

THE LEGEND OF KIVIUK

as retold in the drawings of
Nancy Pukirnak Aupaluktuq

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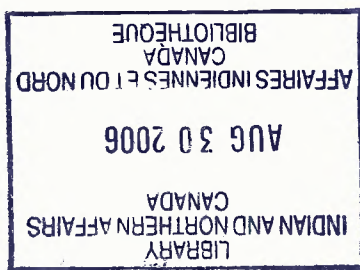
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An exhibition by the Indian and Inuit Art Gallery
Department of Indian and Northern Affairs Canada
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Gatineau, Québec

ACKNOWLEDGEMENTS

As a believer in the saying 'everything happens for a reason', I was lucky to have two people guide me towards this exhibition- David Webster and Moses Aupaluktuq. On vacation in Baker Lake in the summer of 2005, I met with Moses who was the Assistant Arts Advisor for the Akubliriit Arts Society. Knowing his mother's drawings were in the collection of the Inuit Art Centre, he expressed his interest in working with them in some way. When the opportunity arose, I chose to exhibit the drawings. Not knowing how the drawings were acquired, I asked my father David Webster about them. He worked in the Cultural and Linguistics Section of Indian and Northern Affairs Canada at the time the drawings were made (1989). It was he, who acquired them. He asked Nancy Pukirnak Aupaluktuq to document the legend of Kiviuq through her drawings, to one day write a book. My thanks to Moses for recognizing and expressing how special Pukirnak's drawings are. And my thanks to my Dad who began this journey with Kiviuq.

I would also like to thank Lawrence Cook, photographer. And, the staff of the Indian and Inuit Art Centres- Viviane Gray, Doreen Vaillancourt, Mary Foley, Kevin Gibbs, Jessica De Leo, and Amanda Pyluk. Your help and expertise are much appreciated.

Most of all, matna (thank you) to Nancy Pukirnak Aupaluktuq for sharing your story, your knowledge and your vision.



Nancy Pukirnak Aupaluktuq, 2006. Photograph by Diane Webster

Pukirnak's morals and values are learnt from her parents and grandparents. Pukirnak is shy to express any attention to herself as it is customary not to practice focusing on oneself, but to be respectful of others. She has humility and humbleness. Her many talents and skills are adapted and adopted from the environment as well as teachings passed on to her. Therefore, she tries her best at what she puts her mind to, yet she does it quietly.

She hunts, fish, sews, draws, carves, cooks, provides care for her husband and still makes time for all the joys of her life, her many grandchildren. She still devotes her love and attention to her family. But her personal downtime, her favourites are to watch NHL hockey, *The Price is Right*, and *Fear Factor*. She has light humour and is quick to laugh. Her reputation as an equally, if not better, skilled hunter than most men is known that she can crack shot with a rifle. A skill practiced so as not to waste ammunition and to show respect for the animal that she will feed her family with.

- Moses Aupaluktuq, 2006

NANCY PUKIRNAK AUPALUKTUQ

Nancy Pukirnak Aupaluktuq was born in April of 1940 in the Back River area of Nunavut, just north of the present-day community of Baker Lake (Qamani'tuaq). The people of the Back River area are known as the Ukkuhiksalingmiut, meaning "people of the place that has material for making pots". "Pukirnak was brought to the community of Baker Lake at sixteen years of age. She is a living example of one of Canada's least known social history of a traditional people going from living in an iglu to modern living" (Moses Aupaluktuq, 2006).

Pukirnak comes from a family of world-renowned artists; her late mother Jessie Oonark, and siblings Victoria Manguaqsuak, Mariam Nanurluk, Mary Yuuspiq, William Noah, the late Janet Kigusiuq, and the late Joshua Nuilaalik. "Pukirnak's attention to detail as well as understanding and living the Inuit tradition herself, make her a prominent artist in the mediums of sculpture and drawings. She has had numerous exhibitions and has been doing art for more than three decades" (Moses Aupaluktuq, 2006). Her artwork can be found in the collections of the Canadian Museum of Civilization, the Winnipeg Art Gallery, and the National Gallery of Canada, among others.

PREFACE

Oral history is a deep-rooted tradition in the Inuit culture. Stories were told as a past-time, for enjoyment, or to break the silence of a long hunting trip. Some legends are creation stories- telling of how things came to be, and others, to instill values and morals while simultaneously discouraging bad behaviour.

The legend of Kiviuq is viewed as an epic tale comprised of many episodes, or adventures, following the life of an Inuk named Kiviuq. The legend of Kiviuq extends beyond the borders of the Canadian arctic to Alaska and Greenland with striking similarities. In fact, in Knud Rasmussen's book *Across Arctic America*, he explains "Nevertheless, we soon found that they had many traditions in common with the Greenland Eskimos; indeed, a number of their folk tales and legends are altogether identical with Greenland stories...despite the fact that for thousands of years past, no intercourse had taken place between the two groups of people" (Rasmussen, *Across Arctic America*, 1927, 87-88). Though similar in its entirety, this legend, as with others, has branched to carry regional variations as well as the variations amongst the storytellers themselves.

This exhibition from the Inuit art collection of Indian and Northern Affairs Canada, is comprised of fifty drawings created in 1989 by Nancy Pukirnak Aupaluktuq. Twenty-five of these drawings have been selected for this exhibition. The drawings were done in two sketchbooks and each drawing was numbered in sequence from 1-50 by the artist. To accompany these drawings, Pukirnak's son, Moses Aupaluktuq, conducted interviews with Pukirnak for descriptions of each of the fifty drawings, thus combining the visual and oral interpretation of the legend of Kiviuq. This prelude acts as an introduction to the Kiviuq legend and extends upon Pukirnak's descriptions that accompany each drawing.

"It should be noted that Kiviuq is revered, respected, and a hero for Inuit of the Back River people (the people of the Back River area in the Kivalliq region of Nunavut are also known as the Ukkuhiksalingmiut). Among the Back River people, the legends of Kiviuq help build morals, values, and respect for others and nature. Many of his legends are from long ago when the time of connection of man, the land, and animals lived in harmony. It was the time when man and animals spoke the same languages and we lived together" (Interview with Moses Aupaluktuq, Inuit Art Centre, 2006).

Nancy Pukirnak Aupaluktuq was told this story by Nattaq, her paternal grandmother. She recalled feeling sad after her brother Nuilaalik left and got married. Her grandmother would tell her stories to comfort her, one of them being this legend. Her drawings and memories capture the adventures of Kiviuq, omitting the beginning and the end. She added that she did not remember the ending since she always fell asleep.

It is said that the legend begins with a test of Kiviuq's strength, morals, and the onset of adventure:

An old woman lived with her grandson in a small hut. As she had no husband and no son to take care of her and the boy, they were very poor, the boy's clothing being made of skins of birds which they caught in snares. When the boy would come out of the hut and join his playfellows, the men would laugh at him and tear his outer garment. Only one man, whose name was Kiviuq, was kind to the young boy, but he

could not protect him from the others. Often the lad came to his grandmother crying and weeping, and she always consoled him and each time made him a new garment.

She entreated the men to stop teasing the boy and tearing his clothing, but they would not listen to her prayer. At last she got angry and swore she would take revenge upon his abusers, and she could easily do so, as she was a great angakok [shaman].

She commanded her grandson to step into a puddle which was on the floor of the hut, telling him what would happen and how he should behave. As soon as he stood in the water the earth opened and he sank out of sight, but the next moment he rose near the beach as a yearling seal with a beautiful skin and swam about lustily.

The men had barely seen the seal when they took to their kayaks, eager to secure the pretty animal. But the transformed boy quickly swam away, as his grandmother had told him, and the men continued in pursuit. Whenever he rose to breathe he took care to come up behind the kayaks, where the men could not get at him with their harpoons; there, however, he splashed and dabbled in order to attract their attention and lure them on. But before any one could turn his kayak he had dived again and swam away. The men were so interested in the pursuit that they did not observe that they were being led far from the coast and that the land was now altogether invisible.

Suddenly, a gale arose; the sea foamed and roared and the waves destroyed or upset their frail vessels. After all seemed to be drowned the seal was again transformed into the lad, who went home without wetting his feet. There was nobody now to tear his clothing, all his abusers being dead.

Only Kiviung, who was a great angakoq and had never abused the boy, had escaped the wind and waves. Bravely he strove against the wild sea, but the storm did not abate. After he had drifted for many days on the wide sea, a dark mass loomed up through the mist. His hope revived and he worked hard to reach the supposed land. The nearer he came, however, the more agitated did the sea become, and he saw that he had mistaken a wild, black sea, with raging whirlpools, for land. Barely escaping he drifted again for many days, but the storm did not abate and he did not see any land. Again he saw a dark mass looming up through the mist, but he was once more deceived, for it was another whirlpool which made the sea rise in gigantic waves.

(Franz Boas, *The Central Eskimo*, 1964, 213)

The storm settles and the episodes continue. Pukirmak's drawings represent five episodes of the legend: the Creation of Fog, Igutsaqjuaq/Big Bee, Kiviung and his Goose-Wife, his Fox-Wife, and his Wolf-Wife.

In the first episode, *The Creation of Fog*, Kiviug learned that a grizzly bear has been uncovering graves- to feed his family the remains. To catch him, Kiviug buried himself and pretended to be dead. As suspected, Kiviug was brought back to the bear's home. The bear, tired after his journey, fell asleep while his wife prepared her ulu (woman's knife) to skin Kiviug as their two cubs looked on. Kiviug opened his eyes to view his surroundings and the cubs immediately alerted their parents that Kiviug was alive. Reacting quickly, Kiviug chopped off the sleeping bear's head and ran away. The bear's wife chased after him. Growing tired, Kiviug wished for landscape obstacles to slow the bear behind him and his wishes were granted. Still, the bear managed to keep pace. Once more, as Kiviug crossed a small stream, he wished for it to become a river. It did- a large river now stood between Kiviug and the bear. The bear had asked Kiviug how he crossed the river and Kiviug told her the only way to cross was to swallow the water. Determined to cross and avenge Kiviug, she swam across the river while drinking the water. Once ashore, she shook the water off her fur and in doing so, she burst. This is how fog came to be.

Pukirnak's second episode *Igutsaqjuaq/Big Bee*, begins as Kiviug spotted an occupied iglu. He approached it and peered in through its chimney vent. He spat down on a woman's head, who was known as Igutsaqjuaq. In order to look up, she cut off her upper eyelids with her ulu. In shock, Kiviug fainted and Igutsaqjuaq then dragged him inside. She placed him in an adjoining room that contained the heads of people she had eaten. The heads spoke to Kiviug, warning him that Igutsaqjuaq was a cannibal. They urged him to put his kamiks (boots) on and flee. He listened, but every time he would reach for his kamiks on the drying rack, the rack would shift from his reach. It was not until a bird landed on the rack that the rack was grounded and stood still. He put on his kamiks and fled in a kayak that was left by one of the dead men. From the shore, Igutsaqjuaq yelled that she would not harm him and to come back so they could be wed. He carried on. She became angry and threw her ulu at him, skipping it on the water's surface. Like a boomerang, the ulu would return to her, and she would throw it again.

Though not referenced in Pukirnak's version, this episode is also known as the creation of sea-ice:

Frustrated, "big Bee" flings her ulu at him over the water (slices a huge boulder in half). Instantly, a layer of ice (ice-floe) forms- the first coastal ice known to the Inuit- but, by drawing a line over it with his finger, Keeveeok opens a path for his kayak. (Ring House Gallery- University of Alberta, *Keeveeok, Awake!*, 1986, 39)

This version may have been modified through storytellers to account for the regional variations of the legend because Baker Lake is the only inland community in Nunavut- far from sea-water where other communities aligned.

Pukirnak's third episode *Kiviug and his Goose-Wife* is one of the more popular episodes of the Kiviug legend, sometimes told as a separate legend in itself. It begins with Kiviug peering over rocks, watching various female birds swimming. His intent was to make one of them his wife. Kiviug approached, picking up a pair of kamiks the birds had left ashore so they would not get wet. All the birds flew off, but one. He told her he would give her the kamiks back if she became his wife. She accepted his proposal.

Carrying on with his human life, Kiviuiq went caribou hunting and returned with a successful hunt. His Goose-Wife's mother, a human, prepared the meat. However, Kiviuiq's diet did not coincide with the diet of his wife and her children. Because of this, they ate sand. Once the goose-children were able to fly, they flew across the sea, leaving Kiviuiq and his mother-in-law behind. Kiviuiq set off in pursuit of his family.

During his quest he came across a naked man who was chopping wood and throwing the pieces into the water, where they would magically turn into fish. The man was unaware that Kiviuiq was approaching him from behind. This man did not like to be approached from behind and was known to become angry if done so. He was ashamed of his deformity- a large hole in his body- extending up from his anus. When bent over, the hole aligned from his anus to his mouth, making it appear that the man had a mouth for an anus. Through the mouth, Kiviuiq was able to see the land, water, and sky. The naked man became aware that Kiviuiq was close and was concerned about what Kiviuiq had seen. Kiviuiq insisted that he approached him correctly, from the side, where he could not see the man's deformity.

