



PiusituKaujuuit Asianguvalliajuillu

TRADITION+ TRANSITION



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Hopedalemi Allataumajut

Nallingillonet nunalet Nunatsiavut satjugiangani atugunnangitit unikkausinik uKautiKallutik Hopedalemiuttit. Tikigaluaguvit tingijokkut ubvalu Rangerikkut, Hopedalemiut illinamagittunik siagunit sivunitsanginnilu piusiKavut takugatsanik tikiguvit nunanganut. Pimmagittumik takugatsak nutaungituk itsavinga misiuninut sanajaumajuk – piunippâmik piulimajaujuk âktanit Moraviamiat ininginnit satjuagiami Makkovimmit killinimmunut. Tâkkua nutaungituit illuit unikkausingillu tigumiattaujut nunalinnut taimanganit piusiulaujummat Hoffenthal, uKâlautigidlugit magguit ilikKuset allataumajut ammalu Inunnut akunini piusiusimajut. Kaningitongitumi sitjami tataminattuk Nunatsiavut Illusuanga katimajitsuangita, igluvigattut ilutsilik katimavitsuak piujumik ilutsilik ulluminitak NunaKakKâsimajut kavamanga ammalu kavamaullutik namminik kamagijaujuk Labradorimi Inunnut ullumiulittuk



Kulâniutinnak katimavitsuap Illop – Kângani KakKami – Amos Comenius Ilinniavik inosuttuit Hopedalemi sananguaKattajut Kammamiutanik ammalu nunami Nunatsiavut sivunitsanganik. Takutsaungitut ijinut amiakkuvinet Hopedalemi sivunganinitait, ilauKatauliaKiniammata Inuit ukiumi inigijaujunut Avertommi. Nunaup iluani asigiallanga unikkausinga Inuit utakKijut atuuttaugiamik ullumi itsasuanitaligijinut ammalu inosuttunut Inunnut suliaKaKatigejunut.

Tâkkua pingasut jåret Hopedalemi – akuninitait siagunit Inuit unikkausingit pitjutigillugu Avertok, ilikKusinut ilingajut piusiusimajut Hoffenthalimi ammalu ullumi inolittut Hopedalemi – kamagijaulualauttut pingasuni ulluni katimaniammata uKâlautiKadlutik ilingajunik PiusituKait Asianguvalliajuillu Kaujisattauninginni Ikajuttigenut October 17mit 20-mut, 2017. Ilaulattut nunalinnit, ilinniajut Amos Comenius Ilinniavingani, Nunatsiavut kavamangita kiggatuttingit ammalu Kaujisattet Memorial Ilinniavitsuanganit Kaujisadlutik tamakkunninga jâriusimajunik inosinginnik Inuit nunalet. Kaujigatsait nutâmmagiulauttut, Kaujijausimajut aujaatillugu nunameniammata, ikajuttigetillugit Kaujisattet nunaellu suliaKaKatigetillugit jâriusimalittuni. katingajut ilauKatiget KuviasuKatigetsialauttut – Kuviasudlutik piusimmigut katimaKatigedlutilu ilauKataujunullu Nainimi Tittulausijattinginnut. Pâginâni Kaijuni, uKautigiKattaniattavut Kaujigatsait sakKisimajut wogiup nânngani katingadluta Hopedalemi, uKautaumajut nunalinnut illinattut siagunitait piusiugumajut. Wogi nânngani pitsiasimajut angijumik pitsianinganut ilauKatauninganullu Hopedalemi AnngajukKâk Marjorie Flowers; MCNL katimatitsijinga Sarah Jensen; Greg Flowers, Minister lositsiagittotisgasuannimut Sunaillu PivalliaKullugit ammalu kiggatutik Hopedalemi; Hopedalemi Itsasuanitanik kamaji, David Igloiorite; Hopedalemi kiggait; ammalu suliaKattingit Nunatsiavut katimajitsuangita Illusuangani. Angijumik nakummetaujok NG-kuni sulialik Kyle Crotty ammalu PiusituKanik Asianguvalliajunillu sulialik Andrea Quigley nukKalautsimagatik atjatuKattalaummatik ingiggautitigut asinginnilu kamagijaugialinnik. Angijualummik nakummejavut Nainip Tittulausijattingit aiKattalaummatu angiggaujunut ammalu ommatinginnut Hopedalemi piujuaggulannik tutsiagiattudlutilik.

Una kingullipaulittuk PiusituKait Asianguvalliajuillu unikkausingit âkKisujaga. December 31-mi, suliaKaniga aulatsijiullunga nâjilâlittuk. UKattaugunangitunik nittusidlaKunga suliaKaKatiKasimagiamik ilonnainik suliaKatsialauttunik ilisimatsiadlutilu ikajuttiget ingiggadllutilu. IlauKatigesimaningit Nunatsiavummiut – InutuKangit, inosuttuit ammalu asingit – uKâlautiKadlutik ikajuttigegiamut tugâgutinik ilikKusitigut sakKijânginnaniattunik akungani Labrador Inuit. Ikajuttigedlutilik ilageningit Inuit Labradorimi ilisimajunik KaujisattiKavut – ilannâget Labradorimi, ilonnatik – piujummagiyuvut ikKaumaKatiget suliaKannimini. Ilangausimavuk angijummagimmik nakutsadlunga inosigani aulatsigiamik suiliatsaganik mânnamunut ammalu KuviasummagikKunga kajusimagiamik jârini Kaijuni ilauKataugiamik Kaujisattinut. Aulatsijiusimaniga PiusituKani Asianguvalliajunilu pijagevuk suiliaginialittanga Lisa Rankinniup, ilitannatuk (Kungasok) kinakkutuinnanik satjugamiunik akuni jârinut suliaKasimammat kamadluni unikkausinik sivunganinanik Labrador nunanginni. Lisa ilisimatsiamijuk sivilittiugiamik unuttunik suiliatsanik ammalu alianattunik suliaKaKatiKalluni ilonnâni Nunatsiavummi. Nigiuvunga suliaKaKatigitsiansiattasi atâni aulatsiningata amiakkuni jârini suiliagijaunitsanga PiusituKait Asianguvalliajuillu Kaujisattauningit Ikajuttigenut.

Nakummek!

**Tom Gordon, Professor Emeritus
School of Music, Memorial University**

Hopedale Chronicles

No community along the Nunatsiavut coast wears its story quite as emphatically as Hopedale. Whether you arrive by twin otter or on the Ranger, Hopedale's rich past and promising future command your attention as you enter the community. Prominently in view at the old wharf is the impressive mission complex – the best preserved of the eight Moravian stations that dotted the coast from Makkovik to Killinek. These distinctive buildings and the stories they hold embody the community's time as *Hoffenthal*, speaking eloquently of two cultures in dialogue and of Inuit agency in a colonial time. Only a couple of hundred meters along the shoreline is the equally impressive Nunatsiavut Assembly Building, its striking igloo-shaped chamber a bold symbol of modern Indigenous government and of the political self-determination of the Labrador Inuit of today. Floating above the Assembly Building – evoking images of sails atop the cliff – is the Amos Comenius School where the youth of Hopedale find inspiration on the art-laden walls and lay the groundwork for Nunatsiavut's future. Invisible to the eye are the remnants of Hopedale's earliest time, the pre-contact Inuit winter station of Avertok. Beneath the soil lies another chapter in the story of Inuit resilience waiting to be read through the efforts of today's archaeologists and the Inuit youth now working alongside them.

These three ages of Hopedale – the deep historied Inuit story of Avertok, the cultural dialogue represented by Hoffenthal and the contemporary Inuit society of Hopedale – were the focus of three days of workshops and discussions held under the auspices of the Tradition & Transition Research Partnership from October 17-20, 2017. Engaged community members, students from Amos Comenius School, Nunatsiavut Government officials and researchers from Memorial University explored these three ages in the life of an Inuit settlement. The information was fresh, much of it uncovered in the course of last summer's field season, much more the result of the combined efforts of researchers and community members working together over the years. The engagement of all who attended was lively – inspired by several performances and workshops by the visiting members of the Nain Brass Band. In the pages that follow, we'll share some of the information that was generated across the week-end we spent together in Hopedale, inspired by the surroundings of a community so rich in history and promise. The week-end's success was greatly a result of the generosity and engagement of Hopedale AngajukKâk Marjorie Flowers; MCNL Chairperson Sarah Jensen; Greg Flowers, Minister of Health and Social Development and Ordinary Member for Hopedale; Hopedale Museum curator, David Igloiorite; the Hopedale chapel servants; and the staff at the Nunatsiavut Assembly Building. A special shout-out to NG's Kyle Crotty and Tradition & Transition's Andrea Quigley for what seemed like effortless transportation support and logistics. And a huge thank you to the members of the Nain Brass Band who filled the homes and hearts of Hopedale with their wonderful music.

This is the last Tradition & Transition newsletter that I'll be putting together. On December 31st, my term as project lead comes to an end. It has been an inexpressible honour to work with everyone who has committed so much of their time and talent to getting the partnership up and running. The engagement of Nunatsiavimmiut – Elders, youth and everyone in between – speaks legions to the partnership's goal of assuring cultural sustainability of the Labrador Inuit. The collaborative relationships that the Inuit of Labrador have with the academic researchers – friends of Labrador, all – is exemplary of reconciliation in action. It has been one of the greatest privileges of my life to lead this project to this point and I am very excited to continue in the years ahead as part of the research team. Leadership for Tradition & Transition now passes to the very capable hands of Lisa Rankin, a familiar face (with an infectious smile) to everyone along the coast from her years of exciting work pulling the stories of the past literally out of the Labrador soil. Lisa also has extensive experience in leading major projects and a fantastic network of colleagues across Nunatsiavut. I look forward to working with all of you under her leadership for the remaining years of the Tradition & Transition Research Partnership.

Nakummek!

Tom Gordon, Professor Emeritus
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Credits

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SakKititsisimajut

Piusiliusimajuk Graham Blair
Allasângutitsijek Rita Andersen

Nain Brass Band | Nainip Tittulautingit

Fraitâgimi, November 17th, Nainip Tittulausijattingit ullusiulauttut takutsaunitsangit, taiaugusilik nipiliuttaumajuk Hopedale Moraviamut katimmavingani. IlauKatautillugit âktait inuit ukua Matmatil Angatok (trombone), Darlene Holwell (trumpet), Simeone Merkuratsuk (trombone), ammalu Eva Obed (trumpet). Ilinniatisijinga, Mark Turner, sitamait tittulausijalautut nipiliuttausimajumit sollu ukua “Jesus Kailaurit mânnâ,” “Jesus Tessiunga,” ammalu “Takotigilâmmiintpingnut”. Sivullipaudluni nipiliuttaumajuk sakKititaummat ullusiuttaudluni silatingani Nainiup, ullusiunnik piujummagiulauttuk. IkKaumajaulaummiijok isumakkut ommatikkulu ammalu uKausitigut inogunnaitok, Gordon “Junior” Obed ammalu Karrie “Mister” Obed.

Tânnâ nipiliuttaumajuk sivullipaujuk taimaittunit. Sanajaumadluni Great Hall in Queen’s College, Memorial Ilinniavitsuangani Newfoundland 2016-mi Inuit Kaujisattauningit katimaniammata, tânnâ nipiliuttausimajutuak Moraviamut Inuit Tittulausijattinginnit aulataudlutik Moraviamut Inuit Tittulausijattinginnut. Nipiliuttaumajut Tittulausijattet sanajaumavut pigianningani 1937-mi Hebronimi Tittulausijattet pinguaniammata ikimadlutik Hudson’s Bay kampaningata umiatsuangani, *Nascopie*. Tâvatuak Kângisimalittuni 80-ni jârini, ikittuit nipiliuttaumavut Hebronimi, Nain ammalu Makkovik tittulausijattingit atuinnaguttausimadlutik sanagumajunut Kanuttojunut adjiliugigiamik tittulausijattinik piusituKanginni avatinginni. Ullumi atautsimi nipiliuttaulaugaluattilugu, suliagjaulauttuk unuttuni takKinut sivungagut nipiliuttauKâgani ammalu suli takKigiallanut kingungagut. Pinguagusingit nipingillu âkKisuttausiasimajut isumatsasiugutautsiadlutillu.



