



Catalogue of an exhibition hosted by  
Rare Books and Special Collections  
McGill University Library  
February to April, 2009.

Curators: Sharon Rankin, Marianne Stephaek,  
Jennifer Campbell and Lindsay Terry.

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by Sharon Rankin and is part of the  
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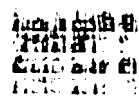
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## **The Moravian Beginnings of Canadian Inuit Literature**



An exhibition of special collections  
from McGill University Library  
Rare Books and Special Collections  
February to April, 2009



Montreal Hanover

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## **Morâviamiut Pigianningit Canadamiut Inungit Allaliginniginni**

Inuit ilutsitukangit pillagiulaukkut tukikatsiatlutillu ukâlannimi. Inutukait unikkausingit, tutsiagalausingillu Inuktitut atullagiulaukkut ilaget, nunakatigellonet katigaimmata, sivunitsaminik ilinniatitsiagutigitlugit uppiguset, tusingit, inogusingillu. Tamanna unikkâgusiulauttuk alatausimalaungilak kanullonet 1800-iukâtinngu.

Morâviat ilagelaukkut uppitotlutik ajukittutaunikkut pikatatlutik pigiasijaumajunut Morâviami, nunaukataulittuk uvani Czech Republic, 1601-iulauttumi. Count Zinzendorf, pigiasititsilauttuk nunakatigetsiatunik Herrnhut, Germanimi, uppitunut nunatsualimâmi tungavigitsiatlugu atuttaunialittilugu. Morâviat tikiajalauttut England-imut pigiannigalangani 1700-mi, pimmagigumanialittilugu John Wesley, katimmavilellu Methodist-imik. Morâviat (Unitas Fratrum) tikisimalauttut Labradorimut Akukittummit 1721-imi, 1771-naulittilugu katimmavinik sakkititsinialittilugit.

Tâkkua takujatsat tukisiutigilauttavut kanuk pigiasinnimangâta allagiamik atuatsigiamillu Inuit Labradorimi, ammaumijogaluat ikinisait Taggamiut. Morâviat misiuniligijingit allagiasilauttut Gudip allanginnit Inuktitut, sivulliutlutillu Canada-mi allagiamut sakkititlugillu atutlutik allausigilittatigut. Pigiannigalangani 1880-mi Anglican-et misiuniligijanga pigiasilaummijuk ilanginnik ukausinik atutlunilli kaniujâppanik. Tamakkua allataumajut atuttaulauttut tâvani ukkummiut katimmavinginni, Inunnulu.

Taitsumani Inuit Labrador-imi atuatsiluangunitsaulauttut allunânit ajukittuijinut atuatsigiamik allagiamillu ilinniatitaul aummata ajukittuijiniut. Unuttug alait Inuktitotjut (kaniu jâppait) allait atuttau katalauttut ilinni atitsijinut ilinniatunullu tamânejut takujatsani. Allataumajut Morâviat ajukittuijiginnut, asinginnulu Labradorimi nokatattuilu kaujisaffiuvut atuatsikattalaunnginnik Inuit. Labrador-imi Inuit pitsiatlalaaukkut tutsiagiamik korini, tittulautinillu atugiamut Morâviat katimmavinginni.

Labrador-imiut Inungit sivilliusimajut Canada-miunit Inunnit allagiamut ukausimitut. Allasimakattalauttut ullut tamât pikatausim mitigut, viasilliunnitigut, tutsiagalausimmigut, unikkausi mitigullu. Inuilli allaligamik mâna kallunâtitut allasimakattalittut. 1960-

tigalamminit unuttunik kimigguakalikkuk, kaujisautikavuk, allagan-  
nilu maggonik pingasunillu Inuit ukausinginnik atutlutik. Taikkua  
atuagait atuttaugunnalauttut Canada-up inungita ukâlautigennimi  
allataumajunik mânnamunut piulitlugillu inutukait unikkausingit.

Ilonnatik takujatsait tamâni tigujaumajut ukunangat McGill Rare  
Books & Special Collections; ukunangalu The Lawrence Lande  
Collection of Canadiana, The Lande Eskimo Collection, The Lande  
Arkin Collection. Ilagiammitlugit ukunangatauk McGill's Human-  
ities & Social Sciences Library, McGill's Education Library.

Tâkkua takujatsat ilangaummijut uvangat, "Entendre et com-  
muniquer les voix du Nunavik/Hearing and sharing the voices of  
Nunavik", kenaujattâsimatlutik ukunangat International Polar Year  
(IPY), 2008-2011 suliakattigetlutik ukua Université du Québec à  
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ty-SSHRC Institutional kenaujattâvianit.

Pigunnatitsilauttut nakugijautlatut suliakatet AVATAQ Cutural  
Institute-kuni. Atuinngu jaumajuku kununga: Sharon Rankin,  
Marianne Stenbaek, Lindsay Terry, Jennnifer Campbell.

### **The Moravian Beginnings of Canadian Inuit Literature**

The traditional Inuit way of life had a strong and well developed  
oral tradition. The myths, tales and songs that Inuit elders told or  
sang in Inuktitut, Inuttitut or Inuttut at family and community gath-  
erings, ensured that traditional beliefs, symbols and values were  
transmitted from one generation to the next. This extensive oral lit-  
erature did not have any written equivalent until the 19th century.

The Moravians are a Protestant community claiming apostolic ori-  
gins who developed in Moravia, now part of the Czech Republic,  
in the later 17th century. Under Count Zinzendorf, they estab-  
lished a thriving community in Herrnhut, Saxony which became a  
centre of worldwide Christian outreach for the church. Moravians  
appeared in England in the early 18th century and had great influ-  
ence on John Wesley and the Methodist movement. Moravians ar-

rived in Labrador from Greenland in 1721 and by 1771 had begun to establish permanent settlement along the coast.

This exhibition traces the beginnings of literacy and literature for the Inuit living in Labrador and, to a lesser extent, in the Canadian eastern Arctic. The Moravian missionaries transcribed biblical texts into a written form of Inuktitut and were the first in Canada to write and publish Inuktitut using Latin characters. In the early 19th century, an Anglican missionary in Northern Quebec (now Nunavik) transcribed parts of these same Moravian biblical translations into syllabic orthography. These Church Missionary Society publications were used across the eastern Arctic in mission churches and in Inuit homes.

Inuit living in Labrador in the 19th and early 20th centuries were more literate than white settlers as a direct result of the Moravian missionaries who taught them to read and write in Inuktitut in the mission schools. Many of the original Inuktitut (Roman orthography) texts used by the mission teachers and students are part of this exhibition. The writings of Moravian missionaries and other Labrador travelers provide many archival sources documenting the reading habits of the Inuit. Labrador Inuit were also exceptionally musical and choirs and instrumental bands were a fixture in the Moravian churches.

The Labrador Inuit are the first Canadian Inuit to have written in their own language. Their first texts took the form of diaries, poetry, songs or personal narratives. Contemporary Inuit writing is now often in English. Since the late 1960s, there has been a proliferation of bilingual and trilingual magazines, newsletters and newspapers. These periodicals have provided a forum for Canadian Inuit writings about the present and have preserved the "as-told-to" elders' stories.

Items displayed in this exhibition have been selected from McGill's Rare Books & Special Collections including The Lawrence Lande Collection of Canadiana, The Lande Eskimo Collection and The Lande Arkin Collection supplemented by the collections of McGill's Humanities & Social Sciences Library and McGill's Education Library.

This exhibition is supported by a McGill University-SSHRC Institutional grant as well as an International Polar Year (IPY) grant







toutefois fallu attendre le 19<sup>e</sup> siècle pour que se développe un équivalent écrit de ce patrimoine.

Les Moraves forment une communauté protestante se réclamant d'origines apostoliques et qui a pris son essor en Moravie (maintenant une région de la République tchèque) à la fin du 17<sup>e</sup> siècle. Sous l'égide du comte de Zinzendorf, ils établissent à Herrnhut, en Allemagne, une collectivité florissante qui deviendra pour l'Église un centre important de diffusion chrétienne vers le monde entier. Les Moraves arrivent en Angleterre au début du 18<sup>e</sup> siècle; ils y exerceront une influence considérable sur John Wesley et le mouvement méthodiste. Ils atteignent le Labrador depuis le Groenland en 1721 et commencent à fonder des établissements permanents sur la côte en 1771.

L'exposition retrace les débuts de l'alphabétisation et de la littérature chez les Inuits du Labrador et, dans une moindre mesure, ceux de l'est de l'Arctique canadien. Les missionnaires moraves ont transcrit des textes bibliques en une forme écrite de l'inuktitut. Au Canada, ils ont été les premiers à écrire et publier des documents en inuktitut au moyen de l'alphabet latin. Au début du 19<sup>e</sup> siècle, un missionnaire anglican du Nord du Québec (aujourd'hui, le Nunavik) transcrit en alphabet syllabique certains passages de ces traductions bibliques moraves. Ces publications de la Church Missionary Society ont été utilisées dans les foyers inuits et les églises missionnaires dans toute la région est de l'Arctique.

Sous l'influence des Moraves qui leur avaient appris à lire et à écrire en inuktitut dans les écoles missionnaires, les Inuits qui vivaient au Labrador au 19<sup>e</sup> ainsi qu'au début du 20<sup>e</sup> siècle étaient en fait plus lettrés que les colons blancs. Cette exposition présente une grande partie des textes en inuktitut (alphabet romain) originaux utilisés par les enseignants et les élèves des missions. Les écrits des missionnaires moraves et d'autres voyageurs ayant parcouru le Labrador constituent par ailleurs un fonds archivistique éclairant sur les habitudes de lecture des Inuits. Les Inuits du Labrador possédaient également des talents musicaux exceptionnels; et les chorales et groupes instrumentaux faisaient partie intégrante des offices dans les églises moraves.

Au Canada, les Inuits du Labrador sont les premiers à avoir écrit dans leur propre langue. Ils ont d'abord produit des journaux intimes, poèmes, chansons et récits personnels. L'écriture contem-



poraine des Inuits est maintenant souvent en anglais. Les magazines, bulletins et journaux bilingues ou trilingues se multiplient depuis la fin des années 1960. Ces périodiques permettent la diffusion des textes inuits canadiens portant sur l'époque actuelle, mais aussi la conservation et la transmission des récits des Anciens, tels qu'ils ont été légués de génération en génération.

Les objets présentés proviennent de la Bibliothèque des livres rares et collections spécialisées de McGill, notamment la Lawrence Lande Collection of Canadiana, la Lande Eskimo Collection et la Lande Arkin Collection, auxquelles s'ajoutent les collections de la Bibliothèque des sciences humaines et sociales et de la Bibliothèque des sciences de l'éducation de McGill.

L'organisation et la tenue de cette exposition ont bénéficié d'une subvention institutionnelle Université McGill/CRSH et d'une subvention Année polaire internationale (API) – « Entendre et communiquer les voix du Nunavik/Hearing and sharing the voices of Nunavik », une initiative conjointe de l'Université du Québec à Montréal et de l'Université McGill. Cette exposition a été élaborée par Sharon Rankin, Marianne Stenbaek, Lindsay Terry et Jennifer Campbell.



Pour en savoir plus : <http://www.inuktitut.org/Nunavik/>

**Collected and Arranged:  
The Lawrence M. Lande Collection of Canadiana  
at McGill University**

Lawrence Montague Lande was born in Ottawa, Ontario in 1906, the eldest child of an ex-patriot Lithuanian financier father and a musically-talented Hamiltonian mother. When he was six months old, the family relocated to Montreal, and while still in childhood Lande began to express, in his youthful accumulations of butterflies, bugs, stamps, seashells, and rock crystals, his nascent, life-long passion for collecting. Towards the end of his years at Westmount High, Lande's concentration fixed on books. This interest was well-provided for, both by his father's five dollar weekly book-buying allowance, and by the proximity of the book-sales comprised of materials purchased from Christie's in London which were held locally in the basements of the great Montreal department stores, Morgan's and Goodwin's – later the Bay and Eaton's.

Following High School, Lande attended McGill (BA, 1928), the University of Grenoble (Dip. in Philosophy, 1928), and the University of Montreal (LL.B, 1931). He served with the Civil Protection Committee during World War II, and sold Buicks at Lande Motors on Decarie Boulevard before joining his family's firm as a public notary. Over the years, he wrote and published poetry, literary criticism, theological philosophy, and history, as well as compositions for the piano. Throughout this time, his collecting continued. By approximately 1940, his general interest in 18th century bindings and literature came into focus over the works of craftsman and poet William Blake. Lande began his relationship as benefactor to McGill with the donation of 250 Blake materials in 1953. This small collection was subsequently augmented both by himself and the library and now totals in excess of 1,300 volumes. The collection is described in *A Catalogue of the Lawrence Lande William Blake Collection in the Department of Rare Books and Special Collections of the McGill University Libraries*. Montreal: McLennan Library, 1983.

Though Lande's interests and personal wealth gave him a world-wide scope to develop academic relationships and professional connections, McGill University remained his primary beneficiary for much of his life. After an encounter late in the 1940's with French World War II resistance commando, recent immigrant to Montreal and legendary bookseller Bernard Amtmann, (1907-1979), Lande became interested in collecting Canadiana. As with the Blake materials, Lande's Canadiana-collecting activities proved to be much to McGill's benefit. His initial gift of Canadian materials consisted of 2,328 items and is described in:

*The Lawrence Lande Collection of Canadiana in the Redpath Library of McGill University.* Montreal: Lawrence Lande Foundation for Canadian Historical Research, 1965.

Designed by Robert Reid, the catalogue was exhibited in the New York Public Library as the only Canadian example selected for the *60 Fine Editions from the Sixties* exhibition, and it is widely acclaimed as the most beautiful book ever published in Canada.

In 1966, Lande helped finance McGill's acquisition of Nathan Arkin's collection of Western Canadiana. At this time, Lande's generosity with his efforts and his fortune was recognized both by the Canadian Government, which gave him an Order of Canada at the initial induction ceremony (1967) and McGill University, from which he received an honorary DLitt in 1969. In 1972, Dr. Lande sold his second 2,541 item collection to McGill:

*Rare and Unusual Canadiana.* Montreal: McGill University, 1971.

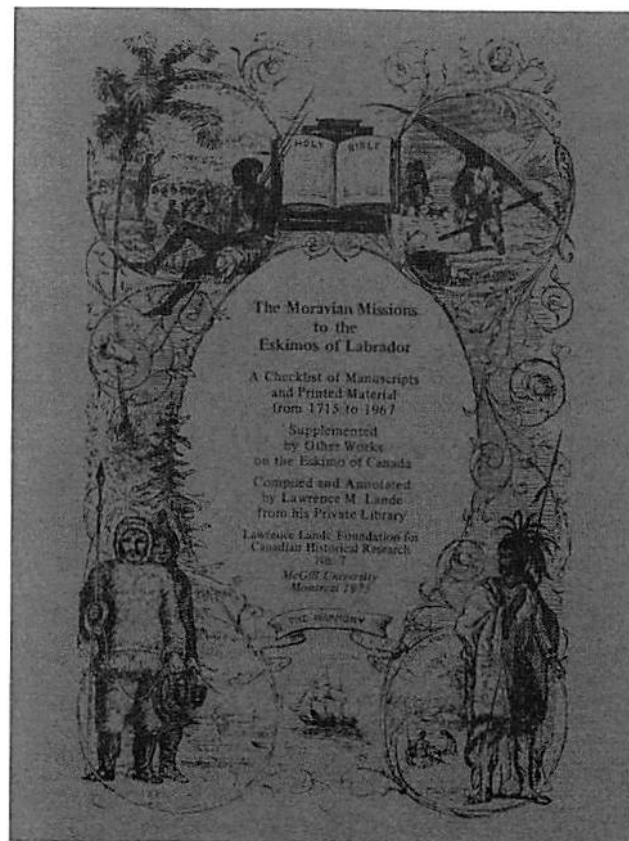
The final two collections of Canadiana were acquired by the university in 1975. The catalogues are:

*The Moravian Missions to the Eskimos of Labrador: A Checklist of Manuscripts and Printed Materials from 1715 to 1967, Supplemented by Other Works on the Eskimo of Canada.* Montreal: McGill University, 1973.

and:

*A Checklist of Printed and Manuscript Material Relating to the Canadian Indian, also Relating to the Pacific North West Coast.* Montreal: McGill University, 1974.

Complicating matters for subsequent generations of librarians attempting to direct scholars to appropriate resources, only 153 of the 164 items described within *The Moravian Missions to the Eskimos of Labrador*, and 276 of the 413 items comprising *A Checklist of Printed and Manuscript Material Relating to the Canadian Indian* actually came to McGill. The remaining material, as well as some manuscripts from the earlier donations, and the Molt Beethoven manuscript, are now among the holdings of Library and Archives Canada in Ottawa. Today, the Lawrence Lande Collection of Canadiana at McGill approaches 6,200 items, including pamphlets, maps, prints, periodicals, government documents, broadsides and books.



The Moravian Inuit portion of Lande's Canadiana, shelved under the abbreviation Esk for the now pejorative Eskimo, is comprised of a series of 19th and 20th century missionary bulletins providing an account of the state of the missionary outposts, as well as religious and secular educational resources printed in Inuit scripts. A number of early imprints, including a periodical in Inuktitut

roman orthography produced from the small press established by the Moravians at Nain, have been selected for display as part of *The Moravian Beginnings of Canadian Inuit Literature* exhibition. The excellence of McGill's holdings on this subject can be ably demonstrated by a comparison with: *The Labrador Inuit Through Moravian Eyes*, <http://link.library.utoronto.ca/inuitmoravian/>, a benchmark resource for Moravian Inuit bibliography consisting of the joint digitized holdings of the University of Toronto Libraries, Memorial University Libraries and the Bibliothèque de l'Université Laval. Only two of the 181 entries described within the *Moravian Missions to the Eskimos of Labrador* can be found at *The Labrador Inuit Through Moravian Eyes*.

Dr. Lande believed that by providing students and scholars with access to research materials informed by a tangible proximity to the events necessitating their creation as unique, first and early editions, he would fuel and stimulate their interests. He sought, in his own words, to "activate" his archival collections by making them public, going so far as to seek an audience with then Prime Minister Pierre Trudeau in order to acquire government support for a project to duplicate and disseminate important archival facsimiles to school-children on a national scale. Though he passed away in 1998 at the age of 96, Lande lived to see the beginnings of a digital age: an era which has subsequently become marked by the ubiquity of the archival resource facsimile. We can be sure he would be pleased to know that excellent showcases for his collections such as *The Moravian Beginnings of Canadian Inuit Literature* are now available globally in perpetuity twenty-four hours a day to any scholar at any educational level with a computer and an internet connection. We can also feel that in working to provide contextualized representative elements of Lande's collections via the expanding range of new media, McGill has respected the intentions with which these historical treasures have been entrusted to our care.

Greg Colley  
Rare Books and Special Collections  
McGill University Library  
October 2009

## **The Moravian Church in Labrador: A Brief History**

For a very long time, the Roman Catholic Church ruled all of west Europe, but sometimes there were people like Johan Hus (1370-1415) in Prague who protested against the riches and power of the Church which he thought was not compatible with the teachings of Jesus Christ's life and teachings. As punishment, he was burned at the stake, but his supporters in Bohemia organized themselves as an independent church society, *Unitas Fratrum*, (the unity of the brothers). They were often persecuted by the Catholic emperor and in 1722, some of these "Bohemian brothers" fled to Saxony where they were allowed at Count Zinzendorf's manor house, a little east of Dresden, to settle in their own village which they named Herrnhut (under the Lord's protection). With the direction of Count Zinzendorf in 1727, they established themselves as a protestant denomination with a special interest in missions.

### **First contact**

Already in 1731, missionaries were sent out to the slaves in the Danish West Indies and in 1733 to the Inuit (at that time called Eskimos) in Greenland. They met with success in both places. There were also Inuit in Labrador but they had been hard-pressed for a long time because of confrontations and fighting with the white fishermen and hunters as well as with their mortal enemies, the Indians. They were intruded on to such an extent that they were in danger of being wiped out. Among the Moravians in Greenland, there was talk of coming to their aid. A Moravian navigator, Erhardt, went to Labrador in 1752 with a crew and trading goods. Furthermore, he brought four missionaries but none of them had any knowledge of the Inuit's language. Due to the many fights and the existing animosity, the Inuit had become suspicious of foreigners. On a trade mission, Erhardt and his tradepeople were lured into a trap and killed. The other missionaries had to return to Europe with a failed mission.

## **Exploratory travels and negotiations**

Some years later, the Danish Moravian Jens Haven wanted to go to Labrador as a missionary. But he was first sent to Greenland as a missionary in order to familiarize himself with the Inuit language and literature. In 1764 in London, he met Hugh Palliser the governor of Newfoundland, who gave him permission to explore the conditions in Labrador in the hope that these missionaries would be successful in making the suspicious and warlike Inuit easier to deal with. Jens Haven met and talked to some Inuit. The year after, he went again to Labrador, this time with three other missionaries. One of these was Christian Drachardt who for twelve years had been first a Lutheran missionary and then later a Moravian missionary in Greenland. They established a good contact with the Inuit and understood how bad the relationship between them and the Europeans had been. Therefore, they did not only ask for permission to set up a mission station but demanded that they be given control over 1,000 acres of land where the Inuit could live in peace. This did not suit the British and their plans that the missionaries should be the liaison and the interpreters between the Inuit and the colonists, so for a long time nothing happened.

However, the attitude of the authorities changed after the Inuit's attacks on the colonialists had been dreadfully avenged; the men were murdered and women and children were taken as hostages. The Inuit woman, Mikak, and her two children were taken to London on Palliser's orders. Mikak had had contact with Haven and Drachardt in Labrador and had learned a Christian prayer. Now the British Moravians and Haven took the small Inuit family under their protection and soon all suspicion was resolved. The young boy Karpik was sent to a boarding school and baptized but died the next year of smallpox. Mikak was an eager promoter for the Moravian missions' wishes. The result was that the Moravians, by a Royal land grant were given the right to obtain not just 1,000 but 144,000 acres of land in Labrador, wherever they wanted it. This land grant would come to have a great importance for the Labrador Inuit right up to modern times.

### **First colony is established in 1771**

After securing the Inuit's support and once more having inspected the conditions in Labrador in 1770, three married couples and eight single brothers arrived the following year in Labrador where they, in the middle of the east coast, established their first mission station in Nain with palisades round it. Erhardt's fate was still fresh in people's memory. However, there was no need for fear and several Inuit families soon moved to the station. The Inuit were open and full of confidence. In 1776, another mission station was established in the north at Okak and, in 1782, in the south at Hopedale.

### **Security and lack of independence**

In this manner, the Moravian missionaries got control over the majority of Labrador's inhabited east coast. Quite literally, both in spiritual and worldly matters they had become the highest authority and had a monopoly on all trade in the area. This meant protection and security but also subjugation and lack of independence. The Council of Elders, which right from the start consisted of the male missionaries, administered the rules which life in the Moravian colony had to follow through the special "church discipline". Among other matters, its purpose was to maintain a very strict sexual morality.

### **Both mission and trade**

In contrast to Greenland where the Moravians were not allowed to trade with the Inuit, they attempted in Labrador to finance the mission by means of trade. In this way, they were doubly dependant on the "mission ship" that once a year brought supplies from Europe. Some times, the difficult weather conditions caused huge delays or even no ship. It also resulted in great problems to have both trade and mission under the same roof, even though at the beginning and until 1797, they attempted to keep trade and mission completely separate so that there were both "Trade brothers" and "Mission brothers".



## **Opposition and indifference**

The Moravians met with other problems. The shamans accused them and their supporters of being the cause of the unsuccessful hunts and accidents because the taboo rules were not kept. In addition, several of the men who were connected to the mission, Mikak's new husband and the first baptized man, Peter, did not at all live up to the strict moral rules established by the missionaries; they took two or three wives which they even treated quite heavy-handedly. Those two men led a group, in 1784, of Christian and heathen settlement inhabitants towards the south in order to trade with the European tradesmen who gave them better prices and also sold them both alcohol and rifles. So they also became murderers. Several Inuit stayed in the south and those that returned joined the shamans once again. They stayed around the mission stations and happily accepted their help but they only very rarely showed up in church. Therefore, there was some thoughts about closing the last established mission station, Hopedale.

## **The revival**

Suddenly around 1800, an intense revival happened in the congregations and it started precisely in Hopedale. A well-known shaman had had a vision, maybe a comet shower, and had interpreted it as a sign of Jesus' imminent return for salvation and judgment. He arrived in Hopedale with all signs of panic and wanted to escape the judgment but participate in the salvation. His reaction was contagious. Several other people had visions and had "experiences" in the mountains. Just like in the old days but now these "experiences" were seen to be related to the missionaries' preaching. The revival spread to Nain and Okak. The response to the "séances" and drum songs of the shamans had always been hymn singing. Just as the revival reached its apex, a new hymn book was published which to a very large degree contributed to furthering this collective revival.

## **Life in the colonies**

The missionaries almost all came from a working class background as carpenters and handy-men and as they also had to deal with the trade, usually many of them lived together in a large collective. Each family had only one room for itself; the children were usually sent away to school in Europe at the age of five or six years. The “unmarried brothers” lived several in a room. There were many practical tasks to be taken care of: construction and maintenance, the domestic animals had to be tended, food and fire wood had to be obtained, especially in the summer. During the winter, the missionaries used much time talking, separately, with all Inuit who already were or wanted to be Moravians about their own and others’ faith and (sexual) morality. The Moravians distanced themselves from the old perceptions and customs, (such as drum dancing and singing). In all matters, the Bible was the guideline and time became structured in a completely new manner by calendars and watches.

The population was divided into smaller groups, across family lines: non-baptized, baptized, confirmed, communion participants, and also according to gender and age. Church services were carried out as well as many smaller devotions with lots of songs and music with the congregations’ own choirs and brass bands – sometimes for the whole congregation and sometimes for the smaller groups, each also had its own special feast days. On some feast days there were special “love feasts” (usually tea and biscuits) and people received small presents (such as sewing needles and fish hooks) from Moravian congregations in Europe and America. Letters and tales from the worldwide Moravian church were read aloud.

In regards to the life of the congregation, there was no economic link between the mission and the congregation as all services such as cleaning, choir singing and music playing, digging of graves, etc. was done without any monetary compensation. Maybe sometimes, small symbolic presents were given for these services. Even though all authority belonged to the missionaries, many members of the congregations were entrusted with special tasks.

An important part of the missionaries' work was the teaching. School was held for the children (from age 4 on) and young people in the wintertime. They were exclusively taught in their mother tongue (Inuttitut) and learned to read and write; only a little of a foreign language was mixed in as they learned to count in German. The teaching took its contents from the Bible and from Bible history not from the Inuit's own myth and stories.

In spite of this, the Moravians did a lot to safeguard the hunting profession and the Inuit language. In regard to language, cooperation with the missionaries in Greenland was implemented. In 1851, Samuel Kleinschmidt published his *"Grammatik der grönländischen Sprache mit theilweisem Einschluss der Labradordialects"*. Kleinschmidt had actually never been to Labrador, but in Lichtenau, he had worked together with the missionary Kruth, who had been a missionary for a number of years in Labrador. Later, Kleinschmidt exchanged letters with the missionary Bourquin in Nain and played a large role in Bourquin's *Grammatik der Eskimo-Sprache* (1891).

