

Inukkaknailak and Other Stories



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*In Memory of
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James Taipana
and
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This book is a selection of stories, legends and life histories collected by the Kitikmeot Heritage Society and others over a period of many years.

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A Man with Two Wives

George Kuptana, Elder, Bay Chimo, NU



My stories come from a long time ago when I was growing up and changing from a boy to a man. I will slowly tell these stories which were told to me by my relatives through marriage, in-laws, and some fox trappers.

The stories I will tell come from the time before kabloonak, the white man. These stories are good for animals to hear so that you can catch them when you go along and trap. That's when they were told, when you went along trapping.

A Man with Two Wives

A man once had two wives and lived with them near a small lake. Whenever the husband went out hunting the two wives would go to the shore of the small lake. Here they would take off all of their clothes and then begin to sing: "Penis appear, penis appear. These vaginas are now open by the shore of the lake. Penis show up, penis show up!"

As soon as the penis appeared, the two wives would wade down into the water and the penis would begin having sexual intercourse with the two women.

When they were finished, the women went home to their tent. The hunter also went to their tent after he had finished hunting.

A few days later the husband went out to hunt, but this time he went to hunt for his two wives. As soon as the husband left, the two wives went back to the small lake, as was their habit. After they had removed their clothes, they once again began to sing:

“Penis show up, penis show up, our vaginas are now open by the shore of the lake. Penis appear, penis appear!”

Once again, when the penis appeared, the women waded into the water and the penis started to have sex with them again. When they were finished the wives went home.

They were using the penis in the lake as their own husband.

After the man had finished his hunting of these wives he decided to return to the lake while his wives were sleeping. He went back to the same spot where he had been hiding and now he tried singing the song that the wives had sung: “Penis show up, Penis show up, these vaginas are now open by the shore of the lake. Penis appear!”

However, the penis did not appear at this time because he was not hungry for sex.

Now the hunter knew what was going on. The very next day the hunter left his two wives and went back to the lake. Again the hunter sang: “Penis show up penis show up, these vaginas are now open by the shore of the lake.”

This time the penis was hungry and it appeared for him. The hunter waded down into the water of the lake and cut the penis off with a knife. He carried the penis from the small lake home to his wives and cooked it along with some other meat.

When he was done his cooking, he woke the women up so they could eat. He served himself first with real meat so he could feed the penis to his wives. Since he had done the cooking he could serve the penis to his wives.

When they had finished eating, the women said, “Where did you catch this? Where did you catch such wonderful tasty meat?”

The hunter replied, “That was the penis of your husband who comes from the lake you go to.” At this the women grew afraid because they were still naked in bed and the hunter knew their secret.

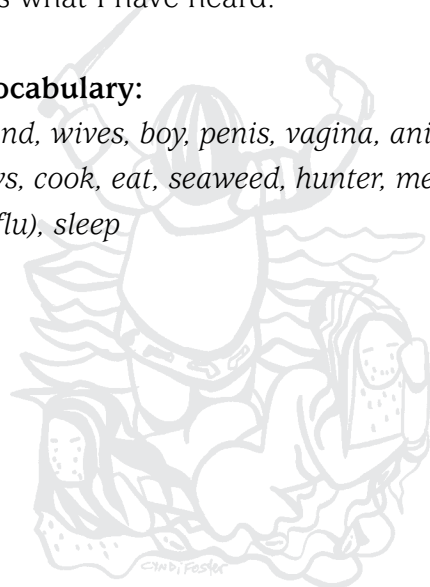
The hunter would not let them put their clothes back on as he had hidden their clothing earlier. The hunter gave them seaweed to sit on which he had gathered from the shore of the lake in a bag. Now after the women sat on the seaweed he had placed for their seats, they got worms from the seaweed. This made them sick and they started to cough and spit out mucus.

Perhaps this is how the cold got its beginning. These two wives may have caused it simply because they had started using a penis for a husband even though they had a good hunter for a real husband.

This is what I have heard.

Basic Vocabulary:

husband, wives, boy, penis, vagina, animals, in-laws, cook, eat, seaweed, hunter, meat, cold (flu), sleep



My Life (Autobiography): James Taipana

James Taipana, Elder, Baker Lake, NU



I can remember where I grew up. It is called Perry River. When I think about that place many memories appear and touch me. Many times I have thought about going back to the land where I was raised. It is a place I carry within me that I will always feel I can go to and live on.

