



# 2018-19

## ANNUAL REPORT



**PITQUHIRNIKKUT  
ILHAUTINIQ**  
KITIKMEOT HERITAGE SOCIETY



**“Our language is who and what we are and the health of our language lies at the core of our well-being.”**

*- Mary Simon, 2008 Arctic Indigenous Language Symposium, Tromso, Norway*

The Inuinnaqtun language—the foundation of Inuinnaqtun culture—has less than 600 fluent speakers remaining. By most estimates, it is a language that will be extinct in less than two generations. The disappearance of Inuinnaqtun precipitates the loss of culturally unique knowledge, relationships and engagements with the world.

This startling statistic led our organization to completely re-think our priorities. This year, through the development of a finely honed five-year Strategic Plan, we embraced the urgent needs of our cultural communities and shifted our focus to Inuinnaqtun cultural and linguistic survival. We remain firmly aligned to our priorities because the number of knowledge holders and language carriers continues to diminish.

As one of the longest established heritage organizations in Nunavut, we have the track record, the partnerships, the academic leadership and social capital to concentrate and connect the resources, expertise and technology critical to Inuinnaqtun cultural and linguistic survival.

As leaders, we spent this year making international contributions to research and developing innovative digital platforms to document, preserve, transmit and celebrate our culture. We worked to harness the knowledge, passion and insight of our Elders, building strong social and knowledge relationships between generations of Inuinnaqtun, to create engaging programs that transmit knowledge, preserve language, and celebrate Inuinnaqtun culture.

### **MOVING FORWARD UNDER A NEW NAME**

In 1996, we incorporated as the Kitikmeot Heritage Society, named for the regional focus of our work. Over the last 23 years our organization has made significant advancements in Inuinnaqtun research and knowledge sharing. As we continue to grow, building for a sustainable future and focusing on Inuinnaqtun cultural and linguistic survival, it has become clear that our name must reflect and reaffirm our commitment to this critical mission. We have adopted an Inuinnaqtun name, Pitquhirnikkut Ilihautiniq, which means ‘learning through culture’, and more accurately reflects our renewed focus and commitment. We use a combination of the two names now — Pitquhirnikkut Ilihautiniq / Kitikmeot Heritage Society.

The following mission, vision and values define our organization.

## **MISSION**

To preserve and renew Inuinnaqtun knowledge, language, and culture for the benefit of all Inuit.

## **VISION**

To concentrate and connect the resources, expertise and technology critical to Inuinnaqtun cultural and linguistic survival.

## **VALUES**

**Inuinnaqtun Immersion** – We commit to playing a leadership role in Inuinnaqtun revitalization. To accomplish this, we provide an immersive Inuinnaqtun environment in our facility through the Elders in Residence program and the building of Inuinnaqtun capacity in all of our staff.

**Inuinnaqtun Governance** – We advance the level of Inuinnaqtun governance in research through our Inuinnaqtun board of directors, staff and Executive Director. Inuinnaqtun consultation is the basis for our mandate to lead cultural and linguistic renewal.

**Flexibility and Innovation** – We are always learning, changing and adapting to best achieve our mission. We embrace new technology and ideas, as well as change and adapt them for Inuinnaqtun use.

**Collaboration** – We increase our expertise and impact through partnership networks with community and Inuit organizations, government, Inuinnaqtun experts, academic researchers, and all parties interested in preserving and renewing Inuinnaqtun culture.

**Community Wellbeing** – We are committed to the preservation and mobilization of Inuinnaqtun knowledge with the goal of supporting traditional methods of cultural renewal that contribute to community wellness.

# A MESSAGE FROM OUR EXECUTIVE DIRECTOR

We began this year by reflecting on the Pitquhirkkut Ilihautiniq / Kitikmeot Heritage Society's past, present, and future. Faced with the advanced state of language shift occurring across Inuinnaqtun communities, we introduced a major shift in our organization's priorities and made an unwavering commitment to support the renewal of Inuinnaqtun culture and the revitalization of Inuinnaqtun.

