

Pihuaqtiuyugut:

We are the Long Distance Walkers



Photo: NWT Literacy Council

Acknowledgements



Photo: NWT Literacy Council

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Una taiguaq taigualiuqtauhimayuq iningniutivut
hiuqtut ihumagiplugit kihimi uvunga havaangmut
ikayuutauqpiaqpangmatta:

Kudlak, Memogana, Tangik, Kagyut and Oliktoak.



*Kudlak
(Jimmy Kudlak)*



*Memogana
(Jimmy Memogana)*

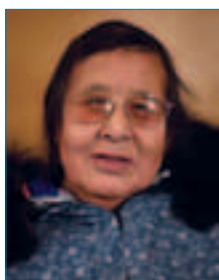
*Nunatiangmi Iliniarutiit Katimayiit
innigniit quyagiyait tamaita
pitquhiraluamiknik
ilihimayamingnik
aituqpangmatta
iliniarutiingut.*



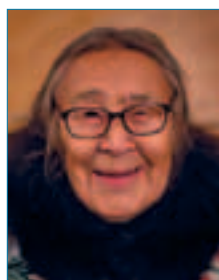
*Aivek
(Ida Kuneyuna)*



*Okhealuk
(Jean Okheena)*



*Tungana
(Mary T. Okheena)*



*Taipahuk
(Rene Taipana)*



*Kapotoan
(Mabel Nigiyok)*



*Nigiyok
(Morris Nigiyok)*

This book is dedicated to the Elders who gave much
to this project, but who have passed on:
Kudlak, Memogana, Tangik, Kagyut and Oliktoak.



*Tangik
(Margaret Egotak)*



*Kagyut
(William Kagyut)*



*Oliktoak
(Sam Oliktoak)*



*Nilgak
(Elsie Nilgak)*



*Ohokak
(Mary Akoakhion)*



*Akoakhion
(Andy Akoakhion)*

*The NWT Literacy Council
thanks all the Elders
who shared their knowledge
with us on this project.*



*Kongoatok
(Mary Kudlak)*



*Kuptana
(Robert Kuptana)*



*Akhiatak
(Noah Akhiatak)*



*Olifie
(Walter Olifie)*

Introduction

Kangiryuarmiut are the long distance walkers. Today, they live in Ulukhaktok (formerly Holman), Northwest Territories, on the west coast of Victoria Island.

This book tells the story of their traditional travels – the long distance walk the Kangiryuarmiut took each year, following the seasons. It also tells the story of the Ulukhaktok Literacy Research Project – a story about researchers from the NWT Literacy Council and the University of Lethbridge, and community researchers and Elders from Ulukhaktok, working together to understand what “literacy” meant to the Kangiryuarmiut, and what it means today. What were the literacies of the long distance walkers, and how and where were they learned? And are these living literacies still being learned and used today?

Community-based research projects such as this one must find ways to give the story of the research back to the people of the community. For this project, the research team worked together with the staff from the Prince of Wales Northern Heritage Centre in Yellowknife to make a museum exhibit. The exhibit would use the story of the long distance walk to describe what the researchers learned about the the literacies of the Kangiryuarmiut.

The text and photos from this museum exhibit make up the first part of the book, told in the voice of the Kangiryuarmiut. This part also includes a few poems made

from the transcripts of interviews with Rene Taipana and Jean Okheena. Sections of the transcripts were rewritten in the form of poems to show the poetic nature of the Elders’ stories, and to bring out the “feeling” of the interviews. The words in the poems are still those of the Elders.

The second part of the book, told from the point of view of the research team, describes the Ulukhaktok Literacy Research Project: how the research was done, what the researchers learned, and how this information can help support literacies in the north today.

We hope you enjoy this book about the long walk and the literacies of the Kangiryuarmiut, and the museum exhibit designed to share with you the stories and knowledge of the long distance walkers.



Introduction

Kangiryuarmiun pihuaqtiuyut. Ublumi Ulukhaktungmi inuuniaqtun (atiqaqtugaluq imaa Holman), Nunatiangmi, Victoria Island uataata hinaani. Una taiguaq unipkaangat qangaraaluk aulaaqpauhingmikkut-ukiuqlu tamaat Kangiryuangmiun pihuaqtaat, Ukiuq, Upin'ngakhaq, auyaq ukiakhaq malikhugu. Uvvalu unipkariyaa Ulukhaktuup ilinniarutaita illituqhiuqtinit ukunninga NWT Literacy Councilkut, University of Lethbridgekunit, Ulukhaktuuplu illituqhiuqtiinit iningnikhaanguttainitlu, havaqqatigiikhutik illittuqhiuqtut kangiqhiyumaplugu Kangiryuarmiuni hunauyaakhaanik Illinniarutit, imaalu ublumi hunauyaakhaanik. Pihuayuni Illinniarutit hunauyaakhaita uvaalu qanuqlu humilu illitpakalluaqpatigik? Hapkuatlu huli ublumi aullayut illinniarutit hatdja ilihaqtauvakpat ublumi atuqtauvakpat?

Nunamingni illittuqhiuraangamik imaatun unipkaanga illittuqhiungninganit tuniffarutikhaanik nunalaat inuutainut nauniaqhiyukhat. Uvani illittuqhiutiip havaanga illittuqhiuqtiit Prince of Wales Northern Heritage Centre Yellowkniami havaqqatigiikhutik takuurvingmi takuurviliuqtut. Pihuayut unipkaanga atuqhugu takuurviliuqtamingnit naunaiyaqhugu illittuqhiuqtamingnit illittamingnik Kangiryuarmiut illinniarutainit.

Uqauhiit titiraqhimayut piksatlu takuurvingmit hivuliuyut uvani taiguangmi. Atuuyaaqtutut unipkangit naiglilaaqhimayunik ilaanga hamna piquqtuq, Rene Taipahuplu Jean Okhealuplu unipkanginit phimayut, unipkaangit ilangit titiratqikhimayut atuuyaaqtutut unipkaat naiglilaaqhugit inuit ilihimatqublugit iningniupta unipkaangit atuuyaaqtutut ittu. Iningniupta unipkaangit illittuqhiuqtaitlu appiquqtait mihigimayautqublugit. Iningniupta tainniit uqauhiitlu aallangungitut.

Tuglia taiguap imaa ittuq, illittuqhiuqtiit ihumagiyaaniit titiraqhimayuq, Ulukhaktuup Illinniarutiinik Illittuqhiungninganik: Qanuq illittuqhiuruhianik, humiklu illittuqhiuqtit ilittainik tahamnalu Illittaqtik illittuqhiuramik qanuq ublumi illinniarutitut ukiuqtaqtumi ikayuutauniaqpa.

Una taiguaq aliagillavat pihuangnikkut uvaalu Kangiryuarmiun Illinniarutaintigut, uvaalu takuurvingmi tautugakhaq inungnut tuniyaqut Pihuaqtiit unipkaangit ilihimayaitlu.

A photograph of a snowy mountain landscape. In the foreground, a large, dark rock is covered in vibrant orange and red lichen. The rock is partially buried in a thick layer of white snow. In the background, snow-covered mountain peaks rise against a clear blue sky. The overall scene is serene and cold.

We are the Long Distance Walkers:
The Exhibit

Photo: NWT Literacy Council

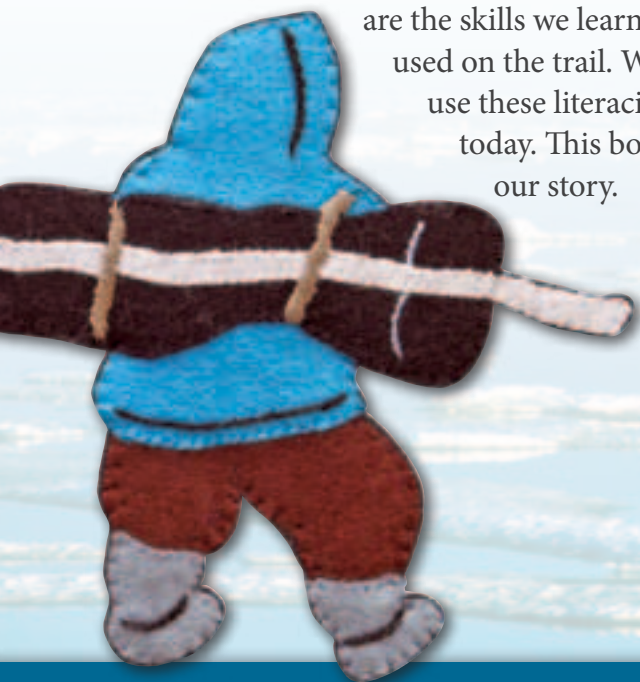
Pihuaqtiuyugut | Walkers

Pihuaqtiuyugut

Kangiryuarmitaayugut, pihuaqtiuyugut.
Qanikktut ukiivaktugut hikumi. Auyami
pihuavaktugut tuktut nurraliurvianut.
Hivullipta aullaarviit malikhugit.
Ilinniarutiit tahapkua ilittavut
atuqpaktavut aullaarviini. Huli ublumi
iliniarutit tahapkuat atuqpaktavut.
Una tautuktauyukhaq tautukvingmi
unipkaariniaqtaa.

We are the Long Distance Walkers

We are the Kangiryuarmit, the long
distance walkers. Not long ago we spent
winters on the sea ice. In summer,
we walked inland to the caribou calving
grounds. We followed trails travelled by
our ancestors. Our literacies
are the skills we learned and
used on the trail. We still
use these literacies
today. This book tells
our story.



Angayuqaatkalu, ataattiakalu, ilaitlu
aullaapaktut Kuungmin Kuugyuamun.
Pihuablutik Tahiryuakkuuqhutik, Iqqakharvialuk
apquhaaqhugik. Kuugyuak ikaaqhugu
auyiyaqtuqhutik, tuktuhiuqhutik Qalgiliumanangmi.
Pihuayumik taivaktaat. (Tuktuhiuqtut pihuablutik).

Taipahuk, 2005

My parents, grandparents and their families
travelled from Kuuk to Kuugyuak. They passed
Tahiryuaq and walked inland through
Iqqakharvialuk. They crossed Kuugyuak to
spend the summer at Qalgiliumanaq hunting
caribou. They called it pihuayuq (going on a long
walk to hunt caribou).

Taipahuk, 2005

*The people knew all of the land
way back then.*

*They knew the area where
there are lots of caribou,
and where the calving grounds are.*

They knew the animals.

*Also the areas where ducks nest,
when they are big enough to hunt,
the same size as their mothers.*

They knew everything way back then.

*Back then they were never in a hurry
when they travel.*

They only walked during their lives.

Innugamik: because they are inuk.

Source: From interviews with
Rene Taipana and Jean Okheena

Pihuayut Apqutaat Qalgiliumanamut

Una miqhaq miqhuqtiik
tahamna pihuarvigaluaq ingilraat
hulilukaaruiitlu tautuktuuyaaqhugit
miqhuqhimayaat.

Long Distance Walk to Qalgiliumanaq

The wall hanging shows the artists'
view of the long walk and activities
described in the exhibit.



*Alice Kaodloaplu Mabel Nigiyuplu una
miqhuqhimayaak, Ulukhaktok, 2008.*

*Made by Alice Kaodloak and Mabel Nigiyok,
Ulukhaktok, 2008.*



COLLIGNON/BARC

Aullaaligaangat upaunahuaqtaq nuna
tautuktuyaaqhugu.

Akoakhion, 2005

When you're going to leave on a trip, you
imagine the area you're going to in your head.

Akhoakhion, 2005

Kangiryuarmit hanalrutitliuqpaktut kanguuyangmit, taima ilituqhiuqtit atiqhimayait ‘Copper Eskimos’.

Kangiryuarmit made copper tools, so early anthropologists called them ‘the Copper Eskimos’.



*Kimaliq
(small copper ulu)
PWNHC 981.58.1*



Copper from Victoria Island

On loan from Helen Kalvak School, Ulukhaktok

Kuugaq ikaaraptigu, nivyaagtumik tuhaqtunga. Tiguaqhiga apigiyara “huna taimna nivyaagtuq?” Uqaallaktuq “kannuyaguug”. Ilihiimanngitunga nivyaagtuq kannuyaq. Ilangit hivaniqtumik nivyaagtun.

