

TRADITIONAL STORY STUDY



UNIPKAAQTUAT ARVIANIT

TRADITIONAL INUIT STORIES FROM ARVIAT

VOLUME ONE AND TWO

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Inuktut Titiqqiriniq

This resource is part of Inuktut Titiqqiriniq, a comprehensive Inuktut literacy program that was created in Nunavut. Inuktut Titiqqiriniq was developed by Nunavut educators, linguists, and language consultants, with constant testing and input by Nunavut classroom teachers. Inuktut Titiqqiriniq provides instructional tools and resources to help students develop strong Inuktut language skills.

Inuktut Titiqqiriniq takes a holistic and balanced approach to language learning. Inuktut Titiqqiriniq considers all aspects of and opportunities for literacy development.



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Department of Education
Ministère de l'Éducation

UNIPKAAQTUAT ARVIANIT

TRADITIONAL INUIT STORIES FROM ARVIAT

VOLUME ONE AND TWO

Traditional Story Study

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- Discuss the role of animals with human characteristics in traditional stories.

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- Discuss the significance of stories of survival and revenge in Inuit culture.
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- Read and discuss the story of Kiviug, its significance in Inuit culture, and how it connects to other themes and stories explored in this traditional story study.

Lesson 8: Wrap-Up 76

In this lesson, students will work to achieve the following objectives:

- Write a journal response to the traditional story study as a whole.
- Invite local community members to the classroom for a storytelling session.

Answer Key 80

Mark Breakdown 83

General Accommodations and Modifications

Outlined below are some useful teaching strategies that may assist those students who struggle with their learning or demonstrate some difficulty with everyday classroom tasks. There are also suggestions for accommodations to activities provided throughout the resource. Remember that everyone learns in different ways, and we cannot expect that all students will respond in the same way to a specific teaching strategy. Students, teachers, and parents must work together to maximize each student's learning potential and to create a positive, productive, and successful classroom community.

Environmental Accommodations

- Arrange seating to reduce distractions.
- Provide students with a place to keep supplies, books, and so on away from their work area.
- Allow breaks between tasks.

Adaptations to Lesson Presentations

- Give a structured overview before the lesson.
- Provide verbal and written instructions.
- Establish routines that enable the student to check understanding with a peer.
- Provide frequent repetition of important instructions.

Adaptations to Assignments and Projects

- Shorten assignments and/or divide assignments into parts.
- Provide extended time for the student to complete assignments.
- Provide additional time for reading assignments.
- Provide assistance with note-taking if needed.
- Use peer support and mentoring (select a classroom buddy).
- Provide opportunities for the student to demonstrate understanding of material using a variety of media, including oral presentations, visual arts/illustrations, audio- or videotaped assignments, bulletin board displays, and dramatizations.
- Provide assistance with organization and planning of classwork and/or homework.

About This Traditional Story Study

This traditional story study is geared toward students in Grades 9 to 12. The suggested activities and discussion prompts can be adapted to suit the needs of the students. There should be a discussion within your school about which classes will use the resource so that it isn't repeated from year to year.

This resource uses the publication *Unipkaaqtuat Arvianit*, volumes 1 and 2, by Mark Kalluak to explore Inuit traditional stories that were collected around Arviat, Nunavut since the 1970s. Over the course of the traditional story study, students will participate in a variety of reading, writing, viewing, critical thinking, and community-inclusion activities that will expand their knowledge of Inuit traditional stories and their importance in Inuit culture.

Icon Descriptions



READING Students will read assigned passages using a variety of reading strategies.



VOCABULARY Through organized activities, students will review vocabulary from the assigned passages. They will learn definitions of these words and practise integrating them into written and oral communication.



ORAL COMMUNICATION Students will discuss the readings and express what they have learned through oral language in open class discussions, small group work, and presentations.



VIEWING Students will view the illustrations or photos in the book and gather information or make predictions.



WRITING Students will develop their written communication skills through a variety of writing activities.



CONNECTING Students will make connections between the readings and their own lives, their community, and the world.



DECODING AND COMPREHENSION Students will use strategies to help them make sense of what they are reading.



REFLECTION Students will reflect on the information learned throughout the lesson. In their reflections they will form connections from the readings to the self, the community, and the world.



VISUAL DEPICTIONS Students will express themselves visually by creating pictures, diagrams, and graphic organizers, demonstrating an understanding of text content and features.



RESEARCH SKILLS Students will perform a variety of research tasks developed in a sequential progression, encouraging them to build on and improve their research skills.



HANDOUT Handouts in Inuktitut and English accompany many activities throughout this resource. These handouts are to be photocopied and handed out to the students, allowing them to practise and expand on the information they are learning.



COMMUNITY INCLUSION Students will extend the walls of the classroom, incorporating community perspectives into the lesson. This will broaden their understanding and help them apply their learning to everyday experiences.

Lesson 1: Introductory Lesson

OBJECTIVE

In this lesson, students will work to achieve the following objectives:

- Participate in a class discussion about Inuit traditional stories.
- Learn about the author of *Unipkaaqtuat Arvianit*, Mark Kalluak, and read the foreword to volume 2.

READINGS

- Author bio on Mark Kalluak, page 144 of *Unipkaaqtuat Arvianit*, volume 2
- Foreword, pages 8–9 of *Unipkaaqtuat Arvianit*, volume 2

HANDOUT

None

OPTIONAL ADDITIONAL RESOURCES

- *Those That Cause Fear* by Neil Christopher
- *The Hidden* by Neil Christopher
- *Stories of Survival and Revenge* by Rachel and Sean Qitsualik-Tinsley
- *Akinirmut Unipkaaqtuat: Stories of Revenge* by Noel McDermott

MATERIALS

Board or chart paper

LEARNING ACTIVITIES

Activity 1.1: Introduction to Inuit Traditional Stories



- Tell students that in the days ahead, they will be reading and learning about Inuit traditional stories. Students will:
 - Read a variety of Inuit traditional stories.
 - Have the opportunity to deepen their understanding of traditional storytelling.
 - Study the ways stories have been passed down over the centuries.
 - Look at common themes in traditional stories.
 - Explore how stories help us understand the world around us.
- Begin by asking students to share what they know about Inuit traditional stories. Ask:
 - What Inuit traditional stories do you know?
 - How did you learn these stories? Did someone tell them to you or did you read them?
 - Can you think of any common themes in the Inuit traditional stories that you know? If so, what are they?
 - Why do you think traditional stories are told and have been told for so many years?
- Ask if any students would feel comfortable sharing a traditional story they know.
- After the stories have been shared, give students this brief explanation of why traditional stories are told. This explanation comes from Nunavut Sivuniksavut instructor Melissa Irwin:
 - Stories are often told to young people to help them understand their relationships with others and with the environment. These stories contain life lessons for understanding what we should and shouldn't do. When faced with challenges, stories help us

navigate as individuals, learning through the failures of others. Traditional stories provide guidance in all areas, from how we should act toward one another to how we can survive in the unforgiving Arctic environment.

- Invite students to share any thoughts they have on this explanation, or any other ideas they have about why traditional stories are told.
- Tell students that traditional stories can be labelled in different ways. Often, the way a story is labelled helps us to understand how that story has been interpreted. On a very basic level, there are stories that are thought to be true (non-fiction/unikkaat atullariktuviniit) and those that are recognized as made up (fiction/unikkaat sulingittut).
- However, stories are usually more complicated than truth vs. fiction. After all, a true story, told many times over, may become exaggerated and may therefore not be entirely true. A made-up story may contain an important moral: a truth about real life. So, we have additional categories for classifying traditional stories based on the story's purpose, themes, and characters.
- In this traditional story study, we are studying stories in the following categories:
 - Creation Stories
 - Cautionary Tales for Children
 - The Mistreated Orphan
 - The Supernatural
 - Animal Fables and Animals in Human Form
 - Survival and Revenge
- Write the categories on the board or chart paper and ask students if they have any questions about them.
- Tell students to think about the stories their classmates shared at the beginning of the lesson. Ask them which category they think each traditional story falls under.
- Point out that some stories might fall under more than one category.
- Write the name of each traditional story students shared next to its category or categories.

Extension Activity



Have students write a journal response to the discussion of traditional stories and their thoughts on traditional stories. You may want to have them write a response to Melissa Irwin's explanation of why traditional stories are told.

Activity 1.2: Reading the Foreword and About the Author



- Ask the students to take out their copies of volume 2 of *Unipkaaqtuat Arvianit*. Tell them that they will be reading two volumes of Inuit traditional stories. These stories were collected by Mark Kalluak around Arviat, Nunavut. They will not be reading the stories in the order they appear in the books; they will be grouping them according to the categories from the previous discussion.
- Ask the students to share what they know about Mark Kalluak, and if they have read anything else that he wrote. Write their responses on the board or chart paper.
- Tell students that Mark Kalluak was an educator, interpreter, editor, and storyteller. He received great praise and recognition for his work to preserve and promote Inuit traditional knowledge.
- Turn to the last page of volume 2 of *Unipkaaqtuat Arvianit*. Read the paragraph about Mark Kalluak out loud as students follow along.
- After reading, tell students that Mark Kalluak passed away in 2011. After he died, he became one of the first recipients of the Order of Nunavut for his accomplishments.

- Ask students to turn to page 8 of volume 2 of *Unipkaaqtuat Arvianit*. Read the foreword out loud to the class, or ask if any volunteers would like to read a paragraph or two at a time.
- After reading, hold a class discussion about the foreword and Mark Kalluak. Ask:
 - Why do you think sharing and passing on Inuit traditional knowledge was so important to Mark Kalluak?
 - What are some of Mark's accomplishments?
 - Why was it important to Mark to preserve these stories as written text?
 - How can future generations continue Mark's work to preserve and promote Inuit traditional knowledge?
- Record students' responses on the board or chart paper.

Lesson 2: Creation Stories

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Discuss creation stories and explore students' prior knowledge of creation stories.
- Read and respond to "How Fog Came to Be," "Lightning and Thunder," "Moon and Sun," and "When Darkness Stayed Constantly" from *Unipkaaqtuat Arvianit*.
- Compare "Moon and Sun" to a creation story about the moon and sun from another culture.

READINGS

- "How Fog Came to Be," pages 52–75 of *Unipkaaqtuat Arvianit*, volume 1
- "Lightning and Thunder," pages 122–127 of *Unipkaaqtuat Arvianit*, volume 1
- "Moon and Sun," pages 10–21 of *Unipkaaqtuat Arvianit*, volume 2
- "When Darkness Stayed Constantly," pages 11–17 of *Unipkaaqtuat Arvianit*, volume 1

HANDOUTS

- Handout 1: Creation Stories
- Handout 2: Comparing Creation Stories

MATERIALS

- Board or chart paper
- Student journals (optional)
- Colouring utensils (optional)

OPTIONAL ADDITIONAL RESOURCES

- *The Hidden* by Neil Christopher
- *Stories of Survival and Revenge* by Rachel and Sean Qitsualik-Tinsley
- *Akinirmut Unipkaaqtuat: Stories of Revenge* by Noel McDermott

LEARNING ACTIVITIES

Activity 2.1: Introduction to Creation Stories



Teaching Tip:

Make sure students are familiar with the story of Nuliajuk before beginning the lesson. There are many versions that can be found online with a quick search. There are also versions in the optional additional resources at the beginning of this lesson.



- Tell students that across the world, cultures have come up with creation stories to explain the origins of their land and the creatures that live upon it. Additionally, all cultures have passed on these stories over time. These stories are also called "origin stories."
- Ask students to share what they know about oral storytelling.
- Tell students that up until the last few hundred years, all cultures shared their stories through oral storytelling. Families and communities would gather to listen to traditional tales, songs, and poems. Some community members would then become storytellers themselves, allowing the stories to continue through the generations. While story details tend to change over time, many of the main parts of the stories have remained the same.
- Tell students that the story of Nuliajuk (also known as Sedna, Takannaaluk, the Mother of Sea Mammals, and other names) is a perfect example of a widely known Inuit creation story that has maintained key elements, regardless of the geographic distance between groups of storytellers.

- In all versions of the story of Nuliajuk, a young woman ends up clinging to the side of a qajaq, trying to save herself from drowning. She loses her fingers (they are cut off or frozen) and these fingers fall into the ocean, becoming the sea animals Inuit rely on for food. The woman sinks to the bottom of the ocean, where she lives as a powerful ruler of the deep.
- Despite the vast differences in creation stories around the world, many share similar features:
 - They begin by describing the natural world as being different from the world we know today; some key feature, force, or creature is missing.
 - They tell about a connection between the ordinary world and the supernatural world (i.e., the presence of magic).
 - They end with an explanation of the origin of a geographic feature, force of nature, plant or animal, etc.
- Record these features on the board or chart paper. For example, you could write the following headings:
 - Description of natural world with something missing
 - Connection to supernatural
 - Ending with explanation
- Ask students why they think creation stories might be shared today. Is it for the same reasons that they were told in the past?
- Once students have answered, tell them that today, most people think of creation stories in symbolic instead of literal terms. They help us understand the worldviews of times past: how people thought of and treated themselves and others in their environment. These stories help us understand cultures, traditions, and religions. By continuing to share these stories, cultures pass on perspectives, values, and knowledge to contemporary audiences.

