

NOTICE TO READER

This document was submitted 20 October 2010 at the Board Meeting of the Qikiqtani Inuit Association.

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Arctic Bay

Qikiqtani Inuit Association

Akumalik, Mucktar (QIAB07)

Mucktar Akumalik was born near Baker Lake. His testimony includes information about the dog slaughter. Mucktar's family moved to an outpost camp near Arctic Bay (Ikpiarjuk) in 1947. They moved to Arctic Bay in 1966 when children were required to attend school. He remembers being told that the rent would remain very low, which proved untrue. Mucktar was hired by the RCMP to shoot loose dogs in the community. He made a point of always warning the owners. He remembers being asked by some owners to shoot their dogs because they were too busy working to take care of them.

Issigaitok, Jobie (QIAB03)

Jobie Issigaitok was born near Arctic Bay (Ikpiarjuk) around 1936. His testimony includes information about dog slaughter that took place in Arctic Bay between 1965 and 1968. Jobie recalls that the local social worker hired someone locally to shoot dogs. He lost 7 out of the 11 dogs that he kept tied up outside of the community. After this loss, he did not have a proper dog team. This affected his ability to hunt and carry loads such as water.

Kalluk, David (QIAB01)

David Kalluk was born in 1945 near Arctic Bay (Ikpiarjuk). His family moved to Arctic Bay in 1967. His testimony includes information on conditions during the move of his family. He did not witness any dog slaughter, but David shares information about the policies regarding loose dogs in Arctic Bay.

Koonoo, Ipeelie (QIAB05)

Ipeelie Koonoo was born on Bylot Island, across from Pond Inlet (Mittimatalik), where his family moved in 1959. His testimony includes information about the dog slaughter. Ipeelie remembers that children were required to attend school in the community. Rent and telephone were cheap in the beginning, but the price went up dramatically later. All of Ipeelie's dogs were shot one day while he was working on a boat for the police. The dogs were not tied up and the RCMP did not realize that they were his dogs. He was given a ski-doo and gasoline as compensation.

Kugitikakjuk, Ikey (QIAB02)

Ikey Kugitikakjuk was born in 1942 in an outpost camp near Arctic Bay (Ikpiarjuk), where his family moved in 1969. His testimony includes information about camp life and the dog slaughter. His family moved so that the children could attend school. Ikey remembers that his parents were told that the rent would remain low when they moved, which proved untrue. In 1970, most of his father's dogs were shot by an RCMP officer. The officer was accompanied by a social worker who had previously attempted to needle the dogs. The reason provided was that the dogs were a threat to people in the community.

Oyukuluk, Koonoo (QIAB06)

Koonoo Oyukuluk was born in Siuraruluk near Arctic Bay (Ikpiarjuk), where his family moved in 1960. His testimony includes information on the dog slaughter. His family was required to move to Arctic Bay when school became mandatory for children. Koonoo remembers that in 1970, while he was away from the community, all of his dogs were shot. The dogs were likely shot because they were loose. He recalls



that dogs easily got loose because they were not used to being tied up. The loss of his dogs dramatically impaired his ability to hunt.

Taqtu, Juda (QIAB04)

Juda Taqtu was born around 1936 in Ikirasaarjuk, an outpost camp near Arctic Bay (Ikpiarjuk). His testimony includes information about housing and dog slaughter. Juda remembers that around 1960 his family was told to move because the children were required to attend school. His parents were told that the rent would remain low, which proved untrue. At the beginning of the 1970s, an RCMP officer killed all of his dogs without any warning. The loss of his dogs impaired Juda's ability to hunt and provide others with country food.



Jobie Issigaittuq was born in 1949 in Arctic Bay and then moved to a camp near Igloolik. He remembers seeing a white man for the first time at the age of six in the camp. The white man was a priest. Around the age of nineteen, he moved to Igloolik. Dog teams were his family's only mode of transportation at that time. When they moved into the community, they did not have chains for the dogs so they left some loose on the ice. In 1965 or 1966, Ivaluarjuk shot some of Jobie's dogs and it was not until later that Jobie learned that Ivaluarjuk was instructed to do so. Approximately a year later he received notice that dogs had to be tied up and he purchased chains. Owners would shoot their own dogs if they had rabies. He recalls the vaccination program starting only recently. He does remember other families being mauled by dogs. From 1974 to 1983 he worked in the mine. Today he works from his home as a guardian for the Baffin Correctional Centre.

Kalluk, David (QTAB02)

David Kalluk was born in 1945 in an outpost camp near Resolute Bay. His testimony contains information about his family's move to Arctic Bay (Ikpiarjuk) and the dog slaughter. Although he never witnessed the slaughter himself, David remembers that loose dogs were shot in the community. He notes that mental conditions eventually arose from the pain caused by relocation and homesickness. His relatives killed a family member who had a mental condition and was a threat to others. David's family still lives with the stigma of this tragic event.

Kalluk, David (QTAB23)

David Kalluk discusses how life changed with the imposition of certain laws. The RCMP confiscated musk ox goods by plane and they were no longer allowed to hunt polar cubs. He lived in the Burnia Bay area in the summer but was taken away to school without any prior knowledge or consent. Going to school in English with strict rules was very difficult when he did not understand or speak the language. He remembers teachers hitting him with a yard stick on more than one occasion. He discussed the struggles that were the results of relocation including his brother killing a man. Dogs were killed by a local person hired by the RCMP. The RCMP shot one hunter's dogs while he was in buying supplies.

Kaujak, Pauloosie (QTAB17)

Pauloosie Kaujak was born in 1941. He is from Arctic Bay (Ikpiarjuk). His testimony includes information on his parents' relocation from Cape Dorset to Arctic Bay. He remembers his parents telling him that for a long time they hoped to be sent back to Cape Dorset, but this never happened. Pauloosie also shares information on his experience of residential school in southern Canada where he was sent for treatment. He lived in the south for years and lost touch with his family until he finally had a chance to go home.

Kilabuk, Tommy (QTAB25)

Tommy Kilabuk grew up in Pangnirtung. He talks about how his life, and the Inuit way of life, changed without their dogs. He witnessed the killing of dogs in 1960 as a teenager. He feels robbed of the opportunity to be Inuit. His sister was sexually abused by the RCMP. He went to Hamilton in 1958 for TB treatment and was told not to leave his bed. His brother-in-law chased his dogs away so they would not be killed by the RCMP in 1967 or 1968.

Komangapik, Qaunaq (QTAB09)

Qaunaq Komangapik was born in 1958 in Arvaatuuq, an outpost camp near Arctic Bay (Ikpiarjuk). Her testimony includes information about the movement of families living in Arvaatuuq to Arctic Bay in 1967. She recalls that the move took place after the leader of the camp and the Minister told her parents

that they would lose their child benefit allowance if their children did not attend school. Qaunaq remembers that her family suffered from hunger after the move. As a child, she witnessed an RCMP officer shooting her father's dogs while they were tied up near the beach.

Koonoo, Ipeelie (QTAB05)

Ipeelie Koonoo was born in 1940 on Bylot Island, across from Pond Inlet (Mittimatalik), the community where his family moved in 1959. His testimony mostly includes information about dog slaughter. Ipeelie remembers the day he found out that his dogs were shot while he was working on a boat for the police. He was given a ski-doo and gasoline as compensation, but he later found out that ski-doos are not reliable and are expensive in the long run. Ipeelie is expecting an apology.

Kugitikakjuk, Ikey (QTAB04)

Ikey Kugitikakjuk was born in 1942 in an outpost camp near Arctic Bay (Ikpiarjuk). His family moved to Arctic Bay in 1969. His testimony includes information about camp life and the dog slaughter. Ikey remembers that people were told that the rent would remain low, which proved untrue. In 1970, most of his father's dogs were shot by an RCMP officer. The officer was accompanied by a social worker who had previously attempted to needle the dogs. The reason provided was that the dogs were a threat to people in the community. Ikey never acquired another dog team.

Kugutikakjuk, Olayuk (QTAB16)

Olayuk Kugutikakjuk is the wife of Ikey, who testified about the move of his family and about the loss of his own dogs. Olayuk's testimony contains information regarding her parents' painful experience of relocation to Grise Fiord in the early 1940s. She tells the story of the unnatural death of her little sister in an incident involving an RCMP officer. Her mother became mentally ill after losing her little girl. Another child died in similar circumstances during the same period. Olayuk expects an apology for her brother and herself.

Okadlak, Leah (QTAB11)

Leah Okadlak was born in 1942 near Arctic Bay (Ikpiarjuk). Her testimony includes painful memories relating to the resettlement of her family to the community of Arctic Bay. Her family was not provided with suitable housing for years. Her father's dogs and her husband's dogs were shot in 1965. Leah's family suffered as a result because they no longer had access to food and oil for heating. Her family survived because her father made carvings. Leah wants to know why their dogs were killed.

Olayuk, Simeonie (QTAB20)

Simeonie Olayuk was born in 1942 on Devon Island. His testimony includes information on the relocation of his family from Devon Island to Arctic Bay (Ikpiarjuk) in 1948, and about policies on loose dogs in the community in the 1960s. Simeonie remembers that the relocation was initiated by RCMP officers. He explains that the rent was low in the beginning, and that contrary to what his family was told, the rent kept going up. He recalls that proper ropes were not available in the community, which made it difficult for owners to keep their dogs tied up as required. His dogs were killed by an RCMP officer after his father-in-law gave the officer permission.

Oyukuluk, Koonoo (QTAB10)

Koonoo Oyukuluk was born in 1946 near Arctic Bay (Ikpiarjuk), the community where his family later moved. His testimony includes information on camp life. Koonoo remembers that people from his camp moved so that their children could attend school. He recalls the food shortage that people suffered after



the dogs were shot in the community. His own dogs were shot after he gave them to a friend who later died in a hunting accident. The dogs had eaten human flesh and became vicious. Koonoo eventually resumed hunting using another dog-team and a ski-doo.

Oyukuluk, Moses (QTAB14)

Moses Oyukuluk was born in 1950. He moved to Arctic Bay (Ikpiarjuk) in 1966. His testimony includes information about the way policies on loose dogs in Arctic Bay affected people. He remembers that his family was told that if the children did not attend school the family would no longer receive child benefits. He believes that their quality of life was lower after the move. Moses recalls that loose dogs were shot by the Inuk constable. The owners were not warned. He remembers how the loss of lead dogs affected their owners. Moses lost a few dogs, but eventually acquired another dog-team.

Qavavouq, Lisha (QTAB12)

Lisha Qavavouq was born in 1946. His testimony includes information on the relocation of her family from Cape Dorset to Arctic Bay (Ikpiarjuk) in 1936. He recalls being told as a child by his father and uncle that people were not paid, thanked or sent back to their home communities as promised, and that some people eventually died prematurely from homesickness.

Qavavouq, Tagoona (QTAB21)

Tagoona Qavavouq testified before the commission to support the testimony of her husband, Lisha Qavavouq. They live in Arctic Bay (Ikpiarjuk). She recalls stories about relocation that Shappa, her husband's uncle, used to tell them while they were living with him. Shappa was relocated from Devon Island to Arctic Bay. He stated that people were suffering from homesickness and from poor communication with other relocated people settled in Arctic Bay. Tagoona believes that homesickness caused people to die prematurely.

Shooyook, Isaac (QTAB06)

Isaac Shooyook was born in 1939 in Arctic Bay (Ikpiarjuk). His testimony contains information about relocation and policies regarding loose dogs in the communities. Isaac shares documents about the relocation of his family for Cape Dorset to Arctic Bay that he gathered over the years. He also talks about his experience working as a dog-catcher for about five months.

Taqtu, Juda (QTAB08)

Juda Taqtu was born near Arctic Bay (Ikpiarjuk) around 1936. His testimony includes information about the conditions of his move to the community of Arctic Bay. Juda remembers that the Inuit were enticed to move into houses with low rent. His dogs were shot by an RCMP officer. The loss of his dogs made him helpless and dramatically affected his ability to hunt. He regrets that the custom of sharing food is gradually declining.

Tatatuapik, Tommy (QTAB22) [spelling?]

Tommy Tatatuapik Joseph was born in 1937. He lives in Arctic Bay (Ikpiarjuk). His testimony includes information about the loss of his dogs. He moved to various communities before coming back to Arctic Bay. In 2003, he witnessed two RCMP officers shooting three of his dogs after they got loose and began roaming around his house. The loss of his dogs dramatically affected his ability to use his dog-team, which he uses to earn a living by taking sport hunters out.

Tattatuapik, Tommy (QTAB24) [spelling?]

Tommy Tattatuapik was born in 1937. He is one of the few remaining elders who remembers the traditional Inuit way of life including using dogs for transportation and trapping. His wife needed hospitalization in 1963 so he moved to Iqaluit. When he left there were still dog teams in Arctic Bay and he did not witness any dog slaughter. They were given one of the first matchbox houses for which they paid \$400. They did not receive assistance for heating fuel. When he returned to Arctic Bay in 1987 he was the only one with a dog team so he began a sport hunting expedition company to earn an income. One night his dogs became loose and the RCMP shot three of them. This affected his ability to earn an income. He feels that the dealings with the Federal Government are not all negative but he also thinks the Government is waiting for him to die so they do not have to compensate him.

Tunraq, Rhoda (QTAB18)

Rhoda Tunraq shares information about the relocation of her parents and grandparents from Devon Island to Arctic Bay (Ikpiarjuk) in 1948. She believes that the relocation was initiated by the RCMP. Her mother used to tell her that people were homesick and that they died prematurely after the relocation. Rhoda was affected by the stories she heard. This is why she wanted to testify before the commission.



Cape Dorset

Qikiqtani Inuit Association

Ashoona, Mayuriak (QICD07)

Mayuriak Ashoona was born in 1946. Her family moved to Cape Dorset during either 1962 or 1963 after her mother died and her father's sister offered to help raise the family. HBC workers, a nurse and an Anglican minister, the RCMP and a West Baffin Eskimo Coop worker all lived in the community. When she was sixteen, she married a man who owned a dog team. The dogs were very important for hunting, guarding and transportation. Feeding them was a big concern. She used the dog team while her husband used the skidoo for transportation. She says that the dogs were not a threat. She tied her dogs up, although people said that wasn't good for the dogs. She remembers one dog attacking someone in one camp, and a baby dying in Cape Dorset from a dog attack. She remembers that there was some distemper at one point but that dogs were shot right away when that happened. The people managed the population of the dogs by killing puppies if they had enough dogs, or giving them away, to make sure they could feed all the dogs they had. The RCMP told her to kill her dogs in the 1980s, saying there was a sickness with the dogs. Food was not scarce, but the family was depressed about killing the dogs because they were so good with hunting.

Kelly, Sandy (QICD04)

Sandy Kelly was born in 1953 just outside of Lake Harbour where he lived until moving to Iqaluit in 1957. He described camp life as best as he could remember having left at such a young age. He believes his family moved to Iqaluit at the request of his father's father who was leader of the community. He remembers community life as "very good[,] not too bad." He described the importance of his dog team for transportation and hunting, the dogs' mannerisms and behaviours. He recalled his team was tied up. He remembered dogs in the community as being healthy and he remembered only one dog attack outside Coral Harbour. He states that 15-17 of his dogs were killed in the early 1960s by the RCMP when he left for school in the morning. He recalls his grandfather and uncle's dog teams being killed as well. The dog killing significantly affected their ability to hunt but his family still ate well.

Kellypalik, Mangitak (QICD08)

Mangitak Kellypalik was born in 1940. He moved to Cape Dorset in 1957. His father was the leader of the camp. Mangitak and his wife moved when his father was sick, since there was a nursing station in Cape Dorset. He remembers that life in Cape Dorset was harder than in camps. The community relied on the dog teams as food providers. People were afraid of the dogs but if a dog was a real threat or an attack, the dog would be killed right away. The dogs had to be tied up. He was attacked by a dog, and heard of two other attacks, one fatal. The RCMP shot nine of his dogs in 1962 while Mangitak and his wife watched. A social worker also shot some of his dogs. Mangitak was arrested for approaching the social worker about shooting his dogs. The government did not explain why the dogs were shot. Even a family visiting Cape Dorset to pick up supplies lost their dogs and could not leave. There was no other mode of transportation so he was forced to follow other hunters. Seeing dog catchers today is painful for him even today.

Ottokie, Numa (QICD06)

Numa Ottokie was born in 1952. In the late 1950s he moved with his parents to Cape Dorset under government orders. Non-Inuit from the Hudson Bay Company, Anglican Mission, government and

teachers lived in the community along with Inuit. He trained puppies for his father's dog team. Everyone in the community relied on the dogs for transportation for providing food. The dogs were tied up, were put on an island in the summers, and were not a threat to people. He remembers one girl being attacked by a dog. He had more than a dozen dogs, all of which were killed in likely the 1960s by the RCMP.

Peter, Ejetsiak (QICD01)

Ejetsiak Peter was born in Natsilik, near Cape Dorset (Kinngait). His testimony includes a description of the RCMP killing all of the dogs belonging to Inuit moving into Cape Dorset. The RCMP did not provide any warning. He recalls that the ski-dogs provided by the Hudson Bay Company could not compensate hunters for the loss of the dogs because the ski-dogs continually broke down. Hunters were no longer able to provide people with food. The government did not assist them in any way.

Pootoogook, Paulassie (QICD05)

Paulassie Pootoogook was born in 1937. He described the camp as consisting of three or more families with his father Pootoogook as the leader. He does not remember being hungry in the camp. He moved to Cape Dorset in 1959 with the intention of returning to the camp. Once the ice started to form he could not return and decided to stay in the community. He described dog teams as being very important and useful for carrying things but he stopped using them in 1958. He recalls that the dogs were not a threat but some were distempered when there was hardly any food to eat. He allowed his dogs to starve to death but other families had their dogs killed by the RCMP. He noted that everyone started using ski-dogs when they arrived in the community.

Quvianaqtuliaq, Pudlalik (QICD02)

Pudlalik Quvianaqtuliaq was born in 1942. He used to live in a camp called Aqiatulaulavik with his family before they moved to Cape Dorset (Kinngait). His testimony includes information on the killing of his father's dogs by an RCMP officer while his family was settling into the community. He does not recall any reason being provided for the slaughter, but he remembers that life was more difficult after it happened because food became scarce.

Toonoo, Sheojuk (QICD03)

Sheojuk Toonoo was born in 1928 in Kimmirut. Her testimony contains information about a dog shooting by the RCMP that took place in a camp near Kinngait (Cape Dorset) in the 1950s or the 1960s. She remembers that the RCMP neither asked permission nor provided a reason. She also recalls that hunting became very difficult after the slaughter, and people started relying on Qallunaaq food. She believes that when the dogs were lost, the Inuit lost their way of life.

Mangitak Kellypalik was born in 1940 a few miles from Cape Dorset (Kinngait). His testimony includes information about an RCMP officer and Inuk constable attempting to slaughter his dogs in 1960. When he realized that his dogs were going to be shot, he acted with anger and his dogs were not shot. When the RCMP came back again, he was handcuffed, harshly reprimanded, and threatened by police officers because of the way he reacted when they had attempted to slaughter his dogs. The dogs were eventually shot by RCMP officers in 1965 while he was out of town. His dogs were not tied up, and were chased under his house and shot there while his wife and his children were at home.

Nungusuituk, Qimmiataq (QTCD05)

Qimmiataq Nungusuituk was born in 1948 near Cape Dorset (Kinngait). His family lived in various outpost camps and moved to the community of Cape Dorset in 1965-1966. His testimony includes information about dog slaughter. Upon seeing that the RCMP killed dogs belonging to people who relocated to Kinngait, his father shot his own dogs in 1965-1966 so that they would not be slaughtered. He remembers that people were not allowed to have dogs in Cape Dorset. Qimmiataq also recalls that housing provided in the community was precarious, and that their house was very crowded. The rent did not remain \$2 as they were told it would.

Oshutsiaq, Omalluk (QTCD03)

Omalluk Oshutsiaq was born in 1948 and lives in Cape Dorset (Kinngait). Her short testimony contains complementary information to another testimony shared earlier by her husband, Simeonie Oshutsiaq. When she was 13 years old (in the early 1960s), Omalluk witnessed her husband's dogs being shot by police officer McNeil who resided in their community at the time.

Oshutsiaq, Simeonie (QTCD12)

Simeonie Oshutsiaq was born in Nuvujjuaq near Cape Dorset (Kinngait). His testimony contains information about a dog shooting incident that he witnessed, along with his wife Omalluk Oshutsiaq. One morning, while many dogs, including his own, were tied up in Kinngait RC section, two RCMP officers wearing their uniforms shot them claiming that they were sick. Yet, Simeonie does not remember dogs being sick at that time. He remembers this incident happening when he was about 17 years old.

Ottokie, Pingwartuk (QTCD29)

Pingwartuk Ottokie (also known as Iqaluk Pingwartuk) was born in an igloo near Cape Dorset in 1942. He recalls his father travelling back and forth from Kinngait to Iqaluit by dog team over a three-year period and describes what traveling by dog team is like. In 1959, his family moved to Cape Dorset. The police that came to the town after patrolling the area warned them to tie up the dogs. His family tied their dogs but still found them shot to death because they affected a stream needed for water in the summer. He explains the importance of dogs for hunting and says that dogs were not vicious and those that were, were shot by their owners. He describes how the killing affected his father. He has good memories of growing up in the camp and learning from his father. His mother was sent south for TB treatment for two years.

Padluq, Quppirualuk (QTCD04)

Quppirualuk Padluq was born in 1946 in Cape Dorset (Kinngait) where her parents relocated to work for the Hudson's Bay Company before she was born. Her testimony includes information about episodes of dog shooting, about the presence of non-Inuit in Cape Dorset, and about her stay down south for health treatment. Her grandfather was also sent down south for treatment and died there. His family was never told what he died from or where he was buried. Quppirualuk remembers hearing that her husband's dogs



were shot while she was working at the nursing station. When houses were available to her family, her parents were told that the rent would remain \$2, which turned out to be untrue.

Parr, Atiituaq (QTCD07)

Atiituaq Parr was born in 1946. Her family moved from a camp to Cape Dorset to seek treatment for her mother's poor health. Her mother died at the nursing station before having the chance to be flown south for medical treatment. Afterwards, her family moved to a camp because of the housing shortage in Cape Dorset. She recalls various experiences as a child, including the many times she moved for medical treatment. She was away from her parents from the age of seven to 13 and had no communication with them during that time. She indicates that she tried to forget her parents. When she returned she was happy to see them but felt left out because her language was different. She attended school while being treated in the southern hospitals.

Parr, Nuna (QTCD27)

Nuna Parr was born in 1949 in a camp near Kinngait (Cape Dorset). His family settled in Kinngait in 1958 because the children had to attend school. They were provided with housing and were told that the rent would be \$2. They heard later that the qarmaq in their camp was burnt down. Nuna witnessed the shooting of his own dogs by two RCMP officers. The five dogs were tied up by the beach. After the incident, he got mad and threatened to kill the son of the RCMP officer. He remembers that the shooting took place after a little Inuk girl was mauled and eventually died from her wounds. Nuna has a dog-team today and continues to hunt.

Peter, Ejetsiak (QTCD01)

Ejetsiak Peter was born in 1937 in the middle of Qikiqtaaluk, in Natsilik. He now lives in Cape Dorset (Kinngait). His testimony includes information about the slaughter of his own dogs. While he was working, his favorite dog and his lead dog were killed. After that, he was left with nothing and was unable to purchase a snowmobile. He says that RCMP officers were not the only ones who killed dogs, and that social workers were also involved. He regrets that the commission was not held earlier because a lot of dog owners have passed away. He was assigned by the RCMP to shoot dogs and had a chance to discuss the issue with one of them.

Peter, Ningeochiak (QTCD21)

Ningeochiak Peter was born in 1937 at Qakuqtannguaq near Kinngait (Cape Dorset). His testimony includes information about the challenges of life and food management for humans and dogs in the outpost camp. He also discusses using dogs for hunting. As a teenager, he moved to Iqaluit by dog-team with his relatives but later on he moved back to Cape Dorset. His relatives did not experience their dogs being shot by other people. He occasionally witnessed RCMP officers and civilians shoot loose dogs in Kinngait and Iqaluit. He remembers people being attacked by dogs occasionally. He describes trade and the working conditions of HBC employees at the store.

Pootoogook, Kananginaaq (QTCD02)

Kananginaaq Pootoogook was born in 1935 in a camp near Cape Dorset (Kinngait). His testimony includes information about dog and human epidemics happening near Cape Dorset around 1942, as well as dog rearing practices. He also discusses the loss of his own dogs. He believes the dogs were shot by an RCMP officer. He was told afterwards that the dogs were shot because they were tangled. He had planned to use these dogs for his first dog team. He got skills from working with the co-op but he believes that some non-Inuit do not like the fact that he has these skills.

Pootoogook, Kanayuk (QTCD13)

Kanayuk Pootoogook was born in 1948, and moved to Kinngait (Cape Dorset) in 1958. Her grandfather was told to relocate there due to his illness and his family went with him. Her testimony includes information about missionaries relying on her father and grandfather's dogs to visit the camps. Their dogs were also used to provide people with food. When she was fifteen, while in Iqaluit with her father and a few relatives, her father's dogs and her brother's dogs were all killed. She went back to Cape Dorset by plane. She remembers that after her father lost his dogs, he became angry and turned to alcohol. Kanayuk recalls that a couple of children were attacked by dogs while she was young, including her three year old sister.

Pudlat, Qarpik (QTCD22)

[Transcript to be generated in early September]

Qaqjurajuk, Laisa (QTCD11)

Laisa Qaqjurajuk was born in 1935, and was elderly by the time he moved to Kinngait (Cape Dorset). His testimony includes information about the relocation of his mother, his sisters and their children to the High Arctic by the Hudson's Bay Company when he was about eight years old. He and his father were left behind because his father did not want to relocate. The relocatees never came back and his mother remarried. He talks about the importance of dogs for the community. The dogs were not tied up. His father's dogs were never slaughtered but he remembers that he had to kill his own dogs when he moved to the community.

Qimirpik, Kellypalik (QTCD23)

Kellypalik Qimirpik was born in 1948 in an outpost camp near Cape Dorset (Kinngait). His testimony includes information about his stay at a weather station called Tuujak. His family lived and worked at the station for about three years when he was about 20 years old. The camp was run by non-Inuit who only paid his father, even though the whole family worked. He has painful memories of working with people who were intimidating and scary when they were drunk. They also encouraged his father to drink.

Qimirpik, Aninrmuiq (QTCD26)

Aninrmuiq Qimirpik was born in 1953 near Kinngait (Cape Dorset). His testimony includes information about relations between Inuit and non-Inuit at Nottingham Island weather station in the late 1960s. He recalls a number of incidents happening there while he was a teenager. Alcohol abuse by non-Inuit endangered the lives of the Inuit as guns were readily available. He remembers how easy it was for non-Inuit to get alcohol. He remembers that his dogs were shot while he was away after he moved to the community.

