Place Names of the Lower Kazan River

The Harvaqtuarmiut Elders
and
Darren Keith, Joan Scottie and Ruby Mautara'innaaq

A Parks Canada Sponsored Project
Cover Photograph
65 P-09 012  Ipjuruaq (Neg. #280X-111W)
David Tiktaalaaq points out named places at Ipjuruaq.
Dedicated to the Memory of James Kinngak
The authors would like to express their thanks to Dr. Ludger and Lina Muller-Wille who shared data from their yet to be published research NUNA-TOP Place Name Survey, 1989-1991, completed by Indigenous Names Surveys. The work was conducted under a contribution agreement with the Department of Culture and Communications, Government of the Northwest Territories and with partial funding by Inuit Cultural Institute.
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Introduction

The recording of place names on the Kazan River in July 1994 was part of a larger research project undertaken by the Baker Lake Elders Advisory Committee and Parks Canada. The area between Kazan Falls and the eastern end of Thirty Mile Lake has been identified by the Committee as a site of upmost historical significance to the people of Baker Lake. The elders knowledge and archaeological data collected during the summer's research, along with the research conducted in 1993, was used in the submission of an agenda paper to the Historic Sites and Monuments Board of Canada in July 1995. The board recommended the site to the Minister of Canadian Heritage and it has since been designated as a National Historic Site.

Contributors to the Project

Elders

The elders provided all the knowledge which has been recorded in this volume. This is their report. They are:

Peter Aasivaaryuk
David Tiktaalaaq
Barnabus Piruyaq
Elizabeth Tunnuq
Thomas Oovayuk
Lucy Kownak
Marium Iqutnaq Aasivaaryuk
Mary Nangiaryuk Iksiktaaryuk
Marjorie Aqigaq
Luke Tunguaq
Pauli Arnayuinaq

Field Crew

Joan Scottie, Researcher/Translator
Ruby Mautaritnaaq, Research Assistant
Edwin Evo, Driver
Darren Keith, Researcher

Translation/Editing

Sally Ikuutaq
Methodology

During this project, place names were located on 1:50,000 maps either by visual recognition during a site visit, or by reviewing maps at a site in the immediate area. Sites visible from the river or river bank were photographed to provide a visual record. Information about the meaning of the names and stories associated with the named places was provided by elders during video and audio interviews both on the river and in town.

We have attempted to confirm and build on the data collected in the NUNA-TOP study by Ludger and Lina Muller-Wille which consists of names located on 1:50 000 maps as well as some meanings (Indigenous Names Surveys 1994). The format which the Muller-Willes used has been continued in this report. Each name has a number which consists of it’s 1:50,000 map sheet number and a number of its own. For example

55 M-12 001 Qurluqtuq* *Kazan Song
Falls

Translation: "falls" (Scottie 1995)

- confirmed by Elizabeth Tunnuq and Thomas Oovayuk 1994.

Marked as "#25 qurlurtuq - the waterfall" on Kijurat's (Qijoqut) map.

Sources:
David Tiktaalaaq
Luke Tunguaq
Peter Aasivaaryuk
Barnabus Piryuaq
Elizabeth Tunnuq
Thomas Oovayuk
NUNATOP
Rasmussen

The designator 55 M/13 is the number of the 1:50,000 map sheet. The 010 is the number given to the named place on the map. This combinations provides a unique locator number for each named place (Canadian Permanent Committee on Geographical Names 1992: 14). A star beside the name indicates that there is a picture of the place in the report. If a name also has “**Kazan River Song” beside it, this means that it is in the traditional song or pihiq transcribed on page #4 (See Kazan River Song). Underneath the name in bold is the entity ie. what the name designates. Underneath that will be found the translation or meaning of the name. The sources are the people who provided the meaning and confirmed the name.
In some cases the information provided by elders on this project differed from the Muller-Wille data as to the location, spelling or meaning of the place name. In each case where our data differed as to the location, it has been indicated. Any information collected by Muller-Wille as to the meaning of a name has been cited. Spelling differences have not been indicated.

During March 1994 interviews were conducted in town by Joan Scottie with Harvaqtuurmiut elders Peter Aasivaaryuk, Mary Naangiajuk Iksiktaaryuk and Elizabeth Tunnuq. They have been transcribed in Inuksitut and translated into English.

Named places were visited by canoe between July 15-28, 1994. Photographs of named places were taken from the boat and shore. Interviews were done at the site of a named place or at the Itimniq base camp using high 8 video. The locations of named places were marked on 1:50,000 maps.

The translation or meaning of the named places was either taken from the interviews or provided by Joan Scottie and Ruby Mautaritnaaq through personal communication from elders and based on their own knowledge of the language. When a literal translation was given it has been indicated. Where the translation was less formal and more descriptive about the meaning "meaning" has been used. Meanings which originate from the NUNA-TOP study are indicated as such.

The Fifth Thule Expedition travelled through the Baker Lake and Kazan River area in the winter of 1923. During that period anthropologist Knud Rasmussen had maps drawn for him by local Inuit Kijurut and Puker' luk. The locations of named places were indicated by numbered points on the maps. This information is in Appendix 3. Those place names recorded during the NUNA-TOP study and this project, that correspond to names collected by Rasmussen have been indicated. The original phonetic alphabet has been interpreted and represented in roman orthography for easy interpretation by readers and for translation into syllabics.
The Kazan River Song

An additional influence in this study was the existence of a song that refers to named places along the Kazan River from the mouth to the junction of the Kuunnuaq River. The song is of a journey or series of journeys made by the composer Kiviuq (Pauli Arnayuinaq). It begins on the coast on a lookout hill with the composer looking south at all the animals. He then moves up the coast and through Chesterfield Inlet. The song picks up on the Thelon River system and goes as far as Beverly Lake. Then it begins at the mouth of the Kazan River and travels upstream to the junction of the Kuunnuaq River.

We each have our way[of singing] from hearing it. In the song it mentioned about having to travel. Whoever made the song added or explained the reason of his takjaaq, meaning emigrating from the coast to the inland. He started making the song about the places he came to from the coast to the Kazan river. Hearing the song he sounded like he came from the coast when he mentioned not having to kill coastal animals and why he headed up this way thus mentioning named places he came to as he travelled.

(Tiktaalaaq in Harvaqtuuq 1994: )

The names found in the song which have also been recorded in this report are indicated by"*Kazan Song"
KAZAN RIVER SONG
as sung by George Tatanniq (born 1910)

Aye ya ya ya Aye ya Isn't it fun to go on top of my lookout hill Ukilairjuk and imagine seeing the
hills and the wildlife of the south.,

Aularniarviglu, Inukhuliglu, Tirilujait, Itsarijat, Avilukit, Paninaat, Avarhiuvinaluglu,

Kapinhinnarviglu-qa, Qaliniglu, Itimnirlu, Amarujat, Shunakatlu, Iqumngat-qa, Qarlirlu-qa,
Qimirjuaq,

Naujatluima, Naujaaraajuit, Ungaluk-qa, Qikitalik, Iqiliqtalik, Igjartaq*,

Miluggijat, Hiurajuarlu-qa, Nurha’narlu-qa, Uviulu, Natsirviglu, Ikira’hak, Kangi&uklu,
Mirjungnituarlu-qa, Tibjaliglu eemah,

Umiivik-qa, Kalingujat, Pinnaajuk, Itqilitlu nunaatlu napaatut. At the ocean I did'nt have any luck
with the coastal animals, I put aside 3 to take along. - Ayae ye eh ya ye ya ya -Aya - Is there anyone
else here beside me - Ayae ye ya ya Ayae ye ya ya ya Ayae ye ya ya Ayae ya ya ya ya.

Ayae ya aya is there someone else here, I am moving to other lands because no one is to be seen,

Piqqiqturlu, Qamaanaarjuglu, Siura’tuaq, Ukpiktujuk, Qangiuvik, Siluartaliglu, Kihimiajija,
Nallurhiaq,

Kivaqattaqtalik, Qurluqturlu, Unahugiik, Nuillaglu, Piqqirlu-qa, Piqqiarjuk, Puarinaaq, Innitaq,
Itimnirlu,

Pigaarvik, Quukituq, Ammiruqtuq, Ammiriqivik, Qikita’tuaq, Qikihiturlirlu, Halluhinariituq,

Umingmanjartalik, Piluqugaajuk, Manikrturlu, Utaqquqigjuaq, Angilutarjuaq, Panajuarlu-qa,

Qikitaruktitaq, Tutaaraaq, Autuviniglu, Nuvuksat, Papikarlu, Quuviiguq, Naharahugaluaq,

Naujatujuq, Ningavik, Hulurarluj, Kingaaluj, Kahukluglu ayae ya ya ya, ayae ya ya ya ayae ya ya ya
ya - ya ye ya ya ya - aye ya ya ya - Harvaqtuq!

*also known as Iguartarvik
(Transcribed and translated by Joan Scottie and Ruby Mautaria’naaq with the help of Pauli
Arnayuinaq)
56 D-03 001  Harvaqtuuq
river

Translation: "the big drift" [everything drifts down it by current and/or wind] (Scottie 1995).

Harvaqtuuq [Kazan River], the Akuq [mouth] is at Baker Lake, and the beginning at Hikulikjuaq [Yathkyed Lake].
(Aasivaaryuk, 1994 Appendix 2: 136)

Marked as #67 harvaqtuuq - the one with the swift whirlpools. The name of the Kazan River itself" on Puker' luk's map (Rasmussen 1930).

Sources:
Peter Aasivaaryuk
David Tiktaalaaq
Elizabeth Tunnuq
Barnabus Piryuaq
NUNA-TOP
Rasmussen

56 D-03 002  Harvaqtuup Akua
delta/mouth

Translation: "Harvaqtuuq's end" (Scottie 1995).

Marked as "#32 akuq - the river mouth" on Kijurut's (Qijoqut) map (Rasmussen 1930, Appendix 3).

Sources:
Peter Aasivaaryuk
David Tiktaalaaq
Elizabeth Tunnuq
Barnabus Piryuaq
NUNA-TOP
Rasmussen
56 D-03 003  Hattumanitjuaq  
headland

Translation: "it is extended outward [into the lake]" (Scottie 1995).

Sources:
NUNA-TOP

56 D-03 004  Qulaituviarvik  
river

Translation: qulaituq=open boat (NUNA-TOP).
"Place of a wrecked open sail boat" (Scottie 1995).

When HBC was on the island called [Big] Hips, they had an open boat that sank at the mouth of the river - the wreck is still there (NUNATOP).

Sources:
NUNA-TOP

56 D-03 005  Tuunngaqtalik  
island

Translation: "A place of spirits" (Scottie 1995).

Sources:
Barnabus Piryuaq
NUNA-TOP
56 D-03 011  Anngaujarvik (Neg. #280X-3W)
This stretch of rough water looking up river. Hill on the right is Niaqunguut 55 M-14 004. Located in Harvaqtuup Akua 56 D-03 002.

56 D-03 006  Qamani'tuaq
lake

Translation: "Huge Lake" [which is the product of a river] (Scottie 1995).

Marked as "#31 qamaniktuaq" on Kijurut's map and "#22 qamanErtuaq - the big broad. The name of Baker Lake itself" on Puker'luks map (Rasmussen 1930, Appendix 3).

Sources:
Elizabeth Tunnuq
Thomas Oovayuk
NUNA-TOP
Rasmussen
56 D-03 007 Hattiumani'tuit
hills
- two promotories protruding outwards (NUNATOP).

Sources:
NUNA-TOP

56 D-03 008 Niaqunguutik
2 hills

*** These two hills have been confirmed to be 55 M-14 006, so the place indicated as number 8 on map 56 D-03 is not Niaqunguutik (D. Keith).

Sources:
NUNA-TOP

56 D-03 009 Tuunngaqtalik
2 islands

Translation: "places of spirits" (Scottie 1995).

Marked as "24 tuumaktaklit - the one endowed with spirits. Two small islands in Baker Lake where spirits are said to sojourn" on Puker'luq's map (Rasmussen 1930, Appendix 3).

Sources:
Barnabus Piryuaq
NUNA-TOP
Rasmussen

56 D-03 010 Tuunngaqtalik
island

Translation: "places of spirits" (Scottie 1995).

Sources:
NUNA-TOP
56 D-03 011  Anngaujarvik*
river section
Translation: "Where you nod" (Scottie 1995).
- there is fast white water here (NUNA-TOP).
- visual confirmation as Anngaujarvik by Thomas Ovayuk 1994.
Sources:
Thomas Ovayuk
NUNA-TOP

56 D-03 012  Kakiaktutnaap Kuunga
river
Translation: "Clear Water River" (Scottie 1995).
Sources:
NUNA-TOP

56 D-03 013  Qamanittuup Allininga
lake section
Translation "Qamanituaq's south side edge" (Scottie 1995).
- South section of lake (NUNA-TOP).
Sources:
NUNA-TOP

56 D-03 014  Ujaraktarvik
quarry
Translation: "Where you get stone" (Scottie 1995).
- the route for access to the quarry is marked on the map (NUNA-TOP).
Sources:
NUNA-TOP
56 D-03 015 Qaiqtu'naaq
rock

Translation: "little rock outcrop" (Scottie 1995).

Sources:
NUNA-TOP

56 D-03 016 Kakiaktu'naap Akua
river mouth

Translation: "Clear Water River's end" (Scottie 1995).

Sources:
NUNA-TOP

56 D-03 017 Qulaittuijarvik
shallows

Translation: "Place of a wrecked open sail boat" (Scottie 1995).

- it is called that because a ship sank near here (NUNA-TOP).

Sources:
NUNA-TOP
55 M-14 001 Quglunilik
lake
Translation - "place of pressure ridges" (Scottie 1995)
- JA's birth place (NUNA-TOP).

Sources:
NUNA-TOP

55 M-14 002 Niaqunguutip Tasia (quglunnilik)
lake
Translation: "Niaqunguutik's lake" (Scottie 1995).
- JA's birthplace on west side of lake (NUNA-TOP).

Sources:
NUNA-TOP

55 M-14 003 Aupaluktuq
Rapids
Translation: "red" (Scottie 1995).

Sources:
Thomas Oovayuk
Luke Tunguaq
NUNA-TOP
55 M-14 004  Niaqunguut*  
mountain

Translation: "head-like" (Scottie 1995).


Sources:
Thomas Oovayuk
Luke Tunguaq
NUNA-TOP

55 M-14 005  Niaqunguutip Tasia
lakes

Translation: "Niaqunguutik's lake" (Scottie 1995).

Sources:
NUNA-TOP

55 M-14 006  Niaqunguutik*
2 hills

Long ago before medicine people used a tight headband against pain. High topped hills (NUNA-TOP).

*** These two hills have been confirmed to be represented on map sheet 55 M-14.
Translation: "two head-like hills" (Scottie 1995).


Marked as "#27 niaqunngootit - those that cause headaches. A ridge near Kazan River. Presumably difficult to cross with a load on the head; uneven ground, so that the tump-line over the forehead quivers and irritates the head when walking" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
Thomas Oovayuk
NUNA-TOP
Rasmussen
55 M-14 004  Niaqunguut (Neg. #280X-9W)
Hill from just above Aupaluktuq. Looking southwest.

55 M-14 006  Niaqunguutik (Neg. #280X-12W)
The two hills from the northwest.
55 M-14 007 Kakiaktu'naaq
lake

Translation: "the little clear" (Scottie 1995).

- good fishing (NUNA-TOP)

Sources:
NUNA-TOP

55 M-14 008 Qingaugaqtuq
eskers

- Both the north and south side of the hills are flat and stick out - a type of esker (NUNA-TOP).

Sources:
NUNA-TOP

55 M-14 009 Imnalik
cliff

Meaning: "cliff" (Scottie 1995).

- It has a steep cliff (NUNA-TOP).

Sources:
NUNA-TOP

55 M-14 010 Kakiaktu'naap Kinngaa
mountain

Meaning: "Clear Water River's hill" (Scottie 1995).

Sources:
NUNA-TOP
55 M-13 001 Harvaqtuup Qamanaarjua/Qamanaarjuk *Kazan Song
Widening in River

Translation: "like a lake in appearance" (Scottie 1995)

[Qamanaarjuk]- This name is used by people from Baker. It describes the place as seen from Baker. The other name is used by people from outside the Baker region (NUNA-TOP).

- confirmed as Qamanaarjuk by Thomas Oovayuk 1994.

Marked as "#29 qamanaa'rijk - the little broad. A lake through which the Kazan River runs" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
Thomas Oovayuk
Barnabus Piryuaq
NUNA-TOP
Rasmussen

55 M-13 002 Nauhaatjuaq/Nauhaaq
mountain

Translation: "Nothing before" (Scottie 1995).

- Also spelled Nausaq. Sugerloaf mountain is in the wrong location - should be here. This mountain wasn't there before and then it grew (NUNA-TOP).
- confirmed by Elizabeth Tunnuq and Thomas Oovayuk 1994.

Marked as "#20 nau'haaq - the hood-like one. Hill on the south side of Baker Lake" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
Elizabeth Tunnuq
Thomas Oovayuk
Barnabus Piryuaq
NUNA-TOP
Rasmussen
55 M-13 003  Amilukiaktalik
lake

Translation: "Where they left bad spring skins behind" [because they are shedding badly and the warble fly larvae are coming through] (Scottie 1995).

- somebody must have left many caribou skins at the lake (NUNA-TOP).

Marked as "#19 amilukiagtalik - the place with the pieces of skin. A lake south of Baker Lake" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

55 M-13 004  Ukaliliit
3 lakes

Translation: "They have arctic hare" (Scottie 1995).

- there are rabbits there all year round. These lakes got the name because of the hill with that name 55 M-13 005 (NUNA-TOP).

Sources:
NUNA-TOP

55 M-13 005  Ukalilik
hill

Translation: "It has arctic hare" (Scottie 1995).

- There are rabbits there all year round (NUNA-TOP).

Sources:
Thomas Oovayuk
NUNA-TOP
55 M-13 006  Miqsuutilik (Kimm'naaq)
   hill
   - named for 55 M-13 007 Kimmitnaaq (NUNA-TOP).

Sources:
NUNA-TOP

55 M-13 007  Kimmitnaaq
   hill

Translation - "little heel" (Scottie 1995).

Sources:
NUNA-TOP

55 M-13 008  Uqqiktujuq*  *Kazan Song
   hill

Translation: "place of big willows" (Scottie 1995).

- Thomas Oovayuk felt this was the island 55 M-13 027.
- David Tiktaalaaq confirmed that it corresponds to the high land indicated by #8 on the map (Kazan Elders Meeting February 1995).

Sources:
David Tiktaalaaq
NUNA-TOP

55 M-13 009  Piqqiqtuq*  *Kazan Song
   rapids

Meaning: Unknown

- confirmed as Piqqiqtuq by Elizabeth Tunnuq and Thomas Oovayuk 1994. Thomas Oovayuk identified this as a caribou crossing site. The area has many archaeological features and remains (D. Keith).

Marked as "#34 perqeqtuuq - the many bends" on Kijurut's (Qijoqut) map (Rasmussen 1930, Appendix 3).

