



CORPORATE GIFT PROGRAM



Each sculpture comes with a certificate of authentication [the Government Igloo Tag], the artist's biography and information about the artist's community.

Each piece is an individually sculpted original piece of authentic Inuit art. No two sculptures will be alike. The samples here are just examples. All items are carved from Serpentine [a jade like stone known for its hardness – the stone color varies from light green to black and is indigenous to Baffin Island] except items [E] & [G] which are carved from Alberta soapstone and item [H] which is Arctic soapstone.

Your choice will be similar to the example but NOT exactly the same as each item is hand carved and is a one of a kind authentic Inuit sculpture.

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ABORIGINART GALLERIES has been the premier internet Inuit Art web site since 1998.

We have one of the largest collections of Vintage stone and ivory sculpture as well as a large collection of Contemporary stone sculpture.

We also have the largest selection of Inuit prints anywhere including the current annual collections and archived collections from Cape Dorset, Baker Lake, Holman, Pangnirtung and Arctic Quebec.

We can help you create or support any kind of corporate event or gift giving program you may need. We have managed programs for Client Gifts, Gifts for Internal Program Winners, Gifts for Employee Loyalty Programs and Corporate Sponsored Public Events.

This brochure covers the most popular contemporary sculpture subjects. Others are available.

Each work is an authentic hand carved sculpture carved by a true Inuit artist. The art work comes with the official Canadian Government Igloo Tag of Authentication, a story about the subject matter and a short biography of the artist and their community.

Prices vary depending on size. The prices shown below are YOUR prices ... for the sizes shown assuming a quantity of at least 20 pieces in total. We can offer gift wrapping and gift plaques to accompany each sculpture if required.

- [A] \$600
- [B] \$600
- [C] \$600
- [D] \$600
- [E] \$300
- [F] \$250
- [G] \$125
- [H] \$600

*** Sizes are approximate**

[A] WALRUS: SIZE: approx: 6"W x 5"H x 4"D [CAPE DORSET]



Relaxed yet irksome, graceful yet clumsy, gentle yet ferocious, the walrus (*aiviq*) is a paradoxical animal that defies categorization. They can often be found packed like sardines on ice floes, but that doesn't stop one from occasionally rising up and jabbing his or her neighbor with a pair of ivory tusks. On land, these massive mammals (adult males can reach 3.5 meters and 1,400 kilograms) move with the grace of three-legged elephants, but in the water they are masterful swimmers.

Walrus dine extensively on clams, using their sensitive whiskers to detect the unfortunate mollusks on the sea floor. An adult walrus eats as many as 3,000 clams each day, although they also eat other bottom-dwelling creatures such as fish, crabs, worms and snails. Because they rarely dive deeper than 75 meters, walrus stay close to shallow waters.

The walrus's most distinguishing feature is its tremendous overbite. Both male and female walrus are blessed with these dentures. Despite their Latin name, *odobenidae* ("those that walk with their teeth"), walrus don't actually use their tusks for walking. Neither are the tusks used to dig up food. The tusks, serving as a symbol of dominance or social rank, are also used to help animals haul themselves from the water.

Walrus are restricted to Hudson Bay, the waters around Baffin Island, and the High Arctic.

[B] WALKING BEAR: SIZE: approx: 8"L x 4.5"H x 3"W [CAPE DORSET]



[C] DANCING BEAR: SIZE: approx: 7"L x 4½"H x 3"W [CAPE DORSET]



ABOUT BEARS:

More than any other creature, the world's largest land carnivore has come to symbolize the wild, rugged character of Nunavut. What may seem puzzling, however, is why the polar bear (*nanuq*) is considered a marine mammal at all. The reason is simple: polar bears, which are extraordinarily adapted for frigid arctic waters and are excellent swimmers, spend most of their lives on the sea ice and in the water. These abilities and adaptations allow the polar bear to successfully hunt and kill the staple of its diet, the ringed seal, which it hunts at breathing holes, at the floe edge, along cracks in the ice, and at polynyas.

The polar bears of Nunavut tend to be solitary creatures, generally traveling alone in winter. If you see more than one bear together, it is probably a mother and her cub or cubs. Cubs stay with their mothers for the first two or three years of life.

When the seemingly impenetrable shell of ice finally breaks up across Nunavut, polar bears are forced to concentrate somewhat in fiords and bays, where ice usually lasts longer. When this ice finally melts, the bears have few dietary options other than vegetation, small animals, and dead material that has been washed ashore.

Polar bears are found throughout Nunavut, but they are especially common throughout Barrow Strait and Lancaster Sound, along the east and southeast coasts of Baffin Island, and north throughout Jones Sound.

Legend of the Dancing Bears:

The Inuit believe that after death they return as an animal thus continuing the chain of life. The Bear represents the "king" of the Arctic animal kingdom so to return as a polar bear is the most favored choice. Returning as a polar bear the Inuk is happy so dances to show pleasure and joy ... this is the legend of the dancing bear!

Winter Bear vs. Summer Bear:

Why are some Polar Bears carved looking lean while others are fat? The distinct difference is defined by the time of year the artist wants to depict. Lean Bears are summer/early fall bears. The food supply is sparse once the ice flows have melted and access to seals is limited. Once the winter sets in ample food is available and the bears fatten up.

Other depictions:

The Bear is probably the most revered animal for the Inuit. The Inuit sculptors love to carve their favorite animal in all sorts of poses. Look for movement and grace in the standing or walking bear - this is the most commonly carved theme. Many other poses capture the spirit of the bear as they go about their days in the Arctic summer months feeding their young and building up fat for the winter. Look for unusual poses, sitting, laying, sleeping - the Inuit sculptor is creative and fun loving.

