓂᐊᓗᒍᑦ ᐊᖑᑏᑦ ᒪᕐᕿᒃ ᐸᔪᐊᓘᓚᐅᖅᑐᕕᓃᑦ ᐊᕐᓇᒥᒃ ᒥᓐᓂᒍᓚᐅᑎᒍᑎᖅᓯᑎᒃ. ᐅᓪᓗᒥᒎᖅ ᓯᓚ ᑕᐃᒃᑯᐊ ᐹᕕᕕᓂᙳᑦ ᑕᑯᑦᓴᐅᔪᖅ ᐃᓗᖅᓴᕈᐃᒪᒻᒪᓃᒃ ᑲᑎᑭᒃᑯᑎᕕᓂᕐᒥᓂᒃ ᐱᓯᑎᐅᓕᐅᑎᑦᓯᑎᒃ. ᑕᒪᕐᒥᒃ ᐋᓂᓯᒪᔪᕕᓂᐹᓗᓕᖅᑑᒃ ᐹᓐᓂᕐᒥᒃ ᓱᖅᑲᔭᐃᓕᕿᑦᓯᑎᒃ ᑕᒪᐃᒃᑲᒥᓪᓗ ᓵᓚᕆᐅᑎᖅᑲᔭᙱᓇᒥᒃ ᖃᖅᑲᐅᑉ ᖄᖕᒐᓄᑦ ᐅᓪᓚᓕᐅᑎᓯᔪᕕᓃᒃ ᖃᖅᑲᖅ ᑕᐃᔭᐅᒍᓯᓕᒃ ᐹᖕᒐᒥᒃ. ᑕᐃᒃᑯᐊᖄᓗᒃᑰᖅ ᖃᐅᔨᓴᕈᓯᓚᐅᖅᓂᖏᑦᑑᒃ ᖃᐅᔨᓴᕈᓯᓐᓂᙱᒃᑲᓗᐊᖅᓯᑎᒃ ᑐᒥᕕᓂᖏᑦ ᓄᐃᑕᖏᓐᓇᓂᖅᑕᐅᔪᑦ.

ᓄᓇᐃᑦ ᐊᓯᖏᑦ ᑕᐃᔭᐅᒍᓯᑦᑖᖅᑲᑦᑕᓯᒪᒻᒥᔪᑦ ᑕᐸᓇᐃᑦᑑᖏᓐᓂᓴᒃᑯᑦ. ᐆᑦᑑᑎᒋᓗᒍ ᑕᓯᖅ ᐊᑎᓕᒃ ᑕᓕᕝᕕᒥᒃ ("ᑎᓪᓕᓚᖅᕕᕕᓂᖅ") ᐸᐅᓗᓯ ᑐᑭᓯᓂᐊᓕᖅᒥ ᓱᓇᐃᑦ ᑎᓪᓕᓛᑦᓴᐅᓂᖅᒪᖔᑕ ᐱᐅᓕᓂᐊᓕᒃᑲᓗᐊᓚᐅᖅᑎᓇᒍ ᐅᓂᒃᑲᐅᔭᐅᔪᕕᓂᖅ ᐃᓄᒎᖅ ᐅᔭᖅᓂᒃ ᑐᐱᐅᑉ ᐱᕈᖏᓐᓂᒃ ᑎᒍᐃᓐᓇᐃᓚᐅᖅᑐᕕᓂᖅ ᑕᐃᑲᓂ ᓄᓇᒥ. ᐋᓐᓂᖑᐊᖅᕕᒃ (ᐋᓐᓂᖑᐊᖅᕕᕕᓂᖅ) ᐊᑎᖅᑖᖑᓚᐅᖅᓂᒥᔪᖅ ᑕᐃᑦᓯᒪᓂᐊᓗᒍᑦ ᐱᓇᓱᑦᑐᐊᓗᐃᑦ ᐃᓚᖓᑦ ᑕᖅᑲᓗᐊᖅᓂᑯᒥᓄᑦ ᐃᔪᒃᑲᓂᖅᒪᑦ ᖁᓐᓂᐊᓗᓪᓗᑦ ᐅᔭᖅᓂᒃ ᖁᓐᓂᓂᐊᖅᓯᑎᒃ ᐊᓯᐃᓛᒍᖅ ᐃᓕᕿᓯᒍᑦ ᐆᒥᕆᔭᐅᓪᓴᓕᖅᓕᒪᓕᒥ ᐃᓕᒥᓄᑦ ᐊᓐᓂᑐᐊᓘᖕᒍᐊᓚᐅᖅᑐᕕᓂᖅ ᑕᖅᑲᐃᖅᓯᒍᒪᓂᑯᒥᓄᑦ ᑕᖅᑲᓗᐊᓕᕿ.

ᐅᓂᒃᑲᐅᓯᑦᑕᓕᒪᓇᐊᓘᒻᒪᑕ ᓄᓇᐃᑦ ᖃᓄᐃᓘᖅᕕᐅᒪᔫᑦ ᐃᓚᖏᑦ ᐱᐅᓕᖅᓯᕕᐅᖅᑲᑦᓯᒪᔫᑦ ᐃᓅᖅᒋᓚᖕᒐᓕᖅᑐᓂᒃ ᐃᓚᖏᓐᓄᑦ ᐊᓕᐊᓇᖅᑐᑦ ᐃᓄᐃᑦ ᐃᓚᒌᑦ ᐱᐅᓕᔭᐅᖅᑲᑦᓯᒪᓂᖏᑦ ᐃᓚᒌᓄᑦ ᐱᔭᓐᓂᖅᓱᓄᑦ.

ᑖᒧᓯ ᓯᕗᐊᕋᐱᒃ ᐊᐱᖅᓱᑕᐅᓚᐅᔪᔪᖅ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᓴᖏᑦ ᐳᓛᕆᐊᖅᓯᒪᓪᓗᐊᑎᓪᓗᒋᑦ. ᐸᐅᓗᓯᐅᑉ ᓄᓇᙳᐊᖅᑯᑎᖏᑦ ᓈᒻᒪᓚᐅᔪᙱᑐᑦ ᑖᒧᓯᐅᑉ ᓄᓇᓂᒃ ᐅᐸᓚᐅᖅᓯᒪᔭᓕᒫᖏᓐᓂᒃ ᓄᓇᕕᒻᒥ ᓄᐃᑕᑎᑦᓯᒍᑎᒋᓗᒋᑦ. ᑭᓯᐊᓂᓕ ᖃᐅᔨᒪᓂᖅᓗ ᓄᓇᒥᓂᒃ ᐃᒪᖓᓂᓪᓗ, ᓄᓇᙳᐊᑉ ᐊᖏᓂᖓᓂ ᒪᓕᑦᓱᒍ ᐱᓪᓚᓇᐊᓗᐊᓐᓂᒃ ᐱᕕᑦᓴᐅᓚᐅᔪᔪᖅ ᑲᐱᐊᓇᖅᑐᓯᐅᖅᑲᑦᑕᓯᒪᓂᖏᓐᓂᓗ ᐅᓂᒃᑲᐅᓯᖅᑕᖅᑲᖅᓯᓂ. ᐆᑦᑑᑎᒋᓗᒍ ᑖᒧᓯ ᐃᑭᑦᑐᐊᐱᓐᓄᑦ ᐃᓄᓐᓄᑦ ᐃᓚᒋᔭᐅᒻᒪᑦ ᐅᓈᑐᐃᓐᓇᒥᒃ ᐆᒪᔪᓂᐅᑎᒃᑭᓯᑎᒃ ᓄᓇᐃᓐᓇᒍᑦ ᐱᓯᖅᑲᑦᑕᓯᒪᔪᓄᑦ ᓇᑦᓯᓂᐊᓇᐊᖅᓯᑎᒃ ᓄᓇᑐᐃᓐᓇᐅᑉ ᓇᑦᓯᖕᖏᓐᓂᒃ.

ᐅᓂᒃᑰᖅ ᐅᓪᓗᒥᐅᔪᖅ ᐃᓅᓯᖅᑎᒍᑦ ᐱᓇᐃᓗᑕᓪᓕᒪᓇᐊᓘᓕᖅᑑᓗᐊᖅ ᑕᐃᑦᓯᒪᓂ ᓴᐃᒪᑐᐃᓐᓇᖅᒋᑦᑐᐊᓘᕆᓚᐅᖅᒥᔪᑦ, ᑖᒧᓯ ᐅᓂᒃᑰᖅ ᐊᖑᑎᒥᒃ "ᐃᓛᓂᑦ ᐃᓄᐊᖅᑕᐅᓚᐅᖅᑐᕕᓂᖅᒥᒃ ᐱᑦᔪᑎᖅᑲᖅᓯᓂ, ᐅᓪᓗᒥᓗ ᑕᒪᓐᓇ ᓯᓪᓕᑕᐅᓂᖅᑕᐅᓯᓂ ᒪᓐᓇ ᑕᐃᑦᓯᒪ ᐃᓄᐊᖅᑕᐅᓚᖅᑭᐅᑎᕕᓂᖓ ᑕᐃᓐᓇᒎᖅ ᐊᖑᑎ ᑯᑦᓴᓯᐊᓇᖅᑐᐊᓘᓐᓂᒪᑦ ᐃᖅᓯᒋᔮᓗᓕᖅᓯᓂᓗ ᐊᒥᓯᐊᓗᓐᓄᑦ ᐃᓄᓐᓄᑦ. ᑖᑦᓯᒪᒎᖅ ᐊᖑᑎᐅᑉ ᐊᖅᓇᖓ ᐅᐃᒃᑲᓂᐅᓕᖅᓯᓂ ᕿᑐᖓᒥᓂᒃ ᐱᕈᐃᓚᐅᖅᑐᕕᓂᖅ ᐃᖃᓗᓐᓂᐊᓯᑎᐊᓘᓐᓂᖅᒥ ᐱᓯᑎᐊᓗᑦᓯᓂᓗ". ᑖᒧᓯᐅᑉ ᐅᖄᔭᖏᑦ ᑐᑭᓯᒍᑎᑦᓴᐅᒋᕗᑦ ᐃᓄᐃᑦ ᖃᓄᖅ ᐊᐅᓚᑦᓯᕙᓐᓂᕕᓂᖏᓐᓂᒃ ᑲᐱᐊᓇᖅᑐᓂᒃ ᐊᒻᒪᓗ ᐃᖃᓗᓐᓂᐊᓂᐅᑉ ᒥᑦᓵᒍᑦ ᓯᑯᐃᓪᓗ

ple, "Quebec City has the Plains of Abraham, but we also have our own battlefield," he notes, referring to *Inirqjuak*.

It is said that, one summer generations ago, two men fought in that location over a woman. Apparently there is still evidence of the fight there today in the form of a ditch which marked a barrier between the two throughout their contentious dual. Both were badly wounded and, fighting until they could fight no longer, they decided to settle their argument by having a race to the top of a nearby hill called *Panga*. The men were never heard from again, but it is believed their tracks can still be seen leading up the hill.

Some places are named for more humorous circumstances. For example there is one lake called *Talivik* ("the location of a robbery"). When Paulusi inquired as to what could have been robbed during a time when there was no money and very few material items which would likely attract a thief, he was told that somebody had once walked off with some rocks which were placed there for anchoring down tents.

ERIC LORING

ᐱᐊᓪ ᑭᐊᒻᑉ ᐊᒻᒪᓗ ᐃᓕᓴᐱ ᑲᓐᑎᐊᓪ ᖁᖓᓛᓯᐊᓪᓚᕆᑦᑐᒃ. ᐃᒻᒪᖄ ᑕᐃᒪᐃᑦᑐᓂᒃ ᐊᓕᐊᓇᑦᑐᒥᔪᓂᒃ ᐊᑐᐊᖅᓯᓯᒪᖕᖑᒥᓚᒥᒃ.
Bill Kemp and Elizabeth Cundill smiling hard. Probably they've read another one of those funny anecdotes.

Anniguuavik ("a place of fake pain") was so named because, long ago after a hard day of traversing, a member of one particular hunting party was quite exhausted. He fell inside while chinking their new, and, worried that his hot-tempered partners would be angry at him, he pretended to be hurt.

There are also stories of heroism and happy times attached to other places, such as life-saving encounters, or where one family going through a spree of hard luck received life-saving help from another more able family.

Tumasi Sivuarapik was being interviewed when *Makivik News* paid a visit. There was one little problem with the size of Paulusi's map, though — it did not expand enough to include all of Tumasi's travels in Nunavik. But his knowledge of the local terrain and waters, as far as the map would allow, is packed with important details and real-life drama. For example, he is one of a very few men have ever travelled inland carrying

ᐳᕕᕐᓂᑑᑉ ᐊᑯᓂᓂᑕᐅᑦᓱᑎᒃ ᓄᓇᖓᑕ ᕐᑲᐅᔨᒪᔭᐅᒍᑎᖏᑦ

ᐊᐅᓚᓂᕆᓲᖏᓐᓂᒃ ᑖᕝᕙᓂ ᓄᓇᒥ.

ᑕᐃᒪᓕ ᓲᓱᒋᑦᓯᐊᓱᒋᑦ ᑐᓴᕐᑕᐅᒋᐊᕐᑲᙱᓂᐅᔪᑦ ᐃᓱᒪᒋᔭᐅᒋᕗᑦ ᑖᒃᑯᓇᓂ ᐱᓇᓱᐊᕐᓂᓂ ᐸᐅᓗᓯ ᐅᕐᑲᕐᒪᑦ "ᐅᓪᓗᑕᒫᑦ ᐊᓪᓚᕐᑲᑦᑕᑐᖓ ᑐᓴᕐᑕᐅᓚᐅᕐᓯᒪᙱᑐᑐᕐᑐᐊᓗᓐᓂᒃ ᐃᓚᖏᑎᒍᑦ. ᐃᓚᖓᓂ ᐊᑎᖏᑦ ᐊᓪᓚᓂᐅᔭᙱᑕᒃᑲ. ᑭᖑᕚᖑᓕᕐᑐᑦ ᐅᓪᓗᒥ ᓯᓚᖅᑲᑎᒌᖑᓕᕐᒪᑕ ᐅᒋᐊᙳᒋᐅᑎᓂᕐᑕᕐᑲᕈᓐᓇᐃᓯᒪᓕᕐᓱᓂᓗ ᑕᒪᒃᑯᐊ ᐃᓚᒌᖑᔪᑦ. ᐊᒻᒪᓗ ᓱᓕ ᕐᑲᐅᔨᑎᑕᐅᓂᐅᔭᙱᓚᒍᑦ ᐃᕐᑲᓗᓐᓂᐊᕕᑦᓯᐊᖑᓂᕐᐹᓂᒃ - ᐱᐅᓂᕐᐹᑉ ᑐᖓᓕᖓᓐᓃᑦ ᐱᖓᔪᐊᓗᓃᑦ ᑭᓯᐊᓂ ᐅᕐᑲᕐᑕᐅᓲᖑᓪᒪᑦ" ᑕᐃᒪᐃᓕᑦᓱᓂ ᐸᐅᓗᓯ ᐅᕐᑲᕐᑐᖅ.

ᐅᓪᓗᒥ ᑖᒧᓯ ᐅᑭᐅᕐᑲᓕᕐᑐᖅ 50-ᐃᑦ ᐅᖓᑎᐊᓗᐊᓂ. ᑎᒥᒃᑯᑦ ᐃᓱᒪᒃᑯᓗ ᓱᓕ ᕐᑲᓄᐃᙱᓯᐊᕐᑐᖅ, ᐊᐱᕐᓲᔭᕆᐊᖓ ᓱᑲᓐᓂᓴᐸᓗᓚᐅᔪᔪᖅ ᐊᓯᒥᓂᑦ ᐃᓄᒻᒪᕆᓐᓂᑦ ᐳᕕᕐᓂᑐᕐᒥᐅᓂ. ᑖᒧᓯ ᐅᓪᓗᖏᓐᓂᒃ ᐱᓂᐊᕐᓂᐅᓯᒪᔪᑦ ᐅᕐᑲᕈᓐᓇᓯᐊᕐᑐᖅ "ᐃᓄᑐᕐᑲᐃᑦ ᐊᒥᓱ ᐃᓅᓕᕐᕕᒥ ᐅᓪᓗᖓᓂᒃ ᕐᑲᐅᔨᒪᙱᑐᑦ ᒥᑦᓴᐅᓴᒍᑐᑐᐃᓐᓇᑕᐅᓯᒪᓲᖑᕗᓪᓗ ᐊᒥᓱᑦ. ᑕᐃᑦᓯᒪᓂ ᐅᓪᓗᓗᑐᕐᒥᓐᓂᒃ ᓇᓗᓇᐃᕐᓯᓗᑯᒥᐊᑐᕐᑲᑦᑕᓂᑦᔭᖏᓪᒪᑕ" ᑕᐃᒪᐃᓕᑦᓱᓂ ᐸᐅᓗᓯ ᐅᕐᑲᕐᑐᖅ.

ᐃᓂᓪᓚᑎᕆᓂᖅ ᕐᑲᐅᔨᔭᐅᒪᔪᒃ ᑐᑭᓯᒪᔭᐅᒍᑎᑦᓴᖏᓐᓂᒃ

ᐊᕐᕌᒍᖅ 1983 ᐊᑐᓕᕐᑎᓗᒍ ᐊᒥᓱᐊᓗᓐᓂᒃ ᕐᑲᐅᔨᒪᓕᓚᐅᔪᕗᒍᑦ ᓄᓇᙳᐊᓄᑦ ᐃᓕᖓᔪᓂᒃ, ᐊᓪᓚᓯᒪᑎᓪᓗᒋᑦ ᓂᐱᓕᐅᕐᓯᒪᑎᓪᓗᒋᓪᓗ. ᑕᐃᒪᐃᒻᒪᑦ ᐅᓄᕐᑐᐊᓘᓕᕐᒪᑕ ᕐᑲᕆᑕᐅᔭᒨᔭᕐᓗᒋᑦ ᐱᐅᓂᕐᓴᐅᓕᓚᐅᕐᓯᒪᔪᖅ. ᑕᐃᑦᓱᒪᓂ ᕐᑲᕆᑕᐅᔭᑎᒍᑦ ᓄᓇᙳᐊᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᒍᑏᑦ ᐃᑭᑦᑐᐊᐱᐅᖏᓐᓇᓚᐅᔪᔪᑦ ᑕᐃᒪᐃᒻᒪᑦ ᕐᑲᕆᑕᐅᔭᒨᔭᐃᒍᑎᑦᓴᐃᑐ ᕐᑲᕆᑕᐅᔭᒥᑦᑐ ᐱᔪᓂᒃ ᓄᐃᑦᓯᒍᑎᑦᓴᐃᑦ ᓴᓇᔭᐅᕆᐊᕐᑲᓕᓚᐅᔪᔪᑦ ᑕᒪᑐᒥᖓ ᐅᕐᑲᕐᑐᖅ ᑭᒻᐸ. ᕐᑮᐊᓕᑦ ᐹᑯᑦ ᕐᑲᕆᑕᐅᔭᓕᕆᐅᕐᓯᖏᑦ ᐱᔭᓇᐅᓂᕐᐸᓚᐅᕐᓯᒪᔪᑦ ᑕᒪᑐᒥᖓ ᐱᓇᓱᒍᑎᒋᒋᐊᖏᑦ ᑭᓯᐊᓂᓕ ᒪᑭᕝᕕᑯᑦ ᓇᒻᒥᓂᖅ ᓄᓇᙳᐊᓕᕆᒍᑎᑦᓴᓂᒃ ᕐᑲᕆᑕᐅᔭᑎᒍᑦ ᓴᓇᕆᐊᕐᑲᓚᐅᕐᓯᒪᔪᑦ.

1989-ᖑᓕᕐᑎᓗᒍ ᒫᒃᐃᓐᑖᔅᑯᑦ ᕐᑲᕆᑕᐅᔭᖏᓐᓂᒃ ᐊᑐᕆᐊᓯᓚᐅᔪᔪᑦ ᐊᑐᖏᓐᓇᕗᓗᐊᕐᓱᑎᒃ ᓇᒻᒥᓂᖅ ᕐᑲᕆᑕᐅᔭᒧᑦ ᐱᓇᓱᒍᑎᓕᐊᕕᓂᕐᒥᒃ, ᑖᒃᑯᐊ ᓴᓇᓯᒪᔭᖏᑦ ᐱᔭᓐᓇᑐᐊᓘᙱᑲᓗᐊᕐᓯᒋᑦ ᐊᑐᕈᓐᓇᓚᐅᕐᓯᒪᔪᑦ. ᑕᒪᙵᒥᑦ ᐊᒥᓱᐊᓗᐃᑦ ᓂᐅᕕᐊᖑᒍᓐᓇᓯᓯᒪᓕᕐᑐᑦ ᕐᑲᕆᑕᐅᔭᑎᒍᑦ ᐱᓇᓱᒍᑎᑦᓴᐃᑦ ᐱᔪᓐᓇᓂᕐᑲᕐᓂᓴᓪᒪᕆᐊᓘᔪᑦ ᒪᑭᕝᕕᑯᑦ ᐊᑐᕐᐸᓕᕐᑕᕗᑦ ᐱᓇᓱᐊᕐᓯᑕ ᐅᑯᓂᖓ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖓ ᐊᒻᒪᓗ ᓄᓇᐅᑉ ᕐᑲᐅᔨᒪᔭᐅᒋᐊᕐᑲᕐᓂᖓᑕ ᐱᓇᓱᐊᕐᑕᐅᓂᖓ.

ᐸᐅᓗᓯ ᓯᕗᓂᕐᑲᕐᑐᖅ ᕐᑭᓚᓈᕐᓱᓂᓗ ᓄᓇᑐᐃᓐᓇᒥ ᒪᕐᑲᐃᓐᓂᕆᓛᕐᒥᔭᒥᓂᒃ ᑭᓯᐊᓂᓕ ᐅᓪᓗᒥᐅᔪᖅ ᐃᓱᒫᓗᓐᓇᓂᕐᓴᓂᒃ ᐱᓪᓚᕆᐊᓗᓐᓂᒃ ᐱᓇᓱᐊᓚᐅᑲᓐᓂᐊᑐᖅ. "ᓯᕗᓂᕿᓂ ᑕᑯᔪᓐᓇᓯᒍᒪᒐᒪ ᓄᓇᙳᐊᒥ ᐊᓪᓚᓯᒪᑎᓪᓗᒋᑦ ᐃᓄᑦᑎᑐᑦ ᐊᑎᖏᑦ ᐊᑦᓯᐅᔭᐅᒍᑎᖅᑲᕕᓂᖏᑦ" ᐅᓪᓗᒥᐅᔪᖅ ᑲᕝᕙᒪᒃᑯᓄᑦ ᐃᓕᑕᕆᔭᐅᔪᑦ ᓄᓇᐃᑦ ᐊᑎᖏᑦ ᕐᑲᓪᓗᓈᓄᓪᓗ ᐅᐃᒍᐃᓄᓪᓗ ᔮᒪᓂᓄᓪᓗ ᐊᑎᓕᐊᖑᕐᑲᑦᑕᓯᒪᒻᒪᑕ ᑕᒪᒃᑯᐊ ᓄᐃᑕᐅᓯᒪᓕᐊᕐᑲᕐᓂᖏᑦᑑᓚᓗᐊᑦ ᐊᑎᕐᑲᕐᑎᓯᔪᑐᕐᑲᐅᒦᕐᓂᒪᑕᐅᓐᓃᑦ ᐃᓄᐃᑦ ᓄᓈᑦ ᑕᒪᑦᓯᒥᖓ" ᑕᐃᒪᐃᓕᔪᖅ ᐸᐅᓗᓯ.

ᐃᓅᓐᓂᓕ ᓈᒻᒪᓈᑦᓯᐊᕕᕐᑲᕆᐊᕐᑲᕐᓂᖅ ᐱᑦᔪᑎᒋᓗᒍ ᑕᒪᒃᑯᐊ ᓄᓇᐃᑦ ᐊᑦᓯᕗᐅᑎᖏᑦᑕ ᒥᑦᓵᒍᑦ ᐃᓱᒪᒋᔭᐅᓲᖑᒋᕗᖅ. "ᑕᒪᓐᓇ ᐊᑦᓯᕗᐅᑎᑐᕐᑲᓕᐊᖑᒪᔪᓂᒃ ᐊᑐᕈᒪᓂᖅ ᐊᕐᑯᐃᒪᒋᐊᕐᓯᒪᓲᓄᑦ ᓈᒻᒪᕗᔭᑦᔭᖏᑦᑐᖅ. ᓄᓇᒥ ᐃᓄᑦᑕᕐᑲᙱᑦᑐᒥ ᓄᓇᐃᑦ ᐊᑎᓪᓗᑐᖏᓐᓂᒃ ᕐᑲᐅᔨᒍᒥᓇᕐᑐᐊᓗᒻᒪᑦ, ᕐᑲᖓᑦᑕᔫᒃᑯᑦ ᕐᑯᓚᐅᒍᑐᑐᐃᓐᓇᑐᓄᑦ ᐊᑎᓕᐊᕕᓂᐅᙱᑐᑦ ᑐᓴᕈᒥᓇᕐᓂᓴᐅᒻᒪᑕ" ᑕᐃᒪᐃᓕᒋᐊᓪᓚᒥᔪᖅ ᐸᐅᓗᓯ.

ᓯᕗᓂᑦᑎᓂᓗ ᑕᑯᔪᒥᓇᕗᓗᐊᕐᐳᖅ ᑕᒪᒃᑯᐊᓕᒫᕗᓗᐃᑦ ᐃᓄᑐᕐᑲᑦᑕ ᕐᑲᐅᔨᒪᔭᐅᔪᑦᓴᓕᐊᓇᓯᒪᔭᓕᒫᕐᒥᑦ ᕐᑲᕆᑕᐅᔭᑎᒍᑦ ᐃᓘᓐᓇᑎᒃ ᐱᔭᐅᒍᓐᓇᓯᕐᑯᓪᓗᒋᑦ ᑭᓇᓕᒫᑦᓯᐊᑯᓐᓄᑦ ᐊᑐᐊᕐᑕᐅᒍᓐᓇᓯᓗᑎᒃ. ᐳᕕᕐᓂᑐᕐᒥ ᑕᒪᒃᑯᐊ ᐱᓇᓱᐊᕐᑕᕗᑦ ᑕᒃᑲᓂ ᓄᓇᓕᑦᑎᓂ ᐃᓕᓐᓂᐊᕕᕐᑯᑎᑦᑎᓄᑦ ᐊᑐᕐᑕᐅᑎᒍᓐᓇᓯᑎᒐᓱᐊᕈᒪᔭᕗᑦ. ᐆᑦᑑᑎᒋᓗᒍ ᐃᓕᓐᓂᐊᑎ ᑭᓇᐅᓗᐊᕈᓂ ᕐᑲᐅᔨᒍᒪᒐᐸᑦ ᓄᓇᐃᑦ ᐃᓕᖓᓂᒃ ᑕᐃᑲ ᕐᑲᕆᑕᐅᔭᒃᑯᑦ

a harpoon to hunt for land-locked seals.

He says even though there are social problems today, things were not always so peaceful in the past. Tumasi tells the story of one man who was "killed deliberately" because, it is believed, he had an emotional depression which made some members of the camp uncomfortable and afraid. The executed man's widow was a strong woman who survived and fed her children by catching fish. His story is an example of one that reveals much about traditional group dynamics, the Inuit sense of justice, as well as about the fishing conditions and ice formations in the area.

Respecting guidelines for confidentiality is another aspect of the work, as Paulusi describes, "Every day I'm putting down things which were never told before. Some things are too sensitive to tell the names of all participants. Now the descendants of these people live side-by-side and today there is no bad medicine between the families. Also, you can never find out the very best fishing spots — only the second or third best," he says.

Now in is late fifties, Tumasi is ardently fit in body and mind, and the meeting to collect anecdotes and other information from him went faster than with some of the more elderly Puvirnituunmiut. Tumasi was able to chronicle accurate dates for the events he described. "For many of the elders, their birthdays are a calculated guess. Calendars were not important back then," says Paulusi.

Organizing the information

By 1983 a huge amount of information on maps, in note form, and on audio tapes had accumulated. It was logical, therefore, to start recording this information digitally. There was very little mainstream computer software or hardware for mapping available then, so a method of putting the information into, and removing that information from a computer had to be developed, says Kemp. Hewlett Packard was seen as the most advanced in technical capability for this type of computing, and Makivik had to develop its own software program to handle the work.

In 1989 they switched to Macintosh hardware, but still used the software programs produced in-house, which were limited in performance capability. Since then more powerful and versatile commercially-developed programs have become widely available. Fantastic strides have been made in the development of computer hardware and a software product termed Geographical Information System (GIS), which is now employed by the *Land-use and Ecological Knowledge Project*.

Paulusi looks forward to getting back out on the land, but for now he has more important things to look after. "It is my dream to see a laminated map of this area showing proper place names. Presently there are many official names by English, French, or German visitors which should not even be there because we already had names for these places," he says.

From a hospitality viewpoint, the use of local authenticity when referring to Inuit lands is also a concern. "This is not good for tourism. In remote places people want to see original names, not something that was named by a visitor flying over in an airplane," he says.

We hope that someday all this data recorded from Nunavik elders through the mapping project will be digitized and made publicly accessible. In Puvirnituq an

Mapping Puvirnituq's Treasure of Ancestral Knowledge

ᑕᑯᒍᓂᐅᒃ ᓇᕿᑐᐃᓐᓇᓗᒍ ᖃᐅᔨᒪᒍᑎᑦᓴᓂᒃ ᐊᑐᐊᕐᓯᒍᓐᓇᓯᒐᔭᕐᒪᑦ ᐊᑦᔨᖑᐊᓂᑦᓗ ᑕᑯᓐᓇᓯᓗᓂ ᖃᓄᐃᑦᑐᓂᑦᓗ ᑕᓯᖅ ᑕᑯᓐᓈᑕᖓ ᐃᖃᓗᖃᕐᒪᖔᑦ ᖃᐅᔨᑎᑕᐅᒥᓗᓂ ᖃᓄᑕᐅᔭᒧᑦ ᐊᓯᖏᓐᓂᓗ ᑐᓴᕐᑎᑕᐅᒥᓗᓂ ᓰᕐᓗ ᑖᓐᓇ ᑕᓯᖅ ᑕᐅᑐᑦᑕᖓ ᐃᓚᒌᓗᑦ ᓄᓇᑐᕐᓕᒋᔭᐅᓂᒪᖔᑦ. ᐃᓕᓐᓂᐊᑏᑦ ᑐᓵᒍᓐᓇᕋᔭᕐᒥᔪᑦ ᐃᓄᒻᒪᕇᑦ ᑕᒪᑐᒪ ᓄᓇᐅᑉ ᒥᑦᓵᓄᓕᖓᔪᓂᒃ ᐅᖄᔭᖏᓐᓂᒃ ᓂᐱᑦᓴᔭᑎᒍᑦ ᑐᓵᒍᓐᓇᒥᓗᑎᑦ.

ᑭᒻᐸ ᐅᖃᕐᒥᔪᖅ ᖃᓄᑕᐅᔭᐃᑦ ᑕᕐᕋᓖᔭᕈᑎᑦᓴᔭᖏᓐᓄᑦ (ᖃᓄᑕᐅᔭᑎᒍᑦ ᓄᐃᑕᑎᑦᓯᒍᓐᓇᑐᑦ) ᖃᐅᔨᓴᕈᑎᕆᖃᑦᑕᓯᒪᔭᒥᓂᒃ ᓄᐃᑦᓯᒍᓐᓇᓯᒍᒪᑦᓱᓂ ᑕᒪᒃᑯᐊᓗ ᓯᓚᕐᔪᐊᓕᒫᒥ ᖃᓄᑕᐅᔭᑎᒍᑦ ᑐᓴᖃᑦᑕᐅᑎᒍᑎᒧᑦ ᐃᓕᔭᐅᕙᓐᓇᓯᑐᐃᓐᓇᓇᐊᖃᕋᔭᕐᒥᓱᑎᒃ.

effort will be made to incorporate this sort of information base into the local school curriculum. If, for example, a younger person was curious to know about fishing in a certain lake, she could be able to simply click the location on a computer monitor and then be linked to other information such photographs of the area, which fish species swim there, ice conditions on the lake, trails to follow, or whether a family used the lake as a camping place at one time. The curious student could also be linked to an audio track and listen to an elder's anecdotes about the area.

ᓯᕗᓂᑦᓴᒥ ᐳᕕᕐᓂᑐᕐᒥᐅᑦ ᑖᒃᑯᐊᑎᑐᑦ ᐱᐊᕋᐃᑦ (ᑲᒃᑲᓛᑦ) ᐱᐅᓯᐅᖃᑦᑕᓯᒪᕙᓂᒃ ᖃᐅᔨᒪᓂᕐᓴᐅᖃᑦᑖᕈᓇᐅᓕᕐᑐᑦ ᐱᓇᓱᐊᕐᓂᖏᓐᓄᑦ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖓᓂᒃ ᐊᒻᒪᓗ ᖃᐅᔨᒪᔭᐅᓂᖓᓂᒃ.
Future generations of Puvirnitummiut such as these children will have a more balanced inventory of historical knowledge in the future as a result of the *Land Use and Ecological Knowledge Project.*

ᒪᑭᕝᕕᐅᑉ ᐱᓇᓱᑦᑎᒋᔭᖏᑦ ᓄᓇᖑᐊᓕᕆᒻᒥᓂ ᖃᓄᑕᐅᔮᔭᐃᕙᑦ ᑕᒪᒃᑯᓂᖓ ᓄᓇᖑᐊᓂᒃ ᑕᒪᑐᒥᖓᓗ ᑲᕙᓯᒍᒦᕐᓂᐊᓱᑎᒃ ᑕᐃᑲᓂ ᑰᒃᕙᐊᒥ ᐱᓇᓱᕝᕕᑕᖅᑲᒥᑭᓕᕐᑕᖓᓂᒃ ᒪᑭᕝᕕᑯᑦ.

ᐊᕐᖁᓂᐅᓚᐅᕙᕗᑉ ᐅᐱᕐᖔᖓ/ᐊᐅᔭᖓ ᑎᑭᑦᓱᒍ ᐳᕕᕐᓂᑐᕐᒥᐅᑦ ᓄᓇᖑᐊᓕᓴᕈᓄᑦ ᐱᓇᓱᐊᕐᕕᐅᓚᐅᕐᓯᒪᕋᑕᕐᓂᖏᑦᑐ, ᑕᐃᒪᐃᓗᓗᐊᕐᑎᓗᒋᑦ ᐃᕗᔨᕕᒻᒥᐅᑦ ᓱᓕ ᐱᔭᕇᕐᓯᒪᑦᓴᕐᖏᒻᒥᕙᑦ ᓄᓇᓕᒻᒥᓂᒃ "ᑖᕙᓂᓗ ᑕᒫᓂᓗ ᓱᓕ ᑲᑎᕐᓱᐃᑲᓛᖃᑦᑕᓇᐊᖃᕐᑐᒍᑦ ᓄᓇᖑᐊᓕᕆᓂᒃᑯᑦ ᑭᓯᐊᓂ ᑕᐃᒪᐃᒃᑲᓗᐊᕐᑎᓗᒍ ᐱᓯᒪᓕᕐᑐᒍᑦ ᐊᒥᓱᒻᒪᕆᐊᓗᓐᓂᒃ ᐱᔭᕇᓇᔭᕐᓯᒪᓕᕐᐳᒍ ᑕᒪᒃᑯᐊ" ᑭᒻᐸ ᐅᖃᕐᑐᖅ ᐅᖃᕆᐊᓪᓚᒥᑦᓱᓂᓗ "ᑕᒫᖕᖓᓗ ᓄᒋᐊᓇᐊᖃᓕᕐᐳᒍᑦ ᒫᓐᓇᐅᕙᖅ ᑐᑭᓯᒪᑎᑦᓯᓇᓱᐊᓇᐊᖃᓕᕐᒥᒐᑦᑕ ᑕᒪᓐᓇ ᑲᕙᓯᕐᖏᓐᓇᓕᒪᑦᓯᐊᓇᐊᖃᕐᒪᑦ ᓄᓇᓖᑦ ᐱᕈᕐᐸᓕᐊᓂᕐᖏᑦ ᒪᓕᑦᓱᒋᑦ ᒪᖃᐃᒍᓰᑦ ᐊᓯᑦᔨᕆᓕᓚᒪᑕ, ᐃᓄᐃᑦᓗ ᐃᓗᕐᖁᓯᖓᑦ ᐊᓯᑦᔨᐸᓕᐊᕐᖏᑦᑑᖃᔭᕋᓂ, ᑕᐃᒪᐃᒻᒪᑦ ᐱᑕᖃᕇᑐᑦ ᐊᑐᕐᓗᑎᑦ ᓰᕐᓗ ᓴᓇᕙᑎᑐᑦ ᐱᐅᓯᖃᓇᐊᖃᑦᑕ."

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Kemp says they are looking at the possibility of storing the information on CD-ROM, but the material could potentially be made available on the Internet. Personnel from Makivik's Cartographic Section are digitizing the maps, work they intend to continue at Makivik's new facilities being constructed in Kuujjuaq.

Until last summer Puvirnituq was the only remaining community not researched for the mapping project, however more community information needs to be obtained from Ivujivik "Here and there we will need bits and pieces of information to fill in, but for the most part, information for a data base is amazingly complete," Kemp says, adding, "Now we need to make a transition so people accept and understand this is a living record that continues. As communities grow, hunting patterns change, and the Inuit culture evolves, we need to build onto what is there already."

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ᐅᒥᐊᕐᕈᐊᑦ ᑎᑭᑐᐊᕐᒪᑕ

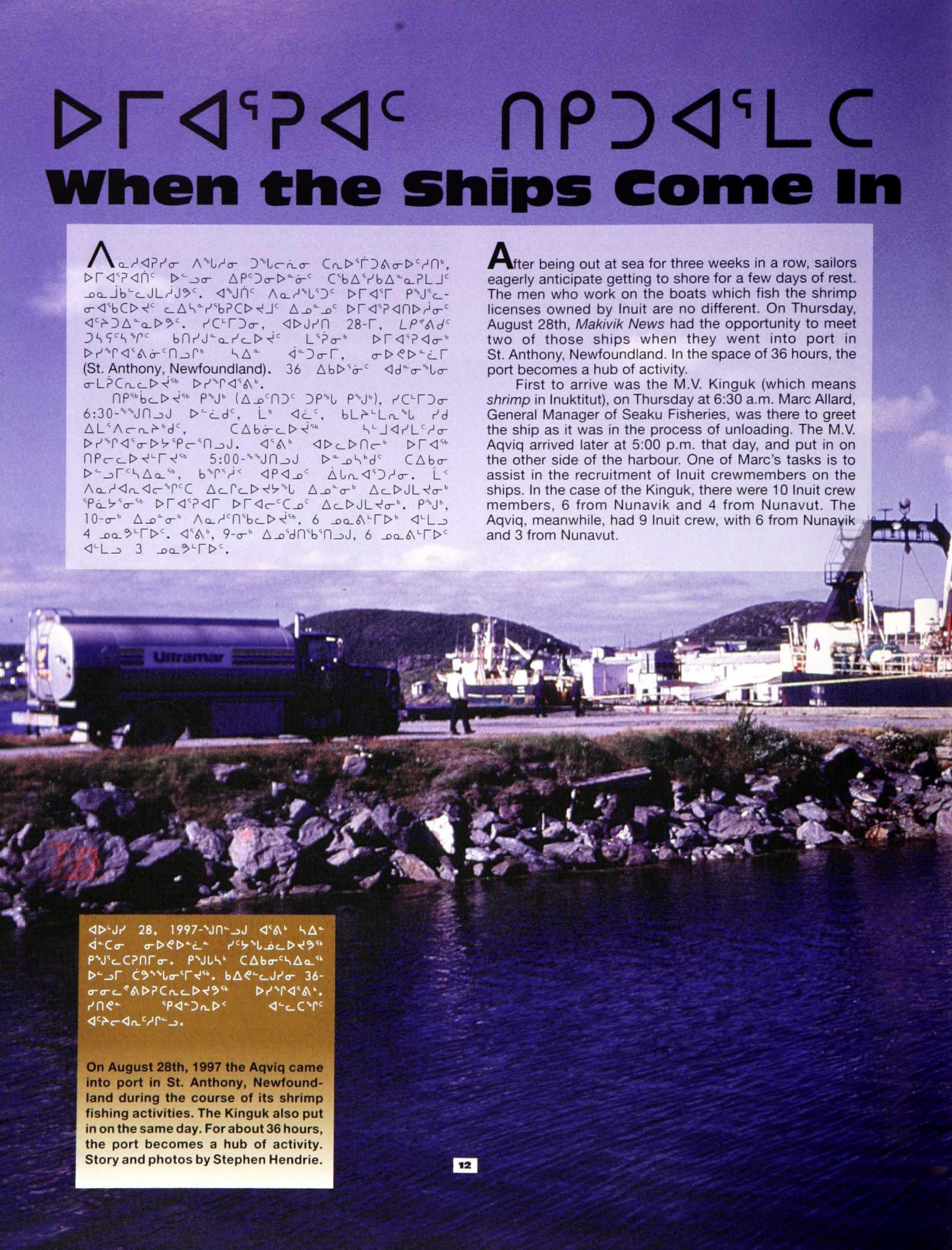
When the Ships Come In

ᐱᓇᓱᐊᕈᓯᓂ ᐱᖕᒐᓱᓂ ᑐᖕᒐᓕᕇᓂ ᑕᕆᐅᕐᒦᑐᕕᓂᐅᑦᓱᑎᒃ, ᐅᒥᐊᕐᕈᐊᑏᑦ ᐅᓪᓗᓂ ᐃᑭᑦᑐᓂᐅᓐᓃᑦ ᑕᕐᑲᐃᕐᓯᑲᐃᓐᓇᕈᒪᒧᑦ ᓄᓇᒨᑲᓪᓚᒍᒪᓲᒍᕗᑦ. ᐊᖕᒍᑏᑦ ᐱᓇᓲᖕᒐᕐᑐᑦ ᐅᒥᐊᕐᒥ ᑭᖕᒍᕐᓚᓂᐊᕐᑲᑕᐅᔪᑦ ᓚᐃᓴᓐᓯᕐᑲᕈᑕᐅᔪᒧᑦ ᐃᓄᓐᓄᑦ ᐅᒥᐊᕐᕈᐊᑎᐅᓲᓂᑦ ᐊᑦᔨᑐᐃᓐᓇᐅᕗᑦ. ᓯᑕᒻᒥᑐᓂ, ᐊᐅᒍᓯᑎ 28-ᒥ, ᒪᑭᕝᕕᑯᑦ ᑐᓴᕋᑦᓴᖕᒋᑦ ᑲᑎᓯᒍᓐᓇᓯᓚᐅᔫᑦ ᒪᕐᕉᓂᒃ ᐅᒥᐊᕐᕈᐊᓂᒃ ᐅᓯᖕᒋᐊᕐᕕᓃᑦᑎᓗᒋᒃ ᓴᐃᓐ ᐋᓐᑐᓂᒥ, ᓂᐅᕙᐅᓐᓛᒥ (St. Anthony, Newfoundland). 36 ᐃᑲᐅᕐᓃᑦ ᐊᑯᓐᓂᖕᒐᓂ ᓂᒪᕉᑕᕆᓚᐅᔫᖅ ᐅᓯᖕᒋᐊᕐᕕᒃ.

ᑎᑭᖅᑳᓚᐅᔫᖅ ᑭᖕᒍᒃ (ᐃᓄᑦᑎᑐᑦ ᑐᑭᖕᒐ ᑭᖕᒍᒃ), ᓯᑕᒻᒥᑐᓂ 6:30-ᖕᖕᒍᑎᓗᒍ ᐅᓪᓛᑯᑦ, ᒫᒃ ᐊᓛᑦ, ᑲᒪᔨᒻᒪᕆᖕᒐ ᓯᑯ ᐃᒪᕐᐱᓕᕆᔨᒃᑯᑦ, ᑕᐃᑲᓃᓚᐅᔫᖅ ᓴᒻᒧᐊᓯᒪᑦᓱᓂ ᐅᓯᖕᒋᐊᕐᓂᐅᔭᕐᑭᓕᕐᑎᓗᒍ. ᐊᕐᕕᒃ ᐊᐅᓚᐅᑎᓕᒃ ᐅᒥᐊᖅ ᑎᑭᓕᓚᐅᔪᒻᒥᔪᖅ 5:00-ᖕᖕᒍᑎᓗᒍ ᐅᓐᓄᓴᒃᑯᑦ ᑕᐃᑲᓂ ᐅᓪᓗᒥᑦᓴᐃᓇᖅ, ᑲᖕᒋᕐᓲᑉ ᐊᑭᐊᓄᑦ ᐄᒐᓇᐊᕐᑐᓱᓂ. ᒫᑉ ᐱᓇᓱᐊᓇᐊᓕᖕᑎᑦᑕ ᐃᓚᒋᓚᐅᔪᓴᖕᒐ ᐃᓄᓐᓂᒃ ᐃᓚᐅᒍᒪᔪᓂᒃ ᕿᓈᓴᕐᓂᖅ ᐅᒥᐊᕐᕈᐊᒥ ᐅᒥᐊᓕᑦᑕᓄᑦ ᐃᓚᐅᒍᒪᔪᓂᒃ. ᑭᖕᒍᒃ, 10-ᓂᒃ ᐃᓄᓐᓂᒃ ᐱᓇᓱᑦᑎᕐᑲᓚᐅᔫᖅ. 6 ᓄᓇᕕᒻᒥᐅᒃ ᐊᒻᒪᓗ 4 ᓄᓇᕗᒻᒥᐅᑦ. ᐊᕐᕕᒃ, 9-ᓂᒃ ᐃᓄᕐᑯᑎᕐᑲᕐᑎᓗᒍ, 6 ᓄᓇᕕᒻᒥᐅᑦ ᐊᒻᒪᓗ 3 ᓄᓇᕗᒻᒥᐅᑦ.

After being out at sea for three weeks in a row, sailors eagerly anticipate getting to shore for a few days of rest. The men who work on the boats which fish the shrimp licenses owned by Inuit are no different. On Thursday, August 28th, *Makivik News* had the opportunity to meet two of those ships when they went into port in St. Anthony, Newfoundland. In the space of 36 hours, the port becomes a hub of activity.

First to arrive was the M.V. Kinguk (which means *shrimp* in Inuktitut), on Thursday at 6:30 a.m. Marc Allard, General Manager of Seaku Fisheries, was there to greet the ship as it was in the process of unloading. The M.V. Aqviq arrived later at 5:00 p.m. that day, and put in on the other side of the harbour. One of Marc's tasks is to assist in the recruitment of Inuit crewmembers on the ships. In the case of the Kinguk, there were 10 Inuit crew members, 6 from Nunavik and 4 from Nunavut. The Aqviq, meanwhile, had 9 Inuit crew, with 6 from Nunavik and 3 from Nunavut.



ᐊᐅᒡᒍᓯ 28, 1997-ᖕᒍᑎᓪᓗᒍ ᐊᕐᕕᒃ ᓴᐃᓐ ᐋᓐᑕᓂ ᓂᐅᕙᐅᓐᓛᓐ ᓯᑦᔭᖕᒐᓘᓚᐅᔪᕗᖅ ᑭᖕᒍᕐᓚᑕᕈᑎᒥᓂ. ᑭᖕᒍᒐᓴᒃ ᑕᐃᑲᓂᑦᓴᐃᓇᖅ ᐅᓪᓗᒥ ᑖᕗᖕᖕᒐᓂᕐᒥᔪᖅ. ᑲᐃᕙᓪᓚᒍᓯᓂ 36-ᓂᓂᓚᕝᕕᐅᕈᑕᓇᓚᐅᔪᕗᖅ ᐅᓯᖕᒋᐊᕐᕕᒃ. ᓯᑎᕙᓐ ᕿᐊᓐᑐᕆᐅᑉ ᐊᓪᓚᑕᖕᒋᑦ ᐊᑦᔨᓕᐊᕆᑦᓯᒥᓪᓗ.

On August 28th, 1997 the Aqviq came into port in St. Anthony, Newfoundland during the course of its shrimp fishing activities. The Kinguk also put in on the same day. For about 36 hours, the port becomes a hub of activity. Story and photos by Stephen Hendrie.

AQVIQ
17694

ᑕᒪᖕᒥᒃ ᐅᒥᐊᕐᕈᐊᒃ ᓄᓗᐊᕐᑎᓯᐅᑎᓖᒃ ᖁᐊᖃᐅᑎᖃᕐᓯᑎᒃ. ᓚᐃᓴᓐᓯᒥᒃ ᑕᒪᖕᒥᒃ ᑭᖕᒍᕐᓚᑕᕈᓐᓇᐅᑏᒃ ᐃᒪᕐᐱᐅᑉ ᐃᓚᖕᒐᓂ, ᑭᖕᒍᕐᓚᑕᕐᕕᐅᓂᕋᕐᑕᐅᔪᓂ, ᑭᑎᑦᔪᑎᖃᕐᓯᑎᒃ 1-ᒥᑦ 6-ᒧᑦ, ᐱᒋᐊᕐᕕᐅᑎᓗᒍ ᑕᐃᕕᔅ ᓯᑐᔭᐃᑦ ᐊᑯᓐᓂᓕᒫᖕᒐ ᑎᑭᑦᑐᖅ ᐊᑯᑭᑦᑐᓄᑦ ᐊᒻᒪᓗ ᕿᑭᕐᑖᓗᒻᒧᑦ, ᐊᒻᒪᓗ ᑕᑭᑦᑐᑳᖕᒍᑦᓯᓂ ᓯᑦᔭᓕᒫᖕᒐᓂ ᓚᐸᑐᐊᑉ ᑎᑭᑦᓯᓂ ᓄᕗᐊᓄᑦ ᓂᐅᕙᐅᓐᓛᓐ.

ᑕᐃᑦᓱᒪᓂ ᐊᐅᓚᕐᓯᑎᒃ, ᐅᒥᐊᕐᕈᐊᒃ ᑭᖕᒍᕐᓚᓂᐊᓚᐅᔫᒃ ᐃᒪᕐᐱᒥ ᑭᖕᒍᕐᓚᑕᕐᒥ ᑭᑎᑦᔪᑎᓕᓪᒥ 5-ᒥᒃ. ᓴᐃᑉ ᐋᓐᑐᓂᐅᑉ ᑕᕐᕋᖕᒐᓂ ᐅᖕᒐᓯᑦᑕᓇᖕᖏᓯᒍ. ᑕᐃᒪᐃᒃᑲᒥᒃ, ᐱᓇᓱᐊᕈᓰᑦ ᐱᖕᒐᓯᑦ ᓈᑲᐱᑦᑑᔪᓚᐅᔫᑦ ᑕᒪᖕᒥᓐᓂ ᐅᒥᐊᕐᑐᑐᓄᑦ. ᑭᖕᒍᕐᓚᖃᑦᓯᐊᑐᐊᕐᒪᑦ, ᑭᖕᒍᕐᓚᓂᐊᕐᓂᖅ ᓱᑲᓐᓂᓴᐅᔫᖅ, ᐊᒻᒪᓗ ᐱᕙᓪᓕᓇᕐᓂᓴᐅᑦᓯᓂ ᐅᒥᐊᓕᑦᑕᖏᓐᓄᑦ.

ᑭᖕᒍᒃ ᐅᓯᖕᒋᐊᕐᑎᓗᒍ, ᐅᒥᐊᓕᑦᑕᖏᑦ ᑕᖃᐃᕐᓯᓚᐅᔫᑦ, ᐊᒻᒪᓗ ᐃᓚᖏᑦ, ᐊᓇᕐᕌᕐᓂᒥᓂᒃ ᐸᕐᓇᐃᓕᕐᓯᑎᒃ ᐱᓇᓱᐊᕈᓯᓂ ᐃᑭᑦᑐᓂᑦ ᑕᖅᑭᓂᓗᓐᓃᑦ ᐊᒥᓱᓂ ᐊᓇᕐᕋᓯᒪᔫᒍᑦᓯᑎᒃ

Both ships are factory freezer trawlers. Their licenses allow them to fish for shrimp in certain waters, called Shrimp Fishing Areas (SFA) one to six, beginning in the Davis Strait between Greenland and Baffin Island, and stretching down along the coast of Labrador to the tip of Newfoundland.

For this trip, the ships were fishing in SFA five, which is not too far north of St. Anthony. As a result, it was a relatively quick three-weeks at sea for both vessels. When the fishing is good, the trips are faster, and can be more lucrative for the crew.

While the Kinguk was unloading, crew members took time to rest, and in some cases, prepare to go back home for anywhere between a few weeks to several months, before heading back out to sea. Captain Leif Joensen explained they had been out for 23 days. He

ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᐱᓇᓱᐊᖃᑕᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᖅᐱᐊᓄᑦ): ᐃᓚᐃᔾᔭ ᖁᒪᖅ, ᔭᐃᒥ ᐃᑦᑐᖅ, ᐱᓕ ᑕᖅᑭᐊᐱᒃ, ᐲᑕ ᓂᕕᐊᖅᓯ, ᔩᒥ ᒥᖅᑭᐊᔫᖅ ᐊᒻᒪᓗ ᖃᔨᕕ ᐋᓇᓈᖅ.
Some of the Inuit crew from Nunavik (L-R): Elijah Qumak, Jamie Etok, Billy Tukkiapik, Peter Niviaxie, Jimmy Makiuk, and Harry Annanack.

ᑕᓇᐅᓕᐊᓇᐊᓪᓚᖏᓐᓂᒥᓂ. ᐅᒥᐊᓕᑦᑕᐃᑦ ᓯᕗᓕᖅᑎᖓ ᓖᕝ ᔪᐃᓐᓴᓐ (Leif Joensen) 23-ᓂ ᐅᓪᓗᓂ ᑕᓇᐅᒦᑦᑐᕕᓂᐅᓂᕋᓚᐅᔫᖅ. 1994-ᒥ ᑭᖕᒍᑉ ᐅᒥᐊᓕᑦᑕᖏᓐᓄᑦ ᓯᕗᓕᖅᑎᖑᓚᐅᖅᑐᕕᓂᐅᓂᕋᓚᐅᔫᖅ, ᐊᒻᒪᓗ ᐊᕐᕌᒍᓂ 9-ᓂ ᐱᓇᓱᑦᑎᕆᔭᐅᓯᒪᓕᖅᓱᓂ Farocan-ᑯᓄᑦ.

ᐃᑲᐅᖅᓂᓂ 16-ᓂ ᓴᓂᐊᓂᓗ ᐅᓯᖕᒋᐊᕿᓐᓇᓲᖅ ᑭᖕᒍᒃ ᐅᓯᒥᓂᒃ ᑭᖕᒍᖅᓚᓂᒃ ᖁᐊᖅᓂᒃ. ᐅᓯᖕᒋᐊᓚᐅᔫᑦ ᑕᓪᓕᒪᓂᒃ kilograms-ᓂᒃ ᐅᖅᑯᒪᐃᓐᓂᖅᑲᓈᖅᑎᑐᑦ ᖁᓕᐊᓈᑦ ᐃᓕᐅᖅᑲᐃᕕᒋᑦᓱᒋᑦ ᒪᓂᒪᐅᑎᓖᑦ, ᐊᒻᒪᓗ ᑕᐃᒪ ᐅᓂᐊᖅᓱᒋᑦ ᐃᓕᒪᕕᒦᑦᑐᑦ ᐅᓯᖕᒋᐊᖅᕕᓅᖅᑲᓱᒋᑦ. ᑕᐃᒪ ᐅᖅᑯᒪᐃᑦᑐᓂᐅᑎᓄᑦ ᖁᐊᖅᑲᐅᑎᔫᖅᑲᑕᐅᓂᐊᓕᕋᒥᒃ ᐅᓯᓕᖅᑐᑕᐅᓯᓂᐊᓕᕋᒥᒃ ᐅᓯᒍᑎᓄᑦ, ᐃᑲᐅᖅᓂᓂ ᓯᑕᒪᓂ ᐃᖕᒋᖅᕋᓗᑎᒃ ᓯᖅᑭᓂᓕᐊᕿᑦᔭᐅᓯᑦᓱᑎᒃ ᑯᐊᓇᐳᔫᒃᒍᑦ (Cornerbrook). ᑕᐃᑲᖕᖓᓗ ᐱᓘᑎᒃ, ᐃᓕᐅᖅᑲᑕᐅᓂᐊᓕᕋᒥᒃ ᑭᖕᒍᖅᓚᑦᑎᒍᑦ ᐅᒥᐊᖅᕈᐊᒍᑦ ᑎᐊᓐᒫᓕᐊᕿᑦᔭᐅᓗᑎᒃ (Denmark), ᑕᐃᒪ ᑎᐊᓐᒫᒥ ᔮᐅᔪᑉᒥᐅᓄᑦ ᓂᐅᕕᖅᑎᓄᑦ ᓂᐅᖅᕿᑎᕆᔭᐅᓂᐊᓕᕋᒥᒃ. ᑭᓯᐊᓂ ᑭᖕᒍᖅᓚᐃᑦ ᐃᓚᖏᑦ ᔮᐸᓃᓯᑦ ᓄᓇᖕᖓᓅᖅᑕᐅᔫᒍᒻᒥᔪᑦ.

ᑭᖕᒍᒃ ᐅᓯᖕᒋᐊᖅᑎᓗᒍ, ᐊᖅᕕᒃ ᐅᖅᓱᑐᓚᐅᔫᖅ, ᐅᑕᖅᑭᓱᓂᓗ.

has been the Captain of the Kinguk since 1994, and has worked for Farocan for nine years.

It would take about 16 hours to unload the Kinguk of its cargo of frozen shrimp. Unloading was done by stacking five kilogram boxes on pallets, and hauling them out of the hold onto the dock. They would then be forklifted into a freezer room before being packed into a truck, and driven four hours south to Cornerbrook. From there, they would be stacked onto a container ship bound for Denmark, where they would be sold to European buyers. Some of the shrimp would be going to Japan, however.

While the Kinguk unloaded, the Aqviq took on fuel, and waited. Captain Esberg Kjølbro gave us a tour of the upper deck, and arranged for Tikitok Qaqjurajuk, of Cape Dorset, to describe the factory part of the ship.

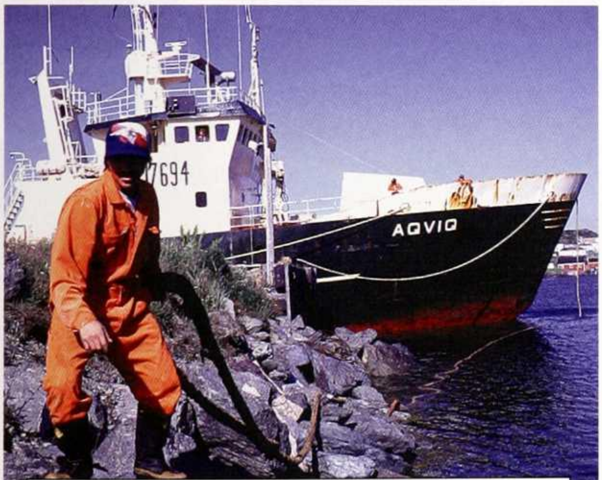
When the nets come in filled with shrimp, the catch is dumped in a huge holding tank. In the factory, pickers stand by and let only part of the catch through bit by bit. They pick

ᐅᒥᐊᕐᕈᐊᑦ ᑎᑭᑐᐊᕐᒪᑕ

ᐅᒥᐊᓕᖅᑕᐃᑦ ᐊᖓᔪᖅᑳᖓ ᐃᐊᔅᐱᐊᒃ ᔪᓪᐳᔪ (Esberg Kjølbro), ᖃᒥᕐᕈᑎᑦᓯᓚᐅᔫᖅ ᖃᖓᓂᒃ, ᐊᒻᒪᓗ ᑎᑭᑦᑐᖅ ᖃᕐᔪᕋᔪᒻᒥᒃ, ᑭᖕᖓᒥᐅᖅ, ᐃᓕᓐᓂᐊᑎᑦᓯᑎᑦᓯᔨᓂ ᐅᒥᐊᕐᕈᐊᑉ ᑭᖑᕐᓚᓕᓇᕕᖓᓂᒃ.

ᑕᐃᒪ ᓄᓗᐊᑦ ᑕᑦᑕᑦᓱᑎᒃ ᑭᖑᕐᓚᓂᒃ ᖃᕝᕕᒪᑕ, ᓄᓗᐊᕐᑐᑦ ᓈᕕᑕᐅᔫᑦ ᐊᖏᔪᐊᓗᒻᒧᑦ ᑭᖑᕐᓚᖅᑳᑎᒧᑦ. ᑭᖑᕐᓚᓂᐊᕐᕕᒥ, ᐳᑯᑦᑏᑦ ᓂᑯᕐᕋᔫᑦ ᑭᖑᕐᓚᓄᑦ ᐊᖅᑯᓴᕐᑕᐅᑲᑦᑕᓱᑎᒃ ᐃᑭᓈᕐᑎᓱᑎᒃ. ᐳᑯᔫᑦ ᐊᓯᖏᓐᓂᒃ ᑭᖑᕐᓚᐅᖏᑦᑐᓂᒃ ᐆᑦᑑᑎᒥᒍᒥᑦ ᖃᓚᓗᒐᐅᔭᐃᑦ ᐊᒻᒪᓗ ᐊᓯᖏᑦ ᓂᐅᕐᕈᑎᑦᓴᐅᖏᑦᑐᑦ ᐃᓕᖅᑲᑦᑕᓱᒋᑦ ᐃᖏᕐᖁᔪᐊᐱᒧᑦ ᒥᑭᔫᑦᓯᓂ ᐅᑎᕐᑎᓯᐅᑎᒧᑦ ᑕᕆᐅᒧᑦ. ᑭᖑᕐᓚᐃᑦ ᐅᑎᕐᑎᑕᐅᖕᖏᑐᑦ ᐊᕕᑦᑐᑕᐅᔫᑦ ᑲᑎᐅᖅᑲᓱᒋᑦ ᒥᑭᓕᓈᑦ ᑲᑎᒪᑎᓗᒋᑦ ᐱᐅᓂᓈᓪᓗ. ᑕᐃᒪ ᐊᕕᐅᖅᑲᑕᐅᑮᕋᒥᒃ ᐊᖏᔫᓪᓗᓐᓄᑦ ᐃᒐᐅᑎᐊᓗᓐᓄᑦ ᐃᖏᕐᖁᓂᐊᓕᕐᒥᒐᒥᒃ, ᑕᐃᒪ ᖁᐊᕐᑎᑕᐅᑲᓪᓚᓂᐊᓕᕐᒥᒃ ᐳᕐᓅᖅᑲᑦᑕᐅᖏᓐᓂᒥᓂ ᐃᕐᔭᕕᓐᓄᑦ ᐊᖏᓂᓕᓐᓄᑦ 5 kilogram-ᒍᓈᕐᑎᑐᓄᑦ. ᑭᖑᕐᓚᑕᐃᑦ ᐃᓚᖏᑦ ᖁᐊᓕᐊᓇᔭᐅᔩᑦ ᐳᕐᓗᓐᓅᖅᑲᑕᐅᑦᓯᑎᓗ 20 kilograms-ᒍᓈᕐᑎᑐᓄᑦ.

ᓯᑦᔭᒥ, ᔮᐅᕈᒻ ᕗᐊᑦ (Jerome Ward), Chianti Plant-ᒥ ᑲᒪᔨᒻᒪᕆ ᓴᐃᓐᑦ ᐋᑐᓂᒥ ᐃᑉᐱᒍᓱᔫᖅ ᐅᓯᖕᒋᐊᕐᑐᓂᒃ. ᓯᖕᒋᖅᑲᑦᑕᐅᑎᖅᑲᑦᑕᓯᑎᒃ ᐱᓇᓱᐊᔫᑦ, ᓯᕐᑭᓂᖁᑎᒃ ᑲᐃᕆᓪᓚᓯᒍ, ᐅᒥᐊᕐᕈᐊᓂᒃ ᐅᓯᖕᒋᐊᕐᓯᑎᒃ. ᑭᖑᒃ ᐅᓯᖕᒋᐊᓈᓕᓚᐅᔫᖅ, ᑕᖅᑲᒪᖕᖏᑐᓂᒃ ᐅᒥᐊᓕᖅᑕᓯᑦᓯᓂ ᐊᒻᒪᓗ ᑕᕐᖁᑦᔮᑐᕐᓯᓂ, ᐊᒻᒪᓗ



ᖁᓛᓂ: ᐃᓚᐃᑦᔭ ᖁᒪᒃ ᐊᑦᓯᓈᑯᑖᒥᒃ ᓯᑦᔭᒨᓇᔪᖅ. ᐊᑖᓂ: ᐊᖅᑭᓯᐃᔪᖅ ᓄᓗᐊᓂᒃ ᖃᐅᔨᒪᐃᓕᖓᒍᑕᓇᑦᓯᑎᒃ ᓄᓇᒨᕈᑕᓇᓂᕐᒥᓂ.
Above: Elijah Qumak brings a long rope ashore. Below: Arranging a security net under the gangplank moments after coming ashore.

When the Ships Come In

out other items such as jellyfish and other non-commercial species, and put them on a small conveyor belt which returns them to sea. The shrimp that remains gets sorted according to size and quality. It makes its way to a mammoth cooker, and then gets quick-frozen before being packed into five kilogram boxes. Some of the catch is frozen and packed into large 20 kilogram bags.

On shore, Jerome Ward, the Chianti Plant Manager in St. Anthony keeps a vigil on the dockworkers. They work in shifts, around the clock, unloading the boats. The Kinguk had finished unloading, took on a fresh crew and supplies, and headed out to sea by Friday evening,

ᐱᖓᓱᐃᑦ ᐊᑦᔨᖑᐊᑦ ᓄᐃᑕᑎᑦᓯᔪᑦ ᐱᐅᓯᓇᔭᐅᓯᒥᒃ ᐅᓯᖕᒋᐊᓇᑦᓯᓂ ᐅᖁᒪᐃᑦᑐᐊᓗᓐᓂᒃ ᖁᐊᕐᓂᒃ ᑭᖑᕐᓚᓂᒃ ᐅᒥᐊᒥᑦ ᖁᐊᖅᑲᐅᑎᒧᑦ.
Three photos to illustrate the process of unloading the tons of frozen shrimp from the ship's hold to the port freezer.

ᐅᒥᐊᕐᕈᐊᑦ ᑎᑭᑐᐊᕐᒪᑕ

When the Ships Come In

ᐃᖏᕐᕋᓱᑦᓱᓂ ᑕᕆᐅᑦᓴᐃᓇᕐᒧᑦ ᓂᕐᑭᑦᓯᑐᓂ ᐅᓐᓄᓴᐅᓕᕐᑎᓗᒍ, ᑎᑭᑦᑐᕕᓂᐅᑎᓗᒍ ᑕᒐ ᓴᐃᓐᑦ ᐋᓐᑐᓂᒧᑦ ᐃᑲᐅᕐᓃᑦ 36 ᓴᓂᐊᓃᑦᑐᑦ ᖄᖏᕐᑎᓗᒋᑦ. ᐊᒻᒪᓗ, ᐊᕐᕕᒃ ᐅᓯᖏᐊᕐᕕᓂᑦ ᐊᐅᓪᓚᓕᓚᐅᔪᒻᒥᔪᖅ ᐊᓪᓕᑐᓂ ᐅᓐᓄᓴᒃᑯᑦ, 6-7 ᐅᓐᓄᓴᒃᑯᑦ ᐊᑯᓐᓂᖕᒐᓂ.

ᑲᖏᕐᓱᒦᑦᓱᑕ, ᐳᓛᕆᐊᓚᐅᔪᔪᒍᑦ ᐅᒥᐊᕐᕈᐊᑎᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ. ᐃᓚᐃᑦᓴ ᖁᒪᖅ ᓴᓪᓗᒥᐅᖅ ᐃᓪᓗᐊᕈᓯᖃᖃᑎᖃᓚᐅᔫᖅ ᔭᐃᒥ ᐃᑦᑐᒥᒃ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥᐅᒥᒃ. ᔭᐃᒥ ᐅᒥᐊᕐᕈᐊᒥᒃ ᐱᐅᒃᑯᑎᖏᓐᓂᓗ ᐱᒪᔨ, ᐅᓂᐊᒐᓕᕆᔨᐅᑦᓱᓂᓗ, ᐊᒻᒪᓗ ᐅᒥᐊᕐᕈᐊᑉ ᖄᖕᒐᓃᑦᑐᓂᒃ ᐱᐅᒃᑯᑎᓐᓂᐊᑎᐅᑦᓱᓂ, ᓄᓗᐊᓕᕆᔨᐅᑦᓱᓂᓗ. ᐃᓚᐃᑦᓴ ᐱᓇᓱᑦᑎᐅᑎᓗᒍ ᑭᖑᕐᓚᓕᕆᕕᒻᒥ, ᐳᑯᑦᑎᐅᓱᓂ, ᐊᒻᒪᓗ ᐴᕐᑐᐃᔨᐅᑦᓱᓂ ᑭᖑᕐᓚᓂᒃ. ᑕᒪᖏᒃ ᐃᑲᐅᕐᓂᓂ ᐱᖕᒐᓲᔪᕐᑐᓂ ᐱᓇᓱᐊᓲᒃ, ᑕᐃᒪ ᐃᑲᐅᕐᓂᓂ ᐱᖕᒐᓲᔪᕐᑐᒋᐊᓪᓚᓂ ᑕᖃᐃᕐᓯᓂᐊᓕᕐᒥᒐᒥᒃ. ᑕᒪᖏᒃ ᓄᓇᕕᒻᒨᕆᐊᒥᒃ ᕿᓚᓈᓚᐅᔫᒃ ᐱᔭᕇᕐᓯᒪᔪᐃᓐᓇᐅᓚᐅᔪᒐᒥᒃ ᐱᑦᓯᐊᓱᑎᒃ ᑭᖑᕐᓚᓃᑦᑐᓃᑦᓱᑎᒃ.

ᑭᖑᕐᓚᑕᐅᔪᑦ ᐃᑉᐱᒋᑦᓱᒋᑦ, ᐅᒥᐊᕐᒥ ᐱᓇᓱᐊᕐᑐᑦ ᑮᓇᐅᑦᔭᕈᓐᓇᓲᑦ $4,000-ᓄᑦ ᑎᑭᑦᑐᓂᒃ ᐱᓇᓱᐊᕈᓯᓂ ᐱᖕᒐᓱᓂ ᐱᓇᓱᐊᕐᓱᑎᒃ. ᑭᓯᐊᓂ, ᑎᒥᒥᒃ ᐊᑐᒻᒪᕆᓐᓇᑐᖅ ᑕᖃᓐᓇᓱᓂ, ᐊᒻᒪᓗ ᐊᑦᑕᓇᕐᑑᒍᓐᓇᓱᓂ. ᑭᖑᕐᓚᓕᕆᕕᒻᒥ, ᐊᖑᑏᑦ ᓂᑯᕐᕋᓲᑦ ᐃᑲᐅᕐᓂᓂ ᐱᖕᒐᓲᔪᕐᑐᓂ ᐃᖏᔪᐃᑦᑑᓱᑎᒃ.

ᑕᑯᑦᓴᐅᓂᓕᒫᒥᒍᑦ, ᐱᓇᓱᐊᕆᐊᒥᒃ ᑭᖑᕐᓚᑕᕐᕕᒥ ᐊᓕᐊᑦᑑᔭᓚᐅᔫᑦ. ᐄᒐᕐᓯᒪᑲᐃᓐᓇᓕᑐᐊᕐᒥᒃ ᑕᖃᐃᕐᓯᓲᑦ ᐅᑎᓚᖕᒐᒻᒥᓱᑎᒃ ᑭᖑᕐᓚᓂᐊᓚᖕᒐᑦᓯᑎᒃ ᐱᓇᓱᐊᕈᓯᓂ ᐱᖕᒐᓱᓂ, ᐅᕝᕙᓘᓐᓃᑦ ᐊᓇᕐᕋᒥᓄᑦ ᐃᓚᒥᓄᑦ ᐃᓚᓐᓈᒥᓄᓗ ᐅᑎᓚᖕᒐᑦᓯᑎᒃ.

roughly 36 hours after arriving in St. Anthony. Meanwhile, the Aqviq left port on Sunday evening, between 6-7 p.m.

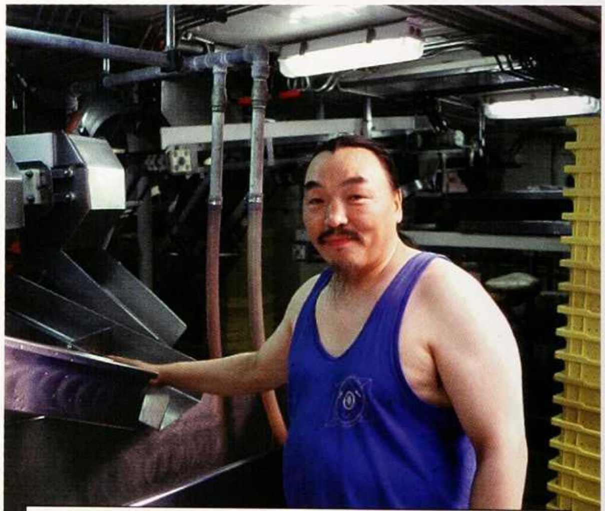
While in the harbour, we visited a few of the crew members from Nunavik. Elijah Qumak from Salluit shared a room with Jamie Etok from Kangiqsualujjuaq. Jamie is the Bosun, working with the trawls, and materials on deck, including netting. Elijah works as a crew member in the factory, picking, and packing shrimp. Both work shifts of six hours on, six hours off. They were looking forward to going back to Nunavik as they had both completed successive trips in a row.

Depending on the catch, crew members can make an average of $4,000 for a three-week trip. But, it's hard physical work, and can be dangerous. In the factory, the men are on their feet for a six hour stretch.

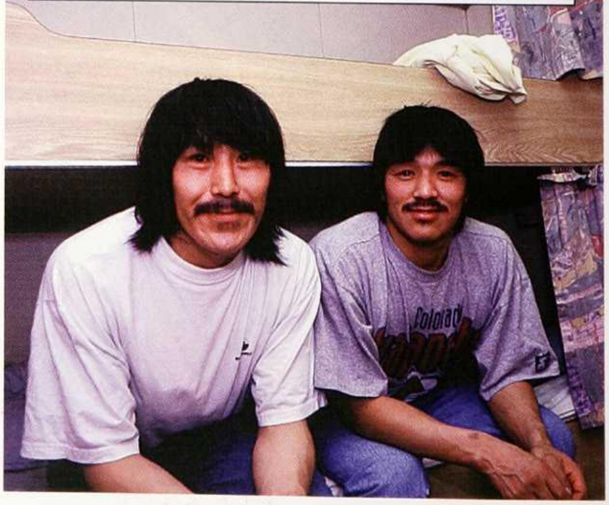
From all appearances, they enjoy the work. Getting into port gives them a chance to unwind before heading back out for another three weeks, or back home to spend some time with family and friends.

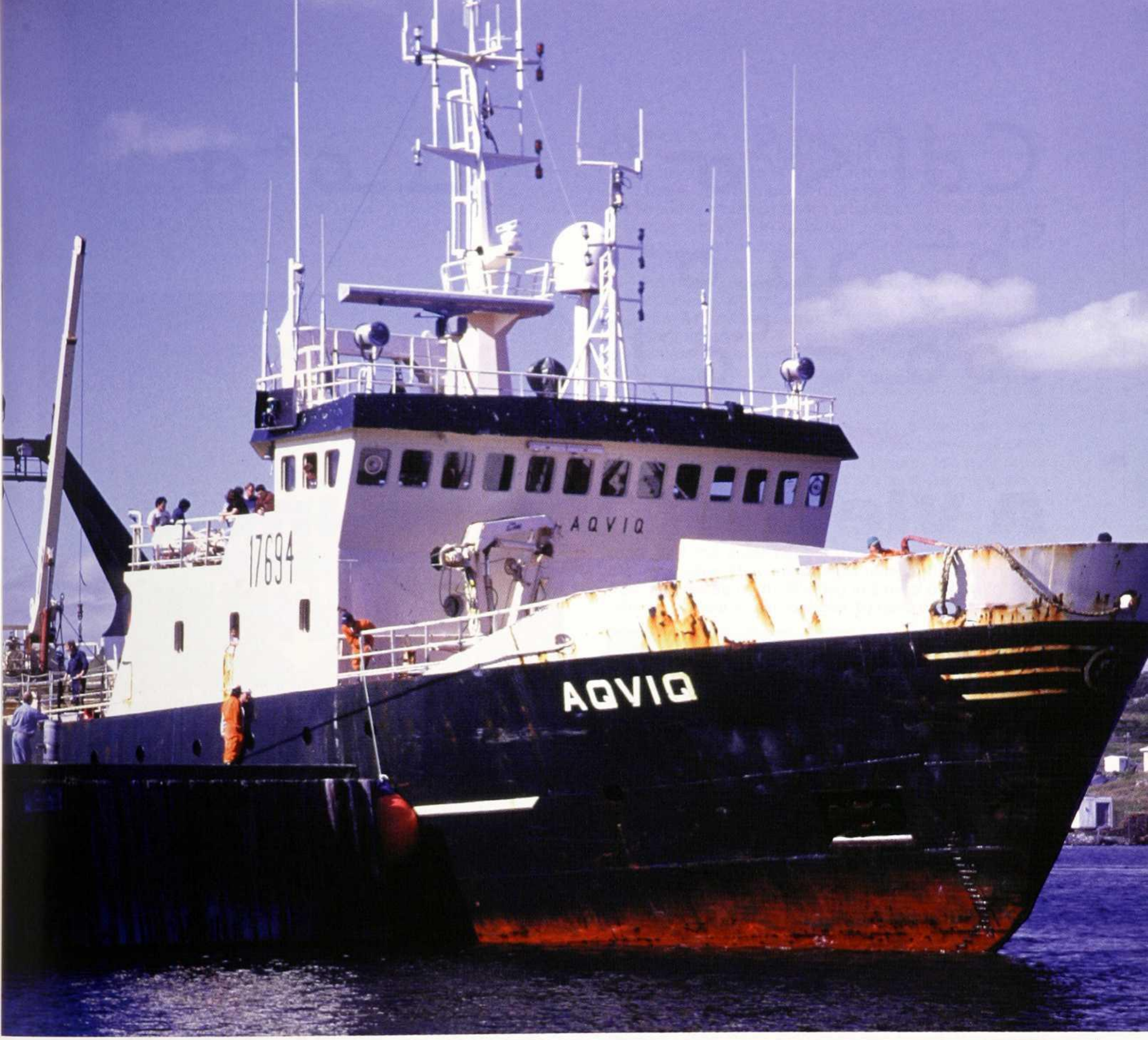
ᖁᓛᓂ: ᒪ. ᕕ. ᐊᕐᕕᒃ ᐊᖕᒐᔪᖅᑲᖕᒐ ᐃᔅᐳᒃ ᑯᔪᓪᐳᔪ. ᐊᑖᓂ: ᐸᐱ ᐋᓇᓈᖅ ᑰᑦᔪᐊᒥᐅᖅ ᐱᓇᓱᑦᑐᖅ ᒪ. ᕕ. ᑭᖑᕐᒥᒃ, ᓯᑦᔭᖕᒐᓂᒻᒥᔪᖅ ᐊᑕᐅᑦᓯᑯᑦ.
Above: M.V. Aqviq Captain Esberg Kjølbro. Below: Bobby Angnatak of Kuujjuaq works on the M.V. Kinguk, also in port at the same time.

17786
KINGUK



ᖁᓛᓂ: ᑎᑭᑦᑐᖅ ᖃᑦᔪᕋᔪᒃ ᑭᙵᒥᐅᖅ ᐅᖄᔪᖅ ᖁᐊᖃᐅᑎᐅᑉ ᒥᑦᓴᓄᑦ. ᐊᑖᑕᓂ: ᔭᐃᒥ ᐃᑦᑐᖅ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥᐅᖅ (ᓴᐅᒥᐊᓂ) ᖃᕆᐊᖃᑎᓕᒃ ᒪ. ᕕ. ᐊᕐᕕᒥ ᐃᓚᐃᑦᓴ ᖁᒪᕐᒥᒃ ᓴᓪᓗᒥᐅᒥᒃ.
Above: Tikitok Qaqjurajuk of Cape Dorset explains factory freezer equipment. Below: Jamie Etok of Kangiqsualujjuaq (left) shares a cabin on the M.V. Aqviq with Elijah Qumaq of Salluit.




17694
AQVIQ
AQVIQ

NORTHERN PRAWNS
Shell-on, cooked at sea
Product of Canada
CREVETTES NORDIQUES
Entières, cuites en mer
Produit du Canada
5 kg
11 lbs

ᑲᑎᑦᓯᑎᒃ ᐅᖅᑯᒪᐃᓐᓃᑦ ᒪ. ᕕ. ᐊᖅᕕᒥ:

- 226 ᐅᖅᑯᒪᐃᓐᓃᑦ
- 19-ᓂᒃ ᐅᓪᓗᓂᒃ ᑭᖕᒍᖅᓚᓂᐊᖅᓯᑎᒃ
- 11.9 ᐅᖅᑯᒪᐃᓐᓃᑦ ᐅᓪᓗᑕᒫᑦ ᐱᔭᐅᔫᑦ

ᐅᒥᐊᖅᑭᐊᒥ ᐱᓇᓱᒍᒪᒍᕕᑦ, ᐅᖃᓪᓗᖕᓇᖅᑯᑎᑦ ᒫᒃ ᐊᓚᐅᑦᒧᑦ, ᓰᑯ ᐃᖃᓗᓕᕆᔨᒃᑯᓂ, 1-800-361-7052, ᐅᕝᕙᓘᓐᓃᑦ (514) 634-8091

Total Tonnage on M.V. Aqviq:

- 226 Metric Tonnes
- 19 days fishing
- 11.9 tonnes per day

If you are interested in working on a ship, contact Marc Allard, Seaku Fisheries, 1-800-361-7052, or (514) 634-8091

ᑕᑯᒥᐊᕿᓂᖅ ᐃᓄᓐᓂᒃ ᖃᓪᓗᓈᓂ ᓄᓇᓕᖅᑕᒦᑦᑐᓂᒃ

ᐹᑉ ᒥᐊᓱᒧᑦ

A View of Urban Inuit

By Bob Mesher

ᒪᓐᑐᕆᐊᒥ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᓂᒃ ᑐᖕᖓᓱᑦᑎᖅᑲᑎᒌᒍᑎᐅᑦᓱᓂ ᓱᓚᑦᑎᓯᕙᒃ ᐃᑲᔪᕐᑕᐅᓱᓂ ᒪᑭᕝᕕᒃᑯᓄᑦ ᐊᒻᒪᓗ ᓇᓂᒻᒪᖕᖔᑦ ᖃᐅᔨᒪᔭᐅᑦᑕᐃᓕᑎᑕᐅᔭᖅ ᒪᓐᑐᕆᐊᒥ ᐊᕐᓇᓄᑦ ᐊᓐᓇᐅᒪᒋᐊᕐᕕᒧᑦ, ᔮᐸᓃᑦ ᐃᓗᕐᕈᓯᕐᒥᑎᒍᑦ ᐃᓅᒍᓯᖕᒋᓐᓂᒃ ᖃᐅᔨᓴᕐᑎ ᓄᐳᕐᑭᒍ ᑭᓯᑲᒥ ᑯᓇᓕᑕᒥᓯᓂᑭᓕ ᑯᓂᐅᓯᓂᑐᖕᒍᒪᓂ0 ᐊᕐᕿᒍᓐᓂ ᒪᕐᕉᓂ ᖃᐅᔨᓴᓚᐅᔭᖅ ᐃᓄᐃᑦ ᒪᓐᑐᕆᐊᒥᑦᑐᑦ ᐅᓂᒃᑳᑕᐅᓯᒪᓂᖕᒋᓐᓂᒃ, ᐃᓅᓯᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᐊᔭᐃᓐᓇᕈᓯᖕᒋᓐᓂᒃ. ᐃᓄᓐᓂᒃ ᖃᐅᔨᓴᕐᕕᖃᑐᐊᖕᖑᐊᓚᐅᔭᖅ ᐃᓕᓐᓂᐊᑐᓂᒃ, ᐱᓇᐊᓱᕐᑐᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐊᓂᕐᕿᖃᖕᖏᑐᓂᒃ ᓄᓇᓕᕐᓚᒥ. ᖃᐅᔨᓴᕐᓂᖓ ᐊᑕᐅᓯᐅᑦᓯᓂ ᐃᓚᒋᔭᐅᑐᐃᓐᓇᖁᖅ ᐊᖕᒋᔪᒻᒪᕆᒻᒥᒃ ᖃᓄᐃᓕᒋᐊᕈᑎᖃᕐᓯᒪᓂᖕᖓᓄᑦ ᖃᐅᔨᓴᓚᖕᖓᑦᓯᑎᒃ ᓄᓇᖃᕐᖃᕐᓯᒪᔭᑦᓴᔭᓂᒃ ᓄᓇᓕᕐᓚᒥᐅᒍᓕᕐᑐᓂᒃ ᓯᓚᕐᔪᐊᓕᒫᒥ.

ᐃᓚᖏᑦ ᐃᓄᐃᑦ ᒪᓐᑐᕆᐊᒥᐅᒍᓚᐅᕐᑐᓲᑦ "ᐊᑯᓂᐅᖕᖏᑐᖅ ᑖᕝᕙᓂᒥᐅᒍᓚᐅᕐᑐᓯᑎᒃ" ᐅᑦᑑᑎᒋᓗᒋᑦ ᐋᓂᐊᕕᓕᐊᕐᓯᒪᔭᐃᑦ, ᓂᐅᕐᕈᓯᒪᔭᑦ (ᐳᓛᓇᐊᕐᓯᒪᔭᑦ), ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑏᑦ ᐱᒋᐅᕐᓴᑎᑕᐅᓂᖃᓚᐅᕐᑐᑐᐃᑦ, ᐅᕝᕙᓘᓐᓃᑦ ᐃᓚᖏᑦ "ᐊᑯᓂᕐᑐᑎᒍᑦ ᑖᕝᕙᓂᒥᐅᒍᓲᑦ" ᒪᓐᑐᕆᐊᒥᐅᒍᒋᐊᕐᑐᓯᒪᔭᐃᑦ ᐊᕐᕿᒍᓕᒫᑉ ᐅᖓᑖᓄᑦ.

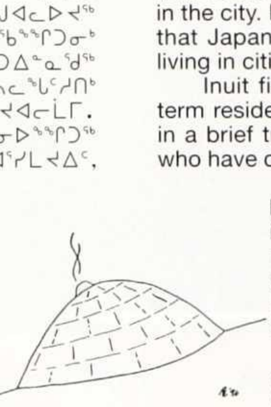
ᖃᐅᔨᔭᐅᖃᑦᑕᓯᒪᓕᕐᑐᑦ ᐃᓄᐃᑦ ᐊᒥᓱᖕᖑᐸᓪᓕᐊᑐᐃᓐᓇᓱᑎᒃ ᐊᐅᓪᓛᐸᓪᓕᐊᓕᓚᐅᕐᓂᖏᑦ 1980-ᓂ ᐊᒻᒪᓗ 1990 ᐱᒋᐊᕐᖃᒥᐅᑎᓪᓗᒍ ᑲᓇᑕᐅᑉ ᓄᓇᓕᕐᓚᐅᓂᕐᐸᐅᓂᖏᓐᓄᑦ, ᐊᓯᖏᓪᓕ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᐊᐅᓪᓛᓂᖃᓚᐅᕐᓯᒪᑎᓪᓗᒋᑦ ᐊᒥᓱᒻᒪᕇᑦ 1960-ᓂ, ᑕᐃᒫᒃ ᖃᐅᔨᓯᒪᓂᖁᖅ ᑭᓯᑲᒥ (ᑯᓂᐅᓯᓂᑐᖕᒍᒪᓂ-ᒥ) ᖃᐅᔨᓴᕐᑐᕕᓂᖅ.

70->ᓴᒥᑦ 80->ᓴᒧᑦ ᑯᓪᔾ5-ᓐᔾ50 ᒥᑦᓵᓂᑦᑐᖅ ᐃᓄᐃᑦ ᖃᓪᓗᓈᑦ ᓄᓇᓕᕐᓚᖕᒐᓂᒥᐅᑦ ᐊᕐᓇᐅᔭᐃᑦ, ᐊᖑᑏᑦ ᐅᑭᐅᕐᑕᑐᒧᑦ ᐅᑎᕈᓇᐅᓂᕐᓴᐅᑎᓪᓗᒋᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖕᒐᓂᑦᑐᕕᓂᐅᑦᓯᑎᒃ. ᐃᓄᐃᑦ ᑲᓇᑕᓕᒫᒥ ᑲᑎᓪᓕᕿᒥᒃ 44,000 ᒥᑦᓵᓂᑦᑎᓗᒋᑦ, 8,300 ᒥᑦᓵᓂᑦᑐᑦ (ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃ ᐊᑕᐅᓯᖅ ᑕᓪᓕᒪᐅᒋᐊᑕᒫᑦ) ᖃᓪᓗᓈᑦ ᓄᓇᓕᕐᓚᖕᒐᓂᒥᐅᑦ - ᓄᓇᕕᒻᒥᐅᓕᒫᑦ ᐃᓄᕐᑯᑎᓕᒫᖏᓐᓂᒃ ᑕᐃᒪᐃᓪᓗᐊᑲᓵᑦᑐᑦ. ᐊᒥᓱᑲᓪᓕᐃᑦ ᐃᓄᐃᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖕᒐᓂᐅᒍᒍᒪᓂᖏᑦ ᐅᑦᑑᑎᒋᓗᒋᒃ ᑐᕉᓐᑐᒥ ᐅᕝᕙᓘᓐᓃᑦ ᒪᓐᑐᕆᐊᒥ ᓇᓗᓇᖕᖏᑦᓯᐊᕐᑐᑦ, ᐃᓄᐃᑦ ᐊᒥᓲᓪᓕᐸᓪᓕᐊᑐᐃᓐᓇᓚᖓᓂᖏᑦ ᓱᕐᑯᐃᓇᕐᑎᓯᔪᑦ ᖃᓪᓗᓈᑦ ᓄᓇᖏᓐᓂ, ᑕᐃᒫᒃ ᑐᓴᕐᑎᓯᓯᒪᔪᖅ ᖃᐅᔨᓴᕐᑐᕕᓂᖅ.

ᐊᐱᕐᓱᑕᐅᓚᒥᒃ ᒪᓐᑐᕆᐊᑉ ᐊᒻᒪᓗ ᓄᓇᓕᖕᒐᑕ ᐊᑦᔨᒌᖕᖏᓂᖏᓐᓂᒃ, ᐃᓄᐃᑦ ᖃᐅᔨᓴᕐᕕᐅᔭᕕᓃᑦ ᐱᕕᑦᓴᖃᑦᓯᐊᓂᕐᓴᐅᓂᕿᐃᔭᕕᓃᑦ ᐃᓕᓐᓂᐊᓂᕐᒧᑦ, ᓄᓇᓕᑭᑦᑐᑲᓪᓚᒥᖕᖏᓂᕐᓴᐅᓂᕿᕐᓯᑎᓪᓗ ᐃᓄᑑᑎᖕᖏᓂᕐᓴᐅᓂᕿᕐᓯᑎᓪᓗ

In cooperation with Makivik Corporation, the Montreal Native Friendship Centre, and an undisclosed Montreal women's shelter, Japanese cultural anthropologist Nobuhiro Kishigami has spent the past two summers researching the stories, lifestyles, and ambitions of Inuit living in Montreal. His focus is on Inuit who are pursuing their education, who are employed, or who are homeless in the city. His research is one aspect of a major initiative that Japan has underway to study Aboriginal Peoples living in cities throughout the world.

