

COMMISSION ROYALE SUR
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON
ABORIGINAL PEOPLES

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"for the record..."

STENOTRAN

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Ottawa, Ontario
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**Royal Commission on
Aboriginal Peoples**

1 **Ottawa, Ontario**

2 --- Upon commencing at 9:30 a.m. on Monday,

3 April 5, 1993

4 **RENÉ DUSSAULT:** (English) Thank you
5 very much for coming here today for these important
6 hearings of the Royal Commission on Aboriginal Peoples.
7 Today there are many peoples who travelled long distances
8 to come to give testimony to these hearings.

9 First of all, I want to recognize the
10 fact that we are five Commissioners this morning, five
11 Members of the Commission. One Commissioner, Viola
12 Robinson, could not attend because of a death in her family
13 during the weekend and, as you know, one Member of the
14 Commission has resigned. We regret that Allan Blakeney
15 will not be with us to the end of the project when we will
16 table our final report. His experience and many talents
17 were valued by all of us. We were sorry to see him go.

18 Je voudrais dire quelques mots sur les
19 circonstances qui ont amené la Commission à décider de
20 tenir des audiences spéciales sur la question des exilés
21 de l'extrême Arctique.

22 Le 8 juin dernier à Inukjuak, dans le
23 nord du Québec, M^{me} Wilson, Mary Sillett et moi avons
24 entendu une partie d'histoire des Inuits qui ont été

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1 réinstallés à Resolute Bay et Grise Fiord. Nous avons
2 alors dit à ceux et celles d'entre vous qui avaient témoigné
3 devant nous que nous examinerions la situation et que nous
4 vous informerions de nos constatations.

5 Alors que nous examinions la situation,
6 le ministre des Affaires indiennes et du Nord canadien
7 a présenté, le 20 novembre dernier, une réponse aux
8 recommandations formulées à ce sujet à deux reprises par
9 la Comité permanent de la Chambre des Communes sur les
10 Affaires autochtones.

11 Le 14 décembre, la Présidente d'Inuit
12 Tapirisat du Canada a écrit à la Commission pour l'informer
13 que son organisation considérait que les exilés eux-mêmes
14 n'avaient jamais eu la chance de présenter leur version
15 complète des faits. Les témoignages livrés par les Inuits
16 que le Comité parlementaire a entendus pendant trois heures
17 en mars 1990 devaient, disait-il, être étayés et
18 corroborés.

19 Compte tenu notamment du rapport du
20 Professeur Gunther et des nombreuses mentions qui en sont
21 faites dans la réponse du gouvernement, la Présidente
22 d'Inuit Tapirisat du Canada a cependant fait valoir que
23 si elle s'inquiétait auparavant des traumatismes que
24 pourraient subir les exilés si on leur demandait de relater

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1 à nouveau les épreuves et les souffrances qu'ils avaient
2 endurés, elle en était maintenant venu à la conclusion
3 qu'il fallait recueillir davantage de témoignages.

4 Elle a donc demandé que des audiences
5 soient tenues pour permettre aux exilés de vraiment
6 raconter ce qui leur était arrivé. Cette demande a été
7 appuyée par la Société Makivik.

8 Le 15 janvier 1993 la Commission a
9 demandé à Mary Simon et Roger Tassé de passer en revue
10 et d'analyser les divers documents, témoignages et
11 rapports portant sur la réinstallation. L'exercice
12 visait à aider la Commission à déterminer les orientations
13 à prendre pour l'avenir.

14 Dans le rapport présenté le 1^{er} février
15 suivant, M^{me} Simon et M. Tassé ont fait état des difficultés
16 qu'ont eues les Inuits déplacés à faire prendre en
17 considération leurs allégations de façon juste et
18 équitable, ainsi que des problèmes auxquels s'est heurté
19 le gouvernement fédéral dans ses tentatives pour faire
20 la lumière sur les événements qui remontent au début des
21 années '50.

22 Dans leur rapport M^{me} Simon et M. Tassé
23 concluent premièrement que bien qu'il se soit fait beaucoup
24 de recherche sur le sujet, les exilés Inuits n'ont pas

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1 vraiment eu la chance de présenter complètement leur
2 version des faits et que c'est que lorsqu'ils l'auront
3 fait que l'on pourra tracer un tableau complet des
4 événements qui se sont produits.

5 Ils ont aussi fait remarquer qu'il
6 existait de profondes divergences entre les auteurs des
7 divers rapports, notamment entre celui du doyen Soberman,
8 produit pour le compte de la Commission canadienne des
9 droits de la personne, et celui du professeur Gunther,
10 produit pour le ministère des Affaires indiennes et du
11 Nord canadien.

12 Sur certains points les divergences
13 semblaient découler moins de différences au niveau de la
14 preuve que d'interprétation différente de la preuve. Sur
15 d'autres points, cependant, les différences semblaient
16 découler du fait que chacun s'appuyait sur des preuves
17 et des sources d'information différentes.

18 Par exemple, le doyen Sauberman a
19 interrogé de nombreux témoins inuits sans publier le détail
20 de ces entrevues dans son rapport. Quant au professeur
21 Gunther, il n'a pas interrogé les Inuits eux-mêmes.

22 Il est apparu à M^{me} Simon et à M. Tassé
23 que les rapports et études en question avaient été dirigés
24 séparément sans que leurs auteurs aient eu la chance de

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1 confronter leurs opinions et conclusions divergentes.

2 Ils ont donc recommandé que la
3 Commission offre aux exilés inuits la chance de lui
4 présenter leur version complète des faits et qu'elle invite
5 les principaux auteurs d'études et de rapports à
6 comparaître devant elle pour lui présenter leurs
7 constatations et conclusions. La Commission présenterait
8 par la suite un rapport au gouvernement.

9 La Commission a accepté cette
10 recommandation du rapport Simon-Tassé et c'est pour cette
11 raison que nous sommes réunis ici aujourd'hui dans une
12 première démarche pour entendre l'histoire complète des
13 Inuits, et nous aurons une seconde démarche à la fin du
14 mois de juin, où nous allons entendre les auteurs des
15 principaux rapports et recherches.

16 Avant de demander à mon co-président
17 Georges Erasmus de parler un peu de la façon dont nous
18 allons conduire les audiences cette semaine, je voudrais
19 demander d'une part la...je me rends compte que la prière
20 n'a pas été faite dès le début, et je m'en excuse.
21 J'aimerais demander à Lizzie Amagoalik de faire la prière
22 et par la suite Georges Erasmus va dire quelques mots sur
23 le déroulement des audiences durant cette semaine.

24 Je voudrais d'abord demander à M^{me} Lizzie

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1 Amagoalik de dire la prière; if you would like to say the
2 prayer.

3 **(Opening Prayer)**

4 **RENÉ DUSSAULT:** Avant de passer la
5 parole à Georges Erasmus je voudrais également indiquer
6 qu'à ma droite se trouve M^{me} Bertha Wilson, qui est juge
7 à la retraite de la Cour suprême du Canada. M^{me} Wilson
8 a été la première femme nommée à la Cour suprême du Canada
9 en 1982, et est bien connue pour ses opinions importantes,
10 notamment en ce qui touche tout le développement de la
11 Charte canadienne des droits de la personne.

12 À mon extrême droite, le Commissaire
13 Paul Chartrand. Paul Chartrand est un Métis du Manitoba.
14 Il est professeur à l'Université du Manitoba en études
15 autochtones, particulièrement en ce qui concerne les
16 Métis.

17 Mary Sillett est une Inuk du Labrador.
18 Avant de joindre la Commission, Mary était
19 vice-présidente d'Inuit Tapirisat du Canada et présidente
20 de Pauktuutit, l'association des femmes inuites du Canada.

21 Et, bien sûr, Georges Erasmus, qui
22 co-préside la Commission avec moi, qui était président
23 de l'Assemblée des Premières Nations pendant plusieurs
24 années.

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1 Je voudrais demander à M. Erasmus de
2 présenter la façon dont les audiences vont se dérouler
3 pendant cette semaine.

4 Merci beaucoup. Thank you very much.

5 **GEORGES ERASMUS:** (English) Thank
6 you, René.

7 I would like to say a few words about
8 the conduct of the hearings over the next few days. The
9 Commission is charged with investigating and making
10 concrete recommendations concerning the history of
11 Aboriginal peoples and their relationship between Canadian
12 governments and Canadian society as a whole. Building
13 on its historical analysis, the Commission may make
14 recommendations promoting reconciliation between
15 Aboriginal people and Canadian society.

16 The Commissioner's mandate makes
17 particular reference to the special difficulties of
18 Aboriginal people living in the north. Our mandate
19 directs us to govern our work by the desire of Aboriginal
20 peoples, to meet with us and to tell their stories in
21 person. We will sit today and for the rest of the week
22 to hear your stories on this very important part of Canadian
23 history and the hardships that you have endured.

24 The object of this week's hearings is

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1 to complete the record. We will, in the week of June the
2 28th, invite the various authors of different reports to
3 discuss their approaches and conclusions. These reports
4 are referred to in government response and are the
5 particular subject of comment in reports commissioned by
6 the government. The Commission wishes to understand the
7 reasons for the differences so that it can better evaluate
8 the information which is before it. This would provide
9 for a better and more complete understanding of the
10 circumstances concerning some of the important aspects
11 of the relocation.

12 Our goal is to complete the picture of
13 what happened so many years ago in the Canadian High Arctic.

14 We are very happy that you have come to make these
15 presentations. Should any witnesses wish to present
16 evidence in private to the Commission as it has done in
17 other hearings, we are prepared to arrange for in camera
18 presentations.

19 We are fortunate to have as our
20 facilitator Mary Simon. Ms Simon was born in northern
21 Quebec, has held various positions with different Inuit
22 organizations, including the Northern Quebec Inuit
23 Association, Makivik, the Kativik School Board, the
24 Kativik Board of Health and Social Services, and so forth.

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1 She is the past President of the Inuit Circumpolar
2 Conference representing Inuit from Canada, Alaska and
3 Greenland.

4 Ms Simon has played a major role in
5 developing Arctic policy principles on a wide range of
6 domestic and foreign policy issues. Her efforts, along
7 with other Aboriginal peoples resulted in the historical
8 recognition of Aboriginal and treaty rights in the Canadian
9 Constitution. In 1992, Ms Simon was appointed to the Order
10 of Canada and to the National Order of Quebec. Ms Simon
11 continues to be actively involved in advancement of Inuit
12 objectives.

13 Now I will ask Ms Simon to say a few
14 words.

15 **FACILITATOR MARY SIMON:** (English)

16 Thank you very much. I would like to, first of all, explain
17 the process that we will be undertaking during the hearings
18 and after I do that, I will introduce the speakers before
19 the main witnesses begin.

20 The week will be broken down into general
21 areas and there is a schedule of presentations that is
22 available both to the witnesses and to the public, if they
23 wish to get a copy. At the beginning of each morning and
24 afternoon there will be an opening presentation by one

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1 witness. This witness will tell their own story in their
2 words as to what happened to them during this period between
3 1953 and 1955 and before and after those years.

4 The rest of the evidence and the
5 testimony will be given by a core group of six witnesses,
6 which are now before you, and I will introduce those people
7 as they speak. As they tell their story, they will be
8 bringing other witnesses to the table. Whenever anybody
9 feels they would like to speak, they will notify Kurt
10 Ejesiak, who will then tell me, and I will introduce that
11 witness that wishes to speak to the Commission at any given
12 time.

13 We want to let you know (translation)
14 -- even after you have spoken, if you feel that you would
15 like to speak some more, feel free to do so and before
16 you speak, please indicate who you are, where you are from,
17 and where you are residing now so the Commission would
18 know exactly where you are from, where you came from, and
19 where you originally are from. I would like you to go
20 by that schedule.

21 I would be asking you periodically, for
22 the information of the Commission, if you feel that you
23 have not completed your testimony, then I would be asking
24 questions for the sake of the Commission and if they feel

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1 that they have to ask a question, they will do so in order
2 for everybody's understanding. I am here to assist the
3 hearings here for the Commission and if you think that
4 you need assistance, I can do that while you are presenting
5 your testimonies to the Commission.

6 (English) We all recognize how
7 important these hearings are and it is the first time the
8 whole story is being told by the Inuit at one time and
9 we feel it is very important that the whole story, that
10 the Commission understand everything, and that is why I
11 was explaining that there will be questions asked either
12 by myself or by the Commission at any given time, so that
13 the complete story will come out and be told.

14 (Translation) I would also like you to
15 know that you are telling your testimony not to me but
16 to the Commission, so please don't -- you would have to
17 ignore me completely because your testimony is for the
18 Commission here and not to me.

19 (English) At this time the first person
20 that would speak is Zebedee Nungak. He is the
21 Vice-President of Makivik Corporation. He is very
22 actively involved in this issue and he will be making a
23 statement. So, I will open the floor to Mr. Nungak at
24 this time.

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1 **ZEBEDEE NUNGAK:** First, I am proud to
2 speak in my own language in this setting. The reasons
3 behind these hearings are very important and I will go
4 into them now. Forty years and three months ago, in
5 January of 1953, the Prime Minister of Canada chaired a
6 Cabinet meeting at which serious concern was expressed
7 about increased American military activity in the Canadian
8 Arctic Islands. A senior minister, later to become a Prime
9 Minister himself, argued that the proposed American
10 activity could result in infringement of Canadian de facto
11 sovereignty in the High Arctic. The Prime Minister of
12 the time agreed and directed that steps be taken to address
13 the problem.

14 Forty years and two months ago, in
15 February of 1953, the Deputy Minister of the Department
16 of Resources and Development, the forerunner of today's
17 Department of Indian and Northern Affairs, asked the
18 Commissioner of the Royal Canadian Mounted Police for
19 assistance in selecting Inuit families for relocation to
20 the High Arctic from northern Quebec and from Pond Inlet
21 on Baffin Island.

22 Forty years ago this month, on April 14,
23 1953, a senior official of the RCMP sent messages
24 requesting that his offices prepare lists of volunteers

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1 for such a relocation. On July 25, 1953, officials of
2 the Canadian government boarded 34 men, women and children
3 from Inukjuak aboard the government C.D. Howe for the
4 journey north. On the map we see first to Churchill,
5 crossing Hudson Bay, then Coral Harbour, Cape Dorset, then
6 Lake Harbour, then Frobisher Bay, then Clyde River, then
7 to Pond Inlet and their destination. Once arriving in
8 Pond Inlet there was an additional three people -- where
9 three Inuit families were added to the group from Inukjuak,
10 one for each of the three proposed colonies.

11 In late August of 1953, five Inuit
12 families were put ashore at Craig Harbour on Ellesmere
13 Island. Two more families were added when heavy ice made
14 it impossible to reach Alexandra Fiord. In early
15 September of 1953 four families were put ashore at Resolute
16 Bay, into a very different set of conditions and four more
17 Inuit families were relocated to the High Arctic in 1955.

18 Today, almost 40 years later, seven of
19 the relocatees, who have come to be known as the "High
20 Arctic Exiles", and a number of their descendants find
21 themselves in the grand ballroom of the Chateau Laurier
22 Hotel in Ottawa, a few hundred metres from the relocation
23 of the meetings which resulted in their lives being thrown
24 into turmoil, the meetings which resulted in so much pain

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1 and suffering.

2 How has it been possible for the Exiles
3 to find themselves in such unlikely surroundings?

4 First, they had to survive. They
5 withstood challenges that few other human beings could
6 have endured. The relocatees to Ellesmere Island had to
7 learn to find food in a land that bears little resemblance
8 to their homeland in northern Quebec, and do so in the
9 harshness of winter, in the total darkness that would leave
10 most of us numb with depression.

11 The relocatees to Resolute Bay had to
12 survive on margins of the largest military installation
13 in the Canadian north. At times, this meant relying on
14 the garbage dump. Both groups had to endure the isolation
15 from each other -- they hadn't been told that they would
16 be separated until the C.D. Howe was almost at Craig Harbour
17 -- the isolation from their families far to the south,
18 the isolation from the simple pleasures, such as picking
19 berries or eating mussels, that were a part of their
20 previous lives in Inukjuak.

21 But survive they did, and while many
22 Exiles have returned to Inukjuak and Pond Inlet others
23 have chosen to remain in the High Arctic, often because
24 their children call Grise Fiord and Resolute Bay home and

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1 would be as out of place in Inukjuak as their parents were
2 in the High Arctic. Today Grise Fiord and Resolute Bay
3 are happy, healthy towns, the kind of Inuit community that
4 I wish every Canadian had the opportunity to visit at least
5 once. But today's happiness cannot erase a legacy of
6 broken promises and broken lives.

7 However, as more and more of the younger
8 relocatees finally began to receive the formal education
9 they would have received years earlier in Inukjuak, more
10 and more questions began to be raised. Why were we
11 relocated? What promises were made by the government
12 officials and why were they not kept? Is it fair and just
13 for people in positions of authority, as the government
14 officials were in northern Quebec in the early 1950s, to
15 coerce Inuit in the way that even the government's
16 apologists today admit they did?

17 The consciousness of the High Arctic
18 Exiles began to rise at the same time as the political
19 consciousness of Inuit across the Canadian Arctic began
20 to rise. The national political organization
21 representing Canadian Inuit, the Inuit Tapirisat of
22 Canada, was only formed 20 years ago, which is not long
23 ago. Democratically elected representative
24 organizations like ITC and its regional affiliates in

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1 northern Quebec, the Makivik Corporation, provided the
2 Exiles with the organizational and legal support they
3 needed to advance their claim for justice. It has been
4 my honour and privilege to be a part of that process over
5 the years, and I have come to have profound admiration
6 and affection for the High Arctic Exiles.

7 We all thought we had won a major victory
8 in 1990 when, after a number of the Exiles testified here
9 in Ottawa, the all-party, non-partisan House of Commons
10 Standing Committee on Aboriginal Affairs recommended that
11 the federal government should issue an apology for the
12 wrongdoings carried out against the people of Grise Fiord
13 and Resolute Bay, to be carried out in an official ceremony
14 of the due solemnity and respect and accompanied by some
15 form of official recognition of the contribution to the
16 Inuit of Grise Fiord and Resolute Bay to Canadian
17 sovereignty and acknowledge the role played by the Inuit
18 people who were relocated to Grise Fiord and Resolute Bay
19 in the protection of Canadian sovereignty in the north,
20 consider compensation to the Inuit of Grise Fiord and
21 Resolute Bay for their service to Canada and for the
22 wrongdoings that have been inflicted upon them.

