

AKINIRMUT UNIKKAAQTUAT
Stories of Revenge

INUIT MYTHS AND LEGENDS

Volume 1

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A c k n o w l e d g m e n t s

We wish to acknowledge the contributions of those elders and storytellers whose versions are incorporated into the renderings of the three stories in this volume. By offering thanks to all we hope to give offence to none.

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Susan Sammons
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Introduction

The three stories in this volume are well known across the Inuit world. The versions here have been adapted and written from a variety of different sources. The third story, about the proud young woman who refused to marry, is written in the form of a play, which may be useful to teachers who are looking for different ways in which to interest their students in traditional stories. This version of Takannaaluk may also help to illustrate the inherent dramatic possibilities there are in many Inuit stories. This should come as no surprise to the reader familiar with them, because the stories were the movies and soap operas of their day, providing entertainment for all listeners. Today it is difficult, if not impossible for some, to imagine sitting close together, being held in complete attention and enraptured by the telling of stories. This is how it was with all peoples at one time in their history and such was the case for Inuit in the not too distant past.

The longest story here is the Legend of Kiviuq who is a figure of almost epic proportion. His story has been told across the circumpolar world in many different versions and with a variety of incidents. But the main outline of the plot is the same: Kiviuq is spared because he is kind, he goes on a long journey, has many adventures which tax his courage and resilience, he overcomes all adversity and returns home safely. Kiviuq is often portrayed doing kind deeds. He helps a lemming who is in difficulty in the water





and he cleans the dirt from a seal bone before putting it back where he found it. He is aware of the feelings of others and shows a rare delicacy in approaching the man with no inners so as not to embarrass him.

But if he is capable of kindness, Kiviuq can also be bad tempered and behave inappropriately. In frustration with his snow goose wife, Kiviuq throws whale blubber at her soiling her beautiful amauti. He takes beads from the two tiny spiders because their mother tried to kill him. He is also a difficult and dangerous person who deals with his enemies with a fearful ruthlessness. The two wives who sneak away to a liaison with the giant penis are dealt with in a manner reminiscent of the most gruesome of Elizabethan revenge tragedies. Kiviuq stabs and kills the penis, cooks it for his wives, baits and tortures them and finally strangles them both to death.

Revenge is a major theme in these three stories but it is not the only one. Kaujarjuq quietly endures the many insults and ignominies heaped upon him by almost every one in the camp because he had been taught to “be patient in suffering.” The story seems to be an enactment of this very teaching as Kaujarjuq’s brother trains him to overcome his physical weakness and prepare to defeat his enemies. Kaujarjuq bides his time, remaining hidden until just the right moment and then every one who mistreated him is punished, there is no escape. The moral purpose of this story is evident in the way Kaujarjuq takes his revenge. The camp is almost





completely depopulated, which gives a strong message about the social chaos that can follow acts of unkindness.

Takannaaluk is known by many other names. The one familiar to most readers in English is Sedna. Her story has overtones of so many important themes that reoccur in traditional Inuit stories it is impossible to deal with them adequately in a short introduction. A central theme is, what happens when one does not follow the established rules of social behaviour? In the case of Takannaaluk, the results are disastrous both for her and for her father. The implied message is that young girls should not only be obedient to their fathers, but the normal thing for them to do is to marry. This is not a personal choice because the objective is not to achieve individual happiness and fulfillment but to maintain social order. Without strict social control, the community cannot thrive and its very foundations are shaken when there is any deviation from accepted practice.

Takannaaluk's refusal to marry any of the usual suitors turns her world upside down. She can no longer see things as they are but only as she wishes them to be. And so the fulmar is to her, literally, the man of her dreams. She cannot see that he is a fulmar. Her father too becomes part of the nightmare world created by her decision. The kind, loving, doting father becomes a cowardly, self serving betrayer of his own daughter, willing to sacrifice her life to save his own. This is a world gone mad and the only possible outcome is the one offered in the story, both father and daughter





perish in the ocean. However, Takannaaluk lives on beneath the sea to remind the listener (and reader) that selfish and evil acts once done cannot be undone.

How should one read these stories today? The short answer is, with an open mind to let the nuances of the stories work on us. For, while traditionally stories were told to teach a lesson, they were also told for entertainment and if we allow them they will continue to do so. These stories describe a very different world from the one most of us know but different does not mean wrong or nonsensical. Who can deny the imaginative truth of animals talking to men, magic transforming lives, strange creatures and incredible happenings? To deny the truths in these stories is to fail to see there our own reflections, for essentially they are about human desires and failings, pride, jealousy, greed, selfishness, and the struggle to achieve and maintain community.





THE LEGEND OF
KAUJJARJUK



A boy and his sister were cut off from their family while hunting seals on the ice. No one could help them as the ice pan floated away. Their parents and elder brother thought they had died. But they had not died. For many days the ice pan drifted until it touched land and here a different family adopted each of the children. And this is how the boy and his sister came to live amongst strangers.

Amongst these strangers they received no kindness. The girl had to braid sinews for holding up trousers and the boy, Kaujjarjuk, had to chop blubber to make oil for the lamps. He was not allowed to sleep in the iglu but had to sleep in the porch with only the dogs to keep him from freezing. The dogs were kind to him. They treated him as one of their own. One dog served as his pillow, another as his mattress, and a dog lay on either side of him to keep him warm.

The people would often have drum-dances and feasts in the meeting-house. Kaujjarjuk was never invited, instead he had to carry out the large urine pots and empty them. He was very small and could hardly lift the pots and often he was splashed with urine and excrement.

Often they would call him and say, "Where is Kaujjarjuk, the boy who chops blubber?" As Kaujjarjuk came in to the iglu two teenage girls or some older men or boys would be waiting for him. They would poke Kaujjarjuk in the nose with walrus tusks, lift him up and place him in the usual chopping place. This was very painful and caused Kaujjarjuk's nostrils to grow very large while the rest of



his body hardly grew at all.

Kaujjarjuk had no one to care for him except for two old women who occasionally took pity on him and, when no one was looking, hid scraps of food for him to eat. Often Kaujjarjuk longed for his family but he did not complain because his parents and his older brother, who was a shaman, had often told him to be patient in suffering.

Kaujjarjuk's sister was not much better off. Her fingers were worn down to the bone from braiding but at least she was allowed to eat and sleep in the iglu.

One winter night, when everyone was asleep, Kaujjarjuk heard a voice calling from outside the iglu, "Kaujjarjuk! Come out! Kaujjarjuk come out!" But he was afraid to go outside so he said to one of the dogs, "My pillow, go out and see who is there." So the dog went out and when he came back in said, "There is nothing there. Go back to sleep."

A little while later the voice called again, "Kaujjarjuk! Kaujjarjuk! Come out!" But Kaujjarjuk answered, "I am afraid." Then Kaujjarjuk sent the old dog that was his mattress to see who was there. The dog came back and said, "There is no one there." The strange voice called out a third time and the dogs paid no attention to it. So, Kaujjarjuk went out himself and there in the moonlight he saw his elder brother.

His brother took Kaujjarjuk inland to a high mountain where no one had ever been before. Up and up they climbed until





they reached the top. Kaujjarjuk was very afraid. His brother told Kaujjarjuk, “Do not be afraid, little brother. I have come to teach you strength and with the power of my magic words you will be a strong man. You must do exactly as I say and tell no one about me. During the day I will be invisible to everyone but you.”

Kaujjarjuk was eager to learn from his brother. “What must I do,” he asked. His brother told Kaujjarjuk to pick up a big rock. Kaujjarjuk tried with all his might to lift the rock but he could not because it was frozen into the ground. His brother told Kaujjarjuk to try harder. But no matter how hard Kaujjarjuk tried he could not move the rock.

His brother had a small whip and he began to beat Kaujjarjuk with it. “Try again,” he said and Kaujjarjuk tried once more. Many times Kaujjarjuk tried and failed to lift the rock and many times his brother whipped him saying, “Try again.” At last, Kaujjarjuk was so fearful of the whip that, summoning all his strength, he lifted the rock. “That is enough for tonight. Tomorrow when I call for you, come out and I will teach you some more.”

Night after night his brother repeated the same training and Kaujjarjuk grew stronger and stronger. He told no one about his new-found strength and continued to take abuse daily from the people. Finally, Kaujjarjuk was able to lift the largest rock on the mountain and his brother was pleased. “You are strong enough now,” he said. “Tomorrow, hide yourself well because three large bears are coming to the camp.”





Early the next morning, as foretold, three large hungry bears came into the camp in search of food. All the men were excited and ran to get their weapons. They dropped pieces of blubber as bait but the bears just sniffed at them. The women began to scream and shout, “They will not eat the bait. Where is Kaujjarjuk? Find him! He will make bait for the bears.” They searched everywhere but they could not find the boy.

The people were all gathered watching the three large bears and did not see Kaujjarjuk running from his hiding place towards the men. Kaujjarjuk lifted up the first man and hurled him like a stone through the air to the hungry bears. One by one Kaujjarjuk picked up his former tormentors and threw them to the bears to be killed. The few arrows and harpoons they threw at him fell useless to the ground. Kaujjarjuk now had both strength and magic.

