



# PIUSITU KAUVUIT ASIANGUVALLIAJUILLU

# TRADITION + TRANSITION



KAUJITITSIUTIK/NEWSLETTER | 05 2017

## Asianguvalliajuit kaivanningit

Vogini Kângittuni Hopedale-imelaukKunga amauligât sakKijâniammata. Takuminattuagulait tingiakKalimmata Kanutuinnak leaivaKattatlutik takutitsitluttillu silavut asianguvallianinga amma takuminattusiavak unnumat siKinik nipilimmat, sikitokkotlatalu pikallâpâKattatluta Kamutimetluta, takuksautluttillu sikuk auvallianinga aulaningillu ilusingit asianguvalliatlutik. Takunnatuk ukiugâluk nâjisinnalinninganik, isumaKatsianattovullu Kanutuinnak

pinianniKajuKalâlimmimat aujaulippat.



Aujami sujuKagalâlippat  
isumagitsiagijauvuk llukKusilijijet  
Pivalliatitsijillu katingaKatigetsialâlimmata.  
Aujami sunatuinnanut kikkutuinannanulu  
ivlinatsialâttuk suliagijausimajuit  
sakKititaulâlimmata allât nutât  
âkKisuttaumajut pijuguitigijaulâmmata.  
Tagvani jârimi suliaKautigilauttavut  
Hebronniimiut ilagengujolauttuit  
aggataunnigisimalauttangit  
takugatsaulâmmata katingaKattitaulippata  
nottitausimajuit Hebronniimit  
ammataulâmmat Kanuk sivungani  
pinianniKasongulaummangâta  
unipkausigijausimalauttulu allât. Piguttuit  
pigutsiat atjigengitut suliagijaulimmijut  
Erica Oberndorferrinut Carol

Gearrinullu, katitsuimânnik kingullipânik unipkausiliuttausimajunillu Makkovimiunit pigutsialu suliagijaulauttut, amma Alan Cuerrini, Luise Hermenutzilu taggajâliuttausimajunik pigutsiat pitjutigitlugit katimatsiKattajok unuttuni nunalinni pinasuagiaKattajunut isumagitlugit.

Nutâk suliagijaugasuattuk uvani aujami, isumagitlugit sivungani ivligijautsiaKattalauttuit silakKijânnigijausimajut, una tungavigitlugu ikKaumajamnik, nunaluijuit pinguaKatigetlutik takugatsautillugit inolimânut ilagitolugit Labradorimi pinguatuligijikkungit katingalimmata ilinniavimmiut, ukua kamaKattajok tamatsuminga Tim Borlase Martha MacDonaldilu, tagvani aujami pinguatiuKatigelauttuit Nainimiut Makkovimmiulu KaikKujaulâttut takunnâttitaulâmmata siagu pinguaKatigennigikattalauttaminik ilinniavimmeKatigetlutik. Kuvianailliukatigelâttut takutitsilâkKulu taikkuninga, 40-ni jârini Kângisimatluni piKatigeKattalaummata. Taimâk Hopedale-imiut, KipukKamiut Rigolettimiullu 2018-nami pititaulâmmijut allât 2019-niulippat.

Nunatsiavukkut kingullimik Kaujitsisialâlittut aujaulippat aulatsitillugu Lisa Rankin, katingatitsilâmmat ilisimajunik nunalimmiunillu aggatiujunik, Kaujitsisialâlimmata Kanuk unipkausiKammangât Avvitok pitjutigivlugu, Inuit nunagilittanga manna ilitagijaujuk Hopedale-imik. Angijolluni sivullipauullnilu piggagasuanniuvuk takujautsigidamik Hopedale-iup siagunitaunninganik 75-ni jârini. Napvâtaujuuit nunamit aujauniattumi takutitsisianiak Kut unikkautaunninginnik Moraviamiu Hofenthal-imi, sivulliudluni atigisimajanga Hopedale-iup Dr. Hans Rollmann-niup Kinijasimalittanga mission-nt allaKutinginni. Katsekiak pigiasiutausimalittuit katitsuvalliavut sakkititsigumallutik piujullaginik, pitâgijausonillu itsasuanitaujunik tataminnalutik unikkausijunjik Hopedale-l ingijaugasitainnalaunninganik.

Nutât suliagijaulittut suliagijaululângilat puakKitinnut nunivautinullu. IlukKusiligijet Pivalliatitsigasuattulu suliaKaKataummijut KipukKamiunnut katitsuitlutik Kagitaujattikut Kanuk Hotsan Bai Kampanikkut attuiniKalaummangâta ikajuKattatlutillu KipukKami Aillimillu. Taipkua katitsijavut piulimalâttavut atuattausongulâmmata inoKatigejunut nunakKatigejunillu taikani. Pijugitsuagivugut amma suliaKatigilâmmigaptigu Nunatsiavukkut IlukKusiligijikkungita, Niuggotutingita, Pinguatuligijingatalu pitjutigitlugu ilinniataulâgisonik Inuktitud uKausingit. Tâmna pigiasijsaulâttuk takKini Kaijuni. Amma Happy Valley Goose Bay-mi uKâlaKataukKâtlutapigiasiniutsanganik katimautiKalaugivugut ikajugasuamut NunaKatiget Nunaliujuit kuapakkunginnik, pigiasititsigumamut nunalet nâlautiKavvisanganik ilingajutsamik Upper Lake Melville-imiut atugatsanganik. Takugumagutsi sunait "pivallagutaummmangâta" ammalu sunait "Tusugijaummmangâta pigiasijsaugiamik" takusongujasi omani Kagitaujanni [www.traditionandtransition.com](http://www.traditionandtransition.com), amma pijuginnatuit Kuvianattulu Kaujigatsait uvlu tamât âkKisuttautsainatut uvona [www.facebook.com/traditionandtransition](https://www.facebook.com/traditionandtransition).

Malittingillu aippâni Atuagaliuttaujuni, atuKatigeppugut Kittaingannatunik tamakkua PiusituKaujunik Asianguvalliajunillu Kaujisattiujuut ikajuttigedlutik suliagijanganik takKini Kângittuni. Imaimmali, aggagotikainnaKugut KaujisautiKagiamik nutânik suliagigatsaujunik kajusiutiKattunik kamagiamik ilikKusiujuit pillugit imminik kamagisongugiangit Nunatsiavummiut. Aggagotikavugut nutângutitsigiamik uKâlautiKatigennitinkik ilikKusiujuit

siagunitauninginnik ammalu nunalijuuni sivukkatatiujunik tikippat Nunatsiavukkut Itsasuanitait Pivlugit katiomatsuaningit Rigolet-timi, nalugunnaigumalluta suKusitinalungitavut Kanuk iliulimmangâttä pivlugu KaujisautiKanniujuk ilikKusiujuit pivlugit pitâgijaugialet Nunatsiavummi nunalijuunut.

**Tom Gordon, kamajiunippâk Kaujisattiuuni  
PiusituKait, Asianguvalliajuillu Ikajuttigellutik Kaujisattiuuni**

## Cycles of Renewal



A few weeks back I was in Hopedale when the snowbirds came through. The welcome sight of scatters of them swooping into view is a sure sign that the seasons are changing. As sure a sign as the long evening sun and a bumpier ride in the komotik as the harbour ice melts and reforms. The end to a long hard winter is in view and dreams of the busy, renewed activity of summer start to become realities.

Summer activity is much in mind at the Tradition & Transition Partnership. Summer is field season and the coming one will be a rich one with continuing and new projects. Consultations have been held to plan this year's edition of the Hebron Family Archaeology Project which will bring Hebron relocatees and their families back to the site to

uncover history and stories together. Plant projects are in full bloom with Erica Oberndorfer and Carol Gear collecting the final stories for their Makkovik People and Plants project and Alain Cuerrier and Luise Hermanutz animating plant workshops in several other communities where beneficiaries continue to harvest from the land.

New to the field this summer, though with warm memories of days past, is IkKaumajammik, a community theatre initiative in collaboration with the Labrador Creative Arts Festival and the team of Tim Borlase and Martha MacDonald. This summer former festival participants in Nain and Makkovik will be invited to revisit and remount plays they performed as students. It promises to be a lot of fun and a chance to see challenges and dreams from the last four decades through the rearview mirror. Similar workshops are planned for Hopedale, Postville and Rigolet in the 2018 and 2019 seasons.

Nunatsiavut's next big dig puts shovels in the ground this summer as Lisa Rankin assembles a team of professional and community archaeologists to see what's left underfoot to tell the story of Avertok, the original Inuit settlement at what's now Hopedale. It's the first large scale attempt to uncover Hopedale's pre-history in 75 years. What comes out of the ground this summer will complement the detailed and ongoing chronicle of the Moravian period in Hofenthal, the original name of Hopedale, that Dr Hans Rollmann has been coaxing out of the mission records. Several initiatives are coming together here to develop a rich and accessible archive that tells the remarkable story of habitation in Hopedale.

Some new projects in development aren't dependent on shovels and berry baskets. Tradition & Transition is working with the community of Postville to repatriate a full digital archive of the Hudson's Bay Company records for Kibokok and Ailik. We plan to mine those records for the stories of the people and settlements in the region. We're also very excited to be working with Nunatsiavut's Department of Culture, Tourism and Recreation on the Master Apprentice Inuktitut Language Program which will be launched during the coming months. And a recent round of discussions in Happy Valley-Goose Bay have laid the ground work for assisting the NunaKatiget Community Corporation in launching a community radio initiative for Nunatsiavut beneficiaries living in the Upper Lake Melville region. A full review of what's "underway" and what's "under-wish" is on our website [www.traditionandtransition.com](http://www.traditionandtransition.com) and there's lots of exciting and fun information renewed daily on our Facebook site: [www.facebook.com/traditionandtransition](https://www.facebook.com/traditionandtransition).

In what follows in this second edition of the Newsletter, we share some of the excitement of what Tradition & Transition research partners have been working on in recent months. Of course, we're always eager to explore new projects that hold the promise to address cultural sustainability for Nunatsiavimmiut. We looking forward to renewing conversations with cultural, heritage and community leaders at the upcoming Nunatsiavut Heritage Forum in Rigolet to make sure that we continue to respond to the research and cultural engagement needs of Nunatsiavut communities.

**Tom Gordon, principal investigator  
Tradition & Transition Research Partnership**

## Credits

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## SakKititsisimajut

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Allasângutitsijek           Luisa Kojak  
                              Gordon Obed  
                              Rosina Holwell  
                              Katie Harris  
                              Matt Barbour

# Labradorimik Pitjutilik Ivittitângujak

Patty Way-mut, anginippaujuk Kok ivittitângujak Kaujilaitsimajanga. Inosingata ilonnanganigalak tamaunga tikiutigasuasimalittuk, Kaninginitsamut tikiutisimagalualigami asimminit, suligok apitsositsaKagiallaKattatuk – KaujigiallagatsaKaKattatuk. Unikkausiuppalajuk pitjutilik Labra-dorimik, Kitungagengunjuk, atannigijanginnik, siagunitaunninginnilu.

Way suliaKautiKasimalittuk "Kuviajillugu" KaujisautiKadluni kinguvâgengujunik inosuttonimminit, pigunnasituagamilu katitsuiliaKiKattadluni sukkaitodluni Kitungagengujuit kinguvâgenni-gijanginnik, Labradorimi Kitungagengujuit. UKajuk inolluniggok isumaKautiKasimalittuk namminik KitungageKatingata siagunitaugutinginnik, ammalu nakit pisimammangâmi Kaujigumannik isumaKautigitsiadlu pigusimavuk mappisigumalluni ijisimattojättunik unikkausijunik, atanni-Kanniujunillu Winters-ikunut, Flowers-ikunut, Webb-ikunut, Michelin-ikunut, Montague-kunut, Jacque-ikunut, Blake-ikunullu, asigiallanginnulu Kitungagengujunut Labradorimi.

"Pitjutilet siagunitaunninginnik Labradorimi inojuit iliungatillugit allautigijaulautsimalungituit ubvalu tukisijautsialautsimagatik, ammalu iliungalugatik allât mânnaujuk. IsumaKainnatiuinnalaukKunga inolluta pitaKattitaugiaKagaluaKugut siagunitaunnigijavut pivlugit nalautsisiallutik allasimajunik sollu asingititut inuttitut," tukistitsivuk Way.

