



TRADITION + TRANSITION



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PIUSITUKAIT . . . PITAKATILLUGU UNUTTUNIK ASIANGUTITASIMAJUNIK

AkuniunitsaugalâlikKuk 15-nanit takKinit Kângisimalittunit tainna PiusituKaujuit Asianguvalliajuillu Kaujisannimut Ikajuttigegusik pimmagittukut pigiasittaulaummanit taitsumani Nunatsiavut Siagunitaliginimmut katimannigilauttangani Hopedalemi. Takunnadluni kingumut Kângisimalittunut tataminnatugalaujuk. TakusimalikKugut suvailfanit ununnisanik immigojunik Kaujisannimut suliagjausimajunik pigiasittausimalittunik. PigiasitsisimalikKugut atukatigennimik piujodlatunik unikkausinik pisimajunik Labradorimiut Inuit ilikKusigijanganit unutsivalliatillugit atukattatut tamakkuninga Kagitaujatigut taijaujukkut web-site amma inoKatiget tusagatsaligijingitigut (i lauKataugunnaKusi Kagitaujakkut uvani www.facebook.com/traditionandtransition). Pigunnasi laukKugut kamaKatiKagiamut nunalinnik Siagunitaliginimmut katimanniusimajonni Makkovi mmi amma Hopedale (amalu utakKingomajâlikKugut sakKilâttumik 2017-nami tamatsumung a katimanniulâttumik Rigolettimi). Ammalu sakKititsisimalikKugut maggonik pimmagittumagi ujunut piusigjausimajonnik: taikkua katimatsuaniusimajuk atautsikoKatautillugu Nunatsi avut Senani järinik ullusiugutinganut Nainimi, "PiusituKangit Labradorimi Inuit Sivukkatattin git: Unikkausik"; amma kingullipâ Oktobaraulauttumi piujodlalauttuk "Inuinnait tikini ammata" St. John's atautsikoKatautillugu Inuit Ilinniaguttinginnut katimatsuaniulauttumut, tain na taijaujuk katingavik inuit arts festival, amma iNuit blanche (tamakkununga unikkauset takuaugunnatut pâginâ 3).

Tamakkua ilonnatik nâmmasinnatogaluattilugit, suli Kaivallajut nigiusianaluammijut, 2017-nami takulâkKusi Kaujisannimut suliaKajunjik ununninginni, sakKituinnagiaKatillugit, ilonnanginni Nunatsiavut nunalinginni unuttumagiutillugit pivitsagijaugunnatut ilauKatausongugiamut. Taimâtsainak ingiggatitsilâkKugut sakKijâgettunik suliangujunik ammalu pigiasitsilsuta nutânik adjigengitut unuttut Kaujisattautillugit sollu inuit amma pigugunnatut, takutsautitsiKattanik inoKatigegusimmi pidjutigijauKattatunik pinguanikkut, ammalu atunnik nutânik piusigjausonik unikkâgijatsinik. TakusongulâlikKugut ilanginnik pigiannimi "sakKititauKattasimajunik" pisimajunik

taijaujumit PiusituKaujuit Asianguvalliajuillu: tainna sivullipâk taijak Inukbook, pimmagittojuk sakKititausimajuk Taitsumanitanik unikkausiliuKattatunut taijanut Them Days pidjutiKajumik Mikak Paningit suliangujumut, nutâk piusilitausimajuk 'CD' pisimajuk Nainiup Tittulausijattinginnit. TaikKini Kaijuni PiusituKaujuit Asianguvalliajuillu pigiasititsilâlttuk uKälautigijaugutinginnik atunit nunalijuuni sakKititsigiamut malittigejunik katimannisanik pillugit ilikKusimmi pidjutigijauKattatut nunalinnut ikKanaluattunut ikajutsigiamut ullusiugutigijaulâttunut ammataunninganut Illusuak IlikKusiliginimmut SuliaKapvinga. Takunnaluta sivunittinut 2018-namut, nigiugutiKavugut kamagiasigiamut piusigijaulâttumik n i t t u s i g i a m u t i l i k K u s i m m i n u n a K u t i g i j a u j u m i k U k K a m i ikKaumajaugutigijautillugu 1 hontani jâriulâlttumik Flögâlummut Kanimmasigjausimajumut taijaujumut Kallunâtitut Spanish Influenza epidemic. SakKituKalâkKuk nutânik pivitsagijaulâttunik uKâlautiKaKatigegiamut ammalu atuKatigegiamut taitsumani jâri tamât Siagunitaliginnimmut katimannigijauKattalâttunut amma nunaKatiget piusigiKattalâttanginni. Ammalu unuttumaginnik Kaujisannikut sakKititausimajunik ammalu Kaujimaattiataugutinik sakKititausimajunik Kagitaujatigut Kaujimattitaugutigut.



Taikkua ikajuttigeKattanikkut ikajuttaugutigijauKattatut pisimajut kiggatuttigijanganit ammalu pitsianigiKattatanginnit Suliangujumik Aulatsinimmut katimattet (takujaugunnatut uvani www.traditionandtransition.com/inuk/about_governance.htm) ilautillugit pitsatujojut nipingit pisimajut atunit Nunatsiavut nunaKutinginnit amma pisimadluni pimmagittonippaujumit kenaujaKattisinimmut ikajuttigeKatinginnit, taikkunangalu Nunatsiavut kavamanganit amma Ilinniavitsuamut. Taikkua Aulatsinimmut katimattet taimâtsainak aulatsinginnaniattut ikajuttigegusimmik pivallianingani ammalu katsungaigutiKakKuvatsi Siagunitaliginimmut katimannigilauttangani KanuttonikJausi PiusituKaujuit Asianguvalliajuillu atuKatikKagiamut nipitsinik taikkua akKutigillugit. Atuatsinitsini páginânik malittigejunik, nigiugutiKavunga taitsumona IkajuttigeKatigennikut kajusittausimaliuttut mânnamut katsungaigutiKatitsiganganut ilitsinik atuKatikagiamut isumagijatsinik âkKusuvaliagiamut kajusittisongugajtanginnik sivunitsami.

Tom Gordon, Project Sivulitti

PiusituKaujuit Asianguvalliajuillu Kaujisannimut Ikajuttigegusimmi

TRADITIONS . . . WITH A LOT OF TRANSITIONS

It's been a little over fifteen months since the Tradition & Transition Research Partnership was formally launched at the Nunatsiavut Heritage Forum in Hopedale. Looking back over the time that has passed since then is a little overwhelming. We've seen more than two dozen individual research projects launched. We've begun sharing fascinating stories from Labrador Inuit culture with an ever-widening community through our web-site and social media (join the conversation at www.facebook.com/traditionandtransition). We've had the opportunity to check in with communities at the Heritage Forums in Makkovik and Hopedale (and can't wait for the 2017 forum in Rigolet). And we've held two major events: the symposium held in conjunction with Nunatsiavut's 10th anniversary celebrations in Nain, "Traditions of Labrador Inuit Leadership: A Dialogue"; and last October's spectacular "Inuit invasion" of St. John's with the conjunction of the Inuit Studies Conference, the katingavik inuit arts festival, and iNuit blanche (see the story on page 6).

As satisfying as all this has been, what's on the horizon is even more exciting. 2017 will see active field seasons in most, if not, all Nunatsiavut communities with lots of opportunities for involvement. We'll be continuing established projects and launching new ones ranging across such diverse fields as people and plants, expressing social issues through theatre, and using new technologies to tell your stories. We'll start to see some of the first "products" from Tradition & Transition: the first Inukbook, a special edition of Them Days featuring the Daughters of Mikak project, a new CD from the Nain Brass Band. Over the coming months Tradition & Transition will be initiating conversations in each community to develop a series of workshops around cultural issues of local importance to contribute to the celebrations surrounding the opening of the Illusuak Cultural Centre. Looking ahead to 2018, we're hoping to turn our attention to an event that will honour the cultural landscape of Okak Bay in observance of the centenary of the Spanish Influenza epidemic. There will be new opportunities for dialogue and exchange at annual Heritage Forums and community events. And lots and lots of research results and information coming on line.