Saila, Meekeeseetee (QTCD20)

Meekeeseetee Saila was born in 1939 near Cape Dorset (Kinngait). As a child, he moved to Iqaluit when his father went there to find a job. He testifies on behalf of his father who passed away. His lengthy testimony includes information about the shooting of three of his father's dogs by two RCMP officers in Iqaluit. Meekeeseetee remembers that because his father did not have proper ties, the dogs chewed them up and got loose. They were shot without warning. The loss of the dogs affected his father's and his own ability to travel and provide for themselves. He does not remember being provided with any assistance by social services for the hardships his family experienced in Iqaluit. Meekeeseetee recalls that there were numerous dog carcasses at the dump. He returned to Cape Dorset in 1970 to live with his wife.

Clyde River

Qikiqtani Inuit Association

Apak, Johanasie (QICR07)

Johanasie Apak was born in 1942 in an outpost camp near Clyde River. His testimony includes information about dog shootings and his family's move to Clyde River. Johanasie's family was asked to move around 1964 because the children had to attend school. His parents were told that the rent would remain \$2, which proved untrue. He recalls that the teacher, who was also a social worker, was the authority in the community. Around 1968, his dogs were shot. He remembers being told that the Inuit were not to have any more dogs and were not to travel outside of the community. Nowadays, he has his own dog team again.

Arreak, Elisapee (QICR08)

Elisapee Arreak was born in 1923 in a camp called Atagulisaktalik. She now lives in Clyde River. Her testimony includes information about the killing of her husband's dogs by an RCMP officer. One was killed while it was tied up beside the house. She believes that her husband was never asked for permission. She remembers that life became difficult after the dogs were killed because the family could not leave the community or go hunting. Her family experienced hunger.

Illingayuk, Levi (QICR03)

Levi Illingayuk was born in 1951 near Pangnirtung. His testimony includes information about dog slaughter and relocation. His family was instructed to move to Qikiqtarjuaq in 1963. They were told to leave all of their belongings behind so that they could pick them up later. Upon arrival, they were not provided with housing as promised. When they went back to get their belongings, they were all buried. Levi's dogs were killed by an RCMP officer while they were tied up in the ice in Qikiqtarjuaq. He remembers being told back then that hunters would get better means of transportation. He remembers how difficult hunting was after he lost his dogs.

Iqalukjuak, Jacobie (QICR04)

Jacobie Iqalukjuak was born in 1941. In 1964, he witnessed three of his dogs being shot near the Hudson Bay store in Clyde River, where he was picking up supplies. He clearly remembers seeing the suffering the dogs experienced. The dynamic of his dog team was disrupted by the loss of these three dogs. Thanks to the remaining dogs, he was still able to hunt and provide his family with food.

Iqaqrialuk, Mary (QICR06)

Mary Iqaqrialuk was born in 1940. Her testimony includes information about the killing of dogs belonging to her husband and her son. The dogs were shot in the community. She believes they were shot by an RCMP officer. She remembers the anxiety felt by her husband, who could no longer provide food for his family until he got a snowmobile.

Kunilliusie, Peter (QICR05)

Peter Kunilliusie was born in 1930. His testimony includes information about the loss of 18 dogs around 1970 and a dog slaughter attempt. His dogs were shot while he was camping near the community to get supplies. The dogs went to Cape Christian by themselves and were shot there by two RCMP officers. He did not witness the shooting himself but he was told by Qillaq, who lived by the dump in Cape Christian.



After he lost his dogs, Peter relied on his father's dogs to travel and get supplies. He found out that one of the RCMP officers who shot his dogs was the officer he brought to Iqaluit by dog team for a dental emergency and for whom he waited two weeks there. He was never compensated for this. He witnessed an RCMP officer trying to shoot Sanguya's dogs.

Paniloo, Pauloosie (QICR02)

Pauloosie Paniloo was born in 1943. His testimony includes information about dog slaughter and employment in the community. In July 1968, he lost 26 dogs. They were tied up behind the dump, and he found them dead there. Pauloosie suspects that an RCMP officer and an Inuk constable shot them. He remembers that this loss affected his ability to hunt as well as his family life. He and his wife were frustrated when they realized that visiting family members in camps would be impossible. For food, his family relied on help from other families. He also remembers that he had to complain because he did not receive his wage from the government for a year.

Qillaq, Toopinga (QICR01)

Toopinga Qillaq was born in 1946 near Arctic Bay. In 1972, his family was told by the Settlement Council to move to Clyde River, where he was told to work. His testimony includes information about the loss of his own dogs, which he considered humans. Some of his dogs were killed at Cape Christian in 1968-1969, others were killed later in the community by RCMP officers. Toopinga remembers that people became worried about food, but they managed thanks to solidarity. He is convinced that the government intended to settle the Inuit and make money out of them. He believes that the government asked the RCMP to kill the dogs belonging to the Inuit.

Clyde River

Qikiqtani Truth Commission

Aipellee, Geelah (QTCR13)

Geelah Aipellee was born in 1949 and lived in an outpost camp near Clyde River for most of her childhood. Her testimony includes information about a short trip to Iqaluit she did when her family was told that she was going to a southern hospital for TB treatment. She also describes her experience at the Toronto Queen Mary hospital when she eventually went down south in 1965. A nurse used to abuse her verbally there. She also mentions that when she went back home, her parents had moved to the community and lived in a very small house for which they were told the rent would remain \$2. This proved untrue. Her family kept receipts of rent payment.

Aipellee, Loseeosee (QTCR15)

Loseeosee Aipellee was born in 1946 near Iqaluit. His testimony includes information about the health evacuation he experienced at a young age, about the education he received down south, and about the shooting of his father's dogs by RCMP officers. He remembers the feelings of homesickness and loneliness he experienced during the four years he spent at the Hamilton sanitorium. Later on, he spent three years at a vocational school in Ottawa. He feels rejected again today because he is not eligible for acknowledgement and compensation by the Truth and Reconciliation Commission. He hopes that he will get a chance to recount his story to another commission. He also remembers that when his father settled in Iqaluit, he was told that the rent would remain \$2, which proved untrue.

Apak, Johanasie (QTCR03)

Johanasie Apak was born in 1942. His testimony includes information about his family's move to Clyde River when children were required to attend school. Johanasie discusses the housing conditions they experienced once they arrived in the community. The rent, which was supposed to remain \$2, was quickly raised to \$15 and has been increasing ever since. He also describes the shooting of his own dogs by an RCMP officer and a member of the store staff. His dogs got loose because he did not have metal chains to tie them up properly.

Apak, Jonah (QTCR22)

Jonah Apak was born in 1963. His testimony includes information about the shooting of his father's lead dog, which he witnessed as a child. He also describes his experience down south, where he was evacuated for TB treatment at a very young age. He has painful memories of the time he spent at the Hamilton sanitarium. He was tied to his bed and was assaulted by a nurse. He also experienced confusion when he was sent back because he was not familiar with Inuit ways, the Inuit language and the Arctic environment. Jonah eventually enjoyed being who he was - an Inuk.

Apak, Jayko (QTCR29)

Jayko Apak was born in 1957 according to his parents, and in 1956 according to the government. He grew up with his grandparents near Clyde River. His testimony includes information about his experience of health evacuation to the Hamilton sanitarium as a young child. When he came back, he could no longer speak Inuktitut and he felt alienated from his family. While was still a child, he witnessed an RCMP officer and an HBC store clerk shooting most of his father's dogs around 1965-1967. The dogs were loose.



Arreak, Aulaqiaq (QTCR34)

Aulaqiaq Arreak was born in an outpost camp near Kangiqsualujjuaq in 1923. Aulaqiaq and her family moved to Clyde River by dog team because she was told that her children needed to attend school in that community. Aulaqiaq recalls that early on dogs ran loose in the community, but that they eventually began to tie them up. Her testimony includes information on dog shootings, and she recalls that one of her husband's dogs was shot by a local RCMP officer while it was tied up beside the house. Neither she nor her husband complained because they were afraid of the Qallunaat at the time. Aulaqiaq states that her husband eventually bought a snowmobile after all of his dogs were gone.

Illauq, Arnaq (QTCR06)

Arnaq Illauq was born in 1944. Her testimony includes information about the period when policies regarding loose dogs were being implemented in Clyde River. She tells of her husband finding all of his dogs dead one morning in 1964. The dogs were tied up. Her husband suspected that the RCMP was involved in the killing. Arnaq also mentions several deaths that occurred in her family in relation to work. No compensation was ever given for these deaths.

Illauq, Joanasie (QTCR07)

Joanasie Illauq was born in 1949 in an outpost camp near Clyde River. His testimony includes vivid memories of his childhood experience at the TB sanitarium in Hamilton. He was mistreated there, along with other Inuit children, because he spoke Inuktitut. Joanasie also describes the loss of most of his dogs as an adult while he travelled to Clyde River for re-supply. Some of his dogs got loose at night and were shot by an RCMP officer and by the HBC store manager. Joanasie recounts his difficult trip back to his camp with his brother. They had very few dogs and a large load to carry.

Illauq, Nicodemus (QTCR09)

Nicodemus Illauq was born in 1977. His testimony includes information about research he conducted about tensions between the federal government and the Inuit of Canada. He discusses topics such as dog slaughter, constitutional rights, indigenous human rights, freedom of religion, freedom of speech, loss of traditional lifestyle, loss of language, toxic waste brought to the Arctic by southerners, the welfare system, and the pillage of land resources in the Arctic. Nicodemus also discusses the role of the Hudson's Bay Company and other traders in the high cost of living in the Arctic nowadays.

Illingayuk, Levi (QTCR14)

Levi Illingayuk was born in 1950. His testimony includes information about the shooting of his dogs by the area administrator while he was away for school in 1968. He also recounts moving from the outpost camp called Kivitoo to Qikiqtarjuaq in 1963, following a deadly accident. Levi recounts that people were not given enough time to mourn, no housing was available to them in Qikiqtarjuaq as promised, and that they found out that their camp had been bulldozed before they had time to go back there to pick up their belongings.

Iqalukjuak, Peter (QTCR10)

Peter Iqalukjuak was born in 1957. His testimony includes information about his involvement in research and healing regarding the dog slaughter. He also discusses the move to Clyde River and health treatment policies in Clyde River in the 1950s and the 1960s. Peter was too young to realize what was happening at the time. He got involved in this research to document the history.

Iqalukjuak, Jacobie (QTCR17)

Jacobie Iqalukjuak was born in 1941. His testimony includes information about a dog shooting episode he experienced personally while he was re-supplying with his uncle Ashevak in Clyde River during Christmas 1964. An RCMP officer shot three of their dogs while they were getting ready to leave. Jacobie was never told why his dogs were shot. He tried to complain to MLAs before 1999 but he was unsuccessful.

Iqalukjuak, Moses (QTCR23)

Moses Iqalukjuak was born in 1964. His testimony includes information about being taken into care by the health system without his consent in 1989 while he lived in Clyde River. He was evacuated to Edmonton and was given strong medication. Then he was sent back to Iqaluit and left at the homeless shelter for five weeks. Moses shares the difficulties he is facing today. He is trying to find a lawyer.

Iqaqrialu, Susan (QTCR04)

Susan Iqaqrialu was born in 1964 in Qikiqtarjuaq. Her testimony includes information about the healing process that took place recently regarding the relocation to Qikiqtarjuaq of people who lived previously in Kivitoo. This relocation took place after a tragic hunting accident, during which Susan's father was badly injured. Susan discusses the emotional aspect of the healing process she participated in.

Iqaqrialu, Mary (QTCR35)

Mary Iqaqrialu was born at Kangiqsualujuaq [?]. Her testimony includes information on the C.D. Howe and her husband's treatment for tuberculosis. In the 1960s her family relocated to Clyde River in order for her children to attend school. Mary's testimony includes information on healthy dogs being shot by the police without warning. She recalls dogs being shot while she was in her house and the dogs were hiding underneath the house. Mary testifies that between 10 and 12 of her husband's dogs were shot and that he was very hurt by this incident and that it affected his ability to hunt.

Jaypoody, Sheba (QTCR18)

Sheba Jaypoody was born in 1955 near Clyde River. Her testimony includes information about her family's move from Nattiqsujuaq to Clyde River in 1965. Her parents were told that their children had to attend school there. She remembers that her parents were told that the rent would remain \$2, which proved untrue. At the end of her testimony, she provided the QTC with receipts for rent that her mother paid in 1967 (A07464 and A07465).

Kautuk, Aooloo (QTCR26)

Aooloo Kautuk was born in 1949. His testimony includes information about his wife's painful experience when she was evacuated down south for health treatment as a teenager. As an adult, she felt hurt when her application for residential school settlement was rejected. Aooloo also describes the difficult conditions his family experienced when they relocated to Clyde River. The housing conditions were especially difficult. He discusses the authority of the RCMP over the Inuit. In 1971, he was warned by the RCMP that his dogs had to be tied up. While he was going through the happiness of getting married, he did not realize that all of his dogs except one had been shot.

Kautuq, Elijah (QTCR24)

Elijah Kautuq was born in 1953. His testimony includes information about the move of his parents to the community of Clyde River in 1968-1969. He remembers that his parents were required to move because their children had to attend school. He believes that they were enticed by the offer of \$2 rent for a house. However, the rent kept increasing. Growing up in a traditional background Elijah was very much affected



by the new lifestyle in town. He believes that the RCMP was probably involved in the relocation of his family.

Kuniliusee, Hannah (QTCR08)

Hannah Kuniliusee was born in 1951. Her testimony includes information about the aftermath of the disappearance of her father's dogs. She remembers that her family experienced hunger because country food was unavailable and store bought food was too expensive. She remembers that her family was required to move to Clyde River in order to continue receiving welfare.

Kuniliusee, Peter (QTCR36)

Peter Kuniliusee grew up near Qikiqtarjuaq . In his testimony Peter recalls traveling on the C.D. Howe and being sent to a sanatorium in Hamilton for treatment of tuberculosis. He was twenty-five years old at the time. While he was away receiving treatment, Peter states that the RCMP moved his wife to Clyde River and that she had no chance to move her belongings with her. She was told that the move was necessary in order for her children to attend school. Peter's wife was unhappy and she returned to her previous camp. The family eventually did move to Clyde River when more housing was available. Peter's testimony includes information on dog shootings, and he states that eighteen of his own dogs were shot by the RCMP. Peter states that he received no warning that loose dogs would be shot. He states that any reports that dogs were shot due to disease or epidemics is false. Peter discusses the impact that the dog shootings had on his life. He was no longer able to hunt in the traditional way and he felt poor and worthless.

Natanine, Leah (QTCR19)

Leah Natanine was born in 1957. Her testimony includes information about the shooting of one of her father's dogs. She witnessed this as a child. After the dog was shot, her father was told that if he did not send his children to school, all of his dogs would be shot. Her parents sent her to school every week, but they did not send her little sister because they thought she was too young. Leah believes that all of her father's dogs were eventually shot. She also describes the health evacuation she experienced as a young child with her little sister. She remembers being tied to her bed. She spent two years away and could no longer speak Inuktitut when she went back to her camp.

Palituq, Sam (QTCR25)

Sam Palituq was born in 1956 near Clyde River. His testimony includes information about dog slaughter and about his disruptive 7 year experience in southern hospitals. He was sent south for TB treatment and for a heart condition. When he came back, he could no longer speak Inuktitut or communicate with his family. Around 1968-1969, while his family was getting ready to leave Clyde River after visiting relatives, three of his father's dogs were shot (the lead dog first) by an RCMP officer who told his father that his children had to go to school and that he had to go to work. Sam understood what the officer said but he could not be an interpreter for his father because he was not fluent enough in Inuktitut. A week later, his parents brought the children to school, but continued living on the land. Sam was deeply affected by this situation and eventually managed to share his feelings with his father before he passed away.

Palluq, Sivugat (QTCR05)

Sivugat Palluq was born in 1940. His testimony includes information about his family's move from their outpost camp, called Naksalukaluk, to the community of Clyde River. He also discusses how the community itself was moved from one side of the harbor to the other, and the shooting of his own dogs. Sivugat's dogs were killed by an RCMP officer while they were tied up.

Palluq, Jason (QTCR33)

Jason Palluq was born in 1960 near Clyde River. His testimony includes information about the move of his family to a place near the current community of Clyde River. He also describes an episode of dog shooting he witnessed as a child. While a man stopped for a while near the community with his dog team still harnessed, three of his dogs were shot by an RCMP officer. Jason remembers that the dog owner tried to talk back in Inuktitut. Jason was affected by this and was eager to describe the event to the commission.

Paneak, Peter (QTCR21)

Peter Paneak was born in 1934. He grew up in an outpost camp called Kangirsualuk but he had to move to Clyde River to be with his mother's parents after his father died. His testimony includes information about the loss of his own dogs while he was in Iqaluit for medical care later in his life. They were shot by an RCMP officer while they were tied up. He also mentions the conditions in which his son was treated when he was sent to down south hospitals for TB treatment in the 1950s. Peter also discusses the way elders struggle to survive nowadays with small old age pensions.

Panipak, Oqqalak (QTCR11)

Oqqalak Panipak was born in 1939 in Clyde River. Her testimony includes information about the shooting of one of her husband's dogs by an RCMP officer. She also describes the conditions of the health evacuation she experienced. She was about 17 years old and her stay at the hospital felt like jail time. Among other things, she suffered from not being able to communicate with her family. She was separated from her daughter for two years. Their relationship has been deeply affected by it ever since.



Figure 1: [Oqqallaq (Lucy) Panipak and son Jopie, in amautiq], Clyde River, NWT. Source: NWT archives, Northwest Territories. Dept. of Information funds, G-1979-023: 0325. [request for copyright permission to be submitted]

Panipak, Jacobie (QTCR27)

Jacobie Panipak was born in 1935. His testimony includes information about the move of his family to Clyde River and about dog slaughter. He remembers that people in his camp were told to move on a particular date, otherwise their dogs would be killed. He remembers that he carefully kept his dogs tied up in the community but some of them were shot anyways. Jacobie worked at the school and for the DEW Line site as a mechanic. He claims that his family was not compensated while he was away for training. He is still trying to get compensation for the work he did in 1958-1959 when he built the airstrip, which is still in use.

Panniluk, Leah (QTCR20)



Leah Panniluk was born in 1949. Her testimony includes information about the shooting of both of her father's dog teams, and especially the pain and hunger that followed the loss of the last dogs while her father was away for TB treatment. She also describes the healing session that took place in Kivitoo in 1999. She mentions that she was involved in it as a counselor, along with her husband, but that they were never paid for their work.

Panniluk, Thomasie (QTCR28)

Thomasie Panniluk was born in 1950. He spent his childhood in Kivitoo and in southern hospitals, where he was treated for TB. His testimony includes information about his own move to Qikiqtarjuaq, which took place before the whole camp of Kivitoo was relocated there in 1963-1964. While his father was away for treatment, his step-mother was told to move to the DEW Line site in Cape Dyer in 1958. He lived there until 1959 when he was told to go to Qikiqtarjuaq to attend school. As a child, he suffered from being separated from his relatives. He still considers Kivitoo his home and believes that the relocation of people living in Kivitoo to Qikiqtarjuaq was wrong.

Poisey, Angawasha (QTCR02)

Angawasha Poisey was born in 1948 between Pond Inlet and Arctic Bay. Her testimony includes detailed information about the relocation of the Kivitoo camp to Qikiqtarjuaq and about the loss of all of her husband's dogs. She recalls that people were not told in advance about the relocation and were not provided with adequate housing as they were promised. Angawasha witnessed her husband's dogs being killed by an Inuk constable and an RCMP officer in Qikiqtarjuaq. Her husband became very angry after losing his dogs and abused her. She admits that, in turn, she took her own anger out on her children. She feels that sharing this with the Commission will help her.

Qillaq, Iga (QTCR01)

Iga Qillaq was born in 1952 in an outpost camp near Clyde River. Her testimony includes information on the conditions in which her family moved to Clyde River. Her parents felt that they had no choice but to move and let their children attend school in order to keep receiving family allowance. She remembers that her father struggled to pay for the rent which he believed would remain two dollars and actually increased dramatically. Paying the rent became a burden on the family income. As an old man, he was still carving to pay for the rent as there were no special rates for elders back then.

Qillaq, Mariah (QTCR12)

Mariah Qillaq was born in 1946. Her testimony includes information about the shooting of all of the dogs belonging to her husband and her father by an RCMP officer around 1967-68. She remembers that her husband was very affected by this loss. He was a special constable back then, and was given permission to use the RCMP snowmobile. This allowed him to continue hunting.

Sanguya, Akitiq (QTCR31)

Akitiq Sanguya's testimony includes information about a dog slaughter attempt that took place in her family's spring camp. She remembers that an RCMP officer accompanied by an Inuk constable attempted to shoot some dogs, but the dogs' owner managed to stop them. After her husband was sent down south for TB treatment, Akitiq received some vouchers from the government. She also relied on the help of her brother, who was a hunter. Akitiq recounts another dog shooting episode she heard about from Pauloosie Panalak, a dog owner whose 16 dogs were killed while he was in town to pick up supplies.

Sanguya, Hannah (QTCR32)

Hannah Sanguya was born in 1957. Her testimony includes information about dog slaughter and her school experience in Clyde River. Her father had to take her to school every week when her family lived in an outpost camp. Eventually her family moved to the community in 1968 or 1969. Her father told her one day that all of his dogs were shot by an RCMP officer. He was told that his dogs were sick. Hannah's father did not agree with that, and looking back, Hannah herself does not believe they were either.

Tassugat, Paul (QTCR30)

Paul Tassugat was born in 1944. His testimony includes information about health evacuations he experienced and about the importance of dogs for Inuit. He was sent down south for TB treatment at a very young age, and when he came back he could no longer speak Inuktitut. His experience during treatment felt like jail. His father gave him his dogs, but when he came back the dogs had been killed. He compares traditional learning and school learning. He also mentions that he does not get any pension for his disability.



Grise Fiord

Qikiqtani Truth Commission

Akeegok, Jaypeetee (QTGF07)

Jaypeetee Akeegok is a long-time resident of Grise Fiord. His family was relocated there in the late 1950s. He speaks of the programs and facilities that are available in other communities and the Alert military base but are not available in Grise Fiord. He is frustrated that the government claims the cost of these programs and facilities is too high when the Alert military base is fully equipped. He believes that the government will invest in protecting sovereignty but not in the well-being of Inuit. Compensation money granted to half the population left no money for programs in the community that would improve the quality of life. He speaks of the lack of recreational facilities and medical care as well as the cost of a flight in and out of Grise Fiord.

Audlaluk, Annie (QTGF01)

Annie Audlaluk was born in 1953. She lived in Cape Dorset and later moved to Grise Fiord. Her testimony contains a description of all of her father's dogs being shot in 1960 in Cape Dorset. She was a child at the time, but she remembers that the dogs were shot under their house by RCMP officers. Her father was in shock. The dogs were loose, and she does not recall any rules at the time requiring dogs to be tied up.

Audlaluk, Larry (QTGF04)

Larry Audlaluk was born in 1950 near Kuujuaq. His family moved to Grise Fiord by ship when he was four years old. His testimony includes stories he heard from his parents about the promises that were made to them at the time of their moving. He describes the struggle he is going through to obtain an apology for and recognition of the conditions of this move.

Audlaluk, Annie (QTGF06)

Annie Audlaluk moved from Cape Dorset to Iqaluit in 1959. Her mother died before she was a year old. She talks about her trip South when she was five years old, to a hospital, on the CD Howe. Feeling abandoned, she was not allowed out of bed in the hospital. The Qallunaaq foster family she was sent to kept her in the basement with spiders. The experience significantly impacted her life afterwards.

Kiguktak, Jarloo (QTGF02)

Jarloo Kiguktak was born in 1961. He lived in Pangnirtung before he moved to Grise Fiord as a child with his family. His testimony includes a description of the killing of his father's dogs in the late 1960s. He recalls that the dogs were tied up near the beach. Without providing any warning or explanation, a police officer shot 17 dogs that day. Jarloo recalls that the loss of the dogs affected the family's ability to hunt. His father's state of mind became one of anger, and he was particularly angry with the RCMP. One year later, Jarloo witnessed another incident when dogs were killed.

Kiguktak, Jopee (QTGF03)

Jopee Kiguktak was born in 1955. He lived in Pangnirtung until his family moved to Grise Fiord when he was a child. His testimony includes a precise description of the killing of many dogs, including his father's, while they were near the beach. Jopee was inside his house when he heard that an RCMP officer

was shooting the dogs, even those that people were trying to tie up. His father was a hunter and dogs were the only means of transportation that his family had.

Kiguktak, Meeka (QTGF05)

Meeka Kiguktak was born in 1964. She lives in Grise Fiord. Her testimony includes information concerning a dog slaughter incident that took place near her home in the 1970s. Many dogs were shot by an Inuk constable, including her father's dog. Meeka recalls that her family was poor after the loss of the dogs, until ski-dogs were available. She regrets not making the recording that Olayuk, her older step-sister, wanted to make so that the story would not be forgotten.



Hall Beach

Qikiqtani Inuit Association

Allianaq, Moses (QIHB02)

Moses Allianaq was born in 1938. His testimony includes information about the move of his family to Hall Beach and about the shooting of his 8 dogs. The dogs were shot by Celestino Uttuigak, who worked for the government at the time. Moses believes that Celestino was instructed by the RCMP to kill the dogs.

Issigaitok, David (QIHB01)

David Issigaitok was born in 1936. His testimony includes information about the move of his family to Hall Beach when his children were required to attend school. He remembers that the Inuit and their dogs were hungry in the community. He recounts the time when three of his dogs got loose and were killed in Igloolik by a social worker. After that, his dog team became weak.

Panipakutuuk, Neomi (QIHB03)

Neomi Panipakutuuk was born in 1923. Her testimony includes information about the move of her family to Hall Beach in the 1960s when the children were required to attend school. She moved to Igloolik later that same year. She remembers that the Inuit and their dogs were starving in the community. Her family's dogs were killed by an RCMP officer between the houses. She does not recall what year it was.

Hall Beach

Qikiqtani Truth Commission

Allianaq, Eunice (QTHB01)

Eunice Allianaq was born in 1941. She has worked as an assistant with the courts for the past seven or eight years. Her grandparents adopted her at the age of five or six and raised her with their other children in an outpost camp in Arctic Bay. She moved to Hall beach at the age of seventeen with her widowed grandfather so that he would be close to his son and daughter. At that time Americans were already living at DEW Line camp and other Qallunaaq were living in the area. Eunice's family continued traditional hunting practices with sled dogs. Her husband traded at the Hudson's Bay Company store in Hall Beach and in Igloolik. Eunice and her husband returned from Caribou hunting one day to find their dog team, which had been tied up, dead. Her husband was affected emotionally by the dog killing but he was able to replace the dogs. Her husband was also one of the four men who relocated the graves in the 1970's. He was never compensated for this work. Eunices also describes an incident where her son was promised a substantial cheque for a seal skin but they never received it.

