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A Short Anthology of popular Nunavik songs
Petite anthologie des chansons populaires du Nunavik

Nelly Duvicq, Ed.

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By the end of the 1970s, contemporary Inuit music was booming, and the infrastructure that would allow for its expansion was also being developed: this included radio stations, workshops and music festivals in the Inuit communities, and the creation of independent music houses (Qimuk Music, Inukshuk Records). Today, music as a cultural practice has maintained its popularity. Music, especially when written in Inuktitut, has helped consolidate a sense of belonging due to its communicative nature and user-friendly form.

In that era, several events helped to institutionalize Inuit music in Canada. In Inukjuak, the Northern Québec Music Festival was held for the first time in 1977, bringing together musicians from Nunavik. The program was eclectic, with hard rock, country, gospel, throat singing and Scottish music. Today, there are several festivals held annually in Nunavik: the best known is the Aqpiq Jam Festival, which has been held in Kuujjuaq since 1985. In the beginning, festivals and radio were the main drivers behind the spread and appreciation of Inuit music. And although a number of albums were made with the help of the CBC, many Inuit musicians and composers in the Inuit regions of Canada recorded their music in private production houses, especially in Nunavik. Some even established their own production companies, including William Tagoona who founded Qimuk Music in 1980 in Kuujjuaq. His production company has recorded nearly 35 albums, and is still active today. Another production company was founded in 1994 in Inukjuak as Inukshuk Records.

In the beginning, the themes found in Inuit music concerned identity, celebration of and nostalgia for the past, attachment to the land, and the sorrows and joys of love. Gospel songs were also a very popular category, with the figures of Jesus and God omnipresent.

In the early days of modern music in 1960-1970, Nunavik songwriters wrote their songs exclusively in Inuktitut. As their songs were intended for a local audience, this choice seemed natural, but according to William Tagoona, there was already a political purpose behind this approach. Tagoona noted that in the 1970s, music written in Inuktitut was a way to revitalize the Inuit language and stimulate young people's pride in their culture: "I think that young people need pride their own language, and I think music is probably one of the most powerful medicines we can use for this."⁸

Today, singing in Inuktitut is still an excellent way to communicate cultural pride and ensure the survival of the language, and it represents an even more ambitious commitment given that most young artists perform increasingly in the South, in front of Anglophone and/or Francophone audiences, and also that on the local level in the Inuit communities, the prevalence of media in English and even French compromises the survival of Inuktitut. But despite the pressure from English especially, the growing number of songs written in Inuktitut over the last decade has created a privileged space between the generations, where the shared language of the youngest and the oldest serves as a unifying force.

8 TAGOONA William [interview with], "A Musician to Watch," *Inuktitut*, December 1983, p. 34.

In the 21st century, music continues to be an influential tool for representing Inuit reality in all its diversity. A contemporary form that borrows from tradition. The lyrics of the new generation are marked by questions of identity, life in the North and in the South, the convergence and clash of cultures, and a profound attachment to homeland.

The intent of this collection is to compile the best-known lyrics in Nunavik, partly because they constitute a cultural memory for Nunavimmiut, but also because they open the door for outsiders to access the popular culture of Nunavik.

Nelly Duvicq, Ivujivik, January 2018

Le Nunavik ne fait pas exception : autour de 1960, une pratique contemporaine de la chanson influencée par le folklore traditionnel des îles Britanniques et le country se développe dans la région.

À la fin des années 1970, la musique inuite contemporaine est en plein essor, les infrastructures favorisant son expansion se mettent en place : développement de la radio, organisation de festivals dans les communautés inuites, ateliers de musique et création de maisons de production privées (Qimuk Music, Inukshuk Records). Jusqu'à aujourd'hui, c'est une pratique culturelle qui n'a pas perdu sa popularité. La chanson, surtout celle écrite en inuktitut, contribue à la consolidation d'un sentiment d'appartenance grâce à son caractère communicatif et sa forme conviviale.

Plusieurs événements, à l'époque, ont participé à l'institutionnalisation de la chanson inuite au Canada. À Inukjuak, le Northern Quebec Music Festival s'est tenu pour la première fois en 1977, réunissant des musiciens du Nunavik. Le programme était éclectique puisque hard rock, country, gospel, chants de gorge et musique écossaise s'y côtoyaient. Aujourd'hui, plusieurs festivals se sont implantés au Nunavik et ont lieu annuellement : le plus connu d'entre eux est l'Aqpik Jam Festival qui a lieu à Kuujuaq depuis 1985. Au début, donc, les festivals et la radio sont les principales institutions de diffusion et de reconnaissance de la musique inuite. Même si de nombreux disques sont enregistrés avec l'aide de la Société Radio-Canada (Canadian Broadcasting Corporation, en anglais), dans les différentes régions inuites du Canada plusieurs musiciens et compositeurs inuits enregistrent leur disque dans des maisons de production privées, surtout au Nunavik. Certains vont même jusqu'à créer leur propre maison de production, comme William Tagoona qui crée Qimuk Music en 1980, à Kuujuaq. Cette maison de production, qui a enregistré près de trente-cinq albums, est encore active à ce jour. Une autre maison de production voit le jour en 1994, à Inukjuak sous le nom d'Inukshuk Records.