Activity 2.2: Reading Creation Stories



- Ask students to turn to page 53 of volume 1 of *Unipkaaqtuat Arvianit*. Ask a volunteer to read the title, “How Fog Came to Be.”
- Ask students to make predictions about what the story will be about. They can use clues from the title and their prior knowledge to make predictions. Write their predictions on the board or chart paper.
- Begin reading the story out loud and then ask for volunteers to continue reading.
- After reading, revisit the predictions students made before reading the story. Ask students to identify which predictions were correct, providing evidence from the text to back up their claims.
- Discuss the following questions as a class:
 - How is the world as described in the story different from today’s world? What is missing?
 - Name a few supernatural moments in the story. Hint: think of powers or abilities that would be described as “magic” today.
 - According to this story, how was fog created? Try to explain the origin of fog in one sentence.
- Record students’ responses on the board or chart paper.
- Distribute **Handout 1: Creation Stories**. The handout includes answers already filled in for “How Fog Came to Be.” Go through the answers as a class and compare them to the students’ responses.
- Tell the students that they will be reading three more creation stories, and they will record answers to the questions for those stories as they read.

- Read “Lightning and Thunder” as a class or in small groups. Then have students work in groups to fill in the answers about this story on the handout. Each student should fill out his or her own handout.
- When each group has finished, ask volunteers to share their answers with the class.
- Have students read “Moon and Sun” and “When Darkness Stayed Constantly” in their groups and answer the questions in the corresponding boxes on the handout.

Activity 2.3: Comparing Creation Stories



- In this activity, students will compare a creation story about the moon and sun from a different culture to “Moon and Sun” from *Unipkaaqtuat Arvianit*.
- Do an online search to find other creation stories from around the world. Here are some possible weblinks:
 - o “The Raven Steals the Light” (Haida story): <https://www.historymuseum.ca/cmcc/exhibitions/aborig/reid/reid14e.shtml>
 - o Haida creation story: <https://www.collectionscanada.gc.ca/settlement/kids/021013-2061.2-e.html>
 - o “Why the Sun and the Moon Live in the Sky” (African folktale): https://www.worldoftales.com/African_folktales/Nigerian_folktale_16.html
 - o “The Time of Ten Suns” (Chinese mythology): <https://letterpile.com/misc/Chinese-Mythology-The-Time-of-Ten-Suns>
- Begin by telling students that across the world, humans have lived in a variety of physical environments and circumstances. From the Arctic to deserts and jungles, people’s experiences have been shaped by the land, climate, and wildlife around them.

- In most cases, it may seem difficult to find similarities between cultures living in such different landscapes. But the moon and sun are a part of life for everyone on Earth. For this reason, most cultures have traditional stories about the moon and sun and how they came to be in the sky.
- Distribute **Handout 2: Comparing Creation Stories**. Have students work in pairs or groups to compare the creation story from another culture to “Moon and Sun” from *Unipkaaqtuat Arvianit* using the Venn diagram on the handout.
- You can also give students the option of illustrating one or both stories about the moon and sun.

Extension Activity



Have students write a journal response to Lesson 2. You may want to give them the following prompt to guide their writing:

- o Today, many of our understandings of the world come from science. Do we still need creation stories? What role do these stories play in modern culture?

Creation Stories

Read each of the creation stories listed below and fill in your answers to the questions for each story. The first story has been done for you.

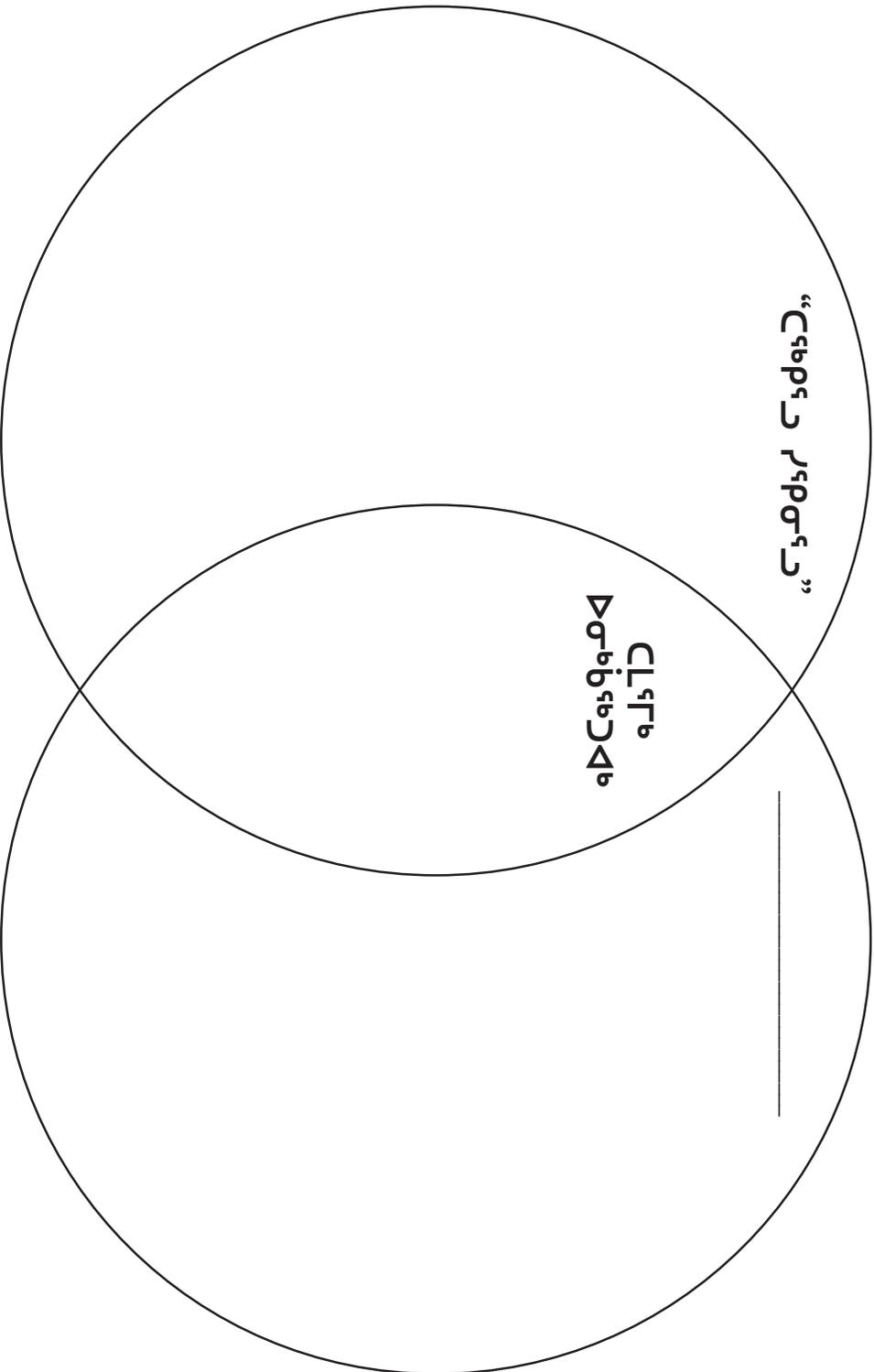
	How is the world different? What is missing?	What is the connection to the supernatural world (i.e., the magical element)?	What is the new geographic feature, force of nature, or creature at the end of the story?	Provide a one-sentence summary of the story.
“How Fog Came to Be”	<i>Before the hunter witnessed the exploding bear, people either did not know the origin of fog or hadn't seen fog before.</i>	<ul style="list-style-type: none"> - Bears behave as people. - The man creates a river with his finger. - The bear's belly turns to fog. 	<ul style="list-style-type: none"> - Fog! - Possibly a new river located in the region the story took place. 	<i>A bear is tricked into drinking so much water that his belly bursts and turns into the first fog.</i>
“Lightning and Thunder”				
“Moon and Sun”				
“When Darkness Stayed Constantly”				

השם: _____

מבחן 2

השם המדויק של המושגים הבאים

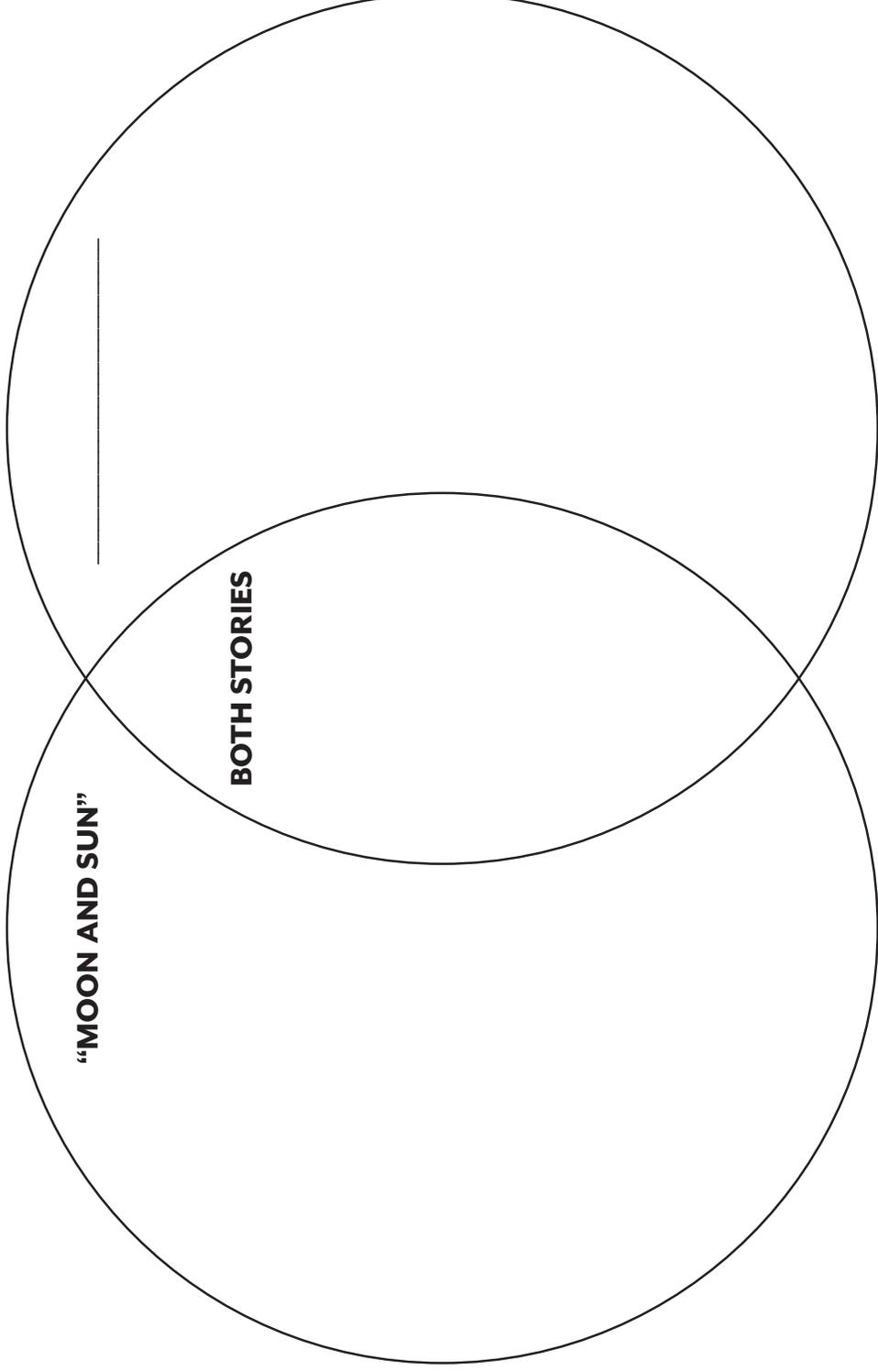
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Name: _____

Comparing Creation Stories

Compare the story “Moon and Sun” from volume 2 of *Unipkaaqtuat Arvianit* to a creation story about the moon and sun from a different culture. Write details that are only in “Moon and Sun” in the circle on the left. Write details that are only about the other story in the circle on the right. Write details that the two stories have in common in the centre.



Lesson 3: Cautionary Tales for Children

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Discuss the role of children's stories and cautionary tales across cultures.
- Read and respond to "Children Abducted by an Amautalik," "A Woman Pulled by Moon's Gravity," and "Avoid Prolonged Gazing at the Moon" from *Unipkaaqtuat Arvianit*.
- Participate in an activity to categorize cautionary tales and other traditional stories.
- Compare well-known cautionary tales.

READINGS

- "Children Abducted by an Amautalik," pages 35–45 of *Unipkaaqtuat Arvianit*, volume 2
- "A Woman Pulled by Moon's Gravity," pages 21–27 of *Unipkaaqtuat Arvianit*, volume 2
- "Avoid Prolonged Gazing at the Moon," pages 8–10 of *Unipkaaqtuat Arvianit*, volume 1
- Handout 2: Hansel and Gretel

HANDOUTS

- Handout 1: Categorizing Stories
- Handout 2: Hansel and Gretel
- Handout 3: Comparing Cautionary Tales
- Handout 4: Group Writing

MATERIALS

Student journals

LEARNING ACTIVITIES

Activity 3.1: The Role of Cautionary Tales



Teaching Tip:



Before this activity, create a list of stories that students are likely to be familiar with to show as examples of cautionary tales. Make sure to include any cautionary tales that students have read, heard, or watched to date in class. Some well-known examples are stories about the Amautalik, the Qallupilluit, or Nuliajuk (The Mother of Sea Mammals), or Western folk tales such as "Little Red Riding Hood," "The Three Little Pigs," and "Hansel and Gretel."