The partnership benefits from the guidance of its representative and thoughtful Project Management Committee (see www.traditionandtransition.com/english/about_governance.htm) with strong voices from each Nunatsiavut community and from its major funding partners, the Nunatsiavut Government and Memorial University. The Project Management Committee will continue to guide the partnership as it progresses and I encourage all of you who are interested in Tradition & Transition to share your voice through theirs. As you read through the pages that follow, I hope that what the Partnership has accomplished so far will encourage you to share your imagination to shape what it can continue to do in the future.

Tom Gordon, Project Lead
Tradition & Transition Research Partnership



20TH BIENNIAL INUIT KAUISALLUGIT KATIMATSUANIK INUIT PIUSITUKANGIT

SakKititsiKatigelauttut tâkkua Nunatsiavut kavamanga amma Memorial Ilinniavitsuanga atâgut ilinganiKammata PiusituKannik amma Asianguvalliajunut Kaujisannikut ikajuttigejunut, tânnâ 20-gijanga 20th Inuit Kaujisallugit katimatsuanik, iniKalauttuk St. John's-imí ullunginnit Oct. 7-10, kausiutiKatsiasimalauttuk.

Ilonnangit kitillugit 519 ilauKataulauttut, tânnâ katimatsuanik Kaikkujilauttut aippânik anginippângujumik ilauKatausimajunut iluani ISC PiusituKangani (Kânganenippângulauttuk taikkani Smithsonian-imí jâringa 2012). Anginippâk numaranit ilauKatausimajunut kinakkoningit: apvaluangit ilauKataujut jâringa ISC 2016 inutuinnaulauttut, kiggatuluni angijummik tautsesimatluni sivunga katimatsujunut ununnigiangit ilisimallagiutlutik. Tânnâ takutitsijuk Kaujisannimik katimautigjauKattajunut asianguvallialittuk ilisimallagijunit ilinniavinginnik amma Kaujisattinit tâkkununga Inuit nunagijanginnut amma Kaujimallagijunut, Kangaulimmat taikkutigona Kaujisannikut ikajuttigenimmat Inuit ilauKatautuinnaKattangitut Kaujimajamminik sanallutik, tâvatulli aulatsilutik Kaujisannimut katimautigtsangit.

Tânnâ katimatsuanik suliangujuk sulijumik takutitsisimajuk tâpsuminga asiangusimajumik. Ilonnatik tallimmai uKâlagiattuKujausimajut inutuinnausimajut, pitjutiKatlutik Inuit sivukkatigiangit amma aulatsijunut (Inuit Tapiriit Kanatami President Natan Obed ammalu National Inuit Youth Council President Maatalii Okalik), Inuit ilikKusinnut Kanuttogutilik (Tanya Tagaq amma Joar Nango) amma Indigenous language revival (Natalia Radunovich). Tâkkunangat 216 Kaujitsitsiutinnik sanajaulauttut katimatsuaKataujunut, tamakkua pitjutingit amma asigiallait takunnâlauttut inigiKattalauttanginnik Inuit nunagijangit kamagijaulauttut.

Tânnâ nigiugijausimangituk Inuit ilauKatauningit tapvani jârimi katimatsujunut sakKigunnasimajuk ikajuttausimajamik tâkkununga Nunatsiavut kavamakkunut amma sutaijajunut federal katutjiKatigenginnik kenaujanik sakKitsisisimajunut aulatsisongugiamut ilauKatausimajunut Inuit Kaujitsilsilauttunut amma allanguattinut.

Atautsik Kittainganatsiamagilauttuk katimatsuajunut atugalalaummata Inuit ilikKusinganik atuttausongulaummamu, amma uKâlautigijautlunillu. Atautsikut katimatsuajunut, âkKisuijet maggonik ullusiugutennik sakKijâtitsilauttut: tânnna katingavik inuit art festival amma unnuia nâtlugu, allanguattausimajut pangalijut, iNuit blanche, tigusilauttuk ilonnanganik St. John's ininganik taunaniuluak unnuami Octobera 8.

katingavik Kaujisattaulauttuk Inuit nitjautigalannut, taggajânut, atjiliuginnik, amma allanguattausimajunut amma sananguatausimajunut sakKititsilauttumik ungaratâni 25-inik piiniannigijausimajunut nunangani taunaniuluak amma Memorial Ilinniavitsuangani iniKatlutik. Takutsautlutik amma uKâlautigijautlutik tâkkununga taggajâliuttinut, pinguagalalauttut Kanutuinnak nutaungitutsajannilu piusigallnik taimangasuanit 18th járinginnit nutânut amma katatjanik ajunnatunullu piusinik ilinniagalatlutik amma timet alanguattaugalatlutik ammma Inuit pinguagusingit pinguatautlutik, katingavik takutitsilauttut Inuit alanguasimajanginnik amma taikkua ikajuttigiangit.

iNuit blanche – sakKititsilauttut unnuia nâtluu apvitagalattutik – namutuinnak nunangani taunaniuluak St. John's-imi pitaKatlutik 28-tinik atjigengitunik allanguattausimajunut taimâk pitlutik ullâgâlukkut sitontinginni Octobera 9-imi. Pinguagalatlutik, taggajânik, tânsinik, "nouveau-country" niKigalait, katimannik amma sunatuinnagiallanik – ilonnatik tâkkununga Inuit allanguattinut – kinakkutuinnait Kaigalatlutik numaranit tausandet nakituinnak iniujunut nunatsuangata inigijanginnut.

Tamakkua maggok ullusiugutet âkKitausimajok maggonut takuminattusivannut piinannenik. Tânnna katimatsuanik ammataulauttuk atutlutik tâpsuminga SakKijâjuk: Allanguattet amma Sananguatinik pisimajumi Nunatsiavummit IniKatlutik taijamik The Rooms Prâvinsikkut Takujapvingani unnuusami Octobera 7. Takutitsitlutik ikajuttigejunut ukununga The Rooms, Memorial Ilinniavitsuanganut amma Nunatsiavut kavamakkunut, ammataulimmat ununnipânik inunnik pitaKalaukKuk (Kanitangani 800) nalenut piinannigijaulautsimajumut piusituKagijautluni Prâvinsimi Takujapvingani. Takugatsait, uKâlattigilauttanga Heather Igloiorde-mut amma takugatsautillugit



iNuit
blanche

katingavik
inuit arts festival

suliagijausimajunut ungaratâni 40 Nunatsiavut allanguattinik, allataugiallataulâttuk Canadami tiguausimajunut Inuit allanguattinginnut apivitalâmmut Canadalimâmi jâringinni 2018-2020. Tânnâ katimatsuanik matulauttuk sivullimi Newfoundland amma Labrador pinguatilluni ukununga Polaris-winning Tanya Tagaq aullaitautlutik ticketingit itgiamut iningani St. John's Allanguattet amma IlikKisuligjet Iningani.

Tamakkua ullusiuttaujut, uKâlattiulualauttuk, amma katimajet pitjutinga asiangutitsilauttuk St. John's-imik omunga Inuit ukiuttattumi ilikKuset nunatsuanganut sitamanut ullunut. Amma asiangutitaummat anigotilulaungituk nunatsualimâmi. Tusagatsaligjet ilauKatautlutik katimatsuajunut amma ullusiujunut atjiKalugani amma angininga amma tugâgutinganik. Ilonnâgut ununnisait 60-nik unikkauset unikkautjaulauttut amma pitjutiKatlutik katimatsuanimmik amma ullusiujut takutsaulauttut nunakKatigengitumi amma Canadalimâmi tusagatsaligijinginnut. Tânnâ St. John's takKitamât allanguattinut Kimigguak, The Overcast, tatiKattilaufft Octoberami sakKititaulauttumut katimatsuajunut amma ullusiujunut. CBC imminik aulatsilauttut anginit samik 35-inik unikkausinik katimatsuajunut amma ullusiuttaulauttunut pinianninganunut, unuttugiallait takugatsautlutik Canadalimâmi tungaviKattitaulauttuk tamâgennut nälautikkut amma Kagitaujakku. CBC Atlantic suliaKattisaillauttut angijutlet sanajinginnik amma saksinik tusagatsaligijiinnik atugiamut katimatsuajunut atugatsanik sivunittini atuniattaminik pitjutiKajunut Inutuinnanut amma takkununga pitjutauKattajunut amma apomautauKattajunut. Tânnâ katimatsuani suli attuolangavuk kinakkutuinnanik inutuinnanik tukisigiamut nanituinnak takKini Kaijuni amma jârini Kaijunut.

