

## VERBATIM

### **Larry Audlaluk**

My name is Larry Audlaluk, I've been living in Grise Fjord since I was two and a half. I was born in Inukjuak on October 6<sup>th</sup> 1950, so I've been here for the last fifty-seven, fifty-eight years. Well, when I was not quite three, my family and I we were relocated from Inukjuak. Having left Inukjuak toward the end of July via Fort Churchill and all through the route that the ship called the Arctic Eastern Patrol would pass through and we eventually ended up coming here and arriving in Craig Harbour on the 27<sup>th</sup> of August of 1953. My family and I was, you know on the back of my mother's amauti and being not quite three, I was at the age where I was a little bit of a handful so, she could only carry me for a period of time in a day, then she would have to you know, hold my hand and then I walk along side her and I was being a very lively boy. My sister Minnie was often my babysitter so she would carry me too.

But I don't remember the beginning of my life in the High Arctic. I only have bits and pieces. Living in Inukjuak is like period of when you're sleeping and you wake up; some of the earliest memories I have include being in a kayak and I use to wonder: « They don't have any kayak in Grise Fjord area or Lindstrom peninsula?» So it turns out that when I do a check of my background of the early memories it was in Inukjuak, in fact in a camp where my family, well a traditional camp, where my family lived at the time of my birth and it was in a kayak of a man named Isa Nakti, who was the family, was my father's neighbours from the Nakti family.

So that is my earliest memory: riding in a kayak. So, when I asked question about mom, you know, how come I have memories of being in a kayak when I'm living in Grise Fjord and they don't have any kayak and they said: « Oh my god, you were just a little, maybe a year old or two, you know in a kayak». Isa was carrying me in a kayak. So that where some of my earliest memories. And then I have some of my memories living in a very bright tent and being awake in the middle of the night when my parents were sleeping and I'm playing with my father's eyes, making his eyes open like that. You know being just a little boy. So I'm thinking maybe the tent back in Inukjuak or over in Lindstrom peninsula, but when we got here in 1953 on August 27<sup>th</sup>, I could be a little off by a day or two, my family spent a week, we've spent a week in Craig Harbour, while the RCMP prepared their utility boat to move us to Lindstrom Peninsula. So that was the story they used to talk about because I don't remember, I was just too young I suppose. But I start remembering not long after.

**Question 2: Do you know what the RCMP officers told your parents to convince them to go up there?**

They were told they would only be here for two years and they were told that they would be taken back to Inukjuak at any time they were not satisfied with being up here. So subsequently, from the stories that my family used to talk about and from the other members of the family, the leaders of the group from Inukjak that were brought to Craig Harbour or Lindstrom Peninsula here and the ones that were sent to Resolute Bay because when we all got gathered together from the camps around Inukjuak.

The people were told you would be taken to High Arctic and then you can go home after two years for sure, but if you are not satisfied with the conditions, you can be taken back maybe even before.

Even though they didn't say even before, but at any time you are not happy, you know, we'll take you back. My mother used to say those things, she remembered and obviously my father realized what has happened and the government didn't really have the intention of keeping their promises and he'd been around Inukjuak long enough to know the authorities operated, he was a very outgoing camp leader of our group from a place near Inukjuak about twenty miles away and where I was born.

And he was quite knowledgeable of how things worked in the settlements in the Hudson Bay trading posts. He was very well liked because he was quite an outgoing guy. He was a carver, he had just started to become quite masterful, one of the more talented carvers in Inukjuak area. His carvings were very popular. It was a new industry at the time; the carving. He was quite popular in many ways as well.

So he knew how things worked, he knows things as being a leader and knowledgeable of things going on in his area. So when he was told this is what they're going to do in the High Arctic and the big promise of two years, it's because the RCMP in charge at the time who was given the task to find recruits to the High Arctic, he had a lot of troubles for the first few months and understandably, so because reading the documents the government wrote Ottawa started planning the relocation for two years prior but their actual fieldwork to find recruits was only within months, six months period, maybe less! Maybe even four months.

The government in Ottawa, the committee that was formed to the actual relocation experiment, they called it experiment, they planned it for two years but the implementation was within months. So RCMP was given the task to find recruits only finally start to look for recruits in March, April and they're going to sail in July? That's not much of a window period of time and the RCMP went to the communities, to the camps, looking for recruits within months

before the ship came. And the Inuit being traditional hunters, relying on seasons, it was springtime, hunting was getting really good for the summer. They were getting ready for doing the annual harvest of birds that are coming from south, like Canada goose and doing their summer supplies for the winter time and getting ready for their seasonal.