Inuit find themselves in Montreal as either "short-term residents" such as patients, tourists, and students in a brief training program, or as "long-term residents" who have chosen to live in Montreal for more than a year.



The phenomena that more and more Inuit have begun migrating to Canada's largest cities to live started in the 1980's and early 1990's, in contrast to other First Nations people who began relocating in significant numbers to these cities in the 1960's, according to Kishigami.

Seventy to 80 percent of urban Inuit are women, while Inuit men are far more likely to return to the North following a stay in the city.

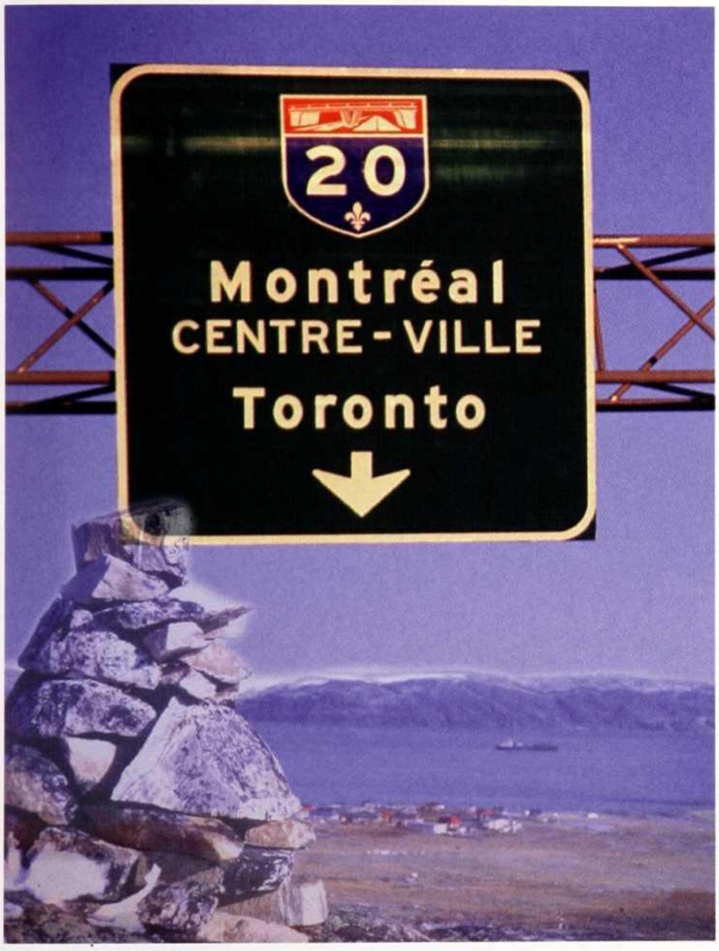
Out of the approximately 44,000 Inuit in Canada, about 8,300 (or one out of five) are living in cities —almost the same number as the population of Nunavik. Several Inuit clearly hope to live in a city such as Toronto or Montreal, which suggests the population of urban Inuit will continue to increase, he reports.

Asked about the differences they see between Montreal and their northern home, Inuit research participants say they can have more opportunities for education, feel less (geographically) isolated and pressured, and can be more relaxed in Montreal than in their native communities.

On the other hand, they think the city is overpopulated and too big. Furthermore, some feel that they are treated unjustly by other Canadians in Montreal and point out that there are drug and alcohol problems and

ᐊᒻᒪᓗ ᐊᖅᓱᕈᓐᓇᖏᓐᓂᓴᐅᓂᖃᐃᑦᓱᑎᒃ, ᐊᒻᒪᓗ ᓄᓪᓚᖕᒐᑦᓯᐊᓂᖅᓴᐅᒍᓐᓇᓂᖃᖅᓱᑎᒃ ᒪᓐᑐᕆᐊᒥ ᓄᓇᓪᓇᒻᒥᓂᑦ.

ᐃᓚᖕᒐᑎᒍᓪᓗ, ᓄᓇᓕᖅᓚᒥᒃ ᐊᒥᓲᓗᐊᖅᑐᓂᒃ ᐃᓄᖅᑲᖅᓂᖃᐃᑦᓱᑎᒃ ᐊᒻᒪᓗ ᐊᖏᓗᐊᖅᓂᖃᐃᑦᓱᑎᒃ. ᐃᓚᖏᓪᓗ ᐊᑦᔨᒋᔭᐅᑎᑕᐅᙱᓗᐊᖅᑐᓇᕙᑦ ᑲᓇᑕᒥᐅᖑᖅᑲᑎᒥᓄᑦ ᒪᓐᑐᕆᐊᒥ ᐱᓇᐃᓗᑕᖅᑲᖅᒪᑦ ᐋᖕᒐᔭᓐᓇᑐᐃᑦ ᐊᒻᒪᓗ ᐃᒥᐊᓗᐃᑦ ᐱᓇᐃᓗᑕᐅᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᐃᑲᔪᖅᓯᔭᐅᕕᑦᓴᖅᑲᑦᓯᐊᖏᑦᑑᓂᖃᐃᑦᓱᑎᒃ ᐆᒪᑎᖏᑦᑕ ᐃᑉᐱᓂᖏᑦᑎᒍᑦ ᐅᕝᕙᓗᓐᓃᑦ



BOTH IMAGES: BOB MESHER

ᑎᒥᐅᔪᓂᒃ ᐱᓇᓱᕝᕕᐅᔪᓂᒃ ᐃᑲᔪᖅᓯᒐᔭᖅᑐᓂᒃ ᐱᑕᖅᑲᑦᓯᐊᖏᑦᑑᓂᖃᐃᑦᓱᑎᒃ. ᐅᐃᒍᐃᑎᑐᓪᓗ ᖃᐅᔨᒪᒋᐊᖅᑲᖅᓂᖅ ᐱᓇᐃᓗᑕᐅᕙᑦᓱᓂ ᐱᓇᓱᒐᖅᑖᖃᓯᐊᖅᓂᒧᑦ.

ᐊᒥᓱᐃᑦ ᐊᖅᑯᑎᐅᒍᓐᓇᒥᔪᑦ ᖃᐅᔨᔭᐅᓚᐅᖅᑐᑦ ᖃᐅᔨᓴᖅᓂᖅᑲᖅᑎᓗᒍ, ᐃᓄᐃᑦ ᒪᓐᑐᕆᐊᑉ ᓄᓇᓕᖅᓚᖕᒐᓂᒥᐅᑦ ᐊᕝᕙᓗᐊᓕᒫᖏᑦ ᓄᓇᕕᒻᒥ ᐱᓯᒪᔪᑦ, ᐊᒥᓱᑲᓪᓚᐃᓗ ᓄᓇᑦᓯᐊᒥ ᓵᐸᑐᐊᒥᓪᓗ ᐱᓯᒪᒻᒥᔪᐃᑦ.

ᖃᐅᔨᓴᖅᑐᖅ ᑕᑯᓚᐅᖅᒥᔪᖅ ᑲᓇᑕᒥᐅᑦ ᐊᒥᓲᓂᖅᓴᐃᑦ ᐃᓄᓐᓂᒃ ᑕᑯᑦᓱᒋᑦ ᐊᑦᔨᒋᔭᐅᑎᑦᓯᑐᐃᓐᓇᓂᖏᓐᓂᒃ ᑲᓇᑕᒥᐅᑦᓴᔭᐅᙱᑐᓄᑦ ᐊᐃᓯᐊᒥᐅᓄᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐊᓯᖏᓐᓄᑦ ᖑᑎᓂᓴ ᒍᒪᖅᑭᑭᓂᖅᑲᖑᒥᐅᓄᑦ ᑕᐅᑦᑐᖏᑦ ᑕᑯᑦᓱᒋᑦ, ᑕᐃᒪᐃᒻᒪᑦ ᐃᓄᐃᑦ ᐃᑭᓐᓂᐸᐅᖅᑲᑕᐅᒐᒥᒃ ᓄᐃᑕᔫᔭᖅᑎᑕᐅᑦᔭᙱᑦᑐᑦ. ᑕᒪᓐᓇ ᑕᐃᒪᐃᓚᖅᑭᒍᑕᐅᒻᒥᔪᖅ ᐃᓄᐃᑦ ᒪᓐᑐᕆᐊᒥᐅᑦ ᓄᓇᖅᑲᑎᒋᑦᔭᖏᒻᒪᑕ ᐊᑦᔨᒌᙱᑐᓄᑦ ᐃᓚᒋᔭᐅᑐᐃᓐᓇᓱᑎᒃ ᓇᓂᑐᐃᓐᓈᓱᑎᒃ ᓄᓇᓕᖅᓚᒥ.

ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᓱᖏᐅᑎᓯᒪᑦᓯᐊᕋᓗᐊᖅᑎᓗᒋᑦ ᒪᓐᑐᕆᐊᒥᐅᖑᕆᐊᒥᒃ, ᐃᓚᖏᑦ ᐱᓇᐃᓗᑕᖅᑲᖅᐸᑐᑦ ᐅᑦᑑᑎᒋᓗᒍ ᓱᒃᑯᑭᑦᓱᑎᒃ, ᐃᒥᐊᓗᒻᒧᑦ ᐅᐃᓇᒪᑦᓱᑎᒃ ᐊᒻᒪᓗ ᐋᖕᒐᔭᓐᓇᑐᓂᒃ ᓄᖅᑲᕈᓐᓇᖏᖅᓯᒪᑦᓱᑎᒃ. ᖃᐅᔨᓴᖅᑐᕕᓂᖅ ᐅᖅᑲᒥᔪᖅ, ᐊᒥᓲᓂᖅᓴᐃᑦ "ᐃᓄᐃᑦ ᓄᓇᓕᖅᓚᒦᖅᑲᑎᒥᓂᒃ ᐱᖅᑲᑎᒥᑦᓯᐊᓱᑎᒃ ᐃᑲᔪᖅᑎᒥᑦᓯᐊᕈᓐᓇᑐᑦ ᐃᑲᔪᖅᑕᐅᕆᐊᖅᑲᖅᑐᖅᑲᓚᖅᒪᑦ."

that there is no spirit or institution for mutual help in the city. The pronounced necessity to know French makes it especially difficult to find employment there.

There are a number of other trends which have been noted in his research about urban Inuit in Montreal, for instance while more than half come from Nunavik, a significant number also arrive from the Northwest Territories and Labrador.

He has found that most Canadians find it almost impossible to distinguish Inuit from immigrants from Asia or Latin American countries in terms of appearance, therefore urban Inuit are classified among the "invisible minorities". This, in part, is also because Inuit in the Montreal area do not form their own neighbourhood but live in multi-ethnic situations dispersed in residential areas across the city.

While some Inuit adapt well to life in Montreal, others are involved in social problems such as poverty, alcoholism, and drug addiction. He says, though, in a majority of cases, "Friends of urban Inuit are Inuit who help each other in times of need."

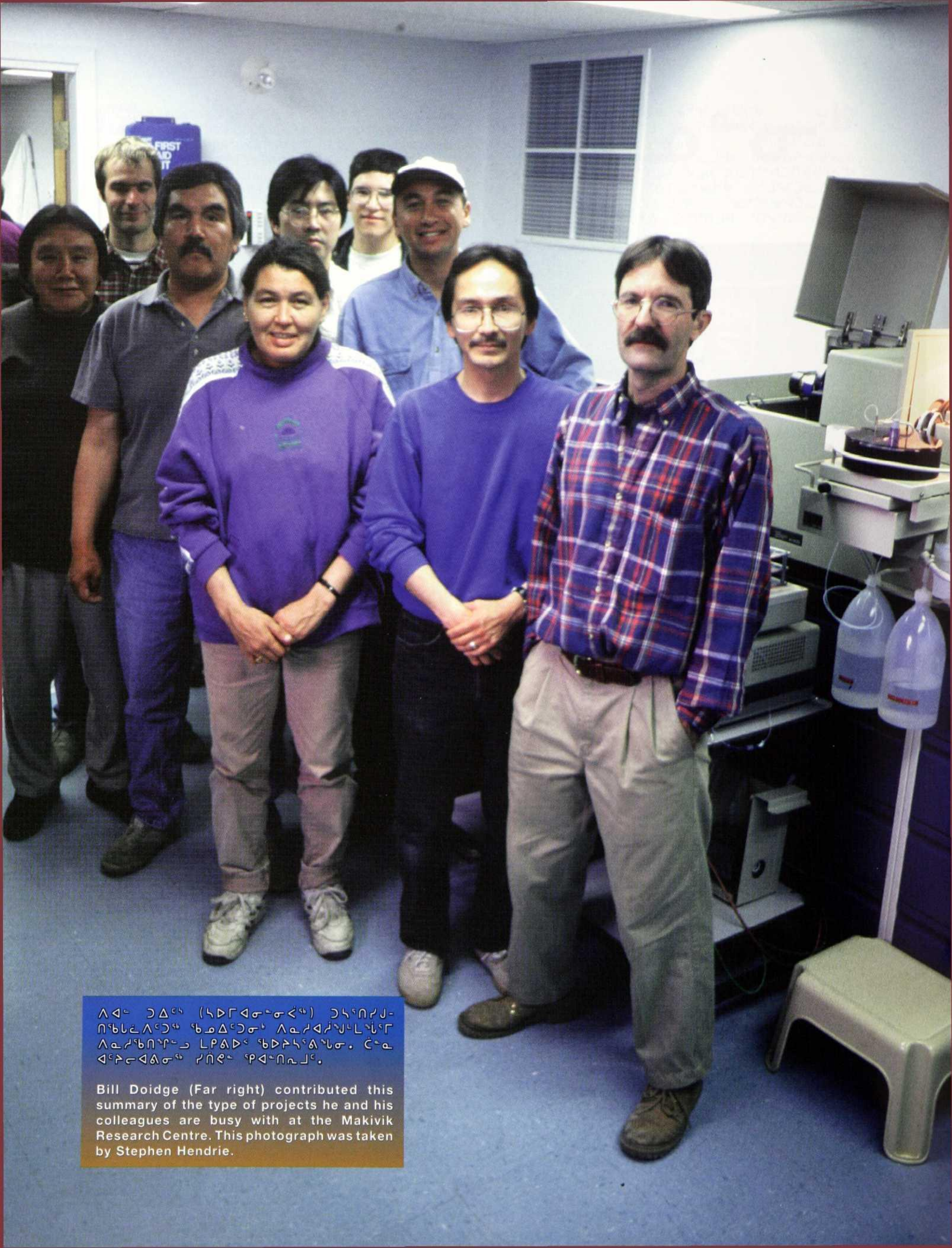
One main focus for the study is the maintenance of social relations through the practice of sharing country food, and the great benefit that is created for Inuit in Montreal when they are able to receive these products from hunters up north. Sharing in a meal of country food offers a chance to eat together, to have conversations in Inuktitut, and to prevent isolation in the city. Those with a stable income can afford to call and have food sent down, but those on welfare can't get the food as easily this way. Therefore, Kishigami has found, those most hungry for Inuit food are the welfare recipients and homeless in the South."

ᓄᐳᖅᑭᕈ ᑭᓯᑲᒥ ᒪᓐᑐᕆᐊᑉ ᓇᖅᓴᖕᒐᓂᑦᓯᓂ ᑕᑯᓐᓇᑐᖅ ᒪᓐᑐᕆᐊᑉ ᓄᓇᓕᖅᓚᖕᒐᓂᒃ.
Nobuhiro Kishigami up on Mount Royal, overlooking the city of Montreal.

Those Inuit surveyed feel there is a great need for some type of "Inuit Centre" where one could go to socialize, exchange information, and receive other types of support.

Kishigami knows Montreal well, having studied at McGill University from 1983 to 1988. He has also conducted circumpolar work in Akulivik, Kangiqsualujjuaq, and Killiniq, as well as in Pelly Bay, NT and Koryak, Russia. His curiosity for the Inuit culture began as an academic interest which has grown with recent continuous changes in the society.

"Amazingly Inuit can survive in the South but there are little resources for improvement," he says. Some results of his findings will be published in Japanese, for those who are funding the project. He is also writing a research report to circulate to the leaders of interested organizations and to the Inuit living in the city.



ᐱᐊᓐ ᑐᐃᑦᔅ (ᓴᐅᒥᐊᓂᖕᓂᐹᖅ) ᑐᓴᕐᑎᓯᒍᑎᖅᑲᓚᓵᐱᑦᑐᖅ ᖃᓄᐃᑦᑐᓂᒃ ᐱᓇᓱᐊᓲᖑᒻᒪᖔᕐᒥ ᐱᓇᓱᖅᑲᑎᖏᓐᓄ ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓᓂ. ᑖᓐᓇ ᐊᑦᔨᓕᐊᕕᓂᖅ ᓯᑏᕙᓐ ᕿᐊᓐᑎᓇᒧᑦ.

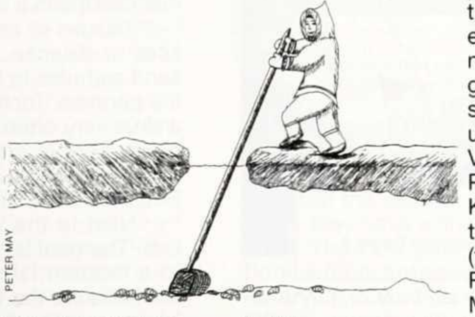
Bill Doidge (Far right) contributed this summary of the type of projects he and his colleagues are busy with at the Makivik Research Centre. This photograph was taken by Stephen Hendrie.

ᒪᑭᕕᐅᑉ ᕐᑲᐅᔨᓴᕐᕕᖕᒐᑦ: ᐃᓗᐊᓂ ᐱᓇᓱᐊᕐᑕᐅᔪᐃᑦ ᐅᓂᒃᑳᑕᐅᓂᖕᒋᑦ

Makivik's Research Centre: the Inside Story

ᐃᓄᐃᑦ ᐆᒪᔪᓕᕆᓂᖕᒋᑦ ᑲᔪᓯᑦᓯᐊᖕᒋᓐᓇᕐᑯᖅ ᐱᒻᒪᕆᐅᓂᕐᑲᕐᒪᑦ ᐃᓅᓯᖕᒋᓐᓂ. ᒫᓐᓇᐅᓕᕐᑎᓗᒍ, ᐃᓄᐃᑦ ᐃᓱᒫᓗᕆᔭᕐᑲᓕᕐᑐᑦ ᐆᒪᔪᐃᑦ ᓱᒃᑯᓇᕐᑐᕐᑲᓕᕐᓂᖕᒋᓐᓂᒃ, ᐊᒥᓱᒻᒪᓈᑦ ᐆᒪᔪᐃᑦ, ᑎᒻᒥᐊᑦ ᐃᕐᑲᓗᐃᓪᓗ, ᐊᒻᒪᓗ ᐱᓇᓱᐊᕐᓂᐅᔪᐃᑦ ᓱᕐᕋᐃᑐᐃᓐᓇᓇᐊᕐᑲᕐᓂᖕᒋᓐᓂᒃ ᐊᕙᑎᒥᒃ. ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ ᑐᓴᐅᒪᑎᑦᓯᓯᐊᕋᓯᐊᒍᑦ ᑕᒪᒃᑯᓂᖕᒐ ᐃᓱᒫᓗᑎᕆᔭᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᐃᓚᒋᔭᐅᑎᖕᒋᓐᓇᓯᐊᕋᓱᐊᒧᑦ ᕐᑲᐅᔨᓴᕐᓂᐅᔪᓄᑦ ᓄᓇᒥᔭᖕᒋᓐᓂ, ᒪᑭᕕᒃ ᓄᐃᑦᓯᓚᐅᕐᓯᒪᕗᖅ ᕐᑲᐅᔨᓴᕐᕕᒥᒃ 1975-ᖑᑎᓪᓗᒍ. ᑕᐃᒪᖕᖕᒐᓂᑦ, ᐱᕙᓪᓕᐊᓂᖕᒐ ᐊᖕᒋᓕᕙᓪᓕᐊᑐᐃᓐᓇᕋᒥ ᐊᓯᑦᔨᔭᐅᓯᒪᔪᖅ ᐆᒧᖕᒐ: ᓄᑕᐅᓯᓕᕈᓐᓇᑐᓂᒃ ᐱᕕᑦᓴᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᒐᓱᐊᕐᕕᐅᑉ ᐱᓇᓱᐊᕐᕕᖕᒐ. ᑲᒪᒋᔭᐅᑦᓱᓂ ᒪᑭᕕᐅᑉ ᐊᖕᒐᔪᕐᕐᑳᖕᒐᑕ ᑐᖕᒐᓕᓕᕐᕐᑭᖕᒐᑕ ᐊᓪᓚᕕᖕᒐᓄᑦ ᒫᓐᓇ ᔭᓂ ᐱᑕᒧᑦ. ᕐᑲᐅᔨᓴᕐᕕᒃ ᑰᑦᔪᐊᒥᑦᑐᖅ ᐊᖕᒐᔪᕐᕐᑳᑉ ᑐᖕᒐᓕᓕᕐᕐᑭᖕᒐᑕ ᐱᓇᓱᐊᕐᕕᖕᒐᓄᑦ ᐃᓚᒋᔭᐅᔪᖅ ᐃᓚᕐᑲᕐᒥᓱᑎᒃ ᐅᑯᓂᖕᒐ - ᓄᓇᖕᒍᐊᓕᓂᕕᒃ ᐊᒻᒪᓗ ᕐᑲᐅᔨᓴᕐᕕᐅᑉ ᐊᐅᓚᑕᐅᓂᖕᒐ ᒫᓐᓇ ᒪᓐᑐᕆᐊᒥᑦᑐᒐᓗᐊᖅ ᑭᓯᐊᓂ ᐊᐅᓪᓛᓚᕐᑐᖅ ᐃᓪᓗᒧᑦ ᓄᑖᒧᑦ ᒫᓐᓇ ᓴᓇᔭᐅᔪᒧᑦ ᑰᑦᔪᐊᒥ ᕐᑲᐅᔨᓴᕐᕕᐅᑉ ᓴᓂᕐᕘᓂ, ᔭᓄᐊᕆ 1998-ᒧᓕᕐᐸᑦ.

ᑲᒪᔨᒻᒪᕆ, ᐱᐊᓪ ᑐᐃᑦ, ᑲᒪᒋᔭᕐᑲᕐᑐᖅ ᐊᒻᒪᓗ ᐆᒪᔪᓂᒃ ᕐᑲᐅᔨᓴᕐᑎᐅᓱᓂ. ᑖᓂᐊᓪ ᓚᑭᐊ, ᐆᒪᔪᓂᒃ ᓈᓐᓂᐊᓯᐅᕐᑎ, ᕐᑲᐅᔨᓴᕐᑎᐅᓲᖅ ᐆᒪᔪᐃᑦ ᓈᓐᓂᐊᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᐅᕙᑎᓕᕆᓂᕐᒥᒃ. ᓯᑕᒪᐃᑦ ᐆᒪᔪᓕᕆᔨᕗᑦ ᐱᓇᓱᕐᑲᑎᒌᑦ ᕐᑲᐅᔨᓴᕐᓱᑎᒃ ᐆᒪᔪᓂᒃ ᐃᒪᕐᒥᐅᑕᓂᒃ ᓄᓇᒥᐅᑕᓂᓗ, ᐊᒻᒪᓗ ᑎᒻᒥᐊᓂᒃ ᐃᕐᑲᓗᓐᓂᓗ. ᑭᓯᐊᓂ, ᐊᑐᓂᑦ ᐊᑦᔨᑮᖕᖕᒋᑐᓂᒃ ᐱᓇᓱᐊᒐᕐᑲᕐᓱᑎᒃ. ᐋᓕ ᑯᐊᑕ ᑲᒪᔨᒋᔭᐅᔪᖅ ᑰᑦᔪᐊᒥ ᐃᕐᑲᓗᓐᓂᒃ ᕐᑲᐅᔨᓴᕐᓂᒧᑦ. ᐱᑕ ᒪᐃ,


PETER MAY

Wildlife continues to be an important factor in Inuit life. These days, people are concerned about contaminants in wildlife, the abundance of mammals, birds and fish, and industrial projects that may affect the well-being of the environment. To be able to provide the Inuit of Nunavik with information about these concerns, and ensure that they are active participants in scientific studies undertaken on their own land, Makivik established a Research Department in 1975. Since then, it has grown into the Renewable Resources Development Department under the office of the Second Vice-President, presently Johnny Peters. The Research Centre in Kuujjuaq is part of the department; the other sections, cartography (formerly Orientation CGR Inc.) and Research Administration are in Montreal, but will relocate to a new building, now under construction in Kuujjuaq beside the Research Centre, in January 1998.

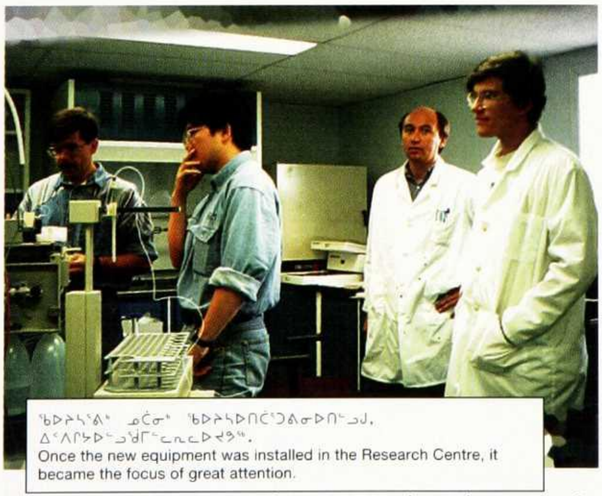
The Centre Director, Bill Doidge, is responsible for administration in addition to wildlife studies. Daniel Leclair, a wildlife veterinarian, examines wildlife diseases and environmental issues. Four wildlife technicians work together on marine and land mammals, and birds and fish. However, they have their own areas of specialization. Alix Gordon is the manager of the Koksoak Fish

ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓᑕ: ᐃᓗᐊᓂ ᐱᓇᓱᐊᕐᑕᐅᔪᐃᑦ ᐅᓂᒃᑳᑕᐅᓂᖏᑦ

ᐅᐱᕐᖔᖑᓕᕐᒪᑦ (ᐊᐅᔭᐅᓕᕐᒪᑦ) ᐃᓚᒥᑕ ᐆᒪᔪᕐᓯᐅᑎᑦᓯᕕᖓᓂᒃ ᐃᑲᔪᕆᐊᕐᓯᒪᔫᖅ, ᐱᓇᓱᐊᕐᐸᑐᖅ ᐃᖃᓗᓐᓂᒃ ᐊᒻᒪ ᑎᒻᒥᐊᓂᒃ ᐃᒪᕐᒥᐅᑕᓂᒃ. ᓯᐊᔅᓕ ᒥᐊᓱ ᐃᖃᓗᐃᑦ ᐱᐅᓯᐅᒥᔭᐅᒐᓱᐊᕐᓂᖏᓐᓂᒃ, ᐅᕕᓗᕐᓂᒃ ᐊᒻᒪ ᖃᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᐊᕐᐸᒦᑦᓱᓂ. ᓵᓐᑎ ᓴᐸ ᐊᕙᑎᓕᕆᓂᕐᒧᑦ ᓴᓗᒻᒪᓴᐃᔪᓂᒃ ᐃᑲᔪᕐᑎᐅᑎᓪᓗᒍ, ᐊᐃᕕᕕᓃᓪᓗ ᓂᕿᖏᑦ ᖁᐱᕐᕆᓇᕐᑐᑕᕐᒪᖔᑕ ᖃᐅᔨᓴᕐᑎᐅᖃᑕᐅᑦᓱᓂ ᐊᒻᒪ ᖃᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᐊᖃᑕᐅᕆᒻᒥᓱᓂ. ᕗᐃᓕ ᐋᑕᒥ ᐱᒍᓐᓇᑕᒥᓄᑦ ᓄᑖᒍᑦ, ᐱᓇᓱᑦᑎᖑᕐᓯᒪᔪᖅ ᓄᓇᕕᒻᒥ ᒪᖃᐃᑦᑐᓕᕆᓂᕐᒧᑦ ᐃᖃᓗᓐᓂᐊᓂᕐᒧᑦ ᐊᒻᒪ ᒥᑭᒋᐊᕐᓂᐊᓃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᓄᑦ. ᐹᔨ ᕗᐊᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᕆᒻᒥᔪᖅ ᐃᓗᐃᒃᑲᑎᒍᑦ ᐊᑕᔪᒥᒃ ᐊᕐᕌᒍᓐᓂ ᒪᕐᕉᓂ. ᐹᔨ ᖃᕆᑕᐅᔭᒥᒃ ᐱᓇᓱᒍᑎᖃᑦᓯᐊᕈᓐᓇᑐᖅ. ᐱᒋᐅᕐᓴᑎᑕᐅᓯᒪᓂᕐᑖᕆᓪᓕᐊᓯᐊᕐᑐᖅ ᖃᐅᔨᓴᕐᓂᓂᒃ ᐊᒻᒪ ᖃᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᒍᓯᕐᓂᒃ (ᒥᖑᐊᕐᓯᕆᑦᓱᓂᐊᓪᓖᑦ ᐊᒻᒪ ᓯᓚᑉᐱᐊᓕᐅᕐᓱᒥᓪᓗ ᒥᖑᐊᓇᑦᓱᓂ). ᒪᐃᑯ ᑯᐊᓐ ᐱᓇᓱᐊᖃᑕᐅᓯᖅᑲᒥᐅᒻᒥᔪᖅ ᐱᓇᓱᒍᑦᔨᒍᑎᑎᒍᑦ ᐱᓇᓱᐊᓚᖓᑦᓱᓂ. ᓱᒃᑯᓇᕐᑐᓕᕆᔨᐅᑦᓱᓂ, ᐆᒪᔪᐃᑦ ᓱᒃᑯᓇᕐᑐᑕᖃᕐᓂᖏᓐᓂᒃ ᖃᐅᔨᒪᓂᖃᑦᓯᐊᑐᖅ ᐊᒻᒪ ᐊᕙᑎᓕᕆᓂᕐᒥᒃ. ᓘᓯ ᑕᖅᑭᐊᐱᒃ ᖃᐅᔨᓴᕐᕕᐅᑉ ᐅᖃᓚᐅᑎᒥᒃ ᑭᐅᔨᒋᔭᐅᑎᓪᓗᒍ. ᑖᒃᑯᐊ ᐊᓪᓚᑕᐅᑎᓪᓗᒋᑦ ᐱᐊᕋᑖᓂᐅᔭᕿᒐᒥ ᓄᖅᑲᖓᑲᐃᓐᓇᖑᓱᑦᑐᖅ - ᐃᓅᓱᑦᑐᒪᕆᓪᒥᒃ ᖃᐅᔨᓴᕐᑎᒥᒃ ᐱᓇᓱᑦᑎᑖᓖᕆᐊᒥᒃ ᓂᕆᐅᒻᒥᔪᑦ ᓯᑉᑎᒻᐱᕆ ᐱᒋᐊᖅᑲᒥᐅᓕᕐᐸᑦ.

ᑰᑦᔪᐊᒥ, ᖃᐅᔨᓴᕐᕕᒃ ᓅᑕᐅᖃᑦᑕᓯᒪᔪᖅ ᐊᓯᐊᓄᑦ ᐊᒥᓱᕕᒐᓚᑦᓱᓂ; ᑕᐃᒪᖕᖓᑦ ᐱᓇᓱᒍᑏᑦ ᐊᑐᓂᑦ ᐱᐅᓯᐅᒥᕇᑦᑎᓗᒋᑦ. ᐊᐅᓚᑦᓴᕆᐊᕈᑎᖃᓪᒪᕆᓚᐅᔪᒥᔪᑦ ᓄᕕᒻᐱᕆ 10, 1995-ᖑᑎᓪᓗᒍ, ᔭᐃᒥᔅ ᐸᐃ ᐊᒻᒪ ᑯᐸᐃᒃ ᑕᕐᕿᖓᓂ ᐊᖏᕐᑲᑎᒌᒍᑎᕕᓂᖅ ᓇᓪᓕᐅᓂᕐᓯᐅᑕᐅᓖᓕᕐᑎᓗᒍ ᐊᕐᕌᒍᐊᓂ ᐊᕙᑎᓂᒃ, ᒫᓐᓇᐅᔪᖅ ᐱᓇᓱᐊᕈᑎᖃᓕᕐᑐᒍᑦ, ᓄᑖᖑᓂᖅᓴᓂᓗ ᐊᓪᓚᕕᖃᓕᕐᓯᑕ, ᖃᐅᔨᓴᕐᕕᓂᓪᓗ, ᑕᐃᑦᓯᒪᓂ ᐅᒃᑯᐃᑕᐅᒋᐊᖕᖓᓚᐅᕐᓯᒪᑎᓪᓗᒍ.

ᐃᓪᓗᔪᐊᖅ T-1, ᓯᓚᓐᓂᐊᑎᒃᑯᑦ ᐃᓪᓗᕐᑯᑎᒋᕙᓚᐅᕐᑕᖓ ᐃᓪᓗᑐᖃᐅᓂᕐᐸᐅᕐᑯᕐᑐᐊᓖᑦ ᒫᓐᓇᐅᔪᖅ ᒪᑭᑕᑦᓯᓂ ᑰᑦᔪᐊᒥ, ᐃᓗᓕᒫᖓ ᐋᖅᑭᓱᕐᑕᐅᒋᐊᑦᓯᐊᓯᒪᔪᖅ ᐊᒻᒪ ᓴᓇᔭᐅᒋᐊᑦᓯᐊᓯᒪᑦᓱᓂ ᖃᐅᔨᓴᕐᕕᑖᖑᖅᑲᒥᐅᔪᖅ. ᐃᓪᓗᖅ ᐱᖓᓱᓂᒃ ᖁᓕᓕᓈᖅ. ᐊᓪᓚᕖᑦ ᐊᒻᒪ ᒪᕐᕉᒃ ᓄᑖᒃ ᖃᐅᔨᓴᕐᕖᒃ ᓯᕗᓪᓕᐹᒥ ᓇᑎᕐᒦᑐᑦ.


MAKIVIK RESEARCH CENTRE COLLECTION

ᖃᐅᔨᓴᕐᕕᒃ ᓄᑖᓂᒃ ᖃᐅᔨᓴᐅᑎᑖᕐᑐᕕᓂᐅᑎᓪᓗᒍ, ᐃᑉᐱᒋᔭᐅᓪᓗᕐᑯᒥᓪᓚᕆᓚᐅᔪᕗᖅ.
Once the new equipment was installed in the Research Centre, it became the focus of great attention.

ᖃᐅᔨᓴᕐᕕᕗᑦ ᖃᐅᔨᓴᐅᑎᓂᒃ ᐱᑕᖃᑦᓯᐊᑐᑦ, ᒪᖕᖏᕈᖅᑲᔭᖕᖏᑐᓂᒃ ᐅᕝᕙᕕᑦᑕᖃᕐᓯᓂ ᐊᒻᒪ ᓵᒥᒃ (ᒪᖏᑦᑕᒥᒃ), ᖁᐊᖃᐅᑎᓂᒃ ᐊᒻᒪ ᐊᒥᓱᒐᓚᓐᓂᒃ ᐊᖏᓕᒪᐅᑎᓂᒃ ᕿᖕᖑᑎᐅᔭᓂᒃ ᖃᐅᔨᓴᕈᑎᖃᕐᓯᓂ ᑕᓚᕖᓴᒃᑯᑦ ᑕᑯᓐᓇᕈᑎᖃᕐᓯᑎᒃ. ᑕᐃᑲᓂᑕᒐ ᖃᐅᔨᓴᕐᓂᖃᕐᓲᑦ ᐆᒪᔪᕕᓂᕐᓂᒃ. ᐃᖃᓗᐃᑦ ᑖᕙᓂ ᖃᐅᔨᓴᕐᑕᐅᓲᑦ. ᓱᓪᓗᑏᑦ ᕿᑎᕐᓯᒥᐅᑕᐅᔨᕐᑐᑦ ᐅᕝᕙᓗᓐᓃᑦ ᓇᓗᓇᐃᒃᑯᑕᖏᑦ ᑲᕕᓯᖏᓐᓃᑐᑦ (ᑲᐱᓯᖏᓐᓃᑐᑦ) ᐅᕝᕙᓗᓐᓃᑦ ᓯᐅᑎᖏᑦᑕ ᓴᐅᓂᖏᓐᓃᑐᑦ ᖃᐅᔨᓴᕐᑕᐅᓲᑦ ᐊᖏᓕᒪᐅᑎᒧᑦ

Study. Peter May, who leaves for the summer to help with his family's outfitting business, works on fish and waterfowl. Fish habitat improvement, mussels and laboratory work are Chesley Mesher's forté. Sandy Suppa is involved in environmental clean-ups, detection of parasites in walrus meat and also lab work. Willie Adams, in his new capacity, acts as a liason to the Nunavik Hunters Fishers and Trappers Association. Barrie Ford has been a full time student with the Research Centre for the last two summers. Barrie has a good background in Macintosh computing. He is gaining experience in fieldwork and laboratory procedures (not to mention painting and plastering). Michael Kwan has joined the staff on contract. As a toxicologist, he has expertise in contaminants of wildlife and the environment. Lucy Tukkiapik is the Centre's receptionist. At the time of writing, she is about to go on maternity leave — we expect a very young researcher to make a debut in early September!

In Kuujjuaq, the Research Centre has moved its location four times, and each facility was an improvement from the previous. A big step was made on November 10, 1995, the day before the 20th anniversary of the signing of the JBNQA, when the present facility, which houses modern offices and laboratories, was officially opened.

Building T-1, the former weather station, one of the the oldest buildings now standing in Kuujjuaq, had been completely gutted and rebuilt as the new Research Centre. The building is three stories high. Offices are located at one end of the ground floor; the other end contains two modern laboratories.

Our "Wet Lab" is equipped with a fume-hood, a stainless steel sink and table, freezers and several microscopes including one connected to a TV monitor. This lab is where the messy work is done. Fish are processed here. The rings or bands present in their scales or ear bones are examined under a microscope to determine the fish's age. (The age of fish caught gives us an indication of the status of the fish stock). Mussel shells, and teeth from beluga, seals, caribou and walrus are also aged. Thin sections, about the thickness of your finger nail, are cut from these hard tissues with a diamond tipped saw. The sections are then examined under the microscope in a similar way to fish scales.

Tissues of animals are also examined here for parasites or disease. For example, walrus hunters routinely send samples to the Research Centre to be screened for the parasite, Trichinella. This tiny worm does not occur in walrus very often, but if infected meat is eaten raw it can make people sick. Research Centre staff inform the Nunavik Health Board of the test results. The Health Board, in turn, informs the community involved.

Next to the Wet Lab is the Analytical or Chemistry Lab. The goal is to equip this lab in a manner equivalent to a modern laboratory down south, and have Centre staff acquire the training needed to operate the lab. This lab has a special fume hood where strong acids, necessary for some studies, can be manipulated safely. Another hood, called a clean bench, is used for working on tissues that must be kept from being contaminated by dust or other foreign substances.

With a grant from the Federal Department of Indian and Northern Affairs, the Centre has acquired a machine, called an Atomic Absorption Spectrometer or AAS, which can measure the amount of metals, such as mercury and

ᕿᕐᖑᑎᐅᔪᒧᑦ ᖃᑦᓯᓂᒃ ᐊᕐᕌᒍᖃᓕᕐᒪᖔᑦ ᖃᐅᔨᓴᕐᑕᐅᓯᑎᒃ. (ᐃᖃᓗᐃᑦ ᐱᔭᐅᕙᑦᑐᑦ ᖃᐅᔨᒍᑎᒋᒍᓐᓇᑕᕗᑦ ᖃᓄᐃᓪᓗᐊᑐᐃᑦ ᐱᒻᒪᖔᑕ). ᐅᕕᓗᐃᑦ ᐳᖏᑦ, ᐊᒻᒪᓗ ᕿᓚᓗᒐᐃᑦ ᑭᒍᑎᖏᑦ, ᐳᐃᔩᑦ, ᑐᑦᑐᐃᑦ ᐊᒻᒪᓗ ᐊᐃᕖᑦ ᖃᐅᔨᓴᕐᑕᐅᕙᒻᒥᔪᑦ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᐅᑭᐅᖃᕐᒪᖔᑕ. ᓵᑦᑐᐊᐱᒻᒥᒃ, ᑯᑭᐅᑉ ᓵᓐᓂᖓᑕ ᓈᒻᒪᖁᐊᖏᓐᓂᒃ ᓇᑲᑦᓯᕕᐅᔫᑦ, ᓯᑎᔭᐊᓗᒻᒪᑕ ᓲᖑᔫᓂᕐᐹᒧᑦ ᑭᓪᓘᑎᒧᑦ ᑭᓪᓘᑕᐅᓯᑎᒃ. ᑕᐃᒪ ᖃᐅᔨᓴᕐᑕᐅᓂᐊᓕᕐᒥᒃ ᐊᕐᕆᓕᒪᐅᑎᒧᑦ ᕿᕐᖑᑎᐅᔪᒧᑦ ᑕᐃᓖᑦᓴᐃᓇᖅ ᐃᖃᓗᐃᑦ ᑲᕕᓯᖏᑦ (ᑲᐱᓯᖏᑦ) ᖃᐅᔨᓴᕐᑕᐅᕙᒻᒪᑕ.

ᐆᒪᔪᐃᑦ ᓂᕿᖏᑦ ᖃᐅᔨᓴᕐᑕᐅᕙᒻᒥᔪᑦ ᖁᐱᕐᕆᓇᕐᑐᑕᖃᕐᒪᖔᑕ ᐅᕝᕙᓗᓐᓃᑦ ᐋᓐᓂᐊᓇᕐᑐᑕᖃᕐᒪᖔᑕ. ᐅᑦᑑᑎᒋᓗᒍ, ᐊᐃᕕᕐᑐᕕᓃᑦ ᐊᐃᕕᕐᑕᕕᓂᕐᒥᑕ ᓂᕿᖓᑕ ᐃᓚᖓᓂᒃ ᖃᐅᔨᓴᕐᕕᒨᓇᖏᓐᓇᐸᑦᑐᑦ ᕿᒥᕐᕈᔭᐅᓚᖓᑎᓪᓗᒍᑦ ᖁᐱᕐᕆᓇᕐᑐᑕᖃᕐᒪᖔᑦ, ᐋᓐᓂᐊᑖᕐᓇᑐᒥᒃ. ᒥᑭᔪᐊᐱᐅᑦᓯᓂ ᖁᓪᓗᒥᐊᒍᓗᒃ ᐊᐃᕕᐅᑉ ᓂᕿᖕᓚᓂᓪᓗᑭᑦᓯᖏᑦᑑᓚᓗᐊᖅ, ᑭᓯᐊᓂ ᓂᕿᖓ ᖁᐱᕐᕈᑕᖃᕐᑎᓗᒍ ᓂᕆᔭᐅᒍᓂ ᐊᐃᐸᕇᑎᓪᓗᒍ ᖃᓂᒻᒪᑎᑦᓯᒍᓐᓇᑐᖅ. ᖃᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᑦᑏᑦ ᖃᐅᔨᑎᑦᓯᔫᑦ ᐋᓐᓂᐊᓂᓕᕆᔨᓂᒃ ᖃᐅᔨᓴᐅᑎᕕᓂᕐᒥᓂᒃ. ᑕᐃᒪ ᐋᓐᓂᐊᓂᓕᕆᔩᑦ ᑐᓴᕐᑎᓯᓂᐊᓕᕐᒪᑕ ᓄᓇᓕᒻᒥᒃ.

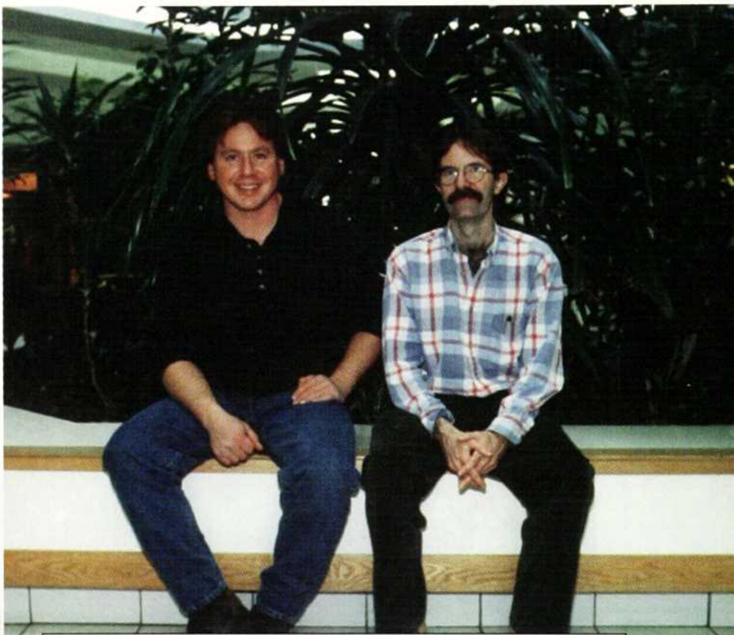
ᐆᒪᔪᕕᓂᕐᓂᒃ ᖃᐅᔨᓴᕐᕕᐅᑉ ᓴᓂᕐᕋᓂ ᖃᐅᔨᓴᐅᑎᓂᒃ ᐱᑕᓕᒃ. ᖃᐅᔨᓴᕐᓂᒧᑦ ᐱᐅᒃᑯᓂᒃ ᐱᑖᕈᓐᓇᓯᒍᒪᒋᐊᒥᒃ ᑐᕌᒐᖃᕐᓯᐊᕐᓗᐊᕐᑐᒍᑦ ᑕᐃᓖᑦᓴᐃᓇᖅ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓂ ᖃᐅᔨᓴᐅᑏᑦ ᓄᑖᖑᓂᕐᐸᑦ ᐊᑦᔨᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᐱᓇᓱᑦᑎᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᒍᒪᑦᓯᑕ ᐊᐅᓚᑦᓯᒋᐅᕐᓴᑎᓗᒋᑦ ᖃᐅᔨᓴᕐᕕᒥᒃ. ᑖᓐᓇ ᖃᐅᔨᓴᕐᕕᒃ ᖃᐅᔨᓴᕈᑎᑕᓕᒃ ᐃᒪᐅᑦᓱᓂ ᐆᑦᓯᒍᑎᒥᒃ ᐊᑐᕐᕕᐅᒍᓐᓇᑐᒥᒃ, ᐊᑐᕐᑕᐅᒋᐊᖃᕐᓱᒍᒻᒪᑦ ᖃᐅᔨᓴᕐᑕᖏᑦᑕ ᐃᓚᖏᓐᓄᑦ, ᖃᓄᑐᐃᓐᓇᖅ ᐊᑦᔩᖕᖏᑐᑎᒍᑦ ᐊᑦᑕᓇᖕᖏᑐᑎᒍᑦ ᖃᐅᔨᓴᕈᑎᐅᒍᓐᓇᒥᔪᖅ. ᐱᓇᓱᐊᕈᑎᑕᖃᕐᒥᔪᖅ ᓴᓗᒻᒪᓴᐃᒍᑎᒥᒃ, ᐆᒪᔪᐃᑦ ᓂᕿᖏᑦᑕ ᐃᓕᖕᖓᑕᐅᓂᕕᓂᖏᓐᓂᒃ ᖃᐅᔨᓴᕐᑕᐅᓚᖓᑦᓯᐅᑎᒃ ᓴᓗᒪᐃᑦᑐᓂᒃ ᐱᑕᑦᓯᒋᐊᓪᓕᑕᐅᑦᑕᐃᓕᒐᓯᐊᒧᑦ ᐳᔪᕐᒥᒃ ᐊᒻᒪᓗᓐᓃᑦ ᐊᓯᖏᓐᓂᒃ ᓴᓗᒪᐃᓪᓕᒋᐊᓪᓕᕈᑎᒋᒍᓐᓇᑕᖏᓐᓂᒃ.

ᑮᓇᐅᔭᕐᑖᑎᑕᐅᑦᓯᑕ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐃᓄᓕᓴᖏᓐᓄᑦ ᖃᐅᔨᓴᕐᕕᒃ ᐱᒻᒪᕆᒻᒥᒃ ᐱᐅᒃᑯᑎᑖᕈᓐᓇᓯᓯᒪᔪᖅ ᖃᓪᓗᓈᑎᑐᑦ Atomic Absorption Spectrometer-ᖑᓂᕋᕐᑕᐅᔪᒥᒃ (AAS-ᖑᓂᕋᕐᑕᐅᔪᒥᒃ), ᓂᕿᑐᐃᓐᓇᐃᑦ ᐃᒪᕐᒥᓗᓐᓃᑦ ᖃᓄᐃᓪᓗᐊᑐᒥᒃ ᓴᕕᕋᔭᑦᓴᔭᕐᑕᖃᕐᒪᖔᑕ ᖃᐅᔨᓴᐅᑎᒥᒃ, ᐅᑦᑑᑎᒋᓗᒋᑦ: ᓴᕕᕋᔭᑦᓴᔭᒥᒃ mercury-ᐅᓂᕋᕐᑕᒥᒃ ᐊᒻᒪᓗ ᓴᒃᑯᐃᑦ ᑎᕝᕕᐊᓴᔭᖓᓂᒃ lead-ᖑᓂᕋᕐᑕᒥᒃ. ᐃᑲᔪᕐᓯᒋᐊᕐᓯᑎᒃ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᓂ ᐱᕙᓪᓕᐊᔪᓕᕆᔩᑦ (KRDC) ᑮᓇᐅᔭᕐᑲᕐᑎᓯᓚᐅᔪᑦ ᐋᕐᕿᓱᐃᑎᓪᓗᒋᑦ ᐊᓂᕐᑎᕆᓂᐅᑉ ᐃᖏᕐᕋᓯᐊᕈᑎᖓᓂᒃ ᐊᒻᒪᓗ ᐃᒪᐅᑉ ᓴᓗᒻᒪᓴᐃᒍᑎᖓᓂᒃ ᐊᑐᕐᑕᐅᒋᐊᓕᒻᒥᒃ ᐃᖏᕐᕋᓂᖓᓄᑦ ᑖᑦᓱᒪ ᖃᐅᔨᓴᐅᑎᐅᑉ. ᓱᒃᑯᓇᕐᑐᓕᕆᔨ, ᒪᐃᑯ ᑯᐃᓐ, ᐋᕐᕿᓱᐃᖃᑦᑕᑐᖅ ᑖᑦᓱᒥᖓ ᐱᓇᓱᐊᕈᑎᑖᕐᖃᒥᑦᑎᓂᒃ ᓇᓗᓇᕐᑐᒪᕆᐅᑎᓪᓗᒍ ᐊᒻᒪᓗ ᐱᒋᐅᕐᓴᑎᑦᓯᓛᕐᓱᓂ ᐱᓇᓱᑦᑎᓂᒃ ᖃᓄᖅ ᐊᑐᕐᑕᐅᔩᖑᒻᒪᖔᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᓗᓂ. ᐱᓇᓱᕝᕕᕗᑦ ᐆᒪᔪᕕᓂᕐᓂᒃ ᖃᐅᔨᓴᕐᑕᐅᔪᑦᓴᓂᒃ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓄᑦ ᐊᐅᓪᓚᑎᑦᓯᖃᑦᑕᓚᐅᔪᕗᖅ. ᑕᒪᓐᓇ ᐊᐅᓪᓚᑎᑦᓯᖃᑦᑕᓂᕗᑦ ᐊᑭᑐᔫᖃᑦᑕᓯᒪᔪᖅ ᐊᒻᒪᓗ ᐱᔭᕆᐊᑐᔪᑦᓯᓂ. ᑖᑦᓱᒥᖓ ᖃᐅᔨᓴᐅᑎᒥᒃ AAS-ᒥᒃ ᐊᑐᓕᕈᑦᑕ ᐃᓄᓐᓂᒃ ᖃᐅᔨᒪᑎᑦᓯᓯᐊᕐᓂᓴᐅᖃᑦᑖᕐᑐᓇᓕᕐᑐᒍᑦ ᖃᓄᐃᓕᖓᓕᕐᓂᖏᓐᓂᒃ ᐊᕙᑎᒥᐅᑕᐃᑦ ᐊᒻᒪᓗ ᐆᒪᔪᐃᑦ.

ᖃᐅᔨᓴᕐᕕᒃ ᒪᕐᕉᓂᒃ ᑲᐃᕕᑦᑐᐊᓗᑦᑕᓕᓐᓂᒃ ᖃᐅᔨᓴᕈᑎᑕᖃᕐᒥᔪᖅ. ᑕᐃᒃᑯᐊ ᑲᐃᕕᔫᒃ ᓱᑲᑦᑐᒪᕆᐊᓗᑦᓯᑎᒃ - ᒪᕐᕈᕕᓪᓗᐊᑐᒥᒃ ᓱᑲᓐᓂᖓ ᑲᐃᕕᑦᓯᑎᒃ ᐊᐅᓚᐅᑎᐅᑉ (ᕿᐊᕐᖑᔫᑉ) ᐅᕝᕙᓗᓐᓃᑦ ᓯᑮᑑᑉ ᐊᒡᒎᐅᑎᖓᑕ ᑲᐃᕕᑦᑎᓯᒍᑎᖓᓂᑦ. ᑲᐃᕙᓗᐊᕐᑎᓯᑎᑦ ᐊᕕᑦᑎᓯᒍᑕᐅᔫᑦ ᐊᐅᒻᒥᒃ ᐊᒻᒪᓗ ᐃᓕᓯᒪᐅᑎᖕᓗᓂᒃ, ᓱᒃᑯᓇᕐᑐᑕᖃᕐᒪᖔᑦ ᖃᐅᔨᓴᕐᑕᐅᓕᑐᐊᕐᒪᑦ ᐊᐅᒃ. ᐊᐅᒃ ᓱᑲᑦᑐᒪᕆᐊᓗᒥᒃ ᑲᐃᕙᓗᐊᕐᑎᑕᕕᓂᐅᑦᓱᓂ ᑲᑭᐊᓪᓕᓲᖑᒻᒪᑦ (ᐊᐅᑉ ᑲᑭᐊᓐᓂᖓ) ᐊᑐᕐᑕᐅᓲᖅ ᖃᐅᔨᓴᕈᑎᐅᑦᓱᓂ ᐋᓐᓂᐊᓇᕐᑐᑕᖃᕐᒪᖔᑦ ᑐᑦᑐᓂ ᐊᒻᒪᓗ ᐳᐃᔨᓂ. ᖃᐅᔨᓴᕐᕕᒥ ᐊᐅᑦ ᑕᒪᐃᓗᕐᑕᐅᓚᐅᑲᑦᓱᑎᒃ ᖁᐊᕐᑎᑕᐅᔫᑦ ᑕᐃᒪ ᐊᐅᓪᓚᑎᑕᐅᓂᐊᓕᕐᒥᒃ ᑲᓇᑕᒥ ᐊᒥᐊᔨᑲᓂᓗ ᐆᒪᔪᓂᒃ ᖃᐅᔨᓴᕐᕕᒪᕆᖏᓐᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᐊᕐᑎᓗᒋᑦ.

lead, in country foods and water. In addition, the Kativik Regional Development Council (KRDC) funded the installation of our ventilation and water purification systems required for the operation of the AAS. A toxicologist, Dr. Michael Kwan, worked at setting up this complicated machine and will train staff to use it. Previously, the Department has had to send samples South for analysis. This was expensive and time consuming. With the AAS, we hope to keep people better informed about the state of the environment and wildlife.

The chemistry lab also has two centrifuges. These machines spin very fast — twice the speed of a crankshaft in an outboard or skidoo motor. They are used to separate blood into its components during toxicological studies. The blood sera (the clear liquid part of the blood) is used in studies of diseases in caribou and seals. The blood is processed at the Research Centre, then frozen and shipped to institutes in Canada and the United States for bacteriological analysis.



ᑖᓐᓇ ᐊᑦᔨᓕᐊᕕᓂᖅ ᐱᐊᓪ ᑐᐃᑦᔅ ᐊᒻᒪᓗ ᐱᑕ ᒪᐃ ᐳᓛᕆᐊᓚᐅᕐᑐᑎᓪᓗᒋᒃ ᒪᑭᕕᐅᑉ ᐊᓪᓚᕕᖓᓄᑦ ᒪᓐᑐᔨᐊᒥ.
This picture of Bill Doidge and Peter May was taken during a visit they made to the Makivik office in Montreal.

BOB MESHER

When the wildlife technicians are not in the labs, they call the second floor their home. From their desks there, they have a fine view of Kuujjuaq and the Koksoak River. The view gets even better from the third and top floor which houses the conference room and small library. The view is so good that Makivik's new Main Office, which will house re-located staff from the Economic Development and Renewable Resource departments in Montreal, is being built next door!

The reason staff savour the view is because a lot of their work is done out on the land. The Research Centre has been working with different communities on studies of fish, mussels, waterfowl, seals, beluga, walrus, caribou and muskox. Staff also coordinated the two-year environmental clean-up at Taqpangayuk. The studies,

ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓᑕ: ᐃᓗᐊᓂ ᐱᓇᓱᐊᕐᑕᐅᔪᐃᑦ ᐅᓂᒃᑳᑕᐅᓂᖏᑦ

ᐆᒪᔪᓂᒃ ᖃᐅᔨᓴᕐᑎᑫᑦ ᖃᐅᔨᓴᕐᕕᒥᓃᒍᓐᓇᐃᑐᐊᕋᒥᒃ, ᖁᓛᑕ ᑐᖓᓕᐊᓂ ᐊᓂᕐᕋᒥᓄᑦ ᑐᖓᓕᓇᔭᐅᓂᕋᐃᐸᑦᑐᑦ ᐊᓪᓚᕕᒻᒥᓂᒃ. ᐱᓇᓱᕝᕕᒥᓂ ᓵᒥᓂ, ᑰᑦᔪᐊᒥᒃ ᑰᖓᓂᓗ ᐃᒐᓚᒃᑯᑦ ᑕᑯᓐᓈᕈᓐᓇᓯᐊᙳᐊᑐᑦ. ᑕᑯᓐᓇᓇᐊᒥᒃ ᐱᐅᓂᕐᓴᐅᓗᐊᙳᐊᒥᔪᖅ ᖁᓛᒋᐊᓪᓚᖓᓅᕐᑐᖃᕋᒥ ᖁᓛᖓᑕ ᐱᖓᔪᐊᓄᑦ, ᑲᑎᒪᔨᑦᑕᖃᕐᓯᓂ ᐊᒻᒪᓗ ᒥᑭᔪᐊᐱᒻᒥᒃ ᐊᑐᐊᒐᓕᕆᕕᖃᕐᓯᓂ. ᑖᕙᓂ ᓄᓇᓕᐅᑉ ᑕᑯᑦᓴᐅᓂᖓ ᐱᐅᔪᑦᓴᒪ ᑕᐃᒫᒃ ᒪᑭᕕᐅᑉ ᐊᓪᓚᕕᑦᑖᓇᓚᕐᑕᖓ ᓄᑖᖅ, ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑕᒐᓱᐊᕐᓂᒧᑦ ᐊᒻᒪᓗ ᓄᑕᐅᓯᓕᕈᓐᓇᑐᓂᒃ ᐱᕕᑦᓴᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᒐᓱᐊᕐᓂᒧᑦ ᐱᓇᓱᐊᕐᕕᖏᒃ ᒫᓐᓇ ᒪᓐᑐᔨᐊᒥᑦᑑᒃ ᐊᐅᓪᓛᕕᒋᓛᕐᑕᖓ ᑕᐃᑦᓱᒪᐅᑉ ᐃᓪᓘᑉ ᓴᓂᕌᓂ ᓴᓇᔭᐅᓛᕐᑐᖅ.

ᐱᓇᓱᑦᑏᑦ ᓄᓇᓕᓕᒫᑉ ᑕᑯᑦᓴᐅᓯᐊᕐᓂᖓᓂᒃ ᐊᓕᐊᒋᔭᖃᓗᐊᙳᐊᑐᑦ ᐱᓇᓯᕙᓪᓗᓲᖓᒥᒃ ᓄᓇᑐᐃᓐᓇᒥᑦᓯᑎᒃ. ᖃᐅᔨᓴᕐᕕᒃ ᐱᓇᓱᐊᖃᑎᖃᕐᐸᑐᖅ ᓄᓇᓕᓐᓂᒃ ᐊᑦᔨᕐᑮᙱᑐᓂᒃ ᖃᐅᔨᓴᕐᓯᑎᒃ ᐃᖃᓗᓐᓂᒃ, ᐅᕕᓗᕐᓂᒃ, ᐆᒪᔪᓂᒃ ᐃᒪᕐᒥᐅᑕᓂᒃ, ᐳᐃᓯᓂᒃ, ᕿᓚᓗᒐᕐᓂᒃ, ᐊᐃᕕᕐᓂᒃ, ᑐᑦᑐᓂᒃ ᐊᒻᒪᓗ ᐅᒥᒻᒪᓂᒃ. ᐱᓇᓱᑦᑏᑦ ᑲᒪᔨᐅᓚᐅᔪᒻᒥᔪᑦ ᐊᕐᕋᒍᓐᓂ ᒪᕐᕉᓂ ᑕᕐᐸᖓᔫᑉ ᓄᓇᓕᖓ ᓴᓗᒻᒪᓴᕐᑕᐅᑎᓪᓗᒍ. ᖃᐅᔨᓴᕐᕕᒃ ᖃᐅᔨᓴᕐᓂᖃᕈᓐᓇᑐᖅ ᐱᓇᓱᐊᕐᑕᐅᖁᔭᐅᑦᓯᑎᒃ ᑐᑦᓯᕋᓇᔭᐅᔪᓂᒃ ᓄᓇᓕᓐᓄᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐃᑲᔪᕐᓯᖃᑎᒋᓪᓗᑎᒃ ᖃᐅᔨᓴᕐᓂᖃᕈᓐᓇᑐᑦ ᓄᓇᓕᓕᒫᑎᒍᑦ, ᑯᐸᐃᒃᓕᒫᑎᒍᑦ ᐅᕝᕙᓘᓐᓃᑦ ᑲᕙᒪᑐᖃᒃᑯᑎᒍᑦ, ᐅᕝᕙᓘᓐᓃᑦ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᑎᒍᑦ.

ᒪᑭᕕᐅᑉ ᐃᓗᐊᒍᑦ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᒍᓐᓇᐸᒃᓗᐊᕐᑐᒍᑦ ᑮᓇᐅᔭᕐᑐᓂᓇᕆᐊᓕᕐᑕ ᐃᓚᖏᓐᓂᒃ, ᖃᐅᔨᓴᕐᑏᑦ ᐱᓇᓱᑦᑎᖏᑦ ᐊᓪᓚᑲᑦᑕᓇᐊᖃᓲᖑᒻᒪᑕ ᐊᒻᒪᓗ ᐱᓇᓱᐊᕐᑕᐅᒍᒪᔪᓂᒃ ᑮᓇᐅᔭᕐᑖᑎᑕᐅᑎᑦᓯᒪᔪᐊᕐᓯᑎᒃ ᓯᓚᑖᓂᑦ ᐱᓯᒪᔪᓂᑦ. ᐃᒪᕐᐱᓕᕆᔩᑦ ᓴᐳᒻᒥᓂᖃᖃᑦᑕᓯᒪᔪᑦ ᐊᒥᓱᑲᓪᓚᓂᒃ ᐱᓇᓱᐊᕐᑕᐅᖃᑦᑕᓯᒪᓕᕐᑐᓂᒃ ᐃᓚᒋᔭᐅᑎᓪᓗᒋᑦ ᐅᕕᓗᕐᓂᒃ ᓂᕿᑦᓴᓕᐅᕐᓂᒧᑦ ᐱᕙᓪᓕᐊᔭᐅᒐᓱᐊᕐᑎᓗᒋᑦ ᐊᒻᒪᓗ ᕿᓚᓗᒐᐃᑦ ᖃᐅᔨᓴᕐᑕᐅᓂᖃᕐᑎᓗᒋᑦ.

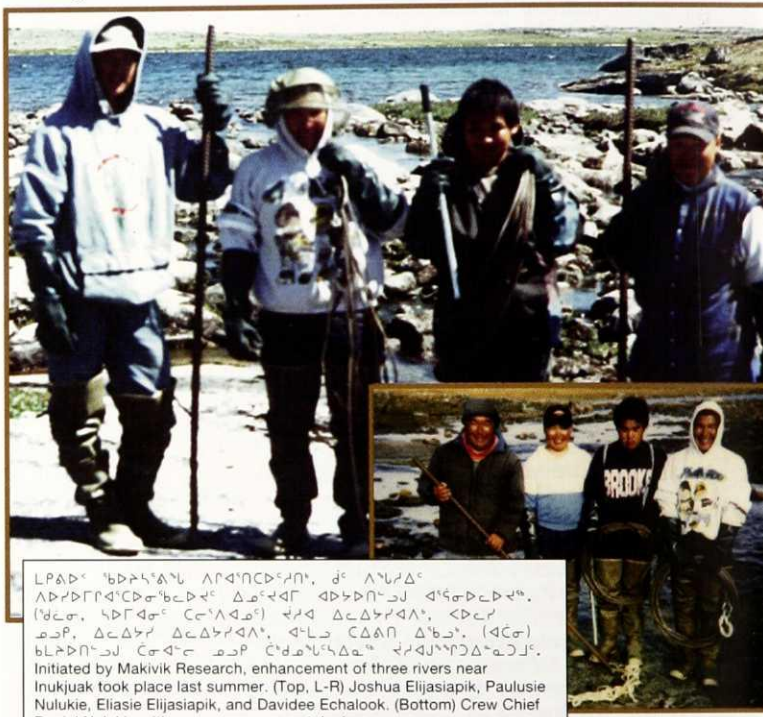
ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᒻᒪᓗ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᑦ ᑮᓇᐅᔭᓂᒃ ᓇᑲᑎᓇᕙᓪᓕᐊᑐᐃᓐᓇᓚᑕ, ᑎᒥᐅᔪᐃᑦ ᐊᑕᐅᓰᑐᐃᓐᓇᐅᓗᑎᒃ ᑖᒃᑯᑑᓗᑎᒃ ᑮᓇᐅᔭᖃᕐᑎᓯᒍᒪᕐᖃᔭᑦᔭᒍᓐᓇᐃᑐᑦ ᐊᑕᐅᓯᐊᐱᐅᒐᓗᐊᕐᒪᑦ ᐱᓇᓱᐊᕐᑕᐅᒍᒪᔪᖅ, ᑭᓯᐊᓂ ᐃᑲᔪᕐᑎᑮᒍᑎᖃᕐᓗᑎᒃ ᑮᓇᐅᔭᖃᕐᑎᓯᒍᓐᓇᓕᕐᑐᑦ. ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕐᓯᒪᔭᐅᒋᐊᖃᕐᐸᑐᒍᑦ ᓄᓇᓕᐅᑉ ᐃᓗᐊᓂ ᐱᓯᒪᔪᓄᑦ (ᒪᖃᐃᑦᑎᓕᕆᔨᓄᑦ, ᓄᓇᓕᐅᑉ ᑲᑎᒪᔨᖏᓐᓄᑦ ᐊᒻᒪᓘᓐᓃᑦ ᓄᓇᒥᑦ ᑎᒍᒥᐊᕐᑎᓄᑦ), ᐊᒻᒪᓗ ᓄᓇᓕᓕᒫᓂᑦ ᑭᒡᒐᑐᕐᑎᒐᓕᓐᓂᑦ (ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᖏᓐᓂᑦ, ᒪᑭᕕᒃᑯᓂᑦ ᐊᒻᒪᓗ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕙᓪᓕᐊᒐᓱᐊᕐᑐᓕᕆᔨᖏᑦᑕ ᑲᑎᒪᔨᖏᓐᓂᑦ).

ᖃᐅᔨᓴᕐᕕᐅᑉ ᐱᓇᓱᑦᑎᖏᑦ ᐃᓚᒋᔭᐅᕙᒻᒥᔪᑦ ᓂᕐᓛᑦ ᑭᑎᑦᑕᐅᑎᓪᓗᒋᑦ ᐊᒻᒪᓗ ᒪᓐᓂᖃᕐᕕᓕᕆᑦᑕᖏᑦ ᖃᐅᔨᓴᕐᑕᐅᑎᓪᓗᒋᑦ ᑲᓇᑕᓕᒫᒥ ᐆᒪᔪᓂᒃ ᐱᒍᑦᔨᔨᓄᑦ ᐊᐅᓚᑕᐅᑦᓯᑎᒃ. ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᓂᓇᔭᖓ ᓯᓚᕐᔪᐊᓕᒥᐅᖃᕐᑎᑦᑐᐃᑦ ᐊᔪᐃᓐᓇᖅ-ᑎᑮᒍᑎᒋᔭᖓ ᓂᕐᓛᑦ ᐅᑭᐅᖑᓕᕐᒪᑦ ᐊᒥᐊᕆᑲᓕᐊᓲᖑᒻᒪᑕ. ᖃᐅᔨᓴᕐᑏᑦ ᓄᓇᓕᓐᓂ ᐊᑦᔨᕐᑮᙱᑐᓂᒃ ᐱᓯᒪᔪᑦ ᐅᑯᓇᓂ: ᑯᐸᐃᒃ ᓯᑎᒥᑦ, ᓇᕿᐃ York State-ᒥᑦ, New Jersey-ᒥᑦ ᐊᒻᒪᓗ Maryland-ᒥᑦ ᐱᓇᓱᖃᑎᒋᑉᐸᑐᑦ.

ᑲᑐᑦᔨᖃᑎᒋᑦᓯᑎᒃ ᖃᐅᔨᓴᕐᓃᑦ ᑐᑭᒧᐊᑦᑎᑕᐅᕙᑦᑐᑦ ᑯᐸᐃᒃᑯᑦ ᐆᒪᔪᓕᕆᔨᖏᓐᓄᑦ ᐃᖃᓗᓐᓂᒃ, ᑐᑦᑐᓂᒃ, ᓇᓄᕐᓂᒃ ᐊᒻᒪᓗ ᐅᒥᒻᒪᓂᒃ ᖃᐅᔨᓴᕐᓯᑎᒃ. ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓ ᐃᓄᐃᑦ ᐱᐅᓯᑐᖃᕐᑎᒍᑦ ᖃᐅᔨᓴᒪᓃᑦ ᐃᓚᒋᔭᐅᑎᑕᐅᓯᒪᓕᔪᐃᑦ ᓄᓇᙳᐊᓕᐊᖑᓯᒪᔪᐃᑦ ᐊᓪᓚᑕᐅᓯᒪᓂᖏᓂ ᐊᒻᒪᓗ ᐊᑐᕐᑕᐅᔫᒍᓂᖏᑦ ᓄᓇᐃᑦ ᐃᓕᑕᕆᔭᐅᓂᖃᑦᓯᐊᑐᑦ ᖃᓪᓗᓈᓂ ᐊᒻᒪᓗ ᓯᓚᕐᔪᐊᓕᒫᒥ. ᒫᓐᓇᖃᒻᒥᐅᑎᓪᓗᒍ, ᑭᕙᓪᓕᒥᐅᑦ ᐋᓐᓂᐊᓂᓕᕆᔨᖏᑦ ᑕᑯᓂᐊᕈᒫᕐᓂᐊᓯᑎᒃ ᐸᕐᓇᐃᓯᒪᔪᐃᑦ ᖃᐅᔨᓴᕐᕕᒥᒃ ᑰᑦᔪᐊᒥ ᑕᑯᓂᐊᕐᑐᑎᒃ ᐊᐃᕕᕕᓃᑦ ᓂᕿᖏᑦ ᖃᓄᖅ ᖁᐱᕐᓇᓇᕐᑐᑕᖃᕐᒪᖏᑕ ᖃᐅᔨᓴᕐᑕᐅᔫᒍᓂᖏᓂᒃ ᑕᑯᒋᐊᕐᑐᓗᑎᒃ. ᐱᒍᑦᔨᒍᓐᓇᓯᒍᒪᓪᒥᔪᒍᑦ ᑕᐃᒫᑦᓴᐃᓇᓚᑖᒃ ᐊᐃᕕᕐᓯᐅᑎᓂᒃ Coral Harbour-ᒥᐅᓂᒃ.

which the Centre is engaged in, can be projects that the communities have requested or they can be collaborative studies with the regional, provincial or federal governments, or universities.

Although some money is available through Makivik's internal funds, Research Centre staff spend a fair bit of time writing and submitting project proposals to obtain funding from outside sources. In the past, the Department of Fisheries and Oceans has supported many projects including developing gear for harvesting mussels and research on beluga whales.



ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓ ᐱᒋᐊᕐᑎᑕᐅᑦᓯᑎᒃ, ᑰᑦ ᐱᖓᓱᐃᑦ ᐱᐅᓯᐅᒥᒋᐊᕐᑕᐅᓂᖃᓚᐅᔪᑦ ᐃᓄᑦᔪᐊᒥ ᐊᐅᔭᐅᑎᓪᓗᒍ ᐊᕐᕌᓂᐅᓚᐅᔪᖅ. (ᖁᓛᓂ, ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ) ᔫᓱᐊ ᐃᓚᐃᔭᓯᐊᐱᒃ, ᐸᐅᓚᓯ ᓄᓗᑭ, ᐃᓚᐃᔭᓯ ᐃᓚᐃᔭᓯᐊᐱᒃ, ᐊᒻᒪᓗ ᑕᐃᕕᑎ ᐃᖃᓗᒃ. (ᐊᑖᓂ) ᑲᒪᔨᐅᑎᓪᓗᒍ ᑖᓂᐊᓪᓕ ᓄᓗᑭ ᑖᒃᑯᓄᖓᑦᓴᐃᓇᖅ ᔫᓱᐊᒍᙱᑐᐃᓐᓇᑐᒧᑦ.
Initiated by Makivik Research, enhancement of three rivers near Inukjuak took place last summer. (Top, L-R) Joshua Elijasiapik, Paulusie Nulukie, Eliasie Elijasiapik, and Davidee Echalook. (Bottom) Crew Chief Daniel Nulukie with same group except Joshua.

As federal and provincial budgets are reduced, single agencies are reluctant to fund a project alone, but require several partners. This means financial contributions from the local level (Hunter Support, Municipal Council and/or Landholding Corporations), as well as at the regional level (KRG, Makivik and KRDC).

Research staff participate in goose surveys and nesting studies which are being coordinated by the Canadian Wildlife Service (CWS). This is an international effort since geese winter in the United States. Biologists come from Quebec City, New York State, New Jersey and Maryland to partake in this work.

Joint studies are conducted with the provincial wildlife department (MEF) on fish, caribou, polar bear and muskox. The Research Centre ensures that traditional knowledge held by Inuit is incorporated in management plans derived from these projects.

Makivik's research is becoming better known outside of Nunavik. The science and traditional knowledge that is integrated into the production of ecological and land-use maps is recognized in the South and throughout the circumpolar world. More recently, the Keewatin Health Board is planning to visit the Research Centre in

ᐆᒪᔪᐃᑦ ᐊᐅᖕᒋᑦ ᓴᕕᕋᔭᑦᓴᔭᓂᒃ ᐱᑕᕐᑲᕐᒪᖕᒑᑕ ᕐᑲᐅᔨᓴᐅᑏᑦ ᓄᑖᑦᓯᑎᒃ ᐊᓕᐊᓇᕐᑐᒪᓇᐅᕋᑦ ᐃᓚᒋᐊᕈᑎᐅᓯᒪᒻᒪᑕ ᒪᑭᕕᐅᑉ ᕐᑲᐅᔨᓴᕐᕕᖕᒐᓄᑦ. ᑕᒪᓐᓇ ᓄᐃᑕᑎᑦᓯᓯᐊᕐᑐᕐᒃ ᓄᓇᕕᒃ ᐱᐅᒃᑯᑎᕐᑲᑦᓯᐊᓂᖕᒐᓂᒃ ᓴᕕᕋᔭᑦᓴᔭᓂᒃ ᕐᑲᐅᔨᓴᐅᑎᓂᒃ. ᑕᒪᓐᓇ ᐱᕙᓪᓕᐊᔭᐅᓂᖕᒐ ᕐᑲᐅᔨᒪᓇᑦᓯᐊᒥᔪᕐᒃ ᐱᒍᓐᓇᓂᕐᑲᑦᓯᐊᑐᓂᒃ ᐱᓇᓱᑦᑎᑖᕐᐸᓕᐊᒋᐊᕐᑲᓕᕐᓂᑎᓐᓂᒃ ᐊᒻᒪᓗ ᐱᓇᓱᐊᕈᑎᓂᒃ, ᑲᒪᒋᔭᐅᒋᐊᕐᑲᕐᐸᓕᐊᓕᕐᒪᑕ ᐃᓱᒫᓗᑎᒋᔭᐅᔪᐃᑦ ᓱᒃᑯᓇᕐᑐᑕᕐᑲᕐᒪᖕᒑᑕ ᓴᕕᕋᔭᑦᓴᔭᓂᒃ ᓂᕐᑭᑐᐃᓐᓇᐃᑦ ᐊᒻᒪᓗ ᐊᕙᑎᒥᐅᑕᐃᑦ. ᐱᓇᓱᐊᕈᑏᑦ ᐃᓚᕐᑲᕐᑐᑦ ᓄᑖᖕᒍᓂᕐᐸᐅᕐᑲᑕᐅᔪᒥᒃ ᐆᒪᔪᐃᑦ ᐊᐅᖕᒋᑦ ᓴᕕᕋᔭᑦᓴᔭᕐᑕᕐᑲᕐᒪᖕᒑᑕ ᕐᑲᐅᔨᓴᕈᑎᒥᒃ ᐊᒻᒪᓗ ᓴᓗᒪᐃᑦᑐᓯᐊᒥᒃ ᕐᑲᐅᔨᓴᕐᕕᕐᑲᓕᕐᓯᑎᒃ ᕐᑲᐅᔨᓴᕈᑎᑐᐃᓐᓇᓖᓇᒻᒥᒃ ᐆᒪᔪᓂᒃ, ᐃᒪᕐᒥᒃ ᐊᒻᒪᓗ ᐃᕐᕐᑲᒥᑦᑐᓂᒃ. ᑖᒃᑯᓂᖕᒐ ᓄᑖᓂᒃ ᐱᓇᓱᐊᕈᑎᓂᒃ ᕐᑲᐅᔨᓴᕐᕕᒥ ᐱᓇᓱᑦᑏᑦ ᐊᑐᕐᓗᑎᒃ ᐱᓇᓱᕐᑲᑎᕐᑲᑦᓯᐊᕈᓐᓇᕐᑲᑦᑕᓚᖕᒐᓕᕐᑐᑦ ᓄᓇᕕᐅᑉ ᓄᓇᓕᖕᒋᓐᓂᒃ ᐃᒻᒥᒍᕐᓗᑎᒃ ᓈᒻᒪᑐᓂᒃ ᓇᐅᑦᓯᑐᕈᓐᓇᕐᑲᑦᑕᓚᖕᒐᓕᕐᑐᑦ ᓴᕕᕋᔭᑦᓴᔭᓂᒃ ᓱᒃᑯᓇᕐᑐᑕᕐᑲᕐᒪᖕᒑᑕ ᐊᕙᑎᒥᐅᑕᐃᑦ ᐊᒻᒪᓗ ᓂᕐᑮᑦ.

ᐱᓇᓱᕐᑲᑎᒋᔭᐅᖕᒋᓐᓇᓲᖕᒍᒐᑦᑕ ᐃᓕᓐᓂᐊᕕᕐᔭᐊᒧᑦ McGill University-ᒧᑦ ᓄᓇᓕᑐᕐᑲᑦᓴᔭᐃᑦ ᓂᕐᑭᑦᓴᔭᖕᒋᑦ ᐊᒻᒪᓗ ᐊᕙᑎᒥᐅᑕᖕᒋᓐᓂᒃ ᐱᓇᓱᕝᕕᖕᒐᓄᑦ, ᕐᑲᐅᔨᒪᓂᕐᑲᑦᓯᐊᑐᓂᒃ ᓂᕆᔭᐅᕙᑦᑐᐃᑦ ᐱᕙᓪᓕᕐᑯᑎᐅᒍᓐᓇᓂᖕᒋᓐᓂᒃ ᓂᕐᑭᑐᐃᓐᓇᐃᑦ ᕐᑲᐅᔨᑎᑕᐅᒍᓐᓇᓯᐊᕐᑲᑦᑕᓚᖕᒐᔪᒍᑦ. ᐊᒻᒪᓗ ᕐᑲᐅᔨᓴᕐᕕᒃ ᐊᑭᑐᔪᐊᓗᖕᖕᒋᑐᑎᒍᑦ ᐱᒍᑦᔨᓂᕐᑲᕐᓇᒥᑦᓯᓂ ᐅᔭᕋᓐᓂᐊᑎᓂᒃ ᐊᒻᒪᓗ ᐊᓯᖕᒋᓐᓂᒃ ᓇᐅᑦᓯᑐᕐᓂᕐᑲᕐᓗᑎᒃ ᐊᕙᑎᒥᐅᑕᐃᑦ ᓱᕐᕋᑕᐅᓂᖕᒋᓐᓂᒃ.

ᑲᐃᓪᓗᓯᐊᕐᐳᒍᑦ ᐃᓕᓐᓂᐊᑎᓂᒃ ᓄᓇᕕᒻᒥ, ᐋᑉᐳᖕᒐᐃᕐᓴᓂᕐᒥᒃ (ᕐᑲᐅᔨᓴᕐᓂᕐᒥᒃ) ᐅᓇᒻᒥᒋᔭᕐᑲᕐᑐᓄᑦ ᑐᓴᕐᑎᑕᐅᒍᒪᑦᓯᐊᑐᐃᓐᓇᕋᑦᑕ. ᐃᓕᓐᓂᐊᕕᒻᒥ ᐱᓇᓱᐊᕐᓂᑎᒍᓪᓘᓃᑦ ᐅᕝᕙᓘᓐᓃᑦ ᕐᑲᐅᔨᓴᕐᓂᕐᒥᒃ ᐅᓇᒻᒥᒋᔭᕐᑲᕈᑦᓯ ᐱᓇᓱᐊᒐᓇᒍᒪᓗᒍ. ᓇᐅᑐᐃᓐᓇᐃᑦ ᕐᑲᖕᒐᑐᐃᓐᓇᕐᒃ ᑰᑦᔪᐊᒦᑦᑐᐊᕈᑎᒃ ᑕᑯᓂᐊᕈᒪᒍᑎᒃ ᕐᑲᐅᔨᓴᕐᕕᒥᒃ ᑐᖖᒐᓱᑦᑎᑕᐅᑦᓯᐊᑐᑦ.

Kuujjuaq to see how walrus meat is tested for the presence of Trichinella. They hope to provide a similar service to walrus hunters in Coral Harbour.

The heavy metal analytical facilities are a new and exciting addition to the Makivik Research Center. It represents a well equipped metal analytical laboratory of high standards in Nunavik. This new development answers the urgent need of expertise and facilities to address the growing concern of heavy metal contamination in country food and the environment. The facilities include a state-of-the-art atomic absorption spectrophotometer and a clean laboratory specially designed for trace metal analysis of biological, water and sediment samples. With these new facilities, the Research Center will be able to work closely with local communities in Nunavik to provide independent and unbiased assessments of heavy metal contamination in environmental and dietary samples.

MAKIVIK RESEARCH CENTRE COLLECTION

MAKIVIK RESEARCH CENTRE COLLECTION

ᓂᕐᓖᑦ ᓇᓗᓇᐃᒃᑯᓯᕐᑐᑕᐅᔪᑦ ᐊᐅᓚᕕᒋᓱᖕᒋᑦ ᐱᒻᒪᕆᐅᑎᑕᐅᕙᓪᓕᐊᑐᐃᓐᓇᒪᑕ ᐱᓇᓱᐊᕐᓂᖕᒋᓐᓄᑦ ᒪᑭᕕᐅᑉ ᕐᑲᐅᔨᓴᕐᑎᖕᒋᑦ.
Banding Canada geese to understand migratory behaviours has become an important part of the work conducted by Makivik researchers.

Through our continuing collaboration with the Centre for Indigenous Peoples' Nutrition and the Environment (CINE) at McGill University, we will have access to expertise on the dietary benefits of consuming country foods. In addition, the Research Centre can provide cost effective services to mining companies and other clients in assessment of environmental impacts.

We encourage students in Nunavik who are interested in science to contact us. This could be for school projects or if interested in research as a career. Anyone wishing to have a closer look at the Centre is welcome to visit whenever you are in Kuujjuaq.

ᐱᖁᔭᕐᔪᐊᓕᕆᓂᒃᑯᑦ ᐅᖃᓕᒪᓂᖅ

ᐊᓪᓚᑕᖏᑦ ᔅᑏᕙᓐ ᕿᐊᓐᑕᕆ

ᑲᕙᒪᑐᖃᒃᑯᑦ ᓂᕈᐊᕐᓂᖃᓈᕐᑎᓗᒋᑦ ᔫᓂ 2-ᒥ ᑯᐸᐃᒃᑯᑦ ᓂᕈᐊᖖᒍᓯᑦᔭᑎᓐᓇᒋᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐊᕕᒍᒪᓂᕐᒧᑦ ᓂᕈᐊᖖᒍᓯᑦᔭᑎᓐᓇᒋᑦ ᓂᐸᐃᑦᑐᐹᓗᓕᖓᖅᑯᑐᖅ ᐊᐅᔭᐅᓕᖓᔭᖅ ᑯᐸᐃᒃᒥ.

ᓯᑦᔭᒐᑎᒃ. ᐱᓂᐊᕐᓂᓕᕆᓂᖅ ᐱᓇᓯᐊᕐᑕᐅᓂᖓ ᓈᒻᒪᑐᐃᓐᓇᒪᑦ. ᓄᑦᓚᓴᑐᐊᕐᒪᑕ ᐳᔪᕆᓂᕐᒋᑦ ᓂᕈᐊᕐᓂᐅᑉ ᓄᑖᒥᒃ ᑭᒻᒪᑐᕐᑎᑖᕐᑐᑦ ᑲᕙᒪᑐᖃᒃᑯᑦ ᔫᓂ 11-ᒥ. ᔮᓐ ᔅᑎᐅᕗᑦ ᐊᖓᔪᖅᑲᒪᕆᐅᓕᕐᑐᖅ ᐃᓄᓕᕆᔨᑐᖃᒃᑯᓂ ᐃᓚᖃᕐᓯᓂ 28-ᓂᒃ ᐊᖓᔪᖅᑲᒪᕆᐅᒻᒥᔭᓂᒃ ᐊᓪᓚᑎᖃᕐᓯᑎᒃ ᓯᑕᒪᐅᔭᕐᑐᓂᒃ. ᑲᑎᓯᑦᓴᐅᑎᒋᓕᐅᔭᖅ ᒪᑭᕝᕕᐅᑉ ᓯᕗᓕᕐᑎᕐᒋᓐᓂᒃ, ᑭᓯᐊᓂ ᐅᖃᕐᓯᒪᑦᓴᖏᑦᑐᖅ ᖃᓄᖅ ᐃᓚᐅᕕᖃᓚᖓᒻᒪᖔᕐᒥ ᐊᕕᑦᑕᐃᓕᒪᓂᐅᑉ ᒥᑦᓵᓄᑦ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐃᓇᖏᕐᑕᕕᓂᖓᑎᑐᑦ ᕉᓐ ᐅᕕᓐᓇᐅᑉ.

ᓘᓯᐊᓐ ᐳᓴᐅᑦ ᕙᓴᕚᓂᐱᓕᐊᕐᓯᓂ ᐊᓪᓚᐃᑦ ᓄᓇᖓᓄᑦ ᔫᓂ 1-ᒥ ᐅᖃᓚᐅᔭᖅ ᓂᐅᕐᕈᓂᖓ ᐊᑐᓚᐅᕐᓯᒪᓚᖓᒋᐊᖓ. ᐊᓪᓚᐃᑦ ᐊᖓᔪᖅᑲᖓ ᒫᓯᐅ ᑰᓐ ᑲᒻ ᐊᖏᖃᑎᒌᑦᓚᐅᔮᒃ ᑐᓵᔭᐅᑦᓯᑎᒃ ᐃᓄᓐᓄᑦ ᐊᖏᖃᑕᐅᓚᖖᒋᒋᐊᒥᒃ ᐊᕕᒐᓯᐊᕐᓂᒧᑦ ᐱᕝᕙᓕᐊᑎᑦᓯᒐᓯᐊᓚᖓᒋᐊᒥᒃ ᐅᖃᖃᑎᒌᑦᓯᑎᓪᓗ ᓄᓇᓕᖓᓂ ᑮᓇᐅᔭᓕᕆᓂᕐᒥᒃ.

ᑲᑎᓯᓂᖓ ᑯᐸᐃᒃ ᐊᖓᔪᖅᑲᖓᓂᒃ ᓘᓯᐊᓐ ᐳᓴᑦᒥᒃ ᐊᓪᓚᕕᖓᓂ ᒪᓐᑐᕆᐊᓪᒥ ᑯᓐᓂᐊᑎᓐᑯᑦ ᐃᓪᓗᖁᑎᖓᓂ, ᔪᓚᐃ ᐱᒋᐊᖓᒥᐅᑎᓪᓗᒍ, 1997-ᒥ (ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ): ᔮᓂ ᐱᑕ, ᓘᓯᐊᓐ ᐳᓴᐅᑦ, ᔭᐃᐱᑎ ᓄᖖᒐᖅ, ᐱᑕ ᐋᑕᒥ.
Meeting Quebec Premier Lucien Bouchard at his Montreal office in the Hydro-Québec building, early July, 1997 (L-R): Johnny Peters, Lucien Bouchard, Zebedee Nungak, Pita Aatami.

STEPHEN HENDRIE

ᔪᓚᐃ 23-ᒥ ᓄᐃᑕᑦᑐᕆᑦᑐᖅ ᐃᓄᖖᒍᐊᖅ ᓴᓇᓯᒪᔭᖅ ᐅᐃᒍᐃᖅ ᓴᓪ ᑎᑯᓪ ᑯᐸᐃᒃ ᓯᑎᒥ ᐅᐸᑦᓯᒪᔭᐅᓚᐅᔭᖅ ᓇᕐᕈᒋᔭᐅᕝᓛᒋᐊᕐᑐᓯᒪᑦᓯᓂ. ᑲᓇᑕᒥᒃ ᐃᑲᔪᕐᑐᕈᓯᑦᑐᑦ ᐊᒥᓱᐊᓗᐃᑦ ᐊᐃᓯᒪᓚᐅᔪᑦ. ᐊᑦᔩᒐᓚᑦᓯᐊᖓ ᓇᕐᕈᕝᓖᓂᖅ ᖃᐅᖓᓂ ᒪᓐᑐᕆᐊᒦᓂᓚᐅᔭᕐᒋᕗᖅ ᐅᖄᔭᓂᕕᖓ ᑎᑯᓪᑉ 1967-ᒥ ᐊᓃᕐᕕᖓᓂ ᓯᓚᑖᓂ ᖁᓛᓃᑦᑐᒥ ᐃᓄᐃᑦ ᑲᑎᒪᕕᖓᑕ ᓂᐱᓕᐊᖑᓚᐅᕐᑐᕕᓂᖅ ᓂᑦᓰᑎᑕᐅᑎᓪᓗᒍ ᐃᓄᓐᓂᒃ ᑐᓴᕐᑎᓯᕙᓐᓂᐅᑉ ᒥᑦᓵᓄᑦ. ᐊᖓᔪᖅᑲᑉ ᓂᐅᕐᕈᓂᕕᓂᖓ 1967-ᒥ ᐃᓱᓕᑎᑕᐅᑦᓴᐅᑎᒋᔭᕕᓂᖅ ᐅᖃᑐᐊᕐᒪᑦ "ᕕᕝᕆᓗ ᑯᐸᐃᒃ ᓕᐱᕆ" ᐊᐅᓚᑦᔭᐃᒪᕆᑦᑐᕕᓂᕐᒥᒃ ᐊᓃᕐᕕᒥ ᐅᖃᒍᑎᒥᓂ. ᑲᓇᑕᓕᐅᕗᓯᐊᓕᕐᑎᓗᒋᑦ ᐊᕝᕕᐊᓂᕗᕐᑕᐅᓱᓂ.