Aivek, 2005

When we crossed the river, I heard a noise. I asked my adoptive father, “Where is that noise coming from?” He said it was coming from copper. I didn’t know copper made a noise. Some makes a really nice high-pitched sound.

Aivek, 2005

Nunami Iliniarutit Ilittimayavut

Kangiryuarmini ilinnianganiq
titirangmit angitqiyauyuq. Uvagut
nunami titiraqpaktugut pirutlu
kuukkatlu ikaarviitlu inukhuliuqhugit.
Qilaklu ubluriatlu hilalu munariplugit
naunaitkutigivaktavut. Unipkaarhuta
atuqhuta, ingiuqhuta numiqhuta
piuyaqhutalu. Aannuraaniklu miqhuqhuta
hanalrutiniklu hanapluta. Nunami
ilihaqpaktugut hulitduhikhaptingnik
hapkuninga uqangnikkut naalakhuta
hulilukaaruhikhaptingnik
uuktuqhimaahuta, attiquiningmiklu
aullarvikhaptingnutlu hivunikhaanik.

Hapkua ilitpaktavut inuit
qun'ngiaqhugit ikayuqtigiplugitlu
uuktuqhimaahutaqhugitlu. Ublumi
Qablunaatut titiraqpaliqhuta
taiguqpaliqhutalu ilittugut, uqauhiptigutlu,
Inuinnaqtun. Hapkuat ikayuqtigiplugit
NWT Literacy Councilkutlu, University
of Lethbridgelu ilinniarutivut
ilittuqhuiqpaktait. Una takuurvikyuaq
hapkunanga ilittuqhuringit pihimayut.

Literacies We Learn on the Land

Kangiryuarmit literacy is more than
print. We write on the land, creating stone
markers for caches and river crossings.
We read the sky, stars and weather.
We tell stories, sing, dance and play
games. We design clothing and tools.
We learn our literacy skills on the land.
These include speaking and listening,
designing and creating, naming and way-
finding. We learn these skills by watching
others and practising with their help.

Today, we also read and write in English,
as well as Inuinnaqtun, our language. In
collaboration with the NWT Literacy
Council and the University of Lethbridge
we are researching our literacies and how
we learn them. Based on this research, we
have created this exhibit.

We Learn Our Literacies Side by Side



Iliniarutit | Literacies

Aipaagurangat taimaa nunahiuqpakkamik.
Nuna tamaat ilihimayaat.

Okhealuk, 2007

They used the land year after year. They knew
the whole land well.

Okhealuk, 2007



Qilautingnut numiqut qun'ngiaqhugit ilittunga
huquulaningmik. Pihup tainia malikhugu
qilautiklu katungnia malikhugu.

Taipahuk, 2005

I learned to sing by watching the drum dances.
I followed the rhythm of the song and the beat
of the drum.

Taipahuk, 2005

Ilihimagugut unipkaanit tuhaavaktaptingnit.

Okhealuk, 2007

We know from the stories we've heard.

Okhealuk, 2007

Hivulipta pitquhiat, nuna tautukhugu, inukhuit
Naminiit ungahiktilaangit munariplugit
iqaluqangniqhiuqpaktut.

Aivek, 2005

Our ancestors' way to find good fishing spots
was to look at the land, look at the markers and
check the distance.

Aivek, 2005

Upin'ngaaqharaiyaliqtuq

Upin'ngariaq hikumit nunaliaqpaktugut.
Halahikvingmi piruyivaktugut
ukiuqhiutiptingnik hanalrutiptioniklu
inukhulihugit. Aput mahakangat
pihuavaktugut Kuuk malikhugu
Tahiryuangmut. Hivulipta initurliit
Upin'ngivingmi takuvaktavut. Initurliit
naunaitkutigiplugit tangmaarvigivaktaqput.
Uvani upin'ngivaktugut – aulattipluta
tingmilukhiuqhuta mannikhuiqhutalu
niqiniklu piruyiplutalu.



Heading into Spring

Each spring we moved off the sea ice.
At Halahikvik we built and marked
caches to store our winter clothes and
tools. When the snow melted, we walked
to Kuuk and then followed the river to
Tahiryuaq. Our ancestors left stone tent
rings at Upin'ngivik. These rings showed
us where to camp. We spent spring here –
fishing, hunting birds, collecting eggs and
caching food.

*They would cache their food at Halahikvik
when the snow on the land is almost gone.*

*They make caches for seals,
fermented seal flippers and seal blood,
seal oil and winter belongings
they will pick up in fall time.
They would get ready to travel inland.*

*Some who had small sleds
would carry a few belongings
they will need during summer.
Some used polar bear hides like sleds:
wrap their belongings in the hide,
put rope loop to loop,
tie it, then pull them along –
belongings they will need
waiting for the hair on caribou skins
to be good enough for clothing.*

Source: From interviews with
Rene Taipana and Jean Okheena

Upin'ngaaq | Spring



Photo: NWT Literacy Council

1 Halahikvik

Nipiquhiplutik halaaqtakpaktut
tuktunik iqhilatinahuriplutik

The place where they shout 'hala'
to scare the caribou

2 Kuuk

Kuugaq
The river

3 Tahiryuaq

Tahiryuaq
The big lake

4 Upin'ngivik

Inuit upin'ngivia
The place where the people
stayed during the spring

*Spring is approaching,
weather is enjoyable.
Daylight all the time.*

—•—

*Spring-caught caribou,
shedding. Take off the white hair:
hides good for clothing.*

Source: From interviews with
Rene Taipana and Jean Okheena



Kammiit alaniktuqhimayut
Footwear, with patches on the soles
PWNHC 982.92.11



*The people who walked long distances
got worn out soles, time after time
worn out soles.*

*Every time they set up camp
they would repair them.
That is how they were.*

*The skins to patch the soles
are taken everywhere they go –
ready to cut out, already wet.*

*They are made from rutting seals
which have a strong taste
and thick skins.*

*When they set up camp, women
put the skins under moss
to keep them from getting dry.*

Source: From interviews with
Rene Taipana and Jean Okheena

Arnat tupagiaqhutik kammiit alluinnik
alaniktuqpaktut.

Tangik, 2005

The ladies would wake up really
early. They'd patch holes in the soles
of shoes.

Tangik, 2005

Ilaakhat uryum ataanungaqhugit
panilaighimavaktait

Okhealuk, 2007

They put the sealskin patches under
moss to stop them from drying out.

Okhealuk, 2007



Qulliq (bigger lamp)
PWNHC X965.45.2



Naniut (little lamp)
PWNHC 996.8.146

Naniut

Naniut mikkannuat uqittutiklu qaumattauplutiklu. Nakhaqtuqpaktait pihualirangamik taaqtuliqqat atuqtakhatik.

Taipahuk, 2007

Little Lamps

Naniut are very small, light-weight stone lamps used for light. They packed them on the long walk to use when it starts to get dark.

Taipahuk, 2007

*When we were children we had
small stone lamps for light.
Back then they call them
naniqtuit: for light.*

*They put blubber away
in bags that will not leak.
Keeping it away from
the sun, they take it along.*

*They take it along when
they are walking inland
and use a small amount
when it gets dark.*

*When we were children we had
small stone lamps for light.
Back then they call them
naniqtuit: for light.*

Source: From interviews with
Rene Taipana and Jean Okheena

Auyalliliqtuq

Auyaqpallialingmat
pihuaqhimmaaqpaktugut. Iqalugaqtuumi
iningniqhaat iqalukkiqiningmik
ilihautivaktaatigut. Kuugyuangmi
inukhuin'ngnik takuvaktugut hivulipta
inukhuliuqhimayainik. Inukhiut ukuat
kuugap ikaarvianik naunaitkutigivaktavut.
Qalgiliumanangmi tuktut nurraliurviinnut
tikitpaktugut talvani anguniaqpaktugut
taagtulirvirutaanut.

Heading into Summer

Heading into summer, we continued our
long walk inland. At Iqalugaqtuumi the
elders showed us how to catch small fish.
At Kuugyuak we saw *inukhuit* built by our
ancestors. These stone markers showed us
where to cross the river. We reached the
caribou calving grounds at Qalgiliumanaq
where we hunted until late summer.



Photo: NWT Literacy Council

1 Iqaqharvialuk

Tattik iqalugariaqtuk
Two lakes with many little fish

2 Kuugyuak

Kuugaq angiyuq takiyuqlu
The big and long river

3 Qalgiliumanaq

Qalgitut nuna takummahiqqaqtuq
That which looks like a dance house
[an area]

*Lakes of little fish,
lots and lots of caribou:
summer on the land.*

Source: From interviews with
Rene Taipana and Jean Okheena

Auyaq | Summer



Left: Content of a man's bag
PWNHC 977.64.1q;

Right: Content of a woman's bag
PWNHC 977.64.1d.



Mary Algona hanauyaanga, Kugluktuk, 1976
Sculpture by Mary Algona, Kugluktuk, 1976
PWNHC 977.64.156

Hinaaniilimaitut, pihuablutik nunamut
annuraaqhaqhiuqpaktut tuktut amiinik.

Tangik, 2005

They wouldn't stay near the shore. They would
go on their long distance walks inland to get
caribou skins for their clothing.

Tangik, 2005

Inuit kuugaq harvailguagut ikaaqpaktut.
Naluktut uhin'ngayumik qitautdjaliqpiaqpaktut
hamuuna. Amaamangma nangmiani qaangani
pallungayunga. Amaamangma kataktailitquyaanga.
Imaq uvamnun qaniklinnuaqtuq.

Okhealuk, 2007

People crossed the river where the current was
less swift. They took off their clothing and waded in
up to their waist. I lay on my stomach on top of my
mother's pack. I tried not to fall off as my mother
had told me. The water was very close to me.

Okhealuk, 2007

*The crossing is the straight area of Kuukyuak.
It has big inukhuit on the east side and north side of it.
The crossing area has a lot of sand, does not have a strong current,
and people would cross by there both ways. They waded in the water.

They would bring their food first to make their packs lighter.
Also dog packs, they would pack them over to the other side of Kuukyuak.
They would take the women to the other side first,
then persuade the dogs to cross over.

They would persuade their dogs to come, saying “haa, haa”
and call them by name. From the other side they would
persuade them, saying “huuq, huuu”
because they wanted them to swim across.

My mother’s pack was a blanket, rolled with rope,
the women carry on their backs. I was on my stomach
on top of the blanket...I held on to it,
not tied down, only holding on.

She told me not to fall off and she brought me across.
They were wading up to their waist. The water was close —
I was watching it — all of us were the same way:
we got carried on one’s pack to the other side.

The weather is getting colder by then.
They waded in the water, they brought us across.
That was their way, they were used to it
because it cannot be helped: ayungangmat.*

Source: From interviews with
Rene Taipana and Jean Okheena



Uyarak angiyuq alliutiblugu, uyaqqat ukuat qaligiiqtiqhugit. Una qaangagut nunamik iligiblugu. Uyaqqanik aahiit pirublugu katalaitkuhiqhugu. Una amilingmik qaatugu nivinngayuravalulingmik. Avataa ivivalulik naunivalulik. Qaangagut iligaangamikku haffuma uyaraup avataagut nivinngaqpaktuk. Taimaa inukhuliqhutik tuktuttamik mipkuliangit nunaliqtukhugittauq. Hunamit pilaiyarahuaqhugit.

Taipahuk and Ohealuk, 2007

They piled rocks on top of each other, starting with one large rock. Then they put wet, black nuna (soil) on top – plants and all – weighed down with small rocks. The roots hung down the side of the inukhuit. Maybe they did this so it looked like a person's head. When they marked the caches with these inukhuit, animals won't rob them.

Taipahuk and Ohealuk, 2007

Ukiahaqharailiqtuq

Ukiakhaliraangat utiuffaaraqpaliqtugut.
Inukhuliuhimayavut naunaitkutariplugit
piruyaptingnungauffaaqpaktugut.
Ukiakhamiuviptingni hinaani
hannaiyalipaktugut ukiumi
atugakhaptingnik. Tuktut amiinnik
hannaiyaiplutalu ukiuqhiutikhaptingniklu
miqhuqhuta. Kangiryuarmitauyugut
nalunanngituq aannuraapta
miqhungniinnit hanalrutiptalu
hanahimatdjutiinnit ilitangnaqtugut.