When all the people who had mistreated Kaujjarjuk were killed, the helpful bears went away. There were four women who Kaujjarjuk did not kill and he gave two to his brother for wives. These women had often hidden food for Kaujjarjuk. The other two women who had regularly teased him, Kaujjarjuk took as this own wives. The two wives of his brother were well treated but not Kaujjarjuk’s.

Kaujjarjuk beat them at every opportunity. To avoid being beaten his wives competed for his favour. Kaujjarjuk called for meat and they both would come running with it. Kaujjarjuk would beat the last one with a pair of walrus tusks. Or if he asked, “Where are





my braiding sticks?” the one who brought them first was spared and the other one was beaten. Kaujjarjuk beat them both so badly their cheeks were bloated out of proportion.

Some say that Kaujjarjuk eventually killed his wives and he then went back home to his own people and became a great hunter. Others say he was killed because people were afraid of his great strength. But this happened a long time ago and no one knows for sure.





THE LEGEND OF KIVIUQ

CHAPTER 1





A long time ago there were Inuit living in a camp by the sea. In the spring, when the snow had melted, all the Inuit played ball games and had much fun. All, that is except one small boy who stood back, enviously watching but afraid to join in the merriment. This small boy lived alone with his grandmother on the other side of the bay. Whenever he joined in the games, he was battered and bruised and beaten and his clothes were ripped and torn by the men.

Because she had no one to hunt for them, the grandmother had to sew and patch her grandson's ripped clothes. This went on for so long she decided she must take some action. She told her grandson to go to the camp and look for a piece of sealskin, because she had no more skin left to make repairs.

The boy found a small piece of skin from the head of a seal and he brought it back to his grandmother. His grandmother scraped and scraped the piece of skin and stretched it out until it was big enough to cover the small boy's whole body, from head to toe. She fitted the skin tightly to his head and put his arms through the seal's fore flippers until the little boy looked just like a small seal.

On the floor, in the middle of the tent, was a hole to catch the melting snow and ice. A flat rock covered the hole. The grandmother, who was a shaman, put the small boy into the hole where he disappeared, only to resurface in the bay right in front of the place where the Inuit were camped. He bobbed up and down





in the water and the people were very surprised to see a baby seal swimming quietly so close to shore. Quickly the men ran to their qayaqs. They really wanted to catch the small seal.

With his grandmother's voice in his ear, the small boy swam farther out to sea to avoid being killed by the harpoons of the hunters. Whenever they got near, he dived far down into the deep water, and came up again out of range. As he swam, the boy followed his grandmother's instructions. She told him, "keep going until you are far from the land. Then tap your flippers on the water and say, 'Ungaa, unгаа, where is my partner? Silaga nauk? Where is my air?'"

The boy did as his grandmother told him and no sooner had he spoken then the wind began to blow, the waves began to rise, and heavy snow came falling from the sky. The hunters were confused and unable to see the boy who safely made it back to shore, leaving them all behind.

The hunters in their qayaqs struggled to paddle their way back to camp but the wind and the waves pushed them further and further out to sea. The qayaqs were tossed around by the huge waves and many were flipped over drowning the hunters. Two men went behind an iceberg to escape the wind and waves. One of them tried to put on his sealskin parka but his qayaq overturned and he fell into the sea and drowned. His friend tried to save him but he too fell into the cold water and died.

One man, however, did not succumb to the rage of the sea





and the might of the wind. This man was named Kiviuq and the spirits were with him. Right under the stern of his qayaq a polar bear was roaring at the storm and under the bow a bird never stopped singing. Whenever Kiviuq saw a big wave approach he called out, “There is the land. There is the seashore.” He repeated this over and over again but each time the land disappeared.

With the wind at his back and the huge waves breaking over him, Kiviuq paddled as hard as he could. He was in his qayaq so long he half filled it with urine. Finally, Kiviuq reached shallow water and saw the land. He was so exhausted that he let his qayaq drift into shore where he landed safely. Kiviuq was saved from drowning because he never abused the orphan boy like the others did.

Kiviuq emptied all the urine from his qayaq and turned it upside down on the beach to dry out. He lay down on the beach near his qayaq and almost immediately fell into a deep sleep. Suddenly, in his sleep he heard someone shouting, “Wake up, come quickly, your qayaq is drifting away on the tide!” Kiviuq jumped up and sure enough his qayaq was floating gently out to sea. Kiviuq lost no time but ran into the water and caught the qayaq and brought it to the shore, where he emptied it once more.

Kiviuq decided to leave the island and return to his home and as he got ready to leave he heard a voice calling to him. “Come and take the dirt from my eye,” the voice said. Kiviuq looked around but he couldn’t see anyone. He walked along the shore but still he saw nobody. He decided to climb a hill to get a better look. Kiviuq





heard the voice again, asking just as before, “Come and take the dirt from my eye.” It sounded like the voice that had warned him about his qayaq. Kiviuq noticed a bone from the shoulder blade of a seal lying on the ground, half covered by gravel. He picked it up and cleaned the moss and earth from the eye of the bone. He put the bone back where he found it and went back to his qayaq.

Kiviuq was anxious to get back to his family so he put his qayaq into the water and began to paddle away from the island. Just as he cleared the bay Kiviuq heard another voice calling to him. “Help me. Come and help me. Lift me up,” the voice pleaded. Kiviuq looked around and saw a little lemming swimming and splashing about in the sea. He had fallen into the water and was desperately trying to get out. Kiviuq took pity on the little lemming, picked him out of the water and put him on the land. Kiviuq finally left the island.





CHAPTER 2





Kiviuq paddled far away from the island trying to figure out how to get back home. For a long time he saw nothing but the wide sea until suddenly he noticed some land far off. He was anxious to get on dry land again and very soon he reached the shore, pulled his qayaq out of the water, and looked around.

Not far from where he stood was a tupiq, so Kiviuq decided to see if there was anybody there. He approached the tent cautiously wondering what he would see. There was an opening in the side of the tent and Kiviuq looked in. Inside, he saw a very large woman cleaning a human skin as though it were a seal skin. Kiviuq was astonished at what he saw.

He started spitting at the woman to get her attention but she ignored him at first. Kiviuq continued spitting at her and without looking up she said, “What normally doesn’t drip is dripping.” The woman lifted up her head in the direction of Kiviuq but she couldn’t see him because the folds of her eyelids covered her eyes. The she took her ulu and cut off her eyelids in order to be able to see. She then popped the eyelids into her mouth and began to chew them.

Kiviuq saw that the woman was cooking human hands and flesh in the cooking pot. He was frightened out of his wits. Kiviuq fell to the ground in a faint; he was unable to breathe and unable to move. When he recovered, Kiviuq cried out, “It’s a person! It’s a person!”

The large woman invited Kiviuq into her tent because she wanted to dry his clothing, which was still wet from his travels at sea.





She helped Kiviuq onto the sleeping platform, which was covered with human skulls. She placed Kiviuq's clothing on the drying rack, and then she went out to get firewood. The woman intended to kill Kiviuq, cook him and eat him. Kiviuq didn't know but the woman's name was Iguttarjuq.

Kiviuq fell asleep and when he awoke he was touching a human skull. The skull had woken Kiviuq up to warn him. The skull told Kiviuq, "You are going to end up like me if you don't get away. Put your clothes on and get out now." Kiviuq put his clothes on but when he tried to get his kamiik the drying rack moved out of his reach. He tried repeatedly to get his boots but the rack just moved away of itself.

Just then a little amauligaq flew into the tent and touched the drying rack, which let the kamiik fall to the floor. Kiviuq didn't waste any time putting on his boots and he ran outside with them in this hand. As he ran to his qayaq Kiviuq could hear footsteps behind him. He got to his qayaq, picked it up and ran to the water. Kiviuq took one quick look back to see where the woman was.

Iguttarjuq had stopped to put on her leggings. Then she took her ulu and split a little rock in two. She called out to Kiviuq, "What are you going to do with your qayaq now?" Kiviuq was stuck on a pan of ice with no way out to open water. Kiviuq took his harpoon and struck the ice pan, which split open. "If you were in the water I would have harpooned you," Kiviuq yelled at the woman.





The woman just said, “Uhuuu” and continued walking along the shore, following Kiviuq as he paddled desperately beside the floating ice. All Kiviuq could think about was getting away from this terrible woman. She knew if Kiviuq got around the point she wouldn’t be able to catch him. Once more she took her ulu and hit the air in front of her.

Kiviuq was in real trouble now. He paddled furiously beside the floating ice pan but the more he paddled the more he got stuck. The land was now floating and Kiviuq had nowhere to go. Finally, Kiviuq used an irinaliuti to free himself and get rid of the ice. He pushed his qayaq away from the land out to the open sea and safety.

Iguttarjuaq went home.





CHAPTER 3





Kiviuq was relieved to get away from the large woman and he paddled contentedly for some time happy to be safe and out of danger. Before long he spotted a point of land and decided to head for it. As he approached he noticed a seal tupiq close to the shore. He landed his qayaq and took a closer look.

