

# Inunnguiniq ᐃᓄᓃᓂᐃᓂᓃᓂ

(ᐃᓄᓃᓂᐃᓂᓃᓂᓃᓂ)



Makigiarniq 2011 Youth Forum

Arviat ᐃᓃᐃᐃᐃ

April 2011 ᐃᓄᓃᓂᐃᓂᓃᓂ 2011





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Rules to live a good life     $L \subset \Gamma \Delta \subset \Sigma$      $\Delta \subset \Sigma \cap \Gamma \subset \Sigma \Delta \subset \Sigma$



ᠦᠭᠤᠨ ᠵᠢᠰᠡᠳᠦ ᠶ᠋ᠣᠨ ᠲᠤᠯᠦᠭᠦᠨ ᠪᠠᠭᠠᠨ - Never tell a joking lie

$\Gamma \not\vdash^{\text{qb}} \varphi \rightarrow \varphi$  - Never deny

ᐱᓴᕈᑦᓴᑦ - Never tell lies

$\cap^b \subseteq^b \prec^a \subseteq^b$  - Never steal

$\sigma^c \prec \rho^c \quad \Delta^b \wedge \rho^c \cap \Delta^c \supset \rho^c$  - Respect animals



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Δομώ J Δσ 96





[illegible]

<Γ<sup>9b</sup>Δσ<sup>9b</sup> α<sup>9b</sup>ΓΓΔ<sup>9b</sup>ρ<sup>α</sup>αζ<sup>9b</sup>σ Δ<sup>9b</sup>▷Π<sup>9b</sup>Γ<sup>9b</sup>α<sup>9b</sup>ΓΔ<sup>9b</sup>▷Γ<sup>9b</sup> ρΔ<sup>α</sup>α<sup>9b</sup>Γ<sup>9b</sup>ΓΔ<sup>9b</sup> Δ<sup>9b</sup>ρ<sup>9b</sup>Γ<sup>9b</sup>Γ<sup>9b</sup>  
 α<sup>9b</sup>▷<sup>9b</sup>, Δ<sup>9b</sup>Γ<sup>9b</sup>ρΔ<sup>α</sup>α<sup>9b</sup>Γ<sup>9b</sup>Δ<sup>9b</sup>▷Δ<sup>9b</sup>α<sup>9b</sup>▷σ α<sup>9b</sup>α<sup>9b</sup>Δ<sup>9b</sup>▷Π<sup>9b</sup>▷σ <Γ<sup>9b</sup>Γ<sup>9b</sup> Δ<sup>9b</sup>α<sup>9b</sup>α<sup>9b</sup>Γ<sup>9b</sup>σ<sup>9b</sup>  
 Π<sup>9b</sup>Δ<sup>9b</sup>Γ<sup>9b</sup>σ<sup>9b</sup>α<sup>9b</sup>▷σ<sup>9b</sup> β<sup>9b</sup>α<sup>9b</sup>Δ<sup>9b</sup>α<sup>9b</sup>α<sup>9b</sup>▷σ<sup>9b</sup>.

[illegible]

Δομώ J Δσ<sup>96</sup>

# Inuusiliurutiliriniq    ᐃᓄᓯᓕᐅᓯᐅᓕᓂᓐ

ᓐᓂᓐᓂᓐᓂᓐ ᐃᓕᓐᓂᓐᓂᓐ ᐃᓄᐃᓐ ᐃᓕᓐᓂᓐᓂᓐ ᐃᓂᓂᓐᓂᓐᓂᓐᓂᓐ ᐃᓂᓂᓐᓂᓐᓂᓐᓂᓐ  
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In the past, among some Inuit, was a custom that was practiced intermittently that has to do with wishing good hunts on certain people. It seemed ordinary people were hardly ever approached, but a respected elder who others know as having special powers and words to plead for another's success.

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When it was done the elder and the boy established a friendship term by calling each other "sanajiga" - my designer and "sanaugara" - one who I designed.



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Mannialuk  $L^{\circ}\sigma\triangleleft\supset^b$   $\rho^{\circ}\omega^b\dot{\supset}L\rho\zeta\varsigma$ 

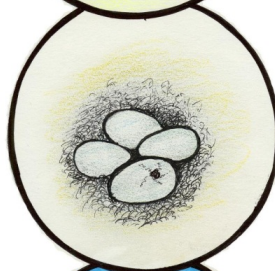
# INUNNGUINIQ

△<sub>0</sub><sup>ω</sup>△σ<sub>6</sub>



$$\Delta_{\sigma} \supseteq \Delta_{\sigma}^{\text{b}}$$

$L^a \sigma^a J \Delta^a \sigma^a J^C \quad \rho^a \sigma^a \rho^a \sigma^a < b d < C$   
 $\sigma^a \sigma^a \sigma^a \quad \Delta^a L \quad < \rho^a b \Delta^a \sigma^a \Delta^a \sigma^a \sigma^a \sigma^a$   
 $\Delta^a \Delta^a \sigma^a \sigma^a \Delta^a \sigma^a \sigma^a \sigma^a \sigma^a \sigma^a \sigma^a$

[illegible]

We can make a harden rock-like person by neglecting a child's primary needs and treating him/her with too much negative criticism, making the child feel worthless.

