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NUNAVUT

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- A Report from the New Executive Director
- Negotiations Round-up
- Life on Kinguk
- The Plight of many Inuit students — An Editorial

A supplement to *Nunatsiaq News*, September 29, 1989

TUNGAVIK FEDERATION OF NUNAVUT

NUNAVUT

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On the Cover . . .

"Returning to camp by dogteam after a fine afternoon's fishing."
Majuqtulik (Whyte Inlet),
Baffin Island, July 11, 1988

— Keith Hay, Photographer

Dear Readers,

We've changed!

Nunavut the newsletter is now ***Nunavut*** the magazine.

We are still going to summarize all the goings-on at our land claim negotiations because we think that's really important. You'll continue to find detailed articles inside about recent initiallings and upcoming challenges.

But we've decided that through this publication, we should also communicate to you information about all the other things that are going on that affect our future and the future of Nunavut.

Soon the land claim will be settled and then the hard part will begin — taking all the words and promises on paper and turning them into action. We need a publication like this to carefully watch the progress of the "implementation process" and report on it through these pages.

We also think you'd like to read about what your friends, your family, your neighbours in other Inuit communities are doing. On page 11, you'll meet Kim Gardener and read about life on board Kinguk, the shrimp boat and on page 12 Melanie Paniaq writes a thoughtful editorial on the plight of many Inuit students today.

What do you think? We'd really like to hear from you and we promise to publish your letters in upcoming issues.

Enjoy!

The Editor

A Report from TFN's new Executive Director

We are all neighbours before politics or anything else.

That's the single most important message I've heard again and again over the past few months in my meetings with the Dene, the Metis and the Inuvialuit.

I'd like to use this page to share some of my experiences.

First, Donat Milortok, Bob Kadlun and I had a meeting with the Dene and Metis Presidents and Vice Presidents in Yellowknife on August 9.

We held informal discussions on our respective claims boundaries and the areas of contention around the Thelon Game Sanctuary and Contwoyto Lake. Basically, we recognized that in some areas we both use the land and we agreed that it is in both of our interests to resolve the current deadlock. Consequently, joint managment schemes are being looked at for those two areas.

We talked about the fact that, once we have our land claim settlements, Inuit and Dene are going to have economic interests in the Thelon and Contwoyto Lake areas.

For the first time, we'll be seeking our fair share of economic opportunities along with all those "other" companies (federal government, southern-based, etc.)

At our Yellowknife meeting, we also agreed that before our land claims can be settled, in addition to joint management schemes with the Dene and Metis, we will have to come up with a line that will

Thomas Suluk of Arviat has come back to TFN!

Six years have passed since he first departed our boardroom and land claim negotiating table to pursue a number of other new challenges, most notable being the job of representing the people of the Nunatsiaq riding as their Conservative MP.

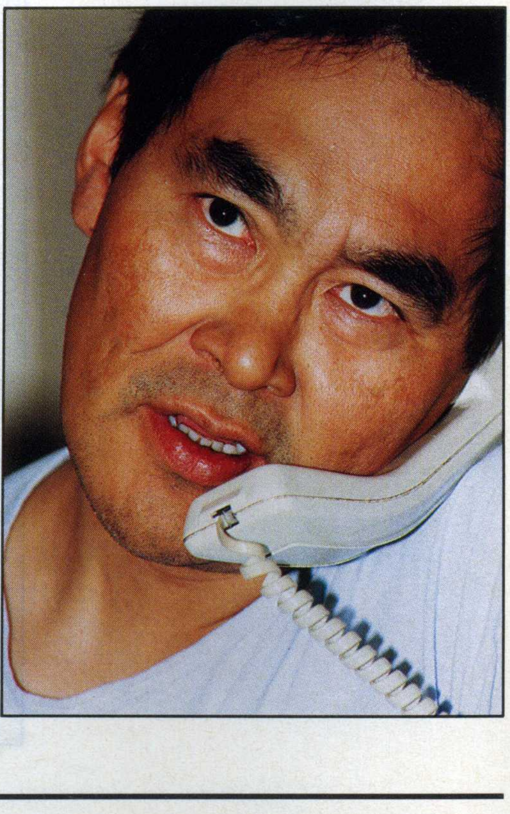
It is fitting that Thomas be part of TFN now.

Some of you may remember that he was the person who in 1979, as the Inuit Tapirisat of Canada's (ITC) newly appointed Land Claims Project Director, helped formulate a new land claim policy for Inuit. He was the person who successfully negotiated our wildlife agreement. And he was the one who led a re-organization of ITC's land claims project, eventually resulting in the creation of an entirely new organization with its own board.

This independent organization was established in August 1982 and it was called the Tungavik Federation of Nunavut!

Thomas joins TFN now as its Executive Director, filling the position that has been vacant since Paul Sammurtok left in September 1988. Paul is now just down the street from TFN's Ottawa office where he works as the Assistant Executive Director at Atii, the Inuit management training organization.

TFN's new Executive Director has been travelling a lot lately but between flights and meetings, Thomas called in this report.



separate our land claim areas. This is so it will be clear where we and where Dene are entitled to select our certain per cent of land.

I think this line separating our land claim areas should be seen as more fictitious than reality.

I know a lot of people tend to think of boundaries as offensive because, for us, they denote restriction. And I also know that a lot of the confusion over this line comes about when the issue of division comes into play. But people should not think of the line that will separate a Nunavut territory from the west as a solid boundary like a brick wall.

Other things that were entertained at the productive meeting with the Dene and Metis was the possibility of getting some Inuit delegates from Baker Lake to meet with some Dene delegates from Snowdrift and Reliance.

I think it's really important to make sure that the people affected by a major political decision are able to participate in the making of that decision. Then, at least when the political leaders are prepared to resolve an issue, people in affected areas can't raise Cain just for the sake of raising Cain.

When this happens, and it does, everything is held up!

We should all be mindful of a resolution passed at the recent Inuit Circumpolar Conference. In effect, it says that if Inuit are unable or unwilling to resolve disputes, then others will end up doing it for them!

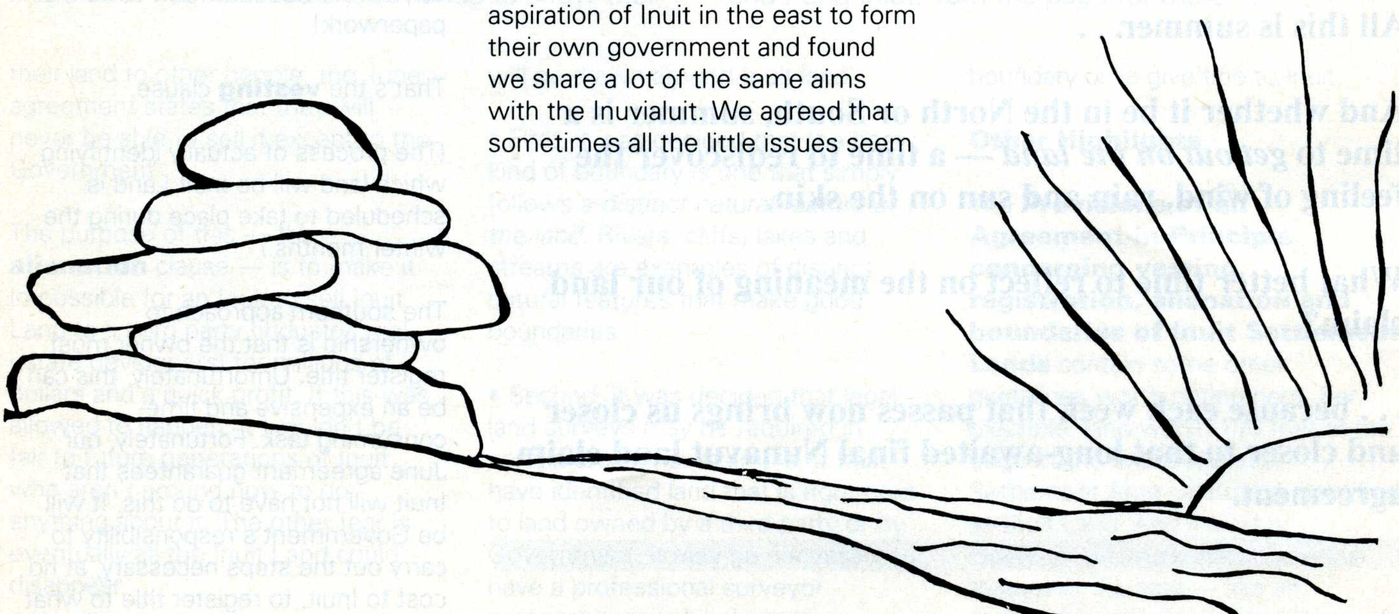
What I think this resolution means for us is that we don't have time to be afraid anymore.

Another meeting to note was one we had, along with MLA Titus Allooloo, with the President of the Inuvialuit Regional Corporation, touching on politics, Nunavut and division. We reiterated the aspiration of Inuit in the east to form their own government and found we share a lot of the same aims with the Inuvialuit. We agreed that sometimes all the little issues seem to get in the way of the bigger ones. Then we met with Nunasi Corporation and talked about the fact that as we near a possible land claim agreement, it will be increasingly important for all the different Inuit groups to begin to close rank.

We looked at re-establishing a closer working relationship with Nunasi in the future.

And I conclude this report as I now head off to catch a plane for Cambridge Bay and eventually Bay Chimo and Bathurst Inlet.

Taima!



Negotiators deal with "alienation"

Inuit land will be protected from sale to third parties

Summer. . .

A time when most of us try to slow down, take it easy and enjoy the lazy, hazy weather that the season always brings.

Summer. . .

A time for leaving our communities, towns and cities — with all their demands and responsibilities — far behind.

Summer. . .

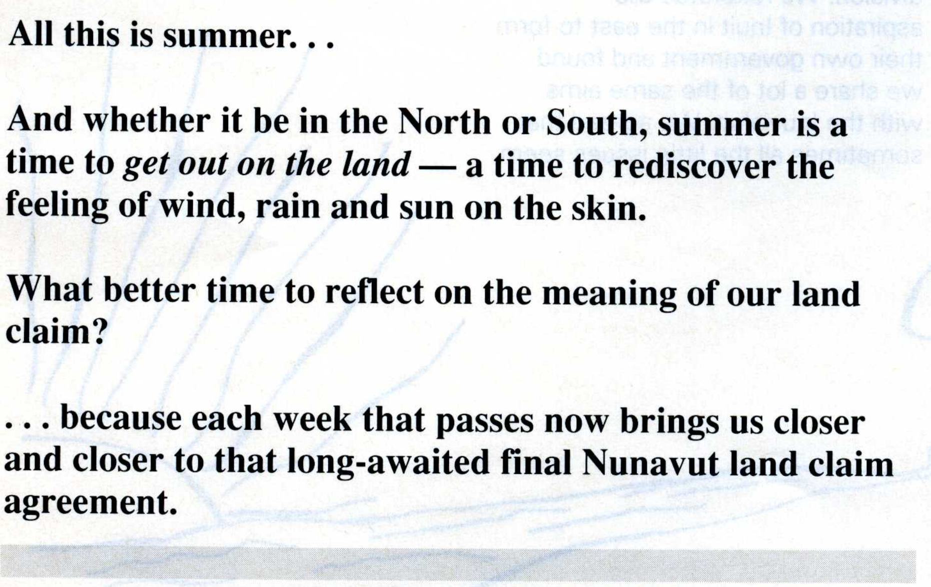
A time for setting up camp, taking the boat to go out fishing and enjoying long leisurely walks followed by sips of hot tea shared with a friend.

All this is summer. . .

And whether it be in the North or South, summer is a time to *get out on the land* — a time to rediscover the feeling of wind, rain and sun on the skin.

What better time to reflect on the meaning of our land claim?

. . . because each week that passes now brings us closer and closer to that long-awaited final Nunavut land claim agreement.



This past summer was far from relaxing for TFN. Even though the weather was definitely lazy and hazy, the pace of negotiations did not slow down.

In Ottawa's often sweltering humidity and frequent thunder storms, negotiators have met regularly and for longer sessions than usual.

Saturday, June 17 was the day that TFN and Government land claim negotiators initialled a document called the **Provisions of an Agreement-in-Principle concerning vesting, registration, alienation and boundaries of Inuit Settlement Lands**.

In five short pages, it lays out just what guarantees Inuit can expect when it comes to the technical side of owning land.

For example, these provisions look at timing. They guarantee that *as soon as the land claim agreement is ratified*, Inuit will automatically own all those areas of Nunavut that they successfully identify as Inuit Land. In other words, they won't have to wait for legislation or surveys or someone in Government to do the paperwork!

That's the **vesting** clause.

(The process of actually identifying which land will be Inuit Land is scheduled to take place during the winter months.)

The southern approach to ownership is that the owner must register title. Unfortunately, this can be an expensive and time-consuming task. Fortunately, our June agreement guarantees that Inuit will not have to do this. It will be Government's responsibility to carry out the steps necessary, at no cost to Inuit, to register title to what will be known as *Inuit Settlement Lands*.

That's the **registration** clause.

Although Inuit will be able to lease

Lynda Chambers

Let's Shake on it!

On May 11, another deal was struck! Federal Chief Negotiator Tom Molloy (left) and TFN Chief Negotiator Paul Quassa shook hands to show their agreement on a document that will give special rights to Inuit living in Broughton Island, Clyde River and Pond Inlet. Turn the page for more . . .

their land to other people, the June agreement states that they will never be able to sell it except to the Government.

The purpose of this — the **alienation** clause — is to make it impossible for an Inuk to sell Inuit Land to a third party (industry, real estate developers) for millions of dollars and a quick profit. If this was allowed to happen, it wouldn't be fair to future generations of Inuit who aren't around now to do anything about it. The other fear is eventually all the Inuit Land could disappear.

In the section of the June agreement dealing with **boundaries**, Government and TFN have agreed on three principles to guide where and how boundaries will be drawn around Inuit land.

- First, it was decided that the best kind of boundary is one that simply follows a *distinct natural feature of the land*. Rivers, cliffs, lakes and streams are examples of distinct natural features that make good boundaries.

- Second, it was decided that legal land surveys may be required in certain areas. For example, if Inuit have identified land that is right next to land owned by a third party or by Government, it may be necessary to have a professional surveyor measure precisely where the boundary should go.

- Third, it was agreed that most Inuit Settlement Lands will not require surveys at all, either to determine a boundary or to give title to Inuit.

Other Highlights

The **Provisions of an Agreement-in-Principle concerning vesting, registration, alienation and boundaries of Inuit Settlement Lands** contain some other guidelines worth noting here. For example, land within 100 feet of the edge of the entire Nunavut Settlement Area cannot be identified as Inuit Land. And if Inuit or Government know about a certain feature of the land — like an inukshuk — that must be either *inside* or *outside* an Inuit Land boundary, they can identify this feature and it will be taken into account when boundary descriptions are prepared.

Negotiations Round-Up

Lynda Chambers

"If the elders hadn't worked so hard to survive by depending on the sea mammals at the floe edge, we wouldn't be here. I thank them for keeping me alive and know that we will continue to depend a lot on the sea for our diet," says Elijah Nashook as he uses a map to show the Government land claim negotiating team just how far the landfast ice often extends from the land.

Floe edges and the open sea were faraway and, to most southerners in the room, something they could only try to imagine. . .

But ice and ocean were the focus of a successful day-long meeting with the Federal negotiating team at TFN's Ottawa boardroom in May.

David Kooneeliusie of Broughton Island, Sam Palituq of Clyde River and Elijah Nashook of Pond Inlet came to town to assist the TFN team by representing the special concerns of their East Baffin communities and they were successful in getting across an important point.

The point?

...that the terms of the Nunavut Land Claim Settlement must apply *past the territorial sea boundary*.

The territorial sea boundary is an imaginary line drawn twelve miles out from the coast. It marks the outer limit of the jurisdiction of Canada and is the line that Government insists must be the outer limit or boundary of the Nunavut land claim area. But the problem with this is that if the land claim agreement only applies to twelve miles offshore, it would directly affect the Inuit of the East Baffin because they rely on the sea for most of their food. In the winter, it would mean that a different set of rules would apply every time they crossed an imaginary line on the *landfast* ice.

"People in my community have hunted at the floe edge since long before I was born. And the floe edge moves every year. Most of the time, this means we have to go out way past the twelve-mile limit to hunt particularly in the fall when the ice is very rough," says Sam Palituq of Clyde River.

David Kooneeliusie agrees.

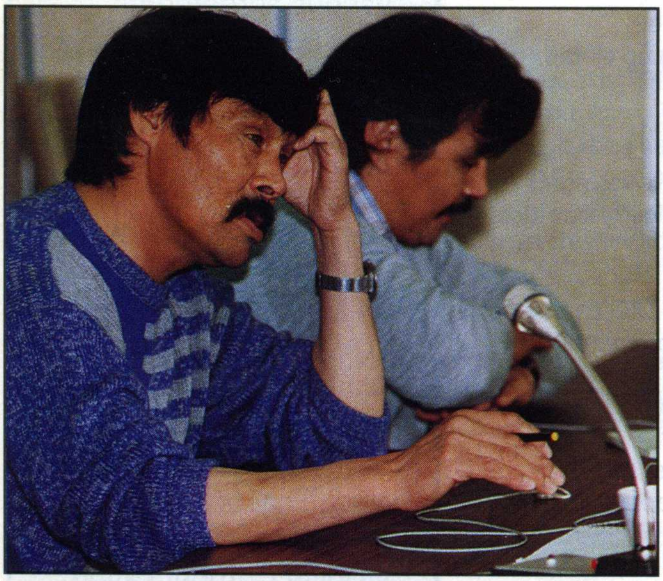
"In Broughton Island, we rarely hunt within twelve miles of shore. We almost always have to go up to thirty miles out". And Kooneeliusie says he's not going to stop hunting at the floe edge. "Most of the food you eat in the south comes from farms. Our diet — walrus and whales — is coming from the ocean. It has in the past and I know that my children and my grandchildren will also have to harvest the sea and hunt at the floe edge."

Fortunately, TFN and the Federal Government found a way to meet the concerns of the people of East Baffin and a way to accommodate Government's insistence on the twelve-mile limit as the marine boundary of the settlement area.

On May 11, they initialled an agreement called **Inuit Settlement Area Provisions — Marine Boundary, East Baffin Coast**.

The agreement states that the boundary will be the 12-mile limit of the territorial sea but allowance has been made for the fact that Inuit from Clyde River, Pond Inlet and Broughton Island go out much further than twelve miles on the landfast ice to harvest wildlife, specifically in the area between Cape Dyer and Cape Liverpool.

TFN and Government have agreed that in this area, initialled land claim provisions relating to wildlife harvesting, land use planning and development impact review will apply *past the territorial sea boundary* to the edge of the landfast ice zone. This *edge* will be determined by looking at the maximum extent of landfast ice over the last twenty years. And when the economic provisions, currently under negotiation, are initialled, they may also apply to the landfast ice zone.



Lynda Chambers

"Most of the time we don't hunt within the 12-mile limit at all. In Broughton Island, we have to go up 30 miles because that's where the wildlife is."

This is what David Koonalusie told the Government in Ottawa last May.

. . . the marine boundary was not the only Baffin issue on the negotiating table this summer.

The other was about *quantum* — the term used to describe *how much land* Inuit will end up with after the land claim is settled.

Think back to November 24, 1988.

That's when representatives of seven North Baffin community land identification negotiating teams (CLINTs) met in Pond Inlet and initialled an agreement that guaranteed them title to 33,000 square miles of land.

But there was a condition to that agreement.

The Inuit of Grise Fiord, Resolute Bay, Pond Inlet, Arctic Bay, Clyde River, Igloolik and Hall Beach successfully convinced Government that it might be necessary to increase the quantum of 33,000 square miles later on.

All they had to do was prove their claim to the Queen Elizabeth Islands by giving Government more evidence of use.

And they did!

"After all, the federal comprehensve claims policy says the basis of an aboriginal claim is documented evidence of use and occupancy," says TFN Chief Negotiator Paul Quassa.

So on June 17, the North Baffin Land Quantum provisions were amended.

The quantum has been increased by 230 square miles and the Inuit of North Baffin communities have now successfully extended their Land Use Region to include portions of Fosheim Peninsula!

Negotiations Round-Up

If you've read ***Nunavut*** over the past eight years, you've noticed that sometimes land claim negotiators seem to use a language all their own.

They talk about their NIRBs and their NWMBs. They tell us we'll have NLUPs and CLINTs. They negotiate QUANTUM and FEE SIMPLE.

In past issues of ***Nunavut***, we've translated this land claim-ese into English and we've translated it into Inuktitut. So our readers know that NIRB is the Nunavut Impact Review Board; that NWMB is the Nunavut Wildlife Management Board; that NLUP stands for Nunavut Land Use Planning and that CLINT stands for community land identification negotiating team.

What about DIO?

DIOs are mentioned in a lot of the land claim agreements and they must be important because it is the DIOs that get crucial roles and responsibilities and it is the DIO's that will get the cash and the land from a land claim settlement.

What is a DIO? The negotiators know. And now you can too.

On May 27, TFN and Government initialled **Inuit Organization Provisions of an Agreement-in-Principle**.

These provisions describe precisely what is meant by DIO or Designated Inuit Organization!

In the past, the term DIO has been used in any agreement where it was seen that an *organization of some kind* would be necessary to actually put the agreement into practice.

Instead of coming up with a name for that organization right away, it was simply referred to as a Designated Inuit Organization or DIO. But both Government and TFN knew that eventually they would "designate" a name for each of these DIOs.

Let's look closer at the May 27th agreement.

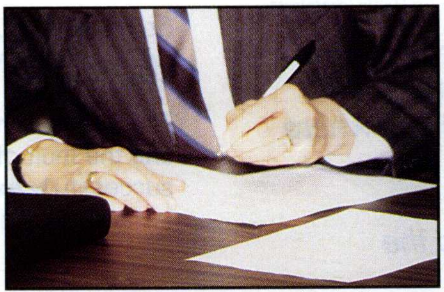
- It says that when the term DIO is mentioned in an agreement, what it really means is *the beneficiaries* (the Inuit of Nunavut).

- It says that TFN will be responsible for setting up all the DIOs.

- It says that the beneficiaries can give their DIOs the powers, rights and duties required to carry out their roles.

- It says that the term DIO can be replaced with the proper name of the organization when the Final Agreement is written up.

- It says the DIOs must be accountable and democratically controlled by Inuit.



Lynda Chambers

On May 27, TFN and Government initialled ***Inuit Organization Provisions of an Agreement-in-Principle***.

Your land claim negotiators initialled some important **amendments** at negotiating rounds in June and July.

These amendments add, delete and change various clauses in various agreements that TFN and Government have already initialled.

Specifically, **amendments** were made to the provisions on Land Use Planning; Water Management; Marine Areas; Municipal Lands; Title to Inuit Lands; the Land Identification Process; Entry and Access; and Wildlife Compensation.

Although these amendments are significant, they have not in any way altered the meaning or intent of the original agreements.

DIOs and more. . .

What's left to negotiate?

The list is getting smaller and smaller. In fact, TFN and Government are at the stage now where everything has been tabled — in other words, all the topics are under negotiation at the same time though at different paces and with different levels of success.

Here's a rundown that will leave you breathless. It's a summary of what you can expect us to follow up on in the next few months.

There's the **Hunter Income Support Program** which would provide hunters with the financial means to be able to continue to afford to hunt. The territorial government has indicated that it's going to assist TFN on this but it has been slow to commit to anything. For a long time, there had been no word from them and no response to any of our letters. Now we hear the issue is scheduled to be addressed by the GNWT very soon.

•

There's the **Nunavut Territory Provisions**. The TFN Board has passed a motion in support of including a guarantee in our land claim settlement that the N.W.T. will be divided and a new territory in the east — Nunavut — will be created. Government's response? It says it recognizes the concerns and commitment of Inuit to Nunavut but considers the "negotiation of division to be a matter not appropriate for negotiation at the land claim table".

•

There's the **Economic Package** made up of three related parts: cash compensation; resource revenue-sharing; and ownership of the subsurface. As would be expected, Government thought TFN's opening position on the total cash compensation required by Inuit was excessively high and TFN, in turn, thought Government's offer was excessively low. Progress has been made on this topic but still no agreement.

Both parties are quite far apart on the other two parts of the economic package as well. TFN sees the main problem as being that Government appears to have no formula or method for calculating the value of the economic package. Overheard from the TFN side of the table: "At least we've got a basis for putting forward our numbers. You might as well have started out with $12.46!"

•

In its negotiations on **Government Contract Provisions**, TFN is trying to get a guarantee from Government that northern businesses will get their fair share of Government contracts. There are problems in finding a way to meet this concern without imposing a quota. Talks will continue next round.

•

General Provisions are a biggie. The *surrender clauses* are part of these provisions in addition to other clauses that relate to how and when the settlement will come into affect, how much of it will be protected under the Constitution, how and if it can be amended and whether third parties will be bound by it.

Amendments to Provisions for Public Sector Inuit Employment in Nunavut

. . . were initialled on May 30, 1989. Basically, these amendments simply follow up on some clauses in the original 1984 agreement on Public Sector Inuit Employment. For example, it was agreed in 1984 that Government and TFN would address later such things as Inuit employment in the RCMP; the Employment Equity Act; and a role for the Canadian Human Rights Commission. The amendments affirm that before a Final Agreement is reached, these issues will still have to be dealt with.

Friendship wins at soccer tournament in Germany

by Melanie Paniaq

Most of us have dreams that one day we wish could come true, that is, if we wish long and hard enough.

Well, a dream came true for ten young Inuit girls from the Maani Ulujuk School in Rankin Inlet.

The girls, who in 1988 were the first-ever Keewatin representatives from the N.W.T. to compete at the Arctic Winter Games in Alaska, went all the way to Germany to play soccer.

It all started a year ago when Jurgen and Elke Boden, who own a publishing house in Germany, came to Rankin Inlet to do some research on the N.W.T. While there, they bumped into teacher Bill Belsey.

"They were surprised to learn about our soccer team and the fact that people play soccer in the north and the fact that I had an all-Inuit team. They said, how would your kids like to come to Germany to play and we said yes," says Belsey, who is the girls' coach.

Belsey says he thought he would never hear from the Bodens at all. "I thought it was just a nice thing to say".

Then about a month and a half later, Belsey received an airmail letter from the Bodens saying "Look, are you still interested, if so, we'll help organize it!" And from there, the rest is history!

The now well-known athletes were in Germany from March 22 to April 3 to play against some of that country's best all-girl soccer players.