### **New colonies**

When the revival was at its peak, the Moravians started to think about the establishment of a new "front" for the mission. Hebron, north of Okak, was established in 1830, but it was met with strong opposition from the shaman, Paksaut, and his almost 100 followers, who after only about ten years gave up and decided to move to the mission station. In 1864, Zoar was established south of Nain but it was closed just before 1900. The hundred year anniversary of the beginning of the mission was celebrated with the establishment of Rama, north of Hebron. Finally in 1896, Makkovik was established south of Hopedale and in 1904, Killinek the most northerly place in Labrador, so that now the Moravians covered the entire 1,000 km. coast from Cape Chidley to Hamilton Inlet.

### **Unsuccessful hunts and disease**

During this period, the people also fought with some huge problems. In the middle of the 1800's, there were a number of years when people were in dire straits as a result of unsuccessful hunts, probably caused by European seal hunters and whalers as well as Indian and Inuit reindeer hunters' over-hunting. In addition to this, many white settlers chose to live close to the mission stations which resulted in alcohol becoming an increasing problem; furthermore, many epidemics took their toll. In this connection, a British doctor, Wilfred Grenfell, carried out an extraordinary medical mission in Labrador at the end of the century. Worst of all was the Spanish flu which killed many in the winter of 1918-19. For example in Okak, only 59 out of 266 inhabitants survived.

### **The trade mission is phased out**

The trade missions had right from the start caused problems, though at the same time it had prevented the northern Labrador Inuit, unlike the southern Labrador Inuit, from being consumed by alcohol or being exploited. The trade mission had tried to avoid sales on credit so that people would not end up in bottomless debt, but when they had nothing to live on, both they and the missionaries were in a difficult predicament which sometimes ended with theft and violence. That burden was lifted off the Moravians' shoulders when they, in 1926, passed the trade functions over to the Hudson Bay Company.

### **New conditions**

The Second World War, which meant the construction of an airbase at Goose Bay, also meant that many Inuit moved towards the south and Moravian churches were built in both Happy Valley and North West River, while the colonies north of Nain closed (Hebron was closed in 1953 and its inhabitants unceremoniously re-located to Makkovik and Nain). In 1949, Newfoundland became a province in Canada and the government took over the responsibility for the schools where the

language of instruction was English – much to the sorrow of the missionaries.

The Moravian Church in Labrador has since 1967 been acknowledged as a “province” in the worldwide Moravian church. The Labrador church has as its highest authority a Synod with representatives for all congregations. The Synod usually meets every fourth year to discuss the conditions of the church.

Rev. Henrik Wilhjelm  
(Translated by Marianne Stenbaek)



## **Introduction**

Contemporary Labrador Inuit come from a culture known to archaeologists as Thule. They arrived from the north in the late 15th century. Living in small nomadic groups, the Inuit had been entirely self-sufficient, dependent upon hunting, fishing and gathering for their survival until their contact with European explorers, whalers, fishermen and missionaries.

The Moravians were a group of German Protestants who first established missions in Greenland with permission of the Danish government. In 1769, the Moravians were granted one hundred thousand acres on the coast of Labrador by the British government to establish stations at equal distances in order to insure “unhampered operations” and in the same year purchased a large ship in order to service Labrador trade. The Moravians acted as both missionaries and traders with the Inuit people and their influences transformed the Inuit way of life.

A second influential force in Labrador was Sir Wilfred Grenfell, a medical missionary who wrote extensively about his work in Labrador in the early 20th century to provide medical care to fishermen and Inuit as far north as Hopedale. The International Grenfell Association (IGA) established hospitals, trained nurses and built schools throughout the province.





**Benjamin Gottlieb Kohlmeister, 1756-1844.**  
*Journal of a Voyage from Okkak: on the Coast of  
 Labrador to Ungava Bay, Westward of Cape Chudleigh;  
 Undertaken to Explore the Coast, and Visit the  
 Esquimaux in that Unknown Region.*  
 London: Printed by W. M'Dowall for the [United]  
 Brethren's Society for the Furtherance of the Gospel  
 Among the Heathen, 1814.

This is an account of the Moravian exploration of Ungava Bay and search for Inuit families who lived north of the Okak mission settlement in the summer of 1811. The accompanying map has handwritten notations by Brother Kohlmeister and is the first special map of Northern Labrador to be published. "Brother KOHLMEISTER being, after seventeen years residence in Labrador, complete master of the Esquimaux language and deservedly beloved and respected by both Christians and heathens, possessing an invincible zeal to promote their temporal and spiritual welfare, was a man eminently qualified to undertake the commission, and to conciliate the affections of the unknown heathen... Brother KNOCH, his companion, joined to other essential qualifications, great cheerfulness and intrepidity" (6).

Lande S1179 Lande Canadiana, Rare Books and Special Collections.



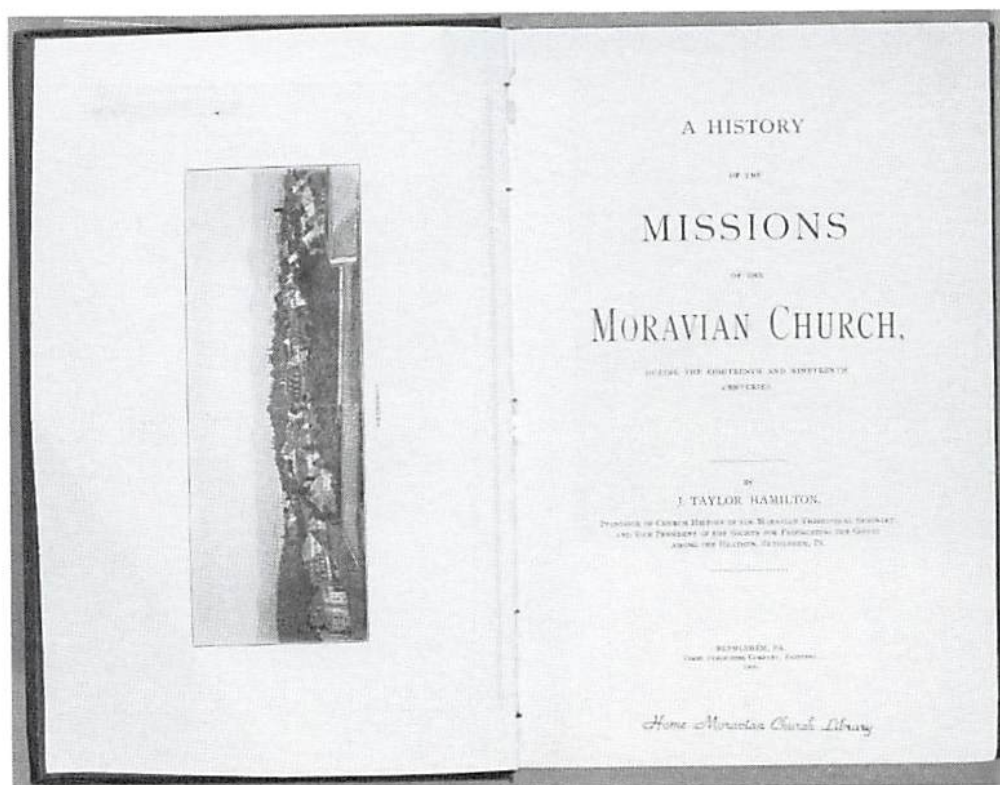
### **Moravian Church.**

*Missions - Atlas der Brüdergemeine:  
Sechzehn Karten mit Text/ Herausgegeben von der  
Missionsdirektion der Evangelischen Brüder-Unität.  
Herrhut: Expedition der Missions-ververwaltung, 1895.*

The *Missions - Atlas* published in 1895 in Herrnhut, Germany by the Moravian Church contains maps of many countries where mission settlements were established across the globe. This map of Labrador pinpoints the first six mission settlements of Nain (est. 1771), Okak (est. 1776), Hoffenthal (Hopedale, est. 1782), Hebron (est. 1830), Zoar (est. 1865) and Ramah (est. 1871) established by the Unitas Fratrum along the northern coast. Some Inuit place names are included, as well as Hudson Bay Company posts. This atlas bears the signature of Rev. W. H. Rice, Pastor of the Moravian Church, Gnadenhutten, Ohio on its title page.

ESK68 Lande Canadiana, Rare Books and Special Collections.



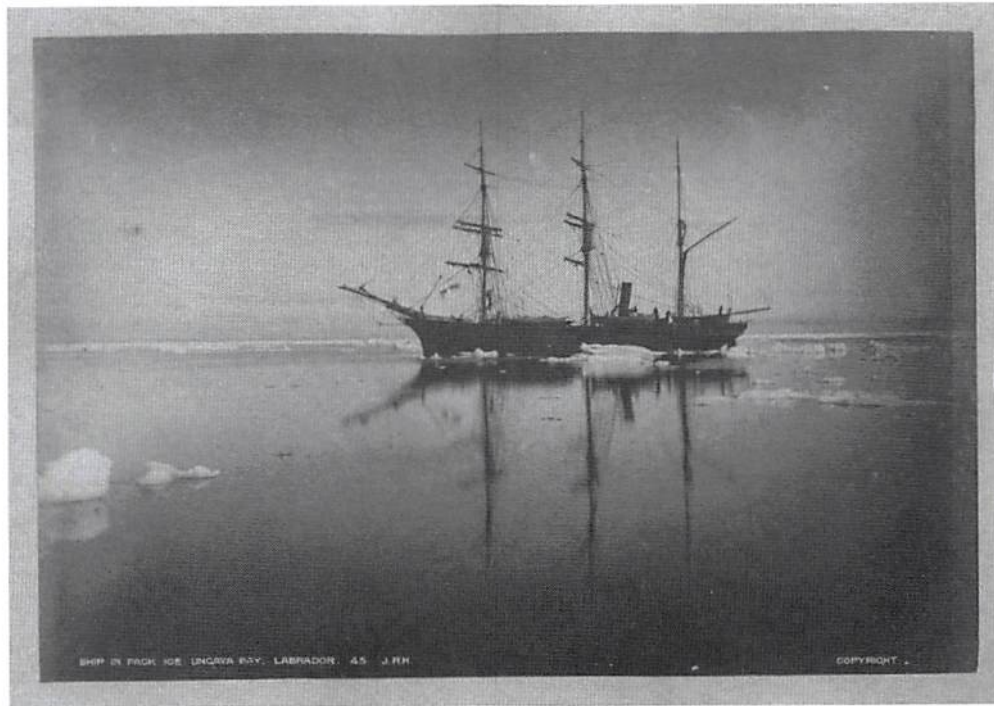


**John Taylor Hamilton, 1859-1951.**

*A History of the Missions of the Moravian Church,  
During the Eighteenth and Nineteenth Centuries.*  
Bethlehem, Pa.: Times Pub. Co., 1901.

Reverend J. Taylor Hamilton was the Vice President of the Society for Propagating the Gospel among the Heathens in Bethlehem, Pennsylvania and in this official history, the establishment of the missions in Labrador between 1764 and 1776 is chronicled with particular attention paid to counts of Christian Inuit converts.

BV2560 H3 1901 Rare Books and Special Collections.

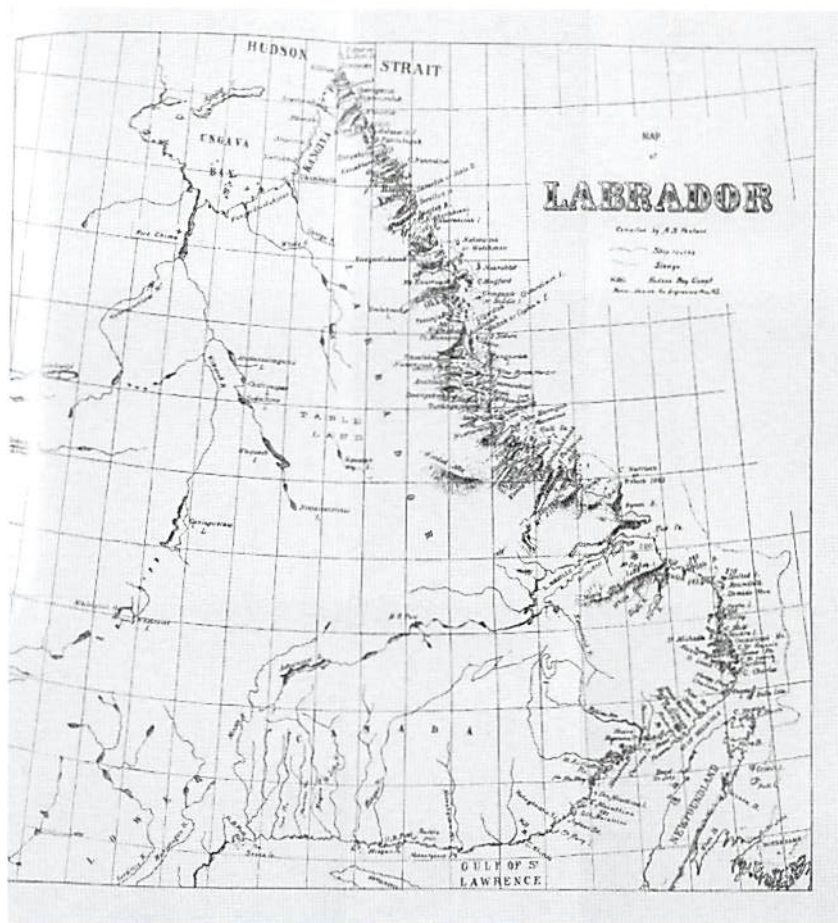


**J. R. H. [John Hay?]**

*Ship in Pack Ice.*

*Ungava Bay. Labrador, date unknown.*

Photograph 45 Labrador, Rare Books and Special Collections.



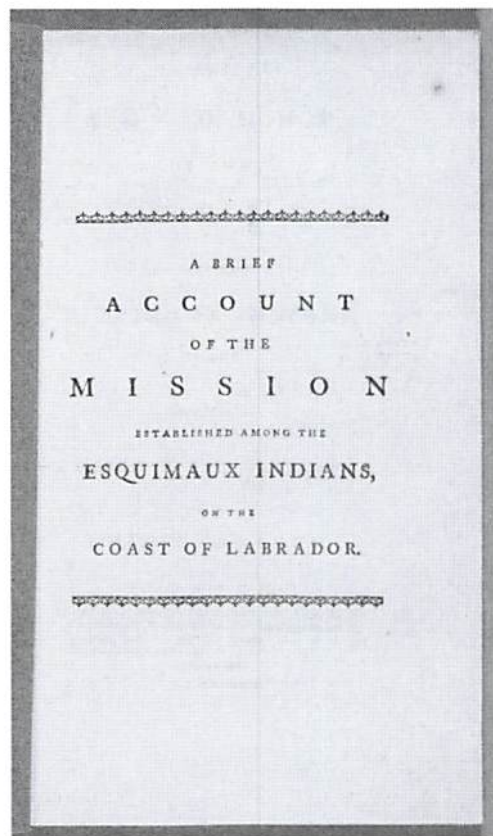
### **Alpheus Spring Packard, 1839-1900.**

*The Labrador Coast: a Journal of Two Summer Cruises to that Region: with Notes on its Early Discovery, on the Eskimo, on its Physical Geography, Geology and Natural History.*  
New York: N.D.C. Hodges, 1891.

Professor Alpheus Spring Packard, Brown University academic and member of the American Geographical Society, published *The Labrador Coast* to serve as a guide for travelers, naturalists, geographers and historians; the accompanying 1891 map was based on his two summer cruises. In chapter 13, Packard describes the summer and winter life of the Inuit and states, “I believe that upon the whole coast there is not an Eskimo who cannot read, write and cipher... they have an extraordinary memory...” (277).

FC2193.4 P13 Rare Books and Special Collections.





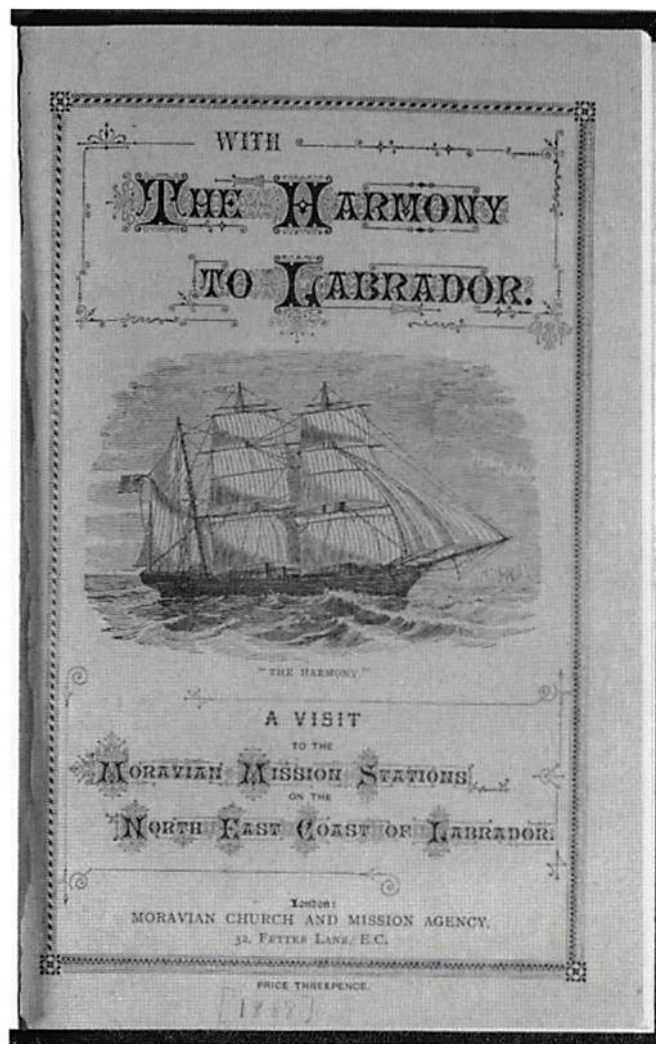
**Benjamin La Trobe, 1725-1786.**

*A Brief Account of the Mission Established Among the Esquimaux Indians on the Coast of Labrador, by the Church of the Brethren, or Unitas Fratrum.*

London: Printed by M. Lewis, No. 1. Pater-noster-Row, for the Brethren's Society for the Furtherance of the Gospel, and sold by M. Lewis, and at all the Brethren's chapels, 1774.

This is an early published account (1774) of the establishment of the first mission settlement at Nain, Labrador. Its author, Rev. Benjamin La Trobe, was leader of the Moravian Church in Britain. *"Towards evening they always had a meeting with the Esquimaux, to which they were called by the sound of a bell. In these meetings, first a verse out of the Greenland Hymn Book was given out and sung, which many of them retain, both as to words and tune, so that they join very well in singing them"* (20).

ESK133 Lande Canadiana, Rare Books and Special Collections.

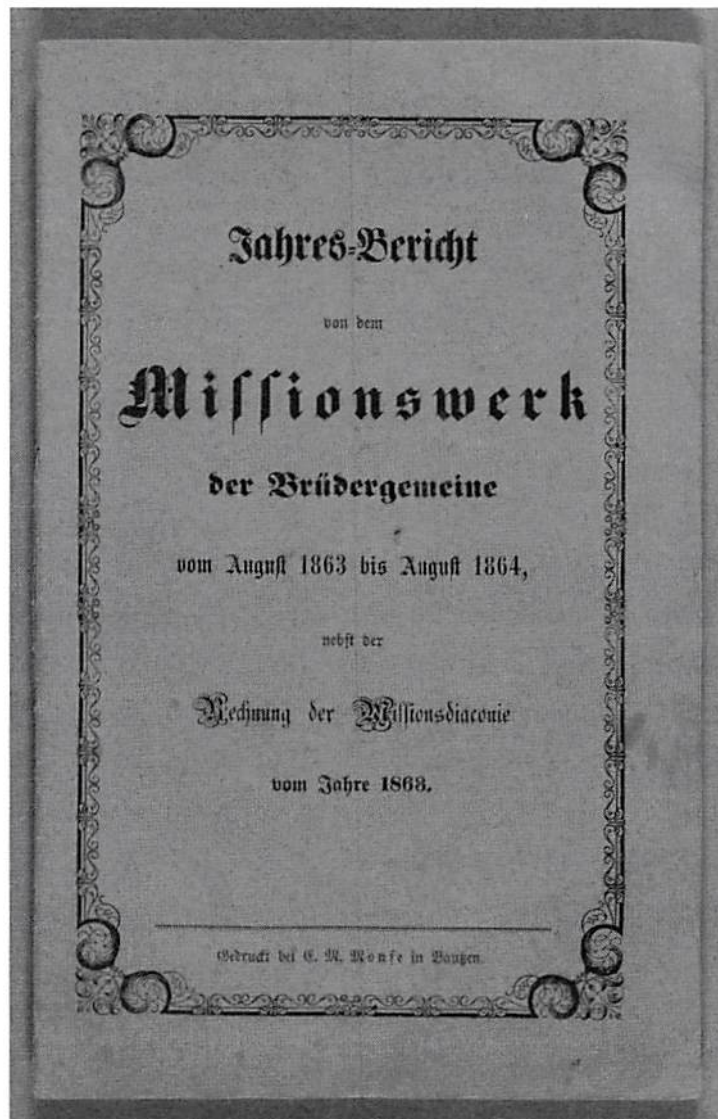


**Benjamin La Trobe, 1725-1786.**

*With the Harmony to Labrador: Notes of a Visit by the Rev. B. La Trobe to the Moravian Mission Stations on the North-East Coast of Labrador.*  
London: Moravian Church and Mission Agency, [1888?].

*With the Harmony to Labrador* published in 1888 is a later account of the 119th Moravian voyage to Labrador and its stops at the mission stations along the coast. Between 1770 and 1888, eleven different ships had made the voyage. The author, Rev. Benjamin La Trobe, travelled on the fourth vessel bearing the name *Harmony* and his diary of the trip contains sketches and photographs.

ESK65 Lande Canadiana, Rare Books and Special Collections.

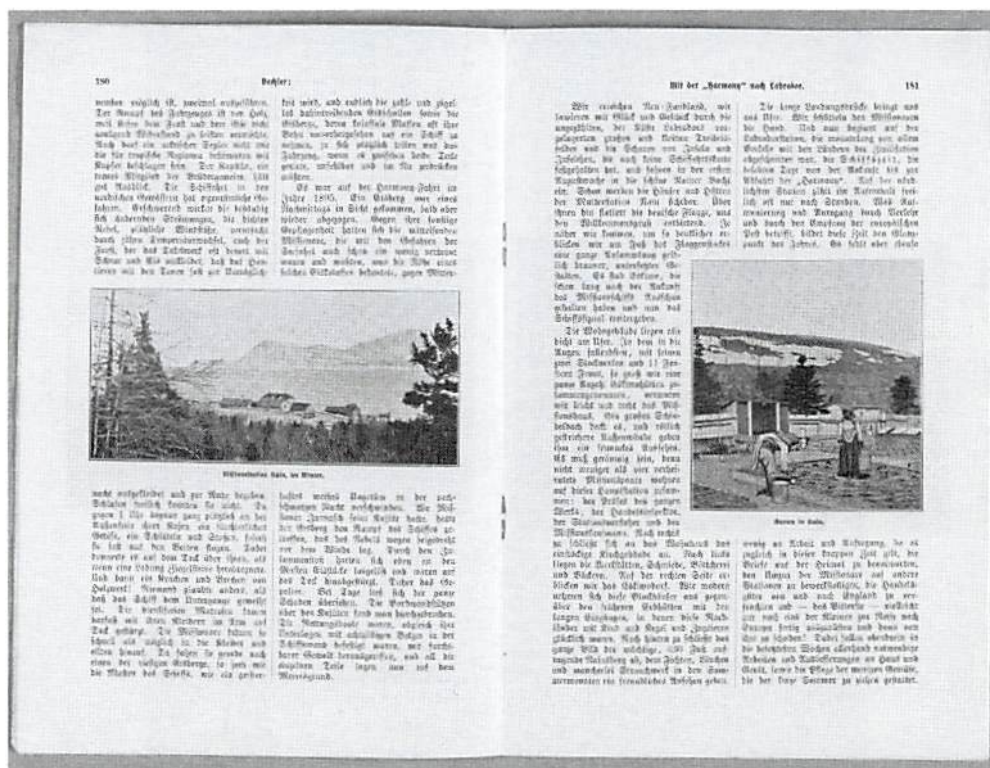


*Jahres-Bericht von dem Missionswerk der Brüdergemeine: vom August 1863 bis August 1864, nebst der Rechnung der Missionsdiaconie vom Jahre 1863.*  
Bautzen: E. M. Monse, [1864?].

Reports from the Labrador mission stations were a regular part of the annual report of the Moravian Church. In this issue of the *Missionswerk der Brüdergemeine*, the report tells of hardship, extreme cold, illness and death during the winter months. The passengers on the June 1863 *Harmony* sailing from London are also mentioned.

ESK136 Lande Canadiana, Rare Books and Special Collections.

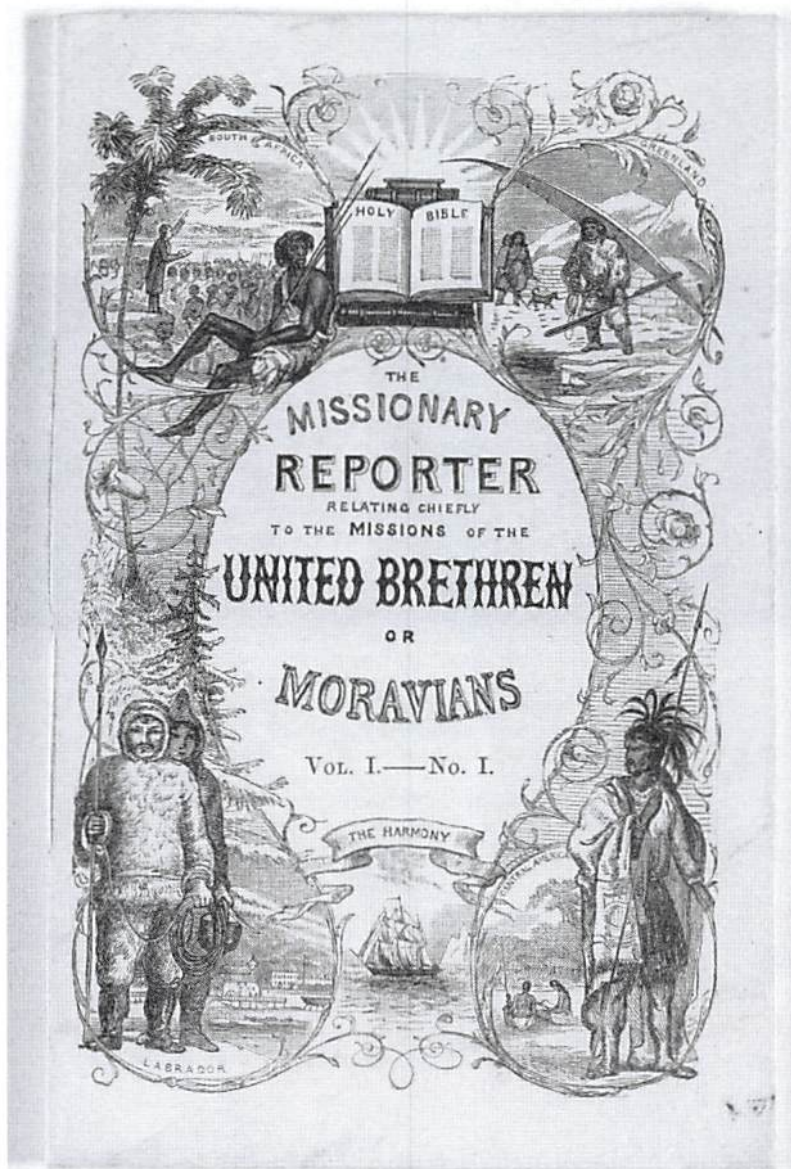




## Die Evangelischen Missionen: Illustriertes Familienblatt. Gütersloh: C. Bertelsmann, no. 8, August 1903.

Julius Richter was a Moravian minister, historian and editor of the church's illustrated family newsletter called *Die Evangelischen Missionen: Illustriertes Familienblatt*. This 1903 issue contains an eight-page article – “Mit der Harmony nach Labrador” written by Preacher Bechler. In 1895, Bechler travelled with the *Harmony* on its voyage to Labrador.