Tânnâ katimatsuanik amma ullusiuttausimajut takutsausongulaummijut Kagitaujatigut amma inuligjet tusagatsanginnut. Tânnâ katimatsuanik Kagitaujanga: www.mun.ca/isc2016/natsasimajut unuttumaginnik Kaujigatsanik taikKununga ilauKataugajakKotunut tamâgennik Kallunâtitut amma Inuttitut, amma unikkausinnik takujausonut maggonik woginik tamât taikkununga Kaujitsilauttunut amma pingualauttunut maggonik takKenik pinianninganunut. Facebook amma Twitter inigiKattajangit uKâlautiKasimammijut akungani senanet tausandet malitillugit aulatsijunut piujummik ippinanigutimmik nanituinnak inuligjet tusagatsaligijinganut silatsualimâmi.



20TH BIENNIAL INUIT STUDIES CONFERENCE | INUIT TRADITIONS

Co-hosted by the Nunatsiavut Government and Memorial University under the auspices of the Tradition & Transition Research Partnership, the 20th biennial Inuit Studies Conference, held in St. John's from Oct. 7-10, was a huge success.

With a total of 519 participants, the conference attracted the second largest number of attendees in ISC history (topped only by the Smithsonian in 2012). More significant than the number of attendees was who they were: nearly half those attending and participating in ISC 2016 were Inuit, representing a significant shift from previous conferences where the considerable majority of participants were academics. This is proof that the setting of the research agenda is migrating from academic institutions and researchers to Inuit communities and knowledge-bearers, frequently through research partnerships where Inuit not only participate fully in knowledge creation, but direct the research agenda.

The conference program convincingly reflected this shift. All five keynote speakers were Inuit, addressing the topics of Inuit leadership and governance (Inuit Tapiriit Kanatami President Natan Obed and National Inuit Youth Council President Maatalii Okalik), contemporary Inuit cultural expression (Tanya Tagaq and Joar Nango) and Indigenous language revival (Natalia Radunovich). Across the 216 presentations made by conference participants, these themes and many more that reflect on the preoccupations of Inuit communities were addressed.

The unprecedented degree of Inuit engagement in this year's conference was made possible by the generous support of the Nunatsiavut Government and several federal agencies which earmarked funds specifically to facilitate the participation of Inuit presenters and artists.

One of the most energizing aspects of the conference was the fact that it encouraged Inuit culture to be experienced, as well as discussed. Concurrent with the conference, organizers ran two festivals: the katingavik inuit art festival and the all-night, art crawl, iNuit blanche, which took over the whole of downtown St. John's the night of October 8.

katingavik was an exploration of contemporary Inuit music, film, photography, and arts and crafts which hosted more than 25 activities in downtown and Memorial University campus locations. Screenings and discussions with filmmakers, concerts that ran the gamut from classical music of the 18th century to contemporary throat singing to hard rock and workshops on tattooing and Inuit games, katingavik showcased contemporary Inuit artists and their collaborators.

iNuit blanche – modelled on the urban all-night art crawl phenomenon – sprawled across downtown St. John's with 28 different art experiences going into the early hours of October 9. Live art, film, dance, “nouveau-country” cuisine, music, workshops and much more – all by Inuit artists – drew a public numbering in the thousands to stations all across the city centre.

The two festivals were framed by two spectacular events. The conference opened with the opening of SakKijâjuk: Art and Craft from Nunatsiavut at The Rooms Provincial Gallery on the evening of October 7. Hosted jointly by The Rooms, Memorial University and the Nunatsiavut Government, the opening drew the largest crowd (estimated at 800) of any event in the history of the Provincial Gallery. The exhibit, curated by Heather Igloliorte and featuring works by more than 40 Nunatsiavut artists, stands to re-write the Canadian perception of Inuit art as it tours nationally in 2018-2020. The conference closed with the first Newfoundland and Labrador performance by Polaris-winning Tanya Tagaq at a sold-out concert in the St. John's Arts and Culture Centre.

The festivals, the keynote speakers, and the conference themes transformed St. John's into the Inuit circumpolar cultural capital for a period of four days. And this transformation did not escape the attention of the wider world. Media attention to the conference and festivals was unprecedented in its comprehensiveness and its scope. All told more than 60 stories and features about the conference and festivals appeared in regional and national media. The St. John's monthly arts magazine, The Overcast, devoted its October issue to the conference and festivals. CBC alone ran more than 35 stories on the conference and festivals leading up to and during the event, with many features being shared on national platforms both via radio and the web. CBC Atlantic tasked a senior producer and six journalists to use the conference as a source from which to develop future programming on contemporary Inuit society and the issues and challenges it faces. The conference will continue to have an impact on public understanding of the Inuit world for months and years to come.

The conference and festivals also had a lively following on the internet and social media. The conference's website: www.mun.ca/isc2016 carried a wealth of information for prospective participants in both English and Inuktitut, including bi-weekly feature stories on presenters and performers in the two months leading up to the event. Facebook and Twitter sites engaged conversations among tens of thousands of followers spreading enthusiasm widely across the social media world.



AKKUTIGJAUJUK NAMMINIK-AULATSINIKAGIAMUT

Inuit Tapiriit Kanatami (ITK) angajuk Kânga, Natan Obed, takunnausi Kajuk 20nganik maggoni jârenni tamât Inuit Ilinniaguttinginnut katimatsuaniu Kattasimalittumik sollu "asiangutitauningatut paijigijak." Inigijaulâttuk taitsumani Inuit Kaujimannigijanga amma ilinniatuligijet Kaujimagumatujojut katillutik adjigettitaulutik piusitsivalliasongugiamut inosinginnik Inuit, tamanna Obeddiup uppigijanga sulijumik piunitsamut asiangutitsininga ammalu akuninit sakKisimajutsaulinninganik. "Pimmagittionippaulauttuk kajusiutigilauttaga ilau Kataugiamut [Inuit Ilinniaguttinginnut katimatsuaniulauttumut] tapvani jârimi Inuit ikajuttige Kataulaunningit pivalliatitaugutinginnut ammalu pannaitaugutinginnut katimatsuaniulauttop, ammalu pivalliatitsinimmut piusigijaullusialautunik," uKajuk Obed, "Sivungani ilaulautsimangilanga Inuit Ilinniaguttinginnut katimatsuaniu Kattatunut, piluattumik takulautsimanginiganut atuvallini Kagajattumik kiggatuttaugusimmik ilingajunut suliagijaugutinganut."

Mânnaulittumi Obed uKajuk ingigganiget sanguvallialittut Inuit ikajuttige Katau Kattalimmata, ammalu ununninginni, sivilittigijau Kattalidlutik Kaujisanniujuni. Piggotitaummagittuk sivilittiu Kataunninganut Nunatsiavut kavamanga taitsumani Inuit Ilinniaguttinginnut katimatsuaniu Kattatumti. Nunatsiavut amma Memorial Ilinniavitsuanga ikajuttigennikut kamajiuok katimatsuanimmit taijauguti Kajumik "Inuit Piusitu Kangit". Tainna katimatsuaniq pita Kajuk takutsautsi Kattatunik Inuit ilik Kusinganik

pimmagittotitauKattatillugit uKausituKamik ammalu ilikKusimmik tigumiatsainatut. "Tamanna sakKititsijuk angjumik pivitsagijaujumik ingiggatisigiamut uKâlautigijaugutitsanik sakKititsigiamut sulijumik sulijugijaugiaKanninginnut Inuit Kaujimannigijangit ammalu piusituKavut," piggogutiKammagidluni uKajuk Obed. "Akuttujumik ilinniatitsigasuaKattavunga kinatuinnamik uKâlaKatigijaganik pillugit adjigeKattanginingit piusigiKattatavut takutsautitsigiamut kinaunigijattinik [Kallunât akigattutillugit ilinniagutinnik piusituKami]. Sulijugijaugutinga Inuit piusituKangita ammalu Inuit Kaujimannigijangita adjigettitaujutsaujut ammalu malittitauuinnalugatik Kaujimannigijanginnik Kallunât ubvalu Kaujisannikut KaujimannigijauKattatunut."

