

15^e Congrès des Etudes Inuit, Oralité / 15th Inuit Studies Conference, Orality
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ORALITY AND LITERACY

« Yupiit Nakmiin Qaneryaraat »

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This paper describes the authors' experiences integrating elders as resources, tutors, and teachers into the *Yupiit Nakmiin Qaneryaraat* program offered by the Kuskokwim Campus of University of Alaska Fairbanks (U.S. Department of Education grant). The program's purpose is to develop the language skills of would-be K-12 language teachers in Southwestern Alaska. In this paper we investigate how the author's experiences/goals as program organizers and language teachers interact with, influence, and are influenced by the experiences and goals of the elders involved in the program. In this way we hope to better understand how to effectively work with elders in the program and provide guidance by example for other endangered language programs dependent on elder involvement. We conclude that barriers to elder integration arise when classroom based roles (teacher, student, visiting expert) come into conflict with the traditional role of elder and the status ascribed to this role. By overtly recognizing and addressing this tension, program faculty, elders and students jointly created a "third space" (MOJE *et al.* 2004; GUTIERREZ, BAQUEDANO-LOPEZ & TEJEDA 1999; LIPKA *et al.* 2005) in which the traditional role of elder, the learning goals of students, and the leadership role of the faculty were acknowledged and honored.



« This is the way we were told: the Ulukhaktok Literacies Project »

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For four years, the University of Lethbridge, the NWT Literacy Council and the community of Ulukhaktok have been investigating local Inuinait literacies: what constituted traditional literacies and their texts, in which contexts they were used, and what aspects are still visible today. It is evident that although overall fluency in Inuinnaqtun has diminished, characteristics of Inuinait literacies are highly

visible, even when people use English. This results in a hybrid discourse in which, for example, people insert English lexicon into Inuinnaqtun intonation, register, pragmatics and rhetorical conventions. Transfer from one language/literacy to the other is not without its difficulties.

In spite of the dramatic loss of Inuinnaqtun as mother tongue (without the commensurate fluency in standard English language and literacies), initial analysis of the team's research to-date suggests that Inuinnaqtun literacies are highly complex and are based on the following principles: multi-modal (aural, oral and/or visual at the same time); storied (created and transmitted through narrative—historic, personal and specific); symbolic; holistic (integrated, with the literacies embedded in the knowledge and language); relational (based on relationships between narrator and his/her world); experiential (learned by observing, listening and doing, with limited intervention or direct instruction); subjective (narration from speaker's perspective); recursive (going over the same details several times); relative/context-dependent (changing with the context); and mnemonic (serving as a memory aid). Despite today's focus on the written word, orality – whether in English or Inuinnaqtun – is still the primary vehicle for language and literacy acquisition, and the means by which those narratives that form Inuinnaqtun social identity continue to be (re)created and circulated. Thus, narrative, whether in English or Inuinnaqtun, is central to Inuinnaqtun language/literacies, as is the case for other indigenous peoples.



« The urgent need to strengthen Inuktitut instruction in Nunavut schools »

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Inuktitut is widely spoken in Nunavut communities and is thought to be one of the indigenous languages in Canada with the best chance of long-term survival and vitality. Still, this ethnographic study on schooling in one small community in the Qikiqtaaluk region of Nunavut raises serious concerns about language loss, and the 74 Inuit interviewed said almost unanimously that Inuktitut instruction in the schools should be strengthened to protect language and culture.

In most Nunavut communities Inuit students learn in all-Inuktitut classrooms until grade 4 or 5, then switch into all-English classrooms where Inuktitut is taught only as a subject. Participants said that the current model provides too little Inuktitut for students to maintain competence in the language. They said that although children speak Inuktitut, it is a very shallow Inuktitut. Some said that young people create sentences as if they were speaking English, that one strong Inuktitut word is often replaced by many weaker words, and that many children and youth cannot understand the Inuktitut spoken by Elders. They lack the land experiences connected to the language.

People said that the language is important to preserve culture, and “because we’re Inuit.” Many advocated for the formal inclusion of Elders in schools, the use of Inuktitut as a language of instruction into the higher grades, increased training and support for language specialists, and professional development for all Inuit teachers drawing on the language strength of Elders.

There is no time for complacency. Many areas in the Canadian Arctic have lost the Inuit language, and English is pervasive. Some fear that the use of Inuktitut in the classroom is a barrier to learning English, and a non-Inuit community member said that Inuktitut is a dying language and should be abandoned immediately. Some Inuit parents reportedly speak only English with their children, and almost all participants said they read English faster than Inuktitut.

The findings of the study will be discussed and the Nunavut Department of Education's proposed *Bilingual Education Strategy* considered. I argue that to protect Inuktitut and follow the wishes of many Inuit, strengthening the teaching of Inuktitut in the schools should be prioritised.



« Place Names, Boas and Inuit Toponymy, Critical Topography : The “Oral Hypothesis” »

Jonathan Bordo

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My paper will revisit the "Oral" hypothesis in contemporary schools of cultural and communications theory that one way or another trace back to the original theoretical posit of Ferdinand de Saussure in the Course on General Linguistics. The three schools are the Toronto School (Innis & McLuhan), the Paris School (Vernant, Vidal-Nacquet, Svenbro); German communications (eg Hans Belting) and the influence of Walter Benjamin. This wish to contribute to a genealogy of the "Oral" hypothesis is motivated by my effort to grasp better the relationship that names (place names and proper names) have to concepts. This inquiry arose from sojourns to the Canadian Arctic from 1996-98 and the critical topography that I gave as an account of a ritual whale hunt that took place in the waters of Tinniarjuat in the summer of 1998. Only with the "oral hypothesis" could I account for the event of the hunt as a lieu de memoire. On-going research with Ludger Mueller-Wille on the Boas Map initiative, addresses Inuit toponymy especially as it resides as a topogram in a mercator map. The consideration of this map as a topogram will inform my presentation.



« The Role of Youth Organizations in the Maintenance of an Endangered Language »

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The role and importance of grassroots initiatives in the preservation of endangered/minority languages is well established (cf. FISHMAN 1997; KAPLAN & BALDAUF 1997). However, little has been done to distinguish between the beliefs, goals, and activities of *individuals*, and those of regional or ethnic *organizations*. While the former is well described in some Inuit contexts (cf. DORAIS & SAMMONS 2002; MARTIN *et al.* 2005; TULLOCH 2004), the latter remains largely ignored in academic research. Meanwhile, groups such as the Inuit Circumpolar Youth Council are actively advocating for their language's survival. In August 2005, for example, ICYC held the First Inuit Youth Symposium on the Inuit Language. They set a vision for language restoration and "hipification", with concrete action plans, and published these results in a summary report. In July 2006, they will meet along with the Inuit Circumpolar Conference and present their agenda for language revitalization. The leadership that ICYC is showing in grassroots language planning for the Inuit language is indicative of the role that regional or ethnic youth organizations can play in the preservation and promotion of endangered/minority languages. This paper reports on these activities and analyzes their place within grassroots language planning.



« Discourse and Identity after the Advent of Nunavut »

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The aim of this paper is to describe how a sample of 35 Inuit men and women aged between 18 and 85 and living in Iqaluit, the capital of Nunavut, perceive how the language situation has evolved since the advent of Nunavut in 1999. It is hypothesised that the social and political changes brought about by that event will have had an influence on the language attitudes of the respondents, if not necessarily on their linguistic behaviour.

Data analysis shows that the respondents' perceptions are split, as it seems, between a more idealistic vision of the situation (prevalent among younger people) and a more realistic one (chiefly characterising older respondents). On the ideal side, people note that Inuktitut has become more visible since 1999, that its visibility should increase within the next decades, that its use is essential to the Government of Nunavut (GN), and that it should be transmitted to children. More realistically, the same respondents assert that – at least in Iqaluit – English is now more widely spoken than it was in 1999, its use is increasing among Inuit children, and it is somewhat illusory to think that Inuktitut will have become GN's working language by 2020.

The idealistic vision reflects the fact that the advent of Nunavut has given impetus to and reinforced the development of an Inuit ethno-national identity where Inuktitut plays the part of an important ethnic marker. The realistic one reflects the Inuit practice of using the language – English or an Inuktitut-English mix for a majority of younger speakers – that fits the best within the immediate semantic and sociolinguistic context of communication. The simultaneous presence of these two types of perceptions should, hopefully, bring about a balanced form of bilingualism, one where Inuktitut and English will coexist on an equal footing.



« School and the Erosion of Orality: an Eastern Arctic Example »

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This paper illustrates how the traditional, or customary, orality of Inuit has been undermined and fragmented by the culturally dissonant orality practices of the contemporary school system. The paper takes the perspective that orality is embedded in the social relations that emanate from a specific culture's worldview; thereby orality supports and sustains sets of interlinked, culturally relevant social spaces. Furthermore, in creating these spaces, participants enact specific relationships with one another that confirm their sense of social personhood.

In the case of Inuit, orality has traditionally functioned to uphold the interweaving network of kin relationships that have maintained Inuit society. Thus in the context of Inuit culture, orality has been the prominent means for validating culturally specific social relations and personhood. Given this viewpoint, the paper argues that the equivalent dynamics of orality in the context of school have had a culturally damaging effect on Inuit society as a whole. Following a brief discussion of the key concepts, the paper's thesis will be illustrated by observations in the Nunavut community of Ikpiarjuk (Arctic Bay). This presentation is one aspect of a larger work that explores how school undermines Inuit culture.



« Writing and Reading the Inuit Language in Iqaluit. Écrire et lire la langue inuit à Iqaluit »

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English version

A considerable amount of research deals with the introduction of literacy in Inuit society, nonetheless few authors describe the contemporary challenges that the appropriation of this medium represents.

Literacy appropriation refers to the inclusion of writing and reading into a set of linguistic and cultural practices. Diaries and epistolary writings have been a very important linguistic domain. It would be interesting to describe the preferred contemporary writing domains, considering that literacy is another media available besides radio, television or Internet.

In Iqaluit initiatives and policies promote Inuktitut literacy and several elements point to a slow but steady increase in its visibility. However, some people feel that it suffers from being most of the time translations of documents in English, and therefore not culturally relevant material. The overwhelming volume of English writing is an obstacle to develop further Inuktitut literacy. Considering individual practices, writing in Inuktitut is discouraged by many factors, mainly the necessity to use English in order to be understood by all different residents of Iqaluit, but also the difficulty to acquire a full proficiency in reading and writing Inuktitut. This difficulty stems from the lack of writing material in Inuktitut, the requirement to speak English in the workforce and the shortcomings of the schooling system, among other factors. Nevertheless, many informants consider that Inuktitut literacy can help the process of cultural transmission and strengthen their culture and language. Therefore, although Inuktitut literacy is most of the time not quoted as a major element of Inuit identity, it is associated with efforts to maintain important elements of Inuit culture. Inuktitut literacy seems then to be a symbolic resource for political claims as well as a cultural tool as an agent of transmission.

Those elements will be discussed keeping in mind the concept of « literacy ideology » developed by Woolard and Schieffelin : that is to say the many discourses around those literacy practices. The concepts of diglossia and linguistic market will present the link between economic dynamics and linguistic practices. Finally, the concept of ethnocultural identity will be used to describe identity negotiations. Studies of those negotiations will be rooted in the terms « ilisaijuq » and « isumasaijuq » and the metaphors « maqainniq » and « kiinaujalirutiit » which have been previously used in Inuit studies.

French version

Bien que l'étude de l'introduction de l'écriture dans les sociétés inuit soit l'objet d'une littérature relativement importante, peu d'auteurs abordent les enjeux contemporains de l'appropriation de l'écriture en langue inuit.

Cette appropriation renvoie à l'inclusion des pratiques écrites au sein d'autres pratiques linguistiques et culturelles. Les journaux intimes et les échanges épistolaires ont constitué un domaine important de pratiques de l'écriture en langue inuit et l'on peut se demander quels sont aujourd'hui les domaines privilégiés. D'autant plus que l'écriture et la lecture s'ajoutent à un ensemble de médias disponibles, qui incluent la radio, la télévision ou l'Internet.

À Iqaluit, des initiatives politiques visent à promouvoir l'écrit en inuktitut, qui est de plus en plus présent dans l'espace public. Pourtant on peut souligner le manque de pertinence culturelle de cet écrit, et le fait qu'il s'agisse souvent de traductions de documents d'abord produits en anglais. Le volume important d'écrits en anglais est un obstacle pour développer l'écrit en inuktitut. À l'écrit, comme à l'oral, il est en effet nécessaire d'utiliser l'anglais pour être compris par tous les résidents d'Iqaluit. Il est alors difficile pour

de nombreuses personnes d'écrire de façon satisfaisante l'inuktitut, d'autant plus que les occasions de pratiquer cet écrit semblent rares. Cette difficulté peut être expliquée par les problèmes du système scolaire, le peu de matériel disponible, et la nécessité d'utiliser l'anglais dans le marché du travail actuel, entre autres. Pourtant, plusieurs personnes considèrent que l'écrit en inuktitut peut aider le processus de transmission culturelle et faciliter la pratique de leur langue. Ainsi, même si l'écrit en inuktitut n'est pas considéré comme un élément majeur de l'identité inuit, il reste associé aux efforts pour sauvegarder des éléments importants de la culture inuit. Ainsi, on peut se demander si l'écrit en langue inuit ne constitue pas à la fois un écrit « symbolique » en lien avec le pouvoir revendiqué au Nunavut, tout en représentant un outil d'appropriation culturelle, en tant qu'agent de transmission et de sauvegarde.

Ces réflexions seront présentées à la lumière du concept « d'idéologie de l'écriture » développé par Woolard et Schieffelin : c'est-à-dire l'ensemble des discours qui accompagnent les pratiques de l'écriture. Le lien entre dynamiques économiques et pratiques linguistiques est plus particulièrement posé par les concepts de diglossie et marché linguistique. Enfin les négociations identitaires seront abordées grâce au concept d'identité ethnoculturelle. Celui-ci sera mis en lien avec la redéfinition des processus de transmission décrits grâce aux termes « ilisaijuq » et « isumasaijuq » et aux métaphores « maqainniq » et « kiinaujalirutiit », termes et métaphores déjà utilisés dans les études inuit.



« Eleven Years of Implementing Traditional *Yup'ik* Oral Stories in the Elementary Classroom »

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The *Ciulistet* Research Association first began to document traditional *Yup'ik* knowledge in 1986. Many of these documentations focused on traditional *Yup'ik* oral stories that were ONLY traditionally passed on by our ancestors within the oral framework. The *Yup'ik* certified teachers employed within the Western educational system were trained within that framework and soon realized that as educators it was our duty to incorporate these traditional methods of instruction. We began to search for methods that would complement both the Western and *Yup'ik* educational systems in implementing the traditional *Yup'ik* oral stories. This paper will examine the cross-cultural pedagogical approaches utilized.



« Identity and Needs in the Modern World: Roles of Orality and Literacy »

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Like all cultures at one time, Inuit traditional society was an oral one. Today, the maintenance of language and tradition is essential for prideful identity; and the oral transmission of values, history and knowledge plays an important role in identity, socialization and learning. However, Inuit have high rates of personal, health and social problems and low rates of education and employment opportunities. This paper discusses literacy – in its old-fashioned meaning of reading and writing – as a crucial need in Inuit communities. And it is high-level literacy skills, not just basic literacy, that are critical – the ability to access,

comprehend and use a variety of complex written information. This is especially true in the world of the 21st century, wherein the acquisition of complex modern knowledge is not possible orally alone. Neither is that knowledge, nor the higher formal education which is necessary for knowledge acquisition, available in Inuktitut. Inuit must therefore develop the crucial literacy skills in English as well as Inuktitut. Inuit themselves want full bilingualism, quality education and the opportunity to take their place as equals in professions, education, research, employment, and personal and community decision-making. High-level literacy is essential for achieving these goals.



« Contemporary Critical Theory and Inuit Studies »

Peter Kulchyski

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This paper would review the manner in which key concepts in post structural philosophy, post modern cultural studies and post colonial historiography – all contemporary moments in critical theory – challenge and inform research and interpretive strategies in the field of Inuit studies. For example, while Derridean post structuralism challenges the notion of an ‘authentic speech’ as opposed to writing as a more debased form of communication, in Inuit studies more conventional notions of the speech/writing binary continue to circulate. The paper would largely be directed at methodologies for interpretation of Inuit oral and written practices, deploying the historical concepts associated with trauma theory, the cultural concepts of hybridity and commodification, and the philosophical questioning of orality. Texts as diverse as Freeman’s *Life Among the Qaalunaat*, Wachowich’s *Saqqiyuq*, the Arctic College *Interviewing Inuit Elders* series, and material from the author’s own archive of oral histories will provide substantive material for the analysis. At least one premise will be that material respecting Inuit cultural studies has perhaps as much to ‘say’ to contemporary critical theory as the reverse. The paper will attempt to reinvigorate the strong theoretical tradition that has circulated in Inuit studies from Boas and Balicki to Brody.



« Makiliqta ! Reforming Education and Language in Nunavut »

Laakkuluk Jessen Williamson

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There is something intrinsically wrong with Nunavut’s education system – it is the worst in Canada. Nunavut’s drop out rate is 75%, a number most other jurisdictions graduate. Arguably, the education system creates a world that maintains not one glass ceiling for Inuit children, but two. The first prevents Inuit from partaking in mainstream society by not enabling students to graduate from high school. The second is more insular and therefore more dangerous; it prevents children from adequately and actively participating in their own culture and society because of the lack of Inuit language and culture at its foundation. Adequate provisions for education and language are mandatory to a well-functioning indigenous society in the modern post-colonial world. It is not productive to explore whether systemic

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barriers were put into place on purpose. It is however, constructive to acknowledge that barriers exist and to investigate how to get rid of them. Nunavut Tunngavik Incorporated of course makes recommendations for further funding for education and language programmes in Nunavut, but more importantly it calls for Inuit and non-Inuit, governments and Inuit organizations to have the *political will to change*. The urge to make Inuit education and language rights an assertive reality must come from all levels of society; communities, administrations and all elected bodies must come together with the common agreement that children deserve the very best education possible. Without the vision and the determination to make Inuktitut a priority, to make Inuit children well-informed and proud of their culture and validate *Inuit qaujimaningit*¹ in parity with teachings from the Western world, Inuit are going to step into the 21st Century empty-handed and Inuktitut will suffer greatly. It takes courage, imagination, communication, education and political will to make constructive change. Makiliqta²!



PANEL: ORALITY AND LITERACY (org. Helen Balanoff)

PANEL PRESENTATION

Traditionally in Inuit cultures, knowledge was created, interpreted and shared orally. Despite the focus on the written word in today's society, orality continues to play an important role in Inuit lives. Much of the collective memory of the community is contained in people's life histories and stories – which have their own forms of literacy. And in contemporary Inuit communities, orality, in both Inuktitut and the dominant national language, continues to be a primary vehicle for language acquisition. It is the means by which those narratives formational for Inuit social identity continue to be (re)created and circulated. In other words, while orality nourishes links to the past, it also maintains Inuit identity in the present. Orality is the primary traditional Inuit literacy, and if contemporary literacies (*e.g.* reading and writing) are to be successful, they must be linked to orality.

