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Gathered, written, translated, and illustrated by

Mark Kalluak



Mark Kalluak's

TRADITIONAL ARVIAT

# Ldr ۶۵\_۵۶ Mark Kalluak



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TRADITIONAL ARVIAT



## Ldr ۶۵\_۹۶ Mark Kalluak

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### <mark>ם\_⊃ם\_∆יילילכ</mark> FOREWORD

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Mark Kalluak lived and personified the *Inuit Qaujimajatuqangit* (IQ; traditional Inuit knowledge) principles authentically and genuinely: he was humble, thoughtful, and very caring towards his family, his community, his language, and his culture. He was born on July 18, 1942, in Qurviujat, north of Arviat, Nunavut, to parents John Kuugaq and Helen Paurngat Kuugaq.

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As a child, he was stricken with polio and sent to a hospital in the south. Mark remembered this experience as a time of learning and becoming stronger as a person because he was suddenly separated from his parents and home. He realized almost immediately that he had to learn how to take care of himself. Not only was he placed in an entirely different culture, but he also had to learn a new language. He said that it was like "stepping into a different life."

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Mark was in the hospital for a very long time, and he often thought that he would never see home again. He did not speak a word of English when he was sent away, but he realized that even if he could tell the nurses and doctors that he wanted to go home, they would not let him.

However, humility and patience were part of his foundation. It is doubtful that he would have complained. Mark did not react; he responded, as he was taught by his parents, and he decided that he would learn from this experience. This response would serve him well when he got out of the hospital. Because he had learned English while away, he felt he was now able to help both Inuit and *qallunaat* (white people) to communicate with each other.

Mark was an Inuit language and cultural specialist with a keen awareness of both Inuit and qallunaat languages and ways. Among other things, Mark worked as an interpreter, translator, and teacher. At the Inuit Cultural Institute (ICI), he worked with the famed Inuk linguist Jose Kusugaq on the reformation of the dual ICI writing system (*qanniujaaqpait*, or syllabics, and *qaliujaaqpait*, or roman orthography).

He wrote articles and essays for newsletters, he wrote books, and he spoke on local and regional radio shows to promote and talk about Inuit culture, language, and education. One of his close friends and colleagues, Donald Uluadluak, said that Mark had deep spiritual and religious knowledge and insight, and that he loved his private chats with Mark on these matters. All of this speaks of the depth and breadth of Mark's knowledge and insight into all that he examined and reflected upon, if not of his warmth, good humour, and approachability.

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When the Department of Education established a curriculum development office in Arviat in the early 2000s, Mark was selected

and hired as part of a group of Inuit Elders who would be both support staff and members of an Elders Advisory Committee. I first met him in one of the committee meetings, and I was immediately struck by his dignified, soft-spoken way of interacting. He was eager to discuss the IQ principles and values with me, and for all of us to learn from each other in the meetings. But he—by the way he carried himself personified the ancient wisdom that everything has its season, and he politely went back to preparing for the meeting.

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I quickly figured out that Mark, along with Joe Karetak, acted as a bridge between the Elders, the senior staff, the language specialists, and the educators. All of us relied on him in part for these meetings to go smoothly. I always learned new things in these sessions and invariably felt revitalized and reinspired in my commitment to what we were doing, in large part because of the Elders from all over Nunavut, who were similarly served by Mark. He was a vital nexus in this *piliriqatigiingniq/ikajuqatigiingniq* (working together) endeavour.

Mark left this world on May 12, 2011, after *pijitsirarniq* (a life of service) in the interest of deeper, more equitable understanding between Inuit and the rest of the world.

¢∆∧∩ ס⁵o\_b Jayp<del>utei</del> Arnakak

# $\Delta \Box \Delta^{c} \supset \sigma^{b} \dot{\sigma}^{b} \supset \sigma^{c} \cap^{c}$ Traditional Inuit Stories



### '<mark>የዓንረ' ሲና ላይልና</mark> QISARUA'NAAQ AND THE WALRUS

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Qisarua'naaq was a descendent of the *Hauniqtuurmiut* (the people who live in big bone place), and this true story about him is often told.

The story begins with Qisarua'naaq, Nigvik, Aliqtiksaq, and another person out hunting in the spring, at a time when Inuit were still using *qajait* (kayaks). They came upon walruses, and Qisarua'naaq was angered when the others did not spare him a pair of tusks after a few walruses were captured and butchered. He became aggressive and tried to coax his hunting partners to capture more walruses. His hunting partners refused to give in to his strange behaviour and advised him, "The number of walruses are such that one of them can be dangerous."

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They kept on discouraging him, as there were walruses everywhere hauled out on ice pans. Qisarua'naaq broke into a hollering fit, yelling at the walruses, "A pair of tusks, give me a pair of tusks!"



His hunting partners again tried to calm him down. Since he was so intent on going after the walruses again, the rest finally agreed to go along with his plan. Each had his own *qajaq* (kayak), so they began to chase in their qajait. When they came within striking range of the walruses, Qisarua'naaq took the lead to pick his walrus kill.

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Sure enough, one of the walruses was a dominant aggressive bull and wasted no time in charging after him. The other hunters scrambled for the closest ice pan to escape the attack. Qisarua'naaq fell behind, naturally, when the walrus caught up to him. It bumped the qajaq from the rear, punctured the qajaq with its tusks, and climbed over the qajaq towards the man. 

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When the walrus reached him, it sunk its tusks between

his neck and chest. When it pulled its tusks out, they were totally seeped in red. Also, blood was squirting through Qisarua'naaq's eyes. The bull walrus put its front flippers around the man for another attack with its tusks, pulled him out of his qajaq, and dove under the sea with him. The wrecked qajaq was now just floating around with no occupant. The walrus pulled Qisarua'naaq under the water, and he did not resurface.

ڬ۬؇ڡٵؘ<sup>ۥ</sup> ٨ۥ٤۩ٮڮۥ؞ ڮ؞ڬۥ۬ڶ؞ؼٵ؋ ٥٦؞؋؋؋؋ڂ؋ۜؼۥٚڂۮ؋٩٦٩،ڡٛ ؞ ڮۥۮ؞؎ڝڟۥ؞ڐ؞ڹڡڮٵؘڔۮ؞ٵڡٮڗ؞ڡ؋؇ڡػڟۥ؋ڡ؞ڐ؊ٵ۫؞؋ ڡ؞؈؊ڡ؞ڝ؞ڝ؞ڝ؞ڡ؞ڡ؞ڡ؞ ٵ؞؋؇ۼ؞ڐٵ؆؋؆ڝ

His former hunting companions sat around on a pan of ice for a long time waiting for Qisarua'naaq to resurface. There was no sign at all. When it seemed all hope was lost, some of them began to persuade Nigvik to perform a retrieval ritual. Apparently, Nigvik was a great shaman who possessed a walrus helping spirit, so the rest begged him to perform the shamanistic ritual.

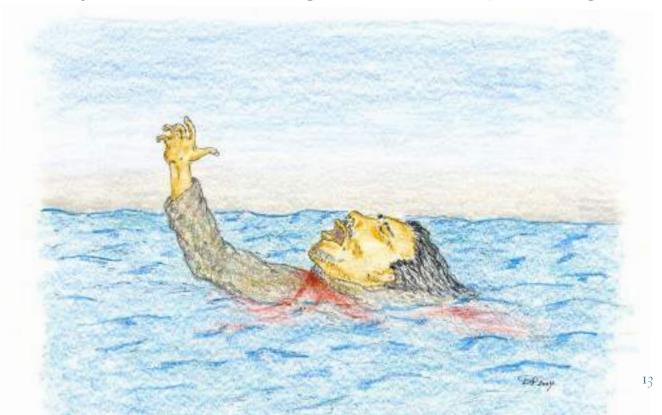
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Nigvik said to his partners, "Now, as I attempt to perform the ritual, I want you to fall face down with your eyes closed. You will open your eyes only as I give the command. Do not open your eyes!"

The people with Nigvik were Aliqtiksaq and another unknown person who kept their faces to the ground for a long time. They were waiting for a long time, as they would only lift their faces off the ground at Nigvik's command. By the time he instructed them to open their eyes, it was the early morning. The sun in fact had made a big swing around the south while their eyes were closed. They had been on the ice practically the entire day with their faces to the ground.

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Finally, a voice was heard calling out in distress, "Help! I'm sinking!"



<sup>ĊĽ</sup>ڝڶ<sup>ۥ</sup> ᠳ<sup>ᢧ</sup>ۿ<sup>ڽ</sup> ᠳ<sup>ᡪ</sup>᠆ᠬᢑ᠈᠊ᠯᡧ᠋ᡕ᠄ᡉᡃĊᡫᢅ ᠳᢩᠵᡄ᠋᠋᠋᠋᠅ᢅ᠘ᡩᡄ᠋᠋᠋ᡗ᠋᠋᠆᠘᠕ᢂ᠋ᢩ᠉ ᢂ᠋᠋᠋᠋ᢧ᠊᠋᠊᠄ᡬ᠘ᢞᡆ, ᠌᠋᠋᠋ᠺ᠋᠕!"

Nigvik, for whom the rest had waited for ever so long, uttered an urgent call: "Down there, quickly!"

The people who had their faces to the ground stood up when they heard this urgent call to see Qisarua'naaq casually floating on the water. They went in their qajait to fetch him, discovering that a walrus had put him on its back to bring him to the surface. When they grabbed Qisarua'naaq, the walrus slowly dove under the water.

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When they retrieved Qisarua'naaq, they took him home.

٥- دىشانە ،ەلكەم، جەرى دەر كەرى

Here then is Qisarua'naaq's *pihiq* (song):

Samungaa (way down there) ajajaija

Will I resurface as I'm denied protection of being carried in my mother's *amauti* (woman's parka with a pouch for carrying a child)

Samungaa ajajaija

When one of the animals pulled me under water

Will I resurface as I'm denied protection of being carried on a person's back Samungaa ajajaija

Some time later after this, he was also attacked and bitten by a rabid wolf. One night a rabid wolf stumbled upon their winter camp. Qisarua'naaq grabbed an axe and rushed out of the entrance. As he stepped out he met the wolf, and it bit him on the nose. His nose was torn up and left to dangle. It healed up that way, so he ended up with a dangling nose.

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Qisarua'naaq was a brave man and a great hunter. He was married to Aggaittuq, and had a son called Utuni and a daughter called Quinaksaut.

He was a great man.



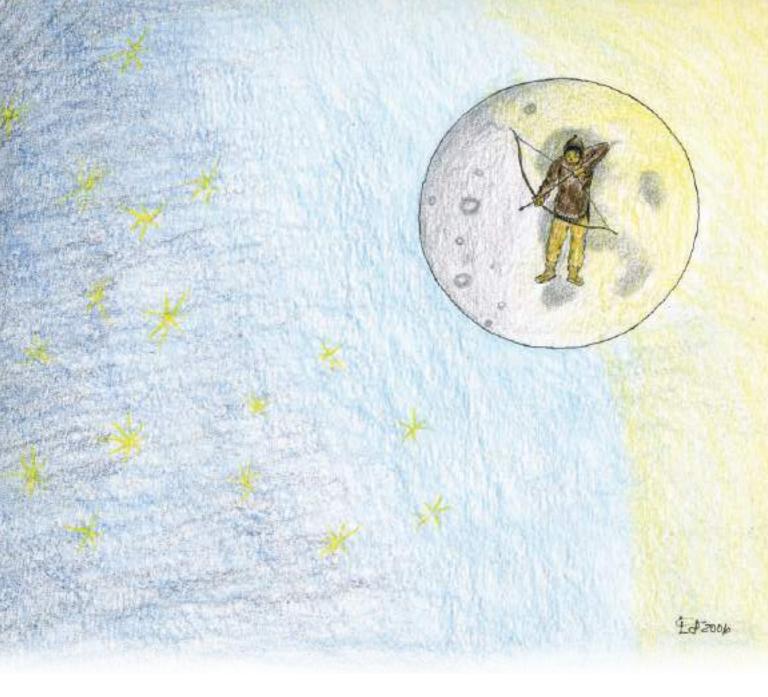
### **C<sup>sb</sup>ρ<sup>s</sup>\_C Δλρ<sup>s</sup>b<sup>c</sup>C<sup>sb</sup>CΔ<sub>C</sub>σ<sup>sb</sup>** AVOID PROLONGED GAZING AT THE MOON

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I am going to tell, based on traditional Inuit beliefs, about why you should avoid prolonged gazing at the moon.

A lot of our childhood days are surrounded by overwhelming love and protection. This creates a strong trust and desire for children to obey their Elders' words. As children, we consider them to be most knowledgeable and skilled in everything. When they tell us to do anything, we don't ask questions but follow their instructions because we respect their wisdom.

Long ago, Inuit were forbidden to do certain things. One was that we were told to never gaze too long at the moon; otherwise we would be hit with an arrow from it. So because we were afraid, we avoided staring at the moon too long.



And, since we have never heard of anyone being shot at with an arrow from the moon, we assume our children are very well-behaved.

∆∠'⊲ The end

### 

I'm going to tell a story about a time when there was constant darkness on Earth and how daylight began. I will tell it in the best way I remember it being told by storytellers. Please note, though, people in different regions and communities have their own unique version. This version is one told by Hauniqtuurmiut.

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It is said that a very long time ago, the world was always in the dark and there was no daylight at all. In fact, men would light their first finger and use it to find their way around during their hunting trips. Imagine living constantly in the dark with no days to tell time!

 $\sigma$ ' $\ell$ C''  $\Delta$ ''  $\Delta$ ''

Long ago, when it was always dark, animals would eat food that Inuit had cached on the land. But there came a time (on what was to become the beginning of the first day) that a bitter brawl occurred between a big wolf and a little fox. The little fox was always eating leftover scraps of food, and this time he called out, "It is day. It is day!"



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You see, the fox was wishing hard for daylight to begin so he could have a better view of the land while he scurried about in search of food people had hidden.

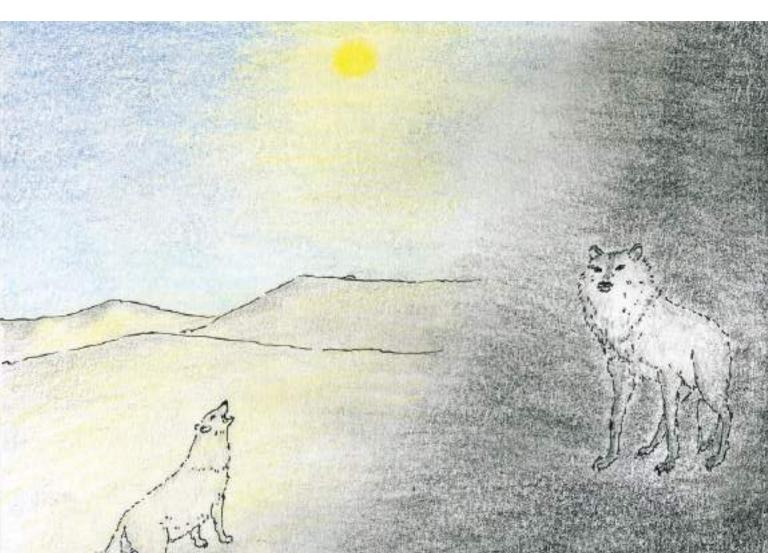
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But the wolf was wishing for constant darkness, because he could eat easily in the dark. So the wolf said, "No, no! It is night. It is night!"



But the little fox kept insisting for daylight to begin. Then, sure enough, it began to dawn a bright daylight. So from the time of the beginning of the first daylight, day and night were equally divided. It has been this way ever since—all because of an argument between a wolf and a fox!

> ∆רי⊲ The end

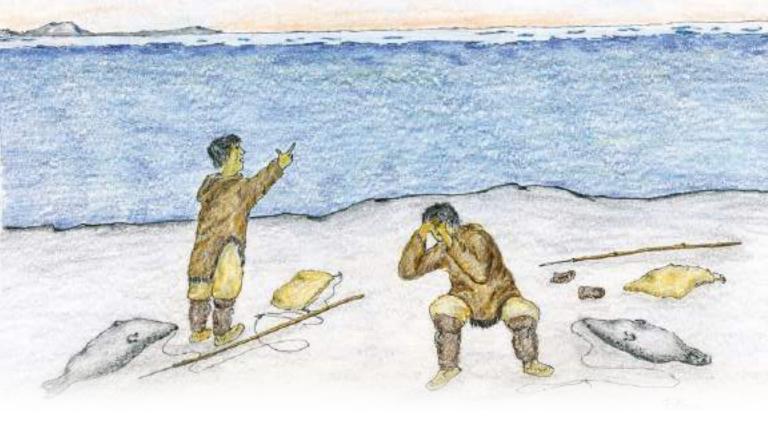


### **\_\_\_\_\_\_\_\_\_** BROTHERS ADRIFT AT SEA

I am going to tell a story about two brothers who drifted out to sea while they were out hunting, and how they experienced a difficult ordeal trying to return to their family at home. This is how I remember it being told:

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Long ago, men would go out on the sea ice to hunt for seals at their breathing holes. This story is about two brothers who were out hunting seals as partners. Unfortunately, they didn't return home when they were supposed to. One eventually returned, but when he did, he was no longer living.

Now, the story begins when the sea ice the brothers were on broke away, and the brothers drifted out to sea until the floating ice bumped into the solid ice of a distant shore. The two brothers set foot on the shore ice and started the long trek back home.

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It was going to be a long trek back, so the brothers took care to rest once in a while. Just before dusk came, the pair decided to stop for the night. The brothers had walked for a very long time, and they began to doubt they would ever reach home. But just as their doubts were growing, they spotted *igluit* (several snow houses) in the distance. So they pressed on with renewed energy.

Darkness had settled in by the time they finally reached the igluit, but the brothers noticed there was something strange about the encampment when they saw dogsleds neatly stacked on top of each other. Each iglu was lit and shining brightly. The brothers decided to peak inside a *qaggiq* (a large iglu made for celebration purposes) where drum dances were being held. When they looked in, they



noticed a drum dance was being held where all the men had long back flaps on their parkas. That is when they realized these beings were really wolves that could make themselves look like humans.

When they realized that these were not real human beings, the brothers decided to each enter a different *iglu* (snow house). The younger brother entered an iglu where part of the wolf pack was already in bed and said, "I'm here to fetch water for my older brother, if I may."

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The wolves replied, "Well then, remove your *atigi* (coat) and fill your cup."

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The younger brother removed his atigi and started to fill his cup, but the wolves instantly jumped out of their beds, attacked him, and killed him.

The older brother had decided to go into another iglu. Inside was a lone lady wolf whose husband was at the drum dance. As the young lnuk entered, he stretched out his hand and offered a *pana* (snow knife) to the lady wolf. He then asked her to sew new soles onto the bottom of his *kamiik* (two skin boots).



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The lady wolf immediately offered to help him. She told the man that the neighbours were all wolves, and she said if he didn't want to be captured by them right away he should hide under the covers on the bed. She also told him that her husband was part of the wolf pack holding the drum dance. She told the man it would be easy for her husband to find him when he came home, so she advised the man to hold very still when her husband returned.

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The man hid under the covers, and the lady wolf began sewing new soles onto his kamiik. Soon, though, her husband came home. He was holding a small piece of human flesh on the end of a rib bone. As soon as his head appeared in the iglu, the half-human wolf said, *"Taunimiik.* (Oh, a human scent in the air.)"

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The female wolf immediately picked up the pana she had carefully placed on her drying rack and said, "Oh, please hold your peace. This human gave me his pana to have his kamiik soles mended."

 ${}^{\rm ALP'}$ ל  ${}^{\rm ACD}$   ${}^{\rm ACD}$ 

The pack wolf stretched out his hand, accepted the gift, and said, "Then mend, mend, mend his boots."



When the drum dance was over, one of the wolf pack came for a visit to the ones who were hiding the man. As he stepped inside, the wolf said, "Taunimiik."

But the wolf who was hiding the man simply said, "Now, where could this one be smelling human scent?"

Δϼϳʹჼჼ ϤϹϷʹϳϧ, ϽϞʹϟϤϚΓ ϷʹϐϷϭϟϭ· ϷϤϞϞͼϹϪϲϲϟϤϲϤϿϤͼϐͼϭͼͺͻϭ ʹϐϷϟϞϷϚϽϤʹϭϤϲϟႱϿϭͺϳʹͼ, ʹϐϷϟͼϳͼͶͼϼͺͿͺϤϭʹϟϤʹͰϚ ϤϭϲϟͼϟͼϣϿͿϳͼͺϤϲϲϲϷϾϷͼͺϪͶͼϿ;ϐϲϽϤϲϲͽͼ ϪϲϲϲʹϟϤϲϚϾ. ϐϹͼϹϳͼ ϼϪͶϲϲ;ϹϿͺϷʹϐϗϲϲ;ͺʹʹϹϷϭϳͼ." Under the covers, the man could hear their conversation, and he kept as still as possible—he was terrified to be discovered! But the visiting wolf left without discovering the man. Soon after, though, an entire group of wolves came in. Before the first wolf had even put his head inside the iglu, he said, "Taunimiik."

By this time, the lady wolf was pretty upset and said, "Oh my, where on Earth do they think they can smell human scent?"

Then, one of the wolf pack noticed the pair of strange kamiik the lady wolf was repairing, and he said, "Well, then, whose kamiik are those?"

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"Well, who else's?" she answered. "My husband's, of course!"

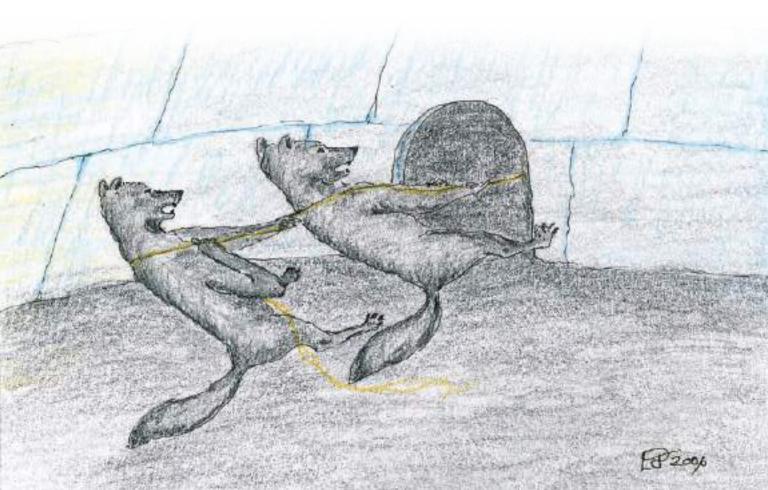
The wolves were still quite suspicious, and one of them asked, "Well then, why do the stitches have gatherings?"

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The lady wolf was utterly upset, and she replied, "Why, I can sew gathered stitches!"

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Sure enough, the other wolves soon returned and threw a long leather thong into the iglu. The wolf couple grabbed the thong and set their feet firm on each side of the entrance, locking themselves in place. Naturally, being only two against many, the couple was almost pulled out. But they held their ground, and the wolves outside gave up before the couple was exhausted.





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Eventually, no more curious wolves came by to snoop, and the man decided to try again for home. The wolf man told him that if he wanted to escape, he should go out and cut all the ropes that held the crosspieces on the wolf pack's *qamutiit* (sleds) in place. The wolf man warned him that he shouldn't miss cutting even a single one, because if he forgot, the pack would be sure to go after him. The wolf man then told the man he would watch to see when all the wolf pack fell asleep.

ϤͺϨ;϶ͽͺϪͼϞͽϹͽϧϭͺ;ϭϲϲ΅ϔͼͺͳͼͺͽϳϾͺ; ͼϧͺϽͻͽϳͼ;Ͽ;;ϹϲϳͼͺϪϿͼͺϗͺϿϪϟͼϽϥϭϽϤͼϹͼͺϾͼϷͼϽͺϽ;Ϲͼͺϳͼ ϧʹϹͼϧϳͼͺϹϹͼϥϥͺͼϧϽͶʹϽϥͼϔͼͺͼϧϲϔͽϽϥͼϽϭͼͺϷϛϿͼϭϥϧϭͼͺϥϹϟϥϭͺ The wolf man kept going out to see if the other wolves were all asleep. Finally, when all of them had extinguished their lamps, he let the man out to cut the ropes that held all the crosspieces of the wolves' qamutiit. The moon was shining brightly, and the man saw the wolf pack's qamutiit neatly stacked on top of each other. The sheer number of crosspieces he was supposed to cut loose gave him chills of apprehension.

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When he finally finished his chore, the man went back into the iglu. The wolf man then handed the man his *savgut* (snow depth tester). The wolf reminded the man that his home was very far, and he told him that if he ever felt uncertain about where he was, he should stick the savgut in the snow. The savgut would always lean towards the man's home. The wolf man then warned the man again that if he had missed cutting a single crosspiece rope, the pack would be sure to follow him. He told the man that if this happened, and

the pack caught up with him, he should shoot an arrow right between the eyes of the wolf pack's leader. And if the wolf pack came after him a second time, he should crouch against an *inuksuk* (stone marker).



The full moon was shining brightly, and the man set out in the middle of night towards his home. But this time he was all alone because his younger brother had died when he was attacked by the wolf pack. By daybreak the man had travelled quite far, since he had been walking for a long while. But sure enough, he spotted the wolf pack in a cloud of smoke in the distance, and he knew he had forgotten to cut loose



one crosspiece rope. Naturally, the man tried to escape as best he could. But the wolves were fast runners, and they caught up with him in no time. Remembering the advice he was given, the man pulled out his bow and arrow and aimed between the eyes of the leader. He hit him right between the eyes, and the rest of the pack turned back and disappeared instantly in the cloud of smoke.





Since he was filled with longing to be home, the man continued on, and whenever he wasn't sure where he was, he put the savgut in the snow, and it would tilt ever so slightly towards his home. He had travelled quite far when he spotted the pack coming towards him a second time. He was exhausted by this time and the wolves were swift, so remembering the advice he had received from one of the wolves, he approached an inuksuk up on a hill. He crouched beside it and waited for the pack to come closer.

The wolves ran up fast and stood all around the man, sniffing the area. They could not see the man but somehow urinated all over him—the very person they were chasing! They even stood right above

him and he could hear them mumbling. "This is puzzling because his tracks end right here," they said.

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The wolves stayed around the man for a while, but when they couldn't find him they all departed, never to return again. When they disappeared into the distance, the man again started the long trek towards where he thought his home might be. Whenever he became confused, the man would set the savgut in the snow, and each time it tilted a little more, indicating that he was getting closer to home.

 $\Lambda$   $H^{6}$   $H^{6}$ 

After a very long walk, the man stuck his savgut in the snow again, and it tilted so far that it was almost flat on the ground. He took a few more steps and there, just below a hill, he spotted a lot of igluit side by side. The man was really happy to be home, but he just sat there on top of the hill. Finally, some children who were playing outdoors saw him sitting alone, and they rushed home to report what they saw. Then everyone came out and, of course, his wife recognized him and took him home.

ϷϞϞͺͺͺͻϤͽϚͺϳͼ Δ·ͺϪϚϽϹϤ·ϿϫϹϚͺϒϭϛϲͼϹϤ·ϲͺϫϳͼ Δ·ϹϞϪͼϼϹϤϞͼϹϚϫϿϤϛϽϤͼϹͼϳͼ ϤϒϔϲϽϤϹϪͼϭͼͳϽͺʹͼͼϪϲϧϿͼϹͼϳϲϗϲϲͼ ϪͱϿϪͻϿϤͻϹͺϷϛϫͼϥϲϫͼ Once home, though, the wife found it strange that her husband would never take his eye goggles off—even in his sleep he wore them. She began to wonder about this unusual behaviour, and finally she asked why he never took his goggles off. He simply answered, "Well, I think you would become frightened of me if I took them off. So that is why I always wear them."

Then, one night, as her husband lay on his back in bed trying to sleep, she rudely grabbed his goggles, lifted them up, and said, "For goodness' sake, why are you always wearing these goggles?"

 $\Delta^{1}$   $\Delta^{1$ 

As soon as she had lifted the goggles a wee bit, the woman saw that her husband's eye sockets were filled with live shrimp. As soon as she discovered something alive in his eye sockets, she put the goggles back in their place right away. She realized then why her husband had insisted on always wearing his goggles: he was someone who had come back from the dead. No wonder he had told his wife that she would become afraid of him! He had only tried to protect her from being frightened.

ʹᡃᡃ᠋ᢨᠣ᠕᠅᠘᠅᠘ᠴ᠘ᡩ᠂᠕᠅ᢉᠻᢣᢉᡳ᠅ᡧᠧᢄᢁᡷ᠘᠅᠘᠘᠖᠘᠖᠅ᠳ ᠕᠅ᡥᠣ᠋ᡦ᠉᠋ᠫᠻᡃ᠋᠖᠉ᠫ᠉᠂᠘᠅᠘᠅᠖᠅ᢏᠴ᠋ᠥ᠅᠘᠅᠘᠅᠘᠅ ᠕᠂᠋ᡄ᠆᠕ᡧᡄᢂ᠋ᡶ᠅᠘ᡠ᠅᠖ᢂᢣ᠘ᢩ᠂᠋ᢁ᠋ᠬᡊᠫ᠅᠋ᡬᡃᡅ᠘᠙ ᠕᠆᠋ᠴᡏ᠕᠅ᠳᡆ᠋᠋᠋᠅ᠬᠵᢖᠦ Well, you know, long ago, lnuit had a belief that people could come back to life after they were dead. It is called *anginniq*. It literally means "becoming alive again after he was dead." Now, it's not known whether this actually happened, because this is just a story and not necessarily something that literally happened.

> ∆~'⊲ The end



## 

Everything has its own beginning, and each beginning has a story of how it came to be. Even the fog has its own origin, and the story that goes with it goes like this:

Long ago, hunting for subsistence was commonly done on foot. Hunters would climb mounds and hills in search of any game or caribou they might see close by or in the distance.





