

Junior High 1 - Meet Angulalik, a Famous Fur Trader

Outcomes

Students will meet Stephen Angulalik, a famous Inuk fur trader and learn about Inuit history and culture in the Kitikmeot region of Nunavut.

Background

The Pitquhirnikkut Ilihautiniq / Kitikmeot Heritage Society is a non-profit organization that preserves and promotes the culture and traditions of the Inuit of the Kitikmeot region of Nunavut through oral history, traditional knowledge, archaeology and by communicating the results of that research. The home of the Pitquhirnikkut Ilihautiniq / Kitikmeot Heritage Society is the May Hakongak Community Library and Cultural Centre in Cambridge Bay, Nunavut. The Cultural Centre houses a museum with exhibits that interpret Inuit culture and history.

This teacher's guide was developed in 2003 to accompany our exhibition, *Angulalik: Kitikmeot Fur Trader*.

Teacher's Instructions	Materials
Opener: What's in a name?	What's in a name activity sheet – Teacher What's in a name activity sheet – Student Map of Kitikmeot Region
Connector: This Land Is Our Land	Inuit Regions and Communities Map This land is our land (.mp3)
Activity: A Magical Journey to Visit Angulalik	A Magical Journey to Visit Angulalik
Follow Up Activity: Paper Doll Fashion Show	A Magical Journey to Visit Angulalik www.kitikmeotheritage.ca/angulalik-clothing-design
Reflection: Where does my name come from?	
Accommodating Diversity	https://www.historymuseum.ca/cmc/exhibitions/kids/kitigaaryuk/index.html

Connector: This Land Is Our Land

Inuit have occupied a large part of Canada for thousands of years. Nunavut's direct translation means 'our land' and Nunavut makes up a large percentage of Canada's land mass. Inuit also live in other places outside of Nunavut. There are four distinct Inuit Land Claims in Canada including (see map):

- Inuvialuit (which is within the Northwest Territory)
- Nunavut (its own distinct Territory)
- Nunavik (within the province of Quebec)
- Nunatsiavut (within Labrador)

Download the Inuit Regions and Communities map produced by Inuit Tapiriit Kanatami. In this activity students will appreciate the vastness of the Inuit lands in Canada.

The folk song, 'This land is your Land', is an American song. However, a Canadian version has been sung in Canadian schools for many years. The lyrics of the song are below if you don't know it.

*This land is your land, this land is my land,
From Bonavista, to Vancouver Island
From the Arctic Circle to the Great Lakes waters,
This land was made for you and me.*

1. Play the song for your students and identify the place names sung in the song in this version. Canada truly is from sea, to sea, to sea.
2. Once your students are familiar with the song and the Kitikmeot (through the opener activity) challenge your class to re-write the chorus for the Kitikmeot region using the traditional and European names to get them more familiar with the geography. Find a brave volunteer to sing their version to the rest of the class.
3. Print a copy of the map of Canada with the Inuit Land Claim Areas outlined. Have them write a verse for the vastness of Inuit lands within Canada.
4. Students who show an interest or who have completed their work could research Inuit lands on a global scale. The final verse of the song could have a version for Inuit lands in the circumpolar world.

Activity: A Magical Journey to Visit Angulalik

The Opener and Connector activities in this module exposed the students to the geographical context in which the following story takes place. The story, *A Magical Journey to Visit Anglualik* allows the visitor to explore the culture and history of the Copper Inuit and meet the famous Inuk fur trader Stephen Angulalik. The main characters are two youth; Roy, a young Inuvialuk from Tuktoyaktuk and his cousin Kublu, a young Inuk from Cambridge Bay. Two youth travel in the past on a magical aalliak (sled) to meet Angulalik.

For this activity allow students to read through the story on their own. Through the different drawings and audio files the students will gain an appreciation of Angulalik and his life.