They weren't thinking about moving. So that's why he had so much trouble. And he became very frustrated and he got to a point where he started to bribe, making promises he couldn't keep, that's where he come up with the scheme of he was coming from another camp and going to another camp back and forth. He kept coming back to the same people and he said as an example: « Your cousins says he wants to move », then he goes to his cousin, he says: « Your cousin told me that he wants to move » and he started to say things that weren't entirely honest, so that's how they say: « Oh so my cousin is going to go... »

«Okay», my brother says that, he's going to go and my sister, that kind of attitude, that kind of scheming. And so my father probably gave him a hard time, no doubt you know so I think he come with: « Okay, you can be up there up to two years ». A lot of the guys started saying: « Okay, I can live with two years, yeah yeah two years ». My father was fifty-five; I'm now sixty two you know. When you're fifty-five you're pretty much settled, starting to get settled in your ways and he was happy where he was. I'm sure and he was starting to make money with carving as well.

He was a semi retired hunter you know and making carvings, so I'm sure he wasn't thinking about uprooting himself, moving up to wherever. It was really the unknown, that was really the scary part for a lot of them. « Where are we going? ». « High Arctic ». « But where? » A lot of the elders, I started talking to them for many years, like the late Simeonie Amagoalik and people like Simon Akpaliapik from Pond Inlet and my brothers. They come to conclude that it was that two years promise that really moved them because they figured: « Well in two years I can be home ». But when my father was taken here I think he knew that they didn't intend to keep their promise because the RCMP in charge up here, one of the caporals was a very dictatorial and very authoritarian, very "government".

I think he had so real strong orders to make the relocation succeed, the experiment succeed. When I read the documents from the RCMP, everything he says is « everything is going so well », glowing reports of how we are becoming so settled and happy up here, when in fact it's not completely true and it wasn't true in many ways.

Especially for my mother and for the other women and for some of the elders, they were very shocked and my father was no doubt shocked when he knew what was happening. He knew something wasn't right... And fifty-five, fifty-six you know even though you're not hunting as much as you used to if you were twenty seven, he wasn't completely helpless. But when you

play with someone who is semi settled, semi retired hunter, and you start telling him things that aren't true and they figure out what you're doing to them, it's bound to hurt. So, poor man probably had a broken heart.

Some of the reasons why we don't let go and stop talking about it is because there is a film who was made by National Film Board quite a few years back called the "The Broken Promise", that is a very appropriate title, Broken promises because in fact that's what they were, they were broken promises! The government simply didn't honor their promise. It has been documented, Pond Inlet people like Simon Akpaliapik, Samuel Arnakallak and Jaybeddie Amagoalik all three Pond Inlet components to help us adjust. They were given a promise on paper, two year promise substantiated; they found documents, two year promise!

Samuel Arnakallak had a grandmother. Samuel Arnakallak's grandmother used to tell him: « I want to go back to Pond Inlet», is what Samuel's grandmother used to say to him. He used to tell me the story about his grandmother. Oh that's a very sad story. And the poor woman wanted to go home constantly so he would go to the trading post RCMP government store and said my grandmother: « I want to go back, I want to go back» and the caporal in charge would say no.

So what really hurt is when you see documentation that states, I can show them to you: « Samuel Arnakallak is always talking about going back to Pond Inlet, back to where he comes from, but he is never clear... he's too vague. Until he is clear enough and concise then I can only do something about it. Until then I can't do anything about it. » That's how he wrote the reports. But Arnakallak says: « My grandmother wanted to go back to Pond Inlet because he was hungry for traditional food», well he knew what was going on too, she knew. But RCMP always said no. So one day, over just about two years later he said to me, many times to me: « My grandmother's wishes won». I finally snapped in here! My grandmother says I want to go home, the RCMP, the heck with them!