Rankin Inlet Soccer Club
Rankin Inlet Soccer
RANKIN INLET
MAANI ULUJUK SCHOOL RANKIN INLET N.W.T.

Back Row: *(l to r) Sandi Hicks, Maggie Kingmeatok, Debbie Kriterdluk, Bill Belsey (coach), Lisa Oolooyuk, Wendy Kusugak, Vicki Adams.* ***Front Row:*** *Mary-Lee Sandy, Shawna Tatty, Renee Kusugak, Dorothy Tatty.*

The Canadian and German juvenile soccer teams played three tournaments. Out of those tournaments, they played fourteen games and during those fourteen games, the Canadians only lost six times.

But the "scores of the game didn't really matter that much", said one of the tournament organizers. What was important was that "friendship was the winner".

What did the team find different in a country so distant? A lot of the girls noticed how "very clean" it is in industrialized Germany, a country of about 64 million people compared to about 52,000 people in the N.W.T.

"Quite an interesting comment," says Belsey. Does the Canadian Arctic seem that dirty by comparison?

"The temperature was something to get used to. It was minus 25 or so when we left Rankin. In Germany, it was plus 20 so there was a difference of 45 degrees!," says Belsey.

Maybe because of the names of some of the cities the girls visited — Hamburg and Frankfurt — they noticed "there was a lot of sausages, ham, bread and cheese

Soccer continued

on the menu."

The Canadian visitors stayed with German families and the Bodens were the hosts the whole time the team was there . "We were treated like celebrities. The kids were on national television, radio, newspaper and Radio Canada International. We all felt quite special," says Belsey.

Mothers are always handy, whether they're ours or not, so Elizabeth Kusugak, mother of two of the soccer players, went as a chaperone to the team.

As a result of the soccer players being committed to their sport, they were invited by Sport North, which is the governing body for sports in the N.W.T., to attend an annual awards ceremony in Yellowknife.

For what? Well, Belsey told the Nunavut champions the reason why they were invited was to share the experiences of their trip to Germany. What he did not mention (which was a nice surprise) was that the team had been voted as Northwest Territories Team of the Year!

Now here is good advice for any potential athlete out there from a coach who probably contributed most of his spare time to teaching the secrets of soccer:

"Don't be afraid to dream big dreams because for us this trip was a dream come true. Get involved with your local community. Get involved with whatever sports you like to do. Go and contribute and have fun. Don't worry so much about the winning and losing."

And most important of all?

"Enjoy the sport for the fun of it."

Life on a Fishing Boat

Kim Gardener is from Iqaluit on Baffin Island. He started working for Farocan on August 26, 1988 and below tells us what it's like living on the shrimp boat called Kinguk. *For photos, see the centrefold.*

It is 6:30 a.m. and we finally see land after three and a half weeks out at sea. We are all very happy because there is only one hour left until we get to Harbour Grace, Newfoundland. All the eyes of Kinguk's whole crew are glued to the land.

We heard a week ago that we'd be in port today. And as soon as we get word there's only a week more to go, we get tired of doing the same thing over and over.

I've spent all my days the same way. Wake up early, head downstairs to eat breakfast then half an hour later, it's time to go down to the factory to work my shift for six hours, then up to eat again and then to sleep for six hours and start all over again.

Once you start work on the Kinguk, you become part of the whole Farocan family!

Life on a fishing boat is so very different from life at home. The first two weeks are especially hard because you are seasick and homesick.

Fortunately, after two weeks, you forget about being homesick and you get used to the waves.

When you start working on a shrimp boat, you do three trips which takes about three months. If the fishing is real good, you're done in less than three months.

The crew of the Kinguk come from Canada and the Faroe Islands. The Faroe Islands are northwest of Scotland. Of the twenty crew, nine are Inuit and the rest are white Canadian or Faroese.The Inuit crew are either from the Baffin region or from Northern Quebec.

The best part of the job is that you get sent down to Newfoundland plus the company pays you well. After a month, you get an advance of $2,000 and when you finish your three trips, you get your crew share of the profits which is usually very generous.

You get to know the crew you work with very well and find yourself with a lot of good friends. In fact, you even get to know the guys that work on the other ships and when you're finished your time at sea, you also get to know the "crew" at the Farocan office in Ottawa on Gloucester Street.

Life is good and life is bad on board a ship. It depends on how the fishing is. You have your ups and downs. And when you finish your three trips, you are home on solid ground for two months!

That's life on board the Kinguk.

Let's help each other

Education means better chance at jobs

by Melanie Paniaq

Imagine.

...after the signing of our land claim agreement, you apply for a job, are interviewed, receive a call and asked "when can you start?"

Your response would probably be "Wow! Now!"

Imagine again.

...after the signing of our land claim agreement, you apply for a job that looks really interesting, pays really well and later you're told, in a nice way, that you're not educated or qualified enough. It's happened to some and it can make you feel just like giving up.

Dr. Colin Irwin has written a report on social and economic change in the north called *Lords of the Arctic: Wards of the State*.

In this report, he says "the individuals who benefit most from any education system are those that are able to take the greatest advantage of it. In the Northwest Territories, these people are the sons and daughters of the non-native Canadians who went north to help the native people of the region. Many of the sons and daughters are returning to the N.W.T., after they complete their university education, to take the professional positions that their parents may have hoped to see filled by natives."

It is true that most professional positions are filled by non-natives, while the simpler, more clerical and domestic positions are filled by Inuit.

Why?

There is growing evidence — evidence which some people think is upsetting — that, for example, many northern grade ten students, when tested to see what grade level they are really at, sometimes turn out to be only at a grade five!

Could that be why some of us aren't hired?

Again, from Irwin's report.

"In personal terms, the plight of one newly married Inuk, who I interviewed in Rankin Inlet, illustrates the danger of lowered standards. He quit school when he was about fifteen when he was in grade 8. As he is now starting a family, he decided to go to Adult Education for upgrading. With grade 10, he could get a Government job. But unlike the school, Adult Education use T.A.B.E. tests. He tested out at grade 4. Making it from grade 4 to grade 10 was too much for him to comprehend. He feels cheated. He has given up for the present and his family are on welfare. He told me he won't let his kids quit school."

The N.W.T. Government seems to be working hard at doing its best to improve the school system in the north.

"Schooling has come a long way in the past ten years, but it will take a lot of political will, patience, money and hard work to build on the success", said Steven Kakfwi, Territorial Minister of Education in a news release from earlier this year.

Will.

Patience.

Money.

So simple to say but not so simple to find sometimes.

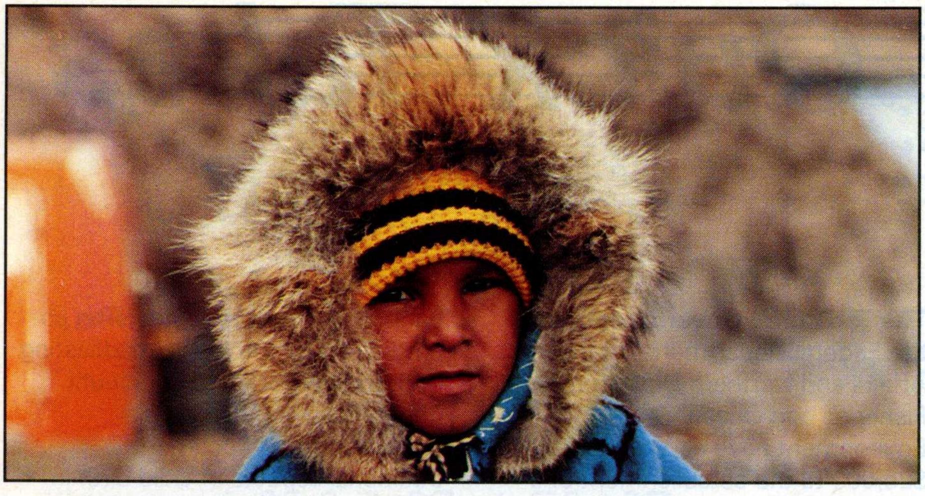
And then there are those people, some of whom are leaders of today, who went to school in the fifties and sixties. They say the education system was far better then, than today.

But some teachers say it is the students who are different.

Brian Robinson teaches at Ataguttaaluk School in Igloolik. He has taught at the school for twenty years and finds the attitude of young people has changed.

"When I first came to Igloolik, I found the attitude of the kids was extremely good. They were very responsive, very responsible to the teacher as well as to their work in the classroom. They always tried very hard. They showed a great deal of interest. I find now, the young students have really become quite

A summary of *Lords of the Arctic, Wards of the State* appeared in the January - March 1989 issue of *Northern Perspectives*, available from the Canadian Arctic Resources Committee, Ottawa.



Martha Flaherty

Young people hold the key to the future

"I urge young people to complete their education so they will have a better chance of getting some of the new jobs that will result from the settlement of our land claim," says TFN President Donat Milortok.. Pictured above is young Aaron Flaherty, now seven years old and a student at Nakashuk School in Iqaluit.

blasé towards education to a large extent."

What can we, the role models for these young people, do in order to motivate, encourage and support them?

What can we, the daughters and sons of our traditional and culturally-based parents, do in order to motivate them to see that education is a must for young people?

How can we convince our parents that we don't want to let go of our past but that we need their support for our future, especially the future of our children?

And last but not least, what can the kids, the role models, the parents and the teachers all do together to build a successful Nunavut with a healthy and happy family and work environment?

One really important fact we must not forget is who we are, where we stand and how we can help.

"The kids need the support of their parents as far as education is concerned. If parents believe in the value of education and what education can do for their kids, then there has to be active support as well. Not just verbal support saying, 'yes, education is a good thing', and leaving it at that. Support your kids in what they're doing. Encourage them, back them up," says Robinson.

He continues, "I think this is the most important role of parents, as far as education is concerned. It's up to the parents to give the kids a sense of who they are. To teach the things that they consider of value in Inuktitut, whether it be things in language, the land skills or how to live together as a family."

Bill Belsey agrees.

He has been teaching in the Keewatin region for the past ten years and now teaches at Maani Ulujuk School in Rankin Inlet.

"I think parents need to support the schools as much as they can. Parents and teachers have to work as a team," says Belsey. "We need more Inuit teachers because they're a good role model for kids."

Our leaders, who are also good role models, have always been supportive of young people.

"There will be more job opportunities after our claim is settled because there will be more organizations created. I urge young people to complete their education so they will have a better chance of getting some of these new jobs", says TFN President Donat Milortok.

Our ancestors survived Vikings, explorers, fur traders and more. They survived hardships such as starvation and famine and loss of family and relatives. They also survived the change from being nomads to moving to a new environment where they were told their children would be educated and would be able to earn money. They survived whatever obstacles that they faced.

We, the younger generation of those strong-willed mothers and fathers, can survive the obstacles that we may face just like they did.

Let's help each other and realize, although we may move far from our ancestors' original home and learn new skills, we can still get what we want and, especially, what we need.

Imagine.

You could be the employer who calls up the anxious young Inuk in your community and asks:

"When can you start?"

Quick Takes

TFN Executive Director Thomas Suluk, on page 2, talks about a challenge now facing Inuit, Dene and Metis. The challenge? How to come up with a boundary line to separate the Inuit Land Claim Settlement Area from the Dene/Metis Land Claim Settlement Area. This line is necessary to make it clear not only where Inuit, Dene and Metis can select land but also where the rights and management systems resulting from their two land claim agreements will apply. DIAND Minister Pierre Cadieux has sent a letter to TFN President Donat Milortok on this matter, proposing a set of guidelines to help both parties deal with this challenge. First, he says the line should be based on land use by Dene, Metis and Inuit living in the N.W.T. and not on land use by aboriginal people living in the prairie provinces. Primary consideration should be given to the use of traditional lands within living memory and the boundary should be a single line with joint management of harvesting a possibility in areas of overlapping use.

* * *

The Territorial Government and the Federal Departments of Indian Affairs and Northern Development; Fisheries and Oceans; and Environment have each contributed $25,000 to the establishment of a Nunavut Wildlife Management Advisory Board. This Board held its first meeting in Iqaluit, June 26-28 and appointed Norman Williams, DIAND Senior Policy Advisor, as interim chairman. As soon as the Nunavut land claim is settled, this Advisory Board becomes the Nunavut Wildlife Management Board, successfully negotiated by TFN in 1981.

* * *

Changes were made to the GNWT Interim Child Care program that will make it easier for non-profit groups to start up child care centres in the NWT.

The $2.2 million program, set up last March, will now take into account the fact that costs of living vary from community to community. So assistance money will also vary. And instead of having to use the money only on things like equipment and insurance, child care groups can use it to fix buildings so they are suitable as day care facilities.

For further information, contact the social services worker in your community.

Ikajurti, a one-hour television co-production by the Inuit Broadcasting Corporation (IBC) and Pauktuutit (the national Inuit women's association) will document traditional aspects of child birth in the north and it will examine how and why those traditional ways have changed. Ikajurti (the woman who helps) will also look at social and medical results of these changes as well as options for the future. Scheduled for broadcast early in 1990, you can find out more by contacting Debbie Brisebois at IBC, 251-703 Laurier Avenue West, Ottawa, Ontario, K1P 5J6 or call (613) 235-1892.

* * *

In the next *Nunavut*, we will tell you who we are. You will find the names and titles of all staff at both the Ottawa and Rankin Inlet offices so you'll know who is in the Money department, the Gossip department and the Red Tape department. We'll provide you with photos and you may spot an old friend or even an old foe! So watch for it and enjoy!

* * *

ᓯᑎᐱᕆ 1989, ᐊᕐᕿᒍᖓ 8, ᓈᓴᐅᑦ 3

ᓄᓇᓚᓕᓯᑦ

ᑐᓐᖓᕕᒃᑯᑦ ᐅᖃᓕᒫᒐᖅᑯᑎᖓᑦ

- ᑐᓴᒐᒃᓴᑦ ᐊᐅᓚᑦᑎᔨᑖᓵᑦᑎᓐᓂ
- ᐊᐃᐸᔩᑦ ᖃᓄᐃᓕᐅᕐᓂᖏᑦ
- ᐃᓅᓯᖅ ᑭᖑᖕᒥᑦ
- ᐊᒃᓱᕈᕐᓂᖏᑦ ᐃᓄᐃᑦ ᐃᓕᓐᓂᐊᖅᑐᑦ—ᐃᓯᒪᒋᔭᐅᔪᒥᒃ ᑎᑎᕋᖅᑕᐅᔪᖅ

ᑕᓐᓇ ᐃᓚᒥᔭᐅᔪᖅ ᓄᓇᕐᔪᐊᕐᒥ ᐱᐸᓪᓕᐊᔪᓂᒃ ᓯᑎᐱᕆ 29, 1989-ᒥ

ᓇᓂᐊᓐᓄᑭᐊᖅ ᐅᓇᐃ?

"ᐅᑎᓕᓴᖅᑐᑦ ᕿᒧᒃᓯᖅᓱᑎᒃ
ᐃᖃᓗᒐᓯᒥᐊᖅᓯᒪᐃᓐᓄᐊᓪᓚᓚᐅᖅᓱᑎᒃ."

ᒪᔪᖅᑐᓕᒃ, ᕿᑭᖅᑕᓗᖕᒥ

— ᑭᑦ ᕼᐊᐃ, ᐊᔾᔨᓕᐅᕆᔨ

TUNGAVIK FEDERATION OF NUNAVUT

ᓄᓇᓕᕆᔨᑦ

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ᐊᐅᓚᑦᑎᔨ:	ᑖᒪᔅ ᓱᓗᒃ
ᑲᒪᔨ ᐋᖅᑭᒃᓱᐃᔨ:	ᓕᓐᑕ ᑦᓴᐃᒻᐳᓐ
ᑎᑎᕋᖅᑎ// ᐃᓄᒃᑎᑑᓕᕆᔨ:	ᒥᓚ ᐸᓂᐊᖅ

ᑲᑎᒪᔩᑦ

ᑑᓈᑦ ᒥᓗᖅᑐᖅ	ᐊᖓᔪᖅᑳᖅ
ᔫᑉ ᑲᓐᓄᓐ	ᐊᖓᔪᖅᑳᑉ ᑐᒡᓕᐊ
ᒫᒃ ᐃᐸᓗᐊᖅᔪᒃ	ᑎᑎᕋᖅᑎ/ᑮᓇᐅᔭᓕᕆᔨ
ᐸᐅᓗᓯ ᕿᔪᑕᖅ	ᕿᑭᖅᑖᓗᖕᒥ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖅᑎᒌᖕᒋᑦ
ᔅᓴᐃᒥᓯ ᐃᑦᑐᓗᒃ	ᕿᑎᕐᒥᐅᑦ ᐃᓄᖕᒋᓐᓄᑦ ᑭᒡᒐᖅᑐᖅᓱᓂ ᑲᑎᒪᔨᐅᖃᑕᐅᔪᖅ
ᓵᓕ ᓚᐃᔪᓪ	ᕿᑎᕐᒥᐅᑦ ᑲᑎᒪᔨᕐᔪᐊᖏᑦ
ᑕᐃᐱᑦ ᑐᒃᑐᕐᔪᒃ	ᑭᕙᓪᓕᕐᒥᐅᑦ ᑲᑐᔾᔨᖅᑎᒌᖕᒋᓐᓂᒃ
ᐸᓪᓗᖅ ᒥᓐᖏᕆᐊᖅ	ᕿᑭᖅᑖᓗᖕᒥᐅᑦ ᐃᓄᖕᒋᓐᓄᑦ ᑭᒡᒐᖅᑐᑦᓱᓂ ᑲᑎᒪᔨᐅᖃᑕᐅᔪᖅ
ᓗᐃ ᐱᓚᑲᑉᓯ	ᑭᕙᓪᓕᕐᒥ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖅᑎᒌᖕᒋᓐᓂᒃ
ᐲᑕ ᕿᑕᖅᓴᓗᒃ	ᕿᑎᕐᒥᐅᑦ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖅᑎᒌᖅᔪᐊᖕᒋᓐᓂᒃ

ᐅᖃᓕᒫᖅᐸᒃᑐᓄᑦ,

ᐊᓯᔾᔨᓚᐅᕋᑦᑕ.

ᓄᓇᕗᑦ ᑐᓴᕈᑎᐅᓚᐅᖅᑐᖅ (ᐅᖃᓕᒫᒐᖅ) ᒫᓐᓇᓕ ᐃᔾᔪᓂᖅᓴᐅᓕᖅᑐᖅ.

ᑐᓴᖅᑎᑦᑎᖃᑦᑕᕐᓂᐊᕐᒥᔪᒍᑦ ᐊᐃᕙᔾᔪᑕᐅᔪᓂᒃ ᓄᓇᓕᕆᓂᕐᒥᒃ ᑐᓴᖅᑕᐅᔭᕆᐊᖃᕋᓱᒋᒐᑦᑎᒍᑦ. ᐅᖃᓕᒫᖃᑦᑕᕐᓂᐊᖅᐳᓯ ᓱᓕ ᑎᑎᖅᑕᐅᓵᖅᑐᓂᒃ ᐊᒻᒪᓗ ᐱᓇᓱᐊᖅᑕᐅᔪᓂᒃ.

ᑭᓯᐊᓂᓕ ᑖᔅᓯᒨᓇ ᑐᓴᖅᑎᑦᑎᓪᓗᐊᕋᓱᒋᒐᑦᑕ ᐊᓯᒃᑲᓐᓂᖏᓐᓂᒃ ᐊᒃᑐᐃᓂᐊᖅᑐᓂᒃ ᐃᓅᓯᕆᓛᖅᑕᑦᑎᓐᓂᓗ ᓄᓇᕗᒥᐅᓂᓪᓗ.

ᑕᐃᒪ ᓄᓇᕗᓕᕆᔭᐅᔪᖅ ᐱᐊᓂᒃᓵᓕᓂᐊᓕᕐᒪᑦ ᐊᔪᕐᓇᕈᔪᖕᓂᖓᓗ ᐱᒋᐊᓕᕐᓗᓂ ᑎᑎᕋᖅᑕᐅᕙᓚᐅᖅᑐᐊᓗᐃᓪᓗ ᐱᓕᕆᐊᕆᔭᐅᓂᐊᕐᓂᕋᖅᑕᐅᕙᓚᐅᖅᑐᓪᓗ ᓱᓕᓕᖅᑎᓪᓗᒥᑦ. ᐃᒪᓐᓇᐃᑦᑐᒥᒃ ᓴᖅᑭᑎᑦᑎᒋᐊᖃᕋᑦᑕ ᖃᓄᐃᓕᐅᖅᐸᓪᓕᐊᔪᖏᑦ ᑎᑎᕋᖅᑕᐅᕙᓚᐅᖅᑐᐊᓗᐃᓪᓗ.

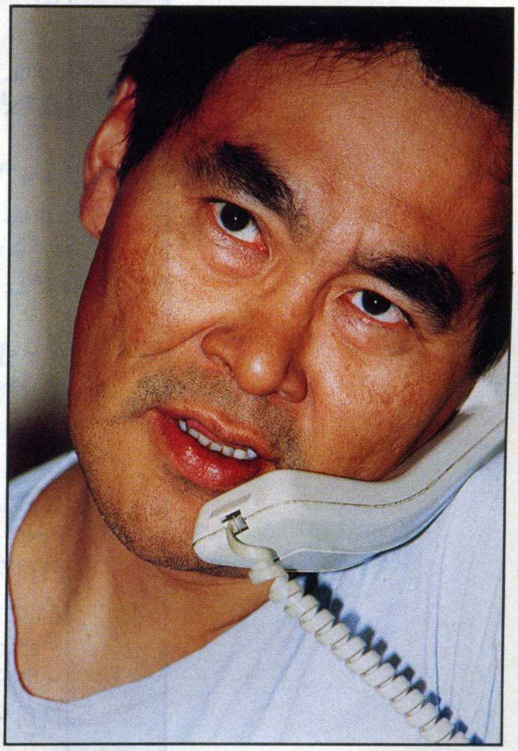
ᐅᖃᓕᒫᖅᑕᑦᑕᖁᕙᓯᓗ ᐱᖃᒃᓇᕆᔭᖅᓯᓐᓂ, ᖃᑕᙳᑎᔅᓯᓐᓂ, ᓴᓂᓕᖅᓯᑦᑎᐊᖅᓯᓐᓂᓗ ᓄᓇᓕᖕᓂᒃ ᐊᓯᖏᓐᓂᒃ ᖃᓄᐃᓕᐅᓕᐅᓕᒪᖖᑦᑕ. ᒪᒃᐱᕈᕕᐅᒃ ᑕᐃᒪ ᑕᑯᓂᐊᖅᐸᑦ ᑭᒻ ᒑᑎᓄ ᐅᖃᓕᒫᕐᓗᑎᓪᓗ ᖃᓄᐃᓕᐅᖅᐸᓚᐅᖅᑕᒥᓂᒃ ᐃᖃᓗᒐᓰᑎᒧᑦ ᑭᖑᒃ ᐊᒻᒪᓗ ᐅᖃᓕᒫᕐᓂᐊᕆᕗᑎᑦ ᒥᓚᓂ ᐸᓂᐊᑉ ᑎᑎᕋᖅᑕᖓᓂᒃ ᐱᔾᔪᑎᖃᖅᓗᓂ ᐊᒃᓯᕈᖅᑐᑯᓗᖕᓂᒃ ᐃᓕᓐᓂᐊᖅᑐᓂᒃ ᐅᓪᓗᒥ.

ᑐᓴᕈᒪᑦᑎᐊᒻᒪᕆᒃᐳᒍᑦ ᐃᓕᔅᓯᓐᓂᒃ ᓴᖅᑭᑎᓛᖅᐸᓪᓗ ᑎᑎᕋᖅᑕᑦ ᐊᓂᑦᑐᖃᒃᑲᓐᓂᖅᐸᑦ ᑖᒃᑯᓂᖓ.

ᐅᖃᓕᒫᑦᑎᐊᕆᑦ.

ᐋᖅᑭᒃᓱᐃᔨᒥᒃ.

ᑐᓐᖓᕕᒃᑯᑦ ᐊᐅᓚᑦᑎᔨᑖᓵᖓᓐᓂᒃ ᑐᓴᒐᒃᓴᑦ



ᑖᒪᔅ ᓯᓗᒃ ᐊᕐᕕᐊᕐᒥᐅ ᐅᑎᕐᕋᕆᕗᖅ ᑐᓐᖓᕕᒃᑯᓐᓄᑦ.

ᐅᑭᐅᑦ 6 ᐊᓂᒍᖅᓯᒪᓕᖅᐳᑦ ᕿᒪᐃᓚᐅᖅᓯᒪᓪᓗᓂ ᑲᑎᒪᕝᕕᑦᑎᓐᓂ ᓄᓇᓕᕆᓂᕐᒧᓪᓗ ᐊᐃᕙᓂᖅ ᐊᓯᖏᓐᓂᒃ ᐱᓕᕆᐊᖃᕆᐊᖅᓱᓂ ᐅᔾᔨᕐᓇᓗᐊᖅᑐᕐᓕ ᑕᐃᒪ ᓂᕈᐊᖅᑕᐅᓯᒪᑎᓪᓗᒍ ᑭᒡᒐᖅᑐᐃᓪᓗᓂ ᓄᓇᑦᑎᐊᕐᒥᐅᓂᒃ.

ᐊᓕᐊᓇᐃᑦ ᑕᐃᒪ ᑖᒪᔅ ᑐᓐᖓᕕᒃᑯᓐᓃᓕᕐᒪᑦ.

ᐃᓛᓯᒍᑦ ᐃᖅᑲᐅᒪᔭᒃᓴᐅᐳᓯ 1979-ᖑᑎᓪᓗᒍ ᐃᓄᐃᑦ ᑕᐱᕇᒃᓴᒃᑯᓐᓂ ᓄᓇᓕᕆᓂᕐᓄᑦ ᑲᒪᔨᐅᓐᖓᓚᐅᖅᓯᒪᓪᓗᓂ ᐃᑲᔪᕐᓂᖃᖅᓱᓂᓗ ᓄᓇᓕᕆᓂᕐᒧᑦ ᐃᓄᖕᓄᑦ ᐊᑐᖅᑕᐅᑐᐃᓐᓇᕆᐊᖃᖅᑐᓄᑦ ᐋᖅᑭᒃᓯᖃᑕᐅᓚᐅᖅᓱᓂ. ᑖᓐᓇᐅᓚᐅᖅᓯᒪᔪᖅ ᐊᐃᐸᓪᓗᑎᒃ ᓴᓚᒃᓴᓚᐅᖅᓯᒪᖕᒪᑦ ᓂᕐᔪᑎᓄᑦ ᐊᖏᕈᒻᒥᒃ. ᐃᒻᒪᐅᓚᐅᖅᓯᒪᒥᓪᓗᓂ ᐋᖅᑭᒃᓯᑦᑎᐊᓚᐅᖅᓯᒪᔫ ᐃᓄᐃᑦ ᑕᐱᕇᒃᓴᒃᑯᑦ ᓄᓇᓕᕆᓇᓯᓕᓵᖅᑎᓪᓗᒋᑦ ᓴᖅᑭᓚᐅᖅᓯᒪᓪᓗᓂᓕ ᑕᐃᒪ ᓄᑖᒻᒪᕆᖕᒥᒃ ᓇᖕᒥᓂᕐᓗ ᑲᑎᒪᔨᖃᖅᓱᑎᒃ.