ᑕᐃᓯᒪᓂᐅᑎᓪᓗᒍ ᐊᐅᒡᒍᓯ 6-ᒥᑦ 8-ᒧᑦ 38-ᖑᒍᑎᒥ ᓯᕗᓕᕐᑏᑦ ᐊᕕᑦᑐᓯᒪᔭᓂ ᓄᓇᓂ ᑲᑎᒪᑎᓪᓗᒋᑦ ᓯᓐ-ᑰᓐᑐᔭᒥ, ᓄᐊᐳᕗᓐᓴᕕᒃᒥ. ᐱᖓᓱᐃᓕᖓᔭᑦ ᑲᑎᒍᒪᓃᑦ ᑕᐃᑦᓯᒪᓂ ᐅᖃᕐᑕᐅᓚᐅᕐᓯᒪᔭᑦ. ᓯᕗᓪᓕᐹᖅ, ᐊᓪᓚᑕᕕᓂᖅ ᓴᐳᑦᔨᓂᕗᕐᑐᒧᑦ ᐊᖓᔪᖅᑲᖅ ᕗᖅ ᒥᑭᐊᓇ ᖃᓪᓗᓈᓄᑦ ᑯᐸᐃᒃᒥᐅᓄᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᒐᓯᐊᕐᑎᓄᑦ ᑯᐸᐃᒃᒥ. ᑕᐃᒪ ᐊᕝᕕᐊᒐᓯᐊᕐᓂᕗᕐᑕᐅᓚᕐᓂᒥᔭᖅ ᑯᐸᐃᒃᒥᐅᓂᒃ.

ᐊᐃᑉᐸᖓ, ᑮᓇᐅᔭᓕᐅᕗᓯᐊᕐᑏᑦ ᑲᑎᒪᔨᖏᑦ ᑯᐸᐃᒃᒥ ᐱᑦᔭᑎᓄᑦ (BCNI) ᑎᑭᑎᑦᓯᓂᕐᒪᑕ ᐊᓪᓚᑕᒥᓂᒃ ᓯᕗᓕᕐᑏᑦ ᑲᑎᒪᓂᖓᓄᑦ ᓯᑕᒪᐅᔭᕐᑐᓂᒃ ᓯᑯᑦᓴᔭᓂᒃ ᐊᓪᓚᓯᒪᔭᓂᒃ ᒪᕐᕈᓂᒃ ᒪᑉᐱᒑᓐᓂᒃ ᐃᓚᖃᕐᑎᓗᒍ ᓴᓇᒍᒪᓂᕐᒥᒃ ᐱᐅᓂᕐᓴᒥᒃ ᑲᓇᑕᒥᒃ. BCNI-ᑯᑦ ᐊᑦᑐᐃᓗᑐᕐᑕᐃᓕᓗᑎᒃ ᐱᓂᐊᕐᓂᓕᕆᓂᒃᑯᑦ

Following the federal election on June 2nd, and no Quebec election or referendum in sight, it looked like it might be a quiet summer on the national unity front.

No such luck. There was more than enough political intrigue to keep political pundits busy. As soon as the dust settled on the election, the new federal cabinet was named on June 11th. Jane Stewart was named Minister of Indian and Northern Affairs, among the 28 ministers and eight Secretaries of State. She soon met with Makivik's leadership, however there's no word on how Minister Stewart plans to get involved in the unity issue, as did her predecessor, Ron Irwin.

Lucien Bouchard visited the Cree community of Waswanipi on June 12th, and stated that the visit was an historic one. He and Grand Chief Matthew Coon Come publicly agreed to disagree on the sovereignty issue, but vowed to work together to develop the local economy.

On July 23rd, the unveiling of a statue of French General Charles DeGaulle in Quebec City was met with loud protests. Federalists turned up in large numbers. They heckled and booed relentlessly during the official speeches. Many war veterans were among the demonstrators. Similar protests occurred the next day in Montreal when DeGaulle's 1967 speech from the balcony of City Hall was replayed on a public address system. The General's 1967 visit was cut short after he uttered the phrase "Vivre le Quebec libre," during his famous balcony speech. He was accused of interfering in the affairs of a sovereign state (Canada).

Then, from August 6-8, the 38th Premier's Conference was held in St. Andrews, New Brunswick. Three unity-related items emerged from that event. First, there was the letter of support host Premier Frank McKenna sent to anglophone partitionist groups in Quebec. He was accused of interfering in the affairs of another province (Quebec).

Second, the Business Council on National Issues (BCNI) had sent their own missives to the Premier's meeting in the form of an eight page memo, and a two page *Building a Better Canada* declaration. BCNI wants to stick-handle around the politically divisive phrase "distinct society", and replace it with "unique character" to describe Quebec in the Constitution. The proposal illustrates that business leaders across Canada are concerned enough to take a proactive role in spurring on further talks.

Thirdly, there *will* be further talks. Even though national unity was not on the official agenda, it was raised at a breakfast meeting on the final day. The premiers decided to convene a national unity conference, scheduled for Calgary on September 14-15. The stated goal is to discuss what kind of process should be used to change the way the country is governed.

After the Meech Lake and Charlottetown attempts to solve the constitutional impasse, another venture appears to be in the offing. New Brunswick Premier Frank McKenna was quick to point out that this was not the return of the "Constitution Industry." It would be just the premiers — nine of them. Lucien Bouchard said Quebec won't attend.

Constitutionally Speaking

By Stephen Hendrie

ᐊᕕᒍᒪᓂᐅᕃᑦᑐᖅ "ᐊᑦᔨᐅᖏᑦᑑᓂᕋᐃᓂᒃᑯᑦ" ᐊᓯᑦᔨᑕᐅᕐᑯᑦᓱᒍ "ᐱᐅᓯᕐᑲᑎᒋᔭᐅᖏᑐᑦ" ᓚᔪᓂᒃ ᑕᐃᒫᒃ ᑯᐸᐃᒃ ᑕᐃᔭᐅᕐᑯᑦᓱᒍ ᐱᕐᑯᔭᕐᔪᐊᓚᓇᔪᓂ. ᑕᐃᒪᐃᒍᒪᐅᑎᕕᓂᖅ ᓄᐃᑕᑎᑦᓯᔪᖅ ᑆᓇᐅᔭᓕᐅᒐᓯᐊᕐᑏᑦ ᓯᕗᓕᕐᑎᖏᑦ ᑲᓇᑕᒥ ᐃᓱᒫᓗᒋᔭᕐᑲᕐᒪᑕ ᐅᕐᑲᐅᓯᑦᓴᕐᑲᕐᕕᕐᑲᒋᐊᓪᓚᕈᒪᑦᓯᑎᓪᓗ.

ᐱᖓᔪᐊᑦ, ᐅᕐᑲᐅᓯᐅᒋᐊᓪᓚᕋᔪᓇᐊᖓ. ᑲᑎᒋᐊᕐᑲᕐᓂᖅ ᓄᐃᑎᑕᕕᓂᖅ ᑐᑭᒧᐊᒍᑎᒥᑦᑐᕕᓂᐅᑦᔭᖏᒃᑲᓗᐊᕐᑎᓗᒍ ᐅᓪᓛᑭᒻᒥᑕᑭᑎᖏᓐᓂ ᐅᓪᓗᖓᑕ ᑭᖑᓪᓕᐹᖓᓂ ᑲᑎᒪᓂᕐᑲᕐᑎᓗᒋᑦ. ᐊᕕᑦᑐᓯᒪᔪᑦ ᓄᓇᐃᑦ ᓯᕗᓕᕐᑎᖏᑦ ᑲᓇᑕᒥ ᑲᑎᑎᓇᒍᒪᑦᓯᑎᒃ ᑲᑎᒪᓂᕐᑲᕈᓕᕐᑐᕕᓃᑦ ᑲᑎᒪᓂᑦᓴᖅ ᐋᕐᑭᓯᒍ ᓯᑎᒻᐱᕆ 14-15-ᒧᑦ. ᐅᕐᑲᐅᓯᕐᑲᕈᒪᑦᓯᑎᒃ ᖃᓄᐃᓘᑦᑐᓴᐅᒻᒪᖔᕐᒥᒃ ᐊᓯᑦᔨᓕᓯᐊᕐᓗᒍ ᑲᓇᑕᐅᑉ ᐊᐅᓚᑕᐅᒍᓯᖓ.

ᒥᑦᓯᓚᒃᒥ ᓴᐅᓚᒃᑕᐅᓐᓂᒍ ᐱᕐᑯᔭᕐᔪᐊᓕᓇᓂᖅ ᓄᓪᓚᐅᔪᐅᓗᓯᐊᕐᑎᓗᒍ ᐊᓯᐊ ᓄᐃᕃᓪᓕᐊᑐᐃᓐᓇᑑᔭᓕᕐᓂᒥᔪᖅ. ᓂᐅ ᐳᕋᓐᓴᕕᒃ ᐊᖓᔪᖅᑲᖓ ᕗᕋᒃ ᒥᑭᐊᓇ ᐅᕐᑲᓴᐅᑎᒋᓕᐅᔪᖅ ᐅᑎᕋᓯᐊᕐᖏᓂᕋᕐᓯᒍ "ᐱᕐᑯᔭᕐᔪᐊᓕᓇᓂᖅ." ᓯᕗᓕᕐᑏᑦ ᐊᖓᔪᖅᑳᑦ ᐊᕕᑦᑐᓯᒪᔪᓂ ᓄᓇᓂ ᑲᑎᒍᑎᒃ ᑭᓯᐊᓂᐅᓚᔭᓇᐊᖏᑦ 9-ᖑᒍᑎᒃ ᐅᕐᑲᕐᓯᓂ. ᓘᓯᐊᓐ ᐳᓴᐅᑦ ᐅᕐᑲᓚᐅᔪᖅ ᑯᐸᐃᒥᒃ ᐊᐃᑖᖏᓂᕋᐃᑦᓯᓂ.

ᐊᖓᔪᖅᑳᑦ ᑲᑎᒪᕆᓯᒪᓕᕐᑎᓗᒋᑦ ᐱᔪᑦᓴᐅᔫᕕᒋᓪᓚᓇᑦᓯᒍ ᐊᓪᓚᑕᕕᓂᖓ ᒪᑭᐊᓇᐅᑉ ᑯᐸᐃᒃᑯᑦ ᑭᐅᒪᔨᖏᓐᓄᑦ ᐳᓴᐅᑦᑐ ᑭᐅᒍᑎᖓ ᒥᑭᐊᓇᒥᒃ ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᑲᕙᒪᐅᑉ ᐃᓗᐊᓂ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᒃ ᔅᑎᐊᕃᓐ ᑎᐅᓐ ᐊᓪᓚᕐᑲᑦᑕᓯᓚᐅᔪᖅ. ᐊᐅᒍᓯ 11-ᒥ ᐊᓪᓚᑐᕕᓂᖅ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᓄᑦ ᓇᓗᓇᐃᕐᓯᒍ ᐱᑦᔪᑎᖓ ᓄᐃᑕᕐᑕᐅᒍᒪᓂᐅᑉ ᒥᑦᓵᓄᑦ ᐊᒪᓗ ᐱᕐᑯᔭᒦᓐᓂᖓ.

ᐃᒫᒃ ᐊᓪᓚᓯᓂ, "ᐃᓚᐅᖕᖏᑐᕐᔪᐊᓗᓴᐃᑦ ᐊᖏᕐᑲᑎᕐᑲᑦᔭᖏᓪᒪᑕ ᑯᐸᐃᒃᑯᑦ ᑭᓪᓕᕐᑲᕕᖏᓐᓂᒃ ᓴᑑᑎᔭᐅᑦᔨᐊᓗᔭᕋᓗᐊᕐᒪᖔᑕ ᐋᕐᓯᓗᓯᐊᕐᓂᒧᑦ ᐊᖏᕐᑲᑎᕆᓗᐊᕐᐸᑕ. ᐃᓕᓐᓂᐊᑎᑦᓯᔨᐅᑦᓯᓂ ᑲᓇᑕᓕᒫᒥ ᐱᕐᑯᔭᒥᒃ ᒥᔅᑕ ᑖᓂᐊ ᑐᑉ (ᒫᓇᐅᓕᕐᑐᖅ ᐸᓚᒃᑯᑦ ᑯᐸᐃᒥ ᐃᓚᐅᔪᖓ) ᐅᕐᑲᓚᐅᕐᑐᖅ ᐃᒫᒃ ᐅᑉᐱᓇᔭᒥᓂᒃ ᑯᐸᐃᒃᑯᑦ ᐊᕕᓗᐊᕐᐸᑕ ᑯᐸᐃᒥᐅᑦ ᓄᓇᕐᑲᕐᑲᕐᓯᒪᔪᑦ ᑲᓇᑕᒦᖏᓐᓇᕈᓐᓇᕋᔭᓇᐊᖏᑦ ᒍᒪᑐᐊᕈᑎᒃ."

ᐊᐅᒍᓯ 12-ᒥ ᐊᖓᔪᖅᑲᒪᕆᒃ ᔮᓐ ᑯᕆᑦᓯᐊᓐ ᐅᕐᑲᓚᐅᕐᑐᖅ ᐃᓄᓐᓄᑦ ᑐᓴᔭᐅᒍᑎᒥᓂ ᓯᕗᓪᓕᐹᑦᓯᐊᒥ. "ᓇᓗᓇᑦᔭᖏᑦᑐᖅ ᓄᐃᑦᓯᒐᓯᐊᕐᓂᖏᑦ ᑯᐸᐃᒥ 'ᐊᖏᕐᑎᓯᒐᓯᐊᕐᓂᒥᒃ' ᐊᕕᒐᓯᐊᕐᓂᒧᑦ ᓂᕈᐊᕐᓂᕐᑲᓕᕐᒥᑉ. ᑭᓯᐊᓂ ᓄᓇᕐᑲᕐᑲᕐᓯᒪᔪᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ, ᐅᕐᑲᕐᓯᒪᔪᑦ ᑲᓇᑕᒦᑐᐃᓐᓇᕈᒪᑦᓯᑎᒃ. ᓇᓗᓇᐃᕐᓯᒐᓯᐊᕐᑏᑦ ᑐᑭᓯᔭᐅᒐᓗᐊᕐᒪᖔᕐᒥᒃ ᑲᓇᑕᒦᖏᓐᓇᕈᒪᔪᑦ," ᓚᓚᐅᕐᑐᖅ ᑯᕆᑦᓯᐊᓐ.

ᐊᐅᒍᓯᐅᑉ ᓄᖑᐊᓂ ᑎᐊᓐ ᐊᓪᓚᒥᐊᓪᓚᓯᒪᔪᕕᓂᖅ ᒪᕐᕉᓂᒃ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓄᑦ, ᐱᔭᓇᐊᕐᑭᑦᑐᑯᓚᖕᖏᓂᕋᐃᑦᓯᓂ ᐊᕕᒐᓯᐊᕐᑐᓂᒃ.

ᑎᑭᒻᒪᑦ ᐊᐅᔭᖅ 20-ᓂᒃ ᐊᕐᕌᒍᑖᕐᓯᓂ ᐱᕐᑯᔭᖅ 101 ᐊᐅᒍᓯ 26-ᒥ. ᑯᐸᐃᒃᑯᑦ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᕐᒥᑦ ᑐᐳᓂᒦᒥ ᐊᑦᓯᓯᓚᐅᕐᑐᑦ 101-ᓂᒃ ᕐᑭᑭᕐᑕᓂᒃ ᑲᓂᐊᐱᔅᑲᐅᑉ ᐹᖓᓃᑦᑐᓂᒃ ᓄᐃᓚᕐᑭᔪᕕᓂᕐᓂᒃ ᐅᓚᑦᑎᓯᑎᓪᓗᒋᑦ ᑕᐅᓴᓐᑎᓂᒃ ᐊᖏᓂᓕᒻᒥᒃ ᓄᓇᕐᑲᕐᑲᕐᓯᒪᔪᑦ ᐊᓂᕐᕋᓇᑦᓯᒍ ᓄᓇᖓᓂ ᑯᐸᐃᒃᑯᑦ ᕐᑭᒥᕐᕈᐊᓂᒃ ᐊᑐᐊᒐᓕᐅᕐᑎᖓ ᐃᓯᒪᒥᑦᓯᒍ. ᒪᑭᕕᐅᑉ ᐊᖓᔪᖅᑲᖓ ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐅᕐᑲᐅᓯᓇᓚᐅᕐᑕᖓ ᑕᐃᒫᒃ ᐱᓇᓱᐊᕐᑕᐅᓯᒪᓂᖓ, "ᐃᓯᒪᕐᑲᑦᓯᐊᕐᒥᑦᑐᓄᑦ, ᐱᐅᓯᑐᕐᑲᖓᑕ ᕐᑲᐅᔨᒪᐃᓕᖓᐅᓯᓇᓂᕋᕐᓯᒍ ᑖᒃᑯᐊ ᐆᑦᑐᕋᕐᓂᕋᕐᓯᒥᑦ ᓚᖑᒍᐊᑐᒥᒃ ᐅᐃᒍᐃᕐᒥᐅᖑᓂᕐᒥᒃ ᐱᑕᕐᑲᑦᔭᑎᓐᓇᒍ... ᓄᐃᑕᓂᕐᑲᑦᓯᐊᒪᓇᐊᓗᑦᑐᖅ "ᐱᐅᖕᖏᑐᑐᓚᓇᑦᓯᐊᑐᑦ" ᓄᓇᕐᑲᕈᒪᓂᖓ ᑕᒫᓂᕐᑭᓯᑎᒃ ᐊᑐᕋᓯᐊᕐᑕᖓᑦ. ᑕᑯᒐᑦᓴᒪᓇᓪᓗᑐᐊᓗᒃ."

ᑯᐸᐃᒃᑯᑦ ᐱᕐᑯᔭᖓ 101 ᑕᐃᒪᐃᓕᖓᒐᓗᐊᕐᑎᓗᒍ, ᓄᖕᖓᖅ ᑲᒪᔨᐅᑖᕐᓂᒥᓄᑦ ᐸᕐᓇᑐᖅ ᓂᐅᕐᑭᑕᐅᓚᑐᐊᕈᑎᒃ ᓘᓯᐊᓐ ᐳᓴᐅᑦᒧᑦ ᓄᓇᕕᓕᐊᓕᑐᐊᕐᐸᑦ ᓯᑎᒻᐱᕆ 9-ᒥ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒧᑦ. ᑖᒃᑯᐊ ᑕᒪᕐᒥᒃ ᑲᑎᒥᐅᓚᐅᔫᒃ ᐊᐅᔭᖅ. ᐊᖏᕐᑲᑎᒦᑦᔭᒐᑎᒃ ᓄᓇᕐᑲᕐᓂᕐᓂᐅᑉ ᒥᑦᓵᓄᑦ ᑖᒃᑯᐊ ᑕᒪᕐᒥᒃ ᐅᕐᑲᐅᓯᕐᑲᕐᓯᑎᒃ ᐅᓪᓗᑕᒫᑦ ᐱᒻᒪᕆᐅᔪᓂᒃ ᐱᑦᔪᑎᓂᒃ ᑕᒪᐅᖓ ᓄᓇᒧᑦ ᐃᓚᐅᑎᓪᓗᒍ ᓄᐃᑦᓯᓯᐊᒥᐊᕈᒪᓂᖅ ᓄᓇᕕᒻᒥ ᓇᒻᒥᓂᖅ ᑲᕙᒪᑖᒐᓯᐊᕐᓂᒧᑦ ᐊᖏᕐᑲᑎᒌᓐᓂᒥᒃ ᕐᑭᑲᓕᕐᒪᑦ ᐊᕐᕌᒎᒃ ᒪᕐᕉᒃ ᐅᖓᑖᓄᑦ.

ᑕᒪᓐᓇ ᓂᐸᐃᑦᑐᕕᓂᐅᑉᐸᑦ ᐊᐅᔭᖅ, ᐅᑭᐊᖅ ᓂᑦᔫᓚᖓᓚᑕᐃᓐᓇᕐᑯᖅ.

In the aftermath of the Premier's conference, hot on the heels of McKenna's letter to Quebec partitionists, and Bouchard's reply to McKenna, federal Intergovernmental Affairs Minister, Stéphane Dion, started writing. On Monday August 11th, he sent an open letter to the Government of Quebec addressing the issue of partition and the rule of law.

In it he writes, "Even the most prominent secessionists do not agree that Quebec's borders would be guaranteed if secession were being negotiated. When he was a professor of international law, Mr. Daniel Turp (now a Bloc Québecois MP) stated his belief that, in the event of Quebec separation, Quebec's aboriginal peoples would have the right to remain in Canada if they so chose."

STEPHEN HENDRIE

ᐊᖓᔪᖅᑳᖅ ᐳᓴᐅᑦ ᓈᓚᑦᑐᖅ ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᑭᐅᑎᓪᓗᒍ ᐊᐱᕐᓱᑎᒥᒃ ᑲᑎᒪᕐᓯᑎᓪᓗᒋᑦ ᑐᓴᕐᓴᓂᐊᕐᑎᓂᒃ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥ, ᓯᑎᒻᐱᕆ 9, 1997-ᖑᑎᓪᓗᒍ.
Premier Bouchard listens while Zebedee Nungak answers a question during press conference in Kangiqsualujjuaq, September 9, 1997.

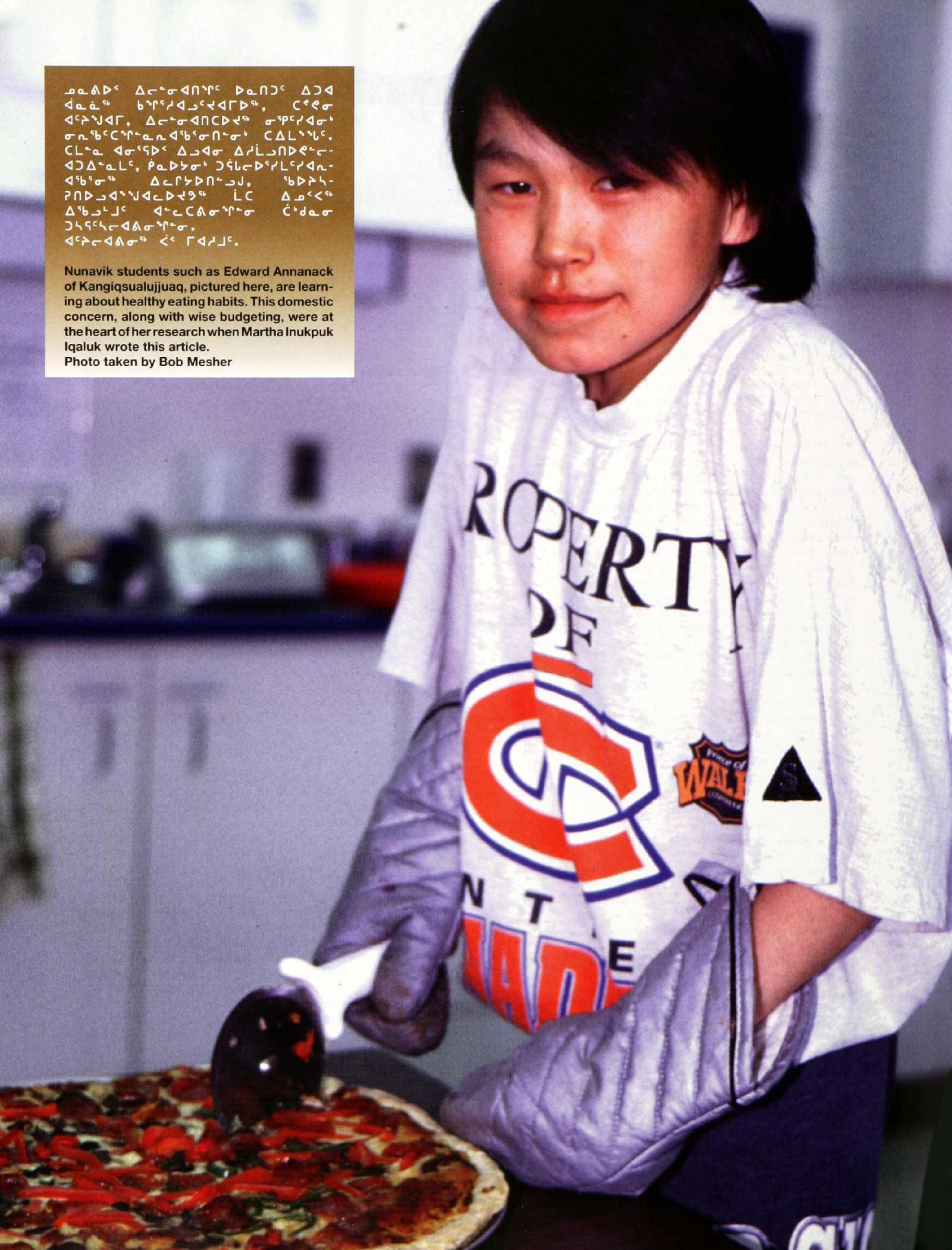
On August 12th, Prime Minister Jean Chrétien commented publicly on partition for the first time. "It is obvious that demands for partition from within Quebec would follow a 'Yes' vote in the next Quebec referendum. Not the least, the natives of northern Quebec, they said they want to remain in Canada. Partitionists want to remain in Canada," said Chrétien.

By the end of August, Dion had written two more open letters to the Quebec government, making the point that separation would not be the easy process the separatists envision.

The summer finale came in the form of the 20th anniversary of Bill 101 on August 26th. Quebec's Commission de Toponymie named 101 islands in the Caniapiscau reservoir, created by flooding thousands of square kilometers of ancestral aboriginal homeland, in honour of Quebec authors. Makivik President Zebedee Nungak called the project, "An absurdity, a cultural inanity, and an attempt by that authority to produce an artificial manufacture of French history where there is none... It is a vivid display of one of the 'ridiculousities' of nationalism in misplaced action. And it is a sight to behold."

Despite Quebec's Bill 101 faux pas, Nungak prepared to host a visit by Lucien Bouchard to the Nunavik region, scheduled for September 9th in Kangiqsualujjuaq. The two had met for the first time earlier in the summer. While they respectfully disagreed on the sovereignty issue, the two men discussed issues of day-to-day importance to the region, including the matter of reviving Nunavik self-government negotiations, now dormant for over two years.

If that was a quiet summer, the fall should be lively indeed.



ᓄᓇᕕᐅᑉ ᐃᓕᓐᓂᐊᑎᖏᑦ ᐅᓇᑎᑐᑦ ᐃᑐᐊ ᐋᓇᓈᖅ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥᐅᖅ, ᑕᕝᕙᓂ ᐊᑦᔨᖑᐊᒥ, ᐃᓕᓐᓂᐊᑎᑕᐅᔪᖅ ᓂᕿᑦᓯᐊᓂᒃ ᓂᕆᖃᑦᑕᖏᓐᓇᕆᐊᖃᕐᓂᑎᓐᓂᒃ ᑕᐃᒪᖕᖓᑦ. ᑕᒪᓐᓇ ᐊᓂᕐᕿᐅᑉ ᐃᓗᐊᓂ ᐃᓯᒫᓗᑎᐅᕙᓪᓕᐊᑐᐃᓐᓇᒪᑦ, ᑮᓇᐅᔭᓂᒃ ᑐᖂᒐᓕᐅᕐᓯᒪᑦᓯᐊᕆᐊᖃᕐᓂᖅ ᐃᓚᒋᔭᐅᑎᓪᓗᒍ, ᖃᐅᔨᓴᕈᑎᐅᓗᐊᖑᐊᓚᐅᔪᒐᖅ ᒫᑕ ᐃᓄᑉᐸᖅ ᐃᖃᓗᒻᒧᑦ ᐊᓪᓚᑕᕕᓂᖏᓐᓂ ᑖᒃᑯᓇᓂ ᑐᓴᕋᑦᓴᓕᐊᕕᓂᖏᓐᓂ.
ᐊᑦᔨᓕᐊᕕᓂᖅ ᐹᑉ ᒥᐊᓯᒧᑦ.

Nunavik students such as Edward Annanack of Kangiqsualujjuaq, pictured here, are learning about healthy eating habits. This domestic concern, along with wise budgeting, were at the heart of her research when Martha Inukpuk Iqaluk wrote this article.
Photo taken by Bob Mesher

ᑕᑯᓐᓇᓂᖅ ᑮᓇᐅᔭᓂᒃ ᑐᖀᓚᓕᐅᕐᓂᒥᒃ ᐊᒻᒪᓗ ᑎᒥᒧᑦ ᓂᕐᑭᑦᓯᐊᓂᒃ

ᒫᑕ ᐃᓄᑉᐸᒃ-ᐃᖃᓘᑉ ᐊᓪᓚᑕᖏᑦ

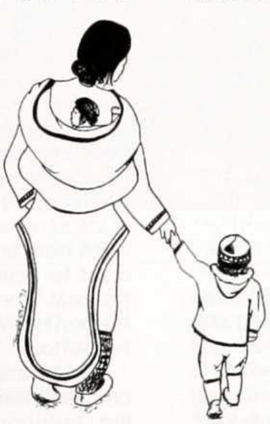
A Look at Budgeting and Nutrition

By Martha Inukpuk-Iqaluk

1988-ᒍᑎᓪᓗᒍ ᐊᓪᓚᕕᐅᓚᐅᕐᓯᒪᒋᖕᒐ ᐱᓇᓱᕝᕕᓅᕆᖕᒐ ᐱᓇᓱᒍᓐᓇᐃᑐᐊᕈᒪ ᐃᓄᑐᕐᑲᐅᓕᕈᒪ ᑮᓇᐅᔭᐃᑦ ᐃᒻᒪᕐᑲᐅᑎᑦᓴᓕᐊᓇᑦᓱᕆᑦ ᓴᓂᕐᕋᐸᑦᑕᑲ ᖃᓪᓗᓈᑎᑐᑦ (RRSP-ᒍᓂᕿᑦᑕᐅᔦᐃᑦ) ᐊᕐᖀᒍᓕᒫᒥ ᓴᓂᕐᕃᑎᑦᑕᕕᓂᒃᑲ ᐱᑦᔦᑎᕆᑦᓱᕆᑦ. ᓇᓗᒐᒪ ᑮᓇᐅᔭᓕᕆᓃᑦ ᒥᑦᓵᓄᑦ, ᑐᑭᓯᒪᓚᐅᕐᓯᒪᑦᔭᖕᖏᑦᑐᖕᒐ ᓱᓇᓕᕆᓪᒪᖔᑕ. ᑐᑭᓯᒐᓱᐊᕐᕕᖃᓕᓚᐅᕐᓯᒪᔪᖕᒐ ᐱᓇᓱᕐᑲᑎᒐᓂᒃ ᖃᓪᓗᓈᒥᒃ ᐊᐱᕐᓱᓱᒍᓗ ᖃᓄᐃᓗᕐᑐᓴᐅᒻᒪᖕᒐᒻᒪ - ᓴᓂᕐᕆᓗᒥᓪᓘᓃᑦ ᐅᕝᕆᓗᓐᓃᑦ ᑮᓇᐅᔭᖖᒍᑎᓗᒥᑦ. ᖃᓄᐃᓘᓯᖕᒍᒻᒪᖕᒑᓪᓕ ᐃᒻᒪᕐᑲᐅᑎᓕᐊᓇᑦᓯᕆᑦ ᓴᓂᕐᕆᐸᑦᑕᒥᓂᒃ (RRSP-ᒥᓂᒃ) ᑐᓴᕐᕕᒋᒌᕿᒃᑯ, ᑮᓇᐅᔭᖖᒍᑎᑦᓯᒍᒪᓯᓚᐅᕐᓯᒪᔪᖕᒐ ᑕᐃᒪᐃᑐᓃᕆᖕᒐ.

ᐊᕐᖀᒍᐃᑦ ᖁᓖᑦ ᓈᓕᕐᑎᓗᒥᑦ, ᖃᐅᔨᓯᒪᓕᕐᑐᖕᒐ ᐃᓅᓯᑦᑎᓂ ᐊᑦᔨᒋᖖᒋᑐᑎᒍᑦ ᐊᕐᖁᑎᖃᓇ ᐊᖃᕐᓂᑎᓐᓂᒃ ᑕᐃᒪᐃᒻᒪᑦ ᐊᑦᔨᒋᖖᒋᑐᓂᒃ ᑐᑭᓯᒪᐅᑎᑦᓴᓂᒃ ᑐᓴᕿᑦᓴᓂᒃ ᐱᒋᐊᖃᓲᒍᔪᒧᑦ ᓇᒻᒥᓂᖅ ᑮᓇᐅᔭᒋᑦ ᖃᓄᖅ ᑲᒪᒋᒋᐊᖃᕐᒪᖔᑦᑎᒋᑦ ᖃᐅᔨᒪᐅᑎᑦᓴᓂᒃ ᐊᒻᒪᓗ ᐊᑕᐅᓯᑐᐃᓐᓇᒥᒃ ᐅᐸᕝᕕᓴᕐᑲᕿᓂ ᑮᓇᐅᔭᓂᒃ ᑲᒪᑦᓯᐊᕿᓯᐊᕐᓂᒧᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᕕᑦᓴᒥᒃ. ᐃᒻᒪᖃ, ᐃᓕᑦᓯᕆᓪᓕᐊᒍᓐᓇᕿᔭᕐᖂᑐᒍᑦ ᐃᓅᓯᒋᑦ ᐊᓯᑦᔨᒋᐊᑕᒫᑦ ᐅᖃᖃᑎᒌᖃᑦᑕᓗᑕ ᐃᑲᔪᕐᓯᒪᐅᑎᒋᒍᓐᓇᑐᓇᔭᑦᑎᓂᒃ ᖃᐅᔨᓯᒪᔭᑦᑎᓂᒃ ᑮᓇᐅᔭᕐᑐᕈᑎᐅᒋᐊᓕᓐᓂᒃ ᐃᓪᓗᑕ ᐊᓂᕐᕿᑕ ᐃᓗᐊᓂ.

ᐃᑉᐱᒍᓱᓕᕐᓯᒪᒐᒪ ᐃᓄᐃᑦ - ᑕᐃᒪᖕᖕᒑᓕᒫᖅ ᑮᓇᐅᔭᐃᑦ ᖃᓄᖅ ᐊᑐᕐᑕᐅᓯᐊᕈᓇᒪᖔᑕ ᑐᑮᑕᕈᓇᓇᐅᕐᓴᓇᐊᖃᕐᓂᕐᒋᓇᓂᒃ - ᑕᐃᒫᒃ ᐅᖃᓚᕿᔪᖕᒐ ᖃᐅᔨᓯᒪᐅᑎᒋᒻᒥᒐᒃᑯ ᐊᖑᑎᒐᓗ ᑕᐃᒪᐃᖃᑦᑕᓯᒪᒻᒥᒐᓄᒃ. ᐅᑦᑑᑎᒋᓗᒍ ᐅᓪᓗᐃᑦ ᐃᓚᖕᒐᓂ, ᑮᓇᐅᔭᖃᑦᓯᐊᕈᓇᐃᑐᑎᑦ, ᐊᑭᓕᑦᓴᖃᕐᓗᑎᓪᓗ ᓂᐅᕕᕐᕕᓂ



TAQRALIK PARTRIDGE

Back in 1988 I received a letter from my employer about the Registered Retirement Savings Plan (RRSP) contribution I had made that year. Being naive about such financial stuff, I did not understand what it was about. I turned to my Qallunaat co-worker and sort of asked him what I should do — save it or cash the cheque. After hearing about how he handled *his* RRSP plan, I decided to cash my contribution.

Over the course of the past ten years, I've discovered there are various stages in life where we need different information about handling personal finances and there is no one-stop place to get a money-wise education. Perhaps, then, we can learn at each stage of our lives by sharing helpful hints we have discovered about the disbursement of household finances.

I have noticed a need for Inuit — and I say this because I've noticed it with my husband and in myself, too — that one needs to make a conscious decision to learn about the efficient use of money. If one day, for example, you find yourself short of money, you owe money to the stores for groceries, and you are behind in the rent, you would surely decide that there must be a better way of living. This situation becomes unbearable when it seems as if only one person in the home is carrying the burden of being "money conscious". I'm writing from a perspective of one that wants to enjoy living and not be pressured

ᑕᑯᓐᓇᓂᖅ ᑮᓇᐅᔭᓂᒃ ᑐᕌᒐᓚᐅᕐᓂᒥᒃ ᐊᒻᒪᓗ ᑎᒥᒧᑦ ᓂᕿᑦᓯᐊᓂᒃ

ᓂᕿᑖᕈᑎᒋᖃᑦᑕᑕᕙᓂᕐᓃᕙᑦ, ᐊᒻᒪ ᐃᓪᓗᒥᒃ ᐊᑭᓕᒻᒪᐃᑑᓗᑎᑦ, ᖁᓚᕐᓇᖏᑦᑐᖅ ᐃᓱᒪᒐᔭᕆᐊᕐᐱᑦ ᐃᓅᒐᓯᐊᕐᓂᒥᒃ ᖃᓄᑭᐊᖅ ᐱᐅᓂᕐᓴᐅᒍᓐᓇᓂᖓᓂᒃ. ᑕᐃᒪᐃᑦᑐᒥᑦᓱᓂ ᐊᕐᓱᕈᓐᓇᑐᒻᒪᕆᐊᓗᒃ ᐊᓂᕋᐅᑉ ᐃᓗᐊᓂ ᐃᓄᒃ ᐊᑕᐅᓯᖅ ᑮᓇᐅᔭᓂᒃ ᐃᑉᐱᒋᔭᖃᕋᓱᐊᕐᑐᑑᑎᓪᓗᒍ. ᑕᐃᒫᒃ ᐊᓪᓚᓚᕿᕗᖓ ᐃᓅᓯᕐᒥᒃ ᐊᓚᐊᙳᐊᕈᒪᒻᒥᒐᒪᑦᑕᐅᖅ ᑮᓇᐅᔭᑎᒍᑦ ᐱᓇᐃᓗᑕᓄᑦ ᐊᕐᓱᕈᑦᑎᑕᐅᑐᐃᓐᓈᓗᒍᒪᑦᔭᖏᒻᒥᒐᒪ.

ᓯᕗᓪᓕᐹᒥ ᑕᑯᒋᐊᙵᓚᑕᐃᓐᓇᓯᖓ ᐃᓕᑦᓯᓯᒪᒋᐊᖃᕐᓂᓃᕙᖓ ᖃᓄᖅ ᑮᓇᐅᔭᓂᒃ ᑐᕌᒐᓚᐅᕐᓯᒪᒋᐊᖃᕐᒪᖔᒻᒪ, ᓯᕗᓪᓕᐹᒥ ᐃᓱᒪᒋᔭᖃᓚᐅᕐᓯᒪᔪᖓ ᑎᒥᐅᔪᓄᑦ ᐃᑲᔪᕐᓯᔭᐅᒍᓐᓇᒪᖓᕐᒪ ᑕᑯᓂᐊᕈᒪᑦᓱᖓ. ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᕕᒃᑯᑦ ᖃᓄᑐᐃᓐᓇᖅ ᐊᑦᔨᐅᖏᑦᑐᑎᒍᑦ ᐱᐅᓯᕐᓲᑎᐅᙱᑦᑐᑎᒍᑦ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᖃᓲᒍᕙᑦ? ᐅᕝᕙᓗᓐᓃᑦ ᓂᐅᕕᕐᕖᑦ ᑯᐊᐸᒃᑯᓗᓐᓃᑦ ᐃᑲᔪᕐᓯᒪᒍᓐᓇᐸᑦ, ᐃᓄᓐᓂᒃ ᐃᑲᔪᕐᑕᐅᒋᐊᖃᕆᐊᒥᒃ ᖃᐅᔨᒪᓕᕐᑐᓂᒃ? ᐃᓄᒻᒪᕆᐅᓂᕐᓴᓄᓪᓗᓃᑦ ᐅᖃᐅᑦᔪᑕᐅᒍᓐᓇᑐᐊᕈᑦᑕ ᐱᐅᔫᒐᔭᕐᑐᖅ ᑮᓇᐅᔭᒥᓂᒃ ᑲᒪᑦᓯᐊᕈᓐᓇᓯᓯᒪᔪᓄᑦ ᐊᑑᑎᖃᑦᑕᓯᒪᓂᕐᒥᒍᑦ. ᖃᐅᔨᒪᒐᓗᐊᕐᑐᖓ, ᐃᓄᒃ ᓇᐅᑐᐃᓐᓇᖅ ᐃᓱᒪᐃᓐᓇᕿᑦᓯᐊᒪᑦ ᖃᓄᓪᓗᐊᑎᒋᒃ ᐃᓕᓐᓂᐊᓯᒪᒍᒪᓂᕐᒥᓂᒃ ᖃᓄᖅ ᑮᓇᐅᔭᓂᒃ ᐊᑐᕐᓂᐊᒪᖔᕐᒥ.

ᑕᒪᒃᑯᓂᖓ ᐊᓪᓚᒍᑎᖃᓗᐊᙳᐊᐳᖓ, ᐱᖓᓱᓗᐊᙳᐊᓂᒃ ᐱᕕᑦᓴᐅᒍᓐᓇᑐᓂᒃ ᑐᑭᓯᒪᒍᑎᑦᓴᓂᒃ ᐊᑐᕐᓱᖓ. ᓯᕗᓪᓕᐹᒥ, ᐅᐱᕐᖓᓴᐅᓚᐅᔪᒥ ᐅᖄᖃᑎᖃᓚᐅᔪᒐᒪ ᐳᕐᑐᓂᕐᓴᓂ 2-ᒥᑦᑐᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᒥᒃ ᒫᑯᔨ ᖃᐃᑲᓐ-ᒥᒃ ᐊᓂᕋᒥ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑕᒐᓯᐊᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᒥᒃ ᐃᓄᑦᔪᐊᒥ. ᐃᓕᓵᖏᑦ ᐃᓕᓴᕐᑕᐅᖃᑦᑕᓚᐅᔪᑦ ᐱᓇᓱᐊᕈᓯᕐᒥ ᐊᑕᐅᓯᕙᑦᓱᑎᒃ ᐃᓕᓴᕐᑕᐅᓱᑎᒃ ᑎᒥᒧᑦ ᓂᕿᑦᓯᐊᓂᒃ, ᑮᓇᐅᔭᓂᒃ ᑐᕌᒐᓚᐅᕐᓯᒪᓂᕐᓂᒃ, ᐃᓚᒋᑦᑐᑎᒍᑦ ᖃᓄᐃᙱᓯᐊᕆᐊᖃᕐᓂᓂᒃ, ᐊᒻᒪᓗ ᓂᕐᓯᐅᓂᕐᒥᒃ. ᐊᑐᐊᒐᕐᓂᒃ (ᐊᓪᓚᓂᐊᒐᕐᓂᒃ) ᐊᑐᐊᕐᓯᓯᒪᒻᒥᔪᖓ ᐃᑲᔪᕐᓯᔭᐅᓐᓇᑐᒻᒪᕆᐊᓗᓐᓂᒃ ᐊᑐᐊᒐᓚᐊᕕᓂᕐᓂᒃ ᓛᔨ ᐴᑭᑦ-ᒧᑦ, (Larry Burkett), ᐊᑦᓯᕋᕐᑕᐅᒍᑎᖃᕐᓱᑎᒃ ᖃᓪᓗᓈᑎᑐᑦ *Debt-Free living — How to Get out of Debt and Stay Out* (ᐊᑭᓕᑦᓴᖃᕈᓐᓇᐃᓗᓂ ᐃᓅᓂᖅ - ᖃᓄᖅ ᐊᑭᓕᑦᓴᐃᕈᒍᓐᓇᒪᖔᕐᐱᑦ ᐊᒻᒪᓗ ᐊᑭᓕᑦᓴᖃᓚᐅᕐᓯᒪᓕᖓᒍᓐᓇᐃᓕᕐᓗᑎᑦ) ᓄᐃᑕᕕᓃᑦ ᐅᑯᓄᖓ Moody Press, Chicago, 1989-ᒥ. ᐊᑐᐊᒐᓕᐅᑐᕕᓂᖅ ᐅᓂᒃᑳᑐᖅ ᐊᑐᕈᓐᓇᓯᐊᕐᑐᓂᒃ ᐃᓕᑦᓯᒍᓐᓇᑕᑦᑎᓂᒃ ᐊᑐᕆᐅᕐᓴᓗᒋᓪᓗ. ᐅᖄᒍᒪᒻᒥᔪᖓ ᖃᐅᔨᒋᐊᙵᐅᑎᒋᓯᒪᔭᕐᓃᕙᖓ ᑮᓇᐅᔭᑎᒍᑦ ᑲᒪᒋᔭᑦᓴᓂᒃ ᑲᒪᒋᐅᕐᓴᓂᕆᓯᒪᔭᑲᓂᒃ ᐊᓂᕋᒨᓕᖓᔪᓂᒃ.

ᒫᑯᔨ ᐃᓕᓵᒥᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓚᐅᔪᖅ ᖃᓄᖅ ᑮᓇᐅᔭᓂᒃ ᑐᕌᒐᓚᐅᓲᒍᒻᒪᖔᑕ, ᑎᒥᒧᑦ ᓂᕿᑦᓯᐊᓂᒃ ᐊᒻᒪᓗ ᓂᕐᓯᐅᓂᕐᒥᒃ ᐊᓂᕋᐅᑉ ᐃᓗᐊᓂ ᐊᐅᓚᑕᐅᒋᐊᓕᓐᓂᒃ. ᐃᓚᖃᙳᐊᓴᕐᓱᑎᒃ ᐊᓂᕋᒥᓂ ᓇᐅᑦᓯᑐᕐᑎᑕᐅᖃᑦᑕᓚᐅᔪᑦ ᑮᓇᐅᔭᒥᓂᒃ ᑐᕌᒐᓚᐅᕐᑎᑕᐅᑦᓱᑎᒃ ᓱᓇᓂᒃ ᓂᕐᓯᐅᕈᓐᓇᒪᖔᕐᒥᒃ ᑮᓇᐅᔭᖃᑦᓯᐊᖏᑐᐊᕈᑎᒃ ᑕᕐᕿᐅᑉ ᓄᙳᐊᓂ, ᐊᒻᒪᓗ ᓱᓇᓂᒃ ᓂᕐᓯᐅᕈᓐᓇᒪᖔᕐᒥᒃ ᐊᓚᐊᙳᐊᓂᑎᒍᑦ ᐅᖁᒪᐃᑦᑐᑯᑐᐃᓐᓇᕈᓐᓇᐃᓗᑎᒃ. ᐃᓕᓐᓂᐊᕕᒻᒥ ᐊᑐᖃᑦᑕᓚᐅᔪᑦ ᓂᐅᕕᕐᕕᒥᑦ ᓂᕿᓂᒃ ᓂᐅᕕᐊᕕᓂᕐᓂᒃ ᐊᒻᒪᓗ ᖃᓪᓗᓈᕐᑎᑐᑦ ᓂᕿᓕᐅᕈᓯᕐᓂᒃ ᐊᑐᕐᓯᑎᒃ ᑐᑦᑐᕕᓂᕐᒥᒃ ᓂᕿᓕᐅᕐᑎᑕᐅᑦᓯᑎᒃ.

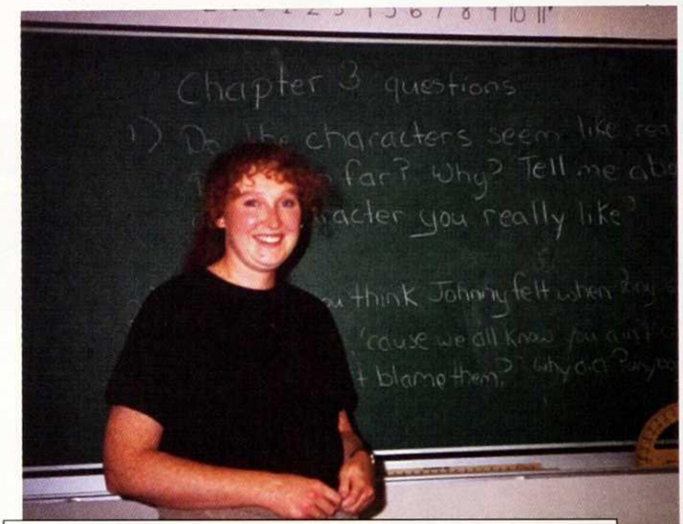
ᒫᑯᔨ ᐃᓱᒪᒋᔭᖃᓚᐅᔪᖅ ᑕᒪᑦᓱᒥᖓ ᐃᓕᓵᒥᓂᒃ ᓇᓪᓕᑳᕈᓐᓇᓯᔪᕆᑦᓯᒋᑦ ᖃᓄᐃᓘᕈᓐᓇᓂᕐᒥᓂᒃ ᐊᓂᕋᒥᓂ. ᐊᑐᐊᕐᓯᒍᓐᓇᕆᐊᖃᓚᐅᔪᑦ ᐊᒻᒪᓗ ᒪᓕᒍᓐᓇᓗᑎᒃ ᓂᕿᓕᐅᕈᓯᕐᓂᒃ, ᐊᒻᒪᓗ ᐅᖃᐅᓯᕐᓂᒃ ᓂᕐᓯᐅᓂᕐᒧᑦ ᐃᓕᖓᔪᓂᒃ ᐃᓕᓐᓂᐊᒥᑦᓱᑎᒃ. ᐊᑑᑎᓪᓚᕆᑦᓱᑎᒃ ᓂᕐᓯᐅᕕᒻᒥ ᓂᕿᓕᐅᕐᑎᑕᐅᖃᑦᑕᓱᑎᒃ ᐱᒋᐅᕐᓴᑎᑕᐅᖃᑦᑕᓚᐅᔪᑦ ᐱᒍᓐᓇᕆᐊᓕᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᓂᕿᓕᐊᕕᓂᕐᒥᓂᒃ ᐱᖃᑎᖃᖃᑦᑕᓯᑎᒃ ᐃᓕᓐᓂᐊᕕᒻᒥ ᐱᓇᓱᑦᑎᓂᒃ.

ᐃᓕᓵᖏᑦ ᐊᑐᐃᓐᓇᕈᕐᑎᑎᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᑮᓇᐅᔭᓂᒃ ᑐᕌᒐᓚᐅᕐᑎᑕᐅᑦᓱᑎᒃ ᐊᒻᒪᓗ ᒥᑦᓴᐅᓴᕐᑎᑕᐅᑦᓱᑎᒃ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᑮᓇᐅᔭᓂᒃ ᐃᓚᒋᓪᓗᑎᒃ ᐊᒥᐊᒃᑯᓯᒪᒐᔭᕐᒪᖔᕐᒥᒃ ᐊᕌᒎᑉ ᓄᙳᐊᓂ.

ᐊᐱᕐᓱᓕᐅᔪᒻᒥᔭᕋ ᒫᑯᔨ ᓇᒻᒥᓂᖅ ᐊᑑᑎᑦᓯᔭᕋ ᐳᕐᑐᓂᕐᓴᓂ ᐃᓕᓴᒍᑦᓯᓂ ᐊᒻᒪᓗ ᓱᓇᓂᒃ ᐃᓕᑦᓯᓂᕐᒪᖔᑦ ᐊᓂᕋᒥ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑕᒐᓯᐊᕐᓂᒧᑦ ᐃᓕᓴᒍᑦᓯᓂ ᐅᓪᓗᒥᒧᑦ ᐊᑐᓐᓇᓯᓯᒪᒐᔭᖏᓐᓂᒃ. ᐅᖃᓚᐅᔫᖅ ᓂᕿᓕᐅᕈᓯᕐᓂᒃ ᑕᐃᑦᓯᒪᓂ

from financial problems.

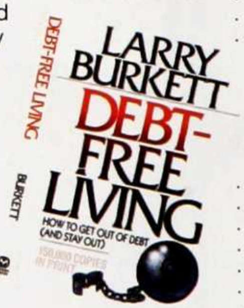
When I first looked at my need to learn more about effective budgeting, my first thought was to approach the organizations who might be able to help. Does the Kativik School Board offer some type of special training? Or can the Northern Store or the Co-op store assist, just to help out people who know that they need help? At least advice from older people who have experience in handling money wisely must be precious. Even here, though, I found that it is up to the individual to decide how far they want to go in learning to fine-tune their spending.



MARTHA INUKPUK-IQALUK

ᐊᓂᕋᒥ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑕᒐᓯᐊᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨ ᒫᑯᔨ ᖃᑭᓐ ᖃᐅᔨᒪᔭᒥᓂᒃ ᑐᓴᕐᑎᑦᓯᔪᖅ ᑮᓇᐅᔭᐃᑦ ᑐᕌᒐᓚᐅᑦᑕᐅᓯᒪᓂᖏᓐᓂᒃ, ᑎᒥᒧᑦ ᐱᐅᔪᒃ ᓂᕆᖃᑦᑕᓇᐊᖃᕐᓂᑎᓂᒃ, ᐊᒻᒪᓗ ᓂᕐᓯᐅᕆᕐᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨ ᐃᓄᑦᔪᐊᒥ.
Home Economics Teacher Margaret Hagin shares information about budgeting, nutrition, and cooking in Inukjuak.

For this particular article, I make use of three main sources of information. First of all, last spring I talked with Margaret Hagin who taught Home Economics to secondary-two students in Inukjuak. Her students attended the class once a week to learn about nutrition, budgeting, family safety, and cooking. I also came across a very helpful book by Larry Burkett, titled *Debt-Free living — How to Get out of Debt and Stay Out* (Moody Press, Chicago, 1989). The author shares a lot of useful facts that we can learn from and start to apply. I also want to share my introduction to the real world of facing financial responsibilities in my own household.



Margaret and her students concentrated on learning the budgeting, nutritional and cooking aspect of running a household. They studied imaginary families and examined their budgets to see what they could cook if they did not have much money at the end of the month, as well as what they could cook for fun. The class used both store-bought foods and also cooked a lot of southern recipes using caribou meat.

Margaret thinks this provides the students with

ᐱᑖᕓᓂᕐᒥᓂᒃ ᐅᓪᓗᒥᒧᑦ ᐊᑐᕌᒍᐃᓐᓈᓂᕐᕿᓯᓂ, ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᑦᑕᕓᓂᕐᒥᓄᑦ ᐱᒍᓐᓇᓯᑎᑕᕓᓂᐅᓂᕐᕿᓯᓂᓗ ᐊᒻᒪᓗ ᐋᓈᓇᒥᓄᑦ ᐸᑎᑦᑕᑕᕓᓂᐅᑦᓯᓂᓗ ᓂᕐᓯᐅᕈᒪᓂᕐᒥᓄᑦ, ᒥᕐᓱᕈᒪᓂᕐᒥᓄᓪᓗ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᒃ ᐱᓇᓱᓚᑳᕆᐊᓕᓐᓂᒃ. ᒫᑯᐸ ᐅᖃᐅᑦᐹᒍᑎᖃᓚᐅᔪᖅ ᐃᒫ: "ᐊᑕᐅᓯᑐᐃᓐᓇᐅᔭᖏᑦᑐᒥᒃ ᐱᓪᓚᖓᐅᑦᓯᓂ ᐃᓕᓐᓂᐊᑏᑦ ᐊᓂᕐᖁᐅᔨᓯᒍᒐᑦ ᐃᓕᓐᓂᐊᕓᒻᒥᑦ. ᑕᒃᓇᓕᕿᑦᑕ ᑮᓇᐅᔭᓂᒃ, ᑕᒪᕐᒥᒃ ᓂᕐᓯᐅᓂᖅ ᐊᒻᒪᓗ ᑮᓇᐅᔭᐃᑦ ᑐᖂᒐᖅᑲᓇᐊᖅᑲᕐᓂᖏᑦ ᐱᓪᓚᖓᐊᓘᒃ. ᑮᓇᐅᔭᕐᑐᒪᓇᐊᓗᕆᐊᖅᑲᔭᖏᓪᓚᒍᑦ ᓂᓇᒃᑲᐃᓕᓯᐊᕐᓗᑕ ᐊᒥᓱᒍᑦᑕ ᐃᓚᕆᓪᓗᑕ. ᓇᓪᓚᑳᕐᕓᖅᑲᕆᓐᓇᑐᒍᑦ ᓂᕿᑦᓯᐊᓂᒃ ᐊᑭᑐᔪᐊᓗᖏᑐᓂᒃ. ᓇᓪᓚᑳᕐᕓᓴᖅᑲᑦᓯᐊᐳᒍᑦ."

ᐅᖃᓪᓚᐅᕐᒥᔪᖅ, "ᐊᓕᐊᓇᕐᑐᖑᐊᒍᔪᓇᓚᐅᕐᑕᖃ ᑐᕈᓰᑦ (ᓱᕈᓰᑦ) ᐃᓕᓐᓂᐊᖅᑕᐅᑎᓪᓗᒋᑦ. ᐱᒋᐊᖕᖓᓱᑕ ᓂᕐᓯᐅᓂᕐᒥᒃ ᐊᓕᐊᒋᔭᖅᑲᓪᓗᐊᕈᓇᐅᓚᐅᔪᔭᒐᑎᒃ, ᐸᓂᓐᓂᒃ (ᓂᕕᐊᕐᓯᐊᓂᒃ) ᐃᓕᓐᓂᐊᕓᒻᒦᖅᑎᖅᑲᓯᑎᓪᓗᕿᒥᒃ. ᑭᓯᐊᓂ ᐊᕐᖁᔅ ᓄᖕᖑᐊᓂ, ᐊᓕᐊᖕᖑᐊᑐᒻᒪᓇᐅᔪᓇᓚᐅᔪᒃᑲ, ᐊᒻᒪᓗ ᐃᓕᓴᕐᕕᒥᓂᒃ ᐊᓪᓚᕕᒻᒥᓃᑲᓪᓚᑐᐃᓐᓇᔭᒐᑎᒃ ᐊᑦᔨᐅᖏᓐᓂᓴᓂᒃ ᐊᑑᑎᖅᑲᑦᑕᓚᐅᔪᒐᒥᒃ."

ᒫᑯᐸ ᑕᒪᒃᑯᓂᖓ ᑐᓴᐅᒪᕕᒋᓕᕐᓱᒍ, ᑐᑭᓯᔭᐅᑎᑦᓯᒋᐊᓪᓚᕈᒪᒐᖓ ᐅᖃᐅᓯᕐᓂᒃ ᐊᑐᓗᐊᖕᖑᐊᖅᑕᑦᑕᐅᕐᑕᖏᓐᓂᒃ. ᖃᓪᓗᓈᑎᑐᑦ ᐅᓕᕐᓇᐃᓱᒍᑎᖓ ᓇᓗᓇᐃᕐᑕᐅᓯᒪᔪᖅ "ᑮᓇᐅᔭᓂᒃ ᑐᖁᓕᐅᕐᓯᒪᓂᖅ" ᐃᒫᒃ ᓇᓗᓇᐃᕐᑕᐅᒍᑎᖅᑐᖅ: "ᑮᓇᐅᔭᐃᑦ ᖃᓄᐃᓪᓗᐊᓂᖏᑦ ᐱᔭᐅᓯᒪᒋᐊᑖᑦ ᐅᕙᖑᓐᖓᓃᑦ ᐊᑐᐃᓐᓇᐅᔪᐃᑦ ᑮᓇᐅᔭᐃᑦ ᓱᓇᑐᐃᓐᓇᒧᑦ ᑭᖕᖑᒪᓇᖅᑐᒧᑦ." ᑕᐃᒪᐃᒻᒪᑦ ᐃᒫᒃ ᑐᑭᖅᑲᕐᓇᑐᖅ ᑮᓇᐅᔭᓂᒃ ᓴᓂᕐᕙᐃᓯᒪᖅᑲᑕᓗᑕ ᑕᕐᑭᑕᒫᑦ

choices of things they can do in their own homes. They had to know how to read and follow recipes, and learn some terminology connected with cooking. There was also a lot of hands-on work in the kitchen to demonstrate their newly acquired skills, and the resulting foods were usually shared with the school staff.

Her students also had to prepare a budget and estimate how much money a family would have remaining at the end of a year.

I asked Margaret about her own experience as a high school student and what she learned from a Home Economics class that is still useful to her today. She says she still has recipes from back then which she uses to this day, and credits her Home Economics teacher and her mother for sparking her interest in cooking, sewing and other domestic tasks. Margaret advises, "It is not just one important thing that the students take home from school. When we are looking at money, both the cooking and the budgeting are important. We do not have to spend a lot of money to feed a big family. We can choose good foods which are not necessarily expensive. We have choices."

She also says, "I think it was quite interesting to have boys in the class. At the beginning they were not too sure about cooking, especially with the girls being

BOB MESHER

ᓂᕿᑐᐃᓐᓇᐃᑦ ᐅᑦᔫᑎᒋᓗᒍ ᓂᕐᓕᕕᓂᖕ ᐱᐅᔫᒪᓇᐅᓂᖅᑕᐅᕆᒐᖕ ᑲᓇᑕᒥ ᓂᕿᑦᓯᐊᓄᑦ ᒪᓕᒐᓕᐊᒍᓯᒪᔪᓄᑦ.
Country food such as the meat of a Canada goose is rich in essential nutrients according to the *Canada Food Guide*.

ᑕᑯᓐᓇᓂᖅ ᑮᓇᐅᔭᓂᒃ ᑐᖄᓚᐅᕐᓂᒥᒃ ᐊᒻᒪ ᑎᒥᒧᑦ ᓂᖅᑭᑦᓯᐊᓂᒃ

ᐃᓪᓗᒥᒃ ᐊᑭᓖᒍᑎᑦᓴᓂᒃ, ᐅᖅᑲᓚᐅᑎᒥᒃ, ᓂᖅᑭᑖᕈᑎᑦᓴᓂᒃ, ᐊᒻᒪ ᑲᓈᖕᒋᑦᑐᓂᒃ ᑲᒥᐊᓗᐊᐱᓐᓂᒃ ᐅᐁᕃᓗᓐᓃᑦ ᐃᐸᖅᑮᕈᑎᓂᒃ ᑲᒥᐊᓗᓐᓂᒃ ᐊᐅᔭᐅᓕᖅᐸᑦ ᓂᐅᕕᕈᑎᑦᓴᓂᒃ ᑮᓇᐅᔭᐃᑦ ᓄᖕᒍᑐᐃᓐᓇᓴᕆᓐᓇᐃᓗᒋᑦ ᐅᓪᓗᒥᑦᓴᐃᓇᖅ.

"ᑎᒥᒧᑦ ᓂᖅᑭᑦᓯᐊᓂᒃ" ᖃᐅᔨᒪᓂᐅᕗᖅ ᖃᓄᐃᑦᑐᐃᑦ ᓂᖅᑮᑦ ᐱᐅᔦᓪᒪᖕᒑᑕ ᑎᒥᓐᓄᑦ. ᑲᓇᑕᒥ ᓂᖅᑯᓄᑦ ᒪᓕᒐᐊᒍᓯᒪᔭᐃᑦ ᐊᕕᑦᑐᓯᒪᓂᖅᑲᕐᐳᑦ ᓯᑕᒪᐅᓕᖅᑭᖕᒐᑦᓯᑎᒃ ᐅᑯᐊ: ᓄᓇᔭᐃᑦ ᐱᕈᑦᑐᕕᓃᑦ, ᐱᕈᑦᓯᐊᕕᓂᐅᑦᓯᑎᒃ ᐱᕈᑦᑐᕕᓃᑦ ᐊᒻᒪ ᒪᒪᖅᑐᐃᑦ ᐱᕈᖅᑐᕕᓃᑦ, ᐃᒻᒧᓴᔭᐃᑦ, ᐊᒻᒪ ᓂᖅᑯᐃᓐᓇᐃᑦ ᐊᓯᖕᒋᓪᓗ ᑕᐅᖅᓯᐅᑎᐅᒍᓐᓇᑐᑦ.

ᐊᔪᒐᐃᑦᑐᖕᒍᐊᖅ ᖃᐅᔨᕚᓪᓗᒋᐊᒥᒃ ᓇᑦᓯᕕᓂᐅᑉ ᓂᖅᑭᖕᒐ, ᐅᑭᐅᖅᑕᖅᑐᒥᓪᓗ ᐃᖃᓗᐃᑦ, ᑐᑦᑐᕕᓃᑦ ᐊᒻᒪ ᓂᕐᓚᕕᓃᑦ - ᐃᓗᓐᓇᑎᒃ ᐃᓄᑐᐃᓐᓇᓄᑦ ᓂᖅᑭᑦᓴᔭᕆᔭᐅᑦᓯᑎᒃ ᑕᐃᒪᖕᖕᒐᓂᐊᓘᒃ - ᐃᓚᒋᔭᐅᒍᓐᓇᓯᐊᓇᐊᖕᒋᑦ ᓂᖅᑐᐃᓐᓇᓄᑦ ᐊᓯᖕᒋᓐᓄᓗ ᑕᐅᖅᓯᐅᑎᐅᒍᓐᓇᑐᓄᑦ. ᑕᒪᒃᑯᐊ ᑎᒥᒧᑦ ᐱᐅᔪᓂᒃ ᐱᑕᖃᖅᑐᐃᑦ ᓄᑭᓄᑦ ᐱᐅᔪᓂᒃ ᐊᒻᒪ ᓴᐅᓂᖕᓄᑦ ᓲᖕᒍᔪᒍᑎᐅᒍᓐᓇᓯᑎᒃ. ᐳᐃᔨᕕᓂᐅᓪᓗ ᐅᖅᓱᖕᒐ ᐱᐅᔪᐊᓗᑦᓯᓂ ᖃᓪᓗᓇᖅᑎᑐᑦ vitamin 'C'-ᖕᒍᓂᖏᑦᑕᒥᒃ ᐱᑕᖃᕐᒥᔪᓂ.

ᓂᖅᑭᑦᓴᔭᒥᒃ (ᐸᓂᖅᑎᑕᒥᒃ), ᓂᖅᑭᑦᓴᔭᖃᔩᒍᓕᖅᒥᒐᑦᑕ "ᐊᑯᓂᓂᐅᓚᖅᑐᖅ", ᑕᒪᓐᓇ ᓂᐊᖅᑯᔭᕐᓄᑦ ᐊᒻᒪ ᓄᓇᔭᕐᓄᑦ ᐃᓚᖕᒐᔦᖅ, ᐅᓪᓛᕆᒥᑕᑦᓴᔭᐃᓪᓗ ᐊᒻᒪ ᖃᖅᑯᐊᓗᐃᑦ (ᖃᖅᑯᔭᐃᑦ). ᑕᒪᒃᑯᐊ ᓲᖕᒍᔩᑎᑦᓯᒍᓐᓇᑐᑦ ᐅᕙᑦᑎᓂᒃ.

ᐊᐅᔭᐅᓕᖅᒪᓗ ᒪᒪᖅᑐᓂᒃ ᐱᕈᖅᑐᓂᒃ ᐱᑕᖃᓱᒍᒻᒥᔪᑦ ᑖᒃᑯᐊ ᖃᓪᓗᓈᓂ ᐱᕈᑦᑐᕕᓃᑦ ᑎᑭᑎᑕᐅᓂᐅᑦᑐᑦ ᐸᐅᖕᖕᒐᓗᐃᑦ, ᐋᐳᐃᑦ ᐊᒻᒪ ᐸᓈᓇᐃᑦ ᐊᓯᖕᒋᓂᒃ, ᓄᓂᕙᒍᓐᓇᒥᔪᑦ ᓄᓇᑦᑎᓂ ᐱᕈᖅᐸᑐᓂᒃ ᐸᐅᖕᖕᒐᓂᒃ. ᓄᓇᕕᒻᒥ ᑎᑭᑕᐅᕙᒻᒥᔪᑦ ᐱᕈᑦᓯᐊᕕᓂᑦᓯᑎᒃ ᐱᕈᖅᑐᕕᓂᕐᓂᒃ ᐊᒻᒪ ᒪᒪᖅᑐᓂᒃ ᐱᕈᖅᑐᕕᓂᕐᓂᒃ, ᓂᐅᕕᐊᓇᒍᓐᓇᒥᑦᓯᒥᓪᓗ ᖁᓪᒧᔦᒥᑦᑎᓗᒥᑦ ᐅᐁᕃᓗᓐᓂᑦ ᖁᐊᒍᑎᓗᒥᑦ. ᐱᕈᑦᓯᐊᕕᓂᑦᓯᑎᒃ ᐱᕈᖅᑐᕕᓃᑦ ᐊᒻᒪ ᒪᒪᖅᑐᐃᑦ ᐱᕈᖅᑐᕕᓃᑦ ᐊᒥᓱᒻᒪᓇᓂᒃ ᑎᒥᒻᒧᑦ ᐱᐅᔪᓂᒃ ᐱᑕᖃᕐᐳᑦ ᑎᒥᑦᑕ ᑭᖕᖕᒎᒪᒋᔭᖏᓐᓂᒃ ᐊᐅᓚᒍᓐᓇᓯᐊᕈᑎᖏᓐᓂᒃ ᐊᒻᒪ ᖃᓄᐃᖕᖕᒋᓯᐊᕈᑎᖏᓐᓂᒃ.

ᐃᒻᒧᓴᔭᐃᑦ ᓴᐅᓂᑦᑎᓂᒃ ᑭᒍᑎᑦᑎᓂᓪᓗ ᓲᖕᒍᔩᑎᑦᓯᕗᑦ, ᐊᒻᒪ ᐅᑯᐊ ᐃᓚᒋᔭᐅᒪᒥᑎᓪᓗᒋᑦ ᐃᒻᒨᓯᑎᑦ ᒪᒪᖅᑐᓴᓚᐊᒍᓯᒪᔦᑦ ᑎᖅᑎᑦᑕᐅᓯᒪᔦᑦ ᐃᒻᒧᑐᐃᓐᓇᐅᒍᓐᓇᐃᑎᑦᓯᑦ (yogurt), ᖁᐊᒍᑦᓯᑎᓗ ᐊᐃᔅ ᑯᔩᑦ (ice cream) ᐊᒻᒪ ᓰᓰᑦ.

ᐱᕈᖅᓴᓱᓂ ᐊᖕᒋᓚᕋᓚᐊᓯᒪᔦᖅᑲᕗᒥ ᑏᑐᔩᒍᑦᓯᑕ ᐊᒻᒪ ᓂᖅᑭᑦᓴᔭᒥᒃ (ᐸᓂᖅᑎᑕᒥᒃ) ᐅᓪᓗᑕᒫᓚᒑᑦᓯᐊᖅ, ᐊᓚᐊᓇᖅᑑᕗᖅ ᐊᓯᖕᒋᓂᒃ ᓂᕆᒍᓐᓇᒥᒐᑦᑕ, ᐊᒻᒪ ᖃᓄᑐᐃᓐᓇᓗ ᐋᖅᑭᓱᕐᓗᒋᑦ ᓂᖅᑭᓂᒃ ᐊᑐᐃᓐᓇᕈᔅᑎᒍᓐᓇᒥᒐᑦᑕ. ᐅᑦᑑᑎᒋᓗᒍ, ᓂᖅᑭᑦᓴᔭᑦ (ᐸᓂᖅᑎᑕᔭᖅ) ᑲᔦᓂᖅᓴᖅ "ᓴᓗᒪᐃᑦᑑᔮᖅᑐᓗᐊᖅ" ᑕᑯᑦᓱᒍ, ᑭᓯᐊᓂ ᑎᒥᓐᓄᑦ ᐱᐅᓂᖅᓴᖅ ᖃᑯᖅᓂᓴᒥᑦ ᓂᕆᔭᕕᓂᖅᓂᒃ ᐃᖅᕗᕕᑦᑎᒍᖅᑐᓂᒃ ᓱᑲᓐᓂᖅᓴᐅᑎᑦᓯᒍᓐᓇᖅᑲᕗᒥ ᖅᑭᑲᑐᐃᓐᓇᕗᔭᖅᑐᓂᒃ ᐅᓪᓗᓂ ᐊᒥᓲᖕᖕᒋᑑᒐᓗᐊᓂ. ᓱᒃᑯᓇᖅᑐᐃᑦ ᐋᓐᓂᐊᓇᖅᑐᐃᓗᓐᓂᑦ ᓂᖅᑮᑦ ᐃᓚᖕᒋᓐᓃᓱᑦ ᐊᓇᖅᑕᐅᓚᖅᑭᓲᒍᒻᒪᑕ, ᑕᐃᒪᐃᒻᒪᑦ ᓂᕆᔭᕕᓂᕗᑦ ᐃᖅᕗᕕᑦᑎᒍᑦ ᓱᑲᓐᓂᓴᐅᒍᑎᒃ ᐱᐅᓂᖅᓴᐅᔦᑦ ᐋᓐᓂᐊᓚᖅᑭᒍᑕᐅᒐᔭᖅᑐᐃᑦ ᐄᑲᐱᓐᓂᓴᐅᑎᑕᐅᒻᒪᑕ ᐅᑦᑑᑎᒋᓗᒍ ᐃᖅᓱᑯᑦ ᐋᓐᓂᐊᑖᓚᖅᑭᒍᑕᐅᒍᓐᓇᑐᑦ. ᑕᐃᒪᐃᒻᒪᑦ ᑮᓇᐅᔭᓂᒃ ᑐᖄᓚᐅᕐᓯᒪᓂᖅ ᐊᑭᑐᔪᐊᓗᖕᖕᒋᑐᓂᒃ ᓂᖅᑭᑦᓯᐊᓂᒃ ᓂᖅᑭᑖᕈᑎᑦᓴᓕᐅᕐᓯᒪᓂᖅ ᐱᒻᒪᕆᐅᕗᖅ.

ᐊᑐᐊᒐᓕᐊᕕᓂᖅᒥᓂ ᓛᕆ ᐴᑭᑦ, (Larry Burkett), *Debt-Free living - How to Get out of Debt and Stay Out* (ᐊᑭᓕᑦᓴᖃᕈᓐᓇᐃᓗᓂ ᐃᓅᓂᖅ - ᖃᓄᖅ ᐊᑭᓕᑦᓴᐃᕈᓐᓇᒪᕐᒫᕐᐱᑦ ᐊᒻᒪ ᐊᑭᓕᑦᓴᖅᑲᓚᐅᕐᓯᒪᓕᖅᒐᒍᓐᓇᐃᓕᖅᓗᑎᑦ) ᓇᓗᓇᐃᖅᓯᔦᖅ ᐱᖅᒐᓱᓂᒃ ᓱᒍᑦ ᐃᓅᓱᑦᑐᐃᑦ ᑲᑎᑎᑕᐅᖅᑲᒦᑦ ᑮᓇᐅᔭᑎᒍᑦ ᓱᒃᑯᐊᖅᑭᓯᒪᓲᒍᓪᒪᖕᒫᑕ; ᖃᐅᔨᒪᖕᖕᒋᓂᑯᒥᓄᑦ, ᐃᑉᐱᒍᓱᒐᓱᐊᑦᓯᐊᖕᒋᓐᓂᑯᒥᓄᑦ ᐊᒻᒪ ᐊᑐᐃᓐᓇᕈᖅᑎᓯᐊᖅᑲᔭᖕᖕᒋᓂᑯᒥᓄᑦ. ᑮᓇᐅᔭᓕᕆᓂᕐᒥᒃ ᖃᐅᔨᒪᑦᓯᐊᖕᒋᑐᐊᕐᒥᒃ ᐱᒋᐅᖅᓴᑎᑕᐅᓯᒪᑦᓯᐊᖕᒋᑐᐊᕗᒥᓗ ᓇᐅᑐᐃᓐᓇᐃᑦ ᑮᓇᐅᔭᖅᑐᓂᖅᓴᐅᔪᒍᕗᑦ ᑮᓇᐅᔭᑦᓵᒥᓂᒃ ᐊᒥᓱᓂᖅᓴᓂᒃ.

ᐅᖃᕐᒥᔦᖅ ᐃᑉᐱᒍᓱᒐᓱᐊᑦᓯᐊᖕᒋᑦᑐᐃᑦ ᐃᒻᒥᓂᒃ ᑭᓯᐊᓂ ᑮᓇᐅᔭᖅᑑᑎᖅᑲᓗᐊᓱᑦ, ᓂᐅᕕᖅᓂᐊᔭᖕᒋᑦᑕᓚᒻᒥᓂᒃ ᓂᐅᕕᖅᑲᑦᑕᓱᑎᒃ, ᐊᒻᒪ "ᓱᑲᑦᑐᒥᒃ ᐊᑦᓱᐃᓗᖕᖕᒍᒍᒪᓃᑦ" ᑮᓇᐅᔭᖅᑐᓱᑎᒃ ᐱᒍᓐᓇᑐᓐᓂᑐᐃᓐᓇᒧᑦ ᖃᖕᒋᖅᓂᑯᓚᐅᖅᑭᓱᐊᖅᓱᑎᒃ (ᐅᑦᑑᑎᒋᓗᒍ ᓇᖕᒋᐊᖅᓇᑐᑎᒍᑦ ᐱᒐᓱᐊᖅᓱᑎᒃ).

there too. But by the end of the year, I think they had a lot of fun, and it was good opportunity to get them away from their desks and experience different things."

After hearing from Margaret, I want to point out the main words she used.

In the dictionary, "budget" is defined as "the amount of money needed or available for a specific item". So this can mean setting aside money to pay the monthly rent, the telephone bill, buy groceries, and shoes or rubber boots for the summer but not end up by being broke within one day.

"Nutrition" is the knowledge of what foods are good for your body. The *Canada Food Guide* is divided into four main groups; grain product, vegetables and fruit, milk products, and meat and alternatives.

It is interesting to realize that seal meat, species of northern fish, caribou meat, and Canada geese — all of which have been consumed by Inuit for centuries — fit well into the meat and alternatives section. These contain protein which is necessary to build up muscles and strengthen bones. Seal fat is also rich in vitamin 'C'.

Bannock, which we have become accustomed to eating over generations, goes into the bread and grains section, as does breakfast cereals and biscuits. They provide energy for us.

Besides those fruits imported from the South such as oranges, apples and bananas, we are also able to gather wild berries in the summer. In Nunavik we receive some fresh vegetables, but we may also purchase them canned or frozen. Vegetables and fruits contain many vitamins needed for our bodies to function and remain healthy.

Milk products make our bones and teeth strong, and include yogurt, ice cream and cheese.

As one who grew up on tea and bannock almost everyday, it is comforting to know that there are other ways of eating from the different food groups, and that we can be a little creative in preparing food too. For instance, whole wheat flour may seem "dirty" to look at, but it's actually better for you than white flour because it hastens the elimination of waste that would otherwise sit in our intestines for a few days. Pesticides derived from some foods is chucked out along with the stool, so it is better for waste to go through our intestines faster because it lessens the chances of developing diseases such as colon cancer. So budgeting for affordable healthy food is important.

In his book, *Debt-Free Living, How to Get out of Debt and Stay Out,* Larry Burkett identifies three reasons that young married couples get into financial trouble; ignorance, indulgence and poor planning. Ignorance of financial knowledge and training causes people to spend more money than they make. He says indulgence is spending too much money on oneself, buying items which you did not plan on buying, and wanting to "get rich quickly" by spending money in hopes of making a profit (such as high-risk deals).

A lack of financial training and learning to establish a budget for yourself can have serious consequences. Burkett states that the number one reason young married couples divorce is because of financial trouble that results when two people try to cope with different ideas of handling money and getting into a bankrupt state. Disciplining oneself to plan a budget and to follow it is the most effective way of overcoming the habit of

ᑮᓇᐅᔭᓕᕆᓂᕐᒥᒃ ᐱᒋᐅᕐᓴᑎᑕᐅᓯᒪᔪᖃᖖᒋᑯᓂ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᑕᐅᓯᒪᔪᖃᖖᒋᑯᓂ ᖃᓄᖅ ᑮᓇᐅᔭᓂᒃ ᑐᕌᓕᐅᓲᒍᒻᒪᖕᒫᑕ ᓱᒃᑯᕆᑕᐅᓪᓚᓴᐊᓗᒍᓐᓇᐳᖅ. ᓛᕆ ᐹᑭᑦ ᐅᖃᕐᒥᔪᖅ ᐃᓅᓯᑦᑑᓯᑎᒃ ᑲᑎᑎᑕᐅᕐᖃᒥᓄᑦ ᐊᕕᒍᑎᐅᓂᕐᐸᐅᓲᒍᓂᕋᐃᑦᓯᓂ ᑮᓇᐅᔭᓕᕆᓂᑎᒍᑦ ᓱᒃᑯᐊᕐᑭᓯᒪᓂᕐᒥᓄᑦ, ᒪᕐᕉᓯᑎᒃ ᐊᑦᔨᕖᖖᒋᑐᓂᒃ ᐃᓯᒪᒋᔭᖃᕐᓯᑎᒃ ᑮᓇᐅᔭᓕᕆᓂᕐᒥᑎᒍᑦ ᐊᒻᒪᓗ ᑮᓇᐅᔭᐃᕈᓪᓚᕆᑦᓯᑎᒃ. ᓯᓚᑦᑐᓯᒪᒍᓐᓇᕈᑦᑕ ᑮᓇᐅᔭᓂᒃ ᑐᕌᓕᐅᕐᓂᒧᑦ ᐊᒻᒪᓗ ᒪᓕᑦᓯᐊᑐᐊᕈᑦᑕ ᒪᓕᒋᐊᓕᑫᓐᓂᒃ ᐱᐅᓂᕐᐸᐅᑫᖅ ᑮᓇᐅᔭᕐᑐᓗᐊᖖᒍᓯᓐᓂᑫᑦ ᑕᐃᒫᒃ ᐃᑯᓪᓚᐅᒥᒍᓐᓇᑐᖅ.

ᓇᒻᒥᓂᖅ ᐊᓂᕐᕋᑖᕆᐊᖖᒐᓱᖕᒐ ᓱᕐᒋᐅᑎᒐᓱᐊᕆᐊᖃᓚᐅᕐᓯᒪᒐᖕᒐ ᐊᑭᓕᕐᑐᐃᒋᐊᖃᕐᓂᓃᕈᖕᒐ ᐃᓪᓗᒥᒃ, ᓂᐅᕕᕆᐊᖃᕐᓂᓃᕈᖕᒐᓗ ᓂᕿᓂᒃ ᐊᒻᒪᓗ ᐃᒻᒥᓂᒃ ᑲᒪᒋᒋᐊᖃᕐᓂᓃᕈᖕᒐ. ᑕᐃᒪ ᑲᑎᑎᑕᐅᓕᓚᐅᕐᓯᒪᒻᒥᔪᖕᒐ ᐊᐃᑉᐸᑖᕐᓯᖕᒐ ᐅᕙᓐᓂᒃ ᑮᓇᐅᔭᓂᒃ ᑐᕌᓕᐅᕐᖃᔭᖕᒋᓗᐊᕐᒥᔪᒧᑦ ᐊᒻᒪᓗ ᓂᐅᕕᕐᐸᓯᓂ ᐊᒻᒐᐅᑎᒥᐅᑕᓂᒃ ᓯᕿᓂᖁᑎᓂᒃ (ᓯᕿᖖᒍᔭᓂᒃ) ᐅᕝᕙᓗᓐᓃᑦ ᐊᑐᓪᓗᐊᔭᖕᒋᑦᑐᓂᒃ ᓱᓇᑐᐃᓐᓇᓂᒃ ᑭᐅᒪᐅᑎᒋᕐᑐᕕᓂᐅᑐᐊᕋᓐᓄᑦ ᓂᐅᕕᕐᐸᓯᓂ. ᑕᒪᓐᓇᑕᒐ ᐆᑦᑐᕋᐅᑎᑦᓯᐊᖅ ᐃᓯᒪᒋᒍᓗᑐᐃᓐᓇᑕᒥᓂᒃ ᓂᐅᕕᕐᑐᖅ, ᐊᒻᒪᓗ ᑮᓇᐅᔭᐃᑦ ᐊᑭᓖᒍᑕᐅᒍᓐᓇᕋᔭᕐᑎᓗᒋᑦ ᐅᖃᓕᐅᑎᐅᑉ ᐊᑭᖏᓐᓂᒃ ᐅᕝᕙᓗᓐᓃᑦ ᓂᕿᑖᕈᑎᑦᓯᓂᒃ. ᑕᑯᓐᓈᑕᒃᑯᓕ ᐱᐅᖖᒋᓗᐊᖖᒍᐊᑐᕆᔭᕋ ᐃᓯᒪᒋᒍᓗᑐᐃᓐᓇᑕᒥᓂᒃ ᓂᐅᕕᕐᑐᐃᑦ ᓱᓇᑐᐃᓐᓇᒥᒃ ᓄᑖᒥᒃ ᐊᑐᓕᐅᕐᓯᒪᓕᖕᒐᑦᔭᖕᒋᑦᑐᒥᒃ.

ᐅᕙᖕᒐᓕᑦᑕᐅᖅ, ᑎᑭᓴᐃᖕᒋᓈᐸᓚᐅᕐᑐᖕᒐ ᕿᒥᕐᕈᒐᕐᓂᒃ ᐊᑐᐊᒐᕐᓂᒃ ᐊᒻᒪᓗ ᓂᐱᑦᓴᔭᓂᒃ ᐊᑦᓚᓯᒪᕙᕐᓂᐊᕕᑎᒍᑦ. ᐅᓪᓗᐃᑦ ᐃᓚᖕᒋᓂ ᑐᐸᓚᐅᕐᓯᒪᕙᖕᒐ ᐅᓪᓛᑯᑦ ᓄᕐᖃᑎᑦᓯᒍᒪᑦᓯᖕᒐ ᑎᑭᑕᐅᑦᑕᑎᓕᒫᕐᓃᖕᒐ ᐃᓗᓐᓇᖏᓐᓂᒃ ᐊᑐᐊᒐᕐᓂᒃ ᓂᐱᑦᓴᔭᓂᓗ ᐃᓚᐅᕕᒋᔭᕐᓃᖕᒐ. ᑎᑭᑕᐅᒐᒪ ᑮᓇᐅᔭᕐᑐᕈᑎᒋᖃᑦᑕᑕᕕᓂᕐᒪ ᐊᓪᓚᓯᒪᐅᑎᖕᒋᓐᓂᒃ ᐊᑕᐅᓯᕐᒥᑦ ᐊᑐᐊᒐᕐᓂᒃ ᐃᓚᐅᕕᒋᔭᕐᓅᖕᒐ, ᑕᑕᒥᑦᓯᐊᓚᐅᕐᓯᒪᕙᖕᒐ $800.00 ᑖᓚᓂᒃ ᑮᓇᐅᔭᕐᑐᑐᕕᓂᐅᒐᒪ ᐊᕐᕌᒍᓐᓂ ᒪᕐᕉᓂ ᑕᐃᑲᓂ ᐊᑐᐊᒐᕐᓄᑦ ᐃᓚᐅᕕᒋᔭᕐᓅᖕᒐ. ᐃᓚᖕᒐᓂ ᑎᑭᓴᐃᑲᓪᓚᖕᒋᓈᐸᑦᑐᖕᒐ ᐊᑐᐊᒐᕐᓂᒃ ᓂᐱᑦᓴᔭᓂᓪᓗ ᑭᓯᐊᓂ ᑕᕐᕿᑕᒦᕌᓗᖖᒋᑐᖅ.

ᓯᑫᓪᓕᐹᒥ ᐊᕐᓱᕈᓐᓇᑑᓕᐅᕐᓯᒪᔪᖅ ᖃᐅᔨᓕᕋᒪ ᐃᑉᐱᒍᓱᑦᓯᐊᕆᐊᖃᕐᓂᑎᓐᓂᒃ ᑮᓇᐅᔭᑫᑦ ᓇᒧᖖᒐᒪᖕᒐᑕ. ᓂᓪᓕᕈᑎᖃᓕᓚᐅᕐᓯᒪᕙᖕᒐ ᐊᓪᓕᒋᐊᖃᕐᓂᑎᓐᓂᒃ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᑮᓇᐅᔭᓕᐅᓲᒍᒻᒪᖕᒫᓄᒃ ᐊᒻᒪᓗ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᑕᕐᕿᑕᒦᑦ ᑮᓇᐅᔭᕐᑐᕈᑎᖃᕆᐊᖃᕐᒪᖕᒫᓄᒃ. ᓯᑫᓪᓕᐹᒥ ᑮᓇᐅᔭᑎᒍᑦ ᑐᕌᓕᐊᑫᒃ ᓱᓕᓪᓕᕆᑦᑑᔭᓕᐅᕐᓯᒪᑦᔭᖕᒋᑦᑐᖅ ᐊᓪᓕᓯᒋᑦ ᑐᕌᓕᐅᓕᐅᕐᓯᒪᒐᓐᓄᒃ ᐱᐅᔪᒐᓯᐊᑐᐃᓐᓇᑐᓂᒃ, ᒪᓕᒍᓐᓇᓕᐅᕐᓯᒪᑦᔭᖕᒋᑦᑕᑫᒃ. ᑮᓇᐅᔭᓂᒃ ᑐᕌᓕᐅᕐᓯᒪᓂᖅ ᖃᐅᔨᒪᒍᑎᐅᑫᖅ ᑮᓇᐅᔭᑎᒍᑦ ᖃᓄᐃᓕᖕᒐᒻᒪᖕᒫᑦᑕ ᓇᒧᖖᒐᒪᖕᒫᑦᑕᓗ. ᓱᓇᓕᒫᓂᒃ ᐃᓅᓯᕐᒥ ᐃᓕᑦᓯᒋᐊᓕᑦᑎᓂᒃ ᐊᑦᔨᑐᐃᓐᓇᖅ - ᐃᓕᑦᓯᓲᒍᒐᑦᑕ ᑕᒻᒪᑲᑦᑕᓂᑦᑎᒍᑦ ᐊᒻᒪᓗ ᐊᓯᑦᔨᒋᐊᖃᕈᑦᑕᓗ ᐊᓯᑦᔨᒋᐊᖃᕐᓯᑕ ᖃᐅᔨᒪᒍᑦᑕ ᐊᓯᑦᔨᒋᐊᕈᑎᒋᒋᐊᓕᑦᑎᓂᒃ.

ᐃᓱᒫᓘᑎᖃᒻᒪᕆᑦᓯᖕᒐ ᑮᓇᐅᔭᑎᒍᑦ ᐋᕐᕿᓯᒪᐅᑎᑦᓴᓯᐅᕐᓯᖕᒐ, ᐃᓯᒪᓕᕿᓯᒪᑫᖕᒐᓪᓖᑦ ᑕᒪᑐᒥᖕᒐ ᐃᓱᒫᓗᑎᖃᕐᑐᐃᑦ ᑲᑎᕙᑦᓴᐅᓂᖏᓐᓂᒃ ᑮᓇᐅᔭᓕᕆᓂᕐᒥᒃ ᐃᑉᐱᒍᓱᓕᐅᒥᑎᑦᓯᒐᓱᐊᕐᑎᐅᓂᐊᕐᑐᓂᒃ ᐃᑲᔪᕐᑎᑮᓐᓂᐊᕐᑐᓂᒃ ᓄᐃᑦᓯᓗᑎᒃ ᑐᑭᓯᒪᐅᑎᑦᓴᓂᒃ ᐱᒐᓯᐊᕐᑎᐅᓗᑎᒃ ᖃᓄᖅ ᑮᓇᐅᔭᓂᒃ ᓴᓂᕐᕙᐃᓯᒪᒍᓐᓇᒪᖕᒫᑕ ᑐᑭᓯᕙᓪᓕᐊᒍᑎᓴᓂᒃ ᐊᑐᕈᓐᓇᖃᑦᑕᓯᒪᕙᓂᒃ. ᐊᑕᐅᓯᕐᒥᒃ ᐃᓕᑦᓯᓯᒪᕙᖕᒐ, ᐆᑦᑐᕋᐅᑎᐅᒍᓐᓇᑐᒥᒃ, ᐱᐅᓂᕐᓴᐅᕙᖅ ᐊᕐᒥᕙᓂᒃ ᓂᐅᕕᓚᖖᒍᑦᑕ ᐃᓚᖕᒐ ᐊᑭᓕᕐᑐᒍ ᐃᓚᖕᒐᒍᑦ ᐊᑭᓕᑦᓴᑖᓕᖕᒐᕙᖕᒐᕈᓂ ᐱᐅᓂᕐᓴᐅᕙᖅ ᐊᖏᓂᕐᓴᒥᒃ ᐊᑭᓕᕐᓗᒍ ᐃᑭᓐᓂᓴᓂᒃ ᐊᑭᓕᑦᓴᑖᕐᓗᑎᑦ ᐅᑦᑑᑎᒋᓗᒋᒃ ᖃᒧᑎᑲᓪᓚᒥᒃ (ᓯᑮᑑᒥᒃ) ᐅᕝᕙᓗᓐᓃᑦ ᖃᔭᕆᐊᒥᒃ, ᑕᐃᒪ ᐊᑭᓕᕆᐊᑭᓐᓂᓴᐅᓂᐊᓕᕐᒪᑦ ᐊᕐᒥᓂᕐᓴᒥᒃ ᐊᑭᓕᓈᕐᑕᕕᓂᕆᓗᒍ.

