

Kiluhiktuq Audio Tape #1 – Bathurst Lake, August 17-24, 2004

Moses Koihok:

The land that was used, we'll look at them on the map after we've sung the song.

I want to talk about the land and their names. The place which is called Qaqhaavik is also called Qiblaq. Ikuhik is also a place near Qaqhaavik. People of long ago would be at Ikuhik. On top of Qaqhaavik there are two caches. Kuptana, Kaotalok, Kudlak and I all came across the caches at Ikuhik and the two brothers Ikhik and Koaha were there at Ikuhik. I had forgotten about a place called Ikuhik until someone mentioned it. I have not heard about it in a long time. We went to go visit the two brothers there and we had 'uunniq' which is fermented square flippers from seals.

The place names are Nunamiut, Kiluhikturmiut, Tahiryuaq, Aimaukattaaluk, Kivyaqtuuq. I will say the place names during the singing. In saying the place names is when they start off the dancing.

"singing ..."

The song here will be recognized when it is being sung. That's the end of the song. You will see the place names mentioned in the song which are the map.

A long time ago people would make up songs of their everyday lives. Kannuyauyaq would tell stories in those days.

Luke Novoligak:

"singing ..."

This is the story that Kaotalok would sing which I'm singing even though I have forgotten some of the lyrics. Qaqhaavik is the place where people would gather in winter. Qaqhaaviks and Atangalaaks were the people who stayed there. When they were returning to Hanningayuq on their way to inland they would make caches and store their belongings at caches. They also cache their boats and left them and returned to Baker Lake.

Moses Koihok:

Aitaoks and Apatoaks went along to Baker Lake. That is what I've heard. They went eastward to Hanningayuq and Baker Lake. Hiniruriaq is near Kiluhiktuq. People would gather around Hanningayuq. What is Olie's Inuinnaqtun name? Bessie's husband. Oliffinas were there and people would walk inland and make caches. Kaotalok, Kuptana,

Kudlak and I came across caches while we were traveling by foot. The caches were right on top of a bedrock. Very high. People made caches right on top of bedrocks. Once a person was robbed of his belongings, so he had made a cache where it could not be reached, right on top of a bedrock. When people had no rifles or metals long ago, people would make caches. Qaqhaavina was the person who was robbed and he had made the caches.

The place called Tullaq, where people would also make caches, right at the mouth of the river. People wanted to spend time together visiting and dancing so they would gather at this place called Tullaq. At Tullaq, Ikhiks and Etoktogaloks spent their time there in the spring and summer seasons. We came right across the two caches which were at the top of a bedrock. On the side of the cliff is where the caches are. A single person would have difficulty climbing back out if he got inside one of the caches. The lids of the caches were of flat rocks that were hauled from nearby. I'm amazed that the flat rocks weren't broken on the cliff.

Qaqhaavina had three wives. One of the wife's name was Hiqiniq. I've forgotten the names of the other two wives. Iqiahuaq had told me that when she and Hiqiniq would go and fetch water and once they reached the water, Hiqiniq commented that "I've come here to fetch water but now I'm being lazy." She had mentioned that because 'iqiahuaq' means 'lazy' in Inuinnaqtun. And then Iqiahuaq commented that "once the sun gets out, I wonder if it is going to get warm." In return Iqiahuaq said that comment because 'hiqiniq' means 'sun' in Inuinnaqtun. These two ladies were joking about their names.

Luke Kudlak knows of the two caches as a young boy. I don't know where Qaqhaavina got his supplies from. Perhaps some people might have bartered with him. People from the Kivalliq area might have heard of this story. People from Baker Lake and Arviat.

A long time ago people from Baker Lake and Arviat area would congregate to this area, not on a yearly basis but sometimes they would meet people from different areas since people would walk for miles in those days. Tullaq is the place where people would gather and Hiqiniruriaq is the place where people from around here would spend the spring and summer seasons. Avadluk would tell a story about Nangaaq his grandfather had walked inland before.

