



SHORT STORIES

# OUR LAND OUR LIVELIHOOD

CONCEPT  
& STORIES

**KAYLA NANMAK AREY**

ART

**DARCIE OUIYAGHASIAK BERNHARDT**



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ART

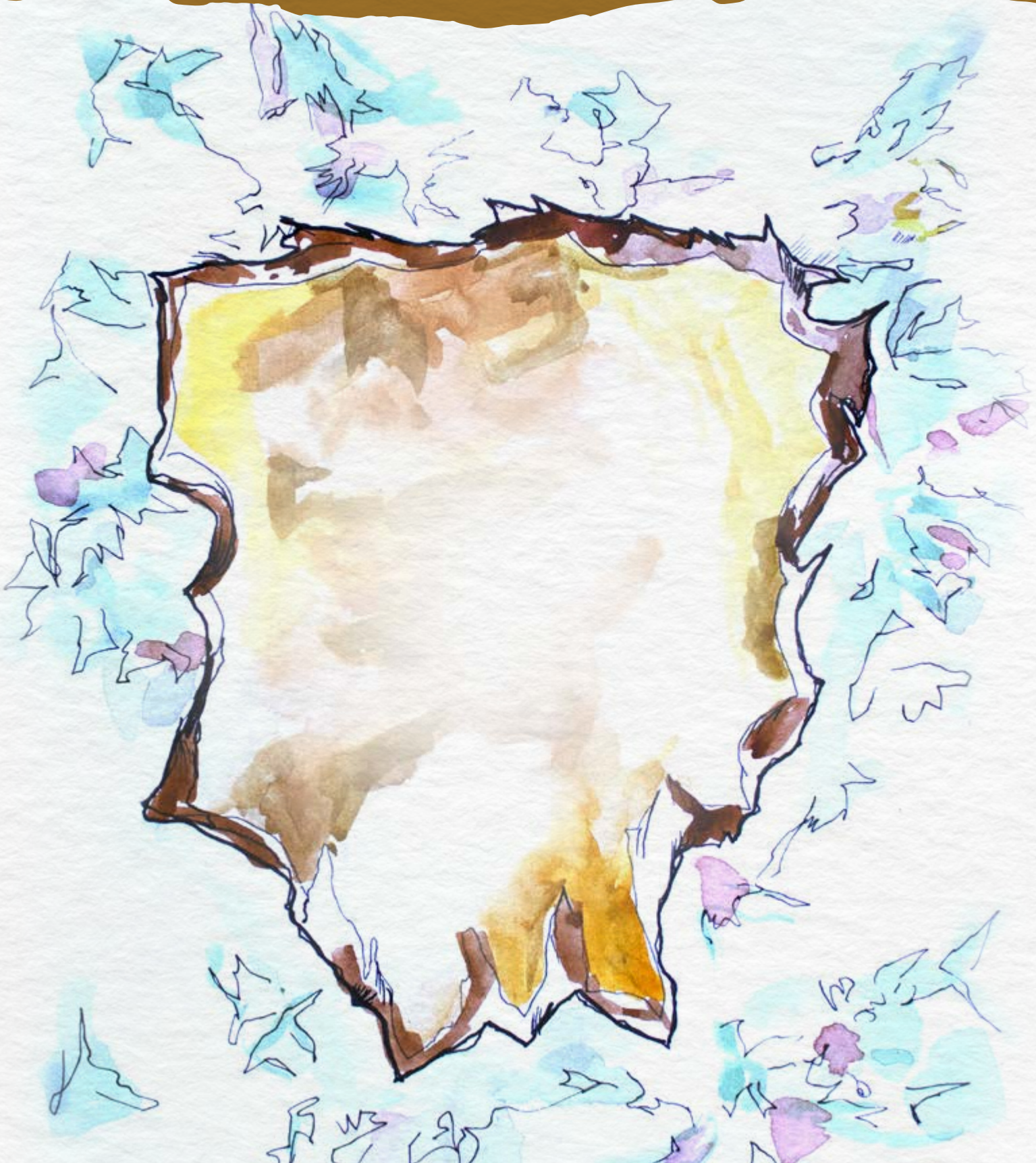
**DARCIE OUIYAGHASIAK BERNHARDT**

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# NIPUNGAITCHUNGA

I AM ATTENTIVE, IT IS QUIET AROUND YOU



||

**W**hen they saw the stars and when it got a little darker, they say about now the caribou skins are good for clothing.

Then they would start going up and from below the West Channel, they would start dog packing from there.

They went up to get good skins of caribou for their clothing. At one time, my dad took me up there to get some caribou for clothing. He said it was for winter use.

Long ago they say the light ones are good and their fur is good for hunting. They are easier to use when moving around.

One week we would stay up there looking for clothing from caribou skins, that's how it was long ago.

||

– Kathleen Hansen, KH90-19B: 7  
(Nagy 1994c: 72)

Nagy, M. I. 1994. Yukon North Slope Inuvialuit Oral History. Occasional Papers in Yukon History (No. 1).