Sources:
Elizabeth Tunnuq
Thomas Oovayuk
NUNA-TOP
Rasmussen

55 M-13 010  Nallu'tuaq*
caribou crossing

Translation: "the only crossing place" (Scottie 1995 agreed with translation by Rasmussen)

Peter Aasivaaryuk felt this crossing is at the North section. ARN, MKU, JNU extended it to be the whole section. PUD originally placed it at the southern section. PAR, MKU, JNU are from this area (NUNA-TOP).

Marked as "#36 nallutuaq - the only crossing place" on Kijurut's (Qijoqut) map (Rasmussen 1930, Appendix 3).

Sources:
Barnabus Piryuaq
NUNA-TOP
Rasmussen

55 M-13 009  Piqqiqtuq (Neg. #280X-35W)
Directional marker at Piqqiqtuq.
55 M-13 009 Piqqiqtuq (Neg. #280X-36W)
Looking north at the second largest inuksuk at Piqqiqtuq site.

55 M-13 009 Piqqiqtuq (Neg. #280X-37W)
Looking west towards river at second largest inuksuk.
55 M-13 009 Piqqiqtuq (Neg. #280X-39W)
Looking northwest at largest inuksuk at Piqqiqtuq.

55 M-13 009 Piqqiqtuq (Neg. #280X-40W)
Looking west at the largest inuksuk at Piqqiqtuq. Oovajuk (standing) and Tunnuq (seated) pose for photograph.
Piqqiqtuq (Neg. #280X-42W)
Elizabeth Tunnuq crouching in a hiniktarvik.

Piqqiqtuq (Neg. #280X-44W)
Oovayuk standing beside a qajaq stand.
Tunnuq demonstrating a waiting place or hunting blind (utaqqivik).

Oovajuk (whistling) and Tunnuq (imitating caribou bull) show how people would signal the presence of caribou. Oovajuk stands in a different utaqqivik than previous photograph.
Quarzite flakes (Tunnuujuq).

Pieces of qajaq with square bone nails still imbedded. Bic pen for scale.
55 M-13 009  Piqqiqtuq (Neg. #280X-58W)
Piece of drum rim with lighter for scale.

55 M-13 010  Nallu'tuaq (Neg. #280-62W)
Inuksuk on east shore in area identified on map as Nallu'tuaq.
55 M-13 014  Hiura’tuaq (Neg. #280-63W)
Hiura’tuaq is island in center of photo. The high bank on the left is identified on the map as one of the locations of uqpiktujuq 55 M-13 009.

55 M-13 011  Qilamnguqtarvik
hill
Translation: "occasionally appearing on horizon" (Scottie 1995).

- You can spot caribou crossing at 55 M13 010 from the top of this hill for a long distance (NUNA-TOP).

Marked as "30 qilanngujuqtarvik - a place where one stands without a background against the sky. A hill near Kazan River" on Puker'lux's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

55 M-13 012  Iqsarjuaq
hill
Meaning: A man named Iqsarjuaq built very many inuksuks on top of the hill for something to do; 150 years ago (NUNA-TOP).

Sources:
NUNA-TOP
55 M-13 013  Quglungniliup Kuunga*
river
Translation: "The river of the place of pressure ridges" (Scottie 1995).

- The river is named after that lake (55 M-14 001). The lake always has many cracks on the ice (NUNA-TOP).

Sources:
NUNA-TOP

55 M-13 014  Hiura'tuaq*  *Kazan Song
island
Translation: "Big sand or sandy place" (Scottie 1995).

Sources:
NUNA-TOP

55 M-13 015  Pialla'naaq*
hillock
Translation: "The quick little hill"
- Oovayuk 1994 confirmed.

Sources:
Thomas Oovayuk
NUNA-TOP

55 M-13 016  Pirni'tuaq
rapids
Meaning: Unknown

Sources:
NUNA-TOP
Translation: Kihimi=alone (Scottie 1995).

*** This island has been confirmed to be 55 M-12 047 by David Tiktaalaaq, Peter Aasivaaryuk, and Luke Tunguaq (Kazan Elders Meeting February 1995).

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
Luke Tunguaq
NUNA-TOP
55 M-13 015  Pialla'naaq (Neg. #280X-15W)
Hill from just downstream. Note inuksuk on top.

55 M-13 021  Kangiurvik (Neg. #280-71W)
Island from closer in on east side.
This is the mouth of the small river Quglungniliup Kuunga. The hill in the centre of the photo is Kataujaqtalik 55 M-13 025. The hill has a barrel on top. The land to the right of the mouth is an island called ukpiktjuq 55 M-13 027 by Oovajuq.

55 M-13 020  Hirluaqtalik  *Kazan Song
island
Translation - "place of storage" (Scottie 1995).

Sources:
NUNA-TOP

55 M-13 021  Kangiurvik*  *Kazan Song
island
Translation - "place of breeding geese" (Scottie 1995).

Sources:
NUNA-TOP
55 M-13 022  Nallu'tuaq*
point
Translation - "big caribou crossing" (Scottie 1995).

Sources:
NUNA-TOP

55 M-13 023  Qilamnguqtarviik
2 hills
Translation - "occasionally appearing on horizon" (Scottie 1995).

- the northern hill is 55 M-13 011 (NUNA-TOP).

Sources:
NUNA-TOP

55 M-13 024  Pualla'naaq/Pialla'naaq
hill

- NUNA-TOP place's a small hill here called Pualla'naaq. Tiktaalaaq 1994 explained that there is no Pualla'naaq. Must be someone's idea of where Pialla'naaq is located (Tiktaalaaq communication to Joan Scottie January 1994).

- Thomas Oovayuk visually confirmed 55 M-13 015 location as correct for Pialla'naaq

Sources:
NUNA-TOP

55 M-13 025  Kataujaqtalik*
hill
Translation - "place of rainbows" (Scottie 1995).

Sources:
NUNA-TOP

55 M-13 026  Qinnguraujaq
bay
Translation: "Long Bay" (Scottie 1995).

Marked as "#28 qinnguraujaq - the bay-like. A broad bend in the river" on Kijurut's (Qijoqut) map (Rasmussen 1930, Appendix 3).

Sources:
Thomas Oovayuk
Rasmussen

**55 M-13 027 Uqiptujuq island**

Translation - "place of big willows" (Scottie 1995).
- identified by Thomas Oovayuk 1994

Sources:
Thomas Oovayuk

55 M-12 001 Qurluqtuq (Neg. #280X-94W)
Gorge just below the falls.
MAP 55M-12

55 M-12 001  Qurluqtuq*  *Kazan Song
Falls

Translation: "falls" (Scottie 1995)

- confirmed by Elizabeth Tunnuq and Thomas Oovayuk 1994.

Marked as "#25 qurlurtuq - the waterfall" on Kijurut's (Qijoqut) map (Rasmussen 1930, Appendix 3).

Sources:
David Tiktaalaaq
Luke Tunguaq
Peter Aasivaaryuk
Barnabus Piryuaq
Elizabeth Tunnuq
Thomas Oovayuk
NUNATOP
Rasmussen

55 M-12 002  Qairnilugjuaq
plain

Translation: "Has the appearance of a big qairniq". A qairniq is the ice that forms on anything (usually rocks) that is very smooth (Scottie 1995).

Sources:
NUNATOP

55 M-12 003  Unahugiik  *Kazan Song
hill

Translation: "younger sibling of the same sex"

Raised tundra, just little hill with little inuksuks as you pass the Kazan falls going up (Elders in Tent 1994, Appendix 2: 119).
* identified as Kiggaviaqtalitnaaq in addition to Unahugiik in NUNA-TOP.

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
NUNA-TOP
55 M-12 004  Qairnilugjuup Itiqturjuanga
valley

Sources:
NUNA-TOP

55 M-12 005  Aggiriatjuaq*
point

Translation: "A place where caribou walk a certain way when they are headed to a crossing". (Scottie 1995).

-point with hills (NUNA-TOP).

Sources:
Barnabus Piryuaq
NUNA-TOP

55 M-12 001  Qurluqtuq (Neg. #280X-96W)
A closer look at one side of the falls.
55 M-12 005  Aggiriatjuaq (Neg. #280X-77, 78W)
Looking south at Aggiriatjuaq from river on west side of Hagli.

55 M-12 006  Itsaliurvik
slope

Translation: "place where tents are made" (Scottie 1995).

- long ago many families made caribou tents here (NUNA-TOP).

Marked as "#37 iktaliurvik" on Kijurut's (Qijoqt) map and "#33 ittaliurfik - the place where the tent-skins are sewn together. A sharp turn in Kazan River, where camps are often pitched" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

55 M-12 007  Kangiurvik
site

Translation - "Canada Geese breeding place" (Scottie 1995).
- Groups of Canada Geese breed here during the summer.

Sources:
NUNA-TOP
55 M-12 008  Killinaugaq (Kilinauga'tuaq)  
inlet

Translation: "inlet towards the east" (Joan Scottie).

Sources:  
NUNA-TOP

55 M-12 009  Hiura’tuaq  
beach

Translation - "big sand or sandy place" (Scottie 1995)  
- river bank and beach (NUNA-TOP).

Sources:  
NUNA-TOP

55 M-12 010  Nalluqhiag  *Kazan Song (or 55 M/12 047)  
caribou crossing

Translation: "a found crossing" (Scottie 1995).

Possibly corresponds to the place marked "#26 Nallu'rijuaq - the big ford or crossing place" on Kijurut's map" (Rasmussen 1930, Appendix 3).

* See also 55 M/12 047

Sources:  
NUNA-TOP  
Rasmussen.

55 M-12 011  Kivakattaqtalik  *Kazan Song (or 55 M/12 046)  
site

- there is a rock shaped like an egg balanced on top of a cliff. A game or tradition was to climb up the cliff to get the egg, bring it down, and then bring it back up again. The rock is set just by the edge of the cliff. The person who last did this named the place (NUNA-TOP).

Sources:  
NUNA-TOP
55 M-12 012  Kiggaviaqtalitnaaq (Neg. #280X-74W)
Looking southeast at hill with island Hagli 55 M-12 016 in the foreground.

55 M-12 014  Piqqiq
Looking south at hill utaqiqvigjuaq 55 M-12 019.
55 M-12 012  Kiggaviaqatalitnaaq*
    hill

Translation - "Place of falcon chicks" (Scottie 1995).

Sources:
Thomas Oovayuk
Barnabus Piryuaq
NUNA-TOP

55 M-12 013  Qajariaqtalik
    hill

Translation: "Where there is a boat" (Scottie 1995).

Someone made a homemade wooden boat and left it on this hill.

Sources:
NUNA-TOP

55 M-12 014  Piqqiq*                 *Kazan Song
    rapids

Marked as "#24 Perqeq" on Kijurat's (Qijoqut) map and as "#37 Pertqaq" on Puker'luq's map (Rasmussen 1930, Appendix 3).

Sources:
David Tiktaalaaq
Barnabus Piryuaq
Peter Aasivaaryuk
NUNA-TOP
Rasmussen
55 M-12 015  Piqqiarjuk  *Kazan Song
rapids

- This is the smaller one (NUNA-TOP).
- Marked as "#23 perqi'arjuk - the little bend" on Kijurut's map and "#37 pertqaq" on Puker'lux's map (Rasmussen 1930, Appendix 3).

Sources:
Peter Aasivaaryuk
NUNA-TOP
Rasmussen

55 M-12 016  Hagli*  
island

Meaning: hagli is always the name for an island and the seem to always be flat (Scottie 1995).

Barnabus Piryuaq described hagli as an island where the current around it creates thin ice (Barnabus Piryuaq personal communication to Darren Keith).

Sources:
Barnabus Piryuaq
NUNA-TOP

55 M-12 017  Qarliarii'naak  
3 lakes

Translation: "They are layered" (Scottie 1995).

Sources:
NUNA-TOP

55 M-12 018  Killinauga'nanaq  
inlet

Translation: "small east facing inlet" (Scottie 1995).

Marked as "#35 kitlinauvaq - the extreme limit. The last turn in a big bend" on Kijurut's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen
55 M-12 019  Utaqqivvigjuaq
hill
Translation - "big waiting place"
Sources:
Barnabus Piryuaq
David Tiktaalaq
NUNA-TOP

55 M-12 020  Aqiarjuaq
lake
Meaning: there was a man named Aqiaq who was known to be very strong and he did something here which Peter Aasivaaryuk could not remember (Peter Aasivaaryuk, personal communication to Joan Scottie February 2, 1995).

- moved by Barnabus Piryuaq and Peter Aasivaaryuk to the east of 22 from where MIK placed it (NUNA-TOP).
Sources:
Peter Aasivaaryuk
NUNA-TOP

55 M-12 021  Qavvavaujarvik
hill
Meaning: It was a spring camp where Aasivaaryuk felt someone must have acted like ghosts (Kazan Elders Meeting February 1995).
Sources:
Peter Aasivaaryuk
NUNA-TOP

55 M-12 022  Qamanaugaq
lake (the product of a river)
Translation: "a sudden lake-like widening in the river" Joan Scottie 1994).
Sources:
NUNA-TOP
55 M-12 023  Qamanaugarjuaq (Qamanaugattuaq)
lake (the product of a river)

Translation: "a sudden large lake-like widening in the river" (Scottie 1994).

- both forms are used (NUNA-TOP).

Sources:
NUNA-TOP

55 M-12 024  Tasiqqusiakuluuk
lake

Translation: "a lake discovered at a bad time" (Scottie 1995).

Sources:
NUNA-TOP

55 M-12 025  Tasiqqusiaq
lake

Translation: "a lake discovered" (Scottie and Mautaritinaaq 1994).

Marked as "#38 Tahe'rqusiaq - the rather welcome lake. Just here Kazan River is full of rapids with a swift flow where the ice breaks up early in spring. On the other hand it remains on the lakes until July. For people travelling with a sledge it is pleasant to escape the portages and be able to drive over the lakes instead" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP

55 M-12 026  Itsaliurvik
river lake

Translation: "a place where tents were made" (Scottie 1995).

- this takes it's name from 55M-12 006 (NUNA-TOP).

Sources:
NUNA-TOP
55 M-12 027  Ugjungnalik
   lake
Translation: "It has jumping mice" (Edwin Evo personal communication 1995).
- because of a rodent - vole?(NUNA-TOP).

Sources:
NUNA-TOP

55 M-12 028  Akunni'tuaq
   hill
Translation - "big space (usually between something)" (Scottie 1995).
Marked as "#35 akunnittuaq - the big interval. A ridge between two frequently used camping
grounds near Kazan River" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

55 M-12 029  Itsaliurvik
   shoreline
Translation: "a place where tents were made" (Scottie 1995).

Sources:
NUNA-TOP

55 M-12 030  Qamanauga'naaq
   lake
Translation: " a small lake-like widening in the river" (Scottie 1995).

Sources:
NUNA-TOP
55 M-12 031  Kivgalulik (Iqalulitnaaq)  
lake

Translation: "it has muskrats" (Edwin Evo February 1995 personal communication).

Sources:
NUNA-TOP

55 M-12 032  Itiplirjuaq  

hill

Meaning: where people used to portage their qajaqs (Peter Aasivaaryuk, Kazan Elders Meeting).

Sources:
Peter Aasivaaryuk
NUNA-TOP

55 M-12 033  Utaqqivvigjuaq  
hill and campsite

Translation - "big waiting place" (Scottie 1995).

Sources:
Barnabus Piryuaq
Peter Aasivaaryuk
David Tiktaalaaq
NUNA-TOP

55 M-12 034  Aptaniup Kuunga  
river

Translation: "Aptaniq's river" (Scottie 1995).
Sources:
NUNA-TOP

55 M-12 035  Upinngivvik  
hills

Translation: "Where they snuck up" (Scottie and Mautarit'naaq).

- Cree fought Inuit who spent the spring there, 
people were killed (NUNA-TOP).
Sources: NUNA-TOP

55 M-12 036 Minngirvik hill
Translation - "attack place" (Scottie 1995).

Sources: NUNA-TOP

55 M-12 037 Aqiarjuaq lake

Sources: NUNA-TOP

55 M-12 038 Nallulik lake
Translation: "it has a caribou crossing" (Joan Scottie 1994; confirmed by Peter Aasivaaryuk at Kazan Elders Meeting February 1995).

- probably a good fishing, large fish, using a line & hook which is left there while person is doing something else (NUNA-TOP).

Sources: Peter Aasivaaryuk NUNA-TOP

55 M-12 039 Atani'naaq land connection
Translation: "little connection" (Scottie 1995).

Sources: NUNA-TOP
55 M-12 040  Kiggavialik
hill
Translation: "place of falcon chicks" (Scottie and Mautarit'naaq 1994).

Sources:
NUNA-TOP

55 M-12 046  Kivakattaqtalik (Neg. #280X-83W)
This is the site identified on the map as Kivakattaq. The actually weight lifting stone was found at Nalluriaq 55 M-12 047, just upstream.

55 M-12 041  Ugjungnalik
lake
Translation: "it has jumping mice" (Edwin Evo 1995 personal communication).

Sources:
NUNA-TOP
55 M-12 042  Akutaqtalik
lake
Meaning: A man named Akutaq died at that lake. (Peter Aasivaaryuk, Kazan Elders Meeting February 1995).

Sources:
Peter Aasivaaryuk
NUNA-TOP

55 M-12 043  Nuillak
river section

*Kazan Song
Translation: "two water sections shooting water up spontaneously" (Scottie 1995).
"where the river appears out of nowhere" (NUNA-TOP).
- in the fast water with 2 rivers or flowing sections (NUNA-TOP).

Sources:
NUNA-TOP

55 M-12 044  Aulatsivviarjuk
point
Translation: "place for jigging" (Scottie and Mautarit'naaq 1994).

Sources:
NUNA-TOP

55 M-12 045  Akunni'tuaq
hill
Translation: "big interval" (Scottie 1995).

Sources:
NUNA-TOP

55 M-12 046  Kivakattaqtalik*
point
*Kazan Song (or 55 M-12 011)

Q: Where is that Kivakattaq that disappeared?

Aasivaaryuk: Well, the one down at Nalluqhaaq put by the people of long ago is gone. When we were at Baker Lake it used to be there, but I head now that it disappeared. It is probably knocked off by drifting ice. People that saw it before say that it is gone now.
55 M-12 046  Kivakattaqtalik (Neg. #280X-89W)
Weight lifting stone on top of large inuksuk at Nalluqhiaq. Note the fox trap on top in front of the stone. Hunters tent is on the other side of the river on Aggiriatjuaq 55 M-12 005.

55 M-12 047  Nalluqhiaq*  *Kazan Song (or 55 M/12 010)
crossing

Translation: "a crossing discovered" (Scottie 1995).

Possibly corresponds to the place marked "#26 Nallu'rjuaq - the big ford or crossing place" on Puker'luk's map" (Rasmussen 1930, Appendix 3).

Sources:
Thomas Oovayuk
Rasmussen
55 M-12 048  Mannittuaq
hill
Translation - "big egg" (Thomas Oovayuk 1994)

Sources:
Thomas Oovayuk

55 M-12 049  Kihimiajija*  *Kazan Song
island
Translation - Kihimi: alone jija: as (Scottie 1995).

- Peter Assivaaryuk and David Tiktaalaaq 1994 said that this was a small island 55 M-12 049.