Akana and Avadluk would be left behind at Hiqiniruriaq while the others would walk inland to meet people from the Kivalliq area. Since Avadluk was a small boy he would teach himself to shoot at ground squirrels. Nanegoak and Nangaaq came to pick up Akana and Avadluk. People would hunt and gather inland to spend time drum dancing. Drum dancing was a competition in those days.

People would get spouses from other areas too. I can't remember who would be from Kivalliq that had moved here. I've heard of Ivyaaraq a long time ago. Now I remember that people from around here that moved to Kivalliq were called Igyaqqat by the people

from Arviat area. I don't know what it means here but it may mean something in the Kivalliq area. We did call the people from Kivalliq, Kivallirmiut.

Kiluhiktuq Audio Tape #2 – Bathurst Lake, August 17-24, 2004

Luke Novoligak:

I've heard briefly about a killing of one of the first white traders in Qurluqtualuk. Papak and Angivralukkaa had told this story about the killing that Hinihiaq and Tatamirana had committed. Tatamirana had done the killing. The RCMP were after these two that had done the killing of the white trader.

There was an alarm that went off at the holding cell, to sound of what had happened. The RCMP apprehended the killers. The trader had a wife who was the daughter of Tatilgaaluk. I haven't really heard about this story very accurately. While this white trader was going home he was shot. Otto was the son of the slain trader and his wife Taqturut, who was the daughter of Tatilgaaluk. Paita was the slain trader's name.

When the white traders would travel with their Inuit guides, the traders would mistreat their guides so some of the white people would be killed because of the mistreatments the guides received.

Moses Koihok:

The Dene people came to Kiluhiktuq. There was a woman named Naviranaaq who had brought the Dene people from in-land to Kiluhiktuq. I'll tell a very short story about it the way I've heard it.

This woman Naviranaaq had gone to the Dene people after losing her husband to death. Naviranaaq knew the land very well so the Dene people had used her as their guide to bring them to the Inuit people.

Over at Piringaniq, Naviranaaq and the Dene people arrived at the Inuit camp, while the Inuit women and children were alone because their husbands and sons were away hunting. The Inuit women and children were left behind in their iglus. Once the children saw people coming from afar they went out to meet them. Since children of long ago would go out to meet the hunters returning from their hunting trips. Thinking that the people were the Inuit hunters the children set out to meet them. When the children reached the in-coming people they noticed they were not the hunters, but Dene people who were led by this woman Naviranaaq.

The children were stabbed to death. When the Dene people reached the iglus they would remove the windows of the iglus and attack the women and children. Naviranaaq

would go to each iglu and exclaim, "There are more in here," repeatedly. So the Inuit women and children were attacked in their own iglus. The women and children that were left behind by their husbands and sons were all attacked and killed, except for a mother and daughter, who had just given birth.

When the window of their iglu was plied open, Naviranaaq shouted, "They're in here." The daughter had just given birth to a child and they three all escaped by burning the afterbirth of the newborn. Since the odor of the burning afterbirth was very offensive, that is how the three escaped from being killed. Then the Dene people departed after killing all the women and children except the three Inuit people. Then the Dene people left with Naviranaaq, heading towards Qurluqtuq.

It must have been very devastating for the Inuit hunters to have seen what happened to their women and children when they returned from their hunting expedition. Upon returning the Inuit hunters had very little to eat because of the great devastation, they ate very little from the two women that had escaped the massacre. Then the hunters, after drinking water, they then started out to go after the Dene people. They were able to track the Dene people's footprints and follow them. When the hunters reached the woman Naviranaaq, she had been left behind by the Dene people when they headed back to their territory or land. Naviranaaq was left behind because she had gotten pregnant. When Naviranaaq was reached and she was being questioned and knowing that she had no way of escaping punishment, she now was saying that she had a nice vagina and anybody could have her. She was saying this because she wanted to escape punishment. I'm sure the Inuit hunters did not let her escape.