À ses débuts, les thématiques de la chanson inuite concernent l'identité, la célébration et nostalgie du passé, l'attachement au territoire, les peines et les joies de l'amour. Les chansons gospels sont également une catégorie très populaire, dans lesquelles les figures de Jésus et de Dieu sont omniprésentes.

Au début de la chanson moderne, en 1960-1970, les auteurs-compositeurs du Nunavik écrivaient exclusivement leurs chansons en inuktitut. Comme elles étaient destinées à un public local, ce choix semblait tout naturel, mais selon William Tagoona, il y avait déjà dans cette posture, une intention politique. Dans les années 1970, remarque Tagoona, la chanson écrite en inuktitut était un moyen de revitaliser la langue inuit et de stimuler la fierté des jeunes pour leur culture : « Je trouve [dit-il] que les jeunes ont besoin d'être fiers de leur langue, et je vois que la musique est un des meilleurs moyens de leur donner cette fierté¹². »

12 TAGOONA William [interview with], "A Musician to Watch," *Inuktitut*, December 1983, p. 34.

Aujourd'hui, chanter en inuktitut est toujours un excellent moyen de communiquer sa fierté culturelle, d'assurer la survie de la langue, et représente un engagement d'autant plus ambitieux que d'une part, la plupart des jeunes artistes se produisent de plus en plus dans le Sud, devant des publics anglophones et/ou francophones et d'autre part, localement, dans les communautés inuites, la prépondérance des médias en anglais et moindrement en français compromettent la survie de l'inuktitut. En dépit de la pression exercée surtout par l'anglais, la proportion plus grande de chansons rédigées en langue inuite depuis une dizaine d'années aménage un espace privilégié entre les différentes générations, de sorte que la langue partagée, des plus jeunes aux aînés, agit comme un élément fédérateur.

La musique continue d'être au XXI^e siècle un outil influent pour représenter la réalité inuite dans toute sa diversité. Une forme contemporaine qui emprunte à la tradition. Les textes de la nouvelle génération sont habités par des questions identitaires, par la vie dans le Nord et la vie dans le Sud, la rencontre ou le choc des cultures, par leur profond attachement à la terre d'origine.

L'intention, avec ce recueil, est de compiler les textes les plus connus au Nunavik, d'abord parce qu'ils constituent une mémoire culturelle pour les Nunavimmiut, mais aussi parce qu'ils ouvrent la porte à la culture populaire du Nunavik pour tous les autres.

Nelly Duvicq, Ivujivik, janvier 2018

1970-1985

1 ነጋገር ለግብግብ (ካፎታ)

ነጋ ግብግብ, ለገር ርኅግ ለግብግብ, ለግብግብ, ለግብግብ, ለግብግብ, ለግብግብ, ለግብግብ, ለግብግብ
ነጋገር

SALLUIT BAND (SUGLUK)

George Kakayuk, Adamie Tayara Papigatuk, Mark Kajjulik, Willie Kiatainak, Sandy Kakayuk
Salluit



Photo: ነጋገር ርኅግ: ለገር ርኅግ, ለገር ግብግብ, ለገር ግብግብ, ለገር ግብግብ, ለገር ግብግብ, ለገር ግብግብ, ለገር ግብግብ
Left to right / De gauche à droite: Willie Kaitainak, George Kakayuk, Tayara Papigatuk, Mark Kadjulik,
Putulik Papigatuk, Sandy Kakayuk
ግብግብ: ለገር ግብግብ Photo: Putulik Papigatuk

2 ᐱᐅᐅᐅᐅᐅ

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SIKUMIUT

Charlie Adams, Matusi Tukalak, Lucassie Iqumia, Lucassie Koperqualuk, Juaniapiq, Eli Quananack
Puvirnituk



Photo: ᐅᐅᐅᐅᐅᐅ, 1976. ᐱᐅ ᐅᐅᐅ, ᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ.

Puvirnituk, 1976. Charlie Adams, Lucassie Iqumia.

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IND-MCK G-02917

ᐃᑎᑭᑦᑭᑦ

LP The Sikumiut (People of the Ice),
Fédération des coopératives du Nouveau
Québec

[https://www.youtube.com/
watch?v=7VSsDSE2HEK](https://www.youtube.com/watch?v=7VSsDSE2HEK)

[https://www.youtube.com/
watch?v=XcBgbjYDDE](https://www.youtube.com/watch?v=XcBgbjYDDE)

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UTIRUMAVUNGA

LP The Sikumiut (People of the Ice),
Fédération des coopératives du Nouveau
Québec

[https://www.youtube.com/
watch?v=7VSsDSE2HEK](https://www.youtube.com/watch?v=7VSsDSE2HEK)

[https://www.youtube.com/
watch?v=XcBgbjYDDE](https://www.youtube.com/watch?v=XcBgbjYDDE)

