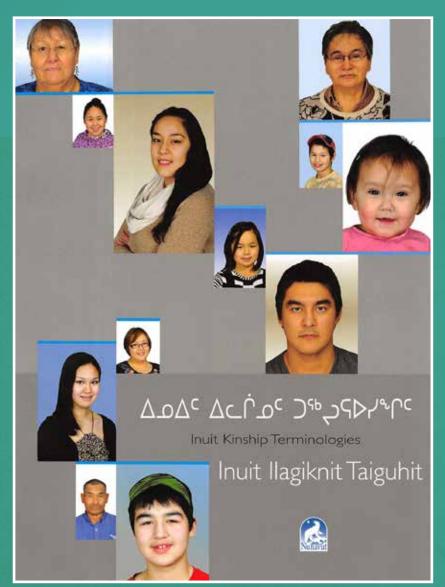
009LT 1956059C NUNAVUT GENEALOGY



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Cover - Collected Data on Inuit Kinship Terminologies: Government of Nunavut, 2015

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2017-F 1045-5. Acfd/chlbdb Pc95 Abb «ΓΕΣΊΤΟς ΔΦΑς ΊΤΟ ΤΕΥΠΡΌΤΕ 1900-ΨΡΈΤ ΔΦΑς ΔΦ΄ ΚΑΨΡΟ

January 31, 1925: Patrol to Kivitu (Keeveetoo), Padle and return the sun was still absent from view except from the summit of the high hills. It came in sight for a few minutes at 12 noon on the day of departure as they travelled north, and then saw it no more until January 15 at Keeveetoo at 12

The first days travel brought them within sight of <u>Ooneaksagah Falls</u>, a series of small water falls attaining a height of 100 feet. The native Eskimos dread travelling this route on account of the terrific windstorms that sweep the valleys between the hills. On January 13, reached <u>Pamgnirtumg Fiord</u> leading into <u>Home Bay</u> and there took off the steel shoeing from the sleds to move along better, as undermeath the steel showings they had whalebone which runs much easier in the cold than steel. During the trip across this land they saw about 80 caribou but only killed one as they didn't need more food. They also saw many wolf tracks but no sign of fox. On January 14, they arrise at the settlement of Keeveetoo. Or rather the settlement of Keeveetoo Eskimo who had lately established a sealing camp at this place. They stayed in the snowhouse of <u>Koutak</u>, who was one of the principles in the Keeveetoo miders of 1922. They were treated hospitably during the stay and <u>Koutak</u>, although a party to the previous murders, took great pains to parade himself as Christian by reading continually his Eskimo bible in their presence and holding short family service before turning into his sleeping bag. At present he had two wives but keeps them in separate houses and lives alternatively day about with them. One he keeps because he is able to raise children, the other because she is barren and better able to attend to his comfort continually. She is also as good a hunter as any of the men.

"In all our patrols we found a parading of Christianity and I am quite sure it is simply for our benefit as among themselves they are a dirty, lazy class of natives, without any code of morals noticeable. It seems to have been a mistake for these people to be taught a religion for which their minds are not far enough advanced to grasp intelligently and it certainly is unfort-unate for them to be abandoned by their former instructors and left without

They left Koutak at 8 am. of the 15th and arrived at Keeveetoo in the vening. They were offered a camping place in a small building occupied by ouns, widow of Neakocheak who had been killed in 1922. She trades for the abelium Trading Co. of London. She is one of the weak minded type of native ut shrewd at bartering with the natives and after placing the post at our lisposal, got our clothing dried and repaired, and set about to entertain hem between working stalls with an accordian which she mantpulated very well. he entertainment commissed of getting a couple of her lady friends in the ouse, dancing and when tired, they sat down and sang secred hymns until wested and them more dancing until we turned into our eiderdowns.

There is no doubt that nearly all the Keeveetoo nat

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RCMP Reports: January 31, 1925 -Pangnirtung Detachment Patrol to Kivitu, Padle and Return

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Boy in Windy River, Kivalliq, wearing the Eskimo Identification Canada disk, 1960. Library and Archives Canada: PA 102625, 1950

Genealogy is the study of one's family's history or and peoples' lineage over time. Nunavut genealogy is distinguished from mainstream research which relies heavily on overseas immigration history with names registered on ships' passenger lists and ports of entry to Canada like Pier 21 in Halifax. Inuit family history involved regional migration; and, course people were settled long before arrivals of new Canadians from overseas.