Our decision aligned with the United Nations declaring 2019 as The International Year of Indigenous Languages—a monumental announcement that has shone a light on the endangerment of Indigenous languages around the world, including Inuinnaqtun.

Setting Inuinnaqtun Language Survival as our number one priority has brought us so much clarity. With this sharpened focus our organization has concentrated on documenting and preserving Inuinnaqtun through workshops with Elders and Language Specialists, recording Inuit place names and uploading digital content to the Inuit Place Names Atlas, fostering a language nest at the May Hakongak Community Library & Cultural Centre through our Elders-in-Residence, creating a network of Elders, Language Specialists and academics across our four Inuinnaqtun communities, and facilitating numerous programs and workshops to transmit knowledge and renew Inuinnaqtun culture across generations.

I am proud of the work accomplished this past year and excited for the ambitious five years that we have ahead, including the launch of a Mentor-Apprentice immersion program and intergenerational knowledge transfer workshops. I invite you to keep reading to explore the activities and programs that made this year so successful.

Sincerely,



Pamela Hakongak Gross  
Hivulliqpaam Aulapkaiji / Executive Director



## OUR DIRECTION

Following an extensive review of our impact and the critical issues facing our cultural community, we have identified five areas of focus. These priorities guide the development and implementation of every activity and program by our staff and Board of Directors.

1

### INUINNAQTUN LANGUAGE SURVIVAL

We will lead a coordinated and transformational effort to reverse the loss of Inuinnaqtun in our communities.

2

### KNOWLEDGE RENEWAL & TRANSFER

We will provide daily opportunities for community members to consult Elders on traditional knowledge, and be mentored in traditional skills.

3

### DIGITAL STRATEGIES

We will develop new digital tools to facilitate Inuinnaqtun access, ownership and usability of our traditional knowledge.

4

### INUINNAIT ARCHAEOLOGY

We will combine oral history and archaeological research to build a better understanding of the Inuinnaqtun past.

5

### BUILDING FOR A SUSTAINABLE FUTURE

As our organization expands, we are committed to ensuring that we have the reliable financial and operational foundation required to meet our goals and deliver core activities and programming.

# INUINNAQTUN LANGUAGE SURVIVAL

## FOSTERING AN IMMERSIVE INUINNAQTUN ENVIRONMENT

Our Elders-in-Residence program has been running annually for over ten years, and we are incredibly grateful to offer an immersive Inuinnaqtun environment at the May Hakongak Community Library & Cultural Centre. The Elders provide a language nest to many generations of Inuinnaqtun, from teaching Inuinnaqtun words and reading to the children who attend our After School Program, to providing guidance and support to our staff in language capacity building.



## CREATING LANGUAGE RESOURCES

We transcribed, formatted, and made publicly accessible two Inuit language resources from ethnographic material documented by the Danish Fifth Thule Expedition (1921-24). Through the work of trained Language Specialists, these original texts were transcribed from the Danish orthography used to represent Inuinnaqtun, to an accessible modern language standard.

## INUINNAQTUN ORTHOGRAPHY

We facilitated a workshop for Elders through Nunavut Arctic College on the use of standard Inuinnaqtun orthography, since their understanding of these standards is critical to revitalization efforts and the ability to teach and transmit Inuinnaqtun.



## RECORDING INUIT PLACE NAMES

We undertook in-depth interviews with Elders to record oral traditions and place names associated with the Tariunnuaq (“little sea”) area—a long inlet created by the Kent Peninsula. Since settlement, the people of Cambridge Bay often return to this area and travel through it by portaging over the relatively small connection between the Kent Peninsula and the mainland. These interviews provided us with content to add to the Inuit Place Names Atlas, including text records, drawings, audio recordings, and video interviews.