ESK140 Lande Canadiana, Rare Books and Special Collections.



*The Missionary Reporter: Relating Chiefly to  
the Missions of the United Brethren or Moravians.  
Vol. I, no. I.  
[London?: United Brethren?], [1861].*

This issue of the *Missionary Reporter* contains an account of the arrival in Labrador of the Moravian ship the *Harmony* from London in 1859. Much to their amazement, the sailors were greeted by the Inuit singing Hymn 326 in Inuktitut.

ESK33 Lande Canadiana, Rare Books and Special Collections.





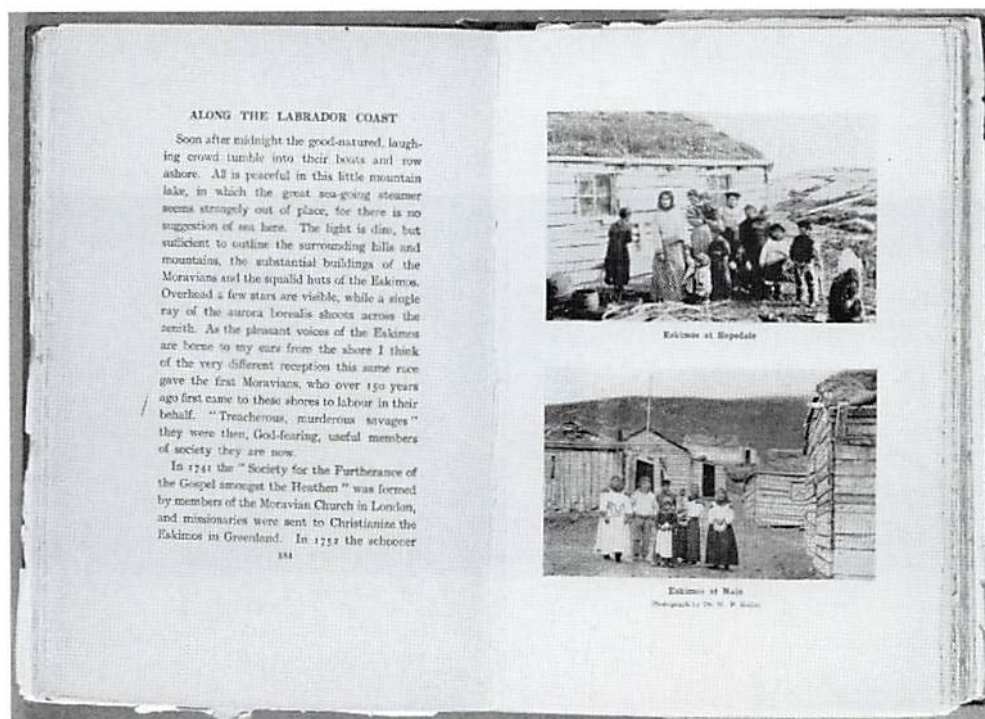
### Howard.

#### *Photo album: Snapshots of Newfoundland and Labrador, 1923.*

*Snapshots of Newfoundland and Labrador* is a photo album dated 1923. It contains a tipped in handwritten note from Wilfred Grenfell, beginning: "Dear Howard – OK join the Wop... breakfast time – bring a kit bag – & sleep in... hold cabin".

MS823 Grenfell Mission, Rare Books and Special Collections.





**Charles Wendell Townsend, 1859-1934.**

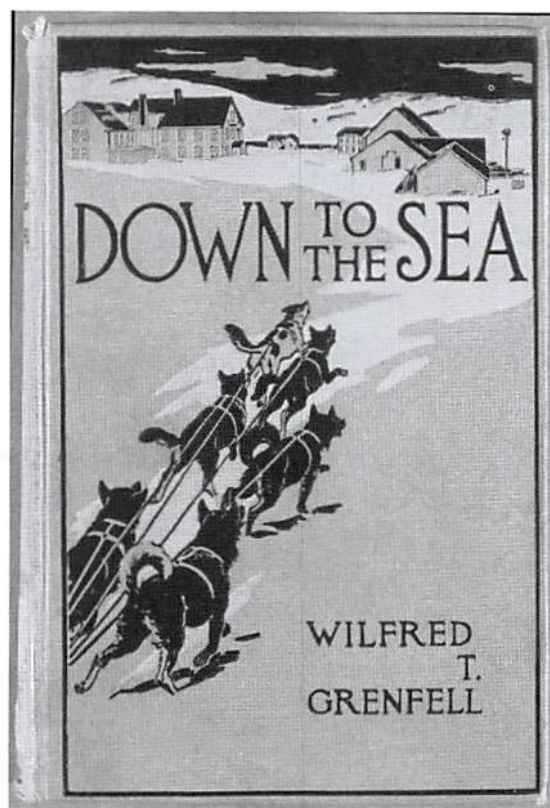
*Along the Labrador Coast.*

Boston: Dana Estes Co., c1907.

Dr. Glover M. Allen and Dr. Charles Wendell Townsend were American doctors who vacationed in Labrador and wrote about their travels. Townsend describes his visit to the mission church in Nain: *"For over an hour these natives sing to us – familiar music with Eskimo words... their voices are most harmonious and the singing is indeed of a superior order"* (182).

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**Sir Wilfred Thomason Grenfell, 1865-1940.**

*Down to the Sea: Yarns from the Labrador.*  
New York; Toronto: Fleming H. Revell Co., c1910.

Sir Wilfred Thomason Grenfell, the British doctor and missionary, first came to Labrador in 1892. His medical missionary work is considered a cornerstone in the development of southern Labrador. His medical practice focused on the inadequate conditions of the settlers (livyers) and the fishermen (floaters or stationers). His numerous books contain descriptions of Inuit social conditions in the early 20th century. Dr. Grenfell recounts his personal experience in Labrador providing medical services to the settlements in *Down to the Sea*. Inuit are mentioned in chapter one: "...the good Moravian brethren have acted as traders as well as preachers and teachers. By tabooing liquor and cheap gewgaws, by fair dealing, by the inculcation of simple religion and by a paternal surveillance of morals, they have almost prevented any decrease in the number of their people in the last fifty years... Meanwhile the Eskimo have everywhere else virtually vanished from the coast" (15).

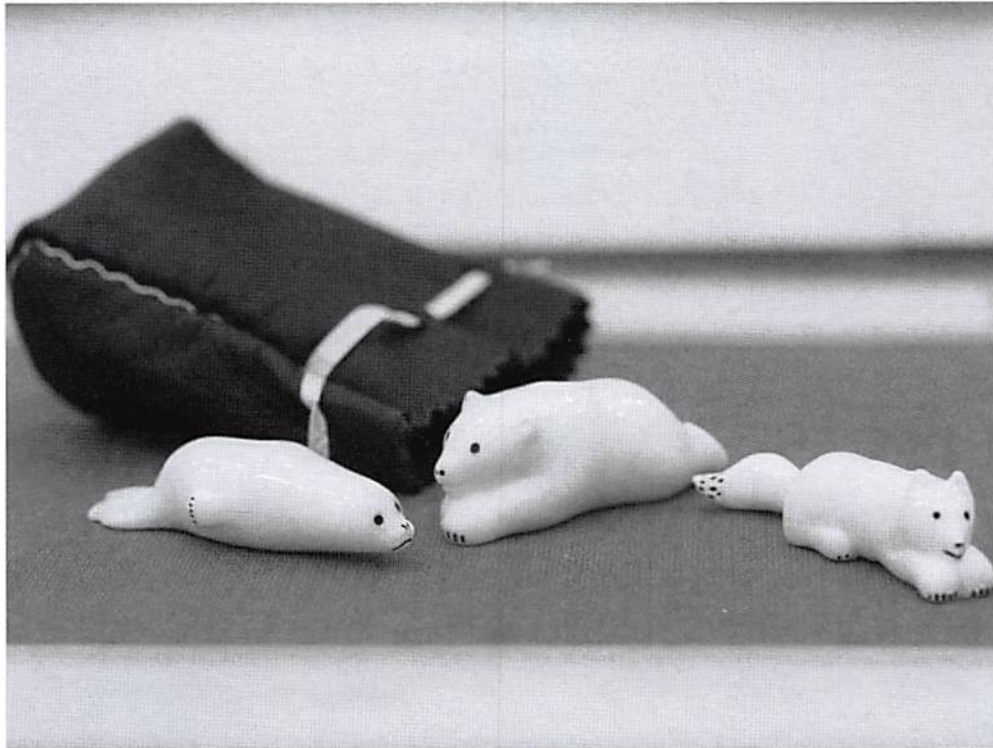


**George Washington Wilson, 1823-1893.**

*Esquimaux.*

*Ungava. Labrador, [date unknown].*

Photograph 63 Labrador, Rare Books and Special Collections.



These toy animals, an ivory polar bear, seal and fox in a seal-skin pouch are perfect travelling companions for young Inuit on a sledge.

On loan from Dr. M. Stenbaek's collection.





Esquimos - St. Saviour -



Miss Cleveland -

**Howard.**

*Photo album: Labrador, [date unknown].*

MS823 Grenfell Mission, Rare Books and Special Collections.



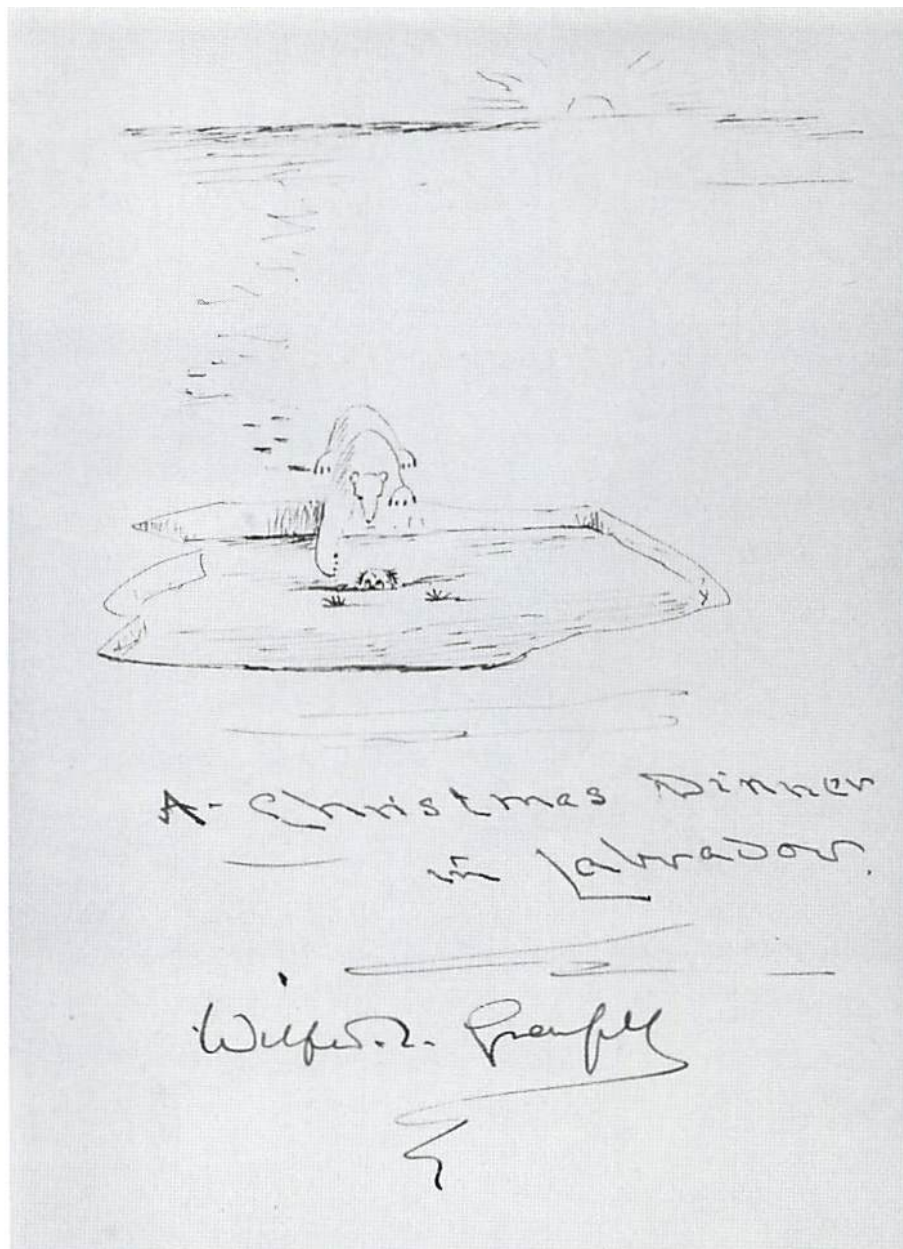
DR. GRENFELL ON HIS ROUNDS. THE SLEDGE IS DRAWN BY KOMATIK DOGS.

**James Johnston, F. S. S.**  
*Grenfell of Labrador.*  
London, S. W. Partridge & Co., [1908].

This autobiography of Dr. Grenfell uses his own narratives: journals, letters and diaries to tell the story of his life and work. Dr. Grenfell spent many winters in Labrador, driving his dog teams to visit settlements. His sledge often included the annual mail for northern Moravian mission stations.

FC2193.3 G74 J64 Humanities and Social Sciences Library.





**Sir Wilfred Thomason Grenfell, 1865-1940.**

*Forty Years for Labrador.*

Boston: Houghton Mifflin Co., c1932.

This whimsical drawing on his autobiography *Forty Years for Labrador* is by Dr. Grenfell himself. Perhaps the same event is captured on the photograph in Howard's album on page 38, "Dr. Grenfell as he was rescued from ice pan in Hare Bay after two days fight for life". Dr. Grenfell describes how he fell through the ice en route to investigate a sawmill enterprise south of St. Anthony's on the northern tip of Newfoundland (150).

ESK176 Lande Canadiana, Rare Books and Special Collections.



## **Teaching Inuktitut**

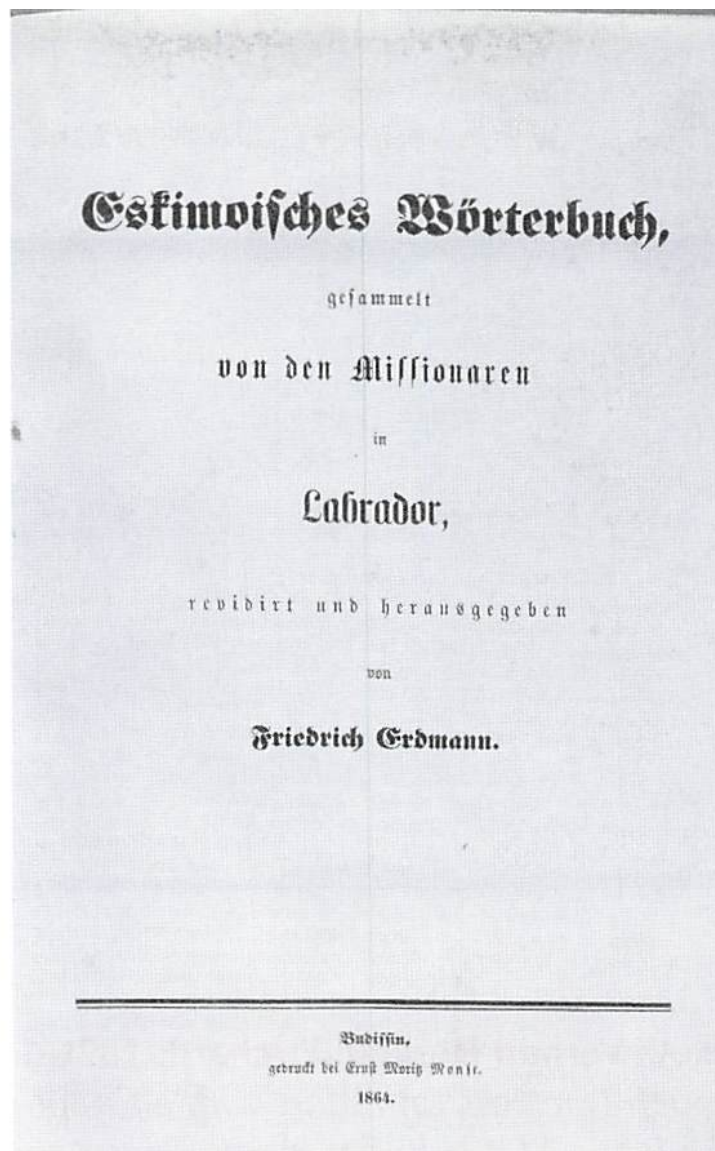
The primary goal of the Moravian missionaries in Labrador in the 18th century was to spread the Gospel among the Inuit, and they did this by preaching, teaching and living among the Inuit. All missionaries were required to learn Inuktitut and they were not permitted to preach in the settlement churches until they were fluent in the Inuit's language.

In the early years, the missionaries transcribed biblical texts into a written form of Inuktitut using Latin characters, Inuktitut roman orthography (first translated in 1821). The translations were sent to Germany or England to be printed and then returned to the mission stations.

In the early 19th century, an Anglican missionary ministered to Inuit in Northern Quebec (Nunavik) and transcribed parts of these same Moravian biblical translations using symbols, syllabic orthography. These Church Missionary Society (CMS) publications were used across the eastern Arctic in mission churches and in Inuit homes.







**Friedrich Erdmann, 1810-1873.**

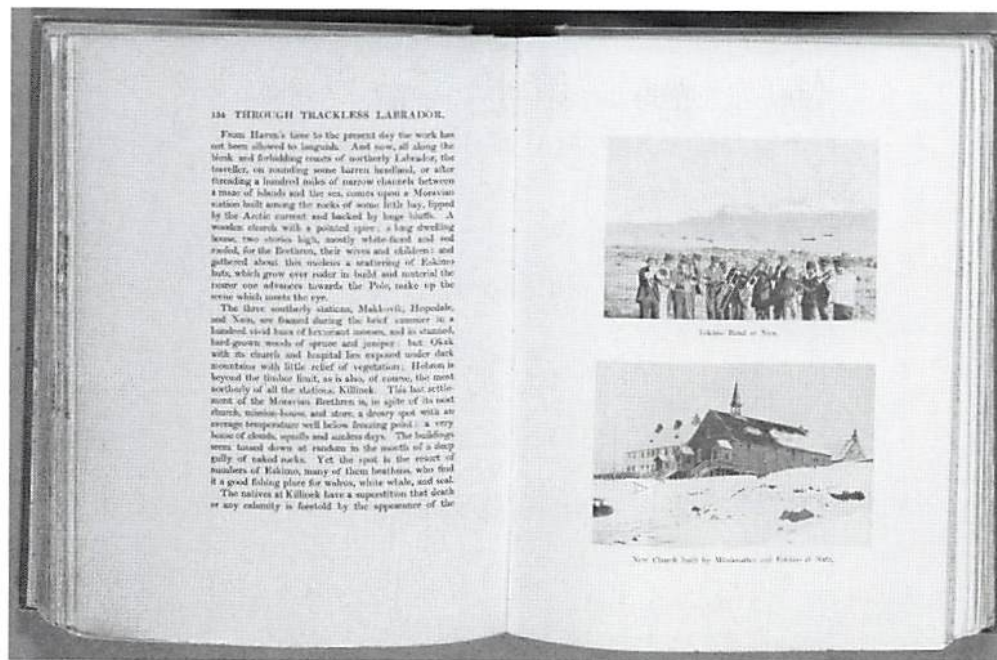
*Eskimoisches Wörterbuch, gesammelt von den  
Missionaren in Labrador.*

Budissin: Ernst Moritz Monse, 1864.

The first comprehensive Inuktitut – German dictionary is a scarce work. Compiled by missionary Friedrich Erdmann, who served at the Okak, Nain and Hebron missions from 1834 to 1872, Erdman was one of five missionaries who arrived in Labrador fluent in Greenlandic Inuktitut. The Moravians created a written form of Inuktitut based upon the Labrador dialect. McGill's copy has a handwritten inscription: "To Dr. Jack Manahan with best wishes Rev. Bill Peacock." German phonetics is the basis for spelling Inuit words to this day.

ESK185 Lande Canadiana, Rare Books and Special Collections.

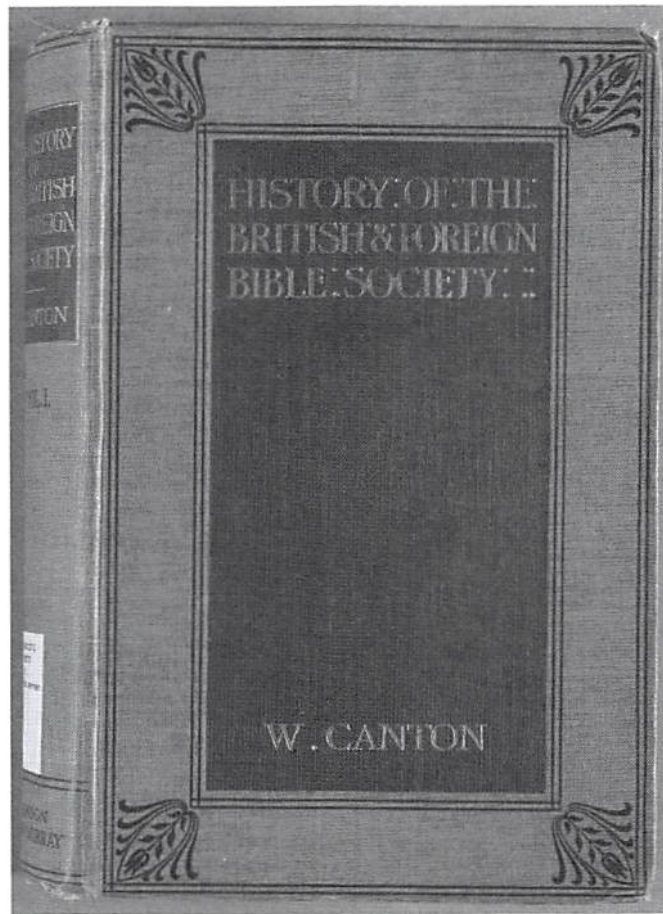




**Hesketh Vernon Hesketh Prichard, 1876-1922.**  
*Through Trackless Labrador: with a Chapter on Fishing by G. M. Gathorne-Hardy; Illustrated with a Frontis Piece by Lady Helen Graham, a Map of the Route, and from Photographs.*  
 London: Heinemann, 1911.

"As an instance, I may give one of the difficulties met with by the Moravian Brethren in their translation of the Old Testament. One would imagine it simple enough to present the idea of patriarchs with their wealth of flocks and herds; but horses, cattle and sheep do not exist on the Labrador... Thus the missionaries were driven to figure the herds of Abraham, Isaac and Jacob under the guise of seals and fish, interpreting the riches of the earth by the riches of the sea" (163), wrote H. Hesketh Prichard, explorer and hunter in *Through Trackless Labrador* his 1911 narrative of a journey through the Labrador interior.

FC2193.4 P7 1911 Humanities and Social Sciences Library.



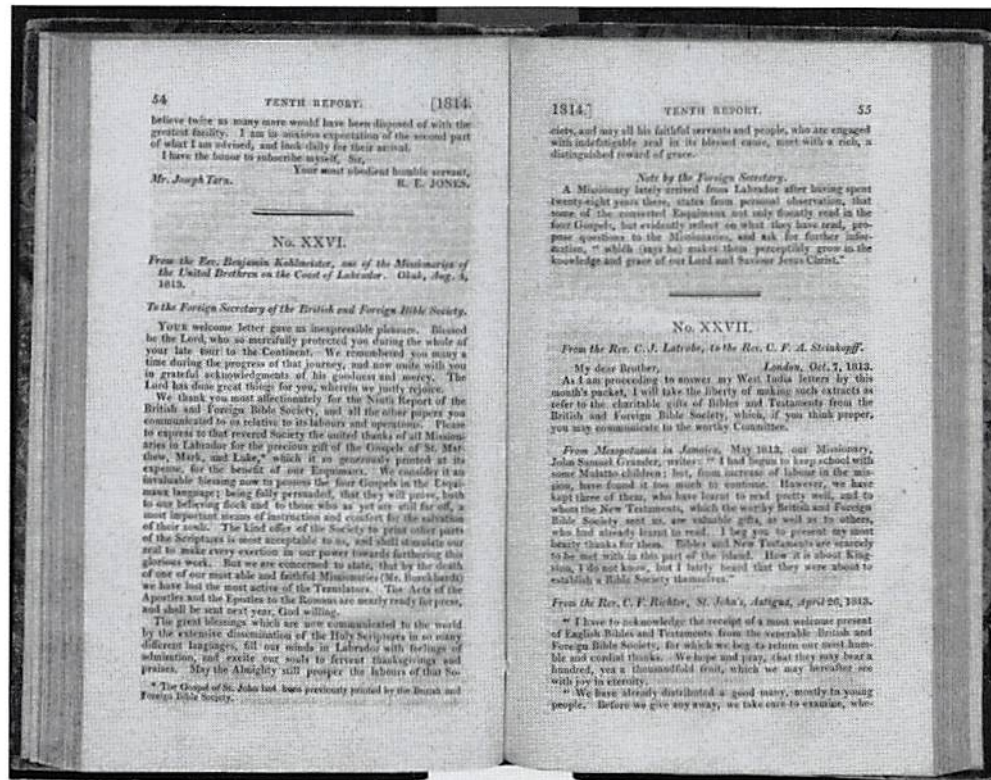
**William Canton, 1845-1926.**

*A History of the British and Foreign Bible Society. Vol. I.*  
London: John Murray, 1904.

*"The distribution was made in the winter, when all had returned from their hunting excursions; and as the books were given only to those who could read, considerable progress was made by scholars of all ages. The people took St. John with them to the islands when they went out in search of fish or game, seals, wild geese, or berries; and in their tents or snow houses they spent the evenings reading by the glimmer of the moss in their lamps of soapstone. But most they liked to gather at nightfall, when they returned from the sea or the hunting-ground, in some large dwelling, and hear the Word of God read by some one, child or adult, who had been taught in the schools of the missions"* (254).

BV2370 B8 C3 Humanities and Social Sciences Library.





## British and Foreign Bible Society.

### *The Tenth Report of the British & Foreign Bible Society; M.DCCC.XIV., with an Appendix and a List of Subscribers and Benefactors.*

London: Printed by J. Tilling, sold by L. B. Seeley, at  
the Society's depository; Edinburgh: Oliphant, Waugh,  
and Innes and by all other booksellers in the  
United Kingdom, 1814.

*The Tenth Report of the British & Foreign Bible Society* includes letters from the Moravian missionaries in Labrador thanking the society for their bibles. Rev. Benjamin Kohlmeister served thirty-four years before retiring to Germany in 1824.

ESK14 Lande Canadiana, Rare Books and Special Collections.