Kiviuiq told the man that he was searching for his family and that he needed to cross the sea. The man yelled for help to assist Kiviuiq across. His voice was so loud that Kiviuiq had to cover his ears. A mass appeared in the water, which was moving towards them- a giant fish had responded to the man and was willing to carry Kiviuiq across the sea. Upon reaching the other side, Kiviuiq was greeted by his goose-children, who were playing outside at their camp. Excitedly, they hollered to their mother in a nearby tent, that their father had arrived. When Kiviuiq went inside the tent, a male goose flew out. In the time of their separation, his wife had remarried and he too, was a goose.

Pukirak's episode of the Goose-Wife ends as such. Some storytellers extend on the outcome of the

When the story of Keeveeok's quest for his bird-wife was told as a separate tale, he commonly failed to win her back (Rasmussen, 1908:197; Jenness, 1924: 77A); or he stayed with her forever in bird land (Rasmussen, 1929: 267); or he killed his trustless wife (Boas, 1888:618; Holtved, 1951, II: 58-59). In the Keeveeok cycle, when his quest was omitted, Keeveeok was said to have returned home after his wanderings, where his faithful wife who had remarried now rejoined him (Boas, 1888: 624); or, where his old parents who were waiting for him after all these years died for joy, and Keeveeok set off wandering again (Rasmussen, 1930, II: 20, 99). (Ring House Gallery- University of Alberta, *Keeveeok, Awake!*, 1986, 52-53)

Pukirnak's next episode, *Kiviuiq and his Fox-Wife*, appears to begin as the last had left off, only without his Goose-Wife. The setting is almost identical and we can assume that Kiviuiq remained at the camp, his Goose-Wife and children leaving him once again.

Each time Kiviuiq returned from hunting, there was always a caribou meal waiting for him. He did not know who prepared it. To find out, he hid and waited. A fox came out from hiding. Before she cooked, she took off her fur and laid it out to dry. Kiviuiq then came out from hiding and grabbed her fur, telling her that he would give it back to her if she became his wife. She agreed.

Winter arrived. Kiviuq and Qavvik, a wolverine, were making an iglu. Qavvik asked Kiviuq if they could swap wives for the night. Kiviuq told Qavvik that he did not think his fox-wife would agree because she was shy. Qavvik was persistent. Kiviuq agreed under the condition that Qavvik would have to block any openings in his iglu. He knew his wife would be more comfortable if there were no openings.

That evening while preparing for bed, Kiviuq's wife urinated in Qavvik's iglu. Smelling this, he said "Where is that foul smell coming from?" Embarrassed, Kiviuq's wife left and travelled away through the night. Qavvik told Kiviuq what had happened so Kiviuq set off after his wife, following her footprints.

On his way, Kiviuq met a lemming, a ground squirrel, a wolf, a wolverine, and an ermine- all asking Kiviuq to marry them. Kiviuq declined, telling them why he was not interested.

Kiviuq found his Fox-Wife in an iglu. She had been crying for so long that ice formed from her nose. To enter the iglu, he was told by the lemming and his wife, that he must enter it in a certain fashion- crawling backwards, coat flap flipped over, and eyes closed. He had to enter that way since he was reluctant to take a wife. Still hurt and embarrassed, Kiviuq's wife continued to cry and when Kiviuq tried to get close to her, she would move away.

Pukirnak's final episode, *Kiviuq and his Wolf-Wife*, begins with the fact that Kiviuq had moved on from his fox-wife and remarried- this time to a wolf. She was strong and skilled. Each time Kiviuq returned from a successful hunt, she would carry the caribou from Kiviuq's qajaq and clean it. Her mother lived with them and was envious of her daughter's strength, ability, and of her relationship with Kiviuq. She killed her daughter by piercing her through her ear one day while grooming her. Before burying her daughter, she put on her fur, masking herself as her daughter. Kiviuq returned from another successful hunt and his mother-in-law approached him, pretending to be his wife. He realized something was not right and questioned her weakened state. The truth became apparent and Kiviuq decided to leave.

With this Kiviuq and the old Amaruq are upset with each other. The old mother-in-law now knows that Kiviuq will leave her, she says to him, "If you leave me I will use my ulu and cut you deep and spread you out in small pieces like this". As she said this to Kiviuq, she used her ulu to cut deep into a rock face and scraped many small pieces of rock with some spark and sent them as flying debris.

Kiviuq angrily responds to the old Amaruq, "If you threaten to cut me up deep and into many small pieces, I can do this to you". And Kiviuq picks up his bow and arrow and fires an arrow accurately into a piece of ice that is far away. When the arrow hit, it cracked and split the ice down the middle.
(Nancy Pukirnak Aupaluktuq. Interviewed by Moses Aupaluktuq, 2006)

With those words, and climatic drawing, Pukirnak ends her visual and oral account of the legend of Kiviuq.

It can be debated that oral tradition among the Inuit is not as strong now as in the past, however, art can act as a medium to convey the stories and the livelihood of the Inuit culture, past and present.

Pukirnak did not include an ending in her version of the Kiviuq adventure. Some say that he continues his epic journey in the Canadian north. Others believe that he continues his journey in the south and will one day return:

...since Kivioq settled among the whitemen, we know no more to tell about him. All we know is that he is still alive and that before he ends his last life, he will once more see the Inuit, his countrymen, and his native land.

(Rasmussen, *The Netsilik Eskimos*, 1931)

Pukirnak concluded that “Kiviuq is said to have grown so old that he turned to stone” (Nancy Pukirnak Aupaluktuq, interview by Moses Aupaluktuq, 2006).

Diane Webster
A/Curator, Inuit Art Centre
2006

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DRAWINGS

The descriptions for each drawing of the *Legend of Kiviuk* by Nancy Pukirnak Aupaluktuq have only been slightly edited in order to present the true voice of the artist. She has numbered the drawings in sequence from 1 to 50.

The Legend of Kiviuaq

Series of 50 drawings

by Nancy Pukirnak Aupaluktuq

1989

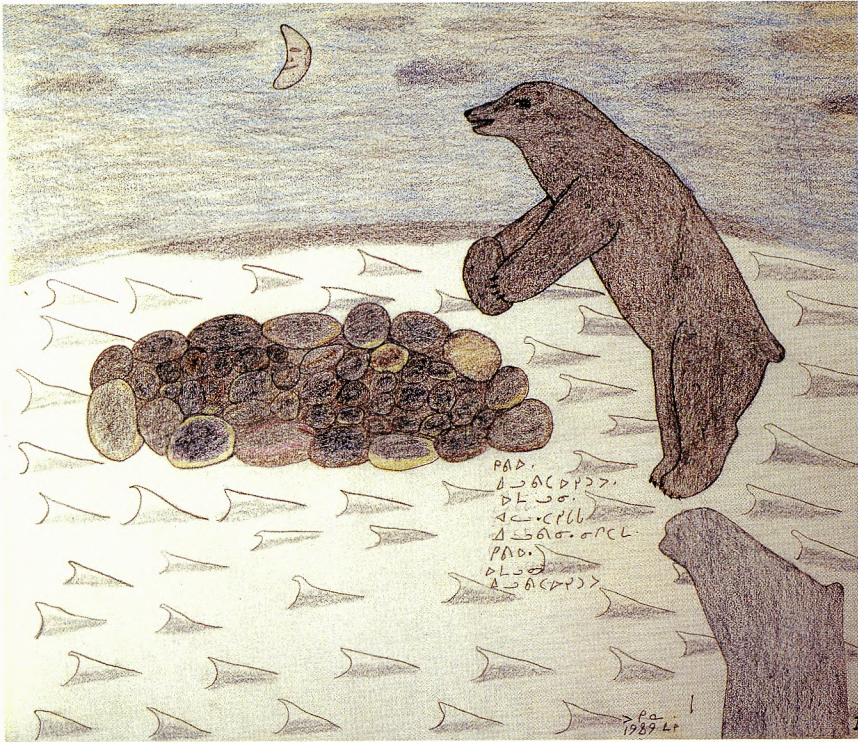
pencil on paper

drawings 1-32 (14"x17")

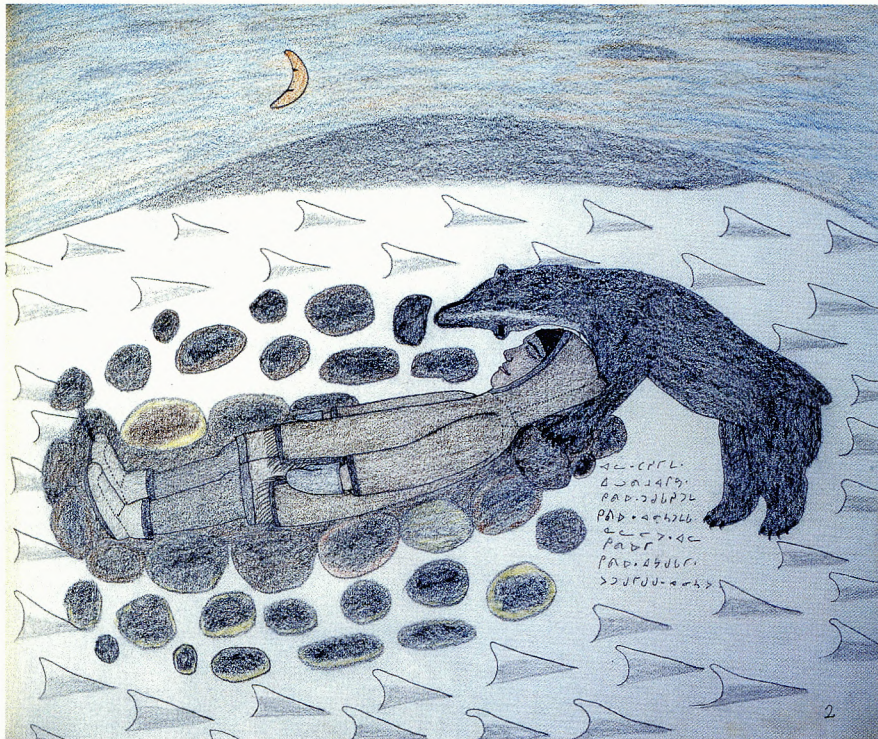
drawings 33-50 (18"x24")

Collection of Indian and Northern Affairs Canada

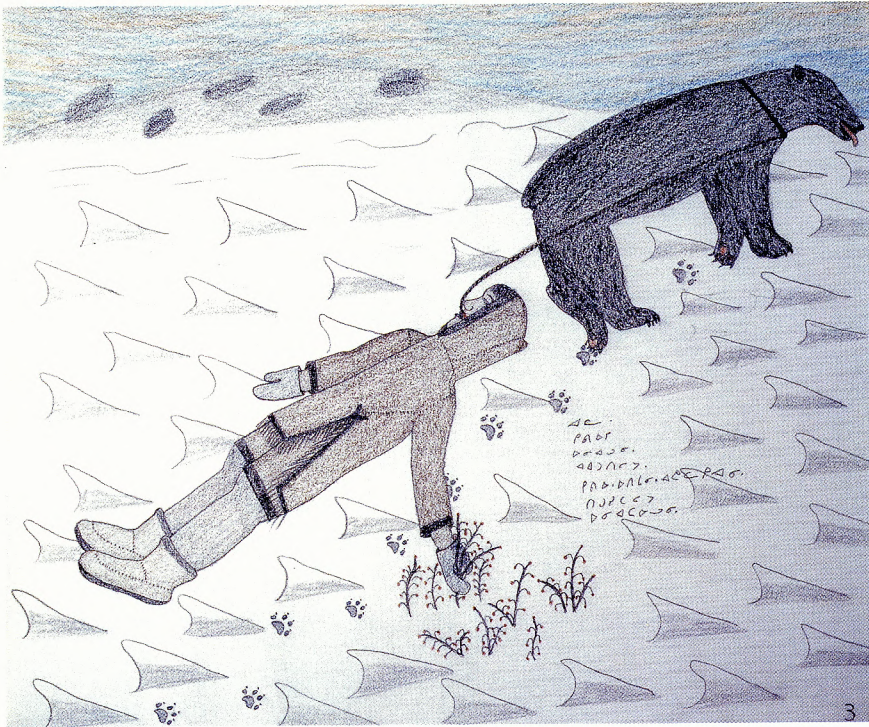
Photographs by Lawrence Cook



Kiviug requests to be buried in a grave, as a grizzly bear has been stealing at night, from graves (to eat).



At night, the grizzly bear was in the hunt for food again. The bear came upon the grave where Kiviug was buried. The bear opened the grave and listened to see if Kiviug, his potential food, was breathing. While the bear listened for breathing, Kiviug held his breath. As a result of holding his breath for too long, he became dizzy and began breathing through his toe, while the bear listened.



The bear dragged Kiviuq to take home to eat. While Kiviuq was being dragged he would grab twigs, willows and branches to slow and tire the bear.



