

INUIT LEGENDS

**Edited and Illustrated by Mark Kalluak
Arviat
Nunavut**

Photographs by David Webster

Original Production by Program Development Division,
Department of Education,
Government of the Northwest Territories,
Yellowknife, N.W.T.

Contents

Forward.....	1
Biography of Marcel Akadlaka.....	2
Before Light Came.....	3
How Light Came.....	4
Lost Brothers	5
Kiviuq.....	8
Bear’s Belly Burst.....	10
Bear and Owl.....	11
Bear Kills a Walrus.....	12
Children Stolen by a Ghost.....	13
Boy Fetches Water.....	15
Baby That Became Ptarmigan.....	16
Ghost That Tried To Steal.....	17
Adopting A Caterpillar.....	18
Baby That Talked.....	19
Bull Caribou Chased.....	20
Adopted Indian.....	21
A Blind Son.....	23
Turned Into Moon And Sun.....	26
Boy And A Knife.....	27
How Indians Became Cousins.....	28
How Qablunaat Became.....	29
Fox in Human Form.....	30
Child Snatched By Ghost.....	33
The Man Who Met A Dwarf.....	34
Mahaha The Tickler.....	35
History – Helen Pownuk.....	36
A Little Orphan.....	38
An Owl Traps An Animal.....	39
Kaugjagjuk.....	40
Slanted Mouth.....	42
Orphan In A Cooking Hearth.....	43
A Child’s Head Comes Off.....	44
Navaranaa.....	45
Making Trade.....	48
Ghost In Abandoned Iglu.....	49
Imarasugjuk.....	51
Woman Kills An Aklak Bear.....	53
Ingnirjuk Ghost.....	54
People Who Turned Into Stones.....	55
Snatch By Ijiraq Giants.....	58
Children Getting Lost.....	60
Ascended To The Moon.....	62

Left Each Other On An Island.....	63
Men Who Shared A Wife.....	65
Bird That Lost A Husband.....	66
Child Snatched By Amautalik Ghost.....	67
History – Sam Kunuk.....	69
Dog Married To An Inuk.....	70
Hexed Into Ptarmigan.....	71
Hexed Death On A Caribou.....	72
History – Rachael Ottuk.....	73
Ulimarasugjuk.....	74
History – Owbec.....	75
Dancing Birds.....	76

FORWORD

Mark Kalluak, Cultural Consultant, and myself, David Webster, are employed by the Government of the Northwest Territories, to operate an Adult Education Center in the settlement of Eskimo Point, Northwest Territories.

In all our program we try to do what the people want and develop the program from their ideas. To do this we visit people in their homes, and over coffee the ideas start to flow.

One of the main concerns shown by the other residents was the fact that the old way of life is dying out. They feel the younger generation, not having shared the hardships and joys of their days and brought up in modern ways, will not carry on with many Eskimo traditions and customs. Some older people feel that when they die a big part of Eskimo culture dies with them.

Each of these people is a treasure of stories and legends. When asked if they would like to share their legends with others, they were thrilled and deeply touched that someone cared about their thoughts and ways.

For a year Mark worked with them in their homes or at Adult Education Center. Now they had a listener and would bend Mark's ear for hours telling legends and stories. It was a topic they were interested in and they understood the importance of getting these legends down on paper to preserve an important part of their culture.

The next year Mark had the slow and sometimes tedious job of sorting, translating, editing, illustrating and typing these legends in both languages. Without Mark's patience and belief in what he was doing, these legends would never have been collected. They would have died with the people.

With a culture that is so rapidly losing and changing its ways this would have been a great loss.

This is one activity that was started and completed by the Eskimos themselves. I feel proud Mark asked me to introduce this book and would like to congratulate Mark, Marcel Akadlaka, Helen Pownuk, Rachael Ottuk, Owbec and Sam Kunuk on a job well done.

Akadlaka contributed about twenty-four legends. Unfortunately, he died toward the end of the years and we know he would be proud that part of him is living in this book.

For the readers, I hope it will give you some understanding of Canada's northern residents.

David Webster,
Adult Education Officer,
Eskimo Point, N.W.T.

Short Biography of Marcel Akadlaka

Marcel was born in the vicinity of Eskimo Point in 1911. He was married to Marceline Angaktaarjuaq and had two girls, Cecilia and Theresa, ages 15 and 9.

Like many Inuit he had been through many hardships and near death incidents. During his child days he became crippled with paralysis to his arms and legs. Although handicapped he was able to ride a team and hunt in a land where bitter cold storm could easily claim a life with no mercy.

Many of his friends admired him for his capability to get around and manage many things. An exchange of stories has passed around concerning his early life experiences.

Perhaps owing to a lonely life, he was a talented talker and could hold the attention of his listeners for hours talking of his exciting experiences. One story that seemed to be his favorite was about the time he and his friends went hunting in a canoe. They were riding in the sea near Eskimo Point when the canoe capsized. Everyone went into the water, he reached out his arm and by luck his arm caught the cross piece of the canoe. He then pulled himself inside the canoe. There was no air to breathe he endeavored to stretch his head high and by luck again there was a bit of air caught inside the capsized canoe. He would put his head under water and up again to breathe air.

When he put his head under water again, he saw his friend sinking to the sea. He reached for him although knowing very well he wouldn't reach him, but again by luck he grabbed his hair and pulled him inside with him.

The air in the canoe was only of a limited amount and it was escaping very fast. Each time he went to breathe it got less and less.

Just as he breathed the last bit of air, a canoe came to rescue him and his friend.

Akadlaka liked hunting and it would be well to say it was his hobby. One time in the spring of 1971, he and a friend went out for a few days hunt.

However, the day they left, Akadlaka vomited blood from the chest. His friend immediately set camp and told him that they would have to return home. Akadlaka informed his friend that he was fine and there was no need to go back. The friend, however, won the argument and took him home where he passed away just shortly after.

We were fortunate to have had the opportunity of procuring the many wonderful legends from him and are greatly indebted for the wonderful co-operation he has given us. I am sure many of his friends will be glad to read some of his legends as a memorial to a fine man.

Photograph by Peter Alareak

Before Light Came

Long ago we are told there was no light. The men used to go hunting with lamps before there was light.

One time a hunter lit his finger and went off to hunt. He had not gone very far when he heard a voice calling,

“I have trapped an animal, I have trapped an animal. Come and get it with two qamutiks!”

An owl was calling because he had trapped a siksik (ground squirrel). He was so confident about his catch that he called for two qamutiks to fetch it. The little siksik who was trapped suddenly said,

“Let me see you spread your legs wide apart and lift your head high up to the sky and sing.”

As he began to sing, the little siksik quickly went into it's hole between the owl's legs and was free.

How Light Came

Long ago when the first light was about to be brought into existence, a little fox and a wolf had a furious argument. The little fox, that no one was paying much attention to said.

“It is day, it is day!”

He wanted the day to come to being.

The wolf replied,

“No, no it is night!”

Because they argued, we now have night and day. It is now my understanding that both of them got what they argued for, even though this is just a story.

Lost Brothers

A story was told of two boys who were out hunting during winter. They left very early in the morning and walked all day until night. That was how Inuit used to hunt, on foot, and that was how they went.

They were really tired from walking until at last they saw light, flickering through ice windows of iglus. When they saw it, they tried to walk faster. They knew the iglus were not their home. Knowing they were strangers, each boy entered a different iglu to stay for the night. Strangely though they had many qamutit (sleds), all nicely stacked on top of each other.

So it was that the tired men entered separate iglus. As they entered, the first boy went into a place where they were having a drum dance. To his utter surprise, they were a pack of wolves. As he came in through the entrance, the wolves rushed on him and ate him up.

The other boy went to an iglu where a little wolverine was in alone. She quickly hid the man as soon as he came in. The wolverine's husband was at the drum dance.

After she hid the man, the wolves started to come to her iglu. The wolverine had a tiny storeroom where she hid the boy.

The wolves stopped drum dancing because they were suspicious that there was another human being close by. When they went into the wolverine's iglu they said,

“Ah, the smell of human being is present”.

She would answer,

“Where do you suppose a human smell could be coming from anyway?”

The wolverine's husband came in with a small portion of the other boy's rib, which he had saved for his wife. As he came in he said to his wife,

“Ah, the smell of human being is present”.

Because he was her husband, she said madly,

“Where do you suppose a human smell could be coming from anyway?”

The wolf pretended not to take notice of anything unusual in their iglu. When he went out for something, another wolf came in and eyed a pair of strange kamiks (boots). They belonged to the boy who asked the wolverine to mend the worn out sole for him.

The wolf said to her,

“Well now, who’s strange kamiks could they be?”

She replied,

“My husband’s, of course!”

“Well then, how come they have gathered stitches like that?”

She snapped back again,

“Because I stitch like that!”

She pretended that nothing strange had happened. Before her husband came in again, the boy had given her his snow knife in exchange for mending the sole of his kamiks so he could walk back home.

When the wolf began to sniff around, the little wolverine said,

“Look at this big steel knife the boy gave me in exchange for mending the sole of his kamiks.”

The wolf, the same wolf that walked in with a small portion of human ribs said,

“Then mend, mend his kamiks.” He said, as he was so pleased about the snow knife.

They waited for the wolf pack to go to sleep. When it became apparent that they were sleeping, because they were not visiting anymore, the little wolverine told the boy to come out of his hiding place.

The wolf appeared as though he really wanted to eat the man, but he did not make any attempt because he was so pleased about the snow knife. The little wolverine was more or less guarding the boy, while the wolf went out at intervals to check whether their neighbors’ lights were out yet. Their lights were still shining so he went back in and waited a while longer.

When he went out again the lights were out. He waited a while longer for them to fall asleep. He then told the boy to prepare to go home and gave him his cane.

The pack of wolves had their qamutiks all stacked up neatly and he asked the boy to cut all the cords that held the cross pieces together, because they could easily follow him when they saw his tracks in the morning.

The boy went down to the pile of qamutit (sleds) and started cutting the cords off the qamutit. Since there were so many qamutit, he forgot to cut the cords off the bottom ones.

When this was done, he started running home. The sun had already gone down when he remembered that the wolf had instructed him that if a pack of wolves happen to follow him, he was to stick the cane in the snow, and climb to the tip to hide.

When the sun was a bit higher, he saw something moving under the sun, casting a cloud of smoke. He began running faster, sometimes looking back. A pack of wolves were getting really close when he became exhausted. He put the cane in the snow and thought,

“Ah, what shall I become? I’ll become a fox’s excrement.”

So it was that he became fox’s excrement standing up right next to the cane.

The pack of wolves which followed the boy right up to the cane by his tracks were bewildered and said,

“His tracks have disappeared here, anyway.”

Finding nothing they all went back.

When they were gone, the boy continued on home and that is how the news of the lost brothers began to spread.

Kiviug

This Story has its beginning at Qikiqtaaluk just off Arviat.

Once there was a boy named Kiviug who got lost out in the sea. The boy's parents, knowing their son was lost, kept looking out to sea for their son. In the mean time Kiviug came upon mainland where there were only two people lived, an old lady and her daughter.

He stayed with the two ladies and married the daughter. During his stay with them he went hunting a lot.

With a wife now, it was uncertain whether Kiviug would return home or not. One time while he was out, the old lady began combing her daughter's hair. While she was combing, she poked something into her ear purposely and killed her.

When the girl was dead, the old lady skinned her head down to the neck. The girl had nice long hair and she killed her in order to look like her daughter so she could marry Kiviug. She did all this while he was out hunting. She would pull her daughter's head skin over her own head to fool her son-in-law.

When the old lady saw Kiviug approaching, she put her daughter's head skin over her self and started walking toward the beach, pretending to be Kiviug's wife. Because her looks didn't really change, she could still be recognized as an old lady.

When Kiviug came close to shore he heard her calling,

“Here, over here is a nice deep landing beach!”

She was suggesting that Kiviug land in an area she picked out for him where it was deep. Kiviug called back in answer,

“Remove your kamiks!”

When she did, her bony legs were skinny and brown as straw.

After she told Kiviug what she had done, Kiviug married the old lady, but not for long.