 $C\Delta^{L}aJ^{W} = L^{W}\Delta^{C}D^{W} = A^{C}V^{W}D^{W} = P^{W}UP^{V} + S^{W}UP^{V} + S^{W}$ 

One time, a man was out hunting, and he climbed a hill to search the surrounding area. While he was on top of the hill, a big brown bear came up behind him. The man turned around to get a different view and there, right in front him, was the brown bear. Totally surprised, there was nothing the man could do—even if he tried to run away, the bear would attack him before he could escape. So the man did the next best thing: he lay down on the ground in submission and played dead.

$$\label{eq:solution} \begin{split} & \mathsf{L}^{\mathsf{G}} = \mathsf{L}$$

When the bear approached, it began to listen to the man, and it examined him to see if he would move. The bear first listened near the man's head for breathing, then it looked at the man's feet for movement. The bear dwelled in the head area the longest. It seemed to wait and wait for the man to breathe, but just when the man was about to gasp for breath, the bear moved away to the man's feet. Oh, the man was so happy when the bear moved to his feet!

Finally, seeing the man did not appear to have any breath, the bear took him for dead, lifted him off the ground onto his back, and started to walk away.



As the bear walked, it went through a thick-shrubbed valley. The man decided he would grab hold of the twigs to make it hard for the bear to move forward. So the man grabbed on to the twigs, making the bear tug away. After a particularly long tug, the bear let the man down to see if he was breathing.

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The bear noticed nothing, and so it put the man on its back again and walked some more across the valley through the thicket. All the while, the man would grab on to the twigs and make the bear pull and pull to exhaust it. He did this all day long, even until the evening's approach.

$$\begin{split} & {}^{\circ\circ} {}^{\circ} {}$$

Finally, the pair passed through the thicket and arrived at the bear's den. As they passed through the entrance, the man spotted a skin container of oil so full it was ready to burst open. When they entered the sleeping area, the man saw some stiff figures that had been stood up against the wall. They were a mixture of caribou and human



carcasses—some of which hadn't been there long. The bear placed the man beside the rest of the bodies, then jumped on the bed platform to rest, putting its head against the bed's far end.

 $4^{6}$ ,  $j^{56}$   $\Delta^{6}$ ,  $\Delta$ 

When the bear lay on the bed, the man opened his eyes and spotted a little bear cub playing on the floor. A mother bear was busy cooking at her hearth. The man then closed his eyes and began to design his way of escape. When he opened his eyes again, he noticed an axe near the entrance against the wall. He decided he would quickly grab the axe, put a big slit in the skin oil-container that he had seen at the entrance, and run away as fast as he could.



 $C\Delta^{L}aJ^{Sb} = \Delta^{C}A^{C}a - \Delta^{S}A^{S}a - \Delta^{S}A^{S}a$ 

But the little bear cub playing on the floor kept turning its head towards the man, and suddenly it caught him with his eyes open. The bear cub cried, "Papa! Papa! The creepy one opened its eyes!"

The bear answered angrily, "Oh, let him open them! Let him open them! It was he who exhausted me silly by holding on to shrubs all day!"

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So the man kept opening his eyes from time to time, wondering when he could make a quick dash for the entrance. Then, on an impulse, he grabbed the axe from the side wall and struck the skin oil-container with it. Of course, the contents spilled all over the floor, and the big female bear rushed to clean it up. But the man kept right on running to escape capture, only looking back occasionally to see if the bear was following him. The man ran as fast as he could.

 $4^{6}$ ,  $24^{5}$   $8^{6}$   $8^{6}$ ,  $8^{5}$   $8^{6}$ ,  $8^{5}$ ,  $8^{$ 





The big bear did not appear for a long time, as it was busy tending to the spilled oil. But after the man had covered considerable distance, sure enough, it came running. With all its eagerness to chase the man, the bear appeared in a cloud of dust heading in the man's direction. When the man had just passed safely through the thicket of shrubs, he saw the bear within range of catching him. The man was exhausted and could run no farther. So he made a mark on the ground with his little finger and said, "Flow as a river!" No sooner had he made the mark then a river appeared—instantly separating the two.

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The man, who was now on the other side of the river, sat confidently catching his breath and waited for the bear to arrive. When the big



bear appeared at the river's edge, it called out, "How did you cross this obstruction?"

The man casually replied, "Oh, I slurped it empty."

So the bear began to slurp the river. It slurped and slurped for a long time, only stopping once in a while in its attempt to drink the river dry. Then the man, having rested all he needed, started home. But the bear kept trying to slurp the entire river empty—a task the man knew was totally impossible.

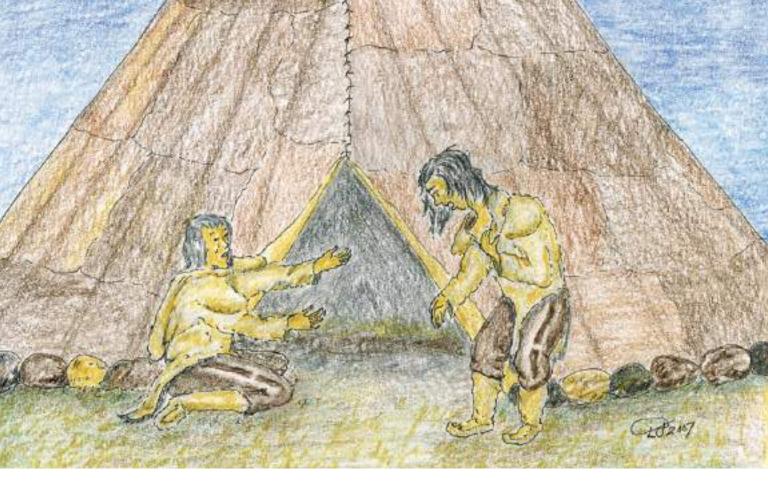
The bear became so full of water that it bulged into a ball. As it took one last slurp, it exploded and created a thick fog—so thick that not even something close could be seen. The man then made it home under thick fog, and he became the source of information on how fog originated from the bursting of a bear's belly. From then on, it is believed that is where fog came from.

> ∆⁄'⊲ The end

## P&Þ⁵ KIVIUQ

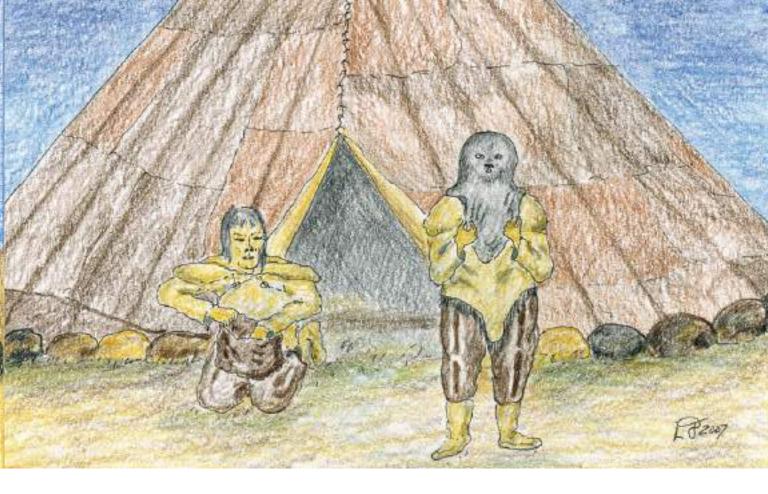
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I'm going to tell a story about Kiviuq the way I used to hear it told by my mother, Helen Paunrngat. Please note, though, the story of Kiviuq has many variations in the Arctic. This version of the story is taken from the Hauniqtuurmiut. It goes like this:



Kiviuq lived with his parents and family a very long time ago over in Airaqtuuq, just off Bibby Island. In those days, Inuit would celebrate the warm summer season by playing toss the ball.

A young woman who lived with her grandmother was among those who played the game. But during the game, young men always teased her, ripping her clothes and sending her home with torn stitches. Her



grandmother faithfully mended her clothes tear after tear. But every time the young woman went back to the toss-the-ball game with mended clothes, the whole thing repeated itself all over again, and she would return home in torn clothes and crying.

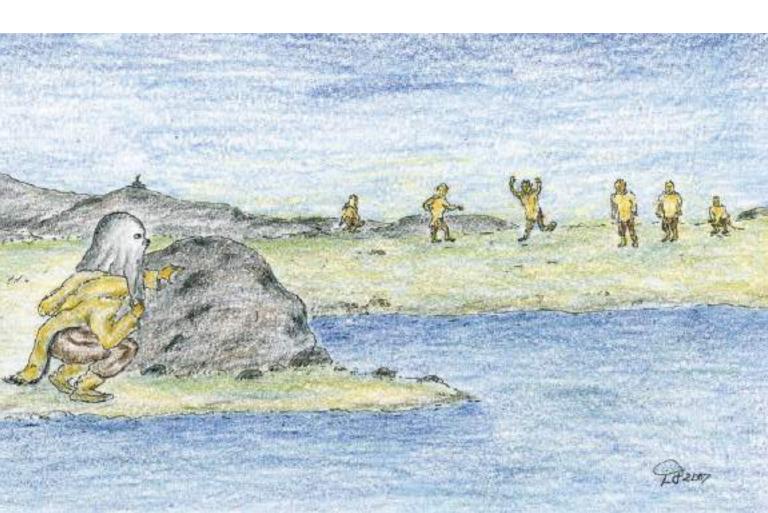
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Finally, her grandmother became fed up with her behaviour. The grandmother handed the young woman the skin from a seal's head and said, "When the young men start to tease you, steal away into the water without being noticed and put this on. Then swim around

in the water and imitate a seal." The grandmother knew using the sealskin head this way would let her granddaughter get back at her aggressors.

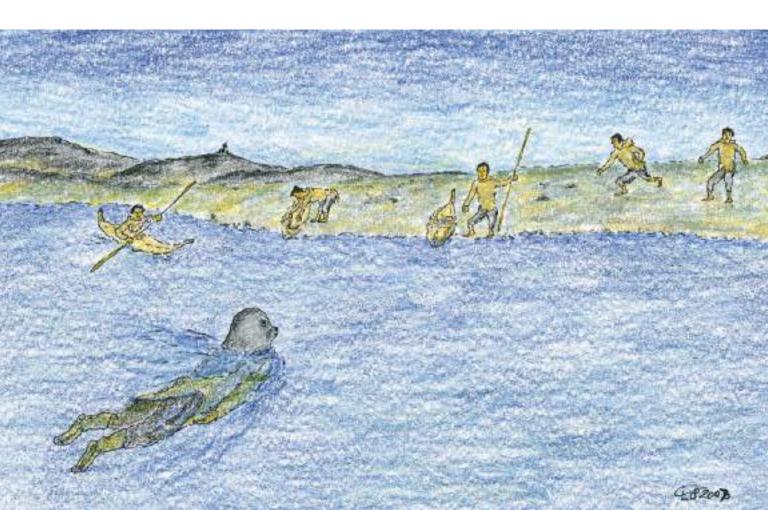
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The young woman returned to where the others were playing toss the ball. But as usual, she was again a target of abuse. She quickly stole away from their company and jumped in the water with the sealskin over her head. She then swam around in front of the people playing ball and imitated a seal by popping her head up and diving back into the water as seals would.



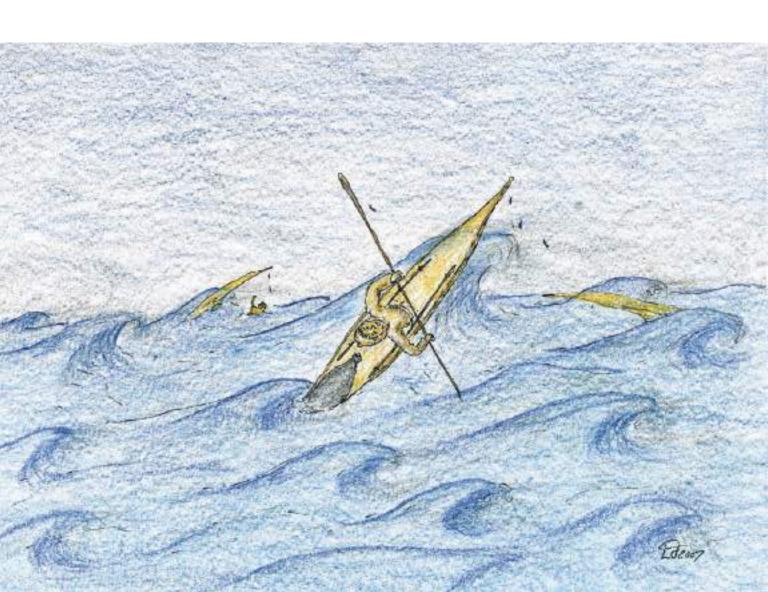
The group was busy playing ball and did not notice the young woman for a while. Then one of them exclaimed that they had spotted a seal. The men suddenly dispersed everywhere as if a ball game had never occurred. They all ran to their qajait and in no time at all were out in the water.

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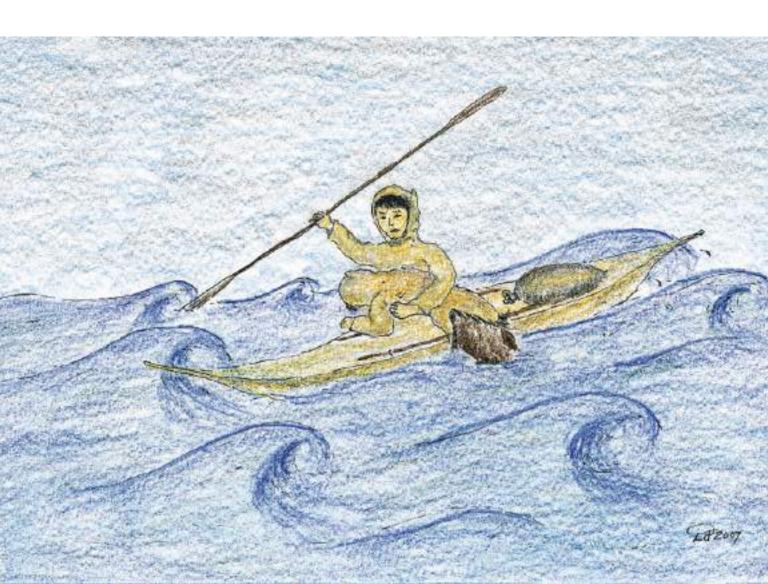


The men began to hunt the little seal. But the young woman stealthily led them out to sea by popping her sealskin head up surprisingly close and then disappearing. No sooner had Kiviuq and the others reached the sea then a sudden storm came, and immediately the waters turned vicious. A lot of men capsized and were blown out to sea.

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For a long time, Kiviuq and his younger brother were the only survivors. They managed to come close to land, but suddenly the younger brother capsized from exhaustion. Kiviuq loved his younger brother dearly and he stayed with him for a long time, holding on to him with one hand and trying to paddle ashore. Eventually, though, the younger brother insisted on being left to die, because both looked like they might perish at sea. Kiviuq hesitated for a long time, but finally, against all his wishes, he let his younger brother go.



Now, Kiviuq apparently had a helping spirit in the form of a sandpiper. The little sandpiper landed on the tip of his qajaq and prevented him from capsizing while he drifted out into the stormy sea.

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After being out in the sea for a long time without any sight of land, Kiviuq finally made it near the shore. He then started to paddle along the shore until he spotted a little inuksuk. It called out to him, "Don't let the hungry shell get you! Don't let the hungry shell get you!"

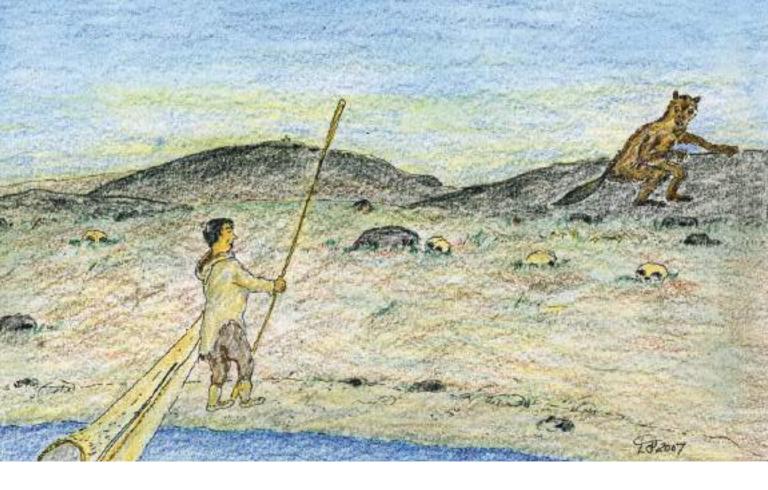


Kiviuq ignored it and kept paddling along. But the little inuksuk called out all the more to the point of bending over, "Don't let the hungry shell get you! Don't let the hungry shell get you!"

Kiviuq noticed how intent the inuksuk was in getting his attention, so he turned around towards the back of his qajaq. There he saw a giant clam ready to take a bite out of his qajaq. Kiviuq suddenly struck his qajaq with his paddle. The loud noise killed the clam, and it sank into the water.

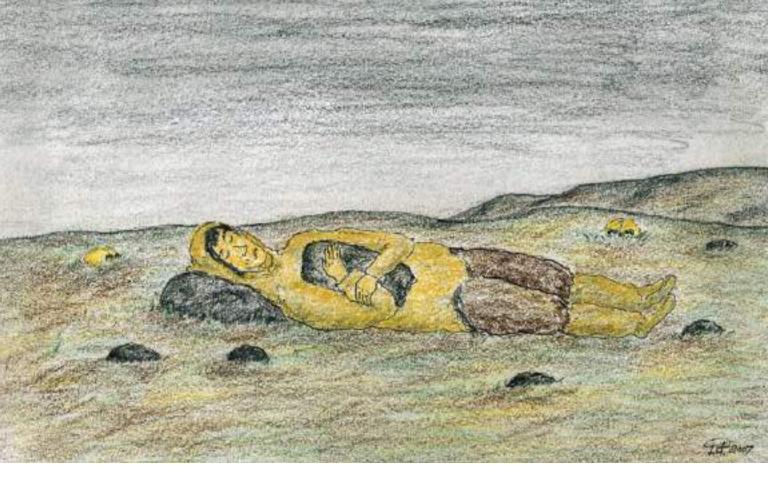
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Kiviuq continued right along until he saw a weird-looking figure sharpening its tail upon a rock. Kiviuq was tired from paddling all day long, so he landed ashore to stay for the night. He chose an area to rest, but he was puzzled to see a number of human skeletons scattered around. As he was getting settled for the night, he heard someone say, "Place a flat stone over your chest."



He hesitated for a moment, but then he began walking the area looking for a piece of flat stone. When he found one, he placed it over his chest. Kiviuq again wondered why there were so many human skeletons around. They looked like they had been victims of a creature with a steel tail.

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When Kiviuq finally settled, the strange figure that had sharpened its tail earlier slowly appeared. It thought Kiviuq had fallen asleep. Kiviuq pretended not to notice him but watched to see what was about to happen by keeping his eyes open just a wee bit.



The strange creature then approached Kiviuq and slowly sat on his chest—intending to pierce the young man with his sharp tail. But as he gleefully let his weight down, his tail hit the flat stone. The creature fell dead and disappeared.

At daybreak, Kiviuq got in his qajaq for the long journey home. After a while, he spotted smoke just above him. He immediately landed his qajaq and curiously walked up to inspect what it was. He discovered the smoke came from a *qarmaq* (traditional sod house) and, looking in from above, he saw an *amautalik* (mythological ogress that steals children on the land) cooking something disgusting in her big cooking pot. She held a big *ulu* (crescent knife traditionally used by women) in her hand.

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The amautalik's eyes were totally covered with her floppy old eyelids. Curious to see what would happen, Kiviuq spat on her from above. His spit landed on one of her floppy eyelids and she said, "Ooo, that's cold! Perhaps this is casting a dark spell in my view."

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Then, she grabbed her eyelid and, with her big ulu, cut it off and dropped it into her big cooking pot to stew. Kiviuq then spat on her other eyelid and she said again, "Ooo, that's cold! Perhaps this is casting a dark spell in my view." ᠘᠅ᡏᠦ᠋᠋᠍ᡝ᠋᠉᠕ᡄᡃᢩᡔᠦ᠋᠌ᢆ᠔ᢉᡃᢣᡅ᠋᠊᠋ᡏᠫ᠋᠆᠕᠅ᠮ᠋᠋᠘᠋ᠴ᠅ᡏ᠉᠋᠄᠙ᡃᠡ᠋ᡘ᠆ᡌᢦ᠆ᡄᡃ᠑ᡃᢆ᠍᠐᠋ᠮ ᡏ᠋᠋᠋᠆᠕᠅᠋᠆᠆᠃᠆᠙᠕ᢄᡷ᠉᠋᠋᠖᠋ᢣ᠋᠋ᠮ᠋᠘᠆᠕᠅᠘᠆᠘ ᠕᠋᠋᠊ᡩ᠉᠋ᠬ᠊ᡅ᠋᠋᠋᠋ᡁ᠅᠋᠖ᢣ᠋᠋ᠮ᠋᠘᠅ᡁᡔᠦ᠋᠋᠋᠋᠅᠋ᡶ᠅᠋ᡶᡄᠺ᠋᠘ᡩ᠋᠋᠘᠋

As she was about to cut another piece off of herself to throw in the stew, the amautalik caught a glimpse of Kiviuq and charged for the exit. Kiviuq ran for his qajaq. He reached his qajaq just before being caught, and then he pushed himself into the water out of her reach.

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The amautalik, being slow to catch her prey, threw her big ulu in his direction and said, "I cast an ice spell on you."

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Her big ulu skimmed along the water and it quickly forced the water to freeze over. But Kiviuq spoke a word against her spell and then touched the ice with his paddle, turning the ice back to water so he could continue his journey.

Kiviuq paddled the entire day until he came upon people—a little old lady and a young woman who was her daughter. Kiviuq took the young woman for his wife and remained with them for a time, hunting and returning to them as his home.



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Now, the sly little old lady was secretly plotting in her mind to take away her daughter's husband. Sure enough, one day, while her sonin-law Kiviuq was away hunting, she offered to look for lice in her daughter's hair. As the old lady combed her daughter's hair, she stabbed her daughter in the ear and killed her. The old lady then skinned her daughter's head from the neck up. Her plan was to put the skin over her own head and pretend to be her daughter.



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Normally when Kiviuq came home with his qajaq full of meat, his wife would find a deep spot in the water so he could pull his qajaq along the shoreline and toss his catch ashore. This time, when Kiviuq neared home after his hunt, the little old lady pretended to be her daughter and stood above Kiviuq, calling out and waving wildly, "Here, here! Over here! Here, here! Over here, a nice deep spot!"

۹۵۵<sup>۱</sup> ، نه۵۶ دوم کو۲۵۰ مرس ۱۹۵۰ که ۲۵۵ ۲۰ مال میل ۱۹۵۰ که ۲۵۰ که ۲۵۹ که ۲۵۹ که ۲۵۹ که ۲۵۹ که ۲۵۹ که ۲۵۹ که ۲۵ Kiviuq noticed instantly that the woman was not his wife. So he called back to her, "Take off your boots! Take off your boots!"

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The old lady took off her boots, and guess what Kiviuq saw—pitiful, dark, skinny legs that looked like dry leaves.

Kiviuq knew that this woman wasn't his true wife. But he pretended to live with her as his wife for a full year. Eventually, though, he began to think about leaving. So he began to pretend to lose a boot or a mitt



whenever he was out on the land. Really, though, Kiviuq was storing them for the time when he would take them on his journey. Every time he came home, Kiviuq would say, "Clumsy me lost a boot again today!" Or, "Clumsy me lost my other mitt again today!"

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But the old lady became suspicious, noticing how often Kiviuq lost items, and so she said, "Perhaps someone is plotting to leave me when they are out losing boots and mitts."

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Kiviuq would then sarcastically reply, "Oh, I would never dare leave you because I'm totally attracted to you."

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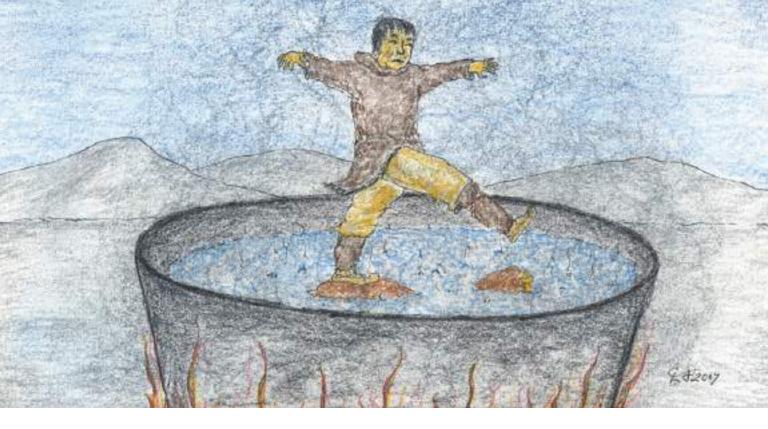
The little old lady would simply reply, "I'll have you know that if you are plotting to leave me, many evil spells are before you."

"﴿حَالَ عَلَى عَلَيْ ع

Kiviuq would then answer again, "Oh, honestly, I will never leave you as I am totally attracted to you."

₽&▷ᡃᡶᡠᢛ᠄₽᠘Ͻϲ᠊ᢦᠦ᠋᠘ᡃ᠘ᡃᢣᡅ᠋ᢣ᠘᠘᠋ᡗᠮ᠋ᢄ᠘᠋᠄ᡉ᠘ᡘᡳᡐ᠋᠋᠋ᠮ᠘᠘᠂ᠳ᠖᠕᠅᠅᠘᠅ ᢄ᠋᠈᠋ᢄᡔᢑᠵ᠋,᠃ᡔ᠋ᡶ᠙ᡄᢦ᠈ᢅ᠋᠋᠋᠋ᡐ᠋᠋᠋ᠮᠳᡆᡄᡪ᠘ᡏ᠘ᡣ᠙ᠳᡆ᠋᠋ᡃᡭ᠋᠋ᢆ᠘᠋᠁

Finally, Kiviuq determined his collection of items was enough for the trip, and he told the little old lady before going hunting, "This time I am going on an extended hunting trip, so it will be a while before I get home."



The little old lady simply replied, "Be assured of evil spells before you."

Ρ&Ρ·Ϟϳ·ͽͺϤʹͽϤϤͽϞͶϲϭ·ͽͺ·ΡLΓϤʹϞϤϹ·ʹLJ ͶϤʹϲ ·ϧ;ͽϽ;ϧϲϳϲ·ͽϚϧͻϭͺΔLϷϭ·ϭͺͺϼͼϷϭ·ϭͺͻͺͺΛͱʹϧϲϳϲ·ͽϚϧͻϭͺ ϷϞႱዊʹϳͼ·ͽϟͼͺͼϺϹͻͿϳ;ͽͺϪͻ·ϷϷͶϚͺϟϿʹϞͶϭͺϤϟϪϳ ϛϣϼϲϹϥϤ;ϧϲ;ϹϹͺϪͻ·ϷϷͶϚͺϪϲϫϧϲͺϞͽϛϲͼ϶ϳ ϲϪϭϥʹʹϒϹϛϳͼʹͼϚͺϽϞϧϧϽͼʹϹͺ

Kiviuq then left the despicable little old lady, taking extended paddling journeys over the waters and long treks over the land. But sure enough, having covered a considerable distance, the evil spells began to appear in front of him. I will refrain from telling about the first spell that appeared as it is too despicable for the listener's ear.

Λλοιδιά Αλάμος Αλάμ



 $\Delta^{\flat}$   $\Delta^{\bullet$ 

Kiviuq then took another long trek over the land until he came across a huge cooking pot boiling wildly. Every time he advanced a little, the pot would block his path. He pondered for a bit on what to do, and then he decided he would quickly jump up on the edge of the pot and spring over the cooking items until he stepped over the other edge of the pot. Before taking a second thought, he jumped suddenly and ran all the way across over the cooking items. The instant he crossed over the pot, it disappeared and never reappeared again.

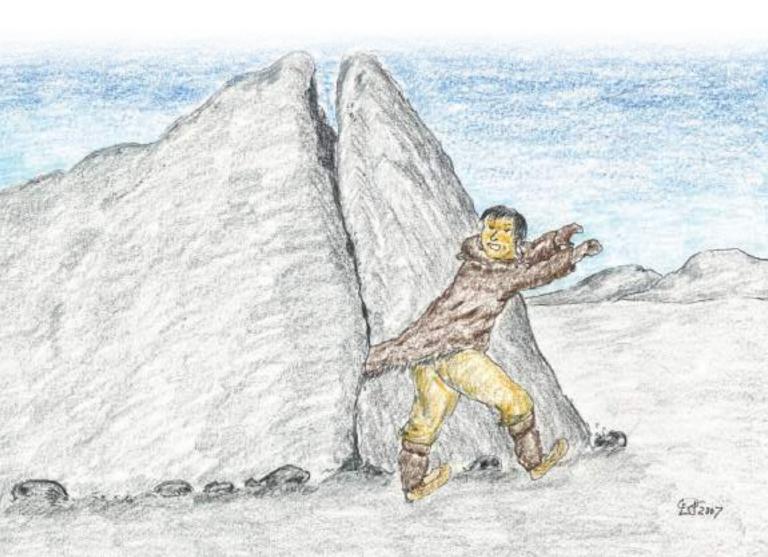
Kiviuq started off again on foot, and when he had gone a little ways, there suddenly appeared two angry brown bears viciously fighting in front of him. Again, there was no way of avoiding them because they kept blocking his path. So Kiviuq decided he would dash between the bears when they briefly stepped apart. But the bears hardly ever let go of each other. So when they finally separated for an instant, Kiviuq ran for it, and he again passed through and the bears disappeared as if they had never existed.

