A Guide to Nunavut Archaeology and Artifacts

for Northern Communities

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INUIT ENGILGAAGNITTANIK TIGUMIAKTIKHANIK
INUIT HERITAGE TRUST INC

Acknowledgments

Writing by: Brendan Griebel
Design by: Brendan Griebel
Project management by:
Torsten Diesel, Inuit Heritage Trust

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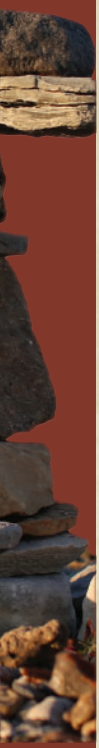


Explaining this Guidebook

Why was this booklet written?

Nunavut is a territory deep with tradition and history. For the last five thousand years, the Canadian Arctic has been home to different cultural groups who have not just survived from the land, but developed rich lifestyles to celebrate the world through art, religion and storytelling. With the passing of time, many of these traditions have changed or disappeared. Often they exist only as memories and the stories passed down through generations.

Almost anyone who has walked on the land in Nunavut has seen traces of past life in the form of old tools and sites. These same objects, known as 'artifacts,' can also be found in homes and museums where Nunavummiut use them to remember and learn about the past. These materials have a special ability to communicate stories about the lives of the people who once made and used them. As tools previously used by Inuit ancestors, and tools used by modern populations to learn about these ancestors, artifacts should be respected and preserved.

While most Nunavummiut have come into contact with old objects on the land or in their communities, few people know what to do with them when they find them and may wonder:

- Do old tools belong to whoever finds them?
- Can old sites be reused or should they be avoided?
- Should all old things be donated to a museum?

In Nunavut, guidelines and regulations have been put in place to help keep artifacts safe and accessible to future generations. Many of these

regulations were created by Inuit during the process of Nunavut's land claim settlement and its formation as a new Canadian territory. They have specifically been written for Nunavummiut so that they can help preserve Nunavut's history. These guidelines also apply to archaeology, a profession that studies artifacts to build knowledge about the past.

This booklet is designed to help Nunavummiut and archaeologists become aware of their responsibilities to protect Nunavut's artifacts and history. The booklet explains the best practices that exist for interacting with old artifacts and sites, and for how archaeology should take place in the territory. These practices allow local people to take a stronger role in managing their own heritage and make sure incoming researchers and developers treat the territory's history with a similar respect.

Who is this booklet written for?

This booklet was written for people who have questions about how Inuit, Nunavummiut, archaeologists and developers should interact with old artifacts and sites in Nunavut. Many rules and guidelines have been created by the Government of Nunavut for this purpose, but these are often presented in very complicated and technical language. This booklet will explain about archaeology and artifacts in more basic terms. This booklet is directed towards three main groups:

- **Nunavummiut** who are curious about the rules that have been set up to protect history in their territory. This might be people who find artifacts on the land and do not know what to do with them, or people who want to know what happens to the

artifacts that are removed during archaeological excavations.

- **Nunavut businesses and organizations** who wish to use this information to instruct clients and employees on best practices concerning archaeological artifacts and sites.

- **Archaeologists and developers** who wish to interact with old artifacts and sites in Nunavut.

What will this booklet talk about?

This booklet will discuss three important areas related to history in Nunavut. The booklet will answer some of the most common questions that are asked by Nunavummiut about each of these topics:

1. Archaeological sites and artifacts

- What makes an object an 'artifact,' and when does a place become a 'site'?
- What do artifacts tell us about the past?
- Who do artifacts and sites belong to?
- Where do artifacts go when they are dug up during an archaeological excavation?
- What to do when you find an artifact on the land?

2. The profession of archaeology

- What is archaeology?
- How can archaeology help to understand the Inuit past?
- When did archaeology begin in the Arctic and how has it changed since then?
- Who is responsible for managing archaeology in Nunavut?

- What permits and rules do archaeologists have to follow?
- How can Inuit participate in archaeology?

3. Responsibilities to the past

- What responsibilities do Nunavummiut have towards historical objects?
- What should I do if I feel that someone else (a company, researcher or private person) might be disturbing archaeological sites?
- How can local people report sites and artifacts they have found?

How can this booklet be used?

This booklet has collected information from a combination of policies, people and regulations across Nunavut. It concentrates on presenting this information in plain language. In doing so, many details have been left out. The material in this booklet is provided only as a broad overview of rules and regulations to help people make best practice decisions about artifacts and heritage. It is not intended to be read as a series of explicit rules. If people want more exact information or the legal wording of certain regulations, this booklet will tell them who to contact or which resources to look through for more detailed information.

Have Inuit always lived in the Canadian Arctic?

The origins of the Inuit people, as told through their legends, belong to a time long ago when animals, people and the Arctic landscape were one. The first material evidence for Inuit living in the Canadian Arctic has been dated by archaeologists to around 1250 AD. These early ancestors of the Inuit are known as 'Sivulliit,' or 'the first ones.' Archaeologists have named this group the 'Thule,' or 'Neo-Eskimo,' people. Before the arrival of the Thule, the Canadian Arctic was inhabited by various different cultural groups who came and went from the region starting around 3000 B.C. While archaeologists call these early populations 'Paleo-Eskimo' people, they also name and group them according to the different ways in which they lived and the types of tools that they used.

"In the very first times there was no light on earth. Everything was in darkness, the lands could not be seen, the animals could not be seen. And still, both people and animals lived on earth, but there was no difference between them...They may have had different habits, but all spoke the same tongue, lived in the same kind of house, and spoke and hunted in the same way. That is the way they lived here on earth in the very earliest times, times that no one can understand now."

-From a story told to Knud Rasmussen in 1931 by Naalungiaq, a Netsilingmiut man.

When Inuit entered the Canadian Arctic, they likely overlapped with another cultural group known to Inuit as the 'Tuniit' and to archaeologists as the 'Dorset' people. Inuit stories describe them as a race of very strong, yet shy, people who hunted with massive strength and simple tools, and made their buildings with large boulders. What happened to the Tuniit when the first Inuit arrived is still not fully known. Inuit have many stories about how the two groups interacted, but archaeologists have never found any material evidence of the two groups meeting or living together. It is still not known why the Thule people migrated into the Canadian Arctic from their previous home in northern Alaska. Various theories have been suggested as to why the Thule would leave a familiar place for a new and relatively unknown land. These theories include:

- The Thule were searching for new sources of metal, which was one of the most valuable resources at that time;
- The Thule were escaping from negative social conditions in Alaska, which included overpopulation and warfare;
- The Thule were following bowhead whale migrations that moved increasingly eastward as the climate became warmer.

Regardless of their reasons for moving, Thule people soon found themselves in a land very different from the driftwood and whale-rich coasts of Alaska.

How have Inuit adjusted to the Arctic environment?

When the first Thule pioneers arrived in the Canadian Arctic, they tried living in a similar way to their Alaskan ancestors. They built large and elaborate winter houses, the earliest of which had kitchens as separate rooms so that food could be cooked over an open fire. As in Alaska, their main food source continued to be bowhead whales, which they hunted in teams from a type of large boat known as the 'umiak.' The skill, danger and large rewards in hunting these animals gave them great symbolism in Thule society and rituals.

Around 1400 A.D., the climate began to cool again and the sea ice increased, resulting in fewer whales and more dangerous whale hunting conditions. The Thule people began adjusting their lifestyle. The High Arctic was abandoned, with populations moving to less ice-locked locations. During winters, groups began to construct and live in snow houses on the sea ice, which allowed them to focus their diet around seal hunting. In the summers, inland caribou hunting became more popular. Settlement sizes became smaller and less permanent than before so groups could re-locate more often to harvest a wider variety of animals. Life began to change even more dramatically after 1500 A.D., and especially after 1800 A.D., when explorers and whalers from Europe began arriving in great numbers.

Why do regional differences exist in Inuit culture?

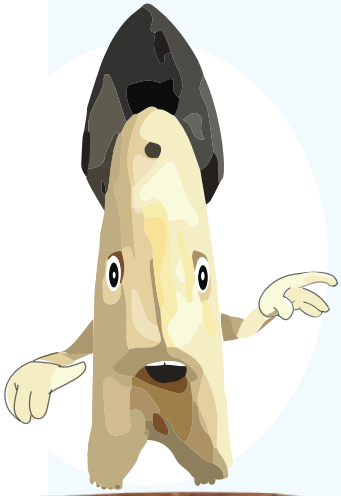
By the late 1600s, Inuit had abandoned many of their early Thule ancestors' ways of life.

