



WAGER BAY

ORAL HISTORY PROJECT

INTERVIEW TRANSCRIPTS

Prepared for
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Contract No. K3129-91-197
by David F. Pelly
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Photo Overleaf:
the Tavok family at
Nuvukliq, c. 1957,
by Fr. Didier

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INTRODUCTION

The interviews collected together in this volume offer an overview of Wager Bay during the 20th century. It is clear that the area around Wager Bay was used by Inuit prior to this century, but those who knew of those earlier times are gone. Taken as a whole, this is a story of a mobile people, moving in and out of the Wager Bay area, and moving from one site to the next within Wager Bay.

To some extent, there was a seasonal pattern to the camp rotation by those families living around the main body of Wager Bay, concentrating at Nuvukliq during the winter, where open water nearby facilitated the essential seal-hunt. Others, farther inland around Brown Lake (Qamanaluk), were largely sustained by caribou and musk-oxen during the winter months. A third group of Inuit, key to the history of Wager Bay, lived at its namesake Okkusiksalik, near the mouth of the Back River. It was chiefly for the purpose of establishing contact with this latter group that the Hudson's Bay Company - with noteworthy assistance from local Inuit - established a trading post at Ford Lake (Tushyuyak), near the head of Wager Bay in 1925.

The words which follow tell a multi-faceted story: of travel, of hunts both good and bad, of hungry times and happy times, of visits to the trading posts, of policemen and priests, of shamans, of life and death. These tales weave naturally one into the other, as family connections become apparent and each individual's story links up to the next. Taken together, these personal accounts provide a rich tapestry that is Wager Bay in the 20th century.

On a personal note, I want to add that it was a privilege for me to hear these stories first-hand, and to be trusted with the responsibility of conveying them. I am grateful to all those who co-operated with the project. Thank you. I hope that every one of you shares in the satisfaction of knowing that some important history is now preserved.

David F. Pelly

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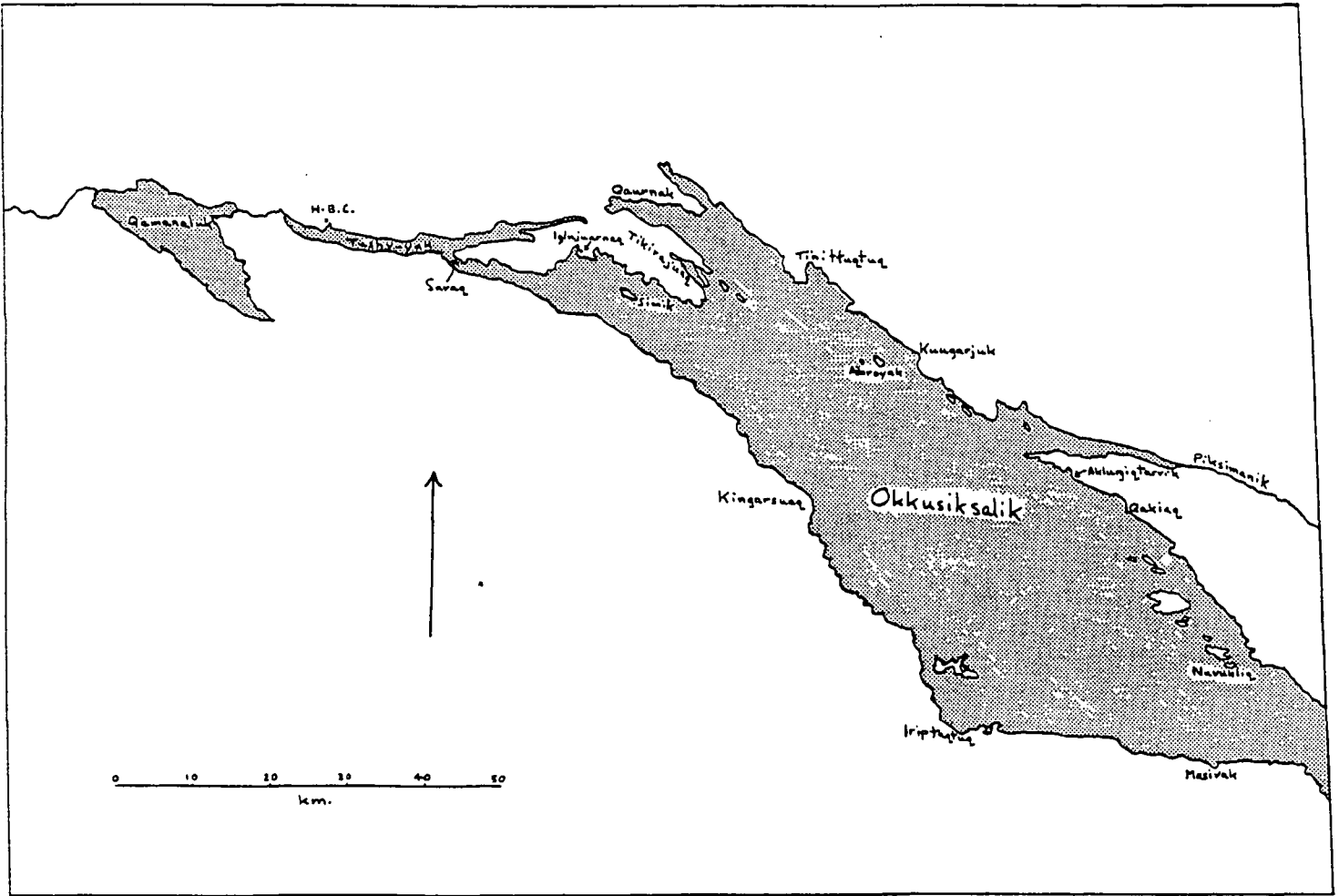
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NOTES

1. The interviews which follow were conducted during an initial trip to the Keewatin in Oct/Nov 1991, with a follow-up opportunity during a second trip in Feb 1992. The transcripts are ordered from the oldest to the youngest informant within each community.

2. What you will read is very close to being a verbatim transcript. Only minor editing was done, where it was necessary to ensure comprehension of the informant's intended meaning. Often phrases that look awkward in print are easily understood with the advantage of hearing the speaker's inflection and cadence.

3. Spelling of Inuktitut words was an inevitable problem in producing a written transcript. Usually, working with the informant and the interpreter, we made a joint effort to establish the best phonetic representation of the word as it is used in the local dialect of the informant. As a result, there are some variations from one community to another.

4. Notwithstanding the above, an attempt has been made to standardise the spellings of proper names, so the reader can ascertain when references are being made to the same person or place. Most of the names referred to during the interviews were in fact spelled (or pronounced) slightly differently on various occasions. That is simply the nature of Inuktitut.

5. Although some considerable attention was paid to word-spelling, it was felt that this concern should not be allowed to interrupt the comfortable flow of the interviews.

6. A standard style is maintained throughout the transcripts regarding the use of brackets: round brackets indicate the speaker's parenthetical thought; square brackets indicate an editor's comment for the sake of clarity.

LEONIE SAMMUR TOK

LEONIE SAMMURTOK
CHESTERFIELD INLET
NOVEMBER 14, 1991

(INTERPRETER: PAUL SAMMURTOK)

THIS IS DAVID PELLY SPEAKING, IN CHESTERFIELD INLET, ON THE 14TH OF NOVEMBER. I AM TALKING WITH LEONIE SAMMURTOK. SHE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. YOU SAID THAT YOU'VE NEVER ACTUALLY BEEN TO WAGER BAY YOURSELF, BUT I'M WONDERING IF YOU KNOW, DID OTHER MEMBERS OF YOUR FAMILY EVER TRAVEL TO WAGER BAY OR LIVE IN WAGER BAY?

A. BEFORE I WAS BORN MY PARENTS USED TO LIVE UP THERE, MY MOTHER, MY REAL MOTHER AND MY FATHER, THEY LIVED UP IN THAT AREA. LIVED UP NEAR WAGER BAY, BUT THAT WAS BEFORE I WAS BORN.

Q. OKAY, WOULD YOU GIVE ME YOUR PARENTS' NAMES, YOUR MOTHER AND YOUR FATHER?

A. MY MOTHER'S NAME WAS BETTY TAUTU AND MY FATHER'S NAME WAS JOHNNY TAMANGULUK.

Q. DO YOU KNOW ABOUT HOW LONG BEFORE YOU WERE BORN THEY WERE LIVING IN WAGER BAY?

A. THEY USED TO LIVE AROUND REPULSE BAY, THE ACTUAL BAY, BEFORE I WAS BORN AND THEY HUNTED IN THE WAGER BAY AREA FOR MUSK OX. BUT I DON'T KNOW HOW LONG BEFORE I WAS BORN IT WAS THAT THEY HUNTED IN WAGER BAY.

Q. WHERE WERE THEY WHEN YOU WERE BORN?

A. THEY LIVED IN AIVILIK, IN MALUKSITAQ, IN REPULSE BAY ON THE OTHER SIDE, THAT'S WHERE THEY WERE, IN AIVILIK, WHEN I WAS BORN.

Q. DO YOU KNOW WHAT YEAR YOU WERE BORN IN?

A. I DON'T KNOW. MY PARENTS WERE NOT WORRIED ABOUT THE YEAR.

- Q. WAS THERE A TRADING POST, A HUDSON'S BAY POST AT REPULSE?
- A. THERE WERE NO TRADING POSTS THERE IN REPULSE BAY.
- Q. SO IT WAS BEFORE 1921?
- A. YES.
- Q. DO YOU REMEMBER TRAVELLING FROM THE AIVILIK AREA DOWN TO CAPE FULLERTON OR CHESTERFIELD AREA? AT SOME POINT YOUR FAMILY MOVED TO THE CAPE FULLERTON AREA.
- A. I DON'T REMEMBER MOVING DOWN FROM AIVILIK TO CAPE FULLERTON. I STARTED TO REMEMBER THINGS AFTER I GOT TO CAPE FULLERTON.
- Q. DO YOU REMEMBER THE R.C.M.P. FROM CAPE FULLERTON GOING,... DO YOU REMEMBER IF THEY USED TO MAKE TRIPS TO WAGER BAY?
- A. I REMEMBER THAT THERE WERE TWO POLICEMEN UP IN CAPE FULLERTON AND THEY WERE, THE INUIT CALLED THEM KAYUKULUK [DEAR BROWN-HAIRED ONE] AND THE OTHER ONE KEEKIAKSIK. THAT'S WHAT THEY WERE CALLED IN INUKTITUT. BUT I REMEMBER MY FATHER GOING ON PATROL WITH KEEKIAKSIK TO REPULSE BAY BACK THEN. I REMEMBER BECAUSE I WAS GETTING TIRED OF MY FATHER BEING GONE FOR SO LONG.
- Q. DO YOU KNOW IF THE R.C.M.P. EVER ESTABLISHED A POST IN WAGER BAY?
- A. I DON'T KNOW. I HAVE NEVER HEARD WHETHER THEY ESTABLISHED A POST THERE IN WAGER BAY WHEN I WAS YOUNG.
- Q. DO YOU REMEMBER THIS SHIP?
- A. I DON'T REMEMBER WHEN THEY WERE TRAVELLING WITH SAILS ONLY. I HEARD ABOUT THE WHALERS BACK THEN TOO, BUT I DON'T REMEMBER WHETHER I SAW THEM BEFORE. BUT I HEARD ABOUT THE WHALERS BACK THEN, AROUND CAPE FULLERTON AND UP THE COAST TO REPULSE BAY.
- Q. DID YOUR FATHER EVER TELL YOU ABOUT ANY INCIDENTS IN WAGER BAY?
- A. NO, MY FATHER NEVER TOLD ME OF ANY STORIES LIKE THAT. BUT THE BUILDINGS WERE BUILT IN WAGER BAY WHEN I WAS AN ADULT, AFTER I HAD MY FIRST CHILD, NUTARATNAQ WAS MY FIRST CHILD. AND THAT WAS WHEN MY HUSBAND WAS PILOTING A SHIP FOR THEM.
- Q. FOR THEM. FOR THE HUDSON'S BAY COMPANY?
- A. THEY WORKED FOR THE HUDSON'S BAY. THEY WERE CALLED THE COMPANY BACK THEN AND THERE WAS AN INUK MANAGER THERE BACK THEN.

- Q. WHAT ELSE DO YOU REMEMBER HEARING FROM YOUR HUSBAND ABOUT TAKING THE SUPPLIES IN, PILOTING THE SHIP?
- A. I KNOW THAT MY HUSBAND SAMMUR TOK AND MY BROTHER KUSUGAK, AND KADJUK WERE WORKING ON THAT SHIP WHEN THEY STARTED BUILDING THE STORES IN WAGER BAY. THE THREE WERE WORKING ON THE SHIP WHEN THEY BROUGHT THE SUPPLIES IN TO BUILD THE BUILDINGS. AND THE INUIT MANAGER WAS IQUNGAYUK AND HE HAS A DAUGHTER IN CORAL HARBOUR. THAT'S THE DAUGHTER OF THE BAY MANAGER.
- Q. IS THAT MRS. MIKITOK BRUCE?
- A. YES. SHE HAD ONLY ONE CHILD. I WAS AN ADULT WHEN THIS HAPPENED.
- Q. WHAT KIND OF A SHIP WAS IT THAT THE THREE MEN WERE WORKING ON, THAT TOOK THE SUPPLIES IN?
- A. THE SHIP NASCOPIE WOULD COME IN TO CHESTERFIELD TO BRING IN SUPPLIES FOR COMMUNITIES LIKE REPULSE BAY, CORAL HARBOUR AND THEN A SMALLER SHIP WOULD BRING IN THE SUPPLIES TO REPULSE AND BAKER LAKE AND THE SMALLER SHIP WOULD STAY IN BAKER LAKE. IT WOULD JUST GET FROZEN IN, IN BAKER LAKE. THAT IS WHAT THESE THREE MEN WERE WORKING, BRINGING SUPPLIES FROM HERE, THAT THE BIGGER SHIP BROUGHT IN, THE NASCOPIE BROUGHT IN. AND TAKING THEM TO OTHER COMMUNITIES. THERE WAS ONE WINTER THAT IQUNGAYUK WAS THE MANAGER FOR THE YEAR. AND THE FOLLOWING YEAR A WHITE MAN CAME IN WHO MANAGED THE STORE WITH HIM.
- Q. SO THIS IS THE FIRST YEAR WHEN THE BUILDINGS WERE JUST BUILT?
- A. YES, I THINK IT WAS FOR ONE YEAR THAT THE INUIT MANAGER WAS THERE AND THEN THE SECOND YEAR THE QABLUNAQ CAME.
- Q. I KNOW FROM THE HUDSON'S BAY RECORDS THAT AFTER ABOUT EIGHT YEARS, I THINK, THE QABLUNAT LEFT AND IQUNGAYUK TOOK OVER AGAIN AS THE MANAGER. DOES THAT COINCIDE WITH YOUR MEMORY?
- A. I THINK IT MIGHT HAVE BEEN. THIS IS WHAT I'VE HEARD BUT I MIGHT BE WRONG.
- Q. DID IQUNGAYUK STAY WORKING AT THE POST AFTER, FOR SOME TIME AFTER, WHEN THE QABLUNAT HAD ARRIVED?
- A. YES. HE STAYED WORKING FOR THE BAY EVEN AFTER QABLUNAT CAME IN. WHAT HAPPENED WAS THE MANAGER WOULD LEAVE AND SOMEBODY ELSE WOULD COME IN TO REPLACE THEM BUT HE WAS ALWAYS THERE WORKING FOR THE BAY BACK THEN SO HE NEVER LEFT AFTER THEY ESTABLISHED THE POST IN TUSHYUYAK. HE KEPT ON WORKING EVEN AFTER THE QABLUNAT MANAGERS CAME IN.

- Q. AFTER A FEW YEARS THE QABLUNAT MANAGERS LEFT, WHAT HAPPENED THEN?
- A. HE STAYED ON EVEN AFTER THEY LEFT. HE HAD A HOUSE THERE. THE HOUSE WAS THERE AND HE STAYED ON MANAGING THE POST. AFTER THEY CLOSED IT DOWN HE MOVED TO CORAL HARBOUR FROM WAGER BAY. AFTER THE POST WAS CLOSED. IF HE NEEDED SUPPLIES FOR HIS POST, IQUNGAYUK HAD A SMALLER BOAT, NOT AS BIG AS A PETERHEAD, BUT IT WAS A BOAT THAT HE WOULD USE TO GET SUPPLIES FROM EITHER REPULSE BAY OR HERE TO TRADE AT HIS POST. IT WASN'T THE SAME COMMUNITY, BUT IT WAS DIFFERENT COMMUNITIES THAT HE WOULD GO TO GET SUPPLIES FROM.
- Q. DO YOU REMEMBER ANY OTHER STORIES OF WAGER BAY FROM YOUR HUSBAND, FROM HIS TRIPS THERE?
- A. THE ONLY THING THAT MY HUSBAND SAID IS THERE WAS QUITE A CURRENT IN THE ENTRANCE THERE AND HE SAID THAT IT WAS REALLY HARD TO NAVIGATE THAT CURRENT, IT'S TOO STRONG, VERY POWERFUL. AND ALSO MY HUSBAND SAID IT WAS WAY TOO FAR IN THE BAY, WHERE THEY WERE ESTABLISHING THE POST. IT WAS TOO FAR IN FOR HIM.
- Q. DO YOU KNOW WHY THEY PUT THE POST SO FAR IN?
- A. THE REASON THEY PUT THE POST IN SO FAR WAS, THE HUDSON'S BAY COMPANY HAD COMPETITION BACK THEN. THAT WAS THE REASON THEY PUT THEIR POST SO FAR INLAND, WAS THAT PEOPLE COULD GET TO THEM EASIER THAT WERE HUNTING UP THERE OR HAD TRAPS. THEY WERE TRYING TO BE ACCESSIBLE TO EVERYBODY. IT WAS EASIER FOR THEM TO TRADE FROM HERE THAN ANYWHERE ELSE. THEY WOULDN'T BE SO FAR FROM ONE GROUP OF PEOPLE. IT WAS JUST COMPETITION. AND THE COMPETITION WERE CALLED NINGIKLIIT [REVILLON FRÈRES]. ISUMATAKULUK WAS A WHITE MAN, HE WORKED FOR THE COMPETITION TO THE HUDSON'S BAY.
- Q. WHEREABOUTS WAS HE?
- A. ISUMATAKULUK WENT UP TO REPULSE BAY WHEN MY SECOND SON WAS BORN, WHEN HE WAS AN INFANT. HE WENT TO WORK UP IN REPULSE BAY FOR THE OTHER STORE. AND THE MANAGER FROM THE OTHER STORE WENT UP TO BAKER LAKE. EVENTUALLY THEY FOLDED. THEN EVERYBODY LEFT FROM THAT COMPANY.
- Q. DO YOU KNOW ANYTHING ELSE ABOUT WAGER BAY THAT YOU CAN TELL ME?
- A. I HAVEN'T HEARD VERY MUCH ABOUT WHAT HAPPENED IN WAGER BAY.
- Q. BEFORE MOVING INTO THE SETTLEMENT WHEN PEOPLE WERE ALL OVER THE PLACE, DID WAGER BAY HAVE ANY SPECIAL REPUTATION, DID PEOPLE SAY THINGS ABOUT WAGER BAY THAT SET IT IN ANY WAY APART FROM THE REST OF THE COAST?

