

Attatama Nunanga, My Father's Land
Formal Intervention by Dr. Zacharias Kunuk O.C.

*Nunavut Impact Review Board Technical Public Hearing
Final Environmental Impact Statement File #08MN053
Baffinland Iron Mines Corporation Mary River Project
July 23, 2012, Igloolik, Nunavut*

Submitted June 8, 2012

PART TWO: INUKTITUT AUDIO AND VIDEO

<http://www.isuma.tv/DID>

Use Low Bandwidth Version for Easier Download

<http://www.isuma.tv/lo/en/DID>

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<http://www.isuma.tv/lo/en/DID>

Oral Inuktitut audio and video is submitted electronically from our website at the URL <http://www.isuma.tv/lo/en/DID>.

See attached a list of audio and video files submitted at June 8, 2012. For convenience of viewing or download, we also include the individual URL for each audio or video file listed.

Also see attached a series of Screen Shots taken June 7, 2012 showing precisely the main pages of this submission: <http://www.isuma.tv/lo/en/DID>, <http://www.isuma.tv/lo/en/DID> and <http://www.isuma.tv/lo/en/DID> as they appeared on this day.

Also see attached, English sub-titled text or transcript for three professional films submitted, *Inuit Knowledge and Climate Change (2010)*, *Testimony: Peter Irniq (2009)* and *Exile (2008)*.

All media files SHOULD be accessible to any reasonable high-speed internet connection capable of using Youtube. Our website provides 'low bandwidth versions' of all media files for users with slower internet. All video files are small, running from 3-7 minutes maximum. These videos are 250MB or less each, except for three professional films included. Audio files of Call-in Radio Shows run from 100-150 minutes but are less than 150MB each.

FOR EXTRA CONVENIENCE, for users with no internet service, or service below the minimum required to view low-bandwidth versions of short video clips, we are providing a 4-DVD boxed set of all Inuktitut Audio and Videos submitted at June 8, 2012.

Ten copies of the 4-DVD boxed set of the website *Attatama Nunanga, My Father's Land*, were shipped June 8, 2012 by First Air Priority Courier service to NIRB at Cambridge Bay. A copy of the dated Waybill is emailed to NIRB Technical Director, Amanda Hanson. This dated waybill proves that everything on the 4-DVD set was already fully available electronically for download by internet on June 8, 2012.

We would be pleased to provide NIRB with additional copies of the 4-DVD boxed set at your request.

Attatama Nunalanga, My Father's Land
PART TWO: INUKTITUT AUDIO AND VIDEO

DVD ONE	<i>MB</i>	<i>time</i>	<i>URL</i>
<i>Zacharias Kunuk, Summary & Introduction</i>			
Zacharias Kunuk Intervention Part 1	250	5:16	http://www.isuma.tv/lo/en/igloolikmiut/dr-zacharias-interview-part-1
Zacharias Kunuk Intervention Part 2	250	4:32	http://www.isuma.tv/lo/en/igloolikmiut/dr-zacharias-interview-part-2
Zacharias Kunuk Intervention Part 3	250	4:29	http://www.isuma.tv/lo/en/igloolikmiut/dr-zacharias-interview-part-3
sub-total MB	750		
<i>Video Interviews on Baffinland (1)</i>			
Louis Uttak Part 1	250	4:39	http://www.isuma.tv/lo/en/igloolikmiut/interview-with-louis-uttak-pt1
Louis Uttak Part 2	250.6	3:10	http://www.isuma.tv/lo/en/igloolikmiut/interview-with-louis-uttak-pt2
Louis Uttak Part 3	250.8	4:00	http://www.isuma.tv/lo/en/igloolikmiut/interview-with-louis-uttak-pt3
Mary Ammaaq Part 1	250.5	4:29	http://www.isuma.tv/lo/en/igloolikmiut/mary-ammaaq-interview-part-1
Mary Ammaaq Part 2	250	4:52	http://www.isuma.tv/lo/en/igloolikmiut/mary-ammaaq-interview-part-2
Mary Ammaaq Part 3	249.9	5:26	http://www.isuma.tv/lo/en/igloolikmiut/mary-ammaaq-interview-part-3
Mary Ammaaq Part 4	250	5:41	http://www.isuma.tv/lo/en/igloolikmiut/mary-ammaaq-interview-part-4
Augustine Taqqaugaq Part 1	251.6	4:37	http://www.isuma.tv/lo/en/igloolikmiut/augustine-taqqaugaq-interview-part-1
Augustine Taqqaugaq Part 2	250.9	5:07	http://www.isuma.tv/lo/en/igloolikmiut/augustine-taqqaugaq-interview-part-2
Augustine Taqqaugaq Part 3	251.8	4:17	http://www.isuma.tv/lo/en/igloolikmiut/augustine-taqqaugaq-interview-part-3
Augustine Taqqaugaq Part 4	251	3:25	http://www.isuma.tv/lo/en/igloolikmiut/augustine-taqqaugaq-interview-part-4
Augustine Taqqaugaq Part 5	250.8	4:20	http://www.isuma.tv/lo/en/igloolikmiut/augustine-taqqaugaq-interview-part-5
George Qattalik	239.6	8:39	http://www.isuma.tv/lo/en/igloolikmiut/george-qattalik-interview
Steve Sarpinak part 1	251.4	5:02	http://www.isuma.tv/lo/en/igloolikmiut/steve-sarpinak-interview-part-1
Steve Sarpinak part 2	250.5	5:10	http://www.isuma.tv/lo/en/igloolikmiut/steve-sarpinak-interview-part-2
sub-total MB	3749.4		
DVD ONE: Total MB	4499.4		

DVD TWO

Video Interviews on Baffinland (2)

Abraham Ulayuruluk Part 1	249.2	5:04	http://www.isuma.tv/lo/en/igloolikmiut/abraham-ulayuruluk-interview-pt-1
Abraham Ulayuruluk Part 2	250.2	4:50	http://www.isuma.tv/lo/en/igloolikmiut/abraham-ulayuruluk-interview-pt-2
Abraham Ulayuruluk Part 3	249.5	5:35	http://www.isuma.tv/lo/en/igloolikmiut/abraham-ulayuruluk-interview-pt-3
Abraham Ulayuruluk Part 4	249.5	2:37	http://www.isuma.tv/lo/en/igloolikmiut/abraham-ulayuruluk-interview-pt-4
Abraham Ulayuruluk Part 5	250.1	5:35	http://www.isuma.tv/lo/en/igloolikmiut/abraham-ulayuruluk-interview-pt5
Rebecca Malliki Part 1	250.8	5:09	http://www.isuma.tv/lo/en/igloolikmiut/rebecca-malliki-interview-part-1
Rebecca Malliki Part 2	250.8	4:06	http://www.isuma.tv/lo/en/igloolikmiut/rebecca-malliki-interview-part-2
Rebecca Malliki Part 3	249.7	5:08	http://www.isuma.tv/lo/en/igloolikmiut/rebecca-malliki-interview-part-3
Rebecca Malliki Part 4	251.3	3:16	http://www.isuma.tv/lo/en/igloolikmiut/rebecca-malliki-interview-part-4
Rebecca Malliki Part 5	249.5	2:56	http://www.isuma.tv/lo/en/igloolikmiut/rebecca-malliki-interview-part-5
Jason Palluq Part 1	251.6	5:25	http://www.isuma.tv/lo/en/igloolikmiut/jason-palluq-interview-part-1
Jason Palluq Part 2	250.1	3:18	http://www.isuma.tv/lo/en/igloolikmiut/jason-palluq-interview-part-2
Jason Palluq Part 3	251	5:49	http://www.isuma.tv/lo/en/igloolikmiut/jason-palluq-interview-part-3
Jason Palluq Part 4	250.6	2:36	http://www.isuma.tv/lo/en/igloolikmiut/jason-palluq-interview-part-4
Jason Palluq Part 5	250.1	3:56	http://www.isuma.tv/lo/en/igloolikmiut/jason-palluq-interview-part-5
Christopher Piuggatuk part 1	101.1	3:47	http://www.isuma.tv/lo/en/igloolikmiut/christopher-piugattuk-part-1
Christopher Piuggatuk part 3	101.8	5:03	http://www.isuma.tv/lo/en/igloolikmiut/christopher-piugattuk-interview-part-3

DVD TWO: Total MB 3956.9

DVD THREE

Radio Call-in Podcasts on Baffinland

NIRB Part 4 June 6	http://www.isuma.tv/did/wildlife-impact-call-in-show-june-6-2012
NIRB Part 3 June 5	http://www.isuma.tv/did/inform-and-consult-zacharias-kunuk-discussing-his-formal-intervention-to-nirb-june-8-with-his
QIA Report May 30	http://www.isuma.tv/lo/en/did/click-here-for-podcast-igloolik-call-in-may-30-2012-zacharias-kunuk-qia-report
NIRB Part 2 May 23	http://www.isuma.tv/lo/en/did/radio/podcast23May
NIRB Part 1 May 16	http://www.isuma.tv/lo/en/did/radio/igloolik/click-here-for-podcast-of-program-4-may-16-2012-review-of-nirb-nunavut-impact
Human Rights Part 2 May 10	http://www.isuma.tv/lo/en/did/radio/igloolik/podcast-of-program-3-may-10-2012
Human Rights Part 1 May 9	http://www.isuma.tv/lo/en/did/radio/igloolik/podcast-of-program-2-may-9-2012-lloyd-lipsett-part-one-human-rights-call-in-radio

Inuktitut Audio Information Clips

Inuktitut Audio 01			http://www.isuma.tv/lo/en/igloolik-radio-working-channel/introduction-to-nn-episode-2
Inuktitut Audio 02			http://www.isuma.tv/lo/en/igloolik-radio-working-channel/clip-2-nirb-5-321
Inuktitut Audio 03			http://www.isuma.tv/lo/en/igloolik-radio-working-channel/clip-3-nirb-7-442
Inuktitut Audio 04			http://www.isuma.tv/lo/en/igloolik-radio-working-channel/paul-quassa-discusses-nirb-in-relation-to-the-nlca-and-the-mary-river
Inuktitut Audio 05			http://www.isuma.tv/lo/en/igloolik-radio-working-channel/sandra-inutiq-discusses-the-nirb-process-and-public-interest
Inuktitut Audio 06			http://www.isuma.tv/lo/en/igloolik-radio-working-channel/clip-7-nirb3-508
Qainnaa			http://www.isuma.tv/lo/en/igloolikmiut/anivunga

Personal Videos, On My Father's Land

At the Floe Edge	234.9	8:00	http://www.isuma.tv/lo/en/igloolikmiut/flow-edge-with-zacharias-kunuk
Emile Immaroitok 1960's	100	3:32	http://www.isuma.tv/lo/en/igloolikmiut/emile-immaroitok-talks-to-bernard-saladin-danglure-1960s
Atanarjuat Song	60.7	5:10	http://www.isuma.tv/lo/en/igloolikmiut/igloolik-head-start-gets-a-visitor-from-greenland-group
Nathalino Caught a Bear	100	9:13	http://www.isuma.tv/lo/en/videoblog-of-zacharias-kunuk/111215natalinocaughtbear
sub-total MB	495.6		

Professional Videos

Inuit Knowledge and Climate Change	800	52	http://www.isuma.tv/lo/en/inuit-knowledge-and-climate-change/movie
Exile	380.1	48	http://www.isuma.tv/lo/en/isuma-productions/exile-0
sub-total MB	1180.1		

DVD THREE: Total MB

DVD FOUR

Professional Videos

Testimony: Peter Irniq	1300	116	http://www.isuma.tv/lo/en/truth-and-reconciliation/peter-irniq-testimony
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DVD FOUR: Total MB 1300

MY FATHER'S LAND

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- Zacharias Kunuk, Summary & Introduction
- Video Interviews on Baffinland (1)

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DR. ZACHARIAS KUNUK O.C. NIRB FORMAL INTERVIEW

- **Part 1**
- **Part 2**
- **Part 3**
- **Main menu**

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VIDEO INTERVIEWS ON BAFFINLAND (1)

- σΆϙ ΔοβΝϙϙ **Louis Uttak Interview, Igloolik**
- σΆϙ ΔοβΝϙϙ **Mary Ammaaq Interview**
- σΆϙ ΔοβΝϙϙ **Augustine Taqqaugaq Interview**
- σΆϙ ΔοβΝϙϙ **George Qattalik Interview**
- σΆϙ ΔοβΝϙϙ **Steve Sarpinak Interview**
- **Main menu**

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LOUIS UTTAK INTERVIEW, IGLOOLIK

- **Part 1**
- **Part 2**
- **Part 3**
- **Back**
- **Main menu**

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MARY AMMAAQ INTERVIEW

- Part 1
- Part 2
- Part 3
- Part 4
- Back
- Main menu

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AUGUSTINE TAQQAUGAQ INTERVIEW

- **Part 1**
- **Part 2**
- **Part 3**
- **Part 4**
- **Part 5**
- **Back**
- **Main menu**

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STEVE SARPINAK INTERVIEW

- **Part 1**
- **Part 2**
- **Back**
- **Main menu**

MY FATHER'S LAND

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Video Interviews on Baffinland (2)

- σḶᶜ Δᵐᵇᵏᵛᶜ **Abraham Ulayuruluk Interview**
- σḶᶜ Δᵐᵇᵏᵛᶜ **Rebecca Malliki Interview**
- σḶᶜ Δᵐᵇᵏᵛᶜ **Jason Palluq Interview**
- σḶᶜ Δᵐᵇᵏᵛᶜ **Christopher Piugattuk Interview**
- σḶᶜ Δᵐᵇᵏᵛᶜ **Vivi Kunuk Interview**

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ABRAHAM ULAYURULUK INTERVIEW

- **Part 1**
- **Part 2**
- **Part 3**
- **Part 4**
- **Part 5**
- **Back**
- **Main menu**

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REBECCA MALLIKI INTERVIEW

- Part 1
- Part 2
- Part 3
- Part 4
- Part 5
- Back
- Main menu

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JASON PALLUQ INTERVIEW

- Part 1
- Part 2
- Part 3
- Part 4
- Part 5
- Back
- Main menu

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CHRISTOPHER PIUGATTUK INTERVIEW

- [Part 1](#)
- [Part 3](#)
- [Back](#)
- [Main menu](#)

MY FATHER'S LAND

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- **Personal Videos on My Father's Land**
- **Professional Videos 2008-2010**
- **Radio Call-in Podcasts on Baffinland**
- **Inuktitut Audio Information Clips**

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PERSONAL VIDEOS ON MY FATHER'S LAND

- σΆϙ ΔμᵇΠΔϙ **At the Flow Edge with Zacharias Kunuk**
- σΆϙ ΔμᵇΠΔϙ **Emile Immaroitok with BSD in 1960's**
- σΆϙ ΔμᵇΠΔϙ **Atanarjuat Song by Paingut Pauloosie**
- σΆϙ ΔμᵇΠΔϙ **Natalino Caught a Bear**
- **Main menu**

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PROFESSIONAL VIDEOS 2008-2010

- **Inuit Knowledge and Climate Change, 2010**
- **Exile, 2008**
- **Main menu**

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RADIO CALL-IN PODCASTS ON BAFFINLAND

WARNING: Radio Podcasts on this DVD only can be played in a computer using your computer's finder (for MAC users) or Windows Explorer (for PC users) to choose the files, e.g. Wildlife Impact Call-in June 6, Steensby Call-in June 5, etc... Radio audio files will NOT play in a standard DVD player. They can be downloaded directly from www.isuma.tv/DID/radio/igloolik.

- NIRB Part 4 June 6
- NIRB Part 3 June 5
- QIA Report May 30
- NIRB Part 2 May 23
- NIRB Part 1 May 16
- Human Rights Part 2 May 10
- Human Rights Part 1 May 9
- Main menu

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INUKTITUT AUDIO INFORMATION CLIPS

WARNING: Inuktitut Audio Information Clips on this DVD only can be played in a computer using your computer's finder (for MAC users) or Windows Explorer (for PC users) to choose the files, e.g. Inuktitut Audio 01, Inuktitut Audio 02 etc... Inuktitut audio files will NOT play in a standard DVD player. They can be downloaded directly from www.isuma.tv/DID/radio/igloolik.

