

Missionaries

The Catholic missionaries came and stayed in this region and some were very well-known priests:

Father Falaize

Father Tocellier

Father Binamé

Father Griffin (USA)

Father Delalande

Father Metayer

Father Lemeur

Father Vermant

Father Dehurtevent

Father L'Helgouach (France)

Father Franle

Father Stanton (USA) - was the Provincial Superior of a Province of the Oblates of Mary Immaculate (OMI) in the United States that paid for the foundations of Stanton and of Paulatuk. He sent Father Griffin from his Province to see how they were doing.

Brothers:

Brother Wilhelm Beckschaefer

Brother Krautz

Brother Tesniere

Brother Josset

Brother Bisson

These missionaries did not all come at the same time: they spent a number of years and left except for Father Dehurtevent who has spent over forty years in Paulatuk.

In the early years the missionaries moved about with the people and provided for many of their needs. These dedicated souls:

- learned to speak the language of the people
- wrote the language down to try to preserve it
- learned the culture of the people, and
- provided for the spiritual and physical needs of the people of this area.

The mission house was built there in 1929 and moved in 1936. It was taken down piece by piece and rebuilt on the present site. All this work was done by Brother Tesniere and Father Binamé. Besides moving the house, the building of the present grotto began: the statues of Mary and of St. Bernadette were brought in 1937. "During the Winter of 1935, Father Binamé carried the rocks by dog-team to the Point and by the summer of 1936 the rock outline of the grotto was completed. By 1937 we made a trip to Paulatuk to bring the statues." "Brother Tesniere along with Father Binamé built the Mission house as it is today. Brother Tesniere was a good carpenter and built all the Mission houses along the coast. 1935 saw the first priest in Paulatuk and Father Binamé was the first priest. In 1928 the first Mission was built at Letty Harbour, but people said that Paulatuk would be better with lots of caribou and fish around. At Letty Harbour the Bishop would send coal from Alberta, and at Paulatuk the priests could get their own natural coal.

With the closing of the Hudson Bay Posts at Pierce Point and Letty Harbour, the people were left with no store to trade and buy goods. It was at this time that Father Binamé obtained permission from the Bishop to open a little store for the basic needs of the Inuit in this area. They sold: flour, sugar, salt, pepper, oats, coffee, tea, rice, noodles, macaroni, syrup, ammunition, nets, dried fruit, a little bit of candy and gum, jam, some bacon (this did not last long), Klim milk, and sometimes cloth for babies' clothes, stikluksat, qitaugaq, and silk stockings and slippers.

~~This~~ ^{These supplies} went on for several years. The goods would come every summer by "Our Lady of Lourdes". Every year ~~everyone~~ would look forward to its arrival with great anticipation. It was a big occasion when the mission boat came: our supplies for the winter ~~were here~~ and we had visitors from the different

~~came~~

parts of the North. It was also a time of grief: this was when the children who were old enough had to leave to go to school, and many of them stayed for several years.

The only transportation we had those days was by boat: we had a good pilot with Billy Thrasher *for many years* *(General de a student on this - tape)*

The Mission and its store held on many years: until the Hudson Bay store returned to Cape Parry and until the Co-op opened a store in Paulatuk.

The mission house was a wonder to many Inuit: in the winter, they got their light from a little round glass! and we wondered why the priests had a wind propeller. Years later we found out what electricity was: this windmill was providing them with electricity! ("They had a wind charger, the wind mill for electricity. Lighting the gas lamp in August was very nice, with Winter coming.")

During the seasons when celebrations were observed, such as Christmas, everyone would stay at the mission house on that special day for a feast, children's and adult's games, and Mass. The people would all stay upstairs when the Inuit came for Christmas: one part was space for everyone and the other part was the church. The children would have foot races in the Mission house. This was the biggest house many years ago.

For forty-four years Father Dehurtevent has served the community. It took him one year to learn to speak Inuvialuktun, but then that was all he did all day and every day: study the language. What a joy to understand, to be understood, and listen to the speech of the people!

"The first year I really worked hard from morning till night, the Qimiqsana family were there at Qikuliurvik (Stanton) this is where I started to learn Inuvialuktun. Qimiqsana family came and pitches their tent near the Mission house, and put snow blocks around it. They were the two younger boys who helped me to learn Inuvialuktun, Nivikana (Ralph) Kimiksana and his brother Tom. In those days nobody spoke English, their older Brother Freemon was at Sachs and was married at this time.