Once the Dene people reached Qurluqtuq they had made a shelter out of snowblocks, and were in the middle of their dancing ceremony, so they put their weapons down, which were knives, to do their dancing. Upon reaching the Dene people the hunters quietly conferred with each other to see how they would attack the unsuspecting dancers. First, all of the Dene people's knives were gathered and then the top part of the iglu where they were dancing was plucked in by snow, so the Dene people could not breathe inside the snowblocks. The the Inuit hunters attacked the Dene people. Here the Inuit people would exclaim, "There they go!"

The Dene people had no way of fighting back because their knives were taken away by the Inuit hunters. But there were two Dene people that had escaped by leaping off because they were the biggest and fastest runners, so they escaped even though they were followed. They had leaped up on a very high cliff. One of them was thought to be a medicine man. The land which is an island is now called Ikiarullik because of the two Dene people had escaped to it.

This Inuit woman Naviranaaq had reached the Dene people and brought them to the Inuit people. She had great knowledge of the land and that is why the Dene people used her as their guide. I guess the Dene people were fighting over land.

There was also a white man that was killed at Quaryuk. My adoptive parent would tell this story often. We've seen a picture of Kaniak (Qaniaq) here, right? Kaniak took a person out traveling. Kaniak's father-in-law killed the white person because he had pity on his son-in-law being mistreated by the white person. They traveled around Qurluqtuq and around Quaryuk's Point. There were a lot of people who camped around that area.

People would work on their dog-teams, preparing to go on trips. But I can't remember the father-in-law's name. So this is how the white man was killed. My son is named after Kaniak. My late wife Hikhialok named our son.

The people were all ready to leave but when the son-in-law was being mistreated, the father-in-law killed the white man. After the man was killed they took all of his dogs and traveling gear and scattered them all over the place. My adoptive parent Hatogina was also on that trip. Hatogina got a can of food from the gear that was scattered, he opened the can and emptied the contents and said he'll use it for a drinking cup in the summer time, while he travels on foot. And also a 50 lbs flour bag would be emptied of its contents and use it for a hunting bag. There were matches as well. While Hatogina was emptying the flour bag outside, there was a slight breeze and the flour started to be blown away and it made a big puff of haze-like smog. Every time he tells this story he would start to laugh not knowing at that time the flour was something edible.

I'll end this story by telling that they buried the white man at a bedrock and that is the story I've heard.

There was a woman who did not want a husband. Even though her parents would tell her to get a husband because they wanted a son-in-law, she would not give in to their demands of her getting a husband. So they brought her to an island with her dog. She was a good hunter. She would catch seals and other game.

The father worried that she might've died on the island so he went to check on her after one year. She now had two sons and their names were Akhaq (Grizzly Bear) and Nanuq (Polar Bear). She had gotten the children from her dog. Once the children were old enough their mother told them each this saying, and turning to Nanuq she said once the boat is here I want you to strike my father by the buttock. And then she said to Akhaq to strike her father by the head.

Before the woman's father came by boat to check on his daughter, she had dug up dens for Nanuq and Akhaq and hid them there. The two sons had mauled their grandfather. At least twice now I have heard about this story. I've heard this story in Kuugaaruk.

A long time ago Kiviuna came across birds that were wading in water and so he watched them. The birds and humans would inter-marry with each other. There were probably about five female birds. The people probably caught two birds and took their clothing

away. The birds were asking for their clothing back. You've probably heard of this story. The man was Kiviuna.

Even though the birds asked for their clothing back, they were not given to them. One was given her clothing and she now became the wife of Kiviuna. Probably in the spring time when the birds were molting is when she became his wife. They had four off-springs.

In the winter time she thought how she and her children would survive the winter. So the mother bird and her children left for warmer climate down south. And Kiviuna followed them but he could not cross the big lake. When Kiviuna came across someone by the lake, he told this person he didn't know what to do about crossing the lake, so this person told him that every time he chopped wood some splinters would float in the water. Some would turn into fish.

Since Kiviuna wanted to see where his bird wife was at, he went on a big log to cross to the otherside of the lake. But his wife told him that there was only water and no land. And this is how he became an owl. So in his flight across the lake he started to descend and he had gone under water and drowned.

I can sing whatever song.

"Singing ..."

This story is short which I've heard before. There's a story to this song.

