

VERBATIM

Paul Idlout

Used to be Ullatitaaq, my name changed to Paul Idlout, IDLOUT, Idlout. My father was the late Joseph Idlout and my mother, Leah Qillaq. We moved down there, my younger brothers, sisters, Moses Idlout, and Paniloo, Peter Paniloo, Leah Idlout and Jesse. Jesse was very small. That's who moved down there to Resolute in 1951.

Those are the people who moved down there. Pardon me, I'm wrong, in 1950 we moved to Resolute, got on at Arctic Bay on our way to Resolute as we were picked up by the C.D. Howe.

Those people, Johnny, Johnny Eckalook and his family we travelled with and met in Arctic Bay and were offloaded to Resolute. Back then when we were transported via C.D. Howe and offloaded to Resolute I did not know that the Government had wanted my father to relocate, the late Joseph Idlout, we were moved down there to Resolute and joined the Joanie family.

After we were moved down to that area there the people we lived with were Joanie and family, the Sudlovenick family and Amagoalik. They were many families, we were relocated to down to that area and lived with them.

Over there we tried to train the people, how to hunt and how to survive as they were not used to activities we do here in Pond Inlet, for example. They were not used to hunting and we taught them how to survive down there. We weren't teaching them so much per se but we would accompany them when they travelled and I learned that they weren't skilled at hunting walrus, polar bear, these animals that are usually hunted and that was my education.

Back then when we moved to that area down there I then left in 1963 to Iqaluit as I was working for the RCMP. Since that whole time we were with them since 1950 and then in 1963 we separated and left that area down there.

When we were moved down to that area, I had not known about it but apparently my father knew all about it, Joseph Idlout, he had been asked to move down to that area and for that reason I know about the event.

When we lived down there, we did not really know the area, well, we did not really know the area well although it was the same as our land, but during the winter it was

exactly the same being very dark. But when we got down to that area we did not have a house to live in, we had to try to build our own shelter while living down there.

The Quebec people we got along well with, they were our siblings and we had great relationships with them but back then we had dogs we would travel by dogteam, hunting, trapping foxes but after we had lived there a long time did we start to work with jobs.

And when we got houses we lived in houses we built ourselves. We built our own houses in the community and even though it was hard we have managed to survive. They didn't give us homes, so we had to build our own. I don't know how we were fortunate enough to learn about building houses and we were able to get homes.

That was our life, our customs, those who had moved down to Resolute and returned here, I myself came back here in 1981 and since then I lived in Iqaluit and still do. Those Quebec people were like our own, those people we had the reunion with. This is what I experienced in Resolute, we would travel by dogteam and hunt to survive down there. That is what we experienced.

We got on the ship in Arctic Bay, we got on the ship there, via the C.D. Howe. When we arrived there in Resolute the first thing we found out, we had not brought any personal property and back then we were not as well off, I know that we had no vehicles, we did not bring any sort of transportation. We saw vehicles there for the first time, the soldiers called RCAF were already there and we saw their vehicles. But when we were offloaded to Resolute to a small piece of land there was a boat there, that was our only possession according to my memory. That was our only means of support, the boat with points at both ends (Peterhead), that's what it was.

I remember it very well, the land was different, the land I noticed was different when we were offloaded to our camp, there were no plants, only rocks, gravel, that was all I experienced, the pebble beach and we pitched our tent there. Only when the weather got very cold did we build houses and live in them.

Those of us who were relocated, it could not be helped, we were not from the same community, the Quebec people and us and it was an obstruction as we did not speak the same dialects and our lifestyles were different and we had to get used to each other.

We then started learning each other's languages, and what had been obstructions in our relationships as we had not been from the same community.

The Quebec people came from a warmer climate and we came from here in Pond Inlet, I think the experience was easier for us, the land was not exactly like ours but it was

obvious that it was going to be a hardship for us as there were no plants, no berries and those used from the land and we had to adjust to that.

But I stated we were not used to each other, we did not speak the same dialect but I think this was resolved quickly but we didn't have a proper language, we could not properly say their words and they did not speak our dialect of course so clear communications were a problem.

Yes, life has definitely improved, but we created a new life, we mixed our languages and started communicating, not talking Quebec or Pond Inlet dialects but creating their own language and changed parts of their lives.

We became completely accustomed to each other that way by changing our language a little and our lives a little and that was what we had to do.

But these were what caused the hardships, at least for us that there were no houses and it was fall and very cold, we lived in a tent and the tent was very cold, we did not go to a warm place for a long time and that place was very cold, it was a hardship for us as it was very cold and we were building a house, I think we were all experiencing something new, living a custom experiencing something that we weren't supposed to.

There were no nurses down there but only the soldiers they called the RCAF had a nurse and that person would visit the Inuit but wasn't our official nurse. These were hardships we faced, not having nurses and trying to get accustomed to something we weren't used to.

I found out having an RCMP officer was hard, that officer Ross Gibson was his name while he was alive we had to follow each and every one of his rules and only when he gave us permission could we visit the base and in our lives we had to follow his rules, do as that officer wished. That person too was a hardship as to how to live our lives.

The Government's apology I wasn't really aware of so what changes it affected I didn't really notice, my father was not a part of the settlement when he should have been and as he was not a part of the settlement and when the Government was issuing their apology my family did not seem to be a part of it as the Quebec people would say my father moved there on his own accord when he had not followed his own wishes, he too was controlled by the government, my father.

But I did not experience it myself, I was not with him, they were not included in the group that was to get the apology and we did not fully understand that.

This is a bit of a concern to me, the fact that my father was not allowed to be part of the financial settlement, for that reason my father seems to be left out, my family seems to

be left out and this to me is what has changed, we were treated like we did not take part like we were not there, that is my problem.

From my life I know that my relationships with the Quebec people and the people that are here for the reunion were my fellow community members, I lived with them, I felt they were my community members, family members along with the Pond Inlet people, but it does not seem fair that they did not include me in and we were treated like we weren't there, I know that my negative feelings about being left out, my parents being left out I do know the reasons they said he was trying to run his own life when this fact is completely untrue and which I found out.

But I completely accepted their people, the Quebec people and the Pond Inlet people and their children, with that in mind I expect a satisfying solution to this problem in the future.

I don't have a great concern arising out of the relocation but I said earlier that we are working in Iqaluit to get the compensation we did not receive, Elijah Erkloo and I are working on that in Iqaluit, I do want to be completely connected to the Quebec people and live like our relationships had been in the past and in our future to have a great relationship with them and get closure with them.