

# Inuktitut

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Communications

ᓇጀጀ, 1980  
November, 1980



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Cover photo:

A hunting trip prepares to leave in the Pangnirtung area.

Asivaqtit aulasigiaqtut Pangniqtuup  
ganigijunganit.

Photo Credit: Joel Mike



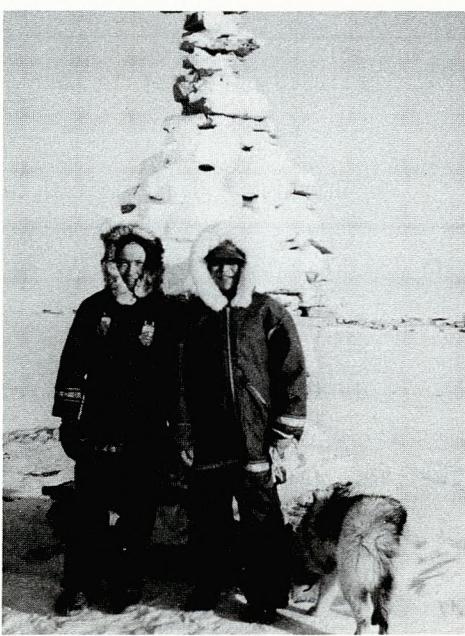


In this issue of Inuktitut magazine, we deal with the topic of Inuit "communication". It is a word that means different things to different people but one dictionary definition describes it as "a giving or exchanging of information, signals, or messages by talk, gestures, writing, etc." On that basis, then, Inuit communication can be seen to cover radio, television, language, writing, culture, music, the exchange of ideas and many, many other aspects of Inuit life.

One relatively new form of communication in the north is the introduction of Inuktitut-language radio via the CBC Northern Service and in our regular interview, we talk to the Inuk program manager of the CBC's regional service in the Keewatin.

We then go from established radio service to experimental television and communications projects by taking a look at the Inukshuk project which began broadcasting from Frobisher Bay to some of the other large Arctic communities at the end of September. There are people who hope that this experimental project will eventually lead to the establishment of an Inuit broadcasting network.

Still dealing with the technological aspects of communication, we bring readers an up-to-date report on the trail radio project that has been under test in Koartak for three years. Developed by the federal Department of Communications in conjunction with Taqra- miut Nipingat Inc. this project provides a communications network for Inuit hunters and trappers to keep in touch with the community while they are travelling.



Taffani qimigguat atuagani Inuktut pitjutiqavugut tusautunik tukisiutinik Inunnut. Tamanna tukiqavuk amisunik tukitaattaulunilu amisunut tukiliugutinilli titigat-taumavuk imaaq "tunitsinik tausiginik qaujigatsanik tukisititsinik uqaup asiagut uffalu tukisititsinik uqaalalluni uimajaalluni titigalluni amma asingigut". Tai-maimmat takutsauvuk naalautik TV uqausik titigak ilusik tutsiagusik isumsummamik tukisititsinik ammalu asingit amisut tamatumunga ilingavut Inuit pitjutigillugit.

Ilangat nutaagalak tukisiutinut tusautinut ilingajuk avani pigiasmajuk CBC taggamut tugaajunut naalautikkuuitaulluni Inuttut uqausiliit apitsuniattavut angajuk-qaanga Inuk CBCkuni Kivallimi (Kewatin).

Naalautikkuutut kamagikqaalugit qimigguniagivugut taggajaanik (TV) taijaujuk Inukshuk Project September naaningani pigialaattut Iqaluit nunaqtigii amisuulingajunginni takutsauqattalaattut maana qaujisattaukata taimaak piugajam-mangaat. Isumajuqavak tamanna aju-nnangipat kajusititaugajattu Innu-ttut uqausillit.

Ammalu kamaginiammijavut uqaalau-  
tikuluit ukiut pingasuulimma-  
uutugattauningit Koartami. Kanata-  
up Kavamangata pigialauttanga ika-  
juttiqalluni Taqramiut Nipingat.  
Tamakkua naalautikuluit uqaalauti-  
it atuttauqattajut pinasuattinut  
aullaasimajunullu. Nunaqatiminut  
uqaalasuuungunialittilugit sujuqam-  
mangaat qanuittugammangaat.

Unikkaaniammijuk Thomas Kutluk In-  
ummagiliijit angajukqaanga pitju-  
tiqalluni tusaajinik uqattinik  
ilinnianik uqausiligijinik titiga-  
usinik Inuillu piusituganginnik.

In other areas of communication Thomas Kutluk, executive director of the Inuit Cultural Institute talks about his organization's work in translation, education, language development and the communication of Inuit culture. One project sponsored by ICI was performances of Inuit drum dancing given to southern audiences. Donald Suluk and his wife Alicie, who performed in Montreal and Ottawa, talk about the experience.

Amidst all this activity, Inuktut magazine continues to play its own part in northern communication. Kublu Tucktoo, the senior classroom assistant at the Spence Bay school, is using the magazine to teach children how to improve their reading skills in the syllabic and Roman orthographies. She writes in the magazine to share with teachers and other classroom assistants her ideas on how the magazine and other publications can be used in the classroom.

Finally, in our own experiment in Inuit communication, we bring to our readers the first translation into Inuktitut of part of the English-language classic, Treasure Island. This exciting adventure story for young readers has been a favourite of English-speaking readers for close to one hundred years. We are not sure if it is possible to translate that excitement into Inuktitut versions but we are anxious to see if this communications test can be a success. In our next issue we will be asking readers to help us decide whether Inuktitut magazine should carry the entire book of Treasure Island at a later time.

If the answer is yes, it will be a significant milestone in Inuit communication.



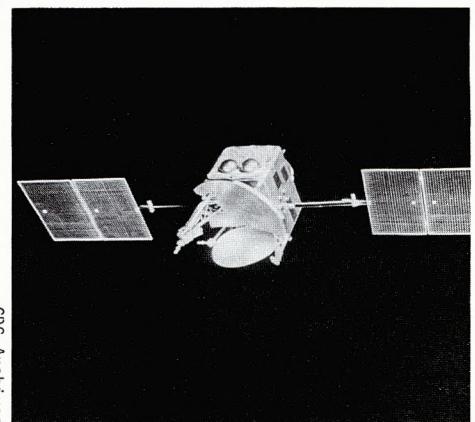
Առաջին պատճենը կազմվել է 1992 թվականի հունվարի 1-ին ՀՀ օրենսդրության համաձայն՝ ՀՀ պատմական գործությունների մասին օրենքությամբ:

ICI Inummagilijit kamalaummiut qallunaanut takunnaatitsiluni qilaautjatuunik mumittatuunik qallunaat akunggani. Taakkualu qilaautjatiik mumittatiik unikkaaniammi-juk Donald Suluk aippangalu Alicie qanuk pilauummangaammik Montreal-mi Ottawa-milu.

Tamakkualu akunggani Inuktitut qimigguak atutauqattamijuk ilinniavimi tamatumunga ilingatillugu KUBLU Tucktoo titigajuk Taluqjuamiuk ilinniatitsiqiamik atuatsigiamik qanijuappaaititut qalijuappaaititullu atuatsilutik Inuktitut qimigguamik. Unikkaaniattuk qanuk Inuktitut asingillu ikaju suungun-inginnik ilinniavimmi.

Ammalu namminik uuttagivugut qanuigijaugajammangaat atuatsijunut Inuktitut ataugalliegillugu qallunaatitut taijaujuk atuagak Treasure Island Qikittak Qinggisimajnik kiijaujattalik. Taana atuagak piugijauppaajuk qallunaanut amisunut ukiukittunut taimanganik atuagaliuttaulaugami ukiungulittu un-gataani 100 Jaariit. Taimaatsainak tukitaattaugajammangaat Inuktut qallunaatitunik qaujimanggilagut. qaujitiaugumajugut. Kingullumi apitsulaattugut iluunnanga Inuktut pigumajaugajammangaat.

Pigumajaugappat nalunanggilak Inunnik ikajugajanninga pitjutigillutusautiit tukisiutiillu ilingatil-lugu Iunnut.



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## Inuktitut Asks

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## Inuktitut Aperivok



Keevatin Radio

Peter Tapatai

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Peter Tapatai

# Peter Tapatai

## About Regional Radio

ՀՅԱ ՀՅԱԴՐԻ ՎԵՐԱ

# Piita Tapatai-mik Nunaup Aviksimaningani Nalausirinirmik

Peter Tapatai is Program Director of the CBC's Keewatin radio network operating out of Rankin Inlet, NWT. Born in Chesterfield Inlet but raised in Baker Lake by his grandparents, Louis Tapatai and Mary Ka&ak (Katsak), Peter received his education in the community school, at the Vocational Centre in Churchill, Manitoba and at the Adult Vocational Training Centre in Fort Smith, NWT.

His first experience in broadcasting was with the community radio station in Baker Lake. When an opening occurred with CBC radio he applied for a programming position and began work in April, 1979. He was interviewed for Inuktitut magazine by David Webster.

Reporter: Peter, tell us something about your work with radio station CKQN, the Baker Lake community station.

Peter: Community radio started in Baker Lake around 1973. Working there was very different from working with the CBC as I do now. The main difference between the two is the programming. On a local station you take some records with you and you play them and also give the time and weather. You have as much time as you want and you can play as much music as you want.

With the CBC it's different and you have to look at things from a different angle. At our station, which we call Keewatin Radio, we broadcast one hour a day, in the early evening when we switch over from the main Northern Service broadcast from Frobisher Bay.

To make the most of that hour we have to put everything down on paper as some kind of guideline.

Համար պատճենը հայության մեջ առաջին անգամ հայտնվել է 1979 թվականի հունվարի 1-ին՝ Արևածագ շրջանի Տաղաւոր գյուղում:

Piita tapatai angajuqaagunguvuq piliriangujumi siipiisii-kut Kivalirmi naalausirininganik Kangiq&inirmi Nunatsiarmi. Inuuлаausqimavuq igluligaarjungmi kisiani pirugsajaubluni atatatsiakumingnit Lui Tapataaimi-lu Miuri Ka&angmi-lu, Piita ilinniaqsimavuq nunagjammingni- lu, Kuiugjuarmilu Maanitubamiitumi iliniarvingmi taijaujumi Churchill Vocational Centre-mik ammalu ilinniaqsimagibluni innait ilinniarvinganni Fort Smith-mi taijaujumi Adult Vocational Centre-mik.

Sivulliqpaamik naalausirigianrautiqalauquq Qamani'tuarmi naalausirivingmi. Ukuigtuungmat naalausiriniksaq siipiisiikut naalautingannik titiralauquq (kiukauqupuq) sanajumaniraq&uni, pigiaq&unilu (niruaqtaugami) Airili 1979-mi apiqsuqtaulaqupuq Inuktutut-mut ilingajuksaabluni Daividi Webstermut.

Apiqsuqtig: Piita, Uqautilaqutigut piliriaqpit nalaanut nalaanut naalausirinirmut CKQN-mik, Qamani'tuarmi naalausiriviuumi.

Piita: Nunaujumi naalaut pigiala-  
uqsimavuq Qamani'tuarmi immaqaa  
1973-ngutillugu. Taikani piliriniq  
atjiugillarilaugpuq tamaani pilil-  
rinirmi siipiisikunni maanauju-  
mi. Taima taapkua piliriviuujuk at-  
jicinginingi unaunajaqpuaq aaqiuma-  
ningani piliriaksaliangusimajuit.  
Nunaujumi naalausiriniaruvit nipi-  
nik naksar&untik tusarnaaraajlugi-  
llu ammalu uqautivaglugit naalak-  
tut silaup qanuinniriniagaanik.  
Isumaqsurnarmalli qaujisautiup tu-  
sarnaarviksavit salaanut, tusarna-  
araujamiaqtuluaravit isumainnaq.

Sipiisiimili piliriniq atjiungil-laringmat ammalu tautunngiq pil-riaksamik atjiungikipluni. Naalau-siriviptingni, taijaupluni Keewa-tin Radio-mik, tusaqsaувакапта

Our announcers must prepare a program script for themselves.

When the program starts music is played for two minutes and during that time we say something like "CBC Keewatin will be with you for the next hour and in this hour you will hear Michael Amarook interviewed, a legend and a hint on

CBC Keewatin broadcasts for one hour every evening.

CBC-Kut Kivallirmi tusarsauqat-tartut ikarramik unnutamaat.

ikaramik arausirmik ublu tamaat,  
unnuksauliqtilugu inangiqsivak&u-  
ta iqalungni Northern Service-kun-  
nik.

Taima ikararijaptingni aaqiumatsi-arumapluta taipkua uqausiksulukta-avut titiraqpakpavut alilajumut atuagaksarininaq&utugu. Ugalakti-vuli naminiq aaqiiniaq&utik titi-raqsimajuqutiksamingnik atugaksaq-utimingnik.

Tusaqsauaq pigiarangat titaktut  
tusaqsablutik immaqaa 2-minitsinik  
taimalu titakpaluktillugu uqaqpak-  
&uta imannatitut "Siipiisii Kival-  
lirmiut tuaqsauaqput ikaramik  
atausirmik taimali ikaraujumi tu-  
saaniaqpusi Maiku Amaruq apiqsuga-  
utilugu, unipkaaqtuamiklu tuaq-  
titaulusi qaniuttuq tuktu pitari-  
jaujariaqarnmagaat upinraksami.

Taimali taimannana uqaanikaangapta  
uqauritsiarialiqpapkavut tusaqsa-  
unniriniakapta nalaanut ilingaju-



which of caribou should be shot in the spring time". We then give the contents of the program and follow the script carefully. If we don't follow the script we will run short or go on too long. With a script we know exactly what we have to do.

This is not at all like community radio. You can't just phone our station in Rankin and expect to go on the air because we have a program script to follow and if we let someone go on the air it would knock our whole schedule off. We try to give out as much information as possible in that one hour. We use every second, all the time we have available.

One hour is quite a long time if you use interviews and so on, because time is counted in seconds. We try to use interesting interviews and make them short.

Reporter: What settlements do you reach with Keewatin Radio?

Peter: We reach Eskimo Point, Coral Harbour, Baker Lake and Rankin Inlet because they are hooked up with the "dish" (the antenna for receiving the radio signal). Repulse Bay and Whale Cove pick us up by shortwave. Radio stations in Baffin Island that have a dish can also pick us up.

We are fairly new. CBC Keewatin started up on July 16, 1979.

Reporter: What are your duties with the station?

Peter: I am the Program Director and I come up with different kinds of program ideas. I help the announcer-operators to present their stories and try to show them how they could improve.

I have a pretty good knowledge of the different people in the Keewatin and their backgrounds. If the announcer-operators want any kind of information they usually ask me and I help them put the program together.

I help the A.O.'s to keep up their interest. It is easy to get into a rut and I can go into them and say "Don't you think it's a good idea if we do it this way?" I listen to everything they do and discuss it with them. An example would be if

◀Λ<sup>α</sup>μ<sup>β</sup>▶ : σ<sup>a</sup>σ<sup>b</sup> σ<sup>a</sup>▷σ<sup>b</sup> ▶P<sup>c</sup> μ<sup>c</sup>  
b λ<sup>c</sup> P<sup>c</sup> c<sup>a</sup> ▷D<sup>c</sup> σ<sup>a</sup>▷P<sup>b</sup> μ<sup>c</sup> ?

ՀՅԱՅԻ ՏԸ ՔՅԵԿԸ Ռ ԱՐԱԿԸ ԼԸ ՀԵԿԸ 16, 1979-Ի ՆՅԸ ՀՅ, ԱՐԱԿԸ ՄԸ ՀԵԿԸ Ա-  
ԿԱՅԱԿԸ.

$\Delta \wedge^{\text{cb}} r^{\text{cb}} \cap : r^c \in \Gamma \wedge^{\text{cb}} \Delta^c \quad \Delta \in \Gamma \Delta^c \sigma ?$

ՀՅԱ: ՃՇՆՑԻ ՅՈՒ ԱԾՈՒՅՇ Ր, ՃՌՔԵ ԵԱ  
ՎԵԾԸ ԱԾՈՒՅՇ ԿԸ ՃՌԼԾԾԼԿ Ը.   
ՃԵՎՆՅԵ ՅՈՒ ՃԵՎՆՅԵ ՈՇՆՅԵ - ՃԵՎՆՅԵ ՅՈՇՆՅԵ  
ՃԵՎՆՅԵ ՃԵՎՆՅԵ ՈՇՆՅԵ ԼԻՆ Ք Լ ՃԵՎՆՅԵ -  
ՅՈՒ ՔՄԵ ԱՋԵՎՆՅԵ ԿԸ ՃԵՎՆՅԵ ԼԻՆ.

jut. Atutsiangituaruptigu titiraq-sumajuutivut tusaqsaunirijavut na- iluarajarmat uvaluunnit akuniuniq- sauluaqtumik tusaqsaunajaq&utik. Titiraqsimajuquтиqatuaruptali qau- jimatsiarungnarajarapta sujaria- qarmangaptaa.

Tamana pilirinivut nunaujunititut  
ingitsiammaringmat. Sivanituinnar-  
lutit naalausiriviplingnut niri-  
ungniq ajuravit tusaqsauniariak-  
sanganik pitjutapluni titiraqsit-  
majuquqtigijavut maligiaqakavut  
taimaluptauq angituarupta piliri-  
aksaluktaavut aqiumajungnilukta-  
rajarmingmata. Tusagaksaluktaanik  
tusaqsautitsivakaluapqugut (uqara-  
sukpakaluapqugut) ikararijapting-  
ni. Piliriniluktaaptingni pitsiar-  
asuk&uta piliriaqapakapta.

Ikaraujuq atausiq takijuvakpuq; atuqpakuvit apiqsurnirniklu, naasaini naasagauvangmata sakansikullungnut. Aturasukpakta apiqsurnirnik nainnasaqsimaplugit.

Apiqsutti: Naniinnik nunaujunuk  
tikitsivakpisi Kivallirmiut naa-  
lautinganut?

Piita: Tikitsivakpugut Arvianiglu, Sallirmiglu, Qamani'tuarmiglu, Kangig&inirmiglu attataqsimagapta alliraalungmut (atugauvaktumut naalausirinirmut). Tikirarjuarmiulu Aivilingmiullu asiaguttaq tusaa-jungnarivut ungasiktukuurutikkut. Naalausiriviitauq Qikiqtarjuarmi tusaarungnarivut uvaptingnik taip-kua alliraaluqtuarutik.

Siiipiicci-kut Kivallirmi pigiala-  
urmata Julai 16, 1979-ngutillugu,  
pigiasaaqsimatuinnaqpubugut.

Apiqsuqtiaq: Sulirivakpit piliriarni?

Piita: Angajuqaangugama piliriami, aaqivakpunga nutaanik piliriaksanik isumaliugarnik. Ikajuqpa&ugillu ugallaktiujut naalausirijit qanuq uqausiqariaqarmangaata ammalu ajuqiqtuq&ugit qanuq piusuniqsau-na iarmangataa.

Qaujimarlaqapkit atjiginginningit  
Inuit Kivallirmiut ammalu iliquisir-  
rijangit. Uqallautijut naalausiri-  
jiit apiqusiksagarutigluunniit su-  
natuinamik apirivangmanga taimali  
ikajuliqpakpakka piliriaksanginni  
aaqininasuagtilluqit.

**Ikajurasuaqpakkivakka uqallaktuu-jut-naalausirijit quviagijangit**

someone repeated himself, I point that out to them and if they leave out a question I can suggest to them that they ask that question another time. I listen to all of the programs and keep a record of what has been covered so that we don't repeat the same thing. Of course, there can be a follow-up to a program but not a repeat of the same topic.

Reporter: Who decides on the content of the daily program?

Peter: Every morning we have a 15-20 minute staff meeting which is the key to our programming. If we didn't have a staff meeting one morning it would be like breaking a rule. We all get together to discuss the kind of activities that are going on. If we hear of an event, like a Hamlet Council meeting we ask someone to cover it. Any news event we jot down on the blackboard. The names of the three A.O.'s are on the blackboard and they are given the assignments. I follow up on this and see that the assignments are carried out and I also see if they have problems and help them where possible.

Reporter: Do you cover any international news at all?

Peter: No, we haven't got around to that. Keewatin news is what the people ask for and its important to them. Other affiliates give international news.

Reporter: What languages are used in Keewatin Radio?

Peter: The only item we do in English is the weather and everything else is in Inuktitut.

The Inuit in the Keewatin wanted a show in their own language so our program meets that need. They wanted a radio station to cover the area's activities and our main audience are the Inuit.

About 25 percent of the program is music. Not all at once of course, but in brief bits. A long stretch would lose the audience; we play "comfortable" music and all Inuktitut.

I should add that Keewatin Radio also makes a contribution to the Northern Service every Friday.

፳፻፲፭ የፌዴራል በ፡ ስጋፍ ፊልግና ተከራክር የፌዴራል  
ለመስማት የሚያስፈልግ ስምምነት የሚያሳይ?

ԱՅՍ ամբ, ԱԼՋԱՆ ու ՈՐԻԿ ԵՎԸ. ՔԷ՛ ՀԵ՛ Կ ԿԱՆԵ հԱՌ ՀԱՆԵ ԺՄԱՆ ԼԿ (ԿԱՆԵՏԱՆ ԼԿ) ԱՆ ԼԱ ԱԽՈԲՔ ՀՈՒ- ԿԳՈՒՅ ԼԿ ՀԱՅ. ԱՄԻԿ ԱՆԴՐՈՒՅ ՀԱ ԱԼ ՏԸՆ ՏԸՆ ՀԱՅ. ԱԼ ՏԸՆ ՀԱՅ. ԱՆ ՏԸՆ ՀԱՅ.

$\Delta \wedge^b r^b \cap : \quad \alpha \subset \Delta^a \sigma^b \quad \triangleright^b \triangleright^c \sigma^b \quad \Delta \triangleright^b -$   
 $\triangleleft^b \wedge^c \beta \triangleleft^c \subset^c \triangleright^c \quad \dot{\alpha} \subset \triangleright^c \sigma^b ?$

kajusiiinnaqblugit. Qulaliqsarain narmat taimali uqautilirungnaqpak ka imannatut; "piuniqsaunajarasungingilait imannatut piliriariugu-guptigu?" naalatsiarasuk&ugit uqausiksarijaini ammalu uqalausiriblugin uqausirijaa pivakpunga. Taima uukturautijaunajaqpug tamatumani una uqausirilaukani uqakniinaqpakpagu, takutigiarungnarapkit tamatuminga uqakannirnirivagannik uvaluunniit apiqusiuulaugtumik puigurniqpata uqautilugit tu-saqsaulirmikpata apiqusiriquugu. Tusaaluktaaqpkakapkit piliriniluk-taangujut ammalu titiwpak&ugit pi-anigaulauqtut qaujimaniarapta suna pianigaulaurmangaata utiqtatuianna-qunata pianigaulauqtunik. Ilakkanniqtajungnaraluuarivut piliriari-javut kisiani tapsumingatsainnaq uqakannirnirmik ajurapta.

Apiqsuqtiaq: Kina isumaliuqtuuvakpa  
ublujumi piliriaksiunaqtunik?

Piita: Ublu-tamaat katimaniqaqpakapta 15-minitsluuniit 20-minitsluuniit tamanna piliriaririvakpavut isumaliurnirivakpavut ukiuriarnngniptingni. Katimaniqangitkupta ublaami atausirmi piqujamik siqumitsijujarnarajaqpuk. Kativakapta uqallausiqarniar&uta suliriluqiniujunek. Tusarajarupta sulirinniuniaqtunik (piliriangujunik, unatit, Haamat-kut katimaniaqpata apirivagijarluta tusagaksaqtaalugit. Tusagaksait titiraqpak&ugit titiraryiptingni sunaugaluaqpataluunniit. Atingi uqallaktiujutnalausirijit titiraqsimavangmataqulaani tunijausimavak&utiglu piliriaksamingni. Qaujigialiqpakkapka piliriaringmagaatjuuk ammaluqaujigiaq&ugit ajuqsarniqarmangataa piliriarijammingni ikajurasuaq&ugillu ajurnarnirijainni ajurnanqitkanqat.