Kiluhiktuq Audio Tape #3 – Bathurst Lake, August 17-24, 2004

Moses Koihok:

This is a story I've heard before. People would hunt for caribou. People would watch the caribou and the caribou would watch the people. The caribou were being taught by the older caribou of what people could do to them. The caribou would watch the people stalking them. I can't remember the rest of the story. This is a song about the story of people hunting caribou.

Luke Novoligak:

"Singing ..."

Perhaps you can get the whole story if somebody else tells it. The song is not finished and I can't remember the rest of it. Some of it, even though it's not a story, here the

people of the sea wanting to go in-land probably made up the song. I don't quite know the songs but I do know that people of long ago would sing and dance. People would gather to sing and dance, but some of the stories are hard to understand.

Moses Koihok:

Ayalikyoak would dance, he must have very strong arms because he would dance with a very heavy drum. I've seen Ayalikyoak and Adjun dancing with heavy drums. People must have had big muscles in those days. Adjun had very short back bone but he sure can dance and hold the heavy drum. He must have been a very tall man if his back wasn't short. I've seen Katiik and Navvalik dance. They were joking partners. They would carry each other around and would do this jokingly.

When Kingakhana and Kannuyaayaq would go to pick up supplies from the trading store, they would meet each other and shake hands, then they would carry each other and laugh and joke around. I didn't know the people in those days have muscles. I've seen these people a long time ago.

Ayalikyoak and Tuktunngaak would joke together. They had left their boat one time on an island. It was an island where people would be left behind. There was always caribou on the islands around that area.

It was getting dark so they had left their boat, and had made arctic hare that they had caught, to eat. Ayalikyoak and Tuktunngaak would always joke around with each other.

While they were eating, Ayalikyoak noticed that Tuktunngaak had very little to eat and was naving on the arctic hare because it had very little meat on it. Ayalikyoak had the rump of the arctic hare and Tuktunngaak had taken it away from him. They were fighting over the rump of the arctic hare. Ayalikyoak and Tuktunngaak would always play tricks on each other.

Luke Novoligak:

In the middle of winter at Ungiviit they would go and purchase supplies at a trading post. Ayalikyoak went to go and purchase some supplies at Ungiviit. Since the weather was very bad for a number of days, he hadn't arrived from his trip for a long time. Tuktunngaak was camping over at Ayalikyoak's place. After sitting around for a while, he said to Ayalikyoak's wife that he needed to take a dump.

Ayalikyoak was at the trading post getting supplies. When Tuktunngaak saw Ayalikyoak coming back from the trading post he proceeded to take a dump in the porch. When Ayalikyoak reached the iglu, he noticed the smell of feces, and he exclaimed, "What is he doing, he is not a child and he is taking a dump right in the porch?" So Ayalikyoak grabbed him by the scruff and lifted him up. After Ayalikyoak let go of Tuktunngaak, and Tuktunngaak exclaimed, "What is wrong with him, he is always picking on people as if they are children?" Without saying anything further, Ayalikyoak proceeded to go

inside the iglu. Once he got inside the iglu, his wife Kammaakyok was giving him a tongue lashing. Ayalikyoak then said to his wife, "Why is he doing this and it is not even his porch?" Ayalikyoak and Tuktunngaak would always play tricks on each other.

Kiluhiktuq Video Tape #1 – Bathurst Lake, August 17-25, 2004

Mary Avalak cutting and cleaning caribou. She is scraping the sinew part of the caribou. The sinew was used for thread by the Inuit people long ago.

Joe Otokiak, Luke Novoligak, Moses Koihok, Marjorie Taptoona

Moses Koihok:

All groups of people want to know what these rocks are for. People of long ago used these rocks here for boats to lean up against. These rocks were put up a long time ago by our ancestors, before our time.

Rocks and inukhuit (land markers) were put up by our ancestors a long time ago. Rocks we see today seem like they are there naturally, but I know that these were put up by our ancestors.

When I was a small boy, I remember people making kayaks and I helped make one. We younger ones were taught how to make kayaks. The kayaks were used for hunting and for transportation. Once I first started using a kayak and when I learned how to maneuver it, I found it was fun to be on a kayak and to own one.

