The High Arctic Relocations
Tapkuat Quttiktumi Ukuuqtaqtumi Nuktigauni

NANIIILIQPITA

FALL | UKIAKHAK 2009
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Do you have photographs, or ideas for stories or columns?
Send us your thoughts or ideas, and we’ll try to include them in Naniiliqpita.

Qanuq ihumagiyik makpigaqigaqput, Naniiliqpita?
Piksaliugaa unipkaliugamuniaqput?
Tuyurlugit ihumagiyi, ihumakhi iatuqinaaqput Naniiliqpitamut.

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COMMITTEE MEMBERS
In September 2008, NTI struck a working committee for the Arctic Exile Monument Project. Despite the geographic and linguistic challenges faced by this committee, these individuals worked efficiently and enthusiastically towards their shared goal. Thank you to the following committee members for your hard work and dedication to the Arctic Exile Monuments:

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Susan Salluviniq – Community Liaison Officer, Resolute Bay
Duncan Walker – SAO, Resolute Bay
Laia Watts – Community Liaison Officer, Grise Fjord
Emily Woods – Communications, NTI, Iqaluit

KATIMAYIRALAAN ILAUYUT
Saptampa 2008-mi, NTI katimayilaraanaqut haruvaktahanik Ukluaqtagtum uqauh iitalu ayurnautaugaluaqhutik ukununga katimayilaraanaqut, uksa inuit aghat haruvakta haruvaktaharuvaktaqpatiit. Qaygutiiut katimayilaraanaqut inapta aghat haruvaktaqpatiit. Qaygutiiut katimayilaraanaqut itqaumatijatikhatik:

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John Amagoalik – QIA, Iqaluit
Simeonie Amagoalik – Hanaugatsiit
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Emily Woods – Hanaugatsiit, Iqaluit
Message from the President Tuhagakhaq Angiyuqqamit

Message from the President Tuhagakhaq Angiyuqqamit

Nuna vut Tunng avik Inc. President Paul Kaludjak
Nuna vut Tunng avik Nanminilgit Angayuqqang. Paul Kaludjak

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Message from the President Tuhagakhaq Angiyuqqamit

Nuna vut Tunng avik Inc. President Paul Kaludjak
Nuna vut Tunng avik Nanminilgit Angayuqqang. Paul Kaludjak

ᐊᖓᖄᑉ ᑐᓴᖅᑎᑦᑎᐊ
I am pleased to present our first issue of the newly improved Naniliqpita magazine. Naniliqpita is dropped in every mailbox in Nunavut. It is just one of vehicles we use to keep you, the Beneficiaries of Nunavut, informed of the work we are doing on your behalf under the Nunavut Land Claims Agreement.

This special issue focuses on a project that has been keeping us very busy: The Arctic Exile Monument project. For many years, residents of Resolute Bay and Grise Fiord have dreamed of creating monuments to recognize the sacrifices and contributions made by Inuit who were relocated to the High Arctic in the 1950’s by the Government of Canada.

In April 2008, the NTI Board of Directors passed a resolution to release funding to commission and raise monuments in the communities of Resolute Bay and Grise Fiord. In September 2008, NTI struck a committee comprised of some of the most important voices on the relocation issue, as well as representatives from various organizations who were committed to seeing this project through to its fruition. I commend these committee members for transforming the dream of many Inuit into a reality, and I look forward to sharing this moment at the Arctic Exile Monument unveiling ceremonies in September 2010.

Issues of arctic sovereignty have placed all eyes on the north. Unfortunately, too often all they see is a shipping route through the Northwest Passage, oil and gas reserves, and other hidden mineral riches yet to be discovered. It is our great hope that this project will serve not only to help heal the wounds suffered by former High Arctic Exiles and their families, but to remind the world that Inuit continue to live and prosper in Canada’s northernmost communities.

Wherever you are across our beautiful territory, I hope you all enjoyed the long days of summer on the land with family and friends.

Mutna, Nakurmiik, Qujannamiik, Quana

Paul Kaludjak
A Monument For The High Arctic Exiles
Itqaumatjutikhaq Uktutaqtumut Nuutiqtavakhimayunik
The monuments in Resolute Bay and Grise Fiord are important to remember and appreciate the sacrifices and contributions made by the relocatees in the High Arctic. I remember interviewing Simeonie Amagoalik in the 1970’s when I was doing Inuktitut programming for the Canadian Broadcasting Corporation. This was a piece of history that many Inuit were unfamiliar with. To many, hearing these stories was unbelievably shocking.

The relocatees went through many hardships in their new home. To the younger people, it was an exciting adventure, to the Elders and leaders it was a scary time because they didn’t know how to hunt in this strange new land. There was total darkness for several months of the year in the winter and sunshine around the clock in the spring and summer. The Inuit created names for their new hunting grounds, lakes, rivers, valleys, islands and hills. These Inuit were told they were going to be brought back to their original home, however this promise never materialized. Many Inuit died without seeing their family and relatives ever again. There was much homesickness and uncertainty.

The contribution made by High Arctic Exiles to Nunavut and Canada is huge. Inuqatisijut – they have looked after the High Arctic for our country, safeguarding our land with future generations.

Taima.

Mrs. Ann Meekitjuk Hanson, C.M.
Commissioner of Nunavut

www.tunngavik.com
A monument in memory of the “High Arctic Exiles” is something we, the relocatees, have been lobbying for a long time. Now that it is happening, it comes with mixed emotions.

First, it brings back a flood of memories: the visit by the RCMP to our small outpost camp, their promises of a better life, their refusal to accept no for an answer, the promises of a return. It brings memories of boarding the ship, the journey north, the separation, the first harsh years, the struggle to survive, and the many years of battling the Government of Canada for recognition and redress.

It brings sadness and anger because my parents, uncles, aunts, cousins, and brothers are no longer here to witness this event.

It also brings satisfaction, a feeling of redemption, and appreciation for the support we have had from Inuit and many Canadians.

Thank you to Nunavut Tunngavik Incorporated and its Department of Communications for making this happen.

John Amagoalik

litagjutikhik itilagjyaangani “Quttiniqapaqmiut Kimaktauhimayut” ilangit, ovagut, nuutititauhimayut akhuukhimayut kangagaaluk. Ublumi pilimat, kanuk ihumayaangani naunaktuk. Hivulim, kaipkaihimayut amigaitunik ihumag iyakhaptinik:

pulaaktut Paliihimat mikiyumut nunaptunut, piniakhutik nuku -

utkiyamik inuuh ikhaptinik, angigum angitut kingigupta, piniaktut utiktilaaktugut. Kaipkaihimayut amigaitunik ihum agiyakhaptinik

umiam ut uhiliktigapta autlaagutivut quttiniqpaaqm ut, aviktugutait

ilakatiptinit, hivuliit kaayunaktut ukiut, akhuug utit inuuyaami ovalo

amigaitut akhuugutivut Kavam atkut Kanatam i ilitagitjutikhainik

ovalo ihuakhagutikhainik.

Kaipkaiyut aliagutipinik ovalo ningagutiptinik ilaa, ilakatitka, angatka, atatka, aknakatitka ovalo nukaka inuuhumata takuyaaminik hamna piliktaat.

Kaipkaiyutlu naamaguitikhaptinik, ihumagiyaptinik itilagjyauyu-
gut ovalo alianagiyavut ikayugutikhait Inunit ovalo amigaitut

Kanatamiut.

Kaipkaiyutlu namaguitikhaptinik, ihumagiyaptinik itilagjyauyu-
gut ovalo alianagiyavut ikayugutikhait Inunit ovalo amigaitut

Kanatamiut.

