ᒪᑭᕝᕕᒃ **MAKIVIK**

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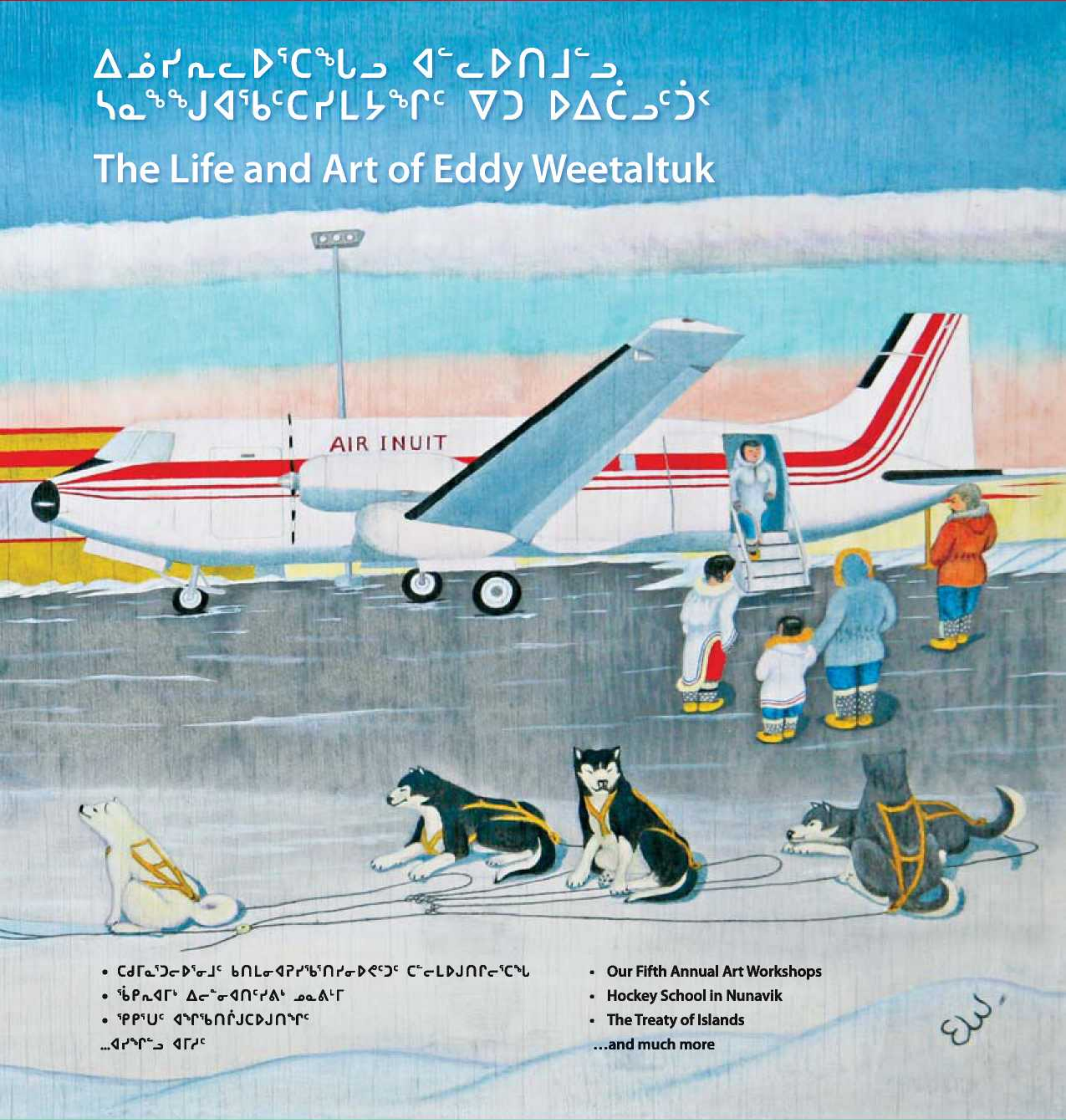
ᐃᓅᓯᖓᓚᐅᕐᑕᖕᒐᓗ ᐊᓪᓚᐅᑎᒧᓪᓗ ᓴᓇᖕᖕᒍᐊᕐᑲᑦᑕᓯᒪᔭᖕᒋᑦ ᐁᑐ ᐅᐃᑖᓗᑦᑑᑉ

The Life and Art of Eddy Weetaltuk



- ᑕᑯᒥᓇᕐᑐᓂᐅᕐᓂᒧᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᓯᓂᐅᕙᑦᑐᑦ ᑕᓪᓕᒪᐅᒍᑎᒋᓕᕐᑕᖕᒐ
- ᕐᑳᑭᓇᐊᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᒃ ᓄᓇᕕᒻᒥ
- ᕐᑭᑭᕐᑌᑦ ᐊᖕᒋᕐᑲᑎᒌᒍᑕᐅᒍᑎᖕᒋᑦ

...ᐊᓯᖕᒋᓪᓗ ᐊᒥᓱᑦ

- **Our Fifth Annual Art Workshops**
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- **The Treaty of Islands**

...and much more

ᐱᒍᑦᔨᔪᑦ ᓄᓇᕕᐅᑉ ᐃᓄᖕᒋᓐᓂᒃ

Serving the Inuit of Nunavik

ᒪᑭᕝᕕᒃ
Société Makivik
Makivik Corporation

ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᓐ

ᒪᑭᕕᒃ ᓄᓇᓕᑐᖁᑦ ᑎᒥᖑᑎᒥᑉᐸᓪᓗᑦ ᑎᓕᔭᐅᒍᑎᖃᕐᓯᒪᓪᓯᓂ ᑭᒡᒐᖁᑎᓂᐊᑎᓪᓗᒍ ᓯᕗᒧᐊᑦᑎᓯᑉᐸᓪᓕᐊᓗᓂᓗ ᐃᓄᐃᑦ ᐱᒍᒪᔭᕐᒥᓂᒃ ᓄᓇᕕᒻᒥ. ᐃᓚᐅᖃᑎᒌᑦᑐᐊᖃᑦᑐᖅ ᐃᓄᓐᓂᒃ ᐱᐅᓪᓕᖁᑎᒋᓯᒪᔪᓂᒃ ᔦᒥᓯ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᖅᕿᖓᓂ ᐊᖏᖃᑎᒌᓐᓂᕐᓯᒪᔪᒥᑦ. ᒪᑭᕕᒃ ᐃᑉᐱᒋᔭᖃᕈᑎᖃᖅᑐᖅ ᑲᔪᓯᑎᑦᓯᒐᓚᕐᑯᓪᓗᑦ ᐱᓂᐊᕐᓂᓕᓂᕐᑯᑦ ᐃᓄᓕᓂᕐᑯᑦ ᐱᐅᓯᖅᑲᓕᓂᕐᑯᓗ ᐱᑦᓕᕐᑯᑎᓛᓂᓯᒪᔭᕆᑦ ᐊᖏᖃᑎᒌᓂᕐᒥᑦ. ᐊᐅᓚᑦᓯᓂᖅᒍᓗ ᕿᑐᕐᖏᖅᑎᖃᓯᐊᕐᓂᒥᓪᓗ ᑮᓇᐅᔭᓂᒃ ᐅᑎᕐᕕᐅᒍᑎᑦᓴᔭᓂᒃ ᐃᓄᐃᑦ ᐃᓚᐅᒍᓐᓇᓯᕐᖁᓪᓗᒋᑦ ᑕᕝᕙᒥ ᑮᓇᐅᔭᑎᒍᑦ ᒪᑭᑕᒋᔭᕐᓂᒍᑦ.

Makivik Corporation

Makivik is the ethnic organization mandated to represent and promote the interests of Nunavik. Its membership is composed of the 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.

ᒪᑭᕕᒃ ᕿᒥᕐᕈᐊᖏᑦ

ᒪᑭᕕᒃ ᕿᒥᕐᕈᐊᖏᑦ ᓄᐃᑕᐅᕙᑦ ᒪᑭᕕᐅᑉ ᑐᓴᕋᕐᓴᓂᐊᕐᐱᖓᓄᑦ. ᑐᓂᐅᖅᑲᑕᐅᕙᑦ ᐊᑭᖃᕐᓇᖏᑦ ᐃᓄᓐᓄᑦ ᐱᐅᓪᓕᖁᑎᖃᕐᓄᑦ ᔦᒥᓯ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᖅᕿᖓᓂ ᐊᖏᖃᑎᒌᓂᕐᒥᑦ. ᑕᑯᓇᑕᐅᔪᑦ ᐃᓱᒪᒋᔭᐅᔪᓗ ᑖᓐᓇ ᒪᑭᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᖏᑦᑕ ᐃᓱᒪᒋᔭᐅᓇᓱᕐᕿᑕᖏᑦ. ᑐᕐᖓᓯᒃᑎᓯᕗᒍᑦ ᐊᓪᓚᓚᕆᓯ ᕿᒥᕐᕈᐊᓕᐅᕐᑎᒍᑦ, ᑐᓴᕋᕐᓴᓂᒃ ᐊᓪᓚᖑᐊᕐᓯᒪᔪᓂᓗ, ᐊᕐᔨᖑᐊᓂᓗᓃᑦ. ᐊᑎᓯ, ᑐᕋᕐᑎᓯ (ᓯᓚᑏᑦ), ᐅᖃᓚᐅᑎᓯᓗ ᐊᓪᓚᑲᓯᐅᑎᓗᒋᑦ.

Makivik Magazine

Makivik Magazine is published quarterly by Makivik Corporation. It is distributed free of charge to Inuit beneficiaries of the JBNQA. The opinions expressed herein are not necessarily those of Makivik Corporation or its executive. We welcome letters to the editor and submissions of articles, artwork, or photographs. Please include your full name, address, and telephone number.

ᒪᑭᕕᑯᑦ ᐳᕐᑐᓂᕐᓭᖏᑦ

ᐱᑕ ᐋᑕᒥ, ᐊᖓᔪᖄᖅ
ᔮᓂ ᐱᑕ, ᐊᖓᔪᖄᑉ ᑐᖓᓕᖓ ᐱᑦᓴᑦᑕᕕᓴᓂᒃ ᐱᕈᕐᓴᓕᐊᕐᑎᕆᓂᕐᒥᒃ
ᐱᒍᑦᔨᕕᒻᒥ
ᐋᑕᒥ ᐊᓚᑯ, ᐊᖓᔪᖄᑉ ᑐᖓᓕᖓ ᒪᑭᑕᒐᓱᐊᕐᓂᒃᑯᑦ ᐱᕈᕐᓴᓕᐊᕐᑎᕆᓂᕐᒥᒃ
ᐱᒍᑦᔨᕕᒻᒥ
ᐋᓐᑕᓂ ᐃᑦᑐᓵᑦ, ᑮᓇᐅᔭᓕᕆᔨᒻᒪᕆᒃ
ᔮᔾ ᐴᑎ, ᐊᓪᓚᑎᒻᒪᕆᒃ

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Johnny Peters, Resource Development Vice-President
Adamie Alaku, Economic Development Vice-President
Anthony Ittoshat, Treasurer
George Berthe, Secretary

ᒪᑭᕕᒃ ᐱᓇᓱᑦᑎᓕᒫᖏᓐᓂᒃ ᓇᑯᕐᓴᒐᓐᓂᕐᓂᑎᓐᓂᒃ ᖃᐅᔨᒪᔭᐅᑦᑎᑦᔪᒍᑦ, ᐊᔪᓕᒫᖏᓐᓄᓗ ᐱᕕᒋᑦᑕᓕᐅᑦᑎᓐᓂᒃ ᑐᓴᕐᓯᒍᑎᑦᓴᓂᒃ ᐊᓪᓚᑕᐅᔪᓴᓂᓗ ᕿᒥᕐᕈᐊᓕᐊᑎᓂᒃ ᐱᔪᓐᓇᕐᑎᑦᓯᓂᖃᕐᑕᐅᑐᓂᒃ.

We wish to express our sincere thanks to all Makivik staff, as well as to all others who provided assistance and materials to make the production of this magazine possible.

ᕿᒥᕐᕈᐊᓕᐅᕐᑎ / Editor
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*ᓵᓚᒃᑲᐅᓯᐊᕋᓯᐊᕈᑏᑦ ᑕᒃᑲᓂ ᕿᒥᕐᕈᐊᓂᑦᑐᑦ ᐃᓚᖓᔪᑦ ᐃᓄᓐᓄᑦ ᔦᒥᓯ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᖅᕿᖓᑕ ᐊᖏᖃᑎᒌᓐᓂᖓᓂᑦ ᐱᐅᓪᓕᖁᑎᖃᕐᑐᓄᑦ ᑭᓯᐊᓂ.
*Contest participation in this magazine is limited to Inuit beneficiaries of the JBNQA.

ᓯᓚᑉᐱᐊᖓᓂ ᐊᔾᔨᖑᐊᖅ: ᒥᖑᐊᕆᑎᓄᑦ ᓴᓇᖕᖑᐊᑕᐱᓂᖓ ᐁᑐ ᐅᐃᑖᓗᑦᑑᑉ, ᐅᒥᐅᔭᐅᑉ ᒥᕝᕕᖓᑕ ᐃᓗᐊᔪᐊᖓᓂ ᓂᐱᖓᔪᖅ. ᐊᔪᕐᓇᒪᐅᒪᓗᐊᖅ, ᑖᓯᒪ ᒥᖑᐊᕆᓯᒪᔭᖓᑕ ᐊᓯᖓ ᓴᓇᓂᒥᔭᖓ ᑰᔾᔪᐊᕌᐱᐅᑉ ᒥᕝᕕᖓᑕ ᐃᓗᐊᔪᐊᐱᓂᖓᓂ ᓂᐱᖓᕐᑲᑕᓪᓚᐅᔪᖅ ᓱᕐᖁᑕᐅᔨᐊᖑᓂᓕᑦ ᐃᓗᐊ ᓱᖁᑎᑕᐅᓯᓂ ᐃᑐᑎᑕᐅᑎᓪᓗᒍ.
Cover photograph: A painting done by Eddy Weetaltuk, presently in the Umiujaq airport. Sadly, another of his paintings that hung in Kuujjuaraapik's old airport was destroyed during renovations.

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ᑖᒃᑯᓇ ᐅᓪᓗᑎᓂ

ᐊᕐᕌᒍᓄᓪᓚᐅᖅᑕᕗᑦ ᐱᔪᓐᓇᕕᒋᔭᐊᓚᐅᕐᒥᔭᕗᑦ ᐊᓂᒍᕐᑎᓗᒍ, ᐱᓇᔪᐊᕐᒥᓇᓚᖅᑲᕗᒍᑦ ᐃᓄᐃᑦ ᐱᕚᓪᓕᕐᑎᑦᓯᓂᕐᒥᒃ ᐱᒍᑦᔨᒐᔪᐊᕐᒥᓇᓗᑕ ᐊᕐᕌᒍᓅᓕᕐᒥᔭᑦᑎᓂ ᐱᐅᔪᓂᒃ ᓯᓚᐱᕕᑦᓴᖅᑯᓪᓗᒥᑦ, ᐱᓇᔪᐊᕐᑕᐅᔪᑦ ᐱᔭᓇᐊᕿᑦᑐᑐᐃᓐᓇᐅᔫᖑᕙᕐᒥᑲᓗᐊᕐᑎᓗᒥᑦ. ᑭᓯᐊᓂ ᐱᓇᓯᖅᑲᑎᕆᖅᑲᑦᑐᐊᖃᑦ, ᐱᔭᖅᑲᑎᕆᖅᑲᑦᑕᓂᕐᓴᐅᕙᓂᐊᑐᒍᑦ.

LISA KOPERQUALUK

ᒪᕐᕉᓐᓇᖅᑯᐊᓂᒃ ᐋᐅᓚᔨᔭᐅᕐᒥᓇᑉᐹᓂᐊᓕᕐᒦᓐᓂᒃ ᐱᔭᖃᐅᖅᑐᖅ 2006 ᐊᕐᕌᒍᖓ ᐃᓯᓕᒥᐊᕕᓐᓂᓴᐅᓕᕐᑎᓗᒍ. ᓯᕗᓪᓕᖅ ᓄᓇᕕᐅᑉ ᓄᓇᓕᓕᒫᖏᓐᓄᑦ ᐊᕕᑕᕐᓂᐅᓚᐅᔪᖅ, ᑕᒃᑲᓂ ᐊᕕᑕᕐᓯᑕ ᒪᑭᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᓕᒫᖏᑎᒍᑦ ᖁᕕᐊᓇᖅᑲᑕᓚᐅᕐᑐᖅ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐃᓕᓐᓂᐊᕕᒻᒥ ᑲᑎᔨᒥᐊᒥᒃ ᓄᓇᓕᒫᓂ. ᕿᑐᕐᖏᕐᑯᕐᑐᓂᓗ ᐅᖃᐅᓯᕆᒥᐊᓪᓚᒍᒪᔪᑦ ᓴᐱᓕᕐᑌᓕᓗᑎᒃ ᕿᑐᕐᖏᒥᓂᒃ ᐃᓕᓐᓂᐊᑎᓯᒪᔭᕐᑯᓯᒥᑦ ᐃᓕᓐᓂᐊᓂᕐᒧ ᐱᓪᓚᖁᑎᓯᕐᑲᑕᐅᓗᑎᒃ ᐅᐱᓐᓇᕋᓂ ᕿᑐᕐᖏᔪᑦ ᑭᖑᕚᖑᓂᕋᕐᑎᒥᑦ. ᐅᐱᒍᓯᒪᓇᑉᐳᑦ ᓄᓇᕕᒻᒥ ᐃᓕᓐᓂᐊᑎᓯᔨᓂᒃ ᐊᒻᒪᓗ ᖃᓪᓗᓈᓂᑦ ᐱᑦᓯᑎᒃ ᐃᓕᓐᓂᐊᑎᓯᒥᐊᕐᑐᓯᑎᒃ ᑎᑭᑉᐸᑐᓂᒃ ᐃᓚᒥᓂᒃ ᕿᒣᒥᐊᕐᑲᔫᒻᒪᑕ ᕿᑐᕐᖓᕆᓂᒃ ᐃᓕᓐᓂᐊᑎᓯᒥᐊᕐᑐᓯᑎᒃ.

ᑖᒃᑯᐊ ᐁᑉᐸᖅᑲᓪᓚᐅᖅᑐᑦ ᑕᒃᑲᓂ ᑏᓯᒻᐱᕆ 1ᖑᓪᓚᐅᖅᑐᒥ ᐊᑎᓕᐅᖅᑲᑎᒌᒍᑕᐅᑎᓪᓗᒋᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᑦᑎᓐᓂᒍᑦ ᐊᖏᖅᑲᑎᒌᒍᑎᖏᑦ. ᑖᒃᑯᐊ ᐊᖏᖅᑲᑎᒌᒪᔪᐊᕈᑕᐅᑦᓯᑎᒃ ᐱᔭᕐᓂᑐᒻᒪᓇᐊᓘᓯᒪᕙᑦ, ᓯᒪᒐᓗᐊᕐᑎᓗᒋᑦ ᔫᓪᓗ ᓯᓚᕐᖃᑎᑎᓂᒃ ᐃᓅᖃᑎᒌᒪᑎᖃᕐᓂᕗᑦ ᐱᐅᓂᕐᓴᒍᑦ ᐱᓚᐅᕐᑎᒃ: ᐃᓄᑐᐃᓐᓇᓂᒃ ᓄᓇᕗᒻᒥ, ᑳᐳᑐᐊᕐᒥᐅᓂᒃ ᐃᓄᑐᐃᓐᓇᓂᒃ ᐊᒻᒪᓗ ᐊᓪᓚᓂᒃ ᑯᕆᓂᒃ. ᓇᑯᕐᒪᑖ ᑖᒃᑯᐊᒃ ᐊᖏᖅᑲᑎᒌᒍᑎᑦᓯᒪᒌᑦ, ᐅᑯᐊ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᖑᓯᑦ ᓇᒻᒥᓂᕆᓯᒪᑦ ᓄᓇᖁᑎᑦᓯᒪᓕᕐᑐᑦ ᓄᓇᒥ ᑎᓕᐅᕐᑕᐅᕕᒥᖅᑲᕐᒦᔪ ᓇᕕᒥᓂᐊᓕᕐᑕᑎᓐᓂᒃ ᔫᓪᓗ ᓯᓚᕐᖃᕕᓂᕐᑐᑦ ᐱᐅᓯᕐᑲᕕᒥᒍᓇᓗᒥᑦ ᐊᖏᖅᑲᕐᒨᓗᓂ ᓯᓚᕐᖃᒐᑦ ᐱᐅᓯᕐᑲᓚᐅᕐᓂᓪᓚᑦ ᐊᓯᒥᓄᑦ ᐊᐅᓚᑕᐅᓂᕐᑲᖏᑦ. ᓇᑯᕐᒥᖅᐸᒻᒪᕆᖅ ᒪᑭᕕᐅᑉ ᐱᓇᓯᑎᓕᒫᖏᓐᓂᒃ ᐊᒻᒪᓗ ᑲᑎᖕᖓᔪᐅᕐᑲᑎᓕᒃᑲᓂᒃ ᑖᒃᑯᓇᖓ ᐱᔭᐅᓪᓚᕝᕙᕙᖑᓂᒃ ᐱᒍᓐᓇᕐᓂᕐᑲᐅᓪᓚᑦ. ᓇᑯᕐᒥᑕᐅᖅ ᐃᓅᓇᓯ ᓄᓇᕕᐅᑉ ᐃᓄᑐᐃᓐᓇᓕᒫᖏᑦ ᓵᕿᔫᑎᓯᒍᓇᓕᕈᓯᖅ ᑖᒃᑯᓂᖓ ᐱᓇᓯᐊᕐᑕᐅᔪᓂᒃ ᓵᑉᐱᓯᒪᓕᕐᓯᐊᓂᖓᓂᒃ. ᓇᑯᕐᒥᒥᔭᒃᑲᑕᐅᖅ ᐱᓗᐊᕐᑐᒥ ᐊᖏᖅᑲᑎᒌᒪᔪᐃᑎᑦ, ᐱᓂᐊᕐᓂᓕᓃᑦ ᐊᓯᖓᒋᑕ ᐁᑉᐸᖓᒋᑦ ᐊᒻᒪᓗ ᕿᑐᕐᖏᖓᒋᑦ, ᐅᓗᓂ ᐊᒥᓯᓂ ᕿᒪᑦᑕᐅᒪᖅᑲᑕᐅᔾᔭᒪᑕ ᑖᒃᑯᓂᖓ ᐊᖏᖅᑲᑎᒌᒍᑎᓂᒃ ᐱᒐᓯᐊᕈᓐᓇ. ᑕᒪᑕᒪᐅᓕᕐᑐᓕ ᐃᓚᒦᓄᑦ ᑲᑎᒪᓇᖅ ᓇᓕᐅᑎᓕᕐᒪᑦ, ᖁᕕᐊᓯᒃᑲᑎᒌᓪᓗᑕ ᐃᓚᒌᑎᒍᑦ ᑲᑎᒪᓂᖃᕐᑯᓇᓐᓂᐅᕙᓂᐊᓕᕐᖃᔪᒍᑦ. ᐅᕙᒍᑦ ᒪᑭᕕᒥᑦ ᐱᓇᓯᐊᕐᑐᒍᑦ ᐃᓄᖕᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐊᒥᐊᒃᑯᑦᑲᖓᑕ ᐃᓅᓇᓯᓂᒃ ᖁᕕᐊᓯᕙᐃᓯᐅᑦᓯᐊᕐᑯᐸᔪᒍᑦ ᑲᐱᐊᓇᕐᑐᒍᓗ ᐅᓗᓇᐊᓇᕐᑑᓗ ᑎᑭᑕᐅᓂᕐᑲᖃᓗᓯ.

ᐱᑕ ᐋᑕᒥ,
ᒪᑭᕕᐅᑉ ᐊᖓᔪᖄᖓ

ᑐᓄᐊᓂᑦᓯᑦ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ): ᒪᑭᕕᐅᑉ ᐳᕐᑐᓂᕐᓭᖏᑦ ᔫᔨ ᐹᑎ, ᐋᑕᒥ ᐊᓚᑯ, ᔮᓂ ᐱᑕ, ᐋᓐᑕᓂ ᐃᑦᑐᓵᑦ ᐊᒻᒪᓗ ᐱᑕ ᐋᑕᒥ ᓯᕗᐊᓂᑦᓯᑦ (ᓴᐅᒥᐊᓂᑦ-ᑕᓕᕐᐱᐊᓄᑦ): ᐊᑯᓕᕕᒻᒥ ᑐᑭᓯᓂᐊᕐᕕᒃ ᐃᓕᓐᓂᐊᕐᕕᐅᑉ ᐃᓕᓐᓂᐊᑎᖏᑦ ᑲᑎᒪᔨᖏᑦᑕ ᐃᓚᖏᑦ ᔫᓯ ᐊᐅᓪᓚᓗᒃ, ᓯᑏᕝ ᐊᓚᔪ, ᔫᓯ ᐊᓕᖁ, ᐁᓴ ᐊᓚᑯ, ᒥᐊᕆ ᖁᒪᖅ ᐊᒻᒪᓗ ᓗᐃᓴ ᓇᑉᐸᑐᖅ.
Back row (L-R): Makivik executives George Berthe, Adamie Alaku, Johnny Peters, Anthony Ittoshat and Pita Aatami. Front row (L-R): Akulivik's Tukisiniarvik Student Council members Jusi Aullaluk, Stephen Alayco, Juusi Aliqu, Isah Alaku, Mary Qumak, and Louisa Nappatuk.
Derrière (G à D) : les membres du Bureau de Makivik George Berthe, Adamie Alaku, Johnny Peters, Anthony Ittoshat et Pita Aatami. Devant (G à D) : Jusi Aullaluk, Stephen Allayco, Juusi Aliqu, Isah Alaku, Mary Qumak et Louisa Nappatuk, membres du conseil étudiant Tukisiniarvik.

FLAMM
KEEP FIRE

BOB MESHER

This Season

With another successful year behind us, we continue working for the benefit of the Inuit to ensure that the year ahead will also be a good one, although it is never easy. But the more we work together, the more we can accomplish.

Two particularly memorable events took place near the end of 2006. The first was a field trip to all Nunavik communities, during which the Makivik executives had the pleasure of meeting students in schools throughout the region. We would like to encourage the parents to persevere in making sure their children to go to school and take education seriously because they are working for their future. We are most grateful to the teachers from Nunavik and also the teachers from down South who frequently leave their own families behind to make sure our children are properly educated.

The second major event this past December 1st was the signing of the *Nunavik Inuit Land Claims Agreement*. It was not an easy task to negotiate this agreement, although this process has resulted in even better relations with our neighbours: the Inuit of Nunavut, the Inuit of Labrador, and the Cree. Thanks to this new agreement, we the Inuit of Nunavik now have property we can call our own where we will not be dictated to concerning our rights to utilize them as our ancestors had for thousands of years. I would like to thank all of the Makivik staff and fellow board members who participated in making this dream a reality. Thank you to all the Inuit of Nunavik who demonstrated your strong support of this project. Thanks particularly to the spouses and children of the negotiators, political leaders, and others who had to spend extended periods of time away from home to see this agreement accomplished. Now is a time to be with family, so let's make it a happy time for all. We at Makivik Corporation would like to wish everybody in Nunavik a safe holiday season.

Pita Aatami,
Makivik President

En cette saison

Laissant derrière nous une autre année de succès, nous continuons de travailler pour le bénéfice des Inuit afin d'assurer que l'année qui vient soit aussi une réussite. La tâche n'est jamais facile, mais plus nous unissons nos efforts, plus nous pouvons accomplir.

Deux événements particulièrement mémorables ont pris place vers la fin de 2006. Le premier fut une tournée des communautés du Nunavik pendant laquelle l'exécutif de Makivik a eu le plaisir de rencontrer les élèves des écoles de toute la région. Nous aimerions encourager ici les parents à persévérer dans leurs efforts pour garder les enfants à l'école et leur apprendre que l'éducation est chose sérieuse puisque c'est la garantie de leur avenir. Nous sommes très reconnaissants aux enseignants et aux enseignantes du Nunavik, mais aussi à ceux et celles du Sud qui, souvent, doivent s'éloigner de leur propre famille pour enseigner à nos enfants.

Le deuxième événement majeur est survenu le 1er décembre avec la ratification de *l'Accord sur les revendications territoriales des Inuit du Nunavik*. La négociation a été ardue, mais le processus a permis d'améliorer encore davantage nos bonnes relations avec nos voisins, les Inuit du Nunavut, les Inuit du Labrador et les Cris. Grâce à ce nouvel accord, les Inuit du Nunavik sont maintenant propriétaires en bonne et due forme de terres que nous comptons bien utiliser en y exerçant nos droits comme l'ont fait nos ancêtres pendant des milliers d'années sans se plier aux instructions de quiconque. Je tiens à remercier tout le personnel de Makivik et mes collègues du conseil qui ont contribué à faire de ce rêve une réalité. Merci à tous les Inuit du Nunavik qui ont fortement prêté leur appui à ce projet. En particulier, merci aux épouses ou époux, et aux enfants des membres de l'équipe de négociation, des chefs politiques et de tous ceux et celles qui ont dû passé beaucoup de temps loin de leur famille afin de porter cet accord à son terme. C'est maintenant le moment de célébrer en famille et de profiter des instants joyeux. La Société Makivik souhaite à tous et à toutes de passer les fêtes dans la joie et la sécurité.

Le Président,
Pita Aatami

ᒪᑭᕝᕕᒃ ᕿᒥᕐᕈᐊᑦ
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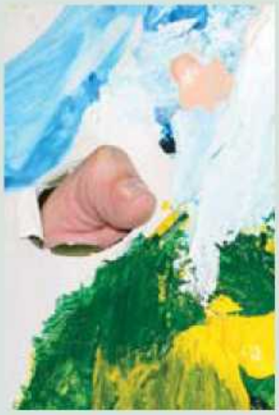
BOB MESHER

ᓄᓇᕕᒻᒥᐅᑦ ᑐᓴᕐᓂᕆᓪᓚᕆᑦᑕᖓ ᐲᑐᓕ ᑎᐊ, ᓂᑦᔪᑦᑖᓚᐅᔪᖅ, ᓄᓇᕕᒻᒥ ᓄᓇᑦᓯᐅᑦ ᐊᖏᖅᑲᑎᒌᒍᑏᑦ ᐊᑎᓕᐅᖅᑲᑎᒌᒍᑕᐅᓂᖏᑦ ᓇᓚᐅᓂᕐᓯᐅᕆᑕᐅᑎᓗᒋᑦ ᑏᓯᐱᕆ 1, 2006ᒥ.
Nunavik's beloved singer, Beatrice Deer, performed during the ceremony for the signing of the *Nunavik Inuit Land Claim Agreement* on December 1st, 2006.

ᐅᓇ ᓱᓇ? / WHAT IS THIS?

ᓴᓚᒃᑲᐅᑎᑖᕋᓐᓇᕗᑎᑦ/ᓵᓚᓐᓂᒍᑎᑖᕋᓐᓇᕗᑎᑦ ᐆᒥᖓ ᐊᑦᔨᖑᐊᒥᒃ/ᐊᑦᔨᕐᑯᑎᒥᒃ ᓱᓇᐅᓪᓚᕆᖕᒫᑦ ᓇᓚᐅᑦᓯᓗᐊᑐᐊᕈᕕᑦ. ᓇᓚᐅᑦᓯᒥᐊᕈᑎᑎᑦ ᐊᓪᓚᑕᕐᕕᑎᒍᑦ ᐊᐅᓪᓚᑎᓪᓗᒋᑦ ᐅᕗᖓ "Mystery Photo Contest" ᑐᕚᕐᑎᓗᒋᑦ ᓯᓚᑎᑦᓴᒍᑦ ᑕᓕᕐᐱᐊᓂ ᐊᓪᓚᓯᒪᔪᒍᑦ. ᐱᒎᓇᓯᐊᕐᑯᓇᕐᐳᓯ!

You could win $100 if you guess what this mysterious picture is. Mail your answer to the "Mystery Photo Contest" at the address shown on the right. Good Luck!



ᓇᓚᐅᑕᐅᒥᐊᖦᖢᖅ ᑰᒃᔪᐊᒥ ᓂᕿᑦᓯᐅᓂ, ᒫᑦᓯ 16, 2007ᒥ.
Drawing will be held in Kuujjuaq on Friday, March 16th, 2007

ᐊᑦᓴᖑᐊᒥᒃ ᓇᓗᓇᕐᑐᒥᒃ ᐱᓕᐅᑦᓴᒍᑎᖃᕐᓂᖅ ᒪᑭᕝᕕᐅᑉ ᑐᓴᖃᑦᑕᐅᑎᒍᑎᓕᓐᓂᕐᒥᒃ ᐱᒍᑦᓴᕕᖓᑦ

Mystery Photo Contest
Makivik Corporation
P.O. Box 179,
Kuujjuaq, Québec
J0M 1C0

ᓵᓚᓂᒍᑎᑖᓐᓇᓪᓗᑦ / BONUS PRIZES

ᓯᑕᒪᑦ ᓄᓇᕕᒻᒥ ᓴᓇᒃᑯᑦ ᑕᑯᒥᓇᕐᑐᑦ ᐸᕐᑯᔭᕐᑯᑎᖏᑦ/ᓇᐸᑦᑯᑎᖏᑦ.
Four Nunavik Creations decorative candles.

ᑲᔅᑏᓇ ᑐᒨ ᑰᒃᔪᐊᒥᐅᖅ ᓵᓚᖃᐅᓯᑦᑕᐅᓚᐅᖅ $100ᓂᒃ ᓇᓚᐅᑦᓯᓗᐊᕐᓯᓂ ᐲᓯᐊᒥᐅᑦ ᑕᕐᓴᕐᑯᑎᖓᓂᒃ ᐅᒥᐊᕐᔪᐊᑯᑦ ᓂᐅᕐᕿᑐᓕᓐᓂᕐᒥᒃ ᐱᓇᓯᐊᕈᑎᐅᔫᑉ ᐅᒥᐊᕐᔪᐊᑉ ᓕᐅᐹᕝ ᐆᕐᓚᕗᐅᑉ ᐊᑭᓐᓇᖓᓃᑦᑐᒥᒃ. ᐊᓯᖏᑦ ᓇᓚᐅᑦᓯᒃᑕᐅᓚᐅᔪᑦ ᐅᑯᐊ ᐅᐃᕕᕈᖅ ᖃᐅᓐᓈᓗᒃ, ᓗᐃᓴ ᑯᐊᓐᓈᓈᖅ, ᔩᒥ ᐊᒦᑦᓚᒃ ᐊᒻᒪᓗ ᐋᓂ ᐊᒫᒪᑦᑐᐊᖅ.

Christina Dumont of Kuujjuaq won $100 for correctly identifying this Russian emblem on the Cruise North Expeditions ship, *Lyubov Orlova*. Other fortunate winners were Uiviru Qaunnaaluk, Louisa Kuananack, Jimmy Amidlak, and Annie Amamatuak.

ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐅᑉ ᕿᑎᖕᒋᒥ ᕿᑲᕐᓇᑎᓪᓗᒍ ᖁᕕᐊᓱᖁᔨᒍᑎᖏᑦ

ᓄᓇᕕᒻᒥᐅᓄᑦ ᐱᖓᓱᓂᒃ ᐊᕐᕌᒍᑦ ᓄᑖᒍᑦ ᐱᒋᔭᐅᖁᔨᔪᒍᑦ: ᒪᒥᓴᕐᓂᖅ, ᖃᓄᐃᙱᑦᓯᐊᕐᓂᖅ, ᐃᓄᑦᓯᐊᖑᓂᕐᓗ. ᓴᐱᙱᒍᓂᖅᑯᔨᔪᒍᑦ ᒪᒥᓴᕐᓂᒧᑦ ᑎᒥᑦᓯᒍᑦ ᐃᑉᐱᒍᓯᓐᓂᑯᓪᓗ. ᖃᓄᐃᙱᑦᓯᐊᖁᔨᔪᒍᑦ ᐊᓕᐊᓱᑦᓯᐊᓂᐊᕋᑦᓯ ᐃᓅᓯᕐᑖᕆᓯᒪᔭᑦᓯᓐᓂ. ᐃᓄᑦᓯᐊᖑᖁᔨᒋᔪᒍᑦ - ᐃᒻᒥᓄᑦ ᐊᓯᑦᓯᓄᓪᓗ ᐃᓄᑦᓯᐊᖑᓗᓯ. ᐃᓄᑦᓯᐊᖑᓂᖅ ᓱᕐᕈᓂᖅᑲᕐᒪᑦ ᐊᖏᔪᐊᓗᒻᒥᒃ... ᐊᓯᑦᔨᖑᓐᓇᕐᒥᒃ ᐃᓅᓯᑦᑎᓂ.

ᒎᑎᐅᑉ ᓴᓪᒪᑎᓪᓯ.

A Holiday Message from the Kativik School Board

We have three wishes for the New Year for the people of Nunavik: Healing, wellness and kindness. We wish you the courage to engage in the healing of your body and spirit. We wish you wellness so that you can enjoy the gift of life. And we wish you kindness — kindness to yourself and to the people around you. Kindness has a ripple effect… that could change our world.

God bless.

Joyeuses fêtes de la Commission scolaire Kativik

Voici nos trois souhaits de nouvelle année pour les habitants du Nunavik: Guérison, bien-être et gentillesse. Nous souhaitons que vous ayez le courage de guérir votre corps et votre âme. Nous souhaitons que vous nagiez dans le bien-être afin que vous puissiez mieux profiter du cadeau de la vie. Et nous vous souhaitons de la gentillesse — pour vous et pour les gens autour de vous. La gentillesse a des effets de répercussion… qui pourraient changer notre monde.

Que Dieu vous bénisse.

ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐅᑉ ᐃᓕᓐᓂᐊᓂᕐᒥ ᑮᓇᐅᔾᔭᑎᖏᑦ — **ᒍᐃᓕ ᑕᖁᓕᒃ** (ᑲᖏᕐᓱᒥᐅᖅ), **ᒫᓕ ᑕᔭᕋ** (ᓴᓪᓗᒥᐅᖅ), **ᐋᑕᒥ ᐊᓗᑯ** (ᐊᑯᓕᕕᒻᒥᐅᖅ) **ᐱᐊᑦᓯ ᓚᒨᕈ** (ᐃᕗᔨᕕᒻᒥᐅᖅ), **ᓯᐊᔭ ᐳᓐ** (ᐳᕕᕐᓂᑐᒥᐅᖅ), **ᒫᑕᓐ ᓯᑳᑦ** (ᐊᐅᐸᓗᒻᒥᐅᖅ), **ᒥᐊᕆ ᕈᓯᐊᓐ** (ᑰᔾᔪᐊᕌᐱᒻᒥᐅᖅ), **ᓵᓕ ᐊᓚᑯ** (ᑲᖏᕐᓱᔪᐊᕐᒥᐅᖅ) - ᐳᕐᑐᓂᖅᓴᓂ ᑲᑎᒪᔨ, **ᓵᓕ ᑕᒃᑭᐊᐱᒃ** (ᖁᐊᖅᑕᒻᒥᐅᖅ), **ᐋᓕᓯ ᓈᓚᒃᑑᔭᖅ** (ᐃᓄᒃᔪᐊᒻᒥᐅᖅ) - ᐊᖓᔪᖅᖄᖅ, **ᒪᐃᑯ ᑯᐊᑕᓐ**, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒫᖓᑕ ᑮᓇᐅᔾᔭᑎᖓ, **ᒍᐃᓕ ᑫᓐ ᐊᖓᔪᑦᓯᖅ** (ᑕᓯᐅᔭᒥᐅᖅ) - ᐳᕐᑐᓂᖅᓴᓂ ᑲᑎᒪᔨ, **ᑌᕕᑎ ᐋᓇᓈᒃ** (ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᐅᖅ), **ᓵᓕ ᒍᐊᑦ ᓄᑲᖅᓯᖅ** (ᑰᔾᔪᐊᒥᐅᖅ) - ᐊᖓᔪᖅᖄᑉ ᑐᖏᓕᖓ *ᓄᐃᑦᑎᙱᑐᖅ: ᕆᐱᑲ ᓈᓚᑦᑎ (ᐅᒥᐅᔭᒥᐅᖅ)}*

Kativik School Board commissioners – **Willie Taqulik** (Kangirsuk), **Molly Tayara** (Salluit), **Adamie Alayco** (Akulivik), **Piatsi Lamoureux** (Ivujivik), **Sarah Beaulne** (Puvirnituq), **Martin Scott** (Aupaluk), **Mary Roussel** (Kuujjuaraapik), **Charlie Alaku** (Kangiqsujuaq) – Executive Committee member, **Charlie Tukkiapik** (Quaqtaq), **Alicie Nalukturuk** (Inukjuak) – President, **Michael Gordon** - KRG representative, **Willie Cain Sr.** (Tasiujaq) – Executive Committee member, **David Annanack** (Kangiqsualujjuaq), **Charlie Watt Jr.** (Kuujjuaq) – Vice-President *{Missing from photo: Rebecca Naluktuk (Umiujaq)}*

Les commissaires de la Commission scolaire Kativik – **Willie Taqulik** (Kangirsuk), **Molly Tayara** (Salluit), **Adamie Alayco** (Akulivik), **Piatsi Lamoureux** (Ivujivik), **Sarah Beaulne** (Puvirnituq), **Martin Scott** (Aupaluk), **Mary Roussel** (Kuujjuaraapik), **Charlie Alaku** (Kangiqsujuaq) – membre du comité exécutif, **Charlie Tukkiapik** (Quaqtaq), **Alicie Nalukturuk** (Inukjuak) – présidente, **Michael Gordon** – Répresentative de l'ARK, **Willie Cain Sr.** (Tasiujaq) – membre du comité exécutif, **David Annanack** (Kangiqsualujjuaq), **Charlie Watt Jr.** (Kuujjuaq) – vice-président *{Absente sur la photo: Rebecca Naluktuk (Umiujaq)}*

ᐅᑯᐊ ᑲᑎᒪᓂᐊᕈᓯᕐᓄᑦ ᐱᒋᐅᕐᓴᓇᐊᕐᑐᓯᒪᔪᑦ ᐃᓕᓭᕐᑕᐅᒍᑎᖃᓚᐅᔪᑦ ᓴᓇᙳᐊᓂᕐᒥᒡᓗ ᑎᒥᐅᓪᓗ ᑕᑯᒥᓇᓗᕐᑯᑦᓴᔭᕐᒥᓂᒃ ᓴᓇᒥᐊᒥᒃ.
This group of trainees learned about sculpting and making jewellery.

ISABELLE DUBOIS

ᐊᕐᕌᒍᑕᒫᑦ ᓄᓇᕕᒻᒥ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᒧᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᓂᐅᔫᑦ ᑕᓪᓕᒪᒋᓕᕐᑕᖓᓂᒃ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᓂᖅ

Fifth Annual Art Workshops for Nunavik

ᑕᓪᓕᒪᒋᓕᕐᑕᖓᓂᒃ ᓄᓇᕕᒻᒥ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᓄᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑲᒥᓕᓚᐅᔪᒥᒍᑦ, ᐊᑐᐃᓐᓇᕈᕐᑕᐅᒪᔫᓂᒃ ᒪᑭᕝᕕᒃᑯᓐᓄᑦ, ᑖᒃᑯᐊ ᑕᒃᑲᓂ ᐊᕐᕌᒍᕐᒥ ᑰᒃᔪᐊᒦᓚᐅᔪ ᐆᒃᑐᐱᕆ 11ᒥᑦ ᑎᑭᑦᓯᒧ 25, 2006 ᐃᓄᐃᑦ 50 ᐅᖓᑖᓂᑦᑐᑦ ᐃᓚᐅᔭᕐᑐᓯᒪᓚᐅᔪᑦ. ᑲᓇᑕᒥ ᕿᒻᒪᕐᑯᑎᑦᓴᓕᕆᓂᕐᒧᑦ ᐱᒍᑦᕚᒃᑯᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᑎᓪᓗᒥᑦ ᑭᓯᐊᓂ, ᓇᑯᕐᒪᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒥᐊᓪᓚᒍᑎᒥᓚᐅᕐᑕᖕᒥᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᐸᒪᒃᑯᑦ ᐱᓇᓯᒪᑦᓴᓕᕆᓂᕐᓄᑦ ᐱᒍᑦᕕᖕᒪᑕ, ᒪᑭᕝᕕᒃ ᑖᒃᑯᓂᖓ ᐅᐸᑦᑕᐅᒍᒪᓯᑎᐅᑦᓯᑎᒃ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᓄᑦ ᐱᒋᐅᕐᓴᑎᑦᓯᓃᑦ ᐊᑰᑎᔭᐅᔪᓐᓇᓯᓚᐅᕐᑐᑦ 12ᓄᑦ ᐊᕐᕌᓂᐅᓚᐅᔪᒥᑦ ᐊᒥᔫᓂᕐᓴᐅᓕᕐᒥᔪᓄᑦ ᐱᒋᐅᕐᓴᔭᐅᔪᓄᑦ.

ᓯᓚᕐᔪᐊᓕᒫᒥ ᓴᓇᙳᐊᑎᐅᒥᐊᖕᒪ ᖃᐅᔨᒪᔭᐅᓂᖃᑦᓯᐊᑐᖅ ᒪᑎᐅᓯ ᐃᔭᑐᖅ ᐃᕗᔨᕕᒻᒥᐅ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᑎᖃᓚᐅᔪᖅ ᐅᔭᕋᓐᓂᒃ ᓴᓇᙳᐊᓂᕐᒥᒃ. ᓵᒥ ᑲᓪᓚᒃ, ᑲᖏᕐᓯᒥᐅᑦᓴᐅᑦᓯᓂ ᑰᒃᔪᐊᒥᐅᖑᓕᕐᑐᖅ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᑎᖃᕐᑎᓗᒍ ᒥᖑᐊᕈᑎᓪᓚᖓᓂᒃ ᐊᑐᕐᓯᑎᒃ ᐊᑭᓐᓇᒥᐅᑕᓕᐅᕈᓯᕐᓂᒃ. ᐃᓕᓴᐱ ᐃᓄᑉᐸᒃ, ᐃᓄᑦᔪᐊᒥᐅᖅ, ᐃᓅᔭᓕᐅᕐᓂᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᖃᕐᑎᓗᒍ ᐃᓅᔭᓕᐅᕐᑎᓱᒥᑦ ᕿᑐᒦᔭᓂᓪᓗ ᒥᕐᑯᓕᖕᓂᓗ ᐊᓐᓄᖀᙳᐊᓕᖕᓂᒃ ᐊᒻᒪᓗ ᓂᐊᕐᑯᕐᑲᕐᓯᑎᒃ ᕐᑯᓪᓚᓴᓂᒃ. ᐋᓂ ᔫᓇᓯ ᑰᒃᔪᐊᒥᐅᖅ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᖃᕐᑎᓗᒍ ᐅᑉᐱᖑᐊᓕᐅᕐᓂᒥᒃ ᓇᑦᓯᐅᑉ ᕿᓯᖕᒥᓐᓂᒃ ᐊᑐᕐᓯᓂ – ᓇᒻᒥᓂᖅ ᐱᒋᐅᕐᓴᔭᐅᒍᑎᒥᓯᒪᔭᒥᓂᒃ ᔩᓂ ᓯᓄᐹᓗᑦ ᐃᓅᒍᓐᓂᓯᒪᓕᕐᑐᒧᑦ ᑖᓐᓇ ᐳᓂ ᐅᑉᐱᖑᐊᓕᐅᕐᑲᑦᑕᓇᐊᖕᒪᓕᐅᕐᑐᐱᓂᖅ 1960 ᐊᕐᕌᒍᖏᓐᓂ ᓯᓚᕐᔪᐊᓕᒫᒥ ᖃᐅᔨᒪᔫᑭᕐᓯᓂ. ᐊᒻᒪᓗ ᐱᓕᐸ ᐃᒃᓯᕋᖅ ᑲᒪᓂᕐᔪᐊᒥᐅᖅ, ᓄᓇᕗᑦᒥ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᐅᓚᐅᔪᖅ ᕿᑎᕐᓯᒥᓚᐅᕐᓂᓂᒃ, ᓯᐅᑎᒥᐅᑕᓚᐅᕐᓂᒥᒃ, ᐅᔭᒥᓚᐅᕐᓂᒥᒃ, ᐊᒃᓚᐅᒥᐅᑕᐅᓕᕐᓂᒥᒃ, ᓴᕝᕕᒥᐅᑕᑦᓴᓕᐅᕐᓂᒥᓪᓗ.

ᑖᒃᑯᐊ ᑲᑎᒪᓂᐊᕈᓯᐅᔫᑦ ᐱᑕᖃᕐᑎᓯᒪᔪᐊᕈᑎᐅᔫᖑᕗᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᕐᑯᑦᓯᒥᑦ ᐱᕕᖃᑦᓯᐊᓗᑎᒃ ᐱᒍᓐᓇᓂᕐᒥᓂᒃ ᐱᐅᓯᒥᐊᓇᓂᕐᒥᒃ ᐊᒻᒪᓗ ᖃᓄᐃᓘᕈᓐᓇᐅᑎᒥᓐᓂᒃ ᐊᓯᒥᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᑎᖃᖃᑦᑕᕿᓐᓇᕐᑯᓗᒥᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᕕᒻᒥᓃᓐᓂᒥᓐᓂ. ᑖᒃᑯᐊᑕᐅᖅ ᐱᓚᓯᐊᕈᑎᐅᒻᒥᓯᑎᒃ ᓴᓇᙳᐊᓂᖅ ᐃᓕᓐᓂᐊᑏᑦ ᓄᓇᖕᒥᓐᓂ ᐱᕙᓪᓕᐊᓂᕐᓴᐅᓂᑦᓴᖕᒥᓐᓂᒃ. ᐱᒋᐅᕐᓴᓇᐊᕐᑐᓯᒪᔫᑦ

The fifth edition of the Nunavik Art Workshops, organized by Makivik Corporation, took place in Kuujjuaq from October 11th to 25th, 2006 with over 50 Inuit art students from all around Nunavik registered. Canadian Heritage funds the program, but thanks to additional moneys from KRG's Employment and Training Department, Makivik was able to offer the popular art lessons to 12 more students this year than last.

Internationally renowned artist Mattiusi Iyaituk from Ivujivik taught sculpting techniques. Sammy Kudluk, who is originally from Kangirsuk but now lives in Kuujjuaq, taught acrylic painting. Elisapie Inukpuk, who lives in Inukjuak, taught doll-making using hide and fur for clothing with carved soapstone heads. Meanwhile, Annie Jonas of Kuujjuaq showed how to make sealskin ookpiks — a skill she learned from the late Jeannie Snowball who originally designed these stylized birds that became an icon of the North back in the 1960s. And Philippa Iksiraq from Baker Lake, Nunavut, was the teacher for jewellery making.

ᐅᑯᐊᓗ ᐃᓕᓐᓂᐊᑎᑕᐅᔪᑎᖃᓚᐅᔪᒻᒥᔪᑦ ᐃᓅᔭᓕᐅᕐᓂᒥᒡᓗ ᐅᒃᐱᖕᑯᐊᓕᐅᕐᓂᒥᒡᓗ.
Those who learned about making dolls and ookpiks.

CHARLES DORAIS

BOB MESHER

ᓰᒥ ᑲᑦᓚᒃ ᐋᑕᒥ ᐊᓚᑯᒧᑦ ᑕᑯᔭᐅᑎᑦᓯᔪᖅ ᐸᕐᓇᒋᑎᒥᓯᒪᔭᒥᓂᒃ ᐊᒥᓱᐃᓂᒃ ᒥᖕᒍᐊᕐᓯᒪᔪᓂᒃ ᓴᓇᙱᒍᐊᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᑦᓴᒥᓂᒃ.
Sammy Kudluk shows Adamie Alaku plans for a group painting.

CHARLES DORAIS

ᒥᖕᒍᐊᕐᓯᒪᔪᓂᒃ ᓴᓇᙱᒍᐊᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᑐᓕᒫᒐᓗᑦ ᐅᕙᓂ ᐊᑦᔨᖕᒍᐊᒦᑦᑐᑦ.
Most of the painting group posed here.

ᑕᑯᔅᑐᕈᓐᓇᓯᑎᑕᐅᓚᐅᔪᒻᒥᔪᑦ ᒪᕿᓂᒃ ᑰᒃᔪᐊᒥ ᓴᓇᙱᒍᐊᓯᒪᔪᓂᓪᓗ ᐊᓯᖏᓐᓂᓗ ᒥᕐᓱᒐᒐᓚᓐᓂᒃ ᓴᓇᔭᐅᒪᔪᓂᓪᓗ ᓂᐅᐱᕐᓂᐊᐲᓐᓂᒃ ᑖᒃᑯᐊᑕᐅᖅ ᓂᐅᐱᕐᓂᐊᐲᒃ ᓂᐅᕐᕿᓯᕐᐱᐅᒍᓐᓇᓯᑎᓪᓗᒪᓃᒃ: ᓄᓇᐱᒻᒥ ᓴᓇᒐᑦ ᓂᐅᐱᕐᐱᖕᒐᓂᓪᓗ ᐊᒻᒪᓗ ᑏᐱ ᓴᓇᙱᒍᐊᓯᒪᔪᓂᒃ ᓂᐅᐱᕐᐱᒥᒃ. ᐃᓅᔭᓕᐅᕐᓂᓂᒃ ᐱᒋᐅᕐᓴᔭᐅᒍᑎᖃᕐᑐᑦ ᓄᓇᐱᒻᒥ ᒥᕐᖁᓖᑦ ᕿᑐᒻᒪᖓᐱᖕᒐᓄᑦ ᑕᑯᓂᐊᕐᑎᑕᐅᓚᐅᔪᒻᒥᔪᑦ.

ᑲᑎᒪᓂᐊᕈᓰᑦ ᐅᓪᓗᖕᒥᑕ ᑭᖑᓪᓕᐹᖕᒐᓐᓂ ᑰᒃᔪᐊᒥ ᑲᑎᑦᑕᐱᒻᒥ ᓴᓇᙱᒍᐊᑐᐱᓃᑦ ᓴᓇᔭᐱᓂᕐᒥᓂᒃ ᓂᐅᕐᕿᓯᕐᓂᕐᑲᓚᐅᔪᒻᒥᔪᑦ ᓂᐅᐱᕐᑕᐅᔪᐊᕐᑲᑦᓯᐊᕐᑲᑦᑕᓯᑎᒃ ᑖᒃᑲᓂᓗ ᐅᓪᓗᒥ ᐊᑭᓐᓇᒥᐅᑕᑦᓴᔭᓂᒃ ᐃᓚᑕᕆᔭᐅᒍᑎᑖᕐᑎᑕᐅᑲᑕᓚᐅᔪᑦᓯᑎᒃ ᐱᓇᓯᐊᕈᓰᓐᓂ ᒪᕿᓂ ᐱᒋᐅᕐᓴᓯᒪᒋᐊᖕᒋᑦ ᐊᑦᓚᓯᒪᔪᕐᑕᓕᓐᓂᒃ.

ᒪᑭᕝᕕᒃ ᐊᕐᕌᒍᓄᑦ ᐊᒥᓱᓄᑦ ᐃᓕᖕᒐᐊᓂᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᑎᑦᓴᒥᓂᒃ ᐱᒐᓯᐊᑭᑎᓕᐅᕐᓯᒪᔪᑐᕐᑲᐅᕗᖅ ᑲᓇᑕᒥᐅᑦ ᕿᒻᒪᕐᑯᑎᑦᓴᓕᕆᓂᕐᒍᑦ ᐱᒍᑦᔨᕕᖕᒐᓂᑦ ᐅᑯᓇᖕᖕᒐᑦ ᑲᓇᑕᒥ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᒍᑎᕐᑲᕐᓂᓄᑦ ᑐᓂᕐᑭᓯᕐᓂᒥᒃ ᐱᓇᓯᐊᕈᑎᕐᑲᕐᓂᓂᑦ ᐱᒍᓐᓇᕈᒪᑦᓯᑎᒃ ᑲᕙᓯᑎᑦᓯᒍᑎᒥᓂᐊᕐᑕᒥᓂᒃ ᑕᒪᒃᑯᓂᖕᒐ ᑲᑎᒪᓂᐊᕈᓯᕐᓂᒃ. ᑲᑎᐱᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᑦ ᐃᓚᐅᕐᑲᑕᐅᒍᒪᓕᕐᐸᓕᐊᓂᖕᒐᑦ ᑕᑯᒍᑎᑦᓯᐊᖕᒍᒥᕗᖅ ᑖᒃᑯᐊ ᐱᓇᓯᐊᕈᑎᐅᐸᑦᑐᑦ ᖁᕝᕙᑎᑕᐅᔪᑦᓴᐅᒥᐊᖕᒥᓐᓂᒃ.

CHARLES DORAIS

ᒪᑭᕝᕕᑯᑦ ᑭᒃᒐᑐᕐᑎᖕᒐᑦ ᔫᐱ ᑕᕐᑭᐊᐱᒃ ᓂᕐᑐᐊᕐᑲᓚᐅᔪᖅ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᑎᐅᓂᕐᒥᒃ ᐱᒐᓯᐊᕐᑲᑕᐅᕐᑲᑦᑕᓯᖅᑲᒥᕐᓂᒃ.
Makivik board member Jobie Tukkiapik praised the new art hobbyists.

ᐃᓯᒣᓐᓇᖅ ᐅᖕᒐᓇᕐᑑᓯᑎᒃ ᓄᓇᐱᒻᒥᐅᑦ ᖃᖓᑦᑕᕉᕐᓂᐊᑎᕐᑯᑎᖕᒋᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᕉᖕᒥᓪᓗ ᐊᒻᒪᓗ ᕘᔅ ᐃᐊᒃᑯᑦ, ᐅᓯᒍᑦᔨᒍᑎᒥᒍᑦ ᓴᓇᙱᒍᐊᒐᑦᓴᓂᓪᓗ ᐊᒻᒪᓗ ᐱᒋᐅᕐᓴᓂᕐᓄᑦ ᐃᓚᐅᔭᕐᑐᑐᑦ ᖃᖓᑦᑕᐅᑎᖕᒋᑎᒍᑦ, ᐃᑲᔪᕐᓯᓂᕐᑲᒪᓇᓚᐅᕐᐳᑦ ᑖᒃᑯᓂᖕᒐ ᐊᕐᕌᒍᑕᒫᑦ ᐃᑲᔪᕐᓯᓂᕐᑲᓰᖕᒍᒐᒥᒃ. ᓴᐳᑎᔭᐅᓃᑦ ᐊᓯᖏᓐᓄᑦ ᑎᒥᐅᔪᓄᑦ ᐅᑯᓄᖕᒐ ᐱᔭᐅᔫᖕᒍᒥᕗᑦ ᐊᕙᑕᖅ, ᐃᓄᐃᑦ ᓴᓇᙱᒍᐊᓯᒪᔪᖕᒋᑦᑕ ᑐᖕᖕᒐᕕᖕᒐᑦ, ᑲᑎᐱᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᖅ ᐊᒻᒪᓗ ᐃᓚᕿᓴᒃᑯᑦ, ᑖᒃᑯᐊ ᐃᓅᓐᓇᑎᒃ ᐅᐱᒋᒻᒪᓇᓰᓇᕙᕗᑦ. ■

These workshops are aimed to provide the Nunavik Inuit art students with an opportunity to improve their techniques and share ideas with each other in a setting of professional instruction. It is also intended that this project will further develop the art industry in the region. The students also got to visit two local Kuujjuaq arts and crafts retailers and potential art buyers: the Nunavik Creations boutique and Tivi Gallery. The doll-making group also visited the Nunavik Furs tannery.

BOB MESHER

ᓴᓇᙱᒍᐊᑎ ᒪᑎᐅᓯ ᐃᔭᑦᑐᖅ ᐊᒻᒪᓗ ᑎᒥᐅᑦ ᑕᑯᒥᓇᐅᑎᕐᒥᓐᓂᒃ ᓴᓇᔨ ᐱᓕᐸ ᐃᒃᓯᕋᖅ.
Sculptor Mattiusi Iyaituk and jeweller Philippa Iksiraq.

A very successful sale and exhibition of the resulting products was held in the Kattitavik Town Hall on the last day of the workshops, during which each student was presented with a plaque of recognition for their two-week achievement.

Makivik has made a multi-year application to Canadian Heritage's *National Arts Training Contribution Program* in hopes of continuing these workshops. The growing interest that KRG shows in the project is also very encouraging.

The generous discounts from Nunavik's airlines, Air Inuit and First Air, on the freight of materials and participants' transportation, help to make this project possible each year. Support from other organizations such as Avataq, the Inuit Art Foundation, the KSB and the FCNQ is also very much appreciated. ■

ᕿᒥᕐᕈᒋᐊᑦᓯᐊᓂᖅ ᐁᑐ ᐅᐃᑖᓗᑦᑑᑉ ᒥᖑᐊᕐᓯᒪᑦᓱᓂ ᐊᑭᓐᓇᒥᐅᑕᓕᐊᕕᓂᖕᒐᓂᒃ

A Closer Look at Eddy Weetaltuk's Painting

by Bob Mesher

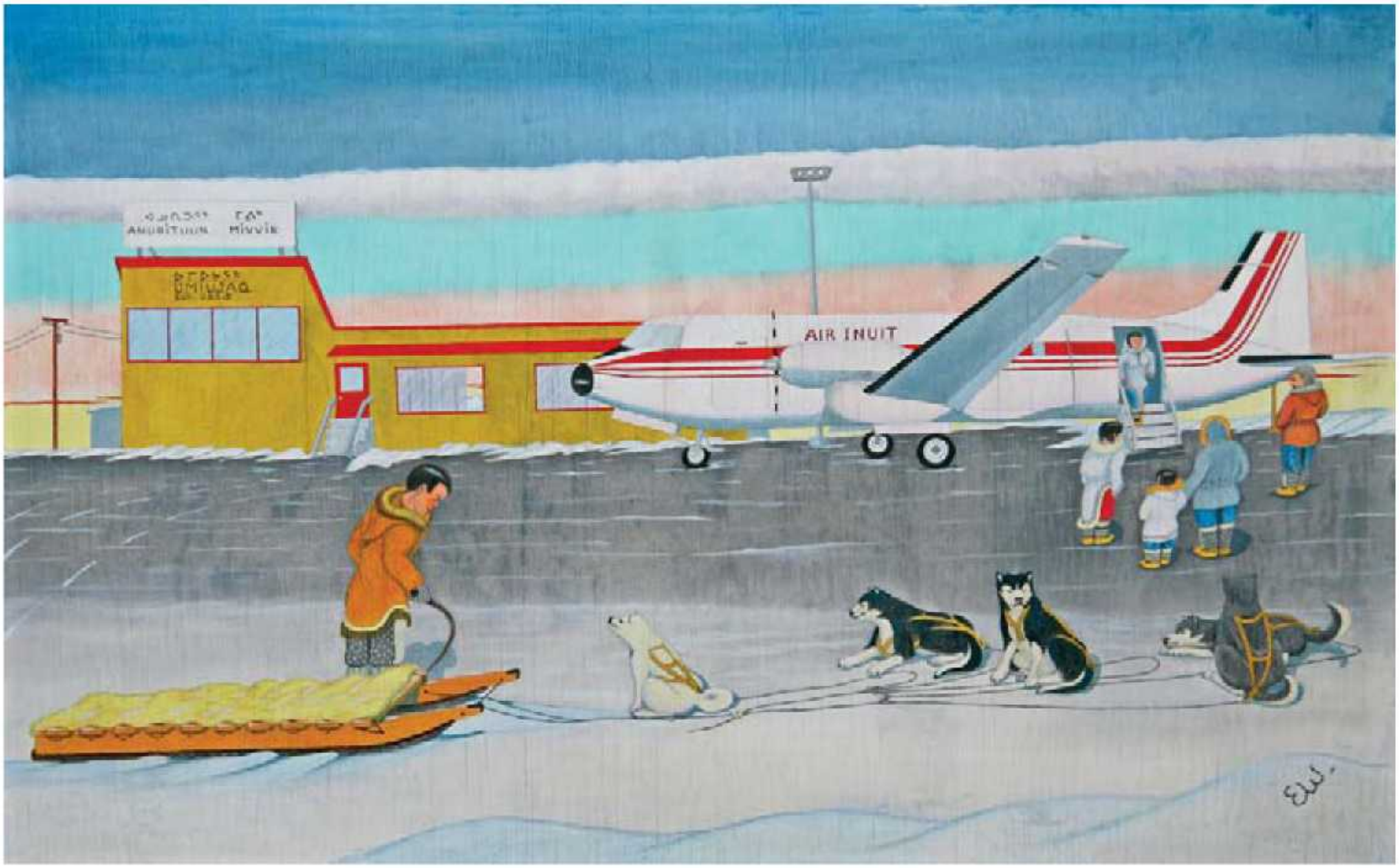
ᐊᑭᓐᓇᒥᐅᑕᒥᒃ ᑕᑯᒥᐊᒥᒃ ᐁᑐ ᐅᐃᑖᓗᑦᑑᑉ ᐊᑭᓐᓇᒥᐅᑕᓕᐊᕕᓂᖕᒐᓂᒃ ᓴᓂᐊᒍᑦ ᐱᓱᑦᓱᓂ ᐃᓱᒪᓇᕐᐳᖅ ᐊᑦᔨᖑᐊᑦᓯᐊᕋᑕᕈᓈ ᐊᒻᒪᓗ ᓈᒻᒪᓯᐊᕐᓱᓂ ᒥᕝᕕᐅᑉ ᐃᓪᓗᕐᑯᑎᖕᒐᑕ ᐃᓗᐊᓂ ᓂᕕᖕᒐᑎᒋᐊᖕᒐ. ᑖᓐᓇ ᐊᑭᓐᓇᒥᐅᑕᖅ ᓴᓇᖕᖑᐊᓯᒪᒻᒪᑦ ᒥᖑᐊᕐᓯᒪᑦᓱᓂ ᐊᑦᔨᖑᐊᖕᒐ ᐊᕐᓇᖅ ᑎᒻᒥᕘᒃᑯᑦ/ᕐᑲᖕᒐᑦᑕᕘᒃᑯᑦ ᑎᑭᑦᑐᖑᐊᖅ ᐃᓚᒥᓄᓪᓗ ᕿᒧᑦᓯᒧᓪᓗ ᓂᐅᕝᕕᐅᑕᐅᑦᓱᓂ/ᓴᒻᒧᐊᑕᐅᓯᒪᑦᓱᓂ. ᑕᑯᒥᐊᑦᓯᐊᑕᐅᒍᓂ, ᐱᓗᐊᕐᑐᒥ ᐃᐱᑎᐃᐊᓐᑯᑦ ᑕᑯᓐᓇᖅᒻᒥᓚᐅᕐᓱᓂ "ᐊᐳᑎᒥ ᐃᓅᓕᕐᑐᕕᓂᖅ"ᒥᒃ ᐅᓂᒃᑳᑕᐅᒍᑎᖕᒐᓂᒃ ᐁᑑᑉ ᑕᑯᓚᐅᕐᓗᓂ ᑖᑦᓱᒥᖕᒐ ᐊᑭᓐᓇᒥᐅᑕᒥᒃ ᑐᑭᕐᑲᓗᑦᓯᓕᐅᒥᒐᔪᕐᑐᓴᐅᕗᑎ.

"ᐊᐳᑎᒥ ᐃᓅᓕᕐᑐᕕᓂᖅ"ᒥᒃ ᑌᔪᐅᕙᖅ ᑕᑯᓐᓇᒐᑦᓴᓕᐊᖑᓯᒪᔪᖅ ᑐᖕᖕᒐᕕᕐᑲᕐᐳᖅ ᐁᑑᑉ ᐊᓪᓚᕐᑲᑦᑕᑕᕕᓂᖕᒋᓐᓂᒃ, ᓇᒻᒥᓂᖅ ᐃᓅᓯᓪᓗᑐᕐᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᓕᐊᕆᓯᒪᔪᖕᒋᑦ ᐃᓚᖕᒐᓂᒃ ᐊᓪᓚᐅᑎᒧᑦ ᓴᓇᖕᖑᐊᓱᓂ ᑐᑭᓯᑎᑦᓯᒍᑎᓕᐅᕐᑲᑦᑕᓱᓂ ᑖᒃᑯᐊ ᐅᓂᒃᑲᐅᓯᓕᐊᕆᓯᒪᔪᖕᒋᑦ ᐃᓄᓐᓂᒃ ᕐᑲᓄᐃᑦᑐᒥᒃ ᐃᓅᓯᕐᑲᕐᓯᒪᒻᒪᖕᒐᕐᒥ ᑐᑭᓯᒪᕐᑯᔮᑦᓱᓂ. ᐃᓅᓯᕐᒥᓂ ᐊᒥᓱᐊᓗᓐᓂᒃ ᐊᑦᑐᑕᐅᒪᓪᓚᕆᓐᓇᑐᓂᒃ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᒐᒥ – ᐃᓚᖕᒋᑦ ᐃᓱᒪᒥᑦᓱᓂ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᔪᖕᒋᑦ ᐊᓯᖕᒋᓪᓗ ᐃᓅᓯᖅ ᐱᓪᓗᒍ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᑦᓱᓂᒥ – ᑕᒪᒃᑯᐊ ᑖᑦᓱᒪ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᔪᖕᒋᑦ ᑲᓇᑕᒥ

A passing glance at one of the paintings done by Eddy Weetaltuk, hung on the wall in the Umiujaq airport terminal, is nice to see and perfectly suitable for in this facility. It illustrates some people there to meet a young woman getting off an airplane with a dog team and its driver waiting to give her a lift into town. A closer look though, especially after watching the recent television show on APTN about the artist's life, called "Born in the Snow", may give this painting deeper meaning.

"Born in the Snow," is based on a diary, illustrated with his own drawings, that Eddy had written so people could one day know about his life. He experienced many significant events — some by choice and others by fate — that many Canadians only hear of in legend. For instance, he survived near starvation as a child during a famine that claimed three of his sisters, he travelled the world in the days when the world was a bigger place, he spoke multiple languages, and he faced combat on the front lines of war. Eddy finished editing his diary with the help of a

ᐊᑦᓯᕋᐅᑎᑕᕐᓯᒪᖕᖕᒋᑐᖅ ᐁᑐ ᐅᐃᑖᓗᑦᑑᑉ ᓴᓇᖕᖑᐊᒐᖕᒐ, ᒥᖑᐊᕐᓯᒪᔪᖕᒐ ᕿᔫᑦᓱᓂ ᓵᑦᑐᔫᒥ, ᓴᓂᒧᑐᓂᓕᒃ 31.3/4ᒥᒃ ᕐᑯᒻᒧᑦ ᑕᑭᓂᕐᑲᕐᓱᓂ 19.3/4ᒥᒃ.
Untitled work by Eddy Weetaltuk, paint on plywood, 31 3/4 inches wide by 19 3/4 inches high.



ᐅᓂᒃᑲᐅᓯᑐᐃᓐᓇᐅᑎᓪᓗᒋᑦ ᑐᓴᐅᒪᔭᐅᓲᑦ. ᐅᑦᑑᑎᒥᓗᒍ, ᓱᑭᓯᐅᑦᓯᓂ ᓱᓕ ᑳᑦᑐᐊᓗᑦᓯᑎᒃ ᐱᕐᓕᑲᓴᑦᓯᐊᓚᐅᕐᓯᒪᓂᖓ ᓇᔭᖏᑦ ᐱᖓᓱᑦ ᐱᕐᓕᓯᑎᒃ ᑐᕐᑯᑎᓪᓗᒋᑦ. ᓇᒧᑐᐃᓐᓇᑕᐅᖅ ᓯᓚᕐᔪᐊᒧᑦ ᐊᐅᓚᖃᑦᑕᓯᒪᓂᑰᓪᒥᔪᖅ ᑌᑦᓯᒪᓂ ᓱᓕ ᓯᓚᕐᔪᐊᖅ ᐊᖏᔪᐊᓘᖏᓐᓈᑎᓪᓗᒍ, ᐊᒥᓱᓂᒃ ᐅᖃᐅᓯᕐᓂᒃ ᐅᖄᒍᓐᓇᓯᓂ, ᐊᒻᒪᓗ ᐅᓇᑕᕐᑐᐊᓗᓐᓄᑦ ᐃᓚᐅᓯᒪᑦᓯᓂ ᐅᓇᑕᕐᑐᓴᐅᖃᑕᐅᑦᓯᓂ. ᐁᑐ ᐃᓅᓯᕐᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᓕᐊᕆᓯᒪᔭᒥᓂᒃ ᐋᕐᕿᓯᐃᒥᐊᑦᓯᐊᓕᓚᐅᔪᖅ ᐃᑲᔪᕐᑕᐅᓯᓂ ᐃᓅᑦᔪᓯᓕᕆᓂᕐᒥᒃ ᐱᔪᓐᓇᐅᑎᑕᕐᓯᒪᔪᒧᑦ ᑎᐳ ᒪᕐᑌᒧᑦ ᐊᑯᓂᐅᖖᒋᑐᕐᓗ ᐱᔭᕇᕐᓯᒪᓕᕋᓗᐊᕐᓯᑎᒃ ᐆᒻᒪᑕᕐᓯᓂ ᐁᑐ ᐃᓅᒍᓐᓃᓚᐅᔪᖅ ᐅᑭᐅᖃᓕᕐᓯᓂ 73ᓂᒃ. ᐊᓐᓇᐅᒪᒐᓯᒥᐊᖃᕐᓂᒥᒃ ᐃᓕᑦᓯᓯᒪᔪᖅ ᐊᑖᑕᒥᓂ; ᐃᓚᖃᕐᑎᓗᒋᑦ ᑳᓐᓇᔪᐊᖃᑭᑦᔭᐅᓯᑎᒃ ᐱᕐᓕᑲᓴᑦᓯᓂ ᐊᓐᓇᓯᒪᓂᕐᒥᓄᑦ ᖃᓄᑐᐃᓐᓇᖅ ᐱᒐᓱᐊᕈᒪᓕᕐᑎᑕᐅᒪᓂᕐᒥᓂᒃ, ᓇᒧᑐᐃᓐᓇᖅ ᓯᓚᕐᔪᐊᒧᑦ ᐊᐅᓪᓚᑲᑕᒍᒪᓂᕐᑖᓚᐅᕐᓂᕋᒥ ᑌᑦᓯᒪᓂ ᓯᕈᓯᐊᐱᐅᖏᓐᓈᓯᓂ.

ᐁᑐ ᐃᓅᓕᕐᑐᕕᓂᖅ ᐊᐳᑎᒥ, ᐱᓇᓱᐊᕈᓰᓐᓂ ᒪᕐᕉᓂ ᓱᓕ ᐃᓅᓕᕆᐊᖃᕋᑕᕋᓂ. ᒉᓕᓯᒃᑯᓂ ᐃᓕᓐᓂᐊᑎᐅᓚᐅᕐᓯᒪᔪᖅ ᑎᑭᑦᓯᒍ ᐳᕐᑐᓂᖅ 8. ᑐᑭᓯᒍᒪᓂᕐᑖᓯᒪᔪᖅ ᐊᓯᓂᒃ ᐃᓅᖃᑎᑮᑦᓴᔭᓂᒃ ᐃᓗᕐᖁᓯᕐᓂᓗ ᑌᑦᓯᒪᓕ ᐃᓕᓐᓂᐊᑎᐅᑦᓯᓂ ᑭᖑᓂᐊᒍᑦ ᐊᓯᐃᓛ ᐱᒐᓱᐊᑦᓕᕆᓯᔪᕕᓂᖅ ᐅᖃᐅᑦᔭᐅᒍᑎᒥᓂᒃ ᐃᑦᓯᕋᕐᔪᐊᑯᑦ ᑐᑦᓯᐊᑎᖓᓐᓄᑦ ᓕᐅᓂᑕᔅ ᑕᒨᕐᒧᑦ ᐃᒉᓗᕐᓗᑎᕐᑕᐅᓯᓂ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓐᓄᑦ ᐊᐅᓪᓚᕐᖁᔭᐅᑦᓯᓂ ᑌᑦᓯᒪᓂ ᐃᓄᐃᑦ ᐃᑭᑦᑐᐊᐹᑦ ᐃᓯᒪᒥᑦᓯᑎᒃ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓐᓅᓯᖑᖏᓐᓈᑎᓪᓗᒋᑦ.

20ᓂᒃ ᐅᑭᐅᕐᑖᓚᐅᕋᓂ, ᐊᑎᖃᕐᓂᕋᓯᓚᐅᕐᓯᒪᔪᖅ ᕓᑐᓪᒥᒃ ᒍᐃᒍᐃᑦᓴᔭᐅᖖᒍᐊᓯᑦᓯᓂ, ᐃᓱᒪᖃᕐᓯᒪᒐᒥ ᑌᒫᒃ ᐊᑎᖃᕐᓗᓂ, ᐃᓱᒪᒥᓐᓂᓴᐅᒐᔭᕆᐊᒥᒃ ᖃᓪᓗᓈᑦ ᓄᓇᖓᓐᓂ ᐃᓄᑐᐃᓐᓇᐅᓂᕋᑐᐊᕈᓂ ᐱᕕᖃᕐᑎᑕᐅᖖᒋᓂᕐᓴᐅᓂᐊᖖᒎᓯᓂ. ᐊᓐᑎᐅᔨᐅᒥ ᓇᐹᕐᑐᓂᒃ ᓇᑲᑎᕆᔨᓄᑦ ᐱᓇᓱᖃᑕᐅᓯᒪᔪᖅ ᐊᓯᐃᓛᓗ ᐊᑕᓂᐊᓘᑉ ᐸᓂᖓᑕ ᐸᑐᕆᓴᐅᑉ ᑲᓇᑕᒥ ᐅᓇᑕᕐᑐᓴᕐᖁᑎᖏᓐᓄᑦ ᐃᓚᐅᓯᓚᐅᕐᓯᒪᕗᖅ. ᐃᓕᓐᓂᐊᕕᒻᒥᓂᑦ ᑐᓴᐅᒪᓯᒪᔪᖅ ᐅᓇᑕᕐᑐᑦ ᑲᑉᐱᐊᓇᕐᑐᑰᕐᑐᐊᓘᓯᖑᓂᖏᓐᓂᒃ, ᐃᓱᒪᓚᐅᕐᓯᒪᕗᕐᓗ ᐊᔪᕐᓇᒪᐅᒐᓗᐊᖅ ᐱᓇᓱᒍᒪᓂᑯᒐᓄᑦ ᐃᓅᓯᕋᓂᒃ ᑐᓂᔨᒥᐊᖃᓕᕐᑭᓂᕋ, ᑌᒫᒃ ᐃᓱᒪᒐᓗᐊᕐᓯᓂ ᐃᓚᐅᓕᕐᑐᑐᐃᓐᓇᑐᕕᓂᖅ. ᐃᓚᒋᔭᐅᓯᒪᕗᕐᓗ ᐃᓄᒋᐊᑦᑐᓄᑦ ᑕᐅᓴᓐᑎᓂᑦᑐᓄᑦ ᑲᓇᑕᒥᐅᓄᑦ ᐅᓇᑕᕆᐊᕐᑐᑐᓄᑦ ᐊᕐᕌᒍᓂ ᐱᖓᓱᓂ ᐅᓇᑕᓚᖓᑦᓯᑎᒃ ᓴᓂᓯᑦᓴᕋᑦ ᓄᓇᖓᓂ ᑰᕆᐊᒥᒃ ᑌᔭᐅᔪᒥ, ᑖᓐᓇ ᐅᓇᑕᕐᓂᖅ ᐱᒋᐊᓚᐅᕐᓯᒪᒻᒪᑦ ᔫᓂ 25, 1950ᖑᑎᓪᓗᒍ, ᑌᑦᓯᒪᓂ ᑖᓐᓇ ᐁᑐ ᑲᓇᑕᒥᐅᑦᓴᔭᐅᑦᓯᓂ ᐃᓄᑐᐃᓐᓇᐅᓯᓂ ᐅᓇᑕᕐᑐᓴᖖᒍᕆᐅᓯᒪᒍᓇᐅᔪᖅ. ᐃᓕᓐᓈᒪᕆᐊᓗᖓ ᑕᒃᑲᓂ ᐅᓇᑕᕐᓂᒥ ᐃᓅᒍᓐᓀᑕᐅᓯᒪᔪᖅ, ᑭᓯᐊᓂᑦᑕᐅᖅ ᐁᑐ ᖁᑭᕐᓂᖃᑦᑕᓯᒪᒥᕗᖅ ᑰᕆᐊᒥᐅᓂᒃ ᐊᑭᕋᒥᓂᒃ. ᐁᑐ ᐊᐅᓚᔩᑦᓯᐊᓯᒪᔪᖅ ᐅᓪᓛᑯᑦ 10:00ᖑᑎᓪᓗᒍ ᔪᓗ 27, 1953ᒥ ᖁᑭᐅᑎᒥᓐᓂᒃ ᓯᒃᑭᑎᑦᓯᓵᕐᖁᔭᐅᒍᓐᓀᓯᑎᒃ: ᐅᖃᐅᑎᔭᐅᑦᓯᑎᒃ ᐃᒫᒃ "ᑕᒐᑕᒐ ᖁᑭᐊᒍᓐᓀᕆᑦᓯ!"

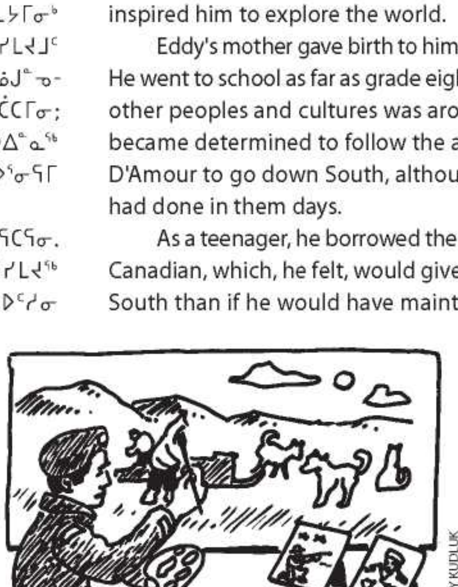
ᑲᓇᑕᒥᐅᑎᒍᑦ ᐃᑉᐱᒍᓱᑦᓯᒪᔪᖅ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᓂᑯᒥᓄᑦ ᖃᓪᓗᓈᓄᑦ ᒥᑭᓪᓕᑎᕐᑕᐅᒋᐊᒥ, ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᐅᓕᕋᒥ ᐃᑉᐱᒍᓱᑦᓯᒪᑦᓯᓂ ᐅᓇᑕᕐᑐᓴᐅᖃᑎᒥᓄᑦ ᓇᓪᓕᕐᖁᐊᕆᔭᐅᑐᐃᓐᓇᓂᕐᒥᒃ. ᑰᕆᐊᒥ ᐅᓇᑕᕐᑐᓂᑦ ᐅᑎᕐᓯᒪᓕᕐᓯᓂ, ᐃᓱᒪᒋᑦᓯᓂ ᐃᓚᐅᒍᒪᓯᓚᐅᕐᓯᒪᒻᒥᔪᖅ ᔮᒪᓂᒦᑦᑐᓄᑦ ᐊᓯᐃᓛᒃ ᑲᓇᑕᒥᐅᑦᓴᔭᐅᖃᑎᒥᓄᓪᓗ ᐃᖕᓚᓐᒥᐅᑦᓴᔭᓄᓪᓗ ᐊᒻᒪᓗ ᐊᒥᕆᑲᒥᐅᑦᓴᔭᓄᑦ ᐃᓚᐅᓕᓚᐅᕐᓯᒪᒻᒥᔪᖅ ᔮᒪᓂᒥᐅᓂᒃ ᓴᐳᑦᔨᓯᒪᓇᓱᐊᕐᑎᓗᒋᑦ ᕉᓯᐊᒥᐅᓄᑦ ᓄᓂᕐᑕᐅᓚᕐᑭᕐᖁᓇᒋᑦ. ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᖃᕐᓯᒪᒐᓗᐊᕐᓯᓂ ᕿᐊᑦᓛᐅᑉ ᖃᓄᐃᑦᑑᐊᓘᓯᒪᓂᖓᓂᒃ, ᔮᒪᓂᒥᐅᑦᓴᔭᓂᒃ ᐃᓄᑦᓯᐊᖁᑎᖃᕐᓯᒪᔪᖅ ᑖᒃᑯᐊᓗ ᐃᓄᐃᑦ ᐃᓅᖃᑎᒥᓐᓂᒃ ᔩᓱᑦᓴᓂᖃᑦᓯᐊᓯᑎᒃ. ᑖᕙᓂ ᐊᕐᓇᒥᒃ ᖁᕐᓯᑕᓂᒃ ᓄᔭᓕᒻᒥᒃ ᓇᓪᓕᒍᓯᓕᓚᐅᕐᓯᒪᔪᖅ, ᑭᓯᐊᓂ ᐊᑎᖃᖖᒍᐊᖏᓐᓈᑲᒥ, ᑭᓇᓪᓕᕆᐅᒐᓗᐊᕐᒪᖔᕐᒥ ᐅᖃᐅᑎᓯᒪᖖᒋᑕᖓ. ᑐᑭᓯᓚᐅᕐᓯᒪᑦᓯᓂᓗ ᑖᑦᓱᒧᖓ ᐊᕐᓇᒧᑦ ᒪᓕᑦᑕᐅᖃᔭᕋᔭᖖᒋᒥᐊᒥᒃ ᑲᓇᑕᐅᑉ ᑕᕐᕋᖓᓄᑦ ᓄᓇᒥᓄᑦ ᐅᑎᕈᒪᓕᕈᓂ, ᐆᒻᒪᑎᒥᒍᑦ ᓯᕐᖁᒥᑕᐅᓕᓚᐅᕐᓯᒪᕗᖅ ᐊᓯᒥᓂᒃ ᐊᖑᑎᒥᒃ ᐁᑉᐸᖃᕐᑎᓗᒍ ᑕᑯᑦᓯᓂ.

ᐊᕐᕌᒍᕐᓂ 15ᓂ ᐅᓇᑕᕐᑐᓴᓄᑦ ᐃᓚᐅᓚᐅᕐᓯᓂ, ᐁᑐ ᐅᐃᑖᓗᑦᑐᒃ ᐅᑎᕐᓯᒪᔪᖅ ᐃᓄᑐᐃᓐᓇᐅᖃᑎᒥᓄᑦ ᑰᒃᔪᐊᕌᐱᖕᒧᑦ ᐊᓂᕐᕋᓯᓂ. ᑌᑦᓯᒪᓂᑦᓴᐅᑎᒥᒃ ᐃᓅᓯᕐᒥᓂᒃ ᐊᑑᑎᓯᒪᔭᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᓕᐅᓯᑦᓴᐅᑎᒥᔪᕕᓂᖅ. ᑖᑦᓱᒪ ᐃᓅᓯᖓ ᐃᓅᑦᔪᓯᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᐊᓰᓄᑦ ᐃᑉᐱᒥᒐᓯᒐᑦᓴᓯᐊᖑᓯᒪᔪᖅ, ᑕᑯᓕᐅᓇ ᐃᓄᑐᐃᓐᓇᖅ ᑐᑭᓯᓂᐊᕐᓯᒪᔪᖅ ᖃᓪᓗᓈᑦ ᐃᓗᕐᖁᓯᖓᓐᓂᒃ ᖃᓪᓗᓈᖑᒪᓂ

sociology professor, Thibault Martin, and died soon thereafter in Umiujaq of a heart attack in early March 2005. He was 73. He credits the survival skills he learned from his father; along with the motivation he gained through surviving near starvation as a young boy, as the forces that inspired him to explore the world.

Eddy's mother gave birth to him in the snow, two weeks prematurely. He went to school as far as grade eight in Fort George. His curiosity about other peoples and cultures was aroused while going to school and he became determined to follow the advice of Catholic Brother Leonidas D'Amour to go down South, although this is something that few Inuit had done in them days.

As a teenager, he borrowed the name of Vital and posed as a French Canadian, which, he felt, would give him more freedom to get by in the South than if he would have maintained his Inuit identity. He worked as a lumberjack in Ontario and then joined the Princess Patricia's Canadian Light Infantry. He had heard about the horrors of war in school, and thought how unfortunate it would be to lose his life for the sake of finding a job, but signed on anyway. He joined thousands of other Canadians in the three-year Korean War, which began on June 25th, 1950, in effect becoming possibly the first Canadian Inuk soldier. He had lost a good friend in the war, but also shot Korean enemies. Eddy distinctly recalled 10:00 A.M., July 27th, 1953, when they were ordered not to shoot another single bullet: "Cease fire immediately!"


SAMMY KUDLUK

In Canadian society, Eddy sensed discrimination as a native, while in the military he felt equal to his comrades. After returning from the Korean war, he volunteered for a tour in Germany and joined other Canadian, British, and American soldiers who were there to protect the Germans from the Soviets. Despite what he had learned about Hitler in school, he found the Germans to be kind and respectful. There he fell in love with a blonde German girl, but still assuming his false family name, he did not let her know his real identity. He also realized she would not have any desire to live with him in northern Canada, and his heart was finally broken when he saw her with another man.

After 15 years in the military, Eddy Weetaltuk returned to life as an Inuk in Kuujjuaraapik. He immediately started to write his memoirs. Of anthropological significance, here was an Inuk that studied the Caucasian culture as a non-Caucasian. Back at home, he was known as a man that tried to better lives for his fellows and to help others.

This untitled painting in the Umiujaq airport terminal would not be out of place hung amongst the works of other Canadian wartime artists such as Alex Colville, Charles Comfort, Frederic Varley, or Lawren Harris (of *Group of Seven* fame). A painting, like any piece of art, lends itself to interpretation by the viewer. Although it may take only a few hours to apply paint to canvas (or plywood), some say it takes a lifetime of experience to make a painting. And Eddy Weetaltuk's well of experiences was deep.

This painting links the past with the present, culturally and materially. We don't normally see passengers being picked up at the airport by a dog team. For one thing, Transport Canada would not approve of

ᐁᑑᑉ ᓴᓇᒐᕐᒥᑦ

ᖃᓪᓗᓈᓄᑦ ᐃᓚᐅᑦᓯᓂ. ᐊᓂᕐᕋᒥᓂ, ᖃᐅᔨᒪᔭᐅᖃᑦᑕᓯᒪᔪᖅ ᐊᖑᑎᐅᑦᓯᓂ ᐃᓅᓯᕐᒥᒃ ᐱᐅᓂᕐᓴᒥᒃ ᐱᒐᓱᐊᕈᑦᔨᓲᖑᒥᐊᖓ ᐃᓅᖃᑎᒥᓂᒃ ᐊᒻᒪᓗ ᐃᓅᖃᑎᒥᓂᒃ ᐃᑲᔪᕐᓯᒪᓲᖑᑦᓯᓂ.

ᑖᓐᓇ ᐊᑦᓯᕋᐅᑎᑕᕐᓯᒪᓇᒍ ᐊᑭᓐᓇᒥᐅᑕᓕᐊᕕᓂᖓ ᐅᒥᐅᔭᐅᑉ ᒥᕝᕕᖓᑕ ᐃᓪᓗᔪᐊᖓᓃᑦᑐᖅ ᑕᒪᓂᕐᕿᔫᔭᕐᓂᐅᔭᕋᔭᖕᖏᑐᖅ ᐅᓇᑕᕐᓂᖃᕐᑎᓗᒥᑦ ᐊᓪᓚᖑᐊᖃᑦᑕᓯᒪᔪᐃᑦ ᓴᓇᔭᕕᓂᖕᒥᑦᑕ ᓴᓂᐊᓂᒃᑯᓂ ᐅᑯᐊ ᓴᓇᔭᕕᓂᖕᒥᑦᑕ ᓴᓂᐊᓂ ᐋᓕᒃᔅ ᑰᓪᕕᓪ, ᓵᓪ ᑲᒻᒍᑦ, ᕕᓇᑎᓇᒃ ᕇᕐᓛ ᐅᕝᕙᔫᓐᓃᑦ ᔫᓇᓐ ᕿᐅᓇᕐ (ᑌᒃᑯᓇᖕᖓᑦ 7ᖑᑦᓯᑎᒃ ᖃᐅᔨᒪᔪᐅᓂᖃᑦᓯᐊᑐᓂᑦ ᐱᓯᒪᔪᑦ). ᒥᖑᐊᕈᑎᒧᑦ ᓴᓇᖕᖑᐊᓯᒪᔪᑦ, ᐃᓘᓐᓇᕐᒥᑎᑐᑦ ᓴᓇᖕᖑᐊᑕᐅᒪᔪᑐᑦ ᑕᑯᓐᓇᑎᒥᓄᑦ ᐊᑐᓂᑦ ᑐᑭᓕᐅᕐᑕᐅᓲᖑᔪᑦ ᑖᓐᓇᑕᐅᖅ ᑌᒣᑕᐅᔪᑦᓴᐅᒥᔪᖅ. ᐊᑯᓂᐅᖕᖏᑐᐊᐱᒃ ᒥᖑᐊᕈᑎᓄᑦ ᓴᓇᖕᖑᐊᓯᒪᔪᓕᐅᕈᓐᓇᓲᖑᒐᓗᐊᑦ ᑐᐱᑦᓴᔭᒥ ᖃᓪᓗᓈᕐᑕᒥ (ᐅᕝᕙᔫᓐᓃᑦ ᕿᔫᑦᓯᓂ ᔫᑦᑐᔭᒥ), ᑭᓯᐊᓂ ᐅᖃᑦᑕᐅᓲᖑᔪᖅ ᐃᓅᓯᓕᒫᒥ ᐊᑑᑎᖃᑦᑕᓚᐅᕐᓯᓂ ᑭᓯᐊᓂ ᒥᖑᐊᕐᓯᒪᔪᒥᒃ ᓴᓇᖕᖑᐊᕆᓇᓯᔪᖃᓲᖑᒥᐊᖓ. ᐁᑐ ᐅᐃᑖᓪᑐᓗ ᐃᓅᓯᕐᒥᓂ ᐊᑑᑎᓯᒪᔭᖕᒥᑦᑕ ᐃᓂᖓ ᐃᑎᕗᒻᒪᓇᐅᓚᐅᕐᕗᖅ.

ᑖᓐᓇ ᐊᑭᓐᓇᒥᐅᑕᖅ ᓄᐃᑕᑦᓯᔪᖅ ᑌᑦᓯᒪᓂᑕᑦᓴᔭᒥᒃ, ᐃᓗᖁᓯᒃᑯᓗ ᐱᐅᓕᓂᐊᒐᕐᑎᓗᒍᓪᓗ. ᑕᑯᓪᓗᑐᓚᐅᕐᓯᒪᖕᖏᓇᕐᑕ ᖃᖕᒪᑦᑕᕘᒃᑯᑦ/ᑎᒻᒥᕘᒃᑯᑦ ᑎᑭᑦᑐᑦ ᓯᒻᒍᐊᑕᐅᑎᓪᓗᒥᑦ/ᓂᐅᕕᑕᐅᑎᓪᓗᒥᑦ ᕿᒧᑦᓯᑐᓄᑦ. ᐅᓐᓃᓄᓇ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐊᐅᓚᔪᑎᓕᕆᔩᒃᑯᖕᒥᑦ ᕿᒧᑦᓯᓂᒃ ᖃᖕᒪᑦᑕᕘᖅ ᒥᕝᕕᖓᓃᕐᑯᐊᓚᔭᖕᖏᓚᑕ. ᑭᓯᐊᓂᓕ ᑕᑯᔪᓐᓇᕆᑦᑕ ᖃᖕᒪᑦᑕᕘᒥᒃ ᑖᒃᑲᓂ ᐊᑦᔨᖑᐊᒥ, ᑕᑯᔪᓐᓇᕆᕗᒍᑦ ᖃᓄᖅ ᕿᒻᒦᖅ ᖃᒧᑎᑐᐃᓐᓈᓄᑦ ᐊᓄᒪᑎᑕᐅᖃᑦᑕᓯᒪᒻᒪᖔᑦ.

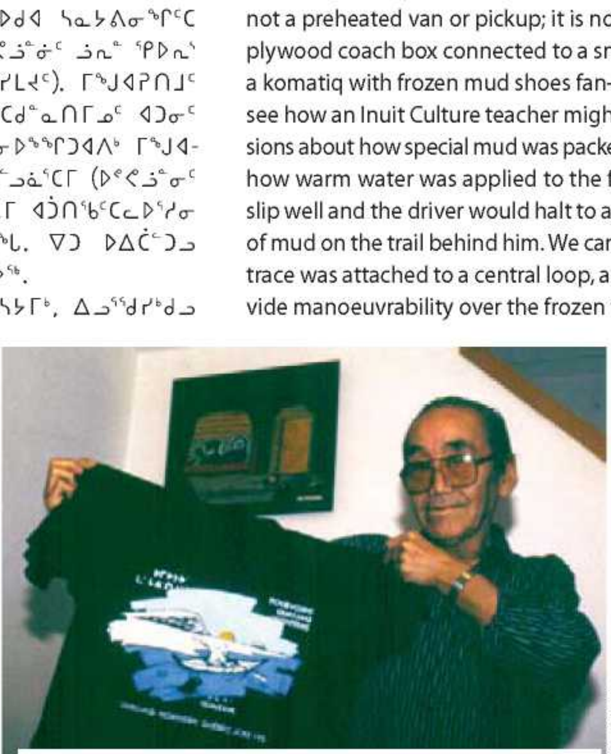
ᑖᓐᓇ ᐅᓯᔨᐅᓚᖕᒐᔪᖅ ᑌᑦᓯᒪᓂᑕᐅᓪᓚᕐᑐᖅ ᐃᓱᐊᕐᑯᑏᑦ ᐃᓱᐊᕐᓯᕙᓪᓚᐊᓯᒪᑎᓪᓗᒥᑦ ᑕᕐᕋᒥ ᐅᑭᐅᕐᑯᑦ ᐊᐅᓚᒍᑎᐅᔪᑎᒍᑦ: ᐅᖁᓯᓴᐅᑎᖃᖕᖏᑐᖅ ᓄᓇᒃᑯᔫᖑᒐᓂᓗ; ᖃᒧᑎᐅᒐᑎᓪᓗ ᐱᕐᕿᓕᐅᕐᑕᐅᒪᔫᒃ ᐃᓪᓗᒍᑎᑦᓴᔭᒥᒃ ᐊᒻᒪᓗ ᐅᖁᕈᓯᔭᕐᕕᐅᒪᓂ ᓯᑭᑑᒍᑦ ᑲᓕᑕᐅᔪᖅ ᑲᓕᒍᑎᓕᒻᒍᑦ ᑭᑭᐊᑦᓴᔭᒥᒃ; ᖃᒧᑎᐃᓐᓇᐅᒪᒥᒃ ᓯᕐᒥᓴᒥᒃ ᐱᕐᕿᖃᕐᓯᑎᒃ ᕿᒻᒥᑐᐃᓐᓇᓄᑦ ᐅᓂᐊᕐᑕᐅᓚᖕᒐᔫᒃ. ᑕᒃᑲᓂ ᐊᑦᔨᖑᐊᒥ ᑕᑯᔪᓐᓇᕗᒍᑦ ᐃᒻᒪᖄ ᐃᓄᒃᑎᑐᑦ ᐃᓗᖁᓯᕐᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᐅᑉ ᐊᑐᕋᔭᕐᑕᖓ ᑖᓐᓇ ᑐᑭᓯᓇᕐᑎᓯᓚᓂᓯᕈᑎᒥᓗᒍ ᐃᓕᓐᓂᐊᑎᒥᓂᒃ ᖃᓄᕐᓗ ᓯᕐᒥᓴᖅ ᐱᓪᓚᓇᐅᓂᖃᕐᓯᒪᒻᒪᖔᑦ ᖃᒧᑎᓐᓄᑦ ᐃᖕᒥᕐᕋᒍᑎᐅᑦᓯᓂ. ᐃᒪᖅ ᓂᕈᒥᑦᑐᖅ ᓇᓄᐃᕈᑎᐅᕙᓪᓚᐅᕐᒪᑦ ᓯᕐᒥᒥᒃ ᖃᒧᑎᓂ ᐊᒻᒪᓗ ᕿᒧᑦᓯᑐᑦ ᓄᖃᕙᓪᓚᐅᕐᒪᑦ ᓯᕐᒥᓴᓪᓕᓗᐊᕐᒥᐊᓪᓚᒍᓕᓗᐊᕐᒥ ᑕᑯᖃᑦᑕᓪᓗᑕᐅᑲᕐᓯᑎᒃ ᓯᕐᒥᓴᖅ ᐲᔭᓇᐊᖓ. ᑕᒃᑲᓂᑦᑕᐅᖅ ᐊᑦᔨᖑᐊᒥ ᑕᑯᔪᓐᓇᒥᔪᑦ ᐊᑐᓂᑦ ᕿᒻᒥᑦ ᐊᓄᖕᒥᑦ ᓄᕕᐅᓪᓚᔭᐅᒪᕙᓪᓚᐅᓇᐊᖕᒥᑦ ᓯᕗᐅᑦᔭᖓᓄᑦ ᐊᑐᓂᑦ ᐊᓄᐃᑦ ᑕᑭᓂᕐᒥᒍᑦ ᐱᖁᓯᖃᖃᑦᑕᓯᒪᒻᒥᒪᑕ ᓴᖑᒥᐊᕐᓂᐅᒥᐊᓚᓐᓄᑦ ᓄᓇᒥᓗ ᑐᕙᕐᒥᓗ ᒪᓂᑦᑐᒥ ᕿᒧᑦᔪᔪᐃᓐᓂᒧ ᐃᓚᖕᒐᑦᓯᑎᒃ.

ᑌᒪ ᑖᓐᓇ ᐊᑭᓐᓇᒥᐅᑕᐊᕕᓂᖅ ᓄᑖᖑᕐᒥᓇᕋᓗᐊᕐᓯᓂ, ᐊᑯᓂᓂᑕᐅᒍᓇᐅᓂᕐᓴᐅᑎᓐᓂᕐᑐᖅ ᐅᓪᓗᒥ ᒪᕐᕈᓕᐊᓗᓐᓂᒃ 748ᓂᒃ ᐊᑐᖕᖏᓂᕐᓴᒪᓇᐊᓘᓯᖑᑎᕐᒪᑕ ᓄᓇᕕᒻᒥᐅᑦ ᑌᒪᖕᖓᑦ ᐃᓄᐃᑦ ᖃᖕᒪᑦᑕᕘᖕᒥᑦ ᑖᔅ 8ᓂᒃ ᖃᖕᒪᑦᑕᕗᓂᒃ ᐊᑐᕐᓂᓴᕈᓚᐅᔪᑎᓪᓗᒥᓂᑦ ᐊᕐᕋᒍᐃᑦ ᖁᓕᑦ ᐊᓂᒍᓕᕐᒪᑕ. ᐅᓪᓗᒥ ᐃᓄᐃᑦ ᖃᖕᒪᑦᑕᕘᖕᒥᑦ ᒪᕐᕈᓂᒃ ᒪᕐᕈᓕᐊᓗᓐᓂᒃ 748ᑖᓐᓂᒃ ᐃᓄᑦᑕᐅᑎᖃᖕᖏᓂᕐᓴᐅᓕᕐᓯᑎᒃ ᐃᑦᓯᕕᓐᓂᒃ ᐊᓯᖏᓐᓂᓗ ᐅᓯᑲᑦᑕᕈᑎᖃᕙᓪᓗᓲᖑᓕᕐᒪᑕ. ᒪᕐᕈᒥᐊᓪᓛᒃ ᐋᕐᕿᑕᐅᒪᓗᐊᕐᒥᑎᓪᓗᒥᒃ ᐃᓄᑦᑕᐅᑎᐅᒍᓐᓇᓯᑎᒃ ᐊᑕᐅᑦᓯᑯᓪᓗ ᐃᑦᓯᕕᑦᑕᑎᐅᓗᑎᒃ, ᐊᑐᕐᑕᐅᓗᐊᖕᖑᐊᓯᓐᓂᒃ ᖃᖕᒪᑦᑕᕗᓂᒃ ᐊᑦᑐᐊᖃᕈᓯᒪᔪᖃᓕᕐᒪᑦ ᐃᓚᖕᒐᓂᓪᓗ ᖃᖕᒪᑕᕕᑦᓴᐅᕐᑕᐅᒪᒥᕐᑐᓄᑦ ᖃᖕᒪᑦᑕᕗᖃᕐᑎᓯᔪᑎᐅᔨᖑᑦᓯᑎᒃ ᑭᖕᖑᒪᓇᓪᓚᓇᓕᕋᒥᒃ ᑭᓯᐊᓂ ᐊᑐᕐᑕᐅᕙᓪᓕᕐᓯᑎᒃ. (ᑕᑯᒥᓇᕐᓂᓴᖅ ᑖᔅ 8 ᖃᖕᒪᑦᑕᕘᖅ "ᓄᑖᖑᓂᕐᓴᒪᓇᐊᓗᐃᑦ" ᐊᒻᒪᓗ ᐱᓇᓯᒍᑎᑕᖕᒥᑦ ᐃᓯᐊᕐᓂᓴᒻᒪᓇᐅᓕᕐᓯᑎᒃ.) ᑕᒪᒃᑯᐊ ᐱᑦᔪᑎᒥᓗᒥᑦ, ᑐᑭᓯᒍᓐᓇᕐᐳᒍᑦ ᓯᒍᑦ ᓴᓇᖕᖑᐊᑕᐅᔪᑦ ᐃᓚᖕᒥᑦ ᐃᓪᑕᓇᕐᓯᓯᒪᓂᑯᒥᓄᑦ ᐊᑭᑐᕐᕿᔭᐅᒍᓐᓇᓕᕐᓲᖑᒻᒪᖔᑦ.

