

# ᐃᓄᓐᓂᐅᓐ

WRITING SYSTEMS AND  
TRANSLATIONS

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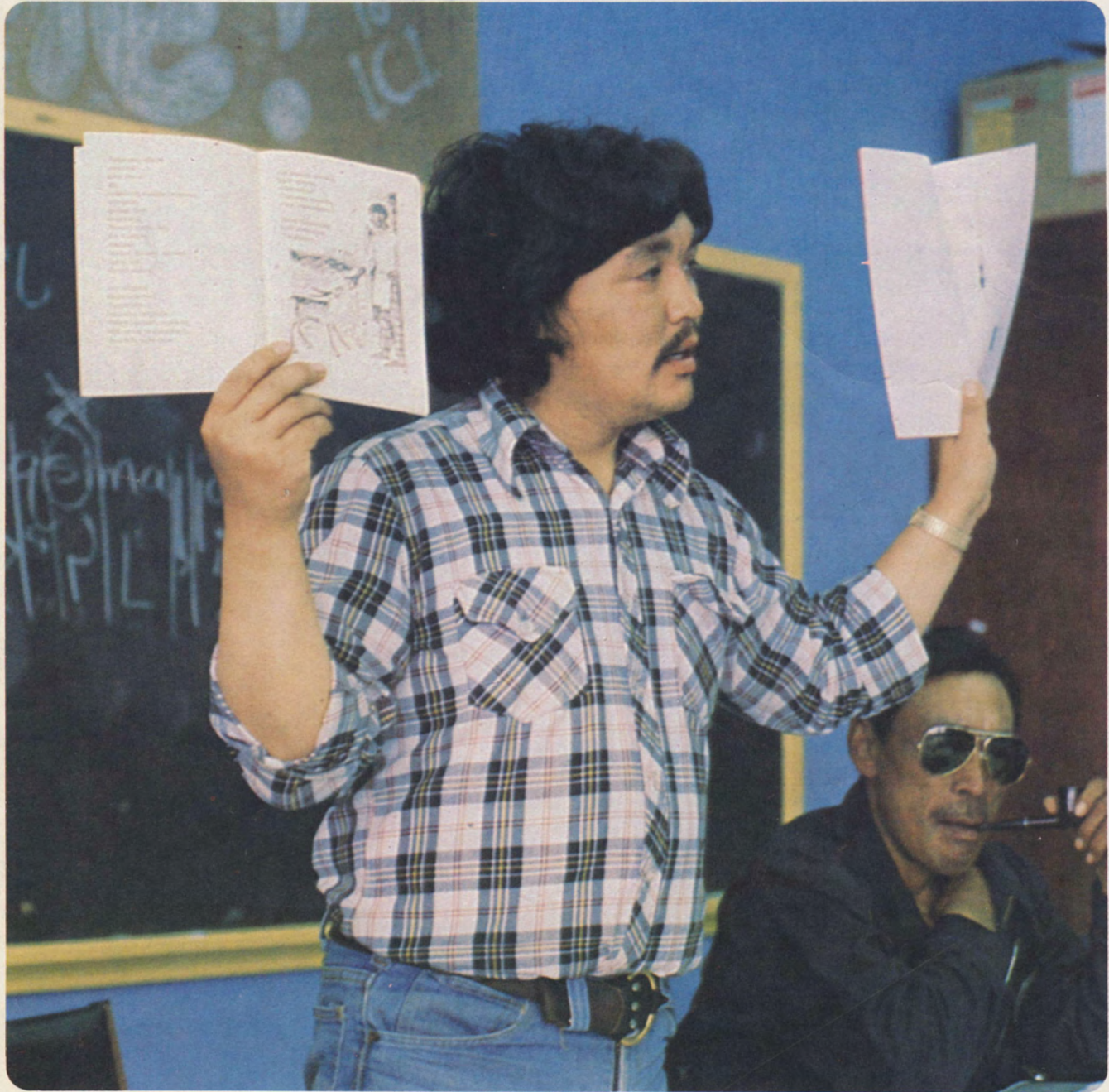
LES TRADUCTIONS ET LES  
SYSTÈMES D'ÉCRITURE