AngiKagijangani Happy Valley- Goose Bay-mi pitaKavuk angijumik piulimatsivimmik tatattumik inosilimâk nâdlugu allatausimajunik, nunanguanik, alakkasâjanik, allaliljusianillu. Ilonnatik iluan-

ettuit ilingavut ivittitângujumut, ilangit KaujtitsutiKavut pitjutilinnik Labradoriulauttumik siagotillugu, Way-lu KinuinniKavuk asimitongimaittuk tamatsuminga ilonnanganik katitsuigiamik.



PATTY WAY

"Ilonnaita Kitungagengujuit kinguvâgellutik ivittitângugajappata pitalet 500-inik, piujumik pisi-mavutit pitaKalogeguvit 300-inik," uKavuk Way, Kungalluni, imaimmat, ilangani, sunagalanik katitsuiKattasimalikKunga asianik sunagiallamikkiak suliaKautiKadlunga, immaKâlu ippigi-lunnanga Kanuk unuttigijunik

pitaKalimmangâmma. Tâvatualli KimiggugiallaKattajakka pitagilit-taka, atuatsiKattavunga ilonnagalanginnik napvâjakkanik pitjutilinnik Labradorimik, piu-limatsiviKavunga tatattumik atuaganut pitjutilinnik Labradorimik. KimigguKattavunga *Them Days*-inik. KimigguKattavunga sunatuinnanik ilinganiKattunik Kitungagengujunut. AtuKattavunga ukuninga *Them Days* atuagangita tunuanettunik, allassimajuttalinnik sunait atuagaup iluanem-mangâta, ilangani taisiutiKaKattamata nallenik Kitungagengujunik, allassimajuillu atuanialidlugit, atuagiallatâdlugillu sunamik napvâvirginiammangâkkit."

Way ikajudjitaajuk PiusituKanik, Asianguvalliajunillu KaujisautiKadlutik Ikajuttigejunik nunalijuuni Kaujisattiuuni, ikajudjitaummidlunilu atautsimut ikittunit sâlakkumautiKatigiKattataminit pivlugu ilisimausigijanga kinguvâgengunningit Labradorimi Inuit; Dr. Hans Rollman Ilinniavitsuami Up-pigusuujunik Kaujisattiuajuk. UKajuk Dr. Rollman-niup tasiugiaKattaninga, tusagamilu uKaudjiKattaninga, tukisingitanginnilu tukisititsiKattaninga ikajuKattasimalittuk unuttuitudluni 17-nani jârini Kângittuni, tâvatualli mânnaujuk suliaKaKatigejok ikajuttigedlutik suliagijanga sulinitsauKullugu. katingaKatigellutik takunnâjok pijagegasuagiamik ununnisanik kinguvâgengunnik pivlugu al-lasimajunik malitsialaungitunik Morâviamiut allaKutinginnik; Kitungagengujuit siKinganigiak; Hopedale-iup siKingani, Morâviamiullu Missioninginni.

"Inunnik KitungeKalaukKuk, Inunnili amma siagugiak akulligettumik Kitungagengujuit, Kal-lunângajuit taimaittugalait, tâvatualli inolauttuit inigijaujumi 100%-itolungituk Morâviamiut al-laKutitigut kamagisimajangani. Taimaimmalu Kitungagellutik kinguvâgenningit allatausimanningit iluingaluKattalaungilat, ilangiugaluak, tâvatuak ilonntatiulungituk.

Pimmagiuluavuk Kitungagellutik kinguvâgenninginnit, nunanguanit, allaKutiujunillu, Way KimiggusiaKattavuk, atuKattadlunilu unikkausijunik atuasimajamminik, inuillu uKausigisimajan-ginnik nalunagunnaitillugit ataKatigennimik pitjutilet asiujijausimajuit. UKavullu pigutsanimmini sunamillonet KaujimautiKalaungituk anânsiasuanga pivlugu, kisanili uvlut ilanganni, ipigummin-iadluni anânsiasuanga pingasunik ingutadjutâKasimajuk ilanga atilimmik Eliza, taijausimangi-maittumik atinga Kitungagenninginni. Taggalugok ajaitsiavaulikKuk, tamângatuiunnagok ipigiliaKi-vuk Eliza-gok anânsiasuangata atigisimajanga. Isumagigalainnatangagok nalunagunnaitauvuk maggok jârek kingungani suliaKadluni Kaujisapiup illugusingani taijami Colonial Building, naipitsigami baptitaugutiup allaKutingita ilanganik, anânsiasuangita paningata atinganik – an-gajukKâgik allasimatillugik James amma Eliza Pardy. 15-nat jârit anigusimalittilugit Bay Robert-simedluni napvâsimaniadluni katititaugutiup allaKutinganik ajuKittuijop adjasimajanganik ai-simakKâdluni Labradoriup sadjugianganut, katititaugutiup allaKutinga James Pardy-lu, Eliza Bird-ilu.

"ÂkKisuigallatâgialuaguvit katitsuilutit." uKavuk Way, "100%-itut pijagelautsimaniangilatit. Pita-KaKattasimalikKunga kinguvâgengujuit allaKutinginnik, pingasuittudlunga kamagisimalittakanik isumaKalaupKunga pijagejuit kamaggillugit napvâsimajatit taitsumani, immaKa senat jârit kingungatigut atuatsigiallaguvit Hudson's Bay-kut allaKutinginnik ubvalu napvâgajakKutit iji-simakKotunik.

Ukiumi 2016-nami Way, suliaKaKatiKalauttuk Joan Andersenimik Kimiggugumadlutik Broomfield-ikut kinguvâgennigijanganik. TakKi nâsimalimmat ubvalu akuniunitsak pannaigtigidlugit, pigunnaasilauttuit atautsimi woggimi katitsuigiamik Kammami MaKKovimmiut katimavingani. Up-ingasâmi 2016-nami aisimadluta KipukKamut Nunatsiavut Siagutsuanitait pivlugit katimatisitsillugit ilaillugit PiusituKaujunik, Asianguvalliajunillu Kaujisattiujuj, Way pigiasititsilauttuk "ilitatsiutigumallutik katingaKatigennimik" kajusiniadluni kingulligillugit takunnâluagumalluni sulia-KatiKalluni Jacque-ikut kinguvâgenninginnik.

Kangaulippakiak, Way KanuttogutiKajuk kinakiak kamagiasilâttuk suliagijanganik, tamannalu ingiKatillugu piusituKaujuk kamanniuluni Labradorimi kinguvâgenguKatigenniujumik. UKajuk isumaKautiKagaluanniminiq aittotikagiamik suliagijamminik, allasimajamminik, allaKutiujunillu, jâringit nâmmasippata nukKaguni KaujisautiKannimik kinguvâgenguKatigennik pivlugu Ilanni-avitsuami, tamânilu kinakiak tusunniKautiKalâttuk pivlugit Labradorimi siagunitaujuj, ilinni-avigillugit, angijuguvalliatillugulu unikkausijuk, unikkautiKajuk Labradorimik.

### Ossie Michelin

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Tamanna nutângutisimajolluni unikkausiuvak pitjutilik Labradorimi Ivittitâk sakKititausimajuk *Them Days* atuaganginni Ukiumi 2016-nami Atuagani 40 No. 4, aullaitailittuk mânnna.

## Piecing the Labrador Puzzle

For Patty Way, it is the biggest puzzle she's ever known. It has taken her most her life to get this far, and even though she's gotten farther than any other person, she'll always have more questions - more to know. It is the story of Labrador; its families, connections and histories.

Way has been working as a "hobby" genealogist since her youth, and spends every spare moment piecing together the sprawling family trees of Labrador families. She says that her lifelong interest in her own family history and where she comes from has blossomed into a passion for uncovering the hidden stories and connections that make up the Winters, Flowers, Webbs, Michelins, Montagues, Jacques, Blakes and many other Labrador families.

"The history of the Labrador people has never been fully written or fully understood, and it isn't complete even at this time. I just always thought we were people worthy of having our history written accurately as well as any other people," explains Way.

In her home in Happy Valley-Goose Bay is a large filing cabinet filled with a lifetime of hand written notes, charts, papers and correspondences. Everything in here is a piece of the puzzle, some clue into Labrador's past, and Way has the patience unlike any other to put it all together.

"If every family tree is a 500 piece puzzle, then if you're lucky you already have 300 pieces," says Way with a smile, "because sometimes, I've gathered things while I was working on something else and maybe don't even realize how much I have. But I go through what I already have, I read pretty much everything I can find about Labrador and I have bookshelves full of Labrador books. I go through *Them Days*. I go through anything I can relate to the families. I use the indexes in *Them Days* heavily, because if they refer to a certain family, then I read those articles and reread them to see what I can glean from that."

Way is being supported the Tradition & Transition Research Partnership as a community researcher, getting support from one of the few people who rivals her genealogical knowledge of the Labrador Inuit; Dr. Hans Rollmann of Memorial University's Department of Religions Studies. She says that Dr. Rollmann's guidance, tips, and translations have helped her many times over the last 17 years, but now that they are working in collaboration her work is even more efficient. Together they will be looking into completing more of the genealogical records that did not fall neatly into the Moravian records; families living further down the coast, South of Hopedale and the Moravian Missions.

"They still were Inuit families and Inuit people and later mixed families, mixed with settlers and so on, but they lived in that geographic area that fell outside 100% Moravian documentation. So the family trees are not always complete, some are but not all."

It is more than just family trees, charts, and records, Way digs deep and uses the stories that she has read and that people have told her in order to help make some of the missing connections. She says growing up she never knew anything about her great-grandmother, until one day she realized that her great-grandmother had three granddaughters named Eliza with no previous reference to the name in the family. It was a eureka moment; she had suddenly realized that Eliza was her great-grandmother's name. Her suspicion was confirmed two years later while working in the research room of the Colonial Building when she discovered a baptismal record of one her great-grandparent's daughters - the parents were listed as James and Eliza Pardy. Fifteen years later while in Bay Roberts she found a marriage certificate that a priest visiting had brought back from a trip up the Labrador coast between a James Pardy and a Eliza Bird.

"You just piece and piece and piece it together," says Way, "you're never one hundred per cent done. I've had some trees I've done three times now. I've thought they were done, based on what you can find at this time, maybe ten years later if you read some more Hudson's Bay journals or you find some hidden thing."

In the Winter of 2016 Way worked with Joan Andersen in Makkovik to map out the Broomfield

family tree. After a month or more of preparing, they were able to spend a week assembling it on the wall of the Makkovik church. In the Spring of 2016 traveling to Postville for the Nunatsiavut Heritage Forum with Tradition & Transition, Way organized a community "meet and greet" where she determined she wants to focus next to work on the Jacque family tree.

Someday, Way says that she hopes someone will take on her work and carry on this tradition of Labrador genealogy. She says she is considering donating her work, notes and files, once she retires from genealogy to Memorial University, and there hopefully someone with a passion for Labrador history can learn from it and build upon the story of Labrador.

#### **Ossie Michelin**

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This is a modified version of the *Labrador Puzzle* which appeared in  
*Them Days Magazine* in the Winter 2016 edition Vol. 40 No. 4, on sale now!

# Atuatsijuk Kaujimajaujunut Piguttunut

Carol Gear Makkovimmiuk, Nunatsiavut ikKaumavut pigutsatluni Labrador Taggâni Satjugiami amma takutluni tajanik irises sitjaup killingani. Anânsiaga tikkuatunginnaKattalauttangit amma KaujimakKujitluni KinijanginnaKattagialik, tâvatuak attulugatik attutausaigasonik piguttunik. "Kaujijauguvit tâkkuninga pikusimallutit, sollu tillisimavutit piulimatsivialummik," Gear ijugalâjuk. "Kaujimalauttut suguset tâkkuninga pitanginnapata pitaKagunnaigajakKuk asingit aliagisongullugit."