The practice of bowhead whale and large sea mammal hunting decreased in most areas. Kayaks and umiaks became used more for travel, fishing and hunting caribou in rivers. Technology also changed during this period. Early Thule people had created ornate tools that were very task specific. Over time, these toolkits became less decorated, and contained more broadly usable tools.

As groups of Inuit adapted to different areas and environments across the Arctic, they became more diverse. Regional variations began appearing in tools, housing, language and clothing. These variations have been passed along through generations, and can still be seen among regional Inuit groups such as the Netsilingmiut, the Umingmaktuurmiut, and the Utkuhiksalingmiut.

Learn more about past cultures in the Arctic!

Click on this icon at the Arctic Peoples and Archaeology website. Connect to the site at www.ihti.ca



Archaeology: Uncovering the Past

What is archaeology?

Archaeology is the study of the human past. Archaeology often involves the collection and analysis of material objects, known as 'artifacts,' that people throughout history have left behind. Artifacts can be as small as a single tool or as big as an entire house. Artifacts can also be materials such as animal bones or landscapes that have become altered by humans. Sometimes these artifacts are found on top of the ground, and other times archaeologists have to dig into, or 'excavate,' the ground to locate them.

A good way to understand archaeology is through a comparison to puzzle solving. Archaeologists see the human past as a big unfinished jigsaw puzzle. Each artifact an archaeologist finds helps them to fill in another piece of the puzzle. As the puzzle fills in, archaeologists are able to better picture the lives of past people and cultures.

Why is context important?

Context is one of the most important ideas to the practice of archaeology. Context refers to the relationship that artifacts have to each other and to the environment in which they are found. When doing an excavation, archaeologists carefully record the exact place where every artifact is found. This helps them understand what was being done with an artifact before it fell to the ground. Finding a specific tool in a pile of butchered bones, for example, allows archaeologists to see that the tool might have been used as part of the butchering process. Context allows archaeologists to understand the relationships between artifacts on the same

site, as well as how different archaeological sites are related to each other. When people remove artifacts from the land without recording their precise locations, artifacts lose all of their contextual information and have less value for reconstructing what happened in the past.

How do archaeologists research the past?

Archaeological projects can draw on many different kinds of knowledge. Some archaeologists specialize in animal bones or old tools, while others examine DNA evidence, or compare old sites with written documents. Some archaeologists only work under water. Regardless of what type of artifact, time period, or culture archaeology focuses on, it usually employs a very similar research process:

Step 1: Forming Questions

The first step in archaeology is to think up specific questions about the past that can possibly be answered by researching archaeological sites. Examples might include:

- How did people hunt caribou 600 years ago?
- How have people's diets changed over the last one thousand years?
- Why did people stop living in a certain area?

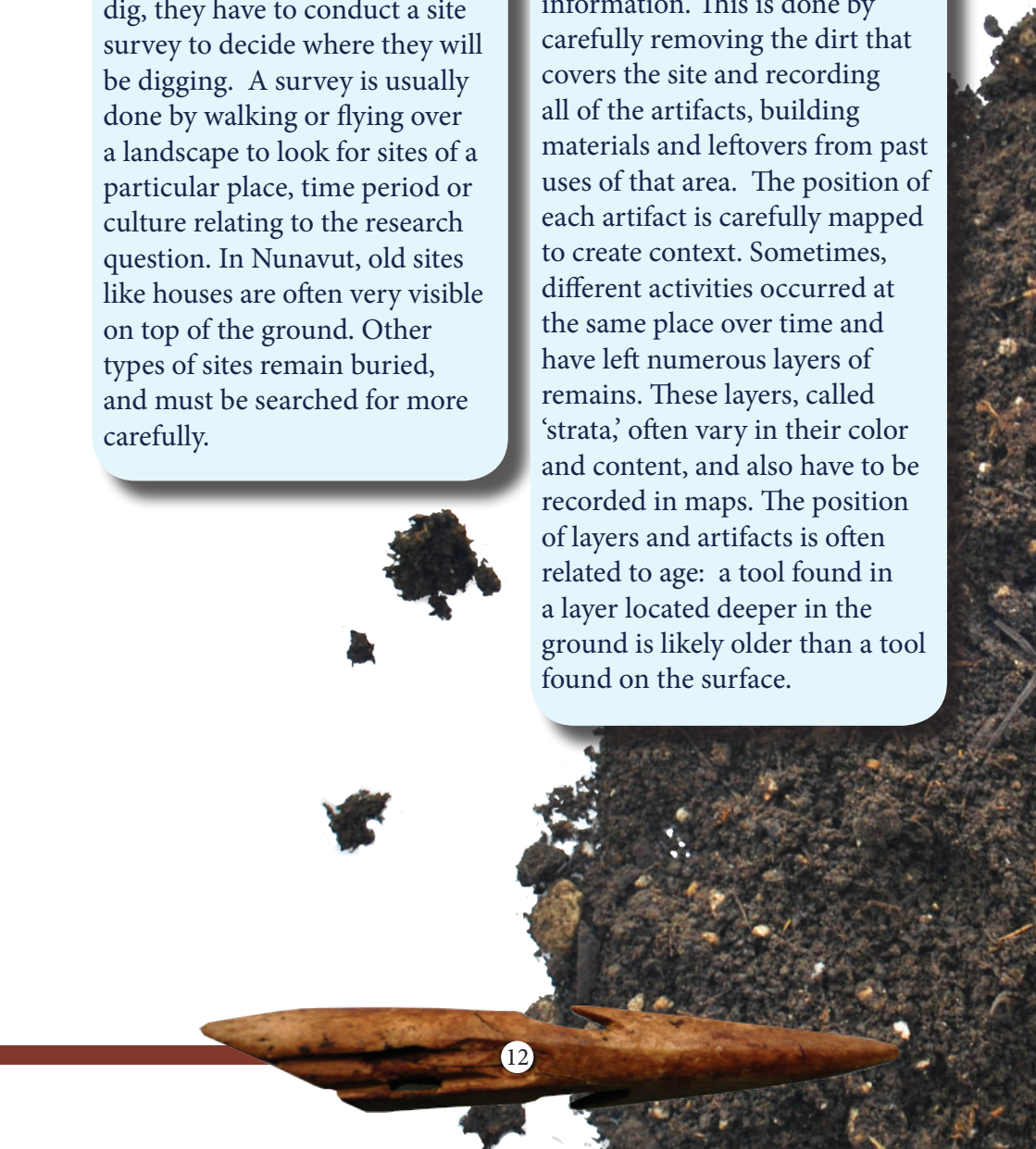
Archaeological sites are rare and valuable resources that are often only investigated once. It is therefore important to have a strong research question to make sure that they are dug up for a good reason.

Step 2: Site Survey

When archaeologists have decided why they are going to dig, they have to conduct a site survey to decide where they will be digging. A survey is usually done by walking or flying over a landscape to look for sites of a particular place, time period or culture relating to the research question. In Nunavut, old sites like houses are often very visible on top of the ground. Other types of sites remain buried, and must be searched for more carefully.

Step 3: Excavation

Excavation is the act of digging up old sites to collect information. This is done by carefully removing the dirt that covers the site and recording all of the artifacts, building materials and leftovers from past uses of that area. The position of each artifact is carefully mapped to create context. Sometimes, different activities occurred at the same place over time and have left numerous layers of remains. These layers, called 'strata,' often vary in their color and content, and also have to be recorded in maps. The position of layers and artifacts is often related to age: a tool found in a layer located deeper in the ground is likely older than a tool found on the surface.



Step 4: Data Collection

The word 'data' refers to information about any detail of an archaeological site that helps archaeologists to better understand the past. Archaeologists must collect as much of this information as possible during their excavations to make sure their interpretation of the site is as well-informed as possible. The collection of archaeological data takes place through photographs, measurements, hand drawing maps, and the analysis of artifacts, animal bones, soil samples, and any other materials found at the site.

Step 5: Analysis and Conservation

When an excavation is finished, all the collected artifacts and data are returned to the workplace of the archaeologist to be cleaned, studied and pieced back together. Many old artifacts are broken or fall apart easily because of their age. Conservation is the process of repairing and stabilizing these artifacts.