- A. I HEARD THAT PEOPLE WOULD HUNT SEAL THROUGH THE ICE. SOME YEARS THERE WOULD BE NOT MUCH SEAL AND SOME YEARS THERE WOULD BE A LOT OF SEALS, BUT THEY ALWAYS HUNTED SEALS THROUGH THE ICE AT WAGER BAY. THAT'S WHAT I HEARD.
- Q. WAS IT UNUSUAL TO HUNT SEAL THROUGH THE ICE?
- A. NO THAT'S NOT UNUSUAL. WHENEVER THEY CAME FROM INLAND TO THE COAST, THEY WOULD BE HUNTING FOR SEAL ANYWHERE THERE'S ICE ALONG THE COAST.
- Q. I WONDER IF YOU MIGHT HAVE ANY IDEA WHAT THIS IS? [PICTURE NO. 3]
- A. I DON'T KNOW. I'VE NEVER SEEN THAT PARTICULAR KIND.
- Q. I WONDER IF I SUGGESTED SOMETHING, IF YOU WOULD HAVE ANY REACTION TO THIS ONE? AKLUNGIQTARVIK?
- A. I DON'T KNOW. I'VE NEVER SEEN THAT.
- Q. HOW ABOUT THIS ONE? [PICTURE NO. 1]
- A. I DON'T RECOGNIZE IT. . . . I THINK IT'S FOR SCRAPING. THE HANDLE IS MADE LIKE THAT - FOR SCRAPING THAT MEMBRANE?
- Q. WHAT'S IT CALLED?
- A. SIRQLIRIYOUT. THAT WAS FOR, WHEN THE SKINS ARE DRY, WE START SCRAPING IT, AND IT STRETCHES AS WE'RE SCRAPING IT. SORT OF LIKE TANNING, AND THE OTHER ONE . . . THE SAKUT WAS FOR MAKING IT SOFTER, THE SKIN SOFTER, IT'S A SCRAPER ALSO, BUT IT MAKES THE SKIN SOFTER.
- Q. AND WHICH ONE DO YOU THINK THIS IS, OR COULD IT BE EITHER ONE?
- A. PROBABLY IT'S THAT FIRST ONE, BECAUSE ITS LONGER.
- Q. IT'S ABOUT THIS LONG.
- A. IT'S THE FIRST ONE, BECAUSE THEY ARE LONGER AND THEY ARE BETTER TO WORK WITH SKINS BECAUSE THE HAND ISN'T RUBBING ON THE FUR OR THE SKIN.
- Q. ARE THERE ANY OTHER STORIES ABOUT THE WAGER BAY?
- A. MY HUSBAND ALWAYS SAID THAT THE CURRENT WHERE THE PASSAGE IS WAS VERY DANGEROUS AND MY HUSBAND BROKE HIS LEG ONE TIME WHEN HE WAS A REAL YOUNG MAN FROM AN ICE FLOE HITTING IT. THERE WERE TWO PIECES OF ICE THAT WERE CAUGHT ON SHALLOW WATER AND THEY WENT UP LIKE THIS. THEY SAW THIS BIG ICE FLOE COMING DOWN, IT WAS SPRINGTIME, THEY WERE IN A CANOE. THEY WERE

GOING BACK UP.

Q. IN WAGER BAY?

A. THEY WERE GOING BACK INTO WAGER BAY. AND THAT'S WHERE MY HUSBAND WAS LIVING AT THE TIME WITH HIS PARENTS. THEY WERE TRYING TO GO IN, WAITING FOR THE CURRENT TO START FLOWING INWARDS RATHER THAN OUT. IT WAS STILL FLOWING OUT. THEY SAW THIS BIG PIECE OF ICE. SO THEY WERE GOING TO WAIT FOR IT TO PASS THROUGH. SO THEY LANDED THEIR BOAT ON THE FLOE EDGE, BUT THERE WERE TWO BIG PIECES OF ICE THAT WERE UP FROM THE CURRENT. THEY WERE BROUGHT UPWARD. AND THEY WATCHED FOR THIS ICE THAT WAS COMING THROUGH THE PASSAGE AND WHEN THE BIG PIECE OF ICE FLOE HIT ONE OF THE THESE TWO BIG PIECES OF ICE, THEY FELL DOWN AND THE BOAT WAS WRECKED. AND MY HUSBAND BROKE HIS LEG FROM THE MAST THAT FELL. OVINIK'S TWO WIVES WERE BOTH KILLED IN THE ACCIDENT AND ONE OF THEM HAD A CHILD IN THE BACK IN HER AMAUTI AND ANOTHER, PUYATAK, A BROTHER, BUT THERE WERE OTHER PEOPLE THAT WERE KILLED IN THAT ACCIDENT. WHAT HAPPENED, THEY GOT CRUSHED BY ICE, ICE FALLING. SO MY HUSBAND ALWAYS SAID IT WAS REALLY DANGEROUS TO GO INTO WAGER BAY.

Q. SOMEBODY ELSE TOLD ME THAT SOMEWHERE ALONG THE SOUTH SIDE OF THAT PASSAGE IN ONE OF BAYS, NEAR THE ENTRANCE OF WAGER BAY, THERE IS A SHIPWRECK, A SHIP THAT HAD SOME SORT OF TROUBLE IN THAT CURRENT AND ACTUALLY SANK IN ONE OF THE BAYS. HAVE YOU EVER HEARD OF THAT?

A. I HAVE NEVER HEARD ABOUT THE SHIPWRECK. MY MEMORY IS NOT AS GOOD AS IT USED TO BE.

Q. WELL I THINK YOU REMEMBER LOTS. I'M ASKING ABOUT AN AREA OUTSIDE OF YOUR IMMEDIATE EXPERIENCE. . . . YOU'VE PROVIDED SOME USEFUL AND INTERESTING INFORMATION HERE.
I THANK YOU.

MARY NUVAK

MARY NUVAK

CHESTERFIELD INLET

NOVEMBER 14, 1991

(INTERPRETER: PAUL SAMMURTOK)

THIS IS DAVID PELLY SPEAKING, IN CHESTERFIELD INLET, ON THE 14TH OF NOVEMBER. I AM TALKING WITH MARY NUVAK. SHE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. MARY, COULD YOU START BY TELLING ME A LITTLE BIT ABOUT YOURSELF, WHERE AND WHEN YOU WERE BORN, IF YOU KNOW THAT?

A. I WAS BORN IN CAPE FULLERTON IN THE SPRING OF 1908, IN APRIL, IS WHEN I WAS BORN. . . . THEY BROUGHT ME HERE, I WAS GOING TO BE ADOPTED BY SOMEBODY HERE, SO MY PARENTS BROUGHT ME HERE. BACK THEN, THE FIRST BAY MANAGER WAS LIVING HERE THEN.

Q. AND THE R.C.M.P. POST WAS STILL AT CAPE FULLERTON, THEN, IS THAT RIGHT?

A. YES. I JUST REMEMBER FROM BEING TOLD, I WOULDN'T REMEMBER. LATER ON WHEN I WAS GROWING UP, I WAS TOLD THAT THERE WERE POLICE THERE AND A DOCTOR.

Q. DID YOU EVER TRAVEL TO WAGER BAY YOURSELF?

A. NO.

Q. DID SOME MEMBERS OF YOUR FAMILY LIVE THERE?

A. BEFORE I WAS ADOPTED, MY ADOPTIVE PARENTS WERE LIVING UP IN WAGER BAY. THAT'S BEFORE THEY MOVED HERE. MY PARENTS THAT ADOPTED ME USED TO LIVE UP IN WAGER BAY.

Q. CAN WE GET THEIR NAMES PLEASE?

A. THE MAN'S NAME WAS AGUATIK AND THE LADY'S NAME WAS NANAOUK.

Q. DO YOU KNOW ABOUT HOW MANY YEARS THEY WERE LIVING IN CHESTERFIELD INLET AREA BEFORE THEY ADOPTED YOU? ABOUT HOW LONG HAD IT BEEN SINCE THEY LEFT WAGER BAY?

A. WHEN THEY LEFT WAGER BAY THEY WENT UP INLAND OVER TOWARDS BAKER LAKE, IN THAT AREA, AND THAT'S WHERE THEY WERE. AND THEN THEY MOVED HERE WHEN THE HUDSON'S BAY POST WAS ESTABLISHED HERE. AND THEN I WAS ADOPTED AFTER THE HUDSON'S BAY HAD BEEN ESTABLISHED HERE.

Q. DO YOU KNOW WHY THEY LEFT WAGER BAY?

A. NO, THE INUIT USED TO TRAVEL TO SURVIVE, THEY HAD TO TRAVEL. SO WHEN THEY HEARD THAT THE HUDSON'S BAY WAS GOING TO OPEN A POST HERE, THAT'S WHEN THEY MOVED HERE.

Q. DID YOU HEAR ANY STORIES FROM YOUR PARENTS ABOUT LIFE IN WAGER BAY?

A. THEY DIDN'T TELL ME STORIES ABOUT LIVING IN WAGER BAY, BUT ON OCCASION I WOULD HEAR THEM TALKING ABOUT WAGER BAY, BUT BACK THEN I WAS TOO YOUNG TO NOTICE. THEY DID LIVE UP THERE AND WHEN THEY MOVED HERE, MY FATHER STARTED WORKING FOR THE BAY. AND HE WORKED HERE FOR A WHILE UNTIL HE GOT BLIND. BUT HE KNEW THE AREA UP TOWARD BAKER LAKE AND WAGER BAY; HE HAD TRAVELLED THAT ROUTE A LOT, UP AND DOWN THE COAST HERE. THEY TRAVELLED UP TO REPULSE BAY, DOWN THE COAST TO MARBLE ISLAND.

Q. WHAT CAN YOU TELL ME ABOUT THE HUDSON'S BAY TRADING POST IN WAGER BAY?

A. THE REASON WHY THEY OPENED THE POST UP IN WAGER BAY WAS FOR FOX SKINS, FOX FUR. THEY WANTED TO BE ACCESSIBLE TO TRAPPERS. THAT'S WHAT THEY WERE GOING AFTER. THEY HAD COMPETITION, SO THEY WANTED MORE PEOPLE TO TRADE WITH THEM. THAT WAS THE REASON THEY OPENED THAT POST THERE. THEY WANTED TO MAKE SURE THEY GOT THE BUSINESS.

Q. DID YOU EVER HEAR ANY STORIES ABOUT THE ARRIVAL OF THOSE QABLUNAT WHO CAME TO ESTABLISH THE TRADING POST?

A. ALL THE MANAGERS THAT WERE UP IN WAGER BAY CAME FROM HERE [CHESTERFIELD] AT FIRST. I SAW THESE PEOPLE. THEY CAME FROM HERE, THEY WERE TRANSFERRED UP TO WAGER BAY.

Q. DO YOU REMEMBER THEM LEAVING FROM HERE TO GO WITH THE SHIP, WITH THE MATERIAL TO BUILD THE POST AND SO ON?

A. I REMEMBER THE PEOPLE THAT WERE GOING TO GO BUILD IT. THERE WAS ONE PERSON AND HE HAD OTHER HELPERS.

Q. DO YOU REMEMBER ANY OF THE NAMES? THAT ONE PERSON'S NAME?

- A. THE ONES THAT I CAN REMEMBER, ONE WAS A FORMER POLICEMAN, AND ONE OF HIS PRISONERS ESCAPED, SO HE QUIT THE FORCE. AND THEN WENT TO WORK FOR THE HUDSON'S BAY. HIS NAME WAS MR. BROWN [PUKITALIITNAK]. AND THE OTHER ONE THAT I REMEMBER, WAS MR. JOE [MAKOOTOOTNAK]. I DON'T KNOW THE TWO OTHER NAMES, THE OTHER TWO MANAGERS' NAMES. THERE WERE TWO OTHERS. THE POST UP THERE CLOSED, AND THEN THEY HAD AN INUK RUNNING THE POST AFTER IT CLOSED.
- Q. DO YOU REMEMBER THE TIME PERIOD, EVEN THE DAY, WHEN THE SHIP LOADED HERE WITH MR. BROWN AND THE MATERIAL AND THEY WERE ABOUT TO LEAVE TO GO MAKE THE NEW POST. WAS THAT AN EVENT HERE AT CHESTERFIELD THAT YOU CAN REMEMBER?
- A. I DIDN'T NOTICE THAT. THEY WOULD HAVE BEEN BROUGHT BY THAT SMALLER SHIP FROM HERE TO WAGER BAY.
- Q. DID YOU EVER HEAR ANY STORIES ABOUT LIFE AT THE WAGER BAY POST OR FROM THE INUIT WHO VISITED THE WAGER BAY POST?
- A. THE ONLY THING I KNOW IS WHAT I HEARD, I'VE NEVER ACTUALLY BEEN THERE, BUT I HEARD ABOUT PEOPLE TRADING WITH THE POST FOR FOX FUR. THAT'S THE REASON WHY THE POST WAS ESTABLISHED, FOR FOX. AND PEOPLE CAME FROM REPULSE BAY AND PEOPLE THAT WERE LIVING IN WAGER BAY WERE TRADING AT THE HUDSON'S BAY POST. SO THERE WERE PEOPLE THAT CAME FROM ALL OVER TO BRING THEIR FOX SKINS, TO TRADE THEM WITH THE MANAGER OF THE HUDSON'S BAY COMPANY.
- Q. DID ESTABLISHMENT OF A POST IN WAGER BAY CHANGE THE LIFE OF THE PEOPLE LIVING AROUND WAGER BAY VERY MUCH?
- A. I'M NOT SURE, BECAUSE I WASN'T THERE. MAYBE THEY WERE HAPPY THAT THERE WAS A POST THERE BUT I HAVEN'T HEARD ANYTHING LIKE THAT, AND DIDN'T SEE IT, BECAUSE I NEVER LIVED THERE.
- Q. WHAT ABOUT THE R.C.M.P.? DID YOU EVER HEAR OF THE R.C.M.P. GOING TO WAGER BAY?
- A. THERE WERE POLICE PATROLS GOING UP THERE, THEY WENT UP BY BOAT, AND THEY WENT UP BY DOG-TEAM. THEY WOULD GO UP TO REPULSE BAY BUT I DON'T KNOW IF THEY WENT IN [TO WAGER] A LOT. THEY WENT A LOT TO CAPE FULLERTON, BECAUSE THERE'S TWO POLICE THERE. I'M NOT SURE IF THE POLICE WENT TO WAGER BAY A LOT. BUT THEY WENT UP TO REPULSE BAY TOO.
- Q. WHAT ABOUT THE MISSIONARIES FROM HERE, DO YOU REMEMBER IF THEY WENT UP TO WAGER BAY?
- A. I REMEMBER THE FIRST BISHOP FOR THIS DIOCESE, THAT HE WAS HERE AND THERE WERE OTHER PRIESTS HERE. AND THEY TRAVELLED UP TO

WAGER BAY, TO CONDUCT CHRISTENINGS, BAPTISMS, STUFF LIKE THAT. THE PRIESTS DID TRAVEL A LOT. THEY TRAVELLED UP TO WAGER BAY.

Q. DO YOU KNOW IF A PRIEST EVER LIVED UP THERE? STAYED WITH THE FAMILIES FOR THE WHOLE WINTER?

A. I'M NOT SURE. IF A PRIEST LIVED THERE, I HAVEN'T HEARD. BUT I KNOW OF ONE THAT LIVED PAST BAKER LAKE. BUT IN WAGER BAY I DON'T. I KNOW OF PRIESTS GOING UP TO CONDUCT BAPTISMS AND STUFF LIKE THAT, BUT I'M NOT SURE IF THERE WAS ONE PRIEST THAT WAS LIVING THERE ALL THE TIME.

Q. DO YOU REMEMBER HEARING SECOND HAND FROM PEOPLE, ANY OTHER STORIES ABOUT INCIDENTS IN WAGER BAY?

A. ARE YOU ASKING ABOUT... MAYBE YOU MIGHT HAVE HEARD ABOUT PEOPLE DYING IN THAT ICE COLLAPSING ON PEOPLE. IS THAT WHAT YOU'RE ASKING ABOUT?

Q. I WASN'T ASKING SPECIFICALLY ABOUT THAT, BUT WHY DON'T YOU TELL US WHAT YOU KNOW ABOUT THAT INCIDENT?

A. I'M NOT SURE ABOUT WHAT HAPPENED IN THAT ACCIDENT. I JUST KNOW THAT THERE WAS A HUDSON'S BAY POST THERE.

Q. WHEN YOU HEARD PEOPLE, ESPECIALLY THE HUNTERS AND THE FAMILIES MOVING IN OFF THE LAND FROM ALL UP AND DOWN THE COAST, AND YOU HEARD ABOUT THE DIFFERENT PLACES, DID WAGER BAY STAND OUT AS BEING DIFFERENT IN THE MINDS OF INUIT, DIFFERENT FROM OTHER AREAS IN ANY WAY?