He's very strong, he's a lucky man. So one day, he and Akpaliapik who had bought an old RCMP utility boat, a little twenty-two foot wooden boat with an acadia engine, he took everything back to Grise Fjord where the ship was gonna be for the summer and much against the caporal's wishes or much against him, he was very unhappy. He used to say: « The caporal was very unhappy with me. He didn't even look at me». I said: « The heck with him though, my grandmother wants to, so I'm going back». The RCMP had no control; he had just told the ship that this man is going back to Pond Inlet.

So that told me, my sister Minnie and I, we talk about it... Samuel Arnakallak returned. You mean to tell me the RCMP knew our rights, that I had the right to go back if I wanted to, they just didn't tell us that! That tells you volumes, what Arnakallak did; it means that we stayed

here because the RCMP said no. RCMP knew, the government knew they couldn't hold us back. We are not in prison, right? We're free. How come we were not told that we could go back anytime? You know it's very... When you think about it, our rights were so violated and we weren't given the recourse to be given even someone to tell us: « You guys can go back anytime that you want to».

We were in prison, we were in prison here, against our wishes. It was a moral issue when you think about it, you know. Samuel Arnakallak went back and they couldn't do anything about it because the RCMP knew he knew his rights. They couldn't force him. That's what makes you really angry, you know. You have mixed feelings. There was another woman, her name was Elisapie, she was the mother of Isa Naqties and my brother-in-law, Joadamie's wife, Ikomak Aqiatasuk, her mother came up through Resolute and they were here for maybe not even one year, maybe six, seven months.

They came here in winter time, by charter, medical charter that was bringing back Martha Flaherty's little sister Mary, when she was being taken back to Grise Fjord to be with her parents. The woman named Elisapie came here with her and then she went to live with us, with the family. But she left in summer. And my sister and I wonder about it, wow that woman left right away, she knew the ways of the system I suppose. She understood that I can't live here, you know, there is nothing here and she left. I'm sure that's what she said because she was very knowledgeable of the "qallunaat ways".

So that's another indication that we could have gone back anytime we wanted to. But the way the RCMP tried to discourage is documented after documented. The two friends I had that drowned, that were nine and eleven or twelve, I was just five... seven years old. My two friends drowned when we were fishing the ugly fish. When the two friends of mine drowned, it's documented, «the moral of the camp is very low», the same caporal who write reports «is very low, they're talking about wanting to go back, they want to go back to Inukjuak». And the report is usually written in December, after the whole winter reports compiled and they do their big report.

And this is December and the ship comes in September, the drowning happened in June or July... So the report continues «but after the supply ship, when everything is all back to normal, that now we have everything we need, the store is full of goods, they're not talking about relocating anymore, they're more happy, everything is back to normal», that's what he said. In fact that's not true you know, since I can remember, even up to when I got married, when I got married in 1972, I bring my wife here, just starting our new life, my parents here are talking about Inukjuak. By then you know I'm twenty one years old. They are still talking about Inukjuak.

So you can imagine you know that report how untrue that is. You always used to hear my family talk about Inukjuak constantly, to a point where I got sick of it for a while. But the price we paid to be up here was enormous you know. Listening to my family talking about Inukjuak... so I went back to Inukjuak in 1978 for the first time. It was nice. I saw my relatives, good to be with my family and my cousins, wow! But I don't know the land. So I lived in a... what do you call it... a man without home for many years because of that. So I really felt mixed; where do I come from? I'm from here, I grew up here, this is my home, but my parents were moved here when I was just a child so I said, where am I from?

It's good to talk about it and grow from it, you heal from it you know. I mean there are many things I want to know about Inukjuak, I want to know what it's like to go fishing. I love fishing, we're fishing people. My mother always talked about fishing too. I want to go there in summer and go fishing with those...what do you call those... cod. I want to fish the cod. They're fun to fish you know in the sea.

Yeah, I went back and I really wish... I have cousins that I've got really close to over the years but I can't be with them because of here, this is my home. I don't know where to go sometimes, but lately I've been saying I want to be where I'm happy you know, with my family...

I'm happy to say that I've been sober for fifteen years! Best thing ever happened you know. The last fifteen years is like rebirth for me so I'm talking about when it comes real rooted, your feet down on the ground and know what's going on. Fifteen years, but before that everything was grey, I was too busy drunk, feeling sorry for myself, angry. I wanted to hurt everybody in the world; I was looking for me, that's what it turns out.

