

Chapter ONE



Introduction "An Inuvialuit Way of Life"

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Introduction: This kit introduces Inuvialuit culture through hands-on activities and great resources. It is designed to give students a closer look at the traditional culture of the Inuvialuit people. This kit was developed at the Prince of Wales Northern Heritage Centre by Myrna Pokiak.

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- Derrald Taylor - Tuktoyaktuk/Yellowknife
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- Inuvialuit Cultural Resource Centre - Inuvik
- Inuvialuit Lands Administration - Tuktoyaktuk
- Holman Language Centre - Holman
- Wendy Stephenson - Prince of Wales Northern Heritage Centre
- Paulette Ollerhead - Prince of Wales Northern Heritage Centre
- Autumn Downey - Yellowknife
- Polar Parkas - Yellowknife
- Robertson's Taxidermy - Yellowknife
- Canadian Museum of Civilization

Kit Summary

This kit is divided into six chapters:

- **Chapter One:** Introduction (how to use the kit)
- **Chapter Two:** “Who are the Inuvialuit”. Introduces the Inuvialuit through language, geography, and Oral History (Stories and Legends)
- **Chapter Three:** “Natural Resources”. Information on the different animal and plant species in the Inuvialuit Settlement Region
- **Chapter Four:** “Tools and Transportation”. Information on the various tools and modes of transportation used by Inuvialuit in the past and today
- **Chapter Five:** “Food, Clothing, and Shelter”. Information about the country foods eaten by Inuvialuit, traditional clothes, and different types of shelters used by Inuvialuit in the past and present
- **Chapter Six:** “Inuvialuit Entertainment”. Demonstrates and uses resources to learn about Inuvialuit entertainment (dances, festivals, and northern games).

How to Use this Kit

Teachers can divide this kit into 5 parts (based on the five chapters) - Who are the Inuvialuit?, Natural Resources, Tools and Transportation, Food, Clothing, and Shelter, & Inuvialuit Entertainment.

How to use the Lessons and Activities

Within each chapter there are lessons the students can do together. Following the lessons are activities for students to complete, which reinforce the lessons. Sometimes you need to find the book, cd/dvd/video, map, or container with an artifact or other resource related to the activity. The kit has been put together so that teachers can create their own activities as well as use those included in the kit.

Each chapter is color coordinated with small coloured stickers. For example, if the “miniature harpoon bag” has a red sticker on it, it belongs in the chapter also with a red sticker on the cover. If a Video has two different coloured stickers on it, it is probably needed for two chapters, each with a different color. There is a list on the quick reference guide for the different colours used for each chapter. It would be very helpful and appreciated for the next user if all the artifacts and resources went into the appropriate chapter, plastic folder or container. Please be considerate and place all the resources back in the kit when you are finished with it.

There is a checklist in the kit. Please check off all the resources (books, videos, DVD's, CD's, tubs, and artifacts).

Learning Objectives

Students will learn:

- Where Inuvialuit live
- What language Inuvialuit speak
- Inuvialuktun translations for some words
- What animals and plants Inuvialuit harvest
- Names of tools Inuvialuit use for hunting
- Different fishing techniques Inuvialuit have
- Types of transportation used by Inuvialuit
- What styles of clothing Inuvialuit have worn and wear today
- What types of shelter Inuvialuit use
- What Inuvialuit do for fun and recreation

Curriculum Connections with Grade 4 Social Studies

There are many ways that the various resources and activities in this kit can help bring to life the learning outcomes of the Grade 4 curriculum in Social Studies. Below is a list of the outcomes that might be particularly well illustrated if a teacher uses the entire kit with their students. For an explanation of the number and letter coding, please refer to the official grade 4 curriculum document itself.

Specific Learning Outcome matches

Skills and Processes

4-S-001	assume a variety of roles and responsibilities in groups
4-S-007	listen respectfully to the accounts and points of view of others
4-7-007A	listen respectfully to stories and points of view of Elders
4-S-021	reflect on how stories of other times and places connect to their personal experience
4-S-022	identify values that underlie lifestyles. Demonstrate an understanding that ways of living reflect values
4-S-023	organize and record information and information sources using a variety of formats, e.g. <i>charts, maps, concept maps, bibliographies</i>
4-S-024	create timelines or other visual organizers to sequence and represent historical figures, relationships or events - explain historical context of key events of a given time period
4-S-025	use cardinal and intermediate directions, colour contour maps and simple grids to locate and describe places, resources and regions on maps of the NWT, Canada, and the world, including globes.
4-S-026	construct and interpret maps that include a title, a legend, a scale, a compass rose and grids
4-S-027	orient themselves by observing the landscape, by using traditional knowledge, or by using a compass or other technology, e.g. <i>sun, moon or stars, inuksuk, Global Positioning System</i>

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Values and Attitudes, Knowledge and Understanding (Wendy, what font here...?)

- 4-K-L-007 identify on a map key physical features of our territory (*ie: sink holes, vegetation zones, pingoes, taiga, tundra, mountains*)
- 4-K-L-008 identify on a map the major lakes, rivers and communities of the NWT
- 4-K-L-009 locate traditional areas of Aboriginal peoples and language groups on a map of the NWT
- 4-V-I-003 value their cultural, social and Northern identities.
- 4-V-I-004 value the First Peoples of this land
- 4-V-I-004A value their Dene, Inuvialuit or Inuinnait identities
- 4-K-I-010 demonstrate understanding of the teachings of Elders about culture and identity.
- 4-K-I-010A demonstrate understanding of the teachings of Elders about their culture and identity.
- 4-K-I-011 demonstrate an understanding of a variety of stories related to the origins of people in the NWT
- 4-V-L-005 demonstrate an appreciation of how stories both reflect and foster a connection to the land in which one lives
- 4-K-L-012 demonstrate awareness of Aboriginal peoples' traditional relationships with the land and each other
- 4-K-L-012 A demonstrate understanding of how the land traditionally shaped the roles, identities, values, beliefs, traditions, customs, art, transportation, technologies, shelters and clothing of First Peoples.
- 4-K-L-013 demonstrate understanding of the origins, meanings and stories connected to a variety of places in their territory.

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- 4-K-L-014 demonstrate an understanding of traditional stories related to First Peoples, the land and animals of the North
- 4-V-T-006 respect oral tradition as a source of historical information.
- through Elders telling stories
 - through legends that are told or written
 - through cultural activities
- 4-K-T-015 demonstrate understanding of how shared stories of Aboriginal groups, families and Elders enrich personal and family histories.
- 4-K-T-016 demonstrate understanding of different periods of time using appropriate terms or languages. (*ie., Dene, Inuvialuit seasons, decade, generation, century, when the earth was new, in the time of our ancestors*)
- 4-K-T - 017 demonstrate an understanding of traditional ways of life (*including roles and approaches to learning*)
- 4-V-E-008 demonstrate respect for the land
- 4-K-E-019 demonstrate an understanding of how the land was/is used and where natural resources have been found
- 4-V-CC-009 value artistic and cultural achievements in their region and territory
- 4-K-CC-020 give examples of artistic and cultural achievements in our territory
- 4-K-CC-021 demonstrate understanding of how the education of young people in the NWT changed after contact between Aboriginal and European societies, particularly the nature and impact of residential schools.

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- 4-V-L-010 appreciate how changing ways of using the land affected the way people lived
- 4-K-L-022 explain the origins and meanings of a variety of place names in our territory using traditional knowledge
- 4-K-L-023 explain the significance of the renaming of places in northern Canada
- 4-K-T-025 demonstrate understanding of how shared stories of Aboriginal groups, families and Elders enrich personal and family histories.
- 4-K-T-027 give examples of how technology has changed ways of life in the NWT
- 4-K-T-029 demonstrate awareness of the stories of people who participated in the fur trade (*ie: Thanadalthur, Knight, Steinbruck, trading chiefs, Nuligak*)
- 4-K-T-030 demonstrate awareness of the stories of people who participated in whaling (*ie: traditional whaling, Nuligak, , commercial industry of Herschel Island*)
- 4-K-T-031 demonstrate awareness of the changing modes of transportation (*ie: skin boats, spruce canoe, birch canoe, skidoo, float plane, motor boat,*)
- 4-K-C-037 identify days and times of the year that are important to people in the NWT (*ie: solstice, equinox, Dene and Inuvialuit seasons*)
- 4-V-I-012 value their identity as citizens of the NWT

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4-V-I-012A value their First Nations, Inuit, or Métis identities

4-K-I-041 demonstrate understanding that their identities are shaped by living in a Northern environment
(ie: housing, clothing, recreation, transportation, food, relationships with the land, treaties)

List of Items in Kit

Maps:

- Large map of the Inuvialuit Settlement Region from the Inuvialuit Lands Administration in Tuktoyaktuk, NWT
- NWT Language map

Handmade Items:

- Quliq and wick trimmer made by Derrald Taylor
- Ulu made by Derrald Taylor
- Miniature harpoon made by Derrald Taylor
- Snow goggles made by Derrald Taylor
- Dancing doll made by Rosie Albert (some kits may be missing this item)
- Fur samples from Robertson's Taxidermy
- Hand pull game made by Derrald Taylor
- Pin and cup game made by Derrald Taylor

Photos and Drawings:

- Community photos from the NWT Archives and MACA
- Photos of cultural activities from Maureen Pokiak, Myrna Pokiak, and Raila Salokangas
- Drawings of Drum Dancers by Autumn Downey of Yellowknife

VCR Tapes, CD's, and DVD's (11)

- Drum Dancing Video from the Inuvialuit Regional Corporation
- Our Games and Stories Video from the Inuvialuit Regional Corporation
- Hunting Out at Sea Video from the Inuvialuit Regional Corporation
- Journey to Kitigaaryuk CD by the Prince of Wales Northern Heritage Center.
- An Archaeological Expedition to Kuukpak CD
- NWT Traditional Food Photos CD from GNWT
- Making a Quliq with Ralph Kimiksana CD
- The Sea DVD by the Canadian Museum of Civilization
- Tuktoyaktuk Drummers and Dancers DVD
- "The Great Flood" - Elik DVD from the Canadian Museum of Civilization

Books (8)

- Reindeer Days by Elisa Hart with Teacher's Guide by Marianne Bromley

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- Inuvialuit Pitqusiit: The Culture of the Inuvialuit, by GNWT

Additional On-Line Resources: www.gov.nt.ca/kids,
www.enchantedlearning.com, www.pwnhc.ca, www.irc.inuvialuit.com.

Vocabulary List

Teachers may wish to post the following words on flashcards in order to familiarize the students with these terms:

INUVIALUIT	INUVIALUKTUN	TRANSPORTATION
RESOURCES	SHELTER	TRADITIONAL
FESTIVALS	SEWING	FISHING
HUNTING	ULU	QAYAQ
TUNDRA	PERMAFROST	ELDERS
QANUQITBIT? (How are you?)	NAKUURYUNGA. (I am fine.)	ARCTIC OCEAN
TUKTOYAKTUK	PAULATUK	HOLMAN
SACHS HARBOUR	INUVIK	AKLAVIK
KUUK (Big River or Mackenzie River)	SINEW	IKUUN (Scraper)

Inuvialuktun Vocabulary Sound Guide

Inuvialuktun (language spoken):

In-uu-vee-A-look-tun

Inuvialuit (Inuit of Western Arctic):

In-uu-vee-A-loo-weet

Inuvialuk (One Inuit):

In-uu-via-look

Qanuqitbit? (How are you?):

Kan-oog-whit-pit?

Nakuuyunga (I am fine):

Nah-koo-yoong-aa

Sumavit? (What are you doing?):

Sue-mah-vit?

Iqalungniaqtunga (I am fishing):

Icka-loong-knee-ak-toonga

Asitdjiqiyunga (I am picking berries):

A-sid-jick-key-yoonga

Kina atqin? (What is your name?):

Kin-yeah at-kin?

Uvanga atira Jane (My name is Jane):

Uv-voonga at-iga Jane

Siqinnaarikpa? (Is it sunny?):

Sick-in-naa-GICK-paa

Ii, siqinnaariktug (Yes, it is sunny):

EE, sick-in-naa-gick-took

Ii (yes):

EE

Naaggai (No):

Naah-gg- ayh

Sumik takuvit? (What do you see?):

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Sue-mick tack-oo-vit?

Tuktumik takuyunga (I see a caribou):

Took-do-mick tack-oo-yoong-aa

Tuktu (Caribou):

Took-do

Have fun and enjoy the kit with your class!

Chapter Two



N-1993-002-0599, NWT Archives

Who Are the Inuvialuit?

PART I

Chapter Objective (Students will learn):

- Who are the Inuvialuit?
- What it means to be Inuvialuit
- Where Inuvialuit live
- About Inuvialuit language
- Brief history of the Inuvialuit
- Inuvialuit legends and stories

Included in this Chapter:

- Inuvialuit Settlement Region (ISR) Map
- Community Photos
 - Lesson #1
 - Blank Map to fill in with ISR geographic names
 - Activities
 - Matching Activity:
 - Inuvialuit Communities
 - Islands and National Parks
 - Cultural Places
 - Pieces of Water
 - Inuvialuit Places Riddle (Communities, Islands, National Parks, Cultural Places, Pieces of Water)
 - Where Is This? Matching Game
- Language Map
 - Lesson #2
 - Blank Map to colour in Inuvialuktun dialects spoken in Communities
 - Language Activities
 - Silly Sentence Stories Activity
 - 'Anaanak Says' [Simon Says] Activity
 - Language Matching Activity
- Inuvialuit Calendar
 - “What The Moons Are Called” (Nuligak 60, 1966)
 - Lesson #3
 - Inuvialuit Calendar

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- Legends and Stories
 - “The Mackenzie Land” by Kenneth Peeleelook, retold by Herbert T. Schwarz in “Elik”
 - “Mangilaluk Adrift on the Ice”
 - “The White Whale and The Killer Whale”, By Charlie Smith
 - “The Sun and the Moon - How They Came About”, By Charlie Smith
 - Lesson #4
 - Read Legends and Stories
 - Activities:
 - The Story through My Eyes
 - My Story

PART II

What does the word Inuvialuit mean? (“The Real People”)

Where do the Inuvialuit live? (Inuvialuit communities lie within the most northwestern part of the mainland, Banks Island and Victoria Island in the NWT. The majority of the Inuvialuit communities are above the tree line except for Inuvik and Aklavik).

How long have the Inuvialuit lived here? (Inuvialuit have lived along and near the northwestern coast of the Northwest Territories for hundreds of years. Archaeological evidence, stories told by Inuvialuit elders, and written documents from the earliest explorers have helped to determine where and how the Inuvialuit have lived.)