ᑖᓐᓇ ᓇᖕᒥᓂᐅᓪᓗᓂ ᐋᖅᑭᒃᑕᐅᓚᐅᖅᑐᖅ ᐊᐅᒎᔅᑎ 1982-ᒥᑦ ᑕᐃᔭᐅᓚᐅᖅᓯᒪᓪᓗᓂᓗ ᑐᓐᖓᕕᒃᑯᑦ ᑲᑐᔾᔨᖃᑎᒌᖕᒋᑦ ᓄᓇᕗᒻᒥ.

ᑖᒪᔅ ᑐᓐᖓᕕᒃᑯᓐᓄᐊᖅᐳᖅ ᐊᐅᓚᖅᑎᔨᐅᓪᓗᓂ ᐃᓂᒋᔭᐅᓐᖏᔅᓰᔭᓚᐅᖅᑐᒥᒃ ᐃᓂᑖᖅᓱᓂ ᐹᓪ ᓴᒻᒧᖅᒎᑉ ᐃᓂᒥᓚᐅᖅᓯᒪᔫᓂᒃ ᓯᑎᐱᕆ 1988ᒥ. ᐹᓪ ᑕᐃᒪ ᑐᓐᖓᕕᒃᑯᓐᓄᑦ ᐃᒃᑲᑦᑎᐊᑯᓘᓪᓗᓂ ᓴᓇᔪᖅ ᐃᑲᔪᖅᑎᐅᓪᓗᓂ ᐊᐅᓚᑦᑎᔨᒧᑦ ᐊᑏᒃᑯᓐᓂ ᐃᓄᖕᓂᒃ ᐊᐅᓚᑦᑎᓂᕐᒥᒃ ᐃᓕᓐᓂᐊᖅᑎᑦᑎᔩᑦ.

ᑐᓐᖓᕕᒃᑯᑦ ᐊᐅᓚᑦᑎᔨᑖᓵᖓᑦ ᖃᖓᑕᕈᓗᐃᔭᐃᓐᓇᖃᑦᑖᖅᑐᖅ ᑭᓯᐊᓂᓕ ᖃᖓᑕᒐᓗᐊᑎᓪᓗᒍᓘᓐᓃᑦ ᑲᑎᒪᒐᓗᐊᖅᑎᓪᓗᒍᓘᓐᓃᑦ ᐅᖃᓘᓯᖃᓚᐅᖅᐳᖅ ᑎᑎᕋᕐᕕᑦᑎᓐᓄᑦ.

ᑑᓈᑦ ᒥᓗᖅᑐᕐᓗ ᐹᑉ ᑳᓪᓚᓐᓗ ᐅᕙᖓᓗ ᑲᑎᒪᖃᑎᖃᑦᑎᐊᓚᐅᕐᑦᑕ ᐃᖅᑭᓖᓪᓗ ᐃᖅᑭᓕᕐᓚᐃᓪᓗ ᐊᖓᔪᖅᑳᖏᓐᓂᒃ ᑐᒡᓕᖏᓐᓂᒡᓗ ᔭᓗᓇᐃᒥ ᐊᐅᒍᔅ 9ᒥ. ᐅᖃᐅᓯᖃᕈᓘᔭᓚᐅᖅᐳᒍᑦ ᓄᓇᓕᕆᔾᔪᑎᒥᔭᑦᑎᓐᓂ ᐊᒻᒪᓗ ᐊᑲᐅᓐᖏᐅᔾᔪᑕᐅᔪᓂᒃ .... ᖃᐅᔨᒪᔪᐃᓐᓇᐅᒐᑦᑕ ᐊᑐᖅᓯᕙᒃᑐᐃᓐᓇᐅᒐᑦᑕ ᑖᒃᑯᓂᖓ ᓄᓇᓂᒃ ᐅᖃᐅᓯᐅᔪᓂᒃ ᐊᖏᖃᑎᒌᑦᑎᐊᓚᐅᖅᓱᑕᓗ ᑕᒪᑦᑕ ᑖᓐᓇ ᐊᐃᐸᔾᔪᑎᒋᔭᐳᑦ ᐋᖅᑭᒋᐊᖃᕐᓂᖓᓂᒃ. ᑕᐃᒪᑦᑕᐅᖅ ᐊᐅᓚᑦᑎᓂᕐᒥᒃ ᕿᒥᕐᕈᓇᒃᑐᖃᖅᐳᖅ ᑖᒃᑯᐊ ᐱᔾᔪᑕᐅᓪᓗᑎᒃ.

ᐅᖃᐅᓯᖃᓚᐅᖅᐳᒍᑦ ᐃᓛᒃ ᑕᐃᒪ ᓄᓇᓕᕆᐊᓂᒃᑯᑦᑕ ᐃᓄᐃᓪᓗ ᐃᖅᑭᓖᓪᓗ ᑮᓇᐅᔭᓕᐅᕐᓂᕐᒥᒃ ᐃᓯᒪᒋᔭᖅᑳᕐᒪᑕ ᑖᒃᑯᓇᖓᑦ ᐅᖃᐅᓯᐅᔪᓂᒃ. ᓯᐳᓪᓚᖅᐹᒥᓪᓗ ᑕᐃᒪ

ᑮᓇᐅᔾᔭᒃᓴᓕᐅᕋᓯᖃᑎᖃᕐᓂᐊᕋᑦᑕ
ᑕᐃᒃᑯᓂᖓ "ᐊᓯᖕᒥᓐᓂᒃ"
(ᒐᕙᒪᒃᑯᓐᓂᓗ, ᖃᓪᓗᓈᕐᒥᐅᓂᒡᓗ,
ᐊᓯᖕᒥᓐᓂᒡᓗ).

ᔭᓗᓇᐃᒥᓗ ᑲᑎᒪᑎᓪᓗᑕ ᐊᖏᖃᑎᒌᓚᐅᖅᐳᒍᑦ ᓄᓇᕗᓕᕆᐊᓂᓚᐅᓐᖏᑎᓪᓗᑕ ᐊᐅᓚᑦᑎᓂᓕᕆᐊᓪᓚᓚᐅᕐᓗᑕ ᐃᖅᑭᓕᖕᓂᒃ ᐃᖅᑭᓕᓪᓚᖕᓂᒡᓗ ᐋᖅᑭᒃᓯᒥᐊᖃᕐᓂᐊᓪᓚᕆᒃᑲᑦᑕ ᐊᕕᖕᓂᐊᖅᑐᒥᒃ ᓄᓇᒥᒃ. ᑕᐃᒪᓐᓇᐅᕗᖅ ᐅᕙᒍᓪᓗ ᐃᖅᑭᓖᓪᓗ ᓂᕈᐊᕐᕕᖃᕐᒪᑕ ᓄᓇᒥᔪᒪᔭᕐᒥᓂᒃ.

ᑖᓐᓇ ᐊᕕᒃᓯᒪᔾᔪᑕᐅᓂᐊᖅᑐᖅ ᑕᑯᔭᐅᓪᓗᐊᖅᑰᖅᑐᖅ ᐱᓐᖑᐊᑐᐃᓐᓇᐅᒥᔭᐅᓗᓂ ᐱᓪᓚᑦᑖᖑᓂᖅᓴᒥᒃ. ᖃᐅᔨᒪᕗᖓ ᐃᓄᑲᓪᓚᐃᑦ ᐃᓱᒪᓲᖑᖕᒪᑕ ᐊᕕᒃᓯᒪᓂᖅ ᐱᐅᓐᖏᓐᓂᕋᖅᑕᐅᓗᓂ ᓲᖃᐃᒻᒪ ᖃᓄᐃᓕᐅᓗᐊᑦᑎᐊᕐᓇᓐᖏᒻᒪᑦ. ᖃᐅᔨᒪᕗᖓᓗ ᓇᓗᓕᑲᑕᕈᓘᔭᕐᓇᖅᐳᖅ. ᑕᐃᒪᓕ ᐃᓄᐃᑦ ᑲᓇᖕᓇᕐᒥᐅᓂᒡᓗ ᐱᖓᓐᓇᕐᒥᐅᓂᒡᓗ ᑕᒪᓐᓇ ᐊᕕᔾᔪᑕᐅᓂᐊᖅᑐᖅ ᐃᓱᒪᒋᔭᐅᔭᕆᐊᖃᓐᖏᓚᖅ ᓲᕐᓗ ᐊᒡᕕᐊᕈᑕᐅᓂᐊᕐᓂᖓᓂᒃ.

ᐊᓯᖏᓪᓗ ᐅᖃᐅᓯᕆᓚᐅᕐᒥᔭᕗᑦ ᐃᓱᒪᒋᔭᖃᖅᓗᑕ ᑖᒃᑯᐊ ᐃᖅᑭᓖᓪᓗ ᐃᖅᑭᓕᓪᓚᓪᓗ ᖃᒪᓂᑦᑐᐊᕐᒥᐅᓂᒡᓗ ᑲᑎᒪᔨᖏᓐᓂᒃ Snowdriftᒨᕆᐊᖃᕐᓂᖏᓐᓂ. ᐊᑲᐅᖅᑰᕐᒪᑦ ᐅᖃᖃᑎᒌᕈᓘᔭᕐᓗᑎᒃ ᑖᒃᑯᐊ ᐊᒃᑐᐃᓂᖃᕐᕕᐅᓂᐊᖅᑐᑦ ᑖᔅᓱᒧᖓ ᐊᕕᒍᑎᐅᓂᐊᖅᑐᒧᑦ. ᑕᐃᒪᓕ ᓯᕗᓕᖅᑎᐅᔪᑦ ᑕᒪᑐᒪ ᒥᒃᓴᓄᑦ ᑲᑎᑉᐸᑕ ᐋᖅᑭᒐᓱᒡᓗᓂᔾᔭᒃ ᐃᓄᐃᑦ ᐊᒃᑐᐃᓂᖃᕐᕕᐅᓂᐊᖅᑐᑦ ᐅᓚᕕᓴᐅᑎᐅᕈᓘᔭᖃᑦᑕᔾᔮᓐᖏᒻᒪᑕ.

ᐅᓚᕕᓴᐃᕈᓘᔭᐅᑎᒍᑎᒡᓗ ᑕᐃᒪ ᐊᑯᓂᐅᒃᑲᓐᓂᕋᔭᕐᒪᑦ.

ᑲᑎᒪᓚᐅᖅᑕᕗᑦ ᑐᓴᖅᑕᐅᔭᕆᐊᖃᕐᒥᔪᖅ ᒪᓕᒐᓕᐅᖅᑎᐅᔪᖅ ᑕᐅᑦᒎᓯ ᐋᓗᓘᕐᓗ ᐊᒻᒪᓗ ᐊᖓᔪᖅᑳᖑᔪᖅ ᐃᓄᕕᐊᓗᖕᒥᐅᓄᑦ ᐅᖃᐅᓯᖃᖅᓗᑕ ᒐᕙᒪᓕᕆᓂᕐᒥᒡᓗ ᓄᓇᕗᓕᕆᓂᕐᒥᒡᓗ ᐊᕕᖕᓂᕐᒥᒡᓗ. ᐅᖃᐅᓯᕇᓐᓇᖃᑦᑕᓚᐅᖅᑕᕗᓪᓗ ᐃᓄᐃᑦ ᑲᓇᖕᓇᕐᒥᐅᖑᓂᖅᓴᑦ ᓇᖕᒥᓂᖅ ᒐᕙᒪᖃᕈᒪᑦᑎᐊᕐᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᖃᐅᔨᓚᐅᕆᓪᓗᑕ ᐊᔾᔨᒌᒃᑐᓂᒃ ᐃᓱᒪᖃᑎᒌᒃᑲᑦᑕ ᐃᓄᕕᐊᓗᖕᒥᐅᓪᓗ. ᐊᖏᖃᑎᒌᓚᐅᖅᐳᒍᑦ ᐃᓛᓐᓂᒃᑯᑦ ᒥᑭᑦᑐᑯᓗᐃᑦ ᐊᒡᕕᐊᕈᑕᐅᒃᑲᐅᓂᖅᓴᒥᓪᓗᑎᒍᑦ ᐊᖏᓂᖅᓴᓂᒃ.

ᓄᓇᓯᒃᑯᑦ ᑲᑎᖃᑎᒥᓚᐅᕐᒪᑦᑎᒍᑦ ᐅᖃᐅᓯᖃᖅᓗᑕᓗ ᑖᓐᓇ ᑭᖑᓪᓕᖅᐹᖅ ᖃᓂᒡᓕᐸᓪᓕᐊᑎᓪᓗᒍ ᐃᓄᐃᑦ ᑲᑐᔾᔨᖅᑎᒌᒐᓇᖏᑦ ᖃᓂᒌᖕᓂᖅᓴᐅᔭᕆᐊᖃᕐᓂᐊᕐᓂᖏᓐᓂᒃ. ᐅᖃᐅᓯᖃᓚᐅᖅᕆᓪᓗᑕᓗ ᓄᓇᓯᒃᑯᓪᓗ ᐅᕙᒍᓪᓗ ᓴᓇᖃᑎᒌᓕᑦᑎᐊᕐᕚᒥᓕᕈᒪᓪᓗᑕ.

ᖃᐅᔨᕚᓪᓕᕐᓇᓕᐅᖅᐳᖃᐃ ᑖᓐᓇ ᑲᑎᒪᐅᑎᒥᓚᐅᖅᑕᕗᑦ ᐃᖅᑭᓕᓪᓚᖕᓂᒃ ᐃᖅᑭᓕᓪᓚᓪᓗ ᐃᓄᐃᕕᐊᓗᖕᒥᐅᓂᓪᓗ? ᑕᑯᓚᐅᖅᐳᖓ ᐄᑦᑎᐊᒻᒪᕆᒃ. ᓯᓚᑎᔅᓚᑦᑎᐊᕇᒃᑲᑦᑕ ᒐᕙᒪᓕᕆᓚᐅᓐᖏᓐᓂᑦᑎᓐᓂ ᐊᓯᖏᓐᓂᒡᓘᓐᓃᑦ.

ᑕᐃᒫᕐᓂᐊᓚᖅᐳᖓ ᒥᑦᑕᕐᕕᓕᐊᕆᐊᖃᓕᕋᒪ ᐊᐅᓪᓚᕐᓂᐊᕋᒪ ᐃᖃᓗᒃᑑᑦᑎᐊᕐᒧᑦ ᐊᒻᒪ ᐅᒥᖕᒪᒃᑑᕐᒧᓪᓗ ᑭᖓᐅᖕᒧᑦ.

ᑕᐃᒪ.

ᐊᐅᔭᒃᑯᑦ...

ᑕᐃᒪᓐᓇᐅᓕᖀᖕᒐᑦ ᐃᓛᑎᒍᑦ ᑲᑦᑐᕐᔫᒥᕙᒃᓗᑕ, ᐊᒃᓱᕈᓐᖏᐅᓯᓕᕐᓗᑕᓗ ᑲᔾᔭᐅᓴᒡᓗᑕᓘᓐᓃᑦ ᓯᓚᑦᑎᐊᕙᐅᓂᖓᓄᑦ.

ᐊᐅᔭᒃᑯᑦ...

ᑕᐃᒪᓐᓇᐅᓕᖀᖕᒐᑦ ᓄᓇᑦᑕ ᐊᓯᐊᓄᑦ ᓅᑉᐸᒃᐳᒍᑦ - ᒪᑯᐊ ᐊᒃᓱᕈᕐᓇᖅᑐᑦ ᑲᒪᒋᔭᕆᐊᖃᖅᑐᑦ ᑕᕝᕙᐅᓪᓗᑎᒃ - ᐅᖓᓯᒃᑐᒧᑦ.

ᐊᐅᔭᒃᑯ...

ᑐᑉᐸᒃᓴᕐᓇᖅᑐᖅ, ᖃᔭᕆᐊᒃᑯᓪᓗ ᐃᖃᓗᒐᓯᒥᐊᕐᓇᖅᑐᖅ ᐱᓯᔫᔭᕐᓇᖅᑐᕐᓗ ᑏᑐᖃᑎᖃᓚᐅᓯᖓᖅᐸᒡᓗᑎᓪᓗ ᐱᖃᓐᓇᕆᔭᕐᓂᒃ ᐱᖃᑎᖃᕐᓗᑎᑦ.

ᐊᐅᔭᐅᕗᖅ ᑕᒪᒃᑯᐊ...

ᐅᑭᐅᖅᑕᖅᑐᕐᒥᐅᖑᒐᓗᐊᖅᐸᑦ ᖃᓪᓗᓈᓪᓗ ᓄᓇᖓᓂᖓᕋᓗᐊᖅᐸᑦ ᐊᐅᔭᒃᑯᑦ ᐊᐅᓪᓛᕐᓇᖅᐸᒃᐳᖅ ᐅᔾᔨᕆᓚᒃᑲᓐᓂᕐᓇᖅᐳᖅ ᐃᒃᐱᖕᓂᓂᕐᒥᒃ ᐊᓄᕆᒥᒃ, ᒪᖁᖕᒥᒃ ᓯᕿᓂᕐᒥᒡᓗ.

ᑕᐃᒪᓕ ᐱᐅᓂᖅᓴᖅᑕᖃᓐᖏᓚᕐᓕ ᐅᖃᐅᓯᖃᕐᓂᕐᒥ ᓄᓇᓕᕆᓂᕐᒥ.

...ᓲᖃᐃᓪᒪ ᐱᓇᓱᐊᕈᓲᑦ ᐊᓂᒍᖅᐸᓪᓚᐊᒑᖓᒥᒃ ᖃᒡᓚᕙᓪᓚᐊᖕᒪᑦ ᐅᑕᖅᑭᔅᓲᔭᖅᑖᓗᑦᑎᓐᓄᑦ ᑭᖑᓪᓕᖅᐹᕐᒧᑦ ᓄᓇᓕᕆᓂᕐᒧᑦ ᐊᖏᐅᑎᒥᒃ.

ᐊᐃᕙᓱᑦ ᐅᖃᐅᓯᖃᖅᐳᑦ ᖃᓄᖅ ᓄᓇᒥᒃ ᓇᖕᒥᖃᕐᓂᖅ ᑐᑭᖃᕐᒪᖕᒍᑦ

ᐃᓄᐃᑦ ᓄᓇᖁᑎᖕᒍᑦ ᓂᐅᕕᐊᒃᓴᐅᓂᕐᒪᑦ ᓄᖅᑲᖅᑎᑕᐅᓯᒪᔪᓐᓇᕐᓂᐊᖅᐳᖅ ᐋᓪᓚᓄᑦ

ᓕᓐᑕ ᑦᓴᐃᒻᐳᔅ

ᑕᓯᐅᖃᑦᑖᕈᑎᓚᕗᑦ!

ᒪᐃ 11-ᖑᑎᓪᓗᒍ ᑎᑎᖅᑕᐅᔪᖃᓚᐅᕆᕗᖅ. ᒐᕙᒪᒃᑯᑦ ᐊᐃᕙᓱᖅᐹᖑᑦ ᑖᒻ ᒪᓗᐃ (ᓴᐅᒥᒃᓚᖅ) ᐊᒻᒪᓗᑦᑕᐅᖅ ᑐᓐᖓᕕᒃᑯᑦ ᐊᐃᕙᓱᖅᐹᖑᑦ ᐹᓪ ᖁᐊᓴ ᑕᓯᐅᖃᑦᑖᓚᐅᖅᐴᒃ ᐊᖏᕐᓂᖏᓐᓂᒃ ᓇᓗᓇᐃᒃᑯᑕᖃᓗᐊᒧᒃ ᐃᓄᐃᒃ ᕿᑭᖅᑕᕐᔪᐊᕐᒥᐅᓪᓗ ᑲᖏᖅᖢᒑᐱᖕᒥᐅᓪᓗ ᒥᑦᑎᒪᑕᓕᖕᒥᐅᓪᓗ ᐊᔪᓐᖏᔅᔪᑎᖃᕈᓐᓇᕐᓂᐊᕐᓂᖏᓐᓂᒃ. ᑭᓲᕚᑦ ᑖᒃᑯᐊ ᐊᔪᓐᖏᔅᔪᑕᐅᔪᓐᓇᕐᓂᐊᖅᑑᑦ. ᒪᒃᐱᕐᓗᒍ...

ᑕᒪᓐᓇ ᐊᐅᔭᖅ
ᐊᒃᓱᕈᓐᖏᐅᔭᕐᓇᓚᐅᓐᖏᓚᕐᓕ
ᑐᓐᖓᕕᒃᑯᓐᓄᑦ.
ᓯᓚᑦᑎᐊᕙᐅᒐᓗᐊᖅᐸᒃᑎᓪᓗᒍ
ᐊᒃᓱᕈᓐᖏᐅᔭᕐᓇᖅᖢᓂᓗ
ᐳᔫᕈᔪᒃᑑᑎᓪᓗᒍᓗ ᐊᐃᕙᓲᓪᓚ
ᓄᖅᑲᐅᒥᓚᐅᓐᖏᓚᑦ.

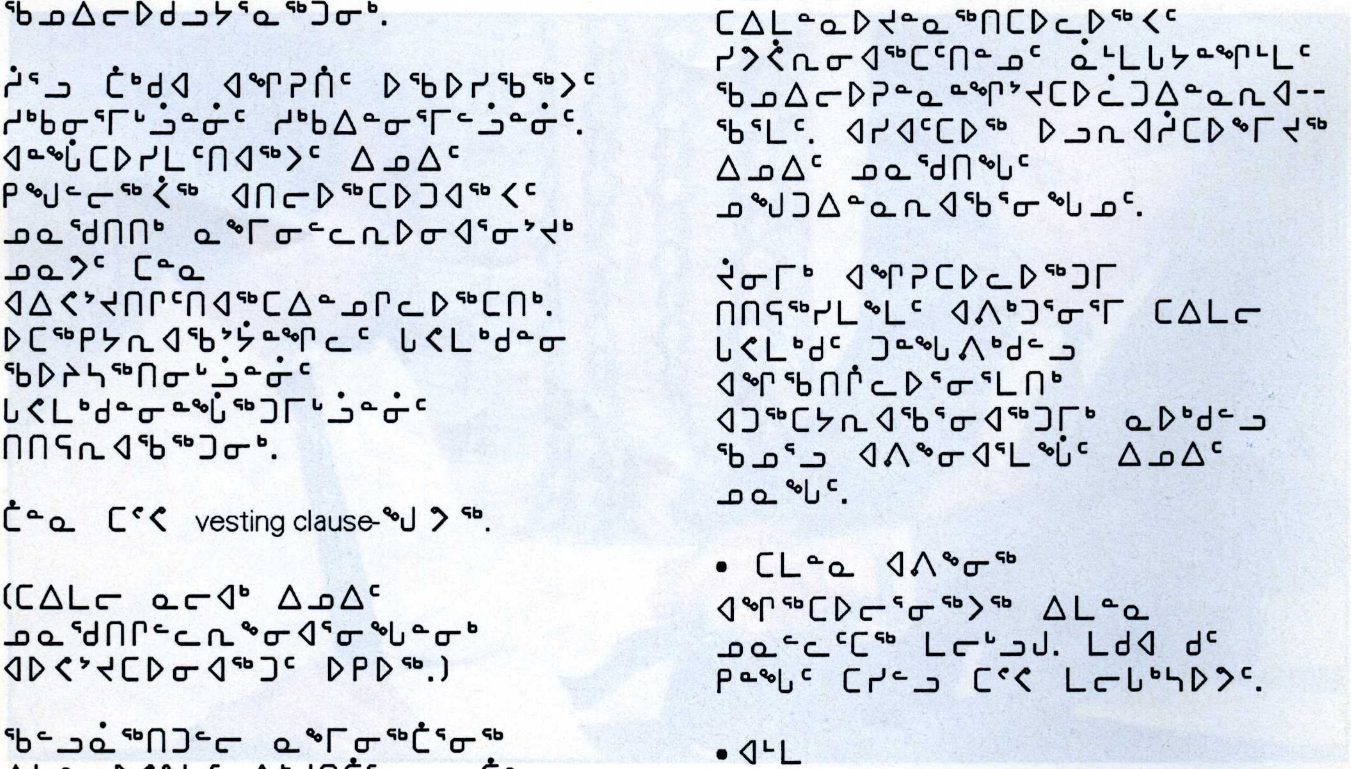
ᐋᑐᕚᒥᑦ ᐆᓐᓇᖅᑐᐊᓘᑎᓪᓗᒍ
ᐃᓛᓐᓂᒃᑯᓪᓗ ᐃᑦᑐᓚᐅᓚᐅᓯᖑᖅᐸᒃᖢᓂ
ᐊᐃᕙᓲᑦ ᓯᓚ ᑲᑎᑉᐸᒃᐳ
ᐊᑯᓂᐅᓂᖅᓴᐅᕙᓵᖅᐸᒃᖢᑎᒡᓘᓐᓃᑦ.

ᓯᕙᑖᕐᕕᖕᒥ, ᔫᓂ 17-ᖑᑎᓪᓗᒍ

ᑐᓐᖓᕕᒃᑯᓪᓗ ᒐᕙᒪᒃᑯᓪᓗ ᑎᑎᖅᓯᓚᐅᖅᐳᑦ ᑎᑎᖅᑲᒥᒃ ᐊᑎᓕᖕᒥᒃ

Provisions of an Agreement in Principle concerning vesting, registration, alienation and boundaries of Inuit Settlement Lands.

ᓇᐃᔅᓱᑎᒃ ᑕᓪᓕᒪᐅᓪᓗᑎᒃ ᑎᑎᖅᑲᑦ ᐅᖃᖅᓯᒪᔪᑦ ᖃᓄᖅ ᐃᓄᐃᑦ ᑎᓪᓕᕆᐊᖃᔾᔭᖏᓐᓂᖏᓐᓂᒃ ᖃᓄᐃᓕᐅᑯᓗᔭᕐᓇᖅᑐᓂᒃ.