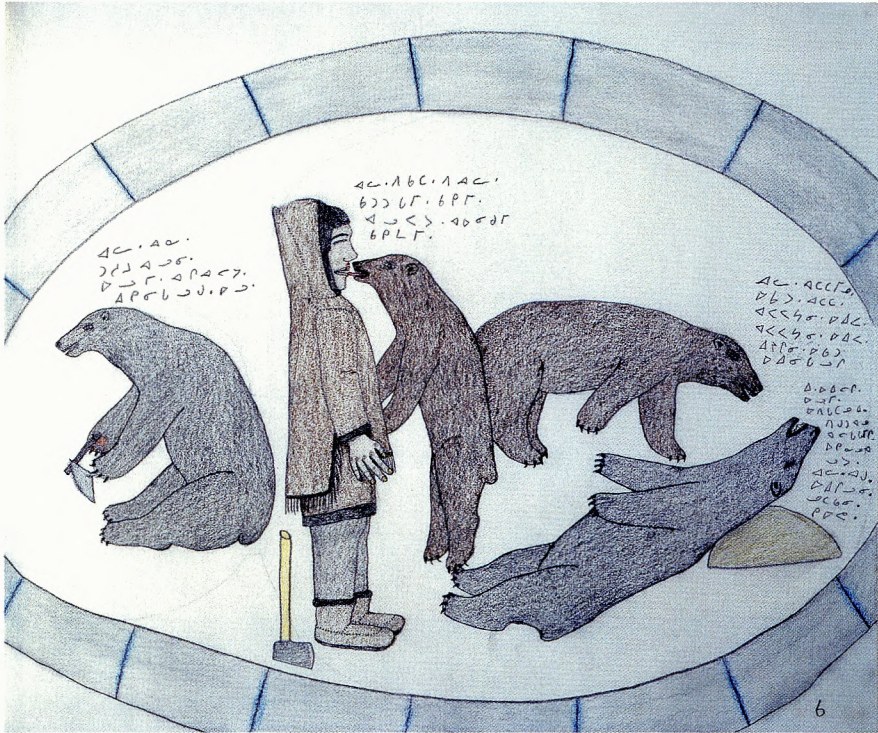
When the bear arrived home he was happily greeted by his cubs, "My father has returned! My father has returned!"

The bear says to his cubs, "My cubs, I have brought you both something to eat."



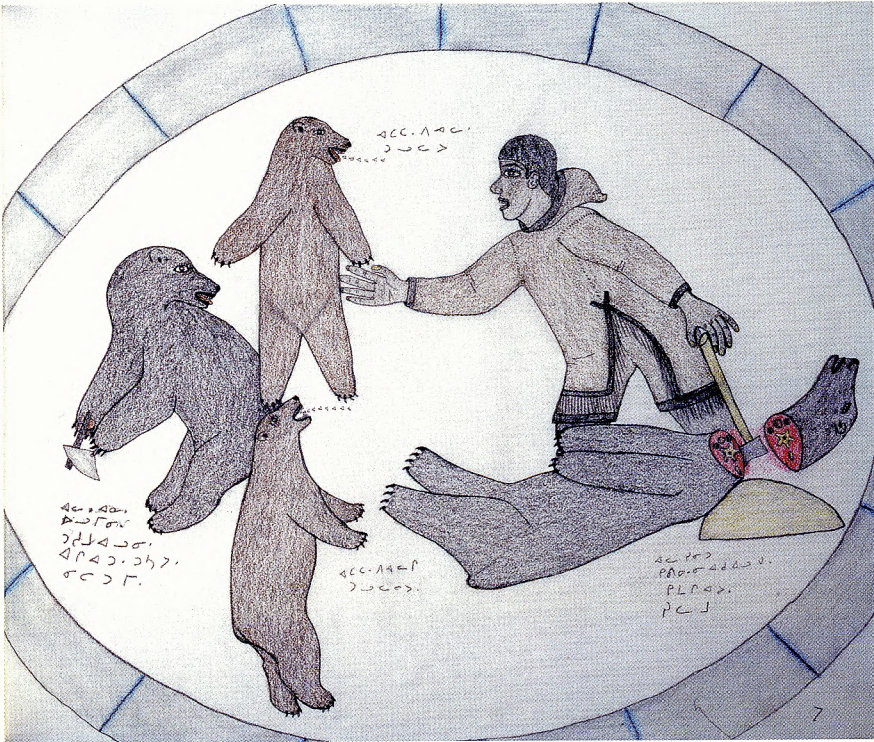
At home, the bear's wife made preparations to skin Kiviug. When she reached to make her cut at Kiviug's stomach with an ulu, Kiviug stuck in his stomach so the blade of her ulu did not cut him. Because Kiviug stuck in his stomach each time the bear's wife was trying to cut him, she was unable to make her cut and said, "My ulu is very dull." She got up and went to the porch to sharpen her ulu. (left)

Meanwhile, the bear fell asleep exhausted from dragging Kiviug home. (It was from Kiviug grabbing the twigs, willows and branches to slow and tire the bear when the bear had dragged him home.) (right)



The bear's wife is in the porch sharpening her ulu after she said her ulu was dull. One of the cubs licks Kiviuk's nose as there was dried blood. Kiviuk opens his eyes to take a look and the cub has seen him. The cub is startled and says, "Father! He has opened his eyes! He has opened his eyes!"

The bear responds and says, "Yes, let him open his eyes because today when I was dragging him he caught twigs, willows and branches and he was not light at all."



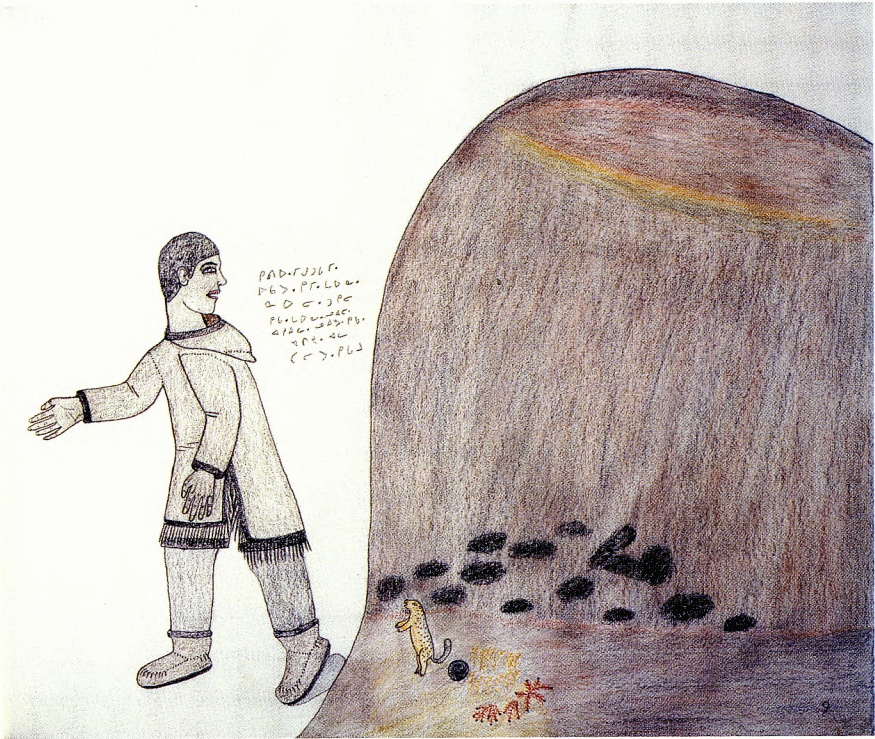
The bear's wife, sharpening the ulu in the porch, hears both cubs calling for their father. While the bear lay asleep, Kiviuiq chopped the head off the bear and ran away.



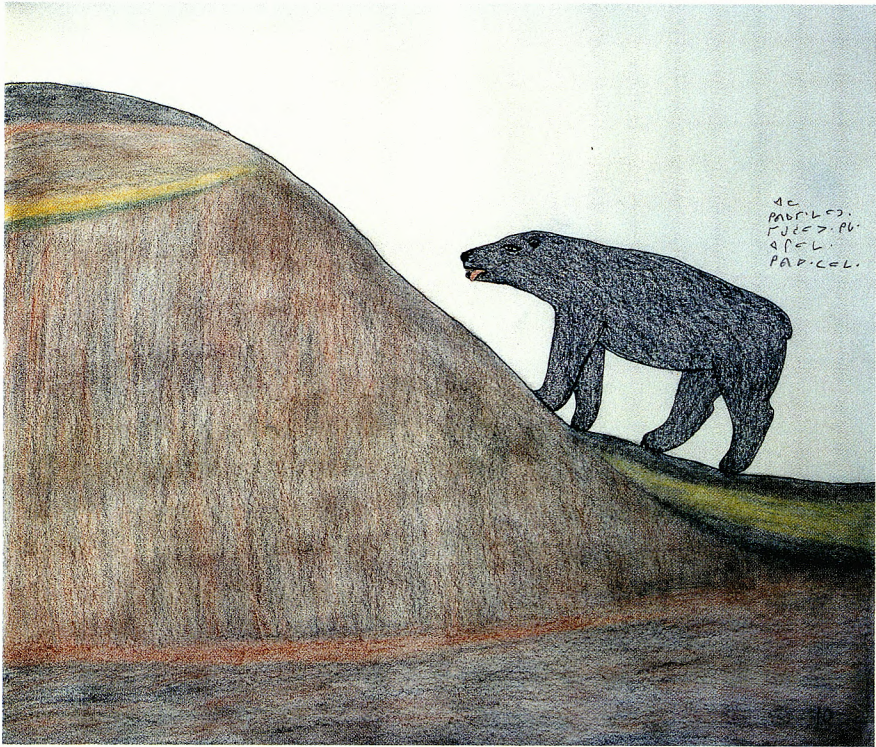
Kiviug ran away as the bear's wife gave chase. He was getting tired and called for a long straight high slope to appear and become a hill. This hill [would] have a high drop off rise to slow the bear down. He did this as he grew tired and as the bear got closer. (left)

A raised ridge grew as Kiviug had requested and it grew high to distance Kiviug from the bear. (middle)

But the bear's wife is still gaining on him. The ridge that he asked to grow, is now a mountain. (right)



As Kiviug is running away and is getting tired, he asks for a high slope to rise, from a ridge into a mountain. At this time the bear's wife is no where to be seen.



The bear's wife is getting exhausted from chasing Kiviuq, because the ridge grew into a mountain and she can no longer see Kiviuq.



When the bear's wife is gaining ground and catching up to him, Kiviug crosses over a little stream and he says, "Let this stream become a river." And the little stream grew into a big river, just as the bear's wife was catching up to him.



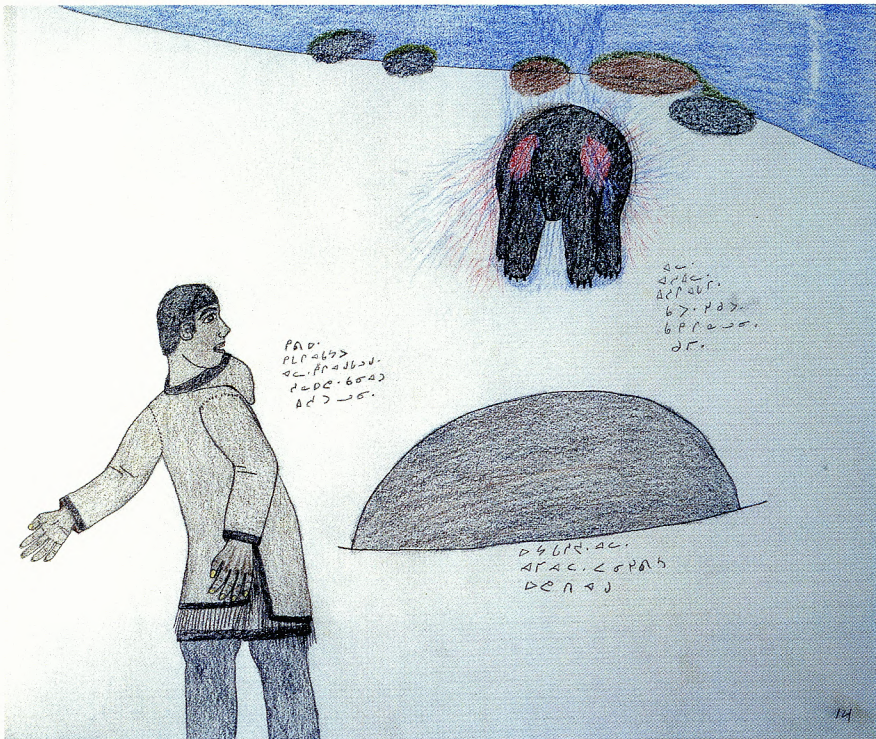
The bear's wife came to the edge of the river and asked Kiviug, "How did you get across the river? How did you cross from here?" (top right)

Kiviug yells to the bear's wife across the river, "I got across by swallowing up the water. I swam and drank the water. You must also drink up the water to cross as well." (left)



Kiviug watches the bear's wife as she swims across the river while drinking the water. He watches her cross to see if she does what Kiviug said to do. (left)

The bear's wife is drinking the water as she is swimming across the river. (right)