Genealogists make use of written and taped oral records, which were preserved during and after a person's lifetime. Historic official documents include birth and baptism certificates; marriage registration; burial records; and, RCMP surface patrol reports from 1924 to 1968. Inuit family histories gathered from oral interviews are especially helpful. Before 60 years ago, births, marriages, deaths and adoptions were not recorded consistently. Men and women born before 1939, were sometimes arbitrarily assigned January 1 for their birthdays.

Inuit genealogy research is augmented by the Eskimo Identification Canada program with the highly recognizable numbered disks issued to individuals. Other unique circumstances are: singularity of names, notably $Avv\alpha$ contacted in 1924 by the explorer Rasmussen in Igloolik; and the Government of Canada's Project Surname of 1969 which formalized first and last names for Inuit. Even today, siblings with the same parents have different surnames and name spellings from each other.

Early recorded family histories were collected with the help of some notable clergymen. The first Nunavut-based genealogies began in the 1950s by four Catholic clergy: Father Jean-Marie Trébaol O.M.I. produced Igloolik's genealogy from parish registers and interviews. Details included births; adoptions; marriages by customary or church ceremony. In eastern Kitikmeot, Father Franz Van de Velde O.M.I. produced a 4,000 page family history ledger dating back to 1903. In Pond Inlet, Father Guy Mary-Rousselière (Attata Mari') accessed archives and interviewed Elders to reconstruct the mid-19th century migration to Greenland which was published in Qitdlarssuag, The Story of a Polar Migration (1991). In Kugluktuk Father Maurice Métayer O.M.I. produced three volumes about Inuit kinship and genealogy titled Unipkat: Tradition esquimaude de Coppermine.

Recently, the Department of Culture, encouraged by the *Elder* Program Strategy 2010-2014, completed its Family Relations and Genealogy Workshops. The program was encouraged by the Elder Program Strategy 2010-2014. Elders' societies across Nunavut championed family genealogy as a highly desired strategic program. The principle interest of the program was having local youth learn from Elders in the workshop setting. Accordingly, the recorded family histories from 13 community workshops were assembled into Inuktut for distribution across Nunavut.

Beginning in 2017, Heritage Division's Clifford Inooya produced, in two binder volumes, an in-depth pictorial genealogy of Amittuq Inuit families dating back to the early 1900's when precise years of birth of individuals could only be estimated.

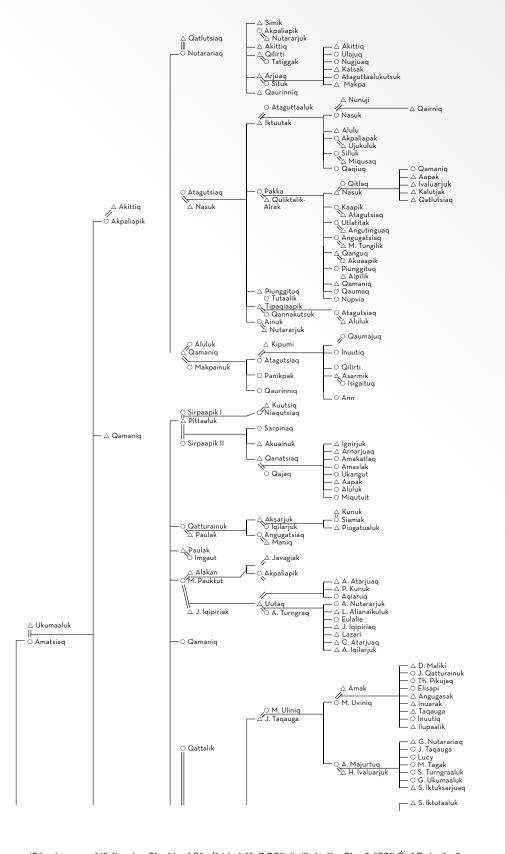


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Koonoo (b.1892) interviewed by Father Guy Mary-Rousselière (Ataata Maari) for Pond Inlet genealogy, 1970: Pond Inlet Community Archives

Genealogical Table

The Greenland names are taken from Inuterssuag Uvdloriag, with the exception of a few taken from Peary, Rasmussen, etc. and indicated by an asterisk. A comment by Cook (1911: page 55) shows that Manik is the same person as Aloqissaq, daughter of Ittukusuk and Ivalo. The Canadian names are included only to the 5th or 6th generation, so as to maintain simplicity.