Apiqsuqtiaq: Silarjuarmi tusagagsait  
piliriarivakpisiuk?

Piita: Nauk, tamatumunga suli ti-  
kingitugut. Kivallirngmi tusagak-  
sait apiqusiusvangmata (tusagauju-  
mavangmata) ammalu pijariaqalla-  
riktuqtigingmatjuk. Asingit naa-  
lausiriviit tamakuninga silarjua-  
luktaami uqausiqaqpangmatali.

Apiqsuqtiaq Nalliannguit uqausirnik  
atuqpakpisi Kivalirmiut Naalautai-  
nni?

Piita: Qablunaatitut uqaasituari-vakaptigu silaup miksaanut ilingajuujut asingilli tamaita Inuktitu-



Kewatin Radio

Paul Quasak, one of our A.O's talks in Inuktitut to the Frobisher Bay morning show and gives news on the activities in the Keewatin. Ray Thomas does the same thing in English.

Reporter: Do you get any feedback from your audience?

Peter: Oh, we get a fair amount. We do special programs. For example, we did one on the International Year of the Child, a five-minute piece and we got very strong feedback on it. People said they didn't know the IYC was like that.

That's one example. One time we tried to cover Thanksgiving but the Inuit didn't relate to it since Thanksgiving seems to us to be mainly for farmers and so on and we don't farm.

We did another one on Remembrance Day and it was beautiful. The kind of things we got into that program were really good. We talked to

John Tagoona records local music.

↳  $\text{CJ} \leq \Delta^{\text{ab}}$   $\sigma \Lambda c \triangleright^{\text{ab}}$   $\Delta^{\text{b}} \nmid \sigma$   $\omega \Gamma \sigma$

John Tagoona nipiliurpuq  
inngirluni nunamini

&uguit uqausirivakpkavut. Inuit Kivallirmiut tusaqatarumalaurmata uqausitik atuqtautillugu taimali piliriavut taimanna ituuvuq. Naalaqattarumalaurmata pilirianggujunnik nunagijamik avatigijaani tusagaujunik ammalu tusaaajuqtigijavut Inuinnakasaungmata. 25-pursauqua-jaqtumik pilirinniptingni tusarpakpugut. Atautsikualuungitugalaq, naitutiuplugit kisiani. Akunialuk tusarnaaraajatuinarupta tusajaujungnirajarapta tusaaajautitsivakapta i&urijaarnaqtunik Inuktituuqtunik. Uqariaqarivunga Kivallirmiut naalautingat uqallangniqaqpangmingmata talimaangulituarangat. Paulusi Quasak, pilirijipta ilangat (ugallaktipta-naalausirijipta) ugallakpakpuq Inuktitud iqalungni naalausirivingmut tusagsait miksaanut Kivallirmi. Ray Tamstauq qablunaatituli uqallakpakibluni.

Apiqsuqtia: Qaujivangilasi tusaaji-qutipsingnii?

Piita: Aa, tusaqpaktualuujugut. Tamatumaptauq miksaanut pilirini-qaqpakkapta silarjueluktaami nutaqait araagungannik, 5-minit-situ- innarmi tusaqsauluta sangijuutinik kiujauniqalauqpugut. Inuit uqaq&utik silarjueluktaami nutaqait araagungani piliriniit taimanainmataguuq qaujimalaunginnamik.

Taamna ukturautiuqatauvuq. Piqatali, piliriarinasualaurmijavut qujaliniup miksaanut niqit katiqsugauganingmata pируqsagauqaq&utik taijauvaktumik Thanksgiving Daynguniragaubluni, kisiani Inuit tamanna tukisitsiarnirmik ajulaurmatjuk turaangajujaluarmat pируssiinut niqiksaniq uvaguli Inuktigut pируqsiijiunginnapta pitjutaugibluniptauq.

Piliriaqalaurivugut ublumi taijau-jumik Rememberance day-nguniragau-bluni taamnali pitsiaqtumik (i&u-aqtumik) piliriarilauqpavut. Uqau-sirililaukkavut tamatuma miksaanut ublub naamatsialauquq. Uqallaqata-qalaurapta innatuqarnik, maru-ungnik sallirmiungnik ammalu mar-rungniktaaq qamani tuarmiutaang-nik. Ilangit uqausirijapta nanrarna-lauqput; taipsumaniungmat nuta-ratuinnalauqsimagama tukisilaung-nama sulirigaluarmangaataa kisia-nili taapkua innatqait ujirusutsi-alauqsimangmata qaujimatsialauqsi-mangmatali sungmangaata silarjuar-mi unatavigjuaqtilugit. Uqallang-

senior citizens, two from Coral Harbour and two from Baker Lake. Some of the things we talked about were really interesting; I was just a kid then and didn't know what was going on but they were very aware of what was going on during the war. It was a really good show.

Reporter: Do the community radio stations listen to your show or do they cut you off for local programming?

Peter: They could, but we made an agreement with the radio societies not to do it. The Keewatin Inuit asked for programming that covered their region. They wanted a radio station. Our program is for the Keewatin and for the benefit and information of the people so we made an agreement with the radio societies that said, in effect, "Here we are, this is for you so don't turn us off until we've finished." We signed a contract with them.

Reporter: Who are your announcer-operators?

Peter: Females first, we have Joan Kalasiq from Rankin Inlet. Then we have Lorne Kusugak and Paul Quasak. Paul used to be the announcer for the morning show in Frobisher Bay until he was transferred to our station.

They interview people in other communities by telephone and record it. Afterwards, we edit and prepare a tape.

We also have freelancers in Baker Lake, Coral Harbour and Eskimo Point. We plan to get others in Repulse Bay, Chesterfield Inlet and Whale Cove so that we can get information from those communities. Our freelancers prepare news items, legends and so on. Having a contact in the communities helps us to get interesting items. Say we can't reach Coral Harbour, we just ask our freelancer to get more details on whatever it is we're interested in - he is our reporter.

Community stations are different from ours. They're controlled at the local level, they're staffed by volunteers and they produce programs for their own communities. Our station is regional and

◀Λεύκρατος: ΡΩΣΙΑΝΟΙ -

ՀՅ: ՏՇ ԱԾՎ ԸՆԴԵՑԵՌ ԵՐԿ, ՎՐ ԳԵՐԵՐԵ  
ԵՐԵԲԵՄԸ ԴՐԱ ԵՐԿ. ԵՎ ԵՐԵՐԵ;  
ԵՐԵՐԵ ԵՐԵՐԵ ԵՐԵՐԵ ԵՐԵՐԵ ԵՐԵՐԵ ԵՐԵՐԵ

ՀԵ ԺԱ ԱՇԽԱԴՈՒ ԼԸ ՔԵ ԱՂՋԵՐԸ ԿՈՒ ԱՄ-  
Ի ՏԵ ՏՐԵԲՈՒ ԺԵ ՏԱՀԾՎԸ ԿՐԵ Տ. ՏՐԵԿ ՄՌ  
ՊԵ ԱՇԽԱԴՈՒ ՈՂՋԵՐԸ ԼՀԾԸ ԿՐԵ ՏԱՀԾՎԸ-  
ՏԾԵ ԵՐՈՒ ՔՄՐՐԵ ԿՐԵ Կ ԱՇԽԱԴՈՒՐԵ Տ-  
Ե ՄՆԵ ՈՒ.



nivut naalautikkut naamatsialauq-puq.

Apiqsuqtiaq: Nunaujumi naalausirivit tusaavakpat naalautipsingni uvaluuva tusaqsaujungnijiqti&unisi naminiq tusaqsaugiaqpakpat?

Piita: Taimana pijungnaqtugaluit, kisiani angiqatigingniqatsianaala-usirijinik taimana pinianginirming-nik. Kivallirmiut Inuit apirilaqsimangmata piliriaqtaqaliqjibluti-k tusagaksaulirijiuniqaqtunik nuna-mi aviksimaningani tusagsaujun-ik, ammalu naalausriviktaarumabluti-k piliriaksavut unaungmat Kival-lirmiut pitjutigibludit ikajurni-qaqtumik tusaruminaqtuqitiksaming-niglu piliriaksaqarasukkaptatai-mali angiqatigingniqalauqpuqut na-alausirijinik uqaqsimajunik, tag-vauvugut, una ilipsingnut turan-ganmat naalautisi nipangiqtailisi-uk pijariilauqaqtinnata. Atiliula-uqsimagapta piliriaqarniarnirag&uta.

## Apiqsuqtiaq: Kitut uqallaktigivisiuk naalausirijiqivisujuk?

Piita: Arnait taiqarlugit, Joan Qalasiq Kangiq&inirmiutaq. Angutili ukuanguvut; Luarn Kusugarlu Paul Quasarlu. Paul Uqallaktiula-uqsimavuq Igalungni naalausiriv-vingmi nuunniasaaq&ni naalausiriv- yiptingnut.

Taapkuu piliriaringmatjuk apiqsur-  
&utik inungnik uqaluutikkut nipil-  
liuqlugit. Uvatsiaruli alilajumut  
titiraqsimalilaurlugit nipiliulau-  
katik aaqigiarlugillu piiriarigi-  
arniarmiqaptigu.

Pilirijiqarivugut ilaaakuutqutik  
(namminiq pilirinik) Qamani'tuar-  
milu, Sallirmilu ammalu Arvciani.  
Pilirijitaarasuarivugut Aiviling-  
milu, Igluligaarjungmilu Ammalu  
tikirarjuarmi tusagaksaqaqtaruma-  
mut taipkunangat nunanit. Taipku-  
nani nunani pilirijiqarviptingni  
pilirijuujut aaqiksuvakput tusa-  
gaksaujuniglu, unipkaqtuaniglu  
asinginniglu qaisivak&utik. Nunau-  
jumi uqallaqvikaqqtuni ikajurni-  
qallaringmat pinasuqtailluta tusa-  
ruminaqtuujunik. Imannatitut ajur-  
sarajarupta Sallirmut tikinnirmik,  
apirituinnariaqalirajaqpugut nam-  
miniq ilaaakkut pilirjiujumik qau-  
jigiatsiakannirutijaujumabluta  
tusarumajaptingnik sunaukpalluuni-  
it taimali taimna pilirijuujuk  
uqallaqatigilirajaqpavut (kiujigi-  
tirajaqpavut).

# TUSAYAKSAT



MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
SHARED HOSTING HIGHLIGHTS AND FOLLOW-UP FROM LAST WEEK	PROGRAM HOST LORNE KUSUGAK	PROGRAM HOST PAUL QUASSA	PROGRAM HOST JOAN KALASERK	SPECIAL PRESENTATION SHARED HOSTING
Rankin Report Lorne	Hunting Hints Lorne	Baker Lake Report Paul with Armand Tagoona	Coral Harbour Report Joan with Raymond Ningoocheak	Repulse Bay Report Lorne
Whale Cove Report Joan	Eskimo Point Report Lorne with Bobby Suluk	Political Items Paul Commentary Paul	Home Management Joan Items for Women Joan	LEGENDS TRUE LIFE STORIES SHARED HOSTING
Young Inuit Lorne MEN'S ITEMS Lorne	MONTHLY SPECIALS SHARED HOSTINGS	Community Health Report Lorne Hospital Report Lorne	Chesterfield Inlet Report Paul	
Sanikiluaq Report Paul				

DAILY SCHEDULE
- STORY MEETING 1000 - 1030
- COLLECT ITEMS 1030 - 1200
- COLLECT & EDIT 1300 - 1600
- READY FOR PROGRAM 1630 - 1700
- ON AIR 1730 - 1830
FRIDAY MORNINGS WORKSHOPS & PLANNING
- DAILY CLEAN-UP 1830- 1845

17:30 - 18:30 CENTRAL TIME

Keewatin Radio

## CKQN's weekly schedule

CKQN 1030 AM 1045 CLC  
1055 PLANT

CKQN Naalautikkut pinasuaru-sitamaat aaqiksimaninga

heard throughout the Keewatin. A community station like the one at Baker Lake is heard only in the community with local news but ours covers the entire region.

Reporter: How many staff members do you have altogether on Keewatin Radio?

Peter: Besides myself there are the three A.O's, a project officer, and a technician who maintains the equipment.

1030-1055 AM 1045 CLC 1055 PLANT  
1055-1115 AM 1045 CLC 1055 PLANT  
1115-1135 AM 1045 CLC 1055 PLANT  
1135-1155 AM 1045 CLC 1055 PLANT  
1155-1215 AM 1045 CLC 1055 PLANT  
1215-1235 AM 1045 CLC 1055 PLANT  
1235-1255 AM 1045 CLC 1055 PLANT  
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1555-1615 AM 1045 CLC 1055 PLANT  
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1715-1735 AM 1045 CLC 1055 PLANT  
1735-1755 AM 1045 CLC 1055 PLANT  
1755-1815 AM 1045 CLC 1055 PLANT  
1815-1835 AM 1045 CLC 1055 PLANT

Nunaujumi naalausirivviit uvapti-nngnit atjiungittungmata. Aulata-uniqarmatali nunaliujuit aulatsi-ninginnut ammalu piliriqaqlutik kiinaujaliungittunik ammalu taip-kua pilirijiujut namminiq piliri-aksaliupangmata nunami aviksima-ningani saangangmat ammalu tus ajaujuksabluni nunaluktaanut Ki-vallirmi. qamani'tuarmi naalausirivvik tusajauvangmat kisiani Qa-mani'tuarmiunit ammalu tusarumi-naqtuqutingi Qamani'tuarmi kisiani imnata, uvagulli pilirinivut nuna-up aviksimaniluktaanganik ilinga-ngmat.

Apiqsuqt: Qapsiluavingnik piliri-jijaqpit Kivallirmi naalausirivi-ngmi?

Piita: Uvanga kisingillunga ping-suuvugut uqallaktiujut-naalausiri-jiujut, atausiq piliriap miksaanut titararvingmi pilirijiujuq ammalu piliritjutiptingnik (ikitaqtutigu-uqtunik) pilirijiqaq&uta.

Reporter: What about training for the staff?

Peter: We have had a few people come to our station to do training. Jonah Kelly from Frobisher Bay came to tell us about interview techniques and John David Hamilton gave a workshop that focused on interviewing - how to make the interviewee comfortable and other basic things.

We have also been to Frobisher Bay to see how they prepare a daily program. Of course we do a lot of our training on the job with our own advisors. We try to use northern people and do our training here rather than going to a southern radio station where things are run very differently.

Reporter: Communications have improved so quickly over the last few years. What are your feelings on this?

Peter: Inuit are starting to understand what is going on in their region and other regions. They're finding out more things and don't feel as isolated. Now they can hear the MP from Nunatsiaq on the radio and see and hear him on television. They can hear their national organization and regional organizations. They can hear right down to the local level, from hamlet councils and people in the settlements.

People are finding out what is going on in the communities. We're able to give information to people from Arctic Bay down to Eskimo Point. Many people have lost contact with relatives and we can bring this contact back again. There is a tremendous amount of information flow between regions. People are more aware of what is going on.

We cover small stories too, like letting people know that there are walrus at Whale Cove. That is of interest to the people, it's news.

We get a lot of encouraging comments from our listeners telling us they are pleased we told them a certain thing as they wouldn't have known about it otherwise.

It's important that Inuit know what is going on; communications

ՀՅ: ՏԵՇ ՔՐԴՐԵ ԵՇ ԱԿՐՋԵԿ ՏԵՑ Ը Ե -  
ՈՒՆՔ - ԱՅՆ ՄԱՆ ՏԵՇ, ԱԿՏՐԵ ԱԿՌԵ Ե  
Ի Ի Ո Ը ՈՒՆԳ Ա Ի Ա Կ ՄԱՆ ՏԵՇ, Ք Լ -  
Ա Կ Բ Ե Ք Ո Ւ Ո Ւ Ծ Ե ( Ա Բ Ը Ը Կ Ո Ւ Ծ Ե )  
Ա Կ Մ Ա Վ Ո Ւ Ծ Ե.

$\Delta \wedge^{cb} r^{cb} \cap : \Delta c^a \sigma \Delta^{cb} \cap^c r^{\sigma} \Delta^c c \wedge c \cap \Rightarrow$   
 $\left\langle r^{\sigma} \right\rangle^c c^b \quad a \in c^c ?$

LC:  $\Delta\mu\Delta^c$   $\mathcal{D}\mathcal{P}\mathcal{R}^c$   $c\mathcal{A}\mathcal{S}^c$   $\mathcal{N}\mathcal{D}^c$  LC  $\mathcal{R}$   
 $c\mathcal{U}^c$   $L^c$   $\mathcal{C}$   $\mu\mu\Delta^c$   $\Delta\Lambda^b$   $\mathcal{N}\mathcal{L}\mathcal{S}^c$   $\sigma$   $\Delta\mathcal{L}$   $L^c$   
 $\mu\mu\Gamma^b$   $\Delta\Lambda^b$   $\mathcal{N}\mathcal{L}\mathcal{S}^c$   $\sigma$   $\Delta\Gamma^b$ .  $\# \mathcal{D}\mathcal{P}\mathcal{L}$ -  
 $\mathcal{S}^c$   $\mathcal{N}\mathcal{D}^c$   $c\mathcal{A}\mathcal{S}^c$  LC ( $\mathcal{D}\mathcal{H}^c$   $C^c$   $\mathcal{U}^b$ )  $\mathcal{C}\mathcal{A}-$   
LC  $CL^c$   $\wedge^c$   $\mathcal{A}\mathcal{U}\mathcal{R}^c$   $\mathcal{D}\mathcal{J}$   $\Delta\mathcal{D}^c$   $\mathcal{R}^c$   $\mu\mu\Gamma^b$   
 $\# \mathcal{D}\mathcal{P}\mathcal{L}$   $\mathcal{S}^c$   $\mathcal{N}\mathcal{D}^c$   $c\mathcal{A}\mathcal{S}^c$   $\mathcal{C}$   $\Delta\mu\Delta^c$   $\mathcal{C}^c$   $\mathcal{R}^c$   $\mu\mu\Gamma^b$ .  
 $L^c$   $\wedge^c$   $\mathcal{A}\mathcal{C}^c$   $\mathcal{G}$   $\mathcal{D}\mathcal{H}^c$   $\mu\mu^c$  LC  $L^c$   $\mathcal{E}\mathcal{L}^c$   $d^c$   
 $b\mathcal{U}\mathcal{L}\mathcal{A}^b$   $\mathcal{R}^b$   $A^b$   $\mu\mu^c$   $\sigma$   $b\mathcal{U}\mathcal{L}\mathcal{P}\mathcal{R}^b$   $\mathcal{A}\mathcal{R}\mathcal{U}^b$ -  
 $\mathcal{R}^b$   $\Gamma^b$   $\sigma^b$   $\mu\mu^c$   $\mathcal{R}^b$   $\Gamma$   $\mathcal{F}\mathcal{C}\mathcal{D}\mathcal{R}^b$   $d^c$   $\Delta\mathcal{L}$   $L^c$   
 $\mathcal{C}\mathcal{D}\mathcal{B}^b$   $\mathcal{A}^b$   $\mathcal{R}^b$   $\mathcal{C}$   $\mathcal{D}\mathcal{H}^c$   $\mathcal{R}^b$   $\mathcal{C}$   $\mathcal{R}^b$   $\Delta\mathcal{A}^c$   $\wedge-$   
 $\mathcal{A}^c$   $\mu\mu^c$  LC.  $\mathcal{D}\mathcal{H}^c$   $\mu\mu^c$   $\mathcal{U}^b$   $\mathcal{C}$   $b\mathcal{U}\mathcal{C}^b$  -  
 $\mathcal{C}^b$   $b^c$   $\mathcal{A}\mathcal{B}^b$   $\mathcal{U}^b$   $\mathcal{R}^b$   $\Delta\mu\Delta^c$   $\wedge^c$   $\mu\mu^c$ ,  
 $\mu\mu^b$   $\mathcal{C}$   $\Delta\Lambda^b$   $\mathcal{N}\mathcal{L}\mathcal{S}^c$   $b^c$   $\mathcal{A}\mathcal{B}^b$   $\mathcal{U}^b$   $\mathcal{R}^b$   $\Gamma^b$   $\sigma$ ,  
 $\mathcal{D}\mathcal{H}^c$   $\mu\mu^c$  LC  $\mathcal{C}^b$   $\mathcal{S}^c$   $\mu\mu^b$   $\Gamma^b$   $\sigma$   $H^b$   $\mathcal{C}^c$ -  
 $d^b$   $\sigma^b$   $\mathcal{C}$   $\Delta\mathcal{D}^c$   $\mathcal{S}^c$   $\mu\mu^b$   $\Gamma^b$   $\sigma$ .

Apiqsuqtiaq: Ilinniaqtitsiniubli pitirinipsi nalaanut?

Piita: Ammisungituugaluanik Inung-nik Qaijuqaqsimavuq titirarvipti-ngnut ilinniaqtitsijaqtuqsimajun-ik. Jona Kelly Iqalungmataq tiki-lauqpuq uquajuriaqtu&uta apiqsur-niup miksaanut atjigiingitunik am-malu John David Hamilton katimat-itsilauq&uni saangajumik apiqsur-niup miksaanut. Qanuq i&uriliqtitsijariamik apiqsurniakkamik ammalu asinginnik.

Igalungnungusimavugut takjaqtui-bluta qanuq piliriariniakkamingnik ublumi atausirmi aaqiqsuvangman-gaata. Ilaa ilinniaqtitsivakkaulu-aqpugut namminiq sanammaaqtunik qaujimajiqaq&uta namminiq. Aturasukpakpavut Inuit nuusaarnirmiut ammalu ilinniaqtitsivak&uta tagvani aulaqtitsittanginnasuk&uta qablunaat nunaanuqi&li naalausiving-nut ilaa qablunaat nunainni nalau-sirivvit aulatauningi atjiungil-laringmata uvaptingnit.

Apiqsuqtig: Ukiut amisungitut pia-niksimalituinnaqtilugit pilirin-niit tusau-maturaunniup miksaanut piusivalirniqarmata angijumik pi-alajumiglu. Qanurli tamanna isuma-qiviuk?

Piita: Inuit tukisivalianiqaullirmata suliringmangaata nunait aviksimaninginni ammalu nunamik aviksimaninganni naminiq. Qaujimaniqsauvallialirmata (tusaqataq&utik) taimali tamanna piutjutigib pitjutigigiblugu inutuunginnamik qaijimaniqsauvallialiqput inuillammalinginnami. Maanauliqtumi tusaaugalirmata Kavamakkut katimvigjuarningan katimajiujuumik pitjutigijigijaminik nunatsiarimi nunatsiarimi naalautikkut ammalu tautuk&unpitjuglu tusaalunitjuglu Tiiviikutpijungnalirmata. Tusaajungnaliq&utiglu Kanatalugtaami katutjiqati- giinggajunik Inuit piblugit, nuna-miglu aviksimaningani katutjiqati- giigijangmingni, tusaajungnalirma-taluunniit nunagijamingni Haalatkunnili inunqnilu nunaqijamingni.

Inuit qaujtitauvallianiqaunirmita sulirgaluarmangaata nunagijamngni. Tusaqtitsijungnalirapta Inungnik Ikpiarjungmit Arvianut. Amisut Inuit tusauamaturauntsungniqsimangmata ilagaluarmingnik taimali uvagut tusauamaturaqliqtitsijungnaqpugut piliriniptingni. Angijumik tusagsaqtaqaurniqaqpuq



is the key to that. Communications is entertaining and it's news; it's the most wonderful thing that ever happened to the Inuit.

Reporter: Thanks, Peter, Inuktitut magazine wishes you and your staff all the best in the important work you do. Can our readers do anything to help you out?

Peter: Thanks and the same from us to your magazine. We're both in the same business of getting information to the people in their own language and I've enjoyed talking with you about it.

If there are any particular areas that Inuit people would like covered they should feel free to call us. We accept any kind of comments and letters. Any areas they would like us to look into, just let us know. We would like to hear from all areas that pick up our program.