ᓰᕐᓗ ᑖᒃᑯᐊ ᐊᖏᕈᑏᑦ ᐅᖃᐅᓯᖃᖅᐳᑦ ᓯᒃᑲᓂᕐᒥᒡᓘᓐᓃᑦ ᓯᒃᑲᐃᓐᓂᕐᒥᓪᓘᓐᓃᑦ. ᐊᓐᖔᑕᐅᓯᒪᑦᑎᐊᖅᐳᑦ ᐃᓄᐃᑦ ᑭᖑᓪᓕᖅᐹᖅ ᐊᑎᓕᐅᖅᑕᐅᑐᐊᖅᐸᑦ ᓄᓇᖁᑎᑎᒃ ᓇᖕᒥᓂᓪᓚᕆᐅᓂᐊᕐᓂᔾᔪᒃ ᓄᓇᐳᑦ ᑖᓐᓇ ᐊᐃᕙᔾᔭᑎᒥᑦᑎᐊᖅᑕᐃᓐᓄᒥᓚᐅᖅᑕᑎᒃ. ᐅᑕᖅᑭᔭᕆᐊᖃᔾᔮᓐᖏᓚᑦ ᒐᕙᒪᒃᑯᓐᓂ ᖃᐅᔨᓴᖅᑎᓂᒡᓘᓐᓃᑦ ᒐᕙᒪᒃᑯᓐᓂᖔᖅᑐᒥᒡᓘᓐᓃᑦ ᑎᑎᕋᕆᐊᖃᖅᑐᓂᒃ.

ᑖᓐᓇ ᑕᕝᕙ vesting clause-ᖑᕗᖅ.

(ᑕᐃᒪᓕ ᓇᓕᐊᒃ ᐃᓄᐃᑦ ᓄᓇᖁᑎᒥᓪᓚᕆᖕᓂᐊᕐᓂᖓᓐᓂᒃ ᐊᐅᕙᔾᔭᑕᐅᓂᐊᖅᑐᑦ ᐅᑭᐅᖅ.)

ᖃᓪᓗᓈᖅᑎᑐᓪᓕ ᓇᖕᒥᓂᖅᑖᕐᓂᖅ ᐃᒪᓐᓇᐅᕙᖕᒪᑦ ᐱᔾᔪᑎᑖᕐᓗᓂ. ᑖᓐᓇᓕ ᑕᕝᕙ ᐊᑭᑐᔪᒻᒪᕆᐊᓘᓪᓗᓂᓗ ᐊᑯᓂᐅᔾᔪᑕᐅᔪᓇᖅᓱᓂᓗ. ᐊᓕᐊᓇᐃᖑᕗᕐᓕ ᑕᐃᒪ ᐃᓄᐃᑦ ᑕᐃᒪᓐᓇᐅᓴᕆᐊᖃᔾᔮᓐᖏᓐᓂᖏᓐᓂᒃ. ᒐᕙᒪᒃᑯᑦ ᑲᒪᒋᓂᐊᕐᒪᔾᔪᒡᓕ ᐊᑭᖃᔾᔮᓇᓂᓗ ᐃᓄᖕᓄᑦ ᐱᔾᔪᑎᑖᕐᓯᖕᓂᖅ ᓄᓇᒥᒃ ᑕᐃᔭᐅᓂᐊᖅᑐᒥᒃ ᐃᓄᐃᑦ ᓄᓇᖁᑎᖓᑦ.

ᑕᕝᕙ ᑖᓐᓇ ᐱᔾᔪᑎᐅᕗᖅ.

ᐃᓄᐃᑦ ᐊᑐᖅᑐᐊᖅᑎᑦᑎᔪᓐᓇᕐᓂᐊᕋᓱᐊᕐᓗᑎᒃ ᓄᓇᒥᖕᓂᒃ ᔫᓂᒥᒃ ᐊᖏᕈᑎᐅᓚᐅᖅᑐᖅ ᐅᖃᖅᓯᒪᕗᖅ ᓂᐅᕕᐊᒃᓴᐅᔭᓐᓇᖏᓐᓂᖓᓂᒃ ᓄᓇ ᑭᓯᐊᓂ ᒐᕙᒪᒃᑯᓐᓄᑦ.

ᑕᐃᒪᓐᓇᐅᕗᖅ - ᑕᐃᔭᐅᔪᖅ ᐋᓪᓚᓂᒃ - ᐃᓄᒃ ᓂᐅᕕᐊᒃᓴᖃᕈᓐᓇᔾᔮᓐᖏᒻᒪᑦ ᒪᑯᓄᖓ ᑮᓇᐅᔾᔭᒃᓴᓚᐅᖅᐸᒃᑐᓄᓪᓘᓐᓃᑦ ᐃᒡᓗᓂᒡᓘᓐᓃᑦ ᓂᐅᕕᐊᒃᓴᖃᖅᐸᒃᑐᓄᑦ ᒥᓕᐊᓐᔅ-ᓯᐊᓗᖕᓄᑦ ᑮᓇᐅᔭᓚᐅᑲᐅᖅᑐᕐᓗᓂᓗ. ᑕᐃᒪᓐᓇᐅᔭᓐᓇᖅᑎᑕᐅᓚᐅᖅᐸᑦ ᓯᕗᐹᕆᓂᐊᖅᑕᑦᑎᓐᓄᑦ ᓈᒻᒪᒐᔭᓐᖏᒻᒪᑦ ᖃᓄᐃᓕᐅᕈᓐᓇᓐᖏᔾᔪᑕᐅᓛᑐᐃᓐᓇᕆᐊᖃᕐᒪᑦ. ᐊᓯᐊᑦᑕᐅᖅ ᐅᓗᕆᐊᓰᑕᐅᖕᒥᔪᖅ ᐃᓄᐃᑦ ᓄᓇᖁᑎᖓᑦ ᓄᖑᑐᐃᓐᓇᕆᐊᖃᕐᓂᖓᓄᑦ.

ᔫᓂᒥᒃ ᐊᖏᕈᑕᐅᓚᐅᖅᑐᒥ ᑎᑎᖅᓯᒪᖕᒪᑦ ᐊᕕᒃᑐᕐᓂᕐᒥ ᑕᐃᒪᓕ ᒐᕙᒪᒃᑯᑦ ᑐᓐᖓᕕᒃᑯᓪᓗ ᐊᖏᖅᑎᒌᓚᐅᕐᓂᕐᒪᑎᒃ ᐊᑐᖅᑕᔭᕆᐊᖅᓂᐊᖅᑐᒥᒃ ᓇᐅᒃᑯᓪᓗ ᖃᓄᕐᓗ ᐊᕕᖕᓂᐊᕐᒪᖔᑦ ᐃᓄᐃᑦ ᓄᓇᖓᑦ.

- ᑕᒪᓐᓇ ᐊᕕᖕᓂᖅ ᐊᖏᖅᑕᐅᓕᕐᓂᖅᐳᖅ ᐃᒪᓐᓇ ᓄᓇᓪᓚᑦᑕᖅ ᒪᓕᒡᓗᒍ. ᒪᑯᐊ ᑯᑦ ᑭᓐᖓᑦ ᑕᓯᓪᓗ ᑕᕝᕙ ᒪᓕᒐᒃᓴᐅᕗᑦ.

- ᐊᒻᒪ ᖃᐅᔨᓴᖅᑕᐅᓴᕆᐊᖅᓴᖅᑕᐅᓐᓂᕆᐳᖅ ᓄᓇᐅᑉ ᐃᓚᖓᓂᒃ. ᓰᕐᓗ ᐃᓄᐃᑦ ᖃᐅᔨᒍᑎᒃ ᓯᓇᐅᑉᐸ ᓄᓇᐅᑉ ᐃᓚᖓ ᓄᓇᖁᑎᒋᔭᐅᔪᖅ ᐋᓪᓚᓂᒃ ᒐᕙᒪᒃᑯᓐᓂᓪᓘᓐᓃᑦ ᑕᐃᒪᓕ ᖃᐅᔨᓴᖅᑎᒥᒃ ᖃᐅᔨᓴᖅᑕᐅᓴᕆᐊᖃᕐᓴᖅᐳᖅ ᓇᐅᒃᑰᕆᐊᖃᕐᒪᖔᑦ ᐊᕕᒃᓯᒪᔾᔪᑦ.

- ᐱᖓᔪᐊᑦ ᐃᓄᐃᑦ ᓄᓇᖏᑦ ᐃᓚᖏᑦ ᖃᐅᔨᓴᖅᑕᐅᓴᕆᐊᖃᔾᔮᓐᖏᓚᑦ ᑭᒡᓕᐅᓂᐊᕐᒪᖓᓪᓗᓐᓂᑦ ᓇᖕᒥᓂᐅᒪᖓᓪᓗᓂᑦ.

ᑭᓱᐃᑦ ᐊᐃᕙᔾᔪᑕᐅᔭᕆᐊᖃᖅᐹᑦ?

ᐊᐃᕙᔾᔪᑕᐅᔭᕆᐊᓖᑦ ᐅᓄᕈᓐᓃᖅᐸᓪᓕᐊᕗᑦ. ᑕᐃᒪᓕ ᑐᓐᖓᕕᒃᑯᑦ ᒐᕙᒪᒃᑯᓪᓗ ᑎᑎᕋᖅᓯᓯᒪᓕᖅᐳᑦ ᐅᕝᕙᓘᓐᓃᑦ ᑖᒃᑯᐊ ᐅᖃᐅᓯᐅᔪᑦ ᐊᐃᕙᔾᔪᑕᐅᓕᖅᐳᑦ ᒫᓐᓇ ᐊᔾᔨᒌᓐᖏᑦᑐᒥᒃ ᓱᒃᑲᓂᖃᖅᖢᑎᒃ ᐊᔾᔨᒌᓐᖏᑦᑐᓂᓪᓗ ᐊᔪᓐᖏᓐᓂᖃᕆᓪᓗᑎᒃ.

ᐅᕝᕙᐅᓇ ᑎᑎᕋᖅᓯᒪᔪᖅ ᑲᒪᒥᕕᒡᔪᐊᕐᓂᐊᖅᑕᑦ. ᐅᖃᖅᓯᒪᔪᖅ ᑭᓱᓂᒃ ᐅᖃᓕᒫᓖᕐᒪᖔᖅᐱᑦ ᑕᕿᐅᓖᖅᑐᓂᒃ.

ᑖᓐᓇ ᐊᖑᓇᓱᒃᐸᒃᑐᓄᑦ ᐃᑲᔫᑎᒃᓴᖅ ᐋᖅᑭᒃᓯᒪᔪᖅ ᐊᖑᓇᓱᒃᑎᓄᑦ ᐃᑲᔪᕋᔭᖅᑐᖅ ᑮᓇᐅᔭᒃᑯᑦ ᐊᖑᓇᓱᑦᑎᐊᕈᓐᓇᕐᓂᐊᕐᒪᑕ. ᓄᓇᑦᑎᐊᕐᒥ ᒐᕙᒪᒃᑯᑦ ᐅᖃᖅᓯᒪᔫᒐᓗᐊᒡᒎᖅ ᐃᑲᔪᕐᓂᐊᕐᓂᕋᐃᓪᓗᑎᒃ ᑐᓐᖓᕕᒃᑯᓐᓂ ᑭᓯᐊᓂᓕ ᐅᑕᖅᑭᓐᖑᖅᐳᑦ ᓇᓗᓕᐅᖃᓪᓗᑕᓗ. ᐊᑯᓂᕈᓗᒃ ᑐᓴᕐᐱᐅᔭᓐᓃᕐᒪᑕ ᑎᑎᕋᕐᐱᐅᒐᓗᐊᕌᖓᒥᒡᓗ ᑎᑎᕋᖅᐸᓐᖏᔅᖢᑎᒃ. ᑕᐃᒪᓕ ᑐᓴᖅᓯᒪᓕᖅᐳᑦ ᑕᒪᓐᓇ ᐊᖑᓇᓱᒃᑎᓄᑦ ᐃᑲᔫᑎᒃᓴᖅ ᐅᖃᐅᓯᐅᔾᔮᕈᓐᓃᕐᒪᒡᒍᖅ ᑭᓯᐊᓂ ᓯᑎᐱᕆᒥᒃ. ᑭᖑᐸᓗᐊᕐᓂᐊᖅᖢᓂᓗ.

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ᑕᐃᒪᐅᒥᕗᖅ ᓄᓇᕗᑦ ᐊᖏᕈᑎᐊ. ᑐᓐᖓᕕᒃᑯᑦ ᑲᑎᒪᔨᖏᑦ ᐱᒋᐊᖅᑎᑦᑎᓚᐅᕐᒪᑕ ᓇᓗᓇᐃᒃᑯᑕᖃᕈᒪᓪᓗᑎᒃ ᓄᓇᕗᑖᕋᓰᑕᐅᔪᒥᒃ ᑕᑉᐹᓂ ᐅᖃᖅᓯᒪᔪᖅ ᓄᓇᑦᑎᐊᖅ ᐊᐱᒃᑕᐅᓂᐊᕐᓗᓂ ᓄᑖᕐᒥᒡᓗ ᓄᓇᑖᕐᓗᑎᒃ ᑲᓇᖕᓇᕐᒦᑦᑐᒥᒃ ᐋᖅᑭᒃᓯᓗᑎᒃ. ᒐᕙᒪᒃᑯᑦ ᐅᖃᖅᓯᒪᐳᑦ ᐃᒃᐱᒋᒐᓗᐊᖅᐸᖓᔾᔫᖅ ᐃᓱᒫᓘᑕᐅᔪᑦ ᐱᒻᒪᕆᐅᒐᓗᐊᖅᑐᓪᓗ ᓄᓇᕗᒥᐅᓂᒃ ᑭᓯᐊᓂᓕ "ᐊᐃᐸᓂᑦ ᐊᐱᖕᓂᕐᒥᒃ ᓈᒻᒪᖏᒻᒪᑦ ᐅᖃᐅᓯᐅᒥᐊᒃᓴᖅ ᓄᓇᕗᓕᕆᔨᓂᒃ".

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ᑮᓇᐅᔭᓕᕆᓂᖅ ᐋᖅᑭᒃᓯᐳᖅ ᐱᖓᓱᓕᖓᔪᓂᒃ: ᐅᑎᕐᐱᐅᔪᓐᓇᐅᑦ; ᑮᓇᐅᔭᖅᓴᖅᓂᕐᒧᑦ ; ᓇᖕᒥᓂᖃᕐᓂᕐᓂᓗ ᓄᓇᐅᑉ ᐊᑖᓃᑦᑐᒥᒃ. ᑕᐃᒪᓐᓇᐅᐸᒃᑲᒥᒃ ᒐᕙᒪᒃᑯᑦ ᐊᑭᑐᔪᓕᑕᐅᓐᓂᖅᐳᑦ ᑐᓐᖓᕕᒃᑯᑦ ᒪᒃᐱᐅᑎᑎᒥᓚᐅᖅᑕᖓᓂᒃ ᑮᓇᐅᔭᕐᓂᒃ ᑐᓐᖓᕕᒃᑯᑦ ᑲᒪᒃᑯᑦ ᑐᓂᔪᒪᔭᕐᑐᐊᖕᒥᓂᒃ ᒥᑭᒃᓴᓂᖅᑐᑦ. ᒫᓐᓇ ᐅᖃᖃᑎᒌᒃᐳᑦ ᐋᖅᑭᒃᓯᐸᓐᓂᐊᕋᖅᑐᐊᖅᑐᑎᓪᓗ. ᑕᒪᕐᒥᒡᓗ ᐊᖕᒥᖃᑎᒌᖕᒥᓪᒪᕆᐊᓗᐊᓪᓗᑎᒃ ᑖᔅᓱᒪ ᑮᓇᐅᔭᓕᕆᓂᐅᑉ ᒥᒃᓵᓂᑦ. ᑐᓐᖓᕕᒃᑯᓪᓕ ᑕᑯᕙᖓᑦ ᒐᕙᒪᒃᑯᑦ ᐋᖅᑭᒃᓯᓯᒪᖁᔨᕐᒥᔅᓴᖅᑐᓂᔾᔭᖅ ᑖᔅᓱᒪᒧᖕ ᑮᓇᐅᔭᓕᕆᓂᕐᒧᑦ. ᑐᓴᖅᑕᐱᓂᖅ ᑐᓐᖓᕕᒃᑯᓐᓂᒥᐅᒥᒃ ᐅᖃᖅᑕᖅ: "ᐊᓯᓕᓕ ᓴᖅᑭᑎᑦᑎᔪᓐᓇᖅᑐᑕ ᓇᐃᓴᐅᑎᓂᒃ. ᐱᒋᐊᖅᓴᕈᓗᒃᑯᑕᓕ $12.46-ᒥᒃ.

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ᐅᖃᐅᓯᖃᖅᑎᓪᓗᒋᑦ ᒐᕙᒪᒃᑯᓐᓂ ᑳᓐᑐᕌᓚᕆᓂᕐᒥᒃ ᑐᓐᖓᕕᒃᑯᑦ ᐱᔪᒪᓚᐅᖅᐳᑦ ᓇᓗᓇᐃᒃᑯᑕᒥᓗ ᓯᓕᓐᓇᒃᑲᓗᐊᕐᒪᖔᑦ ᓇᖕᒥᒃᑯᑦ ᒐᕙᒪᒃᑯᑦ ᑳᓐᑐᕌᖅᑎᖏᓐᓂᒃ ᓴᓇᑎᑕᐅᔪᓐᓇᕐᓂᐊᕐᒪᖔᑦ ᐋᖅᑭᒐᓯᓯᒥᐊᖅᔪᑦ ᐊᔾᔭᓐᓇᕐᓂᖅᑲᕐᓯᒪᓪᓕᑦ ᑕᒪᐃᓐᓃᖅᓴᖃᕐᑲᓗᐊᒍ. ᐅᖃᐅᓯᕆᓇᓇᓐᓂᖅᓯᐊᖅ.

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ᑭᓱᑐᐃᓐᓇᓕᕆᓂᕐᒧᑦ ᐊᖏᕈᑏᑦ ᐱᕐᔪᐊᒻᒪᕆᐅᕗᑦ. ᑐᓂᒐᒥᐅᑉ ᐋᑕᐅᐳᕈᑏᑦ ᑕᑉᐸᓂᒥᓪᒪᑕ ᐊᓯᖕᒥᑦ ᖃᓄᕐᓗ ᖃᓄᓕ ᐊᖏᕈᑦ ᐊᑐᓛᕐᒪᖔᑦ ᖃᓄᑎᒥ ᓴᐳᒥᔭᐅᓂᐊᕐᒪᖔᑦ ᐱᔅᑯᔭᔪᐊᓪᒪᓇᖅᑯᓂ. ᐊᓯᔾᔨᖅᑕᐅᔪᓐᓇᕐᓂᐊᕐᒪᖔᑦ ᑭᒃᑯᓗ ᐊᒃᑐᖅᑕᐅᓂᖅᓴᖅᓂᐊᕐᒪᖔᑦ.

ᑲᓄᐃᓕᐅᓕᕐᓂᖏᑦ ᐊᐃᕙᕇᑦ

ᐅᓇ ᐅᖃᓕᒫᖅᐸᓕᕈᕕᐅᒃ ᐅᑭᐅᑦ 8-ᖑᓕᖅᑐᑦ ᐅᔾᔨᕆᔪᒃᓴᐅᕗᑎᑦ ᐊᐃᕙᕇᑦ ᓇᖕᒥᓂᖅ ᐅᖃᐅᓯᖃᖅᑰᔨᓂᖏᓐᓂᒃ.

ᒪᑯᓂᖓ ᐅᖃᐅᓯᖃᖅᐸᖕᒪᑕ NIRB-ᓪᓘᕝᕙ ᐅᕝᕙᓘᓐᓃᑦ NWMB-ᒥᒃ. ᐅᖃᖅᐸᒃᓱᑎᒡᓗ NLUP-ᑖᕐᓂᐊᕐᓂᑦᑎᓐᓂ. ᐊᐃᕙᔾᔪᑎᖃᖅᐸᒃᓱᑎᒡᓗ CLINTS-ᓂᒃ Quantum, Fee Simple-ᓂᒡᓗ.

ᑖᔅᓯᒪ ᐅᖃᓕᒫᒐᐅᑉ ᓄᓇᕗᑦ -ᒥᒃ ᐅᖃᐅᓯᑐᐃᓐᓇᕐᒎᓕᖅᑎᑉᐸᒃᓱᑎᒍᑦ ᑕᐃᒃᑯᑎᑐᓇᐅᓐᖏᑦᑐᖅ ᐊᒻᒪᓗ ᐃᓄᒃᑎᒎᓕᖅᑎᑉᐸᒃᓱᑎᒍᑦ.

ᑕᐃᒪᓕ ᐅᖃᓕᒫᖅᐸᒃᑐᑦ ᖃᐅᔨᒪᓕᖅᐳᑦ NIRB ᐃᒪᓐᓇ ᑐᑭᖃᕿᓂᖓᓂᒃ: ᓄᓇᕗᒻᒥᒃ ᐱᕙᓪᓚᐊᔪᓂᒃ ᖃᐅᔨᓴᕐᓂᕐᒍᑦ ᑲᑎᒪᔩᑦ ; NWMB-ᓗ ᑐᑭᖃᕆᕗᖅ ᓄᓇᕗᒻᒥ ᐆᒪᔪᓂᒃ ᐊᐅᓚᑦᑎᓂᕐᒍᑦ ᑲᑎᒪᔩᑦ; NLUP-ᓗ ᑐᑭᖃᕆᓪᓗᓂ ᓄᓇᑦ ᐊᐅᓚᑕᐅᔪᓐᓇᕐᓂᖅ ᓄᓇᕗᒻᒥ; CLINT-ᓗ ᑐᑭᖃᕆᓪᓗᓂ ᓄᓇᓕᖕᓂ ᐊᐅᓚᑦᑎᕐᒥ ᐊᐅᕙᕇᑦ.

ᖃᓄᖅ DIO ᑐᑭᖃᖅᐹ?

DIO-ᑯᑦ ᐅᖃᐅᓯᐅᖃᑦᑕᖅᓯᒪᐃᓐᓇᕐᒪᑕ ᓄᓇᕗᓕᕆᔪᓂᒃ ᐱᕐᔪᐊᖑᔪᒃᓴᐅᒐᒥᒡᓗ ᑕᐃᒪ ᐱᓕᕆᒐᒃᓴᒻᒪᕆᖕᓂᒡᓗ ᑲᒪᒋᔭᒃᓴᒻᒪᕆᖕᓂᒡᓗ ᐱᑎᑕᐅᖃᑦᑕᕐᓂᐊᕐᒪᑕ ᐊᒻᒪᓗ ᓯᓚ ᑖᒃᑯᐊ ᑮᓇᐅᔭᖅᑖᕐᓂᐊᖅᓱᑎᒃ ᓄᓇᑖᕐᓱᑎᒡᓗ ᓄᓇᓕᕆᔩᒃᑯᓐᓂ.

ᑭᓲᕙ DIO? ᐊᐃᕙᕇᑦ ᖃᐅᔨᒪᕗᑦ. ᐃᕝᕕᓪᓘᔪᓐᓇᕆᕗᖅ.

ᒪᐃ 27-ᖑᑎᓪᓗᒍᒍ ᑐᓐᖓᕕᒃᑯᓪᓗ ᒐᕙᒪᒃᑯᓪᓗ ᑎᑎᖅᓯᓚᐅᕐᒪᑕ ᐃᓄᐃᑦ ᑎᒥᖏᑦᑕ ᐊᖏᕈᑎᖏᓐᓂᒃ. ᑖᒃᑯᐊ ᐊᖏᕈᑏᑦ ᐅᖃᖅᓯᒪᕗᑦ ᖃᓄᖅ ᑐᑭᖃᖅᒪᖔᑦ DIO ᐅᕝᕙᓘᓐᓃᑦ Designated Inuit Organization!

ᓯᕗᓪᓕᕐᒥ ᑖᓐᓇ DIO ᐊᖏᕈᑎᓕᒫᕐᓃᑉᐳᖅ ᑎᒥᒥᒃ ᓴᖅᑭᑦᑐᖅᑲᕐᓂᐊᑐᐊᕈᓂ. ᐊᑦᑎᖅᑕᐅᓯᑲᐅᑎᓐᖏᖕᒎᖅᓗᓂ ᑕᐃᒪ ᑖᔅᓯᒥᖓ ᐊᑦᑎᖅᑕᐅᓕᓚᐅᖅᐳᖅ DIO-ᒥᒃ ᑐᑭᖃᖅᓗᓂ ᓂᕈᐊᖅᑕᐅᓯᒫᓂᒃᑐᖅ ᐊᑦᑎᕆᐊᓚᒃ ᑎᒥ.

ᒐᕙᒪᒃᑯᓪᓗ ᑐᓐᖓᕕᒃᑯᓪᓗ ᖃᐅᔨᒪᔪᐃᓐᓇᐅᓚᐅᖅᐴᒃ ᓂᕈᐊᖅᓯᓂᐊᓚᐅᕐᓂᕐᒥᓂᒃ ᑖᒃᑯᓇᖓ ᑎᒥᑖᔅᓴᕐᓄᑦ. ᒪᐃ 27-ᒥᒃ ᐊᖏᕈᑎᐅᓚᐅᖅᑐᒍᑦ ᑕᑯᑦᑎᐊᓚᐅᒃᑕ:

- ᑖᓐᓇ ᓂᕈᐊᖅᑕᐅᓯᒫᓂᒃᑐᖅ ᐊᑦᑎᕆᐊᓚᒃ ᑎᒥ ᐅᖃᐅᓯᐅᓯᒪᑐᐊᖅᐸᑦ ᐊᖏᕈᑎᓂᒃ ᑕᐃᒪ ᑐᑭᖃᖅᐳᖅ ᐊᑦᑎᖅᑕᐅᓯᒪᔪᑦ ᐃᓄᐃᑦ.

- ᐅᖃᖅᓯᒪᓪᓗᓂᓗ ᑐᓐᖓᕕᒃᑯᑦ ᐊᐅᓚᑦᑎᓂᐊᖅᓱᑎᒃ ᖂᖅᑭᓯᐃᓂᕐᒥᒃ ᓂᕈᐊᖅᑕᐅᓯᒫᓂᒃᑐᓂᒃ ᐊᑦᑎᕆᐊᓚᖕᓂᒃ.

- ᐅᖃᖅᓯᒪᒥᓪᓗᓂ ᑖᒃᑯᐊᒎᖅ ᐊᖅᑎᑦᑕᐅᓯᒪᔪᑦ ᑖᒃᑯᐊ ᓂᕈᐊᖅᑕᐅᓯᒫᓂᒃᑐᓂᒃ ᐊᔪᓐᖏᓐᓂᖅᑎᑦᑎᓂᐊᕐᒪ ᒪᓕᒐᖅᑎᑦᑎᓗᑎᒡᓗ ᐱᓕᕆᐊᒃᓴᖅᑎᑦᑎᓗᑎᒡᓗ ᑲᒪᒋᔭᕆᐊᒃᑕᒥᖕᓂᒃ.