As usual Kiviug would go hunting again. This time he pretended to lose one mitt or one kamik. He was saving up for the time when he would start to walk home. Thinking that losing mitts and kamiks had been repeated too often, the old lady got suspicious and asked Kiviug one day,

“Perhaps you plan to leave me soon, and only pretend to lose your mitts and kamiks?”

Bear's Belly Burst

One time a bear was following a man all day long. The man ran all day long trying hard not to be captured.

The man ran fast. Sometimes he would slow down and then he would run fast again, but the bear kept staying within sight. Now and then it disappeared over the hills and ridges, but it kept on following the man.

When the man came to a wide valley, he ran faster again while the bear was far behind. After he ran, he looked back and marked the ground behind him with his little finger. Instantly, his mark became a river. He then sat down to rest on the other side of the river.

When the bear finally made it to the edge of the river he asked the man across the river,

“How did you cross this river?”

He answered,

“Oh, I slurped it dry!”

The man lied to him.

The bear walked to the edge of the river and began to slurp the water. He became too full even before he could get to the middle of the river.

He slurped and slurped until his belly burst. The whole sky became misty, so that even sight at close range became obscured.

Bear And Owl

One time, while a bear was walking all day across the tundra, he came across an owl perched on top of tundra hump. He purposely kept walking close by and not directly at the owl. As the bear was just starting to walk by and owl perched on a tundra hump waiting for lemmings, suddenly, an owl that was just nicely getting passed by a bear said,

“Oh, the old strolling one is still strolling along.”

The old bear casually turned his head towards the owl and still strolling along said,

“Oh, but the old perched one is still in perch.” He answered.

But then again the owl replied,

“What, what the slanted buttock one?”

With that the old bear casually answered back,

“What, what who’s eyes never roll?”

The owl flew away obviously harboring anger within and he would in front of the bear at intervals to irritate him, but the bearing just kept strolling right, along never changing his pace, as the owl took flight at each approach. As he flew away he would call out,

“Catch me, catch me.” He said as he took flight.

After the owl had repeated his call several times, the old bear casually replied once again,

“Wait for me!”

Bear Kills A Walrus

One time a group of hunters were at a floe edge with their qajaqs. In the sea, on a piece of floating ice were walrus. They were so many that the ice was tilted to one side from their weight. The men thought they would try to kill at least one of them.

They approached the walrus and stopped for a while to think how they go about killing one of them. Suddenly they saw something white moving on water. It was a bear slowly approaching the walrus, for it scented their smell.

The bear landed on the ice where walrus were sleeping. It approached them, moving cautiously closer to them on his belly. When it was close, the bear put it's paws on the ice, stretched it's head to see if they were still there. It backed up again, and approached them from another direction.

There were huge blocks of loose ice on the floating ice that were washed up on the ice by heavy waves. The bear took extra care when it got on the floating ice for the second time. It was careful not to let the walrus hear the slightest noise because they were sleeping.

When the bear got up on the ice, it picked up one of the huge block of ice, and started to gnaw on it. It moved the block of ice this way and that way to nibble off rough edges.

After it had chewed off the edges, it stood up like a man as if to test the weight of it by lifting it up with his paws. Since it was a bit too heavy yet, the bear chewed on the ice some more. It stood up on his hind legs like a man once more to test the weight with his paws.

When the weight was suitable to throw, the bear began walking towards the sleeping walrus. It chose the biggest walrus and threw the ice on his head, partially knocking it unconsciousness. The rest of the walrus all dived into the water upon hearing the noise. The bear charged at the paralyzed walrus and bit it on the neck. The walrus never made another move and finally died.

The bear was laying down beside his kill, satisfied. The rest of the walrus were popping their heads in the surface all around the floating ice. It did not take long, but they all went away.

When the bear was alone it fell on it's belly and started licking snow.

Hunters were watching the bear that was totally oblivious of anything. The bear did not expect anything as one of the men went off to stalk him from behind. The man used broken up ice piles on floating ice as a shield from view as he was creeping up behind the

bear. When he got close enough, he fired his double-barreled rifle. The bear never made a move.

13

Children Stolen By A Ghost

It was in the fall when a group of Inuit were living in iglus built in a row on a slope of a hill. Children were playing on the ice with the moon shining brightly. Not so long ago, children used to play outside.

While they were playing, a half human ghost overtook them. She took off her atigi amaut strap and tied them together by the waist. The parents did not know what the ghost was doing to their children.

After tying up the children the ghost said,

“I’ll cut you up with my big ulu.”

And with that she left the children to get her ulu, confident that they would never run away since they were tied up securely. She knew they would still be there when she returned with her ulu.

There were two big girls among the tied up children who had helping spirits. Their helping spirits were dogs, wolverines, wolves, sparrows and bees. People used to have helping spirits, which was quite common and probably many Inuit still use it. They were really useful because it was not only the voice that was used.

When the ghost was gone, a little sparrow, that was one of the helping spirits said,

“Shall I untie all of you, shall I untie you?”

The children all answered,

“Yes, yes, untie us!”

The children all ran home as soon as they were set free, leaving the little sparrow behind with the ghost’s atigi amaut strap. One of the children with the helping spirit also ran home.

The ghost who had tied the children came back and seeing only her atigi amaut strap said.

“Now than, where are my captive children?”

She said this thinking she was alone. The little sparrow that was flying over the ghost all that time said,

“Try to recapture your captive children.”

The ghost replied,

14

“It is surprising that such a bird as small as a piece of meat between the teeth, has a tongue.”

The little sparrow snapped right back,

“Then put me between your teeth, tweet.”

The ghost replied,

“You are as a fish tail tip.”

But the bird answered again,

“And you are as a who fish’s tail.”

The half human ghost, who had planned to capture the children, did not have any more answers.

Boy Fetches Water

Once there were two iglus joined together. Two people were living in one of the joined iglus, and a group of people in the other. The larger group had water in their iglu while the smaller group had none. The two living together were brothers while the other group comprised of grandfather and his grandchildren. The children had a father but no mother.

The older brother wanted a drink of water so he asked his brother to get him some from the other group. The boy agreed and as he went in said,

“I have come for a bit of water for my brother”.

The old man said,

“Help yourself to water on the floor, but first remove your atigi before dipping in”.

The children were all in bed since they had no clothes to wear. The boy obediently removed his atigi as he started to get water.

As soon as the grand children of the old man saw the boys’ bare chest, they jumped down on him to eat him up with their long fingernails. When the boy felt an awful pain from their fingernails he started to cry calling to his brother,

“These children are doing me harm!”

The big brother who wanted water came immediately to rescue with a big knife. He came scolding at children and at the same time cut off their noses with one strike, saying as he did so,

“I told you once I would fight for my brother with a knife.”

He said this as he cut off their noses, leaving them to hang loose by the skin.

Baby That Became A Ptarmigan

Once there was a woman who had a little baby that was old enough to sit up. They were living in a huge tent. While everyone was outside doing work, the lady also went out leaving the baby to stay in the tent alone. She rushed because she was worried about the baby.

After a very short time she came in again. The baby was still playing sitting up. The baby was not paying any attention to anything and did not look towards the entrance. The mother suddenly felt a deep love for her child and without thinking scared him as she came in. The baby took flight from being frightened. It flew around inside the tent trying to escape from his mother.

As soon as the mother found out what had happened, she stretched out her arms trying to catch her baby and calling him,

“Here, here are your breasts”.

Even though she tried ever so hard to get her baby to feed from her breasts, the baby tried to escape through the entrance. The baby finally escaped because it became a ptarmigan. The woman lost her baby.

Ghost That Tried to Steal

One time a little old lady and three children were staying behind at a camp. It was during the time when Inuit people used to strange things. So it was during this time these people were staying behind. Some of the children were mincing caribou fat in their mouths (which would be used as fuel for candle light). Since it was in the fall the ground and surrounding lakes were already frozen.

The men were out skinning freshly killed caribou. There were only a few tents and it was in one of these tents children were mincing caribou fat in their mouths. The two girls were warming their feet by folding their legs in side their pants and sitting on their feet.

Suddenly they heard noises from one of the tents. They sent one of the children who was not sitting on her feet to investigate what it is. They instructed her not to enter the tents but peek inside from a distance.

The girl went out and saw a ghost trying to put on an atigi that was much too small to fit her. When she saw this, the girl rushed back to tell the rest as she kept on running to the old lady's tent. The old lady immediately hid them under her bed covers and quickly closed the entrance. This happened in broad daylight too.

Even before she had time to secure the entrance, the ghost easily flipped the entrance open. The old lady desperately tried to re-secure the passage way and somehow during the struggle the ghost grabbed on to her atigi. The old lady stretched her arms above her head and the atigi slipped off. Right away she went in further into the tent leaving the ghost to hold the atigi, and with that the ghost walked away thinking it had captured the little old lady.

Away from the tents there were two ladies gathering tundra moss for their cooking hearth. When they saw something running away with an atigi, they called to it,

“Hey there, Pauq, give me my atigi back!”

The ghost dropped the atigi and disappeared.

The two ladies returned to their iglus with the old woman's atigi, but no one dared to talk about the incident.

Adopting a Caterpillar

Once there was a family of three. There was the mother, her son and daughter in law along with two dogs.

It was while the couples were alone that the boy wondered why his mother was so skinny even when she had plenty to eat. Even so, she was still getting skinnier and skinnier every day.

Thinking that something was causing it, he told his wife to search around near her bedding. She searched and under some scraps of caribou skins she found something. It was a huge caterpillar. It was wrapped in an old lady's caribou sock and had grown so big it was tucked in tightly.

They found out that the old lady had picked it up during the summer and adopted it. She let it suck blood from her leg to feed it.

The girl told her husband what she had discovered. The boy quickly got up from the bed. He took the caterpillar and was in the process of throwing it out their door, but the caterpillar, in struggling to get away, fell to the steps. He left it laying there hoping it would freeze to death.

The dogs which were outside scented the caterpillar and came running in, barking at it. As the dogs attacked the caterpillar, it fought back. It even sent the dogs yelping when it bit them. It said,

“Tee, tee, tee.”

It had grown so big that it could make noise.

The blood was squirting out because the dogs punctured his skin. By chance the lady came in just when the incident happened. She felt sorry for the caterpillar. There was so much blood that it was flowing inside the iglu.

The lady was crying for the caterpillar as she was coming in saying,

“So someone finally did you harm.”

The dying caterpillar managed to say,

“Tee, tee, tee.”

Baby That Talked

A story is told of a woman who had a small baby. The baby was born for quite some time but from the date of his birth he has been sickly.

A long time ago Inuit had customs not to eat certain portions of animals. If they did something drastic would happen to them. They were really strict on these customs before Qablunaat came. This was the time when Inuit really struggled to survive. It seemed as though the sky, the food and generally everything had feelings.

So it was that this woman was carrying a sickly child on her back. The baby could not even eat if she tried to breast feed him.

One day she said to the baby,

“What is your reason for refusing to grow?”

The baby, who was but a newborn child and certainly not old enough to talk replied,

“Here they are, here they are, caribou intestines, liver and kidneys. They are the cause of my illness.”

Shortly after the baby mentioned what his mother should not have eaten, he died.

Bull Caribou Chased

One time a caribou was running towards where a herd of caribou normally swam across a lake on their migration. Once in a while it would sniff the ground.

Across the lake was a man who was hiding. He was watching the caribou that was about to swim across. He had his qajaq all ready for the chase.

When the caribou reached the edge of the lake it stretched his head to see who was on the other side and called out,

“Is there anybody across the lake?”

When there was no answer the caribou started to cross the lake.

When the caribou reached the middle of the lake the man who was hiding pushed his qajaq in the water and began the chase. Seeing it was chased the caribou said,

“Wait, wait a while before you spear me or else your wife will not get on my big fat.”

The man followed behind the caribou with spearing it. When they reached the other side the caribou pretended that it's hooves were not touching bottom yet. Suddenly, it stood up from the water and darted off ashore, out distancing the man. It ran further up ashore turned and said,

“Here I am ashore because you refused to spear me.”