ᐅᕙᒍᑦ, ᓄᓇᕕᒻᒥᐅᒍᕙᒍᑦ, ᑕᒫᓂᒥᐅᒍᑦᓯᑕ ᕿᓂᕐᑐᓴᐅᑫᒍᑦ ᖃᓄᖅ ᑮᓇᐅᔭᓕᕆᑦᓯᐊᓂᓴᐅᒍᓐᓇᒪᖕᒫᑕ ᓄᓇᕕᒻᒧᑦ ᐊᑐᕐᑕᐅᒍᓐᓇᑐᓂᒃ. ᑮᓇᐅᔭᓂᒃ ᑐᕌᓕᐅᕐᓯᒪᑦᓯᐊᕈᓐᓇᑐᐊᕈᑦᑕ ᑮᓇᐅᔭᕐᑐᕈᑎᐅᒋᐊᓕᓐᓂᒃ ᐊᓂᕐᕋᑕ ᐃᓗᐊᓂ ᐃᓚᑮᓪᓗᑕ ᐃᓅᓯᖃᑦᓯᐊᕈᓐᓇᓂᕐᓴᐅᑫᒍᑦ, ᐅᑉᐱᕆᔭᖃᕐᓯᖕᒐᓗ ᑐᓴᖃᑦᑕᐅᑎᑦᓯᐊᕈᓐᓇᑐᕆᑦᓯᖕᒐ ᖃᓄᖅ ᑮᓇᐅᔭᓂᒃ ᐊᑐᑦᓯᐊᖃᑦᑕᓂᕐᓴᐅᒍᓐᓇᒪᖕᒫᑕ, ᐃᓅᓯᕐᒥᒃ ᐱᖃᑎᒋᑦᑐᐃᑦ ᐊᒻᒪᓗ ᐃᓚᒌᑦᑐᐃᑦ ᐊᓕᐊᒋᔭᖃᕐᓂᓴᐅᒍᓐᓇᓯᒐᔭᕐᑐᑦ ᓄᓇᕕᓕᒫᒥ.

overspending.

When I got my own home I had to get used to paying my rent, buying groceries and being responsible for myself. Then I got married to a partner who was less used to budgeting and who bought watches or other gadgets after we had an argument. This is an example of impulse buying, and it uses up the money which could be used to pay the telephone or grocery bill or. The worst thing I find about impulse buying is when the new item is never even used.

As for myself, I had a weakness for ordering magazines, books and audio tapes through the mail. One morning I woke up and decided to cancel all my subscriptions to the book and tape clubs. When I received my statement from one book club, I was shocked to see that I had spent over $800.00 in the two years that I was with the club. I still occasionally order books and tapes, but not every month.

It was difficult the first time I recognized we needed to watch where the money was going. I brought up the fact that we need to write down how much we earn and what our monthly expenses were. Our first budget was not so realistic in that we wrote out a plan that looked good, but we could not follow it. Budgets are a way of knowing where you are financially. It's like everything else in life — we learn from our mistakes and make changes where we know they should be made.

ᑏᕕ ᐃᖃᓗᒃ ᑎᒍᒥᐊᕐᑐᖅ ᐸᓂᒻᒥᓂᒃ ᑕᐃᓇᒥᒃ, ᐊᒻᒪᓗ ᐃᕐᓂᒥᓂᒃ ᔪᐊᓂᒥᒃ (ᓴᐅᒥᐊᓂ) ᐊᑦᔨᓕᐅᕐᑕᐅᖃᑕᐅᔪᕕᓃᒃ ᓴᓂᓪᓕᒥᐅᑕᖏᒃ.

Tevie Iqaluk holding daughter Daina, and son Juani (right) posed with two young neighbours.

MARTHA INUKPUK-IQALUK

In the most serious moment of my quest for financial stability, I got to thinking that some concerned people should get together and set up a financial awareness group that concentrates on getting information on money-saving tips which has been useful for them. One tip I have learned, as an example of the things we could share, is that it is better to make a larger down payment to buy big ticket items such as a snowmobile or a motor boat, and to pay it off sooner.

We, the people of Nunavik, live here and should find ways to be money-wise in a style that works in Nunavik. When it comes to budgeting your domestic finances there is a better way of life, and I believe that if we can share ways of spending more wisely, it can be a way of life that is enjoyed by friends and relatives throughout the region.

ᔮᓂ ᕿᑦᓱᐊᓗᒃ, ᖃᖓᑦᑕᔪᖅᑎᒧᑦ ᐃᑲᔪᖅᑎᒋᔭᐅᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓄᑦ ᒪᕐᕈᓕᐊᕈᒍᓗᒻᒧᑦ, ᖃᖓᑕᒋᐊᒥᒃ ᐊᓕᐊᒋᔭᖃᖅᑐᖅ. ᐅᖃᖅᑐᖅ: "ᓯᓚᖅᔪᐊᓕᒫᑦᓯᐊᒥᒃ ᑕᑯᓐᓈᑐᔫᖅᓇᑐᖅ. ᒪᑭᕕᒃ ᑐᓴᕋᑦᓴᖏᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᒐᓱᐊᖅᑐᑦ ᖃᖓᑦᑕᔫᓂᒃ ᐱᓇᓱᐊᖅᕕᒋᔭᖏᓐᓂᒃ. ᐊᑦᔨᓕᐊᕕᓂᖅ ᐊᒻᒪᓗ ᑐᓴᕋᑦᓴᓕᐊᖑᑦᓯᑎᒃ ᐹᑉ ᒥᐊᓯᒧᑦ.

Johnny Qitsualuk, Co-Pilot for one of Air Inuit's Twin-Otters, likes being up in the open sky. "It's as if I can see the whole world up there," he says. *Makivik News* offers this look at the airline he works for. Photography and text prepared by Bob Mesher.

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐊᐅᓚᓂᖏᓐᓂᒃ ᕿᒥᖅᕆᓂᖅ ᒪᓐᑐᕆᐊᒥ ᐊᒻᒪᓗ ᑕᓯᐅᔭᖅᔪᐊᒥ (ᖃᑦᓴᓐ ᐸᐃ-ᒥ)

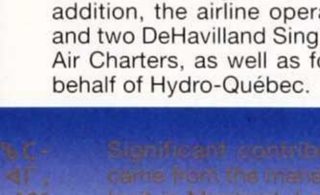
From the Ground Up

Taking a look at Air Inuit operations in Montreal and on the Hudson Bay Coast

ᐱᒻᒪᕆᐅᓂᖅᐸᐅᔪᓄᑦ ᐃᓚᒋᔭᐅᑦᓯᓂ ᐱᕙᓪᓕᐊᖁᑎᑖᓪᓚᓇᐅᓯᒪᔪᖅ ᖁᕝᕙᐊᒋᔭᐅᑦᓯᓂ ᐃᓅᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐊᑎᓕᐅᕈᑕᐅᓚᐅᖅᓯᒪᑎᓪᓗᒍ ᔭᐃᒥᔅ ᐸᐃ ᐊᒻᒪᓗ ᑯᐸᐃᒃ ᑕᖅᑭᖓᓂ ᐊᖏᖅᑲᑎᒋᒍᑎᕕᓂᖅ ᐱᕙᓪᓕᐊᑐᐃᓐᓇᖏᓈᖁᖅ ᖃᖓᑦᑕᔫᑎᒍᑦ ᐱᒍᑦᔨᓂᒃᑯᑦ ᓄᓇᓕᓕᒦᒥ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ, ᓇᒻᒥᓂᖁᑎᒋᔭᐅᒐᑦ ᐃᓅᓄᑦ ᐱᕙᓪᓕᒍᑎᑖᖅᓯᒪᔭᓄᑦ ᐊᖏᖅᑲᑎᒋᒍᑎᕕᓂᖅᒍᑦ, ᐊᖏᓕᕙᓪᓕᐊᑐᐃᓐᓇᖏᓈᑐᖅ ᓯᓕ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᐃᓅᓯᖏᓐᓂᒃ ᐱᐅᓯᐅᒥᑎᑦᓯᕙᓪᓕᐊᑐᐃᓐᓇᓯᓂ ᐃᓄᓕᒫᓂᒃ ᓄᓇᓕᓕᒫᓂ.

1979-ᖑᑎᓪᓗᒍ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᑎᒥᖕᖑᑎᑕᐅᓚᐅᖅᓯᒪᔪᖅ, ᑕᐃᑦᓱᒪᓂ ᖃᖓᑦᑕᔫᑕᓇᓕᓐᓂᐊᓯᓂᖓ ᓄᑖᖑᑦᓱᓂ ᐊᑕᐅᓯᕐᒥᒃ ᖃᖓᑦᑕᔫᖃᓚᐅᖅᓯᒪᔪᖅ Douglas DC-ᖕᖑᓂᕋᑦᑕᐅᔪᒥᒃ ᐊᒻᒪᓗ ᒪᕐᕉᓂᒃ DeHavilland Twin-Otters ᒪᕐᕈᓕᐊᕆᓐᓂᒃ ᑐᖖᖓᕕᖃᓚᐅᖅᓯᒪᔪᑦ ᑰᔾᔪᐊᒥ. ᐅᓪᓗᒥ ᖃᖓᑦᑕᔫᓕᕆᓂᖏᑦ (ᐃᓂᓪᓚᑎᕆᐊᑦᓯᐊᑕᐅᓚᐅᖅᓯᒪᑦᓱᓂ ᐊᑎᖅᑖᑕᐅᓕᓚᐅᖅᓯᒪᒻᒥᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ (1985-ᒥ) 1985-ᖑᑎᓪᓗᒍ) ᖃᖓᑦᑕᔫᖁᑎᖃᓕᖅᑐᖅ ᐊᑕᐅᓯᕐᒥᒃ ᒪᕐᕈᓕᒻᒪᕆᒻᒥᒃ ᓱᑲᑦᑐᔪᐅᓂᖅᓴᒥᒃ DeHavilland Dash-8-ᒥᒃ, ᓯᑕᒪᓂᓪᓗ ᒪᕐᕈᓕᐊᕆᓐᓂᒃ, ᐊᒻᒪᓗ ᓯᑕᒪᓂᒃ ᒪᕐᕈᓕᒻᒪᕆᓐᓂᒃ British Aerospace HS-748-ᓂᒃ ᐊᐅᓚᔪᑦᑐᓂᒃ ᐊᐅᓪᓚᕕᑦᓴᖏᑦ ᓇᓪᓕᐅᑎᒻᒪᑕ ᓄᓇᓕᓕᒫᓂ, ᖃᖓᑦᑕᔫᓕᕆᓂᕐᖃᓯᑎᒃ ᓄᓇᓕᓐᓂ ᐊᑐᓂᑦ. ᐊᒻᒪᓗ, ᖃᖓᑦᑕᔫᖁᑎᖃᕆᐊᓪᓚᒥᑦᓱᑎᒃ ᒪᕐᕈᓂᒃ ᖃᖓᑦᑕᔫᕿᐱᓐᓂᒃ DeHavilland Beavers-ᖑᓂᕋᑦᑕᔫᓐᓂᒃ ᐊᒻᒪᓗ ᒪᕐᕉᓂᒃ ᐊᑕᐅᓯᓕᐊᕆᓐᓂᒃ DeHavilland Single Otters ᐊᐅᓚᔪᑦᑑᓂᒃ ᐊᖅᑯᑎᕆᔪᐅᑎᓪᓗᒍ ᔫᓂ ᒪᐃ ᓵᑦᑎᓯᓂᖓ,

One of the more important tangible benefits the Inuit of Nunavik enjoy since the signing of the James Bay and Northern Quebec Agreement (JBNQA) continues to be the evolution of air service in the region. Air Inuit, owned by the Inuit beneficiaries of the JBNQA, continues to expand and to help improve the quality of life for everyone living in the region.



In 1979, when Air Inuit was incorporated, the new airline had just one Douglas DC-3 and two DeHavilland Twin-Otters which were based in Kuujjuaq. Today, the airline (reorganized to become Air Inuit (1985) Ltd. in 1985) has a fleet of one DeHavilland Dash-8, four DeHavilland Twin-Otters, and four British Aerospace HS-748s running a scheduled service in the region, with Agents in every community. In addition, the airline operates two DeHavilland Beavers and two DeHavilland Single Otters through Johnny May's Air Charters, as well as four Convair CV-580 aircraft on behalf of Hydro-Québec.

ᑖᒃᑯᐊ ᑐᓴᖅᓴᓕᐊᖑᑎᓪᓗᒋᑦ ᑐᓴᖅᓴᓕᐅᖅᑕᐅᓗᐊᖅᑐᐊᓚᐅᔪᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂ ᒪᓐᑐᕆᐊᒥ, ᑯᓐᓂᐊᑎᒃᑯᓂ, ᐊᒻᒪᓗ ᑕᓯᐅᔭᖅᔪᐊᒥ ᑲᒪᔨᒪᓕᖏᑦ ᐊᒻᒪᓗ ᐱᓇᓱᑦᑎᖏᑦ. ᒪᑭᕕᒃ ᑐᓴᖅᓴᖏᑦ ᓇᑯᕐᓴᖁᑦ ᐃᑲᔪᕐᓂᕐᓚᐅᔭᓯᓐᓂᒃ ᐊᒻᒪᓗ ᑐᓐᓂᓱᑎᓯᓂᕐᓚᐅᔭᓯᓐᓂᒃ.

ᒪᑭᕕᒃ ᐊᖓᔪᖅᑳᖓᑕ ᐱᖓᔪᐊᑕ ᑐᖓᓕᐊ ᒫᒃ ᑏ ᑯᐊᑦ ᐊᖓᔪᖅᑳᖑᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓄᑦ 1985.

Significant contributions for this article came from the management and staff of Air Inuit in Montreal, La Grande, and the Hudson Bay coast. *Makivik News* offers our gratitude for your great assistance and hospitality.

Makivik Third Vice-President Mark T. Gordon is the President of Air Inuit 1985 Ltd.

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

ᐊᒻᒪᓗ ᓯᑕᒪᓂᒃ Convair CV-580-ᓂᒃ ᐱᒍᑦᔨᕙᑦᑐᓂᒃ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᑕ ᐃᑯᒪᐅᑎᓕᕆᔨᒃᑯᖏᓐᓂᒃ.

ᖃᖓᑦᑕᔪᕐᑐᕕᓂᐅᑉ ᐅᖄᔭᖏᑦ: ᑐᐊᕚᓪᒥ ᖃᖓᑦᑕᔪᕐᓂᐊᕕᒻᒥ, ᐃᑦᓯᕕᒃᑲᓂᒃ ᐃᑭᔪᑦᓴᓕᐅᕐᓱᖓ, ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᔨᓂᒃ ᐊᕐᖁᓵᕆᔪᖓ, ᖃᖓᑦᑕᔫᕆᓚᖓᔭᒻᒪ ᐃᓂᖓᓄᑦ ᐃᑎᕆᐊᕐᕕᒧᑦ ᓇᓗᓇᐃᒃᑯᑕᓕᒻᒧᑦ 36-ᒥᒃ ᐊᐃᓯᔪᖓ, ᖃᖓᑦᑕᔫᒧᑦ ᑰᑦᔪᐊᕌᐱᓕᐊᓚᖓᔪᒧᑦ ᐃᑭᒋᐊᕐᑐᓱᖓ. ᐊᓯᐊᓄᑦ ᖃᖓᑦᑕᔫᒧᑦ ᐃᑭᒍᒫᕐᓂᐊᓱᖓ ᑖᕙᓂ ᐸᕐᓇᐃᓯᒪᔪᖓ ᒪᕐᕈᓕᒻᒪᕆᒻᒧᑦ HS-748-ᒧᑦ ᐅᓯᒐᑦᓴᓂᒃ ᖃᖓᑦᑕᔫᒧᑦ ᑰᑦᓂᐊᑎᒃᑯᓅᓪᓗᖓ (La Grande-ᒧᑦ).

ᖃᖓᑦᑕᐅᑎᑦᓴᓃᕙᖓ ᐃᓂᑦᓴᓕᐅᕐᑕᐅᓯᒪᒍᑎᒐᓂᒃ ᐃᑭᓪᓚᕆᓛᕐᓂᕋᓂᒃ ᓱᕐᖁᐃᓇᕐᑎᓯᓐᓂᖏᓐᓇᒪ ᐊᕐᑲᒍᐊᓂ, ᐃᒻᒪᖄᑐᐃᓐᓇᖅ ᐃᑭᕕᖃᕐᐸᑦ ᐃᑭᔪᑦᓴᒫᑦ ᐊᓪᓚᑕᐅᓯᒪᐅᑎᖏᓐᓂ ᓯᕗᓪᓕᐸᐅᑦᓱᖓ ᐊᓪᓚᑕᐅᓯᒪᓚᕐᑭᓚᐅᔾᔪᖓ. ᑭᓯᐊᓂ ᐅᖃᐅᑎᔭᐅᒐᓗᐊᕐᓱᖓ ᖃᖓᑦᑕᔫᓕᕆᔩᓄᑦ ᖃᖓᑦᑕᔪᕐᓂᐊᕕᒻᒦᖁᔭᐅᑦᓱᖓ ᐅᖃᐅᑎᔭᐅᑦᓱᖓᓗ ᐃᑭᔪᑦᓴᒫᕕᓂᐅᒐᓗᐊᕉᖅ ᐃᓚᖏᑦ ᐸᕐᓇᐃᓯᒪᔭᕕᓂᕋᓗᐊᒥᓂᒃ ᐊᓯᑦᔮᔪᕕᓂᐅᓲᖑᒻᒪᑕ ᓄᐃᙱᑐᐃᓐᓇᕆᐊᖃᕐᒪᑕ, ᐃᓂᖃᑐᐃᓐᓇᓂᐊᙳᕆᔭᐅᓚᐅᔾᔪᖓ. ᐃᑎᒐᒻᒪ ᐃᓪᓗᐊᓂᒃ ᖃᖓᑦᑕᔫᒥᑦᑐᓇᑦᓯᑐᐃᓐᓇᓕᕐᑐᖓ, ᑭᓯᐊᓂ ᐊᒥᓱᙳᐸᓪᓕᐊᑐᐃᓐᓇᓕᓚᐅᔪᒻᒥᔪᑦ ᐃᑭᒍᒪᔪᐃᑦ ᐃᑭᕕᖃᑐᐊᕐᐸᑦ, ᖃᖓᑦᑕᔫᖅ ᑕᑕᒍᓇᑐᐃᓐᓇᐅᓕᓚᐅᔪᒻᒥᔪᖅ.

ᖃᓄᖅ ᑕᒪᓐᓇ ᓱᓇᒥᒃ ᐃᓕᑦᓯᔫᒥᒍᑎᒋᕙᕋ? ᓯᕗᓪᓕᐹᒥ, ᐃᓂᑦᓴᓕᐅᕐᓯᒪᑦᓴᐅᑎᒋᒋᐊᖃᕐᑐᖓ ᖃᒻᒥᐅᒍᓐᓇᕕᓕᒫᖓᑦ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂ ᐱᓇᓱᑦᑏᑦ ᑕᑕᓪᓗᑎᒃ ᐃᓂᑦᓴᓕᐅᕐᓯᒪᓲᖑᓂᕋᐃᓚᐅᔪᑦ ᑕᐃᒪᙵᒐᓛᒃ ᐊᒻᒪᓗ ᐊᒥᓲᓗᐊᙱᑐᓂᒃ ᐃᑭᒍᒫᕐᓂᐊᑐᕕᓂᕐᓂᒃ ᓄᐃᓲᖑᓂᕋᐃᑦᓯᑎᒃ ᐃᑭᕕᑦᓴᖓ ᓇᓪᓕᐅᑎᑎᓪᓗᒍ. ᖃᖓᑦᑕᔫᓕᕆᔩᑦ ᐊᐅᓚᑦᓯᐊᓚᖓᑐᐊᕐᐸᑕ, ᓱᕐᖁᐃᓇᕐᑎᓯᕕᐅᒋᐊᖃᕐᑐᑦ ᐊᐅᓪᓚᕕᑦᓴᓕᒫᒍᓕᐊᓇᔭᐅᓯᒪᔪᓂᒃ ᐅᓪᓗᒧᑦ ᐊᑕᐅᓯᕐᒧᑦ ᑲᐃᕙᓪᓚᒍᓰᑦ 24 ᓯᕗᓂᐊᒍᑦ ᖃᖓᑦᑕᕕᑦᓴᖏᑕ. ᐊᐅᓪᓚᕈᒫᕐᓂᐊᑐᕕᓃᑦ ᐊᐅᓪᓚᕈᒪᐃᑐᐊᕈᑎᒃ, ᑐᓴᕐᑎᓯᒋᐊᓖᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂᒃ ᐊᓯᑦᔨᑐᐊᕈᑎᒃ ᐸᕐᓇᐃᓯᒪᒍᑎᕕᓂᕐᒥᓂᒃ ᖃᒻᒥᐅᒍᓐᓇᕕᓕᒫᑦᓯᐊᖓᒍᑦ.

ᐊᒻᒪᓗ, ᒥᑦᓴᐅᓵᕐᑕᐅᓯᒪᓲᖑᒻᒥᒪᑕ ᖃᖓᑦᑕᔫᓚᖓᔪᐃᑦ ᐅᖁᒪᐃᓐᓂᖏᑦ. ᑎᓯᒻᐱᕆ 15-ᒥᑦ ᒫᑦᔨ 14-ᒧᑦ, ᐅᖁᒪᐃᓐᓂᓴᓂᒃ ᐊᓐᓄᕌᕐᓯᒪᓲᖑᒻᒪᑕ, ᐊᐅᓪᓚᓚᖓᔪᐃᑦ ᐊᖑᑏᑦ ᒥᑦᓴᐅᓵᕐᑕᐅᓯᒪᓲᑦ ᐅᖁᒪᐃᓐᓂᖃᕈᓇᐅᑎᓪᓗᒋᑦ 85 kilograms (ᑭᓗᑯᔫᒻᓂᒃ) ᐊᒻᒪᓗ ᐊᕐᓇᐃᑦ 64 ᑭᓗᑯᔫᒻᓂᒃ. ᑕᐃᒪ ᒫᑦᔨ 15-ᒥᑦ ᑎᓯᒻᐱᕆ 14-ᒧᑦ, ᐊᓐᓄᕌᑦ ᐊᑐᕐᑕᐅᔪᐃᑦ ᐅᕐᑭᓐᓂᓴᐅᓕᑐᐊᕐᒪᑕ, ᐊᖑᑏᑦ ᐅᖁᒪᐃᓐᓂᖏᑦ ᒥᑦᓴᐅᓵᕐᑕᐅᓯᒪᓰᑦ 83 ᑭᓗᑯᔫᒻᓂᒃ ᐊᒻᒪᓗ ᐊᕐᓇᐃᑦ 61-ᓂᒃ. ᐊᕐᕌᒍᓕᒫᒥ ᐱᐊᕋᐃᑦ (ᑲᒃᑲᓛᑦ) ᒥᑦᓴᐅᓵᕐᑕᐅᓯᒪᑎᓪᓗᒋᑦ 34 ᑭᓗᑯᔫᒻᓂᒃ, ᐊᒻᒪᓗ ᓄᑕᕋᐃᑦ 14 ᑭᓗᑯᔫᒻᓂᒃ, ᑕᐃᒪᐃᒻᒪᑦ ᐊᒥᓲᑐᐊᕐᐸᑕ ᐱᐊᕋᐃᑦ ᖃᖓᑦᑕᔫᒥ, ᐃᓂᑦᓴᖃᕆᐊᓪᓚᑐᐃᓐᓇᕆᐊᓚᒃ ᐃᓄᒻᒪᕆᓐᓄᑦ. ᑕᐃᒪᐃᒻᒪᑦ ᖃᖓᑦᑕᔫᖅ ᐅᖁᒪᐃᓐᓂᕆᒍᓐᓇᑕᒥᓄᑦ ᑎᑭᐅᑎᒌᑐᐃᓐᓇᕆᐊᓚᒃ ᐃᑦᓯᕙᐅᑕᓕᒫᑦ ᐃᓄᑦᑖᑐᐃᓐᓇᐅᓚᐅᕐᑎᓇᒋᑦ. ᒪᕐᕈᓕᐊᕈᒍᓗᒃ ᐊᒻᒪᓗ ᒪᕐᕈᓕᐊᕈᒻᒪᕇᒃ ᓱᑲᑦᑐᔭᐅᓂᕐᓴᖅ ᑕᐃᒪᐃᒍᓇᐅᓂᕐᓴᐅᔫᒃ.

ᑕᐃᒪᐃᒐᓗᐊᕐᑎᓗᒍ, ᐅᕙᒍᑦ ᐃᑭᕕᑦᓴᖃᕐᐸᑦ ᑭᓯᐊᓂ ᐃᑭᒍᒫᕐᓂᐊᑑᔪᒍᑦ ᐃᑭᕕᑦᓴᖃᙱᓂᐅᔭᑦᔭᖏᑦᑐᒍᑦ. ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐊᐅᓚᒍᑎᑐᐊᖃᓲᖑᒻᒪᑕ ᖃᖓᑦᑕᔫᑎᓂᒃ, ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᖃᖓᑦᑕᔫᓗᑭᓐᓂᓴᒻᒪᕆᐊᓘᒻᒪᑕ ᑲᓇᑕᒥᐅᖑᖃᑎᒥᓂᑦ ᐱᒍᑦᔭᐅᒍᓐᓇᕕᖃᕐᒪᑕᓕ ᐊᕐᖁᑎᑎᒍᑦ, ᓄᓇᓯᐅᑎᑯᑖᑎᒍᑦ ᐅᕙᓗᓐᓃᑦ ᐃᒪᒃᑯᑦ ᐊᐅᓚᒍᑎᑎᒍᑦ ᑲᓇᑕᒥᐅᖑᖃᑎᖏᑦ.

ᖃᖓᑦᑕᔫᕐᑐᓕᒫᑦ ᖃᐅᔨᒪᔫᖃᙱᓂᐅᔭᑦᔭᒐᑎᓗ ᓇᐅᑐᐃᓐᓇᒥᒃ ᖃᖓᑦᑕᔫᖃᑎᒥᓂᒃ, ᓇᐅᓗᓐᓃᑦ ᐃᓗᓐᓈᓗᖏᓐᓂᒃ ᖃᐅᔨᒪᔭᖃᑦᔭᖏᒻᒥᓕᔪᑦ, ᑭᓯᐊᓂ ᑎᑭᐅᑎᒐᓯᐊᑦᑕᒥᓄᑦ ᑎᑭᐅᑎᑐᐊᕐᒥᒃ, ᐊᑦᔨᒋᑐᐃᓐᓇᒥᒃ ᐊᑐᑎᓂᖃᓰᑦ.

ᒪᕐᕈᓕᒻᒪᕆᒻᒥ ᓱᑲᑦᑐᔪᒥ ᖃᖓᑦᑕᔪᕐᑎᒃ ᐱᒍᑦᔨᔨᖓᓗ ᕆᓂ ᕆᓵᑦ, ᐃᓪᓴᐱᐊᓪ ᓯᒨᓐᓄ, ᐊᒻᒪᓗ ᐱᐊ ᐳᑐᐃᓐ ᐊᑦᔨᓕᐊᕕᓂᑦ ᖃᖓᑦᑕᔪᑦ ᓴᓂᕋᓂ.
Dash-8 crew René Richard, Isabelle Simoneau, and Pierre Beaudoin pose beside the aircraft.

FIELD NOTES: Dorval Airport, my luggage is checked in, I am through security, and I find myself at "gate 36", expecting to get on the Dash-8 to Kuujjuaraapik. My plan is to change planes there and then get on an HS-748 cargo plane to La Grande.

After delaying to nail down my reservations a day too long, I find myself at the top of the waiting list. But I am advised by the airline to be here, and reassured that, because there are usually some passengers who change their plans and don't show up, my chance of getting a seat on the Dash-8 is excellent. I feel sure I have one foot already on the aircraft, but now I observe there are a few more eager passengers on the waiting list and it seems the aircraft may be full.

What have I learned? First of all, make reservations as early as possible. Air Inuit staff say it is common for them to have a flight fully booked and only a few of the passengers show up at boarding time. For the airline to function more efficiently, it needs to be able to confirm all its flight arrangements 24 hours before departure. If passengers choose not to travel, they should inform Air Inuit about their change of plans as soon as possible.

Also, there is a formula for estimating the weight of passengers. From December 15th to March 14th, the season of heavy clothing, men travelling are estimated at 85 kilograms and women at 64 kilograms. Then, from March 15th to December 14th, when clothes are lighter, men are estimated at 83 kilograms and women at 61 All year, children are estimated at 34 kilograms, and babies at 14 kilograms, so if there are a lot of children on the aircraft, then there may be room for extra adults. Therefore it is possible that the aircraft could reach its maximum allowable weight before all the seats are filled. This is more likely to happen on the Twin-Otters and the Dash-8 aircraft.

In any case, all of us standby passengers eventually get a seat. Because the only reasonable way for people living in Nunavik to travel in and out of the remote region is by air, Inuit in Nunavik fly a lot compared to people living in other parts of the country which are serviced by highways, railways, or marine transport.

ᖃᖓᑦᑕᔫᕐᑐᓕᒫᑦ ᐊᑐᓂ ᐊᐅᓚᓂᕆᔭᖓ ᐅᓂᒃᑳᕋᑦᓴᑕᖃᓯᓲᑦ, ᑕᐃᒪᐃᒻᒪᑦ ᐅᓂᒃᑲᓯᐊᕋᓱᐊᓚᖓᑐᐊᕈᑦᑕ ᐱᓇᓱᐊᕐᓂᕆᔭᓕᒦᖏᓐᓂᒃ ᖃᖓᑦᑕᔫᓕᕆᕕᐅᑉ ᑲᒻᐸᓂᖁᑎᖓᑕ ᐃᖏᕐᕋᓂᕆᔭᖏᓐᓂᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐊᒥᓱᒑᓂᒃ ᐊᑐᐊᒐᓕᐅᕋᔭᕐᑐᒍᑦ. ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᓐᓂ, ᑐᓴᕋᑦᓴᓕᐅᕈᒪᔪᒍᑦ ᐃᓗᓐᓈᒍᑦ ᑲᒻᐸᓃᑦ ᐱᓇᓱᐊᕐᓂᕆᔭᖏᓐᓂᒃ ᐱᒍᑦᔨᓂᕐᒥᒍᑦ ᓇᒻᒥᓂᖃᕐᑑᔪᓂᒃ - ᐃᓕᑦᓯᓂᒃ, ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ. ᑖᒃᑯᐊ ᑐᓴᕋᑦᓴᐃᑦ ᓯᕗᓪᓕᐹᓇᔭᐅᑐᐃᓐᓇᑐᑦ ᐱᖓᓱᐃᓕᕿᖓᓛᕐᑎᓗᒥᑦ.

ᒪᓐᑐᔨᐊᒥ ᐊᓪᓚᕕᒻᒥ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓄᑦ ᐊᓪᓚᕕᒋᔭᐅᔪᐃᑦ ᖃᖓᑦᑕᔫᕐᑎᓄᑦ, ᖃᖓᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒪᔨᓄᑦ, ᐃᓕᓐᓂᐊᑎᑦᓯᔨᖏᓐᓄᑦ, ᓱᒃᑯᓯᒪᑎᑦᓯᑕᐃᓕᔨᓄᑦ, ᐅᓯᒐᑦᓴᓂᒃ ᐊᐅᓪᓚᑎᑦᓯᔨᓄᑦ, ᐊᒻᒪᓗ ᑮᓇᐅᔭᓕᕆᔨᓄᑦ ᑐᐊᕌᓪ ᑎᒻᒥᔪᕐᓂᐊᕕᖓᑕ ᓴᓂᐊᓂᑦᑐᑦ ᒪᓐᑐᔨᐊᒥ. ᐊᐅᒡᒍᔅᑎ 25-ᖑᑎᓪᓗᒍ, ᓄᑦᑎᑎᓚᐅᔾᔪᑦ ᐅᖓᓯᑦᑑᔭᖏᑦᑐᒧᑦ ᐊᕐᖁᑎᓐᓂᒃ ᒪᕐᕉᓂᒃ ᓯᒃᑭᑖᓐᓂᒃ ᐅᖓᓯᓐᓂᓕᒻᒧᑦ, ᐊᕐᕌᒍᓂ ᓯᑕᒪᐅᔫᖏᒐᕐᑐᓂ (7-ᓂ) ᑖᑦᓱᒥᖓᑦᓴᐃᓇᖅ ᐊᓪᓚᕕᖃᓚᐅᔫᑦᓱᑎᒃ ᐊᖏᓂᕐᓴᒧᑦ ᓄᑦᑎᑎᓚᐅᕐᑐᑦ, ᐱᐅᓂᕐᓴᒪᕆᒻᒧᑦ, ᐊᒻᒪᓗ ᐅᐸᒋᐊᖓ ᐃᓱᐊᕐᓂᓴᐅᑦᓱᓂ ᐃᓪᓗᖅ: 549 Meloche Avenue ᑐᕌᒍᑎᖓ. ᒫᓐᓇᐅᑎᓪᓗᒍ ᑕᐃᑲᓂ ᓇᔪᕐᑕᖓ ᐃᓪᓗᓄᑦ ᑮᓇᐅᔭᓕᐅᕐᕋᓱᐊᕐᕕᐅᓂᖓ ᐱᐅᑦᓯᐊᖏᑦᑐᒪᕆᐅᓕᕐᑎᓗᒍ, ᖃᓄᐃᖕᖏᒪᕆᑦᑐᒥᒃ ᓄᑖᒥᒃ ᐊᓪᓚᕕᑦᑖᕈᓐᓇᓚᐅᔭᑦ. ᑲᒻᐸᓂᐅᔪᖅ ᐊᖏᓕᕙᓪᓕᐊᑐᐃᓐᓇᒪᑦ, ᐊᓪᓚᕕᒋᓚᐅᔭᖓ ᓂᓐᓂᐅᐸᓪᓕᐊᑐᐃᓐᓇᓕᓚᐅᔪᓪᒪᑦ.

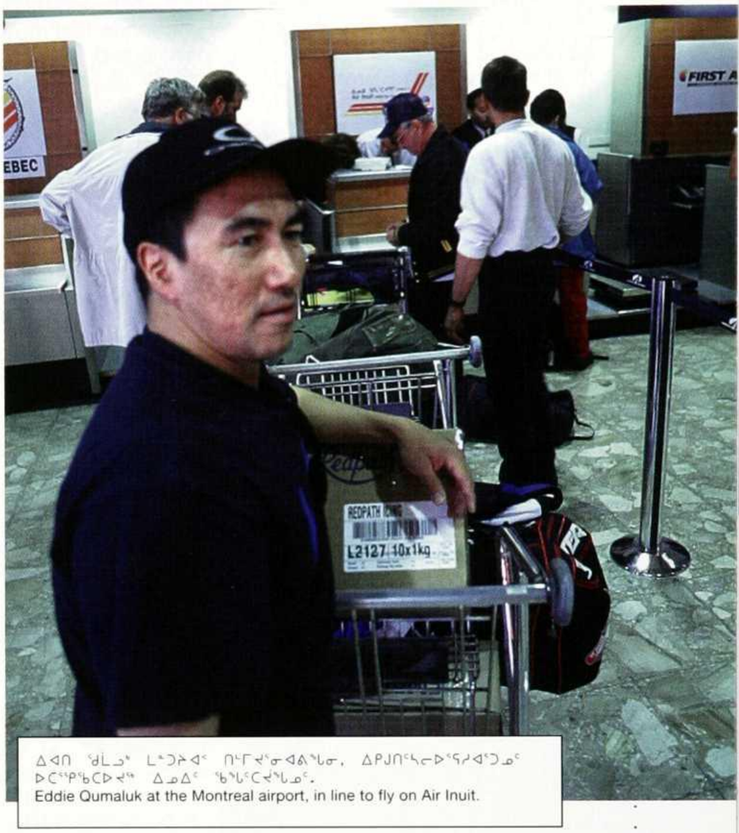
ᓄᑖᒍᓂᕐᓴᓂᓗ ᐅᖃᓚᐅᑎᖃᓕᕐᓯᑎᒃ ᑕᐃᑲᓂ, ᐊᒻᒪᓗ ᖃᕆᑕᐅᔭᑎᒍᓪᓗ ᐱᓇᓱᒍᑎᕆᔭᒥᓂᒃ ᐋᕐᕿᓯᒪᑦᓯᐊᓂᕐᓴᐅᑎᑦᓯᒍᒫᕐᓂᐊᓱᑎᒃ ᕗᔅ ᐃᐊ-ᑯᓐᓂᒃ ᐊᒻᒪᓗ ᓄᓇᑦᓯᐊᒥᐅᑦ ᖃᖓᑦᑕᔫᓕᕆᔨᖏᓐᓂᒃ ᐱᓇᓱᖃᑎᖃᑦᓯᐊᕈᓐᓇᕈᒪᒧᑦ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᐱᓇᓱᑦᑎᖃᕐᑐᑦ 50 ᒥᑦᓵᓂᑦᑐᓂᒃ ᑐᐊᕌᓪᒥ, ᐊᓕᐊᑦᑐᒪᓇᐅᑦᓱᑎᓪᓗ ᓅᑦᑐᕕᓂᐅᒋᐊᒥᒃ.

ᐊᐅᓚᑦᓯᓂᖅ ᖃᖓᑦᑕᔫᓂᒃ

ᖃᖓᑦᑕᔫᑦ ᐊᐅᓪᓚᕕᑦᓴᖏᓐᓂᒃ ᑲᒪᔨ ᐊᒻᒪᓗ ᐅᑭᐅᕐᑕᑐᒥᑦᑐᐃᑦ ᐊᐅᓚᑕᐅᓂᖏᑦ ᓄᓇᒦᑦᑐᐃᑦ ᖃᖓᑕᖕᖏᑐᐃᑦ ᐱᓇᓱᒐᓪᓚᓇᕆᔭᐅᑦ ᐊᐅᓚᑦᓯᓂᕐᒥᒃ ᑲᒪᔨᒻᒪᕆᒻᒧᑦ, ᐱᐊ-

ᐊᐅᓪᓚᓚᕐᓚᔪᐃᑦ ᐃᑭᒐᓯᐊᑦᑐᑦ ᑰᓐᓂᐊᑎᒃᑯᓂ
Passengers boarding in La Grande

Normally, while everybody on a flight knows somebody else on the plane, nobody knows everybody, but by they time they reach their destination, they will have all shared in a common experience.



ᐃᐊᑎ ᖁᒪᓗᒃ ᒪᓐᑐᔨᐊᑉ ᑎᒻᒥᔪᕐᓂᐊᕕᖓᓂ, ᐃᑭᒍᑎᑦᓴᓕᐅᕐᕋᓯᐊᑦᑐᓄᑦ ᐅᑕᕐᕿᖃᑕᐅᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖓᓄᑦ.
Eddie Qumaluk at the Montreal airport, in line to fly on Air Inuit.

Every journey of each passenger is an interesting story in itself, so to justifiably explain the activities of a complete airline company as vital as Air Inuit would require several books. At *Makivik News*, we intend to produce an overview of the company's activities as a service to its owners — you, the Inuit of Nunavik. This article is the first of a three-part installment.

In Montreal office

Air Inuit's administration offices for flight crews, dispatchers, training, maintenance, shipping, and finance is located near the Dorval Airport in Montreal. As of August 25th, after seven years at the same address, they have moved two blocks to a more spacious, well ventilated, and easily accessible building: 549 Meloche Avenue. With the presently depressed realty market in the area, a good deal for the new facilities was reached. As the company has been increasing in size, their older office was getting crowded.

An updated telephone system has been installed there, and there are plans to harmonize their computer systems to work more efficiently with First Air and NWT Air. There are around 50 employees working for Air Inuit at the Dorval facility, who are all very happy about the move.

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

ᑖᒻᓴᓐ-ᒧᑦ. ᑭᓯᐊᓂ, ᐱᓇᓱᓐᓂᖅᑲᕐᐸᒥᔪᖅ ᑮᓇᐅᔭᓕᐅᕆᓯᐊᕐᓂᒥᒃ, ᐱᒍᑦᔨᔭᒥᓂᓗ ᐱᒍᑦᔨᓯᐊᕿᓯᐊᕐᓂᒥᒃ, ᐊᒻᒪᓗ ᑲᒪᒋᔭᖃᓪᓚᓇᖃᑕᐅᒻᒥᓱᓂ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓂᒃ.

ᐱᐊᓪ ᐊᐅᓚᔨᔪᖅ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᑦ ᑎᒥᖖᒍᑎᑕᐅᓚᐅᕐᑎᓇᒋᑦ ᓯᓚ, ᐱᓇᓱᕝᕕᖃᓱᓂ ᐊᔅᑕᓐ ᐃᐊᒍᐃᒃᑯᓂ, ᐅᖃᓚᐅᕐᑐᖅ ᐱᐅᓂᕐᓴᒪᓇᐅᓂᖃᐃᓕᕐᓱᓂ ᑕᐃᑦᓯᒪᓂᓂᑦ. ᑕᒐᑕᒐ ᒥᕝᕖᑦ ᐱᐅᓯᐅᒥᒋᐊᕐᑕᐅᓯᒪᓕᕐᓱᑎᒃ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖁᑎᖏᑦ ᐊᒥᓲᓂᕐᓴᐅᓕᕐᓱᑎᒃ ᐊᒻᒪᓗ ᐊᖏᓂᕐᓴᐅᓕᕐᑐᑦ. ᐊᔅᑕᓐ-ᑯᑦ ᐊᑕᐅᓯᕐᒥᒃ ᒪᕐᕈᓕᐊᕈᕐᑯᑎᕐᑲᓚᐅᕐᓯᒪᔪᖅ ᑐᖖᒐᕕᒃᑲᕐᑐᒥᒃ ᑰᑦᔪᐊᕌᐱᒻᒥ ᐊᒻᒪᓗ ᐊᑕᐅᓯᕐᒥᒃ ᐃᖏᕐᕋᔪᕐᑯᑎᕐᑲᕐᓯᑎᒃ ᑕᓯᐅᔭᕐᔪᐊᒥ ᑕᐃᑦᓯᒪᓂ. ᐱᒍᑦᔨᓂᓇᓚᐅᕐᓯᒪᔭᒐ ᐊᔅᑕᓐ ᐃᐊᒍᐃ-ᒃᑯᑦ ᑕᐃᑦᓯᒪᓂ ᐊᑦᔨᑮᖖᒋᓕᓇᓕᕐᑕᖕᒐ ᐱᒍᑦᔨᓂᓇᓕᕐᑕᖕᒐᑕ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᑦ ᐅᓗᒥ.

ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᑦᑕ ᐱᓇᓱᑦᑎᖏᑦ ᐅᖃᓚᐅᕐᑐᐊᓛᑦ, ᓄᓇᓕᓕᒫᓂ ᐊᖏᓕᕝᕕᓕᐊᓂᖏᑦ ᐱᕝᕕᓕᐊᓂᖏᑦ ᓱᑲᓐᓂᓴᒪᓇᐅᔪᑦ ᑕᐃᑦᓯᒪᓂᓂᑦ ᖃᖕᒐᑦᑕᔫᑎᒍᑦ ᐊᐅᓚᓃᑦ ᐱᑦᔪᑎᒋᑦᓯᒋᑦ.

ᑭᓯᐊᓂ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᑦᑕ ᐊᐅᓚᓂᖏᑦ ᐱᐅᓯᐅᒥᕝᕙᓪᓕᐊᑐᐃᓐᓇᖏᓐᓈᑐᑦ. 1990-ᒧᓚᐅᕐᑎᓇᒍ ᐊᑕᐅᓯᕐᒥᒃ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓪᓚᕖᑦᓴᖏᓐᓂᒃ ᑲᒪᔨᖃᕐᐸᓚᐅᕐᑐᑦ ᑰᑦᔪᐊᒥ, ᐊᑕᐅᓯᕐᒥᓗ ᑰᑦᔪᐊᕌᐱᒻᒥ, ᐊᒻᒪᓗ ᑰᓐᓂᐊᑎᒃᑯᓂ. ᒥᕝᕕᓕᒫᑦ ᒪᕐᕈᓕᒻᒪᓇᓐᓄᑦ 748-ᓄᑦ ᒥᕝᕕᐅᒍᓐᓇᓚᐅᕐᑎᓇᒋᑦ ᓯᓚ. ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒫᔩᑦ ᐊᑐᓂᑦ ᖃᖕᒐᑦᑕᔫᕐᑯᑎᒥᓂᒃ ᑲᒪᒋᔭᕐᑲᕐᑎᓗᒋᑦ ᑐᖖᒐᕕᒻᒥᓂ.

ᖃᖕᒐᑦᑕᔫᑦ ᐊᑐᕐᑕᐅᓂᖏᑦ ᐊᑐᕐᓂᕐᑲᓪᓗᐊᓚᐅᕐᓯᒪᑦᓴᖏᑦᑐᑦ ᐃᓚᖓᓂ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒫᔩᑦ ᖃᐅᔨᒪᑎᑦᓯᕐᑲᑦᑕᐅᑎᒍᓐᓇᓚᐅᕐᓯᒪᑦᓴᖏᒪᑕ ᖃᓄᐃᓘᓕᕐᒪᖔᑕ ᓄᓇᓕᒥᑕ ᐊᓯᐊᓂ ᑲᒪᔨᐅᕐᑲᑎᖏᑦ, ᑕᐃᒫᒃ ᐱᐊᓪ ᐊᐅᓚᔨᔪᖅ.

ᖃᐅᔨᓕᕋᒥᒃ ᖃᖕᒐᑦᑕᔫᓕᕆᔩᑦ ᐊᒥᓲᓂᓴᐃᑦ ᐊᑕᐅᓯᕐᒥᒃ ᑐᖖᒐᕕᖃᕐᓯᑎᒃ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒪᔨᖃᕐᓱᖕᒍᓂᖏᓐᓂᒃ 1990-ᒧᑎᓪᓗᒍ ᓄᑦᑎᑦᓯᓚᐅᕐᓯᒪᔪᑦ ᐊᑕᐅᓯᕐᒥᒃ ᑐᖖᒐᕕᖃᓚᖕᒐᓕᕐᑎᓗᒋᑦ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒫᔩᑦ ᑰᑦᔪᐊᕌᐱᒻᒥ, ᑰᕐᑭᓯᒋᐊᑦᓯᐊᓯᑎᒃ ᑕᐃᒃᑯᐊ ᐱᖕᒐᓱᐃᑦ ᐃᓗᓐᓇᑎᒃ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒫᔩᑦ ᐱᓇᓱᓚᖕᒐᓕᕐᑎᓗᒋᑦ ᑖᕙᓂᑦᓴᐃᓇᖅ ᑐᖖᒐᕕᖃᕐᑐᑎᒃ. ᐱᓇᓱᒍᑎᕐᑲᕐᓂᓴᐅᓚᐅᕐᓯᒪᒻᒪᑦ ᑰᑦᔪᐊᕌᐱᒻᒥ ᑕᐃᑦᓯᒪᓂ. ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒫᔩᑦ ᑕᒐᑕᒐ ᒪᓐᑐᔨᐊᒥ ᐊᓪᓚᕖᕐᑲᔩᖕᒍᓕᕐᑐᑦ, ᐊᑭᑭᓐᓂᓴᐅᒻᒪᑦ ᑖᕙᓂ ᐊᐅᓚᑦᓯᑎᐊᒥᒃ, ᐱᓇᓱᒍᑎᓂᒃ ᐊᑐᐃᓐᓇᖃᕐᑎᓯᐊᓂᕐᓴᐅᓱᑎᒃ. ᐊᒻᒪᓗᐊᓪᓛᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᑐᓴᐅᒪᕐᑲᑦᑕᐅᑎᒍᑏᑦ, ᐱᐅᓂᕐᓴᒪᓇᐅᓕᕐᒪᑕ, ᓇᓂᑐᐃᓐᓇᓕᒫᑦᓯᐊᖅ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒪᒋᔭᖃᕈᓐᓇᓕᕐᑐᑦ.

ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒫᔩᑦ ᑲᒪᒋᔭᑦᓴᔭᕐᑲᑦᑐᑦ ᖃᖕᒐᑦᑕᔫᓕᒫᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓂᒃ, ᑐᓴᐅᒪᑎᑦᓯᔨᐅᑦᓯᑎᒃ ᖃᖕᒐᑦᑕᔫᕐᑎᓂᒃ ᖃᖕᒐ ᐊᐅᓪᓚᓚᖕᒐᓂᖏᓐᓂᒃ ᑎᑭᓐᓂᖏᓐᓂᓗ ᐅᖕᒐᒻᒧᐊᕖᑭᔭᒥᓄᑦ. ᐃᑉᐱᒥᔭᕐᑲᓇᐊᕐᑲᓱᑦ ᓯᓚᐅᑉ ᖃᓄᐃᓐᓂᖕᒐᓂᒃ, ᐅᕐᓯᐊᓗᒥᒥᐊᓕᖏᓐᓂᓗ, ᐊᒻᒪᓗ ᐅᓯᓚᖕᒐᔭᖏᓐᓂᒃ ᖃᖕᒐᑦᑕᔫᑦ ᐊᑐᓂᑦ.

ᐊᕐᕿᒍᓂ ᐊᓂᒍᕐᓯᒪᓕᕐᑐᓂ ᐊᒥᓱᒻᒪᕆᑦ ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᓐᓂᒃ ᓱᖕᒥᐅᑎᓯᒪᑐᐃᓐᓇᓕᓚᐅᕐᓯᒪᔪᑦ ᑐᓴᐅᒪᑎᑕᐅᕐᑲᑦᑕᓂᕐᒥᓂᒃ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒪᔨᓄᑦ ᑐᕋᐃᓐᓇᑐᒥᒃ. ᐅᓗᒥ, ᐃᓂᓪᓚᑎᕐᓯᒪᓂᕐᑲᓕᕐᑎᓗᒋᑦ ᐃᓗᓐᓈᒍᑦ ᐅᕐᑲᒥᐊᑐᓱᖕᒍᑦᔭᒍᓐᓇᐃᑐᑦ ᐱᒍᑦᔭᐅᔦᐃᑦ ᖃᖕᒐᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒪᕖᒧᑦ ᓴᑕᑭᒪᔦᓄᑦ ᑭᓯᐊᓂ ᐅᖃᓚᕖᐅᒍᓐᓇᓕᕐᑐᐃᑦ. ᐊᓯᓕᒫᖏᓐᓂᒃ ᐱᒍᑦᔭᐅᔦᐃᑦ ᖃᐅᔨᒍᒪᑐᐊᑭᑎᒃ ᑐᕋᐃᓐᓇᑐᑎᒃ ᓄᓇᓕᒥᑕ ᖃᖕᒐᑦᑕᔫᕐᓂᐊᑎᖕᒐᓄᑦ ᖃᐅᔨᒐᓱᐊᕐᕕᕐᑲᑭᓐᓇᓕᕐᑐᑦ.

ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᑦᑕ ᐱᓇᓱᑦᑎᖏᑦ ᐃᓕᑦᓯᕙᓪᓕᐊᑐᐃᓐᓇᕐᒥᒃ ᐱᒍᑦᔨᔭᒥᓂᒃ ᐱᒍᑦᔨᓯᐊᓕᐅᒥᕝᕙᓪᓕᐊᑐᐃᓐᓇᑐᑦ, ᐊᒻᒪᓗ ᖃᖕᒐᑦᑕᔫᕐᓂᐊᑏᑦ ᐱᓇᓱᐊᑭᓐᓇᕖᕐᑲᕐᑎᑕᐅᓕᕐᓯᑎᒃ ᐱᒍᑦᔭᐅᔦᐃᑦ ᑐᑦᓯᕿᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐊᐱᕐᓱᑎᖏᓐᓂᒃ ᓄᐃᑎᓪᓗᒋᓪᓗ. ᔫᓂᐅᓚᐅᔦᒥ, ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖏᑦ ᒪᕐᑮᓂᒃ ᑎᓕᐅᓇᓚᐅᔦᑦ ᖃᖕᒐᑦᑕᔫᓕᓇᔭᓂᒃ ᑐᑭᒧᐊᑦᑎᓯᔨᑦᓴᓂᒃ ᓄᓇᓕᓐᓄᑦ ᐊᐃᑎᕐᑲᑦᑕᓚᖕᒐᑎᓪᓗᒥᒃ - ᓄᓇᕕᐅᑉ ᓯᑦᔭᖏᓐᓂᒥᐅᓂᒃ ᐊᑐᓂᑦ ᑕᓯᐅᔭᕐᔪᐊᒥ ᐅᖕᒐᕇᒥᓗ - ᐱᓇᓱᕐᑲᑎᕐᑲᕐᑲᑦᑕᓚᖕᒐᑎᓪᓗᒥᒃ ᖃᖕᒐᑦᑕᔫᓕᓇᔭᓂᒃ. ᐱᒍᑦᔭᐅᔦᐃᑦ ᖃᓄᖅ

ᐊᐅᓚᐅᓯᓇᔨ ᑕᐃᕝ ᐱᓯᑉ ᐅᓪᓗᑕᒫᑦ ᖃᖕᒐᑦᑕᔫᓂᒃ ᒪᕐᕈᓕᒻᒪᓐᓂᒃ ᕿᒥᕐᕈᓯᒋᑦ ᖃᐅᔨᓴᕐᓱᖕᒍᒪᒥ ᖃᐅᔨᓴᕐᑐᖅ.
Mechanic Dave Bishop performing a daily inspection of an HS-748.

Running the Airline

Flight Dispatch and Northern Operations on the ground is the specialty of Operations Control Manager, Bill Thompson. However, he says, he is also involved with marketing, customer relations and many other aspects of running the airline.

Bill recalls the days before Air Inuit was incorporated, when he worked for Austin Airways, and comments on the improvements since then. Now landing strips have been upgraded and Air Inuit has more, and larger, aircraft. Austin had just one Twin-Otter stationed in Kuujjuaraapik and one flying the scheduled route on the Hudson coast then. The service before, with Austin Airways, cannot compare to the service provided by Air Inuit today.

In fact, Air Inuit officials say the region has evolved "light years" ahead of those earlier days in terms of air travel.

But improvements continue to be made by Air Inuit, as well. Before 1990 they used to have one dispatcher in Kuujjuaq, one in Kuujjuaraapik, and one in La Grande. This was before all the landing strips could handle the HS-748s. Each dispatcher took care of the planes based at their respective stations.

The problem there was that the utilization of the aircraft wasn't efficient because it was sometimes hard for the dispatcher at one base to know what was going on at another, Bill recollects.

Realizing that most airlines have one central dispatch station, in 1990 they moved to centralize their dispatchers in Kuujjuaraapik, restructuring so that all three dispatchers worked out of the same station. He says that Kuujjuaraapik was chosen as there were more

ᐃᓯᒪᖃᓕᕐᒪᖔᑕ ᖃᐅᔨᑦᓴᐅᖕᒋᓐᓇᓂᖕᒋᑦ (ᐊᖅᑯᑎᐅᑎᓪᓗᒋᑦ ᖃᖓᑕᔫᓕᓇᐴᑦ) ᐅᖃᖃᑎᒌᒍᑕᐅᕙᑦᑐᑦ, ᐱᐅᓯᐅᒥᑎᑦᓯᖕᒋᓐᓇᕿᓯᐊᒧᑦ ᐃᓯᐊᓇᔭᖕᒋᑦᑎᒍᑦ ᓄᓇᓖᑦ ᐊᑐᓂᑦ.

ᖃᖓᑕᔫᖅ ᑭᖕᒍᕙᓇᐊᑦᑕᐅᕙᓚᐅᑦᑐᖅ ᐅᕝᕙᓗᓐᓃᑦ ᓅᖅᑲᑎᑕᐅᑦᓱᓂ ᓯᓚᕐᓂᓗᑐᖃᕐᒪᑦ ᓄᓇᓕᒃ ᐊᑕᐅᓯᖅ ᐅᕝᕙᓗᓐᓂᑦ ᐊᒥᓱᓖᑦ ᓄᓇᓖᑦ ᓯᓚᕐᓂᓗᑐᐊᕐᒪᑕ, ᐊᔭᕐᓇᖕᒋᓐᓂᓴᐅᕙᓚᐅᕐᑐᖅ ᖃᖓᑕᔫᖅ ᓯᐊᕆ ᖃᖓᑕᑎᓚᖓᑦᓯᒍ ᐅᓪᓗᖅ ᐊᓂᒍᓚᐅᕐᑎᓇᒍ. ᐅᕝᕙᓗᓐᓃᑦ ᖃᐅᑉᐸᒧᖕᒑᖅ ᖃᖓᑕᕚᑦᓴᖕᒑ ᓅᑦᓯᒍ. ᖃᖓᑕᔫᑦ ᓇᓪᓕᐅᑎᑦᑕᑐᑎᒍᑦ ᐃᖕᒋᕐᕋᔩᑦ ᑕᑕᖕᒋᓇᐸᓚᐅᕐᑐᑦ ᐊᒻᒪᓗ ᐃᑭᕙᑦᓯᖃᑐᐊᕐᐸᑦ ᑭᓯᐊᓂ ᐃᒻᒪᖄᕐᑐᐃᑦ ᐊᒥᓱᒻᒪᓇᐅᕙᓚᐅᕐᑐᑦ. ᐅᓪᓗᒥᓪᓕ, ᒪᕐᕈᓕᒻᒪᓈᑦ 748 ᐅᓯᒍᓐᓇᓕᕐᑐᑦ ᐃᓄᓐᓂᒃ ᐊᕝᑎᓪᓗ ᒪᕐᕉᓂᒃ (40-ᓂᒃ) ᐅᕝᕙᓗᓐᓃᑦ ᐅᖁᒪᐃᓐᓂᓕᓐᓂᒃ 11,000-ᓂᒃ ᐅᓯᒐᑦᓴᓂᒃ ᐊᒻᒪᓗ ᒪᕐᕈᓕᐊᕈᒍᓗᐃᑦ ᐃᓄᓐᓂᒃ 15-ᓂᒃ 16-ᓂᓪᓘᓃᑦ ᐅᕝᕙᓗᓐᓃᑦ 3,000-ᓂᒃ ᐅᖁᒪᐃᓐᓂᓕᓐᓂᒃ. ᐅᓯᒍᓐᓇᑎᓪᓗᒋᑦ. ᐱᐊᓪ ᐅᖃᖅᑐᖅ ᐃᒫᒃ: "ᐊᒥᓱᒻᒪᓈᑦ ᓱᓇᑐᐃᓐᓇᐃᑦ ᐊᑑᑎᒍᓐᓇᒪᑕ ᖃᖓᑐᐃᓐᓇᓕᒫᖅ - ᑭᖕᒍᕙᓇᐊᕐᓃᑦ, ᓯᓚᕐᓂᓗᐃᑦ, ᖃᖓᑕᔫᓪᓗ ᐊᐅᓚᐅᑎᖕᒋᑦ ᐱᓇᐃᓗᑕᖃᕈᓐᓇᒥᑦᓯᑎᒃ - ᐅᓪᓗᑕᒫᑦ ᐊᑦᔨᒌᓲᖕᒍᑦᔭᖕᒋᑦᑐᑦ." ᖃᖓᑕᔫᑦ ᐊᐅᓚᓂᖕᒋᓐᓂᒃ ᑲᒪᔩᑦ ᐃᑉᐱᒋᔭᖃᕐᑐᓴᔭᐃᑦ ᐱᒍᑦᔨᔭᒥᑕ ᑐᑦᓯᕋᓇᔭᖕᒋᓐᓂᒃ ᓈᒻᒪᑐᑎᒍᓪᓗ ᖃᖓᑕᔫᑦ ᐊᑐᕐᑕᐅᓯᐊᕋᓗᐊᕐᒪᖔᑕ ᑲᒪᒋᔭᖃᓇᐊᖃᕐᒥᓯᑎᒃ.

ᐊᓯᑦᔨᓇᐊᓪᓚᕈᑎᐅᓯᒪᔪᓄᓪᓗ ᐃᓚᒋᔭᐅᒻᒥᔪᖅ ᓄᑖᖕᒍᑦᓯᑎᒃ ᐋᓐᓂᑕᐃᓕᒪᑎᑦᓯᓂᕐᒧᑦ ᒪᓕᒐᐃᑦ ᓄᐃᑕᐅᓚᐅᔪᑎᓪᓗᒋᑦ ᑲᓇᑕᒥ ᖃᖓᑕᔫᓄᑦ ᒪᓕᒐᓕᐅᕐᑎᓄᑦ. ᖃᖓᑕᔫᑦ ᐊᐅᓚᑕᐅᓂᖕᒋᓐᓂᒃ ᑲᒪᔩᑦ ᐱᒍᓐᓇᐅᑎᖃᓇᐊᖃᖃᑦᑕᓚᐅᔪᒐᑎᒃ ᐊᒻᒪᓗ ᐱᒍᓐᓇᓂᖃᓇᐊᖃᖃᑦᑕᓚᐅᔪᒐᑎᒃ ᐱᖁᔭᕐᑎᒍᑦ ᖃᖓᑕᔫᓂᒃ ᐊᐅᓪᓚᑎᑦᓯᔨᐅᓗᑎᒃ ᐱᒍᑦᔨᓂᖃᓚᖕᒑᔪᓂᒃ. ᖃᖓᑕᔫᕐᑎᓚᓈᑦ ᐊᖓᔪᖅᑲᓇᔭᐅᕙᓚᐅᕐᑎᓗᒋᑦ ᑐᑭᑖᕐᑎᓯᔨᐅᑦᓯᑎᒃ ᓯᓚᐅᑉ ᒥᑦᓴᓄᑦ, ᐅᕐᓯᐊᓗᓇᒋᐊᓕᒻᒥᓂᓗ, ᐅᓯᒐᑦᓴᒥᓂᓗ, ᐊᒻᒪᓗ ᖃᖓᑕᓂᑦᓴᒥᓂᒃ. ᒫᓐᓇᐅᔪᕐᓕ, "ᑲᑐᑦᔨᓯᑎᒃ ᐊᖕᒑᔪᖅᑲᐅᖃᑎᒌᓯᖕᒍᓕᕐᑐᑦ" ᖃᖓᑕᔫᑦ ᐊᐅᓚᑕᐅᓂᖕᒋᓐᓂᒃ ᑲᒪᔩᓪᓗ. "ᖃᖓᑕᔫᑦ ᓇᐅᑐᐃᓐᓇᓕᒫᑦ ᖃᖓᑕᑎᑕᐅᓚᐅᕐᑎᓇᒋᑦ, ᐱᒍᓐᓇᓂᖃᑦᓯᐊᑐᖅ ᖃᖓᑕᔫᑦ ᐊᐅᓚᓂᖕᒋᓐᓂᒃ ᑲᒪᔨ ᐊᒻᒪᓗ ᖃᖓᑕᔫᕐᑎ ᐊᖕᒑᔪᖅᑲᓇᔭᐅᑎᑕᐅᔪᖅ ᐊᖕᒋᖃᑎᒌᑦᓯᒪᒋᐊᕈᒃ ᖃᓄᐃᓕᖕᒑᔪᑎᒍᑦ ᐊᐅᓪᓚᑎᑦᓯᓂᐊᕐᒪᖔᕐᒥᒃ ᐊᑦᑕᓇᖖᒋᑐᕐᑎᒎᕐᑎᓯᑦᓯᐊᖁᓯᐊᒧᑦ ᐊᐅᓪᓚᑎᑕᓕᒫᖕᒋᓐᓂᒃ ᑲᒻᐸᓂᐅᑉ," ᑕᐃᒫᒃ ᐅᖃᖅᑐᖅ ᐱᐊᓪ.

ᐊᒻᒪᓗ, ᐃᒪᐃᓚᐅᕐᓯᒪᑎᓪᓗᒍ ᖃᖓᑕᔫᕐᑏᑦ ᐅᓪᓗᒥ ᐊᑕᐅᓯᕐᒥ ᐱᓇᓱᐊᕈᓐᓇᕕᖃᕐᑎᑕᐅᕙᓚᐅᕐᑎᓗᒋᑦ ᑲᐃᕙᓪᓚᒍᓯᓂ (ᐃᑲᐅᕐᓂᓂ) 15-ᓂᒃ, ᐃᑭᓪᓕᒋᐊᕐᑕᐅᓯᒪᔦᑦ 14-ᖕᒍᖕᒑᓕᕐᑎᓗᒋᑦ. ᐱᓇᓱᐊᕐᓂᖕᒋᑦ ᐱᒋᐊᕐᑎᑕᐅᔫᑦ ᑲᐃᕙᓪᓚᒍᓯᕐᒥ ᐊᑕᐅᓯᕐᒥ ᖃᖓᑕᓚᐅᕆᑎᒃ ᐊᒻᒪᓗ ᓄᖅᑲᓱᑎᒃ 15 ᒥᓂᑦᔩᑦ ᓈᑐᕐᒪᑕ ᒥᑦᑐᕕᓂᐅᑦᓯᑎᒃ. ᑲᐃᕙᓪᓚᒍᔩᑦ 14 ᓈᑐᐊᕐᐸᑕ, ᕿᑲᓇᐊᓖᑦ "ᖃᖓᑕᔫᕐᑎᓄᑦ ᕿᑲᕐᕕᐅᓂᖁᑦᑕᐅᔫᓄᑦ" ᑲᐃᕙᓪᓚᒍᔩᑦ ᓯᑕᒪᐅᔫᕐᑐᐃᑦ ᒥᑦᓯᑎᓄᖖᒋᑐᖅ "ᑕᖃᐃᕐᓯᓯᐊᓪᓚᓇᓪᓗᑎᒃ", ᐊᒻᒪᓗ ᐊᑐᐃᓐᓇᕈᕐᑎᕕᖃᑦᓯᐊᖁᓯᐊᕐᓗᑎᒃ ᐃᒻᒥᓂᒃ ᓴᓗᒻᒪᓴᕈᓐᓇᕕᖃᑦᓯᐊᖁᓯᐊᒧᑦ ᐊᒻᒪᓗ ᓂᓇᒌᕐᓯᒪᑦᓯᐊᖁᓯᐊᒧᑦ. ᐊᒻᒪᓗ, ᖃᖓᑕᔫᕐᑎ ᖃᖓᑕᔫᕐᑎᓯᒍᓐᓇᔭᖕᒋᑦᑐᖅ ᑲᐃᕙᓪᓚᒍᔩᑦ 40 ᐅᖕᒑᑖᓄᑦ ᐱᓇᓱᐊᕈᓯᕐᒥ ᐊᑕᐅᓯᕐᒥ.

ᒪᓕᒐᑐᖃᐅᕙᓚᐅᕐᑐᐃᑦ, ᐅᐃᒪᓇᕐᓯᔭᖃᑐᐊᕐᒪᑦ ᐅᓐᓄᐊᒍᑎᓪᓗᒍ ᐊᐅᓪᓚᑎᑦᓯᑐᐃᓐᓇᐸᓚᐅᕐᑎᓗᒋᑦ, ᖃᖓᑕᔫᕐᑎ ᖃᖓᑕᔫᕕᓂᐅᒐᓗᐊᕐᒪᑦ ᐅᓪᓗᑯᑦ. ᐱᐊᓪ ᐅᖃᖅᑐᖅ: "ᒫᓐᓇᐅᔪᖅ ᐱᒋᐊᓪᓚᕕᖃᖖᒋᓗᑐᓕᕐᑐᑦ, ᖃᖓᑕᔫᕐᑎ ᖃᖓᑕᔫᕕᓂᐅᒐᓗᐊᕐᐸᑦ ᑲᐃᕙᓪᓚᒍᓯᐅᑉ ᖁᑉᐸᑐᐃᓐᓇᖕᒑᓂ".

ᐅᑦᑐᕋᐅᑎᒋᓗᒍ ᓄᐃᑕᑎᑦᓯᔦᑦ ᓄᖅᑲᑕᕐᕕᒋᓕᕐᑕᖕᒋᑦᑕ ᓱᕐᕋᐃᓂᖕᒋᓐᓂᒃ ᒪᓕᒐᐃᑦ ᓄᑖᑦ. ᖃᖓᑕᔫᕐᑎ ᖃᖓᑕᐸᑦ 9-ᖕᒍᑎᓪᓗᒍ ᐅᓪᓛᑯᑦ, ᖃᓂᑦᑐᐊᐱᐅᒐᓗᐊᒧᑦ ᖃᖓᑕᔫᕐᓗᓂ ᐅᑦᑑᑎᒋᓗᒍ ᑰᑦᔭᐊᒥᑦ ᑕᓯᐅᔭᒧᑦ ᐊᒻᒪᓗ ᐅᑎᒧᑦ. ᐅᐃᒪᓇᕐᓯᔭᖃᕐᐸᑦ 9:30-ᖕᒍᓚᐅᕐᑎᓇᒍ ᐅᓐᓄᑐᒃᑯᑦ ᖃᖓᑕᔫᕈᓐᓇᑐᖅ ᐊᒻᒪᓗ ᑕᖃᐃᕐᓯᒋᐊᖃᕐᓱᓂ 9:30-ᖕᒍᓇᕐᓯᒪᓕᑐᐊᕐᐸᑦ. ᑭᓯᐊᓂ ᖃᖓᑕᔫᕐᑐᕕᓂᐅᒐᓗᐊᕈᓂ ᓂᖖᒋᑲᓗᐊᕈᓂᓗᓐᓃᑦ ᑕᐃᑲᓂ ᐅᓪᓗᒥ, ᖃᖓᑕᔫᕐᑎᓯᖅᑲᔭᕈᓐᓇᐃᑐᖅ 9-ᖕᒍᓚᐅᕐᑎᓇᒍ ᐅᓪᓛᑯᑦ ᖃᐅᑐᐊᕐᐸᑦ. ᐃᓄᐃᑦ ᖃᖓᑕᔫᖕᒋᑦ ᐋᓐᓂᐊᕕᓕᐊᕐᑎᓯᓂᕐᒧᑦ ᑮᓇᐅᔭᓕᐅᕐᕕᒋᒍᓐᓇᓯᐊᖃᑦᑕᓯᒪᔭᒥᓂᒃ ᐊᓯᐅᔨᓯᒪᓕᕐᑐᑦ ᐱᓕᐅᑦᔨᖃᑎᒋᔭᒥᓄᑦ, ᑕᐃᒪᖕᒑᑦ ᒪᓕᒐᐃᑦ ᓄᑖᑦ ᐊᑐᓯᓚᐅᔪᑎᓪᓗᒋᑦ ᑎᓯᒻᐱᓇ,

facilities available there at the time. Dispatchers are now located at the Montreal office, where it is more cost efficient to operate, they have easier access to essential systems. Furthermore, with today's communications systems, dispatching can be accomplished effectively from just about any location.

The dispatchers are responsible for the operational control of all flights, relaying information to the crew from the time they take off to the time they land at their final destination. They must be aware of the weather forecasts, the fuel supply, and the payloads for each flight.

Over the years, many Air Inuit customers became used to communicating with the Dispatchers directly, for information. Today, with the structure that is in place throughout the network there is no need for customers to call the airline's dispatch office unless it is for charter requests. All other customer inquiries may be directed to the local Community Agents.

ᐃᑭᒍᑎᑦᓴᓕᐅᕐᑎ ᔫᓂ ᐊᐃᓐᓇᓕᒃ ᐱᓇᓱᐊᕈᓐᓇᓱᐊᕐᑕᒥᓂᒃ ᐱᓇᓱᐊᕐᑐᖅ, ᐳᕕᕐᓂᑐᒥ.
Ticket Agent Johnny Ainalik doing what he does well, in Puvirnituq.

Air Inuit is taking a more pro-active approach to giving better customer service, and Agents are being empowered to respond to customer requests and inquiries as soon as they arise. This past June, two new people were hired to the positions of Field Supervisors and travel — one on each Nunavik coast — to work with the Agents. Ongoing feedback from customers (via the Agents) is discussed, so improvements are tailor-made to fit each community situation.

If a flight was delayed or cancelled due to weather in one or several communities, it was easier to reschedule flights for later in the day, or the next day. Scheduled flights were often oversold and there were many standby passengers. Today, in comparison, the HS-748 carries 40 passengers or 11,000 pounds of cargo and the Twin-Otter carries 15 to 16 passengers or 3,000 pounds of cargo.

"There are a lot of things that could happen in one day — delays, poor weather, mechanical problems — every day is different," says Bill. Dispatchers are responsible to see that all customer demands are met while ensuring the efficient utilization of the aircraft.

ALL PHOTOS FOR THIS ARTICLE TAKEN BY BOB MESHER

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

1996-ᒥ.
ᖃᖓᑦᑕᔪᕐᑐᕕᓂᐅᑉ ᐅᖄᔭᖏᑦ: ᐅᓪᓛᒍᐃᓐᓈᑎᓪᓗᒍ ᓂᕆᒥᑦᑐᓂᒃ ᐅᓪᓛᕆᒥᑕᓚᐅᑲᑦᓯᑕ, ᖃᖓᑕᑦᓯᑕ ᑭᖏᓐᓂᓕᒻᒥᒃ 2000 ᐃᑎᒐᓐᓂᒃ, ᐊᒥᓯᐃᓪᓗ ᖃᖓᑦᑕᔪᕐᑐᑦ ᓯᓂᑦᑎᓗᒋᑦ.

ᑰᑦᔪᐊᕌᐱᓪᒧᑦ ᑎᑭᓴᕐᑐᓕᕐᓯᑕ, ᑕᓯᐅᔭᕐᔪᐊᑉ ᓯᓈᖓ ᖃᑯᕐᑕᐅᖏᓐᓈᑐᖅ ᐅᖓᓯᑦᑑᔭᖏᑦᑐᖅ ᓯᑦᔭᒧᑦ, ᔫᓂ ᓄᖑᒋᐊᕕᑦᑎᓗᒍ. ᖃᖓᑦᑕᔫᑉ ᒥᒍᑎᖏᑦ ᐊᑐᐃᓐᓇᕆᕐᑕᐅᕝᕙᓚᐃᑎᓪᓗᒋᑦ ᑐᓴᕐᑐᒍᑦ, ᑭᓯᐊᓂ ᒥᕝᕕᐅᑉ ᖁᓛᓪᓗᐊᖓ ᑕᑦᓯᑐᒻᒪᓇᐊᓗᒃ.

ᖃᖓᑦᑕᔫᕗᑦ ᓂᒫᓪᓗᐊᓚᐅᕐᑐᑲᓪᓚᑐᖅ, ᖃᖓᑦᑕᔪᕐᑐᓂᒃ ᕿᑦᑕᐃᔪᒥᑎᑦᓯᓚᐅᑐᓯᓂ. ᐃᓗᓐᓇᑎᒃ ᑐᑉᓯᒪᓂᕐᑐᑦ ᖃᐅᔨᒍᒪᔪᒻᒪᓇᐅᓕᕐᓯᑎᓪᓗ ᓯᓕᕐᒪᖓᑦᑕ. ᒪᕐᑭᓕᒻᒪᓇᒃ ᓯᑲᑦᑐᔭᐅᓂᕐᓴᖅ Dash-8 ᖁᒻᒧᐊᓇᐊᓪᓚᑐᐃᓐᓇᓯᒻᒥᔪᖅ ᒥᒍᑎᖏᑦ ᑐᕐᖁᑐᐃᓐᓇᒥᑦᓯᒋᑦ. ᓄᕗᔭᐃᑦ ᓇᓂᑐᐃᓐᓈᑎᓪᓗᒋᑦ, ᒥᕝᕕᒥᑦᑐᐃᑦ ᐊᕝᕙᐃᓇ ᐊᕐᐸᓕᐊᓂᖏᑦ ᓯᒃᑲᐃᑐᒻᒪᓇᐅᑎᓪᓗᒋᑦ. ᐅᖃᕐᑐᖃᕐᑐᖅ ᓂᕐᓕᓂᒃ ᑕᑯᓂᕗᕐᑐᒥᒃ. ᖃᖓᑦᑕᔪᕐᑎᕗᑦ ᑐᓴᕐᑎᓯᓕᕐᑐᖅ ᒥᒐᓯᐊᓇᐊᓪᓚᓂᐊᕐᓂᕗᕐᓯᓂ. ᖃᓄᐃᓪᓗᐊᖏᓐᓂᕗᐃᑦᓯᓂ ᐊᒻᒪᓗ ᑕᑦᓯᒍᓐᓇᐃᕐᑐᐊᕐᐸᑦ, ᑯᓐᓂᐊᑎᒃᑯᓚᐊᕗᓯᐊᕐᓂᐊᓂᕗᕐᑐᖅ. ᖃᖓᑦᑕᔫᕗᑦ ᐊᐅᓚᑦᔭᕐᑭᑲᓪᓚᑐᖅ ᑲᐃᕕᓯᒻᒥᓯᑕ ᒥᒐᓯᐊᓯᒻᒥᔪᑦ, ᐃᒐᓛᒃᑯᑦ ᓯᓇᒥᓪᓘᓃᑦ ᑕᑯᑦᓴᐅᔪᖃᕆᓐᓇᐃᑐᖅ, ᐃᒐᓚᒃᑯᑦ ᑕᑯᑦᓴᐅᓕᕐᑐᖅ ᓄᕗᔭᓕᓇᐊᓗᒃᑯᓕᕐᓂᕗᑦ.

ᐱᐊᕋᐃᑦ (ᑲᒃᑲᓛᑦ) ᐃᓚᖓ ᓯᑕᒪᐅᔪᖏᓚᕐᑑᖁᕐᑎᓗᒋᑦ ᓯᑕᒪᐅᔪᕐᑑᓴᕆᑎᓪᓗ ᕿᐊᓯᕐᑐᖅ ᐃᓚᖓ, ᖃᖓᑦᑕᔪᕐᑐᐃᑦ ᐃᓚᖏᑦ ᐅᖃᓯᕐᑐᑦ ᓯᓕᕐᒪᖓᑦᑕ. ᒥᒍᑎᖏᑦ ᐊᑐᐃᓐᓇᕆᕐᑎᑕᐅᓯᒥᔪᑦ. ᐅᖃᕐᑐᖃᕐᑐᖅ, ᖃᖓᑦᑕᔪᕐᑎᑎᓐᓂᒃ "ᑕᑯᓐᓈᕆᓐᓇᓴᓚᐅᕐᐸᑕ" ᓚᔪᒥᒃ. ᑐᖓᓚᐊᒍᑦ ᒥᒐᓯᐊᕐᓯᑕ ᓯᑦᔭᖏᒻᒥᔪᑦ. "ᐅᑦᑐᓚᖓᐃᓐᓈᕆᓇᑦᓴᑐᒍᑦ?" ᓚᔪᖃᓯᒻᒥᔪᖅ ᓴᓂᕋᒐᓂ ᐃᑦᓯᕙᔪᒥᒃ, ᑕᐃᒫᑦᓴᐃᓇᖅ ᐊᐱᕐᓯᓚᐅᕐᑎᓇᖓ, ᐃᓯᒪᓕᕐᑐᖓ,

(ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ) ᐊᐅᓚᐅᓯᓇᔨ ᐅᓴᒻ ᖁᓴᒻ ᑐᖓᓯᑦᑎᓯᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔪᖏᓐᓂ ᖃᖓᑦᑕᔪᕐᑎᓕᒪᓇᒋᔭᐅᔪᒥᒃ ᐱᐊ ᓚᑉᓛᓐ ᐊᒻᒪᓗ ᖃᖓᑦᑕᔪᕐᑎᒥᒃ ᓅᒪ ᓄᐊᓪ ᑯᓐᓂᐊᑎᒃᑯᓂ.
(L-R) Mechanic Osam Houssam greets Air Inuit Chief Pilot Pierre LaPlante and Pilot Norman Noel on the ground at La Grande.

Other significant changes have come about with the introduction of new safety regulations imposed on the industry by the Canadian Aviation Regulations (CARS). Previously, dispatchers did not have to be licensed and their validation was not a legal requirement in the release of an airplane for service. Pilot's used to have the final word on decisions regarding the weather, fuel supply, payload, and flight planning. Now, they work within a "co-authority system" with dispatchers. "Before any flight can take off, a qualified dispatcher *and* the Pilot-in-Command must agree to the conditions of the flight in order to enhance the safety of all flights carried out by the company," says Bill.

Also, whereas Pilots used to have a 15-hour duty day, this has been reduced to 14 hours. Their day begins an hour before they take off and ends 15 minutes after landing. After 14 hours, they must have a "crew rest" of at least eight hours in a "prone position", and must also have reasonable periods of time for personal hygiene and eating. Also, a Pilot can fly no more than 40 hours of flight time per week.

Under the old regulations, there was more flexibility to carry out medivacs at night, even if the Pilot had flown during the day. "Now there is zero flexibility, even if the Pilot flies just half an hour that day," says Thompson.

The following example illustrates the limitations in effect as a result of these new regulations. If a Pilot takes off at 9:00 a.m., even for a short flight such as from Kuujjuaq to Tasiujaq and back, he is still allowed to carry

ᐅᓯᒐᕐᓴᓕᕆᔩ ᐱᐊ ᑑᑲᑦ ("ᖁᓪᓗᕆᐊᖅ") ᐅᓯᖕᕆᐊᕈᑎᒥᒃ ᐊᖁᑦᑎᐅᓯᒪᓕᕐᑐᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒥᓐᓂ ᐊᕐᕋᒍᓂ ᖁᓕᑲᓵᓂ.
Cargo Agent Pierre Turcotte ("Snake") has been driving a forklift for Air Inuit nearly 10 years now.

"ᓄᓇᒥᑦᑐᖅ ᖃᖓᑦᑕᔫᒥᒃ ᑐᓵᔪᓐᓇᖁᑐᐊᓛᑦ."

ᓄᕗᔭᐃᑦ ᖁᓚᓂᐊᓘᓯᕆᕐᒥᔪᑦ. ᖃᖓᑦᑕᔪᕐᑎᕗᑦ ᑐᓴᕐᑎᓯᔪᖅ ᓄᕗᔭᐃᑦ ᓇᕿᑦᑐᓗᐊᕐᒪᑕ ᑰᑦᔪᐊᕌᐱᒻᒥ, 25 ᒥᓂᑦᓯᒥ ᑰᓐᓂᐊᑎᒃᑯᓕᐊᕋᓯᐊᓚᖓᔪᑦ, ᑰᑦᔪᐊᕌᐱᐅᑉ ᓯᓚᖓᓂᒃ ᐃᑯᓪᓚᐅᒥᑦᓰᕆᐊᕐᑐᓗᑕ.

ᖃᖓᑦᑕᔪᕐᑲᑎᒐ ᓴᓂᕋᒐᓂ ᐃᑦᓯᕙᔪᖅ ᐃᓯᒫᓗᓕᕐᑐᖅ ᖃᖓᑦᑕᔫᒥᒃ ᐳᕕᕐᓂᑐᒥ ᐃᑭᕕᕆᕆᐊᓕᒻᒥᓂᒃ ᑭᖑᕋᐃᓂᐊᖕᖑᓯᓂ. ᐊᓂᕐᕋᓵᕈᒪᑦᓯᓂ ᓴᓪᓗᓄᑦ, ᐊᑯᓂᐊᓗᒃ ᒪᓐᑐᕌᐊᒥᑦᑐᕕᓂᐅᑦᓯᓂ ᐋᓂᐊᕕᓕᐊᕐᓯᒪᔪᓄᑦ ᐅᑦᕿᕕᒻᒥ. ᑰᑎ ᑕᐃᒪᐃᖁᕈᒻᒪᑦ.

ᐊᓕᐊᓕᕐᑐᖕᒐ, ᓯᕗᓪᓕᐹᒥ ᖃᖓᑦᑕᔫᕗᑦ ᓂᒫᓗᐊᑦᔫᓐᓇᐃᒪᑦ, ᑐᖕᒐᓕᐊᒍᑦ ᑰᓐᓂᐊᑎᒃᑯᓕᐊᑲᐱᓐᓂᓴᐅᓯᒐᒪ, ᐊᓯᑦᕌᕆᐊᕐᑲᕐᓇᖕᒐᓘᓐᓃᑦ ᖃᖓᑦᑕᔫᒥᒃ ᐊᑐᕐᑕᕋᓂᒃ. ᓇᖁᕐᒦᒃ ᑰᑏ.

ᐊᒥᕆᕕᕆᒐᓯᐊᕐᑕᕋ, ᑰᓐᓂᐊᑎᒃᑯᑦ ᖃᖓᑦᑕᔫᓇᔭᕐᑎᓄᑦ ᓄᕐᖃᑕᕐᕕᐅᔭᑎᓐᓇᒍ ᑰᑦᔪᐊᕌᐱᒃ ᓯᓚᕐᓂᓗᒪᑦ, ᐊᒥᕆᕕᕆᒐᓯᐊᕐᑕᕋᓄᑦ ᑎᑭᓚᐅᔪᔪᖕᒐ ᖃᖓᑦᑕᔫᕋᓂᒃ ᐊᓯᑦᕌᕆᐊᑐᑦᔭᓇᖕᒐ ᑰᑦᔪᐊᕌᐱᒻᒥ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒥᑦ ᑲᔪᓯᑎᑦᓯᓚᐅᕐᑎᓇᕆᑦ ᒪᕿᓕᒻᒪᓇᒻᒥᒃ ᓱᑲᑦᑐᔭᐅᓂᕐᓴᒥᒃ ᐱᒍᑦᕌᓂᖅᑲᕐᑎᓯᓚᐅᕐᑎᓇᕆᑦ ᒪᓐᑐᕌᐊᒥᑦ ᐳᕕᕐᓂᑐᒧᑦ ᐊᐃᓇᓕ 1995-ᒥ, ᖃᖓᑦᑕᔫᕐᑐᑦ ᖃᖓᑦᑕᔫᒥᓂᒃ ᐊᓯᑦᕌᕆᐊᕐᑲᕐᐸᓚᐅᕐᑐᑦ ᑰᑦᔪᐊᕌᐱᒻᒥᓗᓐᓃᑦ ᑰᓐᓂᐊᑎᒃᑯᓂᓘᓐᓃᑦ. ᐅᓪᓗᒥ ᒪᕿᓕᒻᒪᓇᒻᒧᑦ ᓱᑲᑦᑐᔭᒧᑦ ᐱᒍᑦᕌᓂᖅᑲᓕᕋᒥᒃ ᐃᓯᐊᕐᓂᓴᒻᒪᓇᐅᓕᕐᑐᖅ ᖃᖓᑦᑕᔪᕐᑐᓄᑦ ᑖᑦᓯᒥᖕᒐᑦᓴᐃᓇᖅ ᖃᖓᑦᑕᔫᕐᑲᓇᐊᒥᒃ ᐊᒥᕆᕕᕆᒐᓯᐊᕐᑕᒥᓄᑦ ᑎᑭᐅᑎᕋᑦᕐᓯᑕ. ᐱᒍᑦᔭᐅᓯᐊᕐᓂᓴᒻᒪᓇᐊᓅᓕᕐᑐᑦ ᐊᐅᓚᔭᐃᑦ ᐊᒥᕆᕕᕆᒐᓯᐊᕐᑕᒥᓄᑦ ᑎᑭᑲᐱᓐᓂᓴᐅᒍᓐᓇᓕᕋᒥᒃ ᑲᐃᕙᓪᓚᒍᓰᑦ ᓯᑕᒪᐃᑦ ᑕᓪᓕᒪᓄᐊᓛᑦ ᑎᑭᑲᐱᓐᓂᓴᐅᒍᓐᓇᓕᕋᒥᒃ, ᓄᓇᓕᒃ ᐊᒥᕆᕕᕆᒐᓯᐊᕐᑕᖕᒐ ᒪᓕᑦᓯᒍ.

ᕿᑎᕋᓕᓇᐊᕕᑦᓯᐊᑐᖅ 11:50-ᖑᓯᓂ ᐅᓛᑯᑦ. ᑐᓴᕐᑎᓯᕆᐊᕈᑎᒃ ᑐᓴᕐᓴᐅᓕᕐᑐᖅ ᑎᖕ! ᑎᖕ! "ᑎᒍᒥᐊᒐᓕᒫᑦ ᐃᑦᓯᕚᑦ ᐃᑦᓯᕙᐅᑕᐅᑉ ᓯᕗᕋᕐᓃᕕᑦᑑᑦ ᐊᑖᓂ ᐃᓕᒪᑦᓯᐊᓇᐊᓖᑦ ᐊᒪᓗ ᓵᑦ (ᒪᖕᒥᑦᑕᐃᑦ) ᐃᑦᓯᕙᐅᑕᐃᓪᓗ ᐋᕐᕿᓯᒪᑦᓯᐊᓇᐊᓖᑦ..." ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔨ ᑕᐃᒫᒃ ᐅᖄᔪᖅ, ᒥᑦᓯᐊᑐᐸᐅᔫᓗᔪᑦ.

ᐊᐅᓪᓚᓚᖕᒐᔭᕕᓃᑦ ᑕᕐᕋᒨᐊᓕᕐᐸᑦ ᖃᖓᑦᑕᔫᖅ ᑰᓐᓂᐊᑎᒃᑯᓃᓚᐅᕐᑐᑦ ᐊᑯᓂᐅᖕᖕᕆᑐᐊᐱᒃ ᑐᓴᕐᑎᑕᐅᓕᕐᒥᔪᑦ ᐃᑭᕆᐊᕐᑲᓕᕐᓂᖕᕆᓐᓂᒃ ᖃᖓᑦᑕᔫᒧᑦ ᒪᕿᓕᒻᒪᓇᐅᑦᓯᓂ ᓱᑲᑦᑐᔭᕐᒧᑦ. ᑕᑦᓯᒍᓐᓇᐃᒪᑦ ᑰᑦᔪᐊᕌᐱᒻᒥ.

out a medivac flight up until 9:30 p.m. and after that time he must have a period of rest. But regardless of whether he did any other flying that day or not, he is not permitted to do any more flying until 9:00 a.m. the following morning. Air Inuit has lost an important amount of medivac business to competitors since the new regulations came into effect in December, 1996.

FIELD NOTES: Its still early morning after a hot breakfast, 2000 feet high, and many passengers are sound asleep.

Approaching Kuujjuaraapik, Husdon Bay is white with ice a short distance from shore, and it is nearly the end of June. We hear the landing gear being lowered, but fog directly over the air strip is too heavy.

The plane bounces around a little, shifting the energy of passengers. Everyone is awake and curious. The Dash-8 climbs back up as the landing gear is raised. Clouds are scattered, and those that are over the runway are slow to move out of the way. Somebody says they have seen geese. The Pilot announces they will try landing again. He says conditions are variable and, if the fog doesn't clear, we'll go to La Grande. The aircraft tilts as we circle around and make the attempt, and nothing can be seen through the windows, and our view through the widows becomes solid gray.

