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ᐅᑭᐊᒃᓵᖅ | FALL | UKIAKHAK 2009

> ᖁᑦᑎᒃᑐᒧᑦ
ᓅᑕᐅᓂᒃᑯᑦ

> The High
Arctic
Relocations

> Tapkuat Quttiktumi Ukiuqtaqtumi Nuktigaunii

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ᐋᖅᑭᒃᓱᐃᔨᐅᓂᕐᒧᑦ ᐊᐅᓚᑦᑎᔨ
ᕉᒪᓂ ᒪᒃᑭᒃ

ᑎᑎᕋᖅᑎ
ᐊᒪᓕ ᕗᑦᔅ

ᑐᓂᓯᖃᑕᐅᔪᑦ
ᔮᓐ ᐊᒪᕈᐊᓕᒃ
ᐲᔩ. ᐊᕿᐊᒍᒃ
ᒫᑎᓕᓐ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ
ᐊᕗᕆ ᐊᒪᕈᐊᓕᒃ
ᓕᓯ ᐊᒪᕈᐊᓕᒃ
ᓯᒥᐅᓂ ᐊᒪᕈᐊᓕᒃ
ᓚᐃᕆ ᐊᒻᒪᕈᐊᓕᒃ
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ᕉᒪᓂ ᒪᒃᑭᒃ
ᔭᐃᐱᑎ ᓄᙵᖅ
ᓘᑎ ᐱᔾᔭᒥᓂᖅ
ᒫᑎᐅᓯ ᐱᔾᔭᒥᓂᖅ
ᐃᓕᓴᐱ ᐊᓚᒃᑲᕆᐊᓪᓚᑦ ᕌᐳᑦᔅ
ᐊᒪᓕ ᕗᑦᔅ

ᐃᓄᒃᑎᑑᓕᕆᔨᑦ
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ᐋᓚᓐ ᒪᒃᓴᒐᖅ
ᓇᐃᓇ ᑐᓄ-ᒫᓂᖕ

ᓴᓇᔭᐅᔪᑦ ᐊᒥᓱᓕᐊᖑᓪᓗᑎᓪᓗ
ᐊᔮᔭᒃᑯᑦ ᓂᐅᕐᕈᑎᖃᖅᑏᑦ
ᑐᓴᐅᒪᖃᑦᑕᐅᑎᓕᕆᔨᓪᓗ ᓕᒥᑎᑦ

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NTI Communications Department
P.O. Box 638 Iqaluit, NU X0A 0H0
(867) 975-4900
Y (867) 975-4943
• 1-888-646-0006

questions@tungavik.com

www.tunngavik.com

PRODUCTION MANAGER
Romani Makkik

EDITOR

Emily Woods

CONTRIBUTORS

P.J. Akeeagok
Madeleine Allakariallak

Jeffrey Amagoalik
John Amagoalik
Lizzie Amagoalik
Simeonie Amagoalik
Larry Audlaluk
Ann Meekitjuk Hanson, C.M.
Paul Kaludjak
Zacharias Kunuk
Romani Makkik

Zebedee Nungaq
Looty Pijamini
Matthew Pijamini
Elizabeth Allakariallak Roberts

Emily Woods

TRANSLATORS
Veronica Dewar
Edna Elias

Allen Maghagak
Nina Toonoo-Manning

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Communications Ltd.

MAKPIRALIURIYUNI KAMAGIYI
Romani Makkik

TITIGAQTILLUAQ
Emily Woods

TITIGAQTUT
P.J. Akeeagok
Madeleine Allakariallak

Jeffrey Amagoalik
John Amagoalik
Lizzie Amagoalik
Simeonie Amagoalik
Larry Audlaluk
Ann Meekitjuk Hanson, C.M.
Paul Kaludjak
Zacharias Kunuk
Romani Makkik

Zebedee Nungaq
Looty Pijamini
Matthew Pijamini
Elizabeth Allakariallak Roberts

Emily Woods

NUMIKTIRIYIT
Veronica Dewar
Edna Elias

Allen Maghagak
Nina Toonoo-Manning

Hanayait ova Titigalioktait Ayaya
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ᑕᐅᑐᓪᓗᒍ ᓄᓇᓕᖓ ᐊᐅᓱᐃᑦᑐᖅ ᐃᐳ 24, 2009-ᖑᑎᓪᓗᒍ. ᓂᐅᒋᐊᓐᖓᕐᕕᐅᔪᕕᓂᖅ, ᓅᑕᐅᓯᒪᔪᕕᓃᑦ ᓅᑕᐅᓯᒪᔪᕕᓃᑦ ᐊᖅᑲᖅᑎᑕᐅᓚᐅᖅᑎᓪᓗᒋᑦ ᑲᓇᑕᐅᑉ ᒐᕙᒪᒃᑯᖏᓐᓂᑦ 1950-ᖏᓐᓂ, ᑕᑯᒃᓴᐅᕗᖅ ᑐᓄᐊᓂ. ᐊᔾᔨᓕᐅᕆᔪᖅ ᕗᕋᐃᓐᑯ ᓯᐅᑎᐊᐱᒃ ᐳᓴᒥ.

Overlooking the community of Grise Fiord on April 24, 2009. The original landing spot, where re-locatees were dropped off by the Government of Canada in the early 1950’s, is visible in the back-ground. Photo by Franco Sheatiapik Buscemi.
Nunaup kingiktuanit Auyuittumi April 24, 2009-mi. Umiaryuap tulakkaarvia, hamnani nuutiqti-tauyut inuit qimaktauvaktut Kavamanganit kanataup 1950-tit atulihaaliqtillugit, takunatuq tunuani. Piksaliugaa Franco Sheatiapik Buscemi.

ᑕᑯᒃᓴᐅᓂᖓ ᖃᐅᓱᐃᑦᑐᖅ, ᐃᐳ 2009. ᐊᔾᔨᓕᐅᕆᔪᖅ ᕗᕋᐃᓐᑯ ᓯᐅᑎᐊᐱᒃ ᐳᓴᒥ.

View of Resolute Bay, April 2009. Photo by Franco Sheutiapik Buscemi.

Qauyuittuq, April 2009-mi. Piksaliugaa Franco Sheutiapik Buscemi.

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COMMITTEE MEMBERS

In September 2008, NTI struck a working committee for the Arctic Exile Monument Project. Despite the geographic and linguistic challenges faced by this committee, these individuals worked efficiently and enthusiastically towards their shared goal. Thank you to the following committee members for your hard work and dedication to the Arctic Exile Monuments:
• PJ Akkeagok – Social & Cultural Development, NTI, Iqaluit
• Joadamie Amagoalik – Resolute Bay
• John Amagoalik – QIA, Iqaluit
• Simeonie Amagoalik – Commissioned Artist, Resolute Bay
• Janice Anderson – SAO, Grise Fiord
• Larry Audlaluk – Relocation Advisor, Grise Fiord
• Olivia Brown – Nunavut Tourism, Iqaluit
• Franco Buscemi – Communications, NTI, Iqaluit
• Qajaaq Ellsworth – Isuma Productions, Iqaluit
• Kitty Gordon – Communications, Makivik Corporation,
Quèbec
• Meeka Kiguktak – Mayor, Grise Fiord
• Phillip Manik – Community Economic Development Officer,
Resolute Bay
• Saroomie Manik – Mayor, Resolute Bay
• Danny Osborne, Independent Art Advisor, Iqaluit
• Looty Pijamini – Commissioned Artist, Grise Fiord
• Jimmie Qaapik, Community Economic Development Officer,
Grise Fiord

• Allie Salluviniq – Resolute Bay
• Susan Salluviniq – Community Liason Officer, Resolute Bay
• Duncan Walker – SAO, Resolute Bay
• Laisa Watsko – Community Liason Officer, Grise Fiord
• Emily Woods – Communications, NTI, Iqaluit

ᑲᑎᒪᔨᕋᓛᑦ
ᓯᑎᐱᕆ 2008, ᓄᓇᕗᑦ ᑐᓐᖓᕕᒃ ᑎᒥᖓᑦ ᓴᖅᑭᑦᑎᓚᐅᕐᒪᑕ ᐱᓕᕆᖃᑎ-
ᒌᒃᓂᐊᖅᑐᓂᑦ ᑲᑎᒪᔨᕋᓛᖑᕐᓗᑎᒃ ᐅᑯᓄᖓ ᑯᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓂᕐᒧᑦ ᐃᖅᑲ-
ᐅᒪᔾᔪᓯᐅᕐᓂᕐᒧᑦ ᐱᓕᕆᐊᓂᒃ. ᐱᑕᖃᕋᓗᐊᖅᑎᓪᓗᒍ ᓄᓇᒥ ᓇᓃᓐᓂᐊ ᐊᒻᒪᓗ
ᓱᓇᑐᐃᓐᓇᐃᑦ ᖃᖓᑦᑕᐅᑎᓄᑦ ᐊᓯᖏᓐᓄᓪᓗ ᐱᓕᕆᐊᑦ ᓵᑕᐅᓯᒪᔾᔪ ᑎᖃ -
ᕋᓗᐊᖅᑎᓪᓗᒋᑦ ᑖᒃᑯᐊ ᑲᑎᒪᔨᕋᓛᑦ, ᐅᑯᐊ ᐊᑐᓂᑦ ᐃᓄᐃᑦ ᐱᓕᕆᐊᖃᖅᓯ ᒪᔪᑦ ᐃᙱᓐᕋᑦᑎᐊᖅᑐᒥᑦ ᐊᒻᒪᓗ ᐆᒻᒪᕆᒃᖢᑎᒃ ᑕᐅᕗᖓ ᑕᒪᐃᑕ ᑐᕌᕈᒪ ᔭᖏᓐᓄᑦ.
ᖁᔭᓐᓇᒦᒃ ᐃᓕᑉᓯ ᐅᑯᐊ ᐊᑖᓂ ᓇᓗᓇᐃᖅᓯᒪᔪᑦ ᑲᑎᒪᔨᕋᓛᑦ ᑲᑎᒪᔨᖏᑦ ᐊᒃᓱᐊᓗᑦ ᐱᓕᕆᐊᖃᓚᐅᕋᑉᓯ ᐊᒻᒪᓗ ᑐᓂᓯᒪᑦᑎᐊᖅᖢᓯ ᐅᑯᓄᖓ ᖁᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓯᒪᕐᓂᒧᑦ ᐃᖅᑲᐅᒪᔪᑎᒃᓴᓂᑦ:
• ᐲᔩ ᐊᕿᐊᕈᖅ – ᐃᓅᓯᓕᕆᔨᒃᑯᑦ ᐊᒻᒪᓗ ᐱᖅᑯᓯᓕᕆᔨᒃᑯᑦ
• ᐱᕙᓪᓕᐊᑎᑦᑎᔨᖏᓐᓂᒃ – ᓄᓇᕗᑦ ᑐᓐᖓᕕᒃ ᑎᒥᖓᓐᓂᒃ, ᐃᖃᓗᐃᑦ
• ᔪᐊᑕᒥ ᐊᒪᕈᐊᓕᒃ – ᖃᐅᓱᐃᑦᑐᕐᒥᑦ

• ᔮᓐ ᐊᒪᕈᐊᓕᒃ – ᕿᑭᖅᑕᓂ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᓐᓂᒃ, - ᐃᖃᓗᐃᑦ
• ᓯᒥᐅᓂ ᐊᒪᕈᐊᓕᒃ – ᑎᓕᔭᐅᓯᒪᔪᖅ ᓴᓇᙳᐊᖅᑎ, ᖃᐅᓱᐃᑦᑐᒥᑦ
• ᔮᓇᔅ ᐋᓐᑐᓴᓐ – ᓄᓇᓕᖕᓂ ᐊᐅᓚᑦᑎᔨ ᑲᒪᔨ, ᐊᐅᔪᐃᑦᑐᒥᑦ
• ᓚᐃᕆ ᐊᐅᓪᓚᓗᒃ – ᓄᑕᐅᓯᒪᔪᓕᕆᓂᕐᒧᑦ ᐅᖃᐅᔾᔪᐃᔨ
ᐃᑲᔪᐃᔨ, ᐊᐅᓱᐃᑐᒥᑦ
• ᐅᓕᕕᐊ ᐳᕋᐅᓐ – ᓄᓇᕗᒥ ᐳᓚᕋᖅᑐᓕᕆᔨᒃᑯᓐᓂᑦ, ᐃᖃᓗᐃᑦ
• ᐳᕌᑯ ᐳᓯᐊᒥ – ᑐᓴᐅᒪᖃᑦᑕᐅᑎᓕᕆᔨᒃᑯᑦ, ᓄᓇᕗᑦ ᑐᓐᖓᕕᑦ
ᑎᒥᖓᑦ, ᐃᖃᓗᐃᑦ
• ᖃᔮᖅ ᐃᐅᔅᕗᔅ – ᐃᓱᒪᑯᑦ ᑕᕆᔭᐅᓯᐅᕆᔨᖏᑦ, ᐃᖃᓗᐃᑦ
• ᑭᑎ ᒍᐊᑕᓐ – ᑐᓴᐅᒪᖃᑦᑕᐅᑎᓕᕆᔨᒃᑯᓐᓂᑦ, ᒪᑭᕝᕕᑦ ᑯᐊᐱᕇᓴᑦ,
ᑯᐸᐃᑦ ᑕᕐᕋᖓᓂ

• ᒦᑲ ᑭᒍᑦᑕᖅ – ᒪᐃᔭ, ᐊᐅᔪᐃᑐᖅ
• ᐱᓕᑉ ᒪᓂᒃ – ᓄᓇᓕᖕᓂ ᐱᕙᓪᓕᐊᔪᓕᕆᔨ, ᖃᐅᓱᐃᑦᑐᖅ
• ᓴᕉᒥ ᒪᓂᒃ – ᒪᐃᔭ, ᖃᐅᓱᐃᑦᑐᖅ
• ᑖᓂ ᐋᒡᐳᐊᓐ – ᐊᑐᓃᖅᑐᖅ ᓴᓇᖑᐊᖅᑐᓕᕆᓂᕐᒧᑦ ᖃᐅᔨᒪᔨ, ᐃᖃᓗᐃᑦ
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• ᔨᒥ ᖄᐱᒃ – ᓄᓇᓕᖕᓂ ᐱᕙᓪᓕᐊᔪᓕᕆᔨ, ᐊᐅᔪᐃᑦᑐᖅ
• ᐋᓕ ᓴᓪᓗᕕᓂᖅ – ᖃᐅᓱᐃᑦᑐᖅ
• ᓲᓴᓐ ᓴᓪᓗᕕᓂᖅ – ᓄᓇᓕᖕᓂ ᑐᑦᑕᕐᕕᐅᓂᕐᒧᑦ ᑲᒪᔨ, ᖃᐅᓱᐃᑦᑐᖅ
• ᑕᖓᑲᓐ ᕚᑯᕐ – ᓄᓇᓕᖕᓂ ᐊᐅᓚᑦᑎᔨ ᑲᒪᔨ, ᖃᐅᓱᐃᑦᑐᖅ
• ᓚᐃᓴ ᕚᔅᑯ – ᓄᓇᓕᖕᓂ ᑐᑦᑕᕐᕕᐅᓂᕐᒧᑦ ᑲᒪᔨ, ᖃᐅᓱᐃᑦᑐᖅ
• ᐊᒪᓕ ᕗᑦᔅ – ᑐᓴᐅᒪᖃᑦᑕᐅᑎᓕᕆᔨᒃᑯᑦ, ᓄᓇᕗᑦ ᑐᓐᖓᕕᑦ ᑎᒥᖓᑦ – ᐃᖃᓗᐃᑦ

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• PJ Akkeagok – Inuliriyit, NTI, Iqaluit
• Joadamie Amagoalik – Qauyuittuq
• John Amagoalik – QIA, Iqaluit
• Simeonie Amagoalik – Havaliqtitauyuq
Hanaugaqti, Qauyuittuq
• Janice Anderson – Hamlatkuni Atanguyaq, Auyuittuq
• Larry Audlaluk – Uqatjiyi Nuutiqtauvangnikkut, Auyuittuq
• Olivia Brown – Nunavut Pulagaqtuliriyit, Iqaluit
• Franco Buscemi – Tuhaumatittiyit, NTI, Iqaluit
• Qajaaq Ellsworth – Isuma Piksasuuliuqtit, Iqaluit
• Kitty Gordon – Tuhaumatittiyit, Makivik Kuapurisan, Quèbec
• Meeka Kiguktak – Mayor, Auyuittuq
• Phillip Manik – Nunalingni Pivalliayuliriyit, Qauyuittuq
• Saroomie Manik – Miiya, Qauyuittuq
• Danny Osborne – Inmiguuqtuq Hanaguarnirmut
Uqautjiyi, Iqaluit
• Looty Pijamini – Havaliqtitauyuq Hanaugaqti, Auyuittuq
• Jimmie Qaapik – Nunalingni Pivalliayuliriyit, Auyuittuq
• Allie Salluviniq – Qauyuittuq
• Susan Salluviniq – Nunalingni Tuhaumatittiyi, Qauyuittuq
• Duncan Walker – Hamlatkuni Atanguyaq, Qauyuittuq
• Laisa Watsko – Nunalingni Tuhaumatittiyi, Auyuittuq
• Emily Woods – Tuhaumatittiyit, NTI, Iqaluit

ᖁᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓂᕐᒧᑦ ᐃᖅᑲᐅᒪᔾᔪᑎᑦ | A R C T I C E X I L E M O N U M E N T S | UKIUQTAQTUMUT NUUTIQTAUVAKHIMAYUNIK ITQAUMATJUTIK

ᐃᓗᓕᖏᑦ | TA B L E O F C O N T E N T S | I L U L I I T

2 N • o6Wb | N A N I I LIQ P I TA

ᐊᖓᖄᑉ ᑐᓴᖅᑎᑦᑎᔾᔪᑎᐊ

Message from the President
Tuhagakhaq Angiyuqqamit

ᖁᕕᐊᓱᒃᑐᖓ ᑐᓂᓯᔭᕆᐊᒃᓴᖅ ᐃᓕᑉᓯᓐᓄᑦ ᓯᕗᓪᓕᖅᐹᒥ ᓴᖅᑭᑦᑐᒥᑦ ᐅᑯᐊ ᐋᖅᑭᒋᐊᖅᑕᐅᓯᒪᓕᖅᑐᑦ

ᑕᑯᔪᒥᓇᕐᓂᖅᓴᒧᑦ ᓇᓃᓕᖅᐱᑕ ᐅᖃᓕᒫᒐᖁᑎᖏᑦ. ᓇᓃᓕᖅᐱᑕ ᑐᓂᕐᕈᑕᐅᕙᒃᑐᑦ ᑕᒪᐃᓐᓄᑦ

ᑎᑎᖅᑲᒃᑯᕕᓄᑦ ᓄᓇᕗᒥ. ᑕᒪᓐᓇ ᐊᑐᖃᑦᑕᖅᑕᕗᑦ ᐃᓕᑉᓯ, ᓄᓇᑖᖃᑕᐅᓯᒪᔪᑦ ᓄᓇᕗᒥ, ᑐᓴᐅᒪᑎᓪᖢᓯ ᐱᓕᕆᐊᑦᑎᓐᓂᑦ ᖃᓄᐃᓕᐅᕐᒪᖔᑕᓗ ᑭᒡᒐᖅᑐᖅᖢᓯ ᒪᓕᒃᖢᒋᑦ ᐅᑯᐊ ᓄᓇᕗᒥ ᓄᓇᑖᕐᓂᕐᒧᑦ ᐊᖏᕈᑎᑦ.

ᐅᓇ ᐊᔾᔨᐅᙱᑦᑐᖅ ᓴᖅᑭᑎᑕᕗᑦ ᐊᐅᓪᓗᔾᔨᔪᖅ ᐱᓕᕆᐊᖑᔪᒥᑦ ᐊᒻᒪᓗ ᐱᓕᕆᓪᓗᐊᕈᑎᐅᓯᒪᔪᖅ ᐊᒃᓱᐊᓗᒃ: ᖁᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓂᑯᑦ

ᒥᒃᓵᓄᑦ ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᖅ ᐱᓕᕆᐊᖑᓂᐊ. ᐅᑭᐅᓄᑦ ᐊᒥᓱᓄᑦ, ᐃᓄᐃᑦ ᖃᐅᓱᐃᑦᑐᒥ ᐊᒻᒪᓗ ᐊᐅᔪᐅᑦᑐᒥ ᑕᐅ ᑐᖅᑰᖃᑦᑕᖅᓯᒪᖕᒪᑕ ᓴᖅᑭᑦᑎᓂᕐᒥᑦ ᐃᖃᐅᒪᔾᔪᑎᒃᓴᒥᑦ ᐃᓕᑕᖅᓯᒍᑕᐅᓂᐊᖅᑐᓂᒃ ᐊᒃᓱᕉᐊᓛᕈᑕᐅᓯᒪᔪᓂᒃ ᐊᒻᒪᓗ ᑐᓂᓯᓯᒪᓂᖏᑦ ᐃᓄᐃᑦ ᓄᒃᑎᖅᑕᐅᓂᑯᑦ ᖁᑦᑎᒃᑐᒧᑦ 1950-ᑎᑦ ᐊᑐᖅᑎᓪᓗᒋᑦ ᐅᑯᓄᖓ ᑲᓇᑕᐅᑉ ᒐᕙᒪᒃᑯᖏᓐᓄᑦ.

ᐊᐃᐳᕆ 2008-ᒥ, ᓄᓇᕗᑦ ᑐᓐᖓᕕᑦ ᑎᒥᖓᑦᑕ ᑲᑎᒪᔨᖏᑦ ᐊᖏᖅᓯᓚᐅᕐᒪᑕ ᐱᖁᔨᕗᖔᕈᑎᒥᑦ ᓴᒃᑯᐃᓂᐊᖅᑎᓪᓗᒋᑦ ᑮᓇᐅᔭᓂᒃ ᑎᓕᓯᔾᔪᑎᓄᑦ ᐊᒻᒪᓗ ᓴᖅᑭᑎᑦᑎᔾᔪᑎᒃᓴᒧᑦ ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᓄᑦ ᓄᓇᓕᖕᓄᑦ ᐅᑯᓄᙵ ᖃᐅᓱᐃᑦᑐᒧᑦ ᐊᒻᒪᓗ ᐊᐅᔪᐃᑦᑐᒧᑦ. ᓯᑎᐱᕆ 2008-ᒥ, ᓄᓇᕗᑦ ᑐᓐᖓᕕᒃ ᑎᒥᖓᑦ ᓴᖅᑭᑎᑦᓚᐅᕐᒪᑕ ᑲᑎᒪᔨᕋᓛᖑᓂᐊᖅᑐᓂᒃ ᐃᓚᖃᖅᑎᓪᓗᒋᑦ ᐱᒻᒪᕆᐅᓛᖑᓯᒪᔪᓂᒃ ᓂᐱᐅᖃᑦᑕᖅᓯᒪᓪᓗᑎᒃ ᐱᓪᓗᒋᑦ ᓅᑎᖅᑕᐅᓯᒪᔪᓄᑦ ᐱᔾᔪᑎᓕᖕᓂᒃ, ᐊᒻᒪᓗ ᑭᒡᒐᖅᑐᐃᔪᓂᒃ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᑎᒥᐅᔪᓂᑦ ᐃᒪᓐᓇ ᓇᖕᒥᓂᖅ ᑐᓂᓯᒪᔪᓂᒃ ᑕᒪᓐᓇ ᐱᓕᕆᐊᖅ ᑲᒪᒋᓂᐊᕐᓗᒍ ᐱᒋᐊᕐᓂᐊᓂᒃ. ᖁᕕᐊᒋᕙᒃᑲᑦ ᐱᒃᑯᒋᓪᓗᒋᑦ ᑲᑎᒪᔨᕋᓛᑦ ᐃᓚᖏᑦ ᑲᑎᒪᔨᑦ ᑕᒪᓐᓇ ᑕᐅᑐᖅᑰᖅᑕᐅᓯᒪᔪᖅ ᓴᖅᑭᓕᖅᑎᓪᓗᒍ ᐊᒥᓱᓄᑦ ᐃᓄᖕᓄᑦ ᐃᒪᓐᓇᓗ ᐱᖑᖅᑎᑕᐅ - ᓯᒪᓕᖅᑎᓪᓗᒍ ᐊᒻᒪᓗ ᓂᕆᐅᒃᑐᖓ ᐊᒥᖄᖃᑎᖃᕐᓂᐊᕋᑉᑕ ᑕᒪᓐᓇ ᐱᑉᓗᒍ ᖁᑦᑎᒃᑐᒥᐅᓄᑦ ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᑦ ᓴᖅᑭᑎᑕᐅᓂᐊᖅᑎᓪᓗᒋᑦ ᐱᕕᒃᔪᐊᕐᓂᒃᑯᑦ ᓯᑎᐱᕆ 2010-ᒥ.
ᐱᔾᔪᑎᐅᓂᐊ ᐅᑭᐅᖅᑕᖅᑐᒥ ᖁᑦᑎᒃᑐᒥᓪᓗ ᑎᒍᒻᓂᐅᔪ ᓄᓇᒥᑦ ᑲᓇᑕᒧᑦ ᐱᒋᔭᐅᓂᐊᓄᑦ ᑕᒪᓐᓇ ᑕᐅᑐᒃᑕᐅᓯᒪᒻᒪᕆᖕᒪᑦ

ᐊᒥᓱᓄᑦ ᐅᑭᐅᖅᑕᖅᑐᖅ ᐱᓪᓗᒍ. ᒪᒥᐊᓇᕈᑎᐊᓕ, ᐃᓛᓐᓂᒃᑯᑦ ᐊᒥᓱᐃᖅᑕᖅᖢᑎᒃ ᑕᐅᑐᒃᑕᐅᓂᐊ ᐅᒥᐊᕐᔪᐊᓄᑦ ᐊᖅᑯᑎᒋᔭᐅᓂᐊ ᑕᐅᕘᓇ ᑕᓪᓗᕈᑎᐅᑉ ᐃᒪᖓᒍᑦ, ᐅᕐᓱᓄᑦ ᐊᒻᒪᓗ ᐅᖅᓱᐊᓗᖕᓄᑦ ᐱᐅᓪᓗᑎᒃ, ᐊᒻᒪᓗ ᐊᓯᖏᑦ ᑕᑯᒃᓴᐅᙱᑦᑐᑦ ᐅᔭᕋᑦᑎᐊᕙᑦ ᓱᓕ ᖃᐅᔨᔭᐅᓯᒪᙱᑦᑐᑦ. ᓂᕆᐅᒍᑎᒋᔭᕗᑦ ᐅᑯᐊ ᐱᓕᕆᐊᑦ ᐱᔨᑦᑎᕋᑎᑦᑎᐊᕙᐅᓂᐊᕐᓂᖏᓐᓄᑦ ᐃᑲᔫᑎᑐᐃᓐᓇᐅᙱᓪᓗᑎᒃ ᐋᓐᓂᕈᑕᐅᓯᒪᔪᓄᑦ ᒪᒥᑦᑎᓇᓱᐊᕈᑕᐅᑐᐃᓐᓇᕐᓗᑎᒃ ᑕᐃᒃᑯᓄᖓ ᖁᑦᑎᒃᑐᒥᒧᑦ ᓄᒃᑎᖅᑕᐅᓯᒪᔪᓄᑦ ᐊᒻᒪᓗ ᖃᑕᙳᑎᖏᓐᓄᑦ, ᑭᓯᐊᓂ ᐃᖅᑲᐃᔾᔪᑕᐅᓗᑎᒃ ᓯᓚᕐᔪᐊᒧᑦ ᐃᓄᐃᑦ ᑲᔪᓯᓂᖏᓐᓂᒃ ᐆᒪᓂᖏᓐᓄᑦ ᐊᒻᒪᓗ ᐊᔪᖅᓴᖏᓐᓂᖏᓐᓄᑦ ᑲᓇᑕᐅᑉ ᖁᑦᑎᖕᓂᖅᐹᖁ - ᑎᐊᓐᓂ ᓄᓇᓖᑦ.
ᓇᓃᒃᑲᓗᐊᕈᕕᑦ ᐃᓗᐊᓂ ᓄᓇᑦᑎᐊᕙᖁᑎᑦᑎᓐᓂ ᑲᔾᔭᕐᓇᖅᑐᐊᓗᖕᒥ, ᖁᕕᐊᓱᑦᑎᐊᖁᕙᑉᓯ ᐊᐅᔭᒃᑯᑦ ᓄᓇᒥ ᖃᑕᖑᑎᓯ
ᐊᒻᒪᓗ ᐃᓚᓐᓈᖅᓯ ᐱᖃᑎᒋᓗᒋᑦ. 

ᒪᑦᓇ, ᓇᖁᕐᒦᒃ, ᖁᔭᓐᓇᒦᒃ, ᖁᐊᓇ

ᐹᓪ ᖃᓗᔾᔭᖅ

ᓄᓇᕗᑦᑎᒥᖓᑦᑕᐊᖓᔪᖅᑳᖓᐹᓪᖃᓗᔾᔭᒃ
Nunavut Tunngavik Inc. President Paul Kaludjak
Nunavut Tunngavik Nanminilgit Angayuqang. Paul Kaludjak

N • o6Wb | N A N I I LIQ P I TA 3

I

am pleased to present our first issue of the newly improved Naniliiqpita magazine. Naniliiqpita is dropped in every mailbox in Nunavut. It is just one of vehicles we use to keep you, the Beneficiaries of Nunavut, informed

of the work we are doing on your behalf under the Nunavut Land

Claims Agreement.

This special issue focuses on a project that has been keeping us very busy: The Arctic Exile Monument proj-ect. For many years, residents of Resolute Bay and Grise Fiord have dreamed of creating monuments to recog-nize the sacrifices and contributions made by Inuit who were relocated to the High Arctic in the 1950’s by the Government of Canada.

In April 2008, the NTI Board of Directors passed a resolution to release funding to commission and raise monuments in the communities of Resolute Bay and Grise Fiord. In September 2008, NTI struck a commit-tee comprised of some of the most important voices on the relocation issue, as well as representatives from various organizations who were committed to seeing this project through to its fruition. I commend these committee members for transforming the dream of many Inuit into a reality, and I look forward to sharing this moment at the Arctic Exile Monument unveiling ceremonies in September 2010.
Issues of arctic sovereignty have placed all eyes on the north. Unfortunately, too often all they see is a shipping route through the Northwest Passage, oil and gas reserves, and other hidden mineral riches yet to be discovered. It is our great hope that this project will serve not only to help heal the wounds suffered by for-mer High Arctic Exiles and their families, but to remind the world that Inuit continue to live and prosper in Canada’s northernmost communities.

Wherever you are across our beautiful territory, I hope you all enjoyed the long days of summer on the land with family and friends. 

Mutna, Nakurmiik, Qujannamiik, Quana

Paul Kaludjak

Quviahuktunga tunihiniarama hivullirmik

nutaannguqtiqtauyumik Naniliiqpitamik taiguakhaq. Naniliiqpita iliyauvaktuq tamainnut titiqqilvinut Nunavunmi. Atauhiuyuq atuqpa-gaqqut iliffi, Nunataqatauhimayut Nunavunmi, ilihimaqupluhi havaaptingnik kivgaqturhuhi ataagut Nunavut Nunatarutata Angirutaagut.

Una auyami taiguagakhaq turangayuq havaarivaktaptingnut: Ukiuqtaqtumi Itqaumatjutikhamik. Amihuni ukiuni, nunaqaqtut Qauyuittumi Auyuittumilu hinnaktuumavangmata nappaqtiri-umaplutik itqaumatjutikhamik ilitarimalugit naglikhaarutait ikayuu-taillu Inuit nuutiqtauvakhimayut Ukiuqtaqtumut 1950-ngutillgu Kavamanganit Kanataup.
April 2008-mi, NTI Katimayit qangiqhihimayut piquyivungarun-mik havitittiyaami maningnik aularutiyangani nappaqtirilunilu nunangni Qauyuittumi Auyuittumilu. Saptampa 2008-mi, NTI kati-mayiralaaliuqtuq ilaqaqtumik ikpingnaqtunik nipiqaqtunik nuutiq-taunikkut, uvvalu kivgaqtuiyunik nunamingnik aallatqiinit timiuyunit aghuruutiqaqtunik haffuminga iniqtauyumik takuyu-mayunik. Pattaktugigiyatka ukua nunamiuttat pinnguqtiringmata hinnaktuumayauyumik amihunit Inungnit niriuktungalu ilauyaami Ukiuqtaqtumut Nuutiqtauvakhimayunik itqaumatjutinik hakyaiqhik-pata Saptampa 2010.
Pitjutauyut ukiuqtaqtumik nanminiqarnirmut haanngatjutauyuq ukiuqtaqtumut. Mamianaqtuq, ilaanivallaaq umiaturvikhaiinarmik tautukkamik Northwest Passage-kut, urhuryuanik, gaasilimik, aal-laniglu takunnaittunik nunamiuttanik huli nalvaaqtauyukhanik. Nirikpiaqtugut hamna havaaq ikayurniaqtuq mamitirnituinnaunn-gittumut Ukiuqtaqtumiunut Nuutiqqatauvakhimayunut ilaruhiinnullu, kihimi itqaumaqulugit nunaryuarmiut Inuit huli inuuhimmaaqtut inuuttiarhutiglu Kanataup ukiuqtaqturmi-utqiyauyungni nunangni.
Humiitkaluaruvit pinniqtumi aviktuqhimayumi, niriuktunga tamaffi quviaginiaqtat upluqquqtuyuq auyaq maniqqami ilangni ilanaffingnilu. 

Mutna, Nakurmiik, Qujannamiik, Quana

Paul Kaludjak

4 N • o6Wb | N A N I I LIQ P I TA

ᓇᓗᓇᐃᒃᑯᑕᖅ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᓄᑦ ᖁᑦᓯᑦᑐᒧᑦ ᐅᑭᐅᖅᑕᖅᑐᒥ

A Monument For The High Arctic Exiles Itqaumatjutikhaq Ukiuqtaqtumut Nuutiqtauvakhimayunik

ᓇᓗᓇᐃᒃᑯᑕᐃᑦ ᖃᐅᓱᐃᑦᑐᕐᒥ ᐊᐅᓱᐃᑦᑐᕐᒥᓗ ᐱᒻᒪᕆᐅᕗᑦ ᐃᖅᑲᐅᒪᔭᐅᓂᖏᑦ

ᖁᔭᒋᔭᐅᓂᖏᓪᓗ ᑐᓂᒪᓂᐅᓯᒪᔪᑦ ᐊᐃᑦᑑᑕᐅᓯᒪᔪᓪᓗ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᓄᑦ ᖁᑦᓯᑦᑐᒧᑦ.
ᐃᖅᑲᐅᒪᕗᖓ ᐊᐱᖅᓱᖅᓱᒍ ᓰᒥᐅᓂ ᐊᒪᕈᐊᓕᒃ 1970-ᖏᓐᓂ ᐃᓄᑦᑎᑑᖅᑐᓂᒃ
ᓈᓚᐅᑎᒃᑰᕈᑎᖃᖃᑦᑕᖅᓱᖓ ᓰᕖᓰᒃᑯᓐᓄᑦ. ᑕᒪᓐᓇ ᐱᐅᓯᐅᓯ ᒪᔪᓅᖓᔪᖅ ᐊᒥᓱᓄᑦ ᐃᓄᓐᓄᑦ ᐊᑑᑎᔭᐅᓯᒪᓐᖏᑦᑐᖅ. ᐊᒥᓱᓄᑦ, ᑐᓴᕐᓂᖅ ᑖᒃᑯᓇᓐᖓᑦ ᐅᓂᒃᑳᓂᒃ ᖁᐊᖅᓵᕐᓇᖅᓯᒪᒻᒪᕆᑦᑐᖅ. ᓄᑦᑎᖅᑕᐅᓯᒪᔪᑦ ᐊᒥᓱᐊᓗᑦᑎᒍᑦ ᐊᑦᓱᕉᓴᓇᖅᑐᒃᑰᓚᐅᖅᑐᑦ ᐊᖏᕐᕋᖅᑖᖅᑲᐅᒥᓂ.
ᒪᒃᑯᓂᖅᓴᓄᑦ, ᖁᕕᐊᓇᖅᑐᒻᒪᕆᐅᓚᐅᖅᑑᖅ, ᐃᓄᑐᖃᕐᓄᓪᓕ ᓯᕗᓕᖅᑎᓄᓪᓗ ᑲᑉᐱ - ᐊᓇᖅᑑᓚᐅᖅᑐᖅ ᖃᐅᔨᒪᓚᐅᓐᖏᓐᓇᒥᒃ ᖃᓄᖅ ᐊᖑᓇᓱᓐᓂᕐᒥᒃ ᑕᒫᓂᒃ ᓄᓇᒥ ᑕᑯᔭᕆᐅᖅᑕᒥᓂ. ᑖᕕᔾᔪᐊᖃᑦᑕᖅᓱᓂ ᑕᖅᑭᓂᒃ ᖃᑦᓯᒐᓛᓂᒃ ᐊᕐᕌᒎᑉ ᐃᓗᐊᓂ ᐅᑭᐅᒃᑯᑦ ᐊᒻᒪᓗ ᓯᕿᓐᓂᖃᑦᑕᓯ-ᕙᑦᓱᓂ ᐅᓪᓗᓕᒫᖅ ᐅᓄᐊᓕᒫᖅ ᐅᐱᕐᖔᒃᑯᑦ ᐊᐅᔭᒃᑯᓪᓗ. ᐃᓄᐃᑦ ᐊᑦᓰᖃᑦᑕᓚᐅᖅᑐᑦ ᓄᓇᓂᒃ ᐊᖑᓇᓱᕝᕕᒋᕙᓕᖅᑕᒥᓐᓂ, ᑕᓯᕐᓂᒃ, ᑰᓐᓂᒃ, ᓇᖅᓴᓂᒃ, ᕿᑭᖅᑕᓂᒃ ᖃᖅᑲᓂᓪᓗ. ᑖᒃᑯᐊ ᐃᓄᐃᑦ ᐅᖃᐅᑎᔭᐅᓚᐅᖅᓯᒪᔪᑦ ᐊᖏᕐᕋᖏᓐᓄᑦ ᐅᑎᖅᑎᑕᐅᓚᕐᓂᕋᖅᑕᐅᑦᓱᑎᒃ, ᑭᓯᐊᓂᓕ ᓱᓕᓂᕋᕐᓂᐅ - ᓯᒪᔪᖅ ᐊᑑᑎᓚᐅᖅᓯᒪᓐᖏᓚᖅ. ᐊᒥᓱᑦ ᐃᓄᐃᑦ ᐃᓅᒍᓐᓃᖅᓯᒪᔪᑦ ᑕᑯᒃᑲᓐᓂᓚᐅᖅᓯᒪᒐᑎᒃ ᐃᓚᒥᓐᓂᒃ. ᐊᖏᕐᕋᖅᓯᕐᓂᖅᑕᖃᒻᒪᕆᖃᑦᑕᖅᓯᒪᔪᖅ ᓇᓗᓂᖅᑕᖃᖅᓱᓂᓗ.
ᐃᑲᔪᖅᓯᓂᕆᓯᒪᔭᖓ ᖁᑦᓯᑦᑐᒧᑦ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᑦ ᓄᓇᕗᒻᒧᑦ ᑲᓇᑕᒧᓪᓗ ᐊᖏᔪᒻᒪᕆᐊᓗᒃ. ᐃᓄᖃᖅᑎᑦᓯᔪᑦ - ᖃᐅᔨᓴᖃᑦᑕᖅᓯᒪᒧᑦ ᖁᑦᓯᑦᑐᒥᒃ ᓄᓇᓕᕐᔪᐊᑎᓄᑦ, ᓴᐳᔾᔨᑦᓱᑎᒃ ᓄᓇᑦᑎᓐᓂᒃ ᑭᖑᕚᕆᓂᐊᖅᑕᑎᓐᓄᑦ. 

