

# Pihuaqtiuyugut:

We are the Long Distance Walkers



*Photo: NWT Literacy Council*



# Acknowledgements



*Photo: NWT Literacy Council*

*Project Researchers:  
Emily Kudlak, Helen Balanoff,  
Alice Kaodloak, Cynthia Chambers*

Una taiguaq taigualiuqtauhimayuq iningniutivut  
hiuqtut ihumagiplugit kihimi uvunga havaangmut  
ikayuutauqpiaqpangmatta:

Kudlak, Memogana, Tangik, Kagyut and Oliktoak.



*Kudlak  
(Jimmy Kudlak)*



*Memogana  
(Jimmy Memogana)*

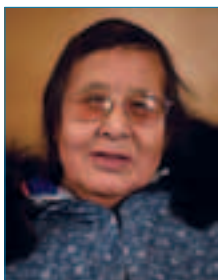
*Nunatiangmi Iliniarutiit Katimayit  
innigniit quyagiyait tamaita  
pitquhiraluamiknik  
ilihimayamingnik  
aituqpangmatta  
iliniarutiitngut.*



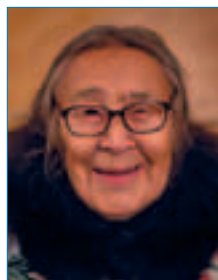
*Aivek  
(Ida Kuneyuna)*



*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

Kangiryuarmit 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 Kangiryuarmit 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 Kangiryuarmit, 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 Kangiryuarmit.

The text and photos from this museum exhibit make up the first part of the book, told in the voice of the Kangiryuarmit. 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 Kangiryuarmit, and the museum exhibit designed to share with you the stories and knowledge of the long distance walkers.



# Introduction

Kangiryarmiun pihuaqtiuyut. Ublumi Ulukhaktungmi inuuniaqtun (atiqaqtugaluaq imaa Holman), Nunatiangmi, Victoria Island uataata hinaani. Una taiguag 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 Kangiryarmiuni hunauyaakhaanik Illinniarutit, imaalu ublumi hunauyaakhaanik. Pihuayuni Illinniarutit hunauyaakhaita uvaalu qanuqlu humilu illitpakalluaqpatigik? Hapkuatlu huli ublumi aullayut illinniarutit hatdja ilihaqtauvakpat ublumi atuqtauvakpat?

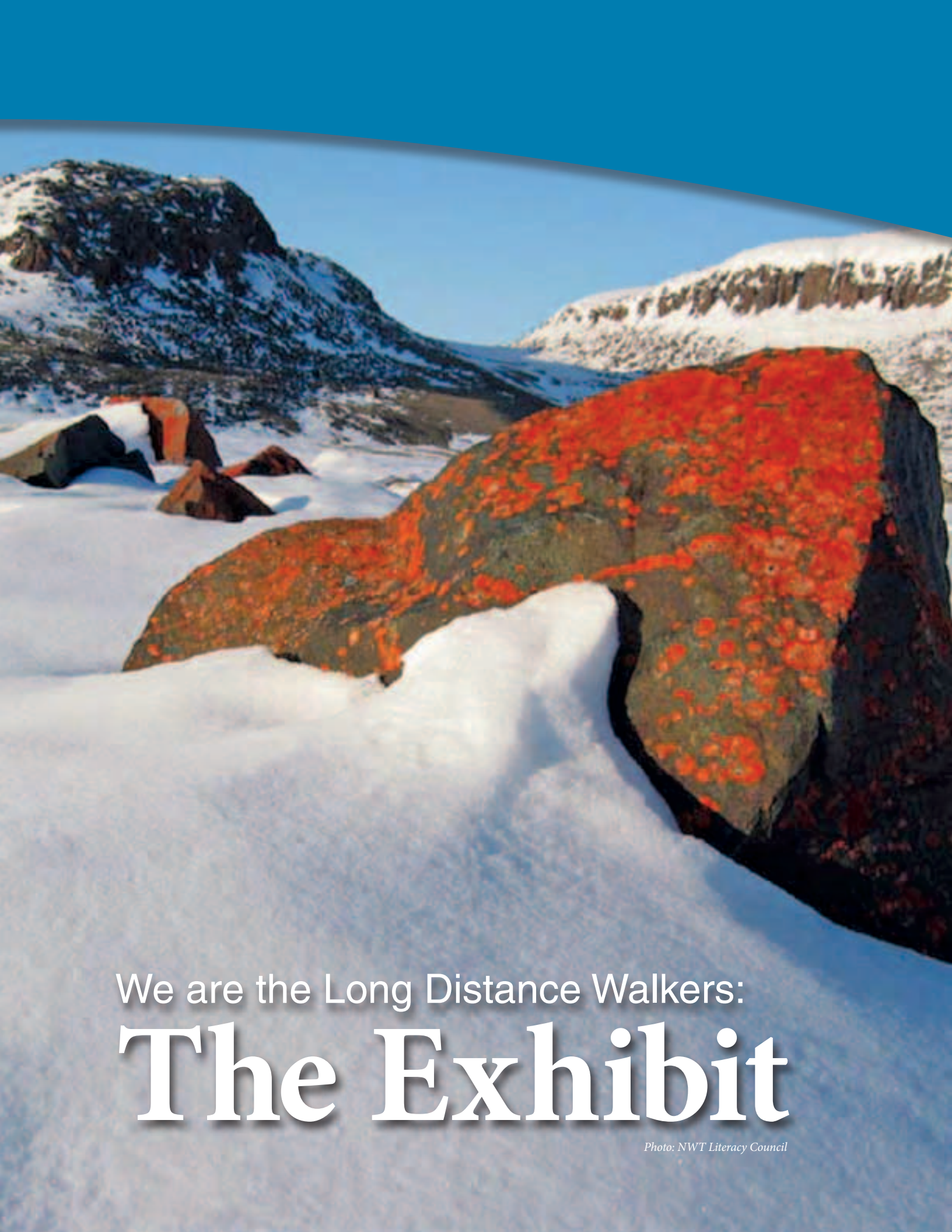
Nunamingni illittuqhiuraangamik imaatun unipkaanga illittuqhiungninganit tuniffarutikhaanik nunalaat inuutainut nauniaqhiyukhat. Uvani illittuqhiutiip havaanga illittuqhiuqtiit Prince of Wales Northern Heritage Centre Yellowkniami havaqqatigiikhutik takuurvingmi takuurviliuqtut. Pihuayut unipkaanga atuqhugu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