Arnajuaq, Ben (QTHB05)

Ben Arnajuaq was born near Igloolik in 1935. His testimony includes information about the dog sickness he witnessed in the early 1950s that killed many dogs in the area. He also describes his experience visiting other communities to trade fur. He believes that buyers were cheap with fur prices. He describes the arrival of the first non-Inuit in the community and his remunerated work at the DEW Line site. He says that he has heard Joe Piallaq's dogs were shot by the RCMP when he was out of town as well as dog shootings in Iqaluit. He did not witness any killing at the DEW Line site dump. He currently serves as a Justice of the Peace in his community. He does not expect much compensation for Hall Beach Inuit since only few dogs were shot in the community.

Ikeperiar, Jake (QTHB06)

Jake Ikeperiar was born in 1945. His testimony includes information about his involvement in dog shooting in Hall Beach in 1970. Back then, he replaced the area administrator for three months. He officially worked under the supervision of Barry Gunn, the regional administrator. Jake was not appointed to deal specifically with dogs. One day he was asked by the power corporation engineer to shoot loose dogs and burn their carcasses, which he did, along with another Inuk. Jake was aware of the importance of dogs for the Inuit. He wants his testimony to be heard.

Irqittuq, Deborah (QTHB02)

Deborah Irqittuq was born between Repulse Bay and Hall Beach in 1933. Her testimony includes information about camp life (social relations, child rearing, dog rearing, hunting practices). She also mentions the interaction of the Inuit with the DEW Line including the goods that her husband would collect from the DEW Line dump, and the dogs eating from the dump. The lead dog of her son's team was shot near the DEW Line site. She mentions that the Inuit are still relying on country food because they cannot afford to rely solely on store-bought food.

Kaernerk, Simeonie (QTHB09)

Simeonie Kaernerk was born in 1932 across from the community that is now Pond Inlet. His first testimony includes information about encounters between the Inuit, HBC, DEW Line workers and the



RCMP. He discusses how the RCMP started controlling Inuit hunting. Elders used to have the authority in camps. He remembers that his family moved into the community because his children were required to attend school. He highlights the importance of dogs for the survival of the Inuit. His second testimony includes information about his experiences, which included moving bodies from one location to another. Along with three other men, he was required to move the bodies by the hamlet so that houses could be built in the community in 1964. He remembers that they were not given any assistance. He remembers being rushed but also doing his best not to disturb the bodies. He has vivid and painful memories of this experience. None of the four men were ever compensated for their work.

Piallaq, Gemma (QTHB04)

Gemma Piallaq was born in 1935 in Repulse Bay (Naujaat) and she currently lives in Hall Beach. Her testimony includes information about camp life, hunting, dog rearing and Inuit relations with the DEW Line and the presence of non-Inuit. She mentions that the Inuit were told to keep the dogs tied up in the community and not to let them go near the DEW Line dump. She also mentions an episode in which she felt very sick and her body was stiff while she was walking alone. It took her the whole day to get home. Her niece was affected by the same symptoms in the same area and died soon after.

Piallaq, Joe (QTHB08)

Joe Piallaq was born in 1933. His testimony includes information about his interaction with the DEW Line. He used to have a dog team, but when he was working at the DEW Line he asked someone else to take care of his dogs. The dog catcher at the DEW Line site shot his dogs. Joe believes that they may not have been taken care of properly. When he finished working, Joe had to take rides with other hunters to go hunting.

Piungituq, Siakuluk Ruth (QTHB03)

Ruth Piungituq Siakuluk was born in Kangiqsimajuq, probably in 1926, and she lives in Hall Beach. Her testimony includes information about camp life while she was growing up and about some dog-rearing practices. She mentions a painful episode that her family had to go through when the bodies of her relatives (including her daughter's) were requested to be moved to another location because buildings were to be built there. As she recalls, it was even more traumatic for her husband and other people who had to dig up their own relatives and bury them again.

Qanatsiaq, Solomon (QTHB07)

Solomon Qanatsiaq was born in 1944. His testimony includes information about loose dog policies in Hall Beach and Igloodik in the past and today. Around 1965-1967, his two lead dogs were shot by an Inuk constable. The dogs got loose while he was out hunting. Solomon remembers that the RCMP and the area administration did not seem to like dogs back then.

Qanatsiaq, Solomon (QTHB12)

This is the welcome speech and prayer that Solomon Qanatsiaq gave at the beginning of the Hall Beach hearing in September of 2008. James Igloliorte then gave his own welcome speech. He outlines the way the QTC works, what sort of information the QTC is looking for, and the process of how an interview is conducted. He extends an invitation to the community to make statements.

Simonie, Jayko (QTHB10)

Jayko Simonie was born in 1956 near Clyde River. He makes opening remarks to introduce the Qikiqtani Truth Commission hearings taking place in Hall Beach in 2008. Jayko did not experience or witness the

dog slaughter first hand because he went down south with his parents when he was young. However, he describes how his parents accompanied RCMP officers to several locations and were never compensated. He is currently learning how to use a dog team.

Simonie, Jayco (QTHB13)

Jayco Simonie was sent south for TB treatment when he was eight or nine. He talks about the punishment he received there and the difficulty he had trying to adjust to Qallunaaq ways. He had difficulty again adjusting to Inuit life when he returned to the North. He learned how to keep a dog team. His father was a guide for the RCMP when they travelled. Jayco and his mother were often left alone. His father drank. Jayco never received compensation. He started work as a stock boy for HBC and attended upgrading programs.



Igloolik

Qikiqtani Inuit Association

Airut, Lukie (QIIG05)

Lukie Airut was born in 1942 near Qikiqtaarjuk. His testimony includes information about his family's move just before 1962, and about the loss of some of his dogs. He remembers being told that he would get a house in the community. In 1962, four of his dogs were killed by non-Inuit because they were untied.

Akkitirq, Atuat (QIIG11)

Atuat Akkitirq was born in 1935 between Aggu and Arctic Bay. Her testimony includes information about her family's relocation to Igloolik when the children were required to attend school. She remembers being told that they would get warm houses for \$2 rent. As food became scarce, people started carving in order to pay for groceries. Atuat describes loose dogs policies in the community and mentions the loss of their own dog team.

Amaroalik, Julia (QIIG09)

Julia Amaroalik was born in Avvajja in 1935. Her testimony includes information about the loss of her husband's dogs. While Julia and her husband were both staying at the hospital, their dogs got loose and were shot. She felt for her husband, who was deeply affected by the loss of his dogs. Her husband eventually worked for the DEW Line. Julia mentions that she witnessed another dog shooting by an RCMP officer.

Awa, Peter (QIIG07)

Peter Awa was born in 1947 in Qaqqalik. His testimony includes information about his family's move to Igloolik. He remembers that non-Inuit told his family that the children had to attend school. He recalls the authority of the non-Inuit over the Inuit at the time. Most of his dogs were shot by a man known as "the Boss" and an RCMP officer. He remembers being too afraid of them to defend his dogs. As compensation, he would like some funding to help him buy a snowmobile.

Ipkamak, Eugene (QIIG10)

Eugene Ipkamak was born in Uqqurnaag, behind Hall Beach (birth date unrecorded). His testimony includes information about his family's move to Igloolik and about the dog slaughter. He remembers that the move was initiated by his father, although he was warned back then that a non-Inuit and a RCMP officer would come and take the Inuit with them. Eugene remembers being told that rent in the community would be free, which proved untrue. Four of his dogs, including his two lead dogs, were shot one by one by an RCMP officer. This loss affected his ability to provide for his family. Eugene points out that the store manager and his clerk were also involved in dog shooting. Eugene remembers being asked by a social worker whether he could kill his dogs.

Qulitalik, Pauloosie (QIIG08)

Pauloosie Qulitalik was born in 1939 in Aggu. His testimony includes information about the move of his family to Igloolik in 1965. His parents were told that their children should attend school so that they could get jobs. The family was also offered warm houses and more food. Around 1963, some of his dogs were shot because they were untied.

Ulayuruluk, Abraham (QIIG12)

Abraham Ulayuruluk was born in Iglujuaq (birth date undocumented). His testimony includes information about his move to Igloolik in 1965. He was told by a social worker that, after his health treatment down south, he would have to settle in the community and that he would be given his own house. When he came back, most of his dogs had disappeared. He settled permanently in Igloolik when he had three children. His relatives craved the country food he was no longer able to supply them because of the loss of his dogs.

Uttak, Louis (QIIG04)

Louis Uttak was born in 1937 in Siugarjuk. His testimony includes information about his family's move to Igloolik. He remembers his parents being told that their children had to attend school, and that they would be provided with food and housing. Some of Louis' dogs were killed by the government official of the community in 1961-1962. He recounts the episode of the shooting of Lucian Ukkalianuk's dogs by the same person. Louis felt hurt when his dogs were shot since they were considered members of the family.

Uyarasuk, Rachel (QIIG06)

Rachel Uyarasuk was born in 1914. Her testimony includes information about camp life, about the move of her family to Igloolik, and about the role of dogs in the lives of the Inuit.



Igloolik

Qikiqtani Truth Commission

Georgia (QTIG06)

Georgia was born in 1928. She has been living in the north since 1974 and she currently lives in Igloolik. Her testimony includes information about her experience as a supervisor at two residential schools in Fort Simpson, NWT. There were no Inuit attending the school; the children were mostly Dene. She explains that the children would withdraw, using their own language when they felt homesick or angry at the system. She remembers that her supervisors made no effort to learn the language of the pupils or let them have their privacy. She holds fond memories of the time she spent with the children and she talks about the activities organised to turn the school into a liveable place. The children were encouraged to go on the land and hunt for animals that would be prepared by the cook.

Akulmalik, Joanasie Kiquaq (QTIG18)

Joanasie Kiquaq Akulmalik grew up in Arctic Bay and currently resides in Igloolik. His mother was relocated to the High Arctic by the Nascopie. After his mother passed away, he was taken care of by his uncle. He would like the issue of the relocation of Inuit from Northern Quebec to Lancaster Sound by boat and then to other locations by dog-team to be documented so people can know more about it. With other Inuit, he has conducted research to find out more about the relocations of his relatives. He has tracked relocations by cross-referencing information on genealogy and dialects spoken.

Amaroalik, Julia (QTIG02)

Julia Amaroalik was born in 1935 in Avvajja. Her testimony includes information about the loss of her husband's dogs in 1958 and about the relocation of her family to Igloolik in 1969. While she and her husband were at the hospital in Hall Beach, their dogs got loose and ran to the DEW Line site dump for food. The dogs were shot there by someone she believes was an RCMP officer. Her husband worked at the DEW Line until they moved to Igloolik when their children were required to attend school. Her husband was deeply affected by the loss of his dogs and relied on the support of relatives and friends to go out hunting until he got his own skidoo.

Ammaaq, Mary (QTIG11)

Mary Ammaaq was born in 1941 between Taloyoak and Ikkasuuq. Her testimony includes information about her family's move to Taloyoak and then to Igloolik when she was about 20 years old. She describes camp life and life in the early days of the community. She remembers that she grew up being very scared of RCMP officers. Her husband's dogs were not shot when he passed away, but were taken away. Mary also mentions the relocation of her parents from the Cape Dorset area to Ikkaarasaq before she was born.

Augutimavik, Dominic (QTIG20)

Dominic Augutimavik was born in 1943 in a camp called Igloolik. The camp was located in an area separate from the current settlement known as Igloolik. As a child he moved by dog team to another camp. He recalls the Catholic missionaries that took his younger siblings, without warning, to the Chesterfield Inlet Residential School for a year. He describes the experience as intimidating and describes the stress that his parents felt. In 1968, he moved to Igloolik and in 1969, he moved to Alert where he worked six months on and six months off until 1973. He gave his dog team away prior to this move. He remembers his fellow Inuit complaining about dog slaughter but he did not witness any of the events. He

also recounts his sister's terrified look when leaving for her third year at residential school, a look he felt was an indication that she was abused at school.

Illupalik, John (QTIG08)

John Illupalik was born in 1954 in Qikiqtarjuk. His testimony includes information about his experience of health evacuation and his experience at the residential school. After being mauled by his brother's dog, he was sent to Montreal for treatment for a few months. He was six years old and felt very lonely. When he went back to Qikiqtarjuaq, his friends had gone to the residential school. He could not wait to go himself and learn how to read and write like his older sister. He was eventually sent to school in Chesterfield Inlet where he experienced homesickness, especially because he was separated from his best friend. His stay at the residential school changed him and made him feel like his parents were strangers when he eventually went back home. He was deeply affected when priests at school demeaned his parents' beliefs in shamanism and he still struggles with it.

Innuaraq, Laimiki (QTIG25)

Laimiki Innuaraq was born in 1944. His testimony includes information about the loss of his dogs around 1973. He cannot say how it happened, but he knows that this loss deeply affected him emotionally and psychologically. His daily life has been disrupted ever since. He never tried to have another dog team.

Ipkamak, Eugene (QTIG17)

Eugene Ipkamak's testimony includes information about the loss of his dogs and some DEW Line workers near Hall Beach. Eugene mentions that both of his lead dogs were shot by a man (whose nickname was Isumataq) while he was picking up material and food at the DEW Line dump. He recounts how this authoritarian person made things difficult for the Inuit by shooting their dogs, burning a shack near the dump and preventing the cook from giving food to the Inuit. He tells of how he lost the rest of his dog team during a hunting accident due to bad weather.

Irngaut, Celina (QTIG15)

Celina Irngaut was born in 1954, and she grew up in a camp near Hall Beach. Her testimony includes information about her experience at the Chesterfield Inlet residential school and about life in Hall beach after her family's move. At school, she suffered from being kept away from her brothers. She remembers that the grey nuns were abusive. They demeaned her and other girls whose skin was darker. When she went back home, people had moved to the community and they had no more dogs. She remembers hearing her parents complaining that the rent was not as low as the government promised it would be. She shares the feeling of resentment against non-Inuit that she developed after these painful experiences.



Irngaut, Celina (QTIG29)

Celina Irngaut's grandfather was a white whaler called George Cleveland. Her grandmother is from Clyde River. Alcoholism runs in her family. She is addicted to marijuana. Her daughter is an alcoholic who killed her boyfriend.

Figure 2: Inuit woman and child preparing a fur skin [Ujaralaaq with her daughter or son. Ujaralaaq is the mother of Celina Irngaut.]. Source: Library and Archives Canada, Richard Harrington fonds, PA-147177. [request for copyright permission to be submitted]



Kanatsiaq, Hannah (QTIG14)

Hannah Kanatsiaq was born in 1946. Her testimony includes information about her family's move to Hall Beach around 1962 and about life in Igloolik, where she moved as an adult. She remembers that her parents were approached by the area administrator, who offered to rent them a house for \$1 a month. After the move, the rent kept on increasing, which made it very difficult for them to pay the rent. Hannah's husband worked for the DEW Line and they both worked with residential school children in Igloolik. Hannah did not witness dog killing.

Kigutaq, Akulmalik Joanasie (QTIG10)

Joanasie Kigutaq Akulmalik interrupts the Qikiqtani Commission to introduce the idea of another commission that he would like QIA to put together. Joanasie would like this commission to gather the stories of people who were relocated by the Canadian government from Cape Dorset, Pond Inlet and Arctic Bay to the High Arctic.

Kublu, Thomas (QTIG16)

Thomas Kublu was born in 1941 near Pond Inlet. His testimony includes information about the loss of his dogs due to loose dog policies in Igloolik around 1956. He also mentions the conditions of his family's move to Pond Inlet around 1963. He remembers that people were asked to leave their camp, which they did because they feared the Non-Inuit. They left all of their belongings in their camp because they thought they would come back. Only after the move were they told that they would have to stay in Pond Inlet because their children were required to attend school. Thomas is involved in a project documenting oral stories from Nunavut elders. He also writes his own memoirs. He recounts a tragic boating accident that he was lucky to survive when he was only two years old.

Kublu, Thomas (QTIG19)

Thomas Kublu was born in 1941. He lived in an outpost camp called Nunatsiaq until his family was relocated to Pond Inlet in 1962 as a result of pressure from the RCMP and social services officials. His submission to the Qikiqtani Truth commission presents detailed information about the distress felt by his relatives when they found out that they had not been told of his father's death a long time ago in a southern hospital. He also describes the travel conditions of the relocatees to the high Arctic that he witnessed when the CD Howe went by his community. He describes the way all his dogs were gradually shot while he was in Igloolik working a day job. Some dogs got loose because he did not have proper ropes, and they were shot if he did not get a chance to tie them up right away. Thomas mentions the early death of three of his siblings. He believes that these deaths were directly connected with the education system. Thomas feels that the government owes the Inuit an apology and compensation for the educational system, the relocation, and the slaughter of dogs imposed on the Inuit.

Kunuk, Zacharias (QTIG07)

Zacharias Kunuk was born in 1957 in Kapuvik. His testimony includes information about his move to Igloolik in 1966 and about life in the community. His parents moved while he was away at the residential school. When he joined them in the community, he was affected when he realized that he would not become a musher like his father. Zacharias mentions strict rules that kept relatives apart within the community: Roman Catholics and Anglicans were not allowed to socialize. He also mentions the alienating contents of the school curriculum. He believes that his own experience gives him the strength to consolidate the Inuit culture through film making.

Kunuk, Phoebe (QTIG21)

Phoebe Kunuk was born in Agu Bay (close to Igloolik) in 1932. Her testimony contains information about camp life including being educated by her parents and helping her father hunt. She remembers relocating to Igloolik when her children were young. Family Allowance would no longer be provided if her children did not attend school. She remembers experiencing hunger and being told that the price of housing would remain low. She recounts that a family in Agu was saved from starvation and nurtured back to health by her father. She remembers dogs being put down because they were sick but she does not remember dogs being killed by RCMP officers.

MacDonald, John (QTIG13)

John MacDonald came to Canada from Scotland in 1959 after joining the Hudson's Bay Company. He was initially posted in Cambridge Bay and held other posts, mostly throughout the Eastern Arctic. In 1967 John left the Hudson's Bay Company in order to attend university in Ottawa. He spent four years at university, but worked for DIAND managing an economic development project at George River during the summers. After completing university John was employed by DIAND in the Cultural and Linguistic Section. In this position he developed programs supporting Inuit culture. In 1984-85 John left Ottawa and moved to Igloolik to run the Igloolik Research Centre. John testifies that he never witnessed the mass extermination of dogs and argues that in many communities the RCMP were actually using dog teams.

Otak, Leah (QTIG24)

Leah Otak was born in 1950. Her testimony includes detailed information about the transition period between life in the camp and life in Igloolik that she witnessed as a child. She mentions the gradual loss of independence people experienced when they stopped hunting and berry picking. She describes the confusing times people went through. She offers a woman's perspective.

Qaunaq, Deborah (QTIG22)

Deborah Qaunaq was born in 1941 in Manitok, an outpost camp near Igloolik. Her testimony includes information about her responsibility as a caretaker in the dormitory where she attended to residential school students in Igloolik. She noticed that the children were getting confused about their identity. Deborah hopes to get some recognition for her contribution to the well-being of these children. She also recounts in detail the time she survived being shot on a boat by accident. She was pregnant at the time.

Qaunaq, Deborah (QTIG26)

Deborah Qaunaq was born in 1941. She recalls her childhood fondly. She credits the beginning of her belief in God to her childhood when she prayed for her mother's health to improve, which it did. In 1961, her husband accidentally shot her in the leg after shooting a seal. She traveled by boat to Hall Beach and by Hercules to Montreal. She gave birth to her son while being treated for her gunshot wound. When she first moved to Igloolik, there were only three buildings: the Roman Catholic Church; the Hudson Bay Store; the Hudson Bay staff house and warehouse. Her father assisted the missionaries in their work, traveling almost as far as Alaska. He was killed by a self-inflicted gunshot wound while hunting. She was nine or ten years old at the time. She recalls her and her husband taking an elder, who did not want to die in Igloolik, camping. He died during the trip. They buried him there and she now believes that there is an abundance of animals there because of his grave. She also recalls her husband being charged for killing a bowhead whale in order to help her ailing father.

Quassa, Paul (QTIG03)



Paul Quassa was born in 1952 in an outpost camp near Igloolik. His testimony includes information about his experience in a southern sanatorium and the transition period his parents went through while he was away for school. His parents' dogs were killed, but he would rather let his mother testify about it since he was not there. After spending about a year in the sanatorium at a very young age, he lost some of his ability to speak Inuktitut. Around 1959, he went to school because his parents were told that they would lose their allowance if their children did not attend school. Paul believes that dog elimination, schools, and relocation to communities were part of the whole process of assimilation. He mentions that the apology made by Stephen Harper gave the Inuit more confidence, although the government should make sure not to deal with Inuit and other Natives the same way because their experience was not the same. He also calls for a reconciliation between the Inuit and the RCMP and asks for a stronger involvement of RCMP officers in communities through hunting, for instance.

Quassa, Elisapee (QTIG12)

Elisapee Quassa was born in 1953 in Pangnirtung. Her testimony includes information about the killing of her parents' dogs, which she witnessed as a child. In 1964, a plane came to her family's camp near Pangnirtung and an RCMP constable killed all the dogs. He then moved the family to the community. Her father later received some dogs from the RCMP but they needed a lot of training. Elisapee's parents never mentioned this episode of their lives, even though it affected them and their children. She also mentions her travels back and forth from her camp to her school as a child. She remembers that her father did not want her to go away because she was his helper, but he could not protest.

Quassa, Clara (QTIG27)

Clara Quassa lives in Igloolik. Her testimony includes information about her husband's dogs being shot by a government worker while she was in the sanatorium. She describes how it affected him emotionally as well as his ability to hunt. She also mentions that five of her children attended Chesterfield Inlet Residential School against her wishes. She noticed that these children were more independent and able to work than her other children.

Ulayuk, Rebecca (QTIG23)

Rebecca Ulayuk was born in Brandon, Manitoba in 1958. Her testimony includes information about her father and her brother who used to work for the military and the RCMP, cleaning up sites and transporting materials. The family was left without food, oil for the qulliq and hides for clothing while they were away for weeks at a time. As it happened to other families, her family's dog-team was shot in 1964-1965 in Resolute Bay by RCMP officers and military officials. Her family never received the compensation that was promised when the dogs were killed. She forgot part of the terminology she knew about dog rearing. She remembers alcohol being provided to Inuit with their food rations resulting in physical and sexual abuse.

Ulayuruluk, Abraham (QTIG01)

Abraham Ulayuruluk was born in 1936 near Pond Inlet. He moved permanently to Igloolik with his family when his children were required to attend school in 1955. His testimony includes information about the requirements regarding dogs in the community. He remembers that they were to be tied up even though it was not the Inuit way. He remembers untied dogs being shot while their owners were at the trading post. Ever since he lost his dogs, he has not been able to afford any another means of transportation. He also shares his views about a number of non-Inuit who come to the communities to make money and RCMP officers who are difficult to communicate with because of the language barrier.

Ulayuruluk, Abraham (QTIG04)

Abraham Ulayuruluk was born in 1936. His testimony includes information about dog shooting that took place around Igloolik in the early 1960s, and about the shooting of his parents' dogs. He mentions the resentment he still feels for non-Inuit and for RCMP officers today. He would like to be able to help them because he appreciates their work in the community, but the language barrier remains a problem. He regrets not being able to go on the land nowadays because he cannot afford gasoline.

Uttak, Louis (QTIG05)

Louis Uttak was born in 1937. His testimony includes information about the interaction between Inuit and non-Inuit around trading posts and in Igloolik when it became a community. He remembers that the Inuit let their dogs loose until they received letters stating that dogs should be tied up. He recalls that people complied because they feared the RCMP. Louis was in charge of the children going through Igloolik to attend school in Chesterfield Inlet. He witnessed the pain felt by parents whose children were going away. He believes that when the children were sent away, they lost the bond they had with their parents because they were raised in another culture. Louis compares how the Inuit and their dogs both became wild when the former started living in communities and the latter started being tied up though they used to be free.

Rynee Flaherty was born in 1927 near Inujjuaq, Northern Quebec. Her testimony includes information about her family's relocation to Grise Fiord in 1955. She remembers that her family did not want to move. No housing was provided for them upon arrival. She remembers that dogs were shot in the 1960s, even though she did not witness it herself. Hunters were worried and food was scarce after they lost their dogs.

Ipeelee, Koomoatuk (QIIQ30)

Koomoatuk Ipeelee was born in 1933 in Itilli, an outpost camp near Iqaluit. Her testimony includes information about her family's settlement in the community of Iqaluit and about the shooting of her family's dogs while she was a teenager. She explains how she was affected by this loss and how painful it is to crave country food.

Ishuklutak, Panapasie (QIIQ12)

Panapasie Ishuklutak was born in 1933 in Tariukittuq. His testimony includes information regarding the shooting of his dogs in 1957, a year after settling into a community. He recalls that an Inuk constable shot a dog that got loose first, and then shot the rest of the dogs that were tied to the house. Panapasie recalls asking for his dogs to be killed but the circumstances of this request are unclear.

Joamie, Alicee (QIIQ01)

Alicee Joamie was born in 1936 in Puvirnituk, Northern Quebec. In 1942, her family moved on her father's initiative to Pangnirtung, where game was plentiful. Alicee recalls that in 1959 her family was moved without any warning to Apex, a small community near Iqaluit. Upon arrival, they were not provided with proper housing, and lived for two years in a qarmaq (sod-house) that they built themselves. Alicee's testimony includes information about her family's removal from their qarmaq and the destruction of the house with a bulldozer. A nurse and a teacher told Alicee that the house was a health risk for the children. After the destruction of the qarmaq, her family lived with in-laws until they were later provided with a "matchbox" house without heat or furnishing.

Alicee shared vivid memories of the slaughter of her late husband's dog team in June 1961 outside a store, where the dogs were dogs tied up to the sled. An RCMP officer and an Inuk helper shot the dogs without any warning. According to Alicee, this episode deeply affected her husband and her son, who witnessed the scene and could not intervene. She explains how the loss of the dog team disrupted the daily operations of the family in terms of transportation and hunting. In addition, Alicee recounts a separate incident involving a dog being shot just outside her house, and the house being damaged by the bullet.

See also the testimony of Sytukie Joamie, Alicee's son.

Joamie, Akeeshoo (QIIQ26)

Akeeshoo Joamie was born in 1926 in an outpost camp near Iqaluit. His testimony includes information about his family's move from an outpost camp to Apex. Akeeshoo's father, who was the leader of his camp, decided to stay in the community after being offered a job and a house in 1957. His father's dogs, along with his own, were shot by an RCMP officer shortly after the move, without prior notice.

Juralak, Iqaluk (QIIQ06)

Iqaluk Juralak was born in 1931 in Coral Harbour. Her testimony includes information about her family's relocation from Coral Harbour to Iqaluit and about the shooting of one of her dogs in 1959. She

Simonie Michael was born in 1933 in a place between Kimmirut and Iqaluit, beside Resolution Island. His testimony describes the interaction between the Inuit and American military personnel that he witnessed after moving to Iqaluit around 1944, especially regarding loose dogs policies. The Inuit were asked to gather in one area in order to keep a distance from the military personnel. The Inuit were not provided with housing. Simonie believes that the Inuit should have been paid for the work they performed during the three months they spent transporting construction wood with their dogs. He also talks about his experience working for the RCMP.