One of the seven or eight small children on board is crying, as some passengers discuss the situation. The landing gear is lowered again. Somebody says, referring to the Pilots, "I hope they can see." Then the second landing attempt is also aborted. "Are we going to try again?" the passenger sitting next to me asks, before I have a chance to ask her the same question, so I think aloud, "They can probably hear the plane from the ground."

ᓱᖁᑕᐃᓕᒪᑎᑦᓯᔨᓄᑦ ᑲᒪᔨᒻᒪᕆᔭᐅᔪᖅ ᓵᓕ ᕋᓐᑕᓪ ᐋᕐᕿᓱᐃᔪᖅ ᐃᑦᓯᕙᐅᑕᒥᒃ ᑰᓐᓂᐊᑎᒃᑯᓂ.
Maintenance Crew Chief Charles Randall mends a passenger seat in La Grande.

Again we are well above the clouds. The Pilot announces that the ceiling is too low over Kuujjuaraapik, we are 25 minutes from La Grande, and the Dash-8 will wait there for the weather to clear.

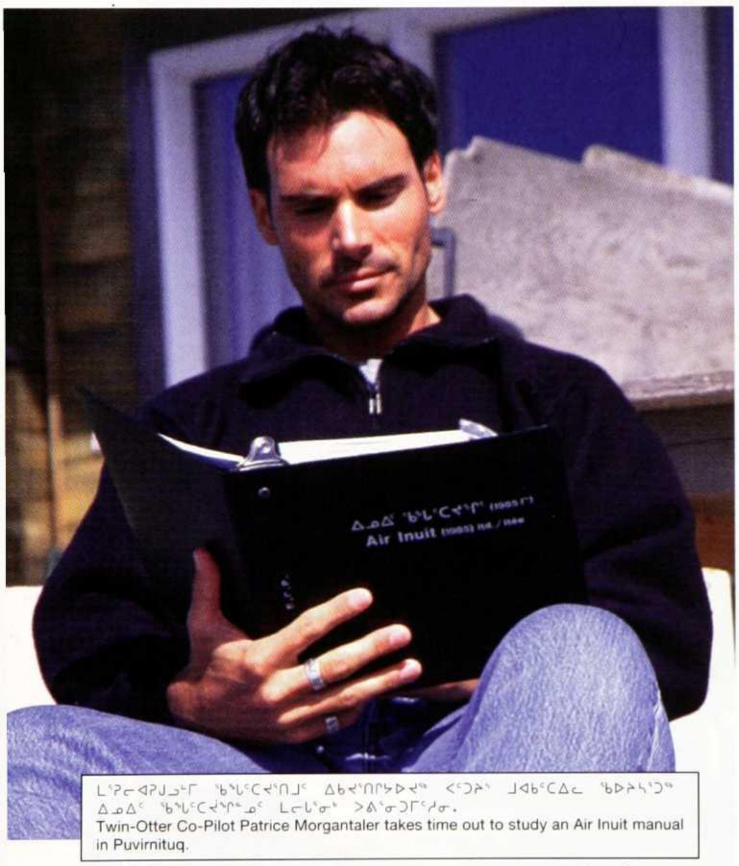
The passenger sitting next to me is worried that she will not make the connecting flight in Puvirnituq. She is

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔩᑦ

ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᐅᓚᒍᑎᓕᕆᔨᒻᒪᕆᖕᒋᑦ ᑲᓇᑕᒥ ᓄᐃᑦᑕᓪᓚᓐᓂᓴᐅᓚᖅᓂᖕᒋᑦ ᓄᓇᕕᒻᒥ ᐅᑦᑐᒥ ᓱᕐᕋᐃᓂᖅᑲᓪᓚᓐᒥᔭᑦ ᐱᓇᓱᐊᖅᓂᓇᔭᖕᒋᓐᓂᒃ ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔩᑦ. ᑲᒪᔨᒻᒪᕆᒋᔭᐅᔭᖅ ᐱᒍᑦᔨᔨᓂᒃ, ᕆᐊᓚᓐ ᑐᕇᒻᐸᓚᐃ ᐅᖅᑲᖅᑐᖅ ᑕᐃᒪᖕᒐᑦ ᐱᓇᓱᒐᕐᒥᓂᒃ ᐱᒋᐊᓚᐅᕐᓯᒪᑎᓪᓗᒍ 1986-ᒥ, "ᐊᓯᑦᔨᕆᓪᓕᐊᑐᐃᓐᓇᑐᑦ ᓱᓇᑐᐃᓐᓇᓕᒫᑦ ᐱᐅᓯᐅᒥᕆᓪᓕᐊᑐᐃᓐᓇᓯᑎᒃ. ᑕᒪᓐᓇ ᐃᓚᖁᓇᖅᓂᓴᐅᑦᓯᓂ ᒪᓕᒐᓕᐊᒍᓯᒪᔭᖅ ᐱᐅᔫᓂᖅᑲᖅᑐᖅ ᐃᓄᓐᓇᖕᒋᓐᓄᑦ. ᐋᓐᓂᑕᐃᓕᒪᒋᐊᖅᑲᖅᓂᖕᒋᑦ ᐊᒻᒪᓗ ᐃᓯᖅᓇᓯᐊᓇᐊᖅᑲᖅᓂᖕᒋᑦ ᐊᐅᓚᔪᖅᑯᑎᒋᑦ ᓯᕗᓪᓕᐸᐅᑎᓪᓗᒍ ᐃᓱᒫᓗᒋᓂᖅᐸᓇᓲᖕᒍᒐᑦᑎᒍ."

ᖃᖓᑦᑕᔪᖅᑎᓄᑦ ᐃᓚᒋᔭᐅᑦᓯᑎᒃ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᑦᑕ ᐱᓇᓱᑦᑎᖕᒋᑦ ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔩᑦ 14-ᖕᒍᔭᑦ ᐱᒻᒪᕆᐅᖅᑲᑕᐅᑦᓱᑎᒃ ᖃᖓᑦᑕᔪᖅᑎᓯᔭᓄᑦ ᐃᓚᒋᔭᐅᑦᓯᑎᒃ. ᐅᐃᒪᓇᖅᑐᖅᑲᓕᖅᐸᑦ ᐃᑲᔪᖅᓯᒪᔭᐅᓂᖅᒥᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᓯᒪᔪᐃᑦ, ᐋᓐᓂᑕᐃᓕᒪᒍᑎᓂᓪᓗ ᐱᐅᒃᑯᑎᓂᒃ, ᐋᓐᓂᓯᒪᔪᓕᕆᒍᓯᕐᓂᓗ ᐊᒻᒪᓗ



ᒪᕿᓚᐊᑭᒍᓗᒻᒥ ᖃᖓᑦᑕᔪᖅᑎᒍᑦ ᐃᑲᔪᖅᑎᒋᔭᐅᔪᖅ ᐸᑦᑐᔨᔅ ᒧᐊᑲᑦᑕᐃᓚ ᖃᐅᔨᓴᖅᑐᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᓐᓄᑦ ᒪᓕᒐᖅᓂᒃ ᐳᕕᖅᓂᑐᒥᑦᓯᓂ.
Twin-Otter Co-Pilot Patrice Morgantaler takes time out to study an Air Inuit manual in Puvirnituq.

ᐊᑦᑕᓇᖅᑐᓂᒃ ᑲᒪᒋᔭᖅᑭᓐᓇᓂᖅᒥᒃ. ᐊᕐᕌᒍᑕᒫᑦ ᐱᒋᐅᕐᓴᑎᑕᐅᓂᕆᓲᒥᑕ ᐊᓯᐊᒍᑦ, ᐊᕐᕌᒎᒃ ᒪᕐᕉᒃ ᓈᒋᐊᑕᒫᑦ ᓄᑖᖕᒍᓂᖅᓴᐅᓕᖅᒥᔭᓂᒃ ᐊᑦᑕᓇᖅᑐᓂᒃ ᑲᒪᒍᓯᕐᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒋᐊᑦᓛᓱᑦ, ᐊᒻᒪᓗ ᐊᕐᕌᒍᐃᑦ ᐱᖓᓱᐃᑦ ᓈᒋᐊᑕᒫᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᒋᐊᑦᓯᐊᓇᐊᖅᑲᓱᒍᒻᒥᔭᑦ ᐋᓐᓂᓯᒪᔪᓕᕆᒍᓯᓂᒃ.

ᕆᐊᓚᓐ ᐅᖅᑲᖅᑐᖅ ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔨᓂᒃ ᐱᓇᓱᒍᓐᓇᓇᐊᖅᑲᖅᓂᖁᐃᑦᓯᓂ ᐃᒻᒥᓂᕿᓗᑎᒃ, ᓈᒻᒪᓈᖅᑐᑎᒍᑦᓯᐊᖁᓯᐊᖅᓗᑎᒃ, ᐊᒻᒪᓗ ᐃᑉᐱᒍᓱᑦᓯᐊᖕᒋᓐᓇᓕᒫᑦᓯᐊᓇᐊᖅᑲᖅᓱᑎᒃ. ᐃᓗᓯᕐᓱᓯᐊᓇᐊᑖᑦ, ᐱᓇᓱᒐᑦᓴᓕᒻᒪᕆᐅᒐᒥᒃ ᖃᖓᑦᑕᔫᑉ ᐃᓗᐊᓂ, ᐃᓚᖕᒐᓂ ᑲᐃᕙᓪᓚᒍᓯᓂ ᐊᒥᓱᓂ ᐱᓇᓱᒋᐊᖅᑲᓱᖕᒍᒪᒥᓱᑎᒃ, ᐊᒻᒪᓗ ᓯᓚᖕᒐᓗ ᐄᒃᑮᓇᖅᑐᒪᓂᒻᒥ ᐱᓇᓱᕙᖅᑲᓇᐊᖅᑲᓱᖕᒍᒪᒥᒃ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖕᒋᑦᑕ ᐱᒍᑦᔨᔨᖕᒋᑦ ᐅᓯᓚᖅᑐᐃᔭᓂᒃ ᐅᓯᖕᒋᐊᖅᑐᓂᓗ ᐃᑲᔭᓇᐊᖅᑲᓱᖕᒍᒪᒥᔭᑦ, ᐊᒻᒪᓗ ᖃᐅᔨᒪᒋᐊᖅᑲᖅᓱᑎᒃ ᐊᐅᓚ-

anxious to get back home to Salluit, after spending too long in a Montreal patient transit. It's an act of God.

I feel glad, first of all to be free from all that turbulence, and secondly because I am getting to La Grande even sooner than expected, and I didn't even have to change planes. Thank God.

My destination, La Grande is not a scheduled stop on this particular flight but due to the weather in Kuujjuaraapik, I arrived at my destination without having to change aircraft in Kuujjuaraapik. Before Air Inuit implemented the Dash-8 service between Montreal and Puvirnituq in April, 1995, passengers would have to change aircraft at either Kuujjuaraapik or La Grande. Today, with the Dash-8 service it is much more convenient for the passengers as we are able to remain on the same comfortable aircraft until we reach our destination. This seamless service has reduced elapsed travel times for all passengers by as much as four to five hours, depending on the community.

Now 11:50 a.m. Ding! ding! "Please make sure all carry on baggage is stored beneath the seat in front of you and your tables and chairs are in the upright position...," the Flight Attendant announces, and we make a smooth landing.

Passengers travelling on the scheduled flight north are in the La Grande terminus for just a few minutes when it is announced that they have to board the Dash-8 again. The fog over Kuujjuaraapik has cleared.

Flight Attendants

Transport Canada's greater presence in Nunavik today also directly affects the work of Flight Attendants. Chief Flight Attendant, Hélène Tremblay, says since she began her career in 1986, "there have been more and more changes for the best. This stricter regimentation is good for everyone. The safety and comfort of our passengers is always our first concern."

Along with the Pilots, Air Inuit's 14 Flight Attendants are important crew members. They are trained in emergency evacuations, safety equipment, First Aid, and handling dangerous goods. Besides their regular annual training drills, every two years they are updated in handling dangerous goods, and every three years they must take a refresher course in First Aid.

Hélène says Flight Attendants there have to be able to work autonomously, employ good common sense, and constantly be alert. They also have to be in good health, as they have a lot of work to do inside the plane, sometimes working very long hours, and frequently in extreme weather situations. Air Inuit Flight Attendants help to load and unload cargo, as well, and they need to be knowledgeable about the safe distribution of payloads.

"When I am training, I tell the Flight Attendants they should regard the cabin of the aircraft as if it is their living room, and treat the passengers as their guests. A passenger always remembers the Flight Attendants, and how they were treated on board the flight.

"Also, they must love people. I love the passengers we deal with. Most of them are used to travelling, and they know things are possible — that we sometimes can't land, or there could be delays," she says.

Asked whether there is any reason for a passenger to feel afraid while their plane is passing through a lot of turbulence, she says even Flight Attendants sometimes

ᑕᐅᑦᓯᐊᓇᐊᖃᕐᓂᖏᓐᓂᒃ ᐅᓯᔭᐅᔪᐃᑦ.

"ᐃᓕᓐᓂᐊᑎᑦᓯᓕᕋᒪ, ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔨᓂᒃ ᖃᖓᑦᑕᔫᑉ ᐃᓗᐊᓂᒃ ᐊᓂᕐᕋᒥᑕ ᐸᓛᕐᕕᖓᐅᔫᕐᑎᓯᒋᐊᖃᕐᓂᖏᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓲᖑᕗᖓ, ᖃᖓᑦᑕᔪᕐᑐᓂᒃ ᐸᓖᕐᑎᖃᕐᑑᔫᕐᓗᑎᒃ. ᖃᖓᑦᑕᔪᕐᑐᕕᓃᑦ ᐊᐅᓚᔨᖕᖏᖃᔭᑦᔭᖏᒻᒪᑕ ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔨᓂᒃ, ᑲᒪᒋᔭᐅᓂᕕᓂᕐᒥᓂᓗ ᖃᖓᑦᑕᔪᕐᓯᑎᒃ.

"ᐊᒻᒪᓗ, ᐃᓄᓐᓂᒃ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᓂᒃ ᐊᓕᐊᒋᔭᖃᕐᑐᓴᔭᐅᒋᐊᖃᕐᓯᑎᒃ. ᐊᓕᐊᒋᔭᖃᓪᓚᓇᑉᐸᖓᓕ ᖃᖓᑦᑕᔫᓇᔭᑦᑎᓂᒃ. ᐊᒥᓲᓂᕐᓴᐃᑦ ᖃᖓᑦᑕᔪᕐᐸᑐᐃᑦ ᖃᖓᑦᑕᔪᓇᐊᒥᒃ ᓲᖏᐅᑎᓯᒻᒪᒻᒪᑕ, ᐊᒻᒪᓗ ᖃᐅᔨᒪᑦᓯᑎᒃ ᓱᓇᑐᐃᓐᓇᓂᒃ ᐊᑑᑎᔭᐅᑐᐃᓐᓇᓇᐊᓕᓐᓂᒃ - ᐃᓚᖓᓂ ᒥᒍᓐᓇᓲᖑᖕᖏᓇᑦᑕ, ᐅᕝᕙᓗᓐᓃᑦ ᑭᖑᕙᓇᐊᕐᓂᐅᑐᐃᓐᓇᓇᐊᓕᓐᓂᒃ," ᑕᐃᒫᒃ ᕿᐊᓚᓐ ᐅᖃᕐᑐᖅ.

ᐊᐱᕐᓱᑕᐅᒐᒥ ᖃᓄᑐᐃᓐᓇᖅ ᖃᖓᑦᑕᔫᖅ ᓂᒪᓗᐊᕿᓗᑦᓴᓕᕐᐸᑦ ᖁᐊᕐᓵᖕᒐᔪᑦᓴᐅᒪᖕᒌᑕ, ᐅᖃᓚᐅᕐᑐᖅ ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᔨᔨᒐᓚᐃᑦ ᐃᓚᖓᓂ ᐃᓯᒫᓗᒐᓚᔫᖑᓂᕋᕐᓯᒋᑦ, ᑭᓯᐊᓂ ᐃᓕᓐᓂᐊᑎᑕᐅᓯᒪᑦᓯᐊᒪᑕ ᐋᓐᓂᑕᐃᓕᒪᑎᑦᓯᒍᑎᓂᒃ ᐊᒻᒪᓗ ᐃᓱᕐᓇᐅᑎᑦᓴᓂᒃ ᖃᖓᑦᑕᔫᕐᑐᓄᑦ ᐃᓯᒫᓗᓪᓗᐊᓇᐊᖃᖕᖏᑐᑦ. ᖃᖓᑕᓂᕐᒥᓂ ᐊᑦᑕᓇᕐᑐᓚᓇᐊᓘᓚᐅᕐᓯᒪᖕᖏᑐᖅ ᖃᖓᑦᑕᔫᖅ ᓂᒪᓗᐊᓕᑐᐊᕐᒪᑦ, ᐊᒻᒪᓗ ᓱᒃᑯᐊᕐᑭᒍᓇᐅᓂᕐᓴᐅᖕᒌᕐᓂᕋᐃᑦᓱᓂᓗ ᖃᖓᑦᑕᕋᓯᐊᕐᓂᑎᓐᓂ ᒥᒑᓯᐊᕐᓂᑎᓐᓂᓗ. ᐅᖃᕐᒥᔫᖅ, "ᖃᖓᑦᑕᔪᕐᑐᐃᑦ ᐊᐱᕐᓲᑎᑦᓴᖃᕈᑎᒃ ᐊᐱᕐᓱᑕᐃᓕᒋᐊᖃᖕᖏᑐᑦ."

ᑰᓐᓂᐊᑎᒃᑯᓂ ᐊᐅᓚᓂᖏᑦ

ᐃᐊᓇᒃ ᐴᕝᕈᕐᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂᒃ ᐱᓇᓱᒋᐊᓯᓚᐅᕐᓯᒪᔫᖅ 1989-ᖑᑎᓪᓗᒍ ᐅᓯᒐᑦᓴᓂᒃ ᐅᓯᓕᕐᑐᐃᔨᐅᑦᓱᓂ, ᑰᓐᓂᐊᑎᒃᑯᓂ ᑲᒪᔨᒻᒪᕆᒋᔭᐅᓕᕐᑐᖅ, ᑖᕋᓂᒥᐅᒍᑦᓯᓂ ᐃᓛᐱᒻᒥᓂᒃ ᐃᓚᖃᕐᓯᓂ.

ᐊᓪᓚᓯᒪᔪᖁᑎᓕᒫᑦ ᖃᖓᑦᑕᔫᓄᑦ ᐋᖅᑭᓯᑦᑕᐅᓯᐊᕐᐸᑐᑦ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐱᑦᓯᐊᕐᓯᐊᒻᒪᕆᑦᓯᑦ ᐋᓐᓂᐊᔪᕐᑎᑐᑦ ᐋᓐᓂᐊᕕᓐᓂ. ᑕᑯᑦᓴᐅᔫᖅ ᐊᓪᓚᓯᒪᔪᖁᑎᓂᒃ ᑲᒫᒃ ᒪᑕᓐ ᑰᓚᓐ ᐊᒻᒪᓗ ᔫᓯ ᐸᓴᓇᓕ ᐃᓕᐅᖅᑲᐃᑎᓪᓗᒋᑦ ᓯᑯᑦᓴᔭᖁᑎᓂᒃ.

The files of every aircraft are catalogued as meticulously as the medical records for a hospital patient. Here we see Maintenance Clerical Staff Madeline Gowland and Josie Passarelli beside binders of information.

get concerned, but they are properly trained to ensure the safety and comfort of passengers. During a flight there is rarely any incidence of danger attributed to turbulence, and any likelihood of an accident would be more conceivable during periods of taking off and landing. She says, also, "Passengers should never feel shy to ask questions."

La Grande Operations

Eric Bouffard, who began as a Cargo Loader for Air Inuit in 1989, is the Base Manager in La Grande, where he lives with his young family.

Responsible for cargo shipments on the Hudson Bay and Ungava coasts, he fields customer inquiries such as cargo tarriffs, dangerous goods, customer complaints and general cargo information.

Air Inuit's ground operations in La Grande include airport facilities, and motor vehicles. There are eight staff houses located in Radisson, half an hour's drive from the airport. These accommodations are for the flight crew, maintenance staff, and cargo handlers who work there on rotation shifts. La Grande is the busiest base for cargo in Air Inuit's network. Normally, there are about 25 employees stationed there, and during peak summer season there are up to 35.

Pierre Turcotte is one of the Cargo Agents in La Grande, and has been with Air Inuit for almost 10 years. He says first class mail has top priority, followed by

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

ᑲᒪᒋᔭᖃᖅᑐᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦᑕ ᐊᐅᓚᓂᖏᓐᓂᒃ ᓄᓇᒥ (ᓱᒃᑯᑕᐃᓚᒪᑎᑦᓯᓃᑦ ᐃᓚᒋᔭᐅᑦᔭᑎᓐᓇᒋᑦ), ᑎᒻᒥᔪᕐᓂᐊᕙᐅᑉ ᐱᐅᒃᑯᑎᖏᓐᓂᒃ, ᓄᓇᒃᑰᓲᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᐱᓇᓱᑦᑏᑦ ᐃᓪᓗᖏᓐᓂᒃ ᓯᑕᒪᐅᔪᕐᑐᓂᒃ ᕿᑎᓵᓐᒥ, ᒥᕝᕕᒥᑦ ᓄᓇᒃᑰᓲᑎᑐᑦ ᑲᐃᕙᓪᓚᒍᓯᐅᑉ ᖁᑉᐸᓗᐊᖓᓂ ᐃᖏᕐᕗᕕᐅᒋᐊᓪᓕᒦᑐᓂᒃ. ᑖᒃᑯᐊ ᐃᓪᓗᐃᑦ ᓯᓂᑦᑕᕕᒋᔭᐅᓲᐃᑦ ᖃᖓᑦᑕᔪᕐᑎᓄᑦ, ᓱᒃᑯᑕᐃᓚᒪᑎᑦᓯᔩᓄᑦ, ᐊᒻᒪᓗ ᐅᓯᒐᑦᓴᓂᒃ ᐊᐅᓚᑦᓯᔨᓄᑦ ᐱᓇᓱᐊᕐᐸᑐᓄᑦ ᓇᓪᓚᑭᑕᕐᓱᑎᒃ. ᑰᓐᓂᐊᑎᒃᑯᓂ ᐅᓯᒐᑦᓴᓕᕆᕕᒃ ᐱᓇᓱᒐᑦᓴᖃᕐᓂᐸᐅᔮᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦᑕ ᐊᐅᓚᓂᓕᒫᖓᓂ. ᐊᕙᑎᓪᓗ ᑕᓪᓚᒪᓂᒃ (25) ᒥᑦᓵᓂᑦᑐᓂᒃ ᐱᓇᓱᑦᑎᖃᓲᑦ ᑖᕙᓂᑦᑐᓂᒃ, ᐊᒻᒪᓗ ᐊᐅᔭᐅᓕᕐᒪᑦ ᐱᓇᓱᑦᑏᑦ 35-ᓄᑦ ᑎᑭᐅᑎᓯᒪᓲᑦ.

ᑲᒪᒋᔭᑦᓴᖃᓲᖅ ᐅᓯᒐᑦᓴᐃᑦ ᐊᐅᓪᓚᑎᑕᐅᒋᐊᖃᕐᓂᖏᓐᓂᒃ ᑕᓯᐅᔭᕐᔭᐊᒧᑦ ᐅᖓᕙᒧᓪᓗ, ᐊᒻᒪᓗ ᐱᒍᑦᔨᔭᒥᑕ ᖃᐅᔨᒍᒪᔭᖏᓐᓂᒃ ᐅᑦᑑᑎᒋᓗᒋᑦ ᐅᓯᔭᐅᔨᐊᓇᑦᓱᒋᑦ ᓂᕆᐅᒋᔭᖏᑦ ᖃᓄᐃᓕᖓᓕᕐᒪᖔᑕ, ᐊᑦᑕᓇᕐᑐᐃᑦ ᒥᑦᓵᓄᑦ. ᐱᒍᑦᔭᐅᔭᓄᓪᓗ ᓈᓪᒪᓴᙱᕙᓪᓛᒍᑕᐅᔭᓂᒃ ᐊᒻᒪᓗ ᐅᓯᔭᐅᒐᑦᓴᐃᑦ ᑐᓴᐅᒪᔭᐅᒍᒪᓂᖏᓐᓂᒃ ᐃᓗᓐᓈᒍᑦ.

ᐱᐊ ᑑᑲᑦ ᐅᓯᒐᑦᓴᓕᕆᔨᐅᖃᑕᐅᔪᖅ ᑰᓐᓂᐊᑎᒃᑯᓂ, ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᓐᓂ ᐱᓇᓱᐊᕐᑎᐅᓕᕐᑎᓗᒍ ᐊᕐᖂᒍᐃᑦ ᖁᓕᐅᒋᐊᕕᑦᑐᑦ. ᐅᖅᑐᖅ ᓯᕗᓪᓚᑉᐅᑦᔭᐅᒋᐊᖃᓲᖕᒍᓂᕗᐃᑦᓯᓂ ᐅᐃᒪᓇᕐᑐᑎᒎᕐᑐᓂᒃ ᐊᓪᓚᓯᒪᔭᕐᓂᐊᕕᑎᒍᑦ, ᑐᖓᓪᓚᓇᔭᐅᑎᓪᓗᒋᑦ ᓂᖀᑦ ᐊᒻᒪᓗ ᖁᐊᑦ ᓂᖀᑦ, ᓱᒃᑯᕿᐊᕐᑐᖏᑦᑐᐃᑦ ᓂᖀᑦ ᐅᑦᑑᑎᒋᓗᒋᑦ ᖁᓪᒍᔪᒥᑦᑐᐃᑦ ᐊᒻᒪᓗ ᐸᓂᕐᑐᐃᑦ ᓂᖀᑦ, ᐊᓪᓚᓯᒪᔭᕐᓂᐊᕕᑐᐃᓐᓇᑎᒍᕐᑐᐃᑦ ᐊᒻᒪᓗ ᐅᓯᒐᓴᐃᑦ ᐅᐃᒪᓇᕐᑐᑎᒍᑦᔭᖏᑦᑐᐃᑦ. ᑲᐃᕙᓪᓚᒍᓰᑦ 48 ᐅᖓᑖᓅᙱᑐᖅ ᕿᑲᕐᑎᓯᒍᓐᓇᕕᖅᑐᑦ ᓂᕿᓂᒃ, ᐊᒻᒪᓗ 72-ᓂ ᑲᐃᕙᓪᓚᒍᓰᑦ ᐅᖓᑖᓅᙱᑐᖅ ᕿᑲᕐᑎᓯᒋᐊᖅᑐᑦ ᐸᓂᕐᑐᓂᒃ ᓂᕿᓂᒃ, ᐊᒻᒪᓗ ᐊᐅᓪᓚᑎᑦᓯᒋᐊᖅᓯᑎᒃ ᐅᐃᒪᓇᙱᓂᕐᐹᑎᒍᑦ ᐊᓪᓚᓯᒪᔭᕐᓂᐊᕕᑦᑎᒍᕐᑐᓂᒃ. ᐅᓯᒐᓴᖃᕐᓂᐸᐅᓲᖅ ᐊᐅᔭᐅᓕᕐᒪᑦ, ᓴᓇᒐᑦᓴᓂᒃ ᐊᐅᓚᑎᑦᓯᓂᕐᓴᐅᓲᖑᓪᒪᑕ.

ᐱᓇᓱᒍᑦᔨᔨᐅᖃᑕᐅᔪᑦ, *Valipro Ltd.*,-ᑯᑦ ᓇᓪᒥᓂᖁᑎᖃᕐᑐᑦ ᓴᓂᕐᕙᐃᓯᒪᕕᒋᓲᖓᓂᒃ ᐃᓪᓗᔭᐊᒥᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᓐᓄᑦ ᑰᓐᓂᐊᑎᒃᑯᓂ ᐊᒻᒪᓗ ᑕᐃᑲᓂ ᑲᒪᒋᔭᖃᓲᖑᑦᓯᑎᒃ ᐅᓯᒐᓴᓂᒃ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦ ᓇᓪᒥᓂᖁᑎᖃᕈᓗᐊᕐᒥᑎᓪᓗᒋᑦ ᓴᓂᕐᕙᐃᓯᒪᕕᑐᖃᐅᓂᕐᓴᒥᒃ ᒥᕝᕕᒥ, ᒥᑭᓗᐊᓕᕐᒪᑦ ᓴᓂᕐᕙᐃᓯᒪᕕᐅᖕᒎᓱᒍᓕᕐᑐᖅ ᐊᑦᑕᓇᙱᓂᕐᓴᓂᒃ ᐅᑦᑑᑎᒋᓗᒋᑦ ᐃᓪᓗᓕᐊᑦᓴᔭᓂᒃ ᐊᒻᒪᓗ ᓯᑭᑑᓂᒃ.

ᐴᕝᕙᕐᑦ ᐅᖅᑐᖅ ᐊᓚᐊᓐᓂᐸᐅᓲᖑᓂᕗᕐᓱᓂ "ᓱᓇᓕᒫᑦ ᑭᖑᕙᕈᑎᒃ ᐊᐅᓪᓚᓂᖃᓚᑐᐊᕐᒪᑕ ᐊᒻᒪᓗ ᐃᖏᕐᕗᓯᐊᙳᐊᓚᑐᐊᕐᒪᑕ - ᐱᓇᐃᓗᑕᖃᕈᓐᓇᐃᑐᐊᕐᒪᑦ." ᐅᖃᕐᒥᓱᓂ, ᓇᓂᑐᐃᓐᓇᓚᒫᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦᑕ ᐊᐅᓚᕕᒋᓲᖏᓐᓂ, ᑰᓐᓂᐊᑎᒃᑯᓂ ᐊᐅᓚᓂᖏᑦ ᑕᐃᒫᑦᓯᐃᓇᖅ ᓱᒃᑲᐃᓗᑕᖃᓯᓲᖑᓪᒥᔭᑦ ᓯᓚᕐᓂᓗᓪᒧᑦ ᐊᒻᒪᓗ ᖃᖓᑦᑕᓲᑦ ᐱᓇᐃᓗᑕᖃᓚᑐᐊᕐᒪᑕ. "ᑕᐃᒪᑦᓯᐃᓇᕐᑕᐅᔪᖅ, ᓱᓇᑐᐃᓐᓇᐃᑦ ᐱᔭᐅᑲᐱᒍᒪᓪᒥᑎᓪᓗᒋᑦ," ᑕᐃᒫᒃ ᐅᖃᕐᑐᖅ.

ᓱᒃᑯᑕᐃᓚᒪᑎᑦᓯᓂᖕᒥᑦ ᑰᓐᓂᐊᑎᒃᑯᓂ

ᓱᒃᑯᑕᐃᓚᒪᑎᑦᓯᔨᓂᒃ ᑲᒪᔨ ᓵᓕ ᕌᓐᑕᓪ ᐊᓯᑦᔨᑎᓇᓲᖅ ᖃᖓᑦᑕᓲᑉ ᐃᑦᓯᕙᐅᑕᖏᑦᑕ ᐊᕿᓗᑕᖏᓐᓂᒃ ᓯᓚᑉᐱᐊᖏᓐᓂᓗ, ᐅᓂᒃᑲᓚᐅᕐᑐᑐᖅ ᑐᑭᓯᑎᑦᓯᕙᓱᐊᕐᓯᓂ ᖃᓄᖅ ᐋᕿᓯᐃᓱᖑᓪᒪᖕᒐᕐᒥ. ᖃᖓᑦᑕᓲᖃᐅᑎᒃ ᓂᐱᖁᑖᕐᓂᒥᒃ ᑎᐸᖅᑐᖅ, ᐅᕐᓯᐊᓗᐊᕐᓂᐅᓯᓂᓗ, ᐊᒻᒪᓗ ᓴᓗᒻᒪᓴᐃᒍᑎᐊᕐᓂᐅᓯᓂ. ᑐᑭᓯᑎᑦᓯᓂᖃᕐᒥᔪᖅ ᒪᕐᕉᒃ ᒪᕐᕈᓚᓪᒪᓇᐅᑦᓯᑎᒃ 748-ᖑᔫᒃ ᐊᖏᔪᐊᓗᓐᓂᒃ ᐅᒃᑯᐊᖃᕐᒪᓃᒃ. ᑖᒃᑯᐊ ᖃᖓᑦᑕᓲᑦ ᐊᑦᔨᙱᑐᑎᒍᑦ ᐊᑐᕐᕕᖃᕈᓐᓇᕗᒥᒃ ᐱᐅᓂᕐᓴᐃᑦ ᐅᓯᓚᕐᑐᕗᓯᐊᓇᐊᒥᒃ ᐊᒻᒪᓗ ᐅᓯᖏᐊᕐᕕᒋᑦᓯᒋᑦ ᐅᓯᒐᑦᓴᓂᒃ, ᐃᓄᓐᓄᑦ ᐅᓯᒍᓐᓇᒥᑦᓯᑎᓪᓗ.

ᐃᑦᓯᕙᐅᑕᐃᑦ ᑕᐃᒪᐃᑦᑐᓂ ᖃᖓᑦᑕᓲᓂ ᐊᑯᓂᓂᑕᕈᑲᐱᒍᐊᕐᓂᓴᐅᓲᑦ ᐲᑲᑦᑕᑕᐅᖏᓇᓲᖑᒐᒥᒃ ᐊᒻᒪᓗ ᐃᓚᔭᐅᒋᐊᓪᓚᖃᑦᑕᒥᑦᓯᑎᒃ ᖃᖓᑦᑕᓲᒧᑦ, ᐅᓯᒐᑦᓴᖏᑦ ᒪᓕᑦᓯᒋᑦ. ᐊᑕᐅᓲᒃ ᒪᕐᕉᒃ ᑲᑎᒪᔫᒃ ᐃᑦᓯᕙᐅᑖᒃ $3,000. ᑖᓚᖂᒐᓚᑦᑑᒃ.

ᑰᓐᓂᐊᑎᒃᑯᓂ, ᐅᓯᒐᑦᓴᓕᕆᔨ ᒫᒃ ᓚᔫᓂᔅ ᐊᒻᒪᓗ ᖃᖓᑦᑕᔪᒥ ᐱᒍᑦᔨᔨ ᓇᑕᓕ ᕕᐅᓄ ᓇᖏᕐᑐᒃ ᒪᕐᕈᓚᓪᒪᓇᐅᑉ ᓴᓂᖓᓂ ᐅᓯᒐᑦᓴᓂᒃ ᐳᕕᕐᓂᑐᒧᑦ ᐅᓯᓚᖕᒐᑎᓪᓗᒍ.
In La Grande, Cargo Agent Marc Lajeunesse and Flight Attendant Nathalie Vienneau stand beside an HS-748 load of cargo bound for Puvirnituq.

produce and frozen foods, non-perishable groceries such as canned and dry goods, regular mail, and regular cargo. Fourty-eight hours is the maximum time to hold produce, and 72 hours for dry foods, and fourth class/ parcel post shipments. There is more cargo to ship in the summer, mainly because that is when they move a lot of construction materials.

A sub-contractor, *Valipro Ltd.*, owns the warehouse that Air Inuit uses in La Grande and they also handle the cargo there. Air Inuit owns an older storage shed at the runway, which it has outgrown and is now suitable only for storing the most durable merchandise such as building materials and snowmobiles.

Bouffard says he is happiest "when everything is operating on schedule and going well — when there are no problems". He points out that, like elsewhere on the Air Inuit map, operations in La Grande get hampered by poor weather and mechanical problems. "Usually, things are wanted in a rush," he says.

Maintenance in La Grande

As Maintenance Crew Chief Charles Randall replaces the soiled upholstery on a set of passenger seats, he takes a few minutes to explain about the repair. The hangar smells are of glue, aircraft fluids, and cleaning Agents. He explains that two of the HS-748s are equipped with large freight doors. While these multi-use aircraft are more efficient for loading and unloading cargo, they also accommodate passengers.

The seats on these planes undergo extra wear and tear as they are frequently taken out or put back in the planes, depending upon the payload. One set of double seats costs about $3,000. "A thousand dollars doesn't buy much when it comes to aircraft parts," he says, "But these modern seats are more passenger appealing and easier to maintain. We try to keep ahead on things, especially when it comes to the comfort and safety of passengers. But aircraft, pretty well like anything else, breaks, which is unavoidable. Unfortunately, they break when people want to go somewhere," he says.

Within minutes, the seat he was working on looks brand new with a polished metal frame and clean fabric.

Air Inuit's Chief Inspector Peter Horseman

"$1,000. ᑖᓚᐃᑦ ᓂᐅᕕᑭᓐᓇᓗᐊᑦᔭᖕᒋᑦᑐᑦ ᖃᖕᒐᑦᑕᔫᑦ ᐃᓚᑦᓴᒍᓗᑐᐃᓐᓇᖕᒋᓐᓂᒃ," ᐅᖃᕐᑐᖅ, "ᑭᓯᐊᓂ ᑕᒪᒃᑯᐊ ᐃᑦᓯᕋᐅᑕᐃᑦ ᓄᑖᖕᒍᓂᕐᓴᐃᑦ ᖃᖕᒐᑦᑕᔫᔨᐊᓇᓱᑦᑎᓄᑦ ᐱᐅᒋᔭᐅᓂᕐᓴᐅᔫᑦ ᐊᒻᒪᓗ ᓱᒃᑯᑕᐃᓕᒪᑎᒐᓱᐊᓇᐊᖕᒐ ᐃᓱᐊᕐᓂᓴᐅᑦᓱᑎᒃ. ᐊᖕᒍᒪᑦᓯᖕᒋᓐᓇᕋᓯᐊᕐᐸᑐᒍᑦ ᓱᓇᑐᐃᓐᓇᓂᒃ, ᐃᓱᕐᕆᒋᐊᖃᕐᓂᖕᒋᑦ ᐊᒻᒪᓗ ᐋᓐᓂᑕᐃᓕᒪᒋᐊᖃᕐᓂᖕᒋᑦ ᖃᖕᒐᑦᑕᔫᕐᑎᑕᕗᑦ ᐱᓗᐊᕐᑎᓗᒋᑦ. ᑭᓯᐊᓂ ᖃᖕᒐᑦᑕᔫᑦ, ᑕᐃᒪᑦᓴᐃᓇᑦ ᓱᓇᓕᒫᑎᑐᑦ ᓱᒃᑯᖕᒋᕐᖃᔭᑦᔭᖕᒋᑦᑐᑦ. ᐃᓛᓂᐅᖕᖕᒋᑑᒐᓗᐊᖅ, ᓱᒃᑯᐸᑦᑐᐃᑦ ᐃᓄᐃᑦ ᓇᒧᑐᐃᓐᓈᕈᒪᓂᕐᒪᑕ," ᑕᐃᒫᒃ ᐅᖃᕐᑐᖅ.

ᐊᑯᓂᐅᖕᖕᒋᑐᐊᐱᒃ, ᐃᑦᓯᕋᐅᑕᖅ ᐱᓇᓱᐊᕐᑕᖕᒐ ᓄᑖᑐᐃᓐᓇᐅᔩᓕᕐᑐᖅ ᓴᕕᕋᔭᕐᑕᖕᒐ ᐊᕋᓗᖕᒐ ᕿᓪᓚᓴᕐᓱᒍ ᐊᒻᒪᓗ ᓴᓗᒪᔦᒥᒃ ᖃᓪᓗᓈᕐᑕᔭᒥᒃ ᓯᓚᑉᐱᐊᓚᕐᓱᒍ.

ᐃᓄᐃᑦ ᖃᖕᒐᑦᑕᔫᖕᒋᓐᓂᒃ ᕿᒥᕐᕈᐳᒻᒪᓇᒋᔭᐅᔫᖅ ᐱᑕ ᖁᐊᔅᒪᓐ ᑐᑭᓯᑎᑦᓯᓂᖃᕐᑐᖅ ᖃᐅᔨᒪᓂᕐᒥᓂᒃ ᑲᒻᐸᓂᐅᑉ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᖕᒋᑦᑕ ᐊᐅᓚᓂᖕᒋᓐᓂᒃ. ᐅᖃᕐᑐᖅ ᑰᑦᔪᐊᒥ ᒪᕐᕈᓕᐊᕈᐃᑦ ᓱᒃᑯᑕᐃᓕᒪᔭᐅᔫᖕᒍᓂᕋᕐᓱᒥᑦ ᓴᓇᑦᓱᒥᑦ ᐅᖕᒐᕙᒥ, ᑰᓐᓂᐊᑎᒃᑯᑦ, ᐅᓪᓗᓕᒫᖅ ᑲᐃᕙᓪᓚᒍᓯᓂ 24-ᓂ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓱᑎᒃ ᓴᓇᕙᑦᑎᓗᒥᑦ ᒪᕐᕈᐃᓂᒃ ᓇᓪᓕᑭᑦᑐᓂᒃ ᐱᓇᓱᑦᑎᖃᕐᓱᑎᒃ: ᑕᓪᓚᒪᓂᒃ ᐅᓐᓄᐊᑯᑦ ᐱᓇᓱᑦᑎᖃᕐᓱᑎᒃ ᐊᒻᒪᓗ ᐅᓪᓗᑯᑦ ᐱᖕᒐᓱᓂᒃ ᐱᓇᓱᑦᑎᖃᕐᓱᑎᒃ, ᑕᒪᕐᒥᒃ ᐃᓗᓐᓈᒍᑦ ᑲᒪᒋᔭᐅᑦᓱᑎᒃ ᑲᒪᔨᒻᒪᕆᒻᒧᑦ ᓴᓇᓯᒪᓂᖕᒋᓐᓂᒃ ᖃᐅᔨᒪᓂᖃᓪᓚᕆᑦᑐᒧᑦ. ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᕐᒧᑦ ᓴᓇᒻᒪᕆᓐᓂᖃᕐᓂᓴᐅᔫᖅ ᐅᓐᓄᐊᑯᑦ, ᖃᖕᒐᑦᑕᔫᑦ ᖃᖕᒐᑕᑮᕐᓯᒪᓕᕐᒪᑕ.

ᐊᓯᖕᒋᑦᑎᑑᖕᖕᒋᑐᖅ ᐊᐅᓚᐅᑎᓕᐅᒥᔦᐃᑦ, ᖃᖕᒐᑦᑕᔫᑦ ᑲᒪᓇᓱᑦᑕᐅᒋᐊᖃᔫᖕᒍᕗᑦ ᑲᕙᒪᑐᖃᒃᑯᓄᑦ ᐊᐅᓚᒍᑎᓕᕆᔨᓄᑦ ᑲᓇᑕᒥ ᐊᖕᒋᕐᑕᐅᓯᒪᔦᑎᒍᑦ ᕿᒥᕐᕈᔭᐅᓯᒪᒋᐊᖃᔩᑦ ᐅᑯᓂᖕᒐ ᐃᓚᖃᕐᑎᓗᒋᑦ ᐅᓪᓗᑕᒫᑦ ᖃᐅᔨᒐᓱᐊᕐᑕᐅᓱᑎᒃ ᐊᒻᒪᓗ ᐊᓯᑦᔨᑕᐅᕙᑦᓱᑎᓪᓗ ᐊᖕᒋᔦᕐᓚᐅᓂᖕᒋᑦ ᐅᑦᑑᑎᒋᓗᒍ ᐊᐅᓚᐅᑎᖕᒋᑦ, ᒥᒍᑎᖕᒋᑦ, ᐊᒻᒪᓗ ᑲᐃᕕᑦᑐᖕᒋᑦ ᐱᔭᕐᑕᐅᓚᕆᒋᐊᖃᔩᖕᒍᒻᒥᔦᑦ ᓄᑕᐅᓯᓪᓕᑎᕐᓱᒋᑦ.

ᐊᒻᒪᓗ ᐊᓯᖕᒋᑦᑎᑑᖕᖕᒋᑐᖅ ᐊᐅᓚᐅᑎᓕᐅᒥᔦᐃᑦ, ᐱᐅᒃᑯᑎᓕᒪᑦ ᖃᖕᒐᑦᑕᔫᒥ ᐱᒍᓐᓇᑐᐃᓐᓇᐅᓯᐊᕆᐊᓖᑦ ᐊᐅᓪᓚᑎᑕᐅᒍᓐᓇᓚᖕᒐᑐᐊᕐᐸᑦ ᐱᒍᑦᔨᓚᖕᒐᓗᓂ ᖃᖕᒐᑦᑕᔫᖅ. ᐅᑦᑑᑎᒋᓗᒍ, ᖃᖕᒐᑦᑕᔫᑉ ᒥᒐᓱᐊᕈᑎᒋᑦᓱᒍ ᐃᑯᒪᖕᒐ ᓇᓂᕈᐊᕈᑎᖕᒐ ᐱᕐᖃᔭᖕᖕᒋᑐᐊᕐᐸᑦ, ᖃᖕᒐᑦᑕᔫᖅ ᐊᑐᕐᑕᐅᒍᓐᓇᔭᖕᒋᑦᑐᑦ ᐅᓐᓄᐊᒥ

ᖃᖕᒐᑦᑕᔫᕐᑎ ᔫᓕᐊᓐ ᓚᕈᔅ ᐊᒻᒪᓗ ᐊᐅᓚᐅᓯᕆᔨ ᐱᑕ ᑲᓛᒃ ᐊᑦᔨᓕᐊᕖᓂᒃ ᖃᖕᒐᑦᑕᔫᖃᐅᑎᐅᑉ ᓯᓚᑖᓂ ᒪᕐᕈᓕᒻᒪᕆᑦ ᓱᑲᑦᑐᔭᐅᓂᕐᓴᐃᑦ ᐃᓂᒋᓯᖕᒐᓐᓂ ᒪᓐᑐᕆᐊᓪᒥ.
Pilot Julien Laroche and Mechanic Peter Clark pose outside the hangar where the Dash-8 is kept in Montreal.

enlightened us with his knowledgeable explanation of the company's maintenance operations. He says while Kuujjuaq serves as the main Twin-Otter maintenance base on the Ungava coast, La Grande serves as the main maintenance base for the Hawker Siddley fleet. At La Grande, 24-hour maintenance coverage is provided in two shifts: a crew of five working the night shift, and a day shift of three, both working under the overall supervision of a Base Senior Engineer. The bulk of the maintenance is accomplished at night, when aircraft are finished flying.

Unlike other types of vehicles, aircraft are subject to Transport Canada approved regular inspection programs which include daily verifications as well as the periodic replacement of all major components such as engines, landing gear, and propellers for complete disassembly and renewal.

Also, unlike other types of vehicles, all items of equipment on the aircraft must be in working order for it to be dispatched for service. If for example, one of the two landing lights is not working, the airplane cannot be flown during the night until it is replaced. If the light burns out at night at Quaqtaq, the airplane is essentially grounded until a mechanic can be flown there to make the repair.

Maintenance in Montreal

Air Inuit has two maintenance bases in Montreal — one at the airport for the Dash-8, and a main control base that provides technical support for all four field bases. (The Dash-8 base, Kuujjuaq, La Grande and Salluit.)

All aircraft parts are strictly controlled by the main office for airworthiness and documentation prior to being installed on the aircraft. In the event that Air Inuit does not have the parts, they sometimes obtain them from other companies.

ᓄᓇᒥᑦ ᖁᖕᒧᑦ

ᐊᓯᑦᔨᔭᐅᙱᓂᓚᒫᖓᓂ ᐃᑯᒪᖓ. ᐃᑯᒪᖓ ᖄᑦᓴᐸ ᐅᓐᓄᐊᑯᑦ ᖁᐊᕐᑕᒥ, ᖃᖓᑦᑕᔫᖅ ᐊᐅᓪᓚᓇᐊᓪᓚᕕᖃᑦᔭᖏᑦᑐᖅ ᓴᓇᔨ ᑎᑭᙱᓂᓚᒫᖓᓂ ᐋᕐᕿᓱᐃᒋᐊᕐᑐᓗᓂ ᓱᒃᑯᓯᒪᔭᒥᒃ.

ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᖏᑦ ᒪᓐᑐᕆᐊᒥ

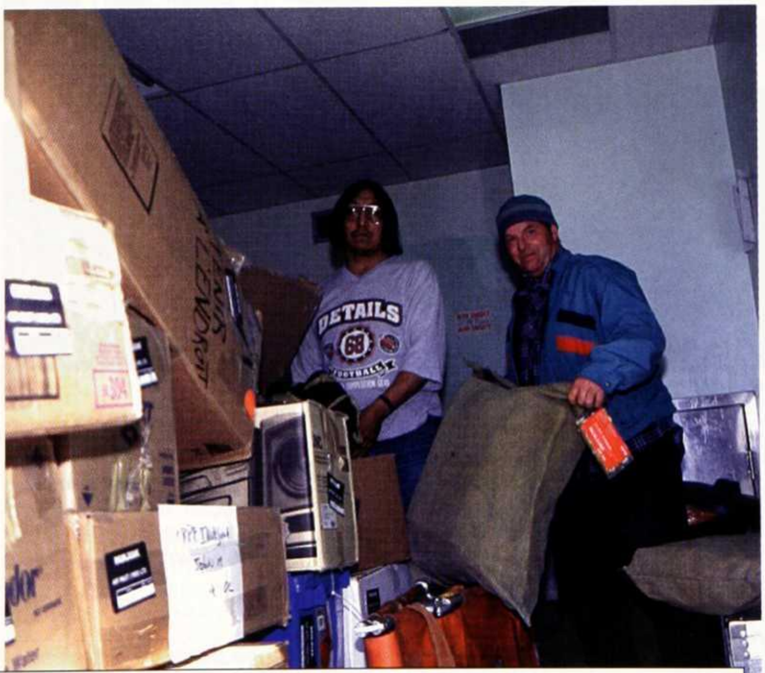
ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᒪᖀᓂᒃ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᔨᓐᓂᒃ ᑐᙵᕕᖃᕐᑎᓯᔪᑦ ᒪᓐᑐᕆᐊᒥ - ᐊᑕᐅᓯᕐᒥᒃ ᑎᒻᒥᔪᕐᓂᐊᕕᒻᒥ ᒪᕿᓕᒻᒪᕆᒻᒥᒃ ᓱᑲᑦᑐᔭᒥᒃ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᔨᖃᕐᓱᑎᒃ, ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᖃᕐᓱᑎᒃ ᓴᐳᒻᒥᔨᐅᕈᑦᑐᒥᒃ ᐃᓗᓐᓇᐃᓂᒃ ᓯᑕᒪᓂ ᑐᙵᕕᐅᔪᓂ. (ᒪᕿᓕᒻᒪᕇᑦ ᓱᑲᑦᑐᔭᐃᑦ ᑐᙵᕕᖏᓐᓂ, ᑰᑦᔪᐊᒥ, ᑰᓐᓂᐊᑎᒃᑯᓂ ᐊᒻᒪᓗ ᓴᓪᓗᓂ).

ᖃᖓᑦᑕᔫᑦ ᐃᓚᑦᓴᔭᓕᒫᖏᑦ ᑲᒪᒋᔭᐅᓪᓚᕆᓐᓂᖃᕐᑐᑦ ᐊᓪᓚᕕᒻᒪᕆᒻᒧᑦ ᖃᖓᑕᒍᓐᓇᓯᐊᖁᔨᒧᑦ ᐊᒻᒪᓗ ᐊᐅᓪᓚᑕᐅᓯᒪᑦᓯᐊᖁᔨᒧᑦ ᐃᓕᔭᐅᓚᐅᕐᑎᓇᖏᑦ ᐃᓚᑦᓴᔭᕐᑖᕕᓃᑦ ᖃᖓᑦᑕᔫᒧᑦ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᐃᓚᑦᓴᖃᕈᓐᓇᐃᑐᐊᕐᒪᑕ, ᐃᓚᖓᓂ ᐊᓯᖏᓐᓂᑦ ᑲᒻᐸᓂᐅᔪᓂᑦ ᐱᔭᐅᓲᑦ.

ᐱᑕ ᑲᓚᒃ ᑲᒪᔨᒻᒪᕆᒋᔭᐅᔫᖅ ᐊᐅᓚᐅᑎᓂᒃ ᖃᐅᔨᒪᓂᖃᓪᓚᕆᒻᒪᑦ ᒪᕿᓕᒻᒪᕇᑦ ᓱᑲᑦᑐᔭᐅᑦᓯᑎᒃ ᓱᒃᑯᑕᐃᓕᒪᑎᑕᐅᓂᖏᓐᓂᒃ. ᖃᐅᔨᑎᑦᓯᓚᐅᕐᑐᖅ ᑖᒃᑯᓂᖓ ᓱᑲᑦᑐᔭᓂᒃ ᐊᐅᓚᑦᓯᔩᑦ ᑐᙵᕕᖃᕐᓱᑎᒃ ᒪᓐᑐᕆᐊᒥ ᓴᐳᑦᔨᖃᑎᒌᓱᖑᓂᕋᕐᓱᑎᑦ ᐊᐅᓚᑦᓯᓂᕆᔭᒥᓂᒃ, ᐱᓗᐊᕐᑐᒥᒃ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᕐᒧᑦ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐊᓯᖏᑦ, ᓱᑲᑦᑐᔭᐅᒻᒥᔭᓂᒃ ᑐᙵᕕᖃᕐᒥᔭᑦ ᓇᒻᒥᓂᕆᔭᐅᑦᓯᑎᒃ ᐃᐊ ᓅᕙ-ᒃᑯᓄᑦ, ᐃᐊ ᐊᓚᐃᔭᔅ-ᑯᓄᑦ, ᐃᐊ ᐋᓐᑎᐊᕆᐅ-ᒃᑯᓄᑦ ᐊᒻᒪᓗ ᐃᐊ ᑯᕆᐱᐊ-ᑯᓄᑦ. ᐊᐅᓚᐅᓯᕆᔩᑦ ᑖᒃᑯᓇᙵᑦ ᓇᓪᓕᖏᓐᓂᑦ ᑭᙳᒪᒋᔭᖃᑦᓴᐸᑦ ᖃᖓᑦᑕᔫᑉ ᐃᓚᑦᓴᔭᖓᓂᒃ ᐅᕝᕙᓗᓐᓃᑦ ᐃᑲᔪᕐᑕᐅᓗᑯᒋᐊᖃᑦᓴᓕᕐᐸᑦ, ᑐᓴᐅᒪᑎᑦᓯᔫᖅ ᑖᒃᑯᓂᖓ ᑕᐃᒪᐃᑦᑐᓴᐃᓐᓇᓕᕆᔨᐅᖃᑎᒥᓂᒃ ᐊᒻᒪᓗ ᑕᑯᙱᓂᐅᔭᕈᓇᐅᒐᑎᓗ ᑭᙳᒪᒋᔭᒥᓂᒃ. ᖃᖓᑦᑕᔫᖃᕐᓂᓴᐅᒪᑦ ᐊᑦᔨᖏᓐᓂᒃ ᐱᓇᓱᐊᕐᕕᒋᔭᒥᑕ, ᖃᓄᐃᑦᑐᑐᐃᓐᓇᐃᓗ ᐊᑦᔩᙱᑐᐃᑦ ᐃᓚᑦᓴᐃᑦ ᐊᑐᐃᓐᓇᐅᓂᕐᓴᐅᓱᑎᒃ.

ᖁᐊᔅᒪᓐ ᐅᖃᒋᐊᒃᑲᓂᕐᒥᔭᖅ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᕐᒧᑦ ᑐᙵᕕᒻᒪᕆᒋᔭᐅᔪᖅ ᒪᓐᑐᕆᐊᒥ ᐋᕐᕿᓱᕐᓯᒪᒋᐊᓕᓐᓂᒃ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᓂᑎᒍᑦ ᓴᐳᑦᔨᓂᖃᕐᓱᖑᕗᑦ ᓯᑕᒪᓂᒃ ᐃᓄᐃᑦ

ᐃᐊᔨᒃ ᐳᕚᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂ ᑲᒪᔨᒻᒪᕆᒋᔭᐅᔫᖅ ᑰᓐᓂᐊᑎᒃᑯᓂ.
Eric Bouffard is the Air Inuit Base Manager in La Grande.



ᐊᓯᕐᒋᓐᓂᒃ ᐱᓇᓱᒐᕐᖃᐊᕐᒥᓱᑎᒃ, ᔮᓂ ᐊᐃᓐᓇᓕᒃᓗ ᑕᑭ ᐃᕐᑯᓴᓪᓗ ᐅᓯᒐᑦᓴᓂᒃ ᑲᒪᒋᔭᖃᕐᐸᒥᔫᒃ ᐳᕕᕐᓂᑐᒥ.
Among other tasks, Johnny Ainalik and Dougie Ingersoll handle loads of cargo in Puvirnituq.

Peter Clark is the Chief Engineer at the Dash-8 maintenance base. He indicates that Dash-8 operators based in Montreal are supportive of each others' operations, especially evident in the maintenance division. Besides Air Inuit, other Dash-8 aircraft based there are owned by Air Nova, Air Alliance, Air Ontario, and Air Creebec. If a mechanic from one of these airlines needs a certain aircraft part or other special aid, he communicates among the group and is most likely to find what he needs. Where there are more aircraft of the same type, there is a greater variety of available parts

Horseman emphasizes that the main maintenance base in Montreal provides technical and administrative support to the four Air Inuit field bases. Under the overall supervision of Tony Martin, Director of Maintenance, this includes tasks such as liaison with the Ministry of Transport, computerized administration of all aircraft inspection programs, the analysis of unserviceable parts and control of replacement parts for the fleet. Again, unlike most vehicles, aircraft parts, right down to the smallest nut and bolt, are strictly controlled. Only Ministry of Transport (MOT) approved agencies can work on or supply them.

Air Inuit has an abundant stock of HS-748 parts, as a result of the purchase they made of a stores inventory from British West Indies Airlines, a company in Trinidad that had phased out their HS-748s service in 1988. Also, since April, 1996, a computerized system was installed at the Montreal facility to keep track of all their maintenance records and parts inventory.

Like the Flight Operations of all airlines, the Maintenance Department is subject to regular, thorough audits by a team of specialists from the MOT. The audits are

ᖃᖓᑕᑦᓲᖏᑦᑕ ᑐᖕᒐᕕᒋᔭᖏᓐᓂᒃ. ᐃᓗᓐᓈᒍᑦ ᑲᒪᔨᒋᔭᐅᑎᓪᓗᒍ ᑑᓂ ᒪᕐᑕᐃ-ᒧᑦ, ᑐᑭᒨᐊᑎᑦᓯᔨᒋᔭᐅᔭᖅ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᕐᒥᒃ, ᐃᓚᖃᕐᑎᓗᒋᑦ ᑲᒪᓇᓱᖃᑕᐅᓂᖏᓐᓂᒃ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᑕ ᐊᐅᓚᔪᓕᕆᔨᒻᒪᕆᖏᑦ, ᖃᓄᑕᐅᔭᑎᒍᓪᓗ ᐊᐅᓚᑕᐅᒍᑎᖏᓐᓂᒃ ᖃᖓᑦᑕᓲᓕᒫᑦ ᕿᒥᕐᕈᔭᐅᒍᑎᖏᓐᓂᒃ ᑲᒪᔨᐅᒻᒥᓱᓂ, ᖃᐅᔨᒪᔨᐅᑦᓱᓂᓗ ᐃᓚᑦᓴᔭᐃᑦ ᑕᐅᕐᓯᔭᐅᕐᖃᔭᖕᖏᑑᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐊᐅᓚᑦᓯᔨᒋᔭᐅᑦᓱᓂ ᑕᐅᕐᓯᔭᐅᕆᐊᖃᕐᓂᖏᓐᓂᒃ ᐃᓚᑦᓴᐃᑦ ᖃᖓᑦᑕᓲᓄᑦ. ᑕᐃᒫᑦᓴᐃᓇᖅ ᐊᓯᖏᑦᑎᑐᖕᖏᑐᖅ ᐊᐅᓚᐅᑎᓕᐅᒻᒥᔭᐃᑦ, ᖃᖓᑦᑕᓲᑦ ᐃᓚᑦᓴᔭᖏᑦ, ᒥᑭᓂᕐᐹᕝᐱᐅᒐᓗᐊᕐᒪᑕ ᑭᑭᐊᑦᓴᔭᖏᑦ, ᑲᒪᒋᔭᐅᑦᓯᐊᒪᕆ ᐊᓗᒋᐊᖃᓲᑦ. ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᑕ ᐊᐅᓚᔪᓕᕆᔨᒻᒪᕆᖏᑦᑕ ᐊᖏᕐᓯᒪᔭᖏᓐᓂᑦ ᑎᒥᐅᔪᓂᑦ ᑭᓯᐊᓂ ᑕᒪᒃᑯᐊ ᐃᓚᑦᓴᔭᖏᑦ ᐱᓇᓱᐊᕐᑕᐅᒍᓐᓇᑐᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐱᔭᐅᒍᓐᓇᑐᑦ.

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᕐᑯᑎᖏᑦ ᐊᒥᓱᒻᒪᓂᓐᓂᒃ ᒪᕐᕈᓕᒻᒪᓂᓐᓄᑦ

carried out each two to three years and may last as long as three weeks. Although always looking for ways to improve the standard of maintenance, Air Inuit has, in the past, consistently been favourably evaluated during these periodic MOT inspections.

FIELD NOTES: From La Grande, I get to ride on an HS-748 cargo flight to Puvirnituq. Besides the crew (the Pilot, Co-Pilot and Flight Attendant), and I, the load consists mostly of cases of groceries. It takes two hours to fly from La Grande to Puvirnituq, non stop.

Trucks from the stores in town are waiting at the airport, and after we land and the engines are shut down, it doesn't take long for the cargo to be all unloaded.

WELCOME
BIENVENUE

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᓐᓂᒃ ᐱᓇᓱᑦᑎ ᑰᔾᔪᐊᕌᐱᒻᒥ (ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ) ᓵᓕ ᑐᒃᑐ, ᒪᕆᔪ ᓕᔦ (ᑲᒪᔨᒻᒪᕆᐅᔪᖅ), ᐊᓇ ᐊᖑᑎᒍᓗᒃ, ᔦᐊᑲ ᒥᓗᑦᑐᖅ, ᐊᒻᒪᓗ ᑖᒧᓯ ᓯᒻ.
Air Inuit staff who work at the base in Kuujjuaraapik. (L-R) Charlie Tooktoo, Mario Léger (Base Manager), Anna Angatookalook, Jacob Muluctoo, and Thomas Shem.

748-ᓄᑦ ᐃᓚᑦᓴᔭᕐᑯᑎᕐᑲᕐᑐᑦ, ᓂᐅᕕᓚᐅᕐᓯᒪᒐᒥᒃ ᓂᐅᕕᕐᕖᑦ ᓂᐅᕕᐊᑦᓴᕐᑯᑎᕕᓂᖏᓐᓂᒃ British West Indies Airlines-ᑯᓐᓂᑦ, ᑲᓪᐸᓂᐅᔪᒥᑦ Trinidad-ᒥ ᐊᑐᕈᒪᐃᕐᒪᑕ 748-ᓂᒃ 1988-ᖑᑎᓪᓗᒍ. ᐊᒻᒪᓗ ᐊᐃᕆᓕ 1996-ᒥᓂᑦ, ᖃᓇᑕᐅᔭᑎᒍᑦ ᑲᒪᒍᑎᒃ ᐃᓕᔭᐅᓯᒪᓕᕐᒥᔭᖅ ᒪᓐᑐᕆᐊᒥ ᐱᓇᓱᕝᕕᖓᓂ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᓕᒫᖏᓐᓂᒃ ᖃᐅᔨᒪᐅᑎᑦᓴᐅᑎᓪᓗᒋᑦ ᐊᒻᒪᓗ ᐃᓚᑦᓴᔭᐃᑦ ᐅᓄᕐᓂᖏᓐᓂᒃ.

ᖃᖓᑦᑕᓲᑦ ᐊᐅᓚᑕᐅᓂᖏᑦᑎᑐᑦ ᖃᖓᑦᑕᓲᓕᕆᔨᓄᑦ, ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᓂᕐᒧᑦ ᐊᓪᓚᕕᒃ ᒪᓕᒐᕐᑎᒍᖃᑕᐅᑭᐊᖃᕐᑐᖅ, ᖃᐅᔨᓴᕐᑎᖏᓐᓄᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᑕ ᐊᐅᓚᔪᓕᕆᔨᒻᒪᕆᖏᓐᓄᑦ ᑲᒪᒋᔭᐅᕆᐊᖃᓲᖑᓪᒥᔭᖅ. ᖃᐅᔨᓴᕐᑕᐅᓂᖃᓲᑦ ᐊᕐᕋᒍᐃᑦ ᒪᕐᕉᒃ ᐱᖓᓱᓗᓐᓃᑦ ᓈᒥᐊᑕᒫᑦ ᐊᒻᒪᓗ ᖃᐅᔨᓴᕐᑕᐅᓂᖏᑦ ᐱᓇᓱᐊᕈᓯᕐᓂ ᐱᖓᓱᓂ ᖃᐅᔨᓴᕐᑕᐅᓂᖃᕐᓱᑎᒃ. ᑕᐃᒪᖕᖓᑦ ᐱᐅᓯᐅᒥᒋᐊᕈᑎᑦᓴᓂᒃ ᓱᒃᑯᑕᐃᓕᒪᑎᑦᓯᒍᑎᑦᓴᓂᒃ ᕿᓂᖏᓐᓇᐸᑦᑐᐃᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦ, ᑕᐃᒪᖕᖓᑦ ᓈᒻᒪᒋᔭᐅᖏᓐᓇᖃᑦᑕᓯᒪᔪᑦ ᓇᐅᑦᓯᑐᕐᑕᐃᓂᖃᕐᓱᑎᒃ ᖃᖓᑐᐃᓐᓇᖅ ᑯᐸᐃᒃᑯᑦ ᐊᐅᓚᔪᓕᕆᔨᒻᒪᕆᖏᓐᓄᑦ ᖃᐅᔨᓴᕐᑕᐅᓕᕐᒥᒃ.

Airline Agents Dougie Ingersoll and Johnny Ainalik are here to collect the cargo manifest, spot vehicles, and help with the unloading.

Ingersoll has been working for Air Inuit more than 13 years. His day at the airport normally begins at 6:00 a.m., when he has to call in a weather report to Montreal. Among other duties, he and the other Agents must inform people when they have cargo on the way, look after manifests, tickets, sales reports, the scheduling of passengers who are on the waiting list, and ensure planes take on no more than their allowed weight. In Puvirnituq, Agents are busiest between 12:00 noon and 3:00 p.m.

"Things have changed a lot since I started to work here," Ingersoll says. When dispatchers were stationed in Kuujjuaraapik, and there was no CARS service, (which provides weather information between 8:00 a.m. and 6:00 p.m.) the Agents would have to communicate

ᖃᖓᑦᑕᔪᕐᑐᕕᓂᐅᑉ ᐅᖄᔭᕕᓂᖏᑦ: ᑰᓐᓂᐊᑎᒃᑯᓂᑦ ᐱᑦᓯᑕ, ᐃᑭᒪᓯᓚᐅᔪᖓ ᒪᕐᕿᓕᒻᒪᕆᐅᑦᓯᓂ 748-ᒥ ᐅᓯᒐᑦᓴᓂᒃ ᐅᓯᔪᒧᑦ ᐳᕕᕐᓂᑐᓕᐊᕐᓯᓂ. ᖃᖓᑦᑕᔫᒥ ᐱᓇᓱᑦᑏᓗ (ᖃᖓᑦᑕᔪᕐᑎᓯᓪᓚᓇᑦᑐᖅ, ᐃᑲᔪᕐᑎᖓᓗ ᐊᒻᒪᓗ ᖃᖓᑦᑕᔫᒥ ᐱᒍᑦᐳᐴ), ᐅᕙᖓᓗ ᖃᖓᑦᑕᔫᒦᖅᑎᖅᑲᓚᐅᔪᒍᑦ ᓂᕐᑭᕝᕕᓪᓗᑐᐃᓐᓇᓂᒃ. ᑲᐃᕝᕕᓪᓚᒍᓯᓐᓂ ᒪᕐᖀᓂ ᐃᖏᕐᕋᓯᑕ ᑰᓐᓂᐊᑎᒃᑯᓂᑦ ᐳᕕᕐᓂᑐᒧᑦ, ᓄᖅᑲᓇᐊᓪᓚᔭᓚᑕ ᑲᔪᓯᑦᓯᑕ.

ᓄᓇᒃᑰᔪᖁᑎᒋᔭᐅᔪᐃᑦ ᓂᐅᕕᕐᕕᓄᑦ ᓄᓇᓕᒻᒥ ᑎᒻᒥᔪᕐᓂᐊᕕᒻᒧ ᓂᐅᕝᕕᐅᓯᒪᓚᐅᔪᑦ, ᒦᕿᑦᑕ ᐊᐅᓚᐅᑎᖏᑦ ᖃᖓᑦᑕᔫᑉ ᓄᕐᖃᑎᑕᐅᓚᐅᔪᑦ, ᐊᑯᓂᐅᖕᖏᑐᐊᐱᒃ ᐅᓯᔭᖏᑦ ᐱᔭᕐᑕᐅᓯᑎᒃ. ᖃᖓᑦᑕᔪᕐᓂᐊᑎ ᑕᑭ ᐃᖕᑯᓵᓪ ᐊᒻᒪᓗ ᔫᓂ ᐊᐃᓐᓇᓕᒃ ᐅᓯᔭᐅᔪᐃᑦ ᐊᓪᓚᓯᒪᔪᖁᑎᖏᓐᓂᒃ ᓄᐊᑦᓯᓂᐊᓕᕐᒥᒪᓃᒃ, ᓄᓇᒃᑰᔫᒧᖅᑲᐃᖅᑲᑕᐅᑦᓯᑎᓪᓗ ᐅᓯᕐᒋᐊᖅᑲᑕᐅᑦᓯᑎᒃ.

ᑕᑭ ᐃᖕᑯᓵᓪ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓂ ᐱᓇᓱᐊᕐᓯᒪᓕᕐᑐᖅ ᐊᕐᕌᒍᓂ 13-ᓂ. ᐱᓇᓱᒋᐊᓯᓲᖑᓂᕋᕐᑐᖅ ᑎᒻᒥᔪᐊᕐᓂᐊᕕᒻᒥ ᐅᓪᓛᑯᑦ 6-ᖑᕐᑎᓗᒍ, ᑐᓴᕐᑎᓯᒋᐊᕐᑐᓯᓂ ᓯᓚᐅᑉ ᖃᓄᐃᓐᓂᓴᔭᖓᓂᒃ ᒪᓐᑐᕆᐊᒧᑦ. ᐊᓯᖏᓐᓂᒃ ᐱᓇᓯᒐᖅᑫᓗᐊᕐᒥᓯᓂ, ᖃᖓᑦᑕᔪᕐᓂᐊᑎᐅᖅᑎᖏᓪᓗ ᐃᓄᓐᓂᒃ ᑐᓴᐅᒪᑎᑦᓯᒋᐊᖅᓰᑦ ᑎᑭᑕᐅᓚᖓᓕᑐᐊᕐᒪᑕ, ᐊᓪᓚᓯᒪᔪᖁᑎᖏᓐᓂᒃ ᑲᒪᑦᓯᑎᒃ, ᐃᑭᒍᑎᑦᓴᖏᓐᓂᒃ, ᓂᐅᕐᕿᓯᒍᑎᖏᑦᑕ ᑐᓴᕐᑎᓯᐅᑎᖏᓐᓂᒃ, ᐊᐅᓪᓚᕕᑦᓴᓕᐅᕆᑦᓯᑎᓪᓗ ᐊᐅᓪᓚᕿᒪᔪᓂᒃ ᐃᑭᕕᑦᓴᖅᐸᑦ ᐊᐅᓪᓚᕿᓖᕐᓂᐊᑐᓂᒃ ᐅᑕᖅᑭᔪᓄᑦ ᐊᓪᓚᓯᒪᖃᑕᐅᔪᓂᒃ, ᐊᒻᒪᓗ ᖃᖓᑦᑕᔫᑦ ᐅᖁᒪᐃᓐᓂᕆᐊᓕᖏᓐᓂᒃ ᐅᓯᓂᐊᕐᑕᖏᑦᑕ ᐃᑉᐱᒋᔭᖃᕆᐊᖃᕐᓯᑎᒃ. ᐳᕕᕐᓂᑐᒥ, ᑎᒻᒥᔪᐊᕐᓂᐊᑏᑦ ᐱᓇᓱᐊᓗᐊᖑᐊᓂᕐᐸᓯᑦ ᕿᑎᕋᓐᓃᒥᑦ ᐱᖓᓱᖕᖑᒧᑦ.

"ᑕᐃᑦᓯᒪᓂᓂᑦ ᓱᓇᑐᐃᓐᓇᐃᑦ ᐊᓯᑦᐴᓯᒪᔪᒻᒪᕆᐅᓕᕐᑐᑦ ᐱᓇᓯᓯᒋᐊᓚᐅᕐᓯᒪᓕᑎᓪᓗᖓ ᑖᒪᓂ" ᑕᑭ ᐃᖕᑯᓵᓪ ᑕᐃᒪᒃ ᐅᖃᕐᑐᖅ. ᖃᖓᑦᑕᔫᑦ ᐊᐅᓚᓂᖏᓐᓂᒃ ᑲᒪᕇᑦ ᑐᖕᖓᕕᖃᓚᐅᕐᓯᒪᔪᑦ ᑯᑦᔪᐊᕌᐱᒻᒥ, ᐊᒻᒪᓗ ᑲᓇᑕᒥ ᖃᖓᑦᑕᔫᓄᑦ ᒪᓕᒐᖅᑕᔭᒐᓂ, (ᓯᓚᐅᑉ ᖃᓄᐃᓐᓂᖑᓂᒃ ᑐᓴᐅᒪᑎᑦᓯᕙᑦᓯᑎᒃ 8-ᖑᒥᑦ ᐅᓪᓛᒃᑯᑦ 6-ᖑᑐᐊᕐᒪᑦ ᐅᓐᓄᑐᒃᑯᑦ ᑎᑭᑦᓯᒍ) ᑎᒻᒥᔪᕐᓂᐊᑏᑦ ᑐᓴᐅᒪᖅᑲᑕᐅᑎᖏᓐᓇᓕᒫᕐᐸᓚᐅᕐᑐᑦ ᐅᓪᓗᓕᒫᖅ ᓯᓚᐅᑉ ᖃᓄᐃᓐᓂᓴᔭᖑᓂᒃ.

ᐊᐅᓚᐳᒻᒥᔪᖅ ᓯᑯᒥ ᒥᕝᕖᑦ ᑲᒪᒋᔭᐅᑦᓯᐊᖏᓐᓇᕆᐊᖃᕐᑎᓗᒋᑦ. ᐃᑰᑕᕐᒥᒃ ᐊᑐᕐᐸᓯᑎᒃ ᓯᑰᑉ ᐃᑦᔪᓂᖑᓂᒃ ᖃᐅᔨᒐᓯᐊᕐᓯᑎᒃ - ᒪᕐᕿᓕᐊᕿᒍᓗᒻᒧᑦ ᒥᕝᕕᐅᒍᓐᓇᓚᖓᑐᐊᕿᓂ ᓯᑯᒃ ᐃᑦᔪᓂᖃᕆᐊᖃᕐᐸᓚᐅᕐᑐᖅ 23 inches-ᓂᒃ ᐊᒻᒪᓗ ᐃᑎᒐᐃᑦ ᐱᖓᓱᐃᑦ ᒥᑦᓯᑎᓅᖕᖏᑐᖅ ᓯᑯᒃ ᐃᑦᔪᓂᖃᑐᐊᕐᒪᑦ ᒪᕐᕿᓕᒻᒪᕆᒃ 748 ᒥᒍᓐᓇᕕᖃᕐᑎᓗᒍ. ᐅᐱᕐᖓᓴᐅᓕᕐᒪᑦ ᐃᓚᖓᓂ ᐃᑰᑕᕆᐊᖃᕐᐸᓚᐅᕐᒥᔪᑦ ᐃᒪᕐᒥᒃ ᓯᑰᑉ ᖁᓛᓂ ᐊᐅᔭᕕᓂᕐᒥᒃ ᑯᕕᑎᑦᓯᒐᓯᐊᕐᓯᑎᒃ. ᐅᓪᓗᒥᓕ, ᐊᒥᓱᒻᒪᕆᐅᖏᓐᓇᒥᔪᑦ ᑲᒪᒋᔭᐅᕆᐊᓖᑦ, ᐱᓗᐊᕐᑐᒥᒃ ᐋᓐᓂᐊᕕᒻᒪᕆᖃᕐᑐᓄᑦ ᓄᓇᓕᖕᖓ ᐋᓐᓂᐊᕕᓚᐊᕐᑐᓂᒃ ᑭᒍᑎᓐᓂᐊᑎᓚᐊᕐᑐᓂᒎᓐᓃᑦ ᑕᓯᐅᔭᕐᔭᐊᒥᐅᓂᒃ ᑎᑭᑕᐅᕙᒃᑲᒥᒃ. ᐳᕕᕐᓂᑐᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᓐᓄᑦ ᒪᕐᕿᓕᒻᒪᕆᓐᓄᑦ ᓯᑲᑦᑐᔭᐅᓂᕐᓴᖁᑎᖏᓐᓄᑦ ᑕᕐᕋᒦᓐᓂᐸᐅᔪᖅ ᑎᑭᑦᑕᑕᐅᑦᓯᓂ, ᐊᐅᓚᕝᕕᑦᑐᓄᑦ ᒪᓐᑐᕆᐊᒥᑦ ᐳᕕᕐᓂᑐᒧᓪᓗ.

ᐊᐅᓪᓚᓈᕋᑖᕐᑎᓗᒍ ᒪᕐᕿᓕᒻᒪᕆᒃ ᓯᑲᑦᑐᔭᐅᓂᕐᓴᖅ, ᒪᕐᕿᓕᐊᕿᒍᓗᒃ ᒥᔫᖅ ᐃᖃᓗᐱᓂᒃ ᑕᑦᑕᑦᓯᓂ. ᓵᑕᕐᑕᐅᓯᓂ ᐃᖃᓗᓐᓂᐊᕕᒻᒥᑦ ᐃᖃᓗᑉᐱᒃᑎᑦᓯᕙᑦᑐᖅ ᐱᑦᓯᑑᖅ, ᓇᒻᒥᓂᖁᑎᒋᓯᓂᐅᑉ ᑮᓇᐅᔭᓕᐅᕋᓯᐊᕝᕕᖓᓂᒃ ᖃᓕᖑᑉ ᑐᑲᓚᐅᑉ, ᓂᐅᕐᕿᑎᖃᕐᐸᑦᑐᖅ ᐃᖃᓗᓯᐊᒪᓇᐊᓗᓐᓂᒃ ᖁᐊᖑᑎᓪᓗᒋᑦ ᐱᑦᓯᐅᑎᓪᓗᒋᓪᓘᓐᓃᑦ, ᐊᒻᒪᓗ ᐃᓚᖓᓂ, ᐅᓪᓗᒥᐅᓚᕐᑐᑦ ᓄᑖᓪᒪᓇᐊᓘᑎᓪᓗᒋᑦ. ᖃᖓᑦᑕᔫᑉ ᐃᓗᐊᒍᑦ ᐃᑦᔪᔪᑦᓯᓂ ᕿᓪᓚᕿᐊᑦᓴᔭᒥᒃ ᐱᑕᑦᓯᔭᐅᓯᒪᓰᖅ ᓴᓗᒪᐃᓐᓇᑎᑦᓯᒐᓯᐊᒍᑦ ᐱᐊᑦᑐᔫᒻᒪᓇᐊᓗᑦᓯᑎᒃ ᐅᓯᔭᐅᔪᓂᒃ. ᐃᖃᓗᐃᑦ ᑕᐃᒪ ᒪᑐᔭᐅᓯᒪᓂᐊᓕᕐᒪᑕ ᕿᓪᓚᕿᐊᑦᓴᔭᒧᑦ, ᖃᓪᓗᓈᕐᑕᔭᐅᑦᓯᓂ ᓄᓗᐊᖑᔭᕐᓄᑦ ᐃᒍᔭᐅᓯᒪᑦᓯᑎᒃ, ᑕᐃᒪ ᐃᖃᓗᑉᐋᑦ ᐃᓚᖏᓐᓂᒃ ᐅᖁᒪᐃᓪᓗᑕᖅᑲᓂᐊᓕᕐᒥᒪᒥᒃ ᖃᖓᒍᑦ ᓄᓗᐊᑦ. ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᓄᐃᑕᑎᑦᓯᓚᓇᑦᓯᒪᓕᕐᑐᑦ, ᐋ'!, ᐃᖃᓗᐃᑦ ᖃᖓᑕᒍᓐᓇᐳᑦ! ᓱᓇᑐᐃᓐᓇᓕᒫᑎᑐᑦ ᐅᕝᕙᓘᓐᓃᑦ ᑭᓇᑐᐃᓐᓇᓕᒫᑎᑐᑦ ᐊᐅᓚᒍᑎᖃᕆᐊᖃᕐᒪᑕ ᓄᓇᕕᒻᒦᑐᑦ, ᖃᖓᑦᑕᑐᐃᓐᓇᕋᑕᓚᖓᑦᓯᑎᒃ. ᑕᐃᒪᐃᒍᓐᓇᓯᑎᑦᓯᓯᒪᒐᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ, ᐊᐅᓚᒍᓐᓇᓂᖅᑲᑦᓯᐊᕋᒥᒃ ᐅᑭᐅᕐᑕᑐᒥᒃ ᑕᐃᑦᓯᒪᓂᓂᐊᓗᓂᑦ, ᐊᔪᐃᓐᓇᕿᓐᓇᓂᖏᓐᓂᒃ ᓄᐃᑕᑎᑦᓯᒋᐊᓪᓚᑐᐃᓐᓇᖏᓐᓈᑐᑦ ᐊᐅᓚᒍᑎᑦᓴᓂᒃ ᓇᒻᒥᓂᖅ ᖃᖓᑦᑕᔫᖁᑎᓂᓚᒃ ᐊᑐᕐᓯᑎᒃ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖁᑎᖏᓐᓂᒃ.

weather reports throughout the day.

He also recalls the ice landing strip that they needed to maintain. They used an auger to drill holes to measure the ice thickness — 23 inches for the Twin-Otter and at least three feet thick for an HS-748 to land on. In the spring they also would sometimes have to drill holes to drain the water that would accumulate on top from thawing. Today, he says, there are still many tasks to be handled, especially living in a major hospital community which serves medical and dental patients from all along the Hudson Bay coast. Puvirnituq is the most northern stop for Air Inuit's Dash-8, which carries passengers back and forth from Montreal.

ᐃᖃᓗᐃᑦ ᑎᖕᒥᒍᓐᓇᐸᑦ? ᒪᓇᐊᓗᒃ ᑎᖕᒥᒍᓐᓇᒥᔪᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᑎᒍᓗᐊᖕᖑᐊᖅ.
Can fish fly? Of course they can, especially on Air Inuit.

Shortly after the Dash-8 leaves, a Twin-Otter lands with a full load of Arctic charr. The charter is from a fishing camp which provides charr for *Pitsituuq*, a business owned by Qalingo Tukalak, who sells these fabulous fish frozen or smoked, and sometimes, such as today, very fresh. The inside of the plane is lined with tough plastic to create a sanitary container for the slippery payload. The fish are then covered on top by the plastic, held down by nylon netting, and a few other charr are used for weights on top of the net. Air Inuit has demonstrated that, yes, fish can fly! Like nearly anything or anybody else that must be transported within Nunavik, sooner or later they will fly. To make that happen, the Inuit of Nunavik, skilled at travelling in the North for centuries, continue to show competence in the transportation industry through their very own airline, Air Inuit.

ᐃᓪᓘᑉ ᐱᐅᓕᓂᐊᒐᖕᒋᓐᓂᒃ ᐱᔪᒪᔪᖃᕐᐸ???

ᐳᕈᓄ ᐱᓗᑦᓯᒧᑦ

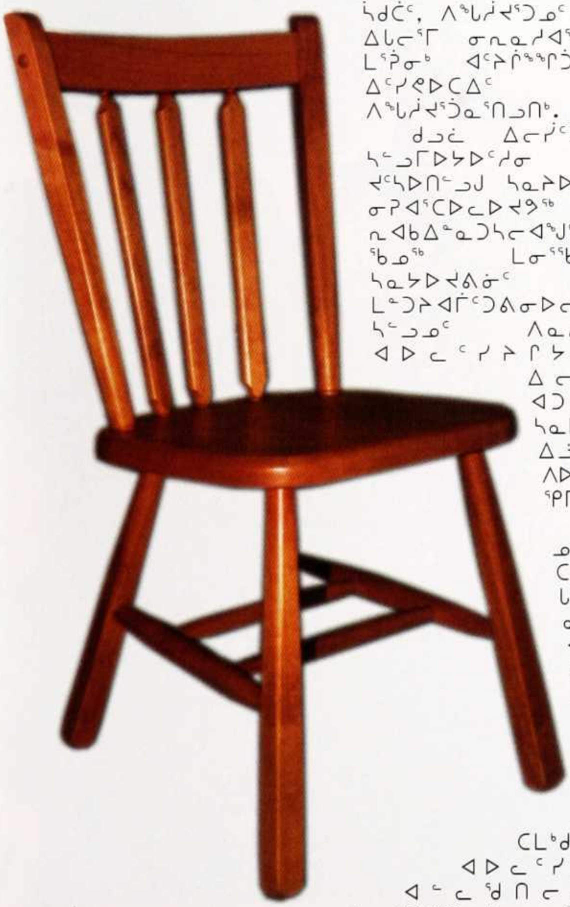
ᐊᑯᓂᑲᓪᓚᒍᓘᓕᕐᑐᖅ ᐅᖃᒍᑎᖃᕐᐸᓕᕐᐳᑦ ᓴᓇᔭᐅᓂᒃᑯᑦ ᐱᓇᓱᒐᑦᓴᓂᒃ ᓄᓇᕕᒻᒥ ᓄᐃᑦᓯᕚᓪᓕᐊᔪᑦᓴᐅᓂᕐᒥᒃ. ᑕᒪᒃᑯᓇᖖᒐ ᐆᑦᑐᕋᕐᑕᐅᕙᑦᑐᓂᑦ ᐆᑦᑐᕋᕐᑕᐅᔭᖃᓕᕆᕋᖅ ᐃᓪᓘᑉ ᐱᐅᓕᓂᐊᒐᑦᓴᖕᒋᓐᓂᒃ ᓴᓇᖃᑦᑕᓂᕐᒥᒃ ᐱᔭᕇᕐᓯᒪᔪᓂᒃ ᐃᓕᐅᕐᖃᑐᐃᓐᓇᕆᐊᓕᓐᓂᓗ, ᑖᒃᑯᐊ ᐱᓇᓱᑦᑕᐅᓕᕐᑐᑦ ᐅᓪᓗᒥ ᓴᓪᓗᓂ. ᑕᒪᓐᓇ ᐱᓇᓱᒐᕐᒥᒃ ᓄᐃᑦᓯᓂᖅ ᐃᓱᒪᑖᕆᔭᐅᔪᕕᓂᖅ ᒫᒃ ᑏ ᑯᐊᑕᒧᑦ, ᐱᖕᒐᔪᖕᒐᓐᓅᑦ ᐊᖕᒐᔪᕐᖄᑉ ᑐᖕᒐᓕᖕᒋᑦᑕ ᒪᑭᕝᕕᑯᓐᓂ, ᑖᓐᓇ ᒫᒃ ᐊᐅᓚᑕᖃᕐᑐᖅ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᐅᑉ ᐱᓇᓱᐊᕐᑕᐅᓂᖕᒐᓂᒃ.

ᐅᓪᓗᒥ ᑕᑯᑦᓴᐅᒪᑕ ᑭᖖᒎᒪᑦᓯᔭᑦ ᐃᓪᓘᑉ ᐱᐅᒃᑯᑎᖕᒋᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓄᑦ ᓂᐅᕕᐊᕆᓗᒋᑦ ᐊᑭᑐᔫᓪᓗᐊᖕᒋᑦᑐᓂᒃ. ᑕᒪᓐᓇᐅᓴᕐᒪᑦ ᒪᓐᓇ ᐱᒋᐊᓪᓚᐸᒻᒥᒪᑦ ᐱᐅᓕᓂᐊᒐᐃᑦ ᓂᐅᕕᐊᖕᒍᒍᓐᓇᑐᑦ ᑯᐊᐸᓐᓂᓗ ᓂᐅᕕᕐᓂᐊᕕᓐᓂᓗ ᐊᒥᓲᖖᒋᑐᐹᓗᓂᖕᒋᑦ ᐊᑭᑐᔫᐹᓗᑦᓯᑎᓪᓗ/ᓇᓕᒎᕌᓗᑦᓯᑎᓪᓗ. ᑕᐃᒪᓕ ᑕᒪᒃᑯᐊ ᓂᐅᕕᐊᖕᒍᓪᓗᐊᕈᓐᓇᖕᒋᓂᑯᒥᓅᑦ ᓄᓇᕕᒻᒥ ᐅᓯᔭᐅᒍᑎᖕᒋᑦ ᐊᑭᖕᒋᓐᓂᒃ ᐅᓄᕐᑎᓯᒋᐊᓪᓚᐸᒻᒥᒪᑕ.

ᑕᒪᑐᒥᖕᒐ ᐱᐅᓕᓂᐊᒐᓕᐅᕐᓂᒥᒃ ᐆᑦᑐᕋᕆᐊᓯᓂᕕᓂᖅ ᓄᐃᑦᓯᒐᓯᐊᕈᑎᐅᓐᓂᖁᖅ ᐱᓇᓱᒐᕐᓂᒃ ᑮᓇᐅᑦᔭᓴᕈᑕᐅᒍᓐᓇᑐᓂᒃ ᐊᑭᑭᓕᒋᐊᕈᑕᐅᒍᓐᓇᓗᑎᓪᓗ/ᓇᓕᑭᓪᓕᔫᒥᒋᐊᕈᑕᐅᒍᓐᓇᖁᓇᓗᑎᓪᓗ ᐅᓯᔭᐅᑎᑦᓯᒍᑎᓅᑦ. ᓄᓇᕕᒻᒥ ᓴᓇᔭᐅᔪᑦ ᐃᓕᐅᕐᖃᑐᐃᓐᓇᓯᑦᓴᔭᐅᒍᒫᕐᓂᐊᑐᑦ ᐃᑦᓯᕕᓐᓂ ᐴᕐᑐᓯᒪᓗᑎᒃ ᐊᐅᓪᓚᑎᑕᐅᖃᑦᑕᑎᓪᓗᒋᑦ ᒥᑭᔫᒐᓯᐊᕐᑐᓂᒃ ᐴᖃᕐᓗᑎᒃ. ᑕᒪᑐᒥᖕᒐ ᐱᐅᓕᓂᐊᒐᓕᐅᕐᓂᒥᒃ ᐆᑦᑐᕋᕆᐅᕈᑎᐅᓚᐅᔭᕋᑦ ᐱᔭᕆᐊᑐᔫᖖᒋᓂᖕᒐᓂᒃ ᐊᑭᑐᔫᐊᓗᑐᐃᓐᓇᐅᖕᒋᑦᑑᒍᓐᓇᓂᖕᒋᓪᓗ ᓄᐃᑕᑎᑦᓯᒍᑎᐅᑦᓯᑎᒃ ᐃᒪᐃᑦᑐᐃᑦ ᓴᓇᔭᐅᖃᑦᑕᓯᓚᐅᔭᔪᑦ ᐃᓪᓖ ᒪᕐᕈᑕᖃᕈᓐᓇᑐᓂᑦ ᐊᖕᒋᓂᕐᓴᐅᒪᔪᑦ, ᐊᒧᔭᕐᑐᐃᑦ ᐊᓐᓄᕌᖃᐅᑎᐅᑦᓯᑎᒃ, ᐳᓛᕐᕕᒥ ᐳᒃᑭᑑᑦᓯᑎᒃ ᓵᖕᒍᔫᑦ, ᖁᓕᓅᑦ ᐃᓚᒌᓅᑦ ᓂᕆᓇᓯᕝᕕᓴᔭᐃᑦ ᓵᑯᑖᑦ, ᐱᖕᒐᓱᔭᕐᑐᓅᑦ ᓈᒻᒪᑐᓕᐊᕆᒪᔭᑦ ᐃᒐᓕᕐᒥ ᓂᕆᓇᓯᐊᕐᕕᑦ ᓵᑦ ᐊᒻᒪᓗ ᒪᕐᕈᓂᒃ ᐊᑦᔨᖖᒋᑑᓐᓂᒃ ᓴᓇᒻᒪᑖᑦ ᐃᑦᓯᕙᐅᑕᐃᑦ ᐱᔭᐅᒍᓐᓇᑐᑦ ᐱᖕᒐᓱᔭᕐᑑᓇᕐᑎᓗᑎᒃ.