Heading into Fall

Heading into fall, we began our long walk back. The stone markers we had left on the trail guided us to our food caches. At our fall campsite, near the shoreline, we got ready for winter. We prepared caribou hides and sewed our winter clothing. The traditional literacy in the designs of our clothes and tools identified us as Kangiryuarmitut.



Photo: NWT Literacy Council

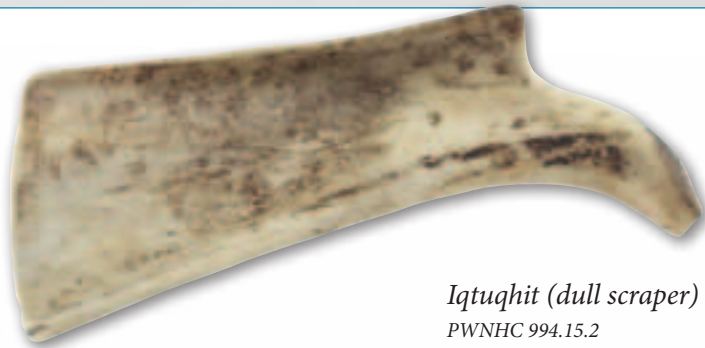
1 Innakhakvik

Ukiuqhiutininik miqhurvik
The place where winter
clothing is sewn





Halukhit (sharp scraper)
PWNHC 981.58.4



Iqtuqhit (dull scraper)
PWNHC 994.15.2

Ikuklugu avatingnut tahitiqlugu. Inirungni haluktat qitulihaqlugu ulukaqhugu.

Taipahuk, 2005

You scrape the skin one way then the other with a dull scraper to stretch the skin. When you've finished scraping, you soften the skin by twisting and rubbing it.

Taipahuk, 2005



Mitqutaut (sewing kit)

PWNHC 981.58.7

Titirautiqangin'namik uuktuutiqangin'namik.
Atikhiniqahimaliraangamik tukkup hinaanit
ungavaqhiplutik taamna atuqhugu.
Ivaluluuniit uuktautigiblugu inuup atigaata
aingnaluuniit uuktuqhugu hiliktilaakhaluuniit.
Ulumut naunaiyaqhugu ahiit aannuraaqhaq
pilaktuqhugu.

Taipahuk, 2005

They had nothing to write with and no patterns.
When they were preparing to sew a parka, they
cut a thin strip from the edge of the caribou
hide. They used this strip, or a piece of thread,
to measure the length of a person's arm or the
width of a parka. They used an ulu to mark
the exact measurements and then cut out the
clothes.

Taipahuk, 2005



Making an Atigi, by Helen Kalvak/Harry Egotak, 1982

PWNHC 982.020.013

Miqhungningmik ilittimayunga anaanattiamnitlu
amaamamnitlu angayumnitlu qun'ngiaqhugit.

Taipahuk, 2005

I learned how to sew from my grandmother,
mother and older sister, by watching.

Taipahuk, 2005



Dance boots

Photo © Canadian Museum of Civilization,
Artifact IV-D-1151 a,b, Image E20690

*When they were decorating trim
on parkas, they would get ochre
in the areas their ancestors knew.*

*I have seen my grandmother,
my mother also, my aunts too,
try to find soft and very red rocks
pretty rocks – not mud.*

*When licked, it turns to paint.
When one walks on it, one
gets red on their soles.*

Source: From interviews with
Rene Taipana and Jean Okheena

Imannuangmik kinipilluktaqhugu
aupayaaqtumik uyarangmik nanuiraangamikku,
aupayaaqtunguliraangat nanuiraangamikku,
aupayaaqtunguliraangat tingmiaptauq
huluanut tilialukaaqtuaqhugu pin'nighivaktuq,
titirauyaatut kalayutut ublunitut.

Taipahuk, 2005

First they wet the skin with a little water and
then rubbed red rocks on it. As it started
to turn red, they brushed the skin in one
direction using a small feather from a duck's
wing. It looked very nice, like drawing and
colouring today.

Taipahuk, 2005



Ukiuq | Winter



Ukiuq

Hikumut nuutpaktugut upin'ngaqhalirialutaanut. Nattiqhiuqhutalu nanuqhiuqhutalu. Hikumiitiluta inuit katitutik qalgivaktut. Inngiuqhuta, numiqhuta, unipkallukaaqhuta piuyaqhutalu. Qun'ngiaqhuta naalakhuta uuktuqhutalu ilitpaktugut. Inuit illittariikhimayut uuktuqhimmaaqtilluta hapkun'ninga ilinniarutiptingnut.

The Middle of Winter

We moved on to the sea ice and stayed until early spring. We hunted seals and polar bears. While on the sea ice, people gathered to celebrate in the *qalgi* (the big dance house). We sang, danced, told stories and played games. We learned by watching, listening and doing. People with experience helped us practice these literacies till we were skilled ourselves.



Photo: NWT Literacy Council

1 Atiqvik

Inuit nikpaqviat

The place where people look for seal breathing holes

Aullaapaktut hikumut igluliugakhanik aputiqquqhugaangat.

Okhealuk, 2007

They travelled to the sea ice only when there was enough snow to build snow houses.

Okhealuk, 2007



Men's hoodless dance coat

Photo © Canadian Museum of Civilization,
Artifact IV-D-964, photo R. Gardiner, 1994,
Image S95-24323

*Pin'niqhaqhimayut Numiutit aannuraat Tuktup
amia, tuuliup amia, tiriap amia, nattiup amia,
ivalu*

*Atuqtaukaffuktut Canadian
Museum of Civilizationmin.*

*Decorated dance clothing, 1914 – 1926:
Caribou hide, loon skin, ermine skin,
sealskin, sinew*

*On loan from the Canadian
Museum of Civilization*



Men's dance pants

Photo © Canadian Museum of Civilization,
Artifact IV-D-1877, Image S87-475

Numiutittauq aannuraangit aipqatdjutingit
pin'itqiyauyut, haatqiyauplutik. Angutip
numiutaa nahaittuq, manuhinilik pukingmik.
Nigyaqaqhuniittauq, nigyait ingutaaqtut
numiliraangat.

Taipahuk, 2005

Drum dance clothing looks nicer than
clothing you wear at home. It's thinner.
Nahaittuq, the man's dance parka, has no
hood. It has two pieces of white-haired
caribou on the chest. It also has fringes that
move around when you're dancing.

Taipahuk, 2005



*Kangiryuarmit qilaut katuutlu
Andy Akoakhio tip hanahimayaa,
Ulu khaktok, 2008 Kalikuk, qiyuk*

*Central-style drum and beater;
synthetic fabric, wood*

PWNHC 2008.18.1 a,b

Unnugiami atauhingmi numiyuittut, kihimi
unnugiaq tamaat. Huqulayuq pihingmik
anittillayuq inuit maliktaat. Ula mniliraangat
ihuaqhitiqattaqhugu.

Akoakhion, 2005

They didn't just dance for one night, but every
night. When a singer started a song, everyone
else joined in. If the singer mixed up the words,
they corrected him.

Akoakhion, 2005

Pihiit ingiuqtuaqpiaraangamikkik
nalaumayumik kangiqhinnaqpiagtut. Inuup
pihiliuqtuup tainiriyait nalaumaqpiagtut
irinaanut. Nalaumayut nunamutlu hikumutlu.

Nilgak, 2004

It is easy to understand songs when people
sing them well. The person who composed the
song matched the words perfectly to the tune.
The song fits on land and ice.

Nilgak, 2004

Hivulivut qilauhiuqtut tuktup
amianik amiliqhivaqaaqhutik. Ublumi
kalikungmik atuqpaliqtugut qilautingnut.
Malruuyuk numiqtiit, Kangiryuarmiutlu
Ualiningmiutlu. Pihit amigaittut
unipkautiqaqtut anguniangningmiklu
aulaangningmiklu.

Our ancestors used caribou hide over
a wood frame to make their drums.
Today, we often use synthetic fabrics over
the frame. Two styles of drumming and
dancing are performed – Central-style and
Western-style. Many songs and dances tell
of hunting and travelling experiences.



*Ualiningmiut qilaut, katuutlu
Norman Filixip hanahimayaa,
Tuktoyaktuk, 2003
Tuktup amia, qiyuk, nagyuk, qivyaq,
ivalu*

*Western-style drum and beater;
caribou hide, wood, antler, string, sinew
PWNHC 2003.3.1*



Unipkaangnik ilihagaangat pihigtuttauq ittuq.
Titiraqhimayuittuq titiqqanik. Titiraqhimaittumik
ilitpaktut. Avan'ngmut ilihautiplutik.

Taipahuk, 2006

Learning to tell stories is like learning a drum
dance song. There are no printed words. You
learn without writing. You learn by teaching
each other.

Taipahuk, 2006

*I have heard of that Kayaakak
The giant swam from the ocean
and landed on there at Kayaakak,
stepped on top of the island with one leg.*

*He was seen by the ones
who remembered it.
It is from way, way back then.*

*The people before us told it to
generation after generation:
it became a story.*

*It is fun when we tell stories
that we have heard.*

*Allianaqtuq:
it is fun.*

Source: From interviews with
Rene Taipana and Jean Okheena

Ublumi

Ublumi Ulukhaktungmi nunaqaqtugut.
Ilittimayavut hapkuat huli ublumi
atuqpaktavut, attiqtuiningmik inungniklu
nunaniklu uqauhiptigut. Qablunaatullu
Inuinnaqtullu uqauhiqaqhuta.
Inuqarvingmi katimavaktugut
qilautdjaqhutalu piuyaqhutalu.
Aimaviptingnilu unipkaaqpaktugut
titirauyaaqhuta qaritauyakkullu
qun'ngiakullu naalautikullu. Aannuraapta
miqhungniit hanalrutiptalu hanahimaniit
hilap aallanguqtirutaa malikhugu
hanavaliqtugut miqhuqpaliqhutalu.
Ublumi hapkuat Kangiryuararmiut
ilinniarutait.



Ulukhaktok

Ulukhaktuyuq

*The place where material
is found for making
women's knives*

Today

Today, we live in Ulukhaktok. We still use our literacies, like naming people and places in our language. We adapt skills learned on the land. We find our way with a GPS and the stars. We speak English and Inuinnaqtun. We gather to drum dance and play games in the community hall. We tell stories at home and through art, Internet, television and radio. We adapt designs for tools and clothes to a constantly changing environment. These are the literacies of the Kangiryuararmiut today.



Photo: A. Booth

Ublumi | Today

Ublumi numiqtiillu inuhaallu
tautuktittiyuktut hulitdjutinik
tautuktittivaktut Ulukhaktungmi. Ublumi
numiuhiuqpaligtut kalikungmin kihimi
itdjihitlu pin'niqhangniitlu qangangnitat.

Today, dancers, drummers and a youth
theatre group perform in Ulukhaktok.
Their dance outfits are made of modern
fabrics, but retain the decorative style
of the past.



Ulukhaktok Youth Theatre Group

Photo: Emily Kudlok



*Copper Inuit clothing, front view
Ikpukhuak and Higilakat Bernard Harbour,
Northwest Territories (Nunavut)*

Photo © Canadian Museum of Civilization, image no. 51234



*Copper Inuit clothing, back view
Ikpukhuak and Higilakat Bernard Harbour,
Northwest Territories (Nunavut)*

Photo © Canadian Museum of Civilization, image no. 51235

Titirauyaat | Prints

Titirauyaat Ulukhaktuumin

Ulukhaktuungmiut hivituyumik
hulilukaarutitiklu unipkaatiklu
tautuktuuyaaqtitpaktait titirauyaaqhugillu
hanauyaaqhugillu. Hapkuat titirauyaat
tautuktittiryuangvingmi uvani
titirauyaaqhimayut pihuaraangamik
hulitdjuhingmingnik.

Prints from Ulukhaktok

Ulukhaktok artists have a long history of
visually representing their activities and
stories. The prints in this exhibit illustrate
some experiences typical of the long walk.



