Traditional Health

Chapter 2 (part 3) pp 131 – 163
Discussion Questions

1. What is meant by the term *pittailiniq*? How did Tipula’s grandmother remove the *pittailiniq* from herself so she could help sick people?

2. The elders thought that the practice of *piggusiqtaujuq* endowing children with certain qualities should be brought back and used today. What do you think?

3. If you wanted a child to be successful at a game men played where they used to punch each other on the shoulders until one gave up, what could you place on a baby’s shoulder?

4. The elders said that when a dog attacked a person, the dog was not to be killed until the person recovered, and yet by-law officers do just the opposite. Do you think they should change this practice or that it doesn’t make any difference anymore?

5. Why did people used to wear *aarnguat*? What types of things would be used?

6. If a person wanted to become an *angakkuq* what *pittailiniq* did they have to follow? What qualities did they need to have?

7. How can a person who is experiencing an *uqumangiq* be helped?
8. After a person died, what were women supposed to do with their hair?

9. When the dead are buried, what direction are they supposed to face?

10. There are many places around Nunavut where people used to leave offerings in the past, such as a place near Panniqtuuq where people go fishing. Have you heard of places like that near your community?

11. The elders said that they would move their camps around every three years because the land became warm. Do you think this helped avoid sickness?

12. If a person’s ears were ringing what did that signify?

13. If a person had a twitch in their lower eyelid, what did that signify?

14. If a person had dreams about losing a tooth, what did that signify?