



HULURAQ

ORAL HISTORY & ARCHAEOLOGY PROJECT REPORT

JULY 5-9, 2007

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**PITQUHIRNIKKUT
ILIHAUTINIQ**

KITIKMEOT HERITAGE SOCIETY



Overview

The Huluraq Oral History and Archeology Project was conducted between July 5th and 9th, 2007 by the Kitikmeot Heritage Society (KHS) in partnership with Professor Max Friesen of the University of Toronto. Project support was provided through Dr. Friesen's grant from the International Polar Year Program. Interviews were conducted by KHS staff member Emily Angulalik and Max Friesen. The Elders who participated in the project were Mathew and Margaret Nakashook, Tommy Kilaodluk, David Kaniak, Mathew Ehaloak, Jimmy Maniyogina, Mary Kaotalok, and Mabel Etegik – all from Cambridge Bay. Their recorded words for the transcript in Appendix 1 of this report. The group arrived by helicopter and established a camp at the traditional campsite known as Huluraq in Inuinnaqtun. Huluraq is located 50 km Northeast of Cambridge Bay (see Figure 1).



Figure 1: Location of Huluraq in relation to Cambridge Bay

Cultural Context of Huluraq

Huluraq is a traditional campsite that has been used for many generations of Inuinnaït. At the time of contact with Euro-Canadians the area was part of the land-use area of the Killinirmiut regional grouping of Inuinnaït or Copper Inuit (see Figure 2). The Killinirmiut traditionally used the area of southeastern Victoria Island including the Albert Edward Bay area (Farquharson 1976: 44). Their neighbours immediately to the west were the Iqaluktuurmiut whose main spring/summer gathering place was at the opposite end of Ferguson Lake from Huluraq at Iqaluktuuq. To the south were the *Umingmaqtuurmiut* of Bathurst Inlet and the *Ahiarmiut* living on the mainland between

the Ellice River (*Kuunajuk*) and Perry River (*Kuugjuaq*) (Farquharson 1976: 44). On the west side of *Iqaluktuurmiut* land were *Nagjuktuurmiut* of the Byron Bay and Richardson Islands (*Nagjuktuuq*) area, and the *Kangirjuarmiut* who lived in Prince Albert sound and inland (Farquharson 1976: 44).

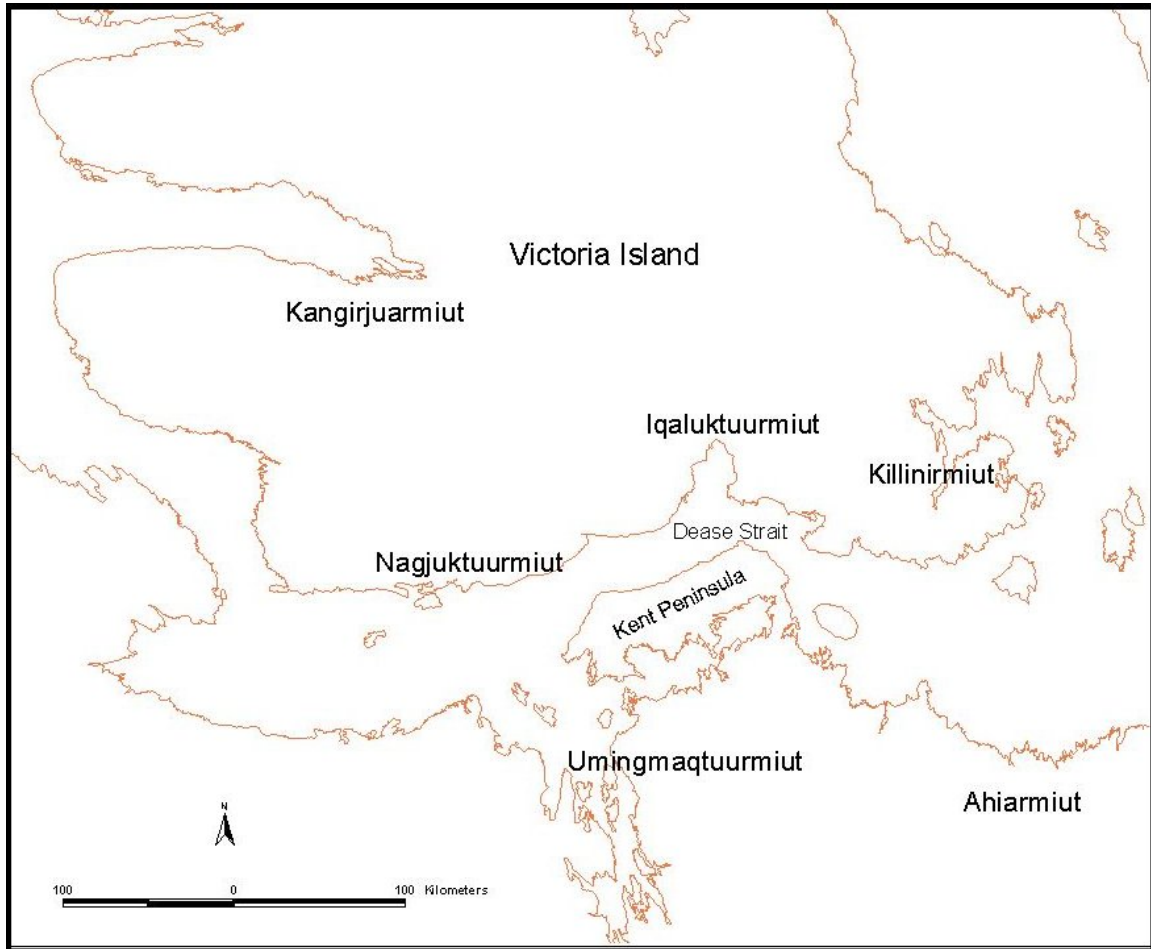


Figure 2: Inuinait Regional Groups in the vicinity of Killinirmiut.

Oral History at Huluraq

Inuinait tradition explains that the peninsula that bears the name Huluraq was named after a famous hunter who had two wives. Elder Mathew Nakashook was the most knowledgeable about the site due to his having moved into the area as a young adult. He was told the story of Huluraq:

Here, this is where Huluraq may have passed away, that is why this place bears its name Huluraq. This is an ancient story of Huluraq, this is what Pannaktannuaq used to tell the story of Huluraq. He had two wives at that time, this is where he used to live. He was almost killed by men, he was approached by many men that wanted to kill him, the reason being, that the men wanted to have his wives. The two women ran up the hill to hide because they didn't want to watch their husband being killed by these men, they ran up to a place called Nahiqhurvik... Yes, there were many [men]. They traveled to go and kill Huluraq, he had escaped this encounter with stab wounds from the bow and arrows, he escaped to a place called Uqilittiivik.

He was almost killed but escaped to that place beyond past Uvajuq to heal his wounds... Yes, that little island there [pointing on the map]. He escaped this encounter without being killed, he escaped to an island beyond Uvajuq, he was almost killed and ran to a place called Uqilittiivik... This is an ancient story of Huluraq. It is very ancient this bears his name Huluraq (Mathew Nakashook at Huluraq, July 5, 2007).