- ᐅᖃᖅᓯᒪᒥᓪᓗᓂᓗ ᑖᓐᓇ

ᐊᑦᑎᖅᓯᒪᓐᖏᑦᑐᑦ ᐊᓯᖏᓪᓗ

ᓂᕈᐊᖅᑕᐅᓯᒫᓂᒃᑐᖅ ᐊᑦᑎᕆᐊᓕᒃ ᐊᑦᑎᑦᑎᐊᕋᔭᖅᐳᖅ ᓄᓇᕗᓕᕆᓂᖅ ᑭᖑᓪᓕᖅᐹᖅ ᐱᐊᓂᒃᑕᐅᒃᐸᑦ.

- ᐅᖃᖅᓯᒪᑦᑎᐊᕆᖃᕆᓪᓗᓂ ᓂᕈᐊᖅᑕᐅᓯᒪᔪᑦ ᐊᑦᑎᕆᐊᓖᑦ ᑐᑭᓯᓇᑦᑎᐊᕐᓗᑎᒡᓗ ᓇᕐᕈᓐᖏᓪᓗᑎᒃ ᐊᐅᓚᑕᐅᑦᑎᐊᕆᐊᖃᕐᓂᖏᓐᓂᒃ ᐃᓄᖕᓂᒃ.

ᐊᓯᔾᔨᖅᐳᑦ ᐊᖏᖃᑎᒌᒍᑎᑦ ᒐᕙᒪᒃᑯᑦ ᓴᓇᔭᒃᓴᖏᑦ ᑐᕌᖓᔪᑦ ᐃᓄᖕᓄᑦ ᓄᓇᕗᒻᒥ...

ᑎᑎᖅᑕᐅᓚᕐᒪᑕ ᒪᐃ 30, 1989-ᒥᑦ. ᐊᔾᔨᑐᐃᓐᓇᐸᓗᒥᓪᓗᓂᒥᑦ ᐊᓯᔾᔨᖅᑕᐅᔪᑦ ᑖᔅᓱᒧᖓ 1984-ᒥ ᐊᖏᕈᑎᐅᓚᐅᖅᓯᒪᔪᒧᑦ ᒐᕙᒪᒃᑯᑦ ᓴᓇᔭᒃᓴᖁᑎᖏᓐᓄᑦ. ᓲᕐᓗᑦᑕᐅᖅ ᑕᐃᔅᓱᒪᓂ 1984-ᒥ ᐊᖏᕈᑎᐅᓚᐅᖅᑐᒥᒃ ᒐᕙᒪᒃᑯᑦ ᑐᓐᖓᕕᒃᑯᓪᓗ ᐱᓕᕆᐊᖃᕐᓂᐊᓚᐅᕐᒪᑕ ᒪᑯᓂᖓ ᐃᓄᖕᓂᒃ ᓴᓇᓂᕐᒥᒃ ᐸᓖᓯᒃᑯᓐᓂ; ᓴᓇᓂᐅᑉ ᒪᓕᒐᖏᑦ; ᑲᓇᑕᒥᓗ ᐱᔪᓐᓇᕐᓂᓕᕆᔨᕐᔪᐊᒃᑯᓗ ᐃᓚᐅᖃᑕᐅᔪᓐᓇᕐᓂᖏᓐᓂᒃ. ᑕᒃᑯᐊ ᐊᓯᔾᔨᖅᑕᐅᓯᒪᔪᑦ ᐅᖃᑦᑎᐊᖅᓯᒪᕗᑦ ᓄᓇᕗᓕᕆᓂᖅ ᐱᐊᓂᒃᑕᐅᓚᐅᓐᖏᑎᓪᓗᒍ ᑖᒃᑯᐊ ᐅᖃᐅᓯᕆᔭᕗᑦ ᐱᓕᕆᐊᕆᔭᐅᓛᖅᑐᑦ.

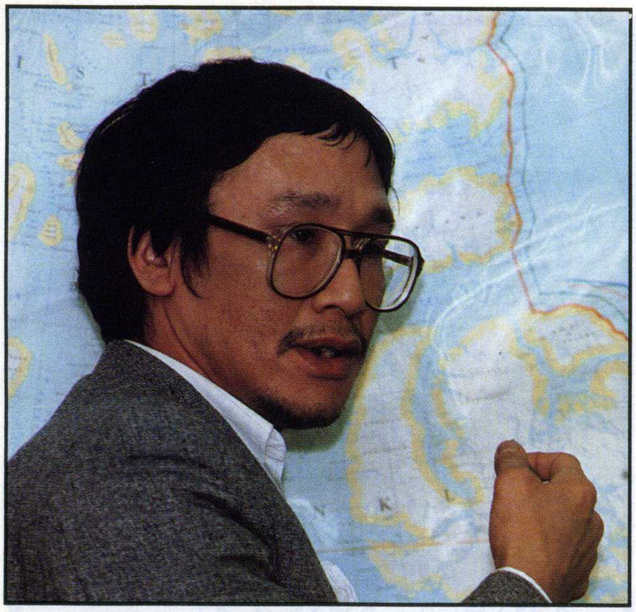
ᓄᓇᓕᕆᓂᕐᒧᑦ ᐊᐃᕙᔨᑎᑦ ᑎᑎᖅᓯᓚᐅᖅᐳᑦ ᐊᓯᔾᔨᖅᑕᐅᓚᐅᖅᑐᓂᒃ ᐊᐃᕙᑎᓪᓗᒋᑦ ᔫᓂᒥᓪᓗ ᔪᓚᐃᒥᓪᓗ.

ᑖᒃᑯᐊ ᐊᓯᔾᔨᖅᑕᐅᔪᑦ ᐃᓚᔭᐅᓯᒪᓪᓗᑎᒃ, ᐲᖅᓯᓯᒪᓪᓗᑎᒃ ᐊᒻᒪᓗ ᐊᓯᔾᔨᖅᓯᓯᒪᒋᓪᓗᑎᒃ ᐊᔾᔨᒌᓐᖏᑦᑐᓂᒃ ᐊᖏᕈᑎᓂᒃ ᑐᓐᖓᕕᒃᑯᓐᓂᓗ ᒐᕙᒪᒃᑯᓐᓂᓗ ᑎᑎᖅᑕᐅᓯᒫᓂᒃᑐᓂᒃ.

ᐊᓯᔾᔨᖅᑕᐅᓚᐅᖅᐳᑦ ᑕᐃᒪ ᓄᓇᓕᕆᓂᖅ; ᐃᒪᕐᒥᒃ ᐊᐅᓚᑦᑎᓂᕐᒥᒃ; ᑕᕆᐅᓕᕆᓂᕐᒥᒃ; ᓄᓇᓕᓕᕆᓂᖅ; ᓄᓇᓂᒃ ᓇᖕᒥᓂᖃᕐᓂᖅ; ᓄᓄᓄ; ᐃᓯᖅᓯᓂᕐᓗ ᐊᔪᓐᖏᓐᓂᖃᕐᓂᕐᓗ; ᐊᒻᒪᓗ ᐊᖑᓇᖕᓂᕐᒧᑦ ᑮᓇᐅᔭᕐᓂᒃ ᑐᓂᔭᐅᓂᖅ.

ᑖᒃᑯᐊ ᐊᓯᔾᔨᖅᑕᑦ ᐅᔾᔨᕐᓇᖅᑐᒻᒪᕆᐊᓘᒐᓗᐊᑦ ᑭᓯᐊᓂ ᐊᓯᔾᔨᓐᖏᑦᑎᐊᖅᑐᑦ ᑐᑭᖏᑦ ᑐᕌᖓᓂᖓᓘᓐᓃᑦ ᑖᒃᑯᐊ ᐊᖏᕈᑏᑦ.

ᑲᓄᐃᓕᐅᓚᕐᓂᖕᒥᑦ ᐊᐃᕙᔩᑦ



ᓕᓐᓴ ᑦᓴᐃᒻᐳᔅ

"ᐃᓐᓇᖅᐳᑦ ᐃᓅᓇᓱᑐᐃᓐᓇᕐᓗᑎᒃ ᐊᒃᓱᕈᕐᓂᖃᓚᐅᖅᓯᒪᓐᖏᑉᐸᑕ ᑕᕆᐅᕐᒥᐅᑕᓄᑦ. ᑕᕝᕙᐅᓇᔭᓐᖏᓚᒍᑦ. ᖁᔭᒋᕙᒃᑲ ᐃᓅᑎᑕᐅᒐᒪ ᑕᐃᒃᑯᓇᖓᑦ ᐊᒻᒪᓗ ᐃᒪᕐᒥᐅᑕᓂᒃ ᓂᕿᖃᐃᓐᓇᕐᓂᐊᖅᖢᑕ," ᐅᖃᓚᐅᖅᐳᖅ ᐃᓚᐃᔅᔭ ᓇᓯᒃ ᖃᐅᔨᑎᑦᑎᓇᓯᒃᑎᓪᓗᒍ ᒐᕙᒪᒃᑯᑦ ᐊᐃᕙᔨᖏᓐᓂᒃ ᓄᓇᓕᕆᓂᕐᒧᑦ ᖃᓄᖅ ᐅᖓᓯᖕᓂᖃᓪᓗᐊᕐᒪᖔᑦ ᓯᓈᖅ.

ᓯᓈᕐᓗ ᑕᕆᐅᕐᓗ ᐅᖓᓯᒃᑐᐊᓘᓪᓗᑎᒃ ᖃᓪᓗᓈᓄᓪᓗ ᐃᓚᖏᓐᓄᑦ ᑕᕝᕙᓂ ᐃᒡᓗᑭᓯᕐᒥ ᑕᐅᑐᓐᖑᐊᑐᐃᓐᓇᕈᓐᓇᖅᐸᖓᑦ...

ᑭᓯᐊᓂᓕ ᓯᑯᓗ ᑕᕆᐅᕐᓗ ᐊᐃᕙᔾᔭᑕᐅᓚᐅᖅᐴᒃ ᐅᓪᓗᓕᒫᖅ ᒐᕙᒪᒃᑯᓐᓂᓗ ᑐᓐᖓᕕᒃᑯᓐᓂᓗ ᐋᑐᕚᑉ ᑲᑎᒪᕝᕕᐊᓂ ᒪᐃᖑᑎᓪᓗᒍ.

ᑕᐃᕕᑦ ᑰᓂᓘᓯ ᑲᖏᖅᖢᒑᐱᖕᒥᐅᑕᖅ, ᓵᒻ ᐸᓕᑐᕐᓗ ᕿᑭᖅᑕᕐᔪᐊᕐᒥᐅ ᐊᒻᒪᓗ ᐃᓚᐃᔅᔭ ᓇᓯᒃ ᒥᑦᑎᒪᑕᓕᖕᒥᐅ ᐋᑐᕚᒦᓚᐅᕐᒪᑕ ᐃᑲᔪᕆᐊᖅᓯᒪᓪᓗᑎᒃ ᑐᓐᖓᕕᒃᑯᑦ ᐊᐃᕙᔨᖏᓐᓂᒃ ᐅᖃᕋᓱᒃᑎᓪᓗᒋᑦ ᐅᖃᐅᓯᕆᔭᐅᔭᕆᐊᖃᓪᓚᕆᒃᑐᓂᒃ ᐱᔾᔪᑎᖃᖅᖢᑎᒃ ᓄᓇᑎᒃ ᖃᓂᒋᔮᓂᒃ ᑐᓴᖅᑕᐅᑦᑎᓚᐅᖅᖢᑎᓪᓗ.

ᑭᓱᒦᒃ?

...ᐊᔪᓐᖏᔾᔪᑏᓪᓗ, ᒪᓕᒐᓪᓗ ᐊᔾᔨᒌᓐᖏᕈᓘᔭᖅᑐᓪᓗ ᑎᒦᑦ ᑖᔅᓱᒪᓐᖓᑦ ᓄᓇᕗᓕᕆᓂᐅᑉ ᐊᖏᕈᑎᑖᐅᑉ ᒪᓕᒋᐊᖃᕐᒪᑕ ᓄᓇᑦᑎᐊᑉ ᑕᕆᐅᖓᑕ ᐊᕕᒃᓯᒪᓂᐊᓂᒃ.

ᑖᓐᓇ ᑕᕆᐅᑉ ᐊᕕᒃᓯᒪᓂᐊ ᓄᓇᒥᓐᖘᕐᓗᓂ ᑕᕆᐅᕐᒧᑦ 12 ᒪᐃᓕᒧᑦ ᑎᑭᓯᒪᕗᖅ. ᑖᓐᓇᓗ ᓄᓇᕘᑉ ᐊᐸᑖᓂ ᑲᓇᑕᓕᒫᕐᒥ ᐊᐅᓚᑕᐅᕗᖅ ᐊᒻᒪᓗ ᒐᕙᒪᒃᑯᓐᓂ ᑕᐃᒪᓐᓇᐅᖁᔭᐅᓪᓚᕆᒃᖢᓂ. ᐊᑲᐅᓐᖏᔾᔪᑕᓂᐊᖅᑐᖅᑦ ᑭᓯᐊᓂ ᑕᐃᒪ ᑕᐃᒪᓐᓇᐅᓂᐊᖅᐸᑦ ᐊᒃᑐᐃᓂᕐᓗᐃᓂᐊᕐᒪᑦ ᖁᒃᑎᒃᑐᕐᒥᐅᓂᒃ ᐃᓄᖕᓂᒃ ᓲᖃᐃᒻᒪ ᑕᕝᕙᐅᖓ ᑕᕆᐅᕐᒧᑦ ᐊᖑᓇᓱᒋᐊᖅᑐᖃᖅᐸᖕᒪᑦ. ᑕᐃᒪᓕ ᐅᑭᐅᒃᑯᑦ ᒪᓕᒐᕐᓂᒃ ᐊᔾᔨᒌᓐᖏᕈᓘᔭᖅᑐᓂᒃ ᒪᓕᒋᐊᖃᖃᑦᑕᕋᔭᕐᒪᑕ ᑕᒪᑐᒪ ᐊᕕᒃᓯᒪᔾᔪᑎᓐᖑᐊᖅ ᖄᖏᕐᓂᐊᕌᖑᒥᔾᔭᒃ.

"ᓄᓇᖅᑲᑎᒃᑲ ᐊᖑᓇᓯᒃᐸᐃᓐᓇᕐᓂᑯᖕᒪᑕ ᓯᓈᕐᒧᑦ ᓱᓕ ᐃᓅᓚᐅᖅᓯᒪᑎᓐᓇᖓ. ᐅᑭᐅᑕᒫᓪᓗ ᐊᓯᐊᓃᓕᖅᐸᒃᖢᓂ. ᑕᐃᒪᓕ ᑐᑭᖃᖅᐳᖅ ᐃᓛᓐᓂᒃᑯᑦ ᑖᓇ 12-ᓂᒃ ᒪᐃᓕᓕᒃ ᖄᖏᕆᐊᖃᖅᐸᒃᐸᕗᑦ ᐱᖢᐊᖅᑎᓪᓗᒍᓕ ᐅᑭᐊᒃᓵᒃᑯᑦ ᒪᓃᓚᒻᒪᕆᐊᓘᑎᓪᓗᒍ." ᐅᖃᓚᐅᖅᐳᖅ

ᕿᑭᖅᑖᓗᖕᒥ

ᓵᒻ ᐸᓕᑐᖅ ᑲᖏᖅᖢᒑᐱᖕᒥᐅ.

ᑕᐃᕕᑦ ᑰᓂᓘᓯ
ᑕᐃᒪᓐᓇᐅᓂᕋᐃᓚᐅᕆᕗᖅ.

"ᕿᑭᖅᑕᕐᔪᐊᕐᒥᓕ ᐊᖑᓇᓱᒃᐸᒃᑲᑦᑕ 12 ᒪᐃᓕ ᐅᖓᑎᒻᒪᕆᐊᓗᐊᓄᑦ ᓯᓈᓄᑦ. 30 ᒪᐃᓕᓅᖏᓐᓇ ᐸᓗᒃᑲᑦᑕ." ᐅᖃᓚᐅᕐᒥᔪᖅ ᑰᓂᓘᓯ ᓄᖅᑲᐅᑎᔾᔮᓇᓂᐅᒡᓗᒎᖅ ᐊᖑᓇᓱᖕᓂᖅ ᓯᓈᕐᒧᑦ. "ᓂᕆᕙᒃᑕᑎᓪᓕ ᖃᓪᓗᓈᑦ ᓂᕐᔪᑎᒃᑯᕕᖓᓂᓐᖔᕐᒪᑕ. ᓂᕆᕙᒃᑕᕗᓪᓕ - ᐊᐃᕖᓪᓗ ᕿᓚᓗᒐᐃᓪᓗ - ᑕᕆᐅᕐᒥᓐᖔᕐᒪᑕ. ᑕᐃᒪᓐᓇᐅᖕᒥᓐᓇᐅᔭᕐᓂᑰᖕᒪᑦ ᕿᑐᕐᖓᒃᑲᓗ ᐃᕐᖑᑕᕆᓛᖅᑕᒃᑲᓗ ᐊᖑᓇᓱᒃᐸᓛᕐᒥᖕᒪᑕ ᑕᐅᓇᓐᖓᑦ ᓯᓈᕐᒥᑦ."

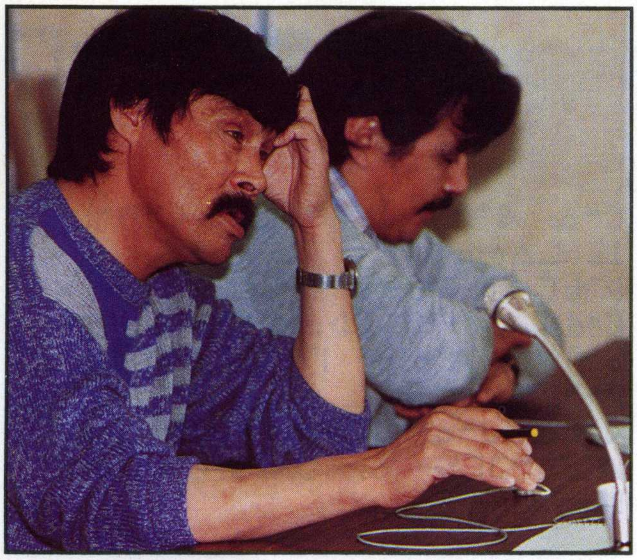
ᑕᐃᒪᓕ ᑐᓐᖓᕕᒃᑯᑦ ᒐᕙᒪᒃᑯᓪᓗ ᓇᓂᓯᓕᓚᐅᖅᔫᒃ ᖃᓄᖅ ᐃᓄᐃᑦ ᑕᑉᕚᓂᕐᒥᐅᑦ ᓈᒻᒪᒃᓴᕈᓐᓇᓕᕐᓂᐊᕐᓂᖏᓐᓂᒃ ᐊᒻᒪᓗ ᒐᕙᒪᒃᑯᑦ ᖃᓄᐃᒃᓴᓐᖏᓯᓈᕐᑐᑎᒃ ᑖᔅᓱᒥᖓ ᒪᓕᒃᑕᐅᖁᔭᒻᒪᕆᐊᓗᒥᔭᖕᒥᓐᓂᒃ.

ᒪᐃ 11-ᐅᑎᓪᓗᒍ ᑎᑎᖅᓯᐃᓚᐅᕐᒪᑕ ᐊᖏᕈᒻᒥᒃ ᑕᐃᔭᐅᔪᖅ ᐃᓄᖕᓂᒃ ᐊᖏᕈᑎᐅᔪᑦ ᐃᒪᕐᒥᒃ ᑭᒡᓕᓕᐅᕐᓂᖅ ᕿᑭᖅᑖᓗᑉ ᖁᑦᑎᖕᓂᖅᓴᖕᒥᓐᓂᒃ.

ᑕᓐᓇ ᐊᖏᕈᑦ ᐅᖃᖅᓯᒪᒐᓗᐊᖅᑎᓪᓗᒍ 12 ᒪᐃᓕᓂᒃ ᐅᖓᑖᓅᕆᐊᖃᓐᖏᓐᓂᕋᐃᓗᓂ ᓯᓈᑉ ᑖᒃᑯᐊ ᐊᔪᓐᖏᑎᑕᐅᓂᐊᖅᑐᑦ ᐃᓄᐃᑦ ᑲᖏᖅᖢᒑᐱᖕᒥᐅᑦ ᒥᑦᑎᒪᑕᓕᖕᒥᐅᑦ ᑭᓐᖓᕐᒥᐅᓪᓗ ᐊᖑᓇᓱᒍᓐᓇᖅᑎᑕᐅᓂᐊᖅᖢᑎᒃ ᐱᓗᐊᖅᑐᒥᒡᓕ Cape Dyer ᐊᒻᒪᓗ Cape Liverpool.

ᑐᓐᖓᕕᒃᑯᓪᓗ ᒐᕙᒪᒃᑯᓪᓗ ᑕᐃᒪ ᐊᖏᖃᑎᒌᒃᓯᒪᓕᖅᔫᒃ ᑕᒫᓂ ᓄᓇᕗᓕᕆᔾᔪᑕᐅᔪᓂᒃ ᐅᖃᐅᓯᖃᖅᑎᓪᓗᒥᑦ ᐊᖑᓇᓱᖕᓂᕐᒥ ᐸᕐᓇᐃᓂᕐᒥᒡᓗ ᐊᐅᓚᑕᐅᓂᕐᒥ development impact ᐊᔪᓐᖏᑎᑕᐅᓂᐊᕐᓂᖏᓐᓂᒃ ᐊᖑᓇᓱᖕᓂᖅ ᑕᐅᕙᔅᓱᒪ ᓯᓈᑉ 12 ᒪᐃᓕᐅᑉ ᓇᒧᑦ ᑎᑭᓯᒪᑐᐊᖅᐸᑦ. ᑕᒪᓐᓇ ᓯᓈᖅ ᓇᒧᑦ ᑎᑭᓯᒪᔪᓐᓇᕐᒪᖔᑦ ᖃᐅᔨᓴᐅᓇᓱᖕᓂᐊᖅᑐᖅ ᐅᑭᐅᑦ 20 ᓇᒧᑦ ᑭᒡᓕᖃᖅᐸᖕᒪᖔᑦ ᒪᓕᒡᓗᒍ.

ᐊᒻᒪᓗ ᑮᓇᐅᔭᓕᐅᕈᓐᓇᓂᓕᕆᓂᖅ ᐊᖏᖃᑎᒌᒍᑦ ᒫᓐᓇ ᑕᐃᒪ ᐊᐃᕙᔾᔪᑕᐅᓪᓗᓂ ᑎᑎᖅᑕᐅᒃᐸᑦ ᑖᓐᓇ ᐅᖃᐅᓯᕆᓵᖅᑕᕗᑦ ᐃᓚᐅᓴᕆᐊᖃᕐᓂᐊᕆᓪᓗᓂ ᑖᔅᓱᒧᖓ ᑭᒡᓕᐊᓂᐊᖅᑐᒧᑦ.



ᓕᓐᑕ ᑦᓴᐃᒻᐳᓐ

“ᐊᖑᓇᓯᐃᓐᓇᖅᐸᓐᖏᓐᓇᑦᑕ 12-ᓂᒃ ᒪᐃᓕᓂᒃ ᐅᖓᓯᖕᓂᖃᖅᑐᒥᒃ. ᕿᑭᖅᑖᓗᖕᒥᓪᓕ 30 ᒪᐃᓕᓅᕆᐊᖃᖅᐸᒃᑲᑦᑕ ᓂᕐᔪᑎᖃᖅᑐᒧᑦ.” ᑖᓐᓇ ᑕᐃᕕᑦ ᑰᓂᓘᓯᐅᑉ ᐅᖃᓚᐅᖅᑖ ᒐᕙᒪᒃᑯᓐᓄᑦ ᐋᑐᕚᒥᑎᓪᓗᒍ ᒪᐃᒥ.

...ᐃᒪᕐᒥᒃ ᑭᒡᓕᓕᕆᓂᖅ ᐅᖃᐅᓯᐅᔪᑐᐊᖑᓚᐅᓐᖏᓚᖅ ᐊᐃᕙᑎᓪᓗᒋᑦ ᐊᐅᔭᓵᖅ.

ᐅᖃᐅᓯᐅᓚᐅᕐᒥᔪᖅ ᖃᓄᖅ ᐊᒃᑎᒋᓂᖅ - ᑖᓐᓇ ᑕᐃᔪᐅᔾᔪᑦ ᑐᑭᓕᒃ ᖃᓄᖅ ᐊᒃᑎᒋᔪᒥᒃ ᓄᓇᑖᓛᕐᒪᖔᑦ ᐃᓄᐃᑦ ᓄᓇᕗᓕᕆᐊᓂᒃᑎᓪᓗᒋᑦ.

ᑕᐅᑐᓐᖑᐊᕆᑦ ᓄᕕᐱᕆ 24, 1988-ᒧᑦ.

ᑕᐃᒪᓕ ᑭᒡᒐᖅᑐᐃᓚᐅᖅᑐᑦ 7-ᖑᓪᓗᑎᒃ ᕿᑭᖅᑖᓗᖕᒥᐅᑦ ᓄᓇᒧᑦ ᖃᐅᔨᓴᖅᑏᑦ ᑲᑎᓚᐅᖅᓯᒪᖕᒪᑕ ᒥᑦᑎᒪᑕᓕᖕᒥ ᑎᑎᖅᓯᓪᓗᑎᒡᓗ ᐊᖏᕈᒻᒥᒃ ᐅᖃᖅᓯᒪᔪᒥᒃ 33,000 ᒪᐃᓕᓂᒃ ᐱᔪᓐᓇᕐᓂᕋᐃᔪᒥᒃ.

ᑭᓯᐊᓂᓕ ᑕᐃᒪ ᑖᔅᓱᒧᖓ ᐊᖏᕈᒻᒧᑦ ᐃᓄᐃᑦ ᑕᐃᒪ ᐊᐅᔪᐃᑦᑐᕐᒥᐅᑦ, ᐅᓛᓴᓗᒥᐅᑦ, ᒥᑦᑎᒪᑕᓕᖕᒥᐅᑦ, ᐃᒃᐱᐊᕐᔪᖕᒥᐅᑦ, ᑲᖏᖅᖢᒑᐱᖕᒥᐅᑦ, ᐃᒡᓗᓕᖕᒥᐅᑦ ᓴᓂᕋᔭᖕᒥᐅᓪᓗ ᐊᖏᖅᑎᑦᑎᔪᓐᓇᓚᐅᖅᐳᑦ ᒐᕙᒪᒃᑯᓐᓂ ᓄᓇᒥᒃ 33,000 ᒪᐃᓕᓂᒃ ᐊᖏᓂᖅᓴᒥᒃ ᐱᔭᕆᐊᖃᕐᓂᐊᕋᓱᒋᓪᓗᑎᒃ.