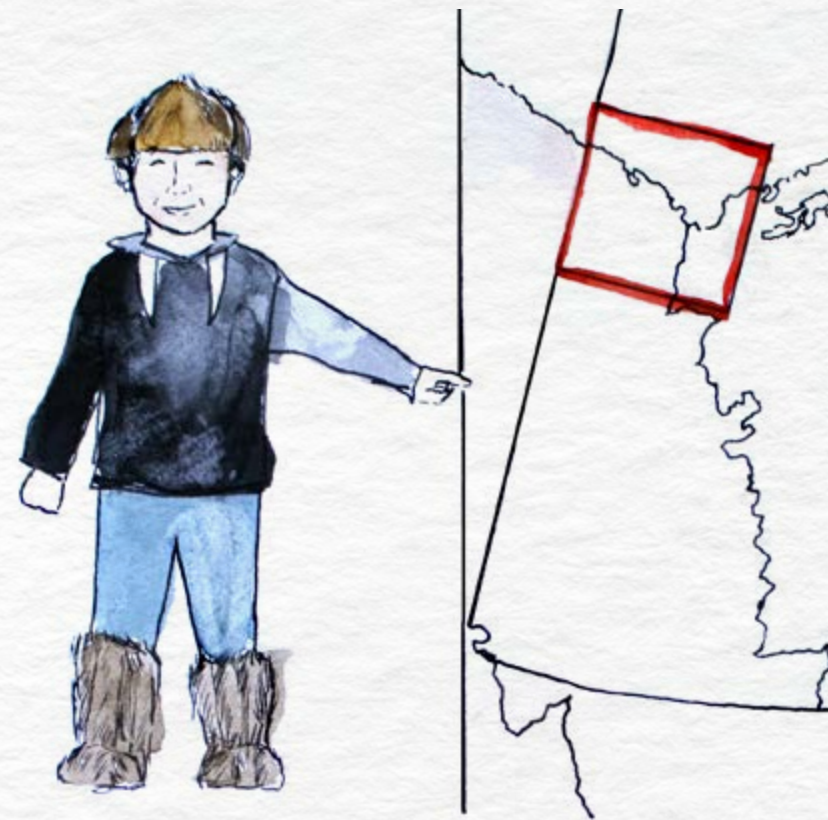
# NATIRVIK

## SNOW DRIFTING ALONG THE GROUND



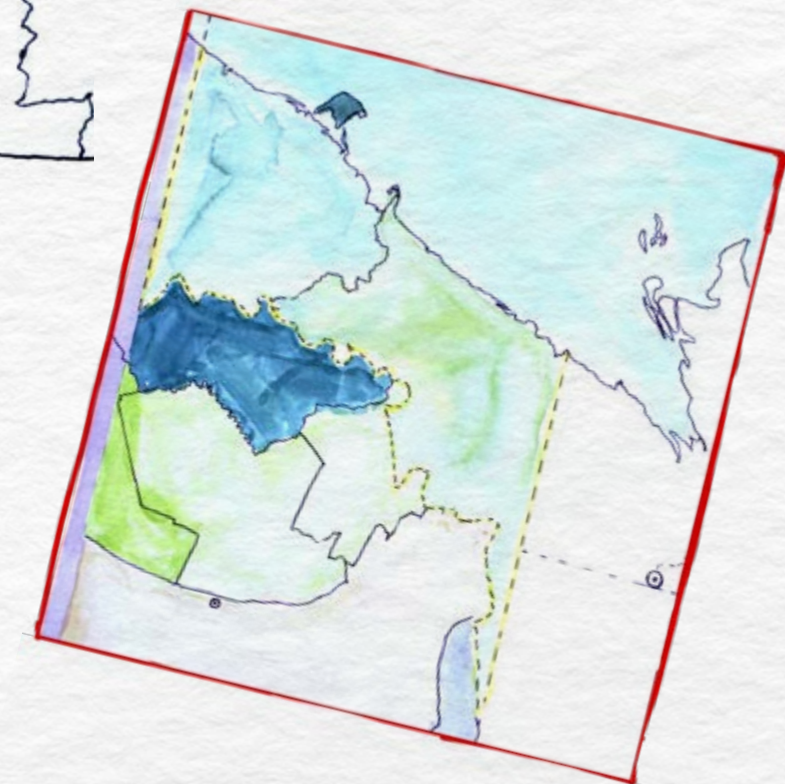
**T**oday, we have a student presentation about the western part of Inuvialuit Settlement Region.

Hi everyone. This is the Yukon North Slope. I go there with my family every year. Maybe you do, too. It's our backyard!



We Inuvialuit are a part of the story of the Yukon North Slope.

This is where we travel, where we connect with our grandparents. This is where my Grandpa told me stories.



# QAUËRÛUQ

## BECOMING AWARE OF YOUR SURROUNDINGS

**D**ad, I heard people talking about the Inuvialuit Final Agreement (IFA).  
What is that?



Well, where we're standing right now, on the Yukon North Slope, is part of the Inuvialuit Settlement Region, because we negotiated this Agreement, the IFA.



Inuvialuit worked really hard to make this document, which protects these lands. It also allows us to keep living our traditional lifestyle.