Gear uKajuk unuttumaget asiangusimajut avatittini amma Kanitangani Makkoviup taimanganit niviatsiangulaugaminit, amma takujaulautsimalugunnaitut tamakkuninga piguttunik. "Tapvani aujak pisutlunga imau saniani paniganik ilaKatlunga napvâlauttavut atautsik iris-ik. Anânsiaga uvannik ilinniatitsilaungipat uvannik tâkkuninga Iris-ngunigâttanut, paniga takugajalautsimangituk tâpsuminga piguttumik, amma pivitsaKagajangituk iligianga tânnna pitjutigillugu."

Tâkkuninga ilagegutikagiamut akungani piguttunut amma Labrador Inunginnut nunaKajunut Makkovimmi Kaujisattik Erica Oberndorfer Kaujisalauttut Ilinnianagi ami nalunaikkutattâgiamut. Mânnna Oberndorfer, tapvani jârimi PiusituKait amma Asianguvalliajut ilinniaKatigijamminut Labrador Institute-ikuni, suliaKaKatiKajuk Makkovimmiunut Kaujimajamminik atuagaliugutigillugu ilingattilugu nunalimmut. "sanajavut tânnna atuagak inuit atusonguKattaniagamik Kimiggulugullu atautsikut katingaKatigetillugit. Atâtsiangujut/Anânsiangujut Kimiggusongujanga tânnna atuagak ingutamminut ilaKalluni amma sunataKalluni ilonnait sivunitanni aliagigajattanginnik; atuagak pigutsianut takunnâtuinnangitumut, tâvatuak kanuk inuit amma piguttut ilageKattamangâmmik, " uKajuk Oberndorfer. Nunalinnut katimatitsgalakKâtilluni, inuit Makkovimmit isumajâlilauttut tamanna piunitsaugajattuk atulluni ilisimajamminik.

Tânnna atuagak Kaujisalangajuk ilaget inigiKattasimajanginnik, Kanuk Inuit inoKattasimammangâmmik, amma pitjutigijangit piguttut taimailingasimajunut, amma suli taimailingajunut, ikKanattojut ullumi ullumut inosigijaujunut Makkovik Inunginnut. "AtutausonguKattalâttuk, tamâginnut inunnut unikkâsongugiamut ilagijamminut, amma inosuttut ilinniavigillugit, pigutsianutuinnaulungituk, tâvatuak pigutsianut ilonnânut pitagijanginnut ilagijamminut' inosinginnut, uKajuk Oberndorfer.

Pigutsiat ilijauKattavut inosigijanginnut inunnut Kanutuinnak sollu jâmmiliugiamut nunalet paunganginnt, ejanut, tauttuliugiamut, sanagiamut Kijunut piKutsainut. Atautsik takunnâluasimajanga Oberndorfer-iup piluattumik Kanuttogutigisimajanga ilinganiKajunut iKalunnianik amma pigutsianik. Inuit sanaKattasimajut tajjamik killik, upvalu kisammik sanajaumajumut ujaganut amma pingimmut, nulualigitluk atutlutik Kisittotinik mikKutinginnik, amma isigitsialiutlutik atutlutik paungaKutinnik. "kajusiutiKaguvit Kaujimajannik, asigiallait (sollu iKalunnianik) pigutsiat pisot, sollu iKalunnianimmut atuKattajasi KikKuat pukusimajannut nuluannit

amma amiakKugijaujut iKalummit pigutseigitlugit piguniammata sennâluit piunitsamik," uKajuk Oberndorfer.

Ilingajumut Carol Gear pitjutiKaluattuk piKutinginnik Kaujimajaujunut inuit aniggagijanginnut, sunakiak inuit Makkovimmi takuKattangitanginnik taimâk pinginnaKattamata unuttuni jârini Kângisimajuni."MalugiKattangitat tamakkua ataKatigejut ullutamât suliagijauKattasimammat, kajusituinnaKattasimajut pinianigilugu," Gear uKajuk. "PitjutiKajuk nukKakattagiamut amma malugusuKattagiamut sunataKammangâttä amma nakugillugit pigijavuttinut tamânenginnaniakKongimata."

Gear uKajuk Makkovik asianguvallialittuk. Tânnna nunalik angillivallialittuk, paungaKautet ininganottaulittut pivalliataujunut, nutât omajuit sakKivallialittut, amma nutaungituni piusituKait puiguttauvallialittut."Jârini Kângisimajumi asiujisimalikKugut unuttumaginnik InutuKannik amma unuttumaget inuit suliaKasimajut pigutsianut amma atusimajut pigutsianik inosigilugit," uKajuk Gear. "InutuKait angutet aniKattalauttunut pisigunnangitunik taijanik fibreglass umianik, taimaimmat imminik Kijunik kaliKattalauttut amma namminik umialiukattatlutik. Taikkuningagalak asiujiliKugut; inuKavuk ikittunik satjugiami taimâk pisongujunk".



PiusituKavinet kajusiutigijauKattalugunnaitut, piusituKagivut kajusiutijunut takutsaungitunut. Piusijautuinnatut atuniKatsiamagittunut ullumituinnak inogasuagiamut malugiKattangitavuttinut. "Inuit atuKattajut (pigutsianik) asiKangitunut tâvatuak kingulligijaujut asinginnut inunnut," uKajuk Oberndorfer. "ImmaKâ taimaimmat ilangani nunalimmut aiguvit, taikanimiungungikuvit amma apigiguvit una sunamut atuttauKattamangât, ininganotsituinnagajattuk inunnik kiugunnangiumatlutik. Tapvungatuinnak apigiguvit uKumaitsagajattut kiugasatuinnagiamut. Tâvatuak Kaujiguvit inunginnik amma uKâlaKatiKaguvit itlukkijâtsiatumik avatiKallutit – kisiani taikkuninga unikkausinnik tusagajakkutit pitjutigillugit atuKattajanginnik inuit."

Una tatamiutigisimajanga Gear una Oberndorfer kamaginginnagiangit inuit apitsusimajanginik KanuitsaKunnagit piniannigijaujunut piusigijaujumut, amma uKautigiattulugit napvâsimajamminik. Ilonnangit Kaujisasmajangit tigumiattaujut nunalet piulimatsevingani. Tâpsumunga Gear, Oberndorfer sunautitaullituk nunalimmi. Pulâgianginnatuk, sâlakumautiKattajuk puitjugattuKalimmat jári tamât ullusiuttauKattajumut anâtlet ullusiupvingani, upvalu tutsiakKattajut pitjutigitlugit pigutsiat tutsiagalattuKalimmat. Gear tatumijuk paitsisiaKattamat Oberndorfer amma sanasimatsiasimammat ilannâliugiamut inunnik ilonnâni nunalimmi. Natsalâttuk oranginik amma kåfe immunginnik Makkovik niuvipvinga nungotsipat, upvalu atjinguannik tikititsigajattuk iniggasimagijamminut.

"Ilonnatik Kaujigatsait tamânejut, amma tamânegialet," uKavuk Gear. "Unuttumaget Kaujisattet tikiKattajut amma atautsituinnamik apitsuKattajut amma isumaKaniatlutik ilonnanginnik pitaKagettut. Aullaniatlutik amma siagugianguimmat taimângungituk allaKutiliusimajut. Tikitainnatut, Kaujigatsatâjut, amma aullaKattajut Kaujitsilugatik nunalimmiunik. Erica taimâtsiak pijuk." Oberndorfer suliaKaKatiKagasuajuk Makkovimmik aggâgu sanagiamut nunalet pigutsiat atuagaganganik. KanuttogutiKajuk ikajulânnunganik inunnik ilitatsigiamut amma ullusiullutik ilinganiKajunut ilikKusinnik, atjigijaungitumik, amma iligenimmut piusigijaujumut nunatsualimâmi.

## Reading the Knowledge of Plants

Carol Gear of Makkovik, Nunatsiavut remembers growing up on the Labrador North Coast and seeing wild irises along the shore. Her grandmother would always point them out to her and instilled in her that she must always look, but never touch the delicate flowers. "If you were caught picking those, you might as well have robbed a bank," Gear chuckles. "They knew if we kept letting kids pick these none [would be] left for others to enjoy."

Gear says that there have been many changes in the environment in and around Makkovik since she was a little girl, and that it is now rare to see one of these treasured flowers. "This summer

while walking along the water with my daughter we found one of the irises. If my grandmother hadn't instilled the knowledge [of the irises] in me, then my daughter would never have saw the flower, and wouldn't have had the opportunity to learn about it."

It is these relationships between plants and Labrador Inuit living in Makkovik that researcher Erica Oberndorfer explored during her Ph.D. Now Oberndorfer, this year's Tradition & Transition post-doctoral fellow with the Labrador Institute, is working with the people of Makkovik to take that knowledge and turn it into a book for the community. "We're making this book to have a hands-on resource people could look at together. Grandparents could look at the book with grandchildren and have something all generations can enjoy; a book that focused on not just plants, but how people and plants have relationships," says Oberndorfer. After a round of community meetings, people in Makkovik thought this would be the best use of her studies.

The book will explore family places, how people lived, and the reasons plants were, and still are, important in the day-to-day life of Makkovik Inuit. "It will be a resource, both for people to be able to share their own family stories, and a way for young people to learn, not just about plants, but plants in context of their families' lives," says Oberndorfer.

Plants factor into the lives of Inuit in many ways from making jams from local berries, to medicines, to making dyes, to building wooden tools. One of the aspects that Oberndorfer has been particularly interested in is the relationship between fishing and plants. Inuit would build a killik, or homemade anchor made of rock and juniper wood, mend their nets with spruce netting needles, and smoke fish using blackberry bushes. "If you continue the cycle, other things [such as the fisheries] make plants possible, like in fishing you use the kelp you picked from your nets and the left over fish parts as fertilizer to grow your rhubarb better," says Oberndorfer.

For Carol Gear it is about taking stock in the ingenuity of the people of her home, something she says folks in Makkovik often overlook because these are things they have always done for generations. "You don't realize these connections because it's a daily chore - because you just go and do it," Gear says. "It's about stopping and noticing what we have and being thankful what we have because it may not always be there."

Gear says that Makkovik is changing. The community is expanding, berry patches are being replaced with development, new species are being introduced, and old ways are being forgotten. "Over the last few years we've lost so many Elders and so many people that worked with plants and used plants as part of their living," says Gear. "You used to have elderly men going out that couldn't buy fibreglass boats, so they had to haul their own logs and make their own boat. Things like that we're losing; you may have a handful of people now on the coast that can actually do things like that anymore."

While there are old ways that are being discontinued, there are also traditions that continue on below the surface. Things that are so normal and vital to daily life that they can go by unnoticed.

"People make use [of plants] in ways that are ingenious but is second nature to people," says Oberndorfer. "I think that's why sometimes when you go into a community, if you're not from there and you ask people what is this used for, it can really place people on the spot. If you just ask them point blank they sometimes have trouble responding. But if you get to know people more and chat in a comfortable environment -- that's when you start to get these stories and hear about the resourcefulness of people."

What has really impressed Gear is that Oberndorfer has made sure to check in regularly with the people she has interviewed to make sure they are ok with every step of the process, and to share her findings. All of her research is being kept in the community museum. For Gear, Oberndorfer has become a fixture in the community. She regularly visits, takes part in swim races at the annual trout fest, or sings songs about plants at the jamboree. Gear is impressed with the amount of care Oberndorfer takes in building and maintaining relationships with people in the entire community. She'll bring oranges and coffee creamer when the Makkvik store runs out, or she'll take time to send people pictures from her travels.

"All the information is back here, and that's where it should be," says Gear. "A lot of researchers will come in and they'll do one interview and think they have all they need. Then they leave and you find out later it was reported wrong. They just came in, got the information, and they're gone without reporting back to the community. Erica is doing it right."

Oberndorfer will be working with Makkvik for the next year to produce the community plant book. She hopes it will help people to recognize and celebrate their relationship their culture, ingenuity, and relationships to the natural world.

# AngiKalinnik Hebronimut

Jerry Tuglavina inolilaappuk 71-nat jârit matuma sivungani Hebronimi Labradoriuup Taggangata Sadjugiangani mânnaujuk Kaujimajaugusigilattangani Nunatsiavut. 13-natuinnanik jâri Kalauttuk nunaluijuit notitauniammata jârini 50-ni, sulili aulajitsiatuk inosigilauttaminik tamâni ila Kadluni Kitungage Katimminik.