# Inuktitut

September, 1983

ᓂᓂᓄᓐᓂᐅᓐ, 1983

septembre, 1983

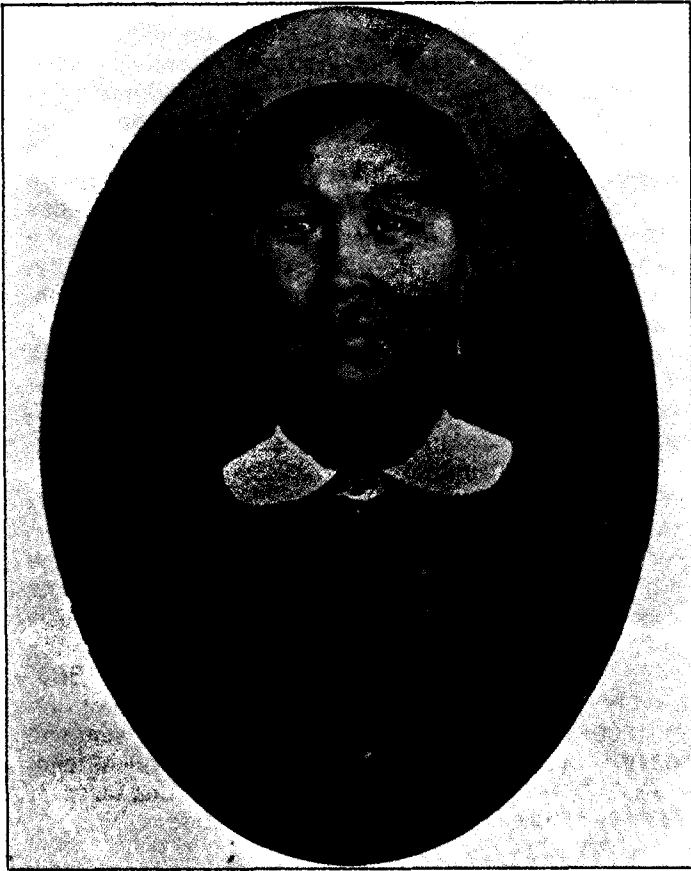


Canada









Hannah, along with her husband Ipirvik, accompanied Arctic explorer Charles Hall as interpreters during the mid-1800s.

ዘላጋጁ፣ ደልሙ ልገላጃ፣ ደሞሃ-ርንጋ፣ የዎንጠውረኛዎች ይገልጻሉ። ከገረገጣት ጋር ጋራ ለጊዜ የተጠናቀቁ ግለሰቦች ናቸው። 1800.

Hannah et son mari Ipirvik ont servi d'interprètes à l'explorateur de l'Arctique Charles Hall, au cours de ses expéditions, vers le milieu du 19<sup>e</sup> siècle.

Island but she grew up in Cumberland Sound. When she was 15, she and Ipirvik went to England where they spent two years, met Queen Victoria and Prince Albert, and learned to speak English. In 1860 Hannah and Ipirvik met the American explorer, Charles Francis Hall, who was on his first expedition to the Arctic. When Hall returned to the United States, the Inuit family accompanied him there.

ግሉጡንም፣ ደሞሃን፣ ልገላጃን፣ ልገላጃንም፣ ልገላጃን ለገረገጣት ለሚገልጹት ግሉጡ ጋር ጋራ ለጊዜ የተጠናቀቁ ግለሰቦች ናቸው።

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Ipirvik, Hannah's husband. Both husband and wife came from the Pond Inlet region of Baffin Island. They became celebrities during their travels to the United States and England with Charles Hall.

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Ipirvik, comme sa femme Hannah, est originaire de la région de Pond Inlet, dans l'île Baffin. Ils sont devenus célèbres au cours de leur voyage aux États-Unis et en Angleterre en compagnie de Charles Hall.

They returned to the north with him on his other Arctic expeditions, returning each time to the United States.

On Hall's first two expeditions, he was in close contact with Inuit, questioning them extensively for information on the fate of the missing Franklin expedition. Both expeditions would have been miserable failures without the assistance of Hannah, with her good command of the English language, and Ipirvik, who guided Hall, hunted for him, and was able to function as his interpreter.

## Foreign Concepts and Borrowed Words

Inuit interpreters, then as now, had to face the problem of explaining to Inuit many concepts foreign to their culture and, conversely, explaining Inuit perceptions to non-Inuit. And then, as now, foreign words, usually English, crept into the language. And so, in the days of exploration and whaling, Inuit borrowed and adopted terms such as *palauga* (from "flour"), *sialaq* (a follower, from "sailor"), *uasakat* (a vest, from "waistcoat"), *puatagii* (a Negro, from "Portuguese"), and more obvious ones such as *tii*, *kaapi*, *tipaaki* and *malaasi*. After many years, even generations, of use these words became an integral and accepted part of Inuktitut vocabulary. The process of borrowing has continued, but the derivations of many of the more recent borrowings are more readily identifiable; some examples are *gavamats* (government), *haamatat* (hamlet), and *paliisi* (police).