With the urge to reach home, Kiviuq took another long trek across the land. But eventually one last evil spell appeared before him: two giant hills clashing at each other. When they banged each other, rocks and boulders flew everywhere. It was again difficult to avoid the obstacle and crucial to pass through it. Kiviuq decided to rush past the two clashing mountains.

Incidentally, Kiviuq was wearing a beautiful atigi with an extra-long back flap. When young men wore them in those days, they were a sight to see! Kiviuq waited until the two clashing mountains separated briefly and then ran as fast as he could between them. He got through, but he was almost crushed, and his extra-long back flap got caught and tore off. He did manage to pass the evil spell, but not until his back flap was torn off.  $\Delta_{3}^{PD} P^{C} = \Delta_{3}^{PD} P^{C} + C^{C} + C^{C}$ 

Having passed all of the evil spells, Kiviuq again began his long journey home by qajaq. In time, he spotted land—a very thin outline on the horizon. When he came closer he recognized it to be Airaqtuuq and, as was his custom, Kiviuq let out a joyful howl like he had always done when he approached home after hunting.

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Now, for a whole year Kiviuq's father and mother had sat side by side on a rocky surface, keeping watch on the horizon for their son's return. They had been constantly watching the horizon and listening for the joyful howl of a hunter.

When Kiviuq's joyful howl was heard faintly in the distance, the parents said, "Surely, yes surely, that is Kiviuq's joyful howl!"

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But it is known by Inuit that sudden excitement or sudden surprise can cause a person to succumb to heart attack and die suddenly. Kiviuq's parents were so overcome by excessive happiness that they succumbed to heart attacks, and both died at the very moment their son set foot on Airaqtuuq. Kiviuq almost made it to see his parents still alive, but they fell dead as he stepped ashore.

I used to be told soon after finishing Kiviuq's story that he is still alive, but that he refrains from being seen by people so as not to frighten them. He is so old now that earth has started to grow on him, and no one would recognize him anymore.

> ∆⁄'⊲ The end

### <mark>⊳יליסיי וכיים</mark> LIGHTNING AND THUNDER

I am going to tell a story about the origin of lightning and thunder according to traditional beliefs of Inuit. Long ago there were periods of destitution because of famine or sickness. These forced drastic changes to life and loss of family often left orphans to abruptly fend for themselves. This story comes from such times. It goes like this:





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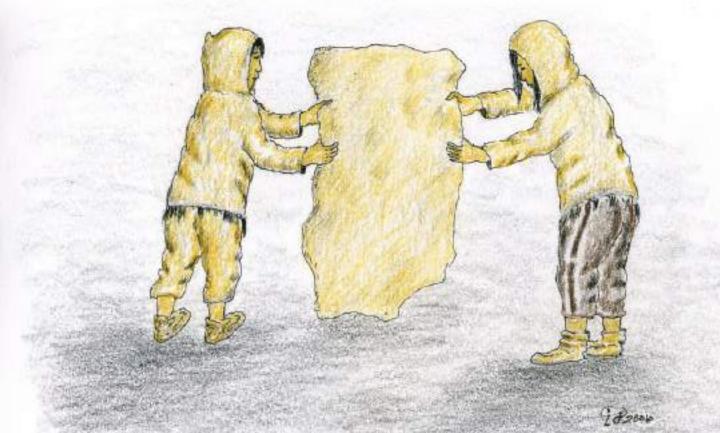
Long ago there were two orphans, a brother and a sister. The two were old enough to make their own judgments, and so one day they were left behind in an abandoned iglu as others moved on.

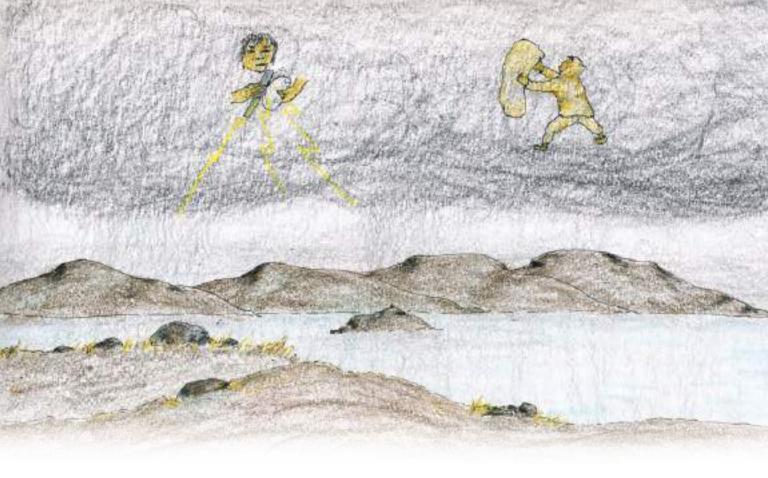
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When night came, they went around to check the old igluit for any items left behind that they could use for things like placemats or bed covers. As the old igluit were dark without a lamp, the sister used a flint to make sparks to light their way.  $\Delta^{L} = \Delta L = C^{H} + C^{H}$ 

After going through each abandoned iglu, they came upon the last iglu and found an old animal skin without hair. Every time they picked it up, it made a deep, dry sound. The brother conjured the spirit of their parents and begged to be turned into thunder and his sister to be turned into a lightning flash.

So it was that the brother's wish came to pass, when suddenly a bolt of lightning flashed. His sister was lifted off the ground and turned into lightning, while he was also lifted off the ground, and a loud rumble of thunder was heard.





CΔL ϧ·Ͽϲ;ͺͺͺ Δε CΔL ϧ CΔL δ CΔL

That is why every time you hear thunder it sounds like a brittle dry skin—it's because the brother is shaking the skin that he took with him, and all that lightning is coming from the girl's flint stones as she hits them together, causing a flash of lightning.

ΛϤʹϤ ϹϹϐϤ ϷϧϲϳͽϲϷϚ Ϸ;ϽͼϚϽͽϘϷϚϽ ϒͽϚϽͽϹͼϤϧ ϒͿϤͼϤϨϒϿϤϿϤϒϿϤϿ;

That is how I heard the story being told of where thunder and lightning come from.

∆⁄'⊲ The end

#### **כיּסף׳ך ביּחּס׳** MOON AND SUN

I am going to tell you a story based on the traditional Inuit belief of where the moon and sun came from. It is said that a long time ago total darkness engulfed the earth. This story tells how light came to rule day and night.

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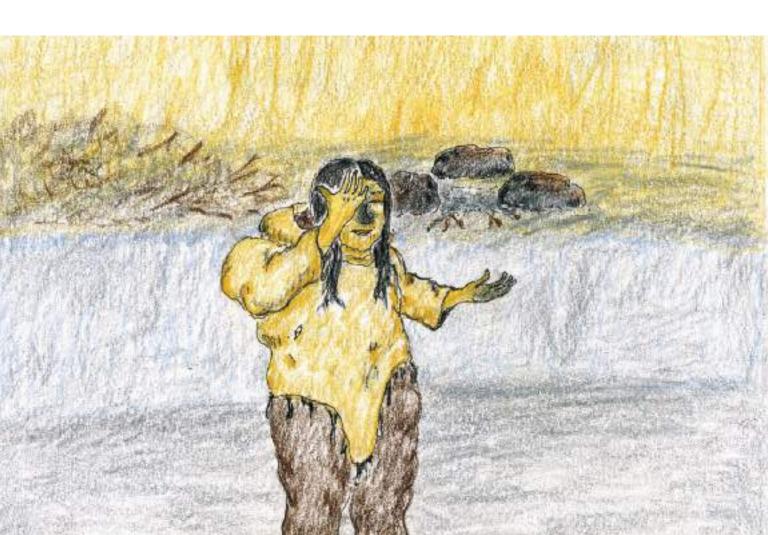


A very long time ago, two pitiful young children, a brother and sister, were abandoned by their parents. They walked for a long time, hoping to find other people. Finally, one night, they saw lights from igluit flickering on the edge of darkness. They were tired and exhausted, but the children pressed on, stopping only to rest. At last, they neared the lights. The *qullit* (seal oil lamps) burned so brightly that their light drew the children towards them. Eventually, the brother and sister reached the entrance of an iglu and waited to see how the people inside would receive them.

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The iglu the pitiful brother and sister entered was a large qaggiq, where drum dances and other activities were held. When the people inside noticed the brother and sister, they offered them food. In the qaggiq, older men and women, as well as young men and women, had been getting ready to play games after a drum dance. The brother and sister soon joined everyone in the kissing game—a game where people would snuff out the *qulliq* (seal oil lamp) light and walk around and kiss each other in the dark. The young girl decided to find out who she was kissing the most. So she went to the cooking hearth and smeared her nose with black soot from a dead ember.

ᡃ᠋᠖ᡃ᠃᠋᠋᠋᠋ᢉ᠘᠖᠉᠑᠉ᡃᢆᡁ᠅ ᢣᢩ᠃᠋ᢉᢋ᠋ᡬ᠅᠋ᡫᢗ᠕᠉ᡃᠨᢂ᠉᠑ᢅ᠘ᢩ᠂ᠳᢐᢂ᠉᠂᠕᠂ᠺ ᠕ᡃᡆ᠋ᡰᢩ᠆᠘ᢄ᠉ᡃᡠ᠉ᢩᡔᠳᢩᡅᠳᢓ᠊ᡆᠳ᠘ᠳ᠉᠘᠙᠆ᢩᡬ᠋᠋᠋᠋ᡬ᠘᠖᠘ᡘ ᢄ᠂ᠳ᠆᠘᠘ᠺᢂ᠋᠆ᡷᢛᠧᠳᡬ᠘᠘᠘᠘ ᡩᡄ᠘᠂ᡆᠳ᠘ᢞᠳ᠉ᢣᢂ᠆᠋ᡗᢤ᠋᠋᠋ᠶᢄ



Then the girl lit her *maniq* (moss lamp) and went around looking at every face in the qaggiq and the adjoining igluit to find out who she had given the most kisses to.

<sup>•</sup>ర్రాంక్ లాల్లేంట్ అంగ్రాంక్ లాల్లేంట్ లాల్ల్ లాల్ల్ అంగ్రాంక్ లాల్ల్ అంగ్రాంక్ లాల్ల్ అంగ్రాంక్ అంగ్

After examining each face, the girl realized her brother's nose was the only one darkened with soot. She knew this meant he was the only person she had been kissing during the game. She was so embarrassed that she began rushing from face to face around the qaggiq. Gradually, she began to float off the ground and rise into the sky above—all the while she held the maniq in her hand.





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When the brother discovered his sister had floated up into the air, he also lit a lamp and gradually floated off the ground in the same way and went up into the sky to follow his sister.

 $\sigma$ ልላ<sup>\$</sup>/ላ?<sup>\$</sup> የህዝር ርዕጓና ላው መጋ ርዕሀ ርሥ ላህትቦር ነው ነጋ, የልላና ርካታህ ነ<sup>\$</sup> ዉወንላ ሆለ ለእዚህ ላይ አዲሞ ልሀር ላር ሌሎ አዲካ ዉወንላ ሆር መልላ<sup>\$</sup>/ላ<sup>\$</sup> ለዀዮ ዉ ርር ነሪ ይገል ሚካታው.

The young girl looked back and saw that her brother had almost caught up to her. So she turned to him and blew his flame out, leaving it no more than a soft, glowing, red cinder. But her flame still burned brightly because it had not been blown out.



The pitiful young brother and sister remained in the sky ever since. The brother, with his soft glowing light, became the moon, and the sister, with her lamp still brightly lit, became the sun.

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This is the story lnuit believe and tell about the origin of the moon and sun.

∆∠'⊲ The end

# **לים<sup>יש</sup> כיייסייט שליט>ל% מריייכייט ביט** A WOMAN PULLED BY MOON'S GRAVITY

ϷσʹϳͽϿϤʹσϤͽϽϞυ ΔϼΔϚ ϷϞΛ;ϒϒϚ ΔϲϫυϐϭϷ ϹͽϷ;ΓϷ ΛϞϥϚϫΓϷ. ϲϥϫϷϹϚ ΛΓϤʹϭ·ʹϷͽϫϚ ϷϟϤϭ ϼΔϹϞϹϚ ϷϫϫΓ, ϽϞϷϹϿϞυ ϳϧϞϤϲϷϧͺ ϷϭʹϳͻϤϷϚϫͿ ϽϳʹϨϲϷυϚ:

I am going to tell a story based on a traditional Inuit belief about the moon. Everything we see around us that exists today has its own beginning. I heard a story about something that happened a long time ago that explains what we can see on the moon today. The story is told like this:





A very long time ago, people lived differently than they do today. Inuit lived in igluit, and they often chiselled holes through the ice of nearby lakes to fetch water. People would then fill skin buckets with water from the holes.

One night, during those long-ago times, a woman decided to go fetch water under the bright light of a full moon. She carried a caribou-skin bucket in her hand.

 $\Delta \Gamma^{(6)} C^{-} C^{-} C^{-} C^{-} A^{-} C^{-} A^{-} C^{-} A^{-} C^{-} A^{-} A^{-}$ 

When the woman went outside, the weather was so peaceful and clear that it made the full moon's light extremely bright and attractive. After filling her skin bucket, the woman went to return home. But before she did, she turned her head towards the moon. She became so attracted to it that she could not turn away.

She stared at the moon for a very long time and, eventually, she was pulled straight into it. Others who had fetched water noticed the long delay in the woman's return, and they all went out to the water hole to search for her. They saw her tracks at the water hole, recent evidence of water being dipped into a bucket, and her tracks heading back home. But those tracks stopped halfway. They realized what had happened to the woman when they looked up at the moon and recognized her silhouette and the caribou-skin bucket that she still held in her hand.

CAL  ${}^{6}\UPC = C^{6}P_{1} + C^{6}P_{2} +$ 

So at night, when you look up at a bright full moon, you may see an outline of this woman standing with a bucket in her hand. She was pulled up to the moon for gazing at it for too long. This was something we were warned about as children—never gaze at the moon for too long, because there are consequences.



# <mark>Δ°σና</mark>ሎ THE INGNIRJUK (SEA GHOST)

This is a story about an ingnirjuk (sea ghost) that stole seals from an lnuk and made it hard for a starving couple who had just arrived at the coast.

 $C\Delta^{L} \Delta^{J} \circ \Delta^{C} \circ \Delta^{C$ 

Every day, a man would go out hunting and return home pulling a seal behind him. But, every day, a sea ghost would chase the man to steal his catch.

ᡏ᠋᠘᠆᠋᠄ᠮ᠘ᡏ᠋᠋ᢖᢛ (ᡄᡩᡄ᠋ᡆᡄ᠋᠋᠋ᠻ᠘ᡏ᠋᠋ᢖᢆᢛ) ᡄ᠋ᡩ᠉᠋᠘ᡩᠮ᠘ᡏ, ᡏ᠉᠋ᢤ᠘ᢂ᠋ᠳ᠕᠋ᠮ᠘ᠮ ᠋᠖ᢂ᠋ᡄ᠘ᢅ᠘ᡩ᠋ᠮ᠘ᡏ, ᡄᡗᡃᢛᢗᠦ᠋᠋ᢖ᠅ᢂ᠋᠖ᠣᡏᢩ᠋᠅ᡱ᠉ᢩ᠋᠋ᠴ᠋᠕᠘᠘ᢅᢃᡆᡄ᠋᠋ᠮ᠘ᡏ, ᢗ᠘᠌᠌ᢧᡆ᠋᠘ ᠘ᡄᡗᠫᡆᡄᡅ᠌᠌ᢟ᠋ᢂ᠆ᡩᡕᡶ᠋ᠴ᠉

> One day, the man went out hunting, as usual, and caught a seal. But he knew the sea ghost would, once again, steal the seal from him.



Sure enough, the old ingnirjuk began following the man when he headed for home.

C<sup>1</sup>، ۲۵۵۲، ۲۵۵۲، ۲۵۵۰ میلی ۲۵۵۹ میلی ۲۵۹۹ میلی ۲۵۹ میلی ۲۹۹۹ میل میلی ۲۹۹۹ میل

Knowing the sea ghost was after him to steal his catch, the man stopped and sat down on top of the seal. Suddenly, an idea came to him. While the sea ghost continued to approach him, the man cut off the tips of his kamiik and sat down again on the seal with his toes exposed.

When the sea ghost reached the man, it stopped. It had never seen toes before. The sea ghost was afraid, and so it asked the man, "What do your toes eat?"

"∆౨∿౮ౕ."

"People," the man answered.

"؇ڷٵ۬؆؇؞؇؞؇؞؇؞؇؞؇؞؇؞؇؞؇؞؇؞؇؞

"Then hold on to them tightly while I run away!" the sea ghost said.

"کذ کط۹ חا<sup>ر</sup>۲۵۰۲ مرمه ۲۵۹ ش.»

"That's what I'm doing," the man answered, "but they really want to go after you."

The old ingnirjuk started to run away as fast as it could, calling out as it ran, "Hold on to them! Hold on to them! Hold on to them!"

⊂∆ط∿لنأ∿ ∆⊳ل-٢ڡ٩ ⊲∿<⊃∆°م∿ېټ ⊂∽ېټ.

The sea ghost ran and ran until it disappeared among the distant *ikkalrut* (pressure ridges in pack ice).

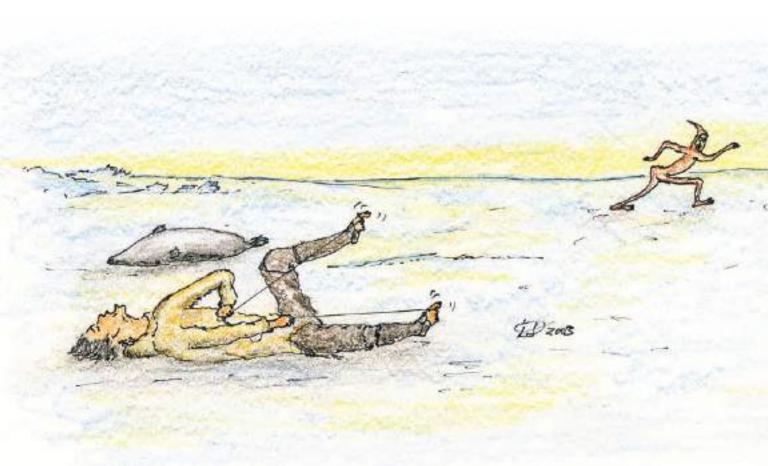
 $C^{L} \otimes J^{S} \subset C^{L} L^{C}, \Delta C^{S} \supset C^{L} \otimes C^{S} \subset \Delta^{C} \otimes J^{S} \subset \Delta^{C} \otimes J^{S} \supset C^{C} \otimes J^{S} \cap C^{S} \otimes C^{S} \cap C^{S} \otimes D^{C} \cap C^{S} \otimes D^{C} \cap C^{S} \otimes C^{S} \cap C^{S} \cap C^{S} \otimes C^{S} \cap C^{S} \cap C^{S} \cap C^{S} \otimes C^{S} \cap C^{S}$ 

After the sea ghost disappeared, the man started again for home, pulling the seal behind him. For a long time, the old sea ghost had been snatching the man's seal on his way home from hunting, and the man had long wondered how to stop the sea ghost and keep his catch. At last, he was able to bring a seal home for his wife to cook, and the couple ate for the first time in a very long while.

L<sup>i</sup>bΔϲϚΓϳ<sup>i</sup><sup>b</sup> C<sup>b</sup>Λ<sup>\*</sup>α Δ<sup>\*</sup>σ<sup>i</sup><sup>\*</sup>τ<sup>c</sup></sub> <sup>i</sup>bΔ<sup>\*</sup>δΡ<sup>\*</sup><sup>\*</sup>JጋΔ<sup>c</sup><sup>2</sup><sup>\*</sup>)<sup>3</sup><sup>b</sup> Δ<sup>b</sup>b<sup>-</sup>P<sup>i<sup>b</sup></sup> ΡΔLΔ<sup>j</sup><sup>\*</sup><sup>2</sup>σ<sup>i<sup>k</sup></sup> α<sup>c</sup><sup>-</sup><sup>2</sup><sup>4</sup><sup>b</sup></sub> bJ<sup>\*</sup>αΔc<sup>\*</sup><sup>b</sup><sup>b</sup>. bΓσ<sup>j<sup>ib</sup></sup> α<sup>b</sup>ΔΓσ<sup>i<sup>k</sup></sup><sup>2</sup><sup>3</sup> Δ<sup>\*</sup>σ<sup>i</sup><sup>\*</sup><sup>b</sup></sub> CC<sup>\*</sup><sup>b</sup>LΓ (b<sup>4</sup>Λσ<sup>c</sup><sup>4</sup>ΔUΓ).

After that, whenever the man went hunting, he would cautiously approach the area where he had last seen the old ingnirjuk. But the sea ghost never appeared again. So the couple's starvation ended, and all because the man had the ingenuity to cut off the tips of his kamiik and scare the daylights out of the ingnirjuk!

> ∆~'⊲ The end



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ϷσʹϳͽϿϤʹϭϤͽϿϞႱ ϼϹͽϧϭͼ ϤͿϷϹϲϫͿϚ ͶͿϟϷϞϭͼ Ϸͼϼͼ ϒϲΓ ΛʹϞͿϤͽͶʹϿϹ. ϷϭʹϳͼϭϤͽϚϚϷϭʹϳͽϿϤͽͶϭϚ ϤϒϞϹͼϭ ϽϞʹϹʹϭϭͰϭϚ ϤϷϲϷϭϚ ΔͽϧϷͿϲϒϤʹϭϿϞϿͿ. ʹϧϷϷͿϭϤͽ ΔϼΔϚ ϼͼʹϧͶϔϫϹϚ ΔϞϹͼϭϹϷͽ ϷϭʹϳͽϿϤ;ϭͶ;ϧ;Ϲ; Ϲʹͼϲ ϷϭʹϳͼϭϤϧϚ ϞϷϭͽϿ;ϹϷϭϚϷϭʹϳϧϷͶʹϿͿ ϽϞʹϹʹϭϭͿ ΔϤʹͼΔϲϷͽϽͽ:

I'm going to tell a story about an amautalik who abducted a group of children while they were playing late at night. I will tell it in the best way I remember it being told by other storytellers. Please note that there are many variations of this story, because many communities have their own unique version. This version of the story is one I've heard told by the Hauniqtuurmiut. It goes like this:



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 Ca^{\prime}L\sigma 'd&
 Ca^{\prime}Lc P^{\prime}Lc P^{\prime}

Long ago, children loved to play outside late into the night. Even when it was time to go in, they would keep playing outside—especially if they weren't tired. It was on such a night as this that a group of children kept playing late outside under a crisp, bright moon. An older boy and a girl were also playing with them, perhaps to keep an eye on the younger ones.

It was early fall, and the adults were in their new igluit while their children were out running around and playing on the ice. But while the children were playing, an old amautalik snuck up on them and abducted them quickly and easily. The old amautalik untied her amauti strap and then tied them all up in a bunch, saying, "Shall I use my big, slicing ulu on you and cut you up? Shall I use my big, slicing ulu on you and cut you up?"

All the children were frightened, including the two older ones whom the amautalik had also caught. But long ago, people had guardian spirits. The older children knew this, so the older boy asked the old amautalik a question to stall for time: "Well then, where is your big, slicing ulu?"

ᡏ᠘᠔ᢗᡄ᠋᠋᠋ᢖ᠉ᢅ᠔ᡐ᠋᠄ᡏ᠊᠋ᡔᠥ᠕ᡴ᠋ᡐᡪᠴᡐᡪᡏ᠉᠘᠋᠍ᢧᠳᡪᡏᢂ᠋᠉ ᠴᢗ᠉ᡃᠦ᠂᠋᠖ᡃᢞᡃᠾ᠔ᡣᢅ᠔᠋ᠫᡆ᠋᠋᠋ᠶ᠋ᠴ᠂ᠳᠮ᠉᠑ᡧᠳ᠂᠙᠋᠋᠘ᡃᡄᡃᢩᡔᡗ᠂᠉ᢆ᠔ᡧᠮᠥ ᠕᠘ᡃᡄᡄ᠋᠋ᠺᡆᡐ᠌ᢂ᠉᠉

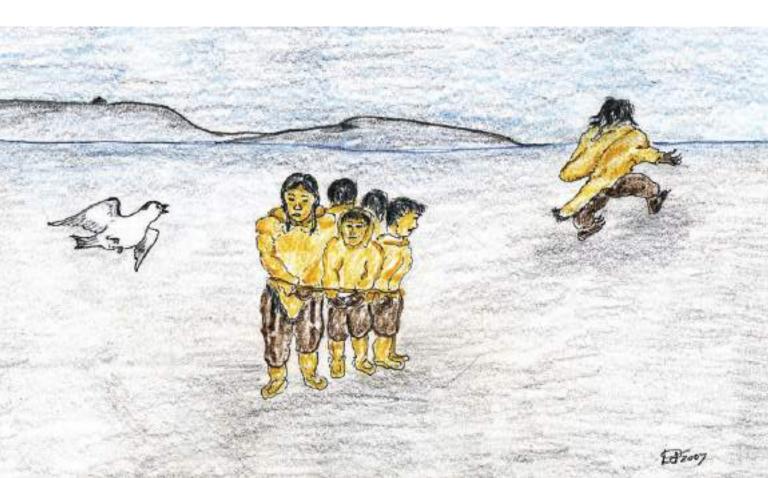
The old amautalik went to take out her ulu, but she discovered she had forgotten to bring it with her. So the amautalik left the children tied up in her long amauti strap while she went to get her knife.



After the old amautalik had left, a little snow bunting suddenly appeared near the children and asked, "Shall I unbind you? Shall I unbind you all?"

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To the children's surprise, the little bird was actually the guardian spirit of the eldest girl. Naturally, all the children agreed and excitedly called out, "Yes, yes! Unbind us all! Unbind us!"





The little bird started to untie the children with its little beak. As soon as the knots were undone, the children ran home, leaving only the amauti strap behind on the ice. Long after the children were safely home, the amautalik returned to the abduction site. But she found only the amauti strap. She asked, "Where are all my *qaugaugait* (little children)?"

The little snow bunting was flying overhead and said to her, "Try to catch your qaugaugait now, *tweet*."

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The amautalik then replied, "Let me put you between my teeth and turn you into *kukki* (food particles between teeth)."

The snow bunting replied, "Just try to put me between your teeth and turn me into kukki, *tweet*." Then she flew away and left the old amautalik behind.

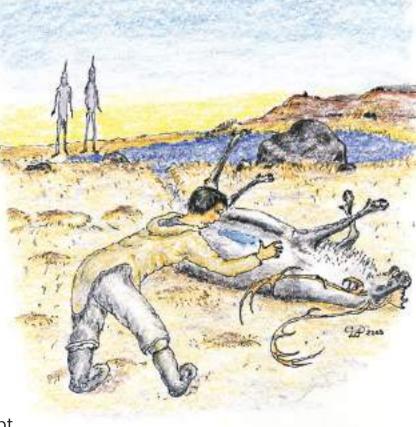
> ∆⁄'⊲ The end

### <mark>∆>⁰♭୮ና ∩J♭⊳√⁰</mark> MAN SNATCHED BY IJIRAAK

This is a story about a couple and their little boy who lived alone on the land. The man spent a good deal of time out hunting. One day, he was out hunting in his qajaq and killed a caribou bull. After he had killed the animal, the man got out of his qajaq and went to skin the caribou where it lay on the ground.



But as he made a slit to skin the animal, a puddle of water appeared on the caribou's belly from out of nowhere. This was surprising because it wasn't raining. But every time it appeared, the man simply slurped the water up. As he bent down again to skin the caribou, the man glimpsed what looked to be a person out of the corner of his eye. When the man took a closer look, he saw it was an *ijiraq* (large land spirit) who had crept up on him by surprise.



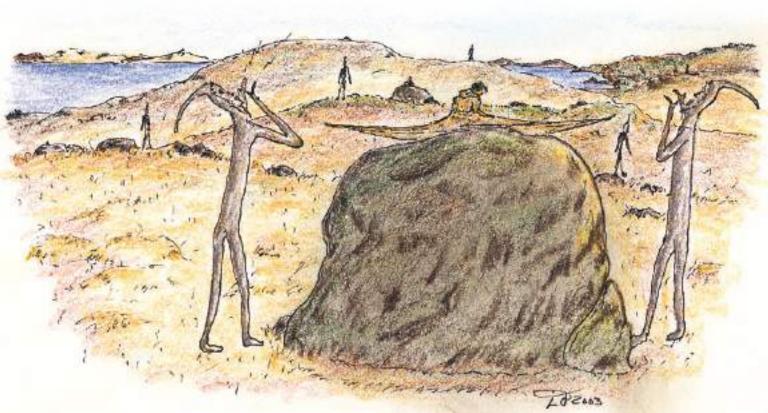
The man started to run towards his qajaq, which was pulled up to the shore. When he reached it, he shoved it into the water and paddled to try to escape. But *ijiraak* (two land spirits) waded in after him. With little effort, they grabbed both ends of the qajaq and lifted it out of the water with the man still inside. They then waded back to shore.