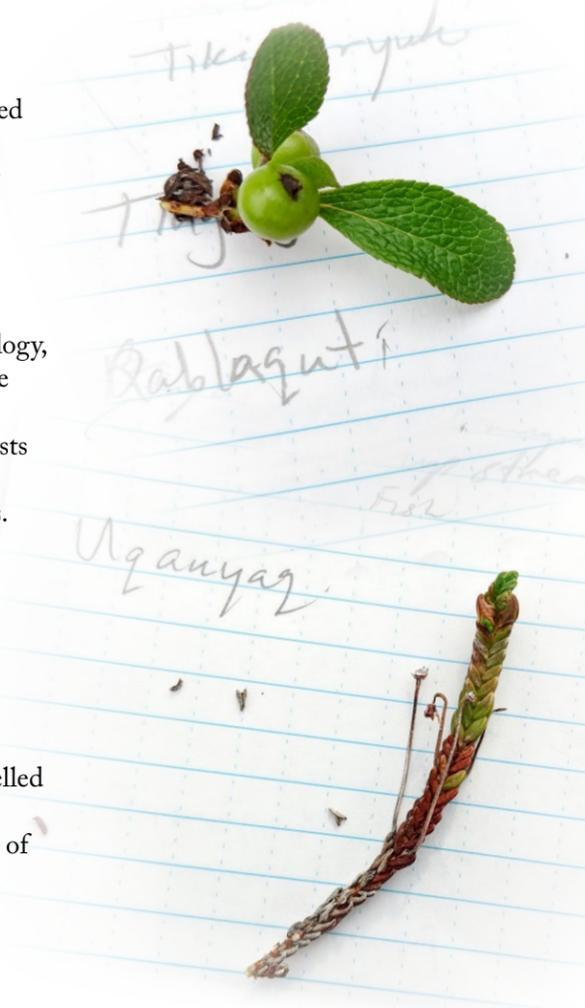
## DOCUMENTING INUINNAQTUN

We ran four days of workshops this year to systematically document detailed Inuinnaqtun terminology, including spoken pronunciations, sentences and phrases using terms in speech, recorded interviews explaining the meaning of terms, and diagrams to illustrate the meaning of terms or a set of terms around a specific subject. Terms are publicly accessible online through the Inuinnaqtun Documentation Tool.

We take every opportunity that we can to document Inuinnaqtun terminology, especially associated with the domains of traditional lifeways while we have the last generation of Elders who grew up living on the land. Through our Patterns of Change project, we worked with Elders and Language Specialists to identify fine-grained terminology associated with Inuinnaqtun parkas and parka-making, preserving this traditional knowledge for future generations.

## AN ARCTIC INSPIRATION PRIZE FINALIST

Our project, Uqarluta / Let’s Speak Inuinnaqtun! was a 2019 Finalist for the prestigious Arctic Inspiration Prize. While we were not the successful recipient of the \$1M prize, we continued to use the momentum that propelled us to initiate the transformational project to connect with Elders and Language Specialists in each of the four Inuinnaqtun communities to harness of network of individuals and organizations that will participate in long-term language revitalization efforts.



# KNOWLEDGE RENEWAL & TRANSFER

## OUR ELDERS-IN-RESIDENCE

Our Elders-in-Residence are critical to our ability to facilitate intergenerational learning opportunities and knowledge transfer. This past year, our Elders-in-Residence spent 1,368 hours leading workshops and sewing parkas for our Patterns of Change exhibition project, participating in Inuinnaqtun terminology documentation workshops, providing guidance and Elder counsel to community members, and supporting our staff and team to create programs and projects that promote Inuit Societal Values.