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Showing the different last names of the brothers - Aglak Qulitalik's

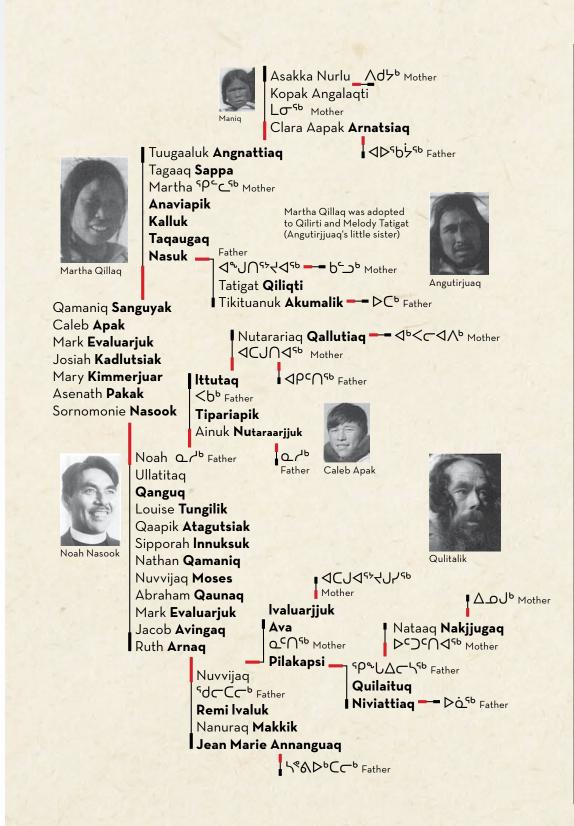
Sons of Qulitalik and Pakak - Noah Nasook, Qanguq, Nathan Qamaniq, Qaunaq and Jacob Avingaq adopted from Qanguq and Akuvaapik after Qanguq's death.

Sons of Noah Nasook and Martha Qillaq - Caleb Aapak, Mark Evaluarjuk, Josiah Kadlutsiak and Somomonie Qallutiaq, child of Josiah Kadlutsiak and Damaris Ittukusuk.

Showing the different last names of the brothers - Noah Piugaatug's

Sons of Noah Piugaatuq and Elizabeth Tatigat - Semi Maliki, Ham Qaunag, Jaipiti Pallug and Salomon Mikki adopted from Joanasi Qajaarjjuag, Martha lpiksaut and Abraham Piugattuk. Elizabeth's first child with Qumangaapik was Qaumajuq who starved to death in 1947.

Noah Piugaatuq's first wife was also Tatigat who died in late 1920's.



Clifford Inooya (GN), Pictorial genealogy of Amittuq families - Qulitalik file, 2019

Qiliqti -- < o b Mother **Panipakuttuk** Elizabeth COUC Mother Martha **Ungaalaaq** Kanguannuk <mark>Amarualik</mark> Qajaaq — ► ▷△⁰ J Sb Father Semi Maliki Eunice Pittaaluk Kissigaq Ham Qaunaq Deborah Uingut Qaunaq ■ ∆dLL^{Sb} Mother Jaipiti Palluq Salomon Mikki Abraham Piugattuk Uutuvaarijuk Igagsag I Noah ADUCDSb Father Elizabeth Piugattuq Rachel Uyarasuk Eli Amaaq Siakuluk -- 4CCGS+ Nia1quklttuq Noah Piugaatuq Amaaq Alariaq Iqipiriaq Qaunaq - Gby Father

PC% ΔΔ۶ (GN), ላንትህላσና ለቃርልσርሊσ% ላርናጋናΓρΔና - Λρίσο በበናьσε ጋናሪ%CP/LKς, 2019 Clifford Inooya (GN), Pictorial genealogy of Amittuq families - Piugaatuq file, 2019



George Washington Cleveland, named Saquaqtiruniq by Nattilingmiut. He also fathered other children in that area, todays Kitimeot area. Don't know any names of his supposively children in that area. Maybe Kitimeot area feels the same way to our area?



「CCDケ^{Sb} Mother Nanauq Maniq Kidlapik Siksik Savikattaq Mary 42Cb George 59d45602056 Cleveland Father

It is said that Peter was a white man, but Anulik's family says the father is George Cleveland.

Clifford Inooya (GN), Pictorial genealogy of Amittuq families - Kunnuk file, 2019