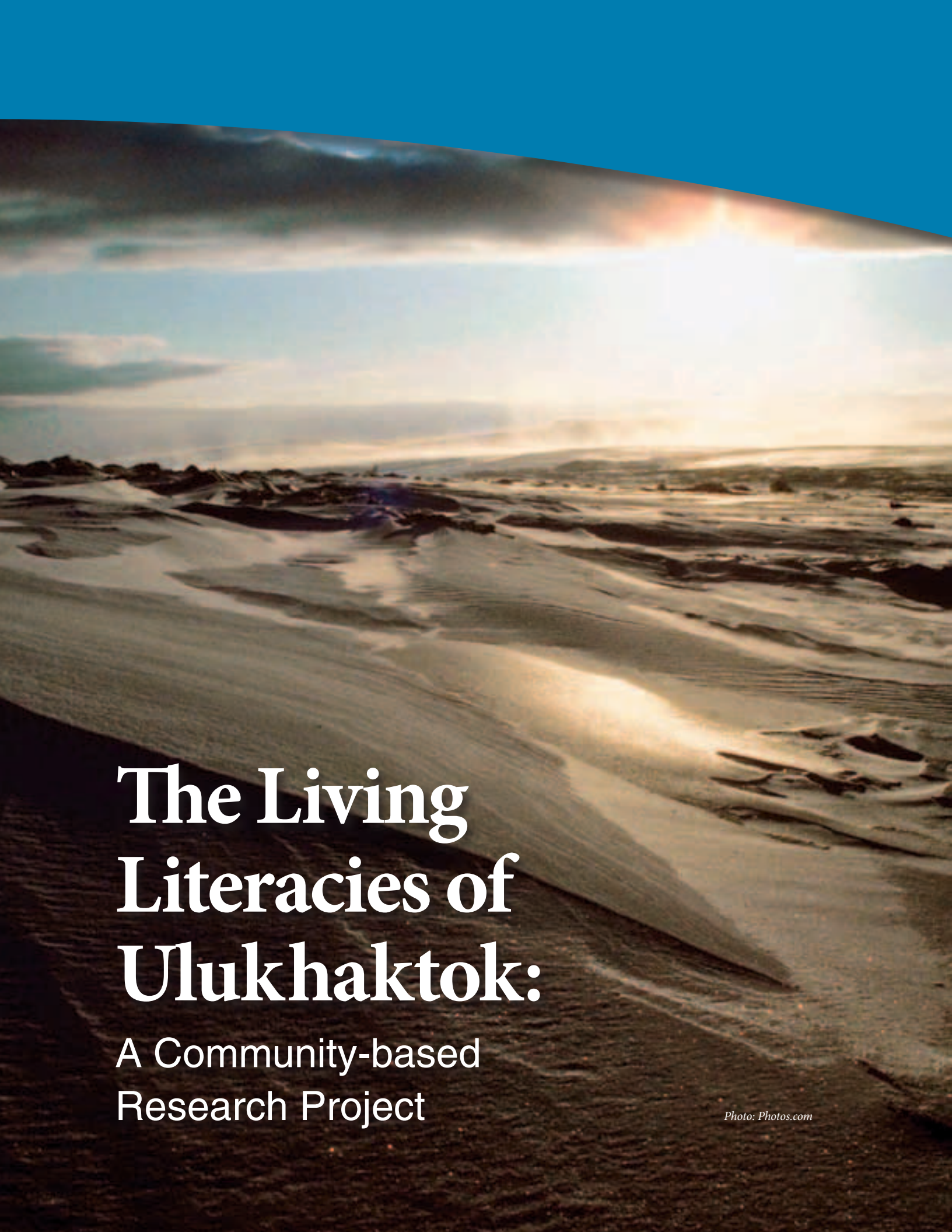
Getting Ready for Summer, by Mabel Nigiyok, 1999
PWNHC 999.3.13

Qablunaat taiguani unipkaaliuqpaktut uvanga
unipkaaqpaktunga titirauyaamni.

Kalvak

White people tell stories in books. I tell them
by my drawings.

Kalvak



The Living Literacies of Ulukhaktok:

A Community-based
Research Project

Photo: Photos.com

The Living Literacies of Ulukhaktok: A Community-based Research Project

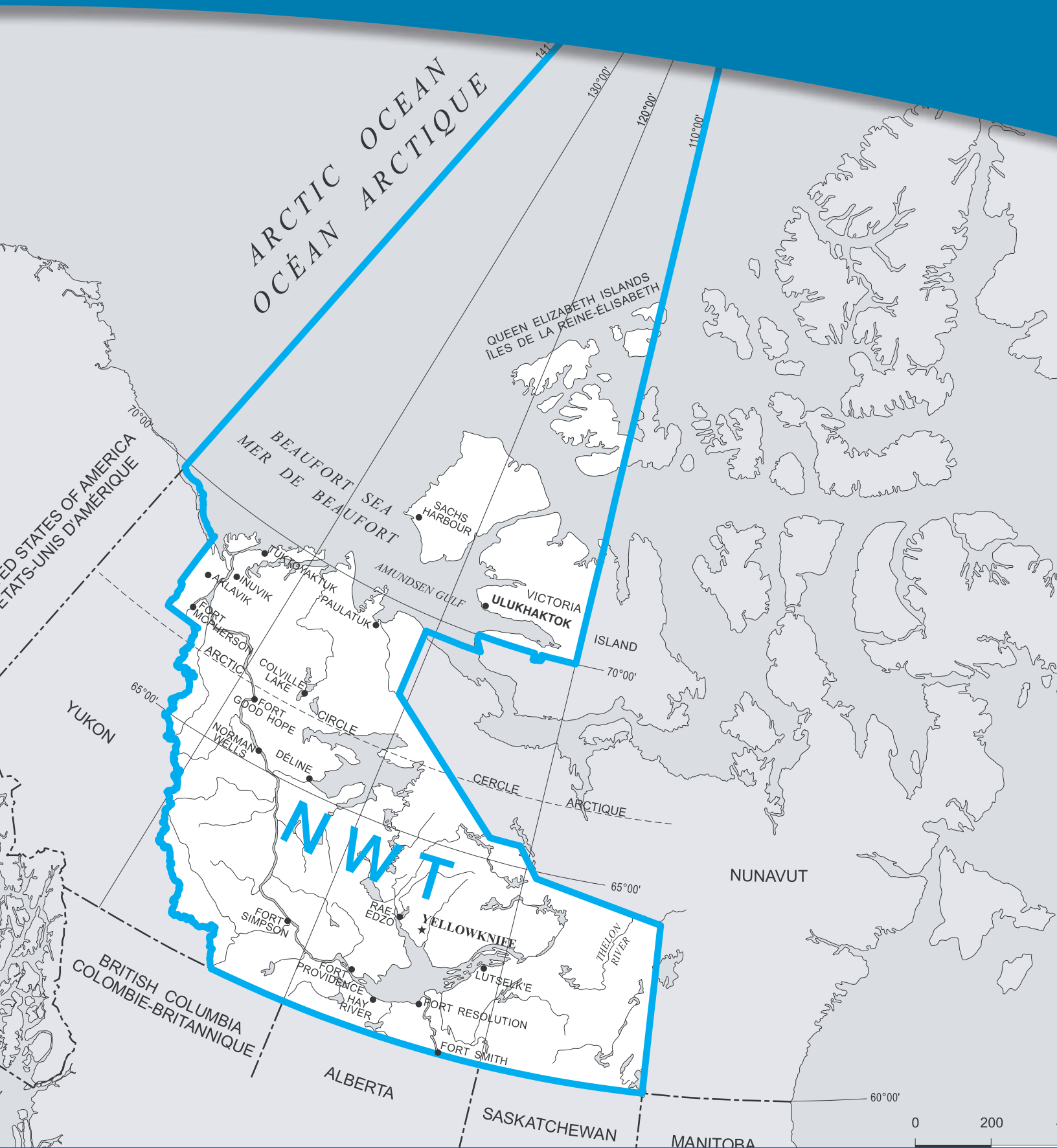
*Cynthia M. Chambers, Professor of Education
University of Lethbridge*

The NWT Literacy Council (NWTLC) has long believed literacy is more than reading and writing; people share memory and meaning, information and knowledge in many ways, which are also called literacies. While the word *literacy* implies reading and writing alphabetic print, people share meaning through many forms of expression, including songs, dances, pictures, movies, symbols, art, stories, gestures, and games. In the past, when the Kangiryuarmiut made the long walk, they used many of these literacies – singing, dancing, drawing, storytelling, and reading the sky to tell the weather. When the missionaries, the traders, and later, the government, brought print-based literacy north, the Kangiryuarmiut learned to read, write and speak English in hopes they could find jobs and use government services. But to earn a livelihood and live well in the 21st century, young Kangiryuarmiut need both the living literacies of their land and the print-based literacy of English. The NWT Literacy Council wanted to understand the living literacies of Ulukhaktok, so they proposed a community-based research project. They asked the Inuvialuit Cultural Resource

Centre, the Faculty of Education at the University of Lethbridge, and the community of Ulukhaktok (where the idea originated) to work with them. This was the beginning of the Ulukhaktok Literacy Research Project.

Ulukhaktok, formerly known as Holman, is on the western coast of Victoria Island in the Northwest Territories. The community of almost 500 residents is part of the Inuvialuit Settlement Region. People from the Western Arctic (*Inuvialuit*), and as far west as Alaska, were the first to settle in Ulukhaktok. Later, two groups of people settled in there – Kangiryuarmiut and *Kangiryuaqtiarmiut*, who are closely related and who both speak *Inuinnaqtun*. *Puiblingmiut*, from the Diamond Jenness Peninsula south of Prince Albert Sound, moved to Ulukhaktok as well.

Ulukhaktok was the only Inuinnaqtun-speaking community to remain in the NWT after Nunavut was created in 1999. The community has the highest number of people in the NWT over 15 years of age who are able to speak one of the Inuktitut languages, although this number is now declining.



The Ulukhaktok Literacy Research Project

The research team wanted to know: what is literacy in Ulukhaktok? What does literacy mean for *Ulukhaktongmiut*? How did children there learn the information and skills, the knowledge and meaning, needed to live in *nunakput*? The researchers also wanted to know if the 'traditional' literacies of the Kangiryuarmiut were still used in the community today. So Emily Kudlak, the principal community researcher, and

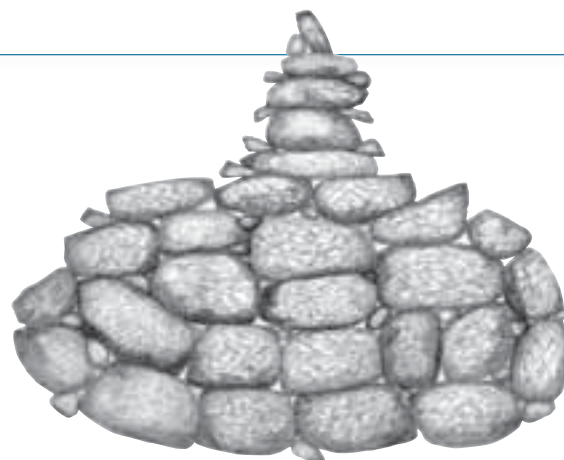
her co-researcher, Alice Kaodloak, interviewed Ulukhaktok Elders in Inuinnaqtun and then translated the interviews into English. They asked the Elders to tell their life stories – about where and how they lived and travelled and what they learned. They asked the Elders to describe the skills, knowledge, and stories they needed to live and travel, and how they learned and taught these traditional ways.

What Our Research Told Us

Kangiryuarmiut lived on the land, following the seasons.

Kangiryuarmiut are the long distance walkers. They lived and travelled in *nunakput*, and within *hila*. They travelled with the help of *hila*, the stars, the snowdrifts and ocean currents. They followed the trails of their ancestors. They walked throughout Victoria Island, Banks Island, and the coast of the Arctic Ocean near present-day Kugluktuk, Nunavut. They travelled with the seasons.

Each spring, they left the sea ice for the shore. There the Kangiryuarmiut cached



Mabel Nigiyak, 2008

winter delicacies, such as fermented seal flippers and winter tools that they would collect in the fall when they returned from their long walk inland.