23 (English) We were overjoyed.

24 Finally, we thought, justice would be done. But instead,

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1 the "second exile" of the High Arctic Exiles was just
2 beginning. The federal government refused to act on the
3 recommendations and instead hired a consultant to
4 challenge the Standing Committee report. The Standing
5 Committee weighed the evidence and repeated its call for
6 an acknowledgement, an apology and compensation. A report
7 prepared for the Canadian Human Rights Commission largely
8 agreed with the Standing Committee Report. The federal
9 government's response was to hire another consultant to
10 write another whitewash.

11 So, we have had a situation where the
12 High Arctic Exiles, when given the opportunity, tell their
13 story, make their case, and have groups as diverse as the
14 Canadian Human Rights Commission, an all-party standing
15 committee, seeing the truth of their story and recommending
16 that, yes, they deserve these recourses.

17 The behaviour of the Government of
18 Canada with regard to the High Arctic Exiles since 1990
19 is, to us, a national disgrace and is it quickly becoming
20 an international embarrassment. It has engaged in what
21 the Toronto Star has called "a cynical exercise in
22 semantics calculated to relieve Ottawa of its
23 responsibility to finally make amends." But the High
24 Arctic Exiles have not given up their struggle, they will

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1 not give up their struggle, and that is why we are all
2 here today.

3 I might add also that you will hear from
4 certain members of the second and third generation of the
5 original exiled people and you will learn from them the
6 extent to which this story and its facts are passed down
7 from generation to generation since the original exiles
8 of 1953 and 1955.

9 At the second hearing, which we
10 understand will be in June, others can explain the
11 significance of the fact that the pain and suffering that
12 the Exiles endured was a direct result of the Government
13 of Canada's breach of its fiduciary responsibility towards
14 Inuit. This week you will not hear the Exiles speculate
15 on the motives of government officials, whom they never
16 met, nor discuss the geo-political implications of the
17 Cold War in the High Arctic.

18 Commissioners, the people from whom you
19 will be hearing testimony this week are decent, honest,
20 hard-working, God-fearing people who will tell you the
21 stories of their lives in considerable detail. At the
22 heart of the Exiles' claim is their collective memory of
23 the conditions under which they were relocated, of the
24 promises that were made and then broken and the suffering

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1 they endured, the details of how they were profoundly
2 wronged, how their sense of order and harmony and rhythm
3 of life was brutally and violently disrupted and disturbed
4 by this experiment.

5 But in order for someone to hear a story,
6 there must be someone willing to listen to that story and
7 that, of course, is why we find ourselves in this impressive
8 setting; because you, the Royal Commission on Aboriginal
9 Peoples, are committed to healing some of the outstanding
10 grievances that lie heavy in the Canadian soul and were
11 willing to take the time to listen to the human beings
12 whose life stories are one of these issues. These people
13 have an aching of the heart, a crying of the spirit, a
14 hurting of the soul that cries out for healing.

15 Commissioners, you are the only forum
16 that exists at the present time for a range of issues
17 regarding Aboriginal people and regarding the relationship
18 between Aboriginal and non-Aboriginal Canadians. The
19 Inuit Tapirisat of Canada and its affiliated organizations
20 are committed to making a substantive contribution towards
21 your work. Not only can your recommendations assist us
22 in advancing our political, economic and social
23 priorities, but Inuit also have a unique, important and
24 progressive experience to share with you.

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1 You have identified our four
2 "touchstones", which you suggest must be a part of any
3 positive change for Aboriginal Canadians: a new
4 relationship between Aboriginal and non-Aboriginal people
5 in Canada; self-determination for Aboriginal people within
6 Canada through self-government; economic self-sufficiency
7 for Aboriginal people; and personal and collective healing
8 for Aboriginal people and communities.

9 Inuit have much practical experience to
10 offer in regard to self-government and economic
11 self-sufficiency. Two of our regions in the Canadian
12 Arctic have implemented self-government and economic
13 self-sufficiency strategies that have proven to be much
14 more effective than anyone would have predicted at the
15 time our land claims were signed. Three other regions,
16 jointly called Nunavut, are about to embark on this course,
17 and just two weeks ago the Inuit of Labrador tabled an
18 agreement-in-principle with the federal and provincial
19 governments.

20 All Canadians have a right to expect
21 meaningful, achievable and solution-oriented mid-term and
22 long-term results from your Commission. It is
23 unreasonable for anyone to expect you to have the answers
24 before your work is completed, and especially not before

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1 you have completed your extensive public consultation
2 process.

3 I can only hope that as you reflect on
4 what you have heard and what you are about to hear from
5 the Exiles, you begin to develop your recommendations that
6 you give the Inuit experience the consideration it
7 deserves. Inuit hope that in the near future you also
8 demonstrate a commitment to genuine dialogue with our
9 mature, responsible and democratically-elected
10 representative organizations on a range of issues of deep
11 concern to all of us. But as you begin to develop the
12 recommendations that will comprise your final report,
13 please do not lose sight of the need to spend the time
14 required to address your fourth "touchstone", that of
15 personal and collective healing for Aboriginal people and
16 communities.

17 Your public hearings and special
18 hearings such as this one have proven your commitment to
19 the importance of listening to Aboriginal people and to
20 taking our oral history seriously. You have heard the
21 pain that exists in our communities and, by hearing it,
22 you have given voice to it.

23 This is a difficult and sensitive
24 process and not one that can be guaranteed to produce

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1 deliverable results during the life of your Commission.

2 For example, the Royal Commission on Aboriginal peoples
3 may not be able to "solve" the High Arctic Exiles issue.

4 You do not have the authority to impose your conclusions,
5 whatever they may be, on a government which, in the words
6 of this year's annual report of the Canadian Human Rights
7 Commission, has adopted a "rather grudging and ungenerous
8 position" on the question. But you can do your best to
9 heal this wound and through your commitment to do what
10 you can, you are making a major contribution and for that
11 we thank you.

12 As someone with a deep personal
13 commitment to achieving a just resolution of this painful
14 and shameful chapter in Canadian and Inuit history, for
15 the sake of all Canadians I want to thank the Royal
16 Commission on Aboriginal Peoples for giving the High Arctic
17 Exiles the public forum they require in order to tell their
18 stories fully and completely and in their own words. We
19 are encouraged by this sense of partnership which has made
20 this special hearing possible.

21 Thank you.

22 **FACILITATOR MARY SIMON:** (Translation)

23 Thank you, Zebedee.

24 (English) Our next speaker is Susan

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1 Aglukark. She is going to be speaking on behalf of
2 Rosemarie Kuptana, the President of the Inuit Tapirisat
3 of Canada and she will be speaking on the importance of
4 oral history.

5 Susan?

6 **SUSAN AGLUKARK:** (Translation) While
7 I was following what Zebedee was saying, hearing about
8 the hardships that the exiles have had to endure, I have
9 prayed that this week's hearing would be useful.

10 (English) I just want to say, first of
11 all, that I am very pleased to be here. I am honoured
12 and humbled to have been asked to give this presentation
13 on behalf of Rosemarie. Having followed what's been
14 happening with the Exiles and their children and the pains
15 and heartaches that have been passed on from generation
16 to generation, I can only hope and pray that what will
17 happen today and result in the hearings will be a good
18 one for these people and for the sake of their healing.

19 I am pleased to be here today
20 representing Rosemarie Kuptana, President of the Inuit
21 Tapirisat of Canada. Rosemarie could not be present at
22 these special hearings of the Royal Commission on
23 Aboriginal Peoples because she is in Amman, Jordan
24 attending an important preparatory meeting for the United

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1 Nations World Conference of Human Rights.

2 The relocation of Inuit to the High
3 Arctic during the 1950s began one of the most shameful
4 episodes in Canadian history. In 1993, 40 years after
5 the first families were relocated, this episode continues.

6 This week you will hear the testimony of the High Arctic
7 Exiles. They will speak of their experiences and, in doing
8 so, you will understand the hardship and pain they have
9 suffered and continued to suffer today in 1993. Their
10 testimony is the most essential element in evaluating the
11 relocation program and must guide any determination of
12 how outstanding matter should be resolved.

13 Numerous studies and reviews of this
14 issue have been undertaken in recent years and a great
15 deal of emphasis has been placed upon the original
16 intentions of the Canadian government. These intentions,
17 while relevant, should not divert us from the most
18 fundamental aspect of the relocation, which is that Inuit
19 families suffered irreparable harm and damage because the
20 Government of Canada decided that they should be moved
21 over 1,000 miles away to a harsh, remote and unknown area
22 of the Arctic.

23 Since 1978 the Inuit Tapirisat of
24 Canada, in cooperation with the Makivik Corporation of

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1 northern Quebec, has repeatedly called upon the Canadian
2 government to acknowledge, apologize to and compensate
3 the High Arctic Exiles. Instead of responding fairly and
4 honestly to our requests, government's approach has been
5 to deny history and attack the integrity and credibility
6 of the Inuit witnesses.

7 Because of government's approach, it has
8 become critical that the Royal Commission and all Canadians
9 understand two very important features which provide a
10 context for the evidence of these witnesses: First, that
11 the credibility of Inuit testimony can only be evaluated
12 by understanding the role and accuracy on Inuit oral
13 tradition; and secondly, that the nature of the
14 relationship between government officials and Inuit which
15 existed at the time of the relocation program prevented
16 any meaningful or real consultation with Inuit as to their
17 wishes in this matter. I will briefly address these two
18 items on this presentation today.

19 Inuit have resided in the Arctic for
20 thousands of years and have developed a complex language
21 and cultural practices which allow us to exist in harmony
22 with our Arctic environment. Our continued survival has
23 depended partially upon our ability to successfully
24 communicate exact information about these practices and

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1 our environment to succeeding generations of Inuit.

2 Accurate observation and careful
3 recollection are essential to the well-being of all Inuit
4 communities. This attention to detail is reflected in
5 our Inuktitut language. Inuktitut contains precise
6 expressions for weather patterns, ice conditions, wildlife
7 movements and many other environmental phenomena. In this
8 respect it is similar to the languages of other peoples
9 whose subsistence is based upon wildlife harvesting.

10 However, Inuktitut contains further
11 features which facilitate the accurate communication of
12 information. Formal linguistic structures in Inuktitut
13 specifically distinguish between matters of fact and
14 matters of supposition, between facts known firsthand to
15 be true and opinions or speculations. The second phase
16 of the Royal Commission's High Arctic Exile hearings
17 scheduled for June will provide will provide us with a
18 more appropriate forum for a fuller discussion on these
19 linguistic forms. They are important for you to
20 understand because they help demonstrate the high regard
21 for truthfulness in Inuit society.

22 The linguistic evidence, when
23 considered together with Inuit values and the patterns
24 of our social relationships, reveal a culture where facts

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1 are treated with respect, where knowledge depends upon
2 firsthand experience, and where opinions are offered and
3 tentatively and only with formal linguistic qualification.

4 Detailed observations and an extensive
5 body of knowledge is meticulously maintained with Inuit
6 society and passed on by elders to younger Inuit. Inuit
7 have repeatedly demonstrated the reliability of these oral
8 traditions to non-Inuit. A recent, prominent
9 illustration of this reliability is the revision of the
10 accepted account of the Franklin Expedition due to the
11 re-examination of the Inuit oral history, despite the fact
12 that most of the information was collected from Inuit
13 decades after the events occurred.

14 The testimony you will hear must also
15 be viewed with reference to the relationship which existed
16 between Inuit and Qadlunaat, or "white people", during
17 the 1950s. To Inuit, this is best explained by the concept
18 of "Ilira". Inuit use "Ilira" to refer to a great fear
19 or awe, such as the awe a strong father inspires in his
20 children or the fear of the Qadlunaat previously held by
21 Inuit.

22 This fear of "Ilira" developed very
23 early in our initial encounters with explorers,
24 missionaries and traders. We quickly became subject to

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1 the overwhelming power and fabulous wealth of these
2 Qadlunaat. They possessed guns and all types of wonderful
3 manufactured goods. They also engaged in new and
4 supposedly better ways of doing things and urged us to
5 forsake our traditional practices and beliefs in favour
6 of a Christian, Qadlunaat way of life. The origin of our
7 relationship, therefore, was based upon the erosion of
8 Inuit culture, self-reliance and self-confidence.

9 The rise of the fur trade, the expanding
10 influence of the RCMP and the continued onslaught of
11 western diseases during the early 1900s profoundly
12 deepened this dependency relationship. As traditional
13 subsistence patterns became impaired Inuit increasingly
14 relied upon the Qadlunaat for many of their basic needs.

15 This relationship and the feeling of the
16 "Ilira" to which it gave rise, meant that whatever the
17 Qadlunaat suggested or wanted was likely to be done.
18 Qadlunaat could make the difference between success and
19 disaster, sustenance or hunger, and Inuit responded to
20 their desires and requests as if they were commands. In
21 this cultural setting, a challenge to the authority of
22 the Qadlunaat or defiance of their requests was almost
23 unthinkable.

24 This relationship also meant that the

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1 Qadlunaat developed a particular approach to Inuit. They
2 took their authority for granted and presented a greater
3 air of superiority since the Inuit were obviously so
4 appreciative, eager to please, and becoming more dependent
5 upon them. The prejudices and ideologies of the day
6 asserted that the Inuit were indeed inferior and that the
7 Qadlunaat knew what was best for the Inuit.

8 The Inuit concept of "Ilira" or fear and
9 awe of Qadlunaat described the relationship from the Inuit
10 perspective. Within these historical circumstances and
11 this relationship of subservience and dominance, it was
12 impossible for real consultation to take place. For this
13 reason, it is very difficult to accept the position
14 forwarded by government that Inuit were informed and
15 willing participants in the relocation scheme.

16 The full strength and impact and
17 credibility of the testimony of the High Arctic Exiles
18 can only be understood and evaluated within the cultural
19 and historical context I have briefly described today.

20 There are many opposing views as to the
21 intentions of the Government of Canada and its reasons
22 for undertaking this relocation. Whatever these reasons
23 may have been, they are not important today in 1993. As
24 Inuit and as Canadians, what is important and what we must

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1 be concerned about is the effects that Canada's decision
2 had upon these Inuit families. A real, human tragedy has
3 occurred. It is still occurring. The suffering goes on.

4 Canada must finally accept the
5 consequences of its actions and recognize that the human
6 rights of these Inuit families have been violated. This
7 represents a serious breach of Canada's fiduciary
8 responsibility to Inuit, which must be corrected through
9 acknowledgement, apology and compensation.

10 In January of 1992 the Inuit Tapirisat
11 of Canada issued a public statement calling upon the
12 Government of Canada to stop denying history and begin
13 the healing process. In the 15 months since that time,
14 this government has continued its intransigence and
15 compounded the pain and suffering of the High Arctic
16 Exiles. In hearing the voices of these witnesses, it is
17 our hope that Canadians will finally say to their
18 government that it is time to close this sorry chapter
19 in Canadian history.

20 Thank you.

21 **FACILITATOR MARY SIMON:** The next
22 speaker is a lawyer, who will make a few statements in
23 regards to the people here he will be representing. He
24 will be speaking on the legal aspect of this issue ---

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1 (English) Gilles Gagné, who is counsel
2 for the Inuit witnesses for the Inuit Tapirisat of Canada
3 and for Makivik Corporation, will make a statement.

4 **GILLES GAGNÉ:** Thank you, Mary. It was
5 agreed with counsel for the Commission that the following
6 statement would be read into the record at this time.

7 This hearing was requested by the Inuit
8 known collectively as the High Arctic Exiles, who have
9 not been compelled in any way to appear and testify here.
10 The High Arctic Exiles have been encouraged by the Inuit
11 Tapirisat of Canada, the Makivik Corporation and the Royal
12 Commission on Aboriginal Peoples to come forward to give
13 their sides of the story concerning the relocation from
14 Inukjuak and Pond Inlet to Craig Harbour, Grise Fiord and
15 Resolute Bay in the 1950s and, at all times and in regard
16 to all aspects of the relocation, to tell the truth.

17 The hearing before the Royal Commission
18 on Aboriginal Peoples have been decided procedurally as
19 a non-litigious and non-adversarial process. They have
20 intentionally been structured by the Royal Commission on
21 Aboriginal Peoples in consultation with the Inuit
22 Tapirisat of Canada and Makivik Corporation as a less
23 formal process. As a result, the parties have agreed that
24 their respective counsels shall not examine or

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1 cross-examine the witnesses, but instead simply allow the
2 witnesses to tell their stories about the relocation issue.

3 However, a previous hearing on the High
4 Arctic relocation issue before the House of Commons
5 Standing Committee on Aboriginal Affairs and previous
6 studies and reports by the Canadian Human Rights
7 Commission, the Department of Indian and Northern Affairs
8 and the Royal Canadian Mounted Police have led us to the
9 conclusion that it is advisable for the Inuit witnesses
10 that will testify before the Royal Commission on Aboriginal
11 Peoples during the next four days to invoke the protection
12 of section 13 of the Canadian Charter of Rights and
13 Freedoms, which provides as follows:

14 "A witness who testifies in any proceeding has the right
15 not to have any incriminating
16 evidence so given used to
17 incriminate that witness in any
18 other proceedings except in a
19 prosecution for perjury or for the
20 giving of contradictory evidence."

21 This protection is, therefore, invoked
22 now for the entire duration of these hearings.

23 Thank you.

24 **FACILITATOR MARY SIMON:** (English)

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1 Thank you, Gilles.

2 At this point we will start to get into
3 the main witnesses and I think that after we have our first
4 presentation, I will call for a break because I am sure
5 everybody will be wanting a break by about quarter to 11:00.

6 So, after we have our first presentation, we will have
7 a short break.

8 Our first speaker will be (Translation)
9 -- who has just been agreed to is Minnie. She will also
10 present pictures. Please indicate who you are and where
11 you are from.

12 **MINNIE ALLAKARIALLAK:** (Translation)
13 Minnie Allakariallak from Resolute Bay. I am one of the
14 Elders from that community. I was involved in the second
15 move. We were going to go on the original trip, but we
16 were left behind as my father did not want to move to another
17 community. My husband, Johnny, was worried of being left
18 behind, but he didn't want to leave my father and since
19 my husband did not want to leave my father, we did not
20 go on the original first trip.