BEAR FACTS: "From PolarBearsAlive.org"

Polar bears are a potentially threatened species that live in the circumpolar north. They are animals that know no boundaries. They pad across the ice from Russia to Alaska, from Canada to Greenland and on over to Norway's Svalbard archipelago. Biologists estimate their population at 22,000 to 27,000 bears, of which around 15,000 are in Canada.

Adult male polar bears weigh from 775 to more than 1,500 pounds. Females are considerably smaller, normally weighing 330 to 550 pounds.

Polar bears walk, at an average speed of five to six kilometers per hour, more often than they run. Females with small cubs slow their speed to two and a half to four kilometers per hour.

Polar bears rarely charge after snow geese when walking through a colony. Canadian scientist Nick Lunn believes that the numbers show why: for a dash lasting longer than 12 seconds, the calories spent on the chase would exceed those gained by a catch.

Polar bears can run as fast as 40 kilometers per hour, but only for short distances. They are so well padded with fat that they quickly overheat, even in cold weather.

[D] HUNTER: SIZE: approx: 8½”L x 4”H x 2½”D [CAPE DORSET]



HUNTERS are a common theme among Inuit artist. These carvings represent an important function of the community especially of the past when hunting was the main way of life and everything within the community revolved around the hunter and his [or her] success. The Inuit depended on hunting for food, clothes, oil for cooking & heating.

Hunters are depicted in various ways, Fishing, Seal Hunting, Bear Hunting and more.

**[E] INUKSHUK STYLE [1] SIZE: approx: 10"H x 9"W x 3½"D [Hall Beach]
IN GREEN OR GREY STONE**



[F] INUKSHUK STYLE [2] SIZE: approx: 11"H x 4"W x 2"D [CAPE DORSET]



[G] INUKSHUK STYLE [3] SIZE: approx: 8"H x 5.5"W x 2.5"D [HALL BEACH]
BROWN/GREEN OR GREY STONE



INUKSHUK:

Inukshuk (singular), meaning "likeness of a person" in Inuktitut (the Inuit language) is a stone figure made by the Inuit. The plural is inuksuit. The Inuit make inuksuit in different forms and for different purposes: to show directions to travelers, to warn of impending danger, to mark a place of respect, or to act as helpers in the hunting of caribou.

The Inukshuk is so common across the Arctic that they have become a distinctive feature of the region. The Inukshuk is simply a pile of stones arranged in the shape of a human being.

The Inuit and Tuniit (Inuit from Cape Dorset) used the Inukshuk to mark trails, indicate caches of food, the location of nearby settlements and the location of good places to hunt or fish.

At one time the Inuit built inukshuk in long lines on each side of the Caribou trail. The woman and children would hide behind the Inukshuk until the caribou herd came between the lines. The women and children would stand and start making noise and the caribou would start running in straight lines to avoid the people on both sides. The Inukshuk made it look like there were many people. The caribou would then run right to the end of the trail where they would be killed by the hunters with bows and arrows.

The Inukshuk symbolize the fortitude & determination of the Inuit. The Inukshuk though made of inanimate rock embodies the spirit and persistence of the Inuit who live and flourish in one of the world's harshest environments.

Inukshuk's represent strength, leadership and motivation.

An Inukshuk in the form of a human being is called an inummquaq. This type of structure forms the basis of the logo of the 2010 Winter Olympics designed by the Vancouver artist Elena Rivera MacGregor. It is widely acknowledged that this design pays tribute to the Inukshuk that stands at Vancouver's English Bay, which was created by Alvin Kanak of Rankin Inlet, Northwest Territories [now in Nunavut]. Friendship and welcoming of the world are the meaning of both the English Bay structure and the 2010 Winter Olympics emblem.
[SOURCE: en.wikipedia.org/wiki/Inukshuk]

[H] GEORGE ARLUK SCULPTURE: [ARVIAT]
SIZE: approx: 6½”H x 5½”W x 3”D



The sculpture of George Arlook appears non-traditional in many ways. As one of the foremost Inuit artists in the Keewatin Region, Northwest Territories, Arlook works in a highly formalized abstract expression, a departure from the more realistic depiction of Inuit life and art common to other artists. This form of expression is characteristic of the great master sculptors John Tiktak, John Pangnark, and John Kavik, all of whom exercised considerable influence over the young Arlook, as he served his "apprenticeship" as a carver under their tutelage in Rankin Inlet. Arlook's current work is a tribute to his teachers and an extension of the form through his highly personalized rendering of various themes.

George Arlook was born on May 5, 1949, at the King George Hospital in Winnipeg, Manitoba (hence the choice of his Christian name). He is the fourth child from a family of seven, and is the only one who carves. He spent his early childhood in Eskimo Point (now called Arviat), and has always considered it to be his home. His father, Sevuoi Aiyarani, was also a carver. Charlie Panigoniak, his brother, is a well known singer and song-writer in the north. George traveled extensively, and has lived and worked in Rankin Inlet, Baker Lake, Chesterfield Inlet, Winnipeg, and Churchill, Manitoba.

Arlook lived in Rankin Inlet from 1956 to 1975. He began to teach himself how to carve at the age of nine, and sold his first piece for 75 cents in 1960. By 1968, George was becoming known as a very talented and original artist, He studied the works of Tiktak, Kavik, and Pierre Karlik, and spent many hours in conversation with these artists. As he gained confidence in his ability to work with the hard stone of the Keewatin region, he was encouraged by the older carvers to test his own expression.

While working with a variety of different stone types and experimenting with other media, Arlook has stretched his artistic vision in a contemporary style, all the while paying homage to the cultural and artistic traditions of the Keewatin master sculptors to which he is the heir. By the mid- 70s he had developed a highly unique style of semi-abstraction and became famous for it.