Uqauhiit titiraqhimayut piksatlu takuurvingmit hivuliuyut uvani taiguangmi. Atuuyaaqtutut unipkaangit naiglilaaqhimayunik ilaanga hamna piqaqtuq, Rene Taipahuplu Jean Okhealuplu unipkaanginit phimayut, unipkaangit ilangit titiratqikhimayut atuuyaaqtutut unipkaat naiglilaaqhugit inuit ilihimatqublugit iningniutipta unipkaangit atuuyaaqtutut ittu. Iningniutipta unipkaangit illittuqhiuqtaitlu appiqhuqtait mihigimayautqublugit. Iningniutipta tainniit uqauhiitlu aallangungit.

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

Una taiguag aliagillavat pihuangnikkut uvaalu Kangiryarmiun Illinniarutaintigut, uvaalu takuurvingmi tautugakhaq inungnut tuniyaqqu Pihuaqtiit unipkaangit ilihimayaitlu.





We are the Long Distance Walkers:

# The Exhibit

*Photo: NWT Literacy Council*

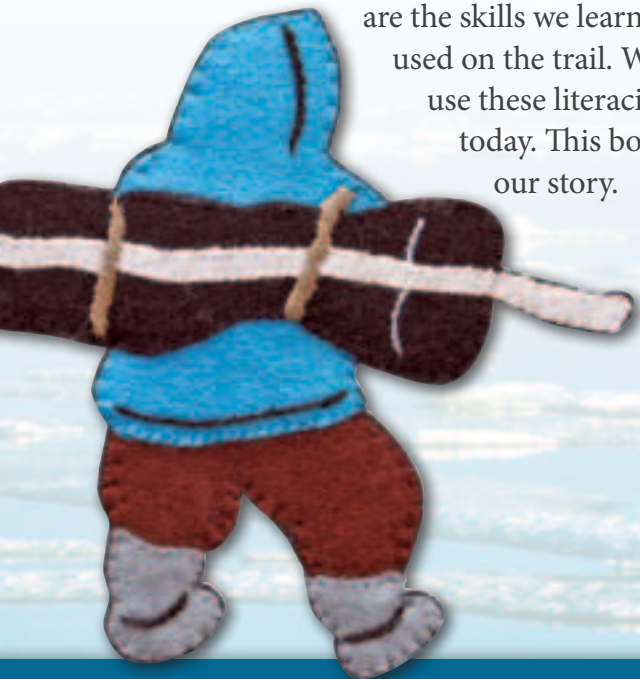
# Pihuaqtiuyugut | Walkers

## Pihuaqtiuyugut

Kangiryuarmitauyugut, pihuaqtiuyugut. Qaniklut ukiivaktugut hikumi. Auyami pihuaavaktugut 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 ikaaahugu auyiyaqtuqhutik, tuktuhuiqhutik Qalgiliunanangmi. Pihuayumik taivaktaat. (Tuktuhuiqtut 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 Qalgiliunanaq hunting caribou. They called it pihuayug (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  
hulilukaaruihtlu 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 Kaodloaplul Mabel Nigiyuplu una  
miqhuqhimayaak, Ulukhaktok, 2008.*

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



“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**

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

Kangiryarmiut 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

Kangiryuarumiuni ilinnianganig 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, attiqtuiningmiklu 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**

Ilihimayugut unipkaanit tuhaavaktaptingnit.