Orality is at the centre of a number of literacy projects in Inuit communities, reflecting the key role it continues to play. Rather than “lost” or “forgotten”, traditional orality and narratives seem to have been reconfigured to meet the social purposes of contemporary life in these communities. A panel of up to four members will discuss their projects, focussing on how orality, both traditional and contemporary, is central to language and literacy development in Inuit communities, as well as implications of this for research, curriculum and programme development.



« Language Planning for Eskimo-Aleut: An Alaskan Example »

Barbara Amos-Andrew

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¹ This is a new term meaning “that which Inuit know now.” It is different than the usual *qaujimajatuqangit*, which is “that which Inuit have always known.” *Qaujimajatuqangit* has a past tense feeling to it whereas *Qaujimaningit* is an attempt to reflect that Inuit knowledge is current and applicable to the modern world.

² Let us rise to the challenge!

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Patrick Marlow

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Since 2002, the Alaska Native Language Center (ANLC) has been involved in an effort to provide Yup'ik speech communities with training and access to the latest language pedagogy and language planning information. One goal of this training has been to facilitate local discussions of language planning and program development. In June 2006, ANLC submitted a National Science Foundation proposal to coordinate ANLC efforts with community members and researchers from Eskimo-Aleut communities in Alaska, Siberia, Canada, and Greenland.

In this paper, we will report on the status and goals of the NSF proposal and present preliminary data on the success of the Alaskan efforts. Graduate student participants will discuss their experience of the program, the role they desire for Central Alaskan Yup'ik in their communities, and the efforts they intend to initiate to achieve those ends.



« Enhancing Vitality: Next steps in Inuit cultural and language development »

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Gavin Nesbitt

Pirurvik Centre, Iqaluit, Nunavut, Canada

As Inuit across the Circumpolar world make strides to address their unique linguistic and cultural needs one common fact endures, computers don't speak Inuktitut...or at least they haven't until now. In the fall of 2004, the Pirurvik Centre began work on a truly unique and wonderful project. It is a project that can engage our Elders while at the same time offer inspiration to our youth. Simply put, though there is little that is simple about it, the project was to develop Inuktitut language versions of the world's most popular software – Microsoft Office 2003 and Microsoft Windows XP. In the first of many new steps for Inuktitut, we will very soon work within the bounds of "Iniit, Jagajaiqtuq, Ingiinaaqtaut and Paippaamuurlugu" rather than "File, Save, Email and Print".

INUIT CULTURE AND LITERATURE - ECHOING INUIT VOICES?

« Echoing Inuit Voices : the Indigenization in Postmodern Canadian Arctic Literature »

Chloé Collin

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Postmodern Canadian writers challenge the classical image of the North, "the perspective [...] southern; the landscape described in terms of what it lacks³." Acknowledging that the English language is inadequate to describe Arctic landscapes, writers such as Rudy Wiebe, Robert Kroetsch, or John Moss turn to those who have been living there for millennia – the Inuit. Yet the concept of landscape – the projection of the viewer's culture *over* the land⁴ – is as foreign to the Inuit as is its corollary concept of land *appropriation* because the Inuit do not conceive themselves to be above the land but part of it and therefore lack the objectification necessary to its possession⁵. Thus postmodern writers had to resort to more subtle devices than the plain quotation of Inuit narratives in order to create a new representation about the Arctic. By experiencing what Terry Goldie calls an "indigenization⁶" of their works, those writers absorb the Inuit language and culture in their perception of the land. I propose to focus on two of these devices. The first one is a questioning of Occidental geography by the integration of Inuit spatial concepts and orientation. The second one is the construction of a new literary pattern based on the assimilation of Inuit oral storytelling into written form.



« Anthologizing Inuit Orature: Medieval Miscellanies and Ishmael Alunik's 'Call Me Ishmael' »

Wolfram R. Keller

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Medieval textual scholarship and studies of oral literatures have increasingly emphasized overlapping concerns in the medieval and contemporary transmission of oral texts. Seth Lerer, for example, argues that postmodern and medieval cultures share an "anthologistic impulse," albeit in very different ways. In fact, postcolonial scholarship often refers to Canada as an "oral nation," enlisting aboriginal literatures, including Inuit orature, in the postcolonial and multicultural enterprise – literatures that are mainly transmitted in non-aboriginal cultures by means of anthologies. If a culture's literary sense is indeed implicit in how a culture anthologizes texts, as Lerer further contends, the mode of anthologizing Inuit orature is obviously problematic: print anthologies decontextualize individual texts on the basis of questionable literary values, and electronic editions/anthologies have not (yet) managed to shake off the remnants of print consciousness. The emerging 'anthology,' it follows, is much less postcolonial/multicultural than has been claimed.

³ John Moss, *Enduring Dreams: An Exploration of Arctic Landscape* (Concord, ON: Anansi, 1996) 85.

⁴ Simon Schama, *Landscape and Memory* (Toronto: Random House, 1995) 7.

⁵ Béatrice Collignon, "Appropriation symbolique – appropriation légale: les sens du territoire," *Pour mieux comprendre le Nunavut, actes de la journée Nunavut 30 janvier 1999*, eds. Sylvie Teveny and Michèle Therrien (Paris: INALCO, 1999) 39-40.

⁶ Terry Goldie, "The Representation of the Indigene," *The Post-colonial Studies Reader*, eds. Bill Ashcroft, Gareth Griffiths and Helen Tiffin (London & New York: Routledge, 1989) 234.

Ishmael Alunik's *Call Me Ishmael* (1998), however, advances a way of anthologizing which is truly medieval rather than postmodern. In keeping with the postmodern ideal – that is, in keeping with actual *medieval textual practice* –, his anthology challenges strategies of enclosure that are paradoxically inherent in an only seemingly inclusive postmodern mode of anthologizing. Alunik's oral-derived formation of an 'Inuit canon' counters the literal inscription of Eurocentric print anthologies that decontextualize oral traditions in order to accommodate them within established value systems. Hence, *Call Me Ishmael* encompasses the ingenious 'carelessness' of a medieval miscellany, a fluid anthology which does *not* exclude context and which is further conducive to an continual and highly personal reanthologizing of Inuit orature.



« Oral / Past Culture and Modern Technical Means in the Literature of the 20th Century in Greenland »

Karen Langgård

Associate Professor, Ilisimatusarfik - University of Greenland, Nuuk

The paper will discuss how traditional culture got presented in the Greenlandic literature of the 20th century versus how contemporary cultural practices and means were depicted and evaluated. What has penmanship to do with kayaking? The forefathers could fly their kayaks by magic formulas, how to evaluate motor boats versus those old efficient ways? What to think of lights from telegraph masts? What to think of modern towns? What to think of Americans at the Moon? Christianity as European cultural imperialism or as welcomed appropriated culture? The inherited spirit of the old culture viewed as the essence of being a Greenlander? The paper will trace how attitudes changed through the century concerned the changes in the culture of the past be it the more spiritual, be it the more material culture.



« The Holophrase in Inuit Literature »

Mareike Neuhaus

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Contemporary Inuit literature in English continues traditions of Inuit orature using not only a different language (English rather than an Inuit language) but also a different mode (the written rather than the spoken word). Yet discussions of this literature's basis in orature are usually unidirectional: they proceed from the terminal language to the originary language, and the binary *written/oral* continues to encode a problematic hierarchy.

A predominant and distinguishing feature of North American indigenous languages has in fact not entered into the discussions of the transition from Inuit orature to Inuit literature: *polysynthesis* is the joining of base -, lexical -, and grammatical morphemes into one single word in Inuit and other indigenous languages, forming a *holophrase*, which corresponds to a complex idea or a full grammatical sentence in Indo-European languages.

This paper begins to correct this historical anachronism. The *holophrase* is defined as a *productive and ordered concatenation of signs* that forms the *core of a substantive polysynthetic idea unit*. Structures in English corresponding to the Inuit holophrase are then analyzed as part of a three-level system of signification. From this perspective, the *textualization of orality* in Inuit literature is ultimately grounded in Inuit orature.



RECOLLECTING AND SHARING SPECIFIC EXPERIENCES

« Dream Narration among Eastern Arctic Canadian Inuit »

Guy Bordin

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Dealing with dream among Inuit means dealing with orality since in this society a particular dream finds its full signification only through its narration and sharing with others. However, and in contrary to what occurred in the past – until more or less to the conversion to Christianity –, dream sharing has during several decades weakened more and more for a number of reasons and therefore largely lost its strong social aspect. While individual contemporary Inuit discourse on this matter remains largely on line with earlier dream perceptions, a lot of Inuit do not share their dreams anymore, or only occasionally. Interestingly, and whatever their generation, many of them state that they regret this situation. For instance some elders think that the serious social problems which affect young people, suicide on the first place, could originate from the fact that youngsters do not tell their dreams anymore. To this, they answer that they were raised in families where this practice has stopped to be a rule for a long time, little by little extinguished by the major changes which took place in the Canadian Inuit societies. Some people are quite aware of the situation, express it openly and wish to change the present situation. They are convinced that re-initiating dream narration and its collective sharing could probably contribute to significantly improve both individual and social lives in the communities. This communication will try to illustrate these various aspects.

It may be worth to note that this theme of dream and dream narration is an original manner from the anthropological perspective to tackle orality, and is also fully relevant from the Inuit point of view by its expected social impact as underlined by recent comments.

In the case where several people would like to communicate of this topic, a session could be organised, preferably through dialogue between ethnologists and Inuit.



« Rites de passages, rites de la première fois. Transformations, socialisation et identités »

Fabien Pernet

Master 2, CIERA - Université Laval, Québec, et Université Lyon 2

À partir des premiers résultats d'une ethnographie réalisée à Kangiqsujaq (Nunavik), nous chercherons dans cette communication à mettre en lumière les différents rites de passage et de la première fois qui ponctuent aujourd'hui la vie des jeunes Inuit, les transformations qu'ils impliquent et subissent; enfin, leur importance dans l'élaboration des identités individuelles.



« Les souvenirs intra-utérins comme genre narratif chez les Inuit »

Bernard Saladin d'Anglure

Professeur Associé, CIERA - Université Laval, Québec.

Jusqu'à la publication des souvenirs intra-utérins d'Iqallijuq (1977), ce type de souvenirs n'avait pas retenus l'attention qu'il mérite de la part des anthropologues ou des ethnographes de terrain travaillant en milieu inuit. Certes on avait noté que quelques mythes les évoquaient (BOAS 1901-1907 ; RASMUSSEN 1929), mais on ne savait pas très bien où les classer et surtout comment les analyser. Or mes recherches (BSA 2006) chez les Inuit du Nunavik et du Nunavut tendent à prouver qu'il s'agit bel et bien d'un genre narratif à l'œuvre dans la culture inuit depuis fort longtemps et connu dans toutes les communautés. Le statut particulier de ce genre narratif, qui oscille entre rêve et mythe, gagnerait à être exploré systématiquement et mieux documenté. Cette méconnaissance tient beaucoup plus au statut de ce genre de récit dans la tradition occidentale où il est considéré, depuis Freud, beaucoup plus comme l'expression d'une pathologie psychologique, que comme un genre narratif. Or en cherchant bien dans la tradition orale ou littéraire, occidentale on en trouve des expressions aussi bien chez des poètes comme Jules Laforgue, que chez des peintres comme Salvador Dali ou des dramaturges comme Samuël Becket, sans compter les monologuistes comme Yvon Deschamps. Chez les Inuit ce genre est d'une grande richesse pour quiconque s'intéresse à l'ontogenèse et à la cosmogénèse; il est aussi une porte ouverte vers le chamanisme.



« “Reading” Conversion Narratives: Textualized Oralities »

Christopher G. Trott

Assistant Professor, St. John's College - University of Manitoba

This paper will draw on three sources of data for Inuit narratives of their conversion to Christianity: Laugrand, Oosten and Kakkik, *Keeping the Faith*, and the archival collections of diaries and letters by Harold Duncan and Arthur Turner. While *Keeping the Faith* provides a source written by Inuit themselves, the missionaries' diaries provide a mediated source of narratives. This paper will examine the structure of the different conversion narratives and explore the possibility that the missionaries impose a structure based on written literacy onto the texts, which is not as apparent in Inuit letters. The texture of similarities and differences among the texts will suggest the particularity of how Inuit appropriated writing to their own purposes in producing such narratives. The structure of differences between the texts will also allow some preliminary conclusions on how Inuit might conceive “conversion” in ways not anticipated by the missionaries.



RECOLLECTING AND SHARING SPECIFIC EXPERIENCES: TRAUMATIC EVENTS

« **Easter 1959: Oral and Written Accounts of a Contested Event** »

Peter C. Evans

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In order to close and resettle the Inuit community of Hebron, Labrador in the late 1950s, Newfoundland government, church, and health officials, had to circumvent the normal decision-making processes and fora through which Inuit typically aired opinions and reached consensus on important matters. Officials announced the community's imminent closure at a meeting held in the Moravian church at Hebron in April, 1959. But this was not a "meeting" in any Inuit sense of the word, and the event became a pivot in the modern history of Labrador Inuit, contested throughout the ensuing decades by Inuit participants, their descendents, and the officiating bureaucrats. This paper explores the controversy, comparing the competing truth claims of Inuit and bureaucrats, and the very different rhetorical, political, and administrative cultures each represents.



« **Elders' Recollections of Hardships and Reconciliation. The Ennadai Lake Relocation** »

Frédéric Laugrand

Professor, CIERA - Laval University, Québec

Jarich Oosten

Professor, Leiden University

Mary Thompson

Inuit Interpreter, Department of Justice, Iqaluit, Nunavut

This paper presents the preliminary report of a workshop with elders and youths that was held in Arviat, in May 2006 on the Ahiarmiut relocations (1950-1959). The participants of the workshop were Job and Eva Muqyunnik, Mary Anautalik, John Aulatjut, Silas Ilungijajuk, Geena Aulatjut from Arviat, Andrew Alikashuak, from Whale Cove, and Mary Whitmore from Churchill. The workshop was set up from an anthropological perspective and focused on Ahiarmiut perspectives of the first three relocations. After providing an overview of our archival research on the history of the relocations, we present the recollections and points of view of the Ahiarmiut participants.



« The Inuit, their Dogs and the Canadian Government: Inuit Memories and Contemporary Claims. Les Inuit, leurs chiens et le gouvernement canadien : mémoires inuit et revendications contemporaines »

Francis Lévesque

Ph.D. Candidate, CIERA - Laval University, Québec

English version

Beginning in 1999, two Inuit organisations – Qikiqtani Inuit Association (QIA) for the Qikiqtaaluk region (Baffin Island, Igloolik, Hall Beach and Sanikiluaq) and Makivik Corporation in Nunavik – have been claiming compensations to the Canadian government and the Royal Canadian Mounted Police (RCMP). These two Inuit organizations are saying that the Canadian Government had, in the late 1950s and early 1960s, a policy to systematically eliminate all *qimmiit* (Inuit dogs). This policy would be responsible for the disappearing of all Inuit dogs and therefore be responsible for the profound changes that affected the Inuit over the past fifty years. Without *qimmiit*, the Inuit could not pursue their traditional nomadic way of life because it was not possible for them to travel, hunt, and fish anymore. Because of this, they had no other choice but to settle in the newly created communities.

This claim rests on the memory of more than a hundred Inuit elders who, from Southern Nunavik to Northern Baffin Island, remember when the RCMP shot their dogs between 1957 and 1968. Although the Inuit memories are not homogenous – some elders remember a massive dog slaughter and others remember only several isolated incidents – they are still very vivid nowadays and many Inuit still do not want to share them for fear of bringing back painful memories that they would rather forget.

In this communication, I will retrace the development of memories about the dog slaughter from the moment they are told by Inuit to the moment they are used in official documents of Makivik Corporation and QIA. The examination of this development will highlight why many Inuit elders kept silent about the dog slaughter for nearly forty years. This examination will also permit to understand why Inuit organizations use Inuit memories to claim compensation although the Canadian government and the RCMP do not recognize memory as a valid outlook on the past.

French version

Depuis 1999, deux organisations inuit – la Qikiqtani Inuit Association (QIA) dans la région du Qikiqtaaluk (île de Baffin, Igloolik, Hall Beach et Sanikiluaq) et la société Makivik au Nunavik – revendiquent pour l'obtention de compensations auprès du gouvernement canadien et de la Gendarmerie royale du Canada (GRC). Ces deux organisations inuit allèguent que le gouvernement canadien aurait eu, dans les années cinquante et soixante du vingtième siècle, une politique d'élimination systématique de tous les *qimmiit* (chiens inuit) qui aurait eu pour effet de bouleverser tout l'univers inuit en rendant impossible la poursuite de leur mode de vie nomade axé sur la chasse et la pêche. Les Inuit, privés de leurs *qimmiit*, n'ont pas eu d'autres choix que de s'établir de manière permanente dans les communautés nouvellement créées par le gouvernement canadien.

Ces revendications s'appuient sur la mémoire de plus d'une centaine d'aînés inuit qui, des communautés les plus méridionales du Nunavik jusqu'aux plus septentrionales de l'île de Baffin, se rappellent que des policiers de la GRC ont abattu leurs chiens entre 1957 et 1968. Si les mémoires inuit ne sont pas toutes homogènes – certains parlent d'une élimination massive alors que d'autres parlent plutôt d'incident ponctuels – elles sont néanmoins toujours très vives et maints Inuit hésitent toujours à les partager avec leurs proches de peur de raviver une douleur qu'ils préfèrent oublier.

Dans cette présentation, je retracerai le cheminement de la mémoire inuit au sujet de l'élimination des chiens du moment où elle est exprimée dans un témoignage oral par un aîné inuit jusqu'au moment où elle se retrouve fixée dans les documents officiels de la société Makivik et de la QIA. L'examen de ce cheminement permettra entre autre de comprendre les raisons pour lesquelles les aînés inuit ont gardé cette mémoire caché pendant près de quarante ans. Il permettra aussi de comprendre pourquoi les

organisations inuit basent leurs revendications presque exclusivement sur la mémoire d'aînés inuit, et cela même si ceux auprès de qui elles revendiquent – le gouvernement canadien et la GRC – ne veulent pas la reconnaître comme un discours pertinent sur le passé.



« Leaving our Stories everywhere: Tales of Tuberculosis and Colonization »

Helle Moeller

Ph.D. Student (and Lecturer at Lakehead University, Ontario), Department of Anthropology - University of Alberta

Recently I carried out research for a Masters in Anthropology (MØLLER 2005), with a focus on the socio-cultural aspects of tuberculosis [TB] in Nunavut. It was conducted through 7 months of fieldwork in 2 Nunavut communities including observation and participation in the communities, interviews with 29 Inuit who had experience with TB and 7 health professionals who had worked with TB, numerous casual conversations with community members, and document review.

I learned that Inuit participants often viewed health, disease and the body differently than Euro-Canadians. According to Therrien and Laugrand (2001), for Inuit, health demands a state of balance in the individual's mind, body and spirit, and in his or her relations with family, community, environment, and other sensate beings. For Inuit participants, performing correct interactions according to social norms and conventions played an important role in the maintaining of this balance. Many participants reported not talking about disease, bad experiences, and misfortune, as they thought they had brought it upon themselves through transgressions (MØLLER 2005).