21 The RCMP, using Josie Nowra as an
22 interpreter came to us and they told us that we had to
23 leave, "You have to leave to another community. The
24 government wants you to move." Since they were telling

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1 us this and they were policemen, when the Qadlunaat or
2 white men spoke, we were afraid of them, but they were
3 just being directed or they were just following what they
4 wanted to do. I guess, understanding today, they had their
5 own intentions and sometimes they would not tell the whole
6 truth and when they continued to ask us, but not all of
7 it was true and we were left behind as my father didn't
8 want to go.

9 Iqaluk Moses and my father don't have
10 the same mother, but I'm the eldest of the children. When
11 we moved, I will talk about the place where I was. There
12 was firewood, there was plenty of food, seafood, codfish
13 was the regular diet of ours and even in the wintertime
14 we would fish for cod.

15 When we moved there, when there were
16 seals, at the time -- this is still in the original home
17 -- we had plenty of seal meat and fish. They told us,
18 "You are hungry and you would have to move to where there
19 is lots of game." That's what they told us originally.
20 But there were lots of lakes in the surrounding, where
21 there was fish and the fish would migrate and there will
22 be plenty of fish along the shoreline. There was lots
23 of food, bird, so we were not worried.

24 We were not thinking of moving anywhere

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1 else. There was lots of bush or firewood around and this
2 was what it was like, the place where we left from. So,
3 we had to comply with the government's request for us to
4 move to another community. We thought it was the same
5 because when the Qadlunaats or white men told us, we feel
6 obligated to their requests and this I have been worried
7 and anxious about the move.

8 I know that God has placed us here and
9 we were imagining the place where there's plenty of
10 vegetation. At the original place we had plenty to eat.

11 I want you to know I am talking about
12 the Inukjuak-Povungnituk area in the summertime. I would
13 like the government officials to come and visit Resolute
14 to see how it was on our land so they will see for themselves
15 how it was. How could they have sent separate families
16 who left, who loved them so much, and never to see them
17 again? We had to leave a lot of our families in Inukjuak,
18 some of them that we didn't get to see again because they
19 had passed away.

20 I have some pictures to show that were
21 taken the first few years we had settled in Resolute because
22 when we first landed and put in in Resolute land there
23 was nothing as a shelter that we could get into. We had
24 to use tents. I remember I had to use tents to stay warm.

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1 It was getting very cold. I remember my husband had to
2 find some lumber to build a house from the dump.

3 I have a sickness called polio when I
4 was younger and it was very difficult. I have difficulty
5 walking and having to have polio before, it was very hard
6 for me to be in the cold. They put us on the land that
7 there was no shelter for us. We had to bring our tents
8 and we put up those and later on we had to build our own
9 houses from the dumps.

10 You know, it is very hard when you are
11 disabled. It was very hard for us to be in the place.
12 There was nothing to warm yourself up, no lumber to heat
13 our houses, no lumber to heat our tents. I mean no one
14 told us that there was no lumber for heat, no oil, no
15 anything to warm ourselves. I mean no one told us that
16 it was like our homeland in Inukjuak. It was like a desert,
17 just gravel.

18 We were in some ways forced by RCMP.
19 We used to be so scared not to say "no" to white people.
20 It hurts my heart just to talk about. I mean I have to
21 say this. My husband suffered so hard and my family.
22 I'm saying what I'm saying right from my heart and it is
23 not like -- I mean I remember living in my homeland in
24 Inukjuak. We used to be close, but at least we were used

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1 to it because it was our home and we had oils to heat our
2 lamp, our gulliqs and our igloos. Then, we were told to
3 go to a different land.

4 You know, what they should have done was
5 to find out if it was a good place for us to live. I mean
6 something that was so different, how could they have sent
7 us there where there was nothing? At least we had seal
8 oil to heat our lamps in Inukjuak. I mean the food was
9 different. We were not used to eating different kind of
10 foods that they have up north.

11 I remember they told us, "You will be
12 home maybe in a year or two", and then after two years
13 I remember my husband asking when we would be going back.
14 I mean they wanted to go back afterwards because they
15 were promised they will go back in two years. I remember
16 our Elders asking almost everyday, "Have they told us yet
17 that we will be going back, when we would be going back
18 to Inukjuak." I mean we have no way of knowing. No one
19 told us afterwards.

20 I mean when you think about it, it hurts
21 my heart to remember that my husband, the eldest we had
22 there, they were suffering. They wanted to see their
23 families again in Inukjuak and they had no way of knowing
24 how they would go back because no one told them again that

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1 you could go any time you want to, but they broke their
2 promise.

3 That's all I will say for now. If I have
4 any more to say, I will say them again later on.

5 This is the picture of the houses that
6 my family, my husband built. These are the houses that
7 we built ourselves without any government support or help.
8 Those are the houses that my husband built and the rest
9 of the families that was sent to Resolute and they gathered
10 them up from the dumps. They weren't given to us by the
11 people or the RCMP there.

12 This is the ship called C.D. Howe that
13 took us to the High Arctic in Resolute. I mean there was
14 nothing on that land. There was nothing to use, nothing
15 to buy. Those are the first houses that were built in
16 Resolute, built by those families who went up to Resolute
17 with their own hands. They were no pull-horses, they had
18 to carry them from the dump. Everything was done by hand
19 all from the dump. There was an air force base when we
20 first moved there. They were not allowed to come down
21 and help us in any way. We had to do everything on our
22 own.

23 You could see for yourselves. He is
24 trying to put up his tent because there was no houses.

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1 There was just gravel, no big rocks to tie up your tents.

2 I mean what could we do if there's a hard wind, there's
3 nothing to hold up our tents. We had to fill up some boxes
4 to put gravel on and tie it on. It was just gravel, nothing
5 to tie anything.

6 I remember having to scrape a polar bear
7 skin. It was cold. I remember it was cold. It was always
8 cold there. July and August was always cold. We were
9 used to warm weather. We didn't have any shelter to work
10 and to clean the skins that we were asked to clean up.

11 Those are some of the children they have
12 standing by the house that my husband built from the dumps.

13 This man is Amarualik and his wife and
14 his child and he was from Pond Inlet, who was asked to
15 come up to help those Exiles from Inukjuak. He and his
16 wife were asked to come up to help those Exiles from
17 Inukjuak. I remember receiving a letter from my daughter
18 and my son-in-law that they helped so much when they had
19 first come up to Resolute, to a strange land which was
20 dark 24 hours a day in wintertime.

21 In August there was no nurses or doctors
22 in Resolute. So, C.D. Howe had to come in every year to
23 check up on Inuit people there.

24 This picture is a picture of my family.

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1 We believe strongly that we used to worship together.
2 My husband was the lay reader -- helps to have sent his
3 services in our house. We strongly believe that we kept
4 together and asked our Father to help us.

5 Those are some of the pictures again that
6 were born after he had been to Resolute, after my husband
7 had built a new house for us.

8 This is all I will say now. Thank you
9 very much.

10 **FACILITATOR MARY SIMON:** (Translation)

11 Thank you, Minnie. The pictures that you were holding
12 are going to be presented by Zebedee to the Commission
13 Members so they will have a better chance to review them,
14 if you want to speak further.

15 We will break for now and when we come
16 back from our break, the other Members ---

17 (English) We will take a short break
18 for now, a 15-minute break, and we will return in 15
19 minutes.

20 --- Short recess

21 --- Upon resuming

22 **FACILITATOR MARY SIMON:** (English) I
23 would like to call the meeting back to order, please.

24 I would like to introduce the six

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1 witnesses that are before the Royal Commission at this
2 point so that the Members of the Royal Commission will
3 know which witnesses will be speaking.

4 To your far right is Samwillie
5 Elijasialuk. He's formerly from Grise Fiord. Next to
6 him is Simeonie Amagoalik from Resolute Bay and Lazarusie
7 Epoo from Inukjuak. Then next to him is Elijah Nutaraq
8 formerly from Grise Fiord and the lady next to him is Anna
9 Nungaq from formerly Grise Fiord and Minnie Allakariallak
10 from Resolute Bay, which you have heard from already and
11 she will be speaking again. These are the six witnesses
12 that I spoke of earlier this morning and they will be giving
13 their testimony in a certain order so that they can tell
14 their story the way they would like to.

15 We are going to start off the testimony
16 with Simeonie Elijasialuk formerly from Grise Fiord.
17 (Translation) Simeonie, you go ahead.

18 Sorry, I made a mistake. That is
19 Samwillie Elijasialuk.

20 **SAMWILLIE ELIJASIALUK:** (Translation)

21 I was moved to Grise Fiord in 1953. I was at the age
22 of 17 back then. I would like to say, first of all, the
23 group that has been relocated -- we are glad that we are
24 able to present our testimony. In the past we have had

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1 testimonies and this is true. We will be presenting the
2 hardships we went through.

3 I am glad for the opportunity to be able
4 to speak here. You have given us a tremendous lift. We
5 had previously sort of lost hope of having any way for
6 the government to listen to us, although our story and
7 the truth of it is unassailable.

8 We were delivered to two locations,
9 which were very different in themselves to our previous
10 surroundings. I myself had written a letter to the
11 Minister and the reply that I received was that the Minister
12 told me, "I thought you had lived in Resolute Bay." I
13 am going to give copies of this correspondence and the
14 reply that I received to you later on in the proceedings.

15 I am very glad of the opportunity to have
16 the opportunity to speak to you here and now I am going
17 to speak about how we were handled and how we were treated
18 in the course of this.

19 I think all people, all human beings,
20 have distinct attachment to the place where they grew up
21 and were raised. I think it's true of everybody that there
22 is a certain affection that people have for their original
23 surrounding. We were sent to a very, very different place
24 from where we were born. This affects us to this very

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1 day.

2 When they were recruiting or selecting
3 people -- that is to say, the RCMP who were doing this
4 on behalf of the government -- I am going to first of all
5 speak that we were fully satisfied with how life was
6 treating us in our original homeland. We did not ask
7 anybody to be moved. What I am going to relate to you
8 is how we were treated and how we were mistreated.

9 It's been said many times that we were
10 living in poverty and that we were starving, but that's
11 not true. We had all the full range of equipment necessary
12 to make a good living. I know in my own individual case
13 my uncle had two large boats, which we use as equipment
14 for hunting and sustaining life.

15 When I was growing up, I did not know
16 any extreme hunger, but I started experiencing this when
17 I was moved to the High Arctic. It is because in those
18 locations there was no trade goods, there was no food and
19 groceries available in any measure in the new locations.

20 I'm just mentioning these in passing before I really get
21 down to speaking and relating how things were conducted.

22 I am going to show you where we were
23 taken. He is showing the routes and this is where they
24 were landed. We were landed in Craig Harbour and then

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1 later on, very shortly afterwards, moved to another
2 location that was absolutely desolate of anything
3 sustaining life.

4 The reason given for moving us further
5 was that if we were located in that place which had a certain
6 limited presence of white people and Qadlunaat, they were
7 very concerned that we may be a strain on the supplies
8 of that particular police post. So, we were moved further
9 in order for us not to be a burden on the police, who had
10 a small outpost.

11 When we landed in the other place, the
12 people that went to get supplies for the first time had
13 a very narrow escape with death in trying to get to the
14 police post to get supplies. I am going to describe this
15 in more detail later on. I'm just mentioning it now.

16 The one thing that I want to make very
17 clear from the beginning is that having survived this and
18 having gone through this, it has an ongoing continuing
19 effect on our lives for those of us who experienced this
20 and I know that this is going to have an effect on our
21 children and our grandchildren. I know that the
22 descendants, the children and the grandchildren of the
23 original relocatees are going to make sure that this issue
24 does not die and that it does not get ignored any longer

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1 by the government.

2 All of us have our living with pain
3 resulting from this and we will never stop pursuing
4 solutions to this. We are going to be bothering the
5 government practically forever until some solution is
6 found.

7 It's also been said that when we make
8 our case and certain replies are made to what we say, we
9 have a pain in our heart and it was a result of deception
10 and being told lies or being promised things that nobody
11 ever had any intention of fulfilling.

12 When I heard my mother and my father
13 relating what they were told in the evening, they often
14 said that they were promised -- they were told they would
15 be promised plentiful caribou in the new land and they
16 were told they have the freedom to return back to their
17 original homeland after two years, if they so desired.
18 But what we found there when we got there was very, very
19 different. We were told right off that, "You can only
20 catch one caribou per year for your family. That's the
21 regulation."

22 Also, "You are not allowed to kill any
23 musk-ox. You are liable to a \$5,000 fine or be arrested
24 if you kill any musk-ox." My question is: Why did they

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1 even bother mentioning caribou and musk-ox and the
2 plentifulness thereof when they were trying to recruit
3 these people.

4 Also, besides, they said, "You will have
5 the freedom to return if you want to." So, people went
6 with the idea that, yes, they will have the freedom to
7 return after two years, but this turned out to be a very
8 big lie. People who returned did so -- the first groups
9 who returned did so at their own expense having to pay
10 their own way.

11 When we were still in the High Arctic
12 and our parents attempted to make the case for returning,
13 they were told outright that there's no possible way for
14 them to ever go back and in fact some government officials
15 said, "If you want to return, you are going to have to
16 find other people to take your place before we allow you
17 to go back." This was said by people where no appeal was
18 available to a higher authority. When an approach was
19 made and that answer was, "You have no recourse", we had
20 no way to get at higher authority to appeal to pursue this
21 decision. We have been lied to in a great way.

22 My father lived for only eight months
23 after our relocation into the High Arctic. He did not
24 even last the year after we were relocated when it sunk

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1 into him that it will probably never be possible again
2 for him to ever return to his original homeland,
3 ascertaining that what he had been told about plentiful
4 wildlife was absolutely not true, and he died of a broken
5 heart.

6 He had a heart attack resulting from a
7 severe depression that was caused by having been lied to
8 and learning that what he was told was not true. Many
9 of our older generation and adults have suffered depression
10 caused by broken promises and finding out that what they
11 were told was not true. So, their lives were irreparably
12 damaged by this. We make a point of relating all this
13 to our children so that they do not forget.

14 I said earlier that human beings have
15 a tendency to have a very fond attachment to where they
16 were born. When we took up the promise that we could return
17 and mentioned it and were told that, "No, it's not possible
18 for you to return", it has broken our spirit, it has broken
19 our lives.

20 When we were still back in our original
21 community, we did not initiate any move to be moved out
22 of there. This was imposed upon us. It was said earlier
23 that white people in those days were feared, that their
24 word was taken as authority, and it seemed that if they

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1 insisted on something it's not wise to try to counter the
2 white peoples' wishes in those days.

3 Our parents are now buried in the High
4 Arctic. They are buried there having been lied to by the
5 government. They were made promises that the government
6 had absolutely no intention of keeping. In those days,
7 also, there was no communications, readily available
8 communications, and the only way they could communicate
9 with relatives back home was through letters in those days.

10

11 Now we had cases and know about cases
12 where letters being sent to their relatives were torn by
13 the RCMP. My own mother's letter to her relatives I found
14 at the dump torn. So, these are the type of things that
15 cause hurt in our heart and when we say them, we are telling
16 the truth.

17 That's all I'm going to say for now, but
18 I will speak further later on.

19 **FACILITATOR MARY SIMON:** (Translation)

20 Thank you, Samwillie.

21 Simeonie Amagoalik is the next speaker,
22 Simeonie from Resolute.

23 **SIMEONIE AMAGOALIK:** (Translation)

24 Thank you, Mary. I am very happy that you have taken the

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1 responsibility to transport us here and to give us the
2 forum to speak. We are going to speak again on stuff that
3 we have spoken of previously and the facts don't change,
4 but we, nevertheless, feel it necessary to relate them
5 again to you.

6 I was a young man, I was a young boy in
7 1953 in the Inukjuak area. I had a father and a grandfather
8 when I was a boy. My father was a very active boating
9 man, transporting supplies to Povungnituk because the ship
10 could not go to Povungnituk. So, he had an open whale
11 boat with a motor. He was one of the first ones in the
12 area to attain that equipment.

13 When I was 20 years old, my younger
14 brother and I, who were fatherless at the time, were able
15 to use my father's former dogs, although he was now dead,
16 to hunt animals and harvest wildlife. In those days, any
17 man who was able to catch fox was economically well off
18 and in those days my younger brother and I were attaining
19 the ability and competence to catch foxes. So, we were
20 gaining confidence and getting better at this activity.

21 When the police came -- and they came
22 very soon or very well into the season. It was actually
23 a month before we were going to be put on the ship. The
24 government had been planning this for years well before,

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1 but we were informed of this request about one month before
2 the actual ship. My brothers-in-law were living in
3 another camp. His sons, who are still alive, are here
4 in this room.

5 I myself was newly married at the time
6 and the police told me that my brothers-in-law would
7 probably agree to go to the High Arctic if I myself could
8 agree to do so and my mother-in-law, Minnie, sort of pushed
9 me on. I myself had questions in my own mind about why
10 do we have to do this, but this was being said by a
11 policeman, who was armed, an armed policeman, and an armed
12 policeman in those days you don't argue with very much.

13 In those days, we did not have councils
14 or municipalities and it was thought in those days that
15 the white man was all powerful, next to God, actually,
16 and you don't argue with him if he insists on something.

17 So, my nieces and nephews, whom I would have grown up
18 with if we had not been disrupted, now are living all over
19 Canada. Some are in Inukjuak, some are in Ottawa, some
20 in Yellowknife, some are in Resolute. They are all over
21 the place. It has disrupted our family structure very
22 widely.

23 Now it has been said that the C.D. Howe
24 took us up to the High Arctic, but we were taken ourselves

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1 by the icebreaker D'Iberville, not the C.D. Howe, to
2 Resolute Bay. When the police came to our camp, he told
3 us that there would be many of us, Samwillie's father and
4 his parents, with a mixture of Inuit from Fort Chimo.
5 That's what we were told.

6 So, when the ship came with people from
7 Fort Chimo on board, I asked them, "Where are your women
8 and where are your children? Where are your wives and
9 children", and he was told by them that all they were doing
10 was going to work in Churchill, so they weren't bringing
11 any wives and children.

12 When we went beyond Pond Inlet, we were
13 separated into different groups and when they started
14 separating certain groups, my older brother, who couldn't
15 really look after himself, was designated to go to
16 Alexandra Fiord. That's how insensitive the police were.