**Okhealuk, 2007**

We know from the stories we've heard.

**Okhealuk, 2007**

Hivulipta pitquhiat, nuna tautukhugu, inukhuit  
Naminiit unghiktilaangit munariplugit  
iqaluqangniqhiuqpektut.

**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  
ukiuqhiuptingnik 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





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  
panilaiqhimavaktait

**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 taaqtulirvirutaanut.

## Heading into Summer

Heading into summer, we continued our long walk inland. At Iqalugaqtuuq 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  
annuraaqhaqhiuqpektut 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 qitautdjaliqpiaqpektut  
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 alluutiblugu, 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 inukhuliuqhutik 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. Inukhuliuqhimayavut 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 Kangiryuarmit.



Photo: NWT Literacy Council

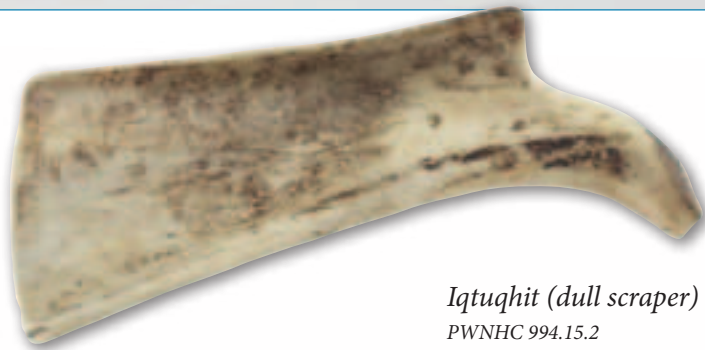
## 1 Innakhakvik

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.  
Atikhiniqhimaliraangamik tukkup hinaanit  
ungavaqhiplutik taamna atuqhugu.  
Ivaluluuniit uuktautigiblugu inuup atigaata  
aingnaluniit 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 illitimayunga 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'niqhivaktuq,  
titirauyaatut kalayutut ublumitut.

**Taipahuk, 2005**

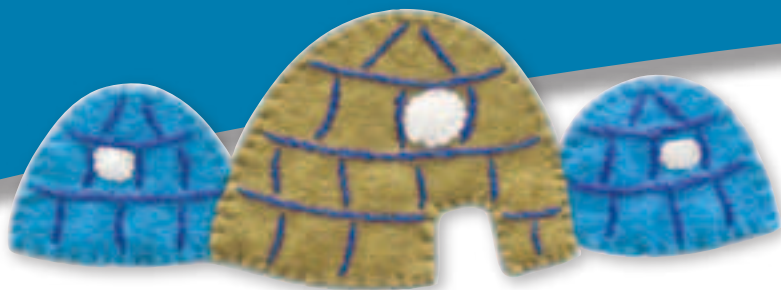
First they wet the skin with a little water and  
then rubbed red rocks on it. As it started  
to turn red, they brushed the skin in one  
direction using a small feather from a duck's  
wing. It looked very nice, like drawing and  
colouring today.

**Taipahuk, 2005**



*Minguaq  
(Red Ochre)*

# Ukiuq | Winter



## Ukiuq

Hikumut nuutpaktugut upin'ngaqhaliralutaanut. 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.

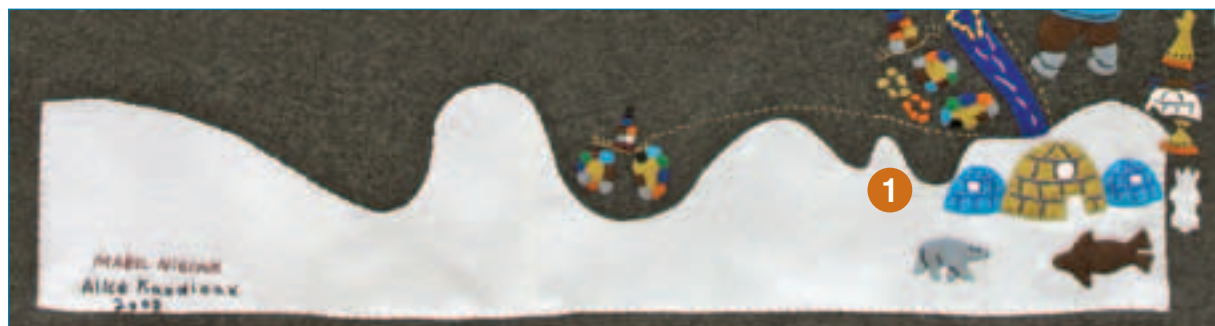


Photo: NWT Literacy Council

## 1 Atiqvik

Inuit nikpaqviat

The place where people look for seal breathing holes

Aullaaqpaktut hikumut igluliugakhanik aputiqqutuhigaangat.

