

DPD96C907 Acopusto Arctic Song

Creation Stories from the Arctic

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DPD96C907 Deop 696 Arctic Song

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OURPAREC SITUATION OF THE CONTRACT OF THE CONT Illustrated by Germaine Arnattaujuq

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"One of the first signs that a culture is dying is when people forget their creation stories."

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Ascarca Table of Contents

- 16 人乳ょうでい: ヘトマック・ト Pinngurniq: In the Beginning

 - 20 Ardsolv Pららく Padら The Origin of Day and Night
 - 23 Ardforし Did< The Origin of Death

 - 33 くらしょう The Northern Lights
- 34 イSムヴィ: ヘSゲヴィ トアトラト マートレート マートレート マートレート Surainiit: The Crimes That Shaped the Northern Skies

- 39 ΔΔ^b<イ^b ΔC d^c でんって The Giant Orphan in the Sky
- 43 Δ⁹ C⁵⁶P⁵Γ>C⁵⁶
 The Man of the Moon
- 44 Δ⊂ΔCThe Orphans in the Sky
- 48 σς της <<ςημης: CΔbd iltclass continuity Papattijingit: Those That Created the Animals
 - The Mother of the Sea Mammals

 - 79 CDつゅんつら かくへくら らっちんしょう
 The Blind Boy and the Loon
- 60 كركر Epilogue

 - 7 Dö^c The Tuniit
- 68 Δίς βρογαχίο Contributors
- 70 ΔΔβΠϽς ΝάΡΝς ϽΡεγς Glossary of Inuktitut Words



Ascaratoro asalabritana
Foreword



I started illustrating Inuit legends because I was absolutely curious about them. I always liked to do legend artwork. That's my thing. I know my father used to tell us stories of legends when I was young, and I learned more about them in my 20s and 30s, reading books of legends. I learned about legends I had never heard before, and I was intrigued by those stories.

▷¹Եϲἰቴνα Δυτος Νουδισο Νουδισο, σου Καρισος Νουδισος Νο

I looked through old books, like Knud Rasmussen's oral history collection from Igloolik. He had piles of legends. But if I read one of those from the 1920s, and listen to a modern Inuk telling legends, there is a difference. As legends travelled from Greenland to the west, little details could start to change—it's like whispering gossip from one person to another, and it changes a little bit as you go along.

When I started reading about legends I would draw them in black and white. I was picturing them as hundreds of years ago, and so for some reason I kept them in black and white. I couldn't see any colour. It took me years to start putting a little bit of colour in my artwork. It's like learning about your friend a little bit deeper.

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Inuit legends have a lot of movements going on, and interesting little details. It's like looking at a blueprint in my mind, and that's how I get my imagination going. I have a good imagination once I hear about Inuit legends; it comes naturally for me. But I try not to put details in the art that are not mentioned in the legend. Since I've been doing this for a long time, I know exactly what paragraph from the legend I could use to put into art.

Every country has mythic stories. It doesn't matter where you come from—you always have legends going on. And I realize Inuit have the same thing; they have their own stories. And that means some person, hundreds of years ago, told their grandchildren and their relatives the legends, and they said, "pass it on," until it reached me.

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We don't have many illustrated legends nowadays, so I hope people can take away something interesting from this book. This project began when I worked with Taqqut Productions and the National Film Board of Canada to create a short animation based on my legend artwork, and the Inuit performance collective Artcirq created a play based on it as well. I enjoyed doing that; it was something different I had never done before, and I went for it. And I have enjoyed working with Inhabit Media. Their work helps Inuit learn about their own lives, and their own stories, which we might not have otherwise. I am thankful.

Fermaine Arnattaujua

Pinngurnia: In the Beginning

We are told that in the beginning there was only darkness. All that we now see around us did not exist. These stories take the viewer on the journey from darkness to light. We will see how Death came to a world that had not known it before. And we will see how giants shaped the land and air.



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In the beginning the world was blanketed in darkness. Those that lived back then had to carry their own light. A hunter's index finger lit up when they went hunting. The hunters would wander alone for days, looking for rabbits and ptarmigan to hunt.

In those early days, the animals of the sea and all the large land animals did not yet exist.