- Inuktitut Audio 01
- Inuktitut Audio 02
- Inuktitut Audio 03
- Inuktitut Audio 04
- Main menu
- Inuktitut Audio 05
- Inuktitut Audio 06
- Qainnaa

TITLE: Inuit Knowledge and Climate Change _English_ Subtitles

FCM: NON-DROP FRAME

10:00:18:00 10:00:23:21 - IGLOOLIK ISUMA PRODUCTIONS & KUNUK COHN PRODUCTIONS
PRESENT

10:00:26:21 10:00:32:22 - QAPIRANGAJUQ

10:00:33:11 10:00:39:12 - INUIT KNOWLEDGE AND CLIMATE CHANGE

10:00:40:05 10:00:46:16 - A FILM BY ZACHARIAS KUNUK AND IAN MAURO

10:00:47:07 10:00:52:04 - DEDICATED TO LYPA PITSIULAK

10:00:52:13 10:01:00:15 - BY OBSERVING THE SKY, WEATHER WAS PREDICTED

10:01:00:23 10:01:05:07 - CLOUD FORMATIONS INDICATED WIND DIRECTION.

10:01:06:03 10:01:08:13 - NOW IT IS DIFFERENT.

10:01:09:00 10:01:11:00 - FIRST THEY FORM ONE WAY,

10:01:11:08 10:01:17:18 - THEN THEY QUICKLY CHANGE, TELLING YOU A DIFFERENT STORY.

10:01:29:04 10:01:33:14 - AS WE WERE TRAVELLING, MY MOTHER WENT INTO LABOUR.

10:01:33:14 10:01:36:05 - MY FATHER QUICKLY BUILT AN IGLOO.

10:01:36:21 10:01:39:21 - RIGHT AFTER MY BIRTH,

10:01:40:14 10:01:44:11 - WE WERE MOVING AGAIN THIS TIME TO SET UP A CAMP.

10:01:45:05 10:01:48:11 - THAT WAS THE WAY OF LIFE.

10:01:48:19 10:01:51:13 - WE WERE LIVING THE OLD WAY.

10:01:51:21 10:01:57:08 - EVEN THOUGH CHANGE WAS HAPPENING -

10:01:57:14 10:02:00:19 - TEA, SUGAR AND MILK HAD BEEN INTRODUCED

10:02:01:03 10:02:04:00 - WE STILL LIVED TRADITIONALLY.

10:02:04:08 10:02:07:22 - WE WERE TOLD TO GO OUT FIRST THING IN THE MORNING.

10:02:11:03 10:02:14:01 - WE WERE TOLD TO LOOK OUTSIDE.

10:02:14:09 10:02:17:08 - ONCE OUTSIDE, WE OBSERVED THE ENVIRONMENT.

10:02:17:16 10:02:20:09 - THAT IS WHAT WE WERE TOLD TO DO.

10:02:21:21 10:02:27:08 - FIRST THING IN THE MORNING, I WAS TOLD TO GO OUT

10:02:27:16 10:02:31:16 - IN ORDER TO WELCOME THE ENVIRONMENT

10:02:32:00 10:02:36:13 - AND ALL THE ANIMALS THAT I WAS GOING TO HUNT IN MY
LIFETIME.

10:02:36:21 10:02:42:05 - IT ALSO HELPED ME TO KNOW AND FIND ANIMALS.

10:02:42:13 10:02:45:00 - THAT WAS THE LAW.

10:02:45:23 10:02:51:02 - THEY WOKE US UP EARLY IN THE MORNING AS CHILDREN.

10:02:51:16 10:02:56:20 - IT WAS SO WE WOULD KNOW HOW TO SURVIVE IN LIFE.

10:02:58:05 10:03:05:06 - THE FATHER WOULD GO OUTSIDE, IN THE EVENING PRIOR TO
SLEEPING.

10:03:05:14 10:03:09:04 - SOMETIMES YOU'D GO WITH YOUR FATHER.

10:03:09:12 10:03:12:14 - I DIDN'T REALIZE IT WAS EDUCATIONAL.

10:03:12:22 10:03:18:01 - MY FATHER WOULD LOOK AT THE SKY, IT SEEMED HE WAS
LOOKING AT NOTHING.10:03:18:09 10:03:23:21 - BUT HE WAS OBSERVING THE ENVIRONMENT. THAT'S WHAT HE
WAS DOING.

10:03:24:05 10:03:31:19 - AND EVERY MORNING, IF THE MEN WERE GOING HUNTING,

10:03:32:05 10:03:38:16 - AS A BOY, YOU WERE TOLD TO HELP HARNESS DOGS.

10:03:39:23 10:03:44:11 - SOME MORNINGS WERE BORING AND OTHERS WERE GREAT.

10:03:44:11 10:03:46:14 - THAT'S HOW IT WAS.

10:04:19:10 10:04:28:23 - WHEN WE WERE CHILDREN, WE OPERATED BY PLAYING ALL DAY.

10:04:29:07 10:04:34:17 - IN THE EVENING, WE'D EXPECT THE HUNTERS HOME.

10:04:36:10 10:04:41:04 - BOYS AND GIRLS, WE'D BE PLAYING "WHO COULD HEAR THE
DOGTEAM FIRST."

10:04:41:12 10:04:49:04 - ONE AT A TIME WE'D GO OUT TO LISTEN.

10:04:49:12 10:04:53:19 - WHEN WE CAME IN WE WERE SINGING.

10:04:54:03 10:05:00:22 - A CHILD COMING IN WITH A LONG FACE MEANS THEY DIDN'T
HEAR ANYTHING.10:05:01:12 10:05:07:23 - AND ANOTHER GOES OUT AND STANDS THERE QUIETLY WHILE
WE'RE INSIDE.

10:05:09:04 10:05:12:21 - WHEN ONE COMES IN SMILING, THE CHILDREN RUSH OUT
10:05:13:05 10:05:18:15 - BECAUSE THAT CHILD HAS HEARD THE DOGTEAM.
10:05:22:11 10:05:27:20 - THERE WERE HARDSHIPS, BUT AS CHILDREN WE DIDN'T KNOW.
10:05:28:04 10:05:38:00 - IT WAS A LOT OF FUN GROWING UP. WE DIDN'T WORRY ABOUT MONEY.
10:05:39:08 10:05:46:00 - WE HUNTED AND PLAYED GAMES.
10:05:46:06 10:05:49:08 - I REMEMBER THESE SPECIAL TIMES.
10:05:51:00 10:05:57:00 - OUR PARENTS AND GRANDPARENTS TAUGHT US HOW TO LIVE,
10:05:57:08 10:06:01:01 - SURVIVE ON THE LAND,
10:06:01:19 10:06:10:22 - AND BE A GOOD PERSON. THESE WERE TOLD TO US.

10:06:11:23 10:06:25:02 - WE WERE TAUGHT TO CARE FOR WILDLIFE AND HARVEST ONLY WHAT WE REQUIRED.
10:06:25:02 10:06:34:06 - BACK THEN, WE USED DOGTEAMS DURING WINTER AND PULLED OARS IN SUMMER.
10:06:34:06 10:06:44:21 - WE ONLY HUNTED ANIMALS WHEN WE NEEDED FOOD.
10:06:50:07 10:06:55:01 - THE FIRST SEAL OF THE DAY, WE FEAST ON IT.
10:06:55:10 10:07:03:11 - I REMEMBER THEY WOULD CARVE UP THE SEAL,
10:07:04:09 10:07:13:12 - TAKING FRESH MEAT, LIVER AND FAT.
10:07:14:19 10:07:25:01 - WE EAT LIKE THAT TODAY, IT'S STILL DELICIOUS.
10:07:28:00 10:07:32:18 - WE ALL GOT TEACHINGS AS MEN REGARDING WILDLIFE.
10:07:32:19 10:07:40:09 - FOR EXEMPLE, ANIMALS MIGRATE,
10:07:40:09 10:07:50:05 - BOTH SEA AND LAND MAMMALS MOVE WITH THE SEASONS.
10:07:50:22 10:07:57:17 - WHEN ANIMALS STARTED TO ARRIVE,
10:07:57:17 10:08:04:11 - MY FATHER TOLD ME NEVER TO HUNT THE FIRST ONES.
10:08:04:11 10:08:10:01 - AS THEY PASS, I WAS TOLD TO HUNT THOSE THAT FOLLOWED.
10:08:10:01 10:08:19:02 - THE FIRST GROUP ALWAYS TURNS BACK IF WE HUNT TOO QUICKLY.
10:08:19:02 10:08:25:04 - THE OTHER ANIMALS KNOW AND HEAR.
10:08:25:04 10:08:33:09 - WE DID THIS SO THERE WOULD BE PLENTY OF ANIMALS WHERE WE CAMP.
10:08:35:19 10:08:41:21 - WITH ANIMALS, YOU DON'T KNOW IF THEY'LL BE IN AN AREA OR NOT.
10:08:41:21 10:08:46:00 - IT'S BECAUSE OF THE WEATHER.
10:08:46:00 10:08:52:22 - TODAY THERE'S PLENTY AND TOMORROW THEY'RE GONE.
10:08:52:22 10:08:56:04 - THAT'S HOW ANIMALS OPERATE. INUIT TRY TO KNOW ALL THIS.
10:08:56:04 10:08:57:04 - THAT'S HOW ANIMALS OPERATE. INUIT TRY TO KNOW ALL THIS.
10:09:06:01 10:09:10:11 - IN OUR CAMPS, PRIOR TO MOVING TO SETTLEMENTS,
10:09:11:05 10:09:17:16 - ACTIVITIES WERE DICTATED BY WEATHER AND ENVIRONMENT.
10:09:17:16 10:09:28:04 - HUNTERS HAD THIS AWARENESS OF THE ENVIRONMENT WITHIN THEM.
10:09:28:17 10:09:34:09 - IT WAS A WAY OF LIFE WHEN WE LIVED IN TRADITIONAL CAMPS.
10:10:08:09 10:10:12:19 - SOUTHERNERS DON'T WANT TO UNDERSTAND INUIT WAYS.
10:10:13:17 10:10:19:07 - THEY'RE IGNORANT ABOUT OUR CULTURE, DON'T CONSIDER OUR OPINION,
10:10:19:07 10:10:21:11 - AND TREAT US LIKE WE KNOW NOTHING.
10:10:21:11 10:10:27:21 - INUIT CULTURE IS ORAL AND WE KEEP KNOWLEDGE IN OUR MINDS.
10:10:27:21 10:10:35:03 - EVEN WITHOUT TEXT, OUR ULTURE IS FULL OF WISDOM.
10:10:35:03 10:10:42:20 - IT BRINGS ME JOY WHEN INUIT GATHER AND LISTEN TO THEM.
10:10:42:20 10:10:53:13 - I HEAR INUIT ARE RISING SLOWLY, BUT THERE'S STILL A LONG WAY TO GO.
10:10:53:13 10:10:58:10 - WE HAVE KNOWLEDGE ABOUT ANIMALS.
10:10:58:10 10:11:06:14 - THEIR BIRTH CYCES, WHEN THEY SHED FUR, WHEN THEY MATE, AND WHEN ANIMALS GATHER.
10:11:06:14 10:11:09:00 - INUIT KNOW ALL THESE.

10:11:09:00 10:11:13:00 - FOR A LONG TIME, WE HAVE LIVED ON ANIMALS FOR FOOD,
10:11:13:00 10:11:19:07 - ALL THE WAY TO THE PRESENT.
10:11:24:09 10:11:27:11 - OUR ANCESTORS WERE BRILLIANT ON THE ENVIRONMENT.
10:11:27:11 10:11:31:13 - THEY HAD KNOWLEDGE ABOUT SEASONS.
10:11:32:08 10:11:40:15 - IN THE FALL, WITH NO ICE FORMED, THEY COULD PREDICT AND
WOULD SAY:
10:11:40:15 10:11:47:17 - "THE ICE WILL BE LATE" OR "THE ICE WILL BE EARLY."
10:11:47:17 10:11:54:06 - THEY HAD THIS KNOWLEDGE. I ALSO KNOW THESE PREDICTION
TECHNIQUES.
10:11:55:07 10:12:03:19 - THEY WERE ALWAYS OBSERVING THE ENVIRONMENT.
10:12:03:19 10:12:08:09 - WE HAVE BIG TIDES HERE.
10:12:08:09 10:12:22:13 - IT IS SAID, IF YOU SEE A WET TIDE LINE, THE ICE WILL COME SOON.
10:12:22:13 10:12:35:01 - IF, IN THE FALL, THE TIDE LINE IS DRY, THE ICE WILL BE LATE.
10:12:35:01 10:12:38:00 - THAT'S HOW THEY KNEW.
10:12:39:20 10:12:51:04 - BACK THEN, WHEN A STORM PASSED IT WOULD BE FOLLOWED BY
A LONG CALM PERIOD.
10:12:51:04 10:12:56:08 - BY OBSERVING CLOUD FORMATIONS, ONE COULD TELL WHICH
DIRECTION
10:12:56:08 10:12:59:05 - THE WINDS WOULD COME FROM.
10:12:59:05 10:13:04:23 - TODAY, IT'S IMPOSSIBLE TO CORRECTLY PREDICT WEATHER.
10:13:05:16 10:13:11:10 - I SPOKE WITH ANOTHER INUK WEATHERMAN ABOUT THIS.
10:13:11:10 10:13:21:04 - I TOLD HIM I CAN'T FORECAST THE WEATHER ANYMORE. HE SAID
HE ALSO GAVE UP ON THAT.
10:13:21:04 10:13:28:02 - WITH ALL THESE STRONG WINDS,
10:13:28:02 10:13:39:07 - IT'S HARD TO KNOW WHERE THEY ARE COMING FROM.
10:13:42:10 10:13:49:22 - I CANNOT SAY IT'S COLD ANYMORE.
10:13:49:22 10:13:58:14 - YOU YOUNGER GENERATIONS THINK IT'S COLD, YOU THINK YOU
KNOW COLD.
10:13:58:14 10:14:03:09 - WELL IT USED TO BE REALLY COLD IN THE PAST.
10:14:03:09 10:14:12:14 - WE'D FREEZE OUR FACES AND WOULDN'T STOP HUNTING.
10:14:12:14 10:14:16:17 - THAT WAS THE ONLY WAY TO SURVIVE.
10:14:19:06 10:14:23:07 - IN 1940, IT WAS EXTREMELY COLD.
10:14:23:07 10:14:27:12 - THE TEMPERATURE WENT DOWN TO -60 CELSIUS.
10:14:27:12 10:14:33:08 - EVEN STOVE FUEL TURNED TO SLUSH WHEN IT WAS THIS COLD.
10:14:33:08 10:14:41:02 - I'VE SEEN THIS HAPPEN TWICE, ONCE IN 1953.
10:14:41:02 10:14:53:01 - FROZEN HEATING FUEL COULD NOT BE POURED. I'VE SEEN THIS
HAPPEN.
10:14:56:20 10:15:01:14 - I'VE REALLY NOTICED, STANDING AT THE SEAL BREATHING HOLE,
10:15:01:14 10:15:08:00 - THE ICE IS THIN AND MELTING.
10:15:10:13 10:15:17:20 - LOOKING INTO THE SEAL HOLE, ICE IS MOVING AROUND INSIDE.
10:15:17:20 10:15:24:16 - I THOUGHT TO MYSELF IT'S LIKE HEATING ICE INSIDE A KETTLE.
10:15:24:16 10:15:27:15 - I'VE SEEN THIS IN A BREATHING HOLE.
10:15:29:09 10:15:33:01 - THE ICE IS THIN WHEN YOU'RE HUNTING.
10:15:33:01 10:15:40:05 - OBSERVING THE SEAL HOLE, YOU NOTICE HOW THIN THE ICE IS.
10:15:40:05 10:15:49:04 - WHEN SEALS SUNBATHE ON THE ICE THEY NORMALLY DIVE
STRAIGHT DOWN,
10:15:49:04 10:15:53:02 - BUT NOW THEY DIVE IN AT AN ANGLE.
10:15:53:02 10:15:58:07 - WHEN THEY DIVE THIS WAY, YOU KNOW THAT AREA IS THIN.
10:15:58:07 10:16:00:23 - THAT'S HOW WE KNOW.
10:16:04:12 10:16:08:20 - WE HUNT SEALS AT THEIR BREATHING HOLES.
10:16:08:20 10:16:17:01 - NORMALLY IT'S COLD IN MARCH AND APRIL.
10:16:17:01 10:16:25:18 - BUT NOW WE'RE SEEING SEALS SUNBATHING ON THE ICE AT THIS
TIME.
10:16:25:18 10:16:34:02 - SEALS HAVE A LOT OF FAT RESERVES IN WINTER.
10:16:34:02 10:16:40:17 - I BELIEVE SEALS ARE OVERHEATING UNDERWATER
10:16:40:17 10:16:47:01 - AND HAVE TO COOL DOWN ON THE ICE SURFACE.