ᑖᒃᑯᐊ ᐊᑦᔨᖑᐊᒥ ᐃᓄᖕᖑᐊᑦ ᓲᕐᓗ ᓄᖃᓚᐅᕐᑐᐊᐱᓐᓂᓕᐅᔾᔪᑦ ᐃᓘᓐᓇᑎᓪᓗ ᓂᐱᖃᖕᖏᑑᒍᓇᐅᑦᓯᑎᒃ ᓂᒪᓯᐊᕐᑭᓚᖕᒐᓗᐊᕐᓯᑎᒃ. ᐊᓪᓛᑦ ᐊᕐᓇᖅ ᖃᖕᒪᑦᑕᕘᒥᑦ ᐊᓂᓯᔪᖅ ᑕᑯᑦᓴᐅᔪᖅ ᑐᓪᓕᒥᐊᓪᓗᐊᓂᕐᑲᓇᐊᖓ.

huskies on the tarmac. But just as we can see the main components of a specific model or aircraft here, we can also see how a traditional komatiq was made and how the dogs were harnessed.

This particular limousine is a few generations back in the evolution of contemporary northern winter transportation from the airport: it is not a preheated van or pickup; it is not a komatiq with Teflon shoes and plywood coach box connected to a snowmobile by a metal tow bar; it is a komatiq with frozen mud shoes fan-hitched to a team of dogs. We can see how an Inuit Culture teacher might use this picture to initiate discussions about how special mud was packed onto the wooden runners. About how warm water was applied to the frozen mud so the komatiq would slip well and the driver would halt to add more water when he saw spots of mud on the trail behind him. We can also see precisely how each dog's trace was attached to a central loop, and the individual traces could provide manoeuvrability over the frozen tundra and rough ice.


BOB MESHER

ᐁᑐ ᐅᐃᑖᓪᑐᓗ ᑕᑯᔭᐅᑎᑦᓯᔪᖅ ᐅᐱᓂᕈᕐᒥᒃ ᐁᑲᓪᓕᓪᒥᒃ ᐊᓪᓚᖑᐊᕈᑦᔨᒍᑎᕕᓂᕐᒥᓂᒃ ᐅᒥᐅᔭᕐᒥᐅᑦ ᒪᕿᓐᓂᒥᒃ ᐱᓇᓱᐊᕐᑎᕐᑎᓂᒃ ᐊᕐᕋᒍᖅ 1994ᖑᑎᓪᓗᒍ.

In 1994, Eddy Weetaltuk shows a T-shirt designed for Umiujaq Outfitters.

Although the painting is relatively new, it is already starting to look old fashioned because it is less common to see domestic passengers descend from an HS748 in Nunavik, especially since Air Inuit began using Dash 8 aircraft over 10 years ago. Today Air Inuit keeps two HS748 aircraft dedicated solely for hauling freight. Two others are configured for freight plus passengers, used mainly for charter and some scheduled flights only when required. (The more elegant Dash 8s are a "generation" newer and incorporate significant technological advances.) By this example, we can understand why works of art such as this have the potential to become priceless time capsules.

The characters in this picture are caught in a moment of stillness and the overall mood is one of silence and impending action. Even the young woman stepping off the plane is caught in mid-step. Would she be wearing kamiks if she had just come from the South? It is more likely that she has arrived form another northern community. As much as these Inuit are looking at the woman coming off the plane, they are not in awe of the aircraft. By now, they have gotten used to owning their own airline company — there is balance between the traditional dog team and the airplane.

But those familiar with the Umiujaq runway, such as the artist himself, know that it can become very stormy. (There is a long slow bank up to the hills to the east of the bay where the airstrip is located. South of the strip there is small ridge that can also bubble up the wind. Furthermore, there are sometimes moist onshore winds hitting the surrounding hills and causing precipitation.) In his diary, Eddy explained that one gets used to the noise of bombs, gunfire, and chaos of war on the front lines. But it was the silence that spooked him the most. In this scene he exercises artistic license to remind us that tranquillity is temporary, by putting his own sign on top of the airport terminal "ANURITUUK MIVVIK" (I.e., windy airstrip).

ᑲᒥᑐᐃᓐᓇᓯᒪᒐᔪᙱᑐ ᐁ ᖃᓪᓗᓈᓂ ᐱᒍᓂ, ᓲᑭᐊᖅ/ᐃᒻᒪᖄᑭᐊᖅ ᓄᓇᓖᑦ ᓇᓪᓚᐊᓂᑦ ᑎᑭᑦᑐᖅ. ᑖᒃᑯᐊ ᐃᓄᐃᑦ ᑖᑦᓯᒥᖓ ᐊᕐᓇᒥᒃ ᑎᒻᒥᔫᒥᑦ/ᖃᖓᑦᑕᔫᒥᑦ ᐊᓂᔫᒥᒃ ᑕᑯᓐᓇᑐᑦ, ᑭᓯᐊᓂ ᐊᔫᒉᓪᓕᐅᖏᑦᑐᑦ ᖃᖓᑦᑕᔫᒥ. ᐅᓪᓗᒥ ᐃᓅᓯᕐᒥᓂ ᓱᖏᐅᓐᓂᐅᓕᕋᒥᒃ ᖃᖓᑦᑕᔫᓂᒃ ᓇᒻᒥᓂᖃᕐᓯᑎᒃ – ᐊᑐᓂᑦ ᕿᒧᑦᓯᑐᐃᓐᓄᓗ ᑎᒻᒥᔫᓪᓗ ᐊᑐᕐᑕᐅᖃᑦᑕᕆᓐᓇᓕᕐᒪᑕ ᓇᓪᓕᐊᒃ ᐊᔫᒉᒥᓴᐅᑎᓐᓇᒍ.

ᑭᓯᐊᓂ ᐃᓄᐃᑦ ᐅᒥᐅᔭᐅᑉ ᒥᑉᐱᖓᓂᒃ ᖃᐅᔨᒪᑦᓯᐊᑐᑦ, ᐃᓚᐅᑎᓪᓗᒍ ᓴᓇᙳᐊᑐᐱᓂᖅ, ᖃᐅᔨᒪᔦᐃᓐᓇᐅᔦᑦ ᒥᑉᐱᒃ ᐱᕐᓯᑐᐊᓗᓯᓲᖑᒥᐊᖓ. (ᓯᕿᓂᐅ ᓄᐃᐱᐊᓂᐅᓂᕐᓴᖅ ᑲᖏᕐᓯᒥ ᒪᔦᖄᓗᖅᑲᕐᒪᑦ ᒥᑉᐱᓕᐊᓇᐊᑉ ᐊᕐᖁᑎᖓᒍᕐᑐᒥᒃ ᒥᑉᐱᐅᑐ ᓯᕿᓂᐊᓂ ᐃᓐᓈᑭᑲᓪᓚᖅᑲᕐᓯᓂ ᐊᓄᓇᒍᑦ ᖁᐱᑉᐱᐅᓯᓯᓲᒥᒃ. ᐊᒻᒪᓗᒥᐊᓪᓚᒃ ᓯᓚ ᐊᓄᓇᒍᑦ ᐊᐅᓚᑕᐅᑦᓯᓂ ᐃᒫᓂᑦ ᐱᔦᒥᒃ ᑕᑦᓯᓚᑲᑦᓚᒍᓐᓇᓲᖑᓪᒥᓯᓂ) ᐅᓂᒃᑲᐅᓯᕐᒥᓂ ᐊᓪᓚᓯᒪᔦᖅ ᐃᓄᒃ ᓱᖏᐅᑎᔭᖃᕈᓐᓇᓇᐊᖓ ᓯᕐᕙᓗᓇᑦᑐᓂᒃ ᖃᔫᕐᕙᓛᓂᒃ, ᖁᑭᐊᐸᓗᓐᓂᓗ ᐅᓇᑦᓯᐸᓗᐊᓗᓐᓂᓗ. ᑌᒣᒪᓗᐊᕐᑎᓗᒍ ᐁᑐ ᖁᐃᓚᕐᑕᓇᕐᓂᓴᐅᓂᕗᓯᒪᔦᖅ ᓯᕐᐸᓗᖃᙱᑐᒥᒃ. ᑕᒃᑲᓂ ᐊᑭᓐᓇᒥᐅᑕᓕᐊᐱᓂᕐᒥᓂ ᑕᑯᑦᓴᐅᑎᑦᓯᔦᖅ ᓴᓇᙳᐊᓯᒪᔦᒃᑯᑦ ᓄᐃᑦᓯᒍᑎᖃᕐᓯᓂ ᐃᖅᑲᐅᒪᒍᑎᑦᓴᑎᓐᓂᒃ ᓯᕐᐸᓗᖃᙱᑐᖅ ᓂᐯᑦᑐᓗ ᐊᑯᓂᐅᙱᑐᐊᐱᒃ ᐱᓲᖑᒥᐊᖏᑦ ᑕᑯᑦᓴᐅᑎᑕᖏᑦ ᐊᓪᓚᓯᓂ ᒥᑉᐱᐅᑉ ᐊᑎᖓᓂᒃ"ᐊᓄᓇᑑᖅ ᒥᑉᐱᒃ" (ᐅᑦᑑᑎᒥᓗᒍ ᐊᓄᓇᖏᓐᓇᓲᖅ ᒥᑉᐱᒃ).

ᓯᓚᕐᓂᓗᒻᒧᑦ ᑎᑭᑕᐅᓂᑦᓴᐅᑉ ᐊᓯᐊᒍᑦ, ᐁᑐᒧᑦ ᐊᑐᐃᓐᓇᕈᕐᑎᔭᐅᒥᕗᒍᑦ ᐃᑉᐱᓂᐊᕐᓂᑎᓐᓂ ᓲᕐᓗ ᓯᓚᕐᓂᓗᒻᒧᑦ ᑎᑭᑕᐅᑐᐃᓐᓇᓇᐊᖅᑲᕐᓂᑎᓐᓄᑦ, ᐱᓗᐊᕐᑐᒥ ᑖᒃᑯᐊ ᒪᕐᕈᐃᑦ ᑕᒃᑲᓂ ᐊᑦᔨᖑᐊᒥ ᐊᑯᙵᓂ. ᐊᑭᓐᓇᒥᐅᑕᐅᑉ ᐊᑖᓂ ᕿᒧᑦᓯᑎᒥᒃ ᐃᓂᖁᓇᕐᑐᒥᒃ ᑕᑯᔪᒍᑦ ᑕᓕᕐᐱᐊᓂ ᓄᐃᑕᑎᓪᓗᒍ ᐃᓂᖁᓇᕐᒥᓯᓂ ᐊᕐᓇᖅ ᑎᒻᒥᔫᒥᑦ ᐊᓂᓯᔦᖅ, ᐃᓚᒥᓄᑦ ᑕᑯᓐᓇᑕᐅᑦᓯᓂ. ᖃᐅᔨᒪᙱᑕᕗᑦ ᕿᑐᕐᙵᒥᓂᒃ ᐊᒫᙱᑲᓗᐊᕐᒪᖔᑦ, ᑭᓯᐊᓂ ᖃᒧᑏᑉ ᐊᐅᒪᔦᒃᑯᑕᖓ ᑕᑯᓯᒍ, ᐊᕐᓇᖅ ᑎᑭᑦᑐᖅ ᐊᒪᖅᑲᕐᑐᓴᐅᔦᖅ.

ᐅᓇᑕᕐᑐᓴᑎᑐᑦ ᓇᒧᑐᐃᓐᓇᖅ ᓇᓯᕐᑐᑎᑐᖅ, ᕿᒻᒦᑦ ᓇᒍᓖᖅ ᔮᙵᔦᑦ: ᒪᕿᒃ ᐃᓅᓯᖁᐅᓂᕐᓴᐅᔫᒃ ᖃᒧᑏᓐᓄᑦ ᖃᓂᓐᓂᕗᒃ ᖁᙵᑦᑑᒃ ᑖᑦᓯᒥᖓ ᐅᐱᒪᕐᑑᓯᓂ ᐊᖑᑎᒥᒃ; ᕿᒻᒦᑦ ᐊᑯᓪᓚᕚᖓᑦ ᐅᕙᑦᑎᓄᑦ ᐊᑭᓐᓇᒥᐅᑕᒥᒃ ᑕᑯᓐᓇᑐᓄᑦ ᔮᙵᓗᐊᑦᓯᐊᑎᓐᓗᒍ, ᑖᒃᑯᓄᖓ ᑕᑯᓐᓇᑎᒥᔨᐅᔦᖅ. ᐊᑕᐅᓯᖅ ᓯᓇᕐᓇᖅ ᐃᓄᒥᓄᑦ ᐁᑎᓪᓗᒍ, ᐃᓯᖁᑦᑐᓂᖅ ᐃᑦᓯᕙᑎᓪᓗᒍ ᐅᑕᕐᕿᒍᓇᐅᑦᓯᓂ ᐃᕐᒥᕐᕋᓯᕐᖁᔦᐅᓕᑭᑎᒃ ᐅᐃᑦᓚᔦᐅᓂᓇᓚᖓᔦᒥᓂ.

ᐁᑐ ᐅᐃᑖᓪᑐᖅ ᖃᐅᔨᒪᔭᐅᓂᖃᑦᓯᐊᓚᐅᔪᖅ ᒍᑎᒥᒃ ᐅᑉᐱᓇᔭᖅᑲᑦᓯᐊᓯᓂ ᐃᓅᒥᐊᖓ. ᑌᒣᒻᒪᑦ ᐃᓃᓂᐅᔫᙱᑐᖅ ᔦᐊᐸᔭ ᐅᐃᑖᓪᑐᒥᒃ ᐁᑉᐸᖃᕐᓯᓂ, ᑰᒃᔦᐊᕌᐱᒻᒥ ᓲᓐ ᐃᑦᒪᓐ ᑐᑦᓯᐊᕕᐅᑉ ᐊᑭᓐᓇᒥᐅᑕᑦᓴᖓᓂᒃ ᐊᓪᓚᐅᑎᒍᑦ ᓴᓇᙳᐊᖃᑎᖃᕐᓯᒪᔦᖅ, ᑕᒪᑕᒪᐅᔦᖅ ᑖᓐᓇ ᐊᑭᓐᓇᒥᐅᑕᓕᐊᐱᓂᖓᑦ ᓄᑦᑎᑕᐅᓯᒪᓕᕐᒥᔦᖅ ᐊᖏᓂᕐᓴᒧᑦ ᑐᑦᓯᐊᕕᒻᒧᑕᐅᑦᓯᓂ. ᐊᑭᓐᓇᒥᐅᑕᖅ ᓄᐃᑕᑎᑦᓯᒍᑎᐅᔦᖅ ᔩᓯᓯᒥᒃ ᐃᒪᐅᑉ ᖃᖓᒍᑦ ᐱᓯᑦᑎᓗᒍ ᑭᓯᐊᓂ ᑖᓐᓇ ᐃᒪᖅ ᒉᓕᓖᒥᖓᓴᓂ ᑰᒃᔦᐊᕌᐱᐅᑉ ᑯᖓᑕ ᐃᒫᒍᖓᖅ ᐱᓯᑦᑎᖑᐊᖅ, ᑰᒃᔦᐊᕌᐱᒻᒦᑐᙳᐊᖑᒥᐊᖓ ᓇᓗᓇᙱᑐᖅ ᑕᑯᓯᒥᑦ ᐃᒪᐅᑉ ᓯᓈᓂ ᓯᐅᕌᑦ ᐊᒻᒪᓗ ᓂᕐᓚᑦ ᖁᓚᐅᑦᑐᑦ.

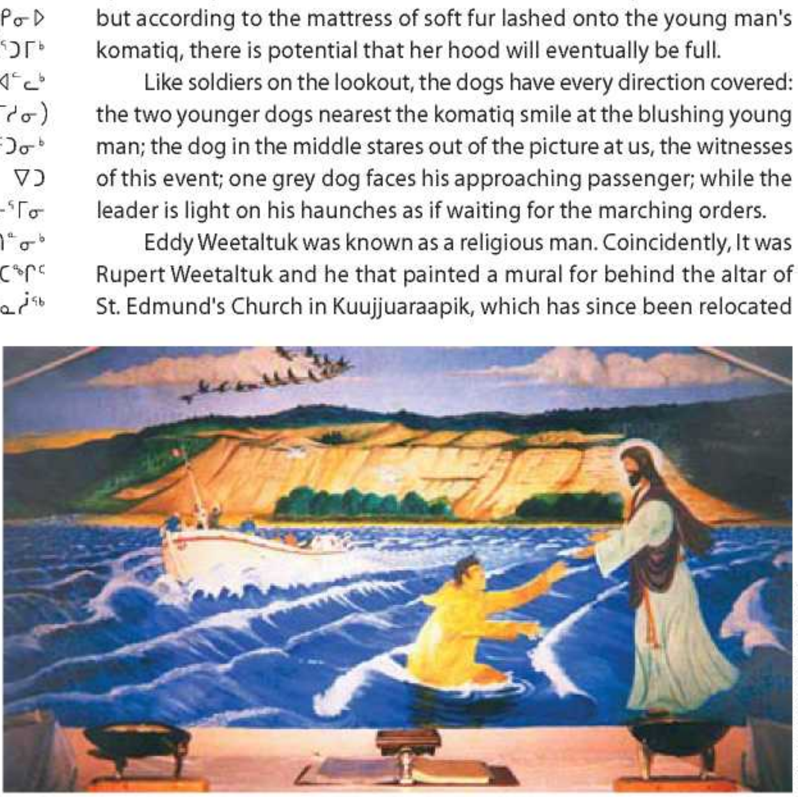
ᐊᓂᕐᓂᑰᕐᓯᑎᒃ ᒥᖑᐊᕐᓯᒪᔦᓂᒃ ᓴᓇᙳᐊᔫᑦ ᓯᓚᕐᔦᐊᑉ ᐅᖓᑖᓂᑦᑐᒥᒃ ᐆᒻᒪᒥᐅᑕᖅᑲᕐᓯᑎᒃ ᐊᓪᓚᖑᐊᓲᖑᕗᑦ (ᐅᑦᑑᑎᒥᓗᒍ ᓯᓚᐅᑉ ᕿᓚᖓ) ᐊᒻᒪᓗ ᓯᓚᕐᔦᐊᑉ ᖃᓄᐃᓐᓂᖓ. ᑕᑯᒪᑦᑕ ᑕᒃᑲᓂ ᐅᒥᐅᔭᐅᑉ ᒥᑉᐱᖓᑕ ᐊᑦᔨᖑᐊᖓᓂ ᕿᓚᒃ ᐊᑦᑐᕋᑦᓴᐅᔫᕐᑎᓗᒍ ᓲᕐᓗ ᒥᑉᐱᒃ ᐊᑦᑐᐊᒪᑦᑎᒍ, ᒥᖑᐊᕈᑏᑦ ᐊᑦᔨᒥᑦᑎᖏᓐᓂᖏᑦ ᓄᐃᑕᑎᑦᓯᒪᑕ ᑖᕐᑐᒥᒃ, ᓄᕗᔭᓂᒃ, ᐊᓪᓚᕐᕿᒥᒃ ᐊᒻᒪᓗ ᓯᕿᓂᐅᑉ ᓂᐱᓕᕋᒥᓗ ᓄᐃᓕᕋᒥᓗ ᑕᐅᑦᑐᓇᓲᖏᓐᓂᒃ. ᑕᒪᓐᓇ ᐅᑉᐱᓂᕐᔫᓕᖓᑎᓪᓗᒍ ᐃᓯᒪᒥᑦᓯᒍ ᑕᒪᑐᒪ ᑕᑯᑦᓴᐅᓂᖓ ᐃᓯᓕᕕᖅᑲᓪᓗᐊᓇᐊᖓ ᖃᖓᑦᑕᔫᑉ 748ᓕᐅᑉ ᒥᑦᑕᐅᑎᖏᑦᑕ ᓇᑖᓪᓗᐊᓂᒃ. ᑕᑯᓐᓇᑐᐱᓂᐅᒍᓇᑦᓴᒪᑦ ᐁᑐ ᐅᐃᑖᓪᑐᖅ ᑌᑦᓯᒥᖓ "ᐋᓯᓯᓗ ᐃᓚᓐᓂᐊᑎᖏᑦᑐ ᓂᓇᖃᑎᒦᓯᖓᕐᑎᓗᒥᑦ" ᒥᖑᐊᕐᓯᒪᓕᐊᖑᓯᒪᔦᒥᒃ ᐊᓪᓚᖑᐊᕐᑎᐊᓘᓯᒪᔦᒧᑦ ᓕᐅᓇᕐᑐ ᑕᕕᐊᓐᓯᒧᑦ. ᑌᒫᒃ ᐅᖅᑲᓗᐊᕐᓯᖓ ᐃᓯᒪᖅᑲᕐᓂᐅᔦᙱᓚᖓ ᐋᓯᓯ ᖃᖓᑦᑕᔫᑉ ᒥᑦᑕᐅᑎᖏᑕ ᓴᓂᐊᓂᒪᔦᕐᑎᓗᒍ. ᐅᑉᐸᓃᑯᐊ ᑰᓇᐊᒥ ᐅᓇᑕᓚᐅᕐᑐᐱᓂᐅᑉ ᐅᖕᓯᑦᑐᒥᒃ ᑐᕌᑎᑎᕐᑎᐱᓂᐅᑉ ᕿᖅᑯᓯᔭᕈᑎᖏᑦᑐᑦ ᑰᖅᑭᓯᒪᓂᖅᑲᑐᐃᓐᓇᑐᑦ, ᑖᓐᓇ ᓈᒻᒪᓈᑦᓯᐊᑐᒥᒃ ᐱᒥᐊᖃᕐᓂᒥᓂᒃ ᐱᐅᓯᕐᑖᓯᒪᓐᓂᒪᑦ.

ᐅᓇᑕᕐᑐᓯᑦ ᐅᓇᑕᕐᓯᑎᒃ ᐃᓅᒍᓐᓃᑉᐸᑦᑐᑦ ᐊᓐᓇᕆᐊᒥᓐᓂᒃ ᕿᒉᓲᖑᕗᑦ ᐅᓂᒃᑲᐅᓯᑦᓴᖏᓐᓂᒃ ᐅᓂᒃᑳᑎᒥᑖᓕᕐᑕᒥᓂ. ᐃᓄᑐᖁᑦ ᑐᖁᕙᑦᔨᑦ ᐱᑕᖃᓯᕙᑦᓯᑎᓪᓗ ᑭᖑᓪᓕᓈᑦ ᐊᐅᓚᓂᖏᑦᑎᒍᑦ – ᐃᓚᖏᑦ ᕿᓪᒪᓇᐅᑎᖃᓲᑦ

Besides the impending weather storms, he also braces us for possible emotional storms that could surface, particularly between the two main characters in this scene. In the foreground we have the handsome young dog team driver being watched by his dogs. And to the right we have the attractive young woman stepping off the plane, being watched by her family members. We don't know if she has a baby in her amautik, but according to the mattress of soft fur lashed onto the young man's komatiq, there is potential that her hood will eventually be full.

Like soldiers on the lookout, the dogs have every direction covered: the two younger dogs nearest the komatiq smile at the blushing young man; the dog in the middle stares out of the picture at us, the witnesses of this event; one grey dog faces his approaching passenger; while the leader is light on his haunches as if waiting for the marching orders.

Eddy Weetaltuk was known as a religious man. Coincidently, It was Rupert Weetaltuk and he that painted a mural for behind the altar of St. Edmund's Church in Kuujjuaraapik, which has since been relocated to the community's new larger church. The mural depicts Jesus Christ walking, not on the Sea of Galilee, but across the rough waves of local Great Whale River, evident in the sand riverbank and Canada geese flying overhead.



ᒍᑎᐅᑉ ᐅᖃᐅᓯᖏᓐᓂᑦ ᐱᓯᒪᔦᓂᒃ ᐅᓂᒃᑲᐅᓯᕐᒥᒃ ᐊᑭᓐᓇᒥᐅᑕᓕᐅᕐᓯᒪᔫᒃ ᐁᑐᓗ ᐊᒻᒪᓗ ᔦᐊᐸᔭ ᐅᐃᑖᓪᑐᖅ, ᓴᓇᙳᐊᕆᑦᔨᒍᑎᒥᒥᐊᙵᓯᒪᔪᒥᓂᒃ ᐃᑦᔦᓄᑦᑐᖅ ᐃᐊᑦᒪᓐ ᑰᕐᓚᑲᒃᑯᑦ ᑐᑦᓯᐊᕕᖓᓐᓂᒃ ᑰᔦᐊᕌᐱᖕᒥ.

A Biblical mural painted by Eddy and Rupert Weetaltuk, originally for St. Edmund's Church in Kuujjuaraapik.

ANGLICAN DIOCESE OF THE ARCTIC

Spiritual painters commonly give as much weight to the otherworldly (i.e., the sky) as to life down here on earth. As we see in the Umiujaq airport scene, the space overhead is also as tangible as the tarmac, in conflicting layers of darkness, soft cloud, blue sky, and the colours of a rising or setting sun. In keeping with this religious theme, it is also interesting that the vanishing point underlying this composition meets exactly on the HS748s front landing gear. Could it be that one of Eddy Weetaltuk's objects of study was perhaps the most familiar Christian painting of all, Leonardo da Vinci's "Last Supper"? This is obviously not to suggest that the landing gear of an airplane is as important as the head of Jesus Christ. Or is this an instinctual act by a veteran sharpshooter from the Korean War, who naturally has learned to focus on a target? (See Figure 1.)

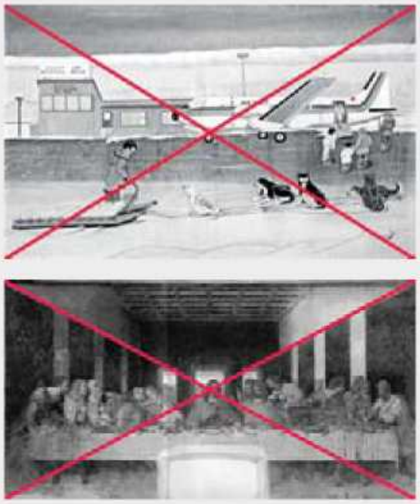
The soldiers who die in battle and leave the survivors to tell their story. Elders come and go with the passing generations — some leaving behind depictions of their world and their ideologies. Sometimes their

ᓯᓚᕐᔪᐊᒥ ᖃᓄᐃᓘᕋᓯᑦᑎᐅᓂᓇᓗᕐᑕᒥᓐᓂᒃ ᖃᓄᕐᓗ ᐃᓯᒻᒪᓯᖃᕈᑎᒥᓐᓂᒃ. ᐃᓛᓐᓂ ᑭᖑᕚᒥᓐᓄᑦ ᐅᐱᒋᔭᐅᓲᑦ ᓱᓚᓯᐊᕐᓯᒪᓂᖏᑦ ᐊᒻᒪᓗ ᐅᓂᒃᑲᐅᓯᖏᑦ ᐊᕗᖅᒑᓗᒃ ᐅᓂᒃᑲᐅᓯᐅᕚᓐᓂᐊᓕᕐᑎᓗᒋᑦ ᖁᒪᓲᓇᑦᓯᓂᒋᑦ. ᐁᑐ ᐅᐃᑖᓪᑐᓕ ᑌᒣᓚᐅᖅᖏᓚᖅ ᐅᓇᑕᕐᐸᓂᕕᓂᕐᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᕐᑲᕐᑲᑦᑕᓯᒫᖅᖏᓇᒥ. ᓂᓇᐅᒍᑎᕐᑲᑐᐃᓐᓇᓯᒪᒐᒥ ᐊᓪᓚᓯᒪᔪᓂᒃ ᐅᓂᒃᑲᐅᓯᓕᐊᕕᓂᕐᒥᓄᑦ ᐅᓂᒃᑲᐅᓯᑦᓴᒥᓂᒃ ᐅᓂᒃᑳᑎᑕᐅᒍᒪᕐᓂᒥᓂᒃ. ᒦᓇ-ᑰᓗᕐ ᐱᓇᔫᓐ ᐊᑑᑎᓕᒻᒪᓇᐅᓚᐅᔭᖅ ᓄᐃᑕᐅᒐᓯᐊᕐᑎᓗᒋᑦ "ᐊᐳᑎᒥ ᐃᓅᓕᕐᓯᒪᔭᖅ" ᑕᑯᓐᓇᕋᑦᓴᑦ ᐁᑐᒥᓪᓗ ᑲᑎᓯᒍᓐᓇᓯᓚᐅᔭᕗᖅ ᑖᒃᑯᓂᖓ ᐱᓇᓯᐊᕐᓯᓂ. ᐊᐅᓚᔨᕗᕐᓗ ᐃᒦᒃ, "ᑲᑉᐱᐊᓯᑦᓯᒪᖅᖏᑐᖅ ᐊᓯᒥᓂᒃ ᐊᑦᔨᕐᑲᖅᖏᒋᐊᒥᒃ, ᐃᒻᒥᓂᒃ ᓴᓪᓗᕐᑭᓐᓂᐅᔭᕋᓂ. ᐊᓯᒥᓂᒃ ᐋᓐᓂᑌᓕᑦᓯᐊᓯᓂ, ᑕᒪᓐᓇ ᐊᔪᕐᑦᑑᔭᓚᐅᔪᖅ ᐃᓅᑉ ᐅᓇᑕᕐᓯᒪᔫᑉ ᐱᐅᓯᓇᔭᖅᒪᓂ ᑕᑯᒥᐊᖅᒪ."

"ᐊᐳᑎᒥ ᐃᓅᓕᕐᓯᒪᔭᖅ" ᑕᑯᓐᓇᕋᑦᓴᐅᑉ ᐃᓯᐊᓂ ᐃᓯᓕᒥᐊᕈᑎᒥᑦᓯᒥᑦ ᐁᑐ ᐅᐃᑖᓗᑦᑐᖅ ᐅᖃᕐᓯᒪᔭᖅ ᐃᒦᒃ: ᑭᓇᐅᓂᕐᓂᒃ ᐊᓯᑦᔨᓂᐊᕐᓇᒃ, ᐅᐱᒍᓯᒋᑦ ᐃᓄᑐᐃᓐᓇᐅᒋᐊᒥᒃ ᐃᖅᑲᐅᒪᑦᓯᖏᓐᓇᓯᐊᕐᓗᑎᑦ ᓯᕗᓪᓕᑎᑦ ᐅᓪᓗᑖᓪᓗ ᐊᓐᓇᐅᒪᒐᓯᐊᕕᖅᒐᓯᑎᒃ ᐃᓅᕐᑲᑦᑕᓯᒪᒋᐊᖏᑦ." ■

ᓴᓇᖅᖑᐊᓯᒪᔭᖅ 1

Figure 1



descendants appreciate their efforts very much and preserve this for future generations. Eddy Weetaltuk apparently was not one to tell war stories. He hoped that one day his diary could speak for him. Marie-Claude Prémont was instrumental in the realization of "Born in the Snow" and got to meet Eddy during this project. She recalls, "He was not afraid of being different from others, and was always true to himself. He had a profound sense of not hurting others, which seems strange for someone who went to war."

Eddy Weetaltuk's concluding message in the video "Born in the Snow" was heartfelt: "Be yourself. Be proud of being Inuit and always remember that your ancestors had to fight every single day of their lives." ■

"ᐊᐳᑎᒥ ᐃᓅᓕᕐᓯᒪᔭᖅ" ᑕᑯᓐᓇᕋᑦᓴᕋᑦ, ᓄᐃᑦᑕᐅᓯᒪᔪᑦ ᑯᓐᓄᑦ, ᐊᑐᐃᓐᓇᐅᓖᓕᕐᑐᑦ ᐁᓇᓕᐅᑉ ᑕᕐᕿᖓᓂ ᑕᓚᐋᕕᒃᑯᑦ ᓄᐃᑎᑕᐅᕆᐊᖅᖏᓐᓇᕐᓯᒪᓕᑐᐊᕈᑎᒃ. ᖃᓇᑕᐅᔭᒃᑯᑦ ᑎᑭᓴᑦᑕᐅᒍᑎᑦᓴᔭᖏᑦ ᐱᑕᕐᑲᓕᕋᓗᐊᕐᑎᓗᒋᑦ ᐅᕙᖅᒪᑦ ᑐᕌᓇᑕᐅᑎᒥᑦ www.cinefete.ca.

"Born in the Snow", produced by Productions Vic Pelletier, will be available for sale after its television premiere on TFO in April. Their catalogue of videos is now available online at www.cinefete.ca

ᖁᕕᐊᓱᒋᑦᓯ ᖁᕕᐊᓱᕐᕕᒥ ᐊᕐᕿᒍᒥᓗ ᓄᑖᒥ

Joyeux Noël et nos meilleurs vouex pour la Nouvelle Année!

Season's Greetings and a Happy New Year!

ᓯᕗᒧᐊᒥᐊᓕᕐᑕ ᐃᓄᒃᑎᑐᑦ ᐅᖃᐅᓯᕐᑎᒍᓪᓗ ᐃᓗᕐᖁᓯᑦᑎᒍᓪᓗ

ᐅᖃᐅᓯᕗᓪᓗ ᐱᐅᓯᑐᖃᕗᓪᓗ (ᐃᓕᕐᖁᓯᕗᓪᓗ) ᑐᖅᖔᕕᒧᒋᑦ ᑲᔪᓯᑦᓯᐊᓚᖅᒐᕗᒍᑦ ᐊᕐᕿᒍᒥ ᓄᑖᒥ ᖁᕕᐊᓲᑎᒥᓗᒍᓗ ᔫᓯᓯᐅᑉ ᐃᓅᓕᕐᕕᐊ.

ᐊᕙᑕᖅ ᐱᐅᓯᑐᕐᑲᓕᕆᔩᒃᑯᓂ

Step Forward with the Inuit Language and Culture

Let's step forward in the coming New Year with a foundation based on our language and culture and celebrate Christmas together, keeping in mind the day our Saviour was born.

The staff of Avataq Cultural Institute

Allons de l'avant avec la langue et la culture Inuite

Que l'année Nouvelle soit fondée sur notre langue et notre culture. Célébrons ensemble Noël et la naissance de Notre Seigneur.

L'équipe de l'Institut culturel Avataq

PETER MURDOCH COLLECTION

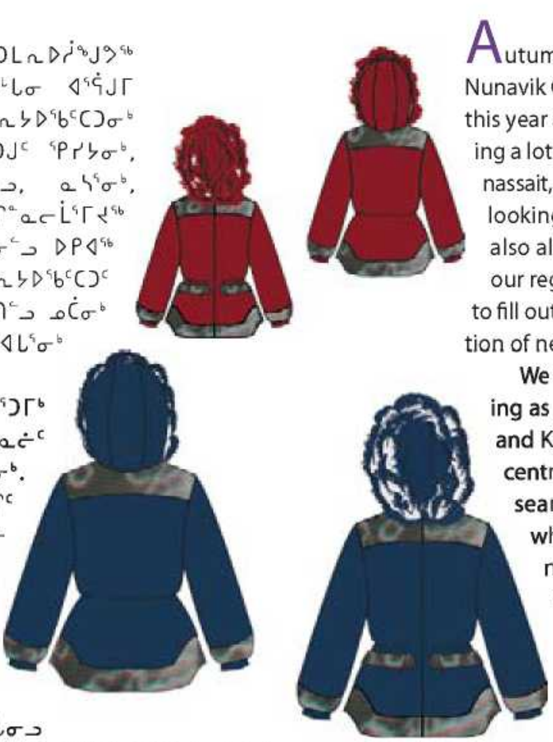
ᖁᕕᐊᓲᕕᓯᐅᕐᑐᐃᑦ, ᐸᕐᓚᑐᑦ, ᔫᓂ ᐱᐅᐋ ᓄᕙᓕᖕᖓᖅ ᐸᕐᓚᑫᔭᖅ
A Christmas event, Johnny POV Novalinga is throwing candies.
Fête de Noël, Johnny Pov Novalinga lance des bonbons

ᐅᑭᐊᒥ ᐅᑭᐅᕋᑖᒥᓗ ᐅᐸᓘᒪᓇᕐᑐᒪᕆᐅᓲᖑᕗᖅ ᓄᓇᕕᒻᒥᐅᑦ ᓴᓇᒐᖕᒥᓐᓂ ᐱᓇᓱᐊᕐᑐᓄᑦ. ᑕᒻᒪᓂ ᐊᕐᕌᒍᒥ ᐅᐸᓘᒪᒍᑎᖃᓗᐊᙳᐊᓚᕐᒥᔪᒍᑦ ᑎᑭᓵᕆᔭᐅᖃᑦᑕᑐᓂᒃ ᖃᕆᑕᐅᔭᑎᒍᑦ. ᐊᒥᓱᕋᑕᕐᓂᒃ ᐳᐊᓗᓚᐅᖃᑦᑕᑐᒍᑦ ᕿᓯᔭᓂᒃ, ᑲᒥᑦᓰᕈᑎᓚᐅᕐᓯᑕᓗ ᕿᑐᒫᔭᓂᒃ ᕿᓯᓐᓂᓗ, ᓇᓴᕐᓂᒃ, ᐊᑎᒋᓂᒃ, ᐊᒪᐅᑎᓂᓪᓗ. ᓂᐅᕕᕈᒪᔪᖃᖕᒥᓐᓇᓚᒫᕐᒥᔪᖅ ᐊᖑᑎᓯᐅᑎᓂᒃ ᕿᓯᔭᓂᒃ ᐊᑯᕐᕈᐊᓂᒃ ᐊᑎᒋᓂᓪᓗ ᐅᑭᐊᖅ ᐅᑭᐅᕐᓗ. ᒥᕐᓱᑎᖃᙱᓂᑯᑦᑎᓄᑦ ᑖᒃᑯᐊ ᑎᑭᓵᕆᔭᐅᖃᑦᑕᑐᑦ ᐊᑯᓂᕆᓂᕐᓴᐅᖃᑦᑕᑐᑦ ᓱᒃᑫᓚᒫᓚᕿᐅᑎᐅᖃᑦᑕᓯᑎᓪᓗ ᓄᑖᓂᒃ ᓄᐃᑦᓯᒪᓯᐊᕐᓂᑎᓐᓄᑦ ᐱᓗᐊᕐᑐᒥᒃ ᓂᕈᒥᐊᒐᕐᓂᒃ ᕿᓯᔭᓂᒃ.

ᕿᓂᕐᐳᒍᑦ ᒥᕐᓱᑎᐅᒍᒪᓚᔭᕐᑐᓂᒃ, ᐱᓗᐊᕐᑐᒥᒃ ᐃᓄᑦᔪᐊᒥ, ᓴᓪᓗᓂ ᑲᖏᕐᓱᒥᓗ ᑖᒃᑯᐊ ᓄᓇᓖᑦ ᒥᕐᓱᕕᖁᑎᖃᕐᒪᑕ ᓄᓇᕕᒻᒥᐅᑦ ᓴᓇᒐᖕᒥᓂᒃ. ᒥᕐᓱᑎᐅᒥᐊᑐᙱᑐᑎᑦ ᐊᑕᔪᒥᒃ; ᑭᙷᒪᒋᔭᐅᓂᖏᑦ ᒪᓕᑦᑐᒋᑦ ᐱᓇᓱᐊᖃᑦᑕᕈᓐᓇᑐᑎᑦ, ᑭᙷᒪᑦᓱᐊᓗᐊᙳᐊᓲᖑᒻᒪᑕ ᐅᑭᐊᒥ ᐅᑭᐅᒥᓗ. ᐊᑎᕐᓂᒃ ᐅᖃᓚᐅᑎᓂᓪᓗ ᕕᑭ ᐅᑉᐱᒎᓇᒍᓐᓇᑐᑎᑦ ᒪᑭᕝᕕᐅᑉ ᐊᓪᓚᕕᖓᓄᑦ ᒪᓐᑐᕆᐊᓪᒥ. ᐅᖃᓚᐅᑎᖓ ᐊᑭᖃᙱᑐᖅ 1-800-361-7052.

ᐅᖃᓚᒪᖃᑦᑕᔫᖑᒻᒪᑕ ᖃᐅᔨᒪᓱᐊᕐᓱᑎᒃ ᖃᓄᐃᓘᕐᑐᑎᒃ ᑎᑭᓴᒍᓐᓇᒪᖔᒻᒥᒃ. ᐁᑉᐸᖓᓂᓗ ᐊᐱᕆᒍᑎᐅᒍᓪᓚᐅᓲᖅ ᓂᐅᕕᕐᕕᖁᑎᖃᕐᒪᖔᑕ ᑰᔾᔪᐊᒦᑦᑐᑦ ᐊᓯᐊᓂᒃ. ᑐᑭᓯᒪᔭᐅᓪᓗᐊᓲᖑᙱᒪᑦ ᑰᔾᔪᐊᒥ ᓂᐅᕕᕐᕕᖁᑎᑐᐊᖃᕋᓗᐊᕐᓱᑕ, ᖃᕆᑕᐅᔭᒃᑯᑦ ᑎᑭᓴᒍᓐᓇᓯᐊᕐᓂᖏᓐᓂᒃ. ᑕᑯᒋᐊᕈᓐᓇᑐᑎᑦ www.nunavikcreations.com ᑕᒡᒍᖓ ᑎᑭᓴᒍᒪᑐᐊᕈᕕᑦ. ᑕᒻᒪᓂ ᖃᕆᑕᐅᔭᒃᑯᑦ ᓴᕐᕿᔮᕐᑎᓯᒍᑎᒥ ᐊᐱᕆᒍᑎᑦᓴᖃᕐᓂᕈᕕᑦ ᐊᓪᓚᒍᓐᓇᒥᔪᑎᑦ. ᑎᑭᓴᕕᐅᔫᖑᙱᑐᒍᑦ ᐊᑭᓖᓚᖓᓂᕋᕐᑐᓄᑦ ᑎᑭᑕᐅᒍᑎᒃ. ᑎᑭᓴᔪᑦ ᓂᐅᕕᕈᑎᖃᓇᐊᓖᑦ ᓯᒃᑭᑖᐱᒻᒥᒃ ᐊᑭᓕᑦᓴᑖᕈᑎᒥᒃ ᐅᕝᕙᓗᓐᓃᑦ ᑮᓇᐅᔭᑦᓴᔭᒥᒃ ᑎᑭᑎᑦᓯᓗᑎᒃ.

ᓄᓇᕕᒻᒥᐅᑦ ᓴᓇᒐᖕᒋᑦ ᖄᖁᔭᐅᓯᒪᓂᖃᓚᐅᔪᒻᒥᔪᖅ ᖁᕕᐊᓱᕝᕕᐅᑉ ᓯᕗᓂᖓᒍᑦ ᐱᒍᒪᔭᐅᑎᑦᓯᒪᓯᐊᕐᓂᐅᓲᒍᑦ ᒪᒃᑯᐊᑦ ᑕᑯᔭᒐᖃᕐᕕᖓᓂ ᒪᓐᑐᕈᐊᒥ ᓅᕕᒻᐱᕆ 20-ᐅᑎᓪᓗᒍ 21-ᒥᓗ. ᑕᒡᒍᖓ ᑕᑯᔭᒐᖃᕐᑎᓯᓂᕐᒍᑦ ᐸᕐᓇᑐᐹᓗᖃᑦᑕᓚᐅᕐᑐᒍᑦ ᒥᑭᔪᖑᐊᖑᓂᕐᓴᓂᒃ ᓴᓇᑦᓯᑕ ᐱᐊᕋᕐᓯᐅᑎᓂᒃ ᐳᐊᓗᓂᒃ, ᐲᕈᑎᖃᐅᑎᓂᒃ ᐳᐊᓗᙳᐊᓂᒃ, ᑲᒥᙳᐊᓂᓪᓗ, ᕿᓯᔭᓂᒃ ᑲᒥᑦᓰᓇᒃᑯᑎᓂᒃ ᓇᓴᕐᓂᓗ. ᑖᒃᑯᐊ ᕿᒥᕐᕈᔭᐅᑎᑕᕋᑦ ᐅᐸᑦᑕᐅᔫᖃᑦᑕᓚᐅᕐᑐᑦ ᐃᑲᔪᕐᓯᔪᒻᒪᕆᐅᑦᓯᓂᓗ ᒪᑭᕝᕕᐅᑉ ᑎᒥᖁᑎᖓᓂᒃ ᑖᑦᓯᒥᖓ. ᐊᓪᓚᓯᒪᔩᑎᓪᓗᒥᑦ ᐱᔭᐅᑎᑦᓯᒪᓯᐊᕈᑎᕋᑦ ᑎᒎᓪᓚᑕᐅᖃᑦᑕᓚᐅᕐᑐᑦ ᐊᒥᓱᓪᓗ ᑎᑭᓵᕐᓂᕋᖃᑦᑕᓚᐅᕐᓱᑎᒃ ᖃᕆᑕᐅᔭᒃᑯᑦ. ᑕᒪᒃᑯᐊᖑᒐᓗᐊᕐᑎᓗᒋᑦ ᒪᒃᑯᐊᑦ ᑕᑯᔭᒐᖃᕐᕕᖓᓂ ᓂᐅᕕᕐᕕᒃ ᓂᐅᕐᕈᓯᖃᑦᑕᕈᓐᓇᓂᕋᓚᐅᕐᒥᔪᖅ ᓂᐅᕕᐊᑦᓴᓇᒌᑦᑎᓂᒃ. ■



Autumn and early winter is always a busy season for Nunavik Creations. We have been especially preoccupied this year at filling up Internet orders. We have been making a lot of sealskin mitts, slippers in leather and sealskin, nassait, parkas, and amautiit. There are always customers looking to buy our men's sealskin vests and parkas are also always in demand for fall and winter. Because of our regular lack of seamstresses, it has taken us longer to fill out our orders, which has slowed down our production of new products, especially sealskin bags.

We are looking for people who are interested in working **as** seamstresses, especially from Inukjuak, Salluit **and** Kangirsuk where our Nunavik Creations sewing **cen**tres are located. You don't have to be a full-time **sea**mstress; it could be as the demand increases, **w**hich is often in the fall and winter. Just leave your name and phone number with Vickie Okpik at Makivik's Montreal office. The toll free number is 1-800-361-7052.

People often call Nunavik Creations wanting to know how to place an order. Their second most frequent question is whether we have retail outlets other than our boutique in Kuujjuaq. Some people are not aware that we have this boutique, although it is the only store we have. However, our user friendly website makes it very easy to place an order. You can simply go to www.nunavikcreations.com to fill out an order. From this website, you can also send any questions relating to our products. We do not send cash on delivery (COD) orders. Customers need to be able to provide a credit card number or send us a cheque.

Nunavik Creations was also invited to participate in the pre-Christmas craft fair at the McCord Museum in Montreal this past November 20th and 21st. We were particularly busy making smaller gift items for the fair such as children's mittens, tiny keychain kamiks and mittens, sealskin slippers, and nassait. Our booth was very popular and proved to be an attractive publicity activity for this Makivik subsidiary company. Many people were interested our brochure and some mentioned that they will likely make orders through the website. On top of this, the McCord Museum says they are interested in carrying our products in their own boutique. ■

BOB MESHER

ᓄᓇᕕᒻᒥ ᓴᓇᒉᑦ ᓂᐅᕕᕐᕕᐊᐱᖁᑎᖓᑦ.
The Nunavik Creations boutique.

nunavikcreations.com

ᐊᓪᓚᑕᕕᓂᖏᑦ ᔫᓯᓚᓐ ᐹᕆᐊᑦ, ᐱᖁᔭᓕᕆᔨᐅᑉ

By Jocelyn Barrett, Lawyer

ᐃᑲᔪᕐᑕᐅᔪᑎᖏᑦ ᐱᓂᕐᓗᑕᐅᕙᑦᑐᑦ ᐱᕋᔭᑦᑐᓄᑦ

ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᐊᓂᕐᕋᓯᓂ ᐱᓇᓱᒦᕐᓯᓂ ᑕᑯᔪᕕᓂᖅ ᐊᖑᑎᒥᒃ ᑭᓇᒥᑭᐊᖅ ᐊᖓᔮᑦᑐᒥᒃ ᓂᖓᕐᓯᓂᓗ. ᓱᔪᖃᕐᒪᖓᓪᓗᓃᑦ ᑐᑭᓯᑦᓯᐊᕋᑕᕋᓂᓗᓐᓃᑦ, ᑎᓪᓗᐊᔭᐅᓯᔪᕕᓂᖅ ᐊᓪᓕᕈᐊᕐᑕᐅᓯᓂᓗ. ᓵᒥ ᓯᓚᕐᖃᑎᖓ ᐊᓂᕐᕋᖓᓄᑦ ᐁᓕᕐᑐᕕᓂᖅ ᐋᓐᓂᑎᕆᑎᑦᓯᑌᓕᒐᓱᐊᕐᓯᓂᓗ ᐊᖑᑎᒥᒃ ᑭᓇᒥᑭᐊᖅ ᐋᓐᓂᑎᒋᐊᓪᓚᑌᓕᒐᓱᐊᕐᓯᒍ ᐊᕐᓇᖅ ᑭᓇᑭᐊᕐᒥᒃ. ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᐱᖑᓐᓂᓕᕐᓂᒥᔪᖅ ᓵᒥᒥᒃ ᒪᑮᑎᓂᑦ ᐃᔪᒃᑲᑳᑎᑦᓯᒍ ᓂᐅᖓ ᓇᒃᒋᓯᒍ. ᐴᓖᓯᓄᑦ ᐅᐸᑦᑕᐅᔪᑦ ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᑎᒍᔭᐅᔪᖅ ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ ᐋᓐᓂᐊᕕᓕᐊᕈᑦᔭᐅᑎᓪᓗᒥᒃ.

ᓯᕗᓪᓕᒥ ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᐱᔫᕆᑦᓯᓂ ᐊᕐᓇᖅ ᑭᓇᑭᐊᕐᒥᒃ ᐋᓐᓂᑎᕆᒥᐅᕐᑐᖅ. ᐊᓪᓕᕈᐊᕐᑕᐅᓂᕐᒥᑕ ᐊᓯᐊᒍᑦ ᑲᒻᒪᑎᑕᐅᔪᖅ ᐱᓇᓱᕝᕕᒥᓄᑦ ᐅᑎᕈᓐᓇᖏᕐᓯᓂ ᑕᕐᕿᓂᒃ ᑕᓪᓕᒪᓂᒃ. ᓵᒥᐅᓪᓗ ᓂᐅᖓ ᖁᐊᖃᕐᓯᓂ ᑕᕐᕿᓂᒃ ᓯᑕᒪᓂᒃ.

ᐋᓐᓂᐊᓯᐅᕐᑎᒪᕆᒃ ᐋᓐᓂᐊᓯᐅᕆᔪᖅ ᐊᕐᓇᖅ ᑭᓇᑭᐊᕐᒥᒃ ᓵᒥᒥᓪᓗ ᐅᖃᐅᑦᔨᔪᖅ ᑖᒃᑯᐊ ᐃᑲᔪᕐᑕᐅᔪᓐᓇᑐᐃᓐᓇᕆᐊᕐᑲᕐᓂᒥᓐᓂᒃ ᑯᐯᒻᒥ ᐱᓂᕐᓗᑕᐅᓯᒪᔪᑦ ᐃᑲᔪᕐᑕᐅᔪᑎᒋᔫᖕᒥᓐᓄᑦ ᒪᓕᒐᕐᓄᑦ ᑕᑕᕐᓴᓯᓂᓗ ᑐᑦᓯᕋᐅᑎᑦᓴᕐᒥᓐᓂᒃ ᐋᓐᓂᐊᓯᐅᕐᑕᐅᑎᕕᓂᕐᒥᓐᓂᒃ. ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᐱᒍᓐᓇᕕᖃᕐᑎᑕᐅᑐᐃᓐᓇᕆᐊᓕᒃ 90%-ᖏᓐᓂᒃ ᑮᓇᐅᑦᔭᓵᒥᑕ (ᐊᕐᖄᒍᓕᒫᒥ ᑐᙵᕕᖃᕐᑎᓗᒥᑦ $56,000-ᓂᒃ) ᐱᓇᓱᕝᕕᒥᓄᑦ ᐅᑎᙱᓂᖕᒪᓂ. ᓵᒦ ᐱᓇᓱᑦᑎᐅᓂᙱᓇᒥ ᐱᓂᕐᓗᑕᐅᑦᓯᓂ ᐅᑎᕐᑕᐅᔪᑎᖏᑦ 90%-ᖑᒍᓐᓇᒥᔪᑦ ᑐᙵᕕᖃᕐᓗᑎᒃ ᐃᑭᓐᓂᐸᓂᒃ ᑮᓇᐅᑦᔭᓵᕆᔭᐅᓰᓂᒃ ᐃᔭᐅᑎᒥᓪᓗ ᐱᓂᕐᓗᑕᐅᑦᓯᓂ ᓯᖁᒥᑕᐅᓐᓂᒥᒻᒪᓂᒃ ᑕᐅᕐᓯᑕᐅᔪᓐᓇᒥᑦᓯᑎᒃ.

ᑖᒃᑯᐊ ᑐᑦᓯᕋᐅᑎᒥᑕ ᐊᓯᐊᒎᕐᑐᓂᒃ ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ ᓵᑦᓯᒍᓐᓇᕕᖃᕐᒥᔫᒃ ᐊᖑᑎᒥᒃ ᑭᓇᒥᑭᐊᖅ ᐃᖅᑲᑐᐃᕕᒃᑯᑦ. ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᐱᓇᓱᒪᖃᑦᓯᐊᐸᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐱᒻᒪᕆᓐᓂᒃ ᐱᐅᓕᓂᐊᒐᖃᕐᐸᑦ ᐱᕕᑦᓴᐅᒍᓐᓇᕋᔭᕐᒥᔪᖅ. ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗᓐᓃᑦ ᐊᖑᑎᒥᒃ ᑭᓇᑭᐊᕐᒥᒃ ᐃᖅᑲᑐᐃᕕᑎᒍᑦ ᐊᑭᓴᕐᑐᕆᐊᓯᓐᓂᐸᓂᒃ ᐱᒍᓐᓇᕆᐊᓕᖏᑦ ᐱᓂᕐᓗᑕᐅᔪᕕᓂᑦ ᐃᑲᔪᕐᑕᐅᔪᑎᖏᑦᑕ ᒪᓕᒐᖏᑎᒍᑦ ᐃᓅᕐᓴᓗᐊᕐᓂᐸᑕ ᓈᒻᒪᓯᙱᓗᐊᕆᑎᕕᓂᖏᓐᓂᒃ ᑐᑦᓯᕋᐅᑎᓕᐅᕆᓐᓇᒥᔫᒃ. ᐁᑉᐹᒍᓪᓗ ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗᓐᓃᑦ ᐊᑐᕐᓗᑎᒃ ᑐᑦᓯᕋᐅᑎᓕᐅᕆᓐᓇᒥᑦᓯᑎᒃ ᐊᑭᓴᕐᑐᕆᐊᕐᓗᑎᓪᓗ ᐊᖑᑎᒥᒃ ᑭᓇᒥᑭᐊᖅ ᐱᔪᑦᓴᐅᔪᕆᒍᑎᒃ ᐊᑭᓕᕐᑕᐅᔪᑎᐅᒍᓐᓇᑐᑦ ᐅᖓᑖᓄᑦ.

ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ ᐊᑭᓕᕐᑕᐅᔪᑎᑖᕈᒪᒍᓐᓇᒎᒃ ᐱᓂᕐᓗᑕᐅᔪᕕᓂᑦ ᐃᑲᔪᕐᑕᐅᔪᑎᖏ ᒪᓕᒉᑦ ᐊᑐᕐᓗᒥᑦ ᐊᒻᒪᓗ/ᐅᕝᕙᓗᓐᓃᑦ ᓵᑦᓯᒍᓐᓇᕆᓯᑎᒃ ᐊᖑᑎᒃ ᑭᓇᑭᐊᕐᒥᒃ ᐃᖅᑲᑐᐃᕕᑎᒍᑦ ᐸᕐᓇᓐᓂᕐᑕᐅᔪᕕᓂᐅᙱᑲᓗᐊᕐᐸᑦ ᐅᕝᕙᓗᓐᓃᑦ ᐸᓯᔭᑦᓴᐅᓂᖅᑕᐅᓯᒪᙱᑲᓗᐊᕐᐸᑦ ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᐃᖅᑲᑐᐃᕕᒃ ᐱᕋᔭᑦᑐᕕᓂᕐᓂᒃ ᐅᖃᕐᓯᒪᒐᓗᐊᕐᐸᑦ ᓈᒻᒪᓯᒪᙱᒎᓂᖏᓐᓂᒃ ᖃᐅᔨᓴᕐᑕᐅᔪᑎᖏᑦ ᐸᓯᔭᑦᓴᐅᙱᓐᓂᕆᓯᒪᒐᓗᐊᕐᐸᑦ ᓵᑕᐅᒍᓐᓇᓯᐊᕐᑐᖅ ᐃᓅᕐᑲᑎᒌᑦᐊᓂᒃᑯᑦ ᐃᖅᑲᑐᐃᕕᓕᕆᔩᑦ ᐅᖃᕐᓯᒪᑐᐊᕐᐸᑕ ᑖᓐᓇ ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᐋᓐᓂᑎᕆᓯᒪᓂᖓᓂᒃ ᑖᒃᑯᓂᙵ ᐃᓄᓐᓂᒃ.

ᑐᑦᓯᕋᐅᑎᐅᓯᑦ ᐱᓂᕐᓗᑕᐅᔪᕕᓂᑦ ᐃᑲᔪᕐᑕᐅᔪᑎᖏᑦᑕ ᒪᓕᒐᖏᑎᒍᑦ ᐊᕐᖄᒍᓕᒫᒥ ᐊᑑᑎᔪᖃᕐᑐᕕᓂᐅᑎᓪᓗᒍ ᐱᕕᑦᓴᖃᕐᑎᑕᐅᒍᓐᓇᓯᑦ. ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ ᐱᕕᑦᓴᖃᕆᔭᕐᒎᒃ ᐊᕐᖄᒍᓂᒃ ᐱᖓᓱᓂᒃ ᐃᖅᑲᑐᐃᕕᑎᒍᑦ ᐱᓇᓱᐊᕐᓯᑎᒃ. ᐱᒋᐊᑲᐱᒍᑎᒃ ᑐᑦᓯᕋᐅᑎᒥᓂᒃ ᐱᐅᓗᐊᙳᐊᒥᔪᖅ.

ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ ᐱᖁᔭᓕᕆᔨᖃᕆᐊᑐᙱᒎᒃ ᑐᑦᓯᕋᐅᑎᓕᐅᓕᕈᑎᒃ ᐱᓂᕐᓗᑕᐅᓯᒪᔪᑦ ᐃᑲᔪᕐᑕᐅᔪᑎᖏᓐᓂᒃ ᑕᑕᕐᓴᒐᕐᓂᒃ. ᑖᒃᑯᐊ

Compensation for Victims of Crime

Mrs. Kinakia came home from work one day to find Mr. Kinakia drunk and angry. Before she knew what was happening, he started punching and broke her jaw. Sammy, a neighbour, came running into the house and tried to prevent Mr. Kinakia from injuring Mrs. Kinakia further. Mr. Kinakia shoved Sammy who fell down the stairs and broke his leg. The police arrived. Mr. Kinakia was arrested and Mrs. Kinakia and Sammy were treated at the hospital.

It was the first time that Mr. Kinakia had intentionally hurt Mrs. Kinakia. In addition to her broken jaw, she suffered mental shock and was not able to return to work for five months. Sammy had his leg in a cast for four months.

The doctor treating Mrs. Kinakia and Sammy suggested that they could be eligible for compensation under the *Québec Crime Victims Compensation Act* so she filled out medical reports for the application. In particular, Mrs. Kinakia should be eligible to receive benefits equal to 90 percent of her net income (based on a maximum annual income of $56,000), for the time that she is unable to return to work. Sammy was unemployed but he should receive compensation worth 90 percent of minimum wage and, because his glasses were broken in the fall, he could also apply for compensation to have them replaced.

In addition to claiming compensation under the *Crime Victims Compensation Act*, Mrs. Kinakia and Sammy have the option of suing Mr. Kinakia in court. If Mr. Kinakia has a well-paying job or important assets, such as a house, court could be an option. If Mrs. Kinakia or Sammy sued Mr. Kinakia in court and received less than they are entitled to under the *Crime Victims Compensation Act*, they could still make an application under the Act to receive the difference. On the other hand, if Mrs. Kinakia or Sammy decides to first claim under the Act, they may also institute civil proceedings against Mr. Kinakia if they think they have a case for more compensation than awarded under the Act.

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Mrs. Kinakia and Sammy may apply for compensation under the *Crime Victims Compensation Act* and/or sue Mr. Kinakia for compensation in court irrespective of whether Mr. Kinakia is actually prosecuted or found guilty of the criminal offence. Mr. Kinakia could actually be found not guilty because the criminal court was not convinced of his guilt beyond a reasonable doubt but still be ordered to pay compensation because the civil court found it more likely than not that he caused the injuries.

Generally, claims under the *Crime Victims Compensation Act* must be made within one year of the offence. Mrs. Kinakia and Sammy have three years to start proceedings in court. The sooner they start their claims, the better.

There is no need for Mrs. Kinakia or Sammy to hire a lawyer to help them fill out the *Crime Victims Compensation Act* forms. These forms

ᑕᑕᕐᓯᒉᑦ ᐃᑲᔪᕆᓐᓇᑐᓪᓗ ᑕᑕᕐᓯᑕᐅᑎᓪᓗᒥᑦ ᐱᑕᕐᑲᕐᒪᑕ ᐱᓂᕐᓗᑕᐅᓯᒪᔪᓂᒃ ᐱᒍᑦᔨᕕᐅᔪᓂ.

ᐱᓂᕐᓗᑕᐅᔪᕕᓃᑦ ᐃᑲᔪᕐᑕᐅᔪᑎᖏᑦᑕ ᒪᓕᒐᖏᑦ ᐊᑐᕐᑕᐅᔪᓐᓇᓲᑦ ᐋᓐᓂᑕᐅᓯᒪᔪᓄᑦ ᑭᓯᐊᓂ. ᑎᒥᒥᒍᑦ ᐃᓱᒪᒥᒍᓪᓗᓃᑦ. ᑖᒃᑯᐊ ᐊᑐᕐᑕᐅᔪᓐᓇᖏᒍᖏᑦᑐᑦ ᐱᐅᓕᓂᐊᒪᕐᒥᓂᒃ ᓯᕐᑯᑦᑎᐊᖑᔨᐊᓕᕕᓂᕐᓄᑦ (ᐆᑦᑐᕋᐅᑎᒥᓗᒍ: ᓯᑯᑑᖓ ᑎᓪᓚᒦᕕᓂᖅ ᐅᕙᓗᓐᓃᑦ ᕿᓇᐅᔭᑎᒍᑦ ᐅᐃᕚᕐᓇᑕᕕᓂᕐᓄᑦ).

ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ ᑐᑭᑖᕐᐸᓂᒃ ᐃᖅᑲᑐᐃᕕᒃᑎᒍᑦ ᓵᕐᓯᓛᕐᓂᒥᓂᒃ ᐊᖑᑎᒥᒃ ᑭᓇᒥᑭᐊᖅ $7,000 ᐊᑖᓂ ᐊᑭᕐᑲᓪᓚᖓᓂᒃ ᐃᖅᑲᑐᐃᕕᑎᒎᕆᓐᓇᑐᑦ ᐱᓂᕐᓗᓯᒪᔪᓕᓇᕕᐅᖕᖏᑐᑎᒍᑦ. ᐅᑯᑎᓪᓗ ᐱᕐᑯᓴᓕᓇᕐᑲᓇᐊᑐᕋᑎᒃ. ᑖᒃᑯᐊ ᐳᐃᒍᕐᑌᓕᕐᓯᐊᓇᐋᒃ ᑐᑦᓯᕋᐅᑎᒥᓂᒃ ᐊᐅᓪᓚᑎᑦᓯᒥᐊᕐᑲᕐᓂᒥᓂᒃ ᐊᖑᑎᒃ ᑭᓇᑭᐊᕐᒍᑦ ᐃᖅᑲᑐᐃᕕᑎᓘᓇᐊᓯᖕᖏᓂᕐᒥᓂ (1). ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᐅᓪᓗ ᑐᑦᓯᕌᖏᑦ ᐅᓄᕐᓂᓴᐅᓚᖓᑐᐊᕐᐸᑕ $7,000-ᓂᒃ ᐱᕐᑯᓴᓕᓇᕐᑲᕆᑎᒃ ᐱᐅᔭᒪᔭᕐᑐᖅ ᖃᐅᔨᒪᓯᐊᕆᓐᓇᓯᑎᓪᓗ ᑲᕙᒪᒃᑯᑦ ᐊᑭᓕᕐᑐᑕᖓᓂᒃ ᐱᕐᑯᓴᓕᓇᕐᑲᕆᓐᓇᒪᖕᒫᕐᒥᒃ.

ᐊᖑᑎᒃ ᑭᓇᑭᐊᖅ ᓵᑕᐅᓯᒪᔪᖅ ᐱᓂᕐᓗᓯᒪᓂᕐᒥᓄᑦ ᐸᓯᔭᑦᓴᐅᓂᕋᕐᑕᐅᓂᓗ ᐱᓂᕐᓗᓯᒪᔪᓕᓇᕕᓪᒥ ᐃᖅᑲᑐᐃᔨᒍᑦ ᐊᑭᑖᕐᑯᔭᐅᔪᓐᓇᒥᔪᖅ ᐊᕐᓇᖅ ᑭᓇᑭᐊᕐᒥᒃ ᓵᒥᒥᓪᓗ ᓱᒃᑯᔨᐊᕐᑲᕐᓯᒪᓂᕐᒥᓄᑦ, ᑕᒪᓐᓇ ᐅᔭᐅᓂᕐᑲᓲᖅ ᐋᕐᕿᕐᑲᑎᑏᓐᓂᒥᒃ. ■

ᐊᕐᓇᖅ ᑭᓇᑭᐊᖅ ᓵᒥᓗ
ᐱᕐᑯᓴᓕᓇᕐᑲᓇᐊᑐᖕᖏᑑᒃ
ᑐᑦᓯᕋᐅᑎᓕᐅᓕᕆᑎᒃ ᐱᓂᕐᓗᑕᐅᓯᒪᔪᑦ
ᐃᑲᔪᕐᑕᐅᔪᑎᖏᓐᓂᒃ ᑕᑕᕐᓯᒪᕐᓂᒃ.
ᑖᒃᑯᐊ ᑕᑕᕐᓯᒉᑦ ᐃᑲᔪᕆᓐᓇᑐᓪᓗ
ᑕᑕᕐᓯᑕᐅᑎᓪᓗᒥᑦ ᐱᑕᕐᑲᕐᒪᑕ
ᐱᓂᕐᓗᑕᐅᓯᒪᔪᓂᒃ ᐱᒍᑦᔨᕕᐅᔪᓂ.

There is no need for Mrs. Kinakia or Sammy to hire a lawyer to help them fill out the Crime Victims Compensation Act forms. These forms and assistance from a resource person are available at all Crime Victims Assistance Centres.

ᐅᕐᑲᓕᒪᕐᑲᑦᑕᕆᓐᓇᑐᓯ ᓴᐳᒻᒥᔩᑦ ᐊᓪᓚᕕᖓᓄᑦ ᐅᕗᖓ 1-866-778-0770 ᑐᑭᓯᒥᐊᑦᓯᐊᕆᒪᒍᑦᓯ ᐅᕙᓗᓐᓃᑦ ᐱᓂᕐᓗᑕᐅᓯᒪᓂᑦᓯᓄᑦ ᑐᑦᓯᕋᐅᑎᓕᐅᕆᑎᕐᑲᕆᒪᒍᑦᓯ. ᐅᑯᓄᖓᓗ ᖃᓇᑕᐅᔭᐅᑉ ᓴᖅᑭᔪᕐᑎᓯᕕᖓᒍᑦ ᓴᖅᑭᔫᕐᑎᑕᐅᔪᓂᒃ ᑕᑯᒥᐊᕆᓐᓇᓯᓯ:

www.ivac.qc.ca

www.cavac.qc.ca/english/index.html

www.justice.gouv.qc.ca/english/publications/generale/rec-ress-a.htm

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(1) ᑕᑯᒥᐊᕐᓗᒍ ᐱᕐᑯᓴᕐᑎᒍᑦ ᐃᑲᔪᕐᑕᐅᔫᑏᑦ ᐊᓪᓚᑕᐅᓯᒪᔪᑦ " ᐱᓂᕐᓗᑐᕕᓂᓕᓇᕕᐅᖕᖏᑐᑎᒍᑦ ᐃᖅᑲᑐᐃᕕᒃᑰᓂᖅ", *ᒪᑭᕝᕕᒃ ᕿᒥᕐᕈᐊᒪᖏᓐᓂ*, ᐅᑭᐊ 2005-ᒥ ᓴᖅᑭᑕᐅᔪᕕᓂᕐᓂ ᑭᓯᑦᓯᒍᑎᓕᖓᓂ 74, ᒪᑉᐱᕋᖓ 26.

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and assistance from a resource person are available at all Crime Victims Assistance Centres.

The *Crime Victims Compensation Act* only applies where someone has been injured, whether physically or psychologically. It does not apply where only a crime against property is involved (for example the theft of a snowmobile or fraud).

If Mrs. Kinakia or Sammy decides to make a claim in court and sue Mr. Kinakia for less than $7,000, they may go through small claims court. In this case, they cannot be represented by a lawyer. They should not forget to send a formal demand for the compensation directly to Mr. Kinakia before starting legal proceedings in court. (1) If the amount of Mrs. Kinakia or Sammy's court claim is greater than $7,000, they should consult a lawyer and they should verify whether they are eligible for legal aid

If Mr. Kinakia were prosecuted for the offence and found guilty, the criminal court judge could order him to pay Mrs. Kinakia and Sammy a certain amount of money for their damages, called restitution. ■

Please call the Sapumijiit office (CAVAC) at 1-866-778-0770 for further information or to apply for Crime Victims Compensation Benefits. Also visit the following Internet sites:

www.ivac.qc.ca

www.cavac.qc.ca/english/index.html

www.justice.gouv.qc.ca/english/publications/generale/rec-ress-a.htm

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(1) Please see Legal Tip, "Small Claims Court", *Makivik Magazine*, Fall 2005, issue 74, page 26.

Nunavik Bibliography
Bibliographie sur le Nunavik

ᓄᓇᕕᒻᒥᐅᓂᒃ ᐊᓪᓚᖑᕐᑎᓯᒍᑎᐅᓯᒪᔪᑦ ᐊᒥᓱᖕᖑᕈᓪᓚᐊᔪᑦ

ᓄᓇᕕᒻᒥᐅᓂᒃ ᐊᓪᓚᖑᕐᑎᓯᒍᑎᐅᓯᒪᔪᑦ ᐊᑯᓃᕐᑑᓕᖓᓯᒪᓂ ᐱᓇᓱᐊᖅᑎᕇᒍᑎᐅᔪᖅ ᐊᒥᓱᓂᒃ ᐃᓗᓕᖅᑲᓕᕐᒪᑦ ᑯᐯᒃ ᑕᕐᕿᖓᓗᓃᓕᖓᔪᓂᒃ, ᐅᓪᓗᒥᒧᑦ 4300-ᖑᓕᕐᑐᑦ ᐊᓪᓚᑕᐅᓯᒪᔪᑦ ᐊᒥᓱᖕᖑᕈᓪᓚᐊᖕᒥᓐᓇᓯᑎᓪᓗ. ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᑕᐅᔪᖅ ᒪᑭᕝᕕᒃ, ᑲᕙᒪᑐᕐᑯᑎ ᓄᓇᖅᑳᕐᓯᒪᔪᓕᓇᕐᓄᑦ, ᑲᓇᑕᒥ ᐅᑭᐅᕐᑕᑐᒥᐅᑦ ᐃᓕᓐᓂᐊᓂᖓᓂᕐᓗᐊᔪᓂᒃ ᑲᒪᔨᕐᑲᕐᑐᓄᑦ, ᐊᒥᓇᑲᐅᑉ ᑕᕐᕿᖓᓂ ᐃᓕᓐᓂᐊᕕᑯᑎᕐᑲᕐᑐᓄᑦ ᑕᕐᕿᒥ ᐊᒻᒪᓗ ᖃᐅᔨᓴᕐᑎᐅᔪᓄᑦ ᑕᕐᕿᒥ. ᐃᓚᐅᒍᒪᔪᑦ ᑐᓐᖓᓱᑦᑎᑕᐅᑦᓯᐊᑐᑦ.

The Nunavik Bibliography is Growing

The Nunavik Bibliography, a cooperative long-term project to build a comprehensive bibliographic database about northern Quebec, currently lists 4300 records and is growing. This is a joint project of Makivik Corporation, Indian and Northern Affairs Canada, the Canadian Circumpolar Institute, the Arctic Institute of North America and the Centre d'études nordiques. Additional partners are welcome.

www.aina.ucalgary.ca/nunavik

JULIE GRENIER, KRG

ᓄᓇᕕᒻᒥ ᖄᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᑎᖃᕐᓂᒥᒃ ᐱᓇᓱᐊᕈᑏᑦ: ᐊᑦᓱᕈᕐᓱᑎᒃ ᐱᓇᓱᐊᕐᑐᑦ ᖁᕕᐊᓱᒍᒪᓂᕐᒥᓄᑦ

The Nunavik Hockey School Program: Working Hard to Have Fun

ᓄᓇᕕᒻᒥ ᖄᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᑎᖃᕐᓂᒥᒃ ᐱᓇᓱᐊᕈᑏᑦ, ᐱᒋᐊᕐᑎᑕᐅᓂᖃᓚᐅᔪᑦ ᐊᐅᒃᒎᓯ 2006ᒥ, ᐱᕙᓪᓕᐊᑎᑕᐅᓂᖃᓚᖓᒍᑦ ᐆᑦᑐᕋᐅᑎᐅᓗᓂ ᐊᕐᕌᒍᓐᓂ ᒪᕐᕇᓂ ᐱᓇᓱᐊᕐᑕᐅᓗᓂ. ᑖᒃᑯᐊ ᐱᓇᓱᐊᕈᑎᓕᐊᖑᓯᒪᒍᑦ ᑲᑐᑦᔨᖃᑎᒌᒍᑕᐅᑦᓯᑎᒃ ᑲᓇᑕᒥᐅᑦ ᖃᑭᕐᑎᖕᒥᓐᓄᑦ ᐃᓚᐅᖃᑦᑕᓯᒪᔪᒧᑦ ᔫᐃ ᔪᓅᒧᑦ ᐱᓯᒪᔪᒧᑦ Sotracom Ltéedᓐᓂᑦ, ᒪᑭᕝᕕᑯᓐᓄᓗ ᐊᒻᒪᓗ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓐᓄᑦ. ᑖᒃᑯᐊ ᐱᓇᓱᐊᕈᑎᐅᔪᑦ ᐱᑦᔪᑎᖃᕐᑐᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᕿᑐᕐᖓᖏᓐᓂᒃ ᐃᓅᑦᓯᐊᕈᒪᓕᐅᒥᑎᑦᓯᒪᓯᐊᕈᑎᐅᑦᓯᑎᒃ ᐊᕐᖁᑎᒥᓗᒍ ᖄᑭᕐᓂᖅ, ᐊᑐᐃᓐᓇᕈᕐᑎᕈᑎᒥᓗᒥᑦᓗ ᐃᓄᓐᓂᒃ ᖄᑭᕐᓂᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᖃᑦᑕᓯᒪᔭᕐᑐᓂᒃ ᑕᒪᒃᑯᓂᖓ ᐃᓕᓐᓂᐊᑎᑦᓯᔪᑎᓂᒃ ᑲᔪᓯᑎᑦᓯᓗᑎᒃ ᓄᓇᓕᒻᒥᓂ, ᐊᒻᒪᓗ ᖃᓄᐃᖕᖏᓯᐊᕐᓂᓴᒥᒃ ᐃᓗᓯᖃᑦᓯᐊᓗᑎᒃ ᐃᓗᓯᖃᕈᓐᓇᓯᖁᑦᓗᒋᑦ ᓄᓇᕕᒻᒥᐅᓕᒫᑦ.

ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᐊᐅᓚᕈᓚᖓᔪᑦ ᓴᓇᕐᕈᑎᒃ ᐊᖏᖃᑎᒌᒍᑎᐅᑉ ᐋᕐᕿᒋᐊᕐᑕᐅᓂᕆᓚᐅᔭᖕᒥᓐᓂᒃ ᑌᑦᓯᒪᓂ, ᓄᓇᕕᒻᒥ ᑎᒍᔭᐅᒪᕕᑦᓴᒥᒃ ᓇᑉᐯᖏᖔᕐᓯᑎᒃ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᓗ ᒪᑭᕝᕕᑯᓪᓗ ᑮᓇᐅᔭᓂᒃ ᐊᐅᓚᒪᑦᓴᑕᕐᑎᑕᐅᖔᓚᐅᔪᒻᒪᑕ ᐊᕐᑐᑕᐅᒪᔭᕐᑎᓗᒋᑦ "ᐱᓇᓯᔪᑎᐅᓗᑎᒃ ᐱᓂᕐᓗᓂᕐᓂᒃ ᐅᓇᑕᕐᑕᖃᕐᓂᒧᑦ ᐊᒻᒪᓗ ᐊᑑᑎᖕᖏᑑᑎᑦᓯᓇᓯᐊᕐᓂᓄᑦ, ᖁᕝᕙᑎᓇᓗᑎᓪᓗ ᑲᑉᐱᐊᓇᕐᑐᑕᖃᖕᖏᑐᓂᒃ ᐃᓗᓯᖃᑦᓯᐊᑐᓂᓪᓗ ᓄᓇᓕᖃᕐᓂᒥᒃ, ᐱᓇᓱᐊᕈᑎᐅᔪᑦ ᐃᓚᖃᓚᖓᑎᓪᓗᒋᑦ, ᐃᓗᕐᖁᓯᐅᑉ ᑭᓪᓕᐊᔫᕐᓂᓴᓂᒃ ᐱᓇᓱᐊᕈᑎᖃᕐᓂᒥᒃ ᐱᐅᓯᒋᐊᓇᔪᑎᒥᓗᒥᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓅᑦᔪᓯᖏᓐᓂᒃ, ᐃᑲᔪᕐᓯᔪᑎᑦᓴᓇᓗᒥᓪᓗ ᐱᓂᕐᓗᓂᕐᓄᑦ ᐊᑦᑐᑕᐅᒪᔭᓂᒃ ᐊᒻᒪᓗ ᐱᐅᓯᒋᐊᓇᔪᑎᒥᓗᒥᑦ ᐋᕐᕿᓯᐃᓇᓯᐊᕐᓂᒥᒃ ᐱᓂᐊᕐᓂᖃᕆᑕᐅᕙᑦᑐᓂᒃ ᐃᓄᓐᓄᑦ." (1) ᒪᑭᕝᕕᑯᓪᓗ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᓗ ᓂᕆᐊᕐᑕᖃᓚᐅᔪᒍᑦ ᖄᑭᕐᓂᒥᒃ ᑐᖕᖓᕕᖃᕐᓗᑎᒃ ᐱᓇᓱᐊᕈᑎᖃᕐᑐᓴᐅᓂᕐᓂᒃ ᓯᕗᓪᓕᐸᐅᓗᑎᒃ ᐱᓇᓱᐊᕈᑎᐅᓇᓱᐊᕆᔭᕐᑎᓗᒋᑦ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᓗᑎᒃ ᑖᒃᑯᓇᖕᖓᑦ ᑮᓇᐅᔭᖃᕐᑎᓯᔪᑎᑦᓴᑖᖑᔪᓂᑦ ᐊᑐᐃᓐᓇᐅᑎᑕᐅᑦᓯᑎᒃ ᓴᓇᕐᕈᑎᒃ ᐊᖏᖃᑎᒌᒍᑎᐅᑉ ᐋᕐᕿᒋᐊᕐᑕᐅᒍᑎᒋᓯᒪᔭᖕᒥᓐᓄᑦ.

ᑌᒪᓕ ᑖᒃᑯᐊ ᓄᓇᕕᒻᒥᐅᑦ ᐅᕕᒪᕐᑐᖕᒥᓐᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᕐᓄᑦ ᐱᓇᓱᐊᕈᑎᑦᓴᓕᐊᖑᒪᔪᑦ ᑐᖕᖓᕕᖃᒍᓗᐊᕐᓯᑎᒃ ᖁᕕᐊᓇᕐᑐᒥᒃ ᐊᑑᑎᖃᑦᑕᓂᐅᒪᔭᕐᑐᓂᒃ ᐊᒻᒪᓗ ᐱᔭᓐᓇᓂᕐᑖᑎᑦᓯᒪᓕᐊᕈᑎᐅᑦᓯᑎᒃ

The Nunavik Hockey School Program, which started in August 2006, is being developed on an experimental basis over a two-year period. The program is by an association formed between former NHL hockey player Joé Juneau of Sotracom Ltée, Makivik Corporation and the Kativik Regional Government. It is geared towards toward positive living for Inuit children in Nunavik through the sport of hockey, preparing our own Inuit hockey trainers to continue the instruction in the communities, and contributing to healthier living for Nunavimmiut as a whole.

Some will recall the amendment to the provincially funded *Sanarrutik Agreement* whereby, instead of building a jail in Nunavik, KRG and Makivik would administer moneys to be used "towards measures to prevent and combat crime, to promote safe and healthy communities by, among other things, taking culturally appropriate measures to improve the social environment in Nunavik, to provide assistance to crime victims and to improve correctional activities for the Inuit." (1) Makivik and KRG slated the hockey based program as the first measure to be funded from this financial envelope made available by the *Sanarrutik* amendment.

Although this Nunavik youth development program is based on enjoyment and skills training through hockey, it focuses also on the importance of school and crime prevention. The objectives for the program are hopeful and enthusiastic. Thanks in large part to multi-year infrastructure construction projects by Makivik, the Northern Villages in Nunavik each have indoor hockey rinks. This program will provide yet another way for these rinks to be put to good use, as it will assist the Northern Villages to implement structured local hockey activities.

In order to be permitted to continue in the program, students must attend school and keep their marks up. For example, if a student is doing well with their hockey skills but falling behind in class, it might be an indication that they are spending too much time on the rink and not

ᕐᑳᑭᓇᐊᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᒃ

ᕐᑳᑭᕐᓯᑎᐅᓂᑦᓴᒥᒃ, ᐱᒐᓯᐊᕆᑎᐅᒥᕗᑦ ᑐᑭᓯᒪᒍᑎᑦᓴᐅᔨᑎᒃ ᐃᓕᓐᓂᐊᓯᒪᒥᐊᕐᑲᕐᓂᐅᑉ ᐱᓪᓚᓇᐅᓂᖕᒐᓂᒃ ᐊᒻᒪᓗ ᐃᓕᖕᒐᒻᒥᓯᑎᒃ ᐱᓂᕐᓗᓂᕐᒥᒃ ᐊᑑᑎᑎᑦᓯᑌᓕᓂᕐᓄᑦ. ᑖᒃᑯᐊ ᐱᓇᓯᐊᕆᑎᑦᓴᓕᐊᖕᒍᓯᒪᔪᑦ ᑲᔪᓯᑦᓯᐊᕋᔭᕐᓂᖕᒥᑦ ᐱᒐᓯᐊᕆᒪᓂᕐᑲᑦᓯᐊᕆᑕᐅᒐᔭᕐᓂᖕᒥᓪᓗ ᓂᓇᐅᒍᑕᐅᕗᑦ ᓯᕗᓂᓇᔭᐅᑦᓯᑎᓪᓗ. ᓇᑯᕐᒪᑕ ᐱᓗᐊᕐᑎᓗᒥᑦ ᐊᕐᕌᒍᓂᐊᒥᓯᓂ ᒪᑭᕝᕕᐅᑉ ᐃᓯᕐᓇᐅᑎᑦᓴᓂᒃ ᓴᓇᓂᓇᕙᑦᑕᖕᒥᑦ, ᑕᕐᕋᒥᐅᑦ ᓄᓇᓕᖕᒥᑦ ᓄᓇᕕᒻᒥ ᐃᓪᓘᑉ ᐃᓗᐊᓂ ᓯᑯᒥ ᕐᑳᑭᕐᕕᑖᓐᓇᐅᕙᓕᕐᐳᑦ. ᑖᒃᑯᐊ ᐱᓇᓯᐊᕆᑖᖕᒍᔪᑦ ᐱᑕᕐᑲᕐᑎᓯᒍᑕᐅᒥᐊᓪᓚᕐᑲᑦᑕᓚᖕᒐᑕᓇᕗᑦ ᑕᒪᒃᑯᐊ ᓯᑯᒥ ᕐᑳᑭᕐᕕᓴᓕᐊᖕᒍᓯᒪᔪᑦ ᐊᑐᕐᑕᐅᒥᐊᓪᓛᓂᑦᓴᖕᒥᓐᓂᒃ, ᐃᑲᔪᕐᓯᕐᑲᑦᑕᓛᓕᕐᒥᒪᒥᒃ ᑕᕐᕋᒥ ᓄᓇᑖᑦ ᑲᔪᓯᑎᑦᓯᒍᑎᕐᑲᕐᓂᖕᒥᓐᓂᒃ ᕐᑳᑭᕐᓂᓂᒃ ᐃᓂᓪᓚᑕᐅᒪᑦᓯᐊᑐᓂᒃ ᐱᓂᐊᕐᓂᕐᑲᕐᓂᐅᕙᓐᓂᐊᓕᕐᒥᔪᓂᒃ.

ᕐᑳᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᔪᑦ ᐃᓕᓐᓂᐊᑕᒥᓂᒃ ᑲᔪᓯᑦᓯᐊᕆᒪᒍᑎᒃ, ᐃᓕᓐᓂᐊᕕᑐᐃᓐᓇᒥ ᐃᓕᓐᓂᐊᑎᐅᒥᐊᕐᑲᕐᑐᑦ ᐃᓕᓐᓂᐊᑕᒥᓂᓪᓗ ᐱᒐᓯᐊᕐᑕᕐᑲᑦᓯᐊᓗᑎᒃ. ᐅᑦᑑᑎᒥᓗᒍ, ᐃᓕᓐᓂᐊᑎ ᕐᑳᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑕᒥᓂᒃ ᐱᑦᓯᐊᑕᕐᑲᕐᓗᓂ ᑭᓯᐊᓂ ᐃᓕᓐᓂᐊᕕᒻᒥ ᐃᓕᓐᓂᐊᑕᒥᓂᒃ ᑭᖕᒍᕝᕙᕐᐸᑕᐊᓂᕐᑲᕐᓗᓂ, ᑐᑭᓯᒪᔭᐅᑐᐃᓐᓇᓇᐊᕐᑲᕋᔭᕐᐳᕐᒃ ᕐᑳᑭᕐᓂᒥᒃ ᐱᒐᓯᐊᕐᑕᕐᑲᕐᓂᓴᐅᓗᐊᓕᓇᐊᖕᒐ ᐃᓕᓐᓂᐊᕕᒻᒥ ᐃᓕᓐᓂᐊᒐᕐᒥᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐊᑐᐊᒐᕐᑲᐅᑎᒥ ᐊᑐᐊᒐᓕᓇᒥᐊᓕᒻᒥᓂᒃ ᑲᒪᖕᖕᒥᓗᐊᓕᕐᓯᓂ. ᑐᑭᕐᑲᕐᑎᑕᐅᑐᐃᓐᓇᓇᐊᕐᑲᕐᒥᓯᓂᓗ ᑌᒣᓕᕐᑐᑦ ᐃᓕᓐᓂᐊᑏᑦ ᕐᑳᑭᕐᓂᒥᒃ ᐱᒐᓯᐊᕐᑕᕐᑲᕆᒪᓗᐊᓕᓇᐊᖕᒥᑦ ᐃᓕᓐᓂᐊᕕᒻᒥ ᐃᓕᓐᓂᐊᓇᐊᓕᒻᒥᓂᒃ ᐃᓯᒫᓗᐊᒍᓐᓃᓂᕐᑲᓯᒪᓚᕐᑭᓚᕐᓯᑎᒃ. ᑖᒃᑯᐊᓕ ᐱᒐᓯᐊᕆᑎᐅᕗᑦ ᑕᒪᕐᒥᒃ ᐃᓄᐃᑦ ᐅᕕᒪᕐᑐᕐᒥᑦ ᑲᔪᖕᒥᓯᑦᑕᐅᒍᑎᕐᑲᕋᔭᕐᑎᓗᒥᑦ ᐱᒐᓯᐊᕆᒪᓂᕐᑲᕐᓂᕐᑲᕐᑐᓯᐅᓂᕐᒥᑦ ᐱᖕᖕᒍᐊᕆᓯᕐᓈᓕᕐᒐᔪᓂᓪᓗ ᐃᓕᓐᓂᐊᓯᒪᒥᐊᕐᑲᕐᓂᓈᓕᕐᒐᔪᓂᓪᓗ.

ᕐᑳᑭᓇᐊᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓯᐊᕐᓃᑦ, ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᐅᑦᓯᑎᒃ ᔫᐃ ᔪᓅᒍᑦ, ᐊᑑᑎᔭᐅᓂᕐᑲᕐᑲᑦᑕᐳᑦ ᓄᓇᓕᖕᓂ ᐃᓚᐅᕕᐅᕐᑲᑦᑕᓯᑎᒃ ᓄᓇᓕᖕᓂ ᕐᑳᑭᓇᐊᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᔨᓄᑦ ᑖᒃᑯᐊ ᐃᓚᐅᕐᑲᑦᑕᑐᑦ ᐱᓇᓯᐊᕆᑕᐅᓚᕐᑐᓂᒃ ᐊᖕᒍᒪᑦᓯᓯᐊᕆᓇᕐᑯᓪᓗᒥᑦ ᑐᑭᓯᒪᑦᓯᐊᓗᑎᓪᓗ ᓄᓇᓕᒻᒥᓂ ᐅᕕᒪᕐᑐᐃᑦ ᕐᑳᑭᕐᓃᑦ ᕐᑲᓄᐃᓘᕐᑕᐅᓯᑎᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᕐᑲᕐᒪᖕᒫᑕ. ᑕᒪᒃᑯᐊ ᐊᑕᐅᓯᐅᓈᕐᑎᓯᑎᓪᓗᓃᑦ ᒪᕐᑮᓯᑎᓪᓗᓂᑦ ᐱᒋᐅᕐᓴᑎᑦᓯᔩᑦ ᑖᒃᑯᓇᖕᒪ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᓄᑦ ᐃᓚᐅᕐᑲᑦᑕᑐᐊᕆᑎᒃ ᐱᒍᓇᓯᓚᕐᑭᒪᔭᕐᑎᓗᒥᑦ ᐱᒍᓇᐅᑎᑕᕐᑎᓯᒍᑎᐅᓰᓂᒃ ᑯᐯᒃᒥᐅᑦ ᕐᑳᑭᕐᓂᒧᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᕝᕕᖕᒪᓐᓂᑦ. ᑌᒣᓚᐅᕐᓗᑎᒃ ᓄᓇᑖᑦ, ᐱᒍᓇᓂᕐᑲᕐᓯᐊᑐᓂᒃ ᕐᑳᑭᕐᓂᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᒍᑎᕐᑲᕐᓇᑐᓂᒃ ᐱᑕᕐᑲᓛᓕᕐᑐᑦ ᑲᔪᓯᑎᑦᓯᒍᑎᕐᑲᕐᓇᓯᐊᓛᕐᑐᓂᒃ ᑖᒃᑯᓂᖕᒪ ᐱᓇᓯᐊᕆᑎᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᔩᕕᓂᖕᒪᑦ, ᔫᐃ ᔪᓅ ᓄᓇᓕᖕᒥᓐᓂᑦ ᐊᐅᓪᓚᓯᒪᓕᕋᓗᐊᕐᐸᑦ. ᑌᒪᓕ ᐱᒋᐅᕐᓴᑎᑦᓯᔩᑦᓴᑖᖕᒍᔪᕕᓃᑦ ᐱᒍᓇᓂᐅᒥᐊᕐᑲᕐᓂᕋᕐᑕᐅᔪᓂᒃ ᑯᐯᒃᒥ ᕐᑳᑭᕐᓂᒧᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᒃᑯᓄᑦ ᑲᔪᓯᑎᑦᓯᓯᐊᕐᑯᓪᓗᒥᑦ, ᐊᓪᓚᒥᐊᕐᑲᕐᑲᑦᑕᓛᕐᐳᑦ ᓄᓇᓕᒻᒥᓂ ᐱᒐᓯᐊᕐᓂᕐᑲᕐᓂᒥᓂᒃ ᐱᓂᐊᕐᓂᓇᕐᑲᑦᑕᑕᒥᓂᓪᓗ. ᓄᑖᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᒍᑎᒥᒥᐊᓪᓚᒥᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᑦᓴᒥᓂᓪᓗ ᐊᑯᓗᑦᑐᒥᒃ ᑎᑭᑎᑦᓯᕕᐅᖕᒥᓇᕐᑲᑦᑕᓛᕐᑐᑦ.

ᑖᒃᑯᐊ ᐱᓇᓯᒍᑎᑦᓴᓕᐊᖕᒍᓯᒪᔪᑦ ᓴᓇᔭᐅᓯᒪᕗᑦ ᕐᑳᑭᑎᓃᓚᖕᒪᓂᐊᕐᑎᓗᒥᑦ ᐅᑭᐅᓕᓐᓄᑦ, ᑕᓪᓕᒪᓂᑦ ᕐᑯᓕᓐᓗ ᐱᖕᒐᓲᔪᕐᑐᓗᓄᑦ (16ᓄᑦ). ᓂᓇᐅᒍᑕᐅᑦᓯᑎᓪᓗ ᐃᓕᓐᓂᐊᓇᐊᓕᒻᒥᓂᒃ ᐱᑦᓯᐊᓯᑎᓪᓗ ᕐᑳᑭᕐᓯᑎᐅᓂᓗᐊᖕᖕᒍᐊᖕᒥᑦ ᐊᓯᓄᑦ ᕐᑳᑭᕐᓂᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᕕᐅᑦᓯᑎᒃ ᐳᕐᑐᓂᕐᓴᒥᐊᓪᓚᓄᑦ ᐃᓚᐅᒍᓇᓯᓚᕐᑭᓈᕐᑎᓗᒥᑦ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑐᑦᓴᐅᓂᕐᓴᕐᑕᓚᕐᑭᒍᓇᓯᑎᒃ ᐱᖕᖕᒍᐊᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᑎᐅᓂᕐᒥᒃ ᕐᑲᓪᓗᓈᑦ ᓄᓇᖕᒥᓐᓂ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᓐᓂ. ᕐᑳᑭᕐᑎᐅᓂᕐᒥᒃ ᐱᒋᐅᕐᓴᔭᐅᓂᕐᒥᓂ, ᑕᒪᒃᑯᐊ ᐃᓄᑐᐃᓐᓂᑦ ᐅᕕᒪᕐᑐᕐᑯᑎᖕᒥᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᕐᑲᓰᖕᒍᒥᕗᑦ ᐃᓄᑦᓯᐊᖕᒍᒥᐊᕐᑲᕐᓂᒥᒃ ᐃᓚᕐᑲᕐᑐᓂᒃ ᒪᑯᓂᖕᒪ ᐱᖕᖕᒍᐊᕐᑲᑎᐅᑦᓯᐊᕆᓐᓇᓂᕐᒥᒃ, ᐃᓄᕐᕐᑭᑑᓂᕐᒥᒃ, ᐱᓂᕐᓗᑌᓕᒪᑦᔪᑎᓂᒃ, ᐃᓚᑦᔪᒍᓯᒍᓐᓇᓂᕐᒥᒃ, ᓴᐱᕐᑌᑑᔪᑦᓴᐅᓂᕐᒥᒃ ᐊᒻᒪᓗ ᐃᓅᒥᐊᒥᒃ ᐅᐱᒍᓯᒥᐊᕐᑲᕐᓂᒥᒃ, ᐱᒍᓐᓇᕋᓲᖕᖕᒥᑕᒥᓐᓂᒃ ᐃᓚᐅᕐᑲᑕᐅᕐᑲᑦᑕᑐᐊᕆᑎᒃ ᐱᕐᑯᔭᓂᒃ ᓯᕐᑯᑦᑎᓇᓂᓕᓐᓂᒃ ᐱᓂᐊᕐᓂᕐᑲᓕᕐᑐᓄᑦ. ᑕᑯᔪᓐᓇᓯᒥᐊᕐᑲᕋᓗᐊᕋᑦᑕ, ᐊᒥᔩᓂᕐᓴᐅᓗᑎᒃ ᐃᓄᐃᑦ ᐅᕕᒪᕐᑐᕐᒥᑦ ᐃᓚᐅᕕᕐᑲᕐᑲᑦᑕᑎᓪᓗᒥᑦ ᓄᓇᓕᒻᒥ ᐱᓇᓯᐊᕐᓗᑎᒃ ᐊᑭᓕᕐᑐᑕᐅᓪᓗᑯᐊᐱᖕᖕᒥᑐᓄᑦ, ᐃᑲᔪᕐᓂᕐᒃ ᐊᑭᓕᕐᑐᑕᐅᓪᓗᑯᐊᐱᒍᑎᒥᓇᒍ ᑭᖕᒍᓂᕐᑲᕐᒪᑦ ᓇᒻᒥᓂᕐᒃ ᐱᔪᓇᒪᐅᑎᕐᑲᕆᓐᓇᓂᕐᒥᒃ ᑕᒪᓐᓇᓗ ᐃᒻᒥᓂᒃ ᐱᔪᓇᒍᑎᕐᑲᕆᓐᓇᓂᕐᒃ ᐊᑭᕐᑲᓇᐊᓪᓚᕕᕐᑲᕋᓂ.

CHARLIE W. ALAKU

ᓵᓕ ᐊᓚᑯ, ᓄᑲᕐᓯᕐᒃ ᑲᖕᒋᕐᓱᔪᐊᕐᒥᐅᕐᒃ ᐁᑉᐸᕐᑲᕐᓯᓂ ᔫᐃ ᔪᓅᒥᒃ.
Charlie Alaku Jr. of Kangiqsujuaq with Joé Juneau.

enough time in the classroom or the library. Or it could also mean the student is overly interested in hockey but not keen at all about his or her education. The aim is for a balance whereby young Inuit are encouraged to pursue sports and scholastic acomplishments.

Hockey instruction sessions, led by Joé Juneau, are taking place in each community with hockey trainers from each community attending them in order to stay abreast of the program and what is scheduled to teach their local young hockey players. These one or two trainers who participate in the project from each community will eventually qualify according to the criteria of the Quebec Hockey Federation. In effect, the communities will have skilled expert hockey trainers who will obviously be able to carry on with the program in the absence of their mentor, Joé Juneau. To ensure the trainers meet the standards of the Quebec Hockey Federation, they must keep a log of their community's progress and activities. New drill exercises and instructive content is added to their schedule on a regular basis.

The program is designed for hockey players of various age groups, between five and 16 years old. It is foreseen that particularly skilled hockey players will be recommended for advance training in other leagues and that skilled players with an excellent school record will be recommended for sports studies programs in the South. During their hockey training, these young Inuit are also taught positive values such as good sportsmanship, kindness, safety, compassion, courage, and the celebration of life, which are impossible to achieve while participating in or encouraging activities that are against the law. For one thing, we should see more young Inuit involved in community volunteer work, as the gratification that one can feel from these kinds of actions is priceless.

To do well in hockey or to have a sharp mind for schoolwork, it is necessary to eat healthy foods and get the right amount of rest. Down with junk food and staying up too late at night when there is school the next day. Up with good nutrition, physical fitness, and getting to school on time.

Considering the amendment to the *Sanarrutik Agreement*, we won't see a jail in Nunavik. But then who wants to waste their life in a boring jail when that precious time can be spent having fun and helping

ᖄᑭᓇᐊᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᒃ

ᖄᑭᕐᓯᑎᐅᑦᓯᐊᕈᒪᒍᕕᑦ ᐅᐸᓘᓐᓃᑦ ᐃᓕᓐᓂᐊᕕᒻᒥ ᐃᓯᒪᒐᓯᐊᕐᓯᑎᐅᕙᒍᕕᑦ, ᓂᕿᑦᓯᐊᓂᒃ ᓂᖕᖃᑦᑕᖕᐊᖃᕐᐳᑎᑦ ᑎᒥᓐᓄᑦ ᓈᒻᒪᓯᐊᕐᑐᒥᒃ ᑕᕐᖁᕐᓯᓯᒪᓂᖃᖕᐊᖃᕐᓯᑎᑦ. ᐊᑏᒥᓈ ᓂᕿᑦᓯᐊᖑᖖᒥᑐᓂᒃ ᓂᓇᑦᓴᑐᐃᓐᓇᖃᑦᑕᕆᓐᓂᓕᑦ ᐅᓐᓄᐊᒥᑦ ᐱᓖᑰᖃᑦᑕᕆᓐᓂᓗᑎᒃ ᖃᐅᖕᒪᓂ ᐃᓕᓐᓂᐊᓇᐊᖃᓘᑐᐊᕈᑎᒃ. ᐊᑏ ᓂᕿᑦᓯᐊᓂᒃ ᓂᓇᔭᖃᖕᒦᖃᑦᑕᓗᕐᓕᑦ, ᐃᖁᑦᑐᓯᐊᖑᓄᑎᓄᑦ, ᐃᓕᓐᓂᐊᕕᒻᒧᑦ ᑭᖑᕙᑲᑕᓐᓂᕆᓐᓄᑎᒃ.

ᐃᓯᒪᒥᓗᒃ ᓴᓇᕐᕿᑎᒃ ᐊᖏᖃᑎᒌᒍᑎᐅᑉ ᐋᕿᒥᐊᕐᑕᐅᓯᒪᓂᖕᒪ, ᑕᑯᑦᓚᓛᑦᔭᖕᒥᓪᓚᒍᑦ ᓄᓇᕕᒻᒥ ᑎᒍᔭᐅᒪᕕᒻᒥᒃ. ᑕᒪᓐᓇᐅᓚᓗᐊᕐᑎᓗᒍ ᑭᓇᓖ ᑕᒪ ᐃᓅᓯᕐᒥᓂᒃ ᑎᒍᔭᐅᒪᕕᒻᒥ ᐊᓯᕐᕿᑐᐃᓐᓇᕈᒪᒪᔭᕐᐸ ᐱᕕᑦᓴᑐᐊᖅ ᐊᔾᔨᑎᕕᑦᓴᐅᓕᕐᑎᓗᒍ ᖁᕕᐊᓇᕐᑐᒥᒃ ᐃᓚᒥᔭᓂᓪᓗ ᐃᓄᖕᑲᑎᒥᔭᓂᓪᓗ ᐃᑲᔪᕐᓂᖕᖃᕐᓗᓂ? ᖄᑭᕐᓂᒥᓪᓗ ᐱᒋᐅᕐᓴᑎᑦᓯᔨᐅᓂᖅ ᐊᓕᐊᓇᕈᓇᐅᓂᕐᓴᒪᓇᐊᓘᑦᓯᓂ ᑎᒍᔭᐅᒪᔪᓂᒃ ᑲᒪᔨᐅᓂᕐᒥᑦ.