There was a qayaq lying on the beach together with two young seals with a log separating them. Walking slowly along by the sea, Kiviuq saw two people take the log and the two seals to the tupiq. Kiviuq followed the two people into the tent deciding to stay there for the night. The two people were women, so Kiviuq took the younger one for his wife. The older woman became his mother-in-law.

While they were sleeping the log lay in the middle of the sleeping platform. During the night Kiviuq was awakened by a strange noise. The noise came from the log but as soon as Kiviuq woke up the log would stop making the sound. All night long the noises bothered Kiviuq, preventing him from getting a good sleep. The knots on the log kept opening and closing and making strange sounds.

The next morning Kiviuq was surprised to discover that the log was his mother-in-law's dirty husband! When they woke up the first thing Kiviuq's mother-in-law did was to put the log in the qayaq with a seal float and a harpoon, as if it were a real hunter. Then she pushed the qayaq into the sea and the wind drove it far out.





When Kiviuq and his wife and mother-in-law woke up the next day the qayaq was back at the beach. Tied to the qayaq were some beautiful young seals caught by the log. They women took the seals to the tupiq and Kiviuq beached the qayaq. He decided that the log was a useless husband and so Kiviuq took the dirty log way out to sea and threw it away. The log husband never came back.

Kiviuq used to go hunting to provide for his wife and mother-in-law and everyday he would bring home some seals. When he came home his wife would help him to cache the seals. Kiviuq didn't realize it but his mother-in-law was jealous of her daughter.

One day while Kiviuq was out hunting, the mother told her daughter she would pick the lice from her hair. While she was picking the lice, the mother poked her daughter in the ear with a needle and killed her. Then she peeled the skin from her daughter's arms, legs and head, including her hair, and put them on her own body to pretend she was her daughter. She wanted to marry Kiviuq.

When the mother saw Kiviuq approaching she walked towards the beach to greet him, pretending to be his wife. As Kiviuq got close to the shore she called out to him, "Here is a nice deep landing place." But Kiviuq noticed something strange about his wife and he called back to the mother, "Take your kamiik off." When she took them off Kiviuq saw that the skin on her legs was loose and wrinkled and sagging. Kiviuq asked her what had happened. When she told him what she had done Kiviuq decided to marry her.

As usual, Kiviuq went hunting to provide for his wife but





unknown to her he was planning to leave. He pretended to lose a mitt or a boot and his wife was forced to make him some more. Kiviuq was saving them for the time when he would make the long journey home. At last his wife got suspicious and asked Kiviuq, “Are you planning to leave me and only pretending to lose your mitts and kamiik? If you do leave me there will be bad luck for you in the future.”

Kiviuq decided he must leave his mother-in-law turned wife and so at the next opportunity he once again turned the nose of his qayaq out to sea and paddled away without even looking back.





CHAPTER 4



Kiviuq paddled for along time until he saw an island and he decided to go ashore. He was tired and weary and he decided to pitch his tent and stay there for a while. Each day he went hunting and each day when he came home there was cooked meat waiting for him. But it was cold. He started coming home earlier and earlier and the meat was no longer cold. At first the food was warm but later it was really hot.

Kiviuq was puzzled and wanted to find out who was cooking the meat. He decided to built inuksugait along his trail so that he could hide behind them and see who would come to his tent. So one day instead of going hunting Kiviuq stayed and hid behind an inuksugak and watched the entrance to his tupiq.

Soon a fox came along, went up to Kiviuq's tent and entered. After a while a woman came out of the tupiq holding a fox skin. She lay the skin on top of the tupiq. Then she started a fire and began cooking some meat. As the woman cooked she kept looking to see if any one was coming. She didn't want to be seen if Kiviuq came back early.

Kiviuq watched unseen from behind the inuksugak. Every time the woman went into the tupiq Kiviuq ran closer, hiding behind the inuksugait whenever the woman came out of the tupiq again. Finally, the woman came out to check the meat and to see if anyone was approaching, and by this time Kiviuq was very close to the tupiq. The woman went inside and Kiviuq rushed up and grabbed the fox skin.



Then Kiviuq went into the tupiq and found the woman inside. The woman asked Kiviuq to give her back her skin and Kiviuq replied, “Only if you become my wife.” The woman began to cry and repeated her request that Kiviuq give her skin back. Kiviuq insisted she could have it back if she became his wife. At last the woman agreed and Kiviuq and the woman lived together in his tupiq.

After some time a raven came to their tent and he became Kiviuq’s hunting companion. The raven changed into human form so he could hunt with Kiviuq. The raven lived in the tent with Kiviuq and his wife. One night when they were preparing to sleep the raven said, “I would like to defecate and have it turn into a woman with nice long, black hair, not too skinny and a firm body.”

The raven pulled the blanket over his head and defecated underneath it. After he finished, the raven pulled back the blanket and found that his feces had become a woman. The raven was happy now he had a wife. However, after a while the raven decided he wanted to swap wives with Kiviuq. At first he refused but the raven insisted until Kiviuq finally agreed.

Kiviuq said to the raven, “I agree as long as you don’t say anything about her smell. She is very sensitive about how she smells.” The raven agreed not to mention the woman’s smell. That night they swapped wives. After a while the raven started sniffing and sniffing. He could tell it was a fox. The woman who had been a fox began to cry.





The woman took the fox skin and started softening it with her teeth, crying all the while. She was softening the mouth of the skin when suddenly she entered the skin and became a fox again. The fox jumped up and ran out of the tupiq. The raven was alarmed and he started to yell, “Aak! I have made my hunting companion lose his wife.”

When Kiviug heard the raven yelling he got angry and he said, “Aa! Aa! What an awful smell! Where is the smell of feces coming from?” The raven’s wife began to laugh and went under the blanket. When Kiviug lifted up the blanket there was a lump of gooey feces. The woman had become feces once more. Kiviug rushed from the tent in search of his fox wife. As he followed her tracks Kiviug started to sing but he never caught up with his wife.





CHAPTER 5



Kiviuq was tired of looking for his fox wife so he decided to go inland. He had a real craving for caribou meat so he started looking for caribou to kill. Far in the distance Kiviuq could see something moving. It looked like two musk oxen fighting and charging at each other. He decided to go and see what it was.

As he got closer, Kiviuq saw two mountains crashing into each other. He stood back trying to figure out what to do. Kiviuq tried to pass around the ends of the mountains. But as soon as he got near to the end, the mountains moved and blocked his way. They kept moving in front of him.

Since there was no other way to go past them, Kiviuq thought he would try to run between the mountains when they parted again. Just as the mountains began to part, Kiviuq ran as fast as he could between them. The mountains came together with an awful crash and Kiviuq just barely got through. So close did Kiviuq come to being crushed that the tail of his shirt was torn off.

Kiviuq hurried away from the crashing mountains and was happy to leave them far behind. After he had traveled for a few hours, Kiviuq came across a huge cooking pot. He could not go round it. Each time Kiviuq tried, the pot moved in front of him blocking his way. "What am I going to do?" Kiviuq thought to himself.

The pot was full of meat, boiling and bubbling. Kiviuq noticed that the meat was human flesh. Kiviuq wondered aloud, "How am I going to get around this pot?" Quickly, Kiviuq jumped



onto the rim of the pot. He struggled to keep his balance as he stepped from one piece of meat to another and onto the rim at the far side of the pot. Kiviuq jumped safely to the ground without even getting his feet wet.

Kiviuq was very tired from his ordeal so he sat down to rest. As he relaxed, Kiviuq began to think about his fox wife. “I miss my wife very much,” he said to himself. In a short while, Kiviuq started walking again and this time he was confronted by a pair of female buttocks.

As before, Kiviuq tried to go around the buttocks but they kept getting in his way. No matter where he went the buttocks blocked his path. “I know what to do here,” said Kiviuq. Without hesitation Kiviuq mounted the female buttocks and when they lay exhausted on the ground Kiviuq was able to pass without any problem. But he was very tired!

After resting for some time Kiviuq traveled on looking for caribou. He caught two caribou and cached some meat. Then he started to walk again and pretty soon he saw a tupiq. Inside the tupiq were two women. They invited Kiviuq inside and he was happy to have some company. Kiviuq stayed with the two women and made them his wives.





CHAPTER 6





Kiviuq was happy living with his two wives. Every day he would go inland caribou hunting. He would walk all day and when he got home his two wives would be sleeping. Kiviuq didn't ask his wives why they were sleeping but he wanted to find out. One day Kiviuq told his wives, "I am going looking for caribou. I will not be back until evening."

So, Kiviuq pretended to go inland but he lay in hiding behind an inuksugak and watched. In the middle of the day the two wives came out of the tupiq and looked around to see if Kiviuq was there. They went to collect heather and as they walked they giggled and laughed. Kiviuq followed them unseen. The two wives walked until they came to a little lake.

Then one of them began throwing stones into the lake and they started calling out, "The vagina is made for a penis. Penis come through here! Penis come out through here!" Shortly after, a giant penis came up through the water and one of the wives went into the lake, mounted the penis and had sex with it. When she finished the other wife did the same.

The two wives hurried home, cooked some meat for Kiviuq and then went to bed, not knowing that Kiviuq had seen everything. The next morning Kiviuq got up and while his wives were still sleeping he went to the little lake. "They are going to have some meat," Kiviuq said.