- Tell students that across cultures, families and communities have always gathered to share stories. In the past, the same stories were told to both adults and children. Around the time the printing press was changing storytelling, adults in Europe began thinking of their children differently. They started to believe their children had an innocence that needed protecting. Because of this, many traditional stories were changed for young people. The content involving sexuality, violence, and death was changed or removed from children's stories. However, traditional Inuit storytelling seems to have more confidence in young people, with fewer differences between content for adults and children.
- Tell students that all storytelling has a purpose. Some stories are meant to entertain, to educate, or to pass on traditional knowledge and values.

Teaching Tip:

Encourage students to think about the purpose of each story as they continue to read volumes 1 and 2 of *Unipkaaqtuat Arvianit*.



- Explain that the purpose of many traditional stories in Inuit culture and other cultures is to serve as a warning to children. These stories, called “cautionary tales,” send very direct messages to children about how they should behave. They are meant to frighten people into obedience. That is why they sometimes include violence and death. They serve to protect children from actions that are seen as unsafe or undesirable.
- Tell students that cautionary tales always include a moral or lesson. Many cautionary tales for children also involve the children tricking or outsmarting a dangerous creature.
- Ask students if they can think of any stories that might be considered cautionary tales. These can include Inuit traditional stories, Western folk tales, or even stories from contemporary books or movies. For example, Western folk tales such as “Little Red Riding Hood” and “Hansel and Gretel” can be considered cautionary tales. Inuit traditional stories about the Amautalik, the Qallupilluit, and Nulijuk can also be considered cautionary tales.

Activity 3.2: Reading Cautionary Tales

- Tell students that they are going to read three cautionary tales from the *Unipkaaqtuat Arvianit* volumes.
- Before reading each story, ask students to make predictions based on the titles and any prior knowledge of cautionary tales.

- In pairs or small groups, read “Children Abducted by an Amautalik,” “A Woman Pulled by Moon’s Gravity,” and “Avoid Prolonged Gazing at the Moon.”
- After reading each story, revisit the predictions students made before reading. Ask students which of their predictions were correct, and how they know they were correct.
- Have students work in pairs to answer the following questions about each story. As they come up with answers, have them write the answers in their journals:
 - What is the message of this story? Why was this story told?
- Once each group has come up with their answers, ask volunteers to share what they wrote with the class.

Activity 3.3: Categorizing Cautionary Tales

- Distribute **Handout 1: Categorizing Stories** to each student.
- Go through the handout as a class and discuss each category on the diagram.
- Divide students into pairs or small groups. Students will work together to place each of the three cautionary tales they just read into the appropriate categories on the handout. Tell students that some stories may belong in more than one category.
- Once students have finished, ask volunteers to share their responses with the class, explaining why they placed each story in each category. Another option is to have pairs or groups join another pair or group to compare their answers.

Extension Activity



Have students add additional stories to the handout, such as other stories they have read in the *Unipkaaqtuat Arvianit* volumes or other stories they know.

- Distribute **Handout 3: Comparing Cautionary Tales** to each student. Have students work in pairs or small groups to compare at least one cautionary tale from *Unipkaaqtuat Arvianit* to a cautionary tale from another culture. They can compare it to “Hansel and Gretel” or to another cautionary tale they know or research online.
- Once each group is finished, invite volunteers to share their answers with the class.

Activity 3.4: Comparing Cautionary Tales



- Ask students if the cautionary tales they read remind them of any other famous children’s stories. If necessary, prompt students with some examples, such as “Little Red Riding Hood,” “Hansel and Gretel,” or “The Pied Piper.”
- Distribute **Handout 2: Hansel and Gretel** to students. Have students read the story in pairs or small groups.
- After reading, ask:
 - Do you notice any similarities between “Hansel and Gretel” and the cautionary tales we read in *Unipkaaqtuat Arvianit*? If so, what are they?
- If it didn’t come up in their responses, point out that all the stories had a message or warning. You may also want to point out similarities between “Hansel and Gretel” and “Children Abducted by an Amautalik.” For example, both stories:
 - Have a monster that captures children
 - End with the children escaping
 - Warn of the dangers of playing alone outside late at night or wandering too far from home

Extension Activities

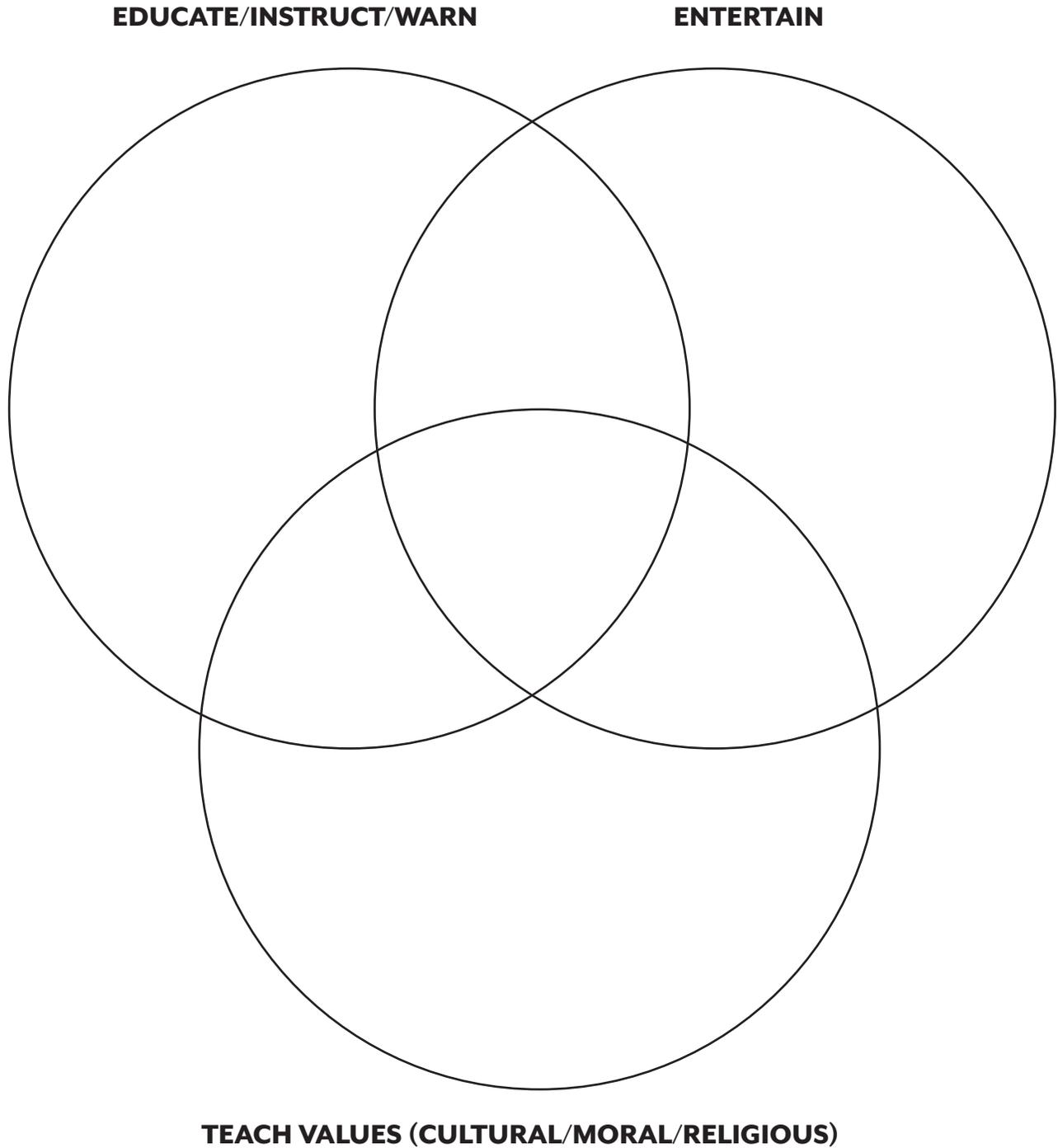


- Have students work in groups to create their own cautionary tale. They can use the examples and instructions on **Handout 3: Group Writing** to help them. Students will come up with a warning and write a short story based on it. When each group is finished, ask for volunteers to read their story out loud to the class.
- Have students write a journal response to Lesson 3. You may want to give them the following prompt to guide their writing:
 - Should we censor stories for children? Explain your answer.

Name: _____

HANDOUT 1

Categorizing Stories



Hansel and Gretel

Once upon a time a very poor woodcutter lived in a tiny cottage in the forest with his two children, Hansel and Gretel. His second wife often treated the children badly and was always nagging the woodcutter.

“There is not enough food in the house for us all. There are too many mouths to feed! We must get rid of the two brats,” she said.

And she kept trying to persuade her husband to abandon his children in the forest. “Take them far away from home so that they can never find their way back! Maybe someone will find them and give them a home.”

The woodcutter didn’t know what to do. One evening, Hansel and Gretel overheard their father and stepmother’s conversation. Gretel was upset, and Hansel comforted her.

“Don’t worry! If they do leave us in the forest, we’ll find the way home,” he said. Hansel snuck out of the house and filled his pockets with little white pebbles, and then he went back to bed.

After a night of persuading, the woodcutter’s wife finally convinced him to abandon his children. In the morning, he led Hansel and Gretel into the forest. But as they were walking, Hansel dropped a little white pebble here and there on the ground. Once they were deep in the forest, the woodcutter told the children to rest while he went to chop wood.

When the children woke up, the forest was dark, and the woodcutter had still not returned. Gretel began to cry. Hansel felt scared too, but he tried to hide his feelings and comfort his sister.

“Don’t cry! Trust me! I swear I’ll take you home even if Father doesn’t come back for us!” Luckily, the moon was full that night and Hansel waited until its light shone through the trees.

The tiny white pebbles shone in the moonlight, and the children found their way home. They crept through half-open window without waking up their parents.

The next day, when their stepmother discovered that Hansel and Gretel had returned, she became very angry. She locked their bedroom door and scolded her husband for failing to follow her orders. The weak woodcutter protested, as he didn’t want to leave his children. The stepmother kept the children locked inside and gave them only a piece of bread for supper. The stepmother argued with her husband all night. In the morning, the woodcutter led the children into the forest.

Hansel, however, had not eaten his bread. As he walked through the trees, he left a trail of crumbs behind him to mark the way. But the little boy had forgotten about the hungry birds that lived in the forest. They flew along behind and ate all the crumbs. Again, the woodcutter left his two children alone.

Hansel and Gretel (continued)

“I’ve left a trail, like last time!” Hansel whispered to Gretel. But when night came, they saw that all the crumbs were gone.

“I’m scared!” cried Gretel. “I’m cold and hungry and I want to go home!”

“Don’t be afraid. I’m here to look after you!” Hansel tried to comfort his sister, but he too shivered when he saw frightening shadows and evil eyes around them in the darkness. All night the two children huddled together for warmth at the bottom of a large tree.

When morning came, they started to walk around the forest, looking for a path. They walked and walked, until suddenly they came upon a strange cottage in the middle of a clearing.

“This is chocolate!” gasped Hansel as he broke a lump of plaster from the wall.

“And this is icing!” exclaimed Gretel, putting another piece of wall in her mouth. Starving but delighted, the children began to eat pieces of candy broken off the cottage.

“We’ll stay here,” Hansel declared. They were just about to try a piece of the biscuit from the door when it quietly swung open.

“Well, well!” said an old woman, peering out with a suspicious look. “You children have a sweet tooth! Come in! Come in! You’ve nothing to fear!”

Unluckily for Hansel and Gretel, however, the candy cottage belonged to an old witch. It was her trap for catching victims. The two children had come to a really nasty place!

“You’re so skinny!” said the witch, locking Hansel into a cage. “I shall fatten you up and eat you! You can do the housework,” she told Gretel. “Then I’ll make a meal of you too!”

Luckily, the witch had very bad eyesight. When Gretel smeared butter on her glasses, she could see even less.

Every day, the witch said to Hansel, “Let me feel your finger!” She wanted to check if he was getting any fatter. Now, Gretel had brought her brother a chicken bone, and when the witch went to touch his finger, Hansel held out the bone.

“You’re still much too thin!” she complained. “When will you become fat?” One day, the witch became tired of waiting.

Name: _____

HANDOUT 2

Hansel and Gretel (continued)

“Light the oven,” she told Gretel. “We’re going to have a tasty roasted boy today!” A little later, hungry and impatient, she said, “Run and see if the oven is hot enough.”

Gretel returned, saying, “I can’t tell if it is hot enough or not.”

Angrily, the witch screamed at the little girl, “Useless child! All right, I’ll see for myself.”

But when the witch bent down to look inside the oven, Gretel gave her a big push and slammed the oven door shut. Gretel ran to set her brother free, and they made sure that the oven door was tightly shut behind the witch. Just to be safe, they fastened it firmly with a large lock. Then they stayed for several days to eat more of the house, until they discovered a huge chocolate egg among the witch’s belongings. Inside the egg was a box of gold coins.