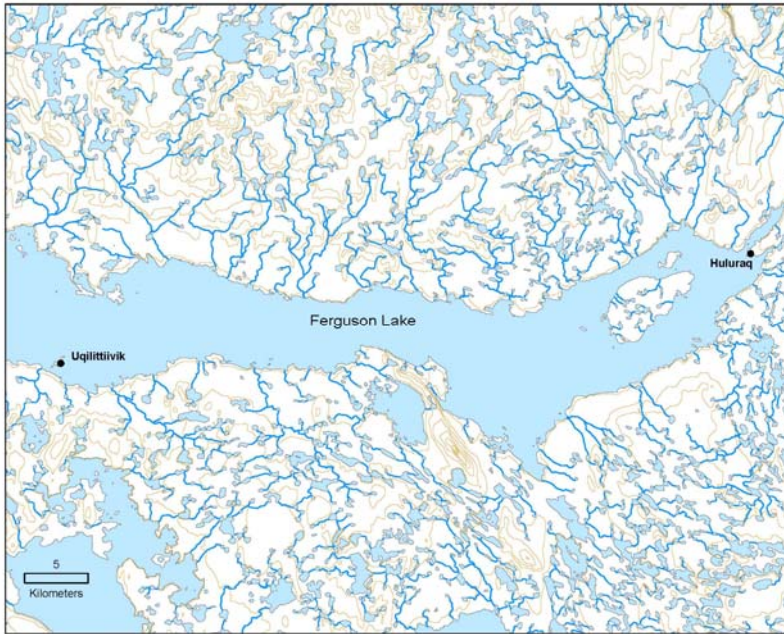


Figure 3: Locations of Huluraq and Uqilittiivik

Huluraq was a location where Inuinnait would gather in early spring when there was still snow on the ground. Here they would set their caribou skin tents and await the thawing of the snow and the ice. There was good fishing in Ferguson Lake, and they would take advantage of fish runs up the Ivjuqtuuq River.



Figure 4: Tent ring from caribou skin tent at Huluraq



Figure 5: Max Friesen and Emily Angulalik interview Elders at an old fish cache.

Due to its strategic location on the lake Huluraq was an ideal location to intercept migrating caribou crossing from the north shore of Ferguson Lake to the peninsula at Huluraq. This location was known to be a caribou crossing by the late Cambridge Bay Elder Frank Analok (personal communication October 2002). At caribou crossings (*nalluq*) the *qajaq* was employed. Inuit would wait in kayaks concealed on the shoreline until the animals had entered the water and then they would paddle out behind the animals and spear them with a caribou lance or *kapuut*. Hunters would carry two such lances on the decks of their *qajaq*, each with a tip made of native copper and a handle of wood.

Anthropologist Diamond Jenness reported that the *qajaq* was rarely utilized on western Victoria Island (1922: 148), but that it was the most common method of hunting caribou in the Coppermine and Bathurst Inlet regions (1922: 124). Stefansson also recorded the absence of caribou hunting by *qajaq* among the *Kangirjuarmiut* on Western Victoria Island, positing that it had not been used for a generation due to the scarcity of caribou (Pálsson 2001: 209).

Although, *qajaq* hunting at the caribou crossing at Huluraq may not have been practiced in his lifetime, Elder Mathew Nakashook understood that it was practiced there (Mathew Nakashook at Huluraq 2007). Archaeological evidence supports the oral tradition as two kayak rests were found in the area surveyed in 2007 (see Figure 6).



Figure 5: Kayak rest at Huluraq.

Discussion

The Huluraq Oral History and Archaeology project has documented the available oral history for the Huluraq site. Archaeological features have also been documented for the area. Both sources of information tell the story of a place of importance for Inuit subsistence for many generations.

Another important result of this report is the fact that, due to the passing of the Elders who lived much of their life on the land, many areas formerly intimately known in oral tradition have no one to speak for them. This situation underlines the need to take Elders into the field to document the oral traditions of the homelands of those Elders still with us today.

References

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- Farquharson, Don. 1976. Inuit Land Use in the West-Central Canadian Arctic. Inuit Land Use and Occupancy Project, Volume One: Land Use and Occupancy. Ottawa: Minister of Supply and Services. pp. 33-61.
- Jenness, Diamond. 1922. Life of the Copper Eskimos. Report of the Canadian Arctic Expedition, 1913-18. Vol. XII. Ottawa: F.A. Acland.
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Appendix 1: Elder Interviews at Huluraq July 5-9, 2007

HULUQQAP INIRNIIT UNIPKAANGUTAIT
Huluraq Elder Interview
July 5-9, 2007

Apiqhuiyuq/Interviewer: Max Friesen
Apiqhurtauyuq/Interviewee: Matthew Nakashook
Numikti/Translator: Emily Angulalik
Ublua/Date: July 5, 2007

Tape 1
Track 001
Length/Tahinia: 21:49

TK: Atqit tailugu ihuartumik

EA: Yeah, taimaa pitaartuq

MF: It's July 6, we are interviewing Matthew Nakahuk. This is the first interview of the Huluraq Project. There is a lot that we are hoping to learn about Huluraq. We are wondering if we could start about a real detailed version of Huluraq, who gave the story to this place.

EA: Ublumi July 6, unipkaaliurtaqqut Matthew Nakahuk. Hamna hivulliuvluni unipkaarut Hulurap mikhaagut. Hamnaguug naunaittiarumayaa uuminga unipkaarungni Huluqqap mikhaagut. Kinali hamani ittuugaluat. Qauyimayangnik unipkaanginnarialik Huluqqap mikhaanut.

MN: Hamani tuquyungnaqhingmat hamna Huluqqauvuq inuk taingna Huluraunnirmat ingilrangnitaq, Pannaktuup unikpaaqhingmagu taimaniraaluk, malrurnik nuliaqaqtuq taimaniraaluk hamnaguug nunagigamiuk tuqtaunniraqhuniguug upaktaugami nuliangi ahu nuliaqumayauvlutik. Nulianguug tuqtaunialirmat qimakhugu qimaayut tatpaungaguug Nahiqhurvingmunguug.

MN: Here, this is where Huluraq may have passed away, that is why this place bears its name Huluraq. This is an ancient story of Huluraq, this is what Pannaktannuaq used to tell the story of Huluraq. He had two wives at that time, this is where he used to live. He was almost killed by men, he was approached by many men that wanted to kill him, the reason being, that the men wanted to have his wives. The two women ran up the hill to hide because they didn't want to watch their husband being killed by these men, they ran up to a place called Nahiqhurvik.

EA: Nahiqhurvik taamna nuna atia?

EA: Is it a place called Nahiqhurvik?

MN: Hii, una nahiqhurvigiyaat, taapkuak arnak nahiqhurvigiyaat, nuliangi Huluqqap.

MN: Yes, this is the place where they sheltered, the wives of Huluraq.

EA: Arnak malruk?

EA: Two women?

MN: Hii, arnak malruk.

MN: Yes, two women.

EA: Hugamikli qimaagamik hamangat?

EA: What was the reason why they ran away from here?

MN: Uiktik tuqutaullugu tautugumanngitaat. Upaktaungmat uingat tuqtauyaqtuqhuni pingmat, inungnik amihunik.

MN: Because they didn't want to see their husband being murdered. Huluraq was approached because the men wanted to kill him.

EA: Amihunik?

EA: Many?

MN: Hii, amihunik. Tuqtauyaqtuqhuni pingmat tuqtaunginnami ikilliqtuigami qimaayuyuguq, Uqilittiivingmut tuqtaulirahuaqhuni, avunga qimaayuyuq, uqilittiivingmut taavunga Uvajup tungaani.

MN: Yes, there were many. They traveled to go and kill Huluraq, he had escaped this encounter with stab wounds from the bow and arrows, he escaped to a place called Uqilittiivik. He was almost killed but escaped to that place beyond past Uvajuq to heal his wounds.

EA: Uqilittiivik?

EA: A place called Uqilittiivik?