ᑯᓗᓛ ᐃᓕᓰᑦᑐᖅ ᑰᒃᔪᐊᒥᐅᖅ ᓴᓪᓗᒥᐅᔭᐅᑦᓯᓂ ᐱᒋᐅᕐᓴᑎᑕᐅᔪᑦᓴᐅᑎᓪᓗᒍ ᓴᓇᔭᐅᓂᕐᒥᒃ ᑕᒪᒃᑯᓂᖕᒐ ᓂᕈᐊᕐᑕᐅᓚᐅᔭᕋᖅ ᐃᓕᓐᓂᐊᕆᐊᑲᐃᓐᓇᑐᓴᓕᐊᖕᒍᑦᓯᓂ ᒪᓐᑐᔭᐊᒧᑦ ᓴᓇᔭᐅᔭᕕᓃᑦ ᐃᓕᑦᓯᒋᐊᑦᑐᓯᓂ. ᒪᓐᑐᔭᐊᒥᑦᑐᕕᓂᐅᓕᕐᓯᓂ ᑯᓗᓛᖅ ᓴᓪᓗᓅᑦ ᐱᓇᓱᒋᐊᑦᑐᓯᓚᐅᔭᔪᖅ ᐊᐅᓚᑦᓯᔮᕆᔭᐅᒋᐊᕐᑐᓯᓂ ᐃᓕᐅᕐᖃᐃᔪᓄᑦ ᐊᑐᐃᓐᓇᕈᐃᔪᓄᓪᓗ ᓴᓇᒪᓕᕐᑐᓂᒃ. ᐃᓄᐃᑦ ᐃᓲᓐᓇᑎᒃ ᑕᑯᔭᕐᑐᑦ ᐱᐅᑦᓴᑐᒻᒪᕆᐊᓘᓚᐅᔭᕋᑦ ᕿᒥᕐᕈᑕᒥᓂᒃ.

ᓴᓪᓗᓂ ᖃᕐᖃᓕᒃ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᑯᑦ ᑕᒪᒃᑯᓂᖕᒐ ᐱᓇᓱᒐᑦᓴᑖᖕᒍᕐᖃᒥᐅᔭᓂᒃ ᓇᒻᒥᓂᕆᓗᒋᑦ ᐊᐅᓚᑦᓯᔮᐅᓚᖕᒐᔪᑦ. ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕈᕐᐸᓕᐊᑎᑦᓯᓂᕐᒧᑦ ᑲᑎᒪᔨᒃᑯᖕᒋᑦ ᐱᑕᖃᕐᑎᓯᕓᑦᑐᑦ ᑲᔪᓯᓂᐊᕐᓯᑎᓪᓗ ᐱᑕᖃᕐᑎᓯᒍᑎᒥᓂᒃ ᑕᒪᒃᑯᐊ ᐱᓇᓱᑦᑕᐅᔪᑦ ᐊᐅᓚᑦᓯᓂᓕᕆᓂᕐᑎᒍᑦ ᐊᓪᓚᖁᑎᓕᕆᒍᑎᑎᒍᓪᓗ ᐱᓇᓱᑦᑎᖕᒋᓐᓂᒃ. ᑕᒪᓐᓇ ᐱᓇᓱᒐᑦᓴᑖᖕᒍᕐᖃᒥᐅᔪᖅ ᐃᖕᒋᕐᖁᓯᑦᓯᐊᓚᕆᓛᕐᑐᓴᐅᕋᖅ ᓯᑉᑎᒻᐱᕆ 1998-ᖕᒍᓕᕐᐸᑦ. ᑕᐃᒪᓕ ᐱᓇᓱᑦᑕᐅᔭᓂᒃ ᓄᓇᓖᑦ ᐊᓯᖕᒋᓐᓄᑦ ᐊᐅᓪᓚᑎᑦᓯᖃᑦᑕᓂᖅ ᓂᐅᕕᐊᑦᓴᐅᓕᕐᑎᓗᒋᑦ ᐅᖃᒍᑕᐅᖃᑦᑕᓯᒪᓕᕆᕐᐳᖅ ᑕᒪᒃᑯᐊ ᐱᐅᓕᓂᐊᒐᐃᑦ ᖃᖕᒐᑦᑕᔫᑎᒍᑦ/ᑎᒻᒥᔫᑎᒍᑦ ᐃᑦᓯᕕᑦᑕᑎᑎᒍᑦ ᐊᐅᓪᓚᑎᑕᐅᖃᑦᑕᓛᕐᑎᓗᒋᑦ ᐅᓯᔭᐅᑎᖕᒋᑦ ᐊᑭᑭᓕᒋᐊᕐᓯᒪᓗᑎᒃ ᓯᕋᓂᕆᔭᐅᑎᓪᓗᒍ.

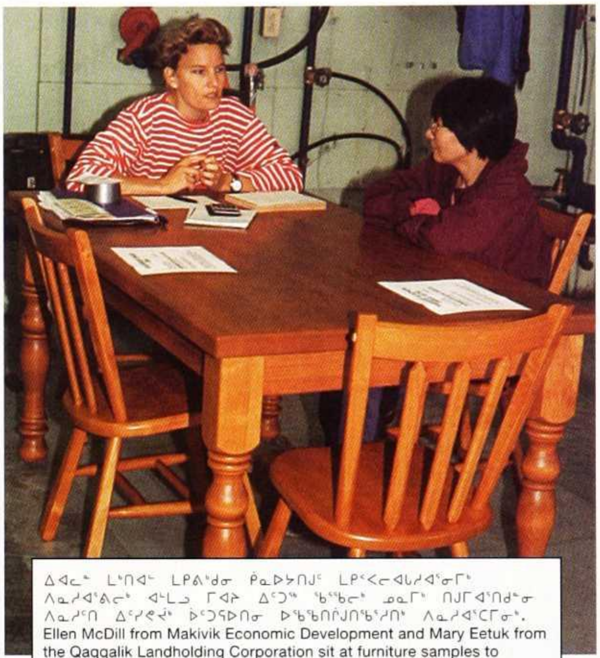


Furniture Anyone???

By Bruno Pilozzi

For quite some time there has been discussion to increase the activity in the manufacturing sector of the Nunavik economy. The latest in these efforts is a household furniture, assembly and finishing operation in Salluit. This initiative has been the brainchild of Mark T. Gordon, Third Vice-President of Makivik, responsible for Economic Development.

There is a definite need for more variety of household furniture, obtainable by Nunavik residents at more affordable prices. In addition to the very limited furniture selection in the local Co-op and Northern stores are the very high prices for these items. Because of the limited market in Nunavik, transportation makes up a large part of the retail price.



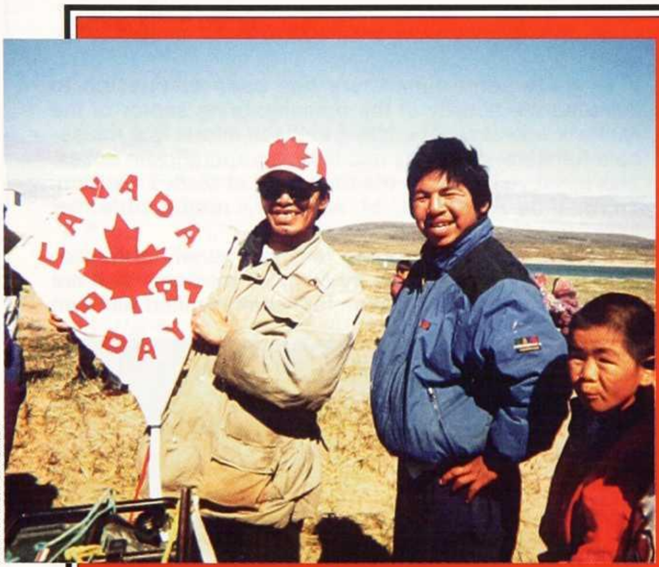
MAKIVIK ECONOMIC DEVELOPMENT

ᐃᐊᓚᓐ ᒪᒃᑎᐊᒻ ᒪᑭᕕᒃᑯᓂ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑉᐸᓕᐊᒐᓱᐊᕐᓂᒥᒃ ᐱᓇᓱᐊᕐᕕᓕᒃ ᐊᒻᒪᓗ ᒥᐊᔨ ᐃᑦᑐᒃ ᖃᕐᖃᓕᒃ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᑯᓐᓂ ᐱᓇᓱᑦᑎ ᐃᑦᓯᕙᓖᑦ ᐆᑦᑐᕋᐅᑎᓂ ᐅᖃᖃᑎᒌᒍᑎᖃᕐᓯᑎᒃ ᐱᓇᓱᐊᕐᑕᒥᓂᒃ.
Ellen McDill from Makivik Economic Development and Mary Eetuk from the Qaqqalik Landholding Corporation sit at furniture samples to discuss the project.

The concept for the pilot operation in furniture assembly was to create local jobs and reduce the cost of transporting furniture. The materials imported to Nunavik would be unfinished basic components, shipped in compact boxes, utilizing a fraction of the packaging required for a finished unit. For the initial pilot operation a sample selection of furniture was chosen to demonstrate the quality, pricing structure, and ease of assembly. The selection included a queen-size bed, a dresser, a coffee table, a 10-person dining table, a six-person kitchen table and two styles of chairs that come in sets of six.

Kululak Ilisituk, a Kuujjuaq resident who originally came from Salluit, was chosen to be trained in a brief furniture finishing course in Montreal. Kululak then went to Salluit and was responsible for the actual assembly and finishing of the sample units. The reactions from everyone who examined the samples were extremely positive.

The Qarqalik Landholding Corporation of Salluit will own and operate this new business venture. The Kativik Regional Development Council has provided, and shall continue to provide, the Qarqalik workers with management and bookkeeping assistance. Full commercial operations are expected to begin in September, 1998. Already discussions have begun regarding the possibility of supplying furniture to the communities south of Salluit where the units could be transported there on Air Inuit's back-haul flights at reduced cargo rates.


CANADA
DAY
'97

MARTHA INUKPUK-IQALUK

1

STEPHEN HENDRIE

2

MIGHTY DUCKS OF ANAHEIM
XX EXTRA

BOB MESHER

3

ᑲᓇᑕ ᓇᓪᓕᐅᓂᕐᓯᐅᑕᐅᑎᓪᓗᒍ, 1997-ᒥ ᐊᔾᔨᖑᐊᑦ

Canada Day 1997 in pictures

#1: ᑖᓐᓇ ᖃᖓᑕᑎᒐᖕᖑᐊᖅ ᖃᖓᑕᔪᑦᓴᓕᐊᕕᓂᖅ ᐃᓄᑦᔪᐊᒥ. #2: ᐋᑐᕚᒥ, ᓄᓇᖃᖅᖄᓯᒪᔪᐃᑦ ᑲᓇᑕᒥᐅᑦ ᑕᑯᑦᓴᐅᓂᖃᕐᑐᖅ ᑲᓇᑕᒥᐅᓕᒫᓄᑦ. #3-ᒥᑦ #6-ᒧᑦ: ᐳᕕᕐᓂᑐᒥ ᓇᐅᑐᐃᓐᓇᓕᒫᑦ ᑲᓇᑕ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑕᐅᑎᓪᓗᒍ ᓇᓪᓕᐅᓂᕐᓯᐅᕆᐊᕐᑐᓯᒪᔪᑦ ᓄᓇᓕᒻᒥᓂ. ᐊᓕᐊᓇᕐᑐᒪᓇᐅᓚᐅᔪᑦ ᐃᔪᕿᑕᕐᓇᑑᑦᓯᑎᓪᓗ ᑲᓇᑕ 130-ᓂᒃ ᐊᕐᖀᒍᕐᑖᑎᓪᓗᒍ. #7 ᐊᒻᒪ #8: ᐊᑕᓂᐊᓗᒃ ᐃᓕᓴᐱ ᐋᑐᕚᒥᐅᓚᐅᔪᒻᒥᔪᖅ ᓇᓪᓕᐅᓂᕐᓯᐅᓂᖅᑎᓗᒍ.

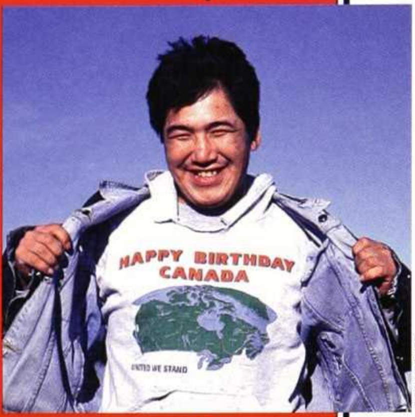
#1: This special kite was made for flight over Inukjuak. #2: In Ottawa, Aboriginal Canadians perform for the country. #3 to #6: In Puvirnituq everyone came out to celebrate Canada Day as a community. There was lots of fun and laughter during the country's 130th birthday. #7 and #8: Queen Elizabeth was in Ottawa for the national celebrations.

STEPHEN HENDRIE

8

BOB MESHER

4



BOB MESHER

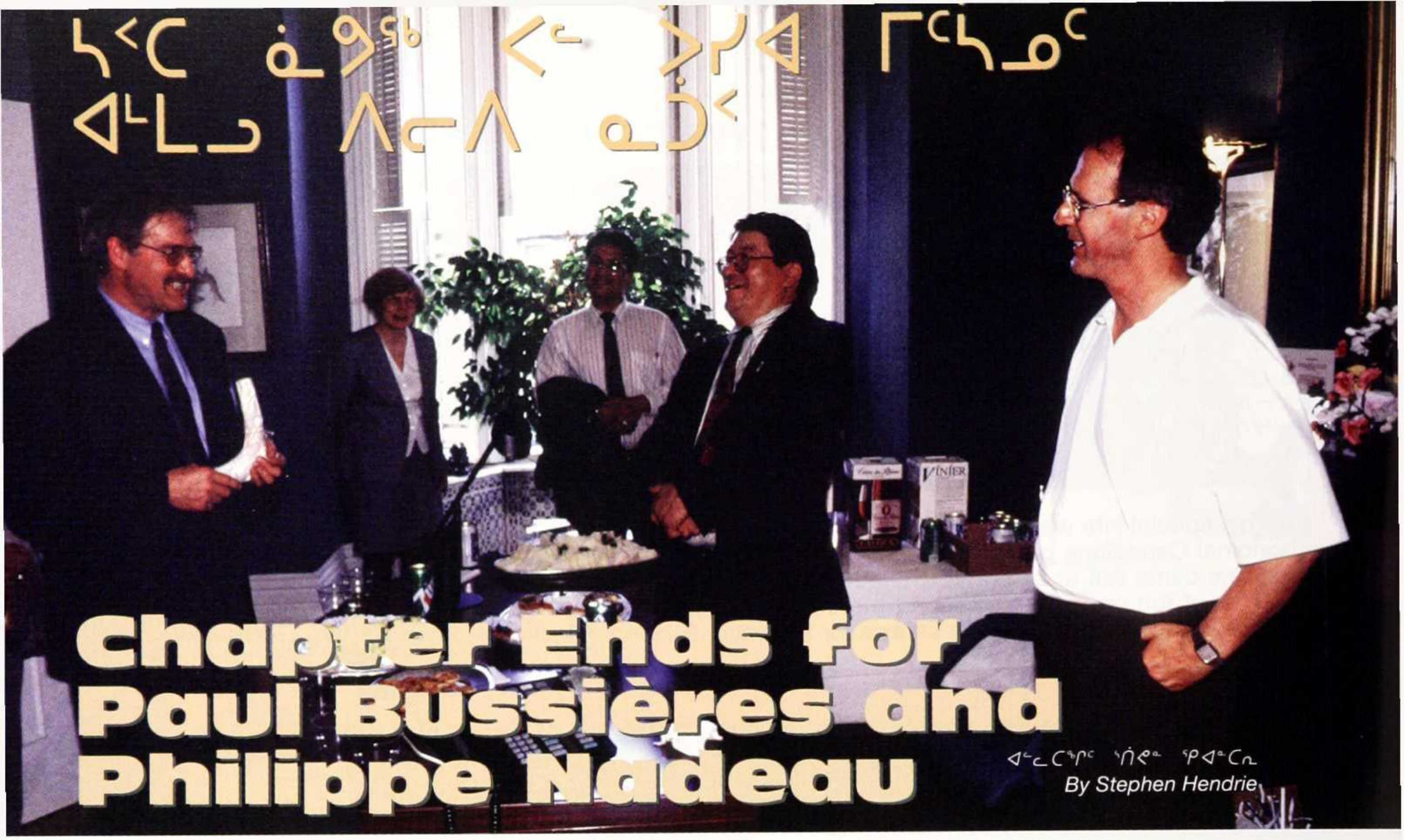
5

STEPHEN HENDRIE

7

CANADA
DAY
1997
BOB MESHER

6



ᓴᑉᑕ ᓈᖁᖅ ᐸᓪ ᐴᓯᐊ ᒥᑦᓴᓄᑦ ᐊᒻᒪᓗ ᐱᓕᐱ ᓇᑑᑉ

Chapter Ends for Paul Bussières and Philippe Nadeau

ᐊᓪᓚᑕᖅᑎᑦ ᔅᑏᕙᓐ ᖅᑭᐊᓐᑕᕆ

By Stephen Hendrie

ᓯᑕᒪᖕᑲᓐᓂ ᔫᓂ 19, 1997-ᒥ ᑖᓐᓇ ᐅᓪᓗᖅ ᐱᒻᒪᕆᐅᓚᐅᔪᖁᖅ ᒪᕐᕉᓄᑦ ᐃᓅᓐᓄᑦ ᐃᓚᖏᓐᓄᓗ ᐱᑦᓯᐊᓯᒪᔫᓐᓄᑦ ᐱᓇᓱᐊᕈᑦᔭᓱᑎᒃ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ. ᑕᐃᑲᓂ ᐅᓪᓗᒥ ᐸᓪ ᐴᓯᐊ ᐊᒻᒪᓗ ᐱᓕᐱ ᓇᑑ ᑕᒪᕐᒥᒃ ᓇᓗᓇᐃᒃᑯᓰᓚᐅᔫᒃ ᑲᑎᑐᑎᐅᑦᓱᑎᒃ ᑭᒡᒐᑐᕐᑎᓄᑦ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐊᕐᕌᒍᓂᒃ ᐊᒥᓱᓂᒃ ᐱᒍᑦᔭᒍᑎᕕᓂᕐᒥᓄᑦ.

ᓇᓪᓚᐅᓂᕐᓯᐅᑐᑎᐅᑦᓱᑎᒃ ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᕕᖕᒐᓂ ᑯᐸᐃᒃ ᓯᑎᒥ ᐸᓪ ᐊᒻᒪᓗ ᐱᓕᐱ ᐃᓚᖃᕐᓱᑎᒃ ᐊᕐᓈᒥᓂᒃ ᐱᓇᓱᐊᖃᑎᒥᓂᓪᓗ ᓇᑯᕐᕆᑕᐅᓚᐅᔫᒃ ᐊᐃᑦᑑᓯᐊᕐᓱᑎᓪᓗ.

ᐸᓪ ᐴᓯᐊ ᐱᑦᓯᐊᒍᓐᓇᓱᓂ ᐱᒐᓱᐊᑦᑕᒥᓂᒃ ᐱᑦᓯᐊᑕᐅᑦᓱᓂ ᐃᓄᒃᓯᐊᖑᕕᐅᑦᓱᓂ. ᐊᐃᑦᑐᑕᐅᑦᓱᓂ ᓴᓇᐅᒐᕐᓯᒪᔦᒥᒃ ᐊᒻᒪᓗ ᖃᖕᒐᑦᑕᐅᑎᒥᒃ ᐊᕐᓇᖕᒐᓄᓪᓗ ᒪᑕᓕᓐᒧᑦ ᕚᖕᑯᕙᓕᐊᕈᑎᑦᓴᒥᒃ. ᐸᓪ ᐱᓇᓱᐊᕐᓯᒪᔪᖅ ᐊᖅᑯᑎᐅᑦᓱᓂ ᑯᐸᐃᒃ ᓯᑎᒦᑦᓱᓂ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓄᑦ ᐊᒻᒪᓗ ᒪᑭᕝᕕᑯᓐᓄᑦ ᐊᕐᕌᒍᓂᒃ 22-ᓂᒃ.

ᐱᓕᐱ ᓇᑑ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓂ ᐱᓇᓱᐊᓕᕐᓱᓂ ᐊᕐᕌᒍᓂᒃ 25-ᓂᒃ ᓄᖅᑲᒥᑎᓪᓗᒍ. ᐱᓇᓱᐊᒍᑦᔭᕙᑦᓱᓂ ᑯᐸᐃᒃᑯᑦ ᐃᓄᓕᕆᔭᒃᑯᖏᓐᓂ. ᐊᐃᑦᑑᓯᐊᑖᓱᓂ ᑐᒃᑑᑉ ᓇᑦᔪᖕᒐᓂᒃ ᓴᓇᖕᖑᐊᓯᒪᔪᒥᒃ, ᓴᓇᔭᕕᓂᕐᒥᒃ ᐱᑕ ᒧᐊᑲᒧᑦ ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᐅᒧᑦ.

ᐃᓘᓐᓇᑎᒃ ᒪᑭᕝᕕᐅᑉ ᐳᖅᑐᓂᖅᓴᖅᑎᑦ ᐊᐃᓯᒪᔭᕕᓃᑦ ᑲᑎᒪᔭᕕᓂᐅᑎᓪᓗᒋᑦ ᖁᓖᓂ ᑲᑎᒪᕕᒻᒥ. ᑭᒡᒐᑐᕐᑏᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᓐᓄᑦ ᐊᐃᓯᒪᓐᓂᒥᔦᑦ ᑲᑎᒪᖅᑲᑕᐅᓐᓂᕋᒥᒃ.

4:30-ᒥ ᐊᑦᔭᕇᖕᖏᑐᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓂᑦ ᐱᓯᒪᔦᑦ ᐱᓇᓱᐊᕈᑦᔭᓯᒪᑦᓱᑎᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐃᑎᕐᐸᓕᐊᓕᓚᐅᔦᑦ. ᐃᓘᓐᓇᒐᓚᑎᒃ ᑯᐸᐃᒃᑯᑦ ᐃᓄᓕᕆᔭᒃᑯᖏᓐᓂᑦ ᐱᓯᒪᑦᓱᑎᒃ. ᖃᓂᑕᖅᑲᑦᓯᐊᓱᑎᒃ ᑕᒪᐃᓐᓂᒃ ᐸᓪᒥᓪᓗ (ᐱᓇᓱᐊᖅᑎᖅᑲᕆᐊᖕᒐᓗᕕᓂᕐᒥᒃ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓂᒃ) ᐊᒻᒪᓗ ᐱᓕᐱᒥᒃ.

ᔫᓂ 19-ᒥ ᑲᑎᒍᑎᕕᓂᐅᑦᓱᑎᒃ ᑯᐸᐃᒃ ᓯᑎᒥ, ᑕᒪᕐᒥᒃ ᐊᖑᑏᒃ ᐊᐱᕐᓱᑕᐅᓚᐅᔫᒃ ᒪᑭᕝᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᓐᓄᑦ. ᓇᓗᓇᑭᓐᓇᐃᓚᐅᔪᖅ ᑖᒃᑯᐊ ᐸᓪᓗ ᐱᓕᐱᓗ ᐅᖅᑲᖅᑎᕕᓂᕆᑦᓯᒥᒃ ᐃᓄᓐᓂᒃ ᐱᒍᑦᔭᓂᐅᑉᑐᕕᓂᖅ ᐃᓯᓕᓯᒪᓕᕆᐊᖕᒐ. ᑕᕐᕋᒥ ᐱᓇᓱᐊᓯᒥᐊᖕᖓᓂᕋᒥᒃ ᐊᖏᖅᑲᑎᒦᓐᓂᖅᑲᓚᐅᕐᑎᓇᒍ ᔮᐃᒥᔅ ᐸᐃᒥ ᓴᐃᓂᕐᑕᐅᓚᐅᕐᑎᓇᒍ ᑯᐸᐃᒃ ᓯᑎᒧᑦ ᑎᑭᑐᐃᓐᓇᕋᑕᕐᓱᑎᒃ. ᒪᑭᕝᕕᒃ ᐃᓄᐃᓪᓗ ᑎᒥᖁᑎᖏᑦ ᐊᓪᓚᓯᒪᔦᑦ ᐊᖏᖅᑲᑎᒦᓐᓂᒥ ᐱᕈᕐᔦᒥᑐᐊᕐᒪᑕ.

ᐸᓪ ᐴᓯᐊ ᐊᕐᓇᖕᒐᓗ ᒪᑕᓕᓐ ᓴᓪᓗᓃᓚᓚᐅᕐᓯᒪᔫᒃ 1971ᒥ. ᐃᓕᓐᓂᐊᑐᕕᓂᐅᑦᓱᓂ ᐱᕐᑯᔭᕐᒥᒃ ᐃᓕᓐᓂᐊᕕᕐᔦᐊᖕᒐᓂ ᓚᕙᓪ

Thursday, June 19th, 1997, was an important day in the lives of two men and their families who had dedicated a great part of their professional carreers working for the Inuit of Nunavik. It was on that day that Paul Bussières and Philippe Nadeau both marked personal milestones when they were honoured by representatives of the Inuit of Nunavik for their years of service.

At an informal ceremony held at the Makivik office in Quebec City, Paul and Philippe, in the company of their wives and co-workers were honoured with words of sincere gratitude, and invaluable symbolic gifts.

Paul Bussières, characteristically modest in his accomplishments, received the honour with great humility. He was given a soapstone carving, as well as a trip to Vancouver for him and his wife Madeleine. Paul has worked as the Quebec City liaison between Makivik and the Quebec government for 22 years.

Philippe Nadeau, meanwhile, retired from the Quebec government after working for 25 years. He worked for the Sécretariat aux affaires autochtones (SAA). His gift was a carving, made from caribou antler by Peter Morgan of Kangiqsualujjuaq.

All of the Makivik executives were present at the event, which took place following a day of meetings in the upstairs conference room. Representatives of the Kativik Regional Government (KRG) were also there for the occasion, as a joint Makivik/KRG meeting had taken place that day.

At 4:30, guests from various Quebec government departments, who have dealings with Nunavik, began arriving. Most were from SAA. In many ways they were close to both Paul (whose early career was working for the Quebec government) and Philippe.

Following the event on June 19th in Quebec City, both men were interviewed by *Makivik News*. It became

ᐸᓪ ᐅᖃᓚᐅᕐᑐᖅ ᓂᕈᐊᕐᑕᕕᓂᕐᒥᓂᒃ ᑕᕐᕿᓕᐊᒍᒪᑦᓱᓂ. "ᖃᐅᔨᒪᓚᐅᕐᓯᒪᒐᒐ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᒥᒃ ᐱᓇᓱᒐᑦᓴᒧᑦ ᐊᖏᕈᑎᖃᕐᓯᒪᔪᒥᒃ ᐊᖓᔪᕐᖃᒧ ᐱᕕᑦᓴᐅᔪᓄᑦ ᑕᐃᑦᓱᒪᓂ. ᖃᐅᔨᒐᓱᐊᕆᐊᖃᓚᐅᕐᓯᒪᔪᖅ ᐱᖁᔭᐃᑦ ᐱᑦᔪᑎᖏᓐᓂᒃ ᐃᒪᐃᑦ ᒥᑦᓴᓄᑦ." ᖃᐅᔨᓴᓈᕐᑐᕕᓂᐅᑦᓱᑎᒃ, ᐸᓪ ᐱᓇᓱᑦᑎᑖᕆᔭᐅᓕᕐᑐᕕᓂᖅ ᐊᖓᔪᕐᖃᒧᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓂ. ᑕᐃᑦᓱᒪᓂ ᓄᐃᕙᓪᓕᐊᑎᓪᓗᒍ (ᑎᔨᐃᐊᓐᑭᐅ (ᐅᐃᒍᐃᑦ) ᓄᐃᑎᑕᕕᓂᖅ 1963-ᒥ ᐊᒥᓱᓄᑦ ᐃᓄᓐᓄᑦ ᑐᑭᖃᕐᑎᑕᐅᖃᑦᑕᓯᒪᑦᓱᓂ "ᑯᐸᐃᑉ ᓴᓂᐊᓅᕐᑕᐃᓕᒥᑦᓯ"). ᐸᓪ ᐅᖃᕐᓱᓂ ᑲᕙᒪᐃᑦ ᐊᖏᓕᕙᓪᓕᐊᓕᕐᒪᑕ 1970-ᒥᓂᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐹᕐᓯᖓᔭᐅᓕᕐᓱᑎᒃ ᓇᑲᑎᓇᑐᐃᓐᓇᐸᓕᑐᐊᕐᒪᑕ ᑮᓇᐅᔭᕐᑐᕈᑎᓂᒃ.

ᐱᓕᐱ ᓈᑐ ᓴᓇᖕᖑᐊᓯᒪᔪᒥᒃ ᐊᐃᑦᑐᑕᖅ ᒪᑭᕕᐅᑉ ᐊᖓᔪᕐᖄᖓᓄᑦ ᔭᐃᐱᑎ ᓄᖕᖓᒧᑦ ᑯᐸᐃᒃ ᓯᑎᒥ.
Philippe Nadeau receives carving from Makivik President Zebedee Nungak in Quebec City.

ᕆᓂ ᓚᕙᐃᒃ ᐊᖓᔪᕐᖄᖑᓚᐅᕐᓯᒪᔪᖅ ᐱᕕᑦᓴᐅᔪᓄᑦ ᐸᓪ ᓴᓪᓗᓄᑦ ᐱᓇᓱᐊᒋᐊᕐᑐᑎᓪᓗᒍ ᐅᖃᕐᓱᓂ "ᑯᐸᐃᒃ ᐱᔪᑦᓴᐅᔫᕐᕕᖃᓪᒪᓇᓚᐅᔪᖅ ᓄᓇᒥᒃ ᑯᐸᐃᒃᑯᑦ ᓄᓇᖁᑎᖓᐅᓂᕿᕐᑕᐅᔪᒥᒃ. ᓕᕕᐊᒃ ᐊᖓᔪᕐᖄᖑᑦᓱᓂ ᐃᓱᒪᑦᓱᓂᓗ "ᑯᐸᐃᒃ ᓄᐃᔪᑦᓴᐅᒋᐊᖓ ᑕᒫᓂ ᓄᓇᒥ. ᑕᐃᒪᐃᒻᒪᑦ ᓄᐃᑦᓯᓚᕐᑭᔪᕕᓂᖅ ᐅᐃᒍᐃᒃᑯᓂᒃ ᐊᒻᒪᓗ ᑖᓐᓇ ᐱᓇᓱᑦᑎᑖᕐᑐᕕᓂᐅᑦᓱᓂ ᐆᑦᑑᑎᒋᓗᒍ ᐅᕆᓐᓂᒃ ᐱᓇᓱᐊᒋᐊᕐᑐᑎᑦᓯᓱᓂ ᑕᑉᐸᐅᖓ ᓄᓇᒧᑦ ᐱᔪᑦᓴᓇᓕᕐᑕᖏᑦ ᑭᓪᓕᑖᕐᑯᒧᑦ ᓄᑦᑎᒥᐊᖃᕐᓂᒪᑕ ᑲᕙᒪᑐᖃᒃᑯᑦ ᑯᐸᐃᒃᑯᓄᑦ." ᑲᕙᒪᑐᖃᒃᑯᑦ ᐆᑦᑑᑎᒋᓗᒋᑦ ᑲᒪᓐᓂᒪᑕ ᐃᑲᔪᕐᑕᐅᒍᑎᓂᒃ ᑮᓇᐅᔭᓂᒃ ᐊᑭᓕᕐᑐᐃᓱᑎᒃ ᑖᒃᑯᐊ ᐅᐃᒍᐃᒃᑯᑦ ᑲᒪᒋᖕᒑᓯᔭᕕᓂᖏᑦ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐳᓖᓯᖃᕐᓂᖅ RCM-ᑯᓂᑦ ᑯᐸᐃᒃᑯᑦ ᐳᓖᓯᖏᓐᓅᓚᐅᔪᒻᒪᑕ ᓄᓇᕕᒻᒥ ᑕᐃᒪᐃᑦᑑᒪᑦ ᑕᐃᒪ ᑯᐸᐃᒃᑯᓂᑦ (ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐳᓖᓯᖏᐅᓂᐊᓕᕐᒥᒪᑕ).

ᑕᐃᑦᓱᒪᓂ ᐅᐃᒍᐃᒃᑯᑦ ᐱᓇᓱᑦᑎᖏᑦ ᐸᓪ ᐅᖃᕐᑕᖓᑎᑐᑦ "ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓ ᓄᐃᑎᑦᓯᓚᓇᒐᓱᐊᓚᐅᔪᒻᒪᑦ ᑲᒪᒋᓯᑦᓱᒥᓪᓗ ᑐᓴᕈᑎᓕᕆᓂᑦ." ᒫᑕᓕᓐ ᐃᓕᓴᐃᔨᐅᑎᓪᓗᒍ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐃᓕᓐᓂᐊᕕᖓᓂ. ᑖᒃᑯᐊᑕᒐ ᐱᔭᑦᓴᓕᓇᕕᓂᖏᑦ. ᖃᓪᓗᓈᑐᒥᒃ ᓴᓪᓗᓂ ᐊᓯᖏᓐᓂᒃ ᐱᔭᑦᓴᖃᕐᓱᑎᒃ ᐊᑦᑐᐊᔪᓂᒃ ᐱᓇᓱᒐᖏᓐᓄᑦ ᐊᓪᓛᑦ ᐊᑦᔨᐅᖏᑦᑐᓂᒃ. ᐸᓪ ᐊᐅᓚᔨᔪᖅ ᐋᓐᓂᐊᓂᓕᕆᔨᓂᒃ ᐃᑲᔪᕆᐊᖃᕐᓱᓂ ᐆᑦᑑᑎᒋᑦᓱᒍ ᐅᖃᔨᐅᒥᐊᖃᕐᓱᓂ ᐋᓐᓂᐊᔪᑉ ᒥᑦᓴᓄᑦ ᓴᓪᓗᓂᑦ ᐃᖃᓗᓐᓄᑦ ᐅᖃᒍᑎᒃᑯᑦ ᐊᑕᐃᓚᒥᐊᓕᒃᑯᑦ.

ᐱᓕᐱ ᓈᑐ ᐊᕐᓇᖓᓗ ᒥᓯᐊ ᑕᐃᒫᑦᓴᐃᓇᓚᑐᐃᓐᓇᖅ ᐊᑑᑎᓯᒪᔫᒃ. ᒥᔅᑕ ᓈᑐ ᐱᓇᓱᐊᕐᒥᓱᓂ ᐅᐃᒍᐃᒃᑯᓂ ᑭᓯᐊᓂᓕ ᐃᕗᔨᕕᒻᒥᐅᖑᑦᓱᓂ. ᑖᕗᖓ ᑎᑭᑦᑐᕕᓂᖅ ᐊᐃᕆᓕ 1971-ᒥ. ᐊᐅᓚᔨᒥᐊᒥᒃ ᐅᖃᓚᐅᕐᑐᖅ ᓄᓇᓕᖓ ᐱᐅᓯᑐᖃᕐᒥᓂᒃ ᐊᑐᕐᑐᒪᓇᐅᖏᓐᓇᑐᕕᓂᐅᒥᐊᖓ. ᐃᓄᖃᕐᓱᓂ 80 ᒥᑦᓵᓂᑦᑐᓂᒃ ᐃᓅᒐᓱᐊᕈᑎᖏᓪᓗ ᓄᐃᑕᓪᓗᓇᑦᑑᓱᑎᒃ.

ᐅᖃᓚᐅᔪᖅ ᐱᓇᓱᒐᖓ ᓴᐳᑦᔨᒪᔨᐅᑦᓱᓂ ᐋᓐᓂᐊᓯᐅᕐᓂᓕᕆᔨᓂᒃ ᐃᓪᓗᖃᕐᑎᓯᓂᕐᒥᓗ ᑲᒪᔨᐅᑦᓱᓂ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓄᑦ ᐊᒻᒪᓗ ᐸᓪ ᐴᓯᐊᑎᑐᑦ ᓴᓪᓗᓂ ᑲᒪᔨᐅᑦᓱᓂ ᐅᖃᓚᐅᑎᒥᒃ. ᒥᓯᐊ ᓯᕗᓪᓕᐹᑦᓯᐊᖑᑦᓱᓂ ᐊᑕᔪᒥᒃ ᐋᓐᓂᐊᓯᐅᕐᑎᕕᓂᖅ ᐃᕗᔨᕕᒻᒥ. ᓈᑐ ᐊᐅᓚᔨᔪᖅ "ᐱᓇᓱᒐᒥᑦᓚᕆᓇᒥᑦ" ᐱᓇᓱᐊᕐᐸᑕᕕᓂᕐᒥᓂᒃ "ᑕᕐᕿᓕᔮᕐᑎᓯᔨᐅᑦᓱᓂ, ᓱᓪᓗᓕᓐᓂᐊᑎᐅᑦᓱᓂ ᐃᑯᒪᐅᑎᓐᓂᐊᑎᐅᑦᓱᓂ ᐊᓪᓚᓯᒪᔪᕐᓂᐊᑎᐅᑦᓱᓂᓗ." ᒥᓯᐊ ᐃᑲᔪᐃᓐᓇᖃᑦᑕᑐᕕᓂᖅ ᐱᐊᕿᕐᑖᓚᓱᐊᕐᑐᓂᒃ ᐃᑲᔪᕐᑕᐅᓱᑎᒃ ᐃᓄᓐᓄᑦ ᐃᓄᒻᒪᕆᓄᑦ. ᑖᒃᑯᐊ ᐱᓇᓱᐊᕐᑕᐅᔫᒍᓕᕐᑐᑦ ᐳᕕᕐᓂᑑᑉ ᐋᓐᓂᐊᕕᖓᓂ ᐅᕙᓘᓐᓃᑦ ᑯᒃᔪᐊᒥ. ᐱᓕᐱ ᐊᑦᓯᑕᐅᒥᐊᖕᖓᑐᕕᓂᖅ "ᔩᓱᓯᐅᕐᖁᑐᒥᒃ" ᐃᓄᓐᓄᑦ ᔩᓱᓯᕐᔫᔭᕐᓂᒪᑦ ᐅᒥᑯᑖᖃᕐᓱᓂ ᐊᐅᐸᕐᑐᓂᒃ ᑕᐃᒪ ᑭᖑᓂᖓᒍᑦ "ᓂᖓᐅᕐᑖᕆ-

clear, after talking with them, that an era has ended in the sense that Paul and Philippe experienced a style of civil service that no longer exists in Nunavik. Their careers began in the North before the James Bay and Northern Quebec Agreement (JBNQA) was signed, and ended in Quebec City, once Makivik and the public institutions outlined in the JBNQA had matured.

Paul Bussières and his wife, Madeleine, found themselves in Salluit in 1971. Following studies in Law at the University of Laval, Paul explains the path he took to go north. "I knew a professor who had a contract with the Ministry of Natural Resources at the time. It was to do a study on the legal issues on the matter of water rights." After the study was over, Paul was hired by the Ministry to work for the Quebec government. It was at the time of the formation of the Direction Generale du Nouveau Québec (DGNQ, created in 1963, referred to by many Inuit at the time as "Don't Go Near Quebec"). Paul explained that governments were expanding in the early seventies, as opposed to now, when government cuts are the order of the day.

René Lévesque was the Minister of Natural Resources when Paul went to work in Salluit. In his words, "Quebec was very interested in occupying what they perceived as Quebec territory. Lévesque was the minister and he felt that Quebec should be present in the region. Therefore he created the DGNQ, which hired people such as myself to go and work in the region to ensure that transfers of jurisdiction took place between the federal government and Quebec." It was the federal government, for example, who handled social payments. The DGNQ took this over in time, as it had done with policing services when the RCMP left the Nunavik region, and the Sûreté de Québec entered the scene (now transferred to the Kativik Regional Police Force).

At the time, the work of the DGNQ agents was, in the words of Paul Bussières, "To ensure the presence of the Quebec government, and to take care of telecommunications." Madelaine, meanwhile, was a teacher at the federal school. Those were the official duties. As one of the few southerners permanently stationed in Salluit, they took on other tasks that were in some cases linked to their duties, and in some cases quite different. Paul recalls his unofficial tasks in assisting in health services, for example, particularly when it came to communicating vital medical information between Salluit and Iqaluit on radio-telephones.

Philippe Nadeau and his wife, Michelle, had a similar experience. Mr. Nadeau also worked for the DGNQ, however he was the agent in Ivujivik. He arrived there in April, 1971. He recalls that the community was still very traditional. There were about 80 people, and the subsistence lifestyle was prevalent.

He says his job was to support the health workers in Ivujivik, maintain housing for teachers and, like Paul Bussières in Salluit, manage telecommunications. Michelle worked as the first permanent nurse in Ivujivik. Nadeau recalls, among his "unofficial" tasks, were "film projectionist, plumber, electrician, and postmaster." Michelle, meanwhile regularly assisted in childbirth, helped by Inuit elders. These are now tasks done at the regional hospitals in Puvirnituq or Kuujjuaq.

Philippe was first named "Jesusie Oqquutuq" by the Inuit because he looked a bit like Jesus with his long red beard, and later was named "Ningauk", which means "Brother-in-law". Meanwhile, Michelle was called "The Woman in the Catalogue" because when she arrived in Ivujivik, she was wearing a fashionable long coat. Later she was named "Aanniasiuqti", which means "Nurse".

While in Salluit, some of his children were born, and

ᓴᑉᑕ ᓈᕋᖅ ᐸᓪ ᐴᓯᐊ ᒥᑦᓵᓄᑦ ᐊᒻᒪᓗ ᐱᓕᐱ ᓇᑑᑉ

ᔭᐅᓕᕐᓂᒥᔪᖅ”. ᐊᒻᒪᓗ ᒥᓯᐊ ᐊᑎᖃᕐᑎᑕᐅᑎᓪᓗᒍ “ᑎᑭᓵᑦᓴᔭᒦᑦᑐᖅ” ᑎᑭᑦᓯᓂ ᐃᕗᔨᕕᒻᒧᑦ ᐊᑐᕐᓂᒪᑦ ᐊᑎᒋᑯᑖᒥᒃ. ᑭᖕᒍᓂᖕᒐᒍᑦ ᐊᑎᖃᕐᑎᑕᐅᓕᕐᓂᒥᔪᖅ “ᐋᓐᓂᐊᓯᐅᕐᑎᒥᒃ”. ᓴᓪᓗᓃᒍᑎᒥᓂ ᐃᓚᖕᒋᑦ ᐱᐊᕋᖕᒋᑦ ᐃᓅᓕᕐᑐᕕᓃᑦ ᐱᕈᕐᐸᓕᐊᑦᓯᑎᒃ ᐅᖃᐅᓯᓕᕕᓂᐅᑦᓯᑎᒃ ᐅᐃᒍᐃᑎᑐᑦ ᖃᓪᓗᓈᑎᑐᑦ ᐃᓄᒃᑎᑐᓪᓗ. ᐱᓕᐱ ᓇᑑᓗ ᐊᖕᒍᑎᑦᓯᐊᕚᓘᑦᓯᓂ ᐃᑉᐱᒋᔭᐅᑦᓯᐊᐸᓕᕐᓂᒥᔪᖅ ᐃᓄᓐᓂᒃ ᐃᓄᒃᑎᑑᕐᕕᖃᕈᓐᓇᓂᑯᒥᓄᑦ ᑐᑭᓯᔭᐅᒍᓐᓇᑐᒥᒃ ᐱᓇᓱᐊᓕᕋᒥ ᐅᖄᒍᑎᒥᒃ ᓯᓚᓐᓂᐊᒍᓐᓇᓱᓂᓗ ᑐᓴᕐᑎᓯᕙᑦᓱᓂᓗ.

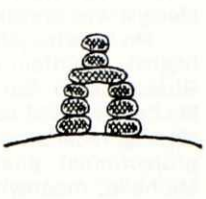
ᐸᓪ ᐴᓯᐊ ᓴᓪᓗᓃᖕᒋᓐᓇᑐᕕᓂᖅ 1972-ᖕᒍᕋᑕᕐᓯᒍ ᑕᐃᒪ ᖃᓪᓗᓈᓄᑦ ᐅᑎᓯᓐᓂᒥᔪᑦ. ᓇᑑ 1976-ᒧᑦ ᑎᑭᕋᑕᕐᓯᒍ ᐱᓇᓱᐊᕐᑐᕕᓂᖅ ᐃᕗᔨᕕᒻᒥ 1978-ᒥᑦ 1980-ᒧᑦ ᑰᒃᔪᐊᒦᑦᓯᓂ ᐊᒻᒪᓗ ᐊᕐᕌᒍᓕᒫᒥ ᐱᓇᓱᐊᕐᓯᓂ ᑰᒃᔪᐊᕌᐱᒻᒥ.

ᐸᓪ ᐴᓯᐊ 1975-ᖕᒍᑎᓪᓗᒍ.
Paul Bussières in 1975.

ᑕᕐᕋᒦᑮᕋᒥᒃ ᑕᒪᕐᒥᒃ ᐊᖕᒍᑏᒃ ᐊᕕᑦᓱᑎᒃ ᐱᓇᓱᒐᕐᑖᓕᕐᓂᕐᑯᒃ. ᐊᖕᒋᖃᑎᒌᑦᓯᒪᓕᕐᑎᓗᒋᑦ ᓴᐃᓂᕐᑕᐅᓯᒪᓕᕐᑎᓗᒍ ᓇᑑ ᓄᓇᕕᒻᒥ ᐱᓇᓱᑦᑎᓗᒍ. ᐃᓄᐃᓪᓗ ᑯᐸᐃᒃᑯᓗ ᑲᕙᒪᖕᒐ ᐊᓯᑦᔨᓯᒪᓕᕐᑭᔪᖅ ᐃᓅᖃᑎᒌᓐᓂᖕᒋᑦ. ᐱᓕᐱ ᓇᑑ ᑕᕐᕋᒦᑦᓯᒪᓂᕐᒥᓂᒃ ᐊᑐᑦᓯᐊᓯᒪᔪᖅ ᑯᐸᐃᒃ ᓯᑎᒥ, ᑐᑭᓯᑎᑦᓯᖃᑦᑕᓱᓂ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖕᒐᑕ ᐱᓇᓱᑦᑎᖕᒋᓐᓂᒃ ᐃᓅᓯᕆᐅᔭᔪᒥᒃ ᓄᓇᕕᒻᒥ.

ᑕᐃᒪᓗ ᐸᓪ ᐴᓯᐊ ᐱᓇᓱᐊᒍᑦᔨᓕᕐᓂᕆᕗᖅ ᔭᐃᒥᔅ ᐸᐃᒥ ᐱᑦᓴᖕᒍᕐᑎᓯᒐᐊᓱᕐᑎᑯᓐᓂ 1972-ᒥ ᐱᓇᓱᑦᑎᑖᕆᔭᐅᓚᐅᕿᓂ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖕᒐᓄᑦ 1974-ᒥ.

ᑕᐃᑦᓱᒪᓂ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖅ ᐱᓇᓱᑦᑎᑖᕈᒪᓚᐅᕐᓯᒪᒻᒪᑦ ᐱᑐᑦᓯᒪᐅᑎᐅᒐᔭᕐᑐᒥᒃ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖕᒐᓄᑦ ᑕᐃᒪᖕᖕᒐᒐᓚᐅᓂᕐᓴᖅ. ᐅᐃᒍᑎᑑᕈᓐᓇᕋᒥ ᑯᐸᐃᒃᒥᐅᔭᐅᑦᓱᓂ ᐸᓪ ᐴᓯᐊ ᑐᓵᔨᐅᕙᓚᐅᕐᑐᖅ ᑯᐸᐃᒃ ᐱᐅᓯᖕᒐᓂ ᑐᑭᓯᔭᐅᑎᑦᓯᕙᑦᓱᓂ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᒧᑦ ᑕᐃᒪ ᒪᑭᕝᕕᒧᑦ ᒪᑭᕝᕕᕈᑐᐊᕐᒪᑦ. ᐊᑎᖃᕐᑎᑕᐅᕙᑦᓱᓂ “ᐅᐃᒍᐃᓄᑦ ᐱᑐᑦᓯᒪᒍᑎᐅᒋᐊᖕᒐ”. ᐸᓪ ᑕᕐᕋᒦᑦᓯᒪᓂᖕᒐ ᐱᓇᓱᐊᕐᓯᒪᓂᖕᒐᓗ ᐅᐃᒍᐃᒃᑯᓂ ᐱᑦᓴᖕᒍᕐᑎᓯᒐᐊᓱᕐᑎᑯᓐᓂᓗ ᐅᖄᕕᖃᕈᓐᓇᓯᑎᑦᓯᓯᐊᕐᓯᒪᔪᖅ ᓇᓗᓇᖕᖕᒋᓯᐊᕐᓱᓂ ᐊᑐᕐᓂᖃᑦᓯᐊᓯᒪᒋᐊᖕᒐ ᑐᑭᓯᒪᖃᑎᒌᑦᓯᐊᓕᕐᓯᒪᓂᖕᒋᓐᓄᑦ ᒪᑭᕝᕕᑯᑦ ᑯᐸᐃᒃᑯᓗ ᑲᕙᒪᖕᒐ.



ᔭᐃᒥᔅ ᐸᐃᑉ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓂᓗ ᐊᖕᒋᖃᑎᒌᓐᓂᖅ ᓴᐃᓂᕐᑕᐅᓴᑐᐊᕐᒪᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖕᒐᓂ ᓄᑖᖅ ᑎᒥ ᑭᖕᖕᒎᒪᓇᕐᓯᓂᕐᒪᑦ ᑲᒪᔨᐅᒐᔭᕐᑐᖅ ᓄᐃᑦᓯᒐᓱᐊᓕᕐᐸᑕ ᓄᑖᓂᒃ ᐊᓪᓚᕕᑦᓴᓂᒃ ᓄᓇᕕᒻᒥ ᐆᑦᑑᑎᒋᓗᒍ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖕᒐ, ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᕐᓗ ᐋᓐᓂᐊᓯᐅᕐᓂᓕᕆᓂᕐᓗ. ᐅᐃᒍᐃᒃᑯᑦ ᓄᖕᒍᑎᕐᑕᐅᓚᐅᕐᓯᒪᔪᑦ ᕕᕗᐊᕆ 1978-ᒥ ᐊᓯᑦᔨᑕᐅᑦᓱᓂ ᓴᒃᒪᐃᑯᓐᓂᒃ. ᐅᐃᒍᐃᑦ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᓅᓕᖕᒐᔭᕕᓂᖅ ᓄᑖᖅ ᑲᒪᒋᔭᖃᓕᖕᒐᓕᕐᓱᓂ 11-ᓂᒃ ᓄᓇᓂᒃ. 1985-ᒥ ᓵᒃᒪᐃ ᐊᑎᕐᒥᓂᒃ ᐊᓯᑦᔩᓕᕐᓂᕆᕗᖅ SAA-ᒧᑦ.

ᑕᑯᑦᓱᒋᑦ ᐃᓅᖃᑎᒌᓐᓂᖕᒋᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᑯᐸᐃᒃᑯᓗ

grew up speaking French, English, and Inuktitut. Philippe Nadeau, also a modest man, earned respect for his ability to greet people in Inuktitut well enough to do his work in telecommunications, including giving weather information, and transmitting messages.

Paul Bussières remained in Salluit until 1972, and then returned south. Nadeau worked until 1976 in Ivujivik, then from 1978 to 1980 in Kuujjuaq, followed by a one-year assignment in Kuujjuaraapik.

Following their northern postings, the two men took separate career paths. The JBNQA had been negotiated, finalized, and signed while the Nadeaus were working in Nunavik. The relations between the Inuit and the government of Quebec had been altered as a result. Philippe Nadeau put his northern experience to good use in Quebec City, where he gave information sessions to Quebec government workers about life in Nunavik.

Meanwhile, Paul Bussières began working for the Société d'énergie de la Baie James in 1972, before he was hired by the Northern Quebec Inuit Association (NQIA) in 1974.

At the time, the NQIA needed someone who could liaise with the government of Quebec on a more regular basis. As a French-speaking Quebecer, Paul Bussières had the task of interpreting and explaining Quebec society for NQIA and then Makivik, when it was created. He was code-named "The French Connection". Paul's northern experience and past history with the DGNQ, and with the SEBJ provided him with a valuable network of contacts, which proved useful in communicating issues of importance between Makivik and the Quebec government.

Once the JBNQA was signed, within the Quebec government a new body was needed to deal with the creation of the new administrative structures in Nunavik, such as the Kativik Regional Government, the Kativik School Board, and the Health Board. The DGNQ was abolished in February 1978, and replaced with Secretariat aux activités gouvernementales en milieu amerindiens et Inuit (SAGMAI). While DGNQ was specific to northern Quebec, the new department would handle relations with the 11 first nations in Quebec. In 1985 SAGMAI changed its name to the Secretariat aux affaires autochtones (SAA).

Reflecting over the relationship between the Inuit of Nunavik and the Quebec government, Paul Bussières considers that both groups know each other much better now, even taking into account the issue of Quebec sovereignty. "What we can see right now are the problems that touch on the territorial issue, and on Quebec independence, but I think that there has been enormous inroads made by both societies. There are head offices now in Nunavik, staffed with Quebecers, both anglophone and francophone, working alongside Inuit. If we compare the situation now with that of the early 1970s, there has been a fundamental transformation. The two societies know each other much better, and they respect each other much more than they used to."

After lengthy careers working for the Inuit of Nunavik, *Makivik News* asked both men if it was actually possible to stop working for the Inuit of Nunavik.

Philippe Nadeau says he has no current plans for a second career, but stated without hesitation that he'd never lose touch with personal relations he's established with Inuit in Ivujivik and Kuujjuaq. "I usually explain it

Chapter Ends for Paul Bussières and Philippe Nadeau

ᑲᕆᒪᖕᒐ ᐸᓪ ᐴᓯᐊ ᐃᓱᒪᔪᖅ ᑕᒪᕐᒥᒃ ᖃᐅᔨᒪᐅᑎᑦᓯᐊᓂᖅᓱᐅᑎᓇᐊᖏᒃ ᐃᓱᒪᒋᑦᓱᒍ ᑯᐸᐃᒃ ᐊᕕᑦᓯᒪᒍᒪᓂᖓ. “ᑕᑯᑦᓱᑐᐊᑦ ᐱᓇᐃᓗᑕᐃᑦ ᐅᓪᓗᒥ ᑭᓯᐊᓂ ᓄᓇᒨᓕᖕᒐᓕᕐᒪᑕ ᑯᐸᐃᒃᑯᑦ ᐃᒻᒥᓂᕿᒍᒪᓂᑯᖏᓐᓄᑦ ᑭᓯᐊᓂ ᑕᒪᕐᒥᒃ ᐊᖅᑯᓯᐅᓇᒻᒪᓇᑦᓯᒪᔫᒃ. ᐊᓪᓚᕕᒻᒪᓇᖅᑲᓪᓱᓂ ᓄᓇᕕᒻᒥ ᐱᓇᓱᑦᑎᖅᑲᕐᓱᑎᒃ ᑯᐸᐃᒃᒥᐅᔭᓂᒃ ᖃᓪᓗᓈᓂᒃ ᐅᐃᒍᐃᓂᓪᓗ ᐱᓇᓱᐊᖅᑲᑎᖅᑲᕐᓱᑎᒃ ᐃᓄᓐᓂᒃ. ᐃᐸᑎᒍᓯᐊᕈᑎᑎᑦ ᑕᐃᑦᓱᒪᓂᑐᑦ 1970-ᓄᑦ ᒫᓐᓇᒧᓪᓗ ᐊᓯᑦᔨᓯᒪᑦᓯᐊᒪᑦ. ᑖᒃᑯᐊᓗ ᑕᒪᕐᒥᒃ ᖃᐅᔨᒪᐅᑎᑦᓯᐊᓂᖅᓱᐅᓕᕐᓱᑎᒃ ᐃᐸᑎᐅᑎᑦᓯᐊᓂᖅᓱᐅᓕᕐᓱᑎᓪᓗ.”

ᐊᑯᓂ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐱᓇᓱᒍᑦᔨᓕᕐᓱᑎᒃ. ᒪᑭᕝᕕᒃ ᑐᓴᕐᑦᓴᖏᑦ ᑕᒪᐃᓐᓂᒃ ᐊᖑᑏᓐᓂᒃ ᐊᐱᕐᓱᓚᐅᕐᑐᖅ ᐃᓄᓐᓂᒃ ᓄᖅᑲᐅᔨᓪᓚᓇᒍᓐᓇᒪᖔᑎᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ.

ᐱᓕᐱ ᓇᑑ ᑕᓚᑕᓚ ᐸᕐᓇᐃᓯᒪᖖᒋᒋᐊᒥᒃ ᐱᓇᓱᒐᕐᒧᑦ ᐊᓯᐊᓄᑦ ᑭᓯᐊᓂ ᐅᖅᑲᓚᐅᕐᑐᖅ ᖃᐅᔨᒪᒍᓐᓇᐃᓚᖓᖖᒋᒋᐊᒥᒃ ᖃᐅᔨᒪᔫᕐᑖᓇᓯᒪᔭᒥᓂᒃ ᐃᓄᓐᓂᒃ ᐃᒋᔨᕕᒻᒥᐅᓂᒃ ᑰᒃᔭᐊᒥᐅᓂᓪᓗ. “ᐅᖅᑲᐃᓐᓇᓲᖑᒐᒪ ᐃᓄᐃᑦ ᐱᐅᓯᑐᖅᑲᖖᒐᓂᒃ ᐃᓅᓯᑖᒐᓚᑦᓯᒪᒋᐊᒥᒃ.” ᐅᖅᑲᕐᓱᓂ ᐊᑦᑐᐊᓚᓇᑦᑐᒥᒃ ᐃᓅᓯᖓᓄᑦ ᐃᓚᒋᔭᐅᓕᕐᓯᒪᒋᐊᖓ. ᐳᐃᒍᕐᓂᐅᔭᖖᒋᒋᐊᖓ.

ᐸᓪ ᐴᓯᐊᓕ ᑭᐅᓚᐅᕐᑐᖅ ᐃᑎᔪᒪᓇᒻᒥᒃ. ᐸᓪ ᐊᑐᐊᒐᓕᐅᕐᓯᒪᒻᒪᑦ ᐊᕐᕌᒍᐃᑦ ᐊᒥᓲᖕᖏᑐᑦ ᐊᓂᒍᓕᕐᑎᓗᒋᑦ ᐃᒫᒃ ᐊᑎᓕᒻᒥᒃ ᓚᖑᓂᐅ ᖕᒋᒥᓂ ᑲᖑ ᖁᓕᓱᒃ ᖃᓕᓱᖁᓕᓗᕐᑭᑭ ᒪᓂᓱᑐᓕ ᐃᒫᒃ ᓇᓗᓇᐃᕐᓯᒪᔭᒥᓂᒃ ᐊᑦᔨᖑᐊᖑᕆᐊᖓ ᐃᓅᓯᕕᓂᖓᑕ ᓄᓇᕕᒻᒥ ᑕᑯᔨᕕᓂᖓᑎᒍᑦ 1970-ᐅᑎᓪᓗᒍ. ᑕᓚᑕᓚ ᐊᐃᑉᐸᖓᓂᒃ ᐊᑐᐊᒐᑦᓴᐅᑉ ᐱᓇᓱᐊᕐᑐᖅ ᐱᓂᐊᕐᓂᓕᓇᓂᖓᓂᒃ ᑭᐅᐸᐅᑉ ᐊᕐᓇᖓᑕ ᓄᓇᕕᓂᖓᑕ. ᐊᓪᓚᓗ ᐱᓇᓱᐊᖅᑲᑎᕕᓂᕐᒥᓂᒃ ᒪᑭᕝᕕᒻᒥ ᖃᐅᔨᒪᐃᓐᓇᓚᖓᑦᓱᓂ. ᐊᕐᕌᒍᐃᑦ 10-ᖑᓚᐅᔪᖅ ᐱᔭᕇᐊᑐᔫᒐᔭᓚᐅᕐᓯᒪᔫᒐᓗᐊᖅ ᐱᔭᕆᕐᒪᐃᑑᒥᐊᒥᒃ ᐃᓱᒪᓗᓂ. ᐅᓪᓗᒥᓕ ᐸᓪ ᐴᓯᐊ ᓇᓗᓇᐃᔭᐃᑐᐃᓐᓇᑐᖅ ᐃᑑᓐᓇᖏᓐᓂᒃ ᐱᓇᓱᐊᕐᕕᐅᓕᕐᑐᓂᒃ ᐊᑭᐅᕐᔫᒥᔨᒪᓕᕐᑐᓂᒃ ᐊᕐᕌᒍᐃᑦ 10 ᐃᓗᐊᓂ ᓄᓇᕕᒻᒥ ᑯᐸᐃᒃᒥᓗ. “ᐱᓇᓱᐊᕈᓐᓇᐃᓚᓇᑐᐃᓐᓇᕈᓐᓇᑐᓇᓕᕐᑐᖓ. ᐱᓇᓱᒐᖅ ᑲᔪᓯᓚᖓᔫᒐᓗᐊᖅ ᐊᑦᔨᒌᓐᓇᐃᓗᒍ ᐊᓪᓚᓗ ᐱᑦᓯᐊᓂᖅᓱᐅᓚᖓᔪᓇᔭᕐ. ᐱᓇᓱᐊᖅᑎᒌᓐᓃᑦ ᑮᓇᐅᔭᓕᐅᕐᓯᐊᕐᓂᐅᕆᓪᓗᓚᖓᓕᕐᒪᑕ ᑐᖔᖅᑲᖏᓱᐊᕐᓗᑎᓪᓗ.”

ᓄᖅᑭᐊᕈᓯᕐᓗᒍ ᑕᒪᓐᓇ ᐅᖅᑲᑦᑕᖓ, ᓄᖅᑭᐊᕈᓯᕕᓂᖅ ᑐᓴᕐᑎᓯᐅᑎᒥ ᓄᐃᑎᑕᕕᓂᕐᒥᒃ ᑯᐸᐃᒃᑯᑦ ᐃᓄᓕᕆᔨᖏᓐᓄᑦ ᐊᐅᒡᒍᓯ 1997-ᒥ ᓄᓇᖅᑲᖅᑳᖅᑲᓯᒪᔪᑦ ᐃᓄᐃᓪᓗ ᑯᐸᐃᒥ ᐆᒥᖓ ᐅᖃᐅᓯᕐᑕᖅᑲᕐᒪᑦ: “ᐅᖓᓯᓐᓂᓇᓲᖓ ᓄᓇᖅᑲᖅᑳᖅᑲᓯᒪᔪᑦ ᑯᐸᐃᒃᑯᓗ ᐊᖏᔪᐊᓘᖏᓐᓇᑑᒐᓗᐊᖅ ᑭᓯᐊᓂ ᖃᓂᓪᓕᐅᒥᓯᒪᓪᓚᓇᓕᕐᑐᑦ ᐊᕐᕌᒍᐃᑦ ᐃᑭᑦᑐᑦ ᐊᓂᒍᕐᑎᓗᒋᑦ ᑖᒃᑯᐊ ᖃᓂᓪᓕᐅᒥᑎᑕᐅᒐᓯᐊᕐᓯᒪᓕᕐᓱᑎᒃ... ᐅᓇᑕᓚ ᐆᑦᑐᕐᑕᐅᓚᓇᒋᐊᖅᑲᓚᖓᔪᖅ ᐃᑑᓐᓇᖏᓐᓄᑦ ᑯᐸᐃᒃᒥᐅᓄᑦ ᑲᑎᐅᑎᒍᒪᒍᑎᒃ ᐃᐸᑎᐅᑎᑦᓯᐊᓗᑎᒃ ᑐᑭᓯᒪᖃᑦᑕᐅᑎᑦᓯᐊᕐᓯᐊᕐᓗᑎᓪᓗ ᑲᑐᑦᔨᓗᑎᓪᓗ ᐃᓕᑕᕐᓯᒐᓯᐊᕐᓗᑎᒃ ᐋᖅᑭᒐᑦᓱᓂᒃ ᑮᓇᐅᔭᓕᓇᓂᕐᑎᒍᑦ ᐃᓅᖃᑎᒌᓐᓂᑯᓪᓗ.

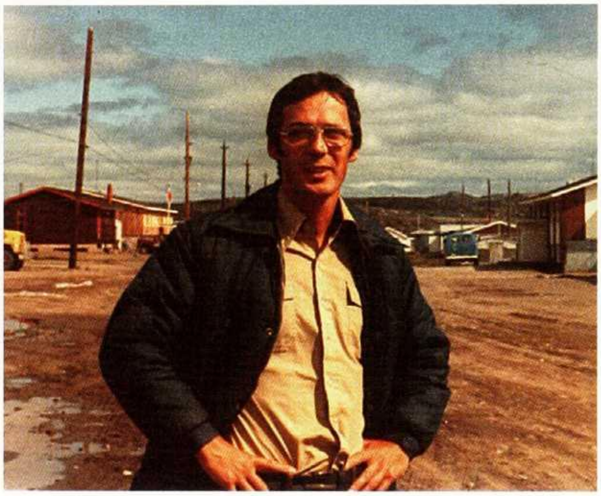
ᓇᓪᓕᐅᓂᕐᓯᐅᑎᓪᓗᒋᑦ ᓄᖅᑲᕈᑎᖏᓐᓂ ᓄᓇᕕᐅᑉ ᐃᓪᓗᖓᑎᖓᓂ ᒪᑭᕝᕕᐅᑉ ᐊᖓᔪᖅᑳᖓ ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᐃᒫᒃ ᐅᖃᓚᐅᕐᑐᖅ, “ᐅᕙᒍᑦ ᐃᓅᑦᓱᑕ ᐃᓕᑦᓯᓂᒃ ᐃᐸᑎᔭᖅᑲᑦᓯᐊᕙᒍᑦ,” ᑯᐸᐃᒥᐅᓂᒃ ᓕᑦᓱᓂ, ᐊᓪᓚᓗ ᐃᓅᖃᑎᒌᓐᓂᖏᑦ ᐱᕆᓪᓕᓯᒪᑦᓱᑎᒃ.

ᓇᑯᕐᒦᒍᑎᒥᓂᒃ ᐱᓕᐱ ᓇᑑ ᐅᖃᓚᐅᕐᒪᑦ “ᐊᕐᕌᒍᓂ ᖃᐃᔪᓂ ᓱᖅᑯᐃᓯᑦᓯᐊᕙᖓ ᐅᕕᒃᑲᐃᑦ ᑯᐸᐃᒃᑯᑦ ᐃᓄᓕᕆᔨᖏᓐᓂ ᐱᓇᓱᒐᕐᒥᓂᒃ ᐱᑦᓯᐊᒐᓱᐊᓪᓚᓇᓚᖓᖏᒻᒪᖏᑦ ᐊᓪᓚᓗ ᐃᓅᖃᑎᒌᓐᓂᖏᑦ ᐱᕆᓪᓕᓕᐸᓪᓕᐊᑐᐃᓐᓇᓚᖓᒻᒪᖏᑦ.

“ᑕᑯᓇᓱᓇᖓ,” ᔭᐃᐱᑎ ᓄᖕᖓᖅ ᓕᑦᓱᓂ ᓈᒪᓈᑦᓯᐊᓱᓂ ᓄᖅᑲᕈᓯᑎᓪᓗ ᐃᔪᕐᑭᑕᓚᑦᓱᑎᒃ ᐊᐃᓯᒪᔪᑦ ᖃᐅᔨᒪᑦᓱᑎᒃ ᑯᐸᐃᒃᑯᑦ ᐱᓂᐊᕐᓂᓕᓇᔾᔪᖏᓪᓚᑕ, ᐊᓂᒎᑎᑲᐱᓐᓂᐅᔭᑦᔭᖏᓪᓚᑕ, ᑭᓯᐊᓂ ᐃᓅᖃᑎᒌᑦᓯᐊᒍᓐᓇᑐᑦ ᐊᓕᐊᒋᐅᑎᓗᑎᒃ. ᑖᑦᓱᒪ ᐅᓂᒃᑳᑕᐅᓂᖓ ᑲᔪᓯᓚᖓᔪᖅ.

along the lines that I have been partly assimilated into the Inuit culture." He described it as an intensive, unforgettable part of his life.

For Paul Bussières, the answer is also quite profound. Paul wrote a novel a few years ago called *Mais qui va donc consoler Mingo*, which he characterised as a snapshot of life in Nunavik as he observed it in the early 1970s. He is currently working on a second novel, set in the political intrigue of Cuba, where his wife Madelaine is from. He says he will always maintain contacts with former colleagues at Makivik. Ten years ago it would have been difficult to leave without feeling that there was a lot left undone. Today, Paul Bussières points to all the administrative infrastructure that is in place, which have matured for at least a decade, both in Nunavik and Quebec. "I think that it is entirely possible now, to actually stop working. The work will continue in another fashion, which I think will be better. Relations will be more businesslike and objective."



To corroborate that sentiment, the conclusion of a report published by SAA in August, 1997, on the Aboriginal and Inuit Nations in Quebec, contains this passage: "While the distance between aboriginal groups and Quebecers is still too large, significant progress has been made in the past few years to bring the two sides closer together...The real challenge for all Quebecers is to weave new links based on mutual respect and understanding, and to identify together the major issues to resolve, particularly on the economic and social fronts."

During the retirement ceremony at Nunavik House, Makivik President Zebedee Nungak illustrated this when he said, "We as a people respect you as a people," referring to the Quebec people.

In his message of thanks, Philippe Nadeau said, "In the years to come, I am sure that young people at SAA will be as devoted to their work, and that relations will continue to improve."

"Don't look at me," replied Zebedee Nungak, in a well-timed closing remark that produced a bout of laughter from the crowd, knowing that Quebec's political project was not about to go away any time soon, but that people can still get along, and enjoy each other's company. The chapters continue.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᕐᑯᑎᖏᑦ

ᓗᓯᐊᓐ ᐳᓵᑦ ᐳᓛᕆᐊᕐᑐᖅ ᓄᓇᕕᒻᒧᑦ

ᑯᐸᐃᒃᑯᑦ ᐊᖓᔪᖅᑲᒪᕆᖓ ᓗᓯᐊᓐ ᐳᓵᑦ ᑲᑎᓯᓚᐅᕐᑐᖅ ᐃᓄᐃᑦ ᐊᖓᔪᖅᑲᐅᑎᖏᓐᓂᒃ ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥ ᓯᑉᑎᒻᐱᕆ 9, 1997-ᒥ. ᓄᓇᕕᒻᒧᑦ ᐳᓛᕆᐊᓯᓂ ᑐᖓᓕᕆᔭᐅᓚᐅᕐᑐᖅ ᑯᐸᐃᒃᑯᓄᑦ ᐊᖓᔪᖅᑲᒪᕆᒋᔭᐅᑦᓯᓂ ᐳᓛᕆᐊᓚᐅᕐᓯᒪᒻᒥᑎᓪᓗᒍ ᕆᓃ ᓚᕕᐊᒃ ᒪᐃ 1984-ᖑᑎᓪᓗᒍ.

ᑲᐃᕙᓪᓚᑐᓯᓐᓂ (ᐃᑲᐅᕐᓃᓂ) ᒪᕐᕈᓂ ᐱᓇᓱᐊᖅᑲᑎᒌᒋᕐᒥᒃ, ᓴᐃᐱᑎ ᓄᖕᒐᓗ, ᐊᖓᔪᖅᑲᕆᔭᐅᔭᖅ ᒪᑭᕕᒃᑯᓄᑦ, ᔮᓐ ᑐᐳᐃᓗ, ᐊᖓᔪᖅᑲᒪᕆᔭᐅᒥᔪᖅ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᖓᓄᑦ, ᑯᐸᐃᒃᑯᑦ ᐊᖓᔪᖅᑲᒪᕆᖓ ᐳᓵᑦ, ᐊᒻᒪᓗ ᑯᐸᐃᒃᑯᑦ ᓄᓇᕐᑲᖅᑲᓯᒪᔪᓂᒃ ᐃᓄᓕᕆᔩᒻᒪᕆᖓ, ᑮ ᓯᕝᕆᐊᑦ, ᑐᓴᕐᑎᓯᓚᐅᕐᑐᑦ ᓇᒻᒥᓂᖅ ᑲᕙᒪᑦᓴᒥᒃ ᓄᓇᕕᒻᒥ ᓄᑖᓂᒃ ᐊᖏᖅᑎᒋᒐᓱᐊᓇᐊᓛᓂᓇᓛᕐᑕᒥᓂᒃ. ᓇᒻᒥᓂᖅ ᑲᕙᒪᑦᓴᐅᑉ ᐅᕐᑲᔭᐅᓂᖓ ᓄᖅᑲᑎᑕᐅᑲᐃᓐᓇᓚᐅᕐᓯᒪᒻᒪᑦ ᔫᓂ 1995-ᒍᑎᓪᓗᒍ, ᑯᐸᐃᒃᒥᐅᓕᒫᑦ ᓂᕈᐊᕐᓂᒪᕆᖅᑎᑕᓚᐅᕐᑎᓗᒋᑦ ᐊᕕᒐᓱᐊᕐᓂᒧᑦ ᐅᑦᑑᐱᕆ 1995-ᒥ.

ᑐᓴᕈᑦᓴᓂᐊᕐᑎᓂᒃ ᑐᓴᕐᑎᓯᓂᖅᑲᓚᐅᕐᑐᑦ ᑲᑎᒪᒌᕐᒥᒃ, ᐱᖓᓱᓂᒃ ᐊᖏᖅᑎᒌᒍᑎᒥᓂᒃ ᐊᑎᓕᐅᕐᕕᖅᑲᓚᐅᕐᑐᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᖏᑦ. ᐊᑕᐅᓯᖅ ᓄᓇᓕᓕᒫᓂ ᐱᕙᓪᓕᐊᒐᓱᐊᕐᓂᒧᑦ ᐸᕐᓇᐃᒍᑎᑦᓴᓂᒃ. ᑐᖓᓚᐊ ᐅᔭᕋᓂᐊᓂᕐᒧᑦ ᐱᕙᓪᓕᐊᒐᓱᐊᕐᓂᒥᒃ ᑮᓇᐅᔭᖅᑎᓯᒍᑎᑦᓴᓂᒃ, ᐅᓄᕐᓂᓕᓐᓂᒃ $300,000 ᑖᓚᓂᒃ ᐊᕐᕿᒍᑕᒫᑦ ᑮᓇᐅᔭᕐᑐᕈᑎᐅᖃᑦᑕᓚᖓᔪᓂᒃ. ᐱᖓᔪᐊᓂ ᐊᖏᖅᑎᒌᒍᑎᖃᓚᐅᕐᒥᔪᑦ ᐃᓕᑕᕆᔭᐅᓂᕐᑖᓚᕆᑦᑎᓗᒍ ᓄᓇᕕᒻᒥ ᓂᐅᕐᕈᑐᓕᕆᓂᕐᒧᑦ ᑲᑐᑦᔨᖃᑎᒌᖕᓂᖅ, ᑮᓇᐅᔭᕐᑖᑎᑕᐅᑦᓯᑎᓪᓗ $100,000 ᑖᓚᓂᒃ ᑮᓇᐅᔭᑦᓴᔭᐅᑎᓪᓗᒍ, ᐊᐃᑦᑐᑕᐅᓛᖏᓐᓇᓯᑎᓪᓗ ᑕᐃᒪᐃᑦᑐᓴᐃᓐᓇᒥᒃ ᑮᓇᐅᔭᑦᓴᔭᑦᓴᐃᓇᕐᒥᒃ.

ᑲᐃᕙᓪᓚᑐᓯᓐᓂ ᒪᕐᕈᓂ ᑲᑎᒪᓂᖅᑲᕐᓯᑎᒃ, ᐊᒥᓱᓛᑦ ᐃᓱᒫᓗᑎᓪᓚᕆᐅᓂᕐᐸᑦ ᑐᓴᕐᓴᐅᑎᑕᐅᓚᐅᕐᑐᑦ ᐊᖓᔪᖅᑲᒪᕆᒧᑦ ᑐᕋᐃᓐᓇᓱᑎᒃ. ᐃᓪᓗᖃᑦᓯᐊᖏᓐᓂᖅ ᐅᖅᑲᔭᐅᓗᐊᖑᐊᓂᕐᐸᐅᑎᓪᓗᒍ.

ᐳᓵᑦ ᐅᖃᓚᐅᕐᑐᖅ ᑐᖖᓚᓯᑦᑎᑕᐅᑦᓯᑐᒻᒪᕆᐅᓂᕐᒥᓂᒃ ᐃᑉᐱᒍᓱᐊᓪᓚᑎᑕᕕᓂᐅᓂᕿᓯᓂ. ᑲᖏᕐᓱᐊᓗᑦᔪᐊᒥ ᓯᕗᓕᕐᑎᒋᔭᐅᔪᖅ ᒫᑭ ᐃᒪᕐᓚᒃ ᐊᐃᑦᑑᑎᖃᓚᐅᕐᑐᖅ ᑐᒃᑑᑉ ᓇᑦᔪᖓᓂᒃ ᓴᓇᔭᕕᓂᕐᒥᒃ ᐱᑕ ᒧᐊᑲᒧᑦ. ᒪᑭᕕᒃᑯᓄᑦ ᐊᐃᑦᑐᑕᐅᒻᒥᓯᓂ ᐊᑐᐊᒐᕐᓂᒃ ᐃᓄᐃᑦ ᐅᓂᒃᑲᐅᓯᖏᓐᓂᒃ ᐊᓪᓚᑕᕕᓂᕐᓂᒃ ᓴᐃᐱᑎ ᓄᖕᒐ-ᒧᑦ ᐊᒻᒪᓗ ᔫᑎᓐ ᐊᕆᒪ-ᒧᑦ.

Lucien Bouchard Visits Nunavik

Quebec Premier Lucien Bouchard met with Inuit leaders in Kangiqsualujjuaq on September 9th, 1997. It was the second time a Quebec Premier has visited the Nunavik region, the first being René Lévesque in May of 1984.

Following a two-hour working session, Zebedee Nungak, President of Makivik Corporation, Jean Dupuis, Chairman of the Kativik Regional Government, Premier Bouchard, and the Quebec Minister responsible for Native Affairs, Guy Chevrette, announced a new initiative to restart self-government negotiations for Nunavik. Self-government talks were suspended in June, 1995, prior to the October 1995 Quebec Referendum.

At a press conference following the meeting, three agreements were signed by the Kativik Regional Government. One was for a regional development plan. The second was a mining development fund, worth $300,000 per year. The third agreement officially recognized the Nunavik Tourism Association, accompanied by a $100,000 cheque, with another such cheque to come.

During the two-hour meeting, several issues of importance were communicated directly to the Premier. The severe housing shortage garnered the most attention.

Mr. Bouchard said he was moved by the warm hospitality. Kangiqsualujjuaq Mayor Maggie Emudluk presented him with a caribou antler carving by Peter Morgan. From Makivik he received the book *Inuit Legends,* written by Zebedee Nungak and Eugene Arima.

ᕿᒧᑦᔪᐃᑦ ᐃᖕᖏᖑᐊᕐᑎᖏᑦ

ᓯᑕᒪᐅᔪᕐᑐᑦ ᐃᖕᖏᑕᐃᑦ ᑕᕝᕙᓂ ᓂᑦᔭᕈᑎᐅᔫᐱᒻᒥ ᐱᖕᖑᐊᓯᐊᕐᑐᑦ ᑲᒃᑲᓛᖑᓂᑦᑎᓄᑦ ᐃᓗᑦᑎᓂ ᐊᑦᑐᐃᓚᖓᑦᓯᑎᒃ, ᐃᓚᖓᓂᓗ ᓯᓚᑦᓚᕆᖃᑦᑕᓯᑎᒃ. ᑕᕐᕿᒥᐅᑎᒍᑦ ᑐᓴᕐᓂᔫᕐᓂᒥᒃ ᑕᑯᓐᓇᑐᕐᑎᑐᑦ ᑐᓴᕐᓂᕆᔭᐅᒻᒪᕆᒍᓐᓇᓯᓂ ᐊᓪᓚᑕᐅᓯᒪᓂᖓᑎᑐᑦ ᐃᖕᖏᕈᓯᕐᑎᑐᑦ ᓄᓇᕗᑦ, ᓄᑖᖅ ᓄᓇᐅᑉ ᐊᑎᖓ ᐃᓅᓕᑖᕐᓂᖅᑕᐅᓯᓂ ᐊᐃᕆᓕ 1, 1999-ᒥ. ᐅᕙᖓ ᐱᐅᒋᔭᐅᓂᕐᐸᓂ 20 ᐃᒻᒧᐊᓃᒻᒥᔪᖅ. ᑖᓐᓇ ᓂᐱᓕᐅᕐᓯᒪᓂᖓ ᑐᓴᕐᓂᑐᐊᐱᐅᑦᓯᓂ, ᑯᑭᒃᑕᐸᐅᑎᒧᑦ ᐊᓇᐅᓪᓚᑐᒥᒃ ᓯᑕᒪᓕᐊᓗᒻᒥᓗ ᓂᐱᖅᑲᕐᓯᓂ ᑐᓴᕐᓴᐸᓘᑦᓯᓂ ᓃᓂᖓᖅ ᑖᕗᖓᓕᒫᖅ ᐱᒋᐊᖕᖓᓂᕕᓂᖓᓂᒥᑦ ᑯᑭᑦᑕᐸᑦᑎ ᐃᑯᒪᐅᑎᒨᕐᑐᒥᒃ ᓂᓪᓕᒋᐊᖕᖓᓂᐅᑎᓪᓗᒍ, ᖃᑕᖕᖑᑎᒥᒃ ᐃᖕᖏᑐᖅ. ᐃᖕᖏᑎᖅᑲᕐᓯᓂ ᓴᓕ ᐃᖅᑲᓗᒻᒥᒃ ᓇᓪᓕᓂᓕᒻᒥᒃ ᐃᓄᒃᑎᑐᑦ ᐃᓘᓐᓇᖏᓐᓂᒃ ᐃᖕᖏᓯᓂ. ᕿᒧᑦᔪᐃᑦ ᐃᖕᖏᑎᖏᑦ ᐅᑯᐊ: ᓵᓕ ᐃᖅᑲᓗᒃ, ᐃᐊᕆᒃ ᐊᑕᒍᑦᑖᓗᒃ ᐊᒻᒪᓗ ᐸᐅᓗᓯ ᖃᓴᓪᓗᐊᖅ.

ᐅᕙᒍᑦ

ᑖᓐᓇ 1993-ᒥ ᓂᐱᓕᐅᕐᑕᕕᓂᖅ ᐃᖅᑲᓗᒻᒥᐅᓄᑦ ᐱᖓᓲᔪᕐᑑᓯᑎᒃ ᐱᖕᖑᐊᑎᓄᑦ ᑕᑕᑦᑐᖅ ᓂᐱᕆᑦᑐᒐᓚᐅᑦᓯᑎᒃ ᐃᓚᖓᓂ. ᐅᕙᒍᑦ ᓲᖑᔪᐊᓗᒃ ᓂᐱᑦᓯᐊᕆᑦᑑᓯᓂ ᐃᖕᖏᑎᖓ ᓄᐊᒪ ᐃᓯᑕᖅ ᐅᓖᓇ ᓇᐅᔪᒃᓗ ᑕᒪᕐᒥᒃ ᓂᐱᑦᓯᐊᕆᑦᑐᐊᓘᑦᓯᑎᒃ. ᐊᑐᕐᓂᖅᑲᑦᓯᐊᒪᕆᑦᑐᖅ ᓂᐱᖏᒃ ᐃᖕᖏᓯᑎᒃ ᓄᓇᕗᑦᒥᒃ. ᔫᓯ ᐋᕆᐊᖅ ᑯᑭᑦᑕᐸᑦᑎᐅᓯᓂ ᓄᐃᑕᑦᓯᐊᒥᔪᖅ ᑕᕝᕙᓂ ᓂᐱᒥ. 12 ᓯᕗᓪᓕᐹᒥ ᐃᖕᖏᕈᓯᕕᓃᑦ ᑕᕝᕙᓂ ᓯᒃᑭᑖᐱᒻᒥ ᖃᐅᔨᒪᔭᐅᑦᓯᐊᑐᑦ ᐅᑭᐅᕐᑕᑐᓕᒫᒥ ᑲᓇᑕᒥ. ᑖᓐᓇ ᐱᐅᓂᕐᐸᐅᖃᑕᐅᔪᖅ ᓂᐱᓕᐅᕐᑕᐅᓯᒪᑦᓯᓂ ᐃᓄᐃᑦ ᔭᕕᓂᖓ ᓄᓇᑦᓯᐊᒥᐅᑦ. ᐱᐅᔪᐊᓗᒃ.

Qimutjuit Band

The eight songs on this CD are at times playful, and will appeal to the child in all of us, and at times more serious. In the context of the northern music scene, there's hit potential written all over a song like *Nunavut*, the name of the new territory scheduled for birth on April 1, 1999. *Uvanga* is also top 20 material. This recording serves up a nice easy-listening sound, containing a blend of contemporary drums guitar and bass, with a strong presence of keyboards throughout, clear from the start when an inspirational, electronic intro leads into the opening track, Qatangutik. Lead singer Charlie Iqaluk sings passionately in Inuktitut on all eight songs. The members of the Qimutjuit Band are: Charlie Iqaluk, Eric Atagotalluk, and Paul Kasudluaq.

QIMUTJUIT
ᕿᒧᑦᔪᐃᑦ
Cousin

Uvagut

UVAGUT
ᐅᕙᒍᑦ
our way

This 1993 recording by the Iqaluit-based six-piece band is filled with folk-rock gems, and a few jolts of progressive rock now and then. *Uvagut* is very strong melodically, and vocalists Norman Ishultak and Ooleena Nowyook both possess powerful versatile voices. These are put to good use in the song *Nunavut*. Jose Arreak's strength on the acoustic guitar shines through in this track as well. The 12 original songs on this CD are well known in the Canadian Arctic. This is one of the great Inuit recordings showcasing talents from Baffin Island. A classic.

ᒪᑭᕝᕕᒃ ᓴᓇᕗᖅ

1997 ᐅᐱᕐᖔᖅ ᓴᓇᕕᐅᓚᖓᕗᖅ ᑕᓪᓕᒪᓂᒃ ᓄᓇᓕᓂ. ᓅᕕᒻᐱᕆ 1996-ᒥ ᒪᑭᕝᕕᐅᑉ ᑲᑎᒪᔨᖏᑦ ᑮᓇᐅᔭᓕᕆᑦᓯᑎᒃ ᑲᑎᒪᔪᑎᒥᓂ ᐊᖏᓚᐅᖃᒻᒪᑕ ᑮᓇᐅᔭᕐᑐᕈᑎᑦᓴᓂᒃ ᓯᐊᕐᓇᔭᐅᓯᔭᕐᕕᓕᐅᕈᑎᑦᓴᒧᑦ ᐊᒻᒪᓗ ᓄᑖᒧᑦ ᐊᓪᓚᕕᓕᐅᕈᑎᑦᓴᒧᑦ ᒪᑭᕝᕕᑯᓐᓄᑦ.

ᓄᑖᖅ ᐊᓪᓚᕕᑦᓴᖅ ᑕᐅᕐᓰᓖᕐᑐᖅ ᐊᓪᓚᕕᑐᕐᑲᒥᒃ ᑖᓐᓇ ᐱᒋᖕᒋᓐᓇᓚᖓᑦᓯᒍ ᐊᑦᑕᑐᐊᓇᔭᐅᕐᑲᑦᑕᓂᐊᕐᑎᓗᒍ ᓄᓇᓕᖓᓂ ᐱᓇᓱᕝᕕᓄᑦ. ᐱᓇᓱᐊᓯᒋᐊᓚᐅᔪᑦ ᔪᓚᐃᒥ ᐅᑭᐊᓄᑦ ᑎᑭᓪᓗᒍ ᓴᓇᓚᖓᔪᑦ. ᒪᕐᕉᓂᒃ ᓇᑎᕐᑲᕐᓯᓂ ᖁᓕᐊᓈᒥᒃ 10,000 ᓯᒃᑭᑕᓂᒃ ᐃᑎᒐᕐᓂᒃ ᑕᑭᓂᕐᑲᕐᓯᓂ ᓴᓂᐊᓃᓛᕐᓯᓂ ᒪᑭᕝᕕᐅᑉ ᖃᐅᔨᓴᕐᕕᖓᑕ. ᒪᑭᕝᕕᐅᑉ ᐱᓇᓱᑦᑎᖏᑦ ᐃᑎᕈᓐᓇᓯᓛᕐᑐᑦ ᓄᑖᒧᑦ ᐊᓪᓚᕕᒧᑦ 1998-ᕈᖅᑲᒥᐅᓕᑐᐊᕐᐸᑦ.

ᐊᒻᒪᓗ ᖃᖕᑯᒃᑯᑦ ᑎᒥᖁᑎᖓ ᐱᓇᓯᓛᕐᓂᐊᑎᓪᓗᒍ ᐊᖏᕐᑲᑎᐅᓯᒪᔪᖅ ᒪᑭᕝᕕᑯᓐᓄᑦ ᓯᐊᕐᓇᔭᐅᓯᔭᕐᕕᓴᓂᒃ ᐃᕗᔨᕕᒻᒥ ᐊᑯᓕᕕᒻᒥᓗ ᐅᒥᐅᔭᕐᒥᓗ. ᓴᓇᒍᑦᓴᐃᑦ ᑎᑭᓚᐅᔪᑦ ᔪᓚᐃᑐᕐᑲᐅᓕᕐᑎᓗᒍ ᐊᐅᒡᒍᓯᑐᕐᑲᐅᓕᕐᑎᓗᒍᓗ ᐅᒥᐊᕐᔪᐊᑯᑦ.

ᐊᒻᒪᓗ ᒪᑭᕝᕕᒃ ᓇᓗᓇᐃᒃᑯᓲᓯᒪᓕᓇᒐᖅ 2 ᒥᓕᐊᓐ ᐅᖓᑖᓄᑦ ᓴᓇᒍᑎᑦᓴᓂᒃ ᓯᐊᕐᓇᔭᐅᓯᔭᕐᕕᓴᒥᒃ ᓄᑖᒥᒃ ᐃᓄᒃᔪᐊᒥ ᐊᒻᒪᓗ ᑖᓐᓇ ᑲᑎᒪᔨᒃᑯᓄᑦ ᑲᔪᓯᑎᑕᐅᓚᓯᐊᕐᓯᓂ.