I also learned that Inuit participants often preferred a mode of education, including health education, which is different from that of Euro-Canadians. As one informant put it "People are just leaving their stories everywhere and nobody's bothering to read them. If you write it on paper or put it on the wall, nobody will touch it" (MØLLER 2005:29). An Inuit focus on oral tradition and learning by observation and doing has been discussed in the literature (BRODY 2000).

Lastly, but perhaps more importantly, I learned that the history of colonization, and according to many participants' experiences, continuing colonization, plays a significant role in the level of health and disease and the continued high levels of TB in Nunavut.

In this paper I contest that the continuing colonization of Inuit, including the offering of health care, health education, and the education of nurses in a Qallunaat mode that excludes oral traditions and is conducted in English rather than Inuktitut, persistently sends the message that Inuit culture, values, and ways of thinking are inferior to those of Qallunaat. It also continues the acculturative process that historically has taken place in the Church, the schools, and the healthcare system, and which is known to have severe social and health implications (LANE, BOOP & BOOP 2003).



« Remembrance of Illness and Recovery: The Tuberculosis Epidemic among the Inuit in Canada in the 1950's »

Ebba Olofsson

Postdoctoral Fellow, Culture & Mental Health Research Unit - Jewish General Hospital and McGill University, Montréal

15^e Congrès des Etudes Inuit, Oralité / 15th Inuit Studies Conference, Orality
Résumé des communications, par sessions / Papers abstracts, sorted by sessions

This research explores the narratives of Inuit men and women from northern Quebec who underwent medical treatment for tuberculosis in hospitals in Quebec, Ontario, and Manitoba. The focus is on those individuals who were sent south for treatment in their youth or childhood and who are today in their 60's and 70's. To answer the questions of how hospitalization altered these Inuit men's and women's individual ethnic identity, I inquire into people's experiences of departure, of travelling, and of their sojourn in an unfamiliar environment, as well as their lives after the hospital stay. Some these persons stayed away for many years, some never to return, making a new life in the south or they died in the hospital. Pertinent questions are: How did those persons who returned to their home community manage to once again go through a change of cultural context and living conditions? In addition, what happen with the survivors who stayed in the south; how did they adjust to the life in the south and how did they perceive themselves? The study involves life history interviews with persons living in Montreal, and other southern Canadian cities, as well as persons living in different communities in Nunavik (northern Quebec).



« The Ahiarmiut Forced Relocation. A View from Inside »

David Serkoak

Instructor, Nunavut Sivuniksavut, Ottawa

[no abstract]

ARCTIC HISTORY: TRACKING WORDS AND PEOPLE, AND THEIR STORIES

« The Search for Nancy Columbia: Inuit Ethnographic Exhibitees from Labrador »

Kenn Harper

Independent Researcher, Iqaluit, Nunavut

Beginning with the World's Columbian Exposition in 1893, Inuit were exhibited at every major World's Fair in the USA until 1909. In 1892, a group of about sixty Inuit were taken from Labrador to Chicago for exhibition. Some subsequently returned to Labrador; others remained in the USA. Still others, having returned to Labrador, embarked for Europe to be exhibited in other venues before returning to the USA and eventually Labrador. One family in particular, that of Esther Enutseak, her parents, her daughter, Nancy Columbia (born in Chicago), and her other children became professional exhibitees. Their lives have been well-documented photographically, in newspapers, advertisements, stereo cards, cabinet cards, postcards and photographs, but much less well-documented in print. I have traced their lives from their roots in Labrador, through a succession of American and European exhibitions, back to Santa Monica, California, where the family settled down and the show-business saga ended. With the focus on Nancy Columbia, I will tell the story of this family and their fellow Inuit from Labrador, and analyze their role in the creation of an American stereotype of the "Eskimo."



« Eske Brun – and the Origins of the Modern Greenland, 1932-64 »

Jens Heinrich

Ph.D. Student, Ilimatusarfik - University of Greenland, Nuuk

From Stone-age to Atom-age in one generation⁷! Greenland was a closed and underdeveloped country in the beginning of the 20th century. It was, however, gaining more and more dependence of the Outside world as the economy changed from the, in many respects self sufficient and self contained, seal hunting economy to a fishing ditto⁸. The Greenlandic people in the period wished for a higher level of education and an opening of the society. A Characteristic of the relationship between Greenlanders and Danes in Greenland is that of fundamental social, cultural and financial differences. Through the latter part of the Colonial Period (1850-1953), the Greenlanders came to believe that any form of development was bound to be in a Danish manner⁹ – The in many ways revolutionary relationship to American and Canadian authorities, businesses and people during the WWII, however, gave the Greenlanders and the Danish administrators a different perspective and ideas of the future course.



⁷ Even though it is a simplification – it under scores the swiftness of the development in Greenland.

⁸ Seal hunting gave the Greenlanders practically everything needed to sustain living, whereas fishing demanded import of almost everything needed.

⁹ i.e. that the Danish society represented the most attractive and highest possible form of development

« Who was and is to Decide on the Right Words to Describe Eskimo/Inuit Ways of Living ? A Historical-Semantic Overview of the Culture-Ethnographic Description of Greenlandic Culture – against and with Greenlandic Self-understanding from Knud Rasmussen until Today is foiled »

Kennet Pedersen

Associate Professor, Department of Cultural and Social History, Ilisimatusarfik - University of Greenland, Nuuk

We claim that it is important to look at the censorship, exercised by the “Greenlandic Society of Literature” on the selection of books that was offered to the Greenlandic public in the beginning of the 20th century. Much read was a translation by Knud Rasmussen of a popular Danish representation of “The live of the Primitives”.

Pertinent for the theme of this conference, we will try to illuminate and discuss how this translation determined and, in an inventive effort, fabricated key concepts for a Greenlandic vocabulary for sociological description (“culture”, “folk”, “development”, civilisation”, “backwardness” etc.), and how it has been accepted, contested, rejected, reinvented, over the last hundred years.

Thus the paper tries to place itself in between a historical semantic exposition of ideological “engineering” and the heated discussion of today – the issue of the right words and concepts that can productively be chosen for Greenlandic sociological imagination. An essential part of this paper rests on the collaboration with one of “my” students who is expertly well equipped in the small, but significant, changes in terminology about “culture and society” over the last hundred years, and their status of reception in the, highly politicized struggle over the precise comprehension of Greenlandic identity – here and now.

NARRATION IN THE MEDIA AND IN CYBERSPACE

« Nanisiniq Inuit Qaujimajatuqanginnik: Exploring e-Learning, New Media and the Preservation of IQ in Nunavut »

Dr. Cynthia J. Alexander

Presidential Fellow in Engaged Learning, Department of Political Science - Acadia University, Nova Scotia

For over a decade, governments, the informatics sector, the media, and some academics, have promoted the promise of new media technologies, including the Internet, to create new e-learning opportunities for those individuals and communities that have been marginalized geographically, culturally, economically, and/or politically. Typically, the focus has been on bridging the gulf between advanced and developing nation-states. Much less attention has been paid to whether and how new media technologies can create new cultural spaces, make room for discursive practices, and in doing so, perhaps, generate and nurture new patterns of socio-political and economic engagement within such communities and vis-a-vis the nation-state and other cultural communities therein.

This paper explores whether and how new media have been used in ways that protect and promote the cultural needs and interests of the Inuit of Nunavut, Canada's newest territory. How, if at all, has new media been used to re-empower Inuit Elders, who hold the knowledge of Inuit Qaujimajatuqangit (IQ), and to empower Inuit youth, who are disconnected from their language, culture, and knowledge system.

Given Canada's federal system, the author examines the role of the national governments in advancing new media landscapes, and assesses the developments that have been introduced in Canada's northern landscapes. Since the mid-1990s, the Government of Canada expressed a commitment to ensure that every Canadian would have access to new media technologies that would enable them to participate in the knowledge-based economy and society. In a multi-cultural society, the Government of Canada has also invested in new media initiatives that advance the cultural, economic and political aspirations of Canada's First Peoples. From a territorial perspective, the author considers what attention and what resources have been allocated to technological initiatives that reactivate orality by the new Government of Nunavut, with attention paid to key departments including the Department of Culture, Language, Elders and Youth, and the Department of Education. The author addresses this question in the context of the mandate of the government to advance IQ, which has been held by Inuit Elders and in the context of the government's pressing public policy priorities including the housing crisis in Nunavut, the massive health expenditures that accrue in such a vast territory, and the employment and education needs of those who comprise the majority of the Inuit population, youth.

The author's policy analysis serving as a foundation to explore one new media initiative to develop an online learning resource that will enable Inuit youth, as a learner-user, to understand, respect, and potentially, to practice Inuit knowledge, values and practices as 'living IQ.' The creation of a Virtual Learning Environment--an interactive movie--is a partnered learning initiative that has evolved as a community-driven effort that engages public policy officials in the Government of Nunavut, community leaders, schools in Nunavut, an Inuit film production company called drumsong communications, an Inuit art gallery, called the Houston North Gallery, and an academic team led by the author. Inuit values, knowledge, and a long-standing code of behaviour were communicated to younger Inuit through stories and songs. The Inuit system of communicating values and modeling behaviour was interrupted by outside influences and colonial institutions. Continuing their traditional of adapting to new environmental conditions and innovating to survive, and thrive, Inuit are seeking ways to use new media technologies to preserve and promote their belief systems into what they do today. The author explores how the creation of a bilingual, immersive and experiential virtual learning environment will provide an opportunity to interact with Inuit Elders. The quest presented in the VLE is for learners to understand, appreciate, and

respect, and perhaps incorporate, Inuit knowledge. The focus of the VLE is upon the relationship of the Inuit to the land, the cornerstone of IQ as a way of being, and a public philosophy. The VLE will guide the learner-user through a story about Kiviug, the Inuit shaman and hero in Inuit legend, and the focus of drumsong communication's new film, Kiviug, which will be released this fall. The VLE is embedded with a database of approximately 100 hours of interviews with 50 Elders who were filmed recently as background research for the film, some of whom are now deceased. The VLE also enables the learner-user to draw upon a database of Inuit art, with digitized Virtual Reality images of 100 carvings and prints from the Houston North Gallery. The interactive movie guides the learner-user through five scenarios, with Elders and others as actors, that provide opportunities to understand how IQ informed and can inform decisions around issues including environmental stewardship and sustainable community. In addition to the VLE, the stand alone databases and curriculum materials will all be available for free, online (by 1 April 2007), entirely in Inuktitut and English.

The assessment of policy initiatives that governments' have advanced to realize the educational, and cultural, opportunities that new media present for an oral culture, together with an exploration of one community-driven multi-media, web-based e-learning initiative, positions the author to consider the promise and the pre-requisites to using information and communication technologies in ways that can empower Inuit. New media technology is a poor substitute for learning directly from an Elder, but given how quickly Inuit are losing their Elders, it provides a critical resource to preserve and promote their knowledge and wisdom. New media provide a resource to rebuild the ancient cycle of knowledge transfer while the opportunity still exists to learn from the last generation of Elders to grow up on the land.



« Capturing Orality in Media: Preservation or Alteration ? »

Yvon Csonka

President, IASSA (International Arctic Social Science Research Association)

Alors que les Inuit éprouvent le besoin de « documenter » leurs connaissances pour les générations futures, certains medias respectent-ils mieux les caractéristiques de l'oralité que d'autres ? Peut-on, par exemple, créer des conditions proches de celles de l'expérience du partage direct du savoir qui caractérise sa transmission orale ? La dichotomie un peu provocante du titre préservation-dénaturation est une invitation à évaluer, avec une approche critique, les publications labellisées « histoire orale » au Groenland et au Nunavut.



« The Ullumi Website and Video »

Lena Ellsworth

Inuit Director, Ullumi Project

Susan Methot

Professor, Les Films de l'Isle, Montréal.

[no abstract => website: <http://www.ullumi.tv>]



« *Eskimo* (1933) et *Atanarjuat* (2001): Culture et oralité inuit à l'écran »

Delphine Jeanroy

Titulaire d'une maîtrise d'anglais (France)

Dans cette communication, je propose d'aborder le thème de la culture et de l'oralité inuit portées à l'écran, à travers l'analyse de deux films fascinants. Le premier, *Eskimo*¹⁰, est un film américain né d'une rencontre entre le cinéaste W.S. Van Dyke, Robert J. Flaherty et Peter Freuchen. Il s'agit d'un film de fiction unique en son genre, tourné en Alaska dans la langue inuit locale, et mettant en avant la spiritualité des Inuit sur fond de conflit entre culture inuit et culture occidentale. Nous verrons pour quelles raisons – et par quels moyens – le film ne verse étonnamment ni dans l'exotisme excessif, ni dans le bon sentiment. Le deuxième film, *Atanarjuat*¹¹, sera analysé à la lumière des enjeux qu'implique le passage d'un conte oral inuit vers un récit cinématographique. De l'oralité (qui prend en compte la conception inuit de la prééminence du verbe, d'un temps cyclique et d'un amalgame entre passé mythologique et passé historique) vers le cinéma (un médium traditionnellement occidental où l'image domine, où la structure temporelle est relativement linéaire, et où le documentaire s'oppose strictement à la fiction) le conte perd certaines propriétés pour en acquérir d'autres, sans perdre sa fonction sociale fondamentale. Le but principal de la communication sera de présenter le cinéma comme un des véhicules privilégiés de l'oralité inuit.



« Children and Orality – Self Reported Body Experiences with Horror Stories Seen as a New Kind of Orality »

Birgit Kleist-Pedersen

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Different research projects on reading habits have shown that children and young Greenlanders do not read as much Greenlandic literature as expected, but when they *do* read they generally prefer horror and supernatural narratives, whether it is in print, on screen or orally transmitted.

This paper tries to find some answers to why young Greenlanders between are fascinated by the horror genre and alternative forces in movies, in literature and in social encounters on the basis of a pilot project among 52 pupils in a small town in Mid-West Greenland. The project is based on questions of how the 11 and 14-year-old pupils experience horror, how they react to horror and of which strategies they use to overcome the horror experience and why they continuously enjoy being confronted with the scary.

My hypothesis' are that 1) adolescents' fascination of horror and supernatural phenomena derives from their own physical and psychological transformations 2) people's general fascination of this genre derives from a need of getting together around a subject through which you can act out emotions of fear and anxiety in a secure forum, where you can touch upon tabooed subjects in disguise of a harmless scary story, especially when it gets harder to deal with an increasingly complex world 3) there is a change from

¹⁰ *Eskimo*, dir. W. S. Van Dyke (MGM Production, 1933).

¹¹ *Atanarjuat*, dir. Zacharias Kunuk (Igloolik Isuma Productions Inc., 2001).

traditional cosmology towards a modern mode of incorporating supernatural trends from the outer world, which may be mixed up with former beliefs and with Christian beliefs in 'good' and 'bad'. All in all it mirrors a contra dictionary society in rapid technological change where people try hard to find new discursive practices to give space for religion and spirituality and to find 'purpose of life'. Moreover 4) my hypothesis is that this uncanny genre in general has replaced the traditional kind of oral narratives.



« New Social Gathering and Communication Forms in Greenland – a Glance at Narrativity among Greenlandic Youth in Cyberspace »

Lona Naja Lyng

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Greenlandics like other communities has taken cyberspace into their lives. However it is the last couple of years that there has been a quick development. New greenlandic homepages appear and they especially apply to greenlandic youth. Those homepages are inspired by Danish and other foreign homepages. The characteristics of these homepages are that people can join a membership and even buy himself / herself a blog. A blog will typically contain information about the person, his or her presentation about him or herself, personal pictures among other things. The most notable characteristic of these blogs is that the person writes about him or herself without others meddling. The greenlandic youths narrative competence is manifold because they write poems, minor invented stories, invented biblical stories, jokes and other forms of telling. Personal information are also important to bloggers like how many children does he or she have, partner, siblings and other information who gives a reflection of the person.



« Narration in Cyberspace »

Jette Rygaard

Associate Professor, Head of department University of Ilisimatusarfik, - University of Greenland, Nuuk

Television has been seen as the 'new' storyteller of the family: One that gradually took the place as a babysitter, friend and entertainer for every age group as well as it served as messenger and mobilizer for political movements. By the start-up of digital media, young people have increasingly lost interest in this unidirectional media with its fixed programming and content organized by a few people. Nowadays they want interactive and self-defining unprecedented mobility media. We will discuss narration as a useful tool in cyberspace, digital divide and media habits of young people from 19-25 years of age as related via surveys in 1996, 1997, 2004 across Greenland.



« Video-art as a Creative Lens on the Past: Igloolik Isuma, Feature Films, and the Re-imagination of Iglulingmiut History »

Nancy Wachowich

Lecturer in Social Anthropology, University of Aberdeen, United Kingdom

During the 2005 spring hunting season, in a quiet valley two hours distant from Igloolik, the cast and crew of Igloolik Isuma Productions constructed a traditional Inuit winter igloo village to shoot outdoor scenes for their recent feature film, *The Journals of Knud Rasmussen*. As part of a seventeen-year history of video-art projects in Igloolik and following the 2001 art-house success, *Atanarjuat: The Fast Runner*, this newest production is set at a time of colonial contact in the eastern arctic and depicts first-contact scenarios between Inuit families and a group of Danish ethnographers and their Greenlandic guides visiting the region in the 1920s. Relying more on oral accounts from Inuit elders than on the written historical record, and allowing for a degree of improvisation, the script sometimes undermines what we consider “history”.

This paper considers how contemporary Iglulingmiut use video-technology to subvert western consciousness, especially western concepts of “official” history, of reality, of heritage, of colonialism, and of our notions of “the Inuit”. It demonstrates how media technologies, once seen as a source of ethnographic truth, are now seen as fostering new relations between oral and written practices and promoting new ways of knowing. Yet, as Inuit take increasing control of this primarily oral medium, different representational, political, and aesthetic issues emerge.

COMMUNICATING THROUGH PLAY, INTERACTING THROUGH GAMES

« Structuring and Nurturing Exchange Relationships through Play: *illuriik* and *mangaariik* (Canadian Central Arctic) »

Céline Petit

Doctorante, Ethnologie Paris X Nanterre et CIERA - Université Laval, Québec

By examining two competitive partnerships from the Iglulik area - the *illuriik* (“partners and opponents in duels”) and the *mangaariik* (“joking fellows”) - the participation in some dualist games will be questioned as to how it used to activate relationships of exchange (integrating goods, services and women) and build alliances between men from different camps mostly.

While the former partnerships have faded away, the involvement of Iglulingmiut youths in contemporary strength games and throat-singing competitions will be similarly considered, as it seems significant in nurturing a network of mutual support and reciprocal ties nowadays.



« Dealing with the Devil: Perspective on some Aleut Games »

Marie-Amélie Salabelle

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This paper will investigate a set of practices designated as “games” which can take place on a specific January night within an Aleut Russian Orthodox community from the Central Aleutians (Alaska). The significant figure of the Devil will be especially discussed through the examination of practices and discourses surrounding these “games” in order to specify what is at play during that night. I will argue that these games, identified as a peculiar mode of relation to the past, contribute to renegotiating the Russian Orthodox part of the local identity.