Step 6: Interpretation

When all the evidence from a site is collected, organized and catalogued, an archaeologist will begin to develop a story about the past using these remains. As some data will always be missing, it is impossible to know if that story actually represents what really happened. The more information and sources (such as oral history, written documents, and artifacts from neighboring sites) an archaeologist uses to develop the story, the more detailed and complete that story will be.

Step 7: Publication

The final step of an archaeology project is to publish research results in a book, journal or plain-language document for communities. This helps other people learn about the archaeology that took place and the artifacts that were found. It also gives other people a chance to add to, or disagree with, the story that the archaeologist is putting forward about the past.

How have Inuit traditionally interacted with artifacts?

Before the arrival of Europeans and archaeology to the Canadian Arctic, Inuit had their own cultural traditions for using and thinking about artifacts. Old artifacts found on the land were often used as educational tools to help tell stories and teach younger generations about different hunting methods or the history of their people. Raw materials from archaeological sites were sometimes recycled, with old tools being re-shaped or sharpened for re-use. In some cases, whalebone, stones and sod from old sites were used to build new homes. Many Inuit possessed old or broken artifacts that were sewn onto clothing as amulets to bring good luck and transfer the hunting talents of their former owners onto the new wearer.

While old artifacts were sometimes altered, they were always handled with the utmost care and respect. Artifacts found out on the land were considered to have been put there for a specific reason, and were not touched out of respect for ancestors who left them behind. In many cases, these cultural traditions are still found in modern Inuit communities.

Did archaeology change attitudes to artifacts?

Local attitudes towards old artifacts began to change with the arrival of non-Inuit explorers and whaling ships. These newcomers showed a strong interest in the region's material remains, and Inuit found they could make good money by digging up and selling collections of old tools. Inuit also began earning money as assistants on archaeological excavations. The first

excavation in the Canadian Arctic happened in 1922, and since then Inuit have played a strong role in helping archaeologists locate, dig, and interpret old artifacts and sites.

During the beginnings of archaeology in the Arctic, archaeologists would spend long periods of time living with Inuit and learning their language and ways of life. Following the Second World War, relationships between archaeologists and Inuit began to dissolve. With the building of the DEW-Line (Distant Early Warning radar), archaeologists gained increased access to airplane travel and non-Inuit settlements, so they no longer had to live with or rely on Inuit to conduct their research. Southern researchers could fly up to archaeological sites for summer work, and return to the south without even interacting with or visiting Inuit communities. While travel by airplane increased the amount of archaeological research being done in the Arctic, it meant that Inuit were less involved, and had less control over how their own history was researched.

Inuit find their voice for the past

Archaeology in the Canadian Arctic began to change in the 1970s with the formation of the Inuit Tapirisat of Canada and discussions around creating an Inuit land claim settlement. As Inuit from across the Northwest Territories got together to find a political voice, strong questions began to be asked about both the future and past of the Inuit people. Inuit began to ask more questions about archaeology, including where the artifacts being dug up were being sent, and why Inuit did not have a say

in that process. In 1976, the Inuit Cultural Institute and Inuit Tapirisat of Canada presented a report to archaeologists critical of their work in the Arctic. Several main arguments were made:

- Archaeology was not being made relevant for Inuit people, and did not seeking to meet Inuit objectives;
- Archaeologists were not interacting enough with local people;
- Archaeological work was more often being guided by the 'expert' opinions of visiting researchers than by Inuit ways of thinking.

Inuit began to recommend that more committed partnerships be developed between researchers and Inuit to exchange knowledge and manage historical resources in the Arctic.

Building guidelines for a more inclusive archaeology

In February of 1994, Inuit from across the Canadian Arctic joined together in a conference to discuss ways of making archaeology more acceptable and useful to Inuit. In naming the conference *Ittarniasalirijiit Katimajiit*, "those who deal with the distant past," its organizers tried to point out both the deep history of Inuit culture and the obligation of Inuit people to protect that history. This meeting produced a series of new guidelines indicating how Inuit wanted to see archaeology take place. The spirit of these guidelines was incorporated into a new set of archaeological regulations for Nunavut in 2001. These rules make it necessary for archaeologists to:

- have their research proposals reviewed and approved by Inuit communities closest to where the project will take place;
- hire local people as field workers or other staff;
- report their project findings back to communities and the government;
- report their project findings in plain language documents.

Archaeologist-Nunavummiut relations have varied throughout time. Relationships tend to improve when these two groups work closely together and communicate. During periods when the groups do not share ideas or understand each other's concerns, relationships tend to get worse. For this reason, the Government of Nunavut's new rules for archaeology try to make sure that archaeologists and Nunavummiut are in communication and agreement about the archaeological projects that take place.

"Inuit communities are becoming more involved and more outspoken, Inuit are asking more questions about archaeological work being conducted in their area and are wondering what happens to the artifacts that leave with the archaeologists after the field season. People tend to answer these questions themselves, and since they do not have all the information at hand they may come up with wrong answers."

- Part of a speech given by George Qulaut, Deborah Webster and Gary Baikie at an archaeology conference in 1992.

Archaeology and the Nunavut Land Claims Agreement

The passing of the Nunavut Land Claims Agreement (NLCA) in 1993 gave rise to a new era of archaeology in the Canadian Arctic. The NLCA set out broad guidelines for how archaeology should be practiced in the territory. These guidelines are listed in Article 33, which has been written specifically for archaeology. As stated at the start of Article 33:

> The archaeological record of the Inuit of the Nunavut Settlement Area is a record of Inuit use and occupancy of lands and resources through time. The evidence associated with their use and occupancy represents a cultural, historical and ethnographic heritage of Inuit society and, as such, Government recognizes that Inuit have a special relationship with such evidence which shall be expressed in terms of special rights and responsibilities.

In considering how archaeology within the region is carried out, Article 33 includes specific guidelines for the following areas:

- Setting up the Inuit Heritage Trust as an organization to encourage and represent Inuit participation in Nunavut archaeology;
- Creating a new permit system to monitor how archaeological surveys and excavations happen in Nunavut, and to ensure that all the artifacts recovered from those excavations are dealt with in a proper way;

- Ensuring that Inuit who have appropriate skills or training are given priority in situations of archaeological employment;
- Clarifying who owns archaeological artifacts from both the whole Nunavut territory and Inuit-owned lands within that territory.

When Nunavut officially became a territory in 1999, it required that a more specific set of regulations be drawn up to guide archaeological practice and permitting in the territory. In 2001, the Department of Culture, Language, Elders and Youth (now known as the Department of Culture and Heritage) published a lengthy set of rules for how archaeological permits are applied for and processed.

Who is responsible for protecting and managing old sites and artifacts in Nunavut?

While both the NLCA and Archaeological Permit Guidelines are available to the public, many people find it difficult to understand the technical language used in these documents. The following section will discuss what these documents mean in terms of specific responsibilities for three different groups in Nunavut:

1. Responsibilities of Nunavummiut

The NCLA states that the archaeological artifacts and sites of Nunavut are considered to be of spiritual, cultural, religious and educational importance to Inuit. Because of this importance, Inuit are responsible for being

involved in their identification, protection and conservation. Inuit have a special obligation to not only protect and preserve the materials their ancestors have left behind, but also to participate in and help guide archaeological work so that it is done in a respectful and relevant way. Nunavummiut in general have a responsibility to respect the material heritage of the territory. This can be done by following the regulations that have been set out to manage and protect artifacts and sites.

2. Responsibilities of the Government of Nunavut

The Government of Nunavut is responsible for protecting old sites and artifacts on behalf of all Nunavummiut. The Department of Culture and Heritage is the group designated to oversee archaeological work in the territory and to manage the permit application system. The Department has a Territorial Archaeologist, who is specifically trained in archaeology and can help oversee more technical archaeological work and permit proposals. The Department shares archaeological information and permit responsibilities with the Inuit Heritage Trust.

3. Responsibilities of the Inuit Heritage Trust

The Inuit Heritage Trust (IHT) was set up as part of the NLCA to support, encourage, and facilitate Inuit participation in Nunavut archaeology. Its responsibilities include creating programs to help educate and train Inuit in archaeology. The IHT is also responsible for helping Inuit review permits for archaeological projects near their communities. The IHT has a special position

of Heritage Manager that is dedicated to facilitating community involvement in the archaeological permit process.