Ardでいし > こく > らる ここ The Origin of Day and Night

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 γ-1</t

Light was brought to our world by a word uttered in a disagreement. Rabbits liked the darkness, as they needed to hide from those who hunted them. But ravens needed to be able to see far to look for food.



So long ago, Raven uttered a word that had never been spoken before—ulluq—day. And the sky brightened, as light spilled into our world.

But Rabbit did not like to be exposed, and it spoke the word for night—unnuk—and it was so once again.

It is because of this unresolved disagreement that our world now has day and night.

Ardsorub つらd< The Origin of Death

You need to remember that all the rules that now govern our lives did not exist in the early days. The Sun did not rise every morning, because the Sun did not yet exist. Nor did the Moon move across the night sky. And even Death was a stranger during this time.



We are told that long ago the waters were higher than they are today, and islands floated like icebergs. On one of these islands, people gathered in large numbers. So numerous was this camp of people that the island capsized. All the people were thrown into the sea and drowned. That is how Death became known among the people of the North.

Siants of the Earth

In those early days, giants walked the land. They were huge beings who moved easily over the tundra, stepping across rivers and even wading far into the sea. The world shook with their footsteps and was darkened by their shadows.

But in time, these giants couldn't find enough food, and they eventually starved to death. Their bodies were strewn across the landscape, creating mountains, hills, and islands.





The Polar Bear Hunt That Marked the Sky

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It is sometimes hard to imagine those earliest of days, when the actions of so few had such influence.

Even the night sky was marked by common events ... such as hunting a polar bear.

A hunter had pursued the polar bear for many days. As he got close to the animal, he released his dogs. The polar bear was cunning, and it ran into the night sky in an attempt to escape. But the dogs were not easily fooled, and they continued the chase.

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On and on they ran, until their forms began to shimmer. Their bodies dressed the darkness with glittering lights.

So now when we look to the night sky, it connects us to the earliest days, and to those who came before.





Дчь чь чь таки Тhe Northern Lights

From our stories, we know that the ribbons of light and colour that can occasionally be seen are spirits at play. How can anyone be lonely or truly mourn when you can see those who came before playing in the sky?

Look to the sky—what do you see? According to Inuit oral history, the fiery Sun and the glowing Moon are reminders of broken taboos. Even the sound of Thunder and the flash of Lightning tell a story of traditional crimes. The ancient stories tell of a world of powerful magic, and how the actions and misdeeds of early Inuit changed the world forever.



Ardsorp /spod Csbpdら The Origin of the Sun and Moon

The Sun and Moon are powerful celestial objects in our world, but this was not always the case. The origin of the Sun and Moon is a sad story that tells of a young woman who was frequently visited by a stranger in the dark.

During one encounter, the woman marked the visitor with soot from a qulliq, a seal-oil lamp, in an attempt to learn his identity. To her horror, she discovered that the visitor was her brother. In her shame and disgust, she took a torch and ran into the sky. Her brother followed, but he fell and his torch fire died, leaving only embers. They became the Sun and Moon.

Δο⁶< Close Ac O'ς See Sky The Giant Orphan in the Sky

In many of our stories, cruelty and mistreatment of others cause difficulties for us that last for generations.

There was once a family of great giants far to the north that kept to themselves. One day the family encountered a wandering giant. This strange giant was hungry and asked for food. The father denied his request, and a deadly fight broke out. This battle ended with the entire giant family slain, except a baby giant who was orphaned.

This orphan was left to die on the land, but he rose up to become *Sila*, the Sky. Now, when this orphan is angry, his tantrums cause great storms and blizzards.





The Man of the Moon

According to Inuit oral history, the Moon's origin is a story filled with sadness and shame. Perhaps in an attempt to be redeemed from his past mistakes, the Man of the Moon became the protector of orphans and of mistreated women. The Moon appears in many traditional stories and provides supernatural help to those in need.