It is not clear why Inuit have chosen to describe some concepts and technology introduced to them from other cultures by borrowed words and others by Inuktitut coinages. Perhaps part of the answer is that Inuit have tended to describe a function or concept roughly similar to a function or concept existing in their own culture with an Inuktitut term, but a more foreign function or concept by a term borrowed from English. Thus a white trader, who fulfills a function already known to Inuit from within their own culture, was called *niuviqti*; a missionary, one who explains, was *ajuiqsuiji*; a teacher was *ilisaiji*; but a policeman, who fulfills a more foreign

conception, was called *gavamats*.

Hall's first two expeditions, 1839-41 and Cape Searle - 1846-47, were failures. On his third expedition, in 1845, he was accompanied by 15 men, and on his fourth, in 1847, by 17 men. Both were failures. He was guided by Inuit, and was able to function as his interpreter. In 1860, he was accompanied by 15 men, and on his fifth, in 1846-47, by 17 men. He was guided by Inuit, and was able to function as his interpreter. In 1860, he was accompanied by 15 men, and on his sixth, in 1846-47, by 17 men. He was guided by Inuit, and was able to function as his interpreter. In 1860, he was accompanied by 15 men, and on his seventh, in 1846-47, by 17 men. He was guided by Inuit, and was able to function as his interpreter.

Example of a borrowed word and its derivation in Inuktitut: *gavamats* (government).

The process of borrowing has continued, but the derivations of many of the more recent borrowings are more readily identifiable; some examples are *gavamats* (government), *haamatat* (hamlet), and *paliisi* (police).

breuses questions sur la disparition de l'expédition de Franklin. Ces deux expéditions de Hall auraient été un échec sans l'aide d'Hannah, qui parlait très bien l'anglais, et d'Ipirvik, qui a servi de guide, de chasseur et d'interprète.

## Notions étrangères et emprunt de vocabulaire

Les interprètes inuit ont toujours été placés devant la même situation : expliquer aux Inuit les nombreuses notions étrangères à leur culture et, inversement, faire comprendre aux non-Inuit la façon de penser des Inuit. De même, des mots étrangers, surtout anglais, ont envahi la langue. En ces temps d'exploration et de chasse à la baleine, les Inuit ont emprunté et adopté des termes comme *palauga* (sur le modèle de «flour»), *sialaq* (celui qui suit, terme qui vient de «sailor»), *uasakat* (un gilet, d'après «waistcoat»), *puatagii* (un nègre, sur le modèle de «Portuguese») ainsi que des termes dont l'origine est encore plus évidente, tels que *tii*, *kappi*, *tipaaki* et *malaasi*. Après avoir été employés pendant des générations, ces termes ont été intégrés au vocabulaire inuit. Les emprunts ont continué, la dérivation de certains termes plus récents étant facilement identifiable comme dans les exemples suivants : *gavamats* (gouvernement), *haamatat* «hameau» et *paliisi* (police).

Il est difficile de déterminer pourquoi les Inuit ont choisi parfois d'emprunter des mots alors qu'ils ont préféré à d'autres occasions créer leurs propres néologismes pour exprimer certaines notions et certaines techniques. Cela s'explique peut-être parce que ils ont eu tendance à exprimer une fonction ou une notion proche de celle qui existe dans leur propre culture à l'aide de termes inuit. Ainsi, un négociant blanc qui joue un rôle que connaissent déjà les Inuit dans leur propre culture était appelé *niuviqti*, un missionnaire, celui qui explique, *ajuiqsuiji*, un enseignant, *ilisaiji* mais un agent de police, dont la fonction est plus étrangère, a reçu dans certaines régions le nom d'emprunt de *paliisi*. De la même manière, le conseil ou l'assemblée des responsables élus par la communauté reçoit la dénomination de *katimajit* en inuktitut, ceux qui se rencontrent, alors que le gouverne-















Northern Quebec, sending material for translation to its staff by DEX and receiving completed translations in the same manner. The service was not a success and the organization was disbanded; difficulty in co-ordinating the efforts of field-based staff was a major reason for its failure.