Adopted Indian

Long ago beyond Baker Lake a group of Inuit were spending the summer at a caribou crossing lake during migration. This group was there to gather skins for clothing. The place where they stayed is called Aggaktalik (meaning place where there is a hand).

It was in the evening that these people were on the lookout for signs of caribou coming towards their tent along the edge of the river or swimming across the lake. They could see for a great distance along the ridge on which their tents were pitched. Far out they saw what appeared to be a caribou, partially visible in a mirage. It occurred to them that it was odd for caribou to be so long in parallel formation and never turning sideways. They continued to watch until they were close enough to be distinguishable as humans.

They began to wonder why they would be walking so close together, carrying nothing on their backs and never stopping for a long time. One of the Inuit had adopted an Indian lad. As soon as the lad found out he wanted to go and meet the strangers and find out who they were. The Inuit refused him because they thought he might get hurt in the event they were "evil things". The young Indian lad kept nagging to go saying that he would sneak up to them. He said he would walk along the edge of the river away from the rock pile created by force of shifting ice during spring breakup. The strangers were heading straight for the tents following along the opposite side of the rock pile. Since the lad kept urging to go they agreed to let him go.

He stripped off his heavy clothes and put on very light clothing. His feet were the only part that received much attention. He tied a tight drawstring above his knee and ran down the edge of the river to investigate.

He told the Inuit in advance that if the object were good people he would stop and wait for them to meet him. If he recognized them to be bad people he would come back by the same route he took. The Inuit agreed.

As he was running it was not long before he was suddenly at great distance. Even though he appeared to be in front of the strangers he would be sneaking up carefully behind the rock pile, only to continue on. He approached the strangers as though they were caribou with his shoulders bent low, but this time he carefully backed up and started running back towards the tents, avoiding to be seen by strangers.

When he thought he was far enough from them he looked back at few intervals and continued to run. When Inuit sensed the lad was running away from strangers, they quickly began to set up for an escape. As soon as the lad reached the tents he broke the news that they were six Indians.

The sun had already set and they could see dimly. They were all hiding behind a small hill with their children.

22

The dogs started barking and they could hear them clearly. The weather was calm and pitch black.

The morning came and the people were still hiding trying not to be noticed. One of the men started to crawl to see the tents. He noticed that the Indians had been in tents.

When night came one of the men wanted to cross the river and have a look with a telescope. The Indian lad wanted to go with him. Inuit did not want him to go along but finally let him go too. Shortly the two went out heading for their tent. When they reached the tents, the dogs had been speared and the tents were badly messed up. So that night the man and the Indian lad stayed in one of the tents to watch in case Indians came back.

They stayed up all night to guard. In the morning they went to the Inuit and told them they were gone. The Inuit went back on their qajaqs.

A Blind Son

Once there were three people, an old woman, a lady and a man living in an iglu waiting to let it melt away.

The old woman's son was blind but was able to walk. It was springtime, and the ice window fell out of place as it melted. With the window gone it became just a big hole. They never went out to check the weather since there were only three of them.

One day they saw a polar looking in through the hole where the window use to be. The man started to spear the polar bear with the help of the old lady. The man killed the bear but the old lady lied to her son saying he never killed it.

The old lady contrived to move into their porch and asked her daughter to move in with her.

They left the blind man to stay behind alone. When they ate, the sister pretended to finish her food and saved it for her brother. The food was the very meat of the bear the man had killed.

When the daughter wanted to see her brother her mother agreed she could. After the old lady had cooked meat she would say,

“My, my you are a fast eater.”

The daughter replied,

“I am hungry and that is why I eat fast.” She lied to her.

Whenever she ate she would save some for her brother. When she pretended to be finished eating, she would ask to go see her brother. When she went she would give the food to him.

The blind man pretended not to notice when a person silently crept in. He probably told her that he would get revenge. He might have prayed too, but silently. The blind man urged his sister to be taken to an island. The sister loved him so she took him there. However she never knew why he wanted to go there in the first place. She did not know her brother was devising a plan.

One day he pleaded her again to be taken to the island, so his sister finally took him there by holding his hand. When they reached the island he said,

“Lay me down and leave me.”

24

She did not want to leave him for the sake of her compassion for him, but since he begged her to leave she did as she was ordered and left him.

When the blind man was laying down two loons landed nearby. He could hear them making noises. He heard one loon approaching him. Then it seemed to circle him and landed on the other side. It started to lick his eyes one by one. The loon’s tongue was rough but he tried very hard to remain still. He thought the two loons were there to restore his vision.. After the loon finished licking him he heard it fly away and land on the water. The other loon did the same thing but it hurt him more than the other. But than he saw something very bright when the other loon with a rough tongue did it to him. It flew away and the other one came back again to lick his eye one more time. When it did he could see a little bit but not clearly. Though it hurt he tried not to wince. He wanted to see what would happen. The other loon repeated it again and this time he could see.

The two loons were a male and a female. The female’s tongue was rougher. They made him regain his vision. The other loon flew away and then he heard both of them go away. The man never looked at what was happening.

When he was alone he could see the sky and stared at it. After a while he got up and looked around. He saw that it was summer and the only snow left was that beside the tent where his mother and sister were staying. He could see perfectly and started to walk back home. Even though he was quite a distance he saw the skin of the polar bear.

He headed to where his sister and mother were. His sister was outside and when he reached the tent said,

“Well now, there was plenty of food after all which I never ate.”

He made it appear as if it was the only thing he was displeased about.

He wanted to take a walk near the shore so all three of them went for a walk. Suddenly they saw walrus swimming and said to his sister and mother,

“When it surfaces again I’m going to spear it.”

When he did he told them to hold on to the spear line.

The son was standing on a big smooth rock. Suddenly the walrus surfaced. The son threw the spear and the mother and sister went rushing towards the sea as they were caught on the spearhead line. He tried to pull them back but could not as the rock was so slippery to tread on.

The son and daughter just had to let go of the line with the old lady's hand tangled up on the spearhead line. She went straight under water with the walrus.

25

When they were out of reach from shore the walrus let the old lady surface long enough to say,

“My dear son, let me step on the rock where it is so clean. Oh how I wish I was on i....”
She went under water again after she said those words never to be seen again.

Turned Into Moon And Sun

Once a brother and sister were walking along the coast. By nightfall they came across a camp. It so happened that in this village people normally drum danced and played games in the evenings. After they had something to eat they joined the game. They saw young men, old men, young ladies and old ladies playing games. They invited every one to this big event.

It was dark and people were playing kissing. One of the new comers, a girl, wanted to find out who got kissed the most so she put soot on her nose. She wanted to find out too who kissed her the most when the game was played. The person who kissed her the most would have soot on his nose. Then she would wash it off when it was over.

They all started going in after the kissing game was over. The new comer was sitting in the corner. She got up suddenly, took some moss and lit it. The men were lined up in a circle so she walked around with a burning moss to investigate someone she had kissed the most. She noticed that her brother was the only one with soot on his nose and she became embarrassed. As she was still walking by she started to ascend into the sky. Her brother got up, lit some moss and followed his sister. Both of them started to ascend into the sky.

When her brother got close enough to catch up with her, she blew his light out. The brother's light became a smolder while her sister's was still burning brightly. The one who almost caught up and holding the smoldering light became a moon. The girl became the sun.

Boy And A Knife

Up in Padlie were many tents and Indians. Close by these tents were also other tents belonging to Inuit, but in smaller number staying only for the summer.

A few years back Indians and Inuit used to massacre each other now and then.

So it was that these Inuit knew they were only a handful among the Indians. Being few they knew the Indians could easily wipe the out. So they devised a plan.

Padlie is a mountainous land and Inuit hid themselves among them. They waited for darkness, three of them, two men and a young lad. The plan was a surprise attack. When darkness came it was apparent Indians were all asleep. They sneaked up close to them. The plan was to tie a knife on the lad's wrist. The knife was two edged, extremely sharp and pointed.

They instructed the lad to enter the middle tent. They themselves would enter the ones on each end. They told the lad that if the Indians tried to take the knife away from them he was to make a sudden pull and doing so would cut off their fingers. To ensure the Indians would not take the knife away from him they tied it to his wrist even though he was holding it with his fingers.

They were planning to wipe out the Indians by stabbing them with a knife while they were sleeping. They also told the lad to yell if he thought that the Indians would take the knife away from him. One of the men would come to help if this happened.

In the darkness the lad went from tent to tent stabbing the Indians. Once he was heard yelling, but it was apparent that three Indians did not take the life away from him. They were half through with the battle when some of them began to wake up. As the tents were set up on the slope of a mountain the naked Indians began to make a frantic escape by climbing over the rocks. The Inuit chased them up the mountain with their caribou harpoons (or spears). They stabbed them from behind, letting them roll down the mountain as they massacre them.

A small group of three wiped out all the Indians and their tents.

How Indians Became Nephews

When there were only a few Qablunaat in Churchill they asked all the Indians who were on the land to come there. A little distance from the buildings they poured explosive powder on the ground. This was unknown to the Indians and was done to trick them in order that they might stop massacring the Inuit.

Two Indians were saved. They were a boy and a girl who were to marry and multiply.

So it was that every Indian came down. The Qablunaat poured some powder on the ground and told the Indians to take some. A Qablunaaq was waiting up wind with a match. He was instructed to light a match and run up wind.

He lit a match and the powder exploded. It is unknown whether the Qablunaaq had a chance to run away or not.

The Indians who were busy scrambling for powder were immediately wiped out as a result of the explosion. It was so great that there was not a bone left of the Indians.

After what had happened the massacre ended and Indians and Inuit became nephews.

How Qablunaat Became

On the other side of Kuugik is a small rocky island. Opposite this tiny island lived a man and his daughter along with one dog.. The man normally hunted while they lived in isolation and they had lots of food and the daughter always stayed behind.

Now it so happened that unawares, the girl was fantasizing, and before long, letting their only dog to mate her. Apparently this had been going on for a long time. Because her father did not want to be under suspicion in the event they get together with other people, upon discovering what was happening between his daughter and the dog, took them to an island close by.

It was while the girl and the dog were living on an island that the girl gave birth to puppies. They were not real human beings but half dogs.

Seeing that they were her children she loved and cared for them. They were still on an island when the half-dogs grew to be big pups. The father of the girl continued to hunt and would take some meat to his would-be-in-laws if they were human beings.

The pups were bigger and more energetic when the mother said to them,

“When your grandfather comes to bring meat again, pretend to be licking his qajaq and capsize it.”

So it was that the old man was once again making his way to the island with a load of meat. After he unloaded the meat the pups went to his qajaq to lick blood on it and capsized it. And of course the old man drowned.

They had no body to do the hunting for them anymore, and they were still on the island. They could not and did not make any attempt to wade on the main land.

By now the pups were half grown and again the girl had an idea. She loved all the pups. She thought she would cut the soles off her squire flipper kamiks above the seams to maintain the shape of the sole. Squire flipper hides dry up solid and that is especially why she chose her soles. She would put the pups in the sole and let them sail away.

So it was that she let them sail away. She sent two groups in the same kamik soles. As they came to a distance she saw sails come up.

As the pups were sailing away she called to them,

“Work and build so you won’t be in need, defend me when time comes.”

So the pups that sailed off became Qablunaat. They worked and built great things in accordance to their mother's call.

30

Fox In Human Form

Once there was a man who lived alone in an iglu. Unusual things were happening every time he returned from his hunts. There was cooked food ready for him every time. Sometimes it would be hot as though someone had just cooked it. Sometimes it would be lukewarm. He began to wonder who in the world would be doing this.

He was determined to find out who it was so he went off to a distance and laid down on his belly to spy. He laid beside his iglu all day close enough to be able to see the area of his iglu.

All at once smoke began rising out of the iglu smoke stack. When he saw it he began to sneak in closer while smoke was still rising. The entrance was clearly visible but he did not see anybody go in. This caused him to wonder all the more as to what was causing the smoke.

He sneaked in closer still, freezing when he saw a shadow cast on the entrance and made another slow advance when it was gone.

When he was really close to the entrance he ran the instant the shadow was gone and made it to the entrance. Someone was really taken by surprise. It was a little fox. Its skin was laid to dry on willows.