Adjiliugialiusimajuk / Photo Credit: Laura Kelvin

Hopedalemeniammata, Tittulausijattet pivitsa Kalauttut piusitu Kagijamitut: illunut aikatadlutik InutuKanut. Sonabendimi, November 18, ammalu nakutsavugut silannilumut aullagunnangiumalaugatta, Sontâgimi November 19-mi, tittulausijattet agvitalauttut nunalinni ununnisaungitunik senanit pinguadlutik. Silalulaummat Kausinnadlunilu, tujummititau Kattalaungitut atunit illunogaimmata.

Adjiliuttaumajut *Nain Brass Band | Nainip Tittulautingit* nanituinnak atuinnait ilonnâni Nunatsiavummi ammalu pisiagiausot Kagitaujatigut uvani Fred's Records.

Nain Brass Band | Nainip Tittulautingit

On Friday, November 17th, the Nain Brass Band celebrated the release of its debut, self-titled album at the Hopedale Moravian Church. Representing the eight-person ensemble were Matmatil Angatok (trombone), Darlene Holwell (trumpet), Simeone Merkuratsuk (trombone), and Eva Obed (trumpet). With band coach, Mark Turner, the quintet performed selections from their album such as "Jesus Kailaurit mânnâ," "Jesus Tessiunga," and "Takotigilâmmintiptingnut". As the first album launch celebration to take place outside of Nain, the occasion was bittersweet. Present in the minds, hearts and words of the Band were departed members, Gordon "Junior" Obed and Karrie "Mister" Obed.

This album is the first of its kind. Produced at the Great Hall in Queen's College, Memorial University of Newfoundland during the 2016 Inuit Studies Conference, it is the only recording of a Moravian Inuit Brass Band to be directed by a Moravian Inuit Brass Band. Recordings of Brass Bands were made as early as 1937 when the Hebron Band played for the Canadian Broadcasting Corporation on the deck of the Hudson's Bay Company ship, *Nascopie*. But during that 80-year span, the few recordings made of the Hebron, Nain and Makkovik bands were prepared by documentarians interested in capturing the bands in their traditional environments. Though recorded in a day, work on this album began months in advance of its recording and continued for months after. The performances and sounds it captures are carefully and thoughtfully considered.

While in Hopedale, the Band also took the opportunity for one of its most beloved functions: performing house visits for Elders. On Saturday, November 18th, and thanks to weather hold, Sunday November 19th, the band roamed the community for no less than ten such performances. Braving rain and sleet, they were warmly welcomed at each house.

Copies of *Nain Brass Band | Nainip Tittulautingit* are widely available throughout Nunatsiavut and can also be purchased online at Fred's Records.

Kaujijautitsinik Nunatsiavut IlikKusinginnik Tusagatsanik Ikajuttigennikut

Ilaukataujunut *PiusituKanik Asiangualliajunillu* katimajinut, ilanga uKumaittosimajuk Kanuk pigasuagiamik atuagatsanik atuinnaugajattunik Labradorimi Inunnut.katimajet âkKisuituinnalaungilat nutânik Kaujisannisanik, unuttuit kamagiaKavut nagvâgasuagiamik, uKautigillugit ammalu Kagitaajanut iliukKalugit sakKijâgettut siagunitait allaKutet ammalu pitjutigillugit Labradorimi Inuit. Pivitsamagiujuk tamatsumani siagunitani allasimajuit uKumaittumaget isumagigasuallugit. Pigiasittaummajut KikKanginni 1700-tait ammalu âkKisuttaumajut Moraviamiu katimmavinganut ammalu Hudson's Bay kampaninganut ammalu asingit unuttuit, tânnâ allasimajuk katidlugit hontagiallatât tausintet pâginait allasimajuni, tausindet adjinguat ammalu hontagiallatâni sitondini nokKagasuadluit takunnagatsait.

Unuttunik akKutitsaKavuk tamanna allasimajuk atuttaunitsanganut. ÂkKisuilluta initsamik piulillugu, pitjutaugivut uKauset (ilonnatik Moraviamiu allaKutingit Jâmanitut allasimavut) pitjutaujut Kanuk âkKisugiangit (Kanuk nollugit 100-nik jârilet nutaungitut taggajât



Adjinguialiusimajuk / Photo Credit: Laura Kelvin

piulimattaujut iliniallugit sitijutsajanut Kagitaujatigut?) ammalu pitjutaujut tigulagiangit ákKisullugillu (Kanuk Labradorimi Inuit unikkâgajakKat tamakkua atulugen?). Allât tamakkua kamagijausimagalualippata, apitsotet suli sakKijâvut. Kanuk Labradorimiut Inuit tamakkuninga atugunnaKân? Sukkaituit Kagitaujait uKumaitsatsitsiKattavut akuniungituk takujausongugajattunik piulimajaujunik Kagitaujatigut. Ammalu Kanuk Labradorimi Inuit KinigunnaKat tamakkuninga allatausimajuneng? Kinijautet atugatsait imminik sakKiniangitut, piluattumik Kinijautet ilingajut Inuit Kanuttogianginnut illigijanginnulu.

Tamakkunga unuttunut apitsotinut, sukkajumik kiujaugunnangitut. Tamakkua allasimajut takutitsivut piusiujuvik ilanginnut taijaugajattut “unuttumaget allasimajut”: taimâk, allasimajut angijummaget ammalu nalunadlutik nutânik atullutik kamagijaugiaKagajattut piuliukKagiangit, uKausittangit ammalu atugiangit. Labradorimi Inuit ilitannangitongitut suliaKaKatigigiangit ikajugiamut sakKititsilutik unuttunik allasimajunik, piluattumik, unuttunik ilikKusinik allatausimajunik. Jâriusimajuni piuliukKataumajut atusimajangit Moraviamuti Inuit nenigattet, ingitet ammalu tittulausijattet jâriusimajuni uKauset allatausimaningit Inuktitud ulinnaisigutinginni misiunet, pitsatunimmik piusiKavuk suliaKaKatigennikut unuttunik ajunnatunik Kaujigatsanik. Piusiusimajuni agganut allataumajut ubvalu adjiliuttausimajut Kagitaujatigut uKauset, taimaigaluattilugu, piusingit Labradorimi Inuit pisimavut angijunik ilikKusilinni allataumajut piungilitaumavut sujuttaudlutik.

Iluani *PiusituKait Asianguvalliajuillu*, Kaujisavugut Kanuk plusiugajattunik ikajutsilutik nutângutitsigiamut ammalu isumagigiallugit Labradorimi Inuit plusituKangit suliagigiangit unuttut ilikKusinut allataumajut. UKauset, ilusitsangit, piuliukKaigiamut ákKisullugillu, atusongugiamut ilonnatik pitjutauvut Labradorimi Inuit uKausigunnasilaattangit imminik. Tamanna suli taimailingatsainajuk ullumimut.

Tungavivut suliaKalluta sittutitsiutitsanga taijavut Nunatsiavut IlikKusinginnik Tusagatsanik Ikajuttigennikut. Pitjutauluajuk isumagillugu ajunnangimagittuk. Atunit Nunatsiavut nunalinginni ottugavugut ákKisuigiamik initanginnik Nunatsiavummiut atugajattanginnik, atullugit atuKatigellutik Kagitaujanut iliukKataumajunik siagunitanik plusiusimajunik. *Kanuk* tamanna sakKilâmmangât atunit nunalinni uKautaugialik atunit nunalinnut. Nainimi, inijijaujuk Illusuak IlikKusilijijingani, ilikKusinut ‘iniKajut’ adjiugajangimagittuk KipukKamitut, mânnaujuk taimaittuKangimata atugatsamik.

Uvani jârimi Inunnik Kaujisattet ammalu Inunnik Kaujisattet kaunsalet Canadami uvattinik ikajulauttut pigiasittauninga tamanna ‘IkajuKatigennik’ kenaujaKattitaugialladluni Kaujimausinik Kaujimajunut kenaujanik atugatsanik mikijunut suliatsanut “Matuitsinik Allasimajunik Inuit Nunanginni. Hopedale, Nunatsiavut”. Ikajutsitaudlutik *PiusituKanik Asianguvalliajuillu* ammalu Queen Elizabeth II Atuatsivinganut Memorial Ilinniavitsuanganik, Kagitaujanut iliukKaigunnasilaaukKugut pigiasigunnaidluta uKausiKagiamik maggonik Moraviamuti atuagâginnik ilingajunik Nunatsiavummiunut. Sivullia, Kallunâtitut uKauset *Piusiusimajut Allataumajut*, allatausimajut unuttut adjigengitut akungani 1790 ammalu 1970. kingullia

Jâmanitut uKauset *Nachrichten aus der Brüder-Gemeine (Unikkauset pisimajut Moraviaiut katimmavinganit)* allataumajut akungani 1819 ammalu 1894. Ilauttugit Labradorimi Inuit katutjikatigenninga – OkâlaKatiget Society allasimajut *kinatuinnamot Illengajuk*, tamakkua atuagatsait allatausimavut piuliukKadlugit utittausimajut Hopedalemut taitsumani *Avertok – Hoffenthal – Hopedale: Pingasut Jåret Nunalinni* ullusiuttaillugu. Hopedalemiut tamakkuninga KimiggusongulikKut Amos Comenius Ilinniavingani ammalu Hopedale Moraviamiat Illungani. TakKini Kaijuni, asigiallanga atuinnaulâmmijuk Nunatsiavut kavamangata katimajitsuat Illungani.

AviukKalauttavut suliatsait kamagidlugit ilisimausingit. Dr. Mark Turner, Aulatsiji Nipiliugiamik Takugatsaliugiamik Piulimajaujunik ammalu UKausiligidjet *PiusituKanik Asianguvalliajunillu* suliatsait sivullipautijausimavut, suliaKaKatigidlugit Nunatsiavut kavamanga ammalu Queen Elizabeth II Atuatsivik kamagiamut suliatsanik aulatautsianitsanginnut ilingajunik Nunatsivummiunut. Ms Stacey Penney, Atuatsiviligijik Queen Elizabeth II Atuatsivimmi pitaKattisilauttuk tukinginnik ammalu katitsuigiamut ilisimaugialinnik. Ammalu Dr. Hans Rollmann pitaKattisillugu ilumiutanginnik uKautjigiamillu Moraviamiat piusiviningimnik allausinillu ammalu Moraviamiat itsasuanitanik piuliukKataumajunik ammalu allanik tigumiattaujunik Jâmaninut, British, America ammalu Canadamiunut suliaKapviujunut.

Tamakkunani allasimajuni, Hopedalemiut ununnisanik 200-tinit jârinit piusivininginnik tigumiajut. Tâvatuak ajunnagalattuk, Kanuk piunippâmik Kinijagajammangâta atuagatsanik. Ilinnialaugatta taitsumani *Avertok-Hoffenthal – Hopedale* ullusiuttaillugu, KinilaukKugut inummik “David Flowers” *Piusiusimajut Allatausimajuni* takulaukKugut unuttunik ilingajunik piguttunut ammalu Flowers ilagenik allatausimajut *Piusiusimajut Allatausimajuni*, ottotugillugu, âkKisuidluta allasimajunik malidlugit misiunet prâvinsimi ammalu misiunet iningit, tâvatuak tamanna Kaujisagianga akuninut kamagijausok. Taimaimmat tamâni KinennaniakKugut ikajuttaugiamik nunalinnut.