EA: Uqilittiivik atia?

MN: Hii taamna qikiqtannuaq. Ayurtaungmat ikilliqtuigami tuqtauhimaittumik, taavunga avunga Uvajup tungaani, tuqtauhimaittumik. Taavungaguq Uqilittiivingmut. Huluqqap tuqulrayarmagu.

MN: Yes, that little island there. He escaped this encounter without being killed, he escaped to an island beyond Uvajuq, he was almost killed and ran to a place called Uqilittiivik.

MF: Do you know how long ago this happened?

EA: Qauyimayatit qangangnitaovuq hamna unipkaartatit?

MN: Taimaniraaluk unipkaangungmat taamna Huluraq. Taimaniraaluk hamna atiriliqtaat. Utuqqataungmat.

MN: This is an ancient story of Huluraq. It is very ancient this bears his name Huluraq.

MF: In the story were the men coming after him because he had two wives or was there some other reason that they were coming against him?

EA: Hungmalli taipkuat Huluqqamat inuaqhinahuaramiuk, malrurnik nuliaqaraluarmaat?

MN: Nuliangirahuaramikku, malrurnik nuliaqarami. Tuquyaqtuqtaraluangiguuq.

EA: It is possible that the men were trying to murder him because Huluraq had two wives, and that the men wanted to take his wives, that is why they tried to kill him.

MF: Did Huluraq survive?

EA: Taamna Huluraq annaiyauvaa?

MN: Hii, annaktuq ayuqtaugami, pitiktarunaqhigami taapkua tuqtiginahuartaat

MN: Yes, Huluraq survived this incident, the men shot him with bows and arrows but he survived this incident.

MF: Talvangaanit hamani Huluqqap inuraaqpakhuni?

MF: Is that how Huluraq survived this incident that he lived long?

MN: Ahu hamani tuquyuq ai?

MN: I think he may have died here right?

MN: He may have lived on this land and he may have passed away on this land as well.

EA: Hamani tuquyungnaqhiyuq?

EA: Is this where he may have died?

MN: Hamangat attiqtauyunaqhiyuq ai?

EA: From then on this land is called Huluraq.

MF: Does Huluraq refer to just this one point?

EA: Hamna nuna tautuktaqqut Hulurauyuq? Tamaat nunalu Huluqqamik taiguqpagaat? Taamnainnaq?

MN: Hamna hingik Huluqqamik taiguqpagaat. Hamna Hularainnaq atiqaqtuq.

EA: This shoreline up here, this area is considered Huluraq.

MN: Atiqagtut maniittup taagani. Nuna, tattiillu atiqarmata ahikkut.

EA: Because the other rougher area there has another name, but this area here is called Huluraq.

MF: What about the hill up there, does it have a name?

EA: Tatpika pingangnannuaq mayuqqaq attiqtauhimayuq Hulararmik?

MN: Tamaat attiqtaunirtuq Huluqqamik, kihimi Kangianiq taamna atiqaqtuq.

MN: All of this area here is called Huluraq, but this bay here is called Kangianiq.

EA: Kangianiq?

MN: Hii, Kangianirniq atiqaqtuq tatqamungaraaluk Kangianirniq atiqaqtuq.

MN: Yes, it is called Kangianiq from the inlet there.

MF: Was it common in the older times to have more than one wife? Did that often cause conflict?

EA: Taimaniguuq ingilrangnittani, malrurnikli arnautiqaqpaktut?

MN: Hii, taatigalu malrurnik nuliaqaqpaqtuq, Iqaluk. Qauyimmaktunga taatiga nuliaqaqpaqtuq.

EA: Yes, it was common back then to have two wives. Nakahuk's father had passed away with two wives.

MF: Did he ever have trouble back then because of having two wives?

EA: Malrurnik nuliaqaraluarami hainnigiyaupakpa?

MN: Ayuqhangingmariktuq taatiga. Hiniktilluta angunahuaryuarpakkami taatiga. Tupalihaartilluta tikitpaktuq. Tuktuttumi angilrarpaktuq.

EA: He says, he didn't have any problems with having two wives, he was a very traditional and skilled hunter. When his two wives were still asleep, he would get up in the wee hours of the morning and go out and hunt for caribou the he would arrive at camp with the caribou.

MF: Were there ever cases of a woman with two husbands?

EA: Taimanittauq, arnat malrurnik uiqaqpakhutiktaup?

MN: Taamna taatiga nulianga mamiginngitarinnirtara, nuliangani amaamakpakkama, mamihimaginahugiyaraluara hunauvva aippaanik aaquanitqiyarnik inuuhimannirtunga Mitik taamna mamiga.

One of my father's wives, I thought she was my biological mother, because I used be breast fed by her, all that time I thought she was my mother, but it was the older lady that was my biological mother, Mitik was my mother.

EA: Ilaa ilihimayutittauq qauyimayutitauq malrurnik uiqaqpakhutik arnat? Alright, do you know of any woman who might have had two husbands?

MN: Ilangi malrurnik uiqaliqpaktut hivulliit ai?

In the old days some women would have two husbands right?

Looking at the map of Huluraq

MN: Ivyuqtuuq hamna. Ivyuqtuuq kangianiq.

This is Ivyuqtuuq. The harbour of Ivyuqtuuq.

EA: Humili nutqarniaqtuq?

Where would the harbour stop from?

MN: Kiklingani hamani, Huluraq talva. Hamna ihuuqiriarpiaqtuq.

On the other side over here, this location is Huluraq. There are abundance of lake trout.

EA: Taamnataup kuugaq qauyimayatit.

What about this river, are you familiar with it?

MN: Qauyimanngittunga kihimi una Ivyuqtuuq. Taimaniguuq Inuit tikiqattaqhutik katilviuqattaqhutiklu hamma Huluraq ai? Qayarmullu tuktulivakhutik hamani, hamaninnuaq ahu. Taluunaayunaqhivuuq ai? Hamangannguq ikaarpakhutiguuq. Taavangaarpakhunaqhiyut ai?

I am not familiar with this river, but over here is Ivyuqtuuq. People in the old days often gathered there. Here is Huluraq right? There in this location, people used to hunt caribou with their skin qayaqs, just around here close by I believe. This might be a caribou blind. Just around here people would cross over on their qayaqs.

MN: Quyaginnaq tuktulivaktut kihimi angumayaunngitkaangami urulugivaktauvakhutik.

Anyone used to go and hunt for caribou together, and at times when they were unsuccessful, people used to envy those that catch caribou.

Track/Nipi 002

Length/Tahinia 10:10

**Life Story of Mathew Nakashook (Traveling from Gjoa Haven to Cambridge bay)
Inuuhia Mathew Nakashook**

EA: Nakahuk apiriniarapkit, humili inuuhimayutit?

Nakahuk, I am going to ask you, where were you born?

MN: Uqhuqtuup tungaani Iitap hanianiguuq tahamani tarjunginnarmi inuuhimayunga.

On the other side of Gjoa haven, near a place called Iita, on the ocean is where I was born.

EA: Iitami?

In Iita?

MN: Hii, Iitami atiqaquq, tarjunginnarni atiqtuni.

Yes, it is called Iita, on the ocean during seal hunting season.

EA: Inuit atiqtuni nattiqhiuqhutik inuuhimayutit?

This was the time people were gathering in preparation for seal hunting?

MN: Hii, Inuit nattiqhiuqhutik kapuqhutik ai? Nattiqhiuqpakhutik taimani ukiumi. Ukiumi iglumi apunmi inuuhimayunga.

Yes, when people used their harpoons during seal hunting. In the winter time in the snow house I was born.