Makivik Builds

The summer of 1997 was marked by groundbreaking construction projects in five communities. In November, 1996, when the Makivik BOD held their annual budget meeting they approved funds for the construction of arenas and a new Makivik office building.

The new structure being built in Kuujjuaq will replace the old head office, which Makivik will maintain and rent to local businesses. Work began in July, and will continue throughout the fall. The two-story, 10,000 square foot building is going up beside the Kuujjuaq Research Centre. Makivik employees will occupy the new space in early 1998.

Meanwhile, Honco Inc. has been contracted by Makivik to build arenas in Ivujivik, Akulivik, and Umiujaq. Construction materials arrived on the late-July and early August sealifts.

Finally, Makivik has earmarked slightly over $2-million dollars for the construction of a new arena complex in Inukjuak, a project overseen by the CNV of Inukjuak.

ᓄᓇᕕᒃ ᑐᓴᕋᑦᓴᑎᒎᕐᑕᐅᕐᑲᑦᑕᖅ

ᐊᒥᓯᒐᓚᐃᑦ ᑐᓴᕋᑦᓴᑎᒎᕈᑎᐅᓯᒪᓕᖅᑯᑦ ᖃᓪᓗᓈᓂ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓄᑦ ᐊᐅᔭᐅᓚᐅᕐᑐᖅ.

ᔪᓚᐃᒥ ᑯᓘᑉ ᐊᓐ ᒥᐊᓪ ᑐᓴᕋᑦᓴᖁᑎᖏᓐᓂ ᑐᓴᓕᓚᐅᔪᕗᑦ ᓯᓚᕐᔪᐊᒥᐅᑦ ᓄᓇᕕᒻᒥ ᐃᓪᓗᐃᓂᐊᕆᐊᖓ. ᐊᓪᓚᑕᕕᓂᖅ ᑐ ᑕᓐ ᖄᒧᑦ ᔪᓚᐃᒥ 29-ᖑᒍᑎᒥ ᓄᐃᑎᑕᕕᓂᖏᓐᓂ ᑯᓘᑉ ᐊᓐ ᒥᐊᓪ ᐃᓚᖏᑦ ᐊᓪᓛᑦ ᐊᕝᕕᑦ ᑕᕝᕙᓂᑦᓴᐃᓇᖅ ᐊᓂᖅᑲᓇᐊᖏᑦ. ᐊᒥᓯᑦ ᖃᓇᐊᑦ ᓯᑕᒪᓂᒃ ᐅᖓᑖᓄᓪᓘᓃᑦ ᐃᓄᒃᑕᕐᑲᕐᑎᓗᒋᑦ.

ᐊᒻᒪᓗ ᔪᓚᐃᒥᐅᒻᒥᔪᖅ ᑐᓴᕋᑦᓴᖃᓚᐅᔪᒻᒥᔪᖅ ᐋᓂᐊᕕᒻᒥ ᐊᔪᒐᐃᑦᑐᓕᔪᕕᓂᕐᒥᒃ ᐳᕕᕐᓂᑐᒥ. ᓘᒃ ᓚᕈᔅ ᐅᔭᕋᕐᒧᑦ ᓂᐊᖁᒃᑯᑦ ᐋᓐᓂᑐᕕᓂᐅᑎᓪᓗᒍ ᖃᐅᔨᑦᓵᖕᒋᑦᑑᐸᓪᓕᐊᓕᕐᓯᓂ. ᐋᓐᓂᐊᓯᐅᕐᑎᒪᓐᒃ ᕈᒪᓐ ᐊᓐᑐᕈᑦᓯᐊᒃ ᐃᑯᒪᐅᑎᒎᓯᒥᒃ ᐃᑰᑕᕐᑲᕐᓯᓂ ᓴᓇᕐᕈᑎᐅᓱᒥᒃ ᓘᒃ ᓂᐊᖁᖓᓂᒃ ᐃᑰᑕᕐᓯᓂ ᐳᓪᓕᐸᓪᓕᐊᔪᒥᒃ ᓄᖅᑲᑎᑦᓯᔭᕕᓂᖅ. ᐋᓐᓂᐊᓯᐅᑎᓕᐊᖑᑲᐃᓐᓇᓯᓂ ᓂᐊᖁᕐᒥᒃ ᐃᑰᑕᖅ ᐃᓅᓕᓚᕿᓚᐅᔪᖅ ᐋᓐᓂᐊᔪᒥᒃ ᐅᐃᒪᓇᕐᑐᑯᒍᓐᓇᔭᑎᓐᓇᒍ ᑕᒃᓯᑎᓂᑯᖓᓄᑦ. ᑕᐃᒪ ᓚᕈᔅ ᖃᓪᓗᓈᓕᐊᕈᓐᓇᓯᑦᓴᓕᖅᑕᕐᑐᕕᓂᖅ ᐋᓐᓂᐊᕕᓕᐊᕐᓯᓂ.

ᐊᐅᒡᒍᓯᕈᖅᑲᒥᐅᑎᓪᓗᒍ ᓄᓇᕕᒻᒥᐅᑦ ᐱᖕᖑᐊᑏᑦ ᑯᐸᐃᒃᓕᐊᕐᓯᒪᑦᓯᑎᒃ ᑐᓴᕋᑦᓴᐃᑦ ᒪᓐᑐᔨᐊ ᑲᓯᑦᑯᓐᓂ ᓯᓚᑉᐱᐊᖕᒐᓃᓕᕐᓂᕋᑦ ᐊᑦᔨᖑᐊᖏᑦ, ᓚ ᐳᕆᔅᑯᓐᓂᓗ ᔪᓄᓪᑯᓐᓂᓗ ᒪᓐᑐᔨᐊᒥ. ᑰᒃᔪᐊᕌᐱᒻᒥᐅᑦ ᑐᑭᒧᐊᕐᑎᓯᔨᖃᕐᓯᑎᒃ ᐊᓐᑎᕆ ᒧᕆᓐᒥᒃ. ᐃᓄᐃᑦ ᐃᓚᐅᔭᕕᓃᑦ ᐱᑏᓕᐅᑎᔭᓂ, ᐸᑦᑕᒥᒃ ᐅᖓᓯᑦᑐᒎᕐᓯᓕᐅᑎᔭᓂ ᐊᓇᐅᓪᓚᑐᓂᓪᓗ. ᓕᐊ ᐸᓚᒥ ᐱᖓᓯᓂᒃ ᑲᓐᓄᔭᓂᒃ ᐱᑖᕐᑐᕕᓂᖅ ᐱᑏᓕᐅᑎᑦᓯᓂ ᓄᑲᕐᓰᑦ ᐱᖕᖑᐊᑎᓪᓗᓂᑦ. ᓘᒃ ᐳᐃᕕᓐ ᒪᕐᕉᓂᒃ ᑭᑭᐊᑦᓴᔭᕐᑖᑎᓪᓗᒍ ᐱᖓᔫᒍᑎᒥᒃ ᐱᑏᓕᐅᑎᕐᑲᑕᐅᑦᓯᓂ. ᒪᐅᑎ ᕕᓯᑐ ᐱᑏᓕᐅᑎᑦᓯᑎᒃ ᓯᑕᒫᐱᓐᓄᑦ ᐱᖓᔫᓐᓂᔭᖏᑦᑐᖅ. ᐃᓄᒥ ᒪᔅᑎ ᑕᓪᓕᒪᐅᑎᓪᓗᒍ 29 ᐱᖕᖑᐊᑎᓪᓗᑎᑦ ᐸᑦᑕᒥᒃ ᐅᖓᓯᑦᑐᒎᕐᓯᓕᐅᑎᑦᓯᑎᒃ. ᑕᐃᒪᓗ ᐊᓇᐅᓪᓚᑏᑦ ᓯᑕᒪᐃᕕᓃᑦ 10-ᓂᒃ ᐊᑭᕋᕐᑲᕐᓯᑎᒃ ᑭᓯᐊᓂ ᐱᖕᖑᐊᓯᑎᐅᓂᕐᐸᐅᒍᑎᑖᕐᑐᕕᓃᑦ. ᐃᓕᑏᑦ ᑰᒃᔪᐊᕌᐱᒻᒥᐅᔭᓗᐊᖕᖑᐊᑦ ᐊᓕᐊᓱᒻᒪᕆᓚᐅᔪᑦ ᓄᓇᕕᒻᒥᒃ ᐱᖕᖑᐊᑐᓃᕐᑎᓯᒥᐊᒥᒃ.

ᑰᒃᔪᐊᖅ ᑐᓴᕋᑦᓴᑎᒎᕐᑕᐅᓕᓚᐅᔪᒥᕗᖅ ᐊᐅᒡᒍᓯᐅᑉ ᕿᑎᖓᓂ ᖃᖓᑦᑕᔫᕋᐱᒃ ᑲᑕᑦᑎᓗᒍ ᑯᐸᐃᒃᑯᑦ ᑕᕐᕋᓕᔭᓕᐅᕐᑎᒪᕆᖓ ᔮᓐ-ᑯᓗᑦ ᓚᐅᓴᓐ ᐱᕐᑲᑎᖓᓗ, ᓱᓕᔪᖕᖑᐊᔫᖅ ᒪᕆ-ᓱᓕ ᑐᑲ. ᐊᐅᒡᒍᓯ 10-ᒥ ᑕᒪᕐᒥᒃ ᐃᓅᒍᓐᓇᐃᓯᑎᒃ ᖃᖓᑦᑕᔫᕋᐱᖓ ᑲᑕᑦᑎᓗᒍ ᐅᖓᓯᓐᓂᓕᒻᒥ 150 ᑭᓗᒦᑕᓂᑦ ᓯᕿᓂᖓᓂ ᑰᒃᔪᐊᑉ. ᓚᐅᓴᓐ 43-ᓂᒃ ᐊᕐᕌᒍᓕᒃ ᑐᑲ 28-ᓂᒃ ᐊᕐᕌᒍᕐᑲᕐᑎᓗᒍ. ᓚᐅᓴᓐ ᖃᖓᑦᑕᔫᕐᑎᐅᓯᓂ ᒥᑦᓯᑎᒃ ᓇᐹᕐᑐᐃᑦ ᐃᒻᒧᐊᓄᑦ ᖃᖅᑲᐅᑉ ᓴᓂᐊᓂ ᐃᑯᐊᓪᓚᑐᕕᓃᑦ. ᐃᖃᓗᑦᓯᐅᕆᐊᕐᓯᒪᑦᓯᑎᒃ ᐃᓚᖃᕐᓯᑎᒃ ᒪᕐᕉᒥᔫᓐᓂᒃ ᑯᐸᐃᒃᒥᐅᓂᒃ ᑎᕖᒃᑯᓰᖑᒻᒥᔫᓐᓂᒃ ᖃᖓᑦᑕᔫᕐᓂᒥᔫᓐᓂᒃ ᐃᓕᒃᑯᑦ.

Nunavik in the News

A number of events attracted keen media interest from southern reporters over the summer months.

In July a report in the *Globe & Mail* made the nation aware of the chronic housing shortage in Nunavik. The article by Tu Thanh Ha appeared in the July 29th edition of the *Globe and Mail*. It noted the fact that in some cases as many as 20 people live in the same house. Many bedrooms have four or more occupants.

Also in July, the story of a medical miracle in Puvirnituq. When Luc Larouche was hit in the head by a rock, he was soon slipping into a coma. The doctor on duty, Roman Andrusiak, used a battery powered drill, normally used in construction, to cut into Luc's brain and relieve the pressure. The makeshift operation saved the life of the patient, who was unable to be medivaced because of fog. Larouche eventually went south to receive further treatment.

In early August, the Nunavik team at the Quebec Games was the subject of coverage in the *Montreal Gazette, La Presse,* and the *Journal de Montréal*. The team came from Kuujjuaraapik under the direction of André Morin. The Inuit participated in Archery, Shot-Put, and Softball. Leah Flemming won three silver medals in Archery in the Junior category. Luc Boivin won two bronze medals in Archery. Marty Fisitor missed an Archery bronze by 4 points. Inomey Mastey came 5th out of 29 shot-putters in his class. Finally, the softball team came 4th out of 10 teams, but won best sportsmanship. The team, mostly from Kuujjuaraapik, was thrilled to represent Nunavik at the games.

Kuujjuaq was in the news in mid-August when tragedy struck a small aircraft piloted by a famous Quebec filmmaker Jean-Claude Lauzon, accompanied by his girlfriend, actress Marie-Soleil Tougas. On August 10th, the pair died when their plane crashed about 150 kilometers south of Kuujjuaq. Lauzon was 43, while Tougas was 28. Lauzon was piloting the Cessna aircraft when it landed amid trees near a hilltop, and caught fire. They were on a fishing trip with two other Quebec entertainers, who were in a separate airplane.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᖅᑯᑎᖏᑦ

1997 Edition
Québec

ᓄᑖᑦ ᕿᒥᕐᕈᐊᓚᕐᑖᕐᑲᒻᒦᑦ

ᒪᑭᕝᕕᐅᑉ ᑐᓴᕐᑕᓴᖏᑦ ᕿᒥᕐᕈᐊᓚᕐᑖᔪᖕᒍᒻᒪᑦ ᑕᐃᒪᖕᖓᓚᓚᒃ. ᐅᑯᐊᑕᓗ ᖃᐅᔨᒍᑎᑦᓴᐃᑦ ᐊᑐᐊᓚᕐᑖᕈᒪᑐᐊᕈᑦᓯ ᐅᕝᕙᓘᓐᓃᑦ ᐊᑐᐃᓐᓇᓴᕐᑖᕈᒪᑐᐊᕈᑦᓯ.

- ᔭᐃᒥᔅ ᐸᐃᑉ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂᓗ ᐊᖏᕐᑲᑎᒌᒍᑎᕕᓂᕐᑉ ᐊᓪᓚᒋᐊᓪᓚᓯᒪᓕᕐᑐᑉ.1997-ᒥ ᐊᓪᓚᑕᕕᓂᕐᑉ ᐃᓚᕐᑲᕐᓯᓂ ᐊᖏᕐᑲᑎᒌᒍᑎᒋᐊᓪᓚᕕᓂᕐᒥᒃ ᑭᓯᑦᓯᒍᑎᕐᑲᕐᓯᓂ 12-ᒥᒃ ᓴᐃᓂᕐᑕᕕᓂᕐᒥᒃ ᓅᕕᒻᐱᕆ 11, 1993-ᒥ ᔮᑭ ᖁᖏᐊᕐᒍᑦ ᒪᑭᕝᕕᒃ ᑯᐊᐳᓈᓴᒥᒃ ᐱᒍᑦᐳᓯᓂ. ᑖᓐᓇ ᐊᖏᕐᑲᑎᒌᒍᑎᕕᓂᕐᑉ ᓂᕐᑭᑐᐃᓐᓇᓂᒃ ᓂᐅᕕᐊᑦᓴᕐᑲᕈᓐᓇᓯᓂᕐᒧᑦ ᐊᒻᒪᓗ ᓄᓇᕕᒻᒥ ᓂᕐᑭᑐᐃᓐᓇᓕᕆᕕᓂᒃ ᑲᔪᓯᒍᓐᓇᓯᑎᑦᓯᓂ. ᓄᑖᕐᑉ ᐊᓪᓚᑕᕕᓂᕐᑉ ᐊᑐᐃᓐᓇᕐᑉ ᖃᓪᓗᓈᑎᑐᑦ ᐅᐃᒍᐃᑎᑐᓪᓗ Les Publications du Quebec $69.95-ᖄᕐᑐᕐᑉ (1-800-463-2100).

- ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᑯᐸᐃᒃᒥ ᑕᐃᒪᐃᓪᓗᐊᓯᓂ ᕿᒥᕐᕈᐊᓚᕐᑯᑎᑦᑎᓄᑦ 11-ᐃᓂᒃ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᓂᒃ ᐱᑕᕐᑲᕐᓯᓂ ᑯᐸᐃᒃᒥᐅᔭᓂᒃ. ᐊᒥᓯᓂᒃ ᑕᐅᑦᑐᕐᑲᕐᓯᑎᒃ ᐊᑦᔨᖑᐊᕐᑕᕐᑲᕐᓯᓂ ᓄᓇᕕᖕᖑᐊᒥᒃ ᓄᐃᑕᑎᑦᓯᔪᐊᓪᒪᓇᑦᑐᕐᑉ ᐃᓄᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ. ᓄᓇᖕᖑᐊᑕᕐᑲᕐᓯᓂ ᒪᑉᐱᒐᓕᒫᒥ ᑕᐅᑦᑐᓕᒻᒥᒃ ᓄᓇᓕᓕᒫᓂᒃ ᓄᐃᑕᑎᑦᓯᔪᒥᒃ. 58-ᓂᒃ ᒪᑉᐱᒐᕐᑲᕐᓯᓂ ᖃᓪᓗᓈᑎᑑᕐᓯᓂ ᐅᐃᒍᐃᑎᑐᓪᓗ ᐆᒧᖓ ᐊᓪᓚᑕᕕᓂᕐᑉ ᓯᐊᓪᕖᓐ ᖃᐅᕕᒍᑦ (1-800-476-2068).

- ᐊᓪᓚᐃᑦ ᐃᓄᐃᓪᓗ ᑯᐸᐃᒻᒥᐅᑦ, 11-ᐃᓂᒃ ᐊᑦᔨᒌᖕᖏᓂᓖᑦ ᓄᐃᑎᑕᐅᕐᑲᒥᐅᒥᔪᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᓐᓄᑦ. ᐊᐃᑉᐸᓯᐊᓪᓗᐊᓯᐊᖓ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᑯᐸᐃᒃᒥ ᕿᒥᕐᕈᐊᖓᑕ ᐊᑦᔨᖑᐊᕐᑕᑦᑲᑦᓴᖏᓐᓇᒥ ᓇᐃᓪᓕᑎᕐᓯᒪᔪᓂᒃ ᓄᐃᑦᓯᐊᕐᓯᓂ ᖃᓄᐃᑦᑐᕐᑲᑎᒋᕙᓂᖏᓐᓂᒃ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᑯᐸᐃᒃᑯᓗ ᑲᕙᒪᒃᑯᖏᑦ. ᒪᑭᕝᕕᒃ ᑯᐊᐳᓈᓴ ᐊᓪᓚᑕᐅᓯᒪᔪᕐᑉ ᐱᓂᐊᕐᓂᓕᓇᐳᐅᓂᕐᕿᑕᐅᓯᓂ ᐃᓄᓐᓄᑦ ᓄᓇᕕᒻᒥ. ᑐᓴᕐᑎᓯᒍᑎ ᓇᓪᓕᐊᓂᓪᓗᓃᑦ ᖃᓄᐃᓗᕐᑎᕆᑦᓴᔭᕐᓂᕐᑐᕐᑉ ᑯᐸᐃᒃᑯᑦ ᓄᓇᓘᒍᒪᕙᓂᖕᒐᓂᒃ. 27-ᓂᒃ ᒪᑉᐱᒐᕐᑲᕐᓯᓂ ᐊᑐᐃᓐᓇᓯᐊᕐᑉ ᐊᑭᕐᑲᑦᔭᒐᓂ ᐅᕐᑲᓚᑐᓂ (418) 643-3166-ᒧᑦ.

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- ᑐᑭᓯᒍᒪᑐᐊᕆᕕᑦ ᓯᓚᕐᒪᕐᓕᑕ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᐱᓇᓱᐊᕐᑕᒥᓂᒃ ᑕᑯᒐᓯᐊᕐᓗᒍ ᐊᓪᓚᑕᐅᓯᒪᔪᕐᑉ ᓄᐃᑎᑕᐅᕐᕐᑲᒥᒥ 1997-ᒥ ᑯᐸᐃᒃᒥ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᐱᓇᓱᒐᖏᑦᑕ ᑐᑭᓯᓴᑦᑕᐅᕕᖓᓂ $29.95-ᖄᕐᓯᓂ 450-ᓂᒃ ᒪᑉᐱᒐᕐᑲᕐᓯᓂ ᑕᑕᑦᑐᕐᑉ ᐱᓇᓯᑦᑐᑦ ᓇᑐᓇᐃᕈᑎᖏᓐᓂᒃ ᓇᒻᒥᓂᕆᔭᐅᔪᓂᒃ ᐃᖏᕐᕋᑎᑕᐅᔪᓂᓪᓗ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᓄᑦ ᑯᐸᐃᒃᒥ ᐊᒻᒪᓗ ᐱᓇᓯᕝᕕᐅᔪᓂᒃ ᑖᒃᑯᓂᖓ ᐱᔪᑦᓯᒍᒪᔪᓂᒃ ᓄᓇᓕᓂᒃ. ᑐᑭᓯᒍᒪᕕᑦ ᓇᑭᑦ ᑐᑉᓯᐊᐊᑯᑖᑦᓴᑖᑭᓐᓇᒪᖕᒐᐃᑦ? ᑖᓐᓇ ᕿᒥᕐᕈᐊᕐᑉ ᐃᓘᓐᓇᖏᓐᓂᒃ ᐱᑕᓪᓚᒃ ᖃᓪᓗᓈᑎᑐᑦ ᐅᐃᒍᐃᑎᑐᓪᓗ. ᓄᐃᑎᑕᐅᓯᒪᔪᕐᑉ ᐃᓐᑎᐊᓇᐅᑉ ᓂᐅᕕᕐᓂᐊᕕᓪᒪᓇᕐᒐᓄᑦ, ᐱᒋᐊᕕᓕᔭᕕᓂᐅᑦᓯᓂ ᕿᐅᕿᓐ-ᒍᐃᓐᑕᑦᑯᓐᓄᑦ. ᐅᕐᑲᓗᑎᑦ (418) 842-0230-ᒧᑦ. ᓱᑲᑦᑐᑯᑭᑎᖓ (418) 842-5950 ᐅᕝᕙᓘᓐᓃᑦ ᖃᕆᑕᐅᔭᒃᑯᑦ: Indiana @ total. net ᐊᑦᔨᖓᓂᒃ ᐱᑖᕈᒪᑐᐊᕆᕕᑦ.

ᐅᕐᑲᐅᓯᓕᕆᓂᕐᑉ ᐅᓪᓗᒥᐅᓕᕐᑐᕐᑉ

ᒫᑕ ᖃᐅᒃᑲᐃᑉ ᐊᓪᓚᑕᖏᑦ

ᐊᕙᑕᒃᑯᓂ ᐃᓄᒃᑎᑐᑦ ᐅᕐᑲᐅᓯᓕᕆᓂᖓ ᐱᒋᐊᓚᐅᔪᒐᕐᑉ ᔫᓄᐊᕆ 1995-ᒥ ᐱᓇᓯᑦᑎᑖᕆᔭᐅᓚᐅᔪᖓ ᐊᐅᒡᒍᓯ 1996-ᒥ ᑐᑭᒧᐊᕐᑎᓯᔨᐅᕐᑯᔭᐅᑦᓯᒐ. ᐱᓪᒪᓇᐅᓂᕐᐸᕐᑉ ᑲᔪᓯᑎᒐᓯᐊᕐᑕᕋᑦ ᓄᐊᑦᓯᓂᕐᑉ ᐋᕐᑭᓯᐃᓂᕐᓗ ᐅᕐᑲᐅᓯᕐᓂᒃ ᓄᐊᑦᓯᕕᒻᒧᑦ.

ᑲᑐᑦᔨᕐᑲᑎᑦᓯᑎᑦ ᑲᑎᕕᒃ ᐃᓚᖕᓂᐊᓂᓕᕆᕕᒻᒥ ᐃᓄᒻᒪᕆᑦ ᐃᓚᖕᓂᐊᑎᑕᐅᓂᕐᑭᑦᑕ ᐊᓪᓚᕕᖓ ᕿᓇᐅᔭᕐᑲᕐᑎᑕᐅᕙᓗᓯᓂ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᑕ ᐱᒥᐅᕐᓴᑐᓕᕆᓇᕙᓂᕐᒐᓄᑦ ᐊᕐᕿᒍᑕᒫᑦ ᐅᕐᑲᐅᓯᓕᕆᕙᑐᒍᑦ ᑕᒪᓐᓇ ᑐᕐᕋᓇᓗᓯᐊᕐᓯᒍ. ᐊᒥᓯᑦ ᐃᓄᒃᑎᑐᓕᕐᑎᓇᕐᓯᑦ ᑐᓴᕐᑐ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ ᑎᒥᓂᑦ ᐱᓯᒪᔪᑦ ᐃᓄᒃᑎᑐᓗ ᖃᐅᔨᒪᔪᒻᒪᕆᑦ (ᐃᓄᒻᒪᕆᑦ) ᐃᓚᐅᕐᑐᑦ ᑖᒃᑯᓇᓂ ᑲᑎᒪᓂᕐᓂ.

ᐊᕐᕿᓂ ᐱᓇᓯᐊᓚᐅᔪᒍᑦ ᐱᕐᑯᔭᓕᕆᐅᑎᓂᒃ ᐅᕐᑲᐅᓯᕐᓂᒃ ᐊᑐᕐᑕᐅᓯᒪᔪᓂᒃ ᑯᐸᐃᒃᑯᑦ ᐃᕐᑲᑐᐃᕝᕕᐅᔪᐊᓚᐅᓄᑦ ᐊᕐᒥᔪᒪᓇᐊᓗᒥᓗ ᑕᐃᑲᓂ ᑲᑎᒪᑦᓯᑕ ᐱᓇᓯᐊᓚᐅᔪᒍᑦ. ᑕᕝᕙᓂ ᐊᕐᕿᒍᒥ ᑲᕐᑭᓯᔪᐊᒥᓚᐅᔪᒍᑦ ᐊᒻᒪᓗ ᐅᕐᑲᐅᓯᑦ ᐃᓅᓯᓕᕆᐅᑎᑦ ᐃᓯᒪᓕᕆᐅᓯᑦ ᑲᒪᒋᔭᐅᑦᓯᑎᒃ ᑐᓂᕐᑕᓂᐊᕆᓯᓗ ᑖᒥ ᐅᐃᑖᑐᑉᑐᑉ ᐊᕙᑕᒃᑯᑦ ᐱᓇᓯᑦᑎᓪᓗᑕ ᓄᐊᓯᒪᔭᕐᓯᑦ ᐃᓄᒃᑎᑐᓕᕐᑎᓯᒪᑦᓯᒥᓪᓗ. ᐃᓚᕐᑭᓇᓂᓗ ᐋᕐᕿᓯᐃᒥᐊᑦᓯᐊᓯᑕ ᓄᐊᑕᐅᓯᒪᒥᕐᑐᓂᒃ ᑕᐄᑦᓴᐃᓇᕐᑉ ᑕᐃᒪᐃᑦᑐᓯᒍᒍᑦᑕ.

ᐊᒥᓯᐊᑐᐃᑦ ᐱᓇᓯᐊᕐᑕᐅᒍᓐᓇᓯᓯᑦ ᐱᓇᓯᐊᑭᓯᒃ ᒪᕐᑭᒃ ᐃᑐᐊᓂ ᑭᓯᐊᓂ ᐱᒋᐊᓪᓚᒍᒪᔪᒍᑦ. ᑕᐃᒪᐃᒻᒪᑦ ᑲᔪᓰᕐᑐᒍᑦ ᐅᑦᑐᕐᓗᑕ ᐊᑐᓂᑦ ᓯᑦᔭᓂ ᓯᕗᓪᓕᕐᑉ ᐅᕐᓚᕝᕕᓕᕐᑐᕐᑉ ᐅᑭᐊᕐᒍᓚᕐᓕᕐᑉ. ᐊᒻᒪᓗ ᐅᕐᑲᐅᓯᑦ ᓄᐊᑕᐅᕙᑦᑐᑦ ᓄᑕᐅᓯᓕᑎᕐᓯᒪᔪᑦ ᓄᐃᑎᑕᐅᓖᕐᑐᑦ ᑕᕝᕙᓂ ᐅᑭᐊᒥ.

ᓄᐃᑦᓯᒪᔪᒍᑦ ᑐᑭᒧᐊᕐᑎᓯᔨᑦᓴᓂᒃ ᑲᑎᒪᔨᓂᒃ ᑭᒡᒐᑐᕐᑎᓂᒃ ᓄᓇᓕᓂ ᑎᒥᐅᔪᓂᑦ ᐃᓚᐅᑐᒪᔪᓂᓗᓃᑦ ᐱᐅᓕᐊᓗᓯᐊᕐᓂᒧᑦ ᐃᓄᒃᑎᑐᑦ ᐅᕐᑲᐅᓯᕐᒥᒃ.

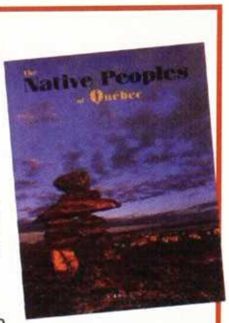
ᐱᓇᓯᒐᓴᖕᒐ ᑲᔪᓯᑎᑦᓯᒐᓯᐊᕐᑏᑦ ᑲᑎᒪᔩᑦ ᐱᖕᒐᓯᔪᐊᕐᑐᓂᒃ ᐊᐅᓚᒐᑦᓴᖕᑲᓗᐊᖕᒍᐊᑐᑦ ᐅᑯᓂᖓ: 1) ᓯᒐᓪᓕᐸᐅᑦᔨᓚᑦᓴᓕᐅᕐᓗᕆᑦ ᑐᕆᓗᓯᐊᑦᑕᕆᑦ ᐱᔭᑦᓴᕆᑦᑕ 2) ᐱᕕᑦᓴᓕᐅᕐᓗᕆᑦ ᐱᓇᓯᐊᓗᑦᓴᐃᑦ ᖃᐅᔨᔪᐅᕆᐊᓖᑦ 3) ᑲᒫᓐᓇᓗᒍ ᕿᓇᐅᔭᕐᑐᕐᑎᑦᓴᕐᓗ 4) ᕿᒥᕐᕈᕐᑲᑦᑕᓗᒍ ᐱᕙᓪᓕᐊᓂᕐᓗ ᐱᓇᓯᐊᕐᑕᐅᔭᑉ (5) ᐃᑲᔪᕐᑲᑦᑕᓗᑎᒃ ᕿᓇᐅᔭᕐᓯᐅᓕᕐᐸᑕ ᐊᒻᒪᓗ 6) ᓄᓇᕕᒻᒥ ᑎᒥᐅᔭᑦ ᖃᐅᔨᒪᐅᓐᓇᕐᑲᑎᒋᓗᒋᑦ ᒪᕐᑭᐃᖕᒍᓗᑕ ᐃᓄᒃᑎᑐᕐᓚᔪᓂᒃ ᐱᓇᓯᐊᕐᕐᒥᑲᓗᐊᕐᒪᖓᑕ. ᐅᓪᓗᒥᒧᑦ ᐱᕐᒐᓯᕕᑦᓯᑦ ᑲᑎᓯᒪᓕᕐᑐᒍᑦ ᐃᓚᐅᓯᒪᔪᓕᒫᓗ ᐱᔪᑦᓴᐅᔭᕕᕐᑲᒪᓇᑦᑐᑦ ᓴᐳᑦᔨᓯᐊᕐᓯᑎᓪᓗ ᑕᒪᑦᓯᒥᕐᓗ ᐱᓇᓯᐊᕐᑕᑎᓐᓂᒃ.

ᑭᓯᐊᓂᓗᑦᑕᐅᕐᑉ ᐊᑯᓃᕐᑐᒨᓕᕐᓚᔪᒥᒃ ᕿᓇᐅᔭᕐᑐᕐᑎᑦᓴᑖᕐᓯᒪᑦᔭᕐᒥᑦᑐᕐᑉ ᓇᓪᓕᐊᓂᓪᓗᓃᑦ ᑎᒥᐅᔪᒥᑦ. ᕿᓇᐅᔭᕐᑐᕐᑎᑦᓴᑖᕐᓯᒪᓕᕐᑐᒍᑦ ᐅᑯᓇᖓᑦ ᒪᑭᕝᕕᒃ ᑯᐊᐳᓈᓴᒥᑦ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᓚᐊᕐᑎᖓᓂᑦ ᑲᓇᑕᒥᐅᑦ ᐱᐅᓕᐊᓗᓯᐊᕐᑎᖓᓂᑦ ᐊᒻᒪᓗ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᖓᓂᑦ ᐱᐅᓯᑐᕐᑲᓕᕆᕕᒻᒥ ᑐᓴᐅᒪᕕᓕᕆᕕᖕᒐᓂᓗ. ᑐᓴᕐᒥᓇᑦᓯᐊᕐᑭᑦᑐᒥᒃ ᑐᓴᕐᓯᒪᓕᕐᒥᐊᒍᑦ ᕿᓇᐅᔭᕐᑐᕐᑎᑦᓴᑖᓇᕐᑖᑦᓴ ᑲᓇᑕᒥᐅᑦ ᐱᐅᓕᐊᓗᓯᐊᕐᑎᖕᒐᓂᑦ ᐊᕐᕿᓂᕐᐸᐅᑎᓗᒍ ᐊᐃᑦᑐᐃᐳᕆᓯᒪᔭᒐᑦ ᖃᐃᑦᓯᕐᑲᑦᑕᓕᕐᒍᓇᐃᒋᐊᕐᓗ ᕿᓇᐅᔭᐃᐱᑎᒐᒥᒃ ᓄᓇᒍᑦ ᑕᒪᐅᓚ.

ᐃᓯᒪᔪᒍᑦ ᐱᕙᓪᓕᐊᑎᑦᓯᓯᒪᑦᓯᐊᑐᓇᑦᓯᑕ ᑕᒪᑦᓯᒥᕐᓗ ᐱᔪᑦᓴᒥᒃ ᐃᑭᑦᑐᓯᑕ ᐱᕙᓪᓕᐊᓗᓯᐊᓂᓗᐊᕐᒍᐊᕐᓚᓂ ᐊᒻᒪ ᑕᐃᒪᖕᖓᓂᑦ ᔫᓄᐊᕆ 1995-ᒥᓂᑦ ᐊᒥᓯᑕ ᑲᑎᕐᓯᑕᐅᓯᒪᓕᕐᑐᑦ ᐊᑐᐃᓐᓇᐅᓕᕐᓯᑎᒃ. ᖃᐅᔨᒪᑦᓯᐊᑐᕐᓚ ᑕᒫᓂ ᓄᓇᑦᑎᓂ ᐃᓚᑕᕆᔭᐅᓂᕐᑲᑦᓯᐊᓚᕐᑐᒪᑦ ᑕᒪᓐᓇ ᐱᕙᓪᓕᐊᓂᐅᔪᕐᑉ ᓴᐳᑦᔨᐅᓚᓯᐊᑦᓯᐊᓚᕐᑭᓂᐊᓚᕐᑭᒥ ᐃᓄᒃᑎᑐᑦ ᐅᕐᑲᐅᓯᕐᑉ.

Recent Arrivals in Print

Makivik News receives a fair stack of publications on a regular basis. Here are some notables for your reading enjoyment, or just to have as reference materials.


The Native Peoples of Quebec

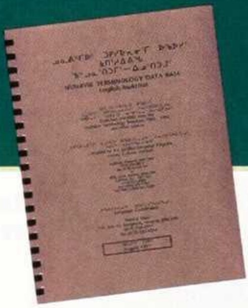
- *The James Bay and Northern Quebec Agreement* has been reprinted. The 1997 edition includes Complimentary Agreement number 12, signed on November 11, 1993 by Jackie Koneak on behalf of Makivik Corporation. That agreement allowed for the commercialization of wild meats, and the Nunavik Arctic Foods project to proceed. The new edition is available in English and French from Les Publications du Québec for $69.95 (1-800-463-2100).

- *The Native Peoples of Quebec* is the size of a magazine, though it covers the eleven aboriginal nations in Quebec. Many outstanding colour photographs of the Nunavik region give prominence to the Inuit of Nunavik. A full-page colour map shows where the aboriginal communities are. The 58-page volume is published in English and French by Les Éditions Sylvain Harvey (1-800-476-2068).

- *The Amerindians and the Inuit of Québec, Eleven Contemporary Nations*, has recently been published by the government of Quebec. It is the perfect companion to *The Native Peoples of Quebec*, as it contains no photos, but rather a compendium of facts on the present state of relations between aboriginal communities and the Quebec government. Makivik Corporation is listed as the political voice of the Inuit of Nunavik. The report is neutral regarding the issue of Quebec sovereignty. The 27-page document is available free by calling (418) 643-3166.

- If you want to get plugged in to the happening aboriginal business scene, check out the recently published *1997 Quebec Native Business Directory*. For $29.95 you get over 450 pages chock full of businesses owned and run by the aboriginal peoples of Quebec, and those enterprises who want to serve these communities. Want to know where to get pre-insulated pipe systems? This book has it all in English and French. It is published by Indiana Marketing, an initiative of the Hurons-Wendat Nation. Call (418) 842-0230, fax (418) 842-5950, or e-mail: *Indiana@total.net* for a copy.

RÉPERTOIRE D'AFFAIRES AUTOCHTONE DU QUÉBEC 1997
QUEBEC NATIVE BUSINESS DIRECTORY
INDIANA



Language Program Update

By Martha Kauki

Avataq's Inuttitut Language Program was started in January 1995 and I was hired in August 1996 to be the coordinator for the program. One of our most important objectives is to compile and update the terminology data base.

In collaboration with KSB's Adult Education office, with funding provided mainly by the KRG Training Department, we have conducted annual terminology workshops aimed towards that objective. Various Inuttitut translators/interpreters from northern Quebec organizations and Inuttitut language experts (elders) participated in these gatherings.

Last year when we concentrated on legal terms used to speak about the Quebec Justice Department a substantial amount was contributed in that particular workshop. This year the workshop was held in Kangiqsujjuaq and the main topics covered were social and mental health terms, and archaeological terms which Tommy Weetaluktuk of Avataq had compiled and translated. Some verification of the already-existing data base took place as usual.

A lot gets covered in those two weeks but we are eager to do more. Therefore, on a trial basis we will proceed to hold workshops on each Nunavik coast, and the first one is being planned for the Ungava coast to take place sometime during this fall season. Also, an update of the terminology data base will be distributed this fall to the region.

We have formed a coordinating committee composed of representatives from all the regional organizations, who are involved or interested in the preservation of the Inuttitut language.

The role for the steering committee has six main aspects to manage, which are: 1) to prioritize the objectives of the program, 2) to set a time frame for tasks to be realized, 3) to monitor the budget, 4) to evaluate the progress of the work, 5) to help with the fund raising, and 6) to create a link between Nunavik organizations in order to avoid the duplication of Inuttitut-related projects. So far, we have had three meetings and all the members who have attended are very interested and supportive of the program.

Unfortunately, no long-term commitment has been received from any funding organization. Our sources of funding have so far been from Makivik Corporation, KRDC, Canadian Heritage and the Quebec Ministry of Culture and Communications MCCQ. Another unfortunate report we have recently heard is that the funds we have been getting from Canadian Heritage, which has been the biggest contributor so far, may no longer be forthcoming, as they have run out of funds for this region.

We feel that significant steps have been accomplished towards the structuring of the program, involving several key individuals and since January 1995 a lot of data has also been compiled and made accessible. We are confident that the region will recognize these achievements and continue to shoulder their vital support for the protection of the Inuttitut language.

ᓄᓇᕕᐅᑉ ᐱᕙᓪᓕᐊᔪᕐᑎᖏᑦ

ᕗᔅ ᐃᐊᒃᑯᑦ ᓂᐅᕕᕐᐸᑦ ᓄᓇᑦᓯᐊᒥᐅᑦ ᖃᖓᑦᑕᔫᖓᓂᒃ

ᔫᓂ 19, 1997-ᒥ ᕗᔅ ᐃᐊ ᐊᖏᓕᒋᐊᓚᐅᔪᕗᖅ ᐅᐊᓕᓂᕐᒥᐅᓂᒃ ᑲᓇᑕᒥ ᓂᐅᕕᕐᓱᓂ ᓄᓇᑦᓯᐊᒥᐅᑦ ᖃᖓᑦᑕᔫᖓᓂᒃ ᐃᐊ ᑲᓇᑕᒃᑯᓂᑦ.

ᓄᓇᑦᓯᐊᒥᐅᑦ ᖃᖓᑦᑕᔫᖓ ᐅᑯᓄᖕᖓᑲᑦᑕᓲᖅ ᐃᑦᒪᓐᑕᓐᒧᑦ, ᒍᐃᓂᐸᐃᒃᒧᑦ, ᐃᓅᕕᒻᒧᑦ, ᔭᐊᓗᓇᐃᕝᒧᑦ ᑭᒻᐳᔨᑦᔅ ᐸᐃᒧᑦ, ᕋᓐᑲᓐ ᐃᓐᓕᑦᒧᑦ ᐃᖃᓗᓐᓄᓗ. ᑖᓐᓇ ᖃᖓᑦᑕᔫᖅ 180-ᓂᒃ ᐱᓇᓱᑦᑎᖃᕐᓯᓂ.

ᓂᐅᕕᓚᕿᑦᓯᑎᒃ ᑮᓇᐅᔭᓕᐅᒐᓱᐊᕈᑎᐅᕐᑯᑦᓱᒍ ᕗᔅ ᐃᐊᒃᑯᓄᑦ ᐊᖏᓕᐅᒥᓯᒪᔪᓄᑦ ᑲᓇᑕᒥ ᐱᖓᔪᖕᖑᓱᑎᒃ ᐊᑐᕐᑕᐅᓂᕐᐸᐅᕙᑦᑐᓂᒃ ᖃᖓᑦᑕᔫᓂ.

ᓂᐅᕕᐊᖑᒍᑎᖓᓂ ᒪᑭᕝᕕᐅᑉ ᐳᕐᑐᓂᕐᓯᖏᑦ ᑯᐸᐃᒃ ᓯᑎᒥᓚᐅᔪᑦ ᐱᖃᑎᒋᑦᓱᒋᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓ ᐊᒻᒪᓗ ᓇᓪᓕᐅᓂᕐᓯᐅᕆᐊᕐᑐᓱᒍ ᓄᖅᑲᓂᕕᓂᖓ ᐸᓪ ᐳᓯᐊ ᐊᒻᒪᓗ ᕕᓕᐱ ᓇᑐ ᐱᓇᓱᐊᕐᓯᒪᔪᖅ SAA-ᑯᓐᓂ. ᕗᔅ ᐃᐊᒃᑯᑦ ᑐᑭᒧᐊᕐᑎᓯᔨᖓ ᐱᑕ ᐋᑕᒥ ᐊᒻᒪᓗ ᒪᑭᕝᕕᐅᑉ ᑮᓇᐅᔭᓕᕆᔨᖏᑦᓱᓂᐅᒃ ᐊᓕᐊᓱᓚᐅᔪᖅ ᑐᓴᕐᑎᓯᒋᐊᒥᒃ ᓂᐅᕕᕐᓂᕕᓂᕐᒥᓂᒃ ᐅᖃᕕᖃᕈᑎᒥᓂ ᓯᐲᓰᑯᓂᒃ ᒍᐃᓕᐊᒻ ᑕᒍᕐᓈᒥᒃ ᑰᒃᔪᐊᒥᐅᒥᒃ.

ᐋᑐᐙᕐᒥᐅᖅ ᐊᓐᑐᔫ ᑲᒻᐳᓪ ᐊᖓᔪᖅᑲᑉ ᑐᖓᓕᖓ ᑮᓇᐅᔭᓕᐅᕐᑎᓯᒐᓱᐊᕐᑎᖓ ᕗᔅ ᐃᐊᒃᑯᓂ ᐅᖃᓚᐅᔪᖅ ᓂᐅᕕᕐᓂᕕᓂᖅ ᓄᐃᑕᑎᑦᓯᒋᐊᖓ ᑖᒃᑯᐊ ᖃᖓᑦᑕᔫᕐᑯᑎᓖᑦ ᑕᕐᕋᒥᒃ ᐱᒍᑦᔭᒍᒪᑦᓯᐊᓂᖏᓐᓂᒃ ᑲᓇᑕᒥ.

First Air Buys NWT Air

On June 19th, 1997, First Air extended its reach to western Canada when it purchased NWT Air from Air Canada.

NWT Air has routes connecting Edmonton, Winnipeg, Inuvik, Yellowknife, Cambridge Bay, Rankin Inlet, and Iqaluit. The airline has 180 employees.

The purchase was a logical business move for First Air, which has grown to become Canada's third largest scheduled airline.

On the day of the purchase, Makivik's executives were in Quebec City for a joint meeting with KRG, and to commemorate the retirement of Makivik's Paul Bussières and Philippe Nadeau, who worked at SAA. First Air Chairman Pita Aatami, also Makivik Treasurer, was pleased to announce the purchase, which he did during an interview with the CBC's William Tagoona in Kuujjuaq.

From Ottawa, Andrew Campbell, Vice-President Sales and Commercial Operations for First Air, noted that the purchase demonstrates the airline's commitment to northern Canada.

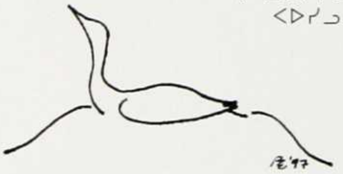
101 ᕿᑭᕐᑕᐃᑦ ᐊᑦᓯᔭᐅᕗᑦ ᐅᐃᒍᐃᑦ ᐅᖃᐅᓯᕐᒧᑦ ᐱᕐᑯᔭᖓᓂᒃ

ᐅᐃᕇᑦ ᐅᖃᐅᓯᖓᑕ ᐱᕐᑯᔭᖓ 101 ᐊᑐᓕᕐᑎᑕᐅᑎᓪᓗᒍ ᐊᐅᒡᒍᓯ 26, 1977-ᒥ ᐃᓄᓐᓄᑦ ᑲᑎᒪᒍᑎᐅᒻᒪᕆᓚᐅᔪᕗᖅ. ᐊᕐᕌᒍᐃᑦ 20 ᐊᓂᒍᓕᕐᑎᓗᒋᑦ ᑯᐸᐃᒃᑯᑦ ᑲᕙᒪᒃᑯᖏᑦᑕ ᓇᓪᓕᐅᓂᕐᓯᐅᒍᓯᖓ ᐅᖃᐅᓯᕐᒥᒃ ᑲᑎᒍᑎᐅᒋᕗᖅ.

ᓇᓗᓇᐃᒃᑯᓯᒐᓱᐊᕐᓱᒍ ᑯᐸᐃᒃᑯᑦ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᖏᑦ ᑐᐳᓂᒦᑦ ᐅᖃᓚᐅᔪᑦ 101 ᕿᑭᕐᑕᐃᑦ ᑲᓂᐊᐱᔅᑲᐅᑉ ᐹᖓᓂ ᓯᕿᓂᖓᓂ ᑰᒃᔪᐊᑉ ᐊᑎᓕᐅᕐᑕᐅᓛᕆᐊᖓ ᐊᑐᐊᕐᑕᐅᓯᐊᕐᐸᑑᑉ ᑯᐸᐃᒥᐅᑉ ᐊᓪᓚᑕᕕᓂᖓᑕ ᐱᓇᓱᐊᕐᓯᒪᔭᖏᑦᑕ ᓄᐃᑎᑕᐅᖃᑦᑕᓯᒪᑦᓱᑎᒃ ᐅᓇᑕᕐᓂᖃᕐᓯᒪᓕᕐᑎᓗᒍ. ᐊᑎᖃᕐᓯᓂ “ᐱᕈᕐᓲᕕᒃ ᓯᓚᕐᔪᐊᑉ ᐃᓱᐊᓂ: ᓄᓇᐅᑉ ᒥᑦᓵᓄᑦ ᐅᓂᒃᑲᐅᓯᖕᖑᐊᖅ”.

ᑯᕆᔅᑎᐊᓐ ᐸᓂᐊᓕ, ᐱᓇᓱᑦᑎ ᐊᐅᓚᑦᓯᔨᒻᒪᕆᓂ ᑐᐳᓂᒦᒥ ᐅᖃᓚᐅᕐᑐᖅ ᓄᓇᒥᒃ ᑕᑯᒋᐊᒥᒃ “ᐊᑦᑐᑕᐅᓚᐅᕐᓯᒪᖕᖏᑐᒥᒃ” ᐊᑎᓕᐅᕋᓱᐊᕆᐊᖓ 101-ᒥᒃ ᐅᕿᑦᑑᓚᐅᑦᔭᖏᑦᑐᖅ. ᑕᕐᕋᖅ ᑭᓱᐊᓂ ᑖᒃᑯᓂᖓ ᓈᒻᒪᓈᕐᓯᒪᔫᖃᑦᑕᓚᐅᕐᒪᑦ. ᐸᓂᐊᓕ ᐅᖃᓚᐅᕐᑐᖅ 300 ᒥᑦᓵᓂᒋᐊᖏᑦ ᕿᑭᕐᑕᐃᑦ ᑲᓂᐊᐱᔅᑲᐅᑉ ᐹᖓᓂ ᐊᖏᓂᖃᕐᓯᓂ ᓄᓇ 4,318-ᓂᒃ ᑭᓗᒦᑕᓂᒃ ᓯᒃᑭᑕᓂᒃ ᓯᑕᒪᕕᑦᓯᓂ ᐊᖏᓂᖓᑕ ᓯᓐ-ᔮᓐ ᑕᓯᖓᑕ.

ᕿᑭᕐᑕᐃᑦ ᐊᑎᖃᓕᕐᑐᑦ ᐊᔪᒐᐃᑦᑐᖑᐊᓂᒃ. ᐆᑦᑑᑎᒋᓗᒍ “ᐊᑦᓴᒪ ᓱᕈᔦᑦᑕᐅᕇᒃᑯᑎᖓ”. ᐊᑦᓯᑕᐅᒍᑎᓕᕕᓂᐅᑦᓱᓂ ᐊᓪᓚᑕᐅᓯᒪᔫᑉ ᐊᑎᖓᓂᒃ ᕗᕌᓐᓱᐊ ᐸᐅᓯᓗᒧᑦ 1994-ᒥ.



101 Islands Named after French Language Bill

When the French language charter, known as Bill 101, was passed into law on August 26, 1977, it was after considerable public debate. Twenty years later the Quebec government's way of commemorating the language law is also cause for debate.

To mark the occasion, Quebec's Commission de Toponymie announced that 101 islands in the Caniapiscau reservoir, south of Kuujjuaq, would be baptized with the names of literary themes inspired by Quebec writers whose works have been published in the postwar era. The project was called *Le Jardin Au Bout du Monde: Poème géographique*, which means, "The Garden at the End of the Earth: A Geographic Poem".

Christian Bonnelly, an agent at the Commission de Toponymie explained that finding an area in Quebec with enough "virgin" land to name 101 landmarks was not an easy task. The North was the only region that met these criteria. Bonnelly says there are about 300 islands in the Caniapiscau reservoir, which is 4,318 square kilometers, at least four times the size of Lac St. Jean.

The Islands now have fancy literary names. An example is *Le Parapluie de Ma Tante*, which means "My Aunt's Umbrella", named after a chapter in a book published by François Barcelo in 1994.

ᓄᓇᑦᓯᐊᒥ ᑐᓴᕋᑦᓴᐃᑦ: ᓄᓇᕕᐅᑉ ᐊᓪᓚᑕᐅᓂᖕᒐ

ᓂᕐᑭᑦᓯᕕᐅᑎᓪᓗᒍ ᓯᑦᑎᒻᐱᕆ 5-ᒥ ᓯᕗᓪᓕᐹᑦᓯᐊᒥ ᓄᓇᕕᒻᒥᐅᑦ ᐊᓪᓚᑕᐅᕕᕐᑲᓕᕐᑐᑦ ᓄᓇᑦᓯᐊᒥᐅᑦ ᑐᓴᕋᑦᓴᖕᒋᓐᓂ. ᓄᓇᑦᓯᐊᒥᐅᑦ ᑐᓴᕋᑦᓴᖕᒋᑦ ᑕᕐᕋᒥᐅᓂᒃ ᕐᑲᐅᔨᒪᑎᑦᓯᕙᑦᑐᑦ ᐱᕙᓪᓕᐊᔪᓂᒃ ᐃᕐᑲᓗᓐᓂ ᐱᓇᓱᕝᕕᕐᑲᕐᓯᑎᒃ ᐊᕐᕌᒍᐃᑦ 20 ᐅᖕᒐᑖᓄᑦ.

ᓄᓇᕕᒻᒥᐅᓅᓕᖕᒐᔪᖅ ᐱᑕᕐᑲᓛᕐᑐᖅ ᐅᑭᐅᕐᑕᑐᒥᐅᓕᒫᓄᑦ ᐊᑐᐊᕐᑕᐅᒍᓐᓇᑐᒥᒃ ᓯᓚᑉᐱᐊᖕᒐᐅᖕᖕᒋᑐᐃᓐᓇᑐᖅ 8 ᒥᑦᓵᓂᑦᑐᓂᒃ ᒪᑉᐱᒐᕐᑲᕐᓗᓂ ᓄᓇᕕᒻᒥᐅᓅᓕᖕᒐᕐᑲᑦᑕᓂᐊᕐᑐᖅ ᓚᓚᐅᕐᑐᖅ ᐊᓪᓚᑎᖕᒐᑦ ᑐᕖᓐ ᕗᐃᓪᑭᓐ ᐃᕐᑲᓗᒻᒥᐅᖅ.

ᐱᒋᐊᕐᓂᖕᒐᓂ ᑕᒫᓂᒥᐅᒥᒃ ᓄᓇᕕᒻᒥ ᐱᓇᓱᑦᑎᕐᑲᓚᖕᒐᑦᔭᖕᒋᑦᑐᖅ. ᓄᓇᑦᓯᐊᒥᐅᑦ ᑐᓴᕋᑦᓴᖕᒋᑦ ᐱᓇᓱᑦᑎᑖᓇᐊᓪᓚᖕᒍᓱᑦᑐᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓴᒥᒃ ᕐᑲᓪᓗᓈᓂᒥᐅᔭᒥᒃ. ᐃᕐᑲᓗᒻᒥᐅᖕᒍᓗᓂ ᐃᓕᓐᓂᐊᑎᓗᒍ ᑕᕐᕋᒥ ᑐᓴᕋᑦᓴᓂᐊᕐᓂᒥᒃ. ᐊᕐᕕᑕᒻᒪᕆᒋᐊᕐᑲᕐᑲᑦᑕᓂᐊᕐᑐᕆᔭᐅᔪᖅ ᐱᓇᓱᐊᕈᓯᑕᒫᑦ ᓄᓇᕕᐅᑉ ᒥᑦᓵᓄᑦ ᓄᐃᑦᓯᒋᐊᕐᑲᕐᑲᑦᑕᓂᐊᕐᒪᑕ.

ᕗᐃᓪᑭᓐ ᓄᓇᕕᐅᑉ ᑐᓴᕋᑦᓴᖕᒋᓐᓂᒃ ᐱᑦᓯᐊᓯᑦᓴᐅᑎᒋᒐᔭᕐᑯᔨᔫᒐᓗᐊᖅ ᐊᒻᒪᓗ ᐊᑐᐊᕐᓯᔩᑦ ᐅᕐᑳᕕᕐᑲᕈᓐᓇᑐᑦ ᓄᓇᓕᒥᓄᑦ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᐅᒍᒪᑐᐊᕈᑎᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐊᓪᓚᒍᒪᒍᑎᒃ. ᑖᒃᑯᐊ ᓯᑯᑦᓴᔭᐃᑦ ᐊᑐᐃᓐᓇᐅᕐᑲᑦᑕᓂᐊᕐᑐᑦ ᑯᐊᐸᒃᑯᓂ ᐃᓘᓐᓇᐃᓂ. ᑐᕖᓐ ᕗᐃᓪᑭᓐ ᐃᕐᑲᓗᓐᓂ ᐅᕝᕙᓂ ᐅᕐᑳᕕᒋᒍᓐᓇᑕᐃᑦ (819) 979-5357.

Nunatsiaq News: Nunavik Edition

On Friday September 5th, the first issue of the Nunavik edition of *Nunatsiaq News* was published. *Nunatsiaq News* has been letting northerners know about developments from their base in Iqaluit for over 20 years.

The Nunavik edition contains much of the contents readers across the Arctic will see, but the cover, and about eight pages inside will be tailor made for Nunavik readers, explains Editor Dwaine Wilkin from Iqaluit.

At the outset, there will be no permanently stationed reporter in Nunavik. *Nunatsiaq News* plans to hire another journalist from the South, and base the person in Iqaluit to learn the ropes of northern reporting. Plenty of travel is envisioned to enable the weekly publication to cover the vast Nunavik region.

Wilkin hopes the Nunavik edition will catch on fast, and encourages readers to contact him directly if they would like to be community correspondents, or submit articles. The paper will be available in all Co-op locations. You can contact Dwaine Wilkin in Iqaluit at (819) 979-5357.

ᐊᓯᐅᔪᖅ ᒪᓐᑐᔨᐊᒥ

ᐊᐃᐸᔭᕐᑳ ᕐᑲᐅᒃᑲᐃ ᑕᑯᒻᒪᕆᓚᐅᔪᕗᖅ ᒐᓯᐊᑦᔭᒐᓂ ᒪᓐᑐᔨᐊᒦᒍᑎᒥᓂ ᐊᐅᒡᒍᓯᒥ. ᐊᐃᐸᔭᕐᑳ ᐱᓇᓱᑦᑎᐅᓱᓂ ᓄᓇᓕᒥ ᐃᒥᕐᑕᑎᐅᑦᓱᓂ ᕐᑯᕐᕕᓂᐊᕐᑎᐅᓱᓂᓗ ᑰᒃᔪᐊᒥ. ᐃᓚᓐᓈᒥᓂᒃ ᒪᓐᑐᔨᐊᓕᐊᑲᐃᓐᓇᕐᑲᑎᕐᑲᕐᓱᓂ ᐱᓇᓱᐊᕈᓯᐅᑉ ᓄᖕᖕᒍᐊᓂ ᐊᐅᒡᒍᓯ 1-ᒥ ᐊᕕᐅᑎᔪᕕᓂᐅᑦᓱᑎᒃ ᑲᑎᕕᒋᓚᖕᒐᔭᕕᓃᒻᒥᓂ ᑲᑎᓐᓂᕋᑎᒃ. ᐊᐃᐸᔭᕐᑳ ᐃᓄᒃᑎᑐᑦ ᑭᓯᐊᓂ ᐅᕐᑲᒍᓐᓇᒪᑦ ᐅᕐᑳᕕᕐᑲᖅᑲᔭᑦᔭᒐᓂ ᑭᓇᒥᓪᓘᓃᑦ ᐃᑲᔪᕐᑎᓴᒥᒃ.

ᐊᐃᐸᔭᕐᑳ ᒪᓐᑐᔨᐊᒥ ᐅᓪᓗᓂᒃ ᓯᑕᒪᓂᒃ ᐱᓱᕋᔭᑦᑐᕕᓂᖅ ᐱᖕᖕᒍᐊᕕᐊᓗᒻᒧᑦ ᑎᑭᕋᑕᕐᓱᓂ ᐅᓕᒻᐱᒃ ᔅᑎᑎᐊᒻᒧᑦ ᐱᓱᑦᓱᓂ ᓄᓇᒃᑰᔫᑯᑖᑦ ᐊᖅᑯᑎᖕᒋᑎᒍᑦ ᓯᓂᑉᐸᓱᓂ ᐸᓰᑦ ᐃᓪᓗᐊᐱᖕᒋᓐᓂ ᐃᓅᒐᓱᐊᕈᑎᕐᑲᕐᓱᓂ ᑳᐱᒥᒃ ᑭᓯᐊᓂ.

ᓂᕐᑭᑦᓯᕕᐅᑉ ᐅᓪᓛᖕᒐᓂ ᐊᐅᒡᒍᓯ 8-ᒥ ᐳᓖᓯᒧᑦ ᒪᓐᑐᔨᐊᒥ ᐃᑲᔪᕐᑕᐅᓯᔪᕕᓂᖅ ᐊᐃᐸᔭᕐᑳ ᑕᑯᑎᑕᐅᑐᐊᕋᒥᒃ ᔭᐃᒥᔅᐸᐃᑉ ᑯᐸᐃᒃ ᑕᕐᕋᖕᒐᑕᓗ ᐊᖕᒋᕐᑲᑎᒌᓐᓂᐅᑉ ᓯᒃᑭᑖᐱᕐᑯᑎᖕᒐᓂᒃ. ᒪᑭᕝᕕᐅᑉ ᑕᕐᓴᖕᒐᓂᒃ ᐱᑕᕐᑲᕐᒪᑦ, ᑕᐃᒪ ᐳᓖᓯᒧᑦ ᒪᑭᕝᕕᒨᕐᑕᐅᓕᕐᑐᕕᓂᖅ 8:30-ᒥ ᐅᓪᓛᑯᑦ ᒥᓯᐊ ᐹᔨ ᐊᕐᑯᑦᑎ ᑭᐅᕕᒻᒦᑎᓪᓗᒍ ᐊᐃᐸᔭᕐᑳᒥᒃ ᑐᖕᖕᒐᓱᒃᑲᐃᓕᕐᑐᕕᓂᖅ. ᑭᐅᔨ ᑭᑎ ᐸᑦᑐᔨ ᐃᑎᑐᐊᕐᒪᑦ ᐱᓇᓱᐊᒋᐊᕐᑐᓱᓂ 9-ᖕᒍᑎᓪᓗᒍ ᐅᓪᓛᑯᑦ ᐊᐃᐸᔭᕐᑳ ᓄᓪᓚᓯᐊᓕᕐᑐᕕᓂᖅ ᐃᓄᒃᑎᑑᕐᕕᕐᑲᕈᓐᓇᓯᑦᓱᓂ ᐅᓂᒃᑳᓯᑦᓱᓂᓗ ᐊᓯᐅᓂᕕᓂᕐᒥᓂᒃ ᐃᓪᓗᒐᓴᕐᔪᐊᓂ ᐅᓪᓗᓂᒃ ᓯᑕᒪᓂᒃ.

ᐊᑯᓂᐊᓗᒃ ᐊᖅᑯᑎᑎᒎᕐᓂᕋᒥ ᐊᐃᐸᔭᕐᑳ ᐊᓕᐊᓱᑐᐃᓐᓇᓚᐅᔪᖅ ᒪᑭᕝᕕᒦᒋᐊᒥᒃ ᐅᓪᓗᓕᒫᖅ. ᓂᕐᑭᑐᐃᓐᓇᑐᕐᓯᓂᓗ ᓄᓇᕕᒻᒥ ᓂᕐᑭᑐᐃᓐᓇᓕᕆᕕᒻᒥᐅᔭᓂᒃ. ᑭᑎᒧᑦ ᐃᑲᔪᕐᑕᐅᓯᔪᕕᓂᖅ ᒥᕝᕕᓕᐊᕐᑎᓗᒍ ᕐᑲᐅᖕᒐᓂ ᑰᒃᔪᐊᓕᐊᓯᑦᓱᓂ.

ᐊᐃᐸᔭᕐᑳ ᐅᕐᑲᓚᕐᑲᑦᑕᖕᒋᓚᕐᑭᔭᕕᓂᖅ ᑮᓇᐅᔭᕐᑲᕐᓂᔭᖕᒋᓐᓇᒥ ᐃᑲᔪᕐᓯᔭᐅᒍᓐᓇᓂᑦᔭᖕᒋᓐᓇᒥ ᐊᒥᓱᐊᓗᓐᓄᑦ ᑲᖕᖕᒍᓱᓕᕐᑐᕕᓂᖅ ᑕᐃᒪ ᐃᑲᔪᕐᑕᐅᑎᒐᓱᐊᕈᓐᓇᐃᑐᐃᓐᓇᕋᑕᕐᓱᓂ. ᐊᐅᓚᔨᑦᓯᐊᓇᑦᓯ ᐅᕐᑳᒍᓐᓇᕋᑦᓯ ᒪᑭᕝᕕᒧᑦ ᐊᑭᕐᑲᖕᖕᒋᑐᒧᑦ 1-800-361-7052-ᒧᑦ ᓇᓪᓕᑐᐃᓐᓇᖕᒐᓂ ᐅᕐᑳᓚᕕᒻᒥ ᐊᑭᓕᒐᐅᔫᓂᒃ ᐅᕐᑳᒍᑎᓂᒃ. ᐊᒻᒪᓗ ᐊᐃᐸᔭᕐᑳᑎᑐᑦ ᐊᑦᔭᐃᓇᕐᓗᒍ ᐊᖕᒋᕐᑲᑎᒌᓐᓂᐅᑉ ᓯᒃᑭᑖᐱᖕᒐ...ᐊᑐᒋᐊᕐᑲᓯᑲᓪᓚᓴᕐᐸᑦ!

ᒪᑭᕝᕕᒃ ᑯᐊᐳᕆᓴᓐ
Makivik Corporation
Société Makivik

Lost in Montreal

Abraham Kauki got more adventure than he bargained for when he visited Montreal in August. Abraham works on the municipal water and sewage trucks in Kuujjuaq. When he and a friend took a weekend trip to Montreal on August 1, they were separated when they failed to meet up at an agreed upon location. Because Abraham speaks only Inuktitut, he was unable to communicate with people to get help.

Abraham wandered around Montreal for four days, getting as far as the Olympic stadium, walking on train tracks, sleeping in bus shelters, and subsisting on only coffee.

On the morning of Friday August 8th, the Montreal police helped Abraham when he showed them his JBNQA card. It has the Makivik logo on it, and so the police brought Abraham to the Makivik office at 8:30 a.m. Michel Pagé, our driver, was at the switchboard at the time, and made Abraham feel welcome. When receptionist Kitty Patridge arrived for work at 9:00 a.m., Abraham truly relaxed. He was able to speak to someone in Inuktitut, and he told his story of getting lost in the city for four days.

After being out on the streets for so long, Abraham was happy to be at Makivik for a day. He was able to eat some country food courtesy of Nunavik Arctic Foods. Kitty helped him catch his flight back to Kuujjuaq the next day.

Abraham says he didn't phone anyone because he did not have any money, and after so many people could not assist him, he became shy and stopped asking. Please remember that you can call Makivik for free at 1-800-361-7052 from any pay phone. And, like Abraham, carry your JBNQA card... just in case!

ᐅᕕᒃᑲᐃᑦ

ᒪᑭᕕᐅᑉ 1997-ᒥ ᐅᐱᕐᖔᖑᑎᓪᓗᒍ (ᐊᐅᔭᐅᑎᓪᓗᒍ) ᐃᓕᓐᓂᐊᑎᖏᑦ

ᑐᓴᕋᑦᓴᓕᐊᕕᓃᑦ ᑳᓚᐃ ᓯᑑᓐᒧᑦ

ᑲᓚᐃ ᓯᑑᓐ ᐊᑦᔨᓕᐅᑦᑕᐅᖃᑎᓕᕕᓂᖅ ᐅᐱᕐᖔᒥ (ᐊᐅᔭᒥ) ᐃᓕᓐᓂᐊᑎᐅᑦᓯᑎᓐ ᐱᓇᓱᐊᑲᐃᓐᓇᓚᐅᔪᓂᒃ ᒪᓐᑐᔨᐊᒥ. (ᓴᐅᒥᐊᓂᑦ ᑕᓕᕐᐱᐊᓄᑦ) ᑕᕐᕿᓕᒃ ᐹᑦᑐᔨ, ᐅᔭᐃᒪᓐ ᒦᑯ, ᑲᓚᐃ ᓯᑑᓐ, ᒫᓂᑲ ᓇᓴᖅ, ᔪᐋᓐ ᒥᐊᓯ, ᑲᔅᑏᓇ ᒥᐊᓯ, ᐊᒻᒪᓗ ᒫᓯᐅ ᐹᑦᑐᔨ.
Carolyn Stone poses with summer students in Montreal. (L-R) Taqralik Partridge, Raymond Meeko, Carolyn Stone, Monica Nassak, JoAnne Mesher, Christina Mesher, and Mathew Partridge.

ᑕᐃᕙᓂ ᐊᕐᕌᒍᒥ ᐅᐱᕐᖔᒥ ᐃᓕᓐᓂᐊᑎᓂᒃ ᒪᑭᕕᐅᑉ ᐱᓇᓱᑦᑎᓯᓂᕆᔫᖕᒐ ᐱᐅᓂᕐᐸᐅᕋᑕᓚᐅᕐᑐᖅ. ᐅᐱᓐᓇᑐᒻᒪᕆᐅᓚᐅᕐᑐᖅ ᓯᑕᒪᐅᔪᖏᒐᕐᑐᓂᒃ (7-ᓂᒃ) ᐃᓕᓐᓂᐊᑎᓂᒃ ᒪᓐᑐᔨᐊᒥ ᐊᓪᓚᕕᑦᑎᓂ ᐃᑲᔪᕐᑎᖃᓚᐅᕋᑦᑕ. ᐅᑯᐊᖑᓚᐅᕐᑐᐃᑦ ᐃᓕᓐᓂᐊᑏᑦ: ᒫᓯᐅ ᐹᑦᑐᔨ, ᐅᔭᐃᒪᓐ ᒦᑯ, ᔫᓕ ᑭᕆᓂ, ᑲᔅᑏᓇ ᒥᐊᓯ, ᒫᓂᑲ ᓇᓴᖅ, ᑕᕐᕿᓕᒃ ᐹᑦᑐᔨ ᐊᒻᒪᓗ ᔪᐋᓐ ᒥᐊᓯ, ᐱᓇᓱᐊᕈᓯᕐᓂ ᐱᖔᔪᕐᑐᓂᑦ ᖁᓕᓐᓄᑦ ᑎᑭᑦᓱᒍ ᐱᓇᓱᐊᓚᐅᕐᑐᑦ.

ᑖᒃᑯᐊ ᐃᓕᓐᓂᐊᑏᑦ ᓇᐅᓕᒫᓄᑦ ᓱᕐᖁᐃᓇᕐᑎᓯᓚᐅᕐᑐᑦ ᓄᓇᕕᐅᑉ ᐅᕕᒃᑲᖏᑦ ᐃᑲᔪᕐᓯᒪᔪᓐᓇᓂᖏᓐᓂᒃ. ᐅᐸᓗᓚᐅᕐᓯᒪᑦᔭᒐᑎᒃ (ᑭᖑᕋᐃᓚᐅᕐᓯᒪᑦᔭᒐᑎᒃ), ᐱᒐᓱᐊᓪᒪᕆᑦᓯᑏᑦ ᐊᒻᒪᓗ ᐱᓇᓱᕈᓐᓇᓯᐊᓚᐅᕐᑐᑦ ᐱᓇᓱᒋᐊᓕᒻᒥᓂᒃ. ᒪᑭᕕᐅᑉ ᐱᓇᓱᑦᑎᓚᕆᖏᑦ ᐊᑦᔨᐅᖏᑦᑐᑎᒍᑦ (ᐱᐅᓯᕐᔫᑎᐅᙱᑐᑎᒍᑦ) ᐃᓕᓐᓂᐊᑎᓂᒃ ᐱᓇᓱᐊᕐᑎᓯᓂᖃᓚᐅᕐᑐᑦ ᐊᒥᔫᒍᓐᓇᕕᓕᒫᖏᑦᑎᒍᑦ ᐊᒥᔫᒐᓯᐊᕐᑐᓂᒃ ᐊᑦᔨᒋᙱᑐᓂᒃ ᐱᒐᑦᓴᖃᕐᑎᓯᑦᓯᑎᒃ. ᑭᐸᓗᒍᓗᑐᐃᓐᓇᕆᔭᐅᒐᑎᒃ ᐱᓇᓱᐊᕐᑎᑕᐅᓚᐅᕐᑐᑦ ᐅᐱᕐᖔᒥ, ᑕᑯᓐᓈᕋᓐᓇᓯᑎᑕᐅᑦᓱᑎᒃ "ᐊᒻᒪᓗ ᐃᑲᔪᕐᑎᑕᐅᑦᓱᑎᒃ ᒪᑭᕕᐅᑉ ᐊᐅᓚᒍᓯᓪᓚᕆᖕᒐᑎᒍᑦ.

ᒫᓯᐅ ᐱᓇᓱᕙᓪᓗᖃᑦᑕᓚᐅᕐᑐᖅ ᐊᑦᔨᖑᐊᓕᕆᕕᒻᒥ. "ᐃᑲᔪᕐᑎᕆᔨᐅᑦᓱᓂ" ᐋᓂ ᐊᐅᒥᐊᕐᒧᑦ, ᐊᑦᔨᖑᐊᓕᕆᓂᕐᒧᑦ ᑲᒪᔨᒧᑦ. ᐊᑦᔨᖑᐊᓕᕆᓂᕐᒧᑦ ᐱᓇᓱᓐᓂᖃᕐᓂᐊᓯᒪᒻᒪᑦ ᐃᓂᓪᓚᑎᕆᓚᖕᒐᓗᑎᒃ, ᓇᓗᓇᐃᒃᑯᓯᕐᑐᓗᒋᓪᓗ ᐊᒻᒪᓗ ᐃᓂᒋᒋᐊᓕᖏᓐᓄᑦ ᓴᓂᕐᕚᑎᑦᓯᐊᓗᒋᑦ ᒪᑭᕕᐅᑉ ᐊᑦᔨᖑᐊᖁᑎᖏᑦ - ᓄᐊᑕᐅᒋᐊᓯᔭᕕᓃᑦ ᐃᓄᐃᑦ ᑯᐸᐃᒃ ᑕᕐᖃᖓᓂᒥᐅᑦ ᑲᑐᑦᔨᖓᑎᒌᓐᓂᖓ ᓄᐃᑕᐅᓯᒪᓕᕐᑎᓗᒍ ᐊᒻᒪᓗ ᓯᐊᒻᒪᐸᓪᓕᐊᑐᐃᓐᓇᓱᑎᓪᓗ ᐊᑦᔨᖑᐊᑦ ᐊᕐᕌᒍᑕᒫᑦ. ᒫᓯᐅ ᖃᐅᔨᓴᕐᓂᖅᑲᑦᑕᓚᐅᕐᒥᔪᖅ ᖃᓇᑕᐅᔭᑎᒍᑦ ᐱᑐᑦᓯᒪᐅᑎᑎᒎᕐᑐᓂᒃ ᐅᕕᒃᑲᓕᕆᕕᒻᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᕕᐅᑦᓯᓂᓗ ᐱᒍᑦᔨᓯᓂ. ᐊᔪᐃᓐᓇᓂᕆᓚᐅᔪᔭᖕᒐ ᐱᕙᓪᓕᖁᑎᒻᒪᕆᐊᓘᓯᒪᔪᖅ.

ᐅᔭᐃᒪᓐ ᒦᑯ ᐃᑲᔪᕐᑎᑖᖑᑦᓴᐅᑎᒋᐊᐱᓚᐅᔪᖅ ᓱᖕ-ᖁᐃ ᔫᖕ-ᒧᑦ, ᑖᒃᓯᓕᕆᔨᑦᑎᓄᑦ. ᐱᕕᑦᓴᓕᐅᕐᓯᒪᒍᓐᓇᓯᐊᓚᐅᔪᖅ ᐊᑐᐃᓐᓇᕈᕐᑎᓯᓂ ᐊᒻᒪᓗ ᐃᓂᒋᒋᐊᓕᖏᓐᓄᑦ ᓯᑯᑦᓴᔭᖁᑎᓂᒃ ᑭᙴᒪᒋᔭᐅᔪᓂᒃ ᑲᑦᓯᖓᐃᑦᑐᓯᐊᖑᑦᓯᓂ ᐱᓇᓱᐊᕈᓐᓇᓂᖃᓚᐅᔪᖅ, ᐊᒻᒪᓗ ᖃᓇᑕᐅᔭᒎᕐᖃᑕᐅᒋᐊᓕᓐᓂᒃ ᖃᓇᑕᐅᔭᒎᕐᖃᐃᓯᓂ. ᐅᔭᐃᒪᓐ ᐃᑲᔪᕐᓯᒪᓚᐅᔪᒻᒥᔪᖅ ᖃᓇᑕᐅᔭᒎᕐᖃᐃᓯᓂ ᑮᓇᐅᔭᐃᕈᑎᐅᓯᒪᔪᓂᒃ ᐊᓪᓚᕕᒻᒥ. ᐱᓇᓱᓐᓂᖓ ᐅᐱᒋᔭᐅᒻᒪᕆᓚᐅᔪᖅ ᑮᓇᐅᔭᓕᕆᓂᕐᒧᑦ ᐊᓪᓚᕕᒻᒥᐅᓄᑦ, ᐊᒻᒪᓗ ᐃᑲᔪᕐᓯᓯᒪᓪᓚᓇᓚᐅᕐᓯᓂ ᓱᖕ-ᖁᐃ-ᒥᒃ.

ᔫᓕ ᑭᕆᓇᐃ ᐊᒥᓱᑲᓪᓚᓂᒃ ᐱᓇᓱᐊᕐᓂᖃᓚᐅᕐᒥᔪᖅ ᐱᒋᐅᕐᓴᓯᒪᓂᕐᑖᕈᑎᒋᑦᓯᒋᑦ ᐊᑦᔨᒌᙱᑐᓂ ᐊᓪᓚᕕᓐᓂ. ᖃᓇᑕᐅᔭᒎᕐᖃᐃᓯᓂ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑉᐸᓕᐊᒐᓯᐊᕐᓂᒧᑦ ᐊᓪᓚᕕᒻᒥ, ᐊᒥᓲᓕᕐᑎᕆᐅᑎᒧᑦ ᐊᒥᓲᓕᕐᑎᕆᑦᓯᓂ ᖃᐅᔨᓴᕐᑎᑎᓐᓄᑦ ᐱᓇᓱᐊᕐᑕᐅᔪᓂᒃ, ᐋᕐᑭᓱᐃᒋᐊᑦᓯᐊᓱᓂᓗ ᖃᓇᑕᐅᔭᒥᑦᑐᓂᒃ ᕿᒥᕐᕈᐊᓕᐊᕆᓱᑦᑎᓂᒃ ᑎᑭᑕᐅᑦᑕᑐᐃᑦ ᐊᓪᓚᓯᒪᔭᐅᒍᑎᖏᓐᓂᒃ, ᐅᖃᓚᐅᑎᒥᓪᓗ ᑭᐅᔨᐅᖃᑦᑕᓱᓂ ᑭᙴᒪᓇᓕᕐᒪᑦ, ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᒃ ᐊᑦᔨᒌᙱᑐᓚᑲᓂᒃ ᐱᓇᓱᐊᕐᑲᑦᑕᒥᑦᓯᓂ. ᔫᓕ ᐃᑲᔪᕐᓯᒪᔪᒻᒪᕆᐅᓚᐅᕐᑐᖅ, ᐱᓗᐊᕐᑐᖅ ᐱᓇᓱᑦᑎᕗᑦ ᕿᑲᑲᐃᓐᓇᓂᕇᒥᓂᒃ ᐅᐱᕐᖔᒥ (ᐊᐅᔭᒥ) ᕿᑲᑲᐃᓐᓇᓂᖃᕐᑎᓗᒋᑦ.

ᑲᔅᑏᓇ ᒥᐊᓯ ᐱᓇᓱᐊᕙᓪᓗᖃᑦᑕᓚᐅᕐᑐᖅ ᑮᓇᐅᔭᓕᕆᓂᕐᒧᑦ ᐊᓪᓚᕕᒻᒥ. ᐊᒥᓱᓂᒃ ᐱᓇᓱᒐᖃᖃᑦᑕᓚᐅᓄᐊᕐᓱᓂ, ᑲᐃᕙᓪᓚᒍᓯᓂ (ᐃᑲᐅᕐᓂᓂ) ᐊᒥᓱᒻᒪᕆᓐᓂ ᓯᑯᑦᓴᔭᖁᑎᓂᒃ ᐃᓂᖓᓅᕐᖃᐃᖃᑦᑕᓚᐅᕐᑐᖅ ᐊᒻᒪᓗ ᓇᓗᓇᐃᒃᑯᓯᕐᑐᐃᓱᓂ ᐊᓪᓚᓯᒪᔪᖁᑎᓂᒃ ᑮᓇᐅᔭᓕᕆᓂᕐᒎᓕᖓᔪᓂᒃ ᑯᐊᐳᕇᓴᒥ. ᐊᔪᐃᓐᓇᓂᖓ ᐊᒻᒪᓗ ᐱᓇᓱᑦᓯᑎᐅᓂᖓ ᐃᑲᔪᕐᓯᒪᓚᐅᕐᑐᖅ ᑮᓇᐅᔭᓕᕆᓂᕐᒧᑦ ᐊᓪᓚᕕᒻᒥ ᐱᓇᓱᐊᕐᑕᐅᔪᓂᒃ ᐊᖑᒪᑦᓯᒍᓐᓇᓯᑎᑦᓯᓯᓂ ᐊᒻᒪᓗ ᐊᑐᐃᓐᓇᕈᕐᑎᖅᑕᐅᑦᓱᓂ ᑮᓇᐅᔭᑎᒍᑦ ᐊᐅᓚᒍᑎᐅᓚᖓᓕᕐᒥᔪᓂᒃ ᐊᕐᕌᒍᓂᐊᕐᑐᖅ.

ᒫᓂᑲ ᓇᓴᖅ ᐃᑲᔪᕐᓯᒪᔪᒻᒪᕆᐅᓚᐅᕐᒥᔪᖅ ᒪᑭᕕᐅᑉ ᐊᓪᓚᕕᓕᒫᖏᓐᓂ. ᐊᓯᖏᓐᓂᒃ ᐱᓇᓱᒐᓗᐊᕐᒥᓱᓂ, ᑐᓴᕋᑦᓴᓂᑦᑐᕕᓂᕐᓂᒃ ᐋᕐᑭᓱᐃᖃᑦᑕᓚᐅᕐᑐᖅ ᑐᓴᕋᑦᓴᓕᕆᕕᒻᒥ, ᐋᕐᑭᓱᐃᑦᓯᓂ ᐊᒥᓱᒻᒪᕆᓐᓂᒃ ᓯᑯᑦᓴᔭᖁᑎᓂᒃ ᓴᓂᕐᕚᑎᑦᑕᐅᔪᑦᓴᓕᐊᕆᑦᓯᒋᑦ, ᐃᑲᔪᕐᓯᓯᒪᑦᓱᓂᓗ ᐊᖓᔪᖅᑲᑉ ᐅᖃᓚᐅᑎᖓᓂᒃ ᑭᐅᔨᒥᒃ, ᐋᓂ ᐱᓱᑦᑎ-ᒥᒃ, ᐱᕙᓪᓕᖁᑎᓖᑦ ᐃᓚᐅᒍᑎᖏᓐᓂᒃ ᐋᕐᑭᓱᐃᖅᑕᐅᑦᓱᓂ, ᐊᒻᒪᓗ ᐱᓇᓱᐊᕐᕕᖃᕐᒥᓱᓂ ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᓐᓂᒃ.

ᑕᕐᕿᓕᒃ ᐹᑦᑐᔨ ᐃᑲᔪᕐᑎᒋᔭᐅᖃᑦᑕᓚᐅᕐᑐᖅ ᒪᑭᕕᐅᑉ ᕿᒥᕐᕈᐊᓕᐊᕆᓃᖏᓐᓂᒃ ᑐᓴᕋᑦᓴᖏᓐᓂᓗ ᐋᕐᑭᓱᐃᔨᒧᑦ ᐃᑲᔪᕐᑎᐅᓱᓂ ᐊᑐᐃᓐᓇᕈᕐᑎᑕᐅᑎᓪᓗᒋᑦ ᐅᐱᕐᖔᒨᓕᖓᔭᐃᑦ (ᐊᐅᔭᒨᓕᖓᔭᐃᑦ) ᐅᑭᐊᑦᓴᒧᓪᓗ ᒪᑭᕕᐅᑉ ᑐᓴᕋᑦᓴᖏᑦ, ᑐᓴᕋᑦᓴᓕᐅᕐᓱᓂ ᐊᒻᒪᓗ ᐊᐱᕐᓱᑲᑦᑕᓂᖃᕐᓱᓂ ᑐᓴᕋᑦᒧᕐᑐᓴᓂᒃ. ᐊᑦᔨᓕᐅᕈᑎᒧᑦ ᐊᑦᔨᐅᕈᓐᓇᓂᖓ, ᐊᓪᓚᖑᐊᕈᓐᓇᓂᖓᓗ ᐊᓪᓚᒍᓐᓇᓂᖓ ᑕᑯᑦᓴᐅᔪᑦ ᑖᒃᑯᓇᓂ ᕿᒥᕐᕈᐊᓂ. ᐱᓇᓱᐊᕐᑕᖏᓐᓄᑦ ᐃᓚᒋᔭᐅᑎᓪᓗᒍ, ᐳᕕᕐᓂᑐᓕᐊᓚᐅᔪᖅ ᐃᕗᔨᕕᒻᒧᑦ ᓴᓪᓗᓄᑦ ᐊᒻᒪᓗ ᑰᑦᔪᐊᒧᑦ. ᐊᑦᔨᓕᐊᕕᓂᖏᑦ ᑖᒃᑯᓇᓂ ᓄᓇᓕᓐᓂ ᓴᓂᕐᕙᑕᐅᓚᐅᕐᑐᑦ ᒪᑭᕕᐅᑉ ᐊᑦᔨᖑᐊᓂᒃ ᓄᐊᑦᓯᕕᖓᓄᑦ ᓯᕗᓂᑦᓴᒥ ᐊᑐᕐᑕᐅᒍᓐᓇᕗᓴᕐᑎᓗᒋᑦ ᐊᑐᕐᑕᐅᒍᒪᑐᐊᕈᑎᒃ, ᐊᒻᒪᓗ ᐊᑦᔨᓕᐊᕕᓂᖏᑦ ᐃᕗᔨᕕᒻᒥ ᐱᐅᔪᑦᓴᕗᒥᒃ ᑕᑕᒥᓐᓇᖑᐊᑐᐃᓐᓇᑐᑦ. ᑕᕐᕿᓕᒃ ᐃᓚᒋᔭᐅᓚᐅᕐᒥᔪᖅ ᐅᕕᒃᑲᓂᒃ ᐱᓇᓱᐊᕈᓐᓇᓂᖏᓐᓂᒃ ᑕᓚᕕᓴᑎᒍᑦ ᑕᑯᑦᓴᐅᑎᑦᓯᒍᑎᒃ ᐊᐅᓚᔩᓕᐊᑦᓴᐅᑉ ᐃᓗᓕᑦᓴᖏᓐᓂᒃ ᐊᓪᓚᖅᑕᐅᑦᓱᓂ,

YOUTH

Makivik's 1997 Summer Students

By Carolyn Stone

This year was one of the best ever in terms of summer student employment by Makivik Corporation. We were exceedingly fortunate to have seven students at the Montreal office. These students were: Matthew Partridge, Raymond Meeko, Julie Grenier, Christina Mesher, Monica Nashak, Taqralik Partridge and Joanne Mesher, for a period of six to 10 weeks.

These students proved to everyone what Nunavik youth have to offer. They were punctual, hard working and dedicated to all the duties which were assigned to them. Makivik's regular staff made a special attempt to have the students work within as many fields as possible. Instead of doing simply menial tasks during the summer, they got to witness and help out with the functioning of our corporation at more in-depth levels.

Matthew was mainly involved with our photo archive project. He "work shadowed" with Annie Augiak, the project manager. The photo archive project is designed to organize, identify, and properly archive all of the Corporation's existing photographs — a collection that begins with the NQIA days and continues to expand with each season. Matthew also did some research on the Internet for the Youth and Training Department. His efforts have been a tremendous blessing.

Raymond Meeko quickly became an assistant to Shun-Hui Yang, our Income Tax Agent. He dedicated his time and energy into preparing and filing the needed information, and entering much important data into a computer. Raymond also assisted in data entry for the Investment Committee. His work was appreciated very much by the Finance Department, and was an especially great asset to Shun-Hui.

Julie Grenier completed a series of tasks that gained her experience in many different departments. She worked on data entry for economic development, photocopied materials for our research employees, fine-tuned a data file of our publication subscribers, relieved the receptionist when needed, and carried out a variety of other duties. Julie was a tremendous help, especially while many regular staff were on their summer holidays.

Christina Mesher worked mainly in the Finance Department. Among her many duties, she spent countless hours filing and labeling documents pertaining to the finances of the Corporation. Her dedication and hard work helped the finance office to catch up and prepare for the upcoming fiscal year.

Monica Nashak provided invaluable assistance throughout our Montreal office. Among other things, she arranged news clippings for the Information Department, organized many files to be archived, assisted our President's Receptionist, Annie Pisuktie, with the production of beneficiary cards, and did tasks for *Makivik News*.

Taqralik Partridge "work shadowed" Makivik's Editor in the preparation of the summer and fall editions of *Makivik News*, completing several articles and interviews. Her skills as a photographer, artist, and writer can be seen throughout these magazines. As a part of her assignments, she travelled to Puvirnituq, Ivujivik, Salluit, and Kuujjuaq. The photographs that she

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Nunavik Players

TAQRALIK PARTRIDGE

ᐊᑎᖓ:	ᐄᕕ ᒫᒃ
ᐃᓅᓕᕐᕕᖓᑕ ᐅᓪᓗᖓ:	ᒪᐃ 23, 1975
ᓄᓇ ᐃᓅᓕᕐᕕᕕᓂᖓ:	ᓯᓵᓯᐱ
ᓄᓇ ᐊᓂᕐᕋᖓ:	ᐃᕗᔨᕕᒃ
ᐊᓕᐊᒋᓂᕐᐹᖓ ᐃᓄᒃ:	ᐊᓈᓇᒐᓗ ᐃᓚᒃᑲᓗ
ᐊᓕᐊᒋᓂᕐᐹᖏᑦ ᐱᙳᐊᕈᓰᑦ:	ᐅᖓᓯᑦᑐᒧᑦ ᐱᓱᒋᐊᒥᒃ.
ᓂᕿᐅᑎᓪᓗᒋᑦ ᒪᒪᓐᓂᕐᐹᖏᑦ:	ᐸᐅᕐᖔᓚᐃᑦ ᐊᒃᐸᖅ
ᓯᕗᓂᕐᒥᓂ ᐱᔪᒪᔭᖏᑦ:	ᐃᓅᓯᖃᕐᓂᒥᒃ ᐱᖃᑦᓯᐊᓗᓂ
ᐱᓇᓱᒐᖓ:	ᐃᓅᓱᑦᑐᓂᒃ ᐱᓗᑲᑦᑕᐅᑎᑦᓯᑕᐃᓕᓂᖅ
ᐃᓅᓯᕐᒥᓂ ᐱᔭᕐᓃᒋᓯᒪᓂᕐᐹᖓ:	ᓇᒻᒥᓂᖅ ᐃᓅᓯᕐᒥᓂ ᐱᔭᕆᐅᕿᓯᐊᕆᐊᓖᑦ
ᖁᕕᐊᒋᙱᑕᖏᑦ:	ᐊᑦᔨᖑᐊᓂᒃ ᑖᒃᑯᓂᖓᑦᓴᐃᓇᖅ ᒪᕐᕈᐃᑕᐅᕐᑎᓯᔪᑦ

Name:	Evie Mark
Date of birth:	May 23, 1975
Place of birth:	Chisasibi
Home community:	Ivujivik
Favourite person:	Mom and the rest of my family
Favourite sport:	Hiking
Favourite food:	Grapes and appak (murre)
Future goal:	To have a fruitful life
Occupation:	Youth Protection Officer
Most difficult obstacle to overcome:	Personal challenges
Pet Peeve:	Double photography prints

ᐅᕕᒃᑲᐃᑦ

ᒫᓐᓇᐅᔪᖅ ᓴᓇᔭᐅᔪᒥᒃ ᒪᑭᕕᒃᑯᓂ. ᔪᐋᓐ ᒥᐊᓯ ᐃᑲᔪᖃᑦᑕᓚᐅᖅᒥᔪᖅ ᐋᓂ ᐊᐅᑎᐊᖅᒥᒃ ᐊᑦᔨᖑᐊᓕᓐᓂᖅᑐᑦ ᐱᓇᓱᐊᖅᑕᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐃᑲᔪᖅᓯᒪᖃᑦᑕᒥᑦᓱᓂ ᐊᓯᖏᓐᓂ ᐊᓪᓚᕕᓐᓂ ᐱᓇᓱᐊᑲᐃᓐᓇᓂᖅᒥᓂ ᑕᒫᓂ, ᑭᖕᖘᒪᒋᔭᐅᓚᑐᐊᖅᒥ.