My parents taught me how to live on the land and hunt so I could survive in this place. It was where everything started for me.

I can remember our spring camps when we set up our home on tiny islands or on the side of the river as far upstream as the rapids in Ittimnigut. I camped in this area with Angulalik and his family. Later I will tell how I came to work for him.

When I was growing up I did not go to Baker Lake but I did go as far as Perry River to trade. Later on I did move with my parents to Ikaluktuktiak (Cambridge Bay) and from there to Baker Lake on an aeroplane, and then we stayed.

My memories tell me how I grew up as a young man and learned to hunt and survive on the land. People came to our camping area at Perry River from Hanninngayuk (Garry Lake) to trade with us. More people came to stay after Ekvana and Angulalik were married. A man named Tapatai brought a missionary with him by dog team along with Otak and Ugyuk. I was surprised to see how these people dressed.

They wore different clothes from us. They had long trousers and stockings that were longer than ours. I wondered if their trousers were wide enough and I wondered if they were comfortable. I thought everyone in the world dressed the way we did until then.

I can tell you that my father's name was Utuugak, and my mother's name was Tikkikluk. I had brothers and sisters too and here are their names: Panaktannoak, the oldest one, then me, followed by another sister called Aulayuk, then Mingilgak, and last Okalitana, the youngest.

I know that my parents came from Ellice River and Kulgayuk and that I was born in Ellice River. Kuunayuk is where I learned how to hunt and survive. Here is where I became a young man, strong and able to do many things. A bride was chosen for me from the Perry River area, her name was Unnguk. I went to get her with my oldest brother Panaktannoak.

Now my life changed again, and I raised a family there with Unnguk. She was my first wife and we had five children. I will tell you how these children fared.

Two of them died before they lived very long. Our first child was Kolaohok, a girl, followed by Amegainek and Tikkiklok who became the wife of Jimmy Wingneck. A fourth child was born the same day as Amegianek; it was his twin brother. This brother was given to Hovak and Kanayuk to take care of as their own child. They adopted the child, but the baby could not breathe while he was asleep he suffocated and he died. A fifth child also suffocated just after being born, and so we had five children in all.

I worked with Angulalik when he first opened his trading post at Flagstaff Island. Ekvana said this happened when both of Angulalik's wives were still alive. I started my work by trading fox furs and helping him trade furs. Angulalik also took in Kabloonaks and guided them in and out of the area. I stayed with him a long time, and only left when he was married to Ekvana and he decided to stop working. This was the beginning of his retirement.

I can remember traveling with Angulalik to Cambridge bay on a ship in the summer time. I would still have kept working there if I had not gotten sick with tuberculosis. I grew weaker from the illness and had to quit work altogether.

Basic Vocabulary:

land, parents, river, survive, trade, hunt, family, clothes, rapids, comfortable, suffocated, adopted, retirement



Nukatpiak

George Kuptana, Elder, Bay Chimo, NU



Nukatpiak was a young boy who lived a long time ago. He was preparing to go out hunting on foot as he packed his sleeping skin blankets. I can hold out my hand to the middle of my chest to show you how high he was. After a day's journey he decided where he would settle down for the night.

He made his camp and unpacked his sleeping skins. While he was preparing his camp he was unaware that the Tologakyoak (Big Crow) were coming towards him. Nukatpiak settled down to sleep as the Tologakyoak approached him and began to fly in circles over his head in the air. One of the Tologakyoak cried out to his companions, "Look, there is someone lying dead down there, let's go and feast ourselves on human eyes tonight."

Apparently human eyes were a delicacy for the Tologakyoak. As soon as they had landed, one Tologakyoak rolled Nukatpiak over onto his back and prepared to feast on the young boy's eyes. Suddenly the boy came to life and made an unusual sound that startled the Tologakyoak enough so that he dropped his knife. The boy then picked up the knife and began to walk away.

As Nukatpiak walked the Tologakyoak flew in front of him and said, "I will show you where there is good hunting in exchange for my knife." As they went along and looked beyond the hills, the young boy saw animals grazing. Nukatpiak thought to himself that this was a good hunting ground, but he decided not to return the knife to the Tologakyoak.