ᐃᓯᒪᒋᔭᖕᒥᑦ ᐃᓕᖕᒪᔪᑦ ᐱᓇᓱᐊᕈᑎᓄᑦ

ᒪᑭᕝᕕᒃ ᕿᒥᕐᕈᐊᖕᒥᑦ ᔫᐃ ᔫᓃᒥᒃ ᐅᐯᓗᐅᔪᕗᑦ ᕿᑎᖖᔫᑉᓱᑯᕕᐊᓯᕕᐅᑉ ᓯᕗᓂᐊᐱᑐᐃᓐᓇᖕᒪᓂ ᐊᐱᕆᑦᓯᐊᕐᑐᓯᒍ ᖃᓄᐃᓕᖅᒪᖔᑕ ᓄᓇᕕᒻᒥ ᖄᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕈᑎᓕᐊᖑᒪᔪᑦ.

ᒪᑭᕝᕕᒃ ᕿᒥᕐᕈᐊᖕᒥᑦ: ᓯᒪᐹᑦ ᐱᒐᓱᐊᕈᑎᖃᕈᒪᓯᓐᓂᕿᑦ ᖄᑭᕐᓂᒥᒃ ᐃᓅᓯᖃᑦᓯᐊᕈᓯᐊᕐᓂᒥᓪᓗ ᓄᓇᕕᒻᒥ ᖁᕝᕙᑎᓇᓂᕐᒥᒃ?

ᔫᐃ ᔫᓃ: ᐊᕿᓂ ᑲᖕᒋᕐᓱᐊᓗᒃᔪᐊᒧᑦ ᐃᓐᓂᐊᓯᒪᑦᓯᖕᒪ ᑕᒪᑐᒥᖕᒪ ᐱᔪᑦᓴᐅᔫᕐᓂᑖᓚᐅᔪᒐ. ᐁᓇᓕ ᐱᕆᐊᕐᑲᒥᐅᑎᓪᓗᒍ ᑲᖕᒋᕐᓱᐊᓗᒃᔪᐊᒦᓚᐅᔪᒪᒪ ᑕᑯᖃᑦᑕᓕᓚᐅᔪᖕᒪ ᐅᕕᒪᕐᑐᐃᑦ ᓯᑯᒥ ᖄᑭᕐᕕᓴᖃᕐᑎᓇᒥᑦ ᑮᑕ ᓯᐊᕐᓇᔭᕐᕕᖕᒪᑦ ᑲᒪᒋᖃᖕᖕᒥᓂᑯᖕᒪᓗᑦ. ᐃᓯᒪᖃᓯᑦᓴᐅᑎᒥᓚᐅᔪᖕᒪ ᖃᓄᐃᓘᕐᓗᖕᒪ ᑖᒃᑯᓂᖕᒪ ᐅᕕᒪᕐᑐᓂᒃ ᐃᑲᔪᕐᓯᔪᓐᓇᒪᖖᒫᕐᒪ ᐊᕐᖁᑎᖃᕐᓗᖕᒪ ᐃᓂᑦᓚᖕᒪᑦᓯᐊᑐᓂᒃ ᖄᑭᑎᓕᐅᕐᑐᓴᐅᒥᐊᒥᒃ ᑲᖕᒋᕐᓱᐊᓗᒃᔪᐊᒥᐅᓂᑦᑐ ᖄᑭᕐᕕᒥᒃ

JULIE GRENIER, KRG X 2

ᐊᑎᓕᐅᕆᓯᕐᒥᓂᒃ ᐊᑎᓕᐅᕆᑦᓯᕋᓕᑦᑐᖅ ᐅᕕᒪᕐᑐᓂᒃ ᖄᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑐᓂᒃ.
Signing autographs for the young hockey students.

out your friends and family? And working as a hockey trainer seems far more interesting than guarding prisoners.

Thoughts on the program

Makivik Magazine approached Joé Juneau shortly before the Christmas holidays to ask him how it was going with the Nunavik Hockey School Program.

Makivik Magazine: How did you become interested in promoting hockey and positive living in Nunavik?

Joé Juneau: I became interested when I came up to visit in Kangiqsualujjuaq last year. It was in early April and I found out that the kids had no access to the ice in the arena because no one took care of the facilities. I started thinking right away about how I could help to provide the kids with some kind of organized hockey and get people to maintain the facilities better so the kids could use it more often.

Makivik Magazine: In your experience up here so far, how have you enjoyed your visits to northern Quebec?

ᐋᑕᒻ ᐲ ᒍᐃᒡᑯᑦ ᖄᑭᕐᑎᕐᑯᑎᖕᒥᑦ ᑲᖕᒋᕐᓱᔪᐊᒥ.
The Atom Pee Wee group in Kangiqsujuaq.

ᑲᒪᑦᓯᐊᕈᓐᓇᓯᑎᑦᓯᓇᓱᐊᕐᓗᖓ ᕿᑐᕐᖓᖏᑦ ᓯᐊᕐᓇᔭᕐᕕᒥᒃ ᐊᑐᕐᓂᓴᐅᖃᑦᑕᕋᔭᖁᓪᓗᒥᑦ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᑕᒪᐅᖕᒑᓕ ᑕᕐᕋᒧᑦ ᑎᑭᑉᐸᓕᕐᓯᑎᑦ, ᖃᓄᓪᓗᐊᖅ ᖁᕕᐊᓇᕐᐸᐸᑦ ᑯᐯᒃ ᑕᕐᕋᖓᓄᑦ ᓂᐅᕿᓂᓇᓰᑎᑦ?

ᔫᐃ ᔪᓅ: ᑕᕐᕋᓕᐊᓇᐊᑕᒫᑦ ᐅᓪᓗᒥᒧᑦ ᑎᑭᑦᓯᒍ ᖁᕕᐊᓇᓰᖅ. ᐃᓄᓐᓂᒃ ᑲᑎᓯᒥᐊᒥᒃ ᐊᓕᐊᒥᔭᖃᕋᒪ, ᐃᓗᕐᖁᓯᖏᓐᓂᒃ ᐃᓕᑦᓯᕙᓪᓕᐊᓯᖓ ᑐᓵᕐᓯᒥᓪᓗ ᐅᓂᒃᑲᐅᓯᑦᓴᖏᑦ. ᐅᕕᒪᕐᑐᓂᒃ ᐱᓇᓯᐊᖃᑎᖃᓇᐊᒥᒃ ᐊᖏᔪᒥᒃ ᐅᕙᓐᓄᑦ ᖁᕕᐊᓇᕐᐸᑐᖅ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᓯᓇᓪᓚᓇᓪᒦᒃ ᓄᓇᕕᓕᐊᕐᓯᒪᓕᑐᐊᕋᕕᑦ ᐊᓕᐊᒥᓂᕐᐹᓕᓇᖃᓰᖑᕕᑦ?

ᔫᐃ ᔪᓅ: ᐊᓕᐊᒥᓂᕐᐹᓕᓇᒥᓰᓇᕐᖂᕋᒃᑭᑦ ᐅᕕᒪᕐᑐᐃᑦ ᐃᓅᓯᓐᓂᓴᐅᔪᓪᓗ ᖁᖓᐅᒪᕐᓯᑎᒃ ᐊᓕᐊᓯᐊᑦᓯᑎᓪᓗᓃᑦ ᓯᐊᕐᓇᔭᐅᓯᔭᕐᑎᓗᒥᑦ ᑕᑯᓐᓇᓇᐊᖏᑦ. ᐃᓯᒪᓚᕿᓰᖑᒪᒪ ᐊᓕᐊᓇᕐᑐᒥᒃ ᐱᕕᖃᕐᑎᓚᕿᒥᐊᖏᑦ. ᖁᖓᑦᑎᑕᐅᒍᑎᒥᓰᓇᒻᒥᔭᕋ!

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᓯᓪᓕᑕᐅᕙ ᖃᖓᑦᑕᔫᒥᒃ ᓴᓇᓚᐅᕐᓯᒪᓂᕋᕐᑕᐅᓃᑦ? ᖃᓄᕐᓖ ᐃᓕᓐᓂᐊᓯᒪᕕᑦ?

ᔫᐃ ᔪᓅ: ᐊ ᐊᑖᑕᒪᓂᒃ 1995ᖑᑎᓪᓗᒍ ᐱᓇᓯᖃᑎᖃᓚᐅᕐᓯᒪᔪᖓ. ᖃᖓᑦᑕᔫᓕᐅᓚᐅᕐᓯᒪᔪᒍᒃ ᒪᕐᕉᓄᑦ ᐃᑭᒪᕕᐅᒍᓐᓇᑐᒥᒃ. 1991ᖑᑎᓪᓗᒍ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᒥ ᐃᓕᓐᓂᐊᑕᒃᑲᓂᒃ ᐱᔭᕇᓚᐅᕐᓯᒪᒐᒪ ᖃᖓᑦᑕᔫᑦ ᓴᓇᒻᒪᒥᒐᓴᕐᑕᖏᓐᓂᒃ ᓴᓇᒍᓐᓇᐅᑎᑕᕐᓯᖓ.

BOB MESHER

ᐱᑕ ᐋᑕᒥᓗ, ᕗᕋᖕᑭ ᑯᐊᑕᓗ, ᓵᒥ ᖁᖏᐊᕐᓗ ᐊᒻᒪᓗ ᔫᐃ ᔪᓅ.
Pita Aatami, Frankie Gordon, Sammy Koneak, and Joé Juneau.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᖃᓄᕐᓖ ᑖᒃᑯᐊ ᐱᒋᐅᕐᓴᑎᑦᓯᒍᑎᓕᐊᖑᒪᔪᑦ ᓄᓇᕕᒻᒥ ᖄᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᐅᑦᓯᑎᒃ ᖄᑭᕐᓂᒥᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᕕᕕᓂᕐᐱᑦ ᓴᓂᐊᓂ ᐱᐹᑦ?

ᔫᐃ ᔪᓅ: ᑖᒃᑯᐊ ᐃᓕᓐᓂᐊᑎᑕᒃᑲ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᒥᖃᑦᑕᓯᒪᔭᕐᒪ ᐊᑦᔨᒍᐊᑦᓯᐊᓇᒐᓯᑦᑕᖏᓐᓂᒃ ᐃᓕᓴᕐᐸᑕᒃᑲ ᑌᒫᓪᓗᐊᖅ ᐃᓅᓯᓐᓂᖃᕐᓯᖓ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᒥᓯᒪᔭᒃᑲ ᐃᓕᓴᒍᑎᒥᑦᓯᒥᑦ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᓯᓇᒥᓪᓖ ᑕᒪ ᐱᑦᔪᑎᖃᕐᓯᑎᒃ ᐃᓕᓐᓂᐊᕕᑐᐃᓐᓇᒥ ᐃᓕᓐᓂᐊᓯᒪᒥᐊᖃᕐᓂᖏᑦ ᐱᓪᓚᓇᐅᓂᖃᕐᐸᑦ ᐊᒻᒪᓗ ᓯᓇᒥᒃ ᐱᑦᔪᑎᖃᕐᐸᑦ ᖄᑭᕐᓂᒥᒃ ᐱᓕᓂᖕᖑᓴᓇᐊᖃᕐᓂᖏᑦ?

ᔫᐃ ᔪᓅ: ᑕᒪᓐᓇᓕ ᐅᑉᐱᓇᓴᕋ. ᐃᓚᒥᓂᒃ ᓯᕗᓪᓕᐅᕗᒥᐊᖃᕐᓂᖅ, ᐃᓕᓐᓂᐊᓇᐊᓕᒻᒥᓂᒃ ᑐᖓᓕᖃᕐᑎᑐᒥᑦ, ᐊᒻᒪᓗ ᐱᖕᖑᐊᓃᓪᓗ ᓯᒪᓕᖕᖑᐊᓃᓪᓗ ᑭᖑᓪᓕᐅᑎᒻᒥᑐᒥᑦ. ᐃᓕᓐᓂᐊᕕᓪᓗ ᖄᑭᓇᐅᕐᓴᓂᕐᓗ ᐃᓅᓯᕐᒪ ᐃᓚᓪᓚᓇᒥᓯᒪᒻᒪᒥᒃ ᖄᕐᑭᑎᐊᓗᓐᓄᑦ ᐃᓚᐅᓯᖕᖏᓂᓕᒫᕋᓂ. ᐅᕐᐱᕈᓯᒍᑎᖃᕐᑐᖓᓕ ᐃᓕᓐᓂᐊᕈᑎᒥᑦᓯᒥᑦ ᐱᐅᓂᕐᐸᐅᒥᐊᖏᑦ ᐊᑐᐃᓐᓇᕈᕐᑎᕈᑎᒥᒥᐊᖏᓪᓗ ᐃᓄᒻᒪᓇᐅᑖᕐᓂᒧᑦ. ᐊᑕᐅᑦᓯᑯᑦ ᐊᑐᕈᓐᓇᓂᖅ ᐃᓯᒪᐅᓪᓗ ᑎᒥᐅᓪᓗ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᖏᓐᓂᒃ ᐱᒻᒪᓇᐅᒻᒪᑦ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: : ᓇᓪᓕᐊᓃᒃ ᐅᕕᒪᕐᑐᓄᑦ ᐃᓕᑕᐅᒥᐊᓕᒻᒥᒃ ᐱᒻᒪᓇᐅᓂᕐᐸᐅᑎᑦᓯᕕᑦ?

ᔫᐃ ᔪᓅ: ᐅᓪᓗᐃᑦ ᐃᓚᖓᓐᓂ ᐅᖃᐅᑎᔭᐅᓚᐅᕐᓯᒪᔪᖓ ᐳᐃᒍᕐᓂᐊᕈᓐᓄᑕᕋᓂᒃ. ᑯᐊᑕ ᑕᐅᓂᒧᑦ ᓂᑦᔭᑐᑦᑕᑎᒧᑦ Tragically Hipᑯᓐᓂ ᐅᖃᐅᑎᔭᐅᑦᓯᖓ.

Joé Juneau: I really enjoyed every single one of my trips up North so far. I love meeting the people, learning their culture and hearing their stories. Working with the kids has been a lot of fun for me.

Makivik Magazine: What is the thing that you like most of all about coming to Nunavik?

Joé Juneau: I think what I like the most is to see the smiles in the kids' faces when they're skating around and having fun. It makes me feel like I'm doing something good for them. It makes me smile too!

Makivik Magazine: Is it true that you'd built an airplane? What is your educational background?

Joé Juneau: Yes I did work with my dad on a project back in 1995. We built a two-seater plane together. I graduated from university with an Aeronautical Engineering degree back in 1991.

Makivik Magazine: How does the training that the kids are getting from the Nunavik Hockey School Program compare with your own hockey training?

Joé Juneau: I try to give the kids the same exact instructions that I was getting when I was at their age. The drills we are doing on the ice are the same ones I was doing when I was younger.

Makivik Magazine: Why is it important for the kids to strive in their academics as well as to work on their hockey skills?

Joé Juneau: This is what I believe in. I think that family should come first, school and education second, and sports and activities third. School and hockey was always part of my life until I started to play professionally in the NHL. I believe it's the best way to learn and to get ready for the adult's life. Combining intellectual and physical education is very important.

Makivik Magazine: What is the most important message you try to instill in the kids?

Joé Juneau: One day, someone told me something I'll never forget. It was Gordon Downie of the Tragically Hip. We were talking about how things are not fun in life at time. His answer to me was, "Fun is hard work." It's one of the smartest and simplest things I have heard to this day and it is so true! When you put a real effort into something, you usually get good result, and fun comes with it. This is what I am trying to promote with this program.

Makivik Magazine: What would you say to the parents and adults of the community regarding the good welfare of our younger generation?

Joé Juneau: I am a father of two young children myself. Our kids are by far the best things we have in this world. They represent us, and our future too. We absolutely have to give them what they need so they can grow up being the best they can be. The challenge we face in the world today is absolutely gigantic. The last few generations of people in this crazy industrial era have caused many problems that we now have to fix in a hurry. If our kids are not ready for that, we will run into much bigger problems sooner than later. Environmental and cultural reasons should become first to economical at this point or else we'll end up losing everything eventually. Industries have no hearts and people representing them are most of the time there for money reasons only. Our kids have to learn that money is not what they need first! ■

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(1) Kativik Regional Government Resolution No. 2006-24: *Concerning the Nunavik Youth Development Program and a contract with Sotracom Ltée to implement an Ice Hockey Program for Nunavik.*

ᐅᖄᒍᑎᖃᓗᑳᑦᓯᓄᒃ ᐃᓅᓯᖅ ᖁᕕᐊᓇᕐᑐᖃᑦᓴᓇᕈᓐᓇᕐᒥᒥᐊᕐᓚ. ᐅᕙᓐᓂᒃ ᑭᐅᓚᐅᕐᓯᒪᔪᖅ ᐃᓛᒃ "ᖁᕕᐊᓇᕐᑐᒥᒃ ᐃᓅᔪᒪᒍᑦᑕ ᐱᒐᓱᐊᕐᓗᒍ ᐊᑦᓯᕈᕐᓗᓂ ᑭᓯᐊᓂᐅᕗᖅ." "ᑖᒃᑯᐊ ᐅᖄᑕᕐᒥᑦ ᓯᓚᑐᓂᑦᑕᒻᒪᓇᑦᓯᑎᒃ ᐱᔪᓇᐊᖑᕐᒍᒪᑎᓪᓗ ᐅᖄᓚᐅᕐᓯᒪᔭᕐᒥᑦ" ᐅᓪᓗᒥᒍᓪᓗ ᐊᓯᐊᓄᑦ ᑌᓛᒃ ᓯᓚᑐᓂᓕᓐᓂᒃ ᐅᖃᐅᑎᔭᐅᒍᑎᖃᓚᐅᕐᓯᒪᕐᕐᒥᓚᕐᓚ ᓱᓕᑦᓯᑎᓪᓗ! ᓱᓇᑐᐃᓐᓇᒥᒃ ᐱᓚᓯᐊᓪᓚᓐᓇᒃᑯᕕᑦ, ᐱᔪᖃᕈᓐᓇᓯᐊᒎᕐᒍᔪᑎᑦ, ᖁᕕᐊᓇᕐᑐᓗ ᒪᓕᒎᕐᒍᕗ. ᑕᒪᒃᑯᐊᑕᒪ ᑖᒃᑯᑎᒎᓇ ᐃᓕᓴᒍᑎᒃᑲᑎᒍᑦ ᐱᔪᑎᓚᓯᐊᕐᑕᑲ.

SAMMY KUDLUK

ᒪᑭᕕᑯᑦ ᕿᒥᕿᕈᐊᕐᒥᑦ: ᖃᓄᐃᓕᒪᔪᖅᑮ ᕿᑐᕐᖓᒐᖅᑐᓄᑦ ᐃᓄᒪᓇᓐᓄᓗ ᐅᖃᐅᓯᖃᕐᓗᑎᑦ ᖃᓄᐃᖕᒥᓯᐊᕐᑎᑕᐅᔪᑦᓴᐅᓂᕐᒥᓐᓂᒃ ᑭᖑᕚᓴᖁᑕᐅᔪᐃᑦ?

ᔩᐃ ᔫ: ᒪᖅᑮᓄᑦ ᐃᓅᓯᑦᑐᕕᖕᒫᓄᑦ ᐊᑖᑕᒥᔭᐅᒥᒍᕐᓚ. ᕿᑐᕐᖓᒍᑦ ᓯᓚᖅᔦᐊᒦᓐᓂᑎᓐᓂ ᐱᓕᒫᑦᑎᓂᑦ ᐱᐅᓂᖅᐸᐅᑎᓪᓗᒥᑦ ᐱᒥᒪᑦᑎᒥᑦ. ᐅᕙᑦᑎᓂᒃ ᑭᒃᒪᑐᖅᑐᑎᑐᑦ ᐱᒻᒪᑕ, ᓯᕗᓂᑦᓴᓇᑦᓯᑎᒥᓪᓗ. ᐅᕙᒍᑦ ᑐᓂᑦᔨᕕᒥᒥᐊᖅᑲᕋᑦᑎᒥᑦ ᑭᖕᖒᒪᑦᓯᒍᑎᓕᒫᕐᒥᓐᓂᒃ ᐱᕈᖅᓂᖃᑦᓯᐊᖅᑯᓪᓗᒥᑦ ᐱᐅᔫᓐᓇᕕᓕᒫᒥᒍᑦ ᐱᐅᔫᓂᖃᖅᓗᑎᒃ. ᐅᓪᓗᒥ ᐅᖁᒣᑦᑐᔪᐊᖅᓗᓐᓂᒃ ᐃᓅᓯᑦᑎᒍᑦ ᔫᕐᒪᔭᑦᓴᖃᖅᐸᓕᕋᑦᑕ. ᑭᖑᕚᕐᒍᖃᑎᒌᑦ ᐊᓂᒍᖅᓯᒪᓕᖅᑐᑦ ᐅᓪᓗᒥ ᕿᓇᐅᔭᓕᐅᕋᓯᐊᖅᓂᒥᒃ ᐃᓅᓯᖃᓕᖅᑎᓪᓗᒥᑦ ᐊᒥᓯᐊᓗᓐᓂᒃ ᐱᓅᓗᑕᓂᒃ ᓴᖅᕿᓂᖃᖅᓯᒪᓪᒪᑕ ᐅᓪᓗᒥ ᐅᐃᒫᓇᓗᒥᑦ ᐋᖅᑭᒍᑎᑦᓴᕐᒥᓐᓂᒃ ᓇᓂᓯᒥᐊᖃᖅᐸᓕᖅᓯᑕᓘᓕᕋᑦ. ᕿᑐᕐᖓᒍᑦ ᑕᒪᒃᑯᓄᕐᓚ ᐊᑐᐃᓐᓇᐅᕐᒥᑐᐊᖅᐸᑕ, ᐱᓅᓗᑕᓇᕙᓕᖅᑕᒍᑦ ᖁᕝᕙᓇᐊᖅᓂᖃᑐᐃᓐᓇᓖᖅᒪᑕ. ᓄᓇᐅᑉ ᐊᕙᑖᓄᓕᕐᓚᔪᓪᓗ ᐃᓗᖅᑯᓯᐅᔪᓄᓪᓗ ᐃᓕᕐᓚᔪᑦ ᐅᓪᓗᒥ ᓯᕗᓪᓕᐅᑎᑕᐅᔪᑦᓴᐅᓕᖅᑐᑦ ᑭᖑᓪᓕᐅᑎᕐᒫᓯᓗᒥᑦ ᖃᓇᐅᔭᓕᐅᖅᓂᒥᒃ ᐱᓚᓯᐊᕈᑎᐅᔪᑦ ᑌᒫᓂᐊᕐᒥᑐᐊᕈᑦᑕ ᐃᓘᓐᓂᓂᒃ ᐊᓯᐅᕋᑦᓴᑐᐃᓐᓇᓇᐊᖅᑲᓇᐊᕕᓕᖅᑕ. ᖃᓇᐅᔭᓕᐅᖅᓯᐊᖅᓂᓄᑦ ᐱᓇᓯᒪᐅᔪᑦ ᐃᓄᑦᑐᑦ ᐆᒪᑎᖃᕐᕕᓚᑕ ᐱᓇᓯᑦᑎᓂᓪᓗ ᐱᑦᑕᖃᓯᑎᒃ ᖃᓇᐅᔭᓕᐅᖅᓂᐅᑉ ᐊᓯᐊᓅᕐᕕᑐᖅ ᐱᓚᓯᐊᖅᑐᓂᒃ. ᕿᑐᕐᖓᒍᑦ ᐃᓕᓐᓂᐊᑎᕆᐊᖃᓕᖅᑕᒍᑦ ᖃᓇᐅᔭᖅ ᑭᕕᒫᓕᒥᔭᕐᒥᓂᑦ ᓯᕗᓪᓕᐸᐅᕕᕐᒥᑲᓗᐊᓇᐊᕐᓚ!

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(1) ᑲᑎᕝ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᕐᓚᑕ ᑐᑭᑖᕈᑎᕐᓚ ᑭᓯᑦᔨᑎᓕᒃ 2006-24: ᐃᓕᕐᓚᑦᓯᓂ ᓄᓇᕕᒻᒥ ᐅᕕᓚᖅᑐᓂᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᖅᓄᑦ ᐱᓇᓯᐊᕈᑎᖃᖅᓂᒥᒃ ᐊᒻᒪᓗ ᐱᓇᓯᒍᑦᔨᒍᑎᑦᓴᒥᒃ ᐊᕐᒥᖃᑎᒌᖃᑎᖃᖅᓂᖅ *Sotracom Ltéed*ᓐᓂᒃ ᑲᔪᓯᑎᑦᓯᒪᔪᖅᑎᓗᒥᑦ ᓯᑯᒥ ᓯᐊᖅᓇᔪᐅᑎᓯᒪᔦᑦ/ᖁᐊᓴᐅᓯᔪᖅᑐᑦ ᖄᑭᖅᓂᒥᒃ ᐱᓇᓯᐊᕈᑎᑦᓴᕐᒥᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᓅᓕᕐᓚᓗᑎᒃ. ■

ᐊᕆᑎᖃᑦᓯᐊᖁᔨᔭᕗᒍᑦ ᓴᓗᒪᔦᑦᓯᐊᒥᒃ

ᓄᓇᕕᒻᒥ ᓄᓇᒥᒃ ᑎᒍᒥᐊᖅᑏᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖅᓚᓂᑦ ᖁᕕᐊᓱᕝᕕᓯᐅᑦᓯᐊᖅᑯᔨᔭᕗᒍᑦ ᓄᓇᓕᓐᓂ ᓄᓇᒥᒃ ᑎᒍᒥᐊᖅᑎᓕᒫᓂᒃ ᓄᓇᕕᒻᒥ ᐱᓇᓱᐊᖃᑎᒌᓐᓇᒥᐊᕐᒥᑦ ᐅᕕᒥᓪᓚᓐᓇᒃᑲᑎᒥᑦ. ᐅᑭᐅᒥ ᐅᔭᖅᓯᐅᓇᒎᕐᒍᕐᕐᒥᒪᑦ, ᑭᓯᐊᓂ ᑌᒃᑯᐊ ᓄᓇᓕᓐᓇᕆᑦᑐᑦ ᐅᔭᖅᓯᐅᐸᑦᑐᑦ ᑲᔪᓯᕐᒥᓇᖅᑯᔭᕗᑦ ᑐᓂᔅᖃᑕᓗᑎᒃ ᓄᓇᕕᒻᒥ ᐅᔭᖓᓂᐊᖅᑦᓴᓯᐅᖅᓂᒍᑦ ᖃᓇᐅᔭᖅᑯᑎᖃᖅᑎᑕᐅᑦᓯᑎᒃ ᓇᓯᐊᖅᕕᐅᓲᒍᑦ.

ᓄᓇᕕᒻᒥᐅᓕᒫᓂᒃ ᖁᕕᐊᓱᕝᕕᓯᐅᑦᓯᐊᖅᑯᔨᔭᕗᒍᑦ. ᐊᖅᑯᒥᒃ ᓄᑖᒥᒃ ᐊᑑᑎᓕᐊᓯᓪᓕᒥᑎᓪᓗᑕ, ᐃᓱᒪᖅᑲᑎᖃᕈᒪᔭᕗᑦ ᑕᖅᕿᒥ ᐊᕆᑎᑦᑕ ᐃᑦᓗᓇᖅᑑᓂᖓᓂᒃ ᐊᑦᑕᓇᖅᑑᓯᓂᓗ. ᓴᓗᒪᑎᑦᓯᐊᓗᒍ ᑕᑯᖅᓇᖅᑑᑎᓗᒍᓗ ᐱᐅᓯᖃᖅᑐᓴᐅᒪᑦᑕ. ᖁᕕᐊᓱᕝᕕᓯᐅᑦᓯᐊᓚᕐᒪᔾᔪᓯ ᐊᕐᖁᓯᕐᕕᓯᐅᑦᓯᐊᓗᓯᓗ.

NOAH TAYARA

Best Wishes for a Clean Environment

We at the **Nunavik Landholding Corporations Association** would like to extend special holiday greetings to all the local landholding corporations in Nunavik whom we are proud to work closely with. Winter is normally not a time for rock hunting, however we encourage all those are engaged with the land to continue submitting rock and mineral samples to the Nunavik Mineral Exploration Fund.

We particularly wish all of the people of Nunavik a very warm holiday greeting. As we enter a new year, let's think about our precious and fragile northern environment. Keep it clean and beautiful. Have a merry Christmas and a happy New Year.

Meilleurs vœux pour un environnement propre

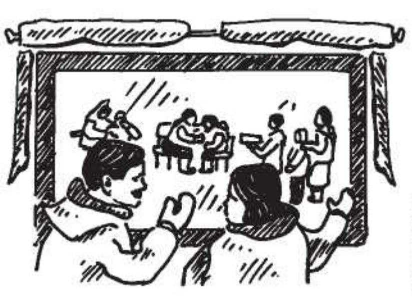
L'Association des Corporations foncières du Nunavik tient à exprimer ses meilleurs vœux à toutes les corporations foncières locales du Nunavik, dont l'étroite collaboration est fort appréciée. L'hiver n'est sans doute pas le moment parfait pour la chasse aux roches, mais nous encourageons tous ceux qui profitent de la nature de continuer à présenter des échantillons de roches et de minerais au Fonds d'exploration minière du Nunavik.

À tout le peuple du Nunavik, nos souhaits les plus sincères pour des fêtes chaleureuses. Alors que s'annonce la Nouvelle Année, pensons à notre environnement nordique. Il est précieux et fragile. Préservons sa beauté et sa propreté. Joyeux Noël et heureuse Année !

ᓄᓇᕕᒻᒥ ᐅᒃᑯᐃᓯᓂᖅ ᒪᒥᓴᕐᓂᒨᓕᖕᒐᐊᓂᒃ ᑕᑯᓐᓇᕖᑦᓴᒥᒃ

Opening a Window to Healing in Nunavik

ᐊᒥᓯᐃᖑᑦᓯᑎᒃ ᓯᕗᓕᕐᑏᓗ, ᐱᓇᓱᒍᑎᐅᔪᓄᓪᓗ ᑐᑭᒧᐊᑦᑎᓯᔩᑦ ᐊᒻᒪᓗ ᐊᓯᖏᑦ ᑭᒃᒐᑐᕐᓂᓕᓇᒻᒥᒃ ᐱᓇᓱᐊᕐᑎᐅᔪᑦ ᐊᒥᓱᐃᓂ ᓄᓇᕕᒻᒥᐅᑦ ᑎᒥᐅᔪᕐᑯᑎᖏᓐᓂ, ᐱᓯᒪᑦᓯᑎᒃ ᐃᓗᓯᓕᕆᓂᕐᒥᓗ ᐃᓄᓕᕆᓂᕐᒥᓗ ᐱᒍᑦᔨᕕᒻᒥ ᐊᒻᒪᓗ ᐃᖅᑲᑐᐃᕕᓕᕆᓂᕐᒥᓗ ᐱᓂᐊᕐᓂᓕᕆᓂᕐᒥᓗ ᑭᒃᒐᑐᕐᕕᐅᔪᓂᑦ ᐱᓯᒪᔪᑦ ᑲᑎᖕᖕᒐᓂᕐᑲᓚᐅᔪᕗᑦ ᑰᒃᔪᐊᑉ ᑲᑎᑦᑕᕕᖕᒐᓂ ᐆᒃᑐᐱᕆ 19ᒥᓗ 20ᒥᓗ ᑲᑎᒍᑎᕐᑲᕐᓯᑎᒃ ᑲᑎᒪᓂᐊᕆᓯᕐᒥᒃ ᑌᔭᐅᑦᔪᑎᓕᒻᒥᒃ "ᐅᒃᑯᐃᓯᓂᖅ ᑕᑯᓐᓇᕖᑦᓴᒥᒃ". ᑕᒃᑲᓂ ᑕᑦᓰᒍᓐᓇᓯᐊᐱᓚᐅᔪᑦ ᒪᒥᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕆᑕᐅᕙᓕᕐᑐᓂᒃ ᓄᓇᕕᓕᒫᒥ ᐊᒎᑎᔭᐅᓂᕐᑲᓲᖑᓕᕐᓯᑎᒃ, ᐱᓗᐊᕐᑐᒥᒃ ᑕᓯᐅᕐᓯᕈᐅᕐᑲᑦᑕᑎᓪᓗᒍ ᐋᓐᓂᓇᕐᓯᑎᒃ ᐆᒻᒪᒥᐅᑕᓄᑦ ᑲᑉᐱᐊᓇᕐᑐᓄᓪᓗ ᐊᑦᑐᑕᐅᒪᔪᓂᒃ ᐃᑲᔪᕐᓯᓂᕐᒥᒃ ᐱᒍᓐᓇᓂᕐᑲᑦᓯᐊᑐᖅ ᔩᓐ ᒥᑐᓪᑕᓐ ᒫᔅ. ᑕᒪᑐᒥᖕᒐᑐᐃᓐᓇᐅᖕᒋᑦᑐᖅ ᐱᓇᓱᐊᕆᑎᐅᑦᓯᓂ "ᐅᒃᑯᐃᓯᓂᖅ ᑕᑯᓐᓇᕖᑦᓴᒥᒃ" ᐱᑕᕐᑲᓚᐅᔪᕗᖅ ᐱᒍᓐᓇᕕᐅᓂᕐᒥᓂᒃ ᑲᑎᒪᓂᐊᕆᓯᕐᒍᑦ ᐃᓚᐅᔪᓄᑦ ᑐᑭᓯᑬᓪᓕᒍᑎᑦᓴᓂᒃ ᕐᑲᓄᖅ ᐃᓄᐃᑦ ᓯᔪᕐᑲᕐᓂᐅᕐᑲᑦᑕᓯᒪᔪᓄᑦ ᓄᓇᕕᒻᒥ ᐃᓅᑦᔪᓯᕐᒥᒍᑦ ᕐᑯᐊᕐᓵᓇᕐᑐᓄᑦ ᓯᕐᕿᑕᐅᒍᑎᕐᑲᕐᑲᑦᑕᓯᒪᒻᒪᖕᒑᑕ, ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᕐᑲᓚᐅᔪᒻᒥᔪᑦ ᕐᑲᓄᐃᓘᕐᓗᑎᒃ ᑕᒪᒃᑯᓂᖕᒐ ᓯᔪᕐᑲᕐᓂᐅᕐᑲᑦᑕᓯᒪᔪᓂᒃ ᐊᓂᒍᐃᒍᓐᓇᒪᖕᒑᑕ ᕐᑲᓄᕐᓗ ᒪᒥᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕆᑎᕐᑲᕐᕕᒋᒍᓐᓇᒪᖕᒑᕐᒥᒥᑦ ᐊᒻᒪᓗ ᑲᑎᒪᒍᑎᕐᑲᕐᑲᑦᑕᑐᑦᓴᐅᒥᐊᒥᒃ ᐃᓯᒪᑦᓴᓯᐅᕐᑲᑎᒦᓐᓂᕐᑲᕐᓗᑎᒃ ᐃᓕᖕᒐᔪᓂᒃ ᕐᑯᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᒎᑎᓯᒪᓂᕐᒨᓕᖕᒐᔪᓄᑦ ᑕᒪᒃᑯᓇᖕᖕᒐᓗ ᕐᑲᓄᖅ ᒪᒥᓴᕐᓂᕐᑲᕐᑲᑦᑕᑐᑦᓴᐅᒪᖕᒑᕐᒥᒃ.


SAMMY KUDLUK

A group of leaders, program directors, and other key representatives of various Nunavik organizations, from health and social services to justice and politics, assembled at the Kattitavik Town Hall in Kuujjuaq on October 19th and 20th for a workshop entitled "Opening a Window". It was a chance for them to get a taste of the healing work that is taking place throughout Nunavik, particularly with guidance of grief and trauma expert Jane Middelton-Moz. Among other things, "Opening a Window" was an opportunity for participants to gain an increased awareness of how past traumas impact Nunavik society, learn about different ways of coping and healing, and to meet and exchange experiences and ideas related to trauma and healing.

Jane is one of the co-founders of Adult Children of Alcoholics, a 12-step support program for adult survivors of alcoholic homes. She is also known internationally for her work in the areas of multi-generational grief in individuals and families; children of trauma; ethnic and cultural

ᒪᒥᓴᕐᑲᑎᒦᑦ ᓇᒻᒥᓂᖅ ᐃᒻᒥᓂᐊᕐᓂᒥᒃ ᐃᓯᒪᕐᑲᕆᓯᕐᒥᓂᒃ ᓴᓇᖕᖕᒍᐊᑐᑦ ᐊᕐᕿᑦᑐᔭᒥ.
Participants' personal plastisine depictions of suicide.

BOB MESHER

ᐃᒐᓛᒥᒃ ᐅᒃᑯᐃᓯᓂᖅ

ᔩᓐ ᐃᓚᐅᓯᒪᔪᖅ ᐃᓄᑐᑦᔨᒪᒐᑎᒃ-ᓄᐃᑦᓯᕐᑲᑎᒌᓯᒪᔭᓄᑦ ᐃᓄᒻᒪᕆᐅᓚᕐᑐᑦ ᕿᑐᕐᖕᒐᐅᓯᒪᔪᑦ ᐃᒥᐊᓗᒻᒥᒃ ᐅᐃᕆᓂᕐᑐᓯᒪᔪᓂᒃ ᐊᖕᒐᔪᕐᖄᕐᑲᕐᓯᒪᔭᓂᒃ ᐱᓇᓯᐊᕈᑎᓕᐅᕐᑐᓄᑦ, ᑖᒃᑯᐊ ᐱᓇᓯᐊᕈᑎᓕᐊᖕᒍᓯᒪᔪᑦ ᐊᑑᑎᔭᑦᓴᑕᖕᒋᑦ 12ᖕᒍᑕᖕᒐᔪᑦ ᓴᐳᑦᔨᒍᑎᑦᓴᔭᐅᑦᓯᑎᒃ ᐱᓇᓯᒍᑎᓕᐊᖕᒍᒪᔪᑦ ᐃᑲᔪᕐᓯᓇᓯᐊᕈᑎᑦᓴᐅᓯᑎᒃ ᐃᓄᒻᒪᕆᐅᓚᕐᑐᓂᒃ ᐊᓂᕐᕋᒥᓐᓂ ᐃᒥᐊᓗᒻᒥᒃ ᐱᓂᓗᑕᓕᓐᓂᒃ ᐊᖕᒐᔪᕐᖄᑕᕕᓂᕐᓂᒃ. ᓯᑕᕐᔪᐊᓚᒫᒥᑦᑕᐅᖅ ᑖᓐᓇ ᔩᓐ ᖃᐅᔨᒻᒫᖕᒍᒋᔪᖅ ᑭᖕᒍᐹᓇᖕᒍᔪᑦ ᐆᒻᒪᑎᒃᑯᑦ ᐋᓐᓂᐊᒍᑎᑕᕐᑲᑦᑕᓯᒪᔪᑦ ᐃᓄᑑᓇᕐᑎᓯᑎᑦᓗ ᐃᓚᒦᑎᒍᑦᓗ ᑭᒃᓴᕈᑎᖕᒥᓐᓂᒃ ᐱᓇᓯᐊᕐᑕᕐᑲᓰᖕᒍᒻᒥᒥᐊᖕᒐ; ᐱᓇᓯᐊᓰᖕᒍᒻᒥᓯᓂᓗ ᕿᑐᕐᖕᒐᐅᔪᓂᒃ ᑲᒃᒐᑎᑕᐅᒪᒍᑎᓚᓐᓂᒃ; ᐃᓅᕐᑲᑎᒦᑦᓴᔭᐅᔪᓪᓗ ᐃᓗᕐᖁᓯᕐᒥᓂᒃ ᑲᖕᒦᓯᑦᓯᐊᑐᑦᓴᐅᓂᖕᒥᓐᓂᒃ; ᐃᓗᕐᖁᓯᑦᓴᔭᒥᓂᓪᓗ ᓇᕐᕈᒥᔭᕐᑲᕐᑐᓂᒃ; ᐊᒻᒪᓗ ᑭᖕᒍᐹᓇᖕᒍᔪᑦ ᐃᓚᒦᑎᒍᑦ ᓄᓚᐊᕐᓂᑯᓪᓗ ᑎᒥᒃᑯᓗ ᐋᓐᓂᑎᐅᑎᓂᕐᒥᒃ ᐱᓗᑲᐅᑎᒍᑎᕐᑲᓰᖕᒍᓂᖕᒥᓐᓂᒃ.

ᑲᑎᒪᓂᐊᕈᓰᑦ ᐱᒋᐊᕐᕆᑎᕐᑲᓚᐅᔪᑦ ᐅᕐᑲᕐᑲᑎᒌᒍᑎᕐᑲᕐᓂᒥᒃ ᐊᑦᔨᒌᑦᑎᖕᒋᑦᑐᓂᒃ ᐃᓗᕐᖁᓯᓖᑦ ᑭᖕᒍᐸᓇᖕᒍᑦᓯᑎᒃ ᖁᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᑑᑎᔭᕐᑲᕐᑲᑦᑕᓯᒪᓂᖕᒥᓐᓂᒃ, ᐱᓗᐊᕐᑐᒥᒃ ᐃᓄᑐᐃᓐᓅᑦ ᐃᓗᕐᖁᓯᖕᒐᑦ ᐆᑦᑑᑎᒋᑦᓯᒍ. ᑲᒃᑭᒍᑎᑦᓴᔭᒃᑭᓯᒪᑦᓯᐊᓇᐊᓖᑦ. ᑕᒪᓐᓇ ᑐᑭᕐᑲᑦᓯᐊᑐᓂᒃ ᐅᓂᒃᑳᓂᐅᔪᓐᓇᓚᐅᔪᖕᖕᒋᒪᑦ ᑐᑭᓯᓂᐅᔪᓐᓇᓚᐅᔪᓕᓂᓗ ᖃᓄᐃᓕᔭᐅᓯᒪᒻᒪᖕᒑᑕ "ᑖᒃᑯᐊ". ᔩᓐ ᓯᕗᓕᕐᓯᓂ ᖃᓄᐃᓘᕐᓂᐅᒍᓐᓇᑐᓂᒃ ᑐᑭᓯᔭᐅᑎᑦᓯᓯᐊᑐᐊᕐᒪᑦ ᐃᓂᑦᑕᓯᐊᑐᐊᕋᒥᑦᓗ, ᐊᒥᓱᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᒍᑦ ᐃᓚᐅᔪᑦ ᓂᑦᔾᒍᑎᕐᑲᕈᓯᓯᓚᐅᔪᕗᑦ ᒪᒥᒍᑎᒥᓚᐅᕐᓯᒪᓇᒥᑦ ᖁᐊᕐᓵᓇᕐᓯᑎᒃ ᐊᑑᑎᓯᒪᔭᒥᓐᓂᒃ ᐃᓅᓯᕐᒥᓂᓪᓗ ᓯᕐᖁᒥᒍᑎᒥᕐᑲᑦᑕᓯᒪᔭᒥᓂᒃ – ᐃᑕᖕᒐᑕᓚᐅᔪᑦ "ᐅᐸᖕᒐᒍᑦ" "ᑌᒃᑯᓄᖕᒐᐅᖕᖕᒋᑐᖅ". ᑖᓐᓇ ᑲᑎᒪᓂᐊᕈᓯᖅ ᐃᑉᐱᓂᐊᕐᓂᓕᓇᓂᐅᓚᐅᔪᖅ ᑲᑉᐱᐊᓇᕋᓂᓗ ᕿᐊᔪᕐᑲᕋᓗᐊᕈᓂ ᐊᓕᐊᓯᖕᖕᒋᓗᐊᕐᓂᑯᒍᑦ ᐅᑉᐹᓘᓐᓃᑦ ᖁᔭᓕᓂᑯᒍᑦ ᑕᒃᑲᓂ ᕿᐊᔪᓐᓇᓚᐅᔪᒻᒪᑕ ᓇᐅᒍᑦᑐᓃᑦ ᐊᕐᖁᑐᕐᓯᒪᔭᐅᓂᕐᑲᕋᑎᒃ. ᐃᓄᐃᑦ ᐊᒥᓱᑦ ᖃᓄᐃᑦᑐᑐᐃᓐᓇᓂᒃ ᐃᓗᕐᖁᓯᕐᓂᑦ ᐱᓯᒪᔪᑦ ᐃᓚᐅᓚᐅᔪᑦ, ᐃᓄᑐᐃᓐᓅᑦ ᐊᒥᓲᓂᕐᓴᐅᑎᓪᓗᒋᑦ, ᑭᓯᐊᓂ ᐃᓘᓐᓇᑎᒃ ᓇᓪᓕᖁᐊᓈᑐᐃᓐᓇᐅᓚᐅᔪᑦ ᐃᓚᑦᔪᒥᐅᑎᓂᕐᑲᑦᓯᐊᓯᑎᓪᓗ. ᖃᓄᐃᓘᕈᑎᒥᓂᒃ ᐃᕐᖃᑑᑎᓂᕐᑕᕐᑲᕋᓂ.

ᔩᓐ ᐃᓯᒪᑕᕐᓯᒪᓚᐅᔪᒻᒥᔪᖅ ᐊᔪᒉᑦᑑᔭᕐᑐᒥᒃ ᒪᑐᒥᖕᒐ "ᓇᒻᒥᓂᕆᔭᐅᔮᓕᕋᑕᕐᓯᑎᒃ ᓯᒃᑯᔨᐊᕐᑲᕈᓯᕐᓂᒃ". ᑕᒪᓐᓇ ᐱᐅᓯᐅᓯᒪᒐᓂ ᑕᑯᑦᓴᕈᕐᓯᓂ ᐱᓂᐊᕐᓂᐅᓲᖅ, ᑐᑭᓯᑎᑦᓯᒍᑎᒥᓚᐅᔭᖕᒐ ᐃᒫᒃ, ᐃᓄᐃᑦ ᐊᒥᓱᐃᖕᒍᑦᓯᑎᒃ ᐊᑯᓂ ᐊᒻᒍᑎᑕᐅᓂᕐᒥᒃ ᐱᓂᐊᕐᕕᐅᑐᐊᕋᒥᒃ ᑌᓐᓇᓗ ᐊᒻᒍᑎᓇᔩᖕᒐ ᐱᔪᓐᓇᓂᕆᑦᑑᑐᐊᕐᒪᑦ, ᑖᒃᑯᐊ ᐊᒻᒍᑎᒐᖕᒋᑦ ᓰᖕᖕᒋᓗᐊᓕᕋᒥᒃ ᐊᑯᖕᒐᒥᓐᓂ ᓵᕐᑲᑦᑕᐅᑎᓂᕐᑲᓯᓰᖕᒍᒥᐊᖕᒋᑦ. ᑕᒪᒃᑯᐊ ᓇᒻᒥᓂᕆᔮᓕᕐᓯᒥᐊᑦᓛᑦ ᓯᒃᑯᔨᐊᕐᑲᐅᓰᑦ ᐃᓚᕐᑲᓰᑦ ᐅᕐᑲᔭᓐᓂᒥᒃ, ᑲᐹᓕᕐᑎᓯᕐᑲᑦᑕᓂᕐᒥᒃ, ᐃᓚᒋᑦᓴᕋᑦ ᓇᑯᓇᐅᑎᖕᖕᒋᓂᖕᒋᓐᓂᒃ, "ᐊᐅᕐᑲᑎᓐᓂᐊᓃᑦ" (ᐊᑕᐅᓰᑦ ᐃᓚᒌᑦ ᐊᓯᒥᓐᓂᒃ ᐃᓚᒌᓂᒃ ᓵᓚᕐᖄᕐᑲᕋᓯᐊᕐᑐᑦ), ᐊᒻᒪᓗ ᓯᕗᓕᕐᑎᑎᓐᓂᒃ ᓈᓚᒍᒪᖕᖕᒋᓂᒃᑯᑦ ᓰᖕᖕᒋᓕᑎᓇᓃᑦ. ᔩᓐ ᐅᕐᑲᐅᓯᖕᒋᑎᒍᑦ ᑕᒪᓐᓇ ᑐᑭᕐᑲᕐᑎᑕᖕᒐ ᐃᒫᒃ "ᓇᒻᒥᓂᓕᐅᔩᕐᓯᓂ ᓯᒃᑯᔨᐊᕐᑲᕐᓂᖅ ᓲᕐᓗ ᐊᖕᒐᔪᕐᖄᑉ ᓯᒃᑯᔨᐊᕐᑲᕈᑎᓂᒃ ᐊᓐᓄᕌᖕᒥᓐᓂᒃ ᐊᑐᕐᓂᒥᒃ." ᑕᒪᓐᓇᓕ ᐱᐅᓯᖅ ᐊᓯᐅᑎᑕᐅᔪᓐᓇᐳᖅ ᐃᑲᔪᕐᑎᒌᓐᓂᖕᒫᒍᑦ ᐃᓇᖕᒋᕐᑕᐅᑎᓪᓗᒍ ᓯᒃᑯᔨᐊᕐᑲᕐᓂᓗ ᓴᒃᑯᓗᒍ.

ᑖᑦᓯᒪ ᑲᑎᒪᓂᐊᕈᓯᐅᑉ ᐅᓪᓗᖕᒋᑕ ᑐᖕᒐᓕᐊᓂ ᐱᓇᓯᑦᑕᐅᓚᓇᓚᐅᔪᑦ ᐃᒫᒃ ᑌᔭᐅᒍᓯᕐᑲᓚᐅᔪᑦ "ᓄᓇᕕᒻᒥᐅᑦ ᖁᐊᕐᓵᓯᒪᓇᕐᑐᓂᒃ ᐊᑑᑎᓯᒪᔪᑦ". ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑲᑎᒌᑦ ᐅᑭᐅᖕᒥᑎᒍᑦ ᐊᕕᑦᑐᓯᒥᑦ ᐊᑦᓚᑎᑕᐅᒍᑎᕐᑲᓚᐅᔪᑦ ᖃᓄᐃᑦᑐᓂᒃ ᖁᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᑑᑎᓯᒪᓂᕐᒥᒃ ᐊᑦᓚᓯᒪᔪᖕᖕᒍᐃᕐᖁᔭᐅᑦᓯᑎᒃ ᒪᓕᑦᓗᒋᑦ ᐊᕐᕋᒍᓯᒪᔪᑦ. ᑭᓇᓗᓐᓃᑦ ᐊᔪᒉᓪᓕᐅᓚᐅᔪᖕᖕᒋᑕᖅ ᐅᕕᒪᕐᓂᐹᑦ ᐊᑦᓚᓯᒪᔪᖕᖕᒍᐃᒍᑎᖕᒋᑦ ᑕᑭᓂᕐᐸᐅᒥᐊᖕᒋᑦ. ᓄᓇᕕᒻᒥ ᖁᐊᕐᓵᓇᕐᑐᑦ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᔪᑦ 1990ᓂᑦ ᑎᑭᑦᓯᒍ 2006 ᐃᓚᕐᑲᓚᐅᔪᕗᑦ ᐃᒥᐊᓗᑦᓯᒪᔪᑦ ᐃᓄᐃᑦ ᑐᕐᖁᕐᑲᑦᑕᓂᖕᒥᓐᓂᒃ, ᐃᒻᒥᓂᐊᕐᑐᑦ, ᐃᓄᐊᕐᑐᑦ, ᖁᓄᔪᕐᓂᐊᑐᑦ, ᐊᓂᕐᕋᒥᓐᓂ ᓯᒃᑯᔨᐊᓇᐅᑎᓃᑦ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᕖᑦ ᐃᓗᐊᓂ ᑲᑉᐱᐊᓵᓇᓃᑦ ᑕᒪᒃᑯᐊ ᐊᑯᓪᓗᑦᑐᐊᓗᑦᓯᑎᒃ ᐊᑑᑎᔭᐅᕐᑲᑦᑕᓂᖕᒋᑦ ᑲᑉᐱᐊᓇᓕᕐᑐᑦ. ᖁᐊᕐᓵᓇᕐᑐᑦ ᐱᒋᐊᕐᕕᕐᑲᕐᓯᒪᓚᐅᔪᕗᑦ 1940ᓂᑦ 1950ᓂᑦᓗ, ᐃᓚᐅᑎᑦᓗᒋᑦ ᖃᓂᒪᓐᓇᔪᐊᕐᑲᕐᓯᒪᓃᑦ, ᓄᓇᓯᒪᕕᓕᐅᕐᑕᐅᓃᑦᓗ ᐊᒻᒪᓗ ᕿᒻᒦᑦ ᑐᕐᖁᕋᕐᑕᐅᓯᒪᓂᖕᒋᑦ. ᑭᓯᐊᓂ ᔩᓐ ᐅᕐᑲᓚᐅᔪᖅ ᑕᒪᒃᑯᐊ ᖁᐊᕐᓵᓯᒪᒍᑎᐅᔪᑦ ᒪᒥᒍᑕᐅᒍᓐᓇᓇᐊᖕᒋᓐᓂᒃ ᓯᓕᓕᕐᑎᑕᐅᓂᕐᑲᑦᓯᐊᓚᐅᑲᓗᑎᒃ. ᐃᒫ ᐅᕐᑲᓚᐅᔪᖅ, "ᐃᓄᒃ ᑐᑭᓯᑦᓯᐊᑐᐊᕋᒥ ᓯᔪᕐᑲᕐᓂᐅᓯᒪᔪᒥᒃ ᐋᕐᕿᒍᓐᓇᐳᖅ." ᑕᒪᓐᓇ ᑐᑭᓯᓂᖅ ᐃᒫᒃ "ᓄᓇᕕᒻᒥᐅᑦ" "ᐊᓐᓇᓯᒪᒥᐊᖕᒥᓐᓂᒃ" ᑕᒪᒃᑯᓄᖕᒐ "ᓯᒃᑯᔨᐊᖕᒍᑐᐃᓐᓇᕋᑎᒃ" ᑌᒫᒃ ᐅᕐᑲᐅᓯᖕᒋᑦ ᑐᓴᕐᑕᐅᓯᑎᒃ ᖁᕕᐊᒥᔭᐅᑦᓯᑎᒃ ᐸᑎᒐᕈᑎᐅᒻᒪᕆᓚᐅᔪᑦ.

awareness; cultural self-hate; and multi-generational sexual and physical abuse in families.

The first part of the workshop was a discussion on generational trauma experienced by many cultures, especially as it compares with the Inuit culture. But bring on the Kleenex. This was not an exercise in articulating and intellectualizing about what happens to "them". Once Jane set the stage and established the tone, many participants were soon sharing unresolved traumas and tragedies of their own — it was about "us", not about "them". This was a workshop about feelings and a safe place where both sobs of sadness and tears of joy could be shed without judgement. People were there from a number of cultural backgrounds, mostly Inuit, but everybody was equal and empathetic toward each other. Acceptance, a two-way street.

One interesting concept that Jane came up with is "lateral violence". This phenomenon occurs, she explained, when a group is oppressed long enough, and the oppressor is so strong, that the downtrodden turn against each other. Examples of lateral violence include gossip, put-downs, family feuds, "bloodism" (one family competes with another family), and devaluing our own leadership. In Jane's words, "Lateral violence means wearing the uniform of the oppressor." The answer to which, she explained, is to lend a hand to each other and stop oppressing.

COMPLIMENTS: JANE MIDDELTON-MOZ

One of the main exercises during the second day of the workshop was the "Nunavik Trauma Line". Participants were grouped into age categories and assigned to list the traumas they had known of for each respective group of years. To nobody's surprise, it was the youngest generation that had the longest list by far. The number of traumas in Nunavik between 1990 and 2006 such as alcohol related deaths, suicides, homicides, rapes, domestic violence and school bullying is disturbing. The trauma line went back as far as the 1940s to 1950s, including such events as flu epidemics, forced relocations and dog slaughters. But, as Jane points out, healing can begin with validation. She says, "When you understand what happened you can fix it." The realization that Nunavimmiut are "survivors" rather than helpless "victims" was rewarded with applause.

Healing workshops for adults and youth were also conducted in the community during the week following "Opening a Window". It was during that week that Jane found an opportunity to sit down with *Makivik Magazine* for this interview about her work and the healing movement, which is gaining much strength throughout Nunavik.

Makivik Magazine: When was the first time you came to Nunavik?

Jane Middleton-Moz: Actually, Mary Aitchison [of the Kativik School Board] was the person that brought me to Nunavik for the first time. She and Annie Popert saw me at a conference I was speaking at in Toronto and both decided that they wanted me to work with the Inuit schoolteachers and counsellors. Mary came to several conferences throughout Canada and the United States for a couple of years after that. Mary said, "One way or another we were going to get you to the North. Annie and I want our people to hear what you have to say." I think the first time I worked with Inuit teachers was six years ago. We had many five-day intensive healing workshops with teachers and other caregivers over a two-year period.

ᐱᓇᓱᐊᕈᓯᐅᑉ ᑭᖑᓪᓕᓇᓕᑐᐊᕐᒪᐅᒃ ᓯᕗᓪᓕᖕᒐᓂ "ᐅᒃᑯᐃᓯᓂᕐᒃ ᑕᑯᓐᓇᕕᑦᓴᒥᒃ" ᐊᔫᑎᓂᕐᑲᓚᐅᕐᑎᓗᒋᑦ ᑰᒃᔪᐊᒥ, ᒪᒥᓴᕐᓂᖑᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᑕᐅᓕᓚᐅᔪᒻᒥᔪᑦ ᐃᓄᒻᒪᓈᓪᓗ ᐅᐱᒎᕐᑐᐃᓗ ᑰᒃᔪᐊᒥᐅᑦ. ᑕᒃᑲᓂ ᐱᓇᓱᐊᕈᓯᐅᓚᐅᔪᒥ ᔮᓐ ᐱᕕᑦᓴᑖᓚᐅᔪᖅ ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖕᒥᓐᓄᑦ ᐊᐱᕐᓲᔭᕐᑕᐅᒍᓐᓇᓯᑦᓯᓂ ᐊᐱᕆᔭᐅᒍᑎᕐᑲᓚᐅᔪᕗᕐᓗ ᐱᓇᓱᑦᑕᒥᓂᒃ ᒪᒥᓴᕐᓂᒥᓪᓗ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕈᑎᕆᓲᒥᓂᒃ, ᑕᒪᒃᑯᐊ ᒪᒥᓴᕐᓃᑦ ᓄᓇᕕᓕᒫᒥ ᐊᔫᑎᔭᐅᓂᕐᑲᕐᐸᓕᐊᑐᐃᓐᓇᒪᑕ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖕᒥᑦ: ᕐᑲᖕᒪᐅᑎᑦᓗᒍᓖ ᓄᓇᕕᓕᐊᓇᐅᕐᓂᕐᑭᑦ?

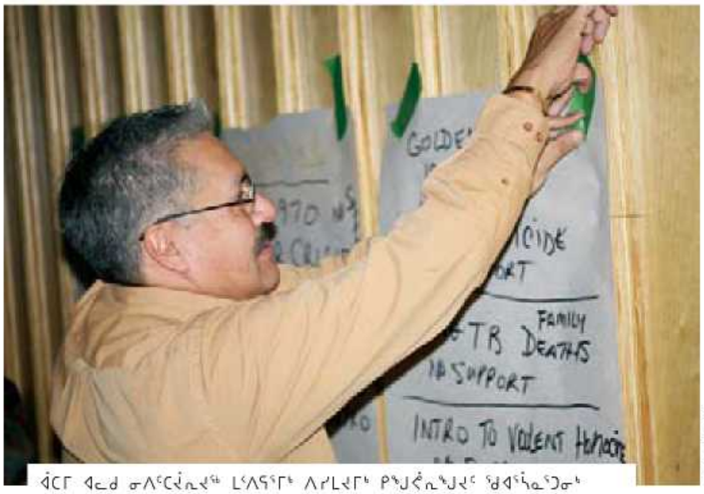
ᔮᓐ ᒥᑐᓪᑕᓐ ᒨᔅ: ᐃᓛᒥᓐᓇ ᒥᐊᕆ ᐁᑦᓯᓴᓐ (ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᓇᓂᒃᑯᓄᑦ ᐱᓇᓱᑦᑎ) ᐅᕙᓐᓂ ᓄᓇᕕᓕᐊᕐᑎᓯᒥᐅᓯᓚᐅᕐᓯᒪᕗᖅ, ᑐᔫᓐᑐᒥ ᑲᑎᒪᓂᕐᔭᐊᒥ ᐅᕙᓐᓂᒃ ᑐᓵᔭᕕᓂᐅᑦᓯᑎᒃ ᐋᓂ ᐳᐱᐊᑦᑯᒃ ᑐᑭᑖᕐᑐᕕᓂᐅᓯᒪᔫᒃ, ᐃᓄᑐᐃᓐᓇᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓂᒃ ᐃᑲᔪᕐᑎᓂᓪᓗ ᑲᑎᔭᐅᕐᑯᔨᑦᓯᑎᒃ ᐅᕙᓐᓄᑦ. ᒥᐊᕆ ᐊᒥᓱᓕᓐᓄᑦ ᑲᓇᑕᒥ ᐊᒥᓇᑲᒥᐅᓪᓗ ᓄᓇᖕᒥᓐᓃᑐᓄᑦ ᑲᑎᒪᓂᕐᔪᐊᓄᑦ ᐊᕐᕿᒍᓐᓂ ᒪᕐᕿᓂ ᐁᑲᑕᕐᑲᑦᑕᓚᐅᕐᓯᓂ ᐃᓯᒪᑕᕐᓯᒪᕗᖅ. ᒥᐊᕆ ᐅᕐᑲᓚᐅᕐᓯᒪᕗᖅ ᐅᕙᓐᓄᑦ ᐃᒫᒃ "ᕐᑲᓅᓚᓗᐊᑭᐊᕐᖕᒉ ᑕᕐᕋᓕᐊᕐᑎᓛᑭᒪᒪᒃᑭᑦ. ᐋᓂᓗ ᑐᑭᑕᕐᓯᒪᒪᓐᓄᒃ ᐃᓕᓐᓂᒃ ᐃᓅᑐᐃᓐᓇᐅᕐᑲᑎᑦᑎᓄᑦ ᑐᔫᐳᓚᐅᕐᑯᔨᑦᓯᓄᒃ. ᐅᒪᖕᒪᓕᒥᓂᑦ ᐊᕐᕿᒍᕐᓂ ᐱᖕᒐᓲᔪᕐᑐᓚᓐᓂ ᐃᓄᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓂᒃ ᐱᓇᓱᕐᑲᑦᑕᓯᒪᓕᕐᑐᖕᒐ. ᐊᒥᓯᕕᑦᓯᑕ ᐅᓪᓗᓂ ᑕᓪᓕᒪᓂ ᐱᓇᓱᐊᓇᐊᕐᑐᑲᑕᕐᑲᑦᑕᓯᒪᓕᑫᑦᑕ ᒪᒥᓴᕐᓂᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᕐᑲᑦᑕᓯᒥᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᔫᑦ ᐊᓯᖕᒥᓪᓗ ᐃᑲᔪᕐᓯᐊᕐᓂᒥᒃ ᐱᓇᓱᐊᔫᑦ ᑕᒪᒃᑯᐊ ᐊᕐᕿᒍᓐᓂ ᒪᕐᕿᓂ ᐱᓇᓱᐊᕐᓯᒪᓕᕐᑕᕗᑦ. ᒥᐊᕆᓗ ᐋᓂᓗ ᐅᕐᑲᐅᑎᓴᐅᕐᑲᑦᑕᓯᒪᓖᒃ ᐃᓚᐅᔪᕕᓂᕐᓄᑦ ᓄᓇᓕᒻᒥᓂᒃ ᐅᐸᑦᑕᐅᕐᑯᕆᔪᓄᑦ. ᐋᓂ ᐳᐱᐊᑦᓗ ᒥᐊᕆ ᐁᑦᓯᓴᓐᓗ ᐅᐸᖕᓚᓗ ᐊᓂᕐᕋᓇᖕᖏᑦᑕᒥᓂ ᐃᓕᓐᓂᐊᑎᑕᐅᐸᑦᑐᕕᓃᑦ ᒪᒥᓴᕐᓂᒧᑦ ᑐᖕᖕᒪᐱᖕᒪᓐᓄ ᐊᓪᓚᓯᒪᔪᑎᒍᑦ ᐊᑕᓐᓂᐅᓕᓚᐅᕐᓯᒪᔪᒍᑦ ᐊᓯᐃᓛᒃ ᑖᒃᑯᓄᖕᒪ ᑮᓇᐅᔭᕐᑲᕐᑕᐅᒍᑎᑖᓕᓚᐅᕐᓯᒪᔪᒍᑦ ᐊᑕᓐᓂᐅᕈᑎᓕᐅᕐᑐᐃᓂᐅᑦᓯᑕ.

ᐅᓪᓗᓂ ᐱᖕᒐᓲᔪᕐᑐᓂ ᓄᓇᓕᓐᓂᒃ ᒪᒥᓴᕐᓂᒧᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᓯᓂᓇᕆᒃᑲᓂ ᐱᓇᓱᐊᕆᖕᒍᔪᒍᑦ ᐅᕕᒪᕐᑐᓂᓪᓗ ᐃᓄᒻᒪᓐᓂᓪᓗ. ᐅᕕᒪᑐᓕᓇᕐᑐᓂᓪᓗ ᐃᓄᒻᒪᓇᓕᓇᑐᐃᓐᓇᑐᓂᓪᓗ ᐱᓇᓱᐊᕐᑲᑎᕐᑲᔫᖕᒍᒪᒪ. ᐅᓪᓛᑯᑦ ᐱᒥᐊᓕᖕᒪᓕᕐᑫᑦᑕ ᐃᓅᓐᓇᑎᒃ ᐅᕕᒪᕐᑐᐃᓗ ᐃᓄᒻᒪᓈᓪᓗ ᑲᑎᖕᖕᒪᑎᕐᕐᑲᓲᕗᑦ ᐊᓯᐃᓛᒃ ᐅᕕᒪᕐᑐᓕᓇᕆᑦ ᐅᓪᓗᓕᒫᓚᓕᒃ ᐅᕕᒪᕐᑐᓂᒃ ᐱᓇᓱᐊᔨᑎᓪᓗᒋᑦ ᐃᓄᒻᒪᓕᓇᑐᓇᔫᑦ ᐃᓄᒻᒪᓐᓂᒃ ᐱᓇᓱᐊᔪᔫᑦ. ᐅᓪᓗᖅ ᐊᓂᒍᓇᐊᐱᓐᓂᓴᐅᓕᕐᑎᓗᒍ ᐅᕕᒪᕐᑐᓂᓪᓗ ᐃᓄᒻᒪᓐᓂᓗ ᑲᑎᒪᕐᑲᑎᕐᑲᕆᔫᖕᒍᔪᒍᑦ ᐅᓪᓗᓇᒉᓐᓇᑦᑎᓂᒃ ᐅᕐᑲᕐᑲᑎᑮᒍᑎᕐᑲᓯᓪᒥᓯᑕ. ᑕᒪᓐᑯᐊ ᑕᑕᒥᓐᓇᑐᐃᓐᓇᓲᑦ. ᐱᓇᓱᐊᕈᓯᐅᑉ ᕿᑎᕐᕐᑲᖕᒪ ᐊᓂᒍᕐᑎᓗᒍ ᐃᓄᒻᒪᓈᑦ ᐃᓅᓱᑦᑐᕐᑯᑎᒥᓐᓂᒃ ᐃᕐᑭᓪᒥᓲᑎᒃ ᕿᐊᔪᐊᕐᑲᕐᑲᑦᑕᓯᓲᑦ. ᐃᓄᒻᒪᓈᓪᓗ ᐃᓅᓱᑦᑐᐃᓗ ᑐᑭᓯᕐᑲᑎᑮᓐᓂᕐᑲᓲᑦ ᑕᒪᕐᒥᓗ ᐊᑦᓯᑭᕐᓯᑎᒃ ᐋᓐᓂᐊᒍᑎᒥᓐᓂᒃ ᐱᓇᓱᐊᓲᑦᓯᑎᒃ ᑖᒃᑯᓇᓂ ᐱᓇᓱᐊᕈᓯᕐᓂ, ᐅᓂᒃᑲᐅᑎᐅᑎᕐᑲᑦᑕᓯᑎᒃ ᓴᐳᑦᔨᕐᑲᑎᑮᕐᑲᑦᑕᓯᑎᓪᓗ.

ᐋᓂ ᐳᐱᐊᑦ ᑕᒪᒃᑯᓄᖕᒪ ᐱᓇᓱᐊᕐᑕᑎᓐᓄᑦ ᑐᑭᒧᐊᑦᓯᔨᐅᕗᖅ ᐊᑐᓂᓪᓗ ᑕᒪᖕᒥᓐᓂᒃ ᐃᓄᑐᐃᓐᓇᓂᓪᓗ ᕐᑲᓪᓗᓈᓪᓗ ᓄᓇᖕᒥᓐᓂᑦ ᐱᓯᒪᔪᓂᒃ ᑖᒃᑯᓈᓐᓂ ᐅᕕᒪᕐᑐᓄᓪᓗ ᐃᓄᒻᒪᓈᓄᓗ ᐃᓕᖕᓚᐊᔪᐊᓂᒃ ᐱᓇᓱᐊᕐᑲᑎᕐᑲᓯᔫᖕᒍᒻᒥᔪᑦ. ᐃᓯᒪᕐᑲᕿᑦᑕ ᓄᓇᓕᖕᒥᓐᓂ ᐊᐅᓪᓚᓯᒪᓕᕐᑎᓗᑕ ᐱᓇᓱᐊᕐᑕᕕᓂᑦᑎᓂᒃ ᑲᔪᓯᑎᑦᓯᕐᑲᑦᑕᕿᔭᕐᑎᓗᒋᑦ. ᐃᓄᑐᐃᓐᓂᑦ ᑕᒪᒃᑯᓂᖕᒐ ᒪᒥᓴᕐᑎᓯᓂᕐᓂᒃ ᐱᓇᓱᕐᑲᑕᐅᓲᑦ ᐱᒍᓐᓇᓯᐊᕐᓯᑎᓪᓗ ᑲᔪᓯᑎᑦᓯᒍᒪᓂᕐᑲᑦᓯᐊᓲᑦ ᓇᓗᓇᔫᖕᒍᖕᖏᑐᑦ ᐱᓇᓱᐊᕐᑕᑲ ᐊᐅᓪᓚᓯᒪᓕᕿᓗᐊᕈᒪ ᑲᔪᓯᓂᕐᑲᑦᓯᐊᓂᐊᓇᐊᖕᒥᑦ. ᖁᕕᐊᓇᓪᒪᓇᔫᖅ ᐊᔫᑎᕐᑲᑕᐅᒥᐊᒥᒃ ᐊᔪᒉᓪᓕᐅᖕᒥᓐᓇᔫᖕᒍᑦᓯᖕᒪᓗ ᐱᔪᓐᓇᓂᕐᑲᑦᓯᐊᓂᖕᒥᓐᓂᒃ ᐊᒻᒪᓗ ᐅᕕᒪᕐᑐᐃᓗ ᐃᓄᒻᒪᓈᓪᓗ ᒪᒥᒍᐊᕐᔫᓂᖕᒥᓐᓂᒃ ᑕᒫᓂ ᓄᓇᕕᒻᒥ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖕᒥᑦ: ᐊᑕᐅᓯᕐᒥᒃ ᑕᑯᓪᓗᓇᕐᑲᑦᑕᑐᒍᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᓯᓂᕐᓂ ᐃᕝᕕᑦ ᓯᒐᓯᐊᓪᓗᐊᔫᔭᕐᑎᓇᒃ. ᐃᖕᒥᕐᕿᓯᑎᑦᓯᓂᕐᑲᑐᐃᓐᓇᔫᔭᕐᑎᓗᑎᑦ ᐃᓄᐃᑦ ᐃᒉᓗᕐᓗᓯᕈᑎᑎᓐᓂᒃ ᒪᓕᓯᕐᑲᑦᑕᒪᑕ. ᑕᒪᑐᒧᖕᖕᒐᓕᖕᒐᔪᓂᒃ ᐅᕐᑲᐅᑎᒍᓐᓇᐱᑎᒍᑦ?

ᔮᓐ ᒥᑐᓪᑕᓐ ᒨᔅ: ᐃᒻᒥᓂᓪᓕ ᑌᑫᑦᑐᖕᒐ ᐃᓚᐅᕐᑲᑕᐅᑦᓯᖕᒐ-ᐃᓚᐅᒍᒪᓂᕐᑲᕐᓯᖕᒐᓗ ᐱᒥᐅᕐᓴᑎᑦᓯᔨᐅᒥᐊᒥᒃ, ᑕᒪᓐᓇ ᑐᑭᓕᒃ ᐃᒫᒃ ᐅᐸᐱᕈᓯᒍᑎᕐᑲᕿᒪ ᐃᓄᓐᓂᒃ ᐱᑦᔪᑎᕐᑲᕐᓯᖕᒐ ᐃᓚᐅᕐᑲᑕᐅᔫᖕᒍᕆᐊᒥᒃ ᓇᓃᒃᑲᓗᐊᕿᒪ ᓄᓇᕕᒻᒦᑯᒪᓗᓐᓃᑦ, ᓄᓇᓕᕐᔪᐊᑉ ᐊᓯᐊᓂᒃᑯᒪᓗᓐᓃᑦ ᐳᓇᑎᔅ ᑲᓚᐱᐊᒥᒃᑯᒪᓗᓐᓃᑦ ᐅᐸᑦᓗᓐᓃᑦ ᐊᒥᓇᑲᒥᐅᑦ ᐃᓪᓗᒐᓴᖕᒐᓐᓂ ᓛᔅ ᕖᑲᔅᒥ – ᐃᑉᐱᒥᓴᑐᐊᑦᓯᐊᕐᑲᕿᓯᐊᓲᖕᒍᒪᒪ ᐃᓄᐃᑦ ᐃᑉᐱᓂᐊᕈᑎᖕᒥᓐᓂᒃ ᓯᓕᕐᒪᖕᒫᑕᓗ ᐃᓄᐃᑦ. ᐃᓯᒪᒥᓴᑐᐊᕐᑲᔫᖕᒍᑦᓯᖕᒐᓗ



ᐋᑕᒥ ᐊᓚᑯ ᓂᐱᑦᑖᕆᓇᔪᖅ ᒪᑉᐱᕐᑫᕐᒥᒃ ᐱᓯᒪᔪᒥᒃ ᑭᖑᕚᓇᖕᒍᔪᑦ ᖁᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᔫᑎᕐᑲᑦᑕᓯᒪᔪᓂᒃ ᐊᑦᓚᓯᒪᔪᖕᖕᒍᐃᒍᑎᕐᑲᓚᐅᕐᑎᓗᒋᑦ.
Adamie Alaku tapes up a page from the generational trauma list.

BOB MESHER

Mary and Annie received input from the participants that they wanted their communities to experience similar workshops. Annie, Mary and I wrote a proposal for community healing workshops to the Residential School Healing Foundation and the proposal was funded.

In the Six Day Community Healing Workshops, we work with both youth and adults. We have a youth team and an adult team. In the morning both youth and adults work together, then the youth team works with the youth for most of the day and the adults work with the adult team. Later, we come together and share our day with each other. It is amazing. Often by mid-week the adults are holding the kids while they cry. There is a strong connection that is made between many youth and adults and both groups work hard on a lot of painful feelings during the week, sharing and offering support to each other.

Annie Popert is the project director and we have both Inuit and people from the South on the two teams. The idea is that the Inuit will carry on the work we are doing. The Inuit team members are very committed and talented and I know that the work will continue. It has been an absolutely wonderful experience and I am always amazed by the strength and resiliency of the youth and adults we meet and work with in Nunavik.

Makivik Magazine: One thing we noticed from the workshop is that you don't do much. You kind of set things up and then people do what they have to do. Is there something you could say about that?

Jane Middelton-Moz: I call myself a participant-driven trainer, which means that I believe I'm there to empower people to begin their healing journey and empower communities to continue their healing. It doesn't matter whether I'm in Nunavik, or the Czech Republic; in British Columbia or Las Vegas —what I try to pay attention to are the traumas and delayed grief experienced by the people and provide tools and a safe environment where the people can be empowered to work through their pain and become aware of their strengths and resiliency.

The current research on trauma and delayed grief reinforces what many of us have been doing for many years. Trauma is embedded on the right side of the brain. It is not embedded on the left. So you can give lectures for hours but until people are able to experience their hurts, tell their stories and share their pain through experience, they will continue to carry the pain. Many traumas go from generation to generation.

ᒫᑕ ᑯᕆᒃᓗ ᐊᒻᒪᓗ ᕉᑕ ᑯᕇ ᖁᓪᓕᒥᒃ ᐃᑭᑦᓯᕚᒃ ᐱᒋᐊᕐᑎᓯᒍᑎᒋᓯᑦᓯᒍ "ᐃᒐᓛᒥᒃ ᐅᒃᑯᐃᓯᓂᕐᒥᒃ".
Martha Greig and Rhoda Grey lit the official qulliq to begin start "Opening a Window".

BOB MESHER

ᖃᓄᐃᓕᓗᒥᑦ ᐃᓄᐃᑦ ᐱᓇᓱᐊᓕᕐᑕᑲ ᐃᒻᒥᓂᒃ ᒪᑭᒥᐊᕈᑎᖃᕐᓂᐊᒪᖔᑕ ᑖᓐᓇᓗ ᐃᓄᓐᓄᑦ ᑲᔪᓯᒍᑎᐅᓗᓂ ᓇᒻᒥᓂᕐᒥᓂᒃ ᐱᓇᓱᐊᕈᑎᑦᓴᓇᔭᖓᓂ ᑐᑭᓯᒪᒍᑎᒋᓗᒍᓗ ᖃᓄᓪᓗᐊᑎᒋᒃ ᐅᕙᓚᕐᑐᑎᒍᓪᓗ ᐃᓄᒻᒪᓇᐅᔪᓪᓗ ᒪᒥᒍᐊᕐᓂᖃᕐᒪᖔᕐᒥᒃ ᓄᑭᖃᑦᓯᐊᓂᕐᒥᓂᓪᓗ.

ᑕᒐᑕᒐᐅᔪᖅ ᖃᐅᔨᓴᕈᑎᐅᓯᒪᔪᓕᒫᑦ ᐃᓕᖓᑦᓯᑎᒃ ᖁᐊᕐᓲᖓᓇᕐᑐᓂᒃ ᐊᑑᑎᖃᑦᑕᓯᒪᓂᕐᓄᑦ ᐊᑦᔨᒥᔭᐅᒐᓚᑐᐃᓐᓇᒪᑕ [ᓲᙳᓯᑎᒋᐊᕐᓯᒥᑦ] ᐊᒥᓱᑎᒍᑦ ᐱᓇᓱᐊᕈᑎᒥᔫᑐᖃᓇᓕᕐᑕᕗᑦ ᐊᕐᖀᒍᐃᑦ 35 ᒥᑦᓯᑎᓐᓂ, ᑕᒪᒃᑯᐊ ᐃᓕᖓᐸᑦᑐᑦ ᖁᐊᕐᓲᖓᓇᕐᑐᓂᒃ ᐊᑑᑎᓯᒪᓂᖅ ᖃᓇᑦᑕ ᑕᓕᕐᐱᐊᓂ ᐊᐅᓚᔨᔭᑦᓴᕈᕐᓯᒪᔫᖑᒻᒪᑦ. ᖃᓇᑦᑕ ᓴᐅᒥᐊᓃᒐᓂ. ᐁᒣᒻᒪᑦ ᑖᕗᖓᓕᒫᖅ ᐅᖄᑐᐃᓐᓇᖏᓐᓇᓕᒫᓯᒍᓐᓇᑐᒍᑦ ᐃᑲᐅᕐᓂᓂ/ᕿᐹᓪᓚᒍᓯᕐᓂ ᐊᒥᓱᐊᓗᓐᓂ ᐁᒣᓲᑐᐃᓐᓇᓗᑕ ᑭᓯᐊᓂ ᑕᒪᑐᒥᖓ ᐱᐅᓯᖃᑦᓴᓂᕿᓗᐊᕈᑦᑕ ᖃᓄᕐᓗᓃᑦ ᐃᑲᔪᕐᓯᔭᐅᓂᖃᕿᔭᙱᑐᒍᑦ. ᐃᓄᐃᑦ ᐊᑑᑎᔭᖃᓪᓚᓇᒋᐊᖃᕐᒪᑕ, ᓲᙵᔭᑐᐊᖃᕐᓗᑎᓪᓗ ᐃᑉᐱᓂᐊᕐᑕᖃᕐᓗᑎᓪᓗ ᓇᒻᒥᓂᓇᔭᒥᓂᒃ ᐁᒣᓗᕐᓗᑎᒃ ᑭᓯᐊᓂ ᓴᒃᑯᐃᒍᓐᓇᕿᒥᒃ ᐃᓗᒥᑦᑕᒥᓂᒃ.

ᐅᑦᑐᑎᒥᓗᒥᑦ ᑕᒫᓂ ᓄᓇᕕᒻᒥ ᐃᓄᐃᑦ ᐊᒥᓱᑦ ᐆᒻᒪᑎᖕᒥᑦ ᓯᕐᑯᒥᓯᒪᒻᒪᑕ ᐁᒣᒻᒪᑦ ᐱᓇᓱᖃᑎᑮᔫᖑᔪᒍᑦ ᓇᓂᓯᒐᔪᑦᓯᑕ ᑕᒪᑐᒥᖓ ᐆᒻᒪᑎᒥ ᓯᕐᑯᒥᓯᒪᒍᑎᖏᓐᓂᒃ ᐃᑉᐱᓂᐊᕈᑎᒥᒐᔭᕐᑕᖏᓐᓂᒃ ᐊᓂᒍᓐᓇᓯᓚᕐᑭᓗᒥᑦ ᐊᑕᐅᑦᓯᑯᓪᓗ ᒪᒥᓴᕐᓗᑎᒃ ᐃᓄᐃᑦ ᐊᑯᕐᖓᒥᓐᓂ ᐃᑲᔪᕐᓯᖃᑦᑕᐅᑎᒍᓐᓇᓯᕐᑯᓇᔫᖑᒻᒥᔪᑦ. ᑕᒪᓐᓇ ᑐᑭᖃᕐᑐᖅ ᐃᓄᑐᐃᓐᓅᑦ ᐅᖃᖃᑎᑮᖃᑎᓃᑦ ᐃᓄᑐᐃᓐᓇᐅᖃᑎᒥᓐᓂᒃ. ᐱᓇᓱᐊᓯᑐᐊᕿᑦᑕ ᐃᒻᒥᓂᒃ ᐅᓂᒃᑲᐅᓯᖃᖄᓯᖑᔪᒍᑦ ᐁᒫᒃ ᐅᓂᒃᑳᓚᑐᐊᕿᑦᑕ ᖁᐊᕐᓲᓯᒪᒍᑎᑦᑎᓂᒃ ᐅᒻᒪᑎᑦᑕᓗ ᐋᓐᓂᐊᖏᓐᓂᒃ ᐋᕐᕿᐸᓪᓚᐊᓂᕐᓗ ᐱᔪᓐᓇᓂᕐᑖᐸᓪᓚᐊᓂᕐᓗ ᐃᓅᓐᓄᑦ ᐃᑉᐱᒥᓴᐅᓯᔫᖅ ᒪᒥᑉᐸᓪᓚᐊᒍᑎᑦᓴᓂᓪᓗ ᐅᓂᒃᑲᐅᔨᖃᑦᑕᓂᒃᑯᑦ ᐱᓇᓱᐊᕐᑎᓕᕐᓯᒥᑦ ᐋᓐᓂᐊᒍᑎᖏᓐᓂᓗ ᓱᓕᓂᖃᑦᓯᐊᓇᐊᖏᑦ ᑐᑭᓯᖃᑎᒥᓕᕐᓯᒥᑦ ᐃᓚᑦᔪᒥᔭᐅᓂᒃᑯᑦ ᒪᒥᑉᐸᓪᓚᐊᓂᖃᕐᓂᐊᓕᕐᒪᑕ. ᐊᒥᓱᑦ ᐃᓄᑑᔪᓇᐸᒻᒪᑕ ᐋᓐᓂᐊᒍᑎᓕᑐᐊᖑᔪᓇᑦᓯᑎᒃ, ᐅᕐᑯᒣᑦᑐᓂᒃ ᐃᕐᐱᒍᓯᑦᑐᑐᐊᑎᑐᑦ ᓯᒃᑯᔮᐊᖑᓯᒪᓂᕐᒥᓄᑦ ᐋᓐᓂᐊᒍᑎᒥᓐᓂᒃ ᐁᒣᒻᒪᓗ ᓯᔪᐊᑑᔪᓇᒍᑎᒥᑦᓯᒥᑦ. ᐊᒥᓱᑦ ᐋᓐᓂᓯᒪᐅᑎᒥᓐᓂᒃ ᓂᓪᓕᕈᑎᒥᓚᐅᕐᓯᒪᓇᒥᑦ ᐆᒻᒪᒥᐅᑕᖃᕐᒪᑕ ᐃᓚᖏᑦ ᑲᒃᑲᓛᖑᓕᕐᓂᕿᒥᓂᑦ/ᐱᐊᕿᐅᓕᕐᓂᕿᒥᓂᒃ ᐁᒣᑉᐸᑐᑦ; ᐋᓐᓂᑕᐅᒍᑎᖃᕐᑲᑦᑕᓯᒪᑦᓯᑎᒃ ᑕᐅᑐᑦᑎᑕᐅᑦᓯᑎᒃ ᐱᒋᐊᖃᑦᑕᓂᒃᑯᑦ ᐱᓗᑲᐅᑎᔪᓄᑦ, ᐃᓚᒥᓂᒃ ᐃᒻᒥᓂᐊᔨᐊᖃᕐᓂᒧᑦ ᐋᓐᓂᓯᒪᐅᑎᓄᑦ, ᕿᒣᓐᓇᑕᐅᒪᓂᕐᓄᑦ, ᐅᐃᕙᓂᕐᓗᓯᒪᐅᑎᓕᓐᓄᑦ, ᓯᓇᐅᙱᓕᑎᕐᑕᐅᓂᕐᓄᑦ ᐊᑦᑐᑕᐅᒪᒍᑎᖃᕐᓯᑎ ᐃᓯᒪᒥᒍᑦ, ᑎᒥᒥᒍᑦ ᐅᐸᓗᓐᓃᑦ ᓄᓕᐊᕐᓂᑯᑦ ᐊᑐᕐᓂᓗᑦᑕᐅᓂᕐᓄᑦ. ᐃᓄᓐᓂᒃ ᐱᒍᓐᓇᓂᕐᑖᑎᑦᓯᔫᖑᔪᒍᑦ ᐃᓅᓯᕐᒥᓂ ᐊᑑᑎᓯᒪᔭᒥᓐᓂᒃ ᓯᓚᑦᓯᐊᑎᓪᓗᒥᑦ ᐅᖃᐅᓯᖃᕈᓐᓇᓯᓂᕐᒥᒃ ᓇᐅᒧᑦ ᐸᓯᔭᐅᑦᔪᑎᒥᓂᐊᕐᓇᒥᑦ ᐃᕐᖃᑐᕐᑕᐅᒍᑎᒥᓇᒥᓪᓗ ᓴᐳᑦᔭᐅᓂᖃᑦᓯᐊᖃᑦᑕᓯᑎᒃ ᒪᒥᑉᐸᓪᓚᐊᖃᑎᑮᖃᑎᖃᕐᓂᑯᑦ ᐁᒣᓲᓕᕿᒥᒃ ᐋᓐᓂᐊᒍᑎᒥᓐᓂᒃ ᑭᖑᕚᒥᓐᓄᑦ ᐱᒥᔭᐅᑎᑦᓯᓂᕐᑕᖃᕈᓐᓃᓯᑦ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᐁᑲᓂ ᑲᑎᒪᓂᐊᕈᓯᖃᕐᑎᓯᒍᑎᒋᔫᓐᓂ "ᐅᒃᑯᐃᓯᓂᖅ ᐃᒐᓛᒥᒃ" ᐃᒫᒃ ᖃᓪᓗᓈᕐᑎᑐᑦ ᐁᒐᐅᓯᓕᒻᒥ, ᐊᑐᓚᐅᔪᒐᑦᑕ ᐃᖑᑦᑕᓴᓴᐅᔭᓂᒃ ᖃᓄᖅ

People have to experience, they have to feel the power of the circle, share experiences and feel to let the pain go.

For instance, up here there's a tremendous amount of grief over many years and so we're finding a way for people to be able to experience that grief and let it go but also teach and support others in the process. Inuit sharing with Inuit in their own language. We begin by telling our own stories, our personal experiences of trauma, delayed grief and recovery and empower people to share and offer them tools to share as well as validating the pain and sharing the steps for compassionate healing. Many believe that they are isolated in the pain they carry, that they are the only ones experiencing the pain of abuse and that there is something wrong with them. Many have carried their hurt in silence since they were small children; the pain of witnessing violence, experiencing the suicide of a family member, of abandonment, addictions, oppression or of emotional, physical, and or sexual abuse We empower people to speak their truth without blame or judgment and support each other in healing so that the pain is not carried to the next generation.

Makivik Magazine: In your workshop, "Opening a Window", we did the clay exercise to illustrate what suicide means to individuals and the fish bowl exercise to share their grief and learn about the pain and isolation that results when grief is not shared. Do you use other tactile materials and activities?

Jane Middelton-Moz: The definition of trauma is: When emotions are stimulated in children or adults and then the release of emotion is blocked. We use tools that you can touch and experience. For instance, with the group we worked with yesterday I used blocks and chess pieces to allow people to feel and share how they felt in their families, in school growing up, and the isolation they now feel in their communities. They also experienced the hurt, grief and powerlessness that are carried to the next generation. They can feel and experiences feelings of early abandonment or the feelings they have of isolation today. They can see the walls between people and what they need to do to remove the walls in their families and communities. They begin to understand why the walls between people exist and that they are not alone in their pain. When people can begin to understand that the pain they experienced was not their fault, experience it, feel it, and take responsibility for the choices they make today, they can begin to let the pain go. The teaching is that healing involves naming it, owning it, feeling it, healing it and changing it. We help people feel power over their own lives and power over their own feelings so that they no longer need to medicate their feelings through drugs or alcohol.

I worked with one man who had been trying to get sober for over 10 years. He would relapse every three to six months and felt ashamed each time. When he came to a community healing, he worked through the pain of early abandonment, abuse, and oppression and has not had a drink since. That was six years ago.

For years and years I was a director of a mental health centre in Seattle. It was back in the 1970s, early 80s, and I got really tired of people coming in and being diagnosed as mentally ill, when they were suffering from post traumatic stress and delayed grief. They were having a normal reaction to an abnormal and painful life. That's when we started Adult Children of Alcoholics ("ACOA"). People spent their early childhoods learning to survive a lot of pain and developed defences as

ᐃᒻᒥᓂᐊᕐᓂᒥᒃ ᑐᑭᓯᒪᒍᑎᑦᑎᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᒍᑎᒋᑦᓯᒋᑦ ᐊᒻᒪᓗ ᐃᕐᑲᓗᕐᑲᐅᑎᒥᒃ ᐱᓇᓱᐊᕈᑎᕐᑲᓚᐅᕙᒻᒥᓯᑕ ᓄᐃᑕᑎᑦᓯᒍᑎᒋᑦᓯᒍ ᐆᒻᒪᑎᑦᑕ ᓯᕐᑯᒥᓯᒪᒍᑎᖏᓐᓂᒃ. ᐊᓯᖏᓐᓃᒃ ᐱᐅᓚᓂᐊᒐᕐᓂᒃ ᕐᑲᓄᐃᓘᕐᓂᓂᓪᓗ ᐊᑐᕐᑕᐅᑎᑦᓯᓲᖑᒥᐱᑦ ᒪᒥᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕈᑎᒋᑦᓯᒋᑦ?

ᔩᓐ ᒥᑐᑦᑕᓐ ᒫᔅ: ᐱᓇᓱᐊᓚᕿᑦᑕ ᐊᑐᓲᖑᔪᒍᑦ ᓱᓇᑐᐃᓐᓇᓂᒃ ᐊᒃᒐᑎᓐᓄᑦ ᐊᑦᑐᕈᓐᓇᑕᑦᑎᓂᒃ. ᐅᑦᑑᑎᒥᓗᒍ, ᐃᑉᐸᓴᖅ ᐱᓇᓱᐊᕐᕕᑲᓂᒃ ᐊᑐᕐᑎᓯᓚᐅᕐᑐᖓ ᓯᒃᑭᑕᐅᓚᖓᕙᓂᒃ ᐊᒻᒪᓗ ᐊᑕᓂᕈᑎᓂᒃ ᐊᑐᕐᑎᓯᒥᑦ ᐃᓅᓐᓂᒃ ᐃᑉᐱᓂᐊᓚᕈᓐᓇᕐᑯᕈᑦᓯᖕᒪ ᐅᓂᒃᑲᐅᓯᕐᑲᕈᓐᓇᓯᕐᑯᑦᓯᒥᓪᓗ ᕐᑲᓇᖅ ᐃᓚᒥᓂᒃ ᐃᓱᒪᕐᑲᕈᑎᕐᑲᕐᒪᖔᕐᒥᒃ, ᐱᕈᕐᐸᓚᐊᑦᓯᑎᒃ ᐃᓚᓐᓂᐊᕕᒥᕐᑲᑦᑕᓯᒪᔪᒥᓐᓂᒃ ᐅᓪᓗᒥᐅᓚᕐᑐᓗ ᓄᓇᓕᒻᒥᓂ ᐃᓅᑎᒍᓯᓐᓂᓇᕆᓚᕐᑕᖏᓐᓂᒃ. ᐊᑑᑎᓲᖑᒻᒥᔪᑦ ᐃᑉᐱᓂᐊᕐᓂᑯᑦ ᐋᓐᓂᑕᐅᓂᕐᒥᒃ, ᐅᕐᑯᒣᓪᓚᐅᓂᕐᒥᓗ ᐱᔪᓐᓇᓂᕐᑲᖕᖏᑑᔪᓇᓂᕐᒥᓗ ᓯᕗᓪᓚᕕᓂᕐᒥ ᐱᓯᒪᔭᕕᓂᖏᓐᓂᒃ. ᐃᑉᐱᓂᐊᕈᑎᕐᑲᓯᓲᑦ ᐊᑑᑎᕐᑲᑦᑕᓚᕐᓯᑎᓪᓗ ᐃᑉᐱᓂᐊᕈᑎᕐᑲᓯᑦᓯᑎᒃ ᕐᑭᒣᓐᓇᑕᐅᒪᓂᕐᒥᓂᒃ ᐅᓪᓗᒥᓗ ᐃᓄᑐᐊᖑᑎᓐᓂᒥᓂᒃ. ᑕᑯᕐᑲᑦᑕᓯᓲᑦ ᓄᐃᑕᒪᑎᒃ ᐃᓄᐃᑦ ᐊᑭᓐᓇᓚᐊᓇᓯᒪᔪᖏᓐᓂᒃ ᑐᑭᓯᓚᕐᓯᑎᓪᓗ ᕐᑲᓄᐃᓘᕐᓗᑎᒃ ᑖᒃᑯᓂᖓ ᐊᑭᓐᓇᓂᒃ ᓯᕐᑯᒥᑦᓯᒥᐊᕐᑲᕐᓂᒥᓐᓂᒃ ᐃᓚᑮᑎᒍᑦ ᓄᓇᖅᑲᑎᑮᑎᒍᓪᓗ ᐊᑯᖕᖓᒥᓐᓂ. ᑐᑭᓯᐸᓪᓚᐊᓯᓲᑦ ᓯᒍᑦ ᐃᓄᐃᑦ ᐊᑭᓐᓇᕐᑲᓯᓲᖑᒻᒪᖔᑕ ᐊᒻᒪᓗ ᐋᓐᓂᐊᒍᑎᓚᑐᐊᖑᖕᖏᒥᐊᒥᒃ ᑐᑭᓯᓚᕐᓯᑎᒃ. ᐃᓄᐃᑦ ᑐᑭᓯᓚᑐᐊᕿᒥᒃ ᑕᒪᒃᑯᐊ ᐋᓐᓂᐊᒍᑎᒥᔭᖏᑦ ᐃᒻᒥᓂᒃ ᐸᓯᔭᑦᓴᐅᒍᑎᒥᖕᖏᒥᐊᒥᒃ, ᐊᑑᑎᒥᐊᓪᓚᓯᒥᓪᓗᓚᑐᐊᕿᒥᒃ, ᐃᑉᐱᓂᐊᕈᑎᒥᓚᕐᓯᒥᓪᓗᓚᑐᐊᕿᒥᒃ ᐃᒻᒥᓂᒃ ᑲᒪᒋᓯᑦᓯᒋᑦᓘᕈᑎᒥᓗᐊᕿᒥᒋᑦ ᐅᓗᒥᐅᔪᖅ ᐃᓅᓯᕐᒥᓅᓚᖕᒪᓂᖏᑦᑎᒍᑦ, ᑌᒣᓚᕿᒥᒃ ᐃᓅᓯᕐᒥᓂ ᐃᓕᓴᕆᔭᐅᓂᕐᓴᐅᓂᕐᑖᓐᓂᒃ ᐃᓚᒌᓐᓂᒃ ᐊᑕᐅᑦᓯᑯᑦ ᐃᒃᓯᕙᐅᑕᐅᓂᕐᒥᒃ. ᐃᒥᐊᓗᒻᒥᒃ ᐃᑉᐱᓂᐊᕈᑎᓂᒃ.

BOB MESHER

ᕉᑕ ᒌᕆᓗ ᔩᓐ ᒥᑐᑦᑕᓐ-ᒫᔅᓗ.
Rhoda Grey and Jane Middelton-Moz.

ᐊᑕᐅᓯᕐᒥᒃ ᐊᖑᑎᒥᒃ ᐱᓇᓱᐊᕐᓯᒪᕗᖓ ᐊᕐᕌᒍᐃᑦ ᕐᑯᓚᑦ ᐅᖓᑖᓄᑦ ᐃᒥᐊᓗᒻᒥᒃ ᓄᖅᑲᕐᓯᐊᕐᑐᕕᓂᕐᒥᒃ. ᐃᒥᐊᓗᒥᐊᓪᓚᓯᑐᐃᓐᓇᕐᑲᑦᑕᓯᒪᔪᖅ ᑕᖅᑭᓂ ᐱᖓᓱᓂ ᐱᖓᓱᔪᕐᑐᓃᑦ ᐃᒥᐊᓗᒻᒥᒃ ᐱᑦᑌᓪᓴᐸᓚᐅᕿᓗᐊᕐᓱᓂ ᑭᖑᓂᐊᒍᑦ ᑕᒃᑯᓯᓚᕈᑎᒥᑫᑦᓯᒍ. ᓄᓇᓕᓐᓂ ᒪᒥᓴᕐᓂᒃ ᐱᓇᓱᐊᕐᑎᓗᑕ ᐃᓚᐅᓚᐅᕐᓱᓂ ᐱᓇᓱᐊᓚᐅᔪᖅ ᐃᓅᓯᑦᑐᐊᐱᐅᑦᓱᓂ ᕐᑭᒣᓐᓇᑕᐅᒪᓂᕐᒥᓂᒃ, ᐊᑐᕐᓂᓗᑦᑕᐅᓂᕐᒥᒃ ᐊᒻᒪᓗ ᓯᒃᑯᔮᐊᖑᓂᕐᒥᒃ ᑖᒃᑯᓂᖓ ᐱᓇᓱᐊᓇᕐᓯᒪᓕᕐᓱᓂ ᑌᒪᖕᖓᑦ ᐃᒥᐊᓗᒻᒥᒃ ᐊᑦᑐᐃᓲᕐᓯᒪᖕᖏᑐᖅ. ᑕᒪᓐᓇ ᐱᓂᐊᕐᓂᓇᓚᐅᓯᒪᔪᑦᑎᓂ ᑌᒪᖕᖓᑦ ᐊᕐᕌᒍᐃᑦ ᐱᖓᓱᔪᕐᑐᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑐᑦ.

ᐊᕐᕌᒍᓂ ᐊᒥᓱᓂ ᑐᑭᒧᐊᑦᑎᓯᕗᐅᕐᑲᑦᑕᓯᒪᔪᖓ ᐃᓱᒪᒃᑯᑦ ᐃᓗᓯᕐᑲᑦᓯᐊᓇᐊᕐᑲᕐᓂᒧᑦ ᐱᒍᑦᓵᕕᒻᒥ ᓯᐋᑐᑦ ᐃᑦᓗᒐᔭᓂ. ᑖᓐᓇ ᐱᓇᓱᒐᖅ ᐊᑕᕕᒥᓚᐅᕐᓯᒪᔭᖅ ᐊᕐᕌᒍᐃᑦ 1970ᓗ 1980ᓃᑦᑐᓗ ᐱᒋᐊᖅᑲᒥᐅᑎᓪᓗᒋᑦ ᐱᓇᓱᒐᕐᑲᕕᒋᓯᒍ, ᑕᑯᖕᖑᓗᑐᑦᓯᐊᓚᐅᕐᓯᒪᔪᖓ ᐃᑎᕐᑕᐅᓴᑐᐃᓐᓇᓇᐊᒥᒃ ᐃᓄᓐᓂᒃ ᐋᓐᓂᐊᕐᑲᐳᑎᑦ ᐃᓱᒪᕐᑲᑦᓯᐊᖏᑦᑑᓯᒥᒃ ᓚᔭᐅᑎᒋᐊᕐᑐᑐᓂᒃ, ᐃᑉᐱᒍᓱᒪᑎᒃ ᐃᓅᕐᒥᓂ ᐊᑐᑎᔭᖅᑐᐃᓐᓇᓇᐊᒥᒃ ᐃᓅᓯᖕᖑᕐᒥᒍᑎᒥᒃ ᐊᑑᑎᕐᑲᑦᑕᓯᒪᓂᑯᑐᐃᓐᓇᐅᓂᕐᒥᓂᒃ. ᑌᑦᓯᒪᓂ ᑕᒃᒐ ᐱᒋᐊᕐᑎᓯᓚᓚᐅᕐᓯᒪᕗᒍᑦ (ᐃᓄᒻᒪᓇᐅᓚᕐᑐᑦ ᕐᑭᑐᕐᖓᐅᓯᒪᔪᑦ ᐃᒥᐊᓗᒻᒥᒃ ᐅᐃᓇᓂᕐᓗᓯᒪᔪᓄᑦ). ᐃᓄᐃᑦ ᐱᕈᕐᐸᓚᐊᓗᑦᓯᑎᒃ ᐃᓚᑦᓯᓯᒪᒻᒪᑕ ᐊᓐᓇᐅᒪᕕᕐᑲᕈᓐᓇᓂᕐᒥᒃ ᐋᓐᓂᓇᕐᑐᐊᓗᐊᓐᓂᒃ ᐊᓐᓇᐅᒪᓚᕿᒥᓪᓗ ᐱᕈᓈᕐᓯᒪᓚᕈᑎᒃ ᐱᓂᓗᑕᕐᑲᓚᕐᑭᐅᑎᒥᓛᕐᑕᒥᓐᓂᒃ ᐃᑉᐱᓂᐊᕐᓂᒥᒍᑦ ᓴᐳᓗᑕᕐᑕᕐᑲᑦᑕᓂᑰᑦᓯᑎᒃ. ᐋᓐᓂᐊᒥᓐᓂᒃ ᓂᑦᓷᒍᑎᕐᑲᕐᓯᒪᓚᑐᐊᕿᒥᒃ ᓯᓚᓚᕐᑎᓯᒥᐅᕐᓯᒪᓚᑐᐊᕿᒥᓪᓗ ᐃᑲᔪᕐᓯᔪᐅᒍᓐᓇᓯᓲᖑᔪᑦ ᐊᓯᒥᓄᑦ ᓴᐳᑦᔭᐅᕐᑲᑦᑕᓯᑦᓯᑎᒃ ᐃᑉᐱᓂᐊᕐᓂᒥᓐᓂᒃ ᐅᕐᑲᐅᓯᕐᑲᕐᑲᑦᑕᓚᑐᐊᔭᒥᒃ, ᐊᑑᑎᒍᓐᓇᓯᑦᓯᑎᓪᓗ ᓰᕐᓗ ᐃᓗᒥᓐᓂ ᐃᐹᕐᑐᐊᓇᑦᓯᒋᑦ ᐅᕐᑯᒣᓪᓚᐅᕈᑎᒋᓯᒪᔭᒥᓂᒃ ᑐᑭᓯᓚᕐᓯᑎᓪᓗ ᐋᓐᓂᐊᒍᑎᒥᓐᓂᒃ, ᐊᓐᓇᐅᒪᒍᓐᓇᓂᕐᒥᓂᒃ ᐊᒻᒪᓗ ᕐᑲᓄᐃᓘᕐᑕᐅᓚᑐᐊᔭᒥᒃ ᐱᓗᑲᓚᕐᑭᓯᓲᖑᓂᕐᒥᓂᒃ ᐃᒻᒥᓂᒃ ᐊᓯᒥᓂᓪᓗ ᓯᒃᑯᑎᓇᓂᓚᓐᓂᒃ, ᑐᑭᓯᑐᐊᔭᒥᒃ ᐅᒃᒍᐊᕈᑎᕐᑲᕈᓐᓇᓯᓲᑦ ᓴᒃᑯᓯᓂᕐᒧᑦ ᑎᑭᑦᓯᑎᐊᓪᓛᑦ. ᐃᓅᓯᑦᑐᐱᖕᖓᐅᓂᑦᑎᓂ ᓯᓚ ᑕᒪᒃᑯᐊ ᐋᓐᓂᕈᑎᕐᑲᑦᑕᓯᒪᔪᑦ ᐅᕐᑲᐅᓯᓇᒍᓐᓇᓚᐅᕐᓂᕈᑦᑎᒋᑦ ᓴᐳᑦᔪᐅᓯᒪᒍᑎᒋᑦᓯᐊᓚᖕᒪᓗᒋᑦ, ᐆᒻᒪᒥᐅᑕᓇᓚᔭᕐᓂᖏᑦᑕᕗᑦ ᐃᓄᒻᒪᓇᖕᖑᕿᑕᕐᓗᑕᓗ ᐃᑉᐱᓂᐊᕈᑎᒥᒪᔭᕐᓂᓇᒥᑦ. ᐊᒥᓱᕐᕗᐊᖀᓗᐃᑦ ᕐᑭᑐᕐᖓᐅᕗᑦ ᑌᒣᓯᒪᒻᒪᑕ ᑭᓯᐊᓂᓚ ᐅᓪᓗᒥᐅᓚᕐᑐᖅ ᓴᐳᑦᓴᐅᒪᕕᑦᓴᕐᑲᑦᓯᐊᓂᕐᓴᐅᒍᓐᓇᓲᖑᓚᕐᑐᑦ.

survivors that were not working for them in later life. Once their pain was heard and validated for the first time, and they were able to receive support from others as they shared their feelings, experience long delayed grief, and understand their pain, their resiliency, and their triggers that caused hurtful behaviour to themselves and others, they could begin to grieve and let it go. If we had had support to talk about and feel the pain experienced when we were children, we would not have had to carry it into our adult lives. For thousands of children there was no support, but there can be today.