“Uvannuli ikKaumanannipâk, ilonnagalatik inolauttuit Hebronimi, angiKaKattalaumma Inoviani,” uKavuk Tuglavina, utilauttuk angiKaminut Hebronimut sivullipâmik senakasâni jârini, aujaulauttumi ilauKataudluni Hebronimi Kitungagengujuit Itsasuanitaujuillu Kaujisattauninga Suliagjautillugu. “IniKatsiaKattalaungimaikKugut Hebronimi; jâriup ilonnagalangani aullâsimakattalaukKugut oganniadluta ubvalu nuluanniadluta puijinik. Atâtsigilauttaga pingasunik aullâsimapviKalaauttuk, atausik atuKattadlugu Kangauninga jârimi nalliuutimmat. Ilonnata HebroniliaKattalaukKugut Inoviani jâri tamât ullusiutsuagiattudluta, tamâneniadlatalu upingasâmunut.”

Tuglavina inolaukKuk Hebronimi ila Kadluni Atâtsiakomminik pingasunillu nukamminik/najamminik. NigiluaKattalaauttuit Inuit niKituKanginnik, jâriullu ilonnagalangani aullâsimakattadlutik oganiadlutik, pinasuadlutilu. UKajuk jâri tamât Inuit 200-hontagalait aiKattalaauttuit Hebronimut puijinniadlutik aullâsimapviminit nanigalatuinnak inigiKattajamminit ukiutsiugiattulidlutik. Ilanganilu sivullipâmik takotisinnalimmidlutik, takKilimâni.

Ilonnagalangagut, asiagut *Them Days*-ikut, unikkausijuit pitjutilet Hebronimik uKausitigutuinnak pijauKattalautuit, tâvatualli mânnaujuk ikinnisaullitilugut HebronimiutuKait, Tuglavina uppiniKajuk ikKanattonanganik tamakkua unikkausijuit nipiliuttaujutsauninginnik, pivitsaKanninginni suli. Taimaidluni aiKatiKalaauttuk PiusituKaujuit, Asianguvalliajuillu Kaujisattinganik Michelle Davies-imik Hebronimiut Kitungegengujuit Siagunitaillu Suliagjiaunninganut, aullaKataugiattudluni illuit naneKattalaummañgâta, kinakkulu illugilaummañgâgit. Davies-i suliaKajuk itsasuanitaligijiudluni Nunatsiavut kavamangata IlikKusiligijinginni, ilinniajullu ilisimajullagiugiamik Ilinniavitsuami, tamatsuminga suliagjajujumik kamajuk, tasiuttaudluni, uKaudjigiajiullutik katimaijijunut HebronimiutuKaujunut Kaujigumallutik sunait ikKanattomangâta nipiliugiangit. HebronimiutuKaullutik katimajet tigusilaupKut Tuglavina-mik, InutuKaujumillu John Jararuse-mik atillugillu Hebronimut aujaulauttumi.

“TamânesimalikKunga (Nunatsiavummi) pingasolittuni jârini Hebronilu pitjutautillugu tusalaupKunga pigiannimigalak, ikKanattonanganik inunnut Nunatsiavummiunut,” uKavuk Davies. “PigumainnalauKunga napvâgasuagiamik pivitsaugajattumik inunnik katititsisongugiamik siagunitaliginnikut. Taimaimmalu, ippiniavunga piujummagiujumik sakKiviusimajunga tamanna PiusituKaujunik, Asianguvalliajunillu kamanniujuk sakKilaummat, mannautillugu, akunik tusaumalilaugama inuit takugumanninginnik tamanna Kaujisannik kajusiudjautillugu.”

Davies, Tuglavinga, Jararuse-ilu, inosimammijuk Hebronimi nukappiangudluni, katingadlutik aiKatigelaukKok nunagisimajamminut. Davies uKajuk, tikitainnagamik sakKititsilauttuk atausiungitunik nunanguanik, uKadluni pigiasiligajattut Kimiggulutik inigiausimajumik, allagalaliaKillugillu.UKavuk, InutuKaujokKok Kanukkiak takunnalikKauk, uKadlutik "taimâk inoggutiKagunnasangilatit nunaujumik, nunanguatigolungituk." UKaudjuinialidlutillu pivlugit umiakkojuit nunagiausimajumi aulajidlutik Kanuilingasimanninginnik, unikkausinginnilu.

"Ilitannatummagiujuk inigismallugu, taimâtsainaingajuk sollu Kimalaugattigu, kisianili illuKagunnaituk. Ilonnaita nunangata ilitannatogutingit suli tamânettut," uKavuk Tuglavina. UnuttolugunnaiKugut (HebronimiutuKaujugut). AullalaukKugut inosuttodluta sugusiudluta, tâvatualli tamaungagatta Hebronimut (mânnaujuk) utittsilauttuk unuttunik ikKaumajâgusiujunik."

Ilangiutillugit nutaunginippângujuit nunangularigiusiujuit inigiausimajumik, Davies atulaummijuk nutângunippânik. Ikajuttaudluni Ilinniavitsuami itsasuanitanik Kinijattiujumik, Peter Whitridge-imik, asianillu PiusituKaujunik, Asianguvalliajunillu KaujisattiuKataujumik, suliaKautiKajumik itsasuanitaujunik Johannes Point-imi, Davies atugunnaalugivik Kangatasomik nunaujumillu adjiliugisomik.

Tânnna Kangatasok nunaujumik adjiliugilluni utittatidlugu," Davies tukisitsitsigavuk, "adjiliugigunnaKutit Kalligegutigaluappata, tâkkualu katitsunialillugit Kagitaujami. Taimâk pilaugivugut tamâni Nainimi, sakKititsisimajunillu piujuaggulajunik takutsisiatunillu nunanguanik, âkKisugiallatâsogijannik. Takutsauningit pitaKammata taijanik 3D-nik Kagitaujami, takugunnagivutittauk ilutsinginnik illuit, ilangillu illuit uggsimalittuit. Tamannalu ikajugunnatuk uvattinik napvâgiallagunnaKulluta illosimajunik pigiaKatuagutta."

Itsasuanitanik Kinijattiuluni, Davies uKajuk ippinianniminik piujumik piviusimanniminik ilauKataugiamik taimaittumik suliaKaKataulluni, sivullinginneKataullunilu tusâlluni unikkausinginnik inuit inoKattasimajuit tamâni, ilisimautiKajuillu ininganik Kaujisautigijangata. Takkuagok tagga omajollutik ikKaumajâgusiuuvut tamatsumaup Hebronimi Kitungagengujuit Itsasuanitaujuillu Kaujisattauningata Kinijajanga allautigumallugu. Inuit unikkausigijangit, tamatsuminga nunaujumik taisiKattalauttuit angikaminik, tauttutâgivut, tukisitsitsililltu, ilangiutiKatiginninganik, inoggusinganillu Hebroniuup, asingita pigunnangitangagut.

"TataminnianalaukKuk takugiagik, John-ni, Jerry-lu suliaKaKatigetillugik, KaujisautiKatigedlutilu nani nallet atunit illuit napaKattalaummangâta, ubvalu KanuilinganniKalaummangâta, ubvalu nanelaummangât tutsonga, kinakkut illugilaummangâgu, kinakkulu illugilaummangâgu kingulliulutik, kinakkunullu attasiangulaummangât. Taggalu utiudjilauckKuk unuttunik Kaujimagatsaujunik, ikKaumajâgusiujunillu taimâk pigamik," uKavuk Davies, sivullimik pannaigutiKalauttuk KaujiutiKagiamik illuit immaKâ tallimat ubvalu sâksit ilutsinginnik, tâvatualli nânningani katitsuigunnasisimalauttuit 40-kasânik. "Ikanattumagiuvuk takugiangit tamakkua



ikKaumajâgusiujujuit sakKigiallatillugit, taggatuak iniusimajumelaugatta, taggatuak Hebronimelaugatta.

Taggali Tuglavina pillugu, takugumajogaluak unikkausiujujuit pitjutilet angiKagilauttanganik nipiliuttautillugit, taimâllu inosunnisaullutik kinguvângujuit ilinniagutiKagajammata inoggusigijanganik, siagunitaugutigijanganillu Nunatsiavukkut. "Nipiliungikkuttigik mânnaujuk asiulâkKut, asiutsiamagillutik, asiujigumalungitavut," uKavuk Tuglavina, "Tamanna suliagijak ikKanattumagiulaukKuk ilauKataupvigigianga.

Omani Upingasânguniattumi Davies-i pannaigutiKajuk katimaKatiKagiallagiamik nunaliujunik ilagillugit HebronimiutuKaujujuit katimajingit KinijaKatigegumallutik nutânik utiKataujutsanik Hebronimut aujauniattumi, tamanna suliagijaujuk pillugu. Davies uKajuk, KanuttogutiKagaluanminik utiKatiKagumagaluanminik Kitungagengujunik; kinakkunikiak inoKattasimajunik taikani, Kitungangillu, ingutangillu, uKajuk attutausimanniujuk, ikKaumajâgusiujuillu Hebroni pillugu siammangavut kinguvâgelimâni.

# Going Home to Hebron

Jerry Tuglavina was born 71 years ago in Hebron on the Labrador North Coast in what is now known as Nunatsiavut. He was just 13-years-old when the community was relocated in the 1950s, but he still remembers well his life there with his family.

"What was most memorable to me, and most people who lived in Hebron, is going home at Christmastime," explains Tuglavina who returned home to Hebron for the first time in over a decade last summer with the Hebron Family Archeology Project. "We hardly spent any time at all in Hebron; most of the year we'd be out at the outposts fishing or netting seals. My grandfather had three homes back then, one for each season. We'd all go to Hebron around Christmastime each year for a big celebration and stay until the spring."

Tuglavina lived in Hebron with his grandparents and three other siblings. They ate a diet of largely wild food and spent much of the year in fishing and hunting camps. He says that each year about 200 people would come to Hebron from sealing camps all around the surrounding region to spend the winter. It would be the first time seeing each other sometimes for months.

For the most part, outside of *Them Days*, stories of Hebron have remained largely oral but now as fewer of the original Hebron residents remain, Tuglavina believes that it is important to record these stories while it is still possible. That's why he traveled with Tradition & Transition researcher Michelle Davies for the Hebron Family Archeology Project, to record where the houses were once located and who lived where. Davies, who works as an archeologist with the Nunatsiavut Government's Department of Culture and PhD candidate at Memorial University, is organizing the project with guidance from a steering committee of former Hebron residents to determine what was important for them to record. The Hebron Selection Committee chose Tuglavina and Elder John Jararuse to travel to Hebron last summer.

"I've been here [in Nunatsiavut] for three years now and Hebron was something that I heard very early on as being important to people from Nunatsiavut," says Davies. "I always wanted to find an opportunity to connect people through archeology. So I feel really lucky that this opportunity came up with Tradition & Transition to really develop the project because I had heard for so long that people really wanted to see this research done."

Davies, Tuglavina, and Jararuse, who also lived in Hebron as a boy, traveled together to the former community. Davies said when they first arrived she took out a number of maps and said they could begin surveying the area and writing it all down. She says the Elders gave her a funny look and said "that's not how you live off the Land, not with maps." They then guided Davies about the remains of the community remembering details and stories.

"It's a real familiar place, just the same as when we left it, only no houses. All the landmarks are still there," says Tuglavina. "There aren't many of us anymore [from Hebron]. We left as young kids but when we went up to Hebron [this time] it brought back a lot of memories."

Along with some of the oldest techniques for mapping out an area, Davies employed some of the most modern as well. With the help of Memorial archeologist Pete Whitridge, another Tradition & Transition researcher, working at a nearby archeological site at Johannes Point, Davies was able to employ the use of an aerial drone.

"By flying the drone back and forth," Davies explains, "you can capture multiple overlapping images, which you can then stitch together on the computer. We did that here in Nain, which has given us a beautifully detailed map that you can manipulate. Because it's in 3D, you can also see the outlines of cabins and some of the houses which have collapsed. It could help us to locate more structures if we need to."

As an archeologist, Davies says she feels fortunate to be able to participate in a project like this and hear firsthand the stories of the people who lived and experienced the place that she is studying. It is these living memories that the Hebron Family Archeology Project seeks to record. The stories from the people that once called this place home bring nuance and understanding to the relationships and way of life of Hebron that no other could.