“For at least the past 700 years, the homeland of the Inuvialuit has been in the northwestern most part of Canada in the Beaufort Sea - Mackenzie Delta area.

The Inuvialuit are closely related to Inuit in other parts of Canada, as well as the Inupiat in Alaska and the Yuit in Siberia. Although related to their neighbors, the Inuvialuit have their own distinct cultural identity, heritage and dialects.

Inuvialuit culture is closely tied to the land. Many of their camping places, settlements and landmarks have names in their language, Inuvialuktun, that reflect what they do there, or what the area is known for. These place names define their landscape, and have become a record of their history.” (www.pwnhc.ca, Inuvialuit Place Names Exhibit)

Do all Inuvialuit speak the same language? (The Inuvialuit speak Inuvialuktun and there are three distinct dialects of Inuvialuktun spoken. The Holman Islanders (Ulukhaktok) speak the Kangiryuarmiut dialect, in Paulatuk, Sachs Harbour and Tuktoyaktuk the Siglitun dialect is spoken and the Inuvialuit in Aklavik and Inuvik speak the Uummamiutun dialect.)

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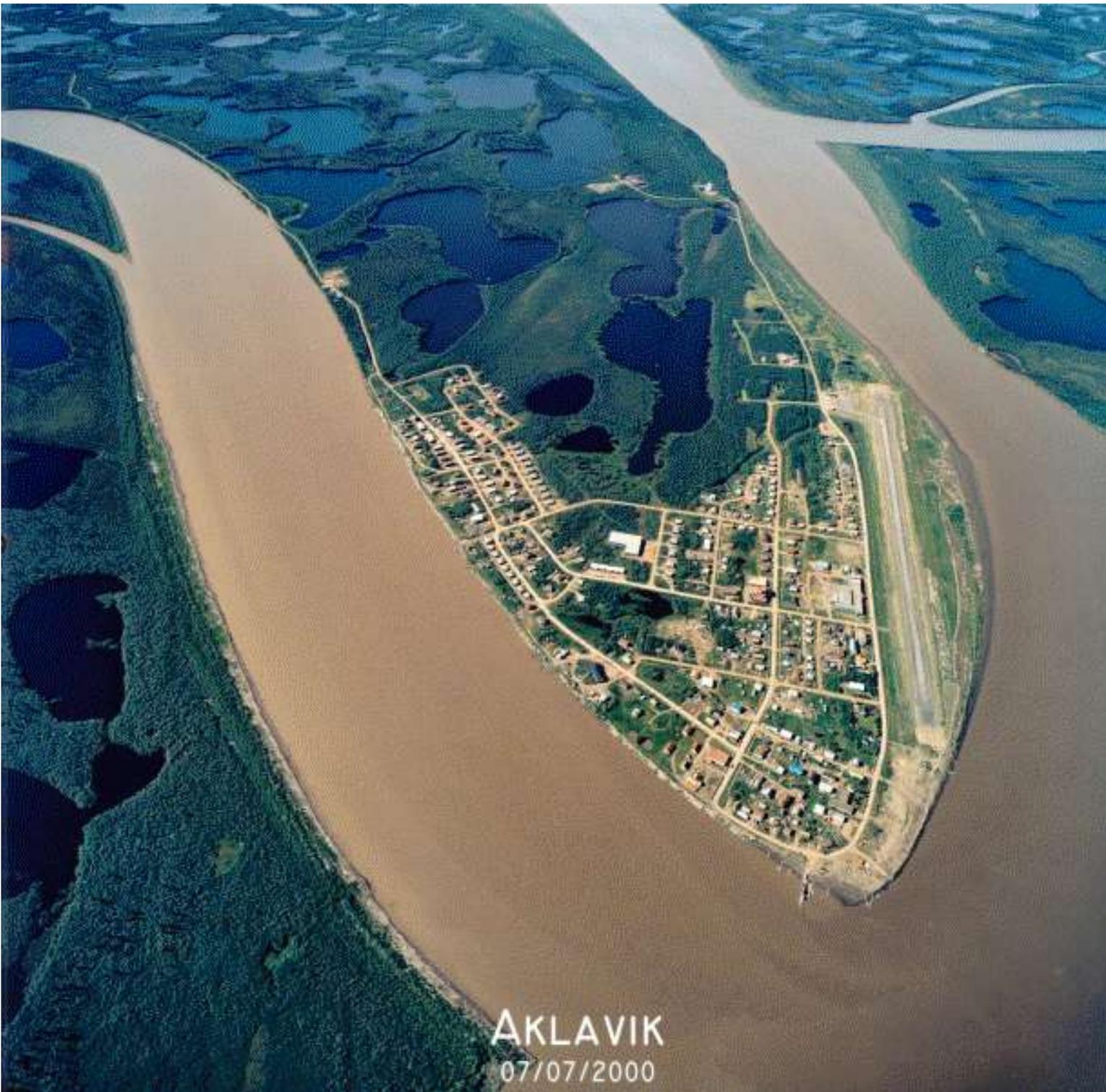
PART III: Who Are We? (*Classroom lessons and learning activities*)

Lesson #1: Inuvialuit Place Names:

Step 1: Review the map of the **Inuvialuit Settlement Region** [Use large ISR map to hang in front of the class]. Point out the six Inuvialuit communities to the class (**Aklavik, Inuvik, Tuktoyaktuk, Paulatuk, Ukukhaktok, and Sachs Harbour**).

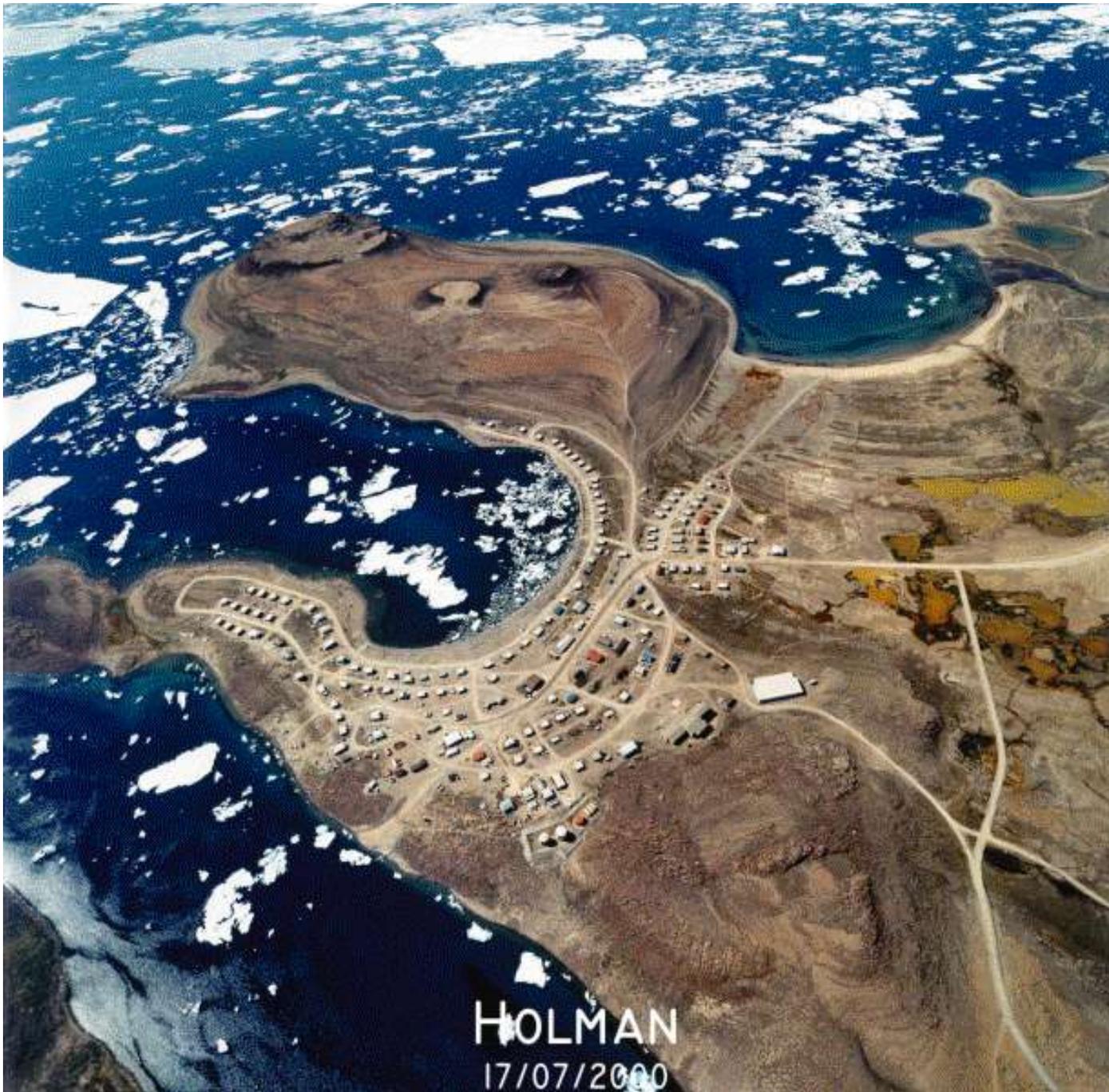
Mapping Places Activity: Give students a blank map and a list of the communities. Have them locate these Inuvialuit communities on the blank map.

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www.maca.gov.nt.ca

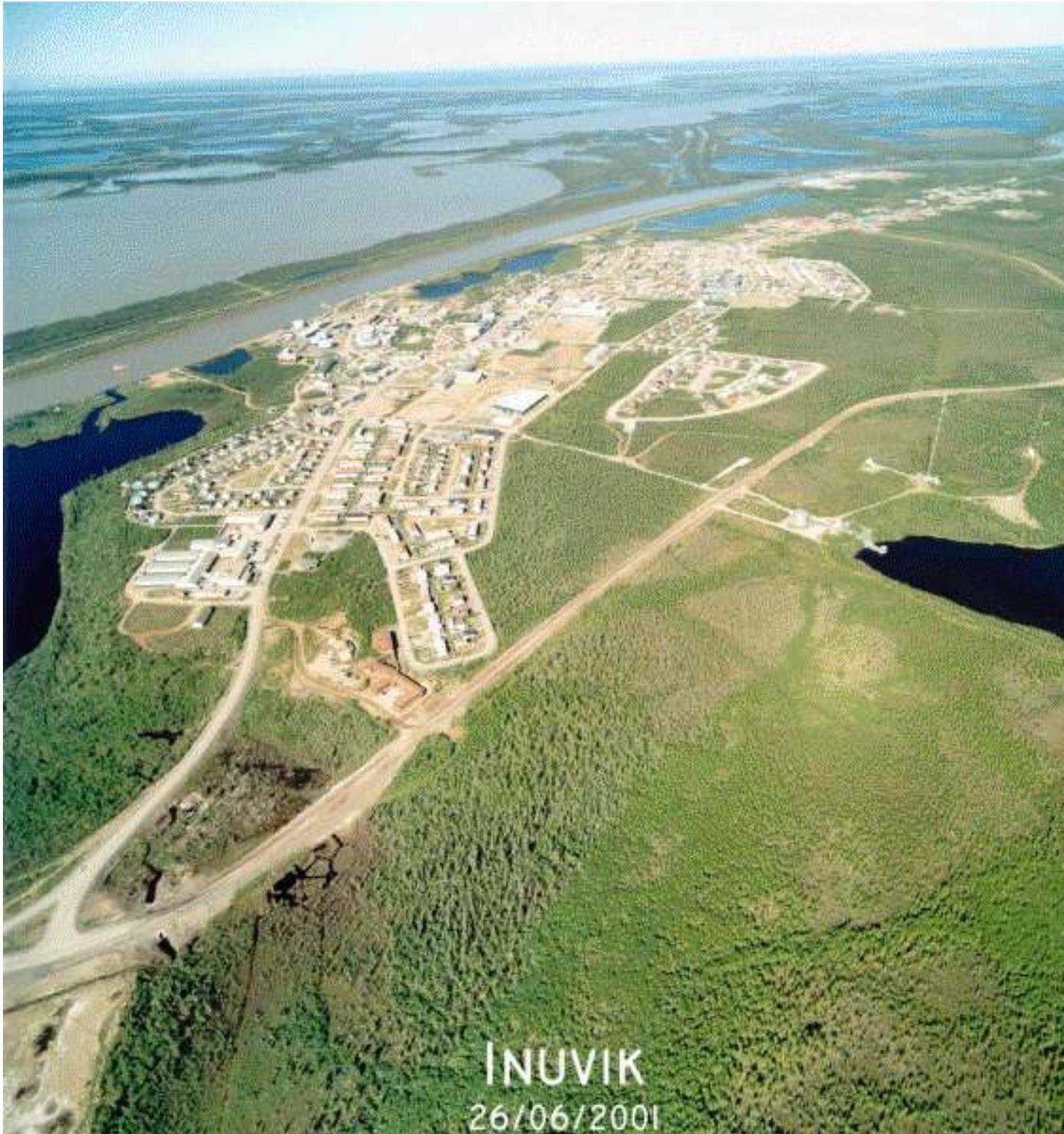
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(Ulukhaktok)