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 The Orphans in the Sky

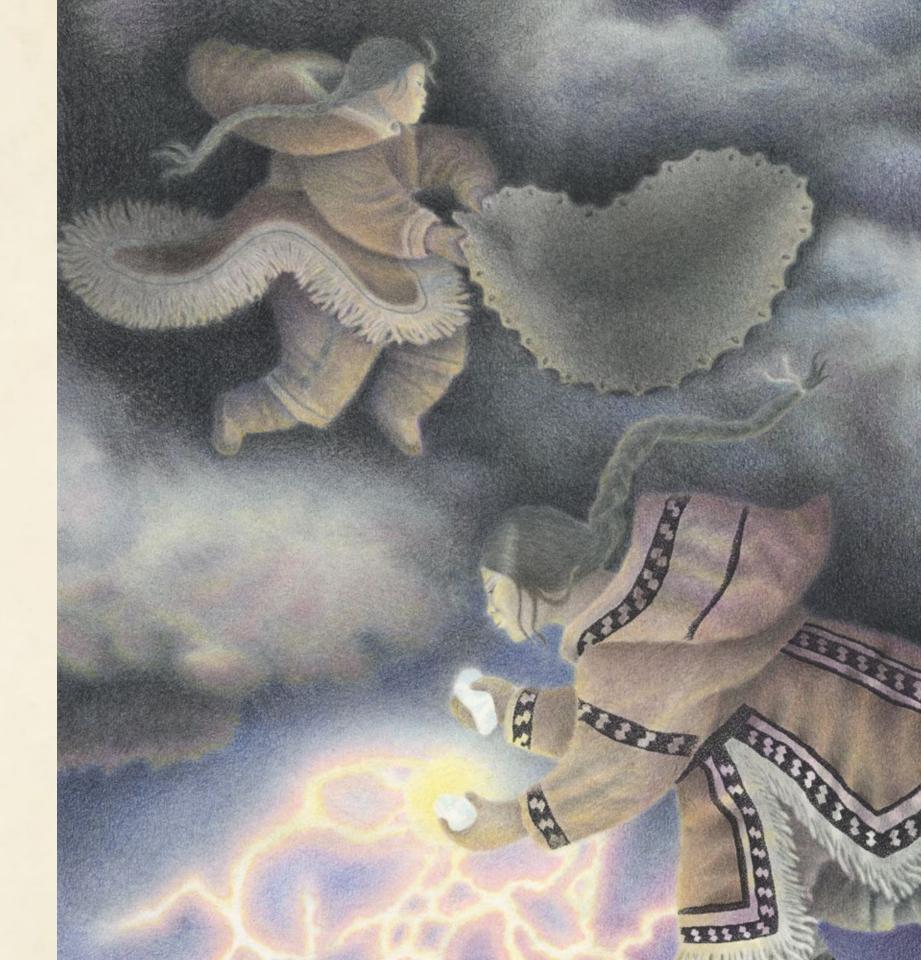
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Long ago, there lived two orphans who were abandoned when the people of their camp crossed a river in search of caribou. These children were considered a burden and were left to die of hunger. The children went to a refuse heap to see if they could find something useful that had been left behind. One child found firestones, and the other found a dry piece of caribou skin.

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"What shall we become?" asked the first child.

"Thunder and Lightning!" answered the other.





They suddenly rose into the sky. The child with the firestones struck them together. The sparks became Lightning.

The other child struck the dry caribou skin, and the world shook with the sound of Thunder.

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The two excited children ran about in the sky playing with the new items they had found. When they saw the people who had abandoned them, they rushed towards them, causing Lightning and Thunder, and all in the camp died of fright!

This was the first time Lightning and Thunder appeared in our world.