A. NO THERE WAS NO SPECIAL STORIES THAT WERE SAID ABOUT WAGER BAY FROM PEOPLE THAT LIVED THERE. PEOPLE WERE NOMADIC, THEY TRAVELLED TO SURVIVE, TO HUNT, SO IT WASN'T ALL THE TIME THAT PEOPLE LIVED THERE. PEOPLE HAD TO MOVE TO SURVIVE, AND THAT'S WHAT THEY DID, THEY MOVED. I DON'T REMEMBER ANYBODY TELLING ANYTHING SPECIAL. IT WAS NOT LIKE TODAY, WHEN WE LIVE IN ONE COMMUNITY. BACK THEN, THEY HAD TO TRAVEL NOT LIKE TODAY, THEY CAN LIVE IN A COMMUNITY.

Q. DO YOU EVER REMEMBER SEEING A SHIP THAT LOOKED LIKE THIS?

A. IS THIS A SMALL SHIP?

Q. SMALLER THAN NASCOPIE BUT BIGGER THAN A WHALEBOAT; IT'S PROBABLY 100 FEET LONG.

A. THE SHIP, AFTER THE NASCOPIE UNLOADED, THE SMALLER SHIP DELIVERED SUPPLIES UP TO BAKER LAKE, WAGER BAY, REPULSE BAY AND CORAL HARBOUR.

Q. AND YOU REMEMBER THAT SCHOONER?

- A. THAT'S THE SHIP THAT USED TO DELIVER SUPPLIES AFTER THEY WERE UNLOADED - THE SHIP'S NAME WAS CALLED SCHOONER GALAK. IT WAS A SMALLER SHIP BUT IT WASN'T REALLY THAT SMALL. THE PICTURE YOU HAVE IS IDENTICAL TO THE SHIP THAT I'M TALKING ABOUT.
- Q. I REALLY DON'T HAVE ANY MORE QUESTIONS, BUT JUST TO ASK ONE MORE TIME, IS THERE ANYTHING ELSE ABOUT WAGER BAY THAT YOU KNOW?
- A. I WASN'T WORRIED ABOUT THAT PART OF THE LAND SO I DON'T KNOW OF ANY STORIES.

HELEN NAITOK

HELEN NAITOK
CHESTERFIELD INLET
NOVEMBER 14, 1991

(INTERPRETER: PAUL SAMMURTOK)

THIS IS DAVID PELLY SPEAKING, IN CHESTERFIELD INLET, ON THE 14TH OF NOVEMBER. I AM TALKING WITH HELEN NAITOK. SHE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. DO YOU KNOW WHEN YOU WERE BORN?

A. I WAS BORN IN THE WINTER, BUT I DON'T KNOW WHAT YEAR.

Q. DO YOU KNOW WHERE YOU WERE BORN?

A. I WAS BORN AROUND GJOA HAVEN? WE WERE LIVING AROUND GJOA HAVEN. [PROBABLY BACK RIVER]

Q. DO YOU REMEMBER LEAVING GJOA HAVEN WITH YOUR FAMILY?

A. WE DIDN'T LIVE RIGHT IN GJOA HAVEN. BUT WE LIVED AROUND THE AREA, MAYBE ON THE MAINLAND. BUT PEOPLE FROM GJOA HAVEN WOULD COME IN TO GET THINGS FROM MY FATHER.

Q. DID YOUR FAMILY LEAVE THAT AREA AND TRAVEL TO WAGER BAY? OR TO NAUJAT OR TO SOME OTHER PLACE?

A. AFTER WE LEFT THE GJOA HAVEN AREA WE WENT TO A RIVER CALLED ITIMNAJUQ. . . . THERE'S A RIVER THERE AND WHAT WE DID WAS WE MADE DRIED FISH AND THEN HUNTED FOR CARIBOU FOR CLOTHING IN THE FALL WHEN THE FUR IS STILL THICK. BUT THIS PARTICULAR PLACE IS A HILL AND IF YOU'RE GOING TO PUT UP A TENT ON IT YOU CAN'T HAVE CHILDREN BECAUSE IT'S TOO MUCH OF A CLIFF. IT LOOKS LIKE THERE'S FALLS THERE TOO. SO MY PARENTS WOULD TELL US NOT TO PLAY ALONG THE RIVER BANK BECAUSE IT WAS TOO DANGEROUS. . . . WHAT WE DID WAS WE WOULD BE IN THE RIVER BASIN WHERE THERE'S LESS FLOW, AND CATCH FISH WITH KAKIVAK. WE THEN WOULD GATHER THEM ALL INTO ONE BIG WEIR THAT WE BUILT.

- Q. AND DO YOU KNOW WHERE YOUR FAMILY MOVED TO FROM THERE? DID YOU KEEP TRAVELLING, WHERE DID YOU GO TO NEXT?
- A. I'M REMEMBERING ABOUT MY FATHER AND HOW MUCH MY FATHER LOVED ME. WE WOULD TRAVEL ANYWHERE, I WOULD GO WITH HIM, WITH MY FATHER, AND I HAD ONE BROTHER THAT WAS NAMED AFTER ONE OF MY OTHER SONS, OOKOOTAK. BUT WHERE WE TRAVELLED, I WOULD GO WITH MY FATHER TO ANY OF THE HUNTING AREAS, BUT MY FATHER WOULD ALWAYS TAKE ME ALONG. WE WERE RELATED TO NUGJUGALIK. [NUGJUGALIK WAS SIVANIQTOQ'S HALF-SISTER, SAME FATHER. SEE ALSO SIVANIQTOQ, IN REPULSE BAY.]
- Q. DID YOUR FAMILY TRAVEL DOWN TO WAGER BAY? DID YOU MOVE TO WAGER BAY AREA?
- A. WE MOVED INTO WAGER BAY IN THE SPRING AND MY UNCLE ADOPTED, HE WAS MARRIED, BUT SHE COULDN'T CONCEIVE KIDS, SO THEY ADOPTED A YOUNG MAN THAT HAD LOST BOTH PARENTS. WE SPENT THE SUMMER THERE AND MAYBE IN THAT SAME YEAR IN THE WINTER WE CAME DOWN HERE FROM WAGER BAY WITH KREELAK, AND MY AUNT AKNALUKTEETAK.
- Q. WHAT WAS YOUR FATHER'S NAME?
- A. MY FATHER'S NAME WAS KIMALIADJUK. . . . AND MY MOTHER'S NAME WAS AMAGUNUAK. I NAMED ONE OF MY DAUGHTER'S KIDS AMAGUNAUAK.
- Q. AND ABOUT HOW OLD WERE YOU THIS TIME WHEN YOU ARRIVED IN WAGER BAY?
- A. I DON'T REMEMBER, I DIDN'T NOTICE HOW OLD I WAS WHEN I WAS LIVING UP THERE, I GOT MY FIRST CHILD UP CLOSE TO BAKER LAKE. I WAS RAISED BY MY FATHER, SO HE WAS THE ONE I WASN'T AFRAID OF. I NAMED MY SON AFTER MY FATHER. SO WHENEVER MY SON ASKED ME TO GO HUNTING, I WAS ALWAYS HAPPY.
- Q. DID YOU EVER MOVE BACK TO WAGER BAY? DID YOU LIVE IN WAGER BAY AGAIN AFTER THAT ONE YEAR WHEN YOU WERE YOUNG?
- A. I NEVER RETURNED.
- Q. DO YOU REMEMBER ANYTHING ABOUT WAGER BAY? DO YOU REMEMBER ANYTHING THAT HAPPENED THERE?
- A. I KNOW SOME NAMES THAT WERE THERE - SIUDLUQ, AMAUYAK, IQUNGAYUK, SEETATEE. WE TRAVELLED WHERE THERE WERE CARIBOU. I NEVER LIKED SEAL MEAT BECAUSE THE MEAT WAS TOO DARK. I DIDN'T LIKE THE LOOK OF IT, IT DIDN'T APPEAL TO ME.
- Q. THESE PEOPLE WERE IN WAGER BAY WHEN YOU WERE THERE?

A. YES, THESE WERE PEOPLE WHO WERE UP THERE. BUT I REMEMBER MY FATHER INFLECTING WOUNDS ON HIMSELF. MAYBE I HAD A YOUNGER SISTER TOO, BUT I'M NOT SURE, BUT I REMEMBER MY FATHER.

Q. GO ON.

A: IT WAS FROM INFECTION AND HIS LEG WAS, HE HAD SOMETHING WRONG WITH HIS WOUND AND IT INFECTED THE LEG AND HE WAS TRYING TO DRAIN THE PUS OUT OF HIS LEG. SO I REMEMBER THAT WOUND BUT AFTER THAT I DON'T REMEMBER WHAT HAPPENED. . . . I REMEMBER ONE TIME, IT WAS IN THE SUMMER THIS HAPPENED. WHAT HAPPENED WAS, HE WAS SITTING ON THE CARIBOU SKIN THAT WE WOULD SLEEP ON AS A MATTRESS, BUT WHAT HAPPENED, I COULD SEE THIS STUFF COMING OUT OF HIS LEG, AND I HEARD HIM YELLING IN PAIN, WHEN HE WAS PUTTING STUFF ON HIS WOUNDS. I CAN REMEMBER THAT VERY WELL.

Q. DO YOU KNOW WHAT HAPPENED TO HIM TO CAUSE THIS? DID HE HAVE AN ACCIDENT WHILE HE WAS HUNTING, OR WHAT HAPPENED IN THE BEGINNING TO START THIS?

A. I'M NOT SURE WHAT HAPPENED TO CAUSE THE INFECTION IN THE LEG. WHY HE COULDN'T WALK ANY MORE. BUT ONE TIME MY GRANDMOTHER SAID IF I DIE, MY SON WILL START WALKING AGAIN. AND I BELIEVE THAT WHEN ELDERS SAY THAT, THESE ARE VERY POWERFUL STATEMENTS AND SOMETIMES THEY WORK.

Q. AND DID THAT IN FACT HAPPEN? DID YOUR GRANDMOTHER DIE AT THAT TIME?

A. AFTER SHE DIED, MY FATHER STARTED TO WALK AGAIN BUT I DON'T REMEMBER, I WAS TOO YOUNG TO REMEMBER A LOT OF IT, BUT I REMEMBER HIM WALKING AGAIN. IN TUSHYUYAK, SIVANIQTOQ'S FATHER DIED, AND TWO OTHERS ALSO.

Q. WHAT DID THEY DIE OF?

A. I'M NOT SURE WHAT THESE PEOPLE DIED OF. IT MIGHT HAVE BEEN SEAL MEAT. THAT MIGHT HAVE BEEN WHAT CAUSED THEIR DEATH. BUT THERE WAS ONE WHITE MAN NAMED JOE WHO WAS LIVING THERE WHEN I WAS YOUNG. WHEN MY MOTHER CAUGHT THE SMALL FISH, SHE WOULD CUT IT UP AND FEED IT TO THE CHILDREN OR THEY CAUGHT FISH IN THE NETS AND THEY WOULD TAKE THE SKIN OFF AND EAT THE MEAT. IT WAS HARD TO GET MEAT THEN, WE ATE WHAT WE COULD GET.

Q. DO YOU REMEMBER ANYTHING ELSE ABOUT THE QABLUNAQ THAT WAS AT TUSHYUYAK?

A. JOE WAS THE BAY MANAGER THERE, HE WAS MANAGING THE POST THERE AND HIS SON WAS TATTUINEE IN RANKIN INLET. THERE WAS ANOTHER WHITE PERSON THERE ALSO, BUT I DON'T REMEMBER THE NAME.

- Q. DID YOUR FATHER TRADE AT THE POST THERE IN WAGER BAY?
- A. WHENEVER THEY GOT TO THE POST THE MANAGER WOULD. . . THEY DID SOME TRADING WITH THEM, BUT MY FATHER, HE DIDN'T, THEY WERE GIVING HIM FREE SUPPLIES, THOSE BIG BROWN SACKS THAT THEY PUT POTATOES IN, THEY WOULD FILL THE SUPPLIES LIKE THAT BUT WE ALSO TRADED FOX AND WOLF AND STUFF LIKE THAT AT THE POST. BUT MY FAVOURITES WERE CANDIES, CHOCOLATES, GUM. I REALLY ENJOYED THAT! GUM AND CANDY, THEY TASTED SO GOOD. . . . I NEVER LIKED CIGARETTES BACK THEN BUT MY HUSBAND STARTED TO BUY THINGS FOR ME AND BOUGHT ME CIGARETTES, AND I DIDN'T LIKE THEM, BUT EVENTUALLY I STARTED TO GET USED TO THE TASTE AND HAVE BEEN SMOKING SINCE THEN.
- Q. YOU SAID THAT THE TRADER AT THE POST GAVE YOUR FATHER THESE BAGS OF SUPPLIES WITHOUT HIM TRADING. WAS THE ARRANGEMENT THAT HE WAS SUPPOSED TO PAY HIM BACK WITH FOX SKINS OVER THE NEXT YEAR? OR WAS IT JUST FREE FOOD THAT HE PROVIDED?
- A. THEY WOULD TRADE WHEN WE FIRST ARRIVED AT THE POST. THE MANAGER WOULD GIVE US FOOD TO EAT WHEN WE GOT THERE. THAT WAS WHAT WAS HAPPENING. I REMEMBER WHEN WE CAME DOWN FROM WHEREVER TO HERE THE MANAGER WOULD GIVE US FOOD SO THAT WE WOULD HAVE SOMETHING TO EAT. AND THAT HAPPENED AT BAKER LAKE TOO. I REMEMBER ONE TIME THAT MY FATHER PLAYED JOKES, BUT THEY GREW UP TOGETHER AND THAT'S WHAT THEY DID TO THEIR FRIENDS. ONE TIME I REMEMBER WHEN I WAS PREGNANT MY FATHER AND [?] WERE WRESTLING AND MY FATHER ENDED UP ON THE BOTTOM SO I PULLED HIS LEG TO GET HIM OFF MY FATHER. SO THEY SAID, "DON'T WRESTLE WITH HIM WHEN HIS DAUGHTER IS AROUND."
- I REMEMBER ONE TIME ANAKAK WAS VISITING AT MY FATHER'S PLACE AND HE STARTED ASSUALTING HIS WIFE. I TRIED TO STOP HIM FROM BEATING UP HIS WIFE, BUT EVENTUALLY HE STOPPED.
- Q. GOING BACK TO WAGER BAY, HOW MANY WINTERS DID YOU SPEND AROUND TUSHYUYAK?
- A. WHEN WE CAME DOWN, I HAD NO KIDS THEN, WHEN I WENT BACK I HAD TWO KIDS, WHEN WE WENT BACK TO WAGER BAY, AND WE SPENT THREE WINTERS THERE.
- Q. THE SECOND TIME?
- A. YES. AFTER WE WENT BACK.
- Q. AND WHAT PART OF WAGER BAY THEN, WERE YOU AROUND TUSHYUYAK OR OUT IN THE MAIN PART OF WAGER BAY?
- A. ONE OF KOPAK'S OLDER BROTHERS HAD SHOT HIMSELF, THAT'S WHEN WE WERE ON OUR WAY, IN THE SPRING, BACK TO WAGER BAY. MY 2ND CHILD RAMONA WAS 5 MONTHS OLD. I REMEMBER THAT BECAUSE I WAS

PARALYSED, MY LEGS WERE PARALYSED, I COULDN'T WALK FOR A WHILE.

Q. WHEN YOU WENT BACK TO WAGER BAY WHO WAS THE QABLUNAQ AT THE TUSHYUYAK POST THEN? WAS IT A NEW PERSON?

A. THERE WERE THREE. THERE WAS IQUNGAYUK AND TUINUQ AND AVAQSAQ AT THE POST.

Q. THREE INUKS?

A. THREE INUKS, YES.

Q. WHEN YOU WERE A SMALL GIRL, BEFORE YOU HAD CHILDREN, AND YOU WERE THERE AT TUSHYUYAK WITH YOUR FATHER, DO YOU REMEMBER THE SHIP, THE SUPPLY SHIP ARRIVING?

A. YES. I REMEMBER THAT SUPPLY SHIP.

Q. WHAT CAME IN ON THE SHIP? WHAT SUPPLIES ARRIVED ON THE SHIP? DO YOU REMEMBER?

A. THE SHIP BROUGHT SUPPLIES FOR THE BAY, THE POLICE, BUT WE WERE TRAVELLING BETWEEN HERE AND BAKER LAKE. WE WENT TO PICK UP MY FATHER'S EQUIPMENT WHICH WAS BETWEEN HERE AND BAKER LAKE. . . . AND WE WENT FOR CELEBRATIONS DURING THAT YEAR.

Q. DO YOU KNOW WHERE?

A. TO BAKER LAKE. FATHER RIO HAD A NICE VOICE AND WE LIKED HIM VERY MUCH. WE WERE STAYING WITH HICKS, THE MANAGER, BUT ENDED UP STAYING AT THE FATHER'S PLACE.

Q. WHAT ELSE CAN YOU TELL ME ABOUT WAGER BAY?

A. I'M TIRED OF TALKING.

Q. OKAY. THANK YOU.

GUY AMAROK

GUY AMAROK

CHESTERFIELD INLET

NOVEMBER 13, 1991

(INTERPRETER: PAUL SAMMURTOK)

THIS IS DAVID PELLY SPEAKING, IN CHESTERFIELD INLET, ON THE 13TH OF NOVEMBER. I AM TALKING WITH GUY AMAROK. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. COULD YOU START BY TELLING ME ABOUT YOUR PARENTS?

A. MY PARENTS USED TO TRAVEL AROUND HERE, ALONG HERE, ALONG THE NORTH SIDE OF THE MAIN BODY OF WAGER BAY. THEY HAD A CAMP UP AROUND THIS AREA HERE. I REMEMBER DOUGLAS BAY FROM WHEN I WAS A VERY YOUNG, YOUNG CHILD. AND THEN WE MOVED UP THE INLET TO SOME PLACE OVER HERE (TUSHYUYAK) WHERE THERE WERE HOUSES.