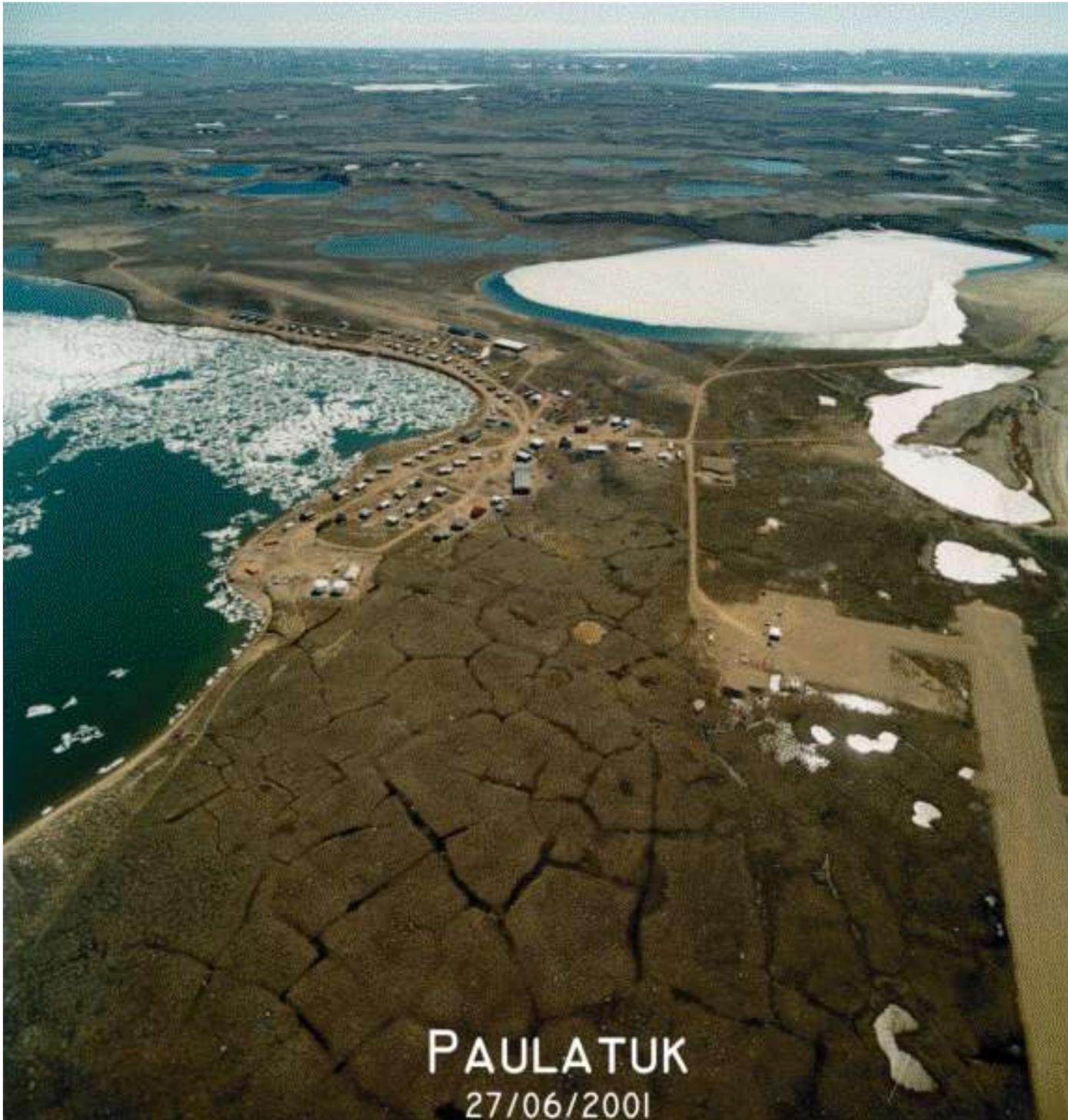
www.maca.gov.nt.ca

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“An Inuvialuit Way of Life”



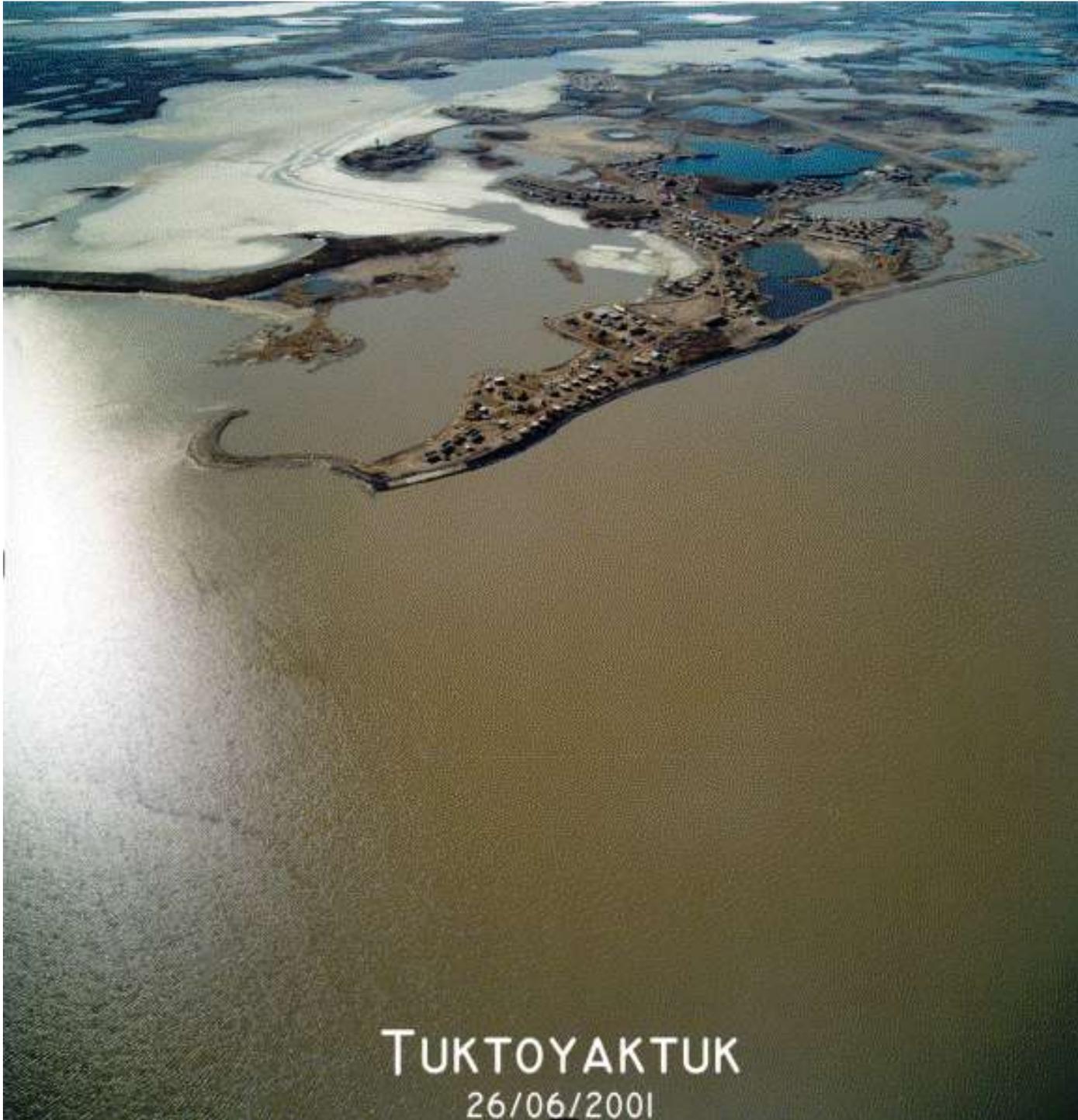
www.maca.gov.nt.ca

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Sachs Harbour (www.maca.gov.nt.ca)

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Lesson #2: Our Language

Step 1: Review the Language map with the students (**hand out photocopies**). Discuss the languages spoken above the treeline (Inuvialuktun by the Inuvialuit) and the Dene languages south of the treeline.

Step 2: Write the three Inuvialuktun dialects in front of the class and the region where each is spoken.

Uummamiutun = Aklavik and Inuvik

Sigitun = Tuktoyaktuk, Sachs Harbour, and Paulatuk

Kangiryuarmiutun = Ulukhaktok

Inuvialuit Language Activity: Give students a blank map and a list of the three Inuvialuktun dialects. Have them color in the area that each dialect is spoken in. Then have them write in the six Inuvialuit community names.

Inuvialuit Language Matching Activity: Use the Language Matching Worksheet and ask students to complete it. Matching the dialect or Inuvialuktun words to the proper description.

Example: The people from Tuktoyaktuk, Sachs Harbour, and Paulatuk all speak a similar dialect. (The student would match this sentence to the word “Sigitun” which is the dialect that group of people speak).

Creative Story Activity: Ask students to bring in a photo that they would like to write about, or get one out of a magazine. List five Inuvialuktun words from the Dictionary that you would like the students to include in their stories. Get them to repeat the word in the story at least two times.

Anaanak Says Activity: Play Simon Says but change it to “Anaanak Says:” Use the an outline of a body drawn on the board or a large piece of paper and the Inuvialuktun Body Part Words.

Pick and Tell Activity: Using the Pick and Tell Activity and the mixture of Inuvialuktun words, ask students to tell a story.

Fishing For Pairs Activity: Let students use the cards to play a game of fish. Find the pairs, matching the English word for the picture on the card to the Inuvialuktun word on and same picture on another card.

PART IV: “Inuvialuit follow the moons and the animals” (Classroom lessons and learning activities)

Lesson #3: Inuvialuit Calendar

Step 1: From Nuligak’s book use the Inuvialuktun words for months of the year: (Page 60-61 - use photocopy included). Review one month at a time with the class and discuss Nuligak’s description of the months of the year.

Illustrating Inuvialuktun Months Activity: Based on Nuligak’s description of the months, have students choose one month that they like and have them illustrate Nuligak’s description of that month. Title the drawing with the Inuvialuktun word for that month.

Inuvialuit Calendar Activity: As a class, do the “Inuvialuit calendar Activity” (Creating your own Calendar and illustrating it).

PART V: Inuvialuit Stories and Legends (Classroom lessons and learning activities)

- **Mangilaluk Adrift on the Ice**, written by Felix Nuyaviak
- **The White Whale and The Killer Whale**, written by Charlie Smith
- **The Sun and the Moon - How They Came About**, written by Charlie Smith
- **The Mackenzie Land** by Kenneth Peeleelook, Retold by Herbert T. Schwarz in “Elik”

Lesson #4: Legends and Stories:

Step 1: Choose and read one of the stories or legends with the class.

Step 2: Discuss the story or legend with the class, talk about a lesson learned or a message within the legend.

The Story Through My Eyes Activity: With the class choose one of the Inuvialuit stories or Legends and have the student illustrate a part of the story that they liked.

My Story Activity: Ask students to write and illustrate their own story of how they think the Inuvialuit came to be.

Inuvialuit Place Names Activity

Find and write these places on the map (the squares on the map are where the communities are located)

Communities and Bodies of Water

Aklavik	Mackenzie River	Arctic Ocean
Inuvik	Beaufort Sea	Paulatuk
Tuktoyaktuk	Sachs Harbour	Ulukhaktok

Inuvialuit Language Activity

Find and color in the areas that speak the following dialects. Use a lighter color to show that all Inuvialuit speak Inuvialuktun (the entire Inuvialuit Settlement Region (ISR)).

Dialects of Inuvialuktun:

Uummarmiutun

Siglitun

Kangiryuarmiutun

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Anaanak Says “Touch your...(head, shoulders, nose, etc)” Activity.

Using the Inuvialuktun words for the body parts, play Simon Says, replacing 'Simon' with the Inuvialuktun name for Grandma: “Anaanak”. Following is a list of Inuvialuktun words. Draw a large outline of a body on a large paper or on the board in front of the class. Place all the words in the package on a strip of Velcro or tape on the right side of the body. There are about 30 words and you don't have to use them all as they may be too much for students to remember. Also, you can change this activity if you'd like, there is a lot of potential for other activities. Be creative.

Directions:

Step 1: The teacher or student will use the following list of words and tell the students to touch a body part using **ONLY** the Inuvialuktun words. “Anaanak says, touch your iri”. The students will then look at the words at the front of the class to find the meaning.

Step 2: The first or last student to touch the body part will have to go up to the board and place the word on the Velcro that touches the body part. (This student can then tell the students which body part to touch next). Always start off by saying “Anaanak Says...”

Example:

1. “Anaanak says touch your kublu” (the students will look at the words and see that kublu is for thumb and hopefully they'll touch their thumb). Practice with a few words until the students and the teacher understand how it works.

Hand = adjgak

Toe = inugaq

Calf = kanaaq

Heel = kimmik

Leg = niu

Belly button = qalasiq

Waist = qitiq

Knee = Siitquq

Chin = tablu

Back = tunu

Foot = itigak

Belly = natdjak

Shoulder = iryi

Head = niaquq

Thumb = Kublu

Hair = nuyaq

Mouth = Qaniq

Neck = Qungisiq

Ankle = singirniq

Arm = Taliq

Armpit = uniq

Elbow = ikusik

Eye = iyi

Teeth = kigutit

Fingernail = kukik

Eyebrow = qablu

Nose = qingaq

Thigh = quqturaq

Ear = siun

Wrist = tayarniq

Heart = uuman

(Words which should be placed on small cards)

Adjgak =

Hand

Iggiaq =

Throat

Inugaq =

Toe

Iryi =

Shoulder

Iyi = Eye

Niaquq =

Head

Kimmiik =

Heel

Kukik =

Fingernail

Nuyaq =

Hair

Qalasiq =

Naval

Qauq =

Forehead

Qitig =

Waist

Quqturaq =

Thigh

Singirniq =

Ankle

Tablu =

Chin

Tayarniq =

Wrist

Uluak =

Cheek

Uuman =

Heart

Natdjak =

Belly

Ikusik =

Elbow

Itigak =

Foot

Kanaaq =

Calf

Kigutit =

Teeth

Kublu =

Thumb

Niu = Leg

Qablu =
Eyebrow

Qaniq =
Mouth

Qingaq =

Nose

Qungisiq =

Neck

Siitquq =

Knee

Siun = Ear

Taliq = Arm

Tunu = Back

Uniq =
Armpit

Pick and Tell Activity

Step 1: Each student is to pick 5 to 10 words, depending on class size (130 words altogether, with an Inuvialuktun word on one side and an English word on the other). All the words are nouns.

Step 2: Students will write a short story using each word picked in their story.

Step 3: Once all students have written a story ask the students to volunteer to read their stories to the class. The rest of the class will have to try to guess what the meaning of the Inuvialuktun words are by listening to the student's stories.

Example: A student picks these words out of the envelope and has to use them in a paragraph: *qungisirun* = necklace, *aklaq* = grizzly bear, *natdjak* = belly, *avu* = sugar, *silaviak* = pancake, and *tutuk* = dirt. The words do not have to be used in order of the way they were picked and they can be used more than once if they have to. Here is what the student writes:

In the morning I woke up and put on my bracelet and *qungisirun*. I went down stairs and began making a breakfast of *silaviak*. I made some syrup with water and *avu*. Once my *natdjak* was full I decided to go for a walk. On my walk I was frightened by an *aklaq*. I turned and ran. I was so frightened that I tripped and fell in the *tutuk*. When I looked back the *aklaq* was gone.

Once a student writes his/her story, this student will have a chance to read it to the class. This student will read it once and then he/she will ask the other students what they think the meaning of the six Inuvialuktun words used in the story are.