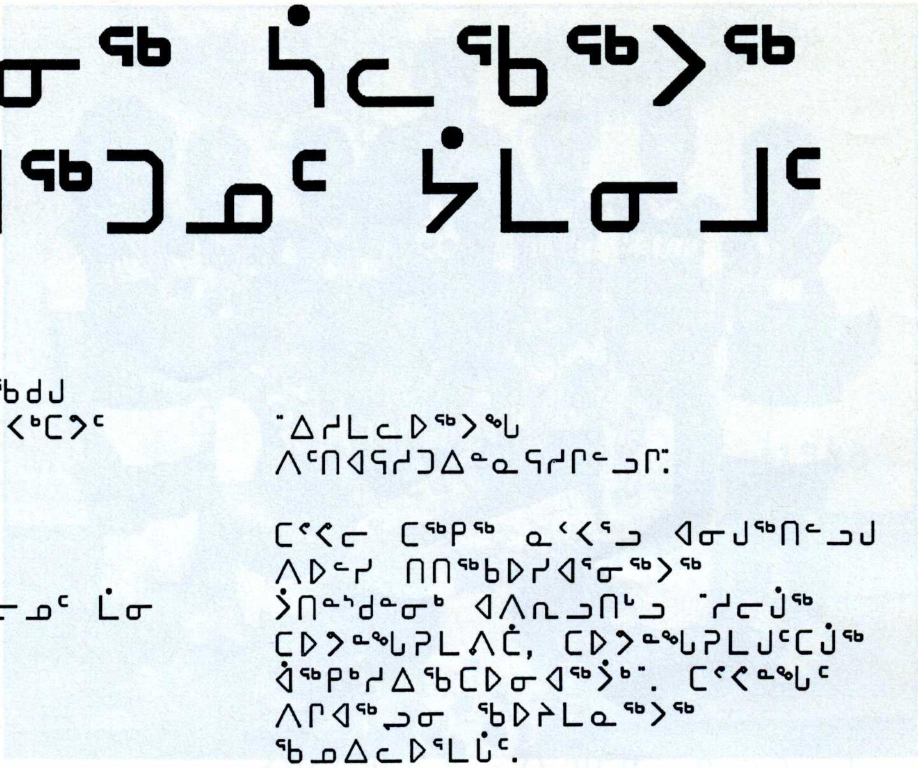
ᖃᐅᔨᑦᑎᑐᐃᓐᓇᕐᓗᑎᐅᔭᕆᐊᖃᓚᐅᖅᐳᑦ ᒐᕙᒪᒃᑯᓐᓄᑦ ᑕᒪᓐᓇ ᓄᓇ ᐊᑐᐃᓐᓇᖅᐸᒃᑲᒥᔾᔪᒃ. ᑕᐃᒪᓐᓇᐅᓚᐅᖅᖢᑎᓪᓗ.

“ᒐᕙᒪᒃᑯᑦ ᓄᓇᓕᕆᓂᕐᒧᑦ ᑖᓐᓇ ᐃᓱᒪᒃᓴᖅᓯᐅᕈᑎᒋᔭᖕᒥᑦᑕ ᐃᓚᖓᓃᒻᒪᑦ ᑎᑎᕋᖅᓯᒪᑦᑎᐊᕐᓗᓂ ᐊᑐᖅᑕᐅᕙᖕᓂᕋᖅᑕᐅᓗᓂ,” ᐅᖃᓚᐅᖅᐳᖅ ᐊᐃᐹᔩᖅᐹᖅ ᐹᓪ ᖁᐊᓴ.

ᑕᐃᒪᓕ ᔫᓂ 17-ᒥ ᑲᓇᖕᓇᐅᓂᖅᓴᒥ ᕿᑭᖅᑖᓗᖕᒥ ᓄᓇᒥᒃ ᖃᓄᖅ ᐊᒃᑎᒋᔪᒥᒃ ᐱᓕᕆᔩᑦ ᐊᖏᕈᑏᑦ ᐊᓯᔾᔨᖅᑕᐅᓚᐅᖅᐳᑦ.

ᐊᖏᒡᓕᒋᐊᖅᑕᐅᓚᐅᕐᓂᖅᐳᕐᓕ ᑕᐃᒪ 230 ᒪᐃᓕᓂᒃ ᐃᓄᐃᓪᓗ ᑕᑉᔫᓂᕐᒥᐅᑦ ᓄᓇᓕᕆᔨᖕᒥᑦ ᐅᖃᐅᔾᔨᔪᓐᓇᕐᓂᖅᓗᑎᒃ ᐃᓚᓯᖁᔨᓪᓗᑎᒃ Fosheim Peninsula-ᒧᑦ.

ᐱᖃᑎᑖᕐᓂᖅ ᓵᓚᖃᖅᐳᖅ ᐊᕿᔭᕆᐊᖅᑐᓄᑦ ᓵᒪᓂᒧᑦ



ᐃᓛᓐᓂᒃᑯᑦ ᐃᓱᒪᓲᖑᒐᑦᑕ ᖃᑯᒍ ᓱᓕᓕᓛᖁᓪᓗᒍ ᐃᓱᒪᒦᓐᓇᖅᐸᒃᑕᐳᑦ ᑭᓱᐊᓂᖃᐃ ᐃᓱᒪᒋᔅᓲᔭᕐᓗᒍ ᐊᒃᓱᑲᓪᓚᒡᓗ.

ᑕᐃᒪᓕ ᓱᓕᓕᖅᑐᖃᕐᓂᖅᐳᖅ ᐊᕐᓇᑯᓗᖕᓂᒃ ᒪᒃᑯᒃᑐᓄᑦ ᖁᓕᓄᑦ ᒫᓂ ᐅᓗᔪᖕᒥᑦ ᐃᓕᓐᓂᐊᖅᑐᓄᑦ ᑲᖏᖅᖠᓂᕐᒥᐅᓂᒃ.

ᑖᒃᑯᐊ ᐊᕐᓇᑯᓗᐃᑦ 1988ᒥ ᑭᕙᓪᓕᕐᒥᐅᓂᙵᕆᐅᓚᐅᖅᑐᑦ ᑭᒻᒪᖅᑐᐃᔭᕆᐅᖅᖢᑎᒃ ᐱᓐᖑᐊᕕᒡᔪᐊᖅᑐᖅᑐᓂᒃ ᐊᓛᔅᑲᒧᑦ ᓵᒪᓂᒧᙵᐅᓚᐅᕐᒪᑕ ᐊᕿᔭᕆᐊᖅᑐᖅᖢᑎᒃ.

ᐱᒋᐊᕐᖓᓚᐅᕐᓂᖅᐳᖅ ᐊᕐᕋᓂ ᔫᒥᓐᓗ ᐃᐅᓪᑭᓗ ᐴᑎᓐᑯᒃ ᐅᖃᓕᒫᒐᕐᕕᓕᐅᖅᑏᒃ ᓵᒪᓂᒥ ᑲᖏᖅᖠᓂᕐᒨᖅᑎᓪᓗᒋᒃ ᖃᐅᔨᓴᕆᐊᖅᑎᓪᓗᒋᒃ ᓄᓇᑦᑎᐊᕐᒥᒃ. ᑕᐃᑲᓃᑦᑎᓪᓗᒋᒃ ᐃᓕᓴᐃᔨᐅᔪᒥᒃ ᖃᐅᔨᒪᓕᕐᓂᖅᐴᒃ ᐲᓪ ᐱᐅᓪᓱᒥᑦ.

"ᑲᒪᓚᐅᖅᑑᒃ ᒫᓂ ᐊᕿᔭᖅᑐᖃᖅᐸᖕᓂᖓᓂ ᐊᒻᒪᓗ ᐃᓄᐃᓐᓇᕐᓂ ᐱᓐᖑᐊᖅᑎᖃᕐᓂᓐᓂᒃ. ᐊᐱᕆᓚᐅᖅᑑᒃ ᐱᓐᖑᐊᕆᐊᖅᑐᕈᒪᓇᔭᖅᒪᖓᑦ ᓵᒪᓂᒧᑦ ᐊᖏᓚᐅᖅᖢᑎᒍᓗ", ᐅᖃᓚᐅᖅᑐᖅ ᐱᐅᓪᓱ, ᐊᔪᕈᓐᓃᖅᑎᑦᑎᖓᑦ ᑖᒃᑯᐊ ᐊᕐᓇᐃᑦ.

ᐱᐅᓪᓱ ᐅᖃᓚᐅᖅᑐᖅ ᑐᓴᑲᓐᓂᕐᕕᒋᔅᓵᕐᓱᒋᓐᖏᕐᖢᓂᒥᑦ ᑖᒃᑯᐊ ᐴᑎᓐᑯᒃ.

"ᐃᓱᒪᓚᐅᖅᐳᖓ ᐱᑦᑎᐊᕐᓴᑐᐃᓐᓇᕐᓴᓱᒋᓪᓗᒋᑦ."

ᑕᑉᐸᓕ ᑕᖅᑭᖅ ᓇᑉᐸᕐᓗ ᐊᓂᒍᖅᑎᓪᓗᒍ ᐱᐅᓪᓱ ᑎᑎᖅᑲᐅᓯᐊᕐᓂᖅᐳᖅ ᐴᑎᓐᑯᓐᓂᒃ ᐊᐱᕆᓗᑎᒃᓗ "ᓱᓕᒨᖅ ᑕᐅᐳᙵᕈᒪᐱᑖ, ᑕᐅᐳᙵᕈᒪᒍᑦᑕᒨᖅ ᐋᖅᑭᒃᓱᐃᖅᑲᑕᐅᓂᐊᖅᐴᒃ". ᑕᑉᐸᙵᓪᓗ ᐱᒋᐊᖅᓗᓂ ᖃᐅᔨᒪᓇᖅᐳᖅ ᖃᓄᐃᓚᐅᕐᒪᖔᑦ.

ᑖᒃᑯᐊ ᖃᐅᔨᒪᔭᐅᑦᑎᐊᓕᖅᑐᑦ ᓵᒪᓂᒦᓚᐅᖅᑐᑦ ᒫᔅᓯ 22-ᒥ ᐊᐃᑉᕆᓕ 3-ᒧᑦ ᐊᕿᔭᕆᐊᖅᑐᖅᖢᑎᒃ ᐊᔪᓐᖏᑖᖑᖅᑲᑕᐅᔭᓄᑦ ᐊᕿᔭᖅᑎᓄᑦ ᑕᐅᕙᓂᕐᒥᐅᓂᒃ.

ᑲᓇᑕᒥᐅᓪᓗ ᓵᒪᓂᒥᐅᓪᓗ ᒪᒃᑯᒃᑐᑦ ᐊᕿᔭᖅᑏᑦ ᐱᓐᖑᐊᕕᒡᔪᐊᓚᐅᖅᑐᑦ ᐱᖏᔭᐃᖅᓗᑎᒃ. ᑖᒃᑯᓇᙵᑦ ᐱᖏᓱᓂᒃ ᐱᓐᖑᐊᕕᒡᔪᐊᖅᑕᖓᓂᒃ 14-ᖏᖅᓱᖅᖢᑎᒃ ᐊᕿᔭᓚᐅᖅᑐᑦ ᑖᒃᑯᓇᙵᓗ 14-ᖏᓱᖅᑕᖓᓂᒃ ᐱᓐᖑᐊᕐᒥᒃ 6-ᖏᖅᓱᐃᓐᓇᖅᖢᑎᒃ ᓵᓚᐅᓚᐅᖅᐳᑦ.

ᑭᓱᐊᓂᓕᒨᖅ "ᓵᓚᒃᓵᕐᓂᖅ ᓱᖁᑕᐅᓗᐊᑕᐅᓐᖏᑦᑐᖅ", ᐅᖅᑐᖅᑲᕐᓂᖅᓗᓂ ᑕᐅᕙᓂᕐᒥᐅᒥᒃ ᐋᖅᑭᒃᓱᐃᔨᐅᖅᑲᑕᐅᔪᐱᓂᕐᒥᒃ. ᐱᒻᒪᕆᐅᓚᐅᖅᐳᖅᓕᒨᖅ "ᐱᖃᑎᑖᕐᓂᖅ ᓵᓚᒃᓵᓚᐅᖅᐳᖅ".

ᑭᓱᒥᒨᖅ ᐊᔪᐳᓐᖏᑐᓯᓚᐅᖅᐸᑦ ᑖᒃᑯᐊ ᐊᕿᔭᕆᐊᖅᑐᖅᓯᒪᔪᑦ

Rankin Inlet Soccer Club
RANKIN INLET
MAANI ULUJUK SCHOOL RANKIN INLET NWT

ᐅᖓᑕᓂᑦᑐᑦ:

(ᓴᐅᒥᒃᖠᕐᒥ ᑕᓕᖅᐱᒃᖠᕐᒧᑦ) ᓵᓐᑎ ᕼᐃᒃᔅ, ᒫᒋ ᑭᖕᒥᐊᖅᑐᖅ, ᑎᐊᐱ ᕿᑎᕐᓗᒃ, ᐲᐅᓪ ᐱᐅᓪᓱ (ᐊᔪᕈᓐᓃᖅᑎᑦᑎᔨ), ᕕᐊᓐᑎ ᑯᓱᒐᖅ, ᕕᑭ ᐋᑕᒻᔅ.

ᖃᓂᓛᑦ:

ᒥᐊᓈᓖ ᓵᓐᑎ, ᓵᓇ ᑖᑎ, ᕈᐃᓃ ᑯᓱᒐᖅ, ᑐᐊᓱ ᑖᑎ.

ᐅᖓᓱᒃᑐᒻᒪᕆᐊᓗᖕᒍᑦ?

ᐃᓚᖏᒡᒎᖅ ᐅᔾᔨᕈᓱᓚᐅᖅᑐᑦ "ᓴᓗᒪᓂᐊᓂᒃ" ᑭᓱᓕᐅᕐᕕᐅᓲᕐᒥᒃ ᔮᒪᓂᒥᒃ ᐃᓄᖃᐸᓗᒃᖢᓂᓗ 64 ᒥᓕᐊᓂᒃ ᒫᓂᓕ ᓄᓇᑦᑎᐊᕐᒥ ᐃᓄᖃᐸᓗᒃᑎᓪᓗᒍ 52,000-ᓂᒃ.

"ᑖᓐᓇ ᐅᔾᔨᕆᔭᐅᑦᑎᐊᑯᓘᔭᓚᐅᖅᑐᖅ", ᐅᖃᓚᐅᖅᐳᖅ ᐱᐅᓪᓱ. ᑲᓇᑕᐅᑉ ᐅᑭᐅᖅᑕᖅᑐᐊ ᓱᕈᒻᒪᕆᐊᓘᖕᒪᖅᑲᐃ?

"ᓱᓛ ᓱᖕᒥᐅᑎᒥᐊᖃᓚᐅᕐᒥᔭᕗᑦ. ᑲᖏᖅᖠᓂᕐᒥ ᓂᒡᓚᓱᖕᓂᖃᖅᑎᓪᓗᒍ 25-ᒥ ᑕᐅᕙᓂᓕ ᔮᒪᓂᒥᒃ ᐅᖅᑰᓂᖃᓚᐅᖅᑐᖅ 20-ᒥᑦ. ᑕᐃᒪᓕ ᐊᔾᔨᒌᓐᖏᓐᓂᖃᓚᐅᖅᑐᖅ 40-ᒥᒃ", ᐅᖃᓚᐅᖅᐳᖅ ᐱᐅᓪᓱ.

ᐊᑎᖏᓐᓄᖅᑲᐃ ᐅᐸᓚᐅᖅᑕᒥᖕᓄᑦ - ᕼᐋᒻᐴᒡ ᐊᒻᒪ ᕗᕌᕗᑦ (ᖃᓪᓗᓈᑦ ᓂᕿᖕᒥᑦ) - ᐅᔾᔨᕈᓱᓗᐊᓚᐅᕐᒥᔪᑦ "ᐅᓲᔮᖅᑐᖃᕕᒡᔪᐊᓚᐅᕐᒪᒡᒎᖅ, ᐳᑦᑐᖅᓱᐊᓂᒃᓗ ᒌᓱᓂᒃᓗ".

ᐴᑎᔅᑯᑦ ᑲᒪᔨᐅᓚᐅᖅᑐᑦ ᑕᐃᑲᓃᓐᓂᓕᒫᓂᕐᒥᓂᒃ ᑖᒃᑯᐊᓗ ᑲᓇᑕᒥᐅᑦ ᔮᒪᓂᒥᐅᓂᒃ ᑐᔪᕐᒥᕙᒃᖢᑎᒃ.

"ᐊᔪᓐᖏᑦᑐᕐᔪᐊᕌᓗᒃᑎᑐᑦ ᐱᔭᐅᓚᐅᖅᐳᒍᑦ. ᑖᒃᑯᐊᓗ ᐊᕐᓇᑯᓗᐃᑦ ᑕᓚᕖᓴᒃᑯᓚᐅᖅᖢᑎᒃ, ᓈᓚᐅᑎᒃᑯᓪᓗ, ᑲᓇᑕᒥᓐᖔᖅᑐᒥᒃᓗ ᓈᓚᐅᒻᒥᒃ. ᑕᐃᑲᓃᓐᓂᓕᒫᑦᑎᓐᓂ ᑐᓐᖓᓱᒃᑎᑕᐅᓗᐊᒧᑦ ᖁᕕᐊᓱᓚᐅᖅᐳᒍᑦ", ᐅᖃᓚᐅᐳᖅ ᐱᐅᓪᓱ.

ᐊᓈᓇᐅᔪᓪᓗ ᐃᑲᔪᕐᓂᖃᒃᑲᒻᒪᕆᐊᓘᖕᒪᑕ ᐊᓈᓇᒥᒐᓗᐊᕈᑦᑎᒍᑦ ᐊᓈᓇᒥᓐᖏᒃᑲᓗᐊᕈᑦᑎᒍᓪᓘᓐᓃᑦ, ᑕᐃᒪᓕ ᐃᓕᓴᐱ ᑯᓱᒐᖅ ᐃᓚᐅᓚᐅᕐᓂᖅᐳᖅ ᐊᓈᓇᒋᔭᐅᔪᖅ ᒪᕐᕉᖕᓄᑦ ᐊᕿᔭᓇᐊᖃᑕᐅᓱᒪᔫᖕᓄᑦ ᑲᒪᔨᐅᖃᑕᐅᓪᓗᓂ ᑖᒃᑯᓄᖓ ᐊᕿᔭᓇᐊᖅᑐᖅᑐᓄᑦ.

ᑕᐃᒪᓕ ᑖᒃᑯᐊ ᐊᕿᔭᖅᑎᒻᒪᕆᐅᓂᖏᓐᓄᑦ ᐱᓐᖑᐊᖅᑎᓄᑦ ᑲᒪᔩᒻᒪᕆᖕᓂᒃ ᓄᓇᑦᑎᐊᕐᒥ ᐱᓐᖑᐊᖅᐸᒃᑐᓄᑦ ᖃᐃᖁᔭᐅᓯᒪᓕᖅᐳᑦ ᑐᓂᓯᑲᑕᓛᕐᒪᑕ ᓵᓚᒃᓴᐅᓯᐊᓂᒃ.

ᑭᓱᒨᑦ? ᑕᐃᒪᓕ ᐱᐅᓪᓯ ᐅᖃᓚᐅᕐᓂᖅᐳᖅ ᑖᒃᑯᓄᖓ ᓄᓇᕗᒻᒥᐅᓄᑦ ᐊᔪᓐᖏᑦᑐᒻᒪᕆᖕᓄᑦ ᖃᐃᖁᔭᐅᔪᒡᒎᖅ ᐅᓂᒃᑳᓛᕐᒪᑕ ᐊᕿᔭᕆᐊᖅᑐᓚᐅᕐᓂᕐᒥᖕᓂᒃ ᑕᐅᕗᖓ ᔮᒪᓂᒧᑦ. ᐅᖃᐅᑎᓚᐅᕐᓂᓐᖏᑕᖏᒡᒎᕐᓕ (ᑕᐃᒪᓕ ᑲᒪᔨᑳᓪᓚᒃᑎᐊᕐᓂᐊᖅᑐᐊᓐᓅᕗᑦ) ᑖᒃᑯᐊ ᐊᕿᔭᖅᑏᑦ ᓂᕈᐊᖅᑕᐅᓐᓂᕐᒪᑕ ᓄᓇᑦᑎᐊᕐᒥ ᐱᓐᖑᐊᒃᑲᐅᓛᖑᓂᖏᓐᓂᒃ ᑕᒪᑐᒥᖓ ᐊᖂᒍᒥᒃ.

ᐅᕝᕙ ᐅᖃᑦᑎᐊᖅᓯᒪᔪᖅ ᐱᓐᖑᐊᖅᐸᒍᒪᔪᓄᑦ ᐊᖏᕐᕋᖅᓯᒪᓪᓗᐊᖅᑎᓪᓗᒍᓘᓐᓃᑦ ᓴᓇᓪᓗᐊᖅᑎᓪᓗᒍᓘᓐᓃᑦ ᐊᔪᕈᓐᓃᖅᑎᑦᑎᓇᓱᒃᐸᒃᑐᒃᓴᐅᔪᕕᓂᕐᒧᒃ ᐊᕿᔭᕈᓐᓇᑦᑎᐊᕐᓂᕐᒥᒃ:

“ᓱᓕᓕᖁᔭᕐᓂᒃ ᐃᓱᒪᔭᕆᐊᒃᓴᖅ ᐅᓗᕆᐊᓱᒃᐸᓐᖏᓪᓚᑎᑦ ᐃᓱᒪᒦᓐᓇᖅᐸᒥᐊᕐᓗᒍ ᑕᐃᒪᓐᓇᐅᓚᐅᕋᑦᑕᓕ. ᐱᓐᖑᐊᖃᑕᐅᓇᓱᒃᐸᒡᓗᑎᓪᓗ ᓄᓇᒥᔭᕐᓂᑦ. ᖁᕕᐊᒥᔭᕐᓂᒃ ᐱᓐᖑᐊᖃᑕᐅᓇᓱᒃᐸᒡᓗᑎᓪᓗ. ᐱᓐᖑᐊᖃᑕᐅᓇᓱᕈᓘᔭᖅᐸᒡᓗᑎᓪᓗ ᖁᕕᐊᓱᖃᑕᐅᕈᓘᔭᖅᐸᒡᓗᑎᑦ. ᐃᓱᒪᒥᓗᐊᓐᖏᓪᓗᒍ ᒪᓐᓇ ᓵᓚᖃᕐᓂᕐᓗ ᓵᓚᒃᓴᕐᓂᕐᓗ”.

ᐱᓗᐊᖅᑐᒥᒡᓗ.

“ᖁᕕᐊᒥᑐᐃᓐᓇᑦᑎᐊᕐᓗᒍ ᐱᓐᖑᐊᕋᓱᒃᐸᒡᓗᑎᑦ”.

ᐃᓅᓯᕋ ᐅᒥᐊᕐᒥᒃ ᐃᖃᓗᒐᓰᒻᒥᒃ

ᑭᒻ ᓘᑎᓄ ᐃᖃᓗᖕᓂᕐᒥᐅᖑᕗᖅ ᕿᑭᖅᑖᓗᖕᒥᑦ. ᓴᓇᓯᒥᐊᓚᐅᖅᓯᒪᔪᕕᓂᖅ ᐱᐅᕈᑳᓐᑯᓐᓄᑦ ᐊᐅᒎᔅᑎ 26, 1988-ᒥᑦ ᑎᑎᕋᖅᐳᕐᓗ ᖃᓄᖅ ᐃᓅᓯᖃᓚᐅᕐᓂᖓᓂᒃ ᑭᖑᒐᓰᒻᒧᑦ ᐅᒥᐊᕐᒧᑦ ᐊᑎᓕᒃ ᑭᖑᒃ.

ᐅᓪᓛᒃᑯᑦ 6:30-ᐳᖅ ᑕᑯᓕᑕᐃᓐᓇᖅᓗᑕᓗ ᓄᓇᒥᒃ ᑕᑯᓐᖏᐊᓪᓚᓚᐅᖅᓗᑕ ᐱᓇᓱᐊᕈᓯᕐᓂᒃ ᐱᖓᓱᓂᒃ ᓇᑉᐸᕐᒥᒡᓗ. ᖁᕕᐊᓱᒃᑐᒻᒪᕆᐊᓘᕗᑦ ᐃᑲᕐᕋᖅᑐᐃᓐᓇᓕᕐᑕ ᓄᓇᒧᑦ ᑐᓚᒃᑲᑦᑕ Harbour Grace, Newfoundland-ᒧᑦ. ᑭᖑᖕᒦᑦᑐᓕᒫᑦ ᐃᐳᒥᔪᐃᓐᓇᐅᕗᑦ ᓄᓇᒧᑦ.

ᐱᓇᓱᐊᕈᓯᐅᓚᐅᖅᑐᒥᒃ ᑐᓴᓚᐅᖅᓯᒪᒐᑦᑕ ᐅᓪᓗᒥ ᑎᑭᓐᓂᐊᕐᓂᕋᖅᑕᐅᓪᓗᑕ. ᑐᓴᑐᐊᕋᑦᑕᓗ ᐱᓇᓱᐊᕈᓯᖃᑐᐃᓐᓇᓕᕐᓂᑦᑎᓐᓂ ᐱᓕᕆᐊᕇᓐᓇᖃᑦᑕᖅᑕᐳᑦ ᐃᕿᐊᓐᖑᖅᐸᒡᓗᑎᑦ.

ᖃᐅᑕᒫᑦ ᐱᓕᕆᐊᕆᖃᑦᑕᕋᒪ ᐊᑕᐅᓰᓐᓈᓗᖕᓂᒃ. ᐃᖅᑯᒪᓯᓪᓗᖅᐳᖓ ᐊᑖᓄᓐᒐᐅᓗᖓ ᐅᓪᓛᑭᒻᒥᑕᕆᐊᕐᓗᖓ ᐃᑲᕐᕋᐅᓪᓗ ᓇᑉᐸᐅᕐᓃᒃᐸᑦ ᓴᓇᑉᐱᑦᑎᓐᓄᐊᕐᓗᖓ ᓴᓇᓂᐊᕐᓗᖓ ᐃᑲᕐᕋᓂᒃ 6-ᓂᒃ. ᐊᒻᒪᐃᓛᒃ ᖁᓛᓄᐊᕐᓚᕆᕗᖓ ᓂᕆᔭᖅᑐᓕᕐᒥᓗᖓ ᐊᒻᒪᓗ ᓱᓕ ᓯᓂᒥᐊᖅᑐᕐᓚᕆᕗᖓ ᐃᑲᕐᕋᓄᑦ 6-ᓄᑦᑕᐅᖅ ᐃᖅᑯᒪᕐᒥᒍᒪ ᐱᒋᐊᒃᑲᓐᓂᓕᕐᒥᓗᖓ.