Nowdlak, Annie (QIIQ05)

Annie Nowdlak was born in 1946 in Upirngivik, an outpost camp near Iqaluit. Her family settled in Iqaluit in 1964 at the request of doctors because her father had respiratory problems. She recalls that almost all of her family's dogs died from an epidemic. She does not recall any dog slaughter.

Nowdluk, Metuq (Meeto) (QIIQ47)

Metuq Nowdluk was born in 1932 near Pangnirtung. Her testimony includes information about her relocation to Iqaluit in 1958 and about dog shootings. She was told that social services would provide for everything after the move, which proved untrue. In 1960, she witnessed her dogs being shot by two RCMP officers while they were tied up behind the house. She recalls feeling desperate. Survival became an issue after the loss of the dogs.

Nowdluk, (Jimmy) Kilabuk (QIIQ19)

Kilabuk Nowdluk was born in 1942 in Ukiallivialuk, a traditional camp near Iqaluit. His testimony includes information about his family's move to the community of Pangnirtung from the outpost camp they were temporarily living at after the dog sickness. He recalls that people were reluctant and unprepared for this move, but were finally reassured when they were told that they would be provided with food. Later, his family settled in Iqaluit, where dog policies were strict and where he heard of various episodes of dog shootings.

Nowyook, Elijah (QIIQ02)

Elijah Nowyook was born in 1932 in Qipisa, an outpost camp near Pangnirtung. His testimony includes information about the killing of his dogs in 1964 after he moved to Iqaluit. The dogs were tied up near the landfill site when they were shot by an RCMP officer. Elijah consequently looked for a government job and was never compensated for the loss of his dogs.

Peter, Josie (QIIQ09)

Josie Peter was born in 1925 in Tasiujaarjuk and grew up in an outpost camp near Kimmirut. Her testimony includes information about her move to Iqaluit with her husband in 1959. She does not consider this move a relocation initiated by external pressure. During their first spring in Iqaluit, her husband's dogs were shot by an RCMP officer. She remembers that it affected her husband emotionally. It also affected his ability to travel and provide the family with food.

Pitseolak, Jayco (QIIQ16)

Jayco Pitseolak was born in 1925 on an island between Kinngait (Cape Dorset) and the Quebec province. Her testimony includes information about the move to Iqaluit that her husband initiated in 1955. Jayco's husband killed all of his dogs. She believes he was ordered to do so. When they had no more dogs, her husband went out hunting by boat only.

Iqaluit

Qikiqtani Truth Commission

Akavak, Mosha (QTIQ17)

Mosha Akavak was born in 1949 in the Kimmirut area. His testimony contains information about dog sickness and dog killings that he observed as a teenager in Kimmirut and Iqaluit. His father worked as a facilitator between the RCMP and the Inuit, especially regarding dog policies. Mosha later worked as an Inuit constable.

Akeeshoon Joseph (QTIQ11)

Joseph Akeeshoo was born in 1949. Joseph discusses how dogs were integral to Inuit life and used for travel. He states that while living in camps the dogs were not tied up. His own father had a team of 10-11 dogs. He states that in the communities there were no warnings to tie up the dogs. Joseph recalls that after the dogs were killed, there was hunger and many hardships, it was even difficult to find proper clothing as they could no longer hunt seals that provided the skins for clothing. In later years Joseph worked for the RCMP and took on the role of slaughtering dogs from 1969 to 1973. He testifies that both loose and tied up dogs were shot and that they used both shotguns and high powered rifles. On two separate occasions he was asked to shoot dogs in the early morning before people in the community were awake. He estimates that about forty dogs were shot during each of these incidences. He estimates anywhere from forty to eighty dogs were killed each year while he was employed with the RCMP

Alainga, Mathew (QTIQ16)

Mathew Alainga was born in 1968. His interview contains information about the shooting of his father's dogs, which he witnessed as a child in 1973. The dogs were chased under the house by an RCMP officer. Mathew's relatives ran into the house because they feared they would be shot at. After the shooting, his father shot the tires of a police car. Mathew mentions the authority still held by RCMP officers in communities today although he recognizes the services they provide.

Amagoalik, John (QTIQ31)

John Amagoalik was born north of Inukjuaq in 1947. His testimony recalls the conditions of camp life while growing up before his family was relocated in 1953 when he was six years old. John recalls that his family was visited by the RCMP and asked to move to the High Arctic. During this first visit, John's father informed the RCMP that he was not interested in moving his family from their hunting grounds. There were several RCMP visits and John states that relocation was an important topic of discussion in the camp. Eventually his parents did decide to move under the conditions that all families be kept together, and that they be allowed to return if they did not like their new home. John states that the RCMP agreed to these conditions. John remembers families being relocated by boat, along with their belongings and dogs. On the ship families were informed that would be divided between two locations. Half of the families were dropped off at Craig Harbour, while the remaining were taken to Cornwallis Island near Resolute. John describes the initial impression of Cornwallis Island as shocking, and very different from northern Quebec. It failed to be the fertile hunting ground that the RCMP had promised. John states the adults in the community told the RCMP that they wanted to return to their home, but that their request was refused by the RCMP. John's testimony also includes information on education. He states that he began school at Churchill when he was ten years old, and went to grade six before starting at the Churchill Vocational Centre and completing up to grade nine. He was forced to stop his education

and support his mother when his father was diagnosed with tuberculosis. From 1971 to 1974, John worked for the Government of the Northwest Territories as a Regional Information Officer. He then went on to work as the Director of Land Claims for the Inuit Tapirisat of Canada. He stayed with the organization for twelve years before working as an advisor for the Tunngavik Federation of Nunavut. He returned to Iqaluit in 1992-93 to become chairman for the commission charged with creating the territory of Nunavut. In regards to dog shootings, John recalls that he left Resolute in 1963 in order to attend school, and he returned ten months later to find that all the dogs in the community had been shot.

Boaz, Henry (QTIQ38)

Henry Boaz was born at Nottingham Island in 1932. He grew up at Resolution Island and his parents were employed at the DEW Line site. He recalls that at this time the Inuit and the Qallunaat lived in similar housing structures, although in different areas. He moved to Kimmirut in 1950 following his family's abandonment by a RCMP escort. Henry's testimony includes information on dogs, and information related to his own lead dog being shot by the RCMP in 1958.

Erkidjuk, Celestin (QTIQ04)

Celestin Erkidjuk was born in 1930 in Northern Quebec. He lived in Chesterfield Inlet and worked in Rankin Inlet before he moved to Iqaluit in 1962. His testimony includes information he heard about a tragic mauling incident that took place in Chesterfield Inlet around 1930. The wife of the HBC store manager was killed by an RCMP dog team. He heard that the RCMP officer used his authority to ensure the dogs were not shot, even though they had killed a person. Celestin's own dogs were not killed by policemen but by other people. They were killed because he did not have proper chains for them and because they were vicious to people. He worked as a heavy equipment operator in various communities. He lost his hearing from working with dynamite and not following safety instructions.

Flaherty, Rynee (QTIQ27)



Figure 3: Eskimos [Inuit family. Rynee Flaherty, Joseph Flaherty and unidentified child at Grise Fiord]. Taken by Lynn Ball, 1967. Source: NWT Archives, Northwest Territories. Dept. of Information funds, G-1979-023: 1617. [request for copyright permission to be submitted]

Rynee Flaherty was born in Inukjuaq in 1927 and she remained there for twenty years. In July 1955 she, along with her husband and

three children, moved to Grise Fiord aboard the C.D Howe. Her family moved in order to join her husband's relatives who were already living in Grise Fiord. Her testimony recalls the difficulties of the

first year in Grise Fiord as this northern community was much darker than Inukjuaq, and had no lake from which to retrieve drinking water. Rynee's testimony includes information on the RCMP shooting of her dog team in Grise Fiord in the late 1950s. She had twelve dogs that were shot although they were chained up. Rynee did not witness the shootings because her dogs were moved to another location in order to be shot. She believes that the RCMP had an order to shoot the dogs. Following this incident Rynee recalls that all hunting had to be done on foot. She and her family never owned another dog team. In her later years Rynee moved to Iqaluit.

Gardener, Mike(QTIQ37)

Reverend Mike Gardener was born 26 September 1930 in Runnymede, England. In 1955, when he was twenty-five years old, he traveled to Kimmirut as a missionary for the Anglican Church. Mike remained in Kimmirut from 1955 to 1960 before being moved to the growing community of Cape Dorset. Mike states that the real reason he believed the Inuit were moving from camps into larger communities was because their dogs had died off from illness and they could no longer travel to communities to trade. In 1970 Mike moved on to Pangnirtung where he had a congregation of over 200 Inuit. In his testimony Mike discusses the health exams for TB that took place on board the CD Howe and the subsequent evacuations. Mike has no recollection of RCMP dog shootings, with the exception of one of two cases where the dog was dying of disease. He also states that it was not the Inuit practice to have their own dogs running loose once they moved into the communities.

Ineak, Odluriak(QTIQ18)

Odluriak Ineak was born in 1938 in Baker Lake. She moved to the Iqaluit area as a child when her mother remarried. Her testimony includes information about the shooting of her husband's dogs that took place after he passed away. His dogs were loose and were shot around the house by an RCMP officer. Odluriak tried to save one dog but it was eventually shot.

Joamie, Alicee (QTIQ01)

Alicee Joamie was born in 1936 in Puvirnituq, Northern Quebec. In 1942, her family moved on her father's initiative to Pangnirtung, where game was plentiful. Alicee recalls that in 1959 her family was moved without any warning to Apex, a small community near Iqaluit. Upon arrival, they were not provided with proper housing, and lived for two years in a qarmaq (sod-house), which they built themselves. Alicee's testimony includes information about her family's removal from their qarmaq and the destruction of the house with a bulldozer. A nurse and a teacher told Alicee that the house was a health risk for the children. After the destruction of the qarmaq, her family lived with in-laws until they were later provided with a "matchbox" house without heat or furnishing. Alicee shared vivid memories of the slaughter of her late husband's dog-team in June 1961 outside a store, where the dogs were dogs tied up to the sled. An RCMP officer and an Inuk helper shot the dogs without any warning. According to Alicee, this episode deeply affected her husband and her son, who witnessed the scene and could not intervene. She explained that the loss of the dog team disrupted the daily operations of the family in terms of transportation and hunting. In addition, Alicee recounts a separate incident involving a dog being shot just outside her house, and the house being damaged by the bullet. See also the testimony of Sytukie Joamie, Alicee's son.

Joamie, Sytukie(QTIQ25)

Sytukie Joamie's birth date and birthplace are unknown. He was relocated to Apex at a very young age and considers it to be his home community. His testimony includes information about the unknown graves of medical evacuees, including his own father's grave, which was unmarked for many years until it



was located in Riverside Cemetery in Toronto. He testifies that there remain many unmarked graves in southern Canadian cities that the Government of Canada has not helped the Inuit to locate. Sytukie is critical of the RCMP Executive Summary, which he believes paints a picture of dog maulings as a regular occurrence. Sytukie argues this was not the case. Sytukie is not yet prepared to forgive the RCMP for the dog slaughters.

Joamie, Akeeshoo (QTIQ34)

Akeeshoo Joamie was born in 1926 and grew up in the Frobisher Bay Area. He moved to Apex in 1949 as an adult. His testimony includes information about camp life in Iqaluit, and dog slaughters between 1956 and 1957. Akeeshoo recalls that his father's nine dogs were killed in the summer of 1957, as well as eleven of Akeeshoo's own dogs. The dogs were shot without warning on the shoreline of the beach. Akeeshoo recalls that the dogs were loose, as it was not the practice to tie dogs up at this time.

Josephee, Sammy (QTIQ22)

Sammy Josephee was born in 1938. Sammy grew up in Iqaluit, but in 1955 at the age of 12 or 14 years old was evacuated to Hamilton for medical purposes. He returned north in 1958. Sammy's testimony includes information about the arrival of the American military in Iqaluit in 1944, and his family's relocation by kayak to the mainland at Pitsilik. Sammy testifies that he began working in 1966 and was employed for 39 years as a bus driver and heavy equipment operator.

Juralak, Iqaluk (QTIQ10)

Iqaluk Juralak was born in Salliq and adopted by a family in Chesterfield Inlet. In 1942, at eleven years old, she returned to Salliq to live with her father because her adopted parents were too old to take care of her. In 1959, at twenty-five years old she moved to Iqaluit. She was told to move because her father had a heart condition that required medical care. In her testimony she recalls the relocation upon the CD Howe, and her arrival in Iqaluit, where her family was provided a house, but without any furnishings. Her testimony also includes information on dog shootings. She recalls that a RCMP officer shot one of her family's dogs that had become loose.

Kakee, Jeetaloo (QTIQ06)

Jeetaloo Kakee was born in 1942. Jeetaloo's testimony includes stories of plentiful hunting while living near Pangnirtung from 1949 to 1962. In the spring of 1962 his family and other members of the community were picked up by a police plane and told to move into Pangnirtung. Jeetaloo testifies that they were not allowed to take their belongings with them, and that they were told that clothing and other supplies would be provided in Pangnirtung. No such supplies were ever provided. Jeetaloo testifies that alcohol was introduced to the community in 1965 and that it had a negative effect upon the people. He testifies that residential schools, relocation and dog slaughters have made him wary of trusting white people.

Kakee, Josephee (QTIQ14)

Josephee Kakee was born in Pangnirtung in 1934, and moved among various hunting camps. His testimony includes information regarding his move to Pangnirtung. Josephee recalls having to shoot his own dogs because they were sick. The sickness began in Iqaluit and traveled to Pangnirtung. An inoculation program was started in later years. Josephee testifies that he was given dogs, including a female puppy, in order to replace his lost dog team. Josephee testifies that other than sick dogs being shot, he never witnessed any dog slaughter.

Kelly, Jonah (QTIQ12)

Jonah Kelly was born in 1946. He initially lived in Lake Harbour and various wintering camps. Jonah testifies that somewhere between the ages of 9 and 12 he moved to Iqaluit with his family. His testimony includes information about attending school in Apex from 1957 to 1963. The RCMP threatened to cut off his parents' social benefits if they did not send their children to school. Jonah was employed in various positions at a rehabilitation centre (INAC), and with the CBC from 1967 to 1996. Upon the move to Iqaluit, Jonah testifies that dogs were neglected and the dog shootings began. Jonah states that his brother-in-law's dogs were shot between 1959 and 1960, causing him to quit hunting and to start drinking alcohol out of boredom. Jonah states that these events caused his people to be cut off from their traditional way of life.

Kilabuk, Simanuk (QTIQ23)

Simanuk Kilabuk was born at a summer camp on Breborne Island in 1944. After his mother passed away, he moved to Iqaluit with his father in 1949. His testimony includes information regarding camp life and dog slaughter. Simanuk became responsible for his own dog team at age 14, and he recalls that in 1959 the RCMP began gradually killing dog teams. After his own dog team was killed, Simanuk had to walk to school at Apex. Simanuk testifies that the dogs were not tied up at this time as it was believed that dogs that were tied up became weak. He believes that it is likely that they killed the dogs because the scavenging dogs at the community dumps growled and scared people. Following the dog killings, Simanuk was forced to walk a long distance to hunt because skidoos had not yet been introduced.

Kipanik, Saila (QTIQ19)

Saila Kipanik was born in 1948. He originally lived in Cape Dorset, but moved to Kimmirut in 1955, and then Iqaluit in 1958. Saila was raised by adoptive parents following his mother's death in 1955. His testimony includes information about traditional Inuit hunting practices, oral history, and Inuit adaptation. Saila notes that when his family's dogs were shot in the summer of 1958 in Iqaluit, his family lost everything because the dogs were their only resource for transportation and hunting. Saila questions why Inuit dogs were not inoculated sooner against rabies.

Kunuk, Okee (QTIQ24)

Okee Kunuk was born outside of Iqaluit in 1938. Her testimony recalls camp life and the traditional skills that she learned from her parents. After her mother died Okee moved to Iqaluit in 1953 and then to Apex in 1957-58. At eighteen years old she married in Iqaluit. Okee recalls hearing about dog killings, but states that she never heard of anyone losing all of their dogs at once. She remembers that as more people started working, dogs were increasingly ignored and not fed.

Mike, Meeka (QTIQ20)

Meeka Mike was born in 1966. Meeka testifies that she was born 1 to 2 years after the dog slaughter, but she discusses her father's reaction to the event when he began to talk about it in 1994. Her testimony includes information about skidoos.

Naglingniq, Natsiapik (QTIQ33)

Natsiapik Naglingniq was born in Kimmirut in 1935. In her early years she lived in camp and travelled to Cape Dorset for supplies. In 1951, she and her father were taken to Quebec City for medical treatment. She was in Quebec City for three years, while her father remained longer for treatment. In 1955 she

Qaummariaq, Sammie (QTIQ21)

Sammie Qaummariaq was born in 1938 near Iqaluit. Her testimony includes information about childrearing practices in Inuit camp, about dog shooting and their impacts on her family. Her husband's dogs were killed in 1955 while they were left untied in the community and their masters were away. After the dogs were killed, her family often went hungry since her husband was not working in the community. She remembers seeing police officers shooting dogs without a warning or an explanation, even when the dogs ran away under the houses and within the community. She remembers that the Inuit would do whatever they were told by non-Inuit, out of fear.

Rennie, Gordon (QTIQ07)

Gordon Rennie was born in 1929, and he worked for the Hudson's Bay Company (HBC) in both Kimmirut and Iqaluit. Gordon arrived in Iqaluit in 1956. Gordon's testimony includes information on the early days of the community of Apex, the fur trade, and family allowance payments. Gordon testifies that dogs were left to forage on their own in the community and that they traveled in packs. He recalls the mauling of a young boy, as well as incidences of dogs entering his home and destroying property. Gordon admitted to shooting three or four dogs that had entered his home.

Saata, Akaka (QTIQ29)

Akaka Saata was born near Cape Dorset. In his later years he moved to Iqaluit where he was employed building houses. His testimony includes information on the importance of dogs to Inuit life, and he also discusses rabies and dog attacks. Akaka testifies that his own wife shot their family dogs while in Iqaluit because there was no longer any food for them.

Sageaktook, Enoapik (QTIQ08)

Enoapik Sageaktook was born in Kimmirut in 1929, and her family relocated to Iqaluit in 1930 so that her father could work for the Americans. Her testimony includes information about employment and housing with the Americans, and the negative effects of alcohol upon the community. Enoapik testifies that dogs were an integral part of life and were required for transportation. She states that the dog killings began around 1948, and that loose dogs were shot. She testifies that the people who lost their dogs have received no compensation.

Shappa, Annie (QTIQ03)

Annie Shappa was born in 1953. Her testimony includes information about her family's move to Arctic Bay in 1966 so that the children could attend school in the settlement. Her father was threatened with jail or reduced social assistance if the children did not attend school. Annie recalls that there was both physical and sexual abuse at the residential school. Annie's father was a well known hunter within the community. She does not remember what happened to his dog team, but she still wonders what effect the lost dog team had upon her parents.

Takpanie, Tommy (QTIQ28)

Tommy Takpanie was born outside of Cape Dorset in 1936 and he grew up in the area surrounding Pangnirtung before moving into Cape Dorset at five years old. In 1955 he and his family moved by dog team to Iqaluit. During this period Tommy worked briefly at the airport unloading planes before moving on to employment at the DEW Line site at Fox Three. Tommy's testimony includes information on the alleged dog slaughters. He recalls that the RCMP would shoot underneath the houses where the dogs



would run to hide. Tommy was angry after the shootings because his dog team was his only mode of transportation. He states that he did not receive any notice that loose dogs would be shot.

Tikivik, Joe (QTIQ13)

Joe Tikivik grew up in a camp in Iqaluit. His testimony includes fond recollections of the Americans in Iqaluit. Joe notes that some loose dogs, including three of his own, were killed because of bylaws, but that other dogs died from sickness. He notes that only dogs from Iqaluit were killed, and that no dogs were harmed in outpost camps. He claims that stories of dog slaughters are false.

Tikivik, Martha(QTIQ15)

Martha Tikivik was born in an outpost camp in 1956. Her family was moved to Clyde River and remained there for six years at the request of the HBC. Following Clyde River, Martha moved back to Iqaluit by boat. Her testimony includes information about the establishment of Apex. Martha recalls loose dogs being killed, but she remembers no incidences of mass slaughters or of tied up dogs being shot. She speaks of a child being killed by a dog team from Cape Dorset, and of the generally poor health of dogs due to inadequate food.

Kimmirut

Qikiqtani Inuit Association

Judea, Goteleak (QIKM05)

Goteleak Judea was born in 1940 and grew up in Ukiallivialuk. He moved to Kimmirut in 1965 or 1968. His testimony includes information on traditional camp life. His family was informed by the RCMP that moving was necessary if they wished to continue receiving their child allowance. Goteleak was eight or ten years old when he owned his first team of seven dogs. He states that dog teams were important for hunting and survival. Goteleak does not recall any dog attacks, but he states that they were told to tie up their dogs in Kimmirut. Two of Goteleak's dogs were shot by the RCMP in 1950. He states that many in the community witnessed the shootings. Goteleak also witnessed dog shootings by officers when he was in Iqaluit. He states that the loss of dogs had a major impact on hunting, especially because snowmobiles frequently broke down.

Mike, Elijah (QIKM01)

Elijah Mike was born in 1945 near Kimmirut. His testimony includes childhood memories of camp life. He moved to Iqaluit around 1962-63. He recalls the times when the community started growing bigger and when many dogs were killed, including his father's dogs. Elijah remembers that the loss of the dogs affected the ability of hunters to travel and hunt. As a result, many people were hungry because they could no longer obtain country food.

Okpik, Temela (QIKM03)

Temela Okpik was born in Ittiniq in 1946. His testimony includes information on traditional camp life. His family relocated to Kimmirut in 1958. He was fifteen years old when he had his first team of ten dogs, and he testifies that the dogs were shot by police at the dump in Iqaluit in 1959. Temela does not know why they were slaughtered. He testifies that dogs were important for hunting. After he lost his own team, he was forced to go out hunting with others.

Temela, Taqialuk (QIKM04)

Taqialuk Temela was born in Ittiniq in 1935. After being asked multiple times, his family relocated to Kimmirut in 1968. The police informed his family that the children had to attend school. Once in Kimmirut, the family lived in matchbox houses. Taqialuk testifies that he received his first team of nine dogs between 1943 and 1945. He testifies that dogs were important for hunting and transportation, and that they were used all winter long. Taqialuk states that 11 of his dogs were killed by police officers in 1969. He testifies that after the dogs were killed, they were taken to the dump and set on fire. Although he was promised a skidoo in return, Taqialuk never received any type of compensation. He states that the dog slaughters had a profound effect on his ability to hunt.



Kimmirut

Qikiqtani Truth Commission

Akavak, Sandy (QTKM08)

Sandy Akavak was born in 1941 in an outpost camp near Kimmirut. His testimony includes childhood memories of moving to Kimmirut with his father. He remembers that the law required all dogs to be tied up in the community. As an adult, he worked for the RCMP, as his father did before him. He claims that he never witnessed any dog slaughter.

Aqpik, Simeonie (QTKM10)

Simeonie Aqpik was born in 1931 in an outpost camp near Kimmirut. His testimony includes memories of camp life, dog rearing and epidemics. He does not recall witnessing any dog slaughter by RCMP officers, except for a dog that was suspected of being dangerous. Simeonie claims that he was convinced to move into a house after he was told that the rent would always remain the same. He remembers that families living in qarmaqs were told that they would be denied allowance if they refused to move into matchbox houses. Simeonie believes that non-Inuit were obeyed because they were intimidating to the Inuit.

Ikkidluak, Nominai (QTKM07)

Nominai Ikkidluak was born in Qarmarluit in 1944. Her testimony includes childhood memories of camp life as well as life in Apex, near Iqaluit, when she moved there with her family in 1955. She does not remember any episode of dog slaughter happening in Apex.

Ikkidluak, Joannie (QTKM18)

Joannie Ikkidluak was born in Amaurjuq in 1945. His family moved to Kimmirut in 1968 in order to receive family allowance. He worked with the RCMP, killing loose dogs in the community and asking the Inuit to tie up their dogs. He received orders not to kill dogs that were tied up. Joannie recalls that elders in the community directed their anger at him, but also that only in rare instances were dog teams still being used for hunting, as the snowmobile was becoming more popular. Joannie does not recall any dog maulings taking place in Kimmirut. He held his position for one to two years.

Itulu, Elisapee (QTKM13)

Elisapee Itulu was born in 1956 and resides in Kimmirut. At the request of her parents, her testimony includes her family's history. Her father worked for the Hudson's Bay Company as a guide and traveled regularly from Kimmirut to Kinngait in the early 1950s. He expressed to her the feeling of being controlled at that time and not being able to adequately care for his family. The trips back and forth were too dangerous for him to bring his family. They moved to Kimmirut where her father then built boats for a living. In his free time, he worked for the RCMP, making tusk carvings. He was given food in return, but no money.

Judea, Goteleak (QTKM05)

Goteleak Judea was born in an outpost camp near Kimmirut around 1940. His testimony includes memories of life in the camp and hunting trips by dog-team with his grandfather. Goteleak recalls various incidents of dog slaughtering. He remembers an RCMP officer approaching his outpost camp by boat and shooting two lead dogs on the beach without any warning. His family refused to relocate to Kimmirut for



Because of a measles outbreak, he was rerouted to Resolute Bay on his way home. In 1959 he returned to Kimmirut by dog team and then to his camp to be with his Mother and sister. His father and other family members died in 1958. His father had the dogs shot so that they would not disturb the dead inside the qarmaqs. The dogs were left loose in the camps and were harmless. Throughout his life he moved between Iqaluit to Kimmirut. In 1963 or 1964 the RCMP shot his dogs at the dump when he left them untied after deciding he no longer needed them. He describes the RCMP officers and Qallunaat as intimidating.

Okpik, Temela (QTKM16)

Temela Okpik's testimony includes information on sexual abuse that he suffered as young boy while in a sanitorium down south, and also in Iqaluit. This includes incidences of abuse perpetrated in Iqaluit in 1961 against both Temela and his nephew, Marcoosie. Temela informed an elder of the abuse, but no actions were ever taken.

Onalik, Simata (QTKM19)

Simata Onalik was born in Kimmirut in 1958. She lived in outpost camps before settling in Kimmirut in 1982. Simata's testimony includes information about dog use and dog shootings in outpost camps during the fall of 1970. She states that his family used dogs for hunting and transportation. She remembers watching Matu, an English speaking Inuit, shoot dogs, including dogs belonging to his father. Matu was selected for this position by the RCMP. Simata testifies that these dogs were not tied up. She recalls one dog mauling by his uncle's dogs, and speculates that other dogs were shot out of fear of further attacks. She testifies that the dog shootings affected hunting travel, but that skidoos came along quickly after to replace the dog teams. Following the shootings, Simata recalls missing her dog team travels.

Padluq, Ejesiak(QTKM02)

Ejesiak Padluq was born in Kalujuaq, an outpost camp near Kimmirut, in 1966. His testimony includes detailed information on dogs being slaughtered in the outpost camp where he lived with his relatives in 1970. The dogs were shot by two Inuit under the authority of an RCMP officer. Ejesiak recalls that all of his grandfather's adult sled dogs were killed. This affected his ability to hunt, and took away the family's only means of transportation. Prior to the killing of the dogs, his grandfather, who was camp leader, repeatedly refused to move to Kimmirut or to let the RCMP kill his dogs. At the time, his grandfather was told by the local RCMP officer that the cost of rent and skidoos would never increase.