Arlook likes to depict single figures such as drum dancers, hunters, or mothers with babies in their hoods, as well as his favourite animal, the musk-ox. Sometimes he groups figures together to form abstracted compositions of gently curving forms that undulate rhythmically. Arlook's sculptures often have antler parts that protrude in complex patterns from the stone.

..."Arluk began to teach himself how to carve soapstone at age 9. In the 1960s he was influenced by sculptors Tiktak and Kavik and John Pangnark. By the mid-1970s he had developed a unique style of semi-abstraction. He depicts single figures such as hunters and mothers with babies in their hoods. Most often he groups figures together to form abstracted compositions of gently curving forms that undulate rhythmically. His sculptures often have antler parts added that protrude in complex patterns from the stone."

D. Wight, Canadian Encyclopedia 1985.

ABOUT NUNAVUT:

by Kenn Harper

In 1999, Canada's newest territory becomes a reality. Yet it already has a history, rich and colorful.

It is the history of the Inuit who originally inhabited this land, by turns rich and sparse, and of the *qallunaat* who arrived in their changing quests — for a sea route westward, for whales, for furs and other natural resources, and finally, to stay. It is a history of culture contact and cultural conflict. It is the history of the three regions of Nunavut.

Baffin Region

Historians identify the Baffin coast with Helluland of the Norse sagas, and there may have been sporadic contacts between Norse and Inuit. But the recorded history of Baffin Island began in 1576 when Martin Frobisher, on an expedition in search of a Northwest Passage, discovered what he thought was gold in the bay that bears his name. The ore was worthless and Frobisher's encounters with the Inuit were not friendly. He seized four Inuit in 1576 and 1577 and took them to England where they quickly died. In 1585, John Davis, also in search of the Northwest Passage, explored Cumberland Sound; unlike Frobisher, his relations with Inuit were cordial.

Henry Hudson, in 1610, followed the south coast of Baffin Island into Hudson Bay, and five years later, William Baffin and Robert Bylot mapped that coast. But Baffin Island itself was, at best, only a landmark and, at worst, an obstacle in the path of those searching for a Northwest Passage. Its coastline remained largely unexplored.

In 1616, Baffin and Bylot sailed north as far as Smith Sound and discovered the entrances to Lancaster and Jones sounds. Returning south, they mapped a good deal of the Baffin coast, but after this voyage, northern Baffin Island was ignored for two centuries.

In the early 19th century, the search for a Northwest Passage came in vogue again. John Ross entered Lancaster Sound in 1818 and concluded erroneously that it was a bay rather than a strait. The next year his second in command, Lieutenant William Edward Parry, traveled through Lancaster Sound; the following summer he discovered the entrances to Admiralty and Navy Board inlets. In 1821, under Admiralty orders, Parry passed two winters exploring and mapping the Igloolik area, and established good relations with the Inuit.

In 1845, John Franklin, commanding a large expedition in search of the passage, sailed through Lancaster Sound and into oblivion. His failure to return ushered in a new era in Arctic exploration, that of the Franklin searches. It lasted until 1880 but, again, explorers generally considered Baffin Island an obstacle. One notable exception was Charles Francis Hall, who explored Frobisher Bay from 1860 to 1862. Hall was one of the first to

use Inuit clothing and travel methods. His Inuit friends, Tookoolito and her husband Ebierbing, accompanied him as interpreters and assistants for over a decade.

While the Franklin searches were under way, the last migration of Inuit from Canada to Greenland was also taking place. The shaman Qillaq (known later in Greenland as Qitdlarssuaq) led a group of Inuit from the Pond Inlet area to northwestern Greenland in the 1850s and 1860s, in search of new land and perhaps to avoid retribution for murders he had committed. Descendants of this group live there today.

British whalers reached northern Baffin Island by 1817, in their hunt for the bowhead whale, prized for its oil and baleen, which was used in corset stays, buggy whips, and other products requiring elasticity and flexibility. In 1840, William Penny, a whaling master from Peterhead, Scotland, with the help of a young Inuk, Eenooloopik, rediscovered the entrance to Cumberland Sound, lost since Davis last entered it over two centuries earlier; it proved to be rich in bowhead whales. Its rediscovery marked a turning point in Baffin Island whaling. Whalers began wintering in Cumberland Sound in the 1850s to get an early start on whaling the following spring. American and Scottish companies established shore stations at Kekerten Island on the north shore of the sound and at Blacklead Island on its southern coast. The Americans sold their stations to the Scots in 1894, the same year that Reverend Edmund Peck established an Anglican mission at Blacklead. The mission remained open until 1926, by which time whaling had ended. A shore whaling station was also established by Scots at Albert Harbour near Pond Inlet in 1903. Everywhere, whaling had a profound impact on Inuit; it changed settlement patterns and provided Inuit with metal, tools, guns and whaleboats.

By the turn of the century, bowhead whale stocks were severely depleted and whaling had evolved into what was known as free trading. Small trading companies, all British, bartered with Inuit from shore stations or ships that called in summer. From 1900 until 1913, a Dundee company also operated a mica mine near Lake Harbour (now Kimmirut). In 1912, three expeditions, two Canadian and one from Newfoundland (then not part of Canada), visited Pond Inlet in search of gold. Each party subsequently returned to open a trading post. The Sabellum Company operated sporadically in southern Baffin from 1911 until 1926, using native traders and a small ship that arrived from Scotland in the summers. The only white employee of the company, Hector Pitchforth, died in 1924 at his lonely post near Clyde River.