“The witch is now burnt to a cinder,” said Hansel, “so we’ll take this treasure with us.” They filled a large basket with food and set off into the forest to search for the way home. This time, luck was with them, and on the second day, they saw their father come out of the house toward them, weeping.

“Your stepmother is dead. Come home with me now, my dear children!” The two children hugged the woodcutter.

“Promise you’ll never, ever leave us again,” said Gretel, throwing her arms around her father’s neck. Hansel opened the box.

“Look, Father! We’re rich now . . . You’ll never have to chop wood again.”

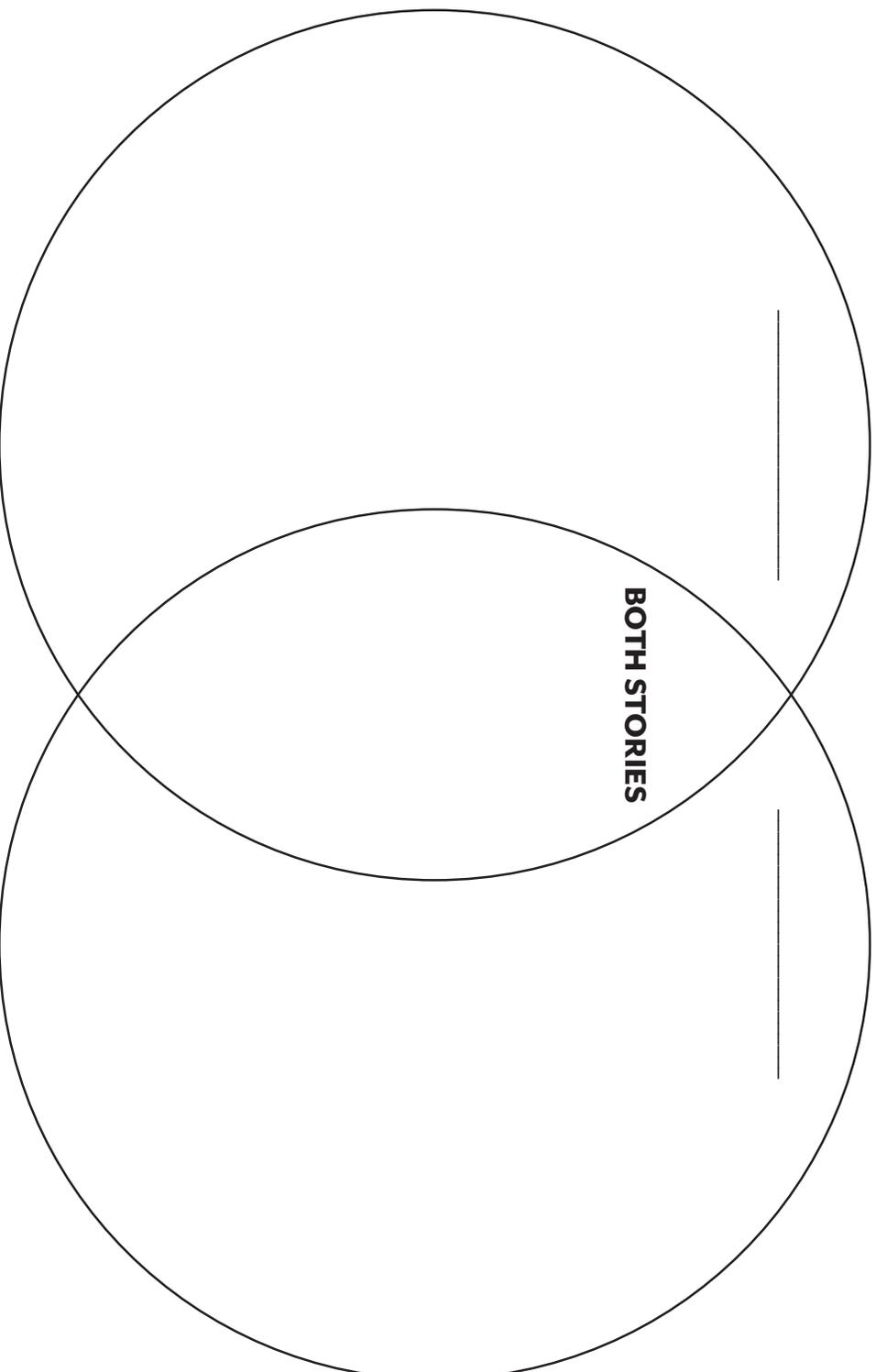
And they all lived happily ever after.

Name: _____

HANDOUT 3

Comparing Cautionary Tales

Below, compare a cautionary tale from *Unipkaaqtuat Arvianit* to a cautionary tale from another culture. Write the titles of the stories on the lines. Then write details about only the first story in the circle on the left, and details about only the second story in the circle on the right. Write details that they have in common in the centre.



Name: _____

HANDOUT 4

Group Writing

You have read cautionary tales from Inuit culture and from around the world. Now it is your turn to write a cautionary tale.

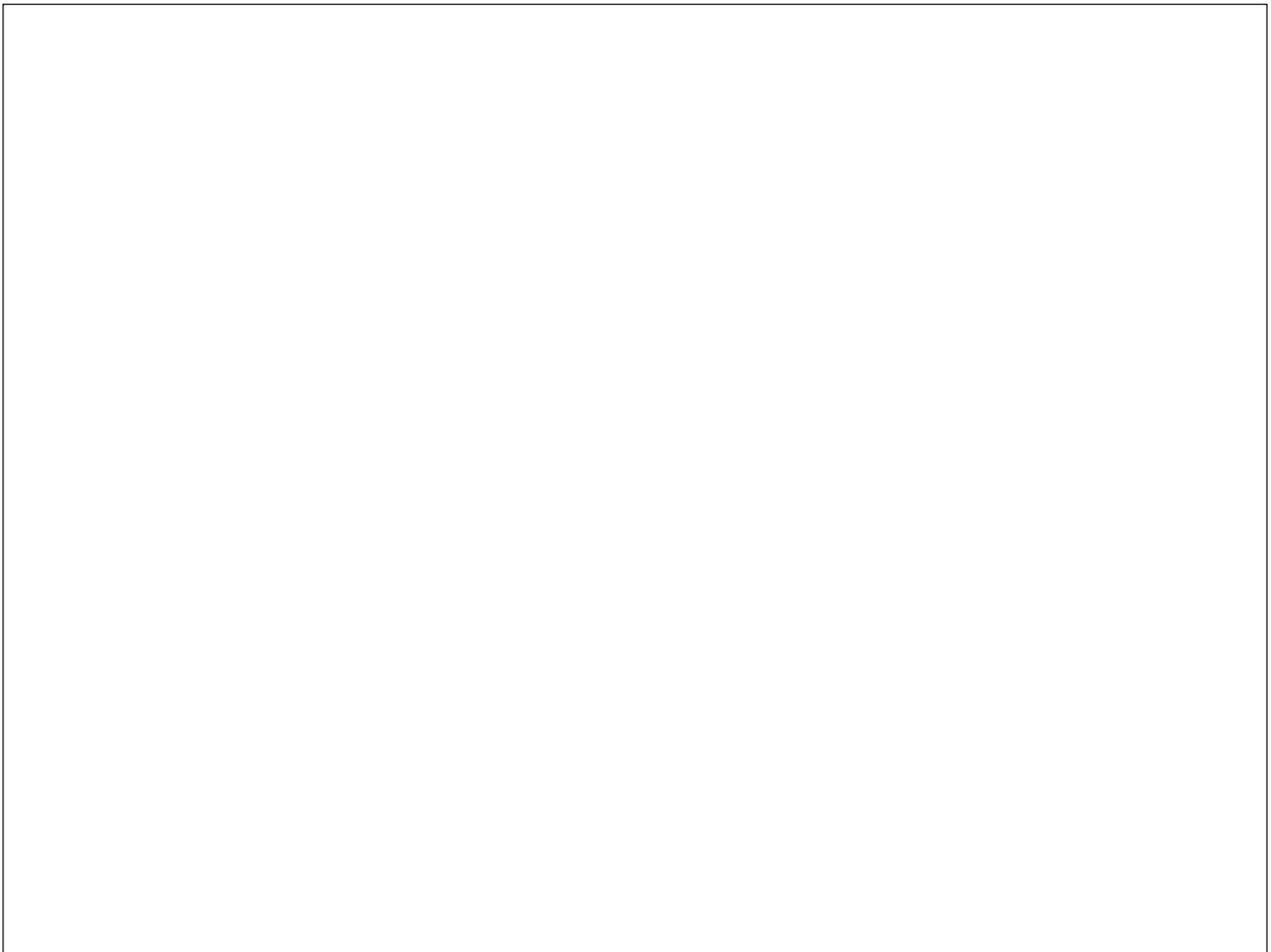
Start by creating a warning. Make sure it is a warning you have never heard before. Read the examples below. Then write your warning on the lines. Illustrate your warning in the box.

Example 1: Avoid prolonged gazing at the moon or else you will be shot with an arrow.

Example 2: Avoid daydreaming on the land or else you will be swallowed by a lemming.

Your warning: _____

Illustration:



Lesson 4: The Mistreated Orphan

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Discuss the conventions and significance of orphan stories in Inuit culture and around the world.
- Read and respond to “Kaugjagjuk” and answer comprehension questions about the story.
- Explore how “Snow White” and “Kaugjagjuk” follow the pattern common to orphan stories.

READINGS

- Handout 1: Snow White
- “Kaugjagjuk,” pages 110–132 of *Unipkaaqtuat Arvianit*, volume 2

HANDOUTS

- Handout 1: Snow White
- Handout 2: The Mistreated Orphan
- Handout 3: Comprehension Check

MATERIALS

- Board or chart paper
- Student journals (optional)

LEARNING ACTIVITIES

Activity 4.1: The Mistreated Orphan



- Begin the lesson by asking students if they can think of any stories they know or movies they have seen that have orphan characters. Ask:
 - How are the orphans treated?
 - What usually happens to the orphans?
- Explain to students that many famous children’s movies, such as Disney movies, are adaptations from folklore. Some examples are *Cinderella* and *Snow White and the Seven Dwarves*. Some may be true to older versions of the stories, but many have been “softened” for children, meaning scenes of violence and death may have been changed or taken out.
- Ask students why they think orphans appear so often in folktales and literature.
- Once they have responded, tell them that a simple answer is that stories reflect life. Even in the recent past, it was common for women to die in childbirth. Despite major advancements in medicine, sanitation, and nutrition, many groups of people around the world still have shorter life expectancies than others. Accidents, war, and natural disasters also result in children being orphaned.
- Tell students that orphans represent one of our strongest human fears: being abandoned. We define ourselves and understand our place in the world through family. Through no fault of their own, orphans experience a level of solitude.

- Orphans can make interesting characters. These characters often reinvent themselves. Even without the influence of parents, an orphan may rise in social status, skill, wealth, and happiness. When orphans succeed despite the obstacles they have faced, it can show the strength and resilience that humans are capable of.
- Tell students that many orphan stories have a similar pattern of events. The orphan succeeds through a combination of personal virtues and supernatural help. He or she is rewarded at the story's end, while those who treated the orphan poorly receive harsh punishment.
- Below is the pattern common to orphan stories. Record each of the headings on the board or chart paper as you describe each step for the students:
 1. **Mistreatment:** The orphan is mistreated through verbal abuse, physical abuse, or threats.
 2. **Quest:** The orphan goes on a quest to find a place in the world, prove himself or herself, find riches, escape danger, or get revenge. Unlike other coming-of-age stories in which the hero tries to break away from the group to stand as an individual, the orphan is looking for a sense of home and belonging.
 3. **Obstacles:** The orphan encounters obstacles, such as jealous or greedy enemies, physical stress from work or starvation, poverty, loneliness, or supernatural beings. Since the orphan has no family, he or she encounters these obstacles alone. At the right moment, a magical person, animal, or object offers help.
 4. **Methods:** The orphan learns and practises methods to overcome the obstacles. This is usually a combination of magical assistance and the character's virtues.
 5. **Rewards:** Rewards come in the form of changed social status (being respected or honoured), marriage, wealth, power, or a combination of these things.
 6. **Punishment:** Those who were against the orphan are punished. These characters may become hated by their communities and usually die because of their cruelty.
- If students aren't familiar with the story "Snow White," distribute **Handout 1: Snow White** and have them read it independently or in groups.
- After reading, discuss how "Snow White" follows the pattern common to orphan stories. Go through the headings you recorded before reading and ask volunteers to explain how each one applies to "Snow White." Record their answers on the board or chart paper.
- Distribute **Handout 2: The Mistreated Orphan** to each student.
- Go through the example boxes filled in for "Snow White" on the handout. Note any similarities or differences between the students' answers and the answers on the handout.
- Ask students if they have any questions about the handout, and then tell them they will be filling in the next section after reading "Kaugjagjuk."

Activity 4.2: Reading "Kaugjagjuk"



- Before reading, discuss the treatment and experience of orphans in traditional Inuit culture. Tell students that the experience of orphans differs across cultures and even between families. The same can be said for the treatment of orphans in traditional Inuit life.
- According to Inuit history instructor Martha Kyak, the treatment of orphans varied between families in traditional Inuit life. Many orphans were treated well and were taught how to hunt or sew and to look after themselves when they grew up. These orphans were supported so that they would develop the necessary skills needed to survive. On the other hand, some orphans were mistreated.