Taitsumai katitsuiniagatta Kagitaujanut, Ms. Penney, aulatsijivut Queen Elizabeth II Atuatsivinganit, âkKisuigiasilauttuk katitsuidluni unuttunik atinik, nunanik ammalu sunait ikajugajattut Hopedalemiunik Kinijallugit tamakkua allataumajut. katitsudlugit 150-ni jârini *Piusiusimajut Allataumajut*, âkKisigunnalauttuk unuttunik atinik, nunanik ammalu sunait ikajugajattut, tâvatuak suliatsanga pigianniuinnavuk sakKititsigiamik atuttaugajattumik Kinijagiamut tugâgutigijavut sakKititsigiamik atuttaugajattumik ilonnatik Nunatsiavummiut Kinijagajanningit uKausinik sollu “David Flowers” ammalu nagvânialllutik tâtsumingatsiamagik allasimajunit. Tamaunga tikikKâgata, uKautijaugiaKavugut Hopedalemiunut Kanuk Kinijasongugumammangâta Kagitaujatigut allasimajunik.

Mâni, pigumavugut isumagijatsinik Kanuttogijatsinillu. Tukisiatsiamagigaluadluta uKumaittunik, Labradorimi Inuit tukisimatsiavut sittutitsiutsanik.

Introducing the Nunatsiavut Cultural Media Network

For members of the *Tradition & Transition* team, one of the greatest challenges has been determining *how* to make materials meaningfully accessible to Labrador Inuit. Team members are not only creating new research, many are also responsible for locating, describing and digitizing the existing historical record by and about Labrador Inuit. The exact scope of this historical record is difficult to imagine. Begun in the middle of the eighteenth century and developed by the Moravian Church and the Hudson's Bay Company among others, this record now totals hundreds of thousands of pages of text, thousands of photographs and hundreds of hours of moving imagery.

There are many barriers to making this record accessible. Setting scope aside, there are issues of language (much of the Moravian record is in German), issues of format (how do you remove 100-year old film canisters wedged into a steel bucket for digitization?) and issues of curation (how can Labrador Inuit tell their story with these materials?). Even once these issues have been addressed, questions remain. How can Labrador Inuit access these materials? Slow internet speeds create a barrier to easy access to materials archived online. And how can Labrador Inuit search these materials? Search engines do not create themselves, especially search engines that reflect Inuit interests and values.

For many of these questions, there are neither quick nor easy answers. These records represent a form of what some would call "big data": that is, a set of material that is so large and potentially complex that it requires new techniques for storage, description and use. Labrador Inuit are no strangers to working with and helping to produce big data, and particularly, big cultural data. From the centuries of repertoire that have supplied Moravian Inuit organists, choirs and bands to the centuries of linguistic data set down in the Inuktitut dictionaries by missionaries, there is a strong tradition of working with vast and complex sets of information. In the passage from the handwritten or printed to the online word, however, the ways in which Labrador Inuit worked with big cultural data have been disrupted.

In *Tradition & Transition*, we are exploring ways to assist in the renewal and re-imagining of the Labrador Inuit tradition of working with big cultural data. Language, format, curation, and access are all long-standing issues that Labrador Inuit were able to address on their own terms. The case is no different today.

The foundation of our working solution is something we are calling the Nunatsiavut Cultural Media Network. The core of the idea is simple. In each of Nunatsiavut's five communities we are attempting to develop a place where Nunatsiavummiut can go to access, use and share their digitized historical records. *How* exactly that happens in each community should be determined by each community. In Nain, home of the Illusuak Cultural Centre, a cultural

media ‘hub’ would likely look very different than it would in Postville, which presently has no interpretation facilities.

This year the Social Sciences and Humanities Research Council of Canada helped us to lay the groundwork for this ‘Network’ with additional funding in the form of a Knowledge Synthesis grant to conduct a small project called “Unlocking the Chronicle of an Inuit Community: Hopedale, Nunatsiavut”. With supports from *Tradition & Transition* and the Queen Elizabeth II Library at Memorial University, we were able to digitize and begin describing two Moravian publications of relevance to Nunatsiavummiut. The first, is the English-language *Periodical Accounts*, which was published in various forms between 1790 and 1970. The second is the German-language *Nachrichten aus der Brüder-Gemeine (News from the Moravian Church)* which was published between 1819 and 1894. Along with the Labrador Inuit Association – OKâlaKatiget Society publication *kinatuinamot illengajuk*, these publications represent a base-line of digitized archival materials that were repatriated to Hopedale during the *Avertok – Hoffenthal – Hopedale: Three Ages of a Community* event. Hopedaleimmiut can now access these materials at the Amos Comenius Memorial School and the Hopedale Moravian Mission Complex. In the coming months, another repository will be available at the Nunatsiavut Government Assembly Building.

Adjngualiusimajuk / Photo Credit: Laura Kelvin



We divided our work according to our areas of expertise. Dr. Mark Turner, Manager of Audio-Visual Archives and Media Literacy for *Tradition & Transition* served as the project lead, working with the Nunatsiavut Government and the Queen Elizabeth II Library to ensure the project deliverables were of relevance to Nunatsiavummiut. Ms Stacey Penney, a Metadata Librarian with the Queen Elizabeth II Library provided keen description and indexing skills. And Dr. Hans Rollmann provided context and advice on Moravian history and literacy as well as on the Moravian archival collections and literature held in German, British, American and Canadian institutions.

With these materials, Hopedaleimut have over two-hundred years of their history at their fingertips. What remains tricky, though, is the best way to search these materials. As we learned during the *Avertok – Hoffenthal – Hopedale* event, a basic search for a person such as "David Flowers" in the *Periodical Accounts* produced as many hits relating to the practice of botany as it did the Flowers family more generally. If people using these materials are willing to explore further, they will see that many editions of the *Periodical Accounts*, for example, organize materials according to mission province and mission station, but this kind of knowledge requires dedicated time. This is where we seek on-going assistance from the community.

During the course of the digitization work, Ms. Penney, our collaborator at the Queen Elizabeth II Library, began developing a comprehensive database of names, places and subjects that will help Hopedaleimut to effectively search these materials. Combing through 150 years of the *Periodical Accounts*, she was able to create a vast index of names, places and subjects, but her work is only the beginning in creating a system that can be used to search all digitized materials. In time, the goal is to create a system where all Nunatsiavummiut can enter words like "David Flowers" and get exact results across a range of materials in a central database. Before we get there, though, we require feedback from Hopedaleimut as to how they would like to search digitized materials.

Here, we need your thoughts and ideas. While we have a clear understanding of the challenge, it is Labrador Inuit that have a clear understanding of the solution.

Avertomi Itsasuanitait Suliagijausimajut, 2017

Avertomi Itsasuanitait Suliagijausimajut tataminattunik sakKesimavut uvani jâriusimajumi aujamí Nunatsiavut Labradorimi. Inuit Nunalet kavamanga Hopedalemi pigiasittisimavuk suliatsamik PiusituKaujuit Asianguvalliajuillu atullugit: PiusituKaujuit Asianguvalliajuillu Kaujisattingit Ikajuttigedlutik. 2017-mi nunami suliatsait unuttunik tugâgutikalaukKut:

1. Kaujimajauttilugit nagvâjavut nunalinnut ammalu atulluta Kaujisannimik atuttaugatsanik Kaujimausinginnik akungani inosuttuit ammalu InutuKait Hopedale, Labradorimi;
2. Atullutik nunaup iluani Kinijautimik (GPR) Kaujisattauninga Moraviamut Iluvitsivinga Hopedalemi ulinnaisigiamut ininginnik iluvet, nunalet piujumik nalunaikkutakattisiniammata ammalu kamagillugu iluvitsivik; ammalu,
3. Nagvâlugu, aggalugu, ilinnialugulu inituKagisimajanga Inuit nunagidlugu Avertok (Agvituk, Avertok) sakKitillugu ullumi Hopedale nunalininginni, ammalu Kaujisallugit asingit Kanitangani nunait.

Ukua nunami suliaKasimajut Lisa Rankin (Suliatsamik aulatsiji), Laura Kelvin (Postdoc), Maria Lear (GPR Kaujimatsiajuk), Jacinda Sinclair (MA Ilinniajuk) ammalu unuttut asingit ilinniajut pisimajut Memorial Ilinniavitsuanganit, Ilinniavitsuanganit Chicago. IlauKatausimajut Hopedalemi illiniajut Ida Semigak, John Piercy, ammalu Rosie Edmunds, sakKititsimajut nunalinni Kaujimatsiajut ammalu inosuttuit Kittaingatsiadlutik suliaKannimini.

Nunalet IlauKatauningit

Hopedalemi nunalet uKasimajut ilauKujinimminik nunalinnik Kaujisannitini, piluattumik piusingit atuttaillugit Kaujimagusingit InutuKait inosuttuila, angmainiammata atutsiatumik Kaujisannimik sakKititsigiamut. Nunalinni ilinniajut, Ida Semigak, John Piercy, ammalu Rosie Edmunds tigujaulauttuk kenaujaKattisitillugit Inuit Pathways. Ilinniajut suliaKaKatiKalauttuk Laura Kelvinnimik, salummasaidlutik alladlugillu itsasuanitait itsasuanitanik Kaujisapvitini Moraviamut Misiuningani Hopedalemi. Ida Semigak allaKattalauttuk ullumimut ilingajunik Itsasuanitanik allavinganut (<http://www.dayofarchaeology.com/the-arvetok-archaeology-project/>), takugatsanik alladluni pivallianinginnik ilinniajut ilauKatauningit. Ilinniajut âkKisuilaummijut taggajânik ilingajunik itsasuanitanut ammalu Inuit piusivininginnik takujausot Avertok Archaeology Project's YouTube page (Nalunaikkutak 1). Tâkkunani taggajâni ilinniajut âkKisuilaummijut Kaujisannimut apitsotinik apitsudlugillu Hopedalemi nunalet itsasuanitaligijellu. Ilinnialaummijut atugiamik taggajâliugutinik ammalu adjinguaniq sanagiamik suliaKautimik. Tâkkua taggajât pimmagittumik aittotaujut Laura Kaujisimajangit, nunalinni takugatsaulâttut nunalet piulimatsivingani itsasuanitanik suliaKasimanimmut.

Avertomi Itsasuanitanik Taggajâliuttausimajut Piulimatsivinga takugatsa Kalâttuk itsasuanitanik piusitu Kanillu Kaujimajaujunik Arvetok pitjutigillugu St. John's simi, The Robert S. Peabody Ilinniavingani Itsasuanitanik Andover, The American Piulimatsivingani New York-imi, ammalu Itsasuanitanik Piulimatsivingani Chicago-mi, allagiattulugit piulliuk Kasimajangit Avertomit Hopedalemillu. Uvani ukiumi utilâmmijuk Hopedalemut allagiattuluni nunalet Kaujimajatu Kanginnik piuliuk Kataumajunik itsasuanitanik, ammalu nunalet ilauk Kujaulâttut âk Kisuiqiamut ilusitsanganik ammalu Kaujimauset atu Katigellutik maligatsanik ilingajunik itsasuanitanut.

Nunaup Iluani Kinijautik Atullugu Ilinnianik Moraviamiut Iluvitsivingani

Nunalet uKasimajut papvisâgia Kangitut Kaujisaligutik Moraviamiut iluvitsivingani Hopedalemi iningit ilonnatik iluvitaumajut iluvitsivimmi Kaujimajaugunnaimata. Aujaulauttumi, Maria Lear Kaujisalauttuk atudluni GPR Kinijautimmik ilanganik Moraviamiut iluvitsivingani nalunaikkutak Kangitunik Kinigiamut iluvitaumajuni suli suliagijaujut pigiasiutaumajut Kaujisannimut piujummagiuniattut ammalu Kaujisagiallagumajut takutsaugunnaitunik paigijauniammata, nalunaikkusidlugit avaluttâdlugillu. Kaujijausimajut suli suliagijaujut pigianningani Kaujisanniusimajuk piujummagik ammalu taggajâliusimajut uvani takugatsait (<http://bit.ly/2AEPvNg>) tukisitsisjuk Kanuk atuttausongummangât Kinijautik GPR nunanginni Hopedale.