ᑕᐃᒪ

ᒥᓯᔅ ᐋᓐ ᒥᑭᔾᔪᒃ ᕼᐋᓐᓴᓐ, C.M.
ᑲᒥᓯᓇ ᓄᓇᕗᒻᒥ

ᑲᒪᓯᓇᐋᓐᒥᑭᑦᔪᒃᕼᐋᓐᓴᓐ, C.M.
ᐊᔾᔨᐱᔭᐅᓯᒪᔪᖅᑲᒥᓯᓇᐅᑉᐊᓪᓚᕝᕕᖓᓂᒃ
Commissioner Ann Meekitjuk Hanson, C.M.
Photo Courtesy of the Commissioner’s Office
Kamisinauyuq Ann Meekitjuk Hanson, C.M.
Piksa Tuniya talvangat Kamisinaup Aapisianit

ᓇᑉᐸᖅᑕᐅᔪᓅᖓᔪᑦ ᐃᓱᒪᒋᔭᖏᑦ | MONUMENTAL THOUGHTS | NAPPAQTUKHANUT TAKUYAKHANUT IHUMAGINII

N • o6Wb | N A N I I LIQ P I TA 5

T he monuments in Resolute Bay

and Grise Fiord are important to
remember and appreciate the sacri-
fices and contributions made by the re-locatees in the High Arctic. I remember interviewing Simeonie Amagoalik in the 1970’s when I was doing Inuktitut pro-gramming for the Canadian Broadcast-ing Corporation. This was a piece of history that many Inuit were unfamiliar with. To many, hearing these stories was unbelievably shocking.
The relocatees went through many hardships in their new home. To the younger people, it was an exciting ad-venture, to the Elders and leaders it was a scary time because they didn’t know how to hunt in this strange new land. There was total darkness for several

months of the year in the winter and sunshine around the clock in the spring and summer. The Inuit created names

for their new hunting grounds, lakes, rivers, valleys, islands and hills. These Inuit were told they were going to be brought back to their original home, however this promise never material-ized. Many Inuit died without seeing their family and relatives ever again. There was much homesickness and

uncertainty.
The contribution made by High Arctic Exiles to Nunavut and Canada

is huge. Inuqatisijut – they have looked after the High Arctic for our country, safeguarding our land with future generations. 

Taima.

Mrs. Ann Meekitjuk Hanson, C.M. Commissioner of Nunavut

I

tqaumatjutikhat Qauyuittumi Auyuittumilu ikpingnaqtuk itqaumanirmut quyahungnirmullu naglikhaarutainnut tunihitjutainniglu nuutiqtauvakhimayut Ukiuqtaqtumut. Itqaumayunga apirhuinimnik Simeonie Amagoalingmik 1970-ngutillugu Inuktitut naalauhiqiyiutillunga CBC-kuni. Hamna taimanituqaq amihut Inuit ilihimalluangitaat. Amihunut, tuhaani qukuninga unipkanik ukpirnaittumik quglumangnaqtuq.
Nuutiqtauvakhimayut amihunik naglikhaaqpiaqtut nutaami aimavikhamingni. Nukakhinut, alianaqtugaluaq aullarniq, Inirninut kihimi hivulliuqtinullu quiliq-tanaqtuq anngunahuarnirmik nalugamik umani aallami nutaami nunami. Taaqpi-aqpakhunilu kaffini tatqiqhiutini ukiumi hiqinnaqpiaqhunilu upingakhami auyamilu upluqhiut kaivittugu. Inuit attiqtuivaktut nutaanik anngunahuarving-mingnik nunanik, tattinik, kuukkanik kulvahingniniglu. Ukua Inuit uqautjauhi-mayut utiqtitauniaqhutik inmi nunamingnut, kihimi una uqariiyaut nauk huli. Amihut Inuit huiqpaktut takutqiqhimaittumik ilatik ilaruhitiglu. Aiyumaliqpi-aqhutik hapiliqpiaqhutiglu.
Tunihihimaviit ukua Ukiuqtaqtumut Nuutiqtauvakhimayunit Nunavunmut Kanatamullu angiyuq. Inuqatisijut – munaqhivaktut Ukiuqtaqtumik nunapt-ingnut, munariplugu nunakput hivunikhanut. 

Taima.

Mrs. Ann Meekitjuk Hanson, C.M.
Kamisinaa Nunavut

ᑲ.ᒪ. ᒥᕐᖑᐃᖅᓯᕐᕕᓕᕆᔨᒃᑯᑦ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑕ
ᓄᐊᓯᒪᔭᖏᑦ/ᕿᒥᕐᕈᐊᒐᖃᕐᕕᒃ ᐊᒻᒪᓗ ᐃᑦᑕᕐᓂᓴᖃᕐᕕᒃ ᑲᓇᑕᒥ/
PA-176807

K.M. Parks/National Film Board of Canada collection/Library and Archives Canada/PA-176807

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ᐊᔾᔨᓕᐅᒐᕆᔭᑦ ᓴᖅᑭᔮᖁᓇᔭᖅᐱᐅᒃ ᓄᓇᕗᑦ ᑐᓐᖓᕕᒃ ᑎᒥᖓᑕ
ᓴᖅᑭᖅᑎᖃᑦᑕᖅᑕᖏᓐᓂ ᐊᒻᒪᓗ ᖃᕆᓴᐅᔭᒃᑯᑦ ᐃᑭᐊᖅᑭᔾᔪ ᑎᑦᑎᓐᓂ?
ᓂᕈᐊᖃᑦᑕᓂᐊᖅᑐᒍᑦ ᑕᖅᑭᑕᒫᖅ ᐊᔾᔨᒥᒃ ᓵᓚᒃᓴ ᑎᑦᓯᖃᑦᑕᕐᓗᑕ.
ᐊᔾᔨᓕᐅᒐᕆᔭᑦ ᓂᕈᐊᖅᑕᐅᑉᐸᑦ ᐊᕐᕌᒍᒥ ᐊᔾᔨᑦᓯᐊᓛᖑᓂᖅᐹᒧᑦ
ᓵᓚᒃᓴᕈᑎᒋᓗᒍ, ᑮᓇᐅᔭᓂᒃ ᓵᓚᒃᓴᐅᓯᐊᕐᓂᒃ ᑐᓂᔭᐅᓇᔭᖅᐳᑎᑦ $1,000-
ᓂᒃ. ᐊᔾᔨᓕᐅᒐᕆᔭᑎᑦ ᓄᓇᐃᑦ ᐊᔾᔨᖏᑦ, ᓄᓇᓖᑦ, ᐆᒪᔪᑦ ᐊᒻᒪᓗ ᐃᓄᐃᑦ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑕᐅᖃᑕ ᐅᔪᓐᓇᖅᐳᑦ. ᑖᓐᓇ ᐱᓕᐅᑎᓂᖅ ᒪᑐᐃᖓᔪᖅ ᐊᑎᖃᖃᑕᐅᔪᓕᒫᓄᑦ ᓄᓇᕗᒻᒥ ᓄᓇᑖᕐᓂᕐᒧᑦ ᐊᖏᕈᑎᓂ.
ᑕᑯᒋᐊᒃᑲᓐᓂᕈᓐᓇᖅᑕᑦ ᑐᓐᖓᕕᒃᑯᑦ ᖃᕆᓴᐅᔭᒃᑯᑦ ᐃᑭᐊᖅᑭᔾᔪᑎᖓᓂ ᒪᓕᑦᑕᐅᔭᕆᐊᓖᑦ ᓵᓚᒃᓴᖃᑕᐅᓇᓱᐊᕐᓂᐊᕐᓂᕈᕕᑦ ᐅᕙᓃᑦᑐᖅ.

ᐊᔾᔨᓕᐅᒐᕐᓄᑦ

ᓵᓚᒃᓴᕋᓱᐊᕐᓂᖅ

ᐊᐅᓪᓚᖅᑎᖃᑦᑕᕐᓗᒋᑦ

ᓵᓚᒃᓴᐅᑎᒋᓇᓱᐊᖅᑕᑎᑦ ᐅᕗᖓ:
ᐃᑭᐊᖅᑭᔾᔪᑎᒃᑯᑦ ᐊᔾᔨᓂᒃ

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6 N • o6Wb | N A N I I LIQ P I TA

I

litagitjutikhait ilitagiyaangani “Quttiniqpaaqmiut Kimaktauhimayut” ilangit, ovagut, nuutititauhimayut akhuukhimayut kangagaaluk. Ublumi pilimat, kanuk ihumayaangani naunaktuk.
Hivulimi, kaipkaihimayut amigaitunik ihumagiyakhaptinik: pulaaktut Paliihimat mikiyumut nunaptinut, piniakhutik naku-utkiyamik inuuhikhaptinik, angigumangitut kingigupta, piniaktut utiktilaaktugut. Kaipkaihimayut amigaitunik ihumagiyakhaptinik umiamut uhiliktigapta autlaagutivut quttiniqpaaqmut, aviktugutait ilakatiptinit, hivuliit kaayunaktut ukiut, akhuugutit inuuyaami ovalo amigaitut akhuugutivut Kavamatkut Kanatami ilitagitjutikhainik ovalo ihuakhagutikhainik.
Kaipkaiyut aliagutipinik ovalo ningagutiptinik ilaa, ilakatitka, angatka, atatka, aknakatitka ovalo nukaka inuuhuimata takuyaaminik hamna piliktait.
Kaipkaiyutlu naamagutikhaptinik, ihumagiyaptinik ilitagiyauyu - gut ovalo alianagiyavut ikayugutikhait Inunit ovalo amigaitut
Kanatamiut.

Koana Nunavut Tunngavik Timinga ovalo Munagiyit Tuhakti-
tuiyit pipkaimagit hamna ilitagitjutait. 

Ovanga,

John Amagoalik

ᓇᓗᓇᐃᒃᑯᑕᖅᐃᖅᑲᐅᒪᔾᔪ ᑎᑕᐅᓪᓗᓂ “ᖁᑦᓯᑦᑐᒧᑦᐅᑭᐅᖅᑕᖅᑐᒧᑦ ᓄᑦᑎᑕᐅᓯ ᒪᔪᑦ”

ᐅᕙᑦᑎᓐᓄᑦ, ᓄᑦᑎᖅᑕᐅᓯᒪᔪᓄᑦ, ᐱᒐᓱᐊᕐᓯᒪᔭᕗᑦᐊᑯᓂᐊᓗᒃ. ᒫᓐᓇᐊᑑᑎᓕᕐᒪᑦ,
ᖃᓄᑐᐃᓐᓇᑦᓯᐊᖅᐃᑉᐱᓐᓂᐊᓂᖃᕐᓇᓕᖅᐳᖅ.

ᓯᕗᓪᓕᕐᒥ, ᖃᓄᑐᐃᓐᓇᑦᓯᐊᖅᐃᖅᑲ ᐃᓇᖅᑐᖅ: ᑎᑭᓐᓂᖓᑦᐸᓖᓯᒃᑯᑦ ᓄᓇᓕᕋᓛᑦᑎᓐᓄᑦ,

ᐃᓅᓯᑦᓯᐊᕙᐅᓂᖅᓴᒥᒃᐅᖃᐅᓯᖃᕐᓂᖏᑦ, ᕿᐱᓗᑦᑕᐅᒍᒪᓐᖏᓐᓂᖏᑦ, ᐅᑎᓪᓚᕆᓛᕐᓂᕋᐃᓂᖏᑦ.

ᖃᓄᑐᐃᓐᓇᖅᓯᐊᖅᐃᖅᑲᐃᓇᖅᑐᖅᐅᒥᐊᕐᔪᐊᕐᒧᑦᐃᑭᒋᐊᒥᒃ, ᐃᖏᕐᕋᓂᕐᒥᒃᐅᐊᓐᓇᒧᑦ, ᐊᕕᑎᑕ -

ᐅᓂᖅ, ᓯᕗᓪᓖᑦᐊᕐᕌᒍᐃᑦᐊᑦᓱᕈᕐᓇᖅᑐᐊᓗᐃᑦ, ᐊᑦᓱᕈᕐᓂᖅᐊᓐᓇᒐᓱᐊᒧᑦ, ᐊᕐᕌᒍᕋᓵᓗᐃᓪᓗ
ᐅᓇᑕᖃᑎᖃᕐᓂᖅᒐᕙᒪᒃᑯᖏᓐᓂᒃᑲᓇᑕᐅᑉᐃᓕᑕᕆᔭᐅᖁᓪᓗᒋᑦᐅᖃᐅᓯᐅᓗᑎᓪᓗ.

ᓄᒫᑦᓴᓐᓇᖅᑐᖅ ᓂᓐᖓᓐᓇᖅᓱᓂᓗᐊᖓᔪᖅᑳᒃᑲ, ᐊᒃᑲᒃᑲ/ᐊᖓᒃᑲ, ᐊᔭᒃᑲ/ᐊᑦᓴᒃᑲ, ᖃᑕᒃᑲ/ᐃᓪᓗᐊᕐᔪᒃᑲ, ᖃᑕᓐᖑᑎᒃᑲᓗᑕᒫᓃᒍᓐᓃᕐᒪᑕᑕᑯᒍᓐᓇᕐᓗᑎᒃ.
ᐊᑲᐅᓯᐅᒥᓇᖅᑐᖅᑕᖃᕆᕗᖅ, ᐅᑎᖅᑎᑦᓯ ᔫᔮᕐᓂᕐᒥᒃ, ᖁᔭᓕᓂᕐᒥᓪᓗᐃᑲᔪᖅᓯᔭ ᐅᓂᕆᓯᒪ -
ᔭᑦᑎᓐᓂᒃᐃᓄᓐᓂᒃᐊᒥᓱᓂᓪᓗᑲᓇᑕᒥᐅᓂᒃ.

ᖁᔭᓐᓇᒦᒃ ᓄᓇᕗᑦᑐᓐᖓᕕᒃᑯᑦᑎᒥᖓᑦᑕᒪᑦᓱᒥᖓᑲᔪᓯᑎᑦᓯᓯᒪᒻᒪᑦᑐᓴᐅᒪᖃᑦᑕ -

ᐅᑎᓂᓕᕆᔨᖏᓪᓗ. 

ᔮᓐ ᐊᒪᕈᐊᓕᒃ

Amonument in memory of the “High Arctic Exiles” is

something we, the relocatees, have been lobbying
for a long time. Now that it is happening, it comes
with mixed emotions.

First, it brings back a flood of memories: the visit by the RCMP to our small outpost camp, their promises of a better life, their refusal to accept no for an answer, the promises of a return. It brings memories of board-ing the ship, the journey north, the separation, the first harsh years, the struggle to survive, and the many years of battling the Government of Canada for recog-nition and redress.

It brings sadness and anger because my parents, uncles, aunts, cousins, and brothers are no longer here to witness this event.

It also brings satisfaction, a feeling of redemption, and appreciation for the support we have had from Inuit and many Canadians.
Thank you to Nunavut Tunngavik Incorporated and
its Department of Communications for making
this happen. 

John Amagoalik

>

ᓇᑉᐸᖅᑕᐅᔪᓅᖓᔪᑦ ᐃᓱᒪᒋᔭᖏᑦ | MONUMENTAL THOUGHTS | NAPPAQTUKHANUT TAKUYAKHANUT IHUMAGINII

ᐊᔾᔨᓕᐅᕆᔪᖅ ᕈᒪᓂ ᒪᒃᑭᒃ/Photo by Romani Makkik/
Piksaliugaa Romani Makkik

N • o6Wb | N A N I I LIQ P I TA 7

ᖁᑦᑎᒃᑐᒥᐅᑦᑕ ᓅᑕᐅᓂᖏᑦ > ᐆᒪ ᑎᑎᕋᖅᑕᖏᑦ ᕉᒪᓂ ᒪᒃᑭᒃ

The High Arctic Relocations > BY ROMANI MAKKIK

ᐃᓅᓪᓗᖓ ᐱᕈᖅᓴᓪᓗᖓᓗ ᑲᓇᖕᓇᖓᓂ ᕿᑭᖅᑖᓘᑉ,

ᑐᓴᓚᐅᖅᓯᒪᖏᑦᑐᖓ ᑕᐃᓱᒪᓂ ᐱᓪᓗᒋᑦ ᖁᑦᑎᒃᑐᒥᐅᑕ ᓅᑕᕕᓂᐅᓂᖏᓐᓂᒃ ᑕᒃᐸᐅᖓ, ᐊᙱᕐᕋᑦᑎᓐᓂ
ᐅᕝᕙᓘᓐᓃᑦ ᐃᓕᓐᓂᐊᕐᕕᖕᒥ. ᐱᕕᖃᖅᑎᓪᓗᖓ ᖃᐅᔨᓴᐃᓂᕐᒥᑦ ᑕᒪᑦᓱᒧᖓ ᐅᖃᐅᓯᐅᔪᒧᑦ ᐊᒻᒪᓗ ᐅᖃᓪᓚᓐᓂᕐᒥᑦ ᐃᓚᐅᔪᓂᒃ ᑕᑕ ᐅᔾᔨᓐᓇᓚᐅᖅᑐᖅ ᐊᒃᓱᐊᓗᒃ ᐃᒃᐱᓐᓂᐊᓂᒃᑯᑦ ᐊᒻᒪᓗ ᐊᒥᖄ ᕈᑎᒋᔪᒪᔭᒃᑲ ᐃᓕᑉᓯᓐᓄᑦ ᐃᓕᓚᐅᖅᑕᒃᑲᓂᑦ.
ᐊᐅᔭᖓᓂ 1953, ᖁᓖᑦ ᐃᓄᐃᑦ ᖃᑕᖑᑎᒌᒃᑐᑦ ᓅᑕ - ᐅᓚᐅᖅᓯᒪᖕᒪᑕ ᖁᑦᑎᒃᑐᒧᑦ ᐅᑯᓄᖓ ᑲᓇᑕᐅᑉ ᒐᕙᒪᒃᑯᖏᓐᓄᑦ.

ᓴᕙᐅᔪᑦ (7) ᐅᑯᐊ ᑲᑕᖑᑎᒌᑦ ᑕᐃᑲᖓᑦ ᐃᓄᒡᔪᐊᒥᖔᖅᑐᑦ, ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂᑦ (ᑕᐃᑦᓱᒪᓂ ᑕᐃᔭᐅᓚᐅᖅᓯᒪᔪᑦ ᖃᑉᓗᓈᑐᑦ ᐳᐊᑦ ᕼᐊᕆᓴᓐ). ᐱᖓᓱᐃᑦ ᑲᑎᑕᐅᓪᓗᑎᒃ ᓇᒃᓴᖅᑕᑦ

ᒥᑦᑎᒪᑕᓕᖕᒥᑦ ᐃᑲᔪᖅᖢᑎᒃ ᑕᐅᓇᖓᑦ ᐃᓄᐃᑦ ᓄᑖᒧᑦ
ᐊᔾᔨᒋᙱᑕᖓᓄᑦ ᓯᓚᐅᑉ ᐃᓕᖁᓯᐊᓄᑦ ᐃᓕᔭᐅᓪᓗᑎᒃ

ᖁᑦᑎᒃᑐᒧᑦ. 1995-ᒥ, 8-ᖑᔪᑦ ᓱᓕ ᖃᑕᖑᑎᒌᑦ ᐃᓚᓕᐅ - ᑎᔭᐅᓪᓗᑎᒃ ᑕᐃᒃᑯᓄᖓ ᑕᒃᐹᐅᖓᓚᐅᖅᑐᓄᑦ ᓯᕗᓪᓕᕐᒥ.

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ᒐᕙᒪᒃᑯᑦ ᐊᖏᕈᓯᐅᓚᐅᖅᓯᒪᔪᑦ ᐱᓂᐊᕐᓂᕋᕈᑎᓂᒃ
ᐅᑯᓄᖓ : ᓄᑖᒧᑦ ᓄᓇᑖᒧᑦ” ᐊᒥᓲᓚᐅᖅᑐᑦ: ᓂᕐᔪᑎᓂᑦ
ᐃᓅᔾᔪᑎᒃᓴᓄᑦ ᐊᒻᒪᓗ ᓱᓇᒃᑯᑖᒃᓴᓂᒃ ᐱᔾᔪᑎᒃᓴᓂᑦ, ᐊᒻᒪᓗ
ᓄᑖᓂᒃ ᐱᖁᑎᓂᒃ - ᑕᒪᕐᒥᒃ ᐊᑐᐃᓐᓇᕈᖅᑕᐅᓂᐊᖅᓗᑎᒃ
ᐊᒻᒪᓗ ᐅᑕᖅᑭᓪᓗᑎᒃ ᐃᓄᖕᓂᒃ ᑎᑭᑉᐸᑕ. ᖃᑕᙳᑎᒌᑦ ᓱᓕ
ᐊᖏᕈᓯᐅᕐᕕᐅᓚᐅᖅᑐᑦ ᐱᓂᐊᕐᓂᕋᕈᑎᓂᒃ ᐃᒪᓐᓇ

ᐃᖅᑲᓇᐃᔮᖅᑖᖅᑎᑕᐅᓚᐅᖅᑐᖓ ᐊᐅᔭᒃᑯᑦ ᐃᓕᓐᓂᐊᕈᓐᓇᐃᖅᑎᓪᓗᑕ ᐃᓕᓴᖅᑎᐅᓪᓗᖓ ᐅᑯᓄᖓ ᐱᓕᕆᕝᕕᐊᓐᓂ ᑐᓴᐅᒪᖃᑦᑕᐅᑎᓕᕆᔨᒃᑯᑦ ᓄᓇᕗᑦ ᑐᓐᖓᕕᑦ ᑎᒥᖓᓐᓄᑦ ᐊᒻᒪᓗ

ᐱᔪᓐᓇᖅᑎᑕᐅᑦᑎᐊᖅᖢᖓ ᓴᖅᑭᑦᑎᓂᕐᒥᑦ ᐅᖃᓕᒫᒐᓂᒃ ᐅᑯᓂᖓ ᓇᓃᓕᖅᐱᑕᐱᑉᓗᒋᑦ ᐅᑯᐊ
ᖁᑦᑎᒃᑐᒥᐅᑦ ᓅᑕᐅᓂᕕᓂᖏᓐᓄᑦ ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᓂᒃ.

I was hired as a summer student with the Department of Communications at NTI and had the privilege of producing this special issue of Naniiliqpita on the Arctic Exile Monuments.

ᖁᕕᐊᓱᙱᑉᐸᑕ, ᐅᑎᕈᓐᓇᕐᓂᕋᖅᑕᐅᓪᓗᑎᒃ ᐊᖏᕐᕋ-
ᕆᓚᐅᖅᑕᖏᓐᓄᑦ ᐅᑭᐅᒃ ᒪᕐᕉᑦ ᖄᖏᖅᐸᑎᒃ. ᑕᐃᓱᒪᓂ,
ᐃᓄᐃᑦ ᖃᐅᔨᒪᓂᖃᓗᐊᓚᐅᙱᒻᒪᑕ ᑐᑭᓯᐅᒪᓂᒃᑯᑦ ᖁᑦᑎᖅᑐᖅ
ᓄᓇ ᐱᓪᓗᒍ, ᐱᑕᖃᓚᐅᕋᓂᓗ ᐃᓄᖕᓂᒃ ᐊᐱᕆᔭᒃᓴᓂ2:
ᑕᐃᑦᓱᒪᓂ, ᖃᐅᓱᐃᑦᑐᖅ ᐊᒻᒪᓗ ᐊᐅᓱᐃᑦᑐᖅ ᐃᓄᖃᑐ-ᐃᓐᓇᓚᐅᖅᑐᖅ ᐳᕿᖅᑕᓕᖕᓂᒃ ᐃᓕᔭᐅᓯᒪᓪᓗᑎᒃ ᐊᒻᒪᓗ ᐃᓄᒃᑕᖃᕋᓂ ᓄᓇᓕᒃ. ᐃᒃᓯᖕᓇᖅᑕᐅᓚᐅᖅᑐᑦ ᐃᓄᐃᑦ ᓂᕈᐊᕈᓐᓇᕈᑎᒃᓴᓂᒃ ᑭᓯᐊᓂ ᑕᑎᒋᓕᕐᓗᒋᑦ ᓂᕆᐅᖕᓂᕐᒧᑦ ᑕᐃᒃᑯᓄᖓ ᐊᖏᕈᓯ ᐊᖑᓚᐅᖅᑐᓂᒃ ᐱᓂᐊᕐᓂᕋᕈᑕᐅᔪᓂᒃ ᐅᑯᓄᖓ ᒐᕙᒪᒃᑯᓐᓄᑦ.

ᕉᒪᓂᑲᒃᑭ, ᓴᓇᔭᐅᔪᓄᑦᐊᖓᔪᖅᑳᖅᑖᒃᑯᓄᖓ
ᐅᖃᓕᒫᒐᕐᓄᑦ ᓇᓃᓕᖅᐱᑕ. ᐊᔾᔨᓕᐅᒐᖓ
ᐊᒪᓕᕗᑦᔅ

Romani Makkik, Production Manager of this
edition of Naniiliqpita. Photo by Emily Woods
Romani Makkik, Hanayanut Maniyauyuq
uuminga titiqanik tapkununga Naniiliqpita.
Piksaliuqta taphuma Emily Woods

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A

s an Inuk growing up in North Baffin, I had never heard about the High Arctic relocations, neither at home or at school. The opportunity to research this topic and speak to
those involved was overwhelming and I would like to share
with you what I’ve learned.
During the summer of 1953, 10 Inuit families were relocated to the High Arctic by the Government of Canada. Seven of these fami-lies were from Inukjuak, northern Québec (then called Port Harrison). Three others were recruited from Pond Inlet to help the southern Inuit acclimatize to High Arctic conditions. In 1955, eight more families joined the original group.

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The Government’s promises of the “new land” were many: game, resources, and new equipment – all of which would be ready and waiting for the Inuit when they arrived. The families were also prom-ised that if they were unhappy, they could return home after two years.

2 At that time, people did not know much about the High Arc-
tic, nor was there anyone to ask: at that time, Resolute Bay and Grise Fiord had only an RCMP post and no civilian settlement. This left Inuit

ᐅᓇ ᒫᑦᑖᕐᕕᒃ ᐅᒥᐊᕐᔪᐊᖅ ᓰᑎᕼᐊᐅ ᐊᐅᓪᓚᓚᐅᖅᓯᒪᔪᖅ ᐃᓄᒡᔪᐊᒥᑦ ᔪᓚᐃ ᓄᖑᓕᖅᑎᓪᓗᒍ 1953-ᒥ. ᐃᕐᕋᓪᓗᓂ

ᐃᑳᖅᖢᒍ ᑕᕆᐅᖓ ᑕᓯᐅᔭᕐᔪᐊᑉ ᑕᐃᑯᖓ ᑰᒡᔪᐊᕌᓗᖕᒧᑦ, ᐊᒻᒪᓗ ᑲᔪᓯᓪᓗᑎᒃ ᐊᒥᓱᓄᑦ ᕿᑭᖅᑖᓘᑉ ᓄᓇᓕᖁᑎᖏᓐᓄᑦ, ᑎᑭᐅᑎᓪᓗᑎᒃ ᒥᑦᑎᒪᑕᓕᖕᒧᑦ ᓄᙳᐊᓐᓂ ᐊᐅᒡᒍᓯ 1953-ᒥ.

ᐃᓚᖏᑦ ᐃᑭᒪᔪᑦ ᐃᓄᐃᑦ ᑲᔪᓯᓪᓗᑎᒃ ᑯᕇᒃ ᕼᐋᐸ (ᖃᓂᒋᔮᓂ ᐊᐅᓱᐃᑦᑑᑉ), ᐃᓚᖏᑦ ᐃᓄᐃᑦ ᓅᑕᐅᓪᓗᑎᒃ ᐊᓯᐊᓄᑦ ᐅᒥᐊᕐᔪᐊᒧᑦ, ᑕᐃᔭᖅ d’lberville-ᒥᑦ, ᑲᔪᓯᓂᐊᖅᑐᖅ ᑕᒃᐸᐅᖓ ᖃᐅᓱᐃᑦᑐᒧᑦ. ᑲᑕᖑᑎᒌᑦ ᐊᕕᒃᑐᖅᑕᐅᓚᐅᖅᑐᑦ ᑕᒪᓐᓇ ᐱᓕᕆᐊᖑᑎᓪᓗᒍ, ᐊᒻᒪᓗ ᐃᓚᖏᑦ, ᐃᒪᓐᓇᐃᓐᓂ - ᐊᓕᕐᓂᖅᑎᓪᓗᒍ ᑭᖑᓪᓕᖅᐹᒥ ᑕᑰᑎᓂᐊᓕᖅᑎᓪᓗᒋᑦ3. ᓂᐅᔭᐅᑎᓪᓗᒋᑦ ᐅᒥᐊᕐᔪᐊᒥᑦ, ᐊᖏᕈᓯ ᐅᖅᑕᐅᓚᐅᖅᑐᖅ ᐱᓂᐊᕐᓂᕋᕈᑎᑦ ᐱᖁᑎᑦ ᐊᒻᒪᓗ ᐱᔾᔪᑎ ᒃᓴᖏᓐᓂᒃ ᐃᓅᓇᓱᐊᕐᓂᕐᒧᑦ ᓇᓂᔭᒃᓴᐅᓚᐅᙱᑦᑐᑦ ᓇᓂᑐᐃᓐᓇᖅ. ᐅᑭᐅᖅ ᓯᕗᓪᓕᖅᐹᖅ ᖁᑦᑎᒃᑐᒥ ᐊᒃᓱᕈᓐᓇᖅᑐᐊᓘᓚᐅᖅᑐᑦ ᐃᓄᖕᓄᑦ. ᐅᓂᒃᑳᑦ ᐅᖃᓕᒫᕐᓂᐊᖅᑕᓯ ᐃᓗᐊᓂ ᑖᑦᓱᒪ ᐅᖃᓕᒫᒐᓕᐅᖑᔫᑉ ᐃᒃᐱᒋᓂᐊᖅᑕᓯ ᐊᒃᓱᕈᕈᑕᐅᓯᒪᕐᔪᐊᖅᑐᓂᒃ ᐊᑐᖅᑕᐅᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ. ᐊᖏᕈᓯᐅᖅᓯᒪᓚᐅᕋᓗᐊᖅᑎᓪᓗᒋᑦ ᐱᓂᐊᕐᓂᕋᕈᑎᓂᒃ, ᐅᑯᐊ ᒐᕙᒪᒃᑯᑦ ᐅᑎᖅᑎᑦᑎᓚᐅᙱᑦᑐᑦ ᐃᓄᖕᓂᑦ ᓄᓇᑐᖃᖏᓐᓄᑦ ᐊᙱᕋᖏᓐᓄᑦ ᐅᑭᐅᒃ ᒪᕐᕉᒃ ᓈᒐᓗᐊᖅᑎᓪᓗᒋᒃ ᐊᒻᒪᓗ ᐃᒪᓐᓇᐃᓚᐅᖅᑐᑦ ᐅᑭᐅᑦ ᐊᒥᓱ-ᐊᓗᐃᑦ ᐃᓄᖕᓄᑦ ᓱᙱᐅᑎᓇᓱᐊᕐᓂᕐᒥᑦ ᐃᓕᓪᓗᒋᑦ ᖃᓄᖅ ᐃᓅᔪᓐᓇᕐᒪᖔᑕ ᖁᑦᑎᒃᑐᒥ ᐊᒃᓱᕈᐊᓛᙱᓕᕐᓗᑎᒃ ᖃᐅᑕᒫᑦ ᐃᓅᓇᓱᐊᕐᓂᕐᒧᑦ ᐊᓐᓇᒐᓱᐊᕐᓂᕐᒧᓪᓗ.
1993-ᒥ, ᐅᑯᐊ ᑭᒡᓕᓯᓂᐊᖅᑎᒃᑯᑦ ᑎᓕᔭᐅᓯᒪᓚᐅᖅᑐᑦ ᓄᓇᖃᖄᖅᓯᒪᔪᑦ ᐱᓪᓗᒋᑦ ᓴᖅᑭᑎᑕᐅᓚᐅᖅᑐᖅ ᐃᓗᐃᒃᑲ-ᐅᓪᓗᓂ ᐅᓂᑉᑳᓕᐊᖅ ᑕᐅᕙᖓ 1953-ᒥ ᐊᒻᒪᓗ 1955-ᒧᑦ ᓅᑕᐅᓂᑯᕕᓂᕐᓄᑦ, ᐃᓚᒋᓪᓗᒋᑦ ᐊᐱᖅᓱᕈᑎᕕᓃᑦ ᐃᓄᖕᓂᑦ ᐊᒻᒪᓗ ᒐᕙᒪᒃᑯᑦ ᐊᖓᔪᖅᑲᐅᑎᖕᒋᑦ ᐃᓚᐅᑎᓪᓗᒋᑦ. ᐊᔾᔨᒌᖏᓐᓂᖏᑦ ᐃᓱᒪᒋᔭᖏᑦᑕ ᐊᑯᓐᓂᖏᓐᓂ ᐅᑯᐊ ᒪᕐᕉᒃ ᖁᐊᖅᓵᕐᓇᖅᑐᑦ: ᐃᓄᐃᑦ ᐃᒃᐱᒍᓱᓚᐅᖅᓯᒪᖕᒪᑕ ᓂᕈᐊᖅᓯ-ᕈᓐᓇᖅᑎᑕᐅᓇᑎᒃ ᑭᓯᐊᓂ ᓅᓪᓗᑎᒃ ᐊᒻᒪᓗ ᓈᓴ -

ᐃᒃᑲᓐᓂᕆᐊᖅᑐᖅᐸᒃᖢᑎᒃ ᐳᑭᖅᑕᓖᑦ ᐃᑎᕋᔭᒃᖢᑎᒃ ᐃᒡᓗᒋᔭᐅᔪᓄᑦ ᕿᓂᖅᑐᑦ “ᓇᖕᒥᓂᖅ ᐱᔪᒪᔪᓂᒃ ᐃᓚᐅᓂᕐᒧᑦ”, ᐊᑐᖅᖢᑎᒃᓗ ᑐᓵᔨᒥᑦ ᐃᒪᓐᓇ ᐃᓄᒃᑎᑑᓕᖅᑎᑦᑎᔨᒥᑦ
ᑐᒃᓯᕋᐅᑎᙱᓐᓂᒃ ᑕᐃᑯᓄᖓ ᖃᑉᓗᓈᑐᑦ ᐅᖃᕈᓐᓇᖏᑦᑐᓄᑦ ᐃᓄᖕᓄᑦ, ᒐᕙᒪᒃᑯᑦ ᐊᖓᔪᖅᑲᐅᑎᖏᑦ ᐃᒃᐱᒍᓱᓚᐅᖅᑐᑦ ᐃᓄᐃᑦ ᑐᓂᔭᐅᓚᐅᕐᓂᖏᓐᓂᒃ ᓂᕈᐊᖅᓯᕐᓂᕐᒧᑦ ᐊᒻᒪᓗ

ᐱᓇᓱᐊᓚᐅᕐᓂᖏᓐᓂᒃ ᐃᓱᒪᖅᓱᖅᖢᑎᒃ ᐃᓱᒪᓕᐅᕆᓂᕐᒧᑦ ᐋᖅᑭᒃᓯᓕᖅᑎᓪᓗᒋᑦ. ᐃᓄᐃᑦ ᐅᒃᐱᒍᓱᓚᐅᖅᑐᑦ ᐱᑕᖃᓚᐅᕐᓂᖓᓂᒃ ᐃᔨᖅᓯᒪᔪᒥᑦ ᑕᑯᒃᓴᐅᖏᓐᓂᐊᒍᑦ

ᐱᓇᓱᐊᕈ ᑎᖃᓚᐅᕐᓂᖏᓐᓂᒃ ᑖᑯᓄᖓ ᓅᑕᐅᓯᒪᔪᓄᑦ (ᓲᕐᓗ ᐃᒪᓐᓇ ᓴᐳᔾᔨᔨᐅᓂᕐᒥᑦ ᑲᓇᑕᐅᑉ ᐊᐅᓚᑦᑎᔪᒪᓂᖏᒍᑦ ᖁᑦᑎᒃᑐᒥ ᓄᓇᒥᑦ), ᐅᑯᐊ ᒐᕙᒪᒃᑯ ᐊᖓᔪᖅᑲ ᐅᑎᖏᑦ ᓱᖁᓯᖅᑎᑦᑎᑕ ᐃᓕᓯᒪᑎᓪᓗᒋᑦ ᐃᓱᒪᖏᓐᓂᒃ ᑕᒪᓐᓇ ᓅᑦᑎᓂᖅ ᐃᒪᓐᓇ ᐊᖅᑭᒃᓯᒋᐊᕈ ᑕᐅᓂᐊᓂᒃ ᐃᓅᓯᕐᒧᑦ ᐊᑲᐅᓂᖅᓴᒧᓪᓗ ᐃᓅᓯᖃᕐᓂᐊᕐᓂᖏᓐᓄᑦ ᐃᓄᐃᑦ ᐃᓄᔾᔪᐊᒥᐅᑕᕕᓃᑦ.