In early summer the sun warmed the land, making *iniit* ready for travel. Then people left the coastline and began their long walk inland to hunt *tuktu*. On the way

to the hunting grounds, Kangiryuariumiut camped at specific places to fish, hunt spring ducks, and collect eggs. They hunted *tuktu* for fresh meat along the way. When they finally reached the place where *tuktu* calved, the people hunted and dried meat. They prepared *tuktu* hides for clothing and bedding. When the hunting was done, at the height of summer, they began the long walk back to the coastline. Along the way, they continued to fish, to hunt *tuktu*, to pick *nautiat*, and to collect materials, such as *kannuyaq* for making tools.

Once Kangiryuariumiut arrived back at the coastline, they made their autumn camp and prepared for the winter ahead. They hunted and fished. They made new tools and repaired old ones. They tanned *tuktu* hides, and women and young girls sewed caribou clothing for winter.

When the days were short and the snow was deep enough to build *iglu*, the people left the land and moved onto the sea ice. There Kangiryuariumiut hunted *ugyuk* and *nanuq*. At the height of winter, people from places far and wide gathered together to celebrate in the *qalgi*. Inside this large snow house, they held drum dances, *numiqatigiihutik*; told stories, *unipkaaahutik*; played games, *ulapqilukaaahutik*; and held competitions, *akitaqutautiplutik*. When the warmth of the late spring sun began to melt the sea ice, the people returned to the shoreline and once again prepared for the long walk inland.

Uluqhaktongmiut – people of Uluqhaktok

nunakput – our land

hila – the weather and the atmosphere

iniit – our trails

tuktu – caribou

nautiat – plants for food and medicine

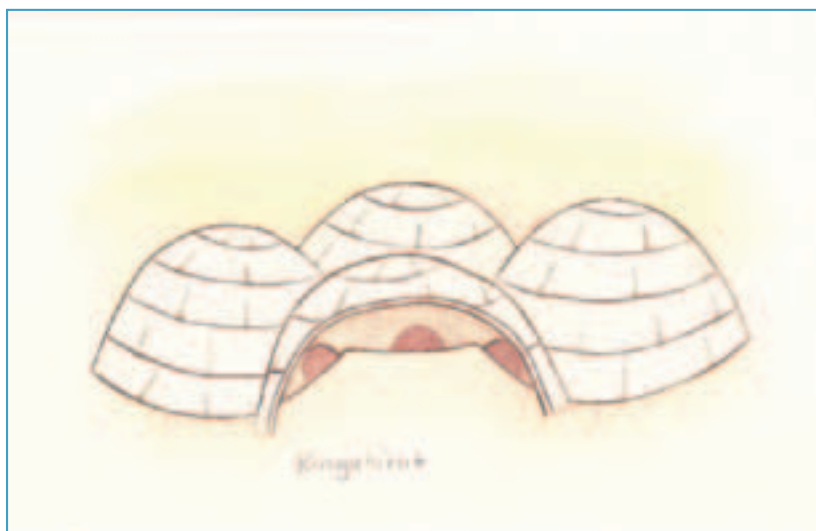
kannuyaq – copper

iglu – snow houses

ugyuk – bearded seal

nanuq – polar bear

qalgi – large communal snow house



Mabel Nigiyak

Kangiryuarmiut had many traditional literacies.

Kangiryuarmiut literacies are the skills and knowledge that the people learned and used on the land, living with the seasons. Sewing, hunting, fishing, singing, and dancing are the literacies. So are *atiit*, the names of places Kangiryuarmiut learned on the long walk: *Kuuk*, *Halahikvik*, *Tahiryuaq*, and *Qalgiliumanaq*. They learned what those names meant and what people do at each place: fishing at *Tahiryuaq*, hunting *tuktu* at *Qalgiliumanaq*. They also learned the skills necessary to carry out these tasks. For example, Kangiryuarmiut learned to recognize, read, and build *inukhuit*, the way someone today might learn how to read and write a story or a map. *Inukhuit* mark important sites, such as where someone has cached food or gear or where it is safe to cross a river. At the time of the long walk, people did not use print to record their knowledge and their ways.

Kangiryuarmiut mapped their journeys through stories. They recorded what people have learned about *nunakput* and *hila* through *atiit*, in songs and dances, on clothing, and in works of art. These songs, stories, names, and dances tell what Kangiryuarmiut know about *nunakput* and *hila*. They are part of *pitquhivut* and of being Kangiryuarmiut.

Kangiryuarmiut learned skills and knowledge on the land, through attention and practice.

Children made the long walk, too. They also helped out with the tasks of daily living, with the support of people older than themselves. Adults and older children showed younger children how to watch, listen, feel, and pay attention. Children did not learn to sew by reading about it in a book or by following step-by-step directions. Instead, skilled seamstresses taught their young apprentices how to watch, how to hold the needle, how to feel the skins being sewn. Then the girl practiced sewing something small and simple, such as mitts or *kamiit*. As she succeeded with these smaller tasks, she was given opportunities to take on larger and more complicated sewing tasks.

As children practiced, they learned how to do things. In camp and on the long walk, children learned to travel and wayfind, to fish and hunt, to pick and gather, to cache gear, and to sew winter clothing. On the winter sea ice, they learned to build *iglu*, to hunt *ugyuk* and *nanuq*. They learned *pihiit* and *unipqaaq*. By doing these things, Kangiryuarmiut children learned the living literacies of the Kangiryuarmiut, the skills necessary to live in *nunakput* and within *hila*. As they became good at these skills, they became Kangiryuarmiut.

Hilami aniihunga hulilukaaqpaktunga.
Hanaqihuta piuyaqhuta ayuiqpaktugut.

Olifie, 2005

I went outdoors and did all kinds of activities.
We learn by doing activities and playing
games.

Olifie, 2005

Kangiryuarmit literacies are complex.

Kangiryuarmit literacies involve a person's whole body and spirit, not just his or her mind. Each of the literacies – sewing, hunting, fishing, singing, dancing, travelling, playing games – is very complex and most are interconnected. It takes a lifetime to master the skills involved in each literacy. The people had to know a great deal about *nunakput* and *hila*, and all the animals and beings who live there, to be good at any one of these skills. People who are very good at any of these skills must pay attention continually, watching, listening, and feeling as they work. They must adjust and fine-tune what they are doing depending on what is going on around them. Dancers must follow the drummers.ⁱ Hunters must follow the seal.

nunakput – our land

hila – the weather and the atmosphere

tuktu – caribou

iglu – snow houses

ugyuk – bearded seal

nanuq – polar bear

inukhuit – stone markers

atiit – place names

pihiit – the songs

unipqaaq – the stories

kamiit – boots

pitquhivut – “our ways”

They learn to judge what to do and what not to do, when to act and when not to, when to speak and when not to. They must learn how to move their hands and their bodies so they can do the tasks well.

A person is literate when he or she can carry out tasks with care and skill. Kangiryuarmit did not imitate or copy exactly the patterns of their ancestors. Skilled artisans built on and revised old designs; they adapted patterns and improved tools over time. A skilled seamstress would start to experiment. She might take on more and more complex sewing tasks and complicated designs. She might design and create new patterns.

ⁱ I learned drum dance songs from Tommy Goose. The first song he taught me was *Sayurugami*. Tommy Goose made motions, gestured, all the time he was teaching me. He taught me... *Hayutit*, motion dances and songs. It was quite hard [to learn that way]. Jimmy Memogana (2005)

She became an artist, a master. Then she taught those younger and less skilled than she. This way, the people grew into knowledge (Ingold 2000).

**Becoming literate in
pitquhiraluavut – “our old ways” –
makes a person Kangiryuarmit.**

The skills and the knowledge people had about the world are *pitquhiraluavut*. With *pitquhiraluavut*, Kangiryuarmit could find their way in *nunakput*. *Pitquhiraluavut* made the people Kangiryuarmit. People dwelled in *nunakput* and within *hila*. Each person became Kangiryuarmit by learning and mastering skills, by learning the living

literacies of the Kangiryuarmit. For example, a woman becomes Kangiryuarmit as she works with her *ulu*. She and the *ulu* are connected to all the other things: the animal being cut up and where it was hunted, the weather, the season, and the place where she is cutting it up.

To bring an *ulu* into being, a toolmaker works with the materials, perhaps copper or steel and bone. Through the practice of making an *ulu*, he becomes who he is, a Kangiryuarmit, a toolmaker. A hunter becomes who he is by hunting. A seamstress becomes who she is by sewing. Through learning, doing, and mastering these skills, people become Kangiryuarmit.



Photo: NWT Literacy Council

Reference

Ingold, T. (2000). *The perception of the environment: Essays on livelihood, dwelling and skill*. New York: Routledge.

Today, the people of Ulukhaktok still use their traditional literacies, and also learn new ways.

In the past, the knowledge and skills young people needed to be Kangiryuarmiut were learned while living and travelling on the land and the sea ice. Today, Kangiryuarmiut live in Ulukhaktok. They no longer make the long walk; nor do they live on the sea ice in the winter. However, Kangiryuarmiut still travel through *nunakput*, and out onto the sea ice. Every July and August, the Arctic char run. In June, the King Eider ducks arrive, and birds' nests fill with eggs. In summer, medicinal plants can be found, and in fall, the berries ripen. In spring and fall, the remaining caribou migrate within hunting distance. In winter, the muskoxen are never far from town. Seals live under the sea ice and come up for air. The people continue to travel to hunt, fish, and gather.

Today, many of these living literacies are still learned on the land and the sea ice. People still fish at particular lakes; they cache goods at particular places; they mark important places with *inukhuit*. At particular places within *nunakput* the people do the things that have been done for thousands of years at these places. These places together make up *nunakput*. *Nunakput* is where the Kangiryuarmiut live with the other-than-human beings, such as the *anngutit*, *nautiat*, and *kannuyaq*.

nunakput – our land

hila – the weather and the atmosphere

inukhuit – stone markers

pitquhiraluavut – “our ways”

ulu – woman's knife

anngutit – the animals

nautiat – the plants

kannuyaq – copper



Ice fishing

Photo: Joe Kuneyuna



Photo: Emily Kudlak

Hila helped people find their way in *nunakput*. And, it still does. People “read” the wind and clouds, snow and snowdrifts, rain, and ocean tides.

They read the night sky and its constellations, to know when to travel, and to where. Today, young people in particular rely more on GPS and paper maps than *hila* for wayfinding. However, being able to “read” *nunakput* and *hila* is still a valuable skill, an important literacy for Kangiryuarmiut. Today, people have built cabins and created permanent campsites at places in *nunakput* where they are most likely to find traditional food. These camping places are also places where Kangiryuarmiut, and all *UluKhaktongmiut*, practice and learn the living literacies.

The children of UluKhaktok are still learning the skills necessary to become

literate Kangiryuarmiut, and they are adapting these skills to a constantly changing environment. For example, young people record drum-dance songs and play them on their digital devices. Educators and the public can learn a great deal from Kangiryuarmiut about literacy, in its many forms. This knowledge about the literacies of the past can help us support the many forms of literacy today, and continue to develop living literacies that meet our needs for the future.

UluKhaktongmiut – people of UluKhaktok

nunakput – our land

hila – the weather and the atmosphere

Kangiryuarmiut The Long Distance Walkers: **The Museum Exhibit**

The Exhibit Takes Shape

A community-based research project is not complete until it gives itself back to the community. Research projects such as this one must find ways to tell the story of the research to the people who made it possible. The research team wanted to tell the story of the Kangiryuarmiut literacies: what they were, how they were learned, and where they were learned. They knew that the story needed more than words. Dr. Chuck Arnold, Director of the Prince of Wales Northern Heritage Centre, invited the NWT Literacy Council to consider telling the story of the Kangiryuarmiut literacies as an exhibit at the museum. This invitation began an exciting and fruitful collaboration between the people of Ulukhaktok, the research team, and the staff of the Prince of Wales Northern Heritage Centre.

After struggling to find a story that would explain the literacies of the Kangiryuarmiut, the research team had the idea of telling the story of the ‘long walk,’ which they had heard about in the original interviews. Rene Taipana and Jean Ohkeena made the long walk as children, and they are the only Kangiryuarmiut Elders alive in Ulukhaktok who actually made this particular journey. Emily Kudlak and Alice Kaodloak recorded

their stories of the walk. The research team used these interviews, along with the other interviews done during the research, as the basis for the story told in the exhibit. Excerpts of some of these interviews are included in this book as quotes and poems.