"It was amazing to see John and Jerry working together and figuring out where each of these houses stood, or which way they were oriented, or where the porch was, and who lived there, and who lived there after them, and who rented this spot out. They brought back a lot of information and memories that way," says Davies, who at first planned to get the descriptions of maybe five or six houses but in the end they recorded close to 40. "It's pretty special to witness those memories resurface because we were in the place, because we were in Hebron."

For Tuglavina he wants to see the stories of his hometown recorded so that younger generations can learn about his way of life and the history of Nunatsiavut. "If we don't record them now they'll be gone for good, we don't want to lose them," says Tuglavina, "It was a real special project to take part in."

This Spring Davies plans on having more community consultations with the Hebron Selection Committee in order to select new people to return to Hebron for the project this coming summer. Davies says that she hopes to bring back a family; someone who used to live there, and their children and grandchildren. She says that the impact and memory of Hebron spans generations.

# UKâlalautta Inuttitut! (Let's Speak Inuktitut!)

Pigutsatluni Nainimi Silpa Suarak tusâKattalauttuk Inuktutut uKâlajunik nanituinnâtluni. UKausituKagijammik atuinnalauttuk angigamini sugusiunniminit, jârikKutusivallialitluni uKausituKagijanga asiuvallialilauttuk Kallunâtitut kisiani uKâlaluakTattanialitluni, kisianilu Ilinniavitsuamik ilinniagigami sugusittâliaKitlunilu ippigummilauttuk Kanuk uKausituKanga inosimminut atunniKatsiatigimmangât.

Kanuk ilisautiKagajammangâmmi Inuktutut uKausituKagijamminik, asiminit ilinniagalaniitluni, suliaKaKataulitluni ilinniagiamik uKausigijaminik, Suarak pigiasitsilsaukKuk UKâlalautta Inuttitut pigiasitsilsaukKuk *UKâlalautta Inuttitut!* (Let's Speak Inuttitut!). Uvlu tamât ilinniagutitsak takujausok Facebookimi Twitterimillu, uKauset allatausimajut Inuktut Kallunâtitullu. Suarak atuatsiKattajuk sunamik uKâlautiKammangâmmi nipiliuniatlugu, Kanuk uKattausiasongummangât Inuktut Kallunâtitullu allasimaKattajuk, allâk aviukKatlugit uKausek Kanutsiak uKattausongummangâta âkKisiuKattatuk,Nipiliuniatluni uKattausiasongunninga tukisnatsiatillugu.

"IsumaummilaukKunga Inuktitonnik ikKanammagininganik imâllu tamakkegiaKalittunga sugusiatsuka tusâKattniammata, pigutsatlunga tusâgusigiKattalauttakanik ilitsianiammata," uKavuk Suarak, mânnalu Aulatsijiulittuk UKausiligijikkunginni Nunatsiavukkut kavamakkunginni.

Takusimalauttuk asinginnik Inuit Nunanginnik suna uKausik uvolumimimut ilingatitaumangât Kanullu tukiKammangât allatausimatillugu. Taimâk isumaKanialitluni taimâtsainak ottugajutsaunimminik atuttaujutsanik Nunatsiavummiunut. "IppinialaukKunga taimâk pigiasitsijutsajunga, iliKattamata uKâtlutik, atautsiugaluammat uKausik," uKavuk Suarak, "imallu ikajugumalaukKunga tamakkisongulâmmata uKausiujunki iluangatillugit. "Taimaimmat atautsimmik uKausimmik uvlu tamât, kajusilaukKuk iluingatillugu suna uKâlautaumangât tukiKatsiamangât, kajusiutigilittaga."

SuliaKaKatautlunga tamakkisonut Nunatsiavut UKattinginnut Inuktut ilinniatitsijinnulu, Suarak uKajuk atugatsait ilinniatitsinimmut atuvallipâKattajuk âkKisiugiaKalogama uKâlatsianitsaugiamik uKausituKagijaminik, "PijageKattavunga Kaujitiaugama uKausinnik Kaujimangitakkanik, apigiKattagama uKattinik ablasângutitsijinillu," uKavuk Suarak. "Ikajuttaugama atuinnaugutjigiamik atugatsakanik imminik ilinniatiKattavunga."

Suarak ilivallialitluni, pijugiutiKappâjuk ikajuKattagami ilinniagumajunik tukisigumatsiajunillu kinakkomangâta tamakkisot Inuktut Kallunâtitullu. "Tâpkua ilinniagutitsaka âkKisuligapkit imminik ilinniagutigiKattamijakka," pijugitluni uKavuk. Imâk KaujimautiKatigiKattajakka tamakkisot tugâttiKattagapkit tâpkua ilinniagumajunik. Siagu KanuttogutiKalaukKunga siagu Kanuk ikajusongugajammangâpkit. Tamanna piujummagjalolauttuk uKattiujuuit

ablasângutitsijellu atutsiaKattalungimata Kagitaujannik Kuatsânattukullu atuttauKattajunik. InosuttuKavuk inuKavullu nunalinni ilinniagumajunik, atusonglåmmata ilisautiujunik Kuatsânattukojunik. Tâtsuminga suliaKautiKavugut – katingautigegutiKavugullu – ullu tamâllu atusongujavut.”

UKauset ilinniagatsaujuit âkKisuttausimajut atugatsautillugit Nunatsiavummiunut. Suarak uKavuk atuKattajuk uKausinik nallenut jârimi Kangaunninganut nallutiujunik, Kangaummangâllu jârimi ilingatigasuatlugit. TukiKalungilak atuKattalungikkutta Inuit uKausinik Inuit ullu tamât inosimmini atuKattatanginnik.” uKavuk Suarak. “UKâlautiKaKattanialungilagut nunakkogutinnik, sollu takKiliagutausinnik Kangattajonnik, nunanillu inuKavatsuajunik. Ilinniatisigutta uKausinik Inuit inosingita atuKattatanginik tukiKatsangilak, atuvallinangituk taimângungitojâgajattulu. Ilinniagumaguvit sunamik ilauKatauguvit ubvalu igvit isumagijannik ilisautigumajannik tukiKannisaugajattuk Inuktitud ilinniagutigumajannik.”

*UKâlalautta Inuttitut!* âkKisuttausimajuk atuttaugatsautillugu Nunatsiavimmiunut, imâllu sunanik apitsotiKaguvit isumagijannilu uKautjigumaguvit ailaugit Suarammut. UKauset uKausillu iliungatlutik tukitâgijauKattajuit inunnut Kinuagijausimajut, imâk tukiKatsiatillugit uKatsiataunitsangillu, allatautsianininginillu uKauset kamagijautsiagialet. Tämna tigumiattaunginnagasuamut *UKâlalautta Inuttitut!* nunakKatigengujunut atsugotaujutsaujuk asuijijautailigasuamut Nunatsuavummiunut, imâllu ikajuttigetsianikkut KuviasunnisauKattaniammatt.

“Pijugitsuavunga ilisautitsait tungaviKaKattamata ullu tamât plusigijauKattajunut ilingammata. Sollu männaaluatsiak Upingângummat puijinnialuviniijuKalimmat uKâlautaunginnalittuk uKavuk Megan Dicker Nainimiuk. “UKâlautigigumagaluatlugit sunait tamatumunga ilingajuit ilangani uKatsiagunnalungitauvut. Taimaimmat ablasângutausimajut tamanepptaa uKasongugajagaptigu.”

Dicker uKajuk ippiniagutiKalaunniminik sunakiak inosimmini amigatsitojânnunganik ulinnaisigunnagani sunaummangât. kisianilu 2016-ami aiKatausimaniagami Inuit Kaujisattauningit pivlugu katimaniammata St. John’s-imi, imâk ippigummisimalauttuk, tusâkKatuni asingit katimaKataujuit sunanik pijugiutiKammangâta nutigok uKausituKagijaminik kingomatsijuk. UKajuk takuniaKattajugok *UKâlalautta Inuttitut!* sunalittâlimmangât ullu tamât, ilivallialittugok uKausituKagijaminik ilauKatauKattalittulu uKausilitâjut katimalimmata. “Sungiutivallialigakku ilinniagialiga inosiga pitjutigitlugu imminik pijugiutiKaKattavunga,” Dicker uKavuk pijugitsuatluni. “IppigusuKattavunga songujonniganik. Ilangani ilannâkanut uKaKattavunga Inuttitut apiginiatlugit tukisimammangâta sunaummangât. Ilonnata pijugitsuanielitluta uKâlautiginialitlugu sunaummangât.”

Ilinniagumaguvit Inuktitud ilauallutet *UKâlalautta Inuttitut!* Sollu adjinga Tradition & Transition Facebookiup pâginângani ([www.facebook.com/traditionandtransition](http://www.facebook.com/traditionandtransition)) ubvalu maligit Twitter @ unikkaatuak ullu tamât ullâkut pitâKattaniagavit uKausilitânimmi ilinniagutitsaujunik.

# **UKâlalautta Inuttitut! (Let's Speak Inuktitut!)**

Growing up in Nain Silpa Suarak heard Inuktitut almost everywhere. Speaking her language at home was the norm for most of her childhood, but as she grew older her language began to fade and English soon took over. It wasn't until she had graduated college and started a family of her own did she begin to understand what the language meant to her.

Looking for a way to practice her Inuktitut while sharing what she learned with others wanting to learn the language, Suarak began *UKâlalautta Inuttitut!* (Let's Speak Inuktitut!). The daily lessons, which are posted on Facebook and Twitter, have the phrases written in Inuktitut and English. For each lesson Suarak records an audio pronunciation guide reading the Inuktitut phrase at normal speed, then again breaking the phrase down syllable by syllable, and then finally repeating the phrase again at normal speed.

"I realized that Inuktitut is important and I needed to become fluent so that my kids could hear it the way I heard it growing up," says Suarak, who is now the Language Program Coordinator for the Nunatsiavut Government. She had seen other Inuktitut word-of-the-day lessons from other Inuit regions on social media and realized there was an opportunity to start something similar for Nunatsiavut.

"It just felt like it was needed because a lot of people are used to learning by speaking, by words," explains Suarak, "and my goal was to help people increase their fluency in full sentences. So going from word-of-the-day to sentence-of-the-day, it's evolving."

By working with fluent speakers in the Nunatsiavut translations department and with Inuktitut teachers Suarak says that the lessons she's preparing are not only giving her lots of practice, but they are also improving her confidence in speaking her language.

"I like finding out some words and phrases that I don't know because I get to ask for help from the interpreters and translators," says Suarak. "Getting them to help me out with the lesson is part of my own learning process."

Not only is Suarak improving, but she says she is honoured to help connect other learners with the knowledge of fluent Inuktitut speakers.

"With these lessons I'm learning too," she says with excitement. "I get to be the connection from fluent speakers to those who want to learn. I was wondering in the past how could I make this connection. So this was a really good way because our fluent speakers hardly use computers or technology and we have the youth here and people in the communities who want to learn, so they can use this technology. We have this project - this connection - that we can use daily."

The language lessons are tailored for Nunatsiavut. Suarak says that she tries to choose words that will fit the seasons and the time of year.

"It is pointless if we're not going to use the words people use [in their daily lives]," says Suarak. "So it will never be something about trains or rockets or city stuff. If we teach words and phrases that don't apply to peoples' lives, it would be pretty useless and it wouldn't stick. If you learn something you're already involved in and interested in, you'll have a better understanding; it'll be a better way to learn Inuktitut."

*UKâlalautta Inuttitut!* is designed to meet the needs of Nunatsiavummiut and requests and suggestions can be made to Suarak. Some of the words and phrases have come in as suggestions from people looking to make sure that words are pronounced properly and spelled right. The effort to keep *UKâlalautta Inuttitut!* as locally driven as possible is not lost on Nunatsiavummiut, with positive feedback coming in.



"I love how the lessons are related to our everyday lives. So right now it's Spring and there's a lot about seal hunting," says 18-year-old Megan Dicker of Nain. "It's things we would like to say but don't know how to say. So the translations are there and it's just really helpful to have them translated from things we like to say."