EA: Qanga Iqaluktuuttiarmut nuuhimayutit?

When did you move to Cambridge Bay?

MN: Evap inuujjutaani.

The time when Eva was born.

EA: Uqhuqtuumit hamunga Iqaluktuuttiarmut tikittuhi?

From Gjoa Haven you all came here to Cambridge Bay?

MN: Yeah, Evap inuujjutaani ukiungiktig naunangittut.

Yes, when Eva was born, exactly the same year she was born we came here.

EA: Qanurli Uqhuqtuurmit Iqaluktuuttiarmungauyuhi?

How did you arrive to Cambridge bay from Gjoa Haven?

MN: Qinmikkut. Qinmikkut nainik qinmiqaqhuta Iqaluktuuttiamut hamungauyugut.

By a dog team, we traveled to Cambridge Bay, we had 9 dogs at that time.

EA: Qaffinikli nutaraqahutik Iqaluktuuttiarmungauyutik?

How many children did you have when you moved to Cambridge Bay?

MN: Hitamanik.

We had 4.

EA: Upin'ngakhamili upin'ngaamiluniit hamunga Hulurarmungauvakhutik tupiriaqtuqpakhutik?

During the spring and summer have you camped here at Huluraq?

MN: Hii hamunga Nuliyuklu hamungauyugut. Qauyimayaqaqhuta Nuliyungmit taunna kuugaa Nuliyup qauyimannirmaguu iqalulik taunna.

Yes, here Nuliyok and I traveled here before. Nuliyok knew this area, down this river, Nuliyok knew this place, he says there are fish down this river.

EA: Taamna kuugaq?

That river there?

MN: Uyararjuanik taamna atiqaqtuq. Uyarartunnataungmat.

It is called Uyararyuaq. There are plenty of rocks there.

EA: Hamna ilangani?

Some parts of this area?

MN: No, unaniraaluk tahirjup tungaani haniani Jayko Lake tungaani, haniani.

No, little further down there above and near Jayko Lake.

EA: Taamnatauq uqaqhimagaluartalli Uqhuqtuumi haniani tikinnaffi taamna unipkaanginnarialik.

You had mentioned earlier as well, near Gjoa Haven, before you moved here, can you tell us that story?

MN: Takanani taamna tingmialik Kavamani havakhuni, inuit upaktuivaktuq Willip hivuani.

Down there, there was a pilot who worked for the government, people often went to go and visit, this was before Willie's time.

EA: Ward, Bob Ward?

MN: Taingna Aallimi qablunaaliqivaktugut atia puiguqhimayara. Inutquarami taingna tingmihiqiyuittuq tajja.

He often took white people out to a place called Aalli. I cannot remember his name. He is getting pretty old and does not fly any more.

EA: Tatpaungauqattarpihi?

Were you often going up there?

MN: Ataniriplugu, Edmontonmiittuq, taingna tingmialik tatpaunga gaidiqpaktunga.

Yes, he was our boss, he resides in Edmonton now, he was our pilot when I used to guide.

EA: Uyararjuamunngauvaktuhi? Nani gaidiriaqtuqpakpihi?

Have you often go to Uyarajuaq? Where did you go to guide?

MN: Aallimut. Aallip kuugaa Uyararjuaq. Hadley Bay mullu taununga gaidiqpaktunga.

In Aalli. The river at Aalli, Uyarajuaq. I went to Hadley Bay and guided there as well.

EA: Hadley Bayli qanurli Inuinnaqtun attiqtauvaktuq?

Does Hadley Bay have an Inuinnaqtun name?

MN: Qablunaat Hadley Bay mik qauyimayaat, upakpagaat. Tikiqattarpalungitaat Inuit ilait upaqattarpalukhimannngitaat. Kihimi hamna inukhuriaqpiqhuni taunaniraaluk. Inuvingnit nayuliqpagaat taamna. Taunna Uyarajuaq haputiqaqtuq hikutillugit mayuqtuqviuvaktuq iqalliqivaktuviniit hiku kadjukhugu hikungmat taipkuat.

People from the south knows the place as Hadley Bay, they would travel there. It seems though that recent Inuit people are not familiar with that place. Over there though has many Inukhuit in going from one end to the other. In the old days people used to live around there. Uyarajuaq has a fishing weir. Every time it is freeze up time in the season, the fish often go up the river. Many years ago, people often chisel out the ice and use their kakivak even in the cold weather.

EA: Qanurittut?

How do they do that?

MN: Iqalummariktuni (iklaqhuni)! Mayuqtuni.

People are catching fish, when the fish are going up the river.

EA: Humili kadjukpakhutik?

What would they be chiseling out?

MN: Haputini hikutangmat kadjukhugu haputini ahiruqtiqhuni hikuvalirmat kadjukpakhutik iluaniittuni iqaluliqivaktut. Nayuqpakkaptigu taimaittuq hikutirpiaqtilluni mayuqpaktut, nakkarnaruiqpiqaqtillugu takanna.

The fish weir would be full of ice so they would chisel out by breaking the ice, and inside the weir is where they would catch fish. I remember when they did that, when the ice is starting to freeze and the fish are still going up the river. That is how it is down there.

EA: Hadley Baymi?

Down at Hadley Bay?

MN: No, Uyararjuarmi. Mayuqtirjuartutarjuaq takanna. Hikuraaluktillugu Iqaluit, mayuralaaqtut.

No, at Uyarajuaq. There are always many fish going up the river. Even when it is freezing up there is always an abundance of fish going up the river.

EA: Taunanirjuaraaluk ai?

Is it further down from here right?

MN: Hamangat qanittuq, tikiinnarialik.

It is close from here, we can make it there.

EA: Ooo, tikiinnarialikli.

Ooo, you can make it from here.

MF: Is it in this river?

EA: Hamangat ilangani?

Is it part of this lake?

MN: Taunani ai? Tarjup haniani. Aannuraat qiqitarjuarpaktut atigit taagunnaraaluk.

Down there, near the ocean. Their clothing would become frozen, from here to down there.

MF: Would that be in the late fall or early winter?

EA: Ukiakhami, ukiumiluuniit?

MN: Ukiarmi. Iqaluit manitkagaangamik uvattiaguinnaq taapkuaq papirui qiqiqattaliqpaktut. Mayuqturniqtutarjuat. Talvani Aariangani Iqaluit mayurartut. Ikkatuugami Aariap tattia.

In the late fall. When the fish are caught and are on shore, their tail would become frozen right away. They really can swim up the river even in the cold. There at Aariaq, the fish would swim up, the lake up at Aariaq is pretty shallow that's why.

Track/Nipi 3

Tommy Kilaodluk

EA: Atiit taigurlugu unipkaarniaravit.

Can you tell me who you are when you are going to speak.

TK: Una Tommy Kilaodluk uqarahuartuq mikigaluarluni ilihimattianginnapku hamna. Inuit kihimi anguniarvituqaramitku hamna upakpaktaat anguniarvigingmata hapkuak kuukkat kuukkiviugamik iqaluit qanuriliuq mayuraangata hitugaangatalu kidjigaangatalu unatapakkamikkit ingilraat.

Tahama uyaqqat makpiqhimayait inutuqqat inigivlugillu niqiliqiviit tupiqarvigivagaillu tautukpaktahi.