All subsequently I've learned over the years is that healing is a continuous process and you're always learning new things you know. I'll give you one example: when I started healing, for the first time in my life, one day I was just sitting outside looking at the mountain. The first time in my life I ever see this mountain has contours, it's got little valleys. Oh that's the mountain, I've never seen that.

It's like a revelation and it's like there this woman I met, she had similar experience in her life, she was such a drunk she said from Kuujuarapik, she's passed on, she was telling me her life story before, she said: « I used to get so drunk. I used to be all over the community. My husband used to take me home like a baby on the back , put me in a sheet like a baby, because I was stark naked», she said. « He carried me home» she said, «my husband». And one day she went through what I went through, she went through the healing process and like she said, she reminded me of when I looked at the mountain; my story reminded me of her story. She said in her own community one day she was walking down the street with her husband and she said «Charlie» she said, to her husband, « wow look at all those houses did they get painted? Look

at all the beautiful colors of the houses! » She thought they got repainted. In fact they weren't, she said it was the first time how our community really looked like, you know.

So I had the similar experience when I look up my surroundings and look at the mountains: « Wow these mountains are not just mountains like a drawing».

But it's an ongoing thing. I can talk to you about the relocation until you turn blue you know or I turn blue because it's so enormous, there's so much implication to what happened to us and it continues today. I continue to tell the story about what happened to us but I always try to leave a footnote of positive to it. And I tell people: « You can go as low as... however low you get in your life, there is always a hope as long as you're alive». No matter how low you get in life, never, never give up. And I tell that story about what happened to us, how I made my family's life miserable. There are many characters and traits in me that I don't like, that I always try to work on. Sometimes I'm still very very reactionary, you know the old habits and some of it is inherited; you know my uncle was quite a character, I've found out, from my father's side of the family, they're very... what we call... meaning that they're very picky on some things, on little things. When they get concentrated on until something gets done and it just drive the family crazy at times!

I get little bit too particular about... if Ben forget to put the tools in the house when it was raining outside, I would pick on him until it's done, I'd say: « You were going to do this», and I would drive... my uncle was like that. That the character traits in our family that I don't care about, you know. I wish I wasn't like that, but overtime you try to mellow.

But my mother's side was much more giving, they were very witty, they were very fast and they say things in a way that my mother had a bit of a...but, she was very gentle in many ways too so she become much more detailed then my father's side you know. If someone comes in the house to visit she makes everyone happy and comfortable, "Welcome to my house", so it's different.

***Question 3: What did you feel when the government apologized?***

Well I was relieved that it was finally done, but apologizing was what we really wanted. But what really is that life in Grise Fjord is still very difficult. The very thing they brought up for... The relocation has so many facets to it, including economy; the sovereignty issue is one of them. The real reason they relocated us, they said on paper was economic reasons, "Inukjuak..." it's on official report. Inukjuak, Kuujjuak, and Pond Inlet , in that order had, in the Eastern Arctic had the highest unemployment, had the highest welfare payment to the Inuit, they had the highest handout, as they say, from the government. And they had to do something

about it. That's how they started. One big group from Inukjuak and pick up the people from Pond Inlet and then put some here. Another group to Alexandra Fjord or Cape Hershel, that's another name they used and the third group would go to Resolute. The ones that were brought here, us, we were to go back to the traditional land and that's what they did, and that's what almost killed us. The ones that went to Resolute were to be low wage employment Inuit. The government failing in that is they did not tell the existing infrastructure and the qallunaat there at the time, Department of transport and the Weather station Environment Canada and I think at the time there was even military people. They were not told what the government; the Indian Affairs were going to do. When they arrived in time they started writing to the government in Ottawa, *«Who are these people?! » « What are you doing with them? » «They're going to the dump looking for whatever they can and scrounge around, picking up garbage» «What are they doing here, who's responsible for them? »*

So the government got a flag about Resolute people right away. What didn't help is that in Resolute Bay's base at the time everything was open. There was... Environment Canada and their entertainment section was what Inuit people really got into, they had booze, they had a bar, they could buy alcohol and the RCMP in the middle of it all was trying to keep them away from them. Keep the two groups away from each other, the Inuit and the Qallunaat were not to interact.

So the Resolute component of the experiment was for them to be low wages, but what the government didn't tell was the existing people in Resolute weren't told about what was going on and they were rightly so unhappy the interference that they were doing.