Taitsumani akuni piusirijauvalaurtunut
Utirumalirama quvianartuuvalaurmata

Utirumavunga taikunga utilaurlanga
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Qallunaalimmiigamik sukkusautialuvammat
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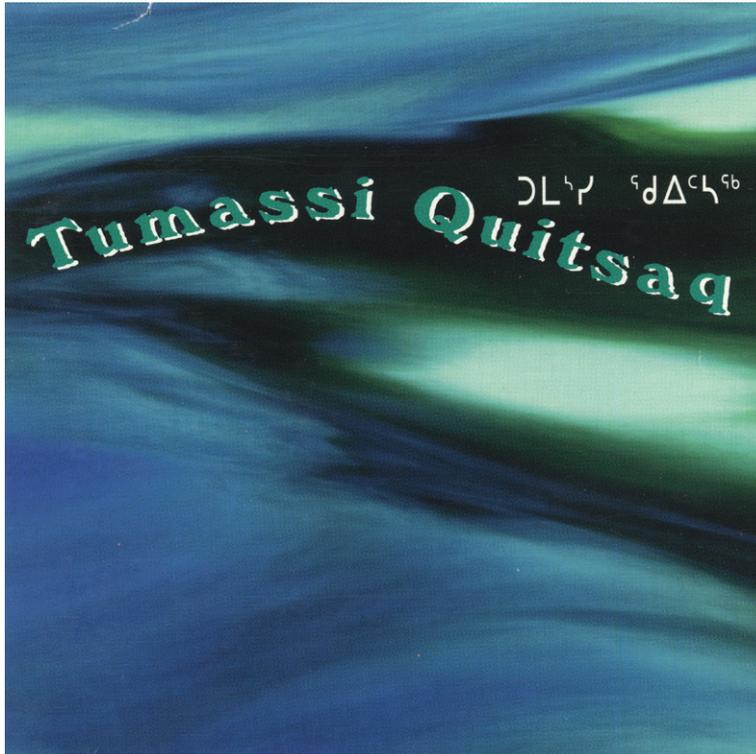
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3 ᐅᓴᓯ ᑦᐃᐃᑦᓴᑦᐅ (1948-2008)

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TUMASI QUITSAQ (1948-2008)

Tumasi Quitsaq, Eli Angiyou, Timothy Aliqu, Jimmy Alayco
Akulivik



4 ᐱᐱᐱᐱ ᐱᐱᐱᐱ (1952 -)

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WILLIAM TAGOONA (1952 -)

Qamani'tuaq, Kuujjuaq



Δᄁᄁᄁ

LP Northern Man, Boot Records Ltd 1981
<https://www.youtube.com/watch?v=2NxdkdXv5v0>

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INUTUULUNGA

LP Northern Man, Boot Records Ltd 1981
<https://www.youtube.com/watch?v=2NxdkdXv5v0>

Inutuulunga pisulaurniarama
Inutuulunga inuuniarama
Takunnirungma inutuutillunga
Naamanginnasugitailinga

Anaanagaa pisugiaqalaurmat
Inutuulunii inuuniarami
Kipingngunartukut pisugiaqalaurmat
Uqumaittunik aniguiluni

Inutuulunga pisulaurniarama
Inutuulunga inuuniarama
Takunnirungma inutuutillunga
Naamanginnasugitailinga

Ataataga pisugiaqalaurmat
Inutuulunii inuuniarami
Kipingngunartukut pisugiaqalaurmat
Uqumaittuni aniguiluni

ᐊᓇᓇᓴ

<https://www.youtube.com/watch?v=eIKM1vAbgk8>

LP Northern Man, Boot Records Ltd 1981

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ANAANAGA

<https://www.youtube.com/watch?v=eIKM1vAbgk8>

LP Northern Man, Boot Records Ltd 1981

Taitsumaniuliq
Mikitillungaa
Mianirigama
Qujalivungaa
Sujunnarpunga

Anaanagaa
Naligijara
Aularutiga
Inutjuutiga
Nalligivagi
Anaanaga

Ullutamaat
Niuviriartutit
Niriquplugiit
Nutaraalutit
Sujunnarpunga

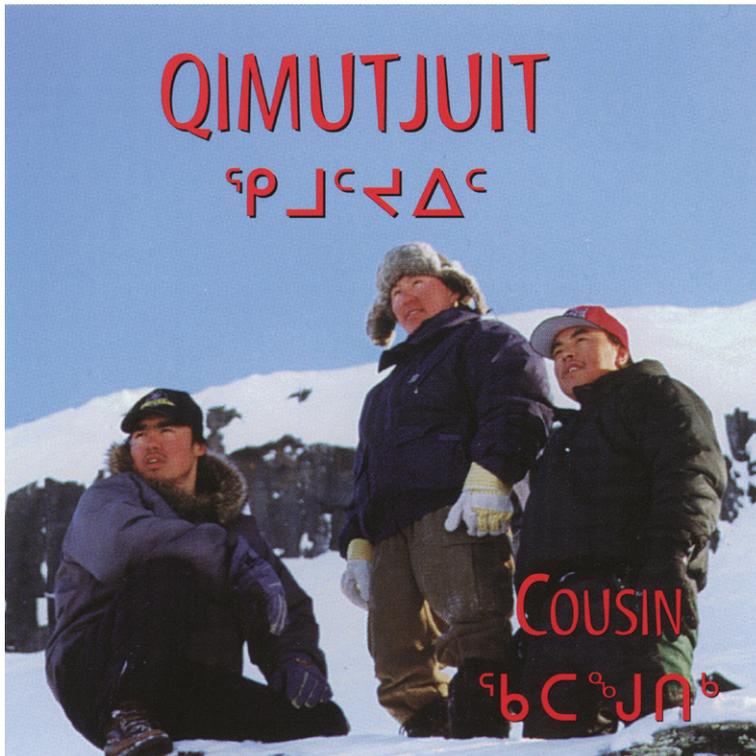
Anaanaga
Nalligijara
Aularutiga
Inutjuutiga
Nalligivagi
Anaanaga