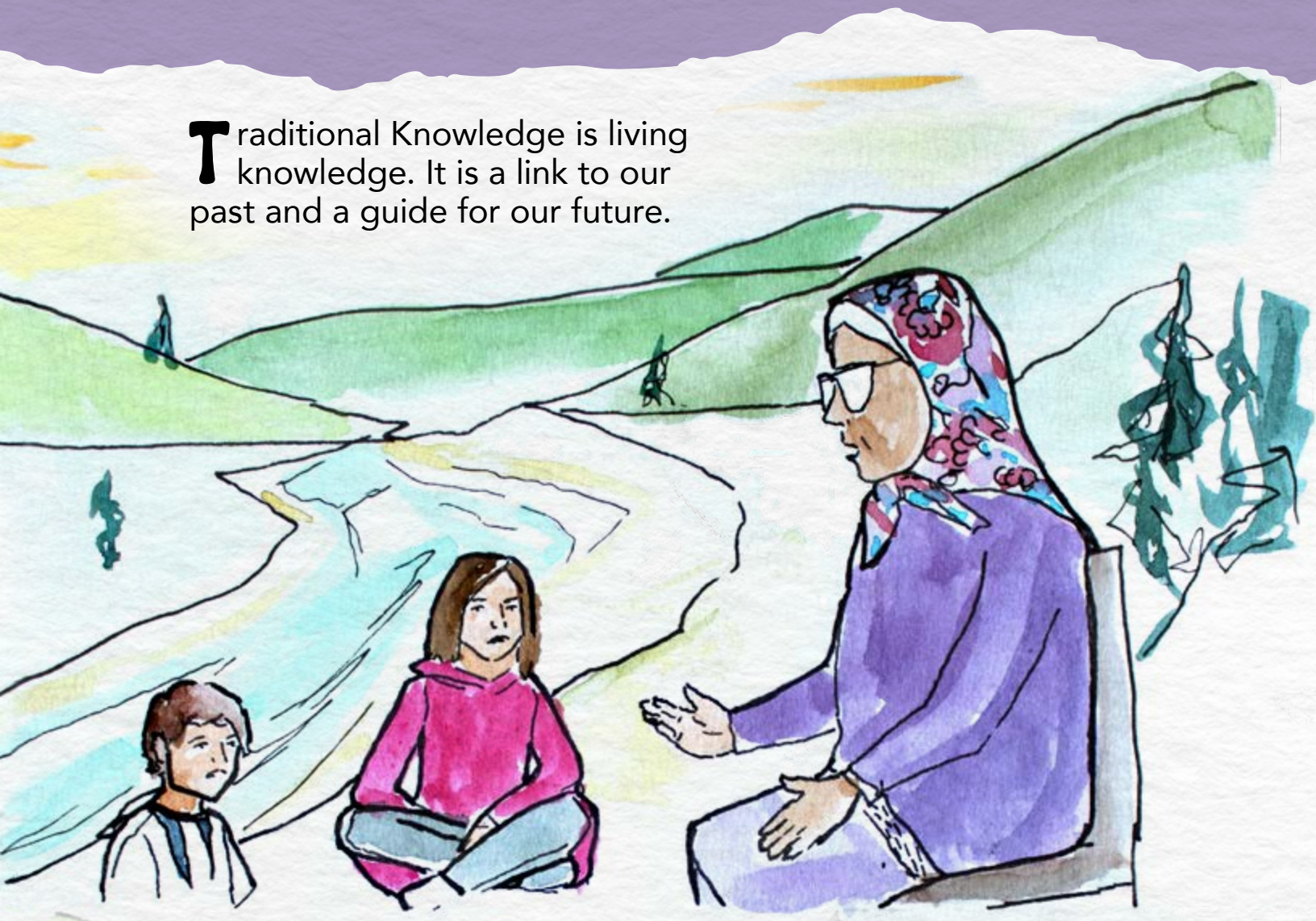
Management bodies, like the Wildlife Management Advisory Council (North Slope), exist because of the IFA. They help us to manage our land so the animals and their habitats can continue to be healthy.



# HIVUNIQ

## PURPOSE, DIRECTION, FUTURE

**T**raditional Knowledge is living knowledge. It is a link to our past and a guide for our future.



We teach what we know about the land and animals, and how it all works together. Our knowledge is built on many generations.



We understand the processes of the landscape, and sometimes how they have changed over time.

We need Traditional Knowledge to guide our understanding of the North Slope and how we will be affected by changes in the coming years.



# KASUKKITKA

## I MEET THEM



Hi Pannik, what were you doing out there on the land?



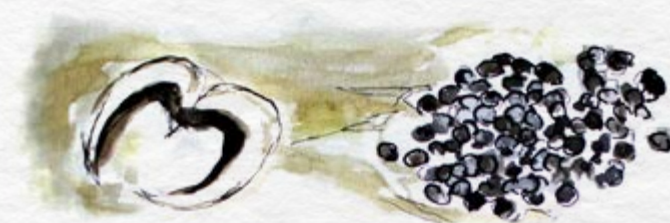
I'm researching the habitat use of Umingmak here on Qikiqtaruk.

Alongside our Traditional Knowledge, research on the North Slope can help us decide how we can accomplish our goals of conservation here.



For instance, the Umingmak tracks and scat in our research plots can give evidence of how they move across the landscape. This knowledge can work with what I already know from your teachings.