- Many of the morals or lessons in traditional stories are about not treating orphans badly or else they will grow up and take revenge.
- Tell students that they will read two of the most well-known Inuit orphan stories in this traditional story study. First, they will read about an orphan's mistreatment and its consequences in "Kaugjagjuk." Later in the traditional story study, they will read "Kiviuaq."
- Have students read "Kaugjagjuk" in pairs or small groups, with each group member taking a turn reading.

Activity 4.3: After Reading



- After reading "Kaugjagjuk," discuss the story as a class. You may want to ask the following questions:
 - What is the message of the story?
 - Do you see similarities between this story and other stories about orphans, such as "Cinderella" or "Snow White"? If so, what are they?
- Distribute **Handout 3: Comprehension Check** to students. Have students work in pairs or small groups to answer the questions on the handout.
- Make sure students understand that although they will discuss the handout in pairs or groups, each student should fill out his or her handout.
- When they are finished, ask for volunteers to share their answers with the class.
- Have students get back into their pairs or groups and complete the "Kaugjagjuk" section of **Handout 1: The Mistreated Orphan**. Once they are finished, ask volunteers to share their answers with the class.

Extension Activities



- Have students fill in the remaining blank sections of **Handout 1** with other orphan stories. These can be other orphan stories students know from Inuit folklore or other books they have read or movies they have seen.
- Have students write a journal response to Lesson 4. You may want to give them the following prompt to guide their writing:
 - Orphan stories continue to be very popular throughout the world. Classic English literature is full of them. Many famous comic book superheroes are orphans, such as Superman, Batman, Captain America, Iron Man, and The Hulk. There are also many orphan characters in Disney movies, such as Cinderella, Mowgli (*The Jungle Book*), Snow White, and Elsa and Anna (*Frozen*). Aside from the characters in the *Unipkaaqtuat Arvianit* volumes, which orphan character is your favourite? Why?

Snow White

Long ago, a queen sat at her sewing window in the middle of winter. She looked up at the falling snow and pricked her finger on her needle. Three drops of blood fell on the snow. The red and white looked so beautiful with the black window frame that she thought, *I wish I had a child as white as snow, as red as blood, and as black as the ebony wood in this frame.*

Soon after, she had a child whose skin was as white as snow, whose lips were as red as blood, and whose hair was as black as ebony wood. They called her Snow White. As soon as the child was born, the queen died.

A year later, the king married a beautiful but proud woman. She did not want anyone to be more beautiful than she was. She had a magic mirror, and every morning, she looked at her reflection and said, "Mirror, mirror, on the wall, who in this land is fairest of all?"

The answer was always that she was the fairest, and that satisfied her.

But as Snow White grew up, she became more and more beautiful. One day, the queen asked her magic mirror who was the fairest of all. It replied, "You, my queen, are fair; it is true. But Snow White is a thousand times fairer than you."

From that day on, the queen hated Snow White. She ordered a huntsman to take Snow White into the woods and kill her, and to bring back her lungs and liver as proof.

The huntsman led Snow White into the woods, but when he took out his knife, she begged him to let her live. She said she would run into the wild woods and never come back.

Because she was so beautiful, the huntsman took pity on her and let her go. He killed a wild boar and cut out its lungs and liver to show to the queen as proof of Snow White's death.

Alone in the forest, Snow White was afraid. She began to run. She ran as far as she could. Then, just before evening fell, she came upon a little house and went inside to rest.

Everything inside the house was small. There was a table with seven little chairs, and there were seven little beds in a row. Because Snow White was so tired and hungry, she ate food from one of the plates and drank wine from one of the cups. Then she fell asleep on one of the little beds.

After dark, seven dwarves returned to the house after digging for ore in the mountains. They found Snow White sleeping on one of their beds and were amazed by her beauty. They were so happy that they let her keep sleeping there all night.

Name: _____

HANDOUT 1

Snow White (continued)

The next morning, Snow White woke up and was frightened to see the seven dwarves. But they were friendly and asked her name and how she found her way to their house. She told them about how her stepmother had tried to kill her. The dwarves told her that she could stay with them if she cleaned, cooked, and sewed for them. She happily agreed.

Every morning, the dwarves went into the mountains. Every evening, they came home and Snow White had their dinner prepared for them. Snow White was alone during the day. The dwarves warned her that her stepmother might come and try to kill her. They told her not to let anyone inside.

Meanwhile, the queen believed that Snow White was dead and that she was again the most beautiful woman in the land. But one day she asked her mirror who was the fairest of all, and the mirror replied that it was Snow White. The mirror told the queen where Snow White was living with the dwarves.

The queen was surprised to hear that Snow White was still alive, but she knew the mirror did not lie. She thought and thought about how she could kill Snow White.

The queen disguised herself as a poor peasant woman selling goods door-to-door. She went to the house of the seven dwarves.

When the queen arrived at the dwarves' house, Snow White was alone. In her disguise, the queen knocked on the door, calling out that she was selling beautiful things.

Snow White trusted the woman and let her inside. She bought one of the woman's lace bodices, and the woman offered to put it on Snow White. When she did, she did it up so tightly that Snow White couldn't breathe.

When the dwarves came home, they found Snow White lying on the floor as if she were dead. They lifted her up and cut the lace so that she could breathe again. When Snow White told them what had happened, they told her the woman was really the queen and that she should not let anyone in when she was alone.

The queen went home and asked her mirror again who was the fairest of all. It replied "Snow White," and she knew that Snow White had come back to life.

This time, the queen made a poisoned comb and disguised herself as another old woman. She went back to the dwarves' house, and again knocked on the door and called out that she was selling beautiful things.

Snow White (continued)

This time, Snow White told her she wasn't allowed to let anyone in. The woman held up the comb, and Snow White liked it so much that she let the woman in. The woman combed Snow White's hair with the poisoned comb, and Snow White immediately became unconscious and fell to the floor.

When the dwarves came home, they found Snow White lying on the floor. They found the comb in her hair and pulled it out, and Snow White woke up. The dwarves suspected Snow White's stepmother and again told Snow White not to let anyone in.

When the queen asked her mirror again who was fairest of all and it still replied "Snow White," she trembled with anger and vowed to kill Snow White once and for all. She made a poisoned apple and disguised herself as yet another peasant woman. Then she went back to the dwarves' house and knocked on the door.

Snow White told the woman she couldn't let anyone in. The woman said she didn't have to come in, but she could give her an apple. When Snow White refused, the woman said that she would eat half the apple to prove it wasn't poisoned. The apple had been cleverly created so that only half of it was poisoned.

Snow White agreed, and the old woman gave her the poisoned half of the apple. Snow White immediately fell down dead.

The queen laughed and hurried home. This time, when she asked her mirror who was the fairest of all, the mirror replied that the queen was fairest. Then she knew that Snow White was dead.

The dwarves came home and found Snow White dead. This time they could not save her. They made a glass coffin for her and wrote her name on it in gold letters. Then they put the coffin on a mountain, and one of them always stayed with her to watch over her.

Snow White lay there in her coffin for a long, long time, and she did not decay. It looked like she was asleep.

One day, a prince came to the dwarves' house looking for shelter. He saw the coffin on the mountain with beautiful Snow White in it, and he read her name on it. He asked the dwarves if he could have the coffin and said he would give them anything they wanted. He promised to honour and cherish Snow White and said he could not live without being able to see her. The dwarves took pity on him and gave him the coffin.

The prince's servants carried the coffin away on their shoulders, and as they did, they stumbled on some bushes. This dislodged the piece of poisoned apple that had been stuck in Snow White's throat. She opened her eyes, lifted the lid from her coffin, and sat up.

Name: _____

HANDOUT 1

Snow White (continued)

“Where am I?” she cried out.

The prince told her what had happened. He declared his love for her and asked her to marry him, and she happily agreed.

The queen was invited to Snow White’s wedding. At the wedding, she was forced to wear a pair of iron shoes that had been placed in burning hot coals. She stepped into the red-hot shoes and danced until she fell down dead.

HANDOUT 2

Name: _____

The Mistreated Orphan

Orphan's Name	Mistreatment	Quest	Obstacles	Methods	Rewards	Punishment
Snow White	The queen envies her beauty and tries to have her killed.	She is looking for her place in the world and to escape danger.	The queen, the huntsman, the forest, a poisoned apple.	Her beauty, virtue, and kindness; magical dwarves.	Life, marriage, wealth, power.	The queen is killed.
Kaugjagjuk						

Name: _____

HANDOUT 3

Comprehension Check

Answer the questions below in complete sentences.

1. What is the meaning of the orphan's name?

2. How do others feel about Kaugjagjuk? Use evidence of how he is treated to support your answer.

3. Who helps Kaugjagjuk? How?

4. What do you think of Kaugjagjuk's personal song near the end of the story? What does it tell you about how his character has changed?

5. What are the consequences for those who mistreat Kaugjagjuk? How does he take his revenge?

Lesson 5: The Supernatural

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Discuss the role of the supernatural in Inuit traditional stories.
- Read and respond to “The Ingnirjuk (Sea Ghost)” and “Man Snatched by Ijiraq” from *Unipkaaqtuat Arvianit*.
- Illustrate supernatural beings based on descriptions in the stories.
- Read “Brothers Adrift at Sea” and explore how it falls into the “hero’s journey” genre.

READINGS

- “The Ingnirjuk (Sea Ghost),” pages 28–34 of *Unipkaaqtuat Arvianit*, volume 2
- “Man Snatched by Ijiraq,” pages 46–61 of *Unipkaaqtuat Arvianit*, volume 2
- “Brothers Adrift at Sea,” pages 20–52 of *Unipkaaqtuat Arvianit*, volume 1

HANDOUTS

- Handout 1: Supernatural Creatures
- Handout 2: The Hero’s Journey

MATERIALS

- Colouring utensils (optional)
- Student journals (optional)

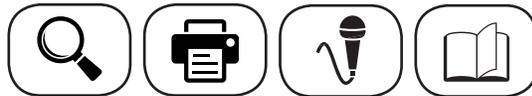
LEARNING ACTIVITIES

Activity 5.1: The Supernatural



- Tell students that in this lesson they are going to explore the role of the supernatural in Inuit traditional stories and stories from other cultures.
- Explain that supernatural beings appear in traditional stories across the world and have many functions. These creatures may explain an unknown phenomenon, such as memory loss experienced on the land, or serve to warn children of the consequences of misbehaving, such as being snatched away.
- Ask students if they can think of any Inuit traditional stories that feature supernatural beings. If so, ask them to explain the role of the supernatural being in that story. For example, the being might explain something unknown or warn children. Many students may be familiar with the story of the Qallupilluit.
- Tell students that they are going to read three Inuit traditional stories that feature the supernatural.

Activity 5.2: The Ingnirjuk (Sea Ghost)



- Read “The Ingnirjuk (Sea Ghost)” together as a class. Begin reading the story out loud and then ask for volunteers to continue reading.

- After reading, discuss the story as a class. You may want to use the following discussion prompts:
 - Has anyone heard of an Ingnirjuk before? Tell us what you know.
 - How would you describe the Ingnirjuk? How does this ghost make you feel?
 - How is the Ingnirjuk making life difficult for the man?
 - How does the man solve the problem he is experiencing?
 - Is there an element of comedy in the story? Explain.
- After the discussion, distribute **Handout 1: Supernatural Creatures** to each student. On the handout, students will draw pictures of the supernatural creatures from two of the stories they are reading. Then they will write one or two sentences describing the creatures.
- Have students draw a picture of the Ingnirjuk in the box on the first page of the handout. They can use the illustrations in the book to help them with their drawing. Then they should write a sentence or two describing the creature.

Activity 5.3: Man Snatched by Ijiraq



- Have students read “Man Snatched by Ijiraq” in pairs or small groups.
- After reading, discuss the story as a class. You may want to use the following discussion prompts:
 - Throughout the story, the man has one goal. What is it?
 - What are some ways the man is prevented from achieving his goal?
 - How do the man’s feelings toward the Ijiraq change over time?

- The man finally takes an action that means he will always stay with the Ijiraq. Explain what it is.
- How does the ending leave you feeling? Why?
- Have students take out their copies of **Handout 1: Supernatural Creatures** from the previous activity and draw a picture of the Ijiraq in the box on the second page of the handout. Then they should write one or two sentences describing the creature.
- When they are finished, display students’ drawings around the classroom for others to see.

Activity 5.4: The Hero’s Journey

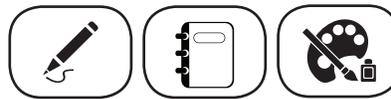


- Tell students that many cultures tell their mythologies in similar ways. There is a quest, and the hero travels to another realm filled with strange creatures and evil powers. The hero struggles, and after paying a heavy price, ultimately succeeds. This success allows him or her to return to the everyday world.
- Tell students that this type of story is called the “hero’s journey.” Here is a pattern common to stories in the hero’s journey genre:
 1. **Call to adventure:** The main character is asked, forced, or challenged to go on a journey.
 2. **Crossing the threshold:** The hero goes from the normal world to the supernatural world.
 3. **Supernatural aid:** A guide from the supernatural world helps the hero.
 4. **Challenges:** The hero faces a series of challenges against supernatural creatures or forces.
 5. **Ultimate test:** The hero faces a final challenge, usually at a point where he or she may be killed or trapped in the supernatural world.