Protected heritage areas administered by Parks Canada (for example, national parks) are under federal jurisdiction, so the territory of Nunavut is not responsible for archaeology on these lands. Parks Canada has professional archaeologists who do much of the archaeology in Parks Canada protected areas. Other archaeologists can also work in these areas, if they get a Parks Canada research permit.

Archaeological Contacts in Nunavut

Director of Heritage
Department of Culture and Heritage
Government of Nunavut
P.O. Box 1000, Station 800
Iqaluit, NU X0A 0H0
Telephone (867) 975-5524
Fax (867) 975-5504

Territorial Archaeologist
Department of Culture and Heritage
Government of Nunavut
P.O. Box 310
Igloolik, NU X0A 0L0
Telephone (867) 975-2046
Fax (867) 975-2047
email:
cleypermits@gov.nu.ca

Heritage Manager
Inuit Heritage Trust
P.O. Box 2080, Iqaluit
NU X0A 0H0
Telephone (867) 979-0731
Fax (867) 979-6700
email: heritage@ihti.ca

How do archaeological projects get permission to take place in Nunavut?

The first step for archaeologists who want to do research in Nunavut is to contact Inuit who might be affected by the project. This includes Inuit communities nearest to the location where archaeologists plan to do their work. While these communities have to be contacted as part of the archaeological permit process, archaeologists should begin developing relationships and project ideas with local people and organizations as early in the project as possible. Making contact with Nunavummiut is often hard for archaeologists to do when they are not familiar with a community or who to contact for information.

Before any archaeologist is allowed to conduct research in Nunavut they must get permission from authorities in the form of a permit. This permit process was set up in the Nunavut Land Claims Agreement, and is overseen by the Department of Culture and Heritage, the Inuit Heritage Trust, and in some cases, Parks Canada.

Permits are always given out to individuals, not groups. That means that one archaeologist must become the Chief Investigator and apply on behalf of an archaeological team. There are two different types of permits that archaeologists can apply for depending on the type of work they want to do:

Class 1 permits

A Class 1 permit allows an archaeologist only to document an archaeological site. Documentation might include preparing a map of a site, recording a site's geographic

location, or writing down the number and type of different features (such as tent rings, or inuksuit) present at the site. An archaeologist with a Class 1 Permit is not allowed to collect artifacts or other specimens at a site. They are also not allowed to dig, alter or disturb a site in any way.

In order to get a Class 1 Permit, an archaeologist must fill out an application form that describes the following information:

- The researcher's name, affiliation, and qualifications;
- Names, affiliations, and qualifications of other team members;
- Geographic area and coordinates of the project (including a map);
- Time frame of the project;
- A summary of the aims and objectives of the proposed project;
- Who is sponsoring the project;
- Confirmation that land owners and affected communities have been consulted.

This type of permit is suitable for projects where the interest is in documenting history without actually excavating old sites or collecting artifacts. For example, oral history projects might combine stories and memories about an area with records about the number and type of old sites that are still visible there today.

Class 2 permits

A Class 2 permit allows archaeologists to document artifacts and archaeological sites, as well as excavate and remove artifacts and other materials from them. Because this type of permit allows archaeological sites to be dug up and sometimes destroyed, it requires archaeologists to prove

that they are qualified for the research, and that they have specific plans to take care of and store artifacts while they are being researched.

When an archaeologist applies for a Class 2 Permit they must include the same information as Class 1 permits in addition to the following information:

- A budget, including how much money will be spent to conserve excavated artifacts;
- Who will fund the work and whether this funding has been confirmed;
- Description of plans for site restoration;
- A statement about what forms of artifact conservation might need to take place and where artifacts and specimens will be housed while being researched.

This type of permit is applied for when projects seek to understand the past by recording the position and type of artifacts within old sites. These projects can still use oral history and other forms of non-material information to help build a better picture of the site's history.

Parks Canada permits do not distinguish between different classes of archaeological work, but allow for the same kinds of research activities as permits from the Government of Nunavut. They are also very similar to Nunavut permits in their requirements for the analysis and care of collected artifacts after the archaeology project is completed.

Can someone who is not an archaeologist apply to record sites or dig up artifacts?

Archaeologists are people who are specifically trained to record the past. They have often gone through long years of schooling and know the proper ways to handle and store artifacts without breaking them. They are not, however, the only people who have the right to interact with old artifacts and sites.

Nunavummiut do not need permits to look at or record the position of an archaeological site or artifacts for personal reasons. When found on the land, however, artifacts should never be moved from their original places, and old sites should never be altered. The Government of Nunavut discourages Inuit from going out on the land specifically to search for archaeological artifacts or sites.

If a researcher, developer or business owner who is not an archaeologist wants to apply for a Class 1 Permit, they are allowed to do so. Examples of this might include a biologist recording old hunting sites to determine where animals lived in the past. Cruise ship operators must also apply for this permit if they want to bring tourists to look at old sites. In order to apply for a Class 1 permit you do not have to be a trained archaeologist. To receive a Class 2 permit, a person usually has to have advanced training in archaeology. In many cases, companies wishing to do construction or development will have to hire archaeologists to get a Class 2 permit to properly document or remove old sites and artifacts.

Who Approves Permit Applications for Archaeology?

Nunavut has developed a process for reviewing permits that allows applications to be read and evaluated by multiple organizations and interest groups. The permit review process can often take several months to complete, so researchers have to submit applications a minimum of 90 days before their project is scheduled to take place. The following diagram will show how reviewing permits takes place.

Step 1

The application is sent to the Chief Archaeologist who makes sure all of its information is complete. Incomplete applications are sent back to the researcher to make changes and send it back in. The application will not be processed if all the required information is not included.

Step 2

The Department of Culture and Heritage translates the completed applications into Inuktitut, and sends both English and Inuktitut copies to the Inuit Heritage Trust. The Inuit Heritage Trust reviews the application and organizes reviews in communities close to, or affected by, the suggested work. Community reviews are undertaken by cultural, heritage and municipal organizations such as hamlet

Step 2 (cont.)

councils, regional Inuit organizations, or local heritage societies. Applications can also be sent to organizations outside of Nunavut for their opinions on the project.

Step 3

The Chief Archaeologist reviews each application and makes permitting recommendations to the Nunavut Director of Heritage. This round of review takes into account technical details of the project such as the applicant's qualifications, whether the research is justified, how the research is designed and will take place, artifact conservation plans, plans for site restoration, budget, community consultation and sharing of results, and whether or not the researcher has followed the rules during previous projects in Nunavut.

Step 4

If any application reviewers raises concerns over a project, these concerns are sent back to the applicant and must be addressed before a permit is issued. Sometimes a permit will be issued with certain conditions attached, or not issued at all.

Step 5

When the review and consultation concerning a permit application are complete, the Department of Culture and Heritage has three choices:

- Issue a permit for the work originally outlined in the application;
- Issue a permit with conditions attached;
- Refuse to issue a permit, and provide the reasons for the refusal to the applicant.

Why are archaeology permits refused?

There are several reasons why a permit may be refused during the review process.

1. The person applying for a permit is not qualified to do the work or the reasons for doing the research are not considered justified.

2. The person applying for a permit has not completed their obligations from projects in the past. All permit requirements from previous projects have to be finished before a new permit is applied for.

3. The Inuit Heritage Trust objects to the project. This organization is allowed to object to archaeological work if it will disturb an archaeological site of religious or spiritual significance to Inuit. They can also object to a project if they do not feel it is benefiting or trying to involve local Inuit.

Are any other permits needed to do archaeology in Nunavut?

While an archaeology permit gives permission to do archaeological research in the territory, it does not give permission to use the land a project takes place on. If a project involves excavation, there are many more permits that need to be applied for including a Land Use permit, an Access to Inuit Owned Lands permit, a Water Use permit and a Firearms Acquisition permit. If archaeologists plan to collect traditional knowledge as part of their project, they are required to get a research permit for that purpose from the Nunavut Research Institute. If the

proposal is for archaeology in areas managed by Parks Canada, the researcher must obtain a Parks Canada permit, instead of a permit from the Government of Nunavut.

An archaeologist gets their permits. What happens next?

If an archaeologist applies for and receives all of the permits they need to do research, they are licensed to begin their project in Nunavut. The project must take place in a way that is similar to how it was described in the application and must take place within a year of applying for the permit.