Some time later he returned to this hunting ground and again the Tologakyoak approached him and pleaded, “Together we can circle this area and find more game for you if only you will agree to give my knife back to me.” The boy agreed and so they flew together and they saw animals. Suddenly Nukatpiak noticed arctic foxes, and again thinking only to himself Nukatpiak reflected, ‘This is exactly what I have been looking for.’ He was so pleased with the outcome of this flight that he agreed to return the knife to Tologakyoak.

He then returned home to plan his trapping season using the information he had gained. He trapped until early spring, until he realized that he had enough fox pelts to tan outside.

The leader of his tribe had noticed this success and envied the young boy’s catch. He asked Nukatpiak, “How is it that you have suddenly become such a good hunter?” Nukatpiak replied by telling what you have already learned about in this story, “One day I decided to go on a hunt by foot, and as darkness approached I laid down on my sleeping skins to rest. The Tologakyoak approached me as I was falling asleep in order to feast on my eyes.” The young boy then went on to tell how he managed to take away the Tologyoak’s knife and benefit from the good fortune, that followed.

The jealous tribal leader decided he would try the same strategy. He packed his sleeping skins and set out on foot. After a long journey, he got to the hunting area and decided to settle down for the night. After he covered himself with his sleeping skins he waited while pretending to sleep. As the time passed he actually fell asleep, and this led to his eyes being eaten out by the Tologakyoak. The leader later died, having been blinded by the birds and his own jealous ambition. This is the tragedy that happened to the tribe’s leader.

The End.

Basic Vocabulary:

young boy, hunting on foot, fly in circles, eyes, sound, knife, delicacy, arctic foxes, leader, sleeping skins, jealous, tragedy



Ukkunaalak: The Flying Shaman

George Kuptana, Elder, Bay Chimo, NU



When I was growing up, dogs were not chained up as far as I can remember, but they started to use chains and that is what I mostly do remember. As soon as the stores came, the Inuit started to buy chains.

A long time ago dogs were not chained and they didn't tear up the camp nor do anything, they were loose then. Some Inuit had well-trained dogs long ago.

I saw the ship in these pictures you are showing me a few times. It is the Natilik. I probably was just coming home from school at the time this picture was taken; it would be around 1939-40.

This brings back some memories for me. I can answer your question about dogs being chained up by remembering that when I was very young dogs were not chained up. What I mostly remember though is that once stores appeared the Inuit started to use chains and during most of my life dogs were chained.

Long ago dogs were not chained up and they didn't tear up camps nor do anything bad. They were simply on the loose. Some Inuit had well-trained dogs long ago. The story I will tell comes from this long ago time

Ukkunaalak: The Flying Shaman

It was known that Ukkunaaluk could fly. He would fly to people and visit them during the winter and spring seasons. He could fly, and he was very smart. Inuit had said that people had seen him flying.

He would drop in between the tents, in the cleanest areas. Every time he dropped, he would then realize where he was after observing the people's tracks and where they led.

Sometimes he would be able to see where the seals closest to an iglu were. It was told that Ukkunaak liked to visit while he was flying about. His plane would not fall because he was known to be brave. I have heard about this. His plane would fly him around with him realizing where he was going.

One time he went visiting and then he flew over a herd of musk-ox and as he was flying he saw the herds. When he landed where the Inuit were, he said to them, "There is a herd of musk-ox close by, be sure to see them." As they began to look for them and when they reached them, the herds were a great distance away. When Ukkunaak was flying like a plane he thought the herds were close by, but really they were too far away for the Inuit to reach them easily. Because he could fly, Ukkunaak thought that the musk-ox were close by.

When the Inuit succeeded in killing some musk-ox, he was given portions of meat and fat to take along with him back home to his people because in the old days young children were given pieces of meat for their amulets. As he was heading home he took the meat. His share was a small piece of meat and fat. When he got home with the small pieces of meat and fat and he had given to the Inuit, the people all got filled from it; to his people the meat was a big piece. It is

customary for Inuit to share their catch and you get a share, you get full from it.

His people were filled with the meat and fat that he had brought home for them. His people were the same size as the 'little people'. It is a custom to Inuit to share their catch.

The End.

I will tell more stories at another time, but I can tell you a bit about Kaotakak from the Ikaluktuktiak area. He was my cousin and he was also a shaman. Alikamik had made him into a shaman but he has been dead for some time now.