Makivik Magazine: You also mentioned that healing doesn't take nearly as long as it takes to become injured.

Jane Middelton-Moz: A lot faster. One of the things that we shared today was *Trauma Addiction Cycle*, originally created by a friend of mine, Tian Dayton. When you experience the pain of abandonment or abuse in childhood, you begin to medicate the pain with drugs and alcohol and then the drugs and alcohol begin to cause the pain in our lives so we drink or use more and the cycle continues. As soon as recovery and grief works start, growth and wellness begins.

I've witnessed men in the community healings standing together and apologizing to the women for abuses to them, the men holding each other and crying, apologizing for the hurts men had inflicted on women before their own healing, saying, "We're sorry for the violence and the rapes and other abuses," and "We're sorry for the pain." I've seen so much healing between people and within families. I've seen entire families apologizing to their kids for the hurts they have caused and families hugging each other for the first time. I've seen healing in family feuds that have continued for generations. To me, that's what healing is about, bringing families and communities together.

Makivik Magazine: Have you been to other Nunavik communities besides Kuujjuaq?

Jane Middelton-Moz: All but three now. We are funded by The Healing Foundation grant to go to all the communities once and then, I think, the plan is to go again.

Makivik Magazine: You also mentioned vicarious trauma. What advice would you have for people working in the helping and intervention field?

Jane Middelton-Moz: I think it is up to the supervisors of people working in the field to be sure that they debrief regularly so that they don't carry the pain they experience in their work into their own lives. When we work with people we hear very painful stories. Our team debriefs every single day. There is nothing more important if we are

ᑰᒃᔪᐊᒥᐅᑦ ᐅᕕᒐᕐᑐᖅᒥᑦᑕ ᐃᓅᒻᒪᓇᕐᑯᑎᒥᓐᓂᒃ ᐃᒉᕐᑯᔨᒍᑎᒥᓐᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᕕᓂᖕᒥᑦ

ᐱᓇᓯᐊᕈᓯᓕᒫᒥ ᑰᒃᔪᐊᒥ ᒪᒥᓴᕐᓂᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᖅᑲᑦᑕᓚᐅᕐᑎᓗᒍ, ᐅᕕᒐᕐᑐᐃᑦ ᑲᑎᒪᓂᐊᕈᓯᕐᓄᑦ ᐃᓚᐅᔪᕕᓃᑦ ᐅᑯᓂᖓ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᖅᑲᑭᓐᓇᓯᓚᐅᔭᕗᑦ ᐃᓅᒻᒪᓇᕐᑯᑎᒥᓐᓄᑦ ᐅᖅᑲᐅᓯᓇᒍᒪᔭᒥᓐᓂᒃ ᐃᓅᓯᕐᒥᓅᓕᖓᑎᓪᓗᒥᑦ.

ᖁᕕᐊᓯᒻᒪᕆᓲᖕᒍᕗᒍᑦ ᐃᒉᕝᕕᒋᓕᕋᑦᑎᒍᑦ:

- ᓇᓪᓕᒥᓕᑐᐊᕋᑦᑎᒍᑦ
- ᐃᓯᒫᓗᒥᑦᓯᐊᖅᑲᑦᑕᓕᑐᐊᕋᑦᑎᒍᑦ
- ᐃᒥᐊᓗᒻᒥᒃ ᐃᒥᕐᑌᓕᓕᑐᐊᕋᑦᓯ
- ᓂᖕᖓᕈᓯᓐᓂᖅᑲᕋᓕᒍᓐᓄᑐᐊᕋᑦᓯ
- ᓂᐅᕕᐅᑦᔮᖕᒍᐊᖅᑲᑦᑕᓕᑐᐊᕋᑦᑎᒍᑦ / ᐱᒋᐊᓕᕗᖓᓂᓗ ᓂᐅᕕᖅᑲᑦᑕᓕᑐᐊᕋᑦᓯ
- ᓂᕿᓯᖕᒫᖅᑲᑦᑕᓕᑐᐊᕋᑦᓯ ᐃᒥᐊᓗᓐᓂᓗ ᐋᖕᒪᔫᓐᓇᑐᓂᓪᓗ ᓂᐅᕕᐊᖅᑲᓐᒫᕿᓐᓄᓯᓯ
- ᓄᑕᕋᑦᓯᓂᒃ ᑲᒪᑦᓯᐊᓕᑐᐊᕋᑦᓯ
- ᑕᑯᑎᒍᓐᓇᓕᑐᐊᕋᑦᑎᒍᑦ ᐱᒍᓐᓇᓯᖅᑲᑦᓯᐊᓯᓂ ᐊᖕᒍᑎᑎᒍᓪᓗ ᐊᖅᓇᐅᔭᑎᒍᓪᓗ ᐱᐅᓯᖅᑲᖅᑲᑦᑕᓕᑐᐊᕋᑦᓯ
- ᓂᕐᓯᐅᑭᑦᔪᓕᑐᐊᕋᑦᑎᒍᑦ
- ᐃᓗᕐᖁᓯᑦᑎᓂᒃ ᐃᓕᓴᓕᑐᐊᕋᑦᑎᒍᑦ; ᒪᖁᖅᑲᑎᒥᖅᑲᑦᑕᓯᑕ, ᐃᖅᑲᓪᓕᐊᖅᑲᑦᑕᓯᑕ ᐆᒪᔭᕐᓯᐅᖅᑲᑎᑮᑦᓯᑕᓗ
- ᐅᖅᑲᐅᑎᓕᑐᐊᕋᑦᑎᒍᑦ "ᓇᓪᓕᒥᕙᒥᑦ" ᐊᓯᖕᒥᓐᓂᓗ ᓂᓪᓕᐅᔭᐃᒍᑎᑦᓯᐊᓂᒃ ᓂᓪᓕᐅᑎᖅᑲᑦᑕᓕᑐᐊᕋᑦᑎᒍᑦ
- ᐅᕙᑦᑎᓂᒃ ᑲᖕᒦᓯᑦᓯᐊᓯᓯ ᐃᓚᐅᖅᑲᑦᑕᓕᑐᐊᕋᑦᓯ ᓂᑦᔭᑎᓪᓗᑕᓗ ᓈᓚᑦᓯᐊᖅᑲᑦᑕᓕᑐᐊᕋᑦᓯ.

ᑕᑯᓐᓇᓚᐅᕐᓯᒪᒍᒉᕐᑐᒍᑦ ᑐᓵᓚᐅᕐᓯᒪᒍᒉᕐᓯᑕᓗ:

- ᐹᔭᓂᒃ
- ᐃᒥᐊᓗᑦᑐᓂᒃ ᐋᖕᒪᔫᓐᓇᑐᕐᑑᒪᔭᓂᓪᓗ
- ᐃᓯᒉᑭᓕᕐᑐᓂᒃ, ᓂᖕᖓᕈᐊᕐᑐᓂᒃ
- ᐱᒋᐊᖅᑲᑦᑐᓂᒃ, ᐸᑎᓐᓂᔭᓂᒃ ᑎᓪᓗᓂᔭᓂᓪᓗ
- ᓄᓕᐊᕐᓂᑯᑦ ᐊᑐᕐᓂᓗᑦᑐᓂᒃ, ᖁᓄᔭᕐᓂᐊᑐᓂᓪᓗ
- ᐱᐅᓕᓂᐊᒐᕐᓂᒃ ᓯᕐᑯᑦᑎᓇᔭᓂᒃ
- ᐅᕙᑦᑎᓂᒃ ᓇᓪᓕᒍᓯᖕᖏᑐᓂᒃ ᐃᐱᕐᖓᓂᖅᑲᑦᑐᓂᓪᓗ
- ᐅᕙᑦᑎᓂᒃ ᐃᓯᒫᓗᒥᔭᖅᑲᖕᖏᑐᓂᒃ

ᐅᕙᑦᑎᓂᒃ ᐃᒉᒥᐊᑦᑕ ᑐᑭᓯᒪᖁᕙᑦᑎᒥᑦ:

- ᓄᑕᕋᓘᖕᒍᒍᓐᓄᓇᐊᑦᑕ
- ᑕᒻᒪᔭᐃᑦᑐᓗᑐᐊᓘᒍᓐᓇᖕᒥᒥᐊᑦᑕ ᑕᒻᒪᑲᓪᓚᐸᒻᒥᓚᑦᑕ
- ᐃᒻᒥᓂᒃ ᑲᒪᒋᒍᓐᓇᓯᐊᔅᓯᑕ ᑭᓯᐊᓂ ᐃᓚᖕᒪᓂᒃ ᐃᓕᑦᓯᓄᑦ ᐃᑲᔪᕐᑕᐅᒍᒪᓲᖕᒍᒪᒥᔪᑦ
- ᐃᓕᑦᓯᓂᒃ ᓯᓇᐅᖕᖏᓕᑎᓇᖕᖏᓚᒍᑦ
- ᐃᑉᐱᓂᐊᕐᓂᖅᑲᕐᒥᒪᑦᑕ / ᐆᒻᒪᑎᑦᑎᒍᑦ ᐋᓐᓂᔫᖕᒍᒻᒥᔭᒍᑦ
- ᕿᑐᕐᖓᒪᓯᐅᑯᐊ. ᐅᐸᒍᑦ ᕿᑐᕐᖓᓇᖕᖏᑕᕗᑦ.
- ᑭᐸᓗᖁᑕᐅᓂᖅᑲᖕᖏᒥᒥᐊᑦᑕ
- ᓇᓪᓕᒥᔭᑦᓴᔭᐅᒻᒥᒪᑦᑕ
- ᐊᓯᐅᔭᑐᑦ ᐱᕙᓐᓂᐊᕋᓗᐊᖅᓗᑕ ᓇᓂᓯᖅᑲᑦᑕᖕᖓᕗᒍᑦ ᐊᖅᑯᑎᒥᓂᐊᕐᑕᑎᓐᓂᒃ
- ᑲᒪᒍᓐᓇᓯᐊᖅᑯᒍᑦ

Opening a Window

going to help the people we work with in a good way. I want to know if anything triggered my team today. I want to know how each person felt and what pain was brought up for them and I want to know if there are participants that they are worried about and how the team can make plans that will support those individuals to insure everyone is taken care of in a good way.

In far too many places, we take better care of our computers than the people that are caring for others. We make sure that the computer is working well yet we forget about our caregivers. I Talked to young police men who go into houses and find bodies, who intervene in domestic and community violence, who become afraid to open doors because of what might be behind them. They are not debriefed and carry that pain home with them. I have talked to policemen, childcare workers, and community workers who have left their jobs or have burned out because they were not supported to let go of what they experience day in and day out. I believe people have to debrief; they have to be taken care of so that they can talk about what's going on. To find out what from their own past triggered them because we all have a past. We're not robots. So if a person goes into domestic violence and, for instance may have grown up in domestic violence, feelings are often triggered. If we take care of it, then we can still do the work without burning out. If the pain is not dealt with, many become numb, begin to medicate with addictions, isolate from their families, or leave jobs.

I've dealt with reporters that have gone into horrific situations and they needed to be debriefed too. I was doing a television thing one time, just doing my thing and talking about trauma, and I happened to look and the cameramen were in tears. And I said, "I want to talk to them afterwards." So I sat down, and they shared their feelings with me. The same has happened, when I've been in hotels doing conferences and the hotel staff that were working and listening began crying. We're all human. We all have had experiences that are painful and yet somehow we get so caught up in: 'How many families did you see today?' without saying, '...and did it hurt? Let's talk about it.'

When I was in a mental health centre, my staff had to debrief every day and I didn't care what was going on, because my feeling is if I didn't take care of them, there was no way they could take care of the people. So that's what I mean by vicarious trauma. There's a lot of it up here.

Makivik Magazine: I'd like you to elaborate on the comment you made regarding the differentiation between an "older person" and an "elder".

Jane Middelton-Moz: One of the things that I talk to people about is the Life Cycle. That there are things we should have learned when we were children and adolescents yet many of us didn't get to learn those things because we could never be kids. We go into adult life never learning the lessons that children in healthy families learn.

There are a lot of people that have attained age but they still have so much pain that they're still abusing others, they're still shaming people, they're still hurting people, and often times kids say to me it's very painful for me to be told to respect somebody because they're 65 years old, and they're my offender. And they're not an offender that went through treatment.

What I was taught was there are old people that are elders and those people you look up to and you esteem because they have wisdom, and then there are old people that are just old people. I think we need to help our youth understand the difference and still take care of those that

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ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᐅᖃᐅᓯᖃᕐᓯᒪᓪᓕᕙᑎᑦ ᑕᒪᓐᓇ ᒪᒥᓐᓂᐅᒍᓐᓇᑐᖅ ᐊᑯᓂᓇᙱᓂᕐᓴᒪᓇᐅᓲᖑᒥᐊᖓ ᓯᖁᒥᑕᐅᒪᓂᕐᑖᕙᑦᓕᐊᓂᐅᓲᒥᑦ.

ᔩᓐ ᒥᑐᑦᑕᓐ ᒫᔅ: ᐋ, ᓯᒃᓐᓂᓴᓪᒪᓇᐊᓘᒍᓐᓇᓲᖅ. ᐅᓪᓗᒥ ᐱᓇᓱᐊᕐᑲᑎᒌᒍᑎᖅᑲᐅᒥᒪᑦᑕ ᖁᐊᕐᓵᓯᒪᓂᕐᒥᒃ ᐅᐃᓇᓂᕐᓗᓯᒪᓂᐅᖅ ᐊᐅᓚᒍᓯᖏᓐᓂᒃ, ᑖᒃᑯᐊ ᐱᓇᓱᐊᕈᑎᓕᐊᓇᓚᐅᕐᓯᒪᔭᖏᑦ ᐃᓕᓐᓈᒪ, ᑎᐊᓐ ᑏᑕᓐ. ᐊᑑᑎᓯᒪᕙᑦ ᐃᓅᓯᑦᑐᐊᐱᐅᑦᓯᑎᒃ ᕿᒍᓐᓇᑕᐅᓂᕐᒥᒃ ᐅᕝᕙᓘᓐᓂᑦ ᐊᑐᕐᓂᓗᑦᑕᐅᓂᕐᒥᒃ, ᐱᐅᓯᕐᑲᔫᖑᓪᒪᑕ ᐋᓐᓂᐊᒥᓐᓂᒃ ᐃᑉᐱᒍᓯᑦᑌᓚᓯᐊᒍᑦ ᐃᒥᐊᓗᓪᒥᓗ ᐊᓯᖏᓐᓂᓗ ᐋᖓᔫᓐᓇᑐᓂᒃ ᐱᔭᕐᑲᕐᑲᑦᑕᓯᓂᕐᒥᒃ ᐊᓯᐃᓛᒃ ᑕᒪᒃᑯᓄᖓ ᐋᖓᔫᓐᓇᑐᓄᑦ ᐃᒥᐊᓗᓐᓄᓗ ᐊᑐᓕᕐᑕᒥᓐᓄᑦ ᐋᓐᓂᐊᑕᕐᑎᑕᐅᓕᐅᒥᑐᐃᓐᓇᓯᑦᓴᓇᕗᑦ ᑕᒪᓐᓇ ᑕᒪᑐᒥᖕ ᐋᓐᓂᐊᒍᑎᖃᕐᓂᖕ ᐃᓯᓕᓂᖃᖃᔪᕐᓯᒪᑐᐃᓐᓇᓂᐊᓕᕐᒪᑦ. ᐋᖅᑭᒋᐊᕐᓂᒥᒃ ᐊᑑᑎᓕᓐᓇᕐᑐᖅᑲᓯᑐᐊᕐᒪᑦ ᑕᒃᑯᐊ ᐅᖁᒣᑐᑦ ᐲᕐᐸᓕᐊᓂᖅᑲᓱᒋᑦ, ᐱᕿᕐᐸᓕᐊᓂᕐᓗ ᐋᕿᐸᓪᓕᐊᓂᕐᓗ ᐊᑑᑎᑉᐸᓪᓕᐊᖅᑳᓯᑎᓪᓗᒥᒃ.

ᓄᓇᓕᓐᓂ ᐊᖑᑎᓂᒃ ᑕᑯᓐᓇᕐᑲᑦᑕᓯᒪᔪᖓ ᒪᒥᓴᕐᓂᕐᑲᓕᕐᓯᑎᒃ ᓂᑯᕐᖃᕐᑲᑎᑦᑐᓂᒃ ᐊᕐᓇᓂᒃ ᐃᓛᓂᐅᙱᑑᕐᐱᕐᑲᕐᓯᑎᒃ ᓯᒃᑯᐳᐊᕐᑲᕐᑲᑦᑕᓯᒪᓂᕐᒥᓄᑦ, ᐊᖑᑏᑦ ᐃᕿᓪᒥᐅᑎᓯᑦ ᕿᐊᕐᑲᑎᑦᑎᓯᑎᒃ ᐃᓛᓂᐅᙱᑑᕐᓯᑎᒃ ᐊᖑᑎᑎᒍᑦ ᐊᕐᓇᓂᒃ ᓯᒃᑯᐳᐊᕐᑲᕐᑲᑦᑕᓯᒪᓂᕐᒥᓄᑦ ᐅᑯᓗᓯᑦ ᓇᓪᒥᓂᖅ ᒪᒥᓴᕐᓂᒥᒃ ᐊᑑᑎᓕᓗᐊᕐᒥᒃ, ᐃᒫᒃ ᐅᖃᕐᓯᑎᒃ "ᐃᓛᓂᐅᙱᑐᖅ ᐱᒥᐊᕐᑲᑦᑕᕐᑲᑦᑕᓯᒪᒪᑦᑕ ᖁᓄᔭᕐᓂᐊᕐᑲᑦᑕᓯᒪᑦᓯᑕᓗ ᐊᓯᖏᑎᒍᓪᓗ ᓯᒃᑯᐳᐊᕐᑲᕐᑲᑦᑕᓯᒪᑦᓯᑕ," ᐊᒻᒪᓗ "ᐅᒃᑯᐊᐳᒍᑦ ᐋᓐᓂᐊᑎᕐᑲᑦᑕᓯᒪᒪᑦᓯᒥᑦ." ᑕᑯᓐᓇᕐᑲᑦᑕᓯᒪᓕᕐᑯᖓ ᐃᓕᕆᑎᒍᓪᓗ ᐃᓅᕐᑲᑎᕆᑎᒍᓪᓗ ᒪᒥᕐᑲᑎᕆᓐᓂᕐᑲᓕᕐᑐᓂᒃ. ᑕᑯᓐᓇᕐᑲᑦᑕᓯᒪᓕᕐᒥᓯᖓᓗ ᐃᓕᕆᑦᓴᔭᑦ ᐃᓘᓐᓇᑎᒃ ᕿᑐᕐᖓᒥᓐᓂᒃ ᐃᓛᓂᐅᙱᑑᕐᐱᕐᑲᕐᑎᓗᒥᑦ ᐋᓐᓃᒍᑎᒥᓯᒪᔭᒥᓄᑦ ᐃᓕᕆᑦ ᐃᕿᐅᑎᐸᑦᑐᑦ ᓯᕗᓪᓕᖏᒥ ᐃᕿᐅᑎᒥᐅᕐᓯᑎᒃ. ᑕᑯᕐᑲᑦᑕᓯᒪᒐᓗ ᐃᓕᕆᑦᓴᔭᑦ ᑭᖑᕚᓇᑎᒍᑦ ᓇᓪᒥᖕᖏᕐᒥᐅᑎᓂᕐᒥᓂᑦ ᒪᒥᒍᑎᖃᕐᑎᓗᒥᑦ. ᑕᒃᑯᐊ ᐅᐸᓐᓄᑦ ᑐᑭᖃᕐᑐᑦ ᒪᒥᓴᕐᓂᒥᒃ, ᐃᓕᕆᑦᓴᔭᓂᓗ ᓄᓇᕐᑲᑎᕆᑦᓴᔭᓂᓗ ᐃᓅᕐᑲᑎᕆᑦᓯᐊᑭᓐᓇᓯᑎᑦᓯᓂᐅᑦᓯᑎᒃ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᓄᓇᕕᐅᑉ ᓄᓇᓕᖏᓐᓄᑦ ᑰᒃᔪᐊᑉ ᐊᓯᖏᓐᓄᑦ ᐱᓇᓱᐊᓇᐊᕐᑐᓕᐅᕐᓯᒪᕕᑦ?

ᔩᓐ ᒥᑐᑦᑕᓐ ᒫᔅ: ᓄᓇᓕᓐᓄᑦ ᐱᖓᓱᓄᑦ ᓯᓕ ᑭᓯᐊᓂ ᐁᕆᑕᖕᖏᑐᖕᒐ. ᕿᓇᐅᔭᕐᑲᕐᑎᑕᐅᔫᖑᒪᑦᑕ ᒪᒥᓴᕐᓂᒧᑦ ᑐᖕᖓᕕᒃᑯᓂᑦ ᓄᓇᓕᓕᒫᓄᑦ ᐊᑕᐅᓯᐊᕐᓗᑕᐅᓐᓃᑦ ᐁᒍᑎᑦᓴᑎᓐᓂᒃ, ᑌᒪᑦ ᐃᓯᒪᔪᖕᒐ ᐊᐅᓕᓂᕐᑳᖕᖏᓐᓇᓇᐊᑦᑕ.

ᒪᑭᕝᕕᑯᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᐅᖃᐅᓯᖃᕐᓯᒪᓪᒥᒪᕕᑦ ᓇᒥᓐᓃᓐᖑᖕᖏᑐᖅ ᐊᑑᑎᔭᐅᒪᓕᕐᑖᕆᓇᓐᓇᐊᖕᒐ. ᑕᒪᑐᒧᖕᖏᓕᖕᖏᑎᓪᓗᒥᓕ ᐃᓅᓐᓂᒃ ᒪᒥᓴᕐᓂᒥᓐᓗ ᐃᑲᔪᕐᓯᐊᕐᓂᒥᓐᓗ ᐱᓇᓱᐊᕐᐸᑐᓂᒃ ᖃᓄᖅ ᐅᖃᐅᑦᓯᕆᐊᖅᔭᕿᑦ?

ᔩᓐ ᒥᑐᑦᑕᓐ ᒫᔅ: ᐃᓯᒪᖃᕐᑐᖕᒐᓕ ᒪᒥᓴᕐᓂᒃ ᑲᒪᔨᐅᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑐᑦ ᐅᓪᓗᖅ ᐃᓅᓐᓂᒃ ᐃᑲᔪᕐᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᓂᐅᒐᓐᓇᑐᖅ ᐊᓂᒍᑐᐊᕐᐸᑦ ᐱᓇᓯᕐᑎᐅᔪᑦ ᑲᑎᓗᑎᒃ ᐃᓅᓐᓇᑎᒃ ᖃᓄᐃᓅᕐᓂᕕᓂᕐᒥᒃ ᐅᖃᒍᑎᖃᖃᑦᑐᑦᓴᐅᒥᐊᖕᒥᑦ ᔫᕐᓗ ᐃᓪᒥᓂ ᐃᓗᐋᓴᓂᕐᑲᕐᓗᑎᒃ ᑌᒪᓅᕐᑲᑦᑕᓂᒃᑯᑦ ᓴᒃᑯᓯᑦᓴᐅᑎᒥᓂᕐᑲᔫᖑᓪᒪᑕ ᐊᓯᒥ ᐋᓐᓂᐊᒍᑎᖏᓐᓂᒃ ᑎᒍᑲᓵᓚᕐᑕᕕᓂᕐᒥᓂᒃ. ᐃᓅᓐᓂᒃ ᐱᓇᓱᐊᕐᓂᕐᑲᓚᕐᓯᑕ ᐋᓐᓂᐊᒍᑎᐅᔪᓂᒃ ᐋᓐᓇᕐᓗᔪᐊᕐᔪᓐᓂᒃ ᑐᓴᑎᑕᐅᕙᑲᑦ. ᐱᓇᓱᐊᑲᑎᒋᑎᒍᓚ ᐅᓪᓗᑕᓕᑦ ᐅᓪᓗᕚᑦ ᐃᓯᓚᓚᕐᑎᓗᒍ ᐃᓗᓕᔭᕐᓂᕐᑲᓯᔪᒍᑦ. ᑕᒪᓐᓇ ᐱᓪᓚᓇᐊᓘᔪᖅ ᐃᓅᓐᓂᒃ ᐃᑲᔪᕐᓯᓂᕐᒥᒃ ᐱᓂᐊᕐᓂᕐᑲᕐᑲᓂᐊᑐᐊᑭᑦ. ᐱᓇᓯᕐᑎᑯᑎᒃᑲᓂᒃ ᐊᐱᓇᖏᓐᓇᔫᖑᔪᕐᒐ ᓯᓇᓄᑦ ᐅᓪᓗᒥ ᐊᐅᓚᑦᔭᑕᐅᓂᕐᑲᕐᑲᐅᒪᖕᒐᓚ. ᑐᑭᓯᓂᐊᔫᖑᔪᕐᒐ ᐊᑐᓂᑦ ᖃᓄᖅ ᐃᐱᓂᐊᕐᓂᕐᑲᕐᑲᐅᒪᖕᒐᓚ ᐊᒻᒪᓗ ᐃᑲᔪᕐᑕᐅᓇᓯᑦᑐᑦ ᓇᓪᓕᖕᒐ ᐃᓯᒪᓗᐊᓐᓇᑐᒥᒃ ᐱᐅᓯᕐᑲᕐᑲᐅᒪᖕᒐᓚᑦ ᖃᓄᖅ ᐱᓇᓯᕐᑲᑎᕆᑎᒍᑦ ᐸᕐᓇᑭᑎᕐᑲᕐᑐᓴᐅᓚᕐᒪᖕᒐᓚᑦᑕ ᐃᓅᓐᓂᒃ ᐃᑲᔪᕆᓯᑦᑕᑎᓐᓂᒃ ᓴᐳᑦᔨᓯᐊᕐᓂᒥᒃ ᐱᔭᕐᑭᑎᑦᓴᑎᓐᓂᒃ ᐅᓪᓗᓯᖕᖑᔪᖕᒐ ᐃᓗᓐᓇᖕᖏᓐᓂᒃ ᐱᓇᓯᐊᕐᑕᐅᔪᓂᒃ ᐱᐅᔪᓄᑦ ᐱᓂᐊᕐᑲᐅᔪᐃᓐᓇᐅᕐᑯᕐᑎᓯᖕᒐ.

ᐱᓇᓯᐊᕐᑲᓂ ᐊᒥᔫᓗᐊᕐᑐᓂ ᖃᓇᑕᐅᔭᕐᑯᑎᓂᒃ ᐃᓯᒫᓗᒥᔭᕐᑲᕐᓂᓴᐅᓗᐊᔫᖑᓪᒪᑕ ᐃᓄᐃᑦ ᑖᒃᑯᓂᖕᒐ ᖃᓇᑕᐅᔭᓂᒃ ᐊᕐᑐᓯᑎᒃ ᐱᓇᓯᐊᔫᑦ ᐃᓯᒫᓗᒥᖕᖏᕐᓂᕐᓴᓇᓕᕐᓯᒥᐊᓛᑦ. ᐃᓯᒫᓗᐊᔫᖑᔪᑦ ᖃᓇᑕᐅᔭᑦ ᐊᑐᑭᓐᓂᕐᑲᕐᓯᐊᖕᒥᓴᓗᐊᕐᒪᖕᒐᓚ ᐃᓄᑦᑕᖕᒥᑦ ᐃᓯᒫᓗᒥᖕᖏᕐᓂᕐᓴᓇᓕᕐᓯᒥᑦ. ᐃᓅᓯᑐᓂᒃ ᐳᓖᓯᓂᒃ ᐅᖃᕐᑲᑎᕐᑲᕐᑲᑦᑕᓯᒪᓕᕐᑐᖕᒐ, ᑖᒃᑯᐊ ᐃᓪᓗᓄᑦ ᐃᓄᐱᓂᕐᑕᓕᓐᓄᑦ ᐃᑎᓇᐊᕐᑲᕐᓯᑦ, ᐋᓐᓂᑎᐊᕐᑲᓕᕐᑐᓂᒃ ᓄᖅᑲᑎᑦᓯᒥᐊᕐᑐᓇᐊᕐᑲᕐᑲᕐᓯᑎᓐᓂᒃ

are old, yet also take care of and respect those that are Elders. I think we have to take care of anybody that's older, in terms of making sure they have [the necessary comforts] — but to be told to respect somebody that's hurting you, I disagree. It's just more trauma, its more pain, and it's more hurt and sometimes we ask kids to elevate people that really have not earned their respect and are not wise role models.

Makivik Magazine: You also mentioned about how we tend to see somebody who doesn't cry as a strong person, when in fact it's the opposite.

Jane Middelton-Moz: Those that don't cry or grieve carry the pain with them. Many grow up in trauma and in order to survive you've got to shut off your feelings. So, for instance, when somebody has died you have to keep your feelings shut off. I was telling the people that came to this intervention, that for them to walk into that door took enormous

A Youth Wish List, for Adults

At the end of a one-week healing workshop in Kuujjuaq, youth participants came up with the following list of things that they want to tell the adults in their lives.

We love it when you:

- Love us
- Care about us
- Stay clean and sober
- Manage your anger
- Buy us presents / things that we need
- Buy food instead of drugs and alcohol
- Take care of your babies
- Show us how to be strong men and women
- Cook for us
- Teach us our culture; take us camping, fishing and hunting
- Say "I love you" and other kind things
- Spend time with us and listen to us.

We never want to see or hear again:

- Fighting
- Drinking and drugs
- Going nuts, mood swings
- Hitting, slapping and punching
- Sexual abuse and rape
- Smashing things
- Not loving us and leaving us
- Not caring about us

What we want you to know about us is:

- We are not babies anymore
- We are allowed to make mistakes
- We can handle ourselves but we still need your help
- We care about you
- We have feelings / we hurt too
- You are the parents. Not us.
- We are not slaves
- We are lovable
- We may get lost but we will find our way
- We are responsible

ᐃᒐᓛᒥᒃ ᐅᒃᑯᐃᓯᓂᖅ

ᐊᒻᒪ ᓄᓇᓕᓐᓂ ᐱᓗᑲᐅᑎᔪᓂᒃ ᑲᒪᒋᐊᖃᓲᖑᑦᓯᑎᒃ, ᑖᒃᑯᐊ ᑲᑉᐱᐊᒋᔭᖅᑕᓲᑦ ᐅᒃᑯᐊᓂᒃ ᐅᒃᑯᐃᓯᒋᐊᒥᒃ ᑕᑯᓚᖕᒪᔭᒥᓐᓂᒃ ᓯᕘᕋᓕᖅᓯᑎᒃ. ᑖᒃᑯᐊ ᐱᓇᓱᑦᑐᕕᓂᐅᑦᓯᑎᒃ ᐃᓗᒥᐅᑌᔭᖅᑎᑕᐅᖅᑲᑦᑕᓯᒪᖕᖏᑐᑦ ᐋᓂᐊᒍᑎᑖᕕᓂᖅᒥᓂᒃ ᐊᓂᖅᕋᐅᕆᖅᑲᑦᑕᓯᓰᑦ. ᐳᓖᓯᓄᑦᑐ ᕿᑐᖕᒪᐅᔪᓂᑦᑐ ᓴᐳᑦᔨᓂᖅᒥᒃ ᐱᓇᓱᐊᖅᑎᓂᒃ ᓄᓇᓕᓐᓂᓗ ᐱᓇᓱᐊᖅᑎᓂᒃ ᐅᖃᖅᑲᑎᖃᖅᑲᑦᑕᓯᒪᓕᖅᑐᖓ ᑕᒪᒃᑯᐊ ᐱᓇᓱᒐᖅᒥᓂᒃ ᓄᖅᑲᓚᖅᑭᓲᑦ ᐱᓇᓱᒐᖅᒥᓂᒃ ᐅᖅᑯᒣᑦᓕᐅᓗᐊᓕᒍᑦ ᓱᖅᑲᐃᖅᑐᕕᓂᐅᑦᓯᑎᒃ ᑌᒣᓲᑦ ᐱᓇᓱᐞᕕᒥᓐᓂ ᓴᐳᑦᔭᐅᒪᕕᖅᑲᖕᖏᓗᐊᖅᒥᒃ ᐅᓪᓗᑕᒫᑦ ᐃᓗᒥᐅᑦᓯᑑᑎᒥᓐᓂᒃ ᐃᓗᓖᔭᖅᑕᐅᒍᑎᖃᓚᐅᖅᓯᒪᒪᑎᒃ. ᐅᑉᐱᕈᓯᑦᑐᖕᒐᓚ ᐃᓄᒃ ᐃᓗᒥᐅᑌᔭᖅᑲᑦᑕᓇᐊᖃᓇᐊᖓ; ᐃᑉᐱᒥᔭᐅᑦᓯᐊᓇᐊᓖᑦ ᐅᖃᒍᓇᕕᖃᖅᑎᑕᐅᓗᑎᒃ ᐃᓅᓯᖅᒥᓂ ᓯᐊᖃᖅᓂᐅᓕᖅᑐᓂᒃ. ᑐᑭᓯᓇᓱᐊᖅᑐᒥᑦ ᐱᕈᖅᐸᓕᐊᑦᓯᑎᒃ ᓯᓇᒧᑦ ᓯᕐᕋᑕᐅᖃᑦᑕᓯᒪᒻᒪᕆᓛᑕ ᐅᐱᓐᓇᕋᓂ ᐱᕙᓪᓕᐊᓂᖃᖅᓯᒪᔪᐃᓐᓇᐅᒪᑦᑕ. ᐃᓅᔭᐅᖕᖏᓇᑦᑕ. ᑌᒣᒻᒪᑦ ᐃᓄᒃ ᐱᓇᓱᒐᖃᓯᔪᕕᓂᐅᒍᓐᓇᑐᖅ ᓯᒃᑯᔨᐊᓇᐅᑎᔪᓂᒃ ᑲᒪᔨᐅᓂᖅᒥᒃ ᐃᓅᓯᖅᒥᓂ ᐱᕈᖅᐸᓕᐊᔭᕕᓂᐅᑐᐃᓐᓇᓇᐊᖃᖅᓯᓂ ᓯᒃᑯᔨᐊᓇᐅᑎᓂᖅᑕᓕᓐᓂ, ᐃᐱᓂᐊᖅᓂᖅᑐᑦ ᓯᒍᑎᒥᒍᓐᓇᕋᑦᑎᒥᑦ. ᑕᒪᒃᑯᐊ ᐃᓅᓯᑦᑎᓂ ᐊᑑᑎᓯᒪᓗᒥᑦ ᐱᓇᓱᐊᖃᑦᑕᓯᒪᓗᐊᕈᑦᑎᒥᑦ ᐱᓇᓱᒍᓐᓇᓯᐊᖅᑐᒍᑦ ᓯᖅᑲᓴᓕᖅᑭᓂᖅᒍᑦ ᑎᑭᐅᑎᓂᐊᕈᓐᓄᓚᑦ. ᐃᓄᒃ ᐋᓂᐊᒍᑎᒥᓂᒃ ᑲᒪᖕᖏᓯᔅᑐᑦᑐᐊᕋᒥ, ᐃᐱᓂᐊᖅᓂᖅᑲᐱᓐᓇᓂᖅᒪ ᓲᕐᓗ ᖁᐊᖅᓯᒪᒍᓐᓇᒪᑦ, ᐅᐃᓇᒪᓂᖅᓗᓇᖅᑐᓂᑦᑐ ᐋᓂᐊᓯᐅᕋᓯᐊᖅᑲᑦᑕᓕᖅᓗᒎᐱᓐᓇᓯᓂ, ᐃᓚᒥᓂᑦᑐ ᐊᑦᓯᒪᓕᖅᓗᓂ ᐅᕙᓘᓐᓃᑦ ᐱᓇᓱᒐᖃᖅᑲᓴᓕᖅᑭᓗᓂ.

ᑐᓴᕋᑦᓴᓂᐊᖅᑎᓂᒃ ᐱᓇᓱᐊᖃᑦᑕᓯᒪᒻᒥᔪᖅᒪ ᑖᒃᑯᐊ ᑐᓴᕋᑦᓴᓂᐊᓇᐊᖃᑦᑕᓂᑰᓯᑦ ᑲᑉᐱᐊᓇᖅᑐᐊᓗᓂᒃ ᓯᔭᖃᓚᖅᑐᓄᑦ ᑭᖕᖑᒪᑦᓯᒍᑎᖃᓲᖑᒻᒥᔭᑦ ᐃᓗᓖᔭᖅᑎᑕᐅᓂᖅᒥᒃ. ᑕᓚᕖᔅᑯᑦ ᓄᐃᑕᔪᑦᓴᓂᒃ ᐱᓇᓱᐊᓚᐅᖅᓯᒪᒻᒥᔪᖅ, ᐅᖃᐅᓯᕆᓗᒍᒪᔭᒍᓗᑐᐃᓐᓇᑲᓂᒃ ᓂᑦᔫᒍᑎᖃᖅᓯᒪᓚ ᐅᖅᑯᒍᑎᖃᖅᓯᒪᓚᓗ ᖁᐊᖅᓵᓯᒪᒍᑎᐅᔫᓂᒃ, ᑌᒣᓛᒐᐅᒐᓯᖅᒐ ᕿᕕᐊᒃᑲᓪᓚᓚᐅᖅᓯᒪᔪᖅᒪ ᐊᑦᓰᓚᐅᓇᒃᑲᓄᑦ ᐅᑯᐊᓚ ᕿᐊᔪᑦ. ᐅᖃᓚᐅᖅᓯᒪᔪᖅᒪ ᑕᓚᕖᔅᑯᑐᑦᓴᓚᐊᒃᑲᓂᒃ ᐱᔭᓇᑐᐊᕈᒪ "ᐅᖃᖅᑲᑎᖃᓚᖕᒪᒍᒪᑦᓯᖅᒪ ᐊᑦᓰᓚᐅᓇᓯᒃᑲᓂᒃ." ᐃᑦᓯᕙᖃᑎᒥᓚᓚᐅᖅᓯᒪᔭᒃᑲ, ᐃᐱᓂᐊᖏᑎᒥᓐᓂᓗ ᐅᕙᓐᓄᑦ ᓂᑦᔫᒍᑎᖃᓕᖅᓯᑏᓚᐅᖅᓯᒪᔪᑦ. ᑕᒪᓐᓇ ᐱᐅᓯᖅ ᐊᑑᑎᕙᑦᑐᖅ, ᑐᔪᕐᒥᐅᕕᐊᓗᓐᓂ ᑲᑎᒪᓂᖃᖅᑎᓯᑐᐊᖅᒪ ᑐᔪᕐᒥᐅᕖᑦ ᐱᓇᓱᑦᑎᖕᒥᑦ ᐱᓇᓱᖕᒥᓐᓇᓯᑎᓪᓗ ᓈᓚᒐᓯᐊᖅᓯᑎᑦᓘᑐᕕᓂᐅᑐᐊᕋᒥᒃ ᕿᐊᒍᑦ ᑎᑭᑕᐅᓲᖑᒻᒥᔪᑦ. ᐃᐱᓂᐊᖅᓂᒎᓐᓇᐅᓯᑕ ᐊᓂᖅᑎᓇᓚᑦᑕ. ᐃᓅᓐᓇᑕᓗ ᐃᓅᓯᑦᑎᓂ ᐋᓂᓇᖅᑐᓂᒃ ᐊᑑᑎᖃᑦᑕᓯᒪᔪᐃᓐᓇᐅᓯᑕ ᑌᒣᒃᑲᓗᐊᖅᓯᑕᓗ ᑕᒪᒃᑯᐊ ᐳᐃᒍᖅᑕᔪᐊᓇᔩᖅᓯᒥᑦ ᐃᓯᓛᓗᒥᔭᖅᑲᖅᓂᓴᐅᓯᔫᒍᑦᓯᑕ ᐃᒫᒃ: 'ᖃᑦᓯᓃᒃ ᐃᓚᒦᓂᒃ ᐅᓪᓗᒥ ᑕᑯᕖᑦ? ᐳᐃᒍᓕᖅᓯᑕ ᐊᐱᓇᒥᐊᒥᒃ ᐃᒫᒃ, "...ᐋᓂᕈᑎᒥᖅᑲᐅᕕᒦᑦ? ᐅᖃᒍᑎᒥᓚᐅᖅᓚᔫᒃ.'

ᐃᓯᒪᐅᑉ ᖃᓄᐃᖕᖏᓯᐊᖅᑐᓴᐅᓂᖕᖏᓐᓄᑦ ᐱᒍᑦᑭᕕᒻᒥ ᐱᓇᓱᐊᖅᓯᖕᒪ, ᐱᓇᓱᑦᑎᖁᑎᒃᑲᓂᒃ ᐅᓪᓗᑕᒫᑦ ᐃᓗᓖᔭᖅᓂᒥᒃ ᐱᓇᓱᐊᖃᑎᖃᖅᑲᑦᑕᓚᐅᖅᓯᒪᕗᖓ, ᓯᔭᖃᕋᓗᐊᖅᒪᓖᑦ ᐃᓯᒫᓗᐊᓇᖅᓚ, ᐅᑉᐱᕈᓯᒍᑎᖃᒪ ᐱᓇᓱᑦᑎᖁᑎᒃᑲ ᑲᒪᒥᑦᓯᐊᖕᒥᑐᐊᑭᒃᑭᑦ ᐃᓄᓐᓂᒃ ᐃᑲᔪᖅᓯᓂᖅᒥᒃ ᐱᓇᓱᐊᓇᐊᓕᒻᒥᓂᒃ ᐱᖅᑲᔭᕋᔭᖕᖏᒥᐊᖕᖏᑦ. ᑕᒪᓐᓇᑕᒃᒪ ᑐᑭᖕᒪ ᐊᓯᒥ ᐋᓂᐊᒍᑎᖕᒥᓐᓂᒃ ᑎᒍᓚᓂᒃᑯᑦ ᖁᐊᖅᓵᓯᒪᓕᕿᑎᑕᖅᓯᓂᐅᒍᓐᓇᑐᒥᒃ.

ᒪᑭᐞᕕᑦ ᕿᒥᕐᕈᐊᖏᑦ: ᐅᖃᐅᑎᓚᐅᖅᑎᒍᑦ ᑐᑭᓪᓗᑐᓇᔭᐅᑎᑕᑎᓐᓂᒃ ᐅᖃᐅᓯᓇᖅᑲᐅᔭᑎᓐᓄᑦ ᐊᑦᔨᑮᖕᖏᓂᕗᑦᓯᑎᑦ 'ᐃᓄᑐᖃᖅᒥᓗ' 'ᐊᖕᒐᔪᑦᓯᒥᓪᓗ'

ᔩᓐ ᒥᑐᑦᑕᓐ ᒫᔅ: ᐃᓄᓐᓂᒃ ᐅᖃᐅᑦᔨᖕᖏᓐᓇᔩᖑᔪᖕᒪ ᐃᓅᓯᐅᑉ ᖃᓄᐃᓕᐸᓪᓕᐊᓂᓇᔩᖕᒥᓐᓄᓕᖕᒪᔪᓂᒃ. ᑲᒃᑲᓛᖑᑦᓯᑕ/ᐱᐊᕋᐅᑦᓯᑕ ᐃᓕᑦᓯᔭᖃᖅᑲᑦᑕᓇᐊᖃᕋᓗᐊᖅᓯᑕ ᐊᒥᓯᑎᒍᑦ ᐃᓕᑦᓯᒥᐊᓕᑦᑎᓂᒃ ᐃᓕᑦᓯᖃᑦᑕᓯᒪᖕᖏᓇᑦᑕ ᐱᑦᔪᑎᖃᖅᓯᑕ ᑲᒃᑲᓛᖑᓂᖅᒥᒃ/ᐱᐊᕋᐅᓂᖅᒥᒃ ᐊᑑᑎᓚᐅᖅᓯᒪᖕᖏᓂᑦᑎᓂᒃ. ᐃᓄᒻᒪᓇᖕᖑᓲᖑᔪᒍᑦ ᐃᓕᑦᓯᕋᑕᕋᑕ ᑲᒃᑲᓛᑎᑐᑦ/ᐱᐊᕋᖅᑎᑐᑦ ᐃᓕᑦᓯᒥᐊᓕᕕᓂᑦᑎᓂᒃ ᕿᑐᕐᖕᒪᐅᔪᑦ ᖃᓄᐃᖕᖏᑐᒥᒃ ᐱᕈᖅᐸᓕᐊᓂᖃᑦᓯᐊᑐᑦ ᐃᓕᑦᓯᒍᑎᒥᓯᒪᓲᖕᖏᓐᓂᒃ.

ᐊᒥᓯᑦ ᐅᑭᐅᓇᑦᓯᓯᒪᓕᓲᖑᒻᒪᑕ ᐃᓗᒥᐅᑕᖃᖏᓐᓇᓯᑎᒃ ᐋᓂᐊᒍᑎᒥᓂᒃ ᐊᑐᓕᕋᑕᖅᓯᒥᑦ ᐊᓯᒥᓂᒃ ᐊᑐᖅᓂᓗᒍᑎᒥᑦᓯᒥᑦ, ᐊᓯᒥᓐᓂᒃ ᑕᒃᑯᓯᓕᖅᑎᓯᒍᑎᒥᕙᑦᓯᒥᑦ, ᐊᓯᒥᓐᓂᒃ ᐋᓂᐊᑎᑦᓯᒍᑎᒥᑦᓯᒥᑦ, ᐊᒥᓯᕕᑦᓯᖕᒐᓗ ᑲᒃᑲᓛᓄᑦ/ᐱᐊᕋᖅᓄᑦ ᐅᖃᐅᑎᔭᐅᖃᑦᑕᓯᒪᕗᖕᒪ ᐃᓄᒻᒥᒃ ᓲᑦᓴᓯᐊᖁᔭᐅᒪᓗᐊᕋᒪ ᐃᓄᒍᖅᑲᐅᓕᖅᓯᓂ 65ᓂᒃ ᐅᑭᐅᖃᖅᒪᑦ ᓲᓯᑦᓴᓯᐊᑭᓐᓇᓕᖅᑲᔭᓲᖑᖕᖏᓚᖕᒪ ᐅᕙᓐᓂᒃ ᐊᑐᖅᓂᓗᓲᖑᒻᒪᑦ. ᑖᒃᑯᐊᓗ ᐊᑐᖅᓂᓗᓐᓂᒥᒃ ᐱᓂᐊᖅᓂᖃᓲᑦ ᐋᓂᐊᒍᑎᒥᓐᓂᒃ ᒪᒥᓴᕈᑎᖃᓚᐅᖅᓯᒪᒪᑎᒃ ᐃᓅᓯᖃᓲᖑᕗᑦ.

ᐃᓕᓴᖅᑕᐅᒪᒍᑎᖃᖅᐳᖕᒪ ᐃᓄᖃᓇᐊᖕᒪ ᐅᑭᐅᒥᒍᑦ ᐊᖕᒐᔪᑦᓰᑦ ᐃᓄᒍᖅᑲᐅᓂᖅᑕᐅᒍᓐᓇᓇᐊᖕᒥᑦ ᑌᒃᑯᐊᓗ ᓰᕕᐅᒍᓐᓇᐳᑦ ᓲᓯᒥᑦᓯᐊᑕᐅᒍᓐᓇᓯᑎᒃ

courage. And the courage is to face your own stuff so you can open up to the rainbow of feelings that you were given. You know, we were given tears to grieve. It takes a great deal of courage to open up again after being shut down for so long. And there are some courageous people that come to heal.

Makivik Magazine: We made a list of generational trauma, from when "colonizers" first came to the North up until the present day. What is the benefit of making this historical list?

Jane Middelton-Moz: There are four steps to healing. One is validation, which means somebody tells you the truth. The first time somebody says: 'you were raised in an alcoholic family, that must have hurt,' or, 'it must have been painful hiding under the bed when your dad was beating your mother.' When you hear the truth spoken out loud is the beginning of the grieving process. You can begin to talk about it. Or somebody just says, 'It's hearing and speaking the truth for the first time.' You need people there, you need somebody to model feelings, and you need time. For many, the pain of trauma has been buried a long time and we often blame the victim.

What I find, is when people actually look at the history and look at the fact that nobody was there to help them grieve, and the traumas came before the alcoholism, and the alcoholism came before the suicides, then what happens is light bulbs come on. A youth told me the other day, 'It didn't start with me. I thought it was me. I thought I was just a rotten kid. I didn't realize my parents had so much pain."

The fact of the matter is, what we're looking at is generations where, 'I thought my mom didn't love me.' But she couldn't. She didn't know how. Parents don't decide, 'I think I'll have a kid and screw up their life.' Perhaps she was in residential school and she didn't learn how to show love. So when people actually see the traumas, it's the first time they've been validated in their whole life. What we see in the drinking, drug use, and violence is people living in pain.

And a lot of kids might know a history that's romanticized, but if you don't talk with them about real history; about the killing of the dogs, the relocations, the residential schools experiences, the T.B. hospitals, the alcohol related deaths or other past traumas, they don't know where the pain came from. When they do, they start understanding their grandparents and their parents and there is more of a connectedness in healing.

Makivik Magazine: What's your hope for the future of Nunavik?

Jane Middelton-Moz: My hope is very similar to what happened in Kuujjuaraapik. We were just in Kuujjuaraapik. I think they started having meetings three days after we left. Inuit and Cree working side-by-side on healing. There are kids that have joined in. In fact, the kids said, 'If you're having a support group, we're coming.'

I don't believe that recovery is a life-long thing. And, as I tell people, being a victim isn't a good career choice. The whole point is to feel it, to deal with it, and then to be healthy leaders to rebuild what you want to rebuild in this area. To have a vision of where you want to go and then get there. And what I see are people taking that on. I see that in many of the communities, and I see that with kids. I want people to feel the pride in themselves that I see. The people up here are absolutely beautiful with strong traditional values. I hope that people get the strength of their culture back and become leaders in their own destinies, proud of their culture and proud of their resiliency. I hope to see healthy families and strong communities. ■

ᓯᓚᑐᓂᕐᑲᑦᓯᐊᓂᕐᒥᒍᑦ ᐊᒻᒪᓗᑦᑕᐅᖅ ᐃᓄᑐᕐᑲᕐᑲᓇᔪᖅ ᐅᑭᐅᒥᒍᑦ ᐊᖓᔪᑦᓯᐅᒥᔪᓂᒃ ᐃᓄᑐᕐᑲᒍᓗᑐᐃᓐᓇᓂᒃ. ᐃᓯᒪᕐᑲᕐᑐᖓᓕ ᐅᕕᒐᕐᑐᕐᑯᑎᑦᑎᓂᒃ ᑐᑭᓯᑎᑦᓯᓯᒪᒥᐊᕐᑲᓇᐊᑦᑕ ᑖᒃᑯᐊ ᐊᑦᔨᕖᖕᖏᓂᖏᓐᓂᒃ ᐅᕕᒐᕐᑐᕐᑯᑎᕗᑦ ᐃᓄᑐᕐᑲᕐᑯᑎᒥᓂᒃ ᑲᒪᑦᓯᐊᕆᓐᓇᕐᑯᓪᓗᒋᑦ, ᐊᑕᐅᑦᓯᑯᓪᓗ ᑲᒪᑦᓯᐊᖏᓐᓇᒥᓗᑎᒃ ᓲᓯᑦᓴᓯᐊᖏᓐᓇᒥᓗᑎᑦᓗ ᐃᓄᑐᕐᑲᕐᑯᑎᒥᓐᓂᒃ. ᐊᖓᔪᑦᓯᓚᒫᓂᒃ ᐃᑲᔪᓇᐊᕐᑲᓴᓗᐊᓴᑦᑕᐅᓃᑦ, ᑭᖕᖘᒪᒥᔭᖏᓐᓂᒃ [ᐃᓯᐊᕐᑯᑎᒥᒥᐊᓚᒻᒥᒍᑦ] ᐱᑕᕐᑲᑦᓯᐊᕐᑯᓪᓗᒥᑦ – ᑭᓯᐊᓂᓗᑦᑕᐅᖅ ᐋᓐᓂᐊᑎᑦᓯᔨᒥᔪᒥᒃ ᓲᓯᑦᓴᓯᐊᕐᑯᔪᐅᓂᖅ, ᑕᒪᓐᓇ ᐊᖏᕐᑲᑎᑮᒍᓐᓇᖏᑦᓚᓴ. ᕐᑯᐊᕐᓵᑭᑎᒥᒥᕐᓯᒪᔪᓄᑦ ᐃᓚᒥᐊᕆᑎᑐᐃᓐᓇᐅᒪᑦ, ᐋᓐᓂᐊᒍᑎᒥᐊᓪᓚᑐᐃᓐᓇᐅᓯᓂᓗ, ᐃᓚᖓᓂᓗᑦᑕᐅᖅ ᐅᕕᒐᑐᓂᒃ ᐃᓄᑐᕐᑳᓗᒻᒪᑦ ᓲᓯᒥᑦᓯᐊᕐᑲᑦᑕᕆᒃ ᓚᑦᓯᑕ ᐅᕐᑲᐅᑦᓵᓲᖑᔪᒍᑦ ᓯᓇᐅᕝᕙ ᓲᓯᒥᔪᐅᑦᓯᐊᑐᑦᓴᐅᓂᕐᒥᒃ ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᐱᒐᓯᐊᕐᑕᕐᑲᕐᓯᒪᖕᖏᒍᑎᓪᓗᖏᑦ ᓯᓚᑐᓂᕐᑲᕐᓂᑯᒥᓗᑦᓗ ᐃᑦᔪᓴᑦᓴᕈᕐᓯᒪᑎᓐᓇᒥᑦ.

ᒪᑭᕝᕕᑯᑦ ᕐᑭᒥᕐᕈᐊᖏᑦ: ᐅᕐᑲᐅᓯᕐᑲᕐᓯᒪᒻᒥᔭᑎᑦᑕᐅᖅ ᐃᓄᐃᑦ ᕐᑭᐊᕐᕐᑲᔪᖕᖏᑐᓂᒃ ᐱᒍᓐᓇᓂᕐᑲᑦᓯᐊᓂᑯᒥᓐᓄᑦ ᕐᑭᐊᒍᓐᓇᖏᑦᑑᓚᕐᑭᔭᓇᔪᐅᓲᖑᒥᐊᖏᑦ ᓯᓇᐅᕝᕙᓚᐅᑯᐊ ᑭᐳᓪᓗᐊᓂᑯᒥᓐᓄᑦ ᑌᒣᑦᑑᓚᕐᑭᔭᑦ.

ᐹᓐ ᒥᑐᓪᑕᓐ ᒫᔅ: ᐃᓄᐃᑦ ᕐᑭᐊᒍᓐᓇᓲᖑᖕᖏᑐᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐅᒃᒍᐊᓂᕐᒥᓂᒃ ᓄᐃᑦᓯᒍᓐᓇᖏᑦᑐᑦ ᐃᓗᒥᐅᑦᓯᓯᒪᓲᖑᔪᑦ ᐋᓐᓂᐊᒍᑎᓂᒃ. ᐊᒥᓱᑦ ᐱᕈᕐᓴᓂᕐᑲᕐᓯᒪᒻᒪᑕ ᕐᑯᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᑑᑎᕐᑲᑦᑕᓯᑎᒃ ᐊᓐᓇᓂᐊᕈᑎᓪᓗ ᐃᑉᐱᓂᐊᕈᑎᕐᑲᕐᑌᓕᒥᐊᖑᔪᑦᓯᑎᒃ. ᑌᒣᒻᒪᑦ, ᑐᕐᑯᔩᕙᓂᐅᔪᑦ ᑐᕐᑯᔩᐊᒥᓐᓄᑦ ᓯᕐᑲᑕᐅᑦᑌᓕᒥᐊᖑᔪᑦ. ᐃᓄᓐᓂᒃ ᑖᒃᑯᓄᖓ ᒪᒥᓴᕐᓂᓄᑦ ᐃᓚᐅᒥᐊᕐᑐᑐᓂᒃ ᐅᕐᑲᐅᑦᔩᕐᑲᑦᑕᓚᐅᕐᑐᖓ, ᐃᑎᓴᔨᐊᕐᔨᑎᒃ ᑲᑕᒻᒥᒃ ᐊᓂᒎᑎᔪᑦ ᐱᒍᓐᓇᕕᓕᒫᒥᓂᒃ ᐊᑐᕐᓯᑎᒃ ᐃᑎᕐᑲᑦᑕᓇᐊᖏᑦ. ᑕᒪᓐᓇ ᑕᒪᑐᒥᖓ ᐱᒐᓯᐊᓯᓂᖅ ᓴᐱᕐᑌᓕᒥᐊᕐᓂᑕᕐᑲᕐᒪᑦ ᐃᓅᓯᕐᒥᓂ ᐊᑑᑎᓯᒪᔪᒥᓂᒃ ᓵᖕᖓᓯᓚᖓᔪᓄᑦ ᐊᑑᑎᓴᕐᑲᓚᖓᓚᕐᑐᓄᑦ ᐃᑉᐱᓂᐊᕐᓂᓂᒃ ᑐᓂᕐᑭᓯᐊᓇᓯᒪᔪᒥᓂᒃ ᐊᑑᓯᓇᖕᖏᑕᒥᓂᒃ ᐃᓗᒥᒃᑲᓗᐊᕐᓯᒥᑦ. ᕐᑲᐅᔨᒪᒪᕕᑦ, ᕐᑭᐊᑦᓴᑕᕐᑲᓴᕕᑦ ᐋᓐᓂᐊᒍᑎᑎᓐᓄᑦ ᒪᒥᓴᕈᑎᑦᓴᑎᓐᓂᒃ. ᓴᕕᕐᑌᑐᒥᐊᒻᒪᓇᔪᑦ ᐃᓗᒥᑦᓯᒪᓯᒥᓂᒃ. ᓴᕕᕐᑌᑐᒥᐊᕐᓯᒪᔪᓂᒃ ᒪᒥᓴᓇᐊᕐᑐᓂᒃ ᐃᓄᕐᑲᓂᖑᔪᖅ.

ᒪᑭᕝᕕᑯᑦ ᕐᑭᒥᕐᕈᐊᖏᑦ: ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᕐᑲᓚᐅᓴᑦᑕ ᑭᖑᕚᓇᑎᒍᑦ ᕐᑯᐊᕐᓴᓯᒪᒍᑎᐅᔪᓂᒃ, ᐱᒥᐊᕐᕕᕐᑲᑎᓗᒥᑦ "ᓄᓅᓂᓂᕐᑲᕐᑐᑦ" ᑕᕐᓴᓘᓇᐊᖕᖓᓯᒪᓂᖏᓐᓂᒃ ᐅᓪᓗᒥᒍᑦ ᑎᑭᑦᓯᒥᑦ. ᕐᑲᓅᖅ ᑖᒃᑯᐊ ᐱᕝᕙᓪᓚᐊᓯᒪᓂᕐᓅᓚᖓᑎᓪᓗᒥᑦ ᐊᓪᓚᓯᒪᔪᓚᐊᓇᓚᐅᕐᑕᔪᑦ ᐱᕝᕙᓪᓚᕐᑯᑕᐅᓂᕐᑲᕆᓐᓇᐸᑦ?

ᐹᓐ ᒥᑐᓪᑕᓐ ᒫᔅ: ᒪᒥᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕈᑏᑦ ᓯᑕᒪᐅᓚᖓᔪᑦ. ᓯᕗᓪᓕᕚᖓᑦ ᓱᓕᓕᕐᑎᓯᓂᖅ, ᑕᒪᓐᓇ ᑐᑭᓕᒃ ᐃᓄᒻᒧᑦ ᐅᕐᑲᐅᑎᔪᐅᓂᕐᒥᒃ ᓱᓕᔪᒥᒃ. ᓯᕗᓪᓕᕚᒥ ᐃᓄᒻᒧᑦ ᐃᒫᒃ ᐅᕐᑲᐅᑎᔪᐅᓂᖅ 'ᐱᕈᕐᐸᓕᐊᕕᕐᑲᕐᓯᒪᔪᑎᑦ ᐃᒥᐊᓗᒻᒥᒃ ᐅᐃᓇᒪᓂᕐᓅᑎᓕᓐᓂ, ᐊᓕᐊᓇᖕᖏᑐᒥᒍᓇᕕᓂᐅᔪᑎᑦ,' ᐅᕝᕙᓘᓐᓃᑦ 'ᑲᑉᐱᐊᓯᕝᕙᔭᐊᕐᑲᑦᑐᕕᓂᐅᒍᓇᐅᔪᑎᑦ ᐃᓪᓚᐅᑉ ᐊᑖᓂ ᐃᓯᕐᓯᒪᑦᓯᑎᑦ ᐊᑖᑌᑦ ᐊᓈᓐᓂᒃ ᐋᓂᑎᓇᔪᐊᓘᑎᓪᓗᒍ." ᓯᓚᔪᒥᒃ ᑐᓴᕐᑎᑕᐅᒍᑎᕐᑲᕐᓂᖅ ᐱᒥᐊᕐᕕᓕᐅᑎᐅᓲᖑᔪᖅ ᐆᒻᒪᑎᒃᑯᑦ ᐋᓐᓂᐊᒍᑎᕐᑲᕐᓂᒥᒃ ᐱᓇᓯᐊᕐᑕᕐᑲᓯᓂᕐᒧᑦ. ᐅᓂᒃᑳᕆᑎᒥᕐᑲᑦᑕᓯᓗᒥᑦᓛᒍᓐᓇᓴᑦᑕ. ᐅᕝᕙᓘᓐᓃᑦ ᐃᒫᒃ ᓂᓪᓚᕈᑎᕐᑲᒍᐃᓐᓇᐅᕐᑲᓴᓗᐊᕐᐸᑦ, 'ᓯᔪᕐᑲᕐᓂᐅᕐᑲᑦᑕᓯᒪᔪᑦ ᓯᓚᑦᓯᑎᒃ ᓂᓪᓚᕈᑕᐅᑎᓪᓗᒥᑦ ᑐᓵᓂᖅ ᓂᑦᔫᒍᑎᕐᑲᓇᐅᕐᓂᓗ.' ᐃᓄᓐᓄᑦ ᐃᑲᔪᕐᑕᐅᒥᐊᕐᑲᕐᑐᑦ ᑌᒥᐊᖕᖓᓯᔪᑦ, ᐃᓄᒻᒥᒃ ᐃᑉᐱᓂᐊᕐᓂᑯᑦ ᐃᑦᔪᓴᑦᓴᑦᑕᕐᑲᓇᐊᓚᒃ, ᐱᕕᑦᓴᕐᑲᑦᓯᐊᓗᓂᓗ. ᐊᒥᓱᑦ, ᕐᑯᐊᕐᓵᓯᒪᓂᕐᒥᓂᒃ ᐋᓐᓂᐊᒍᑎᕐᑲᕐᑐᑦ ᐆᒻᒪᑎᒥ ᐃᑎᓂᐊᓗᐊᓄᑦ ᑐᕐᕐᑯᐃᓯᒪᔪᖕᖑᒻᒪᑕ ᐸᓯᑦᓯᕐᑲᑦᑕᓪᓯᑎᐊᓪᓚᑦ ᓯᒃᑯᔨᐊᖑᒍᑎᕐᑲᕐᑐᓂᒃ. ᑐᓴᕐᕐᑭᑖᕐᑲᑦᑕᓯᒪᓚᑦᑕ 'ᑕᑯᓚᐅᒃᑭᓖᒃᑯᐊ ᐃᒃᑯᐊ ᐃᓄᐃᑦ, ᐋᖓᔫᑦᑐᐊᓗᑐᐃᓐᓂᑦ.'

ᑕᑯᓯᖑᔪᖓ, ᐃᓄᐃᑦ ᑐᑭᓯᒪᓯᐊᑦᓚᐊᓴᑦᒥᒃ ᐱᐸᓪᓚᐊᓯᒪᓂᕐᒥᓂᒃ ᕐᑯᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᑑᑎᓪᓯᑎᒃ ᐃᑲᔪᕐᑎᕐᑲᕐᑲᑦᑕᓯᒪᖕᖏᓂᕐᒥᓂᒃ ᑐᑭᓯᕐᑲᑦᑖᕐᑎᓗᒥᑦ ᐃᑲᔪᕐᑕᐅᒍᑎᕐᑲᕐᓯᒪᖕᖏᑐᑦᓯᑎᒃ ᐆᒻᒪᑎᒥᒍᑦ ᐋᓐᓂᐊᒍᑎᑦᕐᑎᓗᒥᑦ, ᕐᑯᐊᕐᓴᓇᕐᑐᖅ ᐃᒥᐊᓗᕐᑲᑦᑕᓂᐅᑉ ᓯᕗᓂᐊᓂ ᐱᔪᕐᑲᕐᓯᒪᑎᓪᓗᒋᑦ, ᐃᒥᐊᓗᒻᒥᓗ ᐅᐃᓇᒪᓂᕐᓗᓃᑦ ᓯᕗᓪᓚᐅᓯᒪᑦᓯᑎᒃ ᐃᒻᒥᓂᐊᑲᑕᓐᓂᓂᑦ, ᑌᒣᓛᓪᓗᐊᓴᒥᒃ ᐃᓯᒪᑖᕐᑲᑦᑕᓯᓰᑦ. ᐅᕕᒐᑐᒍᑦ ᐅᕐᑲᐅᑎᔪᐅᓚᒥᔭᖓ ᐃᒫᒃ, 'ᐅᐸᓐᓂᑦ ᐱᒥᐊᕐᓯᒪᖕᖏᑐᖅ, ᐅᐸᓐᓂᑦ ᐱᒥᐊᕐᓯᒪᓯᓇᕐᑲᑦᑕᓚᐅᔪᓴ. ᕐᑭᑐᕐᖓᐅᓯᐊᖕᖏᓂᑯᒪᓄᑦ ᑌᒣᑦᑐᓇᑦᓯᓯᖓ. ᑐᑭᓯᒪᓚᐅᔪᖕᖏᓇᒪ ᐊᖓᔪᕐᕐᑳᑲ ᐆᒻᒪᒥᐅᑕᒥᓂᒃ ᐋᓐᓂᐊᕕᖕᖓᕈᑎᕐᑲᓇᐊᖏᒃ."

ᒪᓐᓇ ᓯᓪᓚᕐᓯᐊᒪᑦ, ᐱᓇᓯᐊᕐᑕᕐᑲᓇᐊᑦᑕ ᑭᖑᕚᖑᕐᑲᑎᑮᑦ ᐱᐸᓪᓚᐊᓯᒪᓂᖏᓐᓂᒃ ᐃᒫᒃ ᐃᓯᒪᕐᑲᕐᑲᑦᑕᓯᒪᒻᒪᑕ, 'ᐊᓈᓇᒪᓄᑦ ᓇᓪᓚᒥᔭᐅᖕᖏᒍᔭᓇᕐᑲᑦᑕᐅᔪᔪᖓ.' ᑭᓯᐊᓂ ᕐᑲᓄᐃᓐᓇᐊᒥᒃ ᕐᑲᐅᔨᒪᓯᒪᖕᖏᓇᒥ. ᕐᑭᑐᕐᖓᒪᕐᑯᑎᒍᑦ ᑐᑭᑖᓯᖑᖕᖏᒪᑕ ᐃᒫᒃ, 'ᕐᑭᑐᕐᖓᑖᓚᓚᕐᕐᑯᖓᓕ ᐃᓅᓯᖏᓐᓂᒃ ᓱᒃᑯᑎᓇᑦᓯᐊᓰᓴᒪ.' ᐃᓚᖏᑦ ᐊᓈᓇᐅᔪᑦ ᐊᓂᕐᓴᓇᖕᖏᑕᒥᓐᓂ ᐃᓕᓐᓂᐊᑎᐅᓚᐅᕐᑐᕕᓂᐅᒍᓇᐅᑦ ᐱᕈᕐᐸᓕᐊᑦᓯᑎᒃ ᓇᓪᓂᕐᒥᒃ ᑐᓂᔪᐅᓚᐅᕐᔪᓯᒪᖕᖏᑐᒥᒍᑦ ᓇᓪᓚᒍᓯᒥᐊᒥᒃ ᐃᓪᓚᑦᓯᒪᓚᓚᑎᒃ. ᑌᒣᒻᒪᑦ ᐃᓄᐃᑦ ᕐᑯᐊᕐᓵᓯᒪᒍᑎᓂᒃ ᑕᑯᓪᓗᑐᕐᑲᑦᑕᓗᐊᓴᒥᒃ, ᓯᕗᓪᓕᕐᒥ ᓯᓪᓚᕐᑎᑦᑕᐅᔭᐊᕐᑲᓴᔪᖑᑐᑦ ᐃᓅᓯᕐᒥᓂ ᐊᑑᑎᓯᒪᓯᒥᓂᒃ. ᐃᒥᐊᓗᓚᓯᐊᕐᑐᑦ, ᐋᖑᔫᓐᓇᓗᕐᑐᓯᐅᑦᓗ ᐊᒻᒪᓗ ᐱᒥᐊᕐᑲᑦᑕᓂᓯᑦ ᑖᒃᑯᐊ ᐃᓅᔪᑦ ᐆᒻᒪᑎᒥᒍᑦ ᐋᓐᓂᐊᒍᑎᕐᑲᕐᓯᑎᒃ.

ᐊᒻᒪᑕᐅᖅ ᐊᒥᓱᑦ ᑲᒃᑲᓛᑦ/ᐱᐊᕗᑦ ᐱᕝᕙᓪᓚᐊᓯᒪᔪᑦ ᐃᒣᑦᑐᐊᐱᒻᒥᒃ ᐃᓅᓯᕐᑲᕐᓯᑕᑦᑕᐅᒪᑐᐃᓐᓇᓇᐊᕐᑲᕐᒥᔪᑦ, ᑭᓯᐊᓂ ᐱᕝᕙᓪᓚᐊᓯᒪᓂᓪᓚᓐᓇᒃ ᕐᑲᓄᐃᑦᑐᓚᓇᐅᓯᒪᒻᒪᖔᑕ ᐅᓂᒃᑲᐅᓴᐅᕐᑲᑦᑕᕐᒥᒃᑯᑎᒃ; ᕐᑭᒻᒦᑦ ᑐᕐᑯᓴᕐᑕᐅᓚᐅᕐᓯᒪᓂᖏᓐᓂᒃ, ᓄᓇᒥᓂᐊᓚᕐᑕᒥᓄᑦ ᓄᑦᑎᑎᑕᐅᕐᑲᑦᑕᓯᒪᓂᕐᓂᒃ, ᐊᓂᕐᓴᓇᖕᖏᑕᒥᓄᓪᓗ ᐃᓕᓐᓂᐊᓇᐊᕐᑎᑕᐅᕙᑦᑐᕕᓂᕐᓂᒃ, ᐳᕙᓪᓗᑐᒃᑯᕕᒻᒥ ᐋᓂᐊᕕᓚᐊᕐᓯᒪᑦᑐᐊᕐᑲᑦᑕᓯᒪᓂᕐᓂᒃ, ᐃᒥᐊᓗᑦᓯᒪᔪᑦ ᑐᕐᑯᕐᑲᑦᑕᓯᒪᓂᖏᓐᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐊᓯᖏᓐᓂᒃ ᕐᑯᐊᕐᓵᓇᕐᑐᓂᒃ ᐊᑑᔪᐅᕐᑲᑦᑕᓯᒪᔪᓂᒃ, ᕐᑲᐅᔨᒪᓚᐅᕐᓯᒪᓂᐊᖕᖏᑐᑦ ᓇᑭᑦ ᐆᒻᒪᑏᑦ ᐋᓐᓂᐊᒍᑎᑖᕐᑲᑦᑕᓂᕐᒪᖔᑕ. ᑕᒪᒃᑯᓂᖓ ᑐᑭᓯᒪᓚᑐᐊᓴᒥᒃ, ᐊᖓᔪᕐᕐᑳᒥ ᐊᖓᔪᕐᕐᑳᖏᓐᓂᒃ ᐊᖓᔪᕐᕐᑳᒥᓂᓪᓗ ᑐᑭᓯᐸᓪᓚᐊᓯᓯᑦ ᒪᒥᓴᓂᒥᑦᓗ ᐊᑑᑎᓚᕐᑕᒥᓐᓂᒃ ᓇᑭᑦ ᐱᒥᐊᕐᕕᕐᑲᕐᓯᒪᒻᒪᖔᑕ ᓇᓗᓂᕐᓯᒍᓐᓇᓯᑦᓯᑎᒃ.

ᒪᑭᕝᕕᑯᑦ ᕐᑭᒥᕐᕈᐊᖏᑦ: ᕐᑲᓄᕐᓖ ᓄᓇᕕᒻᒥᐅᑦ ᓯᕗᓂᑦᓴᖏᓐᓄᑦ ᓂᕆᐅᓐᓂᕐᑲᕐᐱᑦ?

ᐹᓐ ᒥᑐᓪᑕᓐ ᒫᔅ: ᓂᕆᐅᒍᑎᒃᑲᓕ ᐊᑦᔨᒥᔪᐅᓚᑦᓯᐊᑐᐃᓐᓇᑐᑦ ᑯᒃᔭᐊᕐᐱᖏ ᕐᑲᓄᐃᓕᖕᖓᓚᐸᓪᓚᐊᓂᓗᐅᓯᑦ. ᑯᒃᔭᐊᕐᐱᖏᕐᑲᒻᒥᓗᐅᓯᑦᑕ. ᑖᐸᓃᓗᐅᓯᑎᓗᑕ ᐅᓪᓗᐃᑦ ᐱᖓᓱᑦ ᐊᓂᒍᕐᑎᓪᓗᒥᑦ ᑲᑎᖕᖓᓕᕐᑲᑎᕿᕐᑲᑦᑕᓯᕐᕐᑯᓚᐅᓪᓗᒪᑕ. ᐃᓄᐅᐃᓐᓂᓗ ᐊᓪᓗᓗ ᑯᑮᑦ ᒪᒥᓴᓂᓛᓪᓗᒪᔪᓂᒃ ᐱᓇᓯᒃᑎᒍᑎᒃᑲᒋᑎᒃ. ᐅᐱᒐᓗᓐ ᐃᓚᐅᔪᒪᔪᓄᑦ ᐅᐸᑦᑕᐅᑦᑲᑦᑕᓯᓚᐅᕐᑐᑦ. ᐅᐱᒐᓗᐃᑦ ᐊᓛᑦ ᐅᑦᑲᑦᑲᓪᓚᐅᔪᓚᒪᑕ ᐃᒫᒃ, 'ᒪᒥᓴᓂᒥᒃ ᐱᓇᓯᐊᓪᓚᑐᐊᕆᑦᓯ, ᐃᓚᐅᑦ ᑲᑕᐅᒥᐊᑐᓚᓚᔪᓚ.'

ᐅᑉᐱᕈᓱᒍᑎᕐᑲᖕᖏᓚᖓᓚ ᑕᒪᓐᓇ ᒪᒥᒐᓯᐊᕐᓂᖅ ᐃᓅᓯᓕᒫᒥ ᐱᒪᓯᑦᑕᐅᔪᑦᓴᐅᕐᒥᒥᐊᓚ. ᐊᒻᒪᓗ, ᐃᓄᓐᓄᑦ ᐅᕐᑲᓰᖑᒪᒪ, ᓯᒃᑯᔭᐊᖑᔪᒪᓂᖅ ᐃᓅᓯᕐᒥ ᐊᐅᓚᑎᒥᓗᒍ ᐱᐅᔪᒥᐊᓪᓚᕕᕐᑲᖕᖏᓚᖅ. ᒪᒥᓴᓂᖅ ᐱᓯᑎᕐᑲᕐᒪᑦ ᐃᑉᐱᓂᐊᕐᑕᕐᑲᓇᐊᓪᓚᓂᕐᒥᒃ, ᐊᐅᓚᑦᓯᓂᕐᒥᒃ, ᑭᖑᓂᐊᒍᓪᓗ ᕐᑲᓄᐃᖕᖏᓯᐊᕐᒪᓗᓂ ᓯᕗᓚᕐᑎᕐᑲᓐᓇᓯᒍᓐᓇᓂᕐᒥᒃ ᐱᓪᓚᐊᑎᑦᓯᑲᓐᓂᕆᐱᒥᒍᒪᒍᓂᒍ ᒪᒥᓴᓂᓂᒃ. ᑕᐅᑐᕐᕐᑰᑕᕐᑲᕐᓂᖅ ᑎᑭᐅᑎᒍᒪᔪᓇᔪᒥᒃ ᑎᑭᐅᑎᓚᕐᑭᑦᓯᒍᐊᓪᓚᑦ. ᑕᒪᓐᓇ ᐱᓂᐊᕐᓂᐅᓚᕐᑎᓗᒍ ᐃᓄᓐᓄᑦ ᑕᑯᕐᑲᑦᑖᕐᑕᓴ. ᐊᒥᓱ ᓄᓇᓕᓐᓂ ᐊᑦᔨᑎᓴᐅᕐᑲᑦᑖᕐᒪᑦ ᐊᒻᒪᓗ ᑕᑯᑦᓴᐅᕐᑲᑦᑖᕐᓯᓂ ᐅᕕᒐᕐᑐᓂᐃᓐᓂᒃ ᐃᒻᒥᓂᒃ ᐱᔪᓚᐅᑎᕐᑲᕆᓐᓇᑐᓂᒃ ᑕᑯᕙᒥᓇᕐᒪᑦ. ᐃᓄᐃᑦ ᑕᒫᓂ ᐃᓅᓯᖏᑦ ᐱᐅᔪᕐᔪᐊᖑᒻᒪᑕ ᐃᓂᕐᓯᓯᒪᓂᕐᑲᑦᓯᐊᓯᑎᒃ ᐱᐅᓯᑐᕐᑲᕐᒥᒍᑦ ᐃᓪᓇᕐᑐᕐᑯᑎᒥᓐᓂᒃ. ᓂᕆᐅᑉᐳᖓᓗ ᐱᒍᓐᓇᓯᓂᕐᑲᕐᑯᑦᓯᒥᑦ ᐃᓗᕐᕐᑯᓯᕐᒥᒍᑦ ᐱᒍᓐᓇᓂᕐᑲᑦᓯᐊᓂᓇᕐᑲᑦᑕᑕᒥᓐᓄᑦ ᐅᑎᕐᕕᐅᓂᑦᓴᖏᓐᓂᒃ ᐃᓅᕐᑲᑎᑮᑎᒍᓪᓗ ᓯᕗᓂᑦᓴᒥᓐᓂᒃ ᓇᒻᒥᓂᖅ ᐊᐅᓚᑦᓯᒍᓐᓇᓯᓂᕐᑲᒃᑯᓪᓗᒥᑦ ᐃᓗᕐᕐᑯᓯᕐᒥᓂᒃ ᐱᔪᓇᒍᑎᕐᑲᓗᑎᒃ ᐊᒻᒪᓗ ᓯᔪᐅᓯᒪᒪᓗᐊᕆᑎᒃ ᐋᕐᕐᑭᒍᓐᓇᓂᕐᒥᓂᒃ ᐱᔪᓇᒍᑎᕐᑲᕆᓐᓇᓯᕐᑯᑦᓯᒥᑦ. ᑕᑯᔪᓐᓇᓯᒍᒥᓇᕐᒪᑦ ᕐᑲᓄᐃᖕᖏᓯᐊᕐᓗᑎᒃ ᐃᓚᑮᖑᓈᕐᑎᑐᓂᒃ ᐱᔪᓐᓇᓂᕐᑲᑦᓯᐊᑐᓂᓪᓗ ᓄᓇᕐᕐᑲᑎᑮᖑᓈᕐᑎᑐᓂᒃ. ■

> *I don't believe that recovery is a life-long thing. And, as I tell people, being a victim isn't a good career choice. The whole point is to feel it, to deal with it, and then to be healthy leaders to rebuild what you want to rebuild in this area.*

BOB MESHER

ᑕᒻᒪᓂ ᐅᐱᕐᖔᖑᓕᐅᕐᑐᒥ, ᐃᓕᐅᖃᑕᐅᒪᒥᒃ ᐅᑯᓄᖓ ᐊᑦᓛᓐᑎᐅᑉ ᑕᕐᕋᖓᓂ ᓂᓪᓕᓇᕐᑐᒥᐅᑕᕐᓂᒃ ᑭᖑᕐᓕᓂᐊᕐᑏᑦ ᑲᑐᑦᔨᖃᑎᒌᖕᓂᖓᓄᑦ, ᒪᑭᕝᕕᒃ ᐃᖃᓗᓐᓂᐊᓂᓕᕆᔨᖏᑦᑕ ᐱᓇᓱᐊᕐᕕᖓᑦ ᐱᒋᐊᕐᑎᓯᓕᐅᔭᑦ ᖃᐅᔨᓴᕐᓂᒥᒃ ᐱᕙᓪᓕᐊᑎᑦᓯᒍᒪᑦᓯᑎᒃ ᐃᓗᓐᓇᑕ ᑐᑭᓯᒪᔪᐅᓂᖏᓐᓂᒃ ᑭᖑᕐᓕᓂᐊᕐᓂᐅᑉ ᐱᓇᓯᒪᖃᕈᑕᐅᓂᖓᓂᒃ ᓴᓂᓰᑦ ᓄᓇᖓᓂ. ᐃᓕᒥᓴᐅᑎᓪᓗᒍ ᑕᐅᕐᓰᑲᑦᑕᓂᕐᒍᑦ ᐊᐱᕆᐅᑎᐅᓕᐅᕐᑐᓄᑦ, ᐃᒻᒥᒎᕐᑐᐃᑦ ᖃᐅᔨᓴᕐᑏᑦ ᑕᑯᓐᓈᓂᖃᓕᐅᕐᑐᑦ 10ᓂᒃ ᑲᑎᒪᐅᑎᔭᓂᒃ ᐊᒻᒪᓗ 1500-ᓂᒃ ᓲᖕᖓᐅᑎᑦᓯᑎᒃ ᐊᐱᕆᓂᖃᕐᓯᑎᒃ ᑕᒪᒃᑯᓇᖕᖓᑦ ᓂᐅᕕᕐᔩᕐᓂᒃ ᑕᓪᓕᒪᓂᒃ ᓄᓇᓕᓐᓃᑦᑐᓂᒃ. ᑕᒪᓐᓇ ᖃᐅᔨᓴᕐᓂᖅ ᓄᐃᑦᓯᒍᑎᐅᓕᐅᔪᖅ ᓂᐅᕕᐊᑦᓴᐅᑉ ᓯᓇᐅᓂᖓᓂᒃ ᐊᒻᒪᓗ ᐱᕙᓪᓕᐊᑎᑕᐅᔪᖃᕐᓯᓂ ᖃᐅᔭᐅᑎᑦᓯᓂᕐᒍᑦ ᐸᕐᓇᓯᒪᐅᑎᐅᓂᐊᕐᑐᓂᒃ ᑐᕌᖓᔪᓂᒃ ᓂᐅᕕᕐᓂᐊᕈᓐᓇᓰᑦ ᐊᑯᓪᓕᖏᓐᓃᑐᓂᒃ ᓴᓂᓰᑦ ᓄᓇᖓᓂ.

This past summer, as a participant in the North Atlantic Coldwater Shrimp Association, the Makivik Fisheries Division launched a research program to develop a better collective understanding of the shrimp business in China. In addition to extensive trade interviews, independent researchers conducted 10 focus groups and 1500 face-to-face interviews with consumers across five cities. This research led to a product profile and the development of a messaging plan targeted at the emerging middle class consumer in China.

ᓅᕕᒻᐱᕆ 1, 2006ᖑᓕᕐᑎᓗᒍ, 12,000ᓂᒃ ᐊᑦᔨᒦᓂᒃ ᑐᓴᕋᑦᓴᓂᒃ ᐊᒻᒪᓗ 6,000ᓂᒃ ᐊᑭᓐᓇᒥᐅᑕᕐᓂᒃ ᑐᓂᔭᐅᔭᖃᓕᐅᔭᖅ ᓂᐅᕕᐊᑦᓴᖃᓇᐊᖓᓲᓄᑦ, ᐱᔭᐅᑎᑦᓯᔨᓄᓪᓗ, ᓂᐅᕕᕐᕕᓕᓐᓄᓗ ᐊᒻᒪᓗ ᓂᕿᖃᕐᑎᓯᔨᓄᑦ ᓴᓂᓰᑦ ᓄᓇᖓᓂ. ᐊᒻᒪᓗᑦᑕᐅᖅ, 84,000ᓂᒃ ᑕᑯᓐᓇᖅᓴᓕᐊᖑᓯᒪᔭᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᔭᓂᒃ ᖁᐊᕐᑎᑕᐅᓲᓂᒃ ᑕᕆᐅᕐᒥ ᑭᖑᕐᓕᓂᐊᕐᓂᒥᒃ ᐊᐅᓚᑦᓯᔭᓂᒃ ᐃᒪᓴᐅᒍᓯᖏᓐᓂᓗ 12ᓂᒃ ᓄᑖᓂᒃ ᐱᕙᓪᓕᐊᑎᑕᐅᖅᑲᒥᓐᓂᒃ ᑭᖑᕐᓗᑦ ᐃᒪᓴᐅᒍᓯᖏᓐᓂᒃ ᐁᑦᔫᑎᒥᓴᐅᔭᖅᑲᖕᖑᓯᑦᑐᖅ ᑭᖑᕐᓕᓂᒃ ᓂᐅᕕᖃᑦᑕᓂᐊᕐᑐᓄᑦ ᓂᐅᕕᕐᓂᐊᕕᐊᓗᓐᓂ. ᑌᒪ 350,000ᓂᒃ ᐃᒪᒍᓰᑦ ᕿᒥᕐᕈᐊᒍᓗᖏᓐᓂᒃ ᓄᐃᑎᑕᐅᔭᖃᕐᓂᐊᕐᑐᖅ ᑕᓪᓕᒪᓄᑦ ᓄᓇᓕᓐᓅᑕᐅᓂᐊᕐᑐᓂᒃ ᑐᕌᕐᕕᒋᔭᑦᑎᓄᑦ ᑕᒪᑦᓯᒥᖓ ᐱᒋᐊᕐᑎᓯᒍᑎᒋᑦᓯᒋᑦ, ᐃᓯᒪᒋᔭᐅᔭᖅᑲᓯᒪᒻᒪᑦ 40 ᒥᓕᐊᓂᒃ ᓂᐅᕕᕐᑐᖃᖃᑦᑕᕈᓇᐅᑎᓪᓗᒍ.

As of November 1st, 2006, 12,000 copies of a newsletter and 6,000 posters were distributed to targeted wholesalers, distributors, retailers and food service businesses in China. In addition, 84,000 DVDs showing frozen-at-sea shrimp operations and cooking demonstrations of 12 newly developed coldwater shrimp recipes will be provided as gifts to coldwater shrimp consumers in supermarkets. Thus 350,000 recipe booklets are being circulated in the five cities we've targeted for our launch, with an estimated total of 40-million consumers.

Wild Coldwater Shrimp
野生北极虾
捕自北冰洋和
北大西洋海域

ᓄᑖᓂᒃ ᓂᐅᕕᐊᑦᓴᑦ ᔫᕐᓯᒪᐅᑎᑦᓴᖏᓐᓂᒃ ᐅᑦᑐᕋᕐᑕᐅᔭᖃᓕᐅᔭᓪᒥᔭᖅ ᐃᓕᒥᑦᓯᒥᑦ ᑫᓪᓗᑐᐃᓰᑦ ᐅᑦᑐᕋᕐᑏᓗ 45ᓂᒃ ᐅᑦᑐᕋᕐᕕᖃᕐᓯᑎᒃ ᓂᐅᕕᕐᓂᐊᕕᐊᓗᓐᓂᒃ ᑖᒃᑯᓇᓂ ᑕᓪᓕᒪᓂᒃ ᓄᓇᓕᓐᓂ. ᓯᓇᓯᐊᕐᓂᐅᓕᐅᕐᑐᑦ ᒪᑯᐊ ᓂᕆᒻᒫᑎᑦᓯᓅᑦ ᓂᐅᕕᐊᑦᓴᖃᓕᖓᓕᕐᓂᒍᑦ, ᑕᐅᕐᓰᒪᑦᓴᓂᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᓅᓪᓗ ᓴᓂᓰᑦ ᓄᓇᓕᖏᓐᓂ ᓯᑦᓴᖏᓐᓃᑐᓂᒃ ᕿᖕᑕᐅᒥ ᐊᒻᒪᓗ ᓵᖕᕐᑫᒥ, ᐊᒻᒪᓗ ᐅᖄᔭᖃᖃᑦᑕᑎᓪᓗᒍ ᑫᓪᓗᕐᑕᐅᔭᖃᕐᓯᓂᓗ ᓯᓂᕐᑕᕕᓐᓂ ᐊᒻᒪᓗ ᑐᓴᕋᑦᓴᓂᐊᕐᑎᓂᒃ ᐱᕙᓪᓕᐊᔭᖃᕐᑎᓗᒍ ᐃᓕᐅᑎᑕᐅᔭᖃᕐᓯᒪᒥᔭᖅ ᑕᒪᑦᓯᒪᐅᑉ ᐸᕐᓇᓯᒪᓴᐅᒍᑎᖏᓐᓄᑦ. ᐸᕐᓇᑕᐅᒪᔭᐃᑦ 2007ᒧᑦ ᐃᓕᖃᕐᑐᑦ ᑕᒪᒃᑯᐊ ᐱᕙᓪᓕᐊᑎᑕᐅᒥᐊᓪᓕᓂᐊᕐᑎᓗᒥᑦ ᐊᒥᓲᒍᓐᓇᕕᓕᒫᖏᓐᓄᑦ ᓂᐅᕕᕐᓂᐊᕕᐊᓗᓐᓄᑦ ᑕᒪᒃᑯᐊ ᐊᑐᐃᓐᓇᐅᔭᑦ ᑮᓇᐅᔭᑦ, ᐃᓄᐃᑦ ᐱᕕᑦᓴᐅᔭᐃᓪᓗ ᐱᕕᖃᕐᑎᓯᒍᓐᓇᓕᕐᒪᓂᕐᒥᑦᑎᒍᑦ, ᑐᕌᕐᕕᒋᓗᒋᓪᓗ ᓂᕆᕖᑦ, ᓴᐳᒻᒥᓴᐅᓂᖃᕐᑎᓗᒥᑦ ᐊᓪᓚᓯᒪᔭᕐᑎᒍᑦ ᑕᓚᕖᓴᕐᑎᒍᓪᓗ ᑐᓴᕋᑦᓴᐅᑎᑦᓯᓂᕐᒍᑦ.

A new retail package design was part of our pilot activities with promoters and samplers in 45 test supermarkets across these five cities. Activities such as a formal reception dinner to launch the program, trade shows in the Chinese coastal cities of Qingdao and Shanghai, and presentations and promotions at special hotel and media events have also been included in the strategy. Plans for 2007 include furthering these initiatives to as many supermarkets as the available money, people, and resources will allow, as well as targeting the restaurant sector, supported by a print and television media campaign.

ᑖᒃᑯᐊ ᐱᓇᓱᐊᕐᑕᐅᔭᐃᑦ ᓯᕗᓂᖃᕐᑎᑕᐅᔭᑦ ᓄᖅᑲᑎᑦᓯᒪᓯᐊᕈᑎᐅᑦᓯᑎᒃ ᓂᐅᕐᕿᓯᕕᑦᓴᕗᑦᑕ ᐃᑭᓪᓕᐸᓪᓕᐊᓂᖏᓐᓂᒃ ᑕᒪᒃᑯᓂᖓ ᓂᓪᓕᓇᕐᑐᒥᐅᓂᒃ ᑭᖑᕐᓕᓂᒃ, ᐊᒻᒪᓗ ᑕᒪᒃᑯᐊ ᓄᔭᐊᕐᑌᑦ ᓂᓪᓕᓇᕐᑐᒥᐅᑦ ᑭᖑᕐᓗᑦ ᓂᐅᕐᕿᑎᒥᒥᐊᑦᓯᐊᓗᒥᑦ ᐊᑭᑐᓂᕐᓴᐅᓗᐊᕐᑌᓕᑎᓗᒥᑦ ᑕᒪᒃᑯᓇᖕᖓᑦ ᐱᕈᕐᓴᔭᐅᔫᖑᓕᕐᑐᓂᑦ ᑭᖑᕐᓕᓂᒃ. ᑐᑭᒧᐊᑦᑎᓯᒐᒧᑦ ᑫᓪᓗᑐᐃᓂᑦᑎᓂᒃ ᒪᑯᐊ ᓂᐅᕕᐊᑦᓴᕗᑦ ᐃᒣᓕᖓᔭᖃᕐᑎᓯᒥᑦ "ᑲᓇᑕᐅᑉ ᓂᐅᕕᐊᑦᓴᖓᑦ". ᑕᒪᓐᓇ ᐱᓇᓱᐊᕐᑕᐅᓇᓂᐊᖃᖃᑦᑕᓕᐅᕐᑐᖅ ᑲᓇᑕᒥ ᐃᒪᕐᐱᒥ ᑭᖑᕐᓕᓂᐊᕐᑎᓄᑦ ᑲᔪᓯᑦᓯᐊᕈᑎᑦᓴᓐᓚᒪᒃ ᐱᓇᓱᐊᑦᑕᖏᓐᓄᑦ.

This program is intended to halt our declining market share in one of the largest consumer markets for coldwater shrimp, and to reposition wild coldwater shrimp within modern and growing market channels in an attempt to be less price sensitive to the onslaught of farmed shrimp production. Our competition is the warm water farmed shrimp. We are coordinating our promotional efforts with brands that contain "Product of Canada". This work is very necessary to Canadian offshore shrimp enterprises in order to become successful.

ᒪᑭᕝᕕᑯᑦ ᑕᒪᑦᓯᒥᖓ ᓂᐅᕐᕿᓴᕕᓪᒥᓂᒃ ᐊᔭᐃᓐᓇᐅᑎᖃᓚᖓᓪᖏᓐᓇᑐᑦ ᐊᓯᖏᓐᓂᓗ ᑕᒪᑦᓯᒪᐅᑉ ᐱᓇᓱᐊᕐᑕᐅᒪᓇᓐᓂᖓᓂᒃ ᐱᓇᓱᐊᕐᑲᑎᖃᕐᒥᓗᑎᒃ. ᒪᑭᕝᕕᐅᑉ ᐃᖃᓗᓐᓂᐊᓂᓕᕆᕕᖓᑕ ᐱᓇᓱᐊᕐᕕᖓᑦ ᐱᓇᓱᐊᕐᓂᖃᔾᔪᖑᒐᖅ ᒪᑭᕝᕕᐅᑉ ᒪᑭᑕᓚᓯᐊᕐᓂᓕᕆᕕᖓᑕ ᐱᓇᓱᐊᕐᕕᖓᑕ ᐊᑖᒍᑦ ᑐᓴᕐᑎᓯᒥᐊᖃᔾᔪᖑᑦᓯᓂᓗ ᐊᖓᔪᖄᒪᓇᐅᑉ ᑐᖓᓕᖓᓂᒃ ᐋᑕᒥ ᐊᓚᑯᒥᒃ.

Makivik will be continuing its efforts in this market and others with the rest of the industry. Makivik's Fisheries Division works under the head of the Corporation's Economic Development Department and reports to the vice president, Adamie Alaku.

ᐱᖓᓱᓂᒃ ᐊᑦᔨᒌᖏᑐᓂᒃ ᐊᖏᖃᑎᒌᓐᓂᖃᕐᓯᒪᔪᒍᑦ. ᓯᕗᓪᓕᐹᖃᕐᓯᑎᒃ ᐊᑯᑭᑦᔫᑉ ᓯᓗᑉᐸᐅᒪᖏᓐᓂᒃ ᐅᖁᒣᓂᖃᕐᓂᐊᑐᓂᒃ 140-ᓂᒃ ᐅᖁᒣᓐᓂᒪᓇᓐᓂᒃ, ᑖᒃᑯᐊ ᐃᖃᓗᓐᓂᐊᑕᐅᓲᖑᒻᒪᑕ AMP Fisheriesᑯᓄᑦ ᓂᐅᐸᐅᓐᓛᓐ ᐊᒻᒪᓗ ᓛᐸᑐᐊᕐᒥᐅᓄᑦ ᑮᓇᐅᔭᓕᐊᓂᒃ ᐊᕕᖃᑎᒌᓐᓂᒍᑦ ᐋᖅᑭᓯᐃᓯᒪᓂᕐᒥᑎᒍᑦ ᐊᒻᒪᓗ ᑖᒃᑯᓂᖓ ᐊᖏᖃᑎᒌᒍᑎᓂᒃ.

We have three different agreements. First there is an allocation of Greenland Halibut in the amount of 140 tons,

ᐅᓪᓗᒥᓕ, ᑭᓯᐊᓂ, ᓄᓇᕕᒻᒥᐅᔫᕐᒥᒃ ᐃᓚᐅᔪᒥᒃ ᐱᓇᓱᑦᑎᑕᐅᔪᕐᑲᙱᑐᖅ ᑕᒪᑦᓯᒍᖕᓚ ᐋᕐᕿᓱᕐᑕᐅᒪᔪᕐᒧᑦ.

ᑐᖓᓕᕐᑲᕐᓯᑎᒃ, ᐅᓈᖅ ᐃᕐᑲᓗᓐᓂᐊᑏᑦ ᐊᑦᔨᒌᑦᑐᒥᒃ ᓇᒻᒥᓂᖓᔪᐅᕗᑦ ᒪᑭᕝᕕᑯᓐᓗ ᕐᑭᑭᕐᑖᓗᒃ ᑎᒥᕐᑯᑎᖓᓄᓪᓗ ᓄᓇᕘᕐᒥᐅᓄᑦ. ᐅᓈᒃᑯᑦ ᓄᐃᑕᐅᓚᐅᕐᓯᒪᔪᑦ 1987ᒥ ᐊᒻᒪᓗ ᐃᕐᑲᓗᓐᓂᐊᓯᒪᓕᕐᓯᑎᒃ ᐊᑖᒍᑦ ᐃᕐᑲᓗᓐᓂᐊᓂᕐᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᖏᑦᑕ ᐃᓚᒋᑦᓯᒋᑦ Clearwater Fine Foods/Deep Sea Trawlersᑯᑦ. ᑖᒃᑯᐊ ᐊᖏᕐᑲᑎᒌᒍᑏᑦ ᑕᒪᒃᑯᓇᓂ ᐊᕐᕿᒍᓂ ᐃᓚᔭᐅᕆᓯᒪᓕᕐᑐᑦ ᐊᒻᒪᓗ ᑲᔪᓯᑎᑦᓯᖏᓐᓇᓯᑕ ᐅᓈᒃᑯᑦ ᐃᕐᑲᓗᓐᓂᐊᓂᕐᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᖏᓐᓂᒃ ᐃᓚᒋᑦᓯᒋᑦ Clearwaterᑯᑦ. ᑖᒃᑯᓄᖕᓚ ᐊᖏᕐᑲᑎᒌᒍᑎᓄᑦ ᐅᒥᐊᕐᔪᐊᒥᒃ ᐊᑐᓰᑦ ᐆᒥᖕᓚ *Atlantic Endurance*ᒥᒃ. ᐱᓇᓱᓚᑦᓴᖏᑦ ᐊᕕᕐᑲᑎᒌᒍᑕᐅᓰᑦ ᓄᓇᕘᕐᒥᐅᔭᕐᓂᓗ ᓄᓇᕕᒻᒥᐅᔭᕐᓂᓗ 20%ᑐᐃᓐᓇᖏᑦᑕ ᐱᓇᓱᑦᑎᖏᑦ ᑖᒃᑯᓇᖕᖕᓚᑦ ᓄᓇᕐᑯᑎᖏᓐᓂᑦ ᐱᓯᒪᒐᓗᐊᕐᑎᓗᒋᑦ. ᑖᒃᑯᐊ ᐳᕐᑐᓂᖏᓐᓂᒃ ᐱᓇᓱᐊᕐᑲᑎᕐᑲᑦᑕᑐᒍᑦ ᐅᓄᕐᓂᓴᕐᓂᒃ ᐱᓇᓱᓚᑦᓴᓂᒃ ᐅᒥᐊᕐᔪᐊᒥ ᓄᓇᕕᒻᒥᐅᔭᐅᓂᕐᓴᐅᕐᑯᓪᓗᒋᑦ ᓄᓇᕘᕐᒥᐅᔭᐅᓂᕐᓴᐅᕐᑯᑦᓯᒋᓪᓗ.