ᑕᐃᑦᓱᒪᓂ ᒫᔾᔨ 2006-ᒥ, ᑲᓇᑕᐅᑉ ᒐᕙᒪᖏᑦ ᓴᖅᑭᑦᑎᓚᐅᖅᑐᑦ ᐃᒪᓐᓇᐃᑦᑐᒥᑦ “ᐋᖅᑭᒃᓯᖃᑎᒌᒃᓂᕐᒧᑦ ᑲᑎᓐᓂᕐᒧᑦ ᐊᖏᕈᑎᓂᒃ,” ᓴᖅᑭᑦᑎᓪᓗᑎᒃ $10-ᒥᓕᔭᓐᑖᓚᓂᒃ ᐸᐸᑦᑎᕕᖕᒧᑦ ᐊᑐᖅᑕᐅᓂᐊᖅᑎᓪᓗᒋᑦ ᐅᑯᓄᖓ ᓅᑕᐅᓂᑯᓄᑦ ᐊᑐᓂᑦ ᐃᓄᖕᓄᑦ ᐊᒻᒪᓗ ᖃᑕᖑᑎᖏᓐᓄᑦ. ᐊᒥᓱᓄᑦ, ᑐᑭᖃᖅᑎᑕ - ᐅᓚᐅᖅᑐᖅ ᓲᕐᓗ ᐃᒡᓗᒃᑐᑦ ᓴᕕᒃᔪᐊᖅ ᑮᓇᖃᕐᓂᐊᓂᒃ ᐋᓐᓂᖅᓯᒍᑕᐅᓪᓗᓂ. ᒐᕙᒪᒃᑯᑦ ᕿᐱᓗᓚᐅᖅᑐᑦ ᐃᓚᓕᐅᔾᔨᓂᕐᒥᑦ ᑐᓂᓯᓂᕆᔭᖏᓐᓂᒃ ᑮᓇᐅᔭᓂᒃ ᒪᒥᐊᔾᔪᑎᒥᑦ. ᑲᔪᓯᑎᓪᓗᒍ ᐱᔾᔪᑎᐅᔪᑦ ᑐᓴᒐᒃᓴᑎᒍᑦ, ᐃᓄᐃᑦ ᑲᔪᓯᔪᑦ ᐅᑕᖅᑭᓂᕐᒥᑦ ᒪᒥᐊᔾᔪᑎᒥᑦ.
ᐅᓇ ᐅᖃᓕᒫᒐᓕᐊᖅ ᓇᓃᓕᖅᐱᑕ ᑐᕌᖅᑎᑕᐅᔪᖅ ᑕᐃᓐᓄᑦ ᐊᒃᑐᖅᑕ - ᐅᓯᒪᔪᓄᑦ ᐅᑯᓄᖓ ᓅᑕᐅᓯᒪᔪᓄᑦ ᖁᑦᑎᒃᑐᒧᑦ ᐊᒻᒪᓗ ᐃᓄᒡᔪᐊᒧᑦ. ᐃᒪᐃᖁᔭᕗᑦ ᐅᒃᑯᐊᖅ ᐅᒃᑯᐃᕐᓕ ᐃᓕᖕᓄᑦ ᐅᖃᐅᓯᕆᓗᒍ ᐅᓂᑉᑳᕐᓂᒃᑯᑦ! 

1

The High Arctic Relocation: A Report on the 1953-55 Relocation by René Dussault and George Erasmus, produced by the Royal Commission on Aboriginal Peoples, published by Canadian Government

Publishing, 1994, pg 7. 2

Ibid., Volume I.

N • o6Wb | N A N I I LIQ P I TA 9

vÈO5 kˆ5\xfr5g5
GREENLAND

KALAALLIT NUNAAT

er6∫l4
BAFFIN ISLAND
QIKIQTAALUK

wk[Jx6

Inukjuak

ƒ0JxÇl4
Churchill

Kuugjuaraaluk

r7uD5
Kimmirut

n9o6

Salliq
Coral Harbour

r8zw5

Kinngait
Cape Dorset wclw5
Iqaluit

xshw5g6

Ausuittuq
Grise Fiord

u5tmbo4
Mittimatalik
Pond Inlet

cshw5g6

Qausuittuq
Resolute Bay

Craig Harbour

vq6gÛW4

Kangiqturaapik
Clyde River

The High Arctic Relocation, 1953 & 1955 Qutsikturmiutat Nuutiqtitauninnga, 1953mi 1955milu

L a b r a d o r
S e a
L a b r a d o r
T a r i u n n g a

B a f f i n
B a y
S a n n i r u t i u p
I m a n g a
I k i q p a s i u y a

H u d s o n
B a y
K a n g i r s u a l u u p
I l u a n i

NORTH POLE★

srs6b6©2 d5t4gzk5 ˚tbsymifw5, !(%# x7m !(%%

xshw5g3us5
er6bzb vN1Nzi

Cape Herschel

Km 0 100 200 300 400 500

si4√6gx5 Legend Unipkaanga
x6ftz ˚bsymJF•5 wk[Jxu5 xshw5gj5
cshw5gj9l, !(%# x7m !(%%.

Route of the Relocation Inukjuak to
Grise Fiord and Resolute Bay, 1953
and 1955.

Apqutaa Nuutiqtitauhimayut
Inukjuakmit Asuitturmut Qausu-
itturmullu, 1953mi 1955milu.

trstNhx6ymiFiq5 trbsymNi xshw5g3us5
er6bzb vN1Nzk5

Unsuccessful Attempt to Reach
Cape Herschel.
Tikilluaqhimanngittaat Cape Herschel.

n8iDts2 wmz

˜Xgx2 bEsz

vq6hxlw5 wlx

ᓄᓇᓐᖑᐊᖅᑕᑯᑦᓴᐅᑎᑦᓯᔪᖅᐊᖅᑯᑎᒥᓂᖓᓂᒃ
ᒪᑦᑖᕐᕕᐅᑉᓰᑏᕼᐊᐅᐅᒥᐊᕐᔪᐊᑉᐃᓄᒃᔪᐊᕐᒥᒃ
ᖁᑦᓯᑦᑐᒧᑦ 1953-ᒥ. ᓱᓇᒃᑯᑏᑦᐱᓯᒪᔪᑦᖁᑦᓯᑦᑐᒧᑦ
ᓄᑦᑎᖅᑕᐅᓂᖅ, ᕋᐃᐅᓪᑲᒥᓴᒃᑯᑦᓄᓇᖃᖅᑳᖅᓯ -
ᒪᔪᓄᑦ, ᓈᓴᐅᑎᖓ 1, ᒪᑉᐱᒐᖅ 4. ᓄᑖᕈᕆᐊᖅᑕ -
ᐅᔪᑦᓄᓐᖑᐊᑦᐊᔭᔮᑐᓴᐅᒪᖃᑦᑕᐅᑎᓕᕆᔨᒃᑯᓐᓄᑦ.

Map shows route of the C.D. Howe ship from
Inukjuak to the High Arctic in 1953. Original
Material from The High Arctic Relocation,
Royal Commission on Aboriginal Peoples,
Vol. 1, page 4. Updated map created by
Ayaya Communications.

Nunauyaq takukhautitai apqutigiya taphuma
C.D. Howe umiaqpak Inukjuakmit Quttiktu-
mut Ukiuqtaqtumut 1953-mi.Titigaqutituqat
talvangat Tapkuat Quttiktuq Ukiuqtaqtuq
Nuktiqnii, Royal Kamisan Nunaqaqaqtunut
Inungnut, Taiguat 1, makpigaq 4. Nutan-
guqhimayuq nunauyaq hanayat Ayaya
Tuhagakhaligiyit.

1 0 N • o6Wb | N A N I I LIQ P I TA

Tapkuat Quttiktumi

Ukiuqtaqtumi Nuktigaunii
> TAPHUMANGAT ROMANI MAKKIK

Havaktitauyunga auyami ilihaqtumut tapkunani Tuhagakhaligiyit tapkunani NTI-kutni pilaqtitauhimaplungalu hananiinik ukuat ayyikkutaitut tuha-gakhat tapkunani Naniiliqpita ataut-tikkuqatigiplugit hatqiqtitaunii tapkuat Ukiuqtaqtumi Ahinungaqtitauyut Nappaqtakhat.

I

nuupluni piguqhaqhuni Uanangani Qikiqtaalukmi, tuhaqhimaitatka tapkuat Quttiktumi Ukiuqtaqtumi nuktigaunii, angilgaumaplunga talvaniluniit ili-haqvikmi. Tamna pilaqniq naunaiyaqnii ukuat pityutauyut uqauhiginiilu tahapkuat ilauhimayut aqliknaqtuq tuhaqhityutigiyumayatkalu iliknut ilittugiyatka.
Atuqtitlugu auyaani 1953-mi, 10 Inuit ilagiit nuk-tigauyut tahamunga Quttiktuq Ukiuqtaqtumi tapku-nangat Kavamatkut Kanatami. Saivat tahapkunani ilagiini talvangaqhimayut Inukjuakmin, uanangani Québec (taimani atiqaqtuq Port Harrison). Pingahut ahii havaktitauhimayut Mittimatalikmit ikayu-gahuaqhutik kanangnamingaqtut Inuit hungiuti-nahuaqniinik Quttiktuq Ukiuqtaqtumi pitquhiinik. 1955-mi, aitnguyut ilaliutiyut ilagiit tapkununga hivuliqnut ilagiinuteight.

1

Tapkuat Kavamatkut piniaqtugihimayat tahamna “nutaaq nuna” piqagianga amihunik: angutikhanik piqaqniiniklu, nutatlu hutyutikhat – tamaita han-naiqhimaniat utaqilutiklu tapkununga Inungnut tikitpata. Tapkuat ilagiit pilaqtugiuyauplutiklu quviagingitpatyuk, utilaqtut angilgamingnut qangiqaqtitlugik malguk ukiuk.

2 Taimuuna, inuit

with no choice but to place all hope in the promises made by the Government.
The C.D. Howe cast sails from Inukjuak in late July of 1953. It sailed across the Hudson’s Bay to Churchill, and then onto several Baffin Island communities, reaching Pond Inlet at the end of August 1953. Some passengers continued to Craig Harbour (near the cur-rent Grise Fiord), while others were offloaded onto an-other ship, the d’Iberville, which was destined for Resolute Bay. Families were separated during this process, and for some, it would be the last time they would see one another.

3 When they disembarked the
ship, the promised equipment and resources were nowhere to be found.

The first years in the High Arctic were a desperate time for Inuit. The stories you will read throughout this magazine will give you a sense of the hardship experi-enced by Inuit. Despite their promise, the Government did not return Inuit to their homes within two years and it took many more years for Inuit to learn how to live in the High Arctic without a daily struggle for survival.

In 1993, the Royal Commission on Aboriginals People published a full report on the 1953 and 1955 relocations, which included interviews with Inuit and government officials involved. The difference in opin-ion between these two groups is astounding: Inuit felt they had little choice but to move and recounted RCMP going house-to-house looking for “volunteers”, using an interpreter to translate their request to unilingual Inuit. Government officials felt Inuit were given a choice and exerted free will when making their decision.
Inuit felt there was an ulterior motive to the reloca-

tions (such as the protection of Canadian sovereignty), while government officials maintained the move was to improve the quality of life of the Inuit of Inukjuak. In March 2006, the federal government established a “Reconciliation Agreement,” creating a $10 million trust fund for relocated individuals and their families.

For many, this was a double-edged sword. The gov-ernment refused to accompany the settlement with an apology. As this magazine goes to press, Inuit continue to wait for an apology.
This edition of Naniiliqpita is dedicated to all those affected by the relocations in the High Arctic and Inukjuak. May this open the door for you to tell your story! 

3

Ibid, pg 7.

1

Tamna Quttiktumi Ukiuqtaqtumi nuktigaqniq: Tuhagakhaliat tapkununga 1953-55 Nuktigainiqmik taphumangaty René Dussault tamnalu George Erasmus, hanayai tapkuat Royal Kamisat Nunaqaqaqtunut Inungnut, makpigaliuqtat tapkuat

Kanatamiut Kavamangat Makpigaliuqtit, 1994, makpigaq 7. 2

Ibid., Taiguat I.

ᐊᖑᑦ ᓯᕗᓂᐊᓃᑦᑐᖅ ᖃᑯᖅᑕᒥᒃ ᖁᓕᑦᑕᐅᔭᖅᓯᒪᔪᖅ ᔪᓯᐱ ᐃᓪᓚᐅᖅ. ᐊᖑᑦ
ᖃᒧᑎᒦᑦᑐᖅ ᕋᔅ ᒋᑉᓴᓐ. ᓱᕈᓯᖅ ᒋᑉᓴᓐ ᓴᓂᐊᓃᑦᑐᖅ ᔪᐊᔨ ᐃᑲᓪᓗᒃ. ᓱᕈᓯᖅ ᑐᓄᒥᓄᑦ ᕿᕕᐊᖓᔪᖅ ᐅᓇᐅᑐᐃᓐᓇᕆᐊᓕᒃ ᐊᓐᑐᕋᐃ ᐃᑲᓪᓗᒃ. ᐊᖑᑦ ᑐᓄᐊᓃᑦᑐᖅ ᐊᓕ

ᓴᓪᓗᕕᓂᖅ. ᒑ ᓗᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑦ ᑲᓇᑕᒥ
ᓄᐊᑕᐅᓯᒪᔪᑦ/ᕿᒥᕐᕈᐊᒐᖃᕐᕕᒃ ᐊᒻᒪᓗ ᐃᑦᑕᕐᓂᓴᖃᕐᕕᒃ ᑲᓇᑕᒥ/e002265665 Man in front in white parka is Joseph IDLOUT. Man on qamutik is Ross
GIBSON.Child next to GIBSON is George ECHALOOK. Child facing his back may be Andre IQALUK. Person in background is Allie SALLUVINIQ. Gar Lunney / National Film Board of Canada collection / Library and Archives Canada / e002265665

Angut hivungani qakuqtumik atigilik Joseph IDLOUT. Angut alliangni Ross GIB-SON. Nutagaq haniani GIBSON George ECHALOOK. Nutagaq tunungayuq Andre IQALUK-nguyunaqhiuq. Inuk tunuanilu Allie SALLUVINIQ. Gar Lunney / National Film Board of Canada collection / Library and Archives Canada /
e002265665

N • o6Wb | N A N I I LIQ P I TA 1 1

1993-mi, tapkuat Royal Kamisan Nunaqaqaqtunut Inungnut makpigaliuqtai tamatkiumayut tuhagakhaliat tapkununga 1953-mi 1955-milu nuktigaqniit, tapkuat ilalgit apiqhuqtaunii Inuit kava-matkutlu havaktigiyai ilauhimayut. Tapkuat allatqiknii ihumaginiita tapkuat malguk ilagiit aqliaqnaqtuq: Inuit ihumayut ihumaliutti-aqviqangitniqmingnik kihimik aulaqlutik itqaumaplugitlu PILIIHI-MAT igluqpaknungauttaqhutik “piyumayukhanik”, uqaqtiqaqhutik kangiqhipkainiqmik tukhigaqtamingnik Inuktuukaphuktunut ki-himik. Kavamatkutni havaktit ihumayut Inuit ihumaliuqtitauniinik inmingniklu piyumahimaniinik ihumaliugamik.
Inuit ihumayut ahianik pityutiqaqhimayangi tahamna
nuktigainiq ulterior (tahapkuatut hapuhimania Kanatamiunut nunaqutainik), tapkuat kavamatkut havaktii uqaqpakhutik tahamna nuktiqniq nakuuhivaliqnikhainik inuuhii tapkuat Inuit Inukjuakmiut. Talvani Matyi 2006-mi, tapkuat kavamatuqatkut kavamait pin-guqtitat tamna “Ihuaqhigiagutinut Angigutit,” pinguqtittugu tamna $10 milian tigumiaqtauyuq maniktakhaq nuktigaqtauyunut inungnut ilagiyainutlu. Amihunut, una malguknik ipikniliktut havik-tut ittuq. Tapkuat kavamatkut piyumangihimayat ilaupkaqnia angigutauyunut mamiahukniq. Piplugu una makpigaq titigaqtau-nia, Inuit huli utaqiyut mamiahuktugugutikhamik.
Una makpigaliuqniat ilangat Naniiliqpita tugangayuq tamaitnut aktuayauyunut tahaphumangat nuktigauniqmut tahamunga Qut-tiktumut Ukiuqtaqtumi tamnalu Inukjuak. Ahuloi una angmagutauli iliknut uniqtuqniinik ilvit unipkagaqnik! 

ilihimattiangitmatyuk tahamna Quttiktuq Ukiuqtaq-tuq, apigiyakhaqaganilu inungnik: taimuuna, Qauhuittuq Auhuittuqlu piqaqtut kihimik PILIHI-MANIK igluqpaanik inungnutlu nunaliqangittuni. Una ahiaguqvikhaittuq Inungnut kihimik nigiugilugit piniaqnigaqtauyut tapkunangat Kavamatkutnit. Tamna C.D. Howe aulagiaqtuq tilgauttiqhuni Inukjuakmit atpaqtitlugu Julai 1953-mi. Aulaqtut ikauplugu Hudson’s Bay talvunga Kuuyuaqmut, talvangatlu qaphinut Qikiqtaalukmi nunaliuyunut, tikittugu Mittimatalik nunguani Aagasi 1953-mi. Ilai uhiuyut aulaqmiyut talvunga Craig Harbourmut (haniani Auhuittuq), aiilu ikhugaqhutik ahianut umiaqmut, tamna d’Iberville, tamna aulaqgahuaq Qauhiuttumut. Ilagiit avihimayut tahamna atuqti-tlugu, ilainutlu, takutqigutilimaiqhutik.

3 Atqagamik
umiaqmit, tapkuat piqaqniaqnigaqtauyut hu-nahuagutikhat piqaqniitlu piitpiaqtut nanilimaittut. Tapkuat hivuliit ukiut Quttiktumi Ukiuqtaqtumi akhuqnaqpiaqtut tapkununga Inungnut. Tapkuat unipkaat taiguaqniaqtatit hapkunani makpigaani ikpigityutiginiaqtatit akhuqnaqniinut atuqhimayainut Inuit. Pigaluaqtitlugit piniaqtugiyaqtik, tapkuat Kava-matkut utiqtingitai Inuit angilgainut tapkunani mal-gukni ukiukni piplutiklu amihuqpiani ukiuni tapkuat Inuit ilittugiyami qanuqtut inuunahuagutikhanik tahamani Quttiktumi Ukiuqtaqtumi akhunginaqhi-maittumik upluq tamaat uumanahuaqhuni.

ᐊᔾᔨᓐᖑᐊ�: ᒥᐃᓕ ᐸᑦᓴᐅᖅ ᐃᑲᓪᓗᒃ. ᒑ ᓗᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑦ ᑲᓇᑕᒥ ᓄᐊᑕᐅᓯᒪᔪᑦ/ᕿᒥᕐᕈᐊᒐᖃᕐᕕᒃ ᐊᒻᒪᓗ ᐃᑦᑕᕐᓂᓴᖃᕐᕕᒃ ᑲᓇᑕᒥ/
PA-191424

Photo: Mary Patsauq IQALUK. Gar Lunney / National Film Board of Canada collection / Library and Archives Canada / PA-191424
Piksaliuqta: Mary Patsauq IQALUK. Gar Lunney / National Film Board of
Canada collection / Library and Archives Canada / PA-191424

3

Ibid, makpigaq 7.

1 2 N • o6Wb | N A N I I LIQ P I TA

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Objectives of the Monuments > Pinahuaktait

N • o6Wb | N A N I I LIQ P I TA 1 3

> To commemorate the Inuit who sacrificed so much as a result of the Government relocation of 1953 and 1955.

> To promote and preserve this moment in Nunavut’s history through the building of two permanent monuments.
> To involve the communities of Resolute Bay and Grise Fiord with the creation of the monuments and an unveiling ceremony, a feast, and presentations and activities in each community.
> To develop a national and international audience by exposing media to this moment in Nunavut’s history.
> To develop a committee that can use this project as a stepping-stone to organize an annual day of commemoration for the Inuit who suffered as a result of relocation.

> To show the world that Canada’s claim on the High Arctic remains strong
because Canadians continue to live and prosper in its most northern
communities.

> To gain an apology from the federal government.

> ᐃᖅᑲᐅᒪᒋᔭᐅᓗᑎᒃ ᐃᓄᐃᑦ ᐊᑦᓱᕈᖅᓯᒪᕐᔪᐊᖅᑐᑦ ᐱᔾᔪᑕᐅᓪᓗᓂ ᒐᕙᒪᒃᑯᑦ ᓄᑦᑎᑎᑦᓯᓂᖓᑦ 1953-ᒥ / 1955-ᒥ.
> ᖃᐅᔨᒪᔭᐅᑎᒃᑲᓐᓂᕐᓗᒍ ᐃᖅᑲᕋᑦᓴᐅᖏᓐᓇᕐᓂᐊᓕᖅᑎᓪᓗᒍ ᐊᐅᓚᓂᐅᔪᖅ ᓄᓇᕗᑦ ᐱᐅᓯᕆᓯᒪᔭᖓᓂ ᓴᓇᔭᐅᓂᖏᑦᑎᒍᑦ ᒪᕐᕉᒃ ᓇᑉᐸᕋᑦᓴᐅᔫᒃ.

> ᐃᓚᐅᑎᓪᓗᒋᒃ ᑕᒪᕐᒥᒃ ᓄᓇᓖᒃ ᖃᐅᓱᐃᑦᑐᖅ ᐊᐅᓱᐃᑦᑐᕐᓗ ᓴᖅᑭᖅᑕᐅᓂᖏᓐᓄᑦ ᓇᑉᐸᕋᑦᓵᒃ, ᓂᕆᕕᔾᔪᐊᕐᓂᖅ, ᐊᒻᒪᓗ ᐊᐃᑦᑑᓯᐊᖅᑐᖃᕐᓗᓂ ᖃᓄᑐᐃᓐᓇᕐᓗ ᐱᔪᖃᕐᓗᓂ ᐊᑐᓂᑦ ᓄᓇᓖᓐᓂ.

> ᐃᑉᐱᒋᔭᐅᓕᖅᐹᓪᓕᑎᓪᓗᒋᑦ ᑲᓇᑕᒥ ᓄᓇᕐᔪᐊᕐᒥᓗ ᑐᓴᕋᑦᓴᓕᕆᔨᓂᒃ ᐃᓚᐅᑎᑦᓯᓂᒃᑯᑦ ᑕᒪᑦᓱᒧᖓ ᓄᓇᕗᒻᒥ ᐊᑑᑎᓚᐅᖅᓯᒪᓂᐊᖅᑐᒧᑦ.

> ᓴᖅᑮᓂᖅ ᑲᑎᒪᔨᕋᓛᓂᒃ ᑕᒪᑦᓱᒥᖓ ᐊᑐᕐᓗᑎᒃ ᐊᓪᓗᕆᐊᕈᑎᖃᕈᓐᓇᖅᑐᓂᒃ ᐸᕐᓇᐃᕐᓗᑎᒃ ᐊᕐᕌᒍᑕᒫᑦ ᐅᓪᓗᕐᒥᒃ ᐃᖅᑲᐅᒪᓂᕐᒧᑦ ᐃᓄᓐᓄᑦ

ᐊᑦᓱᕈᖅᓯᒪᔪᓄᑦ ᓄᑦᑎᖅᑕᐅᓂᖅ ᐱᔾᔪᑎᒋᓪᓗᒍ.

> ᑕᑯᔭᐅᑎᑦᓯᓂᖅ ᓄᓇᕐᔪᐊᕐᒧᑦ ᑲᓇᑕᐅᑉ ᖁᑦᓯᑦᑐᒥᒃ ᓄᓇᖁᑎᖃᕐᓂᖓᑕ ᓴᓐᖏᔫᖏᓐᓇᕐᓂᖓᓂᒃ ᐱᔾᔪᑕᐅᓪᓗᓂ ᑲᓇᑕᒥᐅᑦ ᓄᓇᖃᐃᓐᓇᕐᒪᑕ

ᒪᑭᑕᑦᓯᐊᖅᓱᑎᓪᓗ ᖁᑦᓯᓂᖅᐹᓂ ᐅᑭᐅᖅᑕᖅᑐᒥ ᓄᓇᓕᓐᓂ.

> ᒪᒥᐊᕝᕕᐅᓂᖅᑕᖃᕐᓗᓂ ᒐᕙᒪᑐᖃᒃᑯᓐᓂᒃ.

> Ilitagiyaangani Inuit ayokhakpiakhimayut pipkaihimayainik Kanata
nuutitihimayainik 1953mi / 1955mi.
> Tuhaktitinahualugit ovalo tamaktitaililugit hamna Nunavumi kinguliit hanalugit
malguk ilitagitjutikhait.
> Ilaukatigilugit nunait Qausuituqmi ovalo Ausuituqmi hanatjutainik ilitagitju-tikhait ovalo takupkaiyaangani katimalutik, nigipkailutik ovalo ilitagipkailutik ovalo pingualutik nunaini.
> Hanalutik Kanatami ovalo Nunakyuami takuyakhainik takupkaktitakhait pivaliayunut hamna Nunavumi kingulianut.
> Hanalutik katimayigalaanik atulaaktut hamna hanayakhat hivuliutikhainik munagiyaangani ukiuk tamaat ublua ilitagikataktakhainik Inuit ayokhakpiakhi-mayut nuutitigutainik.
> Takupkailugit nunakyuat Kanatami inminiigutait Ukiukaktut hakugikhiyaangani ilaa Kanatamiut inuumata ovalo nunakatigiimata ukiuktaktumi nunait.
> Ukautaulutik mamiagiyainik Kanatami Kavamatkut.

ᓛᕆᐊᐅᓪᓚᓗᒃᐃᑦᓯᕙᔪᖅᓴᓂᐊᓂᐊᑖᑕᖓᑕᐃᓗᕕᖓᑕᐹᑎᐊᕿᐊᑦᑐᓲᑉ. ᐃᓅᒍᓐᓃᓚᐅᖅᓯᒪᔪᖅᐊᕐᕌᒍᓕᒫᑐᐃᓐᓇᖅ ᐊᐅᓱᐃᑦᑐᕐᒧᑦᓄᑦᑎᖅᓯᒪᓕᖅᓱᓂᓛᕆᐊᕐᕌᒍᖃᓕᖅᑎᓪᓗᒍᓯᑕᒪᓂᒃ. ᐊᔾᔨᓕᐅᒐᖓᕗᕌ`ᖕᑯᕗᓴᒥ
Larry Audlaluk sits next to the grave of his father Paddy Aqiatusuk. He passed away only a year after being relocated to Grise Fiord when Larry was four years of age. Photo by Franco Sheatiapik Buscemi
Larry Audlaluk ikhivayuq haniani iluviani aappakmi Paddy Aqiatusuk. Inuuhuiqtuq ukiunginnaqmi kinguagut nukti-gaulgaqhuni Auhuittumut tamna Larry hitamanik ukiuqaqtitlugu. Piksaliuqta taphuma Franco Sheatiapik Buscemi

1 4 N • o6Wb | N A N I I LIQ P I TA

Two of Nunavut’s leading carvers have been commissioned to create the Arctic

Exile Monuments: Looty Pijamini of Grise Fiord and former relocatee Simeonie

Amagoalik of Resolute Bay. The artists will create one monument in each community connected by subject matter. Looty will create a life-sized granite carving of a woman and child in Grise Fiord, and Simeonie will create a life-sized granite carving of a man in Resolute Bay. These monuments will depict how families were separated during the relocations. Attached to each monument, there will be a plaque dedicated to the relocatees.

ᓴᓇᙳᐊᖅᑏᑦ
Artists

Hanaugaktik

Malruk Nunavut hivulliuqtiik hanaugar-nirmi havaliqtitauyuk hanaquyauplutik Ukiuqtaqtumut Nuutiqtauvakhimayunik Itqaumatjutikhanik: Looty Pijamini Auyuittumit unalu inmi nuutiqtauvakhi-mayutuqaq Simeonie Amagoalik Qauyuittumit. Hanaugaktik hananiaqtuk atauhir-mik atuni nunangni uqariyauyup mighaagut. Looty hananiaqtuq inuup aktilanganik hanaugarmik arnan-guamik nutagarmiglu Auyuittumi. Simeonie hanani-aqtuq inupp aktilanganik hanaugarmik angunmik
Qauyuittumi. Ukua itqaumatjutikhak takuhiuriniaqtuk
qanuq qatangutigiit aviktuqtauvanginnik taimani
nuutiqtaugamik. Atayuqarniaqtuq atuni itqaumatjun-
mut, taiguagakhamik turaqtitauhimayumik nuutiq-
tauvakhimayunut.

ᒪᕐᕉᒃ ᓄᓇᕗᒥ ᓴᓇᙳᐊᖅᑎᐊᕙᐅᓂᐹᒃ ᑎᓕᔭᐅᓯᒪᔫᒃ ᓴᓇᓂᐊᕐᓗᑎᒃ ᖁᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓯᒪᓂᑯᓄᑦ

ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᓂᒃ: ᓘᑎ ᐱᔾᔭᒥᓂᖅ ᐊᐅᔪᐃᑦᑐᒥᐅᑕᖅ ᐊᒻᒪᓗ ᓅᑕᐅᖃᑕᐅᓯᒪᓂᑯ ᓯᕗᓪᓕᐅᖃᑕᐅᓪᓗᓂ

ᓯᒥᐅᓂ ᐊᒪᕈᐊᓕᒃ ᖃᐅᓱᐃᑦᑐᒥᐅᑕᖅ. ᓴᓇᙳᐊᖅᑏᒃ ᓴᓇᓂᐊᖅᑑᒃ ᐊᑕᐅᓯᕐᒥᑦ ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᒥᑦ ᐊᑐᓂᑦ ᓄᓇᓕᐅᔫᖕᓄᑦ

ᐊᒃᑐᐊᓗᑎᒃ ᑕᒪᑦᓱᒧᖓ ᐱᔾᔪᓴᐅᔪᒧᑦ. ᓘᑎ ᓴᓇᓂᐊᖅᑐᖅ ᐃᓄᒃᑐᑦ ᐊᖏᑎᒋᔪᒥᑦ ᐅᔭᕋᑦᑎᐊᕙᖕᒥᑦ ᖃᐅᓱᐃᑦᑐᒥ. ᐅᑯᐊ

ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᑦ ᑭᒡᒐᖅᑐᐃᓂᐊᖅᑐᖅ ᖃᓄᖅ ᖃᑕᙳᑎᒌᑦ ᐊᕕᑕᐅᓚᐅᖅᓯᒪᖕᒪᖔᑕ ᓅᑕᐅᓕᖅᑎᓪᓗᒋᑦ. ᐊᑕᔪᑦ ᐊᑐᓂᑦ

ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᒧᑦ ᓴᓇᔭᐅᔪᒧᑦ, ᐱᑕᖃᕐᓂᐊᕐᒥᔪᖅ ᐊᑭᓐᓇᕐᒥᐅᑕᒥᑦ ᑐᕌᖅᑎᑕᐅᔪᓂᒃ ᐅᑯᓄᖓ ᓅᑕᐅᓯᒪᔪᓄᑦ ᑕᒃᐸᐅᖓ.

>

ᓴᖅᑭᖅᑕᐅᓂᖏᑦ ᓇᑉᐸᖅᑕᐅᔪᑦ | CREATION OF MONUMENTS | HANAYAUNII TAPKUAT NAUNAIPKUTIT NAPPAQHIMAYUT

N • o6Wb | N A N I I LIQ P I TA 1 5

ᖃᐅᓱᐃᑦᑐᕐᒥᓴᓇᓐᖑᐊᖅᑎ,
ᓄᑦᑎᖅᑕᐅᓚᐅᖅᓯᒪᔪᕐᓗ, ᓰᒥᐅᓂᐊᒪᕈᐊᓕᒃ
ᐊᔾᔨᓕᐅᒐᖓᕗᕌᖕᑯᕗᓴᒥ
Resolute Bay artist and former relocate,
Simeonie Amagoalik. Photo by Franco
Sheatiapik Buscemi
Qauhuittuqmiutaq hanauyaqti
nuktigauqatauhimayuqlu, Simeonie
Amagoalik. Piksaliuqta taphuma Franco
Sheatiapik Buscemi

ᓰᒥᐅᓂ ᐊᒪᕈᐊᓕᒃ

Simeonie Amagoalik

ᓰᒥᐅᓂ ᐊᒪᕈᐊᓕᐅᔪᖓ, ᐊᑖᑕᑦᓯᐊᕋ ᐊᒪᕈᐊᓕᐅᓚᐅᕐᒪᑦ, ᐊᑖᑕᒐᓗ ᐊᑖᑕᒥᓂᒃ ᓴᐅᓂᖃᖅᓱᓂ ᐊᑎᖃᖅᓱᓂ. 1933 ᒪᐃ 1-ᒥ ᐃᓅᓕᖅᓯᒪᔪᖓ ᐃᓄᔾᔪᐊᒥ ᑯᐸᐃ ᑕᕐᕋᖓᓂ. 25-ᒪᐃᓕᒥ ᐃᓄᔾᔪᐊᖅ ᑕᕐᕋᖓᓂ
ᐅᐱᕐᖏᕕᐊᕈᕐᒥ ᐊᑎᖃᖅᑐᖅ ᓄᓇ.

Simeonie Amagoalik is my name; my grandfather was Amagoalik and my father was his namesake. I was born May 1, 1933 in Inukjuak, northern Quèbec, 25 miles outside of a place called Upirnngiviaruq.

Simeonie Amagoalik atigak; ataata-tiaga Amagoalik ovalo aapaga atikaktuk aatjikutaanik. Inuuhima - yunga May 1mi, 1933 Inujjuakmi, Nunavumi, 25mik mailinik hilataanit Upirnngiviaruq.

14-ᓂᒃ ᐅᑭᐅᖃᓕᖅᓱᖓ ᓴᓇᓐᖑᐊᕆᐅᓚᐅᖅᓯᒪᔪᖓ ᖃᓪᓗᓈᖅ ᐊᒥᐊᓕᒃᑲᒥᐅᑕᖅ ᓴᓇᓐᖑᐊᑎᑦᓯᓯᓚᐅᖅᓯᒪᒻᒪᑕ ᖁᓪᓕᑦᓴᔭᓂᒃ ᑑᒑᕐᓂᓪᓗ ᓂᐅᕕᖅᑎᑯᓐᓃᑦᓱᓂ ᐃᓄᑦᑎᑐᑦ ᐊᑎᖃᖅᑐᖅ ᓴᐅᒥ. ᑭᓯᐊᓂ 1950 ᓴᓇᐅᒐᖅᑐᐃᓐᓇᐅᓕᓚᐅᖅᓯᒪᔪᑦ ᑕᒪᓐᓇ ᓂᐅᕕᕈᑕᐅᔪᓐᓇᓕᓚᐅᖅᓯᒪᒻᒪᑦ. ᑕᒪᒃᑯᐊ ᒥᖅᑯᓖᑦ ᓂᐅᕕᐅᑎᑦᓴᑐᐊᑦ ᑎᕆᒐᓐᓂᐊᑦ ᐊᑭᑭᓪᓕᔪᐊᐱᐅᓕᓚᐅᖅᓯᒪᒻᒪᑕ ᐊᕐᕌᒍᓂ ᐊᔾᔨᒌᑉᐸᓚᐅᓐᖏᒻᒪᑕ ᐊᑭᖏᑦ ᐃᓛᓐᓂ $20-ᕌᕈᓐᓇᖅᓱᑎᒃ ᐃᓛᓐᓂ $18-ᕌᖅᓱᓂ ᐃᓛᓐᓂ $7-ᕌᖅᓱᓂ ᐃᓛᓐᓂ $3.50-ᕌᖅᓱᓂ. ᖃᑯᖅᑕᐅᖏᑦᑐᑦ ᑲᔪᑦ 50-ᓴᕌᖅᓱᓂ.
1953-ᖑᑎᓪᓗᒍ ᖃᐅᓱᐃᑦᑐᒧᑦ ᓅᑕᐅᓚᐅᖅᓯᒪᔪᒍᑦ ᑲᓇᑕᐅᑉ
ᒐᕙᒪᒃᑯᖏᓐᓄᑦ. ᐅᖃᖅᓱᑎᒃ ᐆᒪᔪᓕᐊᓘᒻᒪᒡᒎᖅ ᐊᕐᕌᒎᓐᓂᒃ ᒪᕐᕉᓐᓂᓘᓐᓃᑦ ᑖᕙᓃᓪᓗᑕ ᐅᑎᕈᒪᓕᕈᑦᑕ ᐅᑎᓛᕋᑦᑕ. ᐃᓅᕕᑦᓴᐅᓂᖅᓴᐅᒻᒪᖔᖅ ᐃᓄᔾᔪᐊᖅ ᐆᒪᔪᖃᓐᖏ ᐸᓪᓕᐊᑐᐃᓐᓇᕐᒪᑦ. ᓱᓇᓕᒫᓂᒡᒎᖅ ᐊᑐᕆᐊᓕᑦᑎᓐᓂᒃ ᐊᔪᖅᓴᖅᑎ-ᑕᐅᓂᐊᓐᖏᓇᑦᑕ ᓈᓚᐅᑎᒃᑯᓐᓂᒃ ᐅᖄᖏᓐᓇᕐᓂᐊ ᕋᑦᑕ ᐃᓄᔾᔪᐊᕐᒧᑦ. ᐃᖏᕐᕋᓕᕋᑦᑕ ᐅᒥᐊᕈᐊᒃᑯᑦ ᐃᓪᓗᖃᖅᑎᑕᐅᓛᕋᑦᑕᒎᖅ ᑖᕗᖓᕈᑦᑕ. ᑕᒪᐅᓐᖓᕋᑦᑕ ᐃᓪᓗᖃᖅᑎᑕᐅᓚᐅᓐᖏᑦᑐᒍᑦ ᐊᒻᒪᓗ ᐆᒪᔪᖅᓯᐅᕈᑎᖃᕋᑕ ᐅᒥᐊᖃᓐᖏᓇᑦᑕ ᐅᒥᐊᕗᓪᓘᓐᓃᑦ ᕿᒪᓚᐅᕋᑦᑎᒍ.
ᑕᒡᒐ ᑕᐃᒪᓐᖓᑦ ᓴᓇᐅᒐᖅᑐᖓ ᖁᓪᓕᑦᓴᔭᓂᒃ ᓴᐅᓂᕐᓂᒃ ᑑᒑᕐᓂᒃ ᓇᔾᔪᓂᒃ. ᐅᔭᕋᓪᓚᕆᓐᓂᒃ ᓴᓇᕙᓕᕐᒥᒻᒪᑕ ᐆᑦᑐᖃᑦᑕᖅᓯ ᒪᓕᖅᑐᖓ ᐊᖏᔫᓐᖏᑦᑐᓂᒃ. ᑕᒪᓐᓇ ᐱᕙᓪᓕᐊᓕᕐᒥᒻᒪᑕ ᐊᑦᓱᕈᕐᓇᕋᓗᐊᖅᑎᓪᓗᒍ ᐱᔭᐅ ᔪᓐᓇᖅᓯᕙᓪᓕᐊᒻᒪᑦ . 