## ◀ PRESERVING ORAL HERITAGE

A team made up of Elders, translators, Cambridge Bay youth, archaeologists, our Executive Director and our Senior Researcher spent five days camping at Anniqhiurvik, south of the Bathurst Inlet townsite, and doing day trips to sites in the surrounding area with the goal of preserving knowledge to make accessible to future generations. They documented the narratives, stories, and traditional skills of Elders by video, visiting the historical camps and sites from their stories and memories. Three youth were trained in field research methodologies related to oral history interviews, audio-visual documentation, and archaeological surveying.



## TRANSFERRING KNOWLEDGE THROUGH PATTERNS OF CHANGE

This exhibit explores how and why Inuinnait culture has changed over the last 150 years through six sewn parkas representing a different stage of Inuinnait history. The parka styles were heavily researched and meticulously sewn according to the materials, tools, processes, and styles of the historical era they represent. From 2017 to 2019, Patterns of Change developed through the artistry and leadership of our Elders-in-Residence seeking to transfer their knowledge and Inuinnaqtun terminology surrounding clothing manufacture to younger generations. Over the course of these two years, they facilitated community sewing workshops designed to create the six parkas for exhibit, and to encourage participants to learn and to apply this knowledge in the creation of their own parkas.



[Visit the virtual exhibition](#)

## ▶ BRINGING INUINNAIT HISTORY HOME

This year saw the continuation of our international partnership with the National Museum of Denmark, working together to digitally return Inuit cultural knowledge through the Fifth Thule Expedition Atlas. Cultural revitalization requires the firsthand knowledge of Elders, as well as cultural objects and ethnographic collections often owned by cultural institutions around the world. Our work to bring Inuit knowledge and heritage home ensures that Inuit regain access to our culture. In September 2018, curator Anne Mette Jørgensen from the Danish National Museum, and Tone Wang from the Museum of Cultural History in Oslo, visited Cambridge Bay and shared recently completed high-resolution images of photographs taken during the Fifth Thule Expedition with Elders.



## UPDATING OUR ARCHIVES

This year we looked to align our archives with the organization's new archives strategic plan and develop a new set of policies and procedures for the archives. The project took on multiple components, including the transfer of existing archival and museum records to remote backup servers from the existing collections management database, an inventory of existing archival collections, a survey of the Centre's archival space completed, an assessment of environmental monitoring and preventive conservation needs, and the digitization and catalogue organization of roughly 200GB of historical and contemporary photographs. We are actively moving towards the development of our own collections management software to better manage and control digital content, as well as to facilitate Inuit access to and ownership of Inuinnait knowledge, collections objects and archival materials from institutions around the world.

# DIGITAL STRATEGIES

## ADDING TO OUR KNOWLEDGE ATLASES

Over the last decade, our partnership with the Geomatics and Cartographic Research Centre at Carleton University has produced a series of publicly available Inuit Knowledge Atlases that facilitate the transmission and preservation of traditional knowledge in Inuit communities to access and gain ownership of cultural, historical, linguistic, and geographical knowledge. Each year, content is added to the Atlases, which are available online through our website.