Follow Up Activity: Paper Doll Fashion Show

Inuit traditionally wore clothing made from the animals they hunted. The fur of caribou is particularly warm as each hair is hollow which traps air and provides excellent insulation from the cold. Wolverine fur is exceptional as well as frost can be easily brushed from it. Today Inuit use a mixture of traditional clothing and store-bought clothes. Although the materials may have changed the importance of being warm has not and an excellent seamstress continues to be respected. In the following activity students will appreciate the beauty and importance of Inuit traditional clothing as well as learn what Inuit youth their age wear today.

1. Instruct your students to look at the drawings in *A Magical Journey to Visit Angulalik* again. This time they should focus on the clothing that Kublu and Roy are wearing.
2. The males should make a paper doll of Roy and the females of Kublu so they can appreciate the differences between men's and women's traditional clothing. To make the doll use a heavy piece of paper. Draw and cut out the doll carefully. Students should decorate their character with markers or crayons to create a face.
3. Students will use the doll as a template to cut out clothing from colored paper, wallpaper scraps or material...it would be really interesting if you can find fur scraps. Use pieces of yarn for hair.
4. Each student will need to make two sets of clothes for their character. One set of clothes will represent what their character would have worn on the journey back in time to meet Angulalik. The second set of clothes will represent what their character would wear on a typical day in the present.
5. Throughout the story, students can learn the names of each part of the clothing and the animal it came from. There are plenty of websites for researching more about what Inuit wore traditionally and what they wear today. An Internet search on Inuit clothing will yield many interesting sites.
6. On the PI/KHS website there is a section on clothing design. Make sure your students read through this section (www.kitikmeotheritage.ca/angulalik-clothing-design).
7. Each student should have at least 4 different clothing garments for each doll for each era (to cover feet, legs, body, hands, head). Thus, when complete they have two sets of clothes for their one doll (either male or female).
8. When your class has completed their doll and clothing and has researched the names of each garment, hold a fashion show in your class. To do so each student should 'walk' their doll at the front of the room while describing what the doll has on. For example, 'Kublu is sporting a pair of caribou kamiks. Notice the duffle liner made to keep her warm and dry'.

Reflection: Where does my name come from?

The following information was taken from the Inuuqatigiit Curriculum which is the curriculum developed by the Department of Education in Nunavut.

Names are very important to Inuit. At birth, children are named after others who are important to the family. The name or names give you an immediate identity. Everyone relates to the child either through blood or through the name. Inuit believe a person's spirit never dies; rather it is passed on through the name. Many children are still being named after Stephen Angulalik.

Inuit have certain values and beliefs around naming such as the following;

Values:	Beliefs:
<ul style="list-style-type: none">• The significance of who you are named after is important to learn and respect.• There are certain responsibilities you have because of your name.• Your name is to be honoured by yourself and others.• The person whose name you have must be remembered.• Your name identifies you and gives you security.	<ul style="list-style-type: none">• A child will be sickly or cry constantly if there is a person who has passed on who wants the child to be named after him.• One of the parents or an elder will dream about a person who has passed on as a sign that the child should have that person's name.• When children are small, they will say things and behave in ways that are like the personality of the person they are named after. (Ex. If the person was a great drummer, the child will be too).• A person never really dies; their spirit is passed on to a child.

Discuss with your class the importance of naming to Inuit. Have your students write a journal reflection about the following:

- Where does your name come from?
- Are you named after a person?
- If so, do you think you have any characteristics of that person?
- What role does your name have in your life?
- How does having that person's name make you feel?
- If and when you have children, what would you name them and why?

Accommodating Diversity

1. For challenged readers, have them pair up with a stronger reader to go through the story.
2. Prior to 1999 the Northwest Territories and Nunavut were a single territory. Many Inuit in the Kitikmeot did and still do travel in what is now the NWT. Many people have relatives in both territories. The character Roy, in our story is from the NWT. He has his own story to tell. For students who have completed their work, have them visit the virtual exhibition *Journey to Kitigaaryuk* at <https://www.historymuseum.ca/cmc/exhibitions/kids/kitigaaryuk/index.html>