Marked as "#27 kisimijaija - its only ones. Two small islands in a lake" on Kijurut's (Qijoqut) map (Rasmussen 1930, Appendix 3).

Two inukshuks on the island. Story about a man who was alone while he was going up the river and he made the inuksuks (Elders in tent, Appendix 2: 119).

Sources:
Peter Aasivaaryuk
David Tiktaalaaq
Rasmussen

55 M-12 052  Niaqquarvik
point

Translation: "place of a head injury" (Scottie 1995).

Sources:
David Tiktaalaaq
55 M-12 049  Kihimiajija (Neg. #280X-82W)
Looking west at this small island with large inuksuit.

65 P-09 001  Itimniq (Neg. #280X-99W)
Approaching rapids. Hill Itimniup Kingaa on left of picture.
**MAP 65P-09**

65 P-09 001  Itimniq*

**rapids**

*Kazan Song

Translation: "portage" (Scottie 1995).

- confirmed Elizabeth Tunnuq, Peter Aasivaaryuk and David Tiktaalaaq 1994.
- Marked as "#39 Itimneq - the ford." on Kijurut's (Qijoqu't) map and "#40 itimneq - the ford. A hollow between two higher parts of Kazan River" on Puker'luq's map(Rasmussen 1930, Appendix 3).

Q: How did **Itimniq** get its name?

Tiktaalaaq: Maybe they didn't want to go through the rapids, so they had to walk by land to get to the more calm water.

Tunnuq: That's true because they can't go through the big rapids with a small qajaq.

Aasivaaryuk: There are lots of places that they cross by walking. There is one here at **Itimniq** and down there at **Killinaugaq** and also at **Qamanirjuaq** where they have to cross by walking to not go through the rapids.

(Appendix 2: 134)

Peter Aasivaaryuk
Elizabeth Tunnuq
David Tiktaalaaq
Barnabus Piryuaq
NUNA-TOP
Rasmussen

65 P-09 002  Qamanirjuaq

**river lake**

Translation: "a lake-like widening in the river" (Scottie 1995).

Sources:
NUNA-TOP
65 P-09 003  **Amiruqtuuq**  
boulder (island)

*** Number #3 on the map is on a point this has been confirmed as incorrect, it is an island made of one rock (qaiqtuq) off Ipjurjuaq point.

- See 65 P-09 070

65 P-09 004  **Qariahalluq**  
lake

Translation: "the side room" (Scottie 1995).

Sources:
NUNA-TOP

65 P-09 005  **Kangiq&ulugjuaq**  
bay

Translation: "appearance of a large west pointing lake inlet" [can't be a kangi&uk because it's in the river](Scottie 1994).

The same as the one marked "#20 kangerlulugiaq - the bay. An indentation in a broad in the river." on Kijurut's (Qijoqut's map (Rasmussen 1930, Appendix 3). Due to the location and the representation of this bay on Kijurut's map as being quite big and between the islands amiruqtuuq 65 P-09 070 and Nurrahiviit 65 P-09 031, this must correspond to 65 P-09 005.

Sources:
NUNA-TOP
Rasmussen

65 P-09 006  **Ihaku’tuaq**  
point

Translation: "big appendage" (Scottie and Mautarit'naaq 1994).

Sources:
NUNA-TOP
65 P-09 007  Imariktuq
lake

Translation: "it's rich in water" (Scottie 1995).

Sources:
NUNA-TOP

65 P-09 008  Pualrinnalik
point

Translation: "place with the snow shovels" (Rasmussen 1930, Appendix 3).

"a point with a very thin connection that makes it look like a shovel" (Mary Iksiktaaryuk, personal communication to Joan Scottie March 2, 1995).

65 P-09 009  Pualrinnalik
lake

Marked as "#18 pualrinalik - place with the snow shovels. A lake east of #17 [kinngait]" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

65 P-09 010  Nurrahivvik
river lake

Translation: "where you find caribou calves" (Scottie 1995).

Sources:
NUNA-TOP
Approaching narrows from downstream.

picture looking back through narrows to the northeast while driving through the narrows.
65 P-09 011   Quukilruq*  

*narrow

*Kazan Song

Translation: "narrows" (Scottie 1995).

- confirmed by David Tiktaalaaq, Elizabeth Tunnuq and Peter Aasivaaryuk 1994. 
Marked as "#22 quuqitlruq" on Kijurut's (Qijoqut's) map and "#44 quugilruq - the narrows." on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

65 P-09 012   Ipjurjuaq

- from the top of the hill, at knife point, someone forced someone to take a very large(6'-7') rock from the top and carry it down to the point on his back - it's like a one-rock inukshuk (an old story-long long ago). This is probably the boulder meant by PUD on old 65 P-09 003., but his name remains on 3 for the whole point (NUNA-TOP).
- confirmed by Elizabeth Tunnuq, David Tiktaalaaq and Peter Aasivaaryuk 1994.

Tunnuq: Tiktaalaaq's version of the story differs from mine. My mother told me that, while pointing to the little hill, Ipjurjuaq carried it from the front of the hill. My mother said as we were in the boat travelling down the river, she pointed to the inuksuk and "There is Ipjurjuaq?". I am telling it as she told me. Sometimes we have our own version of stories. I am trying to find the foot prints whether he came from that way or this way.

Tiktaalaaq: I was told he came this way when he was carrying the rock. His foot prints were very visible for a long time but the tundra had grown and now they are not visible. The man who carried this rock heard that another man was planning to take his wife and he started to test his strength to see if he can fight back, and he carried this rock which is now an inuksuk.

He probably lived in this area and there are probably tent rings nearby. I only know up to this area and I do not know further up river. The long inlet is called Qagiaq because of the hill is named that and is also a place for spring camp. This here [pointing to a place] is called Nurraqhivwigjuaq.

Tiktaalaaq: I am unable to find the trail and the footprints that were very visible one time. The tundra has grown so much.
Story of Ipjurjuaq by Tiktaalaaq

There was a plan to take his wife by another man and he tested his strength to see if he had a chance to fight back after he was informed about the plan. He was looking for something to test his strength and he carried the rock and put it up. This story is my version the way I have heard it. Each of us sometimes will have a version to a story we have heard.

Tunnuq: I was looking for Ipjurjuaq's footprints. The story tells about his footprints that were deep into the tundra and were visible for many years. The last time I heard the footprints were nearly closed-in. This is a story I heard from my mother. I do know which way he walked or went. She told me while pointing to the little hill, which could be one of the two up there (pointing). Ipjurjuaq carried it down here while another man followed carrying a knife and threatened to stab him if he stopped. The other man told Ipjurjuaq to put it up at the point and he did. My mother told me while we were drifting down the river. We did not go inland and now I regret it, maybe then I would have seen the footprints then. But at that time it was said that the prints were nearly closed-in. I have spent nearly my entire life wanting to see the footprints.

Tunnuq: My mother pointed to various places to explain places and stories or legends. We were in a boat drifting down the river. The man named Ipjurjuaq carried this rock which is now standing up. He carried it on his back while another man threatened him by carrying a knife and that he would stab him if he quite. He was following him from behind and Ipjurjuaq made it and the other man did not stab him. Now this inuksuk is named after the man that carried it. (Appendix 2: 119)

Yes, I have heard of Ipjurjuaq. Ipjurjuaq is it's real name. It is named after a man named Ipjurjuaq. When he heard that another man wanted to take his wife away. He carried the boulder up the hill. He carried it up the hill from the shore. He had to take off his kamiks in order not to slip because the ground is slippery when it is dry wearing kamiks. As he was carrying it up you could see where his feet were on the ground. After he made it to the top and placed it up, he never heard of that man again (Aasivaaryuk1994, Appendix 2: 126).
looking east from Quukitruq 65 P-09 011 at point Ipjurjuaq. The stone can be seen near the end of the point at this distance. The high island to the right and beyond is Ipjurjuap Qangnilia 65 P-09 068.

Point Ipjurjuaq looking west.
Left of the stone is Humming Kinnega 65° 09' 01.5'.

The stone itself, as the photograph is looking east, the hill which is seen on the horizon just to the

Peter Avanaq led the adventures into the origins of the Inukshuk. Ipiupiq while stilling against

65° 09' 01.5'.

David Tukpaluq examines the stone. camera looking north.
65 P-09 012  Ipjurjuaq (Neg. #280X-112W)
Looking south. Ipjurjuaq stone in foreground and Peter Asivaarjuk's inuksuk in the background.

65 P-09 012  Ipjurjuaq (Neg. #280X-128W)
Peter Asivaarjuk and Elizabeth Tunnuq look out over land towards the hill Qaernilugjuaq while standing beside Asivaarjuk's inuksuk.
Peter Asivaarjuk and Elizabeth Tunnuq discuss the time when Asivaarjuk erected this inuksuk.

Aasivaaryuk: Here's a story of Ipjurjuaq from what I've heard and what other people have heard. Ipjurjuaq made this huge inuksuk, in fact he brought it up all by himself. He decided to bring it up when he heard that another man wanted to take his wife away from him. He took off his kamiks and caribou socks to prevent his feet from slipping. They say you could even see his foot prints on the ground. After Ipjurjuaq brought the big boulder up and placed it where it is now, he never heard from that man again. He decided to bring it up to see how strong he is if that other man was really to take his wife away from him. The big inuksuk at Ipjurjuaq is named after a man named Ipjurjuaq. (Aasivaaryuk 1994, Appendix 2: 131/132)

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
Elizabeth Tunnuq
NUNA-TOP
65 P-09 013  Killinaugaq
    inlet

Translation: "east pointing inlet" (Scottie 1995).

- It was a spring camping site for David Tiktaalaaq's family (D. Keith).

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
NUNA-TOP

65 P-09 014  Ipivvik
    point

Translation - "Place of Suffocation" (Scottie 1995).

Sources:
NUNA-TOP

65 P-09 015  Itimniup Kinngaa/Itimni'tuaq*
    hill

Translation: "Itimnig's hill" (Scottie 1995).

- confirmed by Elizabeth Tunnuq, David Tiktaalaaq, Peter Aasivaaryuk and Barnabus Pirjuaq 1994.
- Marked as "#38 Itimni'tuaq - the big ford" on Kijurut's map (Rasmussen 1930, Appendix 3).

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
Elizabeth Tunnuq
Barnabus Pirjuaq
NUNA-TOP
Rasmussen

65 P-09 016  Innitaaq
    *Kazan Song

- this is no longer an island. It is now a point because of the lowering of the water level - the extent
  is marked in purple (NUNA-TOP).
* Peter Aasivaaryuk and David Tiktaalaaq 1994 identified 65 P-09 056 as the proper Initaaq and
didn't have a name for the larger island.
65 P-09 015  Itimniup Kinngaa (Neg. #280X-140W)
Looking north at hill. Rapids are to the left of the hill at it's base.

65 P-09 020  Itimniup Kinngarjua (Neg. #280-100W)
The large group of hills in centre of picture is Itimniup Kingarjuit as seen from Qamaugarjuaq 55 M-12 023 just above Itimniq 65 P-09 001 rapids.
65 P-09 017  Pigaarvik
island

*Kazan Song

Translation - "staying up place" (Scottie 1995).

- identified as a point in NUNA-TOP.
- identified as 65 P-9 057 by Peter Aasivaaryuk and David Tiktaalaaq 1994.

65 P-09 018  Huluraq
point

Meaning: Unknown

Sources:
NUNA-TOP

65 P-09 019  Pualrinnaq
point

- confirmed by David Tiktaalaaq 1994.

Sources:
David Tiktaalaaq
NUNA-TOP

65 P-09 020  Itimniup Kinngarjua*
hills

Translation - "Itimniq's big hills" (Scottie 1995).

- called Itimniup Kingarjua by Peter Aasivaaryuk, David Tiktaalaaq and Elizabeth Tunnuq 1994.

Marked as "#41 kinngarjuit - the big mountains. A ridge near Kazan River" on Puker'luik's map (Rasmussen 1930, Appendix 3).

Sources:
Peter Aasivaaryuk
David Tiktaalaaq
Elizabeth Tunnuq
NUNA-TOP
Rasmussen
65 P-09 021  Arnatquksaannuaq
2 hills

Meaning: could be because the hills are shaped like a woman (Kazan Elders Meeting February 1995).

Sources:
NUNA-TOP

65 P-09 022  Auviulauqtuq
lake

Sources:
NUNA-TOP

65 P-09 023  Ivitaalik
hill

Translation: "it has red rocks"

Q: What does Ivitaalik mean?

Aasivaaryuk: Ivitaat are red rocks, that is probably how it got its name. There are hardly any of those rocks around. You can't find them that easy. They are hard to find. I once even had a pipe made out of that kind of stone. My stepfather found that kind of a stone so we made it into a pipe. (Aasivaaryuk 1994, Appendix 2: 134)

Sources:
Peter Aasivaaryuk
NUNA-TOP

65 P-09 024  Utkuhgjuaqtalik
hill

Translation: "There is a big pot there" (Scottie 1995).

- #24 was confirmed as an incorrect location by Peter Aasivaaryuk and David Tiktaalaaq at Itimniq July 1994. It has been confirmed as 66 P-09 066.

- David Tiktaalaaq and Peter Aasivaaryuk 1994 identified this hill visually as being 65 P-9 066.

- Joan Scottie discovered a stone pot on the hill.
Sources:
NUNA-TOP

65 P-09 025 Madgujalik
hill

* must be a spelling mistake because could not get any information on this one (D. Keith).

Sources:
NUNA-TOP

65 P-09 026 Tasira'tuaq
lake

Translation: "big lake" (Scottie 1995).

Sources:
NUNA-TOP

65 P-09 027 Pualrinnaq *Kazan Song
point

- low water - now this is connected with shore - before it was an island (NUNA-TOP).

Marked as ",#39 Puatlqinaq - the snow shovel. An island in the above named lake. The name presumably refers to the shape of the island" on Pukerluk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen
65 P-09 028  Itimniq  
point
Translation: "portage" (Scottie 1995).

- point crossing and hill are all included in the named area (NUNA-TOP).

Sources:
Peter Aasivaaryuk
David Tiktaalaaq
Barnabus Piryuaq
Elizabeth Tunnuq
NUNA-TOP

65 P-09 029  Tikiralugjuaq  
point
Translation: “Big Point” (Scottie 1995)

Sources:
NUNA-TOP

65 P-09 030  Tuktukittuq  
lakes (3)

Meaning: Unknown

Sources:
NUNA-TOP

65 P-09 031  Nurraqhivviit  
islands (3)

Translation: "where you find caribou calves" (Scottie 1995).

- Marked as "#40 Nurarsivik" on Kijurut's (Qijoqut's) map and "#45 nu'rha'rhivik - the place where one has got a caribou calf." on Puker'luk's map (Rasmussen 1930, Appendix 3).

Q: Do you know Nurahivvik?

Aasivaaryuk: It is an island, northwest of Quukiruq.
Appendix 2: 124)
[Nurahivik has it's name] Because the caribou calves spent their winter at Nurrasivik's island (Aasivaaryuk 1994, Appendix 2: 132).

Sources:
Peter Aasivaaryuk
NUNA-TOP
Rasmussen

65 P-09 048  Auksiiivvik
   camp
- means place where you go at melting time (NUNA-TOP).
- Identified by David Tiktaalaaq Marjorie Aqigaaq and Peter Aasivaaryuk 1994.

Q: Do you know down by the bay a place called Auksiiivvik? (spring camp)

Aasivaaryuk: You can see the end of the bay and the spring camp called Auksiiivvik is there. It is uphill from the end of the bay.

Q: The grave of Qallut, is it close to the Auksiiivvik?

Aasivaaryuk: Yes, Just uphill, but on the side of the bay. The two graves are just above each other. The ancient grave has two poles near it and Qallut has only one pole.

Aasivaaryuk: At the Auksiivik there is another pole, a marker for a grave for a Palirmiut man named Kaluhiraut. Then to the northwest of this grave in another grave of Pipqa'nnaaq there is also a pole marker next to it. (Aasivaaryuk 1994, Appendix 2:126)

Sources:
David Tiktaalaaq
Marjorie Aqigaaq
Peter Aasivaaryuk
Hill in center of photograph as seen looking east down the south side of the inlet which has camp Auksiivik 65 P-09 048 at it's end. Itimniup Kingaa 65 P-09 015 is directly north across the river from the photographer.

Meaning: hill where Pipqa'tinaaq is buried (David Tiktaalaaq at Itimniq July 1994).

- this is a hill by which Pallirmiut used to live when Tiktaalaaq and Asivaarjuk lived at Itimniq.

- identified by David Tiktaalaaq, Peter Aasivaaryuk and Marjorie Aqigaaq 1994.

Sources:
David Tiktaalaaq
Marjorie Aqigaaq
Peter Aasivaaryuk
65 P-09 050  Mumirvik
Dancing Place

Translation: "dancing place" (Scottie 1995).

- Identified by David Tiktaalaaq 1994

Sources:
David Tiktaalaaq

65 P-09 051  Nillaq
hill
Meaning: A man named Nillaq was buried below this hill (Aasivaaryuk 1994).

- Identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Q: Is there a name for this little hill over there? [pointing]
Aasivaaryuk: This hill across? Nillaq, named after the man buried just below the hill.

Q: Who was Nillaq?
Aasivaaryuk: An ancient man, whom we did not meet. He was before our time.
(Peter Aasivaaryuk 1994, Appendix 2: 125)

Sources:
David Tiktaalaaq
Peter Aasivaaryuk

65 P-09 052  Atuat
hill
Meaning: Atuat buried there.

- identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Q: Is Atuat visible from here?
Aasivaaryuk: It is over there (pointing) near the tent rings at the end of the river (creek). It is also known as the place of an access. At the access there is a grave just on the low tundra and there are no rocks or stones, and just past that is called Atuat, is a lone rock.

Miriam Aasivaaruyuk: It is a lone rock all by itself.
Aasivaaryuk: Just one rock, where the grave is.
(Peter and Mirium Aasivaaryuk 1994, Appendix 2: 125)

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
Miriam Aasivaaryuk

65 P-09 053 Sites of fall crossing activity
- Identified by David Tiktaalaaq 1994

Sources:
David Tiktaalaaq

65 P-09 054 Aahivak point
- the birthplace of David Tiktaalaaq.
- Identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Sources:
David Tiktaalaaq
Peter Aasivaaryuk

65 P-09 055 Adguq&inirjuaq area
Meaning: place that is always exposed to the wind (Aasivaaryuk 1994).
- Identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Q: What does Adguq&inirjuaq mean?