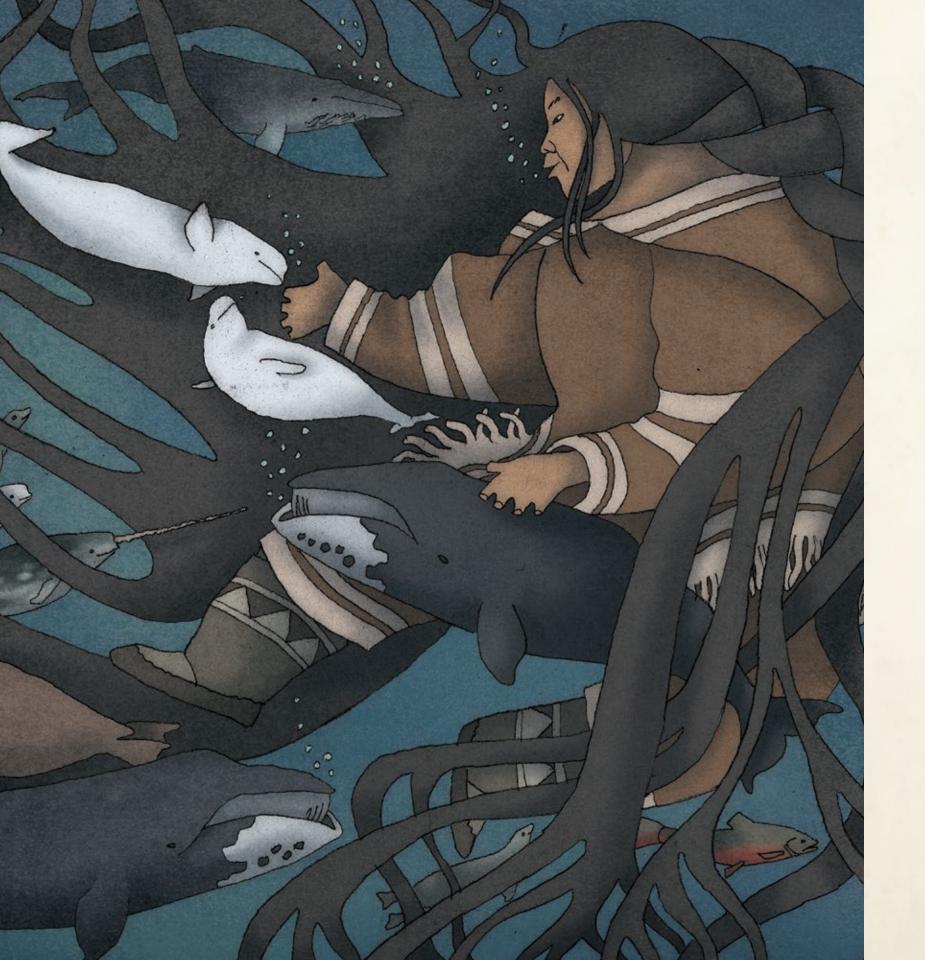
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Those That Created the Animals

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The animals that Inuit depend on for their survival were not always present. The stories in this section will take the reader on a journey of oral history to show them how the sea mammals, caribou, and narwhal came to be. Each creation story not only tells how these creatures came into the world, they also impart important lessons for how to live untroubled and respectfully.



daarbots Capsroo blto The Mother of the Sea Mammals

There are many names for this powerful woman of the sea. And there are many versions of her story. What all Inuit stories seem to agree upon is that a young woman never wanted to get married, and she was mistreated and cast out into the sea to drown. From her body were born the sea mammals that all coastal Inuit greatly depend upon.

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This woman did not drown, but was reborn as the most powerful and important being of the Inuit world. It is the mother of the sea mammals who ensures that everyone respects the ancient rules and taboos. If rules are broken, she will call back all her children and leave Inuit with starvation and disease.

Δ³·L¹dσ Λ

Δ°·L¹dσ Λ

Δ°·Lα Λ

It is only the most powerful shamans who are capable of calming the mother of the sea and convincing her to release the sea mammals back into the world.

C⁵の⁵ つ⁶つの⁵ つ⁶ なるなるのでする。 The Spirit That Released Caribou into the World

It is hard to imagine the Arctic without caribou, but in the early days, caribou did not walk on the tundra; they lived underground.

Long ago, an earth spirit decided to take human form and marry a woman. At first he seemed lazy, as he didn't require food or clothing and didn't realize that others did. His wife was left to ask others for food and skins. Eventually, the other camp members explained to the earth spirit that he needed to find food for his family.

אררי, שם אי כיסיי אריבייטד שם כייד הייף איי ארת אייטד אריסיים, אריסיים, אריכיים אריכיים אריכיים איטרי. אייריכ איטרי אריטי. כאיאר באייריטי. כאיאר באייריטי. כאיאר ארעסייטים איש אייטרים אייטרים אייטרים. אייטרים איי

Upon hearing this, the earth spirit left the camp in search of food and skins, and he eventually came back with a caribou. No one had ever seen a caribou before. Only small animals existed on land, and the caribou had so much meat and wonderful skin to make clothing with.