Kaipkaiyutlu namaguitikhaptinik, ihumagiyaptinik itilagjyauyu-
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Kanatamiut.

Kaipkaiyutlu namaguitikhaptinik, ihumagiyaptinik itilagjyauyu-
gut ovalo alianagiyavut ikayugutikhait Inunit ovalo amigaitut

Kanatamiut.
The High Arctic Relocations

BY ROMANI MAKKIK

I was hired as a summer student with the Department of Communications at NTI and had the privilege of producing this special issue of Naniiqtuq on the Arctic Exile Monuments.
As an Inuk growing up in North Baffin, I had never heard about the High Arctic relocations, neither at home or at school. The opportunity to research this topic and speak to those involved was overwhelming and I would like to share with you what I’ve learned.

During the summer of 1953, 10 Inuit families were relocated to the High Arctic by the Government of Canada. Seven of these families were from Inukjuak, northern Québec (then called Port Harrison). Three others were recruited from Pond Inlet to help the southern Inuit acclimatize to High Arctic conditions. In 1955, eight more families joined the original group.¹

The Government’s promises of the “new land” were many: game, resources, and new equipment – all of which would be ready and waiting for the Inuit when they arrived. The families were also promised that if they were unhappy, they could return home after two years.² At that time, people did not know much about the High Arctic, nor was there anyone to ask: at that time, Resolute Bay and Grise Fiord had only an RCMP post and no civilian settlement. This left Inuit...
The High Arctic Relocation, 1953 & 1955
Qutsikturmiutat Nuutiqtitauninnga, 1953mi 1955milu


Legend Unipkaanga

Route of the Relocation Inukjuak to Grise Fiord and Resolute Bay, 1953 and 1955.
Apoqsut Nuutiqtitaumayut Inukjuaktit Asuittumut Qausitutumiluni, 1953mi 1955milu.

Unsuccessful Attempt to Reach Cape Herschel.
Tiitigaqutituq letituttitat Cape Herschel.
with no choice but to place all hope in the promises made by the Government.

The C.D. Howe cast sails from Inukjuak in late July of 1953. It sailed across the Hudson’s Bay to Churchill, and then onto several Baffin Island communities, reaching Pond Inlet at the end of August 1953. Some passengers continued to Craig Harbour (near the current Grise Fiord), while others were offloaded onto another ship, the d’Iberville, which was destined for Resolute Bay. Families were separated during this process, and for some, it would be the last time they would see one another. When they disembarked the ship, the promised equipment and resources were nowhere to be found.

The first years in the High Arctic were a desperate time for Inuit. The stories you will read throughout this magazine will give you a sense of the hardship experienced by Inuit. Despite their promise, the Government did not return Inuit to their homes within two years and it took many more years for Inuit to learn how to live in the High Arctic without a daily struggle for survival.

In 1993, the Royal Commission on Aboriginals People published a full report on the 1953 and 1955 relocations, which included interviews with Inuit and government officials involved. The difference in opinion between these two groups is astounding: Inuit felt they had little choice but to move and recounted RCMP going house-to-house looking for “volunteers”, using an interpreter to translate their request to unilingual Inuit. Government officials felt Inuit were given a choice and exerted free will when making their decision.

Inuit felt there was an ulterior motive to the relocations (such as the protection of Canadian sovereignty), while government officials maintained the move was to improve the quality of life of the Inuit of Inukjuak.

In March 2006, the federal government established a “Reconciliation Agreement,” creating a $10 million trust fund for relocated individuals and their families. For many, this was a double-edged sword. The government refused to accompany the settlement with an apology. As this magazine goes to press, Inuit continue to wait for an apology.

This edition of Naniiliqita is dedicated to all those affected by the relocations in the High Arctic and Inukjuak. May this open the door for you to tell your story!

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1 Ibid, pg 7.

2 Ibid., Taiguat I.
1993-mi, tapkuat Royal Kamison Nunaaqaqatunut Inungnut makpigiualuqtai takatiumayut tuhagakhaliat tapkununga 1953-mi 1955-milu nuktigaqniit, tapkuat ilaligt apiqhuqtauni Inuit kavamatkutlu havaktigiyai ilauhimayut. Tapkuat allatqiknii ihumagniita tapkuat malguk ilagiit aqlianaaqtaq: Inuit ihumayut ihumaliutti-aqviqangitniqmingnik kihimik aulaqtutik itqaumaplugtitlu PILIHIMA,
MAT iqluqpaknungattaqhuqtit “piyumayukhanik”, uqaqtigahuqtit kankiipihkipinimiq tukhigaqtaqtiqningnik Inuktukakalqputqnut kihimik. Kavamatkutni havakit ihumayut Inuit ihumaliuqtauniinik inningnikiuq piyumahiminik violating.

Inuit ihumayut ahianik pityutiqqaqishimanyang tahamna nuktigaqiq ulterior (tahapkuatat hapuhamiina Kanaatismiunut nunaqtainik), tapkuat kavamatkut havaktii uqaqpakhuktuq tahamna nuktigaqiq nakuuhivaliqinik minor inuuhii tapkuat Inuit Inukjuakmiut.

Talvani Matyi 2006-mi, tapkuat kavamotoqatkat kavamaiq pin-

Francis: Mary Patsauq IQALUK. Gar Lunney / National Film Board of Canada
collection / Library and Archives Canada / Pa-19142

Angut hinunnguru apkuqtaumut arugvik Joseph IDLOUT, Angut allangni Ross GBIS-
SON. Nukag hanani GEORGE OHLANDO. Nukag hanuniqeq Andre IQALUK iqluqpaknuniq. Inuk tununiq Allie SALLUVINIQ. Gar Lunney / National Film Board of Canada
collection / Library and Archives Canada / e002265665

Photo: Mary Patsauq IQALUK. Gar Lunney / National Film Board of Canada
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Piksaliuqta: Mary Patsauq IQALUK. Gar Lunney / National Film Board of Canada
collection / Library and Archives Canada / Pa-19142

Photo: Mary Patsauq IQALUK. Gar Lunney / National Film Board of Canada
collection / Library and Archives Canada / Pa-19142

Man in front in white parka is Joseph IDLOUT. Man on qamutik is Ross GIBSON.

Ihimiattuqmatiyuk tahamna Quttiktuq Ukivuqtaq-
tuq, apigiyakhaqganinilu innungik: taimuuna,
Qauhittuq Auhuittuqtuq iqluqpaknuniq kihimik PILIHIMANIK iqluqpaanik inungnutlu nunaliqangittuni. Una ahiagyuqikhaittuq Inungnut kihimik niqiqilugit piinaqigauqtauyut tapkunungat Kavamatkutni.

Tamna C.D. Howe aulaqiaqtaq titialuqtuq Inukjuakmit atpaqtitlugu Julai 1953-mi. Aulaqut itukaqplugu Hudson’s Bay talvunga Kuuuyuaqnut, talvangatluq aphinunut Qikiqtarukumi nunaliyuqnut, titittugu Mittimatalik nununani Aagasi 1953-mi. Ilai uhuuyut aulaqmiyut talvunga Craig Harboor Kut (hanani Auhuittuq), aili ukihaqqutitkui nhiaqnit, tamna d’Iverville, tamna aulaqgahaus Qauhittelmut. Ilagiit avihimayut tahamna atuqti-
lugu, ilainlugu, takutqiqutmilimaiqhitik. Atqagamik umiaqmit, tapkuat iqluqpaknunigauqtauyut hua-

Nanakut utitkhat piinaqnilutpiiptiapqut nunilimiatut.