Scientific research played a major role in Baffin history. In 1882-83, a German meteorological expedition overwintered at Sermilik Bay in Cumberland Sound as part of the International Polar Year. The following year, the pioneer geographer and ethnographer, Franz Boas, passed one winter in the sound; the extensive report that he published, *The Central Eskimo*, was the first major ethnographic study of Canadian Inuit. In 1909, Bernhard Hantzsch, an ornithologist, travelled with Inuit to Foxe Basin, where he died in 1911, probably of trichinosis. The geologist, prospector and filmmaker, Robert Flaherty, overwintered at Amadjuak Bay in 1913-14. (His film, *Nanook of the North*, made in northern Quebec, is an ethnographic classic.) Between 1921 and 1924, Knud Rasmussen and his Fifth Thule Expedition conducted ethnographic research in the Igloolik area, and Peter Freuchen and Therkel Mathiassen explored much of

northern Baffin Island, Freuchen accompanied by the Greenlander Nasaitdlorssuarsuk and the Baffinlander Mala. Inland southern Baffin Island was explored and mapped by Burwash, Soper, Weeks and Haycock in the 1920s. Between 1936 and 1940, the British-Canadian Arctic Expedition completed most of the geographical investigation of Foxe Basin.

The Arctic Islands had been transferred from Britain to Canada in 1880, but it was not until 1897, when William Wakeham erected a cairn at Kekerten, that Canada took any active interest in exerting its sovereignty. In 1903, an official expedition under A. P. Low visited the High Arctic and Cumberland Sound. Between 1906 and 1911, the Canadian government dispatched Joseph Bernier on three official voyages to the High Arctic, to show the flag and collect Customs duties from whalers.

Canada became increasingly concerned over the activities of foreigners in the High Arctic — the Norwegian Sverdrup from 1898 to 1902, Robert Peary on his many attempts on the North Pole, Donald MacMillan's Crocker Land Expedition, and Rasmussen's interest in the Arctic Islands. Its response to these perceived threats was to establish Royal Canadian Mounted Police posts in the High Arctic. Pond Inlet was opened in 1921, and Craig Harbour on Ellesmere Island the following year. Dundas Harbour opened in 1924, Bache Peninsula in 1926, and Lake Harbour in 1927.

The Hudson's Bay Co. established its first post on Baffin Island at Lake Harbour in 1911. Cape Dorset was opened in 1913, Pangnirtung and Pond Inlet in 1921, Clyde River two years later and Arctic Bay in 1926. The Bay provided a more reliable supply of goods to hunters than had the earlier free traders, whom they displaced. The Bay trade was for fox pelts, later shifting to sealskins. In recent years, since the decline in the sealskin market, the trading posts have been transformed into modern department stores.

The Second World War and the Cold War that followed it forcibly opened the Canadian Arctic. The United States Air Force built an airfield at Frobisher Bay (now Iqaluit) during the war to handle aircraft transporting war materials to Europe. In 1955, construction began on the Distant Early Warning (DEW) Line, a joint project of Canada and the United States to create an early-warning radar chain across the Arctic to warn of any Soviet incursions. With this, Iqaluit became the supply and administrative centre for the Baffin Region. A weather station was established at Resolute in 1947, and in the early 1950s, Inuit were relocated from northern Quebec to Resolute and Grise Fiord. In the late 1950s and the 1960s, federal schools were built in most communities. A mammoth housing program was undertaken in the mid-1960s, and Inuit in general abandoned traditional camp life as a permanent lifestyle.

Keewatin Region

In 1610, in search of a Northwest Passage, Henry Hudson explored what others had thought was a gulf between Baffin Island and Labrador. Following its shores, Hudson reached the great inland sea that bears his name. Other explorers followed, and the

Hudson's Bay Co. established a fur trading post at Churchill in 1717 to open trade with Indians farther west. Inevitably, this led to contact with Inuit in the Keewatin.

In 1719, James Knight's expedition in search of the elusive Northwest Passage disappeared north of Churchill. Nothing was known of its fate for almost 50 years, until the remains of a house and two ships were found at Marble Island, near Rankin Inlet. The crew had perished of scurvy and starvation, despite the efforts of local Inuit to keep them alive.

As in Baffin, so in Keewatin, the whaling industry had a major impact on the lives of Inuit in the mid-19th century, attracting many to live near the whaling stations, providing trade goods which made life easier, but also introducing diseases to which the Inuit had no immunity. The first whalers to visit Hudson Bay wintered at Depot Island in 1860, losing many men to scurvy, but securing a fortune in baleen. In the remainder of that decade, over 40 American whaling voyages went to the Keewatin coast. The three most popular wintering sites for whalers were Repulse Bay, Depot Island and Cape Fullerton, and Marble Island, a place of legendary importance to the Inuit; when they visit they crawl the first few feet onto the island out of respect for an old woman whose spirit is said to reside there.

After 1870, the industry declined rapidly. As elsewhere, the whalers diversified into trading for "scraps" — whaler jargon for furs, skins, and ivory — and even mining. Scholars estimate that there were 146 whaling voyages to Hudson Bay between 1860 and 1915; 105 of these voyages overwintered, trading with and employing Inuit. Between 1899 and 1903, a Dundee firm operated a shore station on Southampton Island, manned by three Scots and Inuit relocated from Baffin Island. In 1903, the company sent its vessel, the *Ernest William*, to Repulse Bay, where it acted as a floating station until 1910. The decline of whaling quickened after the turn of the century; the last whaler into Hudson Bay, the *A. T. Gifford*, burned and was lost with its entire crew in 1915.

The most famous American whaling captain in Hudson Bay was George Comer, who made six whaling and trading voyages there. Aside from running profitable trips, Comer was an untrained scientist who, under the tutelage of the anthropologist Boas, made important contributions in anthropology, natural history, cartography and exploration.

While whaling activities dominated the Keewatin coast, other forces were at work in the interior. In 1893, Joseph and James Tyrrell, employed by the Geological Survey of Canada to survey the Keewatin interior, travelled from Lake Athabasca to the Dubawnt River, and from there to Chesterfield Inlet and along the coast to Churchill. The following year, Joseph Tyrrell explored and mapped more of the southern interior of the Keewatin.