Our telephone number is area code 819, 645-2885 and our mailing address is:

CBC Keewatin,  
Rankin Inlet, NWT  
XOC OGO

nunait aviksimaniningini kipuutijunik. Inuit utjirusungniqsaulirmata suliriniqtaqarnirk.

Mikkituutiniktauq tusaumatisitsivak-kivugut, immannatut; Inuit tusaqtillugit aiviqtaqarmat tikirarju-armii (uuktuutituinnaq). Tammanna tusarumiqaqtuqutigingmatjuk. Uqautijauvakpugut tusaavaktunit ikkajurnaqtunik uvaptingnut (qulaliq-tailitjutiptingni) uqautijauvak-kapta quviasukkamik pilirinniri-japtingnik sunatuinnait miksaanut ilingajunik ilaaguq tusarajalaungitkaluararamik tusaqtilaungitkuptigu.

Ilaa Inuit tusauamatitaujariaqarma-  
ta suluqinniuujunik; tusauamaturaun-  
niq taima pisimajariaqalauqpavut  
tamatumani piliriniptingni. tusau-  
maturaunniq naalagiamik quvianaq-  
&unilu tusaruminaqtullu tusaannar-  
mat; tammannailaa ikkajurniqalla-  
rikpuq Inungnik.

Apiqsuqtig: Qujannamik Piita, Inuktitut-mi pilirijiujut ilingniglu pilirijigiaq singniglu kajusiinna- qujivut piliriarijapsingnik pitsi- aqtuujuumik. Uqalimaqaq paktuqtuvut uqalimaaliarivakkaptingnik qanutu- innaq ikajurunqnaqpaa??

Piita: Qujannamik ammaluptauq uvagut pisiaqtuuqumik piliriniqaqvapsi uqalimaaliurnipsingni. Tamptailaa piliriaqarapta atjigii-maujumik tusaqitsinasuaqpak&uta Inungnik uqausingit atuq&ugit ammalu quviasulaqpunga uqallaqatigiungnalaurapki tamatuma miksaanut.

Qanuittuinnanik Inuit tusarumataarutik uvaptingnut uqallatuinariaqaqput. Uqarumavakkta qanuqisumangnagaata, titiqakulluuniit. Qanuittuugalaqpataluunniit tusarumanirijangit qaujijumagapta. Tusarvigiluktaarumagaptigu tusaa-vaktut kittuugalaqpataluunniit.

Uqaluutipta naasautaalu turaaruti-vullu ataani titiraqsimavut; (819) 645-2885.

CBC Keewatin,  
Rankin Inlet, NWT  
XOC OGO

C.B.C. Keewatin  
Rankin Inlet, N.W.T.  
XOC OGO

September 29, 1980 was the official opening day of the Inukshuk Project video transmission system when video signals in Inuktitut were sent from Frobisher Bay to the communities of Eskimo Point, Baker Lake, Igloolik, Pond Inlet and Cambridge Bay. Sending the signals was the product of many years of work by Inuit Tapirisat, but it was only the first step in a plan for communications and Inuit video production which some people hope will lead eventually to an Inuit Broadcasting System.

"A communication system anywhere should always be geared towards the people it's trying to serve," says David Simailak, who has been the project director since the Inukshuk Project started in November, 1978. "It should not destroy their culture or their traditional life styles. Any system that is set up, in any field, should be geared towards enriching those skills or traditions."

Fears that television programming produced in English in the south was having a bad effect on Inuit culture (in communities which received television through the CBC network) led to ITC making a proposal for the Inukshuk experiment. In May, 1978, the Department of Communications, which asked for proposals from groups wishing to share in the use of the new Anik B satellite, accepted ITC's plan to connect some Inuit communities by satellite for an experimental period.

ITC held a competition to name the project and selected the entry of David Audlakiak of Frobisher Bay from the 39 submissions received. Wrote David: "Inukshuks are found in many areas of the North. These traditional routemakers were used



Joe Mautaritha

Ground stations, like this one at Baker Lake, are located in the participating settlements.

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Tusaajjutiit nunami, uutunaq  
Qamanittuarmiittutitut, pitaqarput  
ilaujuni nunalinqni.



John Macdonald

David Simailik, Inukshuk project director, speaks with Terry Kerr of the Department of Communications.

David Simailak, Inuksukkut  
angajuqaangat ugallaqatiqarpuaq  
Terry Kerr-mik Gavamakkut Tusa-  
unmajjutilirijikkunginnirmiutaq.

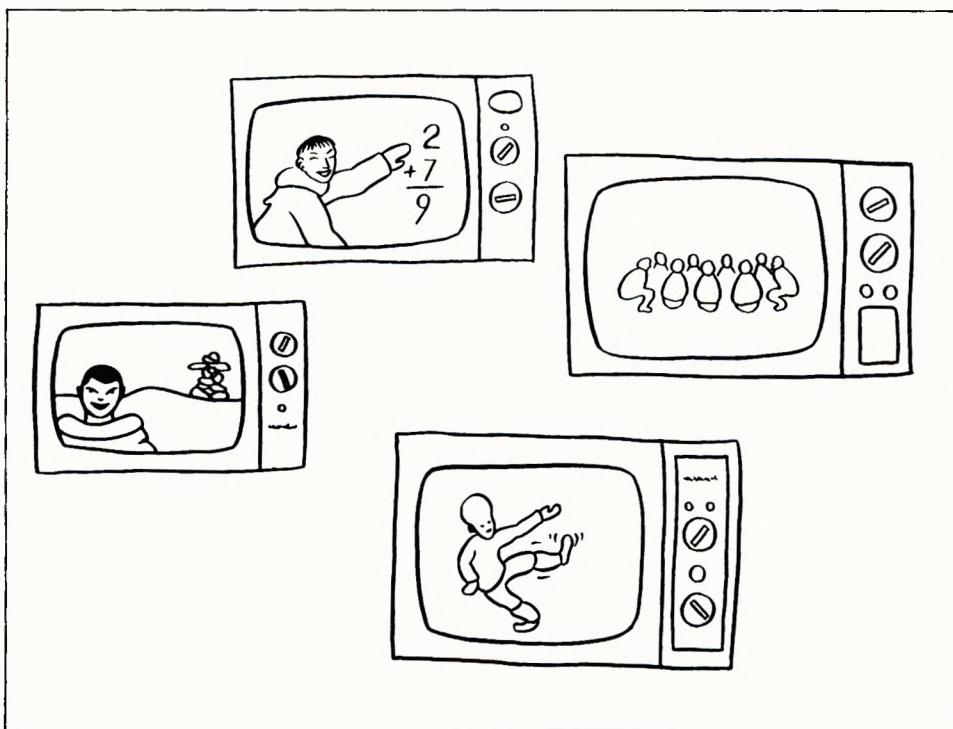
ፈፌደርና ልማት በቅርቡ የሚገኘውን አጭር የሚያስቀርብ ይችላል

The Inukshuk project will provide Inuit video programming: educational programs, intersettlement meetings, entertainment and documentary programs.

Ամս թե յէ Ամս ՈՒՅՇ Ծած  
Ծճ ԿԴՐՆՑ ՈՒՅՇ ԾԿ ՏՇԵՎ ԾԿ ՀԵՂԻՆ յէ :  
ԱՇԾ ԱՌԾԾ ԵՎ ԽՇ Ե, ԹԱՅԻՆ Ե ԱՌՄԻՒՅՇ ԾԿ  
ԵԽԼԵՎ ԵՎ ԵՐ ԵՐ Ե ԵԼ Ե ԱՇ ՄԻ ՈՍ Ե  
ԵԼ Ե ԵՇ ԵՇ Ծճ ԿԴՐՆՑ ՈՒՅՇ ԾԿ ԵՇ .

Inuksukut Inuktittuurtunik takusautittiqattarnialirtut tala-  
viisakkut: ilinniarutaujuksaniklu,  
nunaliit ajjigiinngittut kati-  
majunnaqullugit ammalu inngirtinik  
ammalu sulijunik takuksautitti-  
qattarlutik.

A lootook I pellie



by the nomadic Inuit to assist them with the hunt and direct them home, and they therefore used them for communication aids in their own way. Please consider this traditionally meaningful name."

With the project underway, Inukshuk gained experience by producing three films with Nunatsiakmiut, the Inuit film production centre based in Frobisher Bay. Three colour videotapes were produced, and were very popular in the Inuit communities. The next step was to set up a production centre in Baker Lake.

"In the Eastern Arctic, we had so far only one production centre, namely Nunatsiakmiut in Frobisher Bay, and with such a shortage of Inuktitut programming on television, ITC felt that it was necessary to set up at least one more production centre," explained David Simailak. "We ended up choosing Baker Lake as a location for that. This place has now been in operation for more than a year. We now have two film-makers working full-time, producing three-quarter inch videotapes and Super-8 films and these will eventually be available to CBC North or any other organization that is interested in purchasing them. Most of the programs are in Inuktitut and about the North."

One of the most important reasons for the project's existence is the training of Inuit production personnel. Eight trainees started at the Baker lake production centre to learn to research, record and edit a complete program on videotape or film. The first programs produced were screened in the Baker Lake community hall to a capacity crowd of 300. Many requests for further showings came from people in the community. Old people unable to go out on the land were especially interested in seeing programs on the land and animals. The films were so professional that the CBC paid \$2,000 for a program made by a trainee about the Sanavik co-operative.

"We have more Inuit film-makers trained and they know how to operate the equipment now," said David. "The Baker Lake production centre is operational and has produced a number of films already. We have been fortunate in getting staff. All of our staff have been working very hard, working with the communities, organizing, planning to work with satellite experiments."

These satellite experiments include using two-way voice communication to hold meetings and workshops between the communities.

ዕዲና ማስታወሻ በርሃንጻዊ የሚከተሉት ነው፡፡

ԱՅս շաբաթ մայիսի 25-ին առ Տեղերից մը ,  
Տեղերի մայիսի 26-ին ՀԱՅՈՒԹԵ

Δαδούτσιον οπίστημα της Αρχής Εθνικής Αστυνομίας στην περιοχή της Καρδίτσας στις 19 Ιουλίου 1981. Το έγγραφο αυτό είναι μια αναπαράσταση της απόφασης αυτής.

linked by the Inukshuk system. The Inukshuk project manual explains: "Frobisher Bay will have a satellite ground station that can send video (picture) and audio (sound) signals to the other five communities. All the communities can send audio to one another, but only Frobisher Bay can transmit video. For example, if people from all six communities are meeting over Inukshuk, everyone will be able to look at the people in Frobisher Bay, but they will only be able to hear the voices of the people in the other five communities."

"We will be able with all those six different communities to talk to each other," says David. "We want to try to do different types of meetings, meetings of small groups and large groups. We also want to try some experiments with the schools, in terms of children's education, and also adult education."

Other plans include using the two-way system to inform people on land claims negotiations once they begin. Videotapes, slides, maps and photographs, diagrams or hand-written pages can be shown on the television screen. In addition, written material can be sent to the other communities using a telecopier. The project manual explains: "A telecopier works something like sending a Xerox over the telephone lines. You put

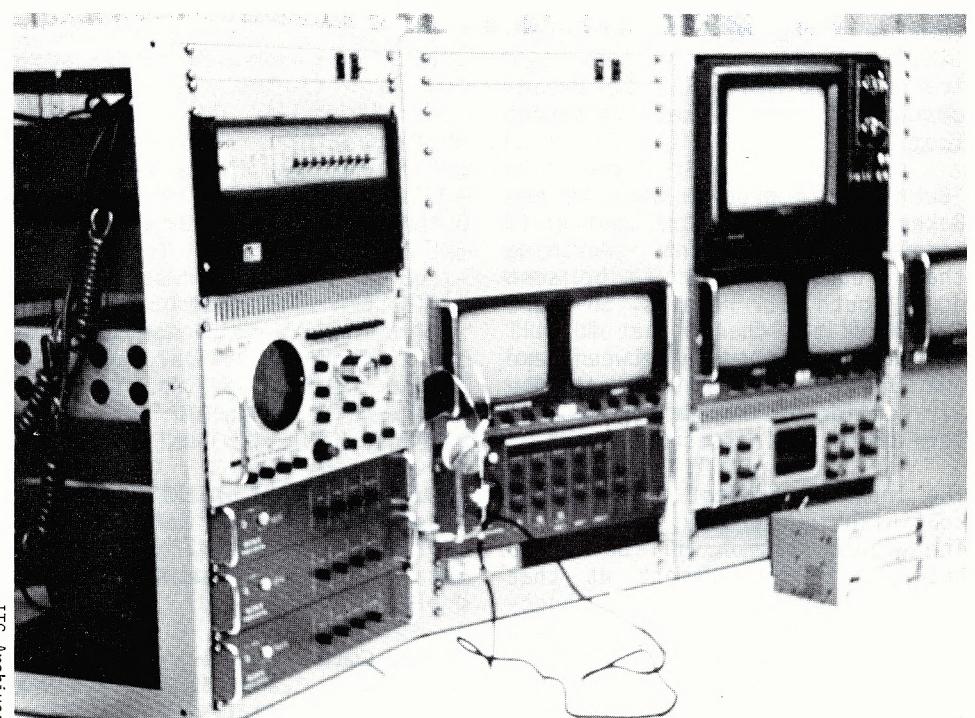
a piece of paper in the telecopier in your community and an exact copy of that paper is received in the other communities."

Community co-ordinators were hired to explain how the system works.

"We hired the six community co-ordinators to work in the six satellite communities, if you want to call them that," said David. "We ran a week-long workshop here in Baker Lake to explain the project to them and explain their jobs to them: how they should go about meeting with people and organizations in their communities. And they will be going to

The video equipment in the editing room at the Inukshuk studio in Frobisher Bay is costly and difficult to maintain.

Talaviisakkuurtuksaliurutiup sunakkutaangit aaqiksuivvingmi Inuksukkut ajjiliuriivvinganiittuq Iqalungni akitujummarialuuvuq ammalu kamagittiarialimmarialullutik suraksarainninginntut.



Frobisher again for follow-up workshops and planning sessions for satellite experiments that we will be doing."

"We've started up a videotape library at the ITC headquarters in Ottawa," said David. "The videotapes are available to any community groups or individuals that are interested in watching them. There are catalogues available in all the communities. The tapes are free so they are available to community groups. And we offer to pay half the price of the necessary play-back equipment for any communities that are interested. We have done that for quite a number of communities now."

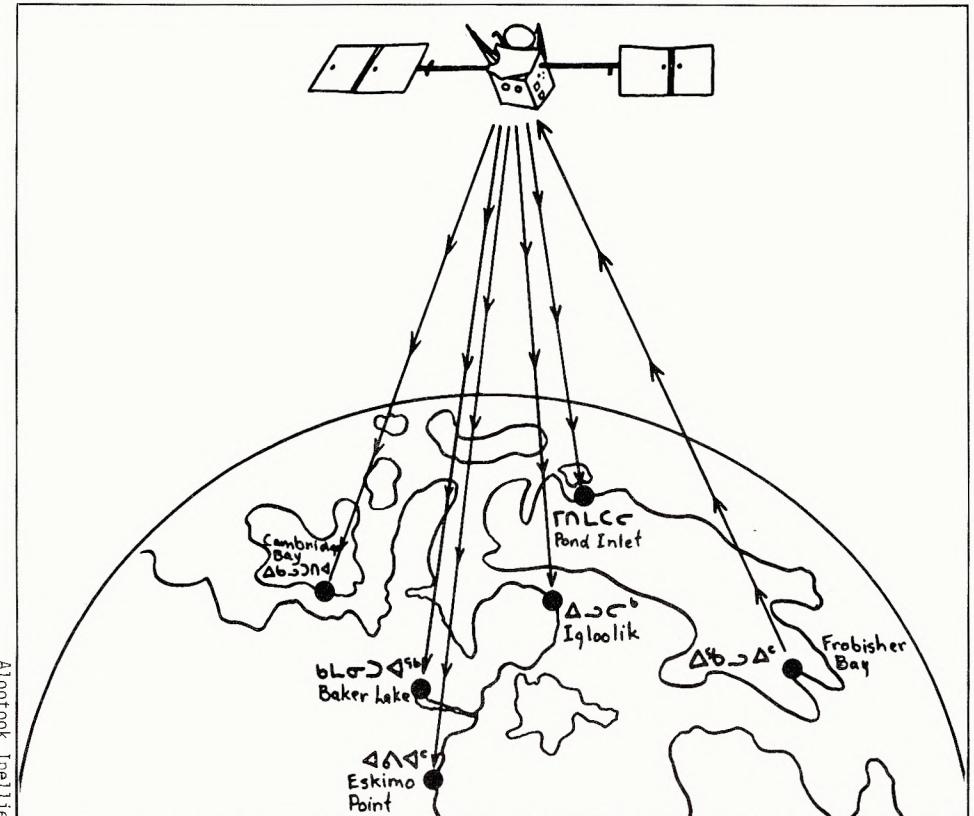
The library tapes have been very popular with Inuit. Lyndsay Green, operations manager of the project, says that in Broughton Island the videotapes were so popular that it began to affect the work of the people. The settlement council finally had to ban playing the tapes during the working week so that people would not miss work.

Despite the successes of the project, there have been problems along the way.

"So far, our biggest problem has been getting the equipment," says David, "the main one at this point being getting the television transmitters for the communities that will be experimenting with them. With the exception of Igloolik, we are purchasing some more transmitters and we'll be broadcasting our own channel, different from CBC.

"But the big problem here in the Baker Lake production centre is maintaining equipment. Anything that breaks down has to be sent down (south) for repairs. So there is always the chance that it will be damaged further in between here and Ottawa or Toronto. With the air service the way it is, it is a very dicey business sometimes."

The Inukshuk project is scheduled to finish in February, 1981. The ground station will be turned back to the government at that time. But with one of the objectives of the Inukshuk project being to lay the groundwork for a communications network linking the Inuit communities, the big



Δ<sup>c</sup>. " ḡΔΔ< CD> ; JΔ<sup>c</sup> Cσ CΔ<sup>b</sup> ካP<sup>b</sup> σ-  
ΔΔΔΔΔΔ ΔPΔ<sup>c</sup> ΔΔΔΔΔΔ ΔΔΔΔΔΔ.

ՀԿԸԼՑԵԾ ԾԴՈՏԾԵ առ ու ԱԷՐԸ ՀԱՌԵ ճԸ  
ՔԼԵ ՄՐԵ < ԾԸՀԿԵ ՃԸ Ծ ԽՆՏՎՆՈ-  
Ե ՈՎԸ, ՈՒԱՅ յ Ը ԾԼԾՐՆ ՀԿԸԼՑԵԾ ԾԴՈ-

The Inukshuk project serves and links together six settlements in the NWT.

$\Delta \sigma^b \approx \sigma^b$   $\Delta \sigma^c \approx \sigma^c$   $\Delta \sigma^d \approx \sigma^d$

Inuksukkut katittivut  
ikajurlutiklu arvinilingnik  
nunalingnik Nunatsiarmiuni.

օ՞ ԳԵ ԱՀԾԾԿ օ՞ ՏՎՐՄԱ ՀՎԵՑ ԱՅԾՎ ԾԿ-  
Կ ԿԾԾԿ ՈՎ ՈՎ ԱԽԾ ՏՎԼ ԾԺԵ ԿԾԵ ՈՎ -  
ՈՎ ԱԽԾ

"But the biggest thing I'm hoping for is that any communications system that is set up is controlled by Inuit for Inuit."

"I am hoping that the experiments will be successful, and that hold-  
ing meetings by satellite will be feasible", concluded David. "That  
in itself would hold down the amount of travelling in the north  
to go to meetings and such which is doubly hard with the poor plane  
service we have. So hopefully the satellite will play a large role in terms of com-  
munications for the North.

If the experiments in communication between communities are as successful as videotapes, David would see this type of communication becoming part of the Inuit broadcasting system.

real shortage of those skills that rare needed very badly. We have made a small start in training more people. But I can see more and more people becoming more interested in film making.

Nunatsiarmut titiqaputningita  
tarasanga ilisarjauqattiar-  
paillialirpug ukiurtaartumunit.

The Nunatsiakmiut Logo is becoming familiar to Northern audiences.

predicts that this dream will turn to reality within three years.

February.



Inuit ublumtujua ntruastritadaq-  
paangmata ntruaangnitingmiq aijurngnaga-  
tualungniki: Ilangagut aturuman-i-  
dagbuktik ublumtujua pilitirjtut-i-  
nik iquarntiqasajunutik ammalu Kana-  
tamiuntut tkajurntaqatujunutik autu-  
dataujumaplutik, aantadasjutitnik,  
usajarutinik nutannik ammalu tusa-  
maturau tutinik, ammalu astingini-  
nik; ilangagutlu, ammalu namniq aulasti-  
ruminglu, angitujujumik iliduasitudaq-  
daarmata angitujujumik iliduasitudaq-  
juniq, ammalu namniq aulasti-  
jumalutik ingamtingnut ilinngaaju-

Gantūluru Ujjayarutajunnarapu  
Inuktiitut uqalimalagaaq ilisartutnuit  
Ilijijutaukkannirutiqiqiaq.

• ፳፻፲፭

There are many activities based on Inuktitut magazine that help students learn.



# Uqalimaaqad Taajaujuaq Nunavut, -mik Inuit Nunavut, -mik Inuit

Institut Magazine in the  
Northern Classroom



Caroline MacDonald

The Inuit of today face some difficult choices: on the one hand they want to take advantage of modern technology and the benefits of Canadian society - education, health care, modern transportation and communications, and so on; on the other hand, they desperately want to preserve their culture, their way of life, their control over their own affairs, and their language.

Unfortunately these choices are often in conflict with each other. Every contact with non-Inuit society demands communication in a language other than Inuktitut. The needs of an all-round modern education place English, at least for the time being, as the primary language of the classroom. The more time students spend learning English in the classroom, the less fluency they develop in the Inuktitut language, especially the written variety.

Recognition of this fact is gradually leading to the increasing use and teaching of Inuktitut in

Spence Bay teachers base some of their lessons on past issues of Inuktutit magazine.

Сэ<sup>а</sup> «<sup>а</sup> Г А<sup>а</sup>н<sup>а</sup>д<sup>а</sup>с<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> д<sup>а</sup>  
А<sup>а</sup>н<sup>а</sup>д<sup>а</sup>с<sup>а</sup> Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> ><sup>а</sup>  
Д<sup>а</sup>п<sup>а</sup> Г<sup>а</sup>л<sup>а</sup>с<sup>а</sup> д<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>.

Talurjuaq ilisaiijiit ilaannikkut  
ilinniaqtittijutiqaqattarput  
Inuktutuvinirnik uqalimaaganik.

Δ<sup>а</sup>Δ<sup>а</sup> Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> «<sup>а</sup> Г<sup>а</sup> А<sup>а</sup>н<sup>а</sup>д<sup>а</sup>с<sup>а</sup> : С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>  
А<sup>а</sup>П<sup>а</sup>Л<sup>а</sup>с<sup>а</sup> Г<sup>а</sup>п<sup>а</sup> Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> А<sup>а</sup>н<sup>а</sup>д<sup>а</sup>с<sup>а</sup>  
Д<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> Г<sup>а</sup>п<sup>а</sup> Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> -  
Д<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> Г<sup>а</sup>п<sup>а</sup>, Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>,  
Д<sup>а</sup>Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> Г<sup>а</sup>п<sup>а</sup> Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> -  
Г<sup>а</sup>п<sup>а</sup>, Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>; С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>,  
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Г<sup>а</sup>п<sup>а</sup>, Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>, Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup> -  
Г<sup>а</sup>п<sup>а</sup> Д<sup>а</sup> Г<sup>а</sup>Г<sup>а</sup> С<sup>а</sup>л<sup>а</sup>с<sup>а</sup>.

titiraqsimalirnirmikni (titirarungarnirmi). Ilitaqsiniq tamatuminga turaaqtsilsipuq atukan-niqtitsinasuarngnirmik anginiqsau-jumik ammalu iliniaqtitsijutigivaglugit Inuktituurlugit inuit nuna-inni. Pivallianiq kisiani tamamani pialailiqtausimangmat iliniaqtitsijutiqanginniq Inuktituut-tuni ammalu, pitaqatsianginniq naamaktunik inuktituuqtunik titi-qiriaksaujunik.