So the ones that were brought here, us, we were to go back being traditional Inuit people, you know, living off the land, selling fox, seal skin and one of the thing, if that's true, they didn't supply enough soapstone for the carvers like my father. Carving was very limited, although there was money in it, it was very very limited. So that economy portion just... was sketchy, it's like just bits and pieces. Carvings would be sold every now and then. I almost learned to carve too even if I was just a boy, but I carved just bits and pieces.

Anyways we were not to be, we weren't given any kind of help. That used to really make me angry and very hurt. Having to listen to my mother and watching her and my family struggling to survive you know. When you're a child, even though you're not hungry, even though you're warm, not cold, you're protected, but you can read the faces of the people, of your parents. You can see their faces; they're worried, they're probably wondering: *« Are we going to make it again this winter?»* Year after year, and even though they said nothing to make you worry because you know as a parents you're not going to tell you kids that we might not make it. How would they feel? They would be scared. So you can still read the faces, worried faces. So as the old saying about when you're in charge of any situation, danger situation, let's say if you're in



war time, you never let know your men that you're not expected to survive this battle, you never do that. Otherwise everything falls apart.

So, it's the same way; they really put up a good front, but as a child you could read the faces. They struggled and sometimes when you saw your mother breakdown and simply start crying in times of despairs... especially the first year after my father's death. By then, I remember many things; I guess you're forced to remember many things even though you're just four and a half. You used to watch your mother cry... One of my brother, Samwillie one day I remember he says: « Mom you really shouldn't cry all the time, it's not good for my father's soul. You're going to end up keeping him in the purgatory, he'll be stuck between heaven and here. » I guess it must have made sense to her and so she didn't cry as often.

But when I got a little bit older, that's in April or May, that's when I became a little bit restless. It's nice, weather is getting warm, you can go hunting anywhere, but the store in the trading post, in the RCMP government store has nothing to buy. There's no more basic stuff, no lard, no flour, no sugar and you see your mother talking about the broken promises...

She used to say: they promised us everything would be fine, they promised us we would never be hungry, they promised us life would get better, they promised... And she would get angry and when you're just a child and you're with an angry parent and you can't do anything, it's scary.

The broken promises... what she told me was substantiated with the other side of the promise. My uncle stories verified; the government had no intentions of giving us any kind of a shelter, any kind of help whatsoever. Because the real reason we had been moved up was our lives would become self sufficient. My uncle told me one day we're being unloaded from the ship to the Craig Harbour RCMP detachment, he said, no boat, big boat, only with the canoes they had. My father only had a three horse power motor outboard and a little lake canoe, which my big brother Joadamie operated. Now I have a three hundred horse power outboard motor. He said: « Where is the boat we will use for hunting walrus? »

He said to the authorities on the ship, walrus are dangerous, we hear many walrus are up here, he said. RCMP can loan you their RCMP boat, our, the RCMP boat can be used. And then they told him: « Oh winter is coming Philipusie», that was my uncle's name, « now there's no more caribou hunting. You're going to have to use seal skin for outer clothing, for outdoors. » My uncle was very surprised; he said: « What? Not good enough, we will freeze! We don't use seal skin. » My uncle had that characteristic trait that when he knew something wasn't right, he would say it. Then the official told him: « Oh, perhaps the reindeer hides that are here for RCMP clothing, maybe they can be loan to you». So my uncle knew things that were common sense as a hunter and when he knew the promises, something wasn't right and he said so. So

he was able to say what he was thinking wasn't right. But it tells you the government had no real intention of giving us any kind of a shelter or basic things to survive. And what really hurts me is that was documented.

The other thing is unfortunately is that nothing was official so you had to kind of dig for those information, when you put some of the information together, some things were more clear.

The sovereignty issue was more difficult to put your hand on. The sovereignty issue was more in different department paper. In the actual relocation, they were careful not to say « we relocated them for sovereignty reason», but the department within their own discussions over the years, they did talk about sovereignty, but they were very careful not to put things on paper in relation to Grise Fjord and Resolute relocation, so that's why today they are not even able to say: « we relocated Grise Fjord and Resolute for sovereignty», they won't say that because on paper it doesn't really say so clearly.

Everything started happening in the High Arctic after 1953. The government initiative, the scientific community really started moving in 1955.