Hapkuak tigumiartauhimagut niqiqarviit tautuktahi tigumiartarinnaittutut ittut makpiqtauvaktut taimaittut tamaingnut, hamna ilihimattiangitara anguvigivalirapku qanganguqhuni naamainarpangmat niqikhaqhiurviit inuit quyagivaktara angunnarmata. Una kihimi anguniartuni ihuinaartailinahurrinniq ayurnaqtuq atuqtakhautilluaqtaqqut uvagut tammartailinahuaqhugu ihuinnaartailinahuaqhugu anngutikhaq munarahuaraptikku taavungaraaluk inuuniptingni kinguvarakhautipta atuqtakhaat nutaqqavut taniqtaravut ihuinnaartailinahuaravut niqikhaqhiurviit hapkuak ihuinnaartaugaangami atiqhimayut taiyauvaktut – Arlingnaqtut inuit uqauhiat taimani.

This is Tommy Kilaodluk who will share a story, although it may be short. I am not too familiar with this area myself. I know this place was a place where people used to travel to hunt and fish many years ago. These lakes and rivers have fish and people often waited for the fish to go up the river.

You can tell these caches were made by the Inuit, you can see how strong the Inuit may have been in the old days by the size of the rocks, how they would flip the rocks to make a cache. I am very grateful of how our ancestors have survived for so many years, and it is visible as you can see how the rocks are formed to make a cache. With the survival skills it is very important not to lose or distract how our Inuit have survived and carried out the survival skills for so many years, we are trying to carry out this tradition and not lose it and teach our youth what it may have been like many years ago so that they will carry this tradition out as well. These survival ways of living are very important and not to be distracted, the words of our elders back then were very amazing.

EA: Arliruhuktunik? Taamna unipkaarumagunni unipkaanginnarialik

In the sacred rituals, can you share a story of how they used to follow them?

TK: Hapkuninga uqainnaqtara nuna, uqautigiinnaqtara hamna nuna.
Hapkuat kihimi arliruhuktut kangiqhittiaqhimainnapkigit qittiaqhimainnapkigit
ihuinnaaqhimayut arliqtat hunairutigivangmalli ai?
Taimaittut iqaluillu, taipkuat, iqaluiqpakhunilu anngutikhamiklu ayuqhaliqpakhutik,
uqauhikhaqarpallaannginnama angunahuaqhimainnapku auyami anguniarviit.
Amigaqhurnairama nutaqqat munarahuaqhugit anguniarniq ayurnarami aturaptikku.

I am just referring to the land, I am just talking about the land here. About the sacred rituals I am not too familiar with it myself, I didn't reach at that time that's why. In the old days when a ritual took place sometimes they would erase the wild animals from the land right?

Even with the fish, back then the fish would disappear, even the wild game would disappear as well. I do not have much to say at the moment, I have never lived or camped around this area in the spring and summer. I am not as strong willed as I used to be, I just want to look after my children at the moment and teach them the hunting skills, it is quite difficult today to hunt as we are living a much different lifestyle now.

EA: Taimanittauq qanuq inuit ayuqhaliraangamik unipkaaraliuyutittauq qanurli inuuvakhutikluuniit?

In the old days, how did people handle hardships and difficulties?

TK: Ayuqtara taamna, uvattauq pinahuaffaaramik—piyaarinnnaqhuguli atuqattarmadjuk uqauhikhaqannginnamali.

I do not know, I am not familiar with that. They take it a day at a time, that is what they do. I do not have anything else to say.

EA: Quanaqqutit.

Thank you.

Track/Nipi 3 Matthew Ehaloak

EA: Atiit uqarlugulu taigudjavatit.

If you can say your name.

ME: Uvanga Matthew Ehaloak, qainngartuugama humunga uqauhikhaqattiannnginnama, humik uqauhiriami naunaraaluk.

My name is Matthew Ehaloak, this is the first time I have camped here. I do not have much to say myself.

EA: Hamanali tupiqhimavaktutillu?

Have you camped here as well?

ME: Imannaq, qain'ngaqtunga hamunga.

No, this is the first time I have camped here.

EA: Unipkaarumavittauq taimanirnittanik unipkaanginnarialik, inuudjutilluniit. Humi tupiqhimavaktutit?

If you want to share a story of the old times or perhaps your childhood you can share where you used to camp as well?

TK: Tupiqhiman'ngaqtaratauq hamna.

This is my first time here as well.

EA: Nani inuuhimayutit?

Where were you born?

ME: Humilikiaq taavani, Mainland mi.

On the mainland some where, I am not sure.

EA: Unipkaanginnarialik taimanirnittanik, inuudjutilluniit. Humi tupiqhimavaktutit?

If you want to share a story of long ago, where you grew up. Where do you used to camp?

ME: Avani, Iqaluktuup tungaani. Iqalukhiurpaktugut taavani, taavani kapurpaktugut iqalungnit.

Up beyond, beyond Iqaluktuuq. We used to camp and fish there, using kakivait.

EA: Kapuqpaktuhi? Auyami upin'ngakhamiluuniit?

You used to harpoon fish? Was it in the springtime or in the summer time?

ME: Auyami

In the summer time.

TK: kidjinnahigaangat ai?

Even when it is really calm right?

ME: Alianaqtuq taavani Iqalukpit uqhurlgit, tahamani humikiaq uvani taavaniluuniit humikiaq.

It is a lot of fun, the char have a lot of fat in them, where around there over there I believe.

TK: Ilihimanngitaangat ilaa ayurnaqtuq.

It is difficult when you are unsure.

EA: Quanaqqutit

Thank you.

Track/Nipi 3 Jimmy Maniyogina

JM: Uvanga Jimmy Maniyogina, hamna nuna ilihimanngittiartara

My name is Jimmy Maniyogina, I am not too familiar with this area as well.

EA: Humi inuuhimayutit?

Where were you born?

JM: Unani Tahirjuarmi inuuhimayunga, kinguvaraaluksut hamangarpaktunga piqatiqaqhunga aulautiqaqhunga ilihimayumik, inuuyungnaiqtuq Niptanatiarmik atilik. David Niptanatiak. Hamna nuna ilihimangmagu Huluraq hamna, haniani hamna anguniarvigiyukkamiuk ilihimangmagu malikpakkapku ilihimayara.

Further down, at a lake I was born, just in the recent times I came up here with a companion who I traveled with that was knowledgeable about the land, he is no longer alive and his name was Niptanatiak. David Niptanatiak knew the land pretty well, he new Huluraq. He would often travel around the Huluraq area, I often went and learned of this area from him.

EA: Taamnatauq Niptanatiarli unipkaalirpagaa hamna Huluraq?

Does Niptanatiak often tell stories of Huluraq?

JM: Upin'ngivigilirpakkamiuk inuupluni taavanga pitauyaaqhunuk ahiruutigamnuk taavani—ilihimagamiuk, piffiliurvigivakkamiuklu upin'ngaami upakkaptitku tikimayaqqut pihukhunuk, hamangatauq hamani, avatinilu kivatinnuaptingni tuktuliraangat maliliqpakkapku anguniaqativaktara taavani.

Hapkuaklu mikiyumik uqaalautiginiarapku Kilaodluup unipkaariyait ingilraat takuliqpakkapkit inuit niqinit tutqurtiriviniit piruivlutik niqikhanikkaaraangamik piliqpaktut ingilraat pirut hapkua takuliqpagavut ukiumi atuqtakhamingnut piruiliqpaktut niqinik. Hamani initurliviniit takuliqpagavut tahapkuak. Ukiumi niqi tutqurtirivakpagait pirunik taili qpagavut.

Aallamik uqauhikhaqarpallaanginnama uvanga inuuhimagama Kangirjuami. Inuuvigiyara taamna atiaqatuuq Prince Albert Sound.