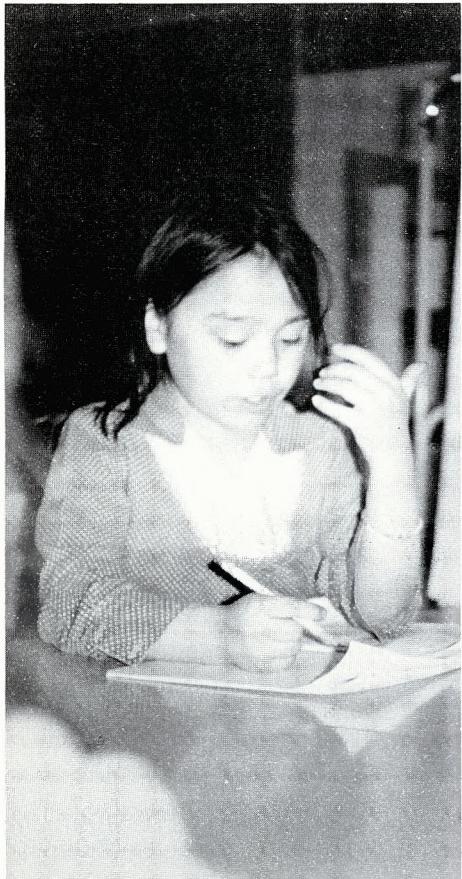
Quvianaqpuk atausiq ilinniarvik aaqigutiksait ilanganik nanising-mat aturiaqsimalirami uqalimaagarmik "Inuktutit"-mik ilinniarving-mngi ilinniaqtitsijutigivak&ugu taamma uqalimaaq. Ilinniarvingani Inuit ikajuqtijuut ilinniaqtitsijiujunut talurjuarmi tungaviqaq-pakput ilaaniikut ilulirijainnik uqalimaagaup ilinniaqtitsigiaran-gami.

Atausiq ikajuqtijuujq ilinniaqtitsijut KUBLU Tucktoo ikajuqtigi-jaujuq Kiviug ilinniarvingmi Talurjuarmiitumi, atuqparkkami "Inuktutit"-mik ilinniaqtitsigiaran-gami uqausiuq miksaanut taipkunun-

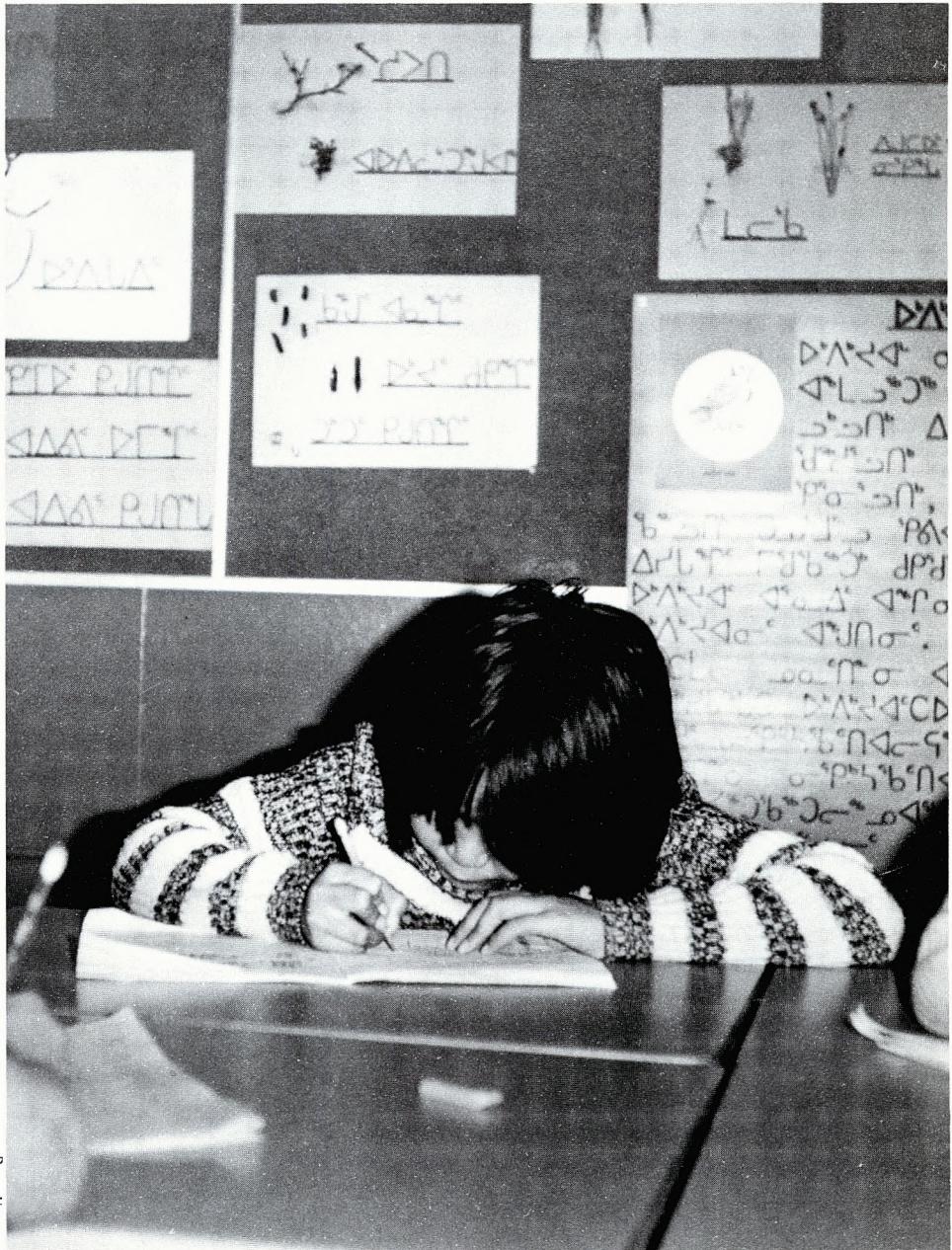
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d<\_c D<sup>b</sup>, Δb<<sup>cb</sup>▷Δ<<sup>cb</sup> ↗<sub>A</sub>ΔD<sup>cb</sup> Δc-  
σ<<sup>cb</sup> A; Γ C<sup>c</sup> ↗<sup>cb</sup> T<sup>c</sup> CΓ, □D<sup>cb</sup><<sup>cb</sup> bΓ  
"Δ<sup>ab</sup> □C<sup>c</sup> " -Γ<sup>b</sup> Δc<sup>a</sup> σ<<sup>cb</sup>▷C<sup>c</sup> ↗<sub>C</sub>ΔD<sup>cb</sup>  
D<sup>cb</sup>▷D<sup>bc</sup> Γ<sup>b</sup> d<sup>bc</sup> C<sup>ab</sup> d<sup>ab</sup> ↗<sub>A</sub>σ<sup>cb</sup>▷C<sup>c</sup>  
Δc<sup>a</sup> σ<<sup>cb</sup> ↗<sup>cb</sup> C<sup>c</sup> □P<sup>cb</sup> C<sup>c</sup> 14-  
17-<sub>c</sub> ↗<sup>cb</sup> σ<sup>cb</sup> . ↗<sub>D</sub>▷C▷DΓ Δb<<sup>cb</sup> σ-  
cb L<sup>c</sup> D<sup>bc</sup>▷L<sup>cb</sup> □□D<sup>cb</sup> ↗<sub>L</sub> L<sup>c</sup>  
b<sub>b</sub>▷L<sup>cb</sup> <Δ<sup>c</sup> □σ<sup>cb</sup> ↗<sub>C</sub>Δ<sup>c</sup> □σ<sup>cb</sup> □-  
CL<sup>c</sup> Γ<sup>b</sup> ↗<sup>cb</sup> □□D<sup>cb</sup> Δc<sup>a</sup> σ<<sup>cb</sup> □-  
C▷L<sup>cb</sup> C<sup>c</sup> ↗<sup>cb</sup> Γ.

ga anginiqsanut ilinniaqtuuqjunut ukiuqaqtunut 14-lu 17-lu akunnin-gani. Oaujilaurami ikajurni-qarmat uqalimaagaq titiraqsimava-  
ngmanilaa qaniujaqpailu qaliujaq-pailu, tamarmik taapkua titiraru-siik ilinniaqtitauvangmatik Talur-juarmi.

"Qaujilauramailaa taapkua uqalima-  
agait "Inuktitut"-mik taijaujut  
au-laqtitpakkasi ikajurniqarmata,  
"titiralaupuq taimanna Inuktituu-  
lirijimut. "Qujannamirumavapsi  
aulaqtitsivakkapsi uvaptingnut,  
ilaak ajurniqallaringmata nuta-  
qanut, illitsivallianiqsauliqat-  
tarmata ajigingittunik sunaralang-  
nik, nunaniglu asinginik, ammalu  
inungnitaug immaqaa qakugu kati-  
jumaakkamingnik. Quviagingmatjuk



Bev Howard



Bev Howard

northern schools. Progress is slowed, however, by the lack of teaching materials in Inuktitut and, in fact, the scarcity of almost any reading material in the language.

At least one school has found a partial answer in the use of Inuktitut magazine as a teaching aid. Inuk classroom assistants in the Spence Bay school base some of their lessons on past issues of the magazine.

One such classroom assistant is Kublu Tucktoo, the senior classroom assistant at Keeveok School in Spence Bay who uses the magazine in teaching the language to senior class students in the age range 14-17. She finds a decided advantage in the fact that the magazine is published in both syllabics and the Roman orthography, both of which are taught in Spence Bay.



Bev Howard

"I find these Inuktitut magazines that you sent very helpful," she wrote to the editors. "I'd like to thank you for sending them as it helps the students learn more about many different things, about other places, and the people they might meet in the future. The students find them interesting, which is helpful as it's not easy to find materials for some of the older ones".

Kublu works full-time in the Keeveok School as a General Subjects teacher at Level 2/3 and also doubles as Inuktitut teacher for that class as well as the senior students.

She began teaching in 1974 and was the first in the community to receive her CA certificate; she is now working on her diploma.

Kublu is one of four classroom assistants in the school.

In order to help others, she put together for the magazine an outline of some of the teaching methods that can be used in northern classrooms using Inuktitut magazine as a basis. We are happy to present it here and to remind all northern schools that back issues of the magazine are available should they wish to receive them.

“**Q**allimaagaq nutaqait, ikajurniqaq-purilaa taamma uqalimaagaq taipkununga nutaqanut anginiqsanut, nannisinirmik ajuliqattarmata piliri-arijungnaqtainnik”.

“**Q**ublu ataimnaqtumik sanavuq ilinniarvingmi ilinniagaksalirijiubluni taipkununga nutaqanut ajungin-niqaqtujunut 2-miklu 3-miklu ammanlu ilinniaqtitsivak&uni inuktut anginiqsaujunut nutaqanut.

“**I**linniaqtitsigialauqsimavuq 1974-mi, sivulliqpaublunilu nunaujumi nalunaitkutami titiraqsimajumik tunijaujuq ilinniarvingmi ikajuqtijuungnalirnirmut; maannaujuq pinasuaqpaa ilinniaraaniksimanir-minut titiraqsimajuutini alilajuq nalunaitkutaq.

“**K**ublu sitamagijauvuq ikajuqtijuuni ilinniarvingmi.

“**I**kajurasuk&uni asinginnik ikajuqtijuunik, aaqilauppuq ilijuksamik uqalimaagarmut “Inuktitu”-mut, na-lunairiaq&unigit ilinniaqtitsiniup miksaanut ilingajut atugaujungnaqtut ilinniarvingni Inuit nunain-ni. Quviasukpugut ilisijariamik aaqiksulaugainnit Kubluup takvunga uqalimaagarmut ammalu nalunaiqsi-majumapulta ilinniarvingnut Inuit nunainniitunut qangasauniqsaq uqalimaagaliangulaqtut pijaujungnar-mata uvaptingnit, pijumatuarutik.

# Teaching Inuktitut Using Inuktitut Magazine

by Kublu Tucktoo

## Oral Work

Have each student do the following:

1. Read aloud.
  2. Read silently and then explain what the story is about, using full sentences.
  3. Read silently and then answer the teacher's questions.
  4. Read silently, prepare three questions and ask them of other students.
  5. Read aloud or silently and take part in a discussion. Students could give opinions on an article and the teacher could voice an opposite or extreme opinion so as to encourage argument.
  6. Take part in a vocabulary quiz and explain the meanings of words using full sentences.
  7. Choose a picture from the magazine and, after studying it for three minutes, describe it aloud using adjectives and "colour" words.
  8. Choose a picture and study it for three minutes. One student begins to describe the picture in one sentence and each of the other students then continues, adding one sentence.
  9. Listen to a story being read. One student begins to describe what the story is about and others build on it with one or more sentences, trying to make it as long as possible.
  10. Interview someone in the community for stories or opinion on something read in Inuktitut magazine.

## Written Work

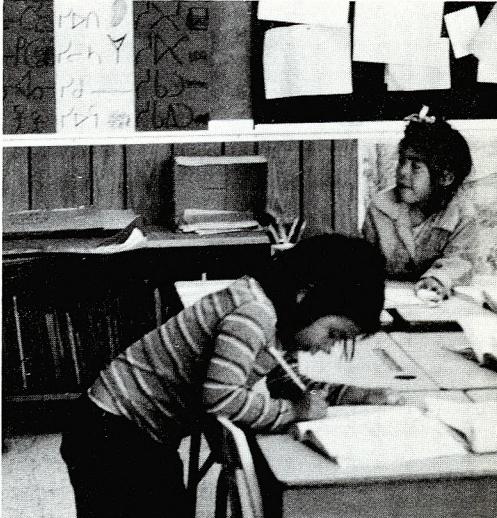
Have each student do the following:

1. Take part in a vocabulary spelling quiz.
  2. Read a story silently and then write a half-page summary.
  3. Explain how different things can be used to learn Inuktitut.
  4. Cut up the magazine and use the pictures for display.

Magazines help students learn more about other places, and the people they might meet in the future.

Qimirruagait ilinniartunik  
qaujittijutaukkanniqattarivut  
nunanik ungasiktunik, ammalu  
Inungnik qakugutuinnaq takutin-  
nariaqtanginnik.

Bev Howard



CL<sup>۱</sup> ۶ ۴DPLJ<sup>۱</sup> ۲D<sup>۶</sup> ۸۶A<sup>۱</sup> >C ۳C<sup>۱</sup> -  
۸۱۰ ۴D<sup>۱</sup> ۹۰۰ ۷۴۲ ۳۱۰ ۳۹۶ ۱۰۰ :



በበኩረጃው :

- ## 1. በዚህ ደንብ ከዚህ ስርዓት የሚከተሉ ደንብ

# Ilinniatitsinik Inuktitut Atullugit Inuktitut Atuagait



by Kublu Tucktoo

Tamajja aturumagussiuk pijavinir-  
put ilisarvingmi aturunnarmijasi  
imaatut ugammaarllutik:

- 

2. ᐃᖅᑕጀᖏᑦ ሆኖ የ ዓᖅᑭ በ በ በ -  
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 5. ᐃᖅᑕጀᖏᑦ ሆኖ የ የ የ የ  
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 8. የ የ  
 9. የ  
 10. የ

  - Uqalimaagaqsuta nipiqturtulluta.
  - Nipikissutalu uqalimaagarsugit amma uqalimaagartaavinirtinnik uqamajuutiqalirsuta uqausirmik atausiunngittumik takijunnariarsugu tukisinnariarsugu.
  - Nipikittumik uqalimaartigaarsugit ilisaijiup apiqutaanik kiuvaksutiklu.
  - Uqalimaqaarillutik apiqutinik pingasunikluunniit kingiaqarillutik alilajukkut.
  - Atausiunaartilutiklu atuni nipiqturtullutik uqalimaarsutiklu ammalu taanna uqalimaartuviniq tukiliuriarsuni ilisajiminut tusarsaugiaqsuni.
  - Ammalu uqausirmik atausirmik tukisinasuatsiarpaksutik tusa-limanngitaminik.
  - Ammalu ajjinnguanginnik uqali-mautiqaqpaksutik tarsaitigut.
  - Ajjinnguaniklu pillutik takuluju immaqaa 3 minitsinik takuqaarsugu atuni uqamajjutiqarsutik uvvalunniit ilait uq-amavaksutik.
  - Taakkua uqalimaartaraangamik tamarmik taassumminga tukisi-vaalliriaqarsutik ikajurtigi-iksutik tamanna takiglivalli-atsugu tamalu tukisinnariarsugu pivaksutik.
  - Kinatuinnariniklu qaiquillutik unikkaartuksamik tavvani nunagijamini unikkartuviniup uqausinga apiqutiliursugu tap-kuat ilisartut kiugiaqarillutik Inuktituinnaq.
  - Titiqatiguttaq:**
  - Titirarpaksutiklu tusarsimailirtaminik.
  - Uqalimaarsutiklu tukianik tit-iralirillutik.
  - Uqalimaagaqsutik ilisaiji ta-limanikluuniit titirarsuni kiugialingnik uqausirnik pingasunniq atursuni immaqaaluun-nit ukuninga:
  - Ajjinnguarmik pillutik atuni titirarutiqarpaksutiklu.
  - Uqalimeaaqarillutik Qallunaatituuurtunik Inuktituulirsugit titirarpakkillutik uvvaluun-nit ruumatitut titirarsugit.
  - Aqksuivaksutiklu titiqanik uqalimaartavinirminik uqamaju-utigilirsugulu.
  - Taima qaiqujaviniat unipkaari-artursimajuviniq pijariiraangat taasuma unikkausiviningit Qaplunaatullu Inuktitullu Ru-matitullu titirarpakkillullutik nipiiliursimajaraangat ta-apkuu titirartut aviksimallu-tik atuni titirarpaksutik pin-gasuilingajunik titiqarnik.
  - Titiralirillutik qimirrualiur-tinut nunami miksaani piugijamiklu piugingitamiklu miksa-anik Inuktituurtuni.
  - Sunatuinnarniklu ajjiginnit-tuni titirarpakkillutik Inuk-titut iligialingminik ajjili-urimavaksutiklu ajjiliurummut.
  - Qimirruagait kijjamalugit at-urtauvakkillutik unikkaalian-gullutik titiqatigut takuksa-uniansutik.

Immaqaa tamanna ilissinnut aturni-artuq aturpaktavulli tamakkuat uqalimaagait tujuutigivaktasi at-ursugit pivaktavut qujannamiikkannirpassi!



quviasukvingmi/quviasuktuni/tu  
nirutinik quviasukvingmi ana-  
anatsiakkukka quviasuinnarpak-  
put tunijaujaraangamik tuniru-  
tiksanik.

4. Ajjinnguarmik pillutik atuni titirarutiqarpaksutiklu.
  5. Uqalimeaaqarillutik Qallunaatituartunik Inuktituulirsugit titirarpakkillutik uvvaluunniit ruumatitut titirarsugit.
  6. Aqiksuivaksutiklu titiqanik uqalimaartavinirminik uqamajuutigilirsugulu.
  7. Taima qaiqujaviniat unipkaari-artursimajuviniq pijariiraangat taasuma unikausiviningit Qaplunaatullu Inuktitullu Rumatitullu titirarpakkillullutik nipiliursimajaraangat taapkua titirartut aviksimalluttik atuni titirarpaksutik pingasuilingajunik titiqarnik.
  8. Titiralirillutik qimirrualiurtinut nunami miksaani piugijaminiklu piugingitamiklu miksaanik Inuktittuurtuni.
  9. Sunatuinnarniklu ajjigiinnigtunii titirarpakkillutik Inuktitut iligialingminik ajjiliurimavaksutiklu ajjiliurummut.
  10. Qimirruagait kijjamalugit aturtauvakkillutik unikkaaliangullutik titiqatigut takuksauniarsutik.

Immaqaa tamanna ilissinnut aturniaartuq aturpaktavulli tamakkuaat uqalimaagait tujuutigivaktasi atursugit pivaktavut qujannamiikkannirpassi!

## Titiqatiguttauq:

1. Titirarpaksutiklu tusarsima-lirtaminik.
  2. Uqalimaarsutiklu tukianik tit-liralirillutik.
  3. Uqalimaqaarsutik ilisaiji ta-llimaniklunuunit titirarsuni kiugialingnik uqausirnik pingasunnik atursuni immaqaaluun-nit ukuninga:



## Inuit Musicians Visit Ottawa and Montreal

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The husband and wife team of Donald Suluk and his wife Alice Pattuguyak, accompanied by Eric Anoee visited Ottawa and Montreal to give exhibitions of drum dancing and singing.

In writing about Inuit songs Donald Suluk says "When I was a child I didn't know the meaning of the songs. I thought at the time they were just for fun and that they belonged to the shamans. Now I know they are not only for shamans, they are for the world to enjoy.

"Every song has a different meaning. Inuit use them as something to listen to but they are also used to express gratitude and to remember some things from the past. They also let us know how the Inuit think."

His wife Alice writes, "I remember when I was a child that my mother and father used to play drum dances in Eskimo Point. My mother, when she was sleeping, used to sing in her sleep when someone was sick. She would wake up and be happy to recite the song she had dreamed. It was from this that I started to learn about drum dancing. It is not a game, but the real thing.

Dave Roberts

"My mother had a softer voice than I do. I don't want the old way of life to disappear and I was happy to travel south for that reason. I thought there would not be many people to see the performances, but I was happy to see a good turnout.

"When a lady is singing, it is said she should start by saying 'Ayaayayaa, qammaija', and when a man is singing he should say 'Sammaja, annaija, pamaija'. A very long time ago they used to make up songs about dogs, starting off the songs with 'Avaijaija'."



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Donald Suluk

ӮӮӮӮ ӮӮӮӮ

Donald Suluk

“σὲ LC (Δὲ Γ▷Γ▷Δὲσισὲ σὲ LC), ρὲς ἀ-  
Δὲ Γ▷Γ▷δὲ ζὲς ρὲδὲς Δ▷Δ▷δὲς δὲς φαδ-  
ρὲδὲτελὲδὲτε.”

"**Ճ** առ մեջ ԱԼ ՌՈՂԲՐԾ, ԱՐՁԾո՞ ԱՐՃԾ ս-  
կ ՔՌԵՑԵ՞ ԼԸ ԱԼ՞ օ; ՇՌԵՆՆ, ՔՌ ԼՃԵ՞,  
ՇՐԵ ԱԼ ՌՈՂԲՐԾ ԱՌԿ ա ԱՐՃԾ սՔԵ՞ օ՛;  
ԻՆՃԵ, ՎաՃԵ, ՀՌ ԼՃԵ! ՔՎԿԵ՞ ր-  
ՇՐԵՆԵ ԱՐԾ ԾԿԵ ՀԾԿԵ ԼԸ ԾՈՒ ՌԾԵ՞,  
ԱՐ Ի՞ ս ԱՐՃԾ սՔԵ պՆ ԱԼ օ ՇՌԵՆ  
ՃԵ! ."



Dave Roberts

Alicie and Donald with Sadie Hill explain their music to the audience in Ottawa.

ՀԱՅՈՒՄ ՀԱՅՈՒՄ ՀԱՅՈՒՄ  
ՀԱՅՈՒՄ ՀԱՅՈՒՄ ՀԱՅՈՒՄ

Alicie-lu Donaldlu Sadie  
Hill-mik piqatiqarlutik  
tukisitittittiarasuktillugu  
qunngiartunik inngiusinginnik  
Ottawa-mi.

Alicie Pattuguyak

◀◀◀◀◀

Alicie Pattuguyak



Dave Robert

## Inuk Scout Given Medal

Sixteen-year old David Frank Ak-luk, a member of the Coppermine Scout troop, was walking through the community one day last year when he saw a house on fire. David broke open the front door of the house and tried to get inside but he was beaten back by the smoke and flames.

He ran to the nearest fire alarm and called for help. He then went back to the house to help the firefighters and police.