The man trapped the animal in the iglu. The skinless fox was standing on her hind legs, blowing the moss to give it more flame. Suddenly realizing an intruder began to escape crying out,

“Give me my skin, give me my skin!”

While it was crying the man had his arms stretched out to block the fox's escape and walked closer to it saying,

“Only if I can marry you will I give back your skin.”

“So it be, marry me!”

The man gave back her skin and she became his wife.

After a while other animals wanted to trade wives with him. Such were a wolf and a wolverine. The animals sent each other to the fox saying,

“Here, I am told for you to take me.”

“I do not want you for your forehead is too short.”

ሚብራሽ ለጥላባ ርካ ሲገዛ ርካ. ሚብራሽ ልሳፊ ጥላባ ለሰው ልሳፊ ሲገዛ “ግራ ልሳፊ ለሰው ልሳፊ ሲገዛ” ሲገዛ ሰው ለሰው ልሳፊ ልሳፊ ልሳፊ “ልሳፊ ለሰው ልሳፊ”.

The man agreed to trade wives with the wolf. They were already in bed when the wolf entered. As the man was dressing he warned the wolf to make sure their entrance block is sealed tightly and never to mention her musky odor.

Now the old wolf did not block their entrance properly and just as they were getting to bed said,

“Oh now, where could I be smelling a musky odor?”

The fox knew that he meant her and she became ashamed. She jumped up from the bed got dressed and said,

“Oh, perhaps it’s from me.” She said as she went out through a tiny hole. When she went out she was sad because she wanted so much to have the man as her husband. She walked all night long and cried as she walked obliviously.

When the man came home he saw his wife’s tracks and began to follow her. By dawn he was still on her tracks and it was apparent her tracks led to a thicket of leaves where animals den.

Just as he arrived at the thicket of leaves he saw a seagull and a wolverine come out from the dens. When he was closer the two came to meet him. When they met the seagull and the wolverine said to him,

“When you enter the dens walk backwards. Never turn around, otherwise you will not get in.”

Entering the dens walking backwards was not difficult at all. The surrounding was spacious. All he had to do was to bend a little and walk in. Out of sheer curiosity he turned around to see. All of a sudden the entrance started to cave in. He barely made it in time to turn backwards again. He came in walking backwards all the way. He found the environment to be very light. Every animal was totally in human form. There were many adjacent rooms.

The fox, that the man had married, had a father and a mother. She was crouched behind her parents. She had been crying so long that her little tears and the saliva running from her nose were frozen. She was so sad seeing her husband did not even affect her.

The man was offered a caribou rump with fat on it but was not feeling hungry because of his love for his wife. His only desire was for the fox to continue being his wife. He was thinking hard as to how he could sit down beside his wife. He had tried very carefully to sit next to his wife but the fox became timid. Of course though, being his

32

wife loved very much. He gradually came close to her, pretending not to notice her presence in order to be able to sit down next to her but she was still frightened.

When she ran away again he spat on the ground near her just to see what would happen. After he had spat he walked closer to her and this time she did not run away. He sat down near her and she became his wife again.

Child Snatched By Ghost

As usual one evening there was a drum dance. During this particular drum dance a little old lady was baby-sitting her grand child. When the child awoke he started to cry. The little old lady tried her best to stop his crying but to no avail. Finally she got so disgusted and took the child to the entrance and said,, I just spotted two crows over yonder

“Here, take the crying one!” she said.

Out of nowhere the crying child was suddenly snatched away from her arms. The little old lady ran to the drum dance to tell them what happened.

Right away the parents set off to search for their child in the dark. By morning they spotted a dark speck that seemed to be in motion in the distance and followed after it.

They saw that it was a ghost that snatched the child from the old lady. The ghost was in an iglu while the child was playing outside with a string tied around the waist. The other end of the string was in the iglu. Apparently the ghost had sent the child outside to play with her big ulu to build a play iglu.

The ghost was feeding the child by cutting chunks of flesh off her own cheek and tossing it to the child. Since the child was old enough to speak he called to his kidnapper,

“Oh my, yonder I see two people.”

The ghost who was inside heard this and wanted to know,

“What, what was that my cuddly little child?”

The child tricked the ghost by lying,

“Oh, I just spotted two crows over yonder. One is hairy, and the other is scaly.”

The parents reclaimed their child by cutting the string with the big ulu he was playing with. The ghost did not even notice when the parents re-claimed their child.

Man Who Met A Dwarf

In the old days there were little people called dwarfs. Though they were so small they wore tiny fancy little clothes decorated with white fur strips. They would drag behind tiny ice chisels and ice scoops just as normal people would.

Once a person met such a little people. They were traveling and two of them were pulling a sled while others were pushing along from the side of the sled.

People who met these little people would loose memory for a year of their encounter with them. After a year passed and at precisely the time they met these tiny people, their memory would return to the time of their encounter with the dwarfs. After you have met one they cause you to loose memory of an encounter with them.

Long ago Inuit used to encounter these tiny people. They would stand up in front of a person and extended themselves to the same level as their opponent simply by casting sight from toe to head. This sort of thing happened to this man and when the dwarf reached the same height as the man he challenged him to a wrestle. They started to wrestle, and the man realizing the dwarf almost knocking him to the ground a few times, wondered how he could beat him. He remembered that they are beatable if a person wore pants with the kneecap bulging out or if he loosened his waist strap.

When dwarfs are knocked to the ground they will never get up again. A person could even walk away from them. When a person was beaten, the dwarf would hold him down until he starves to death.

Mahahaa The Tickler

I have another legend to tell. It is about Mahahaa the tickler. Now these Mahahaas can kill people simply by tickling them and they do have a habit of tickling people.

Once there was a couple who lived all alone. They had no children so the woman had to stay all alone every time the man went to hunt.

While the woman was alone she happened to go into the porch and had a dreadful encounter with a Mahahaa. The thing tickled her to death, so she lay dead in the porch still smiling away.

The husband was furious to discover his wife dead in the porch. From the look in her face he knew she was tickled to death.

Still furious he waited in his iglu. When night came he went to bed with his clothes on leaving the entrance wide open. Suddenly he heard someone coming in laughing away as hard as it could. As it laughed, it said,

“Oh my dear father in law, ha, ha, ha, haa.”

Sure enough the thing attacked the man. It climbed up on the bed platform and started to tickle the man. He grabbed the thing by the ankles and swung it on the floor. Now in the old days as the iglu got old, the floor becomes icy. As he was bashing the thing on the ice floor, it just kept on laughing away as hard as ever. It did not even appear to feel any pain what so ever.

Thinking he could not kill it he enticed it to with him to the water hole. At the water hole he asked it to take a drink. As it bent to take a drink he pushed it to the hole and drove it under the ice with an ice scoop. Finally the thing died.

Helen Pownuk Koogak

Born: 1899

Place: Qatiktalik, north of Chesterfield Inlet

Father: European (Name unknown)

Stepfather: Kangirjuaq

Mother: Jeni Tuluga'tuaq

Grandmother: Nungniq

Died: April 3, 1988

I remember from long ago how my grandmother and I used to be left behind on the land because she was paralyzed. We used to go without tea throughout the summer and only had few items for possession while we were being left behind.

There is only one time in particular I recall as being in dire desperation for food ever since I was born. This was the time when my brother Scottie asked us to come to his camp at Quurngurjuaq to spend the summer with them there.

We had plenty of food that summer with a herd of migrating caribou passing through Quurngurjuaq. But when winter came we became hungry. In the fall there were times of drifting snow and my brother would sit all day above a fishing hole, jigging for fish. Coming home from a fishing hole one day he told me,

"Don't let the lad out."

Of course he was referring to my once little boy Nungniq. I nodded in assurance without much thought. As we were preparing to attend the Christmas festivity as usual, I was quickly putting on a piece of baby pouch on the atigi I was sewing, as it was the only thing left to do.

Before I even had time to stitch my little boy Nungniq said,

"Mom, I'm extremely thirsty. Go fetch water from my uncle's place."

Though I was reluctant to go, he kept insisting me to go so I gave in and ran as fast as I could to fetch water from the neighbors.

It so happened we had a female dog with her pups. Suddenly we heard the dog start a chase over the porch. And I told my fool step sister, Silu,

"Come, hurry. Your step son has probably gone out again!"

When she did not respond I gave her some tobacco and urged her on quickly. She left. When she left I followed her behind, but there was my little Nungniq, every part of him was covered in snow as he appeared from our porch up-wind. I wrapped my arms around

37

him and brought him inside.

When I brought him in, my husband was no around since he was out hunting because we were partially hungry due to food shortage. He was out hunting, along with my son Isluarniq, only a small lad. He always took him along whenever he was out hunting.

Night came and my little boy went into semi-coma, came back partially and went into coma. So then we would go into prayer, my brother, Ikuuttaq, Silu and myself as a small group. It's time we build up our faith. Because of my arrogant boldness to work on Sunday I placed him in misfortune at that time. Yet, still I continue to act faithlessly when I should act in faith. We have so much to be thankful for from Qablunaat, Missionaries, from everyone in general for tremendous support and comfort. Because of it I do have a yearning to be good.

A Little Orphan

I am going to tell an old story my parents used to recite to me.

In the old days Inuit and Indians used to have quarrels. It was at such times that Inuit went off to quarrel with Indians. They took along a little orphan. They sneaked up to the Indians to see if they were sleeping. They could hear their chanting to conjure magic in their tents. (In this case, a person would lie flat on his back while another person placed a strap under the head and tried to lift it. The weight of the head would determine good or bad.) They used to determine almost anything from the weight, whether good or evil depending on lightness or heaviness of the head.

They heard the Indians giving the final result,

“By the siksik’s lice, perhaps an enemy is lurking close by.”

When they calmed down the men told the orphan to approach the Indians. They tied a snow-knife to his wrist to stab with.

He went in and out of the tents. Before they sent him off, however, they told him to holler if he came to trouble. But he came out of the last tent without having to holler once.

They saw that the little orphan had stabbed each and every Indian in the tents. Long ago people used to ill-treat orphans. This little orphan was being treated as such but came out victorious.

An Owl Traps An Animal

I have another story that was told to me over and over again by my mother and grandmother.

There was once an owl waiting at a siksik hole, and trapped two siksiks. When he did he called out to the tents below,

“I trapped an animal, I trapped an animal. Gather your strong dogs and fetch it on two sturdy qamutiks, come and fetch, come and fetch!”

The two little siksiks were terrified and said to the old owl who was blocking their entrance,

“Say now, since you will eat my brisket to your fullest appetite when I die, why don’t you lift your head to the very limit and spread your leg to fullest extent and sing a brisket song?”

The old owl instantly turned his head up to sing away,

“This brisket, this brisket, oh this mighty brisket. This brisket, this brisket, oh this mighty brisket!”

And of course the little siksiks scampered back into their hole, and than...

“Ah, ta ta taa, there they go!”

Then he called back again,

“Ah, retreat, retreat, retreat all of you. This old clumsy brainless fool has once again let the animals escape again!”

So the amazing dog teams with lemmings as dogs, pulling two sleds, on their way to bring an animal had to turn back as the old owl ended up getting nothing.

Kaugjagjuk

There is another story about Kaugjagjuk but I will tell it in a version it was told to me.

Once there lived an orphan by the name of Kaugjagjuk. He was a poor little lad with no father and was forced to sleep in the out porch with dogs as his place mats and bed covers. At night when tethered dogs outside were heard barking he would send these dogs he was with to keep warm saying,

“My place mat, go outside. My bed covers, go outside.”

They would go outside one by one.

Come evenings, during drum dances someone would call out from the audience,

“Where, oh where could poor old Kaugjagjualuk be, the poor lad who should be pounding blubber oil.”

As he came in through the entrance though to commence pounding, two young girls sitting down on either side of the entrance would poke him through the nose, lift him up, and carrying him to his usual place of blubber pounding. This has become their habitual treatment of him.

One cold winter a stranger arrived and as usual he called to the dogs,

“My place mat, go outside. My bed covers, go outside.”