10:16:47:01 10:16:50:21 - THIS HAS NEVER HAPPENED BEFORE.
10:16:52:00 10:16:58:01 - I WENT TO ASK MY MOTHER AND MOTHER-IN-LAW.
10:16:58:01 10:17:02:18 - SEALS SHOULD NOT HAVE SUMMER FUR IN THE DEAD OF WINTER.
10:17:02:18 10:17:07:10 - THIS GOT MY ATTENTION.
10:17:07:16 10:17:13:06 - SEALSKINS USED TO BE OF VERY FINE QUALITY, THE FUR WAS WONDERFUL.
10:17:13:06 10:17:20:12 - NOW WITH MINING ACTIVITY AND CLIMATE CHANGE,
10:17:20:12 10:17:29:04 - THE FURS HAVE ROTTEN PATCHES AND THE SKIN TEARS EASILY.
10:17:29:04 10:17:42:02 - NOW WHEN YOU STRETCH THE SKIN, HOLES APPEAR AS IF IT WERE BURNT.
10:17:48:04 10:17:59:17 - IT'S REALITY FOR US. IT'S HOT HERE EVERY YEAR NOW!
10:17:59:17 10:18:02:10 - NOT LONG AGO, THIS WAS NOT THE CASE,
10:18:02:10 10:18:08:18 - IT DID NOT REMAIN HOT YEAR AFTER YEAR.
10:18:08:18 10:18:16:12 - GLOBAL WARMING HAS ARRIVED AND IT'S IN OUR ATMOSPHERE.
10:18:17:12 10:18:23:15 - THE WARMING OF OUR LIMATE IS CONNECTED TO THE SUN.
10:18:23:15 10:18:32:03 - ACCORDING TO MY KNOWLEDGE AND RESEARCH,
10:18:32:03 10:18:43:15 - POLLUTION IS LIKE A BLANKET OVER OUR EARTH.
10:18:43:15 10:18:49:08 - OUR EARTH IS HAVING A HARD TIME BREATHING AND THEN OVERHEATS.
10:18:49:08 10:18:54:13 - THE BLANKET IS THE POLLUTION IN OUR ATMOSPHERE.
10:18:55:13 10:18:59:12 - THIS IS DANGEROUS TO PEOPLE WORLDWIDE.
10:18:59:12 10:19:02:19 - NOT ONLY THE ARCTIC BUT EVERYWHERE.
10:19:02:19 10:19:11:10 - HOWEVER, IT'S MOST NOTICEABLE IN OUR HOMELAND.
10:19:11:10 10:19:16:23 - WE'RE A HUNTING CULTURE AND ANIMALS ARE OUR LIVELIHOOD.
10:19:16:23 10:19:22:05 - IT AFFECTS BOTH INUIT AND SOUTHERNERS.
10:19:22:05 10:19:25:18 - INUIT ARE STARTING TO TALK ABOUT THEIR EXPERIENCE.
10:19:25:18 10:19:34:20 - SCIENTISTS TALK ABOUT CLIMATE CHANGE WITH STUDIES ON POLLUTION AND TOXINS.
10:19:34:20 10:19:42:21 - WHEREAS INUIT DISCUSS THE EFFECTS AS THEY OCCUR WITHIN OUR LIVES.
10:19:42:21 10:19:47:10 - OUR WHOLE WORLD IS CHANGING
10:19:47:10 10:19:55:10 - WHAT ALARMS ME IS THE POTENTIAL AND GLOBAL DAMAGES.
10:19:55:10 10:20:03:18 - ON THE TOPIC OF ENVIRONMENT, SOUTHERNERS FOCUS ON BORDERS,
10:20:03:18 10:20:14:01 - WHICH PREVENTS THEM FROM GETTING CONNECTED.
10:20:14:01 10:20:20:07 - WHEN INUIT TALK ENVIRONMENT, WE ARE ONE.
10:20:20:07 10:20:21:07 - WHEN INUIT TALK ENVIRONMENT, WE ARE ONE.
10:20:54:12 10:21:00:05 - TEN YEARS AGO, IT WAS HOT, EVERYTHING MELTED.
10:21:00:12 10:21:07:00 - FOR TWO STRAIGHT WEEKS IT WAS +35 CELSIUS.
10:21:07:08 10:21:12:16 - FOR THE FIRST TIME WE WERE IN SHORTS, WITH NO TOPS, WORKING OUTSIDE.
10:21:13:00 10:21:17:00 - DURING THAT PERIOD, MOST OF THE GLACIERS MELTED.
10:21:17:08 10:21:20:10 - AND NOW THEY KEEP MELTING
10:21:20:10 10:21:24:20 - SINCE THAT TIME IT WAS +35 OUTSIDE.
10:21:32:11 10:21:36:16 - THOSE BEAUTIFUL GLACIERS, IT SEEMED THEY WOULD NEVER MELT.
10:21:37:00 10:21:40:22 - BUT THEY'VE MOSTLY DISAPPEARED.
10:21:41:06 10:21:46:09 - WE USED TO GET ICE FROM NEARBY GLACIERS FOR DRINKING WATER.
10:21:46:17 10:21:56:00 - ALL THE GLACIERS BY THE SHORE ARE NOW GONE.
10:21:58:09 10:22:05:09 - AS A CHILD, I USED TO GO ON NARWHAL HUNTS, BY DOGTEAM NEAR POND INLET.
10:22:05:17 10:22:14:00 - ONCE CAUGHT, A CHUNK OF THE WHALE'S SKIN WAS TIED TO A WHIP, AND SET IN THE WATER.
10:22:14:08 10:22:18:11 - WHEN PULLED UP LATER IT WOULD BE FROZEN.
10:22:18:19 10:22:21:09 - NOWADAYS, YOU CAN'T DO THAT ANYMORE.

10:22:21:17 10:22:28:15 - INUIT NOTICE HOW THE SEA IS THINNING THE ICE.
10:22:28:23 10:22:30:23 - THE ICE IS MUCH THINNER.
10:22:31:07 10:22:36:07 - ALTHOUGH THE ARCTIC IS STILL COLD,
10:22:36:07 10:22:41:14 - IT'S NOT NEARLY AS COLD AS IT USED TO BE.
10:22:41:22 10:22:48:20 - WE KNOW THE ICE IS THINNER THAN BEFORE.
10:22:49:04 10:22:53:19 - THE WARMTH IS COMING FROM THE SEA.
10:22:54:21 10:23:00:05 - THE FLOE EDGE HAS CHANGED.
10:23:00:12 10:23:06:06 - IT USED TO STAY FOR A LONG TIME.
10:23:06:14 10:23:12:10 - THESE DAYS, BOTH EDGES OF THE ICE ARE BREAKING OFF.
10:23:12:18 10:23:14:19 - IT WILL NOT REMAIN SOLID.
10:23:15:03 10:23:19:10 - WE USED TO BE HAPPY WHEN WE HAD A STABLE FLOE EDGE.
10:23:19:17 10:23:22:21 - WHEN IT'S LIKE THAT THERE'S MORE SEALS.
10:23:23:05 10:23:29:16 - MULTI-YEAT ICE NO LONGER EXISTS IN THIS AREA.
10:23:33:06 10:23:40:23 - DURING THE SPING SEAL PUP HUNT, THE ICE IS TINNER AND IT
MELTS A LOT FASTER NOW.
10:23:41:11 10:23:49:06 - MULTI-YEAR ICE IS USUALLY GROUNDED AND TRAPPED AT THE
SHORELINE.
10:23:49:14 10:23:55:20 - NOW, THERE'S HARDLY ANY, EXPECIALLY THERE'S A STRONG
WIND.
10:23:56:13 10:24:02:22 - WIND MOVES THE WATER WHICH MELTS MULTI-YEAR ICE ON
SHORE.
10:24:10:17 10:24:19:23 - IN THE PAST, THEY WOULD ALWAYS APPEAR.
10:24:20:09 10:24:25:00 - THEY BEHAVE LIKE LIVING BEINGS.
10:24:25:08 10:24:32:03 - THEY CAME INSIDE CUMBERLAND SOUND.
10:24:32:11 10:24:44:19 - MULTI-YEAR ICE: BLUE AND SOLID THROUGH.
10:24:45:23 10:24:49:20 - ICEBERGS, THEY SEEM TO HAVE A MIND OF THEIR OWN.
10:25:09:07 10:25:12:18 - AND THEY ARE MELTING.
10:25:18:13 10:25:27:22 - IN THE EARLY 70'S, THE ICE STARTED TO BREAK UP EARLY
10:25:29:00 10:25:38:15 - AND THE BREAKUP HAPPENED EARLIER AND EARLIER.
10:25:43:08 10:25:48:19 - WE WERE STILL ON THE LAND, IT WAS MIDWINTER.
10:25:49:03 10:25:56:04 - FOR TWO YEARS, THE ICE BROKE UP IN DECEMBER BECAUSE OF
HUGE WAVES.
10:25:56:12 10:26:00:05 - THAT WAS NOTICEABLE.
10:26:01:13 10:26:04:01 - THE ICE WOULD BREAK UP.
10:26:14:01 10:26:18:07 - THE ENVIRONMENT HAS BECOME WARMER, YOU CAN TELL.
10:26:18:13 10:26:22:23 - IN THE SPRING, WHEN THE LAND MELTS
10:26:23:07 10:26:31:03 - IT HAPPENS MUCH SOONER.
10:26:32:10 10:26:42:17 - BY OBSERVING SNOW PATCHES AND ICE MELTING,
10:26:43:10 10:26:48:22 - IT'S CLEAR THE WARMING IS HAPPENING FROM BENEATH.
10:26:49:06 10:26:51:14 - THE LAND AND WATER ARE WARMER.
10:26:51:22 10:26:54:19 - THESE ARE MY THOUGHTS.
10:26:55:03 10:26:59:21 - IN OUR COMMUNITY, THERE'S A HILL THAT ALWAYS HAD PONDS
ON TOP.
10:27:00:05 10:27:03:22 - ALL THIS WATER HAS DISAPPEARED.
10:27:04:08 10:27:10:19 - DUE TO WARMER TEMPERATURES, THE LAND IS THAWING.
10:27:11:02 10:27:18:08 - PERHAPS AS PERMAFROST MELTS, PONDS ARE BEING DRAINED.
10:27:18:16 10:27:22:10 - THE LAND HAS DEFLATED.
10:27:23:17 10:27:29:19 - YOU COULD ONCE SEE AMAZING GLACIERS.
10:27:30:03 10:27:34:21 - THEY WERE VISIBLE ON MOUNTAINS SURROUNDING THE
COMMUNITY.
10:27:35:05 10:27:43:08 - THE MASSIVE GLACIERS THAT COVERED THIS LAND HAVE
DISAPPEARED.
10:27:43:16 10:27:48:05 - WE LIVE AMONGST THESE GLACIERS.
10:27:48:12 10:27:54:21 - WE SAW THE EFFECTS OF MELTING PERMAFROST WHEN THE
BRIDGES BROKE.
10:27:55:05 10:28:08:21 - PERMAFROST DEGRADATION, CAUSED BY CLIMATE CHANGE, WAS

THE REASON.

10:28:09:07 10:28:15:23 - CLIMATE CHANGE WON'T ONLY AFFECT ICE AND GLACIERS

10:28:15:23 10:28:23:07 - BUT THE LAND TOO DUE TO MELTING PERMAFROST.

10:28:23:15 10:28:40:22 - IT LOOKS LIKE LAND, BUT IT'S FROZEN UNDERNEATH. IF THIS HEAT CONTINUES, SO WILL THE MELTING.

10:29:05:13 10:29:11:08 - THE RIVERBANK LANDSCAPE WERE ERODED BY THE FAST FLOWING WATER.

10:29:11:16 10:29:17:12 - HUGE BOULDERS WERE SWEEPED DOWNSTREAM BY THE RIVER'S FORCE.

10:29:17:20 10:29:20:13 - THE SOUND WAS THUNDEROUS.

10:29:20:16 10:29:24:00 - THE WATER TORE THE BRIDGE'S FOUNDATIONS APART.

10:29:24:00 10:29:27:11 - IT BEGAN TO COLLAPSE.

10:29:27:23 10:29:33:11 - I WOKE UP IN THE MORNING BECAUSE MY HOUSE WAS SHAKING.

10:29:33:19 10:29:40:00 - THE RIVER WAS BREAKING RIGHT BESIDE MY HOUSE. JUST LAST SUMMER.

10:29:40:08 10:29:49:17 - WHEN I REALIZED THE RIVERBANK WAS FALLING IN, IT WAS SURREAL.

10:29:50:22 10:29:56:09 - I COULD NOT BELIEVE MY EYES.

10:29:56:17 10:29:59:04 - IT WAS FRIGHTENING.

10:30:00:19 10:30:11:10 - THROUGHOUT THE EMERGENCY, OUR HAMLET COUNCIL WAS CONSTANTLY MEETING WITH GOVERNMENT.

10:30:11:18 10:30:14:08 - THE RIVERBANK KEPT COLLAPSING.

10:30:14:08 10:30:23:17 - WE FEARED HOUSES MIGHT BE SWEEPED INTO THE RIVER.

10:30:25:11 10:30:28:23 - THE RIVER WAS FLOWING OUTSIDE ITS NORMAL COURSE.

10:30:29:13 10:30:31:13 - DUE TO THE RIVER,

10:30:31:21 10:30:41:02 - PEOPLE ON THE OTHER SIDE WERE ASKED TO STAY PUT UNTIL THE BRIDGE WAS FIXED.

10:30:42:07 10:30:52:08 - SOME REQUIRED MEDICAL ATTENTION AND HAD TO BOAT ACROSS TO OUR HEALTH CENTRE.

10:30:53:05 10:31:00:23 - IN CASE OF EMERGENCIES, PATIENTS HAD TO DANGEROUSLY CROSS THE BRIDGE.

10:31:01:07 10:31:04:13 - HOWEVER, MOST PEOPLE CAME OVER BY BOAT.

10:31:04:20 10:31:11:07 - IT WAS OBVIOUS WHEN THE RIVER BURST. YOU COULD SEE EXPOSED PERMAFROST.

10:31:11:15 10:31:14:12 - THE EARTH WAS COLLAPSING INTO THE RIVER.

10:31:14:20 10:31:18:08 - I WORRY, THINKING IF IT ALL MELTS, WILL WE HAVE ANY LAND LEFT?

10:31:18:18 10:31:22:01 - IF OUR WORLD IS CHANGING.

10:31:22:09 10:31:30:10 - IF IT REALLY MELTS SOMETIMES IN THE FUTURE, THE DANGER WILL BE VERY REAL.

10:31:31:06 10:31:35:11 - IT'S ALL MUD HERE.