Nunaup iluani Kinijautik si Kuttigigunnangituk sulia Kautik atusok Kinigiamut ulinnaissilluni adjigengitunik (ubvalu adjigengitunik) nunaup iluani nunajanik. Tâkkua adjigengitut Kaujisattausot uKagunnaniammata Kanuilingausingit nunaup iluani adjigengitunik itsasuanitait nunami. Atullugu GPR Kaujisannik Moraviamiut iluvitsivingani, atulauk Kugut Kinijautinik SmartTow™ ammalu 500MHz aullatitsiutimmik. Atautsik Kaujisattaujuk pijagettaulauttuk anginilik 5m x 5m angitigijumik inilik 0.25m. Tamanna piujummagimmik takutitsilauk Kuk nunami ammalu aullatitsiutinga Kângesongulauttuk nunaup Kângani ammalu allasongudluni nunaup iluanit ukuninga X ammalu Y nalunaikkutanik. Nunanga ini Kalauttuk Kulâni iluvitsivimmi kamagijausimajuk puttujumi Kak Kami si Kingani, ammalu Kanitangani nalunaikkutait akungani pigupviusimalittut ivitsukanut. Ivitsukait nakaullutauuummata nunak sittuniadluni, unuttuit takijuukut nunait Kimiggutaulauttut ammalu isumagijaulauttut iluvitsiviusimatuinnagialet nunait.

Nalunaikkutalet kamagijaumajut takutitsivut unuttunik iluvinut iniujut allataumajut atudlutik GPR Kinijautimmik (Nalunaikkutak 2). Atautsik iluvik nalunaikkutak Kangituk (Kutsutak/aupaluttak) ulinnaitaulauttuk nunami itinilik 1.25m, silinni Kalluni X-axis of 2m-2.5m. Takijuuk takutsak Kuviajajaulaungituk takutsak nunami ini Kalluni Kângani tamatsuma takutsaup. Ilutsinga, anginingalu, itininga ammalu W-E âk Kitaumaninga adjinga allataumajutitut iluani siagunitait allataumaninginni. Takujausot, asingillu Kanuttogijaujut allataulauttut itiningit ammalu, piluattumik aumaluangajuit ilutsingit takutsait ini Kajut taggânituinnak sivungani uKautauk Kaujuk ikittuni meterini Kaninginilik.

Itsasuanitanik Kaujisannik Agganillu

Avertok

Avertok unuttunik InuKasimavuk apvinaviudluni nunaudluni pimmagittumik atuttaumajuk Labradorimi Inuit satjugiammiunut akungani 1500-tait 1700-taillu järinginni. Tänna angijummagik nunagijausimajuk pigiasittisimavuk Moraviamiu Misiuninginnik sanagiamut Hoffenthal (Hopedale-mik) misiuninik Kanitangani 1782. Avertok takuausok mānnaujuk killinginni Hopedale ammalu ilikKusitigut pimmagiujuk nunalinni. Ininga atuttausimavuk unuttunut itsasuanitanik Kaujisadlutik, piluattumik ilitagijaujuk Junius Bird aggasimajuk nainanik Inuit illunginnik 1934-mi. Nutât angiggait, akKutet sanajaudlutik ammalu imait kokvelu ilonnatik piungitunuk attuuniKasimavut Avertomik, ilonnagalanga ininga sujuttausimalittuk. Taimaigaluattilugu, nunalet Kanuilaungilat ilanga inigijaujuk atuttautillugu. Uvani aujami Kāngisimajumi, Jacinda Sinclair ilinniajuillu aggalaattut ottugadlutik nunanik ulinnaitaujunik nunalinnut ammalu Nunatsiavut itsasuanitaligijinginnut illugijausimajunik. Ajunnamat,takutitsi gunnalaungitut nagvāgiamik illuvininik aggadlutik. Taimaigaluattilugu, tamānedlatuinnagialet illuKapvivinet atâni sitijuit sanigalait killingani nunalet. Tamanna attutauniKasimangituk nunaup ilua sanajunut ammalu nunalet uKasimajut tamakkua sanet nottauKudlugit pivitsaKaniammata itsasuanitanik aggagiamut 2018-mi.

Nutaungituk Hopedale

Hoffenthal-imu misiunet sanajaugesimalittilugit, Inuit ilaget Uppitungusimajut noliaKilaukKut Avertommit, Kanillitidlutik misiuninut. Kaniningina nutâmut inigijaulittumut kititaKalaukKuk ikittunik hontanik meterinik, nalunaikkutaudluni nosimajunut aviutimmata Inuit Uppitungusimajut avidlutik taikkuninga uppitungusimangitunik. Uvani aujami Kāngisimajumi, sulialet aggalaattut ottugautimmik taggâni isuani Hopedale inigijausimajumi pigianningani Inunnut Hoffenthal-imu iniKasimajunik. Tamanna nunak atuttaunginnasimammat, tamâniimiutat sunavinet attuttausimavut ammalu pitaKadluni 1800-ni järinginni Europeamiut piKutivininginnik itsasuanitanik ammalu annugâtsajanik. Iladlugit, ikittunik ukkusitsajanik itsasuanitanik sanajaumajunik ilautillugu mikijuk sanajaumajuk angutik ammalu mikijuk umianguak (Nalunaikkutak 3). Ilinniativut apitsutilauttavut Hopedalemi sananguatimmik, Edmund Saunders, Kanuk uKautiKaniammangât tâkkuninga sananguataumajunik taggajâliudlugu takuausok uvani (<http://bit.ly/2zMuDDW>). 2018-mi nigiuvugut utigiamik tamatsumunga nunamut aggagiattugiallaluta.

Karmakulluk

Sulialet aigiallalauttut Karmakulummut, aggatausimajuvink Junius Bird-imut 1934-mi. Aggasimanainga ikajutsilaugaluattilugu sakKititsigiamik ilikKusinut siagunitanut nunami, ininga takutitsivuk Kimiggugiallannimmik aggataumajut ammalu uKausingit atuttaugunnalaungimata ullumi Kaujijausimajunut piusiusimajunullu ilingajut nunami itsasuanitanut. Sulialet aggagiallalauttut ammalu ilonnâgut nunangulariudlugu Inuit ukiumi illusuaviningit ammalu ottugattaudlutik Kaujisagiamut aniukKataumajunik Bird nagvāgunnasimangitanginnik

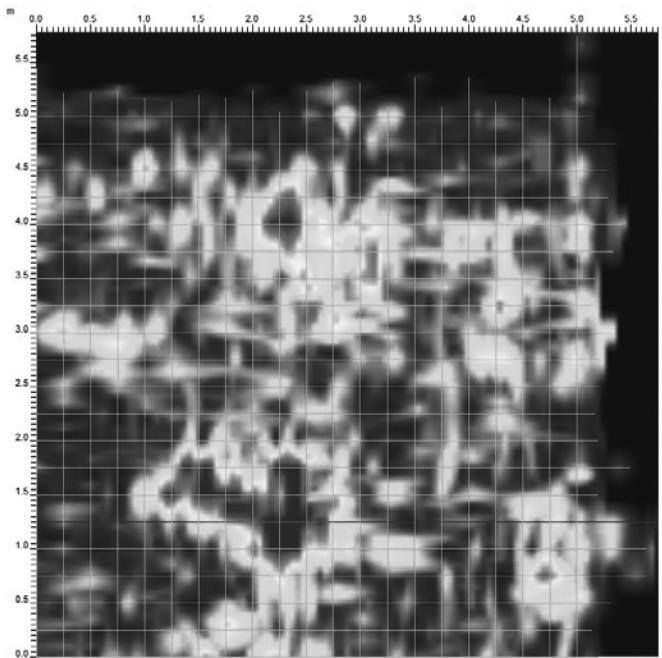
(Nalunaikkutak 4). Tamanna Kaujisanniusimajuk pivitsaKattisiniakKuk piunitsamik Kaujigiamut Inuit inosigisimajanginnik Hopedalemi 1700-tait jâringini.

Piujummagimmik nunami suliaKalaukKugut Hopedalemi ammalu nigiuvugut kajusimagiamut Kaujisannitnik unuttuni järiuniattuni Kaijuni. Takulaugtsi Avertok Archaeology Project's Facebook page (@avertokarchaeology), ubvalu malillugit ukunani Instagram and Twitter (@avertokarch) Kaujisattaumajut Kaujigumagutsigik. Nakummegumavugut Hopedalemi nunalinnik ikajutsilaummata, piluattumik Moraviamut katimmavinga atuttisilaummata illumik aujamik. Tamanna kenaujaKattitausimajuk ukkunangat Social Sciences and Humanities Research Council of Canada, the Institute of Social and Economic Research, the J.R Smallwood Foundation, Inuit Pathways, Young Canada Works in Heritage, the NL Provincial Archaeology Office and the Northern Scientific Training Program.

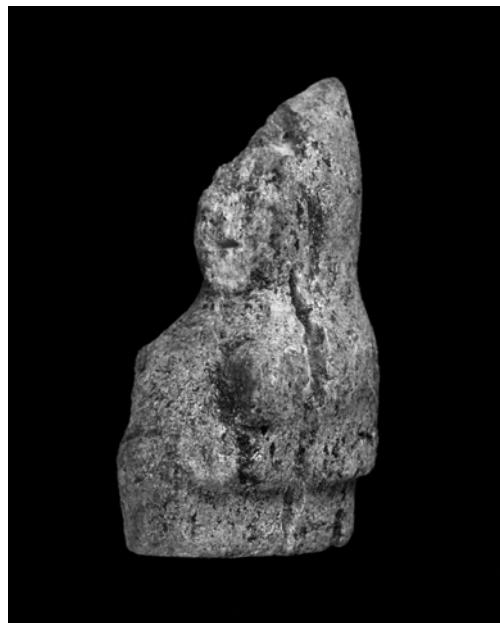
Laura Kelvin, Maria Lear, Jacinda Sinclair ammalu Lisa K. Rankin



Nalunaikkutak 1. Hopedalemi ilinniajuk John Piercy adjiliugjuk taggajâtsanik / Figure 1. Hopedale student John Piercy shooting video



Nalunaikkutak 2. GPR Kinijautik Kaujisagiamik Hopedalemi Moraviamiut Iluvitsivingani / Figure 2. GPR image of the surveyed portion of the Hopedale Moravian Cemetery.



Nalunaikkutak 3. Ukkusitsajak sananguatausimajuk nagvâtausimajuk aggadlutik Nutaungitumi Hopedalemi inigjausimajumi / Figure 3. Soapstone figurine recovered from excavations in Old Hopedale village.



Nalunaikkutak 4. Ida Semigak aggaKataujuk Karmakullummi / Figure 4. Ida Semigak excavating at Karmakulluk.

Avertok Archaeology Project, 2017

The Avertok Archaeology Project had an eventful inaugural field season this past summer in Nunatsiavut, Labrador. The Inuit Community Government of Hopedale initiated the project with the Tradition and Transition: Piusitukaujuuit Asianguvalliajuillu Research Partnership. The 2017 field season had several aims:

1. to communicate our findings to the community and use the research to facilitate knowledge transfer between youth and Elders in Hopedale, Labrador;
2. to undertake ground-penetrating radar (GPR) survey of the Moravian Cemetery in Hopedale to identify the locations of graves, enabling the community to properly mark and care for the cemetery; and,
3. to locate, excavate, and learn more about the original Inuit settlement of Avertok (Agvituk, Arvertok) which underlies the present Hopedale community, as well as investigate other nearby sites.

The field crew included Lisa Rankin (Project lead), Laura Kelvin (Postdoc), Maria Lear (GPR specialist), Jacinda Sinclair (MA Student) as well as several other students from Memorial University, and the University of Chicago. The team was rounded out by Hopedale students Ida Semigak, John Piercy, and Rosie Edmunds, who brought local knowledge and youthful energy to the season.