What happens when an archaeological excavation or survey is finished?

An archaeologist's permit requirements are not complete when an archaeological excavation or survey of sites is finished. Researchers are given until March 31st of the following year to complete permit requirements for properly cleaning, cataloguing and reporting on all the artifacts they found during their work.

Watch an archaeological excavation in action!

Click this icon at the Arctic Peoples and Archaeology website. Connect to the site at: www.ihti.ca

Permit deadlines for archaeological projects

90 days before fieldwork starts

- Deadline for archaeological permit applications to be sent in. Permits must be received by March 31st.

60 days after fieldwork is finished

- Archaeologists must send in site forms to the Department of Culture and Heritage. These forms list details about all the archaeological sites discovered or revisited. A 1:50,000 map showing the locations of all the sites or a list of GPS coordinates also have to be provided.

September 30th

- Archaeologists must send a non-technical summary of the fieldwork and two photographs to the Department of Culture and Heritage for use in public education programs and in an annual report of fieldwork.

December 31st

- An archaeologist's permit to do fieldwork expires on this date.

March 31st of following year

- Archaeologists must send a technical report to all the Inuit organizations listed on the permit and to the community nearest the research area. A copy must also be sent to the Government of Nunavut.

- Archaeologists must catalogue and number the collection of artifacts, material samples, animal remains, field notes, maps and photographs from the year's research and send it to the storage center specified on their permit.

- Archaeologists must provide the Department of Culture and Heritage with a summary report on the animal remains recovered from each archaeological project. The report must describe information about the remains such as what type of bones or remains were found and what animals they came from.

- Archaeologists must send fieldwork documents such as field notes, maps, photographs, and videos to the Department of Culture and Heritage.

- Archaeologists must send a catalogue for their archaeology collection to the Department of Culture and Heritage.

Archaeological Artifacts in Nunavut

What is an archaeological artifact?

An archaeological artifact is a human-made object from the past. Archaeological artifacts are everywhere in Nunavut, and can be found in museums, on the land, and in personal and family collections. While many Nunavummiut know old artifacts when they see them, few recognize that the territory has created important guidelines about how these artifacts should be interacted with. These guidelines were developed to help make sure that:

- The context of archaeological artifacts is well preserved, so that both archaeologists and non-archaeologists can use it to build a better picture of the past;
- Nunavut's archaeological artifacts are properly recorded, so that information exists about what kind of artifacts have been discovered, and where those objects are stored;
- Archaeological artifacts do not become the property of individual people. These artifacts are part of a cultural heritage that belongs to all Inuit and should be made accessible as learning tools to Inuit and non-Inuit alike.

How are archaeological artifacts defined in Nunavut?

Despite their name, archaeological artifacts do not belong to archaeologists. The Government of Nunavut defines an archaeological artifact as:

> "any tangible evidence of human activity that is more than 50 years old, in respect of which an unbroken chain of possession or regular pattern of usage cannot be demonstrated."

This means that an archaeological artifact is:

- Any form of material object that has been used by humans, not just old tools and old tent rings. Examples of archaeological artifacts include clothing, inuksuit, animal bones, and old garbage dumps;
- An object that was made more than 50 years ago;
- An object that has not been inherited, or handed down through families or from person to person;
- An object that is no longer being regularly used by Nunavummiut.

How is an archaeological artifact different from an ethnographic artifact?

An ethnographic artifact is similar to an archaeological artifact in that it is something made, modified or used by humans. Both types of materials are collected and documented by researchers trying to better understand human culture. While archaeological artifacts are old, ethnographic artifacts have usually been made more recently, so there are fewer guidelines that describe how they should be collected. Examples of an ethnographic artifact might include a homemade tool or parka, a soapstone carving, or a modern qamutik. An ethnographic artifact can also be made by non-Inuit, but to be significant to Inuit heritage, it must at least have been used by or worked on by Inuit.

Archaeological Artifacts in Nunavut

Ethnographic artifacts can be owned by individual people or museums. Special laws have been put in place that allow the Inuit Heritage Trust to request the return of ethnographic artifacts from museum collections outside of Nunavut as long as it can be proved the objects will be transported and displayed under safe conditions.

Who owns archaeological artifacts?

Inuit own the artifacts of their ancestors. The Government of Nunavut and the Inuit Heritage Trust are responsible for overseeing the collection, research and storage of all archaeological artifacts except for:

- Public records;
- A person's private property;
- Artifacts in an area managed by Parks Canada Agency;
- Artifacts collected and owned by museums or individuals prior to the signing of the Nunavut Land Claims Agreement in 1993.

Nunavut has no territorial facility to store and look after its artifacts. Because of this, artifacts are often loaned out to other institutions such as universities and museums.

Archaeologists can not keep and do not own the artifacts they find during their excavations. However, they are required to study and report on the artifacts they find, and are allowed to borrow them from Nunavut for that purpose. An annual loan agreement for the artifacts must be signed if they are borrowed longer than a year after their collection. If the Government of Nunavut and Inuit Heritage Trust both agree, an artifact can be loaned out to a museum or another institution for a long period of time.

Can archaeological artifacts be kept if found on the land?

Old artifacts should always be left undisturbed when they are found. When an artifact is moved it loses its context, or relationship with the place it was left by past generations. Lack of context makes an artifact's history more difficult to understand. The rules in Nunavut do not allow artifacts to be taken home when they are found.

Where do the artifacts collected during archaeology projects get sent?

The Nunavut Land Claims Agreement makes clear that a specific building needs to exist in Nunavut to house archaeological collections from the territory. This building has not been constructed yet, so arrangements have been made to store collections in other facilities outside of Nunavut.

Most of the archaeological collections are stored in the Prince of Wales Northern Heritage Centre in Yellowknife, or the Canadian Museum of History in Gatineau, Quebec. If an archaeological collection comes from Inuit Owned Lands, the Inuit Heritage Trust decides where it will be sent. If an archaeological collection comes from lands other than Inuit Owned Lands, then the Nunavut Government decides where it will go.

Artifacts collected from archaeological investigations in Parks Canada protected areas are stored in a specialized building in Winnipeg, Manitoba. The temperature and humidity in this building is set at levels which help to preserve very fragile artifacts.

In some instances, an archaeologist will need some or all of the artifacts, animal remains and original documentation from their project for continued research or to write publications. If this happens, the archaeologist has to arrange an agreement to borrow these artifacts from the storage facility that has been chosen by either the Inuit Heritage Trust or Government of Nunavut.

Sometimes Inuit communities ask archaeologists to return artifacts directly to the community closest to where they were found. Archaeologists, however, are not allowed to choose where the artifacts go. Community concerns or questions about where artifacts are sent should be directed to the Department of Culture and Heritage.

Can archaeological artifacts be sold?

It is illegal for anybody to sell an archaeological artifact that was removed from an archaeological site on or after June 15, 2001. While it is legal to sell artifacts found before this date, it is illegal to take artifacts from an archaeological site.

If someone wants to send an artifact outside Canada for any reason, including its sale, a special permit must be obtained under the terms of Canada's Cultural Property Export and Import Act. More information on the Act and on the steps to apply for a permit can be found by going to the Department of Canadian Heritage website at www.pch.gc.ca, and searching on Movable Cultural Property Program.

Are artifacts destroyed when archaeologists study them?

Archaeologists are specifically trained to be careful while collecting or handling artifacts. It is very rare that an artifact will purposely be broken or destroyed. In some instances an archaeologist will request the removal of a small piece, or sometimes a whole artifact for tests. This is done for various reasons. For example, measuring the amount of carbon in a piece of bone will destroy it, but will also tell us how old the bone is. This helps to infer the age of the site where the bone was found.

As scientific techniques are improved, smaller and smaller pieces of an artifact are needed for analysis. Some kinds of testing can be done without affecting the artifact at all.

Today, it is rare that an entire artifact would be destroyed by analysis.

The Government of Nunavut has developed a specific permit that allows archaeologists to destroy an artifact. On the permit application, an archaeologist must describe:

- The type of destructive analysis they are seeking authorization for;
- Where, and by whom the analysis will be performed;
- Justification for the proposed destructive analysis.

If the Department of Culture and Heritage is satisfied with the archaeologist's application, they will be allowed to destroy part or all of the artifact.