The ijiraak were so tall that when they reached the shore, it took them no time at all to walk inland. The ijiraak soon came upon a

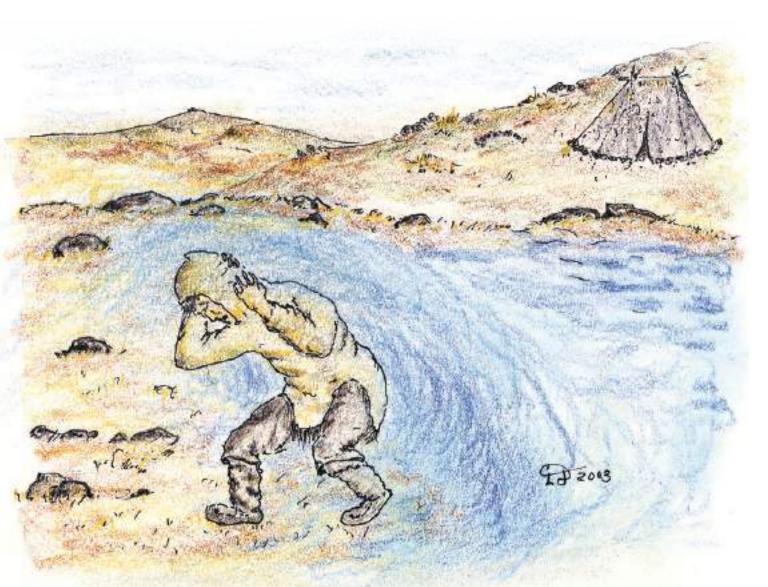


huge boulder and placed both the man and his qajaq on the boulder and started to whistle. As they did, more *ijirait* (large land spirits) appeared from every direction, returning the whistle call.

CΔLj<sup>™</sup> ΛJᢣϷ'ϽϤϚΓ ΔϷ<sup>™</sup>bσ<sup>Ϛ</sup> Ϥ<sup>ν</sup>ΓΛ'ϽϤ<sup>Ϛ</sup>L<sup>\*</sup><sup>™</sup>. σ<sup>™</sup>bΔσ<sup>j™</sup> σ<sup>C</sup>CΔ<sup>-</sup><sup>™</sup>b<sup>C</sup>C<sup>-</sup><sup>C</sup>Γ L<sup>5</sup>bΔ<sup>C</sup><sup>4</sup><sup>™</sup>b<sup>C</sup>C<sup>5</sup><sup>™</sup>C<sup>5</sup><sup>C</sup>C<sup>-</sup><sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><sup>™</sup>b<sup>C</sup><sup>2</sup><s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The man was now in the ijirait's custody, and he went to live with them in their home. But while he was their captive, the man refrained from eating their food and only ate animals that he himself had captured, because he desperately longed to return to his wife and his little boy, whom he dearly loved. After a while, the ijirait let the man go out hunting by himself, and each time he would near his family's tent. But whenever he approached it, a giant wave would appear between him and the tent, preventing his return.



The man tried for a long time to return home, but he eventually gave up after realizing his attempts were useless. Soon after, the man began eating with the ijirait and accepting their food. In time, he even grew to appreciate their kindness, and he began accompanying them on their hunting trips.

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On one such hunting trip, the ijirait giants killed several caribou bulls. The man noticed that the ijirait first took all the fat off the animals before caching them. He discovered that ijirait considered caribou fat to be a gland, and therefore the fat was a taboo for them to eat. Every time the ijirait killed caribou, they threw the fat away.

$$\begin{split} \mathsf{PPP}^{\mathsf{I}} \mathsf{L}^{\mathsf{i}} \mathsf{b} \mathsf{L}^{\mathsf{i}} \mathsf{b} \mathsf{A}^{\mathsf{i}} \mathsf{C} \mathsf{F}^{\mathsf{i}} \mathsf{P}^{\mathsf{i}} \mathsf{P}^{\mathsf{i}} \mathsf{D}^{\mathsf{i}} \mathsf{D}^{\mathsf{i}}} \mathsf{D}^{\mathsf{i}} \mathsf{D}^{\mathsf{$$

When winter came, the man started to hunt by dog team. But the man used wolves instead of dogs, since, to his surprise, wolves were what ijirait used to pull their sleds. On his hunting trips, he began again to try to reunite with his family. He instructed the wolves to go over to his camp and fetch his wife and son. He told the wolves that if they were coming back with an empty sled, to give a loud howling sound and, if they were carrying something on their sled, to approach silently.

Ċ«ﻧ» ﻣﺪ»،، ﻧﻪשר۵°ﻣﺪ־، ﺑﻪﺕ ﻣﻪ ﺧﻪﺕ ﻣﻪﻧﺪﺩ, ﺩ۵੫ﻣﻦ» ۵،، ﻧﺪ ﺩﺩ ٨؞، שַמיּטיבי גער? ۵، אָשָרָבָלָיגר: מַגר׳סָרָישָ חִרָּסַרָּ דָּסַבּיּשָּׁט מינייש מראשיריסאישיבי מינייש מראשיבי רַמָּיָבָט מַרָרָש When the wolves arrived near the wife and son's home, they came upon the young boy playing outside. The wolves began to caress the child gently to try to get him on the sled. But despite their effort, the boy refused to get on. The wolves spent the entire day trying to entice the child, but he refused to get on the sled. Eventually, the wolves headed back home, howling away.

The child came in from playing outside, and he told his mother that wolves had tried to get him to sit on their sled. But his mother just warned him never to get on.

A while later, the wolves approached the camp once again, pulling their empty sled behind them. When they arrived, the wolves tried again to caress and coax the child onto the sled. But it was even more difficult to entice the boy. All too soon, the sun was about to set, and the wolves headed home again with an empty sled, howling away.

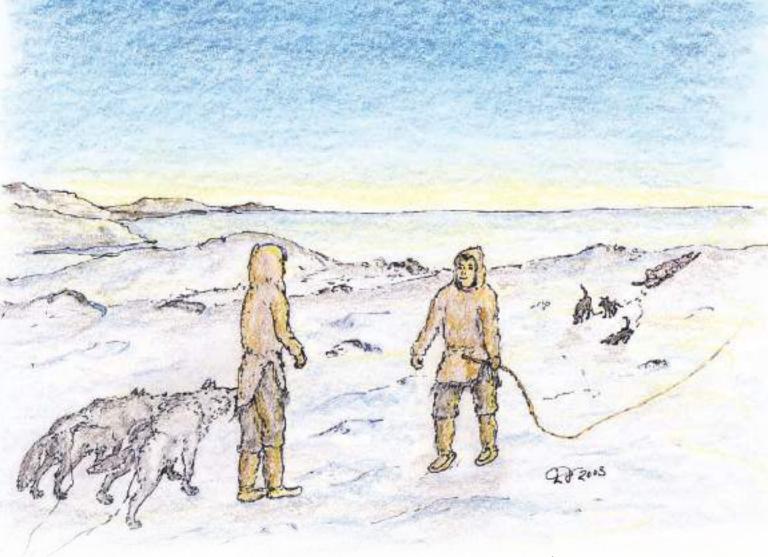
 $C\Delta^{L}aJ^{W} \Delta^{W} \Delta^{W}C^{V} \Delta^{G} \Delta^{G} \Delta^{W}C^{V} \Delta^{G} \Delta^{G} \Delta^{W}C^{V} \Delta^{G} \Delta^{G}$ 

The man loved his wife and little son dearly. He was deeply discouraged and felt that they would never return to him. He realized his efforts were worthless, and he finally agreed to marry one of the ijirait, having been encouraged by them to do so for some time.

Before marrying the ijiraq, the man sent a messenger to his wife's camp to give her his news. After the woman heard the story, she began to wail profusely, realizing that she had refused to return to her husband when he had sent for them.

Shortly after his marriage, the man and his ijiraq wife had a child of their own. The man continued to go out on hunting trips, and during one of these trips, he met up with a fellow lnuk, who looked familiar.

╘ႶႱႠჁჂჼჼ ᡏႭႭႶႯႦჇႦჼႱჂ ႭႠႯႫ ႭჼႫႫჂ ႭჁჼႱჼႱႦჼ. ႠႭႱჁႫႬჼႱႶჂჼჼ ჼႲႯႶႯჼႱჼჼჂႫ ჁჼႦႠჼჼჂჼჼ ႯႭႫჂჼくႠჁႬჂႯႬႠჂჼჼ ႯႵႬႠႭჼႫႫჂჂჼჼ ႭႠႯႫჂ ჼႦႭჼႫჼჂႶჼ ႯႱჼჼႫჼ



$$\label{eq:spherical_states} \begin{split} & \Delta^{b} \dot{\sim}^{b} \mathsf{PC} \mathsf{PC}$$

The man's first question was to ask the stranger about the whereabouts of his wife and son. When he was told they were still around, he began to cry and said that he had tried desperately to come back home, but could not.

> ∆רי⊲ The end

#### שיאליסאים ביים כלקאביים OWL AND POLAR BEAR TEASE EACH OTHER

ϷσʹϳͽϿϤʹσϤͽϽϞͰϷϷͶʹϽϤʹΓϞϿ ͼϼʹΓϞϿ ϹϤϚϷͺͼϿϚϷ·ϽϞϭ· ϤͼͼͺϷϞϭ· ΗϤͺͼ <ϷʹϞͶΓ· ϽϞ·ϹʹϭϭͰϭ· ϤϷϲϷϭϚ ϷϭʹϳͼϭϤͽ<Ϛ. ʹϧϷϷͰϭϤͽϷϒ ϷϷϷͽϹͽϽΓ ΔϼΔ· ϼͼʹϧͶϔͼϓϽ· ΔϞΓϧϤʹϹϷͽ ϷϭʹϳͽϽϤ;ϥͶ;ϧ;ΓϞϹϲ, ϹϞͼϲ ϷϭʹϳͼϭϤϧϚ ϞϷϭͽʹϳϚϷϭ· ϷϭʹϳϧϷͶ·ϫͿ ϽϞ·ϹʹϭϭͰ ΔϤʹͼΔϲϷͽϽͽ.

I'm going to tell you a story about how, long ago, the owl and the polar bear made fun of each other. I will tell it the same way I remember my mother, Helen Paurngat, telling it to me. Please note that there are many variations of this story because many communities have their own unique version. This version of the story is one I've heard told by the Hauniqtuurmiut.





b<sup>\*</sup>b<sup>+</sup>d<sup>\*</sup> dala c<sup>4</sup> c<sup>4</sup>d<sup>-</sup> dad<sup>+</sup>C<sup>2</sup>L<sup>2</sup>Dd<sup>+</sup>c<sup>5</sup><sup>\*</sup> dala c<sup>4</sup> a<sup>2</sup>Dd<sup>\*</sup> c<sup>6</sup>P<sup>+</sup>5<sup>\*</sup>d<sup>\*</sup>d<sup>-</sup>2<sup>-</sup>c<sup>5</sup><sup>\*</sup> d<sup>\*</sup>D<sup>\*</sup>2<sup>-</sup>d<sup>\*</sup>D<sup>\*</sup>C<sup>4</sup> Lo<sup>\*</sup>c<sup>4</sup>d<sup>\*</sup>D<sup>-</sup>2JJ<sup>\*</sup> d<sup>\*</sup>A<sup>2</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup> d<sup>\*</sup>C<sup>5</sup><sup>\*</sup> d<sup>\*</sup>D<sup>\*</sup>2<sup>-</sup> da<sup>\*</sup>D<sup>\*</sup>C<sup>5</sup> DC<sup>\*</sup>P<sup>8</sup>2<sup>-</sup>c<sup>4</sup>C<sup>5</sup>D<sup>\*</sup>C<sup>5</sup> d<sup>\*</sup>C<sup>5</sup>C<sup>5</sup><sup>\*</sup>D<sup>\*</sup>C<sup>5</sup> \*C<sup>\*</sup>P<sup>8</sup>2<sup>-</sup>c<sup>4</sup>C<sup>5</sup>D<sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>C<sup>5</sup><sup>\*</sup>

A long time ago, a polar bear walked all day in search of food. It eventually came upon a smooth stretch of land where an owl was perched on a tiny mound, waiting for lemmings. The owl saw the bear and mocked it: "Is the slumpy walker taking his usual walk?"

ݠ᠊ᢩ᠔᠋᠆ᢧᡃᡠ᠋᠅᠕᠘ᡃᡃ᠋ᠫ᠘ᢩ°᠊ᡅᢑᡃᢩᡔᠦᢂ᠋᠕᠋ᢉ᠅᠙᠕ᠺᡆ᠅ᢩᠵ᠋᠕᠕ᡣᢤᢩ᠆ᢗᢂ᠅ᡣ᠅᠕ᡧ ᠘᠊ᡧ᠋᠘᠋᠅᠆᠋᠕᠘

The bear kept walking along at its usual pace, then turned around and asked the owl, "What's that, forever-perched one?"

 $P^{b}\Lambda'$ כ קיש אלישישיש, "אלישיחאילם אלישיחאישיה, אלישיחאילי, אישירשיעישיאי, אישיאי, אישירשיעישיעיישיאי, אישיאי, אישיאין אישיאי, אישיאין אישיא



The owl said again, "Is the slow walker taking his usual stroll, with his *mammingajuk* (droopy buttocks)?"

ᡆ᠊᠋᠋ᠣ᠈ᢅ᠋᠌᠌ᠫᡏ᠋ᡷᢛ᠙ᢂᡃ᠖ᠳᠣ᠈ᢅᡄᢛᢞᢁᡅᢁᢛ, "ᡆᢩ᠈ᡴ᠋ᠮ᠖ᡃᠬᡃ᠋ᡷᡪᢣ᠋ᡘᢛ ᡆᢩ᠈᠋ᢉᡏ᠖᠋ᡗ᠋᠋ᢣ᠋᠋ᠶᢛᡬᠺ᠋,᠘᠋᠈᠆᠋᠋ᢛ᠕᠆ᡄ᠋ᢣ᠘ᠺ᠋᠅ᡔᢛ?᠉

The bear simply replied, "Forever-perched one, are you still perching there, with your *aksallajuittuk* (eyes that always stare in one direction)?"

The owl answered, "What's that, dirty buttocks full of manure?"

ᡆ᠊ᠣ᠈ᢅ᠋᠌ᠫ᠋ᡏ᠋᠌ᡷ᠋ᢛ᠕ᡔᡃᡃᡰ᠋ᠫ᠘ᢩ᠂ᡆᢂᢣᠮ᠊᠋ᡏ᠋᠋᠋ᠮ᠆᠋ᠴᡦ᠋᠆ᡘ᠆ᡧᡧ ᠘᠋ᢛ᠋᠋᠋ᡗᡄ᠋᠈᠉

The polar bear kept walking and casually replied, "What's that, *iqqittuuq*<sup>1</sup> (one with no anus)?"

▷ʰ᠕᠈ᢅ᠋᠌ᡔᡆ᠋ᠵᢆ᠖᠂ᡦ᠆ᡅ᠋᠋᠋ᢆᡰ᠖ᡏ᠆ᡣ᠋᠋᠃ᡣᢉᡏᡧ᠋᠋᠋᠘᠄᠋ᡎᠧ᠋ᠴ᠅᠘ ᡧᡃ᠋᠋᠋᠆ᢣᡶ᠉

The owl took flight in anger and said to the bear, "Try and catch me!" Try and catch me!"  $@_0')d^{j_{10}} \cap C^{d_0'}$ 

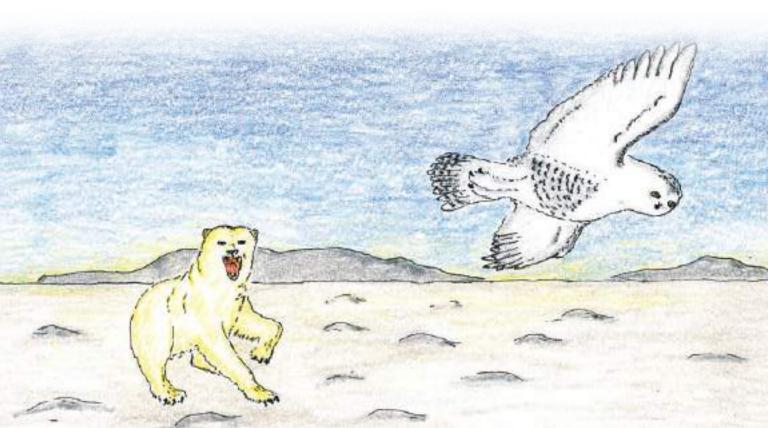
But the bear couldn't fly, so it ran after the owl instead while crying, "Wait for me! Wait for me!"

$$\begin{split} \mathsf{P}^{\mathsf{h}} \Lambda^{\mathsf{i}} \mathcal{D} \mathsf{A}^{\mathsf{i}} \mathfrak{h} & \mathfrak{P}^{\mathsf{h}} \mathcal{D}^{\mathsf{h}} \mathcal{D}$$

The owl flew for a little while and then landed in front of the polar bear. But as soon as the bear was about to catch it, the owl spread its wings and flew away.

#### ∆~'⊲ The end

1. It is said owls have no anus because they regurgitate from their mouths.



## ► Complexed The PEOPLE WHO TURNED TO STONE

 $4^{L}^{C}$   $\Delta^{+}$   $\Delta^{+}$   $\Delta^{-}$   $\Delta^{+}$   $\Delta^{+}$   $\Delta^{-}$   $\Delta^{-}$  $\Delta^{-}$ 

Long ago, three girls were happily playing house near the beach. As they were playing, the first girl said, "Hey, I'll pretend that thing up there will be my husband." The girl was referring to a big eagle.

"ዾዹ፞፝ ዾዾ፝፞፝፝፝፝፝፝፝፝፝፝፝ዾኯፚፙዀ፞፟፟፟<፝ዾኯጜዀዀዾዀዀዾፙ

"I'll pretend this thing down here is my husband," said the second girl. She was referring to a stone.

"bᠲᡅᡄ᠂ᡏ᠘᠈᠋ᢂ᠋᠕᠆ᡆ᠆ᡐᢛ᠆ᠺ᠄᠉᠋᠕᠋ᡃᢐ᠈ᢅ᠋᠋᠋᠕᠋᠋ᠮ᠆᠆᠋᠋ᡝᢑ᠈᠘ᢟ᠋ᡃ᠕᠋᠋ᡃᠥᡄᢛᢩᠵᠥ.

"Then that thing down there will be my pretend husband," said the last girl. She was referring to a huge whale.



CΔ<sup>L</sup>Q.j<sup>w</sup> D>G<sup>k</sup>T<sup>b</sup>
DΔ<sup>m</sup>Jd<sup>i</sup>bPd<sup>w</sup>D<sup>w</sup>
D>G<sup>m</sup>Jd<sup>i</sup>bPd<sup>w</sup>D<sup>w</sup> Δ<sup>b</sup>DG<sup>k</sup>TJ<sup>w</sup>
DΔ<sup>m</sup>Jd<sup>i</sup>bPd<sup>w</sup>D<sup>w</sup> Δ<sup>b</sup>DG<sup>k</sup>C
P<sup>m</sup>U<sup>i</sup>Dd<sup>i</sup>JC<sup>k</sup>D<sup>k</sup>
CΔ<sup>L</sup>QD d<sup>i</sup>BPd<sup>w</sup>D<sup>w</sup> d<sup>i</sup>B<sup>i</sup>CJC<sup>k</sup>C
d<sup>i</sup>bPd<sup>w</sup>D<sup>w</sup> d<sup>i</sup>S<sup>i</sup>D<sup>i</sup>CJC<sup>k</sup>C
d<sup>i</sup>C<sup>k</sup>CJC<sup>k</sup>C

As soon as they had spoken out loud, the first girl was taken to a high cliff by the eagle, the second girl turned into stone, and the third girl was carried off by the whale to an offshore island.



CΔԿႭĴჼჼ ႭჼჂናႠჼჁ ϷΔჼႮჃႠჼ ΔԿႭʹჂჃჼ ჃႵჼჄჄႾჂჃႠჼႾ ჃჼႦႱႭჂჃჼႦႦ ჼჃჄჂჃናΓ. CΔԿႭĴჼჼ ႭჼჂናႠჼ ႾჼႦΔႷჂჃႵႾ ႭჼናናჂΓჃჂჃჼႣჼ ႶႲႦჇჄჂჃჼჁႵႦჾ.

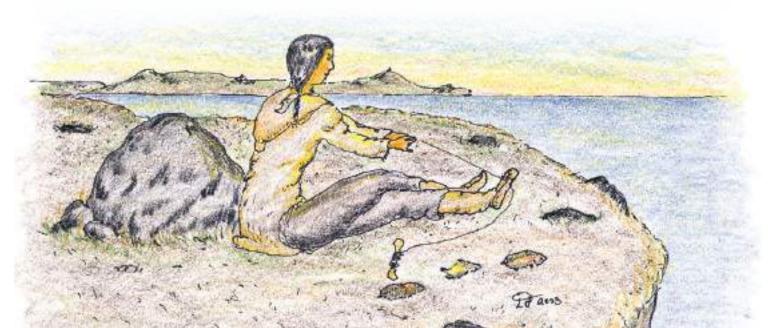
The girl who had pretended an eagle was her husband was left stranded high up on a cliff. She was not able to get down because of the extreme height. But the eagle would often go out hunting and bring home all sorts of animals, including caribou calves.

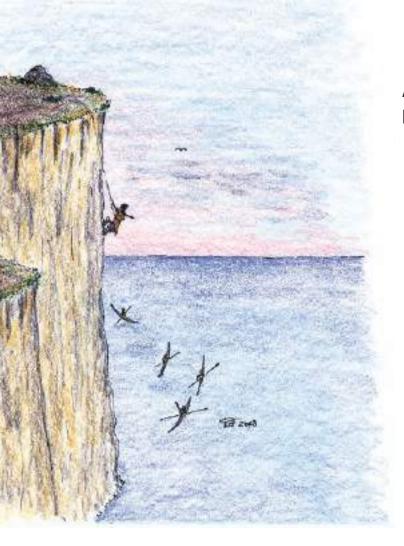
While the eagle was out hunting, the girl would try to think of ways to escape down the cliff. One day, while the eagle was out again on a long hunting trip, she began hunting for lemmings, collecting their little sinews, and braiding them. As the days went on, she continued her work, and at the end of each day she would extend the braid down the cliff to see if it could touch the bottom.

When the eagle returned, it said to the girl, "Please know that when I go hunting next, I won't be back for a long time, since I will be heading towards the sun."

Of course, when it left, she went back to her braiding. She braided so much and so hard that she cut her thumb and index finger to the bone. Then she hung the braid over the cliff again, and it appeared to be the right length. So she began to wait for qajait to float by.

ᡣᡪ᠘᠈ᢅ᠋᠘ᢟ᠊᠋᠋᠋ᡠ᠖᠘᠅᠖᠘ᢩ᠂᠖ᡃᢣ᠘ᠺ᠋᠋ᢣ᠂ᢣ᠌᠌᠌ᢄ᠆ᡆ᠋᠋᠋ᠴ᠅ ᠕ᡩᡄ᠌᠌ᡔ᠌᠉ᡋ᠆᠘ᢣᡆ᠋᠉᠆᠄᠙᠋ᢩᡔ᠌᠕᠅ᢩᡔ᠋᠋᠕᠅᠋᠋ᡗ᠊᠋ᡔ᠋᠖᠆᠅᠋ᢕ᠒ᡘᡆ᠋ᢤᡁᢣ᠅᠘ ᠋᠋᠄᠖᠘᠅ᡆᢩ᠄᠋ᡬ᠋ᡰᢣ᠘ᠺ᠔᠊ᡆᠧᠧ᠋᠕᠋᠋᠋᠘





، احال ۵۲۲۹ ۲۹۹۵ γ−۹۰۵ γ−۹۰ γ−۹۰

At last, she saw qajait about to pass by. She tied one end of the braided sinew to a huge boulder and held on to the other end to let herself down, just as the qajait were passing by.

bĊ〒ϚΓゴ<sup>Ⴊ</sup> ン<sup>Ⴊ</sup>ンĊーႽL<sup>c</sup>, ントレアレ ΔΡΛΟペンσ ⊲Δ<sup>c</sup>bCP'ンター<sup>Ⴊ</sup>ンσ.

As she was descending, she called out to the qajait. When the people on the qajait heard her, they helped her down so she could return home with them.

The girl whose pretend husband was a whale lived in a shelter on an island made from the whale's bones. She became the whale's wife. The whale was so possessive that whenever the girl went out to pee, she had to take a snow beater that was tied to a string. The whale held the other end of the string, to be able to tell where she was.

ჼⅆϪᢣჼᡃ᠑ᡄᡃᠮ᠋᠐᠋ᡏ᠋ᠨ᠋ᢆᡃᡃ᠖Ċᡃᡅ᠊ᡣ᠋ᠴᡃ᠋ᠫ᠋᠋᠅᠋ᢄᡃ᠋ᢐ᠋ᢂ᠋ᢄ᠆᠋᠋᠋᠘, "ᠴ᠋᠋ᡗᠻᡃ᠋ᡖᠴᡏ᠋ᡃᢛᠵᡣᡄᡏ᠘᠕ᡩ᠋᠘᠋ᡬᠫᡏ᠋ᠴᠬ᠋᠂᠋᠋᠋᠘᠘᠆᠋᠂᠘ᠺ᠉

When she was out peeing again, the girl told the snow beater, "Next time he tugs on you, exert as much resistance as you possibly can."



 $C\Delta^{\circ} \Delta C^{\circ} \neg \sigma \neg j^{\circ} Cb^{\circ} \Delta Cb^{\circ} \nabla \gamma^{\circ} Cb^{\circ} \Delta Cb^{\circ} \partial c^{\circ} \Delta Cb^{\circ} \partial c^{\circ} \Delta Cb^{\circ} \partial c^{\circ} \partial c^{\circ}$ 

Just as she said the words, qajait appeared, and she got on as their passenger.

 $\Delta P \cup \Gamma$ ,  $C \Delta^{L} \circ d^{10}$   $\Lambda^{10} \circ D^{10} \circ D^{10}$ 

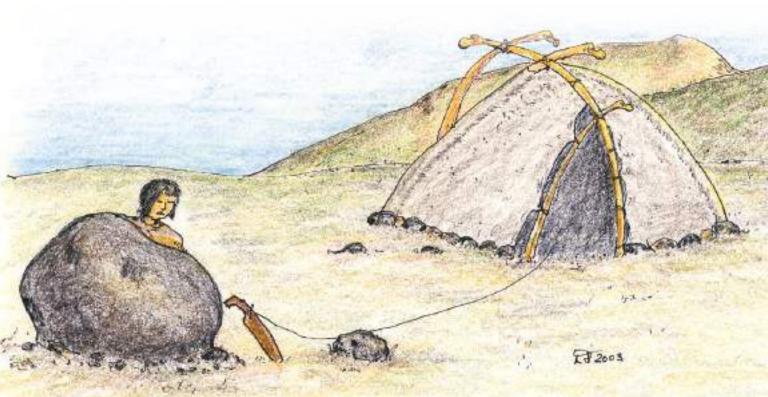
After the girl left, the little snow beater put as much resistance on the string as it could for as long as it could. Eventually, the whale pulled on the string abruptly. The whale yelled at what it thought was its wife, "My, my, you sure take a long time shitting!"

When it realized it was just an old snow beater, the whale became furious and started putting its bones back on while the qajait were trying to escape with the girl. When the whale had put all its bones on, it rushed into the water after them. Just as it was about to catch up to them, the men threw the girl's socks in the water. As soon as they were thrown in, the whale grabbed them and started to rip and tear at them, which gave the men more time to escape.

ϷՐϤႱႻჼႦႺႱႨჼჼჼႦႭႶჃႽჂჃჼႠჼႾႽ ለჃႠႯჂჼႾჼႮჼჼჼ ჃჼႮႶჃჼႠჼ<ჼ ჃჼႭ< Ⴣჼፚ፟ናჼႱႻჼ ႭႶჼႶჼልႶ≪ჼჂႮ ჃႭႬႠჄჼႻჃჂჃႠჼႾႠ

After the whale had fought the socks for a while, it made another lunge for the qajait. Since it was so swift, the whale did not take long to catch up with them again. But the men kept throwing the girl's clothes into the water to buy them more time to reach home safely.

ϷՐϤʹϷϚϹϚϽϤႱႻϞͳႱͳͺϳʹ·ϷʹϿΔϹϤϚϽϤʹϚϞϹϚͺϤʹ·ϞͶϚϽϤʹͼϟϫͼϫϚϞϹʹ·; ϤʹͼͺϷʹͺʹϐʹϲϹϻͺϪϹʹ;ͻϭϹͶϻͺϷϹϤʹϷϚϹϹϤͿʹϽϤϲͺϹʹϲϹϹϳʹ· ͶϨϲϚͻϤʹϷͶʹͻϹʹͻϳʹ·ϷͺʹϐϪϹϤϟϞϾϧϞϹϞϹϚ



After another long fight with a piece of clothing, the whale made yet another charge towards the qajait, and the men decided to throw the girl's pants in the water. The whale struggled with the pants for a very long time. The people were about to reach land when the whale made one final charge for the qajait.

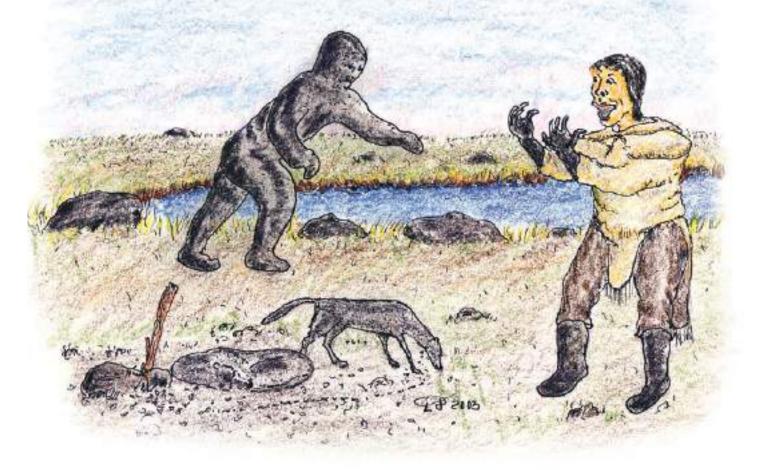
నెండి. సంగ్రామాల్ (నెండె నెండి స్రామాలు) దోలిగిందిందింది. దాలిగి సాగాంసాలు గినింది సార్యం సిందిందింది సారాయ్లు సింగాంగాం.