Kaotakak must have been a shaman because he could make the fish go into his nets when no one was catching any fish. "Yes he could do that, he was known to be a shaman as well," said the interpreter. Kaotak used to fly according to stories that were told from this area by Ikhik.

Basic Vocabulary:

dogs, chains, ship, school, camps, seasons, winter, spring, fly, visit, tracks, seal, plane, musk ox, meat and fat, shaman, little people, fish



Kuukyuak Hunting Story

Donald Kogvik, Gjoa Haven, NU



I will tell you about the time when Inuit last used kayaks in this area and when I learned about using a kayak in my youth. I can remember the first time I had seen a Kayak made by Inuit. Angulalik had bought a kayak made by Kupluguk and Flagstaff Island was the place where we practiced rowing and handling a kayak. The men rowing their kayaks in the harbour fascinated me. I decided to try it myself, and so I climbed into the kayak and tried to paddle away from the land and out to the open water. I almost tipped over and got quite scared. I barely made it back to land without an accident in the water. I vowed that day that I would never go on a kayak again! But time passed and my attitude about the kayak changed.

We had spring camps at Kulgayuk-Foggy Bay with my parents and my in-laws, Alikamik's. There was a young man named Nahaklolik. Alikamik made him a kayak that was short and close fitting around the waist. I tried this kayak without fear because I had already tried Angulalik's kayak. This was my second experience and I enjoyed myself. I used Nahaklolik's kayak to search for caribou near Kulgayuk.

I found and shot two bull caribou on that trip. I removed their hides and butchered them. I then cut them into pieces so that I could pile them onto the kayak. This was difficult because the kayak was small and narrow. I put the hindquarters on the back and used rope all around the kayak to tie the pieces on so they wouldn't fall off. I also put some of the meat inside. The result was that the kayak was barely able to float above the surface of the water. As I was loading the meat I had to keep getting on myself to see how much weight I was adding in total so I could be sure of remaining afloat. I was able to butcher only one of the caribou and put it on the kayak without sinking. I was only a few inches above the water now.

I started to paddle towards home not knowing that my father-in-law, Alikamik, was worried about my safety because I had been gone for quite a while by this time. He had set out in search of me in his kayak. I had to use all of my strength to paddle in my overloaded kayak. As I paddled I had to check that I was still floating above the water's surface. At times the kayak would disappear beneath the water as I paddled. When I paddled harder the more I felt I was making myself sink, and when I stopped paddling I felt like I was floating on air with my waistline right at the water's edge.

I wasn't afraid of drowning and I was not at all scared anymore. I had overcome my fear about drowning while using a kayak. I enjoyed rowing a kayak at this time. I was a young man, strong and confident. I made my way slowly home and knew I had made the most of my catch.

I know that our ancestors used kayaks a lot. Kayaks were useful for searching for game and for hunting tuktu (caribou). Caribou could be speared from a kayak.

The Inuit did not only use harpoons with steel tips to hunt caribou; they also used wooden spears. Caribou are known to cross rivers in large herds and seals are known to go in large groups to the shores of islands. This is when a kayak would be used for hunting. When the caribou started their crossing, hunters would row towards them and spear them in the back while they were crossing. I have not experienced this personally, so I can only say what I have heard. Likewise for seal hunting. I haven't heard personally of anyone using kayaks for seal hunting, but it seems probable to me that they would have done this.

Seal hunting required both special training and equipment. In our area Inuit didn't use the term 'Seal hunting in the winter' because they hunted year round with harpoons. In the spring time when seals started laying by their holes and ice started flowing down the rivers, the Inuit around here would use their harpoons near the seals' holes and call this 'aiming for seal using harpoon'. This was the practice in the springtime for seal hunting. The Inuit had a way of thinking about seasons that reflected our way of life on the land.

Frank Analok, an Elder from Cambridge Bay said that the Elders before him had used the moon as their calendar to tell when the seasons were changing. He described the seasons with words that tell what happened and what needed to be done in each part of the year.