1 6 N • o6Wb | N A N I I LIQ P I TA

14nik ukiukaktitlunga hivulimik hanauyakhi-mayunga. Amialikamit havaktikakhimayut hanauyak-tukhanik uyakanik ovalo aiviit. Havakhimayuk Hudson’s Bay kapaniini ovalo Inuktitut atia Saumik. 1950nit, hanauyakataktut kinauyaliugutigiyait tamapta.
Talvatuak kinauyagihimayait pilaaktut niuvik-tigutait tigiganiat amiit. Talvanga, akiit kakuktut tigiganiat katakhimayut. Niuviktigutait akiit aalan-gukatakhimayut, $20mit, $18mut talvalu $7mut, kihimi talvanga katakhimayutlu $3.50mik amiit. Kauktut tigiganiat niuviktaukataktut akikitumik $0.50mik amiit.
Nuutititauhimayugut 1953mi Qausuitumut Kanatami Kavamatkunit. Kavamatkut havaktiit ukau-

tihimayait Inuit talvaniilaaktut malgunik ukiunik, tal-vanga, utilaaktugut Inujjuamut, utigumagupta. Ukautauhimayugutlu pilaaluta umayukhiugutikhainik nakuutkiyauyunik Inujjuamit.
Ukautauhimayugut hanalgutikaniaktugut atugu-mayaptinik Qausuitumi. Ukautauhimayugutlu naalautikaniaktugut tuhaktikatagiagani ilakativut Inu-jjuami. Autlaaligapta umiakut, ukautauhimayugut tu-niyauniaktugut iklukhaptinik talvungagupta. Talvungagapta, pikangituk. Tuniyauhimaitugut ik-lukhaptinik ovalo umayukhiutaithuta, ilaa ki-makhimagaptigik kayavut.
Talvanga, hanauyakhimaliktunga uyakanik,
hauninik, aiviinik ovalo nakyunik. Ublumi, Inuit
hanauyaliktut aalatkiinik uyakanik ovalo havakhi-mayunga mikiyunik pinikutinik. Ayonaktuk ilaani ki-himi niuviktaukatainaktut. 

I was 14 years old when I first started carving. There was an American fellow who started us on carving soapstone and tusks. He was with the Hudson’s Bay Company and his Inuktitut name was Saumik (left-handed). By the 50’s, carving had become a currency so everyone was doing it. The only other currency that was available to us was trading fox pelts. But by that time, the price of the white fox pelts had plummeted. The trading prices had always fluctuated, from $20 a pelt, to $18, to $7, but at that time it was as low as $3.50 a pelt. The brown fox pelt was traded as low as 50 cents a pelt.
We were relocated in 1953 to Resolute Bay by the Canadian Government. Government officials told us that we must stay at least two years and after that time, we would be free to return to Inukjuak, if we chose to do so. We were told that would give us an opportunity to see if the hunting was more promising than it had been in Inukjuak at that time.
We were told that we would be equipped with everything we needed in Resolute Bay. We were told we would be provided with radio communications so we could stay in touch with Inukjuak. While we were sailing up by ship, we were told that we would be provided with housing once we got there. When we got there, there were none of those things. We were not provided housing and didn’t have any means to hunt, as we had left our boat behind.
Since that time, I have been carving soapstone, bones, tusks and antlers. These days people are sculpting granite and I have worked with granite on a few small sculptures. It is challenging,
but it appears to be marketable. 

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Photo Contest

N • o6Wb | N A N I I LIQ P I TA 1 7

ᓘᑎ ᐱᔾᔭᒥᓂ ᐃᓅᓕᖅᑐᒥᓂᖅ ᓅᕙᐃᕝᕙ 14, 1953, ᑲᖏᖅᑐᒑᐱᒻᒥ. ᐊᑖᑕᖓ ᐃᓚᒋᔭᐅᓯᒪᔪᖅ ᐸᓖᓯᒃᑯᓐᓄᑦ ᓄᑦᑎᑎᑦᓯᔪᒥᓂᐅᑦᓱᑎᒃ ᐱᔾᔭᒥᓂᒃᑯᓐᓂᒃ ᐃᓚᒌᓂᒃ ᐊᐅᓱᐃᑦᑐᕐᒧᑦ ᓱᕈᓯᐅᑎᓪᓗᒍ. ᓘᑎ ᑕᐃᒪᓐᖓᓂᑦ ᑕᐃᑲᓂ

ᓄᓇᖃᖅᑐᖅ ᓄᓕᐊᕇᒃ, ᑕᓪᓕᒪᑦ ᕿᑐᕐᖓᖏᑦ ᐊᒻᒪᓗ ᐱᖓᓱᑦ ᐃᕐᖑᑕᖏᑦ.

Looty Pijamini was born November 14, 1953, in Clyde River. His father was a mem-ber of the RCMP and moved the Pijamini family to Grise Fiord when he was a boy. Looty has lived there since then with his wife, five children and three grandchildren.

Looty Pijamini inuuhimayuk November 14mi, 1953, Kangiktugaapiqmi. Aapaa ilaukatauhimayuk Paliihimatkunik ovalo havakhimayuk Ausuituqmi inuuhuktuutitlugu. Looty inuuhimayuk talavani inuukatimilu, talimat nutagait ovalo pingahut ingutait.

ᐊᕐᕌᒍᖃᖅᓱᓂ 15-ᓂᒃ, ᓘᑎ ᓴᓇᓐᖑᐊᖃᑦᑕᓯᔪᒥᓂᖅ. ᖃᓄᐃᑦᑐᑐᐃᓐᓇᕐᓂᖅ ᐅᔭᖅᑲᓂᒃ ᐆᑦᑐᖃᑦᑕᕐᓯᒪᔪᖅ, ᓴᕕᕋᔭᓐᓂᒃ, ᑑᒑᕐᓂᒃ, ᑐᑦᑐᓂᒃ, ᓇᔾᔪᓐᓂᒃ, ᐅᒥᒻᒪᐃᑦ ᓇᔾᔪᑎᖏᓐᓂᒃ ᐊᒻᒪᓗ ᐊᓪᓚᓐᖑᐊᑦ ᑑᒑᖏᓐᓂᒃ. ᐃᓕᒍᒪᓂᕐᒥᓂᒃ ᒪᓕᑦᓱᓂ ᓴᕕᕋᔭᓕᕆᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᖅᓯᒪᔪᖅ ᐊᕐᕌᒎᓐᓂᒃ ᒪᕐᕉᓐᓂᒃ ᓴᕕᕋᔭᓕᕆᓂᕐᒥᒃ ᓄᓇᕗᒻᒥ ᓯᓚᑦᑐᓴᕐᕕᒻᒥ.
ᓘᑎ ᑮᓇᐅᔭᖃᖅᑎᑕᐅᖃᑦᑕᖅᓯᒪᔪᖅ ᓴᓇᑎᑕᐅᑦᓱᓂ
ᓇᒻᒥᓂᖅ ᓄᐊᑦᓯᔨᓄᑦ ᓄᓇᕐᔪᐊᓕᒫᒥ. ᓴᓇᐅᒐᐃᑦ ᑕᑯᑦᓴᐅᔪᑦ Prince of Wales ᑕᑯᔭᒐᖃᕐᕕᖓᓂ ᔭᓗᓇᐃᒥ, ᓄᓇᑦᓯᐊᕐᒥ ᐊᒻᒪᓗ ᓄᓇᕐᔪᐊᕐᒥ ᒍᕇᔅ, ᒪᒃᓯᑯ, ᐊᒻᒪᓗ ᒥᐊᓕᒐᐃᑦ ᓄᓇᖓᓐᓂ. ᒫᑦᓯ 2003-ᖑᑎᓪᓗᒍ, ᓴᓇᐅᒐᐃᓐᓇᖏᑦ ᑕᑯᑦᓴᐅᑎᑕᐅᔪᒻᒥᔪᑦ ᐃᓄᓕᕆᔨᑐᖃᒃᑯᑦ ᐊᓪᓚᕝᕕᖓᓐᓂ ᕼᐊᓪ ᑯᐸᐃᒥ. ᐃᓗᒻᒥᐅᑦ ᐃᓕᑕᖅᓯᓂᐊᖅᑐᑦ ᓴᓇᐅᒐᖓᓂᒃ ᑕᓖᓪᓚᔫᓐᖑᐊᒥᒃ ᒪᓕᒐᓕᐅᕐᕕᒻᒥ.
ᓘᑎᐅᑉ ᓵᓚᖃᐅᓯᐊᕆᖃᑦᑕᖅᓯᒪᔭᖏᑦ ᓴᓇᐅᒐᕐᓂᕐᒧᑦ ᐱᖓᓱᑦ ᓄᓇᕗᑦ ᓯᓚᑦᑐᓴᕐᕕᒻᒥ ᐱᔭᕇᖅᑐᓄᑦ ᐃᓕᑕᕆᔭᐅᔾᔪᑕᐅᔪᑦ ᐊᒻᒪᓗ ᓵᓚᖃᓚᐅᖅᓯᒪᒻᒥᑦᓱᓂ

ᐊᐅᓱᐃᑦᑐᕐᒥᓴᓇᓐᖑᐊᖅᑎᓘᑎᐱᔾᔭᒥᓂ.
ᐊᔾᔨᓕᐅᒐᖓᕗᕌ`ᖕᑯᕗᓴᒥ
Grise Fiord artist Looty Pijamini. Photo by
Franco Sheatiapik Buscemi
Auhuittuqmiutaq hanauyaqti Looty Pijamini.
Piksaliuqta taphuma Franco Sheatiapik
Buscemi

ᓘᑎ ᐱᔾᔭᒥᓂᖅ

Looty Pijamini

1 8 N • o6Wb | N A N I I LIQ P I TA

15nik ukiukakhuni, Looty hanauyaliktuk. Kinikhi-avluni aalatkiinik hanauyakhainik, ilangit uyagait, haviit, tuugait, tuktut, nakyuit, omingmait nakyuit ovalo tuugaaliit tuugait. Aliagiyait hanauyagiagani piniktunik havinik pipkaihimayait iniktigutainik mal-gunik ukiunik iniktigutait pilihimayuit Piniktuliugutait ovalo Haviit hanatjutait Nunavumi Iliniagiak-paalivikmi.
Looty hanakuyauhimayuk hanauyakluni inminik katitigutainik tamaat nunakyuami. Havakhimayait takulaaktut Prince of Wales Northern Heritage Cen-tre, Yellowknifemi, Nunatiak ovalo nunakyuami, ilan-git; Greece, Mexico ovalo Amialikami. Marchmi 203, inminik kungiaktihimayuk hanauyakimayainik taku-laaktut Kanatami Inuligiyit, Hull, Quebecmi. Iqaluit nunakatigiit ilitagilaaktut hanauyakhimayaa Sedna iluani Nunavumi Maligaliuktit.
Ilangit Looty ilitagiyauhimayut hanauyakhi-mayainik pingahut Nunavumi Iliniagiakpaalivik inik-tigutait ovalo Tamaat Iniktigutait Kivataani Ukiuktaktumi Hanauyaktit ovalo Hananguaktit Takhi-nahuaktuni 1994mi piniktumik havinik hanauyakhi-mayait Kukyuit. Looty pihimayuk hivuliuyumik takhiyainik aipainik ukiuni takhinahuaktunik ovalo hivulimik takhihimayuk Great Northern Arts Festival, 1996mi.

Englandmit BBCkut kungialiktit kungialiukhi-mayait Looty hanauyaktitlugu 8.5 ft. tuugaak pikak-tumik 42mik inminik hanauyakhimayut. Havakhimayait takulaaktut kaangani Northwestel foniligiyit makpigaat.
Ublumi Looty pikataktuk hanauyakhuni plastinik aliakhainik – hivuliuyuk – ovalo titigauyakhuni. 

At the age of fifteen, Looty began carving. He explored a wide range of media such as stone, metal, ivory, caribou, antler, muskox horn and narwhal tusk. His interest in precious metals led him to complete a two-year diploma program in Jewellery and Metalwork at Nunavut Arctic College.
Looty has been commissioned to make art by private collectors throughout the world. His works are on display in the Prince of Wales Northern Heritage Centre in Yellowknife, NWT, and internationally, in Greece, Mexico, and the US. In March 2003, a solo exhibition of his sculptural work was displayed at the INAC office in Hull, Québec. Iqaluit residents will recognize his Sedna sculpture at the Legislative Assembly.
Among Looty’s awards in the arts are three NAC graduate awards and the Grand Award at the Eastern Arctic Fine Arts and Crafts Com-

petition in 1994 for his sterling silver hollow-ware sculpture of a swan. Looty took first prize in the following year’s competition and first place at the Great Northern Arts Festival in 1996.
A BBC film crew captured Looty carving a 8.5 foot tusk with 42 individual carved images. His work has also been showcased on the cover of the Northwestel phonebook.
These days Looty is spending much of his time constructing fiberglass kamotiks – the first of its kind – and printmaking. 

ᑲᓇᓐᓇᖓᓂ ᐅᑭᐅᖅᑕᖅᑑᑉ ᓴᓇᓕᐅᑎᔪᓂ 1994-ᒥ ᓴᕕᕋᔭᒻᒧᑦ ᖁᔾᔪᓐᖑᐊᒧᑦ.

ᓘᑎ ᓯᕗᓪᓕᖅᐸᐅᑦᓱᓂ ᓵᓚᖃᓚᐅᖅᓯᒪᒻᒥᔪᖅ ᐊᕐᕌᒍᕐᒪᑦ ᐊᒻᒪᓗ

ᓯᕗᓪᓕᖅᐸᐅᑦᓱᓂ ᐅᑭᐅᖅᑕᖅᑐᒥ ᓴᓇᓕᐅᑎᔪᓂ 1996-ᒥ.

ᑯᐃᓐ ᓄᓇᖓᓂ ᑕᕐᕆᔭᓕᐅᖅᑏᑦ ᐊᔾᔨᓕᐅᕆᓯᒪᔪᑦ ᓘᑎᒥᒃ ᓴᓇᓐᖑᐊᑎᓪᓗᒍ

8.5-ᒥᒃ ᑕᑭᓂᓕᒻᒥᒃ ᑑᒑᕐᒥᒃ ᓴᓇᓐᖑᐊᕐᕕᒋᓯᒪᑦᓱᓂ 42-ᓂᒃ ᐃᒻᒥᒃᑯᑦ. ᓴᓇᐅᒐᖏᑦ

ᑕᑯᑦᓴᐅᑎᑕᐅᓯᒪᒻᒥᔪᑦ ᐅᖄᓚᐅᑎᓯᐅᑎᓂ. ᐅᓪᓗᒥᓕ ᓘᑎ ᓴᓇᒐᔪᑦᓯᓯ ᒪᓂᖅᓴ -

ᐅᓕᕐᒥᔪᖅ ᖃᒧᑎᓂᒃ fiberglass-ᓂᒃ, ᓯᕗᓪᓕᖅᐹᑦ ᑕᐃᒪᐃᑦᑐᑦ ᖃᒧᑏᑦ –
ᑎᑎᖅᑐᒐᓕᐅᕐᓂᕐᓗ. 

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N • o6Wb | N A N I I LIQ P I TA 1 9

Simeonie Amagoalik and Looty Pijamini will each mentor a younger apprentice during the cre-ation process of the monument. Simeonie will mentor his grandson, Jeffrey Amagoalik, and Looty will mentor his son, Matthew Pijamini. There are very few carvers who have the experience and skill to work on a proj-ect of this scale, especially as older carvers slowly lose
the strength and endurance necessary for this type of
work. With this apprenticeship opportunity, these two
young carvers will gain the skills to work on a large-
scale project in the future, and preserve the skills of
their Elders.

ᓰᒥᐅᓂ ᐊᒪᕈᐊᓕᒃ ᐊᒻᒪᓗ ᓘᑎ ᐱᔾᔭᒥᓂ ᑕᒪᕐᒥᒃ ᐃᓕᓐᓂᐊᖅᑎᖃᕐᓂᐊᕐᒪᑎᒃ ᒪᒃᑯᓂᖅᓵᓐᓂᒃ ᓴᓇᔭᐅᕙᓪᓕᐊᑎᓪᓗᒋᑦ

ᓇᑉᐸᕋᑦᓴᐅᔪᑦ. ᓰᒥᐅᓂ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᐊᖅᑐᖅ ᐃᕐᖑᑕᕐᒥᓂᒃ, ᔭᕗᓕ ᐊᒪᕈᐊᓕᒃ, ᐊᒻᒪᓗ ᓘᑎ ᐃᓕᓐᓂᐊᑎᑦᓯᓂᐊᖅᑐᖅ ᐃᕐᓂᒥᓂᒃ,

ᒫᑎᐅ ᐱᔾᔭᒥᓂ. ᐊᒥᓲᓐᖏᒻᒪᑕ ᓴᓇᓐᖑᐊᖅᑏᑦ ᐱᓕᒻᒪᓐᓂᐅᔪᑦ ᓴᓇᒍᓐᓇᕐᓂᖃᖅᓱᑎᓪᓗ ᑕᐃᒫᒃ ᐊᖏᑎᒋᔪᒥᒃ, ᐱᓗᐊᖅᑐᒥᒃ ᓴᓇᓐᖑᐊᖅᑎᑐᖃᐅᓂᖅᓴᐃᑦ ᓄᑮᖅᐸᓪᓕᐊᓲᖑᒻᒪᑕ ᑕᐃᒪᐃᑦᑐᓕᕆᒍᓐᓇᐃᓪᓕᕙᓪᓕᐊᑦᓱᑎᒃ. ᐃᓕᓐᓂᐊᕈᓐᓇᕐᓂᖃᕐᓂᕐᒥᓂ, ᑖᒃᑯᐊ ᒪᕐᕉᒃ ᒪᒃᑯᑦᑑᒃ ᓴᓇᓐᖑᐊᖅᑏᒃ ᓴᓇᒋᐅᖅᐸᓪᓕᐊᓂᐊᖅᑑᒃ ᑕᐃᒫᒃ ᐊᖏᑎᒋᔪᒥᒃ ᓯᕗᓂᑦᑎᓐᓂᓗ ᑕᒡᒐᐅᑎᑦᓯᓗᑎᒃ

ᐱᔪᓐᓇᕐᓂᕆᔭᐅᓯᒪᔪᓂᒃ ᐃᓄᑐᖃᕐᒥᓐᓄᑦ.

ᐃᓕᓐᓂᐊᖅᑐᑦ

Apprentices

Havaakhanut Ilihaqtut

Simeonie Amagoalik Looty Pijaminilu atuni ikayuqtiuniaqtuq nukakhinut havaakhanut ili-haqtunut hanatillutik itqaumatjutikhamik. Simeonip ayuirhautiniaraa inngutani, Jeffrey Amagoalik. Looti-tauq ayuirhaitillugu irnirminik, Matthew Pijamini. Kaffiugaluit hanauyaqtit havakpakhimayut ayunngin-niqaqtullu havariami havaamik imaatut aktigiyumik, inirniit hakuiqpalliatillugit unaguqtaliqhutiglu imaatut hanayaami. Ayuirnaivikharilugu, ukua malruuk inulramiik ayuirniaqtuk hananirmik angiyunik imaatut hivunikhami, tammaqtaililugit
ayunnginniit Inirniit.

>

ᓴᖅᑭᖅᑕᐅᓂᖏᑦ ᓇᑉᐸᖅᑕᐅᔪᑦ | CREATION OF MONUMENTS | HANAYAUNII TAPKUAT NAUNAIPKUTIT NAPPAQHIMAYUT

2 0 N • o6Wb | N A N I I LIQ P I TA

Jeffrey Amagoalik is 26 years of age. He was born in Iqaluit and raised in Res-olute, where he attended school. Grow-ing up he did some carving with his grandfather, Simeonie. The most im-portant lesson he learned was to look at the stone, visualize the final product and to take his time. Jeffrey is very much looking forward to the opportunity to work so closely with his grandfather on a project that is so vitally important to his family and community.

ᔭᕗᕆ ᐊᒪᕈᐊᓕᒃ ᐊᕐᕌᒍᓕᒃ 26-ᓂᒃ. ᐃᓅᓯ -

ᒪᔪᖅ ᐃᓗᖃᓐᓂ ᐱᕈᖅᓴᓯᒪᑦᓱᓂ ᖃᐅᓱᐃᑦᑐᕐᒥ, ᐃᓕᓐᓂᐊᖅᓯᒪᑦᓱᓂᓗ ᑕᐃᑲᓂ. ᐱᕈᖅᐸᓪᓕᐊᑦ -

ᓱᓂ ᐊᑖᑕᑦᓯᐊᒥᓂᒃ ᓴᓇᓐᖑᐊᖃ ᑎᖃᖃᑦ -

ᑕᖅᓯᒪᔪᖅ, ᓰᒥᐅᓂᕐᒥᒃ. ᐱᒻᒪᕆᐅᓂᖅᐹᖅ

ᐃᓕᑦᓯᒪᔭᖓ ᕿᒥᕐᕈᓂᖅ ᐅᔭᖅᑲᒥᒃ,
ᑕᑯᓐᓇᓐᖑᐊᕐᓗᒍ ᖃᓄᐃᓕᖓᓂᐊᕐᒪᖔᖅ

ᐱᔭᕇᕈᓂ ᑐᐊᕕᕆᐊᖃᓐᖏᓂᕐᒥᓪᓗ. ᔨᐊᕗᕆ

ᓂᕆᐅᓐᓂᖃᑦᓯᐊᖅᐳᖅ ᐱᕕᑦᓴᖃᕐᓂ -

ᕆᓂᐊᖅᑕᒥᓂᒃ ᓴᓇᖃᑎᖃᕐᓂᕐᒥᒃ ᐊᑖ-

ᑕᑦᓯᐊᒥᓂᒃ ᐱᒻᒪᕆᐊᓗᒻᒥᒃ ᐃᓚᒥᓄᑦ

ᓄᓇᓕᓐᓄᓪᓗ.

Jeffrey Amagoalik 26nik ukiulik. Inuuhi-mayuk Iqaluit ovalo inuuyuk Qausuit-uqmi, nani ilihaktuk. Inuuhimapluni hanauyakhimayuk ataatamitut.
Ikpinaktuk ayoikhakhimayait kun-
gialugit uyagait, ihumagilugit inik-
tigutikhait ovalo kayumiingiluni. Jeffrey akhut kiniktuk havakatigigutikhainik ataataminut hanayakhainik ikpinagiyait ilakatigiit ovalo nunait.

ᔭᕗᕆ ᐊᒪᕈᐊᓕᑦ

Jeffrey Amagoalik

ᔭᕗᕆ ᐊᒪᕈᐊᓕᒃ, ᐃᕐᖑᑕᖓᐃᓕᓐᓂᐊᖅᑎᖓᓗᓰᒥᐅᓂᐊᒪᕈᐊᓕᐅᑉ.
ᐊᔾᔨᓕᐅᒐᖓᕗᕌ`ᖕᑯᕗᓴᒥ
Jeffrey Amagoalik, grandson and apprentice of Simeonie Amagoalik. Photo by Franco Sheatiapik Buscemi
Jeffrey Amagoalik, inngutaa ilihaqtitalu taphuma Simeonie Amagoalik. Piksaliuqta taphuma Franco Sheatiapik Buscemi

N • o6Wb | N A N I I LIQ P I TA 2 1

Matthew Pijamini is 28 years of age. He was born in Grise Fiord and lives there

with his family. He has been carving for as long as he can remember. Matthew spends much of his time in his father’s workshop, watching and learning. He often helps his father Looty with the projects he is working on – at the moment he is learning how to make fiberglass kamotiks. This is the first time Matthew has worked on a project of this scale and he is excited to work with his

father on a project that will become a little piece history.

ᒫᑦ ᐱᔾᔭᒥᓂ ᐊᕐᕌᒍᓕᒃ 28-ᓂᒃ. ᐃᓅᓯᒪᔪᖅ

ᐊᐅᓱᐃᑦᑐᕐᒥ ᓄᓇᖃᖅᓱᑎᓪᓗ ᑕᐃᑲᓂ ᐃᓚᒌᑦ.

ᓴᓇᓐᖑᐊᖃᑦᑕᖅᓯᒪᔪᖅ ᐊᐅᓚᔨᓯᓐᓂᕋᒥᓂᑦ. ᒫᑦ

ᐊᑖᑕᖓᑕ ᓴᓐᓇᕕᖓᓃᒐᔪᑦᑐᖅ, ᑕᑯᓐᓇᖅᓱᓂ ᐃᓕᓐᓂᐊᓯᓐᓈᑦ. ᐃᑲᔪᕋᔪᑦᑐᖅ ᐊᑖᑕᒥᓂᒃ

ᓘᑎᒥ ᓴᓇᔭᖏᓐᓂ - ᒫᓐᓇ ᐃᓕᓐᓂᐊᖅᑐᖅ

ᖃᒧᓯᐅᓂᕐᒥᕐᒃ fiberglass-ᒥᒃ.
ᓯᕗᓪᓕᖅᐹᑦᓯᐊᒥ ᓴᓇᖃᑕᐅᓂᐊᖅᑐᖅ ᒫᑦ

ᖁᕕᐊᓱᒻᒪᕆᑦᓱᓂᓗ ᐊᑖᑕᒥᓂᒃ ᐃᖅᑲᓇᐃ -

ᔭᖃᑎᖃᕐᓂᐊᕆᐊᑦᓴ ᐃᓚᒍᑦᓯᐅᑎᓂᐊᖅᑐᒥᒃ

ᐱᐅᓯᐅᓯᒪᔪᓄᑦ.

Matthew Pijamini 28nik ukiulik. Inuuhi-mayuk Ausuituqmi ovalo inuukatigiyait ilakatigiit. Hanayakataliktuk kanga-
gaaluk. Matthew havainaktuk aapamini havakviani, kungiakhuni ovalo ay-
oikhaivluni. Ikayuinaktait aapaminik Looty hanayakhainik – hatja ayoikhalik-tuk hanauyagiagani plastinik alianik. Hamna hivuliuyuk Matthew havakhi-mayuk hanayakhaiik ovalo aliahuktuk aapamiik hanayakhainik hivuliuniaktuk Inuit kinguliinik.

ᒫᑦ ᐱᔾᔭᒥᓂ

Matthew Pijamini

ᒫᑦᐱᔾᔭᒥᓂ, ᐃᕐᓂᖓᐃᓕᓐᓂᐊᖅᑎᖓᓗᓘᑎᐱᔾᔭᒥᓂᐅᑉ. ᐊᔾᔨᓕᐅᒐᖓ ᕗᕌ`ᖕᑯᕗᓴᒥ
Matthew Pijamini, son and apprentice of Looty Pijamini. Photo by Franco Sheatiapik Buscemi
Matthew Pijamini, iqnia ilihaqtitalu taphuma Looty Pijamini. Piksaliuqta taphuma Franco Sheatiapik Buscemi

2 2 N • o6Wb | N A N I I LIQ P I TA

ᐊᐱᖅᑯᑎᑦ ᐊᒻᒪᓗ ᑭᐅᔾᔪᑎᑦ
Q&A APIRHUINIQ

ᔭᐃᐱᑎᐊᒪᕈᐊᓕᒃᑯᑦᒥᓂᐃᖃᔈᓗᑯᒃᐊᔾᔨᖅᓯᔫᒃᐸᓂᒻᒥᓂᒃᐃᓕᓴᐱᒥᒃᐃᓪᓗᒥᓵᖓᓐᓂ ᖃᐅᓱᐃᑦᑐᕐᒥ 1957-ᖑᑎᓪᓗᒍ. ᔭᐃᐱᑎᒃᑯᑦᐃᓚᒌᑦᒥᑦᑎᒪᑕᓕᒻᒦᓐᖔᖅᓯᒪᒧᑦᐃᑲᔪᕆᐊᖅᓱᑎᒃᐃᓚᒌᓂᒃᖁᑦᓯᑦᑐᒧᑦᓱᖏᐅᑎᖁᓪᓕᒋᑦ. ᐊᔾᔨᐱᓯᒪᔪᖅᐃᓕᓴᐱ ᐊᓚᒃᑲᕆᐊᓪᓚᒃᕌᕗᑦᔅ-ᒥᒃ.
Zebedee Amagoalik and Minnie Echalook carrying daughter Elizabeth in front of their first house in Resolute Bay circa 1957. Zebedee and his family came from Pond Inlet to help families get acquainted with the High Arctic
environment. Photo courtesy of Elizabeth Allakariallak Roberts
Zebedee Amagoalik tamnalu Minnie Echalook tigumiaqta pania Elizabeth hangani igluqpalgamikni Qauhuittumi
tikitauhimaplutik 1957-mi. Zebedee ilagiitlu tikihimayut Mittimatalikmit ikayugiaqhugit ilagiit hungitiniinik
tahamna Quttiktuq Ukiuqtaqtuq avataa. Piksa Tuniya taphuma Elizabeth Allakariallak Roberts

ᐊ: ᖃᓄᑎᒋᑦ ᐃᓗᐃᒃᑲᒥ ᑕᐃᔭᐅᕙᒃᐱᑦ ᐊᑎᕐᓃᑦ?

ᑭ: ᐃᓗᐃᒃᑲᒥᑦ ᐊᑎᓕᒫᒃᑲ ᐃᒪᓐᓇ ᐃᓕᓴᐱ ᕿᓚᖅ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ ᕌᐳᑦᔅ, (E5-1413), ᑕᐃᒪᓐᓇ ᐱᔪᓐᓇᕈᒪ.

ᐊ: ᐊᒻᒪ ᓇᓂ ᐃᓅᓐᓂᖅᐱᑦ?

ᑭ: ᐃᓅᓚᐅᖅᓯᒪᔪᖓ ᐅᑯᓄᖓ ᔮᓂ ᐃᖃᓪᓗᒃ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ (E9-1635) ᐊᒻᒪᓗ ᒥᓂ ᐃᖅᑲᓪᓗᒃ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ
(E9-1636) ᒫᔾᔨ 20, 1957 ᖃᓂᒋᔭᖓᓂ ᖃᐅᓱᐃᑦᑑᑉ. ᑭᖑᕚᕆᔭᐅᔪᖓ ᑕᐃᑦᓱᒪᓂ ᐊᐅᒡᒍᓯ 1955-ᒥ ᓯᕗᓪᓖᑦ
ᓅᑕᐅᔪᕕᓂᕐᒧᑦ, ᓄᖃᖅᖠᐹᖑᓪᓗᖓ 8-ᒍᔪᑦ ᐊᕐᓇᓂᑦ ᐊᒻᒪᓗ ᖁᓕᒋᔭᐅᓪᓗᖓ (10) ᐅᑯᓇᖓ (12) ᑐᐊᔭᑦ
ᓄᑕᕋᖏᓐᓂᑦ ᐊᖓᔪᖅᑳᒪ.

ᐃᓚᒋᓪᓗᒍ ᐃᓕᓴᐱ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ

With Elizabeth Allakariallak Roberts

N • o6Wb | N A N I I LIQ P I TA 2 3

Q: What is your full name?
A: My full name is Elizabeth Qillaq Allakariallak Roberts, (E5-1413), if I may.

Q: When and where were you born? A: I was born to Johnnie Eckalook Allakariallak (E9-1635) and Minnie Eckalook Allakariallak (E9-1636) on March 20, 1957 near Resolute Bay Point. I am the descendant of the August 1955 original relocatees, the youngest of the eight girls and the tenth of the twelve children.

Q: What was life like during the early days in Resolute Bay?
A: It’s funny that you ask me this as I have always wondered when our Government of Canada will ever

put in the effort to ask the relocatees the question, “What was your life like up in Resolute Bay?” And I have always wanted to respond:”It was mentally, spiritually and verbally painful for 30 years and it has been emotional and physical agony for the subsequent 20 years.”

ᐊ: ᖃᓄᑎᒋ ᐃᓅᓯᖃᓚᐅᖅᐱᓯ ᑕᐃᓱᒪᓂ ᓅᑕᐅᖃᑖᖅᓯᒪᓪᓗᓯ ᖃᐅᓱᐃᑦᑐᒥ?
ᑭ: ᐊᐱᕆᒐᕕᙵ ᑖᑦᓱᒥᖓ ᐃᓱᒪᖃᑦᑕᖅᓯᒪᒐᒪ ᑲᓇᑕᐅᑉ ᒐᕙᒪᒃᑯᖏᑦ ᐱᓇᓱᐊᕋᔭᕐᒪᖔᑕ ᐊᐱᖅᓱᐃᓂᕐᒥᑦ ᓅᑕᐅᓯᒪᔪᓂᒃ ᑖᐃᒪᓐᓇ ᐊᐱᖅᓱᕐᓗᑎᒃ, “ᖃᓄᐃᓚᐅᖅᐸ ᐃᓅᓰᑦ ᖃᐅᓱᐃᑦᑐᒥ?” ᐊᒻᒪᓗ ᑭᐅᔪᒪᐃᓐᓇᖅᓯᒪᔪᖓ:” ᐃᒪᓐᓇᐃᓚᐅᖅᑐᖅ ᐃᓱᒪᒃᑯᑦ, ᐊᓂᕐᓂᒃᑯᑦ ᐊᒻᒪᓗ ᐅᖃᐅᓯᒃᑯᑦ ᐋᓐᓂᐊᕐᓇᓚᐅᖅᑐᖅ ᐅᑭᐅᓄᑦ 30-ᓄᑦ ᐊᒻᒪᓗ ᐃᒪᓐᓇᐃᓚᐅᕐᒥᔪᖅ ᐃᒃᐱᓐᓂᐊᓂᒃᑯᑦ
ᐊᒻᒪᓗ ᑎᒥᒃᑯᑦ ᐊᒃᓱᕈᐊᓚᓐᓇᖅᑐᖅ ᑭᖑᓂᐊᒍᑦ ᐅᑭᐅᓄᑦ ᐊᕙᑎᓄᑦ (20).”

ᐊ: ᖃᓄᖅ ᐃᒃᐱᒍᓱᒃᐱᑦ ᓄᒃᑎᖅᑕᐅᓂᖅ

ᐊᒃᑐᖅᓯᓂᐊᓂᒃ ᐃᓕᖕᓄᑦ ᐊᒻᒪᓗ ᑭᒍᕚᕐᓄᑦ?
ᑭ: ᐊᐱᖅᑯᑎ ᐊᔪᕐᓇᑲᓴᒃᑐᖅ ᐱᒋᐊᕐᓗᒍ. ᑎᑎᕋᖅᑎᓪᓗᖓ ᐅᑎᕐᕕᐅᔪᖓ ᐊᒥᓱᐊᓗᖕᓂᑦ ᐃᖅᑲᐅᒪᔭᒃᑲᓂᒃ ᖁᒡᕕᐅᕈᑎᑦ ᐅᓗᐊᕋᓄᑦ ᑰᒃᑐᑦ ᐊᒻᒪᓗ ᐄᒋᐊᕈᒪ ᑐᖅᑐᐊᕋᓄᑦ ᓲᕐᓗ ᓄᖅᑲᖅᑐᑦ. ᑐᑭᓯᓪᓚᑦᑖᕈᒪᕖᑦ ᖃᓄᖅ ᐃᒃᐱᒋᖕᒪᖔᕐᒪ ᑕᒪᓐᓇ ᓅᑕᐅᓂᕗᑦ ᐱᓪᓗᒍ ᐊᒻᒪᓗ ᖃᓄᖅ ᐊᒃᑐᖅᓯᓯᒪᖕᒪᖔᑦ ᐅᕙᓐᓂᒃ ᐊᒻᒪᓗ ᑭᖑᕚᒃᑲᓂᒃ? ᐊᒃᑐᖅᓯᓯᒪᔪᖅ ᑭᖑᕚᑦᑎᓐᓂᒃ ᐊᒃᓱᐊᓗᒃ ᐃᒪᓐᓇ ᖃᐅᔨᓯᒪᙱᑦᑐᒍᑦ ᓱᓇᒧᑦ ᐊᒃᑐᖅᑕᐅᖕᒪᖔᑦᑕ.