For his bravery and initiative David was awarded the Scout's Medal for Meritorious Conduct. He received the medal from the Governor General, Edward Schreyer at a ceremony in Government House in Ottawa.

David Frank Aklok receives Scout's Medal from Governor General Edward Schreyer.

Davidee Frank Aklok unatartuksak-sait ujamminginnik tunijauvuq Canada-mi Angajuquaarjuaq Edward Schreyer (Gov. Gen.)

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የፋይናንስ ሰነድ  
የፋይናንስ ሰነድ  
የፋይናንስ ሰነድ

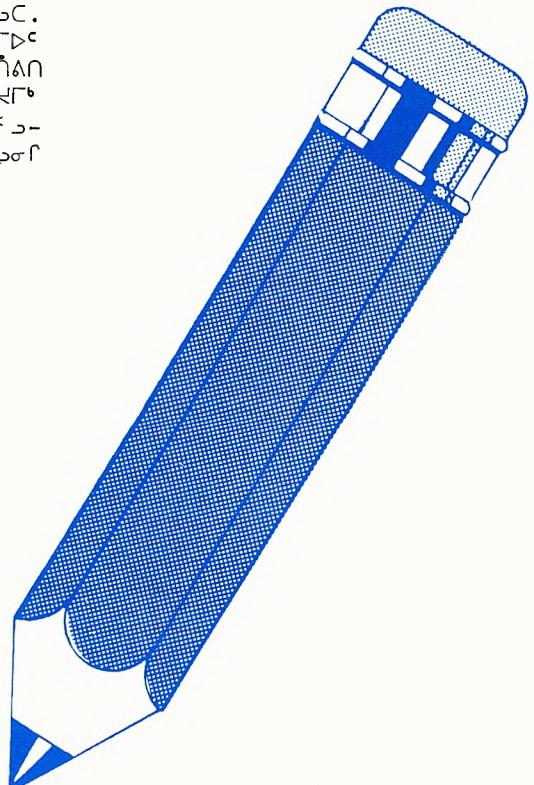
ፈፈናጥር ሰበላለም ደርሱ በዚ ሰራ ሰፈረሱ በዚ  
ሙሉ እኔ ፖርስ ስኑ በዚ ሰፈረሱ በዚ  
አልፎ የሚገኘውን ሰፈረሱ በዚ ሰፈረሱ በዚ  
የሚከተሉ ሰፈረሱ በዚ ሰፈረሱ በዚ .  
የሚከተሉ ሰፈረሱ በዚ ሰፈረሱ በዚ ሰፈረሱ በዚ  
የሚከተሉ ሰፈረሱ በዚ ሰፈረሱ በዚ .

ԱԾԲՈՒՋԸ ՏԵՇԻ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ  
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ



Boy Scouts Association of Canada

አመርኛ የኩስ በኩስ  
በዚህን <ሁ>?



# ՃՈՎԵՑՐԱԾ ՈՌԴԿԵՑ՞?

## A Look Back at

## የኢትዮጵያ የፖስታ ንግድ

## Salluit (Sugluk)

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Modern-day Sugluk, with a population of more than five-hundred is tucked away in a deep inlet on the south side of Hudson Strait. It is a municipal corporation within the Kativik Region set up by the James Bay and Northern Quebec Agreement. The name Sugluk is usually accepted to translate as "the mean place" because of the periods of hunger which were common there in the past due to the unpredictability of local game.

Sugluk Inlet was the site of several traditional hunting camps and Sugluk Island at the inlet's mouth is one of the earliest known

ԵՌ ԵՐԵՎԱՆԻ ՀԿ ՀՅ, ԱԹՐԵՎՈ ՈՐՄԵՐԵՐ ՀՅ  
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ԵՐԵՎԱՆԻ ԱՊԵՎ ԱՊԵՎ ՄԱՏԵՎԱՆ  
ՔՐՔԻ ԸՆԾԵՎ ՄԱՏԵՎ ՀԵՐԵՎԱՆԻ  
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ԺԱԾԵՎ Ե ԸՆԾԵՎ ԱՊԵՎ ՀԵՐԵՎԱՆԻ  
"ԱԾԳԱՆԻՑԻ" - ԻՆ, ԱԾ ՅՆ ՏՐԵՎԵՎ ԼԸ  
ԸՆԴԵՎ ԳԵՂԵՎԵՐ ՏՐԵՎԵՎ ԱԾԵՎ ԸՆԾԵՎ





Dr. Copland



S. Murphy

Dorset sites in the Eastern Arctic, dating from about 700 BC. The settlement grew around trading stores of the Hudson's Bay Company and a private trader in the 1920's and 1930's and became fully established with the opening of a federal school in 1957.

Although it has always been a difficult place to fly into, being surrounded by thousand-foot-high hills and without convenient land for an airstrip, Sugluk has become the largest settlement on the Ungava Peninsula north of Povungnituk. Its population is made up of peoples who emigrated there from the Ivujivik area in the west and the Wakeham Bay area in the east. There are close ties with many of the Ungava settlements and also with Cape Dorset, across the Hudson Strait. These latter contacts began centuries ago because of movements to-and-fro across the Strait and have been continued by scheduled air flights, which have customarily included Cape Dorset on some runs.

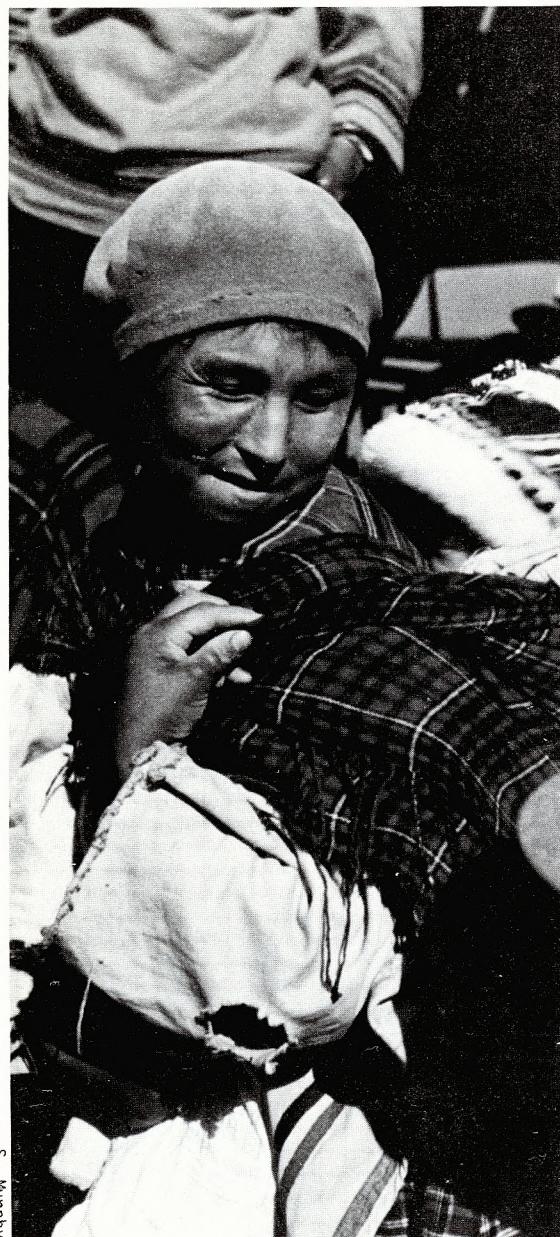
The present day community is run by an aggressive corporation and includes a co-operative, a private store, two schools and two churches. The community is also the headquarters for the communications society Tagramiut Nipingat and the centre for video and film making in Arctic Quebec.



R.A.J. Phillips



S. Murphy



## Are There No Inuit Writers?

Last year Inuktitut magazine, as part of its continuing effort to promote writing in the Inuktitut language, held a competition offering prizes for winners in fiction and non-fiction categories. It was the intention of the editors to have the entries judged by an independent panel and to publish the winning entries in a special edition of the magazine planned for the Spring of this year.

It is with regret that the Editors announce that too few entries were received to make the competition worthwhile.

The magazine has been in touch with those people who submitted material and has explained matters to them. Any of the material that was suitable for publication will be used in future issues of the magazine as space and circumstances permit.

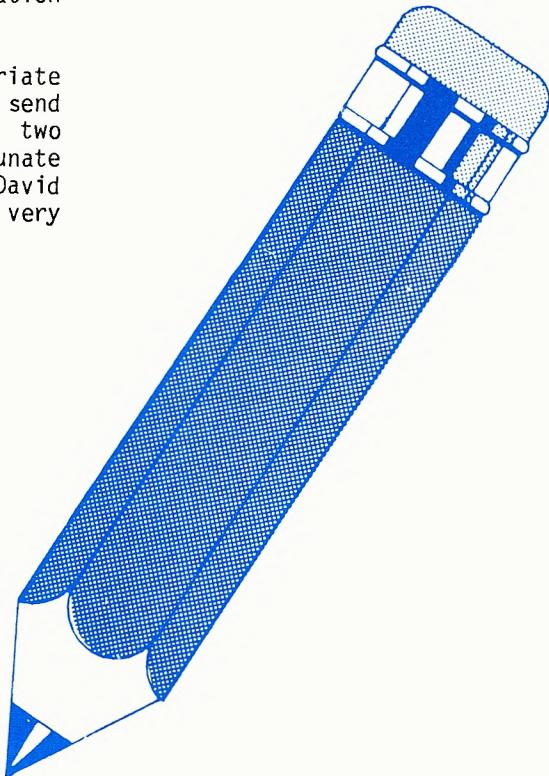
Despite their disappointment, the Editors continue to believe that there are Inuit in the north with a story to tell or a point of view that they wish to make known. The Editors have ample evidence of this every time they bring out a magazine, most issues of which are put out on the basis of contributions from Inuit writers.

Although the competition must now be declared closed, the Editors continue to urge their readers to send in stories, articles, poems and photographs to be shared with others in the north.

Contributors will find that they are well paid for their efforts in addition to seeing their work published widely in regional and national issues of the magazine. Payment for short material and photographs is according to a magazine scale while payments for long contributions, especially those of book length, are decided on merit, usually in consultation with the author.

This is a particularly appropriate time to ask contributors to send in their work. For the last two years Inuktitut has been fortunate to have had the services of David Webster who has played a very

important part in encouraging people in the north to make their contributions to the magazine. Unfortunately for us, David finished his two-year term with the magazine in July and has returned to the north with his wife and family. There is no question but that it will be difficult to maintain the high standards of the last two years unless we receive the active support and encouragement of northern readers. So, Inuk writers, let's hear from you.



## Are There No Inuit Writers?

## Inuk Studies Northern Quebec Translation Needs

Eva Lapage, originally from Sugluk but now living in Fort Chimo, was in Ottawa recently to visit the Inuktitut magazine office and other places where the Inuktitut language is used, as part of a study she is undertaking with the eventual aim of setting up a translation bureau in northern Quebec.

Working with a grant of money from the Manpower department, Eva hopes that the end result of the study will be to set up a translation unit in Fort Chimo to serve the Quebec Inuit communities and southern customers. Her plan is to hire two people in each community who would translate material sent out from Fort Chimo. If the study proves that the plan is a good one, she hopes to get three years further funding from Manpower during which time the translation bureau would hopefully become profitable and support itself from then on.

The bureau would make its services available to all groups, individuals, government departments and so on, with special emphasis on providing translation to the southern market. It would work only in the northern Quebec dialects.

There are many problems in setting up a translation bureau, as Eva is already discovering. "I'm trying to set up a bureau because there are lots of problems finding translators," Eva told Inuktitut staff. Often translators get tired; they stay only so long because it's one of the most boring and hard jobs. Many times we can't get good translators because there are no courses to train them. A lot of people just quit because it's so boring part of the time."

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Δມໍມໍົບໍ່ມໍເມໍາມໍມໍາມໍ  
ນໍ່ມໍ ດໍມໍ<ມໍ ມໍນໍມໍ



Eva Lapage is to set up new translation bureau in Northern Quebec.

Δຂໍ ຕໍ່ ດມໍ ມໍົບໍ່ມໍ ພໍ ລໍ ຮໍ  
ດໍມໍ ຮໍມໍ ດໍ ດໍ ຢໍ ຢໍ ສໍ ສໍ

Eva Lapage Inuktuitulirivingmik aqiqasiniartuq Quebec-miut tarrangani ukiurtartumi.

## Inuk Quajisaqpuk Quebec-up Taqrangani Inuktuituligauqattaria-lingnik

Eva Lapage, Sallurnmiutaviniq kisi-ian maannaujumi Kuugjuarnmi nuna-qaqtuq Ottawa-miilaupuq uvatsia-saaq takujaqtuipluni Inuktuit-kut ugalimaaliuqtit titirarvingannik ammalu asinginniktauq takujaqtui-simapluni Inuktuit uqausirnmik aturviuvaktunik, qaujisarnirijami-ni ilainni piliriaringmigami tu-raarasugiarniar&uniuk aaqiniks-a-mut Inuktuitulirviksamik Quebec-up taqrangani.

Atur&uni kiinaujanik pilaukkaminik Manpower-kuunit (sanaviksait au-latsijinginnit), Eva isumavuq qau-jisarnirijami kingurngani aqijiu-mapluni Inuktuitulirsivvngmik Kuugjuarnmi piliritjutiqarajar&uni Quebec-up taqrangani nunaujunik ammalu qablunaat nunainnirnmi-nik. Isumaliuqsimavuq sanalititsijumapluni atuni nunaluijuni mar-ruujungnik Inuktuitulirriqattara-raqtuungnik Kuugjuarnmingaaqtu-nik. Qaujirsarniq nalunaiqsinnipat isumaliugani naammaktuungmat, kiinaujanik naamagajaqtunik arra-agunut pingasunut pinasuarumavuq Manpower-kunnit pigiarutiksarina-jakkaminik uvatsiaruli pingasut arraaguit naappata namminiq kiina-utjaksalirungnarumik narminniq au-latsilirajaq&uni ikajuqtaunani.

Inuktuitulirivvik kikkutuinnanik sanatjutingnivviunajaqpuk katinni-qaqtuniku, ilaakkuuqtuniku, government-ngujuniku ammalu asingin-niktauq, piluaqtumik sivulliunasuklugit inuktuitulirinnit qablunaat nunanginningaaqtut piliriarijung-narlugit. Inuktuitulirinnit Quebec-up taqranganirnmiutitut pili-rianguqattarajarn&utik.

Amisunik i&uilutaqtaqaqpuk aqiq-inirnmi Inuktuitulirivvingmik, Eva tukisivallialirnmatitut. "Inuktuitulirivvingmik aqiqinasukpunga pitjutigiplugu nanisinirmik ajur-narngniq Inuktuitulirjiksani."

Eva finds that one of the big problems is that most people don't look up to translators and make them feel that they are doing an important job. "For that reason," she says "I feel a lot of people just quit."

"Translators should be given the recognition they deserve," she continued. "They are a link. You learn a lot, it's very educational. The job of translation should be promoted."

This lack of recognition is particularly noticeable at meetings, according to Eva. "When interpreters have a big meeting, people use you but it's like you don't exist as you don't have a right to say anything, just pass on the message. Translators should get recognition for the important job they do. It's the most important thing for native people, especially with all the important documents coming out now. If material is all in English, people can't read it and it could be important. Material shouldn't be all in English as it would exclude many people from important jobs. The qualifications for a job such as mayor of a community shouldn't be the ability to read English," she insisted.

During the ten months of her study, Eva is trying to get together a list of words that have already been translated from various dialects. "Eventually, what I hope to do is visit the northern Quebec communities and to meet the old people and find the real words for the northern Quebec dialect," Eva said. "I would also like to attend a word conference. I've seen some of the word lists produced and I don't understand most of the words chosen. An Inuk who doesn't speak English wouldn't know the words either."

That is a problem that must be faced, she thinks. "When translators reach an agreement on the meaning of an English word in Inuktitut, the translators know what it means but the people don't. The word lists will have to be widely published so that people know," she said. "A book of these word lists should be published. You are writing for the people to read, so the people must know the words.

ΔμΩΠ<ΠΩ> ήσαν πράγματα που δεν θέλουσαν να γίνουν στην πόλη τους. Το μεγαλύτερό από όλα ήταν η παραπομπή της πόλης στην αρχαιότητα, η οποία έγινε με την επίδραση των Αρχαίων Ελλήνων. Η πόλη ήταν γνωστή ως η πόλη της Αρχαιότητας, και οι άνθρωποι της ήταν γνωστοί ως οι άνθρωποι της Αρχαιότητας.

CL<sub>2</sub> a Δc<sub>C</sub>CL<sub>2</sub>Δ<sub>L</sub>γ<sub>2</sub> σ<sub>6</sub> α<sub>2</sub>Δ<sub>C</sub> Δ<sub>L</sub><sub>2</sub> <  
b ><sub>6</sub> b<sub>L</sub>σ<sub>5</sub> σ, Δ<sub>L</sub> α<sub>2</sub>α<sub>2</sub>Δ<sub>6</sub> γ<sub>2</sub>Δ<sub>C</sub> ><sub>6</sub>.  
"CL<sub>2</sub> b<sub>L</sub>Δ<sub>L</sub>Δ<sub>C</sub>, Δ<sub>C</sub> Δ<sub>C</sub> <<sub>6</sub> ><sub>2</sub>  
Δ<sub>L</sub>Δ<sub>C</sub>γ<sub>2</sub> CL<sub>2</sub> σ<sub>5</sub> σ<sub>6</sub> γ<sub>2</sub> Δ-

Eva uqautjivuq Inuktitut-miunik. "Inuktituulirijiujut taqaliruara-jungmata akuniungitturlu sanavak-&utik sanaugarijammingni pitjutig-plugu qapilanarningalu ajurnarnin-galu piliriamik. ajuqsapakkapta inuktituulirijitsianik pigiamik (nanisigiamik) ilinniagaksaqtaqaqpanginniq inuktituuliriniup miksa-anuuqtunik pitaqanginniq pitjutau-pluni. Amisut Inuit nuqqatuinnaqpangmata qapilanaqsiluaqattarninga pitjutigiplugu."

Eva tukisiumaliqpuq qaujisarnirnmini ilangat i&uilutaujut unaungmat; tamarnmik Inuit tautukpanginmata inuktituulirijinik piliriaqarninginnik pijariaqaluaqtunikl WTamanni pitjutigiplugu," uqaqpuaq "isumavunga, amisut Inuit nuqqatu-innaqpagasugiplugit."

"Inuktituulirijiujut ilitarijausimajarianqarnmata," uqakkanniqpuq. "Qitianirnmiungungmata (apuqsitjutaungmata). Ilitsilluarnarnmat. Sunanik inuktituulirinirnmi qugvaqtitaujariagarnmat."

Tamanna ilitarijausimanginniq nalunairluaqpakpuq katimanirni, Eva nalunaiqisigiaqpuq. "Tusaajit katimajaraangata, inuit atulipak-paasi taimaujuujangitit&usi taimali niplirnirmik ajuqsaliqpakputit qanutuinnaq, qausiujunik uqausingaqtituinnaulir&utit taima. Inuktituulirijiujut ilitarijaujariaqallarikput piliriatic pitjutigiplugu. Pijariaqarniqpaangungmat qabluaangungittunut, piluaqtumik titiraqsimajuujuni saqqippalajuni uplumiujquq. Tamarnmiluktaaq titiraqsimajuju qablunaatituinnaq titiraqsimavakpata, qablunaangungittut titiqliqirinirmik ajurajarnmat-juk ammalu tukisijaujariaqallar-ingnalriaqtillugit. Titirarsimajuujut qablunaatituinnaq titiraqsimavagiaqanginmata, ilaa ilautitsinajarnmata amisunik Inungnik pijariaqallariktnik piliraqaqtuu-junik. Sanagaqarungnarniq isumataluni nunaujumi ilingajariaqanginmat taipkununga qablunaatitut kisianni titiqliqirijungnaqtunut," uqallarikkivug.

Qulijunik taqqinik qaujisarnirnmini, Eva katisinasuarpuq uqausirnik inuktituuligauraaniksimalujnik atur&uni uqausirnik atjigiingittunik. "Uvatsiaru, tujurmiquattariarumavunga Quebec-up taqr-nangani nunaliujunit katimaqtigiqattarlugit Inutuqait pinasuarlunqa uqausitsianqujunik atugaksanik

In addition to studying translation itself, Eva is also looking into the kind of typing machines and communications machines that would best serve the community translators and is looking at the question of the prices that must be charged for a translation bureau to be profitable.

Eva would be happy to get advice and information from any one who would like to write to her, and to hear from people who would be interested in working on contract with the new bureau. Her address is:

Eva Lapage,  
Kativik Regional Government,  
Box 9,  
Fort Chimo,  
Quebec,  
J0M 1C0.  
Tel: 964-2941



Inuktitut text in Inuktitut characters, likely a formal letter or document.

"Inuktitutirinirni aturluni Quebec-up taqranganirniut uqausin-gannik," Eva uqaqpuaq. "Ilauqatau-jumagivunga katimagiapata inuktitiulirijiit. Takuqattaqsimagapkit niruaqtaunnikuujut uqausiiit atugaksauliqtut ammalu tukisiumangi-qattarapkit tamarnmikasak. Inukta-uq tukisiumangittuq qablunaatitut uqausirnmik tukisinajangimmingmat Inuktut uqausiugaluamik."

Tamanna i&uinniq apuqtaugiaqarn-mat, isumavuq Eva. "Inuktituuliri-jiujut angiqatigiikkaangata tuki-gijaanik uqausiup qablunaatitut inuktituulirninganik, inuktituuli-rijujut qaujimavangmata qanuq tukiqariaqaraluarnmangaat. Taipkua katiqsuangunnikut uqausiiit titi-raqtajaraangata takusautitauqtat-tariaqaqput tamainnun nunaluijunut ammalu titiraqsimajaugajuklutik Inuit qaujimaliquplugit qanuq tukiqarianginnik," ugarivuq. "Uqali-maaqaq iluligaqtuq tamakkuninga uqausirnik aaqiktaujuksaugaluaqp-puq. Titiraqpakkavit Inuit titiq-qirijaksainnik, taimali Inuit qaujimajariaqaliqput qanuq uqausiiit tukiqarnmangaataa."

Ilangani qaujisarnirnmini inuktitiulirinnirnmik, Eva qaujisariaq-simagivuq naqittautinik titirarutinik ammalu tusarutilliuрутавактуник i&uarajaqtunik aturiamik nunalingni inuktituulirijiujunut ammalu qiniqpuq aaqigutaunajaqtuk-sanik apiqqusiujunut qanuq akitutiqqattarajarnmangaataa inuktituuligait taapkua inuktituulirivviit kiinautjaksarungnaqblugit.

Kinatuinnaq tusaajiuqattarumagumi pinasuagarijaptingni ilaaniukku ik-ajuqtigijungnarniarmijavut tamanna pinasuaqtavut pigiaqsimalituqaqpam malu quviasugajaqpunga uqaautja-jungnaruma ammalu tusaqtitaujungnaruma kinatuinnarmit, tagva turarutiga.

Eva Lapage  
Kativik Regional Government  
Box 9,  
Fort Chimo, Quebec,  
J0M 1C0  
Tele: 964-2941



Eva Lapage,  
Fort Chimo,  
Northern Quebec  
J0M 1C0

# The Inuit Cultural Institute

ΔοŁŁo-łołłołc

by Tom Kutluk, Executive Director

ئەنۇنىڭ ئۆزىلەتىسى، ئەنۇنىڭ ئۆزىلەتىسى

The Inuit Cultural Institute was established in the spring of 1974 to serve the Inuit people of Canada whether they are senior Inuit, young people or children.

There have been a number of programs the Institute has carried out in the past. Of course, I will not be able to name them all since I do not have the experience of those early years when Tagak Curley was appointed Executive Director in 1976. Some of them have since been phased out. The largest was the Field Worker program; its point was to gather cultural educational information and stimulate a new, culturally appropriate awareness among Inuit. Careful analysis showed that it was not working and was ill focused.

One of the things that Tagak created was the National Inuit Council on Education. Apparently they met only once because of the shortage of funds, they were not able to meet again, therefore it no longer exists.