Inuktitut Lexicon Atlas			
Word List			
Category	English	Inuktitut	Dialect
Add to it		Ilauqiaqatuaq	Inuinnaqtun
Add to it		Ilauqiaqatuaq	Inuinnaqtun
Definition		Kangiqhidjuit	Inuinnaqtun
Dictionary		Naunsiyaufit	Inuinnaqtun
Dictionary		Tutiqqiang	Inuinnaqtun
He/She is running or jogging.		Akpuyuaqatuaq	Inuinnaqtun
He/She is walking with long strides/steps		Abiunqituaqatuaq	Inuinnaqtun
He/She is walking with long strides/steps.		Abiunqituaq	Inuinnaqtun
He/She is walking with short strides/steps		Abiunqituaq	Inuinnaqtun
He/She/It is walking backwards		Kingumut pihuktuq	Inuinnaqtun
He/She/It is walking backwards		Kinguppiatuaq	Inuinnaqtun
He/She/It is wearing (clothing)		Atimayuaq	Inuinnaqtun
He/She/It walks		Pihusiq	Inuinnaqtun
I am walking slow		Qayumitumik pihuralittunga	Inuinnaqtun
It fits poorly (clothing)		Atimmaruktuq	Inuinnaqtun
It is beautiful		Pimniqutuaq	Inuinnaqtun
It is made well. It fits well (clothing).		Atimmaruktuq	Inuinnaqtun
It is too small (clothing)		Tattuuq	Inuinnaqtun
Running (animals)		Pangalittuaq	Inuinnaqtun
Walk slowly		Pihuraaqatuaq	Inuinnaqtun
Walking fast		Pihusiq hukangayumik	Inuinnaqtun
Walking fast		Pihuralittuaq pangalikhimaitumik	Inuinnaqtun
Walking slowly		Pihuraaqatuaq	Inuinnaqtun
We are walking with short strides/steps		Abiunqituaq	Inuinnaqtun
to copy in writing		Aatijikutaanik	Inuinnaqtun
bear, polar		nanuq	Inuinnaqtun
beaver		kiglaq	Inuinnaqtun
caribou		tuktu	Inuinnaqtun
caribou (bull)		paangra	Inuinnaqtun
caribou (cow)		kulavak	Inuinnaqtun
dog		qinmiq	Inuinnaqtun
fox, blue		qiannaqatuaq	Inuinnaqtun

## INUINNAQTUN DOCUMENTATION TOOL

Since Inuinnaits are spread out across four communities and two territories, our ability to digitally connect Language Specialists who are documenting Inuinnaqtun terminology has been important. The Inuinnaqtun Documentation Tool is an online platform where Language Specialists can collaborate by entering vocabulary as well as related multimedia like audio clips or correct pronunciations. Every year we add the terminology collected during Language Documentation workshops.

[Visit the Documentation Tool](#)



## INUIT PLACE NAMES ATLAS

This year, we added traditional Inuinnaqtun place names to the geographic features in the Tariunnaq area. These additions are based on interviews we had with Elders and hunters from Umingmaqtuuq during a trip to the Bathurst Inlet area. Users are able to navigate across the Territory to view place names, audio, video, and photosphere documentation of the locations.

[Learn about Inuit Place Names](#)

## DEVELOPING THE INUINNAIT KNOWLEDGE BANK

The Knowledge Bank is an on-site server located in Cambridge Bay designed to provide public access to both cultural and scientific research, digitized archives collections, and place name information relating to the area. The Inuit Knowledge Bank will direct our experience in Inuit knowledge databasing to helping Nunavummiut access object and archives collections, both within Nunavut, and from institutions around the world. The Bank will allow our organization to publically share and distribute our collections, and work with partner institutions to share important collections of cultural objects, artworks, interviews, photographs and other documents relating to Inuit culture and history.



## LAUNCHING THE FIFTH THULE ATLAS

Between 1921 and 1924, the Danish Fifth Thule Expedition travelled across the Canadian Arctic to document the culture, language, stories, songs, and material objects of the Inuit who lived there. Through this interactive Atlas, we are able to provide access to the documents, photos, and objects collected by the Expedition in order to facilitate the revitalization of Inuit knowledge that they contain. As the number of knowledge holders and fluent Inuinnaqtun speakers diminishes, the secondary source material that we launched this year is invaluable.