5 ᑭᓯᓂᓂᓂ

ᐃᐱᓂ ᐃᑕᓂᑦᑕᓂᓂ, ᓂᑦ ᐃᑦᑕᓂᓂ, ᑕᓂᑕᑦ ᑭᓂᑦᑕᓂᓂ, Eric Gaudet
ᐃᓂᑦᑕᓂᓂ

QIMUTJUIT

Eric Atagotaaluk, Charlie Iqaluk, Paul Kasudluak, Eric Gaudet
Inukjuak



1985-2000

ዲርብደር

፲፱፻፲፭ ዓ.ም ካር ሳርፍ

LP Minstrel on Ice, Boot Records LTD, 1981

<https://www.youtube.com/watch?v=EoXuPvIYyOk>

ዲርብደር ልዑቅ ልዑቅ ልዑቅ ልዑቅ
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ፍጥነት ፍጥነት ፍጥነት ፍጥነት

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NALLIGIVAGIT

Lyrics by Charlie Adams

LP Minstrel on Ice, Boot Records LTD, 1981

<https://www.youtube.com/watch?v=EoXuPvIYyOk>

Nalligivagit inuummigavit qaujimat-siaquvagit
Quvianartunik quviananngitunik
qaujimaqattalaaravit

Isumagivagit taimannaganit
tukisimat-siaquvagit
Arqutinni inuusirni ippigusutsianiarqutit

Ikajurniaqagit qaiqujiguvit inuuqatigigakkit
Atsataruvit ukkuatinni itirtiniarakkit

Nalligivagit isumagivagit ikajurniaqagit
Isumatsiapagit tukisimagit
pitsiaqujaugalaravit

Nalligijaugavit tukisimagit
puigurtaisimannginavit

Nnalligivagit inuummigavit isumatsiaquvagit
Arqutinni inuusirni ippigusutsianiarqutit

Ikajurniaqagit qaiqujiguvit inuuqatigigakkit
Atsataruvit ukkuatinni itirtiniarakkit

Nalligivagit isumagivagit ikajurniaqagit
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pitsiaqujaugalaravit

Nalligijaugavit tukisimagit
puigurtaisimannginavit

Nalligijaugavit tukisimagit
puigurtaisimannginavit

7 ካር ማንግዩክ (1963 -)

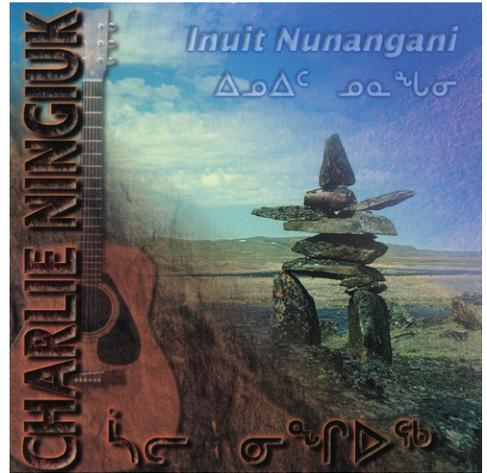
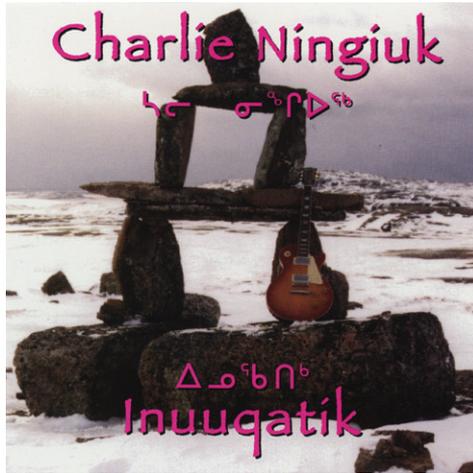
ካር ማንግዩክ, ጆታክ ፈሪክ, Eric Gaudet, ሮጊ ጋዳ

ገላቲት, ገላቲት

CHARLIE NINGIUK (1963 -)

Charlie Ningiuk, Jacob Palliser, Eric Gaudet, Lizzie Tukai

Iqaluit, Inukjuak



8 ᐱᐱ ᐱᐱᐱᐱᐱᐱ (1948-)

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JUUPI ARNAITUK (1948-)

Kangirsujuaq



Photo: ᐱᐱᐱᐱᐱᐱᐱᐱ, c. 1976. ᐱᐱ ᐱᐱᐱᐱᐱᐱ
Kangirsujuaq, c. 1976. Juupi Arnaituk
© Louis Mercier fonds/Avataq Cultural Institute/MER-0439

ፎኔታብነታደርደና

<https://www.youtube.com/watch?v=UPYBm6QFFoo>

ፎኔታብነታደርደና
ድጋገር ሰዎች
ጎረቤታደርደና
ጠቅላይዎች.