Padluq, Elijah (QTKM21)

Elijah Padluq was born near Kimmirut in 1941. He lived in various outpost camps before his family settled permanently in Kimmirut in the 1960s in order to receive family allowance. His testimony also includes information about family life in outpost camps, and housing in Kimmirut. He recalls his mother being evacuated on the CD Howe and sent south to be treated for tuberculosis. He also recalls the limited communication his family had with her. Elijah testifies to a positive relationship between the Inuit and RCMP officers. He recalls sled dogs being very useful to the Inuit, especially for hunting and trapping, until they were replaced later on by snowmobiles. Elijah does not recall RCMP officers shooting dogs, although he does recall there being loose dogs in the community. He also recalls Inuit shooting dogs themselves when they were sick with rabies or other diseases. He does not remember any cases of dog maulings.

Pudlat, Mary (QTKM14)

Mary Pudlat was born circa 1942 and grew up in an outpost camp near Cape Dorset. Her testimony includes information about camp life, including an epidemic that killed many of the people in her camp. She also described when her husband's lead dog was shot. While they lived in a camp called Pitqiqiq, her husband went to Kimmirut to trade at the HBC store. Upon his return to the camp, he told Mary that an RCMP officer shot his lead dog and brought the carcass to the front of the RCMP house. According to Mary, her husband was affected by this loss.

Rennie, Gordon (QTKM04)

Gordon Rennie was born in 1929 in St John's, Newfoundland. In 1947, he began working for the Hudson's Bay Company (HBC) near Arviat. He then worked in northern Manitoba, and was later sent to Kimmirut, where he worked as HBC store manager. He got married in Kimmirut and was later transferred by the HBC to Iqaluit. He does not recall any policy regarding loose dogs or any dog slaughter incident happening in Kimmirut.

Rennie, Sarah (QTKM09)

Sarah Rennie was born in 1934 in an outpost camp near Kimmirut. Her testimony includes childhood memories of camp life. She later moved to Kimmirut for work. She remembers a little girl being mauled by a dog in the community back then. She does not recall any incidents of dogs being shot by RCMP officers.

Temela, Taqialuk (QTKM17)

Taqialuk Temela was born in 1935 near Kimmirut. His testimony was recorded by QIA in 2004 and is presented to the Qikiqtani Truth Commission by the person who interviewed him at that time. After being repeatedly asked by the RCMP to move for his camp to the community, Taqialuk finally decided to do so in 1968 because his children were required to attend school. He talks about the importance of dogs for the community, and about the dogs' character and demeanor. He remembers one child being attacked by dogs. He was assigned to kill the dogs with rabies. He was asked by the RCMP to kill his own dogs, and was told that they would be replaced with skidoos. The RCMP shot his dogs in 1969. When he lost his dogs, his ability to hunt was greatly impaired.



Ottawa

Qikiqtani Truth Commission

Alexander, Colin (QTOT10)

Colin Alexander lived in Iqaluit for five years in the 1960s. He was publisher of News of the North for ten years before moving to Ottawa where he served as the senior advisor on education for the Ontario Royal Commission on the Northern Environment. Colin's testimony is in the form of an essay written to the Nunavut Truth and Reconciliation Commission. The essay addresses several aspects of Canada's northern policy including the role of Inuit leaders in undermining the future of their own people. Colin writes that images and preconceptions of the Inuit often do not meet the reality, and he discusses the paternalism shown by the federal government towards the Inuit. Colin also addresses the employment situation in hunter-gatherer economies, the lack of education and skills training which have kept many Inuit in a support role, and the causes of high suicide rates among Inuit youth.

Brody, Hugh (QTOT17)

Hugh Brody was born in England. He attended graduate school at Oxford and took a job with the Canadian government in 1969. Mr. Brody speaks Inuktitut and spent time in both Pond Inlet and the Ungava area. The fact the Brody learned the language enabled him to have a closer relationship to the people. Brody testifies that the government wanted something besides the confused economy of the fur trade. Illira and the relationship between whites and Inuit is a key subject in the testimony. Brody discusses the change in power and gender relationships as Inuit moved to settlements, as well as changes in the way children are treated in the community. The testimony provides insight into the government machinery on the ground and the relationships that developed with Inuit. Dog killings are discussed briefly, but by the time Brody had arrived in Pond all the dogs were gone.

Flaherty, Martha (QTOT06)

Martha Flaherty was born in Inujjuaq, Quebec in 1950, and relocated to Grise Fiord when she was five years old. She has many painful memories from her youth, including relocation by ship, separation from her parents, and time spent in three residential schools. Martha was at Carcross in the Yukon when she was fifteen years old, and at Churchill from 1966 to 1969. She states that her family was very much affected by relocation - her parents never saw their own parents again.

Irnirq, Peter (QTOT12)

Peter Irnirq was born in 1947 in the Repulse region. His testimony includes information on the traditional Inuit way of life. He lived traditionally until he was 10 to 12 years old. In 1958 Irnirq was taken to residential school at Turquetil Hall at St. Joseph Bernier Federal Day School, and then sent to the Churchill Vocational Centre. Peter describes dogs as workhorses, noting that they were used for communicating, hunting and carrying heavy loads. He states that dog teams were respected and were also highly disciplined. Dogs roamed in the community, but it was safe. Peter testifies that he has never seen dogs being killed, but that he has heard stories about the killing of loose dogs in Repulse Bay.

Irnirq, Peter (QTOT16)

Peter Irnirq was born in 1947 in the Repulse region. His testimony includes information on the fear that the Inuit felt of the white man, especially the RCMP officers. He states that living in southern Canada has given him the courage to speak up for Inuit issues. Peter insists that the Inuit are not interested in

receiving financial compensation, but that they want a sincere apology from the Government of Canada and the RCMP, especially for the dog shootings, which took away the Inuits' only source of transportation.

Jenkin, Terrance (Terry) (QTOT13)

Terry Jenkin was born in 1935. In 1954 he began serving with the RCMP. He remained with the RCMP for 33 ½ years in various locations including Iqaluit, Kimmirut, Pangnirtung, Resolute Bay and Grise Fiord. He retired in 1988 and took a position with the Department of Transportation in Ottawa, later working with the Atomic Energy Control Board. Terry's testimony includes information on monitoring DEW Line stations and on the interactions between the Inuit and whites in the area, as well as health care and housing in the north. He notes that there was little need for law enforcement because the Inuit were a law-abiding people. Terry testifies that in 1957 and 1958 warnings were posted regarding loose dogs in Kimmirut and Iqaluit. He acknowledges problems in translation but notes that the main point did get across. Terry estimates that on any given day there were 40 to 50 dogs roaming at the town dump, and small packs of dogs running in the area. He also recalls three dog attacks that brought on the need to control the dogs. The attacks occurred because the dogs were hungry. Terry states that dogs in Apex were shot by RCMP officers in accordance with the dog ordinance, but that often it was impossible to identify who owned the dogs. He only remembers shooting one dog personally. This occurred while he was stationed in Pangnirtung, and it turned out to be a police dog. Dog carcasses were disposed of at the dump. Terry states that there was no RCMP policy to destroy dogs. Terry's last RCMP posting was in Grise Fiord in 1962.

Kunnuk, Simeonie (QTOT07)

Simeonie Kunnuk was born in a sanatorium in Lancaster, Ontario in 1959. He is half Qallunaaq. He went to primary school in Igloolik and attended residential school at Chesterfield Inlet. His testimony includes information on the abuse he suffered as a student. He returned home from Chesterfield Inlet Residential School when he was 9 or 10 years old. Simeonie notes changes that had occurred while he was away at school, including larger houses and the chaining up of dogs. Simeonie was attacked by a dog and required a blood transfusion, but he states that he was not fearful of dogs. Simeonie attended high school in Iqaluit, and spent three years studying psychology at Carleton.

Neville, Bud (QTOT03)

Bud Neville was born in Pembroke in 1925. He was employed by the Northern Administration Branch, and in 1962 became Chief of the Welfare Division. He later volunteered to go to Resolute Bay, and worked at an isolation hospital during an outbreak of the measles. Bud was posted to Frobisher Bay as Administrator of the Eastern Arctic, and from 1957 to 1958 he helped to develop the Frobisher Bay Rehabilitation Center. In 1958 he was assigned to the Keewatin District to help organize the relocation and transition to Rankin Inlet. Bud's testimony includes information on housing and the pace of change in the north. He also discusses the problems the Inuit had in finding the resources to feed their dogs, and he notes that many dogs were starving to death. Bud states that police encouraged the Inuit to keep their dogs tied, and that no shots could be fired unless sanctioned by headquarters. Bud notes that dogs were gradually being replaced by skidoos.

Papatsie, July (QTOT09)

July Papatsie was born in Pangnirtung in 1960. He is an Inuit artist. July's testimony includes information regarding dogs in Pangnirtung. He states that in 1960, the RCMP helped to get healthy dogs to Pangnirtung after other dogs died of distemper. In 1962 the Inuit had to relocate so that their children



could be educated. Inuit were told that they were not eligible for social services or housing unless they moved. During relocation dogs were placed in a pound and it is here, July testifies, that they were shot. July also testified that the RCMP exploited Inuit sexual practices and that medical experiments were conducted on the Inuit. He also speaks about the destruction of Inuit carvings.

Papatsie, July (QTOT15)

July Papatsie was born in Pangnirtung in 1960. His testimony includes information on the infliction of punishments and sexual abuse on Inuit children at residential schools. His father was told he would lose access to social services if July did not attend school. July notes that the RCMP was extremely powerful at this time, and could do anything they desired, including sexually abusing Inuit children and women. He blames sexual abuse and a sense of powerlessness for the high suicide rate among Inuit.

Pitseolak, Phoebe (QTOT05)

Phoebe Pitseolak was born in Pangnirtung in 1940. Her testimony includes information on the dog slaughters. She states that the Inuit had no one to go to for help when the RCMP were shooting their dogs. Dog slaughters robbed the Inuit of their transportation, their hunting skills, and their traditional way of life. She states that in the long run, skidoos only hurt the people. Phoebe believes that the dog slaughters have affected generations of Inuit, and that the loss of the dogs accounts for social problems in the community.

Rudnicki, Walter (QTOT01)

Walter Rudnicki was born in Winnipeg in 1925. He served overseas in the Second World War and moved to Ottawa in 1955 to work with the Arctic Division. He worked with the Welfare Division, and tackled issues such as housing and health, including the return of evacuated children and adults to their parents and home communities in the north. Walter also worked to establish communication between hospitalized patients in the south and their families in the north. He testifies that he never heard of an official edict to get rid of sled dogs, but he expects that there were local or regional initiatives and he acknowledges that loose dogs would have been the target of the RCMP. Walter's testimony includes information on residential schools and the attitudes of government officials, including paternalistic and racist attitudes. He discusses the failed relocation at Ennadai Lake and the failure of the RCMP to investigate the situation. He claims that Canada committed genocide up until 1952, when the government began to introduce reforms in First Nations policy. In his career, Walter also worked with Indian Affairs.

Ryan, Terry (QTOT14)

Terry Ryan was born in Toronto in 1933. He joined the weather service in 1956 and was stationed in Clyde River for 2 ½ years. In 1960 he moved to Cape Dorset to work as an arts advisor to the co-op. Terry's testimony includes information on the early days at Cape Dorset and the development of artists in Cape Dorset. He also discusses education, and states that he is unaware of any incidences where family allowance was withheld if children did not attend school. Terry comments on the existence of loose dogs in the community. He states that as more people moved in, and as snowmobiles were introduced, the dogs were abandoned. Dog officers were hired to ensure dogs were tied up, and to shoot dogs if this did not occur. Terry testifies that dog maulings did occur and that concerns about dogs were widespread and often brought up at council meetings. He states that interpreters failed to explain the dog ordinances and dog shootings in an adequate manner. Terry recalls a shortage of dogs in Arctic Bay due to a distemper outbreak and because a number of dogs had been shot.

Singoorie, Susan (QTOT08)

Susan Singoorie was born near Cape Dorset in 1927. In 1934, when she was 8 years old, she moved to Lancaster Sound with her grandparents. They were relocated to the high Arctic in 1935 aboard a ship called the *Nascopie*. Susan traveled to Pangnirtung, Pond Inlet and Arctic Bay. When she was 13 years old she traveled to Pond Inlet, where her father was sent to marry. The family returned to Arctic Bay with a new step-mother. Susan now lives in Ottawa and returns north periodically. Her testimony includes information on dog slaughters. She states that she did not witness any dog slaughters in Arctic Bay, but that she had heard of them occurring in Pond Inlet. She testifies that dog teams were well trained and used for transportation and hunting. Susan notes that by 1966 there were no more dog teams.

Tester, Frank (QTOT02)

Frank Tester was born in Hamilton in 1949. Tester spent time in Resolute Bay, Arctic Bay, Grise Fiord and Iqaluit in 1975. He then returned to the University of Calgary, and in 1977 he was asked to work on the Polar Gas Pipeline to transfer natural gas from the high Arctic to northern Quebec and northern Ontario. In the 1980s Frank became interested in the Arctic relocations. Along with Peter Kulchyski, he wrote a social history of the Inuit. His testimony includes information on Inuit housing, especially from 1959 to 1965, unfair rental policies, and the impact of the DEW Line on northern communities.

Uniuqsaraq, Meeka (QTOT04)

Meeka Uniuqsaraq was born in 1962. Meeka is from Iqaluit, but now lives in Ottawa. After Meeka's mother was injured, the family relocated to Apex to be close to the hospital at Iqaluit. Meeka's testimony includes information about her father's dogs being slaughtered in 1966 in Apex. Meeka recalls her father being very emotional when talking about the dog slaughter, as the dog team had allowed her father to hunt and sustain his livelihood. Meeka states that the dog slaughters halted the Inuit way of life, and that those who lost their dogs should be compensated.

Wenzel, George (QTOT18)

George Wenzel was born in New Jersey in 1947. He is a professor in the Geography Department of McGill University. Wenzel has been visiting the north since 1971, and has spent most of his time in the Pond Inlet area. He speaks about hunting, the mechanization of the north, migrations into the settlements, dog shootings and dog training. He also talks at length about hunting and the economy of wildlife harvesting in the north.

Williamson, Robert (Bob) (QTOT11)

Robert Williamson was born in Oxley, England in 1931. He received a Bachelors degree from Carleton University in Ottawa before going on to complete a PhD at the Royal University of Uppsala in Sweden. Robert worked at a research station in Fort Simpson and also was recruited to build houses at Pangnirtung. Robert discusses the importance of the family unit among the Inuit people and early changes in Inuit society. He also discusses the use of dogs as utilitarian objects and mentions that they only became a topic of dispute among people who had not necessarily spent time living among the Inuit, especially among white government people who moved in to the North during the 1950s. From the 1950s onwards the issue of dog control grew in importance and the shooting of dogs was typically undertaken by the RCMP and local dog control officers appointed by the territorial government of the NWT. Robert also discusses the failure of the education system in the North and he blames this on the fact that it has failed to incorporate traditional knowledge in the curriculum.

Pangnirtung

Qikiqtani Inuit Association

Akpalialuk, Peter (QIPA16)

Peter Akpalialuk was born in 1933. He was raised in a camp called Usualuk. He moved permanently to Pangnirtung in 1963 at the urging of his wife, who wanted access to health care for childbirth and schools for the children. His testimony includes information on hunting and on the traditional use of dogs for hunting and transportation. Peter recalls that he typically had 14 to 15 dogs on his dog team. He notes that dogs were crucial to Inuit survival, as they allowed the Inuit to search for wildlife and to transport meat to various camps. He recalls that as a child, dogs were never tied up unless they were visiting a community. When RCMP began shooting loose dogs, the Inuit had no choice but to tie their dogs up. He testifies that untied dogs were shot without warning. Peter did not witness any dog attacks, but he has heard of them among the Inuit. He also recalls dogs dying from a disease (not rabies) in Iqaluit.

Alikatuktuk, Ananaiyasie (QIPA27)

Ananaiyasie Alikatuktuk was born in 1944. He grew up in Paalavik and relocated to Qikiqtarjuaq after persistent requests. Ananaiyasie's testimony includes information on settlement housing. All of his dogs were shot in Qikiqtarjuaq. Ananaiyasie recalls that he used his dog team for hunting. He testifies that although tied up, his dogs were all shot by a police officer who claimed that he was not allowed to own dogs. Ananaiyasie recalls that his uncle's dogs were also shot. The spring that his dogs were shot was a very sad time, and he wondered how he would be able to hunt or travel.

Anilniliak, Evie (QIPA22)



Evie Anilniliak was born in 1927 and lived in Sauniqtuuraajuk as a child. She relocated permanently to Pangnirtung with her husband in 1965 so that the children could attend school. Her testimony includes information regarding dog use. She states that the Inuit relied on dogs for transportation and hunting. She owned two dog teams. She states that dog teams were not tied up while they lived in the camps, but once they relocated to Pangnirtung they were tied. Evie recalls one dog mauling occurring at camp, and that dogs often died of diseases. She states that her own dogs were slaughtered in 1965, soon after they relocated to Pangnirtung. She received no notification that the dogs would be shot. Evie testifies that people missed their dogs once they were gone, as the dogs were their only source of transportation. She got used to life without dogs, although she still misses camp life.

Figure 4: Portrait of Evie, an Inuit girl aged 18 [Evie Anilniliak] Source: Library and Archives Canada, George Hunter, National Film Board of Canada, PA-166471. [public domain]

Battye, Mary (QIPA15)

Mary Battye was born at Usualuk in 1931. As a child she also lived at Qimmiksoo. She relocated to Iqaluit in 1960 so that her husband could receive medical care, and then moved back to Pangnirtung in 1966 after her husband passed away. Her testimony includes information on the importance of dogs in

Inuit life. She notes that they were necessary for hunting and were the only source of transportation. Mary states that dogs were tied up as it was known that loose ones could be shot, although she states that at times dogs chewed through their harnesses. Her father's dog was shot by police after the dog chewed through its harness and became loose. She believes that incidents such as this accounted for most dog shootings.

Evic, Leah (QIPA25)

Leah Evic was born at Usualuk in 1930. Her testimony includes information regarding camp life. Leah moved permanently to Pangnirtung in 1968 in order for her children to attend school. She was told that they would be provided with housing and a skidoo upon moving. Leah notes that dogs were important because they were the only source of transportation during the winter months. She states that dogs were not tied up unless they were hungry. Leah never witnessed a dog mauling, but has heard of them, including the mauling of her own brother before she was born. She notes that in the spring of 1962, dogs started dying of disease. Leah states that none of her dogs were shot, but that she heard of some dogs being shot while loose. She heard that life became difficult for people who lost dogs because they also lost their means of transportation.

Ishulutak, Elisapee (QIPA29)

Elisapee Ishulutak was born in Iqalulik in 1925. Her testimony includes information about camp life. She moved to Pangnirtung in 1970 because her husband had lost his dogs, and she was admitted to the hospital with tuberculosis. Elisapee recalls that dog teams used to be the only source of transportation, and once they were gone people could no longer go anywhere. She believes that dogs are better than snowmobiles because they are more reliable and can move more easily on dangerous surfaces. Elisapee states that her father's dogs died of starvation while still living in camps. Before moving to Pangnirtung, she recalls witnessing dogs being shot because of illness. She also states that some of her father's healthy dogs were shot by the RCMP. Once the dogs were killed and they lost their means of transportation, she states that she worried about starvation because they could no longer hunt.



Figure 5: Women and children on hill site. [Lazarus Ishulutak (boy in front), Elisapee Ishulutak with Jaco Ishulutak in an "amauti", Miali Mike (seated woman), and Malaiya Papatsy (woman standing in the background). The other individuals are not identified.]. Source: Library and Archives Canada, James Vinton Stowell collection, PA-181316. [request for copyright permission to be submitted]

Kilabuk, Nellie (QIPA12)

Nellie Kilabuk was born in Qimmiqsuuq in 1930, but was raised in Iqalulik at her grandfather's traditional camp. She relocated to Pangnirtung on her own in 1948 to work at the hospital. In her

testimony, Nellie states that dogs were necessary for travel, and that the dog teams were constantly used. She testifies that the dogs were never tied up, and that she never witnessed or heard of any dog attacks. She states that her husband's dogs were killed without notification, but she believes that he was relieved because he had been neglecting them.

Kilabuk, Josephie (QIPA24)

Josephie Kilabuk was born in Pangnirtung in 1934. He got his first dog team when he was 22 years old, and this allowed him to travel longer distances and start hunting seal. He states that all dogs in Pangnirtung were tied up, and if they got loose they were shot right away. Josephie does not recall hearing of any dog maulings, but he does remember many dogs dying of disease. He states that police began shooting dogs in 1959-1960 without notifying the owners. His team of ten dogs was shot. Owners were never told why their dogs were slaughtered. Josephie felt sorry for those who came to Pangnirtung and had their dogs slaughtered, because the dogs were their only source of transportation. After the dogs were slaughtered, they had no way to get home.

Kooneeloosie, Peepeelee (QIPA01)

Peepeelee Kooneeloosie was born in Illungajut in 1940. After marrying, she moved to Tuapan. Peepeelee then relocated to Pangnirtung, where he husband worked constructing houses. She and her husband moved back to Tuapan, then to Qikiqtarjuaq around 1966-67, and then back to Pangnirtung in 1970. Her testimony includes information on outpost camp life. Peepeelee discusses at length the importance of dogs. They were the only source of transportation and were used for hunting. She states that many dogs were lost to distemper. Peepeelee has heard of one dog mauling, but has never witnessed any.

Maniapik, Joanasie (QIPA04)



Joanasie Maniapik was born in Sauniqtuuraajuk, and lived in Iqalulik. He moved to Toronto for two years when he became sick with tuberculosis, and in 1969 relocated to Pangnirtung. Joanasie was asked to relocate. He does not remember by whom, but he speculates that it may have been social services.

Joanasie's testimony includes information on dogs. He states that dog teams were the only way of finding food on the ice, and they were the only means of transportation. In April 1964, Joanasie had a team of ten dogs and four of them were shot by the RCMP

while he was buying supplies in Pangnirtung. Before he went into the store he placed his dogs in a fenced enclosure with other dogs. He was told his dogs were being shot, and he quickly left and ran to the police



die, but was cut up. He states that none of his dogs were shot by police, but he heard news of other dog shootings.

Qiyuakjuk, Mosese (QIPA08)

Mosese Qiyuakjuk was born in Nunataaq in 1933. He grew up in Nunataaq and Nattiliariaq. His testimony includes information on traditional camp life and the dog slaughter. Four of Mosese's dogs were killed by the RCMP while they were in a cage. They were shot without warning. Mosese settled on his own in the community of Pangnirtung after traveling by dog team, but he recalls that other families were resettled by RCMP plane. Mosese states that it seemed that the RCMP intentionally shot the dogs of persons who were visiting Pangnirtung, leaving their owners stuck in the community. Mosese also recalls a distemper epidemic among the dogs, but he states that the RCMP started killing dogs long before this event.

Qiyutaq, Solomonie (QIPA09)

Solomonie Qiyutaq was born and raised in Paallagvik. He relocated to Pangnirtung around 1960. His testimony includes information on traditional camp life. Around the time he voluntarily relocated to Pangnirtung, Solomonie states that he lost most of his dogs to distemper, but that he was able to replace them. He recalls receiving his first dog team at 14 or 15 years old, when he took over his father's dog team while he received medical care in the south. Solomonie states that he used to travel long distances with his dogs, and that he used them on a daily basis for hunting and for visiting the trading post for supplies. At one time he recalls having 25 or 26 dogs on his team. Solomonie states in his testimony that 4 or 5 of his dogs were slaughtered by the manager of the Hudson's Bay Company. He was out hunting while the manager shot the dogs. Solomonie speculates that the dogs may have gotten loose. He never had another dog team. After his dogs were killed he stopped hunting and eating seal meat; his family lived instead on store bought food. He could no longer provide for his family. Solomonie never received any apology for the slaughter of his dogs.

Sowdloo, Nakashuk (QIPA20)

Nakashuk Sowdloo was born at Blacklead Island in 1923. Her family moved from Blacklead Island when the whaling stopped, and Nakashuk grew up in Qimiksoo. She also lived in Itilliarjuk and Kipisa. She relocated to Pangnirtung in 1981. Her family went into the community for supplies, but stayed when her son-in-law was offered work. Nakashuk recalls witnessing one dog mauling of a little boy in Kipisa. The boy survived, although he had many bite marks. She states that she does not know of any dog shootings.

Sowdluapik, Marco (QIPA10)

Marco Sowdluapik was born in Nunataaq in 1933. After marrying, he lived in Illungajuq and then Pangnirtung. His testimony includes information about camp life and dog ownership, which he states was very important. He owned five dogs that were used for transportation and hunting. Dogs were never tied up in the camp. Marco states that none of his dogs were killed; they died of illness before he relocated. He was told to relocate to Pangnirtung by the RCMP so that the children could be educated. When he first arrived at Pangnirtung he lived in a tent.

Tautuajuk, Hannah (QIPA23)

Hannah Tautuajuk was born in Sauniqtuuraajuk in 1937. She moved to Pangnirtung in 1952, when she was 12 or 13 years old. She moved because she was asked to work at the hospital. This was the first time that she had been away from her parents. Hannah moved back to Sauniqtuuraajuk after getting married, but was asked to relocate to Pangnirtung in 1962. They were moved using a police plane. At this time

dogs were dying from illness, and they did not relocate their dogs with them. Hannah recalls that there were attempts to shoot loose dogs in Pangnirtung, and that two of her husband's dogs were shot without him being notified first. Hannah states that she cannot speak of a dog slaughter as she only knows of dogs being shot on occasion. She states that the loss of the dogs had an effect on transportation and hunting.

Veevee, Adamie (QIPA13)

Adamie Veevee lived in Nunataaq before moving to Avataaqtuuq in 1955-56. In 1961 he moved with his family to Panniqtuuq after his stepmother got sick. His family was eventually told that they could no longer go back to their camp. He found this event very upsetting. Adamie's testimony includes information about hunting and his contentious relationship with the RCMP, who took two of his dogs. Dogs were immensely important for the seal pup hunt and for transportation. After relocation and the dog shootings, Adamie describes himself as feeling lost and useless. He also missed the real food that he derived from hunting. He believes that the dogs were shot because the RCMP did not want the Inuit to return to their original homes. Adamie states that he never received any apology or compensation for his lost dogs.

Veevee, Pauloosie (QIPA14)

Pauloosie Veevee was born in Pangnirtung in 1929, but as a child he was raised at Sauniqtuuraajuk. His testimony includes information on traditional camp life, as well as information on the dog slaughter and dog deaths linked to distemper. Pauloosie states that the Inuit feared the RCMP, who were a domineering force in the community. He testifies that the RCMP made sure that the Inuit did not receive their children's welfare cheques if sled dogs were not tied up. He also says the government gave mixed signals by seeking to protect dogs through inoculations, but then allowing the shooting of dogs that were loose. Pauloosie notes that dog teams were extremely important in Inuit culture, and were also linked to masculinity. A man could be judged according to his dog team. Dogs were also instrumental in hunting and were used all year long, except in the summer. Pauloosie states that approximately five of his dogs were shot for being loose. No apologies were ever given for these killings.