<i>February/March</i>	<i>Avuniukvik – season between winter and spring</i>
<i>March/April</i>	<i>Halunngnakvik – time to air skins outside iglus</i>
<i>April/May</i>	<i>Nauvik/Nauyalikvik – 1st sight of seagulls, snowbuntings</i>
<i>June/July</i>	<i>Kaumanik – 24 hour daylight</i>
<i>July/August</i>	<i>Mauyakvik – fish heading up river</i>
<i>Sept/October</i>	<i>Ameraiyakvik shedding of fur/rutting season of animals</i>
<i>October/November</i>	<i>Ukiakhak</i>
<i>December/January</i>	<i>Ukia</i>
<i>February/March</i>	<i>Ukiu</i>
<i>April/May</i>	<i>Upinngakhak</i>
<i>June/July</i>	<i>Upinngua /Aujakhak</i>
<i>August/September</i>	<i>Auja</i>

This is the way the Inuit understood the changes in the world around them.

When seal hunters catch a seal out on the sea ice they eat the liver, as a delicacy, while it is still warm. The liver is taken out through a small hole cut near the stomach. A special tool was used to make several small holes on the seal's skin so the skin could be pinned together using this tool and thus prevent the blood and meat from coming out of the animal.

A seal hunting kit was carried in the coldest months while hunting. This included an indicator that could be set up in the seal's hole to tell when there was a seal below ready to pop up. The indicator was made of antlers tied with a sinew and put down to the bottom of the seal hole. The bottom of the hole would be thin ice that had recently frozen. When the seal rises the indicator would rise with the water and tell when

the seal is there. The indicator would go up and tell the hunter where the seal is.

A special bag made from caribou skins would be made to hold the bones, swan feathers, and other tools used for hunting seals. These tools could also be attached to the back of a caribou skin parka with a button so that you could reach behind you to get them. These tools were awesome to see. I myself have not used a lot of these tools and have only heard about them.

The way to hunt seals long ago required the hunter to stand using his harpoon. Hunters would make chairs of snow blocks while they waited for seals to show up. I remember once sitting on such a chair and feeling sleepy. I tried hard to stay awake but I fell asleep without realizing it. The next thing I heard was a big crash when I fell over and hit the snow. I got scared because I didn't know what happened at first. I only heard the noise from my own fall.

Caribou were usually hunted by looking for their crossing places rather than using blinds. Inukshuks would mark these places where long ago hunters had used kayaks where the caribou crossed water. A hunter would try to use his spear according to a tradition rather than just stabbing anywhere. If a caribou was to the right of you, you wouldn't use your left hand to stab it because this could tip you over. If the caribou is on your right, you should use your right hand to spear it so the kayak will remain stable.

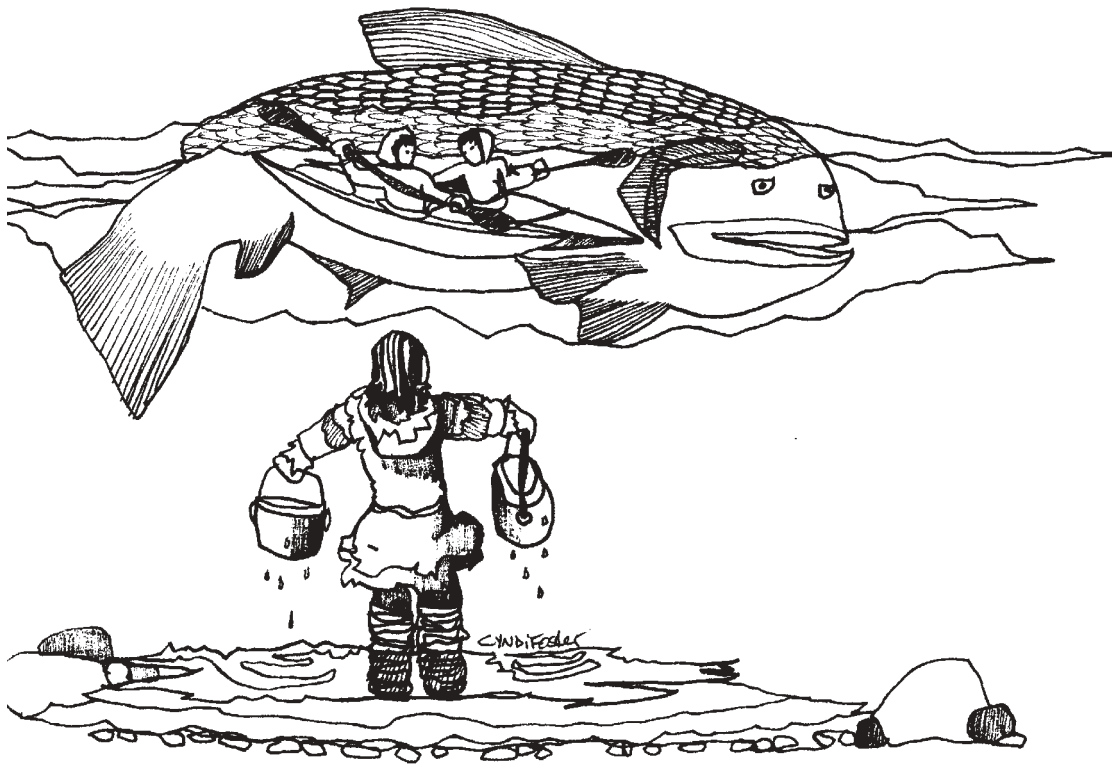
Note: Excellent story to teach Archimedes' principle of flotation and the physics of buoyancy.