Obed kitsautiKajuk allât jârigiallât kingungani KaujisattuKasimalittilugu unuttut Inuit takugunnaKattangitut taimâk suliangujuk sukuuniKagajanninganik inosinginnik, tamanna pititsillugu KanitagegutiKattagunnaitut akungani Inuit nunaligut amma Kaujisannimi piusigijauKattatut."Unuttut Inuit piutsasiaKattangimagittut Kaujisannimik ilonnâgut," uKajuk Obed, "IsumaKavunga tamannaulittuk pititsillugit piujongitumik piusigijauKattasimalittunut ammalu atuvalliniKaKattangininginnut KaujisanniuKattatut sukkutaunigiKattatanginnut tamatsumunga ubvalu ilangagut."

Tamatsumani nutângulittumi piKatigegusigijauKattatuni akungani Inuit amma Kaujisattet, ammalu unutsivallialimmata KaujisattuKattalittut namminilluasuak Inojud. Obed uppiniKajuk sivumuattisigajannitnik piusitsivalliagiamut inosinginnik Inuit ilonnangani Inuit Nunangani akKutigijautillugit isumatsasiugiutigijautsiasimadlutik maligatsaliuttausimajut tungavigijautillugu Inunnut ilinguallatilugu Kaujisannigijaujumut. "kamagunnaKugut sivulliutigumajattinik ammalu atunit pitaKatillugit apitsotimik ubvalu maggonik atullagittunut piusigijalittinut kamagijautitsigiamut kingomagijattinik," tukisitsijuk Obed. "Taikkua apitsotigijausimajut KaujisattuKatigettiujunut ammalu ilinniatuligijiukKatigettiujunut sakKititsigunnatut atuluattunik sivulliutijaugialinnut ikajullutik uvattinik pimmagittojunik kajusitsiutiliuKattagiamut ammalu ikajulluta tukisinitaugiamut silatsuamik."

Obed uKagami Inuit sivulittiujutsauninginnik Kaujisannimi, uppiniKajuk Kaujisanniujuuk sakKititsiKattajutsauninganik atuvalliniKagajattunik. Akuniuluadlatumi, Kaujisattet itiKattasimalittut Inuit nunaliginnut petsigiamut Kaujimattitaugutitsanginnik isumaKasiudjingimagidlutik Kanuk tamanna Kaujisannigijaujuk ikajugunnamangât. Mânnâ, sânnangiaviligatta uKumainnipaujunut KanuilingannigijauKattatuni Inuit taimangasuanit piusigiKattasimajanginni, Obed uKajuk Kaujisannik ikajugajanninganik tasiugiamut ITK-mik pivalliatitsigiamut piusitsaliugajattanginnik ammalu maligatsaliugajattanginnik.

Obed, ITK-mi angajukKânguliaKisimajuk September 17, 2015-nami, sivulliutitautitsisimajuk pivalliatitsigiamut nunatsualimâmi Inuit imminiatllititsigiamut piusitsamik. ImmineKattatut kititangit akungani Inuit ununnipauKataujut nunatsualimâmi, ammalu ununnipauKataudlutik silatsuami. Taimâk ikKanattigijumi tugâgutigijaujumi Obed uKajuk KaujisanniKajut Inunnik isumaKaudjijutsaujut inosinginnik Kaujisajangita, ammalu sivulliutiKattalugit. "PigiaKavugut [Kaujisannimi] atuKatigennikut piusiKaKattagiamut ammalu tungaviKattitaillugu Inuit sivulliutitaukKujanginnut ammalu

tungavigijautinnagu ilinniatuligijet Kaujimagumatujojut, unuttutigut piusigijauKattatutigut isumagijaugutigijautuinnadlutik tukiKatsialuKattangimata,” nalunaittautsijuk Obed. “Tamannaumat ikKanattumagiuvuk ilitatsiniKagiamut apvialutagijauKattatunik ilauKatausongugiamut sakKiKattasimajunik ammalu ilitatsiniKagiamut sulijumik tukigijanganik piusigijauKattalittumut mânnaulittumi.”

Obed uKajuk nigiutsiagutiKanimminik sivilinnigijaugajattunik Inuit aulatsitillugit Kaujisanniugajattunut Inuit Nunanginni. AkKutigjaullugu Kaujisannik Inuit amma maligatsaliuttet Kaujivalliagajattut sunait sakKititaujutsaumangâta ammalu sunait kingomagijaummaangâta.

“Suli ilanginnik tungavigijaugajattunik piguvalliatitsigiamut sakKituKasimangilak kisiani sakKititaugunnagajattunik ilisimajunut KaujisattiuKatigejunut,” uKagiallajuk Obed. “PitaKangininga Kaujimajaugtinginnik ilikKusimmut ilinganniKajunik inositsiagittotitsigiamut pingasojuni sitamani Inuit nunagijanginni asiangutitaugiaKajuk. Tainna pivalliajuk silaup asianguvallianinga, Kanuk asiangutisijutsaumangâta inoKatigegusittinik, amma Kanuk pisongujutsaumangâta ikullaumititsigiamut asianguvallaijunik ubvalu sungiutigiamut tamatsuminga nutâmic avatigijaulittumik pitaKagiaKammijuk takutsautitasonik ammalu Kaujisannijunik sivumuasongugiamut, allât pimmagitonippaujut maligatsagijaujut sollu illusanik amigatsiniujuk pitaKattitaugiaKajuk ununnisanik Inunnut ilinganniKajunik Kaujisattaugutinnik.”

Nutâmic kavamaKalinnik, ammalu Federallet killigiudjiutiKasimanningit nutâmic piKatigegusiKagiamut NunaKakkâsimajunik Inunnik. Obed uppiniKajuk Kaujisannik tungavigijautillugu takutsautitsisongunik manna ikKanalualimmijuk sivunganinit sakKititsigiamut songujunik maligatsanit kajusittautitsigajattumik piKatigegusisonginnik akungani kavamait amma Inuit. Tamannagalauattilugu, tainna uKajuk Inuit pitaKagiaKanninginnik anginitsaujunik killigiudjiutiuinnanit, pitaKattitaugiaKajut piiniannigijausimajunik Ottawamut, ammalu sulititsigiamut kavamait killigiudjiutigisimajanginnik pitaKagiaKajut mânnaujumut ilingajunik Kaujimattitaugutinnik pigialinnik ikajuttigeKatigegutiKanimmit Kaujisattinit. “Taikkua KaujisattiuKatigettet anginisamik pigunnatut ikajutsigiamut tâkkuninga nutânic Inunnik federallet avatingani,” uKajuk Obed, “Kaujimavugut namogiamut, Kaujisagiamut ammalu sakKititsigiamut nutânic tukisittaugutitsanik piusigijaugunnatunut sivumuagiamut [tamanna] ikKanattulagummat isumagillugit kavamaliginimmut pigatsagijaujut mânnaulittumit ammalu akunimut kajusitsianiKatitsigiamut inoKatittinik.”