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Aarlu - Killer Whale	Igaliq - Window	Tablu - Chin
Aasivak - Spider	Igliq - Bed	Taliq - Arm
Aiviq - Walrus	Iglu - Snowhouse	Tunu - Back
Aklaq - Grizzly bear	Iksivautaq - Chair	Uniq - Armpit
Amaruq - Wolf	Ikuallak - Flame	Uuman - Heart
Avin'ngaq - Mouse	Iliuqpik - Suitcase	Asiaq - Berry
Imitqutailaq - ArcticTern	Illiviaq - Plate	Imaq - Water
Iqaluq- Fish	Illaiyun - Comb	Kuuk - River
Irittaq - Feather	Imrusiq - Cup	Nautchiaq - Flower
Qavviq - Wolverine	Iqaqqun - Soap	Nuvuya - Cloud
Qimmiq - Dog	Isiq - Smoke	Qilak - Sky
Qupilruq - Worm	Kakiaq - Fork	Qimiq - Hill
Saqalikitaaq-Butterfly	Kiik - Cake	Qiyuk - Wood
Suvak - Fish egg	Kutchuq - Gum	Quaraq - leaf
Tingmiaryuk - Bird	Mannik - Egg	Siku - Ice
Tiriaoq - Weasel	Miluk - Milk	Siuraq - Sand
Ukpik - Snowy Owl	Nakasunnguaq - Bottle	Tasiq - Lake
Ukaliq - Rabbit	Natiq - Floor	Tatqiq - Moon
Ainiq - Pocket	Tingmiyualuk - Airplane	Ubluriaq - Star
Aitqan - Mitt	Nirrivik - Table	Uyarak - Rock
Akurun - Skirt	Niuqqiun - Teapot	Siqiniq - Sun
Asiq - Sleeve	Puyurviliqpik-Chimney	Kaamniq - Carpenter Munaqsi - Nurse
Atigi - Parka	Papa - Pepper	Kigusiqiyi - Dentist
Attaqtaak - Overalls	Sanrutit - Broom	Muqpak - Ball
Atun - Stocking	Silaiviak - Pancake	Niuvvavik - Store
Idjgaak -Eyeglasses	Tariuq - Salt	Pilguniqsaq - Champion
Ivaluksaq - Thread	Tupiq - Tent	Piuyaq - Toy
Kiputik - Scissors	Tutuk - Dirt	Angun - Man
Makkaq - Diaper	Umngiyautit - Razor	Arnaq - Woman
Maniusiqpik - Purse	Upkuaq - Door	Ilaanaq - Friend
Naluuyaun - Bathing suit	Adjgak - Hand	Nipitirun - Glue
Mitqun - Needle	Natdjak - Belly	Savik - Knife
Nasaraq - Hat	Ikusik - Elbow	Tukingayuq - Axe
Nuyarun - Barrette	Itigak - Foot	Aksaligaq - Car
Qalipquaq - Shirt	Iyi - Eye	Qamutik - Sled
Qitauyaq - Dress	Kigutit - Teeth	Umiaq - Boat
Qungisirun -necklace Akin - Pillow	Niaquq - Head	Avu- Sugar
Suviataq - Sweater	Kublu - thumb	
Taglu - Snowshoe	Niu - Leg	
Tuutauyaq - Button	Nuyaq - Hair	
Ilisautdjii - Teacher	Qalasiq - Bellybutton	
Makpiraat - Book	Qaniq - Mouth	
Alruyaq - Wire	Qingaq - Nose	
Aluuttaq - Spoon	Qungisiq - Neck	
Anarvik - Toilet	Siitquq - Knee	
	Siun - Ear	

Descriptions of the calendar year from, “I, Nuligak” – What the Moons are Called (edited and translated by Maurice Metayer).

- *Avunniviayuk* = **January** “It is during this month that the dwarf seals produce their little ones. Premature young of the ordinary seals freeze and do not survive.”
- *Avunnivik* = **February** “The true seals bring forth their young. These develop and become the seals we hunt.”
- *Amaolikkervik* = **March** “The little snow birds (*amaolikat*) arrive from the south.”
- *Kriblalivik* = **April** “The sun has melted the top of the snow, and as we stare at it, it sparkles with whiteness.”
- *Tigmiyivik* = **May** “The time when ducks and geese return from the south.”
- *Nuertorvik* = **June** “In our kayaks we go after muskrats swimming in the rivers and lakes - we hurl harpoons [spears])”
- *Padlersersivik* = **July** “Everything dries up during this month, even the earth.”
- *Krugyuat Tingiviat* = **August** “The young swans take their flight.”
- *Aklikarniarvik* = **September** “The Inuit of the Arctic Ocean leave in their kayaks to harpoon seals, using a special harpoon, the *aklikat*.”
- *Tugluvik* = **October** “One of the first signs of cold is the forming of thin ice on the sandy shores of the ocean. This is called *tuglu*.”
- *Itartoryuk* = **November** “It is cold and when we open the door white mist fills the igloo; this is the mist of the freezing days.
- *Kaitvitjvik* = **December** “During this month of darkness the Inuit assemble, forget their worries, rejoice, dance, perform with puppets, and the like.”

Inuvialuit Calendar

As a class create a cultural activity calendar that illustrates your year. For each month, make an illustration of what is done during that month. Give that month a title with an Inuvialuktun word from one of the Inuvialuktun dictionaries. Do this as a class and decide together how each month should be represented. Have each student draw a small picture to illustrate each month. All the drawings can then be glued on to one sheet of paper and used as one illustration for each month.

Example: During the month of September, Inuvialuit go out on the fall caribou hunt. This month could be called the month of Tuktut (caribou). A good illustration could be a herd of caribou crossing a river with Inuvialuit on the other side ready for the hunt. (Each student will have his/her own idea of a fall caribou hunt and will draw that to include in that month's illustration).

You will need:

1. 2004 Inuvialuit calendar for an example.
2. Siglitun/Uummarmiutun/Kangiryuarmitun Dictionary
3. Drawing paper
4. Colored pencils

Your Inuvialuit Calendar Activity

Using Nuligak's descriptions for the months of the year in his chapter "What The Moons Are Called" (1966, Nuligak 60-61) draw and color a scene that illustrates one month, your favorite month of the year.

Example: For the month of January, Nuligak writes "The January moon is called *Avunniviayuk* in Eskimo. It is during this month that the (dwarf) seals produce their little ones." (60)

An illustration of this month could be seals lying out on the ice near a seal hole with a tiny young one lying right next to the mother, the sun shining with the snow and chunks of ice as the background.

Inuvialuit Stories and Legends

MANGILALUK ADRIFT ON THE ICE

Felix Nuyaviak

A story as told by Felix Nuyaviak to Father LeMour in 1971 in Tuktoyaktuk and later broadcast on Tuk Radio, CFCT station.

This story was dedicated to the teachers and students of Manilaluk school, located in Tuktoyaktuk, N.W.T., as a token of respect and appreciation for the former Chief of the Settlement: Mangilaluk.

This is a true story which happened at Baillie Island and surroundings, Uthraluk, in the years preceding the 1900's. Uthraluk, Baillie Island is located west of Tuk, some one hundred and forty-five miles, as the crow flies.

In 1905, Mangilaluk, tired of drifting here and there, and tired of living at Herschel Island, Baillie Island, Kittigariuit and many other places, decided finally to settle down and to take roots at a place which seemed to his liking, Tuktoyaktok.

Tuk, then, was not even a village, nor a settlement, only a good place for fishing. A few sod houses still remained intact and of some use to the few Inuit who came for fishing in August and September. However, Mangilaluk prizing the location, the harbour and fishing grounds, set his heart upon a permanent home at this very place. So he began building himself a house, a real house, built with wood and logs, abundant along the shores of the Arctic coast. Soon however, he was followed by new comers, the Utoariuk's, the Mangilana's, the Saputaitok's, the Siksikaluk's, the Angisinaok's, and later the Nuyaviak's.

It must be said that Mangilaluk was well known and of good reputation, as well as a prominent hunter, a good provider, and also a good entertainer, a really good story teller. Last but not the least, he was considered as the best athlete in that part of the Arctic coast. In various competitions such as foot races, high jump, weight lifting, etc. he had no equal. He surpassed every challenger, even the whalers. It could be said that this stature, his demeanour prompted and aroused respect, admiration, love and even maybe a bit of fear. Indeed, he was a man among men, a true Inuvialuk. Of course due to all these qualities and gifts, he became a natural leader and chief in Tuktoyaktuk, his place. He remained the uncontested and unchallenged leader til his death in 1940. For the old residents of Tuk, Mangilaluk is the real founder of the village. Even now, he is well spoken of as former chief and as an outstanding man.

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Here now is a story about Mangilaluk and his adventures on the drifting ice field. This is the way Mangilaluk told the story of his unfortunate and forced journey, adrift on the ice. I heard him several times myself, said Felix Nuyaviak, his son-in-law.....

One morning on a beautiful wintery day, very cold, but windless and clear weather, Mangilaluk went out to check on the weather and to scan the horizon and the frozen sea. Far out he saw plenty of black and darkened clouds, low over the sea ice, condensation caused by open water. That sight lifted his spirits, because over there was a chance to get some seals and maybe some polar bears. All foods were always welcome around Baillie Island. He then decided to go hunting on the ice. In a happy mood and with good feelings, he left camp walking, and from land he stepped onto the strong ice. He was alone at the beginning of the grip, but not for long, as he heard some steps behind him and the voice of his friend and companion of many hunts, Kaobviak. This friend of his was a teaser, and of course even before reaching Mangilaluk, he began teasing him about his shooting.

They kept going, Kaobviak and Mangilaluk, talking and telling each other their *lav* dreams and their hopes for that day. How would be the hunting? How many seals they needed?, etc. As they were pushing along at ease, behind them two other hunters, Sitorana (Alarpana's son) and Chiksak, followed them, stepping out at a smart pace til they also joined Mangilaluk. All four knew very well the treachery of the ice and constantly looked around them, ahead and behind, watching the ice. Nevertheless, unaware and without any notice or hint, what the Inuk hunter dreads the most happened suddenly and mystified them. The ice floe was on the move and they realized that they were being cut off from land and drifting, God knew where!

This happens quite often around Baillie Island. Winds become gales and the ice pack though thick and strong, does not last very long, as it battles against the pressure of the swift current. The violence of the wind, the breaking of the waves, the grinding, hitting and knocking of ice flow against ice flow, all these elements combined weaken the strongest ice field. Now, the four hunters, tense and afraid, dreading the worst, slowly plowed their way, searching for a safe passage in the blizzard and the binding snow storm. Sitorana, though accustomed to hardships, couldn't even shed tears from his eyes which were blindfolded with ice and snow. They had only one recourse left them, to keep going along and wander, at the mercy of the wind. They had to be alert to their movements, as the ice flow on which they had taken refuge, was getting smaller and smaller. So all watched carefully, especially Mangilaluk. He detected a bigger piece of ice passing by and jumped on it. His three companions did so also. They knew Mangilaluk very well, and in such circumstances as they were now, Mangilaluk was for

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em the unchallenged leader. In fact he took charge of the party and was determined to go through this ordeal as he had several other times. After all, this was not the first time he had been adrift on the ice.

Time went by, how long? No one really knew and didn't care, while the wind increased in velocity and in roaring power, their main preoccupation being to stay on the ice. In order to do so, now and then leaving an ice pan for another, a larger one, to see it diminishing under the battery of waves and other ice flows.

Chisak, Kaobviak and Sitorana huddled themselves up to Manilaluk, who placidly and without showing any emotion tried constantly to pierce the surroundings and the limited horizon. Suddenly, Mangilaluk jostled his near companion. No words were uttered at this time, words are useless and out of line, and with the other hand, pointed only to something, which looked like land. All looked ahead and lo, there it was, a high bluff? An iceberg? They were all tense and aghast, staring at that mass ahead of them and travelling its way toward them. Was it the end of their ice flow and a cold jump in the sea? They tried to guess and figure out what would be the next move from Mangilaluk. But as usual, he didn't show his emotions. Rather, he intently kept watching the movements of that iceberg, moving to and fro, now very near, then going away a little farther and then coming closer again.

At once, when the huge ice flow drew near the mark and almost accosted their floating ice boat, Mangilaluk jumped onto the moving white mass of ice and clinging and laying hold of the abrupt wall of ice with his hands and his fingers, climbed right to the top. Once up there he quickly threw his mannar (retrieving line for seals) and hooked it to the ice field he had just left. Then pulling and tying the line, he finally, after strenuous efforts, moved the two pieces of ice closer, at least close enough for his three companions to step onto the iceberg. Once aboard this new boat, or ark, they felt more secure, sheltered and safe from wrecking. Sure they were now in a better position, but not yet at the end of their trials.

During this time, at Baillie Island, their home, everything was at a standstill, they were aware of the storm at sea and more concerned with their relatives on the ice, than for themselves. Their anxieties and apprehensions increased, as no one came home. As time went by, sadness and sorrow as well as misgivings, crept into their minds, as well as fear for the hunters fate. How would they survive the storm? They had left on foot and didn't carry with them much food, just a little in their arrenat, their bags.

lover, and worse yet, in Ularpana's mind, Mangilaluk left for his trip without any talisman or amulet, therefore without the help of his spirit protectors. Ularpana didn't waste any time, and taking his into his hands and stretching his arm, he breathed upon

it telling it to go forth and speed up to Mangilaluk and his companions and help.

As for Kaopkruna, Mangilaluk's mother, she thought a lot about her son and prayed for him in her own ways, humming and chanting some errenat, tunes. According to the old custom, inside their little dwelling, she hung her son's caribou boots on the ceiling, after filling them with shaving chips of wood. Although very upset, she was confident that her son would come through safe and sound. At night, her thoughts went to her son and sometimes she could hear the boots fastened to the ceiling just above her, dangling and swinging, moving to and fro, as a man walking. Then she felt relieved, "my son is alive and safe on the treacherous ice, walking and on his way home." A quick inspection of the interior of the boots confirmed her feelings. From inside the boots, the shavings had moved upwards. Cheerful and lighthearted, she told the Baillie Island people not to worry anymore.

On the iceberg, the hunters confined and walled in their rather small shelter, travelled and journeyed without effort on their part, fair wind, but God only knew in what direction. Their sole concern, and a vital one, was to shield themselves from the wind and drifting snow, and not to fall asleep. Walking on that iceberg was out of the question, and even sleep evaded them, as the noises of the howling winds and the deafening roar of the grinding ice around them filled the air. Chiksak and Kaobviak were huddled together, cemented by iced snow, moaning and whining, afraid, frightened and freezing. On and on they went at the mercy of the waves and wind, til they met with an ice flow that looked like an ice field, or ice pack. Mangilaluk, constantly on watch and on standby, at first glance, sized it up. This was good ice, and the main ice. As far as he could see, this ice pack stretched far ahead. Safety, homeward at last, or at least landward maybe. Alas, the gap between their iceberg and what looked as a more suitable and walkable ice, although narrow enough, offered a too wide body of water, even for such a good jumper as Mangilaluk. Were they to be marooned on a now grounded island of ice, so near to a passway to escape? Mangilaluk's hopes had invigorated him, and renewed his resourcefulness, as well as his astuteness. He was ready for action almost immediately. This was for him another challenge and expertly he decided to tackle it. If a mank, a line, was useless on an iceberg aground, and a boundless ice field was ahead, there was left a possibility to lessen the gap. Why not build a bridge with broken ice and his wooden staff?