John Macdonald

Thomas Kutluk, executive director of the Inuit Cultural Institute.

ئۆزىلەتىسى، ئەنۇنىڭ ئۆزىلەتىسى  
ئۇلىرىنىڭ ئۆزىلەتىسى

Thomasi Kutluk, Inummarilirijikkut  
Katimajingita angajuqaangat.



John Macdonald

The Language Commission has been with the Institute since January 1976. In September of that year the Commission presented a new writing system to a National Conference in Frobisher Bay. The Commission is now developing ways to get the system - it is actually two systems, one in Roman Orthography and one in syllabics - to the people and into the schools. The implementation program includes the development of written and taped material as well as a complete and accurate dictionary.

There have been a couple of workshops held. The first was on institutional awareness, held in Eskimo Point in July 1976. Seventeen Inuit from Labrador, NWT and ICI as well as Kabloonat resource people participated in the workshop, which focused on why institutions exist and how they are structured.

Another workshop was held in February, 1980. People came from federal government departments and from other agencies in Ottawa, Yukon, Frobisher and Inuvik. The purpose of the workshop was to show people the kind of lifestyle

Ճամբարական պատճենները հայտնաբերվել են 1974-ին Արշակունյաց պատճենահանձնավայրում (Վայոց ձորի շրջան)։ Այս պատճենները պահպանվում են ՀՀ Կառավարության կողմէ գործադրության մեջ։

Δα. Λ. Ο. Δ. Ε. (Language Commission) 1976-Γ.

ԱՅԵՒՅԵԿ ՀՈԼԾՈՎ ԵՐԱԾՈՎ ՌԵՎ ՔԵՐԱՆԴ-  
ԱԿ ՀԱՅ 1980-Ի ՀԵծՈՎՆԵՐ. ՏԵՇ

we Inuit live up here so that when they got back to their offices they would have a better idea of what kind of people we are, and what sort of environment we live in and everything else that comes with the north so when it comes to their respective jobs they will have a better idea of what they are working for.

The Institute has gathered a lot of material about Inuit traditions and culture through interviews with people. The interview tapes have been transcribed but they are so many and so numerous that we have not had the time to type them up or sort them out to be put together as information and resource material.

ICI also has tried to do cultural events every year. A tent project was completed by three women in Eskimo Point last summer. In 1980 we have a kayak being made at Igloolik. There have been some syllabic typing courses in the past and we are having one again this year.

ICI also takes part in interpreter/translator conferences and word terminology workshops. We have recently begun to work towards a comprehensive study of education impact and alternatives. We are investigating what the educational system has done to

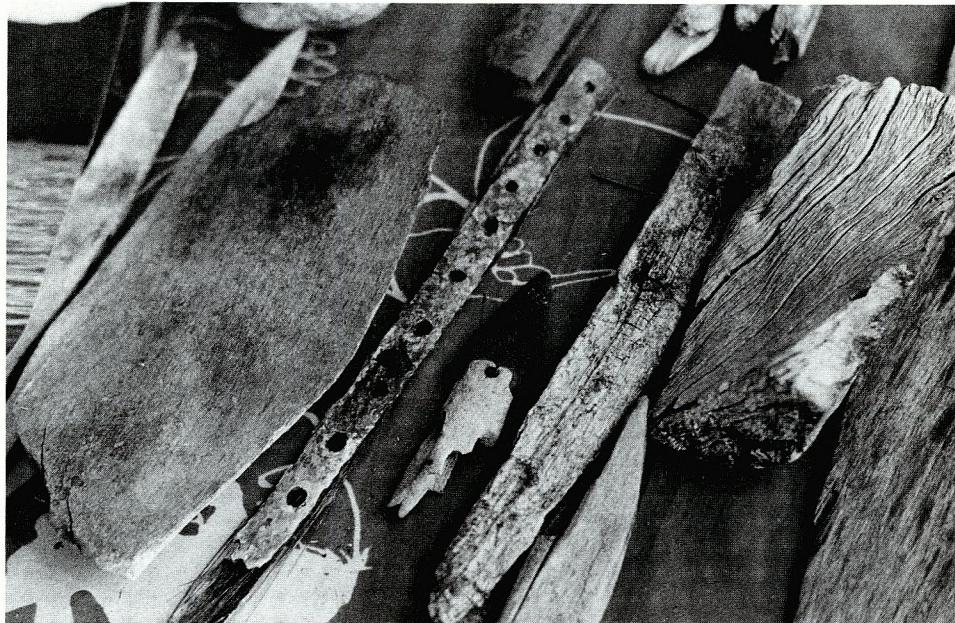
the Inuit people to date and what improvements there should be, so as to come up with suggestions on the direction education should take so that it serves the Inuit people more successfully and comprehensively.

We are trying to raise enough money to get the senior Inuit together so they can have some kind of symposium on what traditional activities are being lost, what kind of life they used to live, and what exactly they want to preserve in their culture. We would like to see them talk about all the different aspects of Inuit culture. We also want them to tell the Inuit what they have been trying to tell us all this time. They keep telling us little bits of things about culture and always in an atmosphere of trying to sort of push the younger people into living the kind of life they want them to have. Rather than doing that, we want them to explain what

Artifacts are preserved by ICI to provide a record of the past.

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Pigutivinituqanik papattit-tiaqattarput Inummarilirijikkut taissumaniulaurtumik iqaumaj-jutiqarumamut.





they are trying to do, what they want their children and the younger people to learn about. We want to see them speak to us and we would film them, one by one; they would have prepared speeches so that they would be listened to and they would be organized properly without giving us a confused impression of what the older Inuit are trying to say.

What I would like to see is the older people beginning to take charge themselves. I want to see them organizing in the communities as an association of some kind so that they begin to apply for money, funds for their own programs, their own projects rather than ICI trying to do those things for them. It is when the people themselves (who are experienced) begin to do things for themselves that they come up with the real stuff. They come up with what is really in their hearts or in their minds, rather than have someone else who has no experience do it for them. All ICI would do would be to provide the funds, administer them, and make arrangements for people, make arrangements for a place to get together, give them some direction as to how to demonstrate what they want to do so

The Institute gathers material about Inuit traditions.

Δ♂Δ<sup>۱</sup> لበር ለበኩ ደር እኩና ገልፋዊር ሰር >ር  
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Inummarilirijikkut Katirsuiqat-  
tarput Kisutuinnanik Inuit  
iliqusituqangitta miksaanuunga-  
junik.

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that it is an organized symposium that will benefit everyone. If this were successful we would try to make it every year. We would try and have old people get together every year if possible so gradually they would (hopefully) begin to do it for themselves. From each gathering there would be different themes that everyone would benefit from - ICI, Northern Affairs, and other government departments - because we would hear from older people themselves, rather than in a distorted way.

We will be putting together some films, educational films, one of which would be a hunting and trapping survival package for young people. We also want to put films together for the young women or children on how to sew traditional clothing, how to take care of them, how to prepare them and so on.

One of the major problems the Institute faces is the fact that the office is situated in a community, Eskimo Point, although we would probably still face the problem if we were in any other community. Usually when a community is privileged to have any kind of agency of importance the people begin to, without realizing it, control some of the projects, so that some of the goals and objectives cannot be met successfully because of community pressure. There are families that, because of the unemployment situation, are glad to see their children or relatives have a job and it has come about that most of the staff of ICI are from Eskimo Point. It is hard to get good employees to come from other communities.

It is frustrating because most of the staff have never been outside the community and have no sense of geography as to what other communities and other regions are like. They tend to have a perspective that is limited to their experience in the community life at Eskimo Point.

Another problem facing the Institute is the lack of funds. It is especially a problem at ICI since we are located in a building that was put up in 1960. It is outdated and does not conserve energy as well as new buildings so we use a lot of heat and electricity and it

is very expensive. A lot of that expense could be saved and utilized if the building were better suited to providing the kind of programs we would like to have.

The Northern Affairs Program provides the funds to the Institute, currently \$350,000 for 12 months operation. At the moment, we have approximately 11 employees. These 11 employees have their respective duties. They are given a job description. They are expected to carry them out. First of all there is the administration staff which looks after the money operations and the administration of the overall operation.

The Traditions department, where there are three people, deals with cultural and environmental issues. There is the Inuit Education department. We also have the Publications and Information department where all the information and publications are initiated. The Ajurnarmat magazine is published from here, newsletters and other information. For those who would like to subscribe, if they do not have copies of our magazine already, the address to write to is:

The Publications Manager,  
Inuit Cultural Institute,  
Eskimo Point, NWT  
X0C 0E0  
or Tele: (819) 857-2806

Some of my concerns as Executive Director of ICI are:

- I would like to see the older people begin to take charge for themselves instead of asking ICI to do programs that they themselves should be doing. I do not believe that the Institute can meet the kind of demands the old people expect, because we do not have the experience and since we are generally more of a research organization, I do not think we should get into the actual activities of senior citizens. I would like to see these people organize their respective communities, become some kind of association, begin to do what they want to do, teaching or whatever.
  - I would like to see Adult Education become successful. I would like to see more centres

Ճաճակը քննե՞ց > ՀՀ ԸՆԿ Ենք հանձն մ-  
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The Publications Manager,  
Inuit Cultural Institute,  
Eskimo Point, NWT  
XOC OEO

Δεινός Δράστης της Ελληνικής επανάστασης στην Αθήνα το 1821:

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John Macdonald

open in other communities. I would like to be able to have ICI take part in programs of Adult Education. I would like to see the adults learn Kabloonartitut speaking, also I would like to see them teach young people, children, what they want the children to know. So they would learn to speak Kabloonartitut and at the same time teach Inuktitut themselves.

3. One of my other concerns is that the education system seems not to have the same kind of academic success the southern institutions have. There are a lot of Kabloona people who move up north to work and their children go to school in the north. When they return to the south and the children attend school they discover their academic levels are much lower than their southern counterparts.

The education system does not have the cultural aspect of teaching that the Inuit would like to retain.

To the communities we offer the Inuit a chance to voice their concerns through interviews. We send out tapes to the most prominent Inuit with instructions on what we would like to know so that we may provide the education and learning that they want their young people to have.

We do not provide any services other than that because the kinds of services that are available in the communities are from government departments and we feel the government should also do what they are supposed to do and make the information more available to the communities. Advertise, tell the people about their programs or their responsibilities so the communities know what to expect from the government and what to expect from the Inuit organization.

Our Northern Exposure Program is mainly intended for agencies or government departments. We expect them to tell us what they want to know so we can arrange to make the information available. In that way they can become more oriented and more aware of the kind of life-styles that are lived in the

northern communities, what kind of services are provided. Programs requested from ICI vary, they differ from one another. We have requests from Medical Services now to sponsor a program for the nurses so they will be oriented to northern living.

Also I would like to see ICI involved in most government programs. Government responsibilities sometimes do not meet the Inuit requirements. A lot of times government programs are designed in such a way that they scratch only the surface of the problems. We would like to take part in those programs, so we can provide the expertise for those services, so they would be more successful. We cannot do it all the time but there is a lot of research in the north we would like to take part in. Research done by biologists or specialized people in certain fields, again only scratches the surface of the problems.

I do not think it is correct for the government or biologists or researchers or scientists to say that they are the educated ones, that they have the answers, they will find the answers. A lot of the time one does not have to be educated to solve a problem. It is most appropriate in the north that ICI be given consideration as a qualified research institution.



## Trail Radios Tested in Koartak

For many years Inuit hunters and travellers have wished for a practical, reliable way of communicating with each other and with their home communities while they are away hunting, trapping or moving between settlements.

The need for a better communications system was emphasized in a brief presented to the federal government in 1974 by Taqramiut Nipingat Incorporated, the Quebec Inuit communications society. Trail radio communication is especially difficult in parts of northern Quebec where deep inlets and the high rolling plateau often interfere with radio signals and reduce the effective range of radios to a very few miles. TNI's brief suggested that reliable trail radios were badly needed for use in emergencies.

As a result, the federal Department of Communications was asked to develop a special trail and camp radio system that could be carried by travellers and did not require fulltime operators in the communities.

The new equipment was ready by 1977 and has been in use since then by the people of Koartak.

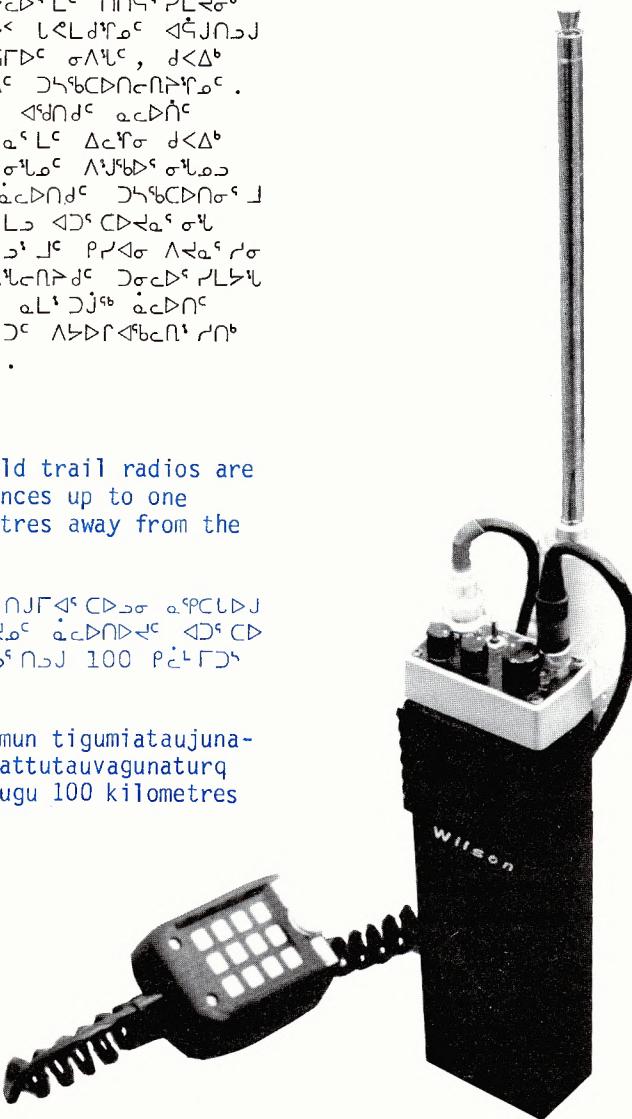
Travellers leaving Koartak take with them a portable radio. If they plan to stay within about one hundred kilometres of the community they carry small, hand-held VHF transceivers. If they intend to go further away they carry a larger transceiver that has greater range. In Koartak itself, a number of people have been supplied with community radios about the size of small cigar boxes; because these radios have no background noise when they are not in use they can

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የፋይና ማርያም ተስፋል

# Aulahimajunun Naalautiin Ugturataujun Koartakmi

Small, hand-held trail radios are used for distances up to one hundred kilometres away from the community.

Mikkarq, algakmun tigumiataujuna-turq urqaluti attutauvagunaturq ugghaitigitiblugu 100 kilometres nunaqatinqinin.



J. Belrose



J. Befroese

be left on day and night in case of incoming calls. One of these radios is in the community radio room and the others are placed around the community in the co-op store and private homes.

The fact that the community radios have no background noise is very important because it means that people are not tempted to turn them down or off, even at night. This means that there is a twenty-four hour emergency system that needs no one to operate it until there is actually an emergency.

The portable transceivers which the travellers carry and the community radios are two parts of the entire system. The third part is a repeater radio which is installed on Diana Island about twenty kilometres away from the settlement. This repeater radio is powered by batteries that should allow it to work up to ten years,

Koartak was the first northern Quebec community to use the trail radio system.

Koartak hivulipaguhimavakman  
Quebecmi nunaqatigituni atturqni-  
nun urqalutinik aulahimatiblugin.

Nakkunirhamik tuhaqatautivaknimik urqalautigijauhimavakturq tunihitiblugin aglakhimajunik Canadaup governmentkuginun algagutiblugu 1974 tapkunugan Taqramiut Nipingat Incorporated, Quebecmiun Inuin tuhaqatautilirijiginun. Nalautikun aulapaliahimabluni uqamaqtigiga-huarniq illagani Quebecmi kagilu-qapalanianun quvahituniklu piguqauanianun nakkutitivagimata urqalahanuhahuni urqalautikun uggahitumu-lu tuhahaujunaratik. Taqramiut Nipingat Incorporatedkun univagan



Larger, more powerful radios are carried by travellers when they plan to go more than one hundred kilometres away from the community.

፭፻፯፭ ዓ.ም. ከ፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. የ፻፯፭ ዓ.ም. CD  
፭፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. CD  
፭፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. CD  
፭፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. በ፻፯፭ ዓ.ም. CD

Aginirqharq, hakkugikniharq uarqa-luti agjatajunaturq aulapalia-jumun aulahimaniarutik ugqatanun 100 kilometres nunaqatiginin.

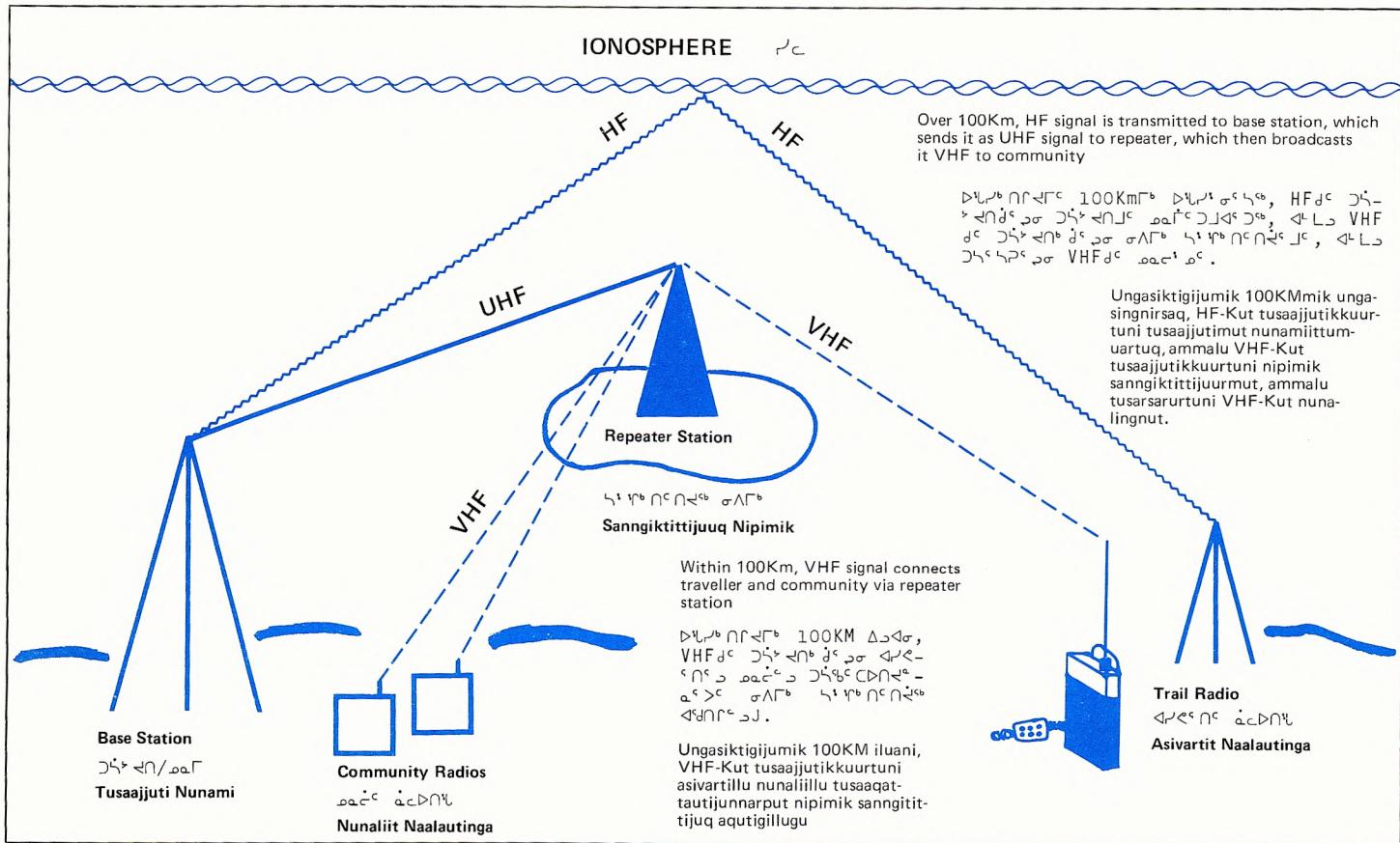
aglakhimajurq urqalakhimablutik  
nakkunirqhamigurq nalautikun pigi-  
aqatun tuavinatuqatiblugu utturq-  
tauiukhanik.

Taimak pibjutigibluniuk, Canadaup governmentkuginigahimajun tuhatauvaktulirijiujun appirijauhimavakmata arqihiqublugin nalautinik tuhaviujunatunik aulapaliatiblugin nunaqatiginin agjataujunalutiklu aulapaliajiujunun ammalu havaktigariaqaratik nunaqatigini.

Nutarq havauti arqitauhimavakturq  
1977-gurtiblugu ammalu atturtau-  
vakhuni taimaganin Koartakmiunun.

Aulapalialirqtibugin qimaiblutik Koartamik nakhavaktun nalautinik. Talvali aulahimaniarutik uvaqa qanigijani 100 kilometres nunaqtigini agjapaktun, mikkamik agagmuntigumiataujunahuni. Talvali ugghinirqhamun aulahimaniarutik agginirqhamik nalautimik nakhapaktun uggahinihatun tuhaviujunatumik. Koartami, amihuin kikutuinain tunijauhimilirqtun nunaqtigini nalautinik agitiginia mikkaabluni sigaan puugititun iptunik, pibjutigibluniuk tapkuan nalautiin ahiinik tuhavikhaugimata nipaqijunik atturtaugitibugin ikkumajunatun ublumilimaami unualimaamilu tuhajunaqubugin uqalaviulirutik. Il-lagan tapkuan nunaqtigini nalautiqavikmiturq amalu ahiin nunaqtigini hiamitauhimablutik qujaginiarq kuapakuqini aqilrainilu.

Pibjutigibluniuk nunaqatigimitun  
ahnik tuhataujumaitunik tuhahaug-  
gimata nipaanik aturqnarutigivauk



The system uses three kinds of radio signal to do its work.

CALACD<sup>9</sup> o<sup>4</sup> ACD<sup>10</sup> L<sup>11</sup> A<sup>12</sup> L<sup>13</sup> A<sup>14</sup> M<sup>15</sup> C<sup>16</sup>.  
CALACD<sup>9</sup> o<sup>4</sup> ACD<sup>10</sup> L<sup>11</sup> A<sup>12</sup> L<sup>13</sup> A<sup>14</sup> M<sup>15</sup> C<sup>16</sup>.

Qanuriliupaknia allaqiktunik pigahunik tuharutinik aturqman havaknianun.

given average use. It will also work at temperatures as low as -50° Celsius.

This repeater station is the vital link in the system. Under the old way of communicating, the caller would arrange a radio sked for a particular time of the day and would try to talk directly to the listener by way of his small, low-powered, portable radio. Often he was not successful because of the weak signal and because of radio interference.