**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'nitqiyayut, 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 Akoakhiotip hanahimayaa,  
Ulukhaktok, 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. Ulamniliraangat 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 kangiqhinnaqpiaqtut. Inuup pihiliuqtuup tainiriyait nalaumaqpiaqtut 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 tukdup  
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  
Tukdup amia, qiyuk, nagyuk, qivyaaq,  
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 Ulukhaktuumin

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

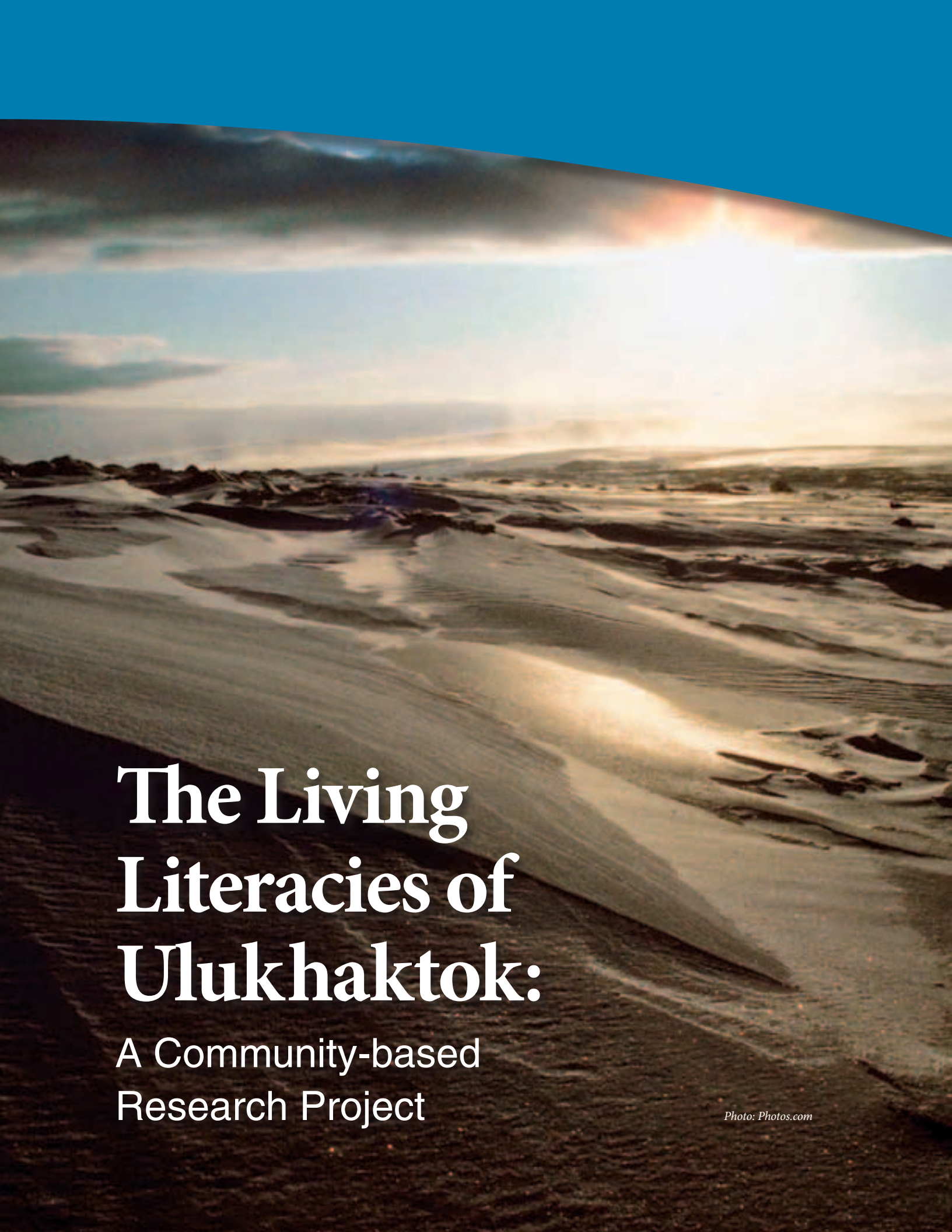
Qablunaat taiguani unipkaaliuqpaktut uvanga  
unipkaaqpaktunga titirauyaamni.