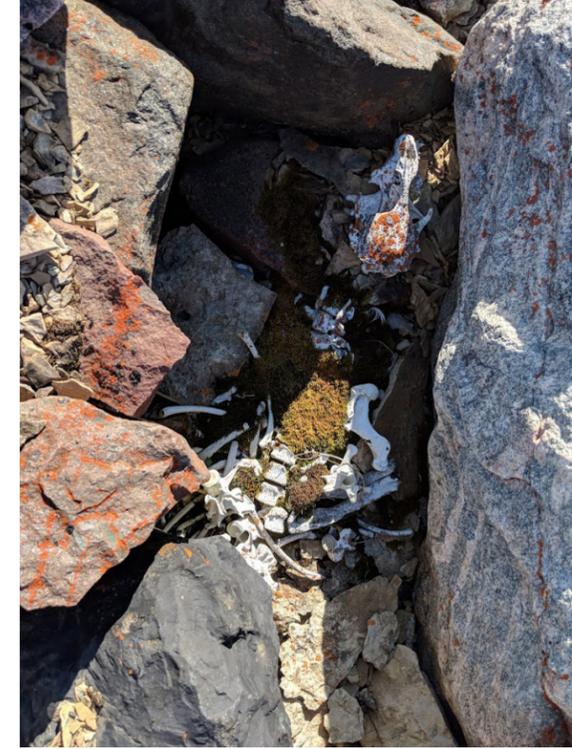
[Explore the Fifth Thule Atlas](#)

# INUINNAIT ARCHAEOLOGY

## A LONG-TERM PARTNERSHIP

Our partnership with Dr. Max Friesen began in 1999 with the creation of an extensive archaeological program in the Iqaluktuuq area of Victoria Island. This archaeological program re-defined both the standards for community archaeology in Nunavut, and the known cultural history of Canada's Central Arctic.

Max has returned to collaborate on a five-year project in the Qingauq (Bathurst Inlet) area to investigate the Inuinnaait cultural history and the archaeology of the region. Bathurst Inlet and the surrounding area is ecologically rich and has been an important homeland to Inuinnaait for centuries. This year, a reconnaissance project was based out of Bathurst Inlet lodge, and Elders from the area were brought back to visit their homeland. Oral traditions were recorded and archaeological sites identified with the help of Cambridge Bay youth assistants.



## ARCHAEOLOGICAL MONITORING AT QINGAUQ

The annual land camp at Qingauq brought Inuit Elders, local youth, and archaeologists together to bridge oral history, Inuinnaqtun language, land-based knowledge, and archaeological research to inform our understanding of the past. This season, the team also worked to assess and monitor the impact of climate change on archaeology sites. Monitoring sites were established and installed by archaeologists and youth assistants during our field trip in July. Pins were placed in archaeological sites close to eroding banks and will be measured for the first time when we return in July 2019. GPS data was collected on the location of the pins and measurements were taken of the distance to the bank edge at that time in order to set a baseline.



# BUILDING FOR A SUSTAINABLE FUTURE

## FINALIZING OUR STRATEGIC PLAN

This year we performed an extensive review of our impact and the challenges and needs of our cultural community. We finalized our strategic priorities for the next five years and adopted a Strategic Plan to guide us through to 2024. Over the next 5 years, we will seek to reverse the trend of Inuinnaqtun language and knowledge loss in our communities by partnering with Elders, Language Specialists, competent speakers and academic linguists to create multiple, parallel programs to document the language, mentor the next generation of fluent speakers, and develop digital tools for knowledge sharing. The Strategic Plan will guide our team to lead, galvanize and connect the resources, expertise and technology critical to Inuinnaqtun linguistic and cultural survival.

▶ [View our 2019-2024 Strategic Plan](#)



## BUILDING A CASE FOR INVESTMENT

We used our newly developed Strategic Plan to build a Case for Investment and began to form the very beginnings of a culture of philanthropy within our organization. As we look towards building a sustainable future, moving from primarily seeking government grants to diversifying our revenue sources is critical. Organizational growth and expansion on the scale required by our Strategic Plan requires a dramatic shift in how we fund and operate. Solidifying a Case for Investment marked an exciting start to the creation of a philanthropic program that will allow our organization to grow in new directions.