Kiviuq is just about ready to run away, thinking the bear's wife will go after him immediately as she comes ashore. She is close to Kiviuq but stops to shake off the water from her fur. (left)

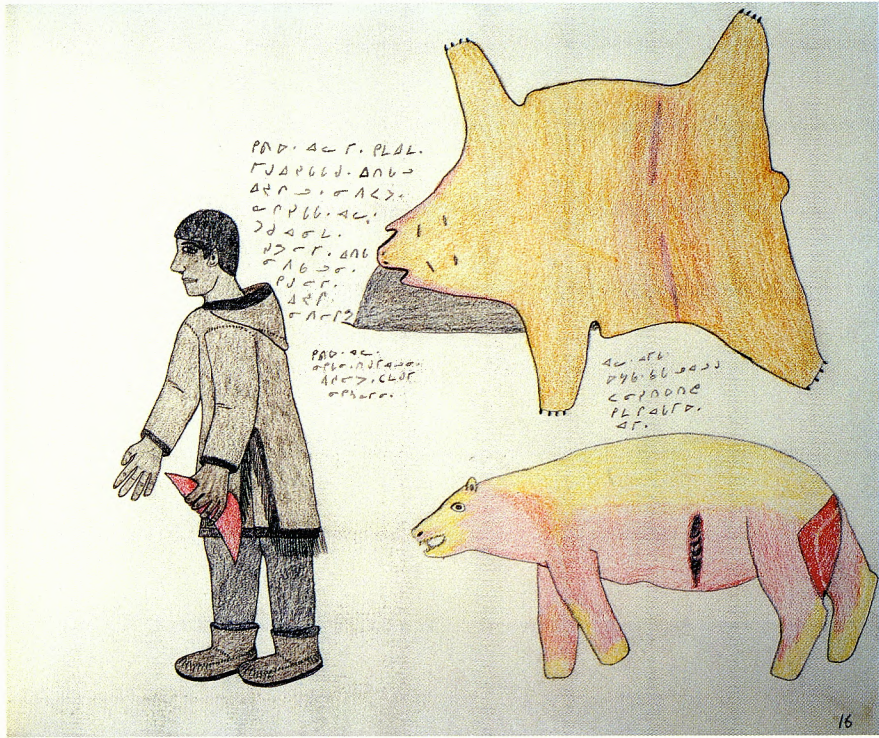
The bear's wife begins to shake off the water from her fur and in doing this, she bursts. (top right)

The boulder seen here is to be used to dry a bear hide later.



Kiviuiq watches the bear as he wonders if she really has burst. (left)

The bear's wife had burst and when she burst, mist and fog came out from her. When she burst, the mist and fog gave no visibility. (right)



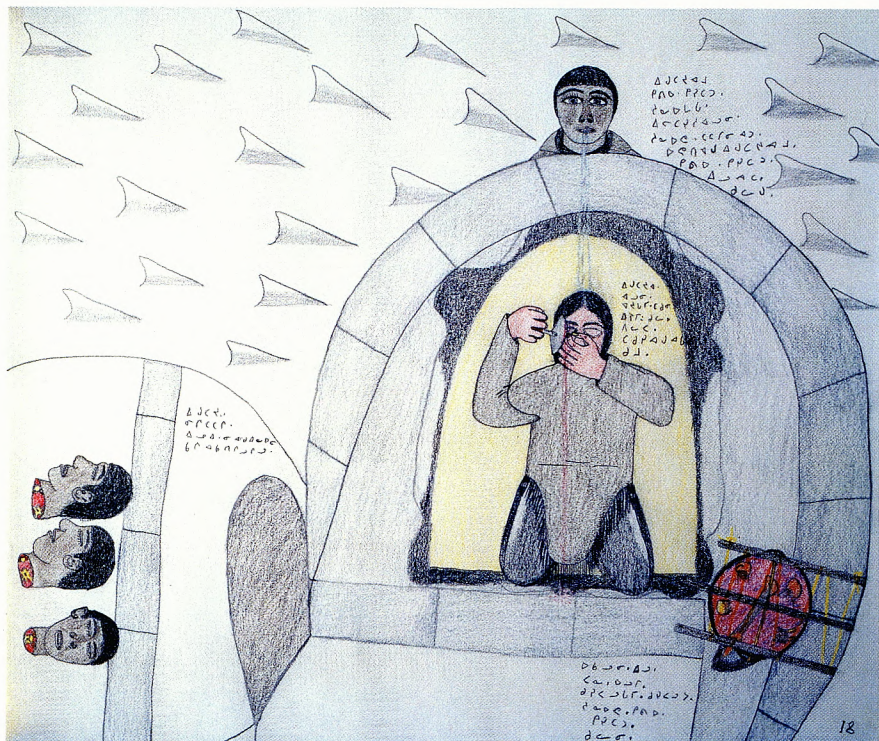
After the bear died, Kiviug continued on his journey. When Kiviug grew tired and sweaty he would sit to rest. When he became sweaty and tired the first time, as he sat, his testicles stuck to his butt. When he stood up the last time, this happened as well. (left)

Kiviug is carrying a piece of bear meat with him to eat later, when he stops to camp over night. (mid-left)

Kiviug spreads out the bear hide to dry on the boulder and later he leaves.



While resting, Kiviug puts the piece of meat down beside him. He sees an iglu with smoke coming out of it. What Kiviug does not know is that this is the iglu of a woman called Igutsaqjuaq/Big Bee.



Kiviuq climbed to the top of the iglu and looked down the hole of the iglu (used as a chimney). He spits down the hole and onto the top of the head of Igutsaqjuaq/ Big Bee. (top right)

Igutsaqjuaq felt the spit but was unable to look up and wondered, "Why is my iglu leaking today and what is leaking?" (bottom right)

Igutsaqjuaq felt the spit but is unable to look up. [She] has cut off her upper eye lids with her ulu in order to look up. (middle)

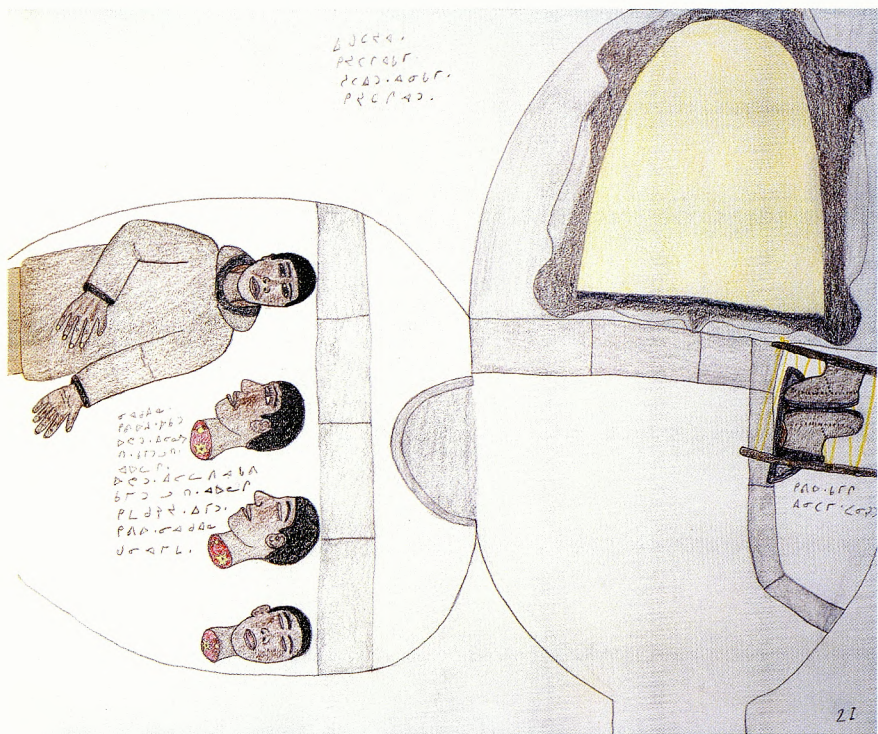
Igutsaqjuaq ate people and all that was left from those that she ate were heads that were kept in adjoining rooms to the iglu. (right)



At the sight of the woman cutting her upper eyelids, Kiviuq was startled and fainted by Igutsaqjuaq's iglu. When Kiviuq fainted, Igutsaqjuaq came out, took Kiviuq, and dragged him into her iglu.



Igutsaqjuaq is going to bring in Kiviuq, by dragging him inside her iglu. When Kiviuq fainted he was unaware he had done so, as a result of what he saw of Igutsaqjaq.

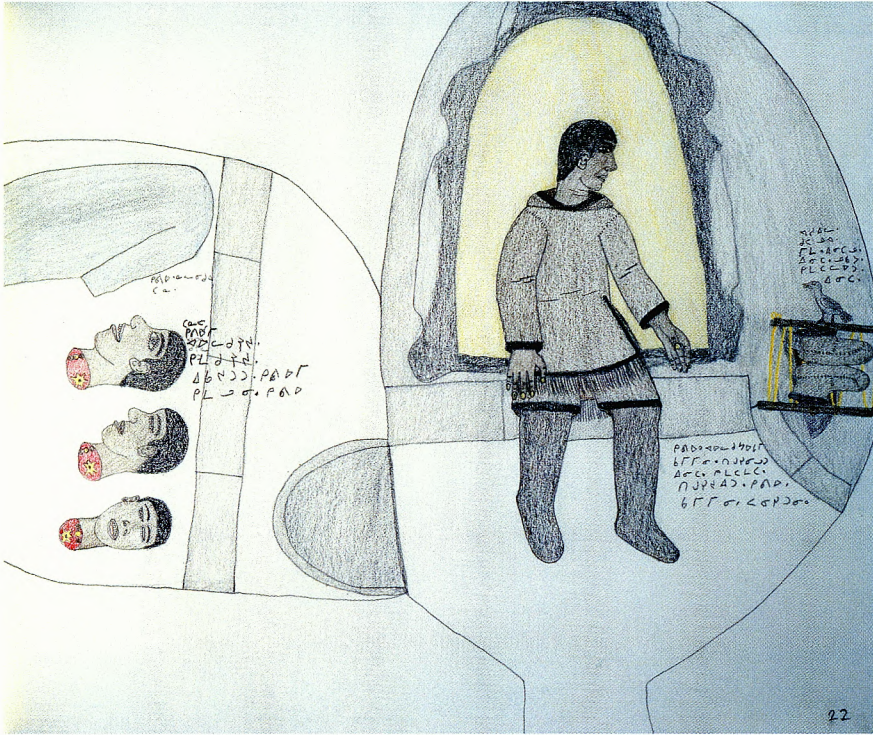


Inside one of the adjoining rooms in Igutsaqjuaq's iglu, he is placed in the area of the heads. One of the heads spoke to Kiviuiq, "You are going to end up like me, put your kamik's (boots) on and leave this place. Your fate will be as mine if you don't put your kamik's on and leave this place."

The head did this as he did not want Kiviuiq to end up like him. With this, Kiviuiq began his escape. (left)

Igutsaqjuaq is gone out of the Iglu to gather fire wood. (top)

Kiviuiq's kamiks are on the drying rack called Innitaq, above the lamp. (right)

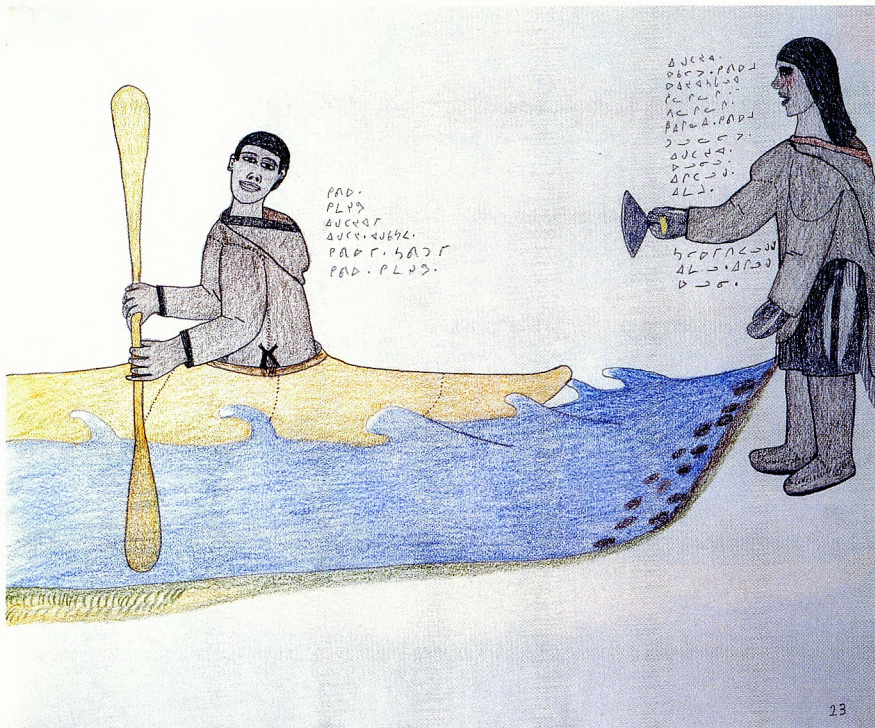


This is where Kiviug laid when he was brought in. (top left)

The head wants Kiviug to put his kamiks on to leave and save himself. (bottom left).