**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 Kangiryuarmit 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 Kangiryuarmit 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 Kangiryuarmit 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 – Kangiryuarmit 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 Kangiryuarmit were still used in the community today. So Emily Kudlak, the principal community researcher, and

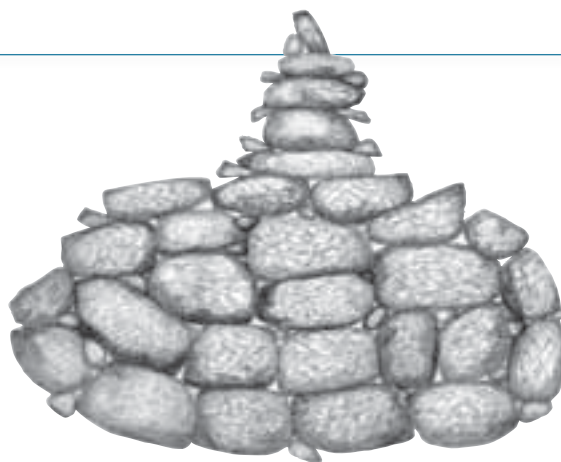
her co-researcher, Alice Kaodloak, interviewed Ulukhaktok Elders in Inuinnaqtun and then translated the interviews into English. They asked the Elders to tell their life stories – about where and how they lived and travelled and what they learned. They asked the Elders to describe the skills, knowledge,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

## What Our Research Told Us

**Kangiryuarmit lived on the land, following the seasons.**

Kangiryuarmit 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 Kangiryuarmit 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, Kangiryuarmiut 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 Kangiryuarmiut 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 Kangiryuarmiut 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, *unipkaaqhutik*; played games, *ulapqilukaaqhutik*; 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.

*Uluhaktongmiut* – people of Uluhaktok

*nunakput* – our land

*hila* – the weather and the atmosphere

*iniit* – our trails

*tuktu* – caribou

*nautiat* – plants for food and medicine

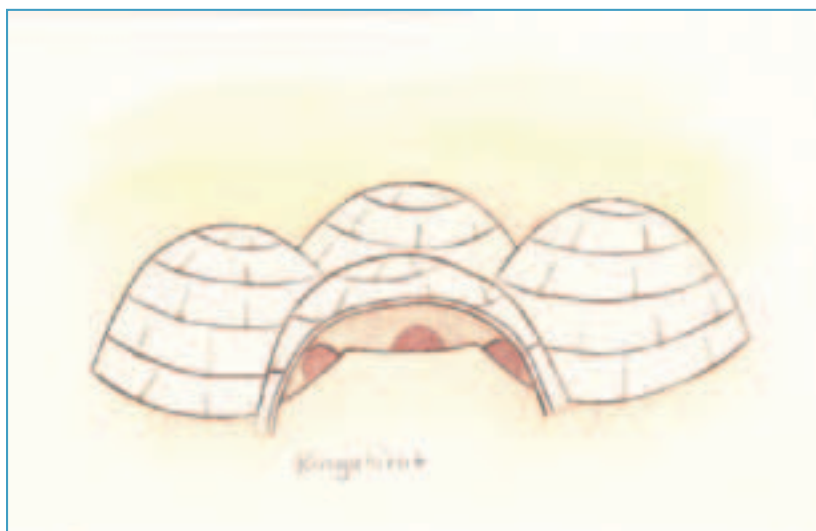
*kannuyaq* – copper

*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 *pihit* 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 aniiqhunga 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.<sup>1</sup> Hunters must follow the seal.

<sup>1</sup> 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... *Hayuitit*, motion dances and songs. It was quite hard [to learn that way]. Jimmy Memogana (2005)

*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

*pihit* – 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.

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 Kangiryuarmit were learned while living and travelling on the land and the sea ice. Today, Kangiryuarmit live in Ulukhaktok. They no longer make the long walk; nor do they live on the sea ice in the winter. However, Kangiryuarmit 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 Kangiryuarmit 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

*pitqhiraluavut* – “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 Kangiryuarmit. 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 Kangiryuarmit, and all *Ulukhaktongmiut*, practice and learn the living literacies.

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

literate Kangiryuarmit, 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 Kangiryuarmit 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



## Kangiryuarmit 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 Kangiryuarmit 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 Kangiryuarmit 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 Kangiryuarmit, 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 Kangiryuarmit 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 Kangiryuarmit, are still alive today. The skills are still being taught, “our way”.