Dicker says that she always felt that there was something in her life that was missing that she couldn't identify. It wasn't until she visited the 2016 Inuit Studies Conference in St. John's and heard the pride of other Inuktitut speakers did she realize that it was her language that was missing. She says she checks *UKâlalautta Inuttitut!* everyday and is learning her language now and participates in a language discussion group.

"When I get to use the lessons in real life it makes me feel good," Dicker says with pride. "It makes me feel powerful. Like I'll say something to one of my friends and ask them if they know what it means. Then we get all excited and start discussing it."

If you are interested in learning Inuktitut with *UKâlalautta Inuttitut!* like the Tradition & Transition Facebook page ([www.facebook.com/traditionandtransition](http://www.facebook.com/traditionandtransition)) or follow on twitter @unikkaatuak to receive daily language lessons every morning.

# Kiviannik Sivulligisimajattinut

Adjiliugijiulluni Candace Cochrane-ni tataminiagutiKainnasiavuk unikkausinituinnaungituk unikkautigijaujunik adjinguani, unikkausinillitauk tukitâttausimajunik KimiKKuKattanimmit adjinguani坑 pitjutilinnik uvluvik Kângisimalittunit. Adjinguak adjinguattalik jârikKutunitsamik ilagisimajannik unuttuni jârini Kângisimalittuni, adjinguak, adjinguattalik illumik sakKijâgunnaitumik, adjinguat takutitsijut Kanuk inosiKaKattalaummangâtta sakKijâgunnalialikKut – ilonnaitalu unikkausiliusongujuit, atanniKanniujumik siagu piusiuKattalauttunik, uvluumiujuk piusulittunut uKausituinnaujuit uKausituinnatigut pigunnangitanganik.

Cochrane-ni takugumainnalaukKuk adjinguat adjiliusimajangit pitjutilet Labradorimi Inojunik utittautillugit nunaliujunut sivullimik adjiliugiliaKilaugaminit 30-nit jârinit unuluat anigotisimalittilugit. IngiKagaladluni Labradoriuup TaKKâniimiut Sadjugiangani, uvluumiulittuk Nunatsiavummi, sivullimik ilinniatitaujodluni, ammalu siagugiak jârini



Arriving at Strathcona.

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ilauKataulidluni Labradorimi Ilinniatuligijet katimajinginnut, Cochrane attutaummagilaukKuk nunaujop takuminanninganut, inuillu pitsiaviKanninginnut. Taggalu itijummagiujumik sulijutsaniKaliakilaukKuk Labradorimi Inoduit inoKKusinginnik.

2006-imi Cochrane-nu pivitsatâlaappuk adjiliugiusigijamminik utittisigiamik Nunatsiavummut, inunniliu nunalijuunik pivitsatâtsiluni takusaigiamik siagu inosigisimajamminik. Imminillu takutimmagilaukKuk Kanuk adjiliusimajangit attuiniKattilaummangâta inunni.

“Adjinguat nutaungitolittuit, tâvatualli nutaungilualungitut igvit, adjinguammetunik ilitatsigunnaigajallutin”, Cochrane uKajuk. “IkKaumajâgusiujuit, unikkausiujuillu tamakkua adjinguat sakKitigunnatangit piujummagiuvut. Piluattumik nunalijuuit asianguvalliatillugit sukkajumik, ilanganilu isumajagutiKaluKattangilagut nakit pisimammangâtta, namullu ailimmangâtta”.

Mânnaujuk, Cochrane-ni suliaKaKatiKajuk Andrea Procter-imik Kaujisattijumik pivlugit PiusituKaujuit Asianguvallianilu, Ilinniavitsuami KaujisautiKajuni angutiuuit annaujuillu ilusinginnik, atuagaliugumallutik pitalinnik adjinguani, unikkausinillu malittunik Cochrane-niup adjiliusimajanginnik. Suliagisimajangit ilauKasiudjivut adjinguani járiulauttunit 1969, 1970, 1985, 1986-imillu.

“Uvannuli Kittainganattojuk tamanna suliagigasuttavut pivlugu, Kanuk inuit isumaKautiKatsianingit tamakkuninga adjinguani,” uKavuk Procter-i. “Tamakkua adjinguat Nainimut âjauniammata, Nunatsiavukkut senani järini sakKijâlinniminut ullusiugutiKatillugit, takugunnalauKugut inunniKaijunik, adjinguani KimiKKudlutik ijotikajunik adjinguani, ijotikajuit piusigiKattasimajangit, aulajiangillu pivlugit. Unuttojuit ipiniagusiujuit sakKiKattalaauKut KimiKKunimmit tamakkuninga adjinguani. IsumaKajungalu tamanna pititsillugu suliagigasuttavut isumaKautigisiataga, isumaKajungalu nunalijuuit ilaliutsialâttuit.”

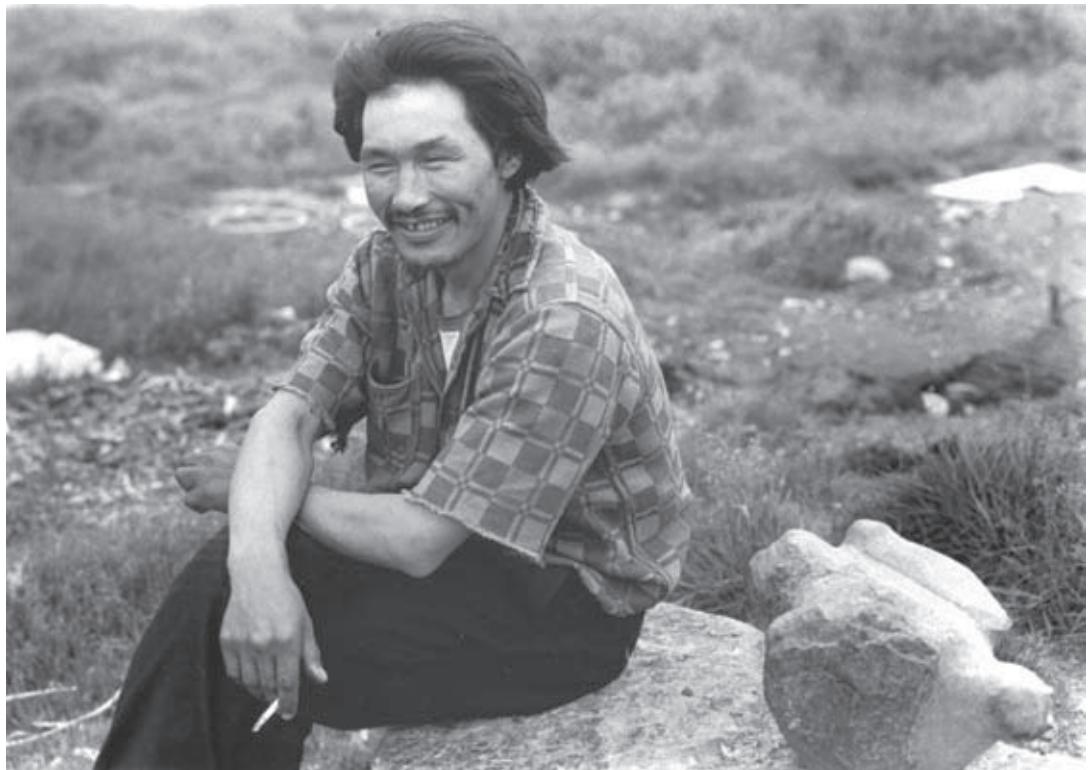
Tâkkua maggok Kanuttovok katitsigiamik katimajitsaujunik nunalijuunit Hopedale-imi, Nainimilu, tamakkunani nunalijuunit ununningit adjinguat pimmata,tasiugiagumallugit pigiasippata katitsuiliaKippata adjinguani, adjinguat ununningit 300-ikasât. Cochrane-ni, Procter-ilu uKaKatiKaKattalâttok nunalijuunik ilisautiKagiallagumallutik inuginnik, ininginnili adjiliuttausimajuit

“KaujisagasaguagamagaluakKuguk Kanuk tamanna atuagaulâttuk taijaujutsaulâmmangât ubvalu sunanik pitjutiKammangât,” uKavuk Cochrane-ni. Tamakkua adjinguat sunalluasiamik pitjutiKalualukKongilat, tâvatualli Kammamut Kangattaguni, KimiKKuliaKigunnili katingatillugit ipinialiKigunnaKutit nunalijuKatigenninginni, Kitungagenninginnili. Kanuttovugut uKausittangit atuagammi katitsuititsisialâttuit unikkausiujunik, adjinguagijangillu katingaKasiutitsialugit, takutsautitsigunnaniallutik nunalijuunik Kangatsuanitanik.”

Tamakkua adjinguuat unuttunik unikkausittaKavut, Cochrane uKajuk, tâvatualli Kanuttojuk nunalijuuit ikajugunnalâttuit unikkausiliugunnalâlutik takugumajamminik adjinguani, napvâlutilu atanniKannijumik tamakkununga tukiKannipaujunik ununninginnut.

"Takugumalungilagulli matusimattojâlluni suliagijautillugu ubvalu silatimmiunut suliagijautillugu," uKavuk Cochrane-ni nalunniKalugani. Imângâli, kamatsiagumajuk nunalijuuit ilaliutiKatautsialânninginnik tamatsumunga ikKanattoluni kigligiudjiniujumut, KaujiKatigennimullu nallet adjinguuat, unikkausiujillu atuagammeKataujutsaumangâta, tamatsuminga nunalijuunut suliagijauKujijuk, uKausigiangillu malittausiatillugit.

Piujumik pikKâtillgu nunalijuunik katimaKatigettisinniujuk Februarami unuttut ilauKattatillugit Nainimi, Hopedale-imilu uKâlautiKadlutik adjinguani, Procter-ri, Cochrane-ilu utilâlimmijok aippânik uKâlaKatiKagiattulutik nunalijuunik Junimi suliagijangata malittinganik kamagiattulutik, uKâlaKatiKagiattulutillu ununnisanik inunni.



Gilbert Haye

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# Looking Into the Past

As a photographer Candace Cochrane has always been fascinated by not only the stories told in photographs, but by the stories and tales that are crafted from looking at pictures of days gone by. A picture of an older relative from years ago, a photo of a building that is no longer there, a snapshot of a way of life that has become increasingly rare: all generate stories and connect the past to the present in ways that words alone can never do.

Cochrane has always wanted to see her photography of Labrador Inuit brought back to the communities where she first captured the images over 30 years ago. Traveling along the Labrador North Coast, in what is now Nunatsiavut, at first as a student and then again years later with the Labrador School Board, Cochrane was struck by the beauty of the land, the kindness of the people. In turn she has developed deep respect for the Labrador Inuit way of life.

Cochrane had the chance in 2006 to bring her photography back to Nunatsiavut and give people in the communities a glance into their past. She really saw the impact that her photography had on people.



Mary Murphy points to a picture of her brother Gilbert.

"The pictures are old, but not so old that you don't know anybody in them," says Cochrane. "The reflections and stories that these pictures can generate are tremendous. Especially with the communities changing so fast; we often don't have time to think about where we've been and where we're going."

Now, Cochrane is working with Tradition & Transition researcher, Andrea Procter of Memorial University's Department of Gender Studies to create a book of pictures and stories based on Cochrane's photography. Her work include photos from the years 1969, 1970, 1985 and 1986.

"The exciting thing for me about this project is the interest people have in these photos," explains Procter, "When the photos were brought to Nain for the Nunatsiavut 10th anniversary, you saw people come over and look at them and just laugh over the pictures, laughing over the experiences they remember. There's just so much emotion that comes out looking at these photos. I think that is what makes me really interested in doing this because it's a project I think the communities will jump on."

The pair are hoping to assemble a core group of community members in Hopedale and Nain, where the bulk of the pictures originate, to help guide them as they begin to assemble the



Buddy and hunters.

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pictures, nearly 300 in total. Cochrane and Procter will be speaking to community members to learn more about the people and places in the photos.

"We were trying to figure out what to ultimately call this book or what it's really about," says Cochrane. "The pictures can seem very random, but when you put them up on a wall and begin to look at them all at once you get the sense of community and family. Hopefully the text in the book will be able to weave that story together, to tie these pictures together and give a portrait of community in a period of time."