ᐱᖓᔪᕐᑲᕐᓯᑎᒃ, ᐊᖏᕐᑲᑎᒌᒍᑎᖓᑦ ᐊᖏᓂᕐᐸᐅᔪᖅ ᒪᑭᕝᕕᑯᑦ ᑭᖑᕐᓕᓂᐊᕐᓂᒧᑦ ᐱᒍᓐᓇᐅᑎᖓᓂᒃ. ᐃᓗᓐᓈᒍᑦ ᐱᒍᓐᓇᑎᑕᐅᔪᒍᑦ 5,000ᑲᓴᓐᓂᒃ ᐅᕐᑯᒣᓐᓂᒪᓇᓐᓂᒃ ᑭᖑᕐᓕᓂᒃ, ᐱᔭᐅᕐᑲᑦᑕᑐᓂᒃ ᐊᑯᑭᑦᑑᓗ ᕐᑭᑭᕐᑖᓗᓐᓗ ᑕᓇᐅᖓᓂᑦ ᐊᒻᒪᓗ ᓂᐅᕙᐅᓐᓈᓐᒥᑦ ᐃᒪᕐᒥ ᕐᑲᐅᔨᒪᔭᐅᒍᓯᕐᑲᕐᑐᒥᒃ ᑭᖑᕐᓕᓂᐊᕐᕕᐅᒥᐊᖏᑦ. ᓯᑕᒪᐅᔪᙱᓚᕐᑐᓂᒃ ᐊᑦᔨᒌᖏᑐᓂᒃ ᐃᒪᕐᒦᑐᕐᑲᕐᒪᑦ ᐊᑦᔨᒌᖏᑐᓂᒃ ᐱᕕᐅᒍᓐᓇᑐᓂᒃ ᐃᕐᑲᓗᓐᓂᐊᑕᐅᒍᓐᓇᑐᓂᒃ.

ᐃᕐᑲᓗᓐᓂᐊᓂᕐᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᕐᑲᕐᐸᓚᐅᕐᒥᔪᒍᑦ ᐃᓚᒋᑦᓯᒋᑦ ᕙᕈᑳᓐᑯᑦ (Farocan) ᐊᕐᑯᑎᒋᑦᓯᒋᑦ ᓄᓇᕕᒻᒥ ᓄᓗᐊᕐᓂᐊᑏᑦ (Nunavik Trawl), ᐊᐅᓚᑦᓯᔨᐅᓂᕐᒥᒃ ᑎᒥᐅᔫᒍᑎᕐᑲᕐᑐᒥᒃ ᓇᒻᒥᓂᖓᓚᐅᔭᑦᑎᓂᒃ ᐃᓚᒋᑦᓯᒋᑦ ᕙᕈᑳᓐᑯᑦ. ᑕᒪᑦᓯᒪᐅᑉ ᐋᕐᕿᓱᕐᑕᐅᒪᓂᖕᓚ ᓲᑭᐊᖑᓚᓗᐊᖅ ᐃᓯᓕᓚᐅᔪᖅ 2006ᒥ ᐊᒻᒪᓗ ᐊᑎᓚᐅᕐᑲᑎᕐᑲᕐᓯᒪᓕᕐᓯᑕ ᑐᑭᓯᒪᕐᑲᑎᒌᓐᓂᒧᑦ ᕐᑲᐅᔨᒪᑎᑦᓯᒍᑎᓂᒃ ᐃᓚᒋᑦᓯᒋᑦ Newfound Resources Limited of Newfoundland and Labradorᑯᑦ. ᑖᒃᑯᐊ ᐊᖏᕐᑲᑎᒌᒍᑏᑦ ᒪᑭᕝᕕᑯᓄᑦ ᐃᓚᖓᓐᓂᒃ ᓇᒻᒥᓂᓇᔭᐅᔪᕐᑲᕐᓂᐊᑐᖅ ᐅᒥᐊᕐᔪᐊᒥᒃ. ᐊᒻᒪᓗᑦᑕᐅᖅ ᑕᒪᓐᓇ ᑐᑭᕐᑲᕐᓂᐊᓯᓂ ᑮᓇᐅᔭᓕᐊᕐᓂᓴᐅᒍᓐᓇᓂᕐᒥᒃ ᐱᕕᑦᓴᑖᕐᑎᑦᓯᒍᑎᐅᓂᕐᓴᐅᓗᓂᓗ ᐱᓇᓱᑦᓴᓂᒃ.

ᑭᓇᑐᐃᓐᓇᒥᒃ ᐱᓇᓱᒪᕐᑲᕈᒪᓚᔭᕐᑐᒥᒃ ᐃᕐᑲᓗᓐᓂᐊᓂᕐᒥᒃ ᐱᒐᓯᐊᕐᑐᕐᑲᕈᓐᓇᑐᖅ ᒪᑭᕝᕕᑯᓕᐊᕐᓗᓂ. ᓴᐳᒻᒥᔪᐅᒻᒥᓗᓂ ᑲᑎᕝᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᓄᑦ, ᐱᒋᐅᕐᓴᑎᑦᓯᒍᓐᓇᓂᐊᑐᒍᑦ ᐱᔪᑦᓴᐅᔫᕐᑐᓂᒃ. ᒪᑭᕝᕕᑯᑦ ᑲᔪᖏᕐᓴᒥᔪᑦ ᐃᕐᑲᓗᓐᓂᐊᑏᑦ ᑎᒥᕐᑯᑎᖏᓐᓂᒃ ᐱᓇᓱᒪᕐᑖᑎᑦᓯᕐᑯᔨᑦᓯᑎᒃ ᐃᓄᓐᓂᒃ ᐃᓚᐅᔪᓂᒃ. ■

which is fished by AMP Fisheries from Newfoundland and Labrador through a revenue sharing arrangement and this agreement. Presently, however, there are no Nunavik beneficiaries employed in this arrangement.

Secondly, Unaaq Fisheries is owned equally by Makivik and Qikiqtaaluk Corporation from Nunavut. Unaaq was established in 1987 and has fished under a fishing agreement with Clearwater Fine Foods/Deep Sea Trawlers. This agreement has been added to over the years and we continue Unaaq's fishing agreements with Clearwater. The vessel for this agreement is the *Atlantic Endurance*. Employment opportunities are shared with crew from Nunavut and Nunavik, although only 20 percent of the crew come from these two regions. We are working to change this ratio so more jobs will be filled on the vessel by Nunavik and Nunavut crewmembers.

Thirdly, the largest agreement by far is Makivik's shrimp license. Our overall allocation is for almost 5,000 tons of shrimp, which are harvested between Davis Strait and Newfoundland in areas that are known as Shrimp Fishing Areas. There are seven different areas with different quantities of catch that we are allowed to fish.

We also used to have a fishing agreement with Farocan through Nunavik Trawl, an operating company that we co-owned with Farocan. This arrangement unfortunately came to an end in 2006 and we have signed a memorandum of understanding with Newfound Resources Limited of Newfoundland and Labrador. This agreement will give Makivik part ownership in a vessel. Furthermore, it will mean more potential to earn revenue and increase opportunities for job creation.

Anyone interested in applying for a career in the fishing industry may apply to Makivik. Along with support of KRG, we provide training for suitable candidates. Makivik also encourages the fishing companies to hire qualified Inuit beneficiaries. ■

ᒪᑭᕝᕕᑯᑦ ᕐᑲᕆᑕᐅᔭᒃᑯᑦ ᑐᕈᓐᓇᑕᐅᕕᒻᒥᓂᒃ ᓄᑕᐅᓯᓕᑎᓇᒍᓗᐊᑦᔪᑉ

Uᒪᙵᑦ ᐆᒃᑐᐱᕆ 12, 2006ᒍᓕᓚᐅᔪᒻᒪᓂᑦ ᒪᑭᕝᕕᑯᑦ ᕐᑲᕆᑕᐅᔭᒃᑯᑦ ᑐᕈᓐᓇᑕᐅᒍᓐᓇᕕᖓᑦ ᑕᐅᑦᑐᑦᑕᕐᕐᑲᒥᕐᐸᓕᕐᐳᖅ. ᑐᑭᓯᒪᒍᑎᑦᓴᑕᖏᑦ ᑐᓴᕈᒥᓇᕈᓇᐅᔪᑦ ᐃᓄᑐᐃᓐᓇᐅᔪᕐᑲᕈᓂ, ᐃᓕᓐᓂᐊᑎᐅᔪᕐᑲᕈᓂ, ᐱᔪᓐᓇᐅᑎᕐᑲᕐᓗᓂᓗ ᐱᓇᓱᑦᑎᐅᔪᕐᑲᕈᓂ ᐃᓛᖑᒐᓗᐊᖅ ᐃᓗᓐᓇᖏᓐᓄᑦ ᐃᓄᓐᓄᑦ ᐃᓚᖓᔪᑦ. ᐋᕐᕿᓱᒪᐅᑎᑕᕐᕐᑲᒥᖓ ᑕᑯᒥᓇᕐᑐᖑᐊᕐᑭᓗᒃ, ᐅᓪᓗᒥᓂᑕᐅᓂᕐᓴᐅᓯᓂᓗ, ᐊᒻᒪᓗ ᑭᓇᒍᓗᑐᐃᓐᓇᑯᓐᓄᑦ ᕐᑲᕆᑕᐅᔭᕈᓐᓇᑐᓄᑦ ᐊᑐᕈᒥᓇᕐᓂᓴᐅᓕᕐᓯᓂ ᐃᓇᖏᑦᓯᓂ ᓄᑕᐅᙱᑐᑲᓚᐅᓕᓚᐅᔪᓂᒃ. ᐅᓇ ᑐᕈᓐᓇᑕᐅᒍᓐᓇᐅᑎᖓᑦ www.makivik.org ᐃᓕᖓᓂᕐᑲᖏᓐᓈᓕᖓᔪᖅ ᐃᓘᓐᓇᖏᓐᓄᑦ ᐱᖓᓱᐃᓄᑦ ᐅᕐᑲᐅᓯᕐᓄᑦ: ᐃᓄᒃᑎᑐᑦ, ᒍᐃᒍᐃᑎᑐᑦ ᐊᒻᒪᓗ ᕐᑲᓪᓗᓈᕐᑎᑐᑦ.

Makivik's Sleek Website Makeover

Since October 12th, 2006 Makivik's website featured a new look. Information on the site should be of interest to Inuit, students, professionals and the public in general. The new design is sleek, modern, and more user-friendly than the outdated design which it replaces. Www.makivik.org is maintained in all three languages: Inuktitut, French, and English.

BOB MESHER

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐳᔪᖓ

Air Inuit Propwash

ᓄᓇᕕᒻᒥᐅᑦ ᓯᕗᓕᕐᑎᖏᑦᑕ ᑲᑎᒪᓂᖓᑦ

ᐃᓚᒋᔭᐅᑎᓪᓗᒍ ᑲᑎᒪᓂᕆᑲᓪᓛᓂᕆᔫᖏᓐᓄᑦ ᓄᓇᓕᓐᓂ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ "ᐊᕐᕌᒍᕐᒨᓕᖓᔪᓂᒃ" ᑲᑎᒪᑦᓯᓂᖃᔫᖑᕗᑦ ᓄᓇᕕᐅᑉ ᓯᕗᓕᕐᑎᖏᓐᓂᒃ ᑕᒪᒃᑯᐊ ᐱᒍᑦᔭᐅᔪᐃᓪᓗ ᓄᓇᓖᓪᓗ ᐃᓱᒫᓗᒍᑎᖏᑦ ᑲᒪᒋᔭᐅᑦᓯᐊᕈᓐᓇᓂᐊᕐᒪᑕ ᖃᖓᑦᑕᔫᖁᑎᓯᓐᓄᑦ ᐃᓕᑦᓯᓄᓪᓗ ᑐᓴᕐᑎᓯᒍᑎᐅᓗᑎᒃ. ᐊᕐᕌᒍᖅ ᓄᑖᖅ ᐱᒋᐊᕐᖃᒥᐅᑎᓪᓗᒍ, ᐃᓕᑕᕆᔭᐅᒪᔭᕐᑎᒍᑦ ᑭᐅᒍᑎᓂᒃ ᑕᒪᒃᑯᓄᖓ ᓄᐃᑕᐅᓯᒪᔪᓄᑦ ᐃᓱᒪᒍᑕᐅᔪᓄᑦ ᐸᕐᓇᑕᐅᔪᖃᔫᖑᕗᖅ ᑐᓂᔭᐅᔫᓂᒃ ᐃᓚᐅᖃᑕᐅᔪᓄᑦ. ᑲᑎᒪᓂᖃᓚᐅᔪᑦ ᓅᕕᒻᐸ 16ᖑᓚᐅᕐᑐᒥ ᒪᓐᑐᕆᐊᒥ, ᐊᒻᒪᓗ ᐃᓚᖃᓚᐅᔪᑦᓯᑎᒃ, ᓯᕗᓪᓕᐹᓪᓗᑐᕐᒥ, ᓄᓇᓕᓐᓂ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᑯᑦ ᐊᖓᔪᖄᖏᓐᓂᒃ.

ᐅᓪᓗᐃᑦ ᒪᓕᑦᓯᒥᑦ ᖃᖓᑦᑕᔫᖃᕐᑎᓯᓂᕐᒍᑦ ᑭᙵᓄᑦ ᓀᓂᒧᓪᓗ ᕿᑲᕐᓇᐅᑎᓪᓗᒍ

ᑭᐅᒍᑎᒋᔭᐅᑎᓪᓗᒍ ᐊᐱᕆᐅᑎᐅᓯᔫᓂᒃ ᓄᓇᕕᒻᒥᐅᓄᑦ, ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᓇᑯᕐᓴᐳᑦ ᑐᓴᕐᑎᓯᒥᐊᒥᒃ ᖃᖓᑦᑕᔫᕆᔭᐅᖃᑦᑕᓚᖓᔪᓂᒃ ᓴᓪᓗᐃᓗ ᑭᙵᓗ ᐊᑯᓐᓂᖓᓂ ᐊᒻᒪᓗ ᑰᒃᔪᐊᖅ/ᑲᖏᕐᓱᐊᓗᒃᔪᐊᖅ ᓀᓂᐅᓪᓗ ᐊᑯᓐᓂᖓᑎᒍᑦ ᕿᑲᕐᓇᓇᐅᓕᕐᐸᑦ ᑏᓯᒻᐱᕆ 20ᒥ 27ᒥᓗ ᐊᒻᒪᓗ ᔭᓄᐊᕆ 3ᒥ. ᐅᖄᓚᕕᖃᕈᓐᓇᐳᓯ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐃᓂᓕᐅᕐᕕᖓᓄᑦ ᐅᑉᐸᓘᓐᓃᑦ ᓄᓇᓕᑦᓯᓂ ᖃᖓᑦᑕᔫᓕᕆᔨᒍᑦ ᑐᑭᓯᒋᐊᓪᓚᕈᒪᔪᐃᑦ ᑕᒪᒃᑯᓄᖓ ᖃᖓᑦᑕᔫᖃᕐᑎᓯᓂᐅᑉ ᒥᑦᓵᓄᑦ.

ᖃᖓᑦᑕᒍᑎᖏᑦ	ᐊᐅᓪᓚᕕᖏᑦ	ᑎᑭᕝᕕᖏᑦ
2641	ᓴᓪᓗᓂᑦ 6:00 ᐅᓐᓄᑯᑦ	ᑭᙵᓄᑦ 7:00 ᐅᓐᓄᑯᑦ
2642	ᑭᙵᓂᑦ 7:15 ᐅᓐᓄᑯᑦ	ᓴᓪᓗᓄᑦ 8:15 ᐅᓐᓄᑯᑦ
2620	ᑰᒃᔪᐊᒥᑦ 9:30 ᐅᓪᓛᑯᑦ	ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒧᑦ 10:10 ᐅᓪᓛᑯᑦ
	ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᑦ	ᓀᓂᒧᑦ 11:50 ᐅᓪᓛᑯᑦ
2621	ᓀᓂᒥᑦ 12:05 ᐅᓪᓗᑯᑦ	ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒧᑦ 1:30 ᐅᓪᓗᑯᑦ
	ᑲᖏᕐᓱᐊᓗᒃᔪᐊᒥᑦ 1:45 ᐅᓪᓗᑯᑦ	ᑰᒃᔪᐊᒧᑦ 2:25 ᐅᓪᓗᑯᑦ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐊᑭᑭᓪᓕᒋᐊᕐᑎᓯᒪᙳᓯᑦᑕᖏᑦ

ᐊᑦᔨᒌᙱᑐᓄᑦ ᐊᕐᕕᑕᕐᓂᖃᕐᑎᓗᑕ ᑲᑎᒪᑦᓯᖃᑦᑕᓯᑕᓗ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐊᐱᕆᐅᑎᐅᓚᐅᔪᖅ ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦ ᓯᕗᓂᐊᒎᓂᕐᓴᖅ ᖃᐅᔨᑎᑦᓯᖃᑦᑕᑦᑯᔭᐅᑦᓯᑎᒃ ᐊᑭᑭᓪᓕᒋᐊᕐᑕᐅᓯᒪᙳᓯᑦᑐᐃᑦ ᒥᑦᓵᓄᑦ ᑕᒪᒃᑯᐊ ᐃᓄᑑᓈᕐᑎᑐᑦ ᐸᕐᓀᓂᕐᓴᐅᒍᓐᓇᓂᐊᕐᒪᑕ ᐊᑐᕈᒪᓂᐊᑐᐊᕈᑎᒃ.

ᐃᓄᐃᑦ ᖃᖓᑦᑕᔫᖏᑦᑕ ᐊᑭᑭᓪᓕᒋᐊᕐᑎᓯᓯᒪᒍᑎᖏᑦ ᕿᑲᕐᓇᐅᑎᓪᓗᒍ ᐊᒻᒪᓗ ᕕᕗᐊᕆ 18, 2007ᒥ	
ᓂᐅᕕᕆᐊᕐᓂᒧᑦ ᐊᑭᑭᓪᓕᒋᐊᕐᓯᒪᓂᖓᓄᑦ	ᓅᕕᒻᐱᕆ 14ᒥ ᑏᓯᒻᐱᕆ 11ᒧᑦ
ᖁᕕᐊᓯᕝᕕᒥ ᐊᑭᑭᓪᓕᒋᐊᕐᓯᒪᓂᖓᓄᑦ ᖃᖓᑦᑕᔫᖃᕐᕕᐅᓯᓕᒫᓄᑦ	ᑏᓯᒻᐱᕆ 12ᒥᑦ ᔭᓄᐊᕆ 8ᒧᑦ
ᖁᐊᕐᓇᓂᑯᖓᓄᑦ ᐊᑭᑭᓪᓕᒋᐊᕐᓯᒪᑎᑦᓯᓂᕐᒍᑦ	ᔭᓄᐊᕆ 15ᒥᑦ ᕕᕗᐊᕆ 18ᒧᑦ

ᐅᖄᓚᕕᖃᕈᓐᓇᐳᑎᑦ ᓄᓇᓕᑦᓯᓂ ᖃᖓᑦᑕᔫᓕᕆᔨᒥᒃ ᑐᑭᓯᒋᐊᓪᓚᕈᒪᒍᑦᓯ ᒪᑯᓂᖓ ᐊᑭᖏᓐᓂᓗ ᐊᒻᒪᓗ ᐊᑑᑎᔭᐅᒍᓐᓇᖏᑦᑐᓂᒃ.

COMPLIMENTS: MARY PILURTUUT

ᓄᓇᓖᑦ ᓯᕗᓕᕐᑎᖏᑦ ᒪᓐᑐᕆᐊᒥ ᖃᖓᑦᑕᔫᒃᑯᕕᒻᒥᒃ ᑕᑯᓂᐊᓚᐅᔪᑦ.
Mayors visit the Montreal hanger.

Nunavik mayors' meeting

Complimentary to periodic meetings in the communities, Air Inuit conducts a "round up" year-end meeting with all Nunavik mayors such that customer and community concerns can be effectively addressed by your airline and communicated to you. Early in the New Year a formal response to the raised issues is prepared and distributed to the participants. The meeting was held this past November 16th in Montreal and included, for the first time, the presidents of the community landholding corporations.

Seasonal flights to Kingait and Nain during the holidays

In response to requests periodically made by Nunavimmiut, Air Inuit is pleased to announce that scheduled flights between Salluit and Kingait and between Kuujjuaq / Kangiqsualujjuaq and Nain have been scheduled during the holiday period on December 20th, 27th and January 3rd. Please contact Air Inuit reservations or your local Air Inuit agent for further information concerning these supplementary flights.

Flight	Departure	Arrival
2641	Salluit at 18:00 H	Kingait at 19:00 H
2642	Kingait at 19:15 H	Salluit at 20:15 H
2620	Kuujjuaq at 09:30 H	Kangiqsualujjuaq at 10:10 H
	Kangiqsualujjuaq at 10:25 H	Nain at 11:50 H
2621	Nain at 12:05 H	Kangiqsualujjuaq at 13:30 H
	Kangiqsualujjuaq at 13:45 H	Kuujjuaq at 14:25 H

Forthcoming Air Inuit specials

During various field trips and meetings throughout Nunavik it was requested that Air Inuit provide more advance notice of specials or seat sales so individuals could better plan to take advantage of them.

Air Inuit specials between the holiday season and February 18th, 2007	
Shopping Special	November 14th to December 11th
Christmas Special, network wide	December 12th to January 08th
Deepfreeze Seat Sale	January 15th to February 18th

Please contact your local agent for further details including pricing and restrictions. Air Inuit will make public a similar schedule for the

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦᑕ ᐳᓯᖓ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦ ᐃᓅᓕᒫᓄᑦ ᑐᓵᔅᓴᐅᑎᑦᓯᓂᐊᕐᑐᖅ ᑌᒣᑦᑐᒐᓚᑦᓴᓇᓂᒃ ᖃᖓᑦᑕᓲᖅᑲᖅᑎᓯᖕᖑᓯᓐᓂᒥᓄᑦ ᓯᕗᓪᓕᖁᖏᓐᓂ ᓯᑕᒪᐅᔭᕐᑑᓚᖓᔪᓂᒃ ᑕᕐᕿᓂᒃ 2007ᒥ ᐊᕐᕌᒍᖅ ᐱᒋᐊᕐᖃᒥᐅᓕᕐᐸᑦ. ᖃᖓᑕᑦᓯᐊᖃᑦᑕᓂᐊᕐᐳᓯ.

ᖃᖓᑦᑕᓲᖃᖅᑎᓯᒥᐊᓪᓚᓂᕐᒍᑦ ᕿᑲᕋᓐᓇᐲᓕᒧᑎᓪᓗᒋᑦ ᐅᓪᓗᖕᖏᓐᓂ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦ ᐅᓄᕐᓯᒥᐊᕐᑎᓯᓯᒪᓚᕐᑐᑦ ᖃᖓᑦᑕᓲᖅᑲᖅᑎᓯᓂᓇᓲᒥᓂᒃ ᐅᐸᓱᓕᒫᒥᓄᑦ ᓂᕆᐅᑦᓯᑎᒃ ᐅᓯᒐᑦᓴᖅᑲᕐᓂᓴᐅᓚᖓᓂᕐᒧ ᐃᑭᒪᔪᑦᓴᖅᑲᕐᓂᓴᐅᓚᖓᓂᕐᒧ ᕿᑲᕋᓐᓇᐅᓕᕐᐸᑦ. ᑕᒪᓐᓇ ᐃᓚᖃᕐᑐᖅ ᑖ8ᒥᒃ ᖃᖓᑦᑕᓲᖃᓇᐊᓪᓚᖃᑦᑕᓂᐊᕐᑎᓗᒍ ᑐᐊᕚᓪ ᐊᒻᒪᓗ ᑕᓯᐅᔭᕐᔪᐊᑉ ᐊᑯᓐᓂᖓᑎᒎᕐᑐᒥᒃ ᓴᓪᓗᓕᐊᕐᑐᒥᒃ, ᓄᓇᓖᑦ ᐊᑯᓐᓂᖓᑎᒍᑦ ᖃᖓᑦᑕᓲᖅᑲᖅᑎᓯᓂᕐᒥᓗ ᐊᒻᒪᓗ ᓯᐹᐱᐊᓚᐊᕐᑐᓂᒃ ᓯᓯᐊᓪᓚᐊᕐᑐᓂᓪᓗ. ᑕᒪᓐᓇ ᑐᑭᖃᓚᐅᔪᖅ ᐱᓇᓱᐊᕈᓯᐅᑉ ᓄᖑᐊᓂ ᖃᖓᑦᑕᓲᖅᑲᖅᑎᓯᓂᕐᒥᒃ ᑏᓯᐱᓐ 16ᒥᓗ 17ᒥᓗ ᐊᒻᒪᓗ 23ᒥ 24ᒥᓗ. ᖃᖓᑦᑕᓲᖃᓛᕐᒥᔪᖅ ᑏᓯᐱᓐ 25ᒥᓗ 26ᒥᓗ ᐊᒻᒪᓗ ᔮᓄᐊᓐ 1 ᐊᒻᒪᓗ 2ᒥ. ᑕᒃᑯᐊ ᖃᖓᑦᑕᓲᖅᑲᖅᑎᓯᒻᒪᕆᐅᓯᓐᓂᑦ ᒥᑦᓵᓄᑦ ᓄᓇᓕᓕᒫᓅᓯᑦᑕᐅᓚᐅᕐᑐᑦ ᐊᒻᒪᓗ ᓄᓇᓕᑦᓯᓂ ᖃᖓᑦᑕᓲᓕᓇᐲᑦ ᖃᐅᔨᑎᑦᓯᔪᓐᓇᓚᕿᑦᓯᑎᒃ ᐃᓗᓕᑕᕐᖓᓂᒃ ᖃᖓᑦᑕᓲᖅᑲᖅᑎᓯᒥᐊᓪᓚᓂᕐᒧᑦ ᐸᕐᓇᑕᐅᓚᖓᓂᒃ ᕿᑲᕋᓐᓇᓂᕐᒨᓚᖓᓂᒃ.

ᐃᓚᐅᔪᖅ, ᐃᓚᖓᑦ 7ᐸ

ᓯᑕᒪᐅᔪᖕᖏᓚᕆᑦᑐᓇᓕᑦᑕᖓᓂᒃ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦᑕ ᐃᓚᐅᔪᖅ ᐊᑭᑭᓪᓕᒋᐊᕐᑎᓯᔪᑎᖏᓐᓂᒃ ᑐᓂᔭᐅᔪᕐᑲᓚᐅᔪᖅ ᐆᒃᑑᐱᓇᐅᓚᐅᕐᑐᒥ ᐊᒻᒪᓗ ᐊᑐᕈᓐᓇᓚᖓᓯᑎᒃ ᐅᖓᕙᐅᑉ ᓄᓇᓕᖏᓐᓄᑦ ᑯᐯᒃ ᓯᑎᓕᐊᕐᑐᓄᑦ ᐊᓕᓈᕐᑐᓂ, ᐱᖓᓲᑐᓂ ᐊᒻᒪᓗ ᓂᕿᑦᓯᑐᓂ. ᑯᐯᒃ ᓯᑎᒥ ᖃᖓᑦᑕᓲᓕᓇᐱᖓᑦ ᐅᖃᓚᐱᐅᒍᓇᑐᖅ ᐅᕙᖓ 418-877-4858ᒧᑦ ᐊᒻᒪᓗ ᐅᓯᔭᐅᑎᑦᓯᐱᖓ ᐅᕙᖓ 1-888-592-3835ᒧᑦ. 2006 ᐊᕐᕌᒍᖓᓂᑦᑎᓗᒍ ᓯᕗᓪᓕᐹᒥ ᑖᒃᑯᐊ ᐃᓚᐅᔪᖅ ᐊᑭᑭᓪᓕᒋᐊᕐᑏᑦ ᑐᓂᔭᐅᔾᔪᓕᑦᑎᓗᒋᑦ ᒪᕐᕈᐱᓯᑎᒃ ᐁᕆᓕ 1ᒥᓗ ᐆᒃᑑᐱᓇ 1ᒥᓗ.

ᐊᕐᕌᒍᑕᓖᕐᓯᐅᑎᒥᒃ ᖁᐱᐊᓯᕝᕕᓯᐅᑎᓂᒃ ᓇᒡᕋᑐᓂᒃ ᓂᐅᕐᕈᑎᖃᕐᓂᒧᑦ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦ ᖁᐱᐊᓯᓪᒪᓇᕐᐳᑦ ᑐᓴᕐᑎᓯᒥᐊᒥᒃ ᑖᒃᑯᐊ ᐊᕐᕌᒍᑕᓖᑦ ᖁᐱᐊᓯᕝᕕᓯᐅᑎᓂᒃ ᓇᒡᕋᑐᓂᒃ ᓂᐅᕐᕈᑎᖃᕐᓂᐅᕙᑦᑐᖅ ᐱᕕᖃᕐᑎᑕᐅᒥᐊᓪᓚᑦ ᓄᓇᕕᒻᒥᐅᓕᒫᓄᑦ ᑕᒻᒪᓂ ᐊᕐᕌᒍᒥ, ᑕᒪᒃᑯᐊ ᐃᓗᐃᑦᑑᓯᑎᒃ ᖁᐱᐊᓯᕝᕕᓯᐅᑏᑦ ᓇᒡᕋᑐᐃᑦ ᓄᓇᕕᐅᑉ ᓄᓇᓕᓕᒫᖏᓐᓄᑎᑕᐅᓚᐅᕐᒪᑕ ᑏᓯᐱᓐ 20 ᓯᕗᓂᐊᒍᑦ.

ᓇᑯᕐᒦᒃ ᐊᒻᒪᓗ ᐱᑦᓯᐊᓂᐊᕐᐳᓯ

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦᑕ ᑲᑎᒪᔩᖏᑦ ᐱᓇᓱᑦᑎᖏᓪᓗ ᓇᑯᕐᓴᕐᐳᑦ ᓴᐳᒻᒥᔪᕐᖃᑦᑕᐅᓇᐊᒥᒃ ᐊᕐᕌᒍᓚᐅᕐᑐᒥ, ᐱᓗᐊᕐᑐᒥᒃ ᐅᑭᐅᖓᓂ ᐅᓪᓗᓂ ᑕᑦᓯᓕᓚᐅᔪᑎᓪᓗᒍ, ᐸᕐᕈᕿᑎᒐᓗ ᐊᑐᕐᖃᓯᓚᐅᔪᑎᓪᓗᒍ, ᐊᑦᓴᓗᐊᒐᓘᓐᓂᑦ ᖃᑎᓗᒍ ᐅᐸᓘᓐᓂᑦ, ᓯᓇᑐᐃᓐᓇᒧᑦ ᐱᑦᔪᑎᒧᑦ, ᓯᕿᕐᒍᔭᓂᒃ ᐋᕐᖁᓯᐊᕐᓂᕐᒥᑦᑎᓗᑎᑦ ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖓᓂᒃ ᑕᑯᓐᓇᓚᐅᕐᑎᓗᑎᑦ ᖃᖓᑦᑎᓗᒍ ᒥᑦᑎᓗᒍᓐᓂᑦ. ᓂᕆᐅᓂᐊᕐᐳᒍᑦ, ᑕᑯᓐᓂᖃᕐᓗᑕ ᐱᐅᓯᓕᐅᒥᑎᑦᓯᓚᖓᑎᓗᑕ, ᐱᔪᑦᔨᓂᐊᓇᐊᒥᒃ ᐃᓕᓐᓂᒃ 2007ᒥ. ■

ᐃᓄᐃᑦ ᖃᖓᑦᑕᓲᖏᑦ
Air Inuit

BOB MESHER X 2

ᐊᓖᓯᐊ ᐊᖑᑎᒍᓗᒃ ᖃᖓᑦᑕᐅᑎᑦᓴᓕᓇᐱᖓ ᐱᓇᓯᐊᕐᑐᖅ ᑰᔾᔪᐊᕌᐱᖕᒥ.
Alicia Angatookalook at the ticket counter in Kuujjuaraapik.

first eight months of 2007 early in the New Year. We wish you numerous pleasant flights.

Additional scheduled service for the holiday period

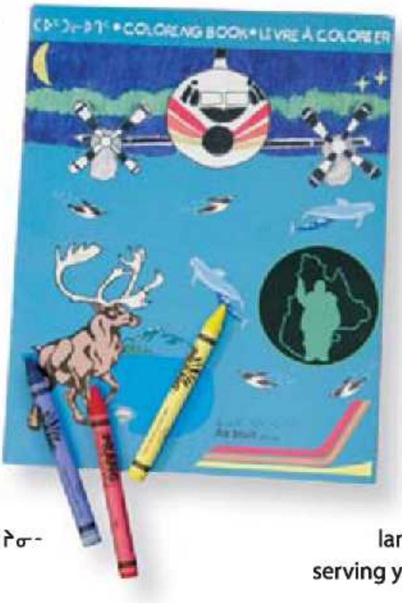
Air Inuit has increased scheduled service throughout the network in anticipation of increased cargo and passenger demand during the holiday season. This included additional Dash 8 flights between Dorval and the Hudson Coast to Salluit, additional intercommunity flights, and additional Schefferville and Sept-Iles flights. It also meant full weekend coverage on December 16th, 17th and 23rd, and 24th. There were also scheduled flights on December 25th, 26th and January 1st and 2nd. These scheduled adjustments were forwarded to all communities and the local Air Inuit agents were on hand to provide details of the additional air service planned during the holiday period.

airinuit.com

ᖃᖓᑦᑕᔫᑎ ᐳᕐᑐᓂᕐᓴᖅ ᐃᕆᒃ ᑰᓗᑎᔨ.
Captain Eric Cloutier.

Ilaujuq, Edition 7B

The seventh edition of Air Inuit's *Ilaujuq* program was issued this past October, and remains valid for flights from the Ungava communities to Quebec City on Mondays, Wednesdays and Fridays. The Quebec City counter may be reached at 418-877-4858 and their cargo phone number is 1-888-592-3835. The year 2006 marked the first of an expanded *Ilaujuq* program, which allows for two editions per year: one on April 1st and one October 1st.



Annual Christmas tree sale

Air Inuit is glad to report that its annual Christmas tree sale was provided throughout Nunavik again this year, whereby full size Christmas trees were landed in all Nunavik communities prior to December 20th.

Thanks and good wishes

The Air Inuit board of directors and employees appreciate your support during the last year, particularly on those days when the fog rolled in, a heater blew out, a tire went flat or, for one reason or another, you were unable to set your watch to the correct time when you saw an Air Inuit aircraft takeoff or land. We look forward, with a view to continual improvement, to serving you in 2007. ■

ᐱᓂᐊᕐᓂᕗᑦ

ᓖᓴ ᖁᐱᕐᖁᐊᓗᒃ, ᑐᓴᖃᑦᑕᐅᑎᒍᑎᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᑦᑎ

ᐅᖃᒻᒪᓇᐅᑎᒥᑦᓯᒥᑦ ᐅᖃᐅᓯᖃᕐᓂᖅ ᓱᓕᑎᑦᓯᓇᓱᐊᕐᓂᒥᒃ ᐱᔪᓐᓇᐅᑎᑦᑎᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᔪᑎᒍᑦ

ᓱᒍᓪᓕᑭᐊᕐᓯᒪᒍᑎᖃᑐᐃᓐᓇᓇᐊᖃᕐᑐᒍᑦ ᖃᓄᕐᓗ ᐊᑑᑎᖃᕋᓗᐊᕐᒪᖔᑕ ᐃᓯᒪᒐᓯᐊᕈᑎᒥᓗᒥᑦ ᐅᖃᒻᒪᓇᐅᑎᖃᕈᑎᒥᓐᓂᒃ ᐱᑦᔪᑎᖃᕐᓯᑎᒃ ᐱᔪᓐᓇᐅᑎᖃᕐᑎᑕᐅᒍᑎᖕᒥᓐᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᑦᓯᑎᒃ ᐃᓄᒐᓴᕐᔭᐊᑦ, ᐅᕙᑦᑎᓄᑦ ᐃᓕᖓᔫᔭᖕᖏᓯᐊᕐᒪᑕ ᐅᓪᓗᑕᒫᑦ ᐃᓅᓯᕗᑦ ᑕᐅᑐᑦᓯᒍ. ᐊᐱᕆᔪᖃᕈᓐᓇᒫᓪᓛᑦ ᑌᒣᑦᑐᑦ ᑕᑯᕙᖕᖏᑕᕗᑦ, ᖃᓄᖅ ᐅᕙᑦᑎᓄᑦ ᐃᓄᑐᐃᓐᓇᓄ ᓄᓇᕕᒻᒥᐅᓄᑦ ᐃᓕᖓᒐᔭᕐᒪᖔᑦ, ᐱᓗᐊᑦᑐᒥ ᐃᓯᒪᒥᑦᓯᒥᑦ ᐃᓄᐃᑦ ᓄᓇᓕᕐᔭᐊᖑᖃᑎᒌᑦᑐᑦ ᑲᑎᒪᔩᕐᔪᐊᖕᒥᑦ ᐅᖓᓯᑦᑐᒪᓇᐊᓗᒻᒥᐅᖑᓂᖏᑦ.

ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᓱᓕᓂᕐᓴᐅᓇᓱᐊᕈᑎᒥᔭᖏᑦ ᑕᑯᓐᓇᓱᒥᑦ ᑐᑭᓯᕙᓪᓕᐊᓕᕐᑐᒍᑦ ᖃᓄᑎᒥᐊᓗᒃ ᑖᒃᑯᐊ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒥᐊᖕᖓᑭᑎᐅᓯᒪᔪᑦ ᐅᖃᒻᒪᓇᐅᑎᓂᒃ ᐃᓕᖓᕕᑐᐊᖃᖕᖏᒥᐊᖏᑦ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐃᓄᑐᐃᓐᓇᓂᒃ, ᐃᓘᓐᓇᖏᓐᓄᑦ ᓄᓇᖃᖄᓯᒪᔪᑦᓴᔭᓄᑦ ᑲᓇᑕᒥ ᓴᓇᐅᕙ ᐃᓕᖓᔪᑦ. ᐃᑲᔪᕋᓯᐊᓰᑦ ᓄᓇᓕᑐᖃᑦᓴᔭᑎᒍᑦ ᐱᒍᓐᓇᐅᑎᖃᕈᑕᐅᒥᐊᓕᓐᓄᑦ, ᓯᕗᓕᕐᑏᓗ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᔪᑦ ᑲᓇᑕᒥ ᑎᒥᖁᑎᖏᓐᓄᑦ ᐃᓚᐅᑎᓪᓗᒋᑦ ᕉᓯᐊᒥᐅᑦ ᑲᔪᖏᕐᓴᒍᑎᖃᓪᓚᓇᐊᓗᓕᓯᖃᑦᑕᓯᒪᒻᒪᑕ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᓂᒃ ᑲᕙᒪᑐᖃᒃᑯᓂᒃ ᐊᖏᖁᑦᓯᒥᑦ ᑖᒃᑯᓂᖓ ᐅᖃᒻᒪᓇᐅᑎᓂᒃ, ᐅᖃᕐᓯᑎᒃ ᑌᒣᓂᐊᖏᑦᑐᐊᕈᑎᒃ ᐅᑎᒧᖕᓘᖅ ᐃᖏᕐᕋᓂᖃᓚᖓᒥᐊᖏᑦ. ᓯᓚᕐᔪᐊᒥᐅᑦ ᐱᓗᑲᑦᑕᐅᔪᓇᔭᒦᓂᒃ ᓯᕐᓈᑎᒃᑯᖏᑦ ᑎᓕᐅᕆᒐᓯᖃᑦᑕᒥᔪᑦ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᓂᒃ ᑖᒃᑯᓂᖓ ᐊᖏᖃᑕᐅᖁᑦᓯᒥᑦ. ᐃᓄᐃᑦ ᑕᐱᓈᑦ ᑲᓇᑕᒥᒃᑯᑦ ᐊᖓᔪᖄᖓᑦ ᒥᐊᕆ ᓴᒪᓐ ᐊᔪᒉᑦᓕᑐᖅ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᑖᒃᑯᓂᖓ ᐅᖃᒻᒪᓇᐅᑎᓂᒃ ᑲᓇᑕᐅᑉ ᐱᖁᔭᕐᔪᐊᖏᓐᓂᒃ ᓯᖁᒥᑦᓯᒪᓗᓴᕐᑐᓇᑦᓯᒥᐊᖓ. ᐊᓪᓛᑦ ᑌᒃᑯᐊ ᓄᓇᓕᑐᖃᑦᓴᔭᑦ ᐊᐅᓚᑕᐅᓂᖏᓐᓄᑦ ᑕᕐᕋᒥᐅᓪᓗ ᐱᕙᓪᓕᐊᑎᑕᐅᓂᖏᓐᓄᑦ ᑲᓇᑕᒥ ᑲᑎᒪᔩᑦᑲᐅᔪᑦ ᐅᖃᕐᓯᒪᔪᑦ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᓴᐳᑦᔨᔭᐊᕐᑐᓴᐅᒥᐊᖓ ᑖᒃᑯᓂᖓ ᐅᖃᒻᒪᓇᐅᑎᐅᓯᒪᔪᓂᒃ. ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᐅᓪᓗᒥᐅᑎᓪᓗᒍ ᑕᑯᑦᓴᐅᓕᕐᐳᖅ ᐊᒥᓱᓂᒃ ᑐᑭᓯᑎᑦᓯᒍᑎᑦᓴᖃᓕᓇᐊᖓ.

ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᖃᓄᐃᓕᖓᒍᑎᖃᕐᓂᒥᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᒥᓯᒪᔭᖏᑦ ᐊᒥᓱᓂᒃ ᐱᑦᔪᑎᖃᕐᐳᑦ, ᑭᓯᐊᓂᓕ ᐅᖃᐅᓯᖃᓚᖓᕗᒍᑦ ᐱᓪᓚᕆᐅᓂᓗᐊᖕᖑᐊᖏᓐᓂᒃ. ᐱᑦᔪᑎᖃᕐᓂᕿᖄᓯᒪᔪᑦ ᐊᓪᓚᑕᐅᒪᒍᑎᖏᒃᔫᖅ ᑐᑭᓯᓇᑦᓯᐊᖏᓪᒪᑕ ᐊᑐᐊᕐᓯᔪᓄᓪᓗ ᑐᑭᑦᓴᕕᓂᓇᖕᖏᑦᑕᖏᓐᓂᒃ ᖃᓄᑐᐃᓐᓇᖅ ᑐᑭᓕᐅᕐᑕᐅᑐᐃᓐᓇᓇᐊᖃᕐᓯᒪᑦ. ᐅᖃᐅᓯᕐᑕᓯᕐ ᑐᐃᒍᑕᐅᑦᓯᐊᓯᒪᖕᖏᓂᑯᒥᓄᓗ ᐱᑕᖃᑎᓯᒍᑎᖃᕿᑎᒃ ᒪᓕᒐᐅᒐᔭᕐᑐᓂᒃ ᑲᕙᒪᐅᔪᓄᑦ, ᓄᓇᖃᖄᓯᒪᔪᑦᓴᔭᓄᑦ ᐊᒻᒪᓗ ᑎᒥᒻᒪᕆᐅᔪᓄᑦ, ᑌᒻᒪᑦ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᓂᕈᐊᕈᑕᐅᖁᕈᓕᓚᐅᔪᕗᖅ ᐱᖁᔭᖕᖑᑎᑕᐅᓚᐅᖕᖏᓂᖏᓐᓂ ᐊᒥᒌᓂᕐᓴᑦ ᐊᖏᕐᓂᖏᓐᓄᑦ, ᐊᒻᒪᓗ ᑲᔪᓯᑎᑦᓯᒍᒪᓚᐅᔪᒪᓂ ᐊᒥᒌᓗᐊᕐᑐᓂᒃ ᐃᓯᒫᓗᒥᔭᖃᕐᓂᑯᒥᓄᑦ ᑖᒃᑯᓇᓂ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᐅᒥᐊᖕᖓᓯᒪᔫᑦᑐᓂᒃ.

ᐊᓯᐊᓂᒃ ᐱᑦᔪᑎᒥᓐᓂ ᐊᓪᓚᓯᒪᓚᐅᔪᒻᒥᔪᑦ ᒪᑐᒥᖓ ᐃᓯᒫᓗᒍᑎᖃᕐᓂᒥᓐᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᐅᓯᒪᔪᓂᒃ ᐃᓕᖓᑦᓯᑎᒃ ᓄᓇᓄᑦ ᐱᑦᓴᑕᕐᕕᓴᓄᓪᓗ, ᑖᒃᑯᓄᖕᖓᓕᖓᔪᓂᒃ ᐅᖃᐅᓯᖃᓚᐅᔪᑦ ᖃᓄᑐᐃᓐᓇᖅ ᑐᑭᓕᐅᕐᑕᐅᑐᐃᓐᓇᓇᐊᖃᕐᓂᕗᑦᓯᑎᒃ. ᑲᓇᑕᒥ, ᓄᓇᖃᖄᓯᒪᔪᑦᓴᔪᑦ ᐊᑦᔨᒌᑦᑎᖏᑦᑐᒪᓇᐊᓗᓐᓂᒃ ᐱᔪᓐᓇᐅᑎᖃᕐᑎᑕᐅᒻᒪᑕ ᐃᓕᖓᑎᓪᓗᒥᑦ ᓄᓇᓄᑦ ᐱᑦᓴᖁᑕᐅᔪᓄᓪᓗ. ᑖᒃᑯᐊ ᐱᔪᓐᓇᐅᑎᖏᑦ ᑐᑭᓕᐅᕐᑕᐅᒪᔪᑦ ᐊᖅᑯᑎᒥᑦᓯᒥᑦ ᐱᖁᔭᖕᖑᐃᓃᑦ, ᐊᖏᖃᑎᒌᓯᒪᒍᑎᑎᒍᓪᓗ, ᐅᕙᓘᓐᓃᑦ ᐊᓯᖏᑦᑎᒍᑦ ᐱᓇᓱᐊᕈᑎᐅᓯᒪᔪᑎᒍᑦ. ᑖᒃᑯᐊ ᐊᓪᓚᑕᐅᒪᔪᓄᑦ ᐃᓚᐅᖕᖏᑐᐊᕐᐸᑕ ᐱᓕᕿᐅᑎᒥᑦᓴᑭᑦᑎᒥᑦ ᑐᑭᓕᐅᕐᑕᐅᒪᑦᓯᐊᑐᓂᒃ ᐱᔪᓐᓇᐅᑎᓂᒃ ᓄᓇᓄᓪᓗ, ᐱᑦᓴᑕᕐᕕᓴᐅᔪᓄᓪᓗ, ᓄᓇᖃᖄᓯᒪᔪᑦᓴᔪᑦ ᐱᔪᓐᓇᐅᑎᖏᑦ ᐃᓕᖓᓗᑎᒃ ᓄᓇᓄᓪᓗ ᐱᑦᓴᑕᕐᕕᓴᐅᔪᓄᓪᓗ ᐃᒣᒍᓐᓇᑐᑦ "ᖃᓄᑐᐃᓐᓇᖅ ᑐᑭᖃᕐᓗᑎᒃ ᓄᓇᖃᖄᓯᒪᔪᑦ ᓇᒻᒥᓂᖃᕈᓐᓇᓂᖏᓐᓄᑦ ᐅᕙᓘᓐᓂᑦ ᓇᒻᒥᓂᖅᑖᓗᑎᒃ ᓄᓇᓂᒃ ᐱᑦᓴᑕᕐᕕᐅᓴᔪᓂᓪᓗ ᐊᑐᕈᑎᒋᒍᒪᔭᒥᓄᑦ ᐊᑐᕈᓐᓇᓂᕐᒥᒃ ᐊᑦᔨᒌᖕᖏᑐᓄᑦ ᐃᓕᖓᑎᑦᑐᒥᑦ." ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᑲᕙᒪᑐᖃᒃᑯᑦ ᐊᕗᖓᐅᓕᒥᐊᕐᓯᑎᒃ ᐅᖃᕐᓯᒪᒻᒥᔪᑦ ᐃᒫᒃ, "ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᐅᓯᒪᔪᑦ ᐃᓕᖓᑦᓯᑎᒃ ᓄᓇᓄᓪᓗ ᐱᑦᓴᑕᕐᕕᓴᓄᓪᓗ, ᐊᓪᓚᓯᒪᔪᖕᖑᑕᐅᒪᕋᑦ ᐊᐱᕆᒍᑎᐅᓚᕿᒍᓐᓇᑐᓂᒃ ᓄᓇᓅᓕᖓᔪᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑐᓄᑦ ᐊᓪᓛᑦ ᐃᓕᖓᓕᕐᑎᓗᒋᑦ ᐊᑐᕐᑕᐅᑐᐃᓐᓇᓇᐊᖃᕐᓂᖏᓐᓂᒃ."*

ᑖᒃᑯᐊ ᑌᔭᐅᓯᒪᓂᖏᑦ ᑐᑭᓯᒥᐊᓪᓛᑦᔭᒥᓇᕐᑐᑦ, ᐊᒻᒪᓗ ᑲᓇᑕ ᐅᖃᕐᓯᒪᑦᓯᓂ ᐱᓴᓗᑕᐅᓂᕐᐸᐅᓂᕗᑦᓯᓂ ᐅᖃᐅᓯᕐᑕᓯᕐᑐᐃᒍᑎᐅᓯᒪᔪᓂᒃ ᐃᓕᖓᑦᓯᑎᒃ ᓄᓇᓄᑦ ᓄᓇᓪᓗ ᐱᑦᓴᑕᕐᕕᓴᐅᓂᖏᓐᓄᑦ ᐊᓪᓚᑕᐅᒪᑦᓯᑎᒃ 26ᒥᒃ ᑭᓯᑦᔪᑎᖃᕐᓯᑎᒃ ᐊᕕᑦᑐᓯᒪᓂᕐᓂ, ᑖᒃᑲᓂ

Piniarnivut

Lisa Koperqualuk, Communications Officer

A Declaration to Affirm our Rights as Indigenous People

We may wonder about the relevance of the *Declaration on the Rights of Indigenous Peoples*, which seems so far removed from daily reality. You might ask what something such as this, which we don't see, has to do with yourself as an Inuk Nunavimmiut, especially considering the United Nations is so far away.

By looking at Canada's reasoning we may begin to understand the significance of the draft declaration not only for Inuit in Nunavik, but also for the Aboriginal peoples of Canada. Advocates of Aboriginal rights, and leaders of Aboriginal organizations in Canada, along with Russia, have strongly encouraged the Canadian government to adopt the declaration, saying this is a move backward. Amnesty International calls on Canada to adopt the declaration. ITK president Mary Simon finds it odd that Canada would suggest that the declaration would be contrary to Canada's constitution. Even the Standing Committee on Aboriginal Affairs and Northern Development of Canada has recommended that the Government of Canada support the declaration. Canada appears to have a lot of explaining to do.

Canada's position paper documents many of its reasons, but we will look only at some main points. The first reason it gives is that some of the text in the provisions is unclear and is open to differing interpretations. Being vague it does not provide practical guidance to States, indigenous peoples, and large organizations, so Canada asked for further negotiations and the Human Rights Council of the United Nations did not support its request. When it came time for adoption, Canada called for a vote rather then adoption by consensus, and chose not to adopt due to its many concerns.

Another reason cited in its paper is one concerning the text on lands and resources, which it says is ambiguous. In Canada, Aboriginal peoples have varying degrees of rights with respect to lands and resources. These rights may be defined through legislative measures, treaties, or other processes. In the absence of any of these measures by which we gain some defined rights on lands and resources, Aboriginal rights to such lands and resources can "range from Aboriginal title or ownership of certain lands to rights to use land and resources for various purposes." Canada states further that, "The text in relation to lands and resources, however, is written in such a manner as to raise questions about its potential retroactive application."*

This point is very interesting, and Canada says that the most problematic phrase regarding lands and resources is in Article 26 of the declaration, which states, "Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used

ᐅᖃᕐᒪᑕ ᐃᒫᒃ, "ᓄᓇᓕᑐᖃᑦᓴᔪᑦ ᐃᓅᖃᑎᒌᑦᑐᑦ ᐱᔪᓐᓇᐅᑎᖃᓇᐊᖏᑦ ᓄᓇᓄᑦ, ᓄᓇᒻᒪᕆᓐᓄᑦ ᐊᒻᒪᓗ ᑕᒪᒃᑯᐊ ᐱᑦᓴᖁᑎᖏᓐᓄᑦ ᐅᓐᓃᓄᓇ ᐱᐅᓯᑐᖃᕐᒥᒍᑦ ᐱᑐᖃᓇᒐᒥᒥᑦ, ᓄᓇᒥᓲᑐᖃᓇᑦᓯᒥᑦ ᐅᑉᐸᓘᓐᓃᑦ ᐊᓯᐊᒍᑦ ᓇᒻᒥᓂᖁᑎᑖᓇᓯᒪᑦᓯᒥᑦ." ᐊᓯᐃᓛᓗ ᑕᒪᒃᑯᐊ ᐱᔪᓐᓇᐅᑎᑕᖑᓯᒪᔪᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑐᓄᑦ ᐃᓕᖓᑎᑕᐅᒍᓐᓇᕋᔭᕐᐸᑕ, ᑐᑭᑖᕐᑕᐅᑐᐃᓐᓇᓇᐊᖃᕋᔭᕐᓯᑎᒃ ᑌᓐᓇ ᓄᖑᑎᓇᒍᑎᑦᓴᐅᓯᓂ ᐱᖁᔭᓄᑦ ᐃᓚᐅᑎᑕᐅᒪᔪᑦ ᐃᓕᖓᑦᓯᓂ ᔦᒥᔅ ᐯ ᐊᒻᒪᓗ ᑯᐯᒃ ᑕᕐᕋᖓᑕ ᐊᖏᖃᑎᒌᒍᑎᒋᓯᒪᔭᖏᓐᓂᒃ ᐅᒃᑯᐃᓯᓕᕐᕿᓂᕐᒥᒃ ᓴᕐᕿᑎᑦᓯᒍᑎᐅᑐᐃᓐᓇᓇᐊᖃᓕᕋᔭᕐᐳᖅ. ᑕᒪᒃᑯᐊ ᐱᑦᔪᑎᒥᑦᓯᒥᑦ ᑲᓇᑕ ᐃᓯᒫᓗᒍᑎᖃᒪᓇᑉᐳᖅ ᑌᒫᒃ ᐊᑦᓚᓯᒪᔪᕐᑕᓕᓐᓂᒃ ᐊᖏᕐᑕᖃᓇᐊᒥᒃ, ᐃᓯᒫᓗᒥᔭᑐᐊᓇᓇᒥᑦᓗ ᔦᒥᔅ ᐯᒍᑦ ᐊᖏᖃᑎᒌᓐᓂᐅᓯᒪᔪᑦ ᐃᓯᒫᓗᒥᔭᖃᕐᒥᒃ ᐃᓘᓐᓇᓯᐊᖏᓐᓂᒃ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᑲᓇᑕᒥᐅᑦ ᐱᓇᓯᐊᖃᑦᑕᓯᒪᔭᓕᒫᖏᓐᓂᒃ. ᓯᓪᓚᑕᐅᒪᓛᑦ, ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᐅᖃᐅᓯᓇᓯᒪᔭᖓ ᐃᒫᒃ, ᑖᒃᑯᓂᖓ ᐅᖃᒻᒪᓇᐅᑎᐅᓯᒪᔪᓂᒃ ᐊᖏᖃᑎᒌᒐᓯᐊᕿᑎᖃᕐᓃᑦ ᐊᑑᑎᔭᐅᒪᔭᕐᐸᑕ, ᐊᑕᓐᓂᐅᓇᐊᖃᕐᕋᔭᕐᓯᒪᒥᐊᒥᒃ ᓯᕐᖁᐃᑐᒥᒃ " ᐱᑕᖃᕐᑎᓯᒍᑎᐅᒪᔭᕐᑐᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑐᓂᒃ ᐅᒃᑯᐃᓯᒥᐊᓪᓚᒍᓐᓇᓂᕐᓂᒃ ᑐᕿᖃᕐᑎᑕᐅᖁᒍᓐᓅᓗᒥᑦ ᐊᓂᒍᕐᓯᒪᓕᕐᑐᓂᒃ ᐅᒃᑯᐃᓯᒥᐊᓪᓚᒍᓐᓇᓂᕐᒥᒃ." ᑕᒪᒃᑯᐊᓗ ᐃᓕᖓᕗᑦ ᐊᑑᑎᑐᐃᓐᓇᓇᐊᖃᕐᓯᐊᓂᖏᓐᓄᑦ ᐅᒃᑯᐃᓯᒥᐊᓪᓚᓃᑦ ᐊᖏᖃᑎᒌᒍᑕᐅᒦᕐᓯᒪᔪᓂᒃ ᓴᒃᑯᓯᓂᕐᑕᖃᖃᑦᑕᓯᒪᓪᒪᑕ ᐱᔪᓐᓇᐅᑎᓂᒃ ᐊᕐᖁᑎᒥᑦᓯᒥᑦ ᐊᖏᖃᑎᒌᒍᑏᑦ ᐊᓯᖏᑎᒍᓪᓗ ᐱᓇᓯᐊᕿᑎᐅᖃᑦᑕᓯᒪᔪᑦ.

ᐊᓯᐊᒍᑦᑕᐅᖅ ᐱᓪᓚᓇᐅᒻᒥᓯᑎᒃ ᑖᒃᑯᓇᓂ ᐅᖃᒻᒪᓇᒍᑎᓂ ᐅᖃᕐᑕᐅᒪᔪᑦ ᐃᓚᖓᒥᕗᑦ ᐱᑕᖃᕐᑎᓯᒍᑎᖃᕐᓂᐅᒥᐊᓕᓐᓄᑦ ᓇᒻᒥᓂᒃ-ᑲᕙᒪᒥᔭᐅᒪᔭᕐᑐᒍᑦ. ᐃᓯᒫᓗᒍᑎᐅᓪᓚᓇᑦᑐᑦ ᐃᓚᕐᒪᑎᓪᓗᒥᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐊᖓᔪᕐᖃᐅᕕᒥᒍᓐᓇᑕᖏᓐᓄᑦ, ᐅᑦᑑᑎᒥᓗᒥᑦ ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᓇᒻᒥᓂᖅ-ᑲᕙᒪᖃᓕᕈᑎᒃ ᓇᒻᒥᓂᖅ ᐱᖁᔭᓕᐅᖃᑦᑕᓯᒪᒐᔭᓇᐊᖏᑦ. ᑲᓇᑕ ᐱᔪᒪᔭᖃᕐᓯᒪᒐᔭᓚᐅᔪᒻᒪᑦ ᐊᓪᓚᑕᐅᓯᒪᔪᑦ ᐃᓚᖃᕐᑎᑕᐅᓂᖏᓐᓂᒃ ᑐᕿᖃᑦᓯᐊᑐᓂᒃ ᐊᓪᓚᖁᑎᓂᒃ ᑲᓇᑕᐅᑉ ᐱᖁᔭᖁᑎᖏᓐᓂᒃ "ᐊᖏᓂᕐᓴᐅᑎᑦᓯᓂᓕᓐᓂᒃ" ᓄᓇᖃᕐᖄᓯᒪᔪᑦ ᐱᖁᔭᖏᓪᓗ ᑲᓇᑕᐅᓪᓗ ᐱᖁᔭᖏᑦ ᐹᕐᓯᖓᐅᑎᓂᖃᓕᑐᐊᕐᐸᑕ. ᑕᒪᓐᓇ ᐃᓯᒫᓗᓐᓇᖏᑦᑑᒪᓗᐊᕿᖅ – ᓄᓇᕕᐅᑉ ᑲᕙᒪᑦᓴᖓᓄᑦ ᐊᖏᖃᑎᒌᓚᓯᐊᕐᑏᑦ ᐃᓕᖓᑦ ᒥᓂ ᑯᕆ ᐅᖃᐅᓯᖏᑎᒍᑦ, ᐅᑦᑑᑎᒥᓗᒍ – ᐱᑕᖃᕐᑎᓯᒍᑏᑦ ᓄᓇᕕᐅᑉ ᑲᕙᒪᑦᓴᖓᓄᑦ ᐊᖏᖃᑎᒌᓚᓯᐊᕐᑏᑦ ᑐᖕᖓᓂᓕᕐᑐᐃᒍᑎᑦᓴᓂᒃ ᐊᖏᖃᑎᖃᑎᒌᒍᑎᒋᓯᒪᔭᖏᑦ ᐅᖃᓈᕐᓯᒪᓪᒪᑕ ᐊᖏᓂᕐᓴᐅᑎᑕᐅᖃᑦᑕᓛᕐᓂᖏᓐᓂᒃ ᓄᓇᓕᕐᓚᐅᔫᓪᓗ ᑲᕙᒪᑐᖃᒃᑯᓗ ᐊᖓᔪᕐᖃᐅᕕᖃᕕᖏᑦ, ᑖᒃᑯᐊᓗ ᑌᒣᒪᔭᕐᓂᕋᕐᑕᐅᓯᒪᒦᕐᓯᑎᒃ ᐅᖃᓪᓚᐅᑏᑦ ᑲᔪᓯᑎᑕᐅᓂᖃᓚᐅᕐᑎᓇᒥᑦ. ᓄᓇᕕᒻᒥᐅᑦ ᑲᕙᒪᑖᖓᑦ ᐊᖓᔪᕐᖃᐅᕕᐅᖏᓈᕐᒐᑦ ᑯᐯᑉᓗ ᑲᓇᑕᐅᓪᓗ ᑲᕙᒪᖏᓐᓄᑦ. ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᐃᓯᒫᓗᒥᔭᖃᓪᓚᓐᓚᑦ ᐱᖁᔭᖁᑎᖏᑦᑕ ᐊᖏᓂᕐᓴᐅᑎᑕᐅᒥᐊᖃᕐᓂᖏᑦ ᑐᕿᖃᕐᑎᑕᐅᑦᓯᐊᓯᒪᖏᒥᐊᖏᑦ ᑖᒃᑯᓇᓂ ᐅᖃᒻᒪᓇᐅᑎᓂ ᑌᒣᒃᑲᒥᓪᓗ ᓯᓕᓂᕐᓴᐅᖃᑦᑕᐅᑎᑦᓴᐅᒥᐊᖏᑦ ᑐᕿᓯᓯᒪᓕᐅᔪᕗᑦ.

ᑖᒃᑯᐊ ᒪᕐᕿᐃᓕᖓᓯᑎᒃ ᐃᓯᒫᓗᒍᑎᐅᔫᒃ ᐅᑦᑐᕋᐅᑎᑦᓯᐊᖑᕘᒃ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᖃᓄᐃᓕᖓᓂᖓ ᐃᓕᖓᓂᖃᕿᓐᓇᓇᐊᖓ ᑐᓄᓐᓇᑐᒥᒃ ᓄᓇᒎᓕᖓᔪᓄᑦ ᐱᑦᓴᑕᕐᕕᓴᓄᓪᓗ ᐊᒻᒪᓗ ᓇᒻᒥᓂᖅ-ᑲᕙᒪᖃᕐᓂᒍᑦ. ᕿᓯᐊᓂᓗᑦᑕᐅᖅ ᐅᖃᕐᑕᐅᖏᑦᑐᔭᐅᖕᖏᓂᕗᖅ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᓂᕈᐊᕐᓂᖃᕐᑲᑕᐅᓯᓂ ᓂᕈᐊᓚᐅᔪᓪᒪᑦ "ᐊᐅᑳᕐᓯᓂ" ᐅᖃᓪᓚᐅᑏᑦ ᑲᔪᓯᑎᑕᐅᓂᑦᓯᐊᖏᑦ ᓂᕈᐊᕈᑕᐅᑎᓪᓗᒥᑦ ᐊᐅᑳᑦᑕᖃᓚᐅᔪᓯᓂᓗ ᑲᓇᑕᒥ ᓄᓇᓕᑐᖃᑦᓴᔪᓂᒃ ᖃᐅᔨᒥᐊᕕᖃᓚᐅᕐᓯᒪᒪᓂᓗᓐᓂᑦ. ᓄᓇᓕᑐᖃᑦᓴᔪᑎᒍᑦ ᐃᓯᒫᓗᒍᑎᖃᖏᓂᐅᔭᕐᔪᕐᒥᑎᓐᓇᑕ ᑕᒪᒃᑯᓂᖓ ᐅᖃᓪᓚᐅᑕᓕᕐᑐᓂᒃ ᐱᔪᓐᓇᐅᑎᖃᕐᓂᑎᓐᓄᓕᖓᓯᑎᒃ ᐊᒻᒪᓗ ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓ ᑲᒪᒋᔭᖃᕐᓯᐊᑐᓴᐅᕗᖅ ᐱᓂᐊᕐᓂᖃᕐᓂᖃᕐᓂᒥᓂᒃ ᖃᐅᔨᓂᐊᕐᕕᖃᕐᓂᒥᒃ ᑲᓇᑕᐅᑉ ᓄᓇᓕᑐᖃᑦᓴᔪᖏᓐᓂᒃ, ᐃᓚᐅᑎᓪᓗᑕ ᐅᑯᐊᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ. ᐅᑯᐊᑦ ᐊᖏᖃᑎᖃᑦᑕ ᑖᒃᑯᐊ ᐅᖃᓪᓚᐅᑎᑦᓴᓕᐊᖑᒪᔪᑦ ᓯᓕᑎᑦᓯᒍᑎᖃᓇᐊᕐᓂᖏᓐᓂᒃ ᐱᔪᓐᓇᐅᑎᑦᑎᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔪᑎᒍᑦ, ᐃᓄᑐᐃᓐᓇᑎᒍᑦ ᑲᓇᑕᒥ. ■

or acquired." If such a right would be applied retroactively, it could mean that the extinguishment clause of the *James Bay and Northern Quebec Agreement* could be revisited. Hence Canada's fear in accepting such a clause, not only in relation to the JBNQA but all other Aboriginal groups of Canada. In fact, Canada states that, had negotiations been allowed to continue on the declaration, it would have asked to ensure that "provisions relating to redress could not be interpreted as having a retroactive effect." This is due to the very possibility of reopening existing treaties where rights had been extinguished by treaty or other means.

Another important point is in relation to the provision on self-government in the declaration. The main concern is related to Aboriginal jurisdiction, for instance the ability of an Aboriginal self-government to make its own laws. Canada wished the text to include clarification to ensure that State laws would have "paramountcy" should there be any conflict between Aboriginal laws and State laws. This is a moot point since — as Nunavik negotiator Minnie Grey pointed out, for example — the provisions in the *Nunavik Government Negotiations Agreement in Principle* already accounts for the paramountcy of provincial and federal jurisdiction, even without the declaration put into force. A Nunavik government will be under the jurisdiction of the Quebec and Canadian governments. Canada's fear that paramountcy of State laws not being clarified in the declaration seems moot indeed.

ᓖᓴ ᖁᐱᕿᐊᓗᒃ (ᓴᐅᒥᐊᓂᑦ ᐱᖓᓱᐊᑦ) ᐃᓚᖃᕐᓯᓂ ᒍᐃᒍᐃᑎᑐᑦ ᐅᖄᒍᓐᓇᓯᑎᒃ ᓄᓇᓕᑐᖃᑦᓴᔪᖁᑎᖏᓐᓂᒃ ᒧᕈᑯᒥᐅᑦ.
Lisa Koperqualuk (third from left) with a group of French speaking indigenous people in Morocco.

COMPLIMENTS: LISA KOPERQUALUK

These two points are just two examples of Canada's position that we could relate to in a direct manner concerning lands and resources and self-government. One last point that must be mentioned here, however, is that the Canadian government voted "no" to the declaration without once consulting with the Aboriginal peoples of Canada on it. As indigenous peoples, we would have concerns regarding a declaration affirming our rights, and Canada should take care of its obligation to consult with the Aboriginal people of Canada, including us Inuit Nunavimmiut. We agree with a declaration that affirms our rights as indigenous people, as Inuit of Canada. ■

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* ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑕ ᖃᓄᐃᓕᖓᐅᑎᖃᕐᓂᖓ: ᐅᖃᓪᓚᐅᑎᖃᕿᑎᒥᓐᓂᒃ ᐱᑦᔪᑎᖃᕐᓯᑎᒃ ᐱᔪᓐᓇᐅᑎᖃᕐᑎᑕᐅᒍᑎᖏᓐᓂᒃ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᑦᓯᑎᒃ ᐃᓄᒪᓴᕐᔪᐊᑦ – ᔫᓂ 29, 2006. ᐱᔭᐅᔪᓐᓇᑐᑦ ᖃᓇᑕᐅᔭᒃᑯᑦ ᑐᕈᓐᓇᓗᒥᑦ ᐅᕙᓂ: http://www.ainc-inac.gc.ca/nr/spch/unp/06/ddr_e.html

* Canada's Position: United Nations Draft Declaration on the Rights of Indigenous Peoples - June 29, 2006. Available at: http://www.ainc-inac.gc.ca/nr/spch/unp/06/ddr_e.html

ᓂᕐᓕᕙᓪᓛᑦ **FIRST AIR** *The Airline of the North* Nirlivallaat

ᕘᔅ ᐃᐊᒃᑯᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕐᓯᒍᑎᖏᑦ ᐃᓕᓐᓂᐊᑏᑦ ᑐᕙᕐᒦᑐᑦ ᓯᓚᕐᔪᐊᒥᐅᓄᑦ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᕌᒍᕐᑲᕐᑎᑕᐅᓂᖏᓐᓅᓕᖓᑦᓯᑎᒃ ᐅᕕᒐᕐᑐᐃᑦ ᐊᐅᓚᓂᕐᑲᕐᓂᖏᑦ

ᕘᔅ ᐃᐊᒃᑯᑦ ᐱᓇᓯᕐᑲᑎᕐᑲᓯᓚᐅᔪᕗᑦ ᐃᓕᓐᓂᐊᑏᑦ ᑐᕙᕐᒦᑐᑦ ᐱᓇᓯᐊᕐᑲᑎᒦᒍᑎᕐᑲᓯᑦᓯᑎᒃ ᕐᑯᕙᑎᓇᒍᑎᒋᓗᒋᑦ ᑕᕐᕋᒥ ᐃᓕᓐᓂᐊᓂᕐᒥᒃ, ᐃᓕᓐᓂᐊᑏᑦ ᓯᓚᓪᓗᑐᕐᒥ ᐃᓕᓐᓂᐊᖏᓐᓇᓗᑎᒃ ᐊᐅᓚᓂᕐᑲᕐᑎᓗᒋᑦ. 2006 ᐊᕐᕌᒍᒪᓂ ᑖᒃᑯᐊ ᐃᓕᓐᓂᐊᑏᑦ ᑐᕙᕐᒦᑐᑦ ᐱᓇᓯᐊᕐᑕᐅᒍᑎᖏᑦ ᑐᓴᕐᑎᓯᒍᑎᐅᓚᐅᔪᕗᑦ ᓯᓚᕐᔪᐊᒥᐅᓄᑦ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᕌᒍᕐᑲᕐᑎᑕᐅᓂᖏᑎᒍᑦ ᐊᐅᓚᓂᕐᑲᕐᓂᐅᓗᓂ ᐱᓇᓯᐊᕈᑎᐅᓛᕐᑐᓂᒃ. ᑌᒃᑯᐊ ᐃᓕᑕᕆᔭᐅᒍᑎᒥᒃ-ᓵᓚᕐᑲᐅᓯᐊᕐᓯᒪᔪᑦ ᑎᒥᐅᔪᕐᑯᑎᖓ, ᓯᐊᓪᓯ ᑯᐯᒃᒦᑦᑐᖅ, ᐱᕕᕐᑲᕐᑎᓯᒍᑎᕐᑲᓛᕐᑐᖅ ᐱᖓᔫᔪᕐᑐᓄᑦ ᐃᓅᓯᓕᒫᒥᓐᓂ-ᐊᑕᐅᓯᕕᓪᓗᒍ-ᐊᑑᑎᒍᓐᓇᓯᓛᕐᑕᖏᓐᓂᒃ ᐅᒥᐊᕐᔪᐊᑯᑦ ᐊᐅᓚᕐᑲᑕᐅᓂᕐᒥᒃ ᓯᓚᕐᔪᐊᑉ ᑲᑦᐳᖓᓂᓗ ᓇᑖᓂᓗ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᕌᒍᕐᑲᕐᑎᑕᐅᓂᖏᓐᓂ (2007-2009) ᐊᕐᕌᒍᖏᓐᓂ. ᑖᒃᑯᓈᓐᓂ ᐊᕐᕋᒎᓐᓂ ᓂᕆᐅᒥᔭᐅᒻᒪᑕ 500 ᒥᑦᓯᑎᓐᓃᑐᑦ ᐅᕕᒐᕐᑐᐃᑦ ᓯᓚᕐᔪᐊᓕᒫᒥᑦ ᐱᓯᒪᔪᑦ ᐃᓚᐅᕐᑲᑕᐅᓂᕐᑲᓛᕐᓂᖏᑦ.

ᑖᒃᑯᐊ ᑕᕐᕋᐅᑉ ᐊᐅᔪᐃᑦᑐᖓᓂᓗ ᓯᕐᑭᓂᐅᓪᓗ ᐊᐅᔪᐃᑦᑐᖓᓂ ᐃᓕᓐᓂᐊᓂᕐᒎᓕᖓᓗᑎᒃ ᐊᐅᓚᓂᐅᔪᑦ (ᑲᔪᓯᑎᑕᐅᔪᑦᓴᓕᐊᖑᒪᔪᑦ ᓯᓚᕐᔪᐊᒥ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᕌᒍᕐᑲᕐᑎᑕᐅᓂᖏᑦᑕ ᑲᑐᑦᔨᕕᒋᑦᓯᒋᑦ ᑲᑎᒪᔨᕐᑯᑎᖏᓐᓄᑦ) ᐊᖏᓂᕐᐹᖑᓕᖓᔫᒃ ᓯᓚᕐᔪᐊᒥᐅᑦ ᐅᕕᒐᕐᑐᖏᓐᓄᑦ ᐱᒐᓯᐊᕐᕕᐅᒍᓐᓇᓗᑎᒃ ᓇᓂᓗᓐᓃᑦ ᐊᑦᔨᕐᑲᓚᐅᕐᓯᒪᖕᖏᓯᐊᕐᑐᒥᒃ ᐱᓂᐊᕐᓂᕐᑲᕐᑲᑦᑕᓛᕐᒪᑕ. ᐊᐅᓪᓚᑎᕐᓂᑦ ᑌᒪᖕᖓᑦ ᐃᓚᐅᕕᐅᕐᑲᑦᑕᓛᕐᑐᑦ ᓇᑭᑐᐃᓐᓇᖅ ᓯᓚᕐᔪᐊᒥᑦ ᐱᓯᒪᑦᓯᑎᒃ ᓯᑯᐃᕐᔨᓄᑦ, ᐊᐅᔪᐃᑦᑐᑕᓕᓐᓂᓗ ᐊᒻᒪᓗ ᓄᓇᐅᑉ ᐊᕙᑎᖓᓂᒃ ᐃᓕᓯᒪᔪᕐᔪᐊᖑᒍᑎᓕᓐᓄᑦ, ᐃᓄᑐᕐᑲᓄᑦ, ᐊᖓᔪᖅᑲᐅᑎᓄᑦ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᔩᓄᑦ.

ᑖᒃᑯᐊ ᓯᓚᕐᔪᐊᒥ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᕌᒍᕐᑲᕐᑎᑕᐅᓂᖏᓐᓅᓕᖓᓗᓂ ᑕᕐᕋᐅᑉ ᐊᐅᔪᐃᑦᑐᖓᓂ ᐊᐅᓚᒥᐊᖕᖓᓃᑦ ᐱᒥᐊᓛᕐᑐᑦ ᐊᐅᔭᕈᑐᐊᕐᒥᐸᑦ/ᐅᐱᕐᖓᓕᕐᒥᐸᑦ (ᐅᓪᓗᕐᑲᕐᓗᑎᒃ ᐊᐅᒃᒍᓯ 3-17, 2007ᒥᒃ) ᕐᑯᕕᐊᓇᕈᓈᓗᒻᒥᒃ ᐊᐅᓚᓂᕐᑲᓯᓗᑎᒃ ᑲᓇᑕᒥ ᓯᕐᑭᓂᐅᑉ ᓄᐃᕕᐊᓂ ᐊᐅᔪᑦᑐᑕᓕᒻᒦᓗᑎᒃ. ᑕᒃᑲᓂ ᐊᐅᓚᓂᕐᒥ ᐅᒥᐊᕐᔪᐊᒥᒃ ᓯᑯᑎᒍᑦ ᐃᖏᕐᕋᒍᓐᓇᑐᑦᓴᓕᐊᖑᒪᔪᒥᒃ ᐊᑐᓛᕐᑐᑦ ᓚᐅᐹᕝ ᐅᕐᓘᐸᕝᒥᒃ ᑕᕐᕋᒥ ᐅᒥᐊᕐᔪᐊᒃᑯᑦ ᓂᐅᕐᕈᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓯᐊᕈᑎᐅᓚᐅᔪᒥᒃ. ᑖᑦᓯᒪ ᐅᒥᐊᕐᔪᐊᑉ ᐊᐅᓚᓂᑦᓴᖓ ᐃᓚᕐᑲᕐᑐᖅ ᐅᓪᓗᑕᒫᑦ ᓄᓇᓕᓐᓄᑦ ᓄᓈᑲᑕᓐᓂᐅᕐᑲᑦᑕᓛᕐᑐᓂᒃ ᐊᒻᒪᓗ ᓄᔪᐊᕐᑕᓂᒃ ᓂᕐᔪᑎᑕᓕᒃᑰᕐᑲᑦᑕᓗᑎᒃ ᑕᓯᐅᔭᕐᔪᐊᒥ, ᓄᕗᐊᓗᒻᒥ ᐊᒻᒪᓗ ᓄᓇᕗᑦ ᕐᑭᑭᕐᑖᓗᖓᑕ ᓯᕐᑭᓂᐊᓂᓗ ᓯᕐᑭᓂᐊᑕᓗ ᓂᐱᐤᕕᐊᓂᐅᓂᕐᓴᖅ.

ᑖᒃᑯᓇᓂ ᐊᐅᓚᓂᕐᐅᕐᑲᑦᑕᓛᕐᑐᓂ, ᐃᓕᓐᓂᐊᑏᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᕐᑲᕐᑲᑦᑕᓛᕐᑐᑦ ᐅᑭᐅᕐᑕᑑᑉ ᓄᓇᖓᑕ ᐊᕙᑎᖓᓂᒃ, ᓂᕐᔪᑎᖏᓐᓂᒃ, ᐱᕙᓪᓕᐊᓯᒪᓂᖏᓐᓂᒃ, ᐊᒻᒪᓗ ᑲᑎᓯᕐᑲᑦᑕᓗᑎᒃ ᐃᓄᓐᓂᒃ ᐊᓯᖏᓐᓂᓗ ᓄᓇᕐᑲᕐᑐᓂᒃ ᓄᓇᕗᑦᒥᐅᓗ ᓄᓇᕕᒻᒥᐅᓗ ᓄᓇᓕᖏᓐᓂ. ᐃᓚᐅᕐᑲᑦᑕᓛᕐᓯᑎᓪᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᔩᓄᑦ ᑲᑎᒪᓗᑎᒃ ᐅᓂᒃᑳᑐᐊᕐᕕᐅᓂᕐᓄᑦ,

First Air Sponsorship for *Students on Ice* IPY Youth Expeditions

First Air has teamed up with the *Students on Ice* program to promote education in the North, as students live the expedition in an outdoor classroom. In 2006 the *Students on Ice* announced its upcoming International Polar Year (IPY) expedition program. The award-winning organization, based in Chelsea, Quebec, will be offering six once in-a-lifetime-opportunity expeditions by ship to the Polar Regions during the IPY (from 2007 to 2009). It is expected that as many as 500 youth from around the world will participate.

ᐊᐅᓚᒥᐊᕐᑐᓯᒪᔪᑦ ᓯᕗᓕᕐᑎᖓᑦ ᔩᐊᕝ ᑯᕇᓐ ᕐᑭᑭᕐᑖᓗᒻᒦᓯᑎᒃ.
Expedition Leader Geoff Green off Baffin Island

CHRIS RALPH X 2

This series of Arctic and Antarctic educational expeditions (endorsed by the IPY joint committee) will be the world's largest initiative for youth of its kind. Every expedition will include a team of international scientists, polar and environmental experts, elders, dignitaries, and teachers.

The first IPY Arctic expedition will embark next summer (August 3rd to 17th, 2007) on an exciting journey through the Canadian Eastern Arctic. The expedition will use the specially designed ice class vessel, *Lyubov Orlova*, operated by Cruise North Expeditions Inc. The itinerary includes daily visits to

2005ᒥ ᐊᐅᓚᓂᕐᑲᕐᓂᒥᒃ ᐱᒐᓯᐊᕐᑕᕐᑲᕐᑲᑎᒌᑦ.
The 2005 Expedition Team.

STUDENTS ON ICE

CHRIS RALPH

ᐃᓕᓐᓂᐊᑏᑦ ᖁᕕᐊᓱᒍᑎᓖᑦ ᐅᑭᐅᕐᑕᑑᕐ ᖁᑦᓯᓂᕐᐹᖕᒐᓄᑦ ᑎᑭᐅᑎᒍᑎᒥᓂᒃ.
Students celebrate at the Arctic Circle.

ᑲᑎᒪᓂᐊᕿᓯᕐᓄᑦ ᐊᒻᒪ ᐊᑦᑐᐃᓗᑐᕐᑲᑦᑕᓗᑎᒃ ᖃᐅᔨᓴᕿᑎᓂᒃ ᐱᓇᓯᐊᕿᑎᕐᑲᕐᑲᑦᑕᐅᕐᑲᑦᑕᓗᑎᒃ, ᓯᕗᓕᕐᑕᐅᓗᑎᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓯᕐᑲᑎᒌᒍᑎᕐᑲᕐᑐᓄᑦ. ᑖᒃᑯᐊ ᓯᓚᕐᔪᐊᒥ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᖁᒍᕐᑲᕐᑎᑕᐅᓂᖕᒥᑦᑕ ᐊᐅᓚᓂᖕᒥᑦ ᐱᑦᔪᑎᕐᑲᓗᐊᖕᖑᐊᕐᑲᑦᑕᓖᕐᑐᑦ ᓯᓚᐅᑉ ᐅᖅᑰᓯᐅᒥᓯᒪᓂᖕᒐᓂᒃ ᖃᓄᕐᓗ ᑕᒪᓐᓇ ᓯᓚᕐᔪᐊᑉ ᐊᐅᔪᐃᑦᑐᑕᓕᖕᒥᓐᓂᒃ ᓯᕐᖑᓂᕐᑲᓕᕐᒪᖕᒫᑦ ᐱᒐᓯᐊᕐᑕᕐᑲᕐᓂᓴᐅᒍᑎᕐᑲᕐᓗᑎᒃ. ᑖᒃᑯᐊ ᐱᓇᓯᐊᕿᑎᑦᓴᓕᐊᖕᒍᓯᒪᔪᑦ ᓴᓇᔭᐅᓯᒪᑯᑦ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐱᔪᒪᓂᕐᑖᑎᑦᓯᓇᓯᐊᕿᑎᑦᓴᐅᓯᑎᒃ ᐅᕐᑲᕐᑲᑎᒌᒍᑎᕐᑲᕿᓐᓇᕐᑯᓪᓗᒥᑦ ᐊᒻᒪ ᑐᑭᓯᓂᐊᕐᑲᑦᑕᓗᑎᒃ ᓄᓇᓕᓐᓂ ᓯᓚᕐᔪᐊᒥᓗ ᖃᓄᐃᓘᕐᓗᒥᑦ ᐋᖅᑭᒍᑎᑦᓴᑖᕋᔭᕐᓂᖕᒥᓐᓅᓕᖕᓚᐊᓂᒃ.

ᑖᒃᑯᓇᓂ ᐊᐅᓚᓂᕐᓂ ᐊᑑᑎᓂᕐᒥᓂ, ᐊᐅᓚᕐᑲᑕᐅᔪᑦ ᐊᑑᑎᕐᑲᑦᑕᑕᒥᓐᓂᒃ ᑐᓴᕐᑎᓯᒍᑎᕐᑲᕿᓐᓇᕐᑲᑦᑕᓖᕐᒥᔪᑦ ᐃᓕᓐᓂᐊᕕᓪᓗᑐᕐᓄᓗ ᐊᒻᒪ ᓯᓚᕐᔪᐊᒥ ᓈᓚᒐᓯᐊᕐᑐᓄᑦ ᐊᖅᑯᑎᕐᑲᕐᓗᑎᒃ ᐊᐅᓚᓂᐅᑉ ᖃᓄᑕᐅᔭᒃᑯᑦ ᑐᕌᓐᓇᑕᐅᒍᓐᓇᐅᑎᒥᕐᑲᑦᑕᓖᕐᑕᖕᓗᓂᒃ, ᖃᓄᑕᐅᔭᑎᒍᓪᓗ ᐊᒻᒪ ᑕᓚᐲᓴᐅᔭᒃᑯᑦ ᑕᑯᓐᓇᐅᑎᑦᓯᑎᒃ ᑲᑎᒪᓂᕐᑲᕿᑎᓂᒃ ᐊᖅᑯᑎᕐᑲᕐᓗᑎᒃ.

ᐊᐅᓪᓚᑎᓇᐊᓚᐅᖕᖏᓂᕐᒥᓂ, ᐊᐅᓚᕐᑲᑎᒥᖕᒍᑖᕐᑐᓕᒫᑦ ᐅᓪᓘᓂ ᒪᕐᑮᓂ ᑲᑎᕐᑲᑎᒦᖅᑲᓚᕐᑐᑦ ᐋᑐᓛᒥ ᑭᓇᒃᑯᒪᖕᓘᕐᒥᒃ ᑐᑭᓯᐅᑎᒥᐊᕐᑐᓗᑎᒃ, ᐊᐅᓚᓂᐅᓚᕐᑐᓗ ᖃᓄᐃᓚᖕᒐᓖᕐᒪᖕᒫᑦ ᐊᓪᓚ ᐊᐅᓚᓂᐅᓚᖕᒐᔫᒃ ᓯᕗᓂᐊᒍᑦ ᑲᑎᒪᓂᐊᕿᓯᕐᑲᕐᓗᑎᒃ, ᕘᔅ ᐃᐊᑉ ᖃᖕᒐᑦᑕᔫᖕᒐᓄᑦ ᐃᑭᔭᕐᑐᓚᐅᖕᖏᓂᕐᒥᓂ ᖃᖕᒐᑦᑕᔫᒃᑯᑦ ᑰᒃᔪᐊᕿᓗᒍᑦ ᒫᓂᑑᐸᐅᑉ ᓄᓇᓕᕐᓚᖕᒐᓂᑦᑐᑦ ᐊᐅᓪᓚᑎᓇᐊᕐᑐᓚᐅᖕᖏᓂᕐᒥᓂ, ᑕᒃᑲᖕᒪ ᓄᓇᓕᒻᒥᑦ ᐊᐅᓪᓚᑎᕐᕕᓯᒫᕐᑲᕿᒥᒃ. ᕘᔅ ᐃᐊᒃᑯᑦ ᐊᑑᑎᓕᒻᒪᓇᐊᓗᕐᓯᑎᒃ ᐊᐅᓚᓂᕐᓅᓕᖕᒐᔪᓂᒃ ᐱᓇᓯᐊᕐᑲᑕᐅᓯᒍᕐᑲᐅᓕᕐᒥᒪᑕ ᑖᒃᑯᓂᖕᒐ ᐃᓕᓐᓂᐊᑏᑦ ᑐᐹᕐᒦᑐᑦ ᐊᐅᓚᓂᕐᑲᕐᓂᓇᓯᖕᒥᓄᑦ ᑌᒪᖕᖕᒐᑦ ᐃᓚᐅᕕᕐᑲᓯᑐᕐᑲᐅᕐᓯᑎᒃ ᓯᕗᓪᓚᐹᒥ ᐊᐅᓚᓂᕐᑲᓇᐊᖕᖕᒐᓯᓚᐅᕐᓯᒪᑎᓪᓗᒥᑦ ᑕᕐᑫᐅᑉ ᐅᑭᐅᕐᑕᑐᖕᒐᓂ ᐊᕐᑫᒍᖅ 2001ᖑᑎᓪᓗᒍ.

ᕘᔅ ᐃᐊᒃᑯᓗ ᐊᒻᒪ ᐃᓕᓐᓂᐊᑏᑦ ᑐᐹᕐᒦᑐᑦ ᐱᔪᓇᒪᐅᑎᕐᑲᕐᐳᑦ ᓴᓂᕐᕓᒍᑦᓭᓯᒪᒥᐊᒥᒃ ᐅᕕᒐᕐᑐᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓂᑦᓴᖕᒥᓐᓂᒃ ᐃᓚᐅᒍᓐᓇᕐᑯᑦᓯᒥᑦ ᐃᓕᓐᓂᐊᑏᑦ ᑐᐹᕐᒦᑐᑦ ᐅᑭᐅᕐᑕᑐᒥ ᐊᐅᓚᓂᕐᑲᓕᕐᐸᑕ 2007ᒥ. ᐃᓕᓐᓂᐊᑏᑦ ᑐᐹᕐᒦᑐᑦ ᑕᒪᑐᒥᖕᒐ ᐱᓇᓯᐊᕐᑲᑕᐅᔪᕕᓂᕐᓂᒃ ᓂᕆᐅᒍᑎᕐᑲᕿᔭᕐᐳᑦ ᓯᓚᕐᔪᐊᒥ ᐊᐅᔪᐃᑦᑐᑕᓖᒃ ᐊᕐᖁᒍᕐᑲᕐᑎᑕᐅᑎᓪᓗᒥᒃ ᐱᔪᒪᓪᓖᓂᕐᑖᑎᑦᓯᒐᔭᕐᓂᒥᓐᓂᒃ ᐊᒻᒪ ᐱᓇᓯᐊᕐᑲᑦᑕᓯᒐᔭᕐᓂᖕᒥᓐᓂᒃ ᐅᕕᒐᕐᑐᐃᑦ ᐱᒐᓯᐊᕐᓯᒪᓕᕐᓗᑎᒃ ᑭᖕᒍᕚᖕᒍᓕᕆᑎᒃ ᐊᐅᔪᐃᑦᑐᑕᓖᓐᓄᑦ ᖃᐅᔨᓴᕐᑎᐅᒐᔭᕐᓂᖕᒥᓐᓂᒃ, ᓯᑯᐃᓭᕐᖑᓗᑎᓪᓗ ᐊᒻᒪ ᓯᕗᓕᕐᑎᕿᕐᓗᑎᒃ. ᐃᓕᓐᓂᐊᑏᑦ ᑖᒃᑯᓗᖕᒐ ᐃᓚᐅᒍᒪᒥᐊᒥᒃ ᐃᓯᒪᕐᑲᕐᑐᑦ ᐅᑭᐅᕐᑲᓇᐊᕐᑲᕐᐳᑦ 14ᓂᑦ - 18ᓄᑦ ᖃᐅᔨᒥᐊᕿᓐᓇᐳᓪᓗ ᐊᓪᓚᕕᖕᒐᓐᓄᑦ ᐃᓕᓐᓂᐊᑏᑦ ᑐᐹᕐᒦᑐᑦ ᖃᓄᑕᐅᔭᒃᑯᑦ ᐅᕙᖕᒐ expedition@studentsonice.com ᐅᑉᐸᓅᓐᓂᑦ ᐅᕐᑲᓚᒪᓗᑎᒃ 1.866.336.6423ᒧᑦ. ᐃᓕᓐᓂᐊᑏᑦ ᐅᑕᖅᑭᑐᐃᓐᓇᕈᓐᓃᓚᑦ – ᑖᒃᑯᐊ ᐃᓅᓯᓕᒫᒥ ᐊᑕᐅᓯᐊᕐᓗᑎᒃ ᐱᕕᑦᓴᐅᓚᖕᒐᒻᒪᑖ! ■

many villages and wildlife sites along Hudson Bay, Hudson Strait, and southern and western Baffin Island.

During the expedition, students will learn about Arctic ecology, wildlife, history, and meet Inuit and other residents of Nunavut and Nunavik communities. They will participate in lectures, workshops, and hands-on research activities, led by members of an education team. A key theme of the IPY voyages will be climate change and its impacts on the earth's Polar Regions. The program is designed to inspire the students to discuss and explore local and global solutions.

While the expeditions are underway, participants will communicate their experience to classrooms and audiences around the world through a special expedition website, pod casting, and video-conferencing technology.

Just prior to the expedition, the entire team will meet in Ottawa for two days of introductions, expedition orientation and pre-expedition workshops, before boarding their First Air flight to Churchill, Manitoba, to begin the expedition. First Air has been an important expedition partner of *Students on Ice* expeditions since the organization led its first Arctic voyage in 2001.

First Air and *Students On Ice* are proud to have reserved a number of placements for youth of Nunavik to participate on the SOI Arctic Expedition 2007. *Students on Ice* hopes to leave a lasting IPY legacy by motivating and inspiring youth to become the next generation of polar researchers, scientists, and leaders. Interested students between 14 and 18 years old can contact the SOI office at expedition@studentsonice.com or by calling 1-866-336-6423. Students should not wait — this is a once in a lifetime opportunity! ■

ᑮᓇᐅᔭᑎᒍᑦ-ᓯᓚᑦᑐᓴᕐᓂᖅ

Penny-Wise

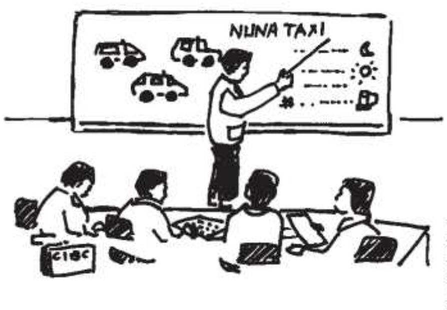
ᐊᓪᓚᑕᖏᑦ ᓰᓚ ᒥᖅᑭᐊᔫᓪᓗ ᐋᓐᑎ ᐲᖅᑎᐅᓗ

By Sheila Makiuk and Andy Pirti

ᐊᐱᕆᐅᑎᑦᓴᐅᓯᑎᒃ ᐱᓪᓚᕆᐅᔪᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᖃᕐᓂᒥᒃ ᐸᕐᓇᑕᖃᕐᓂᓘᓕᖕᒪᑦᓯᑎᒃ

ᓇᒻᒥᓂᕆᓗᒍ ᐱᓇᓱᒐᖁᑎᖃᕐᓂᒧᑦ ᐸᕐᓇᓯᒪᒍᑎᓕᐊᖑᔫᑦ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᐅᒪᔫᖕᖑᕗᑦ ᑐᑭᓯᑎᑦᓯᒍᑎᓂᒃ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑕᐅᔪᖅ ᖃᓄᐃᓕᖓᒻᒪᖔᑦ, ᑭᓇᒃᑯᓂᓪᓗ ᐱᒍᑦᔨᓇᓱᐊᕐᒪᖔᑦ, ᖃᓄᕐᓗ ᐱᐹᓪᓕᖁᑎᐅᒐᔭᕐᒪᖔᑦ ᐱᓇᓱᒐᖁᑕᐅᔪᖅ ᐊᒻᒪ ᖃᓄᖅ ᐊᓯᒥᓂᒃ ᐱᓕᐅᑎᖃᑎᖃᕐᓂᑯᑦ ᖃᓄᐃᓕᖓᖃᑎᖃᕐᓂᐊᕐᒪᖔᑦ, ᓇᑭᓪᓗ ᐱᑦᓴᑕᕐᕕᓴᖃᕐᒪᖔᑦ, ᐊᒻᒪ ᐱᒍᓐᓇᓂᖃᑦᓯᐊᕋᓗᐊᕐᒪᖔᑕ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᖃᕋᓱᐊᕐᑐᑦ. ᑕᒪᒃᑯᐊ ᐃᓚᒋᔭᐅᑐᐃᓐᓇᑐᑦ ᐱᒍᓐᓇᓯᐊᕐᑐᒥᒃ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖃᕐᓂᒥᒃ ᐸᕐᓇᕈᑎᐅᒥᐊᓕᓐᓄᑦ. ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᖃᕐᓂᒧᑦ ᐸᕐᓇᕈᑏᑦ ᓄᐃᑕᐅᒍᓐᓇᒪᑕ ᐱᒋᐊᕐᑎᓯᒍᑎᑦᓴᐅᓗᑎᒃ ᓅᑕᒥᒃ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᐅᓂᐊᕐᑐᒥᒃ, ᑲᔪᓯᑎᑦᓯᓂᕐᒧᓗᓐᓃᑦ ᐱᓇᓱᒐᖁᑎᑐᖃᐅᓂᕐᓴᐅᓕᕐᑐᒥᒃ, ᐅᕝᕙᓘᓐᓃᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᑐᖃᒥᒃ ᐊᖏᓕᒋᐊᕆᓂᕐᒧᑦ.

ᐱᒍᓐᓇᓂᖃᑦᓯᐊᑐᒥᒃ ᖄᖏᕐᓂᑯᓕᐅᕈᓐᓇᑐᒥᓪᓗ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᖃᕐᓂᐊᕈᕕᑦ ᖃᐅᔨᒪᒋᐊᖃᕐᐳᑎᑦ ᓇᑭᑦ ᐱᒋᐊᕐᕕᖃᕐᒪᖔᕐᐱᑦ, ᓇᒧᖕᖓᕋᓗᐊᕐᒪᖔᕐᐱᓗ, ᐱᒐᓯᐊᕐᑕᑎᓐᓂᓗ ᐱᓂᐊᕈᕕᑦ ᖃᓄᐃᓘᓐᓇᐊᖃᕐᒪᖔᕐᐱᑦ. ᑐᑭᑖᕐᓯᒪᒋᐊᖃᕐᓯᑎᓪᓗ ᓯᕗᓂᓕᐊᑎᓐᓂᒃ ᐱᒍᓐᓇᓯᕕᒋᓛᕐᑐᓇᔭᕐᐱᑦ ᐅᓪᓗᓴᖕᒐᓂᒃ. ᑮᓇᐅᔭᒃᑯᕖᓪᓗ, ᑮᓇᐅᔭᖁᑎᒥᓂᓪᓗ ᐊᑐᕐᓯᑎᒃ ᑮᓇᐅᔭᓕᐅᕆᐊᓪᓚᒍᑎᖃᕋᓯᐊᕐᑐᑦ ᐊᓯᖏᓪᓗ ᐊᑦᑕᑐᐊᕐᑕᑎᑦᓯᔩᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖃᕐᓂᐅᑉ ᐸᕐᓇᑕᐅᒪᒍᑎᖏᓐᓂᒃ ᐊᓪᓚᓯᒪᔫᖕᖑᐃᒍᑎᐅᒪᑎᑦᓯᒋᐊᖃᔩᖑᕗᑦ ᓇᐅᑐᐃᓐᓇᖅ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᑦᓴᒥᓂᒃ ᐱᑦᔪᑎᖃᕐᓯᓂ ᑮᓇᐅᔭᓂᒃ ᐊᑦᑕᑐᐊᕐᑕᕋᓯᐊᕈᑎᖃᓕᑐᐊᕐᐸᑦ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᒍᑎᑖᕋᓯᓐᓂᐊᐸᓪᓗᓃᑦ.



SAMMY KUDLUK

ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᑦᓴᐅᑉ ᐸᕐᓇᑕᐅᒍᑎᖏᑦᑕ ᐊᓪᓚᖁᑎᑕᖏᑦ (ᐅᖃᕐᑕᐅᔫᖑᒻᒥᔫᑦ ᐳᕐᑐᓂᕐᓴᑦ ᓃᓪᓕᑎᕐᓯᒪᔭᖏᓐᓂᒃ), ᐅᓂᒃᑲᐅᓯᖄᐱᒍᑎᐅᔫᑦ ᐱᓪᓚᕆᐅᓂᖏᓐᓂᒃ ᐊᓪᓚᓯᒪᔫᖕᖑᐃᒍᑎᐅᔫᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᑦᓴᒧᑦ. ᑖᒃᑯᐊ ᐊᓪᓚᖁᑎᑦᓴᖏᑦ ᐱᒍᓇᐅᑦᓯᐊᕋᓯᐊᕐᓂᒥᒃ ᐃᓗᓕᖃᕆᐊᓖᑦ ᓯᓕᔪᕆᔭᐅᑦᓯᐊᕈᑎᒥᒪᔭᑦᑕᒥᓂᒃ ᐊᑐᐊᕐᑕᐅᒍᒥᓇᕋᓯᓪᓗᑎᓪᓗ.

ᐅᑯᐊ ᐊᑐᕐᑕᐅᔫᓐᓇᑐᑦ ᒪᓕᑦᑕᐅᓗᑎᒃ, ᐃᒻᒥᓂᒃ ᐊᐱᕆᐅᑎᒋᒍᓐᓇᑕᑎᑦ ᐸᕐᓇᕋᓯᐊᓕᕈᕕᑦ ᐊᓪᓚᓯᒪᔫᖕᖑᐃᒍᑎᖃᕐᓂᒥᒃ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᖃᕈᒪᓂᕐᓂᒃ ᐸᕐᓇᓗᑎᑦ, ᐊᓪᓚᑕᑎᑦ ᐃᓗᓕᖃᕆᐊᖃᕐᑐᑦ ᖃᓄᐃᓕᖓᔪᒥᒃ ᓂᐅᕐᕈᓯᐅᖃᑦᑖᕐᓂᓂᒃ ᓇᑭᓪᓗ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᖃᑦᑕᕋᔭᕐᓂᓂᒃ.

ᓂᐅᕕᐊᑦᓴᖃᕐᓂᒥᒃ ᐱᓇᓱᒐᖃᕐᓂᓅᓕᖓᑎᓪᓗᒋᑦ ᐃᓱᒪᑖᕈᑎᒋᑦᓯᐊᕆᐊᓕᑎᑦ

1. ᓱᓇᒥᒍᓈ ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᒪᑦ ᐱᑦᔪᑎᓕᒃ?
   - ᓱᓇᓃᒃ ᐱᒐᓱᐊᕐᑕᓕᒃ ᓱᓇᓂᓪᓗ ᓯᕗᓂᖃᕐᓯᓂ?
2. ᓇᒻᒥᓂᖅ ᐱᓇᓱᒐᖁᑎᖃᕐᓯᖓ, ᖃᓄᖅ ᐊᑑᑎᓯᒪᓂᖃᕐᐳᖓ ᖃᓄᕐᓘ ᐱᓇᓱᒍᑎᓂᒃ ᖃᐅᒪᔭᖃᕐᐳᖓ?
   (ᐃᓚᐅᑎᓪᓗᒋᑦ ᐱᓇᓱᐊᖃᑦᑕᓯᒪᔭᒃᑲᓂᒃ ᐊᓪᓚᓯᒪᔫᖕᖑᐃᒍᑎᖃᕈᓐᓇᓃᑦ ᐊᒻᒪ ᐊᓪᓚᓯᒪᔫᑎᒍᑦ ᐃᒫᖕᒉᕆᐊᕈᓐᓇᓃᑦ.)
3. ᓱᓇᓃᒃ ᓂᐅᕕᐊᑦᓴᖃᓛᖅᑯᖓ ᖃᓄᕐᓘ ᐱᑦᔪᕐᒍᑎᑦᓴᖃᕋᔭᕐᐳᖓ?
   - ᓇᑮᑦ ᐱᓇᓱᐊᕕᖁᑎᒻᒪ ᐱᐅᒃᑯᑎᑦᓴᖏᓐᓂᒃ ᐱᖃᑦᑕᓚᖓᕗᖓ?
   - ᐱᐅᒃᑯᑎᓯᐊᕆᖃᑦᑕᓂᐊᕐᑳ ᖃᓄᐃᓪᓗᐊᑐᓂᒃ ᑮᓇᐅᔭᕐᑐᕈᑎᒋᓂᐊᕐᐸᑲ?
4. ᑭᓇᒃᑰᒍᓇᐅᕙᓪᓖᑦ ᐱᒍᑦᔫᖃᑦᑕᓚᖓᔭᒃᑲ?
   - ᓱᓇᓃᒃ ᑭᖕᖖᒪᒋᔭᖃᕐᐸᑦ?
5. ᐊᓯᒻᒪᒪᑯᐊ ᓂᐅᕕᐊᑦᓴᖁᑎᒋᑮᕈᓇᑦᓴᑕᖏᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐱᒍᑦᔪᒍᑕᐅᑮᕈᓇᑦᓴᖁᑦ?
   - ᑭᓇᒦᒃ ᑖᒃᑯᓴᓐᓇᓂᒃ ᐱᒍᑦᔪᒍᑎᖃᖃᑎᖃᕐᐳᖓ?
   - ᖃᓄᖅᒥᒃᑯᐊ ᓂᐅᕕᐊᑦᓴᖁᑎᒃᑲ ᓄᐃᑕᓪᓗᓇᑦᑎᖃᑦᑕᓂᐊᕐᑕᑲ?
6. ᐱᓇᓱᒐᖁᑎᒫ ᓴᖅᑭᑎᑦᓯᓂᖃᕐᓂᐊᐸ ᓂᐅᕕᐊᑦᓴᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐱᒍᑦᔪᒍᑎᓂᒃ, ᐅᕝᕙᓘ ᑕᒪᒃᑯᐊ ᐊᓯᒪᓃᑦ ᓂᐅᕕᐊᕆᒋᐊᖃᕐᑲᑦᑕᓚᖕᒪᕙᒃᑲ ᓇᒻᒥᓂᖅ ᓂᐅᕐᕈᑎᒋᒋᐊᑦᓯᐊᓯᖃᑦᑕᓗᒋᑦ?