Q. OKAY, THAT'S PROBABLY THE OLD WAGER POST, WHICH WAS RIGHT THERE.

A. THAT'S WHERE WE TRAVELLED TO. WHEN WE CAME UP FROM CHESTERFIELD, WE WENT INTO THE POST, THE OLD WAGER POST, AND THEN MOVED UP THE RIVER HERE INTO BROWN LAKE, THAT'S THIS INLET HERE, UP TO BROWN LAKE. THAT I REMEMBER VERY WELL.

Q. DO YOU KNOW ABOUT HOW OLD YOU WERE WHEN YOU DID THAT TRIP?

A. ROUGHLY SIX, MAYBE A LITTLE MORE. I REMEMBER THE PEOPLE THAT CAME FROM REPULSE BAY WOULD COME DOWN HERE AND COME IN THROUGH DOUGLAS BAY, INTO WAGER BAY.

Q. AND YOUR FAMILY WAS ALREADY HERE, WHEN PEOPLE WERE ARRIVING? YOU WERE ALREADY CAMPED HERE?

A. IT MIGHT HAVE BEEN ON ONE OF THESE ISLANDS [NUVUKLIQ].

Q. DO YOU KNOW WHAT YEAR YOU WERE BORN IN?

A. I WAS BORN IN 1932 BETWEEN HERE AND BAKER LAKE.

- Q. BETWEEN CHESTERFIELD AND BAKER LAKE?
- A. YES. I REMEMBER MOVING UP TO WAGER BAY BY PETERHEAD IN THE SUMMERTIME. I WAS OLD ENOUGH. I REMEMBER IQUNGAYUK, WHO WAS THE POST MANAGER AT THE TIME, HE WAS AN INUK AND HAD A WIFE THERE WITH HIM. AND I REMEMBER THAT THEY HAD A HOUSE AND THE STORE AND THE WAREHOUSE WHEN WE FIRST MOVED UP.
- Q. WHEN YOU SAY THAT YOU REMEMBER GOING UP BY PETERHEAD IN THE SUMMER, WAS THAT WHEN YOUR FAMILY MOVED TO LIVE IN WAGER BAY FOR A WHILE, OR WERE YOU JUST VISITING FOR THE SUMMER AND CAME BACK TO CHESTERFIELD AT THE END OF THE SUMMER, AT THE END OF THE BOATING SEASON?
- A. WHEN WE CAME UP IN THE SUMMERTIME, WE SPENT THE SUMMER AT THE POST WITH THE FAMILY, IQUNGAYUK'S FAMILY. AND IN THE WINTERTIME WE MOVED UP TO WHERE OTHER PEOPLE WERE LIVING. I REMEMBER, I WAS YOUNG, BUT WHAT MY FATHER DID WAS WRAP ME IN CARIBOU SKIN SO I COULD STAY WARM, AND TIED ME DOWN TO THE KAMOTIK. THAT'S HOW WE TRAVELLED.
- Q. ABOUT HOW FAR INLAND?
- A. I DON'T KNOW EXACTLY WHERE IT IS. MAYBE SOMEWHERE IN HERE. BUT I REMEMBER THAT WE WERE EATING MUSK OX FOR FOOD. THERE WERE MUSK OX IN THAT AREA. WE HAD MUSK OX FOR FOOD AT THAT TIME.
- Q. THE AREA IN QUESTION IS ABOUT 100 KILOMETRES NORTHWEST FROM BROWN LAKE.
- A. WE TRAVELLED BY DOG TEAM FROM THE POST UP TO WHERE THE INUIT WERE. BUT WE SLEPT ONE NIGHT OUT ON THE LAND. WE WERE TRAVELLING VERY FAST BY DOG-TEAM, SO WE SLEPT ONE NIGHT AND THEN REACHED THE OTHER INUIT THE NEXT DAY.
- Q. AND WHAT IS THE NAME OF THAT AREA?
- A. KUGAJUK.
- Q. CAN I HAVE YOUR FATHER'S NAME?
- A. KREELAK.
- Q. DO YOU REMEMBER THE NAMES OF ANY OF THE OTHER FAMILIES LIVING UP HERE [KUGAJUK] AT THAT TIME?
- A. I REMEMBER THESE PEOPLE'S NAMES - KAMOOQAK, IKSATITAK, UKAYUITOK AND PISUYUITOK. WHAT HAPPENED TO IKSATITAK WAS, HE WAS DRIVING HIS DOG TEAM THROUGH FOG AND HE WENT OVER A CLIFF AND HE WAS PARALYSED BY THE ACCIDENT, BUT UKAYUITOK WASN'T VERY OLD THEN, HE WAS PRETTY YOUNG. HE WAS A YOUNG MAN THEN.

BUT KAMOOQAK HAS TWO CHILDREN IN RANKIN INLET, TWO DAUGHTERS THAT LIVE IN RANKIN INLET.

Q. HOW MANY WINTERS, OR HOW MANY YEARS, DID YOU SPEND IN THIS AREA [KUGAJUK]?

A. WE LIVED IN THIS AREA DURING THAT WINTER ONLY AND IN THE SUMMERTIME WE HIKE BACK TO THE POST AND IT WAS RIGHT IN THE SUMMERTIME BECAUSE I REMEMBER THERE WERE LOTS OF MOSQUITOES WHEN WE WENT BACK TO THE POST. IT WAS MAYBE DURING 1936 OR 1937 THAT WE SPENT [AT KUGAJUK]. THAT'S WHERE WE SPENT OUR WINTERS DURING THOSE YEARS. THIS IS CALLED OKKUSIKSALIK AND THAT'S CALLED TUSHYUYAK. [ON THE MAP].

Q. SO CAN WE CONTINUE? WHAT HAPPENED? YOU CAME DOWN TO THE POST, AND IQUNGAYUK WAS LIVING THERE WITH HIS FAMILY, LOOKING AFTER THE POST? DID YOU STAY AROUND THIS AREA AFTER THAT?

A. WE SPENT THE SUMMER RIGHT HERE, AT THE POST, WITH MY FATHER'S YOUNGER BROTHER, HIS NAME WAS OKPIK. THIS IS WHERE WE SPENT MOST OF THE SUMMER AND THE FALL. AND THEN IN WINTERTIME WE MOVED FROM THE POST DOWN TO THESE ISLANDS HERE [NUVUKLIQ]. THERE WERE OTHER PEOPLE WHO HAD COME FROM REPULSE BAY WHEN WE MOVED THERE. THESE PEOPLE WERE POOJUUT, ULIQ AND ATAQ. THESE THREE WERE MEN, AND ITIMANIK WAS MY AUNT. ATAK AND ITIMANIK WERE MARRIED. THIS IS WHERE WE SPENT THE WINTER.

Q. WHAT WAS THE NAME THAT YOU USED FOR THIS AREA WHERE YOU SPENT THAT WINTER?

A. THE ISLAND'S NAME WAS NUVUKLIQ? THAT'S WHERE WE SPENT THE WINTER.

Q. WAS IT CLOSE TO THE FLOE EDGE? DO YOU REMEMBER THAT?

A. YES. I HEARD WHEN THEY WERE COMING IN THROUGH THERE, THERE WAS A BOAT THAT WAS LOST THROUGH CURRENT IN THE WHIRLPOOL. I HEARD A BOAT WAS LOST THROUGH A WHIRLPOOL THERE. WE LIVED OVER IN THIS AREA [NEAR IRIPTAQTUQ] TOO AT ONE POINT. AND I REMEMBER ONE PARTICULAR AREA SOMEWHERE IN HERE. WHEN THE TIDE CHANGES, WHEN THE TIDE GOES OUT, IT TURNS INTO AN INLET OR A LITTLE BAY. AND WHEN THE TIDE GOES OUT, THERE'S LIKE A RIVER, TURNS INTO A RIVER AND THEN FISH WOULD GET TRAPPED IN THERE. AND IT'S VERY SILTY. I REMEMBER PEOPLE WERE CATCHING FISH BUT IT'S REALLY SO SILTY, IT WAS DIRTY.

Q. DO YOU REMEMBER THE NAME OF THAT PLACE?

A. NO, I DON'T REMEMBER THE NAME, BUT I REMEMBER WHAT IT TURNED INTO WHEN DIFFERENT TIDES CAME IN. WHEN THE TIDE WENT OUT THERE WAS A LITTLE POND, WITH A RIVER, A SMALL CREEK, FEEDING INTO IT. WHEN THE TIDE CAME IN, IT TURNED INTO AN INLET.

- Q. I'M WONDERING IF THIS MIGHT BE THE NAME HERE, IRIPTAQTUQ?
- A. NO, I DON'T KNOW IF IT'S THE NAME. AROUND HERE THERE'S LIKE AN INLET. WE USED TO GO FISHING IN THAT PARTICULAR AREA, IT WAS QAURNAK. I REMEMBER QAURNAK, I'VE GONE TO IT, TOO, TO GO FISHING, BUT I WAS REALLY CLOSE TO THE SALTWATER. BUT I DO REMEMBER THAT IN THE FALL I USED TO GO FISHING.
- Q. WAS THERE ANY QABLUNAT AT THE POST WHEN YOU VISITED WITH YOUR FAMILY?
- A. THERE WAS NO QABLUNAT AT THE POST, THERE WAS JUST AN INUK.
- Q. HOW OLD WERE YOU WHEN YOUR FAMILY LEFT THE WAGER BAY AREA?
- A. WE SPENT THE WINTER UP HERE THAT TIME AND THEN WE MOVED BACK IN THE SUMMER. AFTER WE HIKE FROM OVER HERE, WE MOVED FOR THE WINTER DOWN TO NUVUKLIQ. AND THEN WE SPENT THE WINTER THERE. THE WHOLE WINTER. AND THEN FROM THERE WE MOVED BACK DOWN TO CHESTERFIELD, THAT'S WHEN WE MOVED TO CHESTERFIELD. I DON'T REMEMBER THE AGE I WAS THEN.
- Q. SO YOU LIVED WITH YOUR FAMILY IN WAGER BAY FOR TWO WINTERS OR MAYBE THREE WINTERS, BUT NOT FOR MUCH LONGER THAN THAT?
- A. YES.
- Q. BY THE TIME YOU WERE A TEENAGER, ALMOST A YOUNG MAN, YOUR FAMILY HAD LEFT WAGER BAY AND I GUESS THEY WERE DOWN HERE, THEY LEFT WAGER BAY BEFORE YOU WERE A TEENAGER? IS THAT RIGHT?
- A. YES. THIS IS NOT RELATED TO WAGER BAY, BUT IN 1942 AFTER WE CAME FROM HERE, WE WENT UP 60 MILES FROM HERE, NORTH OF, IT'S LIKE A SALT WATER LAKE CALLED AMUKTUK. THAT IS WHERE WE SPENT THE WINTER.
- Q. WHEN YOU WERE LIVING IN THESE DIFFERENT PLACES IN WAGER BAY, WHAT KIND OF DWELLINGS WERE YOU USING? IN THE WINTER, I PRESUME IT WAS AN IGLOO, BUT IN THE SUMMER?
- A. IN THE WINTER WE LIVED IN IGLOOS. IN THE SUMMER WE HAD TENTS THAT WERE CANVAS TENTS. BEFORE WE MADE THE MOVE UP TO WAGER BAY, I HEARD ABOUT PEOPLE LIVING IN CARIBOU TENTS AND SEALSKIN TENTS. THAT WAS AROUND CHESTERFIELD. THAT WAS BEFORE WE MOVED AROUND THIS AREA.
- Q. DURING THE TIME THAT YOU SPENT HERE, DID YOUR FAMILY, YOUR FATHER, HUNT FOR CARIBOU?
- A. HE HUNTED CARIBOU, AROUND TUSHYUYAK. AND WE HUNTED CARIBOU OVER HERE TOO [TO WEST].

IN NUVUKLIQ THERE WAS A HOUSE BUILT BY INUIT PEOPLE FROM REPULSE BAY.

Q. DO YOU REMEMBER SEEING THAT HOUSE?

A. I NEVER SAW IT. NO, I HEARD ABOUT IT. THIS BUILDING WAS BUILT FOR OVERNIGHT STAYS. IT WASN'T TOO LONG AGO. BUT THAT'S WHAT IT WAS BUILT FOR, JUST FOR HUNTERS PASSING THROUGH. IT WASN'T BUILT WAY BACK THEN BUT VERY RECENT.

Q. WHEN YOU STAYED WITH YOUR FAMILY AROUND THE TRADING POST, DID YOU STAY IN ONE OF THE BUILDINGS, OR IN A TENT OR IGLOO?

A. WE LIVED IN PART OF A BUILDING IN ONE OF THE PORCHES. IT WAS PROBABLY AT THE MANAGER'S HOUSE. THERE WAS ANOTHER FAMILY THAT LIVED IN A PART OF THE BUILDING WITH US; IT WAS DONAT ANAWAK. BUT I REMEMBER THAT MY PARENTS AND MYSELF AND DONAT'S FAMILY WERE LIVING IN THE PORCH AND THE POST MANAGER WOULD HAVE HIS ROOM WITH HIS WIFE IN THAT BUILDING.

Q. CAN YOU TELL ME IN THAT PICTURE WHICH BUILDING IT WAS?

A. I THINK THIS IS THE HOUSE THAT WE WERE LIVING IN. [POINTS TO THE ORIGINAL TRADER'S HOUSE]. AND ONE OF THESE OTHER TWO I REMEMBER WERE EITHER A WAREHOUSE OR A STORE. AND OFF TO THE SIDE THERE USED TO BE AN outhouse. THE REASON WHY I REMEMBER THE outhouse WAS THERE WAS ONE WOLF THAT KEPT COMING BACK AND THE MANAGER'S DOGS WOULD GET INTO FIGHTS WITH IT, BUT NEVER KILLED IT. THEY WOULD GANG UP ON THE WOLF, BUT THEY WOULD NEVER KILL THE WOLF.

Q. IN THAT PICTURE OF THE POST, DO THE HOUSES LOOK THE SAME AS YOU REMEMBER THEM?

A. I REMEMBER THERE WAS SOME KIND OF STOVE IN THERE, EITHER A WOOD BURNING OVEN OR SOMETHING LIKE THAT, OR A SPACE HEATER THAT I REMEMBER. I REMEMBER THAT THIS IS THE WAY IT WAS THEN. I REMEMBER GOING INTO THE STORE QUITE OFTEN.

Q. WAS YOUR FATHER TRADING AT THE POST?

A. HE WAS TRADING FOX SKINS IN THE WINTERTIME. I REMEMBER THAT THERE WAS NO HEAT IN THE STORES AND ALL THEY COULD SELL WAS FOOD THAT COULD FREEZE BUT NOT PERISH BECAUSE THEY WERE FROZEN. THOSE WERE THE KIND OF FOODS THAT I REMEMBER BEING TRADED.

Q. ANY PARTICULAR THINGS? PERHAPS YOU REMEMBER BEING EXCITED TO GET SOMETHING?

A. TEA, TOBACCO, SUGAR, BISCUITS, FLOUR, PORRIDGE, THOSE ARE THE FOODS THAT I REMEMBER. THEY WEREN'T USING FOOD THAT WE HAVE

TODAY, THAT ARE PERISHABLE WHEN THEY'RE FROZEN. IT WAS BASIC FOOD THAT WAS BEING TRADED.

Q. WHAT ABOUT THE WINTER THAT YOU WERE AT KUGAJUK? DID YOU OR DID YOUR FATHER TRADE MUSK OX HIDES? YOU SAID YOU WERE EATING MUSK OX THEN, I WONDER IF THE MUSK OX HIDES WERE USED BY THE FAMILY OR TRADED AT THE POST?

A. THE ONLY THING THAT WAS TRADED BACK THEN WHEN I LIVED,... WE DIDN'T TRADE MUSK OX SKIN, WE USED IT IN THE FALL WHEN THERE'S NO SNOW, YOU CAN'T FREEZE ANYTHING, WE USED IT AS A SLED, WE TIED IT TOGETHER AND IT'S VERY SLIPPERY, WE USED IT FOR DRAGGING, IT MAKES IT LIGHT, THAT WHAT'S WE USED IT FOR. WE DIDN'T TRADE THE MUSK OX SKIN. THE ONLY ONES THAT WERE TRADED TO THE POST WERE FOX AT THAT TIME. BUT AFTER THAT WHEN THE RANKIN MINE OPENED, THAT'S WHEN WE STARTED SELLING SEALSKIN AND FOX AND THE OTHER SKINS. BUT WE DIDN'T TRADE MUSK OX SKIN.

Q. WAS ALL THE HUNTING DONE WITH A RIFLE, OR DO YOU REMEMBER YOUR FATHER HUNTING IN THE OLD WAY AS WELL?

A. IN THE SUMMERTIME WE DIDN'T HAVE A CANOE SO WE HUNTED ONLY CARIBOU IN THE SUMMER. BUT IN THE WINTER WE HUNTED SEAL.

Q. WHAT TOYS DO YOU REMEMBER HAVING AS A CHILD?

A. FOR TOYS IN THE SPRINGTIME WE USED BONE AND ROCK FOR TOYS. WE DIDN'T HAVE TOYS THEN, BUT I REMEMBER THAT MY FATHER BUILT ME A BOW AND ARROW OUT OF CARIBOU ANTLERS. AND THAT WAS ONE OF MY TOYS. AND I HUNTED PTARMIGAN WITH IT, BECAUSE THEY DON'T FLY OFF VERY QUICKLY. YOU CAN GET REALLY CLOSE TO IT. SO I HUNTED PTARMIGAN WITH THAT BOW AND ARROW.

Q. CAN YOU TELL ME ANOTHER STORY, IS THERE ONE PLACE MAYBE WHERE YOU REMEMBER BEING WITH YOUR FAMILY AND YOU REMEMBER SOMETHING THAT HAPPENED IN THAT CAMP? IS THERE ANY STORY THAT YOU REMEMBER, THAT YOU MIGHT TELL YOUR GRANDCHILDREN, THAT HAPPENED AROUND WAGER BAY?