When he was still alive we would have a spring camp around here, at one time we broke down with our snowmobile and camped around here-he knew about this place, we would set camp, fished and made dry fish. We would walk at a distance around that area as well as beyond and caribou hunt.

I will share you a story of what I know a little about the land, referring to what Kilaodluk was sharing earlier, about the old days. I remember I have seen how the Inuit used to prepare the meat and fish how they used to cache them under the rocks. The cache that you see now, the Inuit used to cache them to be used for the winter time when there was plenty of food, they are called cached meat.

I really don't have much to say right now of this area as I was brought up around the Kangirjuaq area, the English name is Prince Albert Sound.

EA: Iliffittauq qauyimayaqhi hapkuat inuit Huluqqamut tikiqattartulli inuit hamna katilviuvagait?

Would you know of the Inuit that used to live and traveled around the Huluraq area?

JM: Ilihimangittiartatkali hamani 1950 mi Iqaluktuuttiarmungarpalirama. Inulrammiuplunga hamna nayuqhimannapku nuna.

I am not too familiar with this area as I moved to Cambridge Bay around 1950, as a child growing up I have never lived around this area.

MF: Does anyone ever tell about the story of Huluraq specifically?

EA: Taamnatauq Niptanatiak unipkaaliqpaktaa Huluqqap mikhaagut?

Has Niptanatiak ever told stories about the Huluraq area?

JM: Unipkaaquiurvigiyuinnaapku.

I have never hear him share stories from him at all.

EA: Quanaqqutit

Thank you.

Track/Nipi 3/4
David Kaniak

EA: Atiit uqaqlugu?

Can you say your name?

DK: Uvanga David Kaniak, Qinagaungmiutaugalaurtunga, Iqaluktuuttiarmittauq ilaqarama tamaungaupalirama 1959 mi qinmikkut. Takuyumalirpangmigama Qingaungmiitpalirama. Tuhaumaliqqalirama taipkuat inutuqqait hamaniiqattaqhimayut ilihimagamikku Huluraq upin'ngivigigamikku hikuiqhirhugu kuukkiviktartik nutaqqivlugu upin'ngigivakkamikku imna ilihimayaatli taiffuma Peter Pannaktanuap, Ohokannuap, Koplomiivlu ilihimayaraluangi hamna kihimi tammarmata, ilihimayaraluanga hamna tuhaumayaraluara kuugaguq hamna Huluqqap kuugaa Tahirjuap kuugarvia hamma kangia kuukkap nutaqqivigivlugu paani hikuiqhiqhugu nutaqqiuvakkamikku Huluqqapli taiffuma hivulliit inuit ilihimayut. Kuukkiniqhimavlutik upin'ngivigivakkamikku talvuuna naunaiqhimayungnaqhiyaat utuqqartigut. Ilainnaa ilaa ataattiarma uqayungmagu ilihimanniramiuk ilanga tuhaumavyakhimagapku unipkaalirpangmagu hamanirmiut uqaqattaqhimagamiuk inulrammiutillunga qauyimanngitillunga.

My name is David Kaniak, I am originally from Bathurst Inlet, because I too have relatives in Cambridge Bay where I moved to in 1959 by dog team. I wanted to experience what it was like to live in Cambridge Bay when I lived in Bathurst Inlet. I have heard from the elders about people living around this area because they were knowledgeable about this place called Huluraq where they used to have a spring camp, they used to live and prepared their meat and fished by the lakes and the river, the person that knew this area was Peter Panaktanoak, Ohokannoak and Koplomik, they are long gone now. They used to talk about these lakes and rivers as they camped and fished here. They knew about the story of Huluraq who was a hunter, they would camp near the river to hunt and fish, from then on they have and were knowledgeable about this area. Some of the stories I am sharing with you are the stories told by my grandfather, who knew the hunter. He would share stories of people that lived around here, these stories I remember as a young lad told by my grandfather.

EA: Ataattiavit?
Your grandfather?

DK: Yeah, ataattiarma
Yes, my grandfather

EA: Kinali atia?
What was his name?

DK: Kannuyauyaq. Koihop taatingma angayua. Hamaniiqattaqhimayuq ilihimagamiuk unipkaalirpangmagu, tuhaumaliqpangmiyara. Kuugaq nutaqquuvlugu upin'ngigivangniramikku taimaittumik Hulurarmik taivakhimanniqqaat Hulurarmik. Huluqqap ilanganiittuq kuugaq, inuit upin'ngivigihimaplutik. Kuukkiniqhimavlutik ilaa tuktulivlutik, iqalukhiuqhutik. Hapkuali taivaktaili piruyanik tuharaluaqtunga ilaa, hapkuali piruvigivagait qingnirnik taiguqpagaat hapkuaq tattip hinaanit kuukkaplu hinaanit hapkuak qingnirnik taivangmatigit ingilraak, kihimi, tuktunik piruuvirangmata piruyanik taivagaarmatigit tuktunut piruyat. Kihimi Iqaluit qingnirnik taivangmatigit kuukkivingmi tahirviuvingmillu taiqqarmatigu qingnirnik.

Kannuyauyaq. Koihok, my father's brother. He often traveled around here and knew people from this area, he would say, stories I have heard from him. In the spring time people often waited by the river to fish in the spring, summer and fall time, this is what they would mention this place called Huluraq. Huluraq is also part of the river, where people fished and hunted for caribou. People often called these caches where they would bury their meat, the other caches where they are closer to the shore or river are fish caches and they have a different name than the caribou meat cache.

EA: Kuukkap haniani, tahirviluuniit, qingnirnit takunnartuq ai?

Is it by the river or by the lakes you are referring to?

DK: Yeah, qingnirnit taivangmatigit iqalungnit hurulaiyarviit. Hii, taimaa hapkuali piruyanik taivangmatigit tuktunit piruriviit taimaittut, aallatqiingungmata. Quana, talvatuq ilanga tammaihimalirapku.

Yes, they are called qingniq, the fish cache, where they will not rot. Yes, the caribou cache, have a different name. Thank you. That is all I have to say for now as I am forgetting some stories.

EA: Quanaqcutit.

Thank you.

EA: Unipkaaahimayaraluit ataattiaavit unipkaarutaa haffuminga Huluqqap mikhaagut unipkaalaaqqiuk?

You had mentioned earlier about your grandfather telling the story of Huluraq, can you share this story?

DK: Yeah, ilangit ai?

Yes, some parts alright?

EA: Qanurli ataattiavit uqaqhimayaraluqaqa hapkuninga Huluqqap mikhaagut?

Has your grandfather ever shared stories of Huluraq?

DK: Yeah, kapaninut ikayuutigivlugu umiuyani ai? Hanguyukkaluarami nunanut.

Yes, he was employed with the Company, traveling on his ship right? He often traveled on the boat.

EA: Kapaninut havakhimayuugaluaqqa?

Was he working for the Company?

DK: Agyaktiuvakkaluarami.

He used to haul goods.

EA: Hudson's Bay Companymi?

With the Hudson's Bay Company?

DK: Situap ilulikhainnik ai?

He would ship goods for the store right?

EA: Taamna ataattiavit unipkaaqhimagami unipkaarilaaqqiuk?

What you mentioned about your grandfather can you share the story?

DK: Hamna? Kapanini iniraangami qinmikkut naniriaqtuqpakhimagami ukiukkut. Hamna Tahirjuaq ununga tuunmut ilihimagamiuk hamna naniriaqtuqvigivlugu ukiukkut.

Regarding this area? Whenever he had completed hauling the goods, he used to travel by dog team and trapped in the winter time. He used to travel around this lake and further down because he knew about the area too, this is where he used to trap in the winter time.