THE  
**GOSPELS**  
ACCORDING TO  
ST. MATTHEW, ST. MARK, ST. LUKE,  
AND  
ST. JOHN,  
TRANSLATED INTO THE LANGUAGE  
OF  
*THE ESQUIMAUX INDIANS,*  
ON THE COAST OF  
**LABRADOR;**  
BY THE  
MISSIONARIES  
OF THE  
*UNITAS FRATRUM; or, UNITED BRETHREN.*  
RESIDING  
AT NAIN, OKKAK, AND HOPEDALE.  
PRINTED  
For the use of the Mission,  
BY  
*The British and Foreign Bible Society.*

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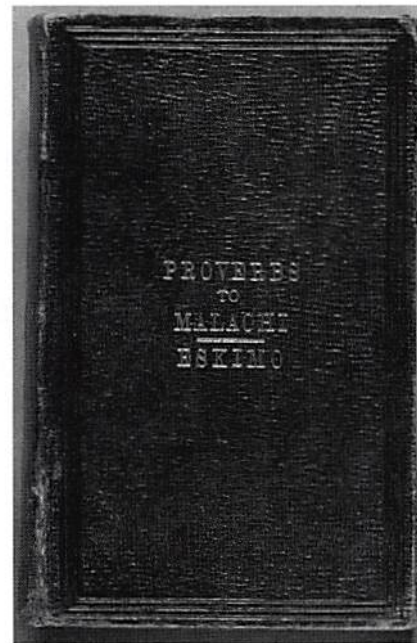
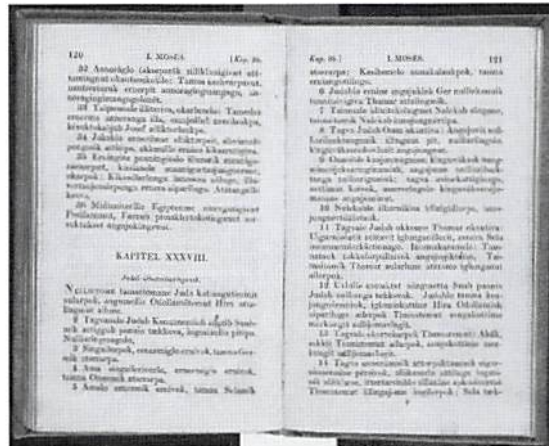
**London:**

PRINTED BY W. M'DOWALL, PEMBERTON ROW, GOUGH SQUARE.  
1813.

*The Gospels According to St. Matthew, St. Mark, St. Luke, and St. John: Translated into the Language of the Esquimaux Indians, on the Coast of Labrador; by the Missionaries of the Unitas Fratrum; or, United Brethren, Residing at Nain, Okkak, and Hopedale. Trans. C. F. Burghardt. Printed for the Use of the Mission, by the British and Foreign Bible Society.  
London: Printed by W. M'Dowall, 1813.*

ESK134 Lande Canadiana, Rare Books and Special Collections.



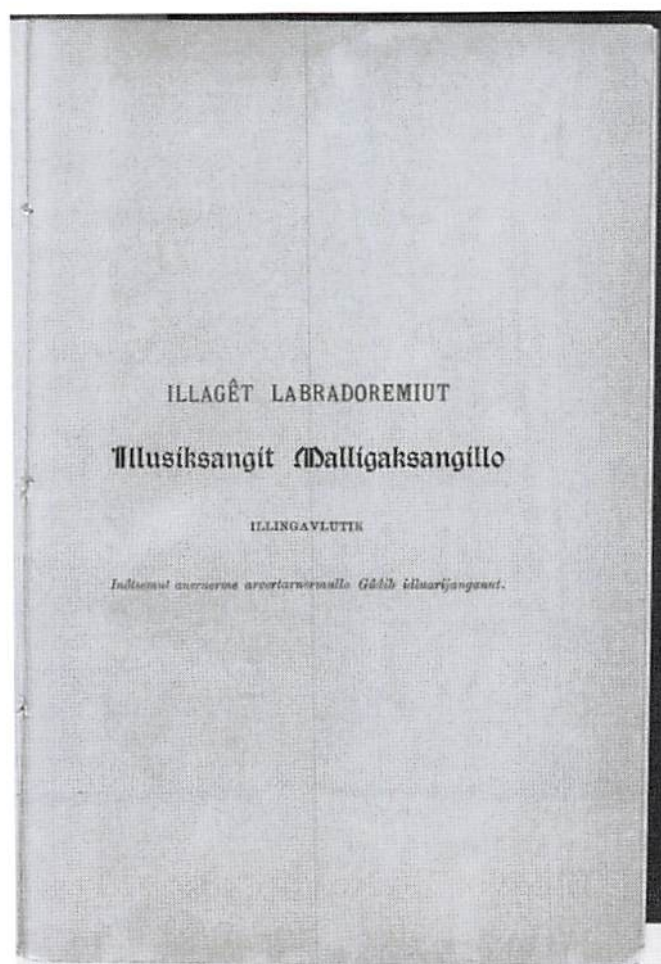


*Mosesib aglangita sivorlingit, assingitalo tuksiarutsiningit nertordlerutingillo imgerusertaggit: The Book of Genesis Translated into the Esquimaux Language; by the Missionaries of the Unitas Fratrum, or, United Brethren. Trans. J. L. Morhardt. Printed for the Use of the Mission, by the British and Foreign Bible Society. London: Printed by W. M'Dowall, 1834.*

ESK21 Lande Canadiana, Rare Books and Special Collections.

*Salomonib okālagalāningit profeteniglo: The Proverbs of Solomon, and the Prophecies of Jeremiah, Ezekiel, Daniel, and the Twelve Minor Prophets: Translated into the Esquimaux Language by the Missionaries of the Unitas Fratrum, or United Brethren. Printed for the Use of the Mission in Labrador, by the British and Foreign Bible Society. London: Harrison and Son, 1849.*

ESK30 Lande Canadiana, Rare Books and Special Collections.

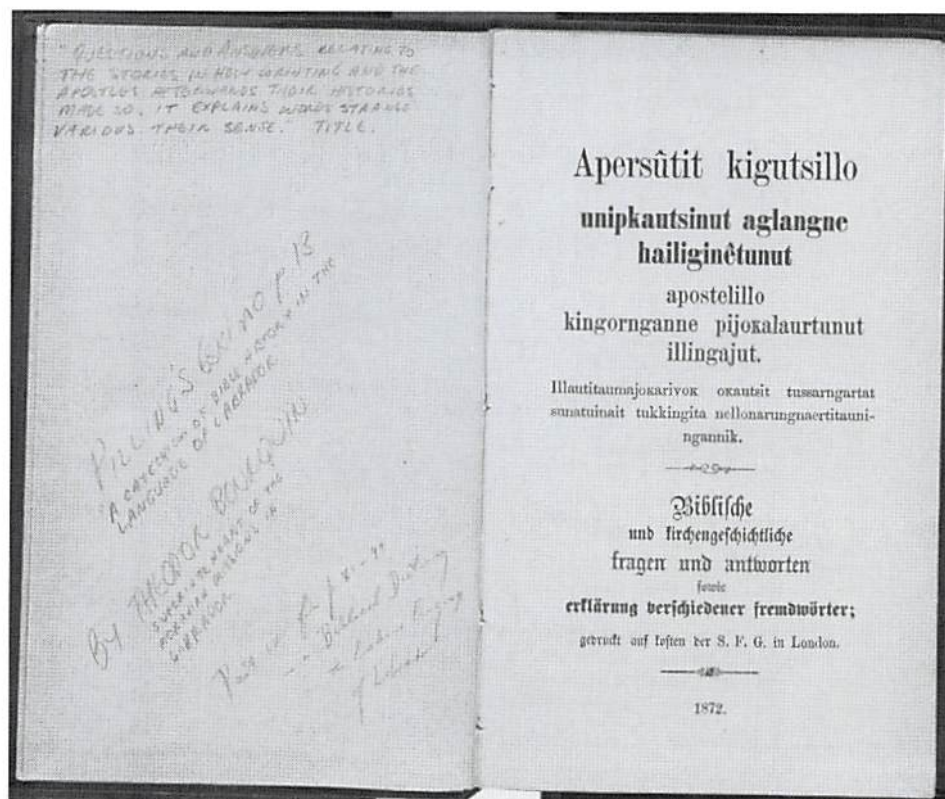


*Illagêt Labradoremiut: Illusiksangit Malligaksangillo,  
illingavlutik inôtsemut anernerme arvertarnermullo  
Gûdib idluarjanganut.  
[S.l.: s.n., 1900?].*

The Lande Eskimo Collection contains numerous examples of Inuktitut versions of the Bible published by the British and Foreign Bible Society in London. *The Gospels According to St. Matthew, St. Mark, St. Luke and St. John* dates from 1813, *The Book of Genesis*, 1814 and *The Proverbs of Solomon*, 1849. Canon's *History of the British and Foreign Bible Society* records the number of Eskimo New Testaments (4,000 and Portions (4,025), published up to 1853 (Vol. II, 471). *Illagêt Labradoremiut* is devotional literature published by the Moravian Church, location unknown.

ESK139 Lande Canadiana, Rare Books and Special Collections.



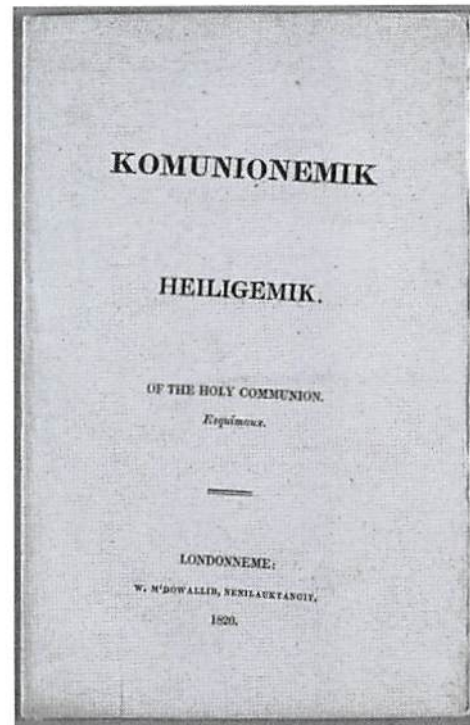
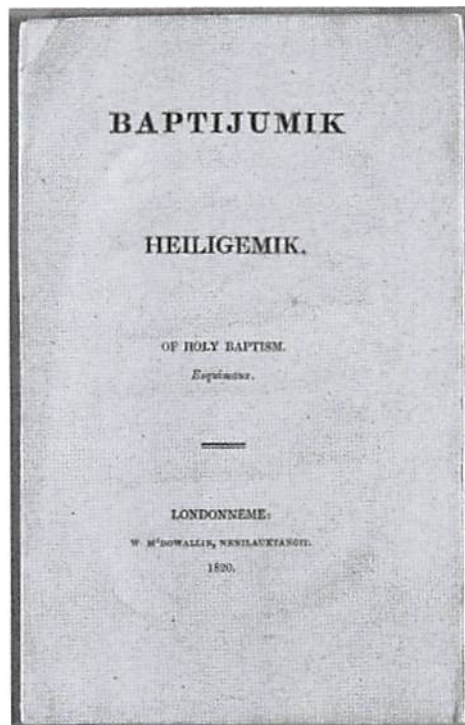


### **Theodor Bourquin, 1840-1914.**

*Apersûtit kigutsillo unipkautsinut aglangne hailiginêturnut apostelillo kingornganne pijokalaurtunut illingajut; Illautitaumajokarivok okautsit tussarngartat sunatuinait tukkingita nellonarungnaertitauningannik; Biblische und kirchengeschichtliche fragen und antworten sowie erklärung verschiedener fremdwörter; gedruckt auf kosten der S. F. G. in London. Stolpen: G. Winterib, 1872.*

*Apersûtit kigutsillo...* by mission superintendent Theodor Bourquin is a catechism of Bible history in the language of Labrador. In its German preface, the author asks for criticisms so that improvements can be made to subsequent editions. The penciled annotations are literal translations of the Inuktitut taken from *Bibliography of the Eskimo Language* by James Constantine Pilling, published in 1887, with translations by Mr. John Murdoch, librarian at the Smithsonian Institute.

ESK53 Lande Canadiana, Rare Books and Special Collections.



*Baptijumik Heiligemik = Of Holy Baptism, Esquimaux.*  
 Londonneme: W. M'Dowallib, nenilauktangit, 1820.

ESK17 Lande Canadiana, Rare Books and Special Collections.

*Komunionemik Heiligemik = Of the Holy Communion.*  
*Esquimaux.*  
 Londonneme: W. M'Dowallib, nenilauktangit, 1820.

These baptism and communion texts in Inuktitut were likely translated by Friedrich Erdmann. In traditional Inuit society, people were known by a single name. After baptism, they were given a new name usually taken from the Bible. As the settlements grew, to distinguish people with the same first name, a linguistic ending was added to the first name, based upon the name of one's spouse. Surnames became required by Newfoundland government officials in the early 1890s and Inuit heads of households chose surnames related to their ancestors or a Christian association.

ESK18 Lande Canadiana, Rare Books and Special Collections.





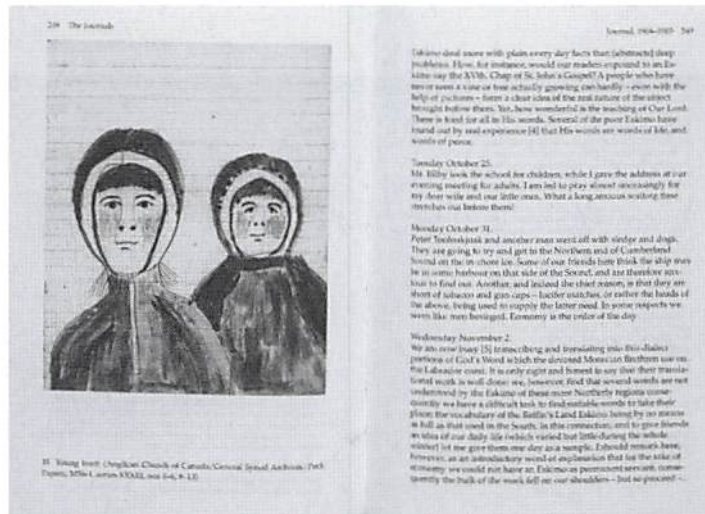
**Paul Hettasch, 1873-1949.**

*"Eskimo-Mutter und Kind vor der Taufe [1907]."*  
*Hans Rollmann. Labrador Through Moravian Eyes:*  
*250 Years of Art, Photographs & Records.*

St. John's, Nfld.: Special Celebrations Corporation of  
 Newfoundland and Labrador, Inc., Department of Tourism,  
 Culture and Recreation, 2002. 53.

"Mother with Child before Baptism", is a photograph by Rev. Paul Hettasch, the last Moravian superintendant in Labrador and prolific photographer. His wife Ellen Marie Koch was the daughter of professional photographer Herman Koch. The original photographic plates for this image are part of the 1,000 item collection of the Unity Archives of the Moravian Church at Herrnhut, Germany (LBS 1780).

BV2560 H65 2002 Northern Collection, Education Library.

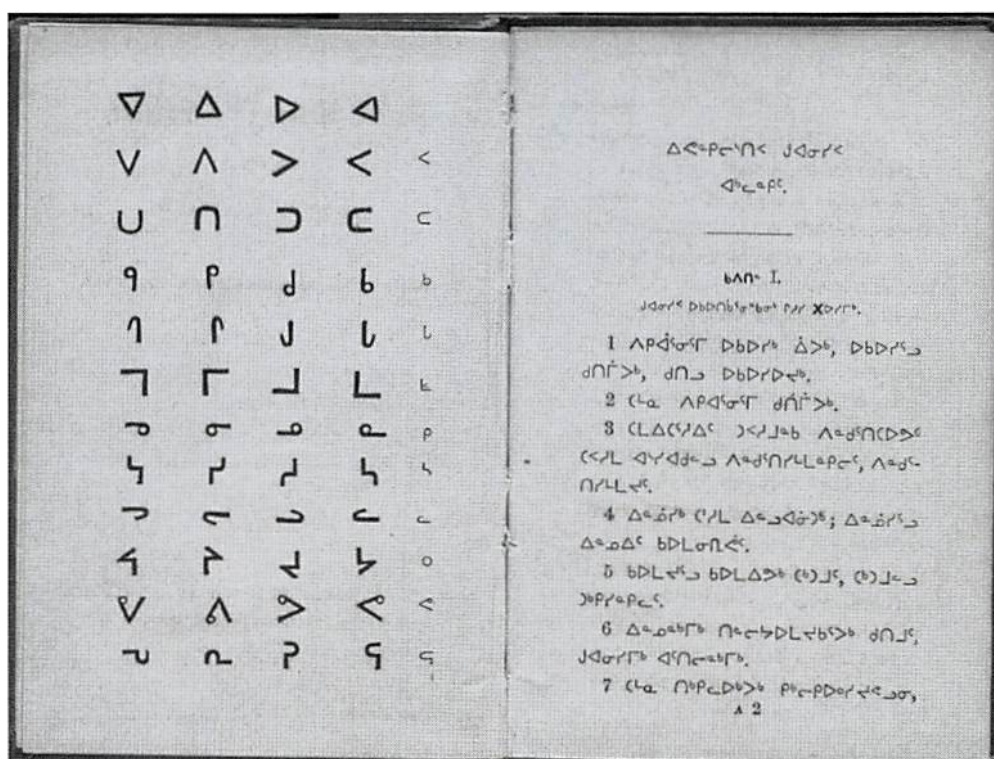


## Edmund James Peck, 1850-1924.

*Apostle to the Inuit: the Journals and Ethnographic Notes of Edmund James Peck, the Baffin Years, 1894-1905. [Ed. Frédéric Laugrand, Jarich Oosten and François Trudel.]*  
 Toronto: University of Toronto Press, c2006.

Edmund James Peck, a British Anglican missionary was recruited for mission work by the Christian Missionary Society. In 1876, on the voyage to his first Arctic post in Little Whale River on the east coast of Hudson Bay, Peck studied Inuktitut using the Moravian brethren's New Testament. *"This, to me, great treasure I studied when on the trackless deep, and by carefully comparing it with our English translation I was able – especially where there was a repetition of the same words, as in St. John chap. 1 – finally to hit upon the meanings"* (4). Peck chose an adaptation of the syllabic writing system to represent Inuktitut. Each graphic symbol represents a complete syllable in the spoken language. Peck (whom the Inuit called Uqarmak) learned Inuktitut with an interpreter from Labrador and a local Inuk. His Inuktitut syllabic orthography was influenced by the Moravian texts, according to Louis-Jacques Dorais, Laval University linguist and anthropologist. This writing system spread quickly across the Eastern Arctic, due to its simplicity and usefulness and because Peck translated scripture into syllabic texts and encouraged wide dissemination of these publications.



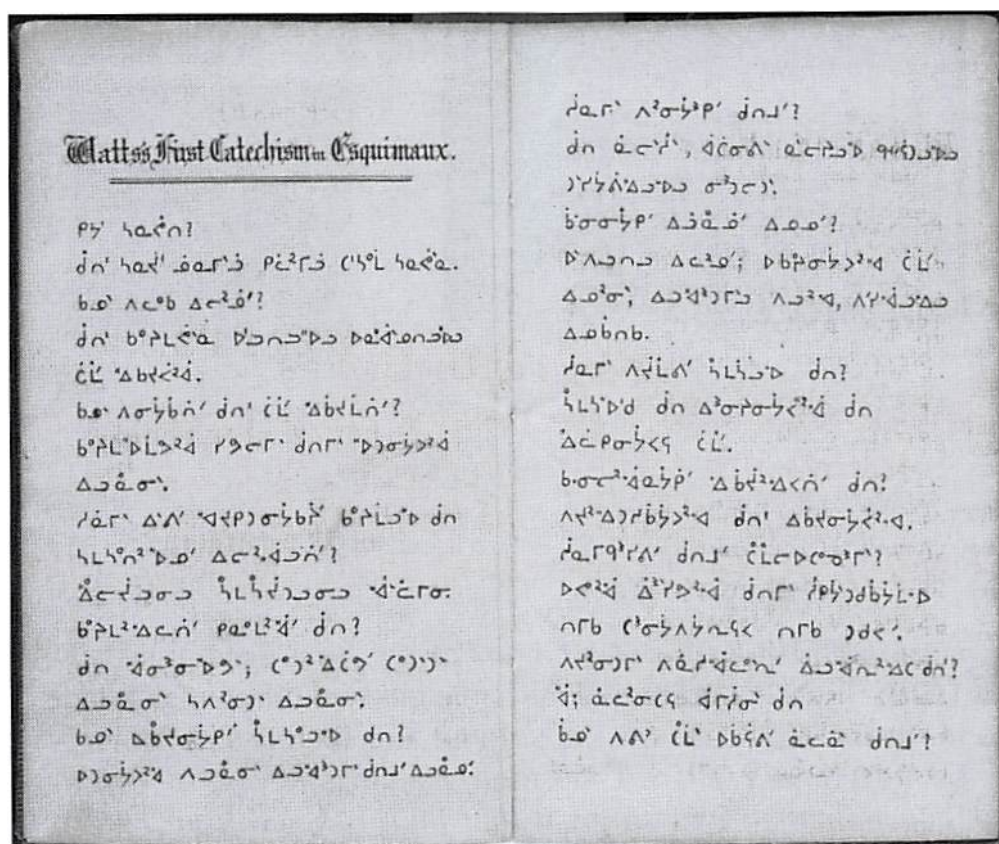


*Portions of the Holy Scripture, for the Use of the  
Esquimaux on the Northern and Eastern Shores  
of Hudson's Bay; Edited by Edmund Peck.*

London: Society for Promoting Christian Knowledge, 1894.

Second edition of *Portions of the Holy Scripture...* was published by the Society for Promoting Christian Knowledge in London and was prepared by Peck during his stay in northern Quebec.

IND44 Lande Canadiana, Rare Books and Special Collections.



**Watts, Isaac, 1674-1748.**

*Watts's First Catechism, in Esquimaux.*

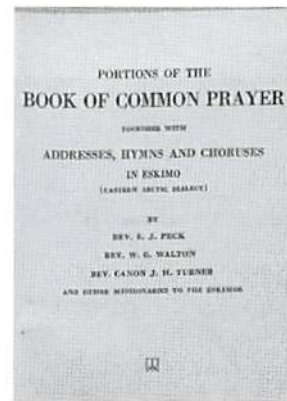
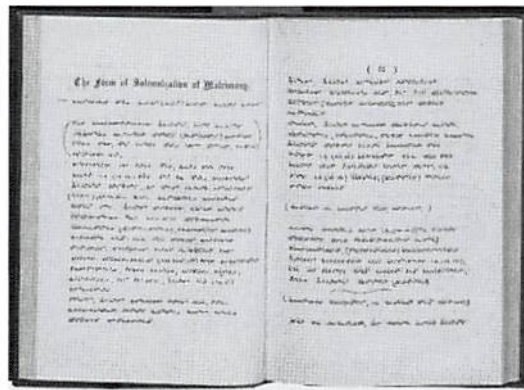
*Trans. Edmund J. Peck.*

[London]: F. Arnold, Printer, [1869?].

*Watts's First Catechism, in Esquimaux* is undated, but the catalogue for the microfilm surrogate suggests an 1869 date of publication. This slim volume is the first publication of Inuktitut syllabics. Pilling states, "This is the best example of printing in the syllabic characters I have seen. I am inclined to think it is from engraved plates" (74).

IND218 Lande Canadiana, Rare Books and Special Collections.





## Church of England.

*Portions of the Book of Common Prayer Together with Hymns and Addresses in Eskimo; by E. J. Peck, also, Eskimo Hymns by W. G. Walton.*

London: Society for Promoting Christian Knowledge, 1914.

*Portions of the Book of Common Prayer...* was first published in 1878. This 1914 edition of the same has two different typefaces for its printed syllabics. The volume also includes hymn verses by Reverend William Gladstone Walton. "Reverend Wilson's [sic] reputation was so great that Inuit traveled from Hudson Bay to Hudson Strait to hear him preach, or to receive the sacrament of baptism or marriage. He stayed in the Arctic for 32 years until his retirement in 1924" (Avataq Cultural Institute).

ESK166 Lande Canadiana, Rare Books and Special Collections.

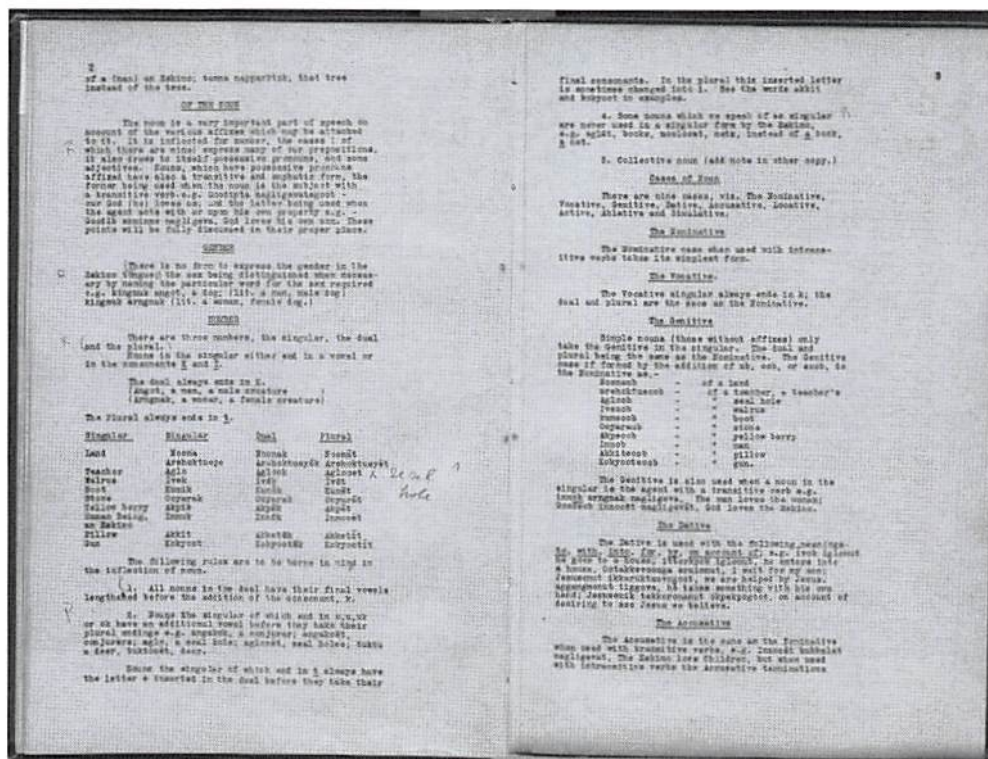
## Church of England.

*Portions of the Book of Common Prayer, Together with Addresses, Hymns and Choruses in Eskimo (Eastern Arctic Dialect); by Rev. E. J. Peck, Rev. W. G. Walton, Rev. J. H. Turner and Other Missionaries to the Eskimos.*

Toronto: Printed by the Ryerson Press [for] Diocese of the Arctic, 1950.

The 1950 edition of the *Book of Common Prayer* was published by the Diocese of the Arctic and has been expanded to include epistles and gospels, text for baptism, confirmation, matrimony and choruses.

ESK188 Lande Canadiana, Rare Books and Special Collections.