***Mynergav* (Let's compete, let's show ourselves !) ! Building Social Relationships through Games in the Chukchi way »**

Virginie Vaté

Post-doc, Ethnologie - Max Planck Institute, Allemagne

Games such as reindeer races, running races, ball games, wrestling etc. are still present today in most of the rituals of the Chukchi reindeer herders as they were probably in the past in both herding and hunting rituals. Games and competition play also an important role in urban festivities, and the name *êrgav* has been given to one ‘national festival’ created in the 1990s and devoted to indigenous peoples of

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Chukotka. In that case, this subtle notion – meaning at the same time competition, joy and pride – appears as one of the main representative features of indigenous festivities.

But competition and games are not only central to rituals or festivities. Competition is constantly present in daily activities, turning life into a permanent challenge: women compete amongst themselves tanning skins, men throwing lassos in the herd, and so on.

In this paper, I will argue that, for the Chukchi, to confront and compare one's strength and ability is crucial for establishing social relationship. I will develop the hypothesis that people need to measure themselves also in order to develop solidarity ties, as the ones existing notably in the *n'évtumgyn* relation, or 'friendship by the women'.

MARCEL MAUSS' 100 YEARS LATER

Michael Bravo

University Lecturer, Department of Geography and Scott Polar Institute - University of Cambridge, UK

[Late registration, no title nor abstract]



« Désenclaver les Inuit : comparer mythes et rites des Inuit et des Ojibwa septentrionaux »

Emmanuel Desveaux

Directeur d'Etudes, EHESS et Musée du Quai Branly, Paris

Nous nous proposons de contribuer à une ouverture des études inuit au-delà de l'horizon spécifique de l'Arctique dans lequel elles restent, souvent, confinées. Dans *Les Mythologiques*, Lévi-Strauss révèle un système transformationnel à l'échelle de l'Amérique entière. Reprenant sa méthode, nous tenterons de montrer, en comparant aussi bien des mythes que des rites, qu'il existe des liens transformationnels forts entre les Inuit centraux et les cultures algonquines du subarctique qui les jouxtent au sud. La communication se développera selon deux axes : la confrontation des mythes de *Kiviung* et d'*Ayash* d'une part, la mise en perspective du rituel du *Qilaniq* et de la tente tremblante d'autre part.



« Repenser le dualisme saisonnier des Inuit à travers la médiation chamanique cent ans après l'essai de Marcel Mauss (1906) »

Bernard Saladin d'Anglure

Professeur Emérite, CIERA - Université Laval, Québec

Revendiqué comme un des précurseurs du fonctionnalisme par les anthropologues britanniques, Marcel Mauss est aussi considéré comme un des précurseurs du structuralisme par les anthropologues français. Son essai sur les variations saisonnières des sociétés « eskimo » (1906), reflète bien cette apparente contradiction, car sous le couvert d'une étude de « morphologie sociale », qu'on qualifierait aujourd'hui de démographie sociale ou de géographie culturelle, se cache une véritable anthropologie holiste de la société inuit, prise dans toute son extension régionale et analysée tant dans ses structures écologiques et économiques, que sociales et religieuses. Mauss a cru déceler dans le dualisme saisonnier, la clef de ces structures. Alors que des anthropologues contemporains comme Ann Fienup-Riordan (1990) font appel à un autre dualisme, la relation humains/animaux, pour rendre compte de cette société de chasseurs avec une approche également holiste. Je tente de démontrer que ces deux dualismes doivent

être repensés à travers un troisième, le dualisme des sexes/genres, sublimé par la médiation tierce des chamanes.



« The Seasonal Variations of Social Modes and their Value to the Modern Inuit Community of Qikiqtarjuaq »

Nicole A. Stuckenberger

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Mauss & Beuchat suggested seasonal societal dichotomy as a basic principle of Inuit society and morality. Inuit seasonal migrations and dynamics of group congregation and dispersal involved movements over geographical and social spaces connecting temporal, spatial and social dimensions in the construction of Inuit nomadic society. Not only did people move and congregate in various configurations, so too were the souls of humans and animals moving between places and bodies. 'Movement' was a central component of Inuit society.

In the mid 20th century, Inuit groups moved to permanent modern settlements that were constructed according to western models of sedentary community life. Under these changed social conditions, does 'movement' continue to be a component of Inuit society? Ethnographic evidence from Qikiqtarjuaq (Nunavut) shows that Inuit manage to integrate modern ways of life into a nomadic lifestyle creating diverse cultural contexts in which moral codes vary. For Qikiqtarjuarmiut, the seasonal cycle provides an important framework for various cultural contexts. The presentation explores how, within the continuing contextuality of values, those specifically associated with different social modes have shifted.

INUIT NAMING PRACTICES

« Transmettre, recevoir et vivre *atiq* dans les Iles Belcher : introduction à la construction du sens d'un système éponymique inuit contemporain »

Florence Dupré

Candidate au Master, Département d'Anthropologie - Université Lumière, Lyon 2, France

Objet de recherche prisé des études inuit depuis plus d'un demi-siècle, la relation éponymique demeure un étonnant lieu de contact entre un système anthroponymique en mutation et un univers parental mouvant. Liée à la permanence de certaines modalités de transmission des noms personnels d'une génération à l'autre, la reproduction de ce système relationnel régi par le statut et l'aura du dernier porteur d'*atiq* est empreinte d'un signifié identitaire multidimensionnel impliqué dans un ensemble de pratiques parentales économiques, symboliques et affectives peu étudiées.

Ce premier séjour à Sanikiluaq nous permettra de poser les prémisses d'une réflexion sur le sens d'un système éponymique contemporain en interrogeant les principaux mécanismes de nomination qikirtamiut. L'étude ontologique et mécanique de la transmission des noms personnels nous introduira à un certain nombre de rapports parentaux liés à l'enjeu de donner, de transmettre, de recevoir et de vivre *atiq*. La figure du nommeur ou de la nommeuse, dans ce processus de reproduction du noyau éponymique, sera l'élément central d'une approche susceptible de définir une « identité homonymique » propre à interroger, en dernière instance, la place d'une parenté fondée par le nom dans une société inuit contemporaine.



« Inuit Personal Names. A Unique System ? »

Charles J. H. Macdonald

Directeur de Recherche, Anthropologie – CNRS, Marseille

Major traits of Inuit naming shall be outlined from an examination of the existing literature on the subject, and its unique features shall be analyzed according to a conceptual grid devised by the author for broad cross-cultural comparison of naming practices. The Inuit system is tentatively characterized by few name types that are highly productive of name tags. Although typical of small-scale societies with long-term and intensive internal communication within self-contained linguistic communities—as far as the number of name tags for the same individual are concerned—the Inuit system appears to be of an extreme kind from another point of view. Its uniqueness may lie in the proliferation of name tags for the autonym, whereas most other systems tend to minimize the productivity of the autonym and maximize that of secondary name types (such as nicknames, teknonyms, friendship names, birth-order names, etc.). Sociological properties of Inuit naming being taken into consideration, one concludes by saying that the Inuit naming practices are characterized by a tendency to emphasize one of the two basic functions of naming, i.e. incorporation, to the expense of the other, i.e. individual identification.



« Beyond What Seems to be Determined: “Shaping” Newborn among Kivalligmiut today. / Au-delà de ce qui semble déterminé : « Façonner » les nouveaux-nés inuit dans le Kivalliq contemporain »

Julie Rodrigue

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English version

“When an elder tells you something while you are a baby it becomes true. You have to be very careful with your words” (IVALUARJUK NUKAPIAK, KANGIQ & LINIQ 2004). For Ivaluarjuk, and many other elders from Kivalliq, the birth of a child is a period of transition marked by instability and fragility. Relations between the newborn and a namesake certainly influence the infant’s personality, but there exists a latitude beyond what seems to be determined. The acts, gestures, sentiments, words that are spoken or thought about a newborn have particular power. For better or for worst, these practices « shape » the Inuk and will have great impact on his/her life.

French version

« When an elder tells you something while you are a baby it becomes true. You have to be very careful with your words » (IVALUARJUK NUKAPIAK, KANGIQ & LINIQ 2004). Pour Ivaluarjuk, comme plusieurs autres aînés de la région du Kivalliq, la naissance d’un nouveau-né est une période de transition empreinte d’instabilité et de fragilité. Les relations entre éponymes ont une influence certaine sur la personnalité, mais au-delà de ce qui est déterminé une certaine latitude semble possible. Les actions, les gestes, les sentiments et les mots dits ou pensés revêtent un pouvoir particulier. Pour le meilleur ou pour le pire, ces pratiques « façonnent » l’Inuk et elles marqueront le fil de son existence.

UUMAJUIT: TALKING ABOUT AND SHARING THE GAME

« *Taima'na Uqamaqattangitlutit, The Polar Bears Can Hear: The Consequences of Speaking Carelessly about Polar Bears in the Central Arctic* »

Jerry Arqviq

Inuk Hunter, Gjoa Haven, Northwest Territories

Darren Keith

Senior Researcher, Kitikmeot Heritage Society, Cambridge Bay, Northwest Territories

Like all animals polar bears are aware of the actions and statements of human beings. Polar bears are descendent from human beings in traditional Inuit legend. Perhaps due to this close relationship, and their physical power as the ultimate predators, polar bears seem to be particularly omniscient in human affairs. For the Inuit of the Nattlik area of the central Arctic the consequences of ignoring this intelligence can have dire consequences for the transgressor who offends the polar bear through their actions or their statements.



« Food Sharing Networks and Subsistence in Holman, NT, Canada »

Peter Collings

Assistant Professor, Department of Anthropology and Center for Gerontological Studies - University of Florida

This paper uses a social network approach to explore the food exchange relationships among a sample of 20 young hunters. In particular, the paper examines concepts of degree and betweenness centrality within the network, demonstrating that although the most active hunters have the highest degree centrality (that is, have the most direct links to other members of the sample), it is Inuit who hold important positions of employment who are actual brokers (that is, go-betweens between others in the network) in the sample. This paper discusses the implications of this data for understanding community social structure and how that structure may encourage particular strategies for engaging in subsistence in contemporary communities.



« “Speaking badly”: the Impact of Human Speech on Animals. / “Mal parler” : l'incidence de la parole humaine sur les animaux »

Vladimir Randa

Chargé de Cours, INALCO et CNRS, Paris

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English version

To the traditional Inuit, words had effect on living beings, objects and natural phenomena. Therefore using words in various social situations required caution, especially when dealing with animals, their only resource of subsistence. A specific terminology was used in ritual contexts.

Although most of ritual prescriptions are no more valid, the present-day Inuit still believe that the human speech has effect on animals. This is a very interesting statement, especially in the context of political and cultural changes, climatic disorders, fluctuations in animal populations and discussions on the control over natural resources.

French version

Dans la société inuit traditionnelle, la parole est investie d'un pouvoir d'action sur les êtres, les objets et les phénomènes naturels. De ce fait, son utilisation dans des contextes les plus variés nécessitait d'infinies précautions, d'où le recours à une terminologie spécifique, notamment dans les rapports avec la faune, l'unique source de subsistance.

Alors que nombre de prescriptions rituelles sont devenues obsolètes aux yeux des Inuit actuels, ceux-ci persistent à penser que la parole humaine trouve toujours un écho chez les animaux. Cette pensée est d'autant plus intéressante qu'elle s'inscrit dans un contexte nouveau de changements politiques et culturels, de bouleversements climatiques, de fluctuations des populations animales et de débats sur le contrôle des ressources naturelles.



« “We Learn By Following” : Perspectival Enskillment in a Relational World »

Josh Wisniewski

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Among Iñupiaq hunters of Shishmaref, an Iñupiaq village in Northwest Alaska both learning and hunting are synonymous with personal experience. To follow “malikataq” and learning through observation is an important component of the enskillment of hunters, wherein they learn to develop capacities of awareness of possibilities. I argue therefore that knowledge and the acquisition of knowledge often referred to as Traditional Ecological Knowledge is not situated so much in language but in active engagement on the land. In this active engagement the recognition of the personhood of non-human animals through contemporary experiences continues remains an important component of both hunting and enskillment. Language therefore is not decisive for acquisition of “traditional” conceptual knowledge of a social/natural world of relationships.



PANEL: UUMAJUIT, INTEGRATING INUIT AND SCIENTIFIC KNOWLEDGE (org. Martin T. Nweeia)

« Inuit Traditional Knowledge of the Narwhal: Considerations in the Scientific Analysis of Tooth Function »

David Angnatsiak

Subsistence hunter, Mittimatalik (Pond Inlet), Nunavut, Canada

Martin Thomas Nweeia

DMD Instructor and Research Associate, Harvard School of Medicine and Smithsonian Institution

Paniloo Sanguya

Subsistence living, Mittimatalik (Pond Inlet), Nunavut, Canada

Inuit elders from the High Canadian Arctic, who have experienced decades of close interactions with narwhal, *Monodon monoceros* are providing their knowledge and experiences to help researchers understand the whale's behavior and social characteristics. These observations can then be used to assist, challenge and confirm scientific results of tusk function.

Interviews were conducted using a six-page questionnaire exploring aspects of narwhal anatomy, and behavior. Methodology of collecting the knowledge will be discussed as the types and content of questions was developed in a dynamic manner over several years. Recordings were made using professional digital video and audio formats. Questions were prepared, and translated into two dialects of Inuktitut. Elders from the Eastern Baffin Island towns of Ikpiarjuk, Mittimatalik, Pangnirtung and Qikiqtarjuaq were selected for their long association with the narwhal.

Examples of how this Traditional Knowledge has impacted the scientific findings will be given. Preserving the knowledge within Inuit culture, and through incorporation in the scientific literature will be discussed. The importance of Traditional Knowledge in the gathering of scientific information will be discussed in relation to ongoing research, and studies planned by this investigation team during the International Polar Year in 2007-8.



« Connecting Iñupiaq Indigenous Knowledge with Climate and Geomorphic Studies in Northern Alaska »

Wendy R. Eisner

Associate Professor, Department of Geography - University of Cincinnati, Ohio

Thaw lakes developed in permafrost cover about 20% of the Arctic Coastal Plain of northern Alaska. Another 26% of the landscape is scarred by basins that form when lakes drain, and these low-lying depressions preferentially accumulate carbon as plant biomass. Anticipated regional warming would likely mobilize sequestered soil organic carbon, resulting in the emission of greenhouse gases. To date, our understanding of the processes and dynamics of thaw lakes in Alaska is limited.

We are interviewing Iñupiaq elders and community members from villages on the Arctic Coastal Plain of Alaska. Our objective is to obtain accounts of lake formation, expansion and drainage that have occurred within living or oral memory. This information is used to supplement changes observed on

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satellite images and aerial photographs. Landscape processes are verified using a suite of analytical methods, and the categorized observations are mapped in a Geographic Information System (GIS). In this way, indigenous knowledge (IK) is used to modify the standard thaw-lake cycle model to include local processes as they vary over time and space.

This project broadens the participation of Iñupiaq elders by incorporating traditional knowledge of landscape processes. By bringing IK to the forefront of this investigation, we bridge the practical, cultural, and epistemological gaps between different methods of obtaining knowledge about the Arctic environment. By working with the community to survey, verify and catalog sites relevant to Iñupiaq culture, we are preserving oral traditions and local histories of importance to the Iñupiaq community. The development of the web-based GIS is helping to strengthen communication between scientists and community members, and provides a valuable tool for improving education and outreach opportunities for North Slope communities.

WEBS OF MEANING: THE INTERCONNECTEDNESS OF TALK AND OBJECTS

« Talking about Masks: Conversations with the Nunamiut »

Margaret B. Blackman

Professor, SUNY College, Brockport, New York

For 50 years the Nunamiut of Anaktuvuk Pass, Alaska have been making skin masks by a technique that they invented, casting wet caribou skins on wooden molds. For 50 years the Nunamiut have also been talking about their village's distinctive art. "Masks is like gold," declared village elder Simon Paneak in 1971, one of the early mask makers to realize a cash income from his art. "They were buying everything with the masks," recalled mask maker Ada Lincoln reflecting on the 1970s. "Buying freezers and everything," Speaking at the turn of the 21st century, Doris Hugo who has been making masks for 40 years, reflected on change, "You used to see those old ones are so neat. Today we are getting restless maybe; too fast sometimes maybe. I rush and rush sometimes, try to finish." This paper looks at Nunamiut conversations about masks—among themselves, with potential buyers, with the anthropologist. What do and don't they discuss and what do these conversations say about their relationship to their art and its meaning in their lives?



« The 'Voice' of the Inuit Artist in Today's Art Market »

Nelson Graburn

Professor, Department of Anthropology – University of California, Berkeley

In the past thirty years Canadian Inuit artists have moved from Distance to Proximity to their markets: (1) From physical separation of thousands of kilometres from the "art world" of the sellers, collectors and exhibitors of their arts (2) From a categorical separation of "Primitive-Eskimo-Inuit-Ethnic" and tourists arts to inclusion within the mainstream Canadian arts, in the National Gallery and commercial galleries, private and institutional collections, art schools and media of contemporary national and international arts, and (3) From being "mediated" arts, with governmental and commercial advisors and selectors art advisers, coops, commercial chains, and feedback mechanisms telling the artists what to do, to face to face relations with gallery owners, connoisseurs, and collectors, often involving new mediations.

Inuit artists living in the Arctic had no need for special self-presentation as artists until recently when important Southern buyers began to frequent the North and the Inuit themselves began to visit and live in the urban south. Now Inuit artists have to develop public *persona* when being presented with their arts at gallery openings, museums, stores or public demonstrations and purchasing opportunities anywhere. This requires not only verbal self-construction and well-honed biographical stories, but carefully guarded public behavior, clothing and known lifestyle. The personal effort requires a new voice and a new *habitus* repertoire just like what is often required of actors and of anthropologists themselves.



« Inuit Artefacts Gathered in French Museums at the Turn of the 20th Century. / Les artefacts inuit dans les musées français à l'époque de la rédaction de *l'Essai sur les variations saisonnières des sociétés eskimos* »

Guénaële Guigon

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English version

Even though the French government didn't have any territorial ambitions in the northern area of the world, Inuit artefacts became part of its collections from the moment the first French public museums were created at the beginning of the XIXth century. The artefacts were kept both in harbour cities and in country towns but they were not systematically itemized and catalogued.

At the time when Marcel Mauss collaborated with Henri Beuchat on "the Seasonal Variations of the Eskimo" in *L'Année sociologique* in 1904-1905, there were already numerous Inuit artefacts in France, especially in the Musée d'Ethnographie du Trocadéro in Paris. These artefacts which testify to the culture of the Inuit people – then known as "Eskimos" – are generally to be found in small numbers. The most remarkable items, such as the live-size qajait, come from the west coast of Greenland. The curators and the public had few indications to put these items in their context of origin.

My aim is to introduce some of these collections: in particular those kept in the musée national de la marine in the Louvre - now "musée national de la Marine" on the square of the Trocadero in Paris. In the XIXth century this museum was one of the main museums one had to visit to admire items coming from cultures outside of Europe. This museum is interesting for many reasons. One of them is that a few years after Beuchat published his article in Seasonal Variations, he was charged with the making of the inventory of the ethnographical collections of the museum. I shall also analyse the musée d'Archéologie nationale of Saint Germain en Laye, previously musée des Antiquités nationales. One of its curators, Henri Hubert (1872-1927), was responsible for creating the room concerned with "comparé Archeology" where a showcase is dedicated to the cultures of the American continent. He also was one of the closes collaborators of Marcel Mauss.