THE PATH TO SELF-DETERMINATION

Inuit Tapiriit Kanatami (ITK) president, Natan Obed, sees the 20th Biennial Inuit Studies Conference as a “changing of the guard.” It will be a place where Inuit knowledge and academic curiosity come together as equals in order to improve the lives of Inuit, something that Obed believes is truly transformational and long overdue. “My most significant consideration for participating [in the Inuit Studies Conference] this year is that Inuit are partners in the development and planning of the conference, and in developing the program itself,” explains Obed, “I haven’t been to an Inuit studies conference before, largely because I haven’t seen the relevance in the representational aspect of the work.”

Now Obed says the tides are turning as Inuit begin to partner with, and in many cases, lead academia. He is excited about the leadership role taken by the Nunatsiavut Government in the Inuit Studies Conference. Nunatsiavut and Memorial University are co-hosting the conference under the theme of “Inuit Traditions”. The conference boasts demonstrations of Inuit culture with special significance paid to language and culture bearers. “This is a great opportunity to continue the discussion towards true respect for Inuit knowledge and our traditions,” says a delighted Obed.. “I often try to educate whoever I’m talking to on the differences in the way that we come up with our evidence [Western versus academic tradition]. The respect for Inuit traditions and Inuit knowledge has to be parallel to and not subservient to Western knowledge or academic knowledge.”

Obed laments that even after decades of academic study many Inuit have failed to see how this work can impact their lives, which has resulted in a gulf between Inuit communities and the academic world. “There are a lot of Inuit that are not very fond of research as a whole,” says Obed, “I would imagine that’s because of the negative experiences and the lack of relevance of research that they’ve been affected by or a part of.”

With this new relationship between Inuit and researchers, and increasingly researchers that are themselves Inuit, Obed believes the way forward in improving the lives of Inuit across Inuit Nunangat is through sound policy based on Inuit-specific research. “We can go down the line of our priority areas and each one of them has a question mark or two that are essential to the formulas to address our needs,” explains Obed. “The questions in the research community and the academic



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INUIT TAPIRIT KANATAMI

community are going to play that key leadership role in helping us to make key decisions and helping us to understand the world.”

While Obed says that Inuit must lead research, he believes that the research must have practical results. For too long, researchers have entered Inuit communities to extract knowledge with little regard to how this research can help. Now, facing one of the most dire situations in Inuit history, Obed says that research can help guide the ITK in developing its strategies and policies.

Obed, who became ITK president on September 17th, 2015, has made a priority of developing a national Inuit suicide prevention strategy. Suicide rates among Inuit are some of the highest in the country, and are among the highest in the world. With such an important mission Obed says that researchers working with Inuit must consider the lives of the people they are researching, and put them first. “We must make [research] a participatory exercise and one that is based on Inuit priorities and not one that is based on intellectual curiosity, which is abstract in many ways,” describes Obed. “So it’s important to acknowledge the barriers to inclusion that have existed and also acknowledge the true meaning of what’s happening here at this point in time.”

Obed says that he is optimistic in the lead role that Inuit-led research can make in the Inuit Nunangat. It is through research that Inuit and policy makers can begin to feel out what is missing and what is needed.

“There’s still some very foundational building blocks missing that can only come from the academic research community,” emphasizes Obed. “The lack of information we have on ethnic specific health statuses in three of our four Inuit regions has to change. The looming spectre of climate change, how we change our society, and what we can do to mitigate the changes or adapt to this new environment is also going to need evidence and research in order to move forward, even key policy pieces like housing need more Inuit-specific research.”

With a new government in place, and a federal promise of a new relationship with Indigenous People, Obed believes that research based evidence is now more important than ever to create sound policy that will drive the relationship between government and Inuit. However, he says that Inuit need more than promises, they need action on the part of Ottawa, and in order to hold the government to their word they need real time data from allies in academia. “The academic community can do more to support this new Inuit to crown environment,” says Obed, “we can map to, evaluate and produce new understandings of ways forward [which] is essential in the sense of the political agenda at this point in time and the long term success of our population.”

Tradition & Transition Among the Labrador Inuit is a five year collaboration between the Nunatsiavut Government and Memorial University of Newfoundland. Bringing together the resources of more than 30 Inuit and academic researchers, the Tradition & Transition Partnership proposes a

dialogue between traditional ways of knowing and scholarly enquiry to understand and assure cultural sustainability for Inuit Labrador. With major funding from SSHRC and more than 20 partner institutions, Tradition & Transition explores Labrador Inuit cultural identity as revealed by place, people and creative expression. Together we are working to understand the core values that underscored Labrador Inuit culture in the past as a way of preparing the future for Nunatsiavut and other indigenous communities across Canada.

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ATANNIK TAAKKUNUNGA MORAVIAP POSAUNITTINGINNICK

Tânnna pijugiutiKannik amma Kittaingannik takutsauvuk Mary “Binky” Andersen-iup nipinganit uKâlautiKagami Kanuk tânnna amma posaunittiKatigijangit Nain Moraviap Posaunittinginnik piunitsauliaKinginnaKattalinninginnik. “IppiniakutiKatsiavunga piujummagimmik takugama asikkanik piunitsauvalliajunut, amma pikKujigumatsiamagituinnaKunga pinguanginnagiamut,” uKajuk 20-nik-jârilik tittulausijattik, “nipaKannisaulikKugut sivunganinit – allât tapvani jâriminit – ottuganginnaligatta atausiatluta upvalu uninnisanik wogimi. TusagajakKutit atjigingitamminik.”

Takkua posaunittelat atuinnaguttijut pinguagiamut Octobera 8-imí ilangagillugu katingavik inuit allanguattet ullusiutillugit, ilangagijaugivut kinakkutuinnanut kenanginnik omunga 2016 Inuit Kaujisattauninga katimatsuagasuajunut sakKilâttuk St. John’s, NL-imí taipsumanitsainak wogik nâkKâtinnagu. Andersen Kittaingatsiamagittuk ilonnanginnik pivitsanik tamakkua posaunittelat takusimajanginnik inosimminut; pigiannimit iltsiagiamut tittulausijamminik, pivitsaKagiamut iniggagalagiamut amma atuKatiKalluni tutsiagusinnik takunnâtillugit ungatânit Labradorimit. “Tatamitsiamagivunga



ilingaKataugiamut tittulausijattinut takutitsisongulluta pisongunittinik amma ilauKatausongullatalu angijualummik sollu tâpsuminga Inuit Kaujisattauningit katimatsuajunut,” Andersen tukisitsitsigajuk! “Piujummagialuk uvattinik ilautitsimata unuttualunnik takutitsisongugatta. Tânnna piusituKak tittulausijattinut nungukasâlauttuk tamâni Nain-imi, tâvatuak tamânevugut takutitsiluta utisimalikKugut, amma uvannik pijugiutiKattisisammagijuk taimâk ilinganiKagiamut.”

Posaunittel amma tutsiagusingit sivullimi maungaujaulautsimajut mânnaulittuk Nunatsiavut tâkkununga Moraviap Misiuninginnut Germany-mit jâringinni 18th amma 19th-ni. Inuit Labradorimi sulitsiamagittumik sanasimajut tamakkuninga tittulausijanginnik, amma tamakkua ingijangit imminigtlugit. Tamakkua ingijangit namminigijaulautsimajut Misiuninut Kaningitualummit nunamit mânnna Kaujimajaulittut Nunatsiavummiunut pipvalâjumik anugik sikukkojumik.

Andersen, pinguaKattajuk sivulinganik tittulausijammik posaunittelut uKajuk pingualigami ippiniaKattajut atatsiamaginniminik pinguaKatigiKattajanginnik, nunagijamminut Nain, amma piusituKalluasiamminik.

“Piujualummik ippiniagiamut Kaujimagatta natjagatta piusituKavuttinik inuit Kaujimajanginnik, ” tukisitsitsigajuk. “Piujualuk inuit tusanginnagianginnut, Kaujimalluni 100 jârini Kângisimajumi tâkkuasainet iliuttâgutet pinguatauKattalauttut, ottugatlutik, amma pilluagâlotlutilu. Piujummagiuvuk ommangattigianga nunagijattini, ottugalluta piusituKattinik.”