A<sup>17</sup> K<sup>18</sup> o<sup>19</sup> o<sup>20</sup> o<sup>21</sup> o<sup>22</sup> o<sup>23</sup> o<sup>24</sup> o<sup>25</sup> o<sup>26</sup> o<sup>27</sup> o<sup>28</sup> o<sup>29</sup> o<sup>30</sup> o<sup>31</sup> o<sup>32</sup> o<sup>33</sup> o<sup>34</sup> o<sup>35</sup> o<sup>36</sup> o<sup>37</sup> o<sup>38</sup> o<sup>39</sup> o<sup>40</sup> o<sup>41</sup> o<sup>42</sup> o<sup>43</sup> o<sup>44</sup> o<sup>45</sup> o<sup>46</sup> o<sup>47</sup> o<sup>48</sup> o<sup>49</sup> o<sup>50</sup> o<sup>51</sup> o<sup>52</sup> o<sup>53</sup> o<sup>54</sup> o<sup>55</sup> o<sup>56</sup> o<sup>57</sup> o<sup>58</sup> o<sup>59</sup> o<sup>60</sup> o<sup>61</sup> o<sup>62</sup> o<sup>63</sup> o<sup>64</sup> o<sup>65</sup> o<sup>66</sup> o<sup>67</sup> o<sup>68</sup> o<sup>69</sup> o<sup>70</sup> o<sup>71</sup> o<sup>72</sup> o<sup>73</sup> o<sup>74</sup> o<sup>75</sup> o<sup>76</sup> o<sup>77</sup> o<sup>78</sup> o<sup>79</sup> o<sup>80</sup> o<sup>81</sup> o<sup>82</sup> 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o<sup>704</sup> o<sup>705</sup> o<sup>706</sup> o<sup>707</sup> o<sup>708</sup> o<sup>709</sup> o<sup>710</sup> o<sup>711</sup> o<sup>712</sup> o<sup>713</sup> o<sup>714</sup> o<sup>715</sup> o<sup>716</sup> o<sup>717</sup> o<sup>718</sup> o<sup>719</sup> o<sup>720</sup> o<sup>721</sup> o<sup>722</sup> o<sup>723</sup> o<sup>724</sup> o<sup>725</sup> o<sup>726</sup> o<sup>727</sup> o<sup>728</sup> o<sup>729</sup> o<sup>730</sup> o<sup>731</sup> o<sup>732</sup> o<sup>733</sup> o<sup>734</sup> o<sup>735</sup> o<sup>736</sup> o<sup>737</sup> o<sup>738</sup> o<sup>739</sup> o<sup>740</sup> o<sup>741</sup> o<sup>742</sup> o<sup>743</sup> o<sup>744</sup> o<sup>745</sup> o<sup>746</sup> o<sup>747</sup> o<sup>748</sup> o<sup>749</sup> o<sup>750</sup> o<sup>751</sup> o<sup>752</sup> o<sup>753</sup> o<sup>754</sup> o<sup>755</sup> o<sup>756</sup> o<sup>757</sup> o<sup>758</sup> o<sup>759</sup> o<sup>760</sup> o<sup>761</sup> o<sup>762</sup> o<sup>763</sup> o<sup>764</sup> o<sup>765</sup> o<sup>766</sup> o<sup>767</sup> o<sup>768</sup> o<sup>769</sup> o<sup>770</sup> o<sup>771</sup> o<sup>772</sup> o<sup>773</sup> o<sup>774</sup> o<sup>775</sup> o<sup>776</sup> o<sup>777</sup> o<sup>778</sup> o<sup>779</sup> o<sup>780</sup> o<sup>781</sup> o<sup>782</sup> o<sup>783</sup> o<sup>784</sup> o<sup>785</sup> o<sup>786</sup> o<sup>787</sup> o<sup>788</sup> o<sup>789</sup> o<sup>790</sup> o<sup>791</sup> o<sup>792</sup> o<sup>793</sup> o<sup>794</sup> o<sup>795</sup> o<sup>796</sup> o<sup>797</sup> o<sup>798</sup> o<sup>799</sup> o<sup>800</sup> o<sup>801</sup> o<sup>802</sup> o<sup>803</sup> o<sup>804</sup> o<sup>805</sup> o<sup>806</sup> o<sup>807</sup> o<sup>808</sup> o<sup>809</sup> o<sup>810</sup> o<sup>811</sup> o<sup>812</sup> o<sup>813</sup> o<sup>814</sup> o<sup>815</sup> o<sup>816</sup> o<sup>817</sup> o<sup>818</sup> o<sup>819</sup> o<sup>820</sup> o<sup>821</sup> o<sup>822</sup> o<sup>823</sup> o<sup>824</sup> o<sup>825</sup> o<sup>826</sup> o<sup>827</sup> o<sup>828</sup> o<sup>829</sup> o<sup>830</sup> o<sup>831</sup> o<sup>832</sup> o<sup>833</sup> o<sup>834</sup> o<sup>835</sup> o<sup>836</sup> o<sup>837</sup> o<sup>838</sup> o<sup>839</sup> o<sup>840</sup> o<sup>841</sup> o<sup>842</sup> o<sup>843</sup> o<sup>844</sup> o<sup>845</sup> o<sup>846</sup> o<sup>847</sup> o<sup>848</sup> o<sup>849</sup> o<sup>850</sup> o<sup>851</sup> o<sup>852</sup> o<sup>853</sup> o<sup>854</sup> o<sup>855</sup> o<sup>856</sup> o<sup>857</sup> o<sup>858</sup> o<sup>859</sup> o<sup>860</sup> o<sup>861</sup> o<sup>862</sup> o<sup>863</sup> o<sup>864</sup> o<sup>865</sup> o<sup>866</sup> o<sup>867</sup> o<sup>868</sup> o<sup>869</sup> o<sup>870</sup> o<sup>871</sup> o<sup>872</sup> o<sup>873</sup> o<sup>874</sup> o<sup>875</sup> o<sup>876</sup> o<sup>877</sup> o<sup>878</sup> o<sup>879</sup> o<sup>880</sup> o<sup>881</sup> o<sup>882</sup> o<sup>883</sup> o<sup>884</sup> o<sup>885</sup> o<sup>886</sup> o<sup>887</sup> o<sup>888</sup> o<sup>889</sup> o<sup>890</sup> o<sup>891</sup> o<sup>892</sup> o<sup>893</sup> o<sup>894</sup> o<sup>895</sup> o<sup>896</sup> o<sup>897</sup> o<sup>898</sup> o<sup>899</sup> o<sup>900</sup> o<sup>901</sup> o<sup>902</sup> o<sup>903</sup> o<sup>904</sup> o<sup>905</sup> o<sup>906</sup> o<sup>907</sup> o<sup>908</sup> o<sup>909</sup> o<sup>910</sup> o<sup>911</sup> o<sup>912</sup> o<sup>913</sup> o<sup>914</sup> o<sup>915</sup> o<sup>916</sup> o<sup>917</sup> o<sup>918</sup> o<sup>919</sup> o<sup>920</sup> o<sup>921</sup> o<sup>922</sup> o<sup>923</sup> o<sup>924</sup> o<sup>925</sup> o<sup>926</sup> o<sup>927</sup> o<sup>928</sup> o<sup>929</sup> o<sup>930</sup> o<sup>931</sup> o<sup>932</sup> o<sup>933</sup> o<sup>934</sup> o<sup>935</sup> o<sup>936</sup> o<sup>937</sup> o<sup>938</sup> o<sup>939</sup> o<sup>940</sup> o<sup>941</sup> o<sup>942</sup> o<sup>943</sup> o<sup>944</sup> o<sup>945</sup> o<sup>946</sup> o<sup>947</sup> o<sup>948</sup> o<sup>949</sup> o<sup>950</sup> o<sup>951</sup> o<sup>952</sup> o<sup>953</sup> o<sup>954</sup> o<sup>955</sup> o<sup>956</sup> o<sup>957</sup> o<sup>958</sup> o<sup>959</sup> o<sup>960</sup> o<sup>961</sup> o<sup>962</sup> o<sup>963</sup> o<sup>964</sup> o<sup>965</sup> o<sup>966</sup> o<sup>967</sup> o<sup>968</sup> o<sup>969</sup> o<sup>970</sup> o<sup>971</sup> o<sup>972</sup> o<sup>973</sup> o<sup>974</sup> o<sup>975</sup> o<sup>976</sup> o<sup>977</sup> o<sup>978</sup> o<sup>979</sup> o<sup>980</sup> o<sup>981</sup> o<sup>982</sup> o<sup>983</sup> o<sup>984</sup> o<sup>985</sup> o<sup>986</sup> o<sup>987</sup> o<sup>988</sup> o<sup>989</sup> o<sup>990</sup> o<sup>991</sup> o<sup>992</sup> o<sup>993</sup> o<sup>994</sup> o<sup>995</sup> o<sup>996</sup> o<sup>997</sup> o<sup>998</sup> o<sup>999</sup> o<sup>999</sup>

Over 100Km, HF signal is transmitted to base station, which sends it as UHF signal to repeater, which then broadcasts VHF to community

▷<sup>9</sup> 100Km<sup>10</sup> 100Km<sup>11</sup> 100Km<sup>12</sup> 100Km<sup>13</sup> 100Km<sup>14</sup> 100Km<sup>15</sup> 100Km<sup>16</sup> 100Km<sup>17</sup> 100Km<sup>18</sup> 100Km<sup>19</sup> 100Km<sup>20</sup> 100Km<sup>21</sup> 100Km<sup>22</sup> 100Km<sup>23</sup> 100Km<sup>24</sup> 100Km<sup>25</sup> 100Km<sup>26</sup> 100Km<sup>27</sup> 100Km<sup>28</sup> 100Km<sup>29</sup> 100Km<sup>30</sup> 100Km<sup>31</sup> 100Km<sup>32</sup> 100Km<sup>33</sup> 100Km<sup>34</sup> 100Km<sup>35</sup> 100Km<sup>36</sup> 100Km<sup>37</sup> 100Km<sup>38</sup> 100Km<sup>39</sup> 100Km<sup>40</sup> 100Km<sup>41</sup> 100Km<sup>42</sup> 100Km<sup>43</sup>

The repeater station was assembled in Koartak and carried by helicopter to Diana Island, where it was installed.

Talvaniturq tuhajuti tamna  
havaktauvakturq Koartakmi  
agjataublunilu qulimigulikmun  
Diana qikitamun, talvanilu  
arqihutabluni.



Under the new system this is no longer a problem. Now, when a signal is transmitted it is picked up by the repeater station which, because it is much more powerful and situated on a high point of land, sends a powerful signal that cuts through local interference so that it is heard clearly on any of the community radios.

When someone in the community answers the call, the signal is returned in the same way, being picked up by the repeater station and transmitted as a much stronger signal to the traveller.

People in Koartak have been using the system for three years and have found it to be a very useful aid to the traveller. One day all Inuit communities may have the same service.



ՀԵՇ ՔԵՑԱՅԻ ՄԱԳՆՈՒՅԻ ՀԵՇ ԲԴԵԿ  
ՏԳԵՎԱՆԱՐԱ ՀԵՇ, ՀԵԼԱԿԱՅԻ ԷՇՈՐԵԹ Հ  
ԽՈՎՅ ԾՊԱՅԻ ԾՈՒՆԵՐ ՏԳԵՎԻ ՀԵՇ,  
ԸՆՎԵՐ ԸՆՎԵՐ ՏԳԵՎԻ ՀԵՇ, ԸՆՎԵՐ  
ԸՆՎԵՐ ԸՆՎԵՐ ՏԳԵՎԻ ՀԵՇ, ԸՆՎԵՐ  
ԸՆՎԵՐ ԸՆՎԵՐ ՏԳԵՎԻ ՀԵՇ, ԸՆՎԵՐ  
ԸՆՎԵՐ ԸՆՎԵՐ ՏԳԵՎԻ ՀԵՇ, ԸՆՎԵՐ

Hajjaujumili atugaulitumi taimaititurq. Hajjali, urqalugumajuqapan qikitamuqahuni nipiä, talvanilu pibjutigibluniuk hakkugikman quvahiktumifhunilu nunami, tuhagakhaujumiktaurq tuhatitivakturq ahinik tuharutitiavaugitunik tuhaviunani nippialu nakkupianhuni tuhatauniatta nunaqatigituni urqalutigitiqun.

Kinalimapialu nunaqtiginigahimaju-ni kiuguni urqalajumik, nippigataukiujutia taimatun tuhatauvakmijuk urqaluqatumun, qikitakurqlaruni nippingga hakkugikhunillu tuhattau-nia tuhataugublugu aulahimajumun.

Koartakmiun atturqhimallitun taimatun algagunik pigahunik ammalu naakkupianianik atturqnapianianiklu illihimablutik aulapaktumun. Qaku-gutuinarniq talva Inuin nunaqtigiktun ahinitun taimaitumikktaurq pi-hugumijun.



◀CCL ▶bc: LJ ↳L66c C1rc C9c>R6

**Qikiqtaq Qingniqsimajunik  
Kiinaujaqtalin Ilakku  
Sivulliq: Tigliktitukaq  
Tariuqsiuqtii Ittuq  
Tujurmiaq**

Inuktituuliuraujut uvانget Alex Spalding-mit.

Tirilaaniuplu Luktaaq Liivisiuplu  
ukualu angutit asingitslu taissuma  
qikiqtaup qingnirsimajunik kiinau-  
jaqtaliup qarmuillirialimaanginnik  
titiraqungmaanga tukisijumallugit  
ilaak qikiqtaup namittarianga  
uquausirinngittatuarillugu kiinau-  
janga ilanga piqsimmangimmat suli  
taiama unikkaasiqjaliqpunga taissu-  
manitarnik ataataga tujurmiviqaq-  
tillugu Atmirl Panpumik atiling-  
mik tainnautillugu umiarsiuqtqi it-  
tuq silarittuq uluangagut qiliru-  
lik uvattinnualauqtuq.



Aulajivara suurlu ikpassaq pisura-  
jaaq&uni qailaurmat irsivialua ak-  
iraqtalulluni malik&uni - inualuu-  
lauqtuq sanngijualuulluni nujangit  
piqqaaqsimalaurmata taalalirsimal-  
lutik tunuagullu nivingallutik ag-  
gangit qilirulialuulaurmata kukin-  
git napsimaaluullutik&u kiinanga  
qirniqtaaraaluulluni. Nilliqtuvii-  
ninga uluangagut qakuqtaugamilu  
takuksaulluaqtuujaalauqtuq - aula-  
jigivara kangiq&ugaapivut qirngu-  
migaqpalaurmagu uvingiaqtuqpak&un-  
ilu inngisikaallakpak&unilu umi-  
aqsiuqtit pisitukanganik nipinga  
qataittualuulluni inngiwpalaurmat  
imaaq:

Tuungajuup iqsivingata qaangani inulialuit - a-jai-jait imialungmiik!

Tujurmiviup ukkuanga tiglukturmagu  
qijukulungmut ataataga saqqingmai  
imialungmik qaittauqujikaallaktuq  
qaittaungmat imikaallanngillugu  
niukkatiunnaq&ugu mamalluarillugu  
suurlu imirajaalauqtanga kangiq-&  
utta innaarungillu tujurmivitta  
nalunaikkutangalu qiviarutigivak-&  
ugit.

Ataatannut uqalitainnalauqupuq:  
"Igluqarvittiavak imialuturviqaq-&-  
unilu - inunnik qaijuqaqattaqpaa?"

Ataatama aakkalangmagu qaijuqaqat-tangittanguuus

Ataataga uqautikkanniq&ugu: "Iglusili naamalluarigakku tamaaniisiu-qalaurniarama - piqatiik! Irsiviga maunngautiallaliruk! Ililaak inul-lariuvungali imialuk&u imialuk&ukukusillu mannilu pijumajatuakka igluqarumallungalu qulaani kangir-&ungmut saangajumik umiarjuit aul-lasiliqtuit ittuuarumallugit - Kinauvungaa? Umialiktaq taijautuin-nariaqaqtunga - Suujug? Akilinn-ginnamaa?" Kiinaujarnik savingnik sitamanik igittilaurmat saamut: "Taakkua nungutigukkit uqautiniaq-parma."

Annurangit piunngikkaluua&utik si-  
alaatuinnaujaalaunngimmat umialik-  
taqtut naalaktau jumavaktuujaala-  
urmat. Taassuma irsivialunganik  
qaitittijuup uqautingmaatirut ul-  
laaq qaisaaqtuviniq tujurmivingmik  
inuqattianngittumik qiniq&uni tu-  
jurmivikput piuniraqtaungmat inu-  
qattianngittuuniraqtaugilluni tu-  
sarami uvattinnunngautuinnalaur-  
mat.

Uqarajuttummarialuk tainna - Kangiqtig&uup sigjangagut pisuluutinna-rajarmat kingaaluuq qaanganulluu-



niit nasipariaqtuq&uni unnuulimaaq-  
&u qijuit ikuallaqtut saniani in-  
gikkajarmat imialuktuqpak&uni san-  
ngijumik. Uqaujjauliraangami kiu-  
valaunggittuq aaq&usikaalatuinna-  
rajaapuq ninngaumajuuaq&uni sur-  
lungmigullu anirsauumikaalak&uni  
piqusialua uqarumannginnialua qau-  
jivallialirattigu upagasugunniila-  
uqtavut. Qautamaat utiraangami  
apisuigajarmat qaijuqarmangaat  
umiarsiuptinik sumalaqtugut ki-  
pingugami ai ilaminnut taimaaq  
apisuiqattarmat sunauvva takuju-  
manngimmarilauqtangit qimagasutu-  
innaqtangit umiarsiuptit amma umi-  
arsiuptimik asianik tujurmiaqara-  
angat imirvingmut itirajanngimmat  
kisiani ittualauq&uni kinaummanga-  
at qaujisattialauq&ugu pigajarmat  
ummalu taimaittugaqtillurgu uqar-  
vigigajangimmagu nipaigasutuinnaq-  
&uni.

Uvangali nalugilaunngittara quar-saqatigiqattalaurpara - amisunik ullunik uvattinnisiuqtinnagu suli ugautilaurmaanga imaaq: ujjirasu-qattaq&ungaguuq umiarsiuiqtimik ig-luinnarmik niuqaqtumik takulituar-uma ugautijaaqturajarakkuguuq amma taimailiguma taqqiqtammat pigiar-nitamaangani kiinaujaqtaaqtigajar-maanga. Asuilaak ilaannikkut taq-qiup pigiarningan upagiaqturakku akiliqtaujuumallunga ijigituinnal-ulluninga pigajarpaanga surlungmi-gunaasit anirsaumilluni kisianili kappiasungnirami taissumangat ni-uqannigittumit amma ikajuqtaukkan-nirumalluni uvannit kiinaujaqtaaq-titainnarajararpaanga tainna niuqan-ngittuq takulituarukku ugautijaaq-turajarakka ugacttaq&uni.

Niuqanngittuq tainna sinakturuti-  
gigattalauqtarali! Unnuakkut amu-  
rialuutillugu igluvut suluksuktu-  
aluutillugu mallialuillu tarjaar-  
aqtualuulutik sinaktumaninni ami-  
sunik kappianaqtunik tuurngaujaaq-  
tunik takuqattalilaurpunga ilaani-  
kkut siiqungagut nakasimagajaqaq-  
tuq ilaankut kuuttingagut ilaani-  
kkulluunniit tuurnaalunnguq&uni  
atausiinnaalungmik niuqaaq&uni qig-  
giqtaalukpak&uni sunatuinnarmiklu-  
misik&uni ullaalugajarpaanga tai-  
maitillugu piunngilaangulaurmalli.

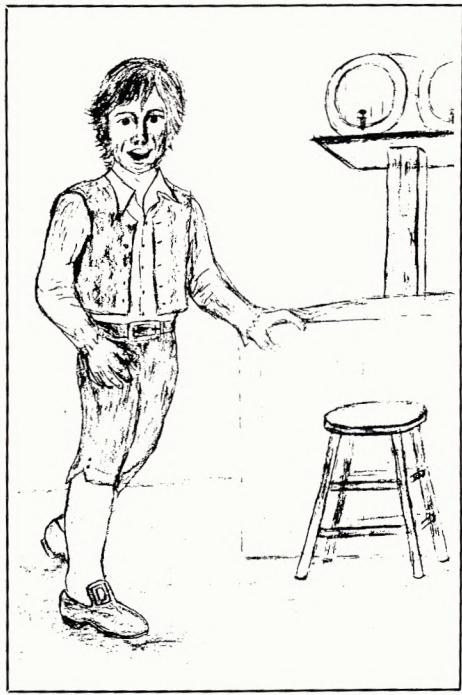
Niuqanngittuq uvanga takulaursimanngikkaluqa&ugu quliliqtautigijaalugilauraluaqtara taannali umialiktaq kappiargilualauunngittarailaak kappiaginninginnirsaujara kinatuinnarnit.

simaluarajaqtuq taimaittillugu  
umiarsiurti pisitukanginnik inn-  
girajaqtuq taakkua imigataujut  
ujjirinagit ilaaniikulli imiqatau-  
jut imiqtigajaqtangit unikausir-  
minik tusaqtillugilluuniit inngi-  
qatautillugilluuniit. Tusaqattali-  
laursimajakka a-jai-jaaq&utik pi-  
quaungamik taassumungaaluup kap-  
piagigamijjuk amma nipiqliquuaauj-  
juaq&utik taassumunga ujjirijauju-  
manatik amaak unnuluaraaluutillu-  
gu ajurnaqtummarialuuqattalilaur-  
mat ilaannikkut saap qaanga patik-  
taalugigajartanga uqaqtuqaqujinng-  
illuni tusarsaujumalluni ingminik  
ilaannikkut sunatuinnarmik apiri-  
jauguni ninngasikaallagajarpuuq  
ilaannikkullu apirijaunnginami  
taimailigajarmijuq imaaq unikkau-  
sirminik ujjirijauttiaqungmagu am-  
ma taakkua imiqataujut aniqujaunn-  
gimmarilauqtut imiralakvingmit  
uirngaqaqqaqtinnagu suli.

Unikkaarsangilli kappiagi jaulaan-  
gulaurnmata. Umiarsiutnik piung-  
gittulilaangujunik piqatigaqatta-  
laursimmanirami ilaak inuaqtiaug-  
amik&u qimittaugiamik&u unataria-  
mik&u unikkaarsaqatuinnarpalaur-  
mat. Taakkua imiqataujut quviagi-  
qattalaungimmajuk uqausinginilaak  
piluartualuunasugillugit ataatama  
quviagilaungimngimngimngimngim-  
qatitarunniirniarasugillugu imir-  
vingminut taassumaaluup kinatuin-  
narnik kappiasuktittiqattalaur-  
mat. Ilaak tujurmiangutillugu ka-  
ppianaqtuviniugaluaq kisianili  
kinguningagut iqaumajauulluni quvi-  
agijaujuujaalaauqtuq nunaqatittin-  
nut ilaak uvikaunirsaujanut uvik-  
kaunirsait piujualuunirarpalaurma-  
jjuk umiarsiutqillariuniraq&ugu.  
Ingilliisigguuq taimaittunik umi-  
arsiutqiqaqtillugu tariursiuq&utik  
ajunngilaangugajarmata.

Umiakiktaq akuni tujurmivittinni siurami kiinajani nungungmata nungukkaluaq&utik amisunik suli uva- ttinnisiukkanniqtuq ataatama kappiasuluamut uqautijunnalaunngimma- gu akilirtaujumajariaksaminik. Aj- ursaraluaq&uni uqausirinasukkaan- gagu akiliksanga pijjutigillugu umialiktaq surlungmigut anirsaun- milluni nilliagajarmat ataataga ijigituinnaaluk&ugu. Ataatagali ijigijaupikkaluamut kappiasuktita- ukkanilaurami anituinnarajarmat akiliqtautainnanngi&uni - taimai- lijauqattarami quviasugunniilaqua- ttalaurmat amma uattiarukkanni tuqulaurmat immaqaa ninngaumatita- uluamut taassumungaaluup ilaak na- lunangittuq taasuma umialiktaq

ይርሱ የጥቅምት የሚያስገኘውን ስራውን በመሆኑ እንደሚከተሉ ይችላል፡፡



၄၁။ ၂၉။ ၂၀။ ၁၇။ ၁၅။ ၁၃။ ၁၁။ ၁၀။ ၈။ ၇။ ၆။ ၅။ ၄။ ၃။ ၂။ ၁။

ԳՐՎ ՀԵՂԱՆ ՔԸԾՅ ԼԸ ՀՕՏՅՀԸԾՅ ԼԸ ԾՐՎՀ-  
ԸՑ ԸԾ ԸՆՄՊԸԾ ԼՈՒԸԾՅ > ԸՑ ԾՐՎԸԾ ԼԸ.

taimailitingmagu tuqusaalijjutigi-laurtanga.