Tapkuat hivuliit ukiat Quttiktumi Ukivuqtaqtum akhuqnaaqpiaqptut tapkununga Inungnut. Tapkuat unipkaat taiguiaqtaqtit tapkunani makpiqgani ikipligiyutigniaqtitat akhuqnaqninat atuqhiyainut Inuit. Pigaluuqtitlugu piinaqtiqjaqiq, tapkuat Kava-
makut utiqtingitai Inuit angilgaiut tapkunani mal-
guku iuki niqiqilugitkui nhiaqnitui ukiaq titapkuat Inuit iluitqigatini qamutsuqtni nunahtut putqutut. Piqaluaqtitlugit piqaqniqmingnuktut tapkunani makpigaani.

3 Ibid, makpiqgaq 7.
Objectives of the Monuments
Pinahuaktait
To commemorate the Inuit who sacrificed so much as a result of the Government relocation of 1953 and 1955.

To promote and preserve this moment in Nunavut’s history through the building of two permanent monuments.

To involve the communities of Resolute Bay and Grise Fiord with the creation of the monuments and an unveiling ceremony, a feast, and presentations and activities in each community.

To develop a national and international audience by exposing media to this moment in Nunavut’s history.

To develop a committee that can use this project as a stepping-stone to organize an annual day of commemoration for the Inuit who suffered as a result of relocation.

To show the world that Canada’s claim on the High Arctic remains strong because Canadians continue to live and prosper in its most northern communities.

To gain an apology from the federal government.

Ilitagiyaangani Inuit ayokhakpiakhimayut pipkaihimayainik Kanata nuutitihimayainik 1953mi / 1955mi.

Tuhaktitinahualugit ovalo tamaktitaililugit hamna Nunavumi kinguliiit hanalugit malguk ilitagtitukhikait.

Ilaukatigilugit nunait Qausituqmi ovalo Ausuituqmi hamna Nunavumi kinguliiit ilitagtitukhikait.

Hanalutik Kanatami ovalo Nunakyuami takuyakhainik takupkaktitakhait pivaliayunut hamna Nunavumi kingulanuut.

Hanulutik katimayigalaanik atulaaktut hamna hanayakhak hivulutikhainik munagiyaangani ukiuq tamau ublua ilitagikatakakhainik Inuit ayokhakpiakhimayut nunutigutainik.

Takupkailugit nunakyuat Kanatami inminiigutait Ukiukaktut hakugikhiyaangani ilaa Kanatamiut inuum ata ovalo nunakatigiimata ukiuktaktumi nunait.

Ukautaulutik mamiagiyaainik Kanatami Kavamakutiut.

Larry Audlaluk sits next to the grave of his father Paddy Aqiatusuk. He passed away only a year after being relocated to Grise Fiord when Larry was four years of age. Photo by Franco Sheatiapik Buscemi.

Two of Nunavut’s leading carvers have been commissioned to create the Arctic Exile Monuments: Looty Pijamini of Grise Fiord and former relocatee Simeonie Amagoalik of Resolute Bay. The artists will create one monument in each community connected by subject matter. Looty will create a life-sized granite carving of a woman and child in Grise Fiord, and Simeonie will create a life-sized granite carving of a man in Resolute Bay. These monuments will depict how families were separated during the relocations. Attached to each monument, there will be a plaque dedicated to the relocatees.
Simeonie Amagoalik is my name; my grandfather was Amagoalik and my father was his namesake. I was born May 1, 1933 in Inukjuak, northern Québec, 25 miles outside of a place called Upirnngiviaruq.

Simeonie Amagoalik atigak; ataata-tiaga Amagoalik ovalo aapaga atikaktuk aatijkutaanik. Inuuhima-yunga May 1mi, 1933 Inujuakmi, Nunavumi, 25mik mailinik hilataanit Upirnngiviaruq.
I was **14 years** old when I first started carving. There was an American fellow who started us on carving soapstone and tusks. He was with the Hudson’s Bay Company and his Inuktitut name was Saumik (left-handed). By the 50’s, carving had become a currency so everyone was doing it.

The only other currency that was available to us was trading fox pelts. But by that time, the price of the white fox pelts had plummeted. The trading prices had always fluctuated, from $20 a pelt, to $18, to $7, but at that time it was as low as $3.50 a pelt. The brown fox pelt was traded as low as 50 cents a pelt.

We were relocated in 1953 to Resolute Bay by the Canadian Government. Government officials told us that we must stay at least two years and after that time, we would be free to return to Inukjuak, if we chose to do so. We were told that would give us an opportunity to see if the hunting was more promising than it had been in Inukjuak at that time.

We were told that we would be equipped with everything we needed in Resolute Bay. We were told we would be provided with radio communications so we could stay in touch with Inukjuak. While we were sailing up by ship, we were told that we would be provided with housing once we got there. When we got there, there were none of those things. We were not provided housing and didn’t have any means to hunt, as we had left our boat behind.

Since that time, I have been carving soapstone, bones, tusks and antlers. These days people are sculpting granite and I have worked with granite on a few small sculptures. It is challenging, but it appears to be marketable.
Looty Pijamini was born November 14, 1953, in Clyde River. His father was a member of the RCMP and moved the Pijamini family to Grise Fiord when he was a boy. Looty has lived there since then with his wife, five children and three grandchildren.

At the age of fifteen, Looty began carving. He explored a wide range of media such as stone, metal, ivory, caribou, antler, muskox horn and narwhal tusk. His interest in precious metals led him to complete a two-year diploma program in Jewellery and Metalwork at Nunavut Arctic College.

Looty has been commissioned to make art by private collectors throughout the world. His works are on display in the Prince of Wales Northern Heritage Centre in Yellowknife, NWT, and internationally, in Greece, Mexico, and the US. In March 2003, a solo exhibition of his sculptural work was displayed at the INAC office in Hull, Québec. Iqaluit residents will recognize his Sedna sculpture at the Legislative Assembly. Among Looty’s awards in the arts are three NAC graduate awards and the Grand Award at the Eastern Arctic Fine Arts and Crafts Competition in 1994 for his sterling silver hollow-ware sculpture of a swan. Looty took first prize in the following year’s competition and first place at the Great Northern Arts Festival in 1996. A BBC film crew captured Looty carving a 8.5 foot tusk with 42 individual carved images. His work has also been showcased on the cover of the Northwestel phonebook.

These days Looty is spending much of his time constructing fiberglass kamotiks – the first of its kind – and printmaking.
Simone Amagoalik and Looty Pijamini will each mentor a younger apprentice during the creation process of the monument. Simone will mentor his grandson, Jeffrey Amagoalik, and Looty will mentor his son, Matthew Pijamini. There are very few carvers who have the experience and skill to work on a project of this scale, especially as older carvers slowly lose the strength and endurance necessary for this type of work. With this apprenticeship opportunity, these two young carvers will gain the skills to work on a large-scale project in the future, and preserve the skills of their Elders.
Jeffrey Amagoalik is 26 years of age. He was born in Iqaluit and raised in Resolute, where he attended school. Growing up he did some carving with his grandfather, Simeonie. The most important lesson he learned was to look at the stone, visualize the final product and to take his time. Jeffrey is very much looking forward to the opportunity to work so closely with his grandfather on a project that is so vitally important to his family and community.
Matthew Pijamini

Matthew Pijamini is 28 years of age. He was born in Grise Fiord and lives there with his family. He has been carving for as long as he can remember. Matthew spends much of his time in his father's workshop, watching and learning. He often helps his father Looty with the projects he is working on – at the moment he is learning how to make fiberglass kamotiks. This is the first time Matthew has worked on a project of this scale and he is excited to work with his father on a project that will become a little piece of history.
Zebedee Amagoalik and Minnie Echalook carrying daughter Elizabeth in front of their first house in Resolute Bay circa 1957. Zebedee and his family came from Pond Inlet to help families get acquainted with the High Arctic environment. Photo courtesy of Elizabeth Allakariallak Roberts

Zebedee Amagoalik tamnul Minnie Echalook tigumiapta pania Elizabeth hangani igluqalipakmi Qauhultummi titilauhmaaputik 1957-mi. Zebedee ilagitlu tikihimayut Mittimatalkimit kuyupugahguq ilagit hungininnik tahamna Quttiktuq Ukiuqtaqtuq avataq. Piksu Tuniuja taphuma Elizabeth Allakariallak Roberts

With Elizabeth Allakariallak Roberts
Q: What is your full name?
A: My full name is Elizabeth Qillaq Allakariallak Roberts, (E5-1413), if I may.