In 1899, the naturalist David Hanbury travelled from Churchill north to Chesterfield Inlet and via Baker Lake to Great Slave Lake, making important contributions in geology, anthropology and natural history. The following year, James W. Tyrrell explored some of the same area. In 1901, Hanbury made an epic journey, from Great Slave Lake to

Chesterfield Inlet and Marble Island, returning to Baker Lake to winter with Inuit. The next spring, he travelled to the mouth of the Coppermine River, where he sought information from the Inuit on copper deposits. He made contributions in geology, natural history, meteorology and anthropology.

In 1903, the Canadian government, concerned about Canadian sovereignty and the unchecked activities of whalers in Hudson Bay, established the first Arctic detachment of the Royal Canadian Mounted Police at Fullerton Harbour, north of Chesterfield Inlet, intending to gradually enforce Canadian laws and exert "supervision and control."

In the forested areas to the south, the Hudson's Bay Co. faced increased competition from rival traders. So, after 1912, the company made a concerted effort to move north and promote white fox trapping among the Inuit. They opened a post at Chesterfield Inlet in 1912 and an inland post at Ennadai shortly thereafter. In 1916, a post was opened on the south side of Baker Lake and another one at Repulse Bay, at Arviat (then known as Eskimo Point) in 1921, and at Southampton Island in 1924.

Father Arsène Turquetil, an Oblate priest, established a Roman Catholic mission at Chesterfield Inlet in 1912. From there, Catholicism spread to Eskimo Point, Southampton Island, Baker Lake, and even to Baffin Island. The RCMP relocated its Fullerton post to Chesterfield Inlet in 1922. A doctor was resident there by 1929, and the Oblates built a hospital and established a Grey Nuns convent in 1931 and an old folk's home in 1938. In 1951, they built the first school in the eastern Arctic; from 1954 until 1969, they also operated a large residential school. In 1970, the present government of the Northwest Territories assumed responsibility for education; by that time most communities had their own schools. That, combined with the rise in importance of Rankin Inlet, contributed to the decline of Chesterfield Inlet.

The Anglican Church also established missions in the region. Luke Kidlapik, a catechist from Blacklead Island, started a mission at Coral Harbour, and Donald Marsh established one at Eskimo Point in 1926, two years after the Roman Catholics had established there. Both churches were established in Baker Lake in 1927.

Knud Rasmussen's Fifth Thule Expedition, in the region in the early 1920s, was of profound importance to our understanding of traditional Inuit culture. Pioneering studies in ethnology, archeology, linguistics, botany and zoology were conducted in the Keewatin and other regions. Rasmussen's and Kaj Birket-Smith's monographs on the culture of the Caribou Eskimos are classics of modern anthropology.

In 1955, a nickel mine was developed at Rankin Inlet, an area previously of little importance and never a major site of Inuit occupancy. North Rankin Nickel Mines operated until 1962 and became a major employer of Inuit, resulting in the most major population shift since the whaling days. In 1958, at the height of the mining operation, the federal government established a settlement at Itivia, half a mile from the mine, as a rehabilitation project for Inuit from the interior, whose living conditions had deteriorated with major shifts in caribou migration patterns. In the 1970s, the government of the

Northwest Territories moved its administration offices out of Churchill and made Rankin Inlet the administrative centre of the Keewatin Region, a role it holds to this day.

Kitikmeot Region

In 1770 and 1771, Samuel Hearne, with a Chipewyan guide, Matonabee, travelled overland from Churchill to the Coppermine River, becoming the first white man to reach the Arctic Ocean. To his horror, his Indian companions massacred a group of Inuit, their traditional enemy, near the mouth of the Coppermine River at the site known since as Bloody Falls. Hearne's amazing trek proved that no Northwest Passage would be found from the low latitudes of Hudson Bay.

The Arctic coast was mapped between 1819 and 1846. Franklin mapped 900 kilometres of coastline east from the Coppermine River to Coronation Gulf; in 1826, Dr. John Richardson mapped from the Mackenzie River to the mouth of the Coppermine. The British government's objectives were to promote geographical exploration, scientific research, and to confirm its territorial claims. Mapping was continued by George Back in 1834, by Thomas Simpson and Peter Warren Dease from 1836 to 1839, and finally by Dr. John Rae in 1845-46.

Important sea expeditions were also carried out. In 1819, Parry sailed through Lancaster Sound to Melville Island where he wintered. Ten years later Captain John Ross, in the *Victory*, became icebound in Prince Regent Inlet and remained there for three years. He and his crew got on well with local Inuit who hunted with them, supplied them with food and taught them Inuit travel techniques.

In 1846, the ships of the Franklin Expedition got caught in the ice northwest of King William Island. The crews abandoned the ships after 18 months and made a futile effort to reach the South; all 105 men died of starvation and scurvy. Beginning in 1847, numerous search expeditions visited the Arctic, producing a wealth of information on the area. In 1854, John Rae, having heard Inuit tell stories of the expedition's fate, took the news back to England. Countless books have been written on the Franklin story and the subsequent searches, and the fate of Franklin has passed into northern mythology.

In 1903, the Norwegian, Roald Amundsen, seeking to locate the North Magnetic Pole, passed two winters on King William Island in the harbor that he named Gjoa Haven after his vessel. The *Gjoa* reached Nome, Alaska, in 1906, becoming the first ship to complete the Northwest Passage.