Important Questions for a Business Plan

A business plan is a detailed written statement that describes the nature of the business, the target market, advantages the business will have over competitors, the resources, and qualifications of the business owners. But these are only a few of the vital sections of a business plan. A business plan could be developed for starting a new business, continuing an existing business, or expanding it.

To run a successful and profitable business you need to know where you are starting from, where you want going, and the best way to get there. You also need to set a time-line to reach your goals. Banks, investors and other lenders make having a business plan an essential requirement for any business applying for financing.

The first page of the business plan should be a cover letter (also known as an executive summary), which briefly describes the major aspects of your proposed business. This cover letter must be written convincingly enough to immediately show that the entire business plan is worth reading.

As a guide, here are some important questions that that you can ask yourself when you are getting ready to prepare a business plan, which should contain details for marketing as well as financing.

Things to ask yourself about marketing

1. What is the purpose of my business?
   - What are the objectives and goals?
2. As a business owner, what are my experiences and my expertise? (Include résumés and letters of recommendation.)
3. What kind of the products or services will I offer?
   - Where will I get my supplies?
   - How much will these supplies cost?
4. Who are my potential customers?
   - What are their needs?
5. Does anyone else already offer these services or products?
   - Who is my competition?
   - How will I make my product stand out?
6. Will my business create products or services, or will I purchase these from someone else and resell them?
7. How will I let potential customers know about what I have to sell them?

ᐊᓂᐊᓇᕐᓱᓂ ᑐᓴᕋᑦᓴᓯᐊᖑᑦᓱᓂᓗ ᓱᓪᓕᑕᐅᔪᖅ

ᖃᐅᔨᓴᕈᑎᐅᕙᑦᑐᑦ ᖃᒻᒥᓂᑕᐅᓂᕐᐹᖏᑦ ᑕᑯᑦᔪᑕᐅᓯᒪᓕᓇᕗᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑕᐅᔦᑦ ᐊᕐᕌᒍᐃᑦ ᑕᓪᓕᒪᑦ ᐊᓂᒍᓕᕋᓗᐊᕐᑎᓗᒋᑦ ᐊᔪᓕᓰᕐᒍᒥᐊᕐᒥᑦ. ᐃᓚᖏᑦ ᑲᔪᓯᖕᖏᒍᑎᐅᕙᑦᑐᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑕᐅᔦᓄᑦ ᐃᓚᖃᕐᐳᑦ ᐃᒣᑦᑐᓂᒃ.

ᓯᕗᓪᓕᐹᖑᓰᖅ, ᑮᓇᐅᔭᖁᑎᑦᓴᖃᖕᖏᓂᖅ ᐱᒃᑲᑕᐅᓯᒪᑦᓱᓂ ᒪᑯᓄᖓ: ᑮᓇᐅᔭᒻᒪᓇᖁᑎᐅᒥᐊᓃᑦ ᐃᓅᕐᓴᓯᒪᓗᐊᕐᓂᑯᖕᒥᑦ ᐱᒋᐊᕐᑎᓯᒍᑎᐅᒥᐊᓕᓐᓄᑦ, ᓂᐅᕕᕐᓂᐊᑐᓂᒃ ᐊᑭᓖᒥᕐᑎᓯᓇᓵᓗᐊᖃᑦᑕᓃᑦ, ᐊᒻᒪᓗ/ᐅᕝᕙᓘᓐᓃᑦ ᑖᒃᑯᓴᓐᓇᓂᒃ ᐊᒥᓲᓗᐊᕐᑐᓂᒃ ᓂᐅᕕᐊᑦᓴᖁᑎᖃᕐᓃᑦ. ᐊᓯᐊᑦᑕᐅᖅ ᑲᑕᒍᑎᐅᓲᖑᒻᒥᔦᖅ ᒪᓐᓇ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᓕᒃ ᐱᒋᐅᕐᑕᖃᕐᓯᒪᖕᖏᓗᐊᕐᓂᖓ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᒥᒃ ᐃᖕᒥᕐᕋᑎᑦᓯᒍᑎᐅᒥᐊᖃᓲᓂᒃ. ᐱᑦᔪᑎᐅᒍᓐᓇᑐᑦ ᐱᖓᔦᖓᑦ ᒪᓐᓇ ᐱᕕᑦᓴᖃᕐᕕᒥᓂᒃ ᐊᑐᑦᓯᐊᖕᒥᓗᐊᖃᑦᑕᓂᖅ. ᐅᑦᑐᑎᒥᓗᒍ, ᐱᔭᑦᓴᖁᑎᒥᓂᒃ ᐱᑦᓚᓇᐅᓂᖕᒥᑎᒎᕐᑎᓗᒋᑦ ᓯᕗᓪᓕᐅᕐᒥᐊᓕᒻᒥᓂᒃ ᑭᖑᕙᕐᑎᓯᖃᑦᑕᓃᑦ. ᐃᖕᒥᕐᕋᑎᑦᓯᓇᓯᐊᕐᓃᑦ ᓴᖕᖐᓗᐊᕐᑐᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐱᒍᓐᓇᓚᓇᕐᑐᓄᑦ ᑕᓯᐅᕐᑕᐅᒪᒪᑎᒃ ᐱᑦᔪᑕᐅᓕᕿᓐᓇᒥᔦᑦ. ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᓃᑦ ᐱᖁᔭᓕᕆᔨᖃᑦᓯᐊᓇᐊᖃᕐᒪᑕ ᑮᓇᐅᔭᓕᕆᔨᖃᑦᓯᐊᓗᑎᓪᓗ ᐱᒋᐊᕐᐸᓕᐊᓂᕐᒥᓂᓗ ᐃᖕᒥᕐᕋᔦᑐᖃᐅᓕᕐᑎᓗᒍᓗ ᐱᓇᓯᒪᖁᑎᖓ. ᑮᓇᐅᔭᓕᕆᔨᖃᑦᓯᐊᓚᕆᒋᐊᖃᕐᒪᑦ ᓄᐃᑦᓯᒍᑎᖃᕐᑐᖃᕐᓂᐊᑭᓂ ᐱᑦᓯᐊᓯᒪᓗᑎᒃ ᐱᓇᓯᒪᖂᓕᖓᔦᓂᒃ ᐸᕐᓇᓯᒪᒍᑎᓕᐅᕐᑐᖃᕐᓂᐊᑭᓂ. ᐊᓯᑎᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᖃᕐᒥᔦᑦ ᑭᓇᒃᑯᓄᑦ ᐃᑲᔪᕐᑕᐅᒍᓐᓇᒪᖔᕐᐱᑦ ᐅᖃᐅᑦᔨᔨᒥᒍᓐᓇᑕᑦᓴᓐᒥᔭᑎᑦ, ᐱᓗᐊᕐᑐᒥ ᓄᓇᕕᒻᒥᐅᖑᑐᐊᑭᕕᑦ. ᑭᖑᓪᓕᐹᖓᓪᓗ ᑲᑕᒍᑕᐅᒍᓐᓇᑐᑦ ᒪᓐᓇᐅᒥᔪᖅ ᐃᓄᒃ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᖃᕐᓯᑦᑐᖅ ᐃᓅᕐᑲᑎᒥᓂᒃ ᐃᓅᑦᔦᓯᑎᒍᑦ ᖃᓄᐃᓕᖓᐅᑎᖃᑎᖃᕐᓂᖓᑕ ᖃᓄᐃᓐᓂᖓ.

Fun Fact

Research shows that most new businesses fail within five years. These are some causes for small business failures.

First, a lack of finances due to any one or a combination of: having insufficient capital to cover the cost of the initial start-up, allowing customers to continually pay late, and/or carrying too much inventory. Another factor that may cause a business failure is when the entrepreneur lacks the necessary experience or related expertise. Thirdly, a lack of effective time management skills. For instance, not prioritizing tasks according to their importance. Operating by weak or non-professional guidance is also sometimes the cause. You need a good lawyer and an accountant for starting and running a business. An accountant is especially necessary to develop a good business plan. Other entrepreneurs will likely be able to recommend such professional support, particularly in Nunavik. Finally, a business can turn bottom up if the business owner does not have the necessary personal qualities.

7. ᖃᓄᕐᓖ ᓱᓇᓂᒃ ᓂᐅᕕᐊᑦᓴᖃᕐᒪᖔᕐᒪ ᓂᐅᕕᓇᐊᖃᑦᑕᓂᐊᕐᑐᓂᒃ ᖃᐅᔨᑎᑦᓯᖃᑦᑕᓂᐊᕋᒪ?

ᑮᓇᐅᔭᓅᓕᖓᔦᑦ ᐃᒻᒥᓂᒃ ᐊᐱᕆᒍᑎᒋᒋᐊᓕᑎᑦ

1. ᖃᓄᐃᓪᓗᐊᑐᓃᒃ ᓇᒻᒥᓂᒃᑲᓂ ᑮᓇᐅᔭᓂᒃ ᐊᑐᕐᓗᖓ ᐱᓇᓯᒪᖁᑎᑦᓴᕋᓂᒃ ᐱᒋᐊᕐᑎᓯᒋᐊᕋᔭᕐᖁᖓ? (ᐊᒥᓲᖕᖏᑐᑦ ᑮᓇᐅᔭᓂᒃ ᐊᑦᑕᑐᐊᕐᑕᐱᐅᒍᓐᓇᑐᑦ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᑖᕋᓱᐊᓕᕐᑐᓂᒃ ᐃᑲᔪᕐᓯᓯᒪᔫᖑᕗᑦ ᐅᓄᕐᑐᑲᓪᓚᓂᒃ ᓇᒻᒥᓂᕐᒥᓂᒃ ᑮᓇᐅᔭᓂᒃ ᐊᑐᕐᑐᖃᖕᖏᑐᐊᕐᒪᑦ ᐱᓇᓯᒪᖁᑎᑖᕋᓱᐊᕐᑐᓂᒃ.)
   - ᖃᓄᐃᓪᓗᐊᑐᓃᒃ ᑮᓇᐅᔭᖃᕆᐊᖃᕐᐳᖓ ᐱᒋᐊᕐᑎᓯᒍᑎᑦᓴᑲᓂᒃ, ᑲᔪᓯᑎᑦᓯᒍᑎᑦᓴᑲᓂᒃ, ᐅᕝᕙᓘᓐᓃᑦ ᐊᖏᓕᒋᐊᕆᒍᑎᑦᓴᑲᓂᒃ ᓇᒻᒥᓂᖅ ᐱᓇᓯᒪᖁᑎᒪᓂᒃ?
   - ᖃᓅᖅ ᑮᓇᐅᔦᑦ ᐊᑐᕐᓂᐊᕙᒃᑲ?
2. ᑮᓇᐅᔭᓕᐊᕆᖃᑦᑕᓂᐊᕐᑕᑳ ᖃᓄᐃᓪᓗᐊᖃᑦᑕᓂᐊᑭᓇᐅᕙᑦ? (ᐅᑦᑑᑎᒥᓗᒍ., ᖃᑦᓯᓂᒃ ᑮᓇᐅᔭᑐᐃᓐᓇᓕᐅᖃᑦᑕᓚᖓᕙ ᐱᓇᓯᒪᖁᑎᒪ ᑲᔪᓯᑦᓯᐊᓗᓂ ᐃᖕᒥᕐᕋᓯᐊᕐᓂᖃᓚᖓᑐᐊᑭᓂ.)
3. ᖃᓄᐃᓕᖓᕚᑦ ᑮᓇᐅᔭᓕᐊᕆᓖᕐᑕᑲᓂᒃ ᒥᑦᓴᐅᓵᕿᑎᒥᓂᐊᕐᑕᑲ ᐊᕐᕌᒍᓄᑦ ᐱᖓᓱᓄᑦ ᓯᕗᓂᑦᑎᓃᑦᑐᓄᑦ ᐃᓕᖓᓚᖓᔦᑦ?
   - ᖃᑦᓯᓃᒃ ᑮᓇᐅᔭᕐᑐᓂᖃᕐᖃᑦᑕᓚᖓᕗᖓ?
   - ᖃᑦᓯᓂᓪᓕᑭᐊᖅ ᓂᐅᕐᕿᑎᖃᓛᕐᑐᖓ?
   - ᖃᑦᓯᓂᓪᓕᑭᐊᖅ ᖃᖕᒥᕐᓂᑯᓕᐅᓛᕆᐊᒥᒃ ᓂᕆᐅᒋᐊᖃᕐᑐᖓ?
   - ᖃᓄᕐᓕᑭᐊᖅ ᐊᑯᓂᓇᓂᖃᓛᕐᑐᖅ ᐱᓇᓯᒪᖁᑎᒻᒪ ᐃᖕᒥᕐᕋᓯᐊᕐᓂᓇᖃᑦᑕᓂᐊᕐᑕᒥᓄᑦ ᑎᑭᐅᑎᓂᑦᓴᖓ? (ᐅᑦᑑᑎᒥᓗᒋᑦ., ᑎᑭᐅᑎᕕᖃᑭᕕᑦ ᑮᓇᐅᔭᕐᑐᑭᑎᑎᑦ ᓇᓪᓕᖁᐊᖃᖃᑦᑕᓯᓂᑦᓴᖓ ᑮᓇᐅᔭᓕᐊᑎᓐᓂᒃ. ᑮᓇᐅᔦᑦ ᐅᓄᕐᓯᕙᓪᓕᐊᒪᑎᓪᓗ ᐃᑭᓕᕙᓪᓕᐊᒪᑎᓪᓘᓕᕐᐸᑕ.) ■

Things to ask yourself about financing

1. How much of my own money will I commit? (Few lenders will support a new business unless the owner has made a substantial financial commitment.)
   - How much money do I need in order to start, continue, or expand this business?
   - How will I spend this money?
2. What is my projected cash flow? (I.e., how much cash does my business have to generate to continue its operations.)
3. What are my financial projections for the next three years?
   - How much will my expenses be?
   - How much do I expect to sell?
   - How much profit do I expect to make?
   - How long will it take the business to reach a break-even point? (I.e., that point at which your expenses equal your revenue, when you don't lose or make any money.)

■

ᐁᓚᔭᐅᕗᓯ ᑲᑦᓱᐊᒧᑦ

Hi, from Katsuak

ᑲᑦᓱᐊ ᓂᖏᐅᕐᓘᑦ ᐊᑖᑕᖓ ᓄᓗᑭ ᐊᒻᒪᓗ ᐊᓈᓇᖓ ᐄᒪᓕ. ᑲᑦᓱᐊᖅ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓕᒃ ᔫᓕ ᑎᑲᓐᓃᒥᒃ. ᓴᓪᓗᒥᐅᖑᑦᓱᓂ ᐅᑭᐅᓕᒃ ᖁᓕᓂᒃ. ᐃᓕᓐᓂᐊᑐᖅ ᐳᕐᑐᓂᓕᓐᓂᒃ 5ᒥᒃ ᖃᓪᓗᓈᑎᑐᑦ.

Katsuak Ningiurluut's father 's name is Nulukie and his mother is Emily. Katsuak's teacher is Julie Desgagne. He lives in Salluit and is 10 years old. He is in the grade five-English class.

ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᑖᕐᓂᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᖏᑦ

Nunavik Inuit Land Claims Agreement: Treaty of Islands

ᑰᒃᔪᐊᒥ ᑏᓯᒻᐱᕆ 1, 2006–ᒥ ᐊᑎᓕᐅᕐᑕᐅᔪᕐᑲᓚᐅᔪᖅ ᐅᑯᓂᖓ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᑖᕐᓂᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᖏᓐᓂᒃ ᒪᑭᕝᕕᑯᓄᑦ, ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᓄᓪᓗ (ᐃᓄᓕᕆᔨᒻᒪᕆᖏᓐᓄᑦ) ᐊᒻᒪ ᓄᓇᕗᑦ ᑲᕙᒪᖓᓄᑦ. ᑖᒃᑯᓂᖓ ᐊᖏᒻᒪᕆᐅᑎᓂᒃ ᐊᑎᓕᐅᕐᓂᐅᓚᐅᔪᖅ ᓄᐃᑦᓯᒍᑎᐅᓚᐅᕐᑐᖅ ᒪᑭᕝᕕᑯᓄᑦ 14–ᓂᒃ ᐊᕐᕌᒍᓂᒃ ᕐᑲᐅᔨᓴᕐᑕᐅᔪᕐᑲᓚᐅᕐᑎᓗᒍ ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕐᓂᕐᑲᓚᐅᕐᑐᓄᓪᓗ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᕐᑲᕐᖄᓯᒪᔪᕐᓂᕐᒥᒍᑦ ᐱᕐᑲᕐᓂᕋᐅᑎᖏᓐᓂᒃ ᕐᑭᑭᕐᑕᓂᒃ ᑯᐯᒃᒥ ᐊᕙᓗᐊᓇᓯᒪᔪᓂᒃ, ᓛᐸᑐᐊᒥ ᓄᓇᖏᓐᓃᑐᓂᓪᓗ ᐊᒻᒪ ᓛᐸᑐᐊᑉ ᐃᒪᕐᐱᖓᓃᑦᑐᓂᒃ.

ᑖᒃᑯᐊ ᓄᓇᑖᕐᓂᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᖏᑦ ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕈᑕᐅᓯᓚᐅᕐᓯᒪᔪᑦ 1992ᒥ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐱᕐᑲᕐᓂᕋᐅᑎᖏᑦ ᐊᖏᕐᑕᐅᓚᐅᕐᓯᒪᑎᓪᓗᒋᑦ ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᐃᓄᓕᕆᔨᒻᒪᕆᖏᓐᓄᑦ ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕈᑕᐅᒍᓐᓇᕆᐊᖏᑦ. ᐊᕐᕌᒍᓕᒫᖅ ᐊᓂᒍᑐᐊᕐᒪᑦ, 1993ᒥ, ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᐃᓄᓕᕆᔨᒻᒪᕆᖏᑦ ᐊᖏᓚᐅᕐᓯᒪᔪᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐱᕐᑲᕐᓂᕋᐅᑎᖏᓐᓂᒃ ᓛᐸᑐᐊᒦᑦᑐᓂᒃ ᓄᓇᓂᒃ ᐃᒪᕐᐱᖓᓃᑦᑐᓂᓪᓗ ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕈᑕᐅᒍᓐᓇᓚᖓᓕᕐᑎᓗᒋᑦ. ᐊᐅᒃᒍᓯ 1993ᒥ, ᐃᓄᓕᕆᔨᒻᒪᕆᒃᑯ ᐊᖏᕐᑲᑎᒌᕐᑲᑎᕐᑲᓯᓚᐅᕐᓯᒪᔪᑦ ᑐᖅᒪᕕᑦᓴᓅᓕᖅᒪᔪᓂᒃ, ᑌᒪ ᐱᒋᐊᕐᑎᓯᒍᑕᐅᓯᑦᓯᓂ ᐃᓄᓕᕆᔨᒻᒪᕆᒃᑯᑦ ᐊᑦᑕᑐᐊᓂᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᒥᓯᔭᕐᒥᓂᒃ ᒪᑭᕝᕕᑯᓂᒃ ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕐᓂᒥᒃ ᐱᓇᓯᐊᕐᑲᑕᐅᓂᐊᕐᑯᓪᓗᒋᑦ ᐱᕕᑦᓴᕐᑲᑦᓯᐊᓚᓇᑦᓯᐊᓗᑎᒃ. ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕐᓂᐅᓚᖅᒪᔪᕐᒍᑦ, ᐆᒃᑑᐱᕆ 25, 2002ᒥ, ᒪᑭᕝᕕᑯᓗ ᐃᓄᓕᕆᔨᒻᒪᕆᒃᑯᓗ ᐊᖏᕐᑲᑎᒌᒪᓯᐊᕈᑎᒻᒪᕆᓚᐅᕐᓯᑎᒃ, ᐊᑎᓕᐅᓯᓚᐅᕐᓯᒪᔪᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᑖᕐᓂᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᖏᓐᓄᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᐊᐱᖏᓐᓂᒃ ᓄᐃᑦᓯᒍᑎᐅᓚᐅᔪᓂᒃ ᐱᑦᔪᑎᒥᔭᐅᓗᐊᖑᐊᑐᓂᒃ ᐊᖏᕐᑲᑎᒌᒍᑎᓄᓪᓗ ᐃᓗᓕᓇᔭᐅᓗᐊᖑᐊᓂᐊᕐᑐᓄᑦ ᐱᑦᔪᑎᒥᑦᓯᒥᑦ ᕐᑭᑭᕐᑌᑦ ᑯᐯᒃ ᑕᓇᐅᕐᒪᓈᑦᑐᑦ.

ᐊᖏᕐᑲᑎᒌᒍᑎᑦᓚᓇᕐᒥᑦ ᐊᑎᓕᐅᖀᐱᑦᑕᐅᓂᕐᑲᓚᐅᔪᑦ ᑭᒻᒐᑐᕐᑎᒪᓇᕐᒥᓐᓄᑦ ᓅᕕᒻᐱᕆ 2005ᒥ ᐃᓗᓕᑕᕐᑲᓚᐅᔪᓂᒃ ᑯᐯᒃ ᕐᑭᑭᕐᑕᕐᒥᓅᑐᐃᓇᐅᖅᒥᑦᑐᖅ ᑭᓯᐊᓂᓗ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᐃᓕᖅᓚᔪᓂᒃ ᓛᐸᑐᐊᑉ ᓄᓇᑐᐃᓐᓇᖅᓕᖏᓐᓄᑦ ᐊᒻᒪ ᓛᐸᑐᐊᑉ ᐃᒪᕐᐱᖓᓃᑦᑐᓄᑦ.

ᑖᒃᑯᐊ ᐊᖏᕐᑲᑎᒌᒍᑏᑦ ᐊᖏᒻᒪᕆᑦᑕᐅᒍᑎᖏᓐᓄᑦ ᓂᕈᐊᕐᓂᕐᑲᓚᐅᔪᑦ ᐆᒃᑑᐱᕆ 16ᒥᑦ 20ᒧᑦ, 2006ᒥ ᐊᒻᒪ 81%ᖏᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓂᕈᐊᕈᓐᓇᑐᓕᒫᑦ (ᑌᒃᑯᐊ 18ᓂᒃ ᐅᑭᐅᓃᑦ ᐅᖓᑖᓄᓪᓗ) ᓂᕈᐊᓇᐊᕐᑐᓚᐅᔪᑦ 78%ᖏᑦ ᐅᓄᕐᓂᓴᑦ ᓂᕈᐊᕐᑎᓗᒋᑦ (ᓂᕈᐊᕈᓐᓇᑐᓕᒫᑦᓯᐊᓂᑦ) ᐊᖏᕈᑎᓕᓐᓂᒃ ᑖᒃᑯᓂᖓ ᐊᖏᕐᑲᑎᒌᒍᑎᓂᒃ. ᓄᓇᓖᑦ ᓂᕈᐊᕈᑎᕕᓂᖏᑦᑕ ᕐᑲᓄᐃᓕᓂᕕᓂᖏᑦ ᑕᑯᒥᐊᕐᑕᐅᒍᓐᓇᑐᑦ ᐅᕙᓂ ᒪᑉᐱᒐᕐᒐᓂ 41, ᓇᑯᕐᒦᑕᐅᒻᒪᕆᑎᓪᓗᒍ ᓂᕈᐊᕐᑎᓯᔨᕆᔭᐅᓚᐅᕐᑐᖅ ᐋᑕᒥ ᐹᓚᔮᑦ.

SAMMY KUDLUK

In Kuujjuaq the day of December 1st, 2006 saw the signing of the *Nunavik Inuit Land Claims Agreement* (NILCA) by Makivik Corporation, the Government of Canada (Indian and Northern Affairs) and the Government of Nunavut. The signing of this historic treaty represents the culmination for Makivik of 14 years of research and negotiations respecting Nunavik Inuit Aboriginal claims to the area offshore of Québec, the Labrador mainland, and the area offshore of Labrador.

The brief history of the NILCA negotiations began with the 1992 Nunavik Inuit claim to the offshore area being accepted by DIAND for claims negotiations. A year later, in 1993, DIAND accepted the Nunavik Inuit claim to Labrador and the area offshore Labrador for claims negotiations. In August 1993, DIAND entered into a framework agreement on claims negotiations, which activated DIAND loan funding to Makivik to enable it to proceed with the claims negotiation process with the proper resources. In October 25th, 2002, Makivik and DIAND, after extensive negotiations, signed the NILCA agreement-in-principle which established the basic parameters and main content of an agreement respecting the area offshore Québec.

A final NILCA was initialled by the parties on November 15th, 2005 which contained provisions not only relating to the Québec offshore area but also provisions relating to Nunavik Inuit rights in part of the Labrador mainland and the area offshore Labrador.

The NILCA ratification vote took place on October 16th to 20th, 2006 and resulted in 81 percent of all eligible Nunavik Inuit (those 18 years of age and older) turning out to vote and producing a 78 percent majority vote (of all eligible voters) in favour of NILCA. Actual community-by-community performance is depicted in the table provided on page 41, with many thanks to returning officer Adamie Padlayat.

BOB MESHER

ᐋᓕᓴᓐ ᐃᕐᕈᒥᐊᖅ, ᐴᓪ ᓚᒫᔅ, ᐊᒻᒪ ᐲᑕ ᐃᕐᕈᒥᐊᖅ ᐊᑐᐃᓐᓇᕈᕐᑎᓇᔪᑦ ᐊᓪᓚᕐᑯᑎᓂᒃ ᐊᑐᕐᑕᐅᓛᕐᑐᓂᒃ ᓄᓇᕕᓕᒫᒥ ᓄᓇᕕᒻᒥ ᓄᓇᓂᒃ ᐃᓐᓄᐃᓯᒪᓂᕐᒍᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᑦᓴᓂᒃ ᓂᕈᐊᕐᓂᕐᑲᕈᑎᕐᑲᓕᑐᐊᕐᐸᑕ.

Allison Irqumia, Paule Lamarche, and Peter Irqumia prepare documents for the Nunavik-wide NILCA referendum.

Major elements of NILCA

Capital transfers

There will be capital transfer payments of approximately $85-million. This is the amount remaining after the negotiation loans have been repaid to DIAND. This amount will be paid to Makivik in the form

ᓄᓇᓕᒃ Community	ᓂᕈᐊᕈᓐᓇᑐᑦ Eligible Voters *	ᓂᕈᐊᕈᑏᑦ ᑐᓂᔭᐅᔪᑦ Votes Cast	%	ᐊᖏᖅᑐᑦ YES	%	ᐊᐅᑳᖅᑐᑦ NO	%	ᐃᒋᑕᐅᔪᑦ Rejected	ᑲᑎᑦᓯᑎᒃ Total
	ᓂᕈᐊᕈᑏᑦ ᑐᓂᔭᐅᔪᑦ Votes Cast			**ᓂᕈᐊᕈᑏ ᖃᓄᐃᓕᖕᖕᒐᓂᖏᑦ Vote Results**					
ᐊᑯᓕᕕᒃ / Akulivik	274	256	93%	247	90%	8	3%	1	256
ᐊᐅᐸᓗᒃ / Aupaluk	90	75	83%	71	79%	4	4%	0	75
ᓯᓵᓯᐱ / Chisasibi	52	45	87%	38	73%	7	14%	0	45
ᐃᓄᑦᔪᐊᖅ / Inukjuak	794	744	94%	725	91%	18	2%	1	744
ᐃᕗᔨᕕᒃ / Ivujivik	169	138	82%	123	73%	15	9%	0	138
ᑲᖏᖅᓱᐊᓗᒃᔪᐊᖅ / Kangiqsualujjuaq	417	358	86%	350	84%	7	2%	1	358
ᑲᖏᖅᓱᔪᐊᖅ / Kangiqsujuaq	328	309	94%	297	91%	11	3%	1	309
ᑲᖏᖅᓱᒃ / Kangirsuk	258	183	71%	177	69%	5	2%	1	183
ᑰᒃᔪᐊᖅ / Kuujjuaq	955	717	75%	699	73%	17	2%	1	717
ᑰᒃᔪᐊᕌᐱᒃ / Kuujjuaraapik	299	244	82%	239	80%	5	2%	0	244
ᓄᓇᕕᐅᑉ ᓯᓚᑖᓂ / Outside Territory	437	273	63%	262	60%	9	2%	2	273
ᐳᕕᕐᓂᑐᖅ / Puvirnituq	768	544	71%	504	66%	39	5%	1	544
ᖁᐊᖅᑕᖅ / Quaqtaq	180	137	76%	134	74%	3	2%	0	137
ᓴᓪᓗᐃᑦ / Salluit	660	555	84%	528	80%	26	4%	1	555
ᑕᓯᐅᔭᖅ / Tasiujaq	117	109	93%	106	91%	3	3%	0	109
ᐅᒥᐅᔭᖅ / Umiujaq	201	157	78%	151	75%	6	3%	0	157
ᑲᑎᑦᓯᑎᒃ / Total	5,999	4,844	81%	4,651	78%	183	3%	10	4,844

*ᖃᐅᔨᒪᔭᐅᕕᐊᓕᒃ: %ᓕᒫᖏᑦ ᓄᐃᑕᑎᑦᓯᔪᑦ ᓂᕈᐊᕈᓐᓇᑐᐃᑦ %ᖏᓐᓂᒃ

* Note: All the percentages are expressed as a the percentage of eligible voters

ᓂᕈᐊᖅᑎᓯᔨᒻᒪᓇᒃ: ᐋᑕᒥ ᐹᓪᓚᔮᑦ

Chief Returning Officer : Adamie Padlayat

ᐊᖏᖅᑲᑎᒌᒍᑎᐅᑉ ᐃᓗᓕᒥᓗᐊᖕᖑᐊᑕᖏᑦ ᑮᓇᐅᔭᒻᒪᕆᑦᑖᕆᔭᐅᔪᓄᑦ

ᑮᓇᐅᔭᒻᒪᕆᑦᑖᑎᑕᐅᓚᖕᒐᔪᑦ $85 ᒥᓕᐊᓐᓂᒃ (ᐊᖏᖅᑲᑎᒌᒐᓯᐊᕐᓂᒧᑦ ᐊᑦᑐᐊᓂᒃ ᐊᑭᓕᖅᓱᒍᑎᐅᑎᓪᓗᒋᑦ ᐃᓄᓕᓇᕉᒻᒪᓇᓐᓄᑦ), ᒪᑭᕝᕕᑯᓂᒃ ᐊᑭᓖᒍᑎᐅᖃᑦᑕᓚᖕᒐᔪᓂᒃ ᓄᐃᑦᓯᒍᑎᐅᓗᑎᒃ ᓄᑖᒥᒃ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᕿᑲᖅᑎᓯᕕᖕᒐᓂᒃ $52 ᒥᓕᐊᓐᓂᒃ ᑮᓇᐅᔭᖅᑕᓕᒻᒥᒃ ᖁᓕᐅᖏᓚᖅᑐᓂᒃ ᐊᕐᕌᒍᓂᒃ ᓄᐃᑕᐅᕚᓪᓕᐊᓂᖃᓚᖓᔪᕐᒥᒃ ᐃᓚᐅᑎᓪᓗᒋᑦ ᕿᑐᕐᖏᐅᕈᑎᖏᑦ ᐊᒻᒪ $33 ᒥᓕᐊᓂᒃ ᒪᑭᕝᕕᑯᓄᑦ ᐱᖕᒐᓱᓂᒃ ᐊᕐᕌᒍᓂᒃ ᐃᓚᐅᑎᓪᓗᒋᑦ ᕿᑐᕐᖏᐅᕈᑎᖏᑦ.

ᐱᕕᑦᓴᓂᑦ ᓂᖏᖅᑕᖅᑲᑕᐅᓂᖅᒍᑦ

ᐱᑦᔪᑎᒥᓗᒥᑦ ᓄᓇᕕᐅᑉ ᑕᓇᐅᖅᑯᑎᖕᒐᓃᑦᑐᓕᒫᖑᖏᓐᓇᑐᑦ (ᐅᑦᔫᑎᒥᓗᒥᑦ ᑲᕙᒪᒃᑯᓄᑦ ᓇᒻᒥᓂᕆᔭᐅᔪᑦ ᓄᓃᑦ ᐊᒻᒪ ᓄᓇᕕᐅᑉ ᑕᓇᐅᖓᑕ ᐃᖅᑲᖓᓃᑦᑐᑦ), ᒪᑭᕝᕕᑯᑦ ᐱᑎᑕᐅᓂᐊᖅᑐᑦ 50%ᖏᓐᓂᒃ ᓯᕗᓪᓕᐹᖏᓐᓂᒃ $2 ᒥᓕᐊᓐ ᑖᓚᓂᑦ ᐱᕕᑦᓴᓄᑦ ᓂᖏᖅᑕᐅᑎᑖᕈᑎᖏᓐᓂᒃ ᑲᕙᒪᒃᑯᑦ ᐊᒻᒪ 5%ᖏᓐᓂᒃ ᐱᕕᑦᓴᓄᑦ ᓂᖏᖅᑕᐅᑎᑖᓇᐊᓪᓚᐸᑕ ᑲᕙᒪᒃᑯᑦ ᓇᓪᓕᐊᑐᐃᓐᓇᖅ ᐊᕐᕌᒍᓂᐊᖅᑐᒥᒃ.

ᒪᑭᕝᕕᑯᑦ ᓇᒻᒥᓂᖅᑲᖅᓚᑕ 80%ᖏᓐᓂᒃ ᕿᑭᖅᑕᓖᑦ ᓄᓇᖏᑦᑕ ᖄᖓᓃᑦᑐᓂᓪᓗ ᐊᑖᓃᑦᑐᓂᓪᓗ ᓄᓇᕕᐅᑉ ᑕᓇᐅᖅᑯᑎᖕᒐᓃᑦᑐᓂᒃ, ᑖᒃᑯᓇᖕᖕᒐᑦ ᕿᑭᖅᑕᓂᑦ ᑲᕙᒪᒃᑯᑦ ᓂᖏᖅᑕᕕᖅᑲᖅᓂᐊᖏᑦᑐᑦ ᐊᒻᒪ, ᒪᑭᕝᕕᑯᑦ ᑮᓇᐅᔭᓕᐊᓕᒫᑦ ᐱᖅᑲᑦᑕᓂᐊᖅᑐᑦ ᐅᔭᕋᓐᓂᐊᕕᐅᔪᖅᑲᖅᐸᑦ ᑌᒃᑯᓇᓂ ᓄᓇᖏᓐᓂ.

ᓄᓇᒥᒃ ᓇᒻᒥᓂᖅᑲᖅᓂᖑᑦ

ᒪᑭᕝᕕᑯᑦ ᓇᒻᒥᓂᖅᑲᖅᓂᐊᖅᑐᑦ 80%ᖏᓐᓂᒃ ᕿᑭᖅᑕᓕᒫᓂᒃ ᑯᐯᒃ ᑕᓇᐅᖅᑯᑎᓂᒃ ᐊᖏᓂᖅᑲᖅᑐᓂᒃ 5,600ᓂᒃ ᓯᒃᑭᑕᓂᒃ ᑭᓚᒦᑕᓂᒃ. ᑖᒃᑯᐊ ᐃᓚᖅᑲᖅᑎᑕᐅᔪᑦ ᓄᓇᖏᑦᑕ ᐊᑖᓃᑦᑐᓂᒃ ᓇᒻᒥᓂᖅᑲᖅᓂᒥᒃ. ᑲᕙᒪᒃᑯᑦ ᑎᒍᒥᐊᖏᓐᓇᓂᐊᖅᑐᑦ 20%ᖏᓐᓂᒃ ᑖᒃᑯᓂᖓ ᕿᑭᖅᑕᓂᒃ ᐅᑯᓂᖓ ᑭᓪᓕᓂᐅᑉ ᕿᑭᖅᑕᖓᓂᒃ, ᐊᑐᕚ ᕿᑭᖅᑕᖏᓐᓂᒃ, ᐊᒻᒪ ᑐᑦᔾᔅ ᐊᒻᒪ ᐊᑉᐸᑑᖅ ᕿᑭᖅᑕᖏᑦᑕ ᐃᓚᖏᓐᓂᒃ ᐊᑉᐸᖅᑲᕕᐅᔩᓂᒃ, ᐊᒻᒪ ᐊᑉᐸᑑᒥ ᒥᕝᕕᖓᑕ ᓄᓇᑯᑖᖅᑯᑎᖓᓂᒃ ᓴᓗᒻᒥᑕᐅᒪᑐᐃᓐᓇᓇᐊᖅᑲᖅᓂᑯᒐᓗᓄᑦ. ᑖᒃᑯᐊ

of a new $52-million Nunavik Inuit Trust to be created over nine years including interest and $33-million to Makivik over three years including interest.

Resource royalty sharing

With respect to the rest of the Nunavik Marine Region (NMR) (i.e., government-owned lands and the NMR seabed), Makivik will receive 50 percent of the first $2-million of resource royalties received by governments and five percent of any additional resource royalties received by governments in any particular year.

Because Makivik owns surface and subsurface of 80 percent of all islands in the NMR, no royalties arise in relation to these islands for government and, instead, Makivik will get all revenues from any minerals discovered there.

Land ownership

Makivik will own 80 percent of all islands offshore Quebec consisting of at least 5,600 square kilometres. This includes subsurface ownership. The government retains 20 percent of these islands consisting of Killiniq Island, Ottawa Islands, and small portions of Diggs and Akpatok Islands where there are murre colonies, and a very small portion of the old airstrip on Akpatok Island because it may be contaminated. Gillies and Taylor Islands are not available for ownership since they remain privately owned by U.S. citizens.

(An interesting comparative note: in the JBNQA, Nunavik Inuit only obtained ownership of 1.5 percent of all the lands north of the 55th parallel.)

ᓄᓇᓂᒃ ᐃᓐᓄᐃᓯᒪᓂᕐᓄᑦ ᐊᑎᓕᐅᕐᓃᑦ

Gillies ᐊᒻᒪᓗ Taylor ᕐᑭᑭᕐᑕᖏᑦ ᓇᒻᒥᓂᕆᔭᐅᒍᓐᓇᖏᑦᑐᑦ ᐊᒥᐊᔅᑲᒥᐅᓄᑦ ᓇᒻᒥᓂᕆᔭᑐᕐᑲᐅᓂᑯᖏᓐᓄᑦ.

(ᕐᑲᐅᔅᒪᔭᐅᕐᑯᓇᕐᒥᐊᖅ: ᓴᒥᓯ ᐯᑉ ᐊᖏᕐᑲᑎᒌᓐᓂᖓᓂ, ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓇᒻᒥᓂᕐᑖᑎᑕᐅᓚᐅᕐᓯᒪᔪᑦ 1.5%ᓂᒃ 55 ᐃᑳᖓᔫᑉ ᑕᕐᕋᖓᓅᑦᑐᓕᒫᓂᒃ.)

ᐱᕕᑦᓴᓂᒃ ᓄᓇᒥᓪᓗ ᑲᒪᒋᔭᕐᑲᕐᓂᒧᑦ

ᐱᖓᓱᓂᒃ ᓄᑖᓂᒃ ᑲᒪᒋᔭᕐᑲᕐᓂᒧᑦ ᐊᐅᓚᑦᓯᒍᑎᓂᒃ ᓄᐃᑕᐅᔪᕐᑲᕐᓂᐊᖅᑐᖅ. ᐅᑯᐊ ᓄᓇᕕᐅᑉ ᑕᕆᐅᖓᓂ ᐆᒪᔪᓕᕆᔩᑦ ᑲᑎᒪᔩᖏᑦ ᐱᖓᓱᓂᒃ ᓄᓇᕕᐅᑉ ᐃᓄᖏᓐᓂᒃ ᐃᓚᐅᔪᕐᑲᕐᓂᐊᖅᑐᖅ, ᐱᖓᓱᓂᓪᓗ ᑲᕙᒪᒃᑯᓂᑦ ᐃᓚᐅᔪᕐᑲᕐᒥᓗᓂ ᐊᒻᒪᓗ ᐃᑦᓯᕙᐅᑕᕐᒥᒃ ᑎᒃᑯᐊᑕᐅᒪᔪᒥᒃ ᐃᓚᐅᔪᓄᑦ. ᑖᒃᑯᐊ ᑲᑎᒪᔩᑦ ᑮᓇᐅᔭᕐᑖᑎᑕᐅᓂᐊᕐᑐᑦ $2.4 ᒥᓕᐊᓐ ᑖᓚᓂᒃ ᐊᕐᕌᒍᑕᒫᑦ ᑲᔪᓯᑎᑦᓯᒍᑎᑦᓴᓇᓂᐊᕐᑕᒥᒃ ᐊᒻᒪᓗ ᐊᑕᐅᓯᐊᕐᓗᑎᒃ ᐊᑭᓕᕐᑕᐅᓂᕐᑲᕐᓗᑎᒃ $5 ᒥᓕᐊᓐᓂᒃ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐆᒪᔪᓂᒃ ᕐᑲᐅᔅᓴᕐᓂᒧᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᑎᑦᓴᖏᓐᓄᑦ ᑲᒪᒋᔭᐅᓂᐊᕐᑐᓂᒃ ᐆᒪᔪᓕᕆᔩᑦ ᑲᑎᒪᔩᖏᓐᓄᑦ.

ᐊᐅᓚᑦᓯᒍᑏᑦ ᑐᖓᓕᕐᑲᕐᒥᐊᑦ ᐅᑯᓂᖓ ᓄᓇᕕᐅᑉ ᑕᕆᐅᖓᓂ ᓄᓇᐅᑉ ᐊᑐᕐᑕᐅᓂᖓᓄᑦ ᐸᕐᓈᑏᑦ ᐃᓚᐅᔪᕐᑲᕐᓯᑎᒃ ᒪᕐᕉᓂᒃ ᓄᓇᕕᒻᒥᐅᔭᕐᓂᒃ, ᒪᕐᕉᓂᓪᓗ ᑲᕙᒪᒃᑯᒥᐅᔭᕐᓂᒃ ᐊᒻᒪᓗ ᐃᑦᓯᕙᐅᑕᕐᒥᒃ. ᑖᒃᑯᐊ $500,000 ᑖᓚᓂᒃ ᐱᑎᑕᐅᓂᐊᕐᑐᑦ ᑲᔪᓯᑎᑦᓯᒍᑎᑦᓴᒥᓄᑦ ᐊᕐᕌᒍᑕᒫᑦ.

ᐱᖓᔪᕐᑲᕐᓯᑎᒃ ᐅᑯᓂᖓ ᓄᓇᕕᐅᑉ ᑕᕆᐅᖓᓂᒃ ᓯᕐᕋᑕᐅᔪᓂᒃ ᕐᑭᒥᕐᕈᐄᑦ ᑲᑎᒪᔩᖏᓐᓂᒃ ᒪᕐᕉᓂᒃ ᓄᓇᕕᒻᒥᐅᓂᒃ ᐃᓚᐅᔪᕐᑲᕐᑎᓗᒍ, ᒪᕐᕉᓂᓪᓗ ᑲᕙᒪᒃᑯᒥᐅᔭᕐᓂᒃ ᐊᒻᒪᓗ ᐃᑦᓯᕙᐅᑕᕐᑲᕐᓯᑎᒃ, ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᕐᑲᑦᑕᓚᖅᑲᔪᓂᒃ $325,000 ᑖᓚᓂᒃ ᐊᕐᕌᒍᑕᒫᑦ ᑲᔪᓯᑎᑦᓯᒍᑎᑦᓴᖏᓐᓄᑦ.

ᑲᔪᓯᑎᑦᓯᓂᕐᒧᑦ ᐊᖏᕐᑲᑎᒌᒍᑎᓂᒃ

ᐊᖏᕐᑲᑎᒌᒍᑎᓄᑦ ᐊᑕᑎᑕᐅᔪᕐᑲᕐᒪᑦ ᐅᑯᓂᖓ "ᑲᔪᓯᑎᑦᓯᓂᕐᒧᑦ ᐸᕐᓇᓯᒪᐅᑎᖏᓐᓂᒃ" ᐃᓗᓕᑕᓕᓐᓂᒃ ᐊᑑᑎᔭᐅᒥᐊᓕᓐᓂᒃ ᐊᖏᕐᑲᑎᒌᒍᑏᑦ ᐊᑖᒍᑦ ᐊᒻᒪᓗ ᐅᓪᓗᓇᔭᐅᒥᐊᓕᓐᓂᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᓄᓪᓗ ᑖᒃᑯᓂᖓ ᑲᔪᓯᑎᑦᓯᒍᑎᐅᓂᐊᕐᑐᓂᒃ. ᑲᔪᓯᑎᑦᓯᒍᑎᓄᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒥᐊᖓᓂᐊᕐᑐᑦ

BOB MESHER

ᑰᒃᔪᐊᒥᐅᑦ ᕐᑭᑐᕐᖓᖏᑦ ᐃᖕᖏᓚᐅᔪᑦ "ᐆ ᑳᓇᓪᑖᒥᒃ" ᐊᓯᖏᓐᓂᓗ ᓂᑦᔭᓗᑦᑖᕈᑎᓂᒃ ᐊᖏᕐᑲᑎᒌᒍᑎᓄᑦ ᐊᑎᓕᐅᕐᓂᒥᒃ ᓇᓪᓕᐅᓂᕐᓯᐅᕉᑎᕐᑲᕐᑎᓗᒥᑦ.

A group of children in Kuujjuaq sang "O Canada" and other songs during the signing ceremony.

Resource and land management

There shall be three new management regimes created. The Nunavik Marine Region Wildlife Board (NMRWB) will have three Nunavik Inuit members, three government members, and a chairperson nominated by the members. This board will receive $2.4-million for implementation funding per year as well as a one-time payment of $5-million for a Nunavik Inuit wildlife research fund to be managed by the NMRWB

The second regime is a Nunavik Marine Region Land-Use Planning Commission (NMRPC) with two Nunavik Inuit members, two government members and a chairperson. It will receive $500,000 for implementation funding per year.

ᐊᖏᕐᑲᑎᒌᒍᑎᓂᒃ ᐊᑎᓕᐅᕐᐱᕐᑲᕐᓯᒪᔪᑦ ᑏᓯᒻᐱᕆ 1, 2006ᒃᒍᓕᕐᑎᓗᒍ ᑰᒃᔪᐊᒦᑦᑐᑦ: ᔮᓂ ᐱᑕ, ᐱᑕ ᐋᑕᒥ, ᑖᒻ ᒧᓪᓗᐁ, ᔨᒻ ᐳᕆᓐᑎᔅ, ᐹᓪ ᐅᑲᓕᒃ ᐊᒻᒪᓗ ᐱᐊᓪ ᒫᒃᑮ.

Signatories of the Agreement on December 1st, 2006 in Kuujjuaq: Johnny Peters, Pita Aatami, Tom Molloy, Jim Prentice, Paul Okalik, and Bill MacKay.

BOB MESHER

ᐱᕕᑦᓴᓂᒃ ᑲᒪᒋᔭᖃᕐᓂᒧᑦ ᐊᐅᓚᑦᓯᒍᑎᓅᓕᖓᔪᓂᒃ 10ᓂᒃ ᐊᕐᕌᒍᓂᒃ ᐱᕙᓪᓕᐊᑎᑕᐅᓂᖃᕐᓂᐊᑐᑦ ᑭᖑᓂᐊᒍᓪᓗ ᓄᑕᐅᓯᓕᕐᑎᑕᐅᒍᓐᓇᓛᕐᓯᑎᒃ $3.2 ᒥᓕᐊᓐ ᑖᓚᓂᒃ ᑮᓇᐅᔭᖃᕐᑎᑕᐅᖃᑦᑕᓗᓂ ᐊᕐᕌᒍᑕᒫᑦ.

ᖃᓕᓈᑦᑎᑐᓂᒃ ᐊᖅᕿᓱᐃᓯᒪᖃᑎᖃᕐᓂᒧᑦ ᐊᓯᖏᓐᓂᒃ ᓄᓇᖃᖅᖄᓯᒪᔫᖃᑕᐅᒻᒥᔪᕐᓂᒃ

ᐊᖏᖃᑎᒌᒍᑏᑦ ᐱᖓᓱᓂᒃ ᖃᓕᓈᑦᑎᑐᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᖃᕐᑐᑦ ᐃᓚᒥᑦᓯᒥᑦ ᐊᓯᖏᑦ ᓄᓇᖃᖅᖄᓯᒪᔫᖃᑕᐅᒻᒥᔪᐃᑦ. ᐅᑯᐊ ᐊᓪᓚᓗ ᐃᓄᐃᓪᓗ ᐃᒪᕐᐱᒥ ᖃᓕᓈᑦᑎᑐᓂᒃ ᐊᖏᖃᑎᒌᒍᑎᖓ ᐊᕐᕌᒍᓕᒫᒥ ᐊᖅᕿᓱᕐᑕᐅᒪᓱᐊᕐᓂᖃᓚᐅᔪᖅ, ᐅᑯᐊᓗ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᕘᕐᒥᐅᑦ ᐃᓄᐃᑦ ᖃᓕᓈᑦᑎᑐᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᖏᑦ ᓱᖅᖁᐃᑕᐅᑎᑦᓯᓯᑎᒃ ᖃᓕᓈᑦᑎᑐᓂᒃ ᐊᖅᕿᓱᐃᖃᑎᒌᑦᓯᒪᐅᑎᖏᓐᓂᒃ ᐱᔪᓐᓇᓯᔭᐅᓚᐅᔪᓂᒃ 1993ᒥ ᐊᒻᒪᓗ ᐱᖓᓱᓂᒃ ᐊᕐᕌᒍᕐᑐᓚᐅᔪᑦᓯᑎᒃ ᐱᔭᓈᕋᓯᐊᕐᓯᒥᑦ, ᐊᒻᒪᓗ ᐅᑯᓄᐊ ᓛᐸᑐᐊᕐᒥᐅᑦ ᐃᓄᐃᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᖃᓕᓈᑦᑎᑐᓄᑦ ᐊᖏᖃᑎᒌᒍᑎᖏᑦ, ᐊᕐᕌᒍᕐᑐᓚᐅᔪᑦ 20ᓂᒃ ᐱᔪᓐᓇᓯᒪᓯᐊᕐᓯᒥᑦ.

ᐆᒪᔪᓄᑦ ᐊᑭᓕᕐᑕᐅᒍᑎᓄᑦ ᐊᐅᓚᑦᓯᒍᑎᖏᑦ

ᑖᒃᑯᐊ ᐊᐅᓚᑦᓯᒍᑏᑦ ᑐᑭᖃᕐᑐᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐊᑭᓕᕐᑕᐅᒍᓐᓇᓂᐊᕐᑎᓗᒥᑦ ᐊᓯᐅᔭᒍᑎᖕᒥᓄᑦ ᐱᐅᒃᑯᑎᖏᓪᓗᓃᑦ ᐆᒪᔪᕐᓂᐊᕈᑎᒋᔫᕐᒥᓂᒃ ᐅᕝᕙᓗᓐᓃᑦ ᐆᒪᔪᖃᑦᑕᑕᖏᑦ ᐃᑭᓪᓕᐅᒥᓯᓚᓕᕐᐸᑕ, ᐅᓪᓗᒥᓗ ᓯᕗᓂᑦᓴᒥᓗ ᐊᓯᐅᔭᒍᑎᓄᑦ ᑮᓇᐅᔭᓂᒃ ᐆᒪᔪᕐᓂᐊᓂᕐᒥᒃ ᓇᒻᒥᓂᖅ ᐊᑐᕿᑦᓴᖏᓐᓄᑦ.

ᑑᕐᖕᒉᑦ ᖃᖅᖃᔪᐊᖏᓐᓂ ᑲᓇᑕᓕᒫᒥ ᒥᕐᖑᐃᓯᕐᕕᖓᑦ ᓛᐸᑐᐊᒥ

ᐊᖏᖃᑎᒌᒍᑏᑦ ᐃᓗᓕᑕᖃᕐᑐᑦ ᓱᖅᖁᐃᑕᐅᒪᓂᐊᕐᑐᓂᒃ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐱᔪᓐᓇᐅᑎᖏᓐᓄᑦ ᑕᒪᑦᓯᒧᖓ ᐆᒪᔪᕐᓂᐊᕈᓐᓇᓂᕐᒧᑦ, ᓄᐊᑦᓯᒍᓐᓇᓂᕐᒧᓗ ᖁᓪᓕᓴᔭᐅᐸ ᐅᔭᕋᕐᒪᓂᒃ, ᐃᓄᐃᑦ ᐃᓗᕕᖏᓐᓂᒃ, ᐃᓄᕕᓃᑦ ᕿᒪᑯᖏᓐᓂᒃ ᐅᑉᐱᓂᕐᑎᒍᓪᓗ ᓄᓇᖁᑕᐅᔪᓂᒃ, ᑐᓂᕐᑕᓕᓐᓂᓗ ᓄᓇᒥ ᓛᐸᑐᐊᑉ ᑕᕐᕿᖕᒪᓃᑦᑐᓂᒃ ᑑᕐᖕᒉᑦ ᖃᖅᖃᔪᐊᖏᓐᓂ ᑲᓇᑕᓕᒫᒥ ᒥᕐᖑᐃᓯᕐᕕᖑᓕᓐᓂᐊᕐᑐᒥ ᐊᒻᒪᓗᑦᑕᐅᖅ ᐃᓚᐅᖃᑕᐅᓂᕐᒧᑦ ᑕᒪᑦᓯᒧᖓ ᑲᒪᒋᔭᖃᕐᓂᒧᑦ ᒪᑭᑕᒐᓯᐊᕐᓂᑯᓪᓗ ᐱᕙᓪᓕᖁᑎᖏᓐᓄᑦ ᐱᑦᔪᑎᒋᑦᓯᒥᑦ ᑑᕐᖕᒉᑦ ᑲᓇᑕᓕᒫᒥ ᒥᕐᖑᐃᓯᕐᕕᖓᓂᒃ.

ᐱᓗᐊᕐᑐᒥᒃ, ᒪᑭᕝᕕᑯᓗ ᑲᓇᑕᐅᑉ ᒥᕐᖑᐃᓯᕐᕕᓕᕆᔨᖏᓪᓗ ᑲᔪᓯᑎᑦᓯᓚᐅᔪᑦ ᐅᑯᓂᖓ ᒥᕐᖑᐃᓯᕐᕕᒥ ᓱᖅᑫᑕᐅᔪᓄᑦ ᐱᕙᓪᓕᖁᑎᓄᓪᓗ ᐊᖏᖃᑎᒌᒍᑎᖕᒥᓂᒃ

Thirdly is a Nunavik Marine Region Impact Review Board (NMRIRB) with two Nunavik Inuit members, two government members and a chairperson, which will receive $325,000 for implementation funding per year

Implementation of NILCA

Attached to the NILCA is an "Implementation Plan" detailing the obligations under NILCA and the timeframe and funding for their execution. Initial implementation funding for the resource management regimes is for a 10-year period and thereafter renewable, for approximately $3.2-million per year.

Overlap arrangement with other Aboriginal groups

The NILCA contains three major overlap agreements with other overlapping Aboriginal groups. The Cree - Nunavik Inuit offshore overlap agreement took one year to achieve, the Nunavik Inuit - Nunavut Inuit offshore overlap agreement confirms the overlap arrangements reached in 1993 and took three years to achieve, and the Labrador Inuit - Nunavik Inuit overlap agreement, which took 20 years to achieve.

Wildlife compensation regime

This regime means that Nunavik Inuit can obtain compensation for loss or damages to property or equipment used in wildlife harvesting or to wildlife reduced into possession, for present and future loss of income from wildlife harvesting, and for present and future loss of wildlife harvesting for personal use

Torngat National Park in Labrador

The NILCA contains guarantees of Nunavik Inuit rights respecting harvesting, gathering of carving stone, Inuit burial sites, human remains and religious sites, and archaeological resources in that part of northern Labrador that is going to be the Torngat National Park as well as participation in the management and economic benefits of the Torngat National Park.

ᑖᒃᑯᐊ ᓄᓇᕕᐅᑉ ᐃᓄᖕᒋᑦ ᐃᓚᐅᕐᑲᑕᐅᒍᓐᓇᓂᐊᕐᑎᓗᒋᑦ ᑲᒪᒋᔭᕐᑲᕐᓂᒍᑦ ᒥᕐᖕᒍᐃᓯᕐᕕᒥᒃ ᐊᕕᕐᑲᑕᐅᕐᑲᑦᑕᓗᑎᓪᓗ ᒪᑭᑕᒐᓯᐊᕐᓂᑯᑦ ᐱᕕᑦᓴᐅᓂᐊᕐᑐᓂᒃ ᒥᕐᖕᒍᐃᓯᕐᕕᐅᑉ ᐃᓗᐊᓂ ᐃᓚᒥᓗᒋᑦ ᓛᐸᑐᐊᕐᒥᐅᑦ ᐃᓄᖕᒋᑦ.

ᓱᕐᕐᑯᐃᓯᒪᓂᕐᒧᑦ

ᐊᑐᖕᖕᒥᖕᒫᕐᓯᑎᒃ ᐃᒣᑦᑐᒥᒃ "ᓴᒃᑯᓯᓂᕐᒥᒃ ᐊᒻᒪᓗ ᕐᑲᒥᑎᕆᓂᕐᒥᒃ" ᐊᑑᑎᔭᐅᓚᐅᕐᓯᒪᔪᒥᒃ 1975ᒥ ᔦᒥᓯ ᐯᑉ ᐊᖕᒥᕐᑲᑎᒦᓐᓂᖕᒪᓄᑦ, ᑖᒃᑯᐊ ᕐᑭᑭᕐᑕᓄᑦ ᐊᖕᒥᕐᑲᑎᒌᒍᑏᑦ ᐃᓗᓕᑕᓖᑦ ᓄᑖᓂᒃ ᐱᐅᓯᕐᑲᓕᕐᑐᑦ ᓱᕐᕐᑯᐃᑕᐅᑎᑦᓯᓂᕐᒧᑦ ᐱᔪᓐᓇᐅᑎᓂᒃ ᐅᔭᐅᒍᓯᓕᓐᓂᒃ ᐃᒫᒃ "ᓃᓂᕐᓯᓯᒪᖕᖕᒥᓂᕐᒥᒃ". ᑕᒪᓐᓇ ᓄᑖᖅ ᐱᐅᓯᕆᔭᐅᓯᓕᐅᕐᑐᖅ ᐊᑐᕐᓯᒍ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᐊᖕᒥᓚᐅᕙᑦ ᓃᓂᕐᓯᓯᒪᓚᖕᒪᖕᒥᒥᐊᒥᒃ ᓄᓇᕐᑲᕐᕐᑲᓯᒪᓖᓂᕐᒥᒍᑦ ᐱᔪᓐᓇᐅᑎᓂᒃ ᓄᓇᓄᑦ ᐱᕕᑦᓴᓄᓪᓗ ᓄᓇᕕᐅᑉ ᑕᕆᐅᕐᑯᑎᖓᓂ ᐊᒻᒪᓗ ᓛᐸᑐᐊᒥ ᐊᓯᒥᔭᐅᓂᐊᕐᑐᓂᒃ ᑖᒃᑯᓇᖕᖕᒪᑦ ᓄᐃᑕᐅᒪᔪᓂᒃ ᐊᖕᒥᕐᑲᑎᒌᒍᑎᓄᑦ. ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᓯᕗᓂᑦᓴᒥ ᐊᑐᕐᑎᓯᖕᖕᒥᑐᐊᕈᑎᒃ ᓄᓇᕐᑲᕐᕐᑲᓯᒪᓖᓂᕐᒥᒍᑦ ᐱᔪᓐᓇᐅᑎᒥᓂᒃ ᐃᓚᖕᒪᔪᓂᒃ ᓄᓇᒧᑦ ᐱᕕᑦᓴᓄᓪᓗ ᐊᖕᒥᕐᑲᑎᒌᓐᓂᖕᒥᖕᖕᒥᑐᓂᒃ, ᐅᓚᐱᑦᓯᓂᐊᕐᑐᓂᒃ ᐱᔪᓐᓇᐅᑎᓂᒃ ᐊᖕᒥᕐᑲᑎᒌᒍᑎᒦᑦᑐᓂᒃ, ᐅᒪ - ᐊᒻᒪᓗ ᐅᑲᓂ ᑭᓯᐊᓂ - ᑕᒪᒃᑯᐊ ᐱᔪᓐᓇᐅᑏᑦ ᓴᒃᑯᑕᐅᓗᑎᒃ ᑭᓯᐊᓂᐅᓂᐊᕐᑐᑦ.

ᒫᓐᓇᑯᑦ ᐊᖕᒥᕐᑲᑎᒌᒍᑏᑦ ᐊᑎᓕᐅᕐᑕᐅᓯᒪᓕᕐᒪᑕ ᐱᖕᒐᓯᐃᓄᑦ ᑭᒻᒪᑐᕐᑎᒪᓇᓐᓄᑦ, ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᐱᕐᑯᔭᓕᐅᕈᑎᖕᒋᑦ ᑲᔪᓯᑎᑕᐅᒥᐊᕐᑲᕐᓂᖕᒋᑦ ᑭᓯᐊᓂᐅᓚᖕᒪᓕᕐᑐᑦ ᑖᒃᑯᓂᖕᒪ ᐊᖕᒥᕐᑲᑎᒌᒍᑎᓂᒃ ᐊᑐᓕᕐᑎᓯᒍᑎᐅᓂᐊᕐᑐᓂᒃ. ᒪᑭᕝᕕᑯᓗ ᑲᕙᒪᑐᕐᑲᒃᑯᑦ ᐃᓄᓕᕆᓂᓪᒪᕆᖕᒥᑦᓗ ᐅᑦᓗᒥ ᐱᕐᑯᔭᑦᓴᓕᐅᓕᕐᑐᑦ ᐊᒻᒪᓗ ᑐᓂᖕᖕᒍᓯᑦᓯᒥᑦ ᐅᕐᑲᕐᕕᒪᓇᓪᒍᑦ ᐅᐱᕐᖕᒪᔭᐅᓕᕐᐸᑦ 2007ᒥ. ■

In particular, Makivik and Parks Canada achieved a Park Impact and Benefits Agreement (PIBA), which will provide Nunavik Inuit participation in the management of the park and sharing of the economic opportunities of the park with Labrador Inuit.

Certainty

Instead of the "surrender and extinguishment" approach used in the 1975 JBNQA, the NILCA contains a new technique to providing certainty of rights called the "non-assertion" approach. In this new approach, Nunavik Inuit agree not to assert any Aboriginal rights to land and resources in the NMR and Labrador other than those contained in NILCA. If Nunavik Inuit do exercise in future any Aboriginal right relating to land and resources not in the NILCA, which interferes with those rights in the NILCA, then — and only then — will such rights be automatically surrendered.

Now that the NILCA is signed by the three parties, only the adoption of a federal statute is required to bring this Agreement into effect. Makivik and DIAND are currently drafting such legislation and intend to present it to Parliament in the spring of 2007. ■

JULIE GRENIER, KRG X 2

ᐱᒍᒪᐅᑦᔾᓂᖅ ᐱᐅᓂᕐᓴᒥᒃ ᓯᕗᓂᑦᓴᒥᒃ

ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖕᒪᑦ ᑲᔪᓯᑦᓯᓂ ᐱᓇᓱᐊᕐᒪᕆᓚᓯᐊᔫᖕᒍᕗᖅ ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᖕᒥᓐᓂᒃ ᐱᑦᓯᐊᕈᓐᓇᕕᓕᒫᒥᒍᑦ ᐱᒍᑦᔾᓂᕐᑲᕋᓯᐊᖕᒥᓐᓇᓕᒫᕐᓯᓂ. ᐊᕐᕿᒍᓇᓕᐅᕐᑕᑎᓐᓂ ᐅᐱᓐᓇᕐᑯᑎᓗᐊᖕᖕᒍᐊᓚᐅᓇᕗᒍᑦ ᐱᑦᓴᑦᑕᕐᕕᓴᑦᑖᕙᒥᓂᓇᓚᐅᕐᑕᑎᒍᑦ ᐊᑐᕈᓐᓇᓛᓕᕐᒥᔭᑦᑎᓂᒃ ᐱᐅᓂᕐᓴᒥᒃ ᓯᕗᓂᑦᓴᑖᕐᑎᓯᒍᑎᒥᓗᒥᑦ ᐅᕕᒐᕐᑐᕐᑯᑎᑦᑎᓄᑦ. ᑕᒪᓐᓇ ᐱᑦᓗᒍ, ᐅᕐᑲᕈᒪᕗᒍᑦ ᐊᕐᕿᒍᓇᓛᓕᕐᒥᔭᑦᑎᓂ ᐱᕕᕐᑲᕐᑎᑕᐅᒍᓇᓛᕐᑯᕐᓯᑦᑕ ᐊᒥᓱᓂᒃ ᐱᒍᓇᐅᑎᑦᓴᓂᒃ ᐱᑎᑕᐅᒥᐊᓪᓛᕐᑯᕐᓂᕐᒥᒃ, ᓯᕗᓂᓕᐊᓇᓯᒪᔭᑦᓯᓂᓪᓗ ᑎᑭᐅᑎᑦᓯᐊᕐᑲᑦᑕᕈᓐᓇᓛᕐᑯᑦᓯᓯ ᐃᓚᑦᓯᓄᑦ ᓄᓇᓕᑦᓯᓄᑦ ᕐᑯᕕᐊᓲᑕᐅᕐᑲᑦᑕᓗᓯ. ᕐᑯᕕᐊᓯᕝᕕᒥ ᕐᑭᑲᕐᓇᓯᐅᑦᓯᐊᕐᑯᕙᑦᓯ ᕐᑯᕕᐊᓯᑦᓗᓯ ᕐᑲᓄᐃᖕᖕᒥᓯᐊᕐᓗᓯᓗ.

Wishes for a Brighter Future

The Kativik Regional Government continues to work hard in our commitment to serve the population of Nunavik to our best ability. During the past year we were particularly fortunate to access more resources that may be used to ensure a brighter future for our young people. In this light, we hope that you receive many breakaways during the upcoming New Year, and your goals are reached with much cheering from your family and community. Have a safe and joyous holiday season.

Voeux sincères pour un avenir plus souriant

Toujours déterminée à servir la population du Nunavik, l'Administration régionale Kativik fait tout en son pouvoir pour respecter ses engagements. Au cours de l'année qui s'achève, nous avons eu la chance d'accéder à des ressources supplémentaires qui pourront assurer un avenir plus souriant à nos jeunes. Nous espérons que l'année qui vient vous permettra de belles échappées et que vous marquerez les buts sous les cris enthousiastes de votre famille et de votre communauté. Que les Fêtes soient pour vous joyeuses et sereines.

ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒥ
INUIT TAPIRIIT KANATAMI

ᖁᕕᐊᓱᑦᓯᐊᖁᔭᐅᒍᓯ
ᐃᓄᐃᑦ ᑕᐱᕆᒃᑯᓄᑦ ᑲᓇᑕᒥ

Salutations de la part d'Inuit Tapiriit Kanatam

ᕿᑎᖖᒎᑉ ᐅᓪᓗᖅᒥᓐᓂ ᑐᓂᕿᓯᐊᖅᑲᖅᓯᒪᓂᑦᑎᓄᑦ xᔅᑐᓯᐅᑉ ᐃᓅᓕᖅᓯᒪᓂᖓᒍᑦ ᐱᕙᑦᑕᑎᓐᓂᒃ ᐊᑐᑎᔭᐅᓕᖅᓯᓂ. ᓯᓚᕐᔪᐊᒥᐅᑦ ᐊᒥᓱᑦ ᑐᑭᖅᑲᖅᑎᓯᒪᓪᒪᑕ ᔩᓱᓯᐅᑉ ᐃᓅᓕᖅᓯᒪᓂᖓ ᐅᑦᑑᑎᑦᓴᓯᐊᖑᒥᐊᖓ ᒍᑎᐅᑉ ᓇᓪᓕᒍᓱᓐᓂᕗᐊᖓᓄᑦ ᐃᓄᓕᒫᓂᒃ, ᐊᖅᖁᑎᐅᑦᓯᓂᓗ ᐃᓅᓯᕐᒧᑦ ᓄᑖᒧᑦ ᐊᒻᒪᓗ ᓂᕆᐅᓐᓂᖃᖅᓂᓄᑦ ᓄᑖᓂᒃ. ᐅᓪᓗᒥᓕ, ᕿᑎᖖᒎᑉ ᐅᓂᒃᑳᐅᓯᖓ ᓂᐱᖃᖅᑎᓯᓂᐅᖏᓐᓇᐳᖅ ᑭᖑᕚᖑᖃᑎᒦᓄᑦ ᐃᓕᖓᔪᓂᒃ ᑲᔪᓯᑎᑦᓯᓂᖅᒥᒃ ᒪᑭᑕᑦᓯᐊᓇᖅᑐᓂᒃ ᐃᓅᓯᖅᒥᒍ ᐃᓅᑦᓯᐊᓂᐅᕆᐊᓕᓐᓂᒃ ᐱᔪᒪᔭᖃᖅᓂᒥᒃ.

ᐊᖅᖀᒍᑦᑕᖃᓪᒥᐅᑏᓕᖅᒥᔪᖅ ᖃᓕᓕᖅᑎᓪᓗᒍ, ᓄᑕᐅᓯᓕᑎᓇᒥᐊᑦᓯᐊᓂᖃᖅᐳᖅ ᐃᓗᖅᒥᖅᑐᓗᖅ ᐃᑲᔪᖅᓯᒪᓂᓇᒍᒪᓲᒃᑲᓂᒃ ᐱᔪᓐᓇᐅᑎᖃᖅᑎᑕᐅᓂᖅᒥᑦᑎᒍᓪᓗ ᖃᓄᐃᖖᒋᖅᓯᐊᖅᑐᓴᐅᓂᖅᒥᑦᑎᒍᑦ ᐃᓅᓯᐋᖖᒪᑐᖁᑎᑦᑕᓗ ᐅᓪᓗᒥᐅᔪᓗ ᐅᕙᒪᑦᑐᖁᑎᒥᔭᑦᑕ. ᑕᐃᐸᓂᓗᑦᑕᐅᖅ ᐅᖃᕈᒪᒋᔪᖓ ᐅᐱᒋᔭᖃᓪᒪᓇᒥᐊᖅᒪ ᐃᓄᓐᓂᒃ ᐱᓇᓱᐊᖅᓯᑎᒃ ᐱᒐᓱᐊᖅᑕᖃᓪᒪᓇᖃᑦᑕᓚᐅᖅᑐᓂᒃ ᑌᒃᑯᓂᖓ ᓄᓇᕕᒻᒥᐅᑦ ᐅᕕᒪᖅᑐᖅᒥᓐᓄᑦ ᐃᑦᔭᖀᑦᓴᓯᐊᖅᒍᓂᖅᒥᒍᑦ ᐃᓚᑕᓇᔭᐅᓂᖃᓚᐅᖅᑐᓂᒃ. ᐃᓄᑦᑎᒍᑦ ᐱᓇᓱᒃᑎᒦᓪᓗᑕ ᐅᕕᒪᖅᑐᖁᑎᑦᑎᓂᒃ ᐱᔪᒪᓂᖅᑖᓚᕿᑎᑦᓯᖃᑦᑕᓂᖅᒥᒃ ᐱᒋᐊᖃᕋᓗᐊᕋᑦᑕ ᐅᕕᒪᖅᑐᖁᑎᐳᑦ ᓇᒻᒥᓂᖅ ᐱᔪᓐᓇᓂᖅᑖᓚᕿᒍᓐᓇᓯᖁᒻᒥᓗᒥᑦ.

ᖁᕕᐊᓱᒡᕕᐅᑉ ᐅᓪᓗᖅᒥᓐᓂ ᐱᐅᓯᑐᖃᕆᓲᕆᓚᑦᑎᓐᓂᒃ ᐊᑑᑎᓂᑦᑎᓂ, ᕿᑎᖖᒎᑉ ᐅᓪᓗᖅᒥᓐᓂ ᐃᓚᒦᖅᒍᓗᓯ ᓇᓪᓕᒍᑎᒦᖃᑎᑦᓯᓗ ᐊᑯᖅᓚᓂ ᖁᕕᐊᓱᑦᓯᐊᖁᑉᐸᓯ. ᐅᓄᖅᑐᓂᒃ ᖁᔭᓕᒍᑎᑦᓴᖃᕋᑦᑕ, ᐱᔭᑦᓴᖁᑎᓛᓐᓇᐅᓯᑕᓗ ᐱᕕᑦᑐᓂᒃ ᐃᑲᔪᖅᓯᔪᑦᓴᐅᓂᖅᒥᒃ.

ᑭᒃᒪᑐᖅᓯᖓ ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒦᒃᑯᓂᒃ ᐊᒻᒪᓗ ᑲᓇᑕᐅᑉ ᐃᓄᑐᐃᓐᓇᓕᒫᖏᓐᓂᒃ, ᐃᓗᓐᓇᓯᓐᓂᒃ ᖁᕕᐊᓇᖅᑐᒥᒃ ᓴᒪᓇᖅᑐᑕᓪᒥᓗ ᖁᕕᐊᓱᒡᕕᓯᐅᖁᔨᕗᖓ, ᓂᕆᐅᒍᑦᓯᔪᖓ ᓯᕗᓂᑦᑎᓂ ᓂᕆᐅᓐᓂᖃᑦᓯᐊᓗᑕᓗ ᐊᔪᖅᓴᓈᖅᐸᑉᓚᐊᓂᑦᓴᑎᓐᓂᓗ.

ᒥᐊᕆ ᓭᒪᓐ, ᐊᖓᔪᖅᑳᖅ
ᐃᓄᐃᑦ ᑕᐱᕇᑦ ᑲᓇᑕᒥ

Special Greeting from Inuit Tapiriit Kanatami

Christmas is a season of hope and joy, a time to give thanks for the blessing of Christ's birth and for the blessings that surround us every day of the year. For people around the world the birth of Jesus is an example of God's profound love for humanity, and the path to hope and new life. Today, the Christmas story still speaks to every generation and continues to strengthen and inspire us.

With the coming of the New Year, I renew my commitment and dedication to advocating the rights and well being of our children and youth. I also extend my appreciation to those who have worked hard and are role models for our children and youth in Nunavik. We must work together to inspire our youth to develop their own unique skills.

As we enjoy the traditions of the holiday season, let Christmas bring joy to your family and loved ones. We have much to be thankful for, and a responsibility to help those in need.

On behalf of Inuit Tapiriit Kanatami and the Inuit of Canada, I wish each and everyone of you a safe and peaceful Christmas, and hope and prosperity for the future.

Mary Simon, President
Inuit Tapiriit Kanatami

Salutations de la part d'Inuit Tapiriit Kanatami

Noël est la saison de l'espoir et de la joie, le moment d'exprimer notre gratitude pour la naissance du Christ et pour les bienfaits dont il nous comble chaque jour de l'année.

Chez les peuples du monde entier, la naissance de Jésus représente l'amour profond de Dieu pour l'humanité et le chemin de l'espoir et d'une nouvelle vie. Aujourd'hui, le récit de la Nativité demeure émouvant pour toutes les générations et continue de nous donner force et inspiration.

À l'approche de la nouvelle année, je renouvelle mon engagement à défendre avec ardeur les droits et le bien-être de nos enfants et de nos jeunes. Je veux aussi exprimer mon appréciation à ceux et à celles dont les efforts soutenus servent de modèle aux enfants et à la jeunesse du Nunavik. Nous devons travailler de concert pour donner à nos jeunes l'envie de développer leurs propres compétences.

En cette saison où nous célébrons la tradition des fêtes, que Noël soit source de joie pour vous et vos êtres chers. Nous avons bien des raisons de nous montrer reconnaissants, mais nous avons aussi une responsabilité à l'égard des plus démunis.

Au nom de Inuit Tapiriit Kanatami et des Inuits of Canada, je souhaite à chacun et à chacune d'entre vous la paix et la sérénité de Noël, de même que l'espoir et la prospérité pour l'avenir.

La Présidente, Mary Simon
Inuit Tapiriit Kanatami

ᒪᑭᕝᕕᑯᑦ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᕐᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᖃᕐᓂᓄᑦ ᐊᑕᐅᑦᓯᑯᕐᑎᓯᔨᖕᒐᑦ

ᒪᑭᕝᕕᑯᑦ, ᑮᓇᐅᔭᑎᒍᑦ ᓴᐳᑏᑦ ᐅᕕᒐᕐᑐᐃᑦ ᑲᑐᑦᔨᖃᑎᒌᓐᓂᖓᓄᑦ ᓄᓇᕕᒻᒥ ᐃᑲᔪᕐᓯᔭᐅᑦᓯᑎᒃ ᐊᒻᒪᓗ ᐱᓇᓱᖃᑎᒌᖃᑎᖃᕐᓯᑎᒃ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᑦ ᐱᓇᓱᒐᑦᓴᔭᓕᕆᓂᕐᒧᓗ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᕐᒧᓗ ᐱᔪᑦᔨᕕᖕᒪᖓᓂᒃ, ᓴᕿᑎᑦᓯᖃᑎᖃᕐᓯᒪᕗᑦ ᐅᑦᑐᕐᕗᑎᒥᓗᒥᑦ ᐱᓇᓱᐊᕈᑎᒥᓚᖕᒪᔭᒥᓂᒃ ᐱᓇᓱᑦᑎᑖᕐᓗᑎᒃ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᕐᒥᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᖃᕐᓂᓄᑦ ᐊᑕᐅᑦᓯᑯᕐᑎᓯᔨᒥᒃ.

ᓄᓇᕕᒻᒥᐅᑦ ᐃᓄᐃᑦ ᖃᐅᔨᒪᔭᐅᑦᓯᐊᒪᑕ ᑐᖕᖓᓇᕐᑑᓯᑎᒃ ᑲᖕᒥᓯᑦᓯᐊᔫᖕᒍᑦᓯᑎᓪᓗ ᐃᓅᖃᑎᒌᒥᐊᖕᒥᑦ. ᑕᒪᑐᒥᖓᓕ ᐃᓚᑕᓇᔭᐅᒍᑎᖃᕋᓗᐊᕐᓯᑕ, ᐱᓇᓱᒐᐅᑎᑦᑐᒥᑦ ᖃᐅᔨᒪᔭᐅᔪᑎᒥᒍᒥᓇᓇᕗᑦ ᑌᒣᒻᒪᑦ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᒥᒍᒥᓇᕐᕗᑦ ᑕᒪᒃᑯᐊ ᑐᖕᖓᓇᕐᑑᓂᕐᒎᓕᖓᔪᑦᑐ ᐳᓛᕆᐊᕐᑐᓕᕆᓃᑦᑐ. ᑌᒪᓕᑦᑕᐅᖅ ᐃᓯᒪᒋᔭᐅᓂᖃᔫᕐᒍᑦᓗᐊᖕᒥᒃᑲᓗᐊᕐᓯᑎᒃ ᐃᓄᐃᑦ ᓄᓇᓕᓐᓂ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᕐᒥᒃ ᐱᓇᓱᒐᐅᔪᓄᑦ ᐃᓚᒋᔭᐅᕗᑦ. ᒪᑯᑎᒎᓇ ᓂᕿᓂᒃ ᓂᐅᕕᕐᓂᐊᕕᒻᒥᑦ ᐊᓪᓚᑕᕐᕕᒧᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐅᕐᓯᐊᓗᓐᓂᐊᕕᒻᒥᑦ ᑐᔪᕐᒥᐅᕕᒻᒧᑦ, ᐳᓛᕆᐊᕐᓯᒪᔪᑦ ᓂᐅᕐᕈᓯᒪᔪᓪᓗᓃᑦ ᓄᓇᓕᑦᑎᓄᑦ ᑎᑭᓯᒪᓂᖕᒋᓐᓂᒃ ᐃᑲᔪᕐᓯᓯᒪᕕᖃᕈᓐᓇᓯᐊᕐᑐᒍᑦ.

ᑖᓐᓇ ᐆᑦᑐᕋᐅᑎᐅᑦᓯᓂ ᐱᓇᓱᑦᑕᐅᔪᖅ ᐱᒋᐊᕐᑎᑕᐅᓚᐅᔪᖅ ᓯᑦᑎᒻᐱᕆᐅᓚᐅᔪᒥ ᑲᔪᓯᓚᖕᓚᑦᓯᓂᓗ ᓂᐅᕐᕿᓇᕐᓂᖓᓂ ᐳᓛᕆᐊᕐᓇᓂᖓᓂ ᔫᓂᒥ, ᓂᕆᐅᒍᑕᐅᕗᕐᓗ ᓄᐃᑦᓯᓚᕿᐅᑎᐅᓚᐅᕐᑎᓗᒍ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᕐᒥ ᐱᓇᓱᒐᕐᓂᒃ ᐃᓯᓚᑦᑕᓂᖃᖕᖕᒥᑐᓂᒃ. ᑖᒃᑯᐊ ᐆᑦᑐᕋᐅᑎᐅᓗᑎᒃ ᐱᓇᓱᐊᕈᑎᑦᓴᓚᐊᖕᒍᒪᔪᑦ ᐱᒐᓱᐊᕈᑎᐅᖕᑳᓚᖕᒪᔪᑦ ᓄᓇᕕᒻᒥ ᑐᔪᕐᒥᐅᕕᓐᓂ ᑲᒪᔨᒻᒪᕆᓐᓄᑦ, ᓴᓗᒻᒪᓴᔨᖕᒥᓐᓂᒃ ᐱᒪᔨᖕᒥᓐᓂᓗ ᐱᒋᐅᕐᓴᑎᑦᓯᓃᑦ. ᐊᕐᕿᔪᓚᖕᒪᔪᒥᓗ ᐱᒋᐊᕐᖃᒥᐅᓂᖕᒪᓂ, ᐃᓱᒪᖃᕐᒥᔪᑦ ᐱᔪᓐᓇᓯᓛᑭᒪᑦᓯᑕ ᐳᓛᕆᐊᕐᑕᐅᓂᐅᑉ-ᓯᕗᓂᐊᒍᑦ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᖃᕐᓂᒥᒃ ᐊᑦᔨᒐᓚᕐᒐᓂᒃ ᒪᑭᕝᕕᑯᑦ ᐃᒪᕐᐱᒥ-ᐱᓇᓱᒥ-ᐊᓚᐅᖕᖕᒥᓂᖕᒥᓐᓂ ᐃᖃᓗᓐᓂᐊᑎᑦᓴᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᐅᔫᑦ ᐱᑕᖃᕐᑎᓯᔪᑎᒋᐸᑦᑕᖕᒥᑦ ᐃᖃᓗᓐᓂᐊᓂᓕᕆᓂᕐᓂᒃ ᐱᓇᓱᒐᖃᔫᓄᑦ. ᐃᓄᐃᑦ ᑕᒪᒃᑯᓂᖓ ᐱᒋᐅᕐᓴᑎᑕᐅᔪᑎᖃᕈᒪᔭᑦ ᖃᐅᔨᒪᒐᓯᑦᓯᐊᕐᑲᑦᑕᑐᑦᓴᐅᕗᑦ ᑕᒪᒃᑯᐊ ᖁᕕᐊᓇᕿᓇᐅᑦᓯᑎᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᐅᒐᔭᕐᑐᒥᑦ ᐃᓱᒪᒋᔭᐅᓯᒪᔪᑦ ᖃᓄᐃᓕᖓᑎᑕᐅᓕᕐᒪᕐᒫᑕ!

ᑎᒥᐅᔭᐃᑦ ᐃᓚᖓᑦ ᑖᒃᑯᓂᖓ ᐱᕚᓪᓕᕐᑯᑎᖃᓚᖕᒪᔪᖅ ᐅᓇ ᒪᑭᕝᕕᑯᓪᓗ ᑕᕐᕿᒥᒧ ᐅᒥᐊᕐᔪᐊᑯᑦ ᓂᐅᕐᕿᑐᓇᐲᒃᑯᑦ ᑎᒥᕐᑯᑎᖕᒪᑦ (ᑐᓂᔭᐅᕐᖃᒥᓚᐅᕐᑐᖅ ᐱᑦᓯᐊᒪᕆᑦᑐᓄᑦ ᐃᓚᑕᓇᔭᐅᔪᑎᑖᖕᒍᔨᒥᒃ ᑐᓂᕐᕿᑎᒋᔫᖕᒪᓐᓂᒃ ᓄᓇᕗᑦ ᐳᓛᕆᐊᕐᑐᓕᕆᒃᑯᖕᒥᑦᑕ). ᑕᒪᑐᒪ ᐱᒐᓱᐊᕈᑎᐅᔨᓂᖕᒪ ᓈᒻᒪᓈᑦᓯᐊᑐᖅ ᐃᓄᑐᐃᓐᓇᓄᑦ ᐱᓇᓱᒐᖃᔫᓄᑦ ᐱᒋᐅᕐᓴᑎᑕᐅᔪᑎᖃᕐᓗᑎᒃ ᑖᒃᑯᓇᓂ ᐅᓪᓗᓂ ᐅᒥᐊᕐᔪᐊᖅ ᑕᕐᕿᒥ ᓂᐅᕐᕿᑐᕆᔪᑎ ᐃᖕᒥᕐᕿᓂᖃᑲᑕᓯᓚᐅᖕᖕᒥᓂᖕᒪᓂ.

ᑕᒪᓐᓇ ᓄᓇᕕᒻᒥ ᐳᓛᕆᐊᕐᑐᓕᕆᓂᖅ ᓂᐅᕐᕿᑐᓕᕆᓂᖅ ᐱᓇᓱᒐᐅᑦᓯᓂᑦ ᐱᐅᓯᕐᑖᖃᒻᒥᐅᒐᓗᐊᕐᑎᓗᒍ ᑕᕐᕿᓚᐊᔫᑐᖃᐅᕗᑦ ᓂᐅᕐᕿᑐᑦ. ᑕᒪᓐᓇᓗ ᓂᐅᕐᕿᑐᕆᓂᕐᒥᒃ ᐱᓇᓱᒪᖕᒍᑎᑦᓯᓂᖅ ᑖᒥᓂᑦᐳᖅ ᓂᐅᕐᕿᑐᕆᓂᕐᓄᓪᓕᕆᓯᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᔪᑎᑦᓴᑕᖃᕐᓯᓂ.

ᓂᐅᕐᕿᑐᕆᓂᕐᒥᒃ-ᐃᓚᓕᒻᒥᒃ ᐱᓇᓱᒐᕐᑯᑎᖃᕐᑐᐊᕈᕕᑦ ᑐᑭᓯᒋᐊᒃᑲᓂᕿᒪᔪᐱᓪᓗ ᑎᒥᐅᔭᕐᑯᑎᓐᓂ ᐱᓇᓱᑦᑎᑎᑦ ᐱᒋᐅᕐᓴᔭᐅᔪᓐᓇᓴᔭᕐᒪᕐᒫᑕ, ᖃᐅᔨᒋᐊᕐᐱᖃᕈᓐᓇᐳᑎᑦ ᐋᓂ ᔪᐊᓇᓯᒥᒃ ᒪᑭᕝᕕᑯᑦ ᐊᓪᓚᕕᖓᓂ ᑰᒃᔪᐊᒥ. ᐅᖄᓚᐅᑎᖓ (819) 964-2925 ᖃᕆᑕᐅᔭᒃᑯᓐᓃᑦ ᐊᓪᓚᕕᒥᒍᑦ ᐅᕗᖓ ᑐᕿᕐᑎᖕᒪᓄᑦ: a_johannes@makivik.org.

COMPLIMENTS: CLAIRE GIROUARD

Makivik's Tourism Training Coordinator

Makivik Corporation, with financial assistance from the Saputiit Youth Association of Nunavik and the close collaboration of KRG's Employment and Training Department, has created a pilot project to hire a tourism training coordinator.

The Inuit in Nunavik are known to be very welcoming and hospitable people. Although we are recognized for this, professionally we must also be acknowledged too in terms of hospitality and tourism training. Though it is rarely recognized, most people in any community are part of the tourism industry. From the grocery store to the post office, or from the gas station to the hotel, we can positively affect every aspect of a visitor's or a tourist's visit.

BOB MESHER

This pilot project started last September and will continue to the tourism season in June, hopefully bringing permanent positions to the industry. The first module of this project is to get the hotel managers, housekeeping attendants and waitress training for the hotels in Nunavik. Early next year, we also hope to start a pre-tourism training course similar to Makivik's pre-sea training courses that have been provided for fisheries industry workers. Interested persons should keep your eye and ear open for further news about this exciting training course!

One company that is benefiting from this pilot project is Makivik joint-venture company Cruise North Expeditions Inc. (which recently received the *Award of Excellence* from Nunavut Tourism). The timing is right for their Inuit staff to receive training during this season when the cruise ship is not operating in the North.

This tourism industry in Nunavik is quite new although tourists have been coming up here for a number of years. The tourism position is here to further tourism training.

If you are in a tourism-related business and would like to know more about how to get the training needs of your company met, please contact Aani Johannes at the Makivik office in Kuujjuaq. Phone 819-964-2925 or email a_johannes@makivik.org.

ᐁᕖᑦ ᒥᑦᓵᓄᑦ ᑐᑭᓯᓂᐊᕐᓂᖅ ᓄᓇᕕᒻᒥ

ᑲᓇᑕᐅᑉ ᐃᒪᕐᒥᐅᑕᓕᕆᔨᖏᑦ ᐃᓄᓕᒫᓂᒃ ᑐᑭᓯᓂᐊᖃᑦᑕᓚᖓᔪᑦ ᓄᓇᕕᒻᒥᐅᓂᒃ ᑐᓴᕐᑎᑕᐅᒍᒪᑦᓯᑎᒃ ᐃᓄᐃᑦ ᐃᓱᒪᒋᔭᖏᓐᓂᓗ ᐃᓱᒫᓗᒍᑎᖏᓐᓂᓗ ᐊᑑᑎᔭᐅᒍᒪᔪᓄᑦ ᐅᑯᓄᖓ ᑲᑎᒪᔨᐊᐲᑦ ᖃᓄᐃᓕᖓᓂᖏᓐᓄᑦ ᐊᑦᑕᓇᕐᑐᒦᑦᑐᐃᑦ ᐆᒪᔪᐃᑦ ᑲᓇᑕᒥ ᐃᓚᔭᐅᕐᑯᔨᓂᖏᓐᓄᑦ ᐁᕖᑦ ᐆᒪᔪᕐᑯᑎᖏᓐᓂᒃ ᐅᑯᓄᖓ ᐆᒪᔪᐃᑦ ᐊᑦᑕᓇᕐᑐᒦᑦᑐᐃᑦ ᓯᓇᐅᓂᖏᑦᑕ ᐊᓪᓚᕐᑯᑎᖏᓐᓄᑦ. ᔭᓄᐊᕆ 2007ᒥ, ᑲᓇᑕᐅᑉ ᐃᒪᕐᒥᐅᑕᓕᕆᔨᖏᑦ ᐳᓛᕆᐊᓛᕐᑐᑦ ᐳᕕᕐᓂᑐᒧᑦ, ᐊᑯᓕᕕᒻᒧᓗ, ᐃᕗᔨᕕᒻᒧᓗ, ᓴᓪᓗᓄᓪᓗ, ᑲᖏᕐᓱᔪᐊᒧᓪᓗ, ᖁᐊᕐᑕᒧᓪᓗ ᑲᖏᕐᓱᒧᓪᓗ ᐃᓄᓕᒫᓂᒃ ᑲᑎᒪᓂᖃᕐᑎᓯᒥᐊᕐᑐᓗᑎᒃ.

ᐅᓪᓗᒥ ᓯᑕᒣᓕᖓᔪᓂᒃ ᐁᕕᕐᑯᑎᖃᓕᕐᑐᖅ ᐅᑯᓇᓃᑦᑐᓂᒃ: ᑕᓯᐅᔭᕐᔪᐊᑉ ᓯᕐᑭᓂᖓᓂᓪᓗ ᖃᐸᖕᖓᓂᖓᓂᓪᓗ, ᑕᓯᐅᔭᕐᔪᐊᑉ ᑕᕐᕿᖓᓂ - ᕿᑭᕐᑖᓘᓪᓗ ᐊᑯᑭᑦᑑᓗ ᐊᑯᓐᓂᖓᓂ ᐊᒻᒪᓗ ᕿᑭᕐᑖᓘᑉ ᑲᖏᕐᔫᓂᖓᓂ. ᑕᓪᓕᒪᕐᑯᑎᒋᔭᐅᓯᒪᔪᓂᒃ ᐁᕕᕐᓂᒃ ᓄᕙᔅᑯᑦᓯᐊᑉ ᓂᐅᕙᐅᓪᓛᓐ ᐃᒪᕐᑯᑎᖏᓐᓃᓯᒪᔪᓂᒃ 10,000 ᐊᒥᓯᕕᑦᓯᒥᑦ ᐅᓄᕐᓂᖃᖃᑦᑕᓯᒪᔪᓂᒃ, ᐊᓯᐅᔪᖃᓯᒪᔪᖅ 1700 ᐊᕐᕌᒍᖏᑦ ᐃᓯᓕᓕᕐᑎᓗᒥᑦ ᐁᑉᐸᓂᐊᕐᑕᐅᓗᐊᕐᓂᑰᑦᓯᑎᒃ.

ᑖᒃᑯᐊ ᑲᑎᒪᔨᐊᐲᑦ ᐊᑦᑕᓇᕐᑐᒦᑦᑐᓄᑦ ᐆᒪᔪᕐᓄᑦ ᐃᓯᒪᑦᓴᓯᐅᓇᓯᒪᔪᑦ ᐃᓚᒋᐊᕐᑕᐅᕐᑯᔨᑦᓯᑎᒃ ᐁᕕᕐᓂᒃ ᐃᓱᒫᓗᓐᓇᖃᑕᐅᔪᓄᑦ ᐆᒪᔪᓂᒃ ᐊᑦᑕᓇᕐᑐᒦᑐᐃᓐᓇᓂᐊᓖᑦ ᓯᓇᐅᓂᖏᑦᑕ ᐊᓪᓚᕐᑯᑎᖏᓐᓄᑦ. ᑕᒪᓐᓇ ᓇᓗᓀᕐᑕᐅᒪᒍᑎᖓ ᑐᑭᖃᕐᐳᖅ ᑖᒃᑯᐊ ᑲᑎᒪᔨᐊᐲᑦ ᐊᑦᑕᓇᕐᑐᒦᑦᑐᓄᑦ ᐆᒪᔪᕐᓄᑦ ᐅᑉᐱᓇᔭᖃᕐᒪᑕ ᑕᒪᒃᑯᐊ ᐊᒥᐊᒃᑯᐃᑦ ᐁᕖᑦ ᐊᑦᑕᓇᕐᑐᒦᓯᑐᐃᓐᓇᓇᐊᖃᓂᖏᓐᓂᒃ ᐊᓯᐅᑲᓪᓚᑐᐃᓐᓇᓇᐊᖃᓂᖏᓐᓂᓗᓐᓃᑦ (ᐊᑦᑕᓇᕐᓂᓴᕐᒥᒃ) ᐱᑦᔪᑎᒋᑦᓯᒋᑦ ᐱᕈᓴᕕᒋᔫᖏᑦᑕ ᖃᓄᐃᓕᖓᓕᕐᓂᖏᑦ ᐊᒻᒪᓗ ᐃᓕᑕᕆᔭᐅᒪᔪᓂᒃ ᐊᑦᑕᓇᕐᑐᒦᑦᑎᓯᒍᑎᐅᑐᐃᓐᓇᓇᐊᓕᓐᓂᒃ.

ᐁᕖᑦ ᐃᓚᔭᐅᑐᐊᕐᐸᑕ ᐃᓱᒫᓗᓐᓇᑐᒦᑦᑐᑦ ᐆᒪᔪᐃᑦ ᐊᓪᓚᑕᐅᒪᕕᖏᓐᓄᑦ, ᐸᕐᓇᓯᒪᐅᑎᑦᓴᓂᒃ ᐱᐸᓪᓕᐊᑎᑕᐅᔪᖃᕋᔭᕐᑐᖅ ᐊᓯᐅᑎᑦᓯᑌᓕᒍᑎᐅᓂᐊᕐᑐᓂᒃ ᑖᒃᑯᓂᖓ ᐆᒪᔪᕐᓂᒃ.

ᐅᖃᕕᖃᕈᓐᓇᐳᑎᑦ ᑕᒪᑦᓯᒍᖓ ᐊᑑᑎᔭᐅᒍᒪᓂᖃᕐᑐᒍᑦ ᑎᑭᐅᑎᓗᒍ ᕕᕈᐊᕆ 28, 2007, ᐃᓚᐅᖃᑕᐅᓗᑎᑦ ᐃᓄᓕᒫᓂᒃ ᑐᑭᓯᓂᐊᕐᓂᓄᑦ ᓄᓇᓕᑦᓯᓂ, ᐅᑉᐸᓘᓐᓃᑦ ᖃᓇᑕᐅᔭᒃᑯᑦ ᑕᑦᓴᑕᐅᒍᓐᓇᑐᓂᒃ ᐊᓪᓚᕕᖃᕐᑐᑎᑦ ᐅᕙᓂ www.sararegistry.gc.ca. ᐃᓄᒃᑎᑐᑐᓂᒃ ᐊᓪᓚᕕᐅᒍᓐᓇᑐᓂᒃ ᐱᔭᐅᔪᖃᕈᓐᓇᑐᖅ ᐊᓪᓚᕕᒥᓗᒥᑦ ᐅᑯᐊ:

Walrus Consultations in Nunavik

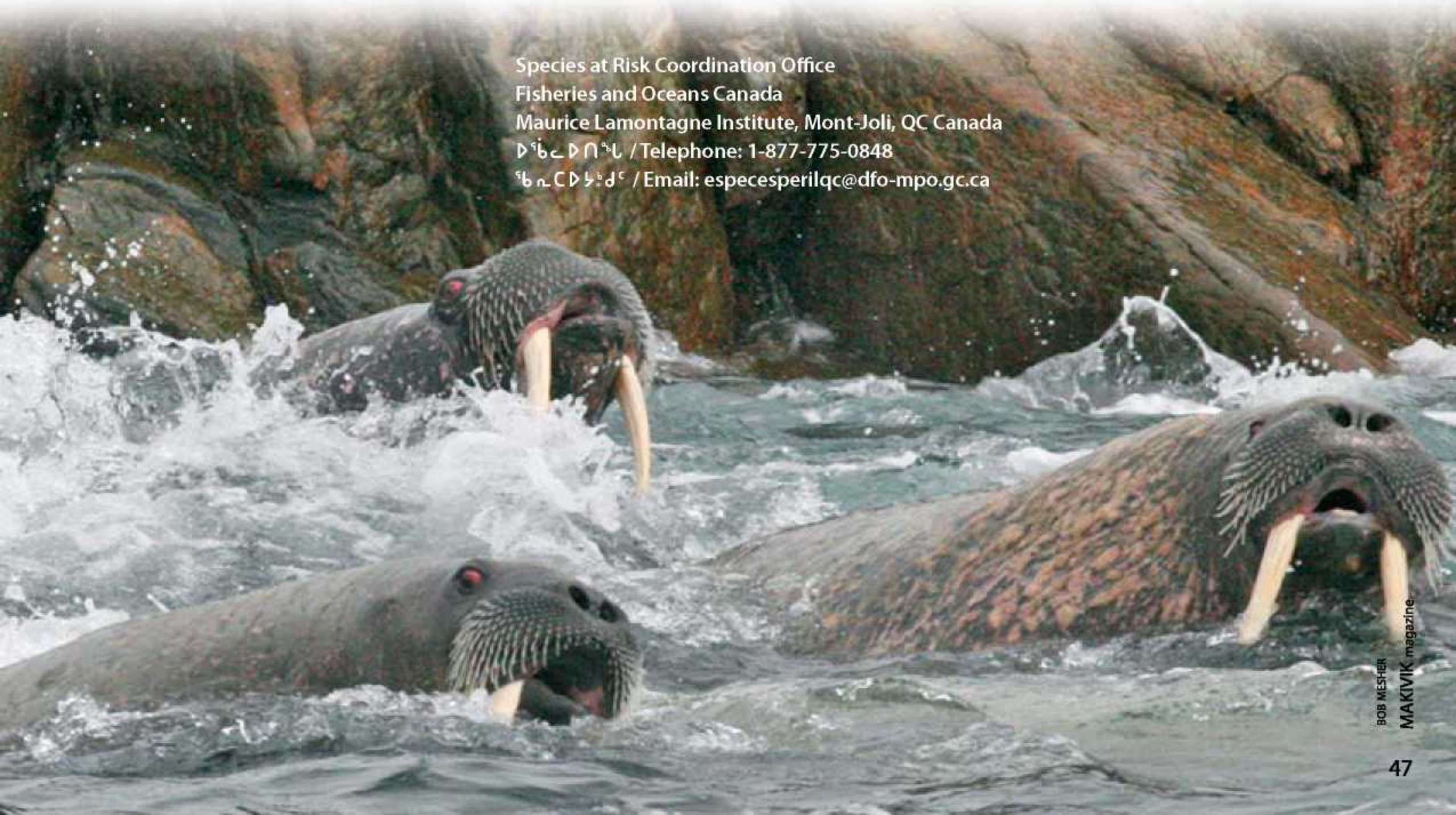
Fisheries and Oceans Canada is holding public consultations in Nunavik in order to hear people's opinions and concerns on the proposal of the Committee on the Status of Endangered Wildlife in Canada (COSEWIC) to add the Atlantic walrus populations to the List of Wildlife Species at Risk. In January 2007, Fisheries and Oceans Canada will visit Puvirnituq, Akulivik, Ivujivik, Salluit, Kangiqsujuaq, Quaqtaq and Kangirsuk for public meetings.

There are currently four remaining populations of Atlantic walrus: South and East Hudson Bay, Northern Hudson Bay – Davis Strait, Foxe Basin and Baffin Bay. A fifth population, the Nova Scotia-Newfoundland-Gulf of St. Lawrence population, which used to number in the tens-of-thousands, disappeared by the late 18th century because of over hunting.

COSEWIC recommends adding Atlantic walrus as a species of special concern to the List of Wildlife Species at Risk. This status means that COSEWIC believes the remaining populations could become threatened or endangered (more at risk) because of a combination of biological characteristics and identified threats.

If the Atlantic walrus was added as species of special concern to the list of Wildlife Species at Risk, a plan would be developed to promote the conservation of this species.