It was so swift that the whale almost caught up to the people before they reached land. The only thing that prevented it from catching the group was that, in its rush to put its bones back on, it had forgotten to put on its shoulder blades.

 $C^{\vee} \ll C^{\vee} \otimes A^{-} \Leftrightarrow A^{-} \otimes A^{-$ 

The next year, the whale returned to where it had last seen the girl, because it was still yearning for her. As it swam along the shore, the girl's mother saw the whale and called out to her daughter, "Hey, daughter, that whale down there, is it free of dried blubber odour?"





"ف<sup>ل</sup>ل, >٢-٢-٢-."

"Oh no, it's full of dried blubber odour!"

∩⊲'ݠൎJ℠ ∧∿LϤ, ∩⊲'ݠ៎J℠ ⊲ˤଈ℠ ▷ˤᲮሥ∿レ৮∿LϤ, "ˤᲮഛ℠Ͻ℠ <₽≦d⊲ ▷ᢣᡪᡶ᠋ˤ᠆ᡄ."

When the girl said this, the whale called out in revenge, "Oh, how I wish those creatures up on dry land would turn into stones!"

ϹΔĹϳ<sup>ͼ</sup>ϷͼϧϭͺϿϽϥͼϹͺϽϒϚͻϪϳͼϧͺͼϷϲϚϫϽϪͺϟϫϹϤϧϧ ϷϞϲϧͳϤʹϧϷϧϹϹͺϹϽͱϭͺϳͼͽͺ϶ϷϭͼϭϨϭϲϷͼϿͼͼϷϟϲͿͼϭϲϲϲϲ ϪϲϷϟϧϦϞϲͼϹͺϪͶϦͼϷͺϷϞϲͿͼͽ϶ϲͺϤϧϷϷͺϷϞϲͿͼͽ϶ϲͺϹͱϫͺϹϹ;Ϲ ϷϞϲͿͼͽ϶ϧͺ

As soon as it said this, all the people's tents, dogs, and possessions started to turn to stone. The girl who had mocked the whale began



turning into stone too and, as she turned to stone, she said, "My feet have turned to stone, my hands have turned to stone, now all of me has turned to stone."

٥، ﺍﻩ, װּרָלײּンンָלײַרָלײַ חַלים יִףירַקַשַעַי פּיּטַרַאָּשָּרַקַשַירַ אַיערָ 204°בײַשָרוי, כֹּפָּסַקַיּבַ־ּיָזָיוּ כַעַר יִפְרַרִי יִפְסַייּטַאָדָ חוַּּלתַסּיעַכַזָיּ בײַלחוּקײַאַיאָאַספּכַסײַרַפַי פַאַיַרַי פַאַרַרי

The whale's words had turned everything at the camp into stone even the dogs turned to stone where they sat tethered to the ground. To this day, there is a place where you can find the dog team's stone tether lines. The stone lines are straight and smooth, perfect for *natqut* (qulliq flame adjusters), and people break off pieces of the lines to use in stone lanterns.

> ∆⁄'⊲ The end

#### ∆בׂר, איילי IIMAARASUGJUK, THE PEOPLE SWALLOWER

 $C\Delta^{L}aJ^{W} \Delta a 4^{U}b'' \Delta 4^{W} (\Delta a 4^{U}b'' \Delta^{U}) \Delta c \Gamma \sigma^{U} b^{U} \dot{D}' \dot{D} \Gamma.$   $\dot{b}^{U} \dot{D} \dot{D} \Gamma J^{W} \Delta c \sigma a U^{U} \Gamma \sigma \alpha \ell_{U} \rho^{U}, C\Delta L J^{W} a \sigma d \sigma$  $C\Delta L D 4' \dot{a}^{U} \sigma^{U} \Gamma \Gamma \ell_{U} \gamma \ell_{U} \sigma^{U} \sigma^{U}$ 

There is a story of a time when there was much starvation, and a man began slaughtering his relatives to feed himself. Over time, he killed and ate his relatives one by one. Eventually, his wife was the only one left alive, and so he asked her to go out and gather some firewood so he could cook up the daughter he had recently killed.



 $C\Delta L J^{5b} < \sigma' \dot{a} \sigma \Delta b \sigma \neg c' \Gamma b \Gamma b^{b}, C\Delta^{L} a \neg a^{5} c D b \sigma b^{b} < c' L^{c} \neg \Delta \Lambda c' \Box \neg a^{c} \dot{a}$ 

When the wife returned from gathering firewood, she began to cook her daughter. But as she did, she sniffled and blew her nose. The old man had the nerve to ask, "My dear wife, are you weeping?"

"പ്<sup>പ</sup>്."

"Oh, no," she answered.

"ڬ۬ۥٛڗ ڮ؋ڮ؋؇ۮؽ؞ ٵ؇ۣڡٵؚ؞

"Then why all this sniffling and blowing your nose?" he asked.

"△┌╰⊂▷ʕL."

"Oh, my eyes are just burning from the smoke," she replied.



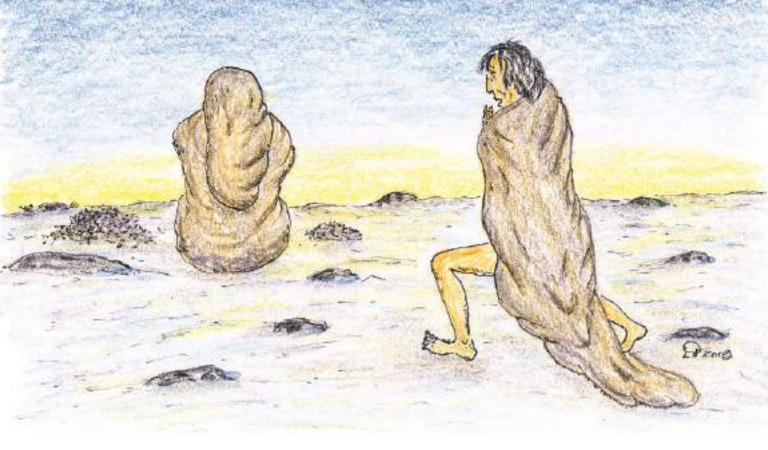


As the mother continued cooking, the girl's hands roasted in the fire, curled up into fists, grabbed hold of the burning moss, and smothered the flame.

ᢗᡃ᠙ᡃ᠋ᡝ᠋᠉᠆ᡔ᠋᠅᠘᠊᠋ᠳ᠂᠋᠘᠋᠆ᡘ᠉ᡩ᠆᠘᠋᠘᠆᠉᠂᠙ᢞᢗᡕ᠋᠕᠄ᢅᡆᢗᠧᡕ᠙ᡃ᠋ᡝ᠉᠂ᠴᡄ᠕᠋ᠥ. ᠈ᠻᢞᢗᡕ᠕᠋᠋᠋᠆᠉ᢣ᠉᠂᠕ᡣᡗ᠋᠕ᠳ᠋ᠮ᠋᠉᠂᠙ᢣ᠉ᢩᡔᠣ᠂ᡃ᠋᠖᠉ᡃᠥ᠘᠋᠋᠋᠄᠙ᢞᢗᡕ᠕᠋ᡄᡪᠮ. ᡣ᠋᠈᠘ᢣ᠆᠋᠉᠆ᡘ᠉᠆᠘᠋ᢩ᠆᠆᠉᠆᠘᠉᠆᠆᠋᠉᠆᠆᠆᠉᠆᠘᠕ᡣᡗ᠕ᠳ᠉᠂᠙᠘᠈ᡔᠥᢂ ᠘᠘᠈᠉ᠫ᠉ᡔ᠋᠕

After the man had eaten his daughter, he told his wife to gather more moss. She left, taking an old atigi with her to the hill above the igluit. When she reached the top of the hill, she quickly stuffed the old atigi with moss to make it look like a person and left it sitting there.

ϹΔĹϳʹჼ᠈᠄᠔᠘ᢉᡏ᠋᠈ᢅ᠑ᡏ᠂ᠳ᠖᠘᠋᠘ᡃ᠘᠋᠃᠋᠘᠃ᠴᢉ᠉᠋ᢕ᠅᠋ᡬᢟ᠋᠅᠋᠘᠖ᡩᡔ᠅ ᠘ᡄ᠋ᡏ᠋ᠴᡗ



The wife realized her husband would soon come after her, so she turned away from their iglu and started to run towards her relatives' camp.

Before long, her husband stepped outside. He was wrapped only in caribou covers, but he headed straight for the stuffed atigi that was resting on the top of the hill. The husband charged towards it with a knife in hand.

ౕౖంించు రిగించింది. అంటించింది సిందింది సిందింది సిందింది సిందింది. రాజాలు సిందింది సింగాలు సిందింది సిందింది సిందింది సిందింది. రాజాలు సింగాలు సిందింది సిందింది సిందింది సిందింది సిందింది సింగాలు సిందింది సిందింది సిందింది సిందింది సిందిం సిందింది సింది సిందింది సిందింది సిందింది సిందింది సిందింది సిందింది సిందింది సిందిం సిందింది సింది సింది సింది సింద When he reached the atigi, the man stabbed it furiously. But he soon realized it was not a person. He then saw his wife running in the distance, and he started to chase after her. But because he was naked, he had to stop regularly and rewrap himself in his covers. The husband's need to constantly adjust the caribou covers slowed him down considerably.

 $\Box = \Box^{\circ} \cup C \cup \mathbb{P}^{\circ} \cup \mathbb{P$ 

His wife got far ahead of him, and he was eventually forced to run home because of his nakedness.

When the woman reached her brother's camp, the people there asked her, "Why did you come?"

"ὑϷϽʹϽϲϚʹϹ Δϲ ϷΔL ϽʹϭͰʹͻϞႱ σኪ/ϤႱʹϽϤኪϲ·ʹLϞႱ ·ϷLϷϽϞႱ."

"We were starving and my husband wanted to kill and eat me, so I ran away," she answered.



"٩٤ڡ٩⊂ ݢܠܬ٩?"

"Then tell us, what did you eat to survive?" they asked.

"dL°ഫc."

"Lice," she answered.

The peopled doubted her claim, so they stabbed her to find out what she had been eating. When they did, mosquitoes flew out of her body. These mosquitoes are present to this day. Mosquitoes originated from the hoard of lice that took flight from the wife's body.

ڎؘؗؖ؇ڹؘ۞ ۮڬٮڡؘٵ؆ٵۯڮڮ؈ۮؼ؇ۥ۞؊ۑٵ ڞ؇ڮ؇ڮ ڮۥٛڮڮ۩ۮػ؇ڂۥ؞؞ڔ؊ۼڗ؇؊؆؆؆؆؆ڮ؆ڮڮڔ؊؋

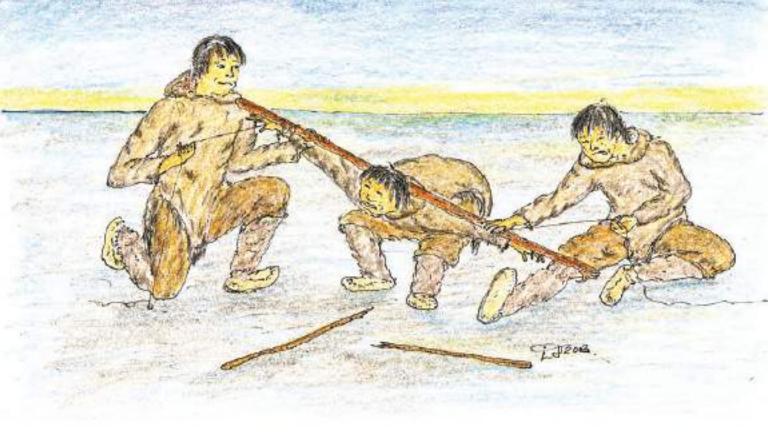
After she had died, her husband arrived at the camp. The people then said to him, "limaarasugjuk, you old scoundrel, you old people swallower! You are an evil lnuk eater."

"Says who? Says who?" the husband demanded.

"C∆¹॒ \_\_\_\_⊄ ⊲▷՟\_ˤσᢑ >°⊆⊂Ⴑᢑ".

"Your wife, Publaligaq, who escaped from you," they replied.





"Þᠳ<ᲮᠬᡃĎᠭᠧ, Þᠳ<Ხᠬᡃᠫᠬᠧ!"

"Now, now! Speak up, speak up!" he demanded.

"When your daughter's hands were being cooked, and the flame was being fed, you never even woke up, you old scoundrel," they said to him in disgust.

Then the people stretched out the husband's arms and tied him to a long pole. He struggled to get loose and broke the pole in half. But his brothers-in-law wanted revenge, so they stabbed him and killed him.

# ۲HE WOMAN WHO KILLED AN AKŁAK

 $\triangleleft^{L} \langle C P \dot{?}^{m} C \Delta^{L} \alpha$   $\not \sim \dot{b}^{b} \dot{?}^{e} \dot{\sigma}^{m} C P^{m}$ ,  $\square \alpha^{m} b \Lambda \dot{c}^{c} C L^{r} \dot{L}^{r}$  $\dot{b}^{2} \Im^{m} \mathcal{A}^{p} \mathcal{A} \sigma \mathcal{A}$ .

There is another story about a group of people who were dying from starvation.

There was a couple who was starving, just like their neighbours, but the husband decided to live off those people who had already died.

One day, the husband told his wife, Inutquaq, to go gather a bit of moss for a fire. As she was on her way to gather the moss, the wife said aloud, "I'm begging, someone bring an animal to me, because I am terrified my husband will eat me."



ᡃ᠋ᡃᡠ᠘᠊ᠯ᠋ᡝ᠉ ᢗᡆᠾ᠋ᡏ᠌᠉ ᠋ᡝ᠋ᠴ᠋ᡣᡏ᠌ᠴᢩ᠉ᡃ᠋ᡝ᠉ ᡔᡆᠴᠦ᠘ᡄᡅ᠋ᡧᡄᡃᡄᢣᢩ᠍᠍᠍᠍ᠸ᠉ᡃᢑ᠉ ᡆ᠘ᡃ᠊ᢗᡄ᠋ᠫᡆ᠋ᡃ᠘ᠻ᠘ᢞᢖ᠋ᢧᡩᠴᡅᡆᡗᠫᡆ᠋᠉᠊ᡬ᠂ᢗᡄ᠋ᠴᡃᢗ᠋ᡝᢆᠫᡆᠦ. ᢗᡃ᠙ᠳ᠋᠋ᡝ᠉ ᠘᠕ᡩᠯᡆᡅᡄᠻ᠋᠋᠋ᡶ᠋,᠘᠕᠅᠋᠘ᠻ᠊᠋ᠫᡝᡆᡃᠵᠣᢂᡃ.

Suddenly, an *akłak* (grizzly bear) appeared. It came straight towards her. When she saw the bear, the wife took off one of her mitts and placed it at the tip of her *tiluut* (a stick or bone used to knock snow off). As the bear drew close, it opened its mouth to bite her, but the wife quickly drove the tiluut deep into the bear's mouth. She drove it in so hard that her hands reached into the animal's mouth too. She held the tiluut there until the bear died of suffocation.

The wife then returned to the iglu and said to her husband, "Hey, lazy one! Lazy one! I have killed an animal for you to eat. Dress up and go butcher it."

But her lazy husband stayed in bed. So she said again, "Hey, lazy one! Lazy one! I have killed an animal for you to eat. Get dressed and go butcher it."

The wife kept insisting until, finally, her lazy husband remarked, "If Inutquaq lies, I'll stab her and eat her."

But the wife again repeated, "Hey lazy one! Lazy one! I have killed an animal for you to eat. Get dressed and go butcher it."

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After much insistence, the husband finally walked to the spot where the wife had been gathering firewood and, sure enough, he saw that she had killed the bear by stabbing it deeply in its mouth with her tiluut and suffocating it. The wife had acquired food for her husband, and they regained their strength.

> ムイタ The end

### <mark>6⊳ילילש</mark> KAUGJAGJUK

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Inuit traditional stories often reflect principles meant to guide our behaviour. This story is one I heard told many times by my mother, Helen Paurngat. I believe it tells us that we should treat orphans with kindness. The story was told like this:

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There was a poor little orphan named Kaugjagjuk who was treated very badly by others. The little orphan was named Kaugjagjuk because people in winter would sometimes make him pound walrus fat to use in a qulliq. *Kaugjagjuk* means a person who pounds blubber.

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Kaugjagjuk went to stay with other people (perhaps his relatives) after his parents passed away. Those people abused him terribly—he was even forced to sleep with dogs in their den. He would lie down between the dogs to keep himself warm.

Anytime anyone wanted Kaugjagjuk to pound blubber, they would call him inside like this: "Where is Kaugjagjuk, the one who pounds walrus blubber? Where is that boy who is only good enough to pound walrus blubber?"

It was bad enough that Kaugjagjuk was treated so terribly, but there were also two girls who liked to add to his misery. The pair would wait to torment Kaugjagjuk by sitting on either side of the passageway into the iglu, holding walrus tusks in their hands. Anytime Kaugjagjuk came inside, they would poke the tusks inside his nostrils, lift him off the ground, and carry him to the spot where he pounded blubber. This was their way of abusing him even more, and the repeated abuse caused his nostrils to stretch until they were exceptionally wide. ϧϷͱϞ·ϳ΅Ϫ;ϫͽϥϭϣͻϭͿͼϭͺϚϥϥϫϭ·ϽϧϹͺϳϲϭͼͿͼϪϧϸϲϭͼͿ· ϒͽͼϚ;ϲϥϟͽϫϪϲϷͽϿ;ϳͼϭͼͺϥϪϗͼͽϳͽͺϧϷʹϽϥͽϔͼϭ ϥϪͼϽϧϷͼϲϟͽϹͼͺϷϷϷϧͼϲϳͽϳϥϭϲϥͽϿͽͺϥͼͿͽϥϹͽϒϲϽϲϥϲ ΔͻϪͼϧϲϥϝͺϧϷͽϲϧͺϥϪͼϽϧϷϨϧϲ

All this excessive abuse, the continual hunger, and the constant cold eventually stunted Kaugjagjuk's growth. The only food he was normally given was a piece of *kauk* (walrus skin). But when he was given a piece, it was never cut up—it was always a whole slab. He would have to munch on the tough skin for a long time, because it was difficult to chew.

Kaugjagjuk had a sister who had been fostered by another family. One day, his sister found a piece of metal and brought it to Kaugiagiuk so he could use it to cut up his food. The piece of metal helped Kaugjagjuk finish his food more quickly, so he didn't waste time and energy chewing. When he was done eating, he would then hide the metal so no one would find it. But others soon noticed he was finishing his food faster than before.

They became very resentful towards him and searched him. When they discovered the piece of metal, they took it away. Once again, Kaugjagjuk had no tool to eat with, and so he went back to slowly chewing his food.

But Kaugjagjuk also had an older brother, a powerful shaman who lived in another area. (In the old days, it was normal practice to split people up into smaller groups. This helped everyone have better access to scarce food supplies.) One winter night, the dogs at Kaugjagjuk's camp started to bark. The young orphan was sleeping as he normally did with the dogs, and so he sent the ones beside him out to see why the others were barking. "My covers, go outside and check! Go outside, my pillows! Go outside, my bed mats, go outside!" he said.

Kaugjagjuk's older brother had arrived. His brother would not stay in other peoples' igluit. Instead, he started building his own. His plan was to take Kaugjagjuk to his own iglu and make his little brother stronger.

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Soon, the older brother took Kaugjagjuk up the hill to build his strength. He made the young boy lift stones that had frozen to the ground, and he would whip Kaugjagjuk until he was able to lift a stone. When he first started whipping him, evil things Kaugjagjuk's mother had done started flying out of him. These evil things had stunted Kaugjagjuk's growth.

 At first Kaugjagjuk's brother made him lift small stones, but gradually he began to lift larger ones. Kaugjagjuk was soon lifting very large stones that were sunk deep in the frozen ground.

Finally, the older brother was satisfied that Kaugjagjuk's strength was sufficient, and that his younger brother would be able to defend himself. He then told Kaugjagjuk, "A big polar bear called a *nanurluk* will soon come. He will be so big he will block the eastern view. When this happens, even if the dogs are barking wildly, stay inside the den and don't go out."

It happened that those at the camp had arranged to have a drum dance that night to mark the arrival of Kaugjagjuk's brother. You see, a long time ago, it was tradition for Inuit to hold a drum dance whenever visitors arrived from another camp. So when night came, the guests and Kaugjagjuk's older brother gathered together. Only Kaugjagjuk and the two girls who tormented him did not go to the celebration.

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When the guests had all gathered at the drum dance, they began calling for Kaugjagjuk, "Where is Kaugjagjuk, the one who pounds walrus blubber? Where is that boy who is only good enough to pound walrus blubber?"

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Kaugjagjuk's older brother, who of course was at the drum dance, said, "Allow me, as I am better able to pound seal blubber."

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So Kaugjagjuk's older brother walked towards the seal blubber pounding place and started pounding. When he was done, he grabbed the pounded blubber oil and started whipping people with it. He splashed it all over their faces and parts of their clothing, making a mess of them. Everyone at the drum dance had heard Kaugjagjuk's older brother was a strong shaman, and they pressed him to perform a shamanistic ritual. "We have heard you are a powerful shaman. Perform your shamanistic ritual for us so we will believe that you truly are a powerful shaman," they said.

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Kaugjagjuk's older brother resisted at first. But eventually, since people begged him so much, he stepped out of the iglu. When he came back in, he said, "There is a walrus sitting outside."

People who were at the drum dance did not believe him and sarcastically replied, "Well then, bring it in so we can all see this big walrus."

Kaugjagjuk's brother answered, "Well, you know, the water will come in before the walrus. If I do this, you could easily all drown and die."

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The people refused to believe him, and they begged, "Well then, bring it in so we can see it and all drown in the water."

Kaugjagjuk's brother then allowed the walrus into the iglu. The sound of the walrus and the water poured into the iglu. The iglu was filled totally with water, and even before the walrus was inside, the people at the drum dance were trapped in water. They couldn't get out, and all of them drowned.

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The qaggiq was totally flooded with water. When it froze, it even started to crack. Kaugjagjuk and the girls had not been inside the drum dance iglu, so they were the only survivors.

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After five days had passed, Kaugjagjuk's brother brought all those that had drowned back to life. When they were alive again, Kaugjagjuk's brother told them that they had been dead in the water for five days. The people did not believe him, but the two girls who had witnessed it said, "Yes, it is true. You were all dead for five days. You were all frozen in the water! In fact, there were cracks in the ice where you were."

But the people who had frozen in the water still refused to believe the story.

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A few more days passed, and then, one day, a big polar bear appeared. It was just as Kaugjagjuk's brother had said: the polar bear was so big that it blocked the eastern view. All the men in the camp tried to kill the bear. But Kaugjagjuk obeyed his brother's advice and stayed inside the dog den.

People started calling for Kaugjagjuk, hoping to use him to bait the bear. They cried out, "Where is Kaugjagjuk so we can use him as bait?"

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When Kaugjagjuk heard this, he left the dog den and began walking towards the men trying to kill the bear. As he walked down, he sang, "Where, where, could Kaugjagjuk be? Where could the bait be? Where could the one who is only good for bait be? *Jurjurii jurjurialuk*. Am I not stronger, stronger? Stronger I've come to be! Bait, bait you be, jurjurii, jurjurialuk. Am I not stronger, stronger? Stronger I've come to be."

"᠘ᡃᠴᢣ᠌᠌᠌ᠫᡲᠴ᠋᠅᠋ᠴ᠋ᡗ᠂᠕ᡬᡃᡄ᠋ᡄᡩ᠋᠅᠘᠘᠅᠆ᠬᢠ᠋ᡬ᠘᠋᠕ᡩᡄ᠋᠉ᡃ ᠕᠊᠙᠆᠋᠉᠊ᡆ᠋᠋᠈ᡃ᠈ᡩᡄ᠉ᡔ᠋᠋᠈᠘᠕ᢡ᠆᠉ᡔ᠋᠘᠕ᢡ᠆᠋᠉᠆᠅᠘᠉ "When we all have entered a large iglu and everyone gone home. Jurjurii, jurjurialuk. Am I not stronger, stronger? Stronger I've come to be!"

"Where, where could Kaugjagjuk be? The enticer be? Good only for an enticer to be? Jurjurii jurjurialuk. Am I not stronger, stronger? Stronger I've come to be!"

"ᡃ᠋ᡃ᠋ᡋᢂ᠆ᢣ᠆ᡆᢄ᠆ᡅᢩ᠘᠋ᢂ᠆᠖᠕ᡧᢄ᠆᠉ᢣ᠘᠘᠋ᠺᢄ᠆᠅᠆᠅ᢋᡬ ᠆᠋᠃ᢣ᠋ᠬ᠘ᠴᢩ᠉᠕᠙᠆᠉ᡃᡆ᠋᠄ᢣ᠅ᡗᡊᠫᡅ᠕᠙᠆᠆᠉ᡔ᠋᠕᠅᠆᠆᠉ᡔ᠋᠅᠘᠉

"Where, where could Kaugjagjuk be? The enticer be? Good only for an enticer to be? Jurjurii jurjurialuk. Am I not stronger, stronger? Stronger I've come to be!"

"Am I being treated so lowly? Here now, am I not stronger? Jurjurii jurjurialuk. Am I not stronger, stronger? Stronger I've come to be!"

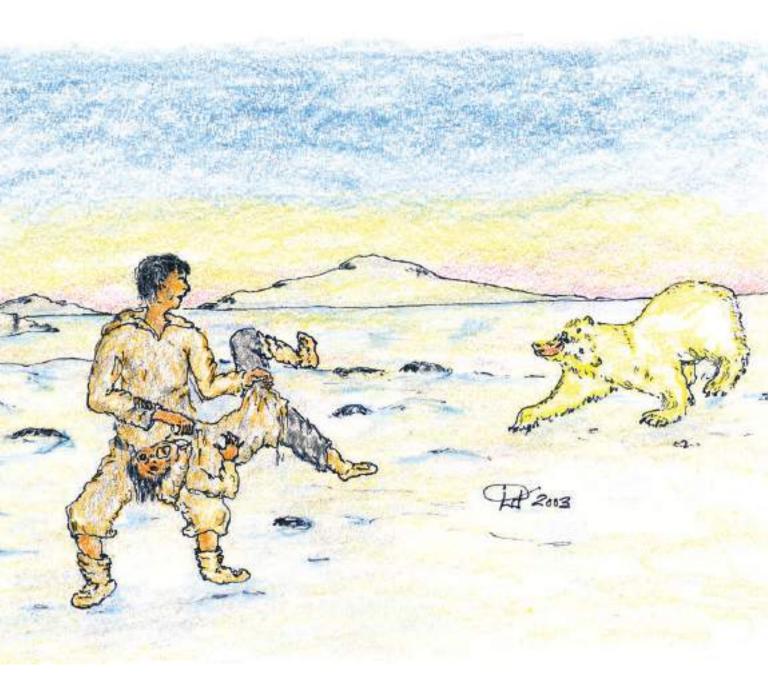
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When Kaugjagjuk reached the men, he grabbed those who had been cruel to him, lifted them off the ground, and threw them to the bear. The bear caught the men in mid-air, attacked them, and killed them.

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When all the men had been mauled to death by the bear, Kaugjagjuk then destroyed the bear by grabbing its front legs and bashing it to death on the ice.

#### ∆~'⊲ The end



# **∆י\_יb∩רי** TWO MEN WHO SHARED A WIFE

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This story is about two men who shared a wife and started fighting over her.

The two men and their wife had moved to the coast. When they arrived, the man who was the true husband saw a seal, went after it, and caught it. He brought it to the shore, and then both men started to butcher the animal. But the whole time, the pair made sure they stayed across from each other and moved around the seal to keep out of each other's reach.



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After the butchering was finished, the two men went to put up the tent. But they were competing and showing off as they put it up. They made the tent so tight that it was completely smooth, and they used many extra stones to keep it weighted down.



 $C\Delta^{L}aJ^{W} = \Delta^{L}A'DAGF BOUSS PHOLES PH$ 

Of course, the woman was deeply suspicious of this, and she pretended to collect moss near the tent so she could spy on her husbands.

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The woman saw that the tent was all set up, but her husbands didn't come out. They had actually set up the tent to have a knife fight inside. The husbands soon began their fight, and the fighting was so aggressive that each man kept slipping between the tent pole and tent, trying to avoid each other's knife stabs.



The woman ran down to the tent as soon as she sensed trouble. But when she reached the tent, she heard someone groan and holler, "Ouch!"

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When she ran inside, she saw her second husband sitting in the middle of the floor. He had been stabbed in the stomach and was trying to hold his exposed intestines together with his hands. The woman's second husband soon died, and the real husband and wife were together alone again.

#### ∆⁄'⊲ The end

# <u>אלישלי</u> כע כע האיש Inuit Beliefs



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INUIT TRADITIONAL BELIEFS OF THE PAST

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Long ago, when Inuit still practiced their traditional ways, they followed their own unique belief system, which they held in fearful reverence, and it guided them in life.

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In accordance with their beliefs, they avoided doing certain things, and they tried to heed these admonitions carefully, fearing that if they broke the rules an unseen force would lead them to an unhappy life.

This traditional belief system was linked to every area of life, affecting how they worked, how food was harvested and used, how water was used, how relationships were formed and maintained—it affected all areas of life.

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In this book, I have written down some of these beliefs that were taught, learned, and practised.

#### <mark>ልር ሻናረር ሲና ረሳ ሻና መ</mark> SHOWING KINDNESS TO ORPHANS

Orphans are children who have suffered the loss of their parents. Orphans were often mistreated even by their extended families, and were denied many things and freedoms that were enjoyed by others. Orphans were children who had lost parental love, care, and protection, for which they strongly yearned.