The westernmost reaches of Nunavut were the last to be explored by non-Inuit. Whalers based at Herschel Island gradually extended their whaling grounds east, and one, a Dane named Christian Klengenberg, passed the winter of 1905-6 trading off Victoria Island. Between 1908 and 1912, Vilhjalmur Stefansson, intrigued by Klengenberg's stories of fair-complexioned Inuit on Victoria Island (later sensationalized by newspapers as the "Blond Eskimos"), explored in the area. In 1913-18, Stefansson returned to Coronation Gulf and Victoria Island with a large multi-disciplinary scientific party on the Canadian Arctic Expedition. A New Zealand-born anthropologist, Diamond

Jenness, accompanied this expedition and in 1922 produced a classic of northern ethnographic literature, *The Life of the Copper Eskimos*, which many scholars considered the best description of a single Inuit group.

Independent fur traders wasted no time in establishing posts in the central Arctic. Christian Klengenbergh established a post near the mouth of the Coppermine River in 1916 and, in 1919, another one on Victoria Island. In 1920, he wintered his schooner at Bathurst Inlet. His descendants today live in Kugluktuk (Coppermine) and Holman Island. Other traders gradually moved into the area overland from Great Bear Lake, and were soon followed by geologists and trappers.

In November of 1913, two Oblate priests, Jean-Baptiste Rouvière and Guillaume LeRoux, were murdered by Inuit near Coppermine. The crime, caused by misunderstanding on the part of the Inuit and insensitivity on the part of the priests, was investigated and two Inuit were taken to Edmonton in 1917 for trial. They were sentenced to life imprisonment at Fort Resolution, but were released in 1919. An inevitable result of this case was the establishment of new police posts and the undertaking of regular patrols in the region.

The Hudson's Bay Co. opened a post at Bernard Harbour in 1916, Cambridge Bay in 1921, and King William Island in 1923. The Coppermine post was established in 1927 and Bathurst Inlet in 1934. The latter closed in 1964 and the buildings are now a naturalist's tourist lodge. Pelly Bay is the only place in the region where the Hudson's Bay Co. never established a post. In 1935, Father Pierre Henry built a famous stone church there. The community remained very isolated until 1961, when a school was built.

As elsewhere, missionaries arrived at about the same time as the traders. An Anglican mission was established in Coppermine in 1928, and both Anglicans and Roman Catholics built churches in Cambridge Bay in the 1920s.

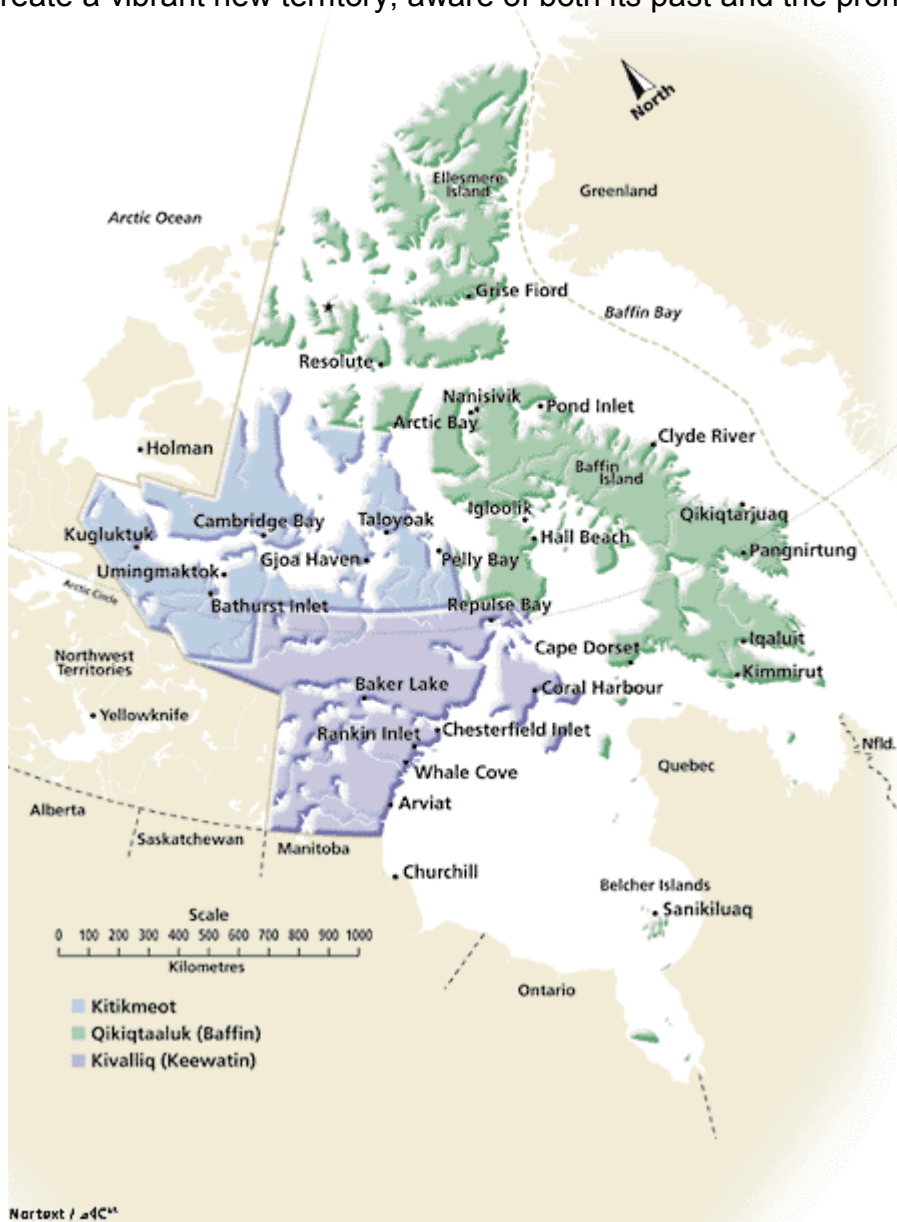
Knud Rasmussen of the Fifth Thule Expedition travelled through the area in 1923 and 1924 with his Greenlandic assistants, Miteq and Arnarulunnguaq. Rasmussen produced detailed ethnographic monographs on the *Netsilik* and Copper Eskimos.