17 I had to eventually go get him myself by dog team from
18 Resolute to Craig Harbour.

19 The government who did this relocation
20 simply dumped us on the ground, dumped us on the shore,
21 and we were forced to live off the garbage of the white
22 men. The police, who was conducting our lives in all ways
23 possible, was doing his best to prevent us from going to
24 the dump. We used to have to act like criminals and sneak

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1 around to get life-sustaining food from the dump and here
2 we were, having been plucked out of an area that had just
3 about everything, berries, vegetation, and all sorts of
4 different varieties of food. Here in the High Arctic we
5 were now living only on polar bear meat and seal meat.
6 Those were the only two staples.

7 We left behind us in Inukjuak teachers,
8 spiritual advisors, stores. The government told us that
9 they were going to help us out in the new locations, but
10 there was absolutely nothing in the High Arctic locations.

11

12 So, the eldest of our people died off
13 very quickly and my wife had several infant deaths, some
14 infants born to us never lived long enough because it was
15 too cold, there was not enough food, and then there was
16 also many of our people sick. When the police, who were
17 the only available medical personnel, had to look after
18 people, all he fed them as medicine was apple juice.

19 That's it for now.

20 **FACILITATOR MARY SIMON:** (Translation)

21 Thank you, Simeonie.

22 Lazarusie Epoo will be the next speaker.

23

24 Are you ready now?

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1 **LAZARUSIE EPOO:** (Translation) Yes.
2 I would like to speak on the matter of -- well, I'm not
3 one of the Exiles, I'm just directly related to many of
4 the people who were relocated themselves, who were sent
5 to the High Arctic.

6 I treat Minnie like my own mother.
7 Although she's a relocatee, I grew up under her care.
8 So, she has related to us what pain and suffering they
9 went through.

10 I'm very happy to be able to tell my
11 particular story. I'm very glad to have this opportunity
12 to be able to tell this story.

13 I lived and grew up and worked with many
14 of the men here before they were relocated. We developed
15 as young men competence in the skills necessary for Inuit
16 men to have at that time. We had not any knowledge of
17 government's intentions and life as it was before it was
18 interrupted was this. We were learning the skills as young
19 men to be hunters when we parted company with my relatives
20 here and I would like to relate this.

21 All of us had dog teams, we had kayaks
22 and some of our camps were well equipped with large boats,
23 peter head style boats, which sustained life and were able
24 to be used. Some of these people themselves were in

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1 possession of small whaleboats and I was still living with
2 them and working with them and hunting with them at that
3 time.

4 I was able to learn many of my skills
5 from the parents of these people, Andrew Iqaluk, Simeonie
6 Amagoalik, Jaybeddie Amagoalik; these people and many
7 others. Many are here that I grew up with and their parents
8 were sort of like my parents, Johnny Eckalook, Allie
9 Patsauq, Salluviniq and Isa Paddy. All the adults that
10 were involved were all somehow related to me or, if they
11 weren't related, they taught me my skills as a young hunter
12 and we were well taught in the skills that we required
13 to survive and to support our families.

14 Some of the people that I am talking
15 about, Johnny, Allie Salluviniq, Philipoosie,
16 Elijasialuk, some of what they were told have never turned
17 out to be true. I cannot forget the facts, I cannot forget
18 what was told them because I was very well aware of what
19 they were told when they were being recruited. What they
20 are saying now to you is true.

21 What they are saying is not lies, but
22 the truth, and I am very glad to be able to tell my part
23 of the truth because we were left behind by our relatives
24 who were sent to the High Arctic. We have been touched

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1 also by the departure of our relatives. They are cousins.
2 Not all of them, but many of them are my cousins. I had
3 the opportunity to work and hunt with them before they
4 were sent to the High Arctic and I was able to have very
5 solid family relations with them before they were shipped
6 out, these people, Simeonie, Jaybeddie, Jackoosie, Andrew.
7 So, I know them very well.

8 I don't have much to say about what
9 happened to them after they were relocated, but I do have
10 something to say about how life was like before they were
11 relocated. None of us were at the time independent enough
12 to make our own decision to go or not to go. I myself
13 was prevented by my parents from following the relocation
14 exodus.

15 Back in Inukjuak, as I said earlier, we
16 were very well equipped. We had dogs, kayaks, boats,
17 knowledge, knowledge of the lay of the land, and we had
18 absolutely no desire to move out of there and relocate
19 to some sort of promised land of plenty. It never even
20 crossed our minds to want to move out of there at that
21 time. This is the truth. I am not lying. I was part
22 of that life.

23 The wildlife available and the varieties
24 of wildlife available was very widespread and people were

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1 able to make a very good living off of small game, for
2 example. Ptarmigan, for example, they are a very good
3 food, and small game birds, bigger game birds. All of
4 these were used for food. Fish. Our area is well stocked
5 with many rivers with many different species of fish and
6 we were beginning to get to know where we could get these.

7

8 We were gaining confidence and skills
9 and we depended on the advice of our parents to get to
10 know where to catch these life-sustaining wildlife
11 species. So, we were not in any way disposed to thinking
12 let's move out of here. I have to make it absolutely clear
13 that poverty and starvation was absolutely not a reason
14 for those of our family members to be shipped out.

15 Larry Audlaluk's father; I want to use
16 him as an example. It's been said by Samwillie that he
17 lived only eight months after their relocation. He was
18 a very, very competent hunter. He did not own a boat,
19 but he was an extremely good hunter and he was one of the
20 best. He was also an excellent carver. He was also a
21 very generous provider to many families and camp groups.
22 So, he was a very well respected hunter.

23 I have also heard how he was described
24 by government officials in archives. He's described as

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1 poor, as sort of a badly disposed sort of person. That
2 I know is not true. So, some of what he was promised has
3 never turned out to be true and that's what I'm trying
4 to relate here.

5 I am going to speak more on these later
6 on, but now it seems like I have said too much already.

7 I'm going to make other points later on. That's all I
8 will say for now.

9 Thank you.

10 **FACILITATOR MARY SIMON:** (Translation)

11 Thank you, Lazarusie. I am going to save my questions
12 until after all you speakers have had your say.

13 I would like to ask Anna Nungaq now to
14 speak.

15 **ANNA NUNGAQ:** (Translation) This is
16 Anna Nungaq. I was relocated to Grise Fiord with the
17 original group and back then when we were told that we
18 were leaving, my immediate family was never in a place
19 where there were Qadlunaat at our camp. We were picked
20 up by a dog team because we were told that our parents
21 are leaving to a far away place, but we weren't informed
22 that this far away place is dark for many months. Larry's
23 father came to pick us up by dog team.

24 We weren't hungry. I don't remember

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1 going hungry at all in Inukjuak. We didn't have a father
2 then because he died when we were very young. So, our
3 uncle used to provide for us. He had a big boat. He
4 provided for us until we were old enough to look after
5 ourselves.

6 I remember we never went hungry in
7 Inukjuak. Whatever the men went hunting for, they used
8 to get it, even beluga whales, and when we were in this
9 new place in the High Arctic, we used to think of all the
10 food that we used to have back home and we used to speak
11 to each other saying, "Gee, I wish I could have that."
12 For many years we never saw any fish. A number of years
13 later we eventually had some fish.

14 When we first got there it was a very
15 strange place. First of all, I'd like to say that the
16 relatives that we left behind -- like we were picked up
17 by dog team and we were supposed to wait for the C.D. Howe
18 to pick us up then. The dog team went to pick us up and
19 we were to wait in Inukjuak for the C.D. Howe. When we
20 were waiting, my grandfather already started missing our
21 original camp and he came by. My grandfather came to see
22 us for the last time. He came by kayak and he had already
23 missed us between the time that we were picked up by dog
24 team until we were to board the C.D. Howe.

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1 When I left my grandfather, although I
2 missed him, I couldn't stay with him because my parents
3 told me where to go and we abided by their wishes. If
4 you defy what your parent is telling you, it was not
5 possible back then. For the first time I left my
6 grandfather, who raised us. We were relocated.

7 When we were going by C.D. Howe, I
8 remember looking at my home for the last time. It's too
9 painful.

10 **FACILITATOR MARY SIMON:** (Translation)

11 If you want to rest now and continue later, that's fine.
12 You can do that.

13 **ANNA NUNGAQ:** (Translation) When we
14 got to where we were going, when we got to Pond Inlet,
15 more Inuit got on board. We were told that these are the
16 new people that we would live with and when they got on
17 board, the family of Salluvinik and Simeonie, we thought
18 we were going to be living together, but we got separated
19 again. We were separated when we got to the High Arctic
20 and we were wondering what we were going to do. We thought
21 we were going to be kept together as a group.

22 I thought I was going to be living with
23 Sarah and I was crying at the time. I was sorry I had
24 left home. Even then we were almost moved to a different

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1 location again, but Patty did not agree and I still
2 appreciate for him, for the decision he made, because he
3 could not leave us. Again we got separated.

4 We were to be separated again and I was
5 wondering how can I do this, I'm not capable of surviving
6 on my own. We got to a place where there was absolutely
7 nothing, no housing, no medical services, and since I'm
8 disabled I was wondering how I was going to survive because
9 when I was two years old, my youngest sister died. But
10 the information I did not get before we were relocated
11 is, "You are going to a place where there's no medical
12 services." They should have informed us that.

13 They should have informed me because I
14 was disabled and that's the main reason why I've been
15 hurting up to date, is the fact that they separated me
16 from my grandfather and the fact that they separated us
17 again and we were landed to a very cold place and the ship
18 -- they just left us there and we saw the ship sailing
19 away and we were just dumped in a place where there was
20 absolutely nothing.

21 I will continue later. Thank you.

22 **FACILITATOR MARY SIMON:** (Translation)

23 Thank you, Anna.

24 Minnie, you wanted to continue?

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1 **MINNIE ALLAKARIALAK:** (Translation)

2 I appreciate for giving another chance to speak again.
3 What Anna is saying is true. Those are the facts. That's
4 exactly what happened. They left with the original group
5 and they were separated.

6 Simeonie also mentioned what it was like
7 back home, how their father passed away due to lung cancer.
8 He missed his friend. He will be with Johnny. That's
9 what he told his friend when they were kids. Now, they
10 became orphans. Simeonie married our oldest daughter and
11 he helped us when they got married and they helped us and
12 we helped them. We did not have any sense. We have a
13 daughter. We have seven daughters and some of them are
14 here, Sarah, Lizzie, Dora, Mary and Elizabeth.

15 Elizabeth was born in Resolute Bay and
16 the boy is back home. When we were in Resolute Bay the
17 boy was born. I just wanted to say that beforehand. This
18 is how it was. My daughters, some in Sanikiluaq and one
19 in Spence Bay.

20 Lazarusie also was speaking to this.
21 The grandmother. We had our late grandmother,
22 Lazarusie's, mother's mother.

23 We left them past the Qallunaaq or white
24 people -- white men told us that we were leaving. Now,

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1 when they were kids, they used to be with us, but when
2 the time for us to separate or to leave them, when the
3 Qallunaag told us to leave, we had to leave them behind.

4 Our uncle did not comply to come along and his wife,
5 although they were scared or afraid at the time, they were
6 reluctant in not complying.

7 Lazarusie mentioned how it was difficult
8 for him emotionally to be left behind because there was
9 lots of crying, lots of emotion. It was quite emotional
10 when we had to separate and this was really difficult for
11 us, leaving our home, and those of us left behind. It
12 was really quite difficult for all of us.

13 And hunters, when they had a successful
14 hunt, we would share the food equally. During the summer
15 time, spring -- during the spring when the seals were
16 basking on the sea ice, all of our men were all equipped
17 with kayaks. We used to sew kayaks for our men. We had
18 the joy of life as we went about it. We had absolutely
19 no care in the world at those times and we had very good
20 family relations, even with those who were not directly
21 related to us by blood. We were happy in our original
22 homeland.

23 So, we were shocked when we were told
24 that we should leave this place. We were not clear on

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1 the reasons. It was a great strain on us when we had to
2 divide, we had to part company with people who were related
3 to us and some of our family members did not have parents
4 to look after their security.

5 We were under great strain. It was very
6 traumatic for us when we were parted. They were crying
7 and when they were boys they had grown up together and
8 their friends were parting from their homeland. These
9 same boys we with such great joy built the kayaks for.
10 We prepared the skins and we dressed them in such a way
11 that we bleached the skin because that is the way it glides
12 more easily in the water.

13 What Lazarusie and Simeonie related is
14 that, yes, they were happy in the old homeland. They were
15 getting competent in the skills required by men to support
16 a family. We were living in a place where there was plenty
17 of fuel available, wood, and we were moved to a place that
18 was so desolate that not even something to use as toilet
19 paper was available on the bare desolate rock.

20 Now, when I brought pictures that I
21 wanted blown up to demonstrate or to illustrate for you
22 what sort of conditions we came to live under, I cannot
23 even speak about how much of a strain it was for us to
24 depart from our family members, not only for our behalf,

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1 but on the behalf of the people who we were leaving behind.

2

3 There has never been such a trauma as
4 hard as that in our lives ever.

5 My oldest child was now leaving us. My
6 father did not want to go with the original relocatees,
7 although we were recruited as part of the original crowd.

8

9 I have taken some notes that I intend
10 to cover, but I want to make sure that anybody who has
11 ears hears about our story. This is how we were treated.
12 We did not have any care in the world when we were still
13 in our original homeland.

14 We did not want for anything. We were
15 secure. We were happy. It was such a great strain for
16 us to have to go through this experience of parting with
17 our relatives.

18 What Anna has related also is very true.
19 We were devastated by what we had to live through. Anna's
20 adoptive father died of a broken heart, it has been said
21 earlier. Yes, he died of a broken heart. He was very
22 depressed by what happened to him.

23 **FACILITATOR MARY SIMON:** (Translation)

24 Elijah, perhaps we can take a break first and you can

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1 start at 1:30 and there will be questions we would like
2 to ask of you after this afternoon, so you are going to
3 be the last speaker, and then we will have questions.
4 So, we will break for lunch now and we will return at 1:30
5 p.m.

6 ---Luncheon Recess at 12:05 p.m.

7 ---Upon Resuming at 1:30 p.m.

8 **FACILITATOR MARY SIMON:** (English) I
9 think we are ready to begin again. Welcome back everybody.

10

11 (Translation) The people who were
12 speaking earlier did not finish so the next speaker is
13 Elijah Nutaraq.

14 (English) -- earlier today during the
15 morning session and the speaker will now be Elijah Nutaraq.

16

17 (Translation) You can now speak,
18 Elijah, if you are ready.

19 **ELIJAH NUTARAQ:** (Translation) My
20 name is Elijah Nutaraq. I am originally from Inukjuak
21 area. In 1953 I was part of the people that were relocated.

22

23 I would first like to express my thanks
24 for the opportunity to be able to speak to you. I thank

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1 you very much. I have always dreamed of having my day
2 in this such setting and now the opportunity here and I
3 want to tell you my part of the story.

4 I have been to Ottawa three times. This
5 is my third trip to Ottawa to testify on the events
6 surrounding this issue. I am speaking on my own behalf,
7 but I am also speaking on behalf of all of my relatives
8 back in Inukjuak. For this reason, I now have knowledge
9 of two sets of locations. One is nearer and one is further
10 and I will describe both of them.

11 I now have knowledge of two sets of
12 geographical locations. We have four adoptive children.
13 We do not have any children of our own. They are all
14 grown up now.

15 I was employed for a time back in
16 Inukjuak but now I am supporting my family only by
17 unemployment insurance. We are poor. We have been
18 relocated and back again. We are unable to pay our rent
19 and, therefore, our water delivery has been cut.

20 We struggle to make ends meet. Most of
21 my children and relatives do not work. I have two adopted
22 daughters and two adopted sons. One of my daughters has
23 a boyfriend. We are here, but we are very poor.

24 I know of two lands and it causes me pain

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1 and I am very torn between the two of them, especially
2 when my children talk about either of them.

3 I thank you again for being allowed to
4 speak.

5 Now, I would like to start from when we
6 first lived in Inukjuak. Now, I am going to speak.

7 I remember when I was on my mother's
8 back, riding on my mother's back as I was growing up.
9 My father died when we were very small. We grew up without
10 a father, so we have memories, both pleasant and
11 unpleasant. We have much to relate. We lived with our
12 relatives, with my mother and my mother's parents and their
13 various relatives and other extended family members in
14 a camp between Povungnituk and Inukjuak.

15 I did not grow up in Inukjuak itself.
16 I grew up in an area between Povungnituk and Inukjuak.
17 That is where I grew up.

18 I returned in 1988 from the High Arctic
19 and I do not know all the areas that I would probably be
20 required to know had I lived there all my life and never
21 moved. I spent many, many years away from that geographic
22 area.

23 In 1953 I was 22 years old. I was a young
24 man of 22. I was well known from my early years and so

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1 people make me secure and feel welcome on that whole coast
2 even now. Now I would like to talk about their
3 circumstances that surrounded our return.

4 When I was growing up and was still
5 small, my mother's brother owned a boat, so our relatives
6 were always equipped with a sizeable boat that they could
7 use for harvesting wildlife and when my mother's brother
8 was capable of being a hunter and a capable provider, during
9 the war years he got another boat and therefore the camp
10 itself was equipped with two large boats, although only
11 one was in use at the time, so that was our situation at
12 the time.

13 I do not remember ever experiencing
14 hunger and our extended family was able to catch lots of
15 foxes and so were able to support the families and I was
16 beginning to follow on hunting trips and we were able to
17 catch foxes. So, we lived a secure life at that time,
18 never having experienced hunger. They were well equipped
19 with dogs.

20 Then when I became more able to hunt and
21 I was able to operate my own dog team, I was able to live
22 much in the same style as my extended family relatives.
23 Although we were fatherless when we were growing up, we
24 were helped and we were able to learn those skills.

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1 Now, in the winter when we living in the
2 High Arctic, we lived in an area that often had the sure
3 fast ice get blown away by the wind and it was a very
4 different set of geographic area.

5 In Inukjuak we were able to have a much
6 larger variety of food and wildlife. To my experience,
7 it is an area that supports a very wide range of life and
8 sustenance. It does not have any big tides and so we can
9 get around and we are very mobile. We can get in and out
10 of areas without too much problem, so in the Inukjuak area
11 we had access to all these.

12 When I was able to build my own igloo,
13 I used to go hunting and when we were still living in our
14 original camp, I gained a reputation for being a very good
15 sharpshooter of seals, so our meat caches were always full,
16 our meat cache which was made of snow. So, we lived a
17 plentiful life and I remember that very well.