Umialiktaq akunialuk uvattinniisi-  
uraluaq&uni alirsiruluit asianik  
annurartaalaunngittuq nutaanik.  
Nassaaluata makpirsimajungit piu-  
junniramik kataqattalaurmata mak-  
pirsimatikkannirasungnagit anuriq-  
aqtilugu iluangikkaluqaq&uni amma  
qulittaujanı mirsuqattarajarmagu  
kingullirmi piunngittummarialuula-  
uqtuq agguarsimaluamut - titirala-  
unngittuq kinatuinnarmut amma at-  
ausirmikluuniit titiqqausialaunn-  
gimijuq tavvalu tujurmianguqati-  
mingnut kisiani uqarajaqtuq kisi-  
anilu imirsimatillugu - iraivialua  
matuirsimatillugu takulaunngimmie-  
javut.

Angijualluugami inna niinggaksarai-  
luaqtauluugamilu akiraqtaunqatta-  
laurnngittuq kipiluktauqattalaunn-  
gitturluuniit - Ataataga aanniar-  
palliatuinmalilaummat Luktaaq Lii-  
visi iluarsariaqtuq&ugu qaingmat  
iluarsariaramiuk anaanaannut niri-  
titaulauq&uni imiralaqvinggaungau-  
lauqtuq suluuqturuiarami qimmirju-  
anga qaittauttiarillugu. Taikunn-  
garmat malikkakku pulajivara angu-  
titiangulaurmat annurangit nujan-  
gillu aaqqiksimmattiarmata qirniq-  
tunik qilliqtunik ijiquaq&unilu qu-  
vianqtuniklu ugallarvigilaurmagit  
imiqataujut. Taimaingmat isumaju-  
viniugama uaangilaak! Luktaaruna  
ajjigiinngiluaqtuq taassumanngat  
umialiktaalungmit ilaak tamaanii-  
laurmingmattauq salummanngilluni  
nukiqaqtuujaunngilluni imirsimalu-  
alaurmigami aasit. Itisaaq&unuk  
inngisikaallalaurivuq pisiktukar-  
minik imaaq:

Tuqungajuup irsivingata qaangani inulialuit - A-jai-jait imialungmiik!

Imialungmullu piunngittumullu  
suksaujunniqtuit - A-jai-jait  
imialungmiik!

Sivullirmi isumalaupunga irlsivia-  
luk pisingani uqausiujuq pangalu  
umialiktaup irlsivialua taannasain-  
naunasugillugik inumalaularuqtun-  
ga. sinakturutigiqattalaurmijara-  
luunniit igluinnarmik niulingmik  
sinakturutigiqatautillugu. Uvagul-  
li kisiani akunialuk tusaqattain-  
narattigu pisirulua tusarnguurtaa-  
lugilauqtavulluunniit ujjirusugun-  
niirtuviniugatta. Luktaaq Liivisi-  
li ugallagasulirami pirursialiri-  
jimut itturmut quviagilaunngimmagu  
taassumaaluup inngirisialuq qunn-  
ganngilluni qiviaramjuk umialik-

tarli quviasusivaallirnirmigami  
saap qaanga patikta laurmagu tamar-  
mik nilliajunniqullugit taimai-  
lingmat nipaituinnalaurmata Lukta-  
aq Liivisi kisiani uqallaktutuung-  
ulluni naalanngittutuungungmat su-  
puuqturutini milukkatiinnarmagu.

Umaliktaup aksualungmik ijigila-  
urmagu patiktaakkanni&ugu saaq.  
Luktaaq liivisili nuqqanngimmat  
taassuma nilliajjutigilaurmagu  
imaaq: "Nipiqannigialulaurit!"

Luktaap kiulaurmagu: "Uvangali uqautigasukpinngaa?" Ilaaguuq ni-piqarunniqungmaguguuq - Luktaaq uqakkanniq&uni: "Imiluarsimaluaq! Tuqurajarnirittuuq!"

Taimaililaurmagu unialiktaq aksualungmik ningasikaallakkannilaurivuq nikuvisiaallak&uni kapurtialuk qarliingmingnit piirmagu tungatituinnaq&lugu itimangata qaangani luktaaq upasigiartulaurmagu.

Luktaarli aulanngimmarik&uni tunusimalirami saagasuanngimaguluunniit taana uqautittiatuinnalaurmagu: "Kapurutiit puukkanniq&ugu maannamarik! Pinngikkuvit iluittulijut iqaqtuqtaukkannirpata qimitta-uqlaagtagit!"

Akunikuluk ijigijjutituuinnalirma-  
tik asuilaak umialiktaq kappiasun-  
gnirami kapurutini ikpiarjulaurma-  
gu ingikkanniq&uni qataittunik  
nillialluni qimmiqtut saalagijau-  
juqtut.

Luktaaq Liivisiup uqautilaurming  
magu imaaq: "Piunngittuqarmat ta-  
maani angajuqqaangujvinni qaujima-  
lirakku qanuilingmangaarpit qauji-  
saqattarniaqpunga - luktaatuinna-  
unnginnamali iqtaqtuijungmigama -  
iluittuligavit qitaapingmikluunni-  
it tusalituaruma tiriksurniaqtagit  
tavvanngat aullaqtiniarmigakkit -  
taimali!"

Qimmiqjuanga qaittaungmat anisila-  
urmat umialiktarli nipiqa runniim-  
marililaurpuq unnu limaaq.



It's going to be very exciting because our people have never seen anything like that. This is the first time people have seen TV. up there. It's in their language for the first time. It's very exciting and very successful." This was an observation made by Josepi Padlay- at, Director of the Naalakvik II project, and President of Tagrami- ut Nipingat.

Since it was formed in 1974, TNI has been working on several projects to improve communication in Northern Quebec. Trail Radio was their first project, by which people out on the land could communicate easily with their home settlement. Setting up FM broadcasting stations in all Northern Quebec communities (complete with a radio production centre in Salluit) was the second project TNI tackled and completed. It is no wonder then, that Naalavik II, a project designed to bring Inuktitut colour television programming into the homes of Northern Quebec, should also be "very successful".

The Naalakvik II project will last only half a year. Padlayat says, "It's an experiment using the Anik B satellite where the remote communities are going to be receiving TV signals by satellite for a period of six months, starting at the beginning of October." It is hoped, however, that by the end of this experimental period TNI will be able to convince the federal and provincial governments that Inuktitut television services should have a permanent place in Northern Quebec and that existing facilities should be extended.

At the moment only five communities have television - Salluit



A trainee at Salluit production centre.

Առաջին բարեկամությունը համարվում է առաջին աշխատանքը և առաջին աշխատանքը համարվում է առաջին բարեկամությունը:

Pinasuarnirmik ilinniartuq Salluit  
ajiliurivvingani.

(Sugluk), Kuujjuaq (Fort Chimo), Inoucdjouac (Port Harrison), Kuujjuarapik (Great Whale River), and Kangiqsualujjuaq (George River). Salluit, the production and transmission centre is also the training centre.

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Ծ Ա Ր Վ Հ Մ Ծ Ճ Յ Ր Ր Ջ Ա Ռ Վ Հ Մ Ծ Ճ Յ Ճ Ա Ծ Ծ Ծ Ծ Ծ Ծ Ծ  
Ծ Ա Ր Վ Հ Մ Ծ Ճ Յ Ր Ր Ջ Ա Ռ Վ Հ Մ Ծ Ճ Յ Ճ Ա Ծ Ծ Ծ Ծ Ծ Ծ Ծ  
Ծ Ա Ր Վ Հ Մ Ծ Ճ Յ Ր Ր Ջ Ա Ռ Վ Հ Մ Ծ Ճ Յ Ճ Ա Ծ Ծ Ծ Ծ Ծ Ծ Ծ

աւաճ ծ՛ գի բրդարմակնեց հջու հջու-  
նու շեց ծառ շաբ յլառօքը լա-  
զաւ արայ ծառ ծառ արայ արայ արա-

baCD<sup>a</sup> qL<sup>c</sup> ma<sup>b</sup> aADyL<sup>c</sup> L<sup>a</sup>L<sup>b</sup>-  
d<sup>a</sup>s Δ<sup>b</sup> C<sup>c</sup>C<sup>b</sup> h<sup>a</sup>L<sup>b</sup>u<sup>c</sup>J<sup>a</sup>s<sup>b</sup> Γ<sup>c</sup>  
ma<sup>b</sup> s d<sup>a</sup>L<sup>b</sup> C<sup>c</sup>L<sup>b</sup> d<sup>a</sup>L<sup>b</sup> h<sup>a</sup>L<sup>b</sup>  
D<sup>a</sup>u<sup>b</sup> aCD<sup>c</sup>J<sup>a</sup>s<sup>b</sup>.

LaD<sup>a</sup>c C<sup>b</sup> cL<sup>a</sup>c ma<sup>b</sup> t<sup>a</sup>L<sup>b</sup>o<sup>c</sup> h<sup>a</sup>-  
Δ<sup>b</sup>, d<sup>a</sup>L<sup>b</sup>, Δ<sup>b</sup> d<sup>a</sup>, d<sup>a</sup>L<sup>b</sup>Δ<sup>b</sup>  
qL<sup>a</sup> b<sup>a</sup>L<sup>b</sup>Δ<sup>b</sup> h<sup>a</sup> a<sup>b</sup> d<sup>a</sup>P<sup>b</sup>Δ<sup>a</sup>d<sup>b</sup>-  
<C<sup>c</sup> C<sup>b</sup>h<sup>a</sup>L<sup>b</sup>o<sup>c</sup> h<sup>a</sup>L<sup>b</sup> d<sup>a</sup>L<sup>b</sup> Δ<sup>a</sup>-  
h<sup>a</sup>L<sup>b</sup>o<sup>c</sup> d<sup>a</sup>L<sup>b</sup>o<sup>c</sup> Γ<sup>a</sup> C<sup>b</sup>h<sup>a</sup>L<sup>b</sup>o<sup>c</sup> C<sup>b</sup>-  
><sup>a</sup>C<sup>b</sup>.

DP<sup>a</sup>h<sup>b</sup>u<sup>c</sup> 1979Γ, 15 Δ<sup>a</sup>h<sup>b</sup>Δ<sup>c</sup>-  
Δ<sup>b</sup> Δ<sup>a</sup>h<sup>b</sup>Δ<sup>c</sup> C<sup>b</sup>h<sup>a</sup>L<sup>b</sup>o<sup>c</sup>  
d<sup>a</sup>L<sup>b</sup> C<sup>b</sup>h<sup>a</sup>L<sup>b</sup>o<sup>c</sup> Δ<sup>a</sup>h<sup>b</sup>o<sup>c</sup> Δ<sup>a</sup>h<sup>b</sup>-

In the Fall of 1979, fifteen trainees started work in video equipment and programming under the direction of trainers from Radio quebec. Although not all trainees continued with the project, the training program has been very successful according to Padlayat. "We expected that not all trainees would stay. We didn't need all fifteen to operate the program. The trainees who stayed will be able to have a job right after their training. This has been the most expensive training

program that has ever taken place up there. We hope that in the future we will be able to have another training program like this one."

A major part of this training was the production of programs to be aired during the experimental period. "During the training period, the trainers and trainees have been producing Inuktitut programs. We have a lot of programs on organizations operating in Northern Quebec and about life in the communities, mostly in Northern Quebec, but we did some filming in Frobisher Bay and Nuuk, Greenland during the Circumpolar Conference. We had a lot of problems but we managed to produce the programs. We are also working together with the Kativik School Board to produce educational programs. We plan to invite many people who are important to us to go in front of the camera and be interviewed live. Viewers will be able to have a conversation with a person on the TV while they look at the person on TV in their own homes. For southerners we will have to use interpreters. There will also be programs of people performing. This summer TNI sponsored a music festival in Salluit with artists from Northern Quebec and NWT and used this opportunity to make a lot of programs of people performing. A similar event is planned for next year. In the future we aim to do many programs that are theatre oriented: entertainment, music, plays, acting, and such like. But that's the new thing that TV is going to create: plays, acting out legends and things like that which we have not seen."



Bobby Baron of George River prepares for filming session.

LA LA<sup>a</sup> b<sup>a</sup>h<sup>b</sup> d<sup>a</sup>L<sup>b</sup> d<sup>a</sup>L<sup>b</sup> Δ<sup>c</sup>  
Δ<sup>a</sup>h<sup>b</sup>Δ<sup>c</sup> ><sup>a</sup> d<sup>a</sup>L<sup>b</sup>o<sup>c</sup> Δ<sup>a</sup>h<sup>b</sup>o<sup>c</sup>.

Bobby Baron Kangirsualukjuarmiataq  
pivagiijarasukpuq ajjiliuriniar-  
nirminik.

Project liaison committee meets at Salluit.

ՀԱՅ ԱՇՏ ԵՐԵՎԱՆԻ ԵՐՄԱԿ ՀԱՅՈՒԹ

Naalakviup Katimajiralaangit  
Katimajut Salluit ajiliuriv-  
vingani.



Some programming for the experimental time is also being borrowed. Films from the National Film Board, dubbed into Inuktitut by the Salluit production centre are being recorded for present and future use. Naalakvik II is also depending on Nunatsiakmiut productions from Frobisher Bay.

Says Padlayat, "We already have some programs from Nunatsiakmiut and we have the same project except it's in a different region. But it's the same project and we have to work together. Also, our people in Northern Quebec have a lot of interest in other Inuit in different regions of the country. So we have to work together. Whenever there is a need to work together, I'm sure there is going to be no problem between TNI and the Inukshuk project."

Although Naalakvik II has been successful and is operating on schedule, problems have been encountered along the way. "There have been problems", says Josepi.



John MacDonald

"People don't realize how many things there are to look after to produce one program." Most of the problems have been related in some way to equipment, despite the fact that TNI is using the very best colour equipment. It seems that the equipment inevitably breaks down and while broken equipment is being repaired production is slowed down. But in spite of the problems that inevitably occur, Naalakvik II for the first time is providing Inuktitut colour television controlled by the Inuit of Northern Quebec.

Whether or not this service will continue after the experimental six-month period remains to be seen. Padlayat says " I would like to say that the success of the program can only come from the people themselves, participating in this project. There are too many people to name names, but I would like to say that I appreciate the help that we get now in the communities where we are carrying out this project."

ይርሃንና ማስረጃ የሚከተሉትን በቻ እንደሚታወቁ ይመለከታል፡፡

ՀԵԼ ՏՊՑԾՐՎԿՑ ԱՇԵՐՎԿ ԶԵԿ ՀԵՑ ՌԵՎ  
ՔՊՆՑ ԵՐՄԻՇ ԸՆԽՆ ՏԵՎԵԿՑ ՅԵ ՔՐԴԱ-  
ՐԵՎՐԱ ԸՆԼ ԾՈ ԱԵՐՎԼԸ ԶԵԿ ՀԵՎՐԵՎ .  
ԱԵՐՎՈՒՐՎԵՎ ԶԵԿ ՀԵՎՐԵՎ ԱԼ Հ Ա-  
ԲԵՎՐԱ ՔՊՆՑ ԱՌԵՎ ՀԵՎ ԸՆԽՆ ՀԵՎ-  
ՋԵԿ . ԱԼԸԾՈ ԱՖԱԿ ԺԵՎԵԿՑ ԾԵՎԵՎԿ ՀԵՎ-  
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ԱԾԾՈ ԾԵՎՐԵՎ ԱԵՐՎՈՒՐՎԵՎ ՀԵՎ-  
ՐԵՎ ՔՊՆՑ ԱՌԵՎ ՀԵՎ ՀԵՎԼ-  
ԼԸ .

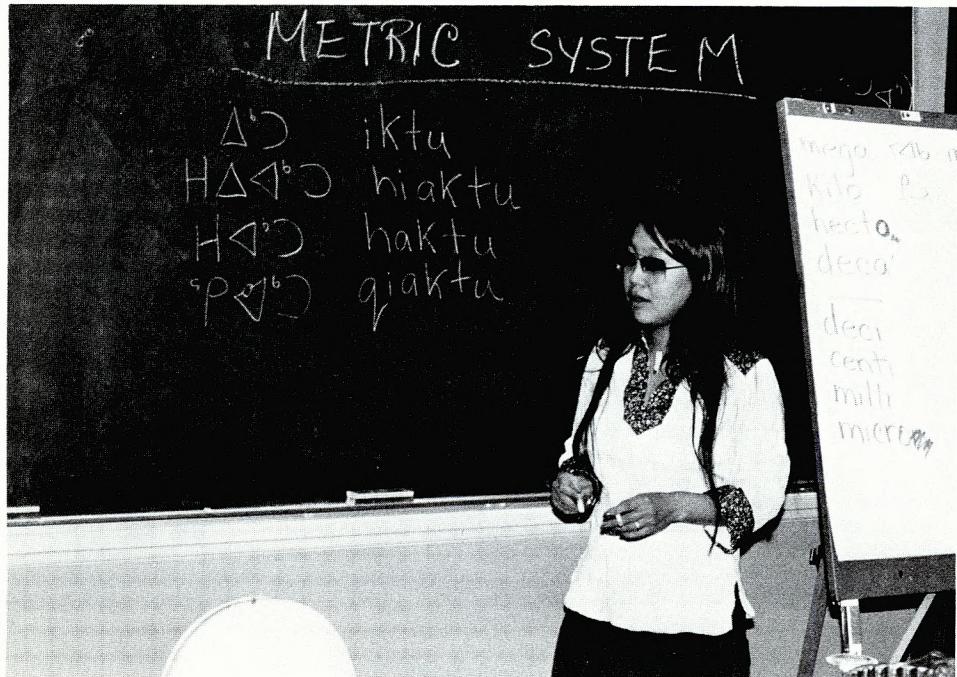
Josepi Padlayat and Paul Lumsden discuss progress of the project.

Josepi Padlayat-lu Paul Lumsden-lu uqausiqarput Naalakviup pivalli-aninganik.

ඇ ප්‍රාග්ධන සංඛ්‍යා ප්‍රාග්ධන සංඛ්‍යා ප්‍රාග්ධන සංඛ්‍යා ප්‍රාග්ධන සංඛ්‍යා

## Interpreters and Translators Conference

אַתְּ  
כָּבֵדְכָּעַמְּ  
לְעַלְּמָנָה



Sam Metcalfe

Bernadette Immaroituk, president of the new Association.

અ એ અ અપારાં કાં, એનેફિન્ડેન્ડ  
બાંધાંનીં જાંગ.

Bernadette Immaroitok, angajugaan-gujuq Katujjiqatigiinnusaartumi.



Sam Metcalfe

Labrador, Gjoa Haven and Rankin Inlet communicators vote on new Inuktitut words for political and legal terms.

લાબ્રાડોર, ગ્રોહેવન અને રન્કિન  
નુક્તિઓની વોટની પ્રક્રિયા થાયા હતી.  
અમાલુ કાંગિર્નિર્મિયુનિયન નુક્તિઓની વોટની પ્રક્રિયા થાયા હતી.  
લાબ્રાડોર મિયુલુ, ઉર્સર્ટુમ્યુલુ, અમાલુ કાંગિર્નિર્મિયુનિયન નુક્તિઓની વોટની પ્રક્રિયા થાયા હતી.

Labrador-miullu, Ursurtuumiullu, ammalu Kangirtinirmiut tusaaajiit nutaamik Inuktituulirittausaurtumik Govamaliriniullu miksaanungajunik ammalu iqartuinipi uqausiqutinginnik.

The third annual interpreters' and translators' terminology (word) conference was held in Rankin Inlet from August 26 to 30. The translators reviewed word lists prepared as a result of last year's conference in Ottawa and discussed a number of other topics. These included translating legal and political terms, and also the use of computers to store and print word lists that could be used by translators.

Other topics of discussion included the newsletter for translators and interpreters that was suggested at last year's conference.

A national organization for interpreters and translators was formed and will be known as the Inuit Interpreters/Translators Association of Canada. A board for the organization was elected and will meet before and after each annual conference. The next conference is to be held during the first week of August, 1981 in Kuujjuak (Fort Chimo).

Sam Metcalf

Elected to the board of the new organization were:

Bernadette Immaroituk	- President
Sam E. Metcalfe	- Vice-President
Blandine Savard	- Secretary/ Treasurer
K. Naeme Tuglavina	- Labrador Region Rep.
Martha Kauki	- Northern Quebec Rep.
Mally Curley	- Baffin Region Rep.
Jane Aupaluktuq	- Keewatin Region Rep.
Theresa Sikkuark	- Central Arctic Region Rep.
Kristine Kaminquak	- Western Arctic Region Rep.

For more information about the new organization you can contact:

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Tel. 997-9660

or write to:

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Victoria Postal Station,  
Montreal, Quebec  
H3Z 2V4



ԺՐԱԾՎՈՒՄՆԵՐԸ ԵՎ ԵՐԱՎԵՐՄԱՆ ԱՌԵՎԱՐՈՒՄՆԵՐԸ

William Kalleo and Naeme from Labrador think about a term being discussed in another dialect.

▷Δ<◁ b<>c ፩ΔGamma, c<>◁◁Gamma▷C<sup>b</sup>  
▷፩◁◁Gamma▷C<sup>b</sup> ፩◁◁Gamma▷C<sup>b</sup> C ፩◁◁Gamma▷C<sup>b</sup>  
Δ<◁ b<sup>c</sup>▷◁◁Gamma▷C<sup>b</sup> .

William Kalleo ammalu Naemelu.  
Labrador-miutaak uqausirijaujumik  
uqausingitta asingatitut isumak-  
sarsiurutiqarpuk.

ԵՐԵՐ ԱՅ ՊՐԼՅԱԾ ԵԵՐՆԵՐԻ ՌԵ ԿՐԸ  
ՏԵ ԲԱ ՈՈՒԱՑՔԱ ԵԵ

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48° S

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George Kuniak of Fort Chimo was a major resource person at the conference.

George Kuniak, Kuukjuarmiutaq  
qaujimajilluqtauqattalaupuq  
Katimatillugit.



Rankin Inlet, site of  
interpreters/translators'  
conference

ԵՐԵՍԾՈՅԻ, ՀԿՆԱՅ - ԱՅԻ ՈՎԵՇ ՈՎ ՈՎԵ  
ԵՎԼԵԱՐԵՇԾԵԼ.

Kangirtiniq, tusaajiit-inukti-tuulirtittijiit katimavvigilaurtanga.



Sam Metcalfe

While Blandina writes, delegates ponder possible translations for new words.

ՀՅՈՒՅՆ ՈՂՈՎ ԱՐԵՎ, ԵՂՈՎԾԸՆՔ  
ՃՐԼԵԿԸ ՎԴԵՐԸ > ՃՄ ՈՒԾԸ ՎԼԷՑ ԵՐԵ  
ՄԸՆՐԵ ՏԳԵՐՄԵՐԵ ։

Blandina titirtillugu katima-qataujut isumaksarsiuqput  
Inuktituulirsimajuksamik nutaurmik uqausirmik.



Sam Metcalf

DIAND / MAINC



1000007425

# כָּרְבָּלָא בַּעֲדָן

University of  
Western Ontario -  $\Delta^{\alpha} \sigma^{\beta}$ ,  $\Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta}$   
 $\Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta}$  Canadian  
Donner Foundation -  $\Delta^{\alpha} \sigma^{\beta}$   $\Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta}$   
 $\Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta}$   $\Delta^{\alpha} \sigma^{\beta} \Delta^{\alpha} \sigma^{\beta}$   
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**Program in Journalism for Native People,  
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# JOURNALISM

The University of Western Canada, School of Journalism, in co-operation with the Donner Canadian Foundation is offering a Diploma Program in Journalism for Canadian Native People.

The program will offer instruction in print, radio and television Journalism as well as courses in research, history and politics.

A 12-month program in three 13-week terms, the instruction will parallel that of the Graduate School of Journalism and will provide complete facilities for a small number of Native students. The first term will begin May 1, 1981.

Prospective students should have at least Grade X or equivalent, some experience in journalism, a commitment to working in the field of communications and a letter of recommendation from a recognized national, provincial or territorial Native organization.

**Deadline for applications, January 15, 1981.**

For further information and application forms:

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