Veevee, Rosie (QIPA18)

Rosie Veevee was born in Pangnirtung in 1933. Her testimony includes information on the importance of dogs. She states that they were necessary for transportation, hunting, and meeting the needs of basic survival. Dog teams were also used to check on the sick. Rosie states that her family had 13 or 14 dogs, and one of her pups was shot and left for dead by an RCMP officer in 1956. She did not witness any mass dog slaughters, but she heard of them occurring while she was down south in a hospital. Rosie recalls that her stepbrother was mauled by a dog, but that he survived.



Figure 7: Dr. Orford's two children with an Inuit nurse and one Inuit child [Left to right: Prescila, Kilabuk Kooneluisie, Rosie, and Rosie Veevee]. Source: Library and Archives Canada, Charles Stuart McEuen collection, PA-170053. [image is public domain]

Veevee Sr., David (QIPA26)



David Veevee Sr. was born in Nauyayaarvik in 1934. He lived in various camps before settling in Pangnirtung. He was married with five children at the time of settlement. He moved because he was told that the children needed to go to school to be educated. Upon settling in Pangnirtung, he first lived in a qarmaq, then eventually moved into a house. David recalls that it was very important to own a dog team for transportation and hunting. He had a small team of three dogs, but eventually got more as his original team became sick and started dying. He recalls that in Pangnirtung dogs had to be tied up because loose dogs were shot by the police. David testifies that there was no dog slaughter.

Pangnirtung

Qikiqtani Truth Commission

Akpalialuk, Leopa (QTPA10)

Leopa Akpalialuk was born in 1951 in an outpost camp across Cumberland Sound. His testimony contains information about dog sickness and dog killing. Right after he relocated to Pangnirtung around 1966, he witnessed an RCMP officer and an Inuk constable shooting his father's female dog, which had puppies. Leopa remembers that according to the Inuit custom, female dogs with puppies were not to be tied up.

Akpalialuk, Simeonie (QTPA22)

Simeonie Akpalialuk was born in 1964. He works as the Economic Development Officer for the community of Pangnirtung. His testimony includes information on his experience growing up in two cultures, and the power imbalance that he experienced between Inuit and non-Inuit. Simeonie recalls that RCMP officers were authoritarian, and that the medical staff of the CD Howe treated him like a guinea pig. He believes that the school system drove him away from the Inuit way of life. He shares his understanding of the relations between the Inuit and the government, and proposes better ways for interaction.

Akulukjuk, Geela (QTPA04)

Geela Akulukjuk was born in 1952 in Ushualuk, an outpost camp near Pangnirtung. Her testimony includes information on two episodes of relocation that she faced as a child. She grew up in a camp with her grandparents. In 1960 she was sent to Iqaluit one day with her grandmother and her sister, without an explanation. That same year, she was sent back to the community of Pangnirtung, but not to her original camp. At school, she and other students who could not speak English experienced physical abuse by teachers.

Angmarlik, Eena (QTPA03)

Eena Angmarlik was born in an outpost camp near Pangnirtung. Her testimony includes information about the loss of her father's dogs. Enah remembers her father telling her that the dogs were tied up before they were shot by an Inuit special constable. He lost all of his dogs that day. Enah testifies before the commission to represent her father, who passed away.

Angnakak, Meeka (QTPA23)

Meeka Angnakak was born in 1942 in Bon Accord. Her testimony includes information about the evacuation of her family to Pangnirtung in 1967. She recalls moving to the community without the intention of staying there. Her family never returned to their camp, where all their belongings remained. Her husband stopped using his dog-team when the family arrived in the community. She regrets that the Inuit could not contradict the decisions of the administrators.

Battye, Mary (QTPA11)

Mary Battye was born in 1931 in Ushualuk, an outpost camp near Pangnirtung. Her testimony includes information about her father's work for Pangnirtung hospital and about dog killings. Her father was one



of the caretakers for people in the hospital. He never received any wage or compensation for the work he did. Mary remembers that some of her husband's dogs, including the lead dog, were killed because they did not have proper chains. She recalls being told that the rent would remain \$2, which proved untrue.

Evic, Leah (QTPA06)

Leah Evic was born in 1930 in Usualuk, an outpost camp near Pangnirtung. Her testimony includes information about the painful relocation of her family from a nearby camp to Pangnirtung. Leah remembers that people were not prepared for moving and that they were not provided with proper housing upon arrival. Their tents were not adequate and not winterized. She remembers that it took them some time to get used to the non-Inuit food they were provided with by the social services.

Evic, Levi (QTPA16)

Levi Evic was born in 1947 in Illungayut, an outpost camp near Pangnirtung. His testimony contains information on the circumstances of the evacuation of his family to Pangnirtung, including the shooting of some of his father's dogs. While they still lived in a camp, an RCMP officer told his father that he would shoot his dogs the next day. His father decided to leave the camp at night to save his dogs. When the family eventually came back to the camp for supplies, five of the dogs were shot. Levi remembers that people experienced hunger after being moved into the community.

Ishulutak, Lasaloosie (QTPA09)

Lasaloosie Ishulutak was born in 1948 in Ushualuk, an outpost camp near Pangnirtung. His testimony includes information about an epidemic that decimated many dogs in the Pangnirtung area in 1962. He recalls an incident when his dogs were shot randomly by an Inuk constable. Lasaloosie currently works as an educator. He is keen to keep Inuit stories and ways alive.

Kakee, Elijah (QTPA14)

Elijah Kakee was born around 1931 in Tuvakjuaq, an outpost camp near Pangnirtung. His lengthy testimony includes recollections of camp life and dog shootings. He remembers that his family moved when people were told that their children should attend school. Elijah describes various episodes of dog shootings. He lost many dogs himself in different occasions. He remembers that more people were intimidated by RCMP officers back then.

Kakee, Leese Mary (QTPA27)

Leese Mary Kakee was born in 1948. Her family members are listed. She hunted with her father and sold skins. Her father did the transactions with HBC because she was not allowed in the store. Her first memory of Qallunaaq is of doctors and RCMP who travelled to the camps. Her family moved to Pangnirtung because someone was sick. They were told they would not receive Family Allowance if they did not move. They lived in a tent in March when they first came to Pangnirtung. She was not allowed to attend school. She talks about receiving Family Allowance, paying rent and the grief her father felt when his dogs were destroyed. Leese explains how Inuit life today is different.

Kakkee, Elijah (QTPA29)

Elijah Kakkee was born c.1936. When the family was relocated to Pangnirtung, the pilot of the plane would not allow them to bring their belongings on the plane. He mentions family members' names and talks about the value of different skins. He was told that his parents would not receive Family Allowance anymore if he and his siblings did not attend school. Some of his dogs became sick, and some were killed.

Keenainak, Daisy (QTPA25)

Daisy Keenainak was born in 1949 in an outpost camp near Pangnirtung. Her family moved to Pangnirtung when she was 13 years old. Her testimony includes information about the hardship her family faced after her mother was sent to Iqaluit for health treatment. She remembers that when her family moved into a house in 1962, the rent was low. Contrary to what they were told back then, the rent dramatically increased over the years. After the experience her family went through, she wants to point out the importance of communication within the family.

Kilabuk, Adam Pudloo (QTPA01)

Adam Pudloo Kilabuk was born in 1942. He is a long-term resident of Pangnirtung. His testimony presents childhood memories of the handling of the dog population during the settlement period in Iqaluit. He recalls that the laws concerning the handling of dogs by their owners were not clearly stated. He describes dog-shootings by RCMP officers, as well as the creation of the first dog-pound in the community. While he mainly refers to shootings of loose dogs, Adam also mentions shootings of dogs that were tied up in 1969.

Komoartuk, Lucy (QTPA18)

Lucy Komoartuk was born in 1960 near Pangnirtung. Her testimony includes second-hand information concerning the shooting of her father's dogs. Lucy was told by her uncle that an Inuk constable came to the camp where her family lived and shot her father's dogs. She was told that her father attempted to stop the constable from shooting them.

Komoartuk, Norman (QTPA20)

Norman Komoartuk was born in 1948 near Pangnirtung. His testimony contains information about his evacuation to Pangnirtung in 1962. While he was watching a plane that had just arrived in his camp, an RCMP officer grabbed him and put him on the plane without asking or notifying his parents. His family was eventually evacuated to Pangnirtung, but Norman has painful memories of this period when he was alone.

Kuniliusee, Lootie (QTPA17)

Lootie Kuniliusee was born in 1962. His family used to live in a camp near the David Strait, but moved to Qikiqtarjuaq when he was a baby. His testimony includes information about the healing process that his family is undertaking following their relocation in 1962 from an outpost camp called Kivitoo to Qikiqtarjuaq. Relocation was initiated after the death of the leader and another hunter. His family always yearned to go back to the camp, and never completely felt welcome in the community.

Mike, James (QTPA07)

James Mike was born around 1927 in an outpost camp near Pangnirtung. His testimony includes information about the epidemic that killed many dogs in 1962 in the community, and also about an incident involving an RCMP officer who shot one of his dogs. James tried to make the RCMP officer understand that policies regarding loose dogs were going against the way dogs were handled according to Inuit tradition.

Mike, Jeannie (QTPA08)

Jeannie Mike was born in 1958. She lives in Pangnirtung. Her testimony includes information about being sent to Nova Scotia in 1966 to attend school with two other girls. She remembers how difficult it was for



her parents to be away from their little girl for two years, and also how painful it was for her to readjust to life in Pangnirtung when she was sent back. Until a couple of years ago, Jeannie was not aware that this was a federal decision. She wants her experience to be acknowledged.

Mike, Johnny (QTPA28)

Johnny Mike was born in Pangnirtung area in 1955. He talks fondly of his young years when his father taught him how to hunt and to live off the land. He felt hunting was his education. He witnessed dogs being killed. He was trained as a mechanic. He felt embarrassed that his younger siblings had more English education than he did. He would like monetary compensation for the harmful effect of Qallunaat culture on the Inuit way of life.

Mongeau, Ron (QTPA24)

Ron Mongeau was born in 1949. He lived in Pangnirtung from 1977 to 1981, and has travelled in and out extensively since 1975. He is the elected mayor and works as a senior bureaucrat. His testimony includes detailed information about dog control policies in the community since the 1970s. He states that poor communication was responsible for the city's inability to systematically make dog owners aware of the imminent shooting of their dogs. The dog-catcher was paid a bounty for each dog he shot until 1979, when the city decided to create a part-time salary position. Ron explains that this probably reduced the number of killings.

Nowyuk, Pauloosie (QTPA26)

Pauloosie Nowyuk was born in 1927 in Kingmiksok, an outpost camp near Pangnirtung. His testimony includes references to dog sickness and episodes of dog killings by RCMP officers.

Papatsie, Oleepa (QTPA13)

Oleepa Papatsie was born in 1947, and lived in Illutalik, an outpost camp near Pangnirtung until a dog epidemic affected her camp when she was a teenager. She remembers people starving as a consequence of losing their dogs. She recalls the day when planes landed in the camp and people were told to get on the plane and that they would live in the community until the summer so that they would no longer starve. Yet, her family went through poverty and hunger in the community. While they were away from the camp, their dwellings and belongings were destroyed. She remembers her parents complaining that the sewing equipment and tools they had to leave behind were destroyed. Her brother still had his dogs because he was away from the camp when the planes flew in. He joined his family in the community but his dogs were killed by RCMP officers there, even though they were tied up. The loss of the dogs affected the family's ability to hunt considerably.

Qappik, Mosese (QTPA12)

Mosese Qappik was born in 1940. He moved to Pangnirtung around 1964. His testimony contains information about his experience as a supervisor for the children attending school in Pangnirtung. He ran the hostel for three years. He remembers being given no choice but to stay in the community. Because he was working in the community, he left his dogs at the camp. They eventually died from sickness when people stopped taking care of them.

Shoapik, Rachel (QTPA21)

Rachel Shoapik was born in Ilunajuk in 1936. She recalls living in very poor qarmaqs after relocating to Pangnirtung. Rachel originally came to Pangnirtung to give birth, and she ended up staying in the

community. Her husband lost 7 dogs, and while she did not witness the event, she believes that the RCMP were responsible.

Sowdluapik, Geela (QTPA15)

Geela Sowdluapik was born in 1936 in an outpost camp near Pangnirtung. Her testimony includes memories of relocation from her camp to the community of Pangnirtung in 1962. She remembers that it was a forceful and unprepared relocation. The RCMP plane landed and people were expected to get on the plane right away. Geela recalls that no housing was provided to her family right away. When they eventually got a house, the rent was low but it kept going up, even though they were told the rent would remain the same.

Sowdluapik, Markosie (QTPA19)

Markosie Sowdluapik was born in 1933 in Nunatak, an outpost camp near Pangnirtung. His testimony includes information about dog sickness and evacuation to Pangnirtung. He managed to keep two dogs after the sickness. Markosie does not know why the move was initiated. He remembers that upon arrival in the community, he was worried that his children would freeze to death because they did not have proper housing.

Veevee, Adamie (QTPA02)

Adamie Veevee was born in 1950 in a camp near Pangnirtung. His testimony contains childhood memories of his family being moved to Pangnirtung without any of their belongings or supplies. He recalls feeling helpless when he witnessed his father's dogs being shot by an RCMP officer and an Inuk constable, along with dogs belonging to two other Inuit. After losing their dogs, Adamie and his father could no longer travel or provide their family with food, which deeply affected them as providers. He remembers people being hungry in Pangnirtung, where wildlife was not as abundant as in the camp communities.

Pond Inlet

Qikiqtani Inuit Association

Amagoalik, Mary (QIPI29)

Mary Amagoalik was born in Pinniraq near Clyde River in 1949. She also lived in Grise Fiord before moving to Pond Inlet around 1970. Mary states that she was told to move by Social Services. She states that her father had a team of ten dogs, and that the dog teams of both her father and brother were shot by the police while in Clyde River. She states that she was sixteen at the time, and that they were told that the dogs were being shot because there were now skidoos to replace them. She states that her father was asked, and agreed to the killings. Mary states that the dogs were never tied up and that some of them she considered to be vicious. She does recall one dog mauling. Mary states that after the dogs were shot they were not given skidoos, and as a result they often experienced a lack of food.

Enuarak, Charlie (QIPI15)

Charlie Enuarak was born in 1947 near Arctic Bay. His testimony includes information about his accidental move to Pond Inlet after he lost his dogs while hunting. He was taken to the community by RCMP officers when people were just starting to settle there. Children were required to attend school, otherwise their parents would not receive family allowance. Families wanted to be closer to their children. Charlie describes loose dog policies in the community, and says that some of his dogs got loose and were shot without warning.

Kanajuk, Kaujak (QIPI19)

Kaujuk Kanajuk testifies that his dogs were killed in 1968 while they were tied up. Kaujuk identified Bob Pilot as the shooter. His parents were told that the dogs were killed because they brought sickness and were not to be used anymore. He testifies that dog carcasses were put into the dump and burned. Kaujuk states that after the dogs were killed, life changed dramatically. There was little food, and they attempted to force the Inuit into a white man's culture by forcing them to go to school and no longer allowing them to speak Inuktitut.

Kasarnak, Moses (QIPI21)

Moses Kasarnak was born in Inaluraarjuk in 1933. He also lived in Iglukissat before relocating to Pond Inlet. His testimony includes information on traditional camp life. Moses was never told to move to Pond Inlet. He moved there because he started working, and he eventually bought a house in the community. Moses got his first dog team when he was 13 years old, and there were usually between 10 and 15 dogs on a team. He states that dogs were always loose in the camps, and they were only told to tie the dogs up once they were in the communities. Moses testifies that he heard of dog attacks, and that he does remember dogs contracting rabies. Moses witnessed dogs being



shot in Pond Inlet by his father-in-law, who worked for the police. His father-in-law shot loose dogs. Moses believes that the dogs were killed because the police did not want too many loose dogs around as they believed them to be a danger to the children. He testifies that since there was no dump, dog carcasses were typically burned. Moses states that the shooting of his dogs was a blow to his masculinity because he no longer had transportation or the means to hunt. He states that he felt helpless without the dogs.

Figure 8: [Moses Kasarnak (left) and Caleb Aapak (right) unloading the "sealift".]. Source: Library and Archives Canada, National Film Board of Canada, W. Doucette, PA-189096. [image is public domain]

Killiktee, Elisabeth (QIPI11)

Elisabeth Killiktee was born in 1927 in Qarmak, near Arctic Bay. Her testimony includes information about her family's move to Pond Inlet when children were required to attend school. She did not witness any dog shootings, but she knows that her husband's dogs were shot.

Killiktee, Jaykolasie (QIPI25)

Jaykolassie Killiktee was born in 1947 in Arctic Bay. His testimony includes childhood memories of his family moving to Pond Inlet, and information about loose dog policies there. At the time, he was too young to be aware of the conditions surrounding the move. Some of his dogs were shot while they were loose.

Kilukishak, Gamaillie (QIPI03)

Gamaillie Kilukishak was born in Auglirujak in 1932. He lived in Ikpiajuk before relocating to Pond Inlet in 1967. He moved in order to be near his child, who was attending school at Pond Inlet. Gamaillie states that while he did not feel pressure to move, he was pressured to buy a house once he settled in Pond Inlet. Gamaillie acquired his own dog team when he was 16 or 17 years old. He states that when he first moved to Pond Inlet dogs did not have to be tied up, but that this RCMP rule came later. Gamaillie states that his dogs were not slaughtered all at once, but that a few that got loose were shot in the 1970s. Gamaillie notes that after the dogs were gone, it became harder to get food because the dogs had been their tools. He also explains that family connections began to break down.



Figure 9: [Left to right: Jimaima Angiliq, Gamaillie Kilukuishak, Mary Aaluluuq Kilukuishak and Angutirjuaq. Jimaima Angiliq was pregnant and Mary Kilukuishak was carrying a little boy named Miskaki. Kilukuishak was trying to start a small stove for hot water.]. Source: Library and Archives Canada, Douglas Wilkinson, National Film Board of Canada, PA-189117. [image is public domain]

Kilukishak, Mary (QIPI20)



Mary Kilukishak was born in Tallurti in 1933. She lived in Arctic Bay before moving to Pond Inlet in 1965. Mary's testimony includes information on camp life. When her family relocated to Pond Inlet she lived in a house. She relocated because her children had to attend school. She speculates that this message was passed on by a social worker. Mary states that dogs were very important because they were used for travel and hunting. She recalls that dogs were never tied up in camps, but eventually in Pond Inlet they were made to tie the dogs up. She recalls annual bouts of illness among the dogs, including rabies. Mary does not remember definitively, but speculates that her husband shot his dogs in 1956 after he was informed that were no longer allowed to have dogs. She speculates that there were likely 10 or more dogs shot. Mary recalls this as a sad time because men could no longer hunt.

Kippomee, Apak (QIPI14)

Apak Kippomee was born in 1936 in Arctic Bay. Her testimony includes information about settling in Pond Inlet with her husband in 1969 when her children were required to go to school.

Kudloo, Ham (QIPI16)

Ham Kudloo was born in 1936 on a fiord near Igloodik. His testimony includes information about his family's move to Pond Inlet in 1962. They were asked to move many times because the children were required to attend school there. He feels that this is when the Inuit lost their freedom. Shortly after he moved to the community, his dogs were shot. Some were tied up and some were not. Contrary to what they were told, the rent did not remain low.

Maktar, Theresa (Koopa) (QIPI18)

Theresa Koopa Maktar was born in 1930, and moved to Pond Inlet in 1962. She remembers hearing of people in Keewatin going hungry because of a lack of meat, but she was never hungry. She moved because her baby was sick and there were health care services in the community. She remembers life in the community as an improvement because there were stoves. Non-Inuit in the community included police, stores staff, priest, and minister. They organized dances that were fun. She doesn't remember dogs being a threat. Dogs were sometimes tied up unless they lived near the beach. She was attacked very badly by a dog when she was two years old. She remembers some cases of rabies. She remembers that life was harder with skidoos because they break down often.

Mucpa, Elisapee (QIPI24)

Elisapee Mucpa was born in Pond Inlet in 1937. She also lived in Aulatsivik before moving permanently to Pond Inlet in 1964-65. She moved because all others in the camp were also moving, and so that the children could attend school. She also moved so that her husband could serve as a layman in the church. While discussing dogs, Elisapee states that they were used every day for hunting and transportation. She states that they were asked to tie up their dogs for the first time while in Pond Inlet. Elisapee recalls witnessing a dog mauling and killing a small girl in 1960. She does not recall any of her family's dogs being shot. She states that some loose dogs may have been shot by the police.

Nutarak Sr., Cornelius (QIPI02)

Cornelius Nutarak Sr. was born in 1924 at Piniraq, located near Clyde River. He was adopted by the Killaapiks because his father was experiencing hard times. He grew up in Irarjuaq before moving to Pond Inlet. Cornelius moved to Pond Inlet in order to help in the construction of the school and houses. He states that he was not forced to move, and that no promises were made that he would receive compensation for moving.



Figure 10: The new anglican mission building at Pond Inlet. The church service is being given on Christmas morning in the main room of the new mission building. Inuit families are at the settlement from the camps for the Christmas festivities. Note the christmas decorations, and the stage curtains in the background for an Xmas play. People pictured include: Martha Kautynuk, Kowtynuk, Caleb Apak, Qamaniq, Sarah Piungitaq, Takawgak, Rebecca Singoorie, Simon Anayiapik, Ipeelee Merkosak, John Tongiak, and Cornelius Nutarak, Snr. [A detailed identification list is in the accession file]. Source: NWT archives, Douglas Wilkinson fonds, N-1979-051: 0353. [request for copyright permission to be submitted]

Peterloosie, Annie Paingut (QIPI08)

Annie Paingut Peterloosie was born in 1936 at a place called Akunnikq that was located between Igloodik and Hall Beach. She grew up in Tununirusiq which is located near Igloodik. She grew up with her grandfather and lived in hunting camps, and she remembers there being few problems until they moved into Arctic Bay in the early 1960s when she was thirty years old. She moved her family because she was told that her children needed to attend school and that her child benefits would be cut off if they did not. Annie also recalls that dogs were very important in her old community and that they were essential for transportation. Dogs were used less in the larger communities as they nature of work changed, and many men became employed in municipal services. She recalls that her husband had a team of fourteen dogs, and that they were ordered to be killed once they arrived at Arctic Bay because they were told that the dogs would now be useless. Annie states that she would like to receive an apology and compensation for the losses sustained.

Pewatoaluk, Annie (QIPI23)

Annie Pewatoaluk was born in Nalluat in 1924 and she grew up in this same camp. In 1960 Annie and her mother moved to Pond Inlet because her father had contracted tuberculosis. When they arrived in the community they lived in a small wooden house that had been built for them. Annie states that there were no Inuit leaders in Pond Inlet, and that the police were in charge. She recalls that her family had a team of fifteen dogs, and that they were essential to hunting while living in the camp. When Annie and her mother moved the dog team was given to her brother. Annie states that when her brother came to Pond Inlet in 1963 the dogs were shot by police. She does not know whether permission was granted by her brother to shoot the dogs. After the dogs were killed Annie remembers there being periods of hunger, and that life generally became more boring.

Sangoya, Paniloo (QIPI04)

Paniloo Sangoya was born in Pond Inlet although his family was from Igloolik, and they moved back to Pond Inlet in 1965, under government orders. There were some non-Inuit people in the community: police, priests and ministers, and store clerks. He remembers that once they moved to Pond Inlet the dogs had to be tied up in winter whereas before they wouldn't be. The dogs were very well trained. Some dogs were killed for having rabies, but he can't remember any attacks. The police and council had a dog catcher kill the dogs. He witnessed some of his dogs being killed. By the time the dogs were being killed he already had a skidoo so was able to continue hunting. He also recalls changes in disciplining children.



Figure 11: Unidentified people. Pond Inlet settlement. April/54. [left to right: Paniloo Sangoya, his wife Qamaniq and Josiah Kadtutsiak. The baby in the amauti is probably Timothy, their son.] Source: NWT archives, Douglas Wilkinson fonds, N-1979-051: 1988. [request for copyright permission to be submitted]

Sangoya, Ruth (QIPI26)

Ruth Sangoya was born near Igloolik in 1937. She lived in Irarjuk and Kuuktujuk before moving to Pond Inlet in 1971. Her testimony includes information on camp life. She does not remember being told to relocate, but she says that she and the others did it to be nearer to the children that were attending school. Ruth remembers noticing that in Pond Inlet people were getting skidoos and that fewer people had dog teams. She also remembers seeing loose dogs being shot at.

Simonee, Joanasee (QIPI22)

Joanasee Simonee was born in Kuuraaluk in 1941. He grew up there and in a camp called Pinirraq. He moved to Clyde River in 1969 to be near his parents. Joanasee's testimony includes information on camp life. Once he moved into the settlement, he worked on constructing houses, including his own small house. Joanasee began using his own dog team around the age of 11 or 12. Dog teams were very important because they were the only source of transportation for hunting, getting supplies, and helping the sick. Joanasee recalls that dogs were only required to be tied up once white persons started entering the communities. Joanasee's dogs were killed in 1976 at a place called Nullu, which is located between Qiqiqtarjuarq and Clyde River. He believes that the carcasses were thrown in the dump, and likely set on

fire. He states that the government killed the dogs and blamed it on sickness. Joanasee states that the disappearance of the dogs changed the Inuit way of hunting. Skidoos could not go as far, or pull as much weight.



Pond Inlet

Qikiqtani Truth Commission

Alooloo, Jayko (QTPI09)

Jayko Alooloo was born in 1948. His testimony includes information on dog killings. He notes that special constables Lazerus Kyak and Joshua Komapik were directed by the RCMP to kill dogs. Jayko was told this by his father in 2000-2001. Jayko states that he was sent to Churchill in 1964 for vocational training, and because of this he has poor traditional hunting skills. He returned to Pond Inlet and was employed at the Resolute Airbase, as manager of the Pond Inlet Co-op, Pan-Arctic Oil, and for the Nunatsiaq Government.

Amagoalik, Manasie (QTPI16)

Manasie Amagoalik was born at Resolute Bay in 1960. His parents had been relocated to Resolute Bay. Manasie recalls that while living in small shack at Resolute Bay, he witnessed dogs being shot in 1963-1964. He remembers his father crying during the incident as RCMP officers stood by. After the dogs were lost, Manasie recalls suffering hardships because there was no longer any means of transportation and no means by which to hunt. Everything had to be done on foot. Manasie also recalls that it was a difficult time when his older sister was sent away to Inukjuak for schooling.