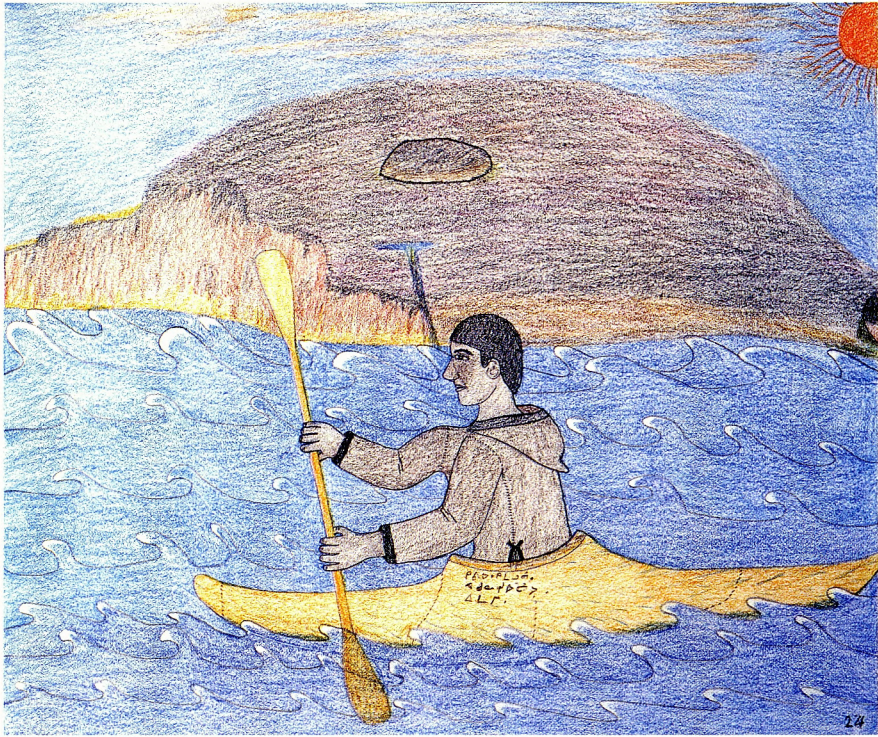
When Kiviug reached for his kamiks on Igutsaqjuaq's drying rack, the rack would move away from him. He is unable to grab his kamiks on the drying rack. (right side)

It moved every time he reached for the drying rack, as the rack would move when Igutsaqjuaq is not there. It was this time, when a bird landed on the drying rack (that is suspended), the drying rack stops moving away from Kiviug. Kiviug was now able to grab his kamiks and make his escape. (upper right)

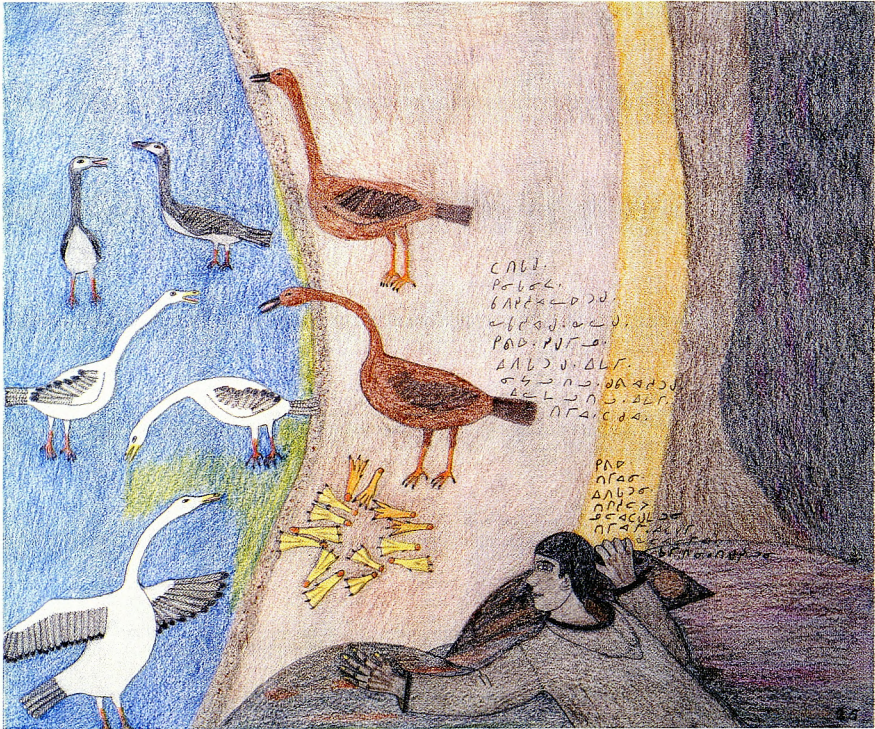


Kiviuq fled Igutsaqjuaq's home. Igutsaqjuaq almost caught Kiviuq. But Kiviuq was able to get away by casting off in a qajaq (kayak) that was parked by Igutsaqjuaq's camp, as it once belonged to a man that Igutsaqjuaq had eaten. (left)

As Kiviuq was paddling away, Igutsaqjuaq yelled, "You are to be my husband, I will not harm you- come back to me." With this, Igutsaqjuaq would throw her ulu by skipping it in the water surface and as she threw the ulu it would come back to her and she would throw it again at Kiviuq. (right)

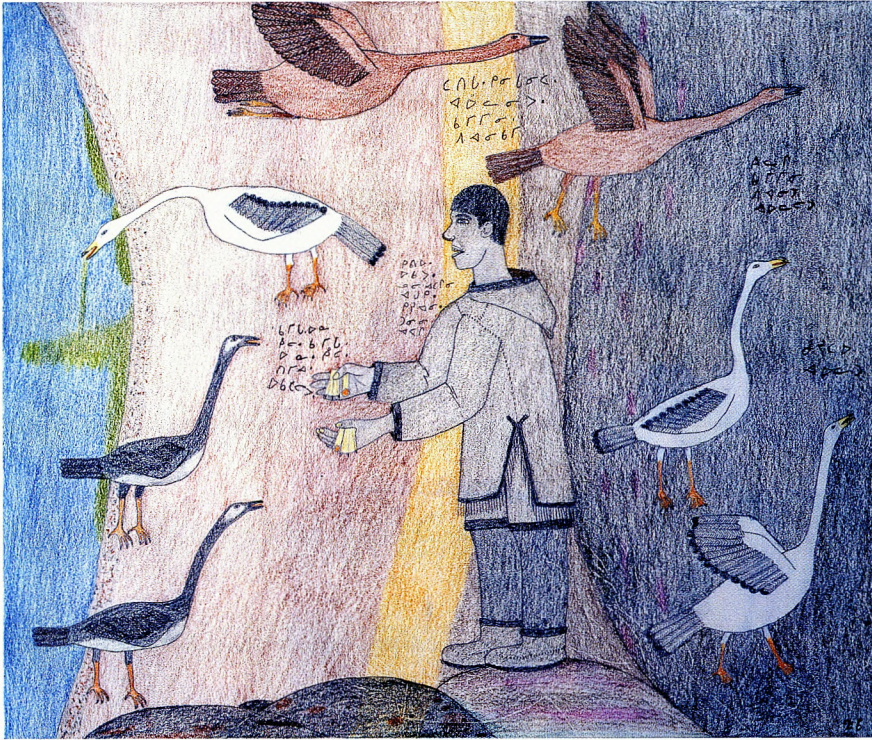


With Kiviug fleeing in a qajaq (kayak), he is caught in rough waters.



These Sandhill Cranes are to the back of the other birds in the water. If a Sandhill Crane is aggressive, it can attack people. It is said that cranes can pierce people in their midsections and in their sides with their sharp pointed bills. The cranes have their kamiks off after swimming and are drying up. The rest of the birds are swimming, laughing and having fun in the water. To swim the birds must take their kamiks (boots) off. (top)

Kiviuk is hiding and watching the female birds as they swim. He is watching to pick out a wife and is planning to take one as his wife. But in order to do this he must grab one of the female birds' kamiks so that she is unable to get away and must marry Kiviuk. (bottom)



After the cranes have their kamiks on they fly away. (top middle)

Others too, put their kamiks on after swimming, and fly away as well. (top right)

The swans fly away too. (right side)

"Give me back my kamiks. Give me back my kamiks," cries the goose. (mid left)

Kiviuq grabs a female goose's kamiks and says, "I will give you your kamiks back only if you become my wife." (middle)

When she asks for them back, each time, Kiviuq would only give them back to her if she became his wife- and [she] finally gives in.



Kivuiq went hunting and caught caribou to eat. However, Kivuiq's new wife and his two children only ate sand when they are home alone (when Kivuiq goes hunting). They go to the shore to eat sand. (top)

When Kivuiq is away hunting, his wife teaches and trains their children to fly along the shore, as well as to feed them sand. (left)

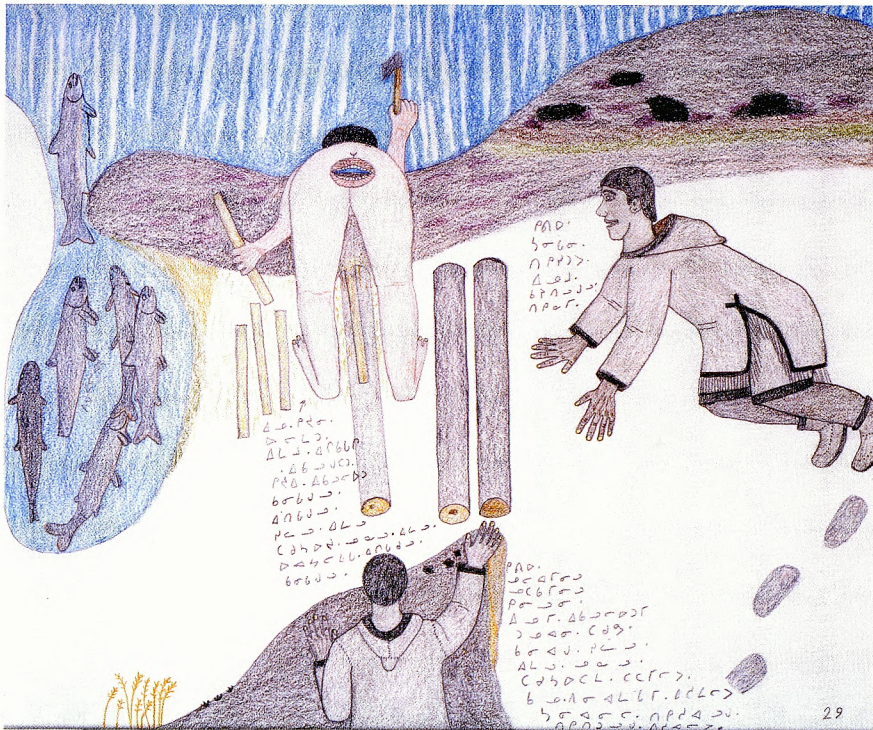
Kivuiq's mother-in-law prepares cooked caribou when he is returning from his hunting trips. Her son-in-law is Kivuiq. (right)



When Kivuiq returns from one of his hunting trips, he cannot see his wife and children anywhere. Kivuiq asks his mother-in-law where his family is. (right)

Kivuiq's mother-in-law tells Kivuiq that his wife and children have flown over the sea. She tells him that when he hunts, his wife teaches their children to fly. Now that they can fly they have flown over the sea to the other side. (left)

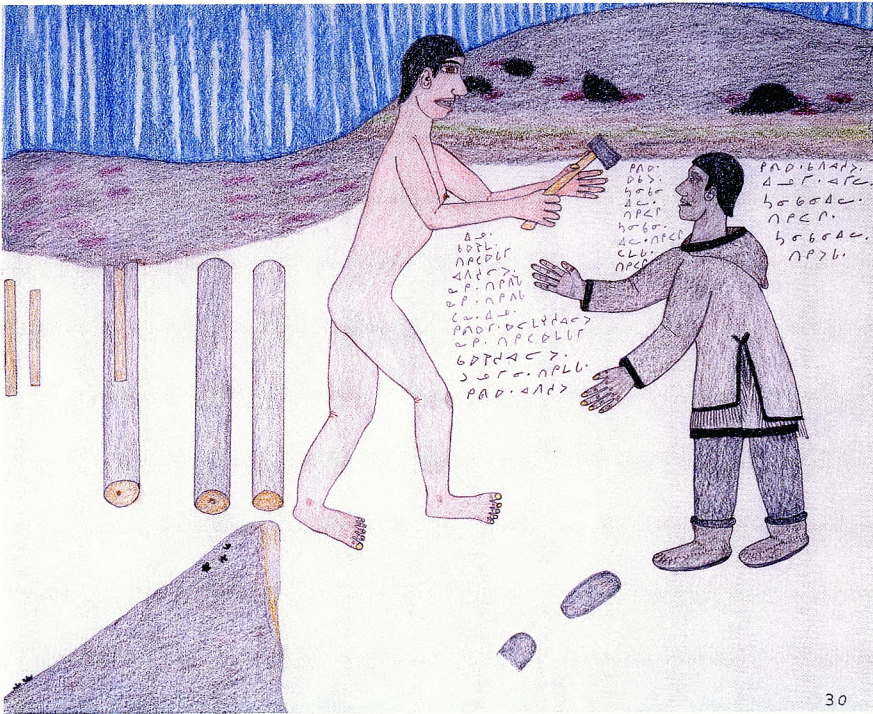
Tent anchor (bottom left), fire/wind shelter (mid-bottom), and firewood. (bottom right)