When he went outside himself, who did he see but his own older brother. His brother though, instead of coming in to stay, started to build himself a separate iglu outside.

He was going to take his younger brother in and raise him up in this iglu he built outside. As evenings came he would take him and started to whip him and as he did, bad omens that were done by his parents would detach and fly off his clothing as pieces of old robes or old fur socks and so on.

After that he would take him up hill, just above the iglus to make him pry loose unmovable stones that were frozen to the ground. At first he pried loose small stones and then he was able to loose huge boulders with his bare hands.

When he was able to pry loose unmovable huge boulders, his brother stopped the treatment.

Suddenly there was a great commotion among hunters, who were trying to attack a polar bear, calling out,

41

“Where, oh where could poor old Kaugjagjualuk be, the poor lad fit only for enticer?”

Of course when he heard the call he went down to approach the hunters who were attacking the bear, and as he did replied in a song,

“Where, oh where could poor old Kaugjagjualuk be, the poor lad fit only for enticer, only for enticing prey. Entice you I will. Attract you I will. Jurjurii. Oh jurjurii I sing out my strength song. I feel strong. I feel strength. Oh, how truly stronger I feel. When we all return to huge iglus, when we all settle back home, jurjurii, oh jurjurii I sing out my strength. I feel strength. I feel strength. Oh, how truly stronger I feel.”

The men who intended to use Kaugjagjualuk for a bait were picked up like nothing and tossed to the bears and as he did were caught in mid air in their mouths. When he's done dealing with them, and when the bears had finished them up, he then grabbed the bears by the arm, swung them in the air and dashed them against the ice, killing them.

After this incident, again his older brother announced that a huge walrus would arrive.

“Ah! A walrus eh? Well then, let him in!”

As the walrus approached, the water came rushing in from the porch, the people drowned to death leaving only the two girls to survive. When five days were over they all came back to life, in fact their iglu was slit in half, and yet the people refused to believe when they were totally dead in the first place.

Kaugjagjualuk ended up marrying the two girls that used to abuse him. When they both became his wives then, he would go off hunting taking the two walrus tusks along. Whenever he arrived from the hunt, and as he approached the entrance he would say,

“My wooden hair-piece are both in place.”

Then of course the two girls would start braiding their hair quickly as they could and try to be the first to insert the two wooden hairpieces in their place. Who ever was the last to say it received severe beating with a walrus tusks. The beatings were so cruel it left one side of the girls cheeks sagging down . Kaugjagjuk was repaying the abuse he received from the two girls when he was a lad.

Slanted Mouth

In the old days children used to be afraid to be the first to step outside in the dark. So the ones to be stepping out in the dark first were advised to call out,

“I have a slanted mouth, I have a slanted mouth.”

This, we were told, protected us from being snatched by ghosts.

We used to say it as we were stepping outside. What a senseless superstition that was!

Orphan In A Cooking Hearth

Once there was a little orphan lad who was being mistreated so badly in any imaginable ways. He was often forced to sleep in a cooking hearth area filled with thick smoke where he had reserved a small sleeping space for himself. He fed on portions of discarded caribou stomach contents or scrap of liver others have thrown away..

Whenever someone came to cook food he would beg,

“Give me a bit of blood broth. Let me drink a bit of soup for I am hungry. Pity me and fill my little bowl with blood.”

He would beg continually under cooking hearth thick smoke while being confined to stay in the kitchen area. Any food people offered him was always caribou stomach content refuse or old caribou liver others have thrown away..

Navaranaa

Another story is about Navaranaa who was adopted by Indians. She kept saying to her Indian adopters,

“Now that the wind is prevailing from east lately, it is evident that every man is on the sea ice hunting seals, leaving their wives to stay home all alone.” She kept nagging them with these words.

Sure enough the Indians got worked up and started to investigate. When they arrived at the camp every man was absent lured by east wind. The Indians started to slaughter all the women leaving only three of them to survive. One lady was pregnant and the other two were hidden in a dog’s pup dug out den.

One of the Indians knocked the ice window out and started feel around. The pregnant woman with a small baby beside her pulled one of the place mats and burned it. Her little iglu became filled with smoke. She grabbed the Indian’s arm by the wrist and bit his thumb. The Indian cried out in agony saying,

“Ana, na, na, na, na, na, na. Ana, na, na, na, na, na, na.”

He was heard repeating the same cry while the two girls remained hidden in the dogs’ dug out den.

When feet trampling sounds went silent, the girls went out to investigate only to find a dead Indian lying near the broken ice window. The pregnant lady had bitten his thumb right through the bone, which eventually resulted in his death. The men were still out seal hunting.

Finally the hunters returned to the lonely woman and two girls. The girls were instructed to braid caribou sinew for the bow and arrows. The men were angry and were getting ready to revenge what had been done to their wives. With so much braiding the sinew was even cutting right through to the girls’ skin and flesh, exposing the bone of their first finger.

When the braiding was done the Inuit immediately set out for the Indian camp. Arriving there they called out,

“Do you have Navaranaa with you?” they said as they passed by each iglu.

“No!” was the only answer they received through out the day.

“Do you have Navaranaa with you?”

46

At last by close to evening came a reply,

“Here, here I am!”

She ran to meet the Inuit. Since the men hated her and knew very well that she was to blame for the slaughter of their wives, they cut her arms off and continued on to the Indian iglus.

She was running towards the iglus saying,

“Taulugjuit enemy has cut off my arms, the Inuit have cut off my arms, and my how sharp their knives are!”

She would fall and get up again as she ran back towards the iglus and of course the Indians were aroused. They came out of their iglus and the conflict began out in the open area shooting each other with bow and arrows.

Navaranaa was still following behind and she started to call out,

“Come on my dear uncle, get them! Come on uncle, get them!” And here she was to blame for this terrible quarrel because of her continual nagging about women staying behind which resulted in this conflict with bows and arrows.

After eliminating them they went back to their homes to slaughter those who were left behind. They left the children untouched for the meantime and let them follow behind their qamutik on foot during their trip back home. As they became exhausted they would say,

“My legs hurt, my legs are hurting.”

When they said that they would approach them, put the knuckle of their middle finger and drill it in their forehead and kill them. When they died they just left them on the trail and continued on letting the surviving ones to trek along behind.

By the time they reached home, a boy and a girl brother and sister were the only ones left to survive. One of the Inuit married the Indian girl as she was very pretty. Her brother was also very handsome lad.

The Inuk was the envy of other men for marrying such a beautiful Indian girl. She would put her ear flat against the iglu wall to listen. She would say,

“Ah, someone is talking about me.”

The man would go over to visit the place where the remark was made and ask,

47

“Were you talking about my wife?”

ᐃᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ. ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ.

When spring came people began moving to the coastal area. During that time the Indian girl had a baby. She refused to eat Inuit food after the child was born. During the whole time she was eating only her brother’s kill.

By the time they reached the coast they ran out of food and became hungry. The Indian girl had apparently gone down to the floe edge and said to her husband,

“I have cast a freezing spell on my intended food supply.”

Incidentally this would be the start of her eating of Inuit food. Her remark of casting a freezing spell was an indicator of ending the refraining of Inuit food.

The husband quickly put on his clothes and went after the seal and discovered it to be shivering exorbitantly. He killed it of course and the wife ate from it. This was to be the beginning of her eating Inuit food.

Previous to that though before eating Inuit food, she would spend the entire day going for long walks. During one of these long treks, again she claimed to have captured a walrus by saying,

“I have captured a giant siksik creature with pup, as my intended sufficient food supply, but can not manage it to lift it up to bring it home.”

The man rushed to the location of the kill and found a huge walrus, freshly killed, and he wondered how on earth she managed to kill it. This became her food supply for a long time before she started eating Inuit food.

She refused to eat Inuit food for a long time after she had her child to keep bad omens away. She ate only her brother’s kills.

Being an Indian she had her own way of expressing her words. When winter came and dog teams were in use again, she would go in and out of the iglu expecting the arrival of a dog team. Since she was very agile she would come running in and quickly remarked,

“Iiii, I think I heard something, it is the cracking sound of the tip of a big whip!”

When she made this remark again, they rushed out to investigate and sure enough they could hear the sound of approaching dog teams.

Indians are known to keep their omens very strictly.

48

Making Trade

I also remember a story of how musk ox and walruses made a trade because they were envious of each other. The walruses were complaining that musk ox antlers are too cumbersome to use to scoop up food from the ocean floor when you are an animal of the sea.

So it was that they made a trade and it turned out that musk ox now have walrus's tusks for their antler, and walruses have musk ox's antlers for their tusks. They made the trade because of their envy for each other. It was claimed that musk ox antlers were too annoying to use in trying to feed from the ocean floor, because they are too crooked.

Ghost In Abandoned Iglu

A story is told of a couple that moved closer to the coastal area because all their neighbors were starving.

They came across an old abandoned dwelling which had another dwelling joined on to it. They remained in it and the husband started to hunt seal from the floe edge. He made success and continued to hunt seal while the young girl stayed behind.

As the young girl stayed in a huge iglu all by herself she was frightened and admitted so by saying to her husband,

“At night I hear people whispering from across the adjoining room. I am frightened by this and beg to go along with you on your hunts.”

Her husband did not believe her and told her she was just looking for an excuse to go along. At first the girl never replied.

When the husband was getting ready for the hunt again she said,

“I tell you, at nights I hear people whispering across our iglu and I try as hard to stay awake during the nights. But each time I find it more difficult to stay awake. Please, this time I am terrified to stay behind and beg to come along with you.”

Her husband ignored her and kept right on getting ready for the hunt. When he left, she got on the qamutik but her husband pushed her off the sled and continued on. Again, she was left behind.

After the hunt the man was coming home and saw the iglu light shining brightly through their ice window. When he arrived, however, he saw his wife on the snow against their porch, smiling away.

When he entered, he saw someone else lying in their bed, and asked,

“Shall I offer you some water, dear?”

“No, no I don’t want to drink.” Came the reply.

“Shall I offer you some food, dear?”

“No, no I don’t want to eat.”

When the ghost refused both offers the man stabbed it with his knife and threw it to the porch. When he threw it, it said,

50

“At last you have stabbed the spirit of the husband and his in-law, ma, ha, ha, ha, haa.”

Since the ghost only talked the more as he threw it in the porch, this old heartless man who refused to believe his wife in the first place left the old iglu haunted place, after all the unbelieving attitude he had towards his wife who is now dead.

Iimarasugjuk Obsessive Swallower

A story is told of a man who was killing off all of his relatives because of starvation. In time he eventually killed and eaten all of them because of hunger. Finally his wife was the only one left so he asked her to go out and gather some firewood as he was going to eat his daughter next.

When she came back she proceeded with the cooking and in doing so started to make regular sniffing and blowing her nose, and the old man had the nerve to ask,

“My dear wife, are you weeping?”

“Oh, no.”

“Than why all this sniffing and blowing nose?” He asked again.

“Oh, my eyes are burning from the smoke.”

As the girl’s hands were being roasted in the flame, they were getting clenched into a fist, grabbing hold of burning moss and smothering the flame.

After he had eaten his daughter he told his wife to gather more moss. She left taking an old atigi (caribou parka) along to the hill above the iglus. When she reached the place, she quickly stuffed the old atigi with moss to make it look like a person and left it sitting there.

She knew that he would come after her in time and turned away from their iglu and started to run towards her relatives’ camp.

Before long he stepped out and headed straight for the stuffed atigi sitting on it’s knees up on a hill. With a knife in hand he went charging towards it, pitifully wrapped up in caribou covers.

As he reached it, he stabbed it, but with the knife still sticking in, he realized it was not a person and saw his wife already at a great distance and started going after her.

As he made chase nakedly, he would crouch down on the ground at short intervals, wrapped himself with covers more tightly and did a very poor chase.

His wife out distanced him and deliberately left him behind. Since he was already naked to begin with, he started to run back home again.

When the woman reached her brother's camp, they asked her,

“Why did you come?”

52

“Oh, we are in a starving situation and my husband wanted to kill and eat me so I ran away.”

“Then tell us how you are still living?”

“On lice.”

