

Adult Learners 1 - Meet Angulalik: A Famous Fur Trader

Outcomes

Adult learners will meet Stephen Angulalik, a famous Inuk fur trader and learn about Inuit history and culture in the Kitikmeot region of Nunavut.

Background

The Pitquhirnikkut Ilihautiniq / Kitikmeot Heritage Society is a non-profit organization that preserves and promotes the culture and traditions of the Inuit of the Kitikmeot region of Nunavut through oral history, traditional knowledge, archaeology and by communicating the results of that research. The home of the Pitquhirnikkut Ilihautiniq / Kitikmeot Heritage Society is the May Hakongak Community Library and Cultural Centre in Cambridge Bay, Nunavut. The Cultural Centre houses a museum with exhibits that interpret Inuit culture and history.

This teacher's guide was developed in 2003 to accompany our exhibition, *Angulalik: Kitikmeot Fur Trader*.

Teacher's Instructions	Materials
Opener: A Picture is Worth 100 Words	Photo – Angulalik and his furs
Connector: What's in a Name?	What's in a name activity sheet – Teacher What's in a name activity sheet - Student Map of Kitikmeot Region
Activity: A Magical Journey to Visit Angulalik	A Magical Journey to Visit Angulalik
Follow Up: This is Our Land	Inuit Regions and Communities Map
Reflection: Where Does My Name Come From?	
Accommodating Diversity	http://pwnhc.learnnet.nt.ca/exhibits/kiti/index.html

Opener: A picture is worth 100 words

A picture is worth a thousand words, or in this case, about 100. Hand out a copy of the photo of Stephen Angulalik in his trading post in Perry River. Don't tell your students anything about the picture, not even Angulalik's name. Ask the students to write a story based on what they see in this picture. Allow about 10 minutes to write down their story and then ask for volunteers to share what they have written. This short activity should pique their interest in the life of Angulalik.

Connector: What's in a name?

Traditionally, Inuit named places for many reasons. Place names contain cultural knowledge about a place such as a landmark or reference point, a source of wildlife, fish or other resources important to survival, a site of spiritual power, or the location of an historical event. The new comers, who first came to the north, often named places after expedition supporters, important political figures, friends, family and themselves. Recently northern communities have worked to reclaim their traditional names for places.

Note: Inuktitut has many dialects. In the Kitikmeot some Inuit speak a dialect called Inuinnaqtun. Stephen Angulalik, who was introduced briefly in the opener spoke Inuinnaqtun and Inuktitut and so the terms will be used interchangeably.

Traditional place names were first recorded either by non-Inuinnaqtun speakers or by missionaries who applied their own phonetic spelling systems to the names. Inuinnaqtun/Inuktitut is an oral language and standardized orthographies have been created and applied in recent times. Official community names are spelled in several different forms including old phonetic spellings, and different regionally applied standard orthographies. As this adds confusion a version of each word will be shown in the modern standard orthography adopted by the Department of Education in Nunavut. For example, the community name adopted for the community formerly called Coppermine is Kugluktuk. This word is taken from a waterfall that is some distance up a river from the community. In the modern standard spelling Kugluktuk is spelled Qurluqtuq and is a generic Inuinnaqtun/Inuktitut word for “waterfall”. As the proper pronunciation is not evident for some place names students who want to say the words correctly can learn to do so by clicking on the hyperlinks in the attached map.

In the next activity students will be given the opportunity to learn a little bit of Inuktitut, the language of the Inuit, to identify place names and their meanings. This will give context to the places Angulalik traveled, lived and ran his business.

1. Photocopy a class set of the table, *What's in a name?* for each student in your class. Give a copy to each student.
2. Read through the instructions with your class. In the chart provided, the Inuinnaqtun place names are not given as complete names. They are broken down into the parts of a word. For example, nuna means land and vut means our. When put together the territory Nunavut means ‘Our Land’.
3. The task for the students is to study the word lists and then ‘guess’ the meaning of the place names given in the list. A teacher answer key is given. All of the community names in the Kitikmeot plus Nunavut and its capital city, Iqaluit, are included in the list.