Photographing Archaeological Artifacts and Sites

What should I do if I find an archaeological artifact, or have artifacts at home?

Old artifacts should always be left undisturbed if they are found on the land. Sometimes artifacts were collected by people who did not know they should leave them on the ground. Often these are handed down through friends and families, and can be found in homes. The best thing to do with these objects is to keep them in a way that makes sure that they are both respected and safe. What the regulations in Nunavut try to prevent is the continued removal of artifacts from the land.

If you have questions about any artifact at your house, you can bring it to a local heritage center or museum, or see if local elders know more information about it.

If you find an artifact on the land that you have questions about, take a photo of it on your phone or camera rather than bringing it with you. If taking photos, it is important to know that images of archaeological artifacts can not be taken for commercial purposes without applying for a Class 1 archaeology permit first. Photos taken of archaeological sites without a permit are not allowed to be sold.

5 tips for photographing archaeological artifacts and sites

1) Be resourceful

Just because you don't have your camera with you doesn't mean that you can't take a photograph. Cameras are built into many cell phones, ipads, mp3 players and computers. Don't have any of these? Draw a picture.

2) **Create scale**

To show the size of an artifact or site, place something of known size beside it for the photo, like a coin (in closeups) or a person.

3) Capture context

An artifact's location is often connected to the area that surrounds it. Is an artifact near an old tent ring? Is it close to other objects that might have been used alongside it? Try and demonstrate these relationships in pictures.

4) Objects and sites have many sides

Take pictures of an artifact or a site from multiple angles. Sometimes different perspectives will shed new light on an object and its original use.

5) Location, location, location

Try to remember where your photographs were taken and include this information with the photo. Sometimes it helps to capture a visible landmark in the photo or to take a GPS reading.

What is considered to be an archaeological site in Nunavut?

In Nunavut, an archaeological site is considered to be any site where an archaeological artifact is found. A site can be as big as a whole ancient campground, or as small as a scattering of old antler flakes from somebody making a tool hundreds of years ago. It is important to note that archaeological sites are not only areas formerly used by Inuit people, but can include areas with non-Inuit artifacts such as explorers' cairns and trading post goods.

Who is allowed to excavate or alter an archaeological site?

No one is allowed to excavate, alter or disturb an archaeological site unless they have a Class 2 permit that allows them to do so. This means that Nunavummiut and other people without permits should not:

- Dig up old antler and bone from archaeological sites;
- Remove artifacts they find at archaeological sites;
- Remove stones from old tent rings, inuksuit and other structures.

Many modern camping spots, cabins and outpost camps are near archaeological sites, and these sites can become threatened by modern camp activities. It is recommended that camp residents take extra consideration of not accidentally disturbing or damaging their archaeological heritage. If you go to a camp or cabin and you come across archaeological evidence nearby, please contact IHT for advice on how to manage your camp activities without threatening any old structures or artifacts.

Even if an archaeological site is under water, a permit is still needed to disturb or take things from it. This includes shipwrecks, fish weirs and areas where artifacts have fallen to the bottom of lakes or the seabed. With the exception of search and rescue operations, no one should go within 30 meters of an underwater site unless they have a Class 1 permit.

What happens to an archaeological site when an excavation is finished?

A person who excavates an archaeological site has to restore the site as close to its original state as possible once the excavation is finished. As part of Class 2 permit applications, an archaeologist must specifically describe what measures will be taken to restore a site once it has been modified or excavated. Even if a site has already been fully excavated and restored, it is still considered an archaeological site, and a class 2 permit is needed by anyone who wishes to dig there again.

What happens if development and construction projects occur near archaeological sites?

There are many forms of development that can endanger the archaeological sites of an area. These include:

- Projects that cut lines through the landscape, such as the building of roads, winter roads, and pipelines.
- Projects that take things out of the ground, such as mining, gravel and sand removal and the creation of landfills.

- Projects that create heavy traffic on certain parts of the landscape, such as recreational areas, residential areas, and the use of heritage sites in tourism.
- Projects that establish large scale camps and infrastructure on the landscape, such as oil, mineral and gas exploration.

Before a development project even begins, there are several steps that a developer has to follow in relation to the area's archaeological sites:

1. Developers must have an initial heritage study done on the land where work is going to take place. This study roughly identifies the number of archaeological sites in the area, and the likelihood of it being an important archaeological area.

2. A list is made of all the sites that might be changed or damaged if development takes place. It is the obligation of the developer to hire and pay for a qualified archaeologist to obtain an archaeology permit and perform this study. The developer will use the results of the inventory to figure out costs and the best way to proceed with the development project.

3. The number and type of archaeology sites near the proposed development area are used to come up with a measure of the area's archaeological importance that helps decide what actions will be taken, either to avoid and fully protect the sites, or lessen the amount of harm that development does to the sites.

4. A mitigation plan has to be built between developers and the Department of Culture and Heritage to continue development in the area. Options might be to protect the area's sites and relocate development, or to excavate and record the sites and continue with development as planned.

5. Over the course of construction, development areas often have to be monitored to make sure that no new sites appear, and that known sites are being managed according to the mitigation plan.

Are Inuit allowed to harvest bones and ivory from archaeological sites to make carvings or artwork?

In Nunavut, digging up old sites to remove items without a permit is not allowed. Even if the whalebone and ivory found in old sites has not been carved or visibly altered, they are still considered to be archaeological artifacts.

Human Remains

What are human remains?

The Government of Nunavut recognizes human remains to be "skeletal, cremated or any other traces of human bodies within the context of recognized cemeteries, marked or unmarked graves, and marked or unmarked surface or subsurface locations."

Whole skeletons or pieces of human bone found out on the land are included in this category, even if there is no obvious burial site near where they are found. In traditional times, Inuit often did not bury the dead. Bodies were commonly placed out in the open, under skin covers, or inside rock shelters. While many of these remains ended up scattered by wind, snow, and animals, intact skeletons can still be seen on the land today.

Human remains and grave goods

In the old days, it was common practice for many Inuit to provide the dead with tools and small domestic items that would be of use to them in the afterworld. These items are usually known as 'grave goods,' a term that references materials directly associated with grave sites, cemeteries, or human remains. Grave goods are protected under the same rules.

Grave goods have traditionally been considered as being off-limits to ownership and use by the living. As Cambridge Bay elder Mary Avalak remembers from her childhood:

> ***"I start seeing those old things, but every time I go to grab something out of the ground my grandmother says "don't touch it, it's not yours, it belongs to somebody who stayed there." So I was not allowed to touch it."***

Can archaeologists dig up human remains?

The Government of Nunavut has developed a specific set of guidelines that archaeologists have to follow around human remains and grave goods. These guidelines try to create a balance between different cultural understandings of human remains. The guidelines acknowledge that human remains can provide important information about the past when they are properly researched, but also take into account spiritual and cultural interests of Nunavummiut, as well as the respect they have for the remains of their ancestors.

The 3 main rules for archaeologists are as follows:

1. Human remains can only be excavated by archaeologists under special circumstances;

2. Archaeologists have to consult with community and Land Claim authorities before the excavation or collection of human remains is allowed;

3. When human remains are found during an archaeological excavation, digging in that part of the site must stop immediately. The location of the remains must be recorded and the remains reburied as closely as possible to their original state.

In most cases, the locations where human remains are found are to be treated as an archaeological site. Both archaeologists and non-archaeologists have to treat that site in a way that follows the laws and rules outlined for both human remains and archaeological sites.

What happens to excavated human remains?

Most of the time, human remains found by archaeologists will be left in their original position, and excavation on the archaeological site will stop. If an archaeologist, Nunavut authorities and affected communities agree that the human remains should be researched or analyzed, the remains will be respectfully excavated and brought to a designated research center.

What rules should developers follow around human remains?

When human remains are found during a land use operation or development project, that project must stop immediately. The owner of the project must make sure the appropriate authorities are contacted, including:

- the RCMP;
- the Office of the Chief Coroner;
- the Department of Culture and Heritage.

The Department of Culture and Heritage will provide developers with assistance and advice to help determine the next steps to follow.

What should I do if I find human remains?

If you find human remains on the land you should not move them. If you think the remains are recent rather than old, you should report them to the RCMP in your community.

What are Special Conservation Areas?