Arreak, Malachi (QTPI15)

Malachi Arreak was born in Cape Christian in 1964. He lived in Cape Christian until 1966, then Igloolik, before relocating to Pond Inlet in 1968. He notes that his parents were forced to move seven times, and that each time they had to start over as the RCMP and Coast Guard did not bother to move his parents' belongings. He received his early education in Pond Inlet, and then attended schools in Port Hope and Frobisher Bay. He also attended Carleton University. Malachi worked in social services in Iqaluit before creating his own business, called Innirvik Support Services. Malachi's testimony includes information on dogs. He notes that they were symbols of status and independence for Inuit males, and that the loss of dogs meant a loss of pride and status. He testifies that in Pond Inlet, men lost their sense of place within Inuit society because they had no dogs, and had not yet received skidoos.

Enoogoo, Willy (QTPI13)

Willy Enoogoo was born in Kivitoo, near Broughton Island, in 1956. He was relocated to Broughton Island at a young age. His family's qammaq was bulldozed, their goods were left in sod huts, and the family was picked up by plane. They were later moved to Pond Inlet in 1964, and this was roughly the same time that the school initiative came into force and Willy lived in a residential building. He later went to work for Pan Arctic Oil Limited.

Enuarak, Charlie (QTPI02)

Charlie Enuarak was born in 1947. His testimony indicates that the Inuit relied totally on dogs, and that dogs were the most common mode of transportation. Every family owned a dog team. Charlie states that he became an independent man once he had his own dog team. He moved to Pond Inlet when the transition was occurring, and this was the first time he had heard of tying up dogs. Sometimes Charlie was tasked with shooting loose dogs. He states that when a lead dog was shot, it impacted the entire team. Charlie believes that the dog shootings had a negative impact and caused many Inuit to drink.

Erkloo, Samson (QTPI21)

Samson Erkloo was born in 1963. Samson offers his testimony on behalf of his late mother Rachel, who had earlier submitted a written testimony to the QIA. He states that his grandfather was summoned to be a guide for the RCMP. He refused three times, but then was threatened with arrest. During this work he was mauled by a polar bear. He was shipped south for medical treatment, but later died in the early 1980s. Following this, his mother and her siblings were forced to scrounge for food. They suffered malnutrition and some died. They eventually moved to Arctic Bay. Samson's mother later worked as a secretary for the RCMP at Devon Island, where he states that she was treated disrespectfully.

Idlout, Joshua (QTPI12)

Joshua Idlout was born in Iqaluit in 1963. Joshua was born an illegitimate child because his mother got pregnant while his father was away being treated for tuberculosis. Joshua states that many people of his age group have lost their traditional way of life, largely because they were sent away to residential school.

Katsak, Rosie (QTPI20)

Rosie Katsak was born in 1966. She relates a story her father told her regarding all of his dogs being killed by the RCMP in Pond Inlet. Following a dog attack on the wife of an RCMP officer, the killing of all dogs was ordered. She notes that her father expressed sadness that he could no longer go out hunting as he owned no snowmobile.

Killiktee, Apphia (QTPI01)

Apphia Killiktee was born in Mount Herodier in 1956. In 1962-63, when she was 6 or 7 years old, Apphia's family relocated to Pond Inlet after a teacher arrived at Mount Herodier to tell Apphia and her step-brother Mikisi that they had to go to school. Upon relocation, they initially stayed in a tent by the river due to a lack of housing. Apphia recalls that at this time her family had no dogs, and she does not know what happened to them. She testifies that at this time her grandfather worked for the RCMP as a constable, and that he abruptly resigned. In their second year at Pond Inlet, Apphia's family moved into a small matchbox house. As a result of the cramped conditions in the matchbox house, Apphia contracted tuberculosis and was put on medication. In 1982, at 20 years old, Apphia married and she and her husband rented a house. Apphia was educated up until grade nine, but her grandparents did not want her to go on to Iqaluit for further education.

Killiktee, Jaykolasie (QTPI10)

Jaykolasie Killiktee was born at Guys Bight, east of Pond Inlet, in 1947. He lived in Gise Bit until his family was advised to move to Pond Inlet in the 1960s. Jaykolasie recalls that he was one of the last men to retain a dog team after moving. He notes that they were advised to keep dog teams tied up, and that loose dogs would be shot. After a number of years in Pond Inlet, his dogs were shot. This occurred before his family acquired a snowmobile. Jaykolasie recalls that they had no housing allocated to them after the move, and that initially his family was forced to live in a tent on the beach. He also remembers watching a father and son crying after the child was taken away from his father and forced to attend school. After his dogs were shot, Jaykolasie eventually found employment during the construction boom and at the Pond Inlet Co-op. His testimony also includes information on health care. His grandmother was transferred south and never returned. They were never told of her passing. He said that these incidents had a traumatic and profound effect upon the people.

Komangapik, Paomee (QTPI17)

Paomee Komangapik was born in 1933. She grew up in the area of Igloolik, and moved to Pond Inlet in 1966. Her testimony includes information on the dog slaughter. She states that her husband's dogs were shot over a period of three years, and that by 1969 they were all dead. Paomee notes that the dogs had got loose, and had gone to find food outside the police station. She states that she had never heard an announcement that all loose dogs would be shot. Following this, they had no means of transportation. Her husband continued to hunt, going along with others until he was able to acquire his own skidoo.

Kudloo, Ham (QTPI07)

Ham Kudloo was born near Igloolik in 1936. He grew up in Qaunuk before relocating to Pond Inlet. He recalls an extreme amount of pressure to send his kids to school, and states that the Inuit were threatened with the loss of their welfare cheques if they failed to do so. Ham received his first dog team in 1953-54, and when he moved to Pond Inlet in 1957 he had a team of six dogs. Ham was treated for tuberculosis in Quebec City, and remained in hospital for one year. Following this experience, he was returned to his community. Ham recalls that his dogs were shot by the RCMP in Pond Inlet in 1962. He notes that his dogs were lured by food thrown out by the RCMP. The loose dogs went after it and were subsequently shot. At this time Ham owned a team of 12 dogs, and six of them were shot.

Kyak, Elizabeth (QTPI06)

Elizabeth Kyak was born in 1957. In her testimony, Elizabeth states that she had more food than other families in Pond Inlet because her parents worked for the RCMP. She states that children were made to go to school, and that if they did not their families were denied family allowance. She also remembers that the Inuit were encouraged not to eat traditional foods, and that many continued to do so discreetly. Elizabeth states that she felt that the Inuit were never respected by the white people.

Kyak, Letia (QTPI14)



Letia Kyak was born near Pangnirtung in 1922. She moved to Pond Inlet when she was 15 years old, and she married at 18 years old. Her husband worked for the RCMP for 27 years, accompanying them on patrols, and she was a seamstress sewing RCMP uniforms. Her testimony includes information on rabies among the dogs, but she states that at this time there were no inoculations. She also recalls instances of

dog maulings when she was a child. In 1951, Letia moved to Resolute Bay. In her testimony she says that she does not recall dogs being shot, although she does remember that dogs were required to be tied up in the larger communities.

Figure 12: Native boys and girls. Photo includes Letia Kyak, Atagutiak, Panikpak, Panipakouchoo, Enooya, Koman Gapik, and Enooya Enook. [Back row, left to right: Tagurnaqaq, Inuujaq Inuk, Inuujaquluk, Inuguk Panikpa, Liitia Panipakuttuk, Liitia Qajaq and Ataguttiaq. Front row, left to right: Piungittuq, Nasuk, Qaumajuq, Kunnakuluk and

Kunualuk.]. Source: Library and Archives Canada, D.L. McKeand, Indian and Northern Affairs, Departmental Library Albums, PA-102185. [image is public domain]

Muctar, Theresa (QTPI22)

Theresa Muctar was born in Wager Bay in the Kivalliq region in 1930. She grew up living between Repulse Bay and Hall Beach. Theresa's brother Mala worked as an RCMP Special Constable. He agreed to the position under coercion. Theresa recalls periods of starvation while growing up, and her father died of starvation. She alludes to periods of cannibalism. She wonders if conditions would have been better and family members would not have died had her brother had not been taken away.

Nutarak, Cornelius Kadloo (QTPI03)

Cornelius Kadloo Nutarak was born in 1951. Cornelius' testimony includes information on the death of his sister, who died on board the C.D. Howe in 1956-57 when she was one year old. He states that she died after receiving four needles to her back. There is no indication of what the treatment was for. The body of the child was sent for an autopsy, but the remains were never returned to the family. This has been the source of much trauma.

Ootoova, Elisapee (QTPI05)

Elisapee Ootoova was born in Lancaster Sound, Devon Island. Elisapee is the daughter of an Inuit mother and a white RCMP officer, but she was raised by an Inuk father. Her testimony includes information on health evacuations. Her grandmother and father were both evacuated with tuberculosis. Her father did not return, and later died of a heart condition. While living in Mount Herodier, Elisapee was pressured to relocate to Pond Inlet so that her children could attend school. One child was sent off to school, and the following spring the rest were also taken. They lived in the school hostel. Elisapee speaks of her children returning changed due to conflicting cultural priorities. Elisapee was treated for tuberculosis in the south in 1967 when she was 31 years old, and in 1968 she relocated to Pond Inlet. She notes that four of her husband's dogs were shot by the RCMP when they wandered from Mount Herodier to Pond Inlet.

Panipakoocho, Elijah (QTPI04)

Elijah Panipakoocho was born between Pond Inlet and Clyde River in 1944. He lived in Craig Harbour and worked as a special constable before returning to Pond Inlet in 1959. In 1967, he started working odd jobs, and in 1969 he had a dog team for about 7 years. Elijah's testimony includes information on the behaviour of the RCMP. He states that the Inuit were often treated as objects by the RCMP.

Panipakoocho, Rachel (QTPI18)

Rachel Panipakoocho was born at Nunastiaq, near Pond Inlet, in 1947. In 1956, when she was 8 years old, her mother left for tuberculosis treatment and remained gone for 4 years. Rachel relocated to Pond Inlet when she was 12 years old. She lived in a small shack until 1960, when her family was allocated a matchbox unit. Rachel and her husband remained in Pond Inlet. Her husband owned a dog team, but he was told to let go of it once he got a job.

Peterloosie, Ragilee (QTPI19)

Ragilee Peterloosie was born in Kivitoo in 1958. She expresses dissatisfaction that the opportunity for the Inuit to talk about the dog slaughters has come so late, especially since many of the elders have passed on. In her testimony, she also makes reference to the bulldozing of homes, although no specifics are given.

Qiyuapik, Isaac (QTPI08)



Isaac Qiyuapik was born in 1944. He grew up in Pond Inlet and moved to Arctic Bay. His testimony provides an account of the traditional Inuit way of life. Isaac states that dog teams provided more freedom than skidoos. They were a part of Inuk livelihood and tradition. Isaac states that dogs experienced cyclical sickness, and at times it was necessary to shoot them. Isaac wonders if life would be more difficult if the Government of Canada had not transitioned the Inuit into communities.

Simonee, Joanasee (QTPI11)

Joanasee Simonee was born in 1941. Joanasee recalls dog killings in Clyde River in 1967. When his father asked why the dogs were killed, he was told that they may have been diseased. Joanasee's father was forced to get a skidoo in order to hunt. Joanasee moved to Pond Inlet in 1977.

Qikiqtarjuaq

Qikiqtani Inuit Association

Angnakok, Ragelee (QIQK02)

Ragelee Angnakok was born at Saunirturaarjuk. She was adopted, and moved to Tuapat. In her testimony, Ragelee recalls camp life at Tuapat as a good time. She states that she was relocated to Pangnirtung by the RCMP, who showed up at camp and ordered the people onto the Qamutik. They were told by the RCMP that they had to move because the dogs were dying off. Ragelee remembers that in Pangnirtung there was no shelter, and that they were forced to live in tents. She recalls the cold, as it was only March at the time.

Keeyootak, Annie (QIQK15)

Annie Keeyootak grew up outside of Pangnirtung. In 1963, she was told to relocate.

Koksiak, Leetia / Mary (QIQK06)

Leetia Mary Koksiak was born beside Paallavvik. After being asked three times, she relocated to Qikiqtarjuaq. Leetia refers to dogs as being very important for travel and hunting. She states that nine or 10 of her dogs were shot on the beach in Qikiqtarjuaq. She was told that no more dogs were allowed in Qikiqtarjuaq. Leetia states that the dog slaughters had a tremendous impact on the way of life, and that she only began traveling again once her father got a skidoo.

Koksiak [& Kooneeliusie Kilabuk], Jacopie (QIQK05)

Jacopie Koksiak was born in Pangnirtung and moved to Qikiqtarjuaq in 1968. He relocated after being asked to move three times by the federal government. Jacopie's wife, Kooneeliusie Kilabuk, testifies to the importance of dogs for the purposes of travel and hunting. She states that Jacopie's dogs were shot without notice in Qikiqtarjuaq, although they were not tied down as they had no materials to tie them with. She states that this had a tremendous impact on life because dogs were the only resource for survival. Kooneeliusie says they could only start hunting again once they had skidoos.

Newkingak, Jacopie (QIQK20)

Jacopie Newkingak was born in Nulluqiaq and raised in Pallavik. In 1969, he was told to move to Qikiqtarjuaq by social workers. Jacopie states that the Inuit were moved into shacks. His testimony includes information on dogs. He states that they were very important, and the only mode of transportation. Dogs were also integral to hunting. Jacopie states that nine or 10 of his dogs were killed as soon as he relocated. They were shot on the beach at Qikiqtarjuaq. He testifies that this had a tremendous impact on his life as he did not own a skidoo.



Qikiqtarjuaq

Qikiqtani Truth Commission

Alikatuktuk, Loasie (QTQK09)

Loasie Alikatuktuk was born in 1951. He grew up in Pallavik and learned life skills such as hunting there, but his family was relocated permanently to Qikiqtarjuaq in 1965. The family moved by dog team. Loasie states that two years after relocation his family's dogs were killed because they were not to be used anymore. There were 11 dogs shot. His family did not have a skidoo, and they received social assistance for food. Loasie went to work for the Hudson's Bay Company, and was then employed by the housing authority in 1985.

Alookie, Harry Daniel (QTQK04)

Harry Daniel Alookie was born in 1962. He lived in Padloping Island until 1964, when his family was relocated to the community of Qikiqtarjuaq. They remained there until 1967, then moved to Frobisher Bay for two years while his father received medical treatment for kidney problems. Following this treatment, the family returned to Qikiqtarjuaq. Harry's testimony includes information on education and housing, including the skyrocketing costs of rent in the north. Harry completed grade seven before going to Iqaluit for high school. He remained there from 1980 to 1982, but was kicked out only two weeks before graduation. Harry has spent time in prison and completed his GED while there. Harry states that he was employed from 1994 to 2008 in various jobs within the community. He believes that technology has played a major role in generational changes, and thinks that climate change will force further adaptations upon the Inuit.

Alookie, Joshua (QTQK12)

Joshua Alookie was born in Padloping in 1955. In 1968, his family was relocated to Qikiqtarjuaq. He states that his parents were told that they would only be able to receive health care if they relocated. Joshua also testifies that relocatees were told that no dogs would be allowed in Qikiqtarjuaq. This was difficult, as a dog team was the only form of transportation available to his parents since they did not own a skidoo.

Alookie, Tina (QTQK13)

Tina Alookie was born in 1959. In 1968, when Tina was seven or eight years old, her family was relocated from Pallavik to Qikiqtarjuaq. Unaware that the move was permanent, her family left their belongings behind. They lived in a matchbox house when they first moved to Qikiqtarjuaq, and did not receive a new home until 1984. Tina expresses unhappy memories of school in Qikiqtarjuaq. She remembers that her classmates were older and bigger, and she recalls being teased by both peers and adults. She remembers many hardships brought on by relocation. Her mother started gambling, and her father drank.

Angnako, Silasie (QTQK26)

Silasie Angnako was born near Pangnirtung in 1937. He grew up outside of Pangnirtung. He states that he traveled to Pangnirtung by dog team in 1961, and that while there, three of his 18 dogs got loose and were shot by police. Silasie says that he received no warning beforehand. He recalls that the people were relocated to Pangnirtung by the RCMP. Silasie moved after most of his dogs had died of illness and he had only three left. He recalls



Koksiak, Leetia (QTQK17)

Leetia Koksiak was born in 1938, in a camp near Paallakvik. She talks about her childhood, recalling that there were many Americans at the DEW line camp near her camp. In 1968 she was told by Bob Pilot to relocate to Qikiqtarjuaq; the move was very upsetting for her. They had been promised running water and did not receive it until 1998. Her husband's dogs were killed from a dog sickness while she was in Iqaluit giving birth in 1968. She feels that not having enough to do in the community turned her son into a criminal. She was involved in a healing process back at the camp later.

Kopalie, Elisapie Meeka (QTQK20)

Elisapie Meeka Kopalie was born in 1952. Her family was relocated from a traditional camp to the community at Qikiqtarjuaq. She remembers that her parents were reluctant to move, but they felt that they had to listen to the authorities. Elisapie testifies that after relocation her father's dogs were killed and they no longer had transportation. The family went from an abundance of food on their old hunting grounds, to being poor.

Kopalie, Eliyah (QTQK21)

Eliyah Kopalie was born in 1950. His family relocated from Kivitoo to Qikiqtarjuaq in 1962. He remembers that they had very healthy dog teams at this time. Eliyah states that they only took what they could carry when they relocated. Everything they left behind was bull-dozed. Eliyah remembers hearing the police kill their dogs, although he ran inside so he did not have to watch. In his testimony, Eliyah describes how important dogs were for travel and hunting. He still does not know why the government wanted the Inuit moved from Kivitoo to Qikiqtarjuaq.

Kopalie, Peteroosie (QTQK28)

Peteroosie Kopalie was born near Paallakvik. He was a teenager when the DEW line was established, and he talks about his community's interactions with the Americans. He and his family were relocated by airplane to Qikiqtarjuaq, under the impression that it was temporary. They left most of their belongings and their dogs. The camp was later burned down, before he could go back for his dogs, which were later shot back in Qikiqtarjuaq.

Kudlualik, Jaypeetee (QTQK22)

Jaypeetee Kudlualik was born outside of Pangnirtung in 1954, and lived in an outpost camp outside of Cumberland Sound, near Pangnirtung. In 1967, his family was told to move to Pangnirtung by the RCMP, and they did so by dog team. He testifies that they were pressured to move in order to receive health care and education. Jaypeetee states that six months after relocating to Pangnirtung, their dogs were slaughtered because a new ordinance was passed that did not allow dogs in the community. He states that there were 17 dogs in total, and that they were shot gradually as they became loose. The dogs were shot by RCMP officers. Jaypeetee states that they lived in a qammuq upon arriving in Pangnirtung, and a few years later they received a house. Jaypeetee attended school for two years in Pangnirtung, but then he quit in order to help support his family. He eventually moved to Qikiqtarjuaq in his twenties. In Qikiqtarjuaq, he hunts and works seasonally.

Kuniliusee, Joanasee (QTQK23)

Joanasee Kuniliusee was born at Ipaksuk in 1935. He grew up in various camps. Joanasee states that his dogs were never slaughtered, although he testifies that the RCMP in Pangnirtung did shoot loose dogs. Joanasee says that being evacuated was the most hurtful thing that happened to his family. He states that

he and some other men were out hunting, and when they returned to their camp it was empty because the women had been evacuated by the RCMP. The men went to Pangnirtung the next day. Joanasee testifies there was no reason for the move as they were not lacking for anything in their camp. Joanasee and his wife later moved to Qikiqtarjuaq to be closer to family. In 1957, Joanasee was sent to Hamilton for treatment of tuberculosis. He testifies that he was treated like a prisoner on board the C.D. Howe, and was made to work on the ship without compensation for his services.

Mikualik, Billy (QTQK19)

Billy Mikualik was born in Hamilton in 1958 while his mother was receiving treatment for tuberculosis. Billy lived at a camp in Wipiarluq before being placed with a family at Pallavik. His family was asked to relocate to Qikiqtarjuaq in 1964. They traveled to the community by dog team. Billy notes that his step-mother was much more worried about him once they relocated to Qikiqtarjuaq, and that she no longer allowed him to roam about freely. Billy also noticed frustration and unhappiness in his parents.

Mitsima, Joshie Teemotee (QTQK27)

Joshie Teemotee Mitsima begins his testimony by recalling the beatings he received while attending Apex Federal Day School and Sir Martin Frobisher School from 1965 to 1970. He remembers receiving a particularly violent beating from a principal when he was 8 years old, after he had defended two black girls that were being harassed at school. Joshie's testimony includes his recollection of one of his own dogs being shot within the community of Apex Hill. He states that the dog was shot by RCMP Special Constable Paul Idlout on the orders of another white RCMP Constable. He states that his dog was untied by Paul Idlout. The dog was shot while running towards Joshie, putting him also in harm's way. Joshie recalls his father's anger following the incident. He remembers his father wanting to shoot the RCMP officer, but instead he, and a group of fellow Inuit men beat up the officer in charge. They were never charged following this incident. Joshie states he feels ashamed that the Government of Canada has never acknowledged the dog shootings, the seizure of Inuit homes or the contribution of Inuit persons to Canadian society.

Nauyavik, Ipeelee Abel (QTQK15)

Ipeelee Abel Nauyavik was born in 1929 in Kivitoo. His testimony includes memories of hunting, and the temperament of his dogs. He tells the story of how many of his family members died while out getting supplies in 1963, and how they were told to move to Qikiqtarjuaq. His family's dog teams were slaughtered, and he and others were afraid to say or do anything. He thought that the move would be temporary but all his belongings were destroyed.

Nookiguak, Meleah (QTQK25)

Meleah Nookiguak was born in 1958. She offers her testimony on behalf of her parents and grandparents, who have passed on. Meleah originally lived in Ilumavik, outside of Pangnirtung, before her family moved to Pallavik in the 1960s. She recalls that they went caribou hunting, and when they returned everyone in Pallavik had been relocated to Qikiqtarjuaq.

Nuqingaq, Jacopie (QTQK02)

Jacopie Nuqingaq was born in 1942. He grew up in a camp located between Qikiqtarjuaq and Clyde River. Jacopie's testimony includes information on hunting in this area. When he was 30 years old, Jacopie married and moved to Pallavik. While living there, he recalls that he was forced to relocate and that the people of his community were intimidated by the Qallunaaq and resisted very little. Once the people relocated to Qikiqtarjuaq, Jacopie recalls that their dogs were slaughtered. He states that he had

nine dogs at the time. Jacopie recalls that Bob Pilot was involved in the dog shootings. He does not know how the dog carcasses were disposed of. To this day, Jacopie still does not understand why they were forced to move.

Nuqingaq, Leah (QTQK08)

Leah Nuqingaq was born in Pallavik in 1933. Her testimony includes information on life at the outpost camp at Pallavik. She recalls that that they were told to move from Pallavik because there was no hospital, and they would only be able to receive medical care if they relocated to Qikiqtarjuaq. Leah states that she and her husband had gone by dog team to Qikiqtarjuaq for supplies when their dogs were shot. At the time the dogs were tied up, but the Qallunaaq, including Bob Pilot, told them that no dogs were allowed in the community of Qikiqtarjuaq. After their dogs were shot they could not return to Pallavik, and were forced to remain in Qikiqtarjuaq. Leah and her husband were not able to retrieve the equipment at their camp. Leah states that her husband died of lung cancer in Montreal after he was taken there for medical treatment. She eventually received a matchbox house in Qikiqtarjuaq. Once she settled, her eldest daughter was sent to school in Churchill.

Nutaralaq, Peepeelee (QTQK01)

Peepeelee Nutaralaq was born in 1943. She was living in Pallavik when she was sent to Toronto in 1963 for medical treatment for tuberculosis. When Peepeelee returned from Toronto, her family had been relocated to Qikiqtarjuaq and she was sent there as well. She states that they moved because they were afraid of resisting the Qallunaaq. Peepeelee's testimony includes information on the long term effects of relocation, including a large number of suicides. For her, the most regrettable part of relocation was losing the dog teams. Peepeelee also states that she has benefitted from the healing programs.

Nutaralaq, Levi(QTQK11)



Levi Nutaralaq was born in 1937. He is originally from Pangnirtung, but he got married in 1968 and settled in Pallavik. Levi states that the people of Pallavik were intimidated into relocating when government officials told them that they would not receive health care unless they moved to Qikiqtarjuaq. Levi testifies that at one point he did own a dog team, but that all of his dogs had died of disease. He owned a skidoo and successfully hunted this way. He states that the relocation was difficult for the Inuit people.

Figure 13: [Left to right: Leah Qaqqasiq, Taina Nowdluk, James Houston, Levi Nutaralaq, Joanasie Maniapik, Sheepa Ishulutak, Rhoda Evic, Miluqtuarjuk

from Qikiqtarjuaq, Towkie Qappik.]. Source: Library and Archives Canada, National Film Board of Canada, PA-189969. [request for copyright permission to be submitted]

Resolute

Qikiqtani Inuit Association

Amagoalik, Simeonie (QIRB05)

Simeonie Amagoalik was born in northern Quebec in 1933, and grew up in northern Inukjuaq. His testimony includes information on traditional camp life. Simeonie relocated to Resolute Bay in 1953. He was told by the RCMP that the Inuit were being relocated to an area with more wildlife, and he states that he was also informed that he would be able to return home in two years if he chose to. Simeonie recalls that the RCMP officers and a Hudson's Bay Company interpreter told them that they would help in the transition. Simeonie inherited his first team of ten dogs after his father died when Simeonie was seven years old. He states that dogs were important for hunting and traveling. The Inuit were dependent on dogs for survival. Simeonie recalls that seven of his dogs were killed while he was in the hospital being treated for tuberculosis in 1970. He states that Doug Moody and Jerry Pickle of the RCMP were responsible for the killings. Simeonie remembers that after the dogs were killed, carcasses were left behind for the owners to take care of. He states that many dogs were killed as soon as they became loose. Simeonie states that having the dogs killed was a degrading experience, and that life deteriorated afterward.

Eckalook, George (QIRB04)

George Eckalook was born near Inukjuaq in 1946. His testimony includes information on traditional camp life. George's family relocated to Resolute Bay in 1955. His parents were asked to move by DIAND, although the message was communicated through the RCMP. George believes that the Inuit were asked to relocate to Resolute Bay because the government wanted settlement, and the area around Resolute Bay had good hunting grounds. He recalls that community life was difficult because the people were not used to it.

Kalluk, David (QIRB02)

David Kalluk was born in 1940 in an outpost camp near Mittimatalik (Pond Inlet). His testimony includes memories of the relocation of his family to Resolute Bay in 1959. David did not witness any dog slaughter by RCMP officers, but he remembers officers asking him to give up his dog team in order to preserve the wildlife. David states that the RCMP still abuse the Inuit nowadays by unfairly granting themselves authority, just as they did in the past. He believes that this is why anger and frustration remain.

Pudluk, Dora (QIRB03)

Dora Pudluk was born out on the land near Inukjuaq in 1943. Before relocation, she and her family lived in Nuvutsiq, an island off Inukjuaq. Her testimony includes information on traditional camp life. Dora's parents were relocated to Resolute Bay in 1955. Dora was in the hospital at Fort Churchill at the time, but she joined her family in Resolute Bay in 1958 or 1959. She recalls that her family was asked to move by the RCMP. She states that she found community life scary.