The exhibit curator, Ms. Joanne Bird, and the research team identified carvings, art prints, books, tools, and clothes that would help to tell the story. Alice Kaodloak and Mabel Nigiyok created a tapestry that artfully illustrated the long walk and the literacies people used along the way. At different stages of the project, the research team met with the Ulukhaktok Language Committee and other people from the community about the story line and the objects that would best represent the story. The museum staff was left with the difficult task of taking the vision of *Ulukhaktongmiut* and making it into the reality of an exhibit with limited space, resources, and time. All the preparations were complete in time for NWT Literacy Week in September 2008, and the exhibit “We are the Long Distance Walkers” opened at the Prince of Wales Northern Heritage Centre in Yellowknife, NWT.

The Grand Opening

Jean Ohkeena, one of the two oldest Elders to have made this walk, lit the *qulliq* and said the prayer to begin the opening. Mary Ohkeena sang her song – the same song that also was heard in the exhibit – which celebrates *nunakput*, its beauty and its necessity for the world. People from Ulukhaktok danced in both the Western and Central Arctic styles, representing the diversity of *Ulukhaktongmiut*.

Tony Whitford, Commissioner of the Northwest Territories, told the audience how important this story was. Many *Ulukhaktongmiut* who now live in Yellowknife attended the opening. Children in the audience danced along with the dancers. Following the ceremonies, activities were planned. Children were able to try the games, *ayaaraq* and *napatchak*. Alice Koadloak taught children how to appliqué coasters, and Mabel Nigiyok and



Jean Ohkeena lights the 'qulliq'

Photo: NWT Literacy Council

Mary Ohkeena showed children how to use stencils to make prints. The performers and teachers, the audience and the children, were living proof that *pitquhivut*, the living literacies of the Kangiryuarmiut, are still alive today. The skills are still being taught, “our way”.



Photo: NWT Literacy Council



Photo: NWT Literacy Council

Uluhkaktongmiut – people of Uluhkaktok

nunakput – our land

qulliq – soapstone oil lamp

pitquhivut – “our ways”

Aituhiaruvit iningningmit kinguvaangnut
aituqhimaagtakhat atahimmaaqublugu.

**Emily Kudlak,
Tukurviup Angmaqtirviani, 2008**

If you receive a gift from an Elder it is important
to pass it down and share it with the next
generation. You shouldn't keep it in your pocket.

**Emily Kudlak,
Opening, Museum Exhibit, 2008**



Pihuaqtiitlu Ulukhaktuuplu Ilittuqhiuniitlu.

Nunamingni/Inuuniarvingmingni
Ilittuqhiurutaata utdjiquta.

Photo: Photos.com

Pihuaqtiitlu Ulukhaktuuplu Ilittuqhiuniitlu. Nunamingni/Inuuniarvingmingni Ilittuqhiurutaata utdjiquata.

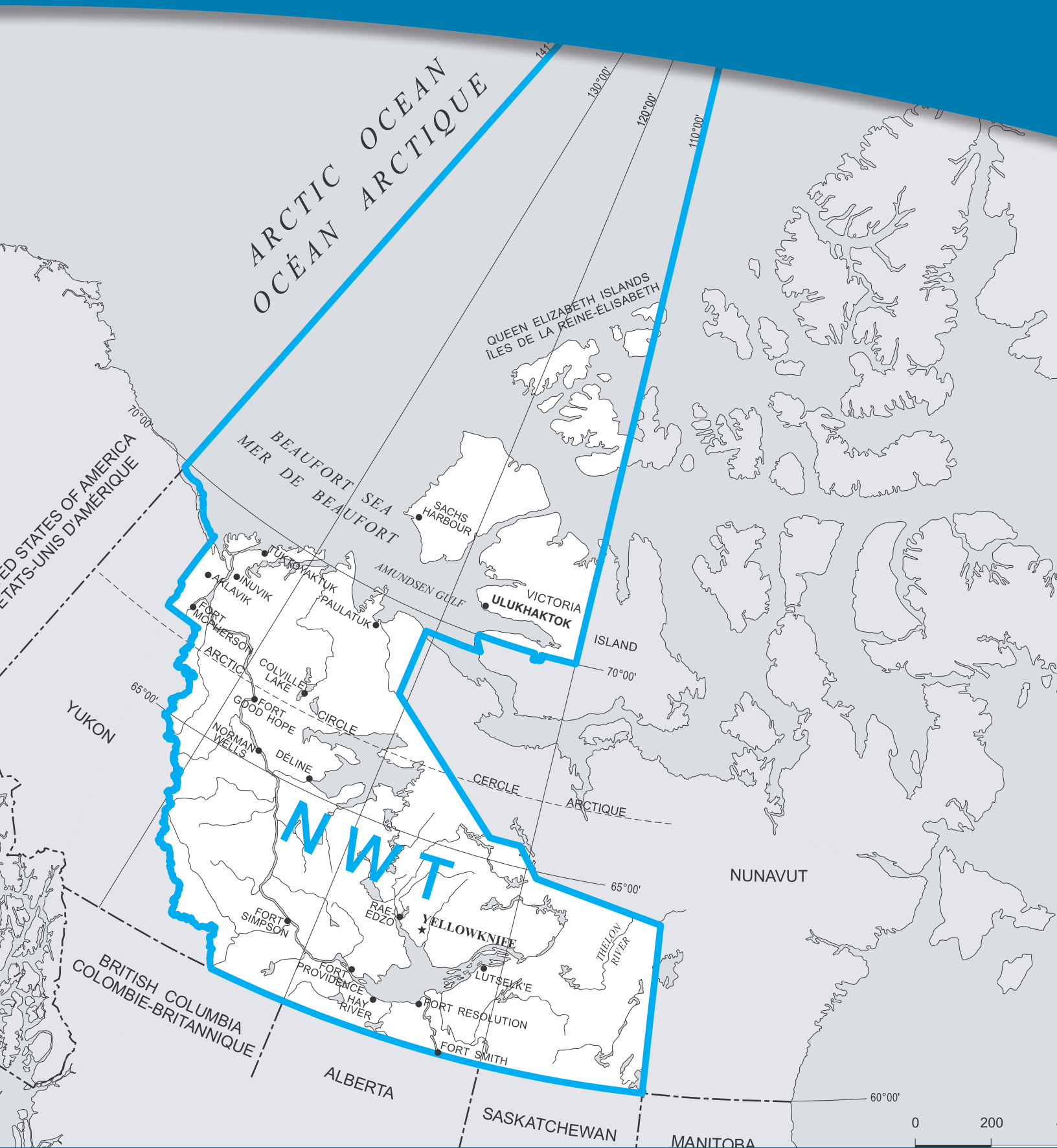
*Cynthia M. Chambers, Professor of Education
University of Lethbridge*

NWT Literacitkut ilihimakhaaqtut iliniarutit angitqiyauyuq taiguangningmit titirangningmitlu; inuit qangangnitat ilihimayatik avanmut aittuqqattaqpaktait, hunauyaakhaitalu ilihimapkaqtitaqhugit, qanuqliqaak tahapkuatauq iliniarutauyut, Una tainniq iliniarut kangiqhitdjutiqaqtuq taiguangnikkut titirangnikkutlu titirauhiptigut (pi pai puurutin) qaliuyaaqpait, inuit kangiqhipkaivaktut qanuqliqaak, pihini, numingnikkut, piksakut, qun'ngiakkut, naunniatkuttani, titirauyani, unipkani, inguttaruhingmikkut, piuyauhingmikkutlu. Qangaraaluk Kangiryuarmit pihuaramik iliniarutit amigaitut atuqpaktait, pihingnik atuuyaaqhutik, numiqhutik, titirauyaaqhutik, unipkallukaqhutik, qilaklu tautukhugu hila qanuriniariakhangani. Minihittatlu, niuvayitlu tikitingmatta kinguagutauq gavamatkut talva taiguangniqlu titirangniqlu iliniarut tikiutiplugu Ukiuqtaqtumut, Kangiryuarmit taiguyukhiplutik titirayukhiplutik qablunaatutlu uqayukhiplutik, havayukhiyumaplutik uvvalu gavamatkut pitquhiinik atuqpalirumaplutik. Kihimi Ulukhaktumi Ublumi taiguyugumagumi titirayukhiyumagumilu inuhat qablunaat iliniarutait aulayut uvvalu pitquhingmikkut iliniarutit ilitimayukhatlu, NWT Literacitkut iliniarutit

aulayut hunauyaakhaita Ulukhaktongmi kangiqhiyumagamitdjuk ilituqhiurutikhamik titiquqtut. Hapkuat havaqqatigiyumaplutit apiriplutit Inuvialuit Cultural Resource Center, Iningniit Iliharviat Lethbridgemi, Ulukhaktongmiutatlu (talvani piyumayatik nuahimayut). Talvanganiit Ulukhaktuup Iliniarutaita Ilituqhiungnia aullaqihimayut.

Ulukhaktok atiqagtugaluq uuminga Holman, Victoria Island uataata hinaaniittuq, Nunattiangmi. Ulukhaktok inuqaqtuq 500 naavyakhugu, ilauplutik Inuvialungnut, Inuvialuit nunataarviani. Ualiningmiut inuit (Inuvialuit) ungahiktumit Alaskamit Ulukhaktongmut hivuliuplutik nuutqaqhimayut. Kinguagut Kangiryuarmit Kangiryuatihungmiutlu ilagiivaluit nuuhimayut Ulukhaktongmut Inuinnaqtun uqauhiqaqhutik. Puiblingmiut Diamond Jenness Peninsulamit Kangiryuap Hivuraani, Ulukhaktumutlu nuuhimayut.

Ulukhaktongmiut avalliit Inuinnaqtun uqauhilgit Nunattiangmiitutik, 1999mi Nunavut nauhimgamat. Ulukhaktok inuhaaqatqiyauyuq 15nik ukiuqaqtunik uqayuktunik (Inuvialuktun) uqauhiitigut. Inuvialuktun Inuinnaqtun uqauhiita ilanganik uqayuktut huli kihimi ikiklivaliayut.



UluKhaktuup Ilinairnikkut Ilittuqhiungninga

Ilittuqhiuqtiit ilihimayumayut: Iliniarniq hunauva UluKhaktungmiuni? Qanuq nutaqqat ilitpakpat? Qanuq nutaqqat iliniarutit pitquhiqtiklu nunakpunmi inuuniarutikhaqtiklu ilitpagiakhaangannik. Ilittuqhiuqtiitlu ilihimayumayut hatdja ublumi pitquhingmikkut iliniarutait Kangiryuarmitu atuqtauvagiakhainnik inuuniarvingmingni.

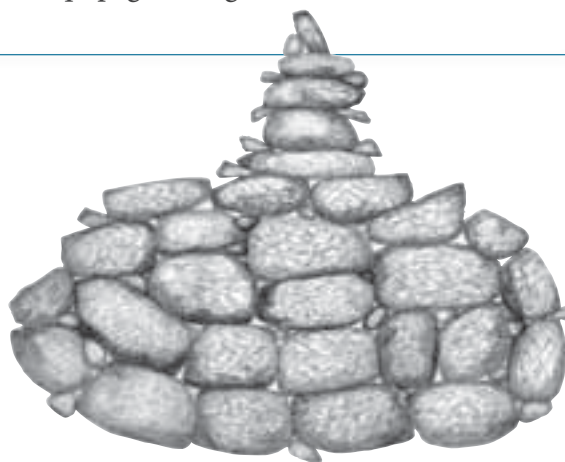
Emily Kudlaklu Alice Kaodloaklu UluKhaktungmiut iningniutainik ilittuqhiuqhutik Emily Kudlak atan'nguyaupluni ilittuqhiuqtuni Alice

Kaodloak ikayuqtigiplugu. Ahiin apiqhuiplutik numiktiqhugit titiraqhugitlu qablunaatun. Iningniit inuuniaruhiqtik humiutilanganiklu aullaaruhiqtiklu unipkaaclublugu, uvvalu humik ilitpagiakhaita. Iningniit unipkaaclublugu uqauhiritqublugit hapkuat hulilukaarutitik ilihimayatiklu unipkaatlu inuuniarutainutlu, aullaarutainnutlu ikayuutauvaktunut, qanuqlu ilitpauhingmikkut qanuqlu pitquhiqtik ilitimayaakhanganik qanurlu iliaqtitpagiakhanginnik.