**Edmund James Peck, 1850-1924.**

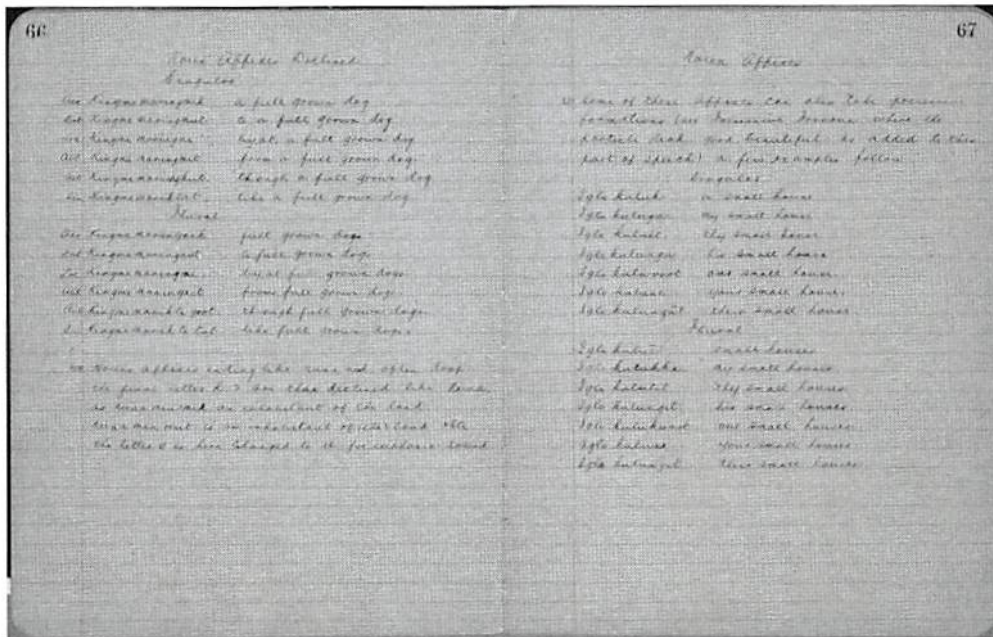
*Eskimo Grammar.*

Ottawa: Printed at the Surveyor General's Office, 1919.

This copy of the *Eskimo Grammar* by Reverend E. J. Peck is annotated in his own hand. His note on the preface states "*this was compiled for the Whale River Eskimo but has been found useful in other places.*" Peck's grammar was created to fill a real need for a description of the Inuktitut syntax and went through five major editions. The 1919 edition is the first printing by the Geographic Board of Canada, who also published the second edition in 1931. The Anglican Church published three editions: one in 1943, with additional material compiled by Canon J. H. Turner and revised editions in 1954 and 1974.

PM62 P4 1919 Rare Books and Special Collections.

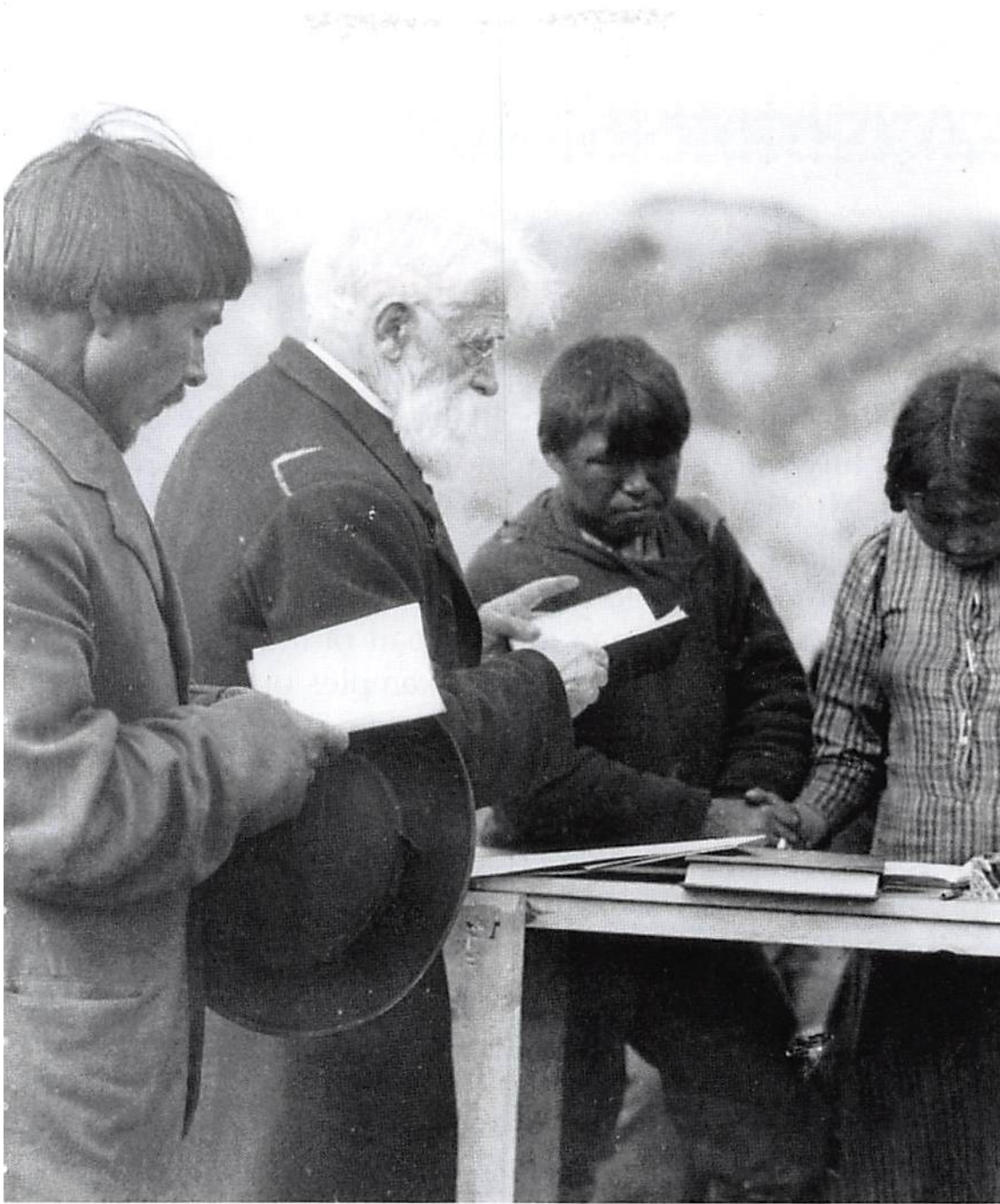




**Edmund James Peck, 1850-1924.**  
*Copy of Eskimo Grammar... 1916.*

Peck's manuscript is entitled *Copy of Eskimo Grammar by Rev. E. J. Peck During his Stay at Wakeham Bay in Sept. & Oct: Notes & Etc. in Reference to the Eskimo Language*. Wakeham Bay is now known by its Inuit name, Kangiqsujaq, and it is located in north eastern Nunavik close to the Hudson Strait. The manuscript contains a three-page, signed preface dated October 25, 1916, ninety-six pages of grammar, and a partially completed Eskimo vocabulary list. The manuscript's grammar pages do differ from the published volume of 1919, so one may assume that the manuscript is a copy of an early draft of the published work.

MS259 Rare Books and Special Collections.



**Edmund James Peck, 1850-1924.**

*"Uqammaq [Rev. E. J. Peck] Conducting a  
Service Outside [1900s]."*

Anglican Church of Canada. General Synod  
Archives ACC/GSA. A-ANG-P 7502.12C.

Courtesy of Avataq Cultural Institute.



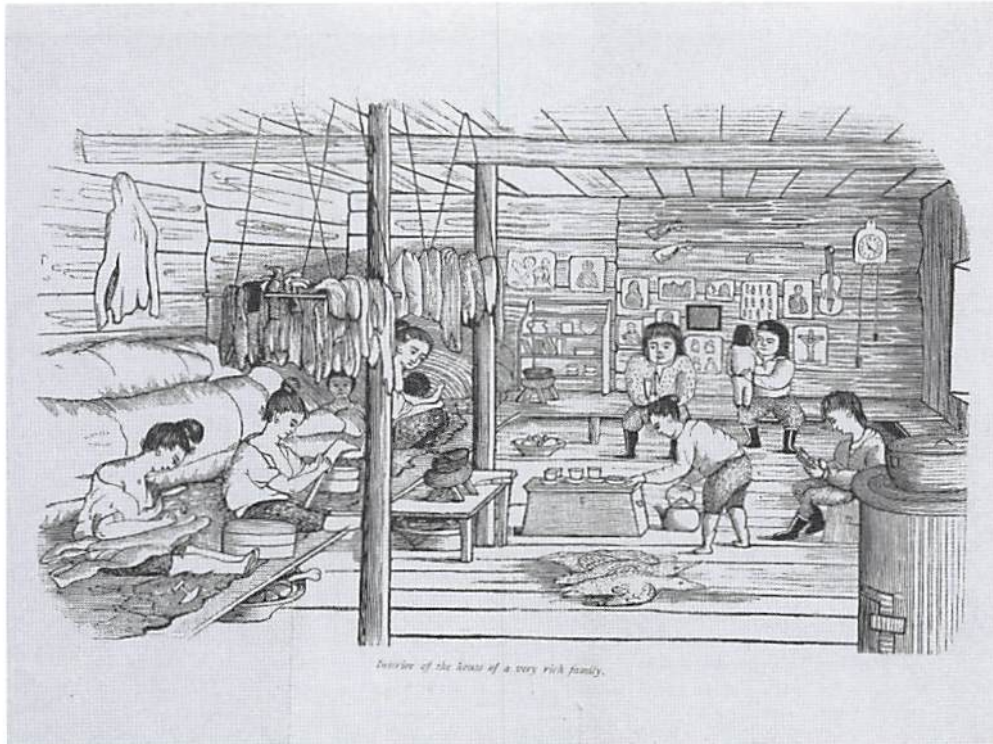
## Reading Inuktitut

Inuit living in Labrador in the 19th and early 20th century were among the most literate peoples in Canada. The Labrador Inuit were the first Canadian Inuit to write in their own orthography, and the records of eastern Arctic explorers contain many vivid descriptions of reading as an integral part of Inuit life. This case contains many original examples of the books that these early Labrador Inuit read on a daily basis.

In *A Shepherd in the Snow*, Moravian minister and doctor, S. K. Hutton describes his delight at discovering the ubiquitous bookshelf that could be found in nearly every Labrador Inuit dwelling:

*"It is worth our while to look more closely at the little shelf from which the man took down the well-worn book... The shelf itself is a homemade affair, a little piece of rough wood strung on strings or supported on brackets; the owner may even have tried to give it an ornamental look by sticking on it an edging of coloured paper. On the shelf stand the books, well worn volumes, most of them. The books are not many; in some Eskimo households you might find half-a-dozen; in some, only one or two" (138).*





### **Hinrich Rink, 1819-1893.**

*Tales and Traditions of the Eskimo: with a Sketch of their Habits, Religion, Language, and other Peculiarities. Translated from the Danish by the Author; Ed. Dr. Robert Brown.*  
 Edinburgh; London: W. Blackwood and Sons, 1875.

An Inuit illustration of the interior of a wealthy Inuit home; a boy is reading a book and there is a small bookshelf against the wall. The frontispiece of Dr. Heinrich Rink's *Tales and Traditions of the Eskimo*, a collection of tales and legends from Greenland and Labrador. The original version, entitled *Eskimoiske eventyr og sagn* appeared in Danish in 1871.

E99 E7 R5413 Humanities and Social Sciences Library.



Männalo Nälegak, innangajomagapta sinnjomav-  
lutalo, kennuvigivaptigit sapputittigit idlutanit ka-  
nočtunillo tamainit timekut tarnekullo unnuarmetauk  
najornernčkovluta. Amen.

### Dinstageme uvläkut.

Kujagivaptigit, nagliklavut Piiilijivut! unnuarme  
kängertome kemmalauingnapitgit, seragaigilutale  
uvaptignučlavavit. Pijuksaugigalloarpogut pitsiar-  
nernik nâpkigosungnerniglo, paigorsaraidlarapta ka-  
nok angidartomik nagligidlaraptigit, kujagikattangi-  
naptigit ömamut illuifomut. Issumagijungnaerrigitti-  
gulletök nellägönginiptingnit, sangusarainiptingnillo,  
ajornivullo tamaita pējalaukit aungnut heiligemut.  
Innilangataillittigit ömatiptingne illingöcagikupta,  
ivlersigupta sulle ajornernik, ömatekangikupta sulle  
aungnut sujungaitaitamajomik. Nälegak Jēseuse! sang-  
čdlarpogut, sappidlarlutalo nāmaktomik nagligilutit  
okpervigilutullo nangminiptingnit. Anginersauvotille  
ömatiptingnit, süogonersaulutillo Sätanasemit; tai-  
mainat ikkajortigit kittorgantsainarkovlutaillingnut,  
tarniptalo ömigijungnaennut pērtamerkonata illingnit.  
Kissivut tettigivaptigit Nälegak Jesuse, kangusukti-  
tautailittigit. Amen.

### Dinstageme unnungme.

Nälegak Gūd, sennalauktotit uanuarmik merogoer-  
serviksaptingnut, sorlo uvlok sennalaurangue sulli-  
viksaptingnut aggsaptingnut! ama illingnut kaivogut  
kennuniptingnut. Nälegak ajokertortigit kanok  
tuksiaruksamagapta. Anernit kovilauruk uvapting-  
nut, ikkajortigullo Piiilijipta ittiganginut pāmanga-  
kovluta. Ajornivut issumagijungnaerkit, okpervitti-  
gullo pivluta tokkolauktomut, innökovluta. Aner-  
nerub kaujitillittigit illangiativiekarniptingnit tok-  
kunganik.

Kiksarnernik ajornivut pivlugit ajokertortigit.  
Pēlavuk uvaptingnit ömat ujaraktun-itok, öma-  
miglo uvinerinik tunnitsivigittigit. Ikkajortigit id-  
luinek ömigilogo, idluarnerlo ivlerilogo. Sapputittigit  
aklutsomanernit. Perkutekarupta kunnutailuta tun-  
nijittigit naglingnernerut illingnit, ömariktittigullo  
ajoksarkonata erkensungniptingnut. Kannivut ud-  
sertorlaukit, okautsenik kuviagingitarnik annijokar-  
konago. Unnuak sinniktittigit ullapirsautekarluta  
illingnut innukattiptingnullo illönsinut.

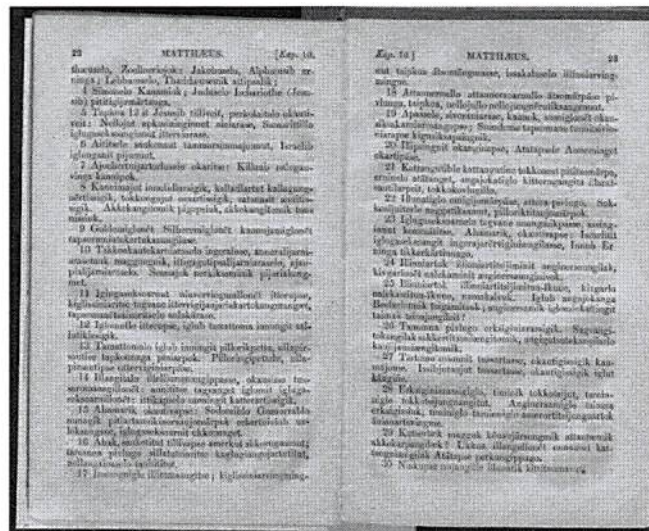
Mannigelaudit kiksartut, innölikillo kannima-  
jut. Kaumanit miksekarnillo tillikluatikik nuna-  
nut tamainut. Illagilaukit okälajut okautsinik tus-  
sarnertunik nanēmangata. Illingnit sivorajut tus-

*Tuksiarutsit: uvläkut unnukullo, uvlunut tamainut  
illingajut Wocheme.*

*Loebaume: E. Bastaniermullo & Dunskeymullo  
nénertaulaukput, [1871?].*

Psalms for morning and evening for the days all made in the  
week is the literal translation of the title of this book of Psalms.

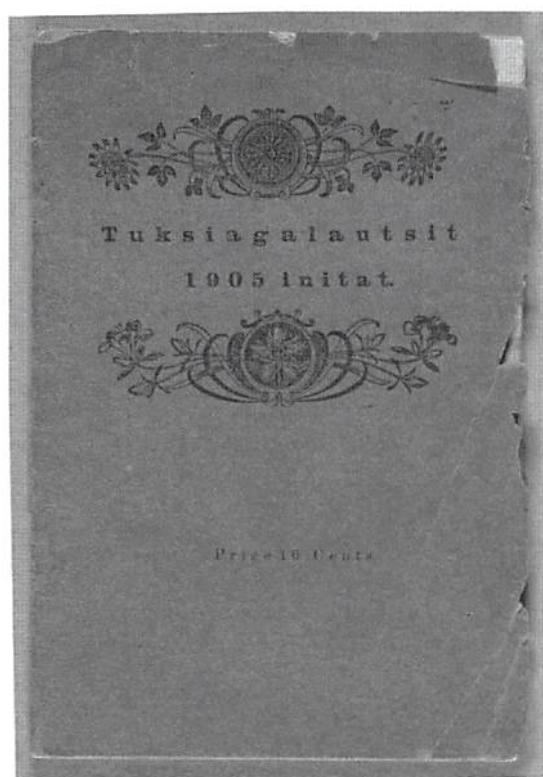
ESK52 Lande Canadiana, Rare Books and Special Collections.



*Tamedsa Matthæusib, Markusib, Lukasib, Johannesiblo  
okautsinnik tussarnertunnik nalegapta piulijipta Jesusib  
Kristusib pinniarningit okausingillo. Printed for the  
British and Foreign Bible Society for the Use of the  
Christian Eskimaux in the Mission-Settlements of the  
United Brethren on the Coast of Labrador.  
London: W. M'Dowall, 1839.*

Here are Matthew's, Mark's, Luke's and John's in their words pleasing to hear our Lord our Savior Jesus Christ's his doings and his word is the literal translation of the four Gospels. *"The Bible strikes your eye the first. If it is all there, it forms an imposing row of six volumes, and the missionaries have done their best to ensure that every family owns the whole Bible. So it stands in its six volumes on the shelf; brown books and black, thick books and thin, crowded on the little shelf. Take any of the volumes down: the covers are rather stained; the pages bear the marks of oily fingers; for these books are used and read, not merely left upon the shelf. The New Testament and the Psalms seem to be their favourites; even the poorest of the houses have those two books. They are the two that go in the travelling box, when space is precious; and camped at his autumn hunting place, or in the small space of the tent at the fishing season, the Eskimo has at least those two books at his elbow"* (139). From chapter 27 in *A Shepherd in the Snow* entitled: "An Eskimo Library".

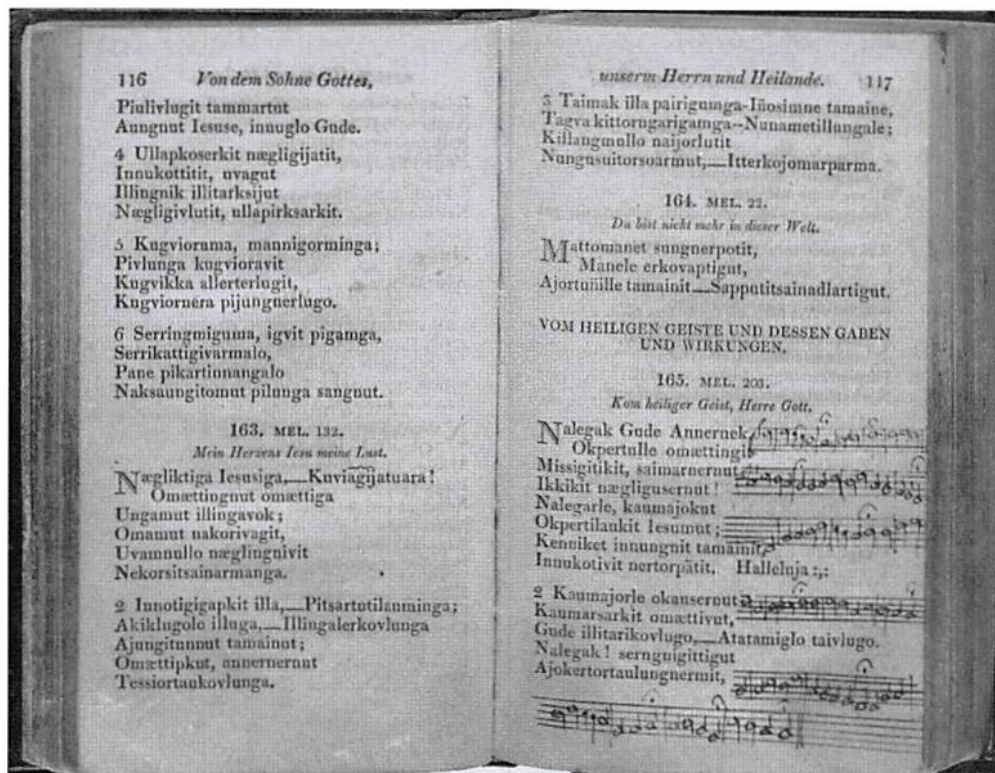




*Tuksiagalautsit: 1905 initat.*  
*Naineme nenertaumajut: [s.n.], [1905].*

Labrador Inuit were exceptionally musical, which meant that hymn books were amongst the most popular and frequently turned-to books in their collections: *"It is no easy thing to translate a hymn into Eskimo; to crowd the meaning of a line or verse into strings of... syllables, so that they convey the same idea in the same amount of space, that is a task for gifted linguists; and it is no small tribute... that the Eskimo Hymn Book has eight hundred hymns, all sung to the tunes that belong to the originals. Some of the missionaries of later years – Perrett and others – have translated popular and tuneful hymns, and so on the shelf there may be a thin paper-bound volume in red or yellow, "Tuksiagalautsit"(little hymns)... beloved by the people and sung with the utmost heartiness"* (140). This hymn book was published at the mission station in Nain, edited and partly translated by Christian Schmitt, a missionary and trade inspector who served in Labrador from 1890 to 1912.

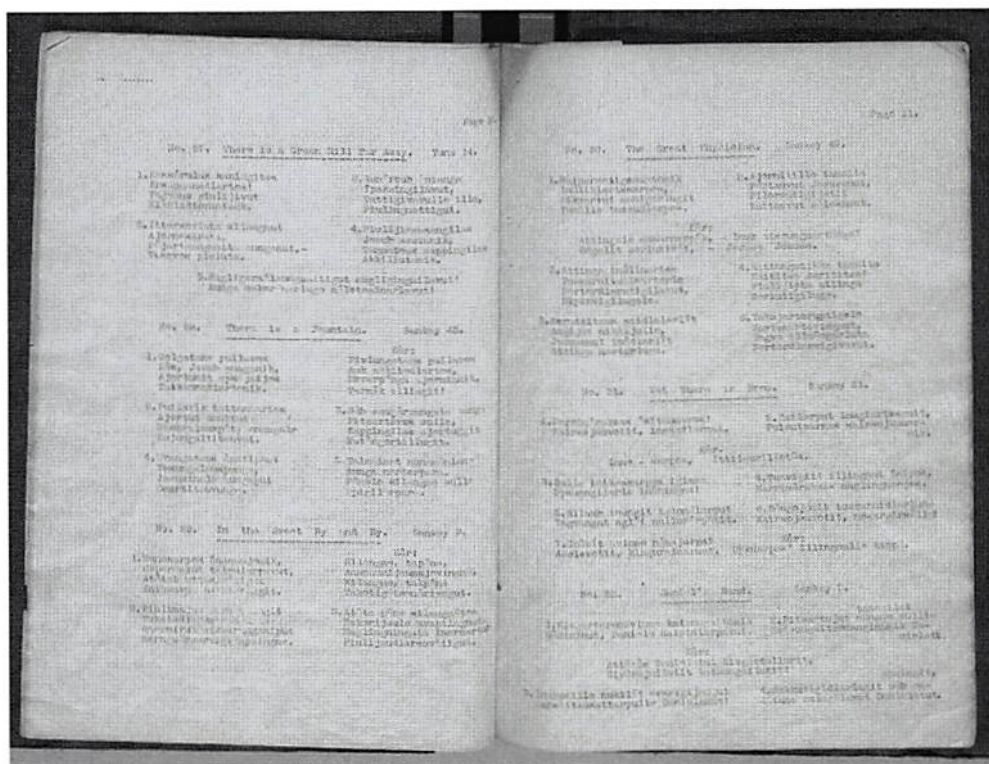
ESK126 Lande Canadiana, Rare Books and Special Collections.



*Tuksiarutsit: attorekset illagéktunnut  
Labradorem et unum. Printed for the Brethren's  
Society for the Furtherance of the Gospel;  
for the Use of the Christian Esquimaux  
in the Brethren's Settlements, Nain, Okkak,  
and Hopedale, on the Coast of Labrador.  
London: W. M'Dowallib, nenilauktangit, 1824.*

Psalms things-to-be-used for the communities that are in Labrador is the literal translation of this book of Psalms.

ESK20 Lande Canadiana, Rare Books and Special Collections.

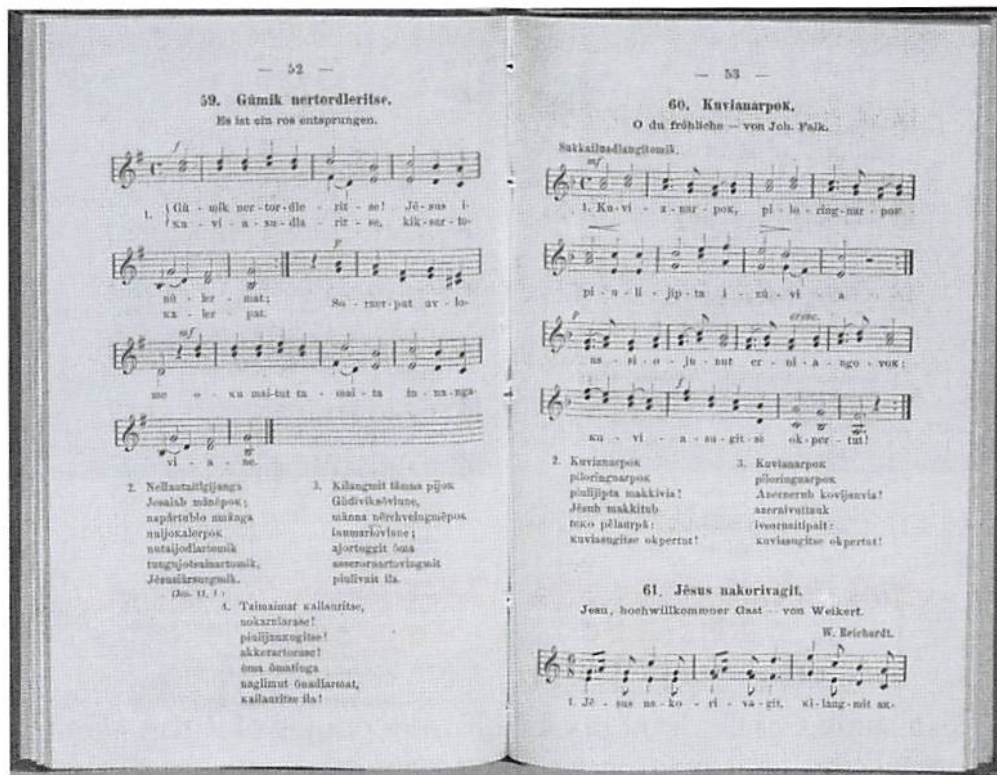


*Tuksiagalautsit: 1912 initat. Sept. 1912.*  
*Naineme nenertaumajut: [s.n.], 1912.*

This 42-page songbook, also published in Nain in 1912, was edited by Christian Schmitt.