10:31:35:19 10:31:40:19 - RESOLUTE BAY IS NOT BUILT ON SOLID ROCK.

10:31:41:03 10:31:46:22 - IT'S ONLY MUD WITH GRAVEL ON IT.

10:31:47:06 10:31:53:21 - IF IT MELTS, OUR COMMUNITY WILL BE IN DANGER.

10:31:54:05 10:31:56:13 - I THINK ABOUT THAT.

10:32:06:05 10:32:11:17 - ONE OF MY CHERISHED MEMORIES HAPPENED ONE SPRING.

10:32:12:01 10:32:15:16 - THE SUN WAS LOW AND A BEAR APPEARED IN CAMP.

10:32:16:00 10:32:23:14 - WE CHASED IT BY DOGTEAM, FATHER RELEASED HIS LEAD DOG AND IT RAN ALONE AFTER THE BEAR.

10:32:23:22 10:32:31:09 - THE BEAR WAS FLEEING. THE SUN WAS LOW AND YOU COULD FEEL THE COLD.

10:32:31:17 10:32:36:04 - THE BEAR LOOKED BACK AT US AND WE SAW ICE CRYSTALS FROM ITS BREATH.

10:32:36:04 10:32:40:17 - WHAT A BEAUTIFUL SIGHT!

10:32:42:14 10:32:52:02 - WHEN I WAS GROWING UP, AS A YOUNG MAN, THERE WERE NO BEAR AROUND.

10:32:52:10 10:33:01:04 - TODAY, THE BEARS POPULATION IS EVERYWHERE.
10:33:01:12 10:33:06:02 - WE CAN NOW SAY THE POLAR BEAR POPULATION IS EXPANDING.
10:33:06:10 10:33:09:09 - THE POPULATION IS INCREASING EVERYWHERE.
10:33:09:17 10:33:12:22 - YOU CAN NOW SEE BEARS WHERE YOU NEVER SAW THEM BEFORE.
10:33:14:12 10:33:21:02 - THE POLAR BEAR AND RAVEN POPULATION HAVE DRAMATICALLY INCREASED.
10:33:21:10 10:33:34:17 - NOW IF YOU'RE OUT ON THE LAND WITHOUT A TENT OR DOG, IT'S WORRISOME.
10:33:35:08 10:33:44:13 - IF YOU ARE TRAVELLING, SAY BY BOAT, YOU ALWAYS HAVE TO CARRY A GUN.
10:33:44:21 10:33:47:08 - THAT IS HOW WE ARE NOW.
10:33:48:06 10:33:53:01 - WE NO LONGER CACHE WALRUS MEAT WHERE WE USED TO.
10:33:53:10 10:33:57:18 - OUR CACHES WERE NEVER DISTURBED. THERE WERE NO BEARS AROUND.
10:33:58:01 10:34:03:22 - NOW I CACHE MEAT OUTSIDE MY CABIN, SO I CAN GUARD IT.
10:34:04:06 10:34:08:00 - THAT'S HOW IT IS WITH BEARS TODAY.
10:34:08:06 10:34:11:04 - WE NEVER SAW BEARS.
10:34:11:12 10:34:16:14 - EVEN ALONE PICKING BERRIES, THERE WAS NO DANGER.
10:34:16:22 10:34:22:01 - THERE WAS NOTHING TO BE SCARED OF, BUT NOW BEARS ARE EVERYWHERE.
10:34:22:09 10:34:27:18 - THE FLOATING ICE IS MELTING, DUE TO CLIMATE CHANGE,
10:34:27:18 10:34:30:14 - AND BEARS ARE FORCED TO COME ASHORE.
10:34:30:22 10:34:33:22 - BEARS ARE NOW VISIBLE EVERYWHERE ON THE LAND.
10:34:33:22 10:34:36:12 - EVEN INLAND.
10:34:36:20 10:34:41:04 - IT WAS NOT LIKE THIS BEFORE.
10:34:43:00 10:34:44:07 - IN MY OPINION,
10:34:44:07 10:34:50:18 - BEARS THAT ARE TAGGED AND HANDLED ACT MORE AGGRESSIVELY.
10:34:51:02 10:35:02:15 - BEARS THAT ARE TAMPERED WITH WILL BREAK INTO CABINS AND DESTROY SNOWMOBILES.
10:35:03:20 10:35:07:18 - BUT IT'S NOT LOCAL HUNTERS WHO HANDLED THEM.
10:35:07:18 10:35:10:23 - NO WONDER, BEARS ARE INTELLIGENT.
10:35:11:04 10:35:16:08 - SOMETIMES, IT IS SAID THERE ARE FEW IN NUMBERS,
10:35:16:08 10:35:24:00 - BUT HERE IN THE ARCTIC MANY ARE OUT OF SIGHT IN THEIR DENS.
10:35:25:03 10:35:30:09 - IN THIS REGION, BEARS HAVE DENS, NOT ONLY THOSE WITH CUBS.
10:35:32:00 10:35:39:03 - THEY'VE BEEN SO DISTURBED AND ARE GOING EVERYWHERE AND STARVING.
10:35:44:21 10:35:50:08 - THEY ARE CONSTANTLY TAMPERED WITH, BY SOUTHERNERS,
10:35:50:23 10:35:55:07 - WHO ONLY KNOW THEM BY WHAT THEY READ,
10:35:55:07 10:35:58:19 - AND HAVE NEVER INTERACTED WITH THEM.
10:35:58:19 10:36:03:10 - WE KNOW OUR WILDLIFE INTIMATELY.
10:36:06:04 10:36:12:14 - BEING PUT TO SLEEP, ALL THE DRUGGING,
10:36:12:14 10:36:16:00 - EAR TAGS AFFECTING THEIR HEARING.
10:36:16:00 10:36:21:20 - ALL THIS MEDDLING IS CAUSING PROBLEMS
10:36:21:20 10:36:25:01 - AND MAKING BEARS MALNOURISHED.
10:36:25:09 10:36:30:13 - THEY'RE NO LONGER AFRAID OF INUIT.
10:36:31:17 10:36:36:21 - I BELIEVE THESE ISSUES ARE CAUSED BY WILDLIFE BIOLOGISTS.
10:36:37:04 10:36:45:19 - EVEN WITH NO ICE, BEARS SHOULD BE ABLE TO MANAGE.
10:36:46:21 10:36:51:05 - CARCASSES OF OVERDRUGGED BEARS HAVE BEEN FOUND.
10:36:51:13 10:36:55:20 - THIS WAS KEPT SECRET FROM OUR COMMUNITY UNTIL HUNTERS FOUND THE BODIES.
10:36:56:04 10:37:01:14 - THIS TRANQUILIZING AND USE OF HELICOPTERS IS TERRIBLE.
10:37:01:14 10:37:07:19 - TODAY BEARS ARE APPROACHING AND ENTERING OUR COMMUNITIES.
10:37:08:03 10:37:11:20 - WHY? THEY CANNOT HEAR.

10:37:13:03 10:37:18:00 - THEY INHABIT A SILENT WORLD AND HELICOPTERS ARE DAMAGING THEIR HEARING.
10:37:18:08 10:37:20:12 - IT'S THE HELICOPTERS!
10:37:20:20 10:37:26:09 - BECAUSE OF THE HEARING LOSS, THEY NOW HUNT BY SMELL ALONE.
10:37:26:17 10:37:32:13 - IT'S HUNTING BY SMELL THAT DRAWS THEM INTO OUR TOWNS.
10:37:32:21 10:37:39:13 - POLAR BEARS GROW UP IN NEAR SILENCE AND THEIR EARS ARE VERY SENSITIVE.
10:37:39:21 10:37:44:05 - THERE'S AN OLD SAYING I HEARD AS A CHILD:
10:37:44:13 10:37:52:06 - "A BEAR THAT ESCAPES BEING HUNTED BY BARKING DOGS WILL END UP MALNOURISHED."
10:37:53:02 10:38:00:04 - WILDLIFE BIOLOGISTS PUT RADIO COLLARS ON BEARS, THE EFFECTS ARE HORRIBLE.
10:38:01:04 10:38:10:01 - MANY TIMES I'VE SEEN SKINNY BEARS, OBVIOUSLY STARVING TO DEATH, BECAUSE OF THE RADIO COLLAR.
10:38:10:14 10:38:18:13 - THE POLAR BEAR'S NECK IS LONG FOR A REASON, IT ENBALES HUNTING SEALS AT THEIR BREATHING HOLES.
10:38:18:21 10:38:25:05 - WHEN THEY ARE COLLARED, THEY ARE UNABLE TO HUNT PROPERLY.
10:38:25:18 10:38:30:10 - WE STILL HAVE LOTS OF ICE, BUT EVEN WITH OPEN WATER,
10:38:31:23 10:38:44:05 - THIS HAS YET TO BE A PROBLEM FOR THE BEAR AND DOESN'T AFFECT ITS HUNTING.
10:38:44:14 10:38:55:03 - IN MY OPINION, CLIMATE CHANGE IS NOT ADVERSELY AFFECTING BEARS TODAY.
10:38:55:17 10:39:02:04 - I'M NOT CONCERNED ABOUT BEARS BEING HARMED BY CLIMATE CHANGE.
10:39:02:12 10:39:07:10 - SCIENTISTS OFTEN WORRY ABOUT POLAR BEARS, SAYING THEY WILL HAVE DIFFICULTIES.
10:39:07:18 10:39:13:08 - BEARS HUNT BETTER IN SUMMER AND GAIN MORE FAT AT THIS TIME.
10:39:13:16 10:39:18:20 - THEY CAN DETECT AND HUNT SEALS EASIER IN WATER.
10:39:20:06 10:39:28:02 - "POLAR BEARS ARE IN DECLINE AND WILL GO EXTINCT."
SCIENTISTS SAY WITH GREAT AUTHORITY:
10:39:28:10 10:39:32:20 - WHEN I AM OUT HUNTING, I NEVER SEE THERE SCIENTISTS.
10:39:33:04 10:39:35:22 NOT EVEN ONE!
10:39:36:20 10:39:40:06 - THOSE WHO BELIEVE THE POLAR BEAR POPULATION IS DECLINING
10:39:40:06 10:39:44:17 - AND PLACE IT ON THE ENDANGERED SPECIES LIST,
10:39:45:12 10:39:49:07 - THEY DON'T UNDERSTAND, IN MY OPINION.
10:39:49:15 10:39:54:01 - POLAR BEARS CANNOT BE IN DANGER.
10:39:54:09 10:40:01:06 - EVEN IF AT SEA FOR A LONG TIME THEY ARE NOT IN DANGER.
10:40:01:14 10:40:04:06 - BECAUSE THEIR NATURAL ENVIRONMENT IS THE SEA.
10:40:05:01 10:40:08:17 - I'M A PROTECTOR OF ANIMALS, A REAL ANIMAL RIGHTS ACTIVIST!
10:40:09:01 10:40:11:10 - WHEN ANIMALS ARE MISTREATED
10:40:11:10 10:40:14:02 - I'M REMINDED OF MY LATE GRANDMOTHER'S TEACHING:
10:40:14:12 10:40:24:19 - "UNLESS YOU'RE GOING TO KILL AN ANIMAL, DO NOT CAUSE IT HARM."
10:40:26:04 10:40:37:05 - INUIT ARE LECTURED: "THEY'RE ENDANGERED ANIMALS, YOU MUST NOT HUNT THEM!"
10:40:37:11 10:40:41:15 - INUIT DO NOT ENDANGER ANIMALS!
10:40:41:23 10:40:49:04 - IT'S SOUTHERNERS, MEDDLING WITH CARIBOU, POLAR BEARS AND WHALES
10:40:49:04 10:40:51:23 - THAT ENDANGER WILDLIFE!
10:40:51:23 10:40:56:02 - THIS HANDLING AND TAGGING IS WHAT HARMS ANIMALS!
10:40:56:02 10:41:00:18 - WILDLIFE BIOLOGISTS ARE THE ONES ENDANGERING WILDLIFE!
10:41:01:09 10:41:05:22 - THEN THEY SUSPECT INUIT OVERHARVESTING AS THE CAUSE.
10:41:06:11 10:41:12:21 - WE ARE TOLD: "YOU MUST NOT TOUCH PROTECTED ANIMALS."

10:41:13:12 10:41:17:11 - INUIT DO NOT ENDANGER ANIMALS
10:41:17:11 10:41:21:06 - NOR DO THEY CAUSE NEEDLESS SUFFERING. WE LOVE OUR ANIMALS.
10:41:21:21 10:41:29:14 - TRADITIONAL INUIT LAW FORBIDS THE MISTREATMENT OF WILDLIFE.
10:41:30:03 10:41:37:15 - AND TO NEVER OVERHARVEST, TO TAKE ONLY WHAT YOU NEED FOR FOOD.
10:41:58:06 10:42:01:22 - WE'D GO TO THE FLOE EDGE BY DOGTEAM,
10:42:02:06 10:42:04:08 - LEAVING EARLY IN THE MORNING.
10:42:04:16 10:42:09:02 - WE HAD TO ARRIVE AT DAYLIGHT, IN ORDER TO CATCH SEALS.
10:42:09:10 10:42:13:09 - WE HAD AN HOUR OF DAYLIGHT.
10:42:13:18 10:42:20:18 - TODAY WE HAVE A TWO HOUR WINDOW TO SHOOT.
10:42:21:02 10:42:27:06 - THIS CHANGE IS NOTICEABLE.
10:42:27:16 10:42:32:03 - THE DAYLIGHT IS A LOT HIGHER ON THE HORIZON.
10:42:33:04 10:42:35:12 - I DON'T KNOW EVERYTHING.
10:42:35:20 10:42:41:11 - BUT I REALLY NOTICE AND OBSERVE CHANGES OCCURRING IN THE ATMOSPHERE.
10:42:41:22 10:42:49:07 - I'VE LIVED HERE ALL MY LIFE AND HAVE ALSO WATCHED THE SUN.
10:42:49:15 10:42:59:22 - WHERE IT RISES HAS NOT CHANGED MUCH, BUT THE SUNSET HAS SHIFTED WAY OVER.
10:43:00:04 10:43:17:10 - PERHAPS THE EARTH HAS TILTED ON ITS AXIS.
10:43:18:04 10:43:20:07 - I'M ALWAYS PONDERING THIS
10:43:20:07 10:43:26:02 - AND HAVE WANTED TO TALK ABOUT THESE CHANGES TO THE SUN AND ENVIRONMENT.
10:43:26:07 10:43:30:03 - THE EARTH HAS CHANGED ITS TILT.
10:43:30:11 10:43:37:07 - I DON'T KNOW EXACTLY WHEN IT HAPPENED.
10:43:37:15 10:43:50:03 - BUT I DO KNOW THE SUN USED TO SET CLOSE TO THE HIGHEST MOUNTAIN PEAK.
10:43:51:08 10:44:03:17 - AFTER THE SHIFT, THE SUN NOW SETS PAST THE HIGHEST PEAK.
10:44:04:09 10:44:09:10 - WE GET HEAT FROM THE SUN AFTER OUR WORLD TILTED,
10:44:09:10 10:44:13:07 - THE SUN IS HIGHER AND ITS RAYS HIT MORE DIRECTLY.
10:44:13:07 10:44:14:23 - THIS MAKES IT WARMER.
10:44:17:15 10:44:20:19 - THERE'S HARDLY ANY TONGUE DRIFTS THESE DAYS.
10:44:21:06 10:44:24:08 - TONGUE DRIFTS ARE DIRECTIONAL MARKERS USED TO TRAVEL.
10:44:24:08 10:44:29:10 - THEY ARE FORMED BY THE NORTH WIND, WHICH HAS CHANGED.
10:44:29:10 10:44:34:10 - I LEARNED TO OBSERVE THE GROUND IF STARS ARE NOT VISIBLE.
10:44:34:10 10:44:41:01 - TODAY, STARS ALSO LOOK DIFFERENT.
10:44:41:08 10:44:46:03 - AT NIGHT, RETURNING FROM A HUNT USING THE STARS,
10:44:46:11 10:44:49:21 - IT'S NOTICEABLE THEY ARE NO LONGER IN THEIR PROPER POSITIONS.
10:44:50:09 10:44:53:15 - OUR WORLD HAS CHANGES - LAND, SKY AND ENVIRONMENT.
10:44:55:11 10:44:59:06 - TONGUE DRIFTS NOW POINT A DIFFERENT DIRECTION.
10:44:59:17 10:45:05:15 - WHEN MOVING EAST, WE CROSSED THEM SIDEWAYS.
10:45:07:09 10:45:10:08 - TODAY, HEADING EAST, WE GO WITH THE DRIFTS.
10:45:10:08 10:45:13:17 - THE SHIFTING WIND HAS CHANGES THIS.
10:45:15:14 10:45:19:07 - WE HAVEN'T HAD NORTH WIND IN A LONG TIME.
10:45:19:07 10:45:22:08 - THERE'S MORE SOUTH WIND.
10:45:22:08 10:45:27:14 - BUT EAST WIND IS NOW DOMINANT.
10:45:28:12 10:45:31:19 - IN THE PAST, WE HARDLY HAD EAST WIND.
10:45:32:03 10:45:38:04 - EAST WINDS ARE STRONG AND BRING BAD WEATHER.
10:45:38:12 10:45:41:10 - THE EAST WIND IS NOW LIKE THE NORTH WIND.
10:45:41:18 10:45:45:12 - DUE TO LACK OF NORTH WIND,
10:45:45:12 10:45:51:23 - PERHAPS THE SOUTH WIND IS BRINGING POLLUTION
10:45:51:23 10:45:56:22 - UP HERE TO WHERE WE LIVE.
10:45:57:09 10:46:01:17 - WHEN I WAS A CHILD IN KUUJJUAQ, I RECALL VERY CLEARLY