[illegible]

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Δομώ JΔσ<sup>96</sup>

Qukirniq ᑭᐃᑭᑦᑭᑦ



Patiksiniq <ᑎᑦᑭᑦᑭᑦ

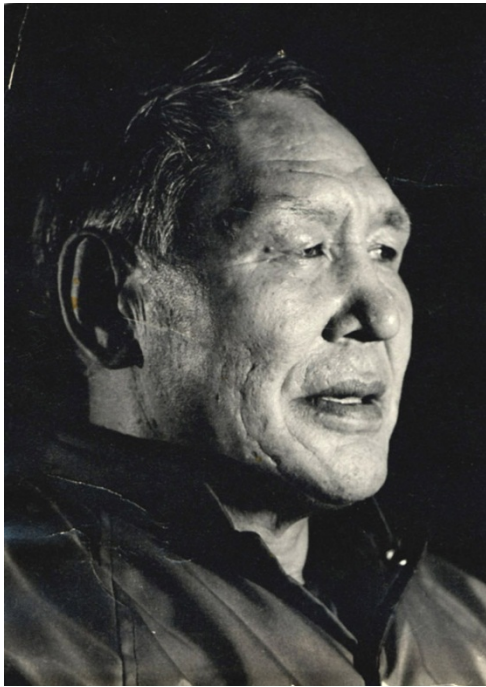


Asajaujuq ᐱᑭᑭᑭᑭᑭᑦ



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ᐱᑭᑭᑭᑭᑭᑦ



Jimmy Gibbons ᐅᐱᓂᑦ



“ When Donald and I were growing up, we were raised in the traditional way. If we would get into mischief or even into something very minor, because my mother or father were not watching. I felt I could get away with things. Sometimes I might get another youngster to go along with me in my mischief making while there were adults other than my parents who could see what we were up to. But we would ignore them as they were not our parents. I would not know I was being watched. Little would I know that they would explain all of my actions to one of my parents and as soon as I would get home, it was as if they were there even when I did my mischief making. Even if I denied it, they would keep at me and the only way to get out of it would be to confess. ”

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 ᐃᓪᓴᓐᓂᓐ ᐃᓪᓴᓐᓂᓐ  
 ᐃᓪᓴᓐᓂᓐ.

Love: Different types of love that are felt and used by people.

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 Loving only at the moment

ᐃᓪᓴᓐᓂᓐ ᐃᓪᓴᓐᓂᓐ ᐃᓪᓴᓐᓂᓐ  
 Loving in terms of thinking about the future

ᐃᓪᓴᓐᓂᓐ  
 Deep emotional love

ᐃᓪᓴᓐᓂᓐ ᐃᓪᓴᓐᓂᓐ  
 Surface love



ᐃᓪᓴᓐᓂᓐ: aqarniq  
 ᐃᓪᓴᓐᓂᓐ: qaqarniq

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***Continually planning/preparing for a better future;***

Strong social organizations have a strong focus on the future and on continual improvement. Inuit social teachings and child-rearing practices were directed at the big picture views of the future. The development of a good human being was central to this focus. Becoming a capable and contributing human being was an expectation for everyone. Honing skills that demonstrated excellence in your area of expertise and enabled you to provide for others was a core goal in the lives of all Inuit. The ability to improve on something and to make life easier for those around you, as a result, was considered high achievement.

***Maintaining harmony;***

Living in balance and maintaining harmony were viewed as essential practices. Balanced harmony provided for the well being of the group and showed respect and responsibility. If issues arose, practices were well defined for dealing with these so that harmony within a group would be quickly restored. Resiliency was highly valued and dealing with issues promptly assured that unresolved concerns would not hinder relationships with others or be passed along.



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Δομώ JΔσ<sup>96</sup>



[illegible]

△<sub>0</sub> ∪ Δ<sub>σ</sub><sup>96</sup>

$$\sigma b \Delta^C \supseteq \Delta \cap \sigma^b \quad \Delta \cap \sigma^b \subseteq \sigma b \Delta^C$$


Puinaiqtuq: able to do anything,  
through experience and through  
learnt lessons.

Nikanaittuq: not easily angered,  
or shattered and does not make  
mountains of mole hills.

መከላከል ምንጭ፡ መሥሪያ ሥራ ምንጭ፣  
 ልማት ሥልጣንና ልማት ምንጭ ልማት  
 ሥራ ምንጭ ለምንጭ ሥራ ምንጭ፡

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Δομώ JΔσ<sup>96</sup>



[illegible]

Δομώ J Δσ<sup>96</sup>