EA: Taamnatauq unipkaaqhimagami Huluqqap? Inuit ingilravakhutik taimanirnittanik? Taapkuningali uqalaaqqiuk?

Has he ever mentioned about Huluraq? Has people traveled this distance to the area?

DK: Yeah, unipkaarpakhimagaluaqqaukli Huluraq. Inuk ai? Qanurililaanganik itqaumahuirapku kihiani. Kihimi uqaqhimagaluangit hamna iqatauvaktuq iqatauvigivangniramiuk taimani ai? Kuugaq takanna hikuiqhiqhugu nutaqqiurvigivlugu hikuiqhiqhugu kuugaq takanna utilaanganik puiguvyangnirapku hamna Hulurarmik attiqtauhimayuq taimani. Huluqqap huvigiyunaqhingmat atiqangniqquk taimaatut hamna. Inuk taingna Huluraq huhiyungnarmat hamani huliyanuutihimanniqaq haffuma nunap.

Yes, he used to talk about the person Huluraq right? I am unsure of how the incident with Huluraq happened. However, the story of Huluraq my grandfather knew as he remembers when Huluraq was still around too, this was many years ago right? People camped and waited for the river to thaw, that is how Inuit lived many years ago. I had forgotten some parts of the story of Huluraq. I am not too sure of what or how the incident happened with the man Huluraq, something may have happened is why this area is called Huluraq. That is why it bears its name.

EA: Hamna Huluqqap unipkaarutaa qauyimayalli hapkuninganliguuq inungniguuq Inuit qaffiuyut tuqtirahurritaa Huluqqap taamna unipkaa qauyimayatit?

Do you know the story of what happen here at Huluraq? How many people tried to murder Huluraq? Would you know the story?

DK: Hii, taamna unipkaa itqaumavyaktara tammalirapku immaqaak, tuhugiplugu Huluraq. Inuit amihuutivakkamikku ilaa qutaingaitpiarmat ai? Kakivangmullu naniriaqturnikkullu aulatinikkut tamainnik tiriganniaqhiurnikkut.

Yes, this story I can recall a bit, although it is fading, people were envious of the great hunter Huluraq. There were quite a few people that tried to murder Huluraq because he was a great and skilled hunter and they might have been envious of him. He was knowledgeable about hunting, using harpoons, trapping and fishing.

EA: Taamnatauq uqaqhimayaraluilli unipkaa qhimayaraluit hapkuninga qauyimayalli Inuit hamani itkaluaramik?

You had mentioned earlier about the Inuit people do you remember when people used to live around here?

DK: Yeah, upin'ngivigiyukkaluaramik hamani ai?

Yes, people used to have their spring camps here, right?

EA: Auyami, upin'ngakhami?

In the summer time, or spring time?

DK: Hikuiqhiqhugu, upin'ngakhami nayuyukpiaramikku hamna nuna Huluqqap nunalluarimgagu. Taimaittumik atiqangniqquk inuup atiraluangi kihimi, Huluraq.

When the ice was melting, in the late spring, people often camped around the area of Huluraq, because they knew it was where he camped. From then on that is how it bears its name, Huluraq.

EA: Huluraq qauyimayalli? Humiutaugaluqqa?

Do you know who Huluraq was? Where did he originate from?

DK: Humiutauyungnaqturli. Inganirmiutauyungnaqhiyuq, Qurluqtumiutaugumilu, Ulukhaqtuumiutauyunaqhiyurluuniit. Naliangmiutauyunaqhiyuq.

I am not too sure where he was from originally. I believe he may have been from the Qurluqtuq area or either from Holman area, either one.

EA: Qauyimayatit tahapkuat inuit hamani katilviuvakhtik humiutaugaluqqaat? Hapkuat inuit? Ahiarmiutaugumik, Kiillinirmiutaugumik hamani katilviuvagaat Huluraq?

Do you remember when people often camped and gathered here, where did they come from? These people, were they from the inland, or from Victoria Island, the people that gathered here at Huluraq?

DK: Tahapkuali inuit hivulliit atauhirmik nunami qaihimaittut. Kiillinirmiullu Qurluqtumiuttanikli taivangniqqaat taamna kinguvakkut, Qurluqtuungittuq, atilluarignitaat Qurluqtunguqhimayuq kinguvakkut qurluanit kihimi.

Those first people they did not originate just from one area. They came from Victoria Island as well as from the Qurluqtuq area, Qurluqtuq is what they now call it, as it wasn't really the exact name, the reason they call it is because of the waterfall, only in recent times they started calling it by its name.

EA: Ahinirmiuttallu tikitpaktut hamungattaq?

Did other people travel here as well?

DK: Ikanngaluli, Uqhuqtuuvlu ilangittauq hamaniitpakhimagamik ai? Huluraq tuhaumagamikku hamungaqattauhimagunahiyut tuhaumaliramikku ilaa ililvigiyumavluguluuniit hulyumavlugukiaq.

They also came from Gjoa Haven area, some of them, they also traveled around here as well. They have heard of Huluraq and may have been curious so they had traveled to Huluraq as well.

EA: Qangalikiaq? Taimaniraalukluniit, qangalikiaq inuit katilviuvaktut hamani? Ataattiavit unipkaarivaktaa?

How long ago was this? Was in the ancient times, when did people began traveling around here? Was it your grandfather's time as well?

DK: Yeah, unipkaaqhimavaktaa iqatauhimavakkamili, inuit katimaqatigiikpangmat taimani.

Yes, he used to tell the story because he remembers, people often gathered together in the old days.

EA: Taimanittauq ataattiavit unipkaarivakpauk hamna Huluraq inuit katilviuvagaat?

In the old days, have your grandfather seen people gather here at Huluraq?

DK: Hii, katilvigivaktaalli tarjurmiuttatqaaraariplutik, hamunga ilihimagamikku tahamna kuugaq. Hamunga upin' givigigiarturmiyut, tarjurmiitqaaraaliplutik.

Yes, he also gathered here, once people were done traveling around the ocean, people knew about this area so they would travel here, to the river. Here is where they would set their spring camps, after they have traveled around on the ocean.

EA: Hungmalli inuit katilviuvaktut hamunga Hulararmut?

What was the reason being that they would travel to Huluraq?

DK: Huluqqapli nunaluarinaqhingmagu tuhaumagamikku inuit nakituinnaq katilvigihimayun'ngnaqhigamikku upin'ngivigigamiklu tuktuhigivigivlugu iqalukhiurvigivlugulu kuugaq takanna. Huluqqap kuugaa mayuliqhihugu.

Because they knew that Huluraq used to live around this area right? People have heard about this area, they would caribou hunt around here as well as fishing at the river down there. When fish would stream up the river of Huluraq.

EA: Inuuhuktuuplutit nutarauplutilluuniit hamungaqhimagaluaqqit?

When you were a young man, or a young lad have you traveled around here as well?

DK: Atauhirmik kihimi, aanniarvilialiqhunga Edmontonmit hamuunnaqhimayunga atauhirmik kihimi.

Just the one time, on my way to the Edmonton hospital I have traveled here, just once.

EA: Hamunga qaihimagaluaravilli Huluqqamut inugiakhigaluaqqa? Inuqaraluaqqa hamna nuna?

When you arrived here at Huluraq was there many people here? Was there any people here at all on this land?

DK: Yeah, inugivayaktuq qanurmi hamna inuit tikihimanngitkumiklu hannat avatqumataarumiklu inukittuugaluaq.