ᐃᓅᓯᖃᕐᓂᖅ ᐅᒥᐊᕐᒥᒃ

ᐊᔾᔨᒋᓐᖏᑕᒻᒪᕆᐊᓗᒋᖕᒪᐅᒃ ᐊᖏᕐᕋᒥ. ᐱᓇᓱᐊᕈᓰᒃ ᓯᕗᓪᓕᖅᐹᒃ ᐊᔪᕐᓇᓗᐊᒃᑲᓐᓂᖅᐴᒃ ᒥᕆᐊᓐᖑᐱᒃᑲᓗᐊᒧᓪᓗ ᐊᖏᕐᕋᖅᓯᐱᒃᑲᓗᐊᒧᓪᓗ.

ᑕᐃᒪᐃᓐᓄᒡᓕ ᑖᒃᑯᐊᒃ ᐱᓇᓱᐊᕈᓰᒃ ᐊᓂᒍᕌᖕᒐᒥᒃ ᐊᖏᕐᕋᖅᓯᕈᓐᓃᖅᐸᒃᓗᑎᑦ ᒪᓪᓕᕐᓗ ᐳᐃᒍᖅᐸᒃᓗᒍ.

ᐃᖃᓗᒐᓰᒻᒥᒃ ᓴᓇᓪᓗᓂ ᐱᖕᒐᓱᐃᕐᓗᓂ ᐊᐅᓪᓚᕐᓇᖅᐳᖅ ᑖᒃᑯᐊᓗ ᑕᖅᑭᓄᑦ ᐱᖕᒐᓱᓄᑦ ᐊᑐᕐᓇᖅᓗᑎᒃ. ᐃᖃᓗᑦᑎᐊᕐᓇᖅᐸᑦ ᐊᖏᕐᕋᖅᓵᓕᓂᖅᓴᐅᓐᓇᖅᓗᓂ ᑕᖅᑭᓂᒃ ᐱᖕᒐᓱᓂᒃ.

ᑭᖑᖕᒥᒃ ᐅᒥᐊᕐᒥᒃ ᓴᓇᔪᑦ ᑲᓇᑕᒥᐅᑕᐅᓪᓗᑎᒡᓗ ᑕᓇᐅᑉ ᐊᑭᐊᓂᓐᖔᖅᓯᒪᓪᓗᑎᒃ ᐊᑎᓖᑦ ᕿᑭᖅᑕᐅᓪᓗᑎᒃ Faroe Islands-ᒥᒃ. ᑖᒃᑯᐊ ᕿᑭᖅᑕᑦ ᑯᐃᓐ ᓄᓇᖓᑦᑕ ᖃᓂᒋᔮᓃᑦᑐᖅ. ᑖᒃᑯᓇᓐᖓᑦ ᓴᓇᔪᓂᒃ 20-ᔪᑦ 9 ᐃᓅᓪᓗᑎᒃ ᐃᓚᖏᓪᓗ ᖃᓪᓗᓈᑦ ᑲᓇᑕᒥᐅᑦ ᐅᕙᓘᓐᓃᑦ ᑕᐅᕙᓂᕐᒥᐅᑦ. ᑖᒃᑯᐊ ᐃᓄᐃᑦ ᕿᑭᖅᑖᓗᖕᒥᐅᖑᓪᓗᑎᒃ ᓄᓇᕕᖕᒥᓪᓘᓐᓃᑦ.

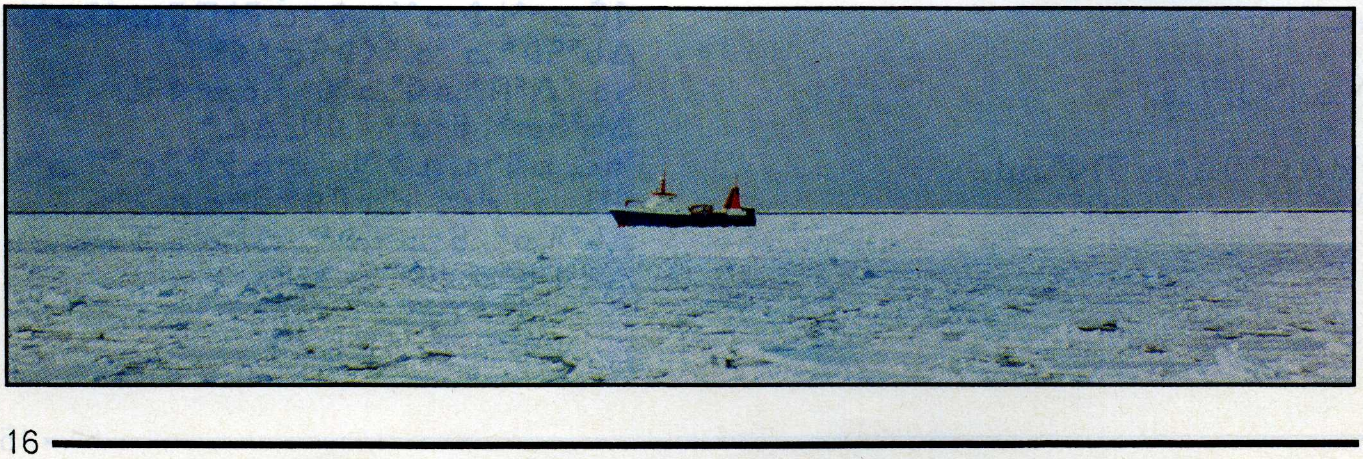
ᐊᓕᐊᓇᐃᓛᖑᔪᖅ ᓴᓈᒐᑦᑕ ᑕᐅᕗᖓ Newfoundland-ᒧᓐᖓ ᐅᔅᓴᐅᖃᑦᑕᕋᑦᑕ ᐊᑭᓕᓯᖅᑕᐅᑦᑎᐊᖅᐸᒃᓗᑕᓗ. ᑕᖅᑭᐅᕌᓂᒃᓯᒪᓕᖅᕌᖓᑦ $2,000-ᒥᒃ ᑐᓂᔭᐅᕙᒃᓗᑎᑦ ᐃᖃᓗᒐᓱᐊᓂᒃᑯᑎᒡᓗ ᐊᑭᓕᖅᑕᐅᕙᒃᑭᓪᓗᑎᒃ ᑮᓇᐅᔭᖅᑖᕈᑕᐅᔪᓂᒃ ᐊᑭᑐᐸᓗᕈᓗᒃᑭᓪᓗᓂ.

ᖃᐅᔨᒪᖃᑦᑕᐅᑎᓕᑦᑎᐊᕐᓇᖅᓗᓂᓗ ᓴᓇᖃᑎᒋᔭᕐᓂᒃ ᐱᖃᑎᑖᑦᑎᐊᕐᓇᕈᓘᔭᖅᓗᓂᓗ. ᖃᐅᔨᒪᑦᑎᐊᖃᑦᑕᐅᑎᓕᕐᓇᖅᑐᕐᓘᓐᓃᑦ ᓴᓇᔭᓂᒃ ᐊᓯᖏᓐᓂᒃ ᐅᒥᐊᕐᓂᒃ ᓵᓂᒃᑳᖕᒐᕕᓪᓗ ᖃᐅᔨᒪᓕᕐᓇᕆᓪᓗᓂ ᓴᓇᔭᓂᒃᑕᐅᖅ ᑎᑎᕋᕐᕕᖕᒥᓕ Gloucester ᐊᖅᑯᒻᒦᑦᑐᒥᒃ ᐋᑐᕚᒥᑦ.

ᐃᓅᓯᖅ ᖁᕕᐊᓇᐸᖅᓗᓂᓗ ᖁᕕᐊᓇᓐᖏᑉᐸᔅᓗᓂᓗ ᐅᒥᐊᕐᒥ. ᖃᓄᖅ ᐃᖃᓗᒃᑎᒥᖕᒪᖔᒻᒎᖅᓗᓂ. ᐃᖃᓗᒐᓱᐊᓂᒃᑯᔅᓯᓗ ᐊᖏᕐᕋᖅᓯᒪᐃᓐᓄᖕᓂᐊᖅᓗᑎᑦ ᑕᖅᑮᖕᓄᑦ ᒪᕐᕉᖕᓄᑦ.

ᑕᕝᕙ ᐃᓅᓯᖅ ᐃᖃᓗᒐᓰᒻᒧᑦ.

ᕿᒥᕐᕈᐊᒃᑲᓐᓂᕈᒪᒍᕕᑦ ᐊᔾᔨᓂᒃ ᑕᐃᒪ ᕿᑎᐊᓂᑦᑐᖃᖅᐳᖅ



ᑭᐃᑐᑦ

ᑕᕝᕙ ᑲᔪᓯᔪᖅ ᒪᒃᐱᒐᕐᒥ 22--ᒥ.

ᓯᕗᓕᕆᓚᐅᖅᑕᕗᑦ ᑕᑯᖃᑦᑕᓚᐅᕐᒪᑕ ᕙᐃᑭᓐᖕᒍᓂᕋᖅᑕᐅᔪᓂᒃ, ᖃᓪᓗᓈᓂᒡᓗ ᕿᓂᖅᑐᓂᒃ, ᐊᒃᓱᕈᕐᓇᖅᑐᒃᑰᖅᐸᒃᓗᑎᒡᓗ, ᓲᕐᓗ ᐃᓅᔪᓐᓃᖅᑐᑦ ᑳᖕᒧᑦ, ᓂᕿᖃᓐᖕᒋᓐᓂᕐᓗ ᐃᓚᐃᕐᓂᕐᓗ. ᐊᑐᓚᐅᕆᕙᔾᔪᒃ ᓅᖕᒋᓐᓇᖅ ᐹᓪᓚᓚᐅᖅᓗᑎᒃ ᓄᓇᓕᖕᒎᕆᐊᖃᓚᐅᕐᓂᖕᒐᑦ ᓄᑖᕐᒧᑦ ᐅᖃᐅᔾᔭᐅᓪᓗᑎᒡᓗ ᕿᑐᕐᖕᒐᖕᒋᒡᒎᖅ ᐃᓕᓐᓂᐊᖅᑎᑕᐅᓂᐊᕐᒪᑕ ᖀᓇᐅᔭᓕᐅᕐᓗᑎᒡᓗ. ᑭᓱᑐᐃᓐᓇᒃᑯᑦ ᐅᓚᕕᑕᐅᕙᓚᐅᖅᐳᑦ ᐊᒃᓱᕈᕐᓇᖅᑐᒃᑯᑦ.

ᐅᕙᒍᑦ ᒪᒃᑯᖕᓂᖅᓴᑐᐃᓐᓇᐅᓪᓗᑕ ᑕᐃᒃᑯᓇᓐᖕᒐᑦ ᐊᔪᓐᖕᒋᑦᑐᐊᓘᓚᐅᖅᑐᓂᒃ ᐊᓈᓇᐅᔪᓂᒡᓗ ᐊᑖᑕᐅᔪᓂᒡᓗ, ᐅᓚᕕᑕᐅᔭᓐᓇᕆᐳᒍᑦ ᑕᐃᒃᑯᑎᑐᓇᖅᑕᐅᖅ. ᐃᑲᔪᖃᑦᑕᐅᑎᑦᑎᐊᕐᓗᑕ ᐅᔾᔨᕆᓇᓱᒡᓗᑕᓗ, ᓯᕗᕚᑦᑕ ᓄᓇᓕᒥᓚᐅᖅᑖᓃᑦᑐᓐᓃᕋᓗᐊᖅᑎᓪᓗᑕ ᓄᑖᕐᓂᓪᓗ ᖃᐅᔨᕙᓪᓕᐊᑎᓪᓗᑕ ᓱᓕ ᐱᔪᒪᔭᑦᑎᓐᓂ ᐱᔪᓐᓇᕋᑦᑕ ᐱᓗᐊᖅᑐᒥᒃ ᐱᒋᐊᖃᖅᑕᑦᑎᓐᓂᒃ.

ᐃᒪᓐᓇᓕ ᑕᑯᓐᖕᒍᐊᔅᓚᕈᒃ.

ᑕᐅᑕᓐᖕᒍᐊᕆᑦ ᐃᕝᕕᑦ ᐅᖃᓗᒡᓗᑎᑦ ᐊᔪᓐᖕᒋᓛᕌᓗᖕᒧᑦ ᐃᓄᖕᒧᑦ ᓄᓇᖕᓂ ᐊᐱᕆᓗᒍᓗ ᐃᒪᓐᓇ.

ᖃᖕᒐ ᐱᒋᐊᕈᓐᓇᖅᐱᑦ?

* * *

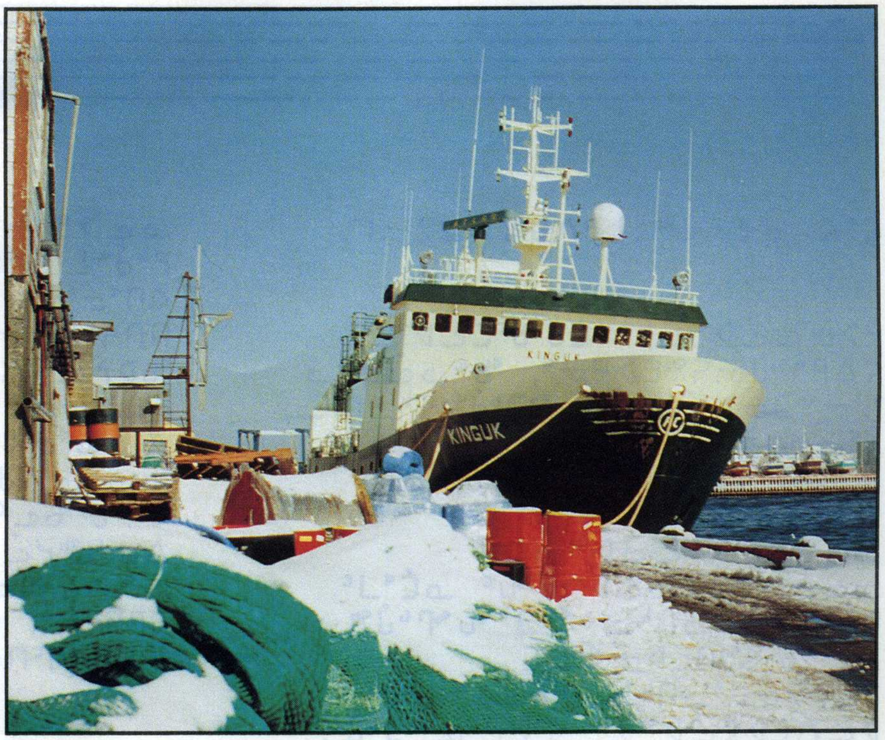
ᓄᓇᕗᑦ ᓴᖅᑭᒃᑲᓐᓂᖅᐸᑦ ᑭᒃᑰᖕᒪᖕᒎᑦᑎᓐᓂ ᐅᖃᐅᑎᓛᕋᑦᑎᑦ. ᐊᑎᕐᓂᓪᓗ ᑭᓱᓕᕆᖕᒪᖕᒎᑕᓗ ᑎᑎᕋᕐᕖᖕᓂᒃ ᐋᑐᕚᒥᑦ ᑲᖕᒋᖅᓚᓂᕐᒥᓪᓗ ᖃᐅᔨᓛᕋᐱᑦ ᑭᒃᑯᑦ ᖀᓇᐅᓕᕆᔨᒃᑯᓐᓃᒻᒪᖕᒎᑦ, ᐃᓅᖃᕐᓂᐊᖅᑎᒃᑯᓐᓂᓗ, ᖃᓄᐃᓕᐅᑯᑑᔭᕐᐱᖕᒌᑦᑐᓪᓗ. ᐊᔾᔨᓂᖅᑲᓛᕋᑦᑕᓗ ᑕᐃᒪ ᐃᓪᓴᖅᓯᓛᖅᑐᒃᓴᐅᐳᑎᑦ ᐱᖃᓐᓇᕆᓚᐅᖅᑕᕐᓂᒃ ᐅᕝᕙᓘᓐᓃᑦ ᐊᑭᖃᕐᓂᒃ. ᑕᑯᓇᓱᒥᐊᓛᖅᐳᑎᑦ ᕿᒥᕐᕈᐊᑦᑎᐊᕐᓗᑎᓪᓗ.

* * *

ᓄᓇᑦᑎᐊᑉ ᒐᕙᒪᒃᑯᖕᒥᓪᓗ ᒐᕙᒪᑐᖃᒃᑯᓪᓗ ᐃᖃᓗᖕᓂᐊᖅᑏᓪᓗ ᑕᕆᐊᓕᕆᔨᒃᑯᑦ ᐊᒻᒪᓗ ᓯᓚᑎᓕᕆᔨᒃᑯᑦ ᐊᑐᓂ $25,000--ᓂᒃ ᑐᓂᓯᔭᐃᓐᓇᐅᓐᓂᖅᐳᑦ ᓄᓇᕗᒻᒥ ᐊᖕᒍᓇᓱᒃᑐᓕᕆᔨᒃᑯᑦ ᐊᐅᓚᑦᑎᔩᑦ. ᐃᖃᓗᖕᓂ ᑲᑎᒪᓯᓇᐅᓚᐅᖅᐳᑦ ᔭᓂ 26ᒥ 28ᒧᑦ ᑎᓕᓯᓪᓗᑎᒡᓗ ᓄᐊᒪᓐ ᕕᓕᐊᒻᒥᒃ ᒐᕙᒪᑐᖃᒃᑯᓐᓄᑦ ᒪᓕᒃᑕᐅᔪᒃᓴᓂᒃ ᖃᐅᔨᒪᑎᑦᑎᔨᐅᔪᖅ ᐃᒃᓯᕙᐅᑕᐅᓚᐅᑲᖕᓂᐊᖅᓗᓂ. ᑖᒃᑯᐊ ᓄᓇᕗᑕᕆᐊᓂᑐᐊᖅᐸᑕ ᑕᐃᒪ ᑲᑎᒪᔨᑦᓚᕆᓐᖕᒍᕐᓂᐊᖅᐳᑦ ᑖᓐᓇ ᐊᐃᕙᔾᔭᑕᐅᑦᑎᐊᓚᐅᖅᐳᖅ 1981--ᖕᒍᑎᓪᓗᒍ.

The ups and downs of sea life...

A Photo Feature by Kim Gardener

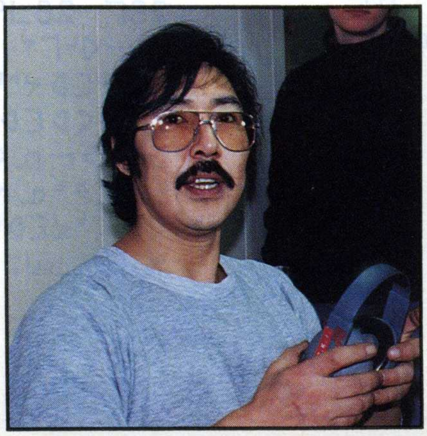


Farocan-ᑯᑦ (ᐃᖃᓗᒐᓯᖕᓂᐊᖅᑎᑦ) ᐊᔾᔨᒌᓐᖏᑦᑑᖕᓂᒃ ᐃᖃᓗᒐᓰᑎᖃᖅᐳᑦ: ᐃᓚᖓᑦ 48-ᒦᑕᔅᓂᒃ ᑕᑭᓂᖃᖅᐳᖅ ᐱᖃᑖᓗ ᑕᑭᓂᖃᖅᓗᓂ 62-ᒦᑕᔅᓂᒃ. ᑭᖑᒃ ᑕᑉᐸ ᐅᔾᔨᖓ ᓂᐅᕋᐃᔭᖅ Harbour Grace, Newfoundland-ᒥ ᑕᑭᓂᖃᖅᑐᖅ 48-ᒦᑕᔅᓂᒃ ᐅᓯᔭᓐᓇᖅᓗᓂᓗ 200-ᑕᓐᔅᓂᒃ. ᐊᖏᓂᖅᓴᑦ ᐅᒥᐊᑦ ᐅᓯᔭᓐᓇᖅᑐᖅ 400-ᓐᔅᓂᒡᓘᓐᓃᑦ 500-ᓐᔅᓂᒡᓘᓐᓃᑦ.

Farocan has two different sizes of shrimp boats: one 48 metres and one 62 metres. The Kinguk, shown here unloading at Harbour Grace, Newfoundland, is 48 metres and holds about 200 tons. The larger boat holds four to five hundred tons!

ᔭᐊᓂ ᐊᓚᕋᓚᒃ ᐃᒡᓗᓕᖕᒥᐅ ᐱᓕᕆᔭᐊᓘᕗᖅ ᑎᕆᒃᓯᐅᑉ ᓴᓂᑦᑎᐊᖓᓂ.

Joannie Alarluk of Igloolik is busy by a conveyor belt of moving shrimp.



ᐃᖃᓗᒐᓯᒃᑎᐅᖃᑕᐅᖕᒥᔭᖅ ᕆᔅᓯᑦ ᐃᒪᕈᐃᑦᑐᖅ ᐃᒡᓗᓕᖕᒥᐅᑕᖅᑕᐅᖅ ᓄᖅᑲᖓᓚᐅᑲᒃᐳᖅ.

Factory Mate Richard Immaroitok, also of Igloolik, takes a coffee break.

ᐋᓪᕗᕆᑦ ᔫᐃᓐᓴᓐ *Faroe Island* (ᖅᑭᑭᖅᑕᑦ)-ᒥᐅᑕᖅ ᒪᑦᑎᑦᑕᐅᑎᓚᐅᖅᐳᖅ.

Alfred Joensen of Faroe Island is repairing a net.

ᑖᒃᑯᐊ 5-ᓂᒃ ᑭᓗᒑᒻ-ᓂᒃ ᐅᖅᑭᓐᖏᓐᓂᓛᑦ ᔫᖅᑲᓲᖅᐳᑦ. ᔫᖅᓯᒪᔪᓐᓇᖅᑐᑦ ᑕᖅᑭᓂᒃ 6-ᓂᒃ ᑭᓯᐊᓂᓚ ᑎᐱᖃᑦᑎᐊᓐᖏᓐᓂᖅᓴᐅᓚᓲᑦ.

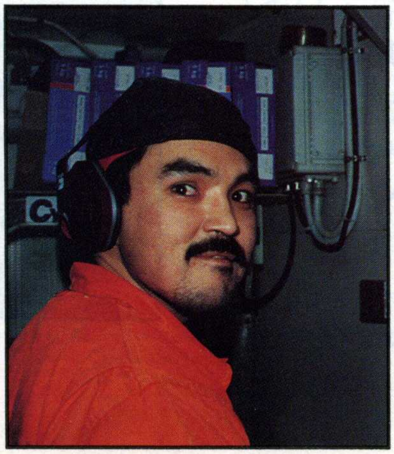
These are 5 kg boxes that we pack up and put in the hold. They can be in the hold for six months but any longer than that and the shrimp aren't that tasty anymore.

ᖁᐱᐊᓇᕐᓂᓪᓗ
ᖁᐱᐊᓇᓐᖏᓐᓂᕐᓗ
ᑕᕆᐅᕐᒥᐅᑕᐅᓪᓗᓂ

ᐊᔾᔨᖁᑎᖃᐅᖅᓗᓂ
ᑎᑎᕋᖅᑕᐅᔪᖅ ᑭᒻ
ᒑᑎᓄᒧ

ᓴᒻ ᑐᓗᒐᕐᓇᖅ ᐊᑐᐸᒥᐅ ᐳᖅᑲᐃᐳᖅ ᖅᑭᑦᑐᑲᐅᔭᓄᑦ 5ᑭᓗᑲᒥᒃ ᐅᖅᑭᓐᖏᓐᓂᓚᖕᓂᒃ.

Sam Tologanak of Ottawa works in the packing room filling 5 kg boxes.



ᐃᑲᔪᖅᑎᕇᓚᐅᖅᑕ

ᐃᓕᓐᓂᐊᕐᓗᓂ ᑭᓯᐊᓂ ᓴᓇᔭᒃᓴᖅᑲᑦᑎᐊᕐᓇᖅᐳᖅ

ᒥᓚᓂ ᐸᓂᐊᑉ ᑎᑎᕋᖅᑕᖏᑦ

ᑕᐅᑐᓐᖑᐊᕆᑦ ᓄᓇᕗᑖᖀᓂᒃᑯᑦᑕ ᓴᓇᔭᒃᓴᖅᑖᕿᓯᒡᓗᑎᑦ, ᐊᐱᖅᓱᖅᑕᐅᖀᓪᓚᓚᐅᕐᓗᑎᑦ ᐅᖃᓗᒡᐱᐅᖤᖅᐳᑎᑦ ᐊᐱᕆᔭᐅᓗᑎᓪᓗ, ᖃᖓ ᐱᒋᐊᕈᓐᓇᕐᒪᖓᑦ?. ᐅᖃᕋᔭᖅᑐᒃᓴᐅᕗᑎᑦ "ᐊᓕᐊᓇᐃᖀᓗᖔ! ᒫᓐᓇ!

ᑕᐅᑐᓐᖑᐊᒃᑲᓐᓂᕆᑦ ᓄᓇᕗᑖᖀᓂᒃᑯᑦᑕ ᓴᓇᔭᒃᓴᖅᑖᕿᓯᖕᒥᓗᑎᑦ ᕐᑯᐱᐊᒋᔪᒥᒋᔭᕐᓂᒃ ᐊᑭᓕᖅᓯᑦᑎᐊᖅᑐᓪᓖᓗᖕᒧᑦ ᐅᖃᓗᒡᐱᐅᓗᑎᑦ ᐅᖃᐅᔾᔭᐅᑦᑎᐊᓪᓛᓗᒡᓗᑎᑦ ᓂᕈᐊᖅᑕᐅᓐᖏᓐᓂᕐᓂ ᐃᓕᓐᓂᐊᖅᓯᒪᓐᖏᓗᐊᕋᐱᒡᒎᖅ ᐊᔪᕈᓐᓃᖅᓴᖅᓯᒪᓐᖏᓗᐊᕋᐱᓪᓘᓐᓃᑦ. ᐃᓖᑎᒍᑦ ᑕᐃᒪᐃᑕᐅᓂᑰᒐᑦᑕ ᓴᐱᓕᕈᔪᖕᓇᖅᐸᓵᖅᖢᓂᓗ.