Kiviuq threw some stones into the lake and he giggled and laughed just as his wives had done. He called out, "Penis come here!"





Come over here! Here is a vagina!” Soon the giant penis appeared on the surface of the lake. Kivuiq went into the water and approached the penis giggling and laughing. When he got close Kivuiq grabbed the penis, stabbed it and cut it off. The lake filled with blood.

Kivuiq went home and cooked the penis. He woke up his sleeping wives and said, “I have cooked some meat for you. Eat as much as you can.” As they were eating the wives looked at each other asking, “What is this? It is tasty but it is hard to chew, and gristly.” Kivuiq answered them, “It is your husband’s penis, which you enjoy so much.” Kivuiq’s wives started to cry.

Kivuiq was very angry with his wives. He went out and collected a pile of maggots. When he came back Kivuiq asked his wives what they most feared, the maggots or a rope. One wife said it was easy to squish maggots, the other that she had no fear of a rope.

Kivuiq dumped the maggots in a heap on the floor of the tupiq. He told the one wife who did not fear the maggots to take her pants off and sit on them. The maggots went into her vagina and through her anus and ate her from the inside out. Kivuiq took the rope and strangled his second wife to death. He also made sure his first wife was dead by strangling her.

Kivuiq continued to live alone for some time after that until he decided he should start to find his way home. So he packed his things, loaded them on his back and began walking slowly towards the sun.





CHAPTER 7





Kiviuq walked for a long time until he was too tired so he put his things on the ground and fell asleep. When he woke up he thought he heard the sound of geese and sure enough there were geese flying overhead. Sitting up to get a better look, Kiviuq noticed a female snow goose sitting on the ground beside him. Kiviuq decided to take the snow goose for his wife. The snow goose lived with her mother and Kiviuq moved into the tupiq with them.

It was fall and Kiviuq needed to cache meat for the winter. He also needed to get tunnuq for the qulliq. Kiviuq went hunting every day and he would come home tired and hungry. When Kiviuq got home his wife would say to him, “Husband, here is your food. I will take off your kamiik and dry them.” When the kamiik were dry Kiviuq’s snow goose wife placed them beside him ready for use. Kiviuq and his wife had about five young goslings.

The snow goose was extremely clean and very picky about even a speck of dirt. When the men caught a bowhead whale, the women usually helped carry pieces of it from the shore. But not the snow goose, because she didn’t want to get blubber and blood on her fine feathers. Kiviuq began to envy the other men whose wives were helping them, so he yelled out to his wife, “Come and help me carry some blubber and meat to the tent.”

The snowgoose came down to the shore wearing leggings with a pouch. Her leggings were so new they were spotlessly clean. She picked up some blubber daintily, and with a piece in each hand she carefully walked up from the beach. The other women looked





at the snow goose but they said nothing.

Kiviuq was angry and ashamed of his wife. “Pick it up properly and carry it like the other women,” he yelled. The snow goose got angry and yelled back at Kiviuq, “I don’t like handling this filthy blubber” and they both began to argue. Kiviuq picked up a piece of blubber and threw it at his wife. The snow goose wife began to cry and she walked back to the tent.

Kiviuq’s mother-in-law, who was also a snow goose, liked to go near a lake eating grass. One day when the geese were eating grass Kiviuq’s mother-in-law said out loud, “Are they going to go graze on grass again?” Kiviuq’s wife was afraid when she heard that because she thought it was almost time to fly south. Her mother had never mentioned their goose food before.

Kiviuq’s snow goose wife said to her children, “Your uncles and aunts are going to be leaving soon. Look out for them and follow them. But say nothing to your father.” The gosling children were playing outside the tent and whenever they saw geese flying they ran and told their mother, “There they go! There they go!” Their mother told the gosling children to let them go, because they were not their aunts and uncles.

One day the children saw a flock of geese flying and they asked their mother if it was their relatives. Kiviuq’s snow goose wife said, “I think it’s your aunt coming this way.” She told her children, “Go down to the shore and search for feathers.” The gosling children were half human and they had hands. They took





the feathers to their mother who placed them under her finger nails and under those of her children. Crying, “Qii, qaa, qii, qaa” they all flew away.

When Kiviuq came home from hunting he asked his mother-in-law where his wife and children had gone. She said she didn’t know and Kiviuq set out to find them. Kiviuq didn’t suspect that his family had flown away.





CHAPTER 8





Kiviuq was not happy that his wife and family had gone so he left the people cutting up the bowhead whale and began to walk in the direction they had taken. Kiviuq walked for a long time until he came upon a very large man by the side of a river cutting wood with an axe. Kiviuq decided to ask the man if he had seen Kiviuq's family.

Kiviuq walked towards the man who was directly in front of him. Kiviuq could see the man's uvula right through his anus. He had no insides at all. Kiviuq thought if he approached the man from behind he might get embarrassed. So he decided to approach from the side.

The man was so intent on his work that he did not notice Kiviuq coming. He looked up and asked Kiviuq, "From which direction did you approach?" "I arrived from the side of you," Kiviuq answered. Again the man asked, "From which direction did you arrive? If you arrived from behind me I will chop you up with my axe."

Kiviuq assured the man he had arrived from the side, even though this was not true. The man thanked Kiviuq because he believed him. Kiviuq asked him if he had seen Kiviuq's wife and children. The man said he had seen them. They had been there for a while, before they moved on and crossed the river. Kiviuq wanted to follow them but he did not know how to get across the river. Kiviuq asked the man, "How can I get over to the other side?"

The man told Kiviuq he would help him to get across the





river after he finished his work. The man continued chopping and when chips of wood flew off into the river they became fish. Kiviuq watched as the man chopped a big piece of wood and put it into the river where it became a large fish. He then told Kiviuq to get into the river and to climb onto the fish's tail. Only Kiviuq's legs were in the water. The fish swam to the far bank and stopped to let Kiviuq get off. Kiviuq thanked the fish and continued on his way.

Kiviuq walked for ten days, sleeping as he went. Eventually, Kiviuq arrived at a place where there were many tents in a valley. Kiviuq saw some children playing and he recognized them as his own. The children saw Kiviuq coming and the youngest ran into the tent and told his mother that their father had arrived. Their mother said, "Your father is not going to arrive because we left him on the other side of the river."

The boy insisted that his father had come, so Kiviuq's snow goose wife said in frustration, "Then tell him to come in if he's here." The boy went outside and said to his father, "My mother has said you may come in, so come in." Kiviuq entered the tent and he immediately recognized his snow goose wife and she realized he was her husband.

The snow goose had taken a loon for a husband and the loon began packing in a rush to get out. The loon returned saying, "I have forgotten my stomach. Where is it?" The snow goose wife gave him his stomach and the loon flew away. Kiviuq was happy to be back with his family but his snow goose wife didn't want to live





with people any more and before long she flew away.





CHAPTER 9



Kiviuq knew he had to hurry if he was going to get back home before winter set in and ice formed on the lakes and on the sea. So, he put his qayaq in the water and began paddling in the direction of his home. Kiviuq found himself paddling along the thin ice until finally he got into open water where he could travel safely. Kiviuq noticed something moving in the water in front of his qayaq. He thought it was a bearded seal.

The creature was coming towards him and Kiviuq realized it was a mermaid. The mermaid kept peeking at Kiviuq, bobbing her head up and down from beneath the surface of the water. Finally, the mermaid spoke to Kiviuq and said, “Harpoon me. Harpoon me or I will do nasty things to your qayaq.” Then the mermaid tried to scratch and tear at Kiviuq’s qayaq with her fingernails.

Kiviuq tried to avoid the mermaid by turning his qayaq around but the mermaid dove deep down into the sea and then reappeared out of Kiviuq’s reach. All the while, the mermaid kept taunting Kiviuq with the same words, “Harpoon me or I will do nasty things to you.” The mermaid tried to tip the qayaq upside down but Kiviuq managed to maneuver out of the way.

This went on for some time until Kiviuq noticed that the front of his qayaq was being pulled down into the water. Kiviuq feared he would drown so he quickly drove his harpoon into the mermaid. The mermaid struggled and fought and moved around all over the place and Kiviuq had a difficult time holding onto his harpoon. The mermaid eventually escaped by diving down into



deeper water.

Kiviuq was tired after his exertions and he was glad that the mermaid did not return right away. But the mermaid did come back and it brought a large number of mermaids with it. Kiviuq learned that this was a young mermaid and the others were its parents and relatives. Kiviuq was afraid when he saw how many there were.

The mermaids started to attack Kiviuq and he began to paddle away as fast as he could with the mermaids following him close behind. Kiviuq knew he had to get to land if he was going to escape the deadly mermaids. Kiviuq headed for the thick ice, to a point sticking out of the water. Once he got to the ice, Kiviuq pulled his qayaq out of the water and ran as fast as he could towards the shore. The mermaids were tiring and they could not keep up with Kiviuq. When they saw Kiviuq on the shore the mermaids turned and headed back out to sea.