Basic Vocabulary:

hunter, youth, remember, attitude, hide, meat, sinking, float, caribou, home, chair, seal hunting in the winter, aiming at seal using harpoon, sleepy, spear

Ikaluakpalik

Donald Kogvik – Ikaluakpalik: Place where there is big fish



I will tell you a story that has been told by the Inuit from long ago and passed on by parents to their children. I myself am not sure what everything in the story means. I can only tell it as I have heard it because I was not there to see the things in the story. Perhaps if I had lived in the long ago and been there, I could be sure I was telling the story correctly.

To understand the story you must picture how a fish could be big enough to swallow two men who had tied their kayaks together to make a raft. This way of travelling on water was good for balance to prevent tipping over. When crossing a creek or river it was good to make this kind of raft-like boat.

It is told that these two kayaks and the men were swallowed all at once by a very big fish.

The big fish lived on this lake and also appeared to a woman who was frightened by it. She was on the shore doing her work alone or perhaps getting water for her camp when suddenly a beautiful looking hill seemed to form in the lake and grow bigger as it came towards her. It was a fish so big that it looked like a hill to her because this is what she thought it must be at first. So huge! This is how I have heard it told. The woman grew afraid and ran away. Something beautiful became something terrible.

I think what she saw must have had a dark color, or shades of gray and black because she was looking at a lake. This could explain why she thought it looked like a hill.

Basic Vocabulary:

parents, children, raft, lake, fish, woman, big, hill

Inuaurullit: Little People

George Kuptana, Elder, Bay Chimo, NU



Do you want to hear stories about the little people? The little people and how they live? Any little things left behind when Inuit travel and move between camps will be touched by the little people.

This is what they were called a long time ago: little people. They were brother and sister, grandchild and grandparents all living together in a time when people got old very quickly. The little people would seek shelter in the things left behind by Inuit as they moved camps.

The little people were powerful and strong. They used polar bears to pull their sleds when they travelled. Their sleds were made out of stone. They were called little tiny people, these people who traveled in sleds made from very heavy rock. They had tremendous strength according to the stories told about them.

Once the little people decided to camp and spend the night under the cover of some camping gear that had been left by people who had moved on. They ate some cooked caribou meat that they had with them. When they travelled they would carry food with them rather than hunt along the way. They had young polar bears to use as dogs and to pull their sleds.

The next morning after they woke up they decided to load up their sleds after eating breakfast. While they were loading their heavy stone sleds, the old woman spit on the chest of a caribou that had been left under cover in the camp. She spit on the chest because she wanted to eat it. She didn't need any help but she had a hard time carrying the meat she took out by herself. She said to her husband, "Take this, it's too heavy for me." "Take this, it's too heavy," she said again. Her husband replied, "If it's too heavy, then leave it here."

In fact it was too heavy and so they did leave it there. The old woman did not like leaving the meat behind that she had spat on, but it was too much of a load even though she had wanted it for her food.

Those little people had stone sleds and polar bears for dogs. They had a tremendous amount of strength according to the stories we have heard.

I don't have anything more to say, I am finished.

I can add that the little people are not the same size as the toonik people because they are different. Toonik are the same size as humans today and they lived in rocky areas just as we do. Toonik people build their homes where there are many rocks to allow them to go unseen. We have seen their homes in rocky areas, and we wondered what they were.

People are people everywhere and not animals. The toonik are a part of us. They just get called a different name: the toonik people. Big people are the size we are and they have no special name or descriptive titles. They are simply people: Inuit.