ᑖᒃᑯᐊ ᐃᓗᓐᓇᑎᒃ ᐅᕕᒃᑲᐃᑦ ᐱᕙᓪᓕᔮᒥᒍᑎᓪᓚᓇᐅᓚᐅᖅᑐᑦ ᒪᑭᕕᓕᒫᑲᓵᒥ. ᐱᓇᓱᐊᖅᓯᒪᓂᖅᑖᓯᐊᓚᐅᖅᑐᑦ ᐊᑐᖅᓂᖃᑦᓯᐊᑐᓂᒃ ᐊᒻᒪᓗ ᒪᑭᕕᐅᑉ ᐱᓇᓱᑦᑎᖏᓐᓄᑦ ᐊᓂᖅᑎᓇᑦᓯᐊᓇᖅᑐᐊᐱᒻᒥᒃ ᓯᓚᓐᓂᓯᐊᖑᔫᖅᑐᒥᒃ ᐱᑕᖃᖅᑎᓯᖃᑦᑕᓚᐅᖅᑐᑦ.

ᐱᓯᑎᒻᒪᓇᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᓂᒃ ᒪᓐᑐᔨᐊᒥ ᐊᓪᓚᕕᑦᑎᓂ ᐃᑲᔪᖅᑎᖃᕈᓐᓇᓯᐊᓚᐅᖅᓂᑕ ᐊᓯᐊᒍᑦ, ᑕᐃᒫᑦᓴᐃᓇᖅ ᐃᑲᔪᖅᑕᐅᓯᐊᖅᓂᖃᓚᐅᖅᒥᔪᒍᑦ ᐊᓪᓚᕕᑦᑎᓂ ᑰᑦᔪᐊᒥᑦᑐᒥ. ᐅᐱᖅᖓᒥ ᐃᓕᓐᓂᐊᑏᑦ ᐱᓇᓱᑦᑎ—ᒋᓚᐅᖅᑕᕗᑦ ᐅᑯᐊᖑᓚᐅᖅᑐᑦ ᑖᓂᐊᓪ ᑳᑦᐳᐊ ᐊᒻᒪᓗ ᓇᐃᓚᓐ ᐱᓗᖅᑑᑦ ᐃᓪᓗᓪᓚᓇᕕᒻᒥ ᑖᒃᑯᐊ ᐱᓇᓱᐊᖅᓚᐅᖅᑑᒃ, ᐹᔨ ᕗᐊᑦ ᒪᑭᕕᐅᑉ ᖃᐅᔨᓴᖅᕕᖓ—ᓂᑦᑎᓗᒍ, ᐄᑐᐊ ᐴᑎ, ᐅᖄᐳᑦ ᐃᖅᕈᒥᐊᖅ ᐊᒻᒪᓗ ᒍᐃᓕᐊᒻ ᓵᓐᑕ ᐃᓚᒋᔭᐅᓚᐅᖅᑐᑦ ᐃᖃᓗᓐᓂᒃ ᖃᐅᔨᓴᖅᑐᓄᑦ, ᐊᒻᒪᓗ ᔨᓂ ᑕᖅᕿᐊᐱᒃ ᐱᔭᑦᓴᐃᕈᓚᐅᖅᓯᒪᑦᔭᑎᓐᓇᒍ ᐊᓪᓚᕕᒻᒪᕆᑦᑎᓂ ᑰᑦᔪᐊᒥ.

ᑖᓂᐊᓪ ᐊᒻᒪᓗ ᓇᐃᓚᓐ ᐃᑲᔪᖃᑦᑕᓚᐅᖅᒥᔫᒃ ᒪᑭᕕᐅᑉ ᓴᓇᔨᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐊᓯᖏᓐᓂᒃ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᓂᒃ ᐊᒡᒐᒍᑦ ᐱᓇᓱᑦᑕᐅᒋᐊᓕᓐᓂᒃ ᐱᓇᓱᖃᑦᑕᒥᑦᓱᑎᒃ. ᑕᐃᒪᐃᑦᑐᒐᓚᓐᓂᒃ ᐱᓇᓱᑦᓯᒪᓂᖅᑖᓂᖏᑦ ᐃᓕᓐᓂᐊᑏᑦ ᐊᑐᖅᓂᖃᑦᓯᐊᓚᖓᔪᑦ ᐃᑲᔪᖅᓯᓂᖃᓚᖓᓪᒪᑕ ᑕᐃᒪᐃᑦᑐᓂᒃ ᐱᓇᓱᒐᖃᕈᒪᓪᒪᖔᖅᒥᒃ ᖃᐅᔨᒍᑎᒋᓪᓗᒋᑦ. ᑖᒃᑯᐊ ᑰᑦᔪᐊᒥ ᐃᓕᓐᓂᐊᑏᑦ ᓇᒻᒥᓂᖅ ᑲᑎᓪᓚᓇᓚᐅᑦᔭᖅᒋᑦᑕᕗᑐᐊᒃᑲ. ᑭᓯᐊᓂ ᐅᖃᖃᑎᖃᖃᑦᑕᓚᐅᖅᑐᒍᑦ ᐃᓪᓗᓪᓚᓇᕕᒻᒥ ᐱᓇᓱᐊᖅᑎᓂᒃ ᐃᓗᓐᓇᑎᓗ ᐊᓕᐊᒋᔭᖅᑐᒪᓇᐅᓚᐅᖅᑐᑦ ᐅᐱᒍᓱᑦᓱᑎᓪᓗ ᑖᓂᐊᓪ ᐊᒻᒪᓗ ᓇᐃᓚᓐ ᐃᓚᐅᒍᓐᓇᓂᓇᓚᐅᖅᑕᖏᓐᓂᒃ.

Thank you
Students

ᐹᔨ ᕗᐊᑦ ᐱᓇᓱᐊᓚᐅᖅᑐᖅ ᖃᐅᔨᓴᖅᕕᒻᒥ ᐊᑦᔨᖕᖏᖅᑐᓚᑲᓂᒃ ᐱᓇᓱᐊᖅᓂᖃᖅᓱᓂ ᐅᑯᓂᖓ ᐃᓚᖃᖅᑎᓗᒋᑦ ᐊᖏᓕᒪᐅᑎᒍᑦ ᕿᖅᖑᑎᐅᔪᒍᑦ ᖃᐅᔨᓴᖅᑕᐅᔮᑦᓴᓂᒃ, ᓇᓗᓇᐃᒃᑯᓯᖅᑐᐃᓱᑎᒃ ᓂᖅᓚᓂᒃ, ᐃᖃᓗᐃᑦ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᐊᖅᕘᒍᖃᖅᒪᖔᑕ ᖃᐅᔨᓴᖃᑕᐅᑦᓱᓂ, ᖃᓇᑕᐅᔭᒨᔭᓇᐊᓕᖅᓂᒃ ᖃᓇᑕᐅᔭᒨᖅᖃᐃᓱᓂ, ᒥᖑᐊᓇᑦᓱᓂ, ᐊᒻᒪᓗ ᓴᓗᒻᒪᓴᐃᖃᑕᐅᑦᓱᓂ ᐱᓇᓱᐊᕈᑎᖏᓐᓂᒃ. ᖃᐅᔨᓴᖅᕕᒥ ᐱᓇᓱᑦᑏᑦ ᐹᔨᒥᒃ ᐱᓇᓱᖃᑦᑕᑐᕕᓂᐅᓂᖁᐃᓚᐅᖅᑐᑦ ᑲᑦᓱᖓᐃᑦᑐᓯᐊᖑᑦᓱᓂ ᑕᕝᕙᓂ ᐅᐱᖅᖔᒥ (ᐊᐅᔭᒥ).

ᐄᑎᐊ, ᐅᖄᐳᑦ ᐊᒻᒪᓗ ᒍᐃᓕᐊᒻ ᐱᓇᓱᒍᓐᓇᓯᐊᖅᑐᒪᓇᐅᓚᐅᖅᒥᔪᑦ ᐃᖃᓗᓐᓂᒃ ᖃᐅᔨᓴᖅᓂᒧᑦ ᐱᓇᓱᐊᖅᑕᐅᔪᓂᒃ, ᐊᒻᒪᓗ ᖁᓚᓇᔭᖃᖕᖏᑐᒍᑦ ᐃᓕᑦᓯᓂᓇᓚᐅᖅᑕᒥᓂᒃ ᐱᓇᓱᐊᖅᓂᒥᓂ ᐊᑐᕈᓐᓇᓯᐊᓛᖅᓂᖏᑦ ᓯᕗᓂᑦᓴᒥ ᐱᒐᓱᐊᖅᑕᒥᓄᑦ.

ᐊᓪᓚᕕᒻᒪᕆᒥ, ᔨᓂ ᑕᖅᕿᐊᐱᒃ ᐃᑲᔪᖅᓯᒪᓂᖃᓚᐅᖅᑐᖅ ᐃᓗᓐᓈᒍᑦ ᐊᓪᓚᕕᒻᒥ ᐱᓇᓱᐊᖅᑕᐅᒋᐊᓕᓐᓂᒃ, ᐅᑯᓂᖓ ᐃᓚᖃᖅᑎᓗᒋᑦ ᐳᓛᓇᐊᖅᑐᓂᒃ ᑲᒪᔨᐅᑦᓱᓂ ᐊᒻᒪᓗ ᐅᖃᓚᔪᓂᒃ ᑭᐅᔨᐅᑦᓱᓂ, ᐃᓂᓪᓚᑎᓇᖃᑕᐅᑦᓱᓂᓗ ᓴᓂᖅᕙᓯᒪᕕᓐᓂᒃ. ᓄᐃᑕᑎᑦᓯᓯᐊᓚᐅᖅᑐᖅ ᐱᒍᓐᓇᓂᖅᒥᓂᒃ ᐅᐱᖅᖔᓕᒫᖅ ᐊᒻᒪᓗ ᐅᐱᒋᔭᐅᑦᓯᐊᓱᓂ ᒪᑭᕕᒻᒥ ᐱᓇᓱᑦᑎᓕᒫᓄᑦ ᑕᕝᕙᓂ.

ᐅᖃᕈᒪᒻᒥᔪᖓ, ᐅᐱᖅᖔᒥ (ᐊᐅᔭᒥ) ᐃᓕᓐᓂᐊᑏᑦ ᐱᓇᓱᑦᑎᒋᓚᐅᖅᑕᕗᑦ ᑕᒻᒪᓂ ᐊᖅᕌᒍᒥ ᓄᐃᑕᑎᑦᓯᓚᓇᓚᐅᖅᑐᒪᑕ ᐅᓪᓗᒥᐅᔭᖅ ᐃᓅᓯᑦᑐᐃᑦ ᑲᔪᑦᓴᐅᔫᖅᓂᖏᓐᓂᒃ, ᑲᒪᒋᔭᖃᕈᓐᓇᓯᐊᖅᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᖁᓚᖅᓇᖏᑦᑐᑎᒍᑦ ᐱᒍᓐᓇᓯᐊᖅᓂᖏᓐᓂᒃ. ᐱᕕᑦᓴᖃᖅᑎᑕᐅᑐᐊᖅᒥᒃ, ᑲᒪᒋᔭᖃᕈᓐᓇᓯᐊᖅᑐᑦ ᓱᓇᑐᐃᓐᓇᓂᒃ ᐊᖅᓱᕈᓐᓇᑑᔭᖅᕗᓗᐊᖅᒪᑕ ᐱᒍᓐᓇᓂᖃᑦᓯᐊᑐᑦ. ᐱᒐᓱᐊᖅᓂᓇᓚᐅᖅᑕᖅᒋᑦᑕ ᐱᕙᓪᓚᖁᑎᐅᒍᓐᓇᓂᖏᑦ ᐅᐱᖅᖔᖑᓚᐅᖅᑐᒥ (ᐊᐅᔭᐅᓚᐅᖅᑐᒥ) ᑲᔪᓯᑦᓯᐊᓚᖓᓂᖏᑦ ᖁᓚᖅᓇᖏᑦᑐᑦ ᐊᖅᕌᒍᓐᓂ ᖃᐃᔭᓂ. ᐊᑑᑎᒐᓯᑦᑕᒥᓂᒃ ᐊᑑᑎᑦᓯᐊᓇᖅᑐᑰᖁᓇᖅᐳᑦ ᐃᓕᓐᓂᐊᓂᓄᓂᐊᓕᖅᒥᔭᒥᓂ ᑕᕝᕙᓂ ᐊᖅᕌᒍᒥ. ᐊᒻᒪᓗ, ᒪᑭᕕᒻᒥᐅᖑᔪᒍᑦ ᐅᐱᖅᖔᖑᓛᖅᑐᒥᒃ ᕿᓚᓈᕆᔭᖃᑦᓯᐊᐳᒍᑦ ᐱᓇᓱᐊᖃᑎᖃᑖᖅᓂᑎᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᓂᒃ ᑕᐃᒫᑦᓴᐃᓇᖅ ᐊᖅᕌᒍᑦᓯᐅᓯᐊᖅᒥᓗᑕ!

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ

Nunavik Players

COMPLIMENTS: SUSIE THOMASSIE

ᐊᑎᖓ:	ᓲᓯ ᑑᒪᓯ
ᐃᓅᓕᖅᕕᖓᑕ ᐅᓪᓗᖓ:	ᑏᓯᒻᐱᕆ 9, 1946
ᓄᓇ ᐃᓅᓕᖅᕕᕕᓂᖓ:	ᐃᒃᒋᐊᔮᖅ ᖁᐊᖅᑕᐅᑉ ᓴᓂᐊᓃᑦᑐᖅ
ᓄᓇ ᐊᓂᖅᕗᖓ:	ᑲᖏᖅᓱᒃ
ᐊᓕᐊᒋᓂᖅᐹᖓ ᐃᓄᒃ:	ᐊᖑᑎᖓ
ᐊᓕᐊᒋᓂᖅᐹᖏᑦ ᐱᖕᖑᐊᕈᑏᑦ:	ᖄᑭᖅᑐᑦ
ᓂᖅᑭᐅᑎᓪᓗᒋᑦ ᒪᒪᕆᓂᖅᐹᖏᑦ:	ᐃᖃᓗᑉᐲᑦ
ᓯᕗᓂᖅᒥᓂ ᐱᔪᒪᔭᖏᑦ:	ᐃᑲᔪᖅᑎᐅᓂᖅᓴᓂᒃ ᐱᔪᓐᓇᓯᑦᓯᐊᓗᖓ. ᕿᑐᖅᖓᑲᓗ ᑕᓪᓕᒪᑦ ᐃᓘᓐᓇᑎᒃ ᐃᓕᓐᓂᐊᓈᑦᓯᐊᑎᓪᓗᒋᑦ
ᐱᓇᓱᒐᖓ:	ᐃᓕᓐᓂᐊᑎᓂᒃ ᐃᑲᔪᖅᑎ
ᐃᓅᓯᖅᒥᓂ ᐱᔭᖅᓃᒋᓯᒪᓂᖅᐹᖓ:	ᐋᓇᓇᒐ ᐃᓅᒍᓐᓇᐃᑐᕕᓂᐅᑎᓪᓗᒍ ᐊᓈᓇᐅᑦᓯᐊᖅᒋᑦᑑᓂᐊᖕᖗᓱᖓ ᐊᖑᑎᒐᓂᓪᓗ
ᑲᒪᑦᓯᐊᖅᒋᑦᑑᓂᐊᖕᖗᓱᖓ ᖁᕕᐊᒋᖕᖏᑕᖏᑦ:	ᐃᓅᖃᑎᒥᓂᒃ ᓴᓪᓗᒍᑎᖃᔪᑦ

Name:	Susie Thomassie
Date of birth:	December 9, 1946
Place of birth:	Iggiayaak, near Quaqtaq
Home community:	Kangirsuk
Favourite person:	My husband
Favourite sport:	Hockey
Favourite food:	Arctic charr
Future goal:	To be successful as a counsellor. And to make sure my five children complete their schooling.
Occupation:	Student Counsellor
Most difficult obstacle to overcome:	After my mom's death, I was afraid I wouldn't be a good mother and wife
Pet Peeve:	The slandering of people

took while in these communities will be archived with Makivik's image collection for future publications, and those photographs which she took while in Ivujivik are extremely breathtaking. Taqralik also participated in the writing of a script for the *Youth Empowerment Video*, currently being developed at Makivik.

Joanne Mesher also helped Annie Augiak with the photo archive project and assisted in other departments during her weeks here, as needed.

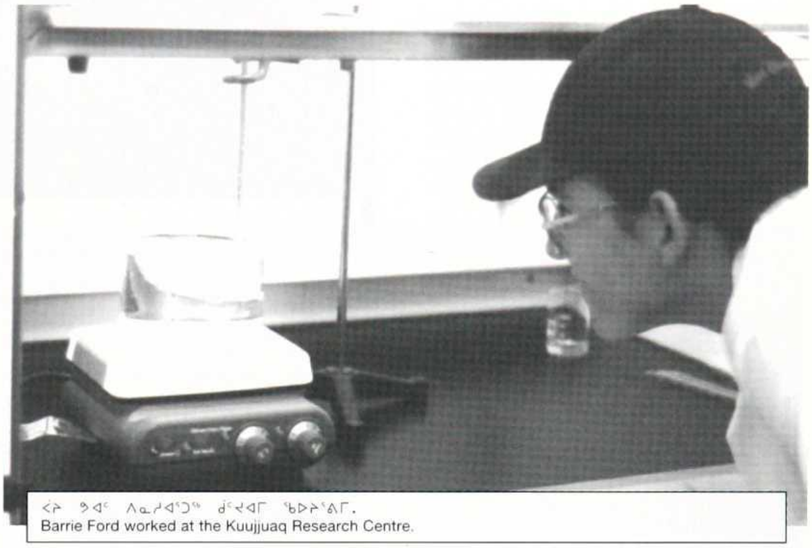
These young people all brought new energy in supporting almost all aspects of Makivik. It was a valuable experience for them, but they were also a breath of fresh air for the Makivik staff.

Besides all the talented students whom we were fortunate to have in our Montreal office, we also had the same kind of good fortune at our offices in Kuujjuaq. Our summer student employees there were Daniel Gadbois and Nylan Pilurtuut at the Housing Department, Barry Ford in the Makivik Research Centre, Edward Berthe, Robert Ekoomiak, and William Saunders participated in a fish study project, and Jeannie Tukkiapik kept busy at our head office in Kuujjuaq.

Daniel and Nylan helped Makivik's carpenters and also did some other general labour work. This type of experience is valuable for students in helping them determine if this is the type of career that they are best suited for. Although I was unfortunate not to have met these students personally, we did speak to the Housing office and everyone was very pleased and appreciative of Daniel's and Nylan's participation.

Barry Ford worked in our Research Centre at a variety of duties which included mounting slides, banding geese, determining the age of fish, entering computer data, painting, and helping in a big clean up of their facilities. Research staff agree that Barry's work was done with admirable enthusiasm this summer.

Edward, Robert and William proved to be extremely well suited to work at the fish study project, and we are confident that some of the knowledge they gained during their experience will be useful to them in whatever endeavors they persue in the future.

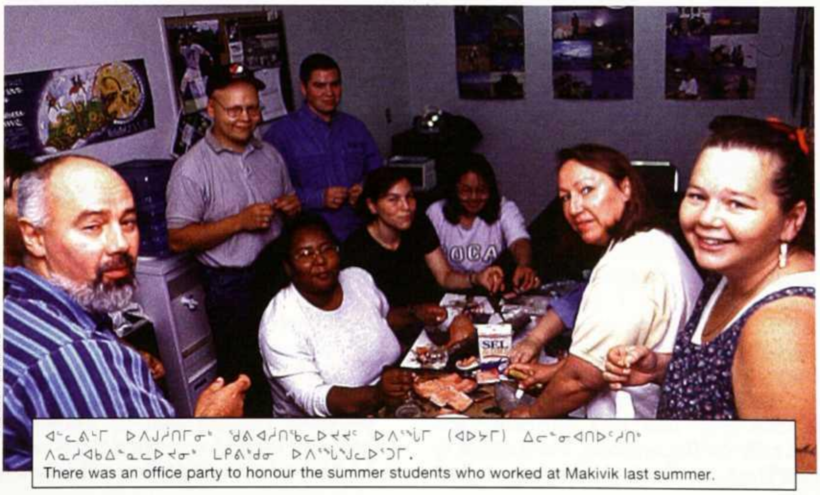


TAQRALIK PARTRIDGE

ᐹᕆ ᕗᐊᑦ ᐱᓇᓱᐊᕐᑐᖅ ᑰᑦᔪᐊᒥ ᖃᐅᔨᕐᕕᒥ.
Barrie Ford worked at the Kuujjuaq Research Centre.

At the head office, Jeannie Tukkiapik assisted with all the general office duties which included receiving visitors and telephone calls, tidying up the storage areas, making photocopies, and managing facsimile transmissions. As an office worker, she showed remarkable ability throughout the summer and was appreciated by all Makivik staff there.

To say the least, the summer students have demonstrated that the present generation of young adults are dedicated, motivated, responsible and reliable. Given the opportunity, they are capable of handling whatever challenges they may confront with unfailing ability. The benefits of their efforts shall undoubtedly continue to be evident in the corporation throughout the year ahead. We wish them only the best of luck for their upcoming school year. Also, we at Makivik look forward to next summer when we will be working with students for another season!



STEPHEN HENDRIE

ᐊᓪᓚᕕᖕᒥ ᐅᐱᒍᓱᑎᒥᓂᒃ ᖁᕕᐊᓱᑎᖃᓚᐅᔪᔪᑦ ᐅᐱᕐᖔᒥ (ᐊᐅᔨᒥ) ᐃᓕᓐᓂᐊᑎᐅᑦᓱᑎᒃ ᐱᓇᓱᐊᑲᐃᓐᓇᓚᐅᔪᓂᒃ ᒪᑭᕕᒃᑯᓂ ᐅᐱᕐᖔᕐᖑᓚᐅᕐᑐᒥ.
There was an office party to honour the summer students who worked at Makivik last summer.

ᐅᕙᒃᑲᐃᑦ

ᐃᓐᓂᐊᓂᕆᓚᐅᔪᔭᕋ ᐃᕗᔨᕕᒻᒧᑦ

ᐅᓂᒃᑳᑕᕐᒋᑦ ᑕᕐᕋᓕᒃ ᐹᑦᕆᐅᑉ

ᐃᓐᓂᐊᓚᐅᔪᕗᖕᒐ ᓯᓚᕐᔪᐊᓕᒫᒥ ᐃᓂᕐᑯᓇᕐᓂᐸᐅᕐᑲᑎᐅᔪᒧᑦ ᓄᓇᒧᑦ, ᐃᕗᔨᕕᐅᑉ ᐊᕿᑖᓄᑦ, ᐃᕗᔨᕕᒃ ᓄᓇᕕᐅᑉ ᓄᓇᓕᓕᒫᖕᒋᓐᓂ ᐊᑐᐊᕐᓂᒦᓐᓂᐸᐅᔪᖅ. ᒪᑭᕝᕕᑯᑦ 1998-ᖕᒍᓕᕐᐸᑦ ᐊᕐᕌᒍᑕᒫᕐᓯᐅᑎᒥᓂᒃ ᑲᑎᒪᓂᕐᒥᓂ ᐃᕗᔨᕕᒻᒥ ᐊᑑᑎᒍᒫᕐᓂᐊᑐᑦ ᒫᑦᔨᐅᓕᕐᒥᐸᑦ ᐊᕐᕌᒍᑦ ᑖᓐᓇ ᐅᐸᑦᑕᐅᖕᒍᓱᑦᑐᖅ ᓄᓇᓕᒃ ᐃᓄᓕᒃ 300 ᒥᑦᓵᓂ.

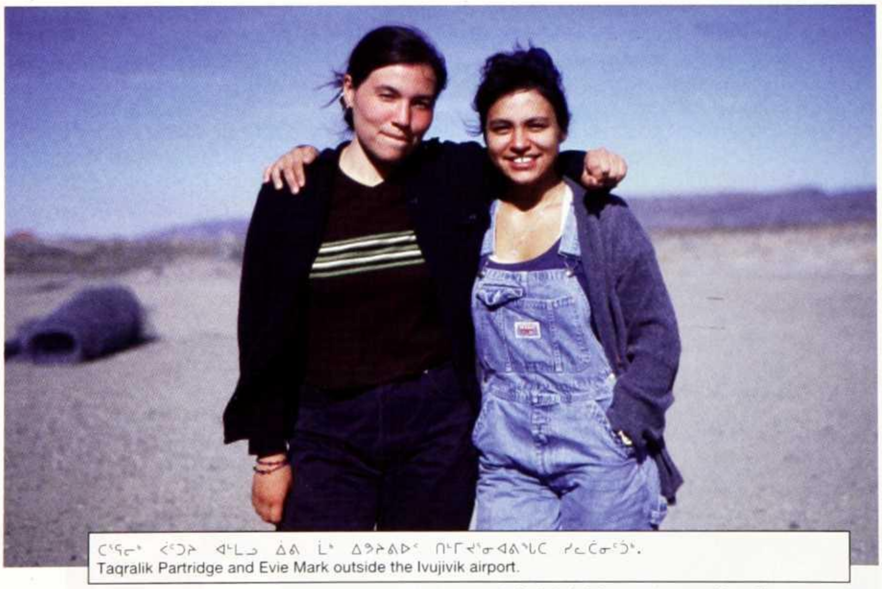
ᑎᑭᓚᐅᔪᕗᖕᒐ ᔫᓚᐃ 16-ᖕᒍᑎᓪᓗᒍ ᐃᓱᒪᑦᓴᖕᒍᐊᕐᓱᖕᒐ ᓄᓇᒧᑦ ᐳᔪᕐᑕᐅᓚᖕᒐᕆᐊᒥᒃ ᓯᐅᕋᕐᒥᒃ ᐱᕐᓯᓂᐊᖖᒎᓯᑦᓱᖕᒐ ᑲᖖᒍᓱᒐᓚᑦᑐᐹᓗᑦᓱᖕᒐᓗ ᑎᑭᕆᐅᒃᑯᐊᓗᒧᑦ ᐃᕗᔨᕕᒻᒧᑦ, ᕐᑭᓚᓈᑦᓴᖕᒍᐊᕐᓱᖕᒐᓗ ᓄᑖᕕᓂᐊᐱᓐᓂᒃ ᐃᕐᑲᓗᑦᑐᓰᓇᐊᒥᒃ ᒪᑦᑕᑐᕐᓗᖕᒐᓗ ᐃᓱᒪᕐᑲᑦᓴᖕᒍᐊᕐᒥᓱᖕᒐᓗ ᐊᑦᔨᓕᐅᓇᒍᓐᓇᔨᓰᓇᐊᒥᒃ ᕐᑭᓚᓗᒐᕐᓂᒃ. ᑕᒪᐅᖖᒐᓇᐅᒃᑯᐊᓗᒧᑦ ᑲᖖᒍᓱᑦᑐᐹᓗᓚᐅᔪᔪᖖᒐ. ᕐᑲᐅᔨᒪᓂᐅᔭᓚᐅᔪᖖᕆᓇᒪᑦ ᓱᓇᒥᒃ ᓂᓇᐅᕆᔭᑦᓴᕐᑲᕐᒪᖕᒌᕐᒪ ᓱᓇᐅᕝᕙᐃᓇ

ᕐᑭᓪᓚᓯᖅ ᐹᓪᓚᔮᑦ ᑎᓕᐅᕐᑐᖅ ᐃᕐᓱᑎᒧᑦ.
Qillasirk Padlayat making tea with *irsutik*.

ᐅᑦᔮᕕᓂᐅᓕᑐᐊᕋᒪ ᐱᐊᕋᓕᒫᕋᓗᖕᒋᓐᓄᑦ ᑭᓇᐅᒻᒪᖕᒌᕐᒪ ᕐᑲᐅᔨᒪᔭᐅᓕᓚᐅᔪᔪᖕᒐ.

ᕐᑲᐅᔨᒪᔭᕐᑲᓪᓗᑯᓚᐅᔪᒻᒥᒐᒪ ᓇᑯᓛᐅᔪᒻᒥᔭᖅ ᐃᕗᔨᕕᒻᒥᐅᒥᒃ ᐄᕕ ᒫᒃᒥᒃ. ᑖᑦᓱᒪ ᑐᖖᒐᓱᑦᑎᓯᐊᓚᐅᔪᔫᖕᒐ ᑐᔪᕐᒥᐅᕕᑦᓴᑲᓂᓪᓗ ᓈᕝᕈᑦᐳᓯᓂᖕᒐ ᑐᔪᕐᒥᐅᕕᑦᓯᐊᕐᑕᐅᓚᐅᔪᔪᐃᑦ ᑕᐃᒃᑯᐊ ᓇᔪᓚᐅᔪᔭᒃᑲ. ᐊᒥᓱᕐᑕᕐᓂᒃ ᐴᓚᓇᐊᕋᑦᓴᕐᑲᕐᓇᓚᐅᔪᔪᖅ ᑕᐃᒪᐃᒻᒪ ᕐᑲᐅᔨᓚᐅᔪᕆᕗᖕᒐ ᐊᒥᓱᓂᒃ ᐃᓚᑦᓴᔪᕐᑲᓇᐊᒥᒃ ᐃᕗᔨᕕᒻᒥ.

ᑎᑭᑦᑐᕕᓂᐅᑎᓪᓗᖕᒐ ᕐᑲᐅᖕᒐᓂ ᑕᑦᓯᓚᐅᔪᔪᖅ ᒥᖕᒍᓕᑦᓯᓂᓗ ᓯᓚ ᐃᒪᐅᓪᓗ ᕐᑯᓛ ᑕᑦᓯᑐᐊᓗᒻᒥᓯᓂ. ᐄᕕᓗ



ᑕᕐᕋᓕᒃ ᐹᑦᑐᕆ ᐊᒻᒪᓗ ᐄᕕ ᒫᒃ ᐃᕗᔨᕕᐅᑉ ᑎᒻᒥᔪᓂᐊᕕᖕᒐᑕ ᓯᓚᑖᓂᑦᑐᒃ.
Taqralik Partridge and Evie Mark outside the Ivujivik airport.

COMPLIMENTS: TAQRALIK PARTRIDGE

ᐃᓱᒪᓗᒋᐊᑐᓛᑦᑐᕕᓂᐅᓇᖕᒐ ᐃᓄᐃᑦ ᐃᓘᓐᓇᓕᓚᑎᒃ ᐹᕐᑕᑲ ᐅᕝᕙᓂᒃ ᑐᖖᒐᓱᑦᓯᐊᕐᑯᔭᖕᒋᓐᓇᓖᓚᐅᔪᒻᒪᑕ ᐃᓄᐃᓪᓗ ᑕᑯᔭᒃᑲ ᓂᐅᕕᕐᓂᐊᕕᒻᒥᓗ ᐳᓖᕐᑕᑲᓂᓗ ᐃᓘᓐᓇᑎᒃ ᑐᖖᒐᓇᕐᑐᒪᕆᐅᕐᑲᑦᑕᓚᐅᔪᔪᑦ ᐃᓄᑐᕐᑲᐅᒐᓗᐊᕋᒥᒃ ᐃᓘᓐᓇᑎᒃ ᕐᑯᖕᒐᑦᓯᐊᑐᑦ ᐊᐃᓚᕐᑲᑦᑕᓯᑎᓪᓗ. ᑕᐃᒪ ᕐᑲᑦᓯᓂᒃᑭᐊᖅ ᐱᐊᕋᕐᓂᒃ ᑭᓇᐅᒻᒪᖕᒌᕐᒪ ᐅᕐᑲ-

ᐅᕐᑲᒐᐅᒐᕐᑎᓗᓄᒃ ᕐᑲᓄᖅ ᐊᑦᓯᓕᐅᓇᑦᓴᕋᔭᕐᒪᖕᒌᕐᒪ ᕐᑭᓚᓗᒐᕐᓂᒃ ᑐᓴᓕᓚᐅᔪᔪᒍᒃ ᕐᑭᓚᓗᒐᐃᒃᒎᖅ ᑕᑯᔭᐅᔪᑦ. ᐊᓯᐃᓛ ᓯᓈᓄᑦ ᐊᕐᐸᓯᓕᓚᐅᔪᔪᒍᒃ ᑐᓴᕋᓐᓄᒃ ᓄᓇᐅᒃᒎᖅ ᓵᕐᔭᐊᓃᓕᕐᔫᓂᒃ. ᓯᑦᔭᒧᑦ ᑎᑭᑦᓴᕋᓗᐊᕐᓯᓄ ᑕᑯᓕᕐᑐᒍ ᕐᑲᑯᕐᑖᓗᒻᒥᒃ ᐃᒫᓄᑦ ᐊᕐᑲᑐᒥᒃ ᑕᑯᑦᓴᐅᑦᓯᐊᕋᑦᑎᒍ ᓯᑦᔭᔪᐊᓕᐊᓘᔭᑐᐃᓐᓇᐅᓕᑦᓯᐊᓚᐅᔪᔪᖅ, ᑭᓯᐊᓂᓕ ᑭᓪᓕᐊᓃᓗᐊᕋᒥ ᓇᓗᓇᓚᐅᔪᖖᒋᓚᖅ ᕐᑭᓚᓗᒐᐅᑲᐃᓐᓇᓇᐊᖕᒐ.

ᑭᖕᒍᓪᓕᓂ ᐅᓪᓗᓂ ᐃᕗᔨᕕᒻᒥᒃ ᕐᑭᒥᕐᕈᓯᐊᑐᐃᓐᓇᓕᓚᐅᔪᔪᖖᒐ. ᕐᑲᕐᑲᐃᑦ ᕐᑲᖕᒋᓐᓅᕋᒪ ᑲᖕᒋᕐᓯᑯᑖᕋᓗᓐᓂᓗ ᐃᒪᕐᓂᓗ ᑐᖕᒍᔪᕐᑖᐱᓐᓂᒃ ᑕᑯᒍᓐᓇᓯᓚᐅᔪᕗᖕᒐ. ᑕᑯᔭᓕᒫᒃᑲᓂ ᐅᕝᕙᓂᒃ ᐊᑦᑐᐃᓂᕐᐸᐅᓚᐅᔪᔪᖅ ᐃᓗᕕᕐᓯᕕᑐᕐᑲᕕᓂᖕᒐ. ᐃᕗᔨᕕᒻᒥᐅᑦ ᐃᓗᕕᕐᓯᕕᕐᑲᒪᑕ ᕐᑲᕐᑲᐅᑉ ᐊᑎᓪᓗᐊᖕᒐᓂ ᓄᓇᓕᒻᒥ ᕐᑲᕙᖖᒐᓂᖕᒐᓃᑦᑐᓂᒃ. ᑕᑉᐹᓂᒋᐊᑐᐃᓐᓇᖅ ᑖᒃᑯᐊ ᐃᓗᕖᑦ ᖁᓕᓪᓗᐊᖕᒋᓂ ᕐᑲᕐᑲᐅᑉ ᐊᑭᓐᓇᓚᑳᖕᒋᓂ ᐃᓗᕖᑦ ᓄᑕᐅᖖᒋᑐᑦ ᕐᑭᓐᓂᓯᒪᔪᑦ ᐱᑕᕐᑲᕐᒥᔪᑦ. ᕐᑭᓐᓂᕕᓂᕐᔫᔭᑐᐃᓐᓇᑐᑦ ᓴᓂᐊᓄᓪᓗᑐᐊᐲᖖᒋᓂᓕᒫᓇᔭᒥ ᑕᑯᒍᓐᓇᓯᖖᒋᓂᓇᔭᒥ ᓴᓐᓂᖖᒐᔪᓕᑐᕐᑲᖖᒋᓐᓂᒃ ᕐᑭᔪᒻᒥᑦ ᓴᓇᒪᔪᓂᒃ.

ᐊᓕᐊᒋᓂᕐᐹᓇᓚᐅᔪᔭᕋ ᑖᕗᖖᒐᓯᒪᓂᕋᓂ ᐱᓂᐊᕐᓂᓕᒫᒃᑲᓂᑦ ᒪᓐᓇ ᐄᕕᒥᒃ ᕐᑭᓪᓚᓯ ᐹᓪᓚᔮᒥᓪᓗ ᕐᑭᓪᓚᓯᐅᓪᓗ ᕐᑭᑐᕐᖕᒐᕐᒋᓐᓂᒃ ᐋᓂᒥᓪᓗ ᔭᓂᒥᓪᓗ ᒪᕐᑲᐃᕐᑲᑎᕐᑲᑲᐃᓐᓇᓂᓇᓚᐅᔪᔭᕋ. ᐱᓱᓚᐅᕈᑦᑕ ᕐᑲᕐᑲᑎᒍᑦ ᓄᓇᒧᑦ ᑕᐃᔭᐅᔪᒧᑦ ᓇᕐᕈᓂᕐᒥᒃ ᐊᐃᑦᓯᑕ ᑖᓐᓇ ᓄᓇ ᑰᒃᑕᕐᑲᕐᑐᖅ ᒪᕐᕉᓂ ᕐᑲᕐᑲᒥᒃ ᐊᕙᓗᓯᒪᔫᓐᓂᒃ ᕐᑲᕐᑲᐅᑉ ᐊᑎᐊᓂ ᑲᑎᑦᓯᑎᒃ ᐃᒪᕐᐱᒨᓚᐅᕋᑎᒃ. ᑕᐃᒪᓕ ᑐᐱᕐᕕᓴᑦᓯᐊᖕᒍᓂᖕᒐ ᕐᑲᕐᑲᐅᑉ ᐊᑖᓂᒻᒥᒪ ᐃᐱᕌᑲᐃᓐᓇᓇᐊᕐᑲᓚᐅᔪᔪᒍᑦ ᐃᑎᔫᖖᒋᑲᓗᐊᕐᓯᑎᒃ ᓴᕐᑭᑎᒍᑦ. ᐃᒪᖅ ᐃᐱᕌᕐᕕᒋᔭᕗᑦ ᓂᓪᓕᓇᕐᑐᑲᓪᓚᐹᓗᓚᐅᔪᔪᖅ ᑕᑲᑦᓯᑕᓗ ᕐᑲᓂᖖᒋᑐᒥᑦ ᐱᓯᒃᑯᐊᓗᒧᑦ ᑭᓯᐊᓂ ᑕᐃᒪᐃᓕᓗᐊᕐᓯᑕ ᓯᕐᑭᓂᐅᑉ ᓂᐱᑉᐸᓕᐊᓂᐊᐱᖖᒋᓂᒃ ᐃᓂᕐᑯᓇᕐᑐᔪᐊᕌᓗᑎᓪᓗᒍ ᑕᑯᓐᓇᓕᓚᐅᔪᔪᒍᑦ ᐃᕐᑲᐅᒪᒍᑎᒋᓚᐅᔪᔭᒃᑲᓄ ᕐᑲᕐᑲᐃᑦ ᐄᓂᔮᓇᐅᑉ ᐊᒥᓂᑲᒦᑦᑑᑉ ᓄᓇᖕᒐᓂᒃ ᐃᕐᑲᐃᓇᓚᐅᔪᔪᑦ ᐊᐅᐸᓗᐊᑦᓯᐊᓕᓚᐅᔪᒻᒪᑕ ᐅᓐᓄᓯᕐᑎᓗᒍ.

ᕐᑲᐅᑐᐊᕐᒪᑦ ᕐᑲᕐᑲᒧᑦ ᒪᔪᕋᓕᓚᐅᔪᒻᒥᔪᒍᑦ ᐃᑦᓯᑎᑕᓇᐊᕐᓯᑕ ᑏᓕᐊᑦᓴᑎᓐᓂ ᐊᐃᑦᓯᓯᑕ. ᐃᑯᐊᓚᑦᓯᓕᕋᑦᑕ ᕐᑭᓪᓚᓯᖅ ᓱᐴᕐᓯᕆᑦ ᑎᑦᓴᓕᐅᓕᓚᐅᔪᔪᖅ ᐃᒻᒥᓱᒍᓗ ᑏᓕᐅᕈᑎ ᑭᖕᒍᓂᖕᒍᒍᑦ ᑏᒋᑦᑐᐹᓗᒻᒥ ᑏᑐᓕᓚᐅᔪᔪᒍᑦ.

ᐃᕗᔨᕕᐅᑉ ᓄᓇᖕᒐᓂᑦ ᓄᐃᑕᔪᑦ ᐃᒫᓂ ᕐᑭᑭᕐᑕᐃᑦ ᐊᕐᒋᓂᕐᐹᓕᑦ

My Visit to Ivujivik

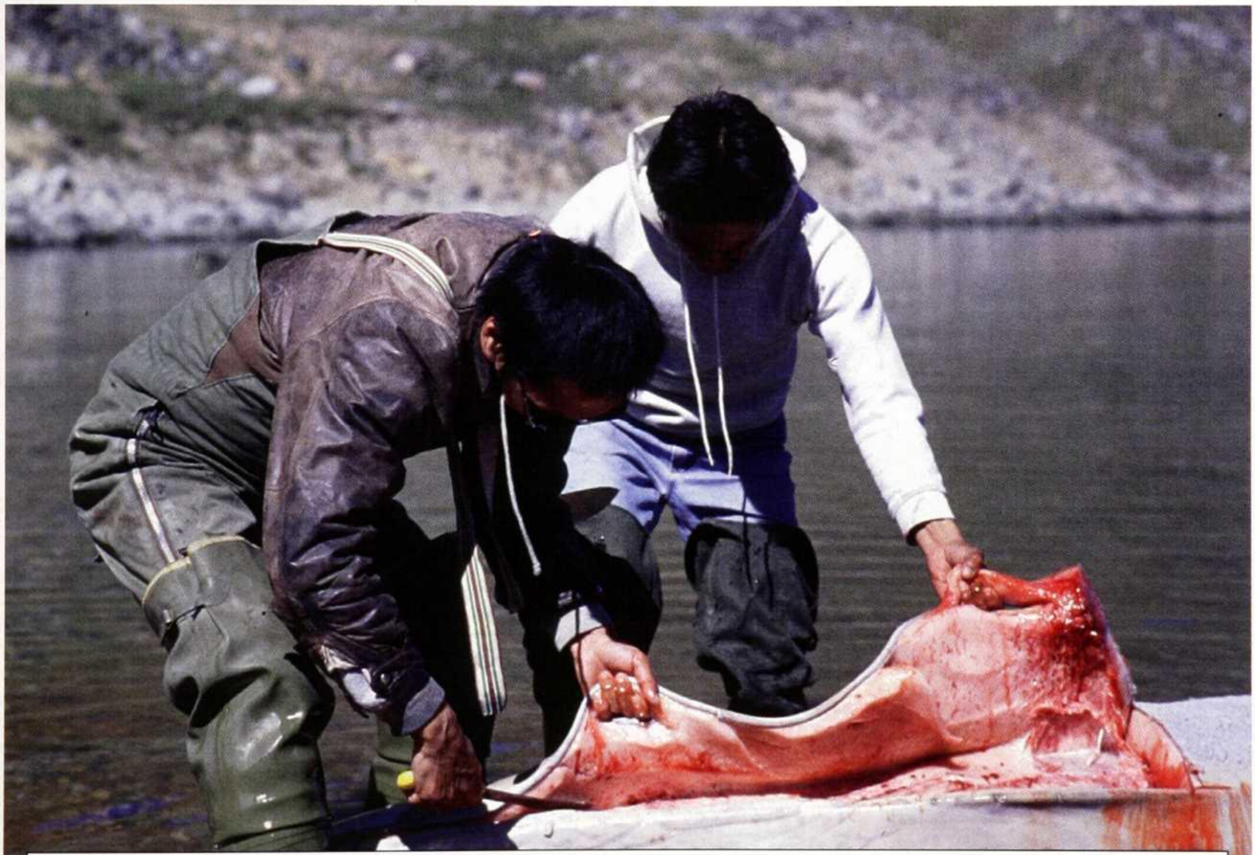
By Taqralik Partridge

I visited one of the most beautiful places on earth this summer, the area surrounding Ivujivik, which is Nunavik's most northerly community. Makivik plans to hold its 1998 Annual General Meeting there next March, hosted by this community of nearly 300 people.

I arrived on July 16, fully anticipating the clouds of dust from the streets and the curious glances that a new person in town would excite. I was looking forward to eating fresh fish and muttuk, and hoping to photograph some beluga whales. Since it was my first time visiting the community I was feeling a bit nervous and shy. I didn't know what to expect. I didn't need to worry though, most people I met — on the street, in the store and while visiting — all said the same thing: "Tungasutsiarit". Everyone I passed, young or old, greeted me with a smile, or by saying "ai". It seemed that, after telling some children my name, every young child in town knew who I was.

Fortunately I already knew one person in Ivujivik, Evie Mark. She welcomed me and found a nice family for me to stay with. There were plenty of people to visit, and soon I found people were telling me we were relatives.

The morning after I arrived was gray and misty, and fog hung over the water. Evie and I were talking about how I could catch some photographs of live beluga whales, when we heard that there might be some near the shore. We ran down towards the water, where two whales had apparently been spotted. As we came to the beach, we saw a large white form disappearing under the surface of the water, about 300 feet out. It was gone so soon that we wondered if it had not been a wave, but it was too close to shore to be mistaken.



TAQRALIK PARTRIDGE

ᐅᖅᑦᑐᖅ ᒫᒃ (ᓄᓇᓕᖕᒥᓄᑦ ᒪᑭᕝᕕᒃᑯᓂ ᑭᒡᒐᖅᑐᐃᔨᐅᔪᖅ) ᐊᒻᒪᓗ ᑲᐃᑕᖅ ᐅᓱᐊᕐᔪᒃ ᕿᓚᓗᒐᕐᒥᒃ ᐱᓚᒃᑐᒃ ᒪᑕᖕᒐᓂᒃ ᐅᖅᓱᕐᒐᓂᓗ ᓂᕿᑦᑕᐅᔪᑦᓴᓂᒃ ᓄᓇᓕᖕᒥᐅᓄᑦ.
Uqittuk Mark (Makivik community representative) and Kaitak Ussuarjuk cutting muttuq and fat from a beluga whale to share with the community.

For the next few days I went exploring around town. The surrounding hills offered magnificent views of deep valleys and turquoise coloured rivers. The sight that inspired the most reverence in me was the old graveyard. Ivujvik's graveyard is at the bottom of a hill on the west side of town. Further up the side of the hill are older gravesites of people put to rest in the traditional way of Inuit. They

ᐅᕕᒃᑲᐃᑦ

ᑕᐃᓱᐅᔪᖅ ᕿᑭᕐᑕᓯᕐᒥᒃ ᖃᓂᙱᑐᐊᓅᓚᓗᐊᕋᒥ ᐃᓚᖓ ᓄᐃᑦᓯᐊᑐᖅ ᖃᑯᕐᓂᓴᐅᑦᓱᓂ ᐃᓚᒥᓂᑦ ᐃᓐᓈᕈᐊᓗᐃᑦ ᓄᐃᑦᓯᐊᑐᐹᓗᐃᑦ. ᐱᓇᓱᐊᕈᓯᐅᑉ ᓄᙳᐊᓂ ᖃᔭᕆᐊᒃᑯᑦ ᑕᐅᓄᖓ ᐊᐃᑎᑕᐅᓚᐅᔪᔪᖓ ᐅᕿᑦᑐ ᒫᒻᒧᓗ ᑲᐃᑦᑕ ᐅᓱᐊᕐᔪᒧᑦᓗ. ᑕᑯᓂᐊᕐᑎᑕᐅᑦᓱᖓ ᑎᒻᒥ ᐊᓚᓴᕐᔪᐊᖀᓗᓐᓂᒃ ᑖᒃᑯᓇᓂ ᐃᓐᓈᕈᐊᓗᓐᓃᑐᓂᒃ.

ᑖᒃᑯᓅᖓ ᓯᕗᓕᕐᑏᑲᓄᑦ ᕿᒥᕐᕈᑎᑕᐅᓚᐅᔪᔪᖓ ᐊᑦᔨᒌᙱᑐᑦ ᑎᒻᒥᐊᑦ ᐅᓪᓗᖃᕐᕕᖏᓐᓂᒃ. ᐱᑦᓯᐅᓛᓕᐊᓚᐅᔪᔪᖅ ᓇᐅᔭᒐᓵᓗᓐᓂᓗ ᑕᑕᒥᑐᐃᓐᓇᓚᐅᔪᔪᖓᓕ ᑕᑯᒋᐅᕐᓱᖓ ᐊᑉᐸᒐᓴᕐᔪᐊᕌᓗᓐᓂᒃ ᐅᖃᐅᑎᔭᐅᓯᒪᒐᓗᐊᕐᓱᖓ ᑕᑕᒥᓐᓂ ᐊᓛᓇᐊᕐᒪ ᑕᑯᓪᓗᑐᓕᕋᒪ ᓂᕆᐅᒋᙱᑕᒃᑲᓂᒃ ᑕᑯᓚᐅᔪᔪᖓ ᑖᒃᑯᐊ ᐊᑉᐹᓗᐃᑦ ᐅᓪᓗᒥᓂᑦ ᑎᖏᓕᒥᒃ ᐊᒻᒧᑦ ᑲᑕᑐᐃᓐᓇᓲᑦ ᑕᐃᒪᐃᑎᑕᐅᓚᐅᔪᔪᑦ ᖃᔭᕆᐊᒥᒃ ᐃᐳᑎᒧᑦ ᐊᓇᐅᓕᕐᑐᓄᑦ - ᐃᓚᖓᓂᒃ ᑭᓪᓕᐊᐱᑦᑎᒎᖃᑦᑕᓱᑎᒃ.

ᐃᓐᓈᕈᐊᓗᐃᑦ ᖃᑯᑐᐃᓐᓇᓯᐊᕐᑐᑦ ᐅᓪᓗᖃᕐᕕᐅᓕᓂᐅᓯᑎᒃ ᑎᒻᒥᐊᕌᓗᓐᓄᑦ ᐃᓚᖏᓪᓗ ᐃᓐᓈᕈᐃᑦ ᑎᒻᒥᐊᑦ ᐊᓇᖏᓐᓄᑦ ᓄᓇᔭᖏᑦ ᓄᓇᔭᑦᓯᐊᖑᑎᑕᐅᑦᓱᑎᒃ ᐊᒥᓱᒍᓐᓂᓗ ᑰᑦᑕᖃᕐᓱᑎᒃ ᑖᒃᑯᐊ ᐃᓐᓈᕈᐃᑦ ᐃᓚᖏᑦ ᑰᖏᑦ ᑕᑉᐹᖔᓗᒃ ᐱᒐᒥᒃ ᐃᒫᓗᒻᒧᑦ ᑎᑭᓚᐅᕋᑎᒃ ᐳᔪᑐᐃᓐᓇᕈᖃᑦᑕᑐᑦ.

ᒪᔪᕋᓚᐅᔪᔪᒍᑦ ᐃᓐᓈᕈᓪᓗᐊᖏᓂᖓᒍᑦ ᒪᓐᓂᑕᕆᐊᕐᓯᑕ ᑐᖑᔪᕐᑖᐱᓐᓂᒃ ᐅᓪᓗᒍᒻᒥᑕᑦᓴᑎᓐᓂᒃ. ᑖᒃᑯᐊ ᒪᓐᓂᑖᕗᑦ ᐸᑲᑯᐊᓃᑦ ᒪᓐᓂᙱᓐᓂᑦ ᐊᖏᓂᕐᓴᒪᕆᐊᓗᐃᑦ ᓴᓇᒪᓂᖃᕐᓯᑎᓪᓗ ᐃᔪᒃᑲᑲᑐᐃᓐᓇᕆᐊᖃᙱᑐᓂᒃ. ᐃᓱᐊᒍᑦ ᓄᕗᑯᑖᖃᕐᓯᑎᒃ ᐊᐃᑉᐹᒍᑦ ᐊᒻᒪᓗᑭᑕᐅᓕᖓᓂᕐᓴᐅᓯᑎᒃ.

ᐃᓐᓇᕈᐃᑦ ᐃᓚᖏᑎᒍᑦ ᐊᑦᓱᓈᓂᒃ ᓂᕕᙵᑎᑕᐅᒪᔪᓕᒃ ᒪᔪᕋᑦᓴᐅᔮᙱᑐᒃᑯᑦ ᒪᔪᕋᕈᑎᐅᓯᓂᒃ ᐱᒐᓱᐊᓕᓂᕐᓄᑦ ᑕᐸᓇᐃᑦᑑᖏᒻᒪᕆᑦᑐᑦ ᐊᑐᕐᑕᐅᓂᖏᑦ. ᐅᖃᐅᑎᔭᐅᓚᐅᔪᒻᒥᔪᖓ ᔮᓂ ᒪᖏᐅᕐᒍᑦ ᑕᐃᑦᓯᒪᓂᒋᐊᓲᑐᒍᖅ ᐃᓄᐃᑦ ᕿᒪᐃᒌᓚᐅᕐᑐᕕᓃᑦ ᓱᓇᑐᐃᓐᓇᓂᒃ ᐅᐱᒍᓱᒍᑎᒥᓂᒃ ᒪᓐᓂᑐᕐᑎᑕᐅᓂᕐᒥᓄᑦ ᐃᓚᖏᑦ ᑕᒪᒃᑯᐊ ᑐᓂᕐᕈᑎᕕᓂᐅᔪᑦ ᐃᓚᖓᓂᒃ ᓴᐸᖓᐅᕇᑦᑐᕕᓃᑦ ᐃᓕᔭᐅᕇᑦᑐᕕᓂᒃᒍᖅ ᒪᓐᓂᒥᒃ ᑎᒍᓯᕕᐅᔭᓄᑦ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐃᓚᖏᑦ ᓱᓕ ᑕᑯᑦᓴᐅᖏᓐᓇᑐᑦ ᑐᓂᕐᕈᑎᕕᓂᐅᔪᑦ.

ᕿᑭᕐᑕᓯᓕᐊᕐᓯᒪᔪᕕᓂᐅᑦᓯᑕ ᓴᓪᓗᓄᑦ ᐊᐅᓪᓚᕆᐊᒃᑲᓚᐅᔪᔪᖓ ᐊᒥᓱᓄᑦ ᐃᓄᓐᓄᑦ ᐊᐅᓪᓚᖃᑎᐅᒍᒪᓪᓚᖔᕐᒪ ᓄᓇᑦᓯᐊᖑᓗᐊᙳᐊᒥᔭᓂᒃ ᑕᑯᔭᕆᐅᕐᑯᔭᐅᑦᓱᖓ ᐊᐱᕆᔭᐅᑦᓴᖑᐊᓕᓚᐅᔪᓗᐊᕐᑐᖓ ᐱᒍᓐᓇᓯᓚᐅᔪᒍᓐᓇᐃᑐᖓ ᑭᓯᐊᓂᓕ ᐃᕗᔨᕕᒻᒥᒃ ᐳᐃᒍᓚᐅᕐᓯᒪᓛᕐᑐᓴᐅᒍᓐᓇᐃᑐᖓ ᐃᓄᖏᓐᓂᓗ ᐃᕐᖃᐅᒪᓛᕐᓯᖓ ᐃᓯᒪᐃᓐᓇᖅ ᑐᙵᓇᕐᑑᓚᐅᔪᒻᒪᑕ.

ᓯᓚᕐᔪᐊᓕᒫᒥ ᐅᒃᑯᐊᕈᑎᖃᕐᖁᑦ ᒪᕐᖀᓂᒃ ᐊᕐᓈᓂᒃ

World Mourning for Two Great Women

ᐊᓈᓇᒋᔭᐅᓂᕋᕐᑕᐅᑐᐃᓐᓇᑐᖅ ᑐᕆᓴ

ᐊᓈᓇᒋᔭᐅᓂᕋᕐᑕᐅᑐᐃᓐᓇᑐᖅ ᑐᕆᓴ ᑐᖁᓚᐅᕐᑐᖅ ᑲᓪᑲᑕᒥ, ᐃᓐᑎᐊᒥ, ᓯᑉᑎᒻᐱᕆ 5, 1997-ᒥ ᐅᑭᐅᖃᕐᓯᓂ 87-ᓂᒃ. 1979-ᒍᑎᓪᓗᒍ, ᓵᓚᖃᐅᑎᑖᓚᐅᕐᓯᒪᔪᖅ ᓯᓚᕐᔪᐊᓕᒫᒥ ᐱᑦᓯᐊᓂᕐᐹᓄᑦ ᐊᐃᑦᑑᑎᐅᓰᒥᒃ ᐱᓇᓱᐊᕐᓂᕆᓰᒥᓄᑦ ᐃᑲᔪᕐᓱᓂ ᓱᒃᑰᓂᕐᐹᓂᒃ. ᐊᕐᕉᒍᓂ ᖁᓖᑦ ᑕᓪᓕᒪᓂ ᐃᑲᔪᕐᓂᖃᓚᐅᔪᖅ "ᓱᒃᑰᓂᕐᐹᓂᒃ," ᑐᕆᓴ ᑖᑦᓱᒥᖓᑦᓴᐃᓇᖅ "ᑖᓐᓇᑐᐊᑦᓯᐊᒍᑎᑦᓯᓯᒪᔪᖅ ᐃᓅᓯᕐᒥᒃ ᐱᒻᒪᕆᐅᑎᑦᓯᓱᓂ", ᐊᒻᒪᓗ ᐃᑲᔪᕐᑎᒌᒍᓐᓇᓂᕋᐃᑦᓱᓂ ᐃᓗᓐᓇᑎᓐᓂᒃ ᐱᒍᑦᔨᓗᑕ "ᒥᑭᔪᐊᐱᐅᒐᓗᐊᕐᐸᑦ ᓱᓇᑐᐃᓐᓇᖅ ᓇᓪᓕᓂᐊᓗᒻᒥᒃ ᐃᓚᖃᕐᑎᓗᒍ".

ᐊᑕᓂᐊᓘᑉ ᐅᑯᐊᕆᓚᐅᕐᑕᖓ ᑕᐃᔮᓇ

ᑕᐃᔮᓐᓇ, ᐊᕐᓈᐱᒃ ᐊᑕᓂᐊᓘᑉ ᐃᓚᖓ, ᐃᓅᒍᓐᓇᐃᓚᕿᔪᕕᓂᖅ ᐊᕐᖁᓇᕐᓂᑯᒥᓄᑦ ᓄᓇᒃᑯᔩᖅ ᐊᐳᕐᑎᓗᒍ ᐹᕆᔅᒥ ᐊᐅᒍᔅᑎ 31, 1997-ᒥ ᐅᑭᐅᖃᕐᓯᓂ 36-ᓂᒃ. ᓯᓚᕐᔪᐊᒥᐅᓕᒫᓄᑦ ᓇᓪᓕᒋᔭᐅᑦᓱᓂ "ᐊᑕᓂᐊᓘᑉ ᐆᒻᒪᑎᖓᑎᑦ" ᑕᐃᒫᒃ ᑕᑯᓐᓇᑕᐅᓚᐅᕐᑐᖅ, ᑕᐃᔮᓐᓇ ᓲᖑᓂᖃᕈᓐᓇᒪᕆᓚᐅᕐᑐᖅ ᑐᓴᕋᑦᓴᓕᕆᔨᓄᑦ ᒪᓕᑦᑕᐅᖏᓐᓇᓕᒫᕈᓐᓇᓚᐅᕋᒥ ᐃᑉᐱᒋᔭᐅᖏᓐᓇᓕᒫᕐᓯᓂ. ᐅᐱᒋᔭᐅᑦᓯᓂ ᓇᓂᓕᒫᑦᓯᐊᖅ ᐊᑐᕈᓐᓇᓯᐊᓚᐅᕋᒥ ᓲᖑᓂᕆᔭᒥᓂᒃ ᐃᑲᔪᕐᓯᒪᑦᓯᐊᕋᓱᐊᕐᓂᒥᒍᑦ ᐊᒻᒪᓗ ᐱᒍᓐᓇᕕᖃᑦᓯᐊᖏᑦᑐᓂᒃ ᐱᒍᓐᓇᓯᑎᑦᓯᒐᓱᐊᕐᓯᓂ. ᑖᓐᓇ ᐊᕐᓈᐱᒃ ᐃᑲᔪᕐᓯᒪᒐᓱᐊᖏᓐᓇᓚᐅᕐᑐᖅ ᐱᕕᖃᑦᓯᐊᖏᑦᑐᓂᒃ ᐃᑲᔪᕐᑎᓂᒃ ᑎᒥᐅᔪᓂᒃ ᐃᑲᔪᕐᓯᒪᒐᓱᐊᕐᓯᓂ ᐊᒻᒪᓗ ᑐᓴᕋᑦᓴᓕᕆᔨᓂᒃ ᑕᑯᓐᓈᑎᑦᓯᓚᕿᒍᓐᓇᓯᓂ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᓂᒃ ᐅᑦᑑᑎᒋᓗᒍ, ᓄᖑᑎᕐᑕᐅᑎᒐᓱᐊᕐᓯᒋᑦ ᓄᓇᒥᑦᑐᓂᒃ ᖃᔫᓂᒃ, ᐱᓇᐃᑐᑕᓪᓚᕆᐊᓘᔪᓂᒃ ᐱᓗᐊᕐᑐᖅ ᐅᓇᑕᕐᕕᐅᕚᑦᑐᕕᓂᕐᓂ. ᑕᐃᔮᓐᓇ ᐃᕐᖃᐅᒪᔭᐅᒍᑎᖃᓚᖓᒻᒥᔪᖅ ᐊᓯᑦᔨᓚᐅᕐᓂᖓᓂᒃ ᐊᑕᓂᐊᓗᖏᓐᓂᒃ ᐳᑎᔅ-ᒥ.

ᒪᕐᖀᓂᒃ ᕿᑐᕐᖓᒥᓂᒃ ᑭᖑᕚᖃᓚᖕᒪᔪᖅ, ᒍᐃᓕᐊᒻᒥᒃ ᐊᒻᒪᓗ ᖃᕆᒥᒃ

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Mother Teresa

Mother Teresa died in Calcutta, India, on September 5, 1997 at the age of 87. In 1979, she won the Nobel Peace Prize for her work among the destitute. Throughout the five decades she spent helping the "poorest of the poor", Mother Teresa maintained that "every single life is important", and we can help our fellows by "doing small things with great love".

Lady Diana

Diana, Princess of Wales, died as a result of injuries casued in a motor vehicle crash in Paris on August 31nd, 1997, at the age of 36. Lovingly regarded throughout the world as the "Queen of Hearts", Diana was able to wield considerable power because of her ability to attract enormous media attention. She was appreciated everywhere because of her ability to harness that power to do good and affect change for the disenfranchised in society. The Princess devoted her energy to various charitable organizations and brought the media spotlight to focus on issues such as ridding the earth of land mines, a particularly horrendous problem in war-torn countries. Diana will also be remembered for the changes her presence instigated within the British monarchy.

She is survived by her two children, William and Harry.

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appear as simple piles of rocks until you come up close and notice the weather-worn wooden crosses.

One special highlight of my visit was the short camping trip I took with Evie, Qillasirk Padlayat and her children, Annie and Johnny. We hiked over some hills to a place called *Narruniq*, where two creeks flow around a large hill and join, before they reach the sea. Since the best campsite was at the foot of the hill between the creeks, we had to cross some shallow rapids. The water was freezing cold, and we were exhausted from our hike, but our efforts were rewarded by a breathtaking sunset. The hills behind the campsite reminded me of Arizona, because they were so red in the evening light.

TAORALIK PARTRIDGE

ᐃᕗᔨᕕᐅᑉ ᓄᓇᕐᓯᐊᕌᓗᒃᑲ.
A panoramic look at the beautiful community of Ivujivik.

The next day we climbed up the hill to pick some plants called *Irsutik* for making tea. Qillasirk blew the smoke from the fire into a pot of water as she burned the plants. She then made tea with the water. It had a very strong taste.

Across the water from Ivujivik are some islands, the largest of which is named *Qikirktasiit* (Digges Island). Even from far away, part of the island stands out paler than the dark rock of the island's cliffs. On the weekend I went there by canoe with two excellent guides, Uqittuk Mark and Kaitak Ussuarjjuk. We went to see the hundreds of thousands of birds that make their homes on the ledges of the cliffs.

My guides showed me different places where different types of birds nested in colonies. There were *pitsiulaaq* and seagulls, and I was completely astonished at the numbers of the birds called *appait*. Even though I had been told I would be amazed, nothing compared to the actual sight. They swooped down from their rocky ledges by the thousands when we hit an oar against the canoe — sometimes brushing past very close.

The face of the cliff is completely whitewashed in places where the birds have made their homes for a long time. Other parts of the cliffs are covered in deep green vegetation fertilized by the excrement of the birds. There are waterfalls in several places, sometimes falling from so high that they turn to mist before reaching the bottom.

We climbed a less steep incline part way up to pick some of the aqua colored eggs for our lunch. The eggs are larger than chicken eggs and shaped in such a way that it is unlikely they will roll off the ledge. One end is long and pointed, almost cone shaped, and the other end is much bigger and rounder.

Some parts of the cliff face have climbing ropes attached in places that look inaccessible to humans. To people used to picking *appak* eggs, the climb might seem effortless. I was told by Johnny Mangiuk that traditionally, Inuit from that area would leave offerings for the birds, in gratitude for their eggs. He said people would make strings of beads and place them where they had taken an egg, and there might still be such offerings on some of the ledges high up on the cliffs.

The day after I visited *Qikirktasiit* I was to leave for Salluit. That day several people invited me to go camping with them, and to see even more beautiful places than I had already seen. I was sorry that I had to leave so soon, but I knew that I would never forget Ivujivik and all the people who had made me feel so welcome.

ᓰᐳᕆᑎᐅᑉ ᐋᓐᓂᐊᓇᕐᓂᖓ

ᐋᖅᑭᓯᐃᔨᒧᑦ,

ᐊᓪᓚᒍᑎᖃᓚᖅᑭᕋᖕᒐ ᒪᑭᕕᐅᑉ ᑐᓴᕋᓴᖏᓐᓂ 43-ᖑᒍᑎᖏᓐᓃᑐᖅ ᐱᑦᔪᑎᒋᑦᓯᒍ ᓰᐳᕆᓯᔭᕐᓂᖅ ᖃᓄᐃᓕᒋᐊᕆᑕᐅᓂᖓ ᐅᖃᐅᓯᑦᓴᖃᕐᕕᒋᓚᒃᑯ. ᑐᓴᕋᓴᐃᑦ ᕿᑎᖕᒐᓃᑦᑐᖅ ᐊᓪᓚᖑᐊᕐᑕᕕᓂᖅ ᑕᑕᒥᒍᑎᒋᓚᐅᕋᒃᑯ ᖃᐅᔨᓕᕋᒪ ᐱᐊᕋᐃᑦ ᐅᖃᐅᓯᖏᓐᓂᒃ ᐃᓄᒻᒪᕆᓐᓄᑦ ᓰᐳᕆᓯᔮᒍᓂᖏᓐᓄᑦ.

ᑐᐸᒃᑯ, ᐱᖁᔭᕐᓂᒃ ᓯᖁᒥᑦᓯᒐᓂᒃ ᐱᖁᔭᕐᑎᒍᕐᑎᑕᐅᑦᓯᓂ ᓯᒃᑯᓇᕐᑑᕋᖅ, ᐊᑐᕐᑕᐅᒍᓇᓯᓂ ᐃᔨᕐᓯᒪᔭᐅᕙᓂ. ᑭᓯᐊᓂ ᓯᒃᑯᓇᕐᑑᒪᑦ. ᓯᒧᓪᓕ ᑕᐃᒫᓪᓴᐃᓇᖅ ᐊᓯᖏᑦᑎᑐᑦ ᓯᒃᑯᓇᕐᑐᐃᑦ ᓄᖅᑲᑎᑕᐅᒪᒐᓯᐊᓯᒍᒻᒪᑕ ᑕᐃᒪᐃᑦᑕᐅᔭᕐᒋᒻᒥᔪᖅ?

ᓰᐳᕆᓯᔮᑦ ᐃᒻᒥᓂᖅ ᖃᐅᔨᕙᓪᓚᓯᒪᒋᐊᓖᑦ ᓰᐳᕆᑎᐅᑉ ᐅᐃᓇᒪᓇᕐᑐᑕᖕᒐᓄᑦ ᓯᒃᑯᓇᕐᑑᓯᓂ ᑲᓪᓗᓈᑎᑐᑦ nicotine-ᖑᓂᕋᕐᑕᐅᔪᒧᑦ ᐊᐅᓚᑕᐅᓕᕐᓂᒥᓂᒃ ᖃᓂᒪᒍᑎᒋᓕᕋᑦᓯᒍ. ᖃᐅᔨᕙᓪᓚᓯᒪᒋᐊᓖᑦ ᐊᒻᒪᓗ ᐃᓕᑕᕐᓯᒪᓗᑎᒃ, ᐅᑯᐊᑎᑐᑦ ᐃᒥᐊᓗᒻᒥᒃ ᓄᖅᑲᖕᒐᕐᑐᐃᑦ ᐅᕝᕙᓗᓐᓃᑦ ᓯᒃᑯᓇᕐᑑᓯᑎᒃ ᐋᖕᒐᔭᓐᓇᑐᓂᒃ ᐃᓚᕐᓂᓗᓐᓃᑦ ᐅᐃᓇᓯᒪᕆᑦᑐᐊᓂᑦ ᖃᐅᔨᕙᓪᓚᓯᒪᓕᒍᒻᒪᑕ, ᖄᓪᓚᕐᑲᕆᓇᕐᒋᕐᓯᒪᓕᕐᓂᒥᓂᒃ ᐃᓕᑕᕐᓯᒪᒋᐊᓖᑦ.

ᐊᑏ ᓇᓗᓇᐃᕐᓯᓯᐊᓚᐅᕐᑕᖅ ᐅᐃᓇᒪᓇᕐᑐᓕᒫᑦ ᑖᓐᓇᓴᐃᓐᓇᐅᓯᑎᒃ ᐋᓐᓂᐊᒍᒻᒪᑕ - ᐃᑉᐱᓂᕐᑎᒍᑦ ᐋᓐᓂᐊᒍᑦᓯᑎᒃ, ᐋᓐᓂᐊᒍᑦᓯᑎᓪᓗ ᐃᓅᑦᑕᓗᑐᖕᒐᓄᑦ, ᐃᑉᐱᓂᓇᔭᒥᓂᒃ ᓄᐃᑦᓯᒍᓇᕐᒋᕐᑎᓯᒍᓇᑐᑦ ᑎᒥᖓ ᐃᓚᓯᒪᒍᓇᐃᑎᓪᓗᒍ ᐅᐃᓇᓯᒪᐅᑎᒋᔭᒥᓂᒃ.

ᓯᓚᔪᓪᓚᓇᐊᑑᔪᓇᓕᑐᐊᕋᑦᑕ ᐊᒻᒪᓗ ᐋᖕᒐᔭᓪᓚᓇᐊᓗᓯᓕᑐᐊᕋᑦᑕ, ᓯᓪᓗᓕᐊᐱᐅᔫᓯᖕᒍᕋᒍᑦ ᐊᖕᒋᓕᕝᓕᐊᑐᐃᓐᓇᓯᑕ. ᐱᒋᐊᖕᖑᓯᑕ, ᓯᕐᓵᐱᒃ ᓰᐳᕆᓯᔭᒃᑦᑕᓚᐅᕐᑐᕝᕕᓂᐅᕙᓗᐊᕐᓯᑕ ᓯᖕᒋᐅᑎᓗᐊᖕᖏᓂᕐᑎᓂ. ᓄᐃᑦᓯᕙᓪᓚᐊᓯᔫᖕᒍᔪᒍᑦ ᐃᒻᒥᓂᒃ ᑕᑯᓐᓈᕆᓯᑦᑎᓂᒃ ᐊᒻᒪᓗ ᐅᓪᓗᑕᒫᑦ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᐱᖃᑦᑕᓚᖕᒐᒻᒪᖕᒑᑦᑕ. ᑕᐃᒪ ᐱᓗᒍ ᑭᓯᐊᓂᐅᓕᕋᑦᓯᓂᐊᓕᕋᑦᑕ ᐊᒻᒪᓗ ᓰᐳᕆᓯᔭᕐᐸᓕᐊᑐᐃᓐᓇᖃᑦᑕᓕᑐᐊᕋᑦᑕ, ᐃᓯᒫᓗᕆᓕᕐᐸᓕᐊᑐᐃᓐᓇᓂᐊᓕᕋᑦᑎᒍᑦ ᐱᒍᒪᑦᓯᒍ. ᓯᓪᓗᓕᐊᐱᐅᔭᕐᓂᕋᑦ ᐊᖕᒋᓕᕝᓕᐊᑐᐃᓐᓇᓕᕐᑎᓗᒍ, ᓰᐳᕆᓯᔭᕆᒪᓕᕐᐸᓕᐊᑐᐃᓐᓇᕋᑦᓯᓂᐊᓕᕋᑦᑕ.

ᑕᐃᒪᐃᓕᕋᑦᑕ ᓯᕋᓂᑦᓴᒥᒃ ᐃᓯᒪᒍᓇᕐᒋᓲᖑᔪᒍᑦ, ᑕᐃᒪᑦᓴᐃᓇᖅ ᐱᑕ ᑖᑦᑎ ᐃᐊᕆ, ᒨᓯᓯ ᐃᑦᓚᐅᑦ ᐊᒻᒪᓗ ᐸᐅᓗᓯ ᐸᑦᓛᔭᑎᑐᑦ ᐃᖕᒋᕐᕋᓯᑎᒃ ᖃᒪᓂᑦᑐᐊᒥᑦ ᐅᕐᓱᑑᒧᑦ, ᐊᖅᑯᑎᒥᓄᑦ ᐅᑎᕐᓯᖏᓯᓐᓂᒪᑕ ᕿᒧᑦᔪᐃᑦ ᖃᓄᐃᓕᖏᓂᖏᓐᓂᒃ ᕿᒥᕐᕈᓯᑎᒃ ᐊᓂᕐᓂᒍᓐᓇᓕᕿᓇᓂᓚᑕ.

ᐃᒪᐃᓯᒍᔪᒍᑦ, ᓯᓪᓗᓕᒻᒦᓕᕿᑦ ᕿᒪᑦᑕᐅᓂᐊᖕᖑᓯᒍᔪᒍᑦ, ᐃᕐᓯᓯᑕ, ᑲᑦᓯᒪᑦᓯᑕ, ᐃᓅᑎᑦᓯᑕ, ᐃᒻᒥᓂᕐᓯᒃᑲᔭᕆᓇᐃᓯᑕ, ᐃᓯᒪᐃᓇᕐᕿᕆᓇᖏᕐᓯᑕ, ᑲᕆᕐᓯᑕ ᐊᒻᒪᓗ ᓰᑭᐊᖕᒍᓗᐊᖅ ᐃᑖᓂᖕᖏᑐᖅ, ᐃᓚᖏᑦ ᐋᓐᓂᐊᑖᕐᐸᑐᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐃᓚᖏᑦ ᕿᕕᕐᑎᓗᒋᑦ ᐃᒻᒥᓂᐊᕐᓯᑎᒃ. Ken McQueen ᐊᓪᓚᑐᕕᓂᐅᒻᒪᑦ ᐃᒫᒃ: "ᖃᐅᑕᒫᑦ ᐃᓱᐃᓗᑕᐅᓕᕐᑐᒥᒃ ᓯᒃᑯᕆᑕᐅᒪᔪᒥᒃ ᐃᓅᓯᖕᒐᓄᑦ ᐃᓄᐃᑦ ᑕᒪᐃᑕ".

ᕿᒥᕐᕈᔪᑦᓴᐅᕕᑖ ᐃᓱᐃᓗᑕᐅᓕᕐᑐᒥᒃ ᐅᕝᕙᓘ ᐱᒋᐊᖕᖓᐅᑎᐅᒍᑎᖕᒐᓂᒃ - ᐊᒥᓱᐃᑦ ᐋᖕᒐᔪᑦᑕᐅᒍᓇᑐᐃᑦ ᐱᒋᐊᑦᑕᐅᓚᕿᓯᒍᕋᑦ ᐋᖕᒐᔭᕐᓇᑐᕐᑕᖅᑲᕐᓂᑯᖕᒐᓄᑦ ᓯᒃᑯᓇᕐᑐᒥᒃ nicotine-ᒥᒃ? ᑕᐃᒪ ᐊᖅᑯᑎᕆᓯᒪᔭᑦᑎᓂᒃ ᐅᑎᕐᕕᖃᓇᐊᖅᑲᕐᐳᒍᑦ ᐃᑉᐱᓂᕐᑎᓂᒃ ᑕᑯᒍᓐᓇᓯᕙᓪᓚᐊᒍᒪᑐᐊᕆᑦᑕ, ᑕᐃᒃᑯᐊᑎᑐᑦ ᐱᖕᒐᓱᐃᑦ ᐊᑑᑎᔭᐅᓚᐅᕐᓯᒪᖕᖏᑐᒥᒃ ᐃᖕᒋᕐᕋᕆᑎᖃᓚᐅᔪᒻᒪᑕ "ᕿᕕᕐᐸᑐᓂᒃ ᐃᒻᒥᓂᐊᕐᐸᑐᓂᒃ ᐃᑉᐱᒍᓯᓕᐅᒥᑎᑦᓯᒐᓯᐊᕐᓯᑎᒃ ᑯᐸᐃᒃ ᑕᕐᕿᖕᒐᓂ" ᐱᒐᓯᐊᕐᓂᖃᓚᐅᔪᒻᒪᑕ. ᐊᓯᐅᒪᒐᑦᑕ ᕿᓂᓇᐊᖅᑲᕐᐳᒍᑦ ᐊᖅᑯᑎᑦᑎᓂᒃ.

ᖃᐅᔨᓯᒪᒋᐊᖃᕐᑐᒍᑦ ᓵᓚᐅᓯᒪᓕᕐᓂᑎᓐᓂᒃ ᓰᐳᕆᑎᐅᑉ ᓯᒃᑯᓇᕐᑕᖕᒐᓄᑦ. ᐊᒻᒪᓗ ᐃᓕᑕᕐᓯᒪᒋᐊᖃᕐᒥᔪᒍᑦ ᐆᒪᑎᑦᑎᒍᑦ ᑐᐸᑦᓯᒪᓕᕆᑦ ᐅᕙᑦᑎᓂᒃ ᓲᖑᓂᕐᓴᒥᒃ ᐃᑲᔪᕐᑎᖃᕐᓇᓂᑦᑎᓂᒃ.

ᐃᓕᑕᕐᓯᒪᒋᐊᖃᕐᒥᓯᑕᓗ ᐃᒻᒥᓂᒃ ᓯᕐᓈᓂᖅ ᐃᑉᐱᓂᐅᕐᑲᑕᐅᒻᒥᒪᑦ ᐱᒋᐊᓇᐊᓪᓚᑎᑦᓯᒍᓇᓯᓂ ᓄᖅᑲᖅᑲᓚᐅᕐᓯᑑᓚᓗᐊᒥᒃ. ᖃᐅᔨᒍᑎᐅᒍᓇᑐᖅ; ᐃᒻᒥᓂᒃ ᓯᕐᓈᓇᓯᔪᕐᑲᕆᓂ, ᐅᕐᑲᕐᑎᕐᑯᔭᐅᓯᖕᒍᔪᒍᑦ ᐱᕐᑲᑎᓈᑎᓄᑦ ᐊᕐᓯᕈᑎᕆᔭᒥᓂᒃ, ᓴᓪᓗᕿᑦᓯᒍᓇᐃᓗᑕᓗ ᐃᒻᒥᓂᒃ.

ᑎᑭᐅᑎᓚᖑᒐᑐᐊᕆᑦᑕ ᑐᕿᒐᓇᒐᓯᐊᑦᑕᑎᓐᓄᑦ ᓰᐳᕆᑎᒃ ᓄᖅᑲᑕᐅᑎᒐᓯᐊᕐᓗᒍ, ᐃᑉᐱᒍᓯᑦᓯᐊᓇᐊᖅᑲᕐᐳᒍᑦ ᐃᒻᒥᓂᒃ ᓄᖅᑲᕐᓇᓯᔭᕕᓂᐅᑐᐊᕆᑦᑕ ᐊᒻᒪᓗ ᐃᓚᒋᔭᐅᒍᓇᓯᐊᕐᒋᓈᕋᓗᐊᓗᑕᓗ ᓰᐳᕆᓯᔭᕐᑎᐅᑲᓗᐊᓄᑦ. ᑕᒪᒃᑯᐊᑕᒐ ᓈᓪᒪᓈᕐᑐᑎᒍᑦ ᐱᐅᓯᐅᔪᐃᑦ.

ᓄᖅᑲᕐᑐᕕᓂᐅᓗᑕ ᐱᑲᓪᓚᓴᕐᒥᒍᑦᑕ, ᐅᒃᒍᐊᓂᐊᓗᖅᑲᓇᐊᖅᑲᕐᔭᕐᑐᒍᑦ, ᑭᓯᐊᓂ ᓇᓗᓇᐃᕐᓯᕝᕕᒐᓯᐊᑐᐃᓇᓗᑕ ᐃᑉᐱᓂᕐᔭᕕᓂᕐᑎᓂᒃ ᐱᓚᕿᐅᑎᓕᕿᑦᓯᒍ. ᑭᓯᐊᓂ, ᓄᖅᑲᓇᐊᓪᓚᓇᐊᖅᑲᕐᐳᒍᑦ, ᖃᒻᒥᓴᐅᑎᕆᐅᓚᓯᐊᕐᑐᖅ. ᐅᑕᖅᑭᑐᐃᓐᓇᑐᐊᕆᑦᑕ, ᐊᕐᓯᕈᓇᓯᕙᓪᓚᐊᑐᐃᓐᓇᓚᖕᒐᒻᒪᑦ ᓄᖅᑲᕐᓯᐊᕐᓂᕋᑦ.

ᑭᓇᑐᐃᓇᖅ ᓄᖅᑲᕐᒪᑐᐊᕆᓂ ᐃᒻᒥᓂᒃ ᑭᓯᐊᓂ ᐱᑦᔪᑎᖃᕐᓯᐊᓗᓂ ᓄᖅᑲᕐᓯᐊᓇᐊᑦ ᐊᓯᒥᓂᒃ ᐱᑦᔪᑎᖃᕐᓇᐃᓗᓂ.

ᑖᒃᑯᐊ ᐊᓪᓚᑕᒃᑲ ᐊᑐᕐᑕᐅᒍᓐᓇᕐᑑᓗᑐᐊᑦ ᑭᓇᑐᐃᓇᒧᑦ ᐃᑲᔪᕐᓯᒪᔪᐅᒍᑎᑦᓯᒍᑎᒋᓐᓇᑕᒥᓂᒃ ᑎᒍᓯᕕᕆᓗᑎᒃ ᓰᐳᕆᑎᒥᒃ ᓄᖅᑲᓯᐊᕐᓗᑎᒃ ᐊᒻᒪᓗ ᑲᒪᒍᓇᐃᓗᑎᒃ ᐊᑑᑎᖃᖕᖏᑐᓂᒃ ᐃᒥᓄᑦ, ᓇᖕᒍᕆᑕᐅᔭᕐᓇᒍᓇᐃᓗᑎᒃ (ᑕᐸᕆᔭᐅᒍᑎᕆᔭᕐᓇᒍᓇᐃᓗᑎᒃ).

ᐃᑉᐱᒋᑦᓯᐊᕋᓯᐊᕐᑐᒪᓇᐅᓕᕐᑐᖅ,
ᓰᐳᕆᓯᔭᕐᑎᐅᓯᒪᔪᖅ ᑕᓃ ᓇᑑ
ᐃᕗᔨᕕᒃ

The Cigarette Sickness

Dear Editor,

The issue I'm interested in is action against smoking. The centerfold drawing in Makivik News # 43 hit hard when I realized what kids have to say to adults with respect to cigarette consumption.

Tobacco, being a legal drug, can be used openly. But since it is a drug. Why not give it the same treatment as any other drugs in order to get rid of it?

Smokers must admit that nicotine controls them to the point of making them ill. They must admit and recognize, like recovering alcoholics or hard drug addicts do, that they are powerless to fight it.

Let us make it clear that all these addictions are the same illness — the illness of emotions, the illness of the soul, the incapability for a human being to express emotions without the effect of substances in their body.

When we are deeply indoctrinated and intoxicated, we resemble a small funnel that keeps getting larger. In the beginning, we smoke a little and we're not too preoccupied by the habit. We develop a self-image and establish a daily dose. Then we become dependent and the more we smoke, the more preoccupied we become. The funnel enlarges, with the result that we become inveterate smokers.

At this level we lose all sense of horizon, like Peter Tatti Airo, Moses Idlout and Paulusie Padalyat on their trip from Baker Lake to Gjoa Haven, who had to back track to study the snow formations which were to guide them home.

For us, the funnel is abandonment, fears, despair, loneliness, dependence, loss of freedom, remorse and, unfortunately, illnesses for some or suicide for others. As Ken McQueen writes: "A daily social malaise that has devastated a generation of Inuit men and women".

Should we look at the malaise or at its origins — namely multiple intoxication that starts with intoxication by nicotine? Then we have to back track in order to find the horizon of our emotions, like our three adventurers on their *Suicide Awareness Across Northern Quebec* expedition. We are lost and we have to find our way.

We must admit that we are powerless against nicotine. And we must recognize through a spiritual awakening that there is a Force Superior to man and that It can help us.

We must recognize that self pity is one of the emotions that make an ex-smoker start up again. It is a warning sign; when self-pity appears, it is advisable to discuss our difficulties with a sincere friend, while remaining honest with ourselves.

In order to reach our goal against smoking, we must remain humble when we succeed in quitting and show tolerance towards other smokers. These are positive attitudes.

If there is a relapse, we should not feel guilty, but rather try to identify the emotion that caused this relapse. However, we must quit again, and as soon as possible. The more we wait, the more difficult it is.

Anyone who wishes to quit smoking must do it for themselves, not for another person.

I hope that people will take from this letter what they can use to quit smoking and that they'll forget what does not apply to them, so as not to feel insulted.

Humbly,
Denis Nadeau, Ex-Smoker
Ivujivik

ᐃᓱᒪᒋᔭᖃᕈᕕᑦ ᓄᓇᕕᒻᒥ ᐱᙳᐊᑎᑦᓴᐅᔪᓇᕐᑯᑎᓐᓂᒃ ᐊᑎᖓᓂᑦᑐ ᖃᓄᕐᑐ ᐃᑉᐱᓂᐊᕈᑎᒋᒻᒪᖓᕐᐱᐅᒃ ᐃᓱᒪᒃᑰᕕᑦ ᐅᕙᑦᑎᓄᑦ ᐊᐅᓪᓚᑎᑦᓯᒍᓐᓇᑐᑎᑦ ᐅᑯᓄᖓ ᑐᕌᕈᑎᓄᑦ ᑐᕌᕐᑎᓗᒋᑦ.

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ᓄᓇᕕᒻᒥ ᐱᙳᐊᑎ
Nunavik Players
Makivik Youth and Training Department
650-32nd Avenue, 6th floor
Lachine, Quebec
H8T 3K5

ᐅᕙᖓᓘᓐᓃᑦ ᐅᖃᓚᒍᓗᑦᓯᐊᑐᐃᓐᓇᓗᑎᑦ 1-800-361-7052 ᐅᕐᕆᓘᓐᓃᑦ (514) 634-8091

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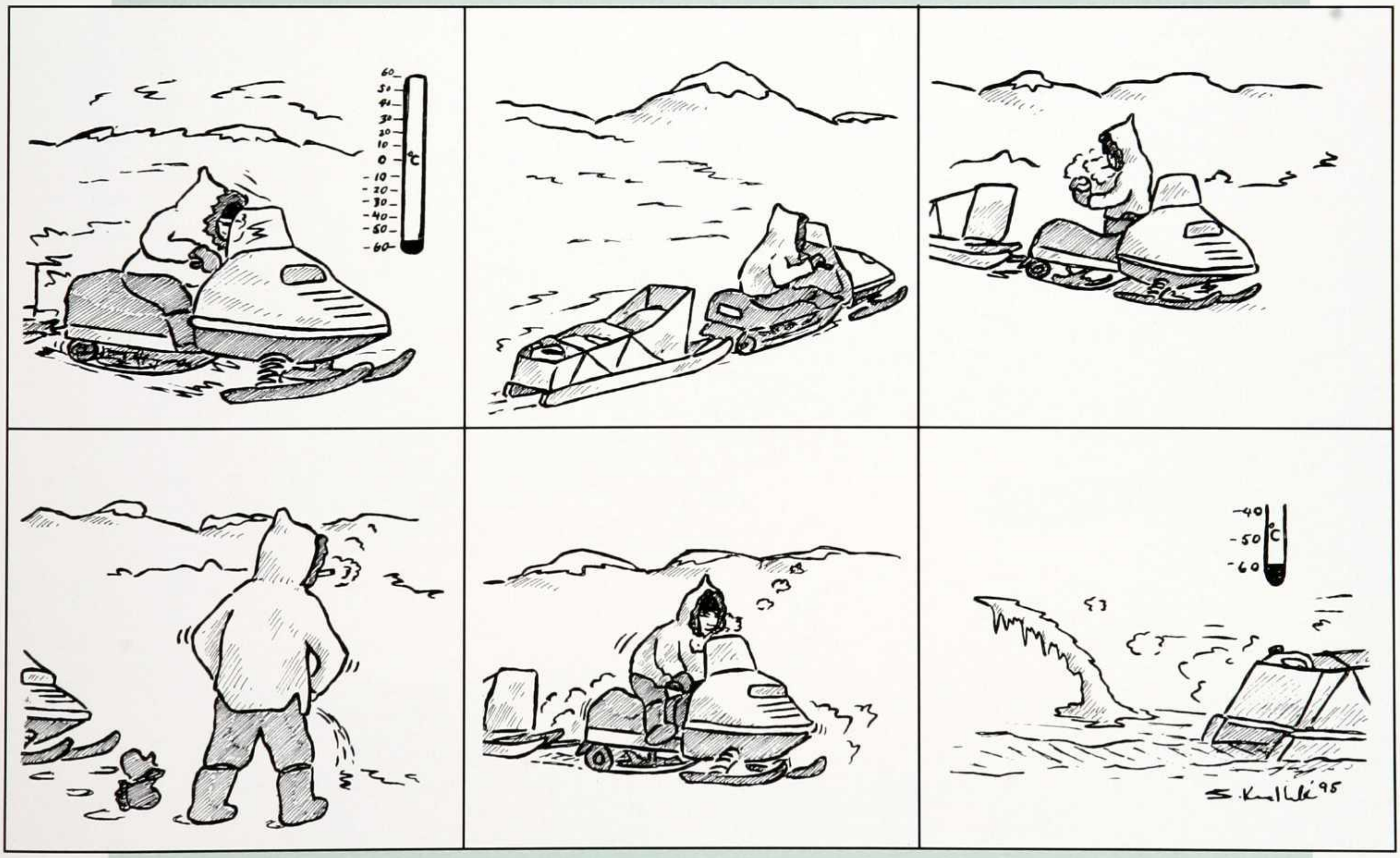

SAMMY KUDLUK

ᓯᓚᑉᐱᐊᕐᒥᑕ ᑐᓄᐊᓂᑦᑐᖅ: ᓄᓇᑦᓯᐊᒥᐅᑦ ᖃᖓᑕᔫᖓ ᓂᐅᕕᐊᓇᔭᐅᓚᐅᑦᑐᖅ ᕿᕐ ᐃᐊᑯᓐᓄᑦ ᔫᓂ 19, 1997-ᒍᑎᓪᓗᒍ.
Back cover: NWT Air was purchased by First Air on June 19, 1997.

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