Community Engagement

The Hopedale community articulated that they wanted community involvement in our research, preferably in ways that facilitate knowledge exchange between Elders and youth, and open access to meaningful research results. Local students, Ida Semigak, John Piercy, and Rosie Edmunds were hired with funding provided by Inuit Pathways. The students worked primarily with Laura Kelvin, cleaning and cataloging artifacts in our temporary archaeological lab set up in the Moravian Mission buildings in Hopedale. Ida Semigak also wrote a post for the Day of Archaeology blog (<http://www.dayofarchaeology.com/the-avertok-archaeology-project/>), which highlights the activities the students took part in. The students also created a series of videos pertaining to archaeology and Inuit heritage that can be found on the Avertok Archaeology Project's YouTube page (Figure 1). For these videos the students developed research questions and interviewed Hopedale community members and archaeologists. They also learned to use video and photo editing software. These videos are an important contribution toward Laura's postdoctoral research, which will create a digital community archive of the archaeological work.

The Avertok Archaeology Digital Archive will feature archaeological and traditional knowledge of Avertok and the Hopedale area. This past fall, Laura visited the Rooms Museum and Archives in St. John's, The Robert S. Peabody Institute of Archaeology in Andover, The American Museum of Natural History in New York, and the Field Museum in Chicago, to document their collections from Avertok and Hopedale. This winter she will return to Hopedale to record community knowledge of the collections for the archive, as well as seek community input on the design and knowledge sharing policies related to the archive.

Ground-penetrating Radar Study of the Moravian Cemetery

The community requested a non-invasive study of the Moravian cemetery in Hopedale because the locations of all of the individual burials associated with the cemetery are no longer known. This past summer, Maria Lear conducted a partial GPR survey of a section of the Moravian cemetery without headstones to locate some of the burials so that they can be protected, marked and fenced. The results are still being analyzed but preliminary analysis is promising and further survey is planned for the future. The students involved with the project created a video (<http://bit.ly/2AEPvNg>) that explains the GPR process on the site in Hopedale.

Ground-penetrating radar is a non-destructive geophysical technique that uses radar to identify differences (or contrasts) in the subsoil. These contrasts can be then analyzed to make interpretations regarding the composition of the subsurface both in terms of natural variations and the archaeological potential of the area. For the GPR survey in the Moravian cemetery, we used a Sensors and Software Noggin system with a SmartTow™ and a 500MHz antenna. One survey grid was completed that measured 5m x 5m with transects spaced at 0.25m. This gave very good coverage of the grid and allowed the antenna to pass over the surface and record the subsoil both along the X and Y axes. The grid was located within the upper portion of the cemetery within an area flanked by high natural rock elevation to the south, and near a line of headstones and among overgrown vegetation. Once the vegetation was trimmed to ground level, several oblong surface undulations were observed and thought to be indications of possible burial locations.

The post-processing image suggests that several possible grave locations were recorded by the GPR (Figure 2). One possible unmarked grave (yellow/red) was identified in this area at a depth of 1.25m, measuring width along the X-axis of 2m-2.5m. The semi-oblong feature is consistent with a depression visible at ground level located roughly above the position of this image. Its shape, size, depth and W-E alignment is consistent with interments recorded within the historical context. As can be seen, other areas of interest were recorded at this depth as well, namely the rough-oval shaped contrast located just north of the aforementioned target that is a few meters away.

Archaeological Survey and Excavation

Avertok

Avertok is a large Inuit whaling settlement that played an important role in the Labrador Inuit coastal trade network between the 16th to 18th centuries. This large settlement prompted the Moravian missionaries to establish the Hoffenthal (Hopedale) mission nearby in 1782. Avertok is located within the present boarders of Hopedale and remains culturally important to the community. The site has been subject to many archaeological investigations, most notably Junius Bird's excavation of nine Inuit houses in 1934. Modern homes, road construction and water and sewer work have all negatively impacted Avertok, much of the site has unfortunately been destroyed. Nevertheless, the community was hopeful that some portions of the settlement remained. This past summer, Jacinda Sinclair and the students excavated test pits in locations identified by community members and Nunatsiavut archaeologists as potential house remains. Unfortunately, no evidence of house remains were located as a result of the excavation. However, it is likely that there are house remains located under concrete debris deposited at the edge of the village. This area has not been impacted by sub-surface construction and the town has decided to move this rubble to allow archaeological exploration in 2018.

Old Hopedale

After the Hoffenthal mission was established, Inuit families who had been converted to Christianity began moving away from Avertok, closer to the mission. The distance to the new settlement was no more than a few hundred metres, but this symbolic relocation separated those Inuit who were Christianized from those who were not. This past summer, the crew excavated a test trench in the north end of Hopedale where early Inuit Hoffenthal residents settled. Because this site has been continuously occupied, the deposits are disturbed and contained 19th century European-manufactured artifacts along side contemporary material. Additionally, a few soapstone artifacts were also recovered including a small carving of a man and a small vessel (Figure 3). Our students interviewed Hopedale carver, Edmund Saunders, about his interpretation of these artifacts in a video (<http://bit.ly/2zMuDDW>). In 2018 we hope to return to this area for further excavation.

Karmakulluk

The crew also re-visited the Karmakulluk site, which was excavated by Junius Bird in 1934. Although his excavation helped establish a cultural history of the region, the site warranted re-examination because the original excavation and interpretation did not meet current theoretical and methodological standards in the field of archaeology. The crew re-excavated and fully mapped all features in an Inuit winter sod house and put in test units to try to find the middens that Bird was unable to locate (Figure 4). This data should allow us a much more fine-grained picture of Inuit life around Hopedale in the 18th century.

We had a great first field season in Hopedale and look forward to continuing our research over the next several years. Please check the Avertok Archaeology Project's Facebook page (@avertokarchaeology), or follow us on Instagram and Twitter (@avertokarch) for regular research updates. We would like to thank the Hopedale community for their support, especially the Moravian Church for letting us take over the manse for the summer. Funding for this project has been provided by the Social Sciences and Humanities Research Council of Canada, the Institute of Social and Economic Research, the J.R Smallwood Foundation, Inuit Pathways, Young Canada Works in Heritage, the NL Provincial Archaeology Office and the Northern Scientific Training Program.

Laura Kelvin, Maria Lear, Jacinda Sinclair and Lisa K. Rankin

Paningit Mikaup

Hopedale 2017

Una *Paningit Mikaup* sakKititausimajuk, ilatuinnanga sivullipât PiusituKait Asianguvalliajuillu suiliatsangit, kamalualauttut itjagatsaujunik allatausimallutik nittulugit Nunatsiavut annangit. Unikausivut piugijaummagittilugit pitjutilet ilagettunik unikausittigut ammalu kinakkunallonet asittinut unikkâtaugunangitut.

ÂkKisuisimajok tamanna isumagidlugu, Bev Hunter ammalu Andrea Procter katitsuidlutik 40-nik adjiliuttausimajunik unikausinik sanasimajangit Nunatsiavut suliagijautillugu *Paningit Mikaup*, ammalu ulinnaigiasimalittut uKausituKanik allatausimajuni uKautiKanigit piusiujunik Nunatsiavut annangit suvukkatattingit. Bev Kanimamut ilaugunnalaungkaluattilugu Hopedalemi katinganiammata, Andrea isumagijanginnik uKâlalauttuk katinmajuni ammalu takujautitsidluni unuttunik angnigigatsanik adjiliuttausimajunik unikausinik Kinijagiallagiamut isumagijaujunik katingajunit uKâlautigillugit annait sivukkatattet Nunatsiavummi.

Ilonnâgut, Inuit allasimajut sakKititsidlutik tagvani suiliatsami takutitsivut Kanuk tamakkua Inuit annait pisongummangâta pivallagiamic pitsatunimmilu atuliaKititsilutik akungani inuit uKumaitsasimajut ânitausimajut attutaunkkut inoKatigeni. ÂkKisuigiallatâllutik pitsatunittâgillutik ilagennimillu inoKatigenik ottugasimavut siKuttisimajunik, tamakkua annait ikajusimavut imminik asiminillu piusiusimajuni pinniataunkkut inosimmini. kamaluadlutik imminik unikausimminik pitsatunikkut piutsanikkulu, ullusiuvugut angilitigiallugu Nunatsiavut annait pitsatuningit pigunnaningillu inunni inosingit.

Adjigingitangatut inuit Kaujisattauningit kamaluadlutik uKumailutanik ânniagusinillu, tamanna suiliatsak, pigianninganinit, kamaluasimavut ullusiugutitsanik pitsatunimmilu. Nunatsiavummiut isumaKasimajut ikajusimajullu sivilittiudlutik suiliatsami Kaujimatsiasimavut tugâgutinik, allausinginnilu nunaKakKâsimajut piusinginnik ikajutsigiamut tamatsumona. Tuck ammau Young isumaKasimajok Kaujisattet kamajutsaungitut ânniagusinnik uKâlautiKaligutik ânnianimmik. Akgattusimavok, suliaKalllutik pigumajaujunik Kaujisagiamut "Kujanâtsingitut piusiusimajunik pilukânnikut, uKumaitsanikkut, ânnianikkulu, initsaliugunnasidlutik Kaujimausinik piusiusimajuni piujoninge."¹ Malillugit, *Paningit Mikaup* suliagijaujuk kamaluavuk ullusiunnisamik, piutsanimmik, pitsatunimmik, ammalu taimaigutik, takutitsivuk Kuviajijaujumik kamaluallutillu inosimmik unuttuit ullusiujuit annait sakKitisimajanga Kaujimausiminit uKumaitsanimmik ulugianattunillu.

1. Tuck, Eve, and K. Wayne Yang. 2014. "R-Words: Refusing Research" in *Humanizing Research: Decolonizing Qualitative Inquiry with Youth and Communities*, edited by Django Paris and Maisha Winn. London: Sage, p. 231.



November 2017-nami, suliatsak sakKititsilaukKuk 44 allatausimajunik inunnut Nunatsiavummi, ilonnatik apitsotimik kiudlutik, 'Sunanik Inuit annani Nunatsiavummit Aulatjataumaven, summalo?' kiugamik tâtsuminga apitsotimik, ilauKataujut ulinnaisilauttun unuttunik pitjutijunik aulatjainimmuit, ilauttitautillugu ikajunnik atuKatigennilu asini, paitsinik ilagijaminik, ilinniatitsinik, inotsianik, Kinuitsânik, nunameKattanik, uKâlasongunik Inuktitut, nilliasongunik, Kuvianannik, ammalu pitsatunik. Tamakkua piuset takutitsivut annait pisonguninginnik piusiumititsigiamik inosinik akunnimini sakKititsilutik tigumiallutillu inositsiagittogiamut ilingajunik ilageni ammalu nunalinni inoKatigeni.

IsumaKagutta inuttâtsigiamik suliaKalluta siKuttigilluta ilingajunik akungani inuit, illigijaujut ilijaumajut Nunatsiavut annait pisogijangit sanajiallagiamut ubvalu pitsatuniliugiamut inuit ilauKatigenginnik piujummagimmik tukiKavuk. Tungaviliugasuannik siKuttigittuinnakattavuk unuttunik piusijunik.- akungani ilaget atullugit aullatitauKattasimajut ilinniavinut ammalu Kanuttogidlugit asiujiniusimajuk nunaKakKâsimajuni uKausinginnik, akungani nunaKakKâsimajut inuit

nunangillu inuit nottautillugit piungilitidlugit pigunnausingit imminik pigiamik, akungani inuit pinniatautillugit NunaKakKâsimajut aulatsigunnaningita illutsingit ammalu Inuit pitsatuniKanningit ilageni ammalu nunalinni suliaKaKatiget.