Photo: NWT Literacy Council



Photo: NWT Literacy Council

*Ulukhaktongmiut* – people of Ulukhaktok

*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 inuhaat qablunaat iliniarutait aulayut uvvalu pitquhingmikkut iliniarutit ilitimayukhatlu, NWT Literacitkut iliniarutit

aulayut hunauyaakhaita Ulukhaktongmi kangiqhiyumagamitdjuk ilituqhiurutikhamik titiqiqtut. Hapkuat havaqqatigiyumaplugit apiriplugit Inuvialuit Cultural Resource Center, Iningniit Iliharviat Lethbridgemi, Ulukhaktongmiutatlu (talvani piyumayatik nuahimayut). Talvanganiit Ulukhaktuup Iliniarutaita Ilituqhiungnia aullaqhimayuq.

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

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





## Ulukhaktuup Ilinairnikkut Ilittuqhiungninga

Ilittuqhiuqtiit ilihimayumayut: Iliniarniq hunauva Ulukhaktungmiuni? Qanuq nutaqqat ilitpakpat? Qanuq nutaqqat iliniarutit pitquhiqtiklu nunakpunmi inuuniarutikhaqtiklu ilitpagaikhaangannik. Ilittuqhiuqtiitlu ilihimayumayut hatdja ublumi pitquhingmikkut iliniarutait Kangiryuarmitut atuqtauvagiakhainnik inuuniarvingmingni.

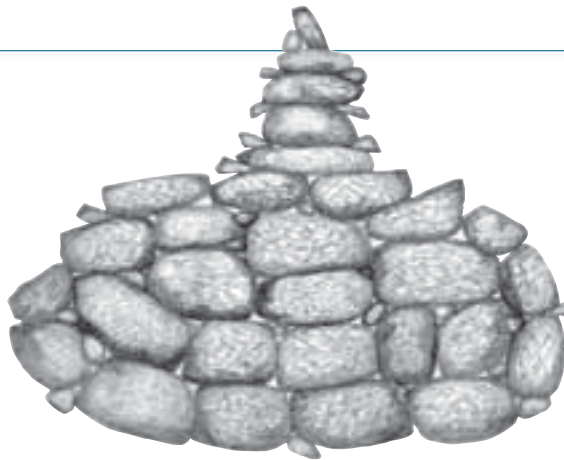
Emily Kudlaklu Alice Kaodloaklu Ulukhaktungmiut iningniutainik ilittuqhiuqhutik Emily Kudlak atan'nguyaupluni ilittuqhiuqtuni Alice

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

## Ilittuqhiuqtaptinngit Ilittaqput

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

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



Mabel Nigiyak, 2008

Auyalihaarangat hiqiniq uunaktiraangat iniit nunami nauniaqpaktut. Inuit hinaa qimakhugu pihuaqtiuyut. Pihuarvingmungauplutik Kangiryuarmitut tangmaarvingmingni aulatilukaaqpaktut, tingmiaqhiuqhutiklu mannikhuiqhutiklu. Tuktuhuiqpaktut nutaamik niqiqhamingnik. Tuktut nuraliurviannut tikitkaangamik



anguniaqpaktut mipkulipltutiklu. Tuktut amiinik hanaiyaivaktut aallinikhaliuqhutik aanuraliugakhammingniklu.