Q: When and where were you born?
A: I was born to Johnnie Eckalook Allakariallak (E9-1635) and Minnie Eckalook Allakariallak (E9-1636) on March 20, 1957 near Resolute Bay Point. I am the descendant of the August 1955 original relocatees, the youngest of the eight girls and the tenth of the twelve children.

Q: What was life like during the early days in Resolute Bay?
A: It’s funny that you ask me this as I have always wondered when our Government of Canada will ever put in the effort to ask the relocatees the question, “What was your life like up in Resolute Bay?” And I have always wanted to respond: “It was mentally, spiritually and verbally painful for 30 years and it has been emotional and physical agony for the subsequent 20 years.”
Q: How do you feel the relocations affected you and your generation?

A: I can’t begin to answer this question. As I write it brings back so many memories that there are tears running down my cheeks and swallows stuck in my throat. Do you really want to know how I feel about this relocation and how it affected me and my generation? It affected our generation so much that we really didn’t know what hit us.

Q: What do you do today?

A: Surprisingly, I work as the Executive Assistant to the President of Qikiqtani Inuit Association based in Iqaluit. I am tutoring my three wonderful children, Madeleine Allakariallak, Benjamin Allakariallak and Lucas Allakariallak, to deal with the changes brought by our new life in Iqaluit. I thank them unconditionally for their moral support. Although I wasn’t the best single mother, I was one of the strongest mothers to survive Resolute Bay.

Q: Where do you live now?

A: I’ve lived in Iqaluit for eight years with my children and my beautiful four grandchildren, Natasha, Savannah, Jack, Kenty and their cousins Madeline and Moses.
Elizabeth Allakariallak Roberts-mik

Q: Kinauvit?
A: Atira Elizabeth Qillaq Allakariallak Roberts, (E5-1413), uqaqtaruma.

Q: Qanga humilu inuuhimavit?

Q: Qanuritpa inuuhiq Qauyuittumi taimani?

Q: Qanuq ihumagiviuk nuutiqtauniq aktumava ilingnut nutaraquatigiyarnullu?

Q: Uplumilu hulivakpit?
Q: What do you think the High Arctic Exile Monuments will achieve for your community?
A: The High Arctic Exile Monument will achieve recognition for survivors of the relocation, but I don’t think my parents would agree with me. It is not an achievement they were seeking, but respect for surviving hardship caused by another’s mistake. It will certainly bring closure to the original families and their descendants.

Q: What are your hopes for the future of your community?
A: I wish that each and every member of my family impacted by the relocations would receive royalties from all of the drilling, mining, and exploring in that area. I wish for them full access to education funds without any complications.

Q: Humi nunaqaqqit hadja?

Q: Qanuq ihumagivigik Ukiuqtatqumut Nuutiqtauvakhimayununut Itqaumatjutikak pitjutiqarniaqqak nunangnut?

Q: Hunik niriukpit hivunikhamut nunangni?
A: Piquyatka atuni tamaitalu ilaruhitka aktumayauyut nuutiqtauvakhimanirnuit piquplugit aqvarukhuitnik tamainnit ikuutaqtunit, uyagakhiuqtaqtunit, nalvaarhiuquqtaqtunillu hamani. Piquyatkalu iluinguarumik pivikhaaqaquqplugit iliharutikhanik maningnik ayurhaqhimaittuq.
Q: What is your full name?
A: Larry Audlaluk

Q: When and where were you born?
A: October 6, 1950 in Inukjuak, Québec.

Q: In what year were you relocated to Grise Fiord?
A: August 27, 1953

Q: What was life like during the early days in Grise Fiord?
A: Life was very, very difficult and lonely. There was a feeling that we were the "only people on earth."
Q: How do you feel the relocations affected you and your generation?
A: The relocations made our generation resolute, strong, suspicious of “governments”, determined, and also produced some great leaders: John Amagoalik, Martha Flaherty, Markusi Patsauq (John’s older brother), for example.

Q: What do you do today?
A: I am the local Co-op President, Justice of The Peace, Hunters & Trapper’s Organization Board Member, Kakivak Association Chairperson, QIA Board Member and Executive Committee Member, Justice Committee Chairperson, Local Arts Committee Member, Municipal Liaison Officer, FM radio announcer, historian, lobbyist, hunter, father, grandfather, and loving husband of Annie Audlaluk.

Q: Where do you live now?
A: Grise Fiord, Nunavut

Q: What do you think the High Arctic Exile Monuments will achieve for your community?
A: Recognition, healing, and an apology from the government.

Q: What do you think the High Arctic Exile Monuments will achieve for the larger world?
A: Correct historical records to say “sovereignty” was reason for relocation.

Q: What are your hopes for the future of your community?
A: Make life more affordable (expensive air travel).

Q: How do you feel the relocations affected you and your generation?
A: Larry Audlaluk

Q: Qanga humilu inuuhimavit?
A: October 6, 1950 Inukjuami, P.Q.

Q: Kitumi ukiumi nuutauhimavit Auyuittumut?
A: August 27, 1953

Q: Qanuritpa inuuhiq Auyuittumi taimani?
A: Inuuhiq ayurnaqpiatuq inuillurnaqpiarhunilu. Mihigimannaqtuq uvagut “inutuannguyutut nunaryuami”.

Q: Qanuq ihumagiviuk nuutiqtuuniq aktumava ilingnût nutaraaqtagiyarnullu?
A: Nuutiqtuuniqqu t nutaraaqtagimnut tuniqtuhiugut, hakugikhimpluta, ukpiriun-naiguq “kavamait”, aghuqtinnguqhu ta uvvalu hivulliuqtiiniutiyuq angiyunik: John Amagoalik, Martha Flaherty, Markusi Patsauq (John angayua), uktuutigiplugit.

Q: Uplumilu hulivakpit?

Q: Humi nunaqaqqit hadja?
A: Auyuittumi, Nunavut

Q: Qanuq ihumagivigik Ukiuqtaqtumut Nuutiqtavakhi-mayunut Itqaumatifjutikak pitjutiqarniaqqak nunangnut?
A: Ilitarimayauniq, mamittirmi, mamiahuhukvuniurlu kavamanit.

Q: Qanuq ihumagivigik Ukiuqtaqtumut Nuutiqtavakhi-mayunut Itqaumatifjutikak pitjutiqarniaqqak nunaryuamut?
A: Ihuuqtemiuk taimani titiqqat uqaqhimaqyatat “ukiuqtaqtumik nanmimjarahuarmaniq” pitjutauvaktuq nuutirinirmi.