The evidence will support what decisions Inuvialuit and management bodies will make to conserve our land and animals.



# ATAUTCHIKUN

TOGETHER, AT THE SAME TIME, AS ONE



Someone not from here once asked me what it's like to be around animals up north.

I said I've spent my whole life as part of these lands. They're very special places and the animals are wise.



The animals live on these lands too, in the same places we want to go.

When you come across the animals, you have to respect them. They are also travelling, foraging, hunting.





# AVILAITCHUQ IS INSEPARABLE



Our traditional food is very important to us. It is healthy. It keeps us healthy.



When we do not have our traditional foods we suffer. We miss it.

Sometimes we cannot get quality foods from a grocery store, so our land and animals provide, and we have good food.



And we share, all together. And boy it tastes good. And we feel good.



# IGLAHAURUK

MAKE YOU LAUGH

I hope you can keep learning. You are smart.



The landscape is changing faster than we can keep up sometimes. But I wish for you to keep carrying on our traditions, and sharing.



# QUVIANAQTUQ

IS JOYFUL, CAUSES HAPPINESS



Here is your biggest fish you caught.



I want to keep harvesting, fishing, and taking care of our land, like it takes care of us.



Even though some things will change, I want to keep learning, Granny.



# ĨŨŨHIQ

## WAY OF LIFE



||

I think everyplace is special. Anywhere, because this is where we were born, and this is where we travel, so everything from Aklavik all the way down, all the way to Kaktovik is special.

I'm not going to say any specific place, because it's all special for people, and it's special to me because bringing up my kids, I started learning them how to butcher a whale, how to cook, how to do everything.

Because they need to keep that tradition going...

All my childhood memories are special.

I'm not going to name one specific one because we used to travel all the time to Shingle and Running River... I can't say any time is special...

Everything was special because our parents are gone now.

||

– Participant, WMAC NS TU Study 2018

**T**hese stories share some of the feelings of what it's like to grow up in the Inuvialuit Settlement Region (ISR), particularly on the North Slope. Inuvialuit are closely linked with the land; it is not just a place, it is where we practice our traditions, and connect with our culture.

We want to share this gift with our children, and their children. The stories are each tied to an aspect of the Wildlife Conservation and Management Plan by the Wildlife Management Advisory Council North Slope (WMAC NS). This plan is a tool for all Inuvialuit and management bodies to wield in the continued conservation of the Yukon North Slope.

Through the perspectives captured in this series, we hope to share the feelings, knowledge, and principles that guide the management of the Yukon North Slope by the Inuvialuit, and WMAC NS.



### **DARCIE OUIYAGHASIAK BERNHARDT**

I am an Inuvialuk/Gwichin artist and alumna of Nova Scotia College of Art and Design (BFA 2019). Raised in Tuktoyaaqtuuq, NT where the ocean's harsh winds carve into the Western Arctic landscape, I have a special bond created from this ecosystem to my family and sense of place. My practice has primarily focused on the narrative of domestic life in the North stemming from memories of home. I recently received the Indigenous Artist Recognition from Arts Nova Scotia (2020) for my body of work.



### **KAYLA NANMAK AREY**

Nanmak is a name I share with my granny Jean Arey (my great grandmother). My nanak (grandmother) Nellie and my mom Carol say my granny was stubborn, and so was I. Inuvialuit names are passed down from generation to generation, and I am proud to have the name Nanmak. Translated, nanmak means to backpack. Specifically, for a working Inuit dog to carry things in, a nanmak. I have collaborated with the Wildlife Management Advisory Council (North Slope) on a number of communication projects since 2019, sharing my North Slope stories and various science projects.

# DRAW OR WRITE ABOUT YOUR OWN CONNECTION TO THE YUKON NORTH SLOPE

What sounds, sights, smells, and tastes make you think of this place?

What teachings have people shared with you on the Yukon North Slope?

What is something you would like to do on the Yukon North Slope?