ፎኔታብነታደርደና
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ፎኔታብነታደርደና
ድጋገር ሰዎች
ጎረቤታደርደና
ጠቅላይዎች.

UQAUTIJAUVALAURAMA

<https://www.youtube.com/watch?v=UPYBm6QFFoo>

Uqautijauvalaurama
Ullumimut tikittunga
Sivuniliurtaulaurama
Ikajurpaqujautsunga.

Uqautijigilaurta
Asiusimalirtugaluat,
Kisiani uqausingit
Ummatinniingnamata.

Uqautijauvalaurama
Ikajurpaqujautsunga,
Kisiani taimainnginama
Qanutuinnag inuugama.

Nalligijauvalaurama
Ullumimut tikittunga
Sivuniliurtaulaurama
Inuusiqaqullunga sivullirilaurtakanut.

Uqautijauvalaurama
Ikajurpaqujautsunga,
Kisiani taimainnginama
Qanutuinnag inuugama.

Nalligijauvalaurama
Ullumimut tikittunga
Sivuniliurtaunirama
Kinguvaaqaqullunga sivullirilaurtakanut.

10 ከሚያዝያ ፳፻፲፱ (1962 -)
ፍጥነት

JOHNNY OOVAUT (1962 -)
Quaqtaq



ፋይል: ፳፻፲፱
Photo: Handout

Δορῆσι

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INUSITTINI

Inusittini uqumaittunik qaujivaptugut
 annisuta ummaatittinguut
 Niiriunanngitunallu tikitaувatsuta suurlu
 anigulaanngituq inuunitini.

Unnuamilu siniigunnapaanngitugut
 isumaalumut pinailutaanik
 Inuutuulituarattalu qiavaptugut qaujijaugata
 kinaamulluunit

Inutuujurivuut inuusirni qaujimagit
 inuutuunnginavit
 Tukisiimajautsiaravit annianirijarni
 qaujimagiit nalligijaugaviit.

Gutiguuq qanippuuq siqumisimajunut
 qaisimammatt qulaartailigit
 Inusirmi ukuumaittuit qaigaluarpaata
 sapilirnaak kajusituinnariit.

Gutiguuq saavviutuariamiik arqiigunnatuq
 ummaatimik siqumisimajumiik
 Ummatiup ikinginnik mamititsigunnatuq
 guutiugami ajugaqanngituq.

Jisusiguq nunamuut tikilaursimammatt
 ilinniik nalligusugami
 Ikajuurunnatuut piviqartituaruviuk inuusirni
 arqiisuiluni
 Ilinniik nalligusugami.