Kiviuk comes across a man chopping pieces of wood and throwing them into the water. The man is bare. When the man threw the pieces of wood into the water, they turned into fish. When the man chopping the wood is bent over, Kiviuk can see that his anus is a mouth. And as the man chopping wood is bent over, Kiviuk can see through the man. Kiviuk can see the land, water and sky. (left)

Kiviuk is searching for his wife and children, but comes across this man that Kiviuk sees from behind (who has a mouth for an anus). This makes Kiviuk uneasy, seeing such a man. He now wonders what to do. He decides that he is going to approach closer to the man and begins his approach. (bottom)

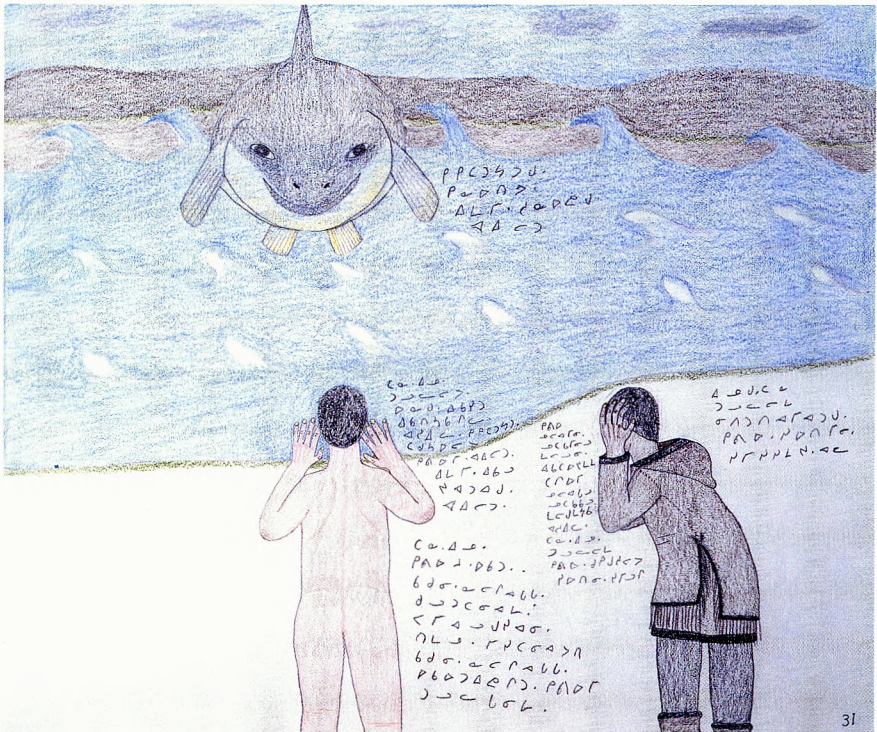
Kiviuk sneaks up close to the man quietly, without him spotting Kiviuk. (right)



When the man chopping wood spots Kiviug, he asks him, "From where did you approach me? From where did you approach me?" With axe in hand and raised, the man begins to approach Kiviug, asking him which way he came and if Kiviug had seen the man's rear end. He begins asking him. (left)

Kiviug responds to the man saying, "I approached from the side! I approached you from the side! I came from this way." (middle)

Kiviug becomes afraid of the man and again tells the man, "I approached you from the side. I came here from the side." (right)



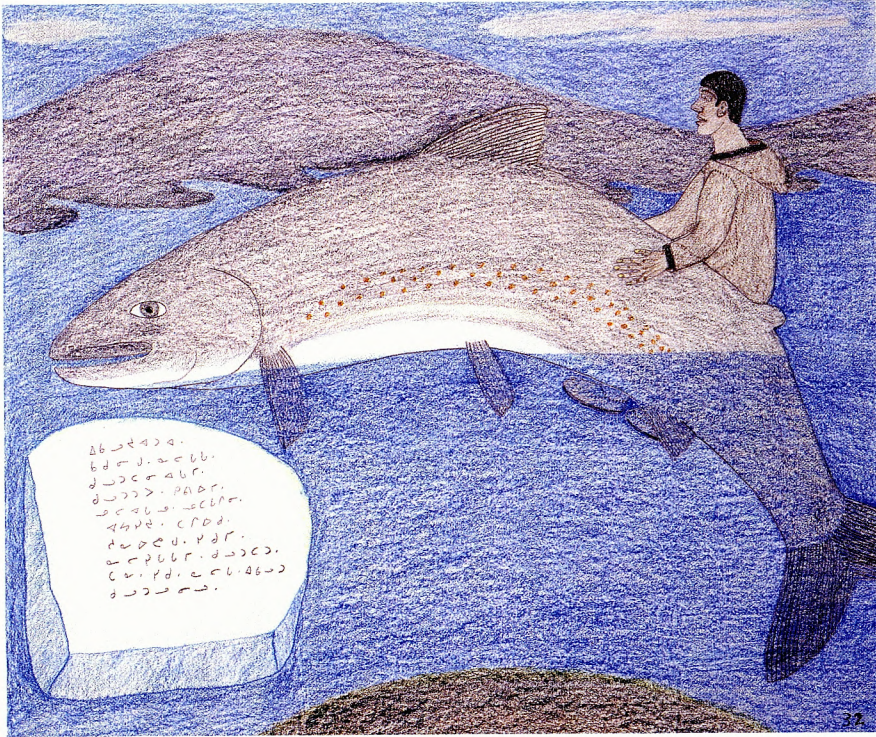
Kiviuk says to the man, "I wish to cross the sea so that I can follow my wife and children, who are on the other side." With this, the man begins to yell across the river. The man is yelling so loud that Kiviuk has to cover his ears as it was deafening. (mid-right)

The man yells out, "This man wishes to cross. Is there no one to bring him across?" With this, what appears to be an island in the water, is coming for Kiviuk. Astonishingly, it is a huge fish. (mid-top)

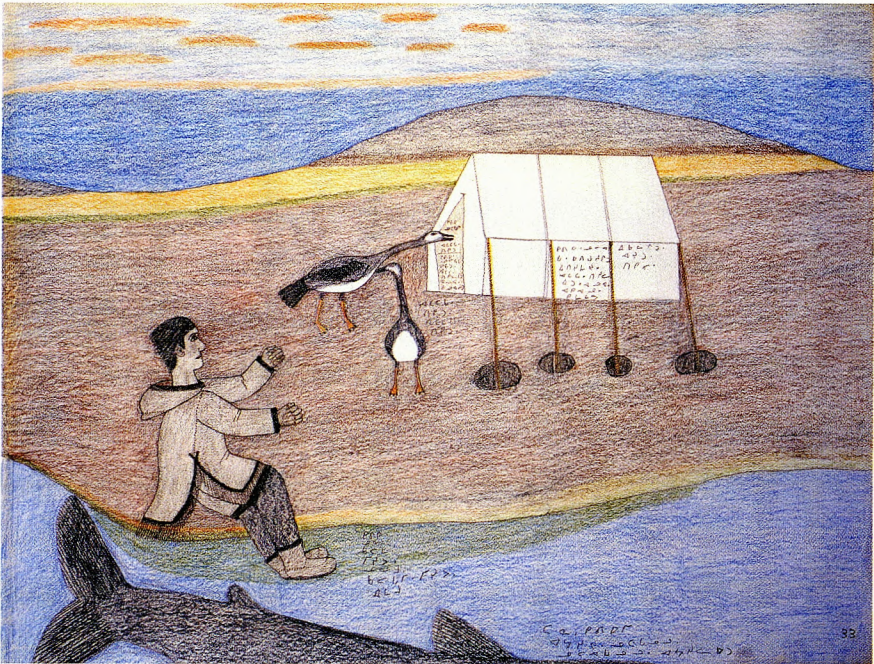
The man says to Kiviuk, "When the white under belly of the fish start to go under water, as you sit between the tail and body- give it a nudge as this will startle the fish and keep it going. (mid-bottom)

What looks like an island in the water appears to go darker in the water. Surprisingly, something is coming to pick up Kiviuk. (top)

The man yelled so loudly that it is extremely deafening and here you see Kiviuk plugging his hears. (far right)

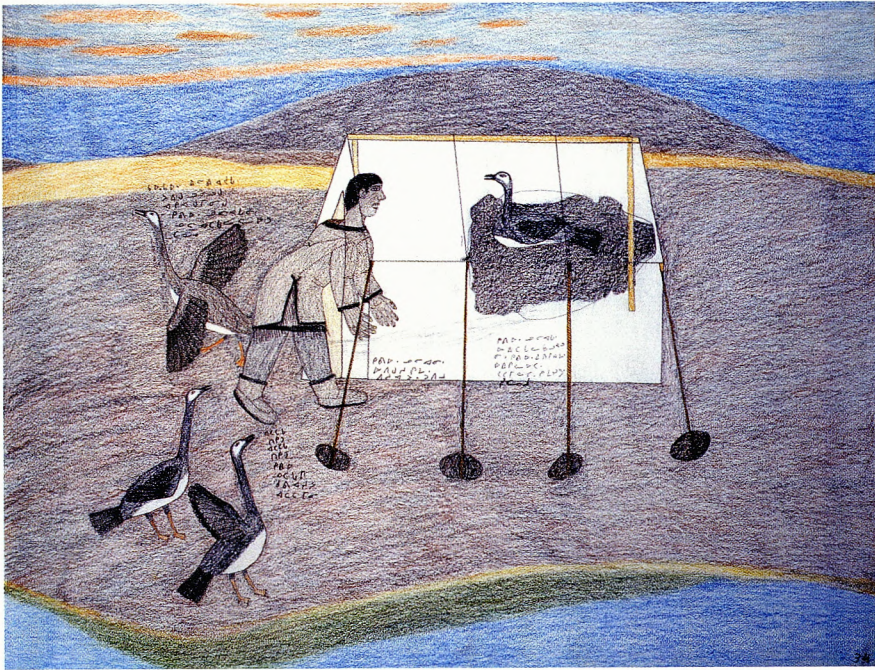


When the giant fish's white under belly started to go under water (as he rode the giant fish) [Kiviuiq] would nudge it to keep it going. The giant fish is bringing Kiviuiq across the sea to his wife and children and when it comes across ice, the fish gets scared and jumps over the ice with Kiviuiq on its back.



Kiviuq's children are playing outside and see their father approaching. Kiviuq's children holler, "My father has arrived! My father has arrived!" As Kiviuq is arriving, his wife not believing them, yells back to their children, "Your father will not be coming. He his back at home across the sea. He won't be able to cross- he is unable to." Kiviuq's wife is inside the tent with another husband.

Once Kiviuq was close to the land in a shallow area, he jumps off the giant fish into the water and goes ashore. (mid-bottom) This is what brought Kiviuq to his wife and children. It is now on it's way. (bottom right)



The children are hollering in joy that their father has arrived. "My father has arrived! My father has arrived!" (bottom left)

Kiviug's wife does not believe that Kiviug has arrived. (right)

Kiviug peers into the tent (middle). With this, Kiviug's wife's new husband, flew away in fear of Kiviug.

The new husband is flying away in fear. He keeps repeating that he has forgotten something as he runs away. (top left)



The fox hides and watches Kiviug when he returns from his hunting trips. (top)

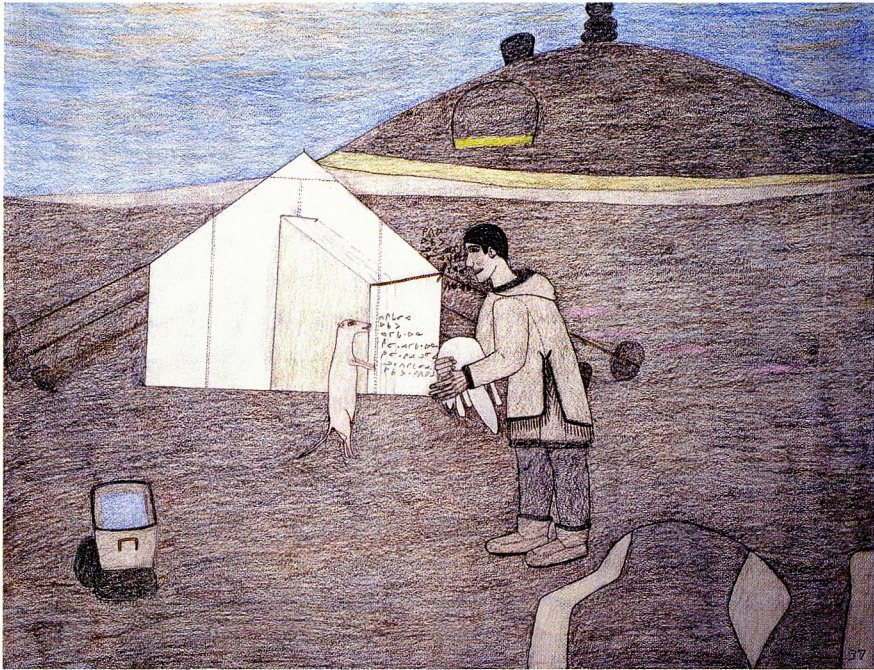
Each time Kiviug returns from his hunting trips, there is always caribou cooked and ready to eat for Kiviug. Kiviug is curious of who the mystery cooker is, and has an idea to pretend to go hunting (to hide and wait to see if he can uncover who is cooking for him). (bottom)



To Kiviug's surprise, it is a fox that cooks for Kiviug when he goes away on hunting trips. (left)

The fox takes off her fur in order to cook. When she does this, she lays out her fur to air and dry out. (middle)

Kiviug wonders who cooks for him and hides to see who is going to cook (by pretending to go hunting).



