[My father] has many names; Uqpingalik is his real name. He has people named after him as well... The reason why he has so many names is that the shaman wanted him to live- he had to be named each time he got sick.

Martha Tunnuq, *Uqalurait*, p. 366

You should never call an older person by name. To this day, if I call someone by name and he is older, I feel very uncomfortable. We are always told to respect our elders and never to use their names. If for some reason, just by a slip of the tongue, we called an elder by his or her name, we were scolded. It was forbidden.

Francois Tamnaruluk Quassa, *Uqalurait*, p. 7

Saputit produced great quantities of fish in a short period and were crucial to securing an adequate food supply. As a result, they were considered holy places, and strict rules governed their use. Forbidden to repair tools at the saputit, people mended their fish spears and other tools at sannaviit (work areas).

Bernadette Iquugaqtuq, *Uqalurait*, p. 372

Anyone meant to become a fast runner was restricted from eating muscle from an animal and was not allowed to sit down at any time. A lot of these practices did produce what they were [intended] to do.

Henry Amarualik, *Uqalurait*, p. 29

...the fish would not return along their natural route if the kakivak breaks and it is repaired inside the tent. In those days Inuit had all kinds of unwritten laws to follow... At Arviligaarjuk, which is near the ocean, someone once repaired an implement inside his tent, and therefore the fish did not go up the river to spawn. An old man carved two small wooden fish, a male and female. When he put those two carvings in the river to encourage the fish, that very evening they started travelling upriver to spawn.

Jose Angutingurniq, *Uqalurait*, p. 372

One must be very careful not to touch the prop of a drying rack. It was only if this [rule] was observed that the bears and musk oxen would be unable to gallop.

Bernadette Iquugaqtuq, *Uqalurait*, p. 372

As a female I am not allowed to use people's clothing, especially men's clothing; but I am able to put on my husband's pants, shirt or boots because there is nothing tiringnaqtuq about him, according to my parents. Some men are blessed, I guess you would call it, mostly for hunting. They are called tiringnaqtuq, some more than others within the family.

Martha Tunnuq, *Uqalurait*, p.372

During this season people returned to the coast and began preparing for winter. Hunting was forbidden while winter clothing was being made, and men brought in food from the caches and helped their wives, for whom this was the busiest time of the year.

Uqalurait, p. 376

Many things were used for aanguat [amulets], like the bones of fox paws. ... If I remember correctly, these would be passed on from shaman- and in my case, from my namesake, so that I could live a long life...They were not to be touched by anyone but yourself. Anyone who touches them would get sick as a result.

Simon Inuksaq, *Uqalurait*, p. 381

There were things [a mother with a young son] was not allowed to do...During the day, she was not allowed to drink water or eat anything... and so it was pretty hard for a woman who just had a little boy because she was sacrificing herself so that when the boy grew up he would be a good hunter and a good provider.

Bernard Iquugaqtuq, *Uqalurait*, p.13

Or if the sons and daughters didn't listen to their parents in those days, they would die young or have a hard time in later years. The ones who would listen to their parents would live longer and have a happier life and be respected by other people.

Bernadette Iquugaqtuq, *Uqalurait*, p. 24

In the old days Inuit were not allowed to brag about their catch because the animal's spirits were listening...You weren't allowed to brag about your catch of any wildlife, or even talk while eating, and you always had to share your catch with another.

Buster Kailek, *Uqalurait*, p. 43

Nattilingmiut call it tuurngijuq. The shaman would do the performance at this time. We would see different things. The shaman would change in many ways- only half of his fingers would be there at times. The shaman were able to see what we normal people cannot see... When a person has done something wrong you could see it right in front of you- you were able to see the spirit of that person. If that certain individual will not talk about his problems, it is impossible to cure...He must make amends. The cure is instant.

Simon Inuksaq, *Uqalurait*, p. 382

The boys were taught the importance of having knowledge against cruelty to animals from boyhood throughout their upbringing, as they became successful hunters. They were made to know that if they wounded an animal, they must make every effort to get it...People had to respect heir existence and avoid any form of abuse or cause any kind of suffering.

Joanasie Qajaarjuaq, *Uqalurait,* p. 50

Before cutting up the seal, Inuit would get a handful of drink water from [their] mouth and pour it into the seal's snout...[This practice] was passed on from generation to generation...It is done to be thankful for a catch, because in the future the seal would be coming back again...In this way the seal would be renewed.

Frank Analok, *Uqalurait*, p. 54