ᐊ: ᐅᑉᓗᒥ ᓱᓕᕆᕕᑦ?

ᑭ: ᐅᐱᓐᓇᖅᑐᖅ, ᐱᓕᕆᐊᖃᖅᑐᖓᑦ ᐊᐅᓚᑦᑎᔨᐅᔪᒧᑦ ᐊᒡᓚᒡᕕᖕᒥ ᐃᑲᔪᖅᑎᒋᔭᐅᔪᖓ ᐊᖓᔪᖅᑳᒧᑦ ᐅᑯᓇᓂ ᕿᑭᖅᑕᓂ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖃᑎᒌᖏᓐᓄᑦ ᐃᖃᓗᖕᓂ ᐃᓕᖓᔪᒥ. ᓇᖕᒥᓂᖅ ᐃᓕᓴᖅᑕᒃᑲ ᐱᖓᓱᑦ ᐱᐅᔪᐊᓗᐃᑦ ᕿᑐᖓᒃᑲ, ᒫᑎᓕ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ, ᐱᐊᓐᔨᒪᓐ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ ᐊᒻᒪᓗ ᓘᑲᔅ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ, ᑲᒪᒋᔪᓐᓇᕐᓗᒋᑦ ᐊᓯᔾᔨᕈᑕᐅᕙᓪᓕᐊᔪᑦ ᖃᐃᑕᐅᓯᒪᔪᑦ ᐃᓅᓯᕆᓕᖅᑕᑦᑎᓐᓄᑦ ᓄᑖᑦ ᐃᖃᓗᖕᓂ. ᖁᔭᓐᓇᒦᖅᑕᒃᑲ ᐃᓕᖓᑎᑦᑎᒐᑎᒃ ᐃᓱᖃᖏᑦᑐᒧᑦ ᐃᓅᓯᓐᓄᑦ ᐃᑲᔪᖅᑐᐃᓯᒪᓂᖏᓐᓂᑦ. ᐃᒪᓐᓇ ᐊᓈᓇᑦᑎᐊᕙᐅᓂᖅᐸᐅᓯ-

ᒪᙱᒃᑲᓗᐊᖅᑎᓪᓗᖓ ᐃᓄᑑᑎᓪᓗᖓ ᐊᓈᓇᐅᓂᕐᒧᑦ, ᓴᙱᓂᖅᐸᐅᓯᒪᔪᖓ ᐊᓈᓇᐅᓪᓗᖓ ᐊᓐᓇᖅᑐᖅᓯᒪᓪᓗᖓ ᖃᐅᓱᐃᑦᑐᒥᑦ.

ᐊ: ᓇᓂ ᓄᓇᖃᖅᐱᑦ ᒫᓐᓇ?

ᑭ: ᐃᖃᓗᖕᓂ ᓄᓇᖃᖅᓯᒪᔪᖓ ᐅᑭᐅᓄᑦ 8-ᓄᑦ ᓄᑕᕋᒃᑲ

ᐃᓚᒋᓪᓗᒋᑦ ᐊᒻᒪᓗ ᐱᐅᔪᐊᓗᐃᑦ ᓯᑕᒪᑦ ᐃᙳᑕᒃᑲ, ᓇᑖᓯᐊ, ᓴᕚᓇ, ᔮᒃ, ᑭᐊᓐᑕᓐ ᐊᒻᒪᓗ ᐊᕐᓇᖃᑎᖏᑦ ᒫᑎᓕ ᐊᒻᒪᓗ ᒨᓯᔅ.

ᖃᑕᓐᖑᑎᒌᒃᐃᓕᓴᐱᒃᑯᑦ ᓕᐊᐊᓚᒃᑲᕆᐊᓪᓚᑯᒃ ᓄᐊᖓᓗᐄᑎᖦ.
ᐊᔾᔨᐱᓯᒪᔪᖅᒫᑕᓕᓐᐊᓚᒃᑲᕆᐊᓪᓚᒥᒃ/ ᐊᑦᓱᖅᑐᐃᓂᕐᒧᑦᐊᐅᓚᓂᐅᔪᖅ Sisters Elizabeth and Leah Allakariallak with niece Edith.

Photo courtesy of Madeleine Allakariallak/Naming Project
Nukagiit Elizabeth tamnalu Leah Allakariallak qangingalu Edith.
Piksa Tuniya taphuma Madeleine Allakariallak/Attiqtuiniqmut Havanguyuq

2 4 N • o6Wb | N A N I I LIQ P I TA

Q: How do you feel the relocations affected you and your generation?
A: I can’t begin to answer this question. As I write it brings back so many memories that there are tears running down my cheeks and swallows stuck in my throat. Do you really want to know how I feel about this relocation and how it affected me and my generation? It affected our generation so much that we really didn’t know what hit us.

Q: What do you do today?
A: Surprisingly, I work as the Executive Assistant to the President of Qikiqtani Inuit Association based in Iqaluit. I am tutoring my three wonderful children, Madeleine Allakariallak, Benjamin Allakariallak and Lucas Allakariallak, to deal with the changes brought by our new life in Iqaluit. I thank them unconditionally for their moral support. Al-though I wasn’t the best single mother, I was one of the strongest mothers to survive Resolute Bay.

Q: Where do you live now?
A: I’ve lived in Iqaluit for eight years with my children and my beau-tiful four grandchildren, Natashia, Savannah, Jack, Kentyn and their cousins Madeline and Moses.

ᐊ: ᖃᓄᖅ ᐃᓱᒪᕕᑦ ᖁᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓯᒪᔪᕕᓂᐅᔪᓄᑦ

ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᖅ

ᐱᔭᕇᖅᓯᓂᐊᕐᒪᖔᑦ
ᓄᓇᑦᓯᓐᓄᑦ?

ᑭ: ᖁᑦᑎᒃᑐᒧᑦ ᓅᑕᐅᓯᒪᔪᕕᓂᐅᔪᓄᑦ
ᐃᖅᑲᐅᒪᔾᔪᑎᒃᓴᖅ ᐱᔭᕇᖅᓯᓂᐊᖅᑐᖅ
ᐊᒃᑐᖅᓯᓂᐊᒍᑦ ᐃᓕᑕᖅᓯᓗᓂ ᒪᑯᓄᖓ
ᐊᓐᓇᒃᓯᒪᔪᓄᑦ ᓅᑕᐅᔪᕕᓂᐅᔪᓄᑦ, ᑭᓯᐊᓂ
ᐊᖓᔪᖅᑳᒃᑲ ᐊᖏᖃᑎᖃᕋᔭᕋᓱᙱᓐᖏᑕᒃᑲ ᐅᕙᓐᓂᒃ. ᑕᒪᓐᓇ ᐱᐊᓂᒃᓯᓯᒪᙱᒻᒪᑦ
ᕿᓂᓚᐅᖅᑕᖓᓐᓂᒃ, ᑭᓯᐊᓂ ᐅᐱᒍᓱᒍᑎᐅᖕᒪᑦ ᐃᒃᑯᓄᖓ ᐊᓐᓇᒃᓯᒪᔪᓄᑦ ᐊᒃᓱᕉᐊᓛᕈ-
ᑎᐅᓚᐅᖅᑐᓄᑦ ᐱᑎᑕᐅᓪᓗᓂ ᐊᓯᑦᑎᓐᓄᑦ
ᑕᒻᒪᕐᓂᖏᓐᓄᑦ. ᐃᒪᓐᓇᓕ ᑭᓯᐊᓂ
ᓴᖅᑭᑦᑎᓂᐊᖅᑐᖅ ᒪᑐᒍᑕᐅᓗᓂ ᑕᐃᒃᑯᓄᖓ ᓯᕗᓪᓕᐅᓚᐅᖅᑐᓄᑦ ᖃᑕᖑᑎᒌᓄᑦ
ᐊᒻᒪᓗ ᑭᖑᕚᖏᓐᓄᑦ.

ᐊ: ᓱᓇᐅᕙᑦ ᓂᕆᐅᒋᔭᑎᑦ

ᓯᕗᓂᒧᑦ ᓄᓇᓯᓐᓄᑦ?

ᑭ: ᓂᕆᐅᒃᑐᖓ ᐊᑐᓂᑦ ᐊᒻᒪᓗ ᑕᒪᕐᒥᑦ
ᐃᓚᒋᔭᐅᔪᑦ ᖃᑕᖑᑎᒃᑲᓂ ᐊᒃᑐᖅᑕᐅᓯᒪᔪᓄᑦ ᓅᑕᐅᓯᒪᓂᕐᒧᑦ ᐱᑎᑕᐅᓇᔭᕐᓂᖏᓐᓂᒃ

ᓂᖏᑦᑕᕈᑎᓂᑦ ᒪᑯᓇᖓᑦ ᐃᑰᑕᕈᑕᐅᕙᒃᑐᓂᒃ, ᐅᔭᕋᖕᓂᐊᑦᑎᓂᒃ, ᐊᒻᒪᓗ ᕿᓂᖅᑎᓂᒃ
ᐅᔭᕋᖕᓂᐊᕐᓂᕐᒧᑦ ᑕᐅᕙᓂ ᓄᓇᒥ.
ᓂᕆᐅᒍᑎᔭᒃᑲ ᐃᓗᐃᒃᑲᒥᑦ ᐃᑳᕈᓐᓇᕐᓗᑎᒃ ᐃᓕᓐᓂᐊᕈᑎᒃᓴᓄᑦ ᑮᓇᐅᔭᖃᖅᑎᑕᐅᓂᕐᒥᑦ ᐃᒪᓐᓇ ᐊᒃᓱᕈᐊᓛᕈᑎᖃᙱᓪᓗᑎᒃ.

ᐃᓕᓴᐱ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ, ᐊᓂᒌᒃ ᐊᕐᕌᒍᓖᒃ 5
ᐊᒻᒪᓗ 3, ᖃᐅᓱᐃᑦᑐᕐᒥ
1962-ᖑᑎᓪᓗᒍ. ᐊᔾᔨ ᐱᓯᒪᔪᖅ ᐃᓕᓴᐱ
ᐊᓚᒃᑲᕆᐊᓪᓚᒃ ᕌᕗᑦᔅ-ᒥᒃ.
Elizabeth Allakariallak with her brother, ages
5 and 3, in Resolute Bay circa 1962. Photo
courtesy of Elizabeth Allakariallak Roberts
Elizabeth Allakariallak aqqaluanilu, ukiulgit 5
aipalu 3, Qauhuittumi
tikitauhimayut 1962. Tuniya taphuma Eliza-
beth Allakariallak Roberts

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Elizabeth Allakariallak Roberts-mik

Q: Kinauvit?

A: Atira Elizabeth Qillaq Allakariallak Roberts,
(E5-1413), uqaqtaruma.

Q: Qanga humilu inuuhimavit?

A: nuuhimayunga Johnnie Eckalook Allakariallak-
mut (E9-1635) Minnie Eckalook Allakariallak-mullu (E9-1636) March 20, 1957-mi Qauyuittup Tikiraani. Kinguvaanguyunga Aagas 1955-mi nuutiqtauvakhi-mayunit, nukakhiplunga iinnit aranruhinit kuliuplun-galu 12-nit nutaqqanit.

Q: Qanuritpa inuuhiq Qauyuittumi taimani?

A: Iglarnaqtuq apirigangma ihumagiinarapku qakugu Kavamanga Kanataup ukturniariakhaita apiriniarlugit nuutiqtauvakhimayut uminga, “Qanu-ritpa inuuhit Qauyuittumi?” Kiuyumaraakpaktunga imaa, “Ihumamut, ilumullu uqauhikkullu ulurianaqpi-aqtuq 30-ni ukiuni ilumullu timimullu aannirnaqhuni talvangaanit 20-ni ukiuni”.

ᓕᐊᐃᖃᓪᓗᖅᐃᖃᓚᖃᕐᓱᓂᐋᓇᒃᑯᓂᒃᐄᕙᐄᑎᖦᐊᒪᕈᐊᓕᒃᑯᓂᒃᐊᒻᒪᓗ ᓵᒻᐅᐃᓕᐃᓚᐃᔭᓯᐊᓗᒃᐃᓪᓗᖓᑦᑕᓵᖓᓐᓂᖃᐅᓱᐃᑦᑐᕐᒥ. ᐊᔾᔨᐱᓯᒪᔪᖅ ᐃᓕᓴᐱᐊᓚᒃᑲᕆᐊᓪᓚᒃᕌᕗᑦᔅ-ᒥᒃ.
Leah Eckalook, with Anna and Eva Edith Amagoalik and Elizabeth Al-lakariallak with SamWillie Elysialuk in front of their house in Resolute
Bay. Photo courtesy of Elizabeth Allakariallak Roberts
Leah Eckalook, piqatigiplugit Anna tamnalu Eva Edith Amagoalik tam-
nalu Elizabeth Allakariallak piqatigiyalu SamWillie Elysialuk hangani
igluqpakmi Qauhuittumi. Piksa Tuniya taphuma
Elizabeth Allakariallak Roberts

Q: Qanuq ihumagiviuk nuutiqtauniq aktumava ilingnut nutarauqatigiyarnullu?

A: Kiunahualimaittara una apirhuutit. Titigarrangapku utiqpang-mata amihut itqaumayat qulviliqhunga irriaralu tupiliqhuni. Ilihimayumaqpiaqqiit qanuq ihumayakhamniik qanurlu aktumang-mangaat uvamnuut nutarauqatigiyamnulluu? Aktumaqpiarmat nu-tarauqatigiyamnut ilihimanngittugut humit tuluqtauyakhaptingnik.

Q: Uplumilu hulivakpit?
A: Aglingnaqtuq, havaktunga Angayuqqamut Ikayuqtiuplunga Qikiqtani Inuit Katimayiinni Iqalungni. Ilihautiyatkalu pingahut nakuuqpiaqtut nutaqqatka, Madeleine Allakariallak, Benjamin Allakariallak Lucas Allakariallak-lu, pittaquplugit aallannguqtunik nutaanit inuuhiptingni hamani Iqalungni. Quyagivatka qanurinngit-tumik ikayuqpangmata. Nakuutqiyaunngitkaluaqhunga amaamayunga, hakugitqiayauvaktunga amaamauyunga annakhimayunga Qauyuittumi.

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Q: What do you think the High Arctic Exile Monuments will achieve for

your community?

A: The High Arctic Exile Monument will achieve recognition for survivors of the relocation, but I don’t think my parents would agree with me. It is not an achievement they were seeking, but respect for surviving hardship caused by another’s mistake. It will certainly bring closure to the original families and their descendants.

Q: What are your hopes for the future of your community?

A: I wish that each and every member of my family impacted by the relocations would receive royalties from all of the drilling, mining, and exploring in that area. I wish for them full access to education funds

without any complications.

Q: Humi nunaqaqqit hadja?

A: Iqalungniiliqqunga iini ukiuni nutaqqatkalu iluliaruhitkalu hitamat, Natashia, Savannah,
Jack, Kentyn arnaqataillu Madeline-lu Mose-lu.

Q: Qanuq ihumagivigik Ukiuqtaqtu-mut Nuutiqtauvakhimayunut Itqaumatjutikak pitjutiqarniaqqak nunangnut?

A: Ukiuqtaqtumi Nuutiqtauvakhimayunut Itqau-matjutikhak ilitarimatjutauniaqtuk annakniannik nuutiqtauvakhimayut, kihimi angayuqqatka angiqatigiunaittaanga. Tikitjutaunnginmat qiniq-taanut, kihimilluaq pimmariyauniq annaumanirmik piuminaittunik aallat ihuinnaarutaannit. Umiktirutau-niaqtuq qatangutigiinut hivullirnut kinguvaanginullu.

Q: Hunik niriukpit hivunikhamut nunangni?

A: Piquyatka atuni tamaitalu ilaruhitka aktumayauyut nuutiqtauvakhimanirmit piquplugit avvarhautinik tamainnit ikuutaqtunit, uyagakhiuqtunit, nalvaarhiuq-tunillu hamani. Piquyatkalu iluingayumik pivikhaqaqu-plugit iliharutikhanik maningnik ayurhaqhimaittumik.

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ᐃᓕᓴᐱᐅᑉᐊᑖᑕᖓ, ᔮᓂᐃᖃᓪᓗᒃ, ᑭᖑᓪᓕᐹᒥᓂᐅᕐᕈᓱᓂᐃᓄᒃᔪᐊᒧᑦ 1972-ᒥᐃᓅᒍᓐᓃᓛᓕᖅᓱᓂ 1973-ᒥᖃᐅᓱᐃᑦᑐᒥ. ᐊᔾᔨᐱᓯᒪᔪᖅᐃᓕᓴᐱᐊᓚᒃᑲᕆᐊᓪᓚᒃᕌᕗᑦᔅ-ᒥᒃ.
Elizabeth’s father, Johnnie Echalook, on his last visit back to Inukjuak in 1972 before he passed away in Resolute in 1973. Photo courtesy of Elizabeth Allakariallak Roberts
Elizabeth aappaa, Johnnie Echalook, kinguliqpamik pulagiaqniqmini Inukjuakmut 1972-mi inuuhuiqniahaqhuni 1973-mi. Piksa Tuniya taphuma Elizabeth Allakariallak Roberts

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ᐊ: ᓱᓇᓕᕆᖃᑦᑕᖅᑭᓪᓕ ᐅᓪᓗᒥ? ᑭ: ᓄᓇᓕᓐᓂ ᑯᐊᐸᒃᑯᓐᓄᑦ

ᐊᖓᔪᖅᑳᖑᕗᖓ, ᐃᖅᑲᖅᑐᐃᔨᕋᓛᖅ,
ᐊᖑᓇᓱᑦᑎᓄᑦ ᑲᑎᒪᔨ, ᑲᑭᕙᒃᑯᓐᓄᑦ
ᐃᑦᓯᕙᐅᑕᓕᒃ, ᕿᑭᖅᑕᓂ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖃ - ᑎᒌᖏᓐᓄᑦ ᑲᑎᒪᔨ ᓯᕗᓕᖅᑎᐅᖃᑕᐅᓪᓗᖓᓗ, ᓄᓇᓕᓐᓂ ᒪᓕᒐᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᕋᓛᖅ,
ᓄᓇᓕᓐᓂ ᓴᓇᐅᒐᓕᕆᓂᕐᒧᑦ ᑲᑎᒪᔨᕋᓛᖅ, ᕼᐋᒻᒪᓚᒃᑯᓐᓄᑦ ᑭᒡᒐᖅᑐᐃᔨ, ᓈᓚᐅᑎᖅᑎ,
ᐃᑦᓴᕐᓂᑕᓕᕆᔨ, ᐊᐃᕙᔨ, ᐊᖑᓇᓱᑦᑎ, ᐊᑖᑖ, ᐊᑖᑖᑦᓯᐊ, ᐅᐃᑦᓯᐊᖑᑦᓱᖓᓗ ᐋᓂ
ᐊᐅᓪᓚᓗᒻᒧᑦ.

ᐊ: ᓇᒥᓕ ᓄᓇᖃᓕᖅᑭᑦ ᒫᓐᓇ?

ᑭ: ᐊᐅᓱᐃᑦᑐᖅ, ᓄᓇᕗᑦ

ᐊ: ᖃᓄᕐᓕ ᖁᑦᓯᑦᑐᒧᑦ

ᓄᑦᑎᖅᑕᒥᓂᕐᓄᑦ ᓇᓗᓇᐃᒃᑯᑏᑦ ᐱᔾᔪᑕᐅᓂᐊᖅᑐᕆᕕᒋᑦ
ᓄᓇᓕᑦᓯᓐᓄᑦ?
ᑭ: ᐃᓕᑕᕆᔭᐅᓂᕐᒥᒃ, ᒪᒥᓴᓂᕐᒥᒃ,
ᒪᒥᐊᕝᕕᐅᓂᕐᒥᓪᓗ ᒐᕙᒪᒃᑯᓐᓄᑦ.

ᐊ: ᖃᓄᕐᓕ ᐃᓱᒪᕕᑦ ᖁᑦᓯᑦᑐᒧᑦ

ᓄᑦᑎᖅᑕ ᒥᓂᕐᓄᑦ ᓇᓗᓇᐃᒃᑯᑑᑦ ᐱᔾᔪᑕᐅᓂᐊᖅᑐᕆᕕᒋᑦ
ᓄᓇᕐᔪᐊᕐᒥ?
ᑭ: ᑕᒻᒪᖅᓯᒪᓐᖏᑦᑐᓂᒃ ᐱᐅᓯᐅᓯᒪᔪᓂᒃ
ᑐᓴᕐᓗᑎᒃ “ᓇᐅᑦᓯᕐᑐᕐᓂᖅ” ᐱᔾᔪᑕᐅᓯᒪᒋᐊᖓ ᓄᑦᑎᖅᑕᐅᔪᓄᑦ.

ᐊ: ᓱᓇᓂᓪᓕ ᓂᕆᐅᓐᓂᖃᖅᐱᑦ ᓄᓇᓕᑦᓯᓐᓄᑦ?
ᑭ: ᐃᓅᓇᓱᐊᕐᓂᖅ ᐊᑭᑐᓗᐊ ᕈᓐᓃᐹᓪᓕᑎᓪᓗᒍ (ᐊᑭᑐᔪᐊᓗᐃᑦ ᖃᖓᑦᑕᐅᑏᑦ).

ᐊ: ᑭᓇᐅᕕᑦ?
ᑭ: ᓛᕆ ᐊᐅᓪᓚᓗᒃ

ᐊ: ᖃᖓ ᓇᒥᓗ ᐃᓅᓐᓂᖅᑭᑦ? ᑭ: ᐅᑦᑑᕝᕙ 6, 1950, ᐃᓄᔾᔪᐊᒃ, ᑯᐸᐃ

ᐊ: ᓇᓕᐊᓐᓂ ᐊᕐᕌᒍᒥ
ᓄᑦᑎᖅᑕᐅᓚᐅᖅᑭᑦ
ᐊᐃᓱᑦᑐᕐᒧᑦ?
ᑭ: ᐊᐅᒡᒍᓯ 27, 1953

ᐊ: ᖃᓄᐃᑦᑑᓚᐅᖅᑲ ᐃᓅᓯᖅ
ᐊᐅᓱᐃᑦᑐᕐᒨᕋᑖᖅᓱᓯ?

ᑭ: ᐃᓅᓯᖅ ᐊᑦᓱᕈᕐᓇᖅᑐᒻᒪᕆᐊᓘᓚᐅᖅᑐᖅ ᑖᒃᑯᐃᓐᓇᐅᓐᖑᕐᒃᓇᖅᓱᓂᓗ. ᓲᕐᓗ “ᑖᒃᑯᑑᔪᒍᑦ ᐃᓅᓪᓗᑕ ᓄᓇᕐᔪᐊᕐᒥ.”

ᐊ: ᖃᓄᕐᓕ ᓄᑦᑎᖅᑕᐅᓯᒪᓂᕐᒧᑦ ᐊᑦᑐᖅᑕᐅᓯᒪᔪᕆᕕᑦ
ᐃᓅᖃᑎᑎᓪᓗ?
ᑭ: ᓄᑦᑎᖅᑕᐅᓂᐅᔪᑦ ᐃᓅᖃᑎᒌᑦᑎᒍᑦ
ᒪᑭᑕᒍᓐᓇᑲᓐᓂᕈᑎᒋᓯᒪᔭᕗᑦ, ᓴᓐᖏᔫ-
ᒍᑎᒋᓪᓗᒋᑦ, ᑲᖐᒍᓱᓐᓂᖃᖅᑎᓯᑦᓱᓂ
“ᒐᕙᒪᓂᒃ”, ᑲᑦᓱᖓᐃᓐᓂᖅ, ᐊᒻᒪᓗ
ᓴᖅᑮᒍ ᑕᐅᓯᒪᑦᓱᓂ ᓯᕗᓕᖅᑎᒻᒪᕆᓐᓂᒃ: ᔮᓐ
ᐊᒪᕈ ᐊᓕᒃ, ᒫᑕ ᕙᓛᕼᐅᑎ, ᒫᑯᓯ ᐸᑦᓴᐅᖅ
(ᔮᓐ ᐊᖓᔪᐊ), ᐆᑦᑑᑎᒋᓗᒋᑦ.

ᐊᐱᖅᓱᕐᓂᖅ ᑭᐅᔭᖃᑦᑕᕐᓂᕐᓗ ᓛᕆ ᐊᐅᓪᓚᓗᒻᒧᑦ

With Larry Audlaluk

Q: What is your full name? A: Larry Audlaluk

Q: When and where were you born?
A: October 6, 1950 in Inukjuak, Québec.

Q: In what year were you relocated to Grise Fiord?
A: August 27, 1953

Q: What was life like during the early days in Grise
Fiord?
A: Life was very, very difficult and lonely. There was a feeling that we were the “only people on earth.”

ᐊᐱᖅᑯᑎᑦ ᐊᒻᒪᓗ ᑭᐅᔾᔪᑎᑦ
Q&A APIRHUINIQ

ᓛᕆ ᐊᐅᓪᓚᓗᒃ. ᐊᔾᔨᓕᐅᒐᖓᕗᕌᖕᑯᓯᐅᑎᐊᐱᒃᕗᓴᒥ
Larry Audlaluk. Photo by Franco Sheatiapik Buscemi
Larry Audlaluk. Piksaliuqta taphuma Franco Sheatiapik Buscemi

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2 8 N • o6Wb | N A N I I LIQ P I TA

Apirhuiniq Larry Audlalungmik
Q: Kina atqit?

A: Larry Audlaluk

Q: Qanga humilu inuuhimavit?

A: October 6, 1950 Inukjuami, P.Q.

Q: Kitumi ukiumi nuutauhimavit Auyuittumut?

A: August 27, 1953-mi

Q: Qanuritpa inuuhiq Auyuittumi taimani?

A: Inuuhiq ayurnaqpiaqtuq inuilliurnaqpiarhunilu. Mihigimannaqtuq uvagut “inutuannguyutut nunaryuami”.

Q: Qanuq ihumagiviuk nuutiqtauniq aktumava ilingnut nutarauqatigiyarnullu?

A: Nuutiqtauniqqut nutarauqatimnut tuniqtuhiugut, hakugikhimpluta, ukpiriun-naiqhugit “kavamait”, aghuqtinnguqhuta uvvalu hivulliuqtiniutiyuq angiyunik: John Amagoalik, Martha Flaherty, Markusi Patsauq (John angayua), uktuutigi-plugit.

Q: Uplumilu hulivakpit?

A: Ku-apkutiptingni Angiyuqqanguyunga, Apirhuiyinguanguyunga, Angu-nahuaqtiit Katimayiinni Katimayiuyunga, Kakivak Katimayiinni Ikhivautauyunga, QIA-kuni Katimayiuyunga Hivulliuqtiinnilu, Apirhuiyinguanut Katimayiralaani Ikhivautauyunga, , NUnaptingni Hanannguqtini Ilauyunga, Nunaptingni Kava-manut Tuhaumatittiyiuyunga, FM naalauhiqiyiuyunga, ingilraanitaliriyiuyunga, anguqnahuaqti, ataatak, ataatattiaq, piqpaguhukhungalu uinnguyunga Annie Audlalukmut.

Q: Humi nunaqaqqit hadja?

A: Auyuittumi, Nunavut

Q: Qanuq ihumagivigik Ukiuqtaqtumut Nuutiqtauvakhi-mayunut Itqaumatjutikak pitjutiqarniaqqak nunangnut?

A: Ilitarimayauniq, mamittirniq, mamiahuguhukviunirlu kavamanit.

Q: Qanuq ihumagivigik Ukiuqtaqtumut Nuutiqtauvakhi-mayunut Itqaumatjutikak pitjutiqarniaqqak nunaryuamut?

A: Ihuaqtumik taimani titiqqat uqaqhimaquyatka “ukiuqtaqtumik nanminiqarahuarniq” pitjutauvaktuq nuutirinirmi.

Q: Hunik niriukpit hivunikhamut nunangni?

A: Inuuhiq inuuyuminaqharahuarlugu akituvallanngilluni. (akituvallaaq tingminiq).

Q: How do you feel the
relocations affected you
and your generation?

A: The relocations made our genera-tion resolute, strong, suspicious of “governments”, determined, and also produced some great leaders: John Amagoalik, Martha Flaherty, Markusi Patsauq (John’s older brother), for example.

Q: What do you do today?

A: I am the local Co-op President, Jus-tice of The Peace, Hunters & Trapper’s Organization Board Member, Kakivak Association Chairperson, QIA Board Member and Executive Committee

Member, Justice Committee Chairper-son, Local Arts Committee Member, Municipal Liaison Officer, FM radio an-nouncer, historian, lobbyist, hunter, father, grandfather, and loving husband of Annie Audlaluk.

Q: Where do you live now?

A: Grise Fiord, Nunavut

Q: What do you think
the High Arctic Exile
Monuments will achieve

for your community?

A: Recognition, healing, and an apol-ogy from the government.

Q: What do you think
the High Arctic Exile
Monuments will achieve

for the larger world?

A: Correct historical records to say “sovereignty” was reason for relocation.

Q: What are your hopes
for the future of your
community?

A: Make life more affordable (expen-sive air travel).

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AULLATITAUJUVINIIT —

“Those Who Were Sent Away

”

> BY ZEBEDEE NUNGAK

ᓇᐅᓕᒐᕐᕕᒃ, ᑲᓇᓐᓇᖓᓂ ᑕᓯᐅᔭᕐᔪᐊᑉ ᓯᓈᖓᑕ, ᐊᑯᓐᓂᖓᓃᑦᑐᖅ ᐃᓄᒃᔪᐊᖅ ᐊᒻᒪᓗ ᐳᕕᕐᓂᑐᖅ. ᑖᓐᓇ ᓄᓇ ᐊᓚᒡᒐᐃᑦᑐᒻᒪᕆᐅᔪᖅ ᖁᑦᓯᑦᑐᒧᑦ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᓅᖓᔪᓄᑦ ᐅᓂᒃᑳᓄᑦ
ᐅᐊᓐᓇᖅᐸᓯᓐᓂᖅᐸᐅᓪᓗᓂ ᑖᕙᓂ ᐃᓄᐃᑦ ᐃᓚᒌᑦ ᐱᔭᒥᓂᐅᑦᓱᑎᒃ ᓯᕗᓪᓕᕐᒥ ᐊᐅᓚᑦᓯᑎᑦᓯᓂᐅᔪᓄᑦ 1953-ᒥ. ᑕᐃᑦᓱᒪᓂ, ᐃᓚᒃᑲ ᓄᓇᖃᓚᐅᖅᑐᖅ ᓴᐳᑎᓕᒐᐃᑦᒥ, 20-ᒪᐃᓕᓂᒃ ᐅᐊᓐᓇᖅᐸᓯᖓᓂᒃ ᓇᐅᓕᒐᕐᕕᐅᑉ, ᑕᐃᑲᓂᓗ ᐃᓅᓕᖅᓯᒪᓪᓗᖓ 1951-ᒥ.

“ᐊᐅᓪᓚᑎᑕᐅᔪᕕᓃᑦ” > ᑎᑎᕋᖅᑕᖏᑦ ᔭᐸᑎ ᓄᓐᖓ

ᔭᐃᐱᑎᓄᓐᖓᖅ. ᐊᔾᔨᐱᓯᒪᔪᖅᔭᐃᐱᑎᓄᓐᖓᕐᒥᒃ
Zebedee Nungaq. Photo Courtesy of Zebedee Nungaq
Zebedee Nungaq. Piksa Tuniya taphuma Zebedee Nungaq

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3 0 N • o6Wb | N A N I I LIQ P I TA

ᐊᖓᔪᖅᑳᒃᑲ ᖃᐅᔨᒪᔭᖃᓚᐅᖅᑐᑦ ᐊᒥᓱᓂᒃ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᓂᒃ. ᐊᑖᑕᒋᓚᐅᖅᑕᕋ ᐱᖃᑎᖃᒻᒪᕆᓚᐅᖅᐳᖅ ᔮᑰᓯ ᐃᖃᓪᓗᒥᒃ, ᐅᐊᓐᓇᓕᐊᓚᐅᖅᑐᒥᒃ ᑭᖑᓪᓕᕐᒥ ᐊᐅᓪᓚᖃᑕᐅᓪᓗᓂ 1955. ᒪᒃᑯᑦᑑᑦᓱᑎᒃ ᐱᓇᓱᐊᖃᑦᑕᖅᓯ-ᒪᔪᐹᓘᒃ ᐱᖃᓐᓇᕇᑦᓱᑎᒃ, ᐱᓯᑕᐅᓂᖅᓴᐅᒐᓱᐊᖅᐸᑦᓱᑎᒃ ᑕᐃᒪᐃᓲᖑᒻᒪᑕ ᐃᓱᒪᐃᓐᓇᕿᑦᓯᐊᖅᑐᖅ ᐊᖑᑏᑦ. ᐃᖃᓪᓗᑯᑦ ᐃᓚᒌᑦ ᓄᓇᖃᓚᐅᖅᓯᒪᔪᑦ ᖃᑦᓯᒐᓛᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ ᓴᐳᑎᓕᒐᐃᓐᓂ.

“ᖃᓄᐃᑦᓴᐸᑭᐊᖅ ᔮᑰᓯ?” ᐊᑖᑕᒐ ᐅᖃᖅᐸᓚᐅᖅᑐᖅ, ᑭᓇᒨᓗᐊᓐᖏᑦᑐᕐᓘᓐᓃᑦ. ᖃᐅᔨᒪᓚᐅᓐᖏᑕᕋ ᑕᐃᓐᓇ ᐊᖑᑎ ᐃᓱᒪᒋᕙᓚᐅᖅᑕᖓ ᓂᐱᖃᖅᓱᓂ. ᑭᓐᖒᒪᑦᓯ - ᒍᓐᓃᕈᓐᓇᖅᑑᔮᓚᐅᓐᖏᑦᑐᖅ ᑐᓴᕈᒪᓪᓕᓱᓂ ᐱᖃᑎᒥᓂᒃ. ᓄᑦᑎᖅᑕᐅᓯᒪᔪᑦ ᔭᒐᑦᓯᐊᑑᔮᓚᐅᖅᓯᒪᒻᒪᑕ ᓄᓇᕐᔪᐊᕐᒥᒃ. ᐊᕕᑎᑕᐅᓯᒪᓂᖅ ᐱᖃᓐᓇᕆᔭᓂᒃ ᐃᓚᒋᔭᐅᔪᓂᓪᓗ ᕿᒪᑦᑕᐅᔪᓂ ᑕᐃᒪᐃᖏᓐᓇᕐᓂᐊᖅᑑᔮᖅᓯᒪᔪᖅ. ᑭᓯᐊᓂ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᑦ ᑐᖁᓯᒪᓐᓂᖏᑦᑐᑦ, ᐊᕕᑎᑕᐅᓯᒪᓂᖅ ᓇᓗᓇᖅᑐᒦᒍᑕᐅᓯᒪᕗᖅ. ᐆᒪᒐᓗᐊᖅᓱᑎᒃ, ᑭᓯᐊᓂ ᓄᓇᖃᓕᖅᑐᑦ ᑎᑭᑕᑦᓴᐅᖏᑦᑐᐊᓗᒻᒥᒃ ᐊᕙᓂᐊᓗᒃ.

ᓈᓚᐅᑎᑕᖃᕋᓂ, ᑎᑎᖅᑲᐃᓪᓗ ᓱᖏᖅᑑᑎᖃᖅᐸᑦᓱᑎᒃ ᐊᕐᕌᒍᑕᒫᑦ ᐊᑕᐅᓯᐊᖅᑕᓱᑎᒃ ᐅᒥᐊᖅᔪᐊᒃᑯᑦ ᓇᒥᓕᒫᑦᓯᐊᖅ ᐅᑭᐅᖅᑕᖅᑐᒥ. ᓄᓇᓕᓪᓚᑑᓂᖅ ᐊᑐᓐᖏᒐᑦᓴᐅᓯᒪᒐᓂ. ᐊᕐᕌᒍᖃᓕᖅᓱᖓ 10-ᓂᒃ, ᐃᖅᑲᐅᒪᕗᖓ ᐊᑖᑕᒐ ᖁᕕᐊᑦᓴᑐᐊᓘᑎᓪᓗᒍ ᑎᑎᖅᑲᐅᓯᐊᑦᓴᕋᑕᕋᒥ ᐱᖃᑎᒥᓂᒃ.

ᑕᑯᒍᓐᓇᑑᔮᖅᑕᕋ ᓱᓕ ᐅᑎᒧᑦ ᑐᕌᕈᑎᖓ, ᑎᑎᕋᖅᓯᒪᔪᑦ ᓴᐅᒥᐊᓂ ᐴᑦᓴᔭᐅᑉ, “ᐃᓄᒃ ᔮᑰᓯ, ᖃᐅᓱᐃᑦᑐᖅ, ᓄᓇᑦᓯᐊᖅ.” ᑕᐃᑦᓱᒪᓂᓕ, ᐃᓕᓐᓂᐊᖅᑎᐅᓕᔪᔪᒍᑦ ᒐᕙᒪᑐᖃᒃᑯᑦ ᐃᓕᓐᓂᐊᕐᕕᖓᓐᓂ. ᑕᑯᒋᐊᕋᒃᑯ ᓄᓇᓐᖑᐊᒥ ᓇᒦᒻᒪᖔᖅ, ᐃᓱᒪᓚᐅᖅᓯᒪᔪᖓ, “ᐅᐊᑲᓪᓚᖔ! ᓄᑦᑎᑕᐅᓯᒪᔪᐊᓗᐃᑦ ᓄᓇᕐᔪᐊᑉ ᐃᓱᖏᓐᓄᑦ!”