A. I REMEMBER THAT ONE TIME IN THE SPRINGTIME, IN LATE SPRING, THE SNOW HAD MELTED ON THE LAND, AND OVER THE ICE, BUT ONE NIGHT IT GOT REALLY COLD AND THE ICE ON THIS LAKE, HERE [BROWN LAKE], IT HAD MELTED AND THEN FROZE OVER. THEN THERE'S WATER, AND THEN ICE, WATER AND THEN VERY THIN ICE. WHEN WE WERE WALKING ON TOP OF THIS THIN ICE, WE WOULD GO THROUGH. BY THE TIME WE REACHED THE OTHER SIDE WE WERE WET, SOAKING WET. AND I REMEMBER THAT VERY WELL. I DON'T KNOW, DON'T HAVE ANY EXPLANATION, AS TO WHY WE WERE CROSSING IT WHEN IT WAS LIKE THAT. THAT'S ONE INCIDENT I REMEMBER VERY WELL.

AND ONE GAME THAT I REMEMBER PLAYING WAS PLAYING BALL. WE USED A PIECE OF STICK, ANY KIND OF WOOD, FOR A BAT, IT COULD BE A PIECE OF STICK. THAT TIME IN THE WINTERTIME, SNOW WOULD BUILD UP ON THE OUTER LAYERS OF THE PARKA AND WE HAD TO USE A STICK TO KNOCK OFF THE ICE. AND WE USED THAT FOR A BAT. BUT WE HAD A CARIBOU SKIN FOR A BALL, SOMEBODY SEWED TOGETHER TO MAKE IT KIND OF ROUND, IT WAS ROUND ENOUGH TO USE FOR A BALL. THAT'S WHAT WE USED FOR PLAYING BALL. THE BATS THAT WE USED WERE NOT LIKE THE ONES THEY USE ON T.V., WHERE THEY ARE TOTALLY SMOOTH AND SHINY, BUT WE USED JUST ANY KIND OF PIECE OF WOOD. AND ANOTHER GAME THAT I PLAYED QUITE OFTEN WAS, I WOULD PRETEND TO HUNT CARIBOU. I USED CARIBOU ANTLERS, LINED THEM UP ON THE SNOW AND I WOULD THROW, I WOULD LEAVE ONE PIECE FOR MYSELF THAT I WOULD PRETEND TO USE THAT, IT WAS MY WEAPON. SO IF I HIT THE CARIBOU, AN ANTLER THAT I HAD LINED UP, THAT WOULD BE MY HUNTING GAME. MY CARIBOU HUNTING GAME.

- Q. THOSE ARE GOOD STORIES. DO YOU REMEMBER EVER HEARING A STORY, MAYBE FROM YOUR ANCESTORS, ABOUT QABLUNAT WHALERS IN WAGER BAY?
- A. I REMEMBER STORIES BEING TOLD ABOUT WHALERS COMING IN. THERE WAS ONE STORY THAT I REMEMBER, THIS WAS PROBABLY BEFORE I WAS BORN. THERE WAS THIS SHIP THAT CAME IN, IT WAS MADE OUT OF WOOD AND IT HAD SAILS, THAT'S THE WAY IT WAS DESCRIBED TO ME. I DON'T KNOW WHERE IT WAS. BUT WHEN IT CAME IN, IT WAS WRECKED, IT GOT INTO A SHIPWRECK. AND THAT'S ONE STORY I HEARD ABOUT THE WHALERS BEING IN THERE. BUT I DON'T KNOW EXACTLY WHERE THAT SHIPWRECK HAPPENED.
- Q. YOU DON'T KNOW EXACTLY, DO YOU HAVE A ROUGH IDEA? WHETHER IT'S NEAR THE MOUTH?
- A. NO, I DON'T KNOW. . . . I DON'T REALLY KNOW WHERE IT IS. BUT AT THE PLACE WHERE IT WAS WRECKED THERE USED TO BE A LITTLE SHACK THAT WAS PROBABLY USED BY THESE PEOPLE. THAT'S WHERE THAT WRECK HAPPENED.
- Q. THERE WAS SORT OF A WAREHOUSE FOR THIS POST, SITUATED HERE ON THE SOUTH SIDE OF BENNETT BAY. SOMEWHERE, I'M NOT SURE EXACTLY WHERE. THAT'S THE ONLY OTHER BUILDING THAT I KNOW OF.
- A. I REMEMBER THE STORY WAS THAT, AFTER THAT SHIP GOT WRECKED, THEY USED THE SHIP FOR FIREWOOD.
- Q. THE PEOPLE AT THE POST, OR THE FAMILIES CAMPING AROUND?
- A. THE MANAGER WOULD USE IT FOR FIREWOOD.
- Q. DID YOU HEAR ANY OTHER STORIES FROM YOUR ANCESTORS, FROM YOUR FATHER OR GRANDFATHER ABOUT THINGS THAT HAPPENED IN WAGER BAY BEFORE YOU WERE BORN?

- A. NO, I DON'T REMEMBER. NOBODY'S EVER TOLD ME ANY OTHER.
- Q. DO YOU REMEMBER EVER SEEING ANY MISSIONARIES WHILE YOU WERE IN WAGER BAY?
- A. THERE WAS A PRIEST IN THAT AREA.
- Q. LIVING THERE?
- A. YES, HE WAS LIVING WITH THE INUIT THERE. MOST OF THE PEOPLE IN THIS REGION ARE CATHOLIC AND THAT'S WHAT THE RELIGION IS HERE. SO THERE WAS A VERY YOUNG PRIEST HERE AT THE TIME.
- Q. DO YOU REMEMBER HIS NAME?
- A. HE LIVED WITH THE INUIT COMMUNITY. HE HAD HIS OWN IGLOO, BUT THERE WAS A PRIEST THERE.
- Q. HE DIDN'T HAVE A HOUSE?
- A. NO, NOT A HOUSE, HOUSE.
- Q. HE LIVED IN A SNOW HOUSE. DO YOU REMEMBER HIS NAME?
- A. THEY CALLED HIM FATHER VILEA. I HEARD THAT HE HAD DIED HERE AFTER HE CAME DOWN FROM WAGER BAY. WHEN HE WAS WALKING ON THE ICE. HE MIGHT HAVE GONE THROUGH THE ICE.
- Q. NOW WAS HE STAYING IN THE SAME GROUP OF FAMILIES AS WHERE YOUR FAMILY WAS?
- A. THIS PRIEST WAS LIVING WITH THE COMMUNITY. HE HAD HIS OWN IGLOO, AND I REMEMBER EVERY MORNING AT SEVEN WE HAD TO GO TO CHURCH. THAT'S WHAT I REMEMBER. THEN THERE WERE CHURCH SERVICES EVERY MORNING AT SEVEN O'CLOCK. BUT HE LIVED WITH INUIT.
- Q. WHO DID HE SPEND MOST OF THE TIME WITH?
- A. I DON'T REMEMBER WHO THE PEOPLE WERE, WORKING WITH THE PRIEST, BUT HE HAD HIS OWN IGLOO THEN. HE WAS WITH A FAMILY, BUT I DON'T REMEMBER THE NAME OF THE FAMILY.
- Q. YOU SAY THERE WAS A SERVICE EVERY MORNING AT SEVEN O'CLOCK. WHERE WAS THAT SERVICE CONDUCTED?
- A. THE SERVICES WERE HELD AT THE BIGGEST IGLOO THAT WAS BUILT.
- Q. WAS IT AN IGLOO THAT WAS BUILT ESPECIALLY FOR COMMUNITY MEETINGS, OR WAS IT JUST ONE OF THE FAMILY IGLOOS, BUT IT HAPPENED TO BE A LITTLE BIT BIGGER?

A. IT WAS SOMEBODY'S FAMILY IGLOO, THE BIGGEST IGLOO THAT WAS THERE.

Q. AND EVERYBODY WOULD CROWD INTO THAT ONE IGLOO EVERY MORNING?

A. THE ONLY TIME THAT I EVER REMEMBER COMING TO CHURCH IN A REAL CHURCH WAS HERE [CHESTERFIELD]. UP THERE IT WAS SOMEBODY'S IGLOO, THE BIGGEST IGLOO THAT THE INUIT COMMUNITY HAD, THAT'S WHERE WE SPENT MOST OF OUR CHURCH SERVICES. AND TODAY IT'S NOT EVERY MORNING THAT CHURCH IS CONDUCTED NOW. IT'S EITHER SUNDAYS OR ON SPECIAL FRIDAYS OR THINGS LIKE THAT.

Q. WHAT ABOUT THE R.C.M.P.? DO YOU REMEMBER SEEING ANY R.C.M.P. IN WAGER BAY?

A. THERE WAS NO R.C.M.P. THERE. THE ONLY TIME THAT THEY EVER CAME WAS IF SOMEBODY DID SOMETHING WRONG. THAT'S WHEN THEY WOULD COME UP. BUT THERE WAS NO POST, NO PERMANENT R.C.M.P. THERE. THEY JUST WENT IN FOR PATROLS. OR TO WORK ON A CASE OR SOMETHING LIKE THAT.

Q. DO YOU REMEMBER ANY EXAMPLES OF THE R.C.M.P. COMING FOR A PARTICULAR CASE?

A. I DON'T REMEMBER THE POLICE COMING IN AT ANY TIME THAT I WAS UP THERE.

WHEN WE WERE COMING BACK IN THE SPRINGTIME FROM UP HERE [KUGAJUK], MY FATHER'S OLDER BROTHER KAPIK WAS THERE, AND MY GRANDMOTHER AND MY GRANDFATHER SIQSAQ. MY GRANDFATHER WAS LOST, GOT LOST AND WAS NEVER FOUND. THE STORY BEHIND THAT WAS HE WAS TAKEN BY SPIRITS, EVIL SPIRITS. PEOPLE LOOKED FOR HIM FOR A LONG, LONG TIME. ONE SUMMER WE WERE COMING BACK AND I REMEMBER THAT I FELL OFF THE SLED AND IT WAS IN THE SPRING, AND WE WERE GOING BACK TO THE POST. BUT I FELL OFF AND THERE WAS AN ESKER, WE WERE IN THE LOW AREA THERE, THERE'S AN ESKER, ON ONE SIDE, BUT I REMEMBER SEEING THE ESKER AS I FELL OFF THE SLED. I WAS TOO YOUNG, SO I COULDN'T KEEP UP WITH THE SLED, BUT I REMEMBER SEEING THIS ANIMAL, SORT OF LIKE A RAVEN, COMING AT ME. COMING AT ME, TO DO WHATEVER, BUT WHEN I TOOK OFF TO TRY AND RUN AWAY FROM IT, I SAW MY MOTHER COMING TO PICK ME UP THEN, BUT WHEN I LOOKED UP THIS THING WASN'T THERE ANYMORE. IT WAS LIKE A SPIRIT THAT WENT AFTER ME. AND IT WAS CLOSE TO THERE THAT ONE OF MY RELATIVES [SIQSAQ], THE BODY WAS FOUND AFTER THAT. I THINK THAT THAT'S WHERE HE WAS. THE BODY WAS FOUND, THIS WAS HIS BODY THAT WAS SUPPOSED TO BE TAKEN BY EVIL SPIRITS.

Q. SIQSAQ WAS IN FACT FOUND RIGHT NEAR THAT? AND SIQSAQ WAS YOUR GRANDFATHER?

- A. YES, HE WAS MY GRANDFATHER. HE WAS TAKEN BY SPIRITS AND HE WAS FOUND THERE SOME TIME LATER.
- Q. SEVERAL YEARS LATER?
- A. NO, THE SAME YEAR, BUT WHAT HAD HAPPENED WAS, HE HAD BUILT AN IGLOO AND HE BUILT IT OUT OF BLOCKS THAT ARE PART OF THE IGLOO. BUT HE WAS PULLED OFF THE BED, HIS FEET WERE ON THE HIGH PART [SLEEPING PLATFORM] AND HIS BODY WAS ON THE FLOOR, BUT HE WAS PULLED DOWN AND KILLED BY SPIRITS. THERE WAS NOBODY ELSE IN THAT AREA, OTHER THAN HIMSELF.
- Q. THIS IS SIQSAQ WE'RE TALKING ABOUT?
- A. YES.
- Q. DO YOU THINK THIS RAVEN-LIKE ANIMAL WAS ASSOCIATED WITH THE SPIRIT?
- A. I REMEMBER THE LANDSCAPE, THE ESKER AND THE SLOPE AND THIS FLAT BOTTOM. I REMEMBER THAT VERY WELL. WHEN I FELL OFF THE SLED I COULD SEE THE THING. BUT I THINK IT'S ASSOCIATED WITH WHEN THIS BIRD CAME AT ME, I SAW IT COMING, AND CLOSE TO WHERE THAT RAVEN WAS, THAT IS WHERE THEY FOUND THE BODY OF MY GRANDFATHER. SO I THINKS IT'S ASSOCIATED TO THAT PARTICULAR INCIDENT. . . . WHEN I FELL OFF, THE DOG TEAM WASN'T VERY FAR, AS SOON AS I FELL OFF I STARTED TO CRY. BUT I SAW THIS RAVEN-LIKE BIRD COMING AT ME, BUT IT WAS BIG, IT WAS A BIG BIRD. YOU SEE RAVENS TODAY THAT ARE SMALL, BUT THIS WAS BIGGER. AND I TOLD MY PARENTS THAT THIS THING LOOKS LIKE A BIG RAVEN, BUT NOBODY ELSE SAW IT. I WAS THE ONLY ONE WHO SAW THIS THING AND NOBODY ELSE SAW IT. BUT THAT WAS CLOSE TO THE LOCATION OF WHERE SIQSAQ THAT DIED WAS FOUND.
- Q. WAS FOUND PREVIOUSLY? WHEN DID THE INCIDENT WITH SIQSAQ HAPPEN, WAS IT BEFORE OR AFTER?
- A. BEFORE I SAW THAT THING. HE HAD DIED ALREADY, HE WAS ALREADY LOST THEN.
- Q. MANY YEARS BEFORE?
- A. THEY FOUND HIM DEAD THAT SAME YEAR. IT WAS BEFORE. THAT'S WHY I WAS SAYING, HE HAD BUILT AN IGLOO AND HIS BODY WAS ON THE FLOOR OF THE IGLOO AND HIS FEET WERE ON TOP OF HIS BED. IT WAS DURING THAT SAME YEAR. BUT WHERE I SAW THIS RAVEN LOOKING AT ME, WAS CLOSE TO THAT LOCATION. MY GRANDFATHER WAS AN ANGAGOK [SHAMAN]. AND IT LOOKS LIKE HE WAS KILLED BY ANOTHER ANGAGOK, ANOTHER SPIRIT. THAT'S WHAT IT LOOKED LIKE, BUT THAT'S HOW HE DIED. BACK THEN PEOPLE DIED OF ACCIDENTS OR PEOPLE DIED OF GETTING MURDERED OR PEOPLE DIED OF CARELESSNESS OR JUST PURE NEGLIGENCE BY OTHER PEOPLE. MOST PEOPLE DIED OF

THOSE KIND OF THINGS, PEOPLE DIDN'T DIE TOO OFTEN FROM DISEASE LIKE THEY DO NOW. [SINGS]

THERE WAS A MAN, TINAAR, A SHAMAN ALSO. THERE WAS THIS BIG DRUM, AN INUIT DRUM, WITH SKIN AROUND, CARIBOU SKIN AND TIED IN WITH BEARDED SEAL ROPE, AND THE HANDLE WAS BUILT UP. THEY HAD HEARD ABOUT PEOPLE THAT WERE ON THE OTHER SIDE OF THE INLET OR MAYBE ON THE OTHER SIDE OF THE LAND THAT HAD DIED. BUT THIS SONG I SANG WAS DEDICATED TO THESE PEOPLE. AND I GAVE YOU A SAMPLE OF WHAT THE SONG SOUNDS LIKE.

Q. AND THAT SONG WAS ORIGINALLY FROM TINAAR?

A. THE SONG WAS COMPOSED BY TINAAR. HE'S THE ONE, IT WAS HIS SONG.

Q. WELL, YOU'RE TELLING WONDERFUL STORIES. JUST KEEP GOING.

A. THIS STORY IS RELATED TO HERE, CHESTERFIELD. THE OLD HOSPITAL HERE, THIS BIG THREE STORY BUILDING WAS BUILT ALONG TIME AGO. I REMEMBER THE ONLY WAY THAT THEY COULD GET RID OF THEIR SEWAGE WAS TO GO THROW IT IN THE LAGOON, THEY BUILT A SEWAGE LAGOON. AND SAME THING DOWN AT THE MISSION WHERE THE FATHER LIVED, THEY BUILT A LAGOON AND THAT'S WHERE ALL THEIR SHIT WENT INTO. AND I REMEMBER A KID THAT SLIPPED AND FELL INTO THIS LAGOON.

Q. I WOULD LIKE TO GET ON TAPE YOUR OPINION ABOUT THIS BECOMING A NATIONAL PARK.

A. I WOULDN'T MIND AS LONG AS THE INUIT HAVE RIGHTS TO IT. THAT THEY USE IT THE WAY THEY WANT TO, THAT THEY ARE NOT RESTRICTED IN HOW THEY USE IT, OR HOW THEY CONDUCT THEIR ACTIVITY IN THE PARK. WHEN YOU'RE GOING TO USE A PIECE OF LAND, WHETHER IT'S NON-NATIVE OR NATIVE, THEY SHOULD COME TO AN AGREEMENT ON HOW IT'S GOING TO BE USED. THIS IS A BETTER WAY OF USING LAND RATHER THAN ONE SIDE HAVING THE ADVANTAGE OVER THE OTHER. PEOPLE USE IT BY MUTUAL AGREEMENT. AND WHAT I WAS SAYING EARLIER IS THAT I AM REALLY SCARED ABOUT HAVING A PIPELINE BUILT THROUGH THIS PARTICULAR AREA. I DON'T WANT TO SEE ANY DEVELOPMENT OF THAT KIND, WHICH INCLUDES GAS PIPELINES, THINGS LIKE THAT. I WOULDN'T MIND SEEING IT BECOME A PARK. THEN THERE'S NO DEVELOPMENT THAT WILL DESTROY LAND.