10:46:02:00 10:46:04:21 - THERE WAS A YELLOW SUBSTANCE BLANKETING THE GROUND.
10:46:04:21 10:46:12:00 - WE WOKE UP AND THE LAND WAS YELLOW. WE DID NOT KNOW WHAT IT WAS.
10:46:12:00 10:46:21:17 - LATER WE LEARNED IT WAS ACID RAIN, COMING FROM SOUTHERN INDUSTRIES.
10:46:22:01 10:46:36:00 - THE TOXINS WERE AIRBORNE, CARRIED BY CLOUDS AND WIND, AND THEY DROPPED ON OUR LAND.
10:46:36:08 10:46:42:04 - WE SEE THE WORLD'S POLLUTION AND WE KNOW IT'S TRANSPORTED LIKE THIS.
10:46:42:12 10:46:47:16 - THESE TOXINS MIGRATE NORTHWARD IN THE AIR
10:46:48:07 10:46:56:01 - AND BECAUSE OF OUR COLD ENVIRONMENT THEY GET LOCKED HERE.
10:46:56:09 10:46:57:17 - THAT'S HOW IT IS.
10:47:00:20 10:47:05:16 - BACK THEN, THERE WAS NOTHING WRONG WITH THE ANIMALS.
10:47:06:00 10:47:09:19 - NOW, ACCORDING TO WHAT I NOTICE,
10:47:10:03 10:47:16:03 - THERE'S MORE AND MORE CONTAMINATION IN CARIBOU MEAT.
10:47:16:16 10:47:20:05 - BACK THEN, THEY WERE ALL HEALTHY.
10:47:23:05 10:47:28:19 - THE FOOD WE EAT IS CONTAMINATED WITH MERCURY.
10:47:29:02 10:47:32:05 - THIS IS WHAT SOUTHERNERS ARE TELLING US.
10:47:32:13 10:47:37:18 - THEY SAY WE SHOULD SLOW DOWN EATING OUR TRADITIONAL DIET.
10:47:38:02 10:47:41:06 - BUT THIS IS OUR TRADITIONAL FOOD, WE CAN'T JUST STOP EATING IT.
10:47:41:14 10:47:48:17 - IF OUR FOOD IS CONTAMINATED, WE WILL BE AFFECTED, BUT WE HAVE LITTLE CHOICE.
10:47:49:01 10:47:54:10 - IF THE HUMAN RACE IS GOING TO DIE OFF, INUIT MAY BE THE FIRST!
10:47:54:18 10:48:01:06 - OUR FOOD IS BEING CONTAMINATED FROM THE SOUTH.
10:48:03:20 10:48:07:14 - WE CANNOT EXIST PURELY BY MAKING MONEY.
10:48:07:14 10:48:11:00 - IF WE DO NOT HAVE OUR ENVIRONMENT, WE CANNOT SURVIVE.
10:48:12:04 10:48:17:03 - WITHOUT FOOD, WE CANNOT LIVE. THIS DOES NOT APPLY JUST TO INUIT.
10:48:17:16 10:48:22:16 - THE REST OF THE WORLD DOES NOT CARE ENOUGH ABOUT THIS.
10:48:23:00 10:48:31:20 - THIS KYOTO PROTOCOL IS ENDING. THERE IS DISCUSSION REGARDING ITS REPLACEMENT.
10:48:33:11 10:48:46:12 - SOME HAVE YET TO SIGN ON, GOVERNMENTS LIKE OURS, CANADA AND THE US.
10:48:46:22 10:48:53:14 - IF WE THINK SMALL, OUR ACTIONS WILL BE SMALL,
10:48:53:22 10:49:03:05 - LIKE DECISIONS MADE BY CHILDREN. BUT NOW, OUR WORLD HAS TO THINK ADULTS.
10:49:03:13 10:49:07:14 - WE MUST MAKE BETTER DECISIONS, IF WE HAVE THE WILL.
10:49:07:22 10:49:17:05 - WE MUST ACT MORE INTELLIGENTLY. OUR WORLD LEADERS MUST DO THE SAME.
10:49:28:19 10:49:38:04 - I WANT OTHER CULTURES TO REALIZE HOW THIS AFFECT US DEEPLY.
10:49:38:12 10:49:49:14 - ALTHOUGH OUR ELDERS WILL PASS ON, YOUNGER GENERATIONS WILL INHERIT THE FUTURE.
10:49:49:22 10:49:59:20 - WE MUST CONTINUE TO HAVE HEALTHY FOOD FROM THE LAND: SEAL, CARIBOU AND FISH.
10:50:00:04 10:50:02:19 - THESE ANIMALS MUST BE PART OF OUR LIVES.
10:50:02:19 10:50:08:08 - THIS FOOD MUST BE HEALTHY AND EDIBLE WITHOUT WORRY.
10:50:08:15 10:50:13:05 - SCIENTISTS DON'T REALIZE THE KNOWLEDGE OF OUR HUNTERS.
10:50:13:05 10:50:16:10 - HUNTER KNOWLEDGE IS RICH IN INFORMATION AND MUST BE INCLUDED.
10:50:16:18 10:50:24:11 - SOUTHERNERS OFTEN HAVE A NARROW PERSPECTIVE, BASED ONLY ON STUDIES.

10:50:24:11 10:50:28:16 - THIS HAS TO CHANGE.
10:50:29:12 10:50:35:23 - ESPECIALLY WITH RESPECT TO POLAR BEARS AND MARINE MAMMALS.
10:50:36:09 10:50:43:16 - WILDLIFE BIOLOGISTS MAKE HUNTERS UNHAPPY.
10:50:44:20 10:50:49:00 - THEY MAKE REGULATIONS AND APPLY THEM TO US WITHOUT OUR CONSULTATION.
10:50:49:15 10:50:55:09 - THESE ARE POLICIES WITHOUT THOUGHT THAT MAKE OUR LIVES DIFFICULT.
10:50:55:22 10:50:59:08 - WE INUIT ARE THE MOST AFFECTED IN THE WORLD.
10:50:59:13 10:51:04:17 - WE TREASURE OUR ENVIRONMENT. IT'S CRITICAL TO OUR EXISTENCE.
10:51:05:01 10:51:10:16 - WE HAVE TO LET THE WORLD KNOW.
10:51:10:21 10:51:19:08 - WE INUIT FEEL POWERLESS TO STOP CLIMATE CHANGE.
10:51:19:16 10:51:23:16 - SINCE WE CANNOT STOP IT, WE HAVE TO ADAPT.
10:51:24:00 10:51:30:13 - THERE IS AN EFFORT DOWN SOUTH TO LIMIT THE USE OF FOSSIL FUELS.
10:51:30:21 10:51:36:21 - DESPITE THIS EFFORT, OUR WORLD CONTINUES TO CHANGE AND WE MUST LEARN TO ADAPT.
10:51:37:02 10:51:42:16 - INUIT KNOW WE MUST ADAPT.
10:51:44:10 10:51:59:08 - OUR ELDERS ARE NON-CONFRONTATIONAL. IT'S NOT THEIR WAY TO SPEAK AGGRESSIVELY.
10:51:59:16 10:52:07:13 - HOWEVER, THE YOUNGER GENERATIONS ARE BECOMING MORE VOCAL, AND WE HAVE TO BE.
10:52:07:21 10:52:13:10 - WE HAVE TO THINK OF OUR CHILDREN AND GRANDCHILDREN.
10:52:14:01 10:52:26:10 - THESE BIG MONEY MAKERS IN THE WORLD ARE ALL CONTRIBUTORS TO CLIMATE CHANGE.
10:52:26:18 10:52:30:13 - IT'S NOT NECESSARY TO CHASE AFTER MONEY.
10:52:30:21 10:52:36:07 - AS INUIT, WE NEVER USED MONEY
10:52:36:15 10:52:41:17 - AND WE ALWAYS HAD GOOD FOOD AND WERE HEALTHY.
10:52:42:02 10:52:53:18 - THAT'S WHAT IS MOST IMPORTANT.
10:52:54:06 10:52:57:02 - OUR ENVIRONMENT IS CHANGING.
10:52:57:17 10:53:01:15 - AND SO ARE INUIT. ALL OF US ARE CHANGING.

Testimony by Peter Irniq
English Transcript
May 2008, Iglulik, Nunavut

We had a terrible Hudson's Bay Trader back in 1956, like many of these people, were terrible. That summer in 1956, the Dew Line ships came and when left later on, they left a whole lot of material. Some things like pellets beached along the shore line, so one day, my father and Celestino and his father, walked over to where these pellets were beached, with the idea of taking them back to our tent. When we got there, the two adults, Celestino's father and my father tie up the pellets with a seal skin rope, and Celestino's father, started to pull the pellets back to his tent. Right at this point, this Bay Manager came along with his Jeep. With his was his girlfriend, even though, he was married. Well, me I took a beached light bulb, that was no longer going to be used, as I wanted it as my toy. Just when the Bay Manager was coming up, my father said to Amarualik, who was pulling the pellets, back to his tent. "He's coming to get you!" meaning, the Bay Manager. He dropped his load and ran like heck to his tent, running away from the Bay Manager. My father waited for the Bay Manager to stop. When he stopped, he ordered my father not to touch the pellets. "Don't touch those pellets, they will be used again." My father responded in Inuktitut that translated into something like this: "You are a big lyer!" Then, he pointed to the woman inside the jeep and said to the Bay Manager, "she will be used again, stop being with her!"

That night Amarualik came over to visit and while drinking tea, they had a great big laugh about what happened that day. All they wanted to do was to use the pellets for qamutiik(sleigh) cross bars. The thing was, nothing was going to happen to the two men or the two of us boys. They were also not going to re-use the burned out light bulbs.

Zach Kunuk: Perhaps, you could tell a story about where you were born.

Peter Irniq: Yes, I was born in Naujaarjuat(A place of plentiful seagulls fledgelings) Lyon Inlet. My parents are known around here in the Amittuq, particularly by Elders. My father's name was Angutitaq and my mother's name was Katak. My sister's name was Iguttaq. My older brother's name was Ipuittuq Ivaluqut. Prior to my birth, they used to live around here. They lived here, perhaps from around 1940 to about 1946. At that particular period of time, they traveled by dog team from Gjoa Haven's Utkuhiksalik(Back River) to Naujaat's Ukkusiksalik(Repulse Bay's Wager Bay). They lived there for a time, then they traveled this way through Naujaat-Repulse Bay, Sanirajak(Hall Beach) and then to Iglulik. They traveled all the way here, by dog team only. They used to talk a lot about people from this Region. When I became an adult, I got to meet the people they met and I used to say to myself, "oh those are the people, that my parents used to talk about".

Over there, we never lived really in the community of Naujaat – the Settlement, as we were true Inuit, living off the land traditionally. We were true Inuit, with truly

living the Inuit traditional ways. For example, for those watching us, we lived much like the ones that Isuma Produced sometime ago, Nunavut Series. The ones you guys made. At these scenes in the spring time, that is exactly how we used to live. We used to look for eggs, when there were eggs. And also, we hunt young mature seals, called Nattiat in the spring time as well. We went fishing, when it was time to fish. My father fished with kakivaak(fish leisters), that is how, he used to catch fish. He used to do this on the rivers and on the lake ice. He used iqaluujaq(fish inviter without a hook). As you pull the iqaluujaq up and down, just like jigging for fish, the fish would come, and my father would spear the fish down below, with his kakivaak. He used to catch a lot of fish, along with my brother-in-law at that time.

I grew up in a place called Nattiligaarjuk(a lake that has seals) Committee Bay. We used to fish there and we also used to fish at saputit(fish dam) built across the rivers to trap the fish, from going up stream. We fished just like in the films that you made. I used to participate in fishing, when I was just a little boy. When I started to learn how to fish at saputit, it was always hard to get some kakivaak material, such as muskox horns. That is what the kakivaak were made of. So, instead of using the precious kakivaak that the adults were using, my father used to make me kakivaak out of old fox traps. He fashioned them just like the real thing. We had no muskox around Naujaat either, so it was hard to get the real stuff to make the kakivaak. There is still not much muskox, perhaps you see one in the long run.

Up there, when we would fish at saputit in the mornings and in the evenings, there would be lots and lots of fish(Arctic Char). We would be spearing all the fish. I was a young boy at that time around 1952 or 53. When I was fishing inside the saputit, the water used to go up to my chest, so I was pretty small, fishing with my father and my brother in law. When my father and my brother-in-law were wading in the saputit, the water was just up to their knees. I guess, I was pretty small then. When I would spear a fish, I would pull the wooden handle of the leisters, towards my mother, who was on the dry land, then she would pull the fish on to the dry land. That was how I used to catch fish.

I remember when we were fishing one evening. It was so much fun and it was so wonderful! I remember being hit by a big fish, right behind my knee or at the back of my knee. That hurt really, really bad. When the fishing was finished that evening, my mother and I decided to look at my leg, I had a really big bruse(sp). Ouch!! It was painful! The reason for this was that the fish were swimming very fast all over, inside the saputit.

I also remember another story. It was a beautiful day and when we looked at the saputit from our tent, the fish were almost jumping up above the water. There were so much fish! I remember it was a beautiful day, sunny and hot. As a rule, my mother woke me up very early, so that we could all go fishing. When everyone else had left to the saputit to fish, I stayed behind. I was thinking that I didn't wanted to leave the nice warm bed inside the tent, after all, I was a young child. I was going to

go along with everyone but I decided not to go, as I really wanted to stay in bed. The bed was too cozy to leave!

After the fishing was done, everyone had come back to the tent. My mother was extremely angry with me. She was trying to teach me how to fish at saputit, and teach me how to fish. She then, spanked me quite a few times on my bum. That hurt very much. Every since then, I learned my lesson and tried to be obedient as I did not wanted to be spanked again. We Inuit, when we were spanked once, we would learn a great deal of lesson. Spanking was one of the ways of disciplining someone, it allowed us Inuit to be listenful, that was how it used to be.