ᔮᑰᓯ ᐃᖃᓪᓗ ᐅᑎᓚᐅᖅᓯᒪᔪᖅ ᐃᓄᒃᔪᐊᕐᒧᑦ 1977-ᒥ, ᖃᐅᔨᒪᑦᓯᐊᓕᓚᐅᖅᓯᒪᔭᕋ. ᐅᓂᒃᑳᖃᑦᑕᓚᐅᖅᑐᖅ ᐅᕙᓐᓄᑦ ᓄᑦᑎᑕᐅᓚᐅᕋᑎᒃ ᐊᑐᖃᑦᑕᖅᓯᒪᔭᒥᓂᒃ. ᐱᖃᓐᓇᕆᔭᖃᕐᓂᖓ ᐊᑖᑕᓐᓂᒃ ᐊᕐᕌᒍᕋᓴᓐᓂᒃ ᐅᕙᓐᓅᖓᓕᓚᐅᖅᑐᖅ ᐃᓚᓐᓄᓗ ᐃᓚᒌᒋᐊᖃᖅᑐᒥᓂᐅᔮᖅᓱᑕ. ᐸᓇᓕᐅᓚᐅᖅᓯᒪᔪᖅ ᐅᕙᓐᓂᒃ ᐃᖅᑲᑕᐅᑎᓂᓪᓗ. (ᓇᑦᓯᒧᑦ ᓂᑦᓰᑦ). ᐅᓗᓕᐅᖅᓱᓂ ᓄᓕᐊᓐᓂᒃ ᐸᓂᒃᑲᓂᓪᓗ. ᐊᒃᑲᒋᔫᔮᓕᖅᓱᑎᒍ.
ᑕᓯᖅᑕᖃᕐᒪᑦ ᓴᓂᐊᓂ ᓴᐳᑎᓕᒐᐃᑦ, ᑕᐅᔭᐅᔪᖅ ᐃᖃᓪᓘᑉ ᑕᓯᖓ. ᐃᖃᓪᓘᑉ ᐃᖃᓪᓕᐊᕐᕕᓐᓈᒥᓂᖓ ᐃᖃᓪᓘᑉ, ᔮᑰᓯᐅᑉ ᐊᑖᑕᖓᑕ. ᔮᑰᓯ ᐅᕙᓐᓄᖅ ᐅᖃᓚᐅᖅᓯᒪᔪᖅ ᐊᑎᕆᓚᐅᖅᓯᒪ-

ᔭᕋᓗᐊᖓ ᑲᑭᐊᒃᑐᖅ. ᖃᐅᔨᒪᔭᐅᓂᖓ ᐊᑎᓪᓚᕆᖓᑕ ᑕᓯᐅᑉ ᓄᑦᑎᖃᑕᐅᓚᐅᖅᑐᒥᓂᖅ ᖁᑦᓯᑦᑐᒧᑦ ᐊᕐᕌᒍᐃᑦ 20 ᐅᖓᑖᓄᑦ ᒪᓕᑦᓯᒪᑦᓱᓂ ᔮᑰᓯᒥᒃ. ᓱᓕᓂᖅ ᖃᐅᔨᔭᐅᒐᓗᐊᖅᑎᓪᓗᒍ, ᑕᓯᖅ ᓱᓕ ᑕᐃᔭᐅᕗᖅ ᐃᖃᓪᓘᑉ ᑕᓯᖓᓂᒃ; ᐊᑎᖅ ᐲᖅᑕᐅ-ᒍᓐᓇᖏᑦᑐᖅ.
ᔮᑰᓯ ᐃᖃᓪᓗᖅ ᐃᓅᒍᓐᓃᓚᐅᖅᓯᒪᔪᖅ 2007-ᒥ ᐃᓄᒃᔪᐊᕐᒥ, ᐱᔨᑦᓯᖅᓯᒪᑦᓱᑎᒃ “ᐃᓅᓪᓘᓂ ᓴᐃᒻᒪᓯᕈᑕᐅᓯᒪᒧᖅ” ᑲᓇᑕᐅᑉ ᐊᐅᓚᑦᓯᓂᖓᓄᑦ ᖁᑦᓯᒃᑐᒥᒃ. ᐱᔨᑦᓯᖅᓯᒪᔪᖅ ᓄᓇᓕᕐᔪᐊᕐᒥᓂᒃ ᑕᐃᑲᓃᑐᐃᓐᓇᓱᓂ.
ᓯᕗᒧᒋᐊᕐᓗᑕ 1988-ᒧᑦ. ᓯᕗᓪᓕᖅ ᐊᖓᔪᖅᑳᑉ
ᑐᖏᓕᖓᓂᒃ ᐃᓂᖃᓚᐅᖅᓯᒪᕗᖓ ᒪᑭᕕᒃ ᑯᐊᐳᕇᓴᒃᑯᓐᓂ, ᑎᒍᒥᐊᖅᑕᓗᐊᑕᖃᖅᓱᖓ ᒐᕙᒪᓕᕆᓂᕐᒨᖓᔪᓂᒃ. ᐊᒥᓱᑦ ᓄᑦᑎᑕᐅᒋᐊᓐᖓᓯᒪᔪᑦ ᐅᑎᖅᓯᒪᓕᖅᑎᓪᓗᒋᑦ ᐃᓄᒃᔪᐊᕐᒧᑦ. ᓄᑦᑎᑕᐅᓂᖅ, ᓈᒻᒪᓐᖏᓕᐅᕈᑕᐅᓂᐅᓯᒪᔪᐊᓗᐃᓪᓗ ᑭᖑᕙᐅᖅᑲᔪᓪᓗ ᐊᑯᓂᐊᓗᒃ ᑎᒍᒥᐊᖅᑕᐅᔪᑦ ᓈᒻᒪᓴᓐᖏᓂᐅᔪᑦ, ᐊᓂᐊᕙᓪᓕᐊᓕᓚᐅᕐᒪᑕ ᓄᑦᑎᑕᐅᓚᐅᖅᓯᒪᔪᓂᒃ ᐊᕐᕌᒍᐃᑦ 30 ᐅᖓᑖᓄᑦ. ᐅᓂᒃᑳᑦ ᑐᓴᖅᑕᐅᕉᑕᕆᓕᖅᓱᑎᒃ ᐅᓂᒃᑳᖑᑎᓪᓗᒋᑦ, ᒥᓇᕆᔭᐅᓗᑎᓪᓗ ᒐᕙᒪᓕᕆᔪᓄᑦ. ᐋᖅᑭᒋᐊᕐᓂᖅ-ᑕᖃᕆᐊᖃᓕᖅᓯᒪᔪᖅ.
ᒪᑭᕕᒃ ᐊᐅᓚᔾᔭᒋᐊᕈᑎᖃᖅᓯᒪᔪᑦ, ᓯᕗᓕᖅᓱᑎᒃ ᐊᐃᕙᓂᐅᔪᓂᒃ ᒐᕙᒪᑐᖃᒃᑯᓐᓄᑦ, ᐊᑑᑎᑦᓱᑎᒃ ᐊᕐᕌᒍᓂᒃ 9-ᓂᒃ. ᐃᓄᐃᑦ ᕿᓂᖃᑦᑕᖅᓯᒪᔪᑦ ᖃᓄᖅᑑᕈᑎᑦᓴᓂᒃ ᐱᑦᓯᐊᖅᑕ - ᐅᖏᓐᓂᐅᓯᒪᔪᓄᑦ, ᐃᓛᓂᒃ ᓯᓚᐃᕐᕆᔭᐅᓂᕐᒧᑦ, ᓱᓕᓂᕋᕐᕕ - ᐅᓐᖑᐊᖃᑦᑕᓯᒪᑦᓱᑎᓪᓗ. ᐃᓚᖓᑦ ᑎᑭᑕᐅᒍᒪᔪᓪᓗᐊᑕᐅᔪᖅ ᒪᒥᐊᕝᕕᐅᓂᖅ ᒐᕙᒪᒃᑯᖏᓐᓄᑦ ᑲᓇᑕᐅᑉ, ᒪᒥᐊᓐᓂᕐᒥᒃ ᑕᑯᑦᓴᐅᑎᑦᓯᓗᑎᒃ ᓄᑦᑎᑕᐅᓯᒪᔪᑦ ᐱᐅᓯᖃᕐᕕᐅᓯᒪᓂᖏᓐᓄᑦ. ᒐᕙᒪᒃᑯᑦ ᕿᓄᖃᑦᓯᒪᔪᑦ ᒪᒥᐊᒍᒪᒐᑎᒃ ᓱᓇᓕᒫᑦᓯᐊᓄᑦ. ᒐᕙᒪᒃᑯᑦ ᐊᖏᖃᑎᖃᓕᕋᑕᓚᐅᖅᓯᒪᔫᒐᓗᐊᑦ ᑮᓇᐅᔭᓄᑦ ᐊᑭᓖᒍᑎᑦᓴᓂᒃ ᐃᓄᓐᓂᒃ ᐅᓚᕕᑕᐅᓯᒪᔪᓂᒃ ᐃᓅᓯᓕᓐᓂᒃ ᐅᓚᕕᑕᐅᓯᒪᔪᓪᓗ ᑲᓲᒪᖃᑎᖃᕐᓂᖏᑦ ᐃᓚᒥᓐᓂᒃ ᓄᓇᑐᖃᕐᒥᓂᓪᓗ. ᑭᓯᐊᓂᓕ. ᐃᓄᑐᖃᐃᑦ ᐱᔪᒪᓂᖅᐹᕆᓯᒪᔭᖓᑦ ᒐᕙᒪᒃᑯᓐᓂᒃ ᑐᓴᕈᒪᓪᓗᑎᒃ ᐃᒪᐃᓕᑎᓪᓗᒋᑦ, “ᒪᒥᐊᓇᖅ. ᑕᒻᒪᓱᑕ ᐃᓕᑦᓯᓐᓄᑦ ᐱᐅᓯᖃᕐᓂᕋᑦᑕ.” ᑕᒪᓐᓇ ᐊᓂᒍᖅᓯᒪᓐᖏᑦᑐᖅ, ᐊᐅᓚᔾᔭᒋᐊᒃᑲᓐᓂᕈᑕᐅᒋᐊᓕᒃ. 

ᐃᖅᑲᐅᒪᒋᔭᐅᓂᖓᑦ ᑖᒃᑯᐊ ᓯᕗᓕᖅᓯᒪᔪᑦ ᐆᒪᐃᓐᓇᖁᖅ!

N • o6Wb | N A N I I LIQ P I TA 3 1

Nauligaqvik, on the eastern Hudson coast, is about half way between Inukjuak and Puvirnituq. This location is significant to the High Arctic relo-cation story as the northernmost place in the vicinity from which Inuit families were recruited for the First Wave in 1953. At the time, my family was living at Saputiligait, twenty miles north of Nauligaqvik, and it was there that I was
born in 1951.

My parents knew many of people who were relocated.
My late father had been good friends with Jackoosie
Iqalluq, who went north with the Second Wave in
1955. They had shared friendly competition in their
youth, trying to out-do each other in the way young carefree men tend to do. The Iqalluq family had lived for some years at Saputiligait.
“I wonder how Jackoosie is?” my father would ask, to nobody in particular. I never knew the man he would occasionally think about aloud. It seemed absolutely impossible for my father to fulfill his longing to hear from his friend. Those who were relocated seemed to have been banished to the ends of the earth.

Separation from the friends and relatives left behind was seemingly permanent. But the relocated people had not died, and this made the separation haunting. They were alive, but now lived unreachably far away. There was no radio, and mail in the early years de-pended on one annual ship-time for all locations throughout the Arctic. Isolation was almost impossible to breach.

By around the age of ten, I remember my father’s joy at finally receiving some letters from his friend. I can still see the return address, written in wobbly print on the top left corner, “Eskimo Jackoosie, Resolute Bay, N.W.T.” By then, we were students in a federal day school. I looked up the place on a map, and thought, “My goodness! They have been banished to the ends of the earth!”

Jackoosie Iqalluq moved back to Inukjuak in 1977, and I got to know him well. He told me stories from the years prior to the relocation. His friendship of decades earlier with my father was shifted to me and my family in a most natural and “meant-to-be” sort of way. He made me a pana (snowknife) and iqqatautiit (seal retrieval hooks). He made ulus for my wife and daughters. He was like a kind uncle to all of us. There’s a lake near Saputiligait, called Iqalluup Tasinga (Iqalluq’s Lake). It had been a favoured fishing

spot of Iqalluq, Jackoosie’s father. Jackoosie told me its original name was Kakiattuq. The knowledge of that lake’s true name had been exiled in the High Arctic for over twenty years with Jackoosie. Despite the truth being revealed, the lake continues to be called Iqal-luq’s Lake; a name which cannot be shaken off. Jackoosie Iqalluq died in 2007 in Inukjuak, having served as one of the “human flagpoles” for Canada’s sovereignty in the High Arctic. He had served his coun-try just by being there.
Fast-forward to 1988. I was First Vice-President of

Makivik Corporation, with primary responsibility for political affairs. Many of the original relocatees had by then moved back to Inukjuak. The relocation, with all of its festering injustices and backlog of long-sup-pressed resentments, had percolated among its veter-ans for more than three decades. The story was ripe for telling, and to be taken to the political forum. It was time to seek justice.
Makivik took up the fight, and spearheaded nego-tiations with the federal government, which lasted nine years. The Inuit sought remedies for arbitrary treatment, deliberate deception, and broken promises. One of their main objectives was the pursuit of a formal apology from the Government of Canada, an expression of remorse for the way relocatees had been treated.

The government consistently resisted apologizing for anything. Eventually, the Government did agree to a Trust Fund to compensate the people for disrupted lives and ruptured connections to relatives and places of origin. However, Elders among the relocatees had most desired to hear the government say, “I’m sorry. We treated you wrongly.” This is an unresolved issue, and must be taken up again. 

The memory of
these pioneers lives on!

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AULLATITAUJUVINIIT -

“Tapku aaullaqtitauhimayut”
> TITGAQTAA ZEBEDEE NUNGAUP

Nauligaqvik, kivataani Taksiuyaryuap, qitqaniittuq Inukjuamit Puvirnitumut. Hamna nuna ikpingnaqtuq Ukiuqtaqtu-miut nuutiqtauhimayut unipkangannut hivuraaniinniqpaungmat tal-vanga Inuit qatangutigiit piyauhimayut Hivullirmi Nuutiriuni 1953-mi. Talvuna, ilatka Saputilgainniittut, 20 miles Nauligarqvingmit, talvanilu inuuhimayunga 1951-mi.

Angayuqqatka ilihimayut amihunik inungnik nuutiq-
tauvakhimayunik. Apaapagaluara Jackoosie Iqalluqlu
ilannariikpianngugaluak. Kackoosie Iqalluq ukiuqtaq-
tuliaqhimayuq tuglinik nuutiqtauyuni 1955-mi.
Inuuhuktuuplutik ilannariikhutit akigaqtuiqatigiikhi-mayuk, akittautiplutik inuuhuktut pitquhiatut. Iqal-lutkut qatangutigiit inuuvakhimayut kaffini ukiuni Saputiligaini.
“Qanuritpali Jackoosie?” apaapaga apirhiliqpak-tuq, inminut uqaqhuni. Ilihimanngitara angut ihu-magiliqpagaa nipiuligiplugu. Pivikhaitpiaqtutut-ittuq apaapamnut tuharvigiumaplugu ilannani. Tapkua nuutiqtauvakhimayut tammaqtutut-ittuq nunguni-anut nunaryuap.
Aviktitauniq ilannanit ilaruhinillu qimaktauyunit takutitqiqnaittutut-ittuq. Kihimi nuutiqtauvakhimayut inuit tuqunnginmata hamna aviktitauniq quiliq-tanaqhiuq. Inuungmata, kihimi inuuliqhutik tikil-vikhaittumi. Naalautaittuq, titigaqarvikkuuqtullu taimani umiakkuuqtut atauhiqhutik tikitpaktukkut tamainnut nunanut humiliqaak Ukiuqtaqtumi. Inuil-runirmiuniq ahiruruminaitqayaqtuq.

Ukiuqalirunnaqhiplunga kulinik, itqaumayara apaapangma quviattangnia titiqqat ilannaminit tikin-mata. Tautuuyaqtara huli utiqtilvikhaa titiqqilvia, titi-gaqhimayuq hayuktutut qulaani taliqpiani, “Eskimo Jackoosie, Qauyuittuq, N.W.T.” Talvuna, uvagut ili-haliqtugut kavamatuqatkut iliharviliugaanni. Qiniq-tara nunauyami, ihumaliqhunga, “Uakallanga! Igitauyut nunngumaanut nunaryuap!”
Jackoosie Iqalluq utiqpaktuq Inukjuarmut 1977-mi. Ilihimaliqpiaqtara. Unipkarutivaganga nuutiqtau-nirminik hivuanik. Ilannaqarniraluanga taimani apaapamnik nuuttuq uvamnut qatangutimnullu itquhiuyutut taimaittukhauyutullu-ittuni. Panaliuqtuq Iqqatautiiniglu. Nuliara panitkalu ululiurutipluggit. Qanurunaarnaittutut angaktut ittuq tamaptingnut. Tahiliq haniani Saputiligait, taiyauvaktumik Iqalluup Tasinga. Iqalluup iqalukhiurvinnaa, Kackoosiup apaap-ata. Jackoosiup unniutiyanga atilluangaguuq Kakiattuq. Qauyimayatuqat taffuma tattip atiangata nuutauhi-mayuq Ukiuqtaqtumut avatquttugit 20-tit ukiut Jack-oosie-mi. itqumayuq hakyaraluaqtillugu, tahiq huli taiyauvaktuq Iqalluup Tahiq; atiq igitaulimaittuq.

ᔭᐃᐱᑎᓄᓐᖓᒃᑯᒃᐊᑖᑕᒌᒃᒫᑦᓯ 1964-ᖑᑎᓪᓗᒍ, ᔭᐃᐱᑎᓯᕗᓪᓕᖅᐹᒥᐊᕐᕌᒍᖓᓂ
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Zebedee Nungaq and his father, in March 1964, Zebedee’s first year down south. Photo Courtesy of Zebedee Nungaq
Zebedee Nungaq aapanilu, Matyi 1964-mi, Zebedeep hivuliqmik qaplunaanityu-tani. Piksa Tuniya taphuma Zebedee Nungaq

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ᐊᒃᓱᕈᕐᓇᖅᑐᑦ ᐊᖅᑯᓵᓚᐅᖅᑕᕗᑦ > ᑎᑎᕋᖅᑕᖏᑦ ᓕᓯ ᐊᒪᕈᐊᓕᒃ The Hardships We Endured > BY LIZZIE AMAGOALIK

ᓈᓚᓚᐅᖅᓯᒪᒐᒪ ᐊᑖᑕᒐ ᐅᖃᐅᔾᔭᐅᑎᓪᓗᒍ ᐳᑭᖅᑕᓕᖕᒧᑦ ᑖᓐᓇ ᖃᐅᓱᐃᑦᑐᖅ ᖁᕕᐊᓇᖅᑐᒻᒪ ᕇᐊᓘᓂᖓᓂᒃ ᓄᓇᐅᓪᓗᓂ

ᐊᒻᒪᓗ ᐱᑕᖃᕐᓂᐊᓂᒃ ᐊᔪᖅᓴᕐᓇᖏᑦᑐᓂᒃ ᑕᐃᑲᓂ. ᑖᒃᑯᐊ ᐅᖃᐅᓯᑦ ᐅᑎᖅᑕᖅᐸᓚᐅᖅᑐᑦ ᐅᕙᓐᓂ ᐊᒻᒪᓗ ᐅᑎᖅᐸᒃᖢᑎᒃ
ᒫᓐᓇ ᐃᙱᕐᕋᓕᖅᑎᓪᓗᑕ ᒪᑦᑖᕐᕕᖕᒥ ᐅᒥᐊᕐᔪᐊᒥ ᓰᑏᕼᐋᐅᒥ, ᐊᒻᒪᓗ ᑎᑭᓐᓇᑉᑕ ᖃᐅᓱᐃᑦᑐᒧᑦ.
ᐃᓱᒪᒐ ᑎᑭᐅᑎᓚᐅᖅᑐᖅ ᖁᐊᖅᓵᕐᓂᕐᒧᑦ ᑐᓴᕋᒪ ᓯᕘᕋᔪᒥᑦ ᐊᑖᑕᒪ ᓂᐱᐊᓂᒃ. ᐃᖅᑲᐅᒪᔪᖓ ᐅᖃᕐᒪᑦ, “ᖃᐅᔨᒪᙱᓚᖓ ᖃᓄᖅ ᐊᓐᓇᖕᓂᐊᕐᒪᖔᑦᑕ ᑕᒡᕙᓂ.” ᐃᓕᔭᐅᓚᐅᕋᑉᑕ ᓄᓇᒧᑦ ᓱᓇᖃᙱᑦᑐᒧᑦ ᑭᓯᐊᓂ ᐅᔭᕋᐃᓐᓇᖅ. ᐃᒪᐃᑦᑑᓚᐅᕐᒪᑦ ᓱᓇᖃᖏᑦᑐᖅ ᓄᓇ. ᐱᑕᖃᓚᐅᖏᑦᑐᖅ ᕿᓂᕐᕕᒃᓴᒥᑦ ᓇᔪᕐᓂᐊᖅᑕᑦᑎᓐᓂᒃ ᐃᒡᓗᒃᓴᒥᑦ, ᐅᕝᕙᓘᓐᓃᑦ ᐃᒥᖅᑕᕐᕕᒃᓴᒥᑦ ᐅᕝᕙᓘᓐᓃᑦ ᒪᖃᐃᕝᕕᒃᓴᒥᑦ.

ᐃᒃᑮᕌᓘᓪᓗᓂᓗ ᐊᒻᒪᓗ ᐊᐅᔭᐅᒐᓗᐊᖅᑎᓪᓗᒍ, ᓱᓕ ᓯᖁᑕᖃᓚᐅᖅᑐᖅ ᐊᒻᒪᓗ ᖃᓐᓂᖅᖢᓂ. ᐅᒥᐊᕐᔪᐊᖅ ᒪᑦᑖᕐᕕᒃ ᓰᑎᕼᐋᐅ ᕿᒪᐃᕗᖅ ᐅᕙᑦᑎᓐᓂ ᑕᐃᑲᓂ. ᑕᐃᒪᖓᓂᑦ, ᐃᓱᒪᕗᑦ ᐊᒻᒪᓗ ᐃᓅᓯᕗᑦ ᓱᕈᖅᑕᐅᓯᒪᕗᑦ.

ᖃᐅᓱᐃᑦᑐᖅᐅᓪᓗᒥ. ᐊᔾᔨᓕᐅᒐᖓᕗᕌᖕᑯᓯᐅᑎᐊᐱᒃᕗᓴᒥ
Resolute Bay today. Photo by Franco Sheatiapik Buscemi
Qauhuittuq uplumi. Piksaliuqta taphuma Franco Sheatiapik Buscemi

ᓕᓯ ᐊᒪᕈᐊᓕᒃ ᐃᓅᓚᐅᖅᑐᖅ ᐃᓄᒡᔪᐊᒥ ᔫᓂ 7, 1937. ᓅᑕᐅᖃᑕᐅᓚᐅᖅᑐᖅ ᖃᐅᓱᐃᑦᑐᒧᑦ 1955-ᒥ ᐊᒻᒪᓗ ᐅᑎᖅᖢᓂ ᐃᓄᒡᔪᐊᒧᑦ 1979-ᒥ. ᐊᑖᓂ ᑎᑎᕋᖅᓯᒪᔪᑦ ᐱᔭᐅᔪᑦ ᖃᓪᓗᓈᑎᑑᓕᖅᓯᒪᔪᓂ ᐊᐱᖅᓱᑕᐅᓚᐅᖅᓯᒪᑎᓪᓗᒍ ᑕᐃᑦᓱᒪᓂ ᔫᓂ 2, 2009.
Lizzie Amagoalik was born in Inukjuak on June 7, 1937. She was relocated to Resolute Bay in 1955 and moved back to Inukjuak in 1979. The following is an excerpt translated from an interview which took place on June 2, 2009.

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was listening when my father was being told by the RCMP that Resolute Bay was a very exciting place and that there was much prosperity there. Those words really resounded with me and they kept com-ing back to me when we were traveling on the CD Howe, and when we arrived in Resolute Bay.
My mind went into shock when I heard the fear in my father’s voice. I remember he said, “I don’t know how we are going to survive here.” We were put in an area where there was nothing but rock. It was such a desolate land. There was no place to seek warm shel-ter, or fetch water or hunt. It was very cold and al-though it was summer, there was still ice and it was already snowing. The CD Howe left us there. Since then, our minds and lives have been damaged.
We were never told of the desolation of Resolute

Bay. According to the RCMP, we were going to a place similar to Inukjuak, where there was an abundance of plants and all kinds of wildlife and animals. We were relocated to a place where there was none of that. Not a thing, just bare rock. My parents were promised things that were never meant to be. To this day, I find it shocking and I’ve never really recovered. When I think back to what my parents went through, I still cry. My mother used to say, “I miss eating, I miss eating fish.” My mother used to cry longing for the food of Inukjuak. Those are the things that make me sad. When we first moved there, we lost a lot of weight. We missed our food and it was winter. It was very cold and it was a powerful cold.
My father was sick by then. Even though he was not well, he would try to think of ways to survive. My

ᐅᖃᐅᔾᔭᐅᓚᐅᖅᓯᒪᙱᓐᓇᑦᑕ ᓱᓇᖃᙱᓐᓂᐊᓂᒃ ᖃᐅᓱᐃᑦᑐᖅ. ᐱᓪᓗᒋᑦ

ᐳᕿᕐᑕᓕᑦ, ᓄᓇᒧᙵᐅᓂᐊᕋᑦᑕᒎᖅ ᐊᔾᔨᑲᓴᖓᓄᑦ ᐃᓄᒡᔪᐊᑉ, ᐱᑕᖃᖅᑐᒧᑦ ᐊᒥᓱᓂᒃ ᐱᕈᖅᑐᓂᒃ ᐊᒻᒪᓗ ᐊᔾᔨᒌᖏᑦᑐᓂᒃ ᓂᕐᔪᑎᖃᕐᓂᐊᓂᒃ ᐊᒻᒪᓗ ᐆᒪᔪᓂᒃ. ᓄᒃᑎᖅᑕᐅᕗᒍᑦ ᓄᓇᒧᑦ ᐱᑕᖃᙱᑦᑐᒥᑦ ᑕᐃᒪᐃᑦᑐᓂᒃ. ᓱᓇᖄᕐᔪᖏᑦᑐᖅ, ᐅᔭᕋᐃᓐᓇᐃᑦ ᖃᐃᖅᑐᑦ. ᐊᖓᔪᖅᑳᒃᑲ ᐊᖏᕈᓯᐅᖅᑕᐅᓚᐅᖅᑐᑦ ᐱᓂᐊᕐᓂᕋᕈᑎᓂᒃ ᑕᐃᒪᐃᓚᐅᙱᑦᑐᖅ ᓱᓇᐅᕝᕙ. ᐅᑉᓗᒥᒧᑦ, ᖃᐅᔨᖃᑦᑕᖅᐳᖓ ᖁᐊᖅᓵᕐᓇᖅᑐᓂᒃ ᐊᒻᒪᓗ ᑕᐃᒪᖔᓗᓂᑦ ᐊᔾᔨᒋᓚᐅᖅᓯᒪᔪᓐᓇᐃᖅᑖᖓ ᐊᑲᐅᓂᕐᒧᑦ ᐃᓅᓯᕐᒧᑦ. ᐃᓱᒪᓕᕌᖓᒪ ᑕᐃᓱᒪ ᓂᓂᑕᓄᑦ ᖃᓄᖅ ᐊᖓᔪᖅᑳᒃᑲ ᐊᖅᑯᑎᒋᓯᒪᔭᖏᓐᓂᒃ ᐃᓅᓯᖏᓐᓂ, ᓱᓕ ᕿᐊᕙᒃᑐᖓ.
ᐊᓈᓇᒐ ᐅᖃᖅᐸᓚᐅᖅᑐᖅ, “ᓂᕆᔪᒪᓪᓕᖅᑐᖓ, ᓂᕆᔪᒪᓪᓕᖅᑐᖓ ᐃᖃᓗᖕᓂᑦ.” ᐊᓇᓇᖓ ᕿᐊᕙᓚᐅᖅᑐᖅ ᑭᖑᓂᖃᓈᖅᓯᓪᓗᓂ ᓂᕿᖁᑎᖏᓐᓂᒃ

ᐃᓄᒡᔪᐊᑉ. ᑕᒪᒃᑯᐊ ᑕᒡᕙ ᓂᑲᓪᓗᕈᑎᒋᕙᒃᑕᒃᑲ. ᓯᕗᓪᓕᖅᐹᒥ ᓅᒃᑲᑦᑕ, ᓴᓗᒃᑎᑦᑐ - ᐊᓘᓚᐅᖅᑐᒍᑦ. ᑭᖑᓂᖃᓈᖅᓯᓪᓗᑕ ᓂᕿᑦᑎᓐᓂᒃ ᐊᒻᒪᓗ ᐅᑭᐅᖑᓪᓗᓂ.

ᐃᑮᕌᓘᓪᓗᓂᓗ ᐊᒻᒪᓗ ᐃᔾᔨᕐᓇᖅᑐᐊᓗᖕᒥᑦ ᐃᒃᑮᓇᕐᓂᖃᖅᖢᓂ.
ᐊᑖᑕᒐ ᐋᓐᓂᐊᓚᐅᖅᓯᒪᔪᑦ ᑕᐃᑦᓱᒪᓂ. ᖃᓂᒪᒐᓗᐊᖅᖢᓂ, ᐃᓱᒪᓇᓱᒃᐸᓚᐅᖅᓯᒪᔪᖅ ᖃᓄᖅ ᐊᓐᓇᒃᑐᕈᓐᓇᕐᒪᖔᑦ ᐊᓂᒎᑎᓗᑎᒃ. ᐊᓂᒐ ᓱᕈᓯᑯᓘᓚᐅᕐᒪᑦ ᐊᖑᓇᓱᖃᑎᒋᕙᓚᐅᖅᑕᕋ ᐊᑖᑕᒐ. ᐊᑖᑕᒐ ᓂᐹᕙᓚᐅᖅᑐᖅ ᐋᓐᓂᐊᒧᑦ ᐊᐅᓪᓚᖅᐸᒃᖢᓂ ᐊᖑᓇᓱᒋᐊᕐᓂᕐᒧᑦ ᓂᕿᒃᓴᑦᑎᓐᓂᒃ ᐱᓇᓱᒍᒪ - ᒐᓗᐊᒧᑦ. ᑎᒍᒻᒦᓂᓇᖅᓯᒪᔭᒃᑲ ᑕᒪᒃᑯᐊ ᐃᓱᒪᒐᓂ ᐃᖅᑲᐅᒪᓪᓗᒋᑦ.
ᐊᑕᐅᓯᖅ ᐊᑲᐃᓪᓕᐅᕈᑕᐅᕙᓚᐅᖅᑐᖅ ᐃᒪᓐᓇ ᐊᑖᑕᒐ ᓇᓗᓚᐅᕐᒪᑦ ᓇᒧᑦ ᒪᖃᐃᑦᑐᓐᓇᕐᒪᖔᑕ ᓂᕿᒃᓴᕐᓯᐅᕐᓗᓂ. ᐊᐱᕆᔭᒃᓴᖃᙱᒻᒪᕆᓚᐅᖅᓯᒪᔪᖅ ᑭᓇᑐᐃᓐᓇᕐᒧᑦ. ᑕᐃᑦᓱᒪᓂᓗ ᓈᓚᐅᑎᖃᖅᐸᓚᐅᙱᒻᒪᑦ ᐊᒻᒪᓗ ᐃᓄᐃᓪᓚᒦᓗᐊᒧᑦ. ᑐᓴᕈᓐᓇᕐᓇᑕᓗ ᐃᓚᑦᑎᓐᓂᒃ ᐊᒻᒪᓗ ᑎᑎᕋᖅᑕᖏᑦ ᐊᑖᑕᒪ ᐊᓕᒃᑐᖅᑕᐅ-ᕙᓚᐅᕐᒪᑕ ᓱᕈᖅᑎᖅᑕᐅᓪᓗᑎᒃ ᐳᕿᖅᑕᓕᖕᓄᑦ. ᐊᐅᓪᓚᖅᑎᑦᑎᔪᒪᕙᓚᐅᕋᓗᐊᕐᒪᑦ ᑐᓴᖅᑎᑦᑎᓗᓂ ᐃᓚᒥᓂᒃ ᐅᖃᐅᑎᓗᒋᓪᓗ ᓂᕿᒃᓴᖅᑕᖃᙱᓐᓂᐊᓂᒃ ᓇᓂᑐ - ᐃᓐᓇᖅ ᓄᓇᒥ. ᐊᑖᑕᒐ ᐅᖃᖅᐸᓚᐅᖅᑐᖅ ᐊᓯᐅᑐᐃᓐᓇᕐᓂᐊᓕᕐᓂᑦᑎᓐᓂ ᑕᒃᐹᓂ ᐊᒻᒪᓗ ᖃᐅᔨᔭᐅᙱᑐᐃᓐᓇᕆᐊᖃᖅᖢᑕ ᑐᖁᒐᓗᐊᕈᑦᑕ.
ᐊᑖᑕᒐ ᐊᓐᓂᐊᓕᖅᑎᓪᓗᒍ, ᒪᖃᐃᖃᑦᑕᓕᓚᐅᖅᑐᒍᑦ ᕿᒧᒃᓯᖅᖢᑕ. ᐅᓪᓗ ᐃᓚᖓᓐᓂ ᐊᓂᔭᕌᖓᑦᑕ ᕿᒻᒥᓂᒃ ᑲᒪᓂᐊᖅᑎᓪᓗᑕ ᑕᒪᕐᒥᒃ ᑐᖁᑕᐅᓯᒪ - ᔪᕕᓂᐅᓕᖅᑐᑦ. ᕿᒻᒥᑦ ᐃᙱᕐᕋᔪᑎᑐᐃᕆᓚᐅᕋᑦᑎᒍ. ᑕᐃᑦᓱᒪᓂᓕ ᕼᐋᓐᑕᖃᖅᐸᓚᐅᙱᒻᒪᑦ ᐊᒻᒪᓗ ᖃᒧᑕᐅᔭᓂᒃ.
ᐅᑎᖅᓯᒪᓕᖅᑎᓪᓗᑕ ᐃᓄᒡᔪᐊᒧᑦ ᐊᕐᓇᕐᕕᖓ ᐊᒻᒪᓗ ᐊᒃᑲᒐ ᐅᕙᓐᓂᒃ ᐱᕈᖅᓴᐃᓚᐅᖅᓯᒪᔫᒃ ᐃᓅᙱᑦᑐᑐᖃᐅᓕᖅᑐᕕᓃᒃ ᐊᒻᒪᓗ ᑭᓇᑐᐃᓐᓇᒧᑦ ᐃᓕᑕᕆᔭᐅᔪᓐᓇᐃᓪᓕᓪᓗᑕ. ᑕᐃᔭᐅᕙᓚᐅᖅᑐᒍᑦ ᐃᓄᒃᓘᑎᐊᓘᓂᑦᑎᓐᓂᒃ ᖃᐅᓱᑐᐃᑦᑐᒥᐅᑕᐃᑦ. ᔭᒐᓯᒪᑦᑎᐊᓕᓚᐅᖅᑐᒍᑦ ᐊᒻᒪᓗ ᓇᒧᖓᐅᕕᒃᓴᖃᕋᑕ. ᐃᓄᖏᑦ ᐃᓄᒡᔪᐊᑉ ᐃᖅᑲᓇᐃᔭᖅᑎᑖᕈᒪᕙᓚᐅᙱᑦᑐᑦ ᐃᓄᖕᓂᑦ ᖃᐅᓱ-ᐃᑦᑐᒥᖔᖅᓯᒪᔪᓂᒃ. ᐃᓄᐃᑦ ᕿᒪᓚᐅᖅᓯᒪᔭᕗᑦ ᐃᓅᙱᑦᑐᑐᖃᐅᓕᖅᑎᓪᓗᒋᑦ. ᒪᒃᑯᖕᓂᖅᓴᐃᑦ ᒫᓐᓇ ᑐᑭᓯᕙᓪᓕᐊᓕᓵᖅᑐᑦ ᐃᓚᒌᒃᓂᑦᑎᓐᓂᒃ ᐊᒻᒪᓗ ᓱᒃᑲᐃᑦᑐᒥᑦ ᓇᓂᓯᕙᓪᓕᐊᓕᖅᖢᑎᒃ ᖃᑕᙳᑎᒥᖕᓂᒃ.
ᐃᓕᔭᐅᓚᐅᖅᓯᒪᒐᑦᑕ ᐊᒃᓱᕈᕐᓇᖅᑐᐊᓗᓄᑦ ᐃᓕᖓᓕᖅᑎᑕᐅᓪᓗᑕ

ᒐᕙᒪᒃᑯᓐᓄᑦ, ᐃᓱᒫᓘᑎᖃᕋᑎᒃ ᐃᓅᓯᑦᑎᓐᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓅᑦᑎᐊᕋ - ᔭᕐᓂᑦᑎᓐᓂᒃ ᖃᓄᐃᙱᑦᑎᐊᕐᓗᑕ. ᒫᓐᓇᓘᓐᓃᑦ, ᐃᒃᐱᖕᓇᖅᑐᖅ ᒐᕙᒪᒃᑯᑦ

ᐳᐃᒍᐃᓯᒪᔪᑦ ᐅᕙᑦᑎᓐᓂᒃ. ᑐᓴᖅᐸᙱᑦᑐᒍᑦ ᖁᑦᑎᒃᑐᒧᑦ

ᓅᑕᐅᓯᒪᔪᕕᓂᕐᓂᒃ ᒫᓐᓇ, ᓲᕐᓗ ᑕᒪᓐᓇ ᑕᐃᒪᓐᓇ ᐱᔪᕕᓂᐅᙱᓐᓂᐊᓂᒃ ᐊᑐᖅᑕᐅᓂᐊ. ᐃᓱᒪᓚᐅᖅᑐᖓ
ᑕᒪᓐᓇ ᓇᒃᓴᕋᔭᕐᓂᕋᓂᒃ ᐃᓗᕕᕋᓄᑦ ᐱᑕᖃᖅᑎᓐᓇᒍ ᐅᖃᓪᓚᒃᕕᒃᓴᒥᑦ. ᓱᓕ ᒫᓐᓇ ᒪᒥᐊᓐᓂᖅᑕᖅᑭᙱᑦᑐᖅ ᖃᓄᐃᓕᐅᖅᑕᐅᓂᕆᓯ ᒪᔭᑦᑎᓐᓄᑦ.
ᐊᓱᒃᕉᐊᓚᓐᓂᑯᑦ ᐊᑐᓚᐅᖅᓯᒪᔭᕗᑦ ᓱᓕ ᐅᖁᒪᐃᑦᑐᐊᓗᐃᑦ ᐅᕙᓐᓄᑦ. ᐃᑲᔪᖅᑕᐅᕙᓪᓕᐊᓕᕋᓗᐊᖅᑐᖓ ᒫᓐᓇ ᐊᒻᒪᓗ ᐱᒋᐊᓯᒐᓗᐊᖅᑐᖓ ᐊᒥᖄᕈᑎᒋᓪᓗᒋᑦ ᐅᓂᒃᑳᖅᑐᐊᕐᓂᒃᑯᑦ. ᐊᐱᖅᓱᑕᐅᓪᓗᖓ ᐊᒻᒪᓗ ᐅᖃᓪᓗᕆᒃᓴᖃᑎᖃᖅᖢᖓ ᐃᓄᖕᓂᑦ, ᓱᒃᑲᐃᑦᑐᒥᑦ ᓴᒃᑯᑉᐸᓪᓕᐊᔭᒃᑲ ᓯᕗᓂᑦᑎᓐᓂ ᐱᓐᓂᑯᐃᑦ. ᖁᔭᓕᔪᖓ ᑐᓂᔭᐅᓯᒪᒐᒪ ᐱᕕᖃᖅᑎᑕᐅᓂᕐᒥᑦ

ᐊᒥᖄᕈᑎᒋᔪᓐᓇᖅᖢᒋᑦ ᐅᓂᒃᑳᒃᑲ. 