 $\Delta C^{5}\Gamma C^{6} = \Delta C^{5}\Gamma C^$

Most in the camp were happy and celebrated the earth spirit's catch. But some hunters in the camp grew envious. The next time the earth spirit left on his hunt, one of the hunters followed him without his knowledge.



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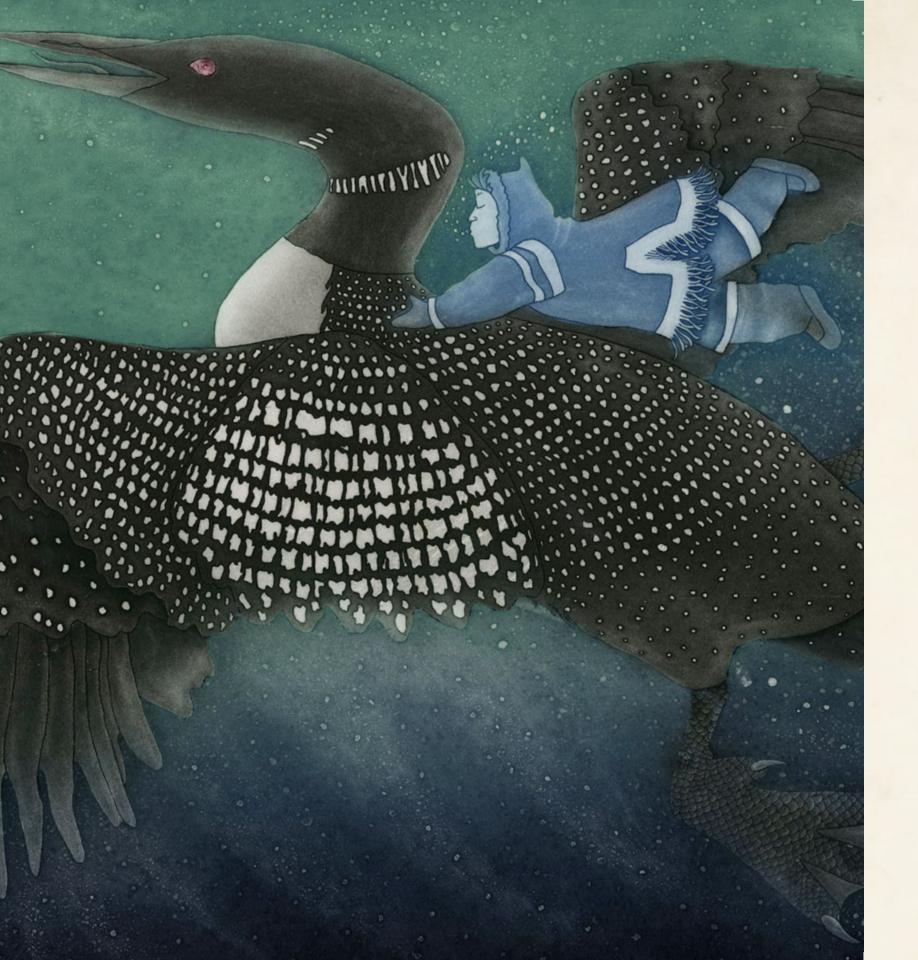
The earth spirit travelled over a hill and then stopped. He heard a thunderous sound underground. The earth spirit took out his knife and cut a hole into the earth and waited. Suddenly, a caribou jumped out of the hole and was quickly captured. Then the earth spirit closed the hole and carried the animal back to camp.

The jealous hunter ran down to the depression in the ground and took out his knife. He cut deep into the earth and waited excitedly. Suddenly, a large bull caribou jumped out of the hole. The size of this caribou startled the hunter, causing him to step back and hesitate. Then, two more caribou jumped out of the hole.

Three caribou were too much for the frightened hunter, who ran away in fear. Now, with the hole open, caribou started streaming onto the land above until there were thousands and thousands of caribou moving across the tundra.

It is said that all the caribou we see today are descended from those animals that came from the land below. Perhaps one day they will choose to return to their ancestral home.

57



The Blind Boy and the Loon

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Sometimes it is acts of cruelty and revenge that shape our world. This is true of the story of a blind boy who was rejected and mistreated by his mother. It was his sister's kindness and the power of a loon that helped him survive and regain his sight.

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Once the boy's vision had returned, he took revenge on his mother, casting her into the sea. As she was drowning, she transformed into the first narwhal.