Ilittuqhiuqtaptingnit Ilittaqpup

Kangiryaurmitu nunami inuuniaqpaktut hilap pitquhia malikhugu. Kangiryuarmitu pihuaqtiuyut. Nunakpunmi inuuniaqhutik aullaarvigiplugu. Hila munariplugu aullaqpaktut, ubluriatlu qimukyuitlu tininniqlu ulinniqlu atuqhugit. Hivulingmik pitquhiit malikhugit. Victoria Island Ikahuklu tamaat pihukhugu tahamnaluklugit hinaa, Nunavunmi. Hila malikhugu.

Upin'ngakharangat tariungmit nunalitpaktut. Nunalitkangamik niqautitik piruuhugit uuniutitiiklu hanarutitik ukiakhaqpat atuffaaqtakhatik pihuaruirumik.



Mabel Nigiyak, 2008

Auyalihaarangat hiqiniq uunaktiraangat iniit nunami nauniaqpaktut. Inuit hinaa qimakhugu pihuaqtiuyut. Pihuarvingmungauplutik Kangiryuarmitu tangmaarvingmingni aulatilukaaqpaktut, tingmiaqhuiqhutiklu mannikhuiqhutiklu. Tuktuhiuqpaktut nutaamik niqiqhamingnik. Tuktu nuraliurviannut tikitkaangamik

anguniaqpaktut mipkulipltutiklu. Tuktut amiinik hanaiyaivaktut aallinikhaliuqhutik aanuraliugakhammingniklu.

Auyaqpiaaraangat anguniaruirangamik pihuaaffaaqpangmiyut hinaanut. Hinaanugaugangamik iqalukhiuqhutiklu tuktuhiuqhutiklu nautiaqtaqhutiklu kan'nuyaqtaqhutiklu hanalrutikhamingnik.

Kangiryuararmiut hinaanungaraangamik ukiivaktut aanuraliuhutik ukiitdjutikhamingnik angunialukaaqhutik iqalukhiuqhutiklu. Hanalrutitiklu hanaplugit nutaaniklu hanalruhiuqhutik. Tuktut amiinik halukhipltutik, arnat arnarutitilu miqhuqhutik. Ublut naigiliraangata apigaangatlu igluliugakhangurangat nuna qimakpaktaat hikumut nuututik. Kangiryuararmiut ugyukhiuqpaktut nanuqhiuqhutiklu. Ukiuqpiaangat inuit ungahiktumit katitutik qalgivaktut. Qalgimi numiqhutik unipkallukaaqhutik ulapqilukaaqhutik akitaqqutautipltutik. Upin'ngakhaliraangat hiqiniq uunaktiliraangat hiku auktuqtiliraangat hinaanungauffaaqpaktut pihuaavingmiyaamingni.

Kangiryuararmiut Pitquhingmikkut Iliniarutiqqagtut Amigaitunik

Kangiryaurmiut iliniarutait ima ittu, pitquhikhatik nunami atuqtakhatik iliniarutit ilitpaktait hila malikhugu. Miqhungniq, angunniarniq, iqalukhiungniq, atungniq, numingniq, aullaangniq, piuyarniqlu tamaita

Uluhkaktongmiut – people of Uluhkaktok

nunakput – our land

hila – the weather and the atmosphere

iniit – our trails

tuktu – caribou

nautiat – plants for food and medicine

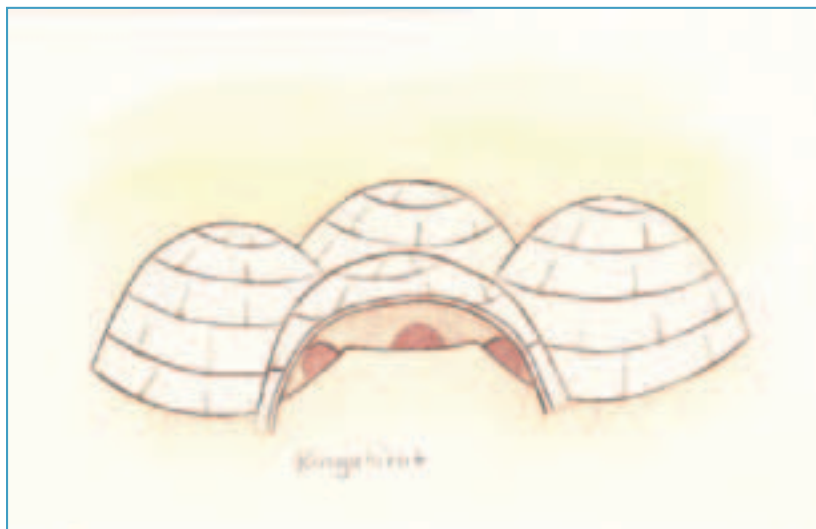
kannuyaq – copper

iglu – snow houses

ugyuk – bearded seal

nanuq – polar bear

qalgi – large communal snow house



Mabel Nigiyak

Kangiryuarimi iliniarutit. Inuitlu nunaplu atiitauq Kangiryuarimiut ilitpaktait. Tahiryuarimi aulatiplutik, Qalgiliumanangmi tuktuhiuqhutik. Hulilukaarutiatlu hapkuat ilitugit, Kangiryuarimiut inukhunik taiguyukhiplutik hunauyaakhainnik, ilitaritaaliqhugitlu inukhuliuyukhiplutiklu, ublumitut inuk aayuiqpaliqtuq taiguangnikkutlu titirayukhipluni unipkaaliuqhuni nunauyaliuyukhiplunilu. Inukhiut naunaitkutaayut inuit huliviinni, ima piruyiviinni niqinik hanalrutinikluuniit uvvalu kuukap ikaarviani. Pihuavaktiugit inuit pitquhitik huliluqarutitiklu titirayuitait. Kangiryuarimiut aullaaruhiit unipkaaniitut. Inuit atiitlu numiuhiiinilu aanuraangnilu titirauyaangnilu naunaitkutaayut Kangiryuarimiut ilihimayainnik nunakpunmi hilaptingnilu. Pitquhiptingni ilaayut uvvalu Kangiryuarimiuni.

Kangiryuarimiut Hulilukarutit Ilihimaghatiklu Nunami Ilitpaktait

Nutaqqatlu pihuavaktutlu ubluq tamaat hanaqiqhutik, ikayuqtauplutik inmingnit angayukhiyunit inungnit. Iningnigitlu angayukhiitlu nutaqqat ayuiqhautdjivaktut naalangningmik qun'ngiangningmik ihivriungningmiklu, naalatiangningmiklu.

Nutaqqat ilihayuitut miqhungningmik taiguanik taiguqhutik, uvvaluuniit maligakhat naitut atuqhugit. Kihimik ayuitut miqhuyuktut ilihautivaktait

inuuhaat qanuqliqaaq qun'ngiaqtitugit, qanuqlu mitqut tigumiyaakhaanik qanuqlu mihingnariakhaanik miqhuqtani amgit. Ahiin arnaruhiq ilihaliqpaktuq mikiyunik miqhuqhuni pualuniklu kammingniklu.

Ilitkaangami miqhungningmik mikiyunik tuniyauvaktuq miqhugakhaanik angitqiyanik ayungnaqtuniklu.

Tangmarvingmilu pihuavingmilu nutaqqat ilitpaktut aullaangningmik humungaauyaakhamutlu iqallukhiungningmiklu anguniangningmiklu, pukungningmiklu, kattitigningmiklu, piruyiningmiklu tamayanik ahiitlu miqhungningmik ukiuqhiutinik aanuraanik. Ukiumi tarium hikuani ilitpaktut igluliningmiklu, anguniangnikmiklu ugyungnik nanuqniklu. Ilitutiklu pihinik unipkaaniklu. Hapkuat atuqhugit Kangiryuarimiut nutaqqat ilitpaktut Kangiryuarimiut ilihautdjutainik atuqtauyunik nunakpunmi hilaamilu.

Hilami aniiqhunga hulilukaaqpaktunga. Hanaqiqhuta piuyaqhuta ayuiqpaktugut.

Olifie, 2005

I went outdoors and did all kinds of activities. We learn by doing activities and playing games.

Olifie, 2005

Hapkuat ayuirangamikik Kangiryuarmitanguqpaktut.

Inungmut atayut tamaanut timaanilu napataanilu, ihumainaringitaani. Hapkuat iliniarutit miqhungniq, anguniangniq, iqallukhiungniq, attungniq, numingniq, aullaangniq, ulapqiniqlu ayungnaqpiaqhutiklu ilangitlu atayut avatingnut. Inuuningmi ilihangnaqtut hapkuat iliniarutit inuit ilihimaqpiaqtukhat nunakputmiklu hilaamuklu angutiniklu tamainik, hunatluliqa inuuyut ayuitaamingni kitunikliqa hapkuninga iliniarutinik. Inuit ayuitpiaqtut hapkuninga iliniarutinik atayumut naalainaqutun qun'ngianginaqhutiklu mihigimaplutiklu hanaqiqaqtut. Hulilukaaqtaqtik pitiaqlugulu munagiqlutiklu huliynuk hilalimingni. Numiqtit qilautdjaqtimut maliktukhaut anguniaqtit nattiq malikta.

Ilitpaktut hanaqiaqtakhaqlu hanaqiaqtakhaungittuqlu ilihimaplugit, qakugulu qanuriliuriamingnilu qanuriliungitaamingnilu, qakugulu uqaallakniariamngni qakugulu uqaallangniangitaamingni. Timitiklu algaktiklu qanuq ingutaaruhiit ilitakhait ihuaqtumik hanaqiriamngni. Inuk ilitimayuq pimmariktumik hanaqiqaqtakumi. Kangiryuarmit angayuqamik uuktuutainik aatdjikuhiuqpiayuitait. Ayuitut

nunakput – our land

hila – the weather and the atmosphere

tuktu – caribou

iglu – snow houses

ugyuk – bearded seal

nanuq – polar bear

inukhuit – stone markers

atiit – place names

pihiit – the songs

unipqaaq – the stories

kamiit – boots

pitquhivut – “our ways”

miqhuyungnirit uuktuutinnit utuqangnik attuqhutik nutaanik piluqpaktut. Ahiit qakugungungmat hanalrutait nakuhiplutik. Miqhuyuqtuq uuqtuqhimaaliqhuni ayungnaqtunik miqhanik, ikhiliqpalliqhunilu ayungnaqtunik. Nutaaniklu uuktuuhiuqpaliqhuni, ahiin ayuiniqhauliqhuni. Talva inuhaaniklu ayuqtuniklu ilihautdjiliqhuni (Ingold 2000).

Ililiqtuq Pitquhiraluangmingni inuk ilitkangami Kangiryuarmitanguqpaktuq.

Iliniangniqlu ilihimaniqlu nunaryuakkut taiyauyuq pitquhiraluavunmik.

ⁱ Ilitimayunga pihingnik Tommy Goosemit hivulliq pihiq ilihagtataa Sayurugami. Tommy Goose hayukhuni ingutaanginaqhuni ilihautihimmaqtanga, ilihautiyaanga.... Hayuutunik , hayuutit numiutit pihiiitlu. Ayungnaqtuq taimaatut ilihariami (Jimmy Memogana, 2005)

Pitquhiraluamiktut Kangiryuarmit
humungaayaakhaminik ilihimayut
Nunakpunmi. Pitquhirauluavut
Kangiryuarmitanguqtitpaktait.
Inuit inuuniaqtut hilamilu
nunakpunmilu. Kinaliqaak inuk
Kangiryuarmitanguqpaktuq
iliharaangamilu ilitkangamilu
hulilukarutinik ilihaghutik
Kangiryuarmit iliniarutainik
aulayunik. Imaatutqaak,
arnaq uluni hanaqiutigiplugu
Kangiryuarmitanguqpaktuq. Ulunilu
inmilu atayuq hunanutliqaak tamainut,
anngut pilakhugu, humitlu anguhimayuq
, hilalu, hilaplu pitquhia malikhugu,
humiluaqlu pilakami.