Iluani *Paningit Mikaup* unikkauset, inuit kamaluangilat tamakkuninga siKuttigiKattajunik pilukautiKattajunillu pikKoginikkut; imailingagâjut, pitsatuningit tamakkua annait sakKititsinitsangit Kaujimajaminik piujumik, pigunnanimminik kamagiamut tamakkuning pikKogutinik angijumik illigijaummagittut. Takunnaligattigik ilonnâgut, tamakkua allataumajut takutitsivut pitsatunimmik ullusiunnik Nunatsiavummi annait pisot, namminik piusimmigut, takutitsisimavut Kanuk sakKititsigiamik inositsiaginniminik ilagenimmini, Kanullu pitsialuni uKumaittunik ammalu attutaunangitunik tungaviujeni uKautaujunik ammmalu ilingaluajunik Inuit piusinginnut. Unikkâlutik nittusinimmik nagligusunimmilu, Nunatsiavummiut ullusiuvt tamakkuninga annanik malillugit pivallianingit inositsiagittogiamik ilagennikut asiminut. SakKititsimijut tigulajaumajunik allatausimajunik pitsatuniKanningit Nunatsiavut annangit – uvattinik aulatjaisot ilonnatinnik.

Bev Hunter ammalu Andrea Procter

Daughters of Mikak

Hopedale 2017

The *Daughters of Mikak* initiative, one of the first Tradition & Transition projects, has centred on the role of Inuit narratives in honouring Nunatsiavut women. Our stories of admiration about our own families and our own communities display and embody the strength of Inuit women like no other stories and no other storytellers can.

Building on this idea, Bev Hunter and Andrea Procter have compiled the 40+ digital stories created by Nunatsiavummiut through the *Daughters of Mikak* project, and have started to identify common themes in the narratives that describe a unique style of Nunatsiavut women's leadership. Although Bev's health prevented her from attending the Hopedale event, Andrea shared their thoughts with the symposium audience and screened a broad selection of the digital stories in order to solicit further ideas from the group and to discuss women's leadership in Nunatsiavut.

Taken as a whole, the Inuit narratives that emerge from this project demonstrate how these Inuit women have the ability to build and strengthen connections between people that have been strained and broken by the impacts of colonialism. By repairing and strengthening the relationships that colonialism attempts to fragment, these women help themselves and others to persevere through attacks on their social cohesion. By focusing on personal stories of strength and admiration, we are celebrating and magnifying Nunatsiavut women's strength and ability to decolonize their lives.

Unlike so much social research that focuses on problems and pain, this project was, from its very beginning, focused solely on celebrating positivity and strength. The Nunatsiavummiut who suggested the idea and who helped to guide the project were very specific in this objective, and the literature on Indigenous methodology supports this approach. Tuck and Yang suggest that researchers move away from the kind of pain-based or victim-focused research that invites Indigenous peoples to participate only through speaking their pain. Instead, they argue, working through desire-based research "does not deny the experience of tragedy, trauma, and pain, but positions the knowing derived from such experiences as wise."¹ Accordingly, the *Daughters of Mikak* project focuses on celebration, admiration, and strength, and in doing so, highlights the wisdom and approach to life that many of the celebrated women have developed out of their experiences of hardship and adversity.

1. Tuck, Eve, and K. Wayne Yang. 2014. "R-Words: Refusing Research" in *Humanizing Research: Decolonizing Qualitative Inquiry with Youth and Communities*, edited by Django Paris and Maisha Winn. London: Sage, p. 231.

By November 2017, the project had resulted in 44 narratives created by people throughout Nunatsiavut, all answering the question, ‘What Inuit woman from Nunatsiavut do you find inspirational, and why?’ In answering this question, participants identified a number of common traits that they find inspirational, including helping and sharing with others, looking after family members, teaching, kindness, patience, being on the land, speaking Inuktitut, outspokenness, humility, and strength. These traits illustrate the women’s ability to improve the lives of those around them by creating and maintaining healthy connections within family networks and community social networks.

If we think of colonization as working to destroy links between people, the value placed on Nunatsiavut women’s ability to rebuild or strengthen social connections makes perfect sense. Colonization attempts to destroy links in many ways — between family members through residential schools and by encouraging the loss of Indigenous languages, between Indigenous peoples and their land by removing them from it and by disrupting their ability to sustain themselves, and between people by attacking the Indigenous governance structures and means of Inuit authority within families and communities.

In the *Daughters of Mikak* stories, people do not focus on these destructive and violent colonial forces; instead, it is the strength of these women to transform their experiences into positive aspects, and their ability to withstand and to counter these forces that is so highly valued. When we look at them as a whole, these narratives convey a powerful celebration of Nunatsiavut women who, in their own unique ways, have demonstrated how to build healthy relationships, and to how to successfully challenge and reverse the impacts of colonization in dignified and Inuit-specific ways. By telling these stories of honour and love, Nunatsiavummiut are both celebrating these women and following their lead in building healthy relationships with one another. They are also creating a collective narrative about the strength of Nunatsiavut women — one that can inspire us all.

Bev Hunter and Andrea Procter

Inuit Sivukkatattet Moraviamiat Tamânelittilugit: Amos (1781-1841), Sivullipâk “Silatsualimâmi Ikajuttik” Hopedalemiuk

Pigiasimmata Moraviamiat misiuningit silatsualimâmi, nunaKakKâsimajut sivukkatattet katimmavini ammalu inuit pimmagittumik ilausimavut. Labradorimi, taijaujuit “kiggait” ammalu “Silatsualimâmi Ikajuttet” suliaKaKatiKasimavut ajuKittuijunik Europeamit ajuKittuijuatsodlutik nunalinni Nain, OKak, Hopedale ammalu Hebron pigiasittauninginnut Nunalinni kaunsalet 1865-mi, kingulluniattilugit AngajukKauKatiget 1902-mi. Piusijut ilitatsigiamik sivukkatattinik ilaunitsangit akuniunitsak pigiasimalaukKut asinginni avittusimajuni, immaKâ ikittunik inuKalaummata kamagijautsiadlutik ajuKittuijunut Ammalu uppitukatsialaungimat nunalinni. PikKogitillugit Europeamiut kigganik, 1840-mi Labradorimi misiunet ottuniadlutik akuniganut ajuKittuigumadlutik Inuit Silatsualimâmi Ikajuttinginnik.

Kiggait Silatsualimâmilu Ikajuttet

Tamatsuma sivungagut tiljausimangituit ikajuttet kiggailu, sollu sivullipâmik sangugiammata Uppinimmut Hopedalemi, Jonathan, kiggatusimavuk sivukkatattiuatluni akungani Inuit. Jonathan, inuk Chateau Baymit Inuktitut atiKadluni Kippinguk, nanituinnak ilitagijautsialauttuk ajuKittuijinut “ikajuttisiak akungani nunagijammini.” 1811-mi, tânnan angutik, imminik angajukKâgidluni namminik umiamini tingiggautalimmi, aullaujisimavuk ajuKittuijinik Kohlmeister ammalu Kmoch Kimiggitigattudlugik pitsiadluni Ungava Baymut. Allasongulaummijuk Inuk, 1799-mi allaniadluni Kaujitsisidluni Inunnik karâllinut, KanutoKudlugit Uppinimminik inosinginni.

AngiKatigetillugit Iluingadlutik kiggait katimaniammata Saxony-mi, Labradorimi ajuKittuijet katitsuisimalaukKut 1840-nik pigunnatunik Inunnik nunaminit Silatsualimâmi Ikajuttisanik. Tamakkua Inuit sivukkatattet uKautijausimajut ilaukKujaudlutik ajuKittuijuatsunut akungani inuit kamakKudlugit Kanimajunik, ajuKittuiKattalutik ammalu sivanniatitsiKattallutik akungani inuit aullasimajunik angiggaminit omajunniavinejunik ogannivinejunillu. katingatitsiKattalaummijut sugusinik ammalu iluvitsiKattadlutik silatingita nunalet. Ammalu, kiggatuKattalaummijut akungani inulimât nunalellu Europeamillu ajuKittuijet uKâlautiKadlutik inulimât pigumajanginnik, ajuKittuinik sivuppiakullugu uppinik pigukKulugulu akungani Inuit “angutet” ammalu “annait.”

Sivullipâk angutik annalu Silatsualimâmi Ikajuttek tigujausimalauttok takutitsisongulaummanik namminik katimmavimmi ammalu nunalinni sivukkatattiuiminminik ammalu omajunniasiasongdolutik, sollu “Boas Pilluavinik” OKami, Renatus Hebronimi ammalu

Amos Hopedalemit. Boas, omajunniatillagik, puttunippausimavuk anginimmigut asiminitt puttunippaudluni Inunnit ammalu piujummagimmik inosiKadluni piujodlunilu. Renatus Hebronimit imminik pisongulauttuk nunalinni piulimatsigiamik initsaKattisidluni niKitsanut imminik sanasimadluni niKitsanut initsamik.

Amos Hopedalemiuk

Takunnaguttigu Amos Hopedalemiuk, takuvugut katimmavimmi nunalinnilu sivukkatattimik ilitagijautsialilauttuk nanituinnak silatinganilu Labrador. Aippangalu Elisabeth atâtatsiasuakkugijaujok ullumi Terriak ilagenginnut. Ilinniasimajok Moraviamiuut ilinniavinginni, ilinniatitaudlutik Inuktitudtuinnak taimanganit 1780 Nainimi, OKak, ammalu Hopedalemi.

Amos ilisimatsialauttuk allasongudlunilu uKattisiangudlunilu ablasângutitsisimajuk Gudip AllaKutinginnik ammalu uKautjigiagunnadluni InOKatimminik. AllaviKaKattadluni kigganik Englandimi ammalu Germanymi ammalu piujumik allaviKaKattadluni German allatimmik Christian Gottlob Barth iluanejut Barth allasimajangita *Calwer Missions-Blatt*. IlauKatausimaninga Barth Labraadorimut sakKititsisimavuk unuttunik Inuktitut allataumajunik ammalu allanguadlugit piunippât atuagait atuattausimajut inosuttunut ammalu ittunut taimâtsainak. AllaKutik taigusiKalauttuk *Unipkautsit/52 maggoertorlugit Bibelimit/Illiniarvingnut kittorngarenullo/illingajut* ilumiutaKadlutik Nutaungitunik Nutânilu Testamintitânik unikkausinik ilonnânat járimut ilingajunik. Barth atinga suli ilitagijaujuk nunami atimmi "Barth Island" Kanitangani Nain. Allât tuKulidluni illimini, Amos suli atuatsilauttuk Gudip AllaKutinginnik asinginnilu atuaganik Inuktitut, nakummedluni ablasângutitsisimajunik alladlugillu atuagait. Pimmagittumik piusiKalaummijuk Inuttitut ilinniatitsijiulauttuk ammalu ikajutsijidluni uKausinut apitsutuKalimmat unuttunut ajuKittuijinut.

Nigiulaugaluadlutik piginningani Inuit sivukkatanitsanginnik siagolittilugu inulimât ammalu kiggait katimajingit, ilisimatsiajuillu pivallialilaukKut nunaKakKâsimajunik ajuKittuijiKalidlutik ajunnamat katavallituinnalauttut pisongugajalaugaluadlutik. kisiani kingulliani 1900 agvanginni nunalet Inuit kiggatugiasilaaukKut ilonnâgut ajuKittuijolidlutik ammalu kiggatuttiidlutik Labrador taggâni satjugiangani.

Hans J. Rollmann

d. 23. September. 1819.