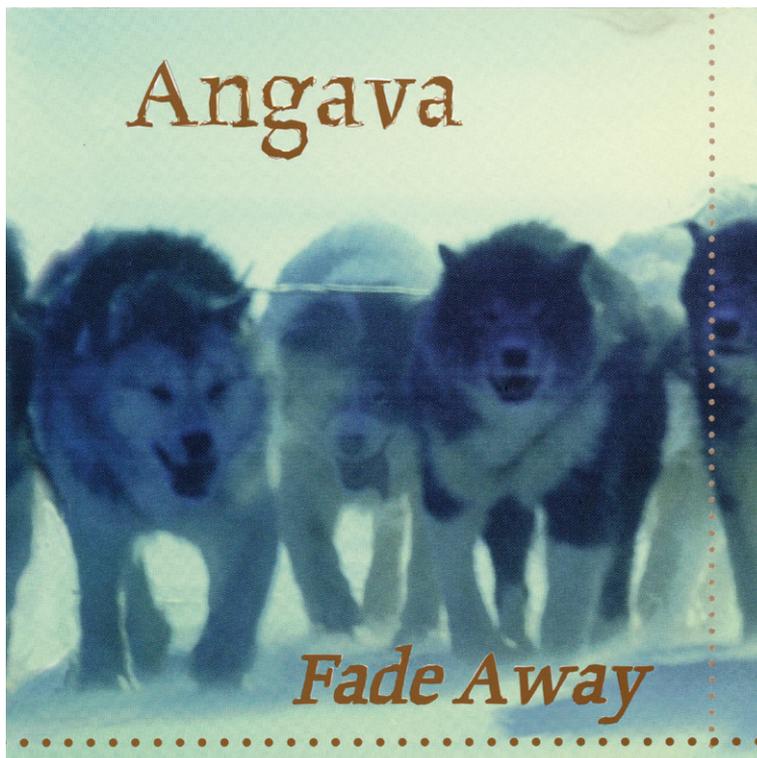
2000-2015

12 ᐱᓄᓂᓴ

ᐱᓄᓂᓴ ᐱᓄᓂᓴ, ᐱᓄᓂᓴ, ᐱᓄᓂᓴ, Fred Parsons
ᐱᓄᓂᓴ

ANGAVA

Derek Tagoona, Willis Tagoona, Ben Watt, Fred Parsons
Kuujjuaq



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ገጽ ፩ ለ፩ ገጽ ፩

NOTHINGNESS

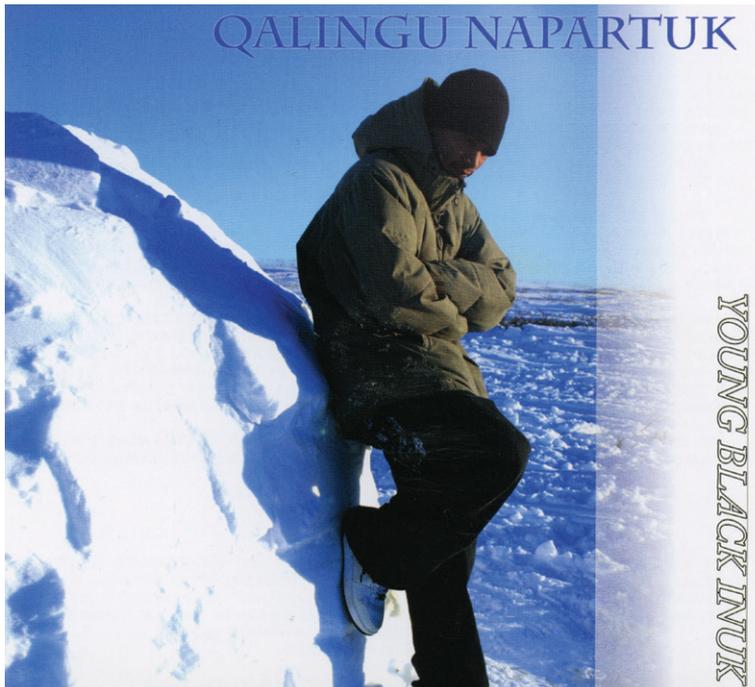
Lyrics by Ben Watt

<https://www.youtube.com/watch?v=61xuCdYj0pI>

It's got me wondering now...
"How did this all come about?"
I have expanded into nothingness.
I have expanded and now I fit.
Nothing fits into me
and into nothing I fit.
No thanks to you.
Nothing to show for it all again.
My name is just a mispronunciation of pain.
A slip of honesty,
drove me into this state.
Love, regression and progression.
Forever I remain the same but more.
Fast and easy,
walk all over me.
Never again will I fear the enemy.
Forgive and forget,
forget that shit.
I'm tired and I won't take any more.
My habit now happens to be my hate for
you
and I know hatred well;
well enough to call my love
and my love is for real.
For real.

13 Δὸ Ἰνῦῖτ ἑρῶσῑ ἄδῶ (ἑἑῑῑῑ ἄῑῑῑ 1986 -)
ḍḡḡḡḡḡ

YOUNG BLACK INUK (Qalingo Napartuk 1986 -)
Umiujaq



IT SHOULDN'T HAVE TO BE

<https://www.soundclick.com/html5/v4/player.cfm?songID=8189510>
<https://www.youtube.com/watch?v=wmq6OyAwids>
<https://www.youtube.com/watch?v=pL1io8HwCSM>

Yeah I love my family.
but it is sometimes really hard to keep up
with all the insanities,
it's going to take the man in me to step up
and speak out,
let'em know man it shouldn't to be.
why in the world do we eat like this to each
others?
It seems like when we pass by we're all
strangers.
What's up with this behaviour?
What is that?!

Δርሰናጋላኖረር ኔለቦታባሁኑናር
ረዳፍረጋኑገረኔጋላኖ ለርኑኑ!
ጋካታጋሁኑጋላኖ ለርኑኑ ለርኑኑ?
ኖኔርኑጋሁኑጋላኖ! ለርኑኑ ለርኑኑ!
ለርኑኑ ለርኑኑ ለርኑኑ ለርኑኑ!
ለርኑኑ ለርኑኑ ለርኑኑ ለርኑኑ,
ጋኑጋላኖ ለርኑኑ ለርኑኑ ለርኑኑ,
ለርኑኑ ለርኑኑ ለርኑኑ ለርኑኑ,
ለርኑኑ ለርኑኑ ለርኑኑ ለርኑኑ!

ርኑኑ ለርኑኑ ለርኑኑ ለርኑኑ!
ለርኑኑ ለርኑኑ ለርኑኑ... ለርኑኑ ለርኑኑ ለርኑኑ!
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IT SHOULDN'T HAVE TO BE

<https://www.soundclick.com/html5/v4/player.cfm?songID=8189510>
<https://www.youtube.com/watch?v=wmq6OyAwids>
<https://www.youtube.com/watch?v=pL1io8HwCSM>

Yeah I love my family.
but it is sometimes really hard to keep up
with all the insanities,
it's going to take the man in me to step up
and speak out,
let'em know man it shouldn't to be.
why in the world do we eat like this to
each others?
It seems like when we pass by we're all
strangers.
What's up with this behaviour?
What is that?!