Tamakkua posaunittel ukuanguvut Andersen amma Darlene Holwell sivullimi tittulausijammi, Gwen Dyson amma Eva Obed kingulliani tittulausijammi, Karrie Obed, Michael Dyson amma Simeonie Merkuratsuk Pasimmi amma Matmatil Angatok amma Devin Dyson tittulausijagiallami.

Mark Turner Kaujisattuvuk Memorial Ilinniavitsuangani amma Aulatsijiujuk Nipanut Taggajânut Piulitsivingani amma Tusagatsaligjet AllaKutinginnik tâkkununga PiusituKait amma Asiangualliajuk Suliagijaujumik. Turner NunatsiavuliaKattasimalittuk taimangasuanit 2010, amma mânnakut suliaKasimajuk ikajutluni posaunittelik âkKisuigiamut, tittulausijattik imminik, nusuttaulauttuk Nunatsiavut ingiguset piusituKagijanginnik. “PitaKavuk atjigengitunik illukosonik atuligavit amma takunnâligavit posaunittinginnik pingualimmata Nainimit, aulajifik Turner, “kitsanimmit Kuviasunnimut. Attuisiammagisok. Amma atuisiammagisok atulautsimangitaganik nanigiallamik. Isumaganut, iliuttâtaujut aulaKattajut atjiKangitumik Nunatsiavummi.”

Apigijaugami atuKatiKagiamik tâpsuminga iliuttâmik atusimalluni nutâmik, amma anginitsâlumi, takunnâjunut taikani katingavimmi Andersen kiujuk Kittaingatluni, “OttugasimalikKugut unuttuitluta katimatsuunut atuinnaguttagisuumut suli ottugaluvinigiaKavugut pitsiasongugiamut ilonnanginnik iliuttâniattavuttinut. UtakKigunnangilanga atuKatiKagiamik tâkkuninga nutânik inunnik iliuttâlâtavuttinut.”



CONNECTING WITH THE MORAVIAN BRASS BAND

The pride and excitement is evident in Mary “Binky” Andersen’s voice as she talks about how she and her bandmates in the Nain Moravian Brass Band are improving all the time. “I feel really good when I see the other players improving, and it makes me want to encourage them to play more,” says the 20-year-old trumpet player, “we are sounding way better than we did before - even earlier this year - because we’ve been practicing once or more a week. You can really hear the difference.”

The band is getting ready to perform October 8th as part of the katingavik inuit arts festival, which is part of the public face of the 2016 Inuit Studies Conference happening in St. John’s, NL the same weekend. Andersen is excited for all the opportunities the brass band has introduced to her life; from a chance to master her instrument, to chances to travel and share their music with audiences beyond Labrador. “I’m really amazed to be a part of this brass band that gets to showcase our talents and we get to be part of something big like the Inuit Studies Conference,” Andersen exclaims! “It’s really good for them to include us because we have a lot to show them. The tradition of the brass band almost died out here in Nain, but we’re here to show that this music is back, and

it makes me feel proud to be part of something like that.”

Brass instruments and hymns were originally brought over to what is now Nunatsiavut by Moravian Missionaries from Germany in the 18th and 19th centuries. Inuit in Labrador truly made these instruments, and this music their own. The melodies that once belonged to Missionaries from a faraway land are now as familiar to Nunatsiavummiut as the sound of the wind blowing across the ice.



Andersen, who plays first trumpet in the brass band says that when she plays with the band she feels a part of herself connect with her band members, her community of Nain, and her heritage. “It feels really good because we know that we are carrying on the tradition that people here are familiar with,” she explains. “It’s good for people to continue hearing it, to know that 100 years ago the same songs that were being played, and practiced, and mastered. It’s good to keep it alive here in our communities, to practice our traditions.”

The band consists of Andersen and Darlene Holwell on the first trumpet, Gwen Dyson and Eva Obed on second trumpet, Karrie Obed, Michael Dyson and Simeonie Merkuratsuk on the Euphonium and Matmatil Angatok and Devin Dyson on the trombone.

Mark Turner is a researcher with Memorial University and Manager of Audio Video Archives and Media Literacy with the Tradition & Transition Project. Turner has been coming to Nunatsiavut since 2010, and most recently has done work with helping the brass band to organize. A trumpet player himself, he was drawn to Nunatsiavut’s musical traditions. “There are a different set of emotions you experience when you watch the brass band perform in Nain,” recounts Turner, “from sorrow to gratitude to happiness. It is cathartic. And it is a type of catharsis I have never experienced anywhere else. To my mind, music operates in a different way in Nunatsiavut.”

When asked about the sharing this musical experience with a new, and much larger, audience at katingavik Andersen responds with excitement, “We’ve been practicing a lot for the conference and we have so much more practicing to do in order to master every song. I can’t wait to share with all these new people our music.”



Alice Harris, Nain

ATJINGUAT LABRADOR INUNGINNICK

Jennie Williams Labradorimit Inutuinnak atjiliugitti iniKajuk Nain, Nunatsiavummi. katitsutausimajut suliagisimajanginnik nalunaitsijunik inosigijauKattajunut Inuit iniKajunut tamâgennik Taggangani Labradorimi amma St.John's-imi takutsauvut iningani illugusingani Prâvinsikkut Allanguapviup Takujapvingani ilingagijautluni takujattaugiamut,SakKijâjuk: Allanguattausimajut amma Sananguatausimajut Nunatsiavummit. Tânnâ takujaliuttaujut pigasilauttuk Octobera 8th ilinganiKalluni inuit Blanche, amma takutsaulâtturnut ilonnâgut Ukiatsâmi amma ukiup pigianningani 2017. Tamanna sivulligijaavuk angijummagimmik takujapvik pisimajumit ullumiulittuk Labrador Inuk atjiliugijimik takausongulangajuk prâvinsikkut takujapvingani.

"Unnutumaget sakKigajattut uvannik atjiliugigumagiamut: inogajattut, takuminattut nunait, omajuit upvalu sunatuinnamutuinnak. Silameligama, silami pisugallunga, upvalu nanituinnak, takugajakkunga sunatuinnanik amma isumajâllunga Kanuk tânnâ piujummagimmik atjinguangugajattuk upvalu ikumak siKinigâlimmat Kanukkiak sunamut aigiaKatuinnavunga tigullugu atjiliugutiga atjiliugigiamut. Ippiniagutigigajattaga tigusigumagiamut atjinguammik, sollu nukKangannimik ippiniagutimmik takulluni amma naimallugu igaliup isinganik sukkaitumik anagajuk illunit nanituinnak siKinigâtsiajumik, Kannitainnasimajumut ullungani anugiKangimagittumik; amma nipakalugani amma sujuKangimagitilugu. Tigusigajattuk Kittaingattumik sikitomik aullalittumut inuluviniKalluni amma anittigijut silatsiavammik amma kaivittaujut KakKasuanut amma Kannitainnasimajumut amma sunakalugani kisiani takuminattunik omajunik Kaningitumejunut Kaningitigijumik ijippit takusongujanganut. PigumaliaKiKattavunga inunniKuviasummata, pinianilet nalligijamminik amma aliasutuinnatut inosinginnik. Atjiliugigama tigusigasuaKattavunga ippiniagutigijaujunik."

-Jennie Williams



Elizabeth Zarpa, St. John's



Nalujuk, Nain



Nukappiak itsivajuk Kamutenni Nainimi/Little boy sits on Kamutik in Nain

IMAGES OF LABRADOR INUIT

Jennie Williams is a Labrador Inuit photographer based out of Nain, Nunatsiavut. A collection of her work detailing the lives of Inuit living in both Northern Labrador and St. John's is on display at The Rooms Provincial Art Gallery as part of the exhibition, *SakKijâjuk: Art and Craft from Nunatsiavut*. The exhibition began October 8th as a part of *iNuit Blanche*, and was on display throughout to Fall and early winter of 2017. This is the first time that such a prominent exhibition from a contemporary Labrador Inuk photographer has been on display at the provincial gallery.