- 6. **Turning point:** The hero receives the ultimate gift that saves him or her.
- 7. **Return:** The hero goes back to the normal world.
- 8. **Transformation:** The hero has undergone a change (physically, emotionally, mentally, or spiritually) from time spent in the other world.
- Tell students that some stories in the hero's journey genre follow variations on this pattern. For example, in some stories, the hero does not travel to the supernatural world, but rather to a world that is unfamiliar to them. Other stories take place entirely in the supernatural world, and the character goes on a quest to an unknown place within that world.
- Ask students if they can think of any movies they have seen or books they have read that follow this pattern. Some examples are the Harry Potter series, *Labyrinth*, and the Lord of the Rings trilogy.

- o What does the wife discover about her husband at the end of the story? What do you think happened to him?
- o In what ways does this story follow the pattern of the hero's journey?
- Distribute **Handout 2: The Hero's Journey** to each student. Have students complete the handout in pairs or small groups.
- When each group is finished, go through the handout as a class and invite volunteers to share their answers.

Extension Activities



- Have students draw and describe other supernatural creatures from Inuit traditional stories. These can be creatures from stories that they already know or from other stories in the *Unipkaaqtuat Arvianit* volumes. When they are finished, display the drawings around the classroom, or collect them all in a book of supernatural creatures.
- Have students write a journal response to Lesson 5. You may want to give them one of the following prompts to guide their writing:
 - o Throughout the *Unipkaaqtuat Arvianit* volumes, you have come across many supernatural creatures. You may already know of others from Inuit culture (Nuliqjuk, Qallupilluit, etc). Of all these supernatural creatures, which one frightens you the most? Explain.
 - o Which other story or stories in the *Unipkaaqtuat Arvianit* volumes follow the pattern of the hero's journey? Explain.

Activity 5.5: Brothers Adrift at Sea



- Have students read "Brothers Adrift at Sea" individually, in pairs, or in small groups.
- After reading, discuss the story as a class. You may want to use the following discussion prompts:
 - o When do the two brothers enter the supernatural world? How do you know?
 - o Who helps the older brother in the supernatural world? Why do you think this character helps him?
 - o What supernatural beings do they encounter?
 - o What obstacles must the older brother overcome?

Name: _____

HANDOUT 1

Supernatural Creatures

In the box below, draw a picture of the Ingnirjuk. Below the picture, write a sentence or two describing the creature.

Ingnirjuk



Name: _____

HANDOUT 1

Supernatural Creatures (continued)

In the box below, draw a picture of the Ijiraq. Below the picture, write a sentence or two describing the creature.

Ijiraq



The Hero's Journey

After reading "Brothers Adrift at Sea," match the steps of the hero's journey to quotes from the story. Record the appropriate letter in the box beside the matching quote. An example has been done for you. Note: there are three quotes for the letter "D" (Challenges).

- A. **Call to adventure:** The main character is asked, forced, or challenged to go on a journey.
- B. **Crossing the threshold:** The hero goes from the normal world to the supernatural world.
- C. **Supernatural aid:** A guide from the supernatural world helps the hero.
- D. **Challenges:** The hero faces a series of challenges against supernatural creatures or forces.
- E. **Ultimate test:** The hero faces a final challenge, usually at a point where he or she may be killed or trapped in the supernatural world.
- F. **Turning point:** The hero receives the ultimate gift that saves him or her.
- G. **Return:** The hero goes back to the normal world.
- H. **Transformation:** The hero has undergone a change (physically, emotionally, mentally, or spiritually) from time spent in the other world.

	"The lady wolf immediately offered to help him." (page 27)
	"After a very long walk, the man stuck his savgut in the snow again and it tilted so far that it was almost flat on the ground." (page 48)
	"...the sea ice the brothers were on broke away and the brothers drifted out to sea..." (page 20)
	"Under the covers, the man could hear their conversations and he kept as still as possible—he was terrified to be discovered!" (page 31)
E	"...remembering the advice he received from one of the wolves, he approached an inuksuk up on a hill. He crouched beside it and waited for the pack to come closer." (page 45)
	"The two brothers set foot on the shore ice and started the long trek back home." (page 20)
	"She realized then why her husband has insisted on always wearing his goggles: he was someone who had come back from the dead." (page 50)
	"The wolf man told him if he wanted to escape, he should go out and cut all ropes that held the crosspieces on the wolf pack's qamutiks." (page 37)
	"He took a few more steps and there, just below a hill, he spotted a lot of iglus side by side." (page 48)
	"Remembering the advice he was given, the man pulled out his bow and arrow and aimed between the eyes of the leader." (page 42)

Lesson 6: Animal Fables and Animals in Human Form

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Discuss the place and importance of animal fables in Inuit culture and around the world.
- Read and respond to “Owl and Polar Bear Tease Each Other” and “The People Who Turned to Stone” from *Unipkaaqtuat Arvianit*.
- Discuss the role of animals with human characteristics in traditional stories.

READINGS

- “Owl and Polar Bear Tease Each Other,” pages 62–69 of *Unipkaaqtuat Arvianit*, volume 2
- “The People Who Turned to Stone,” pages 70–87 of *Unipkaaqtuat Arvianit*, volume 2

HANDOUTS

- Handout 1: Animal Fables
- Handout 2: Animals with Human Characteristics

MATERIALS

- Board or chart paper
- Colouring utensils (optional)
- Computers or tablets connected to the Internet (optional)
- Student journals (optional)

LEARNING ACTIVITIES

Activity 6.1: Introduction to Animal Fables



- Tell students that in this lesson, they will read traditional stories that feature animal characters.
- Ask students if they can think of any stories they know that have animals as the central characters.
- Ask students if they have ever heard of Aesop’s fables. Tell them that Aesop lived in ancient Greece over 2,500 years ago. He was a well-known storyteller, and his stories continued to be told for many generations after he died. About 300 years after his death, the stories were recorded. Like Inuit traditional stories, they have been told and interpreted in many different ways, and they usually have a moral or lesson.
- Ask students if they have ever heard a story about a goose or a chicken laying a golden egg. If so, it is probably based on one of Aesop’s fables.
- Tell students that many of Mark Kalluak’s and Aesop’s stories feature animals as the central characters. Usually, these animals have human abilities and attitudes, and their interactions provide insights and lessons on day-to-day life.
- Encourage students to ask any questions they have about animal fables, and to share any animal fables they know.

Extension Activities



Have students complete **Handout 1: Animal Fables**. Students will do an online search of two of Aesop's fables. They will write the moral of one of the stories and draw a picture that describes the story. Suggest to students that they include "Aesop fable" in their search so that they get older versions of the story. They can keep the handout to complete the additional boxes for "Owl and Polar Bear Tease Each Other" and "People Turn to Stone" after reading those stories.

Activity 6.2: Reading "Owl and Polar Bear Tease Each Other"



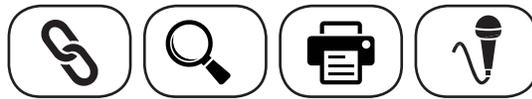
- Read "Owl and Polar Bear Tease Each Other" as a class. Begin reading the story out loud and then ask volunteers to continue reading.
- After reading, discuss the story as a class. You may want to ask the following questions:
 - What are some of the names the owl and bear call one another?
 - How does each animal react to the insults?
 - Do you have any similar tendencies to joke back and forth with a friend or sibling? Is the teasing lighthearted or hurtful?
 - What does this story say about everyday life? Is it still relevant today?
- Before moving on to the next activity, ask students if they have any questions about the story, or any thoughts they would like to share.

Extension Activity



Have students complete the box for "Owl and Polar Bear Tease Each Other" on **Handout 1: Animal Fables**.

Activity 6.3: Animals with Human Characteristics



- Explain that people across cultures have been creating stories of non-human creatures and objects with human traits for thousands of years. In these stories, animals or objects behave as people would; they talk, feel, and act similarly to us.
- Ask students to look at the illustration on page 25 of volume 1 of *Unipkaaqtuat Arvianit*. In the illustration, a group of wolves are in a qaggi standing, dancing, and singing as people would.
- Tell students that there are many theories about why we give animals and objects human characteristics. Ask the students:
 - Why do you think there are so many stories that feature animals acting like humans?
- After they have answered, tell students that one idea is that we use human characteristics to make sense of the unknown—for example, creation and natural phenomena. If animals or natural phenomena are described as people, it might be easier for us to understand their behaviour or movements.
- Tell students that there are other ideas as to why we project human characteristics on to non-human creatures. One is that we want to interact with others and make social connections, and other people are not always available. Another is that when we empathize with animals (whether hunted or herded), we are more capable of predicting their movements.

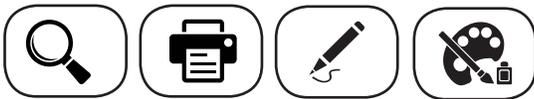
- Explain that from a traditional perspective, animal stories give the reader an important glimpse into traditional beliefs held by Inuit. Some stories feature animals with limited human qualities (like the ability to talk), while others feature animals with habits and behaviours almost identical to those of people; animals and people may even intermarry.
- According to Inuit history instructor Martha Kyak, stories of animals with human behaviours reflected the beliefs that animals could turn into humans and humans could turn into animals. She says that “all beings had souls, and the souls could travel to other beings, becoming an animal or human.” A person could “put on another’s skin and become that creature.” These souls could take on different forms in the real world and would continue to live on in the spirit world or afterlife.
- Ask students to think about how people in the past would have understood these stories as they read on.
- Discuss how giving animals human characteristics might have negative consequences. Tell students that when we think of animals as humans, we may forget about their true natures. For example, if children read or watch a TV show about a cuddly bear, such as Winnie the Pooh, they might believe that bears are cuddly honey eaters instead of large, dangerous carnivores.
- Ask students if they can think of any stories that have animal characters with human traits that haven’t already been mentioned. These can be Inuit traditional stories or stories from other cultures.
- Some examples of well-known Inuit traditional stories with animal characters are “The Owl and the Lemming” and “The Owl and the Raven.” Some examples of well-known animal stories from Western culture are “The Three Little Pigs” and “Goldilocks and the Three Bears.”
- Write the examples students share on the board or chart paper.
- Distribute **Handout 2: Animals with Human Characteristics** to each student.
- Ask a volunteer to read the human qualities listed at the top of the handout. Then have students work individually or in pairs to complete the first section of the handout about “Owl and Polar Bear Tease Each Other.”
- Once each student has finished, ask for volunteers to share their answers and record them on the board or chart paper.
- Have students read the second task on the handout before reading “The People Who Turned to Stone.”

Activity 6.4: Reading “The People Who Turned to Stone”



- Ask students to take out their copies of **Handout 2: Animals with Human Characteristics**. Tell them that as they read the next story, they should pay attention to the human characteristics given to the whale.
- Have students read “The People Who Turned to Stone” in pairs or small groups and record the eagle and the whale’s human characteristics as they read.
- After reading, ask for volunteers to share what they wrote with the class.
- Once students have responded, ask:
 - Why do you think the whale was given human characteristics? How would the story have been different if the whale had not been given human characteristics?
- Record students’ responses on the board or chart paper.

- Have students work individually or in pairs to complete the third section of the handout. Students will look through the two volumes of *Unipkaaqtuat Arvianit* for other illustrations of animals behaving like humans. Then they will recreate the illustrations on the handout.
- When students are finished, display their drawings around the classroom for others to see.

Extension Activities

- Have students complete the box for “The People Who Turned to Stone” on **Handout 1: Animal Fables**.
- Have students write their own story that features animals with human characteristics. They should include illustrations of the animals in their stories.

Name: _____

HANDOUT 1

Animal Fables

Do an image search online to find pictures and brief descriptions of the Aesop fables below. Draw a picture based on one of the images that best describes the story. Then write a 1–2 sentence description of the moral or lesson of the story. You will also complete the boxes for the Inuit traditional animal fables from *Unipkaaqtuat Arvianit*. Two of the morals have been completed for you.

<p><u>Aesop's Fable</u></p> <p>“The Goose that Laid Golden Eggs”</p>	<p>Moral: “If you want too much, you will lose what you have.”</p>
<p><u>Aesop's Fable</u></p> <p>“The Tortoise and the Hare”</p>	<p>Moral:</p>

Name: _____

HANDOUT 1

Animal Fables (continued)

<p><u>Kalluak Fable</u></p> <p>“Owl and Polar Bear Tease Each Other”</p>	<p>Moral: “What goes around comes around.” Or “Treat others the way you want to be treated.”</p>
<p><u>Kalluak Fable</u></p> <p>“The People Who Turned to Stone”</p>	<p>Moral:</p>
<p><u>Other:</u></p>	<p>Moral:</p>

Name: _____

HANDOUT 2

Animals with Human Characteristics (continued)

3. Locate other pictures from either volume of *Unipkaaqtuat Arvianit* that show animals with human characteristics. In the boxes below, record the title of the story and the page number and make a quick sketch of the illustration.

Lesson 7: Survival and Revenge

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Discuss the significance of stories of survival and revenge in Inuit culture.
- Read and respond to “Iimarasugjuk, the People Swallow,” “The Woman Who Killed an Aklak,” and “Two Men Who Shared a Wife” from *Unipkaaqtuat Arvianit*.
- Read and discuss the story of Kiviuiq, its significance in Inuit culture, and how it connects to other themes and stories explored in this traditional story study.