People had no guns when hunting a long time ago. Once I got a kayak I was to take good care of it. I was also told not to go on a kayak on a very windy day otherwise I would capsize. We were told always to have someone with us at all times during hunting trips. We were never to go out hunting by ourselves. We had to have hunting partners, in case something happens if we were alone on a hunting trip. I had a mentor who taught me how to hunt.

A person by the name of Amirairniq taught me how to hunt. He taught me well. He taught me how to make a kayak and taught me how to hunt. I followed his instructions on making a kayak and also how to hunt game.

Luke Novoligak:

The rocks that were used to lean a kayak against, I cannot remember what they were called. When people are not using their kayaks they would lean them against these rocks here.

I just want to say that I am grateful to be here and having been brought here again from Cambridge Bay.

I was taught by my father at Hanningayuq on how to use a kayak and how to hunt. Also by my stepbrother Ekalun and also by my grandfather. I was told if a caribou is swimming and you are trying to get it you were to get it in a certain way if you were right up against the caribou.

My relatives long ago had kayaks and at that time I did not have one. I was a small boy at the time and I didn't own a kayak, but we were told not to play with them but to learn how to use them for hunting. When the caribou are swimming people would use the kayaks to hunt them.

Long ago people would hunt caribou and musk-oxen. There are differences between a caribou blind and a musk-ox blind. The musk-ox blinds are a lot bigger than the caribou blind. When men would hunt musk-ox, the women would shout like this and wave their arms around. The men would chase them towards rocky places or cliffs and then hunt them with bows and arrows. These blinds were very high are quite dangerous to be around them. These blinds here must be very old – they are right inside the ground.

Moses Koihok:

I was asked what these rocks were used for. Why were the rocks put up the way they are. From here to Tahikaffaaluk where people of long ago lived, we were brought here to identify or to learn of how our ancestors lived long ago. The place where I am sitting at was made by Inuit long ago. It was used for hunting. As you can see over there, caribou would use that path leading up towards the hill. Caribou would make tracks in winter as well. People would put up blinds close to the caribou paths so as not to have to go very far to hunt them.

When I first got a kayak and after learning how to use bow and arrow, I would hunt caribou. This was when guns were already introduced to the Inuit. I was taught how to use the bow and arrow to hunt when I was a young boy. That was how the younger people were taught in those days.

When it was very hot outside in the summertime, the caribou would run away from mosquitoes, we did not have to use the caribou blinds then. The caribou would run towards the lakes to cool off.

The blinds were used when the weather got cooler. Long ago people would hunt with bows and arrows. There were no guns in those days so bones were used for tools before our time. The caribou bones and antlers were used for tools. These blinds were used long before our time. Since the guns were now being used, the Inuit were abandoning their way of using blinds to hunt. The Inuit no longer use bows and arrows which our ancestors used for many generations are now replaced by guns.

Luke Novoligak:

The stories that Moses Koihok and I are telling are not exactly the same. We talked about caribou and musk-oxen. There are differences in hunting caribou from hunting musk-oxen. People would make inukhuit (land markers) heading towards the blinds. The caribou were driven towards the blinds and people would hunt them when the caribou got to the blinds. As for the musk-oxen, I'm sure they used the same method in hunting them, but in a slightly different way. The blinds for hunting caribou is different from the blinds for hunting musk-oxen. There are some words that Inuit used long ago but I cannot remember what they are.

Moses Koihok:

These are tent rings from long ago. These flat rocks were put inside the tent to keep things from getting wet. Flat rocks were used for almost everything from drying racks to plates for food. These rocks were used by our ancestors. Once a rock is in place it stays there until somebody discovers it. As you can see there are rocks to hold down the tents. Flat rocks were also used for burning moss to keep mosquitoes away. You can know the door way if a tent as well.

Once the Inuit have been around certain places they make their marks and you can see the marks around here, the sites of our ancestors. The sites will not disappear if left alone. These sites here were used in the summertime and not in the wintertime.