Activity: A Magical Journey to Visit Angulalik

The Connector activity exposed the students to the geographical context in which the following story takes place. The story, *A Magical Journey to Visit Angulalik* allows the visitor to explore the culture and history of the Copper Inuit and meet the famous Inuk fur trader Stephen Angulalik. The main characters are two youth; Roy, a young Inuvialuk from Tuktoyaktuk and his cousin Kublu, a young Inuk from Cambridge Bay. Two youth travel in the past on a magical aalliak (sled) to meet Angulalik.

For this activity allow students to read through the story on their own. Through the different drawings and audio files the students will gain an appreciation of Angulalik and his life.

Follow up: This Land Is Our Land

Inuit have occupied a large part of Canada for thousands of years. Nunavut's direct translation means 'our land' and Nunavut makes up a large percentage of Canada's land mass. Inuit also live in other places outside of Nunavut and Canada. There are four distinct Inuit Land Claims in Canada including (see map);

- Inuvialuit (which is within the Northwest Territory)
- Nunavut (its own distinct Territory)
- Nunavik (within the province of Quebec)
- Nunatsiavut (within Labrador)

In this activity students will appreciate the vastness of the Inuit lands in Canada.

1. Print a copy of the map of Canada and have your students research on the internet to identify on their maps the Inuit Land Claim Areas.
2. After students have identified and drawn the boundaries for Canadian Inuit lands students should research where Inuit live outside of Canada. Allow time for students to compare maps to ensure they have similar data.
3. If possible, have the students find out what percentage of Canada and the circumpolar world are occupied by Inuit.

Reflection: Where does my name come from?

The following information was taken from the Inuuqatigiit Curriculum which is the curriculum developed by the Department of Education in Nunavut.

Names are very important to Inuit. At birth, children are named after others who are important to the family. The name or names give you an immediate identity. Everyone relates to the child either through blood or through the name. Inuit believe a person's spirit never dies; rather it is passed on through the name. Many children are still being named after Stephen Angulalik.

Inuit have certain values and beliefs around naming such as the following;

Values:	Beliefs:
<ul style="list-style-type: none">• The significance of who you are named after is important to learn and respect.	<ul style="list-style-type: none">• A child will be sickly or cry constantly if there is a person who has passed on who wants the child to be named after him.
<ul style="list-style-type: none">• There are certain responsibilities you have because of your name.	<ul style="list-style-type: none">• One of the parents or an elder will dream about a person who has passed on as a sign that the child should have that person's name.
<ul style="list-style-type: none">• Your name is to be honoured by yourself and others.	<ul style="list-style-type: none">• When children are small, they will say things and behave in ways that are like the personality of the person they are named after. (Ex. If the person was a great drummer, the child will be too).
<ul style="list-style-type: none">• The person whose name you have must be remembered.	<ul style="list-style-type: none">• A person never really dies; their spirit is passed on to a child.
<ul style="list-style-type: none">• Your name identifies you and gives you security.	

Discuss the importance of naming to Inuit. Have your students write a journal reflection about the following:

- Where does your name come from?
- Are you named after a person?
- If so, do you think you have any characteristics of that person?
- What role does your name have in your life?
- How does having that person's name make you feel?
- If you have children, what did you name them and why? If you don't, what would you name them, and why?

Accommodating Diversity

1. Prior to 1999 the Northwest Territories and Nunavut were a single territory. Many Inuit in the Kitikmeot did and still do travel in what is now the NWT. Many people have relatives in both territories. The character Roy, in our story is from the NWT. He has his own story to tell. For students who have completed their work, have them visit the virtual exhibition, *Journey to Kitigaaryuk* at <https://www.historymuseum.ca/cmce/exhibitions/kids/kitigaaryuk/index.html>
2. In 1967, Abe Ookpik was given the job of replacing the "Eskimo numbers" or e-tags the Canadian government had imposed on people. Inuit traditional nomenclature had no need for surnames, but modern administration did. Invite your students to research Project Naming and the impact e-tags had on Inuit.