Nunavut has several types of area under special protection. These include areas that are considered very important for their wildlife, landscape, and cultural resources. The most common type of special area in Nunavut is the Federal Park (administered by Parks Canada), Territorial Park (administered by Department of Environment, Nunavut Parks), and the Wildlife, Marine and Migratory Bird Sanctuary (administered by Canadian Wildlife Secretariat).

All of the special areas described above contain archaeological resources. When these special conservation areas are established, negotiations take place between federal, territorial and Inuit organizations to develop a document called an Inuit Impact Benefit Agreement. This document contains policies to protect archaeological resources within the special conservation area. Each area's administrative body has slightly different policies for managing archaeological resources, although they often share many similarities.

What areas are protected by Parks Canada?

When an area is managed by Parks Canada it means that the federal government has agreed to protect the land because it is significant in some way to all of Canada. An area might be selected for reasons such as its natural beauty, its unique ecology, or its historical or cultural importance. There are a variety of different areas protected by Parks Canada:

- National Parks and National Parks Reserves;
- National Historic Sites;
- National Marine Conservation Areas and National Marine Conservation Area Reserves;
- Canadian Landmarks.

Who is responsible for archaeology in areas managed by Parks Canada?

Areas managed by Parks Canada are under federal jurisdiction, so the territory of Nunavut is not responsible for archaeology on these lands. Parks Canada has professional archaeologists who do much of the archaeology in Parks Canada protected areas. Other archaeologists can also work in these areas, with an approved Parks Canada research permit.

Do archaeologists need permits to work in Parks Canada protected areas?

Archaeologists who want to do surveys, inventories or excavation in areas administered by Parks Canada must obtain a Parks Canada permit, instead of a permit from the Government of Nunavut. This rule applies to archaeologists employed by Parks Canada as well.

The archaeologist must submit an application through the Parks Canada on-line Research and Collection Permit System. This system manages applications for the entire country, rather than just for Nunavut. The application is received by the research coordinator for that area, who makes sure that it is forwarded to specialists. Parks Canada archaeologists review the

proposal to make sure there are good reasons for the work to take place, and that it has a clearly outlined strategy for restoring the site afterward. Biologists, ecologists and environmental assessment specialists review the application to identify any concerns related to plants, wildlife, water and human health. Applications will also be reviewed and approved by the joint cooperative management committee for that protected heritage area, which is made up of Inuit and non-Inuit members.

In the permit application, researchers are asked whether Inuit have been given the opportunity to review their proposal. Parks Canada may reject a permit application if the proposal cannot demonstrate Inuit support.

Applicants are strongly encouraged to contact the Parks Canada research coordinator as soon as they decide on a research project, before they file their permit application. There are two deadlines each year for research permit applications: February 28 for summer or fall projects, and October 30 for winter or spring projects. This is to allow enough time for the joint cooperative management committee to meet and evaluate.

Parks Canada also maintains communication with Nunavut authorities in the Department of Culture and Heritage, the Inuit Heritage Trust and the Nunavut Impact Review Board about any archaeological work conducted in Parks Canada protected areas in Nunavut.

What should I do if I find artifacts or sites in Parks Canada protected heritage areas?

Artifacts and sites discovered in areas administered by Parks Canada should always be left undisturbed. If a camera is available, it is suggested that a picture of the site or artifact is taken. The finds can then be reported to Parks Canada staff. Staff members will contact Parks Canada archaeologists for advice on what they are and what to do with them. As in the rest of Nunavut, it is considered illegal to collect archaeological artifacts or alter old sites without a permit.

Does Parks Canada archaeology involve Inuit communities?

To make sure Inuit are aware of proposals for archaeological research in Parks Canada protected areas and have the opportunity to raise any concerns, Parks Canada requires that researchers contact local communities to discuss their projects before Parks Canada will issue a research permit. Parks Canada also involves Inuit by:

- Inviting Inuit elders from nearby communities to participate in the design, review and implementation of archaeological projects;
- Providing reproductions of archaeological artifacts to nearby communities upon request;

- Bringing Inuit elders and people familiar with particular sites or areas to participate in fieldwork;
- Employing community members as archaeological field assistants, bear monitors and boat operators.

What areas are protected by Nunavut Parks?

Nunavut Parks are Territorial Parks established under the Government of Nunavut Department of Environment. There are several different types of Nunavut Parks:

- Natural Environment Recreation Parks to preserve natural habitat;
- Outdoor Recreation Parks for Nunavummiut and visitors to enjoy outdoor recreational activities;
- Community Parks to provide recreational opportunities for local communities;
- Wayside Parks for individuals travelling through the area;
- Historic Parks to protect and commemorate historic and archaeological sites.

Who is responsible for archaeology in Territorial Parks areas?

Since Nunavut Parks is a division in the Department of Environment, the Department's Minister is responsible for the implementation process and administration of Territorial Parks and the protection and management of archaeological sites within the Territorial Park limits. The Government of Nunavut can make special agreements with individuals, associations, municipalities and other organizations to administer and maintain a particular Territorial Park.

Do archaeologists need permits to work in Territorial Parks areas?

Territorial Parks fall under the same jurisdiction as other lands administered by the Government of Nunavut, so archaeologists must follow territorial rules and regulations for obtaining permits and excavating archaeological sites within a Territorial Park's boundaries.

What should I do if I find artifacts or sites in Territorial Parks areas?

If artifacts and sites are found in Territorial Parks, they should be treated the same as artifacts found in other areas of Nunavut. A Territorial Parks Officer or Nunavut Parks in Iqaluit can also be contacted about the finds.

Parks Canada Archaeology Contact

Cultural Resources
Management Officer
Parks Canada - Nunavut
Cultural Field Unit
P.O. Box 278
Iqaluit, NU
X0A 0H0
Telephone (867) 975-4676
Fax (867) 975-4674

Nunavut Parks and Special Places Archaeology Contact

P.O. Box 1000, Station 1340,
Iqaluit, Nunavut
X0A 0H0, Canada
Phone: (867) 975-7700
Fax: (867) 975-7747
Email: parks@gov.nu.ca
www.nunavutparks.com

What is community archaeology?

Community archaeology is popularly referred to as 'archaeology by the people for the people.' It is an approach that recognizes the past as belonging equally to archaeologists and non-archaeologists. Recognizing that the past may be understood in different ways by different people, community archaeology tries to make sure that non-archaeologists have equal control over how artifacts and sites are managed and understood. This is often accomplished by involving local communities in both planning and carrying out research projects that interest them. Popular ways of doing this include:

- Collaborating with local organizations and people through open communication, meetings and plain language reports;
- Interviewing elders to recover local oral history;
- Employing and training community members with the goal of developing local heritage workers;
- Making research findings public and available to communities through presentations and easy to read papers;
- Developing educational resources, especially for young people;
- Giving communities control of the ways that heritage is marketed and promoted locally.

One of the main ideas that underlies community archaeology is that the more stories people tell about the past, the more the past (and its meaning to present-day society) will be understood.

What are some ways that Nunavummiut can become involved with archaeology?

Whether a project specifically calls itself community archaeology or not, there are many ways that Nunavummiut can become involved in how it takes place, and how it impacts their community. One way to do this is to participate directly in archaeological excavations. This can include:

- Visiting archaeological excavations where archaeologists are working to ask questions and offer knowledge about the site and artifacts;
- Asking archaeologists to present their work and the findings of their excavations to the community;
- Applying for job positions to train and work on archaeological sites;

Nunavummiut can also ask archaeologists to take part in cultural programs that do not necessarily involve excavation or archaeological sites. Some ways of doing this might include:

- Asking archaeologists to supply photos or knowledge about old artifacts for tool-building workshops and technology revitalization programs;
- Asking archaeologists to pay visits to local schools to talk about the area's history or help with class projects;

- Asking archaeologists to lend their knowledge of the area's history to help build museum exhibits or write plain language books that will stay in the community. Replicas can also be made of excavated artifacts and left in the community to use for educational purposes.

The final way that Nunavummiut can participate in archaeology is by helping to manage and preserve the past. This includes:

- Leaving artifacts and sites found on the land undisturbed;
- Reporting artifacts and sites that you think might be important;
- Sharing stories about the land.

Do archaeologists have to hire Inuit for their projects?