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

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

### **Kangiryuarmit Pitquhingmikkut Iliniarutiqqagtut Amigaitunik**

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

*Ulukhaktongmiut* – people of Ulukhaktok

*nunakput* – our land

*hila* – the weather and the atmosphere

*iniit* – our trails

*tuktu* – caribou

*nautiat* – plants for food and medicine

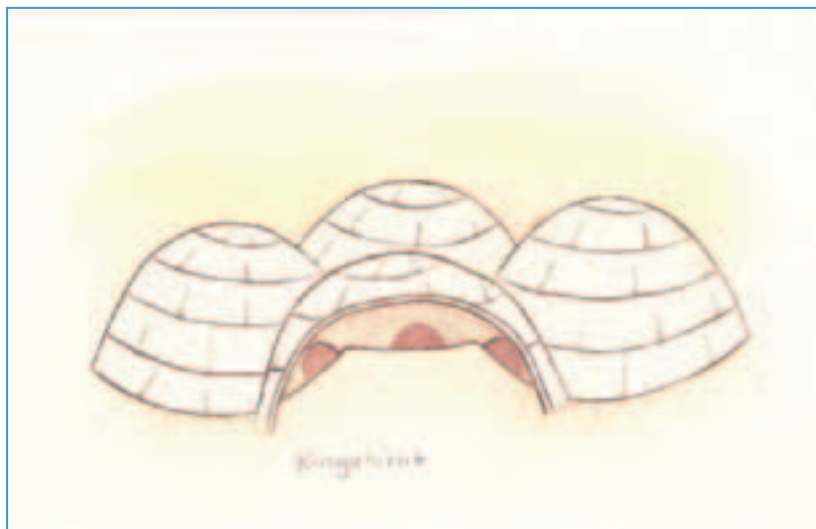
*kannuyaq* – copper

*iglu* – snow houses

*ugyuk* – bearded seal

*nanuq* – polar bear

*qalgi* – large communal snow house



Mabel Nigiyak

Kangiryuarmi iliniarutit. Inuitlu nunaplu atiitauq Kangiryuarmit ilitpaktait. Tahiryuarmi aulatiplutik, Qalgiliumanangmi tuktuhiuqhutik. Hulilukaarutiatlu hapkuat ilitugit, Kangiryuarmit inukhunik taiguyukhiplutik hunauyaakhainnik, ilitaritaaliqhugitlu inukhuliyukhiplutiklu, ublumitut inuk aayuiqpaliqtuq taiguangnikkutlu titirayukhipluni unipkaaliuqhuni nunauyaliuyukhiplunilu. Inukhiut naunaitkutauyut inuit huliviinni, ima piruyiviinni niqinik hanalrutinikluuniit uvvalu kuukap ikaarviani. Pihuavaktugit inuit pitquhitik huliluqarutitiklu titirayuitait. Kangiryuarmit aullaaruhiit unipkaaniitut. Inuit atiitlu numiuhinilu aanuraangnilu titirauyaangnilu naunaitkutauyut Kangiryuarmit ilihimayainnik nunakpunmi hilaptingnilu. Pitquhiptingni ilaayut uvvalu Kangiryuarmiti.

### **Kangiryuarmit Hulilukarutit Ilihimaghatiklu Nunami Ilitpaktait**

Nutaqqatlu pihuavaktutlu ubluq tamaat hanaqiqhutik, ikayuqtauplutik inmingnit angayukhiuyunit 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 arnaruhig ilihaliqpaktuq mikiyunik miqhuqhuni pualuniklu kammingniklu.

Ilitkaangami miqhungningmik mikiyunik tuniyauvaktuq miqhugakhaanik angitqiyanik ayungnaqtuniklu.

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

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 Kangiryuarmitanguqpektut.

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

Ilitpektut hanaqiqtakhaqlu hanaqiqtakhaungittuqlu ilihimaplugit, qakugulu qanuriliuriamingnilu qanuriliungitaamingnilu, qakugulu uqaallakniuriamingni qakugulu uqaallangniangitaamingni. Timitiklu algaktiklu qanuq ingutaaruihit ilitakhait ihuaqtumik hanaqiriamingni. Inuk ilitimayuq pimmariktumik hanaqiqpakumi. 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 piliuqpektut. Ahiit qakugungungmat hanalrutait nakuhiplutik. Miqhuyuqtuq uuqtuqhimaaliqhuni ayungnaqtunik miqhanik, ikhiliqpalliqhunilu ayungnaqtunik. Nutaaniklu uuktuuhiuqpalihuni, ahiin ayuiniqhaulihuni. Talva inuhaaniklu ayuqtuniklu ilihautdjiliqhuni (Ingold 2000).

## Ililiqtuq Pitquhiraluangmingni inuk ilitkangami Kangiryuarmitanguqpektuq.

Iliniangniqlu ilihimaniqlu nunaryuakktut taiyauyuq pitquhiraluavunmik.

<sup>1</sup> Ilitimayunga pihingnik Tommy Goosemit hivulliq pihiq ilihaqtitaa Sayurugami. Tommy Goose hayukhuni ingutaanginaqhuni ilihautihimmaqtanga, ilihautiyaanga.... Hayuutinik , hayuutit numiutit pihiiitlu. Ayungnaqtuq taimaatut ilihariami (Jimmy Memogana, 2005)

Pitquhiraluamiktut Kangiryuarmiut humungauyaakhaminik ilihimayut Nunakpunmi. Pitquhirauluavut Kangiryuarmiutanguqtitpaktait. Inuit inuuniaqtut hilmilu nunakpunmilu. Kinaliqaak inuk Kangiryuarmiutanguqpaktuq iliharaangamilu ilitkangamilu hulilukarutinik ilihaqhutik Kangiryuarmiut iliniarutainik aulayunik. Imaatutqaak, arnaq uluni hanaqiutigiplugu Kangiryuarmiutanguqpaktuq. Ulunilu inmilu atayuq hunanutliqaak tamainut, anngut pilakhugu, humitlu anguhimayuq , hilalu, hilaplu pitquhia malikhugu, humiluaqlu pilakami.

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

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

Qangaraaluk inuhaat ilihmayakhaat iliniarutit atuqtakhaq Kangiryuarmiutauyumi pihuanig



*Photo: NWT Literacy Council*

Titiqqat Aturvigiavut

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



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

Ublumi hapkuat amigait atuqtut iliniarutit taiyayut 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.