18 Now, when we grew up a bit more, we
19 started learning about the land because in those days there
20 were no jobs, as we know them now, available. All we could
21 be was be hunters and when we wanted to visit other camps
22 we were able to do that with complete freedom.

23 I never knew even from visiting other
24 camps of anybody experiencing hunger. The only thing I

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1 can say is that there were some certain species that were
2 rarely taken, such as polar bear or other species of
3 wildlife that was not plentifully available, but was every
4 once in a while caught and people shared the resources
5 of these amongst the different camps, and I am describing
6 this practice in the camps between Povungnituk and
7 Inukjuak.

8 I would like to stop for now and allow
9 somebody else to speak.

10 **FACILITATOR MARY SIMON:** (Translation)

11 Thank you, Elijah.

12 The speakers have ended the first round
13 of presentations. I have a few questions. Perhaps the
14 Royal Commission members will have some questions
15 themselves and questions I want to pose and I know you
16 are going to have a lot more to say in the course of the
17 hearings and in relating your experiences.

18 Lazarusie, something you said earlier
19 I would like to ask further. You said you were not one
20 of the relocatees to the High Arctic and you were describing
21 your life in Inukjuak or in the Inukjuak area. You made
22 a brief summary. Can you please restate that part of your
23 testimony. How did you find out about the government's
24 intention to relocate your relatives? How exactly was

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1 that done? Can you please clarify that.

2 **LAZARUSIE EPOO:** (Translation) I can
3 say and I can only speak from personal experience because
4 my relatives were relocated, were not actually living in
5 the same camp at the time as I was living. We did not
6 live in the community itself, although we did not live
7 far away.

8 Our relatives came to us. We were in
9 our spring camp and in our spring camp we would stay there
10 until the ice broke up. So, the police came to tell me
11 and they had an interpreter who was actually interpreter
12 for the Hudson's Bay Company. He was a very competent
13 interpreter. He was an elderly man and I was at my prime.
14 I was in my prime in those days and I was very competent
15 in the matter of going after animals and wildlife,
16 whichever species they may have been.

17 I myself was absolutely ready to go on
18 the relocation project because we were told or informed
19 that there were lots of wildlife and lots of animals in
20 the new land and according to what I heard I liked
21 everything that I heard because they gave us a very good
22 description.

23 Do you want to ask another question?

24 **FACILITATOR MARY SIMON:** (Translation)

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1 You and Anna mentioned Paddy. What were the
2 circumstances surrounding Paddy?

3 **LAZARUSIE EPOO:** (Translation) Well,
4 when I mentioned Larry Audlaluk's father, I can only state
5 what I myself know, not what I heard from somebody else.
6 Not all of us were all competent hunters, but hunters
7 were known by their reputation and they lived in a camp
8 that we had to pass by whenever we travelled. We did not
9 live in the community of Inukjuak itself, although we went
10 there to trade as did all other camps.

11 Their camp was right on the road and so
12 everybody knew him. He had a very good reputation as a
13 very able provider. I do not quite remember if he
14 travelled very, very long distances by dog team, but I
15 knew about him, that he had all equipment and he was
16 competent in everything that he did, so I know for sure
17 that he was not picked for being a poor hunter.

18 **FACILITATOR MARY SIMON:** (Translation)
19 When you were describing a recruitment drive or the
20 efforts to recruit people for the 1953, was he one of the
21 ones who were recruited?

22 **LAZARUSIE EPOO:** (Translation) Well,
23 I do not quite know because we did not live in the same
24 camp so I would not be able to provide exactly what he

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1 himself was told. I can only relate to what I myself know.

2 I was not supposed to listen in any of the meetings and
3 the descriptions, so I know from directly having heard
4 the men and the elders of the community who were being
5 met by the RCMP, so I know what they were told.

6 **FACILITATOR MARY SIMON:** (Translation)

7 Anna, do you have anything to add to this, Anna?

8 **ANNA NUNGAQ:** (Translation) Where, in
9 Inukjuak? Well, when we were in Inukjuak and we had a
10 not a worry in the world when we were relocated. So, this
11 having happened to us, it seemed like a sorry affair.
12 We used to abide by what our parents and our relatives
13 decide so we went along with the decision. I regretted
14 that we went along with the decision when we were up there.
15

16 I longed for the food, the fish, the
17 various species, especially fish. We never had any more
18 fish when we lived up there. We never had any vegetation
19 to eat. We did not have any more small game birds as we
20 used to have in Inukjuak. We never were hungry in the
21 summer season, even in the winter when we lived there
22 originally, when we were living in Inukjuak and we had
23 no thought of being sent away from here. We were in fact
24 forced and we can never forget this. When I really

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1 think about, the people who were never moved from the
2 Inukjuak area seemed to be so content and comfortable
3 whereas we who experienced the relocation are suffering
4 tremendous burdens.

5 I have six children. I was relocated
6 before I was married. All my children were born in the
7 High Arctic. I have had three children who moved back
8 with me to Inukjuak, but my only son has moved back to
9 the High Arctic because it's his home. It's where he feels
10 he belongs.

11 For me, Inukjuak is my home and I could
12 never forget it. Even after all these many years I was
13 always, always homesick. I had a very heavy longing for
14 home and so having experienced those sorts of emotion
15 myself when my son, who happens to be my only son, expressed
16 a longing to go back to where he wants to be, I had to
17 go along with his decision. I myself am well fed in
18 Inukjuak, so my son can stay where he wants to be.

19 When we were told about the High Arctic,
20 we were told that it was a land of plentiful wildlife,
21 but what they did not tell us was that it was all rock,
22 no vegetation, very desolate, very bare of any resources.
23 They should have told us that. I myself do not quite
24 know how the police prepared the families because I myself

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1 was gotten after all the preparations had been made for
2 the relocation so I myself am not intimately familiar with
3 how did the RCMP prepare the family members for relocation.

4 So, Samwillie, who is my brother, who
5 living actually with my parents -- I myself was not at
6 the time -- is more familiar with the way the police handled
7 the preparations.

8 We lived in a camp in between Povungnituk
9 and Inukjuak. My two brothers have said this already and
10 I can only agree with them.

11 **FACILITATOR MARY SIMON:** (Translation)

12 Thank you, Anna.

13 Are you ready to answer questions,
14 Minnie?

15 When you were talking about being in the
16 second wave. After the first group went up in 1953, you
17 said you went up in 1955. Can you clarify further why
18 it was that you were later, you came later, what were the
19 reasons for that? If you can explain further the reasons
20 for that, please.

21 **MILLIE ALLAKARIALAK:** (Translation)

22 I used to have the surname Eckalook when my father's name
23 was Eckalook, but we changed our name to Allakariallak.

24 We were first named Eckalook who was my father. We had

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1 our names changed when we were in the High Arctic. He
2 was our father and he was our leader.

3 What has been told to you by the other
4 speakers is the truth. We did not all live in exactly
5 the same camps, but we were very familiar with each other
6 and we very often met and we were all related and had
7 extended families.

8 It is true, people's family
9 relationships were very solid and extended in those days.

10 My father did not want to come along in
11 the relocation project and I said that earlier, so we came
12 later. Our oldest child, Sarah, who is married to Simeonie
13 Amagoalik, was sent on the first wave and she was pregnant
14 at the time and they went without us because we had
15 originally been planned as part of the first group, but
16 we stopped, we did not go with the first group.

17 It is true that this has to be very well
18 understood because we were worried sick about our relatives
19 going up to the High Arctic. My husband was very worried
20 about the security of this group that was first going up,
21 but my father would absolutely not agree to going up with
22 the first group.

23 Then, again, this present set of people
24 at the time were not developed yet as adults and so they

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1 went by the leadership of the elders and followed the advice
2 and decisions of the elders at the time.

3 The RCMP officer in Inukjuak -- I don't
4 know his name, but he had Josie Nowra as interpreter and
5 we knew him very well.

6 So, all that has been said is true and
7 so we were all familiar with what we were told and then
8 the police started coming and they started being quite
9 insistent that we should agree to relocate to an area that
10 had plenty of wildlife. They never told us the
11 disadvantages. They never told us about the extended
12 periods of darkness. They never told us about the lack
13 of vegetation up in the High Arctic. They only told us
14 there is lots of seals and lots of walrus.

15 I have to say also that species of
16 wildlife, for example, walrus, depending on what they eat,
17 have a flavour and smell. I can say that the seals of
18 Pond Inlet taste different from other places. Grise Fiord
19 seals taste different. Each location has a distinct, even
20 the same species, but a distinct smell and flavour.

21 The people who were originally sent were
22 mainly youngsters, very young adults, and they were sent
23 up first. They were sent up first and then it was our
24 turn later to go and be relocated and this was based on

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1 the advice and decisions of our elders.

2 Can I speak about what happened when we
3 went to Churchill?

4 So, when the first group who was now in
5 the High Arctic and had been there and we were also aware
6 that they could have returned after two years. That is
7 what they were told.

8 We did not in those days have any reason
9 to keep on travelling to the main posts unless we had a
10 need to get supplies, ammunition, fuel and other food
11 items. We were always living out in the camps. We never
12 lived in the sedentary community.

13 In Inukjuak there was a trading post with
14 two Qallunaat manning it and eventually there was also
15 an RCMP post, so when it was our turn to go after the first
16 group, we had to leave our group, our family behind in
17 the camp and they were all crying. We did not know where
18 we were going. We had no idea where we were going. We
19 were crying. Parting relatives were crying as if they
20 were attending a funeral.

21 We had absolutely no idea what sort of
22 situation geographically we were going to. It was as if
23 we were leaving with our eyes closed. It took us all day
24 and all night to travel across to Churchill. We travelled

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1 all day and all night to Churchill, as I said. We arrived
2 in Churchill. When we got there, we were encamped
3 across the river from where the settlement of Churchill
4 was. It was very windy at the time and when we were first
5 delivered by a barge across the river, many of our household
6 items drifted away. They somehow floated away by the tide.

7 All our belongings, they were trying to deliver all of
8 our belongings to the place where we were going to be
9 encamped.

10 Nobody seemed to bother with replacing
11 these items or even being concerned about the loss of them.

12 These were our willow mats and other items that were very
13 important to us, household items.

14 I have the same father as Andrew and
15 Jackoosie but not the same mother. There are four of us
16 all with the same father. There were two of us sisters
17 and two brothers, all from the same father, but not from
18 the same mother.

19 We lost a sewing machine at that time
20 also. It sank. They were lost and nobody seemed to be
21 very concerned about their loss although they were very
22 important to us. We did not have any proper matting to
23 sleep on and having suffered this loss, we had to pitch
24 a tent up in Resolute eventually.

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1 We were in Churchill for two days. We
2 were encamped across the river.

3 I do not quite remember what the ship
4 was doing. Perhaps it was loading on something and there
5 were quite a few tuberculosis patients on board. There
6 were no air strips at the time and aircraft was not the
7 way yet widely used in the north.

8 So, you see on the map the communities
9 that we covered on our journey to the High Arctic and we
10 were all throwing up and vomiting all the while because
11 we were suffering from sea-sickness. We were never
12 allowed to get off the ship and land in any of the places
13 where the ship stopped. We were not allowed to land there.
14 We had to stay on the ship all the time.

15 We were able to land in very few of the
16 places and I do not quite remember which ones. I remember
17 we went to Coral Harbour and we were taking this journey
18 with the first group having already been there.

19 Because nobody was able to give us a
20 description during, we had a hard time keeping our eyes
21 closed because it was daylight at all hours. We were very
22 sleepy, but we could not sleep. We were expecting the
23 sun to set and get dark. This is what we were used to,
24 but this was very strange to us. We were not used to it.

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1

2 Pond Inlet was the last place where we
3 encountered any other Inuit. As it turns out, that was
4 the last place that was occupied by Inuit. We were
5 delivered to a place that was desolate of Inuit, having
6 left behind a whole host of relatives back home.

7 When the first group who had been quite
8 literally dumped on shore, they were dumped on shore and
9 left by the ship right away that had delivered them, we
10 got there. There were no rocks or stones to use as anchors
11 for the guy ropes of the tents. It was just basically
12 bare rock and many of our household items had been lost
13 in Churchill.

14 Fortunately, we had a wood stove that
15 was not lost and our tent had not been lost, but many of
16 our household items had been lost when we were pitching
17 our tent across the river in Churchill and our children,
18 Rynie's daughter and my two daughters, we left them in
19 Churchill because they had tuberculosis. When we pitched
20 up our tent across the river, we left them. They were
21 expecting to get off with us. They were very ill, although
22 Dora was the oldest one. Our eldest daughter was already
23 married at the time and they had left at the first trip.

24 I can just see it today what we went

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1 through. We cannot forget it.

2 That will be it for now.

3 **FACILITATOR MARY SIMON:** (Translation)

4 Yes, you will be given another chance to speak. We will
5 still have three days so you will be given another chance
6 to speak again.

7 Although I have more questions, I will
8 not ask any more questions at this time because there are
9 people who are ready to speak.

10 Simeonie, did you want to speak right
11 after her? Go ahead.

12 **SIMEONIE AMAGOALIK:** (Translation) As
13 I said earlier how we were approached regarding the
14 relocation, I want to explain a little bit further.

15 I have four children. I have three
16 sons. They live in Resolute. My relatives here, they
17 have gone back to Inukjuak. My children think they belong
18 there because that is where they grew up and that is why
19 I am still in Resolute Bay.

20 When I am asked the question whether I
21 will be returning to Inukjuak, I cannot answer that now
22 because I don't know what decision I will be making in
23 the future. I often think that maybe once my children
24 are well or have grown up, maybe I will go back.

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1 When police approached us, he had a good
2 interpreter, so when the police first approached us, they
3 went and approached different people down south of
4 Inukjuak, but they did not agree to that, so they found
5 people who would agree to go.

6 When we got to Churchill, we were taken
7 to the other side of the river because where Inuit were
8 and Qallunaat, they did not want us to associate with the
9 Qallunaat, but there was also an Indian guy living across
10 the river. That is where they brought us and I thought
11 maybe he was also mistreated like us.

12 When we were on the ship, we used to eat
13 meat that was like rice and they used to give us a little
14 bit of tea and so after that some men used to keep their
15 teakettles and we were kept in a very small space on the
16 ship that was better, but when we got on the other ship,
17 it was even worse and there were oil drums all around us.
18 Maybe they were just trying to burn us up. That is how
19 we were transported.

20 **FACILITATOR MARY SIMON:** (Translation)

21 The second group of people will also speak. The first
22 person to speak about the second part of the schedule and
23 Samwillie Elijasialuk will start off the second part of
24 the discussions here.

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1 **SAMWILLIE ELIJASIALUK:** (Translation)

2 Thank you for giving me the opportunity to speak.

3 In regards to the question that you asked
4 about Paddy, I would first like to clarify that. When
5 you asked that question, I should have answered that
6 question, but I was living with my parents and I went with
7 my parents because their son, although I grew up with my
8 grandfather, I remember just before we left in the spring,
9 in the month of May, the snow gets soft and we start taking
10 our traps from our trap-line, me and my older brother went
11 to pick up our traps and the snow was getting very soft
12 and that is when we heard that the police had recruited
13 Inuit for the relocation.

14 Since the snow was very soft, because
15 it was in the month of May, we couldn't even pick up the
16 rest of our traps and we left them where they were. Even
17 though we had to leave our traps, we were told that we
18 were moving to another location. We were told that we
19 had to move and we had no choice but to leave our traps
20 where they were.

21 We were told that we would be gone for
22 two years and I know now that the reason why they told
23 us that we would be gone for two years was because they
24 wanted us to agree to it. They told us there was a lot

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1 of caribou meat and we were told so we decided that we
2 would go to a place with a lot of caribou and a lot of
3 seal and where there is musk ox. That is what I heard.

4 At that time, the police, the officials,
5 did not approach me because they felt I was too young,
6 but I heard this from my parents that we were going to
7 a really nice place.

8 Since this is not the truth, when he
9 realized that what he was told was not true, he did not
10 have the willpower to live any more. That is why it did
11 not take him long to die.

12 Since we were promised that we would be
13 returned, we requested for that, but the answer was always
14 no, you can't go back.

15 I would like to be clear on the
16 government's decision to send us up north. Back in 1920,
17 there are buildings that are still up, but the people that
18 were sent up north used to go back to where they came from.

19 They said some years it was vacant because looking at
20 the map, you can see that the only way to get up there
21 is by ship and the government had decided where to get
22 the Inuit that would not be able to go back. They said
23 their reasons were you will go back in two years and there
24 is plenty of wildlife.

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1 When my mother wrote a letter to her
2 relatives back in Inukjuak, I found the letters that she
3 had wrote when I went to Resolute Bay by dog team, I found
4 the letter that she had written. It was torn and in the
5 summertime when the ship got there my grandfather was still
6 alive and my mother said that my father had died.

7 When my mother found out that the letters
8 that she had written were never sent and they had been
9 opened up and when she heard that her father died, she
10 cried and it hurts me today that the letters that were
11 written were never sent.

12 I wonder why, why did they do that? How
13 can anybody open up a letter that is not yours and read
14 it?

15 They used to tell us that they would call
16 by radio and relay the message, but no, there was never
17 any messages sent through their radio. Those are the lies
18 that they gave us, and they used to open up these letters.
19 After they read them, they would throw them in the garbage.
20 To date, they still touch us in our heart and the letters
21 that had been torn and thrown away and the lies that were
22 told to us.

23 Is it right for us to be treated like
24 this by our fellow Canadians?

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1 They say there was plenty of food.
2 There was nowhere to go shopping for food and when we ran
3 out of supplies, if we ran out of flour in April, if we
4 ran out of tea, the next time you would have tea would
5 be in August. That is where they brought us, to a place
6 where there was no store.

7 The government used to say: "What use
8 is your money going to do you if you have no place to spend
9 it?"

10 There was no store at the time. We would
11 go without tea for so long, without bannock. My money
12 would be set aside and I remember not having these
13 necessities.

14 I was young at the time when the
15 relocation took place and the fact that we did not have
16 tea or bannock, our main diet was seal meat and the
17 government moved us where there was no shelter and we were
18 moved into a location where there was no Qallunaag or white
19 man and telling the truth and the letter that I wrote to
20 the government I have received a response.

21 You were close to the air force, the
22 armed forces, that is the response I got with the letter
23 I sent.

24 I can give that to you. They did not

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1 want to respond in the right way to my letter so you will
2 get a chance to see that letter of response. Some I agree
3 with, however are not true, so you will see that yourself.
4 So, I wanted to bring that up.

