

# Junior High 2 - Then and Now

## Outcomes

Students 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: Mathew Ehaloak's Seasonal Round	Mathew Ehaloak's Seasonal Round
Connector: My Seasonal Round	
Activity: Historical Scrap-booking	<a href="http://www.kitikmeotheritage.ca/angulalik">www.kitikmeotheritage.ca/angulalik</a> <a href="http://www.buildingnunavut.com/en/communityprofiles/communityprofiles.asp">http://www.buildingnunavut.com/en/communityprofiles/communityprofiles.asp</a> <a href="https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/inuit/Pages/introduction.aspx">https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/inuit/Pages/introduction.aspx</a> <a href="https://www.nwtarchives.ca/search.asp">https://www.nwtarchives.ca/search.asp</a>
Follow Up Activity: Archaeology Tour	<a href="http://www.kitikmeotheritage.ca/iqaluktuuq">www.kitikmeotheritage.ca/iqaluktuuq</a>
Reflection: Our Voice	<a href="http://www.lucieidlout.com">www.lucieidlout.com</a> <a href="http://www.tanyatagaq.com">www.tanyatagaq.com</a> <a href="http://www.susanaglukark.com">www.susanaglukark.com</a>
Accommodating Diversity	

## Opener: Mathew Ehaloak's Seasonal Round

Inuit have lived by adapting to the dictates of the land, sea and weather for thousands of years, and survived by using the resources provided by the land and the sea. These resources were not available everywhere or at all times of the year; to survive families moved from place to place with the seasons. To facilitate a discussion with your students, do the following:

1. Hand out copies of 'Mathew Ehaloak's Family Seasonal Round' found at the end of the unit. Each student needs one copy and one coloured pencil.
2. Tell your students that you are going to read about life on the land in the 1940's as told by Mathew Ehaloak.
3. Read the *The Seasonal Round of Mathew Ehaloak's Family in the 1940's* found in the materials section. This will help your students learn how people used the land throughout the seasons. A copy of the text can be printed from the materials section.
4. Note that there are at least six seasons in the Inuit cycle. Inuit seasons are linked to the timing of significant changes in their environment.
5. While you are reading the students should either write out words or draw pictures to represent what Mathew said happened in each season. Have them use only one colour as they will need to compare these drawings with others in the next activity.
6. After you have finished reading ask your students what things they wrote or drew in each of the seasons. You may need to read the story more than once. Provide time for them to finish the seasonal activities of the 1940's.

## Connector: My Seasonal Round

Canadian students are a diverse group. Some may currently come from a trapping, hunting or farming culture which is quite connected with the seasons. Others may be only one or two generations removed from these types of activities while others still may not relate at all. However, no matter how connected we are as a society or as individuals to the natural cycles, we all have yearly cycles. For example, starting school in the fall or summer holidays (note, the school cycle follows the harvest seasons as youth were needed during the busy farming season which is why there was no school in the summer).

To get students thinking about their seasonal round complete the following:

1. Using a different colour from the one they used in the opener activity, ask your students to write or draw what they do in each of the seasons.
2. Discuss what is similar and what is different about how the land was used then and how they use the land now.
3. Do they know their family history? Do they or did their parents or grandparents need to pay more attention to the seasons? If yes, how? If no, why not?
4. Mathew Ehaloak is from Cambridge Bay, Nunavut. If possible, find a seasonal description from one of the Elders from your community and repeat the activity.

## Activity: Historical Scrap-booking

In this activity students will study the fur trade in one of three main eras to begin to understand what life was and is like for Inuit. The three main eras are:

- Traditional (prior to European contact)
- Transitional (during the time period of Stephen Angulalik's life)
- Modern

### Traditional Era

The Inuit of the Kitikmeot participated in Inuit networks of contact and trade for centuries before the arrival of European fur traders. News, ideas, raw materials, items of Inuit manufacture, and later, European goods spread through these networks. Adjacent regional groups traded raw materials such as animal skins, driftwood, flint, soapstone and copper that were available in their home territory. These materials would be traded unaltered, or sometimes as completed items such as clothing, bows, pots or snow knives.

Information on traditional trade networks prior to European arrival can be found on the site by going to Angulalik's home page at [www.kitikmeotheritage.ca/angulalik](http://www.kitikmeotheritage.ca/angulalik). Visit the **Inuit and Trade** section to learn about historical trade routes and methods.