Q: Hunik niriukpit hivunikhamut nunangni?
A: Inuuhiq inuuyuminaqharahuarlugu akituuvallangilluni. (akituvalaaq tingmimiq).
“THOSE WHO WERE SENT AWAY” —
“AULLATITAUJUVINIIT” —
“Those Who Were Sent Away” —
BY ZEBEDEE NUNGAQ

Zebedee Nungaq. Photo Courtesy of Zebedee Nungaq
Zebedee Nungaq. Piksa Tuniya taphuma Zebedee Nungaq
ᐊᑖᑕᖓᑕ. ᐅᕙᓐᓄᖅ ᐅᖃᓚᐅᖅᓯᒪᔪᖅ ᐊᑎᕆᓚᐅᖅᓯᒪᔪᑦ ᑭᓯᐊᓂ, ᐊᒃᑲᒋᔪᑦᑎᒍᒥᓂᒃ ᐱᖃᓐᓇᕆᔭᖃᕐᓂᖓ ᐊᕐᕌᒍᕋᓴᓐᓂᒃ ᐅᕙᓐᓅᖓᓕᓚᐅᖅᑐᖅ ᐃᓚᓐᓄᓗ ᐸᓇᓕᐅᓚᐅᖅᓯᒪᔪᖅ ᐅᕙᓐᓂᒃᑕᓯᖓ ᑭᓯᐊᓂ ᐃᒃᑲᒋᔪᑦᑎᒍᒥᓂᒃ.

ᐊᑖᑕᖓᑕ. ᖃᑦᓯᒐᓛᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ ᓈᓚᐅᑎᑕᖃᕋᓂ, ᑎᑎᕋᑦᓴᐅᑖᓕᕐᕕᖓᓐᓂ. ᖃᐅᔨᒪᓚᐅᓐᖏᑕᕋ ᑕᐃᓐᓇᒪᔪᐹ ᑲᒃᑲᑦᑎᒃ ᖃᐅᔨᒪᔪᒃ, ᐱᔨᑕᐅᓂᖅᓴᐅᒐᓱᐊᖅᐸᑦᓱᑎᒃ ᐊᑖᑕᒋᓚᐅᖅᑕᕋ ᐱᖃᑎᖃᒻᒪᕆᓚᐅᖅᐳᖅ ᐃᖃᓪᓗᓂᒃ ᐅᓂᒃᑳᖃᑦᑕᓚᐅᖅᑐᖅ ᐅᕙᓐᓄᑦ ᐅᓂᒃᑳᑦ ᐃᖃᓪᓗᒥᒃ, ᐅᐊᓐᓇᓕᐊᓚᐅᖅᑐᒥᒃ ᑭᖑᓪᓕᕐᒥ ᐱᑐᖅᒻᑦᑕᒻᒪᑕ ᐃᓱᒪᐃᓐᓇᕿᑦᓯᐊᖅᑐᖅ ᐊᖑᑏᑦ. ᐃᖃᓪᓗᑯᑦ ᐅᑦᑎᑕᐅᒋᐊᓐᖓᓯᒪᔪᑦ ᐅᑎᖅᓯᒪᓕᖅᑎᓪᓗᒋᑦ ᐃᓄᒃᔪᐊᕐᒧᑦ.

ᐊᕕᑎᑕᐅᓯᒪᓂᖅ ᔭᒐᑦᓯᐊᑑᔮᓚᐅᖅᓯᒪᒻᒪᑕ ᓄᓇᕐᔪᐊᕐᒥᒃ. ᖃᐅᔨᒪᓚᐅᓐᖏᑕᕋ ᑕᐃᓐᓇᒪᔪᒃ, ᐱᔨᑕᐅᓂᖅᓴᐅᒐᓱᐊᖅᐸᑦᓱᑎᒃ ᐊᑖᑕᒋᓚᐅᖅᑕᕋ ᐱᖃᑎᖃᒻᒪᕆᓚᐅᖅᐳᖅ ᐃᓇᒪᓚᐅᖅᓯᒪᔪᖓ, ᐃᖃᓪᓗᑯᑦ ᓄᓇᖃᓚᐅᖅᓯᒪᔪᑦ ᖃᑦᓯᒐᓛᓂᒃ ᐊᕐᕌᒍᕐᓂᒃ ᓈᓚᐅᑎᑕᖃᕋᓂ, ᑎᑎᕋᑦᓴᐅᑖᓕᕐᕕᖓᓐᓂ. ᖃᐸᑦᑎᑕᐅᔪᓂᒃ ᐊᖃᓪᓗᑯᑦ ᐅᑦᑎᑕᐅᒋᐊᓐᖓᓯᒪᔪᑦ ᐅᑎᖅᓯᒪᓕᖅᑎᓪᓗᒋᑦ ᐃᓄᒃᔪᐊᕐᒧᑦ. ᐃᖃᓪᓗᑯᑦ ᐅᑦᑎᑕᐅᒋᐊᓐᖓᓯᒪᔪᑦ ᐅᑎᖅᓯᒪᓕᖅᑎᓪᓗᒋᑦ ᐃᓄᒃᔪᐊᕐᒧᑦ.
Nauligaqvik, on the eastern Hudson coast, is about half way between Inukjuak and Puvirnituq. This location is significant to the High Arctic relocation story as the northernmost place in the vicinity from which Inuit families were recruited for the First Wave in 1953. At the time, my family was living at Saputiligait, twenty miles north of Nauligaqvik, and it was there that I was born in 1951.

My parents knew many of the people who were relocated. My late father had been good friends with Jackoosie Iqalluq, who went north with the Second Wave in 1955. They had shared friendly competition in their youth, trying to out-do each other in the way young carefree men tend to do. The Iqalluq family had lived for some years at Saputiligait.

“I wonder how Jackoosie is?” my father would ask, to nobody in particular. I never knew the man he would occasionally think about aloud. It seemed absolutely impossible for my father to fulfill his longing to hear from his friend. Those who were relocated seemed to have been banished to the ends of the earth.

Separation from the friends and relatives left behind was seemingly permanent. But the relocated people had not died, and this made the separation haunting. They were alive, but now lived unreachably far away. There was no radio, and mail in the early years depended on one annual ship-time for all locations throughout the Arctic. Isolation was almost impossible to breach.

By around the age of ten, I remember my father’s joy at finally receiving some letters from his friend. I can still see the return address, written in wobbly print on the top left corner, “Eskimo Jackoosie, Resolute Bay, N.W.T.” By then, we were students in a federal day school. I looked up the place on a map, and thought, “My goodness! They have been banished to the ends of the earth!”

Jackoosie Iqalluq moved back to Inukjuak in 1977, and I got to know him well. He told me stories from the years prior to the relocation. His friendship of decades earlier with my father was shifted to me and my family in a most natural and “meant-to-be” sort of way. He made me a pana (snowknife) and iqqaqutuluut (seal retrieval hooks). He made ulus for my wife and daughters. He was like a kind uncle to all of us.

There’s a lake near Saputiligait, called Iqalluq Tasinga (Iqalluq’s Lake). It had been a favoured fishing spot of Iqalluq, Jackoosie’s father. Jackoosie told me its original name was Kakiattuq. The knowledge of that lake’s true name had been exiled in the High Arctic for over twenty years with Jackoosie. Despite the truth being revealed, the lake continues to be called Iqalluq’s Lake; a name which cannot be shaken off.

Jackoosie Iqalluq died in 2007 in Inukjuak, having served as one of the “human flagpoles” for Canada’s sovereignty in the High Arctic. He had served his country just by being there.

Fast-forward to 1988. I was First Vice-President of Makivik Corporation, with primary responsibility for political affairs. Many of the original relocatees had by then moved back to Inukjuak. The relocation, with all of its festering injustices and backlog of long-suppressed resentments, had percolated among its veterans for more than three decades. The story was ripe for telling, and to be taken to the political forum. It was time to seek justice.