The other thing was when the days would now begin to get dark in the evenings, and you could see the stars in the darken sky, and it was now obvious that the fish had stopped swimming upstream. Now then, the little ducklings were swimming, with their mothers the sea water. My father would have an age-old knowledge, that they are now swimming in the sea, it was time to move inland to search for caribou. At this point, the caribou fur or hair was just right for making clothes, and there is now lots of tunnuq(fat) on the caribou. We would then practice our traditional methods of hunting caribou through "tagjarniq", "nunarpangniq" in your Amitturmiut dialect, "moving inland". We would do this on foot and walked many miles in search of caribou for survival of our family, dogs and for our clothing and winter supply of food. As a child, this walking on the land was very boring. Adults would be carrying heavy loads on their backs of our belongingss, such as tents, beddings, etc. The husky dogs on the other hand, would be carrying our other supplies as well on their backs, such as tents, kettles, food we had to survive on. When I would get tired, "kaka" me, by putting me on his back, and carry me, along with all the load that he was carrying on his back. When I was no longer tired, I would again start running back and forth, in front of family.

Up where we used to live in Nattiligaarjuk(Committee Bay), we lived all of the seasons. At one point, when we were inland, walking on this big sandy area, that extended many miles. Well, as I was walking and running ahead of the others, I noticed a little black spot ahead of me on this sandy surface. I ran towards it and when I got to it, it was one side of muskox horn. It was so old that it had lichen on it. It means, it was there for quite a while. I grabbed it and then here I ran back as fast as I could towards my father, mothers and other members of my family, to show off my find. I gave it to my father. My father was ever so thankful for me, for finding such a treasure, now, he could make a kakivak out of it. At his spare time, when the days were not good for hunting, he would patiently make a kakivak(fish liester) out of it.

During this particular period, which was in the fall time, my mother would sew all our caribou clothing, preparing them for winter use. On the other hand, men did cache the meat and fat for the winter supply. I truly love to eat the tunnuq(fat) and marrow. It's amazing, how much I love to eat the caribou fat and marrow. I used to truly enjoy eating the patiq(the marrow). One time, my mother made me eat lots of

patiq. I ate so much of it that, I got sick and had enough of it. Again, she was teaching me a lesson, not to eat too much of it. Since that experience, I don't like to eat as much patiq as I used to, but still I like them, including the tunnuq. I also enjoy eating "kiksautit" and "iluit", the caribou guts. These are the most delicious parts of the caribou. I also used to enjoy eating the eyes and ears of the caribou. These were the kinds of things I used to crave for, when I was a little boy. These were the delicacies for the little boys, like myself, when I was a little boy. To this day, whenever I go out caribou hunting on the land, I still eat the ears and eyes of the caribou. To me, that taste of a good delicacy is still there. My thought sometimes instantly returns to Inuit culture and traditions. This is how, I grew up in and around Naujaat.

In the winter time, I remember my father and others used to hunt seals very traditionally through the "agluit" "seal breathing holes". They used very traditional hunting methods in those days, using only a downed hair of a bird, as an indicator when the seal would be coming to breathe through its seal hole. They also used a small thin piece of metal, which was lowered to the seal hole, to know when the seal would be breathing and then, it was time to harpoon it. They could not see the seal breathing, as all the seal holes were covered with snow during this period of time, which was normally in the month of March, when the days were getting longer. As a young man, I learned the techniques and I hunted using these thousands of year old methods. That was part of my life. In 1961, when my father decided against me going back to a residential school in Chesterfield Inlet, this period of my time was a really awesome period for learning about my own culture. Hunting with "qiviutaq"s birds downs and savgutaujaqs(thin metal) indicator of when the seal was coming up to breathe, these are one of the many things, I learned from my father about my culture. I learned a great deal from my parents, sometimes learning about Inuit myths and legends, listening to them telling stories about these was one of the most pleasant past times.

I used to ask my father to tell Inuit legends. Sometimes, he would tell a story about Kiviut, Inuit legend, who journeyed through many places. He would tell a story about Sakaliktuarjuk, a poor hunter who fooled every one in the village, that he was actually a good hunter. He would tell a story about Akturraarnaat, an evil mother, whose son was blind. My mother would tell a story about a sister and brother, who became thunder and lightning. These are the things I grew up with, as a young child. I learned about traditional pisiit(songs). My mother, father, my sister and my brother-in-law were very good singers, so I used to listen to them singing, traditional songs. I grew up to become an adult, knowing some knowledge about traditional songs of the Inuit and know how to sing some songs, to this day. I also have some knowledge about shamans. I used to watch my brother-in-law, practicing his healing of the sick. He was a shaman. My brother-in-law used his powers to heal the sick, using his angakkuuni(being shaman) techniques. My father, on the other hand, used to say, that he was not a shaman. Later on, I learned, people used to talk about him, that he was also an angakkuq. He was an extremely good hunter. He used to say, "out there" there must be something that we could see in terms of

animals such as caribou. He would repeat this often, to the point where, it was repeated too often. He then, used to tell a story about spirits of angakkuit(shamans).

He used to tell stories about some Inuit who had birds for spirits. Some other people had other spirits, such as wolves, and Nanurluk(a polar bear spirit). Others used to have human beings as spirits. Sometimes, they used their parents, normally deceased as their spirits, such as mothers or fathers or other relatives. My father used to tell us a story about having a ptarmigan for spirit, and how unpleasant this was, when flying. He said, this is because, they not only fly very fast but flew all over the place. It seemed like, you can hit a hill or something. He said, he used to hear this from other people. He said, other hand, having an ukpigjuaq(an owl) for a spirit, they are very easy to fly with. He said, they would fly high up in the sky and can look both ways. And they could see everything and anything down on the ground. I used to think later on that maybe he was talking about himself. Maybe, he used to fly, but we just didn't see him fly. This was probably how, he used to know where these animals are, that are "out there". When he finally goes over to the land, that he was talking about repeated, sure enough, there was caribou. He was like that. I grew up learning by observing all the things about Inuit culture.

In the summer time, as children, we used to go down to the beach when the tide was low, looking for Kanajuit(sea scorpions or scavenger fish with large mouth). Sometimes, we used to go down, when pieces of broken ice were on the beach. We could start to hear the "qallupilluit", they would be knocking against the ice or the ground. Qallupilluit are spirits, and cannot really be seen by any human being, unless you have extra ordinary powers, such as shaman. My father said, they had feathers like ducks. When we were children, like my friend, the late Simon Aglak, we used to like to go down and look for kanajuit. We used to live on the east side of Naujaat, at Kuugaarjuk, quite a bit of distance from Naujaat. When the tide was low, Simon and I used to look for kanajuit. We used Inuit Traditional Knowledge, looking for these kanajuit. Sometimes, when we would be walking close to the ice, qallupilluq(single) would begin pounding against the ice. When that happens, my mother would yell and say, "you might be gotten by a qallupilluq, come up to the land here". When you were going to sleep at nights, as long as there was ice around, you could hear the qallupilluit pounding against the ice.

When we were looking for kanajuit, my mother also used to say, when you are out there, and if you see a "nipisa"(a round-shaped black fish with sticky pad protruding from throat with which it clings on to things, or sticks to your hand, like a scotch tape). My mother would say, the only way to take it off is with an ulu(a half-moon) woman's knife. One time, when Simon Aglak and I were looking for kanajuit, I lifted the rock to see if there were Kanajuit, and all of a sudden, I saw this fish, I grabbed a hold of it, and it got stuck on the palm of my hand. My mother carefully, took it off with her ulu. That was how, I grew up as a child, with my parents in Naujaat.

Ever since I can remember, I used to hear about other Inuit from Uqsuqtuuq (Gjoa Haven) Region, Qairnirmiut (the people of Baker Lake area), Talurruaq, my father used to live within those regions. I used to hear about our fellow-Inuit in those areas. I grew up as a true Inuk, living in an iglu in the winter time. While living in an iglu, it can be old at times, especially when there was no oil on the qulliq (Inuit oil lamp). When you live on the sea coast, you used seal fat to light your qulliq. But when you are on the land, or inland, you would have a small oil lamp, that you carried with you. Since there was no seals on the land, my mother would use tunnuq (caribou fat) to light the small qulliq. She used to light the qulliq when she was going to sew our clothes in the evenings. We also used to chew the caribou fat to make candles. We used them for lights in the evenings. This is how I grew up in the Aivilik Region of Nunavut. When I was growing up, I grew up with much happiness and with wonderful things happenings. That was my cycle of life.

Zack Kunuk: What is it your Inuktitut name?

Peter Irniq: Taqtu Irniq, those are my Inuktitut names. My mother used to tell a story of her dream, when they lived in Maluk&ittat/Naujaarjuat or Lyon Inlet. She said, she dream't about this Irniq. That Irniq had relatives in Naujaat as well here in Amittuq. He lived in that area around 1940 or 47. In her dream, my mother said, this Irniq wanted to be named in me. She said, her dream was almost life-like or as though she was awake. We were not related at all. This is why, I was named after that Irniq. Taqtu on the other hand, belonged to a lady relative of ours in Naujaat. When I was born, she named me after that special lady named Taqtu. When I was born and getting older, I remember calling her, "Taqtuuqatiga" "my fellow Taqtu". This was part of Inuit culture that we practiced. To this day, whenever I talk about her, I refer to her as "Taqtuuqatiga". This is very important aspect of Inuit culture. I only have two Inuit names. On the other hand, when I was born in 1947 and baptized by a Roman Catholic priest, I was named Pierre. Inuit called the priest Kajualuk (because his big bearded was brown) so Inuit called him Kajualuk, translated to "Big Brown". When I was going to a residential school, I became to be called as Peter, by the Qablunaat (White people).

Zack Kunuk: When you still a true Inummarik, I guess, you would never pronounce the names of the older people? You would have calling titles for them, "tur&urautiit?"

Peter Irniq: Yes, particularly, the old, old people, people who were much older than us. They were the fellow-Elders of my parents, my father. We were taught from never to call them by name. Even, if we did not have calling titles for them, we were told not to call them by their names. We respected their Elderships and their ages. It was like honoring them. As children, we were told not to call the older people, those who were older than us, by names. Some we had calling titles for them, and even when they were not related to us for example, we would call them, "my avvakuluk" "my dear little same name". "My uncle over there". We had different calling titles for them. "My same-age or equal-age person". When people were

named after certain individuals, we naturally had calling for each other. We were taught to respect and honor. When an Elder came into our tent, and I was sitting down, I was to stand up immediately and allow the Elder to sit down. I was told, do this, without being told.

Zack Kunuk: When was it that you were sent off to school?

Some Naujaarmiut(people from Naujaat) were sent off to school around 1953, 54 and 55. In those days, they were being sent to school in Igluligaarjuk(Chesterfield Inlet). As for me, I knew I was never going to school. I knew this because, I grew up as a true Inummarik, and knew that I would live an adult life as a true Inuk, a hunter, fisher, and trapper. Ones that are older than I am, they started going to school around 1954-55-57 to Chesterfield Inlet. It was around that time. For me, going to school was something that I was not prepared for as we never lived in a community with other people. My father used to say that living in a community, all you get is welfare from the Qablunaat. He didn't want to be like that. He always wanted to be close to animals for food and clothing. We lived in Naujaat, I think, only two times, once in 1956 and another time in 1957. At that time, my fellow-youth, were being sent off to a residential school. As for me personally, we living in Tinujjivik(a favorite fishing spot of the Inuit in the spring time, when the fish were swimming down stream). We living there in the summer time and it was in the month of August. It was a time of year when the days were really beautiful, sunny and hot. Tinujjivik is not visible from Naujaat, but if you live in Naujaat, you could see in the distance, the outpost of Tinujjivik. It is around 13 miles west of Naujaat. Tinujjivik is a place for fishing. In the spring time, people would build saputit and when the tide is low, the Arctic Char would be trapped inside the saputit, and that was how we used to fish at Tinujjivik. We would move there in the spring time and moved a short distance to the east, where there are more seals in the area.

Well, that summer of 1958, we could see a boat coming, with an engine. We could see it very clearly, as it was a very beautiful day. As our custom goes, my mother started to make tea by burning heathers, as this was a summer time. We only used heather and other moss to boil tea in those days. It was such a wonderful feeling that we are having some visitors, so she decided to make tea to welcome the visitors. Then they beached the boat. As they beached, we walked down to the beach to greet the visitors, and all of us, walked down behind my father. But that father, a priest, the late Father Dedier, came off the boat, first. He came off the boat, and said to my father, "Peter Irniq is going to school in Igluligaarjuk so we came to pick him up". He didn't even greet my father by shaking hands! I have never seen my father panicked but at that point, he was panicky. So he ordered me by saying, "they came to get you, go put on some nicer clothes". My mother and I quickly went back to our tent and she made me put on niururiak, a seal skin boots, with the fur outside. I got all dressed up in my best, and off we went to Naujaat. The visitors didn't have tea. As Inuit, they would have stopped to have tea, if they were regular visitors, then leave after they had tea. I don't have any idea why this happened the way it did. I wondered, if the priest had told them earlier that, before anything

happens, we should leave immediately. I don't know. When we were traveling towards Naujaat, my goodness, it was lonely. It was the loneliest time of my life! It was too awesome!

Zack Kunuk: You then, left your parents?

Peter Irniq: "Yes!"

It comes back instantly! My parents, my sister and brother-in-law, and my little brother, who died in later years, my niece, I watched them, as we are traveling farther and farther away from them. They were all standing by the shore, seeing me off, until I was no longer visible by eye. Wow! Perhaps, it's that particular incident, when I was suddenly taken away, it's been long time ago, since 1958, to me, it comes back quite suddenly, to the time I was a child. That very part, it is very difficult to become adult with. You stayed a child forever! Even though, I am a old person now, but sometimes, you have to returned to it, or re-visit it, instantly. And so, we were on our way to Naujaat.

Zack Kunuk: How old were you at that time?

Peter Irniq: Eleven. Yes, I was 11 years old, when I was taken away. So, we were traveling towards Naujaat. I watched my parents, as they were no longer visible by eye sight. They were still standing on the beach. They were also watching until we were no longer visible in the horizon. When we finally got to Naujaat, I was made to go to Angutinguaq family. My father and Angutinguaq were cousins. So I was to stay with this family, according to the wishes of the Roman Catholic Church. They were the adoptive parents of Jack Anawak. We had been here for some days, I guess my parents would watch from where they were, to see if the plane had come and coming to land in the water in Naujaat. Even though, Naujaat was some distance away, they could see airplanes from where they were. Since, they did not see any planes landing in Naujaat, a few days later, my father and my brother-in-law, came over by canoe with an outboard motor. When they arrived, it was so wonderful! Since they arrived, I became relaxed, knowing that I now have a foundation here in Naujaat.

At that point, Angutinguaq, who I called Haluuruluk. Since they were in the south in 1925, spokes some English, I was to call him, my Haluuruluk(my darn Hello). Now that my father and my brother-in-law here, I had a foundation and practically no more worries and stress. At that point, Father Dedier had said, the plane would be here to pick us up, after three or four days, to bring us to Igluligaarjuk. He said, we were free to do whatever we wanted to do. Now that we are free to do whatever we wanted to do, and there was lots of broken ice in Naujaat at this point. My Haluuruluk had a boat called Uvajuk, it was very tippy so it was called that name. Using Uvajuk, we would go down to the sea, in between the ice, to see if there might have been bearded seals or walruses. We were doing this, while we were waiting for a plane. Once we were out there, they got me to steer the boat, while my father,

Haluuruluk and my brother-in-law were on the look out for the animals, maybe polar bears. We waited maybe about four days, a single engine plane came to pick us up. And so, we board the plane, and we were now on our way to Igluligaarjuk. It was my first time in an airplane. I remember my father having a discussion with another Inuksuk, when I was much younger child. This man was on an airplane previously. My father had asked him, when the plane was taking off, do you watch the ground? We used to get very few planes in Naujaat in those days. So, this man was telling about an airplane ride he had. He said, when they were taking off, and he was looking down on the ground, he could see that as they were going so fast, he could see stripes of blue, green or red or yellow. Remembering that story, I was looking down on the water as we were taking off. As you know it was my first time on an airplane. I kept on a lookout for green, red or yellow stripes. There was nothing. It was actually a slow airplane. Perhaps, he was exaduating(sp), to make the story more interesting. And when we were going back home, we were taking off from the snow, it certainly was not like that, there were no beautiful stripes. There were about 10 or 12 of us, who were brought from Naujaat to Igluligaarjuk. We traveled to Chesterfield Inlet for about two-and-a-half hours.