In 1955 the Polar Continental Shelf Project was established in Resolute and given millions of dollars for scientific study. Government could on paper now say "we have civilians living now in the High Arctic" which was us in Resolute, and Grise Fjord.

Before 1953, on paper, on sovereignty issue, our government was always questioned. «You don't have any civilians; you only have government workers or RCMP». Some of the great RCMP patrols happen during the 1920's. Great, great work! But they use Greenlandic and some people from Pond Inlet and Greenlandic, in the beginning, guides, because Greenlandic were the only ones who know the area in the beginning. Then they started getting criticized and they started bringing people from Pond Inlet. Some of the great guides Killiktee, people like Maala, some of the great Canadian High Arctic guides only came later. In the beginning it was the Greenlandic people like Nukapinguaq, Panikpa, some of the great descendants of Qillardjua, who was also a Canadian. And the government would get criticized for not having real civilians from Canada, yeah, from the North.

So when the issue of the civilians was being talked about, it's documented: « Inuit are the only ones who can survive in High Arctic or in the North». So we were the chosen civilians and 1953 came.

But was also an era of 1945 after the World War II. The government was being bombarded by the military from USA with the North warning system. That was another issue, that was a big issue for us at the time. The US military was pressuring Ottawa to have something going up here. When 1955 come around, we were already up here. The civilians component was no

more question of sovereignty, it has been documented, no more question of sovereignty now that we have real Canadians living up here. So Polar Shelf was brought up, they started making maps. The maps of Ellesmere Island were maps made by Otto Sverdrup in 1898 and 1903 Norwegian expedition. Otto Sverdrup's maps from Norway were used until 1955. So it's all interconnected, when they got issue of sovereignty is talked about, I can say this without hesitation Grise Fjord and Resolute were the foundation for establishing sovereignty without question, you know.

That's where the apology comes in, where the government should look after its citizens properly. We should not have to continue to pay for high costs of living up here. Government looks after its own, military, RCMP, Environment Canada, Polar Shelf, the people who come up to the High Arctic, they are looked after like babies, they never have to pay one penny to be up here. They enjoy being up here and I'm glad they enjoy being up here. But when you watch on the sideline, none of them having to put any kind of money to eat or to do anything, take the skid, put up on a plane because they have tickets paid for, they just eat good food because everything is paid for, never out of their pocket. And I have to pay five dollars for a can of pop or... Why do I have to pay for things? That is not fair. That's why it continues today the... I don't know what the word is... mistreatment or unbalance, looking after me as a Canadian tax payer citizen.

When I have watched mines developed, there was two mines come up in the High Arctic, one was near Resolute, Little Cornwallis Island. They had everything they needed. They had swimming pool, yes! And the food they ate, wow! And not one of them paid anything out of it because that's part of their benefits? Why can't they do that to us? In the dark season it's still very difficult to have entertainment center proper one, our gym is very old. This office was made in 1971! And the gym was made in 1983-84. The power plant they say they're going to upgrade it soon, it's on top of the list, it's very old, in the sixties something. Some of the hamlet's garages, during the sixties. When you look at that and you see other communities benefit... we don't have a boat protection, we don't have any good harbor here. Never have, there are no natural harbors

I am happy we were looked after well, when we got sick, by the RCMP. They did the best they could for us at the time. They did try to help us when we were, children were sick and people were sick, they used to look after us with what they had.

But it's what the Ottawa did to them to make them sometimes really bad to us, they had no choice to be... stay away from us... you now. Some of what they were made to do. But in those days, the attitude of the government's officials it was not as courteous as they could be. They did the best they could with what situation they had, but there were times when they were made to be a little too far to... what do you call the word... government orientated.

When you have seen how some of the bureaucrats will go to any lengths to make life easier for their own, unfortunately many times it's unfair. When we started having teachers, mechanics, we start having civilians come from the south to work for the government and you see the benefits. They get good housing, superior housing, they get all the food benefits they could have, when we have to pay for our own. That's where I get mixed feeling about mistreatment in that way. You know some of the holiday pay, they would go down at least once a year to go visit their families, when we couldn't.

Why can't they listen to us? Why can't I be given the benefit to ask for a better living up here? Can I have a swimming pool in Grise Fjord? Unfortunately you start thinking about does Ottawa like to keep the North wild? People come up here wanting to experience dark season and wild and cold and uncomfortable. I don't want to be uncomfortable, I want to be comfortable.