Luke Novoligak:

Our ancestors have used the land for many generations. The Inuit people would fix up their camping areas in the summertime to be used every year. Their way of life, I'm sure we no longer use them.

As you can see these sites have been used by our ancestors. We've told you what we know to the best of our knowledge about the sites. Some of our comments might not be accurate but we've told you as much as we know and have heard from our fathers. I am thankful having to come here to Tahikaffaaluk and tell stories.

When the men would go hunting by the blinds, the women and children would be left behind in their tents. The tents would be pitched a little further away from the blinds.

Marjorie Taptoona:

Women would prepare and cut up meat for drying. The prepared meat would be put on top of rocks to dry. They were made sure that the meat would not be sticking to the rocks by occasionally turning them over.

Moses Koihok:

Here at Tahikaffaaluk there are a lot of old sites that our ancestors had lived. These flat rocks were used for plates for eating, plates for preparing meat. This place was used for

hunting area. As you can see all the flat rocks, they would be used for almost anything from eating plates to drying racks.

Kiluhiktuq Video Tape #2 – Bathurst Lake, August 17-25, 2004

Luke Novoligak:

People of long ago would hunt in the spring, late spring and summer for ground squirrels. In those days people did not have any store bought traps to use. These rocks here were used as squirrel traps. People would make squirrel traps long ago. They made traps for ground squirrels as best as they know how. People of long ago did not have much material wealth and they would make use of what they knew how to survive off the land. People would catch quite a bit of ground squirrels using these traps.

Right now the ground squirrels are feeding off the land. Every spring and summer, ground squirrels would eat plants and roots. Ground squirrels would claw at the plants to get at the roots. They would stock up on blueberries, cranberries and other berries for the winter, and bring them to their dens for the winter. The people would eat ground squirrels during the spring and summer seasons. The ground squirrel is a herbivore, so they are delicious to eat and their meat is very tender. Every spring and summer, Inuit people would trap and eat ground squirrels. Some people would spend the winter at their spring and summer sites.

Towards the end of May is when the ground squirrels venture out of their burrows. When people had not much for food, they would rely on the ground squirrel for their diet. Even though the Inuit people had good hunting tools, the game was not always readily available. People in those days sometimes would camp at their sites all year round.

I'm not sure what this would be. It is broken off of something. It may be a part of a bow and arrow. It is very old now and I have hard time trying to identify it. People of long ago may have used it to hunt. This piece of tool I do not know what it is from. The qablunaat (white people) would like to know what it is, but I'm having a hard time trying to identify it. This piece that was found, I'm trying to identify it. I don't know what the piece is from, my only guess is that it may be part of a bow and arrow.

Rocks here were probably used for drying meat. What I'm guessing is that this area was used for tent. You can know that these are drying racks. This is an old Inuit camp site from a long time ago.

People would settle down at their hunting sites, and this may be one of them. Inuit people would prepare their meat around these camp sites.

This song was Kaotaluk's parent's song, and I am going to try and sing it.

"singing ..."

I'm lost a bit here.

"singing ..."

The song is not finished. I cannot remember the rest of this song.

Moses Koihok:

Niriyualuks and Ayalikyoaks would camp just near the ocean. Some of the rivers have bays just leading down to the ocean. People went to the lake to ice fish, because Inuit people would head to the lakes to ice fish every spring. Parts of the bay was now open water and people would fish at the open areas. The two men did not know how they should bring the fish back to camp. Ayalikyoak asked Niriyualuk if they should carry them on their backs. So Niriyualuk told Ayalikyoak to transport the fish down river. And Ayalikyoak then asked, 'But how do we do that, letting the fish go down river?' As you can see some Inuit people have never heard of such a thing, transporting fish down river, so Ayalikyoak did not know what to do. And so, Ayalikyoak asked Niriyualuk if there was a rope to gather the fish together and slide them down river. The bay must have a lot of fish. The bay is quite deep.

Kohotak had told this story that when people started using fish nets, the nets would be put in a vertical position instead of in a horizontal position.

I don't have anything more to say. Taimak.