ᓘᒃᑕᖑᔪᖅ ᑳᓕᓐ ᐆᐱᓐ ᑎᑎᕋᓚᐅᕐᒪᑦ ᐃᓅᐃᑦ ᖃᓅᓚᐅᕐᓂᖏᓐᓂᓪᓗ ᖃᓅᓂᐊᕐᓂᖏᓐᓂᓪᓗ ᐃᓕᖅᑯᓯᐅᓪᓗ ᑮᓇᐅᔭᓕᐅᕐᓂᐅᓪᓗ ᐊᓯᔾᔨᖅᐸᓪᓕᐊᓂᖏᖕᓂᒃ ᐅᑭᐅᖅᑕᖅᑐᒥ. ᐊᑎᓕᖕᒥᒃ *ᐃᓱᒪᑕᑦ ᐅᑭᐅᖅᑕᖅᑐᕐᒥ: ᓇᐅᑦᑎᖅᓱᖅᑏᑦ ᓄᓇᒥᖕᓂᒃ* ᐅᖃᖅᓯᒪᖕᒪᑦ, "ᑕᐃᒃᑯᐊ ᐊᑐᓪᓚᑦᑖᓲᖑᕗᑦ ᐃᓱᒪᖅᓲᑎᖅᑲᕈᓐᓇᖅᑐᑦ ᐃᓕᓐᓂᐊᕐᓂᕐᒥᒃ. ᓄᓇᑦᑎᐊᕐᒥᐅᑕᐅᓪᓗᑎᒃ ᕿᑐᕐᖓᕆᔭᐅᓪᓗᑎᒃ ᐃᓅᓐᖏᑦᑐᓂᒃ ᐅᑭᐅᖅᑕᖅᑐᕐᒧᐊᕐᓂᑯᐃᑦ ᐃᑲᔪᕆᐊᖅᖢᑎᒃ ᐃᓄᖕᓂᒃ. ᐊᒥᓱᑦ ᑕᐃᒪ ᕿᑐᕐᖓᕆᔭᐅᔪᑦ ᑕᑉᐸᐅᖓ ᐃᓕᓐᓂᐊᖀᓂᒃᑳᖓᒥᒃ ᐅᑎᓕᓲᖑᕗᑦ ᓴᓇᓂᐊᕐᒪᑕᑏ ᐊᖓᔪᖅᑳᖕᒥᑕᓕ ᐃᓱᒪᒋᓚᐅᕋᓗᐊᖅᖢᓂᔾᔪᒃ ᓄᓇᖅᑲᖅᑳᖅᑐᓂᒃ ᐱᔭᐅᓂᐊᕋᓱᒋᔭᐅᓪᓗᑎᒃ".

ᓱᓕᖕᒪᑦ ᐊᔪᓐᖏᓐᓂᖅᓴᖅᓯᐅᑏᑦ ᓴᓈᖅᑖᕆᔭᐅᓃᖑᖕᒪᑕ ᐃᓅᓐᖏᑦᑐᓂᒃ, ᒪᑯᐊᓗ ᐊᔪᕐᓇᓐᖏᓐᓂᖅᓴᑦ ᑎᑎᕋᖅᑎᐅᓂᕐᓘᓐᓃᑦ ᓴᓗᒻᒪᖅᓴᐃᔨᐅᓂᕐᓘᓃᑦ ᐃᓄᖕᓂᒃ ᐱᔭᐅᕙᒃᖢᑎᒃ.

ᖃᓄᐃᒻᒪᑦ ᑕᐃᒪᓐᓇᐃᒻᒪᖔᑦ ᐊᐱᕆᔪᒃᓴᐅᓐᖏᓚᒍᑦ!

ᓇᓗᓇᕈᓐᓃᖅᐸᓪᓕᐊᖕᒪᓪᓗ ᓇᓗᓇᓐᖏᓐᓂᖅ ᑖᓐᓇ ᐃᓄᖕᓂᓪᓗ ᓈᒻᒪᒋᔭᐅᓐᖏᔅᖢᓂ ᓲᕐᓗ ᐊᔪᓐᖏᓐᓂᓕᒃ ᖁᓕᓂᒃ ᖃᐅᔨᓴᖅᑕᐅᒍᓂ ᖃᓄᖅ ᐊᔪᓐᖏᓐᓂᖃᕐᒪᖔᑦ ᖃᐅᔨᓯᐅᐸᖕᒪᑕ ᐊᔪᓐᖏᓐᓂᖅᑐᐃᓐᓇᖅᑐᖅ ᑕᓪᓕᒪᓂᒃ.

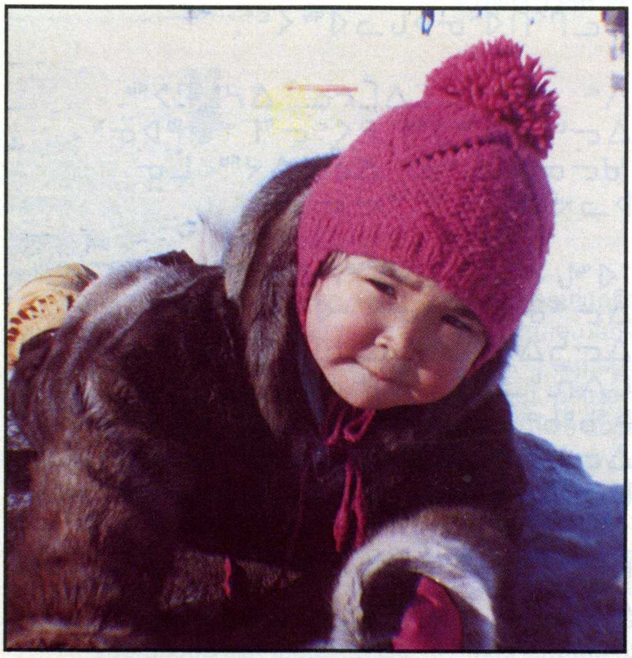
ᑕᐃᒪᓐᓇᐅᓂᖓᓄᖅᑲᐃ ᓂᕈᐊᖅᑕᐅᒐᔪᓐᖏᓚᒍᑦ?

ᓱᓕ ᐆᐱᓐ ᑎᑎᕋᖅᑕᐱᓂᐊᓂᒃ.

"ᑕᐃᒪᑦᑕᐅᖅ ᐅᖃᐅᓯᖃᕐᓗᓂᓕ ᐃᓄᖕᒥ,

ᑎᑎᕋᐅᓯᐅᖀᕐᔪᓚᐅᖅᓯᒪᔪᖅ ᑖᓐᓇ ᐊᖓᔪᖅᑳᑦ *ᐅᑭᐅᖅᑕᖅᑐᕐᒥ: ᓇᐅᑦᑎᖅᓱᖅᑎᑦ ᓄᓇᒥᖕᓂ* ᔭᓄᐊᕆᒥᓗ ᒫᔾᔨᓗ 1989-ᒥ ᐅᖃᓕᒫᒐᕐᒥᒃ ᐊᑎᓕᒃ Northern Perspectives, ᓴᖅᑭᑎᑕᐅᓲᖅ ᑲᓇᑕᐅᑉ ᐅᑭᐅᖅᑕᖅᑐᖓᓂ ᑮᓇᐟᔭᒃᓴᑉᐱᐅᔪᓐᓇᖅᑐᓄᑦ ᑲᒥᑎᖕᒥᑦ.

ᐊᖑᓐ ᓄᓕᐊᓂᓴᖅᑐᖅ ᐊᐱᖅᓱᓚᐅᖅᑕᕋ ᑲᖏᖅᖠᓂᕐᒥ ᖃᓄᖅ ᐊᔪᓐᖏᓐᓂᖃᕐᓂᖅ ᒥᒃᖠᒋᐊᖅᓯᒪᓪᓚᕆᖕᓂᖑᓂᒃ. ᐃᓕᓐᓂᐊᕈᓃᓚᐅᖅᓯᒪᔪᕕᓂᖅ 15-ᓂᒃ ᐅᑭᐅᖃᖅᖢᓂ ᐊᔪᓐᖏᓐᓂᖃᖅᑎᓪᓗᒍ 8-ᓂᒃ. ᕿᑐᕐᖏᐅᖅᐸᓕᕋᒥ ᐃᓐᓇᐃᑦ ᐃᓕᓐᓂᐊᕐᕕᖑᓐᓅᕈᒪᓕᕐᓂᖅᖢᓂ ᐊᔪᕈᓐᓃᒃᑲᓐᓂᕐᓂᐊᕐᒪᑦ. ᐊᔪᓐᖏᓐᓂᖃᕈᓂ ᖁᓕᓂᒃ ᒐᕙᒪᒃᑯᓐᓂ ᓴᓇᔪᓐᓇᕐᓂᐊᕐᒪᑦ. ᑭᓯᐊᓂᓕ ᐃᓕᓐᓂᐊᕐᕕᓪᓚᑦᑖᖅᑎᒎᓐᖏᒻᒪᑦ ᐃᓇᐃᑦ ᐃᓕᓐᓂᐊᕐᕕᖑᑦ, ᖃᐅᔨᓇᓲᑎᖃᕐᒪᑕ ᖃᓄᖅ ᐊᔪᓐᖏᓐᓂᖃᕐᒪᖔᖅᐱᑦ. ᖃᐅᔨᓇᓱᒃᑲᒥ ᐊᔪᓐᖏᓐᓂᖃᑐᐃᓇᖅᑐᕕᓂᖅ ᑎᓴᒪᓂᒃ. ᐊᔪᓐᖏᓐᓂᕐᒥ 4-ᒥᑦ ᖁᓕᓅᕋᓱᒡᓗᓂ ᐅᐊᑲᓪᓚᓗᐊᕆᓕᕐᓂᕐᒪᐅᒃ. ᐱᕋᔭᒃᑕᐅᖅᑰᔨᒥᓕᖅᑐᖅ. ᒫᓐᓇᓕ ᓴᐱᓕᖅᓯᒪᔪ ᐊᔪᖅᓴᖅᑐᓕᕆᔨᒃᑯᓐᓂᓪᓗ ᐃᑲᔪᖅᑕᐅᓕᖅᖢᓂ. ᕿᑐᕐᖓᖏᒡᒎᖅ ᐃᓕᓐᓂᐊᖏᓐᓇᖅᑎᓐᓂᐊᖅᑕᖏᑦ.”



ᐃᓚᐃᔾᔭ ᑯᓄᒃ

“ᒪᒃᑯᒃᑐᑦ ᑎᓕᐅᖅᐸᒃᑲ ᐃᓕᓐᓂᐊᖀᓂᒐᓱᐊᖅᐸᒡᓗᑎᒃ ᓴᓇᔭᒃᓴᖅᑖᕈᓐᓇᕐᓂᐊᕐᒪᑕ ᑖᒃᑯᓂᖓ ᓴᓇᔭᒃᓴᖅᑖᓵᖑᓂᐊᖅᑐᓂᒃ”, ᐅᖃᓚᐅᖅᐳᖅ ᑑᓈᑦ ᒥᓗᖅᑐᖅ, ᐊᖑᔪᖅᑳᖅ ᑐᓐᖑᐱᒃᑯᓂᑦ. ᒥᓯᐅᓪ ᐸᓂᐊᖅ--ᑯᓄᒃ, ᐅᑭᐅᖃᖅᑐᖅ ᐱᖓᓱᓂᒃ ᑕᑉᐸᓂ ᒪᓐᓇ 5-ᓂᒃ ᐅᑭᖃᓕᑐᖅ ᐃᓕᓐᓂᐊᕆᐅᕐᓂᐊᖅᑐᑯᓗᒃ ᐅᑭᐊᒃᓴᖅ.

ᓄᓇᑦᑎᐊᑉ ᒐᕙᒪᒃᑯᖏᑦ ᐊᒃᓱᕈᖅᑐᐊᓘᒐᓗᐊᑦ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐱᐅᓯᔾᔮᒥᓕᖅᑎᓐᓇᓱᒃᖢᓂᔾᔭᒃ.

“ᐃᓕᓐᓂᐊᕐᓂᖅ ᑐᑭᒨᓵᐸᓗᓚᐅᕐᒪᑦ ᐅᑭᐅᖑᓕᖅᑐᑦ ᐊᕐᕕᓂᓖᑦ ᑭᓯᐊᓂ ᒐᕙᒪᓕᕇᓐᓇᖅᐸᒡᓗᓂ, ᐅᑕᖅᑭᑦᑎᐊᕐᓗᓂᓗ ᑮᓇᐅᔭᑲᓪᓚᖕᓂᓪᓗ ᐊᑐᕐᓗᓂ ᐊᒃᓱᕈᐃᓐᓇᕐᓗᓂᓗ ᓯᕗᒧᐊᑦᑎᐊᕈᓐᓇᕐᒪᑦ”, ᐅᖃᓚᐅᖅᓯᒪᔪᖅ ᓯᑏᕙᓐ ᑳᒃᕕ, ᒥᓂᔅᑕᐅᔪᖅ ᐃᓕᓐᓂᐊᖅᑐᓕᕆᔨᒃᑯᓐᓄᑦ ᐅᑭᐅᓵᖅ.

ᐱᓇᓱᐊᖏᓐᓇᕐᓂᕐᓗ. ᐅᑕᖅᑭᑦᑎᐊᑯᓗᖕᓂᕐᓗ. ᑮᓇᐅᔭᓪᓗ. ᑖᒃᑯᐊ ᐅᖃᐅᓯᕆᒥᐊᒃᓴᖅ ᐊᔪᕐᓇᖏᑦᑐᑦᑖᓗᐊᑦ ᑭᓯᐊᓂ ᐊᑐᓪᓚᑦᑖᓕᑎᐊᒃᓴᖅ ᐊᒃᓱᕈᖅᓇᖅᓯᒪᓪᓚᖅ.

ᐃᒃᑯᐊᓗᐃᒃᑯᐊ ᐃᓄᐃᑦ, ᐃᓚᖏᑦ ᓯᕗᓕᖅᑎᐅᓪᓗᑎᒃ, ᐃᓕᓐᓂᐊᕆᐊᓚᐅᖅᓯᒪᔪᑦ 1950-ᖕᒥᓐᓂᒃ 1960-ᖕᒥᓐᓂᓪᓗ. ᐅᖃᖅᐸᖕᒪᑕ ᑕᐃᔅᓱᒪᓂᒎᖅ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐱᐅᓂᖅᓴᐅᓚᐅᖅᓯᒪᖕᒪᑦ ᒫᓐᓇᒥᑦ.

ᐃᓕᓴᐃᔩᑦ ᐃᓚᖏᑦ ᑕᐃᒪᓐᓇᐃᒍᓯᒃᑭᐳᑦ.

ᐳᖃᐃᔭᓐ ᖀᐱᓐᓴᓐ ᐃᓕᓴᐃᖕᒪᑦ ᐊᑕᒍᑦᑖᓗᒃ ᐃᓕᓐᓂᐊᕐᕕᖕᒥ ᐃᒡᓗᓕᖕᒥ. ᐃᓕᓴᐃᓕᖅᑐᖅ ᑕᐃᑲᓂ ᐅᑭᐅᑦ 20-ᐅᓕᖅᑐᑦ ᐊᓯᔾᔨᓂᖃᐃᔪᖅ ᐃᓕᓐᓂᐊᖅᐸᒃᑐᓂᒃ ᒪᒃᑯᒃᑐᓂᒃ.

“ᐃᒡᓗᓕᖕᒧᐊᕆᐅᖅᖢᖓ ᐅᔾᔨᕆᓚᐅᖅᓯᒪᒐᒪ ᓄᑕᖅᑲᑦ ᐃᓕᖅᑯᓯᖏᑦ ᐱᐅᓂᖅᓴᐅᓪᓚᕆᓕᕐᒪᑕ. ᐱᓕᕆᔪᓐᓇᕐᓂᖅᓴᐅᓪᓗᑎᒡᓗ,

ᐃᓕᓴᐃᔨᒥᓪᓗ ᑐᓵᒻᒪᕆᖕᓂᖅᓴᐅᓪᓗᑎᒃ ᐱᓕᕆᐊᕆᒋᐊᖃᖅᑕᒥᓄᓪᓗ ᐃᓕᓐᓂᐊᕐᕕᖕᒥ. ᐱᓇᓱᐊᖏᓐᓇᕐᓱᒃᐸᒃᓗᑎᒡᓗ. ᖁᕕᐊᒋᔭᖃᖅᑰᔨᓪᓗᑎᒡᓗ. ᒫᓐᓇᐅᓕᖅᑐᕐᓕ ᒪᒃᑯᒃᑐᑦ ᐱᔪᒪᑦᑎᐊᖅᑰᔨᔪᓐᓃᖅᑭᑦ ᐃᓕᓐᓂᐊᕐᓂᕐᒧᑦ ᐅᔾᔨᕐᓇᓗᐊᖅᑐᒥᒃ."

ᐅᕙᒍᓪᓕ ᐃᓕᑦᕕᐅᔪᓐᓇᖅᑐᑎᒍᑦ ᑖᒃᑯᓄᖓ ᒪᒃᑯᒃᑐᓄᑦ, ᐱᔪᓐᓇᖅᐱᑕ ᐃᓱᒪᓕᖅᑎᔾᔫᒥᓂᐊᕐᑦᑎᒍᓪᓗ, ᐱᔪᒪᓕᖅᑎᓪᓗᑎᒍᓪᓗ, ᐃᑲᔪᕐᓗᑎᒍᓪᓘᔪᓐᓇᖅᐱᑕ? ᐅᕙᒍᓪᓕ ᐸᓂᐅᔪᒍᑦ ᐃᕐᓂᐅᔪᒍᓪᓗ ᐃᓕᖅᑯᓯᑐᖃᕐᓂᓪᓗ ᐃᒻᒪᓂᓴᕐᓂᓪᓗ ᐊᖓᔪᖅᑳᖃᖅᓗᑕ ᐅᔾᔨᕆᑎᑉᐹᓪᓕᕈᓐᓇᖅᐸᕗᑦ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐱᒻᒪᕆᐅᖕᒪᑦ ᒪᒃᑯᒃᑐᓄᑦ (ᓄᑕᖅᑲᓄᑦ)?

ᖃᓄᕐᓕ ᐅᒃᐱᕈᓱᓕᖅᑎᑦᑐᓐᓇᖅᐸᕗᑦ ᐊᖓᔪᖅᑳᖅᐳᑦ ᐃᓄᓪᓕᕆᐅᓂᖅᐳᑦ ᓴᒃᑯᐃᑦᑐᒪᓐᖏᓚᕗᑦ, ᑭᓯᐊᓂᓕ ᐃᑲᔪᖅᑕᐅᔪᒪᓪᓗᑕ ᐃᓅᓯᕆᓂᐊᖅᑕᑦᑎᓐᓄᑦ, ᐱᓗᐊᖅᑐᒥ ᕿᑐᕐᖓᑦᑕ?

ᑭᖑᓪᓕᖅᐹᖑᒐᓗᐊᕐᒥᒃ ᑭᓯᐊᓂ ᐱᒻᒪᕆᐅᓛᖅ, ᖃᓄᐃᓕᕈᓐᓇᖅᐸᓪᓕ ᓄᑕᖅᑲᑦ, ᒪᓕᒃᑕᒃᓴᐃᑦ, ᐊᖓᔪᖅᑳᑦ, ᐃᓕᓴᐃᔩᓪᓗ ᐊᑕᐅᑎᒃᑯᑦ ᑲᔾᔮᕐᓇᖅᑐᒥᒃ ᐊᔪᓐᖏᑦᑎᐊᖅᑐᒥᒃ ᓄᓇᕗᖃᕐᓂᐊᕐᑦᑕ ᐋᓐᓂᐊᓐᖏᓪᓗᑕ ᖁᕕᐊᓱᒡᓗᑕᓗ ᖃᑕᓐᖑᑎᕇᑦᑎᐊᕐᓗᑕᓗ ᓴᓇᑦᑎᐊᕐᓗᑕᓘᓂᐊᕐᑦᑕ?

ᐊᑕᐅᓯᖅ ᑕᐃᒪ ᐳᐃᒍᕆᐊᖃᓐᖏᓪᓚᕆᒃᑐᖅ ᑭᒃᑰᓂᑦᑎᓐᓂ ᖃᓄᑎᒥᐅᔭᓐᓇᕐᓂᑦᑎᓐᓂ ᐊᒻᒪᓗ ᖃᓄᖅ ᐃᑲᔪᕈᓐᓇᕐᓂᑦᑎᓐᓂ.

"ᓄᑕᖅᑲᑦ ᐃᑲᔪᖅᑕᐅᔭᕆᐊᖃᕐᒪᑕ ᐊᖓᔪᖅᑳᕐᒥᖕᓂᒃ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐱᔾᔪᑕᐅᑎᓪᓗᒍ. ᐊᖓᔪᖅᑳᖑᔪᑦ ᐅᒃᐱᕆᔭᖃᑦᑎᐊᖅᐸᑕ ᐃᓕᓐᓂᐊᕐᓂᕐᒥᒃ ᖃᓄᕐᓗ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐃᑲᔪᖅᑎᒥᔪᓐᓇᕐᒪᖔᑦ ᓄᑕᖅᑲᓄᑦ ᓴᖅᑭᔫᖅᑐᒥᒃ ᐃᑲᔪᕐᓂᖃᓪᓗᐊᖅᐳᑦ. ᐅᖃᑐᐃᓐᓇᓐᖏᓪᓗᑎᒃ ᐃᒪᓐᓇ, ᐄ, ᐃᓕᓐᓂᐊᕐᓂᖅ ᐊᑲᐅᔪᐊᓗᒃ, ᑕᐃᒫᕐᓗᓂᓗ. ᓄᑕᖅᑲᑎᑦ ᐃᑲᔪᕐᓗᒋᑦ ᑭᓯᒥᒃ ᐱᓕᕆᐊᖃᕐᓯᒃᑯᑎᒃ. ᐊᓐᖔᓗᒋᑦ. ᑕᑉᐱᕐᓗᒥᓪᓗ," ᐅᖃᓚᐅᖅᐳᖅ ᓭ̇ᐱᓐᓴᓐ.

ᐅᖃᓚᐅᕆᕗᖅ "ᑕᑉᐱᖅᓯᓂᖅ ᕿᑐᓐᖓᒥᖕᓂᒃ ᐊᖓᔪᖅᑳᓄᑦ ᓈᒻᒪᓛᖑᖅᑰᖅᐸᖅ ᐃᓕᓐᓂᐊᕐᓂᖅ ᐱᑎᓪᓗᒍ. ᐊᖓᔪᖅᑳᑦ ᖃᐅᔨᒪᑎᑦᑎᒋᐊᓕᑦ ᕿᑐᓐᖓᒥᖕᓂᒃ ᖃᐅᔨᒪᑎᑦᑎᓇᓱᒡᓗᑎᒃ ᑭᓇᐅᓂᖏᓐᓂᒃ. ᐃᓕᑎᓪᓗᓂᒋᑦ ᐃᓄᒃᑎᑐᑦ ᐃᓕᑎᑦᑐᒥᒋᔭᖏᑦ, ᐅᖃᐅᓯᐅᒐᓗᐊᖅᐸᑦ, ᓄᓇᒥᒃ ᖃᐅᔨᒪᓂᐅᒐᓗᐊᖅᐸᑦ ᐃᓚᒌᑦᑎᐊᕐᓂᐅᒐᓗᐊᖅᐸᑦ".

ᐲᓪ ᐱᐅᓪᓯ ᑕᐃᒪᓐᓇ ᐃᓱᒪᒋᔭᖅ. ᐃᓕᓴᐃᓕᖅᑐᖅ ᑭᕙᓪᓕᕐᒥ ᐅᑭᐅᓂᒃ ᖁᓕᓂᒃ. ᒫᓐᓇ ᐃᓕᓴᐃᔪᖅ ᒫᓂ ᐅᓗᔪᖕᒥ ᑲᖏᖅᓚᓂᕐᒥ.

"ᐊᖓᔪᖅᑳᑦ ᑕᑉᐱᖅᓱᐃᒥᐊᖃᖅᑰᕐᒪᑕ ᐃᓕᓐᓂᐊᕐᕕᖕᓂᑦ. ᐊᖓᔪᖅᑳᓪᓗ ᐃᓕᓴᐃᔨᓪᓗ ᓴᓇᖃᑎᒌᓪᓗᐊᖅᑐᑦ ᑕᐱᕇᒡᓗᑎᒃ," ᐅᖃᓚᐅᖅᐳᖅ ᐱᐅᓪᓯ, ᐅᖃᒃᑲᓐᓂᕆᓪᓗᓂ, "ᐃᓄᖕᓂᓪᓗ ᐃᓕᓴᐃᔨᑕᖃᕐᓂᖅᓴᐅᓪᓗᐊᖅᓗᓂ ᒪᓕᒃᑕᐅᔪᓐᓇᕐᓂᐊᕐᒪᑕ ᓄᑕᖅᑲᓄᑦ."

ᓱᕈᓕᖅᑎᕈᓪᓗ, ᒪᓕᒐᒻᒪᕆᐊᓗᐃᑦᑕᐅᖅ, ᐃᑲᔪᒃᑳᓘᖕᒥᖕᒪᑕ ᒪᒃᑯᒃᑐᓂᒃ.

"ᓴᓇᔭᒃᓴᖃᕐᓂᖅᓴᐅᓂᐊᓕᕐᒪᑦ ᓄᓇᕗᓕᕆᔭᕗᑦ ᓲᖃᐃᒻᒪ ᑎᒥᑕᖃᐅᕐᓂᖅᓴᐅᓂᐊᓕᕐᒪᑦ. ᒪᒃᑯᒃᑐᑦ ᑎᓕᐅᖅᐸᒃᑲ ᐃᓕᓐᓂᐊᓭ̇ᓂᒐᓱᐊᖅᐸᒡᓗᑎᒃ ᓴᓇᔭᒃᓴᖅᑖᕈᓐᓇᕐᓂᐊᕐᒪᑕ ᑖᒃᑯᓂᖓ ᓴᓇᔭᒃᓴᖅᑖᓛᖑᓂᐊᖅᑐᓂᒃ", ᐅᖃᓚᐅᖅᐳᖅ ᑑᓈᑦ ᒥᓗᖅᑐᖅ, ᐊᖓᔪᖅᑳᖅ ᑐᓐᖓᕕᒃᑯᓐᓂᑦ.

ᓱᓕ 17-ᒥ