Kiviuq was glad to be on land away from the mermaids. He picked a spot for his tent from which he could keep an eye on his qayaq. Then Kiviuq had something to eat and he went to sleep for a very long time, dreaming of mermaids and loons and snow geese.





CHAPTER 10





After he had rested, Kiviug packed his things and started walking once more. He was happy to be on land and away from the deadly mermaids. He spied a group of tents in the distance and he decided to visit the people who lived there. As he approached the tents a man noticed that Kiviug had no wife. The man told Kiviug that there were two women who lived alone on the outskirts of the camp. Kiviug decided to go and live with the two women.

But the man warned Kiviug and said, “When you are ready to sleep tonight, put a flat stone on your stomach inside your inner coat. Make sure you keep it hidden.” Kiviug didn’t know why he needed a flat stone but he thanked the man and went to visit the two women. On the way Kiviug found a flat stone and hid it under his inner coat.

When Kiviug entered the tent the women welcomed him and gave him food. They told Kiviug to lie down between them on the bed. Kiviug did as they said and when they thought he was asleep the two began to whisper to each other. “Hi there, is your tail arched yet?” And the other one answered, “Yes I am ready to get him.” They were spider women who like to kill and eat their prey.

Then one of the women took her clothes off and pretended to lie on top of Kiviug. She had a really long pointed tail. She arched her tail and tried to stab Kiviug in the stomach. The woman gasped with pain as her tail cracked on the flat stone and broke off. “My poor tail hurts, utututututut! My tail hurts, utututututut! My poor tail hurts, utututututut!” the woman repeated.





The other woman was ready to stab Kiviuq with her tail but when she saw what happened she became very frightened and ran away. Kiviuq now knew why the man told him to use a flat stone. Finding himself alone in the tent, Kiviuq decided to stay there for the night where he had a good sleep.

The next morning Kiviuq left that place and after a while he came across a qarmaq. Inside Kiviuq saw two tiny spiders playing with beads, which Kiviuq took from them because their mother tried to kill him. The spiders started to cry but Kiviuq got into his qayaq and started to paddle along the shore.

As he traveled Kiviuq could hear a human voice. He looked up and on the shore Kiviuq saw a giant inuksuk. When he went past it the inuksuk said, “Uvilukkiak is going to grab you! Uvilukkiak is going to grab you!” Kiviuq looked behind him and he saw two giant mussels coming towards his qayaq. The mussels cried out, “Kublu is lying! Kublu is lying!” The giant mussels were trying to catch Kiviuq in their huge mouths, which they opened and closed as they approached.

Kiviuq paddled as fast as he could and his small bird spirit guided his qayaq away from the giant mussels and into safe waters. The bird made sure Kiviuq stayed on course especially when he was sleepy. When the bird woke him up Kiviuq recognized the place and he knew he was getting close to home.





CHAPTER 11





Kiviuq went ashore because he was tired of sitting in his qayaq all night. He set up his tent on the beach and went to catch caribou for his meat cache. An aklak kept breaking into Kiviuq's cache and stealing his meat. Kiviuq put more rocks on the meat but still the aklak broke into it. The aklak caught Kiviuq and put stones on top of him to cache him for the winter.

When winter came the aklak returned to get Kiviuq from the cache. The aklak lifted the rocks from under Kiviuq's feet and tried to pull him out. But he couldn't move Kiviuq so the aklak removed all the stones. The aklak pulled Kiviuq out and checked to see if he was alive but Kiviuq wasn't breathing. The aklak put Kiviuq on a skin and started pulling him along. The aklak checked from time to time to see if Kiviuq was breathing but he wasn't.

As the aklak got close to his home he saw his wife and sons. He called out to them, "I have brought home some tasty food for us to eat." His wife and sons were so excited they ran to help their father drag Kiviuq to their qarmaq. The aklak placed Kiviuq upside down against the wall because he was still frozen. He was waiting until Kiviuq thawed out before cutting him up with the axe, which he placed just inside the door.

The aklak's two sons licked the iced that was melting off Kiviuq's head and nose. As he started to melt Kiviuq opened his eyes to see where he was. The aklak had fallen asleep because he was tired from his long walk. The two boys said to their father, "Father, our food is opening its eyes! Our meal is opening its eyes!"





The aklak said, “Let him open his eyes. He was pretty light to drag. Let him open his eyes.” And the aklak went back to sleep.

Kiviuq started to melt really fast and when he saw that the aklak was sleeping he quickly grabbed the axe and cut the aklak’s head right off. Kiviuq ran for the door and on the way out he cut the tail off the female aklak’s amauti. Kiviuq ran as fast as he could with the female aklak right behind him.

Kiviuq was getting tired but there was nowhere to hide. He made a line in the ground with his finger and jumped over it. Then Kiviuq said, “Where is the river?” and a river appeared. When the female aklak got to the river she asked Kiviuq, “How did you get across?” Kiviuq told her, “I drank up all the water, went over to the other side and then spat it out.”

So the female aklak began drinking from the river. She drank and drank but the river continued to flow fast and deep. “Drink some more,” Kiviuq called to her. Suddenly the female aklak exploded spreading mist and fog all over the land. And that is how fog started. Kiviuq waited for the mist to clear and then he cut up the female aklak and stretched her skin out to dry. Then Kiviuq returned to his own qarmaq where he went to sleep.





CHAPTER 12





Kiviuq left this place the next day and continued on his way home. Soon he came across a skin tupiq standing by itself. Inside there was a woman living alone. She was very charming and welcomed Kiviuq warmly. When Kiviuq went inside the tupiq the woman offered to hang up his clothing and dry them. Kiviuq decided to stay the night, so the woman became his wife.

When he woke up the following morning the woman was already up and making a fire outside. Kiviuq was lying on the sleeping platform. He noticed a long carving fork beside him on the bed. Kiviuq reached for his kamiik but the drying rack kept moving higher and higher and the carving fork kept trying to poke him.

Kiviuq jumped out of the way and tried to get his kamiik but he just couldn't reach them. He shouted to his new wife, "Come and get my kamiik. Your drying rack keeps jumping up and I can't reach them." Kiviuq didn't like the response he got. "I hung them up so you had better get them down yourself," the woman said. And she laughed a strange and unsettling laugh.

Kiviuq was having a hard time avoiding the fork, which kept trying to poke him. He jumped from side to side on the bed and called out to his wife again, "Look, your drying rack keeps moving and I can't grab my clothes." Kiviuq didn't mention the carving fork because he was sure the woman was a shaman and wanted to kill him.

Kiviuq was getting desperate trying to avoid the poking fork. Suddenly, Kiviuq remembered his polar bear spirit and without





hesitation he shouted out in a loud voice, “My polar bear come and be with me and help me.” From the direction of Kiviuiq’s qayaq came the sound of a polar bear roaring and then everything went quiet. Then the sound seemed to be right in the fire the woman was making. The stones in the fire began to shake.

Once again the roar of the polar bear sounded, this time right outside the tent. All of a sudden the woman came rushing into the tupiq and jumped up on the bed beside Kiviuiq. Kiviuiq thought she was going to kill him but the woman was panic-stricken by the bear. She reached up and pulled Kiviuiq’s clothes from the drying rack. “Your beautiful socks, nannganngaa, your beautiful kamiik, nannganngaa, your beautiful slippers, nannganngaa,” the woman cried.

Kiviuiq couldn’t see the carving fork so he quickly put his clothes on and rushed out of the tent leaving the woman behind. As soon as Kiviuiq got outside he went straight to his qayaq, put it in the water and scrambled in as fast as he could. The woman was right behind Kiviuiq waving her big ulu above her head.

She went into the water up to her ankles but Kiviuiq was already out of her reach. The woman did manage to touch the tip of his qayaq but Kiviuiq took his harpoon and pretended to strike her with it. The woman tried to get out of the way but she slipped and fell on her buttocks. Her ulu shattered into many pieces and the sea was covered with a thin layer of ice. But Kiviuiq was already beyond the ice and far out to sea.





CHAPTER 13





While Kiviuq was paddling his qayaq he spotted something in the distance that looked like a person. Kiviuq wasn't sure what it was because a polar bear can look like a person from far away. Whatever it was, it was moving and then Kiviuq saw there was more than one. It was a group of people on the ice and Kiviuq realized that they had seen him too.

Kiviuq paddled closer and the people shouted at him, "What are you? Are you a person? If you are a person you may approach but if you are not, please go away." They were fearful of strangers. Kiviuq answered back, "I am a person. My name is Kiviuq, the one who was driven out to sea by the wind. I am that same one. I have returned, aasiggait, aasiggaasiggaiit!"

The people answered him back, "It is Kiviuq. Now we remember. Whenever he came back to camp he used to say aasiggait." Then one of them said to Kiviuq, "Here is one who is shouting aasiggait, aasiggaasiggait. If you are Kiviuq then this is your son." Kiviuq had two sons who had grown up while he was away.

The two sons were the first ones to meet Kiviuq when he said he was a person. At first they didn't realize who he was but when Kiviuq said aasiggait they knew it was their father. They might have just run away from him if Kiviuq hadn't spoken those words. Kiviuq's father was amongst the hunters and he was overjoyed to see his son. He died on the spot because he was too happy.