Mangilaluk began slowly and painstakingly to assemble and lump together small bits of floating ice and drifting snow, wetting them with water, cementing them together and hardening them with his hands. He pushed himself slowly and carefully forward, crawling on his belly, until with extended arms he could reach and touch the opposite side with his staff. Then he put the wooden staff in the water and around it,

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collecting more pieces of ice, sleet and slush he resumed the construction of his bridge. A bridge sufficiently strong enough to support his weight. Proudly he reached and landed upon the ice pack. If his companions watched intently the operation, once Mangilaluk rolled over and stood on the ice, one by one they followed, crossing the bridge. Once Mangilaluk had recovered his staff, they all went on with their travelling with more determination. However, due to sleeplessness, hunger and maybe weariness, they began to tire and fatigue.

Now the strongest and the fittest, Mangilaluk and Sitorana, were in the lead and following were the two laggards, Chiksak and Kaobviak. After awhile they met with another obstacle, another lead of water, this one far too wide to cross, even by a built up bridge. To make matters worse, this body of water seemed to extend as far as the horizon, be it on their right or their left. Taking into consideration this new unfortunate situation, the stranded Inuit didn't have much choice, no other alternative than to continue and to proceed one way or the other and hope to find a way to go across the crack. The decision was taken out of their hands, as suddenly before their bewildered eyes, a huge cake of ice sprung from the sea bottom, ice covered with mud and rocks, a providential bridge, presenting itself at the right place and time. They didn't waste any time and speedily stepped on and hurried to the opposite shore, to resume again their journey.

There a disagreement arose as to which direction should be taken, and the party split and separated. Mangilaluk and Sitorana going one way and Chiksak and Kaobviak going the other way. Westward went Mangilaluk and his partner, marching and pushing along. Walking on sea ice, on rough ice that in their condition was rather exacting and demanding, even for them, hardened men. Therefore both decided to take a rest and halt for awhile. The location was appropriate, rough ice was easily found and set upright, providing a shabby shelter against the wind. They simply crouched there, so tired they were, too tired to sleep and too deeply involved, buried in their own inner thoughts and dreams.

Thus they remained in silence, each one respecting the other's privacy, till a voice startled them. It came so suddenly that they asked themselves if it was a dream, or a true voice? That voice seemed to address Sitorana, saying "You are deceiving yourself and hurting yourself. Do not stay there, less you want to lose your foot. Walk man, walk a little bit and travel east." Amazed and also in awe, both stood up and looked around, but nobody was to be seen around them, to be near them, on the ice, or in the air. Astonished certainly, and also maybe frightened and without any commentaries, Mangilaluk and Sitorana, immediately resumed their march, taking heed of their dream, or advice or warnings. Westward they went, beginning what would be the final leg of their

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Tiredness and hunger were forgotten, as painfully and stalwartly they plodded their way, til land was sighted. This sight of land and of the point of Baillie Island, reinvigorated them. Both were now relaxed and strengthened, as the end of their ordeal came nearer and nearer.

As they approached the shore, they sighted a person on the shore, a women working with a knife and apparently cleaning a skin. Now and then, Amagana, parting from her work, would take a look towards the horizon and observe the black clouds out there, probably thinking of the stranded men on the ice, and of their fate, entirely unaware that at least two of them, Mangilaluk and Sitorana had approached her from another direction. She discovered their presence and their coming, only when they almost stepped up behind her back. Seeing them so close, and being somewhat surprised, she could only say, "Akrale, where are you coming from?" "How did you come here?" "Strange indeed, I have been watching the ice, yet how come I didn't see you before?"

Leaving her at her work, as the camp was so close now, they were in earnest to go home. Houses were in plain sight now and distinguishable. The two hunters now didn't take their eyes from the camp. They saw a man coming out, looking around, seeing them re-enter the house and almost instantly come out again. He had gone inside to give the good news, and had said, "Maybe my son?" Then he came rushing to the incomers, fell into Mangilaluk's arms, holding him firmly, shedding tears of joy. The old man was so happy that he couldn't say a word.

Later the two others, Chiksak and Kaobviak came in also. That evening, drinking cup after cup of tea, the travellers told their adventures in detail.

The very next day, in the morning, as the weather was fair and the wind and storm had subsided into a gentle breeze, Mangilaluk, unafraid, unshaken by his recent headful and perilous journey, left camp for another seal hunting at the open water. And who followed him? Kaobviak, of course. However, luck was with them that day, and good fortune favored them. Coming home late in the afternoon, they had in tow, two seals, food for all, humans and dogs, as well as fuel for the soap stone lamps.

Taima.

The Sun and the Moon - How They Came About
by Charlie Smith

This is a story from the Inuit land, where the people lived by hunting.

When the Earth was very young, the men of the Earth were in desperate need of light to live by, for you see there was no light, yet there was light. This seems an odd thing to say, that there was no light, yet there was light; but the light was in the hands of a very wicked magician. The magician was a very wicked and selfish man, for either he took the light and went out hunting, or he kept the light indoors for himself when he was not. But never did he think of others. The people had gone to this wicked magician and they had begged him to leave a light out for them. They had even threatened him but to no avail; for the magician was also a great wizard and a medicine man and he always knew what his visitors' intentions were. Often the hunters of the village would see the light outside the magician's place and they would go off to hunt, but they were afraid to go far from the house because they never knew when the magician might take the light inside. Sometimes hunters would get lost and perish, but the magician did not care about them, he cared only for himself.

When the people missed one of their hunters, they went to this wicked magician and they begged him to leave the light outside so that the young man could see his way home. But the magician said, "He should not have been so foolish as to go so far from his home. This serves him right. If I left my light outside, some of you worthless people might steal it. The light is mine, and I intend to do with it as I please. When I take the light inside, you should be through with hunting and home with your families. I will not let you have my light, for you would not know how to use it correctly."

All this time, his wife would be listening, and although she was very like the magician, sometimes she would feel sorry for the people of the village. But her husband would then accuse her of being soft-hearted, or having feelings towards some of the young hunters, for the magician was also a very jealous man. The people of the village tried to steal the light, but the magician kept two cranes to watch over the light when it was outside, and no one could get past these two birds.

Even the animals in the forest wanted light. So, they, too, schemed to get it, but even the slyest fox could not think of a plan as to how to take the light away. Then one day, an old raven came along who had a plan as to how they could get the light from the magician. The raven is not regarded as a pretty bird or even a nice

Charlie Smith

The Sun and the Moon - How They Came About

bird. They are looked down upon. But this raven was a smart bird, and the people and the animals, birds and even the fish from the rivers gathered together in council to hear his plan, perhaps the only council of its kind anywhere, for all the living things of the world were there.

The raven presented his plan to the gathering. He said the only way to get by the crane watchmen and the magician was for someone to get himself planted inside the magician's wife's body and cause her to be pregnant, and that he, "Raven", was willing to risk his life this way if need be. He asked the fox, snake, worm, eagle, seagull, and the wise old owl and bear to help him with his plan, and each animal or bird said they would help if they were needed. Then the old raven said he would turn himself into a grain of sand and hide in the fur of the bear. When the bear was hunted by the man, he would fall from the bear's fur into the man's shoe, and when the man went back into his house, the sand would irritate his foot so that he would take his shoe off. That way, the raven would get inside the house, and from there to his wife's body. "There," said Raven, "I will become a son in her womb, though in my soul I will stay a bird, but I will grow and try to win his love for me, and as I grow I will ask for things. Just very small things at first, but as time goes on, I will ask for more important things, until he gives me the light to play with."

Then the animals decided that if they were able to get hold of the light, the best place to put it would be in the heavens where the wicked magician could not get it back. From there all would have a share of the light.

Time passed, and the time came when the Raven was ready to carry out his plan. The bear carried the grain of sand that was the raven in his fur. The grain of sand got in the shoe. The magician went inside his house, he removed his shoe and shook it and the grain of sand fell on the woman's head, and from there rolled down into her body.

Soon a son was born to the magician and his wife, and the magician was a very proud and happy man to be the father of a fine son. The baby was a strange being, very dark, almost black, but the parents loved it even so, and the child grew older. He had most things that any child could want. Anything that the child

“An Inuvialuit Way of Life”

have, he would have, everything except the light which came from the moon ball and the sun ball. The magician would not let the child have these things to play with. "I sometimes wonder if this child is not some animal or being who is trying to take my light away," said the magician. "It seems so strange that he is so insistent about the lights to play with, I cannot understand it." The wife would get angry when he said this of her son. "Oh no, he is our very own son, I bore him myself. I delivered him as well, as you would not have anyone to help, and no one ever came to visit," said his mother.

One day, the father let his son play with the moon ball. The child did not break it, so the father decided that he would let his son play with this smaller ball of light. "Never let him play with the big ball," he said to his wife. But the young son cried for the big ball of light also, and soon the magician grew tired of all this crying and let his son play with both balls.

When his father was sleeping, and his mother fell asleep, too, the son knew that he must get the two balls of light out of the house. Out he went with them, turned back into a raven and flew up in the sky where the eagle met him. The eagle took the two balls of light and flew very, very high up in the heavens, where he placed the two balls of light in the sky. The eagle told the sun ball, "You will be the light of day, you will control the seasons. The small ball will follow you, and when you go down for the night, the small ball will come up. Never again will you be controlled by men, you will shine your light for all beings."

The end.

The White Whale and The Killer Whale
by Charlie Smith

A man sat on a hill overlooking a bank near the seashore. While he was watching out to sea, he saw the white whale, or beluga, swimming very fast as though it were trying to escape from some unseen enemy. As he watched intensely, he saw, it was the killer whale that was after this beluga. So he saw the reason why it was swimming so fast and it had every right to be swimming fast. The killer whale was its deadly enemy. It could swim very fast for they never put on excessive fat and are built for speed. Their sharp teeth, which are needle point sharp, the tearing feature of its killings, always ready to tear anything alive apart. The unfortunate ones who fell prey to these teeth were the seal, ogruk, beluga, fish or whatever that was not as mighty as they. For you see, the killer whale is a cowardly animal and always travels in packs.

This man took an extreme interest in this race. The beluga was weaving in and out, under, backtracking and trying hard to shake off this foe. But the killer whale was always just behind. In desperation, the beluga ran ashore and shook itself and took the form of a caribou and away it went, galloping. With unforeseen event, the killer whale was at a loss, but not for long as it swam ashore and changed its form into a wolf and took after the caribou.

All the while, the man on the bank saw and was surprised at the events that happened so quickly and quietly. He had heard about the changing of these animals to different forms and this was the first time he was to see it done with his own eyes and according to stories, it did happen in those days.

The story goes on to say even today among people, the Eskimos of the west, that they or someone else has killed a caribou which still had a small piece of white whale muk-tuk on some parts of its hide.

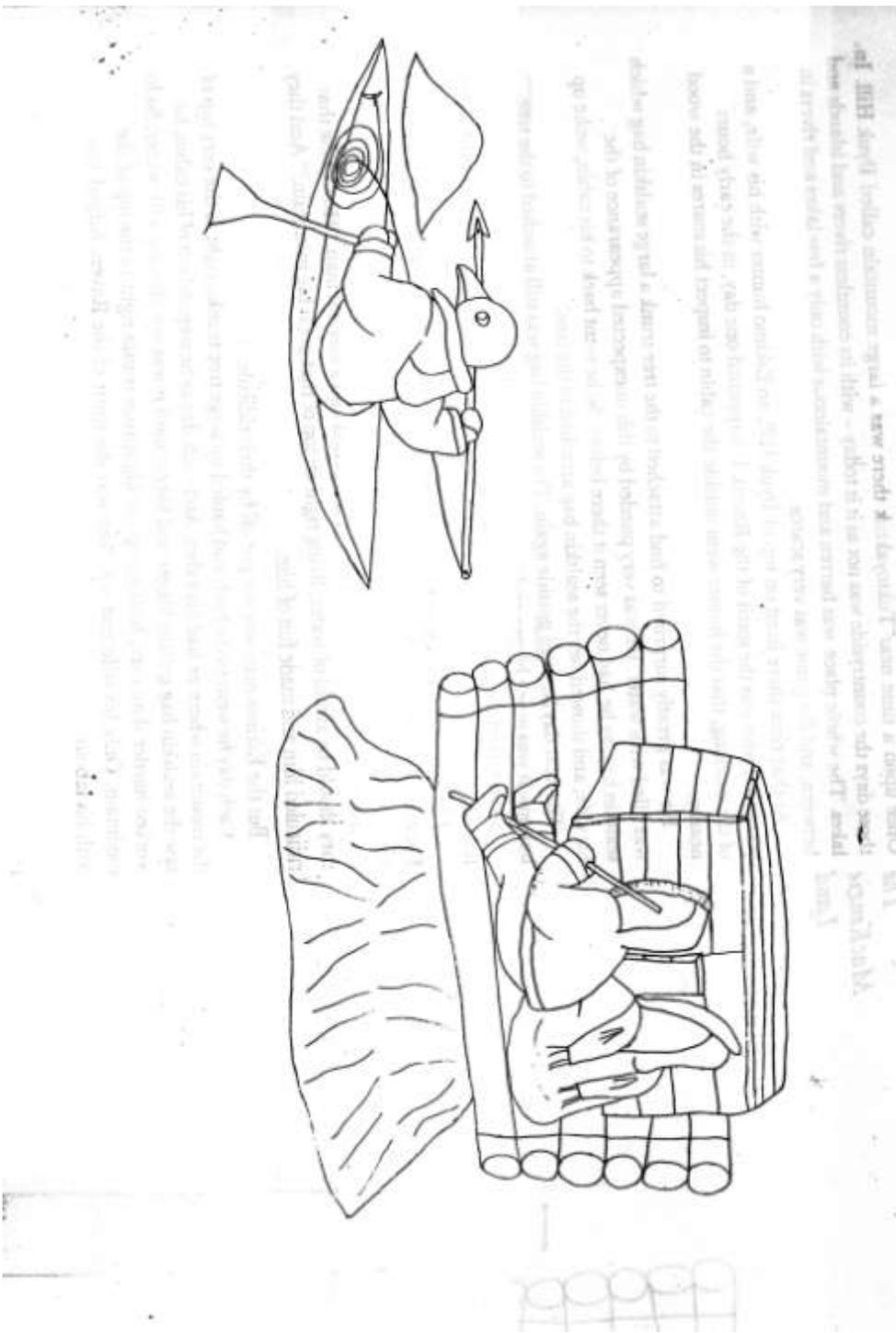
The man who witnessed all this came down the hill from where he watched and was mad at the wolf so went to hunt for him; for he felt sorry for the caribou. The man felt mad at the killer whale, for it is not even fit for human consumption. He went after it with what was in him. He saw the caribou was tiring and soon it would be finished. The caribou looked back at the wolf racing behind him and at the same time he saw the man. The caribou did not care what the man did to him but it did care what the wolf would do to him for he knew that to be caught by the wolf would be a slow, agonizing death, whereas the man made short work of death. So it ran to this man. He made his choice. When the caribou reached the man, it stopped and stood behind him, resting for he was really tired now. The wolf saw that the caribou had found safety, for the wolf is a coward. He, too, stopped some distance away from the man. When the wolf sees its life is in danger, he will not attack and seeing the man was there, he knew the man was smart and he didn't have a chance to get away or attack him. He was too late, for the man had already fitted an arrow in place and fired at the wolf. The arrow found its mark. The wolf gave a woeful howl and a great big jump straight in the air and when he came down he was dead.