Aasivaaryuk: Well, we are at Adguq&inirjuaq because the wind is coming from that direction (pointing). We are facing the wind, we are not away from the wind.
(Aasivaaryuk 1994, Appendix 2: 135)

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
65 P-09 056  Innitaaq  
island  
- Identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Sources:  
David Tiktaalaaq  
Peter Aasivaaryuk

65 P-09 057  Pigaarvik  
island  
Translation - "staying up place" (Scottie 1995).  
- a small rock island where people used to fish with the Kakivak.  
- Identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Q: Is Pigaarvik close by?  
Aasivaaryuk: Very close. It is by Itimni'tuaq directly front of it. Further down at bay is the grave of Qallut (Aasivaaryuk1994, Appendix 2: 125)

Sources:  
David Tiktaalaaq  
Peter Aasivaaryuk

65 P-09 058  Nurraqhivvigjuaq  
island  
- Identified by David Tiktaalaaq 1994.

Likely to be the island marked "#41 nurarsivigjuaq - the big one, where a caribou calf has been taken." on Kijurut's (Qijoqut's) map (Rasmussen 1930, Appendix 3).

The Nurahivikjuaq is a large island. It is a high island, but I do not remember if there were Inuksuks there, but there is a grave there, the grandfather of my wife.  
(Peter Aasivaaryuk 1994, Appendix 2: 124)

Sources:  
David Tiktaalaaq  
Peter Aasivaaryuk  
Rasmussen
65 P-09 059  **Qaggiaq**  
Bay

Meaning: The long inlet is called *Qaggiaq* because of the hill is named that and is also a place for spring camp (David Tiktaalaaq in Harvaqtuuq: 36).

- place where a trading post was built.

Sources:
David Tiktaalaaq

65 P-09 060  **Qairnilugjuaq** *

hill
- Identified by Peter Aasivaaryuk 1994.

Marked as "#43 qarnilu'gjuaq - the place where something has been broken to pieces by violence. A hill presumably with many loose, frost-split rocks." on Puker'luk's map. (Rasmussen 1930: Appendix 3).

Q: Do you know how *Qairnilugjuaq* got it's name?

Aasivaaryuk: It is because it is very smooth/flat as if someone planed it.  
(Aasivaaryuk 1994, Appendix 2: 132)

Sources:
Peter Aasivaaryuk
Rasmussen

65 P-09 061  **Ujaraaqsigvik**  
Site

Q: What did you just call this place where we are at right now?

Aasivaaryuk: It is called *Ujaraaqsigvik*, because they leave their Qajaqs here when winter is arriving. They cover the qajaq with some rocks and stash it for the winter season. (Aasivaaryuk 1994, Appendix 2: 135)
Earthen mound Asivaarjuk suspects is Nunaliaq. As the photograph looks north the hills in the distance are Itimniup Kinngarjua 65 P-09 020.

**65 P-09 066  Utkuhigjuaqtalik**  
hill

Translation: "there is a big pot there" (Scottie 1995).

- Identified by David Tiktaalaaq and Peter Aasivaaryuk 1994.

Q: Why is it called *Utkuhigjuaqtalik*?

Aasivaaryuk: There was an ancient stone pot but all broken at this site.  
(Aasivaaryuk 1994, Appendix 2: 124)

Sources:
David Tiktaalaaq  
Peter Aasivaaryuk

**65 P-09 067  Nunaliaq*  
earth mound (marker)**

- Peter Aasivaaryuk and Elizabeth Tunnuq 1994 thought that we found it at the site marked, but that it had shrunk with time.
Tunnuq: Nunaliaq is where everyone who came across it was to place a piece of tundra on it. Whoever made it wanted everyone to do this. This is why this became a raised tundra.

When I saw it I wanted to land on the shore so I can place some tundra on it so it will get bigger.

Kownak: What is it?

Tunnuq: Nunaliaq up the river [from Itimniq]. Just raised tundra where everyone who came to it must place a piece of tundra on it.

Tiktaalaaq: Who ever made it wanted everyone to do this.

Tunnuq: Nunaliaq is at Quukitlruq, just before down the rapids at the base of Quukitlruq.

Pirjuaq: It was not there one time?

Tiktaalaaq: No it was not there before and it is manmade and he instructed everyone to place a piece of tundra on it. It is just like gathering tundra and piling it on top of each other. (Appendix 2: 122)

Q: Do you know Nunaliaq?

Aasivaaryuk: Yes, It’s across from Ipjurjuaq. Inuit from a long time ago gathered some or put some pieces of land and made it into a hill. It’s not made all in one day, they made it bit by bit. They made it for quite a while. It’s been a long time ago so it’s hard to see it now. (Peter Aasivaaryuk 1994, Appendix 2: 126).

Q: That place called Nunaliaq, did they take a peice of land to build it into a small hill?

Aasivaaryuk: They take a piece of land from anywhere to make it a hill. It's also probably to tell there are big fish there, because there are big fish in front of Nunaliaq.

Q: Can you remember if it was close to Quukitruq?

Aasivaaryuk: That inukshuk [Ipjurjuaq] and Nunaliaq are not far from each other. (Peter Aasivaaryuk 1994, Appendix 2: 127)

Sources:
David Tiktaalaaq
Elizabeth Tunnuq

73
Elizabeth Tunnuq and Peter Asivaarjuk give a video interview about Nunaliaq. Camera is looking east.

Island as seen on east side. Note large inuksuk on top.
65 P-09 068  Ipjurjuup Qanilia*  
island

- island has one big inuksuk on top.
- Identified by Peter Aasivaaryuk 1994.

Aasivaaryuk: It's *Ipjurjuup Qanilia* because it's northwest of Ipjurjuaq.

Q: That inuksuk at *Qanilia*, do you know what it is?

Aasivaaryuk: No I guess it is just a marker.

Q: Was it always there, or was it just recently put there?

Aasivaaryuk: It was put there long ago but I can't remember because I was very young. 
(Peter Aasivaaryuk 1994, Appendix 2: 131)

Sources:
Peter Aasivaaryuk

65 P-09 069  Ungavaittuq  
hill

Translation: "it can't be far" (Scottie 1995).

Sources:
Peter Aasivaaryuk

65 P-09 070  Amiruqtuuq*  
*Kazan Song  
island/boulder

- an island which is a single rock.
- story has to do with caribou gathering on the island.
- Identified by Peter Aasivaaryuk 1994.

- Marked as "#21 amirulrurtuq - the one with the poor coat. An island that is presumably naked and barren" on Kijurut's (Qijoqut's) map (Rasmussen 1930, Appendix 3).

Sources:
Peter Aasivaaryuk
Rasmussen
65 P-09 071  Utkuhiksait
rock ridge

Translation: "pot material" (Scottie 1995).

- Identified by Peter Aasivaaryuk 1994.

Sources:
Peter Aasivaaryuk

65 P-09 068  Ipjurjuap Qanilia (Neg. #280-118W)
Elizabeth Tunnuq examines large inuksuk on top of island. View looking southeast.
65 P-09 068  Ipijurjuap Qanilia (Neg. #280-120W)
Looking south at inuksuk. Large broad hill in distance is Qaernilugjuaq 65 P-09 060.

65 P-09 070  Amiruqtuuq (Neg. #280X-136W)
Small rock island as seen looking north off the point Ipijurjuaq.
Qaimngurjuit
raised terrain

- Identified by Peter Aasivaaryuk 1994.

Sources:
Peter Aasivaaryuk
MAP 65 P-10

65 P-10 001 Harvaqtuuq
wide section of river

Translation: "the big drift" [everything drifts down it by current and/or wind] (Scottie 1995).

Sources:
David Tiktaalaaq
Peter Aasivaaryuk
Elizabeth Tunnuq
NUNA-TOP

65 P-10 002 Kaggiaq
peak

Sources:
NUNA-TOP

65 P-10 003 Itiplijaq
lake

*There must be a spelling mistake here (Scottie 1995)

Sources:
NUNA-TOP

65 P-10 004 Supgutuaq
bay head

*There must be a spelling mistake here (Scottie 1995)

Sources:
NUNA-TOP

65 P-10 005 Huluraq
island

Sources:
NUNA-TOP

79
65 P-10 006  Nuvuk&ik  
point  
Translation: "it has a point" (Scottie 1995).
Sources: 
NUNA-TOP 

65 P-10 007  Nuvuhivvik  
point  
Translation "a point discovered" (Scottie 1995).
Sources: 
NUNA-TOP 

65 P-10 008  Naujatujuk  *Kazan Song  
island  
Translation: "an island that has lots of seagulls" (Scottie 1995).
- confirmed by Elizabeth Tunnuq 1994.
Sources: 
Elizabeth Tunnuq  
NUNA-TOP 

65 P-10 009  Samivik  
point  
Sources: 
NUNA-TOP 

65 P-10 010  Hanirut  
river mouth  
Meaning: named because of it's appearance as a cross (Elizabeth Tunnuq, Itimniq 1994).
During the major caribou crossing, we would be at Hanirut or at the shore waiting for the caribou to hit the waters.  
(Tunnuq 1994, Appendix 2: 136)
I used to spear-hunt at crossings too, even though I was quite small. Often I would be at the shore waving my arms to try to prevent the caribou from getting to the land and my father would catch up to the caribou. But before they hit the water we would be hiding and not until they are half way would we start trying to manouver them. Often I would have a hard time keeping up with the caribou when I had to run along the shore from Hannirut.

(Tunnuq 1994, Appendix 2: 136)

Sources:
Elizabeth Tunnuq
NUNA-TOP

65 P-10 011  Tunusuk
lake section

Translation: "the back section" (Scottie 1995).

Sources:
NUNA-TOP

65 P-10 012  Tuatturaujaq
lake

Translation: "long and skinny" (Scottie 1995).

Sources:
NUNA-TOP

65 P-10 013  Ikpiarjuk

Translation: "the pocket" (Scottie 1995).

Sources:
NUNA-TOP
65 P-10 0144 Qinngu'naaq
bay

Translation: "little north pointing inlet" (Scottie 1995).

Possibly the same as marked ":51 Qinngunnaaq - the favourite cove. The far end of a lake through which the Kazan River flows" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
NUNA-TOP
Rasmussen

65 P-10 015 Akuq&iq
hilltop

Translation: "the one closest to the Akuq" (Scottie 1995).

Sources:
NUNA-TOP

65 P-10 016 Tasikurnaq
lake

*Must be spelled wrong (Scottie 1995)

Sources:
NUNA-TOP

65 P-10 017 Qariahalluq
Inlet

Translation: "the side room" (Scottie 1995).

- confirmed Elizabeth Tunnuq 1994.

- Marked as #12 qarajahagluk on Kijurut's (Qijoqut's) map and as #50 qarajaha'lruq (Rasmussen 1930, Appendix 3).

Sources:
Elizabeth Tunnuq
NUNA-TOP
Rasmussen
65 P-10 019  Qikitalujuaq (Neg. #280X-21T)
Aerial view of Qikitalujuaq from the west. Papikkaq and Hanirut areas are visible on near shore

65 P-10 020  Hadjivik (Neg. #280X-5T)
Looking south from mouth of Hadjivik from the air.
65 P-10 018  Kinngarjuit  
hills

Translation: "the big hills" (Scottie 1995).

Sources:
NUNA-TOP

65 P-10 019  Qikiqtalugjuaq  
island

Translation: "big island" (Scottie 1995).

- confirmed by Elizabeth Tunnuq and Peter Aasivaaryuk 1994.

-Marked as #13 qiirtalugjuaq on Qijoqut's map and #49 qiirtalull'gjuaq on Puker'luk's map (Rasmussen 1930, Appendix 3).

Tunnuq: This is a big island Qikiqtalugjuaq and yet it used to be just filled with the herd.

Aasivaaryuk: When it was filled up with caribou some would start crossing and there was no end to the crossing herds travelling northwest.

Tunnuq: This huge island - it never amazed me at that time how it was just full with caribou.

Aasivaaryuk: When it was full of caribou while the others were on the island, others hitting the water and some already in the water and it goes on and on. You cannot see the beginning or end of the herd migrating northwest.

Tunnuq: It never used to overwhelm me at that time when the island was full.

Aasivaaryuk: You can hear the herd over the hill that had yet to come.

Tunnuq: You can hear them grunting, the sound was almost musical to your ears.  
(Elizabeth Tunnuq and Peter Aasivaaryuk 1994, Appendix 2: 137)

Sources:  
Peter Aasivaaryuk  
Elizabeth Tunnuq  
NUNA-TOP  
Rasmussen
65 P-10 020 Hadjivik
river

Meaning: Unknown

- confirmed by Peter Aasivaaryuk 1994.

Sources:
NUNA-TOP

65 P-10 021 Naharahugaluaq/Naharahugaluarvik *Kazan Song
island

Translation: "one wishes to put his hood on" (Scottie 1995).

Sources:
NUNA-TOP
Aasivaaryuk and Tunnuq are interviewed at Nunivagiarvik.

Marrow removal site at Nunivagiarvik.
25/35 casing on top of Nunivagiarvik with a Quarter for scale.

Pot on top of Nunivagiarvik.
Nunivagiavik*

Translation: "where you collect berries" (Scottie 1995).

- lots of soapstone here.

- confirmed by Elizabeth Tunnuq 1994.

- Luke Tunguaq confirmed and said that his aunt is buried on top of the hill (Kazan Elders Meeting, February 1994).

Sources:
Elizabeth Tunnuq
Luke Tunguaq
NUNA-TOP

Ikpik*

campsite

- there is a sandy beach there and it is just down from Nunivagiavik (Elizabeth Tunnuq, personal communication to Joan Scottie March 3, 1995).

- confirmed Peter Aasivaaryuk and Elizabeth Tunnuq 1994.

Aasivaaryuk: Locals from Ikpik and Papikaq used to invite each other when they cook tongues. There were lots of left overs.

Tunnuq: These were our sweets or goodies—bone marrows and tongues, during the spring food was more plentiful.

(Appendix 2: 136)

Sources:
Elizabeth Tunnuq
Peter Aasivaaryuk
NUNA-TOP
Papikkaq* campsite

* Kazan Song

Meaning: Unknown

- confirmed by Peter Aasivaaryuk and Elizabeth Tunnuq 1994.

- Marked as "#45 papikkak - the two tail feathers (of a bird)" on Kijurut's (Qijoqut's) map (Rasmussen 1930, Appendix 3).

Aasivaaryuk: Locals from Ikpik and Papikaq used to invite each other when they cook tongues. There were lots of left overs.

Tunnuq: These were our sweets or goodies-bon marrows and tongues, during the spring food was more plentiful. (Appendix 2: 136)

Sources:
Elizabeth Tunnuq
Peter Aasivaaryuk
NUNA-TOP
Rasmussen
65 P-10 025 Hadliaruhiq (Neg. #280X-15T)
Aerial view with Hadliaruhiq in fore and Huluraq point in rear.

65 P-10 026 Qatqa'tuaq (Neg. #280X-18T)
Aerial view of Qatqa'tuaq looking southwest.
65 P-10 025 Hadliaruhiq*
   hill

- Elizabeth Tunnuq and Peter Aasivaaryuk 1994.
- 25 originally marked as Iqalaaraarjuktalik in NUNA-TOP.
- confirmed by Luke Tunguaq as Hadliaruhiq from aerial photo (Kazan Elders Meeting February 1994).

- according to Tunguaq 94 this is hill Ihunngaq which is the name of the inuksuk on top. Ihunngaq is in Puker'luq's map, No.66 as "Ihunngaq - the arctic gull. Group of hills east of No. 60." (Rasmussen 1930, Appendix 3).

Sources:
   Elizabeth Tunnuq
   Peter Aasivaaryuk
   Luke Tunguaq
   NUNA-TOP
   Rasmussen

65 P-10 026 Qatqa'tuaq*
   hill

Translation: "Big look-out hill" (Scottie 1995).

- confirmed by Peter Aasivaaryuk and Elizabeth Tunnuq 1994.

Sources:
   Peter Aasivaaryuk
   Elizabeth Tunnuq
   NUNA-TOP

65 P-10 027 Kivakattaqtalik/Halruhinariituq *Kazan Song
   rock

Translation: Halluhinariituq ="you don't just pass by it [the Kivvakattaq without saying urqikuni]" (Scottie 1995).

- rock used for lifting contest; when passing one should say "urqikuni" (it is light).
- confirmed by Tunguaq 94 said it was a game of strength and also called Halluhinariituq.
- confirmed Aasivaaryuk 94, though unable to find it in helicopter survey, he suspected that it may have been knocked down, or eroded down (DK trans. Haqpi).
- confirmed by Elizabeth Tunnuq 1994
Luke Tunguaq felt that it is still there and is just along the shore east of umingmaujartalik (Kazan Elders Meeting February 1995).

Tunnuq: *Kivvakattaq*, any rock that is round shaped were called *kivvakattaq*.

Tiktaalaaq: There is a big rock, dark in color I am not sure where it is. The distance is about the same as Ipjurjuaq to the beach.

Tunnuq: It is near the shore, on the qaiqtuq (rock). I remember my brother Thomas Suvaaraq and I were imitating by lifting a kivakattaq in our arms. We were drifting down the river (Kazan). We were sailing with my father on our way to visit Tiktaalaaq's camp. As we sailed down it was on the beach on the qaiqtuq. We were told that everyone has to say "urqikungni urqikungi" in the presence of it and Suvaaraq and I had to say it.

(David Tiktaalaaq and Elizabeth Tunnuq 1994, Appendix 2: 120)

Tiktaalaaq: *Kivakattaq* further up the river is heavier than the one that is down the river we used to pass more often. Up the river Kiwaqattaq is a heavy black rock. There is a story about Kijurut and Kanajuq who were just play competing. Kijurut lying on his back picked up the Kivakattaq then started raising it up and down. When it was Kanajuq's turn he did like-wise and when he placed it on his hands and proceeded to raise it one of his hands slipped and he barely missed crushing his head. He managed to push the Kiwaqattaq with his other hand.

(David Tiktaalaaq 1994, Appendix 2: 121)

Aasivaaryuk: There is one at Qikiqtalugjuaq which they call *Halluhinnariituq*.

Q: At *Qikitalugjuaq*?

Aasivaaryuk: At the cove of *Qikiqtalugjuaq* somewhere near it.

(Peter Aasivaaryuk 1994, Appendix 2: 128)

Sources:
Peter Aasivaaryuk
Elizabeth Tunnuq
David Tiktaalaaq
Luke Tunguaq
NUNA-TOP

92
65 P-10 028 Pilluqut
island

Meaning: "...when they used to go spearing caribou by Qajaqs or boat, the caribou used to go to that island to get away from the hunters. That's how it got it's name. (Aasivaaryuk 1994, Appendix 2: 128).

- Luke Tunguaq was called in to locate this because Elizabeth Tunnuq could not find it (NUNA-TOP).

- confirmed visually by Elizabeth Tunnuq 1994.

- Marked as "#15 piluqut - the leaf. An island that is so small that it is compared with the leaf of bilberries" on Kijurut's (Qijoqut) map and "#47 pitluqut - the landmark. An island in Kazan River (Rasmussen 1930, Appendix 3).

Q: Why is Pilluqut called that name?

Aasivaaryuk: It's because when they used to go spearing caribou by Qajaqs or boat, the caribou used to go to that island to get away from the hunters. That's how it got it's name. (Peter Aasivaaryuk 1994, Appendix 2: 128)

Sources:
Peter Aasivaaryuk
NUNA-TOP
Aerial view of island from west.