French version

Bien que l'Etat français n'ait pas eu d'ambitions territoriales à l'égard des régions les plus septentrionales du globe, des artefacts inuit prirent place dans les collections dès la création des premiers musées publics français au début du XIXe siècle. Ils furent conservés non seulement dans des villes portuaires mais aussi dans des villes à l'intérieur du pays, sans être systématiquement répertoriés et catalogués.

Lorsque Marcel Mauss rédige avec Henri Beuchat *l'Essai sur les variations saisonnières des sociétés eskimos* dans la revue *L'Année sociologique* en 1904-1905, il existe, en France, de nombreux artefacts inuit, notamment au musée d'Ethnographie du Trocadéro à Paris. Ces témoins matériels de la culture des Inuits, désignés comme esquimaux à l'époque, sont généralement en petits nombres. Les pièces les plus marquantes comme les qajait grandeur nature proviennent principalement de la côte ouest du Groenland. Les conservateurs et le public disposaient alors de peu d'indications pour les contextualiser.

Je me propose de présenter certaines collections inuit : celles conservées au musée de Marine du Louvre – désormais musée de la Marine, place du Trocadéro à Paris – qui fut durant le XIXe siècles un des principaux lieux pour admirer des artefacts provenant des cultures extra-européennes. Ce musée est intéressant à bien des égards, car quelques années après la publication de l'article sur les variations saisonnières, Henri Beuchat (1878-1914), fut chargé du récolement des collections ethnographiques du musée. Nous nous arrêterons également, au musée d'Archéologie nationale de Saint-Germain-en-Laye – anciennement musée des Antiquités nationales – dont l'un des conservateurs, Henri Hubert (1872-1927), responsable de la création de la salle d'Archéologie comparée où figure une vitrine consacrée aux Amériques, fut l'un des plus proche collaborateur de Marcel Mauss.



« Regional Cultural studies. A Part of Research in Historic Social Factors on Movement and Exchange in Nuuk-area »

Mariane Hardenberg

Student, Department of Kultur og Samfundshistorie - University in Greenland

In Greenland the pre-historic cultures have left different traces in times – from the palæo Eskimos (for about 4.500 years ago) to the Inuit (neo Eskimos) and not least the Norse cultures. These traces have been found by help from the archaeological researches, but we must remember that these sources from archaeologists do not stand alone. The Greenlandic oral traditions have played an important aspect in order to help scientist to try to understand the whole picture of immigrations in arctic areas.

Yet to understand the economic, cultural and social strategies we must look upon the ways of modes of production. One of a recent developed project called “The Steatite Objects Analyses Project” has just started to re-examine possibilities in the historical trade and exchange in soapstone material in Nuuk-area (where the best quality soapstone is found). These data that will be gained within few years will help reconstruct development of Eskimo/Inuit Societies in the arctic. It is in my interest to present a part of this excavation in Nuuk-area from this summer (July-August) and show the results of a possible exchange of commodity.



« Annie and Me : The Role of Talk in a Long-Term Field Project »

Molly Lee

Professor of Anthropology, University of Alaska, Fairbanks - Museum, Fairbanks

One effect of globalization on contemporary anthropological fieldwork is that today, researchers and their indigenous collaborators are in much closer touch. Contrary to the Malinowskian model of extended periods of close contact in isolated settings followed by separations with little or no interaction, researchers and their collaborators are often in daily communication through e-mail or in the closer proximity that modern travel options allow. A significant aspect of these relationships are carried out through “talk”.

Among the most positive changes are the friendships between anthropologist and collaborator that were uncommon with the earlier model. A case in point is the relationship that has developed between Annie Don, my Yup’ik Eskimo collaborator on a long-term project to document Yup’ik Eskimo grass basket making in southwestern Alaska, and myself. Over the past decade, we have carried out fieldwork in the Yup’ik area, but, as residents of communities only a phone call or half-hour plane trip apart, we have also participated in each others’ daily lives. In this paper, Annie and I will ponder the many effects of the new model both on the relationship between Annie and me as well as on the anthropological fieldwork we have carried out together and the role of talk – in person, on the phone and email – that has largely shaped it.



« Nunavut and Nunavik Artistic Expression: Graphic Art and Iconographic Changes »

Aurélie Maire

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In this communication, we shall look into the evolution of artistic practices in contemporary graphic creation from Nunavut and Nunavik. What do artists want to show us about Inuit culture, consciously or unconsciously in their graphics? What discourse do they have about their work? We'll try to give some answers through examples of drawings and engravings from the last thirty years.

First, we will underline shortly the historic context at the beginning of Inuit contemporary graphic art. In 1956, the first engravings collection were realised in Cape Dorset and exhibited the next year. Artistic materials were imported to the Arctic and some Inuit tested new practices. They learn quickly how to draw or to engrave and the artistic practices were appropriated and diffused into the Canadian Arctic. Artistic programs started then, thanks to federal government support in other places such as Puvirnituq in 1962, Qamanittuaq in 1970 and Panngiqtuuq in 1973. Each community developed specific practices and forms whereas individual styles were rising. Schematically, we could define six iconographic topics shared by the main graphic production centres: shamanism, hunting, imaginary, animals, myths and nomadic way of life from the past.

Although these "classic themes" remain very present in contemporary graphic creation, new topics and practices surfaced in the 1970's. Indeed, young artists refer to aspects of the modern way of life as settling, school, religion, new clothes, skidoo, but also death, suicide and alcohol. New artistic genres appeared as portraits, landscape or still life. Then, some topics made reference to a personal event from the past: starvation or conjugal violence for example. At the same time, graphic practices evolved too. Forms, compositions, colours, perspectives become more and more varied. This artistic trend has been asserted since the 1990's. These components will be introduced and discussed in this symposium thanks to graphic work examples. Some symbols of the Inuit culture chosen by the artists will be explained. Then, we will analyse the artist's discourse about his work. What does he want to express in his drawing ? What about the syllabic text written by the picture ? What does it mean ? We will be interested in the signification of these graphic representations.

Most of the artistic works are intended for the national and international art market. Their sales are actually an important income for the artist's family and his community. Inuit creators respond to the Qallunaat's request representing both "classic" and contemporary topics. Indeed, the emergence of individual artistic styles appears as a new way of expression, contributing to our understanding of the Inuit culture evolution.



« L'art comme lieu de parole : Intervention d'art-thérapie auprès d'adultes inuit »

Mélissa Sokoloff

Maîtrise en art-thérapie, Université Concordia, Montréal

Cette recherche explore comment l'art-thérapie peut aider des adultes Inuit hospitalisés en psychiatrie à Montréal. Les soins en santé mentale au Nunavik (Grand Nord du Québec) ne sont pas encore suffisants pour répondre aux besoins locaux. Les adultes Inuit en crise psychiatrique sont généralement hospitalisés sur place temporairement, puis transférés à Montréal pour poursuivre le traitement. Certains expérimentent la ville pour la première fois, tandis que tous se retrouvent dans un contexte culturel

différent de leur communauté. Le traitement leur demande de s'exprimer sur leurs problèmes en santé mentale et de communiquer avec des professionnels d'origines culturelles majoritairement différentes de la leur. L'étude examine comment l'art-thérapie peut aider les adultes Inuit à s'exprimer, à communiquer avec eux-mêmes ainsi qu'avec les autres, puis à développer une relation thérapeutique. Deux à quatre participants recevront entre trois et quinze séances individuelles d'art-thérapie. Les notes du processus thérapeutique, qui incluront les œuvres artistiques, seront analysées selon la méthode de la « grounded theory ». L'étude est réalisée en collaboration avec l'équipe trans-culturelle de l'hôpital, qui inclut un aidant Inuk. Cette recherche est financée par le Conseil de recherches en sciences humaines du Canada.



« Cinq ans d'acquisition de sculptures inuit contemporaines : bilan et questionnements »

Marion Trannoy

Responsable des collections des Amériques et du Cercle Polaire, Museum de Lyon

Le Muséum de Lyon travaille à sa transformation en Musée des Confluences. A cette étape du projet, nous avons sélectionné les pièces de notre fonds de collection qui seront présentées pour les trois expositions de synthèse et de référence. Nous réfléchissons également aux autres « objets patrimoniaux » qui vont accompagner cette première sélection : corpus sonores et/ou d'images fixes ou animées et développement contemporain. La collection du Cercle Polaire illustre bien l'avancée de ce travail. En effet, depuis les années 2000, le Muséum a choisi de constituer un ensemble cohérent regroupant aujourd'hui une cinquantaine de sculptures inuit contemporaines. Les pièces retenues se démarquent par leur intensité expressive, leurs sujets inédits ou encore par des traitements inusités confirmant la richesse de l'imaginaire inuit et l'audace des artistes. Cet aspect contemporain nous permet de considérer le travail sur les collections sous une perspective nouvelle: la possibilité d'établir une relation avec ces créateurs et la prise en compte des interprétations données aux oeuvres par les artistes eux-mêmes. Connaître, conserver et présenter en exposition leurs propres regards sur leurs travaux nous semble indispensable pour le Musée des Confluences et au plus près de l'acte de création. Pour le Muséum, cela nécessite de nouvelles pistes de travail à envisager, des partenariats solides et un fonds de collection particulier, lié à ces « paroles », à développer.



« Cultural and Social Consciousness following the Artistic Production »

Pascale Visart de Bocarmé

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In this paper, I propose to explore the dynamic process that interacts between artistic production and cultural or social individual consciousness in Kangiqliniq/Rankin Inlet. Art is here understood as an action where the Inuk, engaged himself as an artist and as the actor of his own life, tends to improve his capacity to get involved in the contemporary world.

Today, the boundaries between recent artistic production and traditional artistic customs are often no more clearly defined than they were before. I will consider in this paper the various artistic productions

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involving past and recent media that take place in an Inuk urban community, these addresses the Inuit and the non-Inuit public in shared spheres. Inside those spheres, from traditional forms to more recent developments, art contributes to reflect and to act cultural and ethnic identities of the Inuit communities. Beside those specific and well-known characters, art production integrates personal experiences which represent a sum of individual actions. Based on my fieldwork in Kangiqliniq/Rankin Inlet, Kivalliq, Nunavut, this presentation will focus on the Inuk artist who is representing and acting himself and his conception of his own society in those specific artistic productions in which personal and social values are involved. From the study of the interviews and from the participant observations at various workshops and at the festival's seminars for Inuit artists, it appears that this process seems to revitalize and to generate a specific cultural and social consciousness in terms of memory, knowledge, autonomy and achievement.

WEBS OF MEANING: IÑUPIAQ (AND YUPIK) ART

« Iñupiaq Engravings: Introducing an Ongoing Research Project into Iñupiaq Art and Environmental Knowledge »

Jonathan King

Keeper, Department of Africa, Oceania and the Americas - British Museum, Londres

Birgit Paukzstat

Ph.D. Student, ICS - Department of Sociology Rijksuniversiteit Groningen, Pays-Bas

Praised as small masterpieces of art, Iñupiaq pictorial engravings on ivory implements, made in the 19th and early 20th century, depict everyday life in cartoon-like sequences in engaging detail. Despite their importance as one of the great North American art traditions, and the wealth of traditional knowledge they hold, Iñupiaq pictorial engravings have long been neglected by researchers.

Currently, a research project on Iñupiaq pictorial engravings is under way at the British Museum. The aim of our project is twofold. First, to build a comprehensive database with detailed drawings, photographs and documentation, in order to make the engravings accessible to north Alaskan communities, scholars, and the public. Second, to encourage the interdisciplinary study and interpretation of the engravings in close collaboration with contemporary Iñupiaq communities. Starting with the 43 engravings in the collection of the British Museum, the first phase of the project has recently been completed, and a database with drawings, photographs, and initial interpretations is now available.

In this paper, we will introduce this ongoing research project at the British Museum, and present the first results, illustrating some of the fascinating insights that research on Iñupiaq pictorial engravings can provide on 19th century Iñupiaq everyday life, religious beliefs and environmental knowledge.



« Iñupiaq Artefacts Collections: the Processes of a Museum Research Project and its Perception by Members of Iñupiaq Communities »

Amber Lincoln

Ph.D. Student, University of Aberdeen, United Kingdom

In recent years, many urban museums have adopted collaborative practices that have broadened the accessibility of their ethnographic collections to members of rural and indigenous source communities. Museums curators and indigenous consultants are currently being commended for their efforts to learn from each other's expertise. Scholarly reporting on collaborative museum projects and their reception by indigenous communities is essential in order to continue to pursue effective ways in which to circulate museum resources to source communities.

This paper will explore the dynamics of a collaborative endeavor that is currently taking place between museum staff at the British Museum, a graduate student of anthropology, and three Inupiaq Eskimo communities in northwest Alaska. More specifically, I will report on my efforts to share photographs of artifacts collected in the Bering Strait by British officers during the 1826-27 *HMS Blossom* voyage to Kotzebue Sound, as well as drawings of pictorial engravings on ivory implements collected in the same

region by various explorers of the 19th and 20th centuries with members of Inupiaq communities in an effort to document Inupiaq interpretations of the artifacts' historic meanings and their contemporary significance.

I will discuss the practical aspects of museum collaborative projects, including methods that I used for introducing the project to community members and some useful technology devised for displaying such material. This paper will also offer preliminary insights into Inupiaq peoples' perceptions of the artifacts and engravings specifically and collaborative museum processes more generally. With its focus on the ability of artifacts to form relationships between people, this paper explores the shifting and multiple meanings of historic artifacts and the vibrant relationships that emerge between source communities and museum institutions.



« Inupiaq Engravings: Gaining Historical, Biological and Artistic Perspectives on Aboriginal Caribou Iconography »

David Neufeld

Yukon and Western Arctic Historian, Parks Canada Adjunct Faculty, Yukon College

The anthropology collections of the British Museum are maintained to both foster understanding of other cultures through the study and appreciation of their material creations and to act as a steward of these objects for source communities. The British Museum has recently undertaken a project to make some of these objects more accessible. Forty-three objects, ivory drill bows, pipes and arrow straighteners, collected from locations in Alaska and northern Canada in the 19th and 20th centuries, were selected for their lively representations of source community life and thought.

Many of the etchings on these objects reflect both the character of the creators' relationships to the world around them and the content of the material world they experienced. While expertise resident in source communities will provide the primary understanding of these objects as cultural documents, a complementary approach by the western biological sciences and humanities enhances the construction of a contemporary culturally pluralist middle ground.

The purpose of this work is to broaden the discussion on the content and meaning of items exchanged across cultural lines long ago. The resulting presentation of perspectives and understandings is not a debate about the truth. Rather it is the carrying forward of contemporary cross-cultural understandings, especially as it relates to human and non-human relationships, through the revisiting of elements of initial contact.

To ensure the most useful contributions to the project, a strong professional team has been assembled. All of the participants have direct research connections to caribou and working relationships with caribou hunting communities in north western North America. The team includes a number of prominent caribou biologists, a contemporary wildlife artist and a public historian. All are permanent residents of the Yukon Territory.



« Le conditionnement des ivoires anciens chez les Yupiget de l'île Saint-Laurent, Alaska »

Yannick Meunier

Chercheur associé, Centre d'Etudes Canadiennes et Cultures nord-américaines- Université Paris 3

« One woman unfolded an ivory harpoon fragment from a cloth in which she had wrapped it, remarking that it was probably an Old Bering Sea piece. She mused aloud that finding an Okvik piece would have been better, because it would bring a better price from art dealers, » rapporte l'anthropologue Carol Zane Jolles en évoquant l'infortune d'une femme yupik du village de Gambell (*Sivuqaq*)*. Comme à Savoonga, l'autre village de l'île Saint-Laurent, les habitants prisent en connaisseur les vestiges d'après leurs formes et leurs motifs caractéristiques des anciennes cultures (Okvik/Old Bering Sea, Punuk). Chaque été, adultes et enfants fouillent ce qui reste des anciens villages pour en extraire du sol gelé les précieux ivoires patinés. De retour à la maison, l'objet est séché, nettoyé, huilé. Parfois, on le restaure. Puis précautionneusement, on le range dans un endroit secret, inattendu, souvent dans l'attente du marchand averti ou du collectionneur d'objets d'art ancien. Tour à tour archéologue, conservateur, restaurateur, négociateur, le fouilleur yupik met en pratique un enseignement dispensé par les faiseurs des musées, qu'ils soient publics ou privés. Lorsque le moment se présente, il transmet ce savoir à ses enfants.

* Carol Zane Jolles. *Faith, Food & Family in a Yupik Whaling Community*. Seattle : University of Washington Press, 2002 : 51.

CLOTHING AS LANGUAGE

« Clothing, Art, Agency and Identities in East Greenland »

Cunera Buijs

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Recently, the term 'agency' became central in the study of art and material culture. According to Graburn (2005) not only a person can be an agent, but also art and clothing can 'possess' agency as well. (See also GELL 1998; LAYTON 2005; LEE 2005.)

In East Greenland, local garments of the Tunumiit are now used as the regional costume and can be seen next to the national costume. The colourful national dress has become one of the national symbols of Greenland. These representations articulate a specific, political identity. Seal fur clothing reveals reactions when worn abroad at official occasions and 'agency' can be ascribed to them in that context.

The oldest preserved (fur) clothing from East Greenland dates from the end of the nineteenth century; this period can be qualified as the pre-contact phase. Religious or spiritual aspects were prevalent. Relational, social and adaptive aspects were involved as well. The elaborate ornamentation on dress and hunting gear was related to the competition among hunters and their families (Pierre Robbe 2005). Tunumiit mentioned the aspect of 'showing off'. Clothing and material culture could 'do' something, it could 'act' in a chain of events. This reminds to aspects of 'agency'.

The material culture of the Tunumiit changed rapidly during the colonial period, roughly speaking from the turn of the century to the end of World War II. In this period West Greenlandic style was adopted and garments were now made out of fabrics. New objects, such as masks, were made for the demand of the Danish colonizers, priest and laborers working at the trading post.

After the Second World War, the 'Danization period' dawned. Indigenous objects and clothing were replaced by West Greenlandic and European material culture and techniques. The period in which Greenland gained self-government and a new Greenlandic identity were created, can be called the 'Greenlandization period'. The national costume developed. Parts of the Tunumiit material culture, such as ivory and bone sculpture *tupilat* became emblems for Greenlandic identity and were now also made in Tunumiit-style in other regions in Greenland. A silver necklace called 'Thule man' can be bought at a shop in East Greenland. A Tunumiit informant explained: "It is now for all Greenlanders, it stands for Greenlandic identity". Is this necklace with Thule emblem worn by a Tunumeeq an 'agent' in revealing reactions?

Relationships between Danes, West Greenlanders and East Greenlanders played a major role in the development of society and material culture, clothing being an inherent part of it. Garments and objects are used as emblems of identity and are visual representations of one's social group or one's social position. Nineteenth century clothing can be seen on recently carved sculptures sold in the art and handicraft shops.

Graburn (2005b) emphasized the similarities between clothing and art. "(...) art [and clothing] is always created to be used as part of a network of social relations to do *something*, i.e., it *has agency*." (2005a: 48.) "(...) art is a prosthetic, meaning an instrumental or sensory extension of the person." (Graburn 2005a: 49). The parallel with clothing is striking. Clothing can also be seen as a prosthetic, and is almost literary an extension of the body. Since garments and art have effect and are reacted upon, they become part of a causal sequence of events. Art and clothing can function as agency: they are selected, used and manipulated within social networks to express different identities in different contexts. Today, black metal fashion of young Inuit definitely reveal reactions. Material culture becomes an area of re-invention), (re)constructing the past for future generations.