"There are a lot of things that can inspire me to take a photo: it can be people, scenery, animals or just about anything. Whenever I am inside, outside walking around, or anywhere at all, I will see things and think about how it would make a nice photo or when the light shines a certain way on something I just have to go and grab my camera to get a photo. It could be a feeling that I get that I want to capture in a photo, like the calming feeling of seeing and smelling chimney smoke so slowly coming out of the houses everywhere on a sunny, fresh snowy day with not a bit of wind; and it's so quiet and peaceful. It could be capturing the excitement of going off on skidoo with a crowd of people and breathing in the fresh air and being surrounded by mountains and fresh snow and nothing but beautiful wilderness as far as the eye can see. I am inspired by people being happy, doing things they love to do and enjoying life. When I take a photo I try and capture feelings."

-Jennie Williams

NUNATSIAVUT TAIMANGASUANIT KATINGAKATIGEJUT - JONI 12-16, 2016

Tânnâ PiusituKait amma Asianguvalliajut Ikajuttigejut ilauKataujuillu kingulligijanga iluani jâri tâmat sakKiKattatumut Nunatsiavut Taimangasuanit katingaKatigejunut. Tânnâ ikajuttigejut pigiasittalagijaulauttuk taikani 2015 Taimangasuanit katingaKatigeniammata. Tapvani jârimi Makkovimmelauttuk nukKagalâtlutik ullumituinnak KipukKami. Tânnâ katingaKatigejut kiggatuttiKalauttut atjigengitunik katutjiKatigengujunit aulataujunut Nunatsiavummit uKâlautiKatlutik ilonnanginnik sulianut suliagijajunut. Tapvani jârimi taijaulauttuk unikkausiliunnik, amma unuttumaget unikkauset uKausingija lauttut pitjutiKajunut ilagenik, ataKatigenik nunamut, amma itijualummik piusituKagijaulautsimajunut Labrador Inunginnut.

Piulimatsigiamut Labrador Inuttitut amma Labrador Inuit ilikkusigijangit suli, suli taimailinganginnaniatuk, ikKanammagiutluni pitjutigijaujuk ullatamât Inuttitut ilinniatitaatlutik. Ikajuttigejut PiusituKannik amma Asianguvalliajunut pivitsaKalauttut uKâlautiKagiamut suliagijanginnik amma tusagiamullu nunalimmiunit. IkKanattumaget uKâlautigijaulaummijut nutânik ataKatigenimik. Pulâgialauttut J. C. Erhardt ikKaumautigillugu ilinniavinganut taikani ilinniavimmejut takutitsilauttut Kilautannimik amma piusituKannik pinguagalatlutik. Iliuttâluangummata amma sanalluagâlotlutik nunalinnga Makkovimmiut pinguagalalauttut amma iluittâgalatlutik ilonnainut ilingajunut. Tânnâ 2017 Taimangasuanit katingaKatigejut sakKilâlimmijuk Rigolet-imî.





NUNATSIAVUT HERITAGE FORUM JUNE 12-16, 2016

The Tradition & Transition Partnership participated for a second time in the annual Nunatsiavut Heritage Forum. The partnership officially launched officially launched at the 2015 Heritage Forum. This year the forum was held in Makkovik with a brief stop in for a day in Postville. The forum which was made up of representatives of different cultural organizations

operating in Nunatsiavut discussed all the projects that they were working on. The theme this year was storytelling, and many stories were told about family, connections to the land, and the deep history of the Labrador Inuit.

The preservation of Labrador Inuktitut and Labrador Inuit culture was, as always, an important topic with daily Inuktitut lessons being taught. Partners with Tradition & Transition had a chance to talk about their work and get community feedback. Important discussion were had and new connections were made. A visit was made to J. C. Erhardt Memorial School where students demonstrated drumming and traditional games. Being the musical and creative community that it is Makkovik residents performed skits and music for all. The 2017 Heritage Forum will be held in the community of Rigolet.





Labrador Inuit UKâlautiiKalauuttut Inuit ilikKusigijanginnik amma taimangasuanit piusituKanginnik katimatsuaniammata. / Participants discuss Labrador Inuit culture and history at Nunatsiavut Heritage Forum.



Nunatsiavut Minister IlikKusiliginimmum Pinguanimmut Niuggutuliginimmum, Sean Lyall, itsivajuk taikani taimangasuangit katingatigeniammata J.C. Erhardt IkKaumatigillu Ilanniavimmi. / Nunatsiavut Minister of Culture Recreation and Tourism, Sean Lyall, sits in on a Heritage Forum presentation at J.C. Erhardt Memorial School.



Inoviani katjopviutausimajut KipukKami, 1965. RCAF atjinguak pisimajuk Them Daysimi /Christmas drop at Postville, 1965.
RCAF photo courtesy of Them Days.

TAANNA INOVIANUT KATATTAUKATTALAUTTUK

Pigutsaluni KipukKami, Samantha Jacque tusasimajuk unikkausinnik Inovianut katapviutausomik, angijualuk tingijok tatattuk pinguanut ilinganiattumut sugusinut Labradorip Taggangata Satjugianganut tingiKattalauttuk pukkitotluni amma katattauKattalauttuk itlivialuit aittosianik nunalinnut ilinganiattumut Inoviagalammri atunik jârimi. Tamakkua unikkauset tusasimajangit allagiasigumajuk tâpsuminga allatamminik "Inovia Nutâmmi." Tânnâ unikkausik annigijaulauttuk sivullimi nenittauniattumut ilingalluni InukAtuagak Sugusinut Allagiutsagiamut suliagijaujumut.

"NipaKaju sollu sunakiak tigujaujuk unikkauset atuaganganit," uKajuk Jacque, "sugusikuluit aiviutsiagunnangitunut nunalinni Taggangani Satjugiak Labradorimi pitaKatsiangitut, amma tamakkua angijualuit tingijot tikiKattalauttuk Inovia Kanitsiligami amma katagiattuKattatlutik pinguaKajunut iluani. NipaKakKotuk sakKituinnagajattumik sunaungitumit amma isumaKalaukKugut piujualogajanninganik suguset atuagatsanganut."

Jacque's unikkâjanga, nenittaülâttumik Kangakiak aggâgu, unikkâlangajuk niviatsiakulummiik mânnauilituk notitaujuvinet nunalimmit Nutâmmiit, tupajut ullângani katapviuniammata, Kittaingajut pivitsaKagiamut nutâmik aittosiattâgiamut katapviulangajumut Kânganit.

Ilagillugu Jacque-iup unikkausinganik unaulangavuk pinianigijaulautsimajuk uKautigijausimajunut Makkovik Inutukammik, Atsâsuk Nellie Winters. Pigutsatluni, ikKaumajuk tânnâ Inoviani katattauKattalauttuk piujummagiukKattalauttuk nalliuvinimi. “PingualuviniKalulaungilak amma sunagalaniq taipsumani,” uKajuk Winters. “NiKiKaKattalaukKuk amma sunagiallanik niuvipvini tâvatuak taikkuningatuinnak, taimaimmat KittaingatsiaKattalaukKugut kataigiattuniammata. Ilonnata silameKattalaukKugut amma tingijok pukkitoKattalauttuk amma kataigiattuKattaluni itlivimmik namutuinnak miKattatlutik sanianillu KakKamut [Kanitangani Nutak].”

Jacque uKajuk unikkâliaKigumasimajuk tâpsuminga “Atsâsuk Nellie,” tainnâ anânatsiangujuk Jacque-iup angutinganut. “Atsâsuk Nellie-iup unikkausinga Kuvianattusiangulauttuk ilannângalu appaligiaittulauttok katattaujumut migiaittulimmat. Amma nunamut apummat ilangit imikuluit Kâlauttut amma saujaulauttut imikulunnut,” uKajuk Jacque ijugalâtluni, “amma tamanna Kuvianattogasugilauttaga ilautigiaKasimajaga unikkausiganut. Unikkausinga sakKilauttuk Nutâmmi taimaimmat atugumasimajaga iningani.”