Q. I HAVE SOME PHOTOGRAPHS HERE OF ARCHAEOLOGICAL FEATURES THAT WERE FOUND IN WAGER BAY, AND I JUST WOULD LIKE TO GO THROUGH THEM WITH YOU, ONE AT A TIME. I ONLY WANT YOU TO TELL ME IF YOU KNOW WHAT IT IS, OR WHAT IT WAS USED FOR? THIS IS PICTURE NUMBER ONE AND IT'S ONE FOOT LONG IN REAL LIFE, THOUGH IT LOOKS SMALLER HERE. THIS IS A WOODEN HANDLE AND THERE'S A METAL PIECE ON THE END.

- A. I HAVE HEARD ABOUT ARCHAEOLOGISTS, THAT THEY WENT IN TO EXCAVATE OLD SOD HOUSES THAT WERE BUILT AND PRAYER SITES THAT WERE EXCAVATED BY ARCHAEOLOGISTS TO SEE HOW THEY LIVED AT THAT TIME, I GUESS THAT'S HOW THEY FIND OUT WHAT PEOPLE DID. AND I HEARD ABOUT THE TUNIIT PEOPLE, - THESE WERE A DIFFERENT RACE OF PEOPLE THAT WERE VERY, VERY STRONG. A LOT STRONGER THAN US. BUT I DON'T KNOW WHAT THAT PARTICULAR THING IS. I DON'T KNOW WHAT THIS IS. MY WIFE IS SAYING, IT MIGHT BE FOR SCRAPING SKINS. THAT'S WHAT IT LOOKS. IN THE OLD DAYS, ON A BULL CARIBOU'S ANTLERS, THERE'S ALWAYS THIS ONE BIG PIECE THAT STICKS OUT OVER THE FACE, AND THEY USED TO USE THAT PART FOR TAKING SNOW OFF MOSS AND STUFF LIKE THAT. NO I DON'T KNOW WHAT THAT IS.
- Q. PICTURE NUMBER TWO, A SEMI-CIRCLE OF PRETTY BIG ROCKS. THAT'S ONE FOOT THERE, SO THESE ARE ABOUT THREE OR FOUR FEET HIGH IN THE MIDDLE. THIS IS AN ADULT SITTING OVER HERE IN THE BACKGROUND AND IT'S A SEMI-CIRCLE.
- A. I'M NOT SURE WHAT IT IS BUT I'VE SEEN SOMETHING LIKE THIS AND IT LOOKS LIKE THOSE WERE HOUSES, BUT I'M NOT SURE THAT'S WHAT THIS IS.
- Q. PICTURE NUMBER THREE. YOU CAN SEE TWO REALLY BIG ROCKS AND THEN QUITE BIG ONES PILED ON THE INSIDE AND OUTSIDE. THIS IS AN ADULT.
- A. I DON'T KNOW WHAT THESE ARE. I HAVE NO IDEA WHAT THIS IS. BUT CLOSER TO HERE, AT THAT SALT WATER LAKE I WAS TALKING ABOUT, THERE WERE ROCKS PILED TOGETHER. AND THAT'S WHERE WE LEFT OUR KAYAKS. I DON'T KNOW WHAT THIS IS.
- Q. MAYBE WHAT YOU'RE JUST DESCRIBING IS THIS ONE, PICTURE NO. FOUR. THESE HAVE FALLEN DOWN. SO THERE WERE TWO PILES.
- A. I THINK THIS IS AN INUKSUK THAT WAS BUILT, BUT I'M NOT SURE WHAT IT IS. I KNOW THAT INUKSUKS ARE BUILT BY PILING UP ROCKS ON TOP OF EACH OTHER.
- Q. PICTURE NUMBER FIVE IS A LINE OF BIG STONES GOING BACK AND THERE'S ANOTHER ONE VERY SIMILAR COMING IN ON THIS SIDE, AND IT BECOMES QUITE NARROW. AND THIS IS WAGER BAY, THIS IS THE WATER OVER HERE.
- A. I THINK THIS IS WHEN THE INUIT WERE GOING TO HUNT CARIBOU THEY WOULD SET UP A ROW OF INUKSUKS THAT WOULD BE KIND OF LIKE A ROUTE WHERE THE CARIBOU IS GOING TO GO THROUGH. THERE'S WATER NOT TOO FAR, LIKE THAT. BUT THESE WERE SHELTERS WHERE THE PERSON WOULD BE HIDING BEHIND THE ROCK. AND CARIBOU WOULD BE COMING IN. AND THAT'S HOW THEY WOULD CATCH THEIR CARIBOU WITH BOW AND ARROWS. THAT'S WHAT I THINK THIS IS.

- Q. PICTURE NUMBER SIX IS A CIRCLE OF STONES AND IT SEEMS LIKE THE WHOLE, LIKE A TENT RING, BUT THERE'S STONES LAID INTO THE GROUND IN THE WHOLE CIRCLE.
- A. I THINK IT'S A FOX TRAP.
- Q. HOW DOES IT WORK?
- A. WHAT HAPPENS, - IT'S DUG OUT UNDER THERE, AND THEN THERE'S A TRAP DOOR SOMEWHERE IN THERE. THEY'LL PUT BAIT IN THERE AND WHEN THE FOX GOES IN THE TRAP, THE DOOR CLOSES AND THE FOX IS TRAPPED IN.
- Q. THIS IS ABOUT NINE FEET FROM ONE END TO THE OTHER, STONES AROUND, PICTURE NO. 7.
- A. I DON'T KNOW.
- Q. PICTURE NO. 8 IS ALMOST TWO BIG LINES OF BOULDERS. ONE HERE AND ONE THERE, IT'S ABOUT 11 FEET BETWEEN THEM.
- A. I DON'T KNOW WHAT IT IS, BUT I'VE SEEN OLD SOD HOUSES FROM PREVIOUS SITES, THEY WERE BUILT SOMETHING LIKE THIS. THIS MAY NOT BE EXCAVATED OR ANYTHING LIKE THAT. BUT I'M NOT SURE WHAT IT IS. WHEN IT'S JUST A PICTURE AND YOU'RE SEEING IT, IT'S REALLY HARD TO IDENTIFY WHAT IT IS.
- Q. WHAT THERE IS HERE, PICTURE NO. 9, THERE'S THREE LINES OF STONES STICKING UP, ONE ACROSS HERE, WHERE THEY'VE BEEN STOOD UP ON END AND THEN IT'S 13 FEET BACK TO THE NEXT ONE, WHICH IS THIS MUCH TALLER ONE, HERE THERE'S ACTUALLY ONE ON TOP. AND THEN IT'S 19 FEET BACK TO ANOTHER LINE SIMILAR, IT'S ACTUALLY FURTHER TO THE LAST LINE EVEN THOUGH IT DOESN'T LOOK IT.
- A. I DON'T KNOW. WHAT I KNOW, LIKE I SAID EARLIER, THERE'S WAY TO GET CARIBOU INTO SORT OF LIKE A TRAP MADE OUT OF ROCKS, AND IT'S A SHELTER. BUT I DON'T KNOW IF THIS IS FROM WAY BACK WHEN. I CAN'T RECOGNIZE IT, SO I DON'T KNOW WHAT THEY ARE.
- Q. FINALLY, PICTURE NUMBER TEN. YOU CAN SEE THERE'S STONES GOING RIGHT AROUND A LONG, SLENDER CAVITY. IT'S ABOUT A FOOT AND A HALF ACROSS AND IT'S NINETEEN FEET LONG.
- A. I THINK IT MIGHT BE AN OVERNIGHT SHELTER. BUT I'M NOT SURE. THAT'S WHAT I THINK IT IS BECAUSE OF HOW CLOSE THIS IS.
- Q. OKAY.
- A. ABOUT THE TUNIIT, WHAT I HEARD, HOW THEIR SLEEPING HABITS WERE, THEIR LEGS WERE ELEVATED, THAT'S HOW THEY USED TO SLEEP. MAYBE IT WAS BECAUSE OF LACK OF ROOM, BUT I HEARD THAT THEY USED TO SLEEP WITH THEIR LEGS ELEVATED, HIGHER THAN THE

BODY. I'M JUST TELLING HOW THE INUIT SLEPT. THEY WOULD FIT IN A TEMPORARY SLEEPING PLACE AND THE DIFFERENCE WAS THAT THE TUNIIT SLEPT LIKE THAT AND THAT'S THE DIFFERENCE BETWEEN HOW WE SLEEP AND HOW THE TUNIIT SLEEP.

Q. OKAY, I THINK WE'VE DONE IT. THANK YOU VERY MUCH. WOULD YOU LIKE TO KEEP THIS MAP?

A. YES. THANK YOU VERY MUCH.

KANAYUK BRUCE

KANAYUK BRUCE
CORAL HARBOUR
FEBRUARY 19, 1992

(INTERPRETER: PASHA BRUCE)

THIS IS DAVID PELLY SPEAKING, IN CORAL HARBOUR, ON THE 19TH OF FEBRUARY. I AM SPEAKING WITH KANAYUK BRUCE. SHE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. CAN YOU TELL ME WHEN AND WHERE YOU WERE BORN?

A. NAUJAT [REPULSE BAY].

Q. AND DO YOU KNOW ABOUT WHAT YEAR IT WAS?

A. 1924, JANUARY 1. NEAR REPULSE BAY.

Q. I'D LIKE TO GET THE NAMES OF YOUR PARENTS, WHICH MEANS YOU'LL HAVE TO HELP US WITH THE SPELLING HERE. CAN YOU TELL US WHO YOUR ADOPTED FATHER WAS AND YOUR REAL MOTHER AND IF YOU KNOW WHO YOUR REAL FATHER WAS?

A. MY MOTHER WAS TOOTA. MY INUIT FATHER WAS IQUNGAYUK. MY REAL FATHER WAS JIMMY THOM. I CAN TELL YOU HOW THE WHOLE THING STARTED IF YOU WANT?

FIRST OF ALL IQUNGAYUK AND TOOTA WERE HUSBAND AND WIFE. IQUNGAYUK AND TOOTA HAD ONE CHILD. KUPAK AND NIAQUKITUQ WERE ANOTHER COUPLE. THERE WERE TWO COUPLES, IQUNGAUYUK AND TOOTA, AND KUPAK AND NIAQKITUQ, THAT WAS ANOTHER COUPLE THERE. BUT, WHEN KUPAK, THE HUSBAND OF NIAQUKITUQ, DIED, SO IQUNGAYUK WENT TO GET NIAQUKITUQ. SO THAT'S HOW TOOTA AND IQUNGAYUK SEPARATED.

NIAQUKITUQ'S HUSBAND DIED, IQUNGAYUK TOOK NIAQUKITUQ AS A WIFE, THAT'S HOW TOOTA AND IQUNGAYUK SEPARATED. THAT'S HOW I WAS BORN. THAT'S HOW I GOT ANOTHER FATHER.

Q. WHERE WERE KUPAK AND HIS WIFE AT THIS TIME THAT YOU WERE TALKING ABOUT JUST BEFORE HE DIED?

- A. NAUJAT AREA, MOVING AROUND.
- Q. AT SOME POINT, NOT LONG AFTER YOU WERE BORN, SOMEHOW IQUNGAYUK AND TOOTA AND JIMMY THOM ALL MOVED TO OKKUSIKSALIK?
- A. WE WENT TO WAGER BAY. TOOTA AND JIMMY THOM, IQUNGAYUK AND NIAQUKITUQ AND IQUNGAYUK'S BROTHERS, THEY WENT BACK TO WAGER BAY AND STARTED BUILDING HOUSES AND HUDSON'S BAY POST. IQUNGAYUK'S MOTHER WENT ALONG.
- Q. WHAT WERE IQUNGAYUK'S BROTHERS' NAMES?
- A. SAMSON WAS IPKANAK. JOHNNY WAS SIUDLUQ. TOMMY WAS TALITUQ.
- I REALLY DON'T LIKE TO TALK ABOUT THIS. THESE TWO COUPLES HERE, BECAUSE SOME PEOPLE MIGHT THINK WRONG OR THEY MIGHT THINK THAT I AM TRYING TO PUT THIS NIAQUKITUQ AND IQUNGAYUK DOWN. BECAUSE WHEN NIAQUKITUQ'S HUSBAND, KUPAK, DIED THAT'S WHEN IQUNGAYUK WENT TO GET NIAQUKITUQ AND THEY STARTED LIVING TOGETHER AND THAT'S HOW TOOTA ENDED UP WITH THAT WHITE MAN, THE BAY MANAGER.
- Q. WE HAVE THIS GROUP OF PEOPLE MOVING DOWN TO WAGER BAY FROM THE NAUJAT AREA. DO YOU KNOW WHETHER IT WAS 1924, 1925 OR 1926 THAT THIS GROUP OF PEOPLE MOVED?
- A. THAT FOLLOWING FALL, IN AUGUST, 1924. I DON'T KNOW ABOUT THIS GROUP OF PEOPLE GOING TO WAGER BAY, BUT I HAVE HEARD THAT MY REAL FATHER LEFT WHEN I WAS A YEAR OLD.
- Q. LEFT FROM?
- A. OKKUSIKSALIK. I AM NOT SURE HOW IT REALLY WENT. I THINK HE LEFT THE YEAR AFTER I WAS BORN. BUT, HE MIGHT HAVE LEFT IN THE YEAR 1924 OR 1925.
- Q. FROM NAUJAT TO GO DOWN TO REPULSE?
- A. FROM WAGER BAY.
- Q. FROM WAGER BAY TO GO SOUTH AND BE GONE?
- A. YES. MAYBE THE SHIP CAME AND HE WENT ON THAT SHIP.
- Q. ACCORDING TO THE HUDSON'S BAY RECORDS - IT'S WRITTEN BY JIMMY THOM - HE SAYS THAT HE WENT DOWN IN THE SUMMER OF 1925. FROM NAUJAT TO WAGER BAY.
- A. THE NURSES STATION HAS IT RECORDED THAT I WAS BORN IN 1925.
- Q. WHAT I ACTUALLY HAVE HERE YOU MIGHT BE INTERESTED TO SEE. THIS IS THE FIRST [ACTUALLY NOT QUITE THE FIRST] ENTRY, ON

OCTOBER 30, 1925, IN THE POST JOURNAL, AT WAGER BAY AND THEN IT GOES ON TO DESCRIBE... WHAT THESE ARE, ARE THE RECORDS IN THE HUDSON'S BAY COMPANY WRITTEN BY JIMMY THOM. THEY'RE ACTUALLY THERE IN HIS HAND WRITING. IT SAYS HERE, ON THE 8TH OF SEPTEMBER THEY HAD THE SCHOONER, THE FORT CHESTERFIELD, AT THE SITE OF THE NEW POST. IT WAS BIGGER THAN THE WHALING BOATS. IT WAS A SAILING SCHOONER, IT HAD MASTS WITH SAILS, FORT CHESTERFIELD. YOU PROBABLY SAW IT.

A. THEY WENT WITH THAT SCHOONER?

Q. THAT'S WHAT THEY ARRIVED AT WAGER BAY WITH.

A. WHO ARRIVED?

Q. JIMMY THOM AND THESE PEOPLE TOO, I GUESS. MY POINT IS THEY'RE NOT MENTIONED HERE. I THOUGHT YOU MIGHT JUST BE INTERESTED THAT HE KEPT A DIARY.

A. I DON'T REMEMBER.

Q. WHAT'S YOUR OWN FIRST MEMORY? WHAT'S THE EARLIEST THING YOU REMEMBER IN YOUR LIFE?

A. I REMEMBER WHEN I USED TO GO TO THOSE WHITE PEOPLE'S HOUSES AND I WANT THEM TO GIVE ME A BATH AND THEN I REALIZED LATER ON THAT THOSE PEOPLE WEREN'T MY FATHER. I DON'T REMEMBER VERY WELL. I REMEMBER WHEN I USED TO GO TO THOSE HUDSON'S BAY HOUSES AND GO THERE TO HAVE BATHS. I ALSO REMEMBER WHEN WE FIRST SAW AN AIRPLANE, YOU KNOW THOSE PLANES THAT HAVE TWO WINGS, ONE AT THE BOTTOM AND ONE AT THE TOP. THAT I REMEMBER ALSO.

Q. DO YOU REMEMBER WHY THAT AIRPLANE CAME?

A. I DON'T REMEMBER FOR WHAT REASON IT CAME.

Q. DO YOU REMEMBER ANY OF THE OTHER QABLUNAT TRADERS THAT CAME AS YOU WERE GETTING OLDER? EVERY YEAR OR SO A NEW TRADER ARRIVED AT THE POST. DO YOU REMEMBER ANY OF THEM? AT THE WAGER BAY POST. DID YOUR FAMILY, AS YOU WERE GROWING UP WHEN YOU WERE A SMALL GIRL, DID YOUR FAMILY GROUP STAY AT THE SITE OF THE TRADING POST? THE NEWLY ESTABLISHED TRADING POST IN WAGER BAY?

A. MY FATHER DIDN'T STAY AT THE HUDSON'S BAY HOUSES, BUT WE LIVED IN THAT AREA WHERE THAT TRADING POST WAS.

Q. SO HOW WAS YOUR FAMILY LIVING THEN? WHAT ARE YOU TELLING ME? YOU WERE TRAVELLING AROUND OR LIVING AT THE POST SITE BUT IN AN IGLOO?