Zach: With a single engine airplane?

Peter Irniq: Yes, with a single engine airplane. This airplane belonged to the RCMP, the one they used to bring us over. On the side of the airplane was a yellow stripe, with a dark blue paint. The tail of the plane had a yellow paint as well.

Zach Kunuk: When you are getting close to Igluligaarjuk and the time you were landing to Chesterfield Inlet, can you tell us about that?

Peter Irniq: I remember this very well! I don't forget things at all, so I remember it very well. I am an Inuk. I grew up as a real Inuk, at that time. My mother and father, always used to tell me to be looking or observing...always. If you see something, then you will be able to tell me. Look for animals. I used to look around for anything, at that time. When we left Naujaat, it was a beautiful day. We arrived to Igluligaarjuk, it was even more beautiful. Hot! There were some clouds. There were beautiful clouds, with the sun shining. When we got closer, the sea water didn't seem to be as beautiful. But the land, was beautiful, much like Naujaat environment. The stone formations were beautifully bright! I could see all those each time I look down below me, from an airplane. They very much resembled, Naujaat rock formations. Naujaat has those. When we were getting closer to landing, the land and sea were both beautifully pleasant. That time, we landed at Tasiraaluk(a small big pond). Tasiraaluk belonged to Igluligaarjuk, it was situation just around the houses. We landed there at Tasiraaluk, a fairly big pond. The airplanes landed so it was quite a large pond. The Roman Catholic Church used it for water supply. We beached on a beautiful rocky beach with the plane. When we beached, we all got off. I saw some Inuit there but then, I saw the Sisters, the Grey Nuns, for the first time in my life. They wore long dresses, and their hoods had little "furs", but with lots of little holes, just like window screens. Some of the nuns were

extremely beautiful! When I first started seeing Qablunaat, they were always beautiful. To see the Grey Nuns, they were even more beautiful than the Qablunaat, that I had seen previously, which weren't many. I started to see the Qablunaat there, some belonged to the Department of Transport and others were priests. I used to think, I wonder if White People had ugly people. They all seemed to be beautiful and handsome. The Grey Nuns that I noticed so much being different than most people, were to be our care takers, supervisors. They came to meet us. So, I was standing there, as I didn't know where to go, nor have any place to go. My fellow Naujaarmiut were there, Paul Maniittuq, John Ninngak Mike Kusugaq, and Katherine and the late Francios Nanuraq. There was also Nick Amautinnuaq and Jose Kusugaq, who we knew only as Amaujaq in Naujaat. When our names were changed by the Government of the Northwest Territories, he became Jose Kusugaq. He was along with us. There was also Agatha from Naujaat. There were others, Maria, Theresie, now Theresie Tungilik. She has his father's name today. Those are the ones who came here to Igluligaarjuk. There was this little Qablunaaq, he was slightly bigger than I am. As I was 11 years old, I was not that tall. I maybe, was about this height. As he was standing next to me, and kept looking at me and then asked me: "What is your name?" with a French accent. I understood what he said, as the year before in 1957, we were taught some English by the Roman Catholic priest, perhaps for a week or so. We were taught in English about things that were inside the Roman Catholic Mission in Naujaat. "Box" "Seal" "House" so we learned a little bit in English, then. "Fish" I used to tell my father about what we had learned. He used to recognize the words that I told him about. The four of them, including my Haluuruluk Angutinguaq, Tapatai and Savikataaq were in the land of the Qablunaat in 1925. They were in Newfoundland, Halifax and in Montreal. When they returned, they learned some English and were able to speak some English. So what I was learning, he would recognize them once I tell him about them. We were taught by Iksirajuakuluulaurtuq (Formerly Father Franzen), and Father Dedier. So, when he asked, "what is your name", I understood him. As I answered him, I was extremely timid and said, Peter. Also, I was feeling very strange to see the Inuit of Igluligaarjuk. Everything was too awesome for me!

From there, we were led by a Sister to the hostel. I walked along with my good friend Paul Maniittuq. Both of us walked in behind a Sister, as we were told to follow her. We were apparently going to the big house, the Turquetil Hall. It was a huge building, green in color. I turned to one side and noticed another big building. These buildings looked really big. I also noticed the Church Rectory, it was beautifully built. When I looked to the west, there was a Statue of Virgin Mary, surround by rocks, it was beautiful. From there, we saw another large building, two-storey, this was a hospital as well as being a home for the Nuns. This one was not to be our home, at that point. The one, we were going to was a two-storey hostel, it was to be our home for entire winter or during all the time, that we were going to be in Igluligaarjuk. We called it Iglurjuaraaluk – a real big house. When we got there, we were told to take our clothes off. We were to have a bath. We were delighted. We got our haircuts. We got our haircuts with those old fashioned manual hair cutters. I had a very short hair. In fact, all of us young boys had very short hair

at that point. I also noticed that day that the young girls also got a hair cut, by cutting their hair, right across their forehead. They looked so different. It was the first time I ever saw a bath tub, as we didn't have bath tubs in Naujaat. It was the first time I ever saw and worn shoes. I put a short sleeve shirt for the first time. That was the first time, I ever put on a foreign clothing like that. Wow, it was so awesome! There were lots of boys and girls, Iglulingmiut, Qamanittuarmit (Baker Lake) kids, Arviarmiut (Arviat kids), there were many of them. That day was something to remember, that very day in Igluligaarjuk.

Then when the night time came, we were told to go into our large, huge bedroom. There were many beds. I was given my bed, complete with sleepers or pjamas. I didn't know a darn thing about these items, as we did not use them in Naujaat. As an Inuk, I slept completely naked, at home. Just before, we went to bed, we were told "to kneel down" and pray. I guess, this was the beginning of praying. We prayed a lot. That evening was just the beginning of our praying. When we woke up the next morning, we prayed first thing, then just before our breakfast, when we got to the school, we prayed first thing, we used to go to school at 9 in the morning. Right after we said the Lord's Prayer, "our father who art in heaven..." then we sang, what is apparently a "Oh Canada" song, Canadian National Anthem. I didn't know what I was singing about but just trying to follow along and copied everybody. I was completely unaware of what these songs mean't.

We had our teacher, who was a Grey Nun. After that first morning of schooling, we had to pray again, just before we left for lunch. When we got into the dining room of our hostel, we prayed. Just before we left for school, we prayed again. When we got to the afternoon school, we prayed again and then sang, God Save the Queen. We stayed in school during the afternoon for about two-and-a-half hours. Then when the English classes were finished, a Roman Catholic priest came over to teach us catechism. This activity was also very noticeable to myself, especially, during the early stages of staying there. I was happy with this exercise, as we were able to speak our own Inuktitut language. Whereas at the school, we were told to speak only English. We were completely forbidden to speak our own Inuktitut language.

At that time, Father Farard used to teach us catechism. I had some idea about the Bible and the prayer, mostly I've learned this from my mother. This was prior to going to Igluligaarjuk. Prayer books were used quite a lot in those days, I even have one at home, one of the first prayer books of the Church. The top page has a drawing of a church, couple of iglus and Inuit. I have the old prayer book. When that priest was teaching us about the bible, I was the most knowledgeable one about it. I knew so much that I won a prize from Father Farard. This was shortly after, we've been there for a short time. For my Prayer Book knowledge, he gave me a green apple for a prize. I didn't know it was an apple. When you go outside, you can eat it, he said. So, when we got outside, I decided to take a bite out of this apple: Oh, what a horrible taste!! I found the apple so horrible tasting, so I gave it to Marius Qajuuttag, who was walking with me up to the Turquetil Hall. I told him, I just hated the taste of it so I said, you can have it. A year ago, he has already been to that

school, so he like it and found it very delicious! As for me, I ate a lot of Inuit food, such as dried meat, so I totally found dried fish very delicious. So, I gave that apple to Marius. I wonder, if he sometimes thinks about it today.

Zack: Would you like some break?

Peter Irniq: Yes, let's...

EXILE version sans pub – liste de dialogue Anglais	
10:00:00:00 10:00:06:02	a presentation of Igloodik Isuma Productions Kunuk Cohn Productions and History Television
10:00:35:15 10:00:41:09	a film by Zacharias Kunuk
10:01:36:03 10:01:41:22	Exile
10:01:43:19 10:01:47:17	The policemen who came to our camp was named Ross.
10:01:49:10 10:01:53:25	The other policemen was an Inuk named Josey Naujaq.
10:01:54:11 10:02:03:07	The Inuktitut translator was named Tommy, who used to live in Kangishuk.
10:02:08:25 10:02:23:02	They asked us to move, and I asked them, "Why are you trying to move us?"
10:02:25:20 10:02:32:24	He answered, "There are fewer animals near Inukjuaq.
10:02:33:14 10:02:37:05	We want to see if there are more animals up there."
10:02:38:15 10:02:46:04	"After a year or two you could come back, if you don't like it" he said.
10:02:50:20 10:02:55:13	I did not think of leaving but my in-law usually said yes to everything...
10:02:56:25 10:03:01:28	and the policeman was shouting at us.
10:03:10:00 10:03:20:17	He said, "Your brothers might want to go too."
10:03:22:20 10:03:31:04	He said, "Your son-in-law already agreed to go. I already talked to him."
10:03:32:22 10:03:48:13	My mother was very old and she wanted to go if my son-in-law was going.
10:03:50:21 10:03:57:12	I never agreed so the police said, "Let's go ask your son-in law."
10:03:58:12 10:04:02:23	We went to his camp by dogteam.

10:04:03:15 10:04:13:06	One of my sons-in-law agreed but two others never even heard about it.
10:04:14:06 10:04:18:25	I thought we were going to talk things over and decide if we wanted to go.
10:04:20:03 10:04:28:10	The police walked over to their tent and said, "They want you to go."
10:04:28:23 10:04:36:14	He made them agree and he went back south.
10:04:38:04 10:04:43:10	We didn't even talk with each other; we were supposed to go, period.
10:04:44:13 10:04:50:06	We were told that we agreed and that's how we were chosen to go.
10:04:52:03 10:04:59:22	The policeman told us there were lots of foxes up there.
10:05:01:20 10:05:12:26	In those days fox pelts were the only source of income. We used boats to survive.
10:05:14:21 10:05:24:07	I thought if I caught enough foxes, maybe we could get a new boat. So I agreed to go.
10:05:26:25 10:05:34:14	And so we went to where the White People lived to wait for the ship to arrive.
10:05:34:26 10:05:47:08	The tuberculosis ship was called CD Howe. When it came, it was time for us to go.
10:05:50:24 10:06:04:07	It was a nice spring day in July, hot, the ice was already gone, when the ship came.
10:06:06:27 10:06:21:20	They dragged us to the ship on a barge and lifted us on board, dogs and all.
10:06:23:09 10:06:27:02	The first time we ever saw a crane, and up we went!
10:06:28:11 10:06:37:13	We brought all our gear. I wanted to bring my boat, it was my late father's.
10:06:38:16 10:06:44:05	The policeman said, 'There will be boats there you can use,
10:06:45:11 10:06:54:18	it's okay to leave it behind, you'll come back to it anyway."
10:06:54:29 10:06:57:08	So I left our boat.

10:06:58:00 10:07:08:24	When we got to Pond Inlet, we were told three more families would come on board.
10:07:11:08 10:07:13:07	We didn't even know what was happening.
10:07:14:01 10:07:21:01	When we were moving they told us we are going to three places and had to be divided
10:07:22:25 10:07:33:00	We had only agreed to go so we could stay together as one family.
10:07:38:25 10:07:48:16	My brother was told to go to Sanaguavik. He didn't want to go but he had no choice.
10:07:49:21 10:07:56:03	When we were being separated, Inuit started to cry.
10:07:57:07 10:08:05:03	When people started to cry, dogs cried too and that was the only sound on the ship.
10:08:07:06 10:08:14:17	When we knew we would be separated, a great sadness came upon us.
10:08:16:29 10:08:23:26	When they got off the ship at Greg Harbour, Inuit were told,
10:08:27:15 10:08:38:21	You need clothes for winter, but the caribou season is over.
10:08:40:06 10:08:47:25	You will have to use seal skins for clothing this winter."
10:08:49:07 10:08:55:02	My uncle who always speaks his mind said, "No! That cannot be.
10:08:57:17 10:09:04:17	Without caribou skins for clothing we're going to freeze!"
10:09:08:25 10:09:20:28	The police and government officers had a meeting together and came back.
10:09:22:23 10:09:32:25	"We have buffalo hides on the ship you can use for your clothing."
10:09:35:00 10:09:46:08	Then my uncle said, "Look, where is the boat we'll need to hunt with?"
10:09:46:26 10:09:51:20	We've heard that walrus are very dangerous here."
10:09:53:07 10:10:01:17	"There isn't any boat," they said. They talked together again and came back.

10:10:05:10 10:10:08:20	"You can use the police boat," they said.
10:10:11:07 10:10:23:01	We had been told we would have a house there when we arrived.
10:10:23:15 10:10:33:07	But when we got to Resolute, the bay was full of ice where the houses were.
10:10:33:17 10:10:42:01	They told us, "Stay here now, you can move later," so we landed at the point.
10:10:45:02 10:10:54:09	There were no plants, just gravel and frozen land.
10:10:55:06 10:11:02:00	Back home, in August this would be mid-summer.
10:11:03:12 10:11:06:07	The day we landed it started to snow.
10:11:08:08 10:11:16:06	We thought the snow would melt, that's how it usually is back home.
10:11:18:08 10:11:26:18	But in this frozen land the snow was not going to melt.
10:11:27:24 10:11:37:25	Our group had Amarualik from Pond Inlet as our trainer;
10:11:39:15 10:11:50:04	how dark it gets, to teach us how to hunt in this area.
10:11:53:28 10:12:00:29	We only found out when we got here how dark this land gets.
10:12:01:16 10:12:09:15	When we lost the sun, it seemed like a whole year of darkness.
10:12:09:15 10:12:18:00	It was a lot colder than where we came from,
10:12:20:06 10:12:28:06	even the stove heating fuel would be frozen.
10:12:29:11 10:12:38:18	Cold and dark, it was very strange.
10:12:39:24 10:12:44:13	The first time in the darkness, my father said to me,
10:12:45:04 10:12:51:19	If we must die we will, if we must live we will.

10:12:53:16 10:12:57:09	Back in our homeland, we never hunt in the night.
10:12:58:14 10:13:05:13	The seal meat here was different, our bodies didn't like it.
10:13:07:12 10:13:15:25	The long darkness was scary, unbelievable. We didn't know what to do.
10:13:18:26 10:13:30:29	We only heated with wood, in a shack my father made.
10:13:32:07 10:13:48:11	It was cold and unreal. Government put us in a dangerous place.
10:13:50:01 10:13:57:19	Our trainer from Pond Inlet was difficult to understand,
10:13:59:06 10:14:03:05	but because they are Inuit we understood them.
10:14:04:26 10:14:14:23	The government officer who relocated us told us,
10:14:18:02 10:14:29:24	"There are animals here, you'll be hunting them, keep your dogs tied up,
10:14:31:07 10:14:38:24	the police will look after you, they will come every day,
10:14:39:26 10:14:45:26	you'll live happily together."
10:14:47:01 10:14:54:26	After they said that, they walked to the boat and left us. We were all alone.
10:14:56:14 10:15:04:16	In this place, we could only hunt by boat, but we had no boat.
10:15:06:04 10:15:14:03	One day the RCMP came to our camp on the military snow machine.
10:15:18:27 10:15:24:06	He saw us just standing there, but we had nothing to move us.
10:15:24:15 10:15:28:21	He started to scold us, "You guys are doing nothing!
10:15:29:04 10:15:32:10	The darkness will come, you have to hunt for food,
10:15:32:19 10:15:40:05	or you'll die of starvation. So go hunting!" He said that to us.