The man turned and looked at the caribou and the caribou looked at him. The caribou twitched his nose a time or two and took its front legs and made a sweep of its head. He saw a man just matured into an adult. With tears in his eyes he thanked the man for saving his life and told of how hard the life of the caribou was, as was the life of a beluga, for it had no way to defend itself the same as the caribou had. The man listened to his story and told the caribou that he may go free and said all that had taken place from the time the race for life started and how he felt sorry for him so that it made him mad at the killer, for he was a killer, wasting good food that humans could make use of. With that the caribou took off.

The man went over to see his kill and found that his arrow had found its mark through the heart. He was not sorry for what he did, for he had helped another who needed help in a worse way, with nowhere to turn for help.

So the story is told again and again of the beliefs of our ancestors and the way men lived and survived.

The Mackenzie Land by Kenneth Peleelook, Retold by Herbert T. Schwarz in "Sikl"



*The
MacKenzie
Land*

Once upon a time near Tuktoyaktuk there was a large mountain called Ilyuk Hill. In those days the countryside was not as it is today – with its countless rivers and islands and lakes. The whole place was barren and mountainous with only a few lakes and rivers in between, and the game was very scarce.

At that time there lived on top of Ilyuk Hill, an Eskimo hunter with his wife, and a young son who was the spirit of the Raven. It happened one day, in the early hours of the morning, that the hunter went outside the cabin to inspect his snares in the wood nearby.

He was greatly surprised to find attached to the tree trunk a large sealskin bag which was filled with water. He was very puzzled by this unexpected appearance of the sealskin bag, as he had never seen it there before. So he went back to his cabin, woke up his wife, and showed her the sealskin bag attached to the tree.

The next day he went outside again. The sealskin bag was still attached to the tree, but now it was much bigger and it contained more water.

So he talked the matter over with his wife and with his son, who was the spirit of the Raven.

The following morning he went all around the settlement to warn the people near him. For surely the unexpected appearance of the sealskin bag filled with water bade them all no good.

But the people only laughed at him and called him a silly old man. “How come that they should be afraid of water, living right on top of that great big mountain?” And they ridiculed him and made fun of him.

But the Eskimo man was not put off by their ridicule.

Each day he went to the bush and hauled up large tree trunks, right to the very top of the mountain where he had his cabin. And each day as he stepped out of his cabin, he saw the sealskin bag getting bigger and bigger until it was overflowing with water. So he worked harder than ever, hauling up the big spruce trunks right to the top of the mountain. Only his wife and son, who was the spirit of the Raven, helped him with his labour.

He was building a large raft, right on top of the mountain!

And the people stood around them, but they would not help them. They watched the Eskimo, his wife and his son, hard at their task, and they laughed at their seemingly ridiculous efforts.

In time, the Eskimo man had enough tree trunks to build a large raft and tied together the tree trunks with babiche and strips of spruce bark. He fastened his kayak to the raft with rope. Afterwards he built a little cabin in the centre of the raft, and to this little cabin he took all his provisions and all his hunting equipment.

Each morning the sealskin bag was growing bigger and bigger, and it pushed out of its way all the trees that grew around it. And still, in spite of all his warnings, the people in the settlement would not listen to him, and they called him a silly old man.

One day, when the raft was finally completed and was perched right on top of the mountain, the Eskimo man sent his wife to see an old woman who had an orphan girl in her care. He asked for the orphan girl to come and live in their cabin. The old woman, who found it hard enough to provide for her own needs, was only too glad to get rid of the orphan girl. So the orphan girl came to live with the Eskimo man and his wife and the boy, who was the spirit of the Raven.

And it happened one day that the sealskin bag pushed out of its way all the forest around it and all of a sudden it burst.

The water that came from it poured forth continuously for days and weeks and months. It just did not stop flowing. Pretty soon, all the land below the mountain was flooded with water, and all the Eskimos who used to laugh at the old man perished in the great deluge.

Eventually the flood reached the very top of the Ilyuk Hill, and the Eskimo man and his wife and the boy, who was the spirit of the Raven, and the orphan girl moved to the little cabin in the centre of the raft.

They had retreated to the cabin just in time, as all the land around them disappeared and they could not see anything else but a vast expanse of water. They stayed on the raft for a long time and there was no sign of the water receding.

But their provisions were getting low. So one day the boy, who was the spirit of the Raven, requested from his father the use of the kayak and the hunting equipment. He wanted to get some provisions and to search for some dry land. At first his father was against the idea, but then he let him go.

So the boy, who was the spirit of the Raven, set off to explore the great water around him.

And he paddled his kayak for many days until one day he saw a small island bobbing up and down in the water. He approached it cautiously but at the very moment that he came to it, the island disappeared under the surface of the water.

So the boy, who was the spirit of the Raven, got his harpoon ready and set the lines free. And at the precise moment when the island popped up again from under the water, he let go of his harpoon, and speared the island right in its very top.

Once he had it at the end of his harpoon, he held it firmly with his lead rope, so that it would not sink again. And as it happened, the island was the top of a giant pingo¹.

Once he had the pingo firmly fixed with his lines, the boy, who was the spirit of the Raven, effectively stopped the whole island from popping up and down under the water. Eventually some of the water receded and the land reappeared and was now criss-crossed by numerous lakes and rivers. And the boy paddled back to Ilyuk Hill.

There he found his father's raft perched right on top of the hill. And also he saw many dead whales and fish and sea creatures which were left stranded right on top of the hill.

And the boy, who was the spirit of the Raven, married the orphan girl, and they had many children.

And their children grew and prospered in that great MacKenzie Land which was now full of rivers and lakes and fish and game of all kind. And the Eskimo people hunted the vast herds of caribou in the forests, fished in their great lakes and rivers, and hunted seals and whales in the Beaufort Sea.

The end.

Chapter Two

(Ideas for Teacher and Student Checklist)

At the end of this unit on “Who Are the Inuvialuit” students will be able to:

- Name 6 Inuvialuit communities within the Inuvialuit Settlement Region (ISR)

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

- Name the language that is spoken by the Inuvialuit.

- Name 2 out of the 12 months in Inuvialuktun, along with the meaning of that month.

- Retell one Inuvialuit story or legend.

- Say and know the meaning of at least 5 Inuvialuktun words.

1) _____, 2) _____, 3) _____, 4) _____, 5) _____

Chapter Five



Photo by Stephan Widstrand of Maureen Pokiak preparing muktuk, Tuktoyaktuk 1995

Inuvialuit Food, Clothing, and Shelter

Part I

Chapter Objectives (Students will learn):

- Some of the different foods Inuvialuit eat
 - o Whale, Caribou, Fish, Geese, Berries
- Quliq - oil lamp for lighting, heating, and cooking
- Ice House - Photos
- Some styles of clothing
 - o Boots
 - Traditional boots and boots today
 - o Pants
 - Traditional fur pants and pants today (store bought)
 - o Parka
 - Traditional parka
 - Caribou skin
 - Parka today
 - Duffle and Cotton
 - Goose down
 - o Trimming and designs
- Shelter
 - o Traditional homes
 - Igloo
 - Igluryuaq (sod house)
 - o Homes today
 - Canvas tents
 - Cabins
 - Plywood homes

Included in this Chapter:

- Pictures of different foods, clothing, and shelter
- Quliq (Oil lamp) with picture and video of it being made and used
- Ulu
- Gauwaqs (Inuvialuit stroud embroidered boots, used today) *some kits may not have this item
- Delta Braid Guide (Steps for doing delta braid) * some kits may not have this item
- Sewing kit (needle case) with Sinew *some kits may not have this item
- “Journey to Kuukpak” CD for information on Sod Houses
- **The Sea** by Fisheries and Oceans Canada (DVD)

Part II (Background information for teacher)

Food: Inuvialuit have lived off of the land for centuries. Many of the traditional hunting and gathering activities are still practiced today by Inuvialuit. There is a year round cycle of gathering, preparing, and storing of food for use throughout the winter.

Springtime: As the daylight lengthens, Inuvialuit families begin their spring ice fishing for trout or other favorite fish of the area. During the month of May, when geese begin migrating north, Inuvialuit set up camps. Families hunt enough geese to last throughout the year. The geese are cooked like chicken (from the store); boiled for soup, roasted, fried, or barbequed. The gizzard is the favorite part of the goose along with goose brains. The down is kept and used to make warm clothing needed during the winter.

Summer time: Once the ice melts, fishing with gillnets begins and ends in early fall. Whitefish and herring are used to make smoked dried fish (pipsi and pauchiaq), later stored in whale oil (uksuk) or plastic bags in the freezer. The beluga whale is hunted in July and early August. Muktuk (3 layers of skin and blubber) and meat from the whale is prepared and stored for use throughout winter.

Fall time: Berries are picked in the fall and stored for use throughout the year. First ukpiks (cloudberry) and blueberries, then cranberries and blackberries are picked. Fall caribou hunting is also very popular as this time of year the caribou skin is at its best. Skin was used for clothing but now it is used mainly for mattresses and protection like tarps are when traveling. Caribou is one of the main food sources. Favorite parts are the heart, kidneys, tongue, and brain.

Wintertime: During the winter, once ice forms on inland lakes and the ocean, Inuvialuit can travel all over to hunt caribou, polar bear, or seal. Polar bear paws are enjoyed by Inuvialuit elders, as well as boiled ribs. Inuvialuit also enjoy eating seal, particularly Inuvialuit in Holman and Sachs Harbour. Throughout the winter Inuvialuit live off of the food they stored in the spring and summer months (geese, whale, seal, fish, and berries).

Quliq: Inuvialuit used an oil lamp called a quliq. It was made with clay or stone. Seal oil or whale oil was used like the wax of a candle. Cotton balls from cotton grass was rolled together, soaked in the oil, placed on the edge of the quliq, and lit to give the lamp a flame. The quliq provided heat for warmth and cooking, as well as light.

Clothing:

Past: Inuvialuit used to use caribou skin clothing year-round. Sealskin clothing was often used in summer as well as caribou skin. The benefit to sealskin is that it is waterproof, however it is not as warm as caribou skin. Clothing made with caribou skin was trimmed with other animal fur, particularly wolverine. Wolf and fox fur was also used for trimming. Some hunters wore polar bear skin pants. Mitts and boots were made with all types of fur, like caribou, wolf, rabbit, or bear.

Today: Inuvialuit use store bought clothing as well as parkas made in a similar style as the caribou skin parkas but with fabric from the store. Down from geese during the spring hunt is kept to use in parkas for winter travelling. Wolf, wolverine, and fox fur is still used for parka trim. Boots and mitts are still made from most of the fur bearing animals, but store bought boots and mitts are used as well.

Shelter:

Past: Inuvialuit used to use sod houses during the winter and summer months. This was the most permanent type of home. Most of the year Inuvialuit spent travelling from one hunting or fishing spot to the next, following the seasons and the food. They were nomadic. Sod houses were made from driftwood and sod. During the summer and other parts of the year, caribou skin tents were also used. This type of shelter could be transported wherever a family traveled.

Today: Inuvialuit have settled permanently into communities throughout the Inuvialuit Settlement Region. Cabins and tent frames are scattered throughout the region, used as hunting and fishing camps throughout the year. Inuvialuit often travel to these camps to take a break from the wage economy lifestyle.

PART III: Classroom Lessons and Learning Activities

LESSON: What do Inuvialuit eat?:

Step 1: As a class, brainstorm all the different foods you can think of that Inuvialuit may or may not eat. List the animals that these foods come from.

Step 2: Watch the DVD called “The Sea” by Fisheries and Oceans Canada. This will provide students with a basic idea of the different animals Inuvialuit use for food and clothing.

Grocery Shopping Activity:

Grocery Shopping Activity

Step 1: Read the Inuvialuit Food List.

Step 2: Pretend you are going shopping out on the land. Using the food list and pictures, decide on a traditional Inuvialuit meal you would like to make for supper.