2

Manna aglakpunga kattangutiptingnut akianit-
unut kuviajungnermut sefusimut unganermullo ilo
Nagliktaatka kattangutikka nangminimnik
illufikka illangit okautigjomavakka illeppingrut
suile ittangitkaluarpunga kita illagiktune furofia-
nimnit innovunga, aglangniglo kiglinganit ilinniarp-
unga aglaillo namaktomik illisimakauktatka kan-
nimnut. omatiminille tukkigsinagit illitarinaguto
Jesuse. manale illitarivara okausinillo omatimne
tusfarspakkha, yaglingningalo angijomik fakkii-
jarpok piwlunga killangmik atkarpok, piwlunga
okatalajuk pilluringnartumik. piwlunga tusfisartuk
piwlungalo kitfartok. piwlungatauk. kitfisarpok
aungmik. piwlungatauk. tikkiekktorvitsak etuk-
pa. piwlungatauk nivingartauvuk. piwlungatauk
tukkuvak. piwlungatauk illuvertauvuk. piwlunga
omarpok. piwlungalo killaliarpok. illa naglingni-
nga tatanniarlarlok. takkuvara tarngriinnut
ajornimnut illa pijok. tagva manna iluariyangaral
arvertaromavlunga nuname tajusimavunga
kujalinermut illa. nulliaralo Elefabeve littar-
engas. arpusuk 4 amalo anana kangitungnik
attatakangitungniglo kivqatkarpuunga. tagva
attingit littorngama Daniel. Nekkuimut simiu
Sippila. Nagliktaatka kattangutikka atkiani
tut angijomik sallutippappe tagva nulliarallo
Amosiuunga illa



Allatausimajut páginâmi Barth Gudiup AllaKutingani Unikkauset Inuktitud / Title page of Barth's Bible Stories in Inuktitut

maidlune, Jesuse, Gudib ernerengmago Zinsemik Gudib Tempelinganut tunnijijariakalaungilak.). Ningajaukona-gille uvaptingnut, immab sinnanut ainiarit, kargsuksar-niglo ningitsilutit, sivorlerlo mingeriak kakkitet tiguguk, aitartikungnelo Statermik (akkinga orksumariktut ipok) nachvarlarpotit; tamna tiguguk, tunnijilutillo pivlunga pivlutillo. — Petruselo taimailorpok. Taimak Jesuse



sakkertitsivok perkojet mallikamigit, nalegaugamelo ping-ortitenut taimainut.

9. Jesusib okalaninganik kakkame.



Innugiartorsuit Jesuse tikkipæt, tussaromaylugo. Tagga kakkamut majorarpok ingidlunelo, innuit ajochertorlugit akkunit okalavigiveit, tamedsa taijaugivok, okalanek kak-

Inuit Leadership during the Moravian Period: Amos (1781-1841), First “National Helper” from Hopedale

From the beginning of Moravian missions worldwide, indigenous leadership in church and society played an important role. In Labrador, so called “Chapel Servants” and “National Helpers” worked alongside the ordained ministers from Europe as lay leaders in the congregations of Nain, Okak, Hopedale and Hebron until the emergence of Congregational Councils in 1865, followed by the creation of Elders Councils in 1902. The process of recognizing leadership in an official way took longer than in other regions, perhaps because of the relatively small settlements that were well supplied with ordained ministers and a lack of faith in the ability of the local laity. But with the nudging of the European Elders, in 1840 Labrador missionaries attempted an extended ministry of their Inuit National Helpers.

Chapel Servants and National Helpers

Before that period non-commissioned helpers and Chapel Servants, such as the first convert to Christianity at Hopedale, Jonathan, had served as unofficial leaders among fellow Inuit. Jonathan, a native of Chateau Bay with the Inuktitut name of Kippinguk, was widely recognized by the missionaries as “a faithful helper among his nation.” In 1811, this man, who was an able captain with his own sailboat, took the missionaries Kohlmeister and Kmoch to explore successfully Ungava Bay. He was also a literate Inuk, who in 1799 had written an address to Inuit in Greenland, encouraging them in their Christian walk of life.

Upon the insistence of the Unity Elders Conference in Saxony, Labrador missionaries recruited around 1840 the most able Inuit in their congregations as National Helpers. These Inuit leaders were asked to engage in an extended lay ministry among their people by comforting the sick, preaching and holding services among the congregants away from home during their hunting and fishing activities. They also held meetings for children and burials at the outside places of habitation. In addition, they served as intermediaries between congregation and community and the European missionaries in discussing congregational needs, ecclesiastical advancement and spiritual growth among their Inuit “brothers” and “sisters.”

The first male and female National Helpers that were chosen had already proven themselves in church and community as natural leaders and prosperous hunters, such as “Boas the Great” in Okak, Renatus in Hebron and the influential Amos in Hopedale. Boas, a prosperous hunter, towered already in size one head above his fellow Inuit but also had an impressive personality and natural charisma. Renatus of Hebron was even independent of the communal storage facility for goods by having built his own provisions house.

Amos of Hopedale

If we look at Amos of Hopedale, we meet a church and community leader who became known well beyond Labrador. He and his wife Elisabeth are the ancestors of today's Terriak family. Educated in the Moravian schools, which were taught exclusively in Inuktitut since the 1780s in Nain, Okak, and Hopedale, Amos excelled as a literate and insightful interpreter of the Bible and through his sagacious advice to fellow Inuit. He corresponded with Elders in England and Germany and engaged in a lively correspondence with the German theologian and writer Christian Gottlob Barth within the pages of Barth's periodical *Calwer Missions-Blatt*. The engagement of Barth with Labrador resulted in many Inuktitut tracts and an illustrated bestseller that was read by young and old alike. The tome was titled *Unipkautsit / 52git maggoertorlugit Bibelemit. / Illinniarvingnut kittorngarenullo / illingajut* and contained Old and New Testament Bible stories for the entire year. Barth's name is still remembered in the place name "Barth Island" near Nain. Even on his deathbed, Amos was still reading the Bible and other books in Inuktitut, thanking those who had translated and published these texts. He played an important role himself in being an informal Inuktitut teacher and reference person in language questions to many missionaries.

While the hopeful beginnings of Inuit leadership later resulted in congregational and elder councils, the professional advancement of indigenous ministers fell unfortunately short of what it could have been. Only in the second half of the twentieth century did local Inuit serve as fully ordained deacons and presbyters on Labrador's north coast.

Hans J. Rollmann

Labradorimi Inuit Sivukkatattingit – 1970-nit 2005-mut

Kângisimalittuni 35 jârini, pigianninginni 1970 nâjidlugunut Nunamik Satusainik atitâginninginnunut 2005-mi, inosingit Labradorimi Inuit Taggâni Labrador nutâmik asiangusimavut. PitsatuniKakKângimagidlutik inosimmini sivunitsaminilu sakKititsimavut namminik kavamaKagiamik atuttaugatsamik pitsiataudluni ikajuttigennikut pitsatujumik, pigumanikkut, nunalinni sivukkatattinginnut.

Labradorimi Inuit akKutiKaliaKisimavut aulatsinikkut, Kaujisannikut, ilitagijauliaKidlutik tunitjidlillu atugatsamik takutitsigiamut sulijumik Inuit inoninginnik iniKadlutillu nunagijaujumi taggâni Labrador. UKumaittukut piggagasualauttut. UKausingititut katitsutauniammata 1949-mi uKasimajut nunaKakKâsimajunik inuKangituk Newfoundlandimi. PikKoginikkut nottisiadlutik, matuttaudluni Hebron ammalu Nutak 1950-ni. Allât, illinadlatuk ajunnatullu Inuit ilikKusinga, uKausingit, ammalu angijummagimmik nunak ulugianattumik kappianattumelilaukKuk.

1970-ni sakKisimajut nutât katutjiKatigennet tuavittumik KanuttogutiKasimavut kavamait, katimmavik, ânniasiutiligijet pitsatuningillu. Pitsatujunik nipilet nunalinnit Taggâni Labradorimi apitsotiKalaukKut kamagijautsilidlillu sulijunik adjigettitaunginingit Kanuk avittusimajut aulataulaummangâta. Nutât Inunnut aulataujut katutjiKatigennet sakKilaukKut. Pigianninginni 1970-ni angnigijauniadlutik Nunalet kaunsalingit sakKititaudlutik ammalu kaunsalet katiKattanialidlutik jâri tamât Hopedalemi Iluingadlutik kaunsalet Taggâni Labradorimiut. Pitjutaujut sollu sakKititsigiamik puttunitsanik ilinniavinik Satjugiami ammalu nukKatitaudlutik aullatitauKattajut ilinniavinut, imait kokvellu sanajaudlutik, migvet, imappikut ingiggautet, oganniagait, tuttuit aulataunitsangit, ammalu ujaganniaganik Kaujisagiamut uKâlautaudlutik kavamalijinut. Pitsatunitâdlugit kenaujatsanillu piusumititsiutitsanik inosingita Inuit Kaujimajautsiangituni Kanninginilu kamagijausimavut Ottawamit ammalu St. John'simit, tâvatuak, unikkausiliuttet atuttauillugit piuliukKainikkulu aulatsiutitsanik, nipingit ammalu tukisinatsiatut inuit ammalu kenaujaliugutitsait pigumajaujut tusattaugunnasiniadlutik.

1973-mi sakKititaugiasiniadluni Labradorimi Inuit katutjiKatigenninga asiangutitsisiammagidluni. IlitagijauliaKidlutik Inuit iniKanningit Labrador Satjugiangani ammalu ilauliaKidlutik silatsualimâmi Inuit katutjiKatigenninganut angmaigunna sidlutik atugatsanginnik federal kenaujanginnit allagiaKanninginnut nunamik satusainimmik ammalu, pigunna siniadlутik, suliaKagiasigiamik nunamik satusainimmik 1978-mi. AkKutiujuk nunamik satusainimmut akuninut sukkitolaukKuk suliagijauninga angiutasimalittilugu nunamik satusainik sulijoninga angiKatigennilu satusattaugiaKanina KikKanginni 1980-et. Sukkajumik satusainik pigiasitauniadluni KikKanginni 1990-tet, AngiKatigegutittâgunnasiniadlutik 1999-mi ammalu, angiutaillugu atitâtaudlunilu 2005-mi.

Nagvâtausimaninga angijummagik ujaganniagatsak Tasiujatsuami atuttaunialidluni aulatjaigutaudluni kavamait pijagetsinitsanginnut namminianimmik ammalu angiKaticegutaudluni kajusittitaudlunillu Labradorimi Inunnut.

Unikkausiuninga Labradorimi Inuit angutingit annailu sivilittiusimajut namminiunnimi ingiggatillugit, illugusimmi katimajiuKattasimajut suliaKasimajut takutsasiannik tukinik, pigunnasiniadlutik Labradorimi Inuit nunalet angnigusunitsanginnik uKautijaugiaKaniningit. KaujisattiKagiaKavugut ammalu Nunatsiavut kamagiaKaninka Nunamik Satusainik unikkausigijaugiaKaninka ilonnatik Nunatsiavut ikajuttaugutilingit ilonnatillu Canadamiut Kaujimaniammata pitsatujunik sivukkatattiKaninge ammalu uKumaittunik kamagiaKaKattaninge sakKitisimajanginnik Nunatsiavut ammalu adjiKangitumik ilutsilik nunaKakKâsimajut namminik kavamanga Canadami.

Dave Lough

Labrador Inuit Leadership – 1970s to 2005

Over a period of 35 years, beginning in the early 1970's and ending with a Land Claim signing in 2005, the lives of Labrador Inuit in Northern Labrador went through a revolutionary change. From almost no power over their own lives and future to establishing a new self -governance model was all achieved through the contribution of strong, committed, community-based leadership.

Labrador Inuit began a journey of organizing, researching, gaining recognition and presenting a case that proved that in fact Inuit lived and occupied significant territory in northern Labrador. It was an uphill battle. The Terms of Union in 1949 had said there were no aboriginal peoples in Newfoundland. Forced relocation occurred, closing Hebron and Nutak in the 1950's. In fact, a rich and unique Inuit culture, language, and a vast area of land were under serious threat.