ESK129 Lande Canadiana, Rare Books and Special Collections.

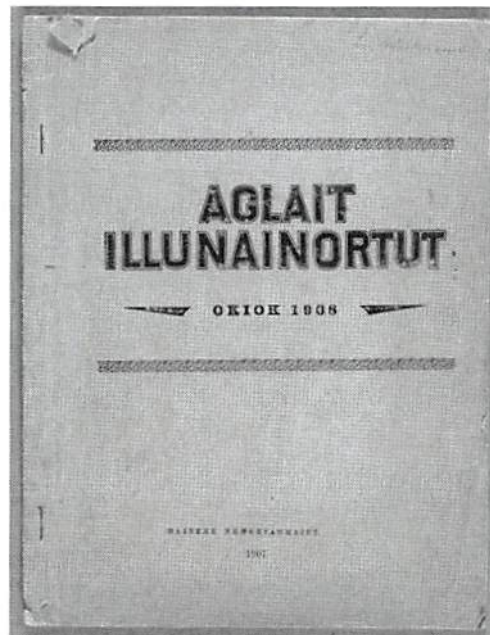
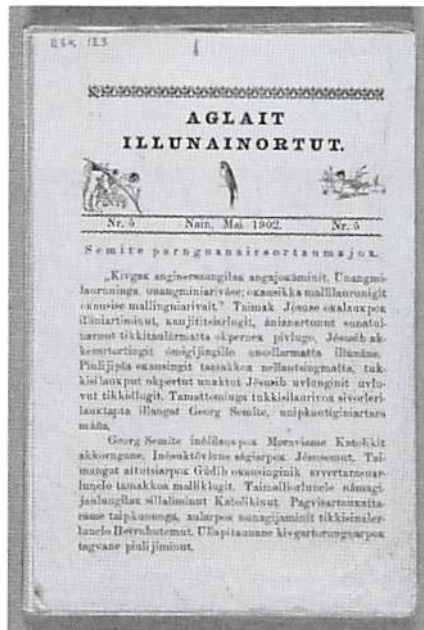




*Imgerutsit nôtiggit 100: Hundert eskimoische Lieder,  
freie Übersetzungen und nachbildungen  
deutscher volksgesänge.  
Leipzig: E. Pöschelib, 1872.*

*Imgerutsit contains 100 songs translated from German by the  
missionaries Freitag, Erdmann, Elsner, Kretschmer and Bour-  
quin.*

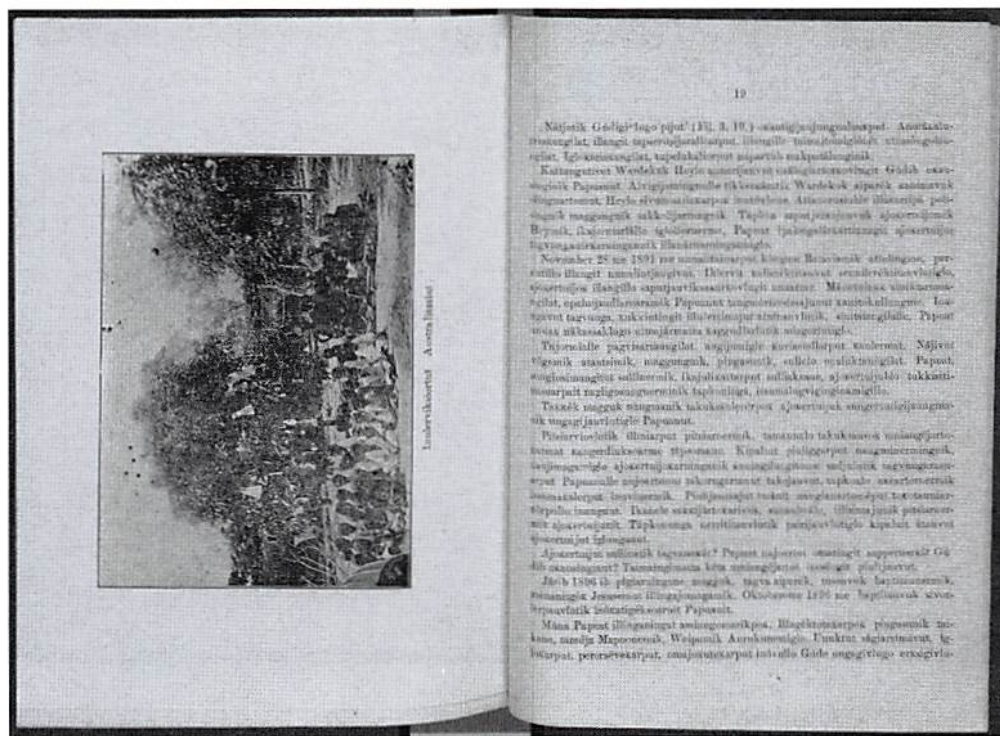
*ESK54 Lande Canadiana, Rare Books and Special Collections.*



*Aglait Illunainortut. Eds. A. Martin and C. Schmitt.  
Nain, Nfld.: [s.n.], 1902-1914?*

Also staples of the Inuit bookshelf were copies of *Aglait Illunainortut*, the Inuit newspaper whose name translates as “Things written for everyone”. Launched in 1902, the seasonally-published paper was assembled by missionaries and, later, by Inuit writers. It was typeset by hand, printed on a manual press, and distributed by dogsled to all the communities on the northern coast. The first issues, shown here, began as a small folded sheet and by 1915 had grown to a magazine size with pictures and illustrations. The initials of W. W. Perrett are on the cover the 1912 and 1915 issues. The 1909 issue of *Aglait Illunainortut* contains an article describing the life of Abia Tutauk (1827-1904). Tutauk was a long-time chapel servant at Okak and an exceptionally good hunter. He reportedly caught 200 seals in one year, which earned him the nickname “The 200-er”. In his autobiography, he wrote “*On the ice there are especially many dangers, and we need to be always very careful. Often, we have to pass over places where the ice is dark, and they are dangerous since they can easily be torn open by the ocean current and the wind*” (*Labrador Through Moravian Eyes*, 106). Tutauk died at seventy-seven years of age, one of 65 Okak residents who lost their lives to a major influenza epidemic.

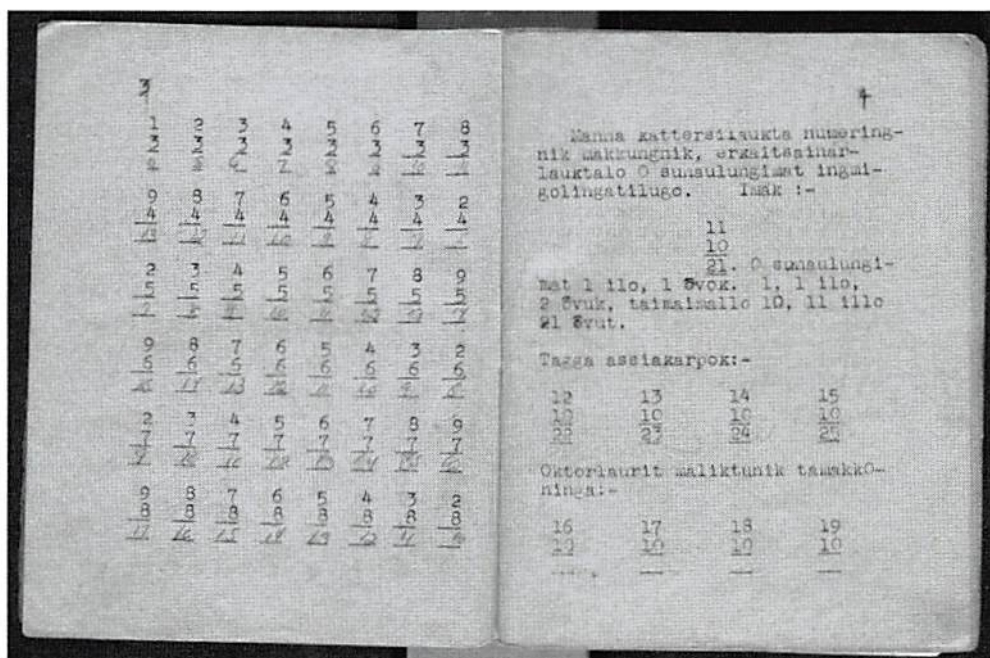




*Aglait Illunainortut. Eds. A. Martin and C. Schmitt.  
Nain, Nfld.: [s.n.], 1912.*

The Inuit newspaper *Aglait Illunainortut* contains articles about Moravian mission work in other countries. The 1912 issue describes the mission work in Australia.

ESK123 Lande Canadiana, Rare Books and Special Collections.



## George Harp.

*Aritmatik ubvalo numerilerinek: Sivorliarutsit.*

Hopedale, Nfld.: [s.n.], 1942.

George Harp has signed the preface of this mimeographed arithmetic book, published in Hopedale in 1942. Page 3 has the sums completed. There are a set of initials on the cover "FH" and different set of initials "WS" on the inside of the cover. Who was the student who never finished his sums?

ESK78 Lande Canadiana, Rare Books and Special Collections.





**Carol Brice-Bennett, 1949-**  
***Hopedale: Three Ages of a Community in***  
***Northern Labrador.***  
**St. John's, NL: Historic Sites Association of**  
**Newfoundland and Labrador, c2003.**

Carol Brice-Bennett is a Labrador historian who has authored several studies of Inuit life in Northern Labrador. This book has three chapters each focusing on phases in Hopedale's social history. *"This perceptive and evocative book traces the growth of an important Labrador community from its earliest beginnings through periods of prosperity and hardship to the present day. As well, it presents some of the leaders and personalities who have shaped its growth and caused it to endure. Always important as a hunting and trading center, Hopedale today has a rich cultural heritage that provides for us a tapestry of how the Inuit of this place faced challenges and change over the centuries"* (Senator William Rompkey in Brice-Bennett 7-8).

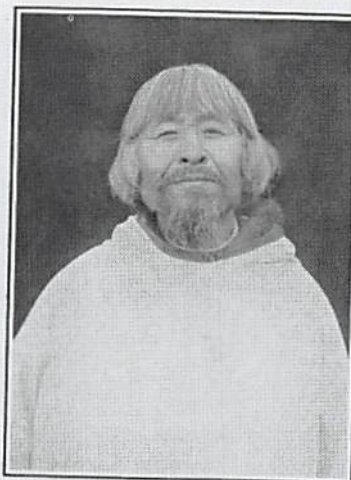
FC2193.7 M6 B74 2003 Humanities and Social Sciences Library.

#### THE ESKIMOS AND THE MISSION

clapped Aron on the back, and covered him with confusion. When the counting was finished the missionary read the result, and asked the four who headed the poll to stand. "Are you willing to serve dutifully as an elder of the people?" he asked them one by one, and when each had given his "Ahalla" of assent the meeting dispersed at the simple word "Taimak" (so let it be).

These chapel-servants and elders are wonderfully successful in maintaining the tone of native life: they are not only trustworthy people, but they have high ideals too. Witness their action when the drink evil began to get a grip upon the Eskimos. That was in 1907, after some evil genius had taught the people to brew a vile and powerful concoction from treacle and mouldy biscuits. Several of the men began to get drunk, and prowled about with all their evil passions loosed. The chapel-servants and elders called a meeting of the men in one of the biggest of the huts. "This new habit is bad," they said, "it will ruin the people: let us cast it out." And cast it out they did. Grave-faced men, with care upon their shoulders, travelled from Okak to the stations north and south: men from the other stations came to Okak; all were bent on the same errand, the discussion of the drink question. They returned from their journeyings with their aim accomplished: "Kajusimavut," they said, "the mind of the people is made up—the brewing and drinking must cease." They called the men together, and got a promise from every one that the kegs of liquor should be smashed and the drink poured on the snow, and that there should be no more brewing; and when one young man refused to smash his keg,

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THE ESKIMO SCHOOLMASTER

Nathaniel, of Wain, one of the most cultured of the Eskimos. He is probably the first Eskimo to compose music. He has written an anthem in four parts, which was sung by the Eskimo choir at the opening of the new church at Wain a couple of years ago.

### Samuel King Hutton, 1877-1961.

*Among the Eskimos of Labrador: a Record of Five Years' Close Intercourse with the Eskimo Tribes of Labrador.*  
London: Seeley, Service and Co., 1912.

Dr. S. K. Hutton was Okak's first resident medical doctor and author of several books describing his missionary work in Labrador. In *Among the Eskimos of Labrador*, he describes the mission school. "The Mission is educating the children: at every station school is held on four days a week during the winter months, and the children begin to attend after their sixth birthday... There are no numbers in the Eskimo language beyond twenty, and the word for twenty is 'a whole man-ten fingers and ten toes'" (338). The missionaries and their wives were also teachers in the mission schools. In about 1868, at each mission station, a male Inuit was given the responsibility of instructing the youngest students. This is a photograph by Hutton of Nathaniel, a Nain schoolmaster.

E99 E7 H98 1912 Lande Canadiana, Rare Books and Special Collections.



## Suptraction ubvalo Illangerterinek.

$$\begin{array}{r} 23. \quad 4 \ 5 \ 6 \ 7 \ 8 \\ \quad \underline{2 \ 6 \ 4 \ 3 \ 9} \end{array}$$

$$\begin{array}{r} 24. \quad 6 \ 4 \ 3 \ 8 \ 7 \\ \quad \underline{2 \ 1 \ 5 \ 9 \ 8} \end{array}$$

$$\begin{array}{r} 25. \quad 7 \ 8 \ 4 \ 3 \ 5 \ 7 \\ \quad \underline{2 \ 8 \ 4 \ 3 \ 5 \ 6} \end{array}$$

$$\begin{array}{r} 26. \quad 8 \ 3 \ 7 \ 0 \ 0 \ 8 \\ \quad \underline{6 \ 4 \ 5 \ 6 \ 3 \ 8} \end{array}$$

Ovunga tikkilugo Nummerit idluartomik aglak-simalaukputillusinginik tukkisilerkovlutit. Taimak malliktut aglareksaumivut, oktutigjetitut maunga tikkilugo. Tamāt unnunerset illangerteksauvlutik, kolānut. Ikkinerselle illangerterijovlutik atānut.

27. 12 illangerterkit 8 enik.

28. 16 illangerterkit 10 enik.

29. 20 illangerterkit 11 enik.

30. 21 illangerterkit 6 enik.

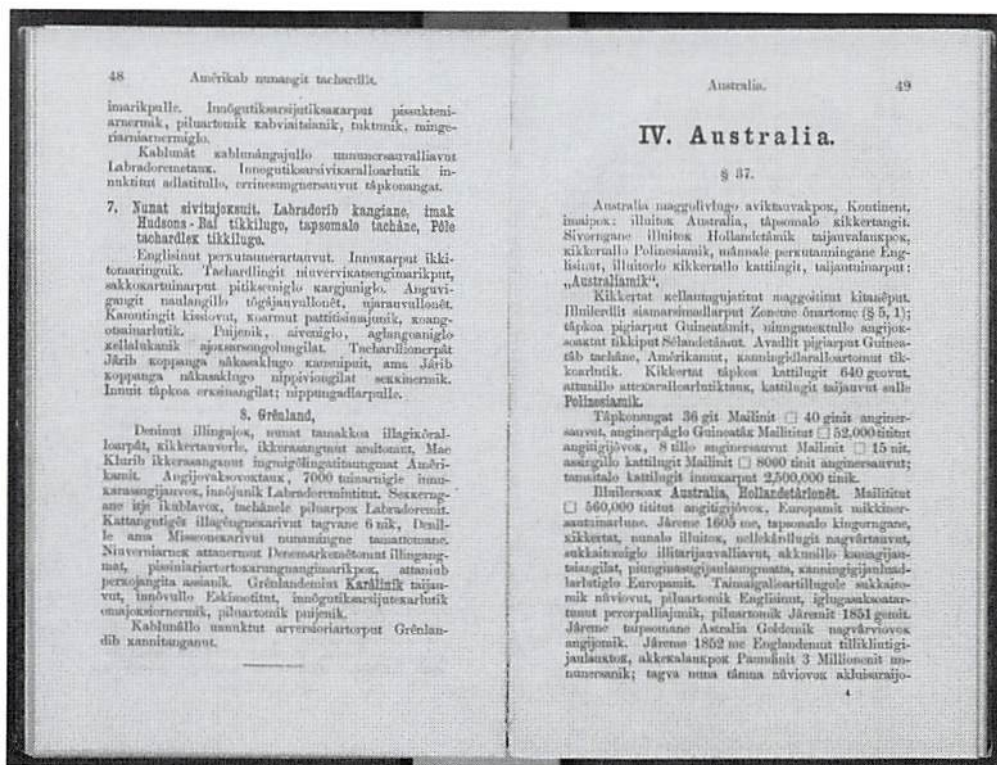
31. 100 illangerterkit 56 enik.

32. 258 illangerterkit 135 enik.

*Suptraction: ubvalo Illangerterinek. [S.l.: s.n., 186?].*

These flashcards may have been used in the mission school in Nain.

Folio ESK32 Lande Canadiana, Rare Books and Special Collections.



**Elsner, A. F.**

*Geografi ubvalo Nunaksûb nunangita okautigijauningit*  
 = *Geographie oder Beschreibung der Länder der Erde.*  
 Stolpen: G. Winterib nenilauktangit, 1880.

In the mission school, Inuit children were taught reading, writing arithmetic, history, geography scripture and singing. The *Geografi* is an early geography textbook written by A. F. Elsner of the Hopedale mission. It contains 54 chapters describing countries and people around the globe.

ESK63 Lande Canadiana, Rare Books and Special Collections.





### **Hans Rollmann, 1948-**

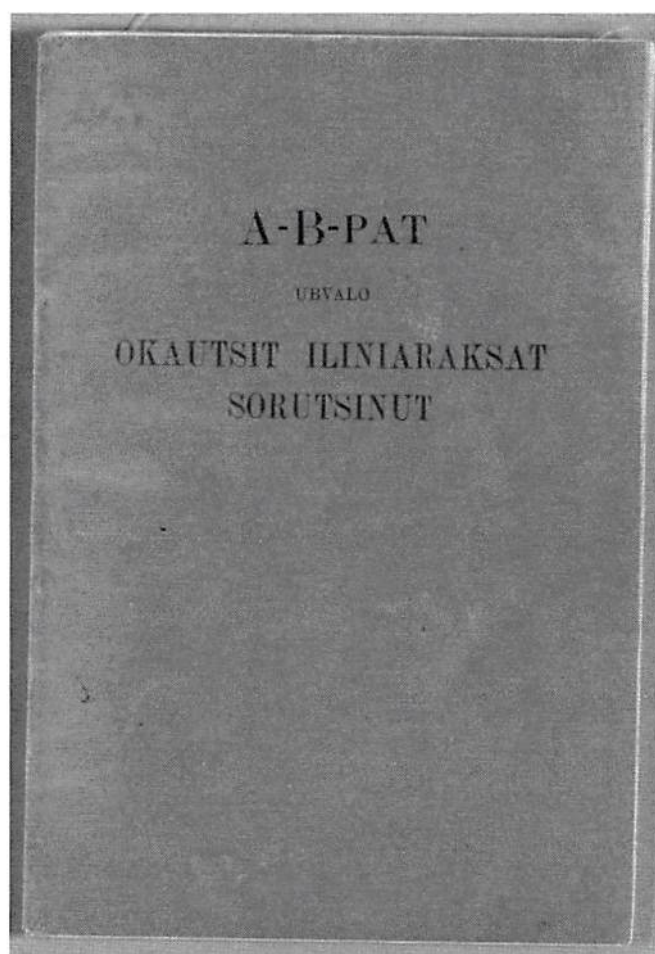
#### *Labrador Through Moravian Eyes:*

#### *250 Years of Art, Photographs & Records.*

St. John's, Nfld.: Special Celebrations Corporation of  
Newfoundland and Labrador, Inc., Department of Tourism,  
Culture and Recreation, 2002.

A formal photograph of Nathaniel Illniartitsijok, and his wife Friederika, who also taught in the Nain mission school and "Three Pupils", a photograph taken by Berthold Lenz, a Moravian missionary who served in Labrador from 1899 to 1932, in Nain, Hopedale and Killinek. These photographs are courtesy of the Unity Archives of the Moravian Church at Herrnhut, Germany, LB02507 and LB1957.

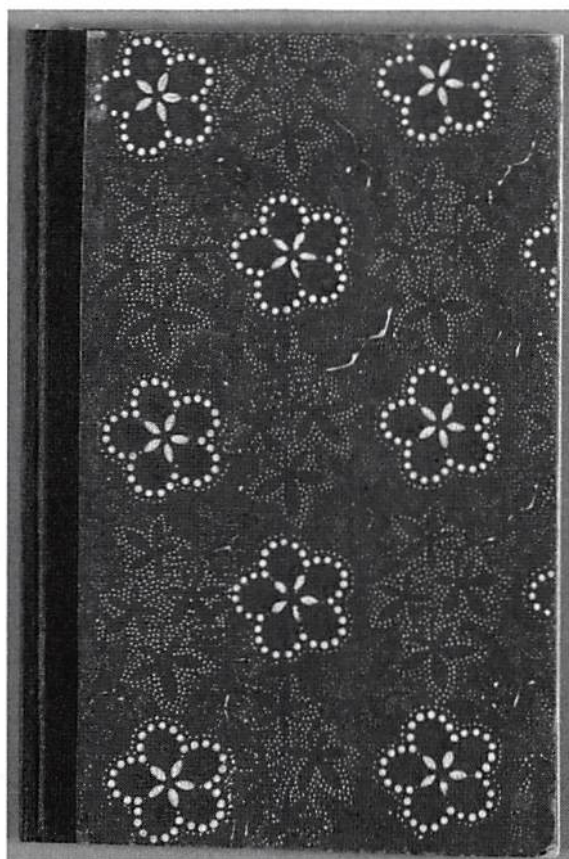
BV2560 H65 2002 Rare Books and Special Collections.



*A-B-PAT: ubvalo okautsit iliniaraksat sorutsinut.*  
London: Moravian Publication Office, 1929.

*A-B-PAT* was written by Walter Perrett, a Moravian missionary who spent 45 years in northern Labrador. Perrett first arrived at the mission in Okak at age 23 and had to learn German to be able to refer to the only existing grammar and dictionary on the Inuit language. Perrett's aptitude for learning languages translated into a mastery of Inuktitut, and he gained a reputation as the best translator on the northern Labrador coast. *A-B-PAT*'s title means "words to be learned by children." In its twenty pages the book progresses from single letters to syllables, short words to long terms with many syllables, and finally sentences and short stories. Two pages at the end outline multiplication tables in Inuktitut.

ESK77 Lande Canadiana, Rare Books and Special Collections.



*Okautsit illiniaraksat sorrutsinut.*  
 Budisineme: E. M. Monsib, nênilauktangit, 1867.

*"The Reading Book is a very thin book of twenty pages, bound in limp cloth; and the colour of it is bright scarlet. The colour was chosen by one of those young ladies who teach in Labrador schools: 'What colour would you like for the binding?' said I. 'Bright red' was the answer. 'But what about those little fingers, and those little thumbs? Surely the books will be stained and soiled and spotted in no time!' 'Ah,' she said, 'I know those children. They will be proud of their brightly coloured reading books: they will learn all the better for having a bright binding.'"* (A Shepherd in the Snow, 254). An earlier version of the bright red reading book, A-B-PAT published in 1867. *Okautsit...* contains eleven pages, a similar structure, including multiplication tables. Its cover has a red, blue and white floral motif.

ESK43 Lande Canadiana, Rare Books and Special Collections.



**A B C D E F G H I J K L**  
**M N O P R S T U V Z.**

**a b c d e f g h i j k l m n o**  
**p r f s f s t u v z.**

Aglait ingmingnik nippiggit.

**a e i o u**

Aglait ingmingnik nippekangitut.

**b c d f g h k l m n p r f s**  
**t v z.**

Aglait nippiggit kattisimmajut.

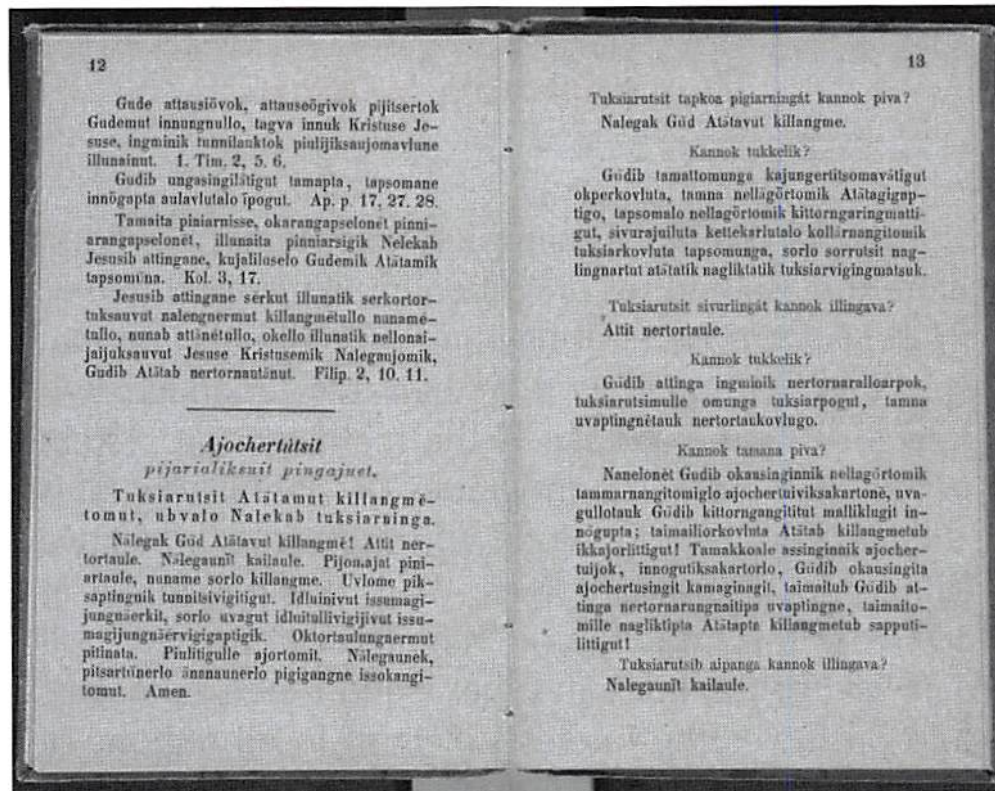
**æ ai au ei.**

1 2 3 4 5 6 7 8 9  
 10 11 12 13 14 15 16 17 18  
 19 20 21 22 23 24 25 26 27  
 28 29 30 31 32 33 34 35 36  
 37 38 39 40 41 42 43 44 45  
 46 47 48 49 50 60 70 80 90  
 100.

*ABCDEFGHIJKLMNOPQRSTUVWXYZ: Aglait ingmingnik  
 nippiggit... [S.l.: s.n., 185-?].*

An alphabet flash card.

ESK31 Lande Canadiana, Rare Books and Special Collections.