I am going shopping on the land. I am going to gather and hunt the following for supper tonight: _____

“An Inuvialuit Way of Life”

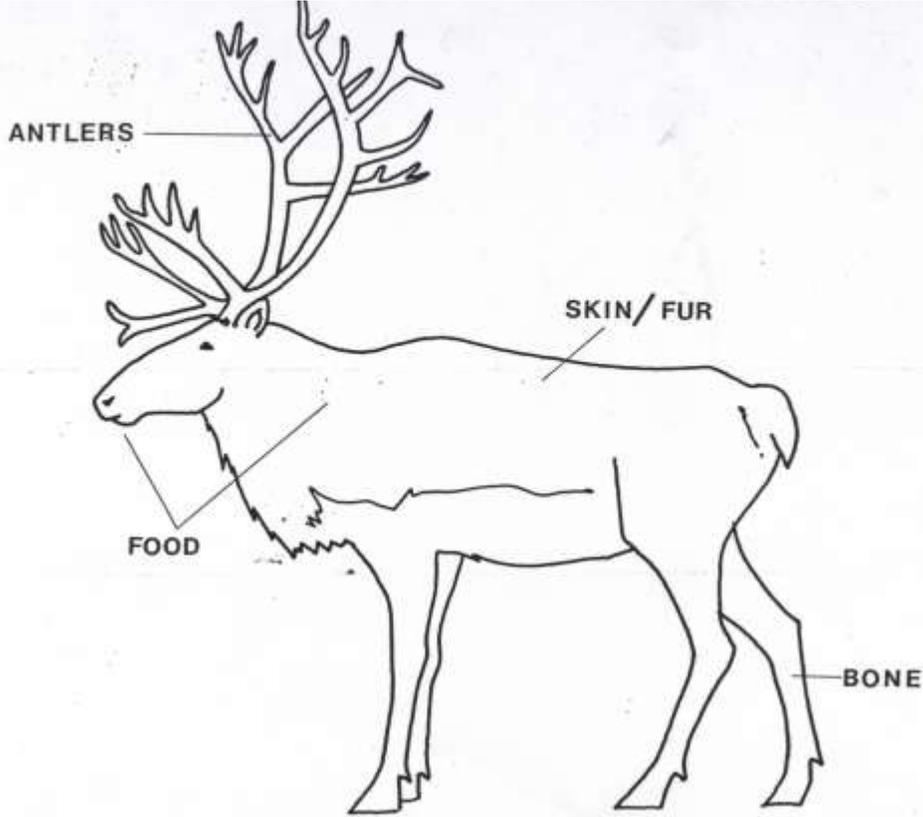
This is a picture of what I think supper will look like:



Inuvialuit Food List

<i>Inuvialuktun Name</i>	<i>English Name</i>
Pipsi	Dried Fish
Mipqu	Dried Meat (Caribou or whale meat)
Muktuk	Skin and blubber of whale (Beluga or Bowhead whale)
Quaq	Frozen meat (Caribou or Fish)
Uqsuq	Whale or seal oil
Paunagaaq	Black Berries
Uquuq	Blue Berries
Akpik	Cloud Berries
Kimmingnaq	Cranberry
Tingmiaq	Geese (Canada Geese, Speckled Bellied, White Fronted Geese, Brant)
Iqaluq	Fish (White fish, Inconnu, Trout, Char, Cisco Herring)
Patiq	Marrow
Punniq	Bread
Imiraq	Broth from caribou soup, geese soup or fish head soup
Natchiq	Ringed Seal (raw, boiled)
Tuktu	Caribou (Roast, soup, hamburger, frozen)
Umingmak	Muskox (Roast, soup, hamburger)
Akutuq	Eskimo Ice cream
Nanuk	Polar Bear (Ribs and paws are a favorite)
Qilalugaaq	Beluga Whale (flippers, fins, and skin (muktuk))
Mannik	Eggs (Geese, duck and seagull eggs)
Uumman	Heart (Caribou or seal)
Taqtu	Kidney (Caribou or seal)
Tinguk	Liver (Caribou or seal)
Uqaq	Tongue (Caribou)
Suvak	Fish Egg
Qaritaq	Brain (Caribou)

Caribou Uses Activity: Have students complete the following activity sheet.



How many things can be made from a caribou? List them under the headings below.

<u>bone</u>	<u>antler</u>	<u>food</u>	<u>skin</u>	<u>fur</u>
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Inuvialuit Icehouse Activity:

Step 1: Have students look at all the pictures of the icehouse and the food kept inside the icehouse (pictures on a ring).

Step 2: Think about the freezer in your home and answer the following questions:

1. Is the food in your freezer at home frozen all the time?
2. Does the fridge freezer have to be cleaned out about once or twice a year? Why?
3. What happens to the frost or ice crystals in the freezer if you let it build up?

The freezer in your home is similar to an icehouse. The permafrost (ice in the ground) keeps the ground frozen. If you dig down to the permafrost, you can preserve all your food underground. This is what Inuvialuit have been doing for centuries.

Some icehouses are shallow pits, others are dug into the side of a tall bank (high, steep land at the edge of the water), and others are large tunnels. The community icehouse in Tuktoyaktuk has three hallways and over fifteen family rooms, each room is larger than 4 to 6 refrigerators put together.

Quliq Activity:

Step 1: After watching the short video of Ralph Kimiksana making a quliq, gather the materials needed to light a quliq.

You will need:

1. Model quliq included in kit
2. Cotton grass balls (from the tundra - picked in July-August) or dry moss (you might have to improvise if you cannot get any cotton balls or moss where you are)
3. Cooking oil, about 1 cup
4. Matches
5. Large, clean, fireproof area to light quliq (outside if it's a calm day)

Step 2: On a flat, clean area pour oil into the bottom of the quliq (about $\frac{1}{4}$ of an inch)

Step 3: Pull the cotton balls off the tip of the grass. Pick at the cotton balls to get them stringy and mix about ten together so that they stick (kind of like the cotton material from the store). Place the cotton balls on one edge of the quliq and let soak in oil.

Step 4: With one end of the cotton grass, start it on fire. It will give off a small flame. You can control the flame with a wick (a stick). Ash out the areas of the cotton strip you don't want to burn. You can have the whole length of the quliq burning or just a small portion of it.

In the earlier years, Inuvialuit used a quliq for heat, cooking, and light. The oil was uksok (whale or seal oil, which is blubber that has dissolved into oil). Inuvialuit picked cotton balls in the summer months to store away for use throughout the winter.

LESSON - Inuvialuit Traditional Clothing:

Step 1: With the class, observe the pictures of traditional clothes, gauwaqs (embroidered boots), and sample of delta braid.

Step 2: Talk about the pieces of clothing. What were the clothes made with? Was there more than one type of fur used? What time of year do you think the clothes were worn?

Clothing Activity:

Step 1: Using this list of fur bearing animals, write down parts of clothing that you think each fur is used for.

Polar bear fur is used for: _____

Beaver fur is used for: _____

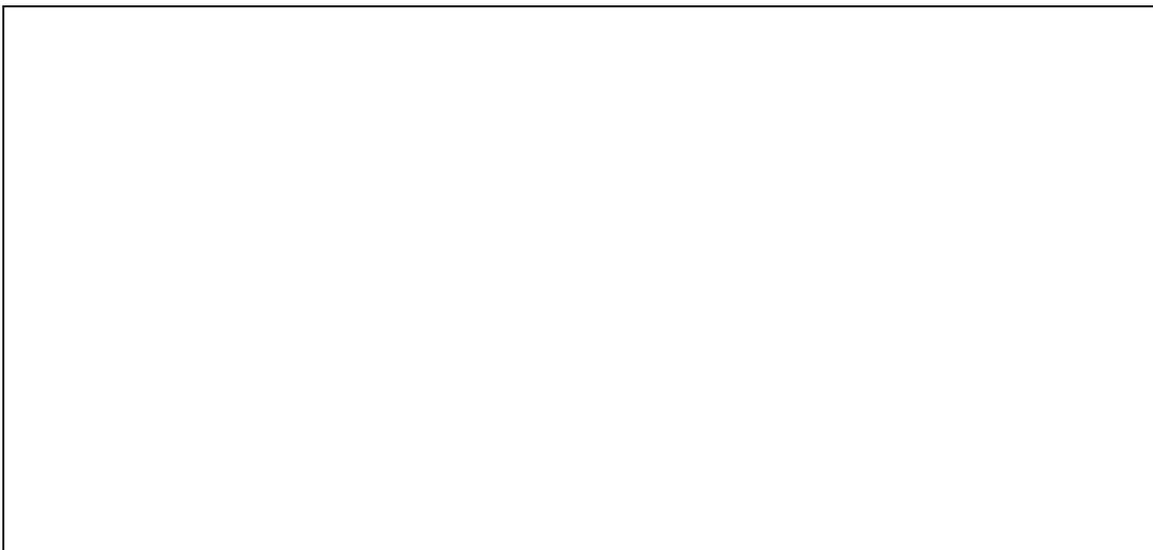
Fox fur is used for: _____

Rabbit fur is used for: _____

Caribou fur is used for: _____

Wolverine fur is used for: _____

Step 2: Draw a picture of an Inuvialuk wearing traditional fur clothing of your choice.



Delta Braid

The Inuvialuit seamstresses of the Western Arctic are well known for the Delta Braid. It is a design sewn on a parka that has been around for generations. Before fabric and cloth could be traded, Inuvialuit used strips of dark and light caribou fur and wolverine fur. Red ochre and berries were used to dye pieces of caribou or wolverine skin, which added colour to the design.



On the bottom of this parka is the traditional design of Delta Braid. Traditionally, this technique was used in making fur parkas. Light and dark pieces of fur were sewn together to make the design on the bottom of a parka.



On the bottom of the man's parka and on the sleeve and pocket edge of the woman's parka is an example of the delta braid made today. Today bits of coloured bias tape are used to make the braid. Every parka becomes unique using this technique.

LESSON - Cooking and Sewing Tools

Step 1: As a class, observe the ulu, sewing kit, and picture of skin scraper (*ikuun*). Talk about the different uses for each tool.

Cooking and Sewing Tools Activity:

Step 1: Fill in the following chart. For each tool: ulu, and picture of the scraper provided, fill in the blanks with the materials the tools are made from and what they are used for.

Name of tool:	Material tool is made from:	Use of tool: (holder, scraping, cutting, etc)
<i>Example: Knife (Savik)</i>	<i>Antler, bone, slate, stone, sinew</i>	<i>Cutting, scraping, eating, building (igloos)</i>
<i>Ulu (Woman's Knife)</i>		
<i>Ikuun (Skin Scraper)</i>		

LESSON - Shelters:

Step 1: As a class, look at the different types of shelter. On the back of the picture of each type of shelter there is a description.

Step 2: Open “Journey to Kuukpak” on the disc provided to learn more about the sod house. There is also information on the “Journey to Kitigaaryuit” story disc on sod houses for the class to look at.

Important things to keep in mind about Inuvialuit shelters: Inuvialuit were dependent upon the resources in the area to build their shelters. Resources such as caribou skin, driftwood, sod, snow, boulders, and bone were some of the things Inuvialuit relied upon. Only Inuvialuit who lived along the coastal regions of the mainland at the mouth of large rivers like the Mackenzie and Anderson had access to driftwood. Other’s who lived on Banks Island or Victoria Island, did not have access to wood so had to rely on other resources to build their shelter.

Shelter Activity:

Step 1: Have students complete the “Shelter Activity” worksheet.

“An Inuvialuit Way of Life”

Chapter Six



Photo by Raila Salokangas, Inuvik Northern Games 2003

Inuvialuit Entertainment

Part I

Chapter Objectives (Students will learn):

- Some of the different Inuvialuit Drum Dances
 - o Meanings of some songs in Inuvialuktun
- Arctic Sports played by Inuvialuit
- Recreational activities of Inuvialuit
- Festivals and Gatherings
 - o How Inuvialuit celebrate

Included in this Chapter:

- Inuvialuit Drum Dancing doll made by Rosie Albert (available only in some kits)
- Holman Drummers and Dancers CD “Ulukhaqtungmiut Ingiuqtiit”
- “Drum Dancing” Video by the Inuvialuit Regional Corporation
- “Our Games and Stories” by the Inuvialuit Regional Corporation
- Tuk Drummers and Dancers DVD by the Prince of Wales Northern Heritage Centre
- Hand Pull and Adjgaaq (Bone and pin game)
- Arctic Sports Instructions
- Pictures of Drum Dancing
- Drawings of Different Drum Dances by Autumn Downey of Yellowknife

Part II (Background Information for Teacher)

Drum Dancing: Included in this section is a copy of the “Inuvialuit Drum Dancing” draft from the “Journey with Nuligak” website by the Prince of Wales Northern Heritage Centre. (www.pwnhc.ca)

Square Dancing: Since the arrival of whalers, Inuvialuit have loved to square dance to fiddling music. Inuvialuit often dance all night long during a big gathering, such as a Christmas or Easter Celebration. Jigging and waltzing are also a big part of the square dance.

Arctic Sports: Inuvialuit have, for generations, joined in the fun and challenge of Arctic Sports. The one and two foot high kick, Alaskan high kick, airplane, head pull, and arm wrestling are some of the games played.

Festivals and Gatherings: Inuvialuit gather throughout the year in various communities to celebrate, in the past and today. Up until communities were established, Inuvialuit would spend most of the year travelling from place to place, following animals and seasons. They would gather at Christmas and during the summer to dance, feast and play games.

PART III: Classroom Lessons and Learning Activities

Lesson - Drum Dancing Video:

Step 1: As a class, watch the “Tuktoyaktuk Drummers and Dancers Video”. There are many dances in the video.

Step 2: As you are watching the video, think about a dance that you would like to learn as a class.

Step 3: At the end of the video, choose one of the dances that all students would like to do.

Drum Dancing Activity:

Step 1: After watching the “Tuktoyaktuk Drummers and Dancers” DVD, have students decide on a dance they would like to learn. (This may take several days of practice).

Step 2: Once the class has chosen a dance, using the video and the sketches of the dances, practice the moves. Choose from the Seal Dance, Love Song, Paddling Song, and Bird Song. (There is a lesson plan included at the end of this chapter for learning the “Paddling Song”).

Step 3: Play the video as you practice so you can do the moves to the drumming and singing.

If available, have drummers and dancers come into the classroom to teach the students the basic dance moves and drumming.