*Ice fishing*

*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



*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 nunauyatlu, hila atuqhimaittumik humungauyaamingni. Kihimi ilihimayuni atuluaqtakhaq hilalu nunakputlu “taiguqlugit” Kangiryuarmit aturluatqiyariyaat iliniarutit. Ublumi inuit mikiyunik igluliuqpaliqtut tangmaarviliuqhutiklu nunakpunmi aangutiqangninmi. Hapkuat tangmaaqviinni Kangiryuarmitlu Ulukhaktuungmiutlu ilinairutit aulayut atuqhimmaaqpagait iliniarningmingnut.

Nutaqqat Ulukhaktuumi ilinianginaqtut Kangiryuarmitauningmik. Kihimi hungiutinahuaqpaktut iliniarutinik

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

*Ulukhaktongmiut* – people of Ulukhaktok

*nunakput* – our land

*hila* – the weather and the atmosphere

## Kangiryuarmit Pihuaqtiit

### Takuurvingmi Takuurvik

Inuuniarvingmi ittut ilittuqhiuqtauyut inilimaittuq utiqaangnatik inuuniaqvingmut. Una havaktauyuq unipkaaqaqtukhaq havaaq inungnut ikayuqtunut. Havaktun unipqaarumayut Kangiryuarmit iliniarutainik hunaungmatta , qanuq ilitaamingnik , humilu ilitaamingnik. Iihimayugut unipkaa qauhiinaungittuq. Dr. Chuck Arnold ataniyuq uvani P.W.N.H.Cmi qaitquyait NWT Literacykut ihumaliuqublugit Kangiryuarmit iliniarutainik takuurvingmi ililugit qun'ngiaqtauyukhat. Qaitquhyaugamik havaqqattigikpaliqtut Ulukhaktungmiut ilittuqhiuqtitlu havaktutlu Prince of Wales Northern Heritage Centremi.

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

atuqhugit havakhimmaaqtulugit havaktiit, unipkaaq hivunigiplugu takuurvingmiittuq. Titiraqhimayut unipkaat inniaqtut uvani taiguangmi.

Takuurvingmi havakti Joanne Bird, ilittuqhiuqtitlu naunaiyaivaktut hanauyaanic, titirauyaanic, taiguanik, hanalrutinik, aannuraaniclu unipkaap ikayuutikhaanic. Alice Kaodloaklu Mabel Nigiyoklu miqhuqpaktuk tunmirauyamik pihuayunik illiriplugu iliniarutitlu inuit attuqtainnik. Qakungugaangat takuurvikhaq havaktautilugu Ulukhaktuup Uqauhikut Katimayit katimaplutik aallatlu inuit hamaningmiut ikayuqpaktut uvuuna unipkaaktutlu, tamayaitigutlu attuqpaktainik nakuyuniklu unipkaanik. Takuurviup havaktiit talvanga havaakhaqaliqhutik Ulukhaktuup tautuktuuyaaqtainik inuit takuuqtakhannik, inikhaqaluangitkaluaqhutik tamayaqaluangitkaluaqhutiklu inaviqtumiklu. Tamaita hanaiyaqtait iniqtauhimayut ukuat ubluinni tautuktuayukhat NWT Literacy Week Apitilirvik 2008 , Takuurvik “Pihuaqtiuyugut” angmaqhuni Prince of Wales Northern Heritage Centremi Yellowknifemi Nunatiangmi.

## 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 numiqtut  
Ualiningmiutlut Kangiryuarmiutlu taimaita

Ulukhaktumi pitquhiit tautuktautqublugit.  
Tony Whitford Commissionerguyuq  
Nunatiangmi uqaqtuq inungnut una  
unipkaa ihumagiyautluaqtakhauyuq.  
Ulukhaktungmiutaugaluat tadj  
inuunialiqut Yellowkniami upautiyut  
angmaqtiringmatta. Qun'ngaiqattayut  
nutaqqat numiqatauvaktut.  
Angmaqtirihimaat hanaiqhimayut  
hulilukaakhat. Nutaqqat uuktuqhutik  
ulapqiplutik ayarangningmiklu



*Jean Ohkeena lights the 'qulliq'*

*Photo: NWT Literacy Council*



napaatdjakmiklu. Alice Kaodloak ilihautdjiyuq qanuq miqhuuyangnikmik qallutip akiutainik piksaliqhugit, ukuaklu Mabel Nigiyoklu Mary K. Okheenalu ilihautdjiyuq qanuq titirauyanik minguliqhivagiakhainik. Numiqtitlu ilihautdjitlu qun'ngiaqatauyutlu, nutaqqatlu



Photo: NWT Literacy Council



Photo: NWT Literacy Council

ilihimannaqtut uvani tahapkuat pitquhivut huli ublumi aulayut. Ilitquhiit 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**

**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