- A. WE LIVED IN HOUSES. PROBABLY [MADE] FROM SCRAPS FROM THE STORE AND THE MANAGER'S HOUSE. I CAN'T REMEMBER LIVING IN AN IGLOO WHEN I WAS SMALL.
- Q. SO WHAT YOU REMEMBER IS HAVING A ROUGH WOODEN HOUSE. A SORT OF A SHACK?
- A. YES. I REMEMBER ONE WINTER IQUNGAYUK MUST HAVE ASKED FOR A LEAVE. HE WANTED TO HAVE A BREAK. I REMEMBER THAT ONE WINTER WHEN WE DIDN'T WORK FOR THE BAY MANAGER.
- Q. WHERE DID YOU GO?
- A. THAT'S THE FIRST TIME I REMEMBER WHEN WE LIVED IN AN IGLOO.
- Q. DO YOU KNOW WHERE THAT WAS?
- A. WE WENT SOMEWHERE WHERE IQUNGAYUK USED TO HUNT.
- Q. AND YOU DON'T REMEMBER WHICH DIRECTION IT WAS?
- A. TINITTUQTUQ. I REMEMBER WHEN IT WAS CHRISTMAS, THE BAY MANAGER SENT ME A LITTLE DOLL AND CANDIES WITH THE DOLL.
- Q. WHEN YOU WERE AT THE POST AND IQUNGAYUK WAS WORKING FOR THE BAY WAS... WELL FIRST OF ALL, WHO WAS IN YOUR FAMILY? WHO WAS LIVING TOGETHER THEN?
- A. I CAN'T REMEMBER WHAT REALLY HAPPENED BETWEEN TOOTA AND NIAQUKITUQ. BUT I REMEMBER NIAQUKITUQ'S MOTHER WROTE TO NIAQUKITUQ OR SHE PROBABLY CAME TO WAGER BAY TO TELL NIAQUKITUQ THAT SINCE TOOTA WAS FIRST TO LIVE WITH IQUNGAYUK, THAT NIAQUKITUQ SHOULD LEAVE THEM. THAT'S HOW NIAQUKITUQ GOT SEPARATED FROM IQUNGAYUK. AND HE DIDN'T LIVE WITH NIAQUKITUQ SINCE THEN. PEOPLE KNEW NIAQUKITUQ'S MOTHER AS A WISE PERSON. NIAQUKITUQ'S MOTHER WAS QATANI. HER NAME WAS QATANI. AND QATANI CAME TO THE POST AND TOLD NIAQUKITUQ THAT SHE SHOULD LEAVE IQUNGAYUK, SO TOOTA AND IQUNGAYUK CAN LIVE TOGETHER AGAIN. AND QATANI TOLD NIAQUKITUQ THAT SHE SHOULD GIVE UP ONE OF HER SONS AND THAT'S HOW TATTUINEE WAS ADOPTED BY IQUNGAYUK AND TOOTA. JEROME TATTUINEE.
- Q. WHAT OTHER CHILDREN WERE LEFT WITH IQUNGAYUK AND TOOTA? IN THE FAMILY YOU HAVE GOT IQUNGAYUK AND TOOTA AND SOME CHILDREN. WHO ARE THOSE CHILDREN? THE CHILDREN THAT WERE IN THE FAMILY GROUP THAT WAS LIVING AT THE POST? THEN YOU HAVE IQUNGAYUK AND TOOTA LIVING TOGETHER WITH A FAMILY OF SOME DESCRIPTION.
- A. THERE WAS MY SISTER AVAQSAQ, ME, TATTY, TATTUINEE, AND LEO NAPAYOK.
- Q. THESE ARE IN ORDER OF AGE? GREAT.

- A. YES.
- Q. THANK YOU. DO YOU REMEMBER ANY OF THE QABLUNAT THAT WERE AT THE POST?
- A. I DON'T REMEMBER THE NAMES.
- Q. YOU CAN REMEMBER SOME THINGS ABOUT THEM, YOU MEAN, BUT YOU CAN'T REMEMBER THEIR NAMES?
- A. JIMMY THOM. THERE WAS ANOTHER JIMMY. I DON'T REMEMBER THE NAME OF ANOTHER JIMMY, BESIDES JIMMY THOM. IKUMALIRIYIALUK WAS AT THAT POST. ONE JIMMY WAS CALLED TUNUSUQ.
- Q. THIS OTHER JIMMY WAS?
- A. YES. NO. JIMMY THOM. INUIT PEOPLE USED TO CALL HIM TUNUSUQ.
- Q. WHAT DOES THAT MEAN?
- A. THE BACK OF THE HEAD. HE MUST HAVE HAD A BIG HEAD, OR SOMETHING.
- Q. CAN YOU REMEMBER ANYTHING ELSE ABOUT THEM. I DON'T WANT YOU TO STRAIN TO REMEMBER THEIR NAMES, BUT I AM INTERESTED IF YOU CAN REMEMBER SOME FUNNY THINGS THEY DID, OR
- A. THE MAN THAT WAS CALLED SAMMY USED THIS THING TO GO TO OKKUSIKSALIK FROM....
- Q. THERE IS ANOTHER OKKUSIKSALIK, RIGHT, UP AT BACK RIVER?
- A. I REMEMBER THESE PEOPLE, LEAVING. I REMEMBER SLIGHTLY.
- Q. THIS EXPEDITION, THIS GROUP, I THINK
- A. THESE PEOPLE MUST HAVE LEFT RIGHT AFTER MY FATHER, JIMMY THOM.
- Q. A COUPLE OF YEARS AFTER.
- A. YES.
- Q. THIS WAS BROWN, THE MAN.
- A. BROWN, HE WAS CALLED IKUMALIRIYIALUK. HE LIVED IN THIS HOUSE, AND SAMMY LIVED THERE. I REALLY LIKE IT WHEN I SEE THIS PICTURE.
- Q. I'M SURE. I HAVE SOME BOOKS WITH ME THAT HAVE QUITE A FEW PICTURES IN THEM. I WILL BRING THEM, TOMORROW, MAYBE. OTHER PICTURES OF WAGER BAY AND THE PEOPLE. I WILL BRING THEM TO SHOW YOU.

- A. ONE THING I AM CONCERNED ABOUT IS THE STORIES I AM TELLING YOU, THEY MIGHT NOT BE IN ORDER.
- Q. IT DOESN'T MATTER.
- A. THESE HOUSES, THEY WERE BUILT IN 1925, THE SAME YEAR AS I WAS BORN.
- Q. THEY DON'T LOOK IN AS GOOD SHAPE AS YOU ARE, THOUGH.
- A. WE USED TO TAKE WALKS UP THERE, ALONG THIS AREA [HILLS BEHIND].
- Q. WHAT DID YOU FIND UP THERE? WHAT DID YOU SEE?
- A. BEHIND THIS HILL, THERE IS SOAPSTONE. SOMEBODY CARVED OUT A PIECE FOR KUDLIQ. MY BROTHER TATTY AND I SAW IT, AND SOMEBODY MUST HAVE CARVED OUT A PIECE OF SOAPSTONE TO MAKE A KUDLIQ. THAT PIECE OF SOAPSTONE THAT SOMEBODY TRIED TO CARVE OUT, IT IS STILL THERE. SOMEBODY DIDN'T TAKE IT.
- Q. YOU MEAN THEY CUT IT OUT, BUT LEFT IT THERE.
- A. IT IS STILL IN ITS PLACE, BUT SOMEBODY TRIED TO CARVE IT OUT, BUT NEVER GOT IT OUT.
- Q. THEY DIDN'T SUCCEED.
- A. AND JUST OVER THAT HILL, THERE IS A LITTLE LAKE, AND THERE IS SOME SMALL FISH IN IT. IN SPRING, SOME LITTLE CREEKS START FLOWING, AND IT IS REALLY FUN TO LIVE THERE.
- Q. WHAT GAMES DID YOU PLAY WHEN YOU WERE A LITTLE GIRL LIVING THERE? WHAT ELSE DID YOU DO FOR FUN?
- A. WHEN WE WERE CHILDREN, WE WOULD FISH FOR THOSE SMALL UGLY FISH THAT COME OUT FROM UNDER THE ROCKS. WE USED TO LOOK FOR SIKSIKS AND WE USED TO PICK BERRIES. WE NEVER USED TO BE BORED, EVEN THOUGH THERE WEREN'T THAT MANY PEOPLE LIVING IN THAT AREA. MY PARENTS, THEY HAD ADOPTED POLAR BEAR CUB. WE USED TO PLAY WITH THAT CUB.
- Q. WHAT HAPPENED WHEN IT GREW UP?
- A. THAT BEAR CUB, WE USED TO PLAY WITH IT, AND ONE TIME WE WERE PLAYING WITH THAT CUB AGAIN IN THE WATER, HE WAS IN WATER, AND WE STARTED THROWING ROCKS, NOT AT THE BEAR, BUT OVER THE BEAR, AND IT RAN AWAY. OR, IT DIDN'T RUN AWAY, WE SOMEHOW FORGOT AND WHEN WE WENT HOME, HE ENDED UP WITH ANOTHER FAMILY THAT LIVED A LITTLE BIT FURTHER AWAY. BUT THAT FAMILY BROUGHT IT BACK TO US. BUT, AS IT GREW, HE WAS ALWAYS LIVING WITH US, IN THE HOUSE, AND HE DIDN'T SEEM TO UNDERSTAND WHEN WE TALKED TO

HIM, BUT SOMEHOW MY MOTHER TOLD HIM TO GO AWAY, BECAUSE SHE WAS WORRIED THAT HE MIGHT ATTACK PEOPLE, OR THAT PEOPLE MIGHT BE SCARED OF HIM. BUT, SOMEHOW, I REALLY DON'T KNOW HOW, IT UNDERSTOOD MY MOTHER WHEN MY MOM TOLD HIM TO GO AWAY, AND HE NEVER CAME BACK. MY MOTHER DIDN'T WANT HIM KILLED BY THE PEOPLE, SO SHE SENT HIM AWAY.

- Q. WERE THERE OTHER FAMILIES LIVING ACTUALLY AT THE POST?
- A. THOSE PEOPLE, TOMMY AND SAMSON, AND THOSE PEOPLE, THEY WOULD COME IN SUMMERTIME AND PUT UP THEIR TENTS AND LIVE WITH US FOR AWHILE, BUT THEN THEY WOULD GO BACK TO THEIR HUNTING AREA WHEN WINTER CAME AND THEY WOULD TRAP FOR FOXES.
- Q. WERE THERE VERY MANY OTHER FAMILIES THAT YOU CAN REMEMBER LIVING SORT OF CLOSE BY?
- A. THOSE PEOPLE TOMMY AND JOHNNY AND SAMSON, THOSE PEOPLE USED TO BE IN THAT... NOT POSTED THERE, BUT THEY USED TO LIVE QUITE FAR FROM THEM.
- Q. WHICH WAY DID THEY GO? WHEN YOU SAY THEY LIVED AWAY, DID THEY USUALLY GO DOWN TO OKKUSIKSALIK, OR UP TO QAMANALUK THE NEXT LAKE?
- A. NUVUKLIQ. THEY USED TO HUNT SEALS FOR THE DOGS. I REMEMBER ONE TIME, PEOPLE CAME FROM OKKUSIKSALIK, FROM BACK RIVER, THOSE PEOPLE CAME WITH THOSE WOODEN SUNGLASSES THAT THEY MADE AND I WAS WONDERING WHAT KIND OF PEOPLE THOSE WERE. BECAUSE THAT WAS THE FIRST TIME I SAW PEOPLE LIKE THAT.
- Q. DID THE PEOPLE FROM THAT OKKUSIKSALIK [BACK RIVER] SEEM LIKE DIFFERENT PEOPLE TO YOU?
- A. THEY SEEMED DIFFERENT PEOPLE.
- Q. TELL ME WHAT THINGS WERE DIFFERENT?
- A. THEIR DIALECT WAS DIFFERENT FROM OURS. HOW THEY DRESSED WAS DIFFERENT FROM US. I ALSO REMEMBER WHEN IQUNGAYUK WENT TO OKKUSIKSALIK IN THAT OTHER AREA. HE WENT THERE AND HE BROUGHT BACK A FISH ALMOST AS BIG AS ME.
- Q. THERE'S STILL VERY BIG FISH THERE. AT THE MOUTH OF THE BACK RIVER.
- A. IQUNGAYUK, HE HAD SOME KIND OF A DIARY. HE USED TO WRITE DOWN EVERY DAY WHAT HAPPENED ON THAT DAY. BUT IN 1945 WE HAD TO GO TO REPULSE BAY, BUT WE NEVER GOT BACK TO WAGER BAY AND WE HAD LEFT EVERYTHING IN WAGER BAY AND WE NEVER WENT BACK TO GET THEM AND WE LEFT THAT DIARY IN WAGER BAY AND WE NEVER WENT BACK TO GET THEM. THOSE PEOPLE FROM THAT OKKUSIKSALIK, [BACK

RIVER], THEY USED TO STEAL WHENEVER NOBODY WAS AT THE POST. THEY WOULD COME IN THROUGH THE WINDOWS OR THEY WOULD BREAK IN TO THOSE HOUSES. I STILL THINK ABOUT THAT DIARY THAT I NEVER WENT BACK TO GET. I WOULD KNOW EVERYTHING THAT HAPPENED THEN, IF I HAD KEPT THAT DIARY.

Q. DO YOU REMEMBER WHEN THE LAST QABLUNAQ TRADER LEFT FROM WAGER BAY? WHAT HAPPENED THEN? WHY DID HE LEAVE AND IQUNGAYUK WAS ASKED TO TAKE OVER AND RUN THE POST?

A. I HAVE HEARD, I MIGHT BE WRONG, BUT I HAVE HEARD, THERE WEREN'T ENOUGH FOXES AND NOT ENOUGH PEOPLE WERE GOING THERE TO BUY FROM THAT STORE OR POST. AND THERE WASN'T ENOUGH TRAPPERS TO GET FOXES FOR THE POST.

Q. WHOSE IDEA WAS IT THAT IQUNGAYUK WOULD TAKE OVER RUNNING THE POST? WAS IT HIS IDEA OR THE HUDSON'S BAY?

A. IQUNGAYUK DIDN'T WANT TO TAKE OVER BECAUSE HE DIDN'T KNOW WHAT TO DO. WHEN MY FAMILY AND I WERE AT QAMANALUK SOME PEOPLE CAME TO US AND AMOTEE, AMOTEE WAS INTERPRETING FOR THOSE PEOPLE THAT CAME TO IQUNGAYUK, DAVID AGLUGAK'S GRANDFATHER. THOSE PEOPLE CAME AND ASKED IQUNGAYUK IF HE COULD TAKE OVER WHEN WE WERE AT QAMANALUK FISHING. THAT SHIP CAME TO WAGER BAY AND THOSE PEOPLE CAME TO US IN THEIR LITTLE BOAT.

Q. AND YOU SAY THAT IQUNGAYUK DIDN'T REALLY WANT TO, BUT SOMEHOW THEY PERSUADED HIM THAT IT WOULD BE A GOOD IDEA FOR HIM TO TAKE OVER?

A. HE REALLY DIDN'T WANT TO TAKE OVER, BUT THEY TOLD HIM AS LONG AS YOU WRITE DOWN EVERYTHING THAT IS SOLD... THEY PERSUADED HIM. ANOTHER THING I HAVE HEARD, I MIGHT BE WRONG THOUGH, BUT THE REASON WHY THEY WANTED TO KEEP THE HUDSON'S BAY COMPANY POSTED AT WAGER BAY WAS THEY MIGHT TRY TO MAKE THAT AREA A NATIONAL PARK. THEY KNEW THEN, WAY BACK THEN, THAT THEY MIGHT TRY TO MAKE IT A NATIONAL PARK. THAT'S WHY THEY REALLY WANTED IQUNGAYUK TO TAKE OVER AND KEEP THAT HUDSON'S BAY COMPANY POST THERE. I THINK THEY HAD WANTED THAT AREA TO BE A NATIONAL PARK WAY BACK THEN.

Q. I NEVER THOUGHT ABOUT THAT POSSIBILITY.

A. THOSE WHITE PEOPLE REALLY WANTED TO SEND TATTY DOWN SOUTH FOR SCHOOLING. BUT MY PARENTS DIDN'T WANT TO SEND HIM DOWN BECAUSE HE WAS THE ONLY SON OF THE FAMILY. THEY WANTED HIM TO TAKE OVER WHEN IQUNGAYUK QUIT BEING A MANAGER. THEY WANTED TATTY TO TAKE OVER.

Q. GOING BACK TO THE TIME WHEN THE QABLUNAT TRADERS WERE STILL THERE, IT WAS ABOUT SEVEN OR EIGHT YEARS, MAYBE NINE YEARS THAT THEY WERE THERE. ARE THERE ANY OTHER EVENTS DURING THAT

PERIOD, MAYBE A CHRISTMAS CELEBRATION OR SOMETHING HAPPENING, THAT YOU CAN REMEMBER?