We were told to show kindness to orphans who had no one to help or defend them, whose eyes were always in search of protection.

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There is a traditional story of Kaugjagjuk that many people have heard or know of. It is said that Kaugjagjuk was also a little orphan. People claim it to be just a story, but it can also be an actual true story.

Kaugjagjuk was mistreated so badly as an orphan that he slept in a dog cave in the outer porch. He slept among the dogs, who served as his bedding and covering.

He was treated as a slave and was often given the chore of rendering frozen chunks of walrus blubber by pounding them with a mallet into oil for the lamps. This is how he became known as Kaugjagjuk, "the pounder," because he was always pounding on frozen walrus blubber. He probably had his own real name, but he was further demeaned and dehumanized by being given the name of Kaugjagjuk. He was so disdained that others simply called him by the given nickname to mock him.

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It turns out that he had an older brother who lived in a distant inland camp. This older brother arrived one day, but he didn't move in as a guest to any of the people's igluit. Probably because he was a shaman, he built his own iglu. He would invite his younger brother over and started training him to strengthen him. At night, Kaugjagjuk would come over, and his older brother would lash him with a dog-whip. With every lash of the whip, the evil that his parents had left him seemed to come out of his shirt.

Then his older brother took Kaugjagjuk up to a small hill and began to whip him some more and made him pry out stones frozen solid into the ground. When Kaugjagjuk was able to pry boulders from the frozen ground, the older brother finally stopped whipping him.

When the older brother had completed the boy's training and was ready to leave, he told his younger brother that two huge, evil polar bears would arrive to the camp and that he was to handle them. Not long after, two huge, evil polar bears walked into their igluit encampment.

Some men saw the bears and called out, "Where is the great Kaugjagjuk, the one to bait the bears!" They wanted Kaugjagjuk because he was considered dispensable. They wanted to throw him at the evil bears to bait and enrage them.

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As soon as Kaugjagjuk heard the men calling out for him, he began walking towards them, singing his pihiq: "Where is that great Kaugjagjuk, the one to bait the bears, use him as a bait now. Jurjurii, jurjurialuk, I consider myself more able now, I'm truly more able now." He sang thusly because he was no longer just an ordinary, mistreated orphan; he was now able to defend himself.

When Kaugjagjuk reached the men who were harassing the bears, he started flinging them at the bears. The bears would catch them midair and kill them. When all the men who were his tormentors were gone, he grabbed the bears by their front paws, swung them around and around, and smashed them to the ground and killed both of them.

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We must always show kindness to people who we consider to be less fortunate than us, because they can rise up to become more powerful than us, and we ourselves may require their help someday. That is why our parents taught us to show kindness to orphans and to those who are shunned by others. We are to offer them kindness and help. This is a precious thing to build our memories on.

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Here is just another story that contains a lesson in it. It is a story of a big whale that fought back when others said he stank like old dried-up blubber fat. He fought back and put an evil spell on the people: "May you all turn into stones." So it was that not only people, but all their possessions—their dogs and belongings—were all turned into stones.

#### **Δ<sup>ϵ</sup>ϹΔϹσ<sup>ϵ</sup><sup>ϧ</sup> σ<sup>ϵ</sup>ρσ<sup>ϧ</sup>** AVOID BEING STINGY ABOUT FOOD

We grew up raised by our parents who told us that we should always be generous about sharing food, because being denied food to eat is a scary thing.

Our fathers and mothers taught us, preparing us for what we should do when we became able to do things on our own, advising us how to look after ourselves, and to care for other people. We would be able to assist others who are experiencing problems and hardships according to our learned abilities.

In the old days, we had less than what we have today. For instance, things that we take for granted today were certainly not available then. For example, there were no social services, and we had to rely on ourselves to survive. We had to travel to areas where animals were abundant, and often had to travel a great distance when animals were not readily available close by; we had to go after them and search them out.

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For this reason, lnuit had to really look after each other in order to pass through hard times; they had to work very hard and support each other. Helping those in need is part of being a good citizen, and we must always treasure it. Inuit used to say that good fortune usually passes on from one place to another, and that we should always be helpful whenever we are able to, so when it's our turn needing help others will think of us because of what we did for them.

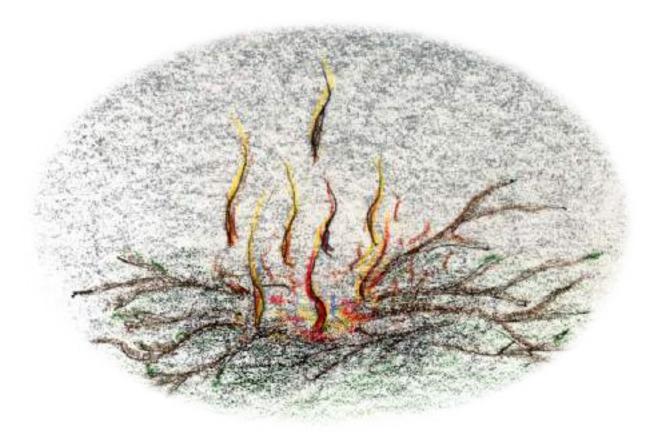
#### <mark>Δლ<sup>ь</sup>C<sup>5</sup>σ<sup>ь</sup>CΔσ<sup>5</sup><sup>6</sup> σ<sup>5</sup></mark> σ<sup>5</sup> ⊲Γ<sup>6</sup>ρ<sup>6</sup>σ<sup>6</sup> AVOID SCORCHING ANIMAL SKINS

It was forbidden for a person to burn off animal hair or throw animal skins into fire lest they become poor hunters, poor fox trappers, or experience no return for their efforts, and otherwise put themselves in great peril.

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Inuit have many traditional stories that can help us understand things that are not visible to the naked eye, or teach us of situations and circumstances we have not yet experienced. There is one story that goes something like this:

Once there was a man who lost his wife. She had run away during the night. The man found her tracks and followed them on foot all day and into the night. Deep into the night he followed her tracks under the bright moonlight. The tracks headed towards a warren. As he got closer to the dens, the woman's tracks inexplicably changed. One was still a track of a human foot, but the other foot became a fox's track.



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When he came up to the warren, different kinds of creatures came out of their dens to offer themselves as his partner, but he refused all of them. By and by, one came out and told him to come into its den, saying that he was to crawl in backwards as he entered. As he entered the den, he turned to see where he was going only for an instant, but the tunnel immediately started to shrink, so he turned away and was able to enter the den.  $\mathcal{A}_{Q} \otimes \mathcal{A}_{V} + \mathcal{A}_{V} = \mathcal{A}_{V} \otimes \mathcal{A}_{V} \otimes \mathcal{A}_{V} \otimes \mathcal{A}_{V} \otimes \mathcal{A}_{V} = \mathcal{A}_{V} \otimes \mathcal{A}_{V}$ 

He discovered that there were a couple of little lemmings in the den. One of them recognized the man and started wagging a blade of grass at him and said, "Oh, here is the man who burned and tortured me, and twisted my looks." The lemming's face was all crooked from having been tortured by the man.

Our parents used to tell us to treat all living things, like birds, insects, crawling things on the ground, and other animals, with care and respect: to not mistreat them, but to be concerned for their well-being.

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This is true, as every living thing on the land has a guardian watching over it, just as we watch out for ourselves. We must also be mindful of everything around us if we want to live peacefully without the constant fear that something bad will happen to us.

## **۵-۲-۶** EVIL SPELLS

Long ago, when Inuit still lived their traditional lifestyle, it is said that some of them could cast evil spells secretly on people and cause bad situations and circumstances for them. I do not have full knowledge of this subject, but I believe what I have heard to be true.

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I tend to regard evil spells as being similar to prayers, because they are also designed in such a way with words that can cause something to happen by reciting them. Evil spells can cause something unexpected to happen to a person, causing them to fall into something evil.

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Perhaps evil spells and how they were used can be explained by listening to something from a story. Many Inuit have probably heard of this old story that my late mother, Paurnga'naaq (my dear little Paurngat), often told. It's a story of a narwhal that turned people, their possessions, their dogs, and everything into stones by reciting an evil spell on them. This is how the story goes:  $\Delta L^{\circ} a \Delta c^{\circ} b \nabla \sigma c^{\circ} b^{\circ} d^{<} \Delta c^{\circ} b, C \Delta c^{\circ} d d^{\circ} \sigma \delta d^{\circ} d^{<} d^{<} C$  $\Lambda^{\circ} d^{\circ} D^{\circ} D \Delta^{\circ} d^{\circ} C^{\circ} D^{\circ} a^{\circ} D^{\circ}, \Delta c^{\circ} b^{\circ} D^{\circ} \Delta c^{\circ} b^{\circ} a^{\circ} D^{\circ} d^{\circ} C^{\circ} D^{\circ} a^{\circ} D^{\circ} d^{\circ} C^{\circ} D^{\circ} d^{\circ} d^{\circ} C^{\circ} D^{\circ} d^{\circ} d^{\circ} C^{\circ} D^{\circ} d^{\circ} d^{\circ} C^{\circ} D^{\circ} d$ 

One day, three young maidens were playing outside, and they decided to choose pretend husbands for themselves. One of them chose a stone, another a bald eagle, and the third, a huge narwhal that was swimming in the water nearby. The one who had chosen the stone herself turned into a stone. The one who had chosen the bald eagle was plucked up by an eagle and taken up to a high cliff. The one who had chosen the narwhal rode off on the back of the narwhal and was taken to an island that was the home of the whale. Their dwelling was made from the bones of a whale.

The one who had chosen the stone for her pretend husband turned into stone permanently. The one who had chosen the eagle for her pretend husband, in a bid to escape, started braiding a thong from lemming skins to climb down the cliff. As a group of qajait passed by, she jumped the last length of the rope into the water and got on one of the qajait. Meanwhile, the girl who had pretended to be married to a whale was retrieved and picked up by the men of her camp on their qajait.

When the whale discovered what had happened to his "bride," he immediately went after the qajait in an attempt to get her back. He couldn't catch up. He was enraged and cursed the people of the camp: "May you all become stones!"

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Because the whale cast a spell on them, they and everything they owned all turned into stone—the people, their dogs, and their personal possessions turned into stone.

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In fact, a long time ago Inuit used to go to that place and collect lengths of stone that were apparently once dog leashes, to use them for fixing the flames of their qullit They were nice, long, slender pieces of stone. People would snap them in half and use as them as *taqqut* (wick trimmers) for their qullit.

#### **△→△→▷ أ أ** TREATING SNOW BLINDNESS

Long ago, they used to apply wet, loose tea leaves directly from a cup on the eyelids to try to treat snow blindness. In the springtime, when days become longer, the sun shines longer on the pure white snow, and this can be very hard on the eyes.

You need to wear sunglasses in this brightness; otherwise if you're out there with no sunglasses, you may suffer snow blindness, and you may not be able to keep your eyes open. You begin to uncontrollably shed tears, and your eyes turn bleary red in the brightness of the springtime.

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Before sunglasses with dark lenses became available to us, Inuit used to wear snow goggles made of caribou antler with very narrow eye slits designed to cut the glare to avoid snow blindness. We must take good care of our eyes in the springtime by wearing sunglasses to avoid snow blindness.

#### **ΔՐና/σ<sup>66</sup> bΓ<sup>6</sup>Γ<sup>6</sup>** THROWING A PAIR OF KAMIIK

ϷﻮϹჼᡃᠫᡃ᠋᠖ᡃᡦᠫᡆ᠋ᡃᢛ᠋ᡣ᠆ᠴᡁ᠋᠋᠍ᠨᢆᢛ᠂ᡏᡆᢩ᠉ᡃᠳᡐᡃᢤ᠅ᢆᡅ᠉ᢣᢣᡔ᠋ᠴᢣᠶ᠋ᡆ᠉ ᠆᠋᠋᠋᠋᠋᠋᠊᠆᠘᠋᠄ᡩ᠋ᠫᠺᢂᢟ᠋ᡳᡄᢂ᠂ᠳ᠕᠂ᠴᡆᡡ᠈᠘᠋᠋᠋ ᠘ᡃᠴᡆ᠂ᡆ᠋᠋᠋᠋᠋᠊ᡆ᠋᠁᠘ᡗᡏᡆ᠋᠋᠋ᡶ᠘᠂ᢣ᠈ᢣᡄᢂ᠋᠉ᢣ᠘ᢁ᠖᠘ᡄ᠘᠉ᡃᢆ᠘᠘ᠴᡐ ᢣ᠋᠂ᡆᠫᠺᢂᢩᡔᡅ᠈ᢄᢣᡁᡆᡝᡆ᠋᠉ᠫᡏ᠈᠕ᢣ᠋᠋᠖ᡄᢂ᠋᠃᠘

Once upon a time, a little old lady tried to intervene in a fight between two men. Realizing that she would not be able to get there in time before they got into real trouble, she took one of her kamiik and flung it between them to stop them. The men, fortunately, let each other go before anything happened that would cause them sorrow.

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Long ago, Elders—old men and old women—were deeply respected for their wisdom. Whatever they advised was done right away, because people knew the advice was for their own good. The Elders were leaders for their wisdom, for knowing which route was best to take, and for what was for the greater good.



#### Δ<sup>s</sup>b<sup>c</sup> σ<sup>s</sup>σ<sup>d<sup>c</sup></sup> d<sup>s</sup>b<sup>j</sup> c<sup>2</sup>Δ<sup>c</sup><sup>2</sup> ONE MUST NEVER SAY THEY'RE GOING FISHING TOMORROW



Long ago, people who planned to go fishing avoided saying they were leaving tomorrow to go out and fish. They avoided speaking outright of their plans so they would not have a hard time catching fish. This was a traditional belief of Inuit. Perhaps it is based on the thinking that fish might not want to bite at a fisherman's hook because they already knew he was out there to catch them.

ΡイϤσ ʹϧϧϧϫ ΔϿϲϿ;ϤϹϷ≪ϲϷͼϹϫϹ、ϿͽϽͼϷϲϤͽϲϲϫϳ ϭͼϷϪϲϲϷϲϲ; ΔͼϷϿͼ ͻͺϲ; ϲ; ΔͼϷϿͼ Δε

In any case, long ago, fish were also the main source of food to keep Inuit from starving when caribou were scarce. That is why Inuit generally chose lakes with fish that were easy to catch with the hookand-line method.

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Today, we are no longer using some of the old sayings, because we are no longer living in an age when they were used originally. For example, people used to say, *Qaumaniqsiurialaurniarama* (I am going to go and cast light under a hole). In the old days, we took for granted that the person saying that meant that they were going fishing through the ice.

## <mark>∆יל~ל~ל</mark> "I HAVE A LOPSIDED FACE"

Long ago, whenever lnuit came out of their igluit at night, they would call out, "I have a lopsided face! I have a lopsided face!" to protect themselves from being captured by *paijaa* (evil snow spirits). They would twitch their mouth downwards to one side to make a funny face as they stepped out, and try to display a scarier face than whatever bogeyman was waiting out there.

In the old days, when we were children and easily scared, we used to be terrified of stepping out into the dark. We so believed the saying to be true that we felt emboldened to step out into darkness simply by displaying a more scary face. And for what it's worth, of course in the dark everything is nearly invisible and hard to make out, and sometimes shadow phantoms seemingly move about in one's diminished vision.

#### <mark>Δ<sup>ւ</sup>Ե\_ՆΓ<sup>ь</sup> Δ<sup>e</sup>o\_Δσ<sup>-ιь</sup></mark> THE FISH THAT GOT AWAY: FISHING BELIEFS

 $\Delta^{5}b_{}^{5}$  حا $^{6}a_{}^{5}a_{}^$ 

When a fish flopped and got away just before you pulled it out of the fishing hole, you would try to recover it by saying, "*qaq-qa-qaq-qaa*" or "*qa-qa-qa-qaa*" (making a noise like the loon). Some people would say, "I don't give up easily: *qaa, qaa, qaa, qaa,*" or they'd say, "Take the bite, take the bite" repeatedly.



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As children, we had lots of fun going down to the frozen lake to the fishing holes in the season when there was still snow on the ground. Thinking of this, it reminds me of various traditional lnuktut terms I used to hear being used to describe traditional fishing equipment:

- *qarjuqsaq*: a length of stiff metal rod bent and fabricated in a way to hook and ensnare a fish by the mouth
- *mikiksugut:* bait; fish viscera placed on the hook as bait to attract prey fish
- *tipjaq:* the weight of a hook, usually made of a bulb of walrus tusk or caribou antler anchored on the hook
- manaq: a straight bone hook and line placed in the fish tail
- *ipiutaq*: thin fishing line made of continuously braided caribou sinew
- *aulajjut*: a hook-and-line handle, made of a piece of wood or something else

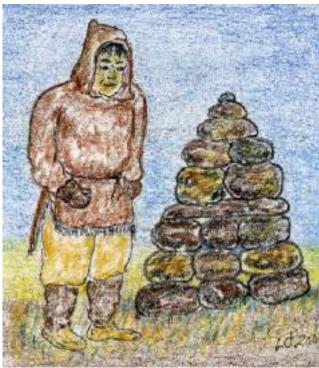
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Manaq is usually hung down the ice hole or fishing hole; it is designed to wait for fish to nibble on it and swallow it, and to be reeled in.

#### <mark>Δ\_ው<sup>5</sup>/ር ▷ በ ኦ ▷ σ <sup>5</sup></mark> A STONE MARKER

ΔϼϧͺϟϧϿϿϿϤ;ϧ< ΔϼϧϥϹϷͶϟϷϥϽ;ͺϒͽϧϟϥϲͺϿϲ ;Ϸ;ϷϹϫϲ ϹϷϿϚϧͻϲ

When a person is a habitual liar, he is thought of as a stone marker on the land. He is like placing a stone marker on the land so everyone knows he is a habitual liar.



Inuit did not like being told lies, knowing that lying is wrong and can cause a lot of trouble or upset good relationships. Our parents encouraged us to live in honesty and be truthful in our family and among other people.

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ΛϚϟϤʹჼͱϟʹͽϽʹϲͺ·ϚϿͺϟΔͼͺͼͺ·ͿϚͺΛϚϟϤʹͼͺ΅ϹϚϽͿʹͺϳͼʹͺϘͺͶϧϷϹͼϟϭͺͽ·ͼ ϤϟϹϭͱͺͺͶϷ΅ϹϚϽϹͼͺϪͼϧͼϧϷϹϳͼϧͺϿϭͺϪϟͿϛϹϤͼʹϹͼͼ ͶϷ΅ϹϚϽϳʹͼͶϲͶϥϟϤʹͻϭͺ

We were taught never to think evil things about other people. This could be anything from feigning kindness with an intent to harm another person or harbouring evil thoughts in order to put another person in harm's way.

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Our parents used to encourage us to always do good, since we would always be found out, and never to think evil thoughts about other people. Our evil thoughts about others could turn on us instead.

 $\label{eq:clear} \mathsf{CL^ea} \land \mathsf{A^s} \mathsf{A^s}$ 

So if we wish to live peacefully, we must treat others kindly.



#### **Δ<sup>C</sup>/<sup>ISD</sup>C<sup>I</sup>σ<sup>SD</sup>** STEPPING OUT TO CHECK THE WEATHER

Ͻ<·ϧ·Ω< ΔςϞ;ϥϷϿϭϲϿͼͽ>ς Ϟϲϳͼͽ ΔϿ;Ϸ;Γς ϤΓΓϳͼͽ ͲϿͼ;Ϸϲϳͻϭ ϞϚϷͺ ΨοϤ ϷϒͳϿϤ

Every morning when we got up from sleep, we were encouraged to step outside and observe the weather and greet the day, because it was said that nature is a spirit. If we want to live a long, successful life, we must show respect to that unseen force outside.

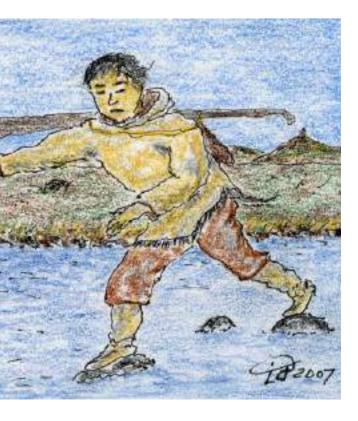
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Back when we were living our own culture, we were always encouraged not to sleep in. As soon as we awoke, we were told to get up, go out, check the weather, check which way the wind was coming from, and try to determine what the day would be like.

This kind of upbringing is a very wonderful lesson in itself, as it helps you to learn weather patterns. Long ago, Inuit could check the weather and know what the weather would be like that day and in the following days.

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The ability to observe the weather is a wonderful thing.



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Some Inuit had the ability to use their words to cause certain things to happen. One of the spells they could use was to help people return home.

Inuit used to have special sayings to recite that could cause something to happen, but I do not have the words of the spell that causes a person to return back.

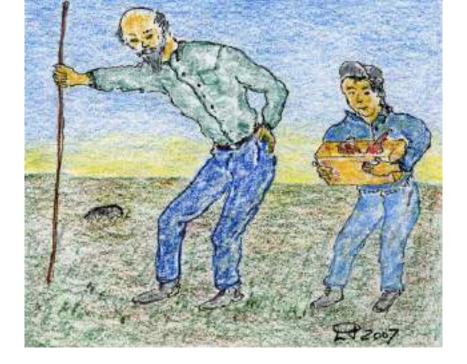
#### לכל OLD PERSONAL BELONGINGS IN GRAVES

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Old personal items in burial sites are not to be taken. A person might take something from the grave without it being known, but something might begin to happen to him later on in life. He would have to return the thing he took from the grave in order to get well again.

#### <mark>▷⊃<sup>™</sup>b⊂<sub>∩</sub>ריליס<sup>™</sup></mark> TREATING ELDERS KINDLY

We were taught to be considerate of old women and old men and to be helpful to them so that we in turn have happy and successful lives.



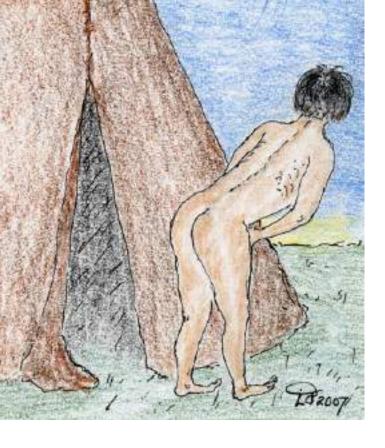
When we were children, we were told to respect old women and old men. We were not to talk back at old men and old women; otherwise our hip joints would get dislocated.

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I am not sure whether or not this idea of causing dislocated hip joints was to put fear into people, but I believe it to have happened a long time ago. The story is told because it could have actually happened long ago, and was passed down through the generations.

 $\Delta \dot{c}$ , ▷ጋჼ•b $\Delta$ ና ସናଦ୍ଦେଶସ୍ୟର୍ଦ୍ଦ ୬ ▷ለቦታ▷ የባረትና ፖርጋታናላସናዮ  $\Delta \dot{c}$ /ናΓン ସጋ፣ቀፖሬናሪ መሪሞት የምስት የዩሬር, ናb▷ንሪው  $\Delta c\Delta n$  ናb▷ንሪሬና የዩሬር, ፖንታናΓン ናbଦ $\Delta c$ ~ሪማ  $\Delta c$ /Lኣናb<sup>ና</sup>ンቦ<sup>6</sup>.

Certainly, old women and old men ought to be respected, because they have gained and hold much wisdom and knowledge. They have gone through a lot of experiences that none of us probably have ever experienced. They also know what the future might hold.



#### <mark>⊳ר⊸ט סכיר אמרכ∆רס איי</mark> AVOID GOING OUT NAKED

 $\Delta \dot{\Box} A^{c} P P A J A^{c} A^{c} C A^{c} A^{c}$ 

As we grew up, we were taught to respect life and were shown how to conduct ourselves properly outdoors, indoors, and even in tents. We were patiently taught to behave in life.

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We were told never to walk around outdoors naked or without our clothes on; otherwise the weather would turn bad. They told us the outdoors was not a place to be exposed or naked.

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If we were doing it with good purpose, or doing something that was necessary, there was no harm, like playing in the water or swimming in water.

#### **▷ልግር ላጭጋጭር Δር መፍት መፍት Constructions** AVOID WHISTLING AT THE NORTHERN LIGHTS

We were told to avoid whistling at the northern lights, because if you whistle they will get closer, and the northern lights could cut your head off and play with it like a soccer ball. If they descend too closely, you could freeze and become scared to go back indoors, and the lights could take you. These are things our parents used to tell us as children.

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But northern lights are beautiful to watch when the weather is crystal clear and they become visible outdoors, becoming more intense and swaying back and forth.

#### **⊲⊳₋⊶∽** RUNNING AWAY



This one is about a distressed person running away with no direction at all, running away to get lost and perish. Long ago we were told to avoid doing it.

Nighttime, when it is dark, is not a time to jig for fish. We were told not to cast a fishing hook in a hole in the dark lest we snag a *kivgaluk* (an evil fish that bites a hook).



# **⊲<∧ነ∘∽** WINTER THUNDER

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When thunder happens inland during winter, you can hear it and see lightning like you see in a thunderstorm. When this happens, the advice was to move away a bit from your location. When you move away a bit and build another iglu in another location, the thunder usually stops. Another way to deal with a winter thunderstorm was to put a piece of polar bear skin that is used to glaze ice over the runners of the *qamutiik* (sled) in a crack in the ice, and the lightning or flashing incident would stop.

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Long ago, when some lnuit experienced this phenomenon, they were afraid of it, because it could even blow out your lights.

# **ליץ⊂ילי⊂רפ⊂** WHEN YOUR PILLOWS

ARE TOO LOW

If you slept on low pillows and went out seal hunting after, the seals might spot you right away even before you could get close enough, and they would dive under the ice through their holes if they saw you.



This is another part of beliefs Inuit had long ago. They lived and survived only by hunting animals. They had certain rules they had to observe and had to abstain from doing certain things. They tried their best to follow all the rules set out for them.



#### <sup>5</sup>d<\_o<<sup>5</sup>b Δ∩<sup>5</sup>b<<sup>C</sup> WHEN A BIRD ENTERS A DWELLING

According to Inuit traditional custom, if a bird enters a tent, they should be prevented from escaping and should

be dispatched. This is because it is a wild animal that belongs outside and does not belong indoors. If a bird flew inside, they were afraid of it, thinking that it was sent in by something evil to bring harm.

 $\Delta^{\mathsf{sb}}\mathsf{d}^{\mathsf{b}}\mathsf{A}^{\mathsf{c}}\mathsf{a}\mathsf{c}^{\mathsf{d}}\mathsf{b}^{\mathsf{l}}\mathsf{L}^{\mathsf{c}}\Delta^{\mathsf{s}}\mathsf{d}^{\mathsf{b}}\mathsf{L}^{\mathsf{c}}\Delta^{\mathsf{sb}}\mathsf{d}^{\mathsf{b}}\mathsf{L}^{\mathsf{c}}\Delta^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{d}^{\mathsf{c}}\mathsf{d}^{\mathsf{sb}}\mathsf{sb}}\mathsf{d}^{\mathsf{sb}}$ 

It could easily be bringing in something evil that could cause misfortune.

# **ላ՟\_\_ጚኈ\_ናσኈ** VITAL SIGNS

ᠫ᠋᠋᠈ᢆᡃᡆᡄᢞᠦ᠋᠋᠋ᡩ᠋᠅᠋᠘᠆᠋᠋᠉ᡃᡠᡳᢉᢗᠮᡃᡆ᠋ᡗ᠊᠘ᡠᠦ᠋᠋᠉,᠄ᡃᡆ᠋᠕ᡧᠴᡏ᠉ᠫ᠉, ᠘᠋᠋ᢄᢞᠧ᠕᠋᠈᠉,᠄ᡃᠣᠣᠺᠴᡃ᠋᠋ᡱ᠋ᢁᢤ᠘᠋᠋᠋᠅ᡈ᠋᠈᠙ᢣ᠉᠘᠘᠈ᠰᡶ.



It is believed that when people are nearing death, they begin to show signs that should not be ignored. For example, a sudden change in the person's attitude, like becoming unusually happy or helpful, or if they start doing things they normally wouldn't. These are signs Inuit would watch for.

#### **Δο.υΡσ<sup>-56</sup> Ͻ...υ΄ϽΔ<sup>-</sup>Ι**<sup>C</sup> WHEN A RAVEN POOPS

 $\Delta \_^{b} \supset \_^{b} < \triangleleft \_^{b} < \dashv \_^{b} < \dashv \_^{b} < \dashv \_^{b} < \square^{b} < \square^$ 

If a raven poops on a person, that person should abandon a planned trip (one should feel compelled to head back home).

# **ላልኮትታና**ኈ RINGING IN THE EAR

᠘ᡔᢕ᠋᠈᠂ᠳᡆ᠋ᡆ᠋ᢁ᠆᠆ᡄ᠘ᡔᢣ᠈ᡆ᠋᠊᠆᠆᠂

If you heard a long buzzing sound in your ear, it was considered a sign that something unusual was about to happen. /፝ዮዮኦ೯ላኄሬና୮ ۵ሬዮፓ ፖኦበቃና ፖራታጮሩኄሬናኦኦቬጋኑቬጋ୮ ጋናጮርፈႱሩር, ΔϿΔና Δϲʹዮር ໑ͺ϶໑ΔϧϤϹͲͲϟϚ ϹΓኖΦ ϷͼϷͼʹϿͶͼ ϟͼϿ ΦΓͼͲ, "አϷͶϾ ϭϐϷϟϲϽϥͼϹͼϹ ϒͼϷϲͿͼ

Sometimes, we might hear a long ringing sound in our ear. Some lnuit used to take it as a sign; they might say, "Oh, I hear that long ringing sound in my ear again." It was a sign that we may hear of unpleasant news or that something very sad was about to happen.