READINGS

- “Iimarasugjuk, the People Swallow,” pages 88–101 of *Unipkaaqtuat Arvianit*, volume 2
- “The Woman Who Killed an Aklak,” pages 102–109 of *Unipkaaqtuat Arvianit*, volume 2
- “Two Men Who Shared a Wife,” pages 134–143 of *Unipkaaqtuat Arvianit*, volume 2
- “Kiviuiq,” pages 76–121 of *Unipkaaqtuat Arvianit*, volume 1

HANDOUTS

- Handout 1: Comparing Versions
- Handout 2: Fortunately/Unfortunately

MATERIALS

Student journals (optional)

OPTIONAL ADDITIONAL RESOURCES

- *Stories of Survival and Revenge from Inuit Folklore* by Rachel and Sean Qitsualik-Tinsley
- *Akinirmut Unipkaaqtuat: Stories of Revenge* by Noel McDermott and Maaki Kaakik
- *Kiviuiq’s Journey* by Henry Isluanik

LEARNING ACTIVITIES

Activity 7.1: Introduction to Stories of Survival and Revenge



- Tell the students that in this lesson, they will be reading stories about survival and revenge. These stories can also be considered cautionary tales.
- Tell the students that there are many Inuit traditional stories that deal with survival and revenge. Ask students why they think that might be.
- Once students have answered, tell them that traditionally, Inuit had justice systems to deal with people who acted outside of social norms. It was rare for leaders to decide to kill another person. However, many traditional stories feature violence and killing for reasons of survival and revenge. These stories were often told to warn of the consequences of bad behaviour.
- Remind students that they have already explored stories about people (such as orphans) who have been subjected to extreme cruelty. These people have been let down by those around them and have not experienced justice in their lives. Without justice, the victims or their family retaliate for the wrongs they have been subjected to.
- Tell students that in the final stories of the *Unipkaaqtuat Arvianit* volumes, they will read about violence and killing. As they read, they should consider each of the characters’ motivations for their actions. Are they trying to survive? Are they looking for revenge?

Activity 7.2: Reading “Ilimarasugjuk, the People Swallower”



- Have students read “Ilimarasugjuk, the People Swallower” in pairs or small groups.
- After reading, discuss the story as a class. You may want to ask the following questions:
 - Why does the husband kill his relatives? What are his motives?
 - What do the wife’s words and actions tell you about her feelings toward her husband?
 - How does the wife get revenge on her relatives?
 - Do you think they are punished fairly for their actions?
 - How do the relatives retaliate against the husband?
 - What is the moral of this story?

Activity 7.3: Reading “The Woman Who Killed an Aklak”



- Have students read “The Woman Who Killed an Aklak” in pairs or small groups.
- After reading, discuss the story as a class. You may want to ask the following questions:
 - How is this story similar to “Ilimarasugjuk, the People Swallower”?
 - Do you find this story anticlimactic, as in, it doesn’t have a satisfying ending? Why or why not?

Activity 7.4: Reading “Two Men Who Shared a Wife”



- Have students read “Two Men Who Shared a Wife” in pairs or small groups.
- After reading, discuss the story as a class. You may want to ask the following questions:
 - Why are the men tense throughout the story?
 - What motivates the first husband’s actions?
 - What motivates the second husband’s actions?
 - The narrator suggests that the second husband’s death is the proper outcome of the story. Use key words from the story and the final illustration to support this idea.

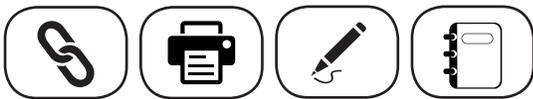
Activity 7.5: Reading “Kiviuq”



- Tell students that the last story they will read in the traditional story study is one of the most well-known Inuit stories of all time: the story of Kiviuq.
- Ask students if they have heard any versions of this story before, and to share what they know about the story.
- Tell students that the story of Kiviuq has been told all over the Arctic for generations, and there are many different versions of the story.
- Explain that the story of Kiviuq touches on many of the lessons and themes explored in this study. It tells the story of a hero’s journey. It warns about the consequences of poor behaviour. It has elements of the supernatural, animals with human characteristics, and an orphan character.
- Ask students to think about connections to other stories as they read “Kiviuq.”

- Have students read “Kiviuq” in pairs or small groups.
- After reading, discuss the story as a class. You may want to ask the following questions:
 - As you read, what parts of the story reminded you of other stories we have read in this traditional story study?
 - Why do you think Kiviuq had to overcome so many obstacles on his journey?
 - What do you think is the message of this story?
 - If you have heard this story before, is this version different from the one you know? If so, in what ways?
- End the lesson by asking students if they have any questions about Kiviuq or any of the other stories they read in the lesson, or if there is anything else they want to share.

Extension Activities



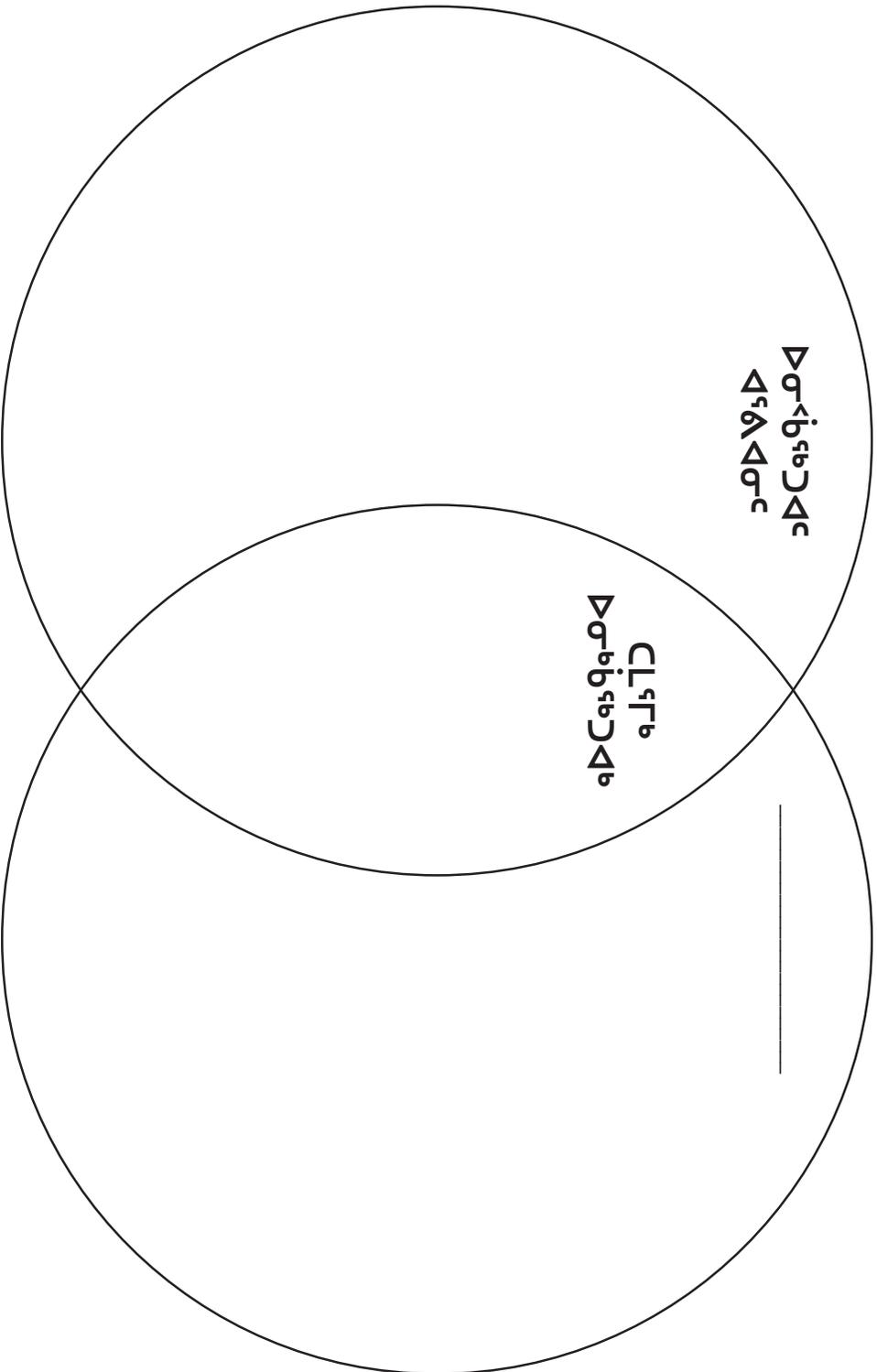
- Have students compare this version of “Kiviuq” to another version of the story. You can find other versions of the story online or in the additional resources listed at the beginning of this lesson. After students have read the other version of the story, have them complete **Handout 1: Comparing Versions**.
- Have students work in pairs to complete the writing activity on **Handout 2: Fortunately/Unfortunately**. You could also hold a class challenge to see who can come up with the most creative solutions.
- Have students write a journal response to “Kiviuq.” You may want to give them the following prompt to guide their writing:
 - Kiviuq encounters challenge after challenge yet always manages to survive. What sets him apart from others? Why has he succeeded where others have failed?

השם: _____

מספר התלמיד 1

מבחן סיום שנת הלימודים

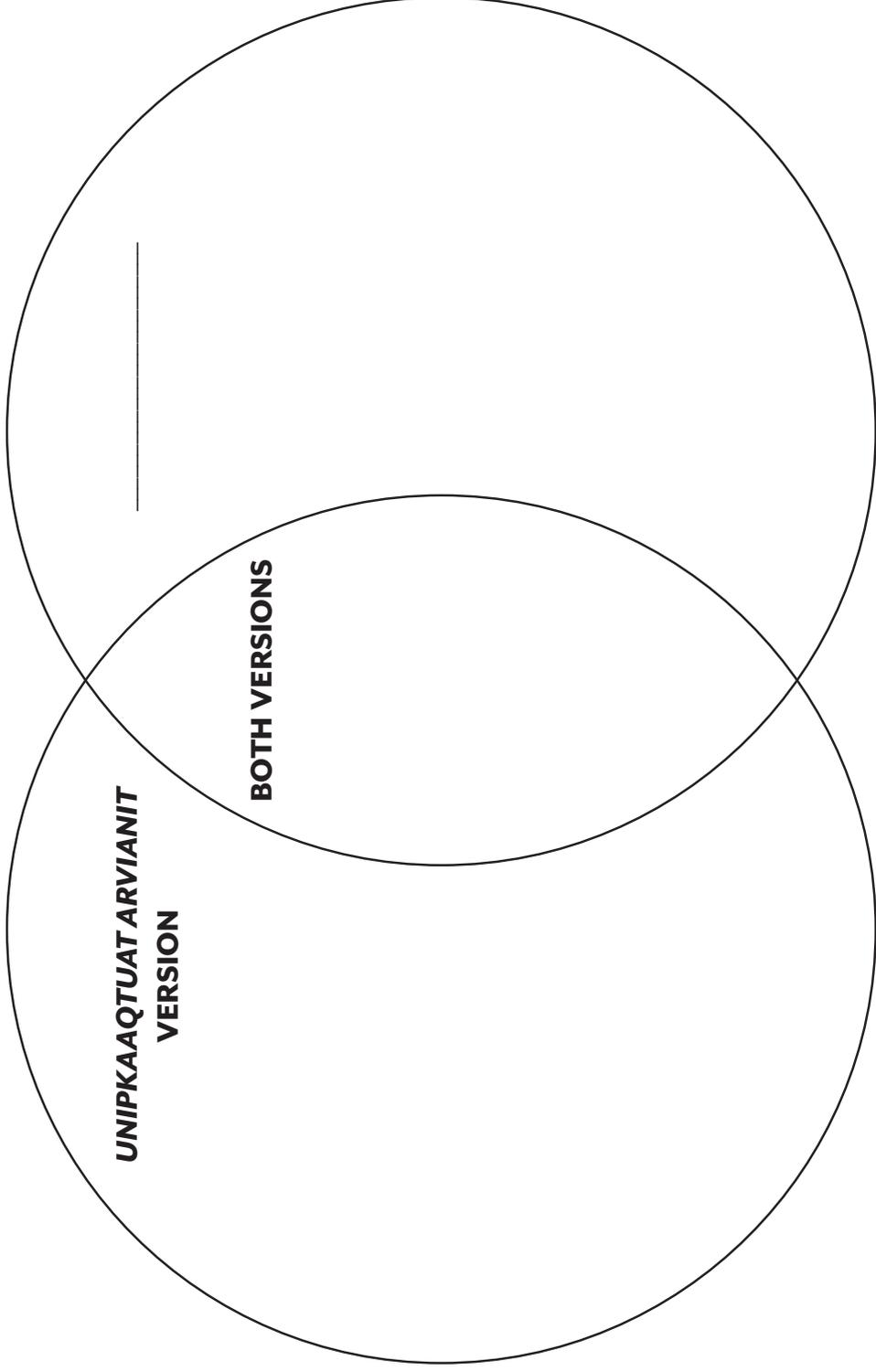
השאלה היא: מהי חשיבות הלימודים? תשובתך תלו בתוך המעגלים הבאים.