The bottom line is: is what happened in 1953 when it shouldn't be. A year before it had been decreed that the Inuit were now equal Canadians, that Inuit were now taxpayers, that the Inuit were voting people, all those rights were given to us a year before we got moved. Our rights were violated big time in many ways!

My sister used to talk about it, my mother used to talk about when we got relocated all the benefits they had were gone. My mother didn't get her husband death benefit, my sister Anna was a polio victim, her benefit disappeared. We did not receive some of the benefits for a long time. It's the way the government moved us here and the experiment, that was really wrong. There are many things that I can talk to you about that were violated of our rights being up here. When the RCMP was relocated from Craig Harbour to Grise Fjord in 1955 we had to camp on the other side of the river, where there's very little space and the RCMP would tell us: « Don't camp in our area, that's RCMP land and anything that is east of Grise Fjord. »

I can show you documentation when the RCMP relocated from Craig Harbour to Grise Fjord there is a report that first corporal wrote: « RCMP detachment in Grise Fjord is now complete, it is five, six miles from the Inuit camp, Lindstrom Peninsula across the Fjord. It is ideal location; it is far enough away that the Inuit cannot easily come here to ask for handout." It's documented! It's a report. And when you read that... I was stunned. That really hurt you know.

***Question 2: What are your hopes for the next generation?***

I want my children and grandchildren and descendants to do the best they can to make their life happy first of all, no matter where they are. To be here or not.

I can't wish them all to be radio operators, that's what they used to say or Coop managers. I think that the number one thing is for them to be sober and happy with whatever endeavour they do. Some of them could become parents or they could have a career.

So my wish for my children is that they be sober, be clear minded, that's the first wish, number one. And then make a living. Do something for the society or after the family, it's that old order you know.

First, when you're born you need clothing, you need shelter and then after that you need something to stay, have your shelter and your clothing and to survive. After all that is done, do something productive, maybe ideally, be well off. But I think you can be very rich and never have any money in your pocket. I have learned that the hard way. I lived for a time when I wanted to satisfied my needs or get rid of the pain that was in me. Because I would seek the source of it, I look for it. And lots of it has to do with my childhood, big portion of my pain was due with my childhood, when I was growing up. And that's why I tell you about it.

After that it's just learning to be human. Then now, if I could play my life again, then I would start saving money or making money and ideal world, fantasy world, I'd like to be well off, not have to worry about paying my bills. I want my children to do well, achieve some of the things I only wish for.

If you're happy, if you're well looked after, if you're loved, then you can do anything you want. That's what my wife and I say: let's love our kids. We were given a second chance my wife and I, our first three children lived a time when we were drunks, when we were alcohol abusers, they hurt, they suffered, they were in pain, they had to live with their mother, father stigmata of drinkers and they suffered. I didn't know that. Until later. So I try to live sober with my second group of kids and grandchildren, with Arqna and Lea and Alaasua, my babies lived a time of "let's be happy attitude".

There are many tears in the story I told you. I did not say anything that would make me cry even though I can easily but, overtime I have learned to use it... there's a time for crying and time to be happy and time to be reflective. I think I just want to say that I have continue to grow with this story and end it with positive note and even humour because it's a big long story. One of the things that I wanted to say, the story of the relocation is so complicated, when I first saw the movie J.F Kennedy's story, with Kevin Costner, the story was almost like the relocation. The governments, more than one, went to great lengths to discourage us to tell the story the way we wanted to. And the research on it was very limited for a long time. We couldn't find some of the documentation, even though we come out with the stories of our own, with our findings through the media. The government used to counter the stories to

almost nullify it, it almost like they wanted us to be discredited because we were trying just to tell the story and we would have documentation to prove our story.

Government would come up with their own story. So when I saw that story about J.F. Kennedy's assassination story and I watched it on TV. When I look at any government cover up type of stories, I think this is not too different from our own effort in the past when we used to try to tell the relocation story. It is very long, it is very complex, it is very deep and many components to it.

Us being up here is so very important, that's why the apology and those monuments that were built by Looty and Simeonie, those - the word monuments - is appropriate; what happened to our story was monumental saga in the Canadian history that should be, that should not be forgotten.

Let's do something about the history and let it be known properly that our relocation story is very important. It has to be known. Thank you.