The people told Kiviuq that his two wives were still living.





One wife had taken another husband but the other wife was still single. Kiviuq was anxious to get back to the camp with his two sons and he couldn't help going ahead of the others, leaving the men cutting up a walrus on the ice.

When he got close to the camp Kiviuq began shouting as before, "aasiggaagait, aasiggaagait, aasiggaasigait." The people at the camp knew it was Kiviuq right away but they were astonished to see him alive. When Kiviuq was swept out to sea they thought they would never see him again.

Kiviuq had just about reached the shore when his first wife recognized him and jumped onto his qayaq. The qayaq turned upside down and both of them fell into the water. Kiviuq righted his qayaq and had to pull his wife from the water to save her from drowning. Kiviuq brought his wife safely to the shore where she soon recovered.

The wife who had married another man was wearing clothing made of duck skins. Kiviuq's other wife was wearing rabbit skin clothing. Kiviuq gave some beads to his wife but not to the one who had married because she already had beads on her duck skin clothing. Kiviuq's ex-wife began to make a big fuss, complaining in envy of the other wife who got the beads. Kiviuq got fed up with her whining and eventually gave some beads to his second wife. But she continued to moan so much that Kiviuq finally took her back as his wife.





And that is how Kiviug, who became famous for his travels, came home to his own people in the end.





TAKANNAALUK





TAKANNAALUK, WOMAN OF THE SEA

Characters

Takannaaluk - a proud young woman

Her father - a confused old man

Fulmar - a deceitful sea bird

Raven - Narrator





The Suitor

Narrator

Takannaaluk is a spoiled and willful girl who has lost her mother. She does not listen to her father, even though he has given everything to her. She spends most of her time decorating her kamiuk and amouti and getting her father to comb her long black hair. She never does any work in the house and expects her father to wait on her hand and foot.

Takannaaluk's father is anxious to find a husband for his beautiful but spoiled daughter. He invites their neighbours to send their sons to ask for his daughter in marriage. One by one the handsome, strong young men ask Takannaaluk if she will marry them but she refuses them all.

One day a very handsome young man, who is a fulmar in disguise, comes visiting Takannaaluk's house. He sings a beautiful song, enticing her to come and live with him. Takannaaluk is immediately enamoured of the handsome stranger and enchanted by his song and she readily consents to go with him to his land.

Raven: Sings

The Raven's song, more chant than song, should be sung to the beat of a drum, to create the sound and idea of the Inuit drum. Each line will have four strong beats. The words should be intoned, deliberately, slowly and ominously, especially the refrain. The effect should be to give a sense of omniscience to the





raven and to his words, as if he is somehow directing the action.

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

All the world was cold and dark

All the people shiver and cry

All the animals sleep and hide

All the world was cold and dark

Refrain

I brought light into the world

I gave the people hope from fear

All the spirits change their forms

Light and dark no longer one

Refrain

I brought speech into the world

Words that serve both man and beast

Truth is shadow, shadow truth

Light and dark no longer one





Refrain

Takannaaluk young and proud
Treacherous Fulmar sleek and sly
Wretched father now forlorn
What will be the fate of all?

Refrain

*Inside the father's iglu. Takannaaluk is sitting by the qulliq warming her feet,
her father is fixing his harpoon.*

Father: Panik, it is time you took a husband. Since your mother died I have done everything I can to care and provide for you. I am getting old and soon I will no longer be able to look after you. The animals are hard to catch and my arms are not strong as they used to be.

Takannaaluk: Father, my feet are cold. We need more seal oil for the qulliq. I don't like to be cold.

Father: Panik, that's all you think of! But this will not get you a husband. I have invited a young man to visit. He will make a good husband for he is strong and skilled in hunting.





Takannaaluk: That's all you think of Father!! I will not marry any of the ugly, stupid men you have shown me. They are not capable of making me happy. I refuse to prepare their food, make their clothes, have their children and treat them like they own the world. They cannot and will not own me!

Father: Panik, panik, don't be so headstrong. Who can afford to be so particular? We all must live; there is no easy way. Perhaps I was wrong to spoil you so much. I felt such love and pity for you when your mother died. I could deny you nothing. I would do anything for you. You are young, you are beautiful, you are able, you will make some young hunter very happy. You must listen to my words; it is our way. Do not ignore the words of your elders.

Takannaaluk: The elders say this, the elders say that. What is this to me? Why should I follow the advice of some fools, just because they are old! They don't know what its like to be young. They have forgotten and now in envy you wish me to be unhappy like you. I do not want a husband. I do not need a husband. I do not need anybody!

Father: These are terrible words you speak my panik. No good can come of them and I fear for you. I fear for myself. I fear for all men who have to deal with a willfull daughter. Wait, who is that coming





into the house?

A young man enters. He is dressed in seal clothing and he carries a harpoon in is hand.

Father: Ah, Takannaaluk, this is the young man I spoke about. He is strong and will be a good hunter and provider for both of us. He knows the ways of the animals on land and sea and with him our house will never be cold...

Takannaaluk: Father, why do you bother me with such as he. Look at him! His face is scarred by the wind and cold. His eyes are like two pieces of ice in his head. His hands are rough. He stands there grinning like a puppy begging for meat.

Father: My daughter, do not speak so harshly. This young man has come a long way from his father's camp to make you his wife.

Takannaaluk: He can go right back to where he came from. I will not talk to him. I will not look at him. I will not be his wife. Tell him to go from here.

Father: Panik, this may be your last chance to find a husband. You have rejected all the other young men. I don't know what else to do. I don't know what will happen to us. I am an old man and you are





a young woman. What will become of us?

Takannaaluk: Father, you worry too much. We have everything we need. Tell this puppy dog to leave before I bite him.

The young hunter looks from the father to the daughter, shrugs his shoulders and quietly leaves. Takannaaluk lies back on the bed braiding her hair. Her father tends the qulliq. All is quiet.

The sound of soft music is heard. A plaintiff, beautiful song, suggesting the cry of a fulmar, filled with loneliness, longing and love. Slowly the music rises until both the father and daughter are listening in rapt attention.

Takannaaluk: Father, listen! What is that song I hear? Do you hear it? It is so beautiful. Do you hear it?

Father: Panik, all I hear is the low moaning of the wind, which tells me a storm is coming.

Takannaaluk: No! Listen, father! It grows louder and is so beautiful. Oh, who is singing such a song? What kind of person is this? I want to know. I want to know.

Father: Yes! Yes! I hear it! I hear it! Oh I have never heard such singing. It may be some spirit come to comfort me in my sorrow.





Or perhaps it is tempting me to lead me astray. But how beautiful the music is!

Takannaaluk: Oh, this is surely the song of some great spirit for no man could ever sing like this. A bad spirit could not make such a sound. I long to see who it is.

A very handsome young man comes into the iglu. Takannaaluk and her father do not recognize that the stranger is a sea bird. He is dressed in the finest clothing, patterned and beautifully sewn. He walks with assurance and conviction. His voice is strong but mellow. His eyes are bright and he moves his head deliberately as he looks around the iglu. He sings a song. Takannaaluk and her father sit listening, mesmerized by the song.

Fulmar:

Far, far have I come
Across both sea and land
To seek a beautiful girl
To take her as my wife

Sweet and tender are
The meats in my house
Hunger is unknown
Plenty there abounds





Soft is my bed of down
With covers of the best
Bear, seal and caribou
Never are we cold

My qulliq burns so bright
For oil we never want
My cooking pots are full
There's nothing else I need

Far, far have I come
Across both sea and land
To seek a beautiful girl
To take her as my wife

Takannaaluk: Oh, what a sweet song! Can you sing it again; just for me. Please, just for me.

Fulmar: Takannaaluk, for such I know your name to be, I will always sing for you any time you wish. For you are the most beautiful woman I have ever seen and nothing can be good enough for the likes of you.

Father: Young man who are you? Where do you come from? I have never seen you before and yet there is something familiar about you!



Are you looking for a wife?

Fulmar: Yes, I am. And I think I have come to the right place.

Father: Well, look no more! Panik, what do you say to the young man? Be careful what you say because you may never get this chance again. Look at his clothing, it is so finely sewn! Look at his arms, he is so strong! Listen to his song, mere mortals could not emulate it!

Takannaaluk: Father, this is the one I have been waiting for. His song is enchanting, his clothes are magnificent, his eyes are sparkling and his house is full of good things. I will be his wife.

Father: Young man, what is your name and where do you come from? I feel I know you and yet I cannot place you.

Fulmar: My name is Fulmar and I come from a land far away.

Father: Well, Fulmar, I freely give to you my daughter. She who has spurned so many has now found the one who will give her the life she desires. Take her, for now she is yours.

Fulmar: Let us go, Takannaaluk, for we have far to travel and the light is beginning to fade from the world. The air begins to stir, and the waves are mounting on the sea. All the beasts of land and sea are hurrying away to shelter. We have no time to lose. Come, my



wife.

Takannaaluk: Husband, I come.

Father: I can have peace at last. Now my panik has found a fit companion. Make haste, for the wind is rising and there is a star up against the moon. There is something familiar about the Fulmar.