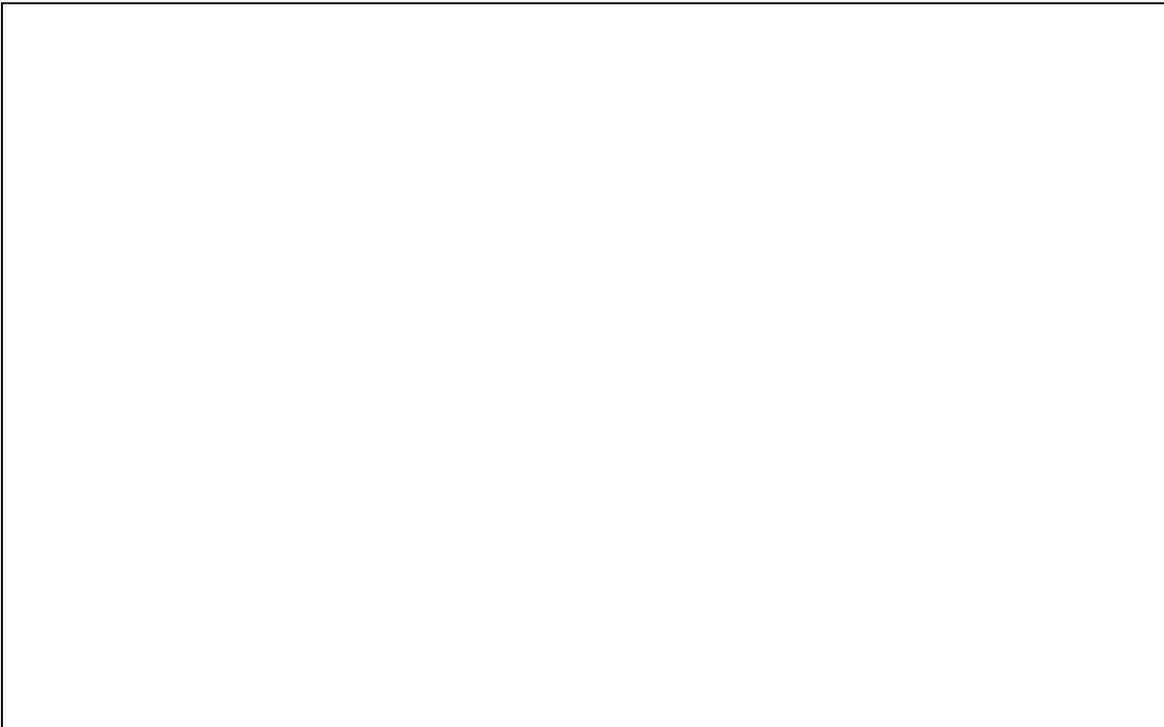
Seal Dance Activity

Step 1: Watch the video called “Drum Dancing: A Path for our Children”. Pay attention to the eighth song, which is danced to by an Inuvialuk named Alex Gordon and it is called the Seal Dance.

Step 2: Read this translation of the dance by Billy Day:

“This is one of my favorites. It’s a song and dance made up many years ago by a man going out on the ocean to set a seal net. And he’s made a seal net for himself and as he’s going out he’s making up this song and singing it because in the small community where he’s staying they have no meat. So he’s going along walking out and then he says ‘there’s a good place to set a net’. So he chisels a hole through the ice first, then he scoops all the slush out and he sets his net. And then he walks around for a while and he comes back and he looks at his net to see if he’s caught a seal. And then he says how happy everybody will be back at the camp because he has fresh meat. Then when he turns around and starts walking, that means he’s taking his seal home. And it’s done by Alex Gordon.”

Step 3: Draw a picture of the story told through this drum dance.

A large empty rectangular box with a black border, intended for a student to draw a picture of the story described in the previous step.

Making a Drum Dancing Doll Activity:

Step 1: Observe the Inuvialuit Drum Dancing Doll made by Rosie Albert in the kit (not all kits have this doll).

Step 2: On the doll cutout page, (following activity) color in all the doll parts (feet, arms, body, and head).

Step 3: Cut out the body parts and glue them together.

Step 4: Using a Popsicle stick or a piece of wood, glue the doll on to the stick.

Step 5: Write your own song by filling in the following. Entertain the class with your song and your dancing dolls.

My doll, named _____, loves to drum
dance. Here is a song she loves to sing. Listen to the meaning.
When I go _____

_____.

“An Inuvialuit Way of Life”

Lesson - Our Games and Stories:

Step 1: Watch the video called “Our Games and Stories” by the Inuvialuit Regional Corporation.

Keep in mind the different Arctic Sports played, the lessons within the games and stories, and the stories told through art.

Our Games and Stories Activity:

Step 1: After watching “Our Games and Stories” fill in this Activity sheet.

1. What is one way that Inuvialuit tell stories?

_____.

2. What are two things Arctic Sports and storytelling provide Inuvialuit children with? (*Example: knowledge*) _____

_____.

3. What are two Arctic Sports played by Inuvialuit? Choose and describe how one of the sports is played.

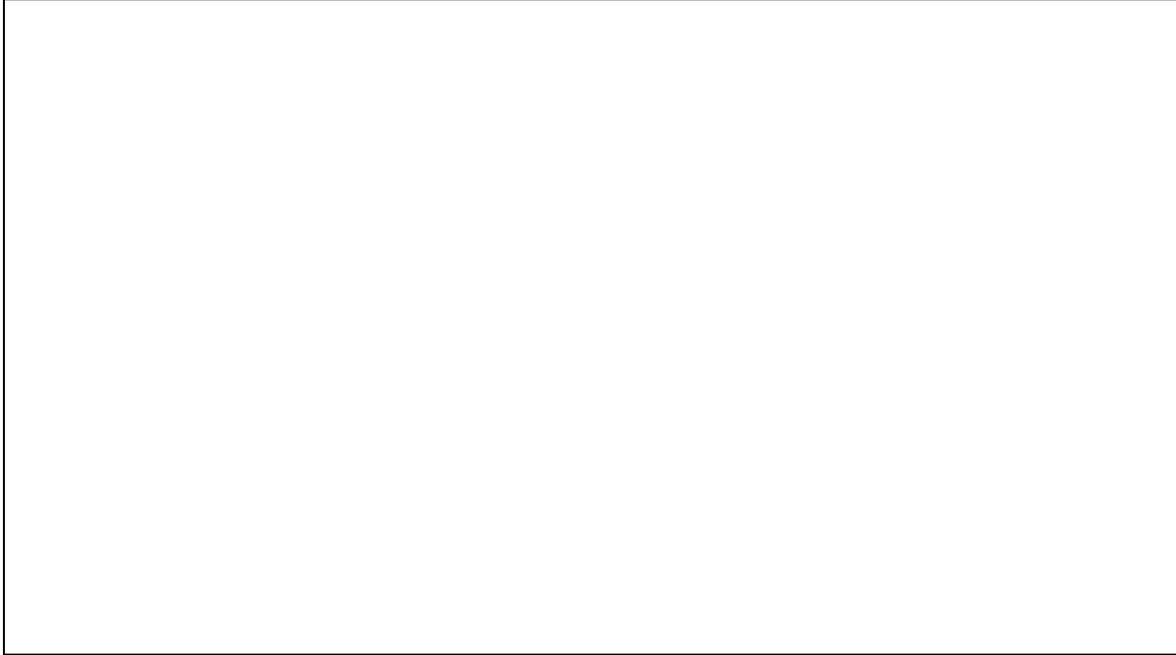
a. _____ b. _____

The _____ is played by

_____.

“An Inuvialuit Way of Life”

4. Draw a picture of the story told by Agnes Nanogak (Goose) at the end of the movie.



Arctic Sports Activity:

Step 1: As a class, use the Arctic Sports Information sheets created by the “Keewatin Inuit Association” in Rankin Inlet to learn about and play Arctic Sports.

Step 2: Choose one of the following games: One-foot high kick, two-foot high kick, or Alaskan high kick. Using the game description, have students try the game.

You will need, a stick with a string on the end and object tied to the end of the string (preferably a seal) that students will try to kick.

Each student will continue to try the game so long as they hit the seal. You must ensure that the proper kicking, jumping, and reaching are done when playing the game.

If a student misses he/she has three tries to hit the object. Once they miss three tries in a row, that person is out. Play until there is only one person left.

Lesson - Festivals and Gathering:

Step 1: Have students think about times of celebrations (Christmas, Easter, Canada Day, Thanks Giving, etc).

Step 2: Talk about the different things students and their families do to celebrate these special occasions.

Step 3: Complete the Festivals and Gathering Activity.

Festivals and Gathering Activity:

Step 1: After discussing the students' ways of celebrating certain events, read and learn about ways Inuvialuit gather and celebrate.

Step 2: As a class, decide on a day or occasion the class would like to have a celebration within their classroom or the school. Try to celebrate in a way similar to Inuvialuit.

First of all, Inuvialuit begin celebrations with a community feast. Those who attend each bring something traditional to eat. Goose roast, fish roast, pipsi, muktuk, mipqu, eggs, caribou roast, Eskimo ice cream, and other foods are brought to the feast by members of the community to eat together.

Once the feast is over, the community gets ready for a drum dance. If you live in a community where singers and drummers are available ask the group to come in and perform. If not, use the Tuk drummers and dancers DVD, the Holman Drum Dance CD, or the Drum Dance Video from IRC. Clear an area of the classroom to dance.

After the drum dance a group of guitarists and fiddlers bring in their instruments to start jigging up a storm. Celebrations end the night with square dances, waltzes, and jigging. If there are adults willing to teach the students, ask them to come in as well.

If this is difficult to do and organize, think about joining a drum dance practice or starting one up based on the resources in the kit.

Inuvialuit Drum Dance Lesson Plan

Unit: Dance **Grade:** 5
Lesson: 1 of 10 dance lessons
Topic: Inuvialuit Drum Dance:
 Paddling Song

Learning Outcomes: adapt for Social Studies, Inuit/Northern studies, PE, and Music
Equipment: DVD player, TV, CD titled “Ulukhaqtungmiut Ingiuqtiit”, DVD titled “Tuk Drummers and Dancers”

TIME	LESSON CONTENT	TEACHING POINTS & ORGANIZATION
5 min	Introduction	Play the 1-½ minute video from the Tuk Drummers and Dancers called the Paddling Song, which begins at 11:05 and ends at 12:30. Get the CD ready to play the Paddling song. The song is on track 12 of the CD.
25 min	<p>Development</p> <p><i>The dance is in beats of 8. The last part of the hand rolling and breaking the paddle is 4 beats.</i></p> <p>Steps to beats:</p> <ul style="list-style-type: none"> - 8 counts of paddling on both sides - 8 pointing on left and 6 on right - 1 hand rolling - 2 pushes to the left, hand roll, and push to the right - 5 freestyle moves and steps - 1 hand rolling and breaking the paddle - Turn and repeat twice <p>**When teaching the dance, teach step by step and repeat the steps already taught so students can get a feel for the different motions. *Write the different moves on chart paper.</p>	<p>Before students learn the dance, instruct students on the basic moves done throughout the dance (bending of knees slightly and swaying of arms). Mention the difference between men and women. Men are more aggressive and females are more graceful. Play the song once for students. Offer any student who wishes to wear the clothing to do so during the performance.</p> <p>Teach students the basic moves, which are repeated three times.</p> <ol style="list-style-type: none"> 1. The first motion is paddling. It is given an 8 count (each paddle is 2 counts). Begin paddling on the left for 8 counts then switch to the right. 2. The second motion is pointing down with the left hand and waving with right hand below chin while making two quick motions to two beats down and two beats pointing up. The left side has a beat of 8, 2 beats pointing down, 2 up, 2 down, and 2 up. Begin on the left side, pointing down, after switching from paddling and do 8 counts on this side. Switch over to the right side and point down for 2 counts, then up for two counts, and down for 2 counts, then move to the third motion (there are only 6 counts of pointing on the right side). 3. The third motion is rolling hands around each other in one rotation, which is given a 2 count. (The first role is given a count of 7 and 8 to finish off the pointing on the right). After rolling, push hands out to the left-center with arms out and hands flat like you are pushing on something. Do two pushes out, then come back to do the roll at the front, then push out to the right and center then come back in for another hand roll. (7 and 8 (first roll), 1 and 2 (hand push on left), 3 and 4 (hand roll), 5 and 6 (push to left). There are only two hand rolls and two pushes. After the hand push on the right, begin one movement of a freestyle (which is the basic swaying of arms – counted as 7 and 8 to finish off the 8 count). 4. The fourth move is the freestyle. Here, each person will have his or her own move but still using the basic moves (bending of knees and swaying of arms), while walking forward in tiny baby steps. There are eight counts for this move. (1 and 2 (freestyle on right), 3 and 4 (freestyle on left), 5 and 6 (freestyle on right), 7 and 8 (freestyle on left). 5. After 8 counts of freestyle, stop and do one hand roll (1 and 2 counts). For counts 3 and 4 move and your hands like you are going to break a paddle over your knee, make the motion and turn around to face the opposite

“An Inuvialuit Way of Life”

		way. (When you have the music playing, listen for the sound of the drum getting stronger and make sure you begin paddling when you hear the first loud drum beat). 6. As soon as the drum beats harder, begin steps 1 to 5, two more times. End with the “breaking paddle” move..
2 min	Closure	Start the CD and have students complete the dance to the music altogether.
	<u>Evaluation</u>	Come together as a class and reflect on the dance. What did they like, what didn't they? What was difficult to understand? What would they like to see done differently?

Use the following list, write it on chart paper and place at the front of the class for students to follow if needed.

Inuvialuit Paddling Dance and Song

1. Paddling (left 8 counts and right 8 counts)
2. Pointing (left 8 counts and right 6 counts)
3. Hand roll (centre – 2 counts [7 and 8 to finish off last count])
4. Push to the left, hand roll, and push to the right (6 counts)
5. Freestyle (7 and 8 [left], 1 and 2 [right], 3 and 4 [left], 5 and 6 [right], 7 and 8 [left]).
6. Hand roll and Break the Paddle (4 counts)
7. Turn around and start the steps from the beginning. Repeat twice.

Description of Dance and Inuvialuit use of music found on the Inuvialuit Regional Corporation Website and Other Books on the Inuvialuit:

Accompanied by the rhythmic beat of drums made of caribou skin, dancers re-enacted the animals around them, the encounters with other cultural groups like the Gwich'en, re-enactments of hunting and fishing trips, and other stories they wanted to share. Through the drum dances Inuvialuit history was handed down through the generations. At feasts and celebrations, the blend of the drum beat and the rhythmical rise and fall of voices, punctuated with shouts of "auu yah iah!" quickly draw men and women to the floor to dance and celebrate.

The song and dance you listened to and watched was one that has been passed on for generations. It is about a time when Inuvialuit relied on the kayak and umiaq as their main summer transportation.

This dance re-enacts a time when Inuvialuit paddled in their kayak. This dance has motions similar to those used while Inuvialuit paddled while hunting, fishing, or traveling to and from gathering areas. This dance is called the Paddling Dance and the title of the worksheet “Qayavialungmik Pauqtuaq” means Paddling in a Kayak.

**Some of the motions for the
“Paddling Song” Dance**



Chapter Six

(Suggestions for Teacher and Student Checklist)

At the end of this unit of “Inuvialuit Entertainment” students will be able to:

- Name three things that Inuvialuit do for fun (activities that have been passed down from generation to generation)

1. _____ 2. _____ 3. _____

- Name two Arctic Sports practiced by Inuvialuit and describe one.

1. _____ 2. _____

You play _____ by _____

_____.

- Name one Drum Dance danced and sung by Inuvialuit. What does this drum dance show? _____

_____.

- What is the importance of story telling for Inuvialuit? _____

_____.

- What do Inuvialuit do for special occasions? (In time of celebration)
Inuvialuit _____

_____.

- On the back draw a picture of a drum dancer wearing the traditional drum-dancing outfit.