Name: _____

Comparing Versions

After reading two versions of the story of Kiviuk, complete the diagram below. Be sure to note similarities and differences in plot points, characters, problems and solutions, and general details.



Name: _____

HANDOUT 2

Fortunately/Unfortunately

The legend of Kiviug is the longest story in the two volumes of *Unipkaaqtuat Arvianit*; it takes up almost half of the first book! One reason for the length is that Kiviug's journey is a series of events that move between danger and safety. While some forces and characters try to kill him, others come to his aid. The audience moves from suspense to relief and back again as Kiviug continues his long journey home.

Now it's your turn to create a new series of challenges for Kiviug. As a pair, you and your partner will decide who writes the "fortunately" sentences and who writes the "unfortunately" sentences. The "unfortunately" writer keeps putting Kiviug in danger, while the "fortunately" writer must think of creative ways to save him. Use your imagination to invent characters and scenarios with good and evil intentions. Take turns going back and forth until you have filled this sheet (and possibly the other side of the page as well). You may wish to share your unique stories with other groups when you are finished.

Here are some examples to get you started:

Unfortunately, Kiviug's kamiik had frozen to the ice and he was unable to move.

Fortunately, the sun became extra bright when it saw Kiviug's distress, and the ice around his feet melted into a small puddle.

Fortunately, _____

Unfortunately, _____

Fortunately, _____

Unfortunately, _____

Fortunately, _____

Name: _____

HANDOUT 2

Fortunately/Unfortunately (continued)

Unfortunately, _____

Fortunately, _____

Lesson 8: Wrap-Up

OBJECTIVES

In this lesson, students will work to achieve the following objectives:

- Write a journal response to the traditional story study as a whole.
- Invite local community members to the classroom for a storytelling session.

READINGS

None

HANDOUT

Handout 1: Journal Response

MATERIALS

Student journals

LEARNING ACTIVITIES

Activity 8.1: Final Reflection



- Hold a class discussion about the traditional story study as a whole. You may want to ask students the following questions:
 - What did you find most interesting in the traditional story study?
 - Which story was your favourite?
 - What patterns or similarities did you notice between the stories? Why do you think those similarities exist?
 - Do you think the lessons in these stories are still relevant today? Explain your answer.
- Distribute **Handout 1: Journal Response** to students. On the handout there are four journal response topics for students to choose from.
- Have students work in pairs to discuss the topics and gather ideas. Then, each student will choose a topic and write a one-page journal response.
- Once students have finished their responses, invite volunteers to share what they wrote with the class.
- Before ending the activity, ask if students have any questions about the traditional story study or if there is anything they still want to know about any of the topics covered.

Activity 8.2: Storytelling Session

- Arrange for a group of community members to come into the classroom for a storytelling session. You may want to invite two or three elders to tell stories, as well as family or community members to participate as audience members.
- Explain to the students that for this activity, they will connect what they are learning to their community by hosting a storytelling session for family, friends, and the local community. The objective of the session is to bring the community together and share traditional stories that have been passed down through generations.
- Ask the students why hosting this type of event is important for the community, and discuss their answers as a class.
- Tell the students that there will be an opportunity to ask the storytellers questions, and they should prepare their questions in advance.
- When guests arrive, have the students welcome them and guide them to their seats.
- Have the storytellers sit at the front and invite them to share their stories.
- At the end of the storytelling session, assign one of the students to thank everyone for coming and to thank all the storytellers for sharing their stories.
- Host a question-and-answer period with the storytellers.
- Encourage the students to ask questions about the importance of traditional stories.
- After the guests have left, hold a class discussion for students to reflect on the storytelling session.

Ask:

 - What did you learn from the storytelling session?
 - How was the experience of hearing the stories told by elders different from reading them in class?

Name: _____

HANDOUT 1

Journal Response

Choose one of the topics below. Then write a one-page response in your journal based on the topic.

1. If you were to recommend one story from *Unipkaaqtuat Arvianit* to a friend, which story would it be? Explain.
2. Together, these stories paint a picture of traditional life, with added supernatural elements. Choose one of the following topics and explain how it appears in one or more of the stories you studied:
 - o Survival
 - o Nature
 - o Family and relationships
 - o The roles of men and women
3. In the traditional story study, you had the chance to compare Inuit traditional stories with other stories from around the world. Write about the similarities you have explored about universal themes or ways of storytelling. Then, write about the elements that make Inuit traditional stories unique.
4. The art of storytelling requires storytellers. What are some ways you can help promote and continue storytelling in your community?

Answer Key

The following pages provide sample answers for selected student handouts.

LESSON 2: CREATION STORIES

Handout 1: Creation Stories

	How is the world different? What is missing?	What is the connection to the supernatural world (i.e., the magical element)?	What is the new geographic feature, force of nature, or creature at the end of the story?	Provide a one-sentence summary of the story.
"How Fog Came to Be"	<i>Before the hunter witnessed the exploding bear, people either did not know the origin of fog or hadn't seen fog before.</i>	<ul style="list-style-type: none"> - Bears behave as people. - The man creates a river with his finger. - The bear's belly turns to fog. 	<ul style="list-style-type: none"> - Fog - Possibly a new river located in the region the story took place 	<i>A bear is tricked into drinking so much water that his belly bursts and turns into the first fog.</i>
"Lightning and Thunder"	<i>There is no thunder and lightning.</i>	<i>The spirits of the brother and sister's parents transform them into lightning and thunder.</i>	<i>Thunder and lightning</i>	<i>A brother and sister find an old animal skin and flint stones in abandoned iglus and become lightning and thunder.</i>
"Moon and Sun"	<i>The Earth was in total darkness.</i>	<i>The brother and sister float off the ground and rise to the sky above.</i>	<i>The moon and sun</i>	<i>An orphaned brother and sister float into the sky holding lamps, and they become the moon and sun.</i>
"When Darkness Stayed Constantly"	<i>There was constant darkness on Earth.</i>	<ul style="list-style-type: none"> - Men would light their fingers to find their way on hunting trips. - The fox and wolf can speak. 	<i>Daylight</i>	<i>The fox and wolf get in a fight about whether it should be dark or light, so day and night were equally divided.</i>

LESSON 4: THE MISTREATED ORPHAN

Handout 2: The Mistreated Orphan

Orphan's Name	Mistreatment	Quest	Obstacles	Methods	Rewards	Punishment
Snow White	<i>The queen envies her beauty and tries to have her killed.</i>	<i>She is looking for her place in the world and to escape danger.</i>	<i>The queen, the huntsman, the forest, a poisoned apple.</i>	<i>Her beauty, virtue, and kindness; magical dwarves.</i>	<i>Life, marriage, wealth, power.</i>	<i>The queen is killed.</i>
Kaugjagjuk	<ul style="list-style-type: none"> - He was abused and forced to sleep with dogs. - Girls poked him with walrus tusks. - He was always hungry and cold. 	<i>He wants to become strong and defend himself against his abusers.</i>	<i>- Abuse, hunger, cold</i>	<i>His brother teaches him exercises to build his strength.</i>	<i>He becomes strong and able to defend himself.</i>	<i>He kills those who were cruel to him by throwing them to the bear.</i>

Handout 3: Comprehension Check

1. What is the meaning of the orphan's name?

“Kaugjagjuk” means a person who pounds blubber.

2. How do others feel about Kaugjagjuk? Use evidence of how he is treated to support your answer.

Others don't care about Kaugjagjuk. I know this because they abuse him and make him sleep with dogs in their den.

3. Who helps Kaugjagjuk? How?

Kaugjagjuk's older brother helps him by teaching him how to become strong.

4. What do you think of Kaugjagjuk's personal song near the end of the story? What does it tell you about his changed character?

Answers will vary. Students may write that the song shows how Kaugjagjuk has become stronger and more confident.

5. What are the consequences to those who mistreat Kaugjagjuk? How does he take his revenge?

Those who mistreat Kaugjagjuk get mauled by the bear. Kaugjagjuk gets his revenge by throwing those who had been cruel to him to the bear.

LESSON 2: CREATION STORIES

Handout 1: Creation Stories

C	“The lady wolf immediately offered to help him.” (page 27)
F	“After a very long walk, the man stuck his savgut in the snow again and it tilted so far that it was almost flat on the ground.” (page 48)
A	“...the sea ice the brothers were on broke away and the brothers drifted out to sea...” (page 20)
D	“Under the covers, the man could hear their conversations and he kept as still as possible—he was terrified to be discovered!” (page 27)
E	“...remembering the advice he received from one of the wolves, he approached an inuksuk up on a hill. He crouched beside it and waited for the pack to come closer.” (page 45)
B	“The two brothers set foot on the shore ice and started the long trek back home.” (page 20)
H	“She realized then why her husband has insisted on always wearing his goggles: he was someone who had come back from the dead.” (page 50)
D	“The wolf man told him if he wanted to escape, he should go out and cut all ropes that held the crosspieces on the wolf pack’s qamutiks.” (page 37)
G	“He took a few more steps and there, just below a hill, he spotted a lot of iglus side by side.” (page 48)
D	“Remembering the advice he was given, the man pulled out his bow and arrow and aimed between the eyes of the leader.” (page 42)

Mark Breakdown

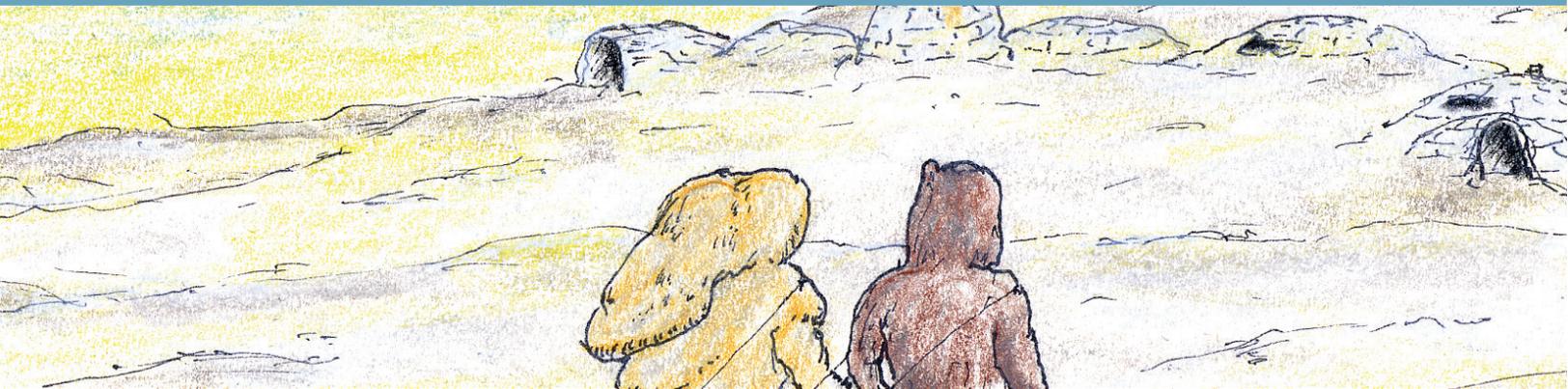
	Mark Breakdown	Final Mark
Lesson 2: Creation Stories		
Handout 1: Creation Stories	1 mark / section	/12
Handout 2: Comparing Creation Stories	Completion	/10
Lesson 3: Cautionary Tales for Children		
Handout 1: Categorizing Stories	Completion	/10
Handout 3: Comparing Cautionary Tales	Completion	/10
Handout 4: Group Writing	Participation	/10
Lesson 4: The Mistreated Orphan		
Handout 1: The Mistreated Orphan	1 mark / section for Kaugjagjuk	/6
Handout 2: Comprehension Check	2 marks / question	/10
Lesson 5: The Supernatural		
Handout 1: Supernatural Creatures	5 marks / creature	/10
Handout 2: The Hero's Journey	1 mark/section	/9
Lesson 6: Animal Fables and Animals in Human Form		
Handout 1: Animal Fables	4 marks / fable	/10
Handout 2: Animals with Human Characteristics	Section 1: 2 marks Section 2: 5 marks Section 3: 8 marks	/15
Lesson 7: Survival and Revenge		
Handout 1: Comparing Versions	Completion	/10
Handout 2: Fortunately/Unfortunately	Participation	/10
Lesson 8: Wrap-Up		
Handout 1: Journal Response	Completion	/10
Storytelling Session	Participation	/5
Final Mark		/152

UNIPKAAQTUAT ARVIANIT

TRADITIONAL INUIT STORIES FROM ARVIAT

VOLUME ONE AND TWO

TRADITIONAL STORY STUDY



The *Unipkaaqtuat Arvianit* traditional story study is part of Inuktut Titiqqiriniq, a comprehensive Inuktut literacy program that was developed by Nunavut educators, linguists, and language consultants, with constant testing and input by Nunavut classroom teachers. Inuktut Titiqqiriniq provides instructional tools and resources to help students develop strong Inuktut language skills.

This traditional story study provides lessons and activities focused on the two volumes of *Unipkaaqtuat Arvianit: Traditional Inuit Stories from Arviat* by Mark Kalluak. The traditional story study explores several traditional stories that Mark Kalluak collected from the Arviat region of Nunavut. As students participate in reading, writing, oral communication, and visual depiction activities, they will become more knowledgeable about Inuit traditional stories and their importance in Inuit culture.