## LAUNCHING OUR SOCIAL ENTERPRISE

In January of 2019, we officially launched Kaapittiaq, an Inuit-owned brand of coffee—the culmination of several years of dedicated time and energy. We work with Cafe Vasquez, which trades directly with indigenous farmers in northern Peru, to bring coffee beans to Canada where they are roasted and packaged at Beaver Rock Roastery in Barrie, Ontario. Kaapittiaq's launch was an incredibly significant milestone for our organization and our capacity to diversify our existing revenue base. Up to 75% of Kaapittiaq's annual profits will be re-invested into programs that revitalize language and culture in our communities.

## COLLABORATING FOR IMPACT

From working with the Canadian Museum of Nature to curate an exhibition that shares Inuinnaqtun perspectives and stories on a national platform, to welcoming Inuinnaqtun objects home each year through long-term loans with the Canadian Museum of History, we are thankful for the support of our partners. This year, we also began to collaborate with the Canadian Canoe Museum, through staff participation in exhibition development for the new museum to lending an Inuit voice to future planning and initiatives that will celebrate our heritage.



## LAYING THE FOUNDATION FOR OUR FUTURE

The May Hakongak Community Library & Cultural Centre continues to provide a space for the community to explore and access Inuit language, culture, and knowledge through exhibits, annual workshops, and our Elders-in-Residence. The facility also contains a library, and we host an after school program for between 15 and 40 children daily. While we operate out of the Cultural Centre in Cambridge Bay, our knowledge sharing travels beyond the walls of the building through digital tools available online, made accessible to Inuit anywhere.

This year, we signed an Inuit Impact and Benefit Agreement with Nunavut Tunngavik Inc. and received seed funding to study the feasibility of a new, purpose-built facility—the Inuinnaqtun Knowledge Centre. At this early stage, we are building capacity, assessing our readiness, and determining the best way forward.

## SUMMARY STATEMENT OF FINANCIAL POSITION

Year ended March 31, 2019

ASSETS	2019	2018
<b>Current</b>		
Cash	58,649	1,557
Accounts and grants receivable	50,907	128,220
GST receivable	3,657	8,876
Prepaid expenses	4,494	5,839
Due from Pitquhikhainik Ilihainiq Inc.	6,825	-
	124,532	144,492
Equipment	69,121	88,044
	193,653	232,536
<b>LIABILITIES</b>		
<b>Current</b>		
Accounts payable and accrued liabilities	61,587	118,187
Government remittances payable	115	-
Wages payable	15,946	24,594
Deferred revenue	22,575	-
	100,223	142,781
Investment in Pitquhikhainik Ilihainiq Inc	13,603	-
	113,826	142,781
<b>NET ASSETS</b>		
Equipment Fund	69,121	88,044
Unrestricted Fund	10,706	1,711
	79,827	89,755
	193,653	232,536

## SUMMARY STATEMENT OF OPERATIONS

<b>REVENUES</b>		
Grants and contributions	620,599	815,312
Tax receipted donations	30,290	3,000
Fundraising	36,193	31,586
Other income	139,130	111,575
	826,212	961,473
<b>EXPENSES</b>		
Management and administration	131,815	160,664
Projects and charitable activities	658,962	772,182
Fundraising activities	8,896	7,897
Social enterprise Pitquhikhainik Ilihainiq loss	16,104	-
	815,777	940,743
Excess revenue before the following	10,435	20,730
Amortization of equipment and exhibits	-20,363	-16,821
<b>EXCESS REVENUES (EXPENSES)</b>	-9,928	3,909

A copy of the complete audited statements prepared by Lenehan McCain & Associates is available at [www.kitikmeotheritage.ca](http://www.kitikmeotheritage.ca)



## DONORS & SPONSORS

On behalf of everyone at Pitquhirkkut Ilihautiniq / Kitikmeot Heritage Society and countless Inuinait generations to come, we would like to thank and recognize the following supporters for believing in our mission and supporting us this year.



