



President's Message

Four thousand years. That is the time which has passed since a founding people of Canada have occupied the Arctic lands and waters. The Thule are the ancestors of today's Canadian Inuit and living from the land is a long tradition for these people and the current day Inuit. With the arrival

of European explorers, whalers, traders and, finally, settlers, the lives of the Inuit changed dramatically; and they have struggled to hang onto their culture and their way of life and control their destiny ever since. And, despite the long time during which the Inuit have been here relative to others, to a large majority of Canadians, the Arctic, the Inuit and their way of life remains a mystery.

In 1971, the Inuit of Canada came together as a political body with the creation of the Inuit Tapirisat of Canada. Now called the Inuit Taparit Kanatami (since 2001), which means "the Inuit are united in Canada," this organization has been deeply involved in achieving changes to government policy, with the objective of putting control back into the hands of Inuit communities. ITK has also played a key role in ensuring Aboriginal rights are embodied in the Canadian Constitution, and it has participated in the four key Inuit land claims negotiations for Nunavik (1975), the Inuvialuit (1984), Nunavut (1993) and Labrador (2004).

Given its nearly forty year history of championing for Inuit rights and recognition, it should be no surprise that ITK has now spearheaded the declaration of 2010 as the Year of the Inuit. The purpose of this initiative is to draw attention to Inuit culture, as well as issues and challenges facing Inuit in Canada. Issues like the shortage of suitable housing, low incomes levels and the high cost of living. These are critical considerations for all Canadians, and without a continuing focus on improving the circumstances of those living in the North, our collective desire to ensure our ongoing sovereignty of the North is in peril. So what better year to choose than this – where we have the eyes of the world focused on our country in Vancouver during the Olympic Games – to shine a spotlight on those whose past and present is so vital to our future.

Given the importance of this initiative, I hope that you will all take the opportunity to share in the Year of the Inuit.

Travel well.

Tracy Medve

COMMUNITY PROFILE

➤ IQALUIT FAST FACTS

Iqaluit: In Inuktitut means "place of many fish".

Population: Approx. 7,000

Adventures: In April, experience the Arctic from a qamutik (sled) behind an eager team of dogs, or set up a winter camp and watch the amazing aurora borealis.

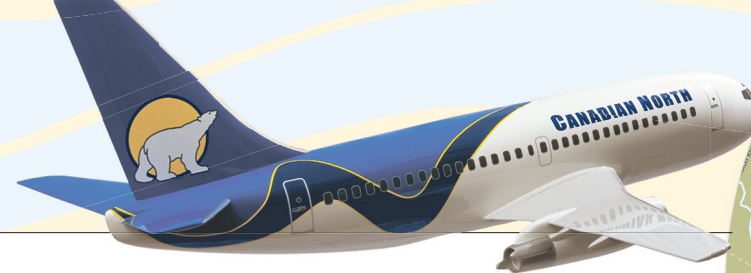
Food: For the more adventurous palate, community feasts offer traditional fare such as raw and boiled caribou and seal, and raw, frozen char. You will see whole seals laid out on the floor, being butchered and consumed raw in the manner Inuit have done for centuries. You may encounter maktaaq, the outer layer of skin and blubber from whales (beluga and narwhal), served raw.

Record High: 25.8°C (2001)

Record Low: -45.6°C (1967)

History: Until 1987, Iqaluit was known as Frobisher Bay, a name chosen by the southerners who settled in the area. Original occupants of the area can trace their roots back to 2000 BC. Iqaluit has been occupied almost continuously for the past 4,000 years by the Inuit and their ancestors. On April 1st of 1999, Iqaluit became the capital of the new Territory of Nunavut.

Access: The community is accessible by jet air service from Ottawa and Dash 8 service to and from smaller communities in the Qikiqtani region with Canadian North.



➤ COMMUNITY EVENTS:

Nunavut Mining Symposium: April 13-15

The 2010 Nunavut Mining Symposium is geared towards professionals from various levels of government, exploration and mining companies, regulatory agencies and Inuit organizations.

The 13th annual symposium will include conference sessions, a one-day trade show and a gala to celebrate Nunavut's mining and exploration industry. This year's theme is "From the Ground Up," and will focus on industry achievements, the development of regional economies, and initiatives in education and training. Visit www.nunavutminingsymposium.com

Canadian North offers special convention rates for the symposium. Visit their website at www.canadiannorth.com, under Sales & Fares to take advantage of this reduced airfare.