Yes, there were quite a bit of people here, not reaching a hundred people but there were people here on this land.

EA: Inuit hamunga katiliraangamik hulivaktut? Anguniarumikluuniit, agliqtartuugumikluuniit himmauhiqhutikluuniit hamunga Huluqqamut katimavaktut?

When people gathered here, what was their past time? Was it only for hunting purposes, sacred ceremonies, trading goods here at Huluraq?

DK: Yeah, katitpaktulli upin'ngakhakkt mahaktinnagu aullaaruminaqtinnagu aput hamungariiyaqpaliqtut qinmikkut. Kihimi upin'ngiriaqhutik hamani ikayuutigiplutik kihimi niqitigut.

Yes, people gathered here in the early spring before the snow begins to melt or get mushy when you are still able to travel on a dog team. People often set their spring camp and helped each other by preparing and providing for food.

EA: Ukiumili namungauvaktut? Humungauliqpaktut ukiumi?

In the winter time, where would people begin to travel? Where would they travel to in the winter time?

DK: Hamna taimaaqpagaalli ukiukhami hikuiyaraangat qimakhugu tahamani tarjumi kihimi uqhukhaqhiuqhutik, nattiit uqhuitigut ukiitikhamik qinirniaqhutik tarjulitiqpangmiyut taimaaramik iniqtaugaangamik ukiakhakkt.

When people are done in their spring and summer fishing camps, in the fall time when the ice gets thick enough to travel they would leave their camps and travel to the ocean for seal hunting to provide for their oil lamps and for heating purposes.

EA: Quanaqqutit

Thank you.

Track/Nipi 5
Jimmy Maniyogina

EA: Atiit uqaqlugu

Can you say your name

JM: Uvanga Jimmy Maniyogina

My name is Jimmy Maniyogina

EA: Humi inuuhimayutit?

Where were you born?

JM: Taunani Kangiryuap haniani. Huna ilanganit inuuhimayuugaluyunga Qikiqtanayuup haniani inuuhimayunga.

Down by Prince Albert Sound, near the area. Out where I was born is called Prince Albert Sound.

EA: Atia nunap ilihimayat?

Do you know what is the name, of the place?

JM: Yeah, Qikiqtanayuk.

Yes, Qikiqtanayuk.

EA: Humiktauq angikliqtiqhimayutit inuuhuktuuplutit?

Where did you grow up as a young boy?

JM: Tahamani Kangiryuami taunani. Humili taunani atiliktauq Qablunaatut Prince Albert Sound.

Down there, at Prince Albert Sound.

EA: Qanurli angiklipkaqhimayutit taikani tahamani nunami huliplutik?

What was your past time there where you grew up, what did they do?

JM: Angiklilirama ilihimayunga tiguaqhiga arnaq kanaanginmat tiguaqhiga angut aullaaraangat hanaqqitiliqpaktara nutarauplunga.

I remember when I was growing up, my adoptive mother had no leg, and I would often help her with chores while my adoptive father went out hunting, I remember as a child.

EA: Tiguaqhit kinali atiraluanga?

What are your adoptive parents names?

JM: Qitiqullak, arnaq. Anguttauq Pamialluk.

Qituqullak, the woman, and the man was Pamialluk.

EA: Tiguaqhit tahapkuat?

Were they your adoptive parents?

JM: Yeah, tiguaqhitka tahapkuat.

Yes, they were my adoptive parents.

EA: Nanminiqttauq angayuqqaatit ilihimayatit?

What about your biological parents, do you know them?

JM: Yeah, ilihimayatka, arnaq Napayok anguttauq Aullataak. Ilaani pihimayumalgaangattauq nutarauplunga ilihimayatka naluliqpangmiyatka nanminiq inungurvitka. Ilaani auyaq, auyaraaluk nayuliqpangmiyatka qakugunguraangat pihimayumalgaangan'nga.

Yes, I know them, the woman's name was Napayok and the man's name was Aullataak. Sometimes whenever they wanted to keep me they would keep me when I was a young lad, I would wonder why I am with them and wondered where my adoptive parents were. Sometimes in the summer time and in the fall time they would keep me whenever they wanted to keep me.

EA: Hamnattauq Huluqqap mihkaagut qauyimayatit?

What about this area Huluraq, do you know much about this place?

JM: Ilihimagpiangitara hamna ippakharli uqaqtara taamna ilihimagiplugu kihimi hamungauliraangat malihakpagara.

I do not personally know this area, as I had mentioned to you yesterday, the only reason I know is because of the one who had took me out traveling.

EA: Niptanatiak?

Niptanatiak?

JM: Yeah, Niptanatiak.

Yes, Niptanatiak.

EA: Hamanirmiutaugaluaq Niptanatiak?

Was Niptanatiak from this area?

JM: Imannaq, paani ahiarmiutaugaluaquuq. Hamunga Iqaluktuuttiarmut aullaarpalimat malikpagara hamunga ilihimangmagu hamunga malikpagara.

No, he was born and raised in the main land. When he became familiar with the land around Cambridge Bay, I would follow him along, because he was familiar with the area.

EA: Qaffinikli ukiuqaraluaqqit Iqaluktuuttiarmut nuunnavit?

How old were you when you came to Cambridge Bay?

JM: Around 45.

Around 45.

MF: What brought you here?

JM: Taapkuningali havakpalirama Dew Line mi, Iqaluktuuttiamut nuuttunga talvuuna iinnalirama havaguiraangama.

When I was employed by the Dew Line, is when I moved to Cambridge Bay, and have resided since then.

EA: Inuuhuktuuplutit Ulukhartuumi aallangutqiyauva nunaani? Iitquhiillu?

When you were younger, growing up around Ulukhaktuuq, is the landscape different compared to here? And the lifestyle?

JM: Yeah, aallangatqiyauyurli tauna inuuhuktungurviga qablunaaqanngittuq nayuqpakhimayara Iqaluktuuttiarmut nuunnama qablunnaariangniqtuq.

Yes, it is a lot different from where I grew up, there were no white people where I was raised, when I moved to Cambridge Bay, there were plenty of white people.

EA: Hamunga Iqaluktuuttiarmut nuunnavit angunahuarpaktutit?

When you moved to Cambridge Bay, did you hunt a lot?

JM: Yeah, angunialiqpaktunga havaguiqhimaliraangama, iqalukhiuqhungalutuktuhiuqhungalu, ilaani upin'ngakharaangat tingmiaqhiuliqpaktugut.

Yes, I would go out hunting whenever I am finished with work, I would go fishing, caribou hunt and in the spring time I would go geese hunting.

EA: Iqaluktuuttiarmut humungaliqpaktutit? Humili angunahuarpaktutit?

Around Cambridge Bay, where do you usually go out hunting?

JM: Tatpaani hivuraani ahiarmi angunialiqpaktunga.

Up around the coast on the main land I would go hunting.

EA: Taapkuat angayuqqaatilli pamiqvigiyat ilaqaqqat Iqaluktuuttiarmi?

Does you adoptive parents have any relatives in Cambridge Bay?

JM: Ilainnik ilihimanngittunga angayuqqaama. Tiguaqhimalu ilaitik ilihimanngittunga. Taapkualu nanminiq ilamattauq ilihimanngittunga qauyimanngitarka angayuqqaama.

I do not know my parents relatives. I don't know my adoptive parents relatives either. I do not really know them.

EA: Tunirmikli taiguqpaqaat tahapkuat inuit hivulliit tuhaliqpakpiuk?

Have you ever heard of the Tuniit? The first inuit?

JM: Tuhaayuitatka tahapkuat.

I have never heard about them before.