Makivik took up the fight, and spearheaded negotiations with the federal government, which lasted nine years. The Inuit sought remedies for arbitrary treatment, deliberate deception, and broken promises. One of their main objectives was the pursuit of a formal apology from the Government of Canada, an expression of remorse for the way relocatees had been treated.

The government consistently resisted apologizing for anything. Eventually, the Government did agree to a Trust Fund to compensate the people for disrupted lives and ruptured connections to relatives and places of origin. However, Elders among the relocatees had most desired to hear the government say, “I’m sorry. We treated you wrongly.” This is an unresolved issue, and must be taken up again.

The memory of these pioneers lives on!
AULLATITAUJUVINIIT -
“Tapku aaullaqtitauhimayut”

> TITGAQTAA ZEBEDEE NUNGAUP


Angut haum ingen Simeonie AMAGOALIK. Angut talikpingnngi Zebedee AMARUALIK. Gar Lunney / National Film Board of Canada. Photothèque / Library and Archives Canada / e002265664

Man on left is Simeonie AMAGOALIK. Man on right is Zebedee AMARUALIK. Gar Lunney / National Film Board of Canada. Photothèque / Library and Archives Canada / e002265664


Itqaumayaunniit ukua hivunipta inuuhimmaaqtuq!
The Hardships We Endured

Lizzie Amagoalik was born in Inukjuak on June 7, 1937. She was relocated to Resolute Bay in 1955 and moved back to Inukjuak in 1979. The following is an excerpt translated from an interview which took place on June 2, 2009.
was listening when my father was being told by the RCMP that Resolute Bay was a very exciting place and that there was much prosperity there. Those words really resounded with me and they kept coming back to me when we were traveling on the CD Howe, and when we arrived in Resolute Bay.

My mind went into shock when I heard the fear in my father’s voice. I remember he said, “I don’t know how we are going to survive here.” We were put in an area where there was nothing but rock. It was such a desolate land. There was no place to seek shelter, or fetch water or hunt. It was very cold and although it was summer, there was still ice and it was already snowing. The CD Howe left us there. Since then, our minds and lives have been damaged.

We were never told of the desolation of Resolute Bay. According to the RCMP, we were going to a place similar to Inukjuak, where there was an abundance of plants and all kinds of wildlife and animals. We were relocated to a place where there was none of that. Not a thing, just bare rock. My parents were promised things that were never meant to be. To this day, I find it shocking and I’ve never really recovered. When I think back to what my parents went through, I still cry.

My mother used to say, “I miss eating, I miss eating fish.” My mother used to cry longing for the food of Inukjuak. Those are the things that make me sad. When we first moved there, we lost a lot of weight. It was very cold and it was a powerful cold.

My father was sick by then. Even though he was not well, he would try to think of ways to survive. My
brother was very small so I would go hunting with my father. My father would be moaning in pain as he left in hopes of catching a meal. I have carried these memories with me.

One of the problems was that my father did not know where to hunt for food. He had absolutely no one to ask. Back then there were no radios and we were very isolated. We didn’t hear from our relatives and the letters that my father wrote were destroyed by the RCMP. He wanted to send a message to his relatives telling them there was nowhere to find food. My father would say that we might perish up here and no one would even know.

When my father became ill, we began hunting by dog team. One day we went outside to get our dogs and they had all been killed. The dogs were our only means of transportation. Back then there were no Hondas or snowmobiles.

When we returned to Inukjuak, my aunt and my uncle who raised me were no longer alive and no one seemed to recognize us. We were called the awful people of Resolute Bay. We were completely lost and had nowhere to go. The people of Inukjuak didn’t want to hire people of Resolute Bay. The people we left behind were no longer living. The younger generation is just starting to realize that we are related and we are slowly finding family.

We were put in a very harsh situation by the Government, with no concern for our lives or wellbeing. Even now, it feels as though the Government has forgotten about us. We never hear of the High Arctic relocations anymore, it is as if they never happened. I thought I would take this to the grave as there was no one to talk to. There is still no apology for what was done to us.

The hardships that we endured still weigh heavy on me. I am getting more help now and I am starting to be able to share my stories. Through interviews and speaking to others, I am slowly letting go of the past. I am grateful for being given the opportunity to share my story.

The full interview can be read on our website: www.tunngavik.com


Tapkuat tamaita apiqyqtauniit tajguaqtauqat qagituyuakkviptingni: www.tunngavik.com

On the left is Daniel SALLUVINIQ. Man in middle is Joseph IDLOUT. Man on right is Zebedee AMARU ALIK.

Photo: Edith (Eta) PATSAUQ.
Gar Lunney/National Film Board of Canada/Library and Archives Canada/PA-179001
Making “Exile”  
BY ZACHARIAS KUNUK
ᐊ: ᓱᓇ ᐱᓪᓗᒍ ᐊᔾᔨᓕᐅᕈᒪᓕᓚᐅᖅᐱᒋᑦ ‘ᓄᑦᑎᖅᑕᐅᓯᒪᔪᑦ?’
ᔮᒃ:
ᑐᓴᖃᑦᑕᐃᓐᓇᓚᐅᕋᒃᑯ ᐃᓛ ᑐᓴᐅᒪᑦᓯᐊᓚᐅᓐᖏᓇᒃᑭᑦ ᕐᐃᒃᑯᐊ ᑐᓴᖃᑦᑕᖅᓯᒪᒐᓗᐊᖅᓱᖏᑦ ᐅᓂᒃᑳᓕᐅᓚᐅᖅᓯᒪᓐᓂᒪᑕ ᑕᑯᓚᐅᖅᓯᒪᒐᓗᐊᕆᓪᓗᒋᒃ ᐃᓄᒻᒥᖅ ᐃᓄᖔᓂᒃ ᑐᓴᕈᒪᓪᓗᒍ ᐱᓕᕆᐊᕆᓕᓚᐅᖅᓯᒪᔭᕋ. ᑮᓇᐅᔭᖅᑖᕋᓱᐊᓪᓚᓚᐅᖅᖢᖓ ᑮᓇᐅᔭᖅᑖᖅᑐᕈᓘᒐᑦᑕ ᑖᕕᔾᔪᐊᖅᑎᓪᓗᒍ ᑕᑉᐹᓃᒐᓱᐊᖅᖢᑕ ᔮᓐᓄᐊᕆᐅᑎᓪᓗᒍ ᖃᐅᒪᕕᔾᔪᐊᖅᑎᓪᓗᒍ ᒪᐃᒥ, ᐅᑎᒃᑲᓐᓂᖅᖢᑕ ᑕᒪᒃᑮᓐᓄᑦ ᖃᐅᒪᕕᔾᔪᐊᖅᑎᓪᓗᒍ ᐊᐅᓪᓚᖅᑐᒥᓂᐅᒻᒪᑕ ᐃᓄᒃᔪᐊᕐᒥᒃ ᐃᓚᖏᑦ ᑕᐅᓄᖓ ᐃᓄᒃᔪᐊᕐᒧᐊᖃᑎᒋᓚᐅᖅᓯᒪᔪᒦ ᓛᕆ ᐊᐅᓪᓚᓗᒃᑯᑦ ᐃᓚᒌᑦ ᐊᒻᒪ ᓯᒥᐅᓂ ᐊᓈᓇᖓᓗ ᐃᓄᒃᔪᐊᕐᒧᑦ ᐊᒻᒪ ᒫᑕ ᕙᓛᕼᖁᑎ ᓇᒃᓴᖅᖢᒍ ᐊᓈᓇᖓᓗ ᐃᓄᒃᔪᐊᕐᒧᑦ ᐊᒻᒪ ᖃᖓ ᑕᐃᒪᐃᓕᐅᓚᐅᖅᐱᑦ?
ᔮᒃ:

Auhuittuq atulihagtitlugu 1950-tu.