Basic Vocabulary:

stories, food, strength, polar bear, sleds, people, homes



The Inukkaknailak People

George Kuptana, Elder, Bay Chimo NU



A very long time ago there were hardly any people around and life was very hard. This was the way that it was and this is the story I have heard. My story may sound like the parts of a dream as I remember them.

Inukkaknailak were the people. They were called by this name because whenever they met other people on a trail they would just kill them for no reason. I will tell you about one of these people and how the Inukkaknailak got their name when the Inuit started to realize that there were Inuit in the world.

One Inukkaknailak kept two dogs on the floor of his iglu. He would welcome travellers by killing them. When a traveller came into his camp the traveller would usually see the Inukkaknailak without clothing on. When the

Inukkaknailak saw that he had company, he would get dressed up and then start to wrestle with his visitor until he killed him. He killed him right there in his iglu.

Meanwhile this Inukkaknailak person had told his dogs they could have the blood of the man who had been killed. Near one dog there was a bone that looked like a shoulder blade. I think this must have really been a shoulder blade because that is what was used as a tool for cutting things up in earlier times.

As soon as the Inukkaknailak had cut the dead person with the shoulder blade knife, blood flowed, and the dogs started licking it up. They licked the blood up quickly, the dogs of this Inukkaknailak.

The next day another traveller came to visit. This man had clothing that made him look like the common loon. Inside the iglu the son of the Inukkaknailak really wanted to get this man for himself. The father realized this and immediately got up and began to dress himself even faster – this man with two dogs on his floor who tracked and sniffed for blood.

The traveller with common loon clothing was seen by the Inukkaknailak. He was a common loon, and he had beautiful clothing. The traveller entered the iglu and removed his clothing and put them on the icy floor so he would not slip and fall, this man with the common loon clothing.

There were several people in the iglu when the common loon man met the Inukkaknailak who was now fully dressed and ready. The traveller saw a young man sitting in the room who went to grab the cutting tool made from a shoulder bone. At this point the Inukkaknailak leader warned the visitor by saying, “No, no, no, watch out! That young man is just about to kill you!”

The people in the iglu were very scared now. The visitor said, “What, what my younger brother! He actually just about killed **you!**”

Oh, I almost forgot to tell you that the Inukkaknailak man also said, “The dog was just about to taste your blood!” And the common loon man said, “They could taste **your** blood instead!”

These two brothers started to wrestle with each other. The common loon man killed the Inukkaknailak man and the dogs began to lick his blood, the blood that was trickling onto the

floor. The dogs began to lick this blood which they had been raised to like.

Now the common loon man asked the other people present who among them were killers. He managed to get rid of all the killers. Ever since this time there have been no more Inukkaknailak people. You see, the common loon man had come to visit his younger brother in the land where he made his home, this man with the common loon clothing.

Long ago there were a lot of stories, stories about many different animals. Today I don't know how it is, perhaps there are stories today, but I don't know what else to say. Wait a minute, I will tell more stories in a minute. I will tell some stories but they seem always ready to disappear from my memory!

Basic Vocabulary

clothing, home, blood, beautiful, traveller, travellers, brother, world, name, dog, bone, tool, dead, common loon, 'no, no, no,' 'what, what'



Inukpak

George Kuptana, Elder, Bay Chimo, NU



I need a little time to tell some more stories. I find that they seem to disappear from my memory and I need time to hold onto them.

This is a story about a little person and two giants. A long time ago two giants lived underneath a tree where they would fall asleep together lying next to each other. A little person approached them with a rock for throwing in his hand. He was either very brave or very foolish because he planned to climb up on the huge people who were sleeping. If he woke the giants up it would not go well for him.

The small person got a better idea after he picked up a rock for throwing. He decided to climb up the tree instead of the giants. He threw his rock at one of the huge people lying below. The rock woke up one giant who got angry with

the other giant. He hit the other giant and said, “What are you doing to me? what have you done to me?” They then settled down and went back to sleep.

Next the little person threw another rock at the second giant lying beneath the tree. Now this giant woke up angry and he yelled at the other giant next to him, “What are you doing throwing rocks at me?” He was mad and he hit the other giant. Once more they settled down and went to sleep.

The little person threw another stone at the first giant he had attacked. This time the giant woke up in a rage and he started to attack the other giant beside him. They started wrestling with each other using all of their giant strength.