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This paper is based on PhD-results and new research on material culture of East Greenland, dating from the time of the first contacts with outsiders up to the modern day. My dissertation *Furs and Fabrics, Transformations, Clothing and Identity in East Greenland* was published in 2004.



« Festival, Workshops and Museum: Inuit Clothing in the Communities »

Bernadette Dean

Inuit expert, Kivalliq Inuit Association, Rankin Inlet, Nunavut

Bernadette Driscoll-Engelstad

Independent Researcher. Kensington (Maryland), USA

The panel will discuss clothing as language with all of the framework of language study -- the 'grammar' of clothing design; regional styles as dialects of a common language; seamstresses as speakers working within a grammatical framework. The paper will discuss shamanistic clothing across the Canadian Arctic with a focus on the Inuinnait area developing some of the points from my Dance of the Loon paper within an historical and contemporary perspective. Clothing design will be considered as a means of communication projecting ideas related to age, gender, family, social place, and geographic origins within a hunting society.



« The Codex of Inuit Shamanistic Clothing in the Canadian Arctic »

Bernadette Driscoll-Engelstad

Independent Researcher. Kensington (Maryland), USA

The paper explores the interplay of specific design elements which constitute a formal category of shamanistic and dance clothing among the Copper Inuit. Drawing upon the rich evidence in international museum collections of Inuit clothing, the paper describes a shamanistic clothing complex extant across the Canadian Arctic and long neglected in the ethnographic literature.



« Embedded Narratives: the Language of Canadian Inuit Clothing »

Judy Hall

Curator of Ethnology, Canadian Museum of Civilization, Gatineau

Among Canadian Inuit, clothing functioned on a practical and symbolic level, preserving and reflecting their lives. Clothing conveyed implicit messages about Inuit worldview and was one of the means

of communicating information about people as individuals, revealing social and cultural factors such as age, gender, occupation, and child-bearing status, as well as local and regional identity. The Inuit seamstress incorporated symbolic references to visibly communicate the liaison between animals and humans, situating the individual in relation to the natural and spiritual worlds. Clothing and personal adornment were also evidence of change and adaptation in Inuit society, communicating values of prestige and the innovation and diffusion of fashion ideas. Today, seamstresses continue to make clothing that conveys Inuit ethnicity and pride in their sewing skills. Working with Inuit elders and seamstresses, museums can play a role in fostering communication between clothing in collections and source communities in order to give the cultural knowledge, values, history and layers of meaning encoded in the garments a voice in the present and in the future.



« Missing Words and lost Meanings in Greenlandic Female Material Culture »

Terto Kreuzmann

Masters Student, Institute of Language, Literature and Media - Ilisimatusarfik University of Greenland, Nuuk

The West Greenlandic Qilakitsoq Mummies from the middle of 13th century are the most well preserved human bodies in the entire northern arctic. The mummies of six women and two boys were well dressed to their journey to the land of the deaths.

The examination of six women clothes which includes more than 70 different parts of different cloths shows that clothing plays an important role in the society of the west Greenlandic Inuit before European colonization.

The repeated sewing- and design system in cloth-making for a Greenlandic Inuk woman reveals that it is not only important to be an owner or an *Inua* of the cloth, but also it was as much as important to reveal ones sex role through clothing. This is the result of the demand of, that non-verbal communication and interaction between human, animals and spirits was needed.

Inuit philosophy in west Greenland was definitely under the conversion during late 1800. This very particular fur design system in clothing which reveals the owners gender, appeared to be out of use. Long before, the female material culture of west Greenlandic Inuit was written.

Niggjait (OOSTEN, LAUGRAND 1999) are caribou long white furs, which edging the inner *natseq* to prevent snow and wind against the body.

Unfortunately the name for *niggjait* in Greenlandic seemed to be lost or forgotten among the written sources or by elder people. The similarities and same names in clothing among Inuit people can solve the problem by borrowing or loan the words or names in the material culture research for the future.



« Burial Clothing from Fortress Island, Unalaska, Alaska »

Allison McLain

Independant Researcher, Alaska Office of History and Archaeology – Anchorage

This paper will provide information and descriptions of late prehistoric or early historic period clothing from a burial on Fortress Island in the Unalaska area of the Aleutian Islands, Alaska. The clothing was interred with four individuals in a sarcophagus burial excavated by Edward Weyer during the Stoll-McCracken Aleutian Expedition in 1928. The clothing and other burial items have never been adequately described or published although this work is now underway. The garments may be the only existing examples of late prehistoric or early historic clothing from the Aleutian Islands – the author hopes to determine this through discussions with colleagues at this conference as well as learn from others conducting research into the clothing of Arctic peoples. The clothing is in New York's American Museum of Natural History Anthropology Division collection. This paper presents research undertaken by the author and the Aleutian Pribilof Islands Association (APIA) as part of repatriation research for Unangax/Aleut repatriation claims. The repatriation research was funded by a National Park Service NAGPRA grant with matching funds from APIA Cultural Heritage Program.



« A Modern View on Traditional Eskimo Skills and Techniques »

Leif Vanggaard

Director, Arktisk Institut, Copenhagen

The author being a physiologist takes his starting point in the view, that there simply was not time enough for any genetic adaptation to the cold Arctic. The Eskimo culture and its astonishing techniques is a result of cultural evolution.

Man's reactions to cold are the same, whatever his origin. But the eskimoes did turn their ingenuity to overcome the problems. But still the basic needs are the same all over the globe: Man has to maintain the original humid tropical microclimate close to the skin. Differences in how the cold of the environment is met are due to behavioral and psychological mechanisms.

The eskimo clothing system, which must have been developed very early has not changed through centuries. It enabled the eskimoes to live with a protection very much like that of the larger animals in the same climate. Their clothing was not as falsely believed by the modern clothing design people due to its ventilatory properties (the bellows effect), but due to a principle of constant insulation, which meant that sweat produced under a physical strain did not evaporate, and thus the dangerous cooling due to a diminution of insulation due to water accumulating within the clothing was avoided. To this comes, that the sweat gland distribution in eskimoes and caucasians is very different which may explain some of the misunderstandings regarding the clothing systems.

The snowgoggles of the eskimoes are supposed to protect the eyes against the dangerous UV – reflection from snow covered surfaces. But they may also have served another and very important aim, to enhance the sight, due to the stenopæic effect of viewing through a small hole, which may increase the eyesight with an equivalent of 3 dioptries. This may also help a population which is known to have a high incidence of myopia and who are dependent upon hunting, and where a good eyesight is of paramount importance.

THE URBAN ARCTIC “COMMUNITY” REVISITED

« *Utirniigit* / Arctic Signs: When the Roads Became Streets »

Christopher Bradd

Ph.D. Candidate, Social & Political Thought - York University, Toronto

This paper attempts to offer a glimpse into the contemporary politics of colonialism as it continues to unfold in the Canadian north by investigating challenges to traditional Inuit experiences and practices of “spatiality”. For this paper I draw from fieldwork conducted for my doctoral research on the cultural politics of “space” and “time” in Nunavut, including information gathered from interviews and conversations with Inuit members of the community, as well as from newspapers and my own observations. Here I focus on how, after nearly seven years of planning, the roads Iqaluit, the capital city of Nunavut, were transformed into streets through the introduction of written street signs. During this process protests from within the community challenging the territorial government’s proposed names were varied and numerous: that elders had not been adequately consulted on traditional place names scheduled to be over-written; that the simplicity of many of the Inuktitut words initially selected as street names showed them to be for the benefit of non-natives living outside the community; that the street sign project was “just another form of cultural appropriation”.

These events, I believe, provide an important perspective on the complex dynamics behind the transitions occurring within Inuit experiences of space and place. That meaning acquires its values within a social context indicates that acts of signification are not only relations of meaning, but always and already relations of power and resistance. Street signs of Iqaluit thus appear as spatial and temporal locations of struggle over meaning and usage, i.e. authority. Tensions between traditional Inuit place-naming practices and those of the South emerge as a cultural palimpsest inscribed on the “urban” landscape. In these material sites are inscribed the living tensions of a culture in transition.



« Narratives of Urban Inuit Youth in Greenland »

Jakub Christensen Medonos

Ph.D. fellow, Eskimology and Arctic Studies, Department of Cross-Cultural Studies - University of Copenhagen

This paper compares youth narratives in institutional and non-institutional settings in the second largest city of Greenland. More specifically the presentation seeks to flesh out some of the research perspectives and problems in the investigation of urban youth culture and young people’s use of orality as part of creative expressions of self-perception in contexts such as sports associations, youth clubs, skateboarding and the art of painting graffiti. This comparison is used to understand the significance of place-specific activities and the role it plays for Inuit youth in urban spaces.

The presentation is based on material collected through fieldwork in Sisimiut in 2006 as part of my PhD – project “Youth and the City – Urban Youth Culture in Sisimiut, Greenland: Visions, Skills and Creativity.” The material consists of interviews with young people between the ages of 15 and 24 and a mapping of their movements within different urban spaces.



« Signs of Urbanity: Visualising Orality »

Michelle Daveluy

Professor, Department of Anthropology - University of Alberta, Edmonton

Jenanne Ferguson

Ph.D. Candidate, Department of Anthropology - University of Alberta, Edmonton

Study of the use of public space in Canadian Inuit localities for the creation of terms pertaining to traffic (e.g. stop and street signs) in the language of the Inuit. Collignon (2006; 1996) has shown the importance of the presence of human beings in Inuit landscape interpretation. The comparison of a number of road signs from various Canadian northern communities illustrates the positioning of the language of the Inuit in urban landscapes. The main focus of the study is Kuujuaq, Nunavik.



« The Inuit Suicide Transition »

Jack Hicks

External Ph.D. Student, Ilisimatusarfik - University of Greenland, Nuuk

Inuit societies made a transition from a historic Inuit suicide pattern? to the current Inuit suicide pattern at different times in recent decades ? first in Alaska, then in Greenland, and finally in Canada, Eastern Arctic. (No comparable data appears to be available for the Inuit of Chukotka).

This paper, based on the author's external Ph.D. dissertation in progress for Ilisimatusarfik, will outline the similarities and differences in the suicide patterns in three of the four Inuit regions. It will also present a hypothesis regarding both possible social determinants of elevated rates of Inuit youth suicide and the sequence of the Inuit suicide transition in the three different regions. Implications of this hypothesis for more effective suicide prevention will be discussed.



« Urbanization and the Construction of Inuit Communities and Identities »

Donna Patrick

Associate Professor, School of Canadian Studies, Department of Sociology and Anthropology - Carleton University, Ottawa

This paper offers a preliminary analysis of an ongoing ethnographic project concerning the social construction and complexity of the urban Inuit community in Ottawa. Based on a number of interviews and participant observation in community-based activities, this paper addresses a number of issues that construct 'urban Inuitness' as distinct from pan-urban Aboriginal identities. These include the (1) significant

social and geographical displacement in moving from isolated Arctic communities; (2) linguistic, cultural, and social challenges related to integration into socially stratified urban economies; and (3) conflicts that arise in the negotiation of 'difference' and processes of accommodation to urban and national spaces.

Drawing on life histories of urban Inuit, urban identities are complex constructions based not only on assertions of cultural and linguistic 'distinctiveness', but on the historical relationships between the Canadian state, First Nations and Inuit. As these relations have evolved, so too have the social spaces in which 'urban Aboriginality' and 'urban Inuitness' thrive. Urban Inuitness needs to thus be seen in the context of dynamic political and social forces and the changing technologies that are shaping the movement of people, languages, information, stories, and social relationships across time and space.



« The Nature of the Urban Environment »

Frank Sejersen

Associate Professor, Department of Cross-Cultural and Regional Studies - University of Copenhagen

The rapid urbanisation in Greenland has faced the environmental managers with a wide spectrum of challenges. The town population uses the surrounding environment for occupational and recreational activities and increasingly user conflicts, pollution and environmental deterioration have to be dealt with. The paper discusses some of the conflict areas and their significance for the understanding of the town as an urban community and the nature of contemporary environmental perceptions.



« Of What a House can Do »

Nicole A. Stuckenberger

Post-Doc Researcher, Institute of Arctic Studies within the John Sloan Dickey Center for International Understanding - Dartmouth College, Hanover

Inuit dwellings of the past – igloo, tent, sod houses – were a, occasionally active, nexus of living, sleeping, crafting, food preparation and consumption, birth and death, shamanic and Christian rituals. And Inuit dwellings were of a temporary design in agreement with seasonal variations of climate, location, and group composition.

Modern Inuit settlements were planned as 'objects' according to western models of community, housing, and living spaces. Constructed of wood and equipped with modern appliances, they are of permanent design in agreement with the sedentary set up of the community.

Modern houses, however, continue to be occasionally active as well as a nexus of nurture, non-sedentary social, economic, and spiritual Inuit practices. If houses are at the same time modern and traditional spaces, then how do Inuit integrate traditional and modern models of dwelling and community? And what does a house itself contribute to it, if it does?



« Minding Our Words : What constitutes a healthy Inuit community? »

Frank James Tester

D.Phil., School of Social Work and Family Studies - University of British Columbia

The paper examines discourse around the concept of 'healthy communities', particularly in relation to Inuit communities along the Canadian Arctic coast. It compares and contrasts concepts invoked and language used in discussing the concept of healthy communities, and how to achieve them. The paper builds on oral exchanges that took place at a gathering of physical and social scientists, as well as Inuit elders, to discuss the potential problems faced by Arctic coastal communities, particularly in response to the threat of global warming.

The concept of healthy communities is associated in Canada with an international movement by the same name. While the goals vary in different jurisdictions, members of the healthy communities network typically focus on improving the environment, health status, food safety and security, recreational opportunities and economic development prospects of citizens. The paper takes a critical look at how Inuit define and understand the concept of a 'healthy community', comparing and contrasting the concept with Qablunaat discourse around the same concept. Conceptually, the paper draws upon the contrasting perspectives of linguistic relativism, (Derrida, Barthes, Foucault) and the modernist concept of 'communicative action', advanced by Jürgen Habermas.



« Urbanization and Urbanity in Greenlandic Oral Tradition »

Kirsten Thisted

Associate Professor, Minority Study Section, Department of Cross-Cultural and Regional Studies - University of Copenhagen

Right from the first recordings of Greenlandic oral tradition representations of the urban settlement have been ambivalent. The urban settlement is created by the colonial administration and thereby represents a foreign, intruding power. In the colony the Greenlandic hunter loses power and authority. On the other hand, the colony is a tempting place, due to all the new commodities, customs and people encountered at those places. The paper surveys the description of urban settlement in two major collections of oral tradition: H.J. Rink's collections 1858-68 and Karen Littauer's videorecordings 2000-2001.



« Celebrating Community, Past and Present in Urban Greenland »

Søren T. Thuensen

Associate professor, Eskimology and Arctic Studies, Department of Cross-Cultural and Regional Studies - University of Copenhagen

On the occasion of the 250th anniversary of the town of Sisimiut, partly based on recent fieldwork, this paper presents various ways of celebration and self-representation of urban communities in Greenland

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and discusses the role of social creativity in urban identity negotiation and, furthermore, the role of long-standing local narratives concerning community and its history as both resources and restraints including its contribution to community viability.



PANEL : ORAL TRADITIONS AND INDIGENOUS DEVELOPMENT IN RURAL ALASKA. (org. by Rick Knecht)

Theresa John

Assistant Professor, Department of Alaska Native and Rural Development - College of Rural and Community Development - University of Alaska, Fairbanks

Rick Knecht

Assistant Professor, Department of Alaska Native and Rural Development - College of Rural and Community Development - University of Alaska, Fairbanks

Gordon Pullar

Assistant Professor, Department of Alaska Native and Rural Development - College of Rural and Community Development - University of Alaska, Fairbanks

Miranda Wright

Assistant Professor, Department of Alaska Native and Rural Development - College of Rural and Community Development - University of Alaska, Fairbanks

and CHARLES Nicholas, OWLETUCK George, SANTA ANA Angelina

Students from the Department of Alaska Native and Rural Development - College of Rural and Community Development - University of Alaska, Fairbanks

The Rural Development Program at the University of Alaska Fairbanks has been in existence for 21 years and the Department of Alaska Native and Rural Development (DANRD) for 11 years. The overwhelming majority of DANRD students are Alaska Native and the Applied Field-Based Program allows students to study for their degrees while continuing to live in their home villages. The department awards both BA and MA degrees in Rural Development. DANRD graduates serve in leadership positions throughout Alaska. Our department makes a conscious effort to develop the human capital of rural Alaska while at the same time preserving the cultural integrity of the people it serves. DANRD faculty and students will discuss development issues as they are informed by traditional cultural values and lifeways. The interface of western and indigenous education systems will be explored as well as evolving issues of cultural identity and selfhood in rural Alaska.

KNOWING PLACES: NAMING AND TELLING THE STORY

« “Today is Today”: Reflections on Inuit Understanding of Time and Place »

Nicole Gombay

Professor, Department of Geography - University of Canterbury, New Zealand

How we construct our lives and give them order has a great deal to do with how we think about and live in time. But where does this sense of time come from and what, really, are its implications? This paper will explore Inuit constructions of time as a reflection of experience of place. Based on research in the Eastern Canadian Arctic, it will explore what happens to people's sense of time as places change.



« Yupik Identity Expressed throughout Oral Practices »

Daria Morgounova

Ph.D. Student, Department of Cross-Cultural and Regional Studies - University of Copenhagen

For almost a century, the Eskimos of Chukotka have been exposed to a continuing external pressure from the Soviets (Russians). Considerably losing their aboriginal culture and language they have become tremendously russified spiritually, culturally and linguistically. However, the past 15 years have dragged the Chukotkan people into the turmoil of political, economic, ideological and cultural changes, which has shaken, formed and transformed the Eskimo perception of “self” and their “Yupikness” as a part of a bigger socio-cultural context. The people's attitude towards their aboriginal languages has been shifting as well. Today, some elderly people in Chukotka (the death rate of those is very high) can still speak their Yupik language, while for the young ones the language seems to be lost forever. In-between those two “extremes”, there is a generation (those of 40 and above), who are trying to revitalize their language through oral practices. Thus, one of the main functions of the uses of Yupik language in Chukotka today is the passing of the remaining traditional knowledge through storytelling. Stories, memories, traditional experiences are often related to specific places - these constitute a special place in an Eskimo mind, affecting their worldview and constructing their identity.

Based upon my recent fieldwork in Chukotka this presentation considers the question of Yupik identity in relation to language (spoken words) and place, explaining how yupik identities, linked to specific places, are reflected through the way they speak (verbal acts) and tell their stories.



« Proximité des univers non-humain et humain chez les Inuit du Nunavik »

Nathalie Ouellette

Ethnohistorienne, Direction Générale des Lieux Historiques Nationaux, Parcs Canada, Gatineau, Québec

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Je propose approfondir un aspect de l'analyse des relations entre êtres humains et non-humains chez les Inuit du Nunavik en examinant la proximité des univers humains et non-humains. En m'appuyant sur des témoignages recueillis auprès d'aînés inuit j'analyserai cette proximité telle qu'elle s'exprime dans les expériences personnelles des Inuit et se manifeste sur le plan géographique. La notion de paysage culturel guidera cet examen des liens indissociables entre humains et non-humains.