Kiviuq grabs the fox's fur.

The fox cries out to Kiviuq, "Give me my fur back! Give me my fur back! Give me my fur back!"

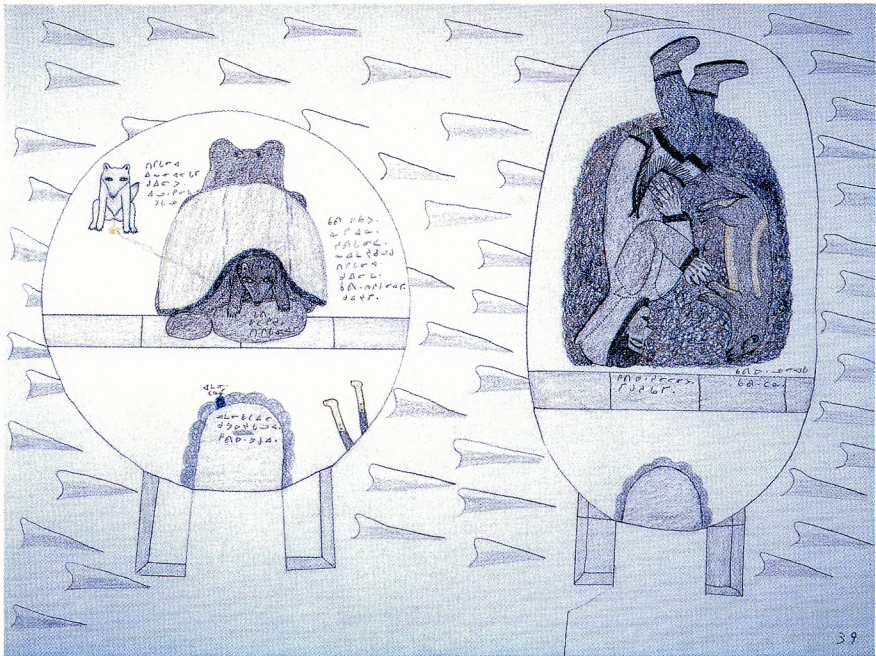
Kiviuq says, "I will give you your fur back only if you become my wife."



Kivuiq and the fox are now husband and wife. Kivuiq is making an iglu with Qavvik, the wolverine. Kivuiq is saying to Qavvik, "My wife is very shy, she wouldn't do it" (left). But Qavvik is persistent in swapping wives for the night with Kivuiq (top). Qavvik persistently says to Kivuiq, "I want to sleep with your wife." (middle)

Kivuiq finally gives in but warns, "You must keep the door shut and block any openings in the door as there must be no openings. My wife is very shy so you must be sure to have any openings blocked if you are going to sleep with my wife." (bottom middle)

Kivuiq's wife, the fox and Qavvik's wife.



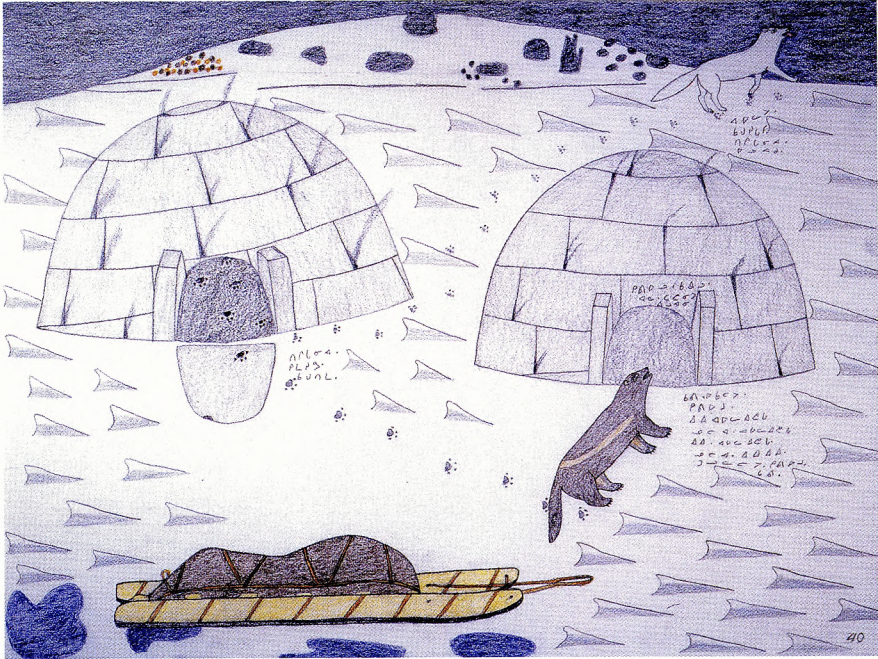
Now that Kivuiq's wife is preparing for bed, she must relieve herself by peeing by the side of the iglu. (left)

Qavvik smells the fox's pee and states, "Where is that foul smell coming from?" Qavvik is not familiar with the scent and does not know it was from the fox. (left)

Qavvik is in bed waiting for Kivuiq's wife in Kivuiq's iglu.

[There is a] small opening in the blocked door. This is where Kivuiq said to be shut and to have no openings.

Kivuiq is laying with Qavvik's wife in Qavvik's iglu. Kivuiq is asleep as he is tired from working.

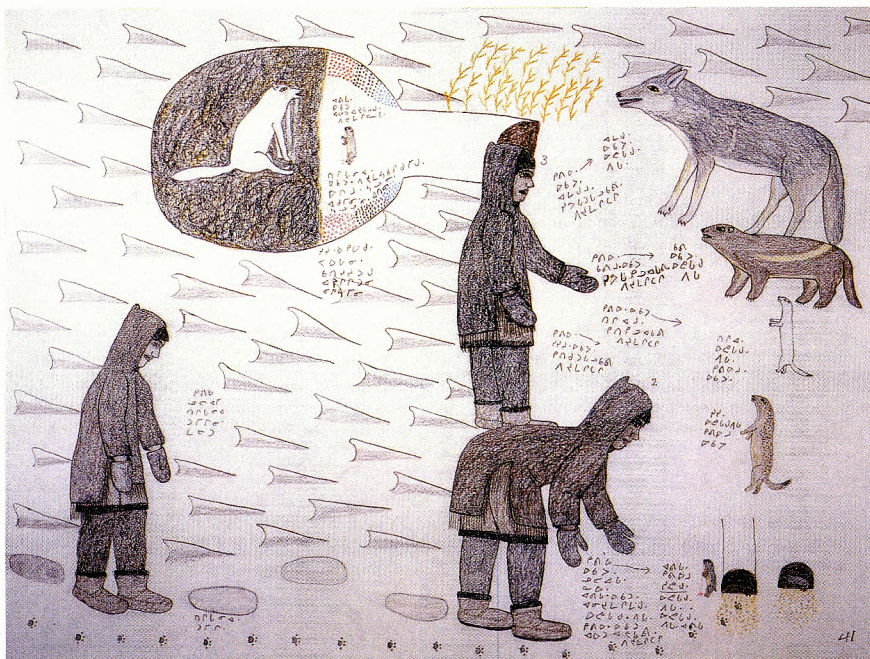


Kiviuq's wife leaves as she is embarrassed of her scent from Qavvik's comment. (left)

Kiviuq's wife travels all night from embarrassment. (top right)

This is the iglu where Kiviuq and Qavvik's wife are sleeping. (right iglu)

Qavvik says to Kiviuq, "Ii [yes], Ii, I have caused your wife to run away. Ii, Ii, I have caused your wife to run away." Qavvik begins to start yelling to Kiviuq, "Ii, Ii, Ii, Ii."



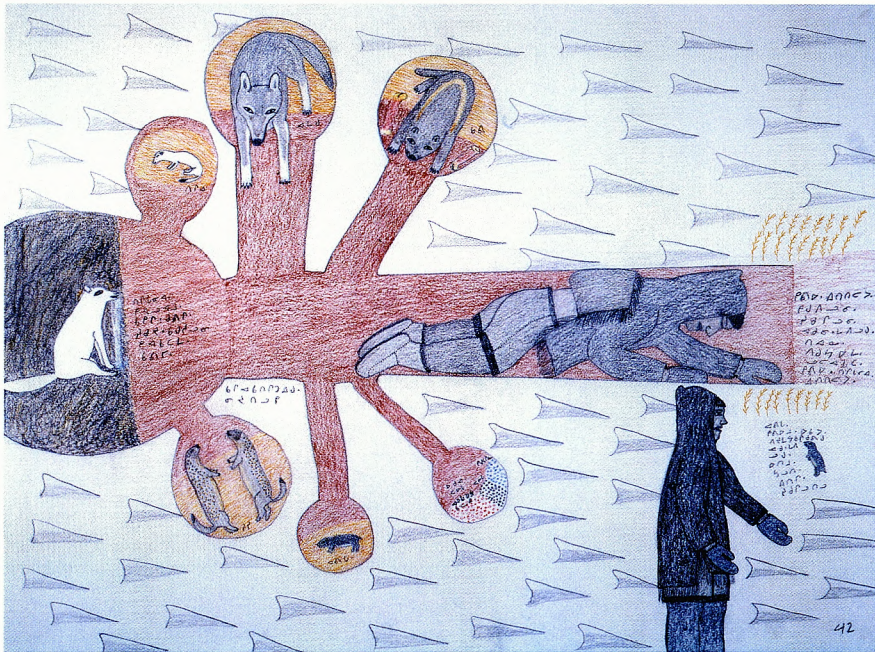
Kiviuq is following his wife's footprints. (bottom left)

Kiviuq meets a lemming at its burrow and Kiviuq asks the lemming, "Have you seen my wife?" The lemming says, "Take me for your wife." Kiviuq sees that the lemming has blood running down her nose and the lemming would lick this off. Kiviuq says to the lemming, "You have blood running down your nose so I am not interested." The lemming says, "What did you say? Take me for your wife. Take me for your wife." (lower right).

The Avingaq (lemming) says to Kiviuq's wife, the fox, "Because I have blood running down my nose, he does not want me." The fox responds, "If he does not want you then you must have him enter the iglu backwards with the back of his coat flap flipped over his back and he must not be able to see."

The Siksik (ground squirrel) has gathered berries by the entrance and sorted them to eat later.

The Amaruq (wolf) says to Kiviuq, "Take me for your wife." Kiviuq responds, "Your snout is too long so I am not interested." The Qavvik (wolverine) says to Kiviuq, "Take me for your wife." Kiviuq responds, "Your snout is too short so I am not interested." The Tiriaq (ermine) says to Kiviuq, "Take me for your wife." Kiviuq responds, "Your back is too small so I am not interested." The Siksik says to Kiviuq, "Take me for your wife." Kiviuq responds, "Your back is too big so I am not interested."

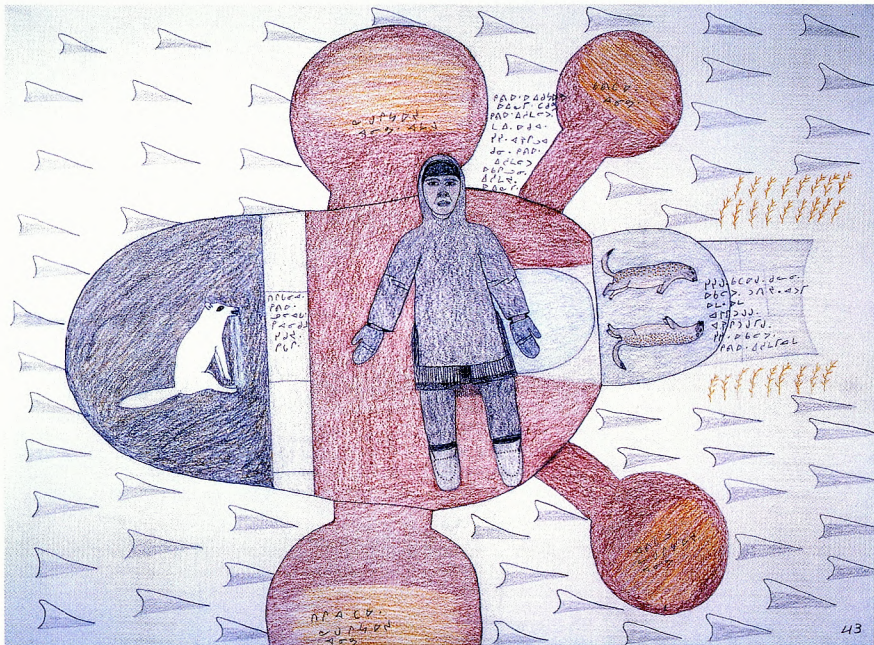


Kiviuq's wife, the fox, is so embarrassed from Qavvik that she has been crying for some time. She had been crying so long that ice has formed from her nose.