A: ᖃᖓ ᑕᐃᒪᐃᓕᐅᓚᐅᖅᐱᑦ?
ᔮᒃ:

Grise Fjord in the early 1950's.
Q: Còqo ᑕᓀᓂᑦ ᐱᓕᕆᐊᕆᒃ ᐊᕐᕌᒍᐃᑦ ᑕᐃᒃᑯᓄᖓ?
A: ᐱᒃᑯᐊ ᐃᓄᒃᔪᐊᕐᒥᐅᑕᐅᒐᒥᒃ ᓲᖃᐃᒻᒪ ᖃᐅᑕᒫᑦ ᓯᕿᓂᖅ ᓴᖅᑮᓐᓇᐅᔭᕐᓂᖅ ᐊᖁᔭᒍᒦ ᐊᒻᒪ ᖃᐅᓱᐃᑦᑐᒥ ᐊᐅᓱᐃᑦᑐᕐᒥᓪᓗ ᑕᑯᔨᔪᑖᒃᑯᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓛ ᐂᖁᔭᒥᒃ ᐃᔨᖅᑐᕐᓂᖓ ᐊᓪᓗᖕᓂᐊᕐᒪᑕ ᐃᓄᒃᓴᐃᑦᑐᓕᕐᒥᒃ ᐅᖃᐃᓐᓇᖃᑦᑕᖅᖢᖓ ᖃᐅᔨᒪᔨᑕᕆᔭᐅᓐᓂᖅᖢᓂ. ᐊᒻᒪ ᖃᐅᔨᔭᕆᐅᑦᑎᓂᒃ ᐃᓛ ᖃᐱᐅᓂᖓ ᐊᒻᒪ ᐅᒥᐊᕐᔪᐊᕐᒥᒃ ᖃᐅᓱᐃᑦᑐᕐᒥᐅ ᑕᑯᓘᒐᔭᖅᑯᖓ ᑕᐃᒪ.

Q: ᐱᑉᑖᓂ ᑕᑯᔨᕕᐊᖅᐱᑦ ᓱᓕ ᐊᒋᐊᖃᕐᓂᖓ ᐊᑕᖅᑐᒥᓂᒃ?
A: ᐱᒡᒐᑦᑎᐊ, ᑐᓴᐅᒪᑦᑎᐊᓐᖏᑕᓪᓛᓗᒋᒐᒃᑯ ᐃᒃᑯᐊ ᐅᑉᐸᐅᖓ ᓅᑎᑦᑎᖃᑦᑕᕋᓗᐊᕐᒥᒐᒥᒃ ᐃᓛ ᖃᖅᑮᓐᓇᖃᑦᑕᕐᒪᑕ ᐅᖃᐃᓐᓇᖃᑦᑕᕐᒪᑕ ᐊᒻᒪ ᖃᐅᔨᔭᕆᐅᑦᑎᓂᒃ ᐃᒪᓐᓇ ᕿᕕᐊᓚᐅᓐᖏᓪᓚᑦᑖᖅᑐᖅ. ᐊᒃᐱᖅᓱᓚᐅᖅᓯᒪᔭᕋ ᓯᒥᐅᓂ ᐊᕆᐊᕈᑏᑦ ᐅᑎᓪᓗᒋᑦ ᐃᓛ ᑕᐃᒪᓐᓇ ᐅᑉᐸᓐᓇ ᐊᐱᖅᓱᓚᐅᖅᓯᒪᔭᕋ ᓯᒥᐅᓂᐅ ᐅᓂᒃᑳᖓ ᐱᑐᓗᐊᖅᓯᒪᔭᕋ ᐃᓚᑦᑳᖅᑐᐃᓐᓇᖅᖢᒍ.

Q: ᑕᐃᒃᑯᐊ ᐃᒡᓗᓕᒻᒥ ᑖᒃᑯᐊ ᓴᖅᑭᖅᑕᐃᑦ ᑕᕐᕆᔮᒃᓴᐅᓂ?
A: ᖃᓄᖅ ᐊᕐᕌᒍᐃᑦ ᐃᖃᓗᖃᖅᑐᓂᒃ ᓇᓂᓯᓚᐅᓐᖐᓐᓇᖅᑐᕕᓃᑦ ᒫᓐᓇ ᐋᖅᑭᑉᐸᓪᓕᐊᓇᓱᒃᑐᑦ.

Q: ᑕᐃᒃᑯᐊ ᐃᓱᒪᒋᔭᐅᓪᓗᑎᒃ ᐅᑕᐅᓚᐅᖅᓯᒪᔪᐃᑦ ᑕᐃᑦᓱᒪᓂ 1953-55 ᖃᓄᖅ ᕿᒥᐊᕝᕕᐅᓯᒪᓐᖏᒻᒪᑕ ᐊᔾᔨᒋᔭᐅᓯᒪᔪᑦ ᐊᓪᓗᖕᓂᐊᕐᒪᑕ ᐃᓕᔭᐅᑉᐸᑕ ᖃᓄᖅ ᑕᐃᒪᓐᓇ ᐅᒥᐊᕝᕕᐅᒍᒪᔪᑦ ᐃᓕᔭᐅᑉᐸᑕ ᖃᓄᖅ ᑕᐃᒪᓐᓇ ᐅᒥᐊᕝᕕᐊᒃᓴᐃᑦ ᓴᖅᑭᖅᑕᐃᑦ ᑕᕐᕆᔮᒃᓴᐅᓂ ᐅᑉᐸᓐᓇ ᐊᐱᕈᓐᓃᖅᓱᓂᔪᓚᐅᖅᑕᕗᑦ ᑕᑯᔨᔪᑖᒃᑯᑦ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅᓯᒪᔪᓄᑦ ᐃᓛ ᑕᐃᒃᑯᓄᖓ ᐅᕝᕙᓘᓐᓃᑦ ᐃᓄᒃᔪᐊᕐᒥᐅᓄᑦ ᐄᑦᑎᖅ-columns.jpg
Q: What inspired you to make the film “The Exiles?”
A: I had heard about the Exiles and seen the two documentaries made by CBC. I wanted to hear from the actual Inuit who were involved so I started working on this project. Once we secured funding, we went up to both communities during the dark winter season in January (even though we probably should have gone up earlier), and then we went up again in May when the daylight was constant. Then, when we learned that the Exiles had departed in July from Inukjuak, we went down to northern Québec with Larry Audlaluk and his family, Simeonie Amagoalik and Martha Flaherty and her mother.

Q: When did this happen?
A: We started the project in 2006 and finally completed it in 2008.

Q: What did you learn when you were in the communities?
A: It is appalling the hardships the Exiles went through, my heart just went out to them. My crew was entirely made up of Inuit and as I did the interviews and stories were shared, I noticed that my camera man would be in tears. When Christa started crying, I had to stop the cameras. There were definitely some emotional moments. I learned a lot from those very intense interviews. I even noticed that the whole time Simeonie Amagoalik was filmed, he never once looked at the camera. My documentary is based mainly on Simeonie’s story, with other additions.

Q: When you were growing up in Igloolik, did you hear about the relocations?
A: Not at all, I had never heard about them. When I started working on this, I found out for the first time that my parents had gone to Pond Inlet to wait for the ship so they could be moved to Resolute Bay, but the ship never arrived. I would be one of the relocatees living in Resolute Bay right now if that ship had arrived.
**Hanania Ahinungaqtitauuniq**

**Q: What do you think was hardest for the residents of Grise Fiord and Resolute Bay?**

A: The people were from Inukjuak where the sun rose daily. When they were moved up to the High Arctic, it was pure darkness. They were accustomed to hunting in the daylight, not the darkness. They had some guides from the Pond Inlet area join them to help them settle. Even my grandfather Amaroalik would travel to Resolute Bay and Grise Fiord to act as a guide. Their food, was different as well. When they arrived in the High Arctic, they found the seal meat very different and they didn’t like it at first, but they got used to it. All they ate during the winter was seals and polar bears. They are still pioneering in the High Arctic. It took 9 years to find places where there are fish, they are still discovering fish lakes to this day.