« Speaking of Place: Contemporary Inupiat Storytelling and Place-making in the Time of Climate Change »

Chie Sakakibara

Ph.D. Candidate, Department of Geography - University of Oklahoma

This paper suggests that contemporary storytelling among the Iñupiaq people of Point Hope (Tikiġaq), Alaska, seeks to cope with an unpredictable future incurred by global warming. In Point Hope, the Iñupiat's sense of place and cultural identity have been experiencing a major transition since the 1976 relocation from their original settlement following continuous flooding and erosion. Climate change in the Arctic impacts Iñupiat's lifeways on a cultural level by threatening their link to their homeland, a sense of place, and respect for the bowhead whale—the foundation of their cultural identity. What I found during my ethnographic fieldwork (2005-6) was that environmental changes were culturally processed through the tradition of storytelling and storytelling served as a way to maintain a connectivity to a disappearing place. Examining how the villagers perceive the loss of their homeland, I argue that Iñupiaq storytelling both reveals and helps them adapt to a changing physical and spiritual landscapes.

ORALITY AND G.I.S*. IN INUIT STUDIES

*GIS = Geographic Information System

« *Anijaarniq*: A Multimedia Approach to Inuit Knowledge »

Claudio Aporta

Associate Professor, Department of Sociology and Anthropology - Carleton University, Ottawa

The knowledge and skills that Inuit hunters in Igloodik possess for traveling and orienting through large extensions of tundra, sea ice and open water involve some important aspects of *Inuit Qaujimaqatugangit* (Inuit knowledge, also known as IQ) that have only recently become the focus of research and documentation.

This presentation will describe a project consisting in the creation of a multimedia CD-ROM to illustrate some important aspects of the environmental knowledge of the Igloodik Inuit, with a focus on wayfinding, astronomy, use of trails, sea ice, spatial orienting, and place names.

This project developed as a result of concrete community concerns regarding the loss or deterioration of some aspects of IQ that have been used since time immemorial. It is believed that such knowledge and skills are still of great importance to younger generations, not only for cultural reasons but also for making traveling and hunting on the land safe.

The project, named *Anijaarniq*, has involved the participation of several institutions and individuals of Igloodik and Nunavut, and has been successfully piloted at Igloodik high school in 2006.



« Learning Landscapes: Place, Time, and Toponyms amongst the Sikusilarmiut, Nunavut »

Aksatungua Ashoona

Interpreter and Translator, Kinngait, Nunavut

Anne Henshaw

Professor, Bowdoin College, Brunswick

Inuit ways of knowing their world come to life through an active engagement with their surrounding environment that is informed by experience, observation and language. Place names or toponyms represent one cultural manifestation through which Inuit express such an engagement. The paper describes preliminary results of the Sikusilarmiut Place-Name Project within a theoretical framework that links Inuit concepts of place and time to show how such knowledge can inform broader discussions of human-environmental interaction in the north. Three major themes will be explored: 1) how toponyms communicate multisensory perceptions of place; 2) how place names become a vehicle for understanding Inuit mobility and travel in the context of life history narratives; and 3) how place names and routes serve as important spatial and temporal reference points that can help integrate multiple ways of understanding and identifying environmental change through time. Together, these themes are discussed in the context of Geographic Information Systems (GIS) database development and its impact on how place-name knowledge is communicated to multiple audiences.



« Reclaiming the Arctic– Traditional Place Names find their Way onto Nunavut Maps, “A Path of Thorns”? »

Lynn Peplinski

Heritage Manager, Inuit Heritage Trust, Iqaluit, Nunavut

Sheila Oolayou

Office Manager, Inuit Heritage Trust, Iqaluit, Nunavut

The presentation will detail the official roles and activities of the Inuit Heritage Trust (IHT), an organization which receives its mandate under the Nunavut Land Claims Agreement in regards to adding Inuktitut place names onto Nunavut maps. The Government of Nunavut toponymic policy will have a profound impact on naming places in a vast territory. For example, generics such as river, lake, inlet, and bay will no longer appear where these are redundant alongside traditional names. Qikiqtarjuaq Island, for example, will disappear in favour of Qikiqtarjuaq. Will this lead to a path of thorns, as one observer noted about the Greenland example? The IHT will propose adapting a series of toponymic guidelines, as set out for national use by the United Nations Group of Experts on Geographical Names, as well as a glossary of Inuktitut place names. Some issues of special concern relating to the submissions of place names to the GN, since 1999, will be discussed. Finally, the presentation will introduce a mapping/database pilot project which features place names as an invaluable, if controversial, source of environmental knowledge.

INUIT POLITICAL CONSTRUCTION AND GOVERNANCE

« La route des Inuit vers le Nunavut : quand le langage de l'Autre devient une arme politique »

Johanna Bergé-Gobit

Docteur en Géographie, Membre associé du laboratoire Habiter, Université de Reims

Le Nunavut matérialise la rencontre entre le modèle idéologique territorial étatique, et l'identité inuit, l'incarnation de ce modèle territorial par une idéologie spatiale proprement inuit. Cette rencontre fut rendue possible par un certain contexte politique intérieur au Canada, par une conjoncture internationale et surtout par l'émergence d'organisations politiques inuit à chacune de ces échelles. Depuis les années 1960 les Inuit se sont ainsi approprié un langage et des concepts alors étrangers à leur culture qui devinrent des armes précieuses dans le processus de négociations. Ce "langage" recoupe aussi bien la langue en elle-même, l'anglais, que la manière d'organiser et de structurer la société et l'espace.

L'appropriation de ce langage est ici envisagée comme une arme pour les Inuit lors de la conquête de leurs droits politiques et territoriaux, comme une étape incontournable dans la création du Nunavut, nouveau modèle idéologique territorial capable de concilier deux idéologies spatiales fondamentalement différentes.



« Use of Traditional Inuit Culture in the Government of Nunavut »

Sarah Bonesteel

Master's in Arts and Associate Researcher, Public History Inc., Ottawa.

For generations, Inuit maintained their economic subsistence through strategies of seasonal mobility based on natural resource availability. Inuit social and cultural practices were developed in relation to their land use practices. Beginning in the 1950s, the Government of Canada employed a variety of means to encourage Inuit settlement in established communities within close proximity to social services. By 1970, most Inuit had settled adopted a sedentary lifestyle that, of necessity, involved accommodation to elements of southern Canadian culture.

The social, cultural and economic changes experienced by Inuit between 1950 and 1970 were profound. Within communities, traditional methods of subsistence were difficult for Inuit to maintain. As more Inuit participated in the wage economy, and lived in houses or attended schools provided by the federal government, their lifestyle shifted from their traditional way of living (*Inuit Qaujimaqatugangit*). Recently, and most particularly through the Government of Nunavut's 1999 Bathurst Mandate, Inuit have begun visibly reintegrating traditional social, cultural and economic practices formally into their public lives.

This paper will explore the oral transmission of traditional Inuit culture between 1950 and the present. Further, the paper will explore how the Government of Nunavut has used social memory of *Inuit Qaujimaqatugangit* to implement traditional Inuit social and cultural practices as formal operational policy within their government structure.



« The Representations of Inuit Identity and the Creation of the Nunavik Government. / Les représentations de l'identité inuit et l'élaboration d'un gouvernement régional au Nunavik »

Jérôme Bouchard

M.A. Candidate, Department of Anthropology – Laval University, Québec

English Version

A group's cohesion and persistence rely on a few symbols which contribute to distinguish it from the other groups surrounding. Therefore, it must be considered as the result of a constructed social representation. However, the definition and the signification of the key elements of its belonging can differ according to one's social position and interests. While the ongoing negotiations should lead to the creation of a regional government in Nunavik, a distinction appears between the standpoint of the Nunavik's organisations representatives and the one of the local population in regard to the perception of the current political changes and the way they conceive their identity. That's what suggests the data collected during my field research in the communities of Kuujuaq and Quaqtaq from February to April 2006.

Concerning the representations of identity, both sides assert that the language and the subsistence activities constitute the basis of Inuit identity. On their part, the leaders of the region's organisation present the Nunavimmiut as having their own particularities compare to the other Inuit peoples of the circumpolar region. It's a society whose identity has been influenced by the features of their region and by a continuous contact with the Québec and Canadian societies. The Quaqtamiut rather demonstrate a strong local belonging, which is the territory on which they exercised their activities, and also an ethnic feeling by stressing constantly the differences between the Inuit and their privileged others: the Qallunaat.

French Version

La cohésion et la persistance des groupes dépendent de quelques symboles auxquels les membres s'identifient afin de se différencier des autres groupes. Le groupe doit ainsi être considéré comme une représentation sociale construite. Toutefois, la signification de l'appartenance à celui-ci varie selon la position sociale et les intérêts des individus. Dans un contexte de négociations et de consultations visant l'établissement d'un gouvernement régional au Nunavik, une distinction se dessine entre le point de vue des représentants des organisations officielles du Nunavik et celui de la population locale. C'est ce que suggèrent une analyse des données recueillies au cours de mes recherches dans les communautés de Kuujuaq et Quaqtaq de février à avril 2006.

En ce qui a trait aux représentations identitaires, les leaders de la région présentent les Nunavimmiut comme appartenant au grand monde inuit mais comportant tout de même leurs propres particularités. Ces derniers sont perçus comme un peuple dont l'identité a été façonnée par les caractéristiques de la région dans laquelle ils vivent et le contact avec les sociétés québécoise et canadienne. Au sein de la population locale, l'identification à la région (Nunavik) est beaucoup moins privilégiée. Les résidents de Quaqtaq démontrent plutôt un fort sentiment d'appartenance locale, soit le territoire sur lequel ils exercent leurs activités et les gens qu'ils côtoient quotidiennement, et ethnique, en insistant constamment sur ce qui les différencie de leurs autrui privilégiés : les Qallunaat.



« Discourse Practices and the Inuit Contemporary Political Scene : the Individual and the Collective, Focus on Terminology Development. / Pratiques discursives et scène politique inuit contemporaine : l'individu et le collectif.

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Carole Cancel

Ph.D. Student, CIERA – Laval University, Québec and INALCO, Paris

Le discours politique inuit, fortement structuré, présente d'intéressantes ambiguïtés notamment en ce qui concerne le « nous » et le « je » dans la perspective de l'exercice du pouvoir.

Les discussions informelles (peu accessibles aux non Inuit) permettent-elles la gestion des tensions internes, ce qui expliquerait leur absence sur la scène politique?

Nous concentrerons notre attention sur l'analyse de la maîtrise du discours formel, un atout majeur pour l'affirmation identitaire, étant entendu que ce discours est également un instrument efficace pour asseoir une autorité et accéder à une certaine forme de pouvoir.

Toutefois, le discours, que l'on a cherché à adapter aux réalités du moment, pourrait au final diviser les Inuit.

Quel est le rôle de l'individu au sein d'un peuple minoritaire inclus dans un ensemble politique canadien établi où il cherche encore à définir sa place ?

Nous avons collecté des données à Iqaluit, capitale du Nunavut, au cours d'une enquête de terrain qui a duré trois mois, de fin septembre à décembre 2005. Des entretiens recueillis auprès d'acteurs de la vie politique au Nunavut, de femmes et d'ânés inuit permettent d'apporter des éclaircissements quant aux enjeux qui sous-tendent l'interaction entre les intérêts personnels et collectifs à divers niveaux de la société.

J'effectuerai une comparaison avec des Inuit vivant dans d'autres milieux, notamment au Groenland, dont certains se distinguent par une volonté identitaire singulièrement exigeante.

Cette analyse pourrait nous permettre de mettre en évidence les traits caractéristiques de la résolution des conflits internes au sein de la vie politique inuit internationale.



« Mining Projects in New Caledonia and Baffin Island an Economic Mirage with Ecological Consequence ? »

Emmanuelle Crane

Ph.D. Candidate, GTMS-EHESS & RMIT, Melbourne, Australia

This paper proposes to analyse the economic potential of mining in two areas, one in the Pacific and one in the Arctic where local indigenous governments are looking to bring prosperity to these underdeveloped, poverty stricken communities. The link that I wish to establish between these two geographically opposed islands is to show the similar challenges they both face and the belief in the potential outcomes mining could bring. The Canadian based company INCO, due to operate nickel mining in the Kanak tribes of New Caledonia, has had a devastating impact on indigenous communities in Newfoundland and Labrador. Misunderstandings between INCO and the Inuit have been blamed for nearly "killing" the development of the mines. Kanaks and Inuit are working together to share common concerns and find better strategies to defend their interests. Indigenous people of the Pacific are taking control of what used to be principally left to the big corporations. Challenged by both Indigenous communities and environmental organisations which, after thirty years of repression, are now beginning to assert their demands. Indigenous governments believe that failure to take full advantage of their natural resources when the opportunity to develop them presents itself, would be a clear indication that they are a long way from being able to effectively build a new economy in the absence of viable commercial activities such as fishing.

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I will explore the possibilities and responsibilities that Kanaks and Inuit alike face as part of a globalising economy through the impact of mining. They are better armed to find compromises between economic performance through the development of an indigenous workforce and ecological sustainability in preventing cultural dislocation.

We will examine the feasibility of how the economy and ecology can cohabit through mining projects. We will then see if the quote “No matter where mines are located, new mines will bring disillusionment and anger instead of hope and prosperity” is truthful or not.



« What Language Do Inuksuit Speak? »

Christopher Fletcher

Associate Professor, Department of Anthropology - University of Alberta, Edmonton

Inuksuit are familiar place markers to Inuit and to most who have visited the Canadian Arctic. In the North they form a kind of spatial text for those who know how to read and interpret their meanings. In recent years Inuksuit have been uncoupled from their geography of origin to take up an important symbolic position in the political landscape of Inuit within and beyond the Nation (Graburn 2004). What's more they now appear in physical, graphic and virtual form across southern Canada and around the world. In all contexts Inuksuit serve as vehicles of meaning, as object-agents, that intend to shape our experience of place generally. To whom are the Inuksuit found outside of the north speaking and what do they have to say?



PANEL : Inuit Voices in the Making of Nunavut: from Paradigm to Practice (org. Susan Sammons)

Pauloosie Akkeagok

Advanced Student, Nunavut Sivuniksavut

Louis McComber

Student and Journalist, Inuit Studies Program - Nunavut Arctic College, Iqaluit

Maaki Kakkik

Inuktitut instructor and Interpreter, Interpreter/Translator Program - Nunavut Arctic College, Iqaluit

Thierry Rodon

Adjunct Professor and Associate Professor, School of Public Policy and Administration - Carleton University, Ottawa and Département de Sciences Politiques - Université Laval, Québec

Susan Sammons

Senior Instructor, Interpreter/Translator Program - Nunavut Arctic College, Iqaluit

This workshop stems from an oral history project recently funded by the Social Sciences and Humanities Research Council of Canada (SSHRC) through its “Aboriginal Research” pilot program where the

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life stories of six Inuit leaders, Abe Okpik, John Amagoalik, Paul Quassa, James Arvaluk, Peter Ittinuar, and Tagak Curley either have been, or are in the process of being written down, after interviews were conducted by researchers and students involved in the project. After a brief introduction to the project by Susan Sammons, three presentations will be made. The first will involve a dialogue between one of the interviewed leader and students in the Language and Culture Program at Nunavut Arctic College on the importance of documenting Nunavut history from an Inuit perspective. This will be followed by a presentation by Louis McComber on the different methodologies used within the project. Thierry Rodon and Pauloosie Akeegok, a student at the University of Ottawa, will then discuss cross cultural issues in collaborative research and training.

COMPUTER ASSISTED LINGUISTICS APPLIED TO INUIT LANGUAGE

« Spell-check in Greenlandic Inuit Language »

Per Laggard

Oqaasileriffik / Greenland Language Secretariat

Carl Paju Olsen

Director, Oqaasileriffik / Greenland Language Secretariat

In this event Oqaasileriffik/Greenland Language Secretariat will make a presentation on spell-check in Greenlandic Inuit Language. Others issues to discuss could be: conversion programs from one writing system to another in order to facilitate exchanges of materials available on the language of the Inuit.

ESKALEUT LINGUISTICS: POLYSYNTHESIS

« Variations on Polysynthesis: Eskimo-Aleut, Chukotko-Kamchatkan and Wakashan »

Michael Fortescue

Department of Nordic Studies and Linguistics, University of Copenhagen

In this paper the question as to how (or even whether) the Eskimo-Aleut languages may be considered typically polysynthetic will be addressed from a comparative-typological perspective. It will be shown how this dimension needs to be broken down into several sub-dimensions, which tend to cluster together to form a number of stable sub-types, of which Eskimo-Aleut represents just one. A comparison with the Chukotko-Kamchatkan and Wakashan families will illustrate the wide structural variety found among languages traditionally termed “polysynthetic”. In all three cases the structural type in question has also been reconstructed for the relevant proto-language. An attempt will be made to suggest what all these sub-types have in common, both synchronically and diachronically, and to predict on that basis whether (if they survive long enough) they are likely to continue becoming still more polysynthetic in the future, or whether some saturation point has been reached and a return to a less synthetic state is possible.



« Polysynthesis in the Arctic »

Marianne Mithun

Professor, University of California, Santa Barbara

The best linguistic typologies features capture the heart of a language, the essence of what sets it apart from some languages and links it to others. Among the most frequently-cited typological characteristics is polysynthesis, a term coined in 1819 by Duponceau to describe American languages. Boas also cited this characteristic as central to them, describing it thus : 'In polysynthetic languages, a large number of distinct ideas are amalgamated by grammatical processes and form a single word, without any morphological distinction between the formal elements in the sentence and the contents of the sentence' (1911: 74). His prime example was from Inuktitut. More recently, Baker (1996: 19) specifically excluded Eskimoan languages from the class of polysynthetic languages on the grounds that they fail to meet his criterion for noun incorporation. Many scholars sense that morphological complexity can be tied to certain other structural features, a fundamental element of a distinctive grammar type. But not all kinds of morphological elaboration are associated with the same effects. Here we will consider how Eskimo-Aleut languages can contribute to our understanding of this type, comparing various kinds of morphological elaboration and their relations to other features, in particular incorporation, head-marking, and holophrasis. We will then consider what such typological profiles might contribute to our understanding of Eskimo-Aleut languages.



« The 'Cyclic Derivation' in Central Alaskan Yup'ik. A Device of the Non-Slot Type of the Polysynthesis »

Osahito Miyaoka

Professor, Faculty of Informatics - Osaka Gakuin University

Central Alaskan Yupik (CAY), a polysynthetic language of the non-slot type, bears a heavy functional load upon its morphology that can take care of a great part of what is syntactically manipulated in many other languages. As is well known, the great amount of productive derivational suffixes in stock which can be cumulative -and, to a limited extent, reversible in order - is responsible for the polysynthesis. Attention is particularly directed to the CAY morphological process of what may be called 'cyclic expansion' by a pair (or more) of two class-changing suffixes (NV+VN or VN+NV), with its grammatical and semantic functions, as it is directly involved in the non-slotness. The presentation will be closed with an appendix where I venture a perception of a 'word' - in terms of 'bilateral articulation' - which has been harboured through my work on CAY (and reflection about Japanese morphology).