Tânnâ tugâgutik Inukatuagak sakKititsigasuamut suguset unikkausinginnik tâkkununga amma ilingattilugit Labrador Inunginnut. Jacque-iup ilanga allatausimalâttuk Kallunâtitut amma Winters unikkausinga Inuttitolâttuk. Isumagijaulauttuk allasânguttitaulluni unikkausimmik Kallunâtitut Inuttottauluni tigusiniattuk pinianigijauallagisimajumit. Taimaimmat tânnâ Inukatuagak iligengujut sakKititsilauttut allagiamut atunik unikkausinnik taimailingatillugit uKausinnik unikkautigijaulauttutigut. Tânnâ unikkausik takutitsilangajuk Kanuttogutigijaujunut Nunatsiavut sivullivininginnit.

“ImmaKa angijummagimmik atuttaugialik,” tukisititsigajuk Jacque. “ImmaKâ unuttumaget suguset ilinniagajattut Kanut inuit inoKattalaummangâmmik atjigingitamminik ullumi inolittunut. AtjiKangimagittuk inosigijausimajuk, taimaimmat unikkâniaguvit sivullivinigijausimajunut – InukAtuagak ilinganiKatuinnagajangituk sivullivininnit – tâvatuak immaKâ Kanuttogutigijaujunut sugusinut ilinniagutigajattanginnut.”

Taimailingatuinnamat jâriKatigijamminut, Winters ilukkut tigumiatsiaKattajuk atuKattasimajamminik. Tâvatualli uKajuk inosuttugijavut ullumi Kaujimatsiangitut Kanuk inosiKaKattalaummangât inosuttusimaniminut. “Unuttumagjalunnik inosuttugijavet ullumi Kaujimalugunnaitut, sollu aullagalagiamut nunamut,” uKajuk Winters ilagengit aullâvîKaKattalaut iluani amma Kanitangani Nutâmmi. “InolualaukKugut niKitsaKatluta nunamit, niuvipviliaKattalaukKugut asinginnik pitâgiaKaligutta – NutâliaKattalaukKugut niuvipviKalaummat taikani.”

Niuvipvik pitaKagaluatluni atugialinginnik, Winters uKajuk atâtanga pitaKagasuanginnalauttuk uKummiagagalannik sugusinut pitsanginnik Inoviani, tâvatuak sanaluaKattalauttut

aittogsanginnik. "NapvâluakattalaukKugut sanajausimajunut piKutigalannik [Inovianut], nukappiat napvâkattalauttut tâllunik amma niviatsiat napvâtillugit sollu piKutinik mitsunguagiamut," uKajuk Winters sollu ippasatuinnak. "AngajukKâvut, uKummiagagalâKaKattalauttut kisses-taijauKattalauttut amma Kanuittusuatuinnanik sitijunik uKummiaganik amma kutsunik amma sunatuinnanik taikkunigalak Inoviani."

Jacque uKajuk utakkigunnangitugok tigumiagiamut pijagettausimajumik atjiliuttausimajumik aggaminut amma aittuiluni nalligijamminik ilinniasongulâmmata sunaulaummangât Inovia taipsumani Labrador Taggangata Satjuianganani. "Kittaingatsiamagajakkunga aittuigiamut atjiliuttausimajumik unikkausiganik ujuguganut Nainimi, Morgan, upvalu Kangiaganut Seth Goose Bay-mi, pijugitsiamagajakkunga," uKajuk Kittaingatsiamagitluni.

Mânnna unikkauset annigijausimalimmata tâpumunga InukAtuagak iligengujut suliaKaKatiKanialittuk Winters-imik amma Jacque atuinnaquttigiamut nenittaugianganut 2017-nami. Mânnali Kinugautiliugasuajut tunijaulluni Nunatsiavummit Allanguagajattumik Nutâmi Jârimi uKausingit ommatigianginnut.

Kamagigasuallusi tâpsuminga InukAtuagak Facebook-ikut amma PiusituKait amma Asianguuvalliajut Kagitauijanganik maligiamut Jacque akKutiginattaminik nenitsigiamut atuagammik amma Kinugautiliuttaugasuajumut Allanguattisamik Nutâmi Jârimi.

THE CHRISTMAS DROP

Growing up in Postville, Samantha Jacque heard stories of the Christmas Drop, when a large plane packed with toys for the children of Labrador's North Coast would fly in low and parachute crates of presents to the communities around Christmas each year. It was these stories that inspired her to write "Christmas at Nutak." The story was selected to be the first published as part of the InukBook Children's Literature series.

"It sounded like something right out of a storybook," says Jacque, "little kids in isolated communities on the North Coast of Labrador who had very little, and these big planes come close to Christmas and drop parachutes with toys in them. It sounded magical and I thought it was just perfect for a children's book."

Jacque's story, which will be published sometime next year, will tell the story of a little girl in the now relocated community of Nutak, waking up on the morning of the drop, excited for the chance for a new gift to be parachuted in from above.

Accompanying Jacque's story will be an account told in Inuktitut from Makkovik Elder, Aunt Nellie Winters. Growing up, she remembers the Christmas drop as being one of the highlights of the



Inoviani katjopviutaujasimajut KipukKami, 1965. RCAF atjinguak pisimajuk Them Daysimi. / Christmas drop at Postville, 1965. RCAF photo courtesy of Them Days.

season. "There didn't used to be much toys and stuff in them days," says Winters. "There used to be food and stuff in the stores but that's it, so you'd get real excited when they'd do the drop. Everybody would be out and the plane would be flying so low and the boxes on the parachutes would be going all over the place on the side of the hill [near Nutak]."

Jacque says that her story was inspired by "Aunt Nellie," who is the grandmother of Jacques husband Jason. "Aunt Nellie's story was so funny because her and her friends had run out to the parachute that was landing. And when it hit the ground some juice busted open and they were covered with juice," says Jacque with a chuckle, "and I thought that was so funny I had to include it in my story. Her story took place in Nutak so I thought I'd use that as the setting."

The goal of Inukbook is to provide children's stories by and for Labrador Inuit. Jacque's portion will be written in English and Winters' will be in Inuktitut. It was thought that translating a story from English to Inuktitut might take away from the original story. So the InukBook team came up with the idea of writing each complementing story directly in the language it was conceived. The stories will offer a peek into an interesting part of Nunatsiavut's past.

"I think there's a great need for that," explains Jacque. "I think there's so much children can learn about the way people used to live compared to how they're living now. It's a completely different way of life, so if you tell some stories based on the past - InukBook doesn't have to be just based on the past - but I think it's so interesting and children can learn so much from that."

As is common with her generation, Winters is quite modest about her experiences. However she laments that young people today are less familiar with the ways of her youth. "There's a lot of things of younger people today don't know about, like going off on the land," laments Winters whose family had seasonal homesteads in and around the Nutak area. "We mostly lived on food from the land, we'd go to the store when we needed other things - go to Nutak they had a store there."

While the store provided them with the basics, Winters says her father always made sure to have a few treats for the children at Christmas, but mainly they made their own gifts for each other. "We mostly found made things [for Christmas], the boys would find snowshoes and the girls would find other things like sewing," says Winters as if it were yesterday. "Our parents, they'd have a few candies and stuff, they'd always have a few candy kisses and assorted hard candies and gum and stuff like that at Christmas."

Jacque says that she can't wait to hold the finished copy in her hands and give it out to her loved ones so that they can learn what Christmas used to be like on the Labrador North Coast. "I'd be very excited to give a copy of my story to my little niece in Nain, Morgan, or my nephew Seth in Goose Bay, I'd be so proud," she says with excitement.

Now that the stories have been selected the InukBook team will work with Winters and Jacque to get everything ready for publication in 2017. In the meantime a call out will be issued for Nunatsiavut Illustrators in the New Year to bring the words to life.

Stay tuned to Inukbook on Facebook and the Tradition & Transition Website to follow Jacque on her journey publishing the book and the call for illustrators in the New Year.