ᐃᓗᐃᑦᑐᒥᑦ ᐊᐱᖅᓱᕈᑎᑦ ᐅᖃᓕᒫᕈᓐᓇᖅᑕᓯ ᖃᕆᑕᐅᔭᓂ: www.tunngavik.com

3 6 N • o6Wb | N A N I I LIQ P I TA

Tahapkuat Akhuqnaqniit Atuqhimayavut
Lizzie Amagoalik inuuhimayuq Inukjuakmi Juni 7, 1937-mi. Nuktigauhimayuq Qauhuittumut 1955-mi utiqhunilu Inukjuakmut 1979-mi. Tapkuat ilagiyai titiqat kipuktitauhimayut apiqhugaunianik talvani Juni 2, 2009.

Naalaktunga aappaga uqautyaukmat PILIIHI-

MANIT tamna Qauhuittuq alianaqtuq nuna huyakhagiakhunilu taikani. Tahapkuat uqauttit tuhalguqpiaqtatka itqaqtainaqhugitlu aulaligapta ta-phumani CD Howe, tikitnaptalu Qauhuittumut. Ihumaga qugluktuq tuhagapku iqhinia aappakma ni-paani. Itqaumayaga uqallakmat, “Ilihimangittunga qanuqtut hamanii inuuniakhaptingnik.” Iliyaugapta nunami huitpiaqtumut kihimik uyagainaq. Hunaitpi-aqtuq nuna. Uqquakhaitpiaqtuq, imiqtaqvikhait-tuqluniit angunahuaqvikhaittuqluniit. Qayuqnaqpiaqtuq auyaugaluaqtitlugu, huli hikuqaqtuq qanniliqtaqtuqluniit. Tamna CD Howe qimaktatigut talvunga. Taimangat, ihumavut inu-uhivutlu huguqtauyut.
Uniqtugutyauhimaitpiaqtugut hunaitpiaqnianik tamna Qauhuittuq. Uqauhiitigut tapkuat PILIIHIMAT, aulagiaqtugut nunamut ayyikkutanut Inukjuak, nauhimayuqpiaqaqtumut allatqikpiaqtuniklu uumayuqaqtumut angutikhaqaqtumutlu. Nukti-gauyugut nunamut tahapkuninga piitpiaqtumut. Hu-naitpiaqtuq, kihimik uyaqat. Angayuqatka piniaqpiaqnigaqtauyut hunanik hungitpiqtumik. Up-lumimut, qugluknaqtuq huli ilitquhiptutlu utiyuit-tunga huli. Itqagangapkit qanugiliuqniinik angayuqatka, huli qiavaktunga.
Amaamaga uqaqpaktuq, “Kipinguhuliqtunga nigiyakhaq, kipinguhuliqtunga iqalukmik.” Amaam-aga qiavaktuq kipinguhukhuni niqinik Inukjuakmit. Tahapkuat inngumaktigutigivaktatka. Nuktihagapta taikunga, qapakpiaqtugut. Kipinguhukkapta niqau-tiptingnik ukiungukmatlu. Qayuqnaqpiaqtuq akhutaklu qayuqnaqhuni.

brother was very small so I would go hunting with my father. My fa-ther would be moaning in pain as he left in hopes of catching a meal. I have carried these memories with me.

One of the problems was that my father did not know where to hunt for food. He had absolutely no one to ask. Back then there were no radios and we were very isolated. We didn’t hear from our relatives and the letters that my father wrote were destroyed by the RCMP. He wanted to send a message to his relatives telling them there was nowhere to find food. My father would say that we might perish up here and no one would even know.

When my father became ill, we began hunting by dog team. One day we went outside to get our dogs and they had all been killed. The dogs were our only means of transportation. Back then there were no Hondas or snowmobiles.

When we returned to Inukjuak, my aunt and my uncle who raised me were no longer alive and no one seemed to recognize us. We were called the awful people of Resolute Bay. We were completely lost and had nowhere to go. The people of Inukjuak didn’t want to hire people of Resolute Bay. The people we left behind were no longer living. The younger generation is just starting to realize that we are related and we are slowly finding family.
We were put in a very harsh situation by the Government, with no concern for our lives or wellbeing. Even now, it feels as though the Government has forgotten about us. We never hear of the High Arc-tic relocations anymore, it is as if they never happened. I thought I would take this to the grave as there was no one to talk to. There is still no apology for what was done to us.
The hardships that we endured still weigh heavy on me. I am getting more help now and I am starting to be able to share my stories. Through interviews and speaking to others, I am slowly letting go of the past. I am grateful for being given the opportunity to share my story. 

The full interview can be read on our

website: www.tunngavik.com

ᑐᐊᕋᐸᓪᓗᖅ, ᓕᓯᐊᒪᕈᐊᓕᒃ, ᓯᐊᕋᐊᒪᕈᐊᓕᒃᐊᒻᒪᓗ ᕋᐃᓂᐊᐅᓪᓚ (ᓴᐅᒥᐊᓂᒃᑕᓕᖅᐱᐊᓄᑦ)
ᖃᐅᓱᐃᑦᑐᕐᒥ 1955-ᖑᑎᓪᓗᒍ. ᐊᔾᔨᐱᓯᒪᔪᖅᐃᓕᓴᐱᐊᓚᒃᑲᕆᐊᓪᓚᒃᕌᕗᑦᔅ-ᒥᒃ.
Dora Pudluk, Lizzie Amagoalik, Sarah Amagoalik and Rynie Audla (left to right) in Resolute Bay circa 1955. Photo courtesy of Elizabeth Allakariallak Roberts
Dora Pudluk, Lizzie Amagoalik, Sarah Amagoalik tamnalu Rynie Audla (haumianit taliqpianut) Qauhuittumi tikitauhimatitlugit 1955-mi. Piksa Tuniya taphuma Elizabeth Allakariallak Roberts

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Aapaga aanialiqtuq talvuuna. Naamangitkalu-aqhuni, ihumaliugahuaqpaktuq qanuqtut uumatyutikhanik. Aliqaga mikiqpiaqmat angu-nahuaqa tiugiva ktaga aappaga. Aapaga inuuniaqpak-tuq ulugiahukniqmut aulaqtigangami niqikhaqhiyumapluni. Pitagiinaqtatka hapkuat itqaumaniit.
Ilangat ayuqnagutauyuq tamna aappaga ilihiman-gitnami namut angunahuagiakhaq niqikhamik. Humikliqak apigiyakhaqangitnami. Taimani naalau-tiqangitmat tikiinagiaqangitnaptalu tamaanitnaqhi-gapta. Tuhaqvigiyuitpiaqtavut ilavut titigaqtailu aappakma aliktuqtauvaktut PILIIHIMANIT. Tuhaqhit-tumayai ilagiyani nalvaqvikhaitnianik niqikhanik hu-miliqak. Aapaga uqallakpaktuq huiqniagunaqhiyugut hamani ilittugiyauhimaittumik.
Aapaga aanialiqmat, angunahualiqtugut qinmikkut. Uplup ilaani anigapta qinmivut pinahuaqhugit tamaqmik tuqutauhimayut. Tapkuat qinmit aulagutipituagiyavut. Taimani Hantaitmat sikiituqangittunilu.
Utigapta Inukjuakmut, attaga angagalu pig uqtigiy-atka inuuhuiqtuk humitliqak ilitagiyauhuiqhutalu. Taiyauvaktugut inungnattit Qauhuittumit. Qanugiliu-giakhaq naunagaaluk humungauvikhaittunilu. Tapkuat

inuit Inukjuakmi havktitiyumangittut inungnik Qauhuit-tuqmiunik. Tapkuat inuit qimaktavut inuuhuiqmata. Tapkuat inulgamiutqiyat kinguvanguyut pigialihat ilittuginiinik ilagikniptingnik kayumiittumiklu nalvaqpaliayavut ilavut.
Iliyauhimayugut akhuqnaqpiaqtumut atuqnianik Kavamatkutnit, ihumalugiyauhimaittumik innunia-giakhaq inuuttiaqniagiakhaqluniit . Tatyaluniit, ihu-mannaqtuq tapkuat Kavamatkut puiguqtaatigut. Tuhaguiqtavut tapkuat Quttiktumi Ukiuqtaqtumi nuktigaunii tatya, atuqhimaittutut iliyuq. Iluvipnungautiniagahugiliqtaga naalaktukhaitmat uqaqvikhamik. Huli mamiahuktuqangitpiaqtuq qanugiliuqtauniptingnut.
Tapkuat akhuqniit atuqhimayavut huli uqumaitpi-aqtut uvamnut. Ikayuqtauvaliayunga tatya uniqtuq-paliaplugitlu unipkauhitka piyatka. Apiqhuqtaunikkut uqaqviginiinutlu ahii, kayumiittumik qimakpaliayaga atuqpakhimayaga. Quyaqpiaqtunga pivikhaqaqti-taugama tuhaqhityutiginiinik unipkatka. 

Tapkuat tamaita apiqhuqtauniit taiguaqtaulat qagitauyakkuviptingni: www.tunngavik.com

ᓴᐅᒥᖓᓃᑦᑐᖅ ᑕᓂᐅᓪ ᓴᓪᓗᕕᓂᖅ. ᐊᖑᑦ ᕿᑎᖓᓃᑦᑐᖅ ᔪᓯᐱ ᐃᓪᓚᐅᖅ. ᐊᖑᑦ

ᑕᓕᖅᐱᖓᓃᑦᑐᖅ ᔭᐃᐱᑎ ᐊᒪᕈᐊᓕᒃ. ᒑ ᓚᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑕ ᓄᐊᓯᒪᔭᖏᑦ/ᕿᒥᕐᕈᐊᒐᖃᕐᕕᒃ ᐊᒻᒪᓗ ᐃᑦᑕᕐᓂᓴᖃᕐᕕᒃ ᑲᓇᑕᒥ/e002265651
On the left is Daniel SALLUVINIQ. Man in middle is Joseph IDLOUT. Man on right is Zebedee AMARUALIK. Gar Lunney/National Film Board of Canada collec-tion/Library and Archives Canada/e002265651
Haumingmi angut Daniel SALLUVINIQ. Angut qitqani Joseph IDLOUT. Angut talikpingmi Zebedee AMARUALIK. Gar Lunney/National Film Board of Canada collection/Library and Archives Canada/e002265651

ᐊᔾᔨᓐᖑᐊᖅ: ᐄᑎᑦ (ᐄᑕ) ᐸᑦᓴᐅᖅ. ᒑ ᓚᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑕ ᓄᐊᓯᒪᔭᖏᑦ/ᕿᒥᕐᕈᐊᒐᖃᕐᕕᒃ ᐊᒻᒪᓗ ᐃᑦᑕᕐᓂᓴᖃᕐᕕᒃ ᑲᓇᑕᒥ/
PA-179001

Photo: Edith (Eta) PATSAUQ. Gar Lunney/National Film Board of Canada/Library and Archives Canada/PA-179001
Piksa: Edith (Eta) PATSAUQ. Gar Lunney/National Film Board of Canada/
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ᓴᓇᔭᐅᓂᖏᑦ ᐊᔾᔨᓕᐅᕈᑎᑎᒍᑦ ᐊᐅᓪᓛᖅᑎᑕᕕᓂᑦ

> ᐆᒧᖓ ᓴᓇᔭᑦ ᔭᑲᕋᐃᔭᔅ ᑯᓄᒃ

Making “Exile”

> BY ZACHARIAS KUNUK

ᔮᒃᑲᕆᐊᓯ ᑯᓄᒃ. ᐊᔾᔨ ᐱᓯᒪᔪᖅ ᐃᓱᒪᒃᑯᓐᓂᒃ
Zacharias Kunuk. Photo courtesy of Isuma Productions.
Zacharias Kunuk. Piksa Tuniya tapkunangat Isuma Productions.

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ᐊ: ᓱᓇ ᐱᓪᓗᒍ ᐊᔾᔨᓕᐅᕈᒪᓕᓚᐅᖅᐱᒋᑦ ‘ᓄᑦᑎᖅᑕᐅᓯᒪᔪᑦ?’
ᔮᒃ: ᑐᓴᖃᑦᑕᐃᓐᓇᓚᐅᕋᒃᑯ ᐃᓛ ᑐᓴᐅᒪᑦᓯᐊᓚᐅᓐᖏᓇᒃᑭᑦ ᑕᐃᒃᑯᐊ ᑐᓴᖃᑦᑕᖅᓯᒪᒐᓗᐊᖅᓱᖏᑦ ᐊᒻᒪ ᒪᕐᕉᓐᓂᒃ ᓰᕖᓰᒃᑯᑦ ᐅᓂᒃᑳᓕᐅᓚᐅᖅᓯᒪᓐᓂᒪᑕ ᑕᑯᓚᐅᖅᓯᒪᒐᓗᐊᕆᓪᓗᒋᒃ ᐃᓄᒻᒥᖔᖅ ᐃᓄᖔᓂᒃ ᑐᓴᕈᒪᓪᓗᒍ ᐱᓕᕆᐊᕆᓕᓚᐅᖅᓯᒪᔭᕋ. ᑮᓇᐅᔭᖅᑖᕋᓱᐊᓪᓚᓚᐅᖅᖢᖓ ᑮᓇᐅᔭᖅᑖᖅᑐᕈᓘᒐᑦᑕ ᑖᕕᔾᔪᐊᖅᑎᓪᓗᒍ ᑕᑉᐹᓃᒐᓱᐊᖅᖢᑕ ᔮᓐᓄᐊᕆᐅᑎᓪᓗᒍ ᑭᖑᕙᕐᓚᐅᔭᖅᑰᕋᓗᐊᖅᖢᑕ ᐊᒻᒪᓗ ᖃᐅᒪᕕᔾᔪᐊᖅᑎᓪᓗᒍ ᒪᐃᒥ, ᐅᑎᒃᑲᓐᓂᖅᖢᑕ ᑕᒪᒃᑮᓐᓄᑦ ᓄᓇᓖᓐᓄᑦ, ᐊᒻᒪ ᖃᐅᔨᒐᑦᑎᒍᑦ ᔪᓚᐃᒥ ᐊᐅᓪᓚᖅᑐᒥᓂᐅᒻᒪᑕ ᐃᓄᒃᔪᐊᕐᒥᒃ ᐃᓚᖏᑦ

ᓇᒃᓴᖅᖢᖏᑦ ᑕᐅᓄᖓ ᐃᓄᒃᔪᐊᕐᒧᐊᖃᑎᒋᓚᐅᖅᓯᒪᔭᒃᑲ ᓛᕆ ᐊᐅᓪᓚᓗᒃᑯᑦ ᐃᓚᒌᑦ ᐊᒻᒪ ᓯᒥᐅᓂ ᓇᒃᓴᖅᖢᒋᑦ ᐊᒻᒪ ᒫᑕ ᕙᓛᕼᐅᑎ ᓇᒃᓴᖅᖢᒍ ᐊᓈᓇᖓᓗ ᐃᓄᒃᔪᐊᕐᒧᑦ ᐊᐱᖅᓱᕆᐊᖅᑐᓚᐅᖅᓯᒪᒐᑦᑕ ᑖᕗᖓ ᓅᑕᐅᕕᓂᖓᓐᓂᒃ ᐅᓂᒃᑳᖅᑎᒃᖢᒋᑦ.

ᐊ: ᖃᖓ ᑕᐃᒪᐃᓕᐅᓚᐅᖅᐱᑦ?
ᔮᒃ: ᐱᒋᐊᓚᐅᖅᓯᒪᔪᒍᑦ 2006-ᒥ ᐱᔭᕇᕋᑕᖅᓱᑕ 2008-ᒥ.

ᐊᐅᓱᐃᑦᑐᖅ 1950-ᖏᑦᐱᒋᐊᓕᕋᑖᖅᑎᓪᓗᒋᑦ
Grise Fiord in the early 1950’s.
Auhuittuq atulihaqtitlugu 1950-ni.

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ᐊ: ᑕᕝᕙᓂ ᐱᓕᕆᓪᓗᑎᑦ ᑭᓱᒥᒃ ᐃᓕᓚᐅᖅᐱᑦ?

ᔮᒃ: ᐅᐊᖏᓛᒃ ᐊᑦᓱᕈᕐᓇᖅᑐᒃᑰᖃᑦᑕᕕᔾᔪᐊᕐᓂᕐᒪᑕ ᓇᓪᓕᓐᓇᕕᔾᔪᐊᖅᖢᑎᒃ
ᐃᓕᓚᐅᖅᑕᕋᓕ ᐊᔾᔨᓕᐅᕆᔨᒃᑲ ᐃᓄᐃᓐᓇᑦᑎᐊᖑᓚᐅᕋᑦᑕ ᑕᕝᕙ

ᐊᐱᖅᓱᖃᑦᑕᖅᖢᖓ ᐅᓂᒃᑳᖅᕕᐅᖃᑦᑕᖅᖢᖓᓗ ᐅᑯᐊᑦᑕᐅᖅ ᐊᔾᔨᓕᐅᕆᔨᒐ ᕿᐊᖑᔮᕐᔪᖃᑦᑕᖅᑐᖅ ᖃᐅᔨᓚᐅᕐᒥᔭᒃᑲ ᑯᕆᔅᑕᓕ ᑕᐃᒪ ᕿᐊᔪᐊᓘᓕᕐᒥᒻᒪᑦ ᐊᔾᔨᓕᐅᕈᑏᑦ ᓄᖅᑲᖅᑎᓚᐅᑲᒃᓯᒪᓚᐅᖅᓯᒪᒋᓪᓗᒍ ᐃᓛ ᖁᕐᕕ - ᐅᓇᕈᓘᔭᖃᑦᑕᖅᑐᐊᓘᓚᐅᖅᑐᖅ ᐃᓪᓕᑉᐹᓪᓕᓚᐅᖅᑐᖓᓕ ᑕᐃᒪᓐᓇ ᐊᑦᓱᕈᕐᓇᓗᐊᕐᒪᑕ ᐊᓪᓛᓪᓘᓐᓃᑦ ᐅᔾᔨᕆᕕᔾᔪᐊᓚᐅᖅᑕᕋ ᓯᒥᐅᓂ ᐊᔾᔨᓕᐅᕈᒻᒧᑦ ᐃᒪᓐᓇ ᕿᕕᐊᓚᐅᓐᖏᓪᓚᑦᑖᖅᑐᖅ. ᐊᐱᖅᓱᓚᐅᖅᓯᒪᔭᕋ ᓯᒥᐅᓂᐅ ᐅᓂᒃᑳᖓ ᐊᑐᓗᐊᖅᓯᒪᔭᕋ ᐃᓚᑦᑕᑐᐃᓐᓇᖅᖢᒍ.

ᐊ: ᐱᕈᖅᐸᓪᓕᐊᓪᓗᑎ ᐃᒡᓗᓕᒻᒥ ᑖᒃᑯᐊ

ᑐᓴᐅᒪᓇᓚᐅᖅᓯᒪᕙᑦ ᓅᑕᐅᔪᐊᓗᐃᑦ?

ᔮᒃ: ᐋᒡᒐᑦᑎᐊ, ᑐᓴᐅᒪᑦᑎᐊᓐᖏᑕᓪᓛᓗᒋᒐᒃᑯ ᐃᒃᑯᐊ ᑕᑉᐸᐅᖓ ᓅᑎᑦᑎᖃᑦᑕᖅᑐᐊᓘᓐᓂᕐᒪᑖ ᐃᓛ ᓇᒧᕈᓘᔮᓗᒃ ᓄᑦᑕᐅᓐᓂᕐᒪᑖ ᓂᐅᕕᖅᑎᒃᑯᓪᓗ ᓅᑦᑏᓐᓂᕆᓪᓗᑎᒃ ᑕᐃᒃᑯᐊ ᓅᑦᑐᐊᓘᓐᓂᕐᒪᑕ ᓅᑕᐅᔪᐊᓘᓐᓂᕐᒪᑕ ᒐᕙᒪᒃᑯᓐᓄᑦ ᖃᓄᐃᒻᒪᑦ ᑕᑉᐹᓃᑦᑐᐊᓘᕙᑦ ᐃᓛ ᑕᐃᒪᓐᓇ ᐅᖃᐃᓐᓇᖃᑦᑕᕐᒪᑖ ᐅᓂᒃᑳᖅᑎᓪᓚᑦᑖᕋᓱᓚᐅᖅᓯᒪᔭᒃᑲ. ᐊᖏᕐᕋᕐᓂᐊᓚᐅᖅᓯᒪᔪᒥᓂᐅᒐᓗᐊᑦ ᐊᕐᕌᒍᕋᓴᐃᑦ ᐊᓂᒍᖅᑎᓪᓗᒋᑦ ᑕᑉᐹᓃᖏᓐᓇᓯᔪᐊᓘᒻᒪᑕ. ᐊᒻᒪ ᖃᐅᔨᔭᕆᐅᑦᑎ - ᐊᓚᐃᖅᖢᖓ ᐱᓕᕆᐊᕆᓕᕋᒃᑯ ᑭᓯᐊᓂ ᑖᓐᓇ ᓱᓇᐅᕝᕙᑦᑕᐅᖅ ᐊᖓᔪᖅᑳᒃᑲ
ᒥᑦᑎᒪᑕᓕᒧᑦ ᐅᑕᖅᑭᔭᖅᑐᖅᑐᕕᓃᑦ ᐅᒥᐊᕐᔪᐊᕐᒥᒃ ᖃᐅᓱᐃᑦᑐᕐᒧᑦ ᓅᓐᓂᐊᕐᓂᕐᒪᑕ ᑭᓯᐊᓂ ᐅᒥᐊᕐᔪᐊᖅ ᑎᑭᓐᓂᖏᒻᒪᑦ ᖃᐅᓱᐃᑦᑐᕐᒥᐅ ᑕᑯᓘᒐᔭᖅᑯᖓ ᑕᐃᒪ.

ᐊ: ᓱᓇᓂ ᐊᑦᓱᕈᕐᓇᓂᖅᐸᐅᓯᒪᔪᕆᕕᐅᒃ ᓄᑦᑎᖅᑕᐅᓯᒪᔪᓄᑦ ᖃᐅᓱᐃᑦᑐᒧᑦ ᐊᐅᓱᐃᑦᑐᕐᒧᓪᓗ?

ᔮᒃ: ᑖᒃᑯᐊ ᐃᓄᒃᔪᐊᕐᒥᐅᑕᐅᒐᒥᒃ ᓲᖃᐃᒻᒪ ᖃᐅᑕᒫᑦ ᓯᕿᓂᖅ ᓴᖅᑮᓐᓇᐅᔭᖅᖢᓂ ᑕᑉᐸᐅᖓ ᓅᑕᐅᒐᒥᒃ ᑕᑉᐸᓐᓇ ᑖᕕᔾᔪᐊᖃᑦᑕᕐᓂᕐᒫᑦ ᓲᖃᐃᒻᒪᓕ ᐅᓪᓗᕐᒥᐅᑕᐅ - ᒐᒥᒃ ᐅᓪᓗᒃᑯᑦ ᐊᖑᓇᓱᓲᖑᒐᒥᒃ ᐅᓐᓄᐊᒃᑯᑦ ᐊᖑᓇᓱᓲᖑᓐᖏᓐᓇᒥᒃ ᐊᑦᓱᕉᓴᑦᑐᒥᓂᐊᓗᐃᑦ ᐊᒻᒪ ᒥᑦᑎᒪᑕᓕᒻᒥᒃ ᖃᐅᔨᒪᔨᑕᕆᓂᐊᖅᑕᖏᓐᓂᒃ ᐃᓚᑖᖅᑐᕕᓃᑦ ᑕᐃᒃᑯᐊ ᖃᐅᓱᐃᑦᑐᕐᒧᑦ ᐃᑦᑐᕋᓘᓐᓃᑦ ᑕᐃᓐᓇ ᐊᒪᕈᐊᓕᒃ ᑕᐃᑦᓱᒨᓇᖃᐃ ᑕᑉᐸᐅᖓᑲᑦᑕᑐᒥᓂᐅᔪᖅ ᑕᑉᐹᓂ ᖃᐅᔨᒪᔨᑕᕆᔭᐅᓐᓂᖅᖢᓂ
ᖃᐅᓱᐃᑦᑐᕐᒥ ᐊᐅᓱᐃᑦᑐᕐᒥᓗ.

ᓂᕿᖏᑦ ᓲᖃᐃᒻᒪ ᑯᐸᐃᒥᐅᑕᐅᒐᒥᒃ
ᓇᑦᑎᖅᑐᖃᑦᑕᕋᓗᐊᕐᒥᒐᒥᒃ ᑕᐅᓇᓂ ᑕᑉᐸᐅᓐᖓᕋᒥᒃ ᐊᔾᔨᒋᓐᖏᑖᓗᒋᓐᓂᕐᒥᒻᒪᒋᑦ ᓇᑦᑎᖏᑦ ᑎᒥᖏᓐᓄᑦ ᐃᓛ ᐱᐅᑦᓴᓐᖏᓚᐅᑲᑦᑐᒥᓂᐅᒐᓗᐊᑦ ᓱᖏᐅᑎᔭᕇᖅᑐᒥᓂᐅᒐᓗᐊᑦ ᓇᑦᑎᕐᒥᓪᓗᒎᖅ ᓇᓄᕐᒥᓪᓗ ᓂᕿᑐᐊᖃᕐᓂᓚᐅᖅᑐᑦ.
ᐃᓛ ᖃᐅᔨᕙᓪᓕᐊᔪᑦ ᓱᓕ ᐊᒻᒪ 9 ᐊᕐᕌᒍᐸᓘᖅᑰᖅᑐᖅ ᐃᓛ ᐊᕐᕌᒍᐃᑦ ᐃᖃᓗᖃᖅᑐᓂᒃ ᓇᓂᓯᓚᐅᓐᖐᓐᓇᖅᑐᕕᓃᑦ ᒫᓐᓇ ᓱᓕ ᓇᓂᓯᕙᓪᓕᐊᔪᐃᑦ ᓱᓕ ᐋᖅᑭᑉᐸᓪᓕᐊᓇᓱᒃᑐᑦ.

ᐊ: ᑕᐃᒃᑯᐊ ᐃᓱᒪᒋᔭᐅᓪᓗᑎᒃ
ᓅᑕᐅᓚᐅᖅᓯᒪᔪᐃᑦ ᑕᐃᑦᓱᒪᓂ 1953-55 ᐱᔾᔪᑕᐅᓪᓗᑎᒃ ᓴᖅᑭᑕᐅᓂᐊᕐᒪᑕ

ᖃᓄᕐᓕᑭᐊᖅ ᑖᒃᑯᐊ ᐊᑦᑑᑎᖃᕐᓂᐊᕋᓱᒋᕕᒋᑦ ᑕᑉᐹᓂᒥᐅᓄᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᓄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐊᑦᑐᖅᑕᐅᓯᒪᔪᓄᑦ?
ᔮᒃ: ᑕᐃᒃᑯᐊ ᐊᑭᓕᖅᑕᐅᓪᓚᑦᓯᒪᔫᒐᓗᐊᑦ ᒐᕙᒪᒃᑯᓐᓂᒃ ᒪᒥᐊᕝᕕᐅᓯᒪᓐᖏᒻᒪᑕ ᑖᓐᓇ ᐃᑉᐱᓐᓇᓗᐊᓚᐅᕐᒥᔪᖅ ᒪᒥᐊᕝᕕᐅᒍᒪᔪᑦ ᑕᐃᒃᑯᐊ ᐃᓕᔭᐅᑉᐸᑕ ᖃᓄᖅ ᓇᓗᓇᕈᓐᓃᒃᑲᓐᓂᕐᓂᐊᖅᑐᖅ ᐃᓛ ᑐᓴᐅᒪᕈ ᓘᔭᖅᑖᓗ - ᒋᒃᑲᓐᓂᓕᖅᑕᕗᑦ ᑐᓴᐅᒪᑦᑎᐊᓚᐅᓐᖏᒃᑲᓗᐊᖅᖢᑎᒍ.

ᐊ: ᑖᓐᓇ ᓴᖅᑭᖅᑕᐃᑦ ᑕᕐᕆᔮᒃᓴᐅᕚ? ᑖᓐᓇ ᐃᓕᓐᓂᐊᕈᑕᐅᓗᓂ ᐊᑐᖅᑕᐅ - ᒍᓐᓇᕋᔭᖅᑐᖅ?
ᔮᒃ: ᐄᓗᐊᕌᓘᒃ ᓲᖃᐃᒻᒪ ᓂᐱᓕᐅᖅᓯᒪᓕᕋᑦᑎᒍ ᐊᓯᐅᔾᔮᒍᓐᓃᖅᓱᓂᓗ ᐱᑕᖃᐃᓐᓇᕐᓂᐊᕐᓕᕐᒪᑦ

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Hanania

Ahinungaqtitauniq
> TAPHUMANGAT ZACHARIAS KUNUK

Q: Humit piyumalaqivit hananianik tamna qungiakhaq “Tapkuat Ahinungaqtitauyut?”

A: Tuhaqhimagapkit tapkuat Ahinungaqtitauyut takuhimaplugiklu malguk titi-gaqtauhimayuk hanayai CBC-kut. Tuhaqvikkumagapkit tahapkuat nanminiq Inuit ilauhimayut taimaittumik havagiaqhimayatka una havanguyuq. Pitagapta manik-takhanik, upaktavut tamatkiknik nunaliuyuk taqtitlugu ukiumi ilangani Januarimi (upaknagiqpaliqgakhangiyunaqhigaluaqhugit), tatpaungauvigiphagiplugik Maimi upluqtuhikmat. Talvangat, ilitnaptigu tahapkuat Ahinungaqtitauyut aulaqhimanii Julaimi Inukjuakmit, upaktavut taununga ukiuqtaqtuani Québec piqatigiplugu Larry Audlaluk tapkuatlu ilagiyai, Simeonie Amagoalik tamnalu Martha Flaherty ammaamalu.

Q: Qanga tahamna atuqa?

A: Havagiaqtavut tamna havanguyuq 2006-mi inilihaqhugulu 2008-mi.

Q: Hunanik ilittugivihi nunaliuyunit?

A: Aqliknaqtut akhugutauhimayut tapkunangat
Ahinungaqtitauhimayut atuqpakhimayai, nagligiliqpiaqhimayatka. Havaktitka tamaqmik Inuit apiqhuititlungaluunipkatlu unipkagiyautitlugit, takuliqpaktaga

Q: What do you think was hardest for the residents

of Grise Fiord and

Resolute Bay?

A: The people were from Inukjuak where the sun rose daily. When they were moved up to the High Arctic, it was pure darkness. They were accustomed to hunting in the daylight, not the darkness. They had some guides from the Pond Inlet area join them to help them settle. Even my grandfather Amaroalik would travel to Resolute Bay and Grise Fiord to act as a guide. Their food, was different as well. When they arrived in the High Arctic, they found the seal meat very different and they didn’t like it at first, but they got used to it. All they ate during the winter was seals and polar bears. They are still pioneering in the High Arctic. It took 9 years to find places where there are fish, they are still discovering fish lakes to this day.

Q: In your opinion, what
impact will the monuments have on those who were

affected by the relocation? A: The relocatees received compensa-tion but they have never received an apology. There was a sense that the re-locatees are seeking an apology. Once the monuments have been placed, I guess we’ll see what happens from there.

Q: Do you think your film this will be useful for the

descendants of relocatees?

A: Very much so. We have it recorded and it’s here to stay.

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qungialiuqtiga qulviliqpaktuq. Tamna Christa qialiq-mat, nutqaqtitaqaqhimaliqtatka piksaliuqtut. Ilaa tupquyaqliqnaqpiaqattaqhimayuq. Ilittugityutigiqpi-aqhimayatka tahapkuat akhuqnaqtut apiqhuiniit. Ilit-tugiliqtagalu innakhaplugu Simeonie Amagoalik piksaliuqtauninga, takuhagiangita piksaliut.Unipkali-uqtatka pityutiqaqniqhat taphumunga Simeonieup unipkaqtanut, ahiinik ilauqhugu.

Q: Piguqhaqtitlutit talvani Igloolikmi, tuhaqhimavigit nuktiqtauyut?

A: Tuhaumaitpiqtatka, tuhagiaqhimangitatka tahapkuat. Havalihagapku hamna, naunailihaqtatka hivuliqmik angayuqatka mittimatalikmungauhimayut utaqiyaqtuqhugu umiaqpak nuttamikni Qauhuit-tumut, kihimik umiaqpak tikingittuq. Ilauniagalu-aqunga nuktigauyunut inuuyunut Qauhuittumi tatya tamna umiaqpak tikihimakpat.

Q: Huna ihumagiviuk akhuqnaqniq-paaq tapkununga nunaliuyunut Auhuittumi Qauhuittumilu?

A: Tapkuat inuit talvangaqhimayut Inukjuakmit tamna hiqiniq puqtuhivaktuq qau tamaat. Nukti-gaukmata tahamunga Quttiktuqmut Ukiuqtaqtumi, taqpiqatuq. Hungiutihimayut angunahuaqniq

upluqaqtitrlugu, taqtumiungittuq. Qauyimayiqaqtut Mittimatalik-miut qaninganit ilauyunik ikayugiaqhutiklu tutqikhinahuaqniinut. Attattiagaluagaluniit Amaroalik aulaqpaktuq Qauhuittumut Auhuit-tumutlu qauyimayiuyaqtuqhutik. Niqautailu, tahaman-gaqhimagamik Inukjuakmit, nattiqtuqpaktuttauq. Aulagamik quttiktumut ukiuqtaqtumut, naunaiqtat nattiit niqai alaunii naku-ugingittugitlu hivulliqmik kihimik hungiutiyai. Nigivaktataugiyai ukiumi nattiit nannutlu. Huli naunaiqhivallialihat quttiktumik uki-uqtaqtumik. Akuniuyuq 9 ukiunik nalvaqnii iqaluqaqniuyunik, nal-vaqpalianginaqtut huli iqalukhiuqviknik tahiqnik uplumimut.

Q: Ihumagiyaqni, qanuqtut aktuaniqaqniaqa tamna nappaqtauyuq naunaipkutaq tahapku-nunga aktuayauhimayunut nuktigauniqmut?

A: Tapkuat nuktiqtauhimayut utiqviuhimaliqtut kihimik mami-ahukviugiaqhimaittut. Ikpiknaqtuyaqtuq tapkuat nuktigauhimayut qiniqtut mamiahukviuyamiknik. Ilihimaliqata nappaqhimayut nau-naipkutit, qanugitniagiakhai takuniagivavut.

Q: Ihumagiviuk qungialiugat una atuqniqaqnia-giakha tahapkununga kinguvanguyunut nukti-gauhimayunut?

A: Ilaqpiaq, qungialiugaptigu nipiliuqhugit hamaniigitnaqniaqhunilu.