Here you see the Tiriag (ermine), Amaruq (wolf), Siksik (ground squirrel), Avingaq (lemming) and the stored food (berries).

Kiviuq is approached by Avingaq (lemming) and tells him, "If you are so reluctant to take a wife, you must enter the iglu crawling backwards with the back of your coat flap flipped over and you must have your eyes closed." (bottom right)

Kiviuq is entering the iglu, crawling in backwards with the back flap of his coat flipped over. He did this as he is instructed to do, as he too is instructed by his wife, the fox.

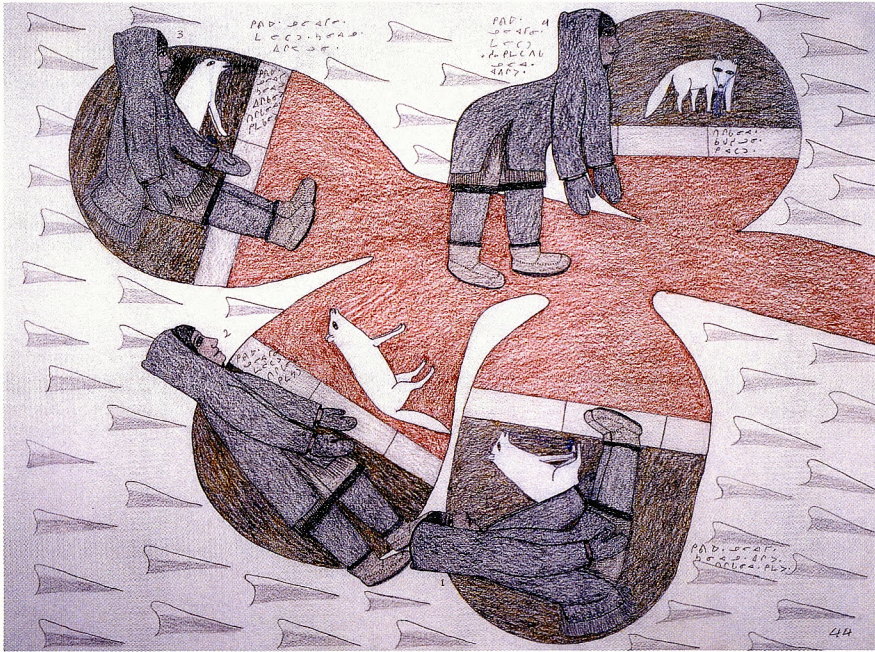


Kiviuq's wife has ice formed from her nose from crying too much, as she has been embarrassed by Qavvik.

Tiriaoq (ermine) who is not chosen as a wife has left. Avingaq (lemming) who is also not chosen has left. Qavvik has left as she too, is not chosen as Kiviuq's second wife.

When Kiviuq enters the iglu, he opens his eyes and sees two Siksiks and thinks to himself that they look identical.

The Siksiks are at the top of the entrance and both speak, "We are described as being identical. He said we are the same." Even without Kiviuq speaking out loud, the Siksiks could hear his thoughts.



With Kiviug following his wife, the fox, he wants to be with her and beside her so [he] makes attempts to be seated by her side. But each time he sat close by his wife, she would move over- away from her husband.

This continued on to the point that the fox moved from [one] room to another in the iglu. But Kiviug would follow his wife and continued to make attempts to sit beside her. And each time he got close to his wife, she would move away from him.

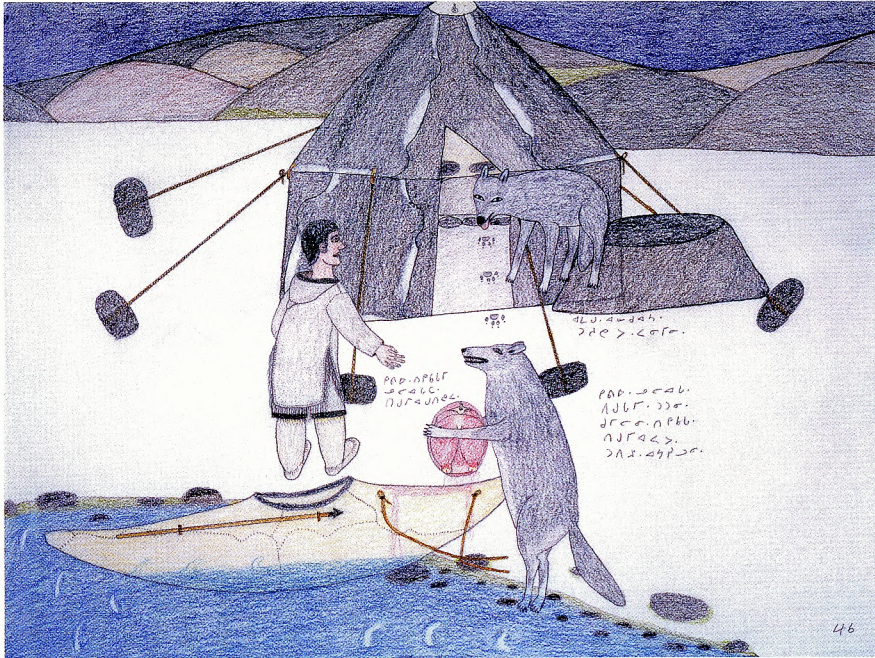
Kiviug's wife is so hurt and embarrassed by Qavvik that she is still crying (upper right).



Kiviug no longer has the fox for a wife, but now has Amaruq (wolf) for a wife. When Kiviug goes hunting and returns with the caught caribou on his qajaq (kayak), his wife takes the caribou off the qajaq and brings it to the tent for cleaning.

His new wife is strong and can easily carry a caribou by herself, each time her husband catches caribou. Each time she takes the caribou from his qajaq to the tent for cleaning.

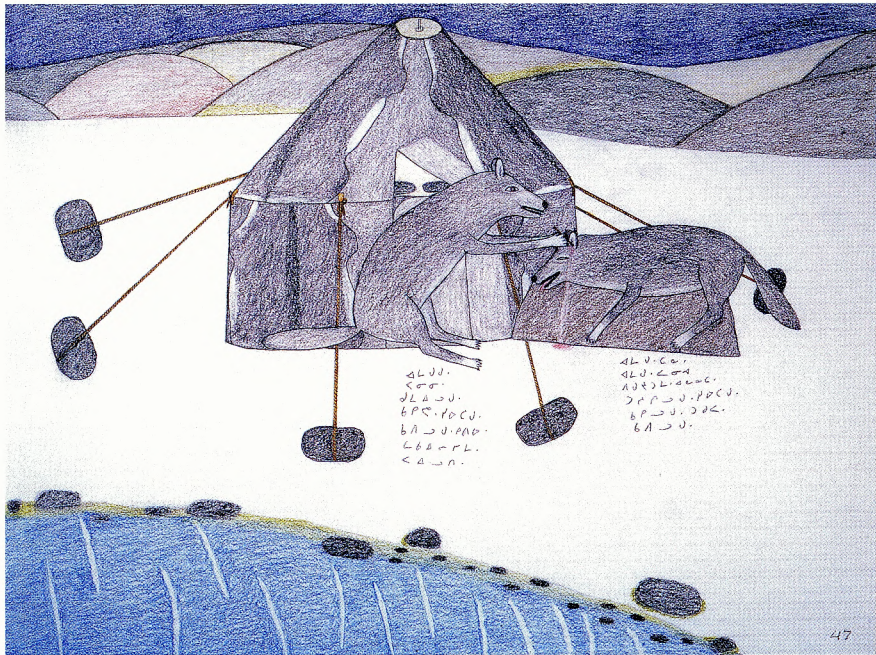
This other Amaruq (wolf) is the Kiviug's old mother-in-law. She is envious of her daughter having a husband and [of] her daughter's skills and strength. The old mother-in-law plans a way to get rid of her daughter. The old mother-in-law plans to groom her daughter and delouse her and while she is doing this, she will kill her daughter by piercing through her ear.



When Kiviuq returns from hunting, his wife carries the caribou from the qajaq.

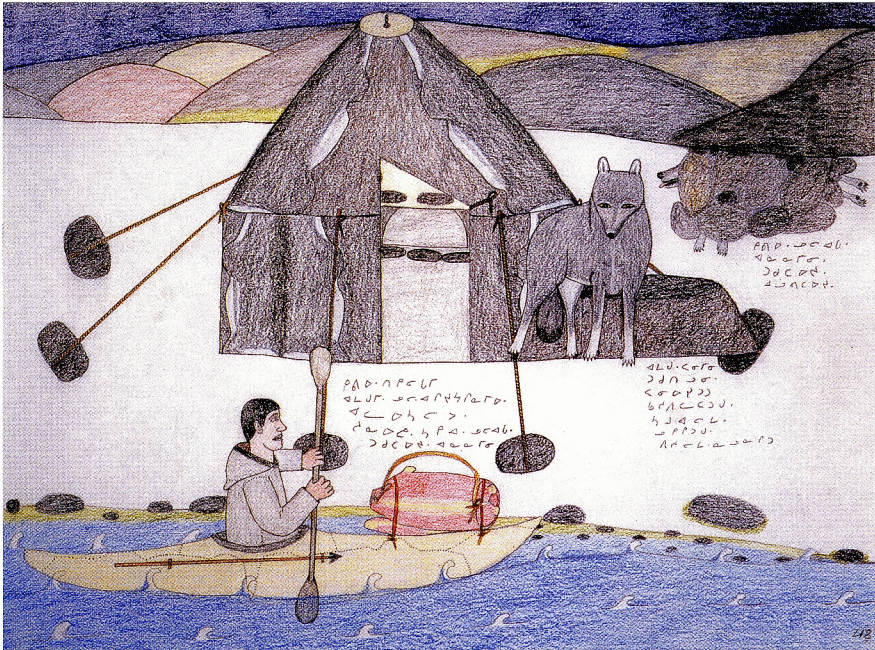
The old mother-in-law, Amaruk (wolf) is envious of her daughter's strength and ability, and that she is one married to Kiviuq. (top right)

Kiviuq's wife is strong and able to carry the caribou from Kiviuq's qajaq and bring it to the tent. (bottom)



The old mother-in-law (Amaruq) is grooming and delousing her daughter. She then kills her daughter by piercing her daughter through her ear. (left)

Kiviuq's wife (the Amaruq) is strong and her mother (Kiviuq's old mother-in-law) is envious of her and kills her by piercing her head through her ear. (right)



Once again, Kiviuq is returning from a hunting trip. He sees his wife but finds her behavior and movements odd and not herself (when in fact, it is the old mother-in-law dressed in her daughter's fur, pretending to Kiviuq's wife). Kiviuq's wife was killed by her mother- Kiviuq's old mother-in-law. (left)

Kiviuq's Amaruq wife is killed by her mother and is buried. (top right)

The old mother-in-law pretends to be her daughter after killing her. Her appearance as she was approaching Kiviuq was that she seemed weak and lacked strength. It was more obvious when she walked, that this was not Kiviuq's wife. (right)



Kiviuq is quick to find that this is not his wife, as she has become far too different. He asks the old mother-in-law, "Why is the caribou heavy for you?" Kiviuq knows this is not his wife, as she is far too weak.

The old mother-in-law (who has killed her own daughter), pretending to be Kiviuq's wife, cannot lift the caribou. It is too heavy to lift for the old mother-in-law and [she] says, "This is too heavy. This is too heavy". Kiviuq's old mother-in-law has taken her daughter's fur and uses it to conceal herself as Kiviuq's wife.

Kiviuq's wife was killed by her mother by pretending to delouse her and piercing her through her ear.



Now that Kiviug knows that this Amaruq is not his wife, he plans to leave. With this, Kiviug and the old Amaruq are upset with each other. The old mother-in-law now knows that Kiviug will leave her. She says to him, “If you leave me I will use my ulu and cut you deep and spread you out in small pieces like this.” As she said this to Kiviug, she used her ulu to cut deep into a rock face and scraped many small pieces of rock with some spark and sent them as flying debris.

Kiviug angrily responds to the old Amaruq, “If you threaten to cut me up deep and into many small pieces, I can do this to you.” Kiviug picks up his bow and arrow and fires an arrow accurately into a piece of ice that is far away. When the arrow hit, it cracked and split the ice down the middle.



Nancy Pukirnak Aupaluktuq, 1990.
Photograph by Paul von Baich.

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