In Labrador there are few monolingual Inuit under 40 years of age, and there is no formal organization of translation services. The Northern Labrador Communications Society, as a result of a workshop held in early 1983, intends to establish an interpreting and translation service there.

Throughout the Canadian north there are many free-lance interpreters and translators providing services on contract to government, native associations and industry. Many of these have learned their skills or gained their experience through previous employment with the Government of the Northwest Territories or DIAND.

In 1978 DIAND sponsored the first Word Conference for Inuit interpreters. It was held in Ottawa and brought together delegates from all regions of the Canadian Arctic representing many organizations, including DIAND, GNWT, CBC Northern Services, ITC, ICI, Kativik School Board and Makivik Corporation. The Word Conference was held in response to a need expressed by many interpreters for assistance in developing Inuktitut equivalents for new English terms they were encountering in their work, and in recognition of the desirability of consistency in new word coinages. The 1978 Word Conference chose as its theme the development of terminology for the metric system, mineral exploration and financial management. The conference was a success and has become an annual event.

The theme format of the first year's conference has been followed for each subsequent conference. At the 1979 conference, held also in Ottawa, it was agreed that future conferences, would be held in northern communities where unilingual and local Inuit would be able to act as resource people. As a result the 1980 conference was held in Rankin Inlet, 1981's in Kuujuaq, and 1982's in Pangnirtung. Since 1979 the Inuit

community has been sending material for translation to its staff by DEX and receiving completed translations in the same manner. The service was not a success and the organization was disbanded; difficulty in co-ordinating the efforts of field-based staff was a major reason for its failure.

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mation tout comme ceux des T.N.-O.; ils sont devenus interprètes parce qu'ils étaient bilingues.

Au Nouveau-Québec, un service de traduction du nom de Tuki a été mis sur pied avec l'aide de l'administration régionale Kativik en 1981. Ce service a été constitué en société et placé sous la direction d'Eva Lapage. Tuki, qui avait son siège social à Fort-Chimo, projetait d'administrer un service de traduction sur place, d'employer du personnel dans chaque collectivité du Nouveau-Québec, d'envoyer des documents à traduire à son personnel par l'intermédiaire du DEX et de recevoir les traductions une fois terminées par la même voie. Ce service n'a pas connu un grand succès. Cet échec s'explique principalement en raison de la difficulté à coordonner les activités du personnel détaché sur place.

Au Labrador, il n'y a pas beaucoup d'Inuit unilingues de moins de quarante ans et il n'existe pas d'organismes chargés officiellement de la traduction. A l'issue d'un atelier qui s'est tenu au début de l'année 1983, la Northern Labrador Communications Society a proposé de créer un service de traduction dans cette région.

Dans tout le Nord canadien, on trouve de nombreux interprètes et traducteurs indépendants qui offrent leurs services sous contrat au gouvernement, aux associations autochtones et à l'industrie. Nombre d'entre eux ont acquis leurs connaissances et acquis de l'expérience en tant qu'employés du gouvernement des Territoires du Nord-Ouest (G.T.N.-O.) ou du ministère des Affaires indiennes et du Nord Canadien (MAINC).

En 1978, le MAINC a organisé la première Conférence des interprètes inuit. Cette conférence, qui s'est tenue à Ottawa, a rassemblé des interprètes venus de toutes les régions de l'Arctique canadien et représentant de nombreuses organisations telles que le MAINC, le G.T.N.-O., le Service du Nord de Radio-Canada, l'Inuit Tapirisat du Canada, la Commission scolaire Kativik et la Société Makivik. Cette conférence avait pour but de répondre aux soucis exprimés par de nombreux interprètes pour trouver des équivalents en inuktitut aux nouveaux termes anglais, ainsi qu'aux

















Watt's First Catechism in Eskimaux.

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*Watt's First Catechism in Eskimo* from a book published in England in 1869. Joyce Banks of the National Library, has identified this translation as that originally prepared by Watkins for use among the Inuit of Little Whale River, and first printed at Moose Factory by John Horden in the winter of 1855-56. This is the first publication known using Inuktitut syllabics.

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First Catechism In Eskimo  
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«Watt's First Catechism in Eskimo» provenant d'un ouvrage publié en Angleterre en 1879. Selon Joyce Banks, de la Bibliothèque nationale, il s'agit de la traduction originale préparée par Watkins à l'intention des Inuit de la région de la Petite rivière de la Baleine et imprimée pour la première fois à Moose Factory par John Horden, au cours de l'hiver 1855-1856.

Lawrence M. Lande Collection, McGill University Libraries