ᐹᓪ ᐅᓪᓚᑎᑕᖅ, ᐊᓄᕈ ᐃᖃᓪᓗᒃ, ᑕᓂᐅᓪ ᓴᓪᓗᕕᓂᖅ, ᔮᓂ ᐃᖃᓪᓗᒃ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ, ᒧᕋᐅᕆ (ᒥᓕᐊ) ᐊᒪᕈᐊᓕᒃ, ᐱᓕᐳᓯ ᓄᓐᖓᖅ, ᐋᓂ ᓄᓐᖓᖅ, ᐊᓕ ᓴᓪᓗᕕᓂᖅ.
ᐸᐅᓗᓯ ᐃᓪᓚᐅᖅ, ᒨᓯᓯ ᐃᓪᓚᐅᖅ, ᓗᐃᓴ ᓴᓪᓗᕕᓂᖅ, ᔮᓂ ᐊᒪᕈᐊᓕᒃ. ᔪᐊᔨ ᐃᖃᓪᓗᒃ, ᓄᐊ ᐃᓪᓚᐅᖅ. ᒑ ᓚᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑕ
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Paul OLATEETAH, Andrew IQALUK, Daniel SUDLOVENICK, Johnnie ECKALOOK ALLAKARIALLAK. Merrari (Milia) AMARUALIK, Philip NUNGAQ, Annie
NUNGAQ, Allie SALLUVINIQ. Pauloosie IDLOUT, Mosessie IDLOUT, Louisa SALLUVINIQ. Johnny AMAGOALIK, George ECKALOOK, Noah IDLOUT.
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ᐃᓄᒃ ᐃᓄᑐᖃᖅ, ᓇᓕ ᐊᒪᕈᐊᓕᒃ ᐃᓚᒋᓪᓗᓂᐅᒃ ᐱᓐᓴᓐᑦ ᒪᓯ ᐳᓛᕆᐊᖅᓯᒪᑎᓪᓗᒍ. ᒑ ᓚᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᒐᓕᕆᔨᒃᑯᑦ ᑲᑎᒪᔨᖏᑕ ᓄᐊᓯᒪᔭᖏᑦ/ᕿᒥᕐᕈᐊᒐᖃᕐᕕᒃ ᐊᒻᒪᓗ
ᐃᑦᑕᕐᓂᓴᖃᕐᕕᒃ ᑲᓇᑕ e002265650
Inuk elder, Nellie AMAGOALIK with Governor Vincent MASSEY
during his visit. Gar Lunney/National Film Board of Canada
collection/Library and Archives Canada e002265650
Inuk akuaq, Nellie AMAGOALIK Kavanalu Vincent MASSEY pulaqhimatillugu. Gar Lunney/National Film Board of Canada collection/Library and Archives Canada e002265650

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ᑲᔪᓯᑕ (ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ) > ᑎᑎᕋᖅᑕᖓ ᒫᑎᓕᓐ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ

Kajusita (When My Ship Comes In) > BY MADELEINE ALLAKARIALLAK Kajusita (Umiara Tikitpat) > TAPHUMANGAT MADELEINE ALLAKARIALLAK

Tudjaat is a self-titled album released in 1997 by
cousins Madeleine Allakariallak and Phoebe Atago-
taaluk. It features Kajusita (When My Ship Comes In), a
song written by Madeleine and John Park-Wheeler
which describes the High Arctic Exiles. Madeleine and
Phoebe’s late grandmother, Minnie Allakariallak, one of the original survivors of the relocation, was featured in the video which accompanies this song. The lyrics are a powerful testament to the strength and sacrifices of the High Arctic Exiles.

Tudjaat inimik atiqhimayuq nipiliugaq 1997-mi ar-naqatigiingnit Madeleine Allakariallanagmit Phoebe Atagotaalungmillu. Nipiliuqhimayuq Kajusita (Umara Tikitpat), atuut titgaqtauhimayuq Madeleine-mit John Part Wheeler-millu unipkaktuq Ukiuqtaqtumut Nuu-tiqtauhimayunik. Madeleine Phoebe-lu anaanattiar-aluangat, Minnie Allakariallak, atauhiq annakhimayuq nuutiqtauyunit, qunngiagakhami piksaliuqtauhimayuq umunga atuunmi. Pihiq hakugiktuq uqahiriyait hakugikniit naglikhaarutaillu Ukiuqtaqtumut Nuutiq-tauvakhimayut.

ᑐᔾᔮᑦ ᐃᒪᐃᑦᑐᖅ ᓇᖕᒥᓂᖅ ᑕᐃᒎᓯᖅᓯᒪᓪᓗᓂ ᓂᐱᓕᐅᖅᓯᒪᔪᖅ ᓴᖅᑭᑎᑕᐅᓚᐅᖅᓯᒪᓪᓗᓂ 1997-ᒥ ᐅᑯᓄᙵ

ᐊᕐᓇᖃᑎᒌᒃᓄᑦ ᒫᑎᓕᓐ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ ᐊᒻᒪᓗ ᐲᐱ ᐊᑕᒍᑦᑖᓗᖕᒧᑦ. ᑕᑯᒃᓴᐅᑎᑦᑎᓗᐊᖅᑐᖅ ᐆᒥᖓ ᑲᔪᓯᑕ

(ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ), ᐃᙱᐅᑦ ᑎᑎᕋᖅᑕᐅᔪᖅ ᒫᑎᓕᓐ-ᒧᑦ ᐊᒻᒪᓗ ᔮᓐ ᐹᑦ ᕖᓚᕐ ᐃᒪᓐᓇ ᐅᓂᑉᑳᖅᑐᖅ ᓇᓗᓇᐃᔭᐅᓯᒪᓪᓗᓂ ᖁᑦᑎᒃᑐᒥᐅᑕᓂᑦ ᑕᒃᐸᐅᖓ ᓅᑎᑕᐅᓂᑯᓂᑦ, ᒫᑎᓕ ᐊᒻᒪᓗ ᐲᐱ ᐊᓈᓇᑦᑎᐊᕆᓚᐅᖅᑕᖓᑦ, ᒥᓂ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ, ᑭᖑᕚᕆᔭᐅᓚᐅᖅᑐᖅ ᐊᓐᓇᒃᓯᒪᔫᖃᑕᐅᓪᓗᓂ ᓄᒃᑎᖅᑕᐅᓂᑯᓄᑦ, ᑕᑯᒃᓴᐅᑎᑕᐅᒻᒪᕆᓚᐅᖅᑐᖅ ᑕᕐᕆᔭᒐᒥ ᐊᒻᒪᓗ ᓂᐱᒋᓪᓗᓂᐅᒃ ᐃᙱᐅᑦ. ᑎᑎᖅᑲᖏᑦ ᐃᙱᐅᑎᐅᑉ ᓴᙱᔪᒻᒪᕆᐅᔪᑦ ᐅᓐᓂᖅᓯᐅᕈᑕᐅᓪᓗᓂ

ᓴᖏᓂᕐᒧᑦ ᐊᒻᒪᓗ ᑐᓂᕐᕈᑎᒋᓯᒪᓂᕐᒧᑦ ᐱᓪᓗᒋᑦ ᖁᑦᑎᒃᑐᒥᐅᑦᑕ ᓄᒃᑎᖅᑕᐅᓯᒪᓂᖏᓐᓄᑦ.

ᓇᓄᖅ ᐅᑭᐅᖅᑕᖅᑐᒥ (1922)

ᐅᓇ ᐊᐅᓚᔪᖅ ᐊᔾᔨᓕᐅᖅᑕᐅᓯᒪᔪᖅ ᐃᓱᒪᒋᔭᐅᔪᖅ ᓯᕗᓪᓕᖅᐸᐅᓂᐊᓂᒃ ᑕᑯᒃᓴᕈᖅᓯᒪᓂᐊᓂᒃ ᑕᑭᔪᖅ ᑎᑎᖅᑐᖅᑕᐅᓯᒪᓪᓗᓂ ᓇᓗᓇᐃᔭᖅᓯᒪᓂᐊᒍᑦ ᐊᒻᒪᓗ ᑕᑯᔭᐅᒐᒥ ᐱᐅᒋᔭᐅᙱᓐᓂᖅᐸᐅᓯᒪᔪᑦ ᐊᑲᕆᔭᐅᓇᓂ ᑕᐃᓱᒪᓂ 1922ᔾᒥ ᓴᖅᑭᑎᑕᐅᖕᒪᑦ. ᕌᐳᑦ ᕕᓕᐅᕆᑎ ᐃᓅᖃᑎᖃᓚᐅᕐᒪᑦ ᐃᓄᒻᒪᕆᖕᓂᒃ ᐅᑭᐅᓄᑦ ᐊᒥᓱᐊᓗᖕᓄᑦ ᓯᕗᓂᐊᒍᑦ ᐊᔾᔨᓕᐅᕆᕙᓪᓕᐊᓚᐅᖅᑎᓐᓇᒍ ᐊᐅᓚᔪᓂᒃ ᐱᓪᓗᒍ ᐃᓅᓯᐊᓂᒃ ᐊᖑᓇᓱᒃᑎ ᓇᓄᖅ ᐊᒻᒪᓗ ᖃᑕᖑᑎᖏᓐᓂᒃ ᑯᐸᐃᒃ ᑕᕐᕋᖓᓂ. ᕕᓕᐅᕆᑎ ᖃᐅᔨᒪᔭᐅᒻᒪᕆᒃᑐᖅ ᐋᖅᑭᒃᓯᖃᑦᑕᕐᓂᐊᓂᒃ ᐊᒥᓱᓂᒃ ᑕᕐᕆᔭᐅᓯᐊᙱᓐᓂᒃ ᐊᐅᓚᔪᓄᑦ ᐃᓕᓪᓗᒋᑦ, ᐃᓚᒋᓪᓗᒋᑦ ᐃᖃᓪᓕᐊᕐᓂᐅᔪᑦ ᐊᒻᒪᓗ ᐃᒡᓗᕕᒐᓕᐅᕐᓂᐅᔪᑦ. ᓇᓄᖅ ᑐᖁᓚᐅᖅᓯᒪᔪᖅ ᐱᕐᓕᖅᖢᓂ ᑭᖑᓂᐊᕐᔪᑐᐃᓐᓈᒍᑦ ᐊᐅᓚᔪᓕᐊᖓ ᓴᖅᑭᑎᓗᒍ. ᑭᖑᕚᖏᑦ ᐆᒪ ᕕᓕᐅᕆᑎ ᑭᖑᓂᐊᒍᑦ ᓅᑕᐅᓕᓚᐅᖅᓯᒪᔪᑦ ᖁᑦᑎᒃᑐᒧᑦ ᐅᑯᓄᖓ ᑲᓇᑕᐅᑉ ᒐᕙᒪᒃᑯᖏᓐᓄᑦ.

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ᕿᒪᒃᑕᐅᕗᒍᓂ ᓇᖏᑐᐃᓐᓇᖅᑎᓪᓗᑕ ᓯᒡᔭᒥ ᐱᕈᖅᓯᐊᓴᑎᑐᑦ ᐃᓕᐅᔭᓪᓗᑕ ᐃᓄᐃᑦ ᓴᐃᒻᒪᐅᑎᑎᑐᑦ

ᐃᒪᓐᓇ ᐅᑭᐅᑉ ᓂᙵᐅᒪᓂᐊᑐᑦ ᓴᖅᑭᓪᖢᓂ ᓱᕈᖅᑎᑐᑦ. ᐊᖑᓇᓱᒃᑎᑦ ᑕᑯᑎᑦᑎᔪᑦ ᐊᒡᒐᒋᓐᓂ ᐃᓗᓕᖃᖏᑦᑐᓂᒃ. ᐅᑕᖅᑭᓂᖅ ᐊᔪᓕᖅᐳᖓ ᐅᒥᐊᕐᔪᐊᕋ
ᑎᑭᑉᐸᑦ… ᐅᒥᐊᖅᑐᒃᑲᓐᓂᖅᑕ ᑲᔪᓯᓗᑕ
ᐅᑕᖅᑭᓂᖅ ᐊᔪᓕᖅᐳᖓ ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ. ᑲᔪᓯᒐᓗᐊᖅᑎᓪᓗᒍ ᐃᙱᐅᑦ
ᖃᓄᐃᓕᐅᖅᑕᐅᓂᖅ ᐱᔭᕇᖅᑐᖅ, ᐊᓯᐅᔪᖅ ᐊᓯᐅᕗᖅ ᐅᕙᑦᑎᓐᓄᑦ ᐱᐊᓂᒃᓯᒪᔪᑦ ᑕᐃᓱᒪᓂᓂᑕ ᓴᒃᑯᓕᕐᓚᕗᑦ ᐃᓕᓯᓕᕐᓗᑕᓗ ᐊᖅᑯᑎᒃᓴᒥᑦ ᐱᐅᓂᒃᓴᓄᑦ ᐅᑉᓗᓄᑦ.
ᐃᓱᒪᖅᓱᕐᓂᖅ ᔭᒐᑎᓪᓗᒍ ᑭᓇᑐᐃᓐᓇᖅ ᓵᓚᐅᕗᖅ
ᐅᑕᖅᑭᓂᖅ ᐊᔪᓕᖅᐳᖓ ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ.
ᓂᐱᓂᒃ ᑐᓵᕙᓪᓕᐅᔪᖓ ᐊᓄᕆᒥ.
ᐅᖃᐅᔾᔪᐃᔪᖅ ᐅᕙᓐᓂᒃ ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᓵᓕᓂᐊᓕᖅᑐᖅ.

Randall Prescott of Rip Roar Music
ᓂᐱᓕᐅᕆᔨᕋᓐᑐᓪ ᐳᕆᔾᑲᑦ. ᔮᓐ ᐹᒃ ᕖᓚ. ᐊᒻᒪᓗ ᒫᑎᓕᓐ ᐊᓚᒃᑲᕆᐊᓪᓚᒃ

ᑲᔪᓯᑕ (ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ)

ᕿᒪᐃᓚᐅᕋᑦᑕ ᐊᙱᕐᕋᑎᓐᓂᒃ ᑕᕆᐅᒥᑦ
ᐅᒥᐊᕐᔪᐊᒃᑯᑦ ᐊᐅᓪᓚᕈᔾᔭᐅᓪᓗᑕ ᐅᖓᓯᒃᑐᒧᑦ

ᓯᑯᐃᑦ ᓯᑯᑉᑎᖅᓯᒪᔪᑦ ᐊᖅᑯᑎᑦᑎᓐᓂ ᐊᑐᖅᖢᒋᑦ ᑕᐅᕗᖓ ᓯᒡᔭᖏᓐᓄᑦ ᑲᔾᔮᕐᓇᖅᑐᒧᑦ ᐃᒪᓐᓇ ᐅᖃᖅᖢᑎᒃ ᓄᑖᒥᑦ ᐃᓅᓯᖅᑖᕐᓂᐊᕐᓂᑦᑎᓐᓂᒃ
ᐱᒋᐊᕐᓗᑎᒃ. ᐅᑕᖅᑭᓂᖅ ᐊᔪᓕᖅᐳᖓ ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᓐᓂᐊᕐᓂᖓᓂᒃ.
ᑎᑭᒃᑲᑦᑕ ᑭᒡᓕᐊᓄᑦ ᐊᐅᓱᐃᑑᑉ ᐃᓱᒪᕗᖓ ᐊᓐᓇᒍᓐᓇᖅᐱᑖ ᑕᒫᓂ. ᐅᖃᐅᔾᔭᐅᓚᐅᕋᑦᑕ ᖁᑉᐸᓪᓗᐊᙱᑦ ᕿᒪᑦᑕᐅᓂᐊᕐᓂᖏᓐᓂᒃ ᐅᕙᒍᓪᓕ ᑲᔪᓯᓚᐅᖅᐳᒍᑦ ᑕᒃᐸᐅᖓ.
ᑕᑯᒃᑲᓐᓂᕐᓂᐊᖅᐸᑳ ᖃᑕᙳᑎᒃᑳ?
ᐅᑕᖅᑭᓂᖅ ᐊᔪᓕᖅᐳᖓ ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ. ᑲᔪᓯᑕ … ᐃᙱᕋᑕ ᓱᓕ
ᐅᑕᖅᑭᓂᖅ ᐊᔪᓕᖅᐳᖓ ᐅᒥᐊᕐᔪᐊᕋ ᑎᑭᑉᐸᑦ.. ᑭᙳᓪᓕᖅᐹᒥ ᑎᑭᕝᕕᒋᔭᕗᑦ ᐅᕐᓂᒃᑕᑦᑎᓐᓄᑦ

ᒥᓂᐊᓚᒃᑲᕆᐊᓪᓚᒃ. ᐊᔾᔨᐱᓯᒪᔪᖅᒫᑕᓕᐊᓚᒃᑲᕆᐊᓪᓚᒥᒃ.
Minnie Allakariallak. Photo courtesy of Madeleine Allakariallak.
Minnie Allakariallak. Piksa Tuniya taphuma Madeleine Allakariallak.

Nanook of the North (1922)
This film is considered one of the first feature length documentary and was met with critical acclaim during its 1922 release. Robert J. Flaherty had lived among Inuit for many years before he decided to make a feature film about the life of hunter Nanook and his family in northern Quebec. Flaherty is known to have staged many of the scenes in the film, including fishing and igloo-making. Nanook died of starvation not long after the film’s release. Descendents of Flaherty were later relocated to the High Arctic by the Government of Canada.

Nanook of the North (1922)
Una piksassuuq ihumagiyauyuq atauhiq hivulliqpaaq takiyuq unipkak ilitarimayauqpiaqtuq qunngiaqtauvalirami 1922-mi. Robert J. Flaherty inuuvakhimayuq inungni amihuni ukiuni piksas-suuliuqtinani inuuhianik angunahuaqtip Nanuup ilaruhiitalu ukiuqtaquani Kuap. Flaherty ilihi-mayauyuq pinnguaqtittugit piksassuuliuqpagait, iqalukhiuqtittugit igluliuqtittugillu. Nanuuq huiqhimayuq aqiaruarami piksassuungukhaqtillugu. Ilaruhiit Flaherty kinguani nuutiqtauvaktut Quttiktumut Kavamanganit Kanataup.

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Kajusita

(Umiara Tikitpat)

Qimaktaqqut aimavikput Taksiyaryuami
Umiani ungahiktuliarutjiuni
Ingilgapluta hikutigut
Mighaanut hinaanut pinniqtup
Uqariyauyumi nutaaq inuuhiqqut aularutiniaqtumi Utaqqinngunaq umiara tikittaangani
Tikittuta Ausuittuup qikiqtangani-mut. Ihumaliqhuta hamani inuuniaqqitaa Unniutjauyugut ilainnapta aularniaqtut
Ilangit aulaliqhutik
Takutqiqniaqqigiit ilaruhitkaa?
Utaqqinngunaq umiara tikittaangani Kajusita…umiaqquqta
Utaqqinngunaq umiara tikittaangani Tikilvikhaptingnut tikinnapta
Qimaktauyugut nangiqtugut hinaani Nappaqtauyutit takuyaqtut
Ukiuq piuminainnia aliqaariuq
Annunahuaqtut hunamiarmiut
Utaqqinngunaq umiara tikittaangani Kajusita…umiaqquqta
Utaqqinngunaq umiara tikittaangani
Unipkat huli inuutillugit
Piyayuq piyariiqtuq, tammaqtuq tammariiqtuq Tunutakhavut kinguniqqut
Nanngalirluta nakuunikhamut
Inmiguurniq tammarangat kina akimavakpa Utaqqinngunaq umiara tikittaangani
Nipinik tuhaalinahuriunga anurimi
Uqaqtumik umiara tikitjuqiliqtuq

Randall Prescott Rip Roar Music-kunit, John Park-Wheeler, Madeleine Allakariallaklu.

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y Ship Comes In) >
Left our home on Hudson Bay
On ships that took us far away
Sailing through the broken ice
Towards the shores of paradise
Where they say our new life will begin. I can’t wait until my ship comes in.
Landing on the edge of Ellesmere
Wondering if we could survive here. We were told that half would stay
The rest of us were on our way.
Will I see my family again?
I can’t wait until my ship comes in.
Kajusita ... sail on
I can’t wait until my ship comes in.
Our final destination reached

They left us standing on the beach
Planted there like human flags
That winter’s fury turned to rags.
The hunters showed us empty hands again. I can’t wait until my ship comes in.
Kajusita... sail on
I can’t wait until my ship comes in.
Though the story carries on
What’s done is done, what’s gone is gone We must put the past behind
And set a course for better times.

When freedom’s lost nobody ever wins.
I can’t wait until my ship comes in.
I think I hear voices in the wind

Telling me my ship will soon come in.

Randall Prescott of Rip Roar Music,
John Park-Wheeler, and Madeleine Allakariallak.

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N • o6Wb | N A N I I LIQ P I TA 4 7

ᐲᔭᐃ ᐊᑖᑕᖓ, ᓄᑦᑎᖅᑕᐅᓚᐅᖅᓯᒪᔪᖅ ᐊᐅᓱᐃᑦᑐᕐᒧᑦ 1958-ᖑᑎᓪᓗᒍ ᐃᑲᔪᕆᐊᖃᑕᐅᑦᓱᓂ
ᐃᓄᓐᓂᒃ ᓂᒋᕐᒦᓐᖔᖅᓯᒪᔪᓂᒃ ᓱᖏᐅᑎᖁᓪᓗᒋᑦ ᖁᑦᓯᑦᑐᒧᑦ. ᐊᔾᔨᓕᐅᒐᖓ ᕗᕌᖕᑯ ᓯᐅᑎᐊᐱᒃ ᕗᓴᒥ PJ’s father, Jaypeddie Akkeagok, was relocated to Grise Fiord in 1958 from Arctic Bay to help southern Inuit adjust to the High Arctic environment. Photo by Franco Sheatiapik Buscemi
PJ-p aappaa, Jaypeddie Akkeagok, nuktigauhimayuq Auhuittumut 1958-mi Ikpiaqyukmit
ikayugiaqhugit Inuit hungitiniinik tahamna Quttiktuq Ukiuqtaqtuq avataa. Piksaliuqta
taphuma Franco Sheatiapik Buscemi

ᐊᑎᕋ ᐸᐅᓗᓯ ᐊᕿᐊᕈᖅ ᐅᐱᒍᓱᖃᑦᑕᖅᓯᒪᐃᓐᓇᓲᖑᕗᖓ ᐱᕈᖅᓴᓯᒪᒋᐊᑦᓴᖅ
ᖁᑦᓯᓂᖅᐹᓂ ᓄᓇᓕᓐᓂ ᑲᓇᑕᒥ.

My name is Pauloosie (PJ) Akeeagok and I have always been honoured to grow-up in the most northerly community in Canada.

ᐊᐅᓱᐃᑦᑐᖅ ᐊᖏᕐᕋᕇᓐᓇᕐᓂᐊᖅᑕᕋ; ᓴᐃᒪ ᓂᖃᖅᑐᖅ

ᐊᑲᕐᕆᓇᖅᓱᓂ, ᐅᕙᓐᓄᑦ ᐊᕙᑎᓐᓃᑦᑐᓄᓪᓗ.
ᐊᑯᓂᒐᓛᒃ ᑕᑉᐸᐅᖓ ᕈᓐᓃᕋᓗᐊᖅᑐᖓ, ᓱᓕ
ᑕᑯᓐᓇᓐᖑ ᐊᖅᐸᑦᑕᒃᑲ ᓄᓇᓕᓐᓂ ᐃᓄᑦᓯᐊᕌᐱᖏᑦ, ᓄᓇᖓ
ᑲᔾᔮᓇᖅᑐᐊᓗᒃ ᐊᒻᒪᓗ ᐊᒥ ᒐᓐᖏᑦᑐᑦ ᓂᕐᔪᑏᑦ.
ᑐᓴᕈᒪᔭᖃᐃᓐᓇᓲᖑᔪᖓ ᖃᓄᖅ ᐱᕈᖅᓴᓕᕐᓂᕐᒪᖔᕐᒪ ᐊᐅᓱᐃᑦᑐᕐᒥ. ᐊᑖᑕᑦᓯᐊᒪ ᐊᖓᔪᐊ ᐊᐅᓱ ᐃᑦᑐᓕᐊᓚᐅᕐᓂᕐᒪᑦ 1953-ᖑᑎᓪᓗᒍ ᐃᒃᐱᐊᕐᔪᒻᒥᒃ ᐃᑲᔪᕆᐊᖅᓱᓂ ᓄᑦᑎᖅᑕᐅᔪᓂᒃ ᓱᖏᐅᑎᑎᑦᓯᒋ ᐊᖅᑐᖅᓱᑎᒃ ᖁᑦᓯᑦᑐᒦᓐᓂᕐᒧᑦ. ᐊᐱᕆᓕᖅᑐᒥᓂᖅ ᐊᑖᑕᑦᓯᐊᕕᓂᕋ ᐃᑲᔪᕆᐊᖅᑕᐅᒍᒪᑦᓱᓂ 1958-ᖑᑎᓪᓗᒍ.

ᐱᕈᖅᓴᓂᖅ ᐊᐅᓱᐃᑦᑐᕐᒥ > ᑎᑎᕋᖅᑕᖏᑦ ᐸᐅᓗᓯ ᔭᐃᐱᑎ ᐊᕿᐊᕈᖅ

Growing Up in Grise Fiord > BY PJ AKKEAGOK

ᑕᐃᑦᓱᒪᓂᓕ, ᓄᑲᕆᔭᐅᔪᑦ ᓈᓚᑉᐸᓚᐅᕐᒪᑕ ᐊᖓᔪᒋᔭᒥᓐᓂᒃ.
ᐊᑖᑕᒐ ᑕᐃᑦᓱᒪᓂ ᐊᑕᐅᓯᑐᐃᓐᓇᕐᒥᒃ ᐊᕐᕌᒍᓕᒥᓂᖅ.
ᑕᒪᓐᓇ ᓄᑦᑎᖅᑕᐅᓯᒪᓂᐅᔪᖅ ᐅᕙᓐᓂᒃ ᐊᑦᑐᐃᓯᒪ -

ᒐᓗᐊᖅᑎᓪᓗᒍ ᑐᕋᐃᓐᓇᖏᑦᑐᒥᒃ, ᐋᖅᑭᑦᓱᐃᓯᒪᔪᖅ
ᑭᓇᐅᓂᓐᓂᒃ ᑲᓇᑕᒥᐅ ᑕᐅᓪᓗᖓ, ᐊᒻᒪᓗ ᐱᒻᒪᕆᐅ-
ᓗᐊᓐᖑᐊᖅᑐᒥᒃ ᐃᓅᓂᓐᓂᒃ. ᐅᐱᕈᓱᒃᑭᕗᖓ ᓄᑦᑎᑕᐅᓯᒪᔪᑦ ᐊᑦᑐᐃᓂᖃᖅᓯᒪᒋᐊᖏᑦᑕᐅᖅ ᑐᕋᐃᓐᓇᖏᑦᑐᒥᒃ ᑲᓇᒥᓕᒫᒥᒃ. ᑖᓐᓇ ᓄᑦᑎᖅᑕᐅᓯᒪᓂᐅᔪᖅ ᐅᔾᔨᕈᓱᒍᑕᐅᓕᖅᑐᖅ ᓄᓇᓕᑦᑎᓐᓂᒃ ᐊᒻᒪᓗ ᐊᑦᓱᕈᕐᓇᕐᓂᖏᓐᓂᒃ ᐅᑭᐅᖅᑕᖅᒥᐅ-ᑕᐅᓂᐅᑉ ᑕᑉᐹᓂᐊᓗᒃ.

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4 8 N • o6Wb | N A N I I LIQ P I TA

Piguqhaqniq Qauhuittumi
> TAPHUMANGAT PJ AKKEAGOK

Atiga Pauloosie (PJ) Akeeagok aliagi-inaqtagalu piguqhaqhimagama qut-tikniqpaami nunaliuyumi Kanatami.

Auhuittuq angilgagiinaqniaqtaga; nunauyuq

piqaqtuq tunnganaqtuq ihugitnaqhunilu, uvamnut avatimniittunutlu inungnut. Taikaningiqhaqtugaluy-unga kihimik, hinnaktugivak-tatka inutqiktut inuqutai, pinniqtuq nunaa angutikhagiakhunilu.
Tuhagumainaqpaktaga qanuqtut hungmatlu piguqhagiakhamnik Auhuittumi. Ataattiaqma angayua tahamungaqtuq Auhuittumut 1953-mi Ikpiaqyukmit ikayugiaqhugit tapkuat nuktigauyut hungiutiniinik tahaphumunga Quttiktuq Ukiuqtaq-tumi innuniqmut qanugitniinik. Apigihimaya ataati-aga qaitqupluniuk ikayugiaqluni 1958-mi. Taimani, nukaqhiit inuuhuktut tuhangilimaitai angayuktik. Aappaga atauhiqmik ukiuqaqtuq taimani. Pigaluaqtitlugu nuktigaunii aktuaniqaqtut uvam-nut mikiyugaluamik, qanugilingatyutigiyatka hu-nauyakhamnik Kanatamiutauniqmut, piluaqtumik atuqniqpaaq, Inuuniqmik. Ukpigiyatkaluttauq tap-kuat nuktiqniit aktuaniqaqmiyanginik ilanganut nunaqyuaptingnut. Una atuqhimaniq nuktiginiqmik tuhaumatyutauyuq nunagiyaptingnut tahaphumin-galu akhuqnaqnianik inuunahuaqniq maniqamit tatpaanigaaluk ukiuqtaqtumi.
Pilagaluaqhunga tautukgahuaqnii nuktigauniit ihuilguinut ihumaginiinik, ihumaqpiaqtunga quyaginiinik akhuqpakhimanii tahapkjuat nuuhi-mayut ikayuqtutlu nuktiqtunut. Aniguqtiqnianik hamna takuminaittuq atuqhimania atuqhimayunit, tapkuat hivulliit inuit piqaqtihimayai nutaqatik ami-hunik pilaqnikhainik. Hamaniilimaitkaluagama uplumi, nagliguhuktunik ilaqaqniq, piitkaluaqata tapkuat ini-laktiqhimayut nunaliuyumut Auhuittumut.
Akhut ukpigiyatka tamna nunaliuyuq quyagiqpi-aqniaqtai tapkuat Ukiuqtaqtumi Ahinungaqtitauyut Nappaqtakhat Takuyakhat tapkuatlu hakugikhivaligutiginiaqtai inuit ihumanii hunauyam-ingnik tahamani Quttiktumi Ukiuqtaqtumi. Piqagutauniaqhunilu maniliugutikhanut ilitquhiq-mutlu pivikhainik, Nunaqyuamilu hilaqyuamilu ilittugiyauniinik quyagiyauniiniklu.
Hagimahutqiyaulaittunga tainianik tahamna angigaginianik. Piittuq ahianik nunamik pinnitqiyamik, inutqiktunik tungahuktitiyunikluniit taphumatut Auhuittuq. 

ᑕᑯᓐᓇᕈᓐᓇᕋᓗᐊᖅᓱᒋᑦ ᓄᑦᑎᑕᐅᓯᒪᓂᐅᔪᑦ ᓈᒻᒪᖏᑦᑑ ᑎᓪᓗᒋᑦ, ᐃᑎᔪᐊᓗᒻᒥᒃ ᖁᔭᓕᓂᖃᖅᑐᖓ ᐊᑦᓱᕉᑕᐅᓯᒪᔪᓂᒃ ᓄᑦᑎᖅᑕᒥᓂᐅᔪᓄᑦ

ᐃᑲᔪᖅᓯᒪᔪᓄᓪᓗ ᓄᑦᑎᖅᑕᓂᒃ. ᑕᒪᓐᓇ ᐊᓂᒎᑎᒋᐊᕐᓗᒍ ᑖᖅᑐᐊᓘᓯᒪᔪᖅ

ᐱᐅᓯᐅᓯᒪᔪᓂ, ᓯᕗᓕᕆᓚᐅᖅᑕᕗᑦ ᖃᓄᑐᐃᓐᓇᑦᓯᐊᖅ ᕿᑐᕐᖓᒥᓂᒃ

ᐱᕕᑦᓴᖃᖅᑎᑦᓯᓯᒪᕗᑦ. ᓇᔪᖅᑕᓐᓃᒐᔭᓐᖏᑦᑐᖓ ᐅᓪᓗᒥ, ᐃᓚᖃᑦᓯᐊᕐᓗᖓ, ᑕᐃᒃᑯᐊᖑᓐᓂᖏᑉᐸᑕ ᓄᓇᑖᖅᑐᒥᓃᑦ ᐊᐅᓱᐃᑦᑐᕐᒥᒃ.

ᐅᑉᐱᕈᓱᓪᓚᕆᑉᐳᖓ ᓄᓇᓕᓐᓄᑦ ᑐᓐᖓᓱᑦᑎᑕᐅᓪᓚᕆᓚᖓᒋᐊᖏᑦ

ᖁᑦᓯᑦᑐᒧᑦ ᓄᑦᑎᖅᑕᒥᓂᐅᔪᓂᒃ ᐃᓕᑕᖅᓯᒍᑕᐅᓪᓗᑎᒃ ᓇᑉᐸᖅᑕᐅᔪᑦ

ᓴᓐᖏᓕᖅᐹᓪᓕᑎᑦᓯᓗᑎᒃ ᑭᓇᐅᓂᖏᓐᓂᒃ ᖁᑦᓯᑦᑐᒥᐅᑦ. ᖃᑭᒪᓇᓱᐊᕈᑎᓴᓂᒃ

ᐊᑐᐃᓐᓇᕈᕆᐊᒃᑲᓐᓂᕈᑕᐅᓂᐊᕐᒥᔪᖅ ᐱᖅᑯᓯᕐᒨᖓᔪᓂᓪᓗ, ᑲᓇᑕᒥ ᓄᓇᕐᔪᐊᕐᒥᓗ ᐃᓕᑕᕆᔭᐅᓂᕐᒥᒃ ᖁᔭᒋᔭᐅᓂᕐᒥᓪᓗ.

ᐅᐱᒍᓱᓪᓚᕆᑉᐳᖓ ᓄᓇᖃᕐᓂᕋᕈᓐᓇᕋᒪ . ᐊᓯᐊᓂᒃ ᓄᓇᑕᖃᓐᖏᓚᖅ

ᑕᐃᒪᓐᓇ ᑲᔾᔮᓇᖅᑎᒋᔪᒥᒃ, ᐃᓄᑦᓯᐊᓕᒻᒥᒃ ᑐᓐᖓᓇᖅᑎᒋᔪᒥᓪᓗ ᐊᐅᓱᑦᑐᖅᑎᑐᑦ. 

Grise Fiord will always be my home; it is a place that provides peace

and comfort, to me and those around me. Although I haven’t been there for some time, I still dream of the community’s wonderful
people, scenic landscape and bountiful wildlife.
I’ve always been interested in how and why I came to grow up in Grise Fiord. My grandfather’s older brother came to Grise Fiord in 1953 from Arctic Bay to help the relocatees adjust to High Arctic living conditions. He then asked my grandfather to come up to help in 1958. In those days, younger brothers did not disobey older brothers. My father was only one year old at the time.
Although the relocation only affected me indirectly, it shaped my iden-tity as a Canadian, and more importantly, as an Inuk. I also believe that the relocations have indirectly affected the rest of the country. This historic re-location has brought attention to our community and to the challenges of living so far north.
Although I could have chosen to see the relocations from a negative perspective, I feel a deep appreciation for the sacrifices made by those who moved and assisted with the move. By overcoming this dark moment in history, the previous generation has provided their children with many opportunities. I wouldn’t be where I am today, with a loving family, if it were not for those that settled in the community of Grise Fiord.
I strongly believe that the community will embrace the Arctic Exile Monument and that it will strengthen people’s sense of identity in the High Arctic. It will also provide economic and cultural opportunities, and national and international recognition and appreciation.
I could not be any prouder of a place to call home.There is no other place quite as beautiful, friendly or welcoming as Grise Fiord. 

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• Angiyuqqap Tuglikkanninga
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ᐅᓇ ᐊᔾᔨ ᑕᑯᑦᓴᐅᑎᑦᓯᔪᖅ ᐅᐸᑦᑕᐅᒋᐊᓐᖓᖅᓯᒪᔪᒥᒃ ᐃᓄᐃᑦ ᓂᐅᔭᐅᑎᓪᓗᒋᑦ ᖃᐅᓱᐃᑦᑐᕐᒧᑦ. ᐊᕐᕌᒍᒥ ᓯᕗᓪᓕᖅᐹᒥ ᑐᐱᕐᒥᐅᑕᒥᓃᑦ ᐃᓪᓗᕕᒐᕐᓂᓗ ᐃᒪᐃᑦᑐᓂ. ᔭᐃᐱᑎ ᐊᒪᕈᐊᓕᒃ (ᓴᐅᒥᐊᓂ ᐅᖓᑖᓂ), ᐋᐱᐊ ᐊᒪᕈᐊᓕᒃ (ᐊᕐᓇᖅ ᐊᒪᐅᑦᓯᔭᖅᑐᖅ), ᔪᐊᔾ ᐃᖃᓪᓗᒃ (ᓱᕈᓯᕐ ᐅᖓᑖᓃᑦᑐᖅ ᐅᖓᓯᑦᑐᒥ) ᐊᒻᒪᓗ ᒧᕆᐅᕆ ᐊᒪᕈᐊᓕᒃ (ᓂᕕᐊᖅᓯᐊᖅ ᐊᖏᔪᖅᑕᖅᓯᒪᔪᖅ). ᐊᔾᔨ ᐱᓯᒪᔪᖅ ᐅᖃᓕᒫᒐᖃᕐᕕᖓᓐᓂᒃ ᐃᑦᓴᕐᓂᑕᓕᕆᔨᓂᓪᓗ ᑲᓇᑕᒥ. ᒐᕐ ᓚᓂ/ᑲᓇᑕᒥ ᑕᕐᕆᔭᓕᐅᖅᑏᑦ ᓄᐊᓯᒪᔭᖏᓐᓂᒃ/ᐅᖃᓕᒫᒐᖃᕐᕕᑦ ᐃᑦᓴᕐᓂᑕᓕᕆᔩᓪᓗ ᑲᓇᑕᒥ/PA-191422

This photo depicts the original place where Inuit were dropped in Resolute Bay. The first year they lived in tents and snow houses such as these. Zebedee Amarualik (far left in the background), Appiah Amarualik (lady in amauti), George Echalook (child in far background) and Merrari Amarualik (child in dress). Photo courtesy of Library and Archives Canada. Gar Lunny/National Film Board of Canada collection/Library and Archives Canada / PA-191422

Una piksa takukhauyuq inituqlituqa tapkuat Inuit niuyauyut Qauhuittumi. Talvani hivulliqmi ukiumi tupiqmiuyut iglunilu tahapkunatut. Zebedee Amarualik (haumikhiqpiaq tunuani), Appiah Amarualik (aqnaq amauhiyaqtuq), George Echalook (nutagaq tunuani ungahiktuq) tamnalu Merrari Amarualik (nutagaq qitauyalik). Piksa Tuniya tapkunanga Makpigaqaqvik Piqutituqaqaqviklu Kanatami. Gar Lunny/Nunaqyuami Qungialiuqtit Kanatami katihimayai/Makpigaqaqvik Piqutituqaqaqviklu Kanatami / PA-191422

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