Also visit [www.gov.nu.ca/cley/english/vmuseum/textiles/T1.html](http://www.gov.nu.ca/cley/english/vmuseum/textiles/T1.html) for wonderful photos of art, textiles, tools and other traditional items found in Nunavut.

Also visit photo database of the NWT Archives at <https://www.nwtarchives.ca/search.asp> and type in the search terms "Copper Inuit", "Cambridge Bay" or "Coppermine" and you will find historical photographs.

### Transitional Era

During Stephen Angulalik's life many things changed for Inuit. As more European goods and people came to the north Inuit adapted. Using the stories of Angulalik's life students will be able to depict the resources he had available to him.

### Modern

Today Inuit still trap, hunt, fish and spend time on the land. Many Inuit eat country food (food hunted or gathered by themselves or by other community members) as the major part of their diet. However, Inuit youth also live in the modern world, enjoy the Internet, play sports, watch TV, enjoy pop music and have a lot in common with other teenagers around Canada. Viewing the photos of Cambridge Bay in 2005 and clicking on some of the websites listed students will gain an appreciation of what life is like today for youth in the Kitikmeot. To find out more about life today in the Kitikmeot simply do a search for any of the community names and sites of the schools, sports groups and much more will help you.

1. Each student should pick one of the eras mentioned above. Using information and images from the PI/KHS website and other sites the goal of this activity is to have

students make a scrapbook of what a day in the life of an Inuk of the same age would be in each of those eras.

2. In the scrapbook students should show what people are wearing, how they are traveling on the land, what they are cooking with and eating and what they are doing for fun. Students should use their imagination to think about what they are talking about and what language they are likely speaking.
3. In the Opener and Connector students learned that life changed with the seasons. Encourage the students to capture what was happening in each season for their chosen era.
4. For those that may not be interested in the scrap-book have them research the drum dance, or arctic sports or songs that interests them. They can share this with their classmates in a live scrapbook.

## Follow Up Activity: Archaeological Tour

In 1999, the Kitikmeot Heritage Society decided that Iqaluktuuq should be studied by an archaeologist. They contacted Dr. Max Friesen, an archaeologist at the University of Toronto, and since then annual summer field camps have brought together elders, youth, and archaeologists to record and collect important information, and also to provide Inuinnaqtun immersion opportunities for youth. The combination of traditional knowledge and archaeology has revealed that Iqaluktuuq is one of the most important archaeological areas in Nunavut.

To learn more about the archaeological sites found near Cambridge Bay or Iqaluktuuq complete the following:

1. Tell your students that they are going to research and give a presentation on one archaeological site near Iqaluktuuq.
2. Each student will need access to the internet. Have them go to <http://www.kitikmeotheritage.ca/iqaluktuuq>
3. At this section in the site they will read about archaeology in the Iqaluktuuq. Instruct them to read about Inuit people through different eras in the past. Provide the students with photographs from Iqaluktuuq. Each student should pick one or two pictures that really interest them.
4. For each picture they need to prepare a short presentation that shares with the rest of their class what the photo represents.

## Reflection: Our Voice

Singing has always been an important way for Inuit to express themselves. There are several types of traditional singing including pihit or Aijaa-jaa (regular songs) and generally accompanied by hand drums and dancing. Another is throat-singing, generally done by two women facing each other.

One of the earliest recordings of an Inuk pihit (song) was recorded by the ethnographer Diamond Jenness on wax cylinder. The artist is Illatsiak. Listen to the song found on the site at [www.kitikmeotheritage.ca/angulalik-akiliniq](http://www.kitikmeotheritage.ca/angulalik-akiliniq) and have your students write down their impressions of the music. Keep in mind that the recording technology of the time distorted the actual sound of a person's voice. What mood do you think Illatsiak was creating in the song?

While traditional songs are still sung and drum dancing is still important in Inuit culture a sign of a healthy culture is one that adapts and changes. Inuit have a strong musical culture. Have your students research some modern-day Inuit singers and song-writers. They will be amazed at the diversity. A list of artists and their websites below will help you start your search.

Lucie Idlout      [www.lucieidlout.com/](http://www.lucieidlout.com/)

Tanya Tagaq      [www.tanyatagaq.com/](http://www.tanyatagaq.com/)

Susan Aglukark      [www.susanaglukark.com](http://www.susanaglukark.com)

## **Accommodating Diversity**

The activities in this module give every opportunity for youth to share their talents. There is something for the artist, the researcher, the musician, the writer and the athlete. Allow your students to work independently on the activity that most interests them and at the end of your unit ask each student to share the work they found most interesting.