When they heard her claim of living off lice, they became curious and wanted to kill her and investigate, so they stabbed her. When they did, mosquitoes appeared which are present to this day. Originally they were hoard of lice that took flight.

After she was dead, this old brother-in-law of theirs arrived and they said to him,

“You old scoundrel swallowing Iimarasugjuk, a villain Inuk eater.”

“Says who? Says who?”

“Oh, your escapee wife Publaligaq.”

“Now, now speak up, speak up.”

“When daughter's hands were being baked, and the flame was being fed, the old scoundrel never awoke.” They said to him.

They stretched out his arms and tied him up to a long pole. Struggling to get loose he broke the pole in half once, but his revenging brother in laws stabbed him and killed him.

Woman Kills An Aklak

Another story is told about a group of people in a starving situation. Among this neighbor was a couple that was also starving. As all the neighbors were slowly dying off from starvation, the husband was living off the dead people.

One day he told his wife to go gather a bit of firewood. As she was on her way to gather moss she told herself out loud, I beg to let someone bring an animal to me because I am terrified to be reserved for a meal while I am still alive.

Suddenly an aklak bear appeared coming straight at her. When she saw it, she took off her mitt and placed it at the tip of her snow beater called tiluut. When the bear opened his mouth, she drove the snow beater deep into the bear's mouth as hard as she could. She drove it so hard that her hands were in the bear's mouth too and she held it there until the bear died of suffocation.

She went back to their iglu and said to her husband,

“Hey lazy one, lazy one, I have killed an animal for you to eat, dress up and go butcher it.”

Because the lazy man was still in bed she told him again,

“Hey, lazy one, lazy one, I have killed an animal for you to eat, dress up and go butcher it.” She kept insisting, but then the old lazy one remarked,

“If Inutquaq lies, I'll stab her and eat her.”

But the wife kept on saying,

“Hey lazy one, lazy one, I have killed an animal for you to eat, dress up and go butcher it.”

After much insistence, he finally went to the spot where she was gathering firewood, and sure enough she had killed an aklak bear with her snow beater, by poking it deeply into its mouth and suffocated it. After it suffocated she acquired food for her husband and they revived back to life.

Ingnirjuk Sea Ghost

Another story is about an Ingnirjuk Sea ghost that kept stealing seals from an Inuk, making it hard for the young starving couple who had just arrived to the coastal area.

Every time the man was returning home pulling a seal behind the sea ghost would chase after him to steal his catch of seal.

Once again the man was out hunting and as usual caught a seal that he knew would be snatched from him. While he was heading home pulling a seal behind, sure enough the old Ingnirjuk sea ghost was once again following after him from behind.

Knowing full well he was after him to snatch his catch he stopped and sat down on top of the seal and remained there. Suddenly an idea came to him on what to do with him. While it was still coming he cut off the tip of his kamik (boot) and sat down on the seal with his toes exposed to wait for it to approach.

When the sea ghost came close enough it stopped and asked,

“What do your toes eat?”

“People.”

“Well now, just you hold on to them tightly while I run.”

“Oh, that I’m doing, but they are really raring to go after you.”

The old Ingnirjuk sea ghost started to run as fast as it could, calling out as it ran,

“Hold on to the! Hold on to them! Hold on to them!”

Still running it disappeared among the ikkalrut (pressure ridges) in the distance.

When it disappeared the man started on home pulling his seal catch behind. The old sea ghost was snatching his seal catches every time he started coming home and he was wondering all along how to stop this and keep his catch. At last he was able to bring one home that his wife cooked and the couple ate food for the first time in a long while.

When he went to hunt again later, every time he approached the pressure ridge area where the old Ingnirjuk sea ghost normally appeared regularly, he watched to see what would happen. Since it never appeared again the starvation ended as a result of his ingenuity of cutting off the tip of his kamiks and scared the day light out of the Ingnirjuk sea ghost.

55

People Who Turned To Stone

Long ago three girls were playing home happily down the beach. Incidentally, they told each other this,

“Hey, I’ll pretend that thing up there will be my pretend husband.”

She was referring to a big eagle as her pretend husband.

“I’ll pretend this thing down here is my pretend husband.”

Her pretend husband was a piece of stone.

“Then that thing down there will be my pretend husband.”

Her pretend husband was a huge whale.

The girl that pretended the stone was her husband turned to stone. Likewise, the girl who pretended the eagle was her husband was taken to a high cliff by the eagle. As for the girls who pretended huge whale was her husband was carried off on the whale’s back to an off shore island.

The girl who pretended an eagle was her husband was stranded high up on a cliff and could never get down because of extreme height. The eagle normally went for hunts and brought home all sorts of animals including fawn caribou.

As the eagle would be out on extended hunting trips the girl would think of a plan how to get down. So then during the eagle’s absence she would spend the long waiting times hunting for lemmings. She would collect their little sinews and braided them. She would extend the braid down the cliff to measure to see if it could touch the bottom.

When the eagle finally came back again from hunting it said to the girl,

“Please know when I go hunting next time I won’t be back for a long time since I’ll be heading towards the sun.”

Of course when it left she went back to her braiding and in fact her thumb and first finger cut through right to the bone from all the braiding she did. When she hung it over the cliff

Snatched By Ijiraq Giant

One time there was a couple along with their little boy living alone in isolation. As usual the man would be out hunting and this time was out hunting in his qajaq and killed a bull caribou. When he killed it he went over to the area to skin it.

But as he proceeded to make a slit to skin it, out of nowhere a puddle of water appeared intermittently even though it wasn't raining and he would slurp it up. As he was bent down to make a slit, he saw what looked to be a person from the corner of his eyes. As he took a closer look, here it was an Ijiraq giant who had approached him by surprised.

Since his qajaq was pulled up on the shore he started to run to it. Upon reaching it, he hurriedly shoved it and paddled out into the deep to escape, but the two Ijiraq giants simply waded out and effortlessly grabbed both ends of his qajaq, lifted it as if it was weightless and proceeded to wade back to shore with the person on it.

When they reached land, being so tall they made fast strides as they walked inland with him. They came upon a huge boulder and placed both the man on his qajaq upon a boulder and started to whistle. As they did, Ijiraq giants appeared from every direction giving out a whistle call.

As the man was now under Ijiraq giants' custody, they took him home. While he was under their custody, he refrained from eating their food and only ate animals that he himself have captured, since he longed so desperately to return to his wife and a little boy he dearly loved. By and by he would go out hunting, and each time he would be within sight of their tent and proceeded to approach it, but each time a giant wave would appear in between, every time he was almost within reach.

Try as he could to return home while under pretense of hunting many a time, he simply gave up knowing it was useless, he started to accept Ijiraq giant's catches and ate with them. He naturally felt attracted to them for their kindness and even started to accompany them on their hunting trips.

On one of the hunting trips with him along, the Ijiraq giants killed several bull caribou. He noticed that they took all the fat off first before caching them. He discovered that Ijiraq giants considered caribou fat as gland and therefore threw the fat away every time they killed caribou.

When winter came he started hunting by dog team, using wolves as dogs, since to his surprise, wolves were Ijiraq giants' dogs. So he also used wolf dogs like they do, for going hunting by dog team. So on his hunting trips he would instruct his wolf dogs to go over to his camp and fetch his wife and son. He would say to them that if they were coming back with an empty sled to give a loud howling sound, and if they were carrying something on their sled to remain silent as they approach. And so the wolf dogs left.

59

Incidentally, his little son would spend hours playing outside. When the wolf dogs arrived, they began to caress the child to try to get him on the sled gently. Despite their long gentle effort in trying to load the boy on to the sled, he refused to get on. After spending the entire day to trying to entice the child on to the sled, he never got on, so they headed back home howling away.

When the child came in he told his mother that wolves tried to get him to sit on their sled. But his mother just warned him never to get on anytime they come to try to get him on.

Once again the wolf dogs approached the camp pulling behind an empty sled. When they arrived the wolf dogs, as usual, caressed the child to load him on to the sled all day, but he was harder then ever to entice on to the sled after the warning from his mother. All too soon the sun was about to set into the horizon and the wolf dogs unsuccessfully started back home once again howling away.

The man of course though very sad as he loved his wife and little son so dearly, felt deeply discouraged that they would ever return to him. Knowing his efforts are worthless and having been encouraged by Ijiraq giants to marry one of their kind for some time, finally agreed to go ahead and marry one.

In time and shortly after, they had a dear little child and he would go out on hunting trips. During one of his hunting trips he met up with a fellow Inuk, and my how wonderfully familiar he looked!

Upon the encounter his first question was about the whereabouts of his wife and son. When he was told they were still around, he began to cry and said that he had tried so desperately to come back home, but could not. He also tried so hard to get his wife and son to come to him by sending wolf dogs, but they never agreed to come. So with that, he

told the stranger to notify his wife that in the end he has married an Ijiraq giant woman and now have a child. He told his wife to also go ahead and find herself a husband since he will never return to her anymore.

The two men parted again and when the other man arrived at the woman's camp passed the message to her. She began to wail profusely after refusing to return to him when he sent for them with wolf dogs.

60

Children Getting Lost

One time a group of children were playing outside sliding down the slope of a hill just above the iglus. Suddenly they noticed that children were getting fewer and fewer each time they were done sliding. Nobody knew what was happening and it became very puzzling, since they were just disappearing one by one, some never to return home.

While a group of children were out sliding, again some of them went missing. No one could figure out what was happening. Even when they looked for them they were never to be found.

A very few remaining children happened to be out sliding again, and as they went down the slope, fell into a den. Finally it was discovered where the disappearing was taking place.

As the children fell in, they saw children placed head down against the wall. Incidentally, the bear deliberately set them up in this position to force their saliva to ooze out from their nostrils as soon as they fell in.

Among the children who fell into the bear's den were a young brother and sister. When they fell in the little girl said to the grizzly bear,

“Since you will have us for a delicious meal, let's see you bend low and gnaw away the side of your entrance area.”

Of course the grizzly bear for some reason agreed without any hesitation, and as the bear was gnawing away the little girl told his little brother to dig away a hole for their escape.

Being frightened too, the little boy began to dig away snow with his bare hands. The girl kept urging the old bear,

“Come now, gnaw away! Harder! Harder! Harder!”

The bear would return to gnawing away as hard as ever.

When the bear stopped gnawing away from exhaustion, the girl would stand in front of the hole her brother was digging to keep it from sight. After the bear had regained his breath, the girl kept urging on,

“Since you will have us for a delicious meal, let’s see you gnaw away the side of your entrance area again.”

Of course he would start gnawing away the snow again.

61

“Come on now! Harder! Harder! Harder!”

While he was still gnawing away, her little brother dug right through the den and the children all escaped through the hole and all started running home as fast as they could as soon as they went out. When they went home, that was when parents learned about the mystery.

The parents became very angry and all headed towards the aklak bear’s den with a long squire flipper thong in hand. When they threw the rope in, it did not take long before they felt a tug.

The men being many outnumbered the bear who set it’s feet firmly on either side of the den’s entrance and put on a good resistance. And of course with men being so many, dislocated and broke the hip joints, pulled him out and killed him. When it was killed, they saved absolutely no part of it, since they hated it so much, chopped it up to shreds leaving not even a scrap behind.

The brother and sister, including the other children that went with them, were the only survivors. The rest of the children did not survive since they were missing for a long time.

Ascended To The Moon

Long ago we were warned never to stare at the moon for a length of time. We were told that if we stared at it too long an arrow would fall from the moon and strike us down.

A story is told of a woman who was out fetching a pail of water who happened to stare at the moon at length, and suddenly found her self ascended to the moon. So to this day a woman can be seen standing with a pail of water. It is said she got stuck up there and could not return to earth.

So some moonlit night you can look in the moon and spot a woman standing there with a pail of water.

Left Each Other On An Island

Another story is about two men out hunting on a small island in a qajaq. The other man being single had hatred for his hunting partner.

When they reached the island they both went on the island and went exploring the area on foot. The other man without a wife ran away from his partner and left him on the tiny island. After shoving the qajaq out into the deep he called up to him before paddling back to the mainland,

“I’ll have you know that I’ll return next summer!”