Island as seen from the air from the northwest.

Aerial view of island from west.
65 P-10 029  Uvillujuirvik*  
island

Q: What is Uvillujuirvik?

Aasivaaryuk: Are you trying to ask me of Uvillujuirvik? It's an island right near Pilluqt, it's called Uvillujuirvik. I think you're trying to ask me of Uvillujuirvik.

Q: Is it just a name?

Aasivaaryuk: Yes, it's just to tell where you are. (Peter Aasivaaryuk 1994, Appendix 2: 128)

Sources:
Peter Aasivaaryuk
NUNA-TOP

65 P-10 030  Huluraq  *Kazan Song (or 65 P-10 005)  
point

- confirmed by Elizabeth Tunnuq and Peter Aasivaaryuk 1994.

Marked as "#48 huluraq - the whiplash. Locality on the banks of Kazan River" on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
Peter Aasivaaryuk
Elizabeth Tunnuq
NUNA-TOP
Rasmussen

65 P-10 031  Qarjiurvik  
lake

Translation: "bullet making place" (Scottie 1995).

Sources:
NUNA-TOP

65 P-10 032  Qikiqhiqturliq*  *Kazan Song  
island

Meaning: "the name has to do with the shape of the island" (David Tiktaalaaq personal communication to Joan Scottie March 3, 1995).

95
Marked as "#17 qiqirsitu'rliq" in Kijurut's (Qijoqut's) map and "#46 qikirsitu'rliq - a little bit of an island." on Puker'luk's map (Rasmussen 1930, Appendix 3).

Sources:
David Tiktaalaaq
NUNA-TOP
Rasmussen

65 P-10 033  Umingmaujaqtalik*  *Kazan Song

island

Meaning: The muskox were swimming but they were turned into a rock (Peter Aasivaaryuk in Harvaqtuuq 1994).

- confirmed by Peter Aasivaaryuk and Elizabeth Tunnuq 1994.

[Umingmaujaqtalik is] Right in front of Qikitalugjuaq (pointing). It's at part of this river. It's in between Pilluqut and Kivvakattaq. You can see Umingmaujaqtalik in the center of the river from there. The muskox were swimming but they were turned into a rock (Peter Aasivaaryuk in Harvaqtuuq 1994).

Sources:
Peter Aasivaaryuk
NUNA-TOP
65 P-10 033  Umingmaujaqtalik (Neg. #280X-2T)
Aerial view with island in foreground and Pilluqt in background.

65 P-10 035  Igalaaraarjuktalik (Neg. #280X-11T)
Iqalaaraarjuktalik as seen from Nunivagiarvik.
65 P-10 035  Igalaaraajuktalik*

hill

Meaning: named after Igalaaq who died there (Peter Aasivaaryuk, Kazan Elders Meeting February 1995).

- lake and hill, also big inuksuk on top.
- Identified by Luke Tunguaq 1994

I remeber so well that we used to have a spring camp, and sometimes we would be separately camped and up there at Igalaaraajuktalik... (Elizabeth Tunnuq 1994, Appendix 2: 136)

Sources:
Peter Aasivaaryuk
Elizabeth Tunnuq
Luke Tunguaq

65 P-10 036  Panningunia’naaq

grave

Meaning: Is where Panningunianaaq's grave is located.
- Identified by Tunguaq 1994

Sources:
Luke Tunguaq
65 P-10 037  Qikita'tuaq  *Kazan Song
island

- Identified by Luke Tunguaq 1994

- Marked as "#44 qikirtartuaq - the big island" on Kijurut's (Qijoqut's) map (Rasmussen 1930, Appendix 3).

Sources:
Luke Tunguaq
Rasmussen

65 P-10 038  Angilluqtarjuaq  *Kazan Song
current

Translation: "big waves from current in the river" (Scottie 1995).


Sources:
Luke Tunguaq

65 P-10 039  Tuttaaraq  *Kazan Song
island

Translation: "stepping place [caribou get out there and then get back in the water while crossing]" (Scottie 1995).


Sources:
Luke Tunguaq

65 P-10 040  Qatuttaaq  *Kazan Song
no meaning

Sources:
Luke Tunguaq
65 P-10 041  Autuvik  *Kazan Song
no meaning

Sources:
Luke Tunguaq

65 P-10 042  Mikik
rock
Meaning: a rock - very smooth used to sharpen (Scottie 1995).

Sources:
Luke Tunguaq

65 P-10 043  Nuvuksat  *Kazan Song
Translation: "future points" (Scottie 1995).
- always open water here
Sources:
Luke Tunguaq

65 P-10 044  Pilluquqaajuk  *Kazan Song
Island
- island has 2 hills
Sources:
Luke Tunguaq

65 P-10 045  Tuungalik
cave
Translation: "place of spirits" (Scottie 1995).
- was not found on 94 survey
- Elizabeth Tunnuq and Peter Aasivaaryuk 1994.
Tiktaalaaq: That highest hill is called *Tuungalik* and it has a river and I believe it flows out of *Arqiarjuaq*. Just below there on the low land near the creek my family used to have a spring camp. It was a mushy tundra like here. There is an inlet up there and a creek, the mouth of that creek is a major caribou crossing. It was a crossing for migrating caribou going up north.

Tuungatalik (also known as Tuungalik) is a big hill over *Qariahalluq*. Tungatalik or Tuungalik, translates "a place of spirits of the shaman".

Here two men Kijurut and Tunnuq's father Niuqtuq set up camp to spend the night on their way home from trading. All night long there was sparkling (electric activity) and Tuunagaq making loud noises that they had to pack up and move a short distance to find peace and quite and finally slept.

Apsat, plurat for Apsa is a thundering noise that comes or appears during the winter. Tasilukjuak, Pitz Lake, the hill is also known for thundering noises. Once we camped there on our way to trade. We heard thundering noises, sounds like someone hammering. (Appendix 2: 120/121)

Q: Do you know a hill named Turngatalik?

Aasivaaryuk: *Turngatalik* is near Baker Lake, but the one up river is called *Tungalik*. It's northwest of *Qariahalluq*.

Q: Have you heard anything about it?

Aasivaaryuk: Well, I have heard Puqiluk [same as Puker'lu?] and another person camped there before. It was getting dark when they arrived near *Tuungalik*. They pitched up their tent before dark. Just when they were getting ready for bed, they could hear someone chanting shamanism. They were too afraid to sleep overnight, so they got ready to leave in the dark. This is because no one is allowed to sleep near it any time of year.

Tunnuq: My father and my brother found the entrance to it in summer time. They said it has a very nice walkway made out of small stones. They entered it, but when they got further in, it got darker and darker. My brother was too afraid so he just started running right back out, my father followed right behind him. I've also heard when ever you're on top of it you can hear someone chanting shamanism.

Aasivaaryuk: I've heard of anther place where you can hear someone chanting shamanism. It's at *Angmagiijaqtalik*, a big hill at Aklimaqtuq. Even Paallirmiut know about it. They said its entrance is northwest closer to southwest of the hill. I've also heard that even the four caribou that someone was watching just disappeared into thin air. No one knows where the caribou disappeared to.

Tunnuq: Because my father was a shaman, he went to it before. He said he entered it and saw a man with a caribou parka with long fringes. When that man noticed he was being watched he took out some caribou meat from one of the rooms. He took out the meat as if to share but my father never
had some, instead he just left although the meat had lots of fat on it.  
(Appendix 2: 129/130)

Sources:  
Peter Aasivaaryuk  
David Tiktaalaaq  
Elizabeth Tunnuq

MAP 65 P-11

65 P-11 003 Kuunnuaq  
river

Marked as "#53 kuunnuaq - the little river. A tributary to the Kazan River, connecting it with Tahilugjuaq" on Puker'luk's map (Rasmussen 1930, Appendix 3).

I sung it [the Kazan River Song] the way I've heard it and end it to the finish. Just to say that I've seen and been to all the places the song named in this song. Kuunnuaq is a river that joins Kazan River, or it's Akuq joins Kazan River. I really do not know the big river further up - we never lived up in that area. Like I said we only live within the Kazan River - the song ends - and there is a place called Aaria&ik, which was a spring site and to this far, I know the area.

(Peter Aasivaaryuk 1994, Appendix 1: 111/112)

Sources:  
Peter Aasivaaryuk  
NUNA-TOP  
Rasmussen

65 P-11 007 Aariaq&ik  
mountain

Meaning: upper body of something. Has to do with relative location. It is one of a pair of hills Akuq&ik and Aariaq&ik (David Tiktaalaaq, personal communication to Joan Scottie March 3, 1995).

I sung it [the Kazan River Song] the way I've heard it and end it to the finish. Just to say that I've seen and been to all the places the song named in this song. Kuunnuaq is a river that joins Kazan River, or it's Akuq joins Kazan River. I really do not know the big river further up - we never lived up in that area. Like I said we only live within the Kazan River - the song ends - and there is a place called Aariaq&ik, which was a spring site and to this far, I know the area.

(Peter Aasivaaryuk 1994, Appendix 1: 111/112)
Translation: "where heads bump together [refering to where ice crashes together]" (Scottie 1995).

- broken ice gathers during breakup (NUNA-TOP).
- last name in song.

- Name appears to be close to the one marked on Kijurut's (Qijoqut) map as number #10 Qahu'rmain. However at that time it was indicated as a single island (Rasmussen 1930, Appendix 3).
APPENDIX 1

BAKER LAKE INTERVIEWS - MARCH 1994

Transcribed and Translated By

Joan Scottie

Recorded By

Joan Scottie and Darren Keith
INTERVIEW WITH ELIZABETH TUNNUQ - March 10, 1994
Date of Birth 1928

Q: Did your family live near Itimniq?

E: Yes. During the summer, we'd move there, but during the spring we would be camped at Harvaqtuuq, then move there caching time. [When she says Harvaqtuuq she means the area around Qikiqtalujuaq].

Tiktaalaaq’s always lived there [Itimniq], so my parents, my father, used to go down river quite a bit. I was just a child then. There was my mother Ovayuk, my Father Niuqtuq, my elder sister Qakpikpaujaq, my brother Taatquaq. Kuutsiq my other sister was adopted and there was also my other brother Suvaaraq.

Q: Where about did you fish winter or summer time?

E: We’d always spring-camp at Harvaqtuuq - it was a crossing. Early freeze up - we’d fish here [Itimniq].

Q: At the crossing on which side of the river did you camp?

E: On the side the crossing-towards-side, there was a big island - caribou would go there first, then they would cross. The name of the island is "Qikiqtalujuaq".

We’d live on the northwest side. The caribou could cross here from the island. We’d know if the caribou were further inland - they would cross through Hannirut. But if their route is different we knew they go through Ikpik, we’d go to a certain place and shoot downward.

Q: When the caribou hit the water you knew which way they would land, cross & migrate?

E: Yes, from the big island they would wade and we knew where to wait.

Q: Did the caribou ever change route (landing) even after already in the water?

E: From the island there were routes that always take their course - after that. We knew which way they would go.

Q: Do you remember people hunting caribou from Qajaqs?

E: Once I say Tiktaalaaq’s father killing a caribou. He was in his Qajaq. And we were visiting them.

Q: Did the hunters use Inuksuit, in the hunt? Was it always big herds or were there ever drives?
Did they use flags?

E: In regards to Inuksuks, especially when they were recently erected, they'd avert their migration, and even too much human activity would disturb the caribou from crossing. Crossings are very sensitive places for caribou, we'd always watched our activities, trying not to go to sensitive areas, watching the direction of winds and so on.

Q: Was there a Qatqa at Itimniq? What was it called?

E: [taking about 30 mile lake not Itimniq] Pipikkaq was a high hill, and smaller hill was called Ihungaq, there was a creek at Hannirut [cross-like], it was called that because of it's river or creek was cross-like. Papikkaq and Hannirut were near the shore and all these sites are at our own land [Harvaqtuuq], Itimniq was just a place where we visited by boat. There was a hill near Ikpik we called "Qatqa'tuaq".

My mother knew all the place names as we sailed along [towards Itimniq from Ikpik] we were passing a big boulder, she was saying "uqikuni, uqikuni" which means "its light, it's light" [pertaining to weight], we all started saying it with our arms extended as if we had something in our arms. We continued to sail and we again were passing fox dens on a raised terrain, my mother cut small piece of caribou skin and tossed it into the water, "What"? I asked, she explained about the legend of fox pups that suffocated in their den. This was supposed to have happened in these very dens, and it is about the people who drowned after their act of cruelty to the fox pups. The legend goes that one of the pups had survived and yelled and cursed as the men were leaving "you will not reach your destination, you will meet calamity before the end of your journey"! There was another group who were going down the river, and who heard and they decided to land right away to avoid the curse. Later they learned that the group who acted cruelly, by burning grass at the entrance of the dens, were all drowned.

Q: What about the saying "uqikuni, uqikuni"?

E: It was for muscular strength, it was lifted to test or to strengthen muscles. The other one was one piece of plank stone standing up. I have even seen it from the aircraft. It was carried, the story goes, from a little hill to a point (nuvutuaq) by a man at knife point, and if he failed he would be killed. The man carried it on his back and his foot marks were visible for long time where his legs went deep into the tundra. The Inukshuk [plank stone] is called Ipjurjuaq, named after the man who carried it. When I was a child my mother used to tell me name places as we drift down the river.

Q: The inukshuk - Ipjurjuaq, was it close to your camp? or closer to Itimniq?

E: We were going down the river from our spring camp, yes all place names I mention were quite close.
Q: What's the name of the rock you were to say "uqikuni, uqikuni"

E: Kivvakattaqtalik, or Kivvakattaq. I also remember there we came across a little inlet with ivviks [tundra grass that looks like wheat] and rich soil and lots of geese were there.

As we started drifting by, my mother started singing to them, when they heard, they formed a perfect circle and started a skilful dance.

Q: What kind of Geese?

E: The real geese with black designs; Canada geese. I did not pay attention, I forget what song it was, but my mother said it was a geese song. They were just feeding then started forming a circle facing each other and going around.

Q: When you lived at the caribou crossings were there special taboos or ways of acting?

E: During that time Taboos were no longer practiced, though my father was a shaman until shortly after I was born. I was baptized early by Catholic church and this was the beginning of my parents conversion. During that conversion my father was stalking caribou from Ikpik crawling to where caribou would go ashore. He had the 22 rifle in one hand and his thumb came right off hanging only by the filament (muscle). His thumb was somehow caught in the gun's hammer while he was fought by a caribou. One caribou had come ashore behind him while he kept crawling towards the other herd. When he was hit behind the head he became unconscious. He was hit on the back and his feet were snapped back. When he came to; he stuck his right hand into his pouch for bullets and something caught, he looked and noticed his thumb hanging on by a thread, he then took hold of his thumb and saw the lone caribou that had beat him.

Q: What did he do? Took hold of his thumb?

E: Yes, he was a shaman. I was there home watching when he held it with his other hand and cried "if indeed there is was God, I will be healed" He was yelling at home, he was screaming. When he let go of his left hand he was healed.

Q: Did the hunters ever use Inuksuit, drives or flags in the hunt?

E: During the Upak [spearing crossing caribou] when the hunters had a hard time keeping up with the swimming caribou, we'd wave our arms, run around averting caribou from going ashore, but before the caribou hit the water they were very cautious and they were not bothered until they are well in the water, and will not go back.

Q: Did you also make noises while averting the caribou?
E: No, just move/run around. When our hunters had success with many we'd get the drifting carcasses and anyone at the camp would just take and share the meat.

Q: In other words hunters did not claim who killed what and shared with their neighbours?

E: They shared everything evenly.

Q: What were women's duties at crossings?

E: Drying meat, making Patqut [collecting bone marrow in the caribou stomach] in a bag, collecting the sinew from the legs because it was stronger and lasts longer than ordinary sinew when used as fishing line. We also prepared the regular sinew for sewing.

Q: Were there special taboos for women at crossings?

E: I forgot that other duties were to dry skins different ways for Bull skins used for packing dry meat. We used Pauktuq them [staking around edges and stretched dried] when the dried meat was packed it was cached for winter use.

Dried skins were also packed separately. As well as dried fat like intestines. We also used to be careful not to waste every part of the caribou. Everything was dried for later use. Sometimes when caching time came, the luck was out, and we'd go hungry.

As children we played with the big plank rock across from Ihungaq [called Aunnijaaqvik], I saw it and now I am an adult and was unable to get down from it - scary.

Q: Do you recall Qajaqs being used? For Recreation?

E: No just childhood games like catch-wolf, climbing rocks, some were outdoor and indoor games depending on the season. For girls throat singing, playing dolls, using thin long rocks for dolls and carrying them on our backs. I remember I nearly knocked myself out while trying to raise my doll [a rock] and hitting my head. Dolls were not available then. We'd also play hide and seek, rope gymnastics, collecting caribou teeth, ajagaq game. Ajagaq game is actually an intensely long game and it goes with words like you get killed etc. Its a competition between players.

Q: Do you know the Kazan River Song?

E: I have a tape of it with Tatanniq [Date of Birth 1910] singing.
INTERVIEW WITH PETER AND MIRIAM ASIVAARYUK - March 10, 1994
Date of Birth 1914

Q: When did you live at Itimniq? What time of the year, was it a caribou crossing?

P: We would go there for the summer months, beginning in August to wait for crossing caribou.

Q: Did you live there in the spring as well?

P: No, it wasn't good for spring camp. We lived in other sites; where there would be some caribou.

Q: When you weren't at Itimniq, where did you camp?

P: All over - as long as we were at the river. We often camped at the Kilinaugaq of Itimniq (bay of Itimniq), situated right across, but up inland.

Q: Did you live at Itimniq for caching time only?

P: As soon as it was time for caching, we'd move west to the lakes for caribou. This is time for caching meat and there are no longer maggots.

Q: Who were with you? Families/relatives?

P: Us, my parents, brothers, Iksiktaaryuk, Narkjagiq, Kingaq and Uliut family as well as their elders; Tiktaalaaq, we all lived at Itimniq.

Q: When you fish, where did you fish?

P: At Itimniup Akua (end of rapids) or at the point called Ikpiuti'tuaq we'd threw our lines, also at river akuq called Angilurta'tuaq it is also called "Qamanilu'juaq" and we'd also go to the falls by boat.

Q: What about when you jig in the winter, where did you fish?

P: We always lived at lakes after caching. We would be anywhere at lakes west of Itimniq and fish in the lakes.

Q: What were the names of the lakes you wintered at?

P: There were various lakes too many to name - some were Qamanaugaq, Aqiajuaq, Aimauktaatraq, Sannningavakvik, Unguraqvilik, these were closest, out in the west were others; Tikiraqtujuq, Tasi'nnaaq, Kinganaalik, and Aupalutuujualik these lakes were further and we did
not live at them too often.

Q: At Itimniq where about did you live?

P: West of the fast river - across; it was a crossing and caribou would migrate west.

Q: Do you remember people hunting caribou from qajaqs; who were the hunters? When was the last time?

P: Yes, I remember Uliut had a Qajaq and I saw them Upak (spear caribou). My family had a canoe then and used it to hunt. I cannot recall the last time Qajaqs were used. Qajaqs were used widespread - Qikitalujuaq people also used them.