10:15:40:24 10:15:46:25	Since he was the big boss, we had to listen to him.
10:15:48:07 10:15:52:10	With only our feet, and no boat to hunt,
10:15:52:28 10:16:00:06	we grabbed our guns and started to walk the shore.
10:16:01:06 10:16:05:16	Seeing us go hunting, he stopped scolding.
10:16:05:29 10:16:12:11	Then we just came back since there are no animals on this island.
10:16:14:13 10:16:18:23	One time my father and I went through hard times.
10:16:19:24 10:16:25:21	We used to hunt with five dogs, I even know their names.
10:16:26:07 10:16:33:28	I would follow him hunting and checking fox traps. I was the only son.
10:16:34:23 10:16:44:14	One day after hunting, our dogs were all curled up asleep,
10:16:45:14 10:16:52:25	one by one they got shot... for no reason...
10:16:53:15 10:16:57:13	We lost everything... nothing to hunt with...
10:16:58:15 10:17:02:16	All our dogs killed... with no warning...
10:17:03:02 10:17:08:06	By the policeman... our caretaker; we couldn't do anything!
10:17:09:02 10:17:17:08	Now my old father had to walk, carrying his hunting bag. We had to eat!
10:17:18:21 10:17:23:10	Dogs dead, all the young men gone working for the Whites...
10:17:24:19 10:17:29:18	My father didn't know what to do. He said to me,
10:17:30:26 10:17:35:17	"Now I know why we were sent here. To die!"
10:17:37:02 10:17:42:07	There was nobody to complain to, no person, or the government.

10:17:43:09 10:17:46:14	In those days there was no telephone.
10:17:48:19 10:17:56:07	Before I went to school, my father gave me three dogs for my own use.
10:17:57:20 10:18:06:07	So I started training them as a child, in Resolute, before I went away.
10:18:06:19 10:18:13:00	So I started trying, with these three dogs, given to me by my father.
10:18:13:12 10:18:18:03	When I came home... dead. All gone, every one of them.
10:18:18:11 10:18:25:20	I walked by the dump, and I saw three dead dogs.
10:18:26:28 10:18:28:24	I recognized them.
10:18:37:07 10:18:46:28	There was no caribou. We would walk the land, no tracks.
10:18:47:15 10:18:58:10	When winter came, the RCMP and a military man wanted to hunt with us.
10:18:59:27 10:19:13:06	We were told to look for caribou. Amarualik and I prepared two dog teams.
10:19:15:25 10:19:23:14	The police said "One dog team, four people, one sled, with sixteen dogs."
10:19:25:13 10:19:32:18	Not fifteen, not seventeen, sixteen dogs, he said.
10:19:34:03 10:19:38:06	Our dogs were not used to it but we had to agree to him.
10:19:39:27 10:19:49:24	We knew there was no caribou. We made camp by the shore.
10:19:50:05 10:19:57:29	We walked around, pretending to look for caribou but we knew there wasn't any.
10:19:59:00 10:20:12:14	We came back and told him, "No caribou." That was the only way we could go home.
10:20:16:10 10:20:26:05	Our main food was seal and polar bear, but we were used to eating fish.
10:20:27:09 10:20:38:06	Food from the bottom of the sea, like mussels and clams.

10:20:38:29 10:20:46:27	Birds like eider duck and geese... but there was nothing here.
10:20:47:20 10:21:01:14	Back home in summer we had all kinds of berries, but here, nothing.
10:21:02:25 10:21:08:23	We got very skinny, dying for the food we used to eat.
10:21:11:20 10:21:19:25	We had no store to buy food. We left all that behind us.
10:21:20:05 10:21:30:17	Store, school, church, health centre, and here we had nothing.
10:21:34:20 10:21:47:28	We started looking for food at the military dump, and eating it.
10:21:48:16 10:21:57:05	The RCMP found out and was very angry. He told us never to walk that way again.
10:21:57:13 10:22:00:14	That was the only place we found food.
10:22:02:10 10:22:11:26	Walking to the dump, if we saw a vehicle, we hid in the ditch until it passed.
10:22:12:21 10:22:23:05	Even at the dump, always watching, that's how we got bits of food.
10:22:24:18 10:22:29:20	With no dump, I think some Inuit would have starved.
10:22:30:27 10:22:37:24	In the spring it's daylight all the time. We used to walk around.
10:22:39:17 10:22:46:27	Walking around, we saw the dump, so we started looking for things.
10:22:48:21 10:22:55:19	Right away we could see there was food in the dump.
10:22:58:01 10:23:03:20	We would eat this food, and take some home to our mother.
10:23:04:10 10:23:12:29	What I remember most is our mother was cold and hungry.
10:23:13:21 10:23:23:23	One time we found some chicken or steak with coffee grinds frozen on it.
10:23:24:09 10:23:30:26	I watched her eating, she was happy with what she got.

10:23:32:09 10:23:37:15	We got used to finding food at the dump.
10:23:38:09 10:23:46:15	We went at night because the RCMP didn't want us going to the dump.
10:23:47:08 10:23:57:15	We found a route around the lake to avoid walking on the road.
10:24:03:04 10:24:12:28	I don't know how many years we ate from the dump.
10:24:16:21 10:24:25:02	We started washing them, grapes, apples, we didn't know what they were.
10:24:25:10 10:24:33:18	They were good, frozen bananas, we thawed them out.
10:24:37:07 10:24:42:23	We ate from the dump, it was far to walk.
10:24:44:16 10:24:51:19	We would try to get home before the policeman woke up.
10:24:53:08 10:25:03:16	Not even a year, my mother kept saying, "When are we going home?"
10:25:04:28 10:25:17:26	After a while I went to ask the RCMP, but his only answer was, "No!"
10:25:18:20 10:25:29:28	When the first ship came back, with a translator named Kajualuk, we said,
10:25:32:22 10:25:44:14	"We want to go home on this ship. If we can't, then on next year's ship."
10:25:46:02 10:25:57:02	They said, "It's better if you stay. We'll bring more of your family here."
10:25:58:27 10:26:07:17	We had to agree but I said, "I don't think they would like to come here."
10:26:12:00 10:26:20:10	They said, "It's better if there are more people here. If you stay, and more come,
10:26:21:04 10:26:28:04	then you can all go home together." They said that, and we had to agree.
10:26:30:08 10:26:38:24	The RCMP back home told people, "Your families up there want you to come."
10:26:39:22 10:26:47:18	They told them they have to go. But we never said we needed them here.

10:26:49:11 10:26:59:00	The government said we needed them, and two years later they came.
10:27:01:20 10:27:16:23	I remember it very well, my parents talked about what the police clearly told them.
10:27:18:25 10:27:32:16	If we didn't like the new land, after two years we could come back home.
10:27:33:13 10:27:44:00	They also said our family would stick together, and not be separated.
10:27:44:12 10:27:57:05	Inuit never forgot these two promises made by the RCMP.
10:27:58:15 10:28:08:12	When the RCMP described that place, they made it sound really good.
10:28:09:00 10:28:16:01	Plenty of animals, foxes....seals....
10:28:21:14 10:28:31:01	They told my parents they will have jobs and make good money.
10:28:32:22 10:28:40:12	I remember, they made it look good, but none of it was true.
10:28:41:04 10:28:50:00	They still owe us money, all our men worked and never got paid.
10:28:50:13 10:28:55:00	The government stole our money. I'm telling the truth!
10:28:55:13 10:29:01:11	We would work all day long, so many bear skins and fox skins.
10:29:02:08 10:29:06:11	Our men away working, we're home alone having babies.
10:29:07:08 10:29:16:24	Babies had to eat. I had small children growing, with nothing to eat.
10:29:19:04 10:29:24:25	Nothing to eat.... nowhere to get food....
10:29:27:12 10:29:29:26	We went through hard times.
10:29:31:05 10:29:36:04	My sister and I hardly noticed the darkness, we had so much work to do.
10:29:38:24 10:29:46:19	Work on the bear skins all day, after that we would take them to the shore.

10:29:47:07 10:29:55:18	We had a small sled to pull them, one time we had a bear skin in the water,
10:29:56:24 10:30:04:28	it was so heavy, then we would clean it in the snow.
10:30:05:26 10:30:12:19	Every day we worked on bear skins, mending the holes.
10:30:14:12 10:30:20:06	Time after time, lots of bear skins, they used to catch lots of bears.
10:30:21:27 10:30:31:24	If it wasn't bear skins, it was fox skins!
10:30:33:07 10:30:37:28	Our brother would bring in a sled full of foxes.
10:30:40:06 10:30:47:04	We were already carving soapstone back home, before we came here.
10:30:48:05 10:30:57:06	When we carved here, the RCMP would say \$20, but he doesn't give you any money.
10:30:59:18 10:31:06:10	Polar bear skins, same thing, he says \$20, no money.
10:31:06:27 10:31:14:12	Recently, when the government looked back for the records, nothing.
10:31:14:27 10:31:20:02	No records of any kind.
10:31:20:24 10:31:29:08	Maybe the policeman pockets the money, who knows? It's all gone.
10:31:30:12 10:31:37:29	I remember when I was a child, my mother was homesick for her sister.
10:31:38:22 10:31:46:12	No wonder. She left her older sister back home in Inukjuaq.
10:31:47:13 10:31:56:14	My mother used to say, "We will see each other in heaven."
10:31:59:13 10:32:05:23	The only time I felt forgotten, was one time we wrote letters back home.
10:32:07:14 10:32:15:05	The RCMP was the only way we could send our mail,
10:32:16:00 10:32:22:01	and someone looking for food saw our letters at the dump.

10:32:22:16 10:32:24:27	By the policeman! Our caretaker!
10:32:27:28 10:32:33:27	We were supposed to talk by radio back home, but we never did.
10:32:37:21 10:32:44:16	No Anglican priest ever came to us for over two years.
10:32:45:17 10:32:54:23	Once in a while a Catholic priest would come to the military base.
10:32:56:07 10:33:02:29	This priest could speak Inuktitut. Once he said to us,
10:33:03:12 10:33:07:02	"Has your priest forgotten you?"
10:33:08:06 10:33:14:26	That is when we realized, no one is looking after us. Are we forgotten?
10:33:15:13 10:33:24:11	By government and the Anglicans too? That really touched us.
10:33:25:16 10:33:31:05	To a place where you are never hungry, more animals, that's what we thought.
10:33:32:00 10:33:43:02	A store, with lots of sweet things to eat... where they always have sugar in their tea.
10:33:43:26 10:33:53:20	In those days, that's what we wanted, I dreamed they had all that up there.
10:33:54:19 10:34:03:08	I envied them going to a place where they had so much more than us.
10:34:03:23 10:34:11:28	Wealthier, all kinds of animals, seals...foxes...polar bears.
10:34:12:12 10:34:20:15	That's how our ancestors lived, on animals. They are going to a better land than here.
10:34:20:27 10:34:25:04	They are getting more than us. That's how I thought about them.
10:34:29:11 10:34:38:15	Our parents were very well informed, how it was supposed to be.
10:34:38:28 10:34:51:01	The government told us, we could come home after two years.
10:34:52:04 10:34:58:28	Being told this, they were happy to go.

10:34:59:27 10:35:12:24	They believed there would be lots of animals, but it was not true.
10:35:14:05 10:35:21:13	After a year or two, our parents wanted to go home.
10:35:22:05 10:35:31:12	It was too harsh, too cold, not enough animals, too dark...
10:35:32:05 10:35:38:18	They wanted to follow the government promise and go home.
10:35:39:26 10:35:46:22	But they were refused. What the government promised, was not true.
10:35:50:25 10:35:59:00	I remember, when we were going to be moved, my father said,
10:35:59:15 10:36:05:07	we were going to a place where we would never be hungry.
10:36:05:19 10:36:12:20	Lots of animals, we kept hearing that, "You can live really well!"
10:36:13:11 10:36:22:06	We'll be back in two years, was what my parents understood.
10:36:23:15 10:36:29:12	But my father's heart broke down, when he learned he was lied to.
10:36:31:04 10:36:38:29	He kept asking to return, but he died of a broken heart.
10:36:39:16 10:36:45:12	No lakes. No place to get water.
10:36:46:09 10:36:51:29	We used to get water from icebergs close to the shore.
10:36:52:10 10:37:02:02	I used to chop rocks in the dark, thinking it was ice.
10:37:05:19 10:37:13:23	Sometimes the ice was salt water, no wonder, no lakes, no creeks.
10:37:14:25 10:37:21:20	It seems just like yesterday, what happened to us.
10:37:22:18 10:37:32:22	I wanted to return when some families finally paid their way home.
10:37:34:05 10:37:40:23	My children who were born here didn't want to go.

10:37:41:12 10:37:48:21	Those of us who knew our homeland wanted to go, so we broke up again.
10:37:50:06 10:37:58:04	Since my children didn't want to go, I just stayed here.
10:37:59:05 10:38:04:12	So when some families went home, we separated again.
10:38:07:02 10:38:10:26	Yes! This is important. We have to get an apology.
10:38:11:10 10:38:16:19	I don't understand why the government can act quickly,
10:38:18:07 10:38:26:21	to give apologies to other countries, Japanese, Italians, for example,
10:38:29:14 10:38:38:09	I'm not against it when our government acts quickly to help other people.
10:38:39:03 10:38:47:09	What about us? Indians and Inuit seem to be left out!
10:38:48:12 10:38:54:00	As if they are too ashamed of their actions, how they treated us.
10:38:55:16 10:39:04:26	It bothers me, at the same time they pay a lot of foreign aid to other countries.
10:39:05:21 10:39:14:21	When we were so few, only nineteen families, why can't we be recognized?
10:39:15:24 10:39:24:01	Ten million dollars was nothing! The Governor General recognizes people
10:39:24:19 10:39:35:25	who have done important things, these nineteen families should be recognized!
10:39:36:10 10:39:42:18	If we didn't come here, this would not be part of Canada today.
10:39:43:06 10:39:51:24	When the Harper government talks about protecting our northwest passage,
10:39:52:10 10:39:59:06	defending our Canadian sovereignty, what about us? Isn't that what we did?
10:40:01:27 10:40:03:29	Don't we count?
10:40:05:08 10:40:07:09	That's my question.

10:40:13:10 10:40:17:22	What we want, is an apology.
10:40:18:26 10:40:26:11	These days, preachers come to make us become born again.
10:40:28:15 10:40:36:14	They tell us to forgive, but I cannot forgive what government did to us.
10:40:38:06 10:40:46:15	In our lives, we cannot stay angry at someone forever, we know that.
10:40:48:14 10:40:58:07	But nobody ever admitted to us, "We were wrong. We made a mistake."
10:40:59:25 10:41:09:15	If they could just say, "That's not what we meant. Don't think like that"
10:41:11:06 10:41:18:15	we could forgive without hating them, that's what we're trying to say.
10:41:21:19 10:41:26:00	We were treated like dogs, handled like dogs.
10:41:27:25 10:41:33:10	They didn't care if we died, if we starved to death.
10:41:35:11 10:41:46:05	Treated like dogs, left with nothing, we were helpless.
10:41:47:19 10:41:57:12	What hurts me the most, my late daughter heard them say,
10:41:57:23 10:42:03:07	two white men were talking, she could understand English,
10:42:03:20 10:42:08:17	they were making fun of us, "Inuit are like dogs," they said.
10:42:09:06 10:42:14:21	"Whatever you tell them to do, they just agree."
10:42:15:05 10:42:19:07	They were staring right at us.
10:42:20:09 10:42:29:18	We were so poor back then. Poor clothing, poor housing...
10:42:30:05 10:42:34:12	That's how we looked to them. Where could we go?
10:42:35:02 10:42:42:16	Everything we were promised, had disappeared.