**Q: In your opinion, what impact will the monuments have on those who were affected by the relocation?**

A: The relocatees received compensation but they have never received an apology. There was a sense that the relocatees are seeking an apology. Once the monuments have been placed, I guess we’ll see what happens from there.

**Q: Do you think your film this will be useful for the descendants of relocatees?**

A: Very much so. We have it recorded and it’s here to stay.

**Q: Humit pijumalaqivit hananianik tamna qungiakhqaq “Tapkuat Ahinungaqtitauyut?”**


**Q: Qang a tahamna atuqa?**


**Q: Hunanik ilittugivihi nunaliuyunit?**

A: Aqliqnaqtut akhugutauhimayut tapkunangat Ahinungaqtitauhimayut atuqpakhimagayat, nagligiliqpiqhimayatka. Havaktitka tamaqmi Inuit apiqhuititlungaluunipkatlu unipkagiyautilugit, takuliqpaktaga.

**Q:** Piguqhaqtitlutit talvani Igloolikmi, tuhaqhim nuktiqtauyut?


**Q:** Huna ihumagiviuk akhuqnaqqaq-paaq tapkuununga nunaliuyunut Auhuittumi Qauhuittumuilu?


**Q:** Hu na ihuma giviuk akhuqnaqqaq-paaq tapkuununga nunaliuyunut Auhuittumi Qauhuittumuilu?

A: Tapkuat inuit talvangaqhimayut Inukjuakmit tamna hiiqinguqpuqthuqaktuq qau tamaat. Nuktiqtaugaukmiqaaktugai takuniagivavut.

**Q:** Ihumagiviak akhuqnaqnaq-paaq tapkuununga nunaliuyunut Auhuittumi Qauhuittumuilu?

A: Tapkuat inuit talvangaqhimayut Inukjuakmit tamna hiiqinguqpuqthuqaktuq qau tamaat. Nuktiqtaugaukmiqaaktugai takuniagivavut.

**Q:** Ihumagiviuk qungialiugat una atuqniqaqniqaq-takununga nunaliuyunut nuktigaqnaq-paaq tapkuununga nunaliuyunut Auhuittumi Qauhuittumuilu?

A: Ihumagiviuk qungialiugat una atuqniqaqniqaq-takununga nunaliuyunut nuktigaqnaq-paaq tapkuununga nunaliuyunut Auhuittumi Qauhuittumuilu.
Tudjaat is a self-titled album released in 1997 by cousins Madeleine Allakariallak and Phoebe Atagotaaalluk. It features Kajusita (When My Ship Comes In), a song written by Madeleine and John Park-Wheeler which describes the High Arctic Exiles. Madeleine and Phoebe’s late grandmother, Minnie Allakariallak, one of the original survivors of the relocation, was featured in the video which accompanies this song. The lyrics are a powerful testament to the strength and sacrifices of the High Arctic Exiles.

Nanook of the North (1922)

This film is considered one of the first feature length documentary and was met with critical acclaim during its 1922 release. Robert J. Flaherty had lived among Inuit for many years before he decided to make a feature film about the life of hunter Nanook and his family in northern Quebec. Flaherty is known to have staged many of the scenes in the film, including fishing and igloo-making. Nanook died of starvation not long after the film’s release. Descendents of Flaherty were later relocated to the High Arctic by the Government of Canada.

Randall Prescott of Rip Roar Music

Minnie Allakariallak. Photo courtesy of Madeleine Allakariallak.

Minnie Allakariallak. Piksa Tuniya taphuma Madeleine Allakariallak.
Kajusita
(When My Ship Comes In)

Left our home on Hudson Bay
On ships that took us far away
Sailing through the broken ice
Towards the shores of paradise
Where they say our new life will begin.
I can’t wait until my ship comes in.
Landing on the edge of Ellesmere
Wondering if we could survive here.
We were told that half would stay
The rest of us were on our way.
Will I see my family again?
I can’t wait until my ship comes in.
Kajusita... sail on
I can’t wait until my ship comes in.
Our final destination reached
They left us standing on the beach
Planted there like human flags
That winter’s fury turned to rags.
The hunters showed us empty hands again.
I can’t wait until my ship comes in.
Kajusita... sail on
I can’t wait until my ship comes in.
Though the story carries on
What’s done is done, what’s gone is gone
We must put the past behind
And set a course for better times.
When freedom’s lost nobody ever wins.
I can’t wait until my ship comes in.
I think I hear voices in the wind
Telling me my ship will soon come in.

Randall Prescott of Rip Roar Music,
John Park-Wheeler, and Madeleine Allakariallak.
My name is Pauloosie (PJ) Akeeagok and I have always been honoured to grow-up in the most northerly community in Canada.
rise Fiord will always be my home; it is a place that provides peace and comfort, to me and those around me. Although I haven’t been there for some time, I still dream of the community’s wonderful people, scenic landscape and bountiful wildlife. I’ve always been interested in how and why I came to grow up in Grise Fiord. My grandfather’s older brother came to Grise Fiord in 1953 from Arctic Bay to help the relocatees adjust to High Arctic living conditions. He then asked my grandfather to come up to help in 1958. In those days, younger brothers did not disobey older brothers. My father was only one year old at the time.

Although the relocation only affected me indirectly, it shaped my identity as a Canadian, and more importantly, as an Inuk. I also believe that the relocations have indirectly affected the rest of the country. This historic relocation has brought attention to our community and to the challenges of living so far north.

Although I could have chosen to see the relocations from a negative perspective, I feel a deep appreciation for the sacrifices made by those who moved and assisted with the move. By overcoming this dark moment in history, the previous generation has provided their children with many opportunities. I wouldn’t be where I am today, with a loving family, if it were not for those that settled in the community of Grise Fiord.

I strongly believe that the community will embrace the Arctic Exile Monument and that it will strengthen people’s sense of identity in the High Arctic. It will also provide economic and cultural opportunities, and national and international recognition and appreciation.

I could not be any prouder of a place to call home. There is no other place quite as beautiful, friendly or welcoming as Grise Fiord.
This photo depicts the original place where Inuit were dropped in Resolute Bay. The first year they lived in tents and snow houses such as these. Zebedee Amaruialik (far left in the background), Appiah Amaruialik (lady in amauti), George Echalook (child in far background) and Merrari Amaruialik (child in dress).

Photo courtesy of Library and Archives Canada. Gar Lunny/National Film Board of Canada collection/Library and Archives Canada / PA-191422

Una pika takúta įa ujutqutuq tapkut Inuit niuajut Qauhuittumi. Talvani hivulliqmi ukiumi tupiŋmiŋut qimuqatut. Zebedee Amaruialik (uamikhipiaq tuñatami), Appiah Amaruialik (aqnaq ałuqitqat), George Echalook (nutagaaq tuňatu uŋaqat) tamnalu Merrari Amaruialik (nutagaaq qałuqita).

Piksa Tunuyuq tapkutuq Malipjaqaviki Piqutuqaqoqivik Kanatami. Gar Lunny/Nunaqivami Qungiałuqit Kanatami katihemaya/Malipjaqaviki Piqutuqaqoqivik Kanatami / PA-191422