5 He lived only eight months, that's true.

6 His younger brother, William, who was an employee of the
7 RCMP at the time, asked me when I arrived back in Inukjuak:

8 "Did my older brother get dragged to his death by a
9 walrus?" I was asked. I said: "No."

10 So, this was another lie. The RCMP told
11 my stepfather's brother that he died a hero's death, that
12 he died being dragged by a walrus. This was a total
13 fabrication. This was absolutely untrue, so he was said
14 to have been dragged by his death by a walrus. I know
15 for a fact that he did not die being dragged by a walrus.

16 I know he died of a broken heart when he came to realize
17 that he was never going to return again.

18 I would like to talk about Josephie
19 Flaherty. In 1959-60, around those years, before we had
20 federal teachers -- I would like to slow down a little
21 bit here for the interpreters -- Josephie said that when
22 he went to request a return to his original homeland, he
23 was given the following reasons for refusing his request.

24 There will be an establishment of a school, so you

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1 shouldn't return to your original home community. You
2 have lots of children and there will be education for them
3 now. That is what he was told.

4 Josephie Flaherty did not even get a
5 chance to ever see his stepfather again. So, Josephie
6 Flaherty, when he requested a return back to his original
7 homeland, he was refused by the RCMP. This happened around
8 1962 when a school was being established there.

9 I am only relating what he told me
10 himself about how he was treated when he requested return,
11 so when he was refused, he was a very healthy man, he was
12 a fast runner, he had a very sunny disposition during part
13 of his life, but ever since his heartfelt request to return
14 to his original homeland was refused, his disposition
15 towards life totally changed. He was no longer pleasant.
16 His life was changed for the worse. It seemed he lost
17 an alertness, he lost a vitality of life. He went downhill
18 after having been refused.

19 I, myself, returned in 1979 and when we
20 parted company he cried. This is part of the hurt in my
21 heart. The government has done a lot to deceive people
22 and actually lying to them to entice them to come along
23 on this project.

24 Now, I would also like to say that I went

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1 by dog team and that trip when I went to Resolute where
2 I found torn letters of my mother, I am not quite sure
3 now of the year, but I was on a dog team trip from Grise
4 Fiord to Resolute, and on that particular trip I was
5 accompanying some RCMP officers and their special
6 constables.

7 On that trip I happened upon two white
8 RCMP officers. Fortunately, my dogs had picked up their
9 scent and they were going to certainly freeze to death
10 had I not come upon them and I saved their lives. We have
11 never been thanked. We have never had any mention from
12 the RCMP records that Samwillie Elijasialuk saved my life.
13 This has never been seen in their reports. I know for
14 a fact they were going to die and they were not going to
15 live.

16 I built them an igloo with a small knife.
17 I saved their lives and I have never received any thanks.
18 For this reason I am very unhappy because I was told by
19 one of the officers that perhaps he wanted to pay me, but
20 he told me that you are not going to be paid for any of
21 your work in Resolute because you are amongst fellow Inuit.
22 I spent over one month working on their behalf and I was
23 told simply: "You are amongst your fellow Inuit, so we
24 are not going to pay you."

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1 I had to feed the dogs of the RCMP, keep
2 them tied down, make sure they were well fed, and right
3 now I am asking why was I never paid for those services?

4 I have many things in my heart that I have to get off
5 my chest.

6 When I expressed a desire to return back
7 to my original home community, I returned, but I was given
8 many excuses. People tried to dissuade me very
9 aggressively, actively, in my efforts to return back to
10 my homeland.

11 When I expressed the desire to go and
12 return, the police used to tell me: "Your original
13 homeland is now governed by a bad bunch of people", so
14 my comeback was: "If they are living in a bad land, I
15 shouldn't be here in the promised land while my relatives
16 back home are living in a terrible place. If they are
17 going to be mistreated, if they are going to live in a
18 bad land, I deserve to be with them." That was my reply.

19 Then, I also said this when the point
20 was made to me, "are you going to leave the graves of your
21 mother and your father?" I said, "yes, I am going to leave
22 their graves. I am not Jesus. I am not going to resurrect
23 them." So, I always had counter-arguments, fortunately,
24 unlike many others who could not really argue with those

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1 sorts of points.

2 I am very glad that we are able to get
3 all this exposed to you. I am going to speak again further,
4 but I am going to stop here for now.

5 **FACILITATOR MARY SIMON:** (Translation)

6 Thank you, Samwillie.

7 Before you speak, Simeonie, Larry would
8 like to speak. Larry.

9 **LARRY AUDLALUK:** (Translation) I live
10 in Grise Fiord. I am going to speak in English.

11 (English) I am Larry Audlaluk from
12 Grise Fiord. I was only three when we were relocated from
13 Inukjuak to Craig Harbour, then in later years, to Grise
14 Fiord.

15 I would like to add a little bit to what
16 my brother, Samwillie, had to say about my father's death,
17 how the government tried to portray him as a hero death,
18 as a hero who died hunting walrus, when in fact, as my
19 brother said, he died of a broken heart.

20 I would like to add to that fact my
21 brother saying that his younger brother being told by the
22 RCMP in Inukjuak that he had died while hunting walrus.
23 That is a very true statement.

24 When I was only eight or nine years old

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1 I went to a hospital with an RCMP plane via Frobisher Bay
2 at the time, now called Iqaluit. I went to stay with some
3 relatives down there and one of the first questions they
4 asked me when they knew who I was: "Is it true" -- this
5 is in Frobisher Bay, not Inukjuak; this is in Iqaluit,
6 in Baffin Island -- "is it true that your father died while
7 hunting walrus with kayak?" I said: "No, my father died
8 in our tent."

9 Then years later -- this is more recent;
10 let's say five years ago, because my father, Aqiattusuk,
11 was a very outgoing man. Every chance he had he used to
12 go on shore on C.D. Howe, en route, as you see on the map,
13 all through these communities, much against the
14 government's wishes, when we were not supposed to get off
15 the ship, and many Inuit people from Baffin Island remember
16 him. More recently, as I say, five years ago, as I stated,
17 I met a man from Lake Harbour who remembered him. Much
18 to my surprise, he said: "Are you the son of Aqiattusuk
19 who was relocated who came by on that C.D. Howe ship?"
20 "Yes". "Is it true he died on a walrus hunt with a kayak?"
21 The same question, the third time in my lifetime.

22 That only can mean that the government
23 with the RCMP communications system probably published
24 my father's death as a hero's death in the new land that

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1 he was moved to, pioneering this new land that he was moved
2 to as a big event, when in fact, as we say, it was not
3 true at all.

4 The other statement I want to say about
5 my mother receiving mail that was opened, Samwillie, my
6 brother, said it happened during when the ship came and
7 brought the mail. I remember my mother on another occasion
8 in the wintertime, when my brothers and other people went
9 to Resolute, when they used to go and get some supplies
10 by dog team -- this story will be told later about these
11 going to Resolute Bay for supplies when the trading post
12 runs out of supplies -- my mother receiving a letter from
13 Inukjuak via Resolute Bay because it was an air force
14 station which received regular aircraft, my mother
15 received a letter from Inukjuak via Resolute Bay to Grise
16 Fiord by dog team and I remember her very upset and saying:
17 "I received a letter, but it was opened." Somebody had
18 read it.

19 So, what my brother says about open mail,
20 it happened. I heard it myself.

21 That is all I have to say for now. Thank
22 you.

23 **FACILITATOR MARY SIMON:** (Translation)

24 Thank you, Larry. Any of you sitting amongst the seats

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1 down there, if you want to come here and wish to speak,
2 you are entirely free to do so. All you can do is indicate
3 to me your desire to speak. I would like to ask Simeonie
4 Amagoalik now to speak.

5 **SIMEONIE AMAGOALIK:** (Translation)

6 Thank you Mrs. Simon.

7 I probably was not too clear and I would
8 like to clarify when the police came to tell us, to recruit
9 us, came to tell us, they said: "You are going to return.
10 You have the freedom to return after two years if you
11 so desire." So, after the first year, or even before the
12 whole year was up, by springtime, one of my brothers-in-law
13 went to the police and said: "Look my two years are not
14 up, but I would like to return" and right away he was turned
15 down.

16 When the annual supply ship came, we were
17 gathered outside by the government officials and we asked
18 them: "Are we going to have to wait another year because
19 you told us previously we could return after two years?
20 Do we have to finish those two years or can we return
21 now?" And the federal officials said this to us:
22 "Perhaps it would be better if you could just ask your
23 extended family to come up, invite them up the High Arctic
24 instead."

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1 So, the federal government, who had the
2 RCMP doing its work, had the message conveyed by the RCMP
3 in Inukjuak to our extended family members: "Your
4 relatives up in the High Arctic want you to go up to the
5 High Arctic." We, ourselves, never said this. We,
6 ourselves, never requested that our family members be
7 shipped up, but the government, because it was
8 all-powerful, made the point that your relatives who were
9 now in the High Arctic request that you move up.

10 It is hurtful. It is painful that the
11 government has the dishonesty to have done this. This
12 should be examined on an international human rights level.

13 **FACILITATOR MARY SIMON:** (Translation)

14 Jaybeddie Amagoalik.

15 **JAYBEDDIE AMAGOALIK:** (Translation) I
16 am Jaybeddie Amagoalik. I am from the 1953 group,
17 relocated in 1953. I have returned to Inukjuak in 1980,
18 so I now live in Inukjuak and I have been living there
19 for 13 years now.

20 After a long, long absence from my
21 family, certain family members, I have now seen my
22 relatives, sisters of my wife, older sisters, younger
23 sisters. I have never seen them for 13 long years until
24 now. This is one of the effects, the after effects, the

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1 devastating after effects of the relocation.

2 It is wrong. It is hurtful. It is not
3 comfortable having to live under such conditions. Now,
4 I would like to concentrate my comments now on the actual
5 ride, ship ride, itself up to the High Arctic.

6 We went by ship, first to Churchill and
7 as I said earlier, we pitched up our tents across the river
8 from town and we were given a white whale as food and we
9 spent ten days there actually and we were already homesick
10 back to Inukjuak. There were big tides in Churchill and
11 it was strange. It was very different from Inukjuak.
12 The sea and the behaviour of the weather patterns were
13 already very different from Inukjuak, so we were on the
14 ship for a long time. We got on the ship in Inukjuak
15 in July. The weather was beautiful. It was warm. When
16 we finally landed in Resolute it was autumn and it was
17 snowing. It was snowing for the winter and we were already
18 not eating right. We were longing for fish and birds,
19 so our physical situation was weakened by the time we landed
20 and we were not very well protected against the cold as
21 a result.

22 The icebreaker, d'Iberville, took us in
23 very thick ice conditions. Some particular stretches in
24 the summer, or as it was late summer, we never saw water.

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1 We were going through solid ice fields and the sun was
2 up all the time. We were totally disoriented by the
3 difference in weather and climate and ice was already very
4 solid. The sun was up all the time. It never disappeared
5 over the horizon and we found out later that the ice
6 conditions are like that up in that particular stretch
7 of Canada. So, it was a shocking ship ride.

8 I have quite a bit to say about other
9 things, but I am trying to concentrate my efforts now on
10 the ship ride and I am going to say quite a bit later on
11 other issues and I am going to be as truthful as I can
12 to you and you are going to for sure want to hear from
13 me again. That's it for now.

14 **FACILITATOR MARY SIMON:** (Translation)

15 Sorry for the misunderstanding about the name.

16 Elijah, were you going to be next?

17 Yes, go ahead.

18 **ELIJAH NUTARAQ:** (Translation)

19 I would like to carry on from where I left off. Please
20 be aware that we are here trying to co-operate on something
21 and I appreciate that you are here giving us a forum to
22 help us out and I hope you write down the facts as you
23 hear them. We are trying to give you as truthful account
24 as possible of this whole episode.

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1 I would like to pick up where I left off
2 earlier when our stepfather who was now married to my mother
3 had lived not very far away from the community of Inukjuak.

4 It was a long, very long occupied traditional hunting
5 ground or camp. We were aware that it was a very long
6 occupied traditional place.

7 The question usually comes up as to how
8 many times the RCMP came to our camps to express their
9 insistence that we relocate.

10 We lived not too far away from the post
11 itself and so when people were aware that they were going
12 to be moved or relocated, it caused some sort of worry
13 and when it was time for us to go, we were given new duffle
14 cloth. We were given the inner layer of a parka. Some
15 got denim cloth for homemade pants, material made for
16 homemade pants, so we were given duffles, socks and duffle
17 parka.

18 When my grandmother heard about what her
19 grandchildren received, she asked that she see what exactly
20 they were given so when Anna, my sister, sewed something
21 here -- duffle socks.

22 The government officials were not very
23 happy with the clothing and what we did with them right
24 away, so they issued these items of clothing and were

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1 unhappy already with what we ourselves and our women did
2 with them to try to make them suit us.

3 When we went to Churchill or when we went
4 across to Churchill, we spent one night on our way to
5 Churchill. We were given a sort of porridge or a soup.
6 It was boiled. I do not know exactly what was in it.
7 It was stringy, strandy stuff. We were not quite sure
8 what exactly it was, but that's what they were feeding
9 us when we arrived in Churchill -- Jaybeddie said earlier
10 we were in there for ten days.

11 Then on to Coral Harbour after ten days
12 and in the course of the trip we eventually got sick and
13 tired of the food which was always the same. Our dogs,
14 who were on the ship with us, were being fed pork fat and
15 this was issued as dog feed but because we were never given
16 any fat of any sort, we sneaked in quite a few pieces of
17 pork fat that was intended for our dogs, and our parents
18 and elders were absolutely famished for country food,
19 traditional food, by the time we reached Cape Dorset, and,
20 lo and behold, when we landed there there were people some
21 of whom we recognized and who had food to offer.

22 I lament for the fact that we should have
23 gotten off the ship right then and there in a place that
24 had familiar food. It is not shown on the map there that

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1 Ponito (ph), which is in Cumberland Sound, is not shown
2 as a stoppage place, whereas we went there. So, we passed
3 through Ponito (ph), but we did not land there because
4 we were told that there was a flu epidemic or a common
5 cold going around.

6 Beyond Ponito (ph) we ran into high
7 winds. It was very rough seas and very high winds and
8 the C.D. Howe was pitching and rolling. The window, if
9 you were looking out, would be sunny one moment and very
10 dark the next. That's how much it was pitching.

11 Our household items and other utensils
12 and goods were covered with a tarpaulin on top of the ship.

13 Our dogs were strewn about on top. Our household
14 belongings were simply covered with a tarp on top of the
15 ship on the deck. None of the items were in the hold.

16 At the time I was quite a young man and
17 I know that there was so much of it on the deck that it
18 used to impede my ability to get around the ship.

19 The wind was so high that the whooshing
20 of the wind made normal conversation impossible and we
21 were travelling against the wind. Then, finally after
22 having gone through all this terrible weather, we arrived
23 in Pond Inlet and it was not getting dark.

24 I am leaving the conversation now.

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1 Before I leave, before I say how we were divided, how the
2 families were divided beyond Pond Inlet, I am not aware
3 of all aspects of that particular episode, but I am going
4 to be able to add from what I know of that particular
5 incident.

6 **FACILITATOR MARY SIMON:** (Translation)

7 Thank you for having your say. Samwillie will be able
8 to speak again after two.

9 **ANNA NUNGAQ:** (Translation) I will
10 speak about the trip on the ship. During that time, as
11 Elijah was saying, my brother, about the high winds, we
12 could not take it and even the dogs were just howling and
13 the C.D. Howe could not even have lights on because of
14 the wind. We were in the dark during the high wind and
15 we couldn't even eat and we couldn't see each other and
16 we could hear our dogs howling.

17 The food on the C.D. Howe, we really got
18 sick of it and we were missing our regular food, the fish
19 and we missed having a lot of tea. The Inuit usually have
20 a lot of tea, but we were never given a lot of tea. We
21 really missed our food.

22 The trip was very long. We would get
23 a little bit of food from the Inuit where we landed, but
24 we couldn't really get off the ship.

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1 Although we were going on this trip on
2 the C.D. Howe I remember my mother was sewing a tent and
3 when I think back I think my mother was really working
4 hard then.

5 I was a young woman. I was not married
6 then and when we were in Grise Fiord I got married and
7 my husband is dead now and my inlaws are dead and I returned
8 to Inukjuak leaving the grave of my husband.

9 A lot of Qallunaaq have approached me
10 and asked me questions and some have taped me and some
11 of them write down everything I say and even though when
12 we were still in Grise Fiord, they used to interview me
13 and tape them on tape and after we returned to Inukjuak
14 the same thing happened. People interviewed me and put
15 it on tape.

16 When we had decided to go back to
17 Inukjuak, my husband was looking forward to going back
18 to Inukjuak. He wanted to get back to Inukjuak while he
19 was able to hunt and we were looking forward to our trip
20 back, but unfortunately he died before he returned. He
21 used to tell me that we would sell our belongings and return
22 to Inukjuak, but shortly after that he died.

23 When I requested to go back to Inukjuak,
24 even though after my husband had died, I was asked the

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1 question: "Why would you want to leave your husband's
2 grave?" My answer was: "I am disabled. I would like
3 to go back to Inukjuak and, God willing, I will see him
4 again in another lifetime."

5 So, we returned back to Inukjuak. I
6 just thought about my husband who really wanted to get
7 back to Inukjuak, so when my brothers were returning, I
8 wanted to go back too.

9 It is very hard when you return, when
10 some of your family members are missing. You had left
11 as a whole family and when you come back some of the family
12 members are missing. It is really bad and it is hurting.

13 I have left my husband's grave and I
14 returned to my relatives in Inukjuak who were in good
15 health. They were fine and some of our relatives that
16 we had left behind also had died. My only uncle, Johnny,
17 had raised us and that is the main reason why I had really
18 wanted to come back to Inukjuak. All my aunts were gone.
19 Although we had returned back to Inukjuak, now I am back
20 because I wanted to, but I am still hurting.

21 Some of my grandchildren who grew up in
22 Grise Fiord, that is their homeland. Martha's little son,
23 who grew up in Grise Fiord, who is 11 years old, keeps
24 asking us when are we returning back to home.