The other man who was forced to strand on an island had no recourse since he had no qajaq when he deliberately left him to perish.

As he took a walk around the island he found a dead whale washed up on the shore. He was overjoyed since it was fresh and knew that it was more than enough food for one man on an island and would more than bring him through the year.

Of course when he found it, he butchered it and used the muktaq and blubber for food. He used its bone to build himself a shelter, filling open areas between the ribs with moss to keep the wind out. He was totally in comfort using the whale for food, shelter as well as using its huge blubber for light.

Finally the sea ice began to break away way before the food was gone, and he was comfortably expecting the arrival of the other man who promised to return within a year. He would spend the day scouring the horizon and finally a qajaq appeared, coming in his direction.

He ran to hide near the area where he expected the man to land his qajaq so he could snatch his qajaq away from him when he lands. The man who was trying to steal the other man's wife was not expecting the other man to be alive. He left his qajaq on the beach and went to investigate the man he left above the shore.

When he disappeared over the hill the other man towards his qajaq. He reached it before the man appeared again and he had time to shove the qajaq out into the deep and waited for him to reappear.

There he was, slowly about to walk towards his qajaq and when he appeared it was his turn to call up to him,

“You deliberately left me to perish last winter, I'll have you know it's my turn to return for you next year.”

The man immediately began to wail as the other man who was the real husband

64

deliberately left him to perish.

When next year came he went to see the man but he was nowhere to be found. Because he deliberately left someone to perish in the first place, he forced revenge upon himself.

Men Who Shared A Wife

This story is about two men who were sharing a wife and as a result started fighting over the woman.

When they moved to the coast the man who was the true husband saw a seal and went after it and caught it. When he brought it to shore both of them started to butcher it staying across from each other and moving around it to keep out of reach from the other. This they did through out the butchering procedure until it was finished.

After the butchering, they went up to put up their tent. It was quite unusual the way they were setting it up so tightly. They made it so it was totally smooth from being so tight and added extra stones as weight around the tent.

Of course the woman was deeply suspicious by all this and went a short distances to pretend collecting moss so she could spy.

Even though the tent was already put up, it was unusual that neither of them was coming out, and here they were getting set up to have a dual with their knives.

They were already having a dual fight in the tent. The fighting was so aggressive that each was slipping right in between the tight tent pole and tent from trying to avoid each other's knife stab.

Since the woman was only a short distance away, she quickly ran down to their tent as soon as she sensed trouble. But by the time she was approaching their tent, she heard a groaning holler,

“A’aa, ouch!”

When she came in she saw the man who was not her husband sitting in the middle of the floor., stabbed in the stomach. His intestines were exposed and he was trying to keep them together with his hands between his legs. Soon the stabbed man died and the real husband and wife were re-united.

66

Bird That Lost A Husband

Long ago a little bird was really upset. She went about scolding everyone to complain that her husband was stolen by lemmings.

She began to wail,

Oh, my dear husband has been tied up and stolen by the means ones, ah, ja, ja, ja, ja.”

“Oh now, don’t weep for your dear husband who’s weapons are of leaves and twigs. Here, take me for your husband as I am furry and long eye browed.”

“Well, who would want you for a husband, who would want you though you are furry and long eye browed. How could this be you long fore head, furry, short necked creature, tweet.”

The old wolverine wanted the bird to marry him so she wouldn’t weep over the loss of her husband.

Child Snatched By Amaulik Ghost

Another story is about a child and his grandmother who were staying home while everyone else was at a drum dance.

Someone came in from the porch and the old lady's grandchild was suddenly snatched from her in the dark.

As the child was being snatched the grand mother identified the huge body to that of an Amaulik ghost (giant lady ghost in wearing an baby pouched atigi).

Now in the old days people used to own large stone flints called ingniq. She grabbed her huge ingniq and throwing it after her said,

“Hexed to the thing, I force weight upon you and hit you.”

She wished the thing to set camp within a very short distance as she threw the stone flint at random hoping to put a spell on her.

When the drum dance was over the old lady reported that she lost her grandchild to a ghost. Immediately the parents began the search.

As his father and mother were following after him they noticed one track had the impression of a human foot while the other foot made no impression at all since it was a giant amautalik ghost.

Dancing Birds

3ሩካን ሚጋር መብ መጋ ልሚመኖ ስራሚጋ ሚ ሊሚካ ልሚጋ ልሚጋብኔራራካን
 ርመዖጋ ማሚካኔራካን ሚጋሉሚራ ራካ ስራሚ ጋሚጋብጋ.)ሚ ካራብሙኔሚሚ ሚ
 ጋራኔጋ ራጋ ርመዖጋ ርገካኔራሚሚ ካሚሚ ሚ ጋራካኔ ጋራካኔ ራራካኔ ሚካኔ
 ራራካኔ ሚካኔ ኔሚጋጋራካኔ ራገብ ራካ ልሚገራሚጋጋ. ሚራራራጋጋ ራሚ
 ልሚጋብጋሚሚ ማራራ ልራካኔሚሚ ልራሚጋ ስራሚ ልሚሚ ማራራካኔ ልራካኔ
 ስራሚ ልሚሚ ካራብ ጋራራካኔ ሚጋሉሚራ, መብ ልሚጋ ሚገራራሚ ልራካኔራካኔ.

ለራራሚ ራሚ ልሚጋ ልራካኔ ስራሚሚ ጋራሚ ሚ ጋራካኔ ስራሚ ራሚ ርሚሚካ
 ስራ ልራካኔ ሚ ልራካኔ ልሚጋጋራካኔ ማራራ ኔራራራሚሚ ስራ ስራሚሚ.
 ሚራራራራካኔ ስራሚ ልሚሚ ማሚካኔራካኔ, ራሚ ራሚሚሚሚሚ ስራሚ ልራካኔ
 ራሚሚ ሚካኔ ራሚሚ ስራ ስራሚሚ, ርሚሚሚጋጋሚ ራሚ ጋራሚ ሚ ርመዖጋ ልራካኔ
 ሚራራራራራራራ ጋራሚ ስራሚሚ.

ጋራሚሚ ልሚሚካኔ ሚራራራካኔ ጋራሚ ሚ ጋራካኔ ስራሚ ስራሚ ርሚሚሚሚ
 ልራራራራካኔ ሚካኔ ስራራ ጋራራራካኔ. ሚራራራራ ርሚሚካኔ ስራ ኔራራራራራ ሚራራራራ
 ራራ ራካ ጋራራራካኔ ራካ ልራሚጋ ልሚጋ ስራ ርሚ ሚ ልራራካኔ ራጋ ስራሚሚ
 ማሚሚሚሚሚ ራራራራካኔ ሚጋሉሚራ ሚጋ ስራሚ ማራራ. ሚራራራካኔ ስራሚ ሚጋጋ
 ጋሚሚ ሚካኔ ራሚ ኔራራራካኔ ልራራራ ራሚሚ ስራሚሚ ኔሚጋጋ ራካ ሚ
 ማራራራራራራ ልራራራ ልራሚ ልራሚሚ,

“ጋሚሚሚ ገጋ ጋራራኔ ራሚሚሚሚ ርሚራራካኔ, ሚካኔ ኔራራራ ርሚሚ ሚጋራራራ
 ርሚራካኔ ጋራራኔ ራሚሚሚሚ ልራራራ ራራራ.”

ᐃᓂᐃᑦ ᐅᓂᑦᑲᑦᑐᐃᓂᑦ

ᑲᑦᓂᑦᓂᑦ ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ: ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ
ᐃᑲᑦᓂᑦ, ᐃᑲᑦᓂᑦ

ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ: ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ
ᐃᑲᑦᓂᑦ, ᐃᑲᑦᓂᑦ

ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ Programme Development
Division
1974-ᐃᑲᑦᓂᑦ

Department of Education,
Government of the Northwest
Territories,
Yellowknife, NWT

ᐃᑲᑦᓂᑦ ᐃᑲᑦᓂᑦ
2000-ᐃᑲᑦᓂᑦ

Department of Education
Government of Nunavut,
P.O. Bag 390
Arviat, Nunavut
XOC OEO

ᐃᑲᑦᓂᑦ

Γካሩ ለጌራጌሩ ለጌራጌራ ለጌራጌራ ለጌራጌራ	2
ጌራጌራ ለጌራጌራ	4
ጌራጌራ ለጌራጌራ	5
ጌራጌራ ለጌራጌራ	6
ጌራጌራ ለጌራጌራ	9
ጌራጌራ ለጌራጌራ	11
ጌራጌራ ለጌራጌራ	12
ጌራጌራ ለጌራጌራ	13
ጌራጌራ ለጌራጌራ	14
ጌራጌራ ለጌራጌራ	16
ጌራጌራ ለጌራጌራ	17
ጌራጌራ ለጌራጌራ	18
ጌራጌራ ለጌራጌራ	19
ጌራጌራ ለጌራጌራ	20
ጌራጌራ ለጌራጌራ	21
ጌራጌራ ለጌራጌራ	22
ጌራጌራ ለጌራጌራ	24
ጌራጌራ ለጌራጌራ	27
ጌራጌራ ለጌራጌራ	28
ጌራጌራ ለጌራጌራ	29
ጌራጌራ ለጌራጌራ	30
ጌራጌራ ለጌራጌራ	31
ጌራጌራ ለጌራጌራ	33
ጌራጌራ ለጌራጌራ	34
L H ለ H ለ	35

H<e ^a <D ^e Λ ^c Δ ^b ρ ^a σ ^b ▷σ ^{<} β ^ε Ϸ ^ε	36	Δ<Δ ^ε ρ ['] α ^ε	
.....		37	
▷ ^b Λ ['] Ϸ ^ε Ϸ ^Λ ρ ^ε			38
.....		39	
▷ ^ε ρ ^ε			41
.....		42	
Δ<Δ ^ε ρ ['] α ^ε Δ ^ε Γ▷ ^ε			43
.....		44	
Δ<Δ ^ε ρ ['] α ^ε Δ ^ε Γ▷ ^ε			47
.....		48	
Δ ^ε Λ ^b Γ ^b <Δ ^ε Ϸ ^ε			49
.....		51	
Δ ^ε ρ ^ε			52
.....		53	
▷ ^ε ρ ^ε			55
.....		57	
Δ ^ε ρ ^ε			58
.....		59	
Δ ^ε Λ ^b Γ ^b Δ ^ε ρ ^ε Ϸ ^ε ρ ^ε			60
.....		61	
Δ ^ε ρ ^ε Δ ^ε ρ ^ε Δ ^ε ρ ^ε Δ ^ε ρ ^ε			62
.....		63	
.....		64	
Δ ^ε ρ ^ε Δ ^ε ρ ^ε Δ ^ε ρ ^ε			65
.....		66	

ፍልረት ለሕይወት ለሕይወት ለሕይወት
..... 67

ለሕይወት ለሕይወት ለሕይወት 68

ለሕይወት ለሕይወት ለሕይወት 69

ለሕይወት ለሕይወት ለሕይወት 70

፲፩ኛው ጉዳይ፣ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

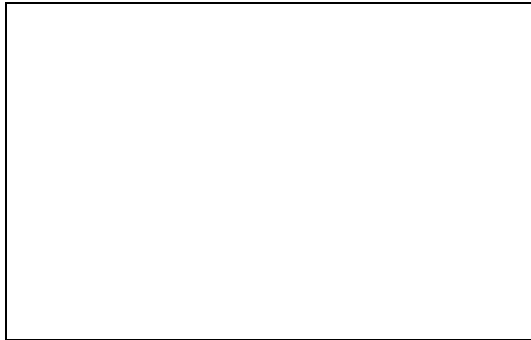
ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

ሌላው ጉዳይ ለሌሎች ለተጨማሪ ጥያቄዎች ለሚያስፈልጉበት ጊዜ ገንዘብ ማግኘት ለማለት ማድረግ ይቻላል።

የጠቅላይ ሚኒስትር
የኢትዮጵያ ፌዴራላዊ
ሪፐብሊክ

ᐅᑦᑭᑦᑭᑦᑭᑦ



ᑭᑦᑭᑦᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦᑭᑦ: ᑭᑦᑭᑦᑭᑦᑭᑦ, ᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦ, ᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦ
ᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦ.