#### **Δ<sup>L</sup>C<sup>-</sup>G<sup>-</sup>** TABOOS

$$\label{eq:lagrange} \begin{split} & \wedge^{\mathsf{C}}\Delta\mathsf{C} \to^{\mathsf{s}}\mathsf{b}^{\mathsf{s}}\mathsf{b}^{\mathsf{s}}\mathsf{b}^{\mathsf{s}}\mathsf{c} \wedge \mathsf{c} \to^{\mathsf{s}}\mathsf{b}^{\mathsf{s}}\mathsf{b}^{\mathsf{s}}\mathsf{c} \wedge \mathsf{c} \to^{\mathsf{s}}\mathsf{c} \end{split}$$

There were lnuit customs of forbidding certain foods and activities at certain times. These taboos could be imposed on a person regarding:



- $\cdot \sigma^{\varsigma} \rho \cap J^{c}$
- ∆L<sup>b</sup>d<sup>c</sup>
- ᠂᠕᠋᠆ᠳ᠋᠈ᢑᠳᡄ
- ∙ ¬¬¬¬
- ∙ ᢣ⊳균ᢑ∩ฦҁ
- ᠂᠊᠋᠊ᠳ᠋᠋᠋᠆ᡩ᠘ᡕ᠂᠘ᡩ᠉ᢕᢕ᠍᠍᠍ᢧᡄ
- $\cdot$  food
- $\cdot$  water
- traditional customs
- $\cdot\,$  use of land
- $\cdot$  our skeleton
- $\cdot\,$  bones and other parts of animals



⊲۲؍ند⊳۹۰>۰ ⊲۲٫۰۰.

There were many obligatory taboos.

# **⊲Г°Ҁ°⊃°⊃°** CARIBOU HERD

It was believed that as a caribou herd approached, it usually brought bad weather. As an example of this belief, during one summer in Arviat a herd of caribou passed through, and while hunters were out hunting, heavy rains came and one of the hunters died of exposure and another just barely made it.

#### **〈\fibfibfibfictory C∆⊂σfib `bfibfictory Dot** IMITATING THE CALL OF THE LOON

᠋᠄ᡃ᠋ᡖᢛᡃᡪᢄ᠄᠙᠊᠋ᡘᢛᡃ᠍᠆ᠴ᠈ᡃ᠋ᠫᡃᢣᢛᢩᡔᢉ ᠦ᠌ᡷᢛᠫ᠋᠂᠋᠋᠋᠊᠋ᠺᡃᡕ᠖ᡃᢛ᠌ᢧᡃᡆᡃᠵ᠔ᠺᠫ ᠈᠙ᡏ᠋᠋᠋᠋᠋ᡥᡶ᠘ᠳᡅᡄ᠂ᡆ᠋᠋ᡗ᠋᠋᠆ᢞ᠋ᢧ᠋᠄ᢑ᠂᠘᠋ᡥᠧ᠋ᠴᠥ

It was forbidden to imitate the call of the loon, as they make the sound of a wailing person. People who imitate the sounds of a loon may end up not being able to stop crying.

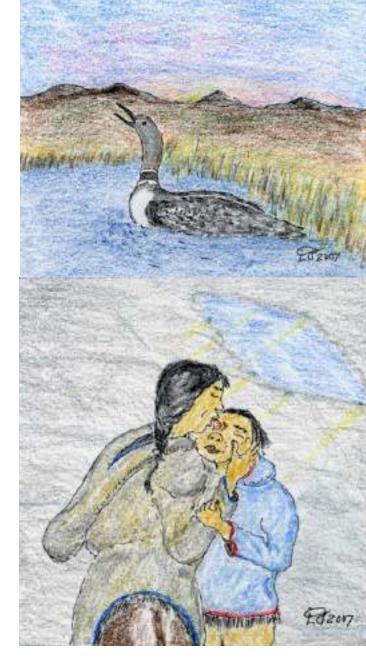
# **حےٰ ہے۔** LICKING THE EYES

۵C۶<sup>%</sup> ۵٬۵۰ ۵۶۲ ۵٫۵۲ ۵۲ ۵۶۲ ۵٫۵۲ ۵C۶۵ ۵٬۹ ۵٫۵۲ ۵C۶۹ ۵۰۵ ۵۲ ۵٫۰٬۰۰۵ ۵۰۵ ۵۰۹ ۵۰۵ ۵۰۹ ۵۰

If a child got snow blindness in the springtime, the parents would lick

the eyes to make the snow blindness go away. When we were children, in the springtime our parents often licked our eyes to prevent us from getting snow blindness.

# **Δ°σΔ<sup>sb</sup>ጋc** SICK PEOPLE



Sick people were encouraged to keep active so they could get better sooner.

#### **⊲ኈ֊ኁፚኁጏ** ሪዖና፞ኈ<\_ው∩ናታፚኈ USING FINGERNAILS ON THE NORTHERN LIGHTS

⊲∿ບ∆ና \_\_୭∿Րና ∆ናዖ«\_\_)Րና dP°\_0\_∆ </br>
dPŚ∾<\_>>∩ና/</br>

People believed that if they rubbed their fingernails together, the sound would make northern lights go away.

#### **⊲∿∽℃<sup>5</sup>σ℃** USING PHRASES ON THE NORTHERN LIGHTS

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When people wished the northern lights to go farther away, they would call out, "I piss on you," to try to drive away the northern lights.



# ∧∽⊃⁵d⊂ MAGIC SPIRIT HELPERS

 $\mathcal{A}_{\mathcal{A}}^{\mathfrak{G}} \wedge \mathcal{A}_{\mathcal{A}}^{\mathfrak{G}} \rightarrow \mathcal{A}_$ 

Inuit used talismans and amulets as their helpers. These could be made from anything, from something one owned to an animal part, and it would protect you from being touched by something evil.

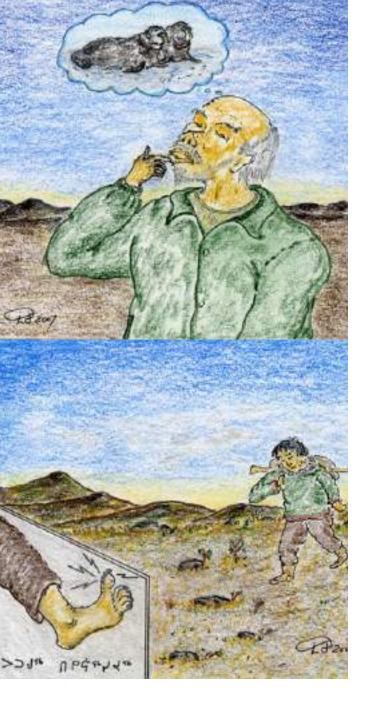
# 

When someone felt a sudden pain on the tip of the big toe, they would call out, "Oooh, ouch, my big toe is hurting, someone is arriving soon." And sure enough, some visitor would arrive. It used to be a happy occasion when this happened.

#### በበና⊳ትኈር∆ርσኈ ΔႱċьd AVOID DRAWING ON AN ICE WINDOW

 $\Delta^{L} \Delta^{C} \Delta^{L} \Delta^{L$ 

We were told not to draw or scrawl anything on the ice window of an iglu, or else something unseen, something unknown, would send us a message back.



#### **೧<sup></sup> ー 「イイ<sup>い</sup>** SOMETHING GOOD IS ABOUT TO HAPPEN

ᢂ᠋᠄ᡏᢂ᠋᠂ᡏ᠘᠖ᢋᢄ᠘ᡩᡔ᠘ᢄ ᡔᠳ᠋ᡗ᠘᠖᠕ᡩᡄ᠘ᢄᢘᡬ᠘᠋ ᠕ᠳᠺᡝ᠋ᡏ᠘᠂᠕ᡨᠳᢂᢄᢣ

Northern Quebec Inuit had a way of telling that something good was about to happen. If one had a sudden itch on the lips or a sudden pain in one's side, that would be taken as sign that something good was about to happen.

# **በሲሀረ∿σኈ** AVOIDING SOMETHING

᠂ᡃ᠔᠘᠊ᡅᢉᡃᢣ᠋᠋ᡃ᠋᠋ᢣ᠖᠋᠂ᢅ᠆᠋᠘᠘ᠸᠳ᠋᠋ ᠈᠆ᡆ᠋᠋᠋᠃᠘᠆᠖᠆᠘ᢂ᠆᠘᠘ᠴᠥ

Don't avoid doing something because it creeps you out.

# **∩ຩ⊂ՐჂჼċー∖⊳** PROTECTION AGAINST THEFT

 $\bigcap^{\mathsf{L}} \subset \bigcap^{\mathsf{L}} \mathcal{A}^{\mathsf{L}} \to \mathcal{A}^{\mathsf{$ 

There was protection from having someone steal from you; it was a magical saying that could cause misfortune for the thief.

#### ∩<sup>ե</sup>Շ<sup>ъ</sup>σ<sup>ъ</sup> STEALING

ᡣᡃᡄ᠋᠋᠋᠂᠔ᡷᢣ᠘ᠺᠫᡄ᠋ᠬᡃᡄᡃᠫᠥ ᠔ᡃ᠋ᡬᡃ᠋ᢐ᠋ᢩ᠆᠘ᠺ

We were told not to steal, because if we did, we might lose a fingernail.

# **ΠΓ<sup>b</sup> d&Ϛ<sup>sb</sup>Ͻ<sup>sb</sup>CΔ⊂σ<sup>sb</sup>** AVOID SPILLING TEA

ჼႦჼႱႷჼჼ ჄჼჇჼჂჼႠႦႫჼ ႶႠჼ ႭႶჼ⅃ჼ ႻჽናჼႦჂჼႠႭႠႫჼჼ. ႭႶჼĴჼႱ ႻჽႺჼႦჂჼჼ<ና ႶჀႱႫჃႵႭႠႭჂჼჼ.

An old belief by *Sarvaqtuurmiut* Inuit was to avoid spilling tea on the floor. If you spilled tea on the floor, you would have a hard time catching foxes.

# **ጋσ՟\_`σ<sup>ւ</sup>b** OFFERING A TOKEN GIFT

ᡣ᠋᠄ᠳ᠋ᡃ᠆ᠮ᠅᠘᠋᠆ᡩ᠅᠘᠋᠆ᠮ ᡔ᠋ᠳᡝᠳ᠋᠋᠋ᢛ᠘ᠳ᠋᠋ᢛ᠋ᢧ᠋ᠴ ᠕ᡩᡆ᠋᠋ᠬᠴ᠉ᠫ᠋᠋᠋ᠮ᠈᠕ᢞ᠋᠕ᡔᡶ᠋᠋ᡗ

Inuit would offer a gift of any item to the land. People would



bring these gifts and leave them on the ground in hopes that good times would come to them.

᠘ᡄ᠋ᠳ᠆ᡏ᠆ᡏ᠆ᡏ᠆ᡩ᠆᠘᠋᠆᠘᠅᠘᠅᠘᠅᠖᠋ᢂ᠆᠘ᢩ᠂ᡆᢂ᠂᠋ᠴ ᠴ᠙᠅ᠳ᠋ᠫ᠋ᢩ᠅᠔᠋᠋᠋᠅᠋ᡎᠻᠫᡗ, ᠋ᡠ᠋᠋᠅ᠳᠺᠴᢩ᠋᠅ᡠ᠋ᡃ᠋᠉ᢆᡥᡗᠫᡄᢂ᠅᠘ᢗ ᡧᠳ᠕᠋᠋ᡠ᠋᠋᠋᠆ᡩ᠅᠋ᡁ᠋᠋᠁ᡊᠫ, ᡧ᠔ᠳᠴᡏ᠅᠋᠕ᡩᠣᡧᡄ᠋ᡬ᠅ᡁ᠋᠋᠋ᡏ᠋᠂᠘᠋᠋ᡘᢤᠥᡡ ᠕᠋ᡃ᠔ᡣᡄᡅᢣ᠋᠋᠋ᡗ᠅ᠳ᠈ᠣᡄ᠋ᢩᡔᠺ᠋᠋᠖ᢣᡄᢂ᠋᠅ᡔᡄ᠋᠘᠋ᠮᢕᢗᢂ᠅ᢩᡔᠺᡰ ᠆ᡩᠳᡐ᠋᠌᠌ᡔᠺ᠘᠋ᡶ᠋᠘᠘᠁ᡔᡄ

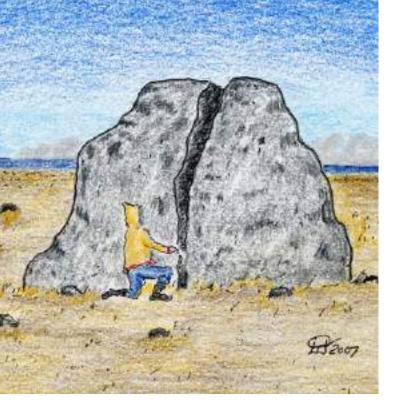
Sometimes it was hard to determine the kind of ailments people were having if it wasn't an ordinary common cold or stomach flu or any other common ailment. If sickness persisted for a length of time, the people would offer a small item that they owned in order to be healed from the sickness they were suffering from.

Ϥ°ϭϤჼͽϽჼͽ ΛʹͼͿϴϹϭϧͺϟͼϹϤϹͽ ͶϿϦͼϹͽͺϹϫͽϿ; ϤϧͽϞͶϲϞϭϫͽϿ;ͼ ;ϷϷ;ϒͶϲϞϭϫϫ ϫϫϫϫϫϫϫϫ ϲϫϲϫϫϫϫϫϫϫ ; ϫϫϫϫϫϫϫϫϫϫ Α;Ͽϫ ͶϿͼ; Α;Ͽϫ Α;Ͽϫ

A sick person could delegate someone to offer an item he owned and ask them to leave it as a token to be healed somewhere on the land where no one would find it. It was offered to an unseen force that had the power to accept the gift and the power to transfer the ailment onto the item that was placed on the ground.

ϽσʹϲϷႶልႫና LσჼჾႱႠႽჂና ႶႱჼჃႸϷჄΔႽჂႴႽ ႠϪʹჄႾ Ͻσʹϲʹჼ·ϽልσϷʹ ϤʹϭϤϨႶልσʹႱσჼ ϽʹʹልϷჼჃႭႠ, ϤʹϭϤϨႶႶჼႱႠჼჂႱ ϽჼჾჃႶႶჼႱႠჼჂႱჂ៓ʹʹϨʹͶʹϥϟႭႶჼ.

No one was to collect this item from the ground or pick it up, or else the old sickness would transfer to the one picking it up. They did not want anyone to pick it up so they wouldn't get sick instead or even die from it.



#### **ጋσ՟\_ናል**ь OFFERING PLACES

 $\wedge^{\circ}d^{L}\Gamma^{\flat} \land d_{\Box}\Gamma^{\triangleleft}\Gamma^{\flat} \land d_{\Box}\Gamma^{\diamond}\Gamma^{\flat}$ 

There were places to leave gift offerings. You would bring something and leave it there as a gift.

᠕ᢗ᠋᠋ᡝ᠋᠋ᡋᡃ᠋ᡳ᠋ᠯᡏᡃᢗ᠊ᡳ᠋ᡗ᠋᠋ᢟ᠋᠉ ᡆᠥ᠋᠋ᡏ᠊᠋᠋᠋ᢒ ᠴᡆ᠋᠋᠋ᡏ᠋᠋᠋ᠴ᠉, ᡤ᠋ᠴᢩᡆᢩ᠋᠋ᠬ᠋᠋ᢑ᠘᠋᠋᠋ᢑ ᠦ᠋᠋ᡗᢣ᠌ᢂ᠆ᠴ᠍ᢩ᠉ᡧ᠋᠌᠌ ᢄᢣ᠋ᡗ᠘ᡃᡶᢤ᠋ᡡᡃ, ᠋᠋᠋ᡃᠿᡘᡨᠳᡡᡃ,

<sup>6</sup>δ<sup>6</sup>DΓ Δ\_σΕνσίσ, Δ\_<sup>6</sup>/σα<sup>6</sup>/σα<sup>6</sup>.

Once in a while someone might find something unusual somewhere on the land. It could be a piece of intriguing stone, a boulder, a split rock, a cave on the side of a rock hill, or stone markers that were put up as an offering place.

All of these different places were set up out of fear of that unseen force. The people wanted to experience peace and kindness from the land they had recently moved into. They did not want misfortune to fall upon them, so they would offer a small gift to the land to be at peace. Their gift was like a payment to be at peace with nature.

 $\label{eq:started} \begin{aligned} \Im \sigma^{*} & \square \sigma$ 

These offering items were not to be taken; otherwise the person would fall into misfortune or danger.

#### **ጋ<sup>6</sup>d<sup>ናь</sup>ኣማ<sup>-ናь</sup>** BEING GENEROUS

 $\begin{array}{l} \sigma^{i}\rho_{\mathcal{D}^{c}} \supset d^{ib} \wedge^{i} d^{b} \cup \mathcal{D}^{ib} >^{c}, \ d^{b} \dot{\mathcal{L}}^{c} \sigma^{i}\rho \quad \Gamma\rho + d \dot{\mathcal{L}} \cup \mathcal{D}^{ib} <^{c} \\ \Gamma\sigma^{c} \Gamma^{c} \mathcal{D}^{c} \mathcal{D}^{c} \mathcal{D}^{c} \mathcal{D}^{c}, \ C \cup d^{b} \wedge \mathcal{D}^{c} \cup d^{c} \mathcal{D}^{ib} \wedge \mathcal{D}^{c} \\ \Gamma\rho^{c} \mathcal{D}^{c} \mathcal{D}^$ 

People were encouraged to be generous about food. In fact, even if they only had a small amount of food, they were told to make sure they shared with everybody, even if the offering was only big enough to be put in the mouth to chew. People always made sure they had enough food to give away, even if it was very small in times of need and scarcity.



# **ጋናdሩኄጛጐሆሩ** WHEN SOMEONE SLEEPS OVER

೨୦୯೯<sup>%</sup> ۹<sup>%</sup>۲٬۲۵۳٬۳۲۲ ۲۳ ۲۳ (۲۰۵۰٬۹۰۷٬۹۰۲ ۵۶۵٬۹۵۰٬۹۵۰٬۹۶۰ ۵۵٬۹۵۰٬۹۵۰٬۹۵۰ ۹۵٬۹۵۰٬۹۵۰٬۹۵۰ ۱۹۰۲٬۹۵۰٬۵۰۰

When a child sleeps over at another person's home without permission from parents, people would say that the big toe of the distraught mother would follow the child and bring them back. The big toe would come and fetch the child on its dog team of wolves. Cd/d<sup>s</sup>σς<sup>sb</sup>CΔcσ<sup>sb</sup> Δ<sup>sb</sup>/o<sup>sb</sup>DΓ<sup>b</sup> NEVER WISH TO SEE A FEARFUL THING

σናረበσ<sup>ϧ</sup> Δ<sup>;</sup>νሏ<sup>,</sup><sup>ϧ</sup>ጋσ<sup>ϧ</sup> Cd/ላናσናΓላናጋላሊላናb<sup></sup>ዮርጋ<sup>;</sup> Cd/ላጋላሁ'ላላናΓ\_ ለኦኦ/° ሲሊላናይናLና.

People must never wish to see fearsome animals; otherwise that same fearsome animal might attack and kill them.

# <mark>ርኮአር መ</mark> GETTING POOR VISION

᠆᠆ᡩ᠋ᢕᠣ᠋ᢛ᠂᠋ᢩ᠆ᡩᡄ ᡄᡆ᠈ᠳᠣ᠖᠋ᠮ ᡄ᠋ᠯ᠘᠆ᡩᡄᢩ᠖᠋᠁

Casting eyes on the private parts of men or women can deteriorate your vision very quickly.

#### **ር\_\_ና™** PUTTING UP A BLIND



 $\Delta^{6}P^{6}\sigma d' \dot{a} \Gamma^{6} \Delta \delta' \dot{a} \Gamma^{6} \dot{a}^{8} d' \Delta b \dot{a}^{4} \Delta^{6} \Delta^{6} \sigma \Delta^{6} \Delta^{6} \sigma \Delta^{6$ 

During the month of December, my brother Isluarniq watched my father Kuugaq putting a blind on the iglu ice window. The material my father used was a matchstick or a small leaf, and he would stick it up on the ice window. My brother never asked why he did it or what the purpose was.

# CCDDDF WHEN SOMEONE SNEEZED

Anytime someone sneezed they used to say, "Come back, myself," to their soul. They did not want their breath of life to leave them. Or they would call out the name of the person they were named after. For example, if he was named after Apati, he would say, "Come back, Apati."

#### <mark>dL<sup>sb</sup>P<sup>e</sup>σ<sup>sb</sup></mark> GETTING BUGGED

ᡧ᠆᠋᠋᠋᠋᠋ᡃᢑ᠋ᡠᡪᠦ (᠕᠋ᡨᡣ᠆᠋᠋᠉ᡠ᠋᠋᠋ᠶ᠖᠕᠋ᡃᠣ᠋᠘᠆᠋᠘᠋᠋ ᠴᢗᡪ᠌ᡅ᠋ᠴᡆ᠋᠋ᠴᠦ ᠆᠆᠕ᡆ᠋᠋ᠮ᠖᠘ᠳ᠋ᡄᢁᡔ᠋ᠮ᠕᠋᠋ᡃᠥ᠘᠋ᠮᠥ᠉.

No person was allowed to sleep with a woman before he was old enough. Otherwise, if he did, he would get bugged, and his growth would abort; he would not get any bigger.

### <mark>ძ°სლ<sup>ና</sup>თ<sup>ናь</sup></mark> GETTING INWARD FEET

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\Box C \mathsf{G} \overset{\mathsf{s}}{\leftarrow} \mathsf{A} \mathsf{L} \mathsf{P}^{\mathsf{c}} \mathsf{P}^{\mathsf{a}} \mathsf{L} \mathsf{P}^{\mathsf{s}} \mathsf{C} \mathsf{P} \mathsf{T} \mathsf{T} \mathsf{P}^{\mathsf{a}} \mathsf{D}^{\mathsf{s}} \mathsf{D}^{\mathsf{s
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If a baby was in an *amautik* (baby pouch) all the time, their feet would start pointing inward.

#### **b&ረጭጋጭርΔር σ**ጭ AVOID EATING THE PERICARDIAL SAC

ϽͽϽ< ϷͱϹͶͽϧϹ ;϶ϧͷϫͺϫϲϲϭϲϲϫͽϽϲ ϥϭϥϒͼͼϲϹϳͼ ϤϲϧϽͽϞϔϲϞϥϹϥϲͿͽ ϭϭʹϿϥϲ ϥϞͽϞϧͼϲϤ;Ϸ;ϹϹ

Inuit were advised to avoid eating a caribou pericardial sac because it could disrupt bowel movement. The sac is very hard to tear apart, and it can get stuck in your intestines.

<mark>ՙԹՙ֎</mark>սեր ASKING TO BE GIVEN SOMETHING

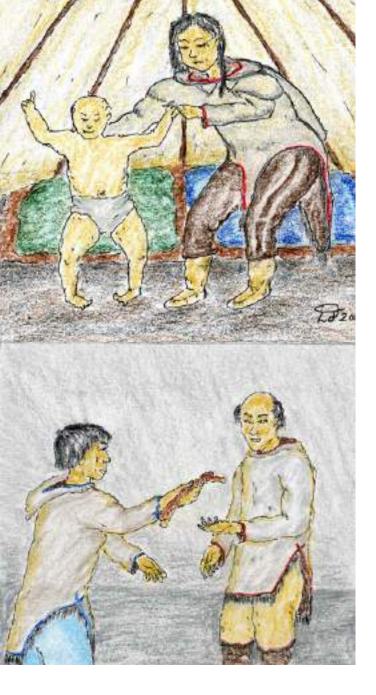
᠌ᡔᠣᢣ᠌᠌ᡔᠡᠯ᠋᠆ᠴᠣ᠄ᡩᡅᠣᠦ᠋᠉,᠕ᡣᢗᢂ᠆᠘ᡦ᠉᠂ᠯ᠋ᡅ᠋᠆ᡘᡆᠮᢂᡯ᠖ᡘ᠉᠖ᡘᡧ᠖ᡏᠳ᠈ᢅ᠂ᠴ ᠋᠌᠌ᡔ᠈᠋ᢣᢂ᠋᠋᠉ᠫᠫ

Inuit avoided asking to be given something that one cannot get. It is similar to praying for something.

# **ና P ላ <sup>ሙ</sup>ህ ላ <sup>ናь</sup> C Δ ር - σ <sup>- ናь</sup>** AVOID PRETENDING TO CRY

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ᠴ᠋᠋᠋ᢗ᠋ᠬᡃ᠋ᡉᡄ᠕ᡩ᠋᠕᠄᠘ᢣ᠋᠘᠂᠘ᡄ᠘ᠺᢁ᠆ᡃ᠋᠋ᢧ᠋᠄᠉
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As children we were discouraged from pretending to cry; otherwise we might lose our mother.



We used to be told to never pretend to cry when there was nothing wrong with us. If we pretended to cry, we could lose our mother, who is the only person to love us. So we dared not pretend to cry.

# <sup>6</sup>P⊲<sup>c</sup>C∆⊂σ<sup>6</sup> , ∠⊂Γ AVOID CRYING OUTSIDE

ᠵᡄ᠋᠋᠋ᡏ᠂᠋ᡏ᠙ᡏᢗᡄᢣᡄᢂ᠋᠅ᠫ᠅᠋ᠧ᠘᠄ᡎ ᠈ᡏᡐᢈᢗᢛᠫᠦ᠊᠋ᢗᡃ᠋᠅ᡬ᠆ᠪᡃᡆ᠋᠅Ď᠈ᢅᡆᡶ᠋ᡃᡄ

We were asked never to cry outside; if we cried outside we would get poor vision very soon.

# <mark>ናቦር ጭረስር</mark> GLANDS

᠂᠙᠆᠋᠋᠋᠋᠋᠋ᡥ᠘᠋᠘᠆᠙᠘᠆᠙᠘᠆᠙᠘᠆᠙᠘᠘᠘᠘᠉

We were often told not to eat the *qiliqsinat* (glands) of animals because they can cause a terrible bellyache.

# ኘት ጋረረጭ ጋር THE LAND BARKS

If you've been away from your land for a long time, when you return to it, it will bark. So you must visit the land frequently and offer it a small gift.

#### <sup>s</sup>P&<sup>c</sup>CΔ⊂σ<sup>sb</sup> NEVER GIVE UP

کےکد نہھرج'فد ناھ⊲٢۶کہککٹکد نہھدککر۔

Inuit have never been impressed with people who give up too easily, so we've always encouraged others to be strong and to persevere.

# <mark>'የልናጋΔናጋኈしር 'የልናር∆ርጐር</mark> "I WILL NEVER GIVE UP"

ᡏ᠆ᡆ᠘᠋ᡁ᠋ᡏ᠆᠘᠋᠋ᡪᡃᡖᠴ᠋᠅᠋᠋ᡣ᠋ᢪ᠂᠋ᡃ᠖᠘᠙᠋᠋᠋ᢛ᠋ᢣᢄᡣᢟ᠋᠋ᡃ᠋ᠺᢤ᠖᠄᠙᠋ᠺᢟᢉᡝ᠋ᠴᠥ ᠙ᢣᡃ᠋᠌ᡖ᠆ᡏᡆᢤ᠋᠋᠋᠋᠋ᠴ᠘ᢞ᠋ᡆ᠄᠃᠋᠄᠙ᠺᠺᠫ᠘ᡃ᠋ᢗ᠋᠅᠙ᠺᠺ᠘᠅᠅ᠵ ᠋᠄ᡶ᠋᠋᠄ᡠ᠋᠄ᡠ᠋᠄ᡠ᠋᠄

If someone lost a fish he had caught, there was a little saying that could coax the fish to come back and bite again very soon. It went something like this: "I will never give up, so be like me and don't give up, qaa, qaa, qaa, qaa."

# <mark>чдчьСчьЭчь</mark> WETTING SKIN

Some fall-season caribou skins tend to get wet easily, so people didn't use them for bedding. Even when they are dry, the fur tends to condensate the humid air easily on its own.

**<sup>ነ</sup> ሪታጓልም<sup>ናь</sup>** MAKING ANOTHER PERSON THANKFUL

 $\Delta \Box \Delta^{c}$  'bdNbd' 'dbh $\Delta d \subset D^{cb} > c d \subset T d C^{b} \Delta \dot{\Delta}^{c}$ 'd $\Delta^{c} C^{b} C^{b} d \Delta^{c} D^{cb} > \Delta d d^{c} C^{b} C^{cb} d \Delta^{c} D^{cb}$  $d^{c} D^{cb} d \Delta^{c} D^{cb} \partial d^{c} C^{b} d \Delta^{c} D^{cb} \partial d^{c} d^{c}$ 

Inuit had a custom of giving something that would be really appreciated by the recipient—something that was really hard to forget. For example, if it was in the old days, a nice, big, thick piece of caribou fat would be a real prize.

# <mark>୮ር ኈር ኄ</mark> GETTING FRECKLES

ᡃ᠋᠙ᡃ᠋᠋᠋᠋ᡏ᠋᠉᠊ᠳᡄ᠋᠉᠆ᠺ᠆᠘ᡃᡄ᠉ᢗ᠘᠆᠋ᠳ᠉᠂᠋᠋᠋᠋᠆᠋᠋᠋ᠶ᠉ᡠᢗ᠘᠅᠖᠆ᡘ᠉᠋ ᠴ᠈᠊ᠣ᠉ᢗ᠋ᡪ᠀ᠵ, ᢗ᠘ᡝ᠔ᠡ᠄᠙ᢣᢂ᠋᠈᠘᠙᠕᠋᠈᠐᠂᠙᠂ᡦ ᠴ᠈ᠳᡔᢂᡔ᠋ᡪ᠘ᢂᢞ᠊ᢩ᠍᠋ᢣᢩ᠉ᡧ

People were told not to laugh at or make fun of a pooping dog, or else they would get freckles. *Miliit* or *nungniit* are little brown blotches on the skin.