The Husband

Narrator

After a long journey Takannaaluk and her Fulmar husband arrive at his house. Takannaaluk is exhausted and she sleeps peacefully for days. When she awakes it is as if she is in a dream; the Fulmar's house is bathed in a golden light, the walls are covered with the softest skins, three qulliit send waves of warm air swirling around her. The cooking pots are full of the most delicious meats. Sleepily, dreamily, Takannaaluk dances slowly around the house until tiredness overtakes her and she falls asleep once more.

After a short while, Takannaaluk wakes up and looks around her new house. She cannot believe what she sees. All is changed from what it was before. The house is dark and cold and the wind is moaning through the cracks and holes in the walls. Old fish heads and bones are strewn all over the floor. There is no qulliit and the house smells of rotten fish.

Raven: Sings

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

All the world was cold and dark

All the people shiver and cry

All the animals sleep and hide



All the world was cold and dark

Refrain

I brought light into the world

I gave the people hope from fear

All the spirits change their forms

Light and dark no longer one

Refrain

I brought speech into the world

Words that serve both man and beast

Truth is shadow, shadow truth

Light and dark no longer one

Refrain

Takannaaluk young and proud

Treacherous Fulmar sleek and sly

Wretched father now forlorn

What will be the fate of all?

Refrain

The scene is inside the Fulmar's house. The ceiling is very low and the walls





are covered with old and torn pieces of caribou skins and seal furs. The floor is strewn with old bones, feathers and bits of dried meat. There are no lamps or cooking pots. There are holes in the walls through which the wind can be heard moaning. Takannaaluk enters.

Takannaaluk: What is happening to me! What is happening to me! I am in a nightmare! This is not what my husband promised. Where is he? Where is he? Husband! Husband! Husband!

She cries. The Fulmar enters.

Fulmar: Why do you call me wife? What do you want?

Takannaaluk: Oh, dear husband, I fear something is wrong with me. All I see around me are old bones and torn and used skins. There is no qulliq and I am cold and miserable. Please come and sit beside me and sing to me. Then I will feel better.

Fulmar: The long journey from your father's house has tired you. You cannot see things as they really are. You cannot think that I would bring my beautiful wife to a cold and uncomfortable place! This is my house! Look around you!

The Fulmar flaps his wings and the whole house is suffused with a golden light. The sound of the wind becomes a soothing melody of mesmeric effect.





Takannaaluk smiles and rises to meet her husband. She appears to be in a trance as she takes his wing in her hand.

Takannaaluk: Husband, what soft and gentle hands you have: such clear and shining eyes; your coat so splendid. I feel lonely when you are not here. Why must you be gone for so long? In my mind I see strange things and I get afraid.

Fulmar: Nothing can harm you here, my love. Sleep and all your fears will go away.

The Fulmar leads her to the bed, covers her with some skins and sings his song. Takannaaluk falls into a deep sleep. When he has finished singing the Fulmar takes off his beautiful coat and appears as he is, a sea bird. The house becomes cold and dark again. Meanwhile Takannaaluk has awakened and sees the transformation of her husband into a sea bird. He leaves the house and Takannaaluk realizing what she has seen begins to cry.

Takannaaluk: I am deceived. My husband is a sea bird! He is short and ugly with a pointy beak and staring, wicked eyes. Oh, how could I not see it before! I hate him! I hate him! I hate him! I must find a way to leave him. But how can I? I don't know how to get away from here.





The Fulmar enters. He stops and looks at Takannaaluk. She screams at him.

Takannaaluk: You deceived me. You are nothing but a liar, an imposter. You tricked me with your flattering tongue and clever song. You lied to my father. You tricked me!

Fulmar: You tricked yourself! You were so full of pride and disdain for all the young men who sought to marry you. You thought only of yourself and so you have only yourself to blame.

Takannaaluk (*Speaks in a softer, pleading voice*): But you have great magic power. You can make your house beautiful and furnish it with soft skins. You can provide abundant meat and oil for the qulliq. You could do this for me!

Fulmar: I can do anything I want. And I will.

Takannaaluk (*Pleadingly*): Please, for me, just for me. I am your own, sweet wife. I gave up everything for you; my father's warm house, the bed of soft caribou skins, the qulliit warm and bright.

Fulmar: You gave up everything for me! You couldn't wait to get away from your old father. The moment you set your eyes on me you wanted to leave. You couldn't get away fast enough. You should





be grateful to me for rescuing you from his tyranny. Now, stop complaining and fix this kamik.

Takannaaluk: This is just an old piece of seal skin. I don't like sewing. I never sew. I cannot fix it. There is nothing to fix. I'm hungry. I haven't eaten in days. This house is cold and draughty. I am shivering...

Fulmar: You are never happy! Nothing is ever good enough for you. Who do you think you are? I am going fishing. When I return you had better have this house clean and my kamik fixed or you will know what it is like to be unhappy!

The Fulmar exits, leaving Takannaaluk alone again.

Takannaaluk: What can I do? What can I do? I must leave this dreadful place or I will die of cold and hunger. My husband does not care for me. I am so alone. Oh, how I wish I could be in my father's house again: my dear father who cared for me and provided for me. If I could get back home I would follow his advice. Never again would I disobey him. I would give anything to hear his gentle voice again. But what is that I hear?

As if in the air, Takannaaluk hears her father's voice, speaking to her.





Father: Oh my panik, what has happened to you? Since you went away I have had bad dreams. The day you left the whole air and the seas came together in a storm the like of which I have never seen before. I felt uneasy.

Takannaaluk: Father, father, is that really you I hear? Where are you? Are you here? Can you hear me?

Father: Yes, dear panik, I hear you and my helping spirit tells me you are suffering and in pain.

Takannaaluk: It is true father, it is true. I hate it here. My husband is a sea bird. His house stinks and I am hungry and cold. Father, please come and take me away from here.

Father: I felt something was not right when first the Fulmar came to our house but you were so determined to go with him. And I was afraid you would never get a husband.

Takannaaluk: Father, please come and take me from here. I promise I will never again disobey you. I will always do what ever you ask and I will never question your decisions. Please, father, please come and get me before my false husband returns.

Father: I fear the power of your husband, my panik. He must be a great shaman to be able to change his shape. If he should return





and find me there, he may kill both of us.

Takannaaluk: Anything would be better than this: even death. I cannot live here any longer. Please, father, come and take me home.

Father: I will do what I can. But I am fearful of what will happen. Oh my daughter, oh my daughter.

Takannaaluk: Hurry, father, hurry: there is no time to lose.

Takannaaluk gathers her few things about her and runs from the house.





The Father

Narrator

Far away in his own land Takannaaluk's father begins to regret letting his daughter marry the Fulmar. He has strange dreams in which a fox turns into a hare and a wolf changes into a lemming. The father cannot understand these dreams but he knows that something is not right and someone or something is trying to communicate with him. Sometimes he can hear his daughter crying.

The father summons his helping spirits to interpret his dreams. They tell him that his daughter needs him and he should go to her at once. With their help the father talks to his daughter and goes to rescue her and bring her home.

Raven: Sings

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

All the world was cold and dark

All the people shiver and cry

All the animals sleep and hide

All the world was cold and dark





Refrain

I brought light into the world
I gave the people hope from fear
All the spirits change their forms
Light and dark no longer one

Refrain

I brought speech into the world
Words that serve both man and beast
Truth is shadow, shadow truth
Light and dark no longer one

Refrain

Takannaaluk full of fear
Calls her father in her dreams
Only he can help her now
What will be the fate of all?

Refrain

*The scene opens with Takannaaluk being helped into an umiaq by her father.
The sky is dark and threatening; the wind is moaning but the sea is uncannily*





calm. The sounds of sea birds can be heard in the distance, calling to each other. Takannaaluk and her father are clearly in a hurry. She throws her bundle of clothing into the umiaq and her father pushes off from the shore.

Takannaaluk: Father, thank you for coming to save me. Thank you. Thank you.

Father: Do not thank me my panik. I am your father. I could not bear to think of you living in pain and sorrow, so far away. I would do anything for you, because I love you so much. But we must waste no time.

Takannaaluk: Yes. Yes. The treacherous Fulmar may return at any time and he has powerful spirits helping him. I am afraid.

Father: Take comfort, the sea is calm and we will soon be far away from this terrible place.

Takannaaluk: The sky is black and the clouds are moving fast. The wind is crying like a baby.

Father: Do not bother about such things now. You are safe with me and the Fulmar cannot harm you.

Takannaaluk: Father, if only you knew how he treated me. I was





like a slave, fetching water, lying on old and torn skins, shivering and lonely in the stinking house while the Fulmar went away every day looking for fish. All I had to eat were fish bones. I chewed on rotten skins just to stay alive.

Father: It breaks my heart to hear how you were treated by that wretched, deceiving creature. But, panik, if you had listened to me this would not have happened.

Takannaaluk: Do not remind me, father. I know I was wrong to go against your wishes by refusing to marry any of those young men. But I have learned my lesson. I will do exactly as you say because your words are wise and true.

Father: This is music to my ears, panik. But what is that noise? Do you hear it?