The pictures tell many stories Cochrane says, but she hopes that community members will be able to help pull the stories that they want to see from the images, and find the connections that mean the most to them.

"We don't want this to be a top down or an outside in project," says Cochrane with conviction. Instead, she wants to make sure that community members are involved with the important decision making, and the choosing of pictures and stories to include in the book, she wants this to be a community effort with their voices leading the way.

After successful community meetings in February that saw dozens come out in Nain and Hopedale to discuss the photos, Procter and Cochrane will be returning for a second round of community discussions in June to do follow ups and speak with more people.

# **kavamaunniK Nunatsiavummi**

Nunatsiavukkut akunennatumiK kut imminik-kavamaKagiamut,Nunatsiavummi, tâvatulli Labradorimi Inuit angiKagijanga suli nutâgalaujuk kavamaligiinimmut.. Labradorimi Inuit Nunamik Satusainimmut AngKatigegutinga pimmagittukut atittâtaulaappuk Dezember 1, 2005-imi, tungavittâtisidluni Nunatsiavut kavamanganik. Taimanganit, Nunatsiavukkut pigunnasisimalikKut sakKititsigiamut maligatsanik, pikKujaliugiamillu nunangita satusasimajangita iluani, annigusuttisongullutillu kiggatuttisaujunik nunaKakKâsimajollutik kavamagijammini.

Unuttut maligatsait, pikKujatsailu Nunatsiavummi suli pivalliatitauvut, tamanna, ilauttilugu, adjikangitumik piusiKaKattaningit nunalinnik kiggatotinginni amma kavamaligiusinginni malugiauliaKinniKuk Christopher Alcantra-mut, ikajuttigeKataulluni KaujisattiuKataujuk tamakkununga PiusituKaujunik, Asianguvalliajunillu Kaujisattijunut. Alcantra Kaujisajuk kavamaligiusigijaujumik Nunatsiavummi, uppiniKalluni isumaKajuk asingit nunaKakKâsimajollutik timiKutiujuuit ilivalliutiKagajanninginnik Nunatsiavummit.

“Nunatsiavut adjungimagittumik kavamaligiusiKajuk,” tukisitsitsivuk Alcantra, ilisimajullagiukataujuk kavamaliginimmut Kaujisattausimannigijanga adjikangimajittuk, kamausigijanga kiggatosigijanginnik piusigijaugijuk, isumaKasimannik pitaKagiamik nunalijuuni kavamaujuuit sivukkatattinganik, AngajukKâmic, itsivaKatauKattatumik maligatsaliginnimmum katimatsuanijunut, Nunatsiavukkut atosigiKattatanga nunalet kuaparâsanginnik piusigijaugijuk.”

Nunatsiavut katimasuavingata IlluKutingani Hopedale-imi, ilauKataujuit Inuit kavamanganut katiKattajut. katimatsuajet sivukkatattikAkkattatut Nunatsiavut AngajukKânganik, ammalu atunit nunalijuuit kiggatuttauKattavut maggonut annigiausimajonnut. kavamaujuumi ministaujuuit atunit kamagiaKaKattatut adjigengitunut suliaKapviujunik, amma katimapvisuami uKâlattiujuk tigollatauKattavut ilaliugutiliullutik annigiausimajunit, angajukKângujumut.

Inuit nunaKajuit tallimani nunaKutinginni Nunatsiavut kiggatuttiKavut Nunatsiavut katimapvisuangani kiggatuttaiinnaujunut amma nunagijaujumi sivukkatattiujuumut taiajuumut AngajukKâk. Tânnâ AngajukKâk annigiausimalluni sivukkatattiuuk nunagijaujumi Inuit nunalet kavamangani.

Nunatsiavummii Ikajuttaugutilet nunaKajuit silatâni nunait satusattausimajuit, Upper Lake Melville-imi Kanitanganejuillu kiggatuttauvut maggonut nunalijuuni kuaparâsaujonnut. Labradorimi Inuit nunaKajuit North West River-imi amma Kanittojut Allait nunalingt Sheshatshiu-mi kiggatuttauvut Nunatsiavut katimapvisuangani Sivunivut Inuit Nunalijuuit kuaparâsanganut

amma Labradorimut, tâkkualu Happy Valley-Goose Bay-miut, Mud Lake-imiullu kiggatuttauvut NunaKatiget Nunaliujuit kuaparâsanganut. Tamaita nunaliujuni kuaparâsaujok pitaKatitsiKattavok ikajosiujunik inunnut tamâniimiungujunut, sollu nunaliujuni kuatseviKannikut ikajosiujumik, nunaliujunik katingaKatigettisinnikut, ammalu pitaKatitsinikkut katimaKatigegutinnik ilinniatitaugutigijauKattatunillu. Inuit tamakkunani nunaliujuit kiggatuttauKattavut Nunatsiavut katimapvisuavingani itsivautaujumut nunaliujuit kuaparâsangani.

Suliagijammini Alcantra, ikajuttingillu KaujisapviKaKattasimajut nunaliujuni ilaliugutiKajunik Nunatsiavummi ammalu Kaujisimajut ununningit inuit ippiginingit aulatsiusigijanginni piusigijauKattatut Nunatsiavummi piujumik ingiggasianiKanningit. Tamannaugaluuattilugu, tainna uKasimajuk aviutisimattojâKattajuiggok akungani Inuit nunaliujuit nunami satusattausimajumi amma nunaliujuit silatânejuni, piluattumik Upper Lake Melville-imi iniKajuit, angiggagijaujumi ununninginnut ikajuttautiliujunut nunaKajunut nunaup satusattausimajop silatâni. Tainna Ulinnaisijuk adjigeKattanginingit sivulliutitaugialet, adjigeKattanginingillu Kanuilingannigijaujut pititsillugit adjigeKattangimagittut piusigijauKattatut ottujunut annigigatsagiamut ammalu kiggatuttiugiamut iluani ammalu silatâni nunaup satusattausimajop. Akgattotigijaunginnapalaijuk iluani Nunatsiavut pitjutigijautillugu pijutsaumangât upvalu pijutsaungimangât kavamaujuk anginitsamik pigasuagutikajutsaumangât kiggatugiamut Labradorimi Inunniak, nanituinnak nunaKagaluuappata.

Atausik Nunatsiavut atsugotigiKattajanga, ilonnaita NunaKakKâsimajollutik Inuit Canadami atsugotigiKattamijanga, Alcantra uKavuk tânnaujuk angiKatigegutijausimajop



atuliaKittitaugutitsanga. Mannalu KaujisautiKavuk pitaKattisigumalluni  
Kaujimattitaugutitsanginnik Nunatsiavut kavamangata kamagumalluni Kanuk  
angiKatigegutigijausimajop atuliaKittitaugutinga sivuppiatitusimalimmangât Labradorimi Inuit  
Nunamik Satusaisimannimut AngiKatigeguttingani saniani asinginni nunalijuuni Inuit Nunanginni.

“Nunatsiavut, sollu asingititut nunaKakKâsimajollutik nunalijuuit, piggagasuagutiKainnavut  
kavamamik iluingajumik atuliaKititsigiananut angiKatigegutimmik,” uKavuk Alcantra.

“Taimaimmalu tamanna KaujisautiKanniujuk tukisiummititsijutsaulâkKuk summat ilangit  
atuliaKittigiangit ajunnanitsauKattamangâta, pitâtsilutilu sittutigiagutitsaujunik ullumiulittuk  
angiKatigegutet atuliaKittitaugutingit sivuppiatigiangit ingiggasanitsaulillutik ammalu pitisiluni  
kavamamik iluingajumik atuliaKititsigiananut maligatsanik angiKatigegutimmi.”

Alcantra kamasimalittuk Nunatsiavut âkKisusimausigijangit kavamaulluni, maligatsanginnilu  
Kanuilingammangâta saniani Nunavut amma Inuvialuit nunamik satusaigutigisimajangita  
nunagijanginni Kaujisongugiamut Kanuk Nunatsiavut aulatsiutingit ingiKasiagalaummangâta.  
PannaigutiKavullu napvâsimajamminik KaujisautiKannimini âtsigiamik Nunatsiavut  
kavamanganut.

Tamanna KaujisautiKanniujuk tukisiummititsijutsaulâkKuk maligatsaliuttiujunik sunagiylanik  
pijutsaulâmmangâmmik piusummiKullugu aulatsiusigijanga kavamagijangata,  
kiggatutsianitsausongunialillutik nunalillutik ilaliugutiliujunik, ikajuttaugutiliujunillu,  
suKusijuillutilu katsungaigutiKattisigiamut ilauKatauKattagianginnut.

Tamatsumona Kaujisannigisimajangagut Nunatsiavut kavamaugusingata  
âkKisusimannigijanganik, Alcantra KanuttogutiKajuk âtsigunnalânniminik Labradorimi Inuit  
kigligiudjijinginnut ilisimanniujumik pitagigialinganik piusummititsigiamut kavamaullutik  
âkKisusimannigijanganik, taggalu Nunatsiavut kavamanga kiggatutsiasongunitsaunialilluni.

## Governing Nunatsiavut

It has been a long journey to self-governance for Nunatsiavut, but the Labrador Inuit homeland is still a relatively new as a political entity. The Labrador Inuit Land Claims Agreement was officially signed on December 1st 2005, establishing the Nunatsiavut Government. Since then, Nunatsiavut has been able to create laws and policies within their land claims area and hold elections for representatives within the Indigenous government.

Many laws and policies in Nunatsiavut are still in development, this along with its unique approaches to community representation and governance has caught the attention of

Christopher Alcantara, a research partner with the Tradition & Transition Partnership. Alcantara is examining governance in Nunatsiavut and he believes that other Indigenous groups can learn from Nunatsiavut.

"Nunatsiavut's got a very unique system of governance," explains Alcantara, an associate professor of political science at the University of Western Ontario. "The way that [the Nunatsiavut Government] is designed is unique, the way that they are addressing representation is very innovative, and the idea of having the community government leader, the AngajukKâk, sitting in the legislative assembly, the way that [Nunatsiavut] uses community corporations is innovative."

The Nunatsiavut Assembly Building in Hopedale is where the members of the Inuit government convene. The assembly is headed by the Nunatsiavut President and each community is represented by one or two people who run for office. Government ministers responsible for different departments, and the assembly's speaker are chosen from the elected members by the president.

Inuit living in the five communities of Nunatsiavut are represented in the Nunatsiavut Assembly by ordinary members and by a local community leader called an AngajukKâk. The AngajukKâk is elected leader of the local Inuit community government.

For Nunatsiavut Beneficiaries living outside of the land claim in the Upper Lake Melville Area, they are represented by two community corporations. Labrador Inuit living in North West River and the adjacent Innu community of Sheshatshiu are represented in the Nunatsiavut Assembly by the Sivunivut Inuit Community Corporation and Labrador for those in Happy Valley-Goose Bay and Mud Lake, they are represented by the NunaKatiget Community Corporation. Both community corporations provide services for Inuit in these areas, such as community freezer programs, holding community gatherings, and providing workshops and courses. Inuit in these communities are represented in the Nunatsiavut assemble by the chairperson of their community corporation.

In his work Alcantara and his team have been consulting with community members in Nunatsiavut and have found that most people feel that the democratic process in Nunatsiavut is working well. Although, he says there is a disconnect between Inuit living in the land claims area and those living outside it, particularly in the Upper Lake Melville Area, home to the majority of beneficiaries living outside the land claims area. He identifies that different priorities and different realities make running in elections and representation very different in and outside the land claims area. There is an ongoing debate inside Nunatsiavut on whether or not the government should do more to represent Labrador Inuit, wherever they may live.

One challenge Nunatsiavut faces, that all Indigenous Peoples in Canada face, Alcantara says is treaty implementation. He is doing research to provide information to the Nunatsiavut

Government to compare how well the treaty implementation of the Labrador Inuit Land Claims Agreement is doing compared to other regions in the Inuit Nunangat.

"Nunatsiavut, like other Indigenous communities, is struggling to get the crown to fully implement the treaty," says Alcantara. "So this research should give a sense of why certain things have been more difficult to implement, and perhaps provide solutions for making modern treaty implementation to go much more smoothly and to get the crown to fully implement the policies in the treaty."