Ade Moderno

Da らくくらら DC Stb C Stb DC D Stb L D Stb The Earth Birthed Children

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According to Inuit oral history, in the early days there were not many Inuit in the North. It was during this ancient time when the land birthed children to help increase the number of Inuit. Elders have told us that female earth children were more common than male earth children.



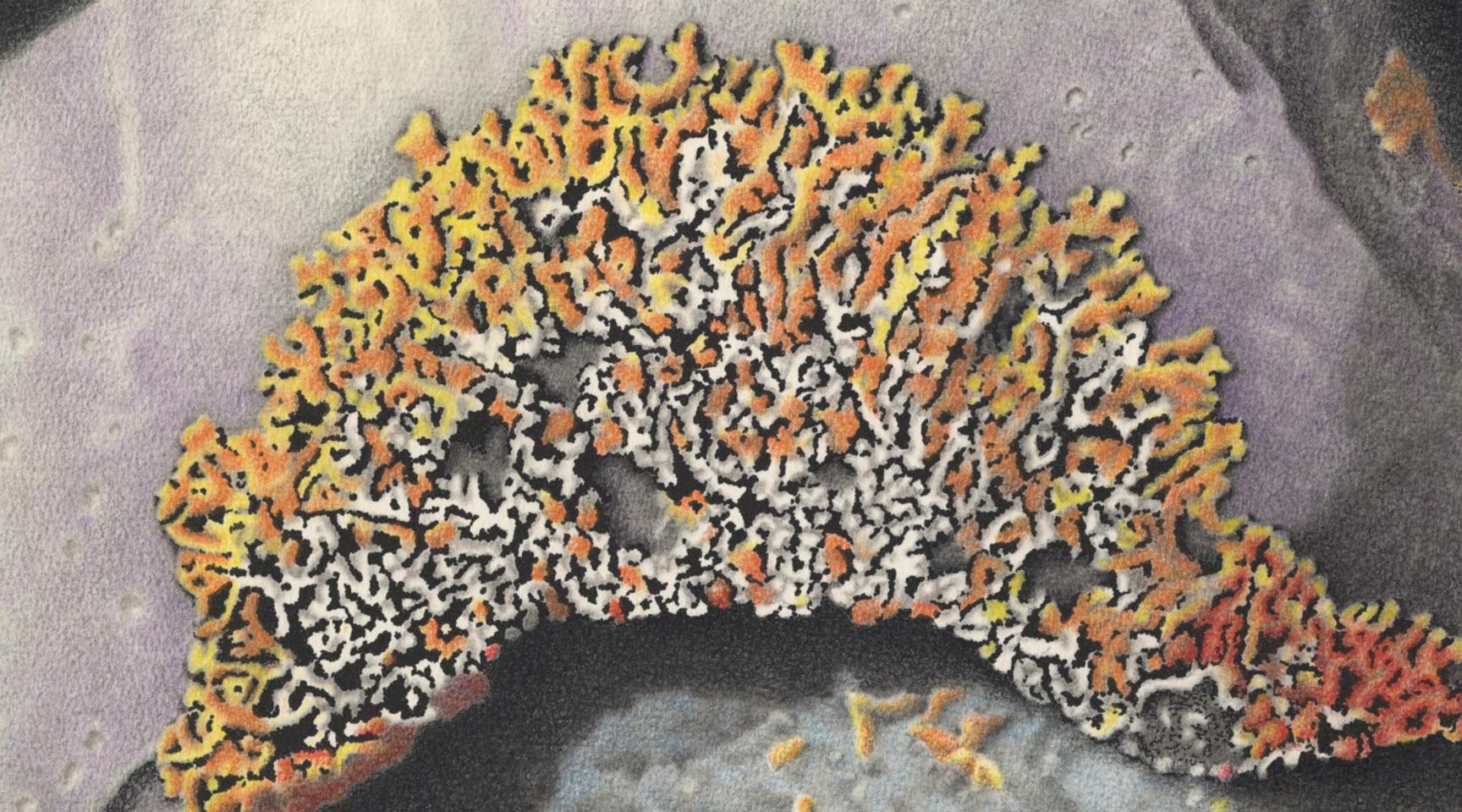


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When Inuit first arrived in the Eastern Arctic, they met other people who had lived in the Arctic for thousands of years before. These first inhabitants of the Arctic were the *Tuniit*.