ᐅᑦᑭᑦᑭᑦᑭᑦᑭᑦ: ᑭᑦᑭᑦᑭᑦᑭᑦ

የክልላዊ የሥራ ልማት

ርዕሰ ስራዎች የክልላዊ የሥራ ልማት ርዕሰ ስራዎች በሥራ ልማት ለማሳደግ ሲሆኑ ለሥራ ልማት ስራዎች ናቸው።

በሥራ ልማት ስራዎች ለሥራ ልማት ስራዎች ናቸው።

“ሥራ ልማት ስራዎች፣ ሥራ ልማት ስራዎች” የሥራ ልማት ስራዎች ናቸው።

ርዕሰ ስራዎች ለሥራ ልማት ስራዎች ናቸው።

“ሥራ፣ ሥራ ልማት ስራዎች”።

ርዕሰ ስራዎች ለሥራ ልማት ስራዎች ናቸው፣ ለሥራ ልማት ስራዎች ለሥራ ልማት ስራዎች ናቸው።

ሥራ ልማት ስራዎች ለሥራ ልማት ስራዎች ናቸው።

ሥነ-ምግብና ሥነ-ጥናት ለሥነ-ምግብና ሥነ-ጥናት ማህበራዊ ተቋማት ለመቀጠልና ለመጠናከር ማስቻላት አለባቸው። ይህም በሥነ-ምግብና ሥነ-ጥናት ማህበራዊ ተቋማት ለመቀጠልና ለመጠናከር ማስቻላት አለባቸው።

“ሳይኒግቲቲግ አይኒግቲግ አይኒግቲግ አይኒግቲግ”።

በሥነ-ምግብና ሥነ-ጥናት ማህበራዊ ተቋማት ለመቀጠልና ለመጠናከር ማስቻላት አለባቸው።

ሥነ-ምግብና ሥነ-ጥናት ማህበራዊ ተቋማት ለመቀጠልና ለመጠናከር ማስቻላት አለባቸው።

“ሥነ-ምግብና ሥነ-ጥናት ማህበራዊ ተቋማት ለመቀጠልና ለመጠናከር ማስቻላት አለባቸው”።

በሥነ-ምግብና ሥነ-ጥናት ማህበራዊ ተቋማት ለመቀጠልና ለመጠናከር ማስቻላት አለባቸው።

ዴሞክራሲያዊ ስልጣን

ርዕሰ ጉዳይ ስለሆነ ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።

የሰጠው ስልጣን ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።

ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።

ዴሞክራሲያዊ ስልጣን ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።

“የሁሉም ስልጣን ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።”

ርዕሰ ጉዳይ ስለሆነ ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።

“ሁሉም ግለሰቦች ስልጣን ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።”

የሰጠው ስልጣን ለሁሉም ግለሰቦች ለሰጠው ስልጣን ለመጠቀም ለሚችሉት ሁሉም ግለሰቦች ስልጣን ለመስጠት ማቻላቸውን ያሳያል።

ደወገዳ ድንገተኛ

ረታዊ ርዕይ ስለሆነው ለሰው ልማት ደረጃ፣ ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

ሕይወት ለመጠቀም ለሚችል ሰው፣ ረታዊ ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል። ለድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

“ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።”

ረታዊ ስርዓት ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

“ሕይወት ለመጠቀም ለሚችል ሰው፣ ረታዊ ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።”

ረታዊ ስርዓት ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

“ሰው፣ ሰው ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።”

በሕይወት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

“ሰው፣ ሰው ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።”

ረታዊ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል። ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል። ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል። ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

“ሕይወት፣ ሕይወት።” በሕይወት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

ረታዊ ስርዓት ድንገተኛ ስርዓት ለሕይወት ማስፈጸም ለሚችል ሁኔታዎች ለመፍታት ይረዳል።

“ድንገተኛ ስርዓት፣ ድንገተኛ ስርዓት።”

በረገዳችሁ ለኢትዮጵያ ለደብዳቤዎቻችሁ ይጻፉኝ፣

“የሀገር ልማት ለማድረግ ይህን ደብዳቤ ይጻፉኝ፣”

ርገዳችሁ ለማድረግ ለሌሎች (ደብዳቤዎቻችሁ)

“አንድ ልማት”

ርገዳችሁ ለሌሎች ለማድረግ ይጻፉኝ፣

“ለሀገር ልማት”

ርገዳችሁ ይጻፉኝ፣ ይህን ደብዳቤ ይጻፉኝ፣

ᐸᐃᓴ ᐊᑎᑦᑎᑦ ᑎᓴᑦᑎᐊᑦᑎᑦ

ᐸᐸᐊᑦᑎᑦ ᓄᑕᑦᑎᑦ ᐱᓴᓴᑦ ᐊᑦᑎᑦᑎᐊᑦᑎᑦᑎᑦ ᐸᐸᑦᑎᑦ. ᐊᑎᑦᑎᑦ ᑦᑎᓴᓴᑦ ᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᐊᑎᑦᑎᑦᑎᑦ ᑕᐃᐸᐊ ᐃᓴᑦᑎᑦᑎᑦᑎᑦ ᑎᐱᑦ ᑕᐊᑦᑎᑦᑎᑦ, ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑦᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᓄᓴᑦᑎᑦᑎᑦ ᐊᓴᑕᐃ ᐃᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᑕᐃᐸᐊᑦᑎᑦ ᐊᑦᑎᑦ ᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑕᐃᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᐊᑦᑎᑦᑎᑦ ᐸᐸᑦᑎᑦᑎᑦᑎᑦ ᓄᑕᑦᑎᑦᑎᑦ ᐱᓴᓴᑦ, ᓄᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐸᐸᑦᑎᑦ, ᑕᐃᐸᐊ ᐃᓴᑦᑎᑦᑎᑦᑎᑦ ᑕᐊᑦᑎᑦᑎᑦ. ᑕᐃᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦ ᑕᐱᑦᑎᑦ ᑎᐱᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐃᓄᐃᑦᑎᑦᑎᑦᑎᑦ ᐃᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑕᐃᑦᑎᑦᑎᑦ ᑕᐊᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦ, ᐱᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦ ᐃᑎᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ. ᑕᐃᑦᑎᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑕᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᐸᓴᑦᑎᑦ ᐃᓴᑦᑎᑦᑎᑦᑎᑦ, ᑕᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐃᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᑦᑎᑦ ᑕᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦ ᐃᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᐊᑎᑦᑎᑦᑎᑦ ᑕᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᑕᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦ, ᐸᐸᐊ ᑎᐱᑦ ᐊᑦᑎᑦᑎᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦᑎᑦ, ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐸᐸᐊ ᑕᐊᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑕᑦᑎᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᐊᑦᑎᑦᑎᑦᑎᑦ. ᑕᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦ, ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᐊᑦᑎᑦᑎᑦᑎᑦ. ᑕᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᐸᐸᑦᑎᑦᑎᑦ ᐊᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑕᑦᑎᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᑎᐊᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐸᐸᐊ ᑦᑎᑦᑎᑦᑎᑦ ᓄᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑕᐊᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑕᐃᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᐸᐸᑦᑎᑦ ᐃᓄᐃᑦᑎᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐱᓴᓴᑦ, ᐃᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ. ᑕᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐃᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑕᐃᑦᑎᑦᑎᑦ ᐊᑎᑦᑎᑦ, ᐊᑎᑦᑎᑦᑎᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦ ᐃᑎᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐱᓴᓴᑦ ᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ᑕᐃᑦᑎᑦᑎᑦ ᐃᓴᑦᑎᑦᑎᑦ, ᑕᐃᐸᐊ ᐊᑦᑎᑦ ᐱᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᑕᐃᑦᑎᑦ ᐊᑎᑦᑎᑦᑎᑦ ᐸᐸᑦᑎᑦ,

“ᐸᐸᑦ, ᐊᑎᑦᑎᑦ ᑦᑎᑦᑎᑦ”

ᑕᑦᑎᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦ, ᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᓄᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑕᐃᑦᑎᑦ ᐊᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᑎᑦᑎᑦᑎᑦ.

ᑕᐊᑦᑎᑦᑎᑦ ᑎᐱᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᑦᑎᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᑦᑎᑦᑎᐊᑦᑎᑦᑎᑦᑎᑦ ᐊᑎᑦᑎᑦᑎᑦ ᓄᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ ᐊᑎᑦᑎᑦᑎᑦ ᓄᓴᑦᑎᑦᑎᑦᑎᑦᑎᑦ.

ጠርፍ ሆኖ ይገኝዎት

ርእሰ ጠቅላይ ጽሑፍ ለሆኑ ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡

ርእሰ ጠቅላይ ጽሑፍ ለሆኑ ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡ ለሌሎች ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡

ለማንኛውም ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡ ለሌሎች ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡

“ጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡ ለሌሎች ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡”

ለማንኛውም ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡ ለሌሎች ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡

“ርእሰ ጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡ ለሌሎች ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡”

ለማንኛውም ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡ ለሌሎች ሰው ለጠቅላይ ጽሑፍ ለማቀር ያስፈልጋል፡፡

ርዕይ ወይንም ተቆይቶ ተሰጥቶ ሲሆን ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ጥቅም ላይ የዋለው የሰጠው የግብር ስህተት ሲሆን፣ የግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

የግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ግብር ስህተት ስለሚታዩ ስህተቶች ግልጽ ማድረግ አለብን።

ርፈሰታዊ ልምድ ከሌሎች ጋር ለመሳተፍ ሲቻል ገደብ የሌለውን አላማ (ግንኙነት ስህተት)፣ ውድቀትን ለማስቀመጥ ሊቻል የሚችል ሲሆን፣ ለመሆኑ ለማሳደግ ደጋፊ ድጋፍ ሊሰጠው ይችላል።

“ግንኙነት ስህተት ምን ዓይነት ነው?”

ርፈሰታዊ ልምድ ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ (ግንኙነት ስህተት)፣ ለውጭ ዓለድ ለመገኘት ማሻሻል ይችላል።

“የሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ርፈሰታዊ ልምድ ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ርፈሰታዊ ልምድ ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ከሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

“የሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

የሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

የሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ርፈሰታዊ ልምድ ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

በየሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

የሌሎች ጋር ለመሳተፍ ለሌሎች ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ርፈሰታዊ ልምድ ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል። ግንኙነት ስህተት ለሌሎች ለመቀበል ሲሞክር፣ ለሌሎች ጋር ለመሳተፍ ይችላል።

ርዕሰ ጉዳይ ስራው ላይ ግልጽ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።

ርዕሰ ጉዳይ ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።

“የሥራው ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።”

ርዕሰ ጉዳይ ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።

ርዕሰ ጉዳይ ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።

ርዕሰ ጉዳይ ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።

“አዎ፣ ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።”

ርዕሰ ጉዳይ ስራው ላይ ማድረግ አለበት። ስራው ላይ ማድረግ አለበት።

“ᐃᐱᑦᑭᑦᑭᑦ ᐃᐃᑦᑭᑦ ᑭᑦᑭᑦᑭᑦ!”

“ᑭᑦ ᐱᑦ, ᑭᑦ ᐱᑦ?”

“ᐱᑦᑭᑦ ᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦ ᑭᑦᑭᑦᑭᑦ.”

“ᐱᑦᑭᑦᑭᑦᑭᑦ, ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ.”

“ᑭᑦᑭᑦ ᐱᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ.” ᐱᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ.

ᐱᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦ. ᐱᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦ ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦ, ᐱᑦᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦᑭᑦ.

ላዕላይኛ ቅጽ

ላዕላይኛው ሰነድ ለገራችን አደጋ ለመቀነስና ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው።

“ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።”

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው።

“ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።”

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው።

“ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።”

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው።

“ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።”

ሰነድ ማስጠበቅ ለሕይወት ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው። ለደብዳቤዎቻችን ለሰነድ ማስጠበቅ ማድረግ ማለት ነው።