Spence Bay (now Taloyoak) has a curious history. In 1934, the Hudson's Bay Co. moved Inuit from Cape Dorset, Pangnirtung and Pond Inlet to Dundas Harbour on Devon Island to trap foxes. Two years later, the post was abandoned and the Inuit were moved to Arctic Bay, and from there to Fort Ross. That post proved difficult to re-supply because of ice conditions, and in 1947 it closed. Most of the Inuit relocated to Spence Bay.

As elsewhere in the Arctic, Inuit largely abandoned camp life and moved into communities in the 1960s in conjunction with government housing programs and the construction of schools. In 1981, the territorial government designated Cambridge Bay as the regional administrative centre, and the community has grown steadily since.

Toward Nunavut

In this decade, the Nunavut land claim has been settled and the *Nunavut Act*, proclaiming the advent of the new territory of Nunavut, passed. Inuit are a majority in their homeland. Today Inuit and *qallunaat* approach the millennium determined to create a vibrant new territory, aware of both its past and the promise of its future.



Cape Dorset *

[pop: about 1,200]

by John Laird

Along the northwest shore of Dorset Island, surrounded on one side by rocky hills and on the other, by Hudson Strait, lies Cape Dorset - a community that, since the 1950s, has come to be known as the Inuit art capital of the world. In the distance are the jagged outlines of islands, and the inlets of Baffin Island's most southern coast. Like most other settlements in Nunavut, Cape Dorset is a modern community, with winding gravel roads, small wooden houses, schools, stores, hotels, a nursing station, government offices and churches. But it is Cape Dorset's outstanding artists and their printmaking and stone-carving shop that have earned the town renown. Each year, art lovers and naturalists flock to Cape Dorset to enjoy the treasures of the West Baffin Eskimo Co-operative and to chat with the acclaimed artists who work here. In 1995, then German Chancellor Helmut Kohl made the visit with Canadian Prime Minister Jean Chretien. Visitors come, as well, to absorb the rich heritage of local Inuit, and to tour the breathtaking arctic landscape with its abundance of wildlife. The mallikjuaq Visitors Centre, due to be completed in 1999, displays artifacts portraying the history of Dorset and the Mallikjuaq islands.

History

"Since long ago" Cape Dorset elder Qupapik Ragee once said of his community "our ancestors called it Kinngait." Kinngait is the Inuktitut word for "mountains", describing the steep, rocky hills that overlook the town. The Inuit here are direct descendants of the Thule, who inhabited this region in small groups almost 1,000 years ago. You can explore remnants of their culture - such as stone foundations of their houses - at several sites on Dorset and Baffin islands. In 1925, Diamond Jenness became the first archeologist to identify the remains of an even earlier civilization, the Dorset, who lived here from 800 BC to AD 1300. Other researchers have since discovered artifacts dating back 3,500 years to the pre-Dorset, and even earlier, cultures. European explorers, who arrived on these shores in the 17th century, were relatively recent visitors. They named the Foxe Peninsula after the English explorer, Luke Foxe. [Dorset Island lies off the south coast of this peninsula.] And they named the Dorset Island to honor his benefactor, the Earl of Dorset. From 1850 to the early 1900s, whalers and missionaries visited the area. In 1913, the Hudson's Bay Co. set up a trading post here. Between 1938 and 1953, two churches, a school and a few houses were constructed. By the mid-1950s, Inuit began to build permanent homes in the area. This marked a major change in their lives, as now they increasingly felt the influence of government. In 1947, the Nascopie, the supply ship that brought goods to the region from the South, ran aground off the coast of Dorset Island. Before she sank the resourceful Inuit salvaged supplies, fuel, and even wood from the ship. They used this wood to construct their homes in Cape Dorset and along the coast of Dorset island. Today, most local Inuit are engaged in the same activities you might find in any small community in Canada; running businesses, working in offices, and attending school. If you walk the 1.2 kilometres from one end of town to the other, you'll see a blend of modern and traditional culture - snowmobiles and all-terrain vehicles parked outside homes; caribou and polar bear hides hanging from railings; arctic char drying on racks; and perhaps a frozen seal or two resting on a doorstep. Children laugh and play in the streets, chattering in a steady stream of Inuktitut.

Arviat *

[pop: under 2,000]

by Shirley Tagalik

For centuries, Arviat (pronounced "arq-viat") has been a site that welcomed visitors to her sandy shores. Much of what makes Arviat an interesting place to visit today is rooted in this history.

The industrious *Paallirmiut* were the original residents of this coastal area of western Hudson Bay. A self-sufficient group of Inuit, they were able to sustain large camps. They were joined by the traditionally isolated *Ahiarmiut* — inland Inuit who knew only caribou — and by sophisticated ex-whalers from the Repulse Bay and Coral Harbour areas. The way these groups hunt, raise children, speak, build igluit, make tools and sew clothes, all differs. Each group has struggled to keep its own identity while uniting to build a community that can creatively address social problems: 80 per cent unemployment and a high birthrate that sees 60 children born yearly.

Today, the community is recognized as being particularly rich in traditional knowledge and values, where Inuktitut is spoken widely and valued highly, and where hunting traditions are maintained.

History

Still identified on many maps by its former name, Eskimo Point, Arviat comes from the Inuktitut name for bowhead whale, *arviq*.