Alcantara has compared Nunatsiavut's structures of government and policy to Nunavut and the Inuvialuit settlement region as a way of charting how well Nunatsiavut's systems are working. He is planning on giving the findings of his research to the Nunatsiavut Government.

"The [research] will give a sense for policy makers what kinds of things they might do to improve the ability of their government to represent their community members, beneficiaries and to actively encourage their participation."

Through his study of Nunatsiavut's governance structures, Alcantara is hoping that he will give Labrador Inuit decision-makers the knowledge they need to help improve their systems and make the Nunatsiavut Government a more representative place.

# Piulimatsinik IlukKusigijaptinik

2017-nami tungavigijaulâttuk Nunatsiavummiut IlikKusigijapta katingajuKalippat una taigosigilâttanga, Piulimatsinik IlukKusigijaptinik, NiugguKattajunik Kaujimatitsisiagasan nimik imâk Rigolettimiukkut tagvani jârimi tungsuttisilâligamik uvlusutitsilutik. Nunaliujuit kajusimatsialaukKut pannaigutiKalaugamik tamatsuminga âkKisuigititsialaugamik Kanuk pinianniKajutsaulaummangâta niukKuKattajuit KuviasuKataugutitsangit, Kanullu tukisititsiatitaugajammangâtik Inuit ilukKusigijangit atuttauKattamangâta mikigianniatlutik aullaiKattalaummangâta sivunganiulauttumi.

“IsumaKavunga tamanna IlukKusigijapta katingatitsinigilâttavut iniKunatsialâttuk takutitsisialâgapta niuggutinik. Kanutuinnak sunatuinnanillu ammailâkKugut Kaujijaugialinnik tukisijautsiagialinnilu,” uKavuk Jack Shiwak, angajukKâgijaujuk Rigolettimi. “Tikiajappata inuit takuniagiattulutik sunanik takugatsalusimammangâta, pijugiutiKalâttuit Rigolettimiunik asinginnilu nunalimmiunik; uKasongulâttuit, ajaitsiavait upinnagatik pijugiutiKatlatut âkKisusimajaminik.”

Tamatsuminga kamajiutitaujuk ammalu PiusituKaujunik Pivalliagutaujunillu Kaujisattik Andrea Procter pijugiutiKajuk tamatsuminga. SuliaKatiKasimalittuk Inez Shiwammik asinginnilu Rigolettimiunnik tamatsuminga pannaigutiKatlutik uvunga jârimut ilingajutsautillugu. IlukKusigijaujuit katiKatigennisangit sunamik tungaviKalâmmangâtik atiKattitauKattajut, Procterrili uKajuk uvani jârimi tungavigilâttanga pijugiutaummagilâttuk.

“Uvani jârimi atulâttavut takujatsautitsiligungta takuminattolâttuk Rigolettimiuluak, sunatuinnamaget sakKijâtitalulâmmata uvlusugutiKaligupta tamatsuminga,” uKavuk Procter. “âkKisuitsiasimajut takujatsasiugâlunnik Kimiggusiatsimatlutillu niuggutuit Kimiggusiatsongulâmmata Kanuk Rigolettimiut pinianniKasongulaummangâtik, sollu pisugarviusomik ikautiliusimammata, Nuluannitimmik IlukKuliusimajut, Strathcona Illuk, pituKavininnik piulimatsivik; ammalu nunalimmi Double Mer Pointtimi aggajuKasimalaummat Inuit nunagisimajangita tungavinginni. Taimâk katijuKalippat piujummagiulâttuk uKâlautigiligaptiget tamakkua pitjutigivlugit, imâllu uKâlautiKalâgivugut Kanuk tamanna niuggututte ilukKusigijausimajuit piulimattausianningit pilukattautailigasuanningillu.”

Rigoletti inuKatuinnatluni 300-tinik, nunalimmiungit sanasimalaught North America-miut takinippânganik sâttujânnik ikautitsaminik, takinilimmik 8 kilâmitaup unga tângalâk. Tainna ikautik sanajausimajuk sitjami, pisugajuKalimmalu nalunangituk takujuKanianninganik pamiliqamik. Ikautiup iluani nunak taijak Double Mer Point, tagvanilu takutsaujuit aggatutte aggatillugit Inuit nunajavininnik, pingasuni illuvininik, taimâk piKujisimalaummat nunalijuit Rigolettimiut. Aggatet AngajukKâKavut PiusituKaujuit Pivalliatitaujutsaujuillu Kimiggutinganut, Dr. Lisa Rankin-imik, Memorial Ilinniavitsuangata Aggatittijunjii aulatsijinginnut. Tâpkua

suliaKaKattajut Rigolettimiunut, Kaujitsiagasuamut sunanik narvâgunik ilitatsisiakKutlugit, aujaulimmalu ilinniavimmumik suliaKaKatiKaKattatut.

Rigolettimiut piulimatsisiagasuanginnatut âkKisuitsiatlutilu tamâgennik NuluaKavet Piulimatsivinganik, ammalu PituKavinet Piulimatsivinganik. Tâpkua tamammik illok nunaluijuit siaguvinittanginnik kamatsiagasaKattajut Hotsan Bai Niuvinniavik/ AullauviukKattalaujunganik. Nuluanniutik Illunga atuttausimakKattalauttuk piulimatsivigijaatluni nuluannik ukiungulimmat, mâniali atuttauKattalikKuk pituKaviniKautiulitluni. Strathcona Illuk Piulimatsivik atittâtausimajuk una Lord Strathcona isumagitlugu. Ilitagijautsiasimajuk Kanataup Nunakkogutingita kikiagâlunganik kautjinisimalaummat kingullipautillugu. Tâvatualli Rigolettimiungutluni ilitagijausimalauttuk atiKatluni Donald Smith. Tainna illuk Smithiup sanasimajangata sivullimik ilusiKappalajuk, taitsumanillu ilitagijaulaukKuk imâk, "illusiangunippâk ilonnâni Labradorimi." Mâniali atuttauKattalittuk IlukKusiulaujuit sivungani Piulimatsivigijaullittuk niuggutinnut nunaKatigejunullu.



Uvani jârimi ilukKusigijapta katinganigilâttanga tusotiKatsiamagivuk pijugiutiKatsiatlutillu tamanna piujummagiulâppalaimmat asinginnit sivungani âkKisuitsianitsaumata, pisugajasongulâlimmata ikâgutikkut, niuggusongullutik Double Mer Point-imut, nunalijujuillu Kimiggugalasonguvlutik, asinginnilu takujatsaKappat takujattusongulâmmata. Aulatsijet tamatuminga kajusiutaugasuajumik tagvani jârimi takutitsigumajut Rigolettiup nunagijanganik.

"Isumagijaga tâmna ikKanattopânninganik imâk niuggutet takutitautsiammata; imâk tusâtuinnalugatik isumagijavut, takugutik imminilluasiak piunitsaulâmmat," uKavuk Shiwak. Inuinikku takugutik attuisimallutilu tukisinitiansiKalâttut, sunanik takusimammangâtik uKâlautiKagajammata siammatitauniatillugu. Sunait ivlinattomagimmangâta tukisinannisaulutillo."

IlukKusiliqijiujuit katimattingit isumaKautiKatsiaKattavut sunait piunippât sakKititausimammangâta, imâk ilannâgejuit ilinniaKatigeKatigijangillu katiKatigetsiagajammata ilinniaKatigetsialutillo.

Kangausinnalimmat katiutiKattajut immaKâ maggoni uvloni inutsiaKatigejut, taimâtsainagalak sunanik piniagutiKasongummangâmmik suliaKautiKasongummangâmmilu uKâlautiKaKattamata," uKavuk Procter Kuvianailliusiatluni.

"Tamakkua uKâlautigiKattajavut jâri tamât ikajuinnaKattajut sunait pivalliagutigijausimammangâtik tagvungatsainak sâKattamata Nunatsiavummi IlukKusiliqinnimut tugâKattamata. IkajuinnaKattajut ilinniaKatigeKattamata ikajutsiaKatigeKattamatalu sunanik atjigejunik atjigengitunillu isumatsasiuKatigekKâtlutillu Kanuk nunaminit pivalliatisisimammangâmmik KaujiutiKattagamik aggâninilu Kanuk pinianniKalaummangâmmik tukisiutigiKattamata."

KaikKujausimajut tagvani jârimi katingajuKalippat tikijalâttut Rigolettmut Mai 28-imi, pigiasilâttulu Mai 29-nami June 2 tikillutik, imâllu katingaligutik KuviasuKatigelâttuk. UnipkâKatigellutik ilinniaKatigellutillu, ikKaumagatsaminillu uKâlautiKalâmmata asianguvalliajuit kaivanningit.

## Preserving Heritage, Promoting Tourism

The theme of the 2017 Nunatsiavut Heritage Forum, *Preserving Heritage, Promoting Tourism* is a perfect fit with this year's host community of Rigolet. The town has been a living example of this, working for years to develop innovations and infrastructure that promote both tourism and preserves the community's Inuit, trapping, and trading histories.

"I think having the Heritage Forum here is a wonderful thing. We have a lot to offer and a lot to be uncovered," says Jack Shiwak, the AngajukKâk of Rigolet. "Once people get here to really have a look at what we have to offer, I think there will be a lot of excitement among not only the community of Rigolet but other communities too; they'll say you have really got something there."

Heritage Forum facilitator, and Tradition & Transition researcher, Andrea Procter agrees. She has been working with Inez Shiwak and others in Rigolet to organize this year's forum. Each Heritage Forum usually has a theme, but Procter believes this year's theme is special.

"It's really nice this year to have a very specific focus for the Heritage Forum, and especially in Rigolet, because there are so many exciting things happening in heritage tourism here," says Procter. "They've really developed a lot of innovative tourism experiences in Rigolet; like the boardwalk, the Net Loft, Strathcona House, or all the archeological work at Double Mer Point. So it will be nice to get a group of community members together to talk about these things and talk about this balance between tourism and heritage preservation and protection."

With a population of just 300, Rigolet built North America's longest wooden boardwalk, over 8 KM in total. The boardwalk stretches along edge of the water where it is not uncommon to see minke whales (known locally as grumpuses) splashing in the waves. At the opposite end of the boardwalk from Rigolet is Double Mer Point, where a team of archeologists are uncovering 3 traditional Inuit sod houses at the request of the community. The archeologists are led by Tradition & Transition researcher, Dr. Lisa Rankin of Memorial University's Archeology Department. The team is working with community members in Rigolet to identify what they find and employs a summer student each year.

Rigolet has also put much care into restoring both the Net Loft Museum and Strathcona House: two landmarks of the community's past as a Hudson's Bay trading post. The Net Loft was once a storage facility where local fishermen would keep their fishing nets for the winter, now the building is a community museum. Strathcona House is named after Lord Strathcona, famous for driving the last spike into Canadian Pacific Railway. Although, while he was living in Rigolet, he was simply known as Donald Smith. The house is a replica of Smith's, which was known at the time as the, "grandest house in all of Labrador." Now it serves as the community's Cultural Interpretation Centre for tourists and community members alike.

This year's Heritage Forum promises to be much more active than previous forums with walks on the boardwalk, visits to Double Mer Point, tours of the town and more. The organizers want to give this year's forum participants a firsthand look at Rigolet's tourism infrastructure.

"I think that's an important part of our tourism strategy; it's more of an experience to show rather than just talk about it," says Shiwak. "People gain a lot more if you can go to a certain site



and somebody can explain what happened here and what's the significance of the place. It makes the experience more meaningful."

There Heritage Forum is often touted as being one of the highlights of the year of its participants. It's a chance for friends and colleagues working in similar fields to get together and learn from each other.

"It's a rare opportunity for you get a good couple of days with a bunch of wonderful people who have a lot of similar interests and who are working on the same sort of things," says Procter with delight. "The consistency of having these conversations every year helps to build on what's already going on in Nunatsiavut in terms of heritage work. It helps everybody learn more, support each other more, and be more accountable for their work because they have to discuss with the community what they have planned and what they've been doing since last year."

Participants in this year's Heritage Forum will arrive in Rigolet May 28th with the forum beginning the 29th and lasting until June 2nd and it promises once again to be full of learning, laughter, and memories.