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1 It hurts me a lot, and even one of my
2 grandchildren, Joanassie, although he had wanted to go
3 back to Grise Fiord, now he has gone over that and one
4 of my grandchildren, he keeps saying: "Even if I am alone,
5 I am going back home", because he was born there. The
6 ones that have been born up in the High Arctic, it still
7 hurts us because although we are back in our hometown,
8 the older ones, the young ones who were born in the High
9 Arctic are homesick. Every time he is down or sad, he
10 keeps saying: "I want to go back to Grise Fiord."

11 The answer I give him is: "When you get
12 older, after you have your education and after you have
13 been able to make some money, you can pay your own trip
14 and visit."

15 One of my daughters, Martha, she is not
16 complaining about having returned to Inukjuak and she helps
17 me in that way, but one of her kids keeps saying: "When
18 are we returning?" The answer I give them is that I don't
19 know.

20 Sometimes he doesn't speak about
21 returning, but he still brings it up. Every since we
22 landed in Craig Harbour, it was really bad. It was cold,
23 no wood, and we were told that we would be moving again
24 by ship to another location. Because we were told that,

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1 I thought that the boat that was going to move us would
2 be a boat like my uncle had.

3 There were lots of musk ox, too, where
4 we went. We were told that there were a lot of musk ox
5 where we were going so I thought some rocks were musk ox,
6 but no they were not.

7 After we were landed we were relocated
8 into another area. This place was rough, nowhere to go.

9 It was pretty desolate. There was hardly any firewood
10 and before the snow came, we did what we could do to try
11 and get firewood because there was hardly any place to
12 look for it. Maybe we were moving into an igloo after
13 the snow comes or later in the winter.

14 We stayed in a tent. We hardly got any
15 supplies and all winter there was no plywood or anything
16 and throughout the whole winter we had rocks as our floor
17 and there were no flashlights or lamps, no houses, just
18 tents, and it became dark when the months came around.

19 We do not use lamps during the summer
20 months. We had our heads down and would keep ourselves
21 warm by the small fire and our parents would look for ice
22 to make water, but one time they came back with nothing.

23 If there was no seal oil, we would have easily froze to
24 death. We used the seal blubber for oil to keep the fire

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1 and not knowing where we were headed and not having known
2 or seen the surrounding, it was really difficult. Like
3 I said, we landed in Craig Harbour, where we were landed
4 and some things that have not been said I would like to
5 say.

6 Immediately after we arrived in Craig
7 Harbour, how come the police killed the dogs? How come
8 parents they were told to clean the dog's skins and they
9 were not paid and I wonder why? So, that's it for now.

10 **FACILITATOR MARY SIMON:** (Translation)

11 Thank you, Anna.

12 Sarah, are you ready? Go ahead, you are
13 free to speak now.

14 **SARAH AMAGOALIK:** (Translation) I may
15 not be very clear. This is Sarah Amagoalik from Resolute
16 Bay. I have been living in Resolute Bay since 1953. I
17 was a girl then. I was about 18 years old and I love my
18 mother. This is my mother and I am with my four sisters
19 here. My oldest one was my first child. She was born
20 on the ship.

21 I did not bring any of my sisters who
22 would help me, leaving my mother, my parents. I was happy
23 because I was young. It was going to be my first time
24 on a ship. It was the first time I saw a ship and I got

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1 on one, leaving my parents, leaving all my sisters. I
2 did not have any of my close relatives with me, although
3 I have my husband.

4 I was happy when I got on ship. This
5 is my first time on a ship, but my happiness started to
6 fade when I saw, looking at my parents who had gone to
7 see us off. They were in a canoe and the ship started
8 to pick up speed and it seems like we were going nowhere.
9 That was at night.

10 I didn't really understand it back then,
11 but we started getting into a strange place when we got
12 there.

13 It started getting colder and it was not
14 -- kind of dusk, getting darker, and every time we stopped
15 in various communities, there would be Inuit there and
16 we were travelling all summer. The Inuit that we met,
17 they used to feed us.

18 Shortly after we left our community,
19 this was my first pregnancy and I was hungry. I didn't
20 like what they were feeding us on the ship and I didn't
21 like the taste of the water and I was always thirsty because
22 I didn't like the water that I was drinking on the ship.

23 The dogs were given some food. I used
24 to eat the whale meat when the dogs were being fed because

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1 I was hungering for the traditional food. So, that is
2 how I was at that time, but things got harder and harder
3 when we landed in the High Arctic. In our first year in
4 the High Arctic, that was very difficult. I almost starved
5 to death in my first winter in the High Arctic and I almost
6 starved my baby.

7 I was not aware of anything wrong myself
8 and I was not aware that I was doing anything wrong, but
9 I was not able to eat anything for about a month. I lost
10 my appetite. I never ate anything other than tea and I
11 was feeding my baby, breast-feeding my baby, and I was
12 unintentionally starving him by losing my appetite. Also,
13 I did not know how to wean a baby. I did not know how
14 to bring up and nurture a baby. So, I was going through
15 this experience.

16 What brought my appetite back was my
17 uncle, Allie Patsauq who is no longer living, went to the
18 garbage dump and scrounged some cans of food, sardines.
19 He picked up a few of those items from the dump and I
20 started eating again and my baby, I was told to stop
21 breast-feeding my baby because he was going to starve if
22 he kept breast-feeding from me because I was not healthy
23 enough to give him nourishment and when my baby stopped
24 feeding off of me, when I started eating, I started getting

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1 my health back. I started gaining my weight back and my
2 appetite back and, likewise, my child. So, both of us
3 started getting healthy again. That is what I
4 experienced.

5 Also, the other burden was that we stayed
6 at home while our men were out hunting or out somewhere
7 all the time. It seemed that I was the only one in Resolute
8 with my baby on my back. When I went out with my baby
9 on my back, the only sound I could hear was ringing in
10 my ears. There was absolutely nobody else in Resolute
11 other than the very few people that we had living with
12 us in the community.

13 Our men used to be out for, what seemed
14 to me, like months at a time and our husbands were taking
15 around geologists and other explorers in the High Arctic
16 islands. My old mother-in-law, who was so old that she
17 could hardly stand, could not walk upright. She was my
18 only company. She was also deaf. I had to shout at her
19 at the top of my lungs in order for her to hear me. She
20 used to try to ask me, and my mind was not at its maturity
21 yet and I did not have a strong mind at that time, but
22 she asked me: "When are we going home?" She used to ask
23 me this: "When are we going home?"

24 I didn't know myself the answer to this

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1 question, so I often tried to just tell her: "I don't
2 know", although I was aware from what was going on around
3 us that we were probably never going to return back to
4 our homeland. Whenever she received any small gift from
5 anybody, she would put it in a box somewhere so that she
6 will take it back it back home when she returns back to
7 her homeland. It was a great loss for us when she died.

8 It was as if our own mother had died because she was always
9 talking about going back home and expressing a desire to
10 go back home.

11 That is how I lived up in the High Arctic.

12 These were my first few memories of living in the High
13 Arctic. It seemed quite empty at the time when I was
14 getting used to it, but now I am used to it. I have been
15 living there so long.

16 I started getting physically unwell and
17 it seems like my physical situation has gone downhill ever
18 since having moved to the High Arctic. I was also
19 suffering from tuberculosis and all my early years in
20 Resolute I really can't recount because I was away for
21 three solid years in a tuberculosis sanatorium. I was
22 in hospital, in a TB sanatorium for three years. That's
23 how bad my lungs were from tuberculosis. My physical
24 well-being has never been fully restored ever since I was

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1 in the hospital.

2 I have a lot more to say, but this is
3 what is mainly on my mind at this time. I will speak on
4 other issues later, but thank you for now.

5 **FACILITATOR MARY SIMON:** (Translation)

6 Thank you.

7 (English) Before we take a break I have
8 two more speakers that will give a short statement, so
9 I will let them go ahead. The first one is Martha Flaherty.

10 (Translation) Martha Flaherty wanted
11 to speak.

12 **MARTHA FLAHERTY:** (Translation)

13 Perhaps I will be understood. I am a little bit nervous.

14 I am Martha Flaherty, first of all. I was named at that
15 time. When Inuit were born, they were given names. My
16 Eskimo number is E-9-1900, my identification number.

17 Inuit are still identified by those numbers, even today.

18 First of all, I would like to say that
19 the Government of Canada study has stated that Inuit should
20 not remember what happened long ago. I do not believe
21 that statement and I want to say that I remember even before
22 I was able to sit up by myself, my parents would prop up
23 some pillows behind my back.

24 I remember that far back and I remember

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1 being on my mother's back, so therefore, I cannot believe
2 the government when they try to discourage us from
3 remembering what happened in those days. It seems an
4 effort to destroy the memory of young people. It seems
5 they are trying to discredit the memory and the recounting
6 and oral traditions of the people. If any person had a
7 traumatic experience early on in life, for the most part
8 children, especially if it's a hurtful experience, can
9 remember exactly what happened and how they were hurt.

10 I would like to relate our trip on the
11 ship. Some of it is funny. It wasn't funny at the time
12 though. I cried all the way, all the time we were on the
13 ship. I was very afraid of Qallunaat, while people, at
14 that time. I was the last one that they looked after
15 because I was always fighting the Qallunaat, white people.

16
17 I was always fighting about when our
18 fellow children were all given brush cuts, all their hair
19 was shorn off. This was done without any permission or
20 consultation with their parents. I fought against this
21 and the doctor ran after me, ran after me with scissors
22 in his hands, wanting to cut off my hair. I fought against
23 him. I pushed him off with both of my feet. I hid under
24 Qallunaat's bed. When I left, my mother and I were crying

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1 very hard I remember because we were in the bottom of the
2 hull of the boat, but I ran away onto the deck and when
3 my mother caught up to me, we cried tremendously and then
4 I sort of drift off into what seemed to me like a dream
5 and I did not ever since that time ever trust Qallunaat,
6 white people.

7 It is only recently that I am starting
8 to be able to trust Qallunaat again, white people, because
9 I had those traumatic experiences. When I had to get
10 needle shots, five men were required to physically fight
11 me to get those needle shots and when the ship was pitching
12 and yawing in the violent seas, sometimes the mast would
13 almost touch the surface of the water and we were not able
14 to eat because the cups and plates and whatnot could not
15 be still on the table top and we could not sleep very well.

16 When we were on the ship, what specially
17 was traumatic for me also was that these experiences led
18 me to have an attitude towards white people, unfortunately,
19 that is not very positive and I know that other children
20 who experience similar things cannot really have a ready
21 trust of Qallunaat.

22 When the ship was in violent weather,
23 we used to have drills, life drills. We used to have life
24 preservers slapped upon us and all run up on the deck and

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1 I still dream about this. I dream about this very often
2 and in my dream I am always saved.

3 Grise Fiord and Resolute Bay Inuit were
4 ruined actually in their lives. They were ruined. I can
5 say that, and the Government of Canada, I heard this winter
6 when Canada was considered number one country in the world
7 because its government was working so diligently for the
8 welfare of its citizens, but this totally turned me off
9 because the Indians and other Aboriginal People are treated
10 very badly in Canada and Canada does not deserve that award
11 or that recognition because it does not treat its
12 Aboriginal People right.

13 Besides, why have they refused all these
14 years to compensate us. We are rich. It's a wealthy
15 country. Why don't they pay us what we want in
16 compensation? That is all I have to say for now.

17 **FACILITATOR MARY SIMON:** (Translation)

18 Thank you, Martha.

19 Samwillie, can you wait until after
20 coffee break?

21 (English) He is going to speak after
22 the coffee break.

23 We will take a 15-minute break.

24 ---Short Recess

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1 ---Upon Resuming

2 **FACILITATOR MARY SIMON:** (English)

3 Welcome back. We are ready to proceed once again. We
4 are going to try and end the day around five o'clock so
5 I will try and keep us to the schedule because I am sure
6 everybody will be tired at five o'clock after a long day.

7 (Translation) We will be finishing at
8 five. Perhaps tomorrow we could continue.

9 First of all, we would like to return
10 a bit to the time of 1953 and how the relation was between
11 the Inuit and the Qallunaat. We would like to hear more
12 about it.

13 (English) We would like to go back to
14 the relationship between the Inuit and the Qallunaaq in
15 northern Quebec in the early 1950s, on around 1953, and
16 how the RCMP told the Inuit as to the relocation issue.
17 They have agreed that they want to discuss this in more
18 detail so we are going to get back to that.

19 (Translation) First, Samwillie
20 Elijasialuk will be speaking on the subject. You can start
21 now.

22 **SAMWILLIE ELIJASIALUK:** (Translation)

23 Thank you. I would like to briefly repeat what was said
24 earlier. I just want to be specific on where we went to

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1 there were no lakes.

2 Where we came from we had a place where
3 we could get some water for drinking, but then where we
4 went, Akpaliapik had taught us how to get some drinking
5 water. There we had ice. They pick up ice for drinking
6 water and they said our home, as we were absent, they went
7 to pick up some ice, chopping ice, but what they chopped
8 on was the rock. It was the rock. They wouldn't know
9 that it was just rock in the dark.

10 That is how it was when they tried to
11 get some ice for drinking water. That is how hard it was
12 to get some water to drink.

13 Another thing was we were told in
14 letters, you were so skinny at the time of your arrival
15 to the High Arctic. That is true because on the boat we
16 lost weight in the boat. We were not so skinny when we
17 departed from Inukjuak. Because of the waves on the boat,
18 we had lost weight on the way up to the Arctic. The fact
19 that he said that we arrived there as skinny people is
20 true. That is true. The fact that we are told that they
21 say we were skinny at our arrival is true because of what
22 we had eaten on the way, on the boat.

23 Now, I was going to continue on our
24 journey on the boat.

StenoTran

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1 **FACILITATOR MARY SIMON:** (Translation)

2 It was on the subject of the relation of the Qallunaat
3 with the RCMP and the Inuit, the relationship what it was
4 like before the departure.

5 **SAMWILLIE ELIJASIALUK:** (Translation)

6 I will talk a little bit about that -- perhaps Simeonie
7 could talk more about it. Me, perhaps as I was a young
8 man with no wife, the government did not look at me because
9 I personally did not get approached, but the news saga
10 was my parents since I was absent most of the time on the
11 land. We would not stay home because the news they got
12 was when we were away on the land hunting and the news
13 went directly to my parents and not to me. They would
14 arrive directly to the camp.

15 What was said when they wanted to recruit
16 people was two years. They mentioned two years. After
17 two years you were free to return. That was not correct.

18 The other things that would be provided
19 -- I mean, the animal, the game is plentiful. We were
20 not afraid, but just before we left, the Inuit, I can
21 imagine now, getting on the boat crying, weeping. This
22 was so sudden that we were not prepared very much. We
23 even left behind our traps. That is how sudden it was.
24 Even our kayak, our canoe, our outboard motor, all our

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1 facilities we brought, but we had no traps because the
2 traps are in the land, stay in the land. At the end of
3 each year we would go in the land and we would leave them.

4

5 That was a sudden departure and the snow
6 melts. That is one of the reasons why we left our traps
7 because recruiting people was so sudden and we had to go
8 along with it because when the Qallunaat arrived, as we
9 were absent in the land, our parents, they would approach
10 our parents, and where are you going is like a promised
11 land, as if it is heavenly up there. That I know for sure.

12 Now, Simeonie can say, perhaps be more
13 specific and he was one that had direct information
14 regarding recruiting people. He was married by then.
15 Perhaps the police saw him more like a man, so I will give
16 it to Simeonie.

17 **FACILITATOR MARY SIMON:** (Translation)

18 Thank you, Samwillie. Simeonie, can you talk about this.

19 **SIMEONIE AMAGOALIK:** (Translation)

20 Thank you. On the departure, being sent and being divided,
21 I just want to add. Us, when we were being divided in
22 the boat, after we departed Pond Inlet in three different
23 lands, all the people were crying. Even the dogs were
24 crying. It was so noisy on the boat. It was terrible

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1 and the government -- one of the reasons is so hard, they
2 are being so stubborn -- the government looks at they think
3 the whole Arctic is all the same, but it is not the same.

4

5 Quebec and Baffin Island is not the same.

6 If you want to get on the map, you are free to go on the
7 map. The government believes that the whole Arctic is
8 just the same. On this part is day and night and further
9 up, it is dark and night. It is dark throughout the whole
10 winter and light throughout the whole summer. The High
11 Arctic is different than the whole northern Quebec. There
12 we have trees. There we have vegetation and further up
13 it is just rock. There is no land. That is how different
14 it is from northern Quebec. You can remove what you have
15 on.

16 **FACILITATOR MARY SIMON:** (Translation)

17 Are you finished or do you still have some more to say?

18 Jaybeddie, do you want to be the next?

19 **JAYBEDDIE AMAGOALIK:** (Translation)

20 What are we talking about?

21 **FACILITATOR MARY SIMON:** (Translation)

22 Near 1953, the relationship between the Qallunaat and
23 the Inuit at the time the RCMP was approaching the Inuit
24 for the relocation, what was said, why you agreed to go,

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1 just specify your name, where you come from each time,
2 so they will know exactly who you are.

3 **JAYBEDDIE AMAGOALIK:** (Translation)

4 My name is Jaybeddie Amagoalik from Inukjuak in northern
5 Quebec. At that time when the RCMP was recruiting, he
6 arrived by dog team around the end of June. Just one time
7 he came. He just said a few words. He is an RCMP and
8 everything was solved. That is all I can say. He
9 dictated. Very few words were said by the officer and
10 he had the full authority and he would get crimson very
11 easily perhaps when he would not understand easily right
12 away. He was like a polar bear. That is how I see it
13 now.

14 The Qallunaat, the Hudson Bay clerks,
15 traders, were playing a role and the police, the Hudson
16 Bay employees perhaps. Hudson Bay wanted to keep the ones
17 that could go trapping. They were kept and the poor ones,
18 the ones that were poorly equipped -- they would recruit
19 not necessarily the best and most competent trappers and
20 not necessarily the poorly equipped, so they were very
21 careful as to who they recruited for this relocation.
22 It was a very deliberate and calculated effort. Their
23 targets were very specific.

24 **ELIJAH NUTARAQ:** (Translation) In

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1 regard to the preparations that were made for our
2 relocation I would like to tell a bit more. At the time
3 of our relocation we were plucked out of our traditional
4 camps. Our parents, cousins, uncles, aunts, they were
5 all crying. There was a lot of weeping when we about to
6 move and then we were put on the ship the C.D. Howe, the
7 hospital ship.