*Gudib perkojangit tellimaujortut:  
Ajochertûtsit pijarialiksuit tellimat.  
Bautzen: Gedruckt bei E.M. Monse, 1865.*

The *Gudib* is a very rare Inuktitut children's catechism containing Bible quotations for school use published in 1865.

ESK38 Lande Canadiana, Rare Books and Special Collections.

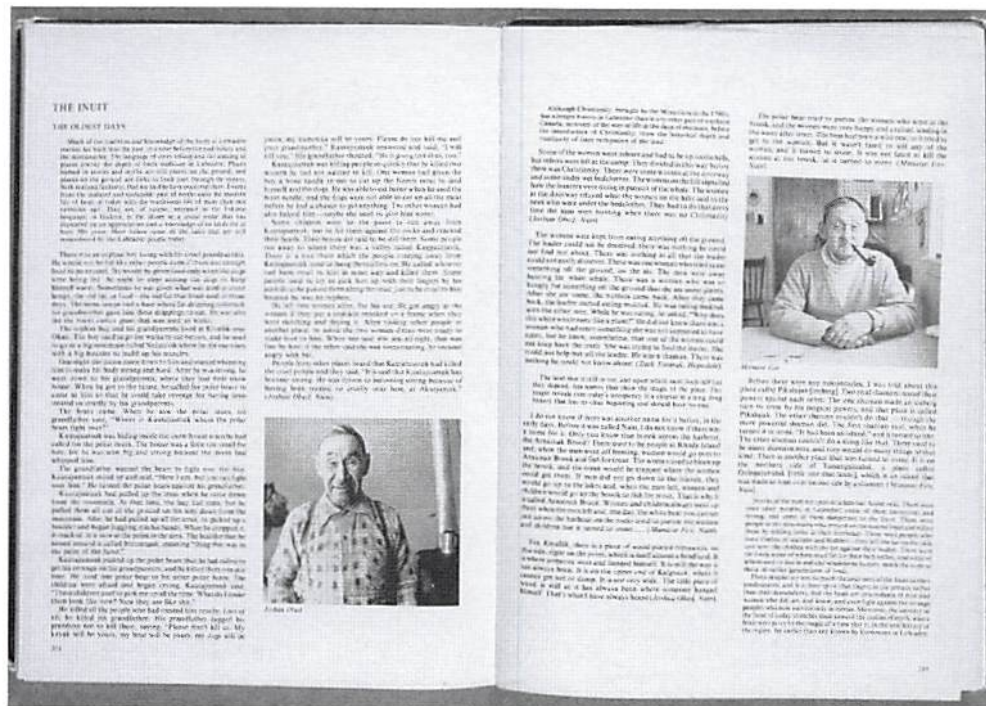


## **Contemporary Writing**

This case contains examples of contemporary Inuit literature. Both forms of written Inuktitut are still used in the Eastern Arctic today and virtually all Inuktitut speakers are able to write in their own language. Syllabics or Qaniujaaqpait is the main writing system of Nunavik. Roman orthography or Qaliujaaqpait is still used in Labrador. Both writing systems now have standardized orthographies, work commissioned in 1976 by the Inuit Tapiriit Kanatami (formerly Inuit Tapirisat of Canada) an organization that represents and promotes the interests of Inuit in all regions of Canada.

Inuit in Labrador (now called Nunatsiavut) were the first Canadian Inuit to write in their own orthography. Their primary texts took the form of diaries, poetry, songs or personal narratives. Contemporary Inuit writing is now often in English. Since the late 1960s, there has been a proliferation of bilingual and trilingual magazines, newsletters and newspapers. These publications have provided a forum for Canadian Inuit writings about the present and have preserved the “as-told-to” elders’ stories.

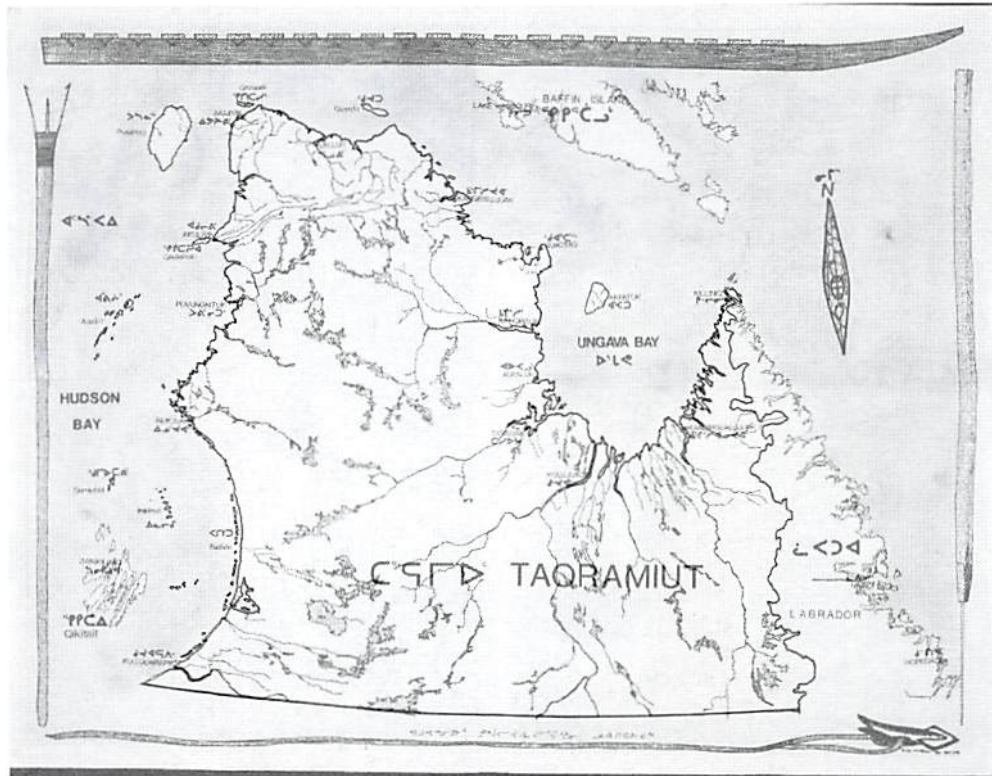




Our Footprints Are Everywhere: Inuit Land Use and  
Occupancy in Labrador. Ed. Carol Brice-Bennett.  
Nain, Nfld.: Labrador Inuit Association, 1977.

In 1975, the Labrador Inuit Association and the Department of Indian and Northern Affairs agreed to begin to prepare a land claim settlement. A study of Inuit land use and occupancy in Labrador was undertaken to supply the necessary data for the claim. *Our Footprints are Everywhere* contains interviews of Inuit and white settlers, describing their views on life, and re-telling stories and tales that are still remembered.

Folio E99 E7 O87 Humanities and Social Sciences Library.

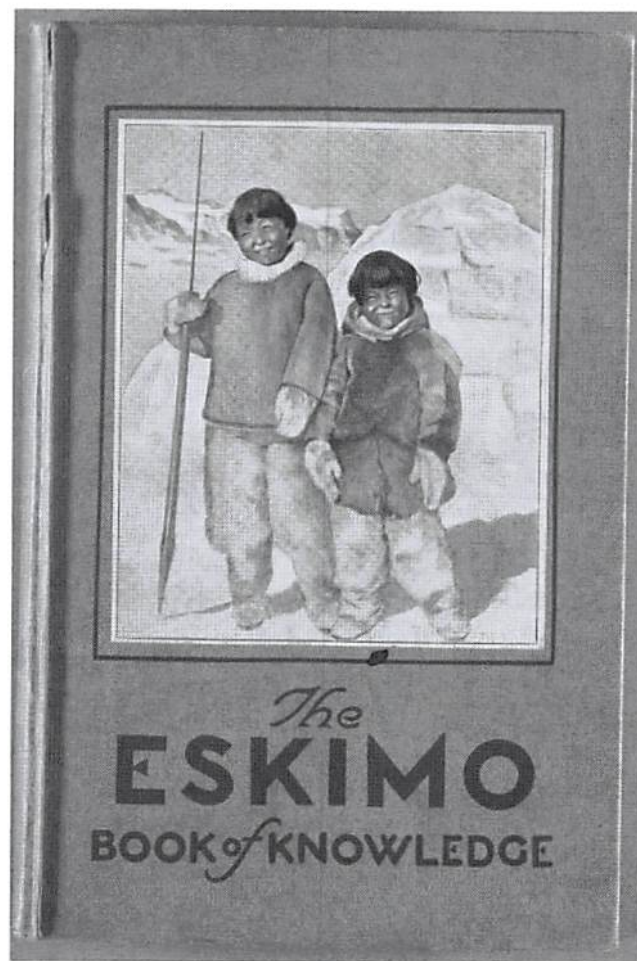


*Atuaqnik: the Newspaper of Northern Quebec.  
Final Issue.*

Fort Chimo, Que.: Taqramik/Atuaqnik, June/July 1980.

This map is the insert in the last issue of the *Atuaqnik* newspaper, created in 1980 by its editor, Alec C. Gordon in Kuujjuaq (formerly Fort Chimo). This independent, bilingual, community newspaper published thirteen issues during its short lifespan. Its staff of Inuit and non-Inuit reporters decided to close the newspaper under the pressure of administrative work, lack of funds and the lack of new, trained journalists willing and able to replace them.

Journal Closed Storage, Humanities and Social Sciences Library.



**George Binney, 1900-1972.**

*Aglait ilisimatiksat inungnut ilingnajut = The Eskimo  
Book of Knowledge. Trans. W.W. Perrett,  
with the Assistance of S.K. Hutton.  
London: Hudson's Bay Co., 1931.*

*The Eskimo Book of Knowledge* was one of the first non-religious books published in Roman orthography, by the Hudson's Bay Company in 1931. It has been described as a very paternalistic explanation of modern civilization for Canada's Inuit. Its chapters detail what men and women need to know about living under the laws of England, and the protection of the Hudson's Bay Company. The text was translated by Moravian minister Walter Perrett, with the assistance of Dr. S. K. Hutton, Secretary to the Moravian Missions in London.

E99 E7 B565 1931 Rare Books and Special Collections.

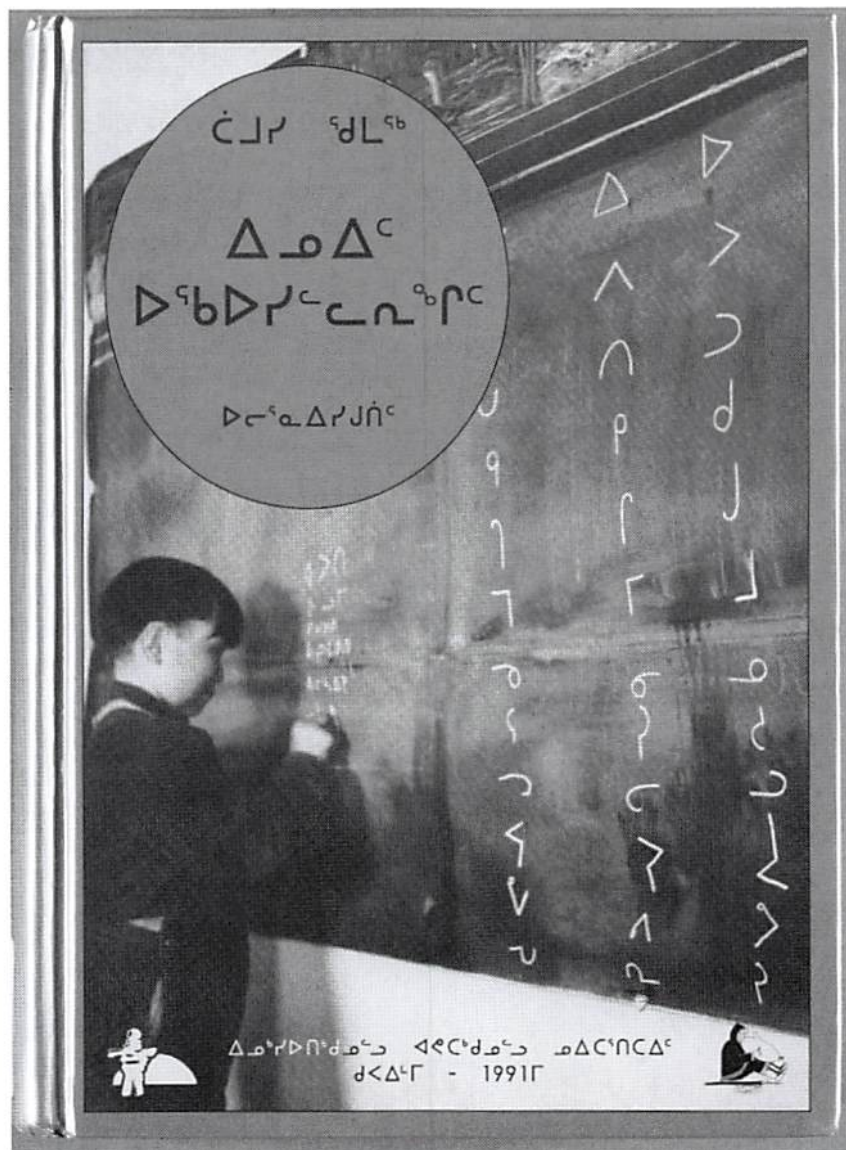




**Salomé Mitiarjuk Attasi Nappaaluk.**  
*Sanaaq. Translittéré et traduit de l'inuktitut par*  
*Bernard Saladin d'Anglure.*  
 Québec: Stanké, 2002.

*Sanaaq* is one of the first Nunavik novels to be published. The text was written by a young Nunavimmiut, Mitiarjuk Nappaaluk, in the 1950s, when her family was changing from a semi-nomadic life to life in a prefabricated house in a settlement. The text was originally published in a 1970 doctoral thesis by Bernard Saladin d'Anglure, now an internationally recognized pioneer in the field of Inuit studies.

On loan from Imaginaire Nord: Laboratoire international d'étude  
 multidisciplinaire comparée des représentations du Nord,  
 Université du Québec à Montréal.



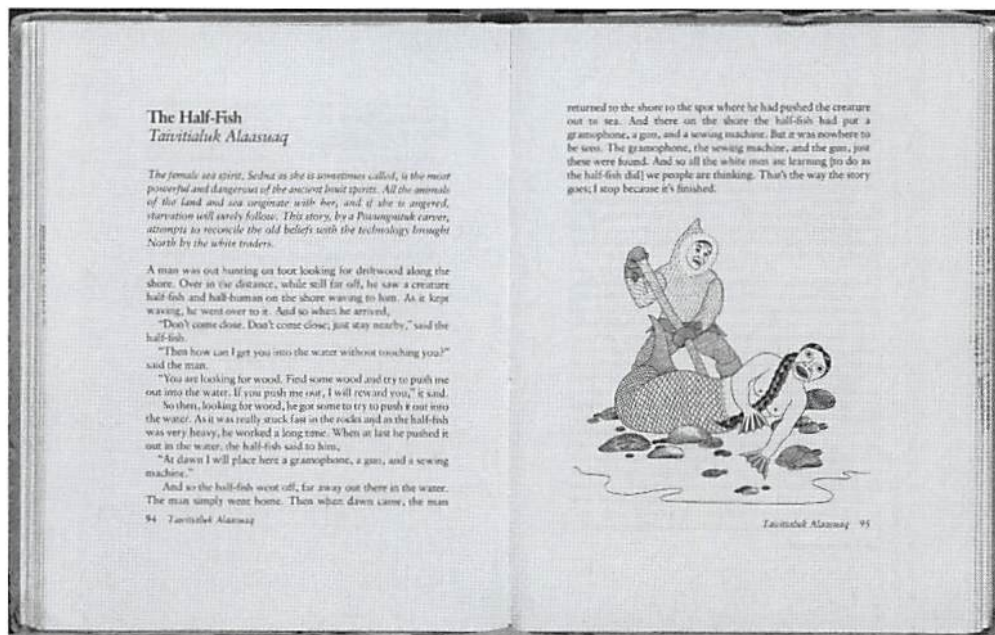
### **Taamusi Qumaq Allatangit, 1914-**

*Inuit uqausillaringit: ulirnaigutiit.*

Quebec: Inuksiutikkunullu avatakkunullu nuitartitait, 1991.

*Inuit uqausillaringit: ulirnaigutiit* is a syllabic dictionary. Its author Taamusi Qumaq received the Order of Canada in 1992 for his accomplishments and his lifelong commitment to preserving traditional Inuit language and culture. The cover photograph was taken at the first school in Inukjuak, in 1950, by Margery Hinds, a Nunavik school teacher.

PM63 Q63 1990 Humanities and Social Sciences Library.

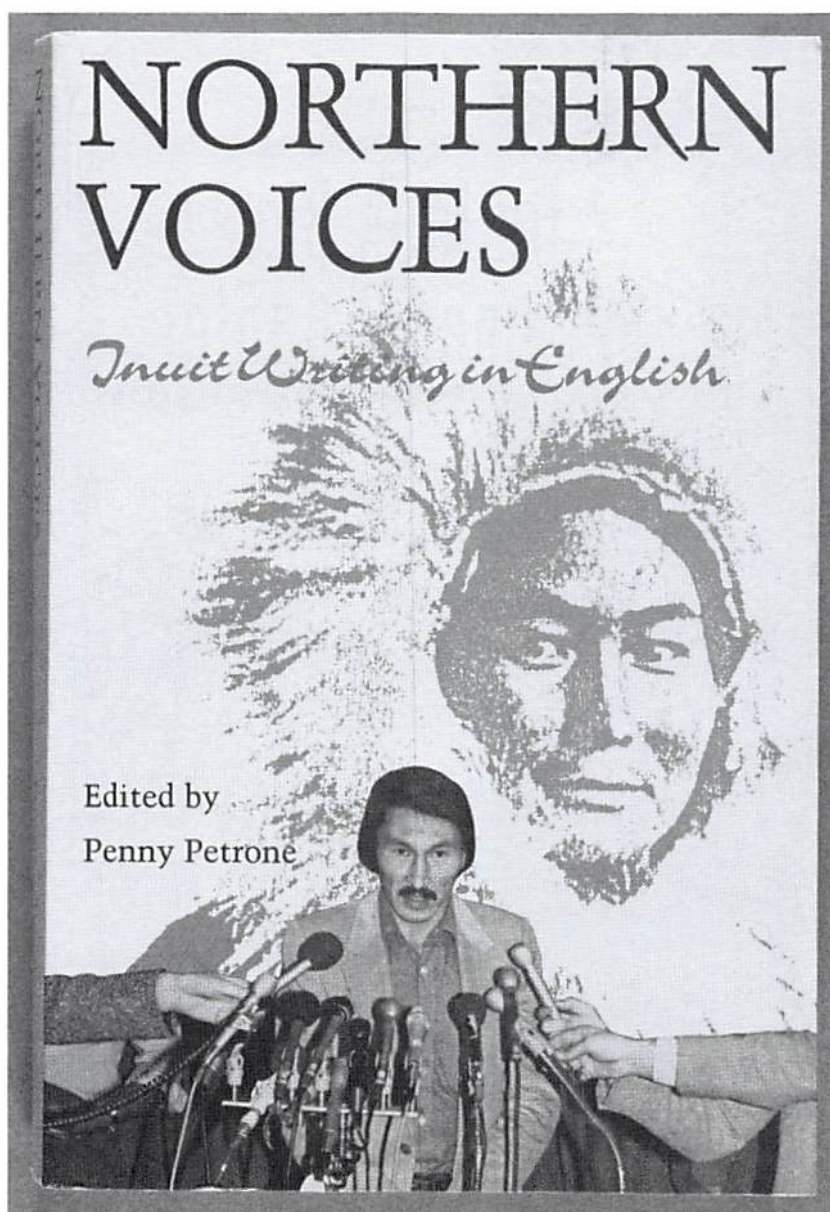


*Paper Stays Put: a Collection of Inuit Writing.*  
*Ed. Robin Gedalof; Drawings by Alootook Ipellie.*  
Edmonton: Hurtig Publishers, [1980].

*Paper Stays Put* is the first published anthology of Canadian Inuit writing. Robin Gedalof states in her introduction: "*Inuit writing today is basically a literature of cross-cultural contact... The range of Inuit experience is captured in the diversity of Inuit literature. This anthology tries to mirror that complexity. The great variety of material here is a reflection of the subjects and styles adopted by Inuit writers...*" (9).

PS8235 I65 P36 1980 Humanities and Social Sciences Library.

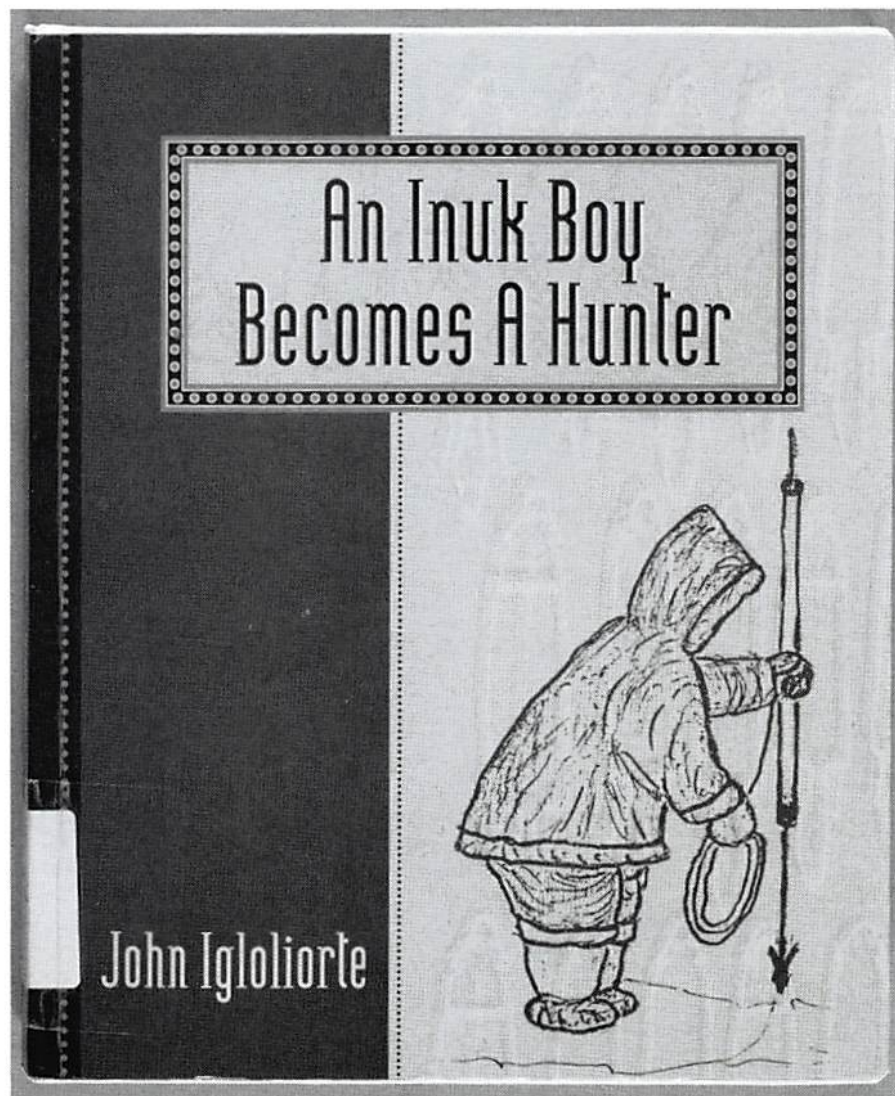




*Northern Voices: Inuit Writing in English.*  
*Ed. Penny Petrone.*  
Toronto: University of Toronto Press, 1988.

Penny Petrone's 1988 anthology of Canadian Inuit writing includes all types of literature: letters, diary entries, speeches, essays, autobiographies and reports, and presents Inuit literature as it has survived in historical writings and in modern memory. The texts have all been translated or written in English.

PS8235 I65 N67 1988 Humanities and Social Sciences Library.

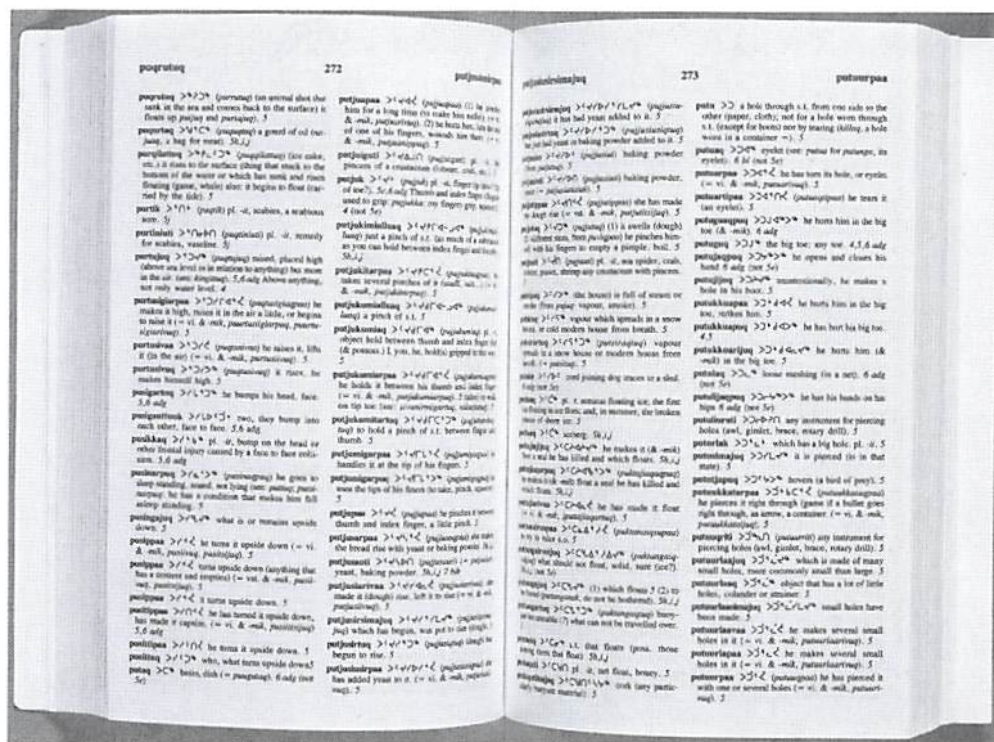


**John Igloliorte.**  
*An Inuk Boy Becomes a Hunter.*  
Halifax, N.S.: Nimbus, 1994.

John Igloliorte's memoir in English describes his childhood in Nain Labrador, attending the mission school and learning to hunt and fish as a young man. Each of the pages of this book is illustrated by the author. *"Remembering the events and experiences in my life has given me new hope for my own future. In writing about them and drawing pictures of them, I began to realize just how unique and valuable our Inuit tradition is. And I began to feel that my own life has a new meaning because I am part of that tradition"* (102).

E99 E7 I44 1994 Humanities and Social Sciences Library.