According to the Nunavut Land Claims Agreement, archaeologists have to employ Inuit if they are qualified for a job. As there are currently few trained Nunavummiut archaeologists, many archaeologists concentrate on hiring and training youth as fieldworkers on archaeological excavations. This gives young people valuable experience in scientific research. The Inuit Heritage Trust is allowed to stop an archaeologist from receiving a permit to excavate in Nunavut if they do not intend to employ local Inuit.

Inuit Heritage Trust and archaeology

The Inuit Heritage Trust (IHT) is dedicated to preserving the

heritage of Inuit people and ensuring that Nunavummiut are actively involved in the research and interpretation of the territory's archaeological artifacts and sites. IHT is responsible for overseeing community reviews in the archaeology permit process and for creating programs that build local skills and employment in archaeology. These programs range from archaeological field schools, to heritage management institutes and scholarships for Inuit beneficiaries interested in pursuing heritage-related fields in university.

Visit the Inuit Heritage Trust website www. ihti.ca for:

- ***More information on the role the Inuit Heritage Trust plays in Nunavut archaeology;***
- ***A list of programs and scholarships to build Nunavummiut skills in archaeology and heritage management;***
- ***Information on how to join the Nunavut Heritage Network or sign up for its news letter.***

Who to Contact with Questions and Concerns

I have taken a picture of an artifact or site and want to know what it is

Ask around your community to see if anyone knows what the artifact is. Elders and heritage centres are good sources of information. You can also email a photo of the artifact to the Inuit Heritage Trust, who will pass the photo along to a professional archaeologist.

I want to know more about archaeology being done near my community

The Inuit Heritage Trust, Territorial Archaeologist and the Department of Culture and Heritage all have information regarding past archaeology projects and projects currently being done near communities across Nunavut.

I want to know who to contact about archaeology in Parks Canada protected areas.

If you are interested in knowing about work being done in Parks Canada areas, contact their Nunavut Field Unit in Iqaluit.

I want to take part in an archaeological project

Contact the Inuit Heritage Trust or visit their webpage to find out which archaeology projects and positions are being offered in Nunavut communities.

I have found human remains on the land. What should I do?

If you think the remains might be recent, or do not know how old they might be, record their position on the land and contact your local RCMP station.

I know of archaeological sites near my community that are being disturbed by developers or people looking for artifacts.

Take a photo of the damage being done to the site and email it to the Territorial Archaeologist, along with a description of the location, to see if appropriate permits have been applied for. If no application for permits has been made, the Territorial Archaeologist will contact appropriate authorities to deal with the site disturbance. If you have concerns about cruise ship tourists disturbing archaeological sites you can also contact Nunavut Tourism, the Department of Economic Development and Transportation or IHT.

I want to find out more about history in Nunavut

There are many resources for learning about Nunavut history. Books about Inuit and Arctic history are available in local libraries, and the Internet also has many relevant sites. Many elders are willing to share stories about their own past and earlier events in Inuit history.

I want to know specific details about the locations or contents of archaeological sites in my area.

To protect cultural sites from damage, access to specific information about sites in Nunavut is restricted. An application must be sent in to the Territorial Archaeologist detailing why the information is needed.

Who to Contact with Questions and Concerns

I want to get a Class 1 permit to do tourism or research with archaeological sites.

Contact the Department of Culture and Heritage Director of Heritage or Territorial Archaeologist for more information about obtaining a permit. Permit regulations can also be found on-line at their website (www.ch.gov.nu.ca). The Inuit Heritage Trust is also able to supply information on the permit process.

I am worried that archaeologists or researchers are not doing their job properly.

If you are worried about research being done in your community, have your local hamlet office investigate, or contact the Territorial Archaeologist or Inuit Heritage Trust directly. If the research issues are related to traditional knowledge studies or work that is not specifically archaeology, you can contact the Nunavut Research Institute with your concerns.

Contact Organizations in Nunavut

Director of Heritage
Department of Culture and Heritage
Government of Nunavut
P.O. Box 1000, Station 800
Iqaluit, NU X0A 0H0
Telephone (867) 975-5524
Fax (867) 975-5504

Territorial Archaeologist
Department of Culture and Heritage
Government of Nunavut
P.O. Box 310
Igloolik, NU X0A 0L0
Telephone (867) 975-2046
Fax (867) 975-2047
email: cleypermits@gov.nu.ca

Heritage Manager
Inuit Heritage Trust
P.O. Box 2080, Iqaluit
NU X0A 0H0
Telephone (867) 979-0731
Fax (867) 979-6700
email: heritage@ihti.ca

Research Liason
Nunavut Research Institute
Box 1720, Iqaluit, NU
XOA OHO
Building 959
Tel: 867 979-7279
e-mail: Mosha.cote@arcticcollege.ca

Environment Canada - Prairie and Northern Region
Canadian Wildlife Service
Protected Areas & Stewardship
Eastern Arctic Unit
P. O. Box 1714
Iqaluit, Nunavut
X0A 0H0
Telephone: 1-800-668-6767 (in Canada only)
email: enviroinfo@ec.gc.ca

Nunavut Parks and Special Places
P.O. Box 1000, Station 1340, Iqaluit, Nunavut
X0A 0H0, Canada
Phone: (867) 975-7700
Fax: (867) 975-7747
Email: parks@gov.nu.ca
Web: www.nunavutparks.com

Cultural Resources Management Officer
Parks Canada
Nunavut Field Unit
P.O. Box 278
Iqaluit, NU
X0A 0H0
Telephone (867) 975-4676
Fax (867) 975-4674

Booklet References

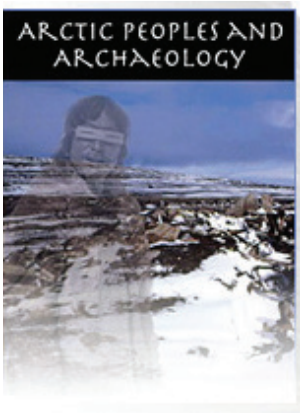
- **Knud Rasmussen. 1931.** *The Netsilik Eskimos: Social Life and Spiritual Culture.* **Report of the Fifth Thule Expedition 1921-24. Vol. 8 (1-2).**

- **Douglas Stenton. 2003.** *Guidelines for Applicants and Holders of Nunavut Territory Archaeology and Palaeontology Permits***. Nunavut Department of Culture and Heritage.** Available at: www.ch.gov.nu.ca

Resources for Archaeology and Community Research Relationships in Nunavut

- ***Arctic Peoples and Archaeology*** **by Inuit Heritage Trust**

This multimedia CD outlines the history of Arctic peoples in Nunavut. The CD-ROM can be purchased, or tried for free, at the IHT website.



- ***Negotiating Research Relationships: A Guide for Communities*** **by Nunavut Research Institute and Inuit Tapiriit Kanatami.**

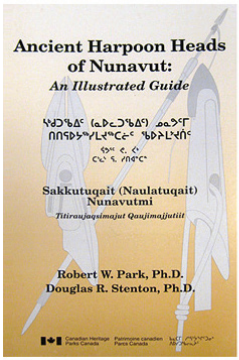
This booklet informs Nunavummiut about their rights and responsibilities when participating in research.

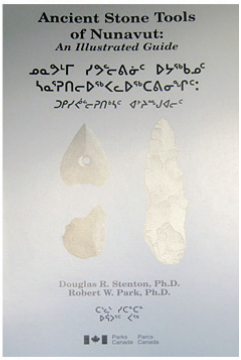
- ***Ancient Harpoon Heads of Nunavut,*** **and** ***Ancient Stone Tools of Nunavut*****, by Robert Park and Douglas Stenton**

These booklets introduce readers to the history of two types of artifacts commonly found in Nunavut. They can be purchased from the Nunavut Arctic College or Inuit Heritage Trust website.

- ***Taloyoak Stories of Thunder and Stone*** **by Inuit Heritage Trust**

This virtual exhibit explores the history of the thunder house and related archaeological sites around the community of Taloyoak. The website has many teaching resources included for Nunavut classrooms, and can be found at: www.taloyoaknunavut.ca





“When we speak about the origins and history of our culture, we do so from a perspective that is different from that often used by non-Inuit who have studied our past…Our history is simply our history and we feel that the time has come for us as Inuit to take more control over determining what is important and how it should be interpreted. To be of value, our history must be used to instruct our young and to inform all of us about who we are as Inuit in today’s world”

- Inuit Tapirisaat Kanatami 2012
www.itk.ca