Q: How do you act when caribou come? Where there special taboos or ways of acting?

P: Yes. During Urqsat [clothing skin] that is when skins are just right for inner clothing. Skins with thicker hair is for outer coats.

Miriam Aasivaaryuk - We'd spring camped across the river, then move again caching at skin clothing time to the lakes.

Q: Before arrival or during the big herd were there any taboos practiced?

Miriam: We'd just wait for them to cross.

Q: Were Inuksuit or drives or flags used by the hunters?

P: No. Flags were never used, Caribous were not disturbed in anyway once they were in the crossing sites, and we'd kept our dogs quiet.

Q: Was there a qatqa - what was it called? Is there a blind or shelter there?

P: We did not go anywhere (lookout) for the caribou, we'd wait watching across for the caribou to cross and we'd always make sure not to be unprepared.

Miriam: When the hunters were spearing caribou from there qajaqs, I would be running back and forth to keep the caribou from coming up ashore.

Q: Was this another duty of the women?

M: Yes, we'd all run around waving our arms to keep the caribou in the water.

Q: Were there blinds or drives at crossings?
P: Hardly at water/river crossings.

Q: Was shamanism or taboos practiced while you wait for the herds?

P: Do not know - once in a while shamans did their practice - but for some one who is not a shaman it's hard to understand.

M: No, it was no big deal - they [shamans] did their work and were like the rest of us. For me, my current husband at Itimniq, his name was Sisigaq - he was a shaman and his duty was to heal people and that's it - it(his power) had nothing to do with animals.[Sisigaq was her first husband]

A: There is a song about the names of places of Kazan River - some guy made a song years ago - have you heard of it? Do you know it's meaning?

Miriam: The person who made the song was born and alive before our [Miriam and Peter's] time and it's [the song] very old.

P: This song about Kazan River is ancient - Yes, I know all the names he mentioned in his song. It is naming, or designating places/ sites on Kazan River - going upward - I know them all.

Q: This song - where on the river does it begin and where does it end?

P: It ends northwest of Qikitaluq up to the joining of Kazan River and another river [where they meet is]called Kahunnaq - This is where it ended. It starts from this Akuq (end of river) it names Piqqiqtuq as a start and goes to Kahunnaq [is the same meaning as Kahuklak in the song] where it ends - I also know further than this - the land - another part of Kazan River.

Q: Can you sing the song for us and I will tape it?

P: This song was known by all and sung by many - I know it as well - it is just naming sites at Kazan River. It starts from Piqqiqtuq up to the end - I know it all. I will sing it exactly how it was sung - I used to here it all the time.

Song

See Page #5

P: I sung it the way I've heard it and end it to the finish. Just to say that I've seen and been to all the places the song named in this song. Kuunuaq is a river that joins Kazan River, or it's Akuq joins Kazan River. I really do not know the big river further up - we never lived up in that area.
Like I said we only live within the Kazan River - the song ends - and there is a place called Aaria&ik, which was a spring site and to this far, I know the area.

Q: When you lived at Itimniq were there Pallirmiut in the Kazan River area?

P: Yes, I've heard they used to come and live in the Kazan River area, but during the time I was there - they were not there. They also used to hunt at the crossings.

Miriam: I think our families were the last ones to leave Kazan River area - in fact Peter and I were the last ones to leave, all our relatives had gone by then. We were getting closer, moving towards the settlement, and then were picked up to move to the settlement. We never went back - I wanted to go back but I was told not to.

Q: Once you walked all the way to the settlement to trade - where did you walk from?

P: There were just us (Miriam and I) living at Aninguq. I was pulling a little sled. The year before all my dogs had died and I went to the settlement to get rations.

Another time I walked was from Qinguq Northwest of Parker Lake. Our adopted granddaughter ran out of milk. My dogs were being used by my older brother - But I had a ride back home.

Q: Qinguq - is this the Inuktitut name for northwest of Parker Lake?

P: We use to call it "Qinguraujaq", long cove or inlet.

Miriam: I was hopelessly worried because Hattie, our adopted Granddaughter was not feeding (breast feeding) from me.
INTerview with Mary Nangiayuk Iksiktaaryuk - March 6, 1994

Date of Birth 1926

Q: When did people live at Itimniq? What time of year? Was it a fall/spring crossing?

M: I cannot recall the year we live there and it has been several years since we were there last, and I have no memory of the campsite names. It was in the spring that the caribou would cross and migrate towards west of our camp.

We also lived near the falls.

Q: What families used Itimniq area? Did they always stay in that location or move to other places such as fishing lakes?

M: There were also several Pallirmiut in the area, camping also at spring campsites, Pipqa'naaq's grave site for example. We lived near, sort of across from Itimni'tuaq [Big Hill], and in the vicinity is a little inlet, and we would camp here because it was a caribou crossing. This was also an akuq [where a river or fast water ends]. During the mid-summer caribou also occasionally cross here.

Q: You were camped in the inlet across from Itimniq?

M: Yes we weren't very far; just little walking distance from the hill, and the Pipqa'naat'aliq was down from us. We also camped sometimes across from Huluraq during cache time. It was west from Huluraq and this was a major crossing.

Q: Was this spring or summer crossing?

M: I think it was both. During the spring we would camp little bit further inland, and it was also important to be at crossings during Urquasat (skins are fit for clothing).

Q: What side of the river did you camp?

M: We would camp on the other side of the river where caribou would hit the water. The crossings were very scent sensitive, we were not even allowed to leave our footprints or foot scent on the beginning of the crossing (or where caribou hit the water).

Q: Do you remember people hunting caribou from Qajaqs? Who were the hunters? When was the last time?

M: I remember very well, my father and Sisigaq, and my brother Qaqsauq, the three of them used to Upak [spear caribou in the water] extensively. They would start dragging up the carcasses, and we would do the skinning.
Q: Do you remember what year was the last time they used Qajaqs?

M: I cannot be sure but it was before I had a child yet. My eldest son was born in 1948. My brothers all had spouses and moved on and we were no longer together only my father was caring for his father, and our livelihood deteriorated from then on.

Q: Who were your relatives who lived at Itimniq?

M: Two men who were Brothers: Sisigaq, and Iksiktaaryu'naaq, and my brothers Qaqsaauq, Agliroq, and Tiktaaalaq. They did not have spouses yet [late for standards]. Iqunaaq [Marion Aasivaaryuk] may have lived with Sisigaq then.

Q: Were you still housed with your parents because you were all young?

M: Yes, definitely, the only time we were not with Himngaaq, Agluvak, Agliroq and Tiktaaalaq were when they were with their uncle.

Q: Who were the other families lived in your camp?

M: My brothers Qaqsaauq, Agliroq, & Tiktaaalaq, and my step-brothers Sisigaq, and Iksiktaaryu'naaq. There was an elder named Tiktaaalaq and his children Aptaniq, and Aluq, elder Tiktaaalaq was my Grandfather.

Q: Is he buried in Ferguson Lake?

M: Yes.

Q: What was the name of your parents?

M: Uliut - my father and U'aa - my mother.

Q: How do you act when the caribou come? Where there special taboos or ways of acting?

M: There was time when coastal meat or skins were prohibited or used. I cannot be sure of others.

Q: Was this taboo practiced during crossing season?

M: Yes, another thing was not to work on calf skins - but again I could be wrong.

Q: Did the hunters use Inuksuit in the hunt? Was it always big herds or were there ever drives? Did they use flags?
M: There may have been in the caribou routes or near the crossing but I cannot be sure.

Joan Scottie: I remember my father erecting little flags to deter or avert the caribou - what was the name for them?

M: Aulaqasijat? Basil Tuluqtuq Mentioned something about them once.

Joan: Yes, we call them Aulaqqutit something like that.

Q: Was there a Qatqa - a lookout - at Itimniq? What was it called?

M: A hill Akun’naq I remember uphill from our camp - But I am confused which hill was called Aahivak, or Atuat.

Q: This was a name for your Qatqa?

M: Yes, a little hill, but I forgot which was called which, because there was another Qatqa. One was called Kinngaq, and the other Akunnaq.

Q: Was there a blind or windshelter at the lookout? (Qatqa).

M: Probably I cannot remember.

Q: While the men hunted or Upak, were there special taboos or duties women had to do?

M: Just to keep out of sight from the crossing caribou, and if you are way out or inland - away from the hunters, women did their usual duties such as gathering willows for fire/cooking - or trying to get caught up with what has to be done.

Another important duty of the women was preparing skins - especially the "clothing skins". First of all the animal has to be skinned at a reasonable time - skin tends to shed if not properly attended to.

Living at caribou crossings requires a lot of special advertence. There were times we were not allowed to utter a sound or move as long as there were caribou waiting to cross. Caribou tend to get most sensitive to noise, scent, and visually at crossings.

Q: Earlier you mentioned that your camp was on the other side of the river, and how caribou are sensitive at crossings - How do you protect the crossings?

M: At the crossing [where caribou hit water] we were not allowed to arouse, or stir any rocks or vegetation, or leave foot scent [this meant no wandering/ walking at the site], and you do not leave evidence of anything there. Caribou will head back from a most trivial disturbance.
Q: Were the qajaqs used for games or competitions?

M: I cannot recall any type of games being played using qajaqs. The Qajaqs were very valued hunting commodity, and were very well looked after and were not allowed to dry up too much. Qajaqs were the only main transportation when hunting in summer time.

Joan Scottie - Other notable information from Iksiktaaryuk Interview

- always camped on the downwind (south?) from Itimni’tuaq (the hill) on the little inlet.

- Pallirmiut who used to camp at or near Pipqanaaq’talik (the place of Pipqanaaq) were: Atausilik, Aama, and Ishluarniq and also camped at Itimniq.
APPENDIX 2

Video Tape Transcripts - Itimniq 1994

Compiled by

Joan Scottie, Ruby Mautara'inaaq and Darren Keith
Tiktaalaaq: Some of the places mentioned in the song, I have no idea where about they are. I have just heard of them and I usually sing the song as I have heard it. The places mentioned goes as far as Qikita'tuaq and others mentioned I really do not know what they are (related to hills, lakes, or sites).

I know only as far as Quukitruq. The places mentioned in the song I know up to this place, others I do not know. I also know Qikitalujuaq mentioned in the song.

Tunnuq: Up to Akuliq? I also know it up to that place. From the sound of the song he moved on to Akiliniq.

Tiktaalaaq: I never hear of Akiliniq being mentioned. I only know of the Kazan River places.

Tunnuq: It mentioned Akiliniq in the song. I have a tape of the song.

Tiktaalaaq: The song begins naming places starting from the coast. I can sing it beginning from there. The song stated places but I am not sure what they meant.

Tunnuq: Go ahead, sing it, and we will join in.

Tiktaalaaq: We each have our way from hearing it. In the song it mentioned about having to travel. Whoever made the song added or explained the reason of his takjaaq, meaning emigrating from the coast to the inland. He started making the song about the places he came to from the coast to the Kazan river. Hearing the song he sounded like he came from the coast when he mentioned not having to kill coastal animals and why he headed up this way thus mentioning named places he came to as he travelled. The song starts "Big salty lake I did not acquire animals".

Tunnuq: Further up the river there is another place called utaqivvigjuaq so there are several places named the same names.

Tiktaalaaq: In the song the two names mentioned but are actually located in the same vicinity: Piqqiqtuq and Qamanaarjuk. Hiura'tuaq - is an island sandy very high also known as nallu'tuaq.
From discussions over maps:

Kangiurvik - island
Hiluartalik - [55 M-13] #20 on the map
Kissimiagija - Two inukshuks on the island. Story about a man who was alone while he was going up the river and he made the inuksuks.

Nallurhiaq - High sandy beach
Unasugiik - Raised tundra, just little hill with little inuksuks as you pass the Kazan falls going up.
Nuillak - white water on the river which are two across from each other. They are identical.
Piqqiq- situated in the same area as [55 M-12] #44 Aulatsiviarjuk.
Pigaarvik - Situated in front of the big hill [Itimniup Kingaa]; an island all rock which is hardly noticeable.

Interviewer - Joan Scottie
Location - Ipjurjuaq
David Tiktaalaq
Elizabeth Tunnuq

Tunnuq: Tiktaalaq's version of the story differs from mine. My mother told me that, while pointing to the little hill, Ipjurjuaq carried it from the front of the hill. My mother said as we were in the boat travelling down the river, she pointed to the inuksuk and "There is Ipjurjuaq?". I am telling it as she told me. Sometimes we have our own version of stories. I am trying to find the foot prints whether he came from that way or this way.

Tiktaalaq: I was told he came this way when he was carrying the rock. His foot prints were very visible for a long time but the tundra had grown and now they are not visible. The man who carried this rock heard that another man was planning to take his wife and he started to test his strength to see if he can fight back, and he carried this rock which is now an inuksuk.

He probably lived in this area and there are probably tent rings nearby. I only know up to this area and I do not know further up river. The long inlet is called Qagiaq because of the hill is named that and is also a place for spring camp. This here [pointing to a place] is called Nurlahivikjuaq.

Tiktaalaq: I am unable to find the trail and the footprints that were very visible one time. The tundra has grown so much.

Story of Ipjurjuaq by Tiktaalaq

There was a plan to take his wife by another man and he tested his strength to see if he had a
chance to fight back after he was informed about the plan. He was looking for something to test his strength and he carried the rock and put it up. This story is my version the way I have heard it. Each of us sometimes will have a version to a story we have heard.

Tunnuq: I was looking for Ipjurjuaq's footprints. The story tells about his footprints that were deep into the tundra and were visible for many years. The last time I heard the footprints were nearly closed-in. This is a story I heard from my mother. I do know which way he walked or went. She told me while pointing to the little hill, which could be one of the two up there (pointing). Ipjurjuaq carried it down here while another man followed carrying a knife and threatened to stab him if he stopped. The other man told Ipjurjuaq to put it up at the point and he did. My mother told me while we were drifting down the river. We did not go inland and now I regret it, maybe then I would have seen the footprints then. But at that time it was said that the prints were nearly closed-in. I have spent nearly my entire life wanting to see the footprints.

Tunnuq: My mother pointed to various places to explain places and stories or legends. We were in a boat drifting down the river. The man named Ipjurjuaq carried this rock which is now standing up. He carried it on his back while another man while another man threatened him by carrying a knife and that he would stab him if he quite. He was following him from behind and Ipjurjuaq made it and the other man did not stab him. Now this inuksuk is named after the man that carried it.

Tunnuq: Kivvakattaq, any rock that is round shaped were called kivvakattaq.

Tiktaalaaq: There is a big rock, dark in colour I am not sure where it is. The distance is about the same as Ipjurjuaq to the beach.

Tunnuq: It is near the shore, on the qaiqtuq (rock). I remember my brother Thomas Suvaaraq and I were imitating by lifting a kivvakattaq in our arms. We were drifting down the river [Kazan]. We were sailing with my father on our way to visit Tiktaalaaq's camp. As we sailed down it was on the beach on the qaiqtuq. We were told that everyone has to say "urqikungni urqikungi" in the presence of it and Suvaaraq and I had to say it.

Tiktaalaaq: That highest hill is called Tuungaqtalik (Tuungalik) and it has a river and I believe it flows out of Aqqiarjuaq. Just below there on the low land near the creek my family used to have a spring camp. It was a mushy tundra like here. There is an inlet up there and a creek, the mouth of that creek is a major caribou crossing. It was a crossing for migrating caribou going up north.

Tuungatalik (also known as Tuungalik) is a big hill over Qariahalluk. Tungatalik or Tuungalik, translates "a place of spirits of the shaman".

Here two men Kijurut and Tunnuq's father Niuqtuq set up camp to spend the night on their way home from trading. All night long there was sparkling (electric activity) and Tuugaqs making loud noises that they had to pack up and move a short distance to find peace and quite and finally
Apsat, plural for Apsa is a thundering noise that comes or appears during the winter. *Tasilukjuak*, Pitz Lake, the hill is also known for thundering noises. Once we camped there on our way to trade. We heard thundering noises, sounds like someone hammering.

Tiktaalaaq: The first time I ever went to the trading post was with Siksigaq, and Iksiktaarju'naaq. The two brothers always used to take me on trips. It was around here that Affaitaq, Utshukpalla'naaq, Ututaaq, Akalakaa, Illugia'naaq, Uvini'naaq, Nigaituaq, and Tunnuq's grandfather Siliktu'naaq, who was father of Tunnuq's father used to live.

Tunnuq: Akalakaa was crippled and unable to walk because while he was being carried on top of a bundle he was dropped accidentally. These people used to live on the inlet just above the *Itimniq* rapids, spring and winter. They were Pallirmiut.

Tiktaalaaq: My family used to live in *Akliqnaqtuq* (Ferguson Lake) Kangislujuaq, and we travelled to this area and spring camped at *Quungu'juaq* then we came to *Piqqiq* to spend the summer.

*Traditional Games - A Discussion at Ujaraaqsigvik*  
Lucy Kownak  
Elizabeth Tunnuq  
David Tiktaalaaq  
Barnabus Pirjuuaq

Tiktaalaaq: Two ropes were also used in roopenastics one above the other and the competitors would go between the ropes. First the competitor would have to hold the ropes in order to squeeze through it.

Kivvakattaq

Tiktaalaaq: *Kivvakattaq* further up the river is heavier than the one that is down the river we used to pass more often. Up the river Kivvaqattaq is a heavy black rock. There is a story about Kijurut and Kanajuq who were just play competing. Kijurut lying on his back picked up the Kivvakattaq then started raising it up and down. When it was Kanajuq's turn he did like-wise and when he placed it on his hands and proceeded to raise it one of his hands slipped and he barely missed crushing his head. He managed to push the Kivvakattaq with his other hand.

Kownak: Big rock called Kivvakattaq.

Tunnuq: Another game was Ajaraaq, hand string games where you race to finish first.
Pirjuaq: Some games did not require physical activity and some had physical fitness as a top priority. They were all for competitive games. There were other games that require a lot of running around.

Nunaliaq

Tunnuq: *Nunaliaq* is where everyone who came across it was to place a piece of tundra on it. Who ever made it wanted everyone to do this. This is why this became a raised tundra.

When I saw it I wanted to land on the shore so I can place some tundra on it so it will get bigger.

Kownak: What is it?

Tunnuq: *Nunaliaq* up the river [from Itimniq]. Just raised tundra where everyone who came to it must place a piece of tundra on it.

Tiktaalaaq: Who ever made it wanted everyone to do this.

Tunnuq: Nunaliaq is at Quukitlruq, just before down the rapids at the base of Quukitlruq.

Pirjuaq: It was not there one time?

Tiktaalaaq: No it was not there before and it is manmade and he instructed everyone to place a piece of tundra on it. It is just like gathering tundra and piling it on top of each other.

Pirjuaq: *Nivvik* - Ancient Inuktitut word for my homeland. It was not an occasional campsite, but where someone lives all-year-round. Today the word is no longer used. The real meaning of it was a home where a person lives all the time and never leaves it.

Nunaatarq

Tiktaalaaq: *Nunaatarq* is where food is buried in the tundra or covered with tundra for storage.