Salluviniq, Allie (QIRB01)

Allie Salluviniq was born near Inukjuaq in 1949. She lived in Port Harrison in northern Quebec before her family was asked to relocate to Resolute Bay in 1953. Allie states that her father was told by the Federal Government that relocation was necessary because hunting was scarce in northern Quebec. She also states



that her father was promised that they could return home after two years. Allie remembers that when they arrived in Resolute Bay there was no housing and the family had to live in a tent.

Resolute

Qikiqtani Truth Commission

Amagoalik, Simeonie (QTRB07)

Simeonie Amagoalik was born in 1933 in an outpost camp near Inujjuaq, Quebec. His testimony includes a description of the difficult conditions of the relocation of his extended family from Inujjuaq to Resolute Bay. Simeonie recalls being pressured by the RCMP as a camp leader and being misinformed about the living conditions in Resolute Bay, especially regarding game availability and hunting restrictions. After the move, half of his dogs were shot by an RCMP officer while he was hospitalized in Edmonton.

Idlout, Martha (QTRB04)

Martha Idlout was born in 1957 in Aulattivik, an outpost camp near Pond Inlet. Her testimony includes recollections of life in Resolute Bay after her family moved there in 1958. Martha attended school in Resolute Bay up until grade 7, before moving to Iqaluit for one year of education before returning home. She recalls the violence that derived from misuse of alcohol in the community, and its destructive effect on families.

Idlout, Nangaq (QTRB05)

Nangaq Idlout (Naomi) was born in 1931 in Nowjajuq, an outpost camp near Repulse Bay. Her testimony includes memories of life and epidemics in the camps. Naomi did not witness any dog slaughter by RCMP officers, but she remembers that dog owners were warned that their dogs would be shot if the dogs were not tied up.

Idlout, Simon (QTRB08)

Simon Idlout was born in 1945 in Kuvinaluk, an outpost camp on an island off of Resolute Bay. His testimony includes a description of two dog shootings he witnessed as a young man in Resolute Bay and Taloyoak. Simon testifies that the foreign laws imposed on Inuit, as well as some individual attitudes and inexperienced RCMP officers, contributed to current tensions in the community. He calls for the participation of the RCMP in the necessary healing process that the Inuit are undertaking.

Idlout, Martha (QTRB09)

Martha Idlout was born in 1957 in Aulattivik, an outpost camp near Pond Inlet. Her testimony includes recollections of life in Resolute Bay after her family moved there in 1958. Martha discusses the violence that sprang from the misuse of alcohol in the community, especially sexual violence at the hands of men. She recalls hiding at times to escape the violence. Martha describes being ignored by her own parents while they were drunk, as well as watching her older sister be physically abused by her husband, before going on to be physically assaulted by her own husband. Martha also discusses being sexually abused as a child. As a woman of Inuit and Qallunaq descent, she went through difficult times, especially when she went to Iqaluit to further her education. In Iqaluit, Martha was bullied by other students as well as by teachers. Martha decided to testify in order to make the younger generations aware of what happened to their parents and grandparents so that they can live a better life.

Kalluk, David (QTRB01)

David Kalluk was born in 1940, and lived in Pond Inlet before his relocation to Resolute Bay. His testimony includes information on traditional camp life. David's family relocated to Resolute Bay in 1959 when David was seventeen years old. He recalls that the community was home to many people who had come from northern Quebec and Pond Inlet. The community also had some Americans and Canadians who were employed at the weather station. David's testimony includes information on dogs. He recalls that the Inuit were told by the RCMP that in order to preserve wildlife they should not have dog teams. While David recalls that they were told to tie dogs up, but he does not recall any dog shootings in the community.

Manik, Saroomie (QTRB06)

Saroomie Manik was born in 1951 in an outpost camp near Pond Inlet. Her testimony includes information on the impact of family violence management practices conducted in Resolute Bay by the social services and the RCMP. Saroomie believes that separating couples and taking the children away negatively affects family ties. She calls for the participation of the RCMP and the social services in community healing.

Padluk, Dora (QTRB02)

Dora Padluk Immutketwyluk was born in 1943 in an outpost camp near Inujjuaq, Quebec. Her testimony includes childhood memories of camp life and relocation. Dora was sent to a southern hospital for treatment for a few years. When she returned, she found out that her parents had been relocated to Resolute Bay and were living in very precarious conditions. As an adult, she witnessed all of her husband's dogs being shot by RCMP officers while he was in the hospital.

Padluk, Ludy (QTRB03)



Figure 14: Day school in newly built Anglican Mission (main room) during easter week when children were in from various hunting camps in the area. Unknown, Ludy Pudluk (or his brother) and Noah Idlouk. Pond Inlet settlement. 17-4-54. Source: NWT archives, Douglas Wilkinson fonds, N-1979-051: 0826. [request for copyright permission to be submitted]

Ludy Padluk was born in 1943 in an outpost camp near Mittimatalik (Pond Inlet). His testimony contains a description of the conditions of his family's move to Resolute Bay in 1958. His father had arranged the move with the camp leader. In 1964, Ludy was hospitalized after he had an accident. While he was away, all of his dogs were shot. He remembers being told by the RCMP that



Sanikiluaq

Qikiqtani Inuit Association

Arragutainaq, Johnassie (QISA01)

Johnassie Arragutainaq was born in 1935. He moved to Sanikiluaq in 1969 after moving around the islands. He talks about leadership structure and how the community made decisions, and how the community decided to move to the north camp. The government did not give the community gasoline or food to help with the move, and people had to leave behind almost everything. He left everything behind, including his dogs. Life changed significantly with the move to the north camp. The relocation was very difficult because of the weather and lack of food. He and some other people walked 35-40 kms to get help because people were starving. The dogs were never considered a threat and were rarely tied up. Some dogs, including his own, were given a shot supposedly for rabies but died soon afterwards. Some people also killed their dogs before leaving south camp because they couldn't take them with them. The government official was Robbie Tookalook. Johnassie became depressed and angry after his dogs were killed and he couldn't hunt. He later started hunting again by following neighbours with skidoos.

Arragutainaq, Joe (QISA04)

Joe Arragutainaq was born on the west side of the Flaherty Islands in 1936. He lived at the South Camp before relocating to Sanikiluaq in 1970. Joe's testimony includes information on traditional camp life. He states that there was initially a housing shortage in the new community, and he recalls that his parents were unhappy when they first arrived. Joe was sixteen years old when he was first allowed to go out hunting on his own with a dog team. He states that he lost five of his dogs in 1961 when they were killed by the RCMP at the South Camp. Joe testifies that hunting by skidoo proved to be more difficult.

Ekidlak, Pauloosie (QISA07)

Pauloosie Ekidliak's testimony includes information on relocations and dogs. He testifies that relocations took place after the Inuit were told by government officials that the new communities had better locations for hunting. He also states that he received no help from the government during the move. Pauloosie testifies that he was 19 or 20 years old when he acquired his first dog team. He notes that dogs were essential to survival, hunting and transportation. Pauloosie states that he was forced to kill all his eight of his dogs, and he felt he had no choice in the matter due to government pressure. He shot his dogs in the South Camp two days before relocating to the North Camp. The government order to shoot the dogs was interpreted by Joe Kumarluk. After the death of his dogs, Pauloosie started hunting by skidoo.

Emikotailak, Simeonie (QISA37)

Simeonie Emikotailak was born on the southern part of the Belcher Islands in 1951. He initially lived at the South Camp, but relocated to the North Camp of Sanikiluaq in 1969 or 1970 at age sixteen. His testimony includes information on traditional camp life. Simeonie recalls being promised a warm house upon relocation, but initially stayed in a tent. He remembers the change being difficult, and states that he stopped hunting when he could no longer go out with dogs. Simeonie states that one of his dogs was killed by an RCMP officer in 1968 or 1969.

Eyaituk, Davidee (QISA09)

Davidee Eyaituk was born on the southern tip of Flaherty Island in 1935. He lived at the South Camp before relocating to Sanikiluaq in the 1970s. Davidee's testimony includes information on traditional

camp life. Unaware that he would not be returning, Davidee left all of his belongings behind during relocation. Davidee states that he was not yet a teenager when he owned his first dog team. He describes the dogs as especially useful for hunting. Davidee had seven dogs that were killed at South Camp when he left them behind to work in 1970. He does not know who is responsible for the killings, although he suspects that it may have been a government official named Ernie Cybre. After he lost his dogs, Davidee states that he became dependent on handouts. He no longer had any means of hunting or transportation.

Inuktaluk, Lucassie (QISA10)

Lucassie Inuktaluk received his first team of five or six dogs in 1949 or 1951. His dog team was useful for helping other members of the community, and he used them all winter long. He states that his dogs changed dramatically once they lived in the community. Lucassie recalls that they were no longer as obedient as they had once been. He remembers that dogs were to be tied up while in the communities. Lucassie states that the dog killings destroyed hunting. The Inuit were forced to hunt by skidoo, but the skidoos often broke down, forcing men to hunt much less than they had before.

Inuktaluk, Lucassie (QISA40)

Lucassie Inuktaluk was born in 1934. He initially lived at the South Camp before moving to Sanikiluaq. His testimony includes information on traditional camp life. Lucassie states that people were not forced to move. He says that they knew relocation was going to happen and that it was best to obey the decision. He states that no help was offered during the move. Lucassie testifies that he was hurt by the relocation because he had to leave his belongings behind, including his hunting gear. No compensation was ever offered for this lost material. Lucassie states that he received his first dog team of five or six dogs in 1949 or 1951. Owning a dog team was a very important part of being a man, and the dogs were used all winter for hunting. Lucassie states that his dogs were left behind in the South Camp during relocation, and that they likely starved to death. He did not realize that he would not be able to go back for them.

Iqaluq, Joanassie & Mary (QISA38)

Joanassie and Mary Iqaluq were both born in the Belcher Islands, and lived in the South Camp. They later relocated to the North Camp at Sanikiluaq. Their testimony includes information on traditional camp life. Mary relocated to Sanikiluaq in 1966 and Joanassie relocated in 1969. They testify that the housing conditions were extremely poor when they first relocated. Their testimony also includes information on the importance of dogs in Inuit culture. Joanassie states that he received his first dogs in 1958. He testifies that dogs were crucial to survival. Joanassie had eight dogs that were left in South Camp and killed around 1969, although he does not know who was responsible. Joanassie states that skidoos were not as useful in hunting.

Kattuk, Lucassie (QISA15)

Lucassie Kattuk was born on an island southeast of Sanikiluaq in 1928. He lived in the South Camp before relocating to Sanikiluaq. Lucassie's testimony includes information on traditional camp life. He originally moved to Sanikiluaq to work at building houses, but he never returned home. Lucassie knew little of the relocation process because he had already moved by time it started. Lucassie's testimony also includes information on the importance of dogs in Inuit life. Lucassie owned up to six dogs, all of which were slaughtered. While the dog shootings initially affected Lucassie, he states that he recovered by buying a snowmobile.

Meeko Sr., Samson (QISA22)



Samson Meeko Sr. was born in 1939 and grew up in the South Camp. His testimony includes information on traditional camp life. Samson moved to the community of Sanikiluaq in 1970. At this time, he states that there was talk of moving people into one central location in order to provide them with medical and educational services. He testifies that the people did not want to move, but they did so because the government told them that they had to. Samson was forced to leave everything behind during the move, including his dogs. He assumes that they eventually starved to death. Samson states that his life was severely hurt by the relocation. His testimony also includes information on the importance of dogs in Inuit life, including their use in hunting and transportation. Samson states that he owned seven or eight dogs, and that without the dogs a part of his life seemed missing.

Sanikiluaq

Qikiqtani Truth Commission

Appaqaq, Ali (QTSA02)

Ali Appaqaq was born in 1943 in Sanikiluaq. His testimony contains a precise description of the time he lost most of his dogs. While he was out hunting longer than expected, people came to rescue him with a ski-doo. They untied his dogs from the qamutik and took him back to the community. Five dogs that managed to make it back to the community were killed by an RCMP officer while Ali was out looking for them with a ski-doo. He never had another dog team after that.

Appaqaq, Sarah (QTSA51)

Sarah Appaqaq was born in 1950 in South Camp. She went for TB treatment for a year when she was a young child. She recalls being tied to a bed. When she returned she could only speak English. She talks about her difficult adjustments to changing family life due to her father's illness and his remarriage.

Appaqaq Arragutainaq, Annie (QTSA04)

Annie Appaqaq Arragutainaq was born in 1949 in Sanikiluaq. Her testimony includes a description of the circumstances in which she moved from the South Camp to Sanikiluaq, along with her husband and her parents. She remembers that they could not move into a house right away, and had to live with another family. Annie suffered from the fact that they did not bring any of their belongings with them.

Arragutainaq, Lottie (QTSA05)

Lottie Arragutainaq was born in a camp near Sanikiluaq in 1941. Her testimony includes childhood recollections of life in camps and travelling by dog-team. She talks about her family's move from South Camp to Sanikiluaq in 1970. Lottie recalls that her parents were ordered to move, that they were not prepared, and that they were not given any assistance. Only the people from South Camp who had moved to Sanikiluaq before them helped.

Arragutainaq, Joe (QTSA35)

Joe Arragutainaq was born in 1936. His testimony includes information on the use of dog teams. He notes that dogs were used for travel and hunting, and that they were extremely reliable. Joe recalls that the RCMP arrived in the South Camp at Sanikiluaq in order to kill dogs. His father's dog was shot. Joe also remembers that the dogs had to be vaccinated. Eight of his father's dogs died after receiving these vaccinations. Joe recalls that his family was forced to leave all of their belonging behind during relocation, but that they were provided with a house to stay in for what was initially \$2 per month. Joe recalls relocation with resentment. He states there was no wildlife in the area where they were relocated. Joe and his father were sent to Hamilton and Moose Factory for treatment of tuberculosis. He states that he was abused by a staff member while in hospital. Joe now serves as a representative on the QIA , and as chairperson on the Sanikiluaq Housing Board.

Audla, Walter (QTSA27)

Walter Audla was born in 1938 in a camp in the James Bay area. He then moved to another community and from there to the Belcher Islands in 1960. He worked in maintenance in South Camp. He was an Administrative Agent (Indian Agent) at one point and worked as a welfare agent in charge of three camps.



Audlaluk, Larry (QTSA55)

Larry Audlaluk was born in the Inukjuaq area in 1950. He was relocated to High Arctic in August 1953. He attributes his father's death to the relocation and broken promises by the Government including poor clothing and the lack of boats houses and provisions. The RCMP took Inuit to hunt. The RCMP officers were the only ones allowed to kill caribou. They did not ensure the animal gender was balanced and only killed the bulls. He also details British colonialism and attitudes in the North.

Cookie, Lottie (QTSA16)

Lottie Cookie was born in 1954 in South Camp, a camp community near Sanikiluaq. Her testimony includes memories of the relocation of her family from South Camp to North Camp (Sanikiluaq) in the summer of 1970. She recalls that her father had to kill all of his dogs prior to the move because they could not be transported on the canoe. Upon arrival in the North Camp, Lottie's father became a carver in order to support his family, since he could no longer go hunting with his dog team.

Cookie, Annie (QTSA36)

Annie Cookie was born in Inutalik in 1951. She grew up in Tupaijak before being relocated by ship to Sanikiluaq at the age of four or five. She was raised by her grandparents while her parents received treatment for tuberculosis in Hamilton and Toronto. Annie recalls that she and her grandparents lived in an igloo until 1962. During this time she practiced sewing and carving. In 1962, Annie was picked up by plane and sent to school. She experienced many hardships while at the hostel in Kuujuaarpik. Annie says that although dogs were shot while she was away at school, she received no information about the incidents.

Cookie, Lottie (QTSA43)

Lottie Cookie was born in 1954 near the community. She contracted TB when she was two years old and left with some members of her family for the sanatorium for two years. She remembers being told that they were tied up on the beds and she injured her foot while at the hospital.

Crow, Jobie (QTSA14)

Jobie Crow was born in Tasiujaq, in the Quebec Province, in 1938. As a child, he was relocated from Kuujuaarpik to the Belcher Islands with his father, who was required to manage the Hudson Bay Company's store. He remembers the hardship they went through there, especially because the store where they were working all day had no heat. Jobie recalls the night when all of his father's dogs were killed by an RCMP officer. The dogs were not tied up because his father was not aware that it was a requirement. The killing of the dogs affected their ability to hunt. Dogs were also their only means of transportation until ski-dogs were available in the community.

Ekidlak, Pauloosie (QTSA24)

Pauloosie Ekidlak was born in 1934. He lived for many years in South Camp, and was relocated to North Camp (Sanikiluaq) with his family in 1970. His testimony includes memories of the conditions in which the relocation took place. The move was decided on very short notice. Men in the camp were ordered by a representative of the government to shoot all dogs. After the loss of his dogs, Pauloosie could no longer hunt or provide his family with food. He never had another dog team after that. His adopted son, who witnessed the death of the dogs, was deeply affected by it because he planned to have his own dog team when he was old enough.

Emikotailak, Annie (QTSA42)



behind because they did not know that they would not be allowed to come back. This caused a lot of sadness, especially among elders. She recalls dogs being shot in the community by the RCMP when they were neglected by their owners or let loose.

Inuktaluk, Mina (QTSA20)

Mina Inuktaluk was born in 1932 in Northern Quebec. She moved to the Belcher Islands with her family when she was young. Her testimony provides additional information about the way her family, as well as the two students she was taking care of, managed to survive when they were stopped by ice-packs during their journey to North Camp. She reaffirms what she stated in her first testimony.

Ippak, Louisa (QTSA52)

Louisa Ippak was born in 1939. She recalls home domestic life. She doesn't remember dogs being a threat in the community. She talks about dog training and discipline. She remembers the first Qallunaaq she saw, an Anglican minister, and the community's attitude toward the RCMP. She talks about the hardship on the community when children were sent away to school. She was separated from her sister and there was some confusion with the RCMP. She remembers that her dogs were killed but can't remember the details because she had a mental breakdown around that time and was not in the community.

Iqaluk, Mary (QTSA18)

Mary Iqaluk was born in 1942. She was relocated from the Flaherty Islands. She left behind a stove and a dog and went back for both but couldn't carry either. She was then relocated back to South Camp, and then relocated to the community. She was hospitalized as a young woman for TB at the Hamilton sanatorium.

Iqaluk, Joanasie (QTSA29)

Joanasie Iqaluk was born in 1934. He remembers hunting for ducks and seals. He talks about the community's decision to move to North Camp. He talks about his reliance on his dog team. He recalls various times when his dog team saved his life. In 1970 he went back to South Camp and was told that his dogs had been killed.

Iqaluk, Joanasie (QTSA34)

Joanasie Iqaluk was born in 1934 and grew up in Kaataapik. He recalls that there were times of hunger while he was growing up. Joanasie's testimony also includes information on dogs. He states that dogs were the only means of transportation and survival. In 1954, at 19 years old, Joanasie left his home to be treated for tuberculosis in Moose Factory. He states that there were many Inuit at the hospital and he remembers that there was an interpreter at the hospital who helped them to understand what was going on. Joanasie returned home when he was twenty years old. At this time he acquired his first dog team, although he states that some of these dogs were later killed.

Iqaluk, Jeannie (QTSA39)

Jeannie Iqaluk was born in Kuujuaarpik in 1950. She attended school in Fort Churchill from 1967 to 1968 where she states that she was mistreated. In 1970, while Jeannie was pregnant, her family was told to move from Itilaaruk in order to have access to a school. They moved by Peterhead. She states that most people had wanted to stay in the small camp rather than move, and that they did not know that they would not be returning. Jeannie went on to become a teacher.

Iqaluk, Peter (QTSA41)



Emily Mannuk was born in 1967. She attended federal day school in Sanikiluaq, where she states that she was raped by the school janitor. Emily requests further help in dealing with the matter outside of the QTC.

Meeko, Caroline (QTSA06)

Caroline Meeko was born in 1958 in an outpost camp in the south end of the Belcher Islands. Her testimony includes information about the circumstances of the settlement of her family at South Camp. Her father's dogs were killed and their belongings were burned while they were away from their camp participating in the centennial celebrations. She is participating in the hearings in order to represent her family, especially her parents.

Meeko, Nellie (QTSA22)

Nellie Meeko was born in Northern Quebec in 1955. She moved with her family to the Belcher Islands when she was a child. Her short testimony includes recollections of the relocation of her family from South Camp to North Camp (Sanikiluaq). Her family was the last one to relocate. Nellie is participating in the hearings to represent her relatives.

Meeko Sr., Samson (QTSA23)

Samson Meeko Sr. was born in a camp near North Camp (Sanikiluaq). His testimony contains memories of early settlement in South Camp and later North Camp when he was 19 years old. In South Camp, he worked as a power plant operator and used his qajaq and dog-team for hunting. Prior to his trip to North Camp, some of his dogs were killed while they were chained. Samson went to North Camp to work at constructing houses. He was planning to go back to his camp, but his remaining dogs were killed while he was away. Samson also describes the measles epidemic that decimated many Inuit.

Meko Jr., Johnny (QTSA48)

Johnny Meko Jr. was born in 1954 in an HBC outpost camp. He was relocated in the 1960s to the community under government orders. He remembers that some dogs were tied up when he was young. He left the community for TB treatment as a child and could only speak English when he returned, and then had to relearn English when he started school. He recalls home life and memories from his school years in Churchill. Before he left the community there had been lots of dogs, but when he came back there were no more dogs.

Mickeyook, Joe (QTSA40)

Joe Mickeyook was born in 1960. He recalls being relocated from the South Camp to the North Camp at Sanikiluaq around 1967. Joe has very few recollections of his early years due to a head injury sustained during an accident in 1973. Due to the accident, he does not work. He states that he has been generally satisfied with his health care, although he still does not know his exact medical condition.

Mickiyuk, David (QTSA33)

David Mickiyuk was born in 1953. His testimony includes information on the use of dog teams, and the RCMP's role in dog control. He recalls that the RCMP shot loose dogs in Kuujjuarpik. David testifies that he was bitten by a dog when he was five years old. He relocated to Sanikiluaq in 1967 when he was 14 years old. His family was moved by boat and they brought along all of their dogs. David started to use his father's dog team when he was 17 years old. His father eventually killed his own dogs when he moved to the South Camp at Itilirajuq. In the 1990s David attempted to acquire his own dog team, but he found real huskies too expensive. In 1997 he bought five puppies of another breed and he eventually started to

travel by dog team. David remembers there were some disagreements in his community among people who had come from different areas. David worked in construction during the 1970s, and today he teaches art and physical education.

Mickiyuk, Pauloosie (QTSA45)

Pauloosie Mickiyuk was born in 1948. He moved from a camp to South Camp in 1968, and was then relocated to North Camp in 1970 under government orders but without government assistance. He and some others decided to go back for their belongings and dogs two weeks later and they found some of their dogs dead by the beach. The loss of the dogs impacted the community significantly. He remembers having to travel on land with the boat because there wasn't enough gasoline and because of issues with the ice. He went down to Hamilton for three years when he was a child for TB treatment. He was trained in Ottawa to learn mechanics and other trades.

Nuvalinga, Annie (QTSA37)

Annie Nuvalinga was born in 1951 on Sleeper Island. She had TB as a small child. Her parents died when she was young and she stayed with an aunt while attending school. She was sexually abused by her brother and physically abused by the teachers at school. She was also physically abused by her husband.

Sala, Markossie Sr. (QTSA53)

Markossie Sala Sr. was born in 1944. He grew up in a camp with only his immediate family. They were relocated to a community in northern Quebec after the 1941 massacre in the Belchers. He had his own dogs. The lead dog was killed in 1965, so he combined his pack with his brother's pack. His children turned to drugs and alcohol because of how the past affected them. He has never received compensation for anything. He feels that the education system abandoned the students.

Sala, Rhoda (QTSA54)

Rhoda Sala was born in 1943. Her family was relocated to Kuujjuarapik after the 1941 massacre. She moved back to Sanikiluaq after her parents and parents-in-law chose to move back as elders. She discusses her family members including her siblings. She and her sister took turns hunting with their father who was unable to hunt alone. She states that the HBC, RCMP and Department of Transportation killed his dog team, affecting him physically, emotionally and spiritually. At 12 or 13 she was sent to Moose Factory for TB treatment. She also attended school in a room in the hospital. A researcher told her that she would receive compensation for attending Moose Factory but she never did because she was receiving TB treatment.

Takatak, Emily (QTSA28)

Emily Takatak was born in 1934 in an outpost camp in the south of the Belcher Islands. Her testimony includes information regarding the relocation of her family to North Camp (Sanikiluaq) in 1970. Emily remembers that after what they considered a visit to North Camp, they were not allowed to go back to their camp, not even to pick up their belongings. All of their dogs were shot, and they no longer had any means of transportation. They were provided with housing but no appliances. Emily remembers feeling scared, poor, cold and hungry.

Takatak, Charlie (QTSA32)

Charlie Takatak was born in 1955. He was relocated first to the North Camp, and then to the South Camp at Sanikiluaq when it was time for him to attend school. He attended school at Churchill beginning in 1960. When Charlie left his home, his people were still using dog teams. He did not witness the dog



witness, Jacob recalls the shooting. He never had a dog team after that, which he regrets, especially because of the high cost of skidoos today.



Additional Interviews

Qikiqtani Truth Commission

Freeman, Milton (QTAD01)

Milton Freeman was born in 1934 in London, England. Milton first traveled to Sanikiluaq [Belcher Islands] in the spring of 1959, and he remained there until September 1959. He returned to the area in 1960 and 1961. He also made occasional trips throughout the 1970s, 1990s and in 2000 for purposes of research. From 1965 to 1967 he settled in Grise Fiord to conduct a study on sled dogs. In his testimony Freeman discusses the concept of 'ilira' and the fear that the Inuit had towards the police, especially due to forced medical evacuations. He also discusses the importance of food and hunting among the Inuit, issues of kinship and northern resource development. He draws upon his extensive experience in the North to comment on the role of the federal government from the 1960s to the present day and issues in relation to Inuit dispersal. Milton also comments on the training of dogs in the North.

Rheume, Gene (QTAD02)

Gene Rheume was born in 1932 in High Prairie, Alberta. He joined the Department of Northern Affairs in the spring of 1958 as a social worker in Aklavik. He served as the Social Officer on board the CD Howe and arranged treatment for TB patients traveling south and returning patients traveling north. He was then posted as the Regional Superintendent of Welfare Services for Inuvik Region, and then became District Superintendent of Welfare Services at Fort Smith. He was a Progressive Conservative MP in 1963. He also wrote a study called Indians and the Law. He became the Executive Secretary of the PC leadership convention and the Conservative Party. He wrote a survey of Native housing for Canadian Mortgage and Housing, and then became the Executive Director of the Native Council of Canada. He discusses issues surrounding the franchise in the Northwest Territories in the 1960s and the division of the Territories. He also talks about general attitudes and interactions between Inuit and non-Inuit people in the North, and the pressure the Inuit felt from all sides to conform to non-Inuit standards. He discusses education and relocation policies in the North and their consequences and also the RCMP and correction services.

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