Because of Inuit oral history, we know these people were very strong and very good hunters. They were shy and kept to themselves as much as possible. They built their dwellings from stones, animal skins, and the bones of great bowhead whales. We can see the remains of their ancient camps throughout the North. We also know that many tools and strategies for living in the Arctic were shared with Inuit by the Tuniit.



Jabpby Azib Contributors

ρίως δίως ορξίμε ἡς ικοινοιστικό Δός σο ΠΠΩΡΑΘΑΘΑ, ΘΡΑΙΑΡΟΘΕΚΕΝ Δός σου ΠΠΩΡΑΘΑΘΕΚΕΝΟς, ΠΠΩΡΑΘΑΘΕΚΕΝΟς ΑΡΑΘΕΚΕΝΟς ΑΡΑΘΕΚΕΝΟς ΑΓΟ ΑΡΑΘΕΚΕΝΟς ΑΓΟ ΑΡΑΘΕΚΕΝΟς ΑΓΟ ΑΡΑΘΕΚΕΝΟς ΑΓΟ ΑΡΑΘΕΚΕΝΟς ΑΓΟ ΑΡΑΘΕΚΕΝΟς ΑΡΑΘΕΚΕΝΟς ΑΓΟ ΑΡΑΘΕΚΕΝΟς ΑΡΑΘΕΚΕΝΟΣΟΝΟΣΙΚΟΝΟΣ

Germaine firmattaujum is an award-winning Inuit artist and illustrator, best known for her prints and etchings depicting Inuit myths and traditional ways of life. In 1999, she designed the special edition two-dollar coin commemorating the founding of the territory of Nunavut. She is the co-author, with Gyu Oh, of My Name Is Arnaktauyok: The Life and Art of Germaine Arnaktauyok, and she has illustrated numerous books. Germaine is the recipient of the 2021 Governor General's Award in Visual and Media Arts. She lives in Yellowknife, Northwest Territories.

σ΄ ἀκὶ ϹϠ ΔελΔλος, δισεἰυσοιος σιισοιος σιισοιος δισοιος δισ

New Christopher is an educator, author, and filmmaker. He first moved to the North in 1997 to help start a high school program in Resolute Bay, Nunavut. It was those students who first introduced Neil to the mythical inhabitants from traditional Inuit stories. The time spent in Resolute Bay changed the course of Neil's life. Since that first experience in the Arctic, Nunavut has been the only place he has been able to call home. Neil has worked with many community members to record and preserve traditional Inuit stories. Together with his colleague, Louise Flaherty, and his brother, Danny Christopher, Neil started a small publishing company in Nunavut called Inhabit Media Inc. The company has since been working to promote Northern stories and authors, including through this book.

ADONO'S DIBDY'S OPOPE Glossary of Inuffitut Words

The pronunciation guides in this book are intended to support non-Inuktitut speakers in their reading of Inuktitut words.

These pronunciations are not exact representations of how the words are pronounced by Inuktitut speakers. For more resources on how to pronounce Inuktitut words, visit inhabitmedia.com/inuitnipingit.com.

Word	Pronunciation	Definition
nirjutit papattijingit	neer-joo-TEET pah-pah-TEE-yee-ngeet	those that created the animals
pinngurniq	pee-NGOOR-neek	in the beginning
qulliq	KOO-leek	seal oil lamp
Sila	SEE-lah	sky
surainiit	soo-RAH-ee-neet	the crimes that shaped the Northern skies
Tuniit	too-NEET	an extinct race that populated the Arctic before Inuit
ulluq	oo-LOOK	day
unnuk	oo-NOOK	night



This poetic journey through Inuit oral history gives a glimpse of traditional beliefs surrounding the creation of the world. From the creation of day and night and the Sun and the Moon, to the origin of Death, this collection of simple retellings is richly supported by the artwork of acclaimed artist Germaine Arnattaujuq.

Featuring a foreword by the artist about her work illustrating Inuit myths and legends, this introduction to traditional Inuit stories is based on the animated film *Arctic Song*, which was co-produced and co-directed by Germaine Arnattaujuq and Neil Christopher.