Ulunguriangani hanayi havaktuq
hapkuningaqaak kan'nuyaqmiklu
havihukmiklu, hauningmiklu. Ululiurami
inuk kinanguqtuq Kangiryuarmitanguqhuni,
hanalrutiliuqtinguqhuni. Anguniaqti
anguniarunmigun kinaguqhuni
(ilitangnaqhipluni). Miqhuyuktuq miqhamigut
ilitangnaqhipluni. Iliniarunmikkut
hanaquihingmikkutlu ilitkangamikik inuit
Kangiryuarmitanguqpaktut.

**Ublumi inuit Ulukhaktongmiut
atuinnaqtait pitquhiraluavut
nutaaniklu iliniaqhimmaghutik.**

Qangaraaluk inuhaat ilihmayakhaat
iliniarutit atuqtakhaq
Kangiryuarmitauyumi pihuanig



Photo: NWT Literacy Council

Titiqqat Aturvigiavut

Ingold, T. (2000). Inuuniarutip mikhaagut titiquqhimayut, hulilukarutaitlu. New York: Routledge.

inuuniangniq aullangiqilu nunami tariumilu.
 Ublumilu Kangiryuarmit inuuniaqtun
 Ulukhaktuumi. Pihuayungniaqtutlu
 hikumilu ukiiyungnaiqhutiklu. Kihimi
 Kangiryuarmit aullanginaqpaktut
 Nunakpunmi tariumilu.
 Kikturtdjiuvingmillu Taaqtulirvingmilu
 iqallukpiit aullavaktut. Imaktillirviani
 qingalgit tikitpaktut tingmiaryuit ubluit
 maniqaliqhutik. Auyami naninnaqtun
 havautikhat nautiat, nauplutiklu kablak.
 Upin'ngaamilu ukiakhamilu tuktut
 aullavaktun anguniarvikhami qanitumi.
 Ukiumi umingmait ungahikpalaangitut
 inuuniarviptingnit. Nattiit ittut hikum
 ataani, puivaktutlu. Inuit aullanginaqpaktut
 aanguniaqhutiklu iqallukhiuqhutiklu
 kattitiriplutiklu.

Ublumi hapkuat amigait atuqtut
 iliniarutit taiyauyut pitquhiraluavunmik
 atuqtauhimmaanginaqtut
 iliniarutin nunamilu tariumilu.
 Inuit iqallukhiurvigalluangmingni
 iqallukhiunginaqpaktut piruyivingmingni
 niqinik piruyivlutik naunaitkuhiqtuqhugit
 hulilukaarvigalluaqtik.
 Hulilukaarvilluangmingni Nunakpunmi
 inuit hulivaktut ingilraan atuqpaktaminik
 qangaraaluk ukiuni amigaituni. Hapkuat
 nunat atautimut nunakpun'nguyut.
 Nunakpunmi Kangiryuarmit
 inuuniaqtut kihimi aalatlu hunavaluit
 nuna atuqatigiplugu, angutitlu, nautaitlu,
 kan'nguyatlu.

nunakput – our land

hila – the weather and the atmosphere

inukhuit – stone markers

pitquhiraluavut – “our ways”

ulu – woman's knife

anngutit – the animals

nautiat – the plants

kannuyaq – copper

Ice fishing



Photo: Joe Kuneyuna



Photo: Emily Kudlak

Hilap ikayuqpagait humungauyaakhainik Nunakpunmi. Huli taimaittuq ublumi. Inuit “taiguaqtait” anuri, nuvuya, aput, qayukhait, nipaluk, tinitangniqlu.

Taiguqtait unungmat qilaklu ubluriatlu naunaiyaqhutik qakugulu namutlu aullaariamingni. Ublumi inuhaat atutqiyariyaat taktukhiutlu nunaumatlu, hila atuqhimaittumik humungauyaamingni. Kihimi ilihimayuni atuluaqtakhaq hilalu nunakputlu “taiguqlugit” Kangiryuarmiut aturluatqiyariyaat iliniarutit. Ublumi inuit mikiyunik igluliuqpaliqtut tangmaarviliuqhutiklu nunakpunmi aangutiqangninmi. Hapkuat tangmaaqviinni Kangiryuarmiutlu Ulukhaktuungmiutlu ilinairutit aulayut atuqhimmaaqpagait iliniarningmingnut.

Nutaqqat Ulukhaktuumi ilinianginaqtut Kangiryuarmiutauningmik. Kihimi hungiutinahuaqpaktut iliniarutininik

hilapta allanguqtiutaanik. Imaaqaak inuhaat nipiliuqhutik nipiliurutinut mikiyunut huqulayunik, ahiit naalakhugit MP3 nipiliurunmit. Ilihautdjitlu inuitlu iliniaqtun angiyumik iliniarutainik aalatqinguyunik ilitaaqtut Kangiryuarmiunin. Hamna qangaralluk ilihimaniq iliniarnikkut ikayuutauyuq angiyumik ublumip aalatqiiit iliniarutainnut, tahamnalu iliniarut aullayuk aullapkarlugu hivuniptingut atugahait nalaumayukhamut.

Ulukhaktongmiut – people of Ulukhaktok

nunakput – our land

hila – the weather and the atmosphere

Kangiryuarmit Pihuaqtiit

Takurvingmi Takurvik

Inuuniarvingmi ittut ilittuqhiuqtauyut inilimaittuq utiqaaqngatik inuuniaqvingmut. Una havaktauyuuq unipkaaqaqtukhaq havaaq inungnut ikayuqtunut. Havaktun unipqaarumayut Kangiryuarmit iliniarutainik hunaungmatta , qanuq ilitaamingnik , humilu ilitaamingnik. Ilihimayugut unipkaaqaq uqauhiinaungittuq. Dr. Chuck Arnold ataniyuuq uvani P.W.N.H.Cmi qaitquyait NWT Literacykut ihumaliuqublugit Kangiryuarmit iliniarutainik takurvingmi ililugit qun'ngiaqtauyukhat. Qaitquhyaugamik havaqqattigikpaliqtut Ulukhaktungmiut ilittuqhiuqtitlu havaktutlu Prince of Wales Northern Heritage Centre.

Qakunguqhuni nauniaqhinahuaqpaktut qiniqhutik Kangiryuarmit ilinairutainik kangiqhinaqtunik, havaktiit ihumayut pihuanikkut unipkaaliuqhutik tuhaahimayamingnik unipkaaktitamangnit. Rene Taipanalu Jean Okheenalu nutarauplutik pihuaqatauvaktuk, Ulukhaktuumi inuuyuk avaliiqtuk Iningniutqiyak pihuaqatauhimayuk Kangiryuami. Emily Kudlaklu Alice Kaodloaklu nipiliuqpaktaik unipkaaqtuk pihuangnikkut. Ilittuqhiuqtiit atuqhugit hapkuat unipkaaqtait, aallatlu unipkangit

atuqhugit havakhimmaaqtilugit havaktiit, unipkaaqaq hivunigiplugu takurvingmiittuq. Titiraqhimayut unipkaat inniaqtut uvani taiguangmi.

Takurvingmi havakti Joanne Bird, ilittuqhiuqtitlu naunaiyaivaktut hanauyaaniq, titirauyaaniq, taiguanik, hanalrutinik, aannuraaniq unipkaaqaq ikayuutikhaaniq. Alice Kaodloaklu Mabel Nigiyoklu miqhuqpaktuk tunmirauiyamik pihuaqunik illiriqlugu iliniarutitlu inuit attuqtainnik. Qakungugaangat takurvikhaq havaktautitlugu Ulukhaktuup Uqauhiikut Katimayit katimaplutik aallatlu inuit hamaningmiut ikayuqpaktut uvuuna unipkaaktutlu, tamayaitigutlu attuqpaktainik nakuyuniklu unipkaaniq. Takurviup havaktiit talvanga havaakhaqaliqhutik Ulukhaktuup tautuktuuyaaqtainik inuit takuuqtakhannik, inikhaqaluangitkaluaqhutik tamayaqaluangitkaluaqhutiklu inaviktumiklu. Tamaita hanaiyaqtait iniqtauhiimayut ukuat ubluinni tautuktuuyukhat NWT Literacy Week Apitilirvik 2008 , Takurvik "Pihuaqtiuyugut" angmaqhuni Prince of Wales Northern Heritage Centre Yellowknifemmi Nunatiani.

Takuurviup Angmaqtirvia

Malruuyuk inningnikhaak kihinguqtuk
Ulukhaktumi pihuaqatauyuni ukuak
Jean Okheenal Rene Oliktoaklu.
Jean OKheena ikitiyuq qulingmik
qin'ngaqhunilu angmaqtiringmatta. Mary
K. Okheena attuunminik atuqtuq - atuutaa
tuhangnaqtuq takuurvingmi - Nunakput
aliahuutigiplugu pinningnialu nunaryuami
aullatdjutiiniklu. Ulukhaktongmiut numiqutut
Ualiningmiutlut Kangiryuarmiutlu taimaita

Ulukhaktumi pitquhiit tautuktautqublugit.
Tony Whitford Commissionerguyuyq
Nunatiangmi uqaqtuq inungnut una
unipkaa ihumagiyautluaqtakhauyuq.
Ulukhaktungmiutaugaluat tatdja
inuunialiqutut Yellowkniami upautiyut
angmaqtiringmatta. Qun'ngaiqattaayut
nutaqqat numiqatauvaktut.
Angmaqtirihimaat hanaiqhimayut
hulilukaakhat. Nutaqqat uuktuqhutik
ulapqiplutik ayarangningmiklu



Jean Okheena lights the 'qulliq'

Photo: NWT Literacy Council

napaatdjakmiklu. Alice Kaodloak
 ilihautdjiyuq qanuq miqhuuyangnikmik
 qallutip akiutainik piksaliquhugit, ukuaklu
 Mabel Nigiyoklu Mary K. Okheenaluk
 ilihautdjiyuq qanuq titirauyanik
 minguliquhivagiakhainik. Numiqtitlu
 ilihautdjitlu qun'ngiaqatauyutlu, nutaqqatlu



Photo: NWT Literacy Council



Photo: NWT Literacy Council

ilihimannaqtut uvani tahapkuat pitquhivut
 huli ublumi aulayut. Iilitquhiit huli
 iliniaqtitauyut, pitquhigtigut.

UluKhaktongmiut – people of UluKhaktok
nunakput – our land
qulliq – soapstone oil lamp
pitquhivut – “our ways”

Aituhiaruvit iningningmit kinguvaangnut
 aituqhimaqtakhat atahimmaaqublugu.

**Emily Kudlak,
 Tukurviup Angmaqtirviani, 2008**

If you receive a gift from an Elder it is important
 to pass it down and share it with the next
 generation. You shouldn't keep it in your pocket.

**Emily Kudlak,
 Opening, Museum Exhibit, 2008**

Credits | Credits

The project team of the Ulukhaktok Literacy Research Project gratefully acknowledges contributions from the following agencies and individuals.

Funding for the Ulukhaktok Literacy Research Project:

- Social Sciences and Humanities Research Council of Canada
- Government of the Northwest Territories – Department of Education, Culture and Employment
- National Literacy Secretariat
- Inuvialuit Cultural Resource Centre
- Aurora Research Institute
- The University of Lethbridge, Faculty of Education

Funding for the production of the book:

- Canada Council for the Arts

Museum Exhibit, Prince of Wales Northern Heritage Centre:

- Dr. Chuck Arnold
- Terry Pamplin
- Joanne Bird
- Dot Van Vliet
- Norm Glowach
- Susan Irving
- Pat Freeman

Book design and production:

- Inkit Ltd.

Inuinnaqtun translations:

- Emily Kudlak
- Alice Kaodloak

Editing; Poetic interpretations of Elders' transcripts:

- Marianne Bromley, Bromley Consulting

NWT Literacy Council

- Helen Balanoff
- Cate Sills (former Executive Director)
- Jill Vaydik



Pihuaqtiuyugut: We are the Long Distance Walkers