You can comment on the listing proposal until February 28th, 2007, by participating in the public consultations in your community, or by filling out a consultation workbook available through the public registry at www.sararegistry.gc.ca. Workbooks in Inuktitut can be obtained by contacting:



Species at Risk Coordination Office
Fisheries and Oceans Canada
Maurice Lamontagne Institute, Mont-Joli, QC Canada
ᐅᖄᓚᐅᑎᒃᑯᑦ / Telephone: 1-877-775-0848
ᖃᓇᑕᐅᔭᒃᑯᑦ / Email: especesperilqc@dfo-mpo.gc.ca

BOB MESHER
MAKIVIK magazine

ᒪᑭᕝᕕᑦ ᑐᓂᕐᕈᑎᖏᑦ "ᐱᒍᒪᔭᒥᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᐅᓯᒪᔪᑦ"

ᐆᒃᑐᐱᕆᐅᑉ ᑕᕐᕿᖓ ᐱᒥᐊᕐᑲᒥᐅᑎᓪᓗᒍ ᒪᑭᕝᕕᑦ ᑲᑎᒪᓂᖓᑦᑕ ᑐᑭᒧᐊᒍᑎᖏᓐᓂ ᐊᓪᓚᓯᒪᓂᕐᓴᐅᔫᖑᔪᑦ ᐊᖏᕐᑕᐅᒥᐊᕐᑲᕐᓯᑎᑉ ᒪᑭᕝᕕᐅᑉ ᐊᕐᕿᒍᓚᒦᒥ ᐃᖏᕐᕋᑎᑦᓯᒍᑎᒥᓂᐊᕐᑕᖏᑦᑕ ᑮᓇᐅᔭᑎᒍᑦ ᑐᕿᓚᑦᓴᖏᓐᓂᒃ. ᑌᒪᓕ ᑮᓇᐅᔭᓂᒃ ᕿᑐᕐᒥᑐᑎᑦᓯᒍᑏᑦ ᑮᓇᐅᔭᓕᐊᕐᒥᑦ ᐊᒧᓯᒪ ᕖᖕᖓᓂᕐᓴᐅᖏᓐᓇᓪᓚᐅᕋᓗᐊᕐᑎᓗᒥᑦ, ᑕᒃᑲᓂ ᐆᒃᑐᐱᕆᐅᑉ ᑕᕐᕿᒥᓪᓚᐅᕐᑕᖓᓂ ᒪᑭᕝᕕᒃ ᑐᓂᕆᒍᓐᓇᓂᕐᑲᓪᓚᐅᕐᐳᖅ ᐅᓄᕐᓂᓴᓂᒃ ᐊᑕᓐᓂᐅᕈᑎᓂᒃ ᑐᓂᕆᒍᑎᒥᒍᑦ, ᓇᑯᕐᒪᑕ ᐱᒍᓐᓇᓂᕐᑲᑦᓯᐊᓂᖏᑦ ᐃᓚᖏᑦ ᑎᒥᐊᕿᕐᒍᑎᖏᑦᑕ. ᑖᒃᑯᐊ ᐊᖏᕐᑲᑎᒦᓐᓂᒥᑦ ᐱᕙᓪᓕᕐᒍᑎᑦᑕᑦᑐᐃᑦ "ᐱᒍᒪᔭᒥᓂᒃ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᓕᐊᓇᓯᒪᔭᖏᑦ" ᐃᒣᓚᖕᖓᔪᓂᒃ ᑮᓇᐅᔭᕐᑕᓯᕐᑐᑕᐅᓂᕐᑲᓪᓚᐅᕐᐳᑦ:

BOB MESHER

Makivik Donations "Wish List"

The main agenda item for the Makivik board of director's early October meeting is the adoption of the corporation's annual operations budget. Although earnings from investments in the stock market remain relatively low, This past October Makivik was able to commit larger amounts toward donation requests, thanks to the success of certain subsidiary companies. The breakdown of this beneficiaries'"Wish List" is as follows:

ᖁᓪᓕᓴᔭᓂᒃ ᐱᓇᓱᐊᕈᑎᖃᕐᓂᓄᑦ Soapstone projects	140,000 $
ᐃᓱᐊᕐᑯᑎᓂᒃ ᓱᕐᑯᒥᓯᒪᔪᐃᓭᓂᕐᓄᑦ ᓄᑕᐅᓯᓕᑎᓇᓂᕐᓄᓗ Infrastructure repairs and or renovations	800,077 $
ᐊᖅᑯᑎᓂᒃ ᐊᖅᑯᓯᓂᕐᓂᓗ ᐊᖅᑯᓯᐅᕐᓃᑦ ᐃᓗᖅᑯᓯᕐᒥᓂᓪᓗ ᐊᓐᓂᑐᕐᓂᒥᓪᓗ ᐱᒐᓱᐊᕐᑕᕐᑲᕐᕕᐅᔫᓄᑦ Road and trail access to areas of cultural and harvesting importance	574,504 $
ᑕᑯᓐᓇᐅᔮᕐᑎᓯᓂᕐᓄᓗ ᓄᓇᓕᓐᓂᓗ ᓱᕐᑲᑦᓯᑎᑦᓯᓂᕐᓄᑦ Entertainment and Community activities	206,200 $
ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᒎᓕᖅᓚᖓᓂᒃ ᐱᓇᓱᒍᑎᖃᕐᓂᓄᑦ Educational initiatives	55,000 $
ᐃᓗᖅᑯᓯᕐᒎᓕᖅᓚᖓᓂᒃ ᓱᕐᑲᑦᓯᓂᕐᓄᑦ ᐊᒻᒪᓗ ᐃᓗᖅᑯᓯᕐᒥᒃ ᐊᓯᐅᑎᑦᓯᑌᓕᓂᕐᒥᒃ ᐱᒐᓱᐊᕐᑕᕐᑲᕐᓂᓄᑦ Cultural activities and cultural preservation	330,000 $
ᐃᓪᓗᐊᐱᕐᑲᕐᑎᓯᓂᕐᓄᑦ ᑕᒻᒪᓯᒪᕕᑦᓴᕐᑲᕐᑎᓯᓂᕐᓄᓗ Shelter and accomodation	30,000 $
ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒥᐊᓪᓚᒍᑏᑦ ᐃᓗᓯᓕᓇᓂᕐᓅᓕᖅᓚᖓᓄᑦ Additional funds, health related	25,000 $
ᐃᓄᑐᕐᑲᐅᓕᕐᑐᓂᒃ ᐃᑲᔪᕐᓯᒪᓂᕐᓄᑦ Help for elders	20,000 $
ᐊᑕᖅᓯᕐᓱᒥᑦ ᑲᑎᑦᓱᑎᒃ **Total**	**2,180,781 $**

ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ ᑐᓴᕐᓈᕈᑎᓅᓕᖕᒐᔪᓂᒃ ᐱᓇᓱᐊᕈᑎᖕᒋᑦ

ᑲᓇᑕᒥᐅᑦ ᑲᑎᒪᔩᕐᔪᐊᖕᒋᑦ ᕐᑲᓄᑐᐃᓐᓇᕐᒃ ᑕᑯᒥᓇᕐᑐᓕᐅᕐᓂᓄᓪᓗ ᑐᓴᕐᓈᕈᑎᓕᐅᕐᓂᓄᓪᓗ ᐅᕝᕙᓘᓐᓂᑦ ᐊᑐᐊᓘᑦᓴᓕᐅᕐᓂᓄᑦ ᐊᒻᒪᓗ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦᓭᑦ ᑐᓴᕐᓈᓘᑦᓴᓕᐅᕐᓂᒥ ᐱᕙᓪᓕᐊᑎᑦᓯᔪᑎᕐᑲᕐᓂᖕᒥᑦ, ᐃᓚᕐᑲᕐᑎᓗᒥᑦ ᐱᓂᐊᕐᓂᕐᑲᕐᓂᓂᒃ ᐃᑲᔪᕐᓯᓂᕐᑲᑫᔭᕐᑐᓂᒃ ᐃᓅᓐᓈᒍᑦ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ ᑐᓴᕐᓈᓘᑦᓴᓕᐅᕐᓂᖕᒥᓐᓅᓕᖕᒐᔪᓂᒃ ᐱᓇᓱᐊᕈᑎᑦᓴᕐᑲᕐᐳᑦ.

ᑖᒃᑯᐊ ᐃᑲᔪᕐᓯᒍᑕᐅᓇᓱᐊᕐᑐᑦ ᐊᑦᓯᕋᕐᑕᐅᒍᑎᕐᑲᕐᑐᑦ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ ᑐᓴᕐᓈᕈᑎᓅᓕᖕᒐᔪᓂᒃ ᐱᓇᓱᐊᕈᑎᖕᒋᓐᓂᒃ, ᒪᓂᕗᓯᒪᒍᑎᐅᑦᓯᑎᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᑦᓴᓂᒃ ᐱᔦᓐᓇᓂᕐᑖᓇᐊᓪᓚᒍᒪᔪᓄᑦ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔫᓗᑎᒃ ᑐᓴᕐᓈᓘᑦᓴᓂᒃ ᐱᓕᕆᐊᕐᑕᕐᑲᔩᓂᒃ, ᐊᑦᑕᓀᓕᒥᐊᓇᐊᓪᓚᒍᑎᑦᓴᓂᓪᓗ ᑎᒥᐅᔪᓄᑦ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ ᑐᓴᕐᓈᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᕐᑕᖕᒥᓐᓂᒃ ᐃᑲᔪᕐᓯᒪᓂᕐᑲᓪᓚᓇᑦᑐᓄᑦ, ᐊᒻᒪᓗ ᓴᐳᑦᔨᓯᒪᒍᑎᑦᓴᓂᒃ ᐊᓯᖕᒥᓐᓂᒃ ᐱᓇᓱᐊᕐᑕᐅᒍᓐᓇᑐᓂᒃ ᐃᓚᖕᒐᓗᑎᒃ ᐅᑎᕐᔩᒥᑎᑦᓯᒥᐊᕐᓂᒧᑦ, ᐊᓯᐅᑎᑦᓯᑌᓕᓂᕐᒧᓪᓗ, ᓴᕐᕐᑭᔮᓕᐅᒥᑎᑦᓯᒥᐊᕐᓂᒧᓪᓗ ᕐᑯᕝᕙᑎᓇᒥᐊᓪᓛᓂᕐᒧᓪᓗ ᓄᓇᕐᑲᕐᕐᑳᓯᒪᔪᑦ ᑐᓴᓈᕈᑎᓕᐊᓇᔩᖕᒋᓐᓂᒃ ᑐᓴᕐᓂᔮᕐᑎᓯᓂᕐᒥᓗ ᐱᓇᓱᐊᔩᓂᒃ.

ᑖᒃᑯᐊ ᐱᓇᓱᐊᕈᑎᑦᓴᓚᐊᖕᒍᒪᔪᑦ ᐱᓕᕆᐊᕐᕕᐅᒍᓐᓇᑐᑦ ᐃᓄᑐᐃᓐᓇᓄᑦ. ᐃᓄᒎᓇᕐᑎᑐᑦ ᑭᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᑎᓂᒃ ᐱᓕᕆᐊᕐᑕᕐᑲᑭᒪᓂᖕᒥᑦ ᐃᓚᑕᓇᔭᐅᓂᕐᑲᑦᓯᐊᓇᐊᕐᑲᕐᑐᑦ ᐱᒍᓐᓇᓂᕐᑲᑦᓯᐊᓂᕋᕐᑕᐅᓗᑎᓪᓗ ᐊᓯᒥᓄᑦ ᑐᓴᕐᓂᔮᕐᑎᓯᓂᕐᒥᒃ ᐱᓇᓱᐊᔩᖕᒍᕐᑲᑎᒥᓄᑦ. ᐊᒥᓯᐃᖕᒍᑦᓯᑎᒃ ᑐᓴᕐᓂᔮᕐᑎᓯᔩᑦ ᓯᕗᓚᕐᑎᕐᑲᕐᓗᑎᒃ ᐃᓚᑕᓇᔭᐅᓂᕐᑲᑦᓯᐊᑐᒥᒃ ᓂᑦᔭᓗᑦᑖᑎᐅᓂᕐᒥᒍᑦ ᑖᒃᑯᓇᖕᖕᒐᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᑎᑖᕋᓯᐊᑭᓐᓇᒥᔪᑦ, ᑭᓯᐊᓂ ᑖᒃᑯᐊ ᐃᓚᑕᓇᔭᐅᓂᕐᑲᓇᐊᕐᑲᕐᑐᑦ ᐱᓕᕆᐊᓚᓂᐅᒥᐊᒥᒃ ᑕᑯᓐᓇᐅᔮᕐᑕᐅᓚᓂᐅᓗᑎᒃ ᐊᕐᑫᒎᒃ ᒪᕐᕉᒃ ᐊᑖᓂᐅᖕᖕᒋᑐᕐᒃ ᕐᑲᐅᔨᒪᔭᐅᓂᕐᑲᑦᓯᐊᓗᑎᒃ. ᐊᒻᒪᓗᒥᐊᓪᓚᒃ ᓱᓚ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᑎᒥᕐᑯᑎᖕᒋᑦ ᑎᒥᐅᔩᒍᑎᕐᑲᓚᐅᕐᑐᑐᓪᓗᓃᑦ ᐱᓕᕆᐊᕐᑕᕐᑲᑦᓯᐊᔩᑦ ᓄᓇᕐᑲᕐᑳᓯᒪᔪᑦ ᓂᑦᔭᓗᑦᑖᕈᑎᖕᒋᓐᓂᒃ ᕐᑯᕝᕙᑎᓇᓂᕐᒥᒃ ᐱᓕᕆᐊᕐᑲᑕᐅᒍᓐᓇᒥᔪᑦ ᑖᒃᑯᓇᖕᖕᒐᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᑦᓴᓂᒃ ᐱᓇᓱᐊᕈᑎᓂᑦ.

ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᐅᓚᖕᒪᓗᑎᒃ ᑐᓂᔭᐅᔪᑦ $20,000 ᐅᖕᒪᑖᓗᕈᓐᓇᖕᒋᑦᑐᑦ, ᑭᓯᐊᓂ ᑌᒻᒪᓗᐊᕐᓯᑎᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᐅᔪᑦ ᐃᓚᖕᒋᓐᓄᑦ ᐱᓇᓱᐊᕐᑕᐅᔪᒪᔪᓄᑦ ᐃᑭᓐᓂᓴᒻᒪᕆᐅᒍᓐᓇᒥᔪᑦ ᑖᒃᑯᓇᖕᖕᒐᑦ ᐅᓄᕐᓂᐸᐅᒍᓐᓇᑐᓂᑦ. ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᑦᓴᑦ ᑐᓂᕐᑭᑎᐅᕐᑲᑦᑕᑐᑦ ᐅᓄᕐᓂᖕᒋᑦ ᓇᓪᓚᕐᑯᐊᓈᖕᒍᖕᖕᒋᑐᑦ ᑐᖕᖕᒐᕕᕐᑲᕐᓯᑎᒃ ᐊᑕᓐᓂᐅᕈᑎᐅᔪᑦ ᕐᑲᓄᐃᓚᖕᒪᓂᖕᒥᓂᒃ ᐊᒻᒪᓗ ᕐᑭᒥᕐᕈᐋᑦ ᐱᓇᓱᐊᕈᑎᖕᒋᓐᓂᒃ ᐊᒻᒪᓗ ᑐᑭᑖᖕᒍᔪᑦ ᑐᖕᖕᒐᕕᕐᑲᕐᑲᑦᑕᓚᖕᒪᕗᑦ ᕐᑲᓄᓪᓗᐊᑎᒥᒃ ᐱᔦᓐᓇᓂᕐᑲᕐᕈᓇᐅᓂᖕᒋᓐᓂᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᒪᐅᑎᑎᒍᑦ ᑕᑯᔭᐅᓗᑎᒃ ᐊᒻᒪᓗ ᑮᓇᐅᔦᑦ ᐱᑎᑦᓯᒍᑎᐅᒍᓐᓇᑐᑦ ᕐᑲᓄᐃᓪᓗᐊᑐᓂᒃ ᐅᓄᕐᓂᕐᑲᓚᕐᓂᖕᒥᓐᓂᒃ. ᑖᒃᑯᓇᖕᖕᒐᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᑎᑖᕋᓯᐊᑭᓐᓇᓂᕐᒃ ᐃᓯᓚᓂᕐᑲᓛᕐᑐᕐᒃ ᒫᑦᓯ 1, 2007ᒥᒃ.

ᑐᑭᓯᒥᐊᒃᑲᓂᕈᒪᒍᕕᑦ ᑖᒃᑯᐊ ᐱᓇᓱᐊᕈᑕᐅᔪᑦ ᐱᑦᔪᑎᒥᓗᒥᑦ, ᐊᑭᓕᕐᑕᐅᒦᕐᓯᒪᔪᒧᑦ ᐅᕐᑲᓚᒪᒍᓐᓇᑐᑎᑦ ᐅᕗᖕᒐ 1-800-263-5588.

SAMMY KUDLUK

Aboriginal Peoples Music Program

Canada Council for the Arts has a program to help support the career and artistic development of Aboriginal musicians, as well as activities that contribute to continued the vitality of Aboriginal music in general.

It is called *The Aboriginal Peoples Music Program*, and it offers funding to develop professional skills of Aboriginal music artists, to strengthen organizations dedicated to Aboriginal music, and to support other activities that restore, preserve, invigorate and raise the profile of Aboriginal music and musicians.

This program is open to Inuit. Individual applicants must be recognized as professionals by other artists working in the same tradition. Music groups or bands led by eligible individuals can also apply, but these groups must be made up of professionals, and they should have a performance history of at least two years. Moreover, Aboriginal organizations or ad hoc groups dedicated to promoting Aboriginal music can also apply for funding under this program.

The maximum amount offered under any aspect of the program is $20,000, however grants for particular projects can be much smaller than this. Funding provided varies according to the request and an evaluation process, and decisions are based on the relative merit of an application compared with all others and on available funds. The next deadline for making an application is March 1st, 2007.

NOAH TAYARA

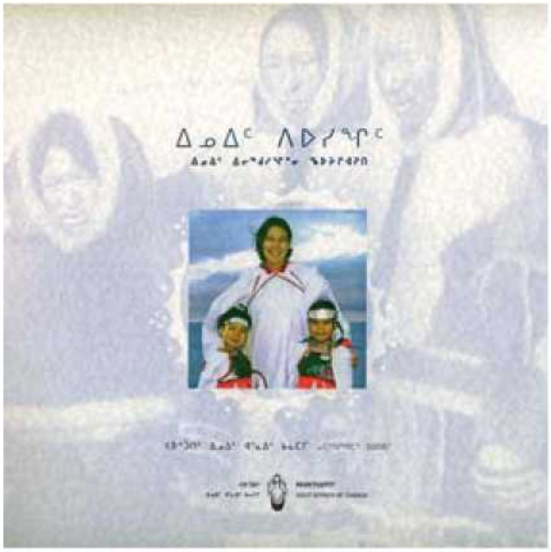
For more information about this program, call toll-free 1-800-263-5588.

www.canadacouncil.ca/grants/music/nm127228022158125000.htm

ᕿᒥᕐᕈᐊᑦ ᐃᓄᐃᑦ ᐱᐅᓯᖕᒋᑎᒍᑦ, ᐊᒥᓲᓕᕐᑎᑕᐅᒥᐊᓪᓚᑐᑦ ᐱᔭᐅᔪᒪᕕᖕᖕᒐᖕᒥᓐᓇᕋᒥᒃ

ᕿᒥᕐᕈᐊᓚᓕᐊᖕᒍᓯᒪᔪᑦ ᐃᓄᐃᑦ ᐱᐅᓯᖕᒋᑎᒍᑦᒥᒃ ᐊᑦᓯᕋᐅᑎᓖᑦ ᐊᒥᓱᓄᑦ ᐅᖃᑦᑕᐅᖃᑦᑕᓯᒪᔪᑦ ᐃᓄᐃᑦ ᐃᓗᕐᖁᓯᖕᒋᓐᓂᒃ ᑐᑭᓯᑎᑦᓯᒍᑎᖃᕐᓂᒥᒍᑦ ᐱᐅᔪᒻᒪᓇᐊᓘᓂᕿᑦᑕᐅᓯᑎᒃ, ᓄᐃᑕᐅᒥᐊᖕᖕᒐᓚᐅᕐᓯᒪᕗᑦ 1989ᒍᑎᓪᓗᒍ ᑭᖕᒍᓂᐊᒍᑦ ᓄᐃᑕᐅᑎᕐᕿᑕᓚᐅᔪᒥᕗᑦ ᐊᐅᔭᐅᑎᓪᓗᒍ/ᐅᐱᕐᖕᒑᖕᒍᑎᓪᓗᒍ ᐸᐅᒃᑑᑎᑦ ᐊᕐᓇᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᑯᓐᓄᑦ ᑲᓇᑕᒥ ᐱᔭᐅᔪᒪᔪᕕᖕᖕᒐᐅᓂᕐᒥᓂᒃ ᐱᑦᔪᑎᕐᑲᕐᑎᓗᒥᑦ. ᐅᖃᓚᐅᔪᕐᓗ ᐸᐅᒃᑑᑎᑦᑯᑦ ᐊᖕᒐᔪᕐᖄᖕᒐᑦ ᒫᑕ ᑯᕆᒃ ᐃᒣᓕᑦᓯᓂ, ᑖᒃᑯᐊ ᐃᓄᐃᑦ ᐱᐅᓯᖕᒋᑎᒍᒃᑯᑦ ᐊᑐᐊᓗᐅᑦᓯᑎᒃ ᐸᐅᒃᑑᑎᑦᑯᓐᓄᑦ ᓄᐃᑕᐅᒪᑦᓯᑎᒃ ᐱᔭᐅᔪᒪᓂᕐᐸᐅᕗᑦ ᐊᒻᒪᓗ ᐊᓪᓚᓯᒪᔪᕐᑯᑎᑎᒍᑦ ᐱᓪᓚᓇᐅᓂᕐᐸᐅᓂᕐᑲᕐᓯᑎᒃ ᐸᐅᒃᑑᑎᑦᑯᑦ ᐊᕐᖁᒍᓂ 21ᓂ ᐊᓂᒍᕐᑐᓂ ᐊᓪᓚᓯᒪᔪᖕᖕᒍᐃᒍᑎᒥᓯᒪᔭᓚᒫᖕᒥᓐᓂᑦ."

ᐸᐅᒃᑑᑎᑦ ᑐᓴᕿᑦᓴᓂᐊᕐᑎᑎᒍᑦ ᑐᓴᕐᑎᓯᒍᑎᖕᒪᑦ ᑐᑭᓯᑎᑦᓯᒍᑎᑕᕐᑲᓚᐅᕐᐳᖅ ᑖᒃᑯᐊ ᐃᓄᐃᑦ ᐱᐅᓯᖕᒋᑎᒍᒃᑯᑦ ᓱᕐᖁᐃᓯᐊᕐᑐᒥᒃ ᐱᓪᓚᓇᐅᓂᕐᑲᓕᕐᒪᑕ ᑐᑭᓯᒪᐅᑎᖕᖕᒥᓗᐊᓕᕐᓂᓇᒌᖕᒥᓐᓂ ᐃᓄᐃᓪᓗ ᐊᒻᒪᓗ ᐃᓄᑐᐃᓐᓇᓴᔭᐅᖕᖕᒥᑐᑦ ᑲᓇᑕᐅᑉ ᐅᑭᐅᕐᑕᑐᖕᒐᓂᒥᐅᖕᒍᔪᑦ. ᑲᓇᑕᐅᑉ ᑕᕐᕿᖕᒐ 1989ᖕᒍᓕᓚᐅᕐᓯᒪᓪᒪᓂᑦ ᐊᓯᑦᓯᓯᒪᔪᓪᓚᓇᐅᓕᕐᒪᑦ, ᐅᒣᒪᑦ ᐸᐅᒃᑑᑎᑦ ᓄᑕᐅᓯᓕᓇᐊᕐᓗᒥᑦ ᓄᐃᑦᓯᒥᐊᓪᓚᒥᐊᕐᑲᕐᑐᓇᓕᓚᐅᔪᑦ ᑖᒃᑯᓂᖕᒪ ᐊᑐᐊᒪᕐᓂᒃ. ᒫᑕ ᐅᖃᓇᐊᓪᓚᓚᐅᔪᒥᔪᖅ, ᐅᒃᑯᐊ ᐃᓄᐃᑦ ᐱᐅᓯᖕᒋᑎᒍᒃᑯᑦ ᑐᑭᓯᑎᑦᓯᒍᑎᒍᓗᑐᐃᓐᓇᐅᓯᒪᖕᖕᒥᒥᐊᖕᒥᑦ ᐃᓄᐃᑦ ᐱᐅᓯᑐᕐᑲᖕᒥᓐᓃᓕᖕᒪᔪᓂᒃ. ᑐᑭᓯᒍᑎᐅᔪᓐᓇᕋᒥᒃ ᐊᑐᐊᕐᓯᔪᒍᑦ ᑐᑭᓯᐋᓕᐊᓂᕐᒥᒃ ᓯᓇᓂᒃ ᖃᓄᐃᓕᖕᒪᔪᒥᓪᓗ ᐅᓪᓗᒥᐅᓕᕐᑐᖅ ᐃᓄᐃᑦ ᐃᓗᕐᖁᓯᖕᒋᑦ ᑐᖕᖕᒪᕕᕐᑲᕿᓗᐊᕐᒪᖕᒫᑦ". 10,000ᓂᑦ ᕿᒥᕐᕈᐊᓚᕐᓂᑦ ᐊᒥᓲᓂᕐᓴᑦ ᕿᒥᕐᕈᐊᑦᑎᓯᒍᑎᐅᓯᒪᓕᕐᑐᑦ.



The Inuit Way, Reprinted by Popular Demand

The Inuit Way, widely acclaimed as the single best resource to introduce Inuit culture, was originally published in 1989 and re-released this past summer by Pauktuutit Inuit Women of Canada due to popular demand. As Pauktuutit president Martha Greig said, "*The Inuit Way* has become one of the most popular and important documents Pauktuutit has produced in our 21 year history."

A Pauktuutit press release for the book explains that *The Inuit Way* proves valuable for situations where there is a gap in understanding between Inuit and non-Inuit in the Canadian Arctic. The North has changed a lot since 1989, so Pauktuutit also deemed it necessary to update the book accordingly. Martha also stated, "*The Inuit Way* is much more than a simple introduction to traditional Inuit culture. It provides the reader a starting point for understanding the cultural underpinnings of modern Inuit." More than 10,000 copies have been distributed.

ᓴᓇᔭᑦᓴᓂᒃ ᓴᓇᒻᒪᓴᓕᐅᑦᓯᐊᓯᒪᓂᕐᐹᓂᒃ ᐄᓕᑕᕐᓯᒍᑎᒥᒃ ᑐᓂᔭᐅᕗᑦ ᒪᑭᕝᕕᒃ

ᐅᒃᑐᐱᕆ 25, 2006ᒥ ᒪᑭᕝᕕᒃᑯᑦ ᓴᓇᓂᕐᓄᑦ ᐱᒍᑦᓯᕕᖕᒪᑦᑕ ᑭᒃᒪᑐᕐᑎᖕᒥᑦ 2006ᒥ ᑲᓇᑕᒥ ᖃᐅᓯᒪᓯᐅᔪᑦ ᓴᓇᔭᑦᓴᓂᒃ ᓴᓇᒪᓕᐅᑦᓯᐊᓯᒪᓂᕐᐹᓂᒃ ᐃᓕᑕᕐᓯᒍᑎᑦᑎᓯᓲᑦ ᓇᓪᓕᐅᓂᖕᒐᓐᓄᑦ ᐃᓚᐅᔭᕐᑐᓯᒪᑦᓯᑎᒃ ᑐᓂᔭᐅᓚᐅᔪᑦ ᐃᒫᓂ ᐃᒪᕐᕕᓴᓂᒃ ᐃᓯᐊᕐᑯᑎᑦᓴᓕᐅᕐᓂᒥᒃ ᐱᓇᓯᐊᕐᑕᐅᔪᓄᑦ ᐳᕖᕐᓂᑐᒥ ᐃᓕᖕᒪᔪᒥᒃ ᑌᒃᑯᐊ ᐳᕖᕐᓂᑐᒥ ᓴᓇᔭᐅᔪᑦ ᐃᓕᑕᓇᔭᐅᒍᑎᑕᕐᑎᑕᐅᓚᐅᔪᑦ ᐃᓕᖕᒪᔪᒥᒃ ᐊᐅᓚᒍᑎᓕᓇᓂᕐᓃᓕᖕᒪᔪᓄᑦ. ᓄᓇᓕᒻᒥᓂᒃ ᑭᒃᒪᑐᕐᓯᓂ, ᐳᕖᕐᓂᑐᕐᒥᐅᑦ ᓯᕗᓕᕐᑎᖕᒪᑦ ᓃᕚ ᐊᒪᕈᐊᓕᒃ ᑐᓂᔨᓚᐅᔪᖅ ᒪᑭᕝᕕᒃᑯᓐᓄᑦ ᐊᑭᓐᓇᒥᐅᑕᑦᓴᔭᒥᒃ ᐅᐱᒍᓲᔭᐊᖕᒪᓂᒃ ᐁᑉᐸᕐᑲᕐᑎᓪᓗᒍ ᔪᐊᓇᓯ ᔫᒃ ᐃᑦᑐᑲᓪᓚᐅᑉ ᓴᓇᐅᓕᓕᐊᕕᓂᖕᒪᓂᒃ ᑕᑯᒥᓇᕐᑐᐊᓘᒥᒃ. ᑌᒃᑯᐊ ᐅᒥᐊᒃᑯᕕᓐᓂᒃ ᐃᓯᐊᕐᑯᑎᕐᑲᕐᑎᒍᑎᑦᓴᐅᓯᑎᒃ ᐳᕖᕐᓂᑐᒥ ᓴᓇᔭᐅᔪᑦ ᐱᑦᓯᐊᓂᕐᑲᕐᐳᑦ ᑮᑕ ᐱᓇᓯᕐᑲᑎᑮᖕᒍᔪᑦ ᐱᓇᓯᕐᑲᑎᑮᑦᓯᐊᓂᖕᒥᓐᓄᑦ, ᓴᓇᓗᓯᐊᒃᑲᐅᓂᖕᒥᓐᓄᑦ, ᐃᓯᒪᑖᑦᓯᐊᕿᑎᕐᑲᕿᓐᓇᓂᖕᒥᓐᓄᑦ ᐊᒻᒪᓗ ᐱᓗᓯᐊᕐᑕᕐᑲᓪᒪᓇᒍᓐᓇᓂᖕᒥᓐᓄᑦ ᒪᑭᕝᕕᐅᑉ ᓴᓇᓂᕐᓄᑦ ᐱᒍᑦᓯᕕᖕᒪᓂ ᐱᓇᓯᕐᑲᑎᑮᖕᒍᔪᑦ.

MAKIVIK CONSTRUCTION DIVISION X 3

ᓇᓯᕝᕕᑯᑦ ᑮᓇᐅᔭᖃᑎᓯᒍᑎᑦᓴᖃᕐᐳᑦ ᐃᓕᓐᓂᐊᑎᓄᓪᓗ ᖃᐅᔨᓴᕐᑎᓄᓪᓗ

ᓚᕚᓪ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᑉ ᓇᓯᕝᕕᒥᒃ ᐱᒍᑦᔨᕕᖓ ᐃᓕᖓᔪᖅ ᐃᓄᐃᑦ ᐃᓗᓯᖏᓐᓄᑦ ᐊᒻᒪᓗ ᓄᓇᐅᑉ ᐊᕙᑎᐊᑕ ᐊᓯᑦᔨᕙᓪᓚᐊᓂᖓᓄᑦ ᐊᒥᓯᐃᓕᖓᔪᓂᒃ ᖃᐅᔨᓴᕐᓂᓂᒃ ᐊᒻᒪᓗ ᐱᒋᐅᕐᓴᑎᑦᓯᒍᑎᑦᓴᔭᓄᑦ ᐱᒍᑦᔨᕕᖁᑎᒋᕙᖓ, ᑮᓇᐅᔭᖃᕐᑎᑕᐅᓲᖑᑦᓯᓂ ᓄᓇᓕᑐᖃᑦᓴᔭᐅᔦᑦ ᐃᓗᓯᖏᓐᓂᒃ ᑲᒪᒋᔭᖃᕐᓂᒥᒃ ᑎᒥᐅᔦᒧᑦ. ᑖᓐᓇ ᑲᓇᑕᒥᐅᑦ ᐃᓗᓯᖏᓐᓂᒃ ᖃᐅᔨᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕐᕕᐅᓯᑎᒃ 13ᓄᑦ ᐃᓚᒋᔭᐅᔪᖅ. ᓇᓯᕝᕕᒃ ᐱᒐᓱᐊᕐᑕᖃᓪᓚᓇᑦᑐᖅ ᐃᓄᐃᑦ ᐃᓗᓯᖏᓐᓂᒃ ᖃᐅᔨᓴᕐᑕᖃᕐᓂᒥᒃ ᐊᕐᖁᑎᒋᑦᓯᒋᑦ ᐱᒋᐅᕐᓴᑎᑕᒥᓄᑦ ᓴᐳᑦᔭᐅᒪᓂᖃᕐᓗᓂ ᐊᒻᒪᓗ ᖁᕝᕙᑎᕆᓂᖃᕐᓗᓂ ᖃᐅᔨᓴᕐᓂᓂᒃ ᐃᓄᐃᑦ ᓄᓇᒥᑕ ᐊᕙᑎᖓᓄᑦ ᐱᑐᑦᓯᒪᓂᕐᒥᓄᑦ ᐃᓗᓯᖏᑦᑕ ᖃᓄᐃᓐᓂᖏᓐᓂᒃ.

ᑕᓪᓕᒪᐅᓕᖓᑦᓯᑎᒃ ᐱᒐᓱᐊᓪᓚᓇᑦᑕᖏᑦ ᐃᓕᖓᔪᑦ ᐃᓄᐃᑦ ᐃᓗᓯᖏᓐᓄᑦ ᐃᒣᓚᖓᕗᑦ, 1) ᑭᓈᓂᕐᓗᑯᐃᑦ, ᓂᕆᔭᐅᔦᑦ, ᓂᕿᑦᓯᐊᑐᒪᓃᑦ ᐊᒻᒪᓗ ᓄᓇᐅᑉ ᐊᕙᑖ, 2) ᐃᓗᓯᖃᑦᓯᐊᑐᓂᒃ ᐊᓂᕐᕋᖃᕐᓂᖅ ᐃᓯᒪᒋᓗᒋᑦ ᐊᓂᕐᓂᓴᕐᓗ ᐃᒪᐅᓪᓗ ᐃᒥᕋᑦᓴᓯᐊᖑᓂᖓ, 3) ᓯᓚᐅᑉ ᓂᕈᒥᓐᓂᖓᑕ ᐊᓯᑦᔨᓂᖏᑦ ᐃᓄᐃᓪᓗ ᐃᓗᓯᖏᑦ, 4) ᑕᕐᕋᒥ ᓄᓇᖃᕐᑐᑦ ᓄᓇᒥ ᐊᕙᑖᓂ ᐃᓗᓯᖃᕐᓂᖏᓐᓂᒃ ᑲᒪᒋᔭᖃᕐᓂᖅ ᐊᒻᒪᓗ ᓇᐅᑦᓯᑐᖃᑦᑕᓂᖅ, ᐊᒻᒪᓗ 5) ᐃᓄᐃᑦ ᖃᐅᔨᒪᐅᓯᖏᑦ ᐊᒻᒪᓗ ᓯᑯᐃᕐᔩᑦ ᖃᐅᔨᒪᐅᓯᖏᑦ ᐃᓕᖓᑦᓯᑎᒃ ᓄᓇᐅᑉ ᐊᕙᑖᓂ ᐃᓗᓯᕐᒥᒃ ᖃᐅᔨᓴᓂᒧᑦ, ᐅᑦᔫᑎᒋᓗᒋᑦ ᐃᓄᐃᑦ ᐋᓐᓂᐊᓯᐅᑎᒋᕙᑦᑕᕕᓂᖏᑦ ᐊᒻᒪᓗ ᖃᐅᔨᓴᕐᓂᒥᒃ ᐱᓇᓱᐊᕈᑎᐅᓲᑦ ᖃᐅᔨᓴᐅᓯᑐᖃᕐᓂᒃ ᐃᓚᐅᑎᑦᓯᓂᕐᑕᖃᕐᓯᑎᒃ, ᓇᓯᕝᕕᑯᑦ ᑮᓇᐅᔭᖃᕐᑎᔪᓐᓇᑕᖏᑦ ᐃᓚᖃᕐᐳᑦ ᐊᐅᔭᒥ/ᐅᐱᕐᖔᒥ ᐃᓕᓐᓂᐊᑏᑦ ᐃᓕᓐᓂᐊᑕᒥᓐᓂᒃ ᐱᔭᕇᕆᐊᕕᑦᑐᑦ ᐱᓇᓱᓪᓚᕆᒥᐅᕐᓴᑎᑕᐅᓂᖏᑦ, ᐃᓕᓐᓂᐊᕆᐊᓪᓚᒥᓂᒃ ᐱᔭᕇᕐᓯᒪᔦᑦ ᐃᓕᓐᓂᐊᑕᕕᓂᕐᒥᓂᒃ ᐱᓇᓱᒪᖃᕐᑎᑕᐅᓂᖏᑦ, ᓄᓇᓕᓐᓂᓗᑎᒃ ᖃᐅᔨᓴᕐᒥᓂᒃ ᐱᓇᓱᐊᕈᑎᖃᕐᓃᑦ ᐊᒻᒪᓗ ᐊᑕᖏᕐᓯᓯᒪᓂᕐᓴᓂᒃ ᑮᓇᐅᔭᖃᕐᑎᓯᒍᑎᐅᒍᓐᓇᑐᓄᑦ ᐱᓇᓱᐊᕈᑎᖃᕐᓃᑦ.

ᖃᐅᔨᒋᐊᕐᕕᐅᒍᓐᓇᑐᖅ ᓲᓯ ᐱᐊᕐᓃ ᑐᑭᓯᒋᐊᒃᑲᓂᕈᒪᔪᓄᑦ ᑖᒃᑯᓂᖓ ᑮᓇᐅᔭᖃᕐᑎᓯᒍᑎᑦᓴᐅᔪᓂᒃ. ᐅᖃᓚᒪᕕᒋᓗᒍ ᐅᕙᓂ: 418-656-4141ᒥ ᓲᖓᓃᑦᑐᖅ ᐅᖄᓚᐅᑎᖓᑕ ᑭᓯᑦᔪᑎᖓ 46516 ᐅᕝᕙᓘᓐᓃᑦ ᖃᕆᑕᐅᔭᒃᑯᑦ ᐊᓪᓚᕕᒋᓗᒍ ᐅᕙᓂ ᑐᕌᕈᑎᖓᓂ susie.bernier@crchul.ulaval.ca.

www.nasivvik.ulaval.ca

Nasivvik Funding Opportunities for Students and Researchers

Laval University's Nasivvik Centre for Inuit Health and Changing Environments is a multidisciplinary research and training centre, funded by the Institute of Aboriginal Peoples Health. It is one of 13 Canadian Institutes of Health Research. Nasivvik is focused on building capacity in Inuit heath research through trainee support and promoting research in specific areas of Inuit environmental health.

The five theme areas as they pertain to Inuit health, are 1) contaminants, diet, nutrition and the environment, 2) healthy homes such as air and water quality, 3) climate change and Inuit health, 4) northern environmental health surveillance and monitoring, and 5) Inuit knowledge and scientific knowledge for environmental health research, for example traditional medicines and research methods for knowledge incorporation. Nasivvik's funding opportunities include summer student's internships, graduate student scholarships, a community-based research project initiative, and a complementary funding initiative.

ADAMIE ALAKU

Please contact Susie Bernier for more information about these funding opportunities. Telephone: 418-656-4141, ext. 46516 or email: susie.bernier@crchul.ulaval.ca.

Engineering Award of Excellence for Makivik Construction

On October 26th, 2006, Makivik Construction representatives attended the 2006 Canadian Consulting Engineering Awards at which time the marine infrastructure project in Puvirnituq was selected for the Award of Excellence in the transportation category. On behalf of his community, Puvirnituq Mayor Levi Amarualik presented Makivik Construction with a certificate of appreciation as well as a beautiful sculpture by Joanasie Jack Itturallak. The success of the marine infrastructure facilities built in Puvirnituq is attributed to teamwork, innovation, creativity and lots of determination from Makivik's Construction Division.

ᕋᒃᓚᓐᒥᑦ ᐃᓕᓐᓂᐊᓂᒃᑯᑦ ᐃᑲᔪᕐᑕᐅᒍᑎᑕᕐᓯᒪᔪᑦ

ᕋᒃᓚᓐ ᐃᓕᓐᓂᐊᓂᕐᓄᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᒍᑎᖕᒥᑦ ᐱᔪᕆᒪᐅᑎᕐᑲᕐᐳᑦ ᑐᓴᕐᑕᐅᑎᑦᓯᒍᓐᓇᕆᐊᒥᒃ 2006ᒥ ᕋᒃᓚᓐᒥ ᐅᔭᕋᓐᓂᐊᓂ-ᐱᓇᓱᒐᑦᓴᔭᓅᓕᖓᔪᓂᒃ ᐃᓕᓐᓂᐊᑎᑕᐅᓂᕐᒥᒍᑦ ᐃᑲᔪᕐᓯᒍᑎᓂᒃ ᐱᑎᑕᐅᔪᓂᒃ.	
ᔮᓂ ᑭᐊᑌᓐᓇᖅ	ᓄᓇᒃᑯᔫᒻᒪᕆᓐᓂᒃ ᐊᐅᓚᐅᓯᐅᖅᓂᖅ
ᔫᓯᐱ ᐹᑎ	ᓄᓇᒃᑯᔫᒻᒪᕆᓐᓂᒃ ᐊᐅᓚᐅᓯᐅᖅᓂᖅ
ᓴᒨᓂ ᓯᒥᒐᖅ	ᓄᓇᒃᑯᔫᒻᒪᕆᓐᓂᒃ ᐊᐅᓚᐅᓯᐅᖅᓂᖅ
ᐄᕙ ᐸᐱᑲᑦᑐᒃ	ᐃᒐᔨᐅᒥᐅᖅᓴᓂᖅ
ᓵᒥ ᑲᓪᓚᒃ	ᐃᒐᔨᐅᒥᐅᖅᓴᓂᖅ

ᑖᒃᑯᐊ ᑕᓪᓕᒪᑦ ᐃᓄᐃᑦ ᐱᑎᑕᐅᒍᑎᕐᑲᓚᐅᔪᑦ ᐃᓕᓐᓂᐊᑕᒥᒍᑦ ᐃᑲᔪᕐᓯᔭᐅᒍᑎᓂᒃ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑎᐅᑦᓱᑎᒃ ᐃᓄᑦᔪᐊᒥ ᐱᒋᐅᕐᓴᕕᒻᒥ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᒻᒥ ᐆᒃᑐᐱᕆ 10, 2006ᖑᑎᓪᓗᒍ. ᐊᒥᓱᑦ ᐃᓄᐃᑦ ᓇᓪᓕᐅᓂᕐᓯᐅᑐᓄᑦ ᐃᓚᐅᔭᕐᑐᓯᒪᓚᐅᔪᑦ ᐃᓚᐅᑎᓪᓗᒥᑦ ᐋᓂ ᑐᑫ (ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᑕ ᐃᓄᑦᔪᐊᒥ ᐱᓇᓱᒐᓯᔭᓕᕆᕕᒻᒥ ᐱᓇᓱᑦᑎᖓ) ᐊᒻᒪᓗ ᒥᐊᔨ ᐅᐃᑖᓗᑦᑐᖅ (ᐊᑕᐅᑦᓯᑯᕐᑎᓯᔨ ᐱᓇᓱᑦᓯᔭᕆᓂᕐᒧᑦ ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᒃᑯᖏᓐᓂ). ᐃᓚᐅᕐᑲᑕᐅᓚᐅᔪᒻᒥᔪᑦ, ᐃᑲᔪᕐᓯᔭᐅᒍᑎᑕᕐᑐᑦ ᐃᓕᓐᓂᐊᑎᐅᕐᑲᑎᖏᑦ ᑖᒃᑯᓂᖓ ᐅᐱᒍᓲᑦᔨᓯᐊᕐᓂᒥᒍᑦ ᓴᐳᑦᔨᓯᒪᓂᕐᑲᑦᓯᐊᓚᐅᔪᑦ ᐅᐱᒍᓲᑦᔨᓯᑎᓪᓗ.

ᑳᓗ ᐹᓕᓴ (ᑲᒪᔨᒻᒪᕆᒃ ᐱᒋᐅᕐᓴᕕᒻᒥ), ᐊᒻᒪᓗ ᐋᓂ ᕿᓐᓄᐊᔪᐊᖅ (ᕋᒃᓚᓐᒥ ᐅᔭᕋᓐᓂᐊᑦ ᐃᓄᓐᓂᒃ ᐱᓇᓱᑦᑐᓴᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᕐᓄᑦ ᐊᐅᓚᑦᓯᔩ) ᑐᖕᖓᓱᑦᑎᓯᔨᐅᓚᐅᔫᒃ ᑕᒃᑲᓂ ᓇᓪᓕᐅᓂᕐᓯᐅᕈᑎᓕᓐᓂ.

ᕋᒃᓚᓐᒥ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐃᑲᔪᕐᓯᒍᑏᑦ ᐊᑐᐃᓐᓇᐅᑎᑕᐅᕗᑦ ᐃᓕᓐᓂᐊᑎᓄᑦ ᐱᒋᐅᕐᓴᔭᓄᑦ ᐅᔭᕋᓐᓂᐊᕕᒻᒨᓕᖓᔪᓂᒃ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ, ᐅᕝᕙᓘᓐᓃᑦ ᐊᓯᖏᓐᓂᒃ ᕋᒃᓚᓐ ᐅᔭᕋᓐᓂᐊᕕᒻᒥ ᐱᓇᓱᒐᑦᓴᔭᐅᒻᒥᔪᓂᒃ. ᐊᒥᓱᐊᓗᒻᒪᑕ ᐅᔭᕋᓐᓂᐊᕕᒻᒥ ᐱᓇᓱᒉᑦ ᐃᓄᓐᓂᒃ ᐱᓇᓱᒍᒪᔪᓂᒃ ᐅᑕᕐᕿᑐᐃᓐᓇᑐᐃᑦ ᐱᓇᓱᒍᒪᑉᐸᑕ ᐅᔭᕋᓐᓂᐊᕕᒻᒥ.

ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᑐᑦ ᐃᓕᓐᓂᐊᓱᑎᒃ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᓂ, ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᕆᕐᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᕆᐊᓪᓛᕕᖏᓐᓂ ᐅᕝᕙᓘᓐᓂᑦ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ ᐃᓕᓐᓂᐊᕕᓐᓂ ᑖᒃᑯᓇᖕᖓᑦ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐃᑲᔪᕐᓯᒍᑎᓂᒃ ᐱᒐᓯᐊᕕᕐᑲᕈᕐᓇᑐᑦ. ᐅᑦᑑᑎᒥᓗᒥᑦ, ᐃᓕᓐᓂᐊᑏᑦ ᐱᒐᓯᐊᕈᓇᕕᕐᑲᕐᑎᑕᐅᕗᑦ ᐱᓇᓱᒐᑦᓴᔭᓂᒃ

Raglan's Student Scholarship

The Raglan Education Fund is proud to announce the 2006 recipients of the Raglan Mining-Related Scholarships.	
Ianni Kiatainaq	Heavy Equipment Mechanics
Joseph Berthe	Heavy Equipment Mechanics
Simonie Simigak	Heavy equipment mechanics
Eva Papigatuk	Cooking
Sammy Kudluk	Cooking

These five recipients received the scholarship at a ceremony held at the Pigursavik Centre in Inukjuak on October 10th, 2006. Many people attended the ceremony, including Annie Tukai (KRG employment officer in Inukjuak) and Mary Weetaluktuk (coordinator of employment for KRG). In addition, many of the recipients' fellow students attended the ceremony and provided enthusiastic support and congratulations.

Caroline Palliser (director of the Pigursavik Centre), and Annie Kenuyuak (Raglan Mine Inuit employment training officer) hosted the ceremony.

This Raglan scholarship is available to students who are studying in a field related to the mining sector, or other positions that are linked to support positions at Raglan. There are many career opportunities waiting for anyone that is interested to work in the mining industry.

Inuit students studying in mining-related fields in university, college/CEGEP or vocational studies are eligible. For example, students are eligible if they are registered in vocational courses such as: Heavy Equipment Operator, Heavy Equipment Mechanics, Mill Operator, Electrician, Plumber, Cooking, Carpentry, or Welding. In college/CEGEP courses such as Electrodynamics, Instrumentation Technology, Accounting, Environment Technology, Hotel Management, Computer Technology, Mining Technology, Surveying Technology, Industrial Nursing, or Human Resources. Or in university courses such as Geology,

ᐃᓕᓐᓂᐊᑐᑦ ᒪᑯᓂᖓ: ᓄᓇᒃᑰᒻᒪᓇᓐᓂᒃ ᐊᖁᑎᐅᓂᕐᒥᒃ, ᓄᓇᒃᑰᒻᒪᓇᓐᓂᒃ ᐊᐅᓚᐅᓯᐅᕐᓂᒥᒃ, ᓯᕐᑳᓕᓇᐅᑎᒥᒃ ᐃᖕᒥᕐᖃᑎᑦᓯᓂᕐᒥᒃ, ᐃᑯᒪᓕᐅᕈᑎᓕᓇᓂᕐᒥᒃ, ᓱᓪᓗᓕᓕᓇᓂᕐᒥᒃ, ᐃᒐᕚᐅᓂᕐᒥᒃ, ᕿᔪᓐᓂᒃ ᓴᓇᕚᐅᓂᕐᒥᒃ ᐅᕝᕙᓘᓐᓃᑦ ᓂᐳᓯᕐᑐᐃᓂᕐᒥᒃ. ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᓇᕐᓯᒪᔪᑦ ᐃᓕᓐᓂᐊᕕᖕᒥᓐᓂᒃ ᐱᒥᐅᕐᓴᔭᐅᒍᑎᖃᕈᑎᒃ ᐃᑯᒪᐅᑎᒨᕐᑐᓂᒃ ᐊᐅᓚᐅᓯᐅᕈᑎᓂᒃ, ᐃᑯᒪᐅᑎᒨᕐᑐᓂᒃ ᐱᓪᓗᑯᒥᐊᓕᓐᓂᒃ ᐱᓇᓲᑎᓂᒃ, ᑮᓇᐅᔭᓕᓇᓂᕐᒥᒃ, ᓄᓇᐅᑉ ᐊᕙᑎᖓᓂᒃ ᐱᓪᓗᑯᒥᐊᓕᑎᒍᑦ ᐱᓇᓯᒐᕐᓂᒃ, ᑐᔪᕐᒥᐅᕕᐊᓗᒻᒥ ᑲᒪᕚᐅᓂᕐᒥᒃ. ᖃᓇᑕᐅᕗᑦ ᐱᓪᓗᑯᒥᐊᖃᕐᓂᖕᒥᓐᓂᒃ ᐱᓇᓯᒐᕐᓂᒃ, ᐅᔭᕋᓐᓂᐊᓂᕐᔫᓕᕐᒐᑦᓯᑎᒃ ᐱᓪᓗᑯᒥᐊᓕᓐᓂᒃ ᐱᓇᓯᒐᕐᓂᒃ, ᓄᓇᒥᒃ ᕿᕐᖑᔨᔭᕐᑎᐅᓂᒃᑯᑦ ᐱᓪᓗᑯᒥᐊᓕᓐᓂᒃ ᐱᓇᓯᒐᕐᓂᒃ, ᐱᓇᓯᕝᕕᐅᔪᓂ ᐋᓐᓂᐊᓯᐅᕐᑎᐅᓂᕐᒥᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐱᓇᓯᑦᑐᓕᓇᕕᐅᔪᓂ ᐱᒍᑦᓴᕕᓐᓂ ᐱᓇᓯᒐᕐᓂᒃ. ᐅᕝᕙᓘᓐᓃᑦ ᐃᓕᓐᓂᐊᕕᕐᔪᐊᒥ ᐃᓕᓐᓂᐊᑎᐅᒍᑎᒃ ᐱᒥᐅᕐᓴᔭᐅᒍᑎᖃᕐᓗᑎᒃ ᓄᓇᓕᓇᒍᓐᓇᓂᕐᒥᒃ, ᐱᕈᕐᑐᓕᓇᒍᓐᓇᓂᕐᒥᒃ, ᑐᑭᓯᓴᕐᓗᓂᓗᓐᓃᑦ ᓯᓇᑦᓴᕗᑦ ᖃᓄᖅ ᐅᐊᕈᑎᒦᒍᓐᓇᒪᖕᒫᑕ, ᓄᓇᐅᑉ ᐊᕙᑎᖕᒪᓅᓕᖕᒪᔪᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐅᔭᕋᓐᓂᐊᓂᕐᔫᓕᖕᒪᔪᓂᒃ, ᐊᐅᓚᐅᓯᓇᓂᕐᓅᓕᖕᒪᔪᓂᒃ, ᑭᑭᐊᑦᓴᔭᓅᓕᖕᒪᔪᓂᒃ/ᓴᕕᕋᔭᑦᓴᔭᓅᓕᖕᒪᔪᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐃᑯᒪᐅᑎᐊᓗᐃᑦ ᐊᑦᓯᓈᑦᓴᔭᖕᒥᓐᓂᒃ ᐋᕐᕿᓯᐃᒍᓐᓇᓂᕐᒨᓕᖕᒪᔪᓂᒃ ᐱᒥᐅᕐᓴᓗᑎᒃ.

XTRATA NICKEL, RAGLAN X4

ᕋᒃᓚᓐ ᐃᓕᓐᓂᐊᓂᕐᓄᑦ ᑮᓇᐅᔭᖃᕐᑎᓯᒍᑎᖕᒥᑦᑕ ᐊᐅᓚᑦᓯᔨᖕᒥᑦ ᑕᒐᑕᒐᐅᓂᖓᓂ ᑐᓴᕐᑕᐅᔪᒪᔫᑦ ᐅᐱᒍᓲᑦᔨᒐᒥᒃ ᑖᒃᑯᓂᖓ ᐃᓄᓐᓂᒃ ᑕᓪᓕᒪᓂᒃ ᐱᑎᑕᐅᓚᐅᕐᑐᓂᒃ ᐊᒻᒪᓗ ᓯᕗᓂᕐᒥᓂ ᐃᓕᓐᓂᐊᑕᒥᓂᒃ ᐱᒍᓐᓇᓯᐊᕐᑯᕙᖕᒥᑦ.

ᓯᑯᑦᓴᕗᑦ ᐊᓪᓚᓯᒪᔪᖕᖑᐃᒍᑎᐅᒍᓐᓇᑐᑦ ᖃᓄᐃᓘᕐᑕᐅᒥᐊᖃᕐᓂᖕᒥᓐᓄ ᒪᓕᒐᑦ ᐊᑐᐃᓐᓇᐅᕗᑦ ᐱᔭᐅᒍᓐᓇᓯᑎᒃ ᖃᓪᓗᓈᕐᑎᑐᓪᓗᓃᑦ ᒍᐃᒍᐃᑎᑐᓪᓗᓃᑦ ᐊᓪᓚᓯᒪᑎᓪᓗᒥᑦ ᐃᓄᑦᔪᐊᒥ ᐱᒥᐅᕐᓴᑎᑦᓯᓂᕐᒧᑦ ᐱᒍᑦᓴᕕᒻᒥ (ᑲᒪᔾᒪᓇᐅᑉ ᐊᓪᓚᕕᖓᓂ), ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᓇᓂᐅᑉ ᐃᓕᓐᓂᐊᓇᐊᓪᓛᓂᕐᒧᑦ ᐱᒍᑦᓴᕕᖕᒥᓐᓂᓗᓐᓃᑦ ᐃᓗᓐᓇᖕᒥᓂ ᓄᓇᓕᓐᓅᑐᓂ ᐅᕝᕙᓘᓐᓃᑦ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᓇᓂᐅᑉ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐱᒍᑦᓴᓂᕐᒧᑦ ᐊᓪᓚᕕᖓᓂ ᒪᓐᑐᕆᐊᒥ. ᐃᓄᐃᑦ ᐱᓇᒐᔭᓇᐊᒥᒃ ᐅᓇᒻᒥᓯᐊᒍᑎᖃᕐᑐᑦ ᖃᐅᔨᒥᐊᕈᓐᓇᒥᔪᑦ ᐋᓂ ᕿᓄᐊᔪᐊᒥᑦ ᐅᔭᕋᓐᓂᐊᕕᒻᒥ ᐃᒃᔅᑐᕇᑕ ᓂᑯᓪ/Xstrata Nickel, ᕋᒃᓚᓐᒥ ᐅᔭᕋᓐᓂᐊᑦ ᐅᖄᓚᐅᑎᖓ 819-762-7800, ᐅᖃᓕᒪᐅᑎᖓᑕ ᓈᖓᓂᑦᑑᑉ ᑭᓯᑦᔪᑎᐊᐱᖓ 4945. ᖃᓄᑕᐅᔭᒃᑯᓗᓐᓃᑦ ᐊᓪᓚᕕᒥᓗᒍ ᐅᕙᓂ ᑐᕿᕈᑎᖓᓂ: EDU_funds@katinniq.xstratanickel.ca

Application forms and guides are available in English and French at the Pigursavik Centre (centre director's office), KSB continuing education centres in each community, or at KSB's student services office in Montreal. Interested persons may also contact Annie Kenuayuak, Xstrata Nickel, Raglan Mine at 819-762-7800, ext. 4945. Email: EDU_funds@katinniq.xstratanickel.ca.

Biology, Chemistry, Environment or Mining, Mechanical, Metallurgical or Electrical Engineering courses.

The *Raglan Education Fund* takes this opportunity to congratulate all of the five award recipients and wishes them well in their future studies.

CHESLEY MESHER

ᓄᓇᕕᒻᒥ
ᐱᕙᓪᓕᐊᔪᑦ

BOB MESHER

ᐳᑭᒃᑯᑦ ᖃᕐᒪᖓ ᐅᒃᑯᐃᖔᕐᑐᖅ ᐃᓄᓕᒫᓄᑦ

ᐳᑭᒃᑯᑦ ᐃᓄᐃᑦ ᐃᓗᕐᖁᓯᖏᓐᓄᑦ ᑲᑎᖕᖕᒪᔩᖕᒥᑦ ᐃᓄᑦᔪᐊᒥ ᖃᕐᒪᓕᐅᓚᐅᔪᕗᑦ, ᑖᓐᓇ ᖃᕐᒪᖅ ᐅᒃᑯᐃᑕᐅᓂᖃᓚᐅᕐᑐᖅ ᓅᕕᒻᐱᕆ 9, 2006ᒥ. ᑕᓂᐊᓪᓕ ᐃᓄᑉᐸᖅ ᐅᒃᑯᐃᓯᕈᐅᓚᐅᕐᑐᖅ ᐸᓇᒥᒃ ᐊᑐᕐᓯᓂ ᑭᐱᓯᒍᑎᒥᑦᓯᒍ ᐃᑳᖓᔪᒥᒃ ᑎᒍᒥᐊᕐᑎᓗᒥᒃ ᐋᓚᓯ ᐊᑯᓕᐊᕐᓗ ᐊᒻᒪᓗ ᐃᓕᓴᐱ ᐃᓄᑉᐸᖅ. ᑖᓐᓇ ᖃᕐᒪᖅ ᐊᒻᒪᓗᑭᑕᐅᓕᖓᑦᓯᓂ ᐊᖕᒥᓂᖃᕐᑐᖅ 23ᓂᒃ ᐃᑎᒐᓐᓂᒃ. ᑲᑎᒪᔩᑦ ᐊᖑᑎᑕᖏᑦ (ᑕᓂᐊᓪᓕ ᐃᓄᑉᐸᖅ, ᔩᓯᐱ ᓈᓚᑦᑑᔭᖅ, ᐋᑦᑕᒥ ᓂᕕᐊᕐᓯ ᐊᒻᒪᓗ ᓖᓴᔩᓯ ᐃᐳ), ᑐᑭᑖᓚᐅᔪᕗᑦ ᓴᓇᒍᒪᑦᓯᑎᒃ ᐊᑦᔨᒥᓂᕐᓴᖓᓂᒃ ᐊᐳᑎᐅᑦᓯᑎᒃ ᐃᓪᓗᓕᐊᖑᖃᑦᑕᓯᒪᔪᑦ. ᑖᒃᑯᐊ ᐊᖑᑏᑦ ᐃᑲᔪᕐᑕᐅᓯᑎᒃ ᓄᓇᓕᒻᒥᓂ ᐱᓇᓯᑦᑎᓄᑦ, ᓴᓇᓚᐅᔪᕗᑦ ᕿᔪᓐᓂᒃ ᐊᕙᓗᐊᓕᐅᕐᓯᑎᒃ, ᕿᔪᓐᓂᒃ ᓵᑦᑐᔭᓂᒃ, ᓯᕐᒥᓴᒥᒃ, ᐃᒐᓛᑦᓴᔭᓂᒃ ᐊᒻᒪᓗ ᑐᐱᑦᓴᔭᒥᒃ ᖁᓕᑦᓯᒍ ᐅᖁᒣᓗᐊᓕᖁᖕᖏᒍᑦ ᑌᒣᑦᑐᒥᒃ ᖁᓕᓕᐅᔭᖓᑦ. ᐃᓯᒪᖃᖅᑲᓯᒪᓚᐅᒐᓗᐊᕐᓯᑎᒃ ᓯᕐᒥᓴᒥᒃ ᖁᓛᓕᐅᓛᓇᐊᒥᒃ ᑭᓯᐊᓂ ᐃᓯᒪᒥᐊᑦᓯᐊᓕᕐᕋᒥᒃ ᑐᑭᓯᓕᓕᐅᔪᔪᑦ ᓯᕐᒥᓴᖅ ᐅᖁᒣᓕᒥᐊᕐᓴᓇᐊᖓ ᐊᐳᒻᒥᒃ ᐃᓚᒪᓕᕿᓂ.

ᑮᓇᐅᔭᕐᑐᕿᑎᐅᓚᐅᔪᑦᓯᓂ $15,000 ᐅᖓᑎᐊᐱᐊᓂ, ᑖᓐᓇ ᓴᓇᔭᐅᒍᓐᓇᓯᑎᑕᐅᓚᐅᔪᕗᖅ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕐᓯᑎᓪᓗᒥᑦ ᑲᓇᑕᒥ ᕿᒻᒪᖁᑎᑦᓴᓕᕆᓂᕐᓄᑦ ᐱᒍᑦᐹᕕᒃᑯᑦ, ᒪᑭᕝᕕᒃᑯᑦ, ᐊᒻᒪᓗ ᐱᑐᕝᕕᒃ ᓄᓇᒥᒃ ᑎᒍᒥᐊᕐᑎᑯᑦ. ᐆᒪᔪᕐᓂᐊᑎᓂᒃ ᓴᐳᒻᒥᔮᒃᑯᑦ, ᑯᐊᐸᒃᑯᑦ ᐊᒻᒪᓗ ᐃᓄᑦᔪᐊᒥᐅᑦ ᓄᓇᓕᖓᑕ ᑲᑎᒪᔩᒃᑯᖏᓐᓄᑦ ᐃᑲᔪᕐᑕᐅᒥᑦᓯᑎᒃ. ᑖᒃᑯᐊ ᖃᒻᒪᓕᐅᕐᑐᑦ ᑭᓇᐅᔭᕐᑐᓗ ᐊᖕᖏᑑᒍᓐᓇᑎᑕᐅᒥᐊᓪᓚᓚᐅᔪᑦ ᑲᑎᒪᔩᒃᑯᓄᑦ ᐃᑲᔪᕐᓯᔭᐅᑦᓯᑎᒃ ᐱᒍᑦᐹᒍᑎᒍᑦ ᐊᒻᒪᓗ ᖃᕐᒪᓕᐊᑦᓴᖕᒥᓐᓂᒃ ᐊᑭᑭᓕᒥᐊᓇᒍᑦᐹᓂᒃᑯᑦ.

ᐃᓄᑦᔪᐊᒥᐅᑦ ᐃᓗᕐᖁᓯᓕᕆᓂᕐᓄᑦ ᑲᑎᒪᔩᖁᑎᒥᓐᓂᒃ ᐊᑦᔫᓯᒪᔪᑦ "ᐳᑭᒃᒥᒃ". ᑖᒃᑯᐊ ᑲᑎᒪᔩᑦ ᑐᑭᑖᓚᐅᔪᑦ ᖃᕐᒪᓕᐅᕿᒪᑦᓯᑎᒃ ᑕᑯᑎᑦᓯᒍᑎᑦᓴᒥᓐᓂᒃ ᐅᕕᒐᕐᑐᓂᒃ ᖃᓄᐃᑦᑐᓂᒃ ᐊᑐᕐᐸᓂᕐᒪᖔᑕ ᓯᕗᓪᓕᖏᑦ. ᐊᕐᕋᒍᑕᒫᑦ ᑖᒃᑯᓴᓐᓇᐅᖏᑦᑐᓂᒃ ᐃᓄᐃᑦ ᐱᐅᓯᑐᖃᕐᒥᒍᑦ ᐱᐅᒃᑯᑎᕕᓂᖕᒥᓐᓂᒃ ᐱᓇᓯᐊᕐᑕᖃᔩᑦ. ᑖᑦᓯᒪ ᖃᕐᒪᐅᑉ ᓯᕗᓂᐊᒍᑦ ᓴᓇᓚᐅᕐᓯᒪᒻᒥᔪᑦ ᕿᓯᓴᒥᒃ ᑐᐱᕐᒥᒃ ᐊᒻᒪᓗ ᖃᔭᕐᒥᒃ.

ᐊᑐᓂᑦ ᓄᓇᓖᑦ ᓄᓇᕕᒻᒥ ᐃᓗᕐᖁᓯᕐᓈᓕᖓᔪᓄᑦ ᑲᑎᖕᖕᒪᔩᑕᖃᕐᑐᑦ. ᑖᒃᑯᐊ ᑲᑎᖕᖕᒪᔩᑦ ᐃᓂᓪᓚᑕᐅᓯᒪᔪᑦ ᐊᑕᓐᓂᐅᕿᑕᐅᓚᐅᕐᓯᑎᒃ ᐃᓄᑐᖃᓄᑦ ᐊᕙᑕᒃᑯᑦ ᑲᑎᖕᖕᒪᓂᓇᓯᒪᔭᖏᑦᑕ ᓇᓪᓕᐊᓂ. ᑖᒃᑯᐊ ᐃᓗᕐᖁᓯᕐᓈᓕᖓᔪᓄᑦ ᑲᑎᖕᖕᒪᔩᑦ ᑐᑦᑕᕕᐅᔩᑦ ᓄᓇᓕᓐᓄᓗ ᐃᓄᑐᖃᕐᓄᓗ ᖃᓄᑐᐃᓐᓇᖅ ᐃᓗᕐᖁᓯᕐᒎᓕᖓᔪᓂᒃ ᐱᓇᓯᐊᑦᑕᐅᖁᔨᔪᖃᓚᓗᐊᕐᒪᑦ. ᑖᒃᑯᐊ ᑲᑎᒪᔩᑦ ᐱᑦᔪᑎᖃᓇᐊᓪᓕᒥᔪᑦ ᐃᓄᐃᑦ ᐃᓗᕐᖁᓯᖏᓐᓂᓗ ᐅᖃᐅᓯᖏᓐᓂᓗ ᐊᓯᐅᑎᑦᓯᑌᓕᓇᓯᐊᕐᓂᒥᒃ ᐱᔪᑦᓴᖁᑎᖃᓯᑎᒃ ᓄᐃᑕᑎᑦᓯᓯᐊᕐᕋᓯᑦᑎᐅᓯᑎᒃ ᓄᓇᓕᒻᒥᓂ ᖃᓄᑐᐃᓐᓇᖅ ᐃᓗᕐᖁᓯᕐᒥᒃ ᐱᓇᓯᐊᕿᑎᖃᖃᑦᑕᓯᑎᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᒥᑦᓯᒥᑦ ᐱᐅᓯᑐᖃᑎᒍᑦ ᐃᓕᓯᒪᒥᐊᓕᕗᑦ ᐅᖃᐅᓯᑕᖕᒥᓪᓗ.

ᑖᓐᓇ ᖃᕐᒪᖅ ᐃᓄᑦᔪᐊᒥᑦᑐᖅ ᐊᑐᑦᑕᐅᔫᖑᔪᖅ ᐃᓄᓐᓄᑦ ᐱᓇᓯᐊᕿᒪᓕᑐᐊᕐᒪᑕ ᖃᓄᑐᐃᓐᓇᖅ ᐃᓄᑐᕐᓯᑐ ᑲᑎᑎᑦᓯᖑᐊᕐᓂᖃᕿᒪᓕᑐᐊᕐᒪᑕ ᓂᖃᑎᒌᑎᑦᓯᕕᐅᔫᖑᑦᓯᓂ ᐅᓂᒃᑳᑐᑎᕕᐅᕙᑦᓯᓂᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᐅᔫᖑᑦᓯᓂᓗ ᐃᓄᐃᑦ ᐃᓗᕐᖁᓯᖏᓐᓂᒃ. ᑭᓇᑐᐃᓐᓇᖅ ᑐᑭᓯᒥᐊᒃᑲᓂᕿᒪᒍᓂ ᐱᑦᔪᑎᖃᕐᓗᓂ ᐳᑭᒃᑯᑦ ᐃᓗᕐᖁᓯᕐᒍᑦ ᑲᑎᒪᔩᒃᑯᓂᒃ ᐅᖃᓚᒪᒍᓐᓇᑐᖅ ᓈᓐᓯ ᐹᓚᓴᒍᑦ ᐊᕙᑕᖅ ᐱᐅᓯᑐᖃᓕᕆᕕᒻᒥ ᐱᓇᓯᑦᑎᒍᑦ ᐅᕗᖓ ᐅᖃᓚᒪᕕᒥᓗᒍ 819-254-8919 ᐅᕝᕙᓘᓐᓃᑦ ᖃᓇᑕᐅᔭᒃᑯᑦ ᐊᓪᓚᕕᒥᓗᒍ ᐅᕙᓂ ᓯᓚᑎᖕᒪᓂ: nancyp@avataq.qc.ca.

ᑐᓴᐅᒪᑎᑦᓯᓇᓯᐊᕿᑏᑦ ᐃᓕᖓᔪᑦ ᐊᓂᕐᕋᖕᖏᑕᒥᓐᓂ ᐃᓕᓐᓂᐊᑎᐅᖃᑦᑕᓯᒪᑦᓯᑎᒃ ᐊᓐᓇᓂᑯᓄᑦ

2006ᒥ ᓄᓇᕕᐅᑉ ᓄᓇᓕᓕᒫᖏᓐᓄᑦ ᒪᑭᕝᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᖏᑦ ᐊᕐᕕᑕᕐᓂᖃᕐᑎᓗᒥᑦ, ᒪᑭᕝᕕᐅᑉ ᐱᖁᔭᓕᓇᐹᖏᑦᑕ ᐃᓚᖓᑦ ᔫᓴᓚ ᐹᓇᐊᑦ ᐱᕕᑦᓴᖃᑦᓴᑐᐊᕐᓂᒥᓂ ᒪᕿᓕᐊᑭᒃᑯᑦ ᐊᕐᕕᑕᖃᑕᐅᓚᐅᔪᕗᖅ ᑐᓴᕐᑎᓯᒥᐊᕐᑐᑲᑕᑦᓯᓂ ᐃᓄᐃᑦ ᑐᓴᕿᒪᓂᖓᓂᒃ ᑐᑭᓯᒥᐊᕿᒪᓂᖓᓂᓗ ᐃᓕᖓᔪᓂᒃ ᐊᓂᕐᕋᖕᖏᑕᒥᓂ ᐃᓕᓐᓂᐊᑎᐅᕙᑦᑐᐃᕕᓃᑦ ᐋᖅᑭᖃᑎᑮᒍᑎᑦᓴᖏᓐᓄᑦ ᐊᖏᖃᑎᑮᒍᑎᐅᓯᒪᔪᓂᒃ. ᓄᓇᓖᑦ ᐃᓚᖏᓐᓂ ᐃᓕᓐᓂᐊᑎᐅᖃᑦᑕᓯᒪᔪᑦ ᐃᓄᐃᑦ 50ᐅᖃᑦᑕᓚᐅᔪᑦ ᐃᓚᐅᔭᕐᑐᓯᒪᔪᑦ ᑐᑭᓯᑎᑦᓯᓂᕐᒍᑦ ᑲᑎᒪᓂᐊᕿᓯᕐᓄᑦ ᐁᖃᑦᑕᓯᑎᒃ (ᑌᒣᓘᕐᓂᖏᓐᓂ ᒪᑭᕝᕕᐅᑉ ᐳᕐᑐᓂᕐᓴᖏᑦ, ᐃᓕᓐᓂᐊᕕᓐᓄᑦ ᐳᓛᓇᐊᕐᓯᒪᖃᑦᑕᓚᐅᔪᑦ ᐃᓕᓐᓂᐊᑎᓂᒃ ᓂᑦᔫᕕᖃᓇᐊᕐᑐᓯᑎᒃ ᐃᓕᓐᓂᐊᓯᒪᒥᐊᖃᕐᓂᐅᑉ ᐱᓪᓚᓇᐊᓘᓂᖓᓂᒃ ᐅᖃᐅᓯᖃᖃᑦᑕᓯᑎᒃ ᐊᒻᒪᓗ ᑐᓴᐅᑎᒦᖃᑦᑕᓯᑎᒃ ᐊᓯᖏᓐᓂᒃ ᐅᖃᐅᓯᖃᓇᐊᕐᑐᓯᑎᒃ ᐃᓄᐃᑦ ᐊᖏᖃᑎᑮᓐᓂᒥᑦ ᐱᕙᓪᓕᖁᑎᑕᕐᑕᑐᑦ ᐊᐱᕐᓯᕿᓐᓇᕕᖃᖁᑦᓯᒥᑦ ᐊᒻᒪᓗ ᐃᓄᓐᓂᒃ ᐱᓪᓚᓇᐅᓈᕐᑎᑐᓂᒃ ᐊᐱᓇᒍᑎᓕᓐᓂᒃ ᑭᐅᖃᑦᑕᓯᑎᒃ.)

ᑌᒃᑯᓇᓂ ᑐᓴᐅᒪᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓯᐊᕐᓂᐅᓯᑎᒃ ᑲᑎᒪᓂᐊᕿᓯᕐᓂ ᐅᖄᔭᐅᓗᐊᖕᖑᐊᓚᐅᔪᑦ ᑕᒪᒃᑯᐊ ᐱᕙᓪᓕᐊᓯᒪᓂᖏᑦ, ᐃᓘᓐᓈᒍᓪᓗ ᐊᖏᖃᑎᑮᒍᑎᐅᓯᒪᔪᑦ ᐊᑕᖏᕐᓯᒍᑎᖏᑦ, ᐊᖏᕐᑕᐅᑎᑦᓯᓂᐅᒥᐊᓖᑦ ᐱᓇᓯᐊᕐᑕᐅᒍᑎᖏᑦ ᐊᒻᒪᓗ ᐅᓪᓗᑎᒍᑦ ᐱᕕᑦᓴᖃᑎᑕᐅᓂᓕᐊᖑᓯᒪᔪᑦ. 350 ᒥᑦᓯᑎᓐᓃᑐᑦ ᓄᓇᕕᒻᒥᐅᑦ ᐊᓂᕐᕋᖕᖏᑕᒥᓂ ᐃᓕᓐᓂᐊᑎᐅᖃᑦᑕᓯᒪᓂᑰᔪᐃᑦ ᖃᐸᒪᑐᖃᒃᑯᑦ ᐃᓕᓐᓂᐊᑎᑦᓯᕕᒥᐸᑦᑕᕕᓂᖏᓐᓂ. ᑲᑎᒪᓂᐊᕿᓯᕐᓄᑦ ᐃᓚᐅᔪᑦ ᑐᑭᓯᑎᑕᐅᒍᑎᖃᖃᑦᑕᓚᐅᔪᒻᒥᔪᑦ, ᐃᓘᓐᓇᖏᑦ ᑕᒪᒃᑯᓂᖓ ᐊᖏᕐᓯᒪᒥᐊᓖᑦ ᐊᑎᓕᐅᖃᑎᑮᓯᒪᓕᖃᓗᐊᕐᑎᓗᒥᑦ, ᐃᖅᑲᑐᐃᕖᑦ ᓯᓕ ᐊᖏᖃᑎᑮᒍᑎᓂᒃ ᑲᔪᓯᑎᑕᐅᒥᐊᓚᐅᖕᖏᓂᕐᒥᓐᓂ ᐊᖏᖃᑕᐅᒥᐊᖃᖕᖏᓐᓇᓇᐊᖏᑦ. ᓄᓇᓕᓐᓂ ᐃᓄᓕᓇᐹᑦ ᑐᑭᓯᑎᑦᓯᓂᕐᒥᒃ ᑲᑎᒪᓂᐊᕿᓯᕐᓄᑦ ᕿᕐᑯᔭᐅᓯᒪᖃᑦᑕᓚᐅᔫᒥᔪᑦ ᐊᑐᐃᓐᓇᐅᒪᑎᑕᐅᑦᓯᑎᒃ ᐃᓕᓐᓂᐊᑎᕕᓃᑦ ᐊᐅᓚᔮᔭᒥᓐᓂᒃ ᐋᓐᓂᐊᒍᑎᒥᓐᓂᒃ ᐃᑉᐱᓂᐊᕿᑎᖃᕐᐸᑕ ᓇᔪᒥᔪᑦᓴᒫᖑᑦᓯᑎᒃ.

ᑭᓇᒃᑯᑐᐃᓐᓅᑦ ᐃᓕᓐᓂᐊᑎᐅᓯᒪᔪᑦ ᐃᑉᐱᓂᐊᕿᑎᒥᓐᓂᒃ ᐃᑲᔪᕐᑕᐅᒍᑎᖃᕿᒪᓕᕐᑐᑦ ᐃᓄᓕᓇᐹᓄᑦ ᐅᖄᒥᐊᕐᑐᖃᑦᑕᕿᓐᓇᑐᑦ ᐅᕝᕙᓘᓐᓃᑦ ᑲᓇᑕᓖᒥ ᐊᓐᓇᓯᒪᓂᑯᐃᑦ ᓴᐳᑦᔭᐅᕕᖕᒪᓐᓄᑦ ᐅᖃᓚᒪᓗᑎᒃ ᐅᕗᖓ 1.866.925.4419ᒧᑦ. ᑕᒪᒃᑯᓄᖕᖓᓕᖓᔪᑦ ᑐᑭᓯᔭᐅᒥᐊᒃᑲᓂᕿᓐᓇᒥᔪᑦ ᐅᕗᖓ ᐅᖃᓚᔪᓄᑦ ᐊᓂᕐᕋᖕᖏᑕᒥᓐᓂ ᐃᓕᓐᓂᐊᑎᑕᐅᖃᑦᑕᑐᕕᓃᑦ ᑐᑭᑖᕿᑕᐅᒪᓂᖏᓐᓄᑦ ᑲᓇᑕᒥ ᐅᖄᓚᐅᑎᖓ 1-800-816-7293. ᖃᓇᑕᐅᔭᑎᒍᑦ ᑐᕗᓐᓇᑕᐅᑏᑦ ᑕᑯᒥᐊᕐᕕᐅᒍᓐᓇᑐᑦ ᐅᑯᐊᖑᒻᒥᔪᑦ

www.irsr-rqpi.gc.ca ᐊᒻᒪᓗ ᐅᓇ
www.residentialschoolsettlement.ca.

NANCY PALLISER X2

Nunavik notes

Pukik's Qarmaq for the Public at Large

The Pukik Cultural Committee made a qarmaq in Inukjuak, which was officially opened on November 9th, 2006. Daniellie Inukpuk cut the ribbon with a panak (snow knife), which was held on each end by Alacie Aculiiak and Elisapee Inukpuk. The Qarmaq is approximately 23 feet in diameter. The men of the Committee (Daniellie Inukpuk, Josephie Nalukturuk, Adamie Niviaxie and Lazarusie Epoo), decided to make it similar in shape to a traditional igloo. These men, along with help from local community workers, built the structure out of wood framing, plywood, sod, fibreglass, as well as canvas material on the ceiling to lighten the load. They had originally planned to use sod on the roof, but realized that the sod on top would get too heavy, especially with the additional weight of melting snow.

At a cost of a little over $15,000, this project was made possible with funding from Canadian Heritage, Makivik Corporation, and the Pituvik Landholding Corporation. Hunter Support, the Co-op Store and the Northern Village of Inukjuak provided additional assistance. They were also able to cut costs by providing services in-kind and by getting percentages off for the purchase of materials.

Inukjuak has named its local cultural committee "Pukik". This particular committee had decided to build the qarmaq to show the younger generation what was used in the past. Each year they create a different traditional Inuit project. Previous to the qarmaq, they made a seal skin tent and a kayak.

Each Nunavik Inuit community has a cultural committee. These were established at the request of the elders during one of the Avataq elders' conference. The cultural committees act as an intermediary between the elders and the community. These committees are aimed at keeping our culture and language alive and visible through the organization of local projects for the teaching of traditional skills and language.

This qarmaq in Inukjuak is to be used by the public at large for activities such as elders' tea parties and story telling, as well as teaching traditional Inuit culture. Anyone interested in knowing more about the Pukik Cultural Committee may contact Nancy Palliser at the Avataq Cultural Institute by calling 819-254-8919 or by email: nancyp@avataq.qc.ca.

Information Campaign for Residential School Survivors

During the 2006 pan-Nunavik Makivik executive field trip that took place this past November, Makivik legal council Jocelyn Barrett took advantage of the chartered Air Inuit Twin Otter to provide information sessions for those individuals who were interested in knowing more about the *Residential Schools Settlement Agreement*. In some communities there were as many as 50 interested persons at the information workshops. (In the meantime, the Makivik executives visited schools to speak to students about the importance of education and also went on local FMs to talk about various subjects of interest to beneficiaries and respond to numerous important calls from Inuit.)

BOB MESHER

The main topics discussed at the information sessions were in relation to the background of this issue, an overview of the Agreement, the approval process and related timelines. Approximately 350 Nunavimmiut resided at federal residential schools. Workshop participants also learned that, although all parties have signed it, the courts must approve the Agreement before it can come into effect. Local social workers were also invited to the information sessions to provide emotional support to former students whose feelings of distress may have resurfaced during these sensitive meetings.

Anyone who feels they need emotional support due to events related to a residential school experience may visit a social worker or they can call the National Survivors' Support Line at 1.866.925.4419. More can be learned about this issue by calling the Indian Residential Schools Resolution Canada at 1-800-816-7293. Related Internet sites are at www.irsr-rqpi.gc.ca as well as www.residentialschoolsettlement.ca.

ᓄᓇᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᑎᒪᔨᕐᒋᑦ ᐃᓗᓯᓕᕆᓂᕐᒥ ᐱᒍᑦᔨᓂᕐᓄᑦ
NUNAVIK REGIONAL BOARD OF HEALTH AND SOCIAL SERVICES
RÉGIE RÉGIONALE DE LA SANTÉ ET DES SERVICES SOCIAUX NUNAVIK

ᖁᕕᐊᓱᒋᑦᓯ ᖁᕕᐊᓱᕝᕕᒥ, ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᐃᓗᓯᓕᕆᓂᕐᒍᑦ ᐃᓄᓕᕆᓂᕐᒍᓗ ᐱᒍᑦᔨᕕᖓᓐᓂᑦ

ᖁᕕᐊᓱᕝᕕᐅᕈᑕᓇᓂᖕᒪᓂ ᑲᑎᒪᑦᓯᕈᑕᓇᓲᖕᒍᕗᒍᑦ ᓇᓪᓕᒋᔭᑦᑎᓂ. ᓂᕆᐅᓐᓂᖃᑦᓯᐊᑐᒍᑦ ᑲᑐᑦᔨᖃᑎᖃᕋᓱᐊᑦᓯᐊᓂᐊᕐᓂᑎᓐᓂ ᐱᓇᓱᐊᖃᑎᒋᓲᓕᒫᑦᑎᓂ, ᑎᒥᐅᔪᓕᒫᓂᑦ ᐱᓗᐊᕐᑐᒥᓗ ᓄᓇᕕᒻᒥᐅᖕᒍᖃᑎᕐᑎᓂᒃ. ᖃᓄᐃᖕᖏᓯᐊᓂᓇᒋᐊᓕᖏᑦ ᐃᓗᓯᖃᑦᓯᐊᓂᓇᒋᐊᓕᖏᓗ ᐃᓄᖁᑎᑦᑕ ᑐᕌᒐᒋᓪᓚᕆᒐᑦᑎᒍ. ᑕᒪᓐᓇᓗ ᑐᕌᒐᒃ ᑎᑭᐅᑎᒍᓐᓇᓯᓂᐊᑐᐊᕈᑦᑎᒍ ᓱᓇᒥᑦᓯᐊᑐᒥ ᒪᒥᓴᕈᓯᒥᒃ ᒪᓂᒪᑎᑦᓯᓯᐊᓇᐊᖃᕋᑦᑕ: ᐃᓱᒪᑎᒍᑦ, ᑎᒥᑎᒍᑦ, ᑕᕐᓂᑎᒍᓗ... ᖁᕕᐊᓱᕝᕕᒥ ᓄᓇᕕᒻᒥᐅᓕᒫᑦ ᑲᑎᒪᒍᓐᓇᓯᑦᓯᐊᓂᐊᖁᔭᕗᑦ ᐊᖕᖕᒥᐊᖕᒥᔭᕐᓂᖃᑦᓯᐊᓗᑎᓗ.

ᓴᒪᑦᓯᐊᓂᐊᕐᐳᓯ, ᓇᓪᓕᒍᓲᑎᖃᑎᒋᑦᓯᐊᓗᓯ, ᓄᓪᓚᖓᑦᓯᐊᓗᓯᓗ

Season's Greetings from the Nunavik Regional Board of Health and Social Services

The holidays are a time for coming together. We hope to pursue a spirit of partnership and collaboration with all of our partners, organizations and mostly with our fellow Nunavimmiut. The health and social wellness of our people is our main purpose. We strongly believe that the key to achieving this goal is to set forth a holistic healing approach: mind, body and spirit. May the Spirit of the Holiday Season bring all Nunavimmiut together and provide a time of healing.

Wishing all Peace, Love and Serenity.

La Régie régionale de la Santé et des Services sociaux Nunavik vous offre ses meilleurs vœux.

La période des Fêtes est un moment propice aux rapprochements.

Nous souhaitons maintenir un esprit de partenariat et de collaboration entière avec tous nos partenaires, organismes et notamment avec la population du Nunavik. La santé et le bien-être social de notre peuple est notre objectif premier. Nous croyons fermement que la clé pour atteindre cet objectif est de mettre de l'avant une approche globale de guérison : mentalement, physiquement et spirituellement.

Que cette période des Fêtes soit un moment de rapprochement pour tous les Nunavimmiut ainsi qu'un moment propice à la guérison.

Paix, Amour, Sérénité

ᐃᓚᒦᔅᖃ
LA FÉDÉRATION DES COOPÉRATIVES DU NOUVEAU-QUÉBEC

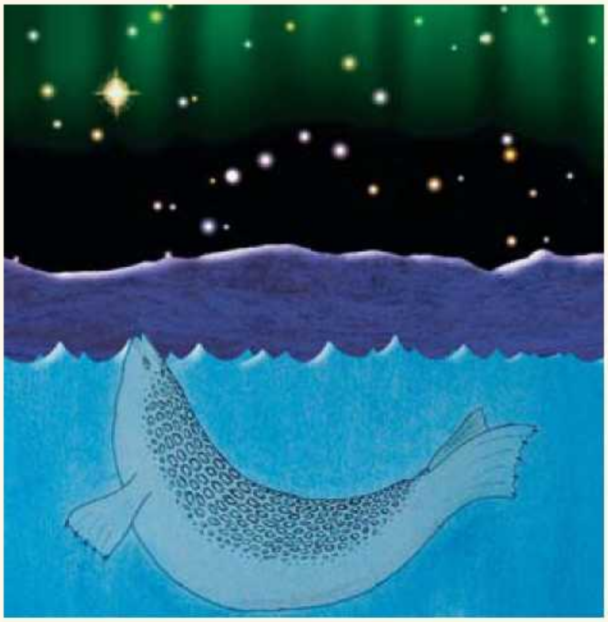
ᐃᓚᒦᔅᑯᑦ ᓄᓇᕕᒻᒥᐅᓂ ᖁᕕᐊᓱᕝᕕᓯᐅᑦᓯᐊᒪᓇᖁᔨᕙᑦ

14ᓂ ᓄᓇᕕᐅᑉ ᓄᓇᓕᖕᒥᓐᓂ ᓄᓇᓯᒪᔪᑦ ᐃᓅᓐᓇᑎᒃ ᖁᕕᐊᓱᕝᕕᓯᐅᑦᓯᐊᖁᔭᐅᕗᑦ ᐃᓚᒦᔅᑯᓄᑦ, ᑯᐊᐸᖁᑎᒥᓐᓂᒃ ᓴᐳᒻᒥᔭᖃᑦᓯᐊᓲᖑᑦᓯᑎᒃ. ᐅᕙᖑᑦ ᐃᓚᒦᔅᑯᓂ ᐱᓇᓱᐊᕐᑐᖑᑦ ᐃᓅᓐᓇᓯᓐᓂᒃ ᐊᕐᕌᒍᖃᑦᓯᐊᓛᖁᔨᕗᒍᑦ.

ᑖᒃᑯᐊ ᐅᓪᓗᐃᑦ ᐱᒻᒪᕆᐅᒻᒪᑕ ᐃᓅᓐᓇᕐᒥᓐᓄᑦ ᐃᓚᒌᓄᑦ ᓄᓇᖅᑲᑎᒌᓐᓗ ᑲᑎᖅᑲᑎᒌᕝᕕᐅᓲᖑᑦᓯᑎᒃ ᓇᓪᓕᐅᓂᖅᓯᐅᑎᖃᓪᓚᖅᑐᓄᑦ ᔩᓱᓯᐅᑉ ᐃᓅᓕᖅᕕᐊᓂᒃ. ᐃᖅᑲᐅᒪᓯᐊᑦᑕᐅᖅ ᓱᓇᑐᐃᓐᓇᓂᒃ ᐊᐱᖅᑲᑎᒋᑦᑎᖅᑲᓯᐊᑐᓯᐅᓂᑦᑎᓂᒃ ᐊᔪᖅᓯᓂᖅᓴᐅᔪᑦ ᐱᖃᕐᖏᓂᖅᓴᓗ ᐱᖃᑎᒋᓗᒋᑦ, ᑕᒪᓐᓇ ᐃᓱᐊᖅᑑᒪᑦ. ᓇᑯᕐᒥᖅᑲᑕᓗᑕᓗ ᐱᐅᓕᕝᑎᓂᒃ ᓂᕆᐅᓐᓂᖅᓯᒋᑖᑎᓯᒪᒫᑎᒍᑦ ᑖᒃᑲᓂ ᓯᓚᖅᔪᐊᑎᓐᓂ. ᑭᖑᓪᓕᕐᐹᒥᓗ, ᓄᓇᓕᑦᑎᓂᒃ ᓴᒪᓂᖅᑲᓂᓴᐅᑎᑦᓯᓇᓱᐊᖅᑲᑎᒥᓂᐊᕗᒍᑦ ᐃᑲᔪᖅᑎᒌᖅᑲᑕᓗᑕ ᐃᑲᔪᖅᓯᖅᑲᑕᓗᑕᓗ ᐃᓄᖕᓂᒃ ᐊᔪᖅᓴᓂᒃᑯᑦ ᑭᖕᒍᒪᓇᖅᑐᓂᒃ ᐱᖅᑲᔪᖅᑐᓂᒃ.

ᐃᓄᓕᒫᑦ ᖁᕕᐊᓱᓪᓚᑦ ᖁᕕᐊᓱᕝᕕᒥ ᐊᕐᕌᒍᒥᓗ ᓅᑖᒥ!

Special FCNQ Greeting to Nunavimmiut



Special greetings from the Fédération des coopératives du Nouveau-Québec (FCNQ) to the Nunavimmiut in the 14 communities, which have supported our co-ops. We wish each one of you a very special upcoming year.

It is a very important time of year for the families and communities to get together to celebrate the birth of Jesus. Let's not forget to share what we have with others who are less fortunate, because it is the right thing to do. Let's give thanks to our saviour who gave us hope in this world. And lastly, let's try to make the communities a better place to live by helping and assisting people in need.

Merry Christmas and Happy New Year to all!

Meilleurs vœux de la FCNQ à tous les Nunavimmiut

La Fédération des coopératives du Nouveau-Québec (FCNQ) présente ses meilleurs vœux aux Nunavimmiut des quatorze communautés qui accueillent l'une de nos coopératives. Nous souhaitons à chacun d'entre vous une nouvelle année remplie de bonheur.

En terminant, n'oublions pas que ce temps de l'année sert à célébrer la naissance du Christ. Il s'agit d'un temps fort de l'année pendant lequel les familles et les communautés se réunissent pour célébrer l'enfant Jésus. Nous devons, en toute charité, partager avec les moins fortunés. Remercions notre Sauveur qui nous donne l'espérance d'un monde meilleur. Faisons de nos communautés des milieux de vie sains où l'entraide et le partage dictent nos actions.

Joyeux Noël et bonne Année à tous!

ᓴᐳᑏᒃᑯᑦ ᓇᑯᕐᒦᑐᑦ ᐱᑦᓯᐊᕐᑯᔨᑦᓯᑎᓪᓗ

ᐅᕙᒍᑦ ᐃᓚᐅᔪᒍᑦ ᐅᑯᓄᖓ ᓴᐳᑦᑏᑦ ᐅᕕᒃᑫᑦ ᑲᑐᑦᔨᕐᑲᑎᒌᓐᓂᖓᑦ ᓄᓇᕕᒻᒥ ᓇᑯᕐᒦᕈᒪᔪᑦ ᑎᒥᐅᔭᐃᑦ ᓄᓇᕕᒻᒥ ᓯᓚᑖᓂᓗ ᐱᓇᓯᐊᕐᑲᑎᕐᑲᕐᓯᒪᓕᕐᑐᓂᒃ ᐅᕙᑦᑎᓂᒃ ᐊᑦᔨᒌᖏᑐᓂᒃ ᓱᓇᓯᐊᕐᓂᕐᑲᕐᑎᓗᑕ. ᐱᓗᐊᕐᑐᒥᒃ ᓇᑯᕐᒦᕈᒪᔪᑦ ᐅᑯᓂᖓ:

ᒪᑭᕝᕕᒃᑯᓂᒃ — ᑲᔪᓯᔪᒥᒃ ᐱᓇᓯᐊᕐᑲᑕᐅᖏᓐᓇᓯᐊᕐᓂᑯᖏᓐᓄᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᓐᓇᓕᒫᕐᓂᑯᖏᓐᓄᓗ ᐱᓇᓯᐊᕋᑦᓴᓕᒫᑦᑎᓂᒃ ᑕᒫᓂ;

ᐃᓄᐃᑦ ᕐᑲᖓᑦᑕᔫᖏᓐᓂᒃ — ᑲᔪᓯᔪᒥᒃ ᐱᓇᓯᑦᑎᖏᑦᑕ ᓴᐳᒻᒥᖏᓐᓇᔫᖑᓂᖏᓐᓄᑦ ᕐᑲᖓᑕᒋᐊᕐᑲᓕᑐᐊᕋᑦᑕ ᓯᓇᓯᐊᕐᓂᕐᑲᕐᑎᓗᑕ ᐱᓇᓯᐊᕐᓂᕐᑲᕐᑎᓗᑕᓗ, ᐱᓗᐊᕐᑐᒥ ᐆᒧᖓ ᐃᓅᓯᕐᒥᒃ ᐃᓅᓂᖅ 2006;

ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᕕᖓᓂᒃ — ᐱᓇᓯᐊᕐᑲᑎᒌᓐᓂᑎᓐᓄᑦ ᐊᑕᐅᑦᓯᑯᑦ ᐅᓪᓗᒥᓗ ᓯᕗᓂᑦᓴᒥᓗ;

ᑲᑎᕕᒃ ᓄᓇᓕᓕᒫᑦ ᑲᕙᒪᖓᓂᒃ—ᑲᔪᓯᔪᒥᒃ ᓴᐳᒻᒥᖏᓐᓇᓕᒫᔫᖑᓂᑯᖏᓐᓄᑦ;

ᑯᐯᒃᑯᑦ ᑲᕙᒪᖓᑦ (ᐅᕕᒃᑲᓕᓇᕕᖓᓂᒃ) — ᐱᓇᓯᐊᕐᑲᑎᒌᓐᓇᓯᐊᕐᑲᑦᑕᓂᑯᑦᑎᓄᑦ ᓴᓇᕐᑲᑎᒋᓐᓇᓂᐊᕐᓯᒋᓪᓗ ᔫᖑᓂᕐᓴᒥᒃ ᑯᐯᒃᒥ ᕐᑲᐅᑉᐸᐅᓵᕐᑐᒍᑦ;

ᑯᐯᒃᒥ ᐅᕕᒃᑫᑦ ᓵᕐᑲᕐᕕᖓᓂᒃ — ᑐᑭᓯᒪᓂᕐᒥᓗ, ᕿᓄᐃᓵᕐᓂᒥᓪᓗ ᐱᓇᓯᐊᕐᑲᑎᒌᓐᓂᒥᓪᓗ ᑕᑯᑦᓴᐅᑎᑦᓯᓯᒪᓂᑦᓯᓄᑦ ᐅᕙᑦᑎᓄᑦ;

ᑲᓇᑕᓕᒫᒥ ᐃᓄᐃᑦ ᐅᕕᒃᑫᑦ ᑲᑎᒪᔨᓪᒪᓇᖏᓐᓂᒃ — ᐊᔪᐃᓐᓇᓂᑦᓯᑦᓄᑦ ᓲᕐᒍᔪᒥᒃ ᐃᓄᐃᑦ ᐅᕕᒃᑫᑦ ᓂᐸᓕᐅᕐᓂᖏᓐᓄᑦ ᑲᓇᑕᒥᐅᓕᒫᑎᒍᑦ ᐊᒻᒪᓗ ᐱᕙᓪᓕᐊᑎᑦᓯᓂᖓᓄᑦ ᐱᔪᓐᓇᓯᓯᒪᔪᓂᒃ ᐃᓄᐃᑦ ᐅᕕᒃᑲᖏᓐᓂᒃ;

ᐃᓄᐃᑦ ᓯᓚᕐᔪᐊᒥᐅᑦ ᑲᑎᒪᔨᕐᔪᐊᖏᓐᓂᒃ — ᑲᔪᓯᔪᒥᒃ ᐱᓇᓯᕐᑲᑦᑕᓂᖏᓐᓄᑦ ᓯᓚᕐᔪᐊᒥᐅᑎᒍᑦ ᐱᓂᐊᕈᑕᐅᔪᓂᒃ ᐱᓗᐊᕐᑐᒥᒃ ᓯᓚᐅᑉ ᐊᓯᑦᔨᕐᐸᓯᐊᕐᓂᖓᓂᒃ ᕐᑲᐅᔨᔭᐅᑎᑦᓯᓂᖓᓄᑦ;

ᓄᓇᕕᒻᒥ ᐅᕕᒃᑫᑦ ᑲᑎᒪᔨᐊᐱᓕᒫᖏᓐᓂᒃ — ᓇᑯᕐᒦᐳᒍᑦ ᐊᔪᐃᓐᓇᕈᑎᒥᓯᒪᔾᔭᑦᓯᓄᑦ ᓯᕗᓂᕐᑲᑦᓯᐊᓯᒪᓂᑦᓯᓄᓪᓗ ᐊᒻᒪᓗ ᓂᕆᐅᓐᓂᐊᓯᑕ 2007ᒥ ᐱᓇᓯᐊᖏᓐᓇᓕᖕᒪᕆᐊᑦᓯᓂᒃ.

ᐃᓛᓂᐅᖏᒎᕐᐳᒍᑦ ᓇᓪᓕᐊᓂᒃ ᑎᒥᐅᔭᒥᒃ ᐊᒥᐊᒃᑯᓂᕈᑦᑕ, ᑭᓯᐊᓂ ᐱᓇᓯᐊᕐᑲᑎᒌᑦᓯᐊᖏᓐᓇᐳᒍᑦ ᐊᒻᒪᓗ ᓂᕆᐅᓐᓂᐊᓯᑕ ᐱᓇᓯᐊᕐᑲᑎᕐᑲᖏᓐᓇᓈᕆᐊᒥᒃ ᓯᓚ ᐃᓕᑦᓯᓂᒃ 2007ᒥ. ᕐᑯᕕᐊᓇᕐᑐᒥᒃ ᑲᔪᓯᑦᓯᐊᑐᒥᓪᓗ ᓅᑕᒥᒃ ᐊᕐᕌᒍᒥ ᐱᓂᐊᕐᐳᓯ.

ᓄᓇᕕᐅᑉ ᐃᓄᕐᑯᑎᓕᒫᖏᓐᓂᒃ, ᐱᓗᐊᕐᑐᒥᒃ ᐅᕕᒃᑲᓂᒃ — ᓂᕆᐅᑉᐳᒍᑦ ᑐᓴᕐᑎᑕᐅᕐᑲᑦᑕᓂᐊᕆᐊᒥᒃ ᐃᓯᒪᒋᔭᐅᒥᐊᖕᒪᑐᓂᒃ ᕐᑲᓄᐃᑦᑐᐃᓐᓇᓂᒃ ᐅᕕᒃᑲᓕᒫᑦᓯᐊᓂᑦ ᓄᓇᕕᒻᒥᐅᓂᒃ 2007−ᒥ. ᐃᓗᓐᓇᓯᓐᓂᒃ ᐱᔪᓐᓇᓯᕐᑯᔨᔪᒍᑦ ᑐᕌᒐᑦᓯᓂᒃ ᓴᐱᓕᓕᐅᕐᓯᒪᒍᓐᓇᓗᓯ - ᐃᓅᓯᕐᒥᒃ ᐱᔪᓐᓇᕕᓕᒫᖕᒪᒍᑦ ᐃᓅᓗᓯ, ᓯᓚᕐᔪᐊᒥᐅᓄᑦ ᐅᑕᕐᕿᔭᐅᓕᑦᓯ, ᐊᐆ ᐱᔪᓐᓇᓯᓂᐊᕐᐳᓯ.

ᐊᑕᐅᓯᕐᒍᑦ ᐃᓗᓐᓇᓄᓪᓗ, ᐅᕙᒍᑦ ᓴᐳᑏᒃᑯᓂᑦ ᕐᑲᓄᐃᖏᓯᐊᕐᑯᔨᓚᖕᒪᒍᑦ ᑲᔪᓯᑦᓯᐊᕐᑯᔨᓗᑕ 2007ᒥ.

Thanks and Best Wishes from Saputiit

We at the Saputiit Youth Association of Nunavik would like to thank the organizations in Nunavik and abroad that has worked with us in many different files and fields. We would especially like to thank:

Makivik Corporation — for continued cooperation and funding in all the work that we do here;

Air Inuit Ltd. — for continued support from your personnel at charters, passenger services and administration in regards to our activities and projects, especially Living Life 2006;

Kativik School Board — for all the work we are doing together now and in the future;

Kativik Regional Government — for the continued support offered at all times;

Québec Government (Youth Secretariat) — for the continued working relations we will keep on building a stronger Québec for tomorrow;

Table of Quebec Youth Forums — for all the understanding, patience and cooperation you have showed us;

National Inuit Youth Council — for all your efforts in building a strong Inuit youth voice on the federal level and in developing empowered Inuit youth;

Inuit Circumpolar Youth Council — for all the continued work on global issues and especially awareness on the issue of climate change;

All the Youth Committee's of Nunavik — we thank you for all your efforts and determination and look forward to a much more active 2007;

We apologize if we have overlooked a specific organization but we appreciate the work we do together and we look forward to working with you all again in 2007. May all of you have a joyous and successful New Year.

To all the population of Nunavik, especially the youth:

We look forward to hearing ideas from any and all the youth in Nunavik in 2007. We want you all to achieve your goals and never give up — live life to the fullest, the world awaits you, make it happen.

To one and all, we at Saputiit wish you the very best in health and success for 2007!