Kownak: We would sometimes like to show the things we are talking about, by actually camping using traditional means to cook, gathering willows, using flint-lighting. Only when you can actually see things you will get the real meaning. Just by talking and explaining is so hard. Seeing how things were done people would be able to comprehend more easily.

Pirjuaq: *Patqut* - Inuit used to use means of survival, traditional survival to combat suffering. Both Tiktaalaaq and Tunnuq used to live at a place where caribou came in thousands. Do you remember making patqut, [Bone marrow collected from leg bones and put in the caribou stomach bag]. Was it necessary to use more than one stomach sometimes?
Tunnuq: I remember putting bone marrow into the empty caribou stomach. We used it for dip when we eat nipku [dry meat]. We also collected leg tendons because they make a very good fishing line. It does not break easily like ordinary sinew. When we make patqut we also did this work at the same time.

Pirjuaq: While the caribou were plentiful, those who did not prepare or collect and store food would later be suffering from hunger. There are many ways to prepare food for later use and people had to work hard in order to survive.

Tunnuq: We even scoop out every little bit of bone marrow from every little bone.

Pirjuaq: All the nipkut [caribou dried meat] that were dried were placed, stored and buried with rocks for later use.

Tunnuq: Caribou bulls' skins were stretched and pautuq [cut along the edge of the skin and nailed down with old ribs and dried this way] to use for bundling. The spring skins were used for this purpose. Everything was bundled into skins for storage. Nipku and all the rat like intestines were packed separately. Even the bones were bundled separately and stored.

They were all bundled and stored so well that they did not get wet in the fall rain. Blackberry grass was placed on top to prevent water leakage. It was also put in holes for sealing.

Traditional Way of Preparing Food

kownak: We women used to gather lots of willow for rain-proofing and it used to be so tiring.

Pirjuaq: I have seen my step-father when he was going to cache meat he would just remove rocks and some tundra and make a shallow place. But one time he proceeded to gather a bunch of willows and he placed the willows under the meat. He explained that when meat is placed just on the plain ground, it creates a funny taste in the meat. Placing willows prevents the awful taste. This just goes to show that anyone who did not carefully handle or store meat would later suffer a shortage of food. Either using willows or by gathering pebbles to be placed under the meat the funny taste could be prevented.

Pirjuaq: During the drying meat months of May and June, about how many caribou were used at crossings?

Tunnuq: We did not keep count.

Pirjuaq: For instance, for one whole day's work drying meat for a couple working together.

Tunnuq: We would carry all the kill then the rest of drying meat was faster once the caribou has been butchered.
Pirjuaq: Just a rough guess, maybe about ten caribou would be cut up and placed to dry in one day.

Tunnuq: Possibly. For young girls anything that was already cut up we helped out with, and our parents worked on the heavier harder work.

Pirjuaq: So for the two month period caribou that were dried are 200 or 100? During the caching months it is so much easier where you just skin and cache the meat.

Pirjuaq: The first stage of scraping skins is easy and anyone can do it because it does not require fancy work. Cutting patterns is women's real work. The people work together to do the work faster.

Named Places
Interviewer - Joan Scottie
Location - Ujarraaqsigvik
Peter Aasivaaryuk

A: Where was Uliut's spring camp.
Aasivaaryuk: It was further inland, just mushy tundra foreground. This, long point was a caribou crossing.

Q: Where is Utkuhikjuaqtalik [place of the big stone pot]
Aasivaaryuk: It is up here but not visible from here. It is a big hill.

Q: Why is it called Utkuhikjuaqtalik?
Aasivaaryuk: There was an ancient stone pot but all broken at this site.

Q: Where is Nurahivik?
Aasivaaryuk: (looking at a map) Only part of the lake is visible...

Q: Do you know Nurahivik?
Aasivaaryuk: It is an island, northwest of Quukituq.

Q: Are there inuksuks there?
Aasivaaryuk: No, I do not know. The Nurahivigjuaq is a large island. It is a high island, but I do not remember if there were Inuksuks there, but there is a grave there, the grandfather of my wife.
Aasivaaryuk: It is a river flowing north and there is *Itimni'tuag*, the hill and there is a long bay.

Q: Is *Pigaarvik* close by?

Aasivaaryuk: Very close. It is by *Itimni'tuag* directly front of it. Further down at bay is the grave of Qallut.

Q: Do you know down by the bay a place called *Auksiivvik*? (spring camp)

Aasivaaryuk: You can see the end of the bay and the spring camp called *Auksiivvik* is there. It is uphill from the end of the bay.

Q: The grave of Qallut, is it close to the *Auksiivvik*?

Aasivaaryuk: Yes, Just uphill, but on the side of the bay. The two graves are just above each other. The ancient grave has two poles near it and Qallut has only one pole.

Aasivaaryuk: At the *Auksiivvik* there is another pole, a marker for a grave for a Palirmiut man named Kaluhiraat. Then to the northwest of this grave in another grave of Pipqa'naaq there is also a pole marker next to it.

Q: Is there a name for this little hill over there? [pointing]

Aasivaaryuk: This hill across? *Nillaq*, named after the man buried just below the hill.

Q: Who was Nillaq?

Aasivaaryuk: An ancient man, whom we did not meet. He was before our time.

Q: Is *Atuat* visible from here?

Aasivaaryuk: It is over there (pointing)at the cove of where the tents are. It is also known as the place of an access. At the access there is the grave of Hummiq just on the low tundra and there are no rocks or stones, and just above that is the grave of Atuat, with one lone rock. [Hummiq was not from long ago, she was an old lady, mother of Akilak].

Miriam Aasivaaruyuk: It is a lone rock all by itself.

Aasivaaryuk: Just one rock, where the grave is.
Q: Is there inuksuks along Atuat?

Aasivaaryuk: Sometimes I can’t really remember?

Q: When Darren and them were walking around, they found a rock pointing, do you know what it’s pointing at?

Aasivaaryuk: I can’t really tell what the rocks are pointing at.

Miriam Aasivaaryuk: They only point to where there is lots of fish.

Q: A few days ago we went to Ipjurjuaq, can you tell us about it?

Aasivaaryuk: Yes, I have heard of Ipjurjuaq. Ipjurjuaq is its real name. It is named after a man named Ipjurjuaq. When he heard that another man wanted to take his wife away. He carried the boulder up the hill. He carried it up the hill from the shore. He had to take off his kamiks in order not to slip because the ground is slippery when it is dry wearing kamiks. As he was carrying it up you could see where his feet were on the ground. After he made it to the top and placed it up, he never heard of that man again.

Aasivaaryuk: The one next to Ipjurjuaq is one we brought up. There was five of us.

Q: Who were the five people?

Aasivaaryuk: There was myself, my stepfather, my older brother, Atikiutaq, and Tunnuq’s father Niuqu. We rolled it together, all five of us.

Q: When was this? Was it when you were young?

Aasivaaryuk: I can’t remember when.

Q: We went through Quukitrurq and Amiruqtuuq, what is Amiruqtuq?

Aasivaaryuk: There is probably nothing there because no one hardly every camped there. The only time someone camped there was when Uliut spend his spring camp there.

Q: Do you know Nunaliq?

Aasivaaryuk: Yes, It’s across from Ipjurjuaq. Inuit from a long time ago gathered some or put some pieces of land and made it into a hill. It’s not made all in one day, they made it bit by bit. They made it for quite a while. It’s been a long time ago so it’s hard to see it now.

Q: Is it part of Amiruqtuq?
Aasivaaryuk: yes, they now call it Nunaliaq from Inuit gathering pieces of land/terrain to make a small hill.

Q: That place called Nunaliaq, did they take a piece of land to build it into a small hill?

Aasivaaryuk: They take a piece of land from anywhere to make it a hill. It’s also probably to tell there are big fish there, because there are big fish in front of Nunaliaq.

Q: Can you remember if it was close to Quikitruq?

Aasivaaryuk: That inukshuk [Ipjurjuaq] and Nunaliaq are not far from each other.

Q: Do you know or have you heard of Kivvakattaq?

Aasivaaryuk: The one at Nalluhiaq is lost, but there is one at Qikitalugjuaq. They call it Halluhinnaritut. It’s way up further. The one down there [Nalluhiaq] mentioned by the person that made up the song is lost. It is probably knocked off by drifting ice. I heard it’s not there anymore.

Q: Have you seen it before too?

Aasivaaryuk: It wasn’t too long ago that they said that it was gone.

Q: Where did you hear it was gone?

Aasivaaryuk: From anybody who has seen it before.

Q: Did it disappear when you were at Baker Lake or before you got to Baker lake.

Aasivaaryuk: It disappeared when we were at Baker Lake.

Q: What does Kivvakattaq mean?

Aasivaaryuk: It’s probably just lifting the rock/stone game.

Q: How big was it and what was the color or shape of Kivvakattaq?

Aasivaaryuk: I have never lifted it so I don’t know how big and what shape it was only some other people have lifted it before.

Q: Do you know who has lifted it before?

Aasivaaryuk: I have hear Uuttuq lifted it before. Uuttuq of a long time ago.
Q: Have you hear of any other place called Kivvakattaq?

Aasivaaryuk: There is one at Qikitalugjuaq which they call Halluhinnariituq.

Q: At Qikitalujuaq?

Aasivaaryuk: At the cove of Qikitalujuaq somewhere near it.

Q: Is it near Umingmaujaqtalik?

Aasivaaryuk: [Umingmaujaqtalik is] Right in front of Qikitalugjuaq (pointing). It’s at part of this river. It’s in between Pilluqut and Kivvakattaq. You can see Umingmaujaqtalik in the center of the river from there. The muskox were swimming but they were turned into a rock.

Q: Why is it Pilluqut called that name?

Aasivaaryuk: It’s because when they used to go spearing caribou by Qajaqs or boat, the caribou used to go to that island to get away from the hunters. That’s how it got it’s name.

Q: What is Uvvilluijarvik?

Aasivaaryuk: Are you trying to ask me of Uvvillujuirvik? It’s an island right near Pilluqut, it’s called Uvvillujuirvik. I think you’re trying to ask me of Uvvillujuirvik.

Q: Is it just a name?

Aasivaaryuk: Yes, it’s just to tell where you are.

Q: How far did you travel when you travelled?

Aasivaaryuk: Up to Aariaq&iq where there used to be lots of caribou crossing the river. At the caribou crossing at Aariaq&iq where I used to have my spring camp.

Q: Is it further up?

Aasivaaryuk: It’s way further up, much further.

Q: Where were you born?

Miriam Aasivaaryuk: I was born somewhere near Qikitalujuaq.

Q: Did you live at the place where you were born?
Miriam Aasivaaryuk: Right after I was born my mother died so my name Iqutnaq.

Q: Have you ever lived at Papikkaq or Ikpiq?

Miriam Aasivaaryuk: We used to be all over the place. We used to move around a lot.

Q: We're asking Iqutnaq where she used to live, do you know where?

Tunnuq: I wasn't born first so I don't know. She moved from us when she got married.

Q: When was it when you two lived at the same camp or when did you see each other?

Tunnuq: I can't remember because we used to move around a lot in a big group. I only remember when we stop at their camp.

Q: Do you get together at fall time?

Tunnuq: Yes, I remember at summer time my father went here [Itimniq] by boat using a sail.

Q: Was it when you guys were at Itimniq?

Tunnuq: Yes, somewhere near there, we moved around a lot in summer, camping where there seems to be lots of caribou.

Q: Do you know those hills over there? (Pointing)

Aasivaaryuk: Yes, the closest one is called Alangulik and the other ones are Itimniq's hills called Kinngarjuit.

Q: Do you know a hill named Tunngatalik?

Aasivaaryuk: Tunngatalik is near Baker Lake, but the one up river is called Tuungalik. It's northwest of Qariahatluq.

Q: Have you heard anything about it?

Aasivaaryuk: Well, I have heard Puqiluk [same as Puker'luk?] and another person camped there before. It was getting dark when they arrived near Tuungalik. They pitched up their tent before dark. Just when they were getting ready for bed, they could hear someone chanting shamanism. They were too afraid to sleep overnight, so they got ready to leave in the dark. This is because no one is allowed to sleep near it any time of year.
Tunnuq: My father and my brother found the entrance to it in summer time. They said it has a very nice walkway made out of small stones. They entered it, but when they got further in, it got darker and darker. My brother was too afraid so he just started running right back out, my father followed right behind him. I’ve also heard when ever you’re on top of it you can hear someone chanting shamanism.

Aasivaaryuk: I’ve heard of anther place where you can hear someone chanting shamanism. It’s at Angmagisjiaq, a big hill at Akliqnaqtaq. Even Paallirmiut know about it. They said its entrance is northwest closer to southwest of the hill. I’ve also heard that even the four caribou that someone was watching just disappeared into thin air. No one knows where the caribou disappeared to.

Tunnuq: Because my father was a shaman, he went to it before. He said he entered it and saw a man with a caribou parka with long fringes. When that man noticed he was being watched he took out some caribou meat from one of the rooms. He took out the meat as if to share but my father never had some, instead he just left although the meat had lots of fat on it.

**Interviewer - Ruby Mautaritnaak**
**Location - Nunaliaq?**

Q: Those hills across from us, do they have a name?

Aasivaaryuk: Itimniup Kinngarjua (meaning Itimniq’s big hills). The are called Kinngarjuit.

Q: You mean those hills over there?

Aasivaaryuk: Yes, only those but the ones further are called Nurrasiviup Kinngait. The ones closer are Itimniq’s hills.

Q: You mean the ones that we can see right now?

Aasivaaryuk: Yes, the ones closer are Itimniq’s hills.

Q: What did you just call those hills?

Aasivaaryuk: Nurrasiviup Kinngarjuit.

**Interviewer - Tunnuq**

Q: Is there a place where they wait for caribou?

Aasivaaryuk - I don’t know because I have never waited for one. There is one down at Piqqiq. I
Interviewer - Tunnuq  
Location - At the Inuksuk that Aasivaaryuk brought up.

Q: Who were the people that brought this inuksuk up?
Aasivaaryuk - There was myself, my brother Iksiktaaryuk, my stepfather Qalugaasi, Tunnuq’s father Niuqtuq, and Akkiutaq. There was five of us that brought this inuksuk up.

Q: Where did you guys bring it up from?
Aasivaaryuk: I don’t exactly remember from where but anyways from the shore.

Q: Why did you guys decide to bring it up?
Aasivaaryuk: We brought it up just for fun, just to let people see it. It’s not too long ago we brought it up.

Q: Did you guys name it?
Aasivaaryuk: No, it has no name.

Q: That flat part of land/hill what is it?
Aasivaaryuk: It’s Qairnilugjuaq.

Q: If you know that one pointing, what is it called. (Pointing)
Aasivaaryuk: It’s Ipjurjuup Qanilia because it’s northwest of Ipjurjuaq.

Q: That inuksuk at Qanilia, do you know what it is?
Aasivaaryuk: No I guess it is just a marker.

Q: Was it always there, or was it just recently put there?
Aasivaaryuk: It was put there long ago but I can’t remember because I was very young.

Aasivaaryuk at Ipjurjuaq

Aasivaaryuk: Here’s a story of Ipjurjuaq from what I’ve heard and what other people have heard. Ipjurjuaq made this huge inuksuk, in fact he brought it up all by himself. He decided to bring it
up when he heard that another man wanted to take his wife away from him. He took off his kamiks and caribou socks to prevent his feet from slipping. They say you could even see his footprints on the ground. After Ipjurjuaq brought the big boulder up and placed it where it is now, he never heard from that man again. He decided to bring it up to see how strong he is if that other man was really to take his wife away from him. The big inuksuk at Ipjurjuaq is named after a man named Ipjurjuaq.

Q: Do you know how Qairnilugjuaq got its name?

Aasivaaryuk: It is because it is very smooth/flat as if someone planed it.

Q: Can you tell us of Ungavaittuq and Qikiqta’naaq?

Aasivaaryuk: I don’t know of Ungavaittuq, but only Qikiqta’naaq is named because of the caribou.

Q: What do you call those hills over there?

Aasivaaryuk: They are Nurrasivik’s hills.

Q: What about Amiruqtuq?

Aasivaaryuk: You call it Amiruqtuuq not Amirutuq.

Q: Why are Nurrasivik’s hills called like that?

Aasivaaryuk: Because the caribou calves spent their winter at Nurrasivik’s island.

Interviewer - Joan Scottie
Location - Ujaraaqsivik

Q: Did you ever have a shelter made of rocks/stones?

Aasivaaryuk: Yes, of course, I even made three one summer. There was no caribou close by, so me and my brother-in-law had to go hunting. We went hunting southwest from where our camp was, we left our blankets and other stuff with the dogs and we went out to hunt caribou.

Q: Can you tell us how rocks/stones are used long ago and now?

Aasivaaryuk: They are used to cover caribou with them, and used them on bones at spring time. Rocks/stones are used a lot of ways. They can also use them for qajaqs to prevent them from blowing away. They use them also to start fire, but you use a stone called Tunnujaq. Sometimes
they use Hiilaliuttut to start a fire when Tunnujaq are not around.

Q: When was the last time you saw a qulliq [rock stove]?

Tiktaalaaq: It’s been quite a while when I last saw one. They use to use flat rocks for cooking caribou. You call that igavaktuuq.

Aasivaaryuk: When they can’t find a special moss/grass they use to cook caribou with when you are igavaktuuq they use geese feces. The special moss/grass is called siirraq.

Q: Did they /anybody spend winter at Aahivak?

Tiktaalaaq: I only know of before christmas when they stayed here at Aahivak.

Q: Do you know when they stopped using caribou tents [called itsait]?

Tiktaalaaq: The last time I saw was when Tuluqtuqtuaq and his family had that kind of a tent at Akiliniq. They never liked using a regular tent but caribou tent called Itsait.

Q: Were those Itsait made of caribou skin only?

Aasivaaryuk: Yes, only of thin caribou skin.

Interviewer - Joan Scottie
Mr. & Mrs. Aasivaaryuk, Tunnuq and Tiktaalaaq outside at Ujarqavik.

Q: Where is the grave? [missed name]

Aasivaaryuk: At the point of Huluraq. It’s there but you might not be able to find it because it doesn’t have any rocks on it. The bones must be all scattered now.

Q: Who was with him when they went out?

Aasivaaryuk: They were by themselves, Appiutaq and his wife. They were only three of them. A lot of people were leaving Killinaugaq that time, so they left too by boat. The Paallirmiut, Kijurut’s family, Sikkatii’s family, Apaitaq’s family were at the other camp, where they camp at Killinaugaq. He went to the point to camp with his family, when he and his wife Apiutaq were unloading their boat Apiutaq found her mother dead. She died of old age.

Q: Were they short of women when they used to fight over them?

Aasivaaryuk: Maybe because there was hardly any people around that time. They used to fight over women because of a shortage of people.
Iqqutnaq: I’ve heard of those two men sharing a wife. One of them waited for the other to kill him when he comes in. He’s tried pushing his intestines inward at the same time calling his wife’s name for help. This man stabbed the other man because he didn’t want to share his wife anymore.