➤ COMMUNITY CELEBRATIONS:

Toonik Tyme: April 7-12

The 45th annual Toonik Tyme Festival celebrates the beginning of spring by holding a week of events that includes outdoor games, live music, feasts and competitions like igloo building, seal hunting and snowmobile races. The festival was started by the community in 1964 to attract tourists. It's a great opportunity to get out and get

active after a long, cold winter and to celebrate traditional activities and life in the Arctic. Visit www.tooniktyme.com

Alianait Arts Festival: June 21-July 1

This year's theme is "Cultural Fusions" and will showcase art, music, film, storytelling, circus arts, dance and theatre by local, Canadian and international performers. The festival lasts ten days, kicking off on Aboriginal Day and wrapping up on Canada Day. Visit www.alianait.ca

Canadian North is a proud sponsor of all these events. 🐻



Into the Arctic
www.intotheartctic.com

➤ **Into the Arctic is a multi-year Arctic project undertaken by Corey Trepanier, a Canadian landscape artist. Canadian North is proud to support and provide an account of Corey's adventures as we follow him on his journey.**

A week earlier we had left the wolves of Lake Hazen behind and flew 100 kilometres south to the Parks Canada camp at Tanquary Fiord. From the air we saw the route we had hiked while there. The enormity of Quttinirpaaq National Park, the size of Sweden, hit home as we realized how little ground we had actually covered.

Tanquary greeted us with beautiful weather as Carl and I hiked in our t-shirts for six hours to get a lay of the land. Around us were peaks and valleys, with the Ad Astra Ice Cap dominating the view to the north, draping the mountainside with its icy claws. So inviting to explore, and yet deceptive in its scale. A study of the map showed the glacier to be 12 kilometres away, with multiple river crossings. Far more than an afternoon hike. Finding a great view closer to camp I began a new canvas and finally turned in at 2:30 a.m. The never-ending days made it tough to get to bed at a reasonable time.

We filled our backpacks for a few days on the land as another film crew arrived to do a documentary about the park. Turns out that

an artist painting here was a good element for their story. Along with park staff, we all crossed the McDonald River in pursuit of the Omega Lakes up in the mountains.

Nine kilometres later, we stumbled upon a gorgeous half-frozen lake, hidden to the world. Here we separated from the others, and pitched our tent at the lake's edge hoping the ice would cool down the warm breeze.

Past the lake, the ridges opened up to dramatic vistas overlooking Tanquary Fiord. To the right, Air Force and Rollrock Rivers joined in a massive system of river braids feeding into the bay. Like a brontosaurus' back, the land rose in the foreground. Mountains lined the ocean inlet on each side, and water and ice mixed together in incredible mosaic of blues. And far in the distance, glacier-topped peaks set off a perfectly clear Arctic sky. My birds-eye view made for a spectacular place to set up my easel.

INTO THE ARCTIC CONTINUED ON INSIDE BACK COVER



LEFT TO RIGHT: Shayne Cockney interviewing James Pokiak; student interns Karis Gruben and Shayne Cockney examine a table full of Inuvialuit objects with Catherine Cockney, Freda Raddi, Albert Elias, and Helen Gruben; model kayaks from the MacFarlane Collection; Catherine Cockney demonstrating the use of a bow with Freda Raddi watching. (Photos by Kate Hennessy)

Many thanks to: Canadian North, Inuvialuit Regional Corporation, Inuvialuit Communication Society, Aurora Research Institute, GNWT, Prince of Wales Northern Heritage Centre, Smithsonian Institution's Arctic Studies Center, and the Intellectual Property Issues in Cultural Heritage project.

➤ An Inuvialuit Journey to the Smithsonian *By Natasha Lyons*

Three grown men are running around the Smithsonian Institution looking for ancient beluga-hunting weapons. On finding each new one, they fall to avidly discussing its parts and its details of manufacture. They practice the motion of throwing it and conjecture how far it might go.

James Pokiak and Mervin Joe are Inuvialuit hunters. Pokiak runs a big-game guiding operation out of Tuktoyaktuk, NWT. Joe is a resource conservation officer at Parks Canada in Inuvik. The third man is Stephen Loring, curator at the Smithsonian's Arctic Studies Center. The object of their intrigue is a spear thrower – a long narrow board used to increase the speed and throwing distance of a hunting spear. Loring is locating spear throwers from across the Arctic collections for Pokiak and Joe; the hunters are caught up in the vision of their forefathers making ready for the hunt – waiting for the signal of the eldest hunter, paddling their kayaks in a line into the shallows of the Mackenzie Delta, taking up their spears, and launching them into the pod of trapped whales.

Spear throwers and many other types of historic artifacts are part of a larger collection that Pokiak, Joe and a delegation of Inuvialuit community members visited at the Smithsonian Institution, in Washington DC, in November 2009. This

collection constitutes one of the earliest and largest collections from Inuvialuit territory. Nearly 300 land-based and domestic objects were purchased by Hudson's Bay trader Roderick MacFarlane in the Anderson River area, east of the Mackenzie Delta, in the mid to late 1860s. The specimens were collected, preserved and prepared for shipping with the help of local Inuvialuit and Dene people, then shipped south by canoe and York boat. The 'MacFarlane Collection' would become one of the founding collections of the Smithsonian Institution. It represents an impressive array of objects made and used by Inuvialuit in the mid 19th century – parkas, mukluks, hunting bags, sewing kits, fishing tackle, hunting gear, fire starters, pipes and labrets, in addition to replicas of watercraft and paddles.