They were so angry that they killed each other in the struggle.

They killed each other because each one thought the other was bothering him on purpose. In reality it was the little person in the tree who was responsible. He had hit them with stones and carefully waited to make them attack each other.

The little person went home to his camp and told his people that he had killed the two giants with his own hands. He really knew that they had killed each other, but he didn't tell this to anyone.

When the people from his camp went to see what he had done to the two giants, they were amazed and surprised to see how such a small person could have enough strength to kill two giants!

Kuptana is remembering more stories as he goes back into his memory. Every few days he tells more stories from long ago.

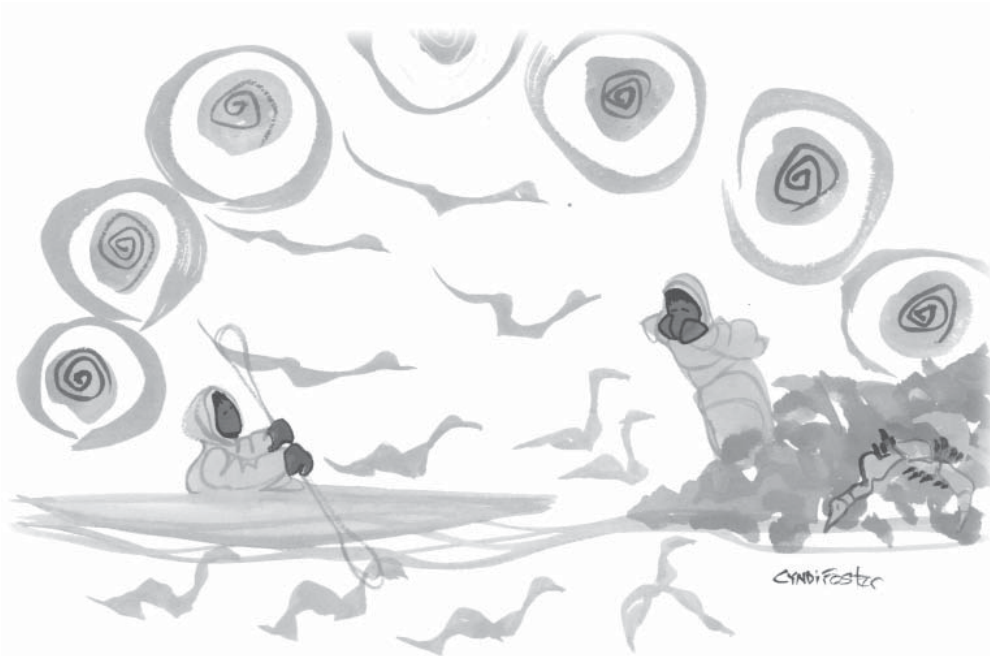
Basic Vocabulary:

stories, memory, little person, giant, rock, tree, hand, angry, amazed, strength, struggle, in reality



Catching Geese: Kalgiks

Mackie Kaosoni, James Evetalegak and Jimmy Nakoyak



It isn't easy to catch geese because they can run faster than a person as well as fly away. The Inuit had a special way to catch geese a long time ago. You may have seen rocks piled in a certain way to build small corrals on the land around Cambridge Bay. These are very old and I will explain how they were used.

Our ancestors would pile rocks to make a stone house that they could gather geese into. The geese had to be tricked into entering this Kalgik, or stone house, by having a person who could lead them by honking the same way a goose does. Have you tried to imitate geese? It is not easy for everyone to do well, but when it works, the geese can be trapped in the stone house with their human leader. Once the geese follow their decoy into the Kalgik, another person would block the entrance and then it was easy to kill them for food.

I have heard that the geese were killed by twisting their necks and then throwing the dead birds up and over the walls of the kalgik. I have never heard of using clubs on the birds. This is how I have heard geese were hunted in the olden times, but I myself have never hunted them that way.

Another part of the hunt started before herding the geese into a kalgik. The Inuit used their kayaks to herd the geese from the water to the land first. I don't know how many kayaks were needed for this. After the geese started walking on the land then the Inuit would walk them towards the Kalgik.

I think this way of hunting geese could be a lot of fun instead of shooting them with guns the way we do today.

Basic Vocabulary:

land, goose, entrance, hunt, fun, stone, house, birds, decoy, clubs, land, necks