Canada



DONOR  
PROFILE



### ANGEL TOURS & ENTERTAINMENT

specializes in motorcoach travel experiences that bring families, teams, friends, business, schools and senior clubs together. The company operates weekly charter services between Orillia, Barrie, Vaughan and GTA. In the spirit of angelhood, Angel Tours made a significant investment in our organization this year, with gifts totalling \$30,000, in addition to supporting our coffee company, Kaapittiaq. Quana for your incredible generosity!

Invest in the future of Inuinait. Support ongoing programming that creates and sustains language carriers and knowledge holders across our communities.

Visit [www.kitikmeotheritage.ca/give](http://www.kitikmeotheritage.ca/give)



# OUR TEAM

## BOARD OF DIRECTORS

Emily Angulalik  
Ikhivautalik / Honorary Chair

Bessie Omilgoetok  
Hivulliqtiuyi / President

Kim Crockatt  
Katimayiita Titiraqti / Treasurer

Annie Atighiyok  
Mabel Etegik  
Eva Kakolak  
Mary Avalak  
David Epsilon  
Mary Kaotalok  
Susie Maniyogina  
David Amagainek

## STAFF & CONSULTANTS

### INIRNIIT HAVAKTIIT / ELDERS IN RESIDENCE

Annie Atighiyok  
Mabel Etegik  
Mary Avalak

Pamela Gross  
Hivulliqpaam Aulapkaiyi / Executive Director

Darren Keith  
Angayuqaanga Qauyihaqti / Senior Researcher

Pam Langan  
Makpiraaqarviliqiyi / Community Librarian

Maria Raillard  
Makpiraaqarviliqiyi / Community Librarian

Elayne Merritt  
Maniliqiyi / Chartered Professional Accountant

Lyndsey Friesen  
Inuuhittiarnigut Ikayuqtut unalu Tuhagakhanut  
Atannguyaq / Philanthropy and Communications  
Manager

Peter Evetalegak  
Pitquhirnut Ikayuqtia / Cultural Assistant

Brendan Griebel  
Qauyihaktuq Katimadjutigiit / Research Associate



# HONOURING OUR ELDERS

This year we celebrate the lives of two Elders who made significant contributions to our organization and to Inuinait cultural revitalization. These remarkable women were instrumental in our ability to facilitate linguistic and cultural revival over the years, acting as both Board members and Elders-in-Residence. Their legacies live on in the generations of Inuinait touched by their dedication to passing on Inuinait knowledge, language, and culture.



### LENA KAMOAYOK (1939 - 2018)

Lena was born in Bay Chimo, and raised with her three sisters to have all of the skills necessary to survive on the land. Lena began sewing at age four, and by age eleven was proficient in tool making and hunting. She was as skilled at hunting caribou with a bow and arrow as she was sewing a caribou skin parka. Later in life, Lena became dedicated to ensuring these same skills were passed along to her daughter, her many grandchildren, and younger generations in the Cambridge Bay community. Lena served multiple years on the Board of Directors and spent over a decade working with our organization as a sewing instructor, mentor and passionate cultural advocate.



### MARY AVALAK (1947 - 2019)

Mary was born at an outpost camp in Iqaluktuuq and spent her childhood learning traditional ways from her grandmother. She was dedicated to teaching younger generations and became a driving force behind our cultural revitalization programs, transmitting a wide range of traditional knowledge, from sewing and qulliq carving to tool making. While accomplished in many media, Mary was an excellent seamstress, her style honouring both a traditional Inuinait aesthetic and her own artistic curiosity and expression. Mary was one of the longest-serving members on our Board of Directors, and worked tirelessly as an Elder-in-Residence and spokeswoman for Inuinait cultural revitalization until the last days of her life.

LEARN ABOUT OUR  
SOCIAL ENTERPRISE

[www.kaapittiaq.ca](http://www.kaapittiaq.ca)

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EXPLORE LANGUAGE  
REVITALIZATION

[www.inuinnaqtun.ca](http://www.inuinnaqtun.ca)

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