« Information Structure and Polysynthesis »

Elke Nowak

Professor, Technological University of Berlin

Research on a variety of structurally different languages suggests that information packaging is assigned to grammatical form in way of preferred representations of arguments. These preferences can be captured by four interacting constraints. How does information structure manifest in polysynthetic languages? Since polysynthetic languages are not under the hegemony of syntax, the constraints concerning grammatical form are re-considered in the light of polysynthesis. In Inuktitut arguments of predicates are represented morphologically, and in the vast majority of instances they are not specified lexically, as independent lexical items. In my presentation I will consider the role of incorporation and I will propose an extended argument structure. With respect to the constraints concerning information packaging, the devices for reference tracking will be discussed.

Information structure manifests where ever grammatical configuration happens. In Inuktitut, and most likely in other polysynthetic languages, information structure manifests within the domain of the polysynthetic word.

« Polysynthesis as a Typological Feature : an Attempt at a Characterization from an Eskimo Perspective »

Willem De Reuse

Professor, Department of English - University of North Texas and Alaska Native Language Center - University of Alaska, Fairbanks

The structure of the Eskimo word can potentially involve long sequences of postbases. Postbases are productive suffixes traditionally considered to be derivational. Such postbases are more likely to belong to "productive noninflectional concatenation" (PNC), a type of morphology which is argued to be neither

inflectional nor derivational. PNC is syntax-like in displaying full productivity, recursion, potential free order of elements, and interaction with syntax. If we consider PNC to be indicative of polysynthesis, other polysynthetic languages such as Apache (Athabascan) turn out to be less polysynthetic than generally thought, and non-polysynthetic languages such as English or German, which possess a few PNC elements, can be considered to have a negligible amount of polysynthesis. It is suggested that the presence of PNC elements in large numbers (50 or more) is a useful way of characterizing polysynthetic languages.



ESKALEUT LINGUISTICS: AROUND THE VERB

« On Underspecification and Utkuhiksalingmiutut Postbases »

Conor Cook

MA Student, Department of Linguistics - University of Toronto

Alana Johns

Professor, Department of Linguistics - University of Toronto

It has been observed that the meanings of many postbases in the Inuit language are best analysed by referring to context to explain variations in meaning (Johns 1999; Fortescue 2003). In this paper, we report on our work on a postbase dictionary of Utkuhiksalingmiutut (UKUHIKHALINGMIUT DICTIONARY PROJECT, JEAN BRIGGS & ALANA JOHNS). We argue that all postbases are purely grammatical (in contrast to lexical) elements in the sense of Cinque (1999), and we show that context includes not only external factors, but verb-internal properties such as aktionsart and syntactic position within the word. From this perspective, the resultant meanings emerge in an almost entirely compositional way. We demonstrate our efforts to capture the distribution of meanings through sets of examples,

(1) apiqsu-**ma**-tqu-nngi-'namiuk
ask.question-MA-want-NEG-CAUS.4s/3s
'not wanting him to ask a lot of questions'

(2) aulla-**ma**-ksaaq-lua-runi
travel-MA-a.long.time-very-COND.4s
'if one is away from home for a very long time'

Here we show that the same postbase *-ma-*, which may be translated as 'repeatedly, one after another' in (1) and 'in state of' in (2), is in fact the same postbase, and that the difference in meaning results not from the postbase but from the aspectual class of the verb to which it attaches.



« Noun Incorporation in Inuktitut: Beyond the Core »

Alana Johns

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Noun Incorporation is a well known property of Inuktitut (Rischel 1971; Sadock 1980, etc.) where verbal elements (NI verbs) attach to nominal bases, turning the word into a verb, as in i.

quqiuti-taaq-tuq
gun-buy/got-part.3s
'He bought a rifle' (or just got it as a gift) [S. Baffin]

This paper examines a number of properties not reported in the literature on Noun Incorporation and which are found in many Canadian dialects of Inuktitut. For example, it is normally assumed that, aside from obligatory transitive NI verbs, NI constructions are intransitive in agreement. In fact, it turns out that transitive agreement can be found optionally in most cases. It has also not been reported that names are common in NI constructions, leading some researchers to assume that the nominal bases in these

constructions form part of complex predicates. Data will be shown where names can appear in the position of the nominal bases. Finally, another property not reported in the literature is that passive morphology can follow a subset of the NI verbs, thus forming a construction where the nominal appears to be incorporated from the subject position. I argue that these facts are readily explained under a Root Movement account, similar to V fronting in VSO languages.



« Obviation and reflexivity in Inuktitut »

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In the Inuktitut possessives (absolute case, singular possessum), the forms *nunani*, *nunanni* are usually called 'fourth persons' or 'reflexive'. This naming can be tracked back to Thalbitzer (1911:1021), at least, and possibly to Rask in the early 19th century. However, these forms are semantically more congruent to the majority of the paradigm than the other third persons (*nunanga*, *nunangat*, *nunangak*). The latter on the contrary differ from all other ones semantically by the fact that the possessum is possessed by someone else than the subject. The current naming does not reflect that and misses an opportunity to capture a pertinent grammatical fact.

Similar facts have been pointed out in many American Indian languages and the word 'obviative' has been used to designate similar forms (JESPERSEN 1924/1971: 309). Since then, the category 'obviative' has been used coherently (CHOMSKY 1980: 168; SAFIR 2004: 42; etc.) and its usage has been applied to more languages.

In the case discussed above, the word 'obviative' might be considered for use in Inuktitut – and possibly elsewhere in the typological area – and the proposal would be to call *nunanga*, *nunangat*, *nunangak* 'obviative persons' and to ascribe no special name to *nunani*, *nunanni*. The third person forms currently called 'reflexive' would thus reintegrate the common rule of the first and second person and the forms actually deserving being distinguished would be. This naming approach would stress with better clarity what actually happens in Inuktitut.

The same remark also holds for the possessives in the other declension cases and at several places in the verbal paradigm. The talk will review all the places in the Inuktitut grammar where the proposal has impacts, and discuss its advantages and inconveniences.

There is more to it than a sheer renaming: if we cease misusing the word 'reflexive' we can now focus on the statement: "there are no morphological reflexives in Inuktitut", and concentrate on trying to explain why it should be so. Past experience with the Basque language will provide a track for solution.



« Tense in Inuit languages »

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In West Greenlandic tense is marked by suffixes of tense. Marking of the future is obligatory, while it is not necessary to mark the past. The present tense is not marked. In East Canada the tense is marked by suffixes too, and it seems to be a very complex way of marking tense. Marking of both future and past seems to be obligatory, while the present, like in West Greenlandic, is not marked. In Iñupiaq the marking of tense is grammaticalized in the inflection, (only in indicative mood), and still the suffixes of tense is used too. The marking of future, present and past is obligatory, but it seems the past doesn't need to be marked in some context. I shall compare the tense systems in these three dialects of Inuit languages.



« Complex Verb Formation Revisited: Verbal Affixes in Inuktitut and Nuuchahnulth »

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I propose a syntactic account for the different behaviour of three types of verbal affixes in Inuktitut: *-guma* ('want'), *-rqu* ('want'/'desire') and *-niraq* ('say') (see Grimshaw and Mester 1985 and Woodbury and Sadock 1985 for discussion). Following Smith (1982), I classify them as clause reducing (restructuring) complement-taking affixes. However, I claim that the affix types are distinguished by the size of the complements they take (see Wurmbbrand 2001 for Germanic and Romance constructions).

Wodjak (2005) applies this approach to verbal affixes in Nuuchahnulth. One affix is similar to *-guma*, which can be analyzed as a modal (Johns 1999).

The Inuktitut *-niraq* affix, however, is distinct from any found in Nuuchahnulth. As noted by Fortescue (1984, p. 3) for West Greenlandic, these affixes can follow a sentence-modifying affix like *-ssa* ('future').

miiraq irniinnaq sini-li-ssa-nirar-paa
child right-away sleep-begin-future-say that 3s-3s-indic
'He said the child would soon fall asleep

I use this fact to diagnose a Tense Phrase (TP) complement. No verbal affix occurs with a complement as large as a TP in Nuuchahnulth. The differences between the affixes in Inuktitut and between these affixes and those of Nuuchahnulth will be reduced to the size and type of complement that each affix can take.



« The Efficacy of Aleut »

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Aleut participant marking in terms of the inflectional categories of number, anaphoricity, and case operates according to a highly unusual, probably unique set of principles. While related to Eskimo

inflectional systems etymologically, the principles according to which the inflectional categories of Aleut are deployed bear little relationship to those that operate in the Eskimo languages. It is argued here that the Aleut system cannot be understood just in terms of structural or functional rules concerning the inflectional categories considered individually. Rather, it must be viewed holistically, where each form gets its value by comparison with the other forms that the formal grammar makes available. The distribution of the number and anaphoricity categories that explains the unusual system has to do with its ability to maximize the contrasts that these categories display with regard to other allowable expressions. To put it differently, the individual rules make little sense by themselves, but taken together, they form a system of contrasts that makes maximum communicative use of the limited categories of inflection in Aleut.



« Lexical Polysynthesis: Hypothesis for a Lexical-derivational-inflectional Continuum »

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Polysynthesis in Inuit appears at both sentence and lexical levels. The analysis of a sample of 3000 lexical entries and 290 affixes collected in Eastern Greenland (Tunumiisut) shows how polysynthesis works in lexical morphology and how phonetic wastage helps to obscure the motivation for some lexical forms and favor the development of homophones.

Furthermore, the analysis of the full set of affixes underscores a number of formal and semantic similarities which may relate affixes with different functions. This phenomenon gives rise to the hypothesis of a continuum over incorporating affixes, TAM verb affixes, and verb inflection, traces of which can be found in a few items. While the lexical origin of some incorporating affixes has already been suggested (see Mithun), the hypothesis of a larger lexical, derivational, and inflectional continuum might provide more clues for discovering a process of grammaticalization within the stock of affixes

ESKALEUT LINGUISTICS: CONTACTS AND DISCOURSES

« Tracking Topics: a Comparison of “Topic” in Aleut and Greenlandic Discourse »

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There is a long tradition of comparative work on Greenlandic (and other Inuit and Yupik languages) and Aleut, demonstrating similarities and explaining differences in their phonologies, morphologies, and lexical systems. Comparative work on the syntax is more recent and less comprehensive, and there is as yet no comparison of discourse features. Some of the most striking differences between the languages have been noted in their morphosyntactic systems: Greenlandic is a happily ergative-absolutive language, whereas noun marking in Aleut is not categorizable in traditional terms. Ergative languages may assign case as a strategy for tracking information flow in discourse (Du Bois 1987); such seems to be the case for Greenlandic, where ergative and absolutive cases can be viewed as topic tracking devices in discourse (BERGE 1997). If Aleut is so different in its reference-marking, then it probably differs in its strategies for introducing and tracking information. A study of Aleut narratives indeed shows some interesting differences with Greenlandic narrative structure. To take one example, there is a far higher degree of underspecification of discourse participants; thus, in a story about catching and processing fish, there is not a single instance of specification of the people doing the work. This appears to be typical across Aleut narratives, and although it may not be unusual by itself, it is all the more striking when we take into account that almost all parts of the Aleut inflectional system leave participants underspecified most of the time. This is quite different from Greenlandic narrative style, and it suggests some significant differences between Greenlandic and Aleut discourse strategies. In this paper, I will discuss some of these findings.



« Les initiatives du gouvernement du Nunavut en matière de développement terminologique et de la promotion de la langue inuit »

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[no abstract]



« Relation between Prosody, Body Language and Pragmatics in Oral stories »

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15^e Congrès des Etudes Inuit, Oralité / 15th Inuit Studies Conference, Orality
Résumé des communications, par sessions / Papers abstracts, sorted by sessions

An analysis of traditional oral texts from Central West Greenland (Kalaallisut) and Qaanaaq/Thule (Inuktun) has revealed a number of features at work in supporting an oral message: information grading - pragmatics, repetition, intonation, gestures, and facial expressions and mimicry. In addition to the information provided by gestures, prosody has an essential role in discourse strategies. The objective is to contribute to a general descriptive model for oral messages and show that the full set of features combine to give cohesion and structure to the narrative. A few examples are given.

In the same vein, a new project being developed in collaboration with N. Tersis analyses a corpus of tales from Eastern Greenland (Tunumiisut) recorded on video. It involves studying variations in word and sentence order and the function of intonation and gestures in the course of the narration.



« Contact-language Phenomena in Greenland »

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During three centuries Greenlandic and Danish have been in contact; the influence has gone both ways, but as a minority language, Greenlandic has been influenced more by Danish, the majority language, than the other way round. The paper gives a short historical sketch of contact phenomena, like pidginized expressions, loanwords and loan translations.

Today cyberspace is an important locus of contact, and chat language in Greenland not only shows evidence of contact between specific languages, but is also influenced by the 'global' way of communicating on the web. Contemporary youth language, especially in chatrooms, is innovative in both morphologic, phonetic, and orthographic respects. The paper will also discuss the question of chat language being a hybrid between oral and written language.



« Prosodic-type Phenomena in Bering Strait Inupiaq »

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Prosody is considered a distinguishing feature of Yupik languages that is barely found in the Inuit sub-branch of the family. Yet, at the western extremity of the Inuit dialect continuum near the border with Yupik, the Bering Strait dialect contains related phenomena, which cause consonant lenitions and deletions in alternating syllables. The result is significant differentiation of Bering Strait surface forms from those of North Alaskan Inupiaq, which lacks similar processes. This distinctive aspect of Bering Strait phonology must result from contact with neighboring Yupik. This paper will present these prosodic processes and speculate on the nature of the contact that produced them.



« Gvozdev's "Kuxta" 1732, the First Word Recorded in Alaska »

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Bering in 1728 trepidly succeeded in avoiding contact with Natives near "his" strait, and so succeeded in failing to find Alaska, though he saw Big Diomedes ("feel it's an island"). The day was not foggy. In 1732 Gvozdev, in the same boat St. Gabriel, assigned task of subjugating the "toothed Chukchis" of the "Great Land," visited the Diomedes, then was blown south of the mainland by King Island. From the island a single paddler came out on very rough seas to within 10 meters of the Gabriel in an ingenious little leathern craft. With him through a Koryak interpreter ensued the first direct conversation ever between Europeans and a Native in Alaska, about the mainland and its resources. Gvozdev's report includes one Native word, that the man called his fascinating leathern craft a "kuxta." Finally the mysterious word was clearly identified as the name, not for any watercraft, but that for the "Great Land" itself, and not the version of it in recent King Island Inupiaq (Kingikti or Kengekte), but an archaic version of it in Naukan (East Cape Siberian) Yupik. The possible reasons for the Naukan Yupik version from King Island are then discussed, including the wider perspective of Yupik and Inuit language distribution in "Beringia" of 1732.



« Grammatical Structures in Greenlandic Written by Young Greenlanders at the Turn of the Millennium »

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The paper will present preliminary results from an ongoing investigation of contemporary language use. The object is to analyze the grammatical structures found in texts written by young Greenlanders at high school level. Whenever their language structures differ from more conservative standard Greenlandic, is it then a question of lack of competence or is it a matter of grammaticalisation processes going on?

All languages alive have to evolve and change. Why is it relevant to ask whether it is a matter of lack of competence, when Greenlandic is not a threatened language?

More conservative language users will complain about poor language competence of most of the younger generation. Most of the critique will be about vocabulary. But some of it will be about all the inflectional faults that the young speakers make. I won't comment on vocabulary. But indeed we find lots of examples where parts of the inflection are missing, and / or case forms are struck by syncretism, seen from the perspective of the standardized Greenlandic grammar. What does this phenomenon do to communication? Does the young speakers' language use compensate somehow for the missing parts?

PERSPECTIVES ON ARCTIC RESEARCH IN HUMAN AND SOCIAL SCIENCES

PANEL: DESIGNING TOMORROW'S RESEARCH: ADVANCED STUDENTS' MEETING. (sponsored by French Embassy in Denmark)

[no abstract]



PANEL: ARCTIC RESEARCH AGENDAS IN SOCIAL SCIENCES FROM FRENCH, EUROPEAN AND CIRCUMPOLAR PERSPECTIVES

Yvon Csonka

President, IASSA (International Arctic Social Science Research Association)

Yves Frénot

Directeur, IPEV (Institut Paul Emile Victor), Brest

Madelaine Griselin

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Rüdiger Klein

Director, European Science Foundation.

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Fellow researcher, Alfred Wegener Institut - Potsdam, Germany



« About French Arctic Research: « Mutations polaires : sociétés et environnement » : un réseau dynamique de scientifiques français »

(by Madelein Griselin, directeur du réseau Mutations polaires)

La France n'est pas une terre polaire en soi mais elle montre, de longue date, un intérêt pour les recherches en Arctique. Depuis plus de 20 ans, des scientifiques français concernés par l'Arctique (ethnoscience et géosciences) sont rassemblés en un groupe de recherche (GDR) fédérant 13 laboratoires et une trentaine de chercheurs.

Les mondes polaires sont actuellement en pleine mutation :

- changements climatiques récents et actuels ;
- mutations des sociétés.

A ces mutations environnementales et sociétales, il faut ajouter les bouleversements technologiques dont les chercheurs sont bénéficiaires : l'informatique, l'image satellite, le MNT, le SIG, les banques de données, les capteurs, l'image numérique, la web-cam, les technologies de l'information ont bouleversé nos méthodes d'appréhension de ce milieu et de ses sociétés depuis 20 ans. C'est à ce triple titre que, à l'aube de l'année polaire internationale, l'ancien "Réseau Arctique" va devenir GDR "Mutations polaires : sociétés et environnement". Il aidera les scientifiques français à appréhender les changements des mondes et sociétés polaires avec des modes d'investigation en total (r)évolution.

Le GDR "Mutations polaires" regroupe des laboratoires et des équipes qui ont un intérêt fort pour l'Arctique sans avoir, par eux-mêmes, toutes les ressources nécessaires pour y conduire leurs investigations. L'action du GDR peut se définir en sept points.

- **féderer** les équipes et les chercheurs, les aider à se mettre en réseau (interne et externe) pour s'inscrire au mieux dans les axes prioritaires établis au niveau international par l'IASC (International Arctic Science Comitee)

- **mutualiser** les connaissances, les savoir-faire, les moyens, les infrastructures

- **développer** des programmes pluridisciplinaires en étant une plate-forme de rencontres entre chercheurs travaillant sur des thématiques similaires et/ou complémentaires dans un même environnement

- **pérenniser** la présence scientifique française en Arctique

- **offrir** aux jeunes chercheurs une structure d'accueil et quelques moyens pour entreprendre efficacement leur thèse.

- **dynamiser** une équipe en offrant aux chercheurs du groupe des moyens de se rencontrer et d'échanger (réunions, ateliers, séminaires, colloques), mais aussi de se faire connaître de la communauté scientifique (publications, revue, site internet)

- **valoriser** les connaissances que les membres du GDR peuvent fournir sur ce « milieu extrême » : enseignement, expertise, conférences, prestations médiatiques, etc., et répondre à une demande sociale importante même si elle est diffuse.