In the 1970's the emergence of new organizations quickly concerned governments, church, and medical authorities. Strong voices from the communities of Northern Labrador were questioning and bringing attention to real inequalities on how the region was being treated. New Inuit controlled organizations were being created. In the early 1970's elected Community Councils were established and the Councils met annually in Hopedale as the Combined Councils of Northern Labrador. Issues like establishing high school education on the Coast ending residential schools, water and sewer infrastructure, air strips, marine transportation, the fishery, caribou management, and uranium exploration were debated with government

officials. The authority and financial resources to improve the lives of Inuit in a little known and remote region rested in Ottawa and St John's, but, with access to media and collective action, the voices and clear social and economic needs were being heard.

In 1973 the creation of the Labrador Inuit Association was the key to real change. The recognition that Inuit lived on the Labrador Coast and were joining the national Inuit organization opened access to federal funds to document land use and occupancy and, eventually, the filing of a land claim in 1978.

The journey to a land claim was a long slow process with confirmation that the claim was valid and that an agreement would be negotiated in the mid 1980's. Fast tracking only began in the mid-1990s, leading to an Agreement in Principle in 1999 and, finally, ratification and official signing in 2005.

The discovery of the large nickel deposit in Voisey Bay was key to motivating governments to finalize a claim and achieving a deal which was decisively ratified by Labrador Inuit.

The story of the Labrador Inuit men and women who led the land claim journey, the backroom team that forged the fine details, and ultimately the Labrador Inuit community that voted needs to be told. We need researchers and Nunatsiavut to collaborate ensure the Land Claim journey story is told so that every Nunatsiavut beneficiary and all Canadians know the strong leadership and difficult decisions which have created Nunatsiavut and a unique form of aboriginal self-government in Canada.

Dave Lough

Nunatsiavut: Kanuilingausingit kavamait Angnigijaumajut

Ailfaulituni jârini, Kanuk Nunatsiavut kavamaga (NG) ingiggavâ? Pitsiava tugâgutinginnik Labradorimi Inuit Satusaijet AngiKatigegutingane? Labradorimi Inuit piunitsaulikKat ullumi taitsumanganit ailfaulauttunit jârinen?

Tâkkua angijummaget apitsotet – angiluadlatut atautsiutillugit naillitigiangit. Taimaigaluattilugu, Kaujisannivuk suliaKaKatigalı Ilisimatsiajuk Christopher Alcantara Western Ilinniavitsuanganit uvangalu aulajavuk ilangauvuk PiusiutuKait Asianguvalliajuillu Kaujisattauningit Ikajuttigenut sakKititsivuk Kanuk kavamaliginik angnigijaumajunut Nunatsiavummi kiugunnaniningit tamakkununga pimmagiujunut apitsotinut.

Andrew Merrell, ilinniagesimajuk MUN-imi, 31-nanik apitsulauttuk uvattinik kiggatudluni ilauKataujunik Nunatsiavut kavamanginnut angnigijaumajunik. Pimmagiuvuk ilitatsigiamik tamanna kiggatuniungituk, ottotituinnak ilauKataujunut kavamanut angnigijaumajunut Nunatsiavummi, ilonnakasâtik kiggatuttet katimajitsuat apitsutaulaugaluattilugit, asingillu ilauKattasimajut sivungani kiggatuttet ammalu ilangit inuit otttugasimajut ilauggunnaniagatik katimajiuKataugiamik.

Pitsiasimajut Pitsiasimangitullu Nunatsiavut kavamangani

Apitsutaujut apigijauKattalauttut sunait pitsiasimammangâta sunaillu pitsiasimangimangâta NG-kuni piluattumik ilingajut tugâgutinginnut satusattausimajunut. Pitsiasimaningit, uKautauluaKattalauttut sulininga Nunatsiavut Inuit pijagesimaningit katillugit nunait satusattaumajut – nutâk angiKatigegutik – sanadlutillu namminik kavamamink.

“Imminik namminittinik âkKisuilaukKugut” atautsik uKalauttuk; asingit ullusiulauttut NG Kaujimattitaillugu ilitajigiaulidlunilu *kavamaulinninga*. Ilonnagalatik kiusimajut uKasimajut Nunatsiavummiut angijummagimmik piunitsaulittut taitsumanganit senaulauttunit jârinit sivungani, piutsalualauttut ilitatsigiamik pigumajauluajunik kamagijaukKulugit. Takunnadlugit maligatsait, uKautigiauluaKattalauttuk pitsiasimaningit takutsait pivallidlutillu illunik (nunalinnituinnaungitogaluak), unuttut kiulauttut uKadlutik piusumippâsimajut inositsiagittogiamut ilinnianimmulu. Ikittut kiulauttut uKadlutik takusimajut sunait piusumigajanninginnik suliatsanut ilingajut.

Nunatsiavut kavamaligijingit angnigijaumajut âkKisuigaluattilugit pisittulugatik sakKititsigiamut aulatsilutillu Inuit kavamanganik, senait jâret Kângimmata nigiulaugaluakKunga kamagiamut suanik NG pisimagaluammangât. TatamiKattalaukKunga maggok pingasunit maligatsanit uKautauluaKattalauttok pitsiasimanegik – inositsiagittotsigasuannik ilinnianillu – tâkkua NG suli tigugialegik prâvinsimit ilonnâgut aulalillugik pitâgijaugunnamanik atâni satusainniup.

kiuKattalauttut ulinnaisigumalaungitut NG “pigunnasimangitanginnik”, apitsotik uKattaugialluammatt “sunait NG piluagajalaummangâgit”, uKausitsaluviniKaKattalauttut. Sivullipâmik ammalu anginippaulauttuk nàmmagijaulaungituk kavamaujuk KaujimattisiKattangininga katimajitsuatigut ubvalu inunniq, ilonnasiangit apitsutaujut taimâk isumaKalaungikaluattilugit. TukisinatsialilauKuk inuit akungani isumaKalauttut NG kamagiaKanninganik inunniq ammalu ikittuit taimâk kiulaukKut. Asingit pitjutaulauttut pasitsilauttut kajusimajumik, Kiviagijaulaungitut, piluattumik silatingani satusattausimajut nunait, adjigettisinginingit asinginnilu uKumailutaujunik ilauKataugiamut piusijuni. Sotagga, tamakkua unuttut uKumailutait utipviusot allatausimajuni satusainnimi, NG imminik asiangutigunnangitangit.

Inuit IlikKusingit Illinattut

Apigijaumma Kanuk pimmagiutigimmangât NG uKausiKappat Inuit ilikKusinginnik illinattunik maligatsaminut aulatsinimminullu, kiuKattalauttut uKadlutik: angijummagimmik pimmagiujuk. kiugusiuKattasimajut: “angijualummik pimmagik”, “tungaviujuk ilonnainut”, 100 per centimik pimmagik”, “sivullipautijaugialik”. Ikittuit, taimaigaluattilugu, uKalauttut tamanna Kanuk ammalu Kanuk pigajammangât piusijuk, tukisinatsiaKugaluadlugit uKaKattalaungitut uKatsiagiamik – tamanna pannaigutigijavut kamagiganga sivunitsatinni Kaujisaligutta. Ilangit kiuKattalauttut uKadlutik ‘ilonnainut kavamaujuk’ atugatsak pimmagiutillugu sulininginnik Inuit illigijangit, ikittogaluattilugit – nallingillonet katimajitsuanut ilaulaungitut – piungigijaulauttuk ilonnaita kavamanga âkKisuttausimaluadlatuk ilitagijaudluni atâni aulataujuk nàmmasiangitumik AngajukKâmut AngajukKaunet katimajinginnulu.

Sulijumik, atunit kiuKattalauttut angilauttut pimmagiuninganik, pikKujaugusingatut Maligatsasuap, AngajukKâk uKâlasongugialik Inuktut, adjigengituit isumagijaujut sakKiKattalaugaluattilugit Kanuk tamanna pisogijaugialik Kimiggutaugajammangât.

Kanuttogljaujut UKautausimangitut

Ilangani uKattausimangitut pimmagiugajattut uKautausimajuttitut. Pingasut tatamigilauttaka uKautausiaKattalaungitut nigiugilauttagatut: uKauset ilikKusellu, NG kavamaligijingit, ammalu maggok ogannianik omajunillu aulatsijet angajukKauKatigengit sakKititausimajut satusainnikut.

Ilonnatik tamakkua pigiasiutituinnaugaluattilugit, takutitsingilat piujumik akKutiuniattunik sivunitsatinni Kaujisannimi.

Graham White
University of Toronto

Nunatsiavut: Perceptions of the Political Elite

Eleven years on, how is the Nunatsiavut Government (NG) faring? Is it fulfilling the objectives of the Labrador Inuit Land Claims Agreement? Are Labrador Inuit better off now than they were eleven years ago?

These are big questions – far too big for one short summary. However, research that my colleague Professor Christopher Alcantara of Western University and I are conducting as part of the Tradition and Transition Research Partnership offers intriguing insights into how the political elite of Nunatsiavut respond to these important questions.

Andrew Merrell, a graduate student at MUN, conducted 31 interviews on our behalf with members of the Nunatsiavut political elite. It's important to recognize that this is not a representative, random sample of those who constitute the political elite of Nunatsiavut, though almost all current members of the Assembly were interviewed, as were some former members and some persons who ran unsuccessfully for office.

Success and Failures of the Nunatsiavut Government

Survey participants were asked about the successes and failures of the NG with particular reference to fulfilling the objectives of the claim. In terms of successes, the most common response was simply the reality of Nunatsiavut Inuit finalizing a comprehensive land claim – a modern treaty – and of creating their own government. "We get to make our own decisions" was how one put it; others celebrated that the NG is consulted and recognized *as a government*. Almost all respondents said that Nunatsiavimmiut are indeed better off than they were 10 years earlier, though this positive view was tempered by the recognition that much yet needs to be done. Looking at policy sectors, the field most often cited as having achieved noteworthy progress was housing (though only within the settlement area), with a number of respondents mentioning significant improvements in health and education. A few respondents pointed out what they saw as relatively minor improvements in employment opportunities.

While the Nunatsiavut political elite is justifiably proud of establishing and running an Inuit government, after a decade I had expected more focus on what the NG has actually done. I was also intrigued that two of the three policy fields most often mentioned as success stories – health and education – are those in which the NG has yet to draw down from the province the full jurisdiction to which it is entitled under the claim.

Respondents were mostly unwilling to identify NG "failures", though once the question was rephrased in terms of "areas where the NG could do more", they had much to say. First and foremost were complaints that the government does not communicate adequately either

with the Assembly or with the people, though not all survey participants shared this view. A clear division appeared between those who thought that the NG was reasonably responsive to the people and those who gave it low marks for responsiveness. The other set of issues that generated significant criticism reflected continuing, deep-seated discontent, especially outside the settlement area, with inequities and other problems with enrollment processes. Of course, many of these problems can be traced back to provisions in the claim, which the NG cannot alone change.

Inuit Cultural Values

When asked how important it was that the NG embody Inuit cultural values in its policies and operations, respondents spoke with one voice: extremely important. Typical comments: "incredibly important", "the foundation of everything", "100 per cent important", "number one priority". Few, however, said much about just how this could and should work in practice, though to be clear they were not explicitly asked to elaborate – this is something we plan to pursue in future research. Some respondents did mention the 'consensus government' model as an important practical realization of Inuit values, though a small number – none of whom were current Assembly members – criticized consensus government as too structured and formal and dominated to an inappropriate degree by the President and the Executive Council.

Significantly, every respondent agreed it was important that, as required by the Constitution, the President be able to speak Inuktitut, though differing views emerged as to how this requirement should be assessed.

Interesting Omissions

Sometimes what is not said may be as important as what is said. Three things struck me as having been mentioned far less than I had expected: language and culture, NG bureaucracy, and the two fish and wildlife management boards established by the claim.

While all of this is quite preliminary, it does point us in many promising directions for future research.

**Graham White
University of Toronto**



Adjingualiusimajuk / Photo credit: Emily Campbell