Thule culture sites here date back to AD 1100. Many ancient *qajaq* stands found at traditional summer camp sites are evidence that hundreds of Inuit gathered in this area. Summer brought Paallirmiut families together to hunt whales, seals, and walrus for meat and oil. Two of these sites, Arvia'juaq (an island shaped like a big bowhead) and Qikiqtaarjuk (little island), were designated National Historic Sites in 1995.

When the Hudson's Bay Co. established a post here in 1921, camp sites were moved into the vicinity as trapping became increasingly profitable. Arctic fox were plentiful and the harsh Keewatin (now called Kivalliq) climate ensured thick, full coats. A visit to *Nuvuk*, the site of the old post, will introduce visitors to one of the last York boats to ply the waters of Hudson Bay. It carried supplies in trade for furs.

The early history of the Roman Catholic mission, established in 1924, can be viewed through exhibits at the Mikilaaq Centre, a diocese-operated community centre located in the original Roman Catholic church. The Anglican mission, founded in 1926, brought missionaries Donald and Winifred Marsh of England to the Arctic. Their books, including *Echoes from a Frozen Land* (Edmonton: Hurtig, 1987), paint a colorful picture of the area in the early days.

At the same time that caribou migration patterns changed, demand for furs dwindled, creating hardship for many groups of Inuit. Among the hardest hit were the Ahiarmiut,

described in Canadian author Farley Mowat's books, *People of the Deer* and *The Desperate People*. Eventually, the Canadian government relocated them to Arviat. The community's Federal Day School opened in 1959, marking the beginning of permanent settlement.

Arviat: Its Land and Wildlife

Dotted with shallow lakes, this land, rich in flora and fauna, is glacial terrain consisting of sandy low marsh, muskeg, and long tidal flats. Between June and August, the area attracts thousands of nesting migratory birds. The McConnell River Migratory Bird Sanctuary, south of the community, is a good spot to view nesting pairs of geese, sand hill cranes, swans, ducks and loons. Nesting sites attract snowy owls, peregrine falcons and gyrfalcons. At the tidal flats, swarms of sandpipers, plovers, phalaropes, arctic terns, gulls and jaegers can also be found, fiercely protecting their nests. A short walk from town will introduce you to this rich feathered world. In August and September, snow geese are especially accommodating, when parents march their gaggles right into town, taking over any grassy spots left to nibble. Pods of belugas can be seen in the bays. Many Inuit hunt whales at this time and trips can always be arranged.

Trips up rivers near the community take you to great fishing grounds where you'll also see migrating caribou. Caribou hide is still widely used for winter clothing, and families camp at caribou grounds at this time of year.

*Reproduced from the Nunavut Handbook

Hall Beach * [pop: under 600]

by Lyn Hancock

Hall Beach is the kind of community you don't find featured in many tourist brochures. Spread along a series of exposed sand and gravel beaches on the shore of Foxe Basin, and backed by a soggy carpet of lakes and tundra ponds, the place can seem rather desolate.

Yet despite its bleak facade, Hall Beach can be a rich experience for tourists. My most treasured moments in Nunavut took place here: drifting through a maze of ice sculptures at the floe edge, watching walruses and polar bears; trooping down to the beach to greet hunters bringing in belugas; and warming my hands in the body of a whale.

History & Wildlife

While most communities in Nunavut grew around trading posts, whaling stations or seasonal hunting and fishing camps, Hall Beach was created instantly when a Distant Early Warning (DEW) Line site was built here in 1957 to help monitor Canadian air space in the Far North. Today the community is home to a North Warning Radar site, a technologically advanced model of the DEW Line.

Modern artifacts such as these stand in stark contrast to the piles of stone and bone strewn over gravel beaches at both ends of town, evidence of the Thule-culture Inuit and earlier Dorset peoples. Tent rings, food caches, grave sites, *qarmait* (sod houses) and semi-subterranean houses are found to the north of the community at places called *Qimmiqturvik* and *Nappaqut*.

Resting on raised beaches at the southern end of town are many Thule winter houses. Still visible are the flagstone floors, stone sleeping platforms and massive bowhead whale skulls that form doors, rafters and walls. Blocks of sod that once covered roofs lie fallen on the ground.

Early contact between Inuit and outsiders was sporadic but intense. Explorers William E. Parry and G.F. Lyon were the first Europeans to visit the area in 1822-

23 while wintering their ships at Igloolik. In the 1860's, American explorer came to this region briefly and traveled with Inuit; Hall Beach and Hall Lake bear his name. In 1912 Alfred Tremblay, a French Canadian prospector with Cap't. Joseph Bernier's Pond Inlet expedition, spent some time in the area and in the 20's members of the Fifth Thule Expedition arrived to document the life of the local Inuit.

In the 1950's and 60's Inuit moved from surrounding camps to work and settle around the DEW Line site. (*Sanirajak*, meaning "one that is along the coast" in Inuktitut, refers to the broad region encompassing Hall Beach). Yet, despite the rapid changes that have

occurred since those years, Hall Beach remains one of the most traditional communities in Nunavut.

Hall Beach: Land & Wildlife

Opportunities for birdwatching in Hall Beach are endless. In the late spring and summer dozens of species of ducks, geese, swans and other waterfowl migrate north to nest on the many tundra ponds behind the community. Visitors will spot common eiders, long tailed ducks (formerly known as oldsquaws), geese, tundra swans, phalaropes, gulls and, in high lemming years, snowy owls. Peregrine falcons can be found in hilly areas on the far side of the lake.

The tundra is also a paradise for botanists and photographers. Though sparse, the soil produces carpets of moss, lichens and ground-hugging flowers such as arctic cotton & heather, mountain avens, moss campion and lots of louseworts and saxifrages. Residents rave about the spectacular sunsets of early spring and late fall, which are accentuated by the flatness of the landscape.

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