"I used to write everything and at night I tried to memorize them and understand the meaning of them. The two boys were probably 12 - 13 years old and they would help with the meanings and sounds. There really was nothing to do from morning until night, so this was all I did study from morning until night. When summer came again I already knew a few words and can speak a little, and then after that you start to pick up. It is a lifetime work to learn and understand.

*1/10/1981
to a list
to Billy
to file*

"It was my great joy to learn that I could learn a little bit, I was really happy, and then I never stop to learn more and more. That is why when the language start disappearing it was my great disappointment really. But I really enjoyed to learn Inuvialuktun, I made my own dictionary and grammar

"Larry Osgood borrowed my dictionary and grammar, he looked at it and said: "This is just what I need", so he borrowed it. He used it to help with the Inuvialuit dictionary that was done some years ago.

Father Dehurtevent would get the mail during the winter season by dogteam; a trip to Stanton, the closest mission, took four to five days. The mail was brought to Stanton by Father Franche from Tuktoyaktuk and picked up by him at Aklavik. "We would get mail twice a year, once in the Winter and once by boat; sometimes in the Spring I would make another trip."

The missionaries would travel by dog-team to various areas of Paulatuk to see the Inuit. Father DeHurtevent says that rounds would be made by himself or other priests.

"When the people were sick, we only had asperin or cough mixture."

"The Inuit here hunted caribou, seal, polar bear, but I was not a hunter; I fished lots, lots. How did I preserve my fish? After the sea-gulls started to come back, it is the beginning of August and we would fix our ice-pit for preserving our food for the Winter.

"I knew Tom Lessard, Paul Steen and his family, and David Bernhardt. David Bernhardt was a good traveller by dogteam, by boat - really a man of the North.

The majority of the food eaten by the missionaries came from the land. Like the Inuit they lived with, they hunted and fished. Father DeHurtevent is a real bread baker with sour dough! When they were unable to, the Inuit donated food to them. Also, women sewed their clothes, cooked bread, and sometimes cleaned up their house. "I had to hunt and fish like everyone else, but the easiest thing was to fish."

"A long time ago we had many duties, every birth had to be filled out and sent to Aklavik. Also, we did all the burials and recorded all deaths and sent it to Aklavik."

"Commissioner Hodgson was after me and after me and finally I gave him the organ. Last year I went to Yellowknife and I went to the museum and did not even see it, so I was disappointed. Maybe they have it in the warehouse somewhere. If I had known this would happen I would not have given it to

him, it was a mistake I made. He said he would send us a good electric organ, it does not even work now and we have nothing." The organ came from Germany, everyone of us children got to try the organ, a pump organ with beautiful ivory keys. "If I could get it back, I would."

Father was the first person to get a skidoo, a 4-cycle 7-horse engine.

Father moved to Paulatuk in 1949 by boat and travelled around to visit the Inuit with his dog team. "Umiligaaluk (Father Dehurtevent) got his name from the people around Stanton, most likely from the children. Father Dehurtevent was young, healthy, and strong. He drove a dog team for years." (Edward Ruben)

During the seasons when celebrations were observed, such as Christmas, everyone would stay at the mission house on that special day for a feast, children's and adult's games, and Mass.

For forty-four years Father Dehurtevent has served the community. It took him one year to learn to speak Inuvialuktun, but then that was all he did all day and every day: study the language. What a joy to understand, to be understood, and listen to the speech of the people!

Father Dehurtevent would get the mail during the winter season by dogteam: a trip to Stanton, the closest mission, took four to five days. The mail was brought to Stanton by Father Franche from Tuktoyaktuk and picked up by him at Aklavik.

The missionaries would travel by dog-team to various areas of Paulatuk to see the Inuit. Father DeHurtevent says that rounds would be made by himself or other priests.

The majority of the food eaten by the missionaries came from the land. Like the Inuit they lived with, they hunted and fished. Father DeHurtevent is a real bread baker with sour dough! When they were unable to, the Inuit donated food to them. Also, women sewed their clothes, cooked bread, and sometimes cleaned up their house.

Theme C

Animals and Birds Found Around Paulatuk

Land:

caribou

arctic fox

mouse

weasel

musk-ox

wolverine

polar bear

brown bear

grizzly bear

sik-sik (ground squirrel)

muskrat