BOB MESHER

Remerciements et meilleurs voeux de Saputiit

Les membres de l'Association jeunesse Saputiit du Nunavik aimeraient remercier les organisations du Nunavik et d'ailleurs qui ont travaillé de concert avec eux sur différents dossiers et dans divers domaines. Nous tenons tout particulièrement à remercier :

La Société Makivik — pour sa collaboration et son aide financière suivies dans tout le travail que nous faisons ;

Air Inuit Ltd. — pour l'appui constant de son personnel aux services du nolisement, des passagers et de l'administration en ce qui concerne nos projets et activités, surtout *Vivre sa vie 2006* ;

La Commission scolaire Kativik — pour tout le travail que nous accomplissons ensemble maintenant et que nous ferons dans l'avenir ;

L'Administration régionale Kativik — pour l'appui soutenu offert en tout temps ;

Le gouvernement du Québec (Secrétariat à la jeunesse) — pour les bonnes relations de travail qui nous aideront à construire le Québec plus fort de demain ;

La table du Québec du Forum jeunesse — pour toute la compréhension, la patience et la coopération qu'ils nous ont témoignées ;

Le Conseil national de la jeunesse inuite — pour les efforts consacrés à renforcer la voix des jeunes Inuits à l'échelle fédérale et à donner à la jeunesse inuite la capacité de se prendre en main ;

Le Conseil jeunesse de la Conférence inuite circumpolaire — pour la poursuite des travaux sur les dossiers mondiaux et, en particulier, sur la sensibilisation au changement climatique ;

Tous les comités jeunesse du Nunavik — pour vos efforts et votre détermination, et en vue d'une année 2007 encore plus active ;

Nous espérons n'avoir oublié personne. Nous apprécions la collaboration de chacun et de chacune et anticipons le plaisir de travailler de concert avec vous tous en 2007. Que la Nouvelle Année soit joyeuse et pleine de succès.

À toute la population du Nunavik, et aux jeunes en particulier :

Nous voulons connaître vos idées et que vous atteigniez tous vos buts en 2007. N'abandonnez jamais la partie, vivez votre vie à plein rendement, le monde vous attend. Il n'en tient qu'à vous de réussir.

À tous et à chacun, l'équipe de Saputiit souhaite la meilleure des santés et le plus grand succès en 2007!

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ

ᐊᑎᖓ:	ᓄᑕᕌᓗᒃ ᔮᑲ
ᐃᓅᓯᕐᕕᖓᑕ ᐅᓪᓗᖓ:	ᐊᐅᒡᒍᓯ 7, 1970
ᐃᓅᓯᕐᕕᖓᑕ ᓄᓇᓕᖓ:	ᑰᒡᔪᐊᖅ
ᐊᖏᕐᕋᖓᑕ ᓄᓇᓕᖓ:	ᑲᖏᕐᓱᔪᐊᖅ, ᑕᒪᑕ ᑭᓯᐊᓂ ᒪᓐᑐᕆᐊ
ᐃᓄᑦᓯᐊᕐᑯᑎᖕᒥᑦ:	ᐊᓈᓇᒐ, ᒦᓇ ᑭᓕᐅᑕᖅ
ᓂᕿᑦᓯᐊᕐᑯᑎᖕᒥᑦ:	ᖃᓪᓗᓈᓕᕐᑌᑦ ᓯᐸᑭᐊᑏᑦ
ᐱᖕᖑᐊᕈᑎᑦᓯᐊᕐᑯᑎᖓ:	ᑕᓚᕖᓴᒃᑯᑦ ᑕᑯᓐᓇᓱᐊᕆᒃ ᑕᐸᓐᓂᑦᑐᓂᒃ ᐱᖕᖑᐊᕈᓯᓕᓐᓂᒃ, "ᑯᓕᐅᑦᓯᑎᓪᓗ ᑕᐸᓐᓂᑦᑐᓕᓯᒪᓂᕐᖀᑦ ᓄᐃᑎᑕᐅᓂᖕᒥᓐᓂᒃ"
ᓱᓇᓯᐊᕋᓯᐊᕐᓂᖓ:	ᐊᓪᓚᓯᒪᔪᕐᓂᐊᑎ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᕆᓂᐅᑦ ᐊᓪᓚᕕᒻᒪᕆᖓᓂ
ᓯᕗᓂᑦᓴᒥ ᑐᕋᒐᖕᒥᑦ:	ᐃᓅᓯᕐᒥ ᖁᕕᐊᓱᓐᓂᖅ ᑮᓇᐅᔭᕐᑲᑦᓯᐊᓂᕐᓗ
ᐃᓅᓯᕐᒥᓂ ᐅᕐᑯᓯᓂᕐᐹᓇᓯᒪᔭᖓ:	ᓄᓕᐊᕐᓂᑯᑦ ᐊᑐᕐᓂᕐᓗᑦᑕᐅᒪᓂᕐᒥᑦ ᒪᒥᓴᓯᒥᐊᒥᒃ
ᑲᕙᓇᓂᕐᕙᖓ:	ᓯᒐᕆᔭᕐᓯᖓ ᓯᒐᕆᑎᕐᑲᕐᒪᖓᒫᕐᒪ ᐊᐱᓇᔭᐅᒥᐊᒥᒃ ᓯᒐᕆᑎᕐᑲᕐᕿᑦ? ᑕᒻᒪᓇᑲᓗᐊᕋᒥᒃ ᓯᒐᕆᑎᕐᑲᑐᐃᓐᓇᒍᑦ ᑭᓯᐊᓂ ᓯᒐᕐᑐᑎᓪᓗᖓ

Nunavik Player

Name:	**Nutaraaluk Jaaka**
Date of birth:	August 7th, 1970
Place of birth:	Kuujjuaq
Home community:	Kangiqsujuaq, but now in Montreal
Favorite person:	My mother, Marie Keleutak
Favorite food:	Spaghetti
Favorite sports:	I like watching extreme sport events, the "top-10" lists
Occupation:	Fax and mail operator at KSB
Future goal:	Happiness and good finances
Toughest challenge:	Healing from sexual molestation
Pet peeve:	When I'm smoking a cigarette and somebody asks, "Do you have a cigarette?" Even though the answer is obvious.

*ᒥᑭ ᒪᐅᓯᒃ ᐊᓕᐊᐱᒃᒃᑲᒥᑦᓯᖓ ᐊᒻᒪᓗ ᐱᐅᑦᓴᕖᒃᒃᑲᓯᖓ ᓯᖕᒍᑳᕐᑲᕐᓯᑎᒃ ᕿᓪᓗᒦᐱᐅᔫᕐᑐᓂᒃ ᖃᓪᓗᓈᕐᑎᑐᑦ ᑖᓪᓚᖕᓚᔭᐅᓰᓂ

*I'm a huge fan of Mickey Mouse and I love dolphins.

ᐅᕕᒃᑲᐃᑦ

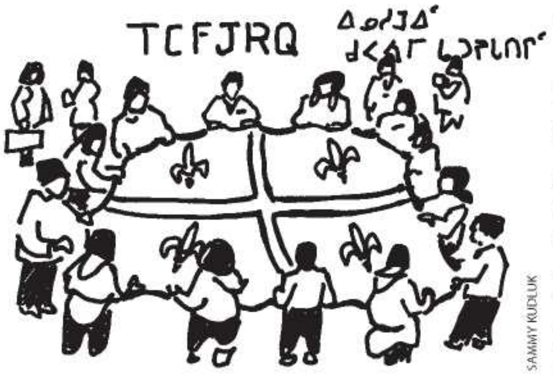
ᓄᓇᕕᒻᒥᐅᑦ ᐅᕕᒐᕐᑐᐃᑦ ᑐᓴᕐᑎᓯᒍᑎᑦᓴᑕᕐᕐᑲᒥᖕᒥᑦ

ᑯᐯᒃᒥᐅᑦ ᐅᕕᒐᕐᑐᐃᑦ ᑲᑎᒪᔩᕐᔪᐊᖕᒥᑦ

ᑲᑎᖕᖕᒐᓂᕐᑲᓕᓚᐅᔪᒋᕗᑦ ᑯᐯᒃ ᓄᓇᓕᕐᔪᐊᖕᒐᓂ ᐅᕕᒐᕐᑐᐃᑦ ᑲᑎᒪᔩᕐᔪᐊᖕᒥᑦ ᒨᓐ-ᔩᓐᑦ-ᐋᓐᒥᑦᓯᑎᒃ, ᐃᑲᐅᕐᓂᐅᑉ ᓇᑉᐸᖕᒐᓂ ᑫᕙᓪᓚᒍᓯᐅᑉ ᕐᑭᑎᕐᕐᑲᖕᒐᓂ ᓄᓇᒃᑯᔫᒃᑯᑦ ᕐᑲᒍᑎᐊᓗᒃᑯᑦ ᐃᖕᒥᕐᕋᔭᐅᒥᐊᓕᒻᒥ ᑯᐯᒃ ᓯᑎᐅᑉ ᑕᕐᕋᖕᒐᓄᑦ, ᑖᓐᓇ ᑲᑎᖕᖕᒐᓂᖅ ᐊᑑᑎᓚᐅᔪᖅ ᓯᑉᑎᒻᐱᕆ 23ᒥᓗ 24ᒥᓗ 2006ᒥ. ᑖᒃᑯᐊ ᐊᕐᖀᒍᓕᒫᒥ ᓯᑕᒪᕕᑦᓯᑎᒃ ᑲᑎᖕᖕᒐᓂᐅᔩᑦ ᐱᐅᓯᕐᑲᔩᑐᕐᑲᐅᑦᓯᑎᒃ ᑲᑎᖕᖕᒪᒋᐊᕐᕕᐅᕙᑦᑎᓗᒋᑦ ᒪᓐᑐᕋᐊᓗᓐᓃᑦ ᑯᐯᒃ ᓯᑎᓗᓐᓃᑦ ᐊᕐᖀᒍᓐᓂ ᒪᕐᑮᓂ ᐃᓪᓗᒐᓴᐅᖕᖕᒥᓂᕐᓴᓂ ᑲᑎᖕᖕᒐᕕᕐᑲᕐᑎᑕᐅᔫᖕᒍᕙᓕᓇᕗᑦ.

ᔫᓇᑕᓐ ᐃᐳ , ᐊᖕᒐᔪᕐᕐᑳᖅ ᓴᐳᑏᑦ ᐅᕕᒐᕐᑐᐃᑦ ᑲᑐᑦᔮᕐᑲᑎᒌᓐᓂᖕᒐᓄᑦ, ᐊᒻᒪᓗ ᐋᑕᒥ ᐹᓪᓚᔫᑦ, ᐅᕕᒐᕐᑐᐃᑦ ᑐᕐᕐᑲᑕᕐᕕᖕᒐᑦ ᒪᑭᕝᕕᑯᓐᓂ, ᑭᒃᒐᑐᕐᑎᒥᔭᐅᓚᐅᔫᒃ ᓄᓇᕕᒻᒥᐅᑦ ᐅᕕᒐᕐᑐᖕᒥᓐᓄᑦ. ᓀᓈᕐᑎᓯᒪᔪᓂᒃ ᑐᓴᕐᑕᐅᑎᑦᓯᒍᑎᕐᑲᓚᐅᔫᒃ ᓄᓇᕕᒻᒥᐅᑦ ᐅᕕᒐᕐᑐᐃᑦ ᐱᓇᓯᐊᕐᓂᓇᕐᑲᑦᑕᓚᐅᔭᕐᒥᓐᓂᒃ ᐃᓅᒍᒪᓂᕐᒥᒃ ᕐᑯᕝᕙᑎᓇᓂᕐᒥᒃ ᐱᓇᓯᐊᕈᑎᕐᑲᕐᓯᑎᒃ
ᐱᖕᒐᔩᔭᕐᑐᑦ ᐅᕕᒐᕐᑐᐃᑦ ᓄᓇᕕᐅᑉ ᐃᒪᕐᐱᖕᒐᑕ ᓯᑦᔭᖕᒐᒍᑦ ᕐᑲᔭᕐᑐᕐᑲᑦᑕᓚᐅᔪᒻᒪᑕ ᐊᒻᒪᓗ ᕐᑯᕝᕙᑎᓇᓇᓯᐊᕐᒥᓯᑎᒃ ᐃᓗᓯᕐᑲᑦᓯᐊᓂᕐᓴᒥᒃ ᐃᓅᓯᕐᑲᑭᓐᓇᓂᕐᒥᒃ, ᑐᓴᐅᑎᒃᑯᕐᑲᑦᑕᓯᑎᑦᓗ ᐃᒻᒥᓂᐊᕐᓂᒥᒃ ᐱᑎᑦᓯᑌᓕᓇᓯᐊᕐᓯᑎᒃ ᐊᒻᒪᓗ ᓄᓇᓕᓐᓂ ᐃᓄᓐᓂᒃ ᓂᓇᒻᒪᕐᑲᑎᕐᑲᕐᑲᑦᑕᓯᑎᒃ. ᐊᓯᐊᒍᑦ ᑐᓴᕐᑎᓯᒍᑎᕐᑲᓚᐅᔪᒻᒥᔫᒃ ᐃᓄᐃᑦ ᐅᕕᒐᕐᑐᐃᑦ ᐅᑭᐅᕐᑕᑐᒥ ᓄᓇᓕᕐᔪᐊᕐᑲᕐᑐᑦ ᑲᑎᖕᖕᒐᓂᕐᑲᕐᑲᑕᐅᓚᐅᔪᓂᖕᒥᓐᓂᒃ ᐱᐅᕈ, ᐊᓛᓯᑲᒥ, ᑕᒃᑯᖕᒪ ᑲᑎᒪᓂᕐᔪᐊᒍᑦ ᐃᓚᐅᔪᕐᑐᓯᒪᓚᐅᔪᑦ ᐃᓄᐃᑦ ᐅᑭᐅᕐᑕᑐᒥ ᓄᓇᕐᑲᕐᑐᑦ ᑲᓇᑕᒥ, ᐊᑯᑭᑦᑐᒥ, ᕉᓯᐊᒥ ᐊᒻᒪᓗ ᐊᒥᓇᑫᑦ ᓄᓇᖕᒥᓐᓂ ᑲᑎᕐᑲᑎᒌᑦᓯᑎᒃ ᐅᕐᑲᕐᑲᑎᒌᒍᑎᕐᑲᕐᓯᑎᑦᓗ ᐃᒻᒥᒎᕐᓂᓖᓐᓇᐅᓂᕐᒥᓂᒃ ᐊᒻᒪᓗ ᐊᑕᐅᓯᐅᕐᑲᑎᒌᓐᓂᒥᓐᓂᒃ.

ᑖᒃᑯᓄᖕᒐ ᑯᐯᒃ ᓄᓇᓕᕐᔪᐊᖕᒐᓂ ᐅᕕᒐᕐᑐᐃᑦ ᑲᑎᒪᔩᕐᔪᐊᖕᒥᓐᓄᑦ ᑐᓴᕐᑕᐅᑎᑦᓯᒍᑎᕐᑲᕈᒪᓗᐊᖕᖕᒍᐊᓚᐅᔪᑦ ᐱᒐᓯᐊᕐᑕᕐᑲᕈᒪᓂᕐᒥᓂᒃ ᐊᑐᕐᑕᐅᓯᒪᖕᖕᒋᑐᓂᒃ ᑯᐯᒃᒥᐅᑦ ᐅᕕᒐᕐᑐᖕᒋᑕ ᑮᓇᐅᔭᓂᒃ ᕐᑳᖕᒥᕐᓂᑯᓕᐅᕐᓂᑯᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᕕᒻᒍᑦ. ᐱᖕᒐᓯᐃᖕᒍᒻᒪᑕ ᑯᐯᒃ ᑕᕐᕋᖕᒐᓃᓐᓂᐸᐅᑦᓯᑎᒃ ᓄᓃᑦ ᑖᒃᑯᓇᖕᖕᒪᑦ ᐱᕙᓪᓕᕐᑯᑎᑕᕐᑎᑕᐅᓂᕐᑲᑦᓯᐊᒪᓕᒪᔭᕐᑐᑦ, ᐃᓯᒪᒋᓗᒋᑦ ᐅᕕᒐᕐᑐᐃᑦ ᐃᓯᐊᕐᑯᑎᑦᓭᕐᑲᖕᖕᒋᔫᓂᖕᒋᑦ ᐊᒻᒪᓗ ᑮᓇᐅᔭᕐᑐᕈᑎᒥᒥᐊᕐᑲᔫᖕᒋᑦ ᐅᓄᕐᑐᓂᒃ ᑮᓇᐅᔭᕐᑐᔫᖕᒍᑦᓯᑎᒃ ᑮᓇᐅᔭᕐᑖᕕᓂᕐᓂᒃ ᑕᒪᒃᑯᐊ ᓄᖕᒍᑦᓯᓴᐅᑎᒥᔫᖕᒍᒻᒪᑕ. ᑖᒃᑯᐊ ᓄᓃᑦ ᑭᒃᒐᑐᕐᑕᐅᕐᑲᑦᑕᓚᐅᔪᑦ ᓴᒥᓯ ᐯᒥᐅᑦ ᐅᕕᒐᕐᑐᖕᒋᑦᑕ ᑲᑎᒪᔩᕐᔪᐊᖕᒥᓐᓄᑦ ᑭᒃᒐᑐᕐᑎᓗᒋᑦ ᓴᒥᓯ ᐯᑉ ᐅᕕᒐᕐᑐᖕᒋᓐᓂᒃ, ᐊᓪᓗᑦ ᑯᔮᑦ ᐅᕕᒐᕐᑐᖕᒋᑦᑕ ᑲᑎᒪᔩᕐᔪᐊᖕᒋᓐᓂᓗ ᐃᓕᖕᒐᔪᓂᒃ ᐊᓪᓚᓄᑦ ᑯᔮᓄᑦ ᐊᒻᒪᓗ ᐅᕙᒍᑦ ᐃᓄᐃᑦ ᓴᐳᑏᒃᑯᑎᖕᒋᑦ ᓄᓇᕕᐅᑉ ᐅᕕᒐᕐᑐᖕᒋᓐᓂᒃ ᑭᒃᒐᑐᕐᑐᑦ. ᐃᑑᓐᓇᒐᓕᑎᒃ ᑖᒃᑯᐊ ᒪᕐᑮᓗᓐᓃᑦ ᐱᖕᒐᓯᓪᓗᓃᑦ ᓄᓃᑦ ᐱᕐᑲᑕᐅᖕᖕᒋᑐᑐᐊᖕᒍᑎᓪᓗᒋᑦ ᑌᒃᑯᓂᖕᒪ ᑮᓇᐅᔭᓂᒃ ᐱᑎᑕᐅᓚᖕᒐᓚᐅᔫᑦ ᐱᓗᐊᕐᑐᒥ ᑕᕐᕿᒌᓐᓂᐹᖕᒍᓂᕐᓴᑦ ᑕᒫᓂ ᑯᐯᒃ ᓄᓇᓕᕐᔪᐊᖕᒐᓂ. ᑖᒃᑯᐊ ᐊᖕᒋᕐᑕᐅᓯᒪᔫᑦ, ᑖᒃᑯᐊᓗ ᕐᑭᒥᕐᕈᐊᓂ ᐊᑐᐊᒪᖕᖕᒍᑕᐅᓕᕐᑎᓗᒋᑦ, ᓴᐳᑏᑦ ᕐᑭᓚᓈᕐᓯᑎᒃ ᐅᑕᕐᕐᑭᔭᕐᑲᓚᐅᕐᐳᑦ ᐱᒍᑦᔭᐅᒍᑎᒥᓂᐊᕐᑕᒥᓐᓂᒃ ᑯᐯᒻᒥᐅᑦ ᐅᕕᒐᕐᑐᐃᑦ ᐊᓪᓚᕕᒻᒪᓇᖕᒐᓄᑦ.



SAMMY KUDLUK

ᔫᓇᑕᓐᑯᒃ ᐋᑕᒥᒃᑯᒃ ᐊᓯᖕᒋᓐᓂᒃ ᑲᑎᖕᖕᒐᒋᐊᕐᓯᒪᕕᕐᑲᓚᐅᔪᒻᒥᔫᒃ ᑲᑎᖕᖕᒐᕐᑲᑕᐅᑦᓯᑎᒃ ᓴᒥᓯ ᐯᒥᐅᓂᓪᓗ ᐊᒻᒪᓗ ᐊᓪᓚᓂᒃ ᑯᔮᓂᒃ ᑯᐯᒃ ᑕᕐᕋᖕᒐᓂᒃ ᓄᓇᕐᑲᕐᑲᑕᐅᔪᓂᒃ: ᔫᓐ ᒪᑑᕐ, ᐊᓪᓗᑦ ᑯᔮᑦ ᐅᕕᒐᕐᑐᖕᒋᑕ ᑲᑎᒪᔩᕐᔪᐊᖕᒋᑦᑕ ᐊᖕᒐᔪᕐᕐᑳᖕᒐᑦ, ᐊᒻᒪᓗ ᐊᓐᑐᔫ ᓂᐹᕐ, ᐊᓪᓗᑦ ᑯᔮᑦ ᓄᓇᒥᓐᓂ ᐊᑕᐅᑦᓯᑯᕐᑎᓯᔭᖕᒐᑦ, ᐊᒻᒪᓗ ᔫᓐ-ᕕᓕᑉ ᐳᐊᕓ ᓴᒥᓯ ᐯ ᓄᓇᖕᒐᓂᒥᐅᖅ. ᑖᓐᓇ ᑲᑎᒪᓂᐅᑉ ᑐᖕᒐᓕᖕᒐ ᐅᕐᑲᕐᑲᑎᒌᓐᓂᐅᓚᐅᔪᖅ ᐃᓗᕐᕐᑯᓯᕐᒎᓕᖕᒐᔪᓂᓪᓗ ᐃᓅᑦᔪᓯᕐᓅᓕᖕᒐᔪᓂᓪᓗ ᐃᓯᒫᓗᒍᑕᐅᔪᓂᒃ, ᐃᓚᐅᑎᓪᓗᒋᑦ ᐃᒻᒥᓂᐊᕐᓂᒥᒃ ᐊᑑᑎᑎᑦᓯᑌᓕᒪᓂᕐᒎᓕᖕᒐᔪᑦ ᐊᓯᖕᒋᓪᓗ ᐅᕐᑲᕐᑲᑎᒌᒍᑕᐅᔪ ᐃᓕᖕᒐᓂᕐᑲᓕᐅᔪᒋᕗᑦ ᑯᐯᒃ ᑕᕐᕋᖕᒐᓂ ᓄᓇᕐᑲᕐᑐᑦ ᐊᑦᔨᒌᐸᔩᑎᓪᓗᒋᑦ ᐊᑑᑎᒋᐊᕐᑲᔩᖕᒋᓐᓄᑦ.

ᓂᕈᐊᕐᑏᑦ ᐱᒋᐅᕐᓴᔭᐅᓂᕐᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᓂᖕᒐᑦ

ᔫᓇᑕᓐ ᐃᐳᓗ, ᐋᑕᒥ ᐹᓪᓚᔫᑦᓗ ᐊᒻᒪᓗ ᓴᐳᑏᑦ ᐅᕕᒐᕐᑐᐃᑦ ᑮᓇᐅᔭᕐᑲᕐᑎᑕᐅᒍᑎᖕᒋᓐᓄᑦ ᐊᑕᐅᑦᓯᑯᕐᑎᓯᔭ ᐋᑦᑕᓯ ᐱᓗᕐᑑᑦ ᐃᓚᐅᔭᕐᑐᓯᒪᓚᐅᔪᕗᑦ ᓂᕈᐊᕐᑏᑦ ᐱᒋᐅᕐᓴᔭᐅᓂᕐᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᑕᐅᓂᖕᒋᓐᓄᑦ ᑯᐯᒃ ᓯᑎᒥ ᐊᑑᑎᑎᑕᐅᓚᐅᔪᒥ ᓅᕕᒻᐱᕆ 2ᒥᓗ 3ᒥᓗ 2006ᒥ. ᑯᐯᒃ ᓄᓇᓕᕐᔪᐊᖕᒐᓂ ᐅᕕᒐᕐᑐᐃᑦ ᑲᑎᒪᔩᕐᔪᐊᖕᒋᑦ, ᓂᕈᐊᕐᓂᓕᓈᑦ ᑯᐯᒥ, ᐊᒻᒪᓗ ᐃᓅᕐᑯᑎᒥᓂᒃ ᐃᑲᔪᕋᓯᐊᕐᓂᒍᑦ ᐱᒍᑦᔩᕕᒃ, ᑯᐯᒥ ᐅᕕᒐᕐᑐᓂᒃ ᐃᑲᔪᕐᓯᔪᕐᑎᓯᔨᒃ ᐱᒍᑦᔩᕕᒃ, ᐊᒻᒪᓗ ᒪᓐᑐᕋᐊᒥ ᐅᕕᒐᕐᑐᐃᑦ ᐅᕐᑲᕐᕕᒪᓇᖕᒪᑦ ᑖᒃᑯᓂᖕᒪ ᑲᑎᒪᓂᐊᕈᓯᕐᓂᒃ ᑮᓇᐅᔭᕐᑲᕐᑎᓯᕈᐅᓚᐅᔪᕗᑦ.

ᑲᑎᒪᓂᐊᕈᔩᑦ ᓯᕗᓕᕐᑕᐅᓚᐅᔪᑦ ᐋᑯᔅ ᕘᐸᒃᓯᒍᓪᓗ ᑲᕈᓚᓐ ᓇᔫᒍᓪᓗ. ᑐᖕᖕᒪᕕᕐᑲᕐᓯᑎᒃ ᐱᓇᓯᒍᑎᑦᓴᓕᐊᖕᒍᓯᒪᔪᓂᒃ ᐊᒥᓇᑲᒥᐅᑦ ᓄᓇᖕᒋᓐᓂ ᐋᕐᕐᑭᒋᐊᓪᓚᔭᐅᓯᒪᔪᓂᒃ ᑲᓇᑕᒎᓕᖕᒐᔪᓕᐊᖕᒍᑦᓯᑎᒃ ᑲᓇᑕᐅᑦᓗ ᓄᓇᓕᕐᔪᐊᖕᒐᑕ ᓄᓇᓕᕐᓕᖕᒋᓐᓈᕐᒪᓈᕐᑐᓕᐊᖕᒍᒪᓕᑦᓯᑎᒃ, ᐃᓚᐅᑎᓪᓗᒍ ᑯᐯᒃ, ᓂᕈᐊᕐᑏᑦ ᐱᒋᐅᕐᓴᔭᐅᓂᕐᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᑕᐅᒍᑎᑦᓴᖕᒋᑦ ᓴᓇᔭᐅᓯᒪᕗᑦ ᐃᑲᔪᕐᓯᒍᑎᑦᓴᐅᓯᑎᒃ ᐅᕕᒐᕐᑐᐃᑦ ᑎᒥᐅᔪᕐᑯᑎᖕᒋᓐᓂᒃ ᐅᕕᒐᕐᑐᓂᒃ ᐃᓚᐅᓕᕐᐸᓕᐊᑎᑦᓯᓇᓯᐊᓕᕐᐸᑕ ᓄᓇᓕᕐᓕᒥᓐᓂ, ᓄᓇᕐᑯᑎᒥᓐᓂ ᐊᒻᒪᓗ ᓄᓇᓕᑐᐃᓐᓇᒥᓐᓂ ᓂᕈᐊᕐᓂᕐᑲᓕᑐᐊᕐᐸᑕ.

ᑖᒃᑯᐊ ᓂᕈᐊᕐᑏᑦ ᐱᒋᐅᕐᓴᔭᐅᓂᕐᒥᒃ ᑲᑎᒪᓂᐊᕈᓯᕐᑲᕐᑎᑕᐅᓂᖕᒋᓐᓅᓕᖕᒐᔪᑦ ᑎᒥᐅᔫᑦ ᐱᑐᑦᓯᒪᓂᕐᑲᖁᑎᒃ ᐊᒻᒪᓗ ᑮᓇᐅᔭᓂᒃ ᕐᑳᖕᒥᕐᓂᑯᓕᐅᕐᑎᓯᔭᐅᓇᑎᒃ ᐃᓅᕐᑲᑎᒌᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᕐᒥᒃ ᐱᓇᓯᐊᕐᑎᐅᓯᑎᒃ. ᐱᑕᕐᑲᕐᑎᓯᒍᑎᕐᑲᔩᑦ ᐊᒥᓯᐃᓂᒃ ᐃᓕᓐᓂᐊᒐᑦᓴᔭᑐᐃᓐᓇᓂᑦ ᓯᓚᑖᒍᕐᑐᓂᒃ ᐅᕝᕙᓗᓐᓃᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᕕᒻᒥ ᐱᓕᕆᐊᕐᑕᐅᒍᓐᓇᓯᑎᒃ, ᐃᓚᕐᑲᔪᖕᒍᒻᒥᔪᑦ ᓂᕈᐊᕐᓂᕐᑲᖕᖕᒍᐊᓂᕐᒥᒃ; ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᑕᐅᕕᒻᒥ ᐱᓕᕆᐊᕐᑕᐅᑎᑕᐅᒍᓐᓇᓯᑎᒃ ᐃᓚᒥᓕᐅᑎᓗᒋᑦ ᐃᓅᕐᑲᑎᒌᖕᒍᔪᑦ ᐱᕙᓪᓕᐊᓯᒪᓂᖕᒋᓐᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᓄᑦ, ᐃᓅᕐᑲᑕᐅᓂᕐᒍᑦ ᐃᓕᓐᓂᐊᑎᑕᐅᒍᑎᓄᑦ, ᕐᑲᓪᓗᓈᕐᑎᑐᓪᓗ, ᒍᐃᒍᐃᑎᑐᓪᓗ ᐅᕐᑲᐅᓯᐅᑉ ᐁᑉᐹᓂᒃ ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᓄᑦ, ᐊᓯᖕᒋᓐᓄᓗ. ᐃᓕᓐᓂᐊᑎᓂᒃ ᑲᔪᖕᒋᕐᓴᒍᑎᑦᓯᐊᖕᒍᔩᑦ ᑐᑭᓯᒪᒍᒪᓕᕐᑎᓯᑦᓯᑎᒃ ᐅᓪᓗᒥᐅᔪᖅ ᓯᔪᕐᑲᕐᓂᐅᓕᕐᑐᓂᒃ ᐊᒻᒪᓗ ᑲᕙᒪᐅᔪᑦ ᓇᓪᓕᑐᐃᓐᓇᖕᒐᓄᑦ ᐃᓚᐅᔪᒪᔪᑦ ᐃᓯᒪᒥᕝᕕᕐᑲᕐᑎᑕᐅᓂᖕᒋᓐᓄᑦ ᐊᒻᒪᓗᓗᑦᑕᐅᖅ ᐃᓯᒪᒐᓯᐊᕐᑎᕈᒥᐊᕐᑲᕐᓂᓄᑦ ᐃᓯᒻᒪᓯᕐᑲᑎᖕᖕᒋᑕᒥᓂᓪᓗ ᓯᓚᓂᕐᓴᐅᕐᑲᑦᑕᐅᑎᕐᑲᑎᕐᑲᕈᓐᓇᓂᐅᒥᐊᓚᓐᓄᑦ. ᑖᒃᑯᐊ ᐱᓇᓯᐊᕈᑎᓕᐊᖕᒍᒪᔪᑦ ᑐᕿᖕᒐᔪᑦ ᐅᕕᒐᕐᑐᓄᑦ 18ᓂᒃ ᓯᓚ ᐅᑭᐅᕐᑖᓯᒪᕿᑕᖕᖕᒋᑐᓄᑦ ᐃᓕᓐᓂᐊᑎᐅᖕᒋᓐᓇᓯᑎᒃ, ᑭᓯᐊᓂ ᑕᒪᓐᓇᐅᒐᓗᐊᕐᑎᓗᒍ ᑖᒃᑯᐊ ᓄᓇᕕᒻᒥ ᐅᕕᒐᕐᑐᐃᑦ ᓱᕐᑲᑦᓯᕕᖕᒋᓐᓂᐊᓪᓛᑦ ᐱᓇᓯᐊᕐᑕᐅᒍᓐᓇᓯᓂᑦᓭᖕᒋᑦ ᓂᓇᐅᒥᔭᐅᒻᒥᔪᑦ. ᑖᒃᑯᐊ ᓂᕈᐊᕐᑎᓂᒃ ᐱᒋᐅᕐᓴᑎᑦᓯᓂᕐᒎᓕᖕᒐᔪᓄᑦ ᑎᒥᐅᔪᒃᑯᑦ ᑮᓇᐅᔭᒥᒃ ᐊᑭᓕᕐᑕᐅᒍᑎᕐᑲᕈᓐᓂᓗᑎᒃ ᐱᑎᑦᓯᒍᑎᕐᑲᕈᓐᓇᓯᐊᕐᒥᔪᑦ ᐃᓚᐅᔪᕐᑯᑎᒥᓐᓄᑦ ᑎᒥᐅᔪᓄᑦ ᒪᓂᔾᓗᑎᒃ ᑯᐯᒥ ᓂᕈᐊᕐᓂᓕᓈᓪᒪᓇᒃᑯᑦ ᓂᕈᐊᕐᑎᓯᒍᑎᑦᓭᖕᒋᓐᓂᒃ, ᐃᓕᓐᓂᐊᑎᑦᓯᒍᑎᑦᓭᖕᒋᓐᓂᓗ ᐊᒻᒪᓗ ᓴᐳᑦᔨᓯᒪᓂᕐᒥᒃ ᑎᒥᐅᔪᓂᒃ ᐱᓕᕆᐊᕐᑕᕐᑲᕈᓐᓇᑐᓂᒃ.

ᑐᑭᓯᒍᒪᓂᕐᑖᑕᐅᑦᓴᕈᐱᑦ ᑖᒃᑯᓄᖕᒐ ᓂᕈᐊᕐᑏᑦ ᐱᒋᐅᕐᓴᔭᐅᓂᕐᒦᑯᓐᓄᑦ ᕐᑲᓇᑕᐅᔭᒃᑯᑦ ᑕᑯᒥᐊᕈᓐᓇᑕᑎᑦ ᐅᕙᓂ www.votersintraining.com ᐅᕝᕙᓘᓐᓃᑦ www.electeursenherbe.com. ᐅᕝᕙᓗᓗᓐᓃᑦ ᐅᕐᑲᓕᒪᕕᒥᖕᓛᕈᒪᑦᓴᕈᕕᒥᑦ ᐅᕐᑲᓚᓗᑎᑦ 1-877-443-VOTEᒧᑦ ᑐᑭᓯᒥᐊᕐᕕᒥᓗᒥᓪᓗᓃᑦ ᓴᐳᑏᒃᑯᑦ ᐅᕙᓂ 1-866-964-0335ᒥ.

Nunavik Youth Update

Quebec Youth Forum

A meeting of La Table des Concertation des Forum Jeunesse Régionaux du Québec (TCFJRQ) was held in Mont-Ste-Anne, 30 minutes drive outside of Québec City, on September 23rd and 24th, 2006. These quarterly meetings are traditionally held in the central localities such as Montreal and Quebec City, but for the past two years they have taken place in other smaller towns.

Jonathan Epoo, president of the Saputiit Youth Association, and Adamie Padlayat, youth liaison officer for Makivik, represented the Nunavik Youth. They gave a brief report of the activities that Nunavik youth have had success in such as the Living Life project where six youth kayakers paddled the shores of Nunavik to promote healthy living, did radio talk shows on suicide prevention, and attracted community feasts. Another report was about the Inuit Circumpolar Youth Council meeting in Barrow, Alaska, where Inuit from Arctic Canada, Greenland, Russia and United States gathered and talked of our diversity and unity.

One of the main subjects that they wanted to speak to the TCFJRQ about was a desire to access the unused portion of the Quebec Youth Investment Funds. There are three most northern regions of Quebec that would gratefully benefit, considering the lack of infrastructures for youth and very high expenses that rapidly soak up other available moneys. These regions were represented by the Jamesian Youth Council for youth in the James Bay area, the Cree Nation Youth Council specifically for the Cree youth, and our own Saputiit that speaks for the Nunavik youth. Except for all but two or three regions, it was agreed that this surplus would go to our northern areas of the province. This has been approved and, at the time of writing, Saputiit was eagerly awaiting the contract from the Youth Secretariat of Québec.

Jonathan and Adamie had another meeting with the representatives from the James Bay and Cree territories of northern Quebec: John Matoosh, president of the Cree Nation Youth Council, along with Andrew Neeposh, the Cree regional coordinator, and Jean-Phillip Boivin and from James Bay area. This second meeting was to discuss cultural and social issues, including suicide prevention and other topics that our northern Quebec areas have in common.

Voters in Training Workshop

Jonathan Epoo, Adamie Padlayat, and Saputiit's youth investment fund coordinator Attasi Pilurtuut attended a *Voters in Training* workshop in Québec City held on November 2nd and 3rd, 2006. TCFJRQ, Elections Québec, Centre de développement pour l'exercice de la citoyenneté CDEC, Regroupement des maisons de jeunes Du Québec, and the Montreal Youth Forum funded these workshops.

The workshop activities were facilitated by Akos Verboczy and Caroline Rioux. Based on a program that originated in the United States but adapted to the realities of Canada and our provinces, including Quebec, *Voters in Training* is designed to assist youth organizations to get young people involved in national, regional and local elections.

Voters in Training is a non-partisan and non-profit program in citizenship education. It provides a series of extracurricular or in-class activities, including a mock election; and in-class activities that can be integrated into courses of History, Citizenship Education, English, French as a Second Language, and so on. It encourages students to become curious about current events and democracy and to become critical thinkers and debaters. The program is aimed toward youth under age 18 who are in school, but it is hoped that it will also be available in the youth centres of Nunavik. Voter in training offers free-of-charge to participating institutions the official electoral material of the Directeur General des élections du Québec, an educational kit, and personalized support to facilitate the organization of activities.

If your interest in *Voters in Training* has been piqued, why not go to: www.votersintraining.com or www.electeursenherbe.com. Alternatively, telephone 1-877-443-VOTE or contact Saputiit at 1-866-964-0335. ■

ᓄᓇᕕᒻᒥ ᐱᖕᖑᐊᑎ

ᐊᑎᖓ:	ᐄᓗ ᖁᒪᖅ
ᐃᓅᓯᕐᐱᖓᑕ ᐅᓪᓗᖓ:	ᔫᓂ 23, 1986
ᐃᓅᓯᕐᕕᖓᑕ ᓄᓇᓯᖓ:	ᑐᓗᑦᑕᕕᒃ
ᐊᖏᕐᕋᖓᑕ ᓄᓇᓯᖓ:	ᐊᑯᓕᕕᒃ
ᐃᓄᑦᓯᐊᕐᑯᑎᖏᑦ:	ᐸᓂᒐ, ᓚᓕ ᐊᓕᖁ
ᓂᕿᑦᓯᐊᕐᑯᑎᖏᑦ:	ᒪᑦᑕᑦ
ᐱᖕᖑᐊᕈᑎᑦᓯᐊᕐᑯᑎᖓ:	ᓯᑯᒪᔪᒥ ᖄᑭᓇᐊᒥᒃ
ᓯᓇᓯᐊᕋᓯᐊᕐᓂᖓ:	ᐅᕕᒪᕐᑐᐃᑦ ᐊᑕᐅᑦᓯᑯᕐᑎᓯᔨᖓᑦ
ᓯᕗᓂᑦᓴᒥ ᑐᕌᒐᖏᑦ:	ᐃᓅᓯᑦᓯᐊᖑᓂᕐᓴᒥᒃ ᐃᓅᓯᑖᕐᓂᓴᖅ
ᐃᓅᓯᕐᒥᓂ ᐅᕐᑯᒥᓂᕐᐹᓇᓯᒪᔭᖓ:	ᐃᓅᒍᓐᓂᕆᐊᕐᑲᕐᓯᖓ ᐊᖓᔪᒪᓂᒃ
ᑲᕙᓇᓂᕐᐸᖓ:	ᑐᓴᓇᐊᒥᒃ ᐃᒻᒥᓂᐊᕐᑐᓂᒃ

SAPUTIIT YOUTH ASSOCIATION

Nunavik Player

Name:	**Eli Qumak**
Date of birth:	June 23rd, 1986
Place of birth:	Moose Factory
Home community:	Akulivik
Favorite person:	My daughter, Laly Aliqu
Favorite food:	Muttaq
Favorite sports:	Ice hockey
Occupation:	Youth coordinator
Future goal:	To get a better life
Toughest challenge:	The loss of my brother
Pet peeve:	Hearing of suicides

ᐅᕕᒃᑲᐃᑦ

ᑰᒃᔪᐊᖀᐱᒻᒥᑦ ᑕᓇᐅᑉ ᐊᑭᐊᓄᑦ: ᐃᓕᓐᓂᐊᑏᑦ ᓚᓐᑕᓐᓕᐊᕐᓯᒪᓚᐅᔪᑦ

ᐅᐱᕐᖕᒐᓴᐅᑎᓪᓗᒍ 2006ᒥ, ᐱᖕᒐᓱᓂᒃ ᐳᕐᑐᓂᕐᓴᓖᑦ ᖃᓪᓗᓈᑎᑐᑦ ᐃᓕᓐᓂᐊᑏᑦ ᑰᒃᔪᐊᖀᐱᐅᑉ ᐊᓯᒪᐅᑕᖅ ᐃᓕᓐᓂᐊᕕᖕᒐᓂᑦ ᑮᓇᐅᔮᓂᒃ ᓄᐊᑦᓯᓚᐅᔪᒪᒥᒃ ᑕᓇᐅᑉ ᐊᑭᐊᓅᕈᓐᓇᓯᓚᐅᔪᑦ ᓚᓐᑕᓐᒧᑦ, ᐃᖕᓚᓐᒧᑦ. ᑕᒪᓐᓇ ᐱᑦᔪᑎᖃᖅᑎᑕᐅᓚᐅᔪᒻᒪᑦ ᐃᓕᓐᓂᐊᑎᓂᒃ ᓇᑯᕐᓴᕈᑦᕋᒍᑕᐅᑦᓯᓂ ᐃᓕᓐᓂᐊᓇᐊᑦᓯᐊᖃᑦᑕᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᓂᕐᒥᓄᑦ ᐃᓕᓐᓂᐊᑕᕐᒥᓂᓪᓗ ᐃᓚᐅᖃᑕᐅᓂᕐᓴᐅᖃᑦᑕᓯᑎᒃ. ᑳᒍᖕᖕᓚᖅᑲᑕᐅᔪᒪᑐᐊᕈᑎᒃ ᐃᓕᓐᓂᐊᑏᑦ ᐃᓕᓐᓂᐊᓇᐊᑲᑦᑕᓂᖅ ᐳᕐᑐᓂᕐᑲᓇᐊᕐᑲᓚᐅᔪᖅ ᐳᒃᑭᓂᕐᓴᐅᖕᒥᑦᑐᓂᒃ 75%ᓂᒃ, ᐃᓕᓐᓂᐊᑕᕐᒥᓂᓪᓗ ᐱᔭᓈᑦᓯᐊᖃᑦᑕᓗᑎᒃ, ᐃᑲᔪᖃᑕᐅᖃᑦᑕᓗᑎᒃ ᑮᓇᐅᔭᓂᒃ ᓄᐊᑦᓯᓂᕐᒧᑦ, ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᑦᓯᔨᓄᑦ ᐱᑐᓗᑕᖅᑲᖅᕕᐅᓚᐅᕐᓯᒪᒍᓐᑐᓗᑎᒃ ᐃᓕᓐᓂᐊᕕᒻᒥ.

ᑳᓐᓇ ᐱᕕᑦᓴᖃᑦᓯᐊᕈᓐᓇᑐᖅ ᐃᓕᓴᔨᖕᒐ ᑏᕝ ᖕᒍᐃᖕ ᒪᑭᕝᕕᐅᑉ ᕿᒥᕐᕈᐊᖕᒥᓂᒃ ᐅᖃᓚᔪᖅ ᐃᒫᒃ, "ᑐᑭᑖᓚᐅᔪᕗᖕᒐ ᓚᓐᑕᓐ, ᐃᖕᓚᓐᒧᑦ ᐁᑎᒍᒪᓕᓇᐊᖕᒥᑦ ᐃᓅᓯᖕᒪᓂ ᐊᑰᑎᓚᐅᕐᓯᒪᑎᒥᐊᕐᓯᒥᑦ. ᐅᓄᕐᓂᓴᑦ ᐃᓕᓭᑦ ᐳᓵᓇᐊᕈᓐᓇᓯᓚᐅᕐᓯᒪᖕᖕᒥᑐᑦ ᐊᓯᖕᒥᓐᓄᑦ ᓄᓇᕐᔪᐊᖕᔪᕐᓄᑦ ᓄᓇᕐᔪᐊᑉ ᐊᓯᐊᓅᕈᑎᑖᑐᐃᓐᓇᕈᓐᓇᖕᒥᓐᓂᑯᒥᓄᑦ. ᐊᒻᒪᓗᑦᑕᐅᖅ ᑮᓇᐅᔦᑦ ᐱᑦᔪᑎᒥᑦᓯᒥᑦ ᓇᒧᑐᐃᓐᓇᕈᓐᓇᓲᖕᒍᖕᒥᓇᒥᒃ $2000–ᖄᑲᓴᒻᒪᑦ ᖃᖕᒪᑦᑕᐅᑎᖕᒪ ᒪᓐᑐᕌᐊᒧᑦ ᐅᑎᒧᓪᓗ. ᑭᓯᐊᓂ ᑐᓂᕐᕈᔭᐅᑦᓯᐊᖕᒍᐊᕐᓯᑎᒃ ᒪᑭᕝᕕᑯᓄᑦ, $10,000–ᓂᒃ, ᑕᒪᓐᓇ ᐱᔪᓐᓇᓯᑎᑕᐅᓚᐅᔪᖅ."

ᐃᓕᓐᓂᐊᑎᑦᓯᔨ ᑏᕝ ᖕᒍᐃᖕ (ᓴᐅᒥᐊᓃᑦᑐᖅ) ᐊᒻᒪᓗ ᐃᓕᓐᓂᐊᑎᖕᒥᑦ ᓚᓐᑕᓐ ᐃᖕᓚᖕᒥ ᐃᑳᕈᑎᐊᓅᑦ ᐃᑦᓗᑯᑖᖕᓚᓃᑦᓯᑎᒃ: ᑌᓇ ᐸᓚᒥᖕᓗ, ᐋᓐᑎ ᐊᔭᒍᑕᕐᓗ, ᑲᔅᑏᓇ ᓇᐹᕐᑐᓗ ᐊᒻᒪᓗ ᐳᕌᓐᓯᔅ ᐁᐸᔭᖅ.
Teacher Dave Nguyen (left) and students at Tower Bridge in London, England: Dinah Fleming, Andy Aragutak, Christina Napartuk, and Frances Abraham.

DAVE NGUYEN X2

ᑕᒪᓐᓇ ᑲᔪᓯᑦᓯᐊᑐᒻᒪᓇᐅᓚᐅᔪᒻᒪᑦ ᐃᑲᔪᕐᓯᓯᓂᓗ ᐱᐅᔪᒥᒃ ᐊᓯᑦᔫᒍᑎᐅᑦᓯᓂ ᐃᓕᓐᓂᐊᕕᒻᒥ ᓄᓇᓕᓐᓂᓗ, ᑖᒃᑯᐊ ᐃᓕᓴᔨᖕᓚᑦ ᐅᖃᓚᐅᔪᖅ ᑐᑭᑖᕐᓯᒪᓕᕐᒥᒥᐊᒥᒃ ᑮᓇᐅᔭᓂᒃ ᓄᐊᑦᓯᒥᐊᓪᓚᓚᕐᓚᕐᒥᓯᑎᒃ ᑕᒃᒪᓂ ᐊᕐᖄᒍᒥ. ᑭᓯᐊᓂ ᐃᓕᓐᓂᐊᑎᓪᓗᑯᐊᐱᒻᒥᓂᒃ ᑭᓯᐊᓂ ᑳᒍᖕᖕᒪᑎᑦᓯᔮᕈᓐᓃᑐᖅ ᐳᕐᑐᓂᕐᓴᒥᑦᑐᓕᒫᓂᒃ ᐃᓕᓐᓂᐊᑎᓂᒃ ᓛᕿᒪᓕᕐᑐᖅ. ᑳᒃᑯᐊ ᑮᓇᐅᔭᕐᑐᓚᖕᒪᒍᓇᐅᔪᑦ $77,000–ᓂᒃ ᐊᒻᒪᓗ ᓄᐊᑦᓯᓯᒪᓕᓈᕐᓯᑎᒃ $12,000 ᓴᓂᐊᓃᑦᑐᓂᒃ ᓯᕗᓪᓕᐹᖕᒥᓐᓂᒃ ᐱᖕᒐᓱᓂᒃ ᑕᕐᕿᓂᒃ ᐃᓕᓐᓂᐊᓇᐅᑉ ᐊᕐᖄᒍᖕᒪᓂ. ■

ᖁᕕᐊᓯᕝᕕᒧᑦ ᐃᓕᖕᒐᔪᒥᒃ ᑲᑎᖃᑎᒌᒍᑎᖃᖅᓂᖕᒐᑦ ᐳᕐᑐᓂᕐᓴᕆᐊᓪᓚᒥᒃ ᐃᓕᓐᓂᐊᑏᑦ

ᖁᕕᐊᓯᐊᓂᖃᑦᓴᖕᒍᐊᓕᓚᐅᔪᒥᒍᑦ ᐊᕐᖄᒍᑕᒫᑦ ᑲᑎᖃᑎᒌᓐᓂᓇᒎᒥᓐᓂᒃ ᐊᑑᑎᓕᕐᒥᒪᒥᒃ ᐳᕐᑐᓂᕐᓴᒥᒃ ᐃᓕᓐᓂᐊᓇᕐᓯᒪᑦᓯᑎᒃ ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᓇᓂᐅᑉ ᒪᓐᑐᕌᒦᑦᑐᑦ ᐃᓕᓐᓂᐊᑎᖕᒥᑦ, ᓂᓇᖅᑲᑎᒦᓐᓂᖅᑲᓚᐅᕐᑐᑦ ᐃᓚᓕᔭᕐᓯᑎᒃ ᑏᓯᒻᐱᓇ 1ᖕᒍᓚᐅᔪᒥ ᑐᑦᓯᐊᕕᖕᒐᓐᓂ ᔫᓂᐊᓐᑯᑦ ᒪᓐᑐᕌᒥ ᔮᓐ-ᐋᓐ-ᑕ-ᐱᐊᓪᕕᐅᒥ (ᒪᓐᑐᕌᐊᑉ ᕿᑭᖅᑕᖕᒪᑕ ᐃᓱᐊᓂ ᓯᕐᑭᓂᐅᑉ ᓂᐱᕝᕕᐊᓂᐅᓂᕐᓴᖅ), ᑲᑎᕕᒃ ᐃᓕᓐᓂᐊᓂᓕᓇᓂᐅᑉ ᐃᓕᓐᓂᐊᑎᓂᒃ ᐱᒍᑦᔨᕕᖕᒪᑕ ᐊᓪᓚᕕᖕᒪᑕ ᖃᓂᒋᔭᖕᒪᓂ.

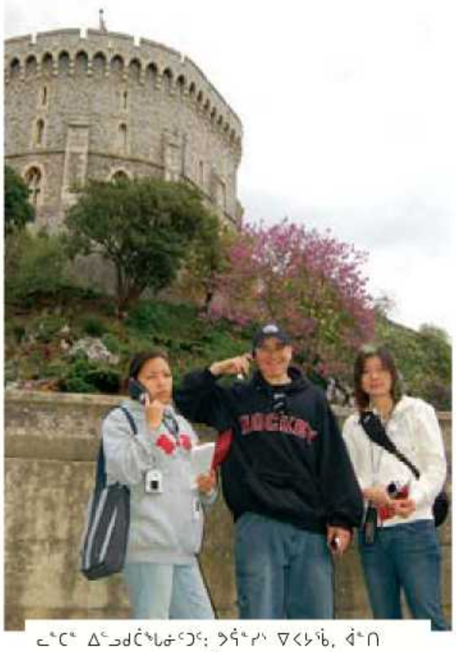
ALLISON FLOWERS X2

ᑳᓐᓇ ᖁᕕᐊᓇᓯᕐᓂ ᑲᑎᖃᑎᒌᖕᖕᒍᐊᓂᖅ ᐃᓕᓐᓂᐊᕈᑎᓂᒃ ᓴᒃᑯᐃᒪᒉᓐᓇᕕᐅᓚᒥ ᖁᕕᐊᒥᔭᐅᓚᐅᕐᑐᖅ ᐱᓗᐊᕐᑐᒥ ᐃᓕᓐᓂᐊᑏᑦ ᐃᓕᓐᓂᐊᓇᒥ ᐃᓚᖕᒐᓄᑦ ᐃᓱᓕᒍᑦᔭᐅᓂᕐᑲᕐᓯᑎᒃ ᓇᓗᓕᑦᓴᒐᔨᓇᓯᐅᕐᓯᑎᓪᓗ. ᖁᕕᐊᓯᕝᕕᓯᐅᑎᓂᒃ ᓂᑦᔫᔫᕐᓯᑎᒃ ᓂᐱᓇᓗᐊᕐᑎᓇᒥᑦ, ᐸᕐᕐᑯᔫᓂᒃ/ᓇᐸᑕᕐᓂᒃ ᐃᑯᒪᕐᑲᕐᓯᑎᒃ ᐊᒻᒪᓗ ᕿᑎᖕᖕᒍᔭᐅᑎᒥᒃ ᓇᐹᕐᑐᕐᑲᕐᓯᑎᒃ ᐅᓐᓄᓯᐅᑦᓯᐊᑐᐹᓗᓚᐅᔪᑦ ᖁᕕᐊᓯᐊᑦᓯᑎᒃ ᐃᔪᕐᑭᑕᕐᓯᑎᓪᓗ. ᑲᑎᖃᑎᒌᖕᖕᒍᐊᓂᕐᒥ ᖁᕕᐊᓯᒍᑎᐅᔪᑦ ᐃᓚᖃᓚᐅᔪᑦ ᐱᖕᖕᒍᐊᓂᕐᓂᒃ ᓵᓚᖃᐅᑎᑖᖃᑦᑕᓯᑎᒃ ᐱᐅᔪᖕᒍᐊᕿᑦᓯᓂᒃ ᐊᒻᒪᓗ ᐁᑦᑐᐃᖃᑦᑕᐅᑎᓂᖃᓯᑎᒃ. ᑌᒪᖕᖕᒪᑦ ᓄᐃᖕᖕᒥᓯᐃᑦᑑᒪᒥ ᖁᕕᐊᓯᐊᔪᓄᑦ ᓈᒻᒪᓈᑦᓯᐊᓯᓂᐊᓯ ᓵᓐᑕ ᑲᓛᔅ ᓄᐃᓚᐅᔪᒻᒥᔪᖅ ᐃᓘᓐᓇᓄᑦ ᐅᖃᐅᓯᑦᓴᓯᐊᓂᒃ ᐅᖃᓇᐊᕐᑐᓯᓂ. ■

ᐊᑕᓂᐊᓘᑉ ᐃᓂᓴᐱᐅᑉ ᐃᓪᓗᔪᐊᕐᑯᑎᐊᓘᖕᒋᑦᑕ ᓵᕐᒪᓃᑦᑐᑦ.
In the front courtyard of Buckingham Palace.

DAVE NGUYEN X2

From The Great Whale to The Thames: Kuujjuaraapik Students Experience London



ᓚᓐᑕᓐ ᐃᓪᓗᑯᑖᕐᒪᓃᑦᑐᑦ: ᕗᕌᓐᓯᔅ ᐁᐸᕼᕋᒃ, ᐋᓐᑎ ᐊᕋᒍᑕᒃ ᐊᒻᒪᓗ ᔪᐅᐃ ᕼᐆ.
At the Tower of London: Frances Abraham, Andy Aragutak, and Zoe Hu.

In the spring of 2006, the secondary-three English class from Kuujjuaraapik's Asimauttttaq School raised funds to go to London, England. One purpose of the trip was to reward the students for attending school on a regular basis and being more actively involved in their studies and schooling. The criteria for going were that they had to attend classes at least 75 percent of the time, be passing in their classes, be involved in helping out with the fundraising project, and not cause any problems for any teachers in the school.

Their resourceful teacher Dave Nguyen told *Makivik Magazine*, "I decided to take them to London, England because I wanted to give them the experience of a life time. Most of the students may never have an opportunity to visit other countries because it's almost impossible for them to attain a passport. Also financial situations limit where they can travel because it cost approximately $2,000 per return ticket to Montreal. But with a generous donation from Makivik, which contributed $10,000, it was made possible."

Since the project went extremely well and it helped to make such a positive change in the school and community, their teacher says he has decided to pursue another fundraising project this year as well. But instead of just taking his own class, Dave says said he has decided to do it for all of the secondary students. Their estimated budget for the trip will be around $77,000 and they had already managed to raise approximately $12,000 within the first three months of the school year. ■

Christmas Party for Postsecondary Students

Much fun was had at the annual postsecondary Kativik School Board Christmas party for postsecondary students and their families, which took place this past December 1st at the Union Church in Ste. Anne-de-Bellevue (on the west end of Montreal Island), located near KSB's Student Services Department.

ALLISON FLOWERS X3

This joyous event was a welcome distraction from the usual student toil of writing term papers and studying for exams. Holiday music playing in the background, beautifully lit candles, and a Christmas tree on the side all contributed to the right spirit for lots of excitement and laughter. The party fun included games with fabulous prizes and a gift exchange. Always in the right place at the right time, Santa Claus himself also made an appearance with hearty good wishes for all. ■

ᐳᓖᓇᐊᕐᓂᖅ ᐃᓚᕕᓂᕐᒥᑕ ᒥᕐᖕᒍᐃᓯᕐᕕᒥᓕᕐᑕᖓᓄᑦ, ᐊᑯᓂ ᐊᑑᑎᒍᒪᕙᑦᓯᒍ ᐊᑑᑎᑦᓴᕋᑕᕐᑕᖓ

ᐅᐱᒍᓱᒻᒪᓇᐊᓗᐊᖅᐳᖓ ᐊᑑᑎᒍᒪᕙᑦᑕᕋᓂᒃ ᐃᓅᓯᓕᒫᕋᓂ ᐊᑑᑎᒍᓐᓇᕕᖅᑲᔅᑎᑕᐅᓚᐅᔦᓚᓚ ᐊᓈᓇᑦᓯᐊᒪ ᐃᓗᕕᕐᓯᒪᕕᖓᓂᒃ ᑕᑯᔭᕐᑐᕈᓐᓇᓯᑦᓯᖓ ᒫᔅᑎᐅᔫᑦᓯᒥ.

ᐊᓈᓇᑦᓯᐊᕋ ᐱᐊᑦᓯ ᓵᓐᑕ ᕗᐊᑦ ᐃᓅᒍᓐᓀᓚᐅᕐᑐᕕᓂᐅᒻᒪᑦ ᔫᓂ 1963-ᖑᑎᓪᓗᒍ ᐋᓐᓂᐊᕕᓕᐊᕐᓯᒪᑦᓯᓂ ᕈᐱᐊᕐᕘᓪᒥ, ᑌᑦᓯᒪᓂ ᐃᓄᑐᐃᓐᓇᐅᓯᑕ ᓂᐱᖃᓗᐊᕋᑕᓚᐅᔦᖕᖏᓇᑦᑕ ᖃᓄᐃᓘᕈᓐᓇᕕᖃᓗᐊᕋᑕᓗ ᑌᒣᑦᑐᓂᒃ ᐊᑑᑎᓕᕋᓗᐊᕋᑦᑕ ᑖᕙᓂ ᐃᓗᕕᑦᑕᐅᓯᒪᓪᒪᑦ. ᐊᐅᓚᕈᔅᓯᐊᑐᖓ ᐊᓈᓇᑦᓯᐊᕋ ᐃᓅᒍᓐᓀᑐᕕᓂᐅᑎᓪᓗᒍ ᐊᓈᓇᒐ ᐅᕐᑯᒣᓪᓕᐅᒪᓇᓕᐅᕐᓯᒪᓪᒪᑦ, ᐊᔫᒃᑲᓗ, ᐃᕐᖑᑕᖏᓪᓗ, ᐃᓚᖏᓪᓗ, ᓇᔫᑎᒍᓐᓇᓯᒪᖕᖏᓂᕐᒥᓄᑦ ᐊᓈᓇᑦᓯᐊᕋ ᑭᖕᖒᒪᑦᓯᒪᓇᓕᕐᑎᓗᒍ, ᐅᕐᑯᒣᒥᔭᕐᑲᓗᐊᕐᒥᓯᑎᒃ ᐊᓂᕐᕈᑦ ᑎᒥᖓᓂᒃ ᐅᑎᕐᑎᓯᒍᓐᓇᓯᒪᖕᖏᓂᕐᒥᓂᒃ, ᐱᔭᓈᕐᓂᓚᓐᒥᒃ ᐊᑑᑎᒍᓐᓇᓯᒪᖕᖏᓂᕐᒥᓂᒃ.

ᐊᕐᕌᒍᓂ ᐊᓂᒍᕐᑐᓂ, ᐊᓂᒃᑲ, ᓄᑲᒃᑲ ᐊᖓᔪᒃᑲᓗ, ᖃᑕᖕᖑᑎᑦᓴᑲᓗ ᐅᖄᒍᑎᖃᖃᑦᑕᓯᒪᔪᒍᑦ ᑕᑯᔭᕐᑐᕈᒪᑦᓯᑕ ᐊᓈᓇᑦᓯᐊᑕ ᐃᓗᕕᕐᓯᒪᕕᖓᓂᒃ, ᐱᔭᓈᕐᓂᓚᓐᒥᒃ ᐊᑑᑎᒍᒪᑦᓯᑕ. ᑭᓯᐊᓂ ᖃᐅᔨᒪᓚᐅᕐᓯᒪᖕᖏᑐᒍᑦ ᓇᓃᑦᓴᕋᔭᕐᒪᖔᑦ ᓇᑭᑦ ᐱᒋᐊᑦᓴᕋᔭᕐᒪᖔᑦᑕ, ᓇᑯᕐᒪᑕ ᒪᑭᕝᕕᑯᑦ ᓇᓗᓀᒃᑯᓯᓚᐅᓪᒪᑕ ᐃᓄᑦᓱᒥᒃ ᓇᑉᐯᓯᑎᒃ ᐃᓗᕕᖃᕐᕕᒥ ᐊᓈᓇᑦᓯᐊᒪ ᐊᓯᖏᑕᓗ ᓄᓇᕕᒻᒥᐅᖑᓯᒪᔪᑦ ᓇᔪᕐᑕᖓᓂᒃ ᖃᐅᔨᒍᓐᓇᓯᒪᔪᒍᑦ.

ᓇᑯᕐᒪᑦ ᐱᑕ ᐋᑕᒥᐅᑉ ᖃᐅᔨᒪᔫᖓ, ᑭᓕᕗᑦ ᒪᓅᔅ ᓯᕗᓕᕐᑎᐅᓯᒪᔪᖅ ᒫᔅᑎᐅᔫᑦᓯᒥ, ᓇᐁᐹᕐᓇᓕᐅᔦᕗᖓ ᑕᑯᔭᕐᑐᕈᓐᓇᓯᑦᓯᖓᓗ ᐊᓈᓇᑦᓯᐊᒪ ᐃᓗᕕᕐᑕᐅᓯᒪᕕᖓᓂᒃ ᑕᑯᔭᕐᑐᖃᑎᖃᕐᒥᓯᖓ ᐱᓇᓯᖃᑎᒪᓂᒃ ᐋᓂ ᑯᕋᓃᒥᒃ ᑭᖑᓂᖓᒍᓪᓗ ᑕᑯᔭᕐᑐᖃᑎᖃᕐᒥᓯᖓ ᑖᒥ ᑮᓐᒥᒃ ᐊᖓᔪᑦᓯᒥᒃ, ᓵᓕ ᒍᐊᑦ ᓄᑲᕐᓯᒥᒃ ᐃᓚᖃᕐᒥᓯᑕ ᐋᓕᓯ ᓈᓚᑦᑑᔭᒥᒃ ᑲᑎᖕᖕᒪᕆᐊᕐᑐᓯᒪᑦᓯᑕ ᓄᓇᓕᑐᖃᑦᓴᔦᑦ ᒪᑭᑉᐸᓕᐊᒪᓯᐊᕐᓂᒎᓕᖕᒪᔪᓂᒃ ᑲᑎᖕᖕᒪᓂᖕᒪᓄᑦ ᒫᔅᑎᐅᔫᑦᓯᒥ. ᐅᐸᓐᓄᑦ ᐊᑦᑐᑕᐅᓐᓇᑐᒻᒪᓇᐅᓚᐅᔦᖅ ᑖᒥ ᑮᓐᒧᓗ ᑖᓐᓇ ᑕᑯᒍᓐᓇᓯᓚᐅᔦᓪᒥᒪᑦ ᕿᑐᖕᖕᒪᒥᑕ ᐃᓅᒍᓐᓀᓯᒪᓃᑉ ᐃᓗᕕᕐᑕᐅᓯᒪᕕᖓᓂᒃ ᑕᒪᓐᓇ ᐳᐃᒍᓚᐅᕐᓯᒪᓂᐊᖕᖏᑕᕗᑦ.

ᑕᑯᔭᕐᑐᓯᖓ ᑕᑯᓚᐅᔦᕗᖓ ᐊᓈᓇᑦᓯᐊᕋ ᓄᓇᓕᐊᐱᒻᒥ ᑕᑯᕋᓐᓂᑐᒥ ᐃᓗᕕᕐᓯᒪᒥᐊᖕᒪᓂᒃ ᒫᔅᑎᐅᔫᑦᓯᒥ ᐃᓂᖃᕐᓯᓂᓗ ᐃᓗᕕᖃᕐᕕᒥ ᐅᓚᐱᑕᐅᓐᓇᖏᒻᒪᕆᑦᑐᒥ ᑕᓯᕐᒧᑦ ᓵᖕᖕᒪᔦᒥ ᓴᓐᔮᓐᒍᑦ ᐃᓚᖃᕐᓯᓂ ᓄᓇᕕᒻᒥᐅᕕᓂᕐᓂᒃ ᐃᓄᓐᓂᒃ. ᑐᑭᓯᑎᑕᐅᓚᐅᔦᒻᒥᔦᖅ ᑭᓕᕗᑦᒍᑦ ᐃᓄᐃᑦ ᐃᓅᒍᓐᓀᕐᒥᒃ ᐃᓗᕕᕐᓯᐅᑎᓂᒃ ᐊᑑᑎᑎᑕᐅᑦᓯᐊᖃᑦᑕᓯᒪᓂᖏᓐᓂᒃ ᑐᑦᓯᐊᓂᖃᕈᑎᐅᑦᓯᑎᓪᓗ ᑖᑦᓯᒪ ᐊᖓᔪᖅᑳᕕᓂᖏᓐᓄᒃ ᐅᑉᐱᒎᑦᓯᑎᒃ ᐃᓅᒍᓐᓀᕐᒪᔩᓐᓄᑦ.

ᑕᒪᓐᓇ ᐃᓯᕐᓇᕐᓐᓇᑐᖅ ᐅᐸᓐᓄᑦ ᐊᓂᒍᕐᑎᕐᐊᕈᓐᓇᕐᓯᑦᓯᒍᓗ ᐃᓚᒃᑲᓗ ᑌᒣᒻᒥᔦᑦ ᑯᐊᑕᒃᑯᓂ ᐃᓚᒌᓚᒫᓂ ᐱᑎᓪᓗᒍ ᐆᒻᒪᑎᑦᑎᓂ ᐱᔦᒥᒃ ᓇᑯᕐᒦᐳᒍᑦ ᑭᓕᕗᑦᒥᒃ ᐃᓚᖏᓐᓂᓗ ᓇᓪᓕᒋᔭᑦᑎᓂᒃ ᕿᓯᑦᓴᓯᐊᕐᓯᑎᒃ, ᐅᓚᐱᔅᓴᐅᑎᖃᑦᓯᐊᑐᒥᒃ ᐃᓂᖃᕐᑎᓯᓪᒪᑕ ᐃᓄᑦᓯᐊᒪᓈᑦ ᓄᓇᖕᒪᓐᓂ ᒫᔅᑎᐅᔫᑦᓯᒥ. ᓇᑯᕐᒦᒪᓇᐊᓗᑦᓯᖕᒪᓗ ᒪᑭᕝᕕᒥᒃ ᓇᓗᓀᒃᑯᑕᐅᓂᐊᕐᑐᒥᒃ ᓇᑉᐯᓯᒪᓪᒪᑕ ᒥᕐᖕᒍᐃᓯᕐᕕᒥᓕᕐᑕᖓᓄᑦ ᐃᓚᕕᓂᑦᑕ ᓄᓇᕕᒻᒥᐅᔭᕕᓃᑦ.

ᑕᒪᓐᓇ ᐊᑑᑎᓚᐅᔭᕋ ᐃᓅᓯᓕᒫᕋᓂ ᐅᐱᒥᓂᐊᕐᑕᕋ ᐊᑯᓂᐊᓗᒃ ᐊᑑᑎᒍᒪᕙᑦᓯᒍ ᐊᑑᑎᒍᓐᓇᓯᓚᐅᔦᒪᒃᑯ, ᐅᑎᓵᕈᒪᑦᓯᖓᓗ ᐃᓚᒃᑲᓂᒃ ᐃᓚᖃᓕᕐᓗᖓ. ᓇᑯᕐᒦᓯᖓᓗ ᕿᒥᕐᕈᐊᒐᓯᓐᓄᑦ ᐊᓪᓚᒍᓐᓇᑎᑕᐅᓯᒪᒐᒪ ᐊᓕᐊᒋᕙᑦᑕᑎᓐᓄᑦ ᐊᓪᓚᓂᐊᓇᐊᖕᒥᑦ.

ᓇᑯᕐᒦᒃ,
ᒥᐊᕆ ᐁᑦᓯᓴᓐ
ᑰᒃᔪᐊᖅ

A Visit to the Resting Place of Relatives, Fulfilling a Life-Long Dream

I want to express my greatest appreciation for having had the opportunity to fulfil a life-long dream to visit my late maternal grandmother's burial site in Mashteuiatsh.

My grandmother, Betsy Saunders Ford, passed away in June 1963 while she was at the Roberval Hospital during the days when we Inuit did not have much say or role in the decisions that were made on our behalf in such situations. I remember when my grandmother passed away it was very difficult for my late mother and my two late aunts and the numerous grandchildren and extended family when they for one could not be with her in her time of need, but also not be able to bring her home for a final closure and final resting place at her home place.

Over the years, my brothers, sisters, cousins and I would often talk about paying our respects to our late grandmother and putting a final closure of her passing. We did not have a clue as to where or how to start looking until, thank goodness, Makivik officially laid a memorial monument of an Inukshuk at the cemetery where my grandmother and many other Nunavimmiut are laid to rest.

ᐅᕙᖓᓗ, ᓵᓕ ᒍᐊᑦ ᓄᑲᕐᓯᓗ ᐊᒻᒪᓗ ᑖᒥ ᑮᓐ.
Myself, Charlie Watt Jr., and Tommy Cain.

COMPLIMENTS: MARY AITCHISON X 2

Thanks to Pita Aatami's acquaintance, Clifford Moar, former mayor of Mashteuiatsh, I was able to find and visit the burial site of my grandmother with my colleague Annie Grenier and later on with Tommy Cain Sr., Charlie Watt Jr., and Alice Nalluturuk while we were attending the Aboriginal Socio-Economic Forum in Mashteuiatsh. It was an emotional and heart felt moment for Tommy Cain as well, as he was visiting his late child's burial site also and this memory will always remain within us.

During this visit I discovered that my grandmother is laid to rest in the beautiful community of Mashteuiatsh and in a very peaceful setting cemetery facing the waterfront of Lac Saint Jean among many other Inuit also from Nunavik. I learned too from Clifford that the Inuit were given proper services and prayers when they were laid to rest by his late Christian parents.

This is a great sense of comfort and closure for me and my extended family and the Gordon family extend their heart felt thank-you to Clifford and family for giving our love ones a respectful, peaceful final resting place among the beautiful people of Mashteuiatsh. Also a big thank-you to Makivik Corporation for the memorial monument that marks the final resting place of our late love ones from Nunavik.

I will cherish this experience of fulfilling a life-long dream for the rest of my life and hope to go back to Mashteuiatsh with my extended family in the future. Thank-you also for allowing me to share in our fine magazine that we all enjoy reading so much.

Nakurmi,
Mary Aitchison
Kuujjuaq

ᓄᓇᕕᒻᒥ ᖃᐅᔨᓴᕐᑏᑦ
ᖃᐅᔨᓴᕈᑎᕕᓂᖏᑦ 012

Nunavik Research
Fact Sheet 012

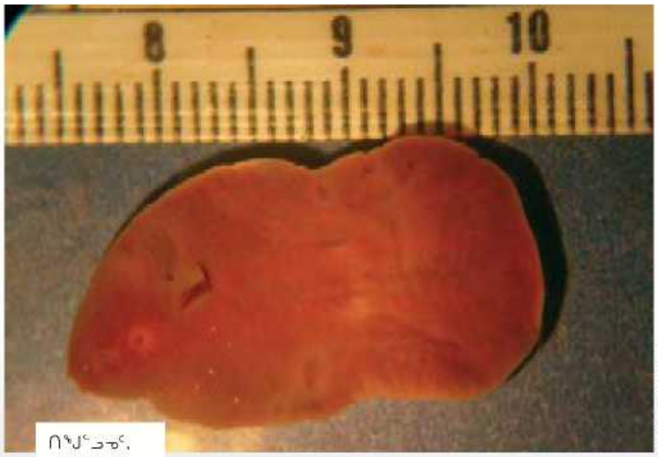
ᓯᑕᒪᓗᐊᖕᖑᐊᑦ ᖁᒣᑦ ᖁᐱᕐᕈᐃᓗ ᓄᓇᕕᐅᑉ ᑐᑦᑐᖏᓐᓂᔫᑦ

ᑐᑦᑐᐃᑦ ᐃᒍᑦᓴᖏᑦ

ᑐᑦᑐᐃᑦ ᐃᒍᑦᓴᖏᑦ ᐱᑕᖃᓲᖑᕗᑦ ᑐᑦᑐᓂ. ᑖᒃᑯᐊ ᖁᕐᓯᑕᐅᑦᓯᑎᓪᓗᖃᑯᕐᑌᑦ, ᑐᒥᐅᔭᐅᑦᓯᑎᒃ ᑕᑭᓂᖃᕐᓯᑎᒃ ᒪᕐᕉᓂᒃ ᕿᑎᖅᑲᒥᓪᓗ ᓱᖅᑳᑎᕈᑎᐅᑉ ᑕᕐᓵᐱᖕᒥᓐᓂᒃ ᐃᓂᖃᓲᑦ ᐅᕕᓂᖓᑕ ᐃᑭᐊᖓᓂ. ᑐᑦᑐᐃᑦ ᐊᑐᓂᑦ ᑌᒣᑦᑐᖃᕐᓂᖏᑦ ᐊᑦᔨᒌᓱᖑᖕᖏᑐᑦ ᐃᓚᖏᑦ ᐊᑕᐅᓯᑐᐃᓐᓇᒥᒃ ᐱᑕᖃᕈᓐᓇᑐᑦ ᐃᓚᖏᓪᓗ ᐊᒥᓱᐊᓗᓐᓂᒃ 100ᓂᐊᓪᓛᑦ ᐱᑕᖃᕈᓐᓇᑎᓪᓗᒥᑦ. ᑐᑦᑐᐃᑦ ᐊᒥᖏᑦ ᑭᓛᖃᑦᑕᓯᒪᔫᑦ ᑌᒣᑎᑕᐅᑦᓯᑎᒃ ᑕᒪᒃᑯᐊ ᕿᑎᑭᓪᓕᖏᓐᓄᑦ. ᑌᒣᑦᑐᓂᒃ ᕿᑎᑭᓪᓕᓖᑦ ᐅᕕᓂᖏᑦ ᐳᓪᓕᓲᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐃᒪᓇᐊᖃᕐᓯᑎᒃ ᕿᑎᑭᓪᓕᐅᑉ ᓴᓂᐊᒍᑦ. ᑐᑦᑐᐃᑦ ᑕᒪᒃᑯᓄᖓ ᖁᐱᕐᕈᓄᑦ ᐸᕝᕕᑎᑕᐅᓗᐊᓕᑐᐊᕋᒥᒃ, ᓂᕆᓇᓯᓪᓗᐊᓲᖑᖕᖏᑐᑦ ᓄᑮᕈᑎᑕᐅᒪᓲᖑᑦᓯᑎᓪᓗ ᖁᐱᕐᕆᓯᒪᓗᐊᕐᓂᑯᒥᓐᓄᑦ. ᑐᑦᑐᕕᓃᑦ ᐃᒍᑦᓴᑕᓕᕕᓂᐅᒐᓗᐊᕐᒥᒃ ᐃᓄᓐᓄᑦ ᓂᕿᒋᔭᐅᒍᓐᓇᓯᐊᕐᑐᑦ.

ᑎᖑᐃᑦ ᖁᒪᖏᑦ

ᑎᖑᐃᑦ ᖁᒪᖏᑦ ᑎᖑᒻᒥᒃ ᐳᓪᓕᑎᑦᓯᔫᑦ ᓈᒻᒪᖁᐊᓅᖕᖏᑐᓂᒃ ᐊᖏᓪᓅᓐᓂᖃᕐᓯᑎᒃ. ᖃᑦᓯᑐᖑᐊᑦ (ᕿᓂᕐᔫᑦ) ᐃᓗᐊᓐᓂ, ᑕᑯᔪᓐᓇᔫᖑᔪᒍᑦ ᒪᕐᕉᓂᓪᓗᓃᑦ ᐱᖕᒐᓱᓂᓪᓗᓃᑦ ᓵᑦᑐᔫᖑᑦᓯᑎᒃ ᖁᒪᕐᓂᒃ ᑕᑭᓂᓕᓐᓂᒃ ᒪᕐᕉᓂᓪᓗᓃᑦ ᐱᖕᒐᓱᓂᓪᓗᓃᑦ ᓱᖅᑳᑎᕈᑎᐅᑉ ᑕᕐᓵᐱᖕᒥᓐᓂᒃ ᑕᑭᓂᓕᓐᓂᒃ. ᑎᖑᐃᑦ ᖁᒻᒥᓯᒪᕚᖕᖓᑐᑦ ᐱᑕᖃᕐᓂᓴᐅᔪᖑᔪᑦ ᑐᑦᑐᑐᖃᐅᓂᕐᓴᓂ.



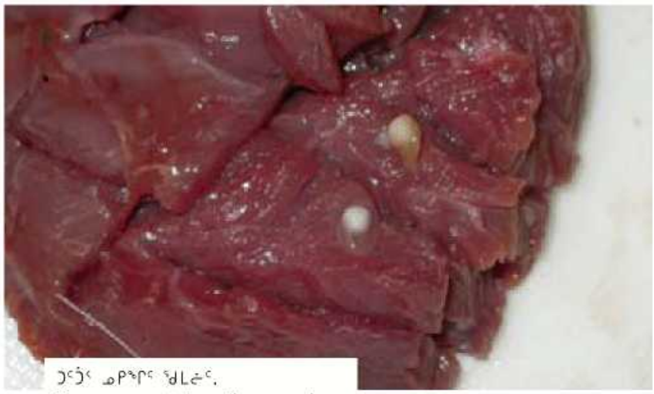
ᑎᖑᒡᓗᓐᓂᑦ.
Liver fluke.

MANON SIMARD X2

ᑕᒪᒃᑯᐊ ᑐᑦᑐᐃᑦ ᑎᖑᖏᑦᑕ ᖁᒪᖏᑦ ᐃᓄᓐᓄᑦ ᖁᒻᒥᑭᑕᐅᖅᑲᔭᖕᖏᑐᑦ. ᕿᓂᕐᔫᑦ ᐲᕐᑕᐅᔭᐊᑐᐃᓐᓇᕈᓐᓇᒪᑕ ᑎᖑᒃ ᖁᒪᖃᓪᓗᐊᖏᑐᐊᕐᒪᑦ. ᑖᒃᑯᐊ ᑎᖑᐃᑦ ᖁᒪᖏᑦ ᑐᖁᔫᑦ ᐃᒐᔭᐅᑦᓯᑎᒃ ᐆᑎᑕᐅᑐᐊᖏᒃ. ᑌᒣᒐᓗᐊᕐᑎᓗᒥᑦ, ᖁᒪᖃᕐᓂᖏᑦ ᕿᖕᒥᓄᑦ ᓂᕆᒃᑲᐅᑎᑦᓴᐅᖏᑦᑐᑦ.

ᖁᒣᑦ ᕿᓂᕐᓯᑖᕐᑎᓯᔫᑦ

ᐃᕐᕋᐲᑦ ᖁᒪᖏᑦ ᐱᒃᑲᑕᐅᒪᔫᖑᕗᑦ ᖁᒪᕐᓄᑦ ᖃᓪᓗᓈᕐᑎᑐᑦ ᐊᑦᓯᕋᐅᑎᓕᓐᓄᑦ *Taenia Krabbei*ᒥᒃ. ᑖᒃᑯᐊ ᖁᒣᑦ ᐃᓂᖃᓲᑦ ᑐᑦᑐᐃᑦ ᐆᒻᒪᑎᖏᓐᓂᓗ ᓄᑭᖏᓐᓂᓗ ᑕᑯᑦᓴᐅᓂᖃᕐᓯᑎᒃ ᑕᕐᓵᐱᒍᓘᔭᕐᓯᑎᒃ ᖃᑯᕐᑕᐅᔫᕐᓯᑎᒃ ᖁᕐᓯᑕᐅᔫᑭᓐᓇᓯᑎᓪᓗ ᓱᖅᑳᑎᕈᑎᐅᑉ ᑕᕐᓵᐱᖏᑦᑕ ᒥᑭᓂᕐᐹᖏᓐᓂ ᑕᓪᓕᒪᓂᒃ ᐊᒻᒪᓗᑭᑕᐅᓕᖓᓂᖃᕐᓯᑎᒃ. ᐃᓄᐃᑦ ᑖᒃᑯᓂᖓ ᖁᒻᒥᕈᑎᖃᕈᓐᓇᖏᑦᑐᑦ. ᑐᑦᑐᕕᓂᕐᓗ ᐃᒐᔭᐅᑐᐊᕐᒪᑦ ᑖᒃᑯᐊ ᑐᖁᓲᖑᑦᓯᑎᒃ. ᑌᓖᑦᓴᓇᖅ, ᑐᑦᑐᕕᓃᑦ ᖁᒪᖃᕐᓂᖏᑦ ᕿᖕᒥᓄᑦ ᓂᕆᒃᑲᐅᑎᐅᒥᐊᖃᖕᖏᑐᑦ.



ᑐᑦᑑᑦ ᓄᑭᖏᑦ ᖁᒪᓖᑦ.
Tapeworm cysts in caribou muscle.

ᐅᑎᑦᓯᓯᒪᔫᑦ ᖁᐱᕐᕈᑯᓗᐃᑦ

ᑐᑦᑐᐃᑦ ᐊᒥᖏᓐᓂᒃ ᐅᑎᑦᓯᔫᑦ ᖁᐱᕐᕈᑯᓗᐃᑦ ᒥᑭᔪᖑᐊᐸᐅᔫᓗᔪᑦ ᖁᐱᕐᓇᓯᒪᒍᑎᐅᔫᑦ ᐆᒪᔪᓄᑦ. ᖁᐱᕐᕈᖃᓗᐊᖕᖑᐊᑐᑦ, ᑐᑦᑐᐃᑦ ᑮᓇᕐᒥᒍᓪᓗᓃᑦ ᑲᓈᒥᒍᓪᓗᓃᑦ ᒥᖅᑯᐃᑲᓪᓚᓯᒪᓲᑦ ᐅᕕᓂᖏᓪᓗ ᐃᑦᔪᓯᓂᐅᑦᓯᑎᒃ. ᖁᐱᕐᕈᓛᑦ ᑐᑦᑐᐃᑦ ᐋᑦᑐᑕᐅᓪᓗᐊᕐᒥᒃ, ᐊᒥᓯᐊᓗᓐᓂᒃ ᓱᕐᓗ ᓯᐅᕋᐅᔮᕐᑐᓂᒃ ᒪᓃᑦᑐᖃᓲᑦ ᖃᑯᕐᑕᓂᒃ ᓴᐅᓂᖏᑦ ᕿᓂᕐᔭᖃᕐᓯᑎᒃ ᐊᑦᑐᓯᒥᑦ ᓱᕐᓗ ᒪᓂᖅᑲᓴᐅᑎᑎᑐᑦ ᒪᓅᓐᓂᖑᐊᖃᕐᓯᑎᒃ. ᑕᒪᒃᑯᐊ ᖁᐱᕐᕈᐃᑦ ᖁᕐᓯᑕᒥᓪᓗᓂᑦ ᑐᖑᔪᐊᖕᒐᔪᒥᓪᓗᓂᑦ ᐃᒻᒪᓯᒪᒍᑎᐅᔫᑦ ᑐᑦᑐᐃᑦ ᐊᒥᖏᑦᑕ ᐃᑭᐊᖏᒍᑦ.

ᑐᑦᑐᕕᓃᑦ ᖁᒻᒥᓯᒪᓚᓗᐊᕐᒥᒃ ᐃᓄᓐᓄᑦ ᓂᕆᔭᐅᒍᓐᓇᓯᐊᕐᑐᑦ. ᑐᑦᑐᕕᓃᑦ ᓂᕿᖏᑦ ᖁᒪᕐᑕᖃᓗᐊᕈᑎᒃ ᕿᖕᒥᓄᑦ ᓂᕆᒃᑲᐅᑎᑦᓴᐅᖏᑦᑐᑦ. ■

BOB MESHER

Four Common Parasites in Caribou from Nunavik

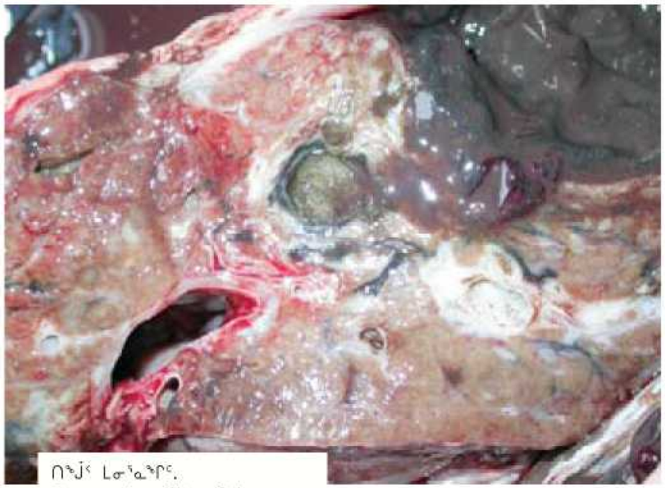
Warble flies

The warble is a fly larva found on caribou. It is yellow-white, oval about two and a half centimetres long located under the skin. Its presence may vary from one larva to as many as 100. The presence of holes in the skin is due to larvae. There is often swelling or fluid nearby. Caribou, when harassed by flies, may feed less and can be weakened due to high infestations. Meat from caribou infected with warble flies is okay to be eaten.

Liver flukes

Liver flukes cause lumps of various shapes in the liver. Inside the lumps (cysts), you can see two to three flat worms of approximately two to three centimetres in length. Highly infected livers occur mostly in older animals.

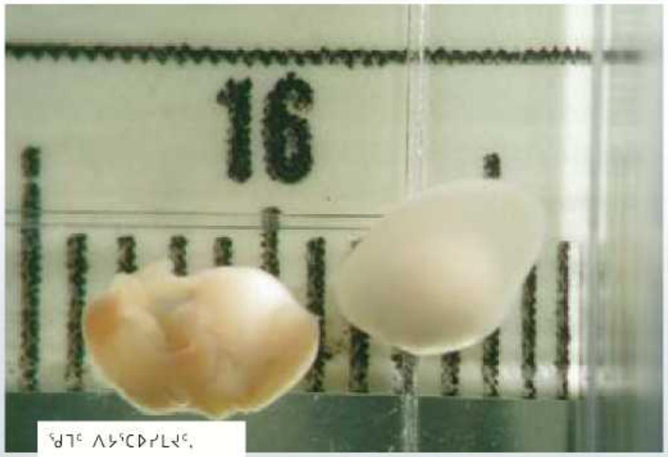
Liver flukes cannot infect humans. The cysts are easily removed from the organ if it is not too heavily infected. Cooking kills the parasite. However, do not feed the infected parts to dogs.


ᑎᖖᑉ ᒪᓂᕐᓇᖏᑦ.
Cross section of liver, fluke cysts.

MANON SIMARD X3

Tapeworm cysts

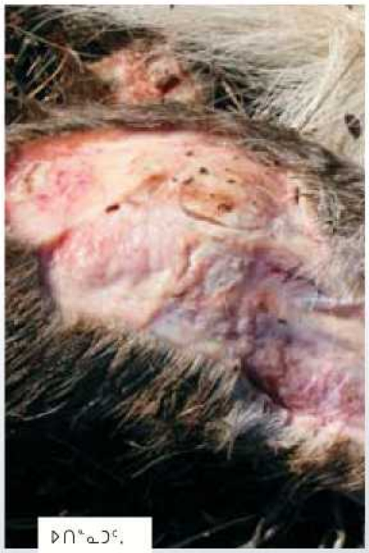
Tapeworm cysts are caused by a parasite named *Taenia Krabbei*. They are located in the caribou's heart and muscles and look like white or yellow spots of five millimetres in diameter. Humans cannot be infected with tapeworm cysts. Cooking kills these parasites. Again, dogs should not eat the infected parts.


ᖁᒉᑦ ᐱᔭᕐᑕᐅᓯᒪᔪᑦ.
Removed tapeworms.

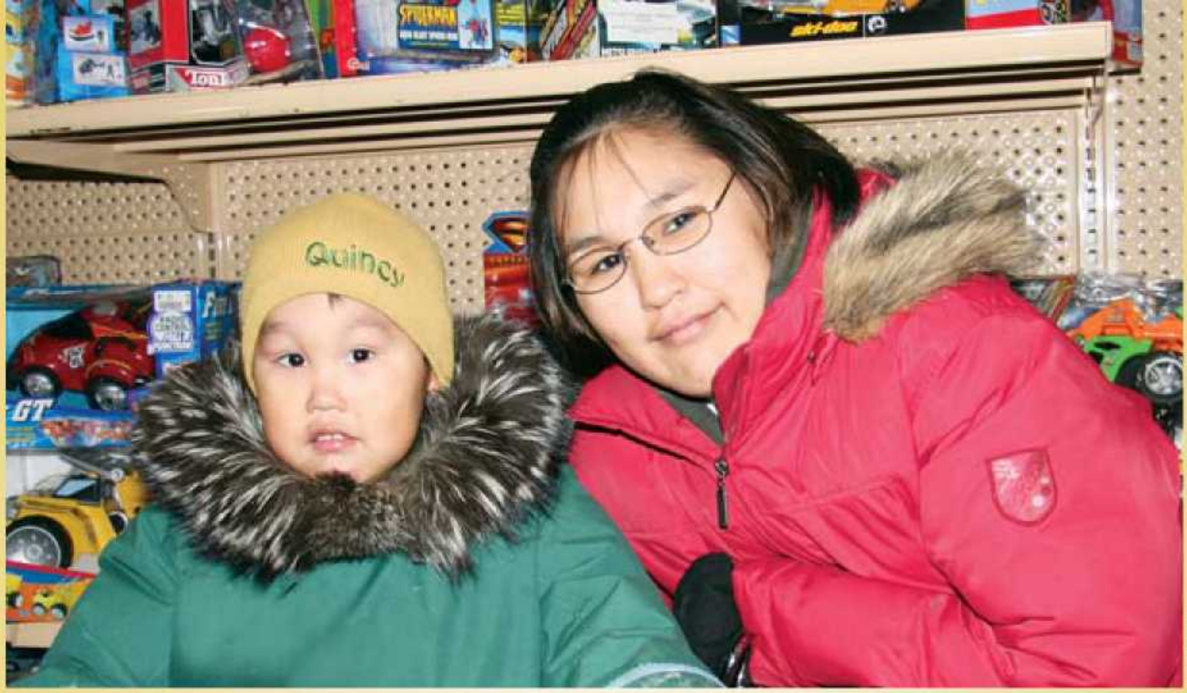
Besnoitiosis

Besnoitiosis is caused by a very small parasite that lives in the cells of animals. In highly infected cases, caribou lack patches of hair on their face or lower legs and the skin may be thick. When the animal is skinned, **many grainy white cysts are present on the bone and feel like sand paper to the touch. Presence of the parasite is also associated with green and yellow fluid under the skin.**

The meat of infected caribou is good for human consumption. Do not feed infected parts to dogs. ■


ᐅᑎᖕᓇᑐᑦ.
Besnoitia.

BOB MESHER


BOB MESHER

ᑯᐃᓐᓯ ᕿᓐᓄᐊᔪᐊᖅ

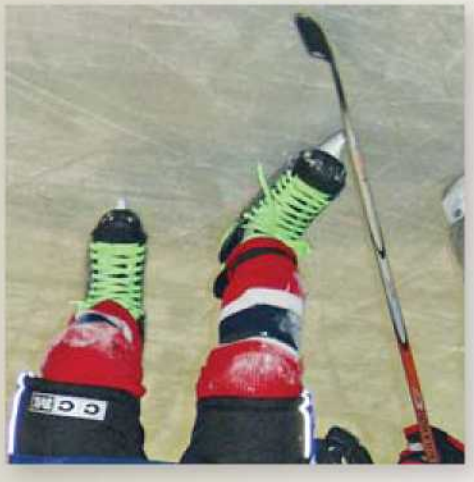
ᑯᐃᓐᓯ ᕿᓐᓄᐊᔪᐊᖅ ᐱᖓᓱᓂ ᐅᑭᐅᕐᑲᕐᐳᖅ ᑖᓐᓇᓗ ᐊᑦᔨᖑᐊᖓ ᐊᑦᔨᓕᐊᕕᓂᐅᕗᖅ ᐳᕕᕐᓂᑑᑉ ᑯᐊᐸᖓᑕ ᐱᙳᐊᓂᒃ ᓂᐅᕕᐊᑦᓴᕐᑲᐅᑎᖓᑕ ᓴᓂᐊᓃᑎᓪᓗᒍ. ᐊᑖᑕᖓ ᓴᐸ ᖁᒫᓗᒃ ᐊᓈᓇᖓ ᐄᕙ. ᑲᒃᑲᓛᒍᕐᑲᑎᒥᓂᒃ ᐱᙳᐊᕐᑲᑎᕐᑲᕐᓇᐊᒥᒃ ᐊᓕᐊᕖᙵᓲᖅ ᑭᓯᐊᓂ ᐊᑖᑕᒥᓄᑦ ᑲᒪᒋᔭᐅᓲᒍᔪᖅ ᐊᓈᓇᖓ ᐃᓄᖕᓂᒃ ᐃᑲᔪᑲᑕᖕᓂᒥᒃ ᐱᓇᓱᐊᕐᑎᓗᒍ ᑲᑉᐱᐊᓇᕐᑐᓯᐅᕈᑎᕐᑲᓕᕐᑐᓂᒃ ᐅᕐᑯᒣᑦᓴᕈᑎᓕᓐᓂᓗᓐᓃᑦ ᐃᑲᔪᕐᓯᓂᕐᒥᒃ ᐱᒍᑦᔨᕕᒻᒥ.

Quincy Kenaujuak

Quincy Kenaujuak is three years old and this picture was taken beside the toy shelf in the Co-Op store in Puvirnituq. His father is Suppa Qumaluk and his mother is Eva. He likes to do a lot of activities with other kids but his father is the babysitter while his mother works by helping people at the Crisis Centre.

ᐱᐊᓪᓗᑦ/ᑲᒃᑲᓛᑦ ᐊᑦᔨᖑᐊᒥᒃ ᓇᓚᐅᑦᓵᕈᑎᕐᑲᕐᓗᑎᒃ ᐱᓕᐅᑎᒍᑎᖓᑦ
Kid's Mystery Photo Contest

ᐅᕐᑲᕈᓐᓇᐲᑦ ᐅᓇ ᐊᑦᔨᖑᐊᖅ ᓱᓇᐅᒻᒪᖔᑦ?
Can you tell us what this picture is?



ᐱᖓᓲᔪᕐᑐᓂᒃ ᓵᓚᕐᑲᐅᑎᑦᓴᓂᒃ ᐱᕕᕐᑲᕈᓐᓇᐳᑎᑦ!
6 chances to win a prize!

ᐱᐊᓪᓗᑦ/ᑲᒃᑲᓛᑦ ᐱᓕᐅᑎᕐᑲᑕᐅᒍᒪᔪᑦ ᐅᑭᐅᕐᑲᓇᐊᓛᑦ 12-ᓂᒃ ᐅᕐᑫᓘᓐᓃᑦ 12 ᐊᑖᓂ ᐅᑭᐅᕐᑲᕐᓗᑎᒃ.
Contestants must be 12 years old or younger.

ᓇᓚᐅᑦᓯᒥᐊᕐᑐᑦ ᑭᐅᒍᑎᑎᑦ ᐊᐅᓪᓚᑎᓪᓗᒋᑦ ᐅᑯᓂᖓ ᐊᓪᓚᓯᒪᔪᓂᒃ ᐃᓚᕐᑲᕐᑎᓗᒋᑦ:
Send the following information with your correct answer:

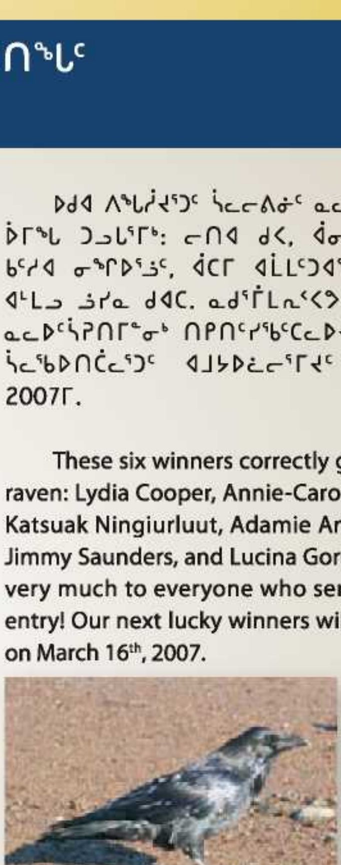
1. ᐊᑏᑦ/Your name
2. ᐅᑭᐅᑎᑦ/Your age
3. ᐊᓪᓚᑕᕐᕕᑯᑦ ᓯᓚᑎᑎᑦ/Your address
4. ᐅᕕᓂᕈᕐᐱᓗ ᐊᖏᓂᖓ/Your shirt size

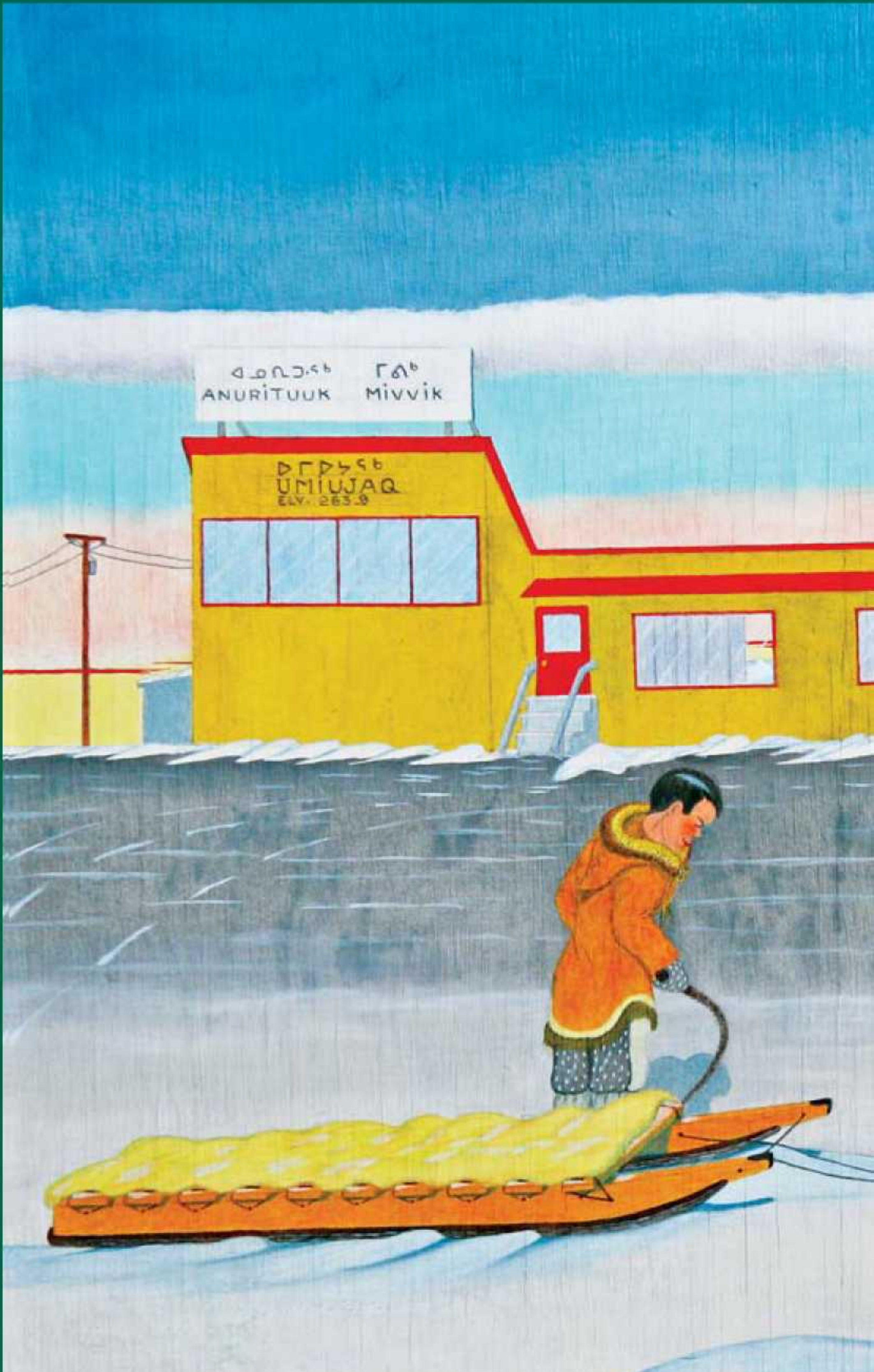
ᓇᓚᐅᑦᓯᒥᐊᕐᓗᑎᑦ ᑭᐅᒍᑎᑎᑦ ᐅᕗᖓ ᐊᓪᓚᑖᕐᕕᑯᑦ ᐊᐅᓪᓚᑎᓪᓗᒋᑦ:
Send your answer to:

Kid's Mystery Photo
c/o *Makivik Magazine*
P.O. Box 179, Kuujjuaq QC
J0M 1C0

ᐅᑯᐊ ᐱᖓᓲᔪᕐᑐᑦ ᓵᓚᓕᕕᓃᑦ ᓇᓚᐅᑦᓯᓗᐊᕐᓯᑎᒃ ᐆᒥᖓ ᑐᓗᒐᕐᒥᒃ: ᓕᑎᐊ ᑯᐸ, ᐋᓂ-ᑳᓗ ᐸᓕᓴ, ᑲᑦᓯᐊ ᓂᖏᐅᕐᓘᑦ, ᐋᑕᒥ ᐊᒫᒪᑦᑐᐊᖅ, ᔩᒥ ᓵᓐᑕ ᐊᒻᒪᓗ ᓘᓯᓇ ᑯᐊᑕ. ᓇᑯᕐᒦᒪᕆᑉᐸᑫᑦ ᐃᓘᓐᓇᑎᒃ ᓇᓚᐅᑦᓵᕈᑎᒥᓐᓂᒃ ᑎᑭᑦᓯᕐᑲᑦᑕᓚᐅᔪᑦ! ᑭᖑᓪᓖᑦ ᓵᓚᕐᑲᐅᑎᑖᓚᕐᑐᑦ ᐊᒧᔭᐅᓛᓕᕐᒥᔪᑦ ᒫᑦᔨ 16, 2007ᒥ.

These six winners correctly guessed this raven: Lydia Cooper, Annie-Caroline Palliser, Katsuak Ningiurluut, Adamie Amaamatuak, Jimmy Saunders, and Lucina Gordon. Thanks very much to everyone who sent a contest entry! Our next lucky winners will be chosen on March 16th, 2007.

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ANURITUUK
ᒥᕕᒃ
MIVVIK
ᐅᒥᐅᔭᕐᒃ
UMIUJAQ
ELV. 263.9