Although the collection is noted for its breadth and outstanding preservation, it remains little known, except among a few Arctic scholars. Few of the items have ever been displayed or studied. And, until recently, its very existence remained unknown to most Inuvialuit. This situation is changing with a project that seeks to create better Inuvialuit access to and awareness of the MacFarlane Collection. The November journey to the Smithsonian kicked off the project, bringing Inuvialuit elders, students and educators,

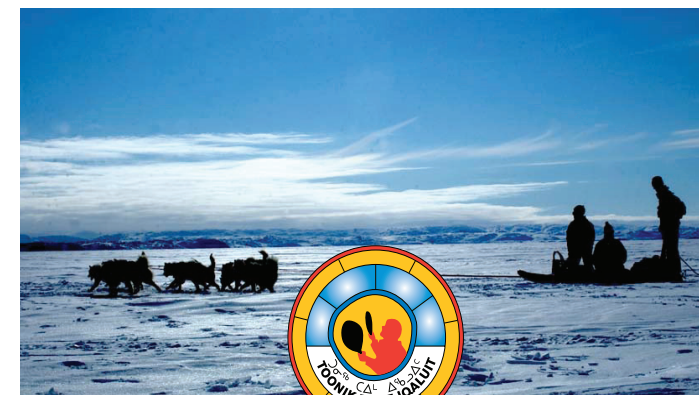
alongside a host of anthropologists and filmmakers, together for a week-long visit and workshop. The trip was organized by Natasha Lyons of Simon Fraser University, Catherine Cockney of Inuvialuit Cultural Resource Centre, and Mervin Joe.

We gathered each day in the climate-controlled conditions of the Smithsonian's artifact storage facility. It was riveting to watch as elders and youth handled, discussed, and pondered over objects both familiar and obscure. They talked at length about each item and recalled stories of their youth and their parents' youth. Many artifacts set the visitors on paths of personal research and inquiry. Freda Raddi of Tuktoyaktuk marvelled over the careful handiwork and design of the gloves in the collection – glove-making is a lost art among the Inuvialuit, and Raddi was keen to return home with the patterns that she traced to work on producing replicas. Albert Elias of Ulukhaktok was very taken with the sinew-backed bows, and was excited to do more research with elders back home.

The project is now entering its second phase, which will see a range of outreach activities in Inuvialuit communities. Later this spring, the participants will again assemble to begin sharing their experiences in Washington in schools and community groups, and to display the replicas, artworks, and media that they are

producing. Workshops are planned in several communities to gain and document more knowledge about the items in the collection, and a website is also in the works.

Inuvialuit interest in the collection is taking on a life of its own. As young and old experience the everyday objects of a century-and-a-half-ago, you see a light catch in their eyes. These items continue to have relevance and meaning in contemporary life. You see the pride and nostalgia in a lifestyle now passed from view, and you see the resilience of a people and many elements of traditional life that continue into the present. 🐻



Fly into spring in Iqaluit with Canadian North April 7 - 12, 2010

Canadian North is once again proud to support Nunavut's largest spring festival in Iqaluit as Primary Sponsor. Jam-packed with games, music, competition and feasting, Toonik Tyme offers something for everyone. Enjoy activities such as igloo building, snowmobile drag races, northern "Fear Factor", the craft fair, and so much more.

Canadian North and Toonik Tyme - seriously northern!
Visit www.canadiannorth.com and book your Toonik Tyme seat now!



For reservations call 1.800.661.1505 for cargo call 1.866.663.2223 or visit us at canadiannorth.com



Into the Arctic MIGHTY RIVERS CONTINUED ...

Battling strong winds on the exposed mountainside, I made a small painting as a study for a large canvas back home. What a privilege to be the only person in the world to have ever painted this awesome scene.

As we broke camp to move further into the mountains, Carl and I stopped and looked up. Blue sky. It had been blue for two solid days, 24 hours a day, without a speck of cloud. And it had been a steady 20°C. The implications dawned on us. Sun. Heat. Melting glaciers. Rising rivers. If we don't go back now, we won't be able to cross. And we only had enough food for one more night.

Turning our backs on the lure of discovery, we reluctantly began to retrace our steps.

Hours later, our worst fears were confirmed. The McDonald had swelled and we had no chance of crossing. It would be foolish, and possibly deadly, to even try. We did the only thing we could and pitched camp next to the river, hoping the water level would drop as the sun lowered ever so slightly through the night.

The alarm went off at 3 a.m. Reaching the edge of the river we found that it had lowered, but only a little. We'd have to give it a shot. It was only going to begin rising again as the day wore on.

Now, with the biting cold water turning my feet red, I studied the far bank. It rose sharply from the water's edge, not like when we crossed the first time. Looking back to where we had camped the night before, I realized that our diagonal steps in search of passable water had taken us well over one kilometre upstream of where we had begun. Here the shoreline was becoming a bluff; we'd have to finish this soon or not be able to get out of the river.

Crossing the last remaining braids, our sandals touched the far shore with elation. Carl and I pulled ourselves up the loose gravel bank to safety, and sat down with utter relief to survey the river valley we had just traversed. With only an hour of easy hiking back to the Parks camp, the warmth of the sun felt beautiful once again. 🐻