Aasivaaryuk: The man that was stabbed in the stomach puches his intestines inward as they were fighting on the floor.

Q: Did he die?

Aasivaaryuk: Yes of course. The other guy stabbed him when he was lying at the edge of the bed. He went in quickly to stabb him while his back was turned.

Q: Can you tell us of the two brothers that built the inuksuks at Unahugiik?

Aasivaaryuk: Yes, the others were all at Piqqiq. The two brothers spent their summer there while everyone was at Piqqiq. They made the inuksuk there at that island where they spend their summer. It is now called Unahugiik [meaning brothers, also can mean brothers born a year apart].

Q: Can you tell of Tuungalik at Qariahalluq?

Aasivaaryuk: I just know a bit of it. Well anyways, Tunnuq’s grandfather Silktuq and Piqiluq went hunting one day. They had to camp near it because it was getting dark. Just when they were all ready for bed. They started to hear someone chanting shamanism. They were too afraid so they had to move although it was dark. It is not too long ago that this story happened.

Tunnuq: No wonder they’re afraid, even I have heard that people camping near it hear someone chanting shamanism.

Q: What does Ivitaalik mean?

Aasivaaryuk: Ivitaat are red rocks, that is probably how it got its name. There are hardly any of those rocks around. You can’t find them that easy. They are hard to find. I once even had a pipe made out of that kind of stone. My stepfather found that kind of a stone so we made it into a pipe.

Q: How did Itimniq get its name?

Tiktaalaq: Maybe they didn’t want to go through the rapids, so they had to walk by land to get to the more calm water.

Tunnuq: That’s true because they can’t go through the big rapids with a small qajaq.
Aasivaaryuk: There are lots of places that they cross by walking. There is one here at Itimniq and down there at Killinaugaq and also at Qamanirjuaq where they have to cross by walking to not go through the rapids.

Q: What does Alanirtuaq mean?

Aasivaaryuk: Any place has an Alanirq [meaning shadow from the sun]. A river or lake can have an Alanirq.

Q: What did you just call this place where we are at right now?

Aasivaaryuk: It is called Ujaraaqsivvik, because they leave their Qajaqs here when winter is arriving. They cover the qajaq with some rocks and stash it for the winter season.

Tunnuq: I should dig to see if there is any old qajaqs here.

Q: What does Adguq&inirjuaq mean?

Aasivaaryuk: Well, we are at Adguq&inirjuaq because the wind is coming from that direction (pointing). We are facing the wind, we are not away from the wind.

Q: Would we use that land as an example (pointing to Ujarraqtaqvik) we are facing that place, would that be why we call it adguq&iniq, because we are facing that direction?

Aasivaaryuk: Yes, that is an example.

Q: Where is that Kivakattaq that disappeared?

Aasivaaryuk: Well, the one down at Nallurhiaq put by the people of long ago is gone. When we were at Baker Lake it used to be there, but I head now that it disappeared. It is probably knocked off by drifting ice. People that saw it before say that it is gone now.
Elizabeth Tunnuq
Peter Aasivaaryuk

Tunnuq: I remeber so well that we used to have a spring camp, and sometimes we would be separately camped and up there at Iqalaaraajuktalik, also over there during spring melt. During the major caribou crossing, we would be at Hannirut or at the shore waiting for the caribou to hit the waters.

Haqpi: What is this?

Aasivaarjuk: Harvaqtuuq [Kazan River], the Akuq [mouth] is at Baker Lake, and the beginning at Hikulikjuaq [Yathkyed Lake].

Tunnuq: After the crossing hunt, we would use a whole caribou stomach to make Patqut [bone marrow dip] and we gather all the tongues and cook them in the big pot. We would also make lots of nipku.

Aasivaaryuk: During the clothing skins [skins are fit for clothing] big herd would cross and we would use kayaks and some had boats to spear hunt at crossings.

Tunnuq: I used to spear-hunt at crossings too, even though I was quite small. Often I would be at the shore waving my arms to try to prevent the caribou from getting to the land and my father would catch up to the caribou. But before they hit the water we would be hiding and not until they are half way would we start trying to manouver them. Often I would have a hard time keeping up with the caribou when I had to run along the shore from Hannirut.

Aasivaaryuk: Anyone would do this keeping the caribou from landing to the shore during the spear-hunt.

Tunnuq: It is very scary when you are on the boat during the spear-hunt. The caribous are very stong and you think they might tip the boat. I used to help to paddle during the spear-hunt. Over here [on top of Iqalaaraajuktalik] you will see leg bones from making patqut. We invite locals from this area and locals from Papikaq when we cook tongues.

Aasivaaryuk: Locals from Ikpik and Papikaq used to invite each other when they cook tongues. There were lots of left overs.

Tunnuq: These were our sweets or goodies-bon marrows and tongues, during the spring food was more plentiful.

Aasivaaryuk: Often if their skins were too thin they did not have any fat, just scrawny animals.
Tunnuq: This is a big island *Qikitalujuaq* and yet it used to be just filled with the herd.

Aasivaaryuq: When it was filled up with caribou some would start crossing and there was no end to the crossing herds travelling northwest.

Tunnuq: This huge island - it never amazed me at that time how it was just full with caribou.

Aasivaaryuk: When it was full of caribou while the others were on the island, others hitting the water and some already in the water and it goes on and on. You cannot see the beginning or end of the herd migrating northwest.

Tunnuq: It never used to overwhelm me at that time when the island was full.

Aasivaaryuk: You can hear the herd over the hill that had yet to come.

Tunnuq: You can hear them grunting, the sound was almost musical to your ears.

Haqpi: Do you recall the other islands over there?

Aasivaaryuk: The one further is *Qikita tuaq*, and the nearest one is *Qikitarujaq* because there are two islands.

Haqpi: Were they ever used as spring camps?

Aasivaaryuk: I do not think so. It seems like they were never occupied, only these were occupied by people *Ipik, Hannirut,* and *Papikkaq*.

Haqpi: Tunnuq. You found something earlier, can you talk about it?

Tunnuq: Yes, at Hannirut we the children used to play when the caribou were not crossing. We made toy boats using lids and we'd pretend that we were drifting down the river.

Aasivaaryuk: Once I made a toy boat complete with a sail and it made it all the way to the cross.

Tunnuq: When they are made right they can float all the way, and we'd use fat to prevent leaks.

Aasivaaryuk: We would use just driftwood and they were perfect toy boats.

Tunnuq: Here is an old float from a net, they were sure made skinny.

Haqpi: Can you talk about the graves?

Tunnuq: Yes, I think it was Panningunia’naaq down there inside the large wooden box. I came
here during the winter and I saw it. This little hill I have seen when I was little.

Aasivaaryuk: I never did walk around in this area.

Tunnuq: I even remember, here on the sandy area my father was fought by a caribou. He was slapped by caribou using his front legs and he was unconscious for a while. It happened right directly in front of our camp. There were lots of caribou as usual, big herd. I was hoping to go up there to Hannirut to see if it is still the same.

Haqpi: We will be going in a few minutes now and if you feel you left out something you still have a few minutes.

Aasivaaryuk: I do not have anymore to add, perhaps if we had gone further up had more stories than around here. Not much here.

Haqpi: This Akuq has lots of whitefish, can you talk about it?

Aasivaaryuk: I remember while we lived in Hannirut here father Niuqtuq used to have nets here. There are lots of whitefish here. The akuq, end of the river here where he set his nets. The name of this creek is Hadjivik.
APPENDIX 3

Place Name Material from the Fifth Thule Expedition

Taken From

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20. imakuluk — the little water. Here: a lake, southwest of Hikoligjuaq.


22. haŋqanera — the turn. A place in the upper course of Kazan River where it makes a sharp bend.

**SKETCH-MAP VI.**

Kazan River from Baker Lake to Nahiktartorvik and Qamanerup kuia to Iglo'rialik, with Taherjuaq and Tahilugjuaq. Drawn by Puker'luk. Looking from south to north.

The course of Kazan River from Nahiktartorvik to Baker Lake has here been drawn with a greatly exaggerated turn as a protest against Qijoqut, who in Puker'luk's opinion had drawn the river much too straight, see Sketch VII.

1.—2. qaman EQ — the broad. Aberdeen Lake, here drawn as two lakes, through which Thelon River runs.

3. iglo'rjialik — the place with the big house. An island in Schultz Lake, where there is a formation resembling a house. The name is also used of the lake itself.

4. qamanawān'uaq — the little broad. A lake, traversed by Thelon River.

5. akjäktalik — the place with something like a hand. A locality at Thelon River.

6. qamanEQ — the broad (cf. 1—2). Here: a lake through which Thelon River runs.

7. na'rahlu'gjuaq — really: the big plain. Here: a lake.

8. ihu'gliiarutia — that with which it is made bigger. Here: a small lake just to the east of No. 7.

9. aimaukat-āŋnaq — the fiercely glowing one (?). A locality by the river that comes from Tahilugjuaq.

10. aimaukat-āŋjuaq — the big glowing one (?). A lake through which the same river as that named under No. 9 flows.

11. tahilug'gjuaq — the big lake.

12. tuglik — the nearest. A lake just south of Tahilugjuaq.

13. to'gliuArtalik — plenty of great northern divers. A lake south of No. 12.

14. tikErarluaq — that like a big index finger. Here: a point in the northeast part of Tahilugjuaq.

15—16. armarquat-ja'r'uit — the dear little old women. Two lakes which, by means of a river, are connected with Tahilugjuaq.

Sketch-Map V.

Hikoligjuaq and its nearest surroundings. Drawn by Puker'luk. Looking from north to south.
Sketch-Map VI.
Kazan River from Baker Lake to Nahiktartorvik and Qamanerup kâa to Iglorjusilik, with Taherjuaq and Tahilugjuaq. Drawn by Puker'luq. Looking from south to north.
17. kiq'ait — the mountains. Mountainous part just east of Nos. 15—16.
18. pualrenalik — the place with the snow shovels. A lake east of No. 17.
19. amilukiägtalik — the place with the pieces of skin. A lake south of Baker Lake.
20. nau'ha'q — the hood-like one. Hill on the south side of Baker Lake.
22. qamanertuaq — the big broad. The name of Baker Lake itself.
23. orpiktujaq — plenty of thicket. Small island in Baker Lake, where the Hudson's Bay Company has a post.
24. tornäktaklit — the one endowed with spirits. Two small islands in Baker Lake where spirits are said to sojourn.
25. manimajaoq — the even one. A point on the east side of Baker Lake.
26. alanEriktoq — the place where there are plenty of soles (?) A ridge in the vicinity of the outlet of Kazan River into Baker Lake. Possibly a place frequented by old caribou bulls; soles are made of the neck skin of these.
27. niaqu'nq'tit — those that cause headaches. A ridge near Kazan River. Presumably difficult to cross with a load on the head; uneven ground, so that the tump-line over the forehead quivers and irritates the head when walking.
28. aipajoq — the raw one. A hill, presumably with a reddish tinge that recalls raw meat.
29. qamana'ryjuk — the little broad. A lake through which Kazan River runs.
30. qilâq'qatarwik — a place where one stands without a background against the sky. A hill near Kazan River.
31. The same as No. 30. Likewise a hill, to the east of the preceding one.
32. akerkaktuq — the place that is difficult to reach. A hill near Kazan River. The name probably arises from the fact that it can be seen from a long distance off and one is a long time in getting up to it.
33. italiorfik — the place where the tent-skins are sewn together. A sharp turn in Kazan River, where camps are often pitched.
34. per'qaq — the turn, or the river elbow. A sharp turn in the course of Kazan River.
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35. akun'it'uaq — the big interval. A ridge between two frequently used camping grounds near Kazan River.

36. it'alioflk — cf. No. 33. A similar locality.

37. pe'r'uxq — cf. No. 34. A similar locality.

38. taher'qucial — the rather welcome lake. Just here Kazan River is full of rapids with a swift flow where the ice breaks up early in spring. On the other hand it remains on the lakes until July. For people travelling with a sledge it is pleasant to escape the portages and be able to drive over the lakes instead.

39. pu'llqina — the snow shovel. An island in the above-named lake. The name presumably refers to the shape of the island.

40. itihnek — the ford. A hollow between two higher parts at Kazan River.

41. kiq'arjuit — the big mountains. A ridge near Kazan River.

42. pu'llqina — cf. No. 39. A similar locality.

43. qamanEq — the broad. A lake through which Kazan River runs.

44. nahigtartorwik — the look-out point. A hill, from which a lookout is kept for the caribou in migrating time.

45. tikta'lik — a species of trout; a lake in which lives a kind of trout called tikta'lik.

46. uatin-Eq — meaning unknown. The name of the region between Nahiktartorvik at Kazan River and Thelon River. Probably means: the big stretch of land with no permanent villages (related to ualix-q, which down by the coast is often the term for an uninhabited part of the coast; likewise the term ualix-rmiut, which is the name of a small, isolated inland tribe at Lake Pelly on the upper course of Back River, a tribe that lives far away from all others and whose tribal name may doubtless be translated with: the remotely dwelling ones).

47. tahEr'juAq — the big lake. Situated north of Kazan River and connected with it by ko-nuxq, cf. No. 53.

48. tulaktuit — those who put in to shore (?!). A ridge along the northwest side of tahEr'juAq, and the name-giver has possibly, when he saw the hills from a distance, received the impression that they looked like something which, coming from the lake, was putting in to the shore.

49. kiq-xrjuit — the high mountains. A ridge near Kazan River.

50. itivnErqxq — cf. Sketch I, 40. A similar locality.

51. qikErtxq — the island. Lies in a broad in Kazan River just east of No. 1.

52. tu'iluxik — frequently-used name for a river bed. Locality north of No. 4.

53. kiq-xq ako'rLEq — the middle mountain.

54. kon-uxq — the little river. A tributary to Kazan River, connecting it with Tahilujuaq.

55. qikErtalu'gjuxq — the big island.

56. qikErtasu'leq — the little bit of an island. An island in the same broad as No. 45.

57. pitloqut — the land mark. An island in Kazan River.

58. haluxrwik — the little crossing place. Shallow water passage in Kazan River where the caribou swim over.

59. qamanEq — the broad. A lake through which Kazan River runs.

60. nahigtartorwik — the look-out point. A hill, from which a lookout is kept for the caribou in migrating time.

61. tikta'lik — a species of trout; a lake in which lives a kind of trout called tikta'lik.

62. uatin-Eq — meaning unknown. The name of the region between Nahiktartorvik at Kazan River and Thelon River. Probably means: the big stretch of land with no permanent villages (related to ualix-q, which down by the coast is often the term for an uninhabited part of the coast; likewise the term ualix-rmiut, which is the name of a small, isolated inland tribe at Lake Pelly on the upper course of Back River, a tribe that lives far away from all others and whose tribal name may doubtless be translated with: the remotely dwelling ones).

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65. kiq'arjuit — the high mountains. A ridge east of tahEr'juAq.

66. ihuq-xq — the arctic gull. Group of hills east of No. 60.

67. haluxrwik — the one with the swift whirlpools. The name of Kazan River itself.

SKETCH-MAP VII

Kazan River from Nahiktartorvik to Baker Lake.
Drawn by Qijoqut. Looking from south to north.

1. nahigtartorwik — cf. Sketch II, 60. V

2. qeqerta'rujuAq — cf. Sketch III, 58. V

3. o'man'amq — cf. Sketch III, 59. V

4. qikertaq — the island. Lies in a broad in Kazan River just east of No. 1.

5. ati'atleq — frequently-used name for a river bed. Locality north of No. 4.

6. a'iiqiviarjuk — the little flapping place, cf. Sketch II, 10. A broad in the river.

7. qamanEq — the broad.

8. itivnErqxq — cf. Sketch III, 40. V

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10. qaho'ra'n — the quiet one. Island in a broad.
11. qiajiqatjjarwik — the place where somebody has slipped.
   Island in the same broad as the preceding one. It is said
   that a caribou once slipped and fell here; hence the
   name.
14. mani'jig — the smooth one. A flat island in a broad of the
   river.
15. pilqiq — the leaf. An island that is so small that it is
   compared with the leaf of bilberries.
16. mau'autarwik — the place where the foot sinks in. Island in
   a broad of the river.
17. qeqersito't ref − cf. Sketch III, 46.
18. qajaratu'qulik — the stony one. Island in a broad of the
   river.
19. hapaqArtalik — the place where hapaqAq is. Island in the river,
   where a man of that name was once killed. hapaqAq
   (Greenl.: sapaqAq), means bend. In this sense the word
   is no longer used here (bead is called h̕ana'j̕aqu), but it
   is rather interesting that it has been preserved as a
   proper name.
20. kaqErLulugiAq — the bay. An indentation in a broad in the
   river.
21. amsErtoroq — the one with the poor coat. An island that is
   presumably naked and barren.
22. qo'qilroq — cf. Sketch III, 44.
23. perqi'rajuk — the little bend, cf. Sketch III, 37.
25. qordortoq — the waterfall.
26. nabla'ruaq — the big ford or crossing place.
27. kisimij̕a — its only ones. Two small islands in a lake.
28. q̕ina'ra'j̕aqu — the bay-like. A broad bend in the river.
29. permittuisk — the big bend.
32. aqon — the river mouth.
33. na'Ironiktuisk — the big straight. A place where the river has
   no bends.
34. perqeqtoq — the many bends.
35. kitlinau'aq — the extreme limit. The last turn in a big bend.
36. n̕ablutuisk — the only crossing place.
38. itibne'rtuak — the big ford.
39. itibnéq — the ford.
40. no'arsivilik — cf. Sketch III, 45.
41. no'arsivigjuak — the big one, where a caribou calf has been taken. An island in a broad of the river.
42. mihi'gtarwik — the place where one jumps. An island in the river.
43. qikertat — the islands.
44. qikertartuak — the big island.
45. papik'ák — the two tail feathers (of a bird). A locality on the banks of the river.

SKETCH-MAP VIII
Akilineq and Thelon River with environs. Drawn by Puker'luk.
Looking from south to north.

1. aklaje't — the place with the land bears. Timbered district with a tributary to Thelon River, favourite place of black bears.
2. tarajulgiat — the salty one. Tributary to Thelon River, cf. No. 1.
4. qamanerup or qamanqup ko'a — the river of the broads or: the river with the many broads. The Eskimo name for Thelon river.
5. qitgawwik — the place (?) where one must go through talus. (qixoq means talus). Tributary to Thelon River.
6. itqilet nuna't — the land of the Indians. Locality where Indians are often met with.
7. pernertuak — the big bend.
8. perna'rtjuk — the little bend.
9. kiq'än'w'ilik — the place with the curious hills.
10. nákluktuak — the big crossing place.
11. kiq'arjuit — the small hills.
12. tuktualik — the caribou country. Tributary to Thelon River.
13. akilineq — that which lies above or on the other side of where one is. Here: a ridge along the north side of Thelon River. The place is famous among all Eskimos in these regions, because the village just opposite was, prior to the coming of the trading post, the place of assembly for tribes from Churchill, Chesterfield, Baker Lake, Netsilik, Back River, indeed right down from Victoria Land. There they congregated to barter, at the same
Bibliography