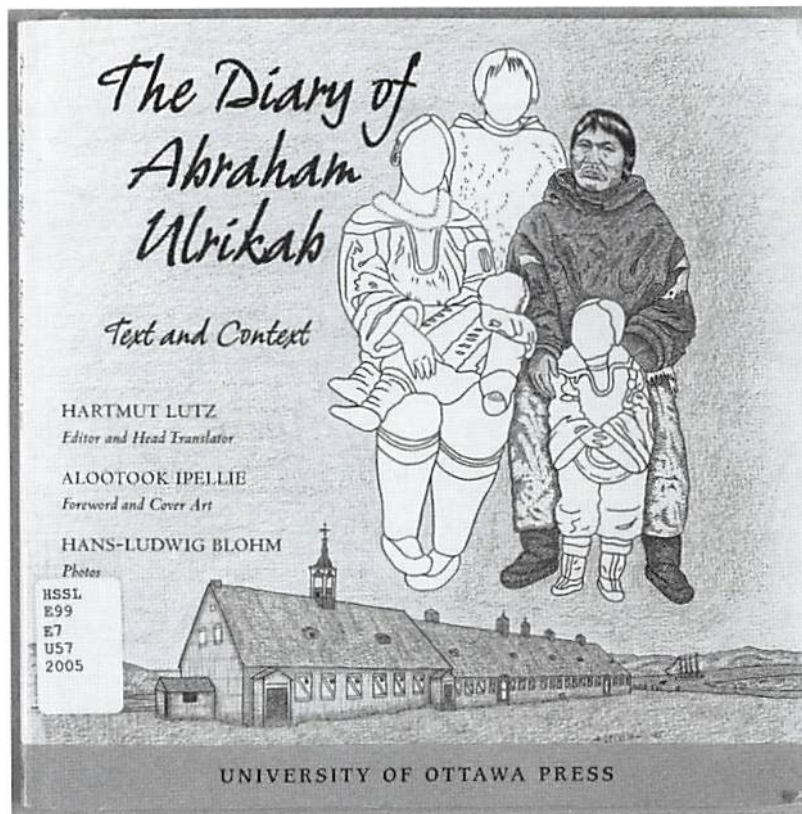


## Lucien Schneider.

*Ulirnaigutiit: an Inuktitut-English Dictionary of Northern Quebec, Labrador and Eastern Arctic Dialects (with an English-Inuktitut Index). Translated from the French and Transliterated by Dermot Ronan F. Collis. Québec: Les Presses de l'Université Laval, 1985.*

Father Lucien Schneider was a Roman Catholic priest who collected linguistic material for an Inuktitut-French dictionary in the 1950s in Arctic Quebec. The first edition was published in 1966 and entitled *Dictionnaire esquimaux-français du parler de l'Ungava et contrées limitrophes*. An English translation was prepared by Dr. Dermot R. F. Collis with updates from numerous Inuit translators. Laval University published *Ulirnaigutiit* in 1985.



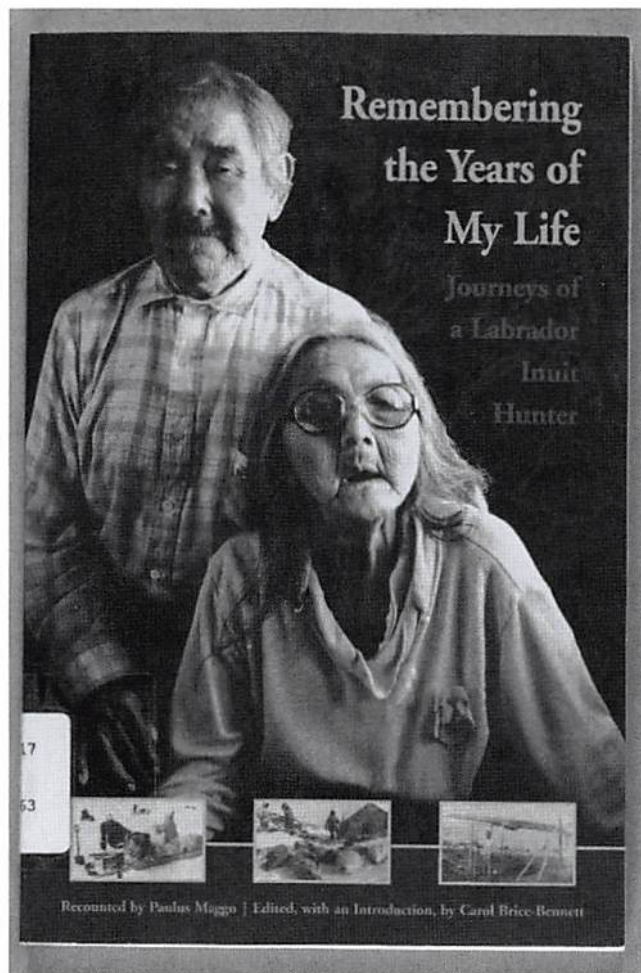


### **Abraham Ulrikab, 1845?-1881.**

*The Diary of Abraham Ulrikab: Text and Context.*  
 Ed. and Head Trans. Hartmut Lutz and Students  
 from the University of Greifswald, Germany.  
 Foreword and Cover Art by Alootook Ipellie;  
 Photos by Hans-Ludwig Blohm.  
 Ottawa: University of Ottawa Press, 2005.

The earliest known diary written by an Inuk is that of Abraham Ulrikab, dated 1880. The diary records Abraham's perspectives on the events he and eight other Inuit from Labrador endured when they were exhibited in Germany by Carl Hagenbeck, owner of a zoo in Hamburg. All of the Inuit died of smallpox, including Abraham, and his Inuktitut diary was returned to the mission in Hebron. Brother Kretschmer translated the diary into German and the text survived in the Mission Archives in Bethlehem, Pennsylvania. In this English translation of the German text, Hartmut Lutz and his students have made this oldest Inuit autobiography available to us.

E99 E7 U57 2005 Humanities and Social Sciences Library.

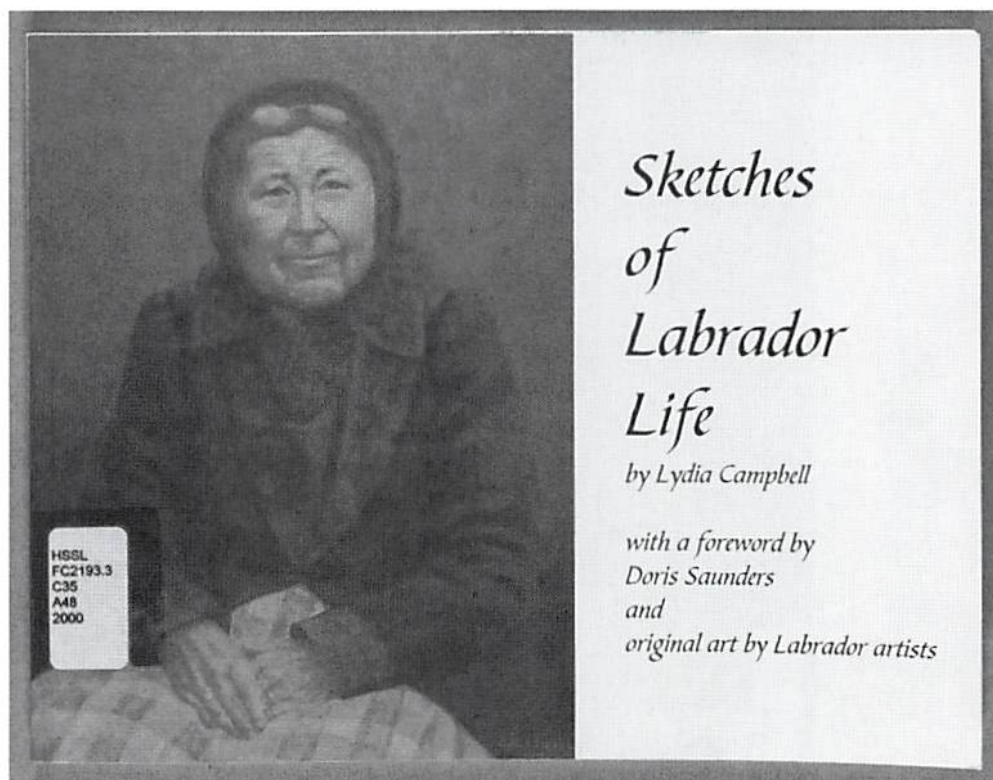


**Paulus Maggo, 1910-**  
*Remembering the Years of my Life: Journeys of a  
 Labrador Inuit Hunter. Ed. Carol Brice-Bennet.*  
 St. John's, Nfld.: ISER Books, 1999.

This is a personal narrative written by Paulus Maggo, an Inuit elder residing in Nain. The book was originally compiled as a report for the Federal Royal Commission on Aboriginal Peoples and the text is translated from taped interviews in Inuktitut. The author reflects on the present and the future: "*We Inuit in Labrador are not very numerous but we are one people and we are united. We have had the Moravian Church here for over two hundred years. We have the same belief and we have been given the privilege of living together. I am humbled and made happy for all of this*" (150).

HC117 N4 N46 n.63 Humanities and Social Sciences Library.





**Lydia Campbell.**

*Sketches of Labrador Life. Foreword by Doris Saunders;  
Original Art by Labrador Artists.  
St. John's, Nfld.: Killick Press, 2000.*

Sketches of Labrador Life is a diary of a seventy-five year old Labradorian, Lydia Campbell, who is a direct descendent of a European settler and an Eskimo woman. The 1893 and 1894 text is reprinted from the *Evening Telegram* of St. John's, Newfoundland and the book is well illustrated with photographs of Labrador artwork and archival photographs from Them Days' archive.

FC2193.3 C35 A48 2000 Humanities and Social Sciences Library.







## **Makivik Corporation.**

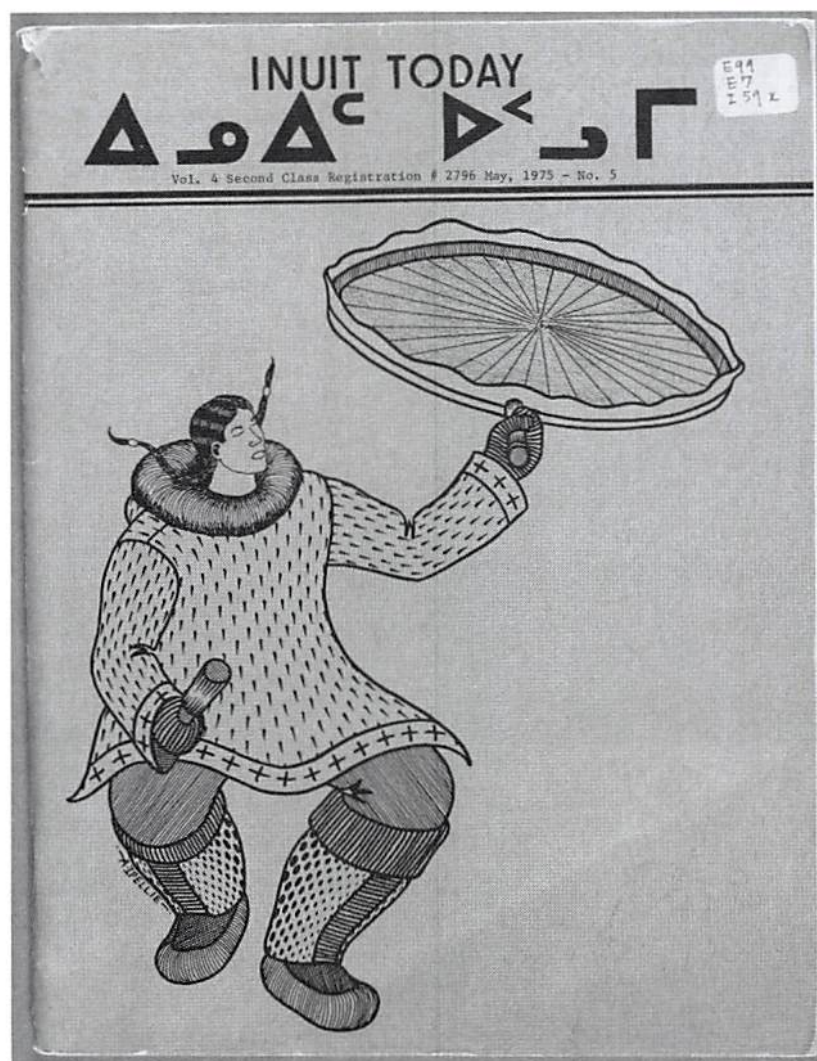
*Makivik Magazine. No. 86.*

*Kuujuaq, Que.: Makivik Corporation, Fall-Winter  
2008-2009.*

*Makivik Magazine* has been published for the past thirty years under various names. The Makivik Corporation is the Inuit organization mandated to represent and promote the interests of Nunavik Inuit. This trilingual magazine is published quarterly and distributed free of charge to all beneficiaries of the JBNQA – James Bay and Northern Quebec Agreement. It has a regular feature column entitled: “Stories from the Past”.

*We are exhibiting an issue donated by Makivik Corporation,  
courtesy of Bob Mesher.*





*Inuit Today. Vol. IV, no. 5.*  
Ottawa: Inuit Tapirisat of Canada, May 1975.

In existing Canadian Inuit literature anthologies, the majority of each bibliography contains writings that were first published in Inuit periodicals (newspapers and magazines). This media contains the published written original of Inuit writers' publications. Many of these published articles have no other publication form. *Inuit Today* was published by the Inuit Tapirisat of Canada from 1971 to 1982. The artwork, cartoons and stories of writer and artist, Alootook Ipellie are on the cover and throughout its trilingual pages. Ipellie's works address the mixing of the old and new ways and his "Ice Box" cartoon strip was very popular with readers.

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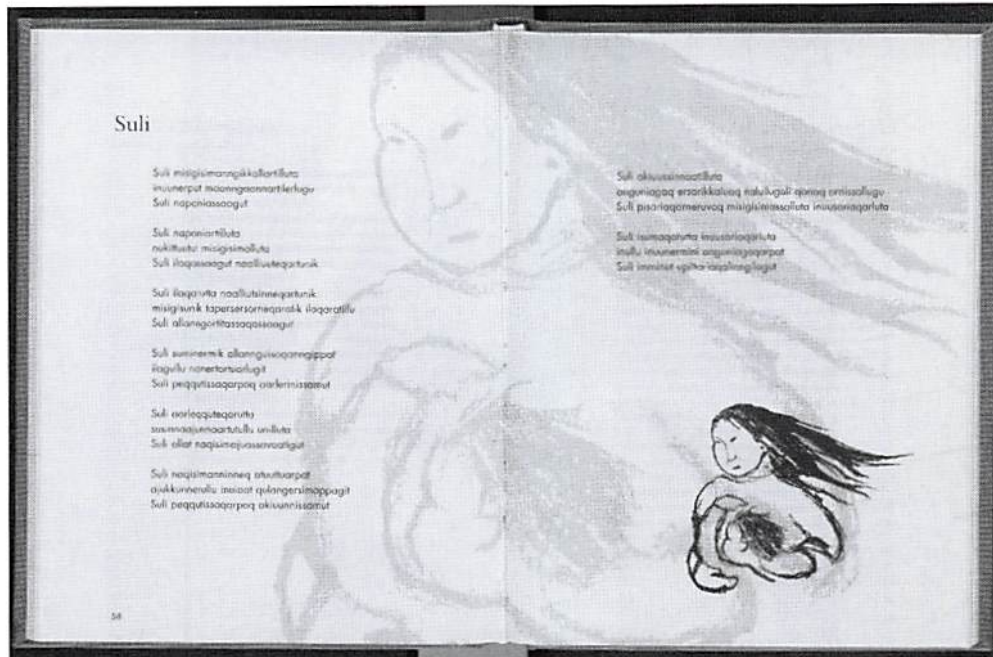




*Eskimo Bulletin.*  
 Ottawa: Indian and Northern Affairs, 1959.  
*Inuktitut. No. 105.*  
 Ottawa: Inuit Tapiriit Kanatami, Fall 2008.

Canada's Department of Indian and Northern Affairs began to publish an information bulletin in the 1950s when it became responsible for the administration of the Inuit. Entitled *Eskimo Bulletin* in 1959, this magazine's name, format and publisher has changed since over time, but it remains the longest-published Inuktitut-language periodical in Canada. The magazine has encouraged interest in Inuit affairs, art, culture, language and literature and has often published original writings by Inuit authors. Today 13,000 copies of the magazine are published by the Inuit Tapiriit Kanatami and distributed to 52 Inuit communities in Nunatsiavut, Nunavik, Nunavut and the Inuvialuit area of the Northwest Territories.

E99 E7 I57 Humanities and Social Sciences Library.



### Aqqaluk Lynge, 1947-

*Taqqat uummammut aqqutaannut takorluukkat apuuffiannut = The Veins of the Heart to the Pinnacle of the Mind. Illustrations by Aka Høegh; Trans.*

*Ken Norris & Marianne Stenbaek.*

*Montreal: IPI Press, 2008.*

Canadian Inuit see themselves as part of an international Inuit community, sharing common language, culture and history with Inuit peoples in Greenland, Alaska and Russia. Since 1980, the Inuit Circumpolar Council (ICC) organization has worked as a common political and cultural voice for the world's Inuit. ICC Greenland President, Aqqaluk Lynge is the author of this book of poems: *Taqqat uummammut aqqutaannut takorluukkat apuuffiannut = The Veins of the Heart to the Pinnacle of the Mind*. Greenland has a solid and extensive book culture, largely the result of the Moravian missions in Greenland in the 18th and 19th centuries. This book is illustrated by Aka Høegh, one of Greenland's most well-known artists.

E99 E7 L96 2008 Humanities and Social Sciences Library.



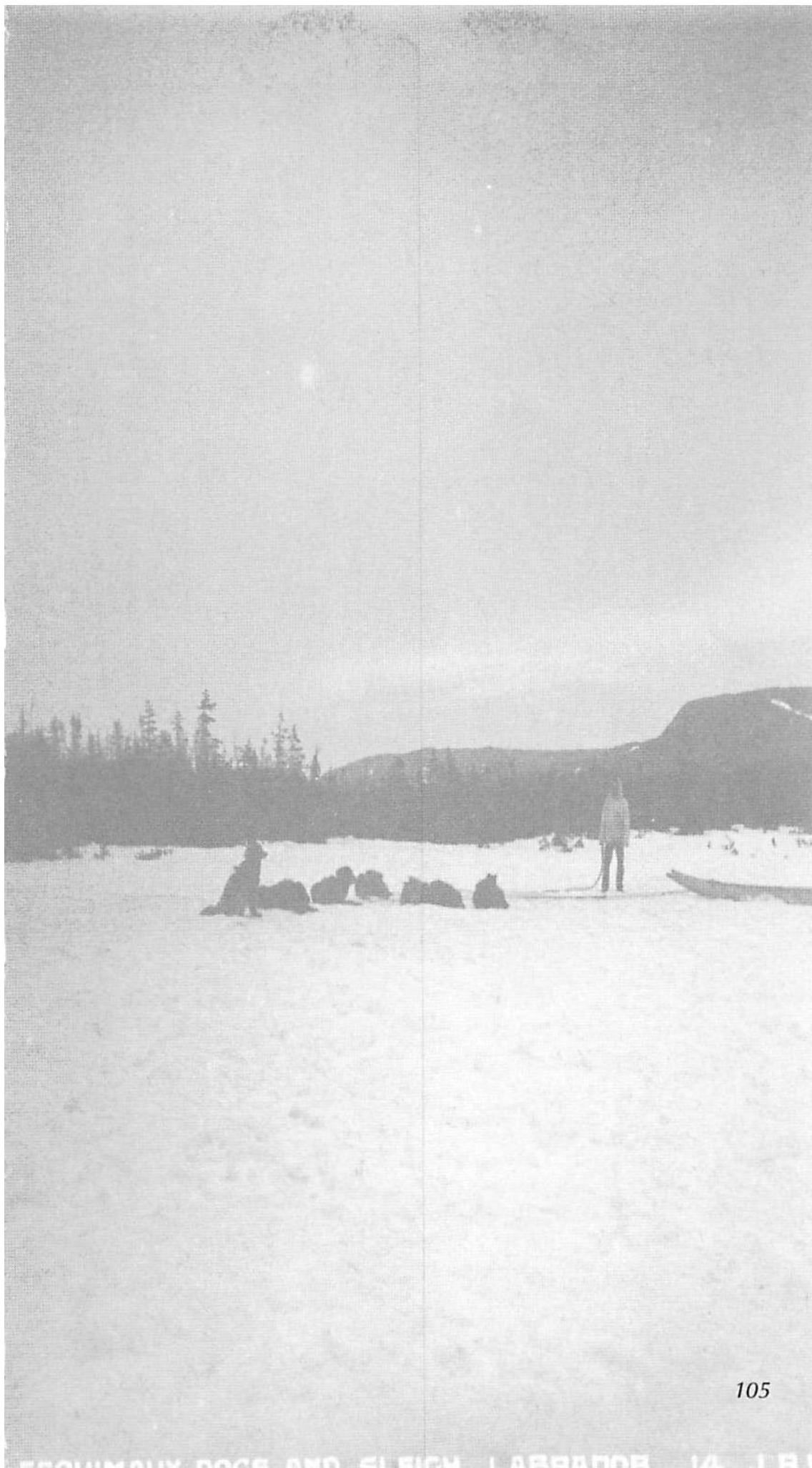


*Them Days: Stories of Early Labrador. Vol VI, no. 3.*  
[Happy Valley-Goose Bay, Nfld.: Them Days], 1981.

The Labrador Heritage Society began the publication of *Them Days* in 1975 when members became concerned that the old ways were slipping away undocumented. This oral history magazine publishes four issues per year and the Them Days archive is a treasure trove of photographs, taped interviews and information about Labrador history, well-used and supported by the community.

FC2193.1 T48 Humanities and Social Sciences Library.







## Some Thoughts on Canadian Inuit Literature

Canadian Inuit literature is multifaceted as it encompasses traditional oral literature/ history, collaborative life histories, legends, songs, fiction, and now political commentaries, documentaries and television/film scripts.

Inuit writing was not extensive until after the 1960s for most Canadian Inuit lived a nomadic life until then and therefore it was hard to produce much written literature. It was still mainly an oral culture, not a written one. The system of syllabic writing also may have impeded writing because of the difficulty of reproducing it or printing it.

However, there was one place where Inuit writing did flourish. The Moravian Inuit in Labrador have produced writing since about 1780. The Moravians, a German protestant sect that arrived in 1752 believed strongly in education and fortunately also in preserving the local language. The missionaries taught them in Inuttitut and taught the Labradormiut to read and write before many other Canadians were able to do so.

The first Canadian Inuit monograph: the *Diary of Abraham Ulrikab* was written by a Moravian Inuk in 1880-81. It was written in Inuttitut and was translated by Brother Kretschmer into German and later into English. The small leather bound volume relates the disastrous journey of Abraham, his wife and two children as well as the shaman Terrianiak and his family, 8 in all. They were taken to Germany to be displayed in zoos but died of European diseases. Unfortunately, this priceless volume appears to have been lost.

In Labrador, a written literary tradition was slowly evolving though largely unknown to the rest of Canada, just as Labrador tends to remain. The Moravians published the first Canadian Inuit newspaper, started in the 19th century. In the 20th century, the Moravian Inuit also contributed to a magazine *Them Days* (1975- ) published in Labrador, which consists of life stories told mainly by elders, often written down with



some help from non-Inuit. These stories are quite accessible to outside readers because the Labradorian Inuit used the roman orthography not the difficult syllabics; also they were often written in English.

Writing had come to Inuit in Northern Quebec (now Nunavik) and in the eastern Arctic regions of the Northwest Territories (now Nunavut) in the late 19th century with Protestant missionaries who invented the system of syllabics, so-called because each sign stands for a syllable. The main inventor was the Anglican missionary Edmund Peck who “borrowed” translations done by the Moravians and transcribed them into syllabics. In this way, the Moravian written productions indirectly lived on in these Anglican adaptations. The beauty of the syllabics writing system is that the syllabic signs may be learned in a short time. In all, there are 42 signs and most Inuit could learn these in a week which meant that it was possible to learn to read the Bible or a hymn very quickly; this was the main objective of the missionaries rather than some more profound literary reason.

Some written literature was starting to emerge in other areas of the Arctic as “small magazines” often in the form of church bulletins or local information sheets. In all, there were over a hundred such magazines published from 1900-2009. Many of them only lasted a couple of issues but some like the *Inuvik Drum*, *Inuktitut* or *Atuagvik* lasted longer and started to have an influence. To begin with, these were not sophisticated publications but often mimeographed one or two sheet publications. Later on, publications like *Makivik Magazine* and the Inuit Tapiriit Kanatami's *Inuktitut* have now reached standards of publications that are on par with other modern magazines.

Through a collaboration with Université du Québec à Montréal and McGill University, the Bibliothèque et Archives nationales du Québec has recently digitized all the last 33 years of magazines and annual reports published by Makivik Corporation. The complete text may be found at <http://services.banq.qc.ca/sdx/Makivik>. Thanks to a partnership between the Université du Québec à Montréal, Avataq and Bibliothèque et Archives nationales du Québec, all issues of Tumivut magazine have also been digitalized, and can be found at <http://services.banq.qc.ca/sdx/Tumivut>. Both are truly treasure chests.

Inuit in Canada have a rich cultural life manifested in drum songs, stories and legends, within an oral tradition. Some of this important heritage has been saved on audio and video tapes by organizations such as the Inuit Broadcasting Corporation, Avataq Cultural Institute and a number of university based oral history/literature projects. Some of these are now written down; many more are preserved on tape. Possibly due to the oral literature legacy, contemporary Inuit excel in television and film production and in popular music.

The Arctic and its peoples are assuming an ever increasing importance in Canada, because of contemporary issues such as climate change and Arctic Sovereignty, as Mary Simon, president of the national Inuit organization Inuit Tapiriit Kanatami says: *Inuit want in*. They want to play a full and involved role in Canada and this has been the impetus for much political and cultural writing in the last years, including writing on the Internet. Inuit writing is flourishing in new and exciting ways and the rich cultural heritage of the Canadian Inuit is apparent for all to enjoy.

Marianne Stenbaek  
Cultural Studies, McGill University



### Contributors:

**Henrik Wilhjelm** (b. 1935) is a Danish theologian who worked in Greenland 1965-1991 as a Lutheran minister in Nuuk, Niaqornaarsuk and Kangatsiaq. He also taught at Ilinniafissuaq (the Teachers' College, Nuuk) where he later became principal. He was involved in the establishment of the Ilisimatusarfik, the University of Greenland, where he was director of the Lutheran minister and catechist's education (1983-89). After his retirement in 1991, he wrote a number of books and articles about Greenlandic church history with a special interest in the Moravians as well as in the educational seminaries for the catechists and the importance of them and their students for the development of Greenlandic society. He has also taught at the University of Copenhagen, where he was awarded a doctorate.

**Greg Colley** is the Coordinator of Rare Books and Special Collections at McGill Library. He has previously been an Acquisitions Librarian for the National Library of Canada and the Reference Librarian for Duke Humfrey's Library, Department of Special Collections and Western Manuscripts, Bodleian Library, University of Oxford.

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**Sharon Rankin** (B. Sc Dalhousie, MLIS McGill) is the liaison librarian in McGill's Rare Books and Special Collections for Children's Book Collections. Her research interests include Canadian Inuit periodicals (*Caninuit: A Comprehensive Guide to Canadian Inuit Periodicals* – <http://www.libris.ca/inuit/go.exe>) and children's literacy.

**Marianne Stenbaek** is a professor of Cultural Studies in the English Department at McGill University. She has carried out research for many years in the Canadian Arctic and Greenland. She was president for four years of the national Association of Canadian Universities for Northern Studies (ACUNS) and was awarded the Nersornaat medal by the Greenland Parliament for her distinguished service. Professor Stenbaek has also broadcast regularly about the Arctic on Kalaallit Nunaata Radioa (Radio Greenland) for 25 years.

**Lindsay Terry** is an English student whose interests include Inuit and Nordic cultural studies with a focus on educational issues in the Canadian arctic.

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