8 I was young at the time so I did not
9 really have a care either way because I was so ignorant.
10 We were not informed and because of this we did not have
11 many cares to express.

12 I have heard of other lands that have
13 trees and I know that Inukjuak does not have trees.

14 I thought, for example, that all the land
15 had berries growing and I thought that perhaps where we
16 are being sent, there are trees over there. I had images
17 of lush greenery, so that is how ignorant we were as to
18 where we were being sent. I had mental images of this
19 promised land. I didn't pay much attention to all the
20 weeping that was going on because my mind was not really
21 fully matured. I was a single man. I was very active
22 and I was in my prime and young.

23 There was a lot of hugging and weeping
24 when we were being prepared to go and so when we were put

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1 on the barge to get onto the ship, the whole barge was
2 plucked out with a crane. We left behind all our crying
3 and weeping relatives, so when I myself was put on the
4 ship, I was simply glad to be on the ship, sort of relieved
5 actually, because I knew that I could return within two
6 years, as we were told, because to me I thought at the
7 time a year was a long time, but now I am getting older
8 I know how short a year is. A year is a long time when
9 you are in want and when you are in need and you do not
10 have all the equipment and shelter and whatever else is
11 necessary.

12 I am going to go to the map. I just want
13 to return to the fact that they were weeping when we were
14 getting on the ship. Now we were divided beyond Pond
15 Inlet. Larry will do the pointing on the map. Go ahead.

16 **FACILITATOR MARY SIMON:** (Translation)
17 Where is that long stick?

18 **ELIJAH NUTARAQ:** (Translation) We had
19 passed Pond Inlet when they started dividing us into
20 different groups. I had gained friends on the ship during
21 the time we were on the ship, friends from the old homeland.
22 We were on the deck of the ship and they started dividing
23 us, near the bow of the ship.

24 For me, I did not have an ominous sense

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1 of fear at first because we were told to get out on the
2 deck, but then as time went by, it became a very wrenching
3 time when we were being divided. We thought all this time
4 up to the time they had us on deck that we would all be
5 living in one location and we felt security within each
6 other's company.

7 This is where fear was struck in our
8 hearts for the first time. Dogs were wailing. People
9 were crying and the people of Pond Inlet who were now on
10 board, were on board, and we were given, first of all,
11 one man from Pond Inlet and one group was put on the
12 icebreaker d'Iberville to go to Alexander Fiord but they
13 returned because ice conditions did not allow their arrival
14 in Alexander and so the people designated to go there were
15 brought back to Craig Harbour, so we were landed at Craig
16 there, there on the map, and that is when we arrived.
17 The ship anchored there.

18 Our elders, Philipoosie and Paddy, who
19 were brothers. Paddy was the older, who was my stepfather,
20 the husband of my mother. When they were preparing us
21 to land he said: "Which one is the boss?" He asked this
22 of Inspector Larsen and a police officer named Kayualuk
23 and Alex Stevenson, who was called Tungujuq by the Inuit
24 and the priest who had gotten on board in Inukjuak and

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1 the police who had served in Inukjuak, but was now being
2 transferred to serve in Resolute Bay.

3 All these people had a meeting and I
4 heard what they said at the meeting. Samwillie and I were
5 single young men at the time and our stepfather was told
6 by Kayualuk. First of all, he said: "He's just an
7 ordinary officer, but I am a government official." That's
8 what he said first, so he made it clear that he was acting
9 on behalf of the government and told us that "when you
10 land, you are now going to have to be clothed as well as
11 fed by your two single young men." That is what the
12 government official told my stepfather.

13 So, Paddy, our stepfather, spoke and
14 said: "Sealskins are liable to make you freeze to death
15 if that's all you have to wear." So, when he said that,
16 the officials probably started allowing them to harvest
17 one caribou per year per person. Originally, I think,
18 we were not going to be allowed to kill or harvest any
19 caribou, but my stepfather mentioned this and perhaps it
20 changed the minds of the police and government officials
21 to allow us to kill one caribou. This was the only thing
22 available for us to have bedding.

23 When we landed in Craig Harbour, we spent
24 very few days there. When we landed there, that's where

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1 they kept us.

2 It was mentioned earlier we were going
3 to be a burden on the resources and the work of the police
4 post so we were moved to many miles away -- I didn't get
5 the exact number of miles -- which was another location
6 from where we were landed. That is the distance as shown
7 on the map. Because we could only travel by dog team at
8 that time we had to spend all day and all night travelling
9 to and from the posts to get supplies. When we
10 landed at our new location we were taken walrus hunting
11 by the police boat. We caught some walrus. We caught
12 three actually and I have a picture of the walrus that
13 we caught, so I know that. They were all transported to
14 Craig Harbour and we were made to leave Craig Harbour,
15 the police post there, to another location. It is beyond
16 Grise Fiord. In English it is called Lindstrom Peninsula,
17 35 miles -- is that what he said -- which is that many
18 miles away from the post.

19 Then, again, after that, we were moved
20 to Grise Fiord, the present site of the community, but
21 where we were first landed after being moved out of Craig
22 Harbour there was hardly any space. It was simply a small
23 ledge in front of a large mountain and it was a very small
24 place and when we peeked through the breathing hole of

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1 the tent, we could see not the sky, but the top of a big
2 mountain and when we pitched our tent there it snowed.
3 It snowed lightly. There was a layer of snow and before
4 it had the opportunity to get hard packed enough, it was
5 blown away by the wind and we thought perhaps it was going
6 to eventually harden, but it never did.

7 We were given buffalo skins or musk ox
8 skins and we were given very poor quality bedding which
9 hardly had any more fur on it and I heard from the government
10 that that was issued by the government as bedding. That
11 is what I heard more recently and because they were used
12 very heavily all summer, they were of very poor quality.

13 There was hardly any fur left on them, and this is
14 supposedly what we received as a gift from the government
15 in helping us in our settling in our new location.

16 So, we made a go of living there, living
17 in a tent all year in that harsh, cold climate. We were
18 cold. We were very cold. It seemed that the government
19 had left us out in the cold literally, quite literally,
20 and that is what happened.

21 Part of much of the summer we were on
22 the ship and when we landed there we had to wipe our behinds
23 with snow. We were very poor. We were very poorly off
24 when we landed, no wood, all rock. All we had was very

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1 few small twigs and willows for a bit of fuel. We had
2 a stove in the style of the Inukjuak area. We did not
3 have a stone lamp, called a qulliq, but the weather was
4 not conducive to having a wood stove and we had to have
5 a qulliq, a stone lamp, whereas we had been used to a wood
6 stove and we were forced to live in the tent all year,
7 depending on ice for drinking water. The pails did not
8 have any water in them all night because if we had any
9 water in them, they would freeze and burst the containers
10 and we had tea only from water melted from ice all the
11 time we first spent time there. Any liquid would freeze
12 and damage the containers.

13 We spent our time in bed fully clothed
14 when we went to bed, in sweaters, with pants on and long
15 underwear. That's how we bedded down for the night when
16 we first started settling there.

17 When we landed we thought about the
18 government, but it seemed that the government had
19 disappeared altogether after they landed us. We never
20 heard from them again. Our local police officer was the
21 boss and he conducted himself in such a manner that he
22 had served as an officer in the Netsilingmiut region and
23 he had been briefed or heard that the people who were being
24 relocated were habitual stealers, thieves, and he had heard

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1 that we were all thieves.

2 So, when I think back I often think that
3 we had a bad particular individual as a police officer
4 because he had this attitude that we were all a bunch of
5 thieves. The police officers came in the winter and the
6 Inuit who worked for them, whose names were Areak and Kyak,
7 tried to warm themselves with their backs to the wooden
8 stove. They were trying to warm themselves near the wood
9 stove because they were so cold and we observed them doing
10 this.

11 Samwillie told earlier when we made the
12 near fatal trip to the post to get supplies. I would like
13 to stop there for now and continue on tomorrow.

14 **FACILITATOR MARY SIMON:** (Translation)

15 Thank you. Larry wanted to add something to what has
16 been said.

17 **LARRY AUDLALUK:** (Translation) Thank
18 you, Mrs. Simon. I am Larry Audlaluk. I am going to speak
19 in English again.

20 (English) I will speak in English.
21 First of all, I would like to say for the record that I
22 live in Grise Fiord, though I was only three when we were
23 relocated. At this time I have no desire to move back
24 to Inukjuak because I have known Grise Fiord all my life

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1 and at this time Grise Fiord is a very prosperous community
2 and it today has very high tourism potential.

3 I have come to know the country and the
4 wildlife and I am very much adapted to the area and for
5 the record, I would like to say that when I speak about
6 the hardships and the memories, it is the early years that
7 I will speak about, until I was old enough to be on my
8 own.

9 I would just like to add to my brother's
10 story -- I'm sorry, my brother's talk about the voyage
11 from Pond Inlet. My uncle, Philipoosie Novalinga, the
12 brother of my father, had a hardship that my brother was
13 talking about speaking to the government officials.

14 All the time that I was growing up since
15 I can remember my uncle used to tell me the story about
16 the voyage from Pond Inlet to Craig Harbour and later on
17 their move to the camp area my brother spoke of. He used
18 to tell me that when they were anchored off Craig Harbour
19 and being put to shore, the conversation they had, my father
20 and my uncle, with Inspector Larsen from the RCMP because
21 my uncle said -- well, he used to tell the story of their
22 argument about when they noticed that there was no boat
23 for hunting, it became obvious that something was not quite
24 right, he used to say. So, he asked: "Where is the boat

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1 we are going to use", because they only brought their little
2 kayaks from Inukjuak. When they were going to leave
3 Inukjuak, they had been told not to worry about anything,
4 just bring your tents and your personal possessions.

5 Among other things they didn't worry
6 about, I am sure, was boats because they had kayaks. They
7 thought everything was going to be provided for. After
8 all, they were promised that this was going to be a land
9 of plenty.

10 So, when they were anchored off Craig
11 Harbour my uncle used to tell me he noticed all they were
12 trying to put on the barge was a little row-boat and he
13 said: "Where is the boat we are going to use? Well, we
14 have this little row-boat" and the brothers were saying:
15 "Well, that is not going to be good enough because we
16 hear there are lots of walrus. Walrus hunting is very
17 dangerous -- just a row-boat with no motor."

18 So, the RCMP with other government
19 officials, Alex Stevenson being one of them, said: "Okay,
20 well RCMP in Craig Harbour will provide you with their
21 boat for getting your winter supply of dog food and your
22 food." The brother said: "Well, we can live with that
23 for now." Then, he started being told: "The caribou
24 season is over for this area. You will have to make do

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1 with sealskins for outdoor clothing." Again, the brother
2 said: "That's crazy. We are going to freeze. We are
3 not used to having sealskins for outdoor clothing." And,
4 once again, the RCMP with government officials said:
5 "Okay, we have some of these reindeer hides that we can
6 loan you."

7 The other thing I wanted to say is that
8 my uncle used to say that after spending a week in Craig
9 Harbour, that second move to the new location, how my uncle
10 was very surprised and worried when the boat that we were
11 put on was heading straight for a 2700 foot mountain which
12 did not seem to have any kind of land to get off. It seemed
13 just a straight up and down mountain and he thought they
14 were going to go into the fiord next to it. No, the boat
15 kept getting close to the mountain. Surely, they were
16 not going into that mountain.

17 Well, it turns out there was a little
18 strip of land there that they were put off and he said
19 those mountains looked so scary. He thought the mountains
20 were going to fall on them, the mountains my brother was
21 talking about.

22 I may be talking about hearsay
23 information, but let me say for the record, going back
24 to history, when Charles Francis Hall went to Frobisher

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1 Bay over 300 years after Sir Martin Frobisher, he was so
2 surprised that the Inuit still remembered the voyage of
3 Sir Martin Frobisher with one ship and coming back a year
4 later with three more ships in such a good detail, it is
5 as if they had read it in one of the journals of Martin
6 Frobisher himself.

7 When I hear about what happened to us
8 40 years ago, it was so long ago that I sometimes think
9 we have no capability of memory by the government. They
10 think that we can't remember things when in fact it is
11 on the record that Inuit are one of the few people in the
12 world among other Aborigines who can recollect things
13 in exact detail centuries later from passing stories on
14 to their children.

15 When I met Mr. Alex Stevenson in the mid
16 seventies, 1973 to be exact, when he came to Grise Fiord,
17 because I had started doing my own research about why we
18 were in Grise Fiord. I thought at last now I can talk
19 to some former government official who was involved in
20 the relocation, Mr. Stevenson said to me: "I am sorry,
21 Larry. The relocation was done such a long time ago.
22 I cannot recall most of it. I am sorry. I can't tell
23 you anything."

24 I was very disappointed, so please give

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1 us credit. We know what we are talking about from our
2 own experiences and these living witnesses. We are equal
3 Canadians like anyone else, so please treat us fairly.
4 Thank you.

5 **FACILITATOR MARY SIMON:** (Translation)

6 Thank you, Larry. There were four other speakers. If
7 we don't get through all of them today, I would like to
8 ask Anna to be the last speaker. The Royal Commission
9 has another meeting and I would like to get through the
10 day before it gets too far beyond five. Perhaps the Pond
11 Inlet people can be aware that they will be starting
12 tomorrow morning. Anna.

13 **ANNA NUNGAQ:** (Translation) When we
14 were relocated to the High Arctic, when we were on the
15 ship C.D. Howe, I used to dread having to eat the same
16 old stuff again. I used to even try to be outside. I
17 wanted just to be outside on the deck out in the open air
18 and I was called in often when we had to eat because I
19 was so sick and tired of having to eat the same old food.
20 We did not eat very much store-bought or non-native food
21 in those days and on the C.D. Howe we had to eat or we
22 were forced to eat the same old thing every day. I tried
23 to appreciate that we were actually being fed, that we
24 were prevented from starving, but I had such a longing

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1 for the Inuit food.

2 I would like to go back a little bit.

3 When we left our relatives in our preparation to get on
4 the C.D. Howe and when the C.D. Howe itself came, we made
5 preparations to get on board. We did so. Our relatives
6 were down to see us off and the people of Inukjuak were
7 seeing us off. We were all weeping. They were crying.
8 We were crying. We were about to part. I saw the
9 disappearance of our homeland behind the horizon and I
10 already had ill-forebodings, even then. It was the first
11 time I had ever been outside of my original surroundings
12 and I was leaving behind my grandparents who had brought
13 me up.

14 When the C.D. Howe came to pick us up,
15 I had recurring memories of that particular scene playing
16 back again and again in my mind. I could just see my uncles
17 and aunts and nephews and I do not quite remember if my
18 grandfather was one of the ones seeing us off because we
19 used to live in another camp in between Povungnituk and
20 Inukjuak, so I do not quite remember if my grandfather
21 was amongst the people who was part of that crowd, so I
22 had a big fear when our homeland disappeared over the
23 horizon.

24 When we arrived in Churchill, we were

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1 landed there, we noticed right away that the tides were
2 big and that was right away a strange sensation to see
3 the difference in the behaviour of the sea. As people
4 said, we spent ten days there in Churchill and there was
5 a lot of Qallunaat or white people and I thought, gee,
6 we probably are moving to a land where plenty of Qallunaat
7 or white people were living, but eventually we were landed
8 in a place that had only two white policemen. That was
9 the only population when we landed.

10 We were landed in a very empty desolate
11 place. We were not properly informed at all about the
12 reality. There was no shelter. There was no priest or
13 spiritual support. When the C.D. Howe came in our new
14 location, because there was no church, Akpaliapik probably
15 remembers that the two of us -- there were two couples
16 that were married on the deck out in the open on the C.D.
17 Howe -- we were probably the only ones who have ever been
18 married on the deck of the C.D. Howe because there was
19 no place else to do it and that is how I gained a husband
20 and I had one or two children after that.

21 We were inserted into a place that was
22 bare, desolate rock. When we keep describing it as bare,
23 desolate rock, you probably we are over-describing it,
24 but you have to see the place yourself to actually get

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1 a sense of the desolateness there, the emptiness, the
2 barren wasteness of the place.

3 The Inukjuak relocatees would very well
4 have died, frozen to death, if they did not somehow get
5 assistance in how to live in that harsh, harsh environment.

6
7 I do not want anybody to think I am lying
8 because right now I am simply recounting my own personal
9 experience and I do not want to make a mistake out of telling
10 my story.

11 I thought that if I was given the
12 opportunity to speak, I thought I was not going to be able
13 to do it because I would get so choked up and emotional
14 and just cry and not speak, but fortunately, we have the
15 help of God and through his grace I am able to recount
16 all that has happened to us.

17 I was a polio victim. I did not have
18 any strength in my body and I was sent to a desolate place
19 with no medical facilities, no medical help. They should
20 have been decent enough to tell me because I was a cripple,
21 to tell me that: "Look, you are going to be going to a
22 land where there is no medical help available" and if people
23 were decent enough to have told me that, I would not have
24 approved and, besides, we left the security and comfort

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1 of all of our large number of extended family members.
2 The only one that I have been ever able to see again was
3 my uncle. Every other person in my family of that
4 generation had died off by the time I returned.

5 I am truly very thankful for the
6 opportunity to be able to speak in front of you.

7 **FACILITATOR MARY SIMON:** (Translation)

8 Thank you, Anna.

9 (English) We have three more
10 witnesses, but I think we will hear them tomorrow. These
11 three gentlemen are from Pond Inlet and these are the three
12 gentlemen who were asked to move and help the people that
13 were relocated to the High Arctic, so I am sure we will
14 be interested in hearing from them. We will put them on
15 first thing tomorrow morning.

16 Also, I have some additional questions
17 that I would like to ask the people who spoke this afternoon
18 and I will raise those questions tomorrow morning as well.

19 So, I think we will conclude the session for today. Thank
20 you very much.

21 Would any of the Co-Chairs like to speak?

22 I am sorry.

23 **CO-CHAIR RENE DUSSAULT:** (English)

24 Just before calling for the prayer, I would like on behalf

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1 of all Commissioners to thank all the witnesses and also
2 the interpreters who have been doing a tremendous job
3 helping us through this day. Thank you. Merci.

4 **FACILITATOR MARY SIMON:** (Translation)

5 We still have to have a closing prayer.

6 (English) We will have the closing
7 prayer. Samwillie will do it.

8 **--- Closing Prayer**

9 --- Whereupon the hearing adjourned to resume on
10 Tuesday, April 6, 1993 at 9:00 a.m.