There is the loud screaming of a fulmar and the sky is filled with sea birds screaming and calling and swooping and diving over the umiaq. Takannaaluk crouches beside her father in fear. The Fulmar drops down from the sky and lands in the water before their umiaq. The Fulmar screams in a terrifying voice.

Fulmar: Where are you going? Stop! Stop! You gave me your daughter, freely and now you have come to take her from me like a thief!





Father: Yes, I am taking my daughter away from here. You deceived her, you deceived me. You were not what you appeared to be!

Takannaaluk: You broke my heart. You wooed me with a beautiful song and then you promised me everything I could wish for. But you lied to me. You lied, just to get me to go with you. I could not see that you were a mere fulmar.

Fulmar: Silence, wife; how dare you speak to me like this; a mere fulmar! I am free to travel the wide oceans, the land, the rivers and the lakes. The wind is my helper and the fishes of the sea offer themselves freely so that I will never starve. My feathers keep me warm in the deepest cold and my companions of the air ensure that I will never be lonely. The great beasts of land and sea cannot harm me for I am master of the air.

Takannaaluk: You are right. You are indeed master of air and have no need of me, a poor human. Let me go and I will never speak ill of you. I will sing your praises all the days of my life, if you will just let me go.

Father: Fulmar, what need have you of my daughter? You have seen that she is lazy; she cannot cook or mend and sew. She is disobedient and will not obey, even her own father. She is willful and headstrong and listens to no one. I regret that I urged you to





take her. Just let us go and we will never bother you again.

Fulmar: Your words make me laugh! You think I do not see what you are trying to do? You think I can be swayed by flattery and deceit? Your daughter is my wife. She could not wait to leave your house the moment she saw me. She is my wife and a wife belongs with her husband. So, I will take her home and you can go back to your own land and leave us in peace.

The Fulmar takes his wife by the arm and tries to pull her from the boat. She resists and her father comes to help her. The three struggle desperately and the Fulmar eventually lets go and flies up into the air. He screams in anger.

Fulmar: You cannot escape me. You stupid, feeble, helpless humans! I will call my spirits and together we will make sure you never see your home again.

Father: Quickly, panik, let us get away from here before the fulmar can call his helping spirits.

There is a terrific crash of thunder and the wind begins to howl. The sea birds begin a cacophony of cries, screams and calls. The sea begins to churn and crash against the umiaq. Takannaaluk and her father struggle to keep the umiaq afloat.





Takannaaluk: Father, father, we are going to drown. The sea is angry and the waves are threatening to swamp the umiaq.

Father: We must get away. We must get away quickly.

Fulmar: You cannot get away. You are going down to the bottom of the sea where you both belong. Foolish, vain, blind, people! You cannot escape. There is nowhere to go, except to the bottom of the sea!

Father: Throw your bag overboard, panik. We must lighten the boat or we will be swamped. The water is coming in on all sides. Throw it away, throw it away!

Takannaaluk throws her bag into the sea. The umiaq heaves and sways in the waves. The father and Takannaaluk struggle to keep the umiaq afloat.

Takannaaluk: It is useless. The umiaq is filling up. We are going to drown. Father, I am afraid. I don't want to dwell in the sea with slimy, wet creatures. I fear them. I fear them all. Oh, Fulmar, I hate you, I hate you, I hate you! May you always be lonely! May you always travel the seas alone! May you always cry unheeded night and day!

Fulmar: Fools, fools, you cannot escape my wrath. You will pay





for treating me with disdain. The storm will not abate until you are living among the fishes. Your foolish threats cannot harm me. I am master of the air. The sea is my element and it will soon be yours!

Father: Panik, you must get out of the umiaq into the water; it is our only chance.

Takannaaluk: Get into the water! What do you mean? Father, I will drown!

Father: No. You will not drown. You can hold onto the side of the umiaq. If you stay in the umiaq we will both drown. Quickly, get into the water. It is our only chance.

Takannaaluk: But father I am deathly afraid of the water. Look how it churns and spits and growls. And it is full of ferocious creatures who will eat my flesh, suck my eyes out, and pick white my bones! I cannot get into the water!

Father: Do as I say. Get into the water at once or we will both drown.

Takannaaluk: I can't! I can't! I'm afraid!

The father takes Takannaaluk by the shoulders and they struggle. He finally pushes her overboard where she clings desperately to the side of the umiaq. The





Fulmar and the sea birds continue to scream and cry around the umiaq.

Fulmar: Fools! Fools! You cannot escape. The sea will take you one by one. Look how desperately she clings to the umiaq. A mere fulmar!!!

Takannaaluk: Father, I cannot hold on. I have no more strength. Please let me get back into the boat. Please father, save me, save me.

Father: I cannot save you but I will save myself. Let go of the umiaq. Let go!

Takannaaluk: Father, what do you mean, let go. If I let go I will surely drown. Help me! Help me!

Father: Let go of the umiaq, I say. Let go, let go!

The father tries to pry Takannaaluk's fingers from the side of the boat. She holds on even tighter. He cannot dislodge her fingers.

Takannaaluk: What are you doing! What are you doing! I will drown!

Father: I must save myself. You will have to let go. You are pulling





the umiaq down. Let go! Let go! Disobedient daughter, do as I say. Listen to your father. Let go!

Fulmar: Listen to your father, my wife, since you will not listen to me! Do as he tells you! He is your loving, caring father! I am just your husband.

Father: You deceived us! You deceived me! Now I know who you are.

Fulmar: You are not what you appear to be! Where is the loving father who will do anything for his daughter to save his own life! Lying, deceitful humans! Drown! Drown! Drown! Drown! Drown!

Father: You can have my daughter but you will not have me!

The father takes his hunting knife and cuts Takannaaluk's fingers off from the first joints. She lets go of the umiaq.

Takannaaluk: Aah! Aah! What have you done, o cruel, cruel father. My fingers bleed, yet I will hold on! How could you do this to me. I am your daughter!

Father: You are his wife! There is no other way. If you do not let go we will both drown. Let go! Let go!





Again the father struggles to release his daughter's grip on the side of the umiaq. But Takannaaluk holds on with increased determination and desperation. The father cuts off her fingers from the next joint. Takannaaluk lets go of the umiaq.

Takannaaluk: My poor hands, my poor fingers; my father, my father how could you! I must hold on even with my stumps. What did I do to deserve this? I was young. I was foolish. You are my father. I hope you drown, uncaring, cruel, selfish father!

Fulmar: How delightful is this! The loving caring father wants to drown his daughter and she hopes he will drown!

Father: You were always a selfish, disobedient girl, not fit to be my daughter. You brought this on yourself; you brought this on me, by your stubbornness and foolish pride. Therefore, I disown you and will save myself.

The father tries to push his daughter away from the umiaq but she struggles and tries to hold on. The father cuts off her fingers from the last joints. Takannaaluk lets go.

Takannaaluk: Oh, I have been betrayed by both my father and my husband. I am drowning. I am drowning. I will make them pay. I





will have my revenge on them all. I will find a way to punish them for abusing me and sending me to dwell with the creatures of the sea. I will be revenged. I will...

Takannaaluk sinks beneath the waves. The sea birds and the Fulmar screech in delirious delight. They fly around the umiaq taunting the father who stands motionless in the middle of the umiaq.

Father: Wicked Fulmar, may you spend the rest of your life crying heedlessly in the wild air and on stormy seas. May all who hear your lonely call feel no compassion nor sorrow for you as you have shown none to me. May you always feed on the scraps left behind by others. But I must save myself!

Fulmar: Your curses cannot harm me. I am beyond your power. You cannot save yourself. It is too late. You too are doomed to dwell beneath the sea. I have had enough of you and your daughter. You deserve each other. You need each other. You have taken care of her and the storm will take care of you!

There is a loud crash as of thunder and the sea rises up in furious waves over the umiaq. The father and the umiaq are submerged. The sea birds and the Fulmar circle over the water and then fly off into the gathering storm.





Narrator

Takannaaluk's father sank to the bottom of the sea and was never seen again, though some say he still lives among the sea creatures and continually cries in anger at the deception of the fulmar.

Takannaaluk, however, lives on at the bottom of the sea where she continues to get her revenge as she had vowed to do. The joints of her fingers became the sea mammals and as they are part of her body they obey her commands. Sometimes she will insist that all the animals stay with her causing starvation to the humans who depend on them. They say she gets frustrated and angry because there is no one to comb her long hair as her father used to do. Only the angaqq can assuage her vengeful moods. With the assistance of his helping spirits the angaqq dives far down beneath the surface and combs out Takannaaluk's long black hair. Only then will she release the animals and there is rejoicing in the camps; until the next time.

Raven: Sings

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

Arraagh, arraagh, arraagh, arraagh!

Man is blind though he can see!

All the world was cold and dark

All the people shiver and cry

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Refrain

I brought light into the world
I gave the people hope from fear
All the spirits change their forms
Light and dark no longer one

Refrain

I brought speech into the world
Words that serve both man and beast
Truth is shadow, shadow truth
Light and dark no longer one

Refrain

Takanaaluk far below
Full of danger and of spite
Humans shake themselves in fear
What will be the fate of all?

Refrain