Ilagiiraluarsuta kamagiutigunnairatta
Taavaniipalaimmijuugaluat ilakka!
Tusaumagunaitatuugaluat kinaunirniuvanga?
Qatangngutiuvunga! Ujuruapiuvunga!
Ilallarialunnuvit allaat ilagijauvunga!
Kisiani kinautitaugalaangngitunga,
tutsiralituarama, ajursalituarama,
pitaqarunnairama, apirsusivattunga,
tautsiratramilluuniit aturtitaulangaa!

Takkumuppatuugaluat inuqalirnat!
Inuqarunnaimallu... ah! Qujanaurama!...
kinaugamikia?! Kinaaluugamillikia?!...
Pijarnivullu, uqausivullu atjigiitsiat!
Nalliniittut, suurlu inuujut!
Ilaqagumangngitut! Yeah tukisinnaput,
taimaigiaqangnginirminit tukisimajut!
Taimaittusaungngituugaluaq ilagiinnivut

It shouldn't have to be (Hey we're family)
We got to fix this ('cause we're loosin' it)
Where's the love? Nautaraa!? (I hope they hear me)
This song is dedicated (To all my family)

Right now, I'm on my own, get a flash backs
with the puzzles on my mind, writing on my notepad.

Using my time and my rhymes,
to get'em on a track to paint the picture!
to show and prove and tell the facts!
Put'em together very careful into my rhyme,
story telling like a movie, so hit the lights,
close your eyes and picture this, this is my life!
You're just witness the dream from the YBI,
I spot the words that affected me from the past times,
no wonder why... I get alot of things on my mind,
so this is how I am, that's how I feel inside,
I'll keep talking like it is... this ain't the last time,
it ain't like I'm asking for your attention.
Nah... I'm just sayin'! Take a look at the situation!

You can see it clearly! Take a look around...
a family,
lost touch in a small town, it shouldn't have to be...

Year it's a tragedy...

I remember when my grandma used to talk to me
I memorized and realized! What she said to me,
(even though things changed, but we're still family)

some of us are still trying... when they hear
this song from YBI.
because...

It shouldn't have to be (Hey we're family)
We got to fix this ('cause we're loosin' it)
Where's the love? Nautaraa!? (I hope they hear me)
This song is dedicated (To all my family)

It shouldn't have to be (Hey we're family)
We got to fix this ('cause we're loosin' it)
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to show and prove and tell the facts!
Put'em together very careful into my rhyme,
story telling like a movie, so hit the lights,
close your eyes and picture this, this is my life!
You're just witness the dream from the YBI,
I spot the words that affected me from the past times,
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so this is how I am, that's how I feel inside,
I'll keep talking like it is... this ain't the last time,
it ain't like I'm asking for your attention.
Nah... I'm just sayin'! Take a look at the situation!

You can see it clearly! Take a look around...
a family,
lost touch in a small town, it shouldn't have to be...

Year it's a tragedy...

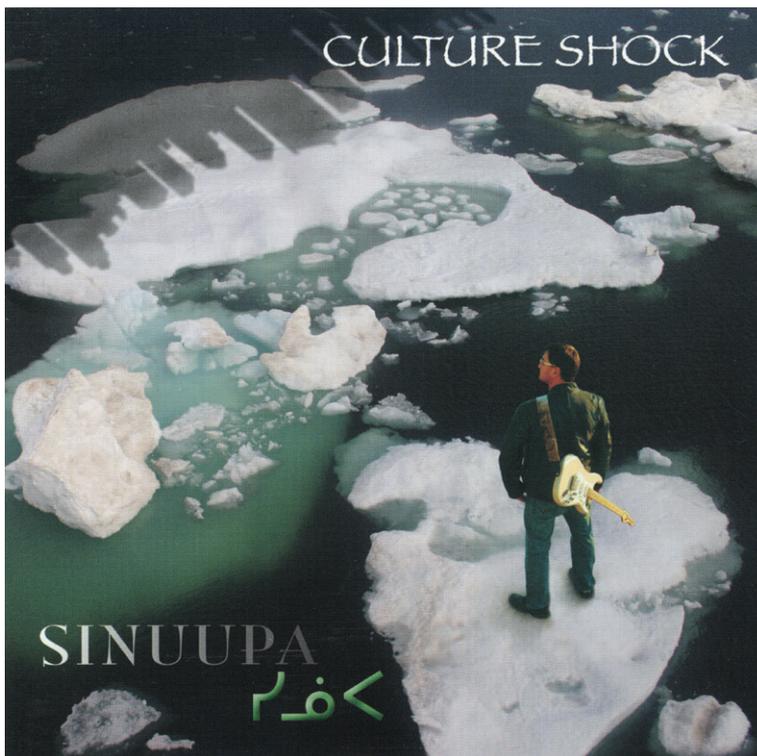
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Where's the love? Nautaraa!? (I hope they hear me)
This song is dedicated (To all my family)