# L<sup><</sup>C<sup>56</sup>CΔ⊂σ<sup>56</sup> AVOID EATING MAPPA

ᠫᡃ᠋ᠫ᠆᠘᠋ᡃ<<∿ᡫᠳ᠂ᠳᡅᢈ᠘ᡄ᠋ᡝᢛᠫᢛ᠋ᠬ᠋᠉ᢣ᠘ᢓᡐ᠋᠋᠋᠉ᢕ᠈ ᡔᡅᢣᠦ᠋᠋ᢖ᠋᠄᠃᠋᠕ᢣᡄᢣ᠘᠋᠋᠋᠋ᠴ᠋

Men were to avoid eating the *mappa* (visceral membrane), of a caribou, because it could cause erectile dysfunction if they ate it.

# LP∩<sub>C</sub><sup>c</sup>C<sup>s</sup>σ<sup>sb</sup> PUTTING THINGS UPRIGHT

૮៤୮ଏଙ Δ೨୯°ଟ Cdኑናំ∿៤<C, ᡤϽჼልና೨°ଟ്୬ Δ°உ°Ⴑ๙ჾ LPናፖናሪቴኦኦ≪೭ኦჼ፦>Jና Δ'୬ናናኦጓፖበቦ°೨J በJჼႦჾჼ Ϥ'≟ና ለናፖፈ๙ኁჾჼďና.

Every time we noticed things that had been knocked over, we were advised to put them back upright so we would enjoy a long, healthy life. We were even told to treat our possessions with great care.

#### **Դ\_Խ/Խdc Lc-JԳ\_ԳՇհԽ** ABILITY TO FOLLOW

There were magical spells that enabled a person to follow and catch up with another dog team quickly.

# **Δン۵۲-۵۰ Cree Constraints** ABILITY TO HEAL

 $\square^{\circ} \sigma \square^{\circ} \Gamma^{\circ} L \Gamma^{\circ} \sigma \square^{\circ} \Delta \square \sigma \square^{\circ} \rho^{\circ}$ ,  $\neg \neg^{\circ} \square^{\circ} \Lambda^{\circ} \square^{\circ} \rho^{\circ}$ .

There were magical spells to heal ailments or sickness.

#### סרליס שישים ביום שישים שי שישים שישי שישים שישי ביו בישים

$$\label{eq:constraint} \begin{split} & \wedge \forall d^{\varsigma}b^{\varsigma}\sigma d\Gamma^{\flat} \ \texttt{Q} = \texttt{Q} \Delta^{\flat}dC^{\varsigma}, \ & \wedge C^{\varsigma}b^{\prime}C^{\varsigma}\sigma^{\flat} \\ & \wedge \forall d^{\varsigma}D\Gamma^{\flat} \Rightarrow^{\varsigma}\sigma^{\varsigma} \ & \wedge \forall \delta^{\varsigma}\sigma^{\flat}d^{\varsigma} \ & \texttt{Q} = \texttt{Q} \Delta^{\flat}dC^{\varsigma} \ & \forall \forall \delta^{\varsigma}\sigma^{\varsigma}\sigma^{\varsigma}\Gamma^{\varsigma}\Gamma^{\flat} \\ & \sigma \Lambda D^{\varsigma}\Gamma C^{\varsigma}\sigma^{\flat} \ & \wedge D^{\varsigma}\Gamma^{\varsigma}. \end{split}$$

When you sense something good is about to happen, it usually comes to you in a dream. The happy result usually begins to happen almost the same day.

 $\sigma$   $\wedge$   $h^{1/2}$   $\sigma$   $h^{1/2}$   $h^$ 

This was a sign that something nice would happen; that a rare event was coming to pass; that something nice you were not expecting was coming.

Ͻ<ჼჼႦႺჼႱႱႵႠჼჼႶჼჂႠ ჂჼჂႠჼ ჃႠჁჇჼႭႠჼ ჂჇჃႽჂႭჇჃჼႠ ჼႦΔናჁႵჼჂႠჼ ჂႭჼႶჼჂჼ ႠჿႱჼႠ ჁჼႦናႱ ჇჼႭჼჂႭჿჁჼჼႠჼჂჼ ႭჇჼჾႺჼჼჂႮ ჁჼႦჁႶႵჁჿჁჼჇႱႦჼႱ ჾႭჁႵჼჾႺჼჼႠჁჼჂჼႱ

For example, when we used to live inland, we were living around the west end of Tasirjuaq Lake, and I had a dream that I could not forget. In fact, I was laughing when I woke from the dream. I dreamed of a person coming towards our tent from the west of the lake with a very funny limp. The person in my dream would occasionally stop and look back. When we awoke that morning, I was laughing as I told my dream. After we were up for a while, we saw one lone caribou coming slowly towards our tent with a funny limp. When we saw it, I said it was walking exactly like I had seen in my dream. Then they told me it's like a vision in my dream, about something good about to happen.

#### <mark>ፓር<sup>ና</sup>ፓ<sup>ናь</sup></mark> WHEN YOU POOP

When anyone poops, he would say, "*Muraaq*," imitating a fox's call, in order to get a fox to fall into his trapline.

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⊲∿ບ໔ ር<៸⊲ഛ ჾଈዀႱኈ∩ኁჾႫ ჇჾႠჃ ∧ႽጋႫႶ.
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Magical fringes were items that were tied up in the shaman's belt by other people for a good wish.

#### **\_\_\_\_\_\_** PREGNANT WOMEN

᠘᠋᠋᠋ᠵ᠋ᡝᢛᢗ᠋᠄ᡆᡃᢣ᠌᠌᠌ᡔ᠋ᢣᡄᢄ᠋᠋᠉᠑ᠺ᠕᠋᠋᠋ᠬᢛ᠘ᡣᢛᢕᢛᢗ᠘᠆᠋᠄ᡆᡃᠵ᠉᠋ ᠙᠊ᡃᡁ᠋ᡃ᠋᠋᠋᠋ᡃ᠋᠄᠋᠋᠋᠋᠋ᡪᢩ᠆ᡁ᠘ᢄᢛ᠙ᡆ᠌᠌᠉ᢛ

Pregnant women were encouraged to go outside as soon as they woke up and were prohibited from crawling backwards as they entered the iglu. This was to ensure that when they went into labour, the child would not come out with their feet first.

ᠣ᠋᠕ᢂ᠋᠋᠋᠉ᡃᢆᢣᠴᠦ᠊᠙᠋᠋᠆᠋᠄ᢅ᠆ᡁᠾᡧᢈ᠋᠋ᡔᡆᢄ᠆᠋ᡁ᠋᠆᠅᠆ᡁ᠘ᡐᠥᠬᠥᡃ ᠴᢗ᠋ᡪᢛᢗ᠋᠋᠅ᢗᠺᢣ᠉



Girls were not allowed to lie on the bed with their head against the back of the iglu; otherwise, when they were in labour, their child would come out with their feet first.

؇ٮؖٛٵٛڡ۫ٮؖٛ؈ؚڟؚڂۥؖڮڽ ڡۯڂؠڮڋ؋؈؞ڮڡڔڔڟڟڟڋ ٵۥؚڡۥۻ؆ڝڂ۪ۥڮڽ ڡڮڮڹ؋ڮڂڋ؞ ڝ؞ۿڮۥ۬ٵ؞ؚڡ

If the baby was a little boy, the lump on the mother's belly would be pointy.

᠆᠋᠋ᡏᡆ᠈ᢆ᠋ᡄ᠋ᡃ᠋ᢣ᠋ᡩ᠋᠅᠋᠘ᢗ᠋᠋᠋ᢖ᠋᠋᠄᠋᠖᠆᠋ᡎ᠆᠋᠃᠘ᡩ᠋᠘ᡩ᠋ᡄ᠁᠘ᡩ᠋᠘ᡩ᠋᠘ᡩ᠋᠘ᡩᠴᢕ᠋ᡃᠴ ᠋᠋᠋ ᡏ᠋᠙ᠳ᠅ᡥ᠋᠆᠋ᡔ

If the baby was a little girl, the lump on the mother's belly would be even.

If the child was a little boy, the mother would not feel burning in her food sack while she was pregnant.

ᠴᢗᡪ᠋᠋᠋<sup>ᢛ</sup>ᢗᡃᠣᢑ᠋ᡝᡄ᠋᠈᠆᠘ᢣ᠘ᢞ᠋ᢩ᠕᠖᠖᠆ᡁ᠘ᢋᢄ᠋ᠴ᠘᠁᠘᠘ᡩ᠖᠘᠘ᡩ᠖᠘᠘ᡩ᠖᠘᠘ᡩ᠖᠘᠘ᡩ᠖᠘᠘ᡩ᠖᠘᠘ᡩ᠖᠘᠘᠘᠘

It seemed like women with newborn babies were only fed cooked food.

ΔΓϚჼ᠈Ͻ·ϞϤʹͽϹʹϭϧϷʹϘϲϷʹͽϽ· ΔιͿͼϧϲϥͼϳͿ· ϿϹϚϲʹͽ Ͷͻϲ

A mother was encouraged to drink lots of fluids so she would produce lots of milk.

᠈᠆᠘᠉ᢣ᠘ᡩᢣ᠘ᠺ᠆ᡩ᠉ᢕᢗᢋ᠉᠘᠘᠉᠆᠘᠉᠆᠘᠉᠆᠘᠉᠆᠘᠉᠆᠘ ᠘ᡔ᠋᠋ᡏᡆ᠋᠉᠋᠘᠅᠆᠘᠘᠉᠆᠘

When pregnant ladies had a habit of cleaning around the cooking pots and ladles, it was said that they would have quiet little babies that didn't whine.

Young women were not allowed to eat frost (frost that was on an ice window); otherwise they would experience a lot of bellyaches when they were in labour.

Women who had just had babies were not allowed to eat meat with the bone in while the baby was growing up for a period of six months.

Ϥʹ·ϼϪϚͺϼϹϚ;ϹϷͺͺϤͺϹͿϷϺϚϟϚͺϪϹϚʹͽϽʹͼͿϧϷ·ͿϲͺϷʹͽ>ϚͺϪϹϚϳ϶ͽ ϪͱϽϲϒϥʹϹͺͽϾ;Ϲ;

Women with suckling babies were encouraged to drink lots of broth in order to have good milk, so the baby would grow up strong and healthy.

#### ס<*י*שׂם ∆ךי<sup>6</sup>כיס<sup>6</sup> DRINKING WATER WHILE HAVING A COLD

People who suffered a cold abstained from drinking water, believing that it would worsen their cold. In the past, we sometimes abstained from drinking water to avoid getting a cold.

# **Δ<sup><</sup>∠Δ<sup>c</sup>C<sup>i</sup>σ<sup>-6</sup>** PUTTING UP A SMALL STICK

C<sup>™</sup>Ρ<sup>™</sup> ΔĊ<sup>™</sup> ΛP<sup>™</sup>J<sup>™</sup>C<sup>™</sup>D<sup>™</sup> Δ<sup><</sup>Δ<sup>C</sup><sup>™</sup>σ<sup>™</sup>C<sup>™</sup>D<sup>™</sup> Δ<sup><</sup>C<sup>™</sup>σ<sup>™</sup>C<sup>™</sup>D<sup>™</sup>

When a new moon arrived, it was customary to erect a short piece of stick so that one could get any kind of animal that was out there.

# **ϘͺͼϧϧͼͺϫͺϤͺͼϼͺͼϼ** MAKING A CONFESSION

ΛϚϟϤ΅Ր··ϭϭϪϧʹϭ·ϧ. ΛϚϟϤ·ϒ·ϭϭͿϛ Ϸʹ·Ͽϲ·ͽϽϹͽ ϷͼϹϤͽ Ϥ·ϭϤϨͶʹϧϨϹ Ϥ΅ϒϤͺͼϧϲϳͼϧϹϭͽ ϞͽϩͶϹϥͼϿͿ Ϸͼϧͼϥϧͽ ϫͼϗϫ ΔϿϲϟϤϲϷ;ϷϹϷϲͼϭϥ;Ϲ;

Confessing and renouncing evil things you had done could help heal you. If someone was sick because of a shameful thing he had done, that was hard to heal. They were encouraged to be brave and confess their wrongdoing in order to get healed. If the penitent could expunge the thing that was within himself, he would be healed and be able to live a long, peaceful life.

#### **୦\_\_ርረር መንስ የጋካታ ጎግ ከጋታ** AVOID LYING ON A BED WITH YOUR HEAD AGAINST THE BACK WALL

Ρᠴᡃ᠋᠋ᠴ᠄᠋ᡃᡪᢟᠾ᠋᠋᠋᠋ᡣᡅ᠂ᠳ᠋᠋᠙ᡪᡄᢂᢣ᠋᠉ᢗ᠘ᠸ᠊᠙᠘ᢣ᠋᠆᠈ᠮ᠘᠖᠋᠕ ᡖᢟᡆᡗᡬᡶᢂᡧᡄᢂ᠉ᠼ᠋ᠬᡅ᠋᠘ᢣᢤ᠋ᠺ᠅ᠳ᠉ᢄᡀ᠘᠉ᢣᠴᡆ᠋ ᡆᡄᠣᡪ᠋᠉ᢗᢂ᠈᠆᠕᠂᠘᠋ᡆᡆ᠘ᡷᡐᡕᢣ᠌ᠥᠺ᠋᠋ᢩᡷ᠘ᡩ᠋᠖ᢟᡆ᠋ᢩᡆ᠉ᠫ᠋ᢩᡱ᠙ ᡏ᠋᠘᠙ᡩᡄᢂ᠉ᠫ᠂᠘ᢩᢩ᠕ᡩᠴ᠋ᠬᡅ᠋ᠫᡝᡆᢣᠳ᠋ᡗ᠋᠘ᡩᡆ᠘ᡗᠬᡏᠴᠳ ᡆᡄᠴ᠋᠈ᠻᢂᢣ᠋᠋᠋ᢞ᠕ᢩᡄᢁᢅᡤᠴᠥ᠆ᡩᠳᡆᢟᢉᡟᡆᠮ.

Young people were told to avoid lying on the bed with their heads facing the back wall. People would say things that made the offending party feel shameful, like, "Are your balls getting too heavy so that you have to lie in bed like that?" Embarrassment and shaming were used in these cases so that the child would learn to be alert and not just lay around doing nothing if they were not sick.



#### <mark>՚՟՟dc՟Lo՟՟</mark> BULGING KNEECAP

 $5^{\circ}$  לכס $5^{\circ}$  5 $^{\circ}$  5 $^{\circ}$  לכס $1^{\circ}$  לכס $1^{\circ}$  לכס $1^{\circ}$  לכס $1^{\circ}$  ( $1^{\circ}$   $1^{$ 

Long ago there were little people that Inuit called *inugaru'niit*. They were reputed to fight people to kill them. It is said that they were normally scared of people with pants that showed bulging kneecaps. We used to try to have bulging kneecaps in our pants so these little people would be afraid to attack us.

# ረግን MAGIC SPELL THAT PUT A PERSON TO SLEEP

ᡝᠦ᠋᠆᠋ᡃᢛ᠋ᡴ᠋ᠻᠯ᠈ᢞᡄ᠘ᡅᡆ᠆᠋ᢦ᠋ᠺᡰ᠖ᠴ᠋᠘ᢩᡷᡆ᠋᠁᠂᠘ᢉᠯ᠈ᢣᠺ᠐ᠳ ᠘ᠴ᠘ᡄ᠘ᡅᡆ᠆ᢦ᠋ᠺ᠋ᡝ᠋᠋᠋᠋᠋ᢐᡶᡄᢂ᠋᠘᠋ᠺ᠋ᡬ᠖ᢛ᠆ᡄᢂ᠋᠅ᢋ᠋᠘᠆ᡷᡁ᠋᠆ᠮ ᠈ᡩᡄ᠌ᡓᡆ᠆ᢛ᠋᠋᠋ᠬᡗ᠋᠈ᢞᡄ

In the past, people had magic that could put people to sleep. Inuit had different kinds of magic spells, and putting people to sleep was one of them. People under the spell would not want to wake up.

# <mark>ᡝ᠋ᠳ᠋ᡃ᠖ᡄ᠘᠆᠊᠋᠋᠊ᢑ</mark> AVOID SLEEPING TOO LONG

Inuit tried to avoid oversleeping lest someone came and pulled them out of bed forcibly. People also avoided oversleeping to avoid going out too late when the animals had already gone through the area while they were sleeping. Long ago, Inuit would get out of bed while it was still dark, long before dawn, and they would prepare and wait for daylight.

### <mark>ፖ°ር-</mark>ኦጋና DREAMING

Inuit believed that dreams could be used to interpret and predict things that were going to happen in their lives. Some Inuit were able to find out things through their dreams.

# **ረዎσኁጋላσኈ** WHEN YOUR FUTURE IS NOT GOING RIGHT

ᡣ᠋ᠺᠻᠯ᠋᠋᠋᠆ᡧ᠘᠋᠂ᡦᢛ, ᢅ᠆ᡄᡄ᠘᠋ᠴᡏ᠋᠋ᠴᠦᢩ᠋᠋ᠴ᠅ᡧ᠋᠕ᠳ᠋᠋ᠴᠴ᠆᠋᠘᠂ᢅᡦᢛ, ᡆ᠔᠋᠆᠋ᡔ᠋᠋᠋᠆᠘᠂ᢅᡦᢛ᠕ᡩ᠋ᢂ᠆᠋᠃ᡗ᠋᠃ᠺᠺᢂ᠋᠃᠆᠅᠋᠉᠋ᠥᡄᠥᡆ᠋ᡬ ᠕᠌᠉᠆᠋ᢉ᠊᠋᠘᠂ᡄ᠉᠋᠋ᠴ᠉

Sometimes things seem to go all wrong. It was believed that experiencing a hard time was due to an evil force that had come upon you. Everything you did seemed to have something wrong with it.

# γ>% ΔĹ\_OC Δſ Δſ Δ

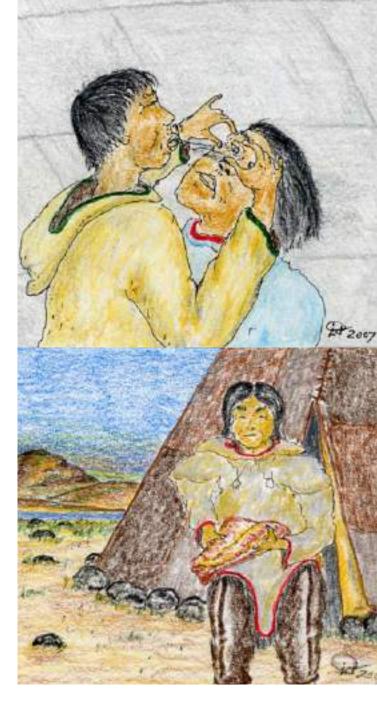
᠘᠋᠋᠋᠘᠋᠄᠊᠘᠋᠋ᠬ᠋ᡃᠣ᠋ᠺ᠖᠆ᡩ᠆᠘᠆ᡘ᠆ᡘ᠖᠋ᠬ᠋᠋ᢆ᠆ᡘ᠋ ᠘᠋᠋᠋᠋ᢛ᠋᠘᠋᠃᠋ᠦ᠘᠆ᡐᡄᢂ᠋᠈᠋᠁᠘᠃᠋ᢩ᠘᠃᠘᠖᠋᠘᠁᠘᠁

If someone threw sand in the water, it might start raining. So we tried never to throw sand in the water because we heard it could cause rain.

#### ረለረσ<sup>ናь</sup> Δኦዮ BLOWING IN THE EYES

If a person got something in their eye, someone else would keep the eye open with their fingers and blow at it in order to rid the eye of the splinter.

#### **\P⊲b⊃sbC∆⊂σsb** AVOID EATING CARIBOU BRISKET



Inuit men were prohibited from eating a cut of the caribou brisket, believing that if they ate it, their female partner would have a sore pectoral muscle. The brisket cut is a very appetizing food with a bit of fat on the meat. The meat was reserved exclusively for women, so men tried not to eat it.

#### **/ 'የ <sub>6</sub> ነ የ <u>c</u> þ Ċ** A RING AROUND THE SUN WILL MAKE YOU EAT ALL THE TIME

Long ago, lnuit avoided eating fish near the fishing hole if there were sun dogs around the sun. So if a fisher caught a fish and they were hungry, they would have to wait until the sun dogs disappeared. People who ate before the allotted time ended up wanting to eat all the time, never feeling full.

# <mark>Δር ሶሀረ</mark>ጉ FORMS OF RELATIONSHIPS

᠕ᡩ᠋ᢇᠫ᠘᠋᠋ᠳᠲ᠋ᢄ᠆ᠴ᠄

What different names mean:

᠘ᠳ᠋᠋ᠴᡄᡬ᠂᠋ᠿᡀᢕᢦ<

Irniik (my son): If the child was a boy

ᠴᢗᡪ᠋ᡃ᠋ᢛ: ᠴᢗᡪᠲᡆ᠋ᡅᢣ᠂᠋᠋ᡭᡃ᠋ᠮ᠂᠕ᡃᠣ᠂ᡱᠲᡠᡃ

Panik (daughter): If the child was a girl

᠆ᡔ᠋᠆᠘ᢗᡪ᠋ᠲ᠂᠕᠋ᠳᡆᢂ᠋



# 

The pronunciation guides in this book are intended to support non-lnuktitut speakers in their reading of lnuktitut words. These pronunciations are not exact representations of how the words are pronounced by lnuktitut speakers. For more resources on how to pronounce lnuktitut words, visit inhabitmedia.com/inuitnipingit.

| WORD           | PRONUNCIATION             | DEFINITION  |
|----------------|---------------------------|---|
| Aggaittuq      | ahg-GAH-eet-took          | name  |
| Airaqtuuq      | ah-ee-rahk-TOOK           | place name  |
| aklak          | ahk-LAHK                  | grizzly bear  |
| aksallajuittuk | ahk-sahl-lah-YOO-EET-took | eyes that always stare in one direction   |
| Aliqtiksaq     | ah-LEEK-teek-SAHK         | name  |
| amautalik      | ah-MAH-oo-tah-leek        | mythological ogress that steals children on the land                            |
| amauti         | ah-MAH-oo-tee             | woman's parka with a pouch for carrying a child                                 |
| amautik        | ah-MAH-oo-teek            | baby pouch  |
| anginniq       | ah-NGEEN-neek             | becoming alive again after he<br>was dead                                       |
| Arviat         | AHR-vee-aht               | place name  |
| atigi          | ah-TEE-gee                | coat or parka   |
| atsiaq         | AHT-see-ak                | a child named after one of their<br>parents                                     |
| aulajjut       | ah-oo-LAH-joot            | a fishing hook and line handle,<br>made of a piece of wood or<br>something else |
| Hauniqtuurmiut | hah-oon-EEK-toor-mee-oot  | the people who live in big bone<br>place  |
| iglu           | EEG-loo                   | snow house  |
| igluit         | EEG-loo-eet               | snow houses   |
| limaarasugjuk  | ee-mah-rah-SOOG-JOOK      | name  |
| ijiqutiga      | ee-yee-koo-TEE-gah        | my little eyes  |

| ijiraak                 | ee-yee-RAHK                                    | large land spirits (dual)  |
|-------------------------|--|--|
| ijirait                 | ee-yee-RAH-eet                                 | large land spirits (plural)  |
| ijiraq                  | ee-yee-RAHK                                    | large land spirit (singular)                                       |
| ikajuqatigiingniq       | ee-kah-yoo-KAH-tee-geen-gneek                  | working together   |
| ikkalrut                | eek-kahl-ROOT                                  | pressure ridges in pack ice  |
| ingnirjuk               | EENG-neer-jook                                 | sea ghost  |
| inugaru'niit            | ee-noo-gah-ROO-neet                            | little people  |
| Inuit Qaujimajatuqangit | ee-noo-EET<br>kah-oo-yee-mah-YAH-too-kah-ngeet | traditional Inuit knowledge  |
| inuksuk                 | ee-NOOK-sook                                   | stone marker used to aid hunters and indicate direction            |
| Inutquaq                | ee-noot-KOO-ahk                                | name   |
| ipiutaq                 | ee-pee-oo-TAHK                                 | thin fishing line made of<br>continuously braided caribou<br>sinew |
| iqqittuuq               | ee-KEET-TOOK                                   | one with no anus   |
| irniik                  | eer-NEEK                                       | my son   |
| Isluarniq               | ee-sloo-AHR-neek                               | name   |
| jurjurii, jurjurialuk   | yoor-yoor-EE,<br>yoor-yoor-ee-AH-look          | chant  |
| kamiik                  | kah-MEEK                                       | two skin boots   |
| kaugjagjuk              | kah-OOG-jahg-jook                              | a person who pounds blubber  |
| kauk                    | kah-OOK  | walrus skin  |
| kivgaluk                | KEEV-gah-look                                  | an evil fish that bites a hook                                     |
| Kiviuq                  | kee-vee-OOK                                    | name   |
| kukki                   | KOOK-kee                                       | food particles between teeth                                       |
| Kuugaq                  | KOO-gahk                                       | name   |
| mammingajuk             | mahm-mee-NGAH-yook                             | droopy buttocks  |
| manaq                   | mah-NAHK                                       | straight bone hook and line<br>placed in a fish tail               |
| maniq                   | mah-NEEK                                       | moss lamp  |
| mappa                   | MAP-pah  | visceral membrane  |

| mikiksugut         | mee-KEEK-soo-goot              | bait; fish viscera placed on the hook as bait to attract prey fish                                       |
|--------------------|--------------------------------|--|
| miliit             | mee-LEET                       | freckles or little brown blotches on the skin  |
| nanurluk           | nah-NOOR-look                  | giant polar bear   |
| natqut             | naht-KOOT                      | qulliq flame adjusters   |
| Nigvik             | NEEG-veek                      | name   |
| nungniit           | noo-NG-neet                    | freckles or little brown blotches on the skin  |
| nutaraq            | noo-tah-RAHK                   | child  |
| paijaa             | pay-YAH                        | evil snow spirits  |
| pana               | PAH-nah                        | snow knife   |
| panik              | PAH-neek                       | daughter   |
| paniqutiga         | pah-NEEK-oo-tee-gah            | my little daughter   |
| Paurnga'naaq       | pawr-NGAH-nahk                 | my dear little Paurngat  |
| Paurngat           | pow-RNGAT                      | name (meaning "blue berries")  |
| pihiq              | pee-HIQ                        | song   |
| pijitsirarniq      | pee-yeet-see-RAH-neek          | a life of service  |
| piliriqatigiingniq | pee-lee-REE-kah-tee-geen-gneek | working together   |
| Publaligaq         | poo-blah-lee-GAHK              | name   |
| qaggiq             | KAHG-gik                       | a large iglu made for<br>celebration purposes; also the<br>name of the celebrations held<br>in this iglu |
| qajait             | KAH-yah-eet                    | kayaks   |
| qajaq              | KAH-yahk                       | a kayak  |
| qaliujaaqpait      | kah-lee-oo-YAHK-pah-eet        | roman orthography  |
| qallunaat          | kah-LOO-naht                   | white people   |
| qamutiik           | KAH-moo-teek                   | a sled   |
| qamutiit           | KAH-moo-teet                   | sleds  |
| qanniujaaqpait     | kahn-nee-oo-YAHK-pah-eet       | syllabics  |

| qarjuqsaq                 | KAHR-jook-sahk  | a piece of metal bent inward to<br>hook fish in the mouth   |
|---------------------------|---|---|
| qarmaq                    | KAHR-mahk   | traditional sod house   |
| qaugaugait                | KAH-oog-ah-oog-AIT                                    | little children   |
| qaumaniqsiurialaurniarama | KOW-mah-neek-see-oo-ree-ah-<br>lah-oor-nee-ah-rah-mah | l am going to go and cast light<br>under a hole   |
| qiliqsinat                | KEE-lerk-see-naht                                     | glands  |
| Qisarua'naaq              | KEE-sah-roo-ah-NAHK                                   | name  |
| Quinaksaut                | koo-ee-NAHK-sah-oot                                   | name  |
| qulliq                    | KOO-leek  | seal oil lamp   |
| qullit                    | KOO-leet  | seal oil lamps  |
| Qurviujat                 | koor-vee-oo-ee-AHT                                    | place name  |
| samungaa                  | sah-moo-NGAH-ah                                       | way down there  |
| Sarvaqtuurmiut            | sahr-VAHK-toor-mee-oot                                | people from Sarvaqtuuq  |
| savgut                    | sahv-GOOT   | snow depth tester   |
| taqqut                    | tahk-KOOT   | wick trimmers   |
| Tasirjuaq                 | tah-seer-joo-AHK                                      | place name  |
| taunimiik                 | tah-oo-nee-MEEK                                       | oh, a human scent in the air  |
| tiluut                    | tee-LOOT  | a stick or bone used to knock<br>snow off   |
| tipjaq                    | teep-YAHK   | the weight of a hook, usually<br>made of a bulb of walrus tusk<br>or caribou antler anchored on<br>the hook |
| ulu                       | 00-loo  | crescent knife traditionally<br>used by women   |
| uluaqutiga                | oo-loo-ah-KOO-tee-gah                                 | my little cheek   |
| Utuni                     | oo-too-NEE  | name  |

# **ቦ ር ኮ ፓ ኈ し** BIOGRAPHY



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Mark Kalluak collected stories from his mother and other Elders around Arviat, Nunavut, starting in the 1970s. He translated and illustrated them himself, creating works that have been enjoyed by young and old alike. Along with preserving traditional Inuit stories, Mark served as mayor of Arviat, as board member for various organizations in the North, was a journalist and newspaper editor, and held federal positions. He is remembered as an integral part of his community, and for spreading Inuit culture throughout the world.