14 ᐱᐅᐅ ᐱᐅᐅ (1966 -)
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SINUUPA (Etua Snowball 1966 -)
Kuujjuaq



15 ԱՎՉՈՒՆԻ ՌՎ (1982 -)

ԳժՎԳԿԵԾ

BEATRICE DEER (1982 -)

Quaqtaq

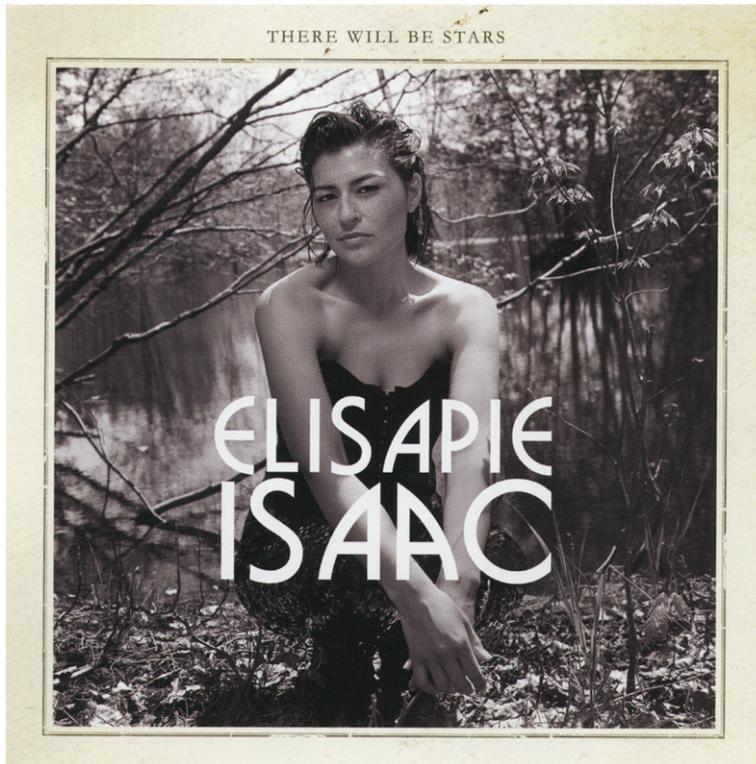


ՎԳԼՊՎԳԿԵԾ: Joseph Yarmush

Photo Credit: Joseph Yarmush

16 ᐃᑦᑲᐱ ᐅᑲᐅ (1977 -)
ᑲᑦᑲᑦ

ELISAPIE ISAAC (1977 -)
Salluit



17 ንጎ ጅላኛ (1977 -)

TWIN FLAMES (ንጎ ጅላኛ Chelsea June)

ኖገኖርኖ

JAAJI OKPIK (1977 -)

TWIN FLAMES (George Okpik and Chelsea June)

Quaqtaq



ፋኖኦግግኖ: ጋሙጋርጅኖ

Photo: Handout

ወይ

CD Nunaga,
CD Twin Flames, 2015

<https://www.youtube.com/watch?v=8PJVsSDVc0>

ፈረዳኝ ለገረገር ርዕይ ነገራል።
ፈረዳኝ ለገረገር ርዕይ ነገራል።
ፈረዳኝ ለገረገር ርዕይ ነገራል።

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ገረገሮች፣ ገረገሮች፣ ገረገሮች፣ ገረገሮች ለገረገር ርዕይ ነገራል።

ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።

ወይ፣ ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ወይ፣ ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ወይ፣ ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።

ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።

ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ወይ ርዕይ ነገራል።

ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።
ገረገሮች ለገረገር ርዕይ ነገራል፣ ገረገሮች ለገረገር ርዕይ ነገራል።

NUNAGA

CD Nunaga,
CD Twin Flames, 2015

<https://www.youtube.com/watch?v=8PJVsSDVc0>

Itsuangavunga silamut takuvara qannitu.
Irqaivunga surusiunirilaurtarani.
Irqaivunga kitsanalaungngituq.

Sikituuq, siqiniq, siturangnguaqunga,
qarqami nunagani.
Umiangngua, puitjura, nakkaatirsunga
kuummi nunagani.

Ullumiulirtuq pirursimalirqunga,
piaraqarsunga nalligjakkani.
Pirursavigilaursimajarani
qimaimaliraluarsunga,
sinilirama utivappunga.

Nunaga, inungit piqatikka, qimalaujakka,
isumagivattaka nunagani.
Maqainniq, aliasungnguatuinnalaarinniq,
ungagivara nungani.

Anaanaga pitairutuarmat, anirra sukkuuq.
Aanniaq tikittuq ullutamaat.
Kisiani uqausirilaujangit uvannut,
pitsianiarqutit inuuqatinnit.

Ulluriat, nuvuja, qilangit paingngutakka.
Nunaga tappaani.
Kisiani nunaga maaniilirtuq, qanuingngilaq
qanuingngilaq
Qanuingngilaq, qanuingngilaq

18 ᐱᐅ ᐅᐅᐅ (1975 -)

ᐱᐅ the Ravenhearts

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SAALI KEELAN (1975 -)

Saali and the Ravenhearts

Quaqtaq