- A. I REMEMBER WHEN THEY USED TO HAVE SQUARE DANCES. BECAUSE THERE WERE JUST A FEW OF US AND WE WERE RELATED TO EACH OTHER, WE DIDN'T REALLY COMPETE AGAINST EACH OTHER. NOT MANY PEOPLE USED TO GO THERE. THERE WEREN'T REALLY ANY STRANGERS.
- Q. SO ARE YOU SAYING THERE WAS NOT A LOT OF PEOPLE COMING IN TO TRADE?
- A. YES. BUT AS I GREW OLDER, ONCE IN A LONG WHILE PEOPLE WOULD COME.
- Q. THERE'S A DESCRIPTION IN THE HUDSON'S BAY JOURNAL THAT I MENTIONED BEFORE, OF ONE YEAR AT CHRISTMAS. THEY SAID THAT THEY HAD A BIG DANCE AND A BIG MEAL AND EVERYBODY ENJOYED DANCING. THE MUSIC WAS SUPPLIED BY TOMMY ON AN ACCORDION.
- A. TOMMY WAS REALLY GOOD AT THE ACCORDION. TOMMY USED TO SPEAK ENGLISH REALLY GOOD, BECAUSE WHEN HE HAD AN INJURY ON HIS ARM HE WAS DOWN SOUTH FOR A LONG TIME. EVEN THOUGH HE HAD AN INJURED ARM HE WAS REALLY GOOD AT PLAYING ACCORDION.
- Q. THERE'S ACTUALLY A LIST HERE OF PEOPLE THAT WERE AT THIS CHRISTMAS PARTY. AND IT SAYS WAGER DICK AND HIS FOUR CHILDREN.
- A. THAT WAS BEFORE TATTUINEE WAS BORN. THAT FOURTH CHILD WAS LEO NAPAYOK. HE WAS A CHILD OF IQUNGAYUK AND NIAQUKITUQ. HE DIED THIS YEAR [1991-92]. IQUNGAYUK WOULD HAVE HAD TWO CHILDREN FROM NAIQUKITUQ, BUT THE OTHER ONE DIED. SO LEO NAPAYOK WAS OLDER THAN TATTY. JUST LITTLE BIT OLDER THAN TATTY.
- Q. ONE OF THE OTHER PEOPLE REFERRED TO HERE IS SOMEONE NAMED ARNGAWA. I AM WONDERING IF THAT'S SUPPOSED TO BE ANAWAK, AS IN JACK'S FAMILY?
- A. AGULAQ.
- Q. DO YOU REMEMBER THIS CHRISTMAS GATHERING WITH THOSE PEOPLE? YOU WOULD HAVE BEEN FIVE, MAYBE.
- A. I REMEMBER, I AM NOT REALLY SURE IF IT WAS THAT SAME CHRISTMAS, BUT I REMEMBER GETTING A... IT MUST HAVE BEEN A ROCKING HORSE. IT WAS EITHER A PRESENT FOR ME OR MAYBE AGULAQ JUST FIXED IT FOR ME OR SOMETHING LIKE THAT. I REMEMBER THAT ROCKING HORSE. BUT I AM NOT SURE IF IT WAS A PRESENT FOR ME OR AGULAQ FIXED IT FOR ME. THESE TWO MIGHT HAVE BEEN THERE BUT I DON'T REMEMBER THEM.
- Q. WELL THIS IS INTERESTING BECAUSE IT SAYS HERE THAT THESE TWO, IPOOYAUAK AND ENUKSHUK WERE BOTH FROM THE BACK RIVER. FROM

OKKUSIKSALIK. AND IT SAYS AS DICK WOULD SAY, "FIRST TIME SEE UM CHRISTMAS". THERE IS ANOTHER INCIDENT HERE THAT I WONDER IF YOU CAN REMEMBER WHEN [DEAF JOHNNY] SIUDLUQ'S WIFE HAD TO HAVE A TOOTH PULLED OUT. AND IT IS DESCRIBED HERE IN GREAT DETAIL THAT THE POST MANAGER DID THIS. YOU DON'T REMEMBER THIS?

A. NO.

Q. THERE'S ANOTHER ONE THAT SAMSON HAD A BLUE SUIT THAT HE LEFT WITH THEM WHEN HE WENT AWAY HUNTING AND TRAPPING IN THE WINTER. HE LEFT IT WITH THE TRADERS AND WHEN HE CAME BACK IN THE SPRING AND WENT TO LOOK AT HIS SUIT AND IT WAS A LITTLE BIT DAMP AND HE SAID, "YOU SHOULD HAVE THIS DRY FOR ME, I DON'T WANT MY SUIT WET". HE GAVE IT TO THE TRADERS AND TOLD THEM TO GET IT FIXED UP BEFORE HE CAME BACK THE NEXT TIME.

A. IQUNGAYUK'S DIARY, IF WE HADN'T LOST IT, I WOULD HAVE GIVEN YOU REAL GOOD INFORMATION.

Q. LOOK AT IT ANOTHER WAY. ANOTHER GENERATION FROM NOW, PEOPLE WILL FEEL THE SAME WAY ABOUT THE INFORMATION YOU HAVE.

A. WHEN THAT SHIP STOPPED GOING TO WAGER BAY, IQUNGAYUK USED TO GO TO CHESTERFIELD BY PETERHEAD TO GET SUPPLIES FOR THE STORE AND AT ONE TIME HE WENT TO REPULSE BAY BY A DOG TEAM TO GET MORE SUPPLIES FOR THE STORE. I DON'T REMEMBER HOW MANY TIMES HE WENT TO NAUJAT OR CHESTERFIELD TO GET MORE SUPPLIES. AND THE PETERHEAD WASN'T IN THAT GOOD CONDITION.

Q. YES, I HAVE HEARD THAT. AND THAT'S WHAT HAPPENED IN THE END, EH, THE BOAT JUST FELL APART ALMOST?

A. IN NAUJAT THEY DON'T GET THE SHIP UNTIL VERY LATE IN THE FALL AND IT WAS TOO LATE... THE FALL HAD ALREADY COME, SO IT WAS LATE IN FALL THAT THEY STARTED HEADING BACK TO WAGER BAY AND THAT'S HOW THEY GOT WRECKED. BECAUSE IT WAS IN VERY LATE FALL.

Q. WERE YOU ON THE BOAT AT THAT TIME?

A. YES. THE SHIP WASN'T REALLY WRECKED. WE CAME TO THE BEACH BEFORE IT REALLY GOT WRECKED. BUT WE HAD TO LAND OUR PETERHEAD BEFORE WE REACHED WAGER BAY AND WE HAD LEFT OUR DOG TEAM IN WAGER BAY. BUT THEY WEREN'T BEING FED, SO THEY STARVED. WE DIDN'T HAVE A DOG TEAM ANYMORE BECAUSE THEY STARVED. OUR DOGS STARVED BECAUSE THEY WEREN'T BEING FED ENOUGH.

Q. WHAT ACTUALLY HAPPENED THEN? YOU GOT THE BOAT INTO SHORE BEFORE IT FELL APART AND YOU HAD THE SUPPLIES ON BOARD THE BOAT?

- A. THAT SHIP DIDN'T COME IN UNTIL... WELL, WE WERE WAITING FOR THE SHIP TO COME, BUT IT WAS ALMOST WINTER, SO WE HAD TO HEAD BACK. IQUNGAYUK GOT HALF OF THE SUPPLIES FROM NAUJAT. AND THAT'S THE SUPPLIES WE GOT FROM NAUJAT. WE GOT LITTLE BIT OF FLOUR AND LARD AND FUEL FROM NAUJAT, LEFT OVER FROM NAUJAT STORE.
- Q. DID THAT GET RESCUED? WHEN YOUR PETERHEAD GOT WRECKED ON THE BEACH WERE YOU ABLE TO RESCUE THOSE SUPPLIES?
- A. OUR BOAT DIDN'T GET WRECKED. WE LANDED BEFORE IT GOT WRECKED BECAUSE OUR PARENTS GOT SCARED THAT IT MIGHT WRECK IN WATER, BECAUSE THE ICE WAS SCRAPING ON THE SIDES OF THE BOAT. MY PARENTS GOT SCARED SO WE LANDED ON SHORE AND GOT OUR SUPPLIES ON LAND. SO OUR BOAT WASN'T WRECKED. WE DIDN'T HAVE WATER THEN SO WE DRANK TOMATO JUICE.
- Q. THEN WHAT HAPPENED FROM THERE? WAS THAT THE END OF THE WAGER BAY POST? DID ANYBODY GO BACK?
- A. WE HAD TO PUT OUR TENTS IN THAT AREA WHERE WE BEACHED AND WE SPENT THE WINTER THERE. SOMEHOW, I DON'T REMEMBER WHOSE DOG TEAMS WE USED. WITH SOMEBODY'S DOG TEAM WE WENT TO NAUJAT. WE WENT BACK TO NAUJAT. WE COULDN'T GO BACK TO WAGER BAY SO WE WENT BACK TO NAUJAT.
- Q. THAT WINTER?
- A. YES. THERE WERE ONLY MY PARENTS, MY BROTHER TATTY AND HIS WIFE, THEY WERE YOUNG THEN. MYSELF, AND SOME OTHER GUY THAT WAS THE SAME AGE AS TATTY, AND TATTUINEE AND SUSIE. WHAT WE GOT FROM NAUJAT WERE SUPPLIES.
- Q. THEY TRADED OR SOLD THEM JUST AT THAT POINT ON THE SHORE?
- A. YES. SOME TRAPPERS THEY WOULD COME SO WE SOLD SOME STUFF TO THEM.
- Q. DO YOU KNOW WHEREABOUTS... WHAT THE NAME OF THE PLACE IS ON THE SHORELINE WHERE YOU WERE?
- A. UMIYARVIK. IT WAS ALREADY ICING UP. THE ICE WAS GETTING THICK SO WE COULDN'T GO ON. IT WAS REALLY COLD. IT WAS VERY LATE IN FALL. WHEN WE GOT TO SHORE IQUNGAYUK BUILT AN IGLOO FROM ICE.
- Q. WASN'T IT COLD? IT WOULD BE LIKE GETTING INTO A REFRIGERATOR?
- A. IT WASN'T TOO COLD BEFORE WINTER CAME. BUT WHEN WINTER CAME WE BUILT AN IGLOO AND MOVED INTO IT. IT WAS REALLY NICE TO LIVE IN THAT ICE IGLOO FOR AWHILE BECAUSE WE COULD SEE THROUGH. OUR PARENTS KNEW WHERE THE FISH WERE. IF THEY

WEREN'T WITH US WE WOULDN'T HAVE SURVIVED. IF WE HAD TRIED TO GO BACK TO WAGER BAY AND STRUGGLE GOING THERE I WOULD HAVE WROTE ABOUT IT. I WOULD HAVE REALLY GOT MAD AT THE HUDSON'S BAY PEOPLE BECAUSE THEY WERE THE REASON. I THINK THOSE HUDSON'S BAY PEOPLE, THEY SHOULD HAVE LOOKED AFTER US MORE. BECAUSE THEY KNEW THAT PETERHEAD'S MOTOR WASN'T RUNNING THAT WELL. INUIT PEOPLE, THEY NEVER REALLY TRY TO PUT DOWN OTHER PEOPLE. INUIT PEOPLE, EVEN IF THEY REALLY KNOW WHAT'S GOING ON THEY NEVER REALLY SPEAK OUT FOR THEMSELVES.

Q. THAT'S CHANGING?

A. IF I WAS ABLE TO SPEAK ENGLISH I WOULD HAVE REALLY SPOKE OUT.

Q. DURING THE TIME WHEN IQUNGAYUK WAS RUNNING THE POST, AFTER THE QABLUNAT TRADERS LEFT AND BEFORE THIS ACCIDENT WITH THE BOAT. YOU SAID SOMETIMES HE WOULD GO AWAY TO GET SUPPLIES, LEAVING YOU AND PART OF YOUR FAMILY AT THE POST, WHAT HAPPENED WHEN HE WAS AWAY? IF SOMEBODY CAME TO TRADE, COULD TRADING GO ON EVEN THOUGH HE WASN'T THERE?

A. MYSELF.

Q. YOU DID THE TRADING FOR THEM?

A. IN SUMMER, WHEN SUMMER CAME NOBODY REALLY TRADED BECAUSE THEY WOULD HAVE TO WALK TO THE POST. SO OKKUSIKSALINGMIUT WERE THE ONLY PEOPLE THAT WOULD COME TO TRADE IN SUMMERTIME.

Q. WHICH OKKUSIKSALIK?

A. FROM BACK RIVER AREA. THEY WOULD COME IN SUMMERTIME.

Q. THEY WOULD HAVE TO WALK IN SUMMER.

A. THEY WOULD WALK TO THE POST. ONCE IN A LONG LONG WHILE THEY WOULD COME.

Q. MOST OF THE TIME DID THEY COME BY DOG TEAM IN THE WINTER?

A. YES. WHEN WINTER WAS ALMOST OVER AND IT WASN'T THAT COLD THEN IQUNGAYUK WOULD GO TO NAUJAT TO GET MORE SUPPLIES FOR THE POST. BUT IT WAS IN SUMMERTIME THAT HE WOULD GO BY BOAT AND THEN I WOULD TRADE.

Q. THE OTHER PEOPLE FROM PIKSIMANIK AND NUVUKLIQ AND IRIPTAQTUQ, THEY CAME BY BOAT TO TRADE OR NOT?

A. THOSE THREE PEOPLE HAD BOATS.

Q. BOATS WITH SAILS?

- A. YES.
- Q. WHICH THREE PEOPLE? TOMMY, SIUDLUQ AND IQUNGAYUK?
- A. SIUDLUQ, TOMMY AND IQUNGAYUK ALL HAD BOATS WITH SAIL AND MOTOR. THE LITTLE BOAT, SMALLER THAN A PETERHEAD.
- Q. LIKE A WHALER?
- A. YES.
- Q. SO THOSE WERE THE ONLY PEOPLE THAT COULD COME TO TRADE? IT WASN'T POSSIBLE THEN FOR OTHER PEOPLE TO COME IN TO TRADE DURING THE SUMMER?
- A. YES. THOSE PEOPLE THAT COULDN'T COME BY BOAT THEY WOULD COME IN THE WINTER.
- Q. BY DOG TEAM?
- A. YES.
- Q. BUT THE OKKUSIKSALINGMIUT [BACK RIVER INUIT] CAME BY DOG TEAM IN THE WINTER AND BY FOOT IN THE SUMMER?
- A. YES.
- Q. WHAT DID YOU HAVE TO DO WHEN YOU DID THE TRADING BY YOURSELF AND KEPT THE RECORDS? WHAT ALL DID YOU HAVE TO DO?
- A. WE WOULD USE SMALL PIECES OF WOOD. USE THEM AS MONEY. I WOULD WRITE DOWN IN INUKTITUT THINGS THAT WERE SOLD OR TRADED. HAVE YOU EVER SEEN THOSE LITTLE PIECES OF WOOD?
- Q. YES, WE CALL THEM TOKENS. YOU WOULD GIVE THE PERSON SO MANY TOKENS FOR THEIR FOX SKINS? IS THAT RIGHT?
- A. YES. I WOULD USE THEM.
- Q. AND DID YOU HAVE TO DECIDE IF THE SKIN WAS A VALUABLE SKIN OR A GOOD SKIN?
- A. I REALLY DIDN'T LIKE TRADING BECAUSE SOME PEOPLE WEREN'T HAPPY. SOME PEOPLE WOULD BUNDLE UP THE FOX FUR AND I WOULDN'T REALIZE THAT THEY HAD RIPS OR HAD HOLES IN THEM IF THEY WERE ALL BUNDLED UP LIKE THAT.
- Q. CAN YOU REMEMBER AT THAT TIME WHAT THE PEOPLE COULD BUY FOR ONE FOX SKIN?
- A. I DON'T REALLY REMEMBER.

- Q. WHAT WERE THE MOST IMPORTANT THINGS FOR THE PEOPLE? WHEN THEY CAME IN WITH A PILE OF FOX SKINS AND THEY PUT THEM ALL, WHAT WERE THE MAIN THINGS THAT THEY WANTED TO GET IN TRADING?
- A. BULLETS, FLOUR, TOBACCO, LARD, INGREDIENTS FOR MAKING BANNOCK. THINGS LIKE THAT. THEY WEREN'T EXPENSIVE AT THAT TIME.
- Q. IT SEEMED A LOT EASIER THEN? A LOT CHEAPER?
- A. YES.
- Q. SO, IF SOMEBODY BROUGHT IN A GOOD PILE OF FOX SKINS, THEY COULD GET LOTS OF SUPPLIES?
- A. YES. THEY REALLY WANTED TO BUY TOBACCO WHICH I REALLY DON'T LIKE.
- Q. AND YOU WROTE THE RECORDS DOWN IN INUKTITUT, IN SYLLABICS, RIGHT?
- A. YES. EVEN IF WE HAD TO WRITE THEM DOWN IN INUKTITUT, WE STILL HAD TO WRITE THEM.
- Q. HOW DID YOU LEARN SYLLABICS?
- A. I LEARNED TO WRITE OR READ BY MYSELF. WHEN I WAS A LITTLE GIRL I HAD MEMORIZED A SONG, A CHORUS, AND SOMEONE GAVE ME WORDS TO THAT SONG AND I STARTED READING IT BY WHAT I HAD MEMORIZED. I LEARNED TO READ BY MYSELF.
- I THINK THEY WERE WHALING BOATS THAT WERE THERE.
- Q. THE WHALING BOATS WERE...?
- A. SO THEY WEREN'T WHALING BOATS. THEY WERE JUST OPEN BOAT WITH NO DECK. THEY FIXED IT UP AND PUT A DECK AND A MOTOR OR ENGINE AND THAT'S WHAT THEY USED FROM NAUJAT TO WAGER BAY. IQUNGAYUK, TOMMY, SAMSON, SUIDLUQ. THOSE FOUR BROTHERS WITH THEIR WIVES WENT TO WAGER BAY ON THAT BOAT WITH JIMMY THOM. THEY WENT UP TO WAGER BAY JUST BEFORE THE SHIP WENT TO WAGER BAY. THEY WENT AHEAD OF THE SHIP SO THAT THEY COULD PUT UP THEIR CAMP BEFORE THE SHIP COMES. AND THAT SHIP FROM CHESTERFIELD WAS GOING TO WAGER BAY AND WAS CARRYING WOOD FOR THE STORE AND THE HOUSES. SO THE FOUR BROTHERS AND THEIR FAMILIES WAITED FOR THAT SHIP IN WAGER BAY.
- Q. WHEREABOUTS IN WAGER BAY? DO YOU KNOW WHICH PLACE?
- A. TUSHYUYAK.
- Q. THIS IS TUSHYUYAK?

- A. YES. THAT SHIP... THIS IS THE ONLY WAY OUT FROM THIS LAKE. THIS LITTLE RIVER HERE. AND THE SHIP GOT STUCK THERE SO IT NEVER GOT TO TUSHYUYAK.
- Q. WHEN WAS THIS? WHEN THEY WERE COMING IN THE VERY FIRST TIME?
- A. AFTER IT BROUGHT SUPPLIES FOR THE STORE, IT WAS TRYING TO GO OUT AND IT GOT STUCK. I WAS ON THAT SHIP WHEN IT GOT STUCK. IT TOUCHED THE BOTTOM. THERE WAS TWO PIECES OF BIG WOOD FROM THE BOTTOM OF THE SHIP THAT BROKE OFF. IT GOT STUCK THERE TWO TIMES.
- Q. THIS WAS LATER, AFTER THE BUILDINGS WERE HERE AND IT WAS COMING TO SUPPLY?
- A. YES.
- Q. BUT THE VERY FIRST TIME THAT WE STARTED TALKING ABOUT. THE VERY FIRST TIME WHEN THE SHIP CAME FROM CHESTERFIELD WITH THE WOOD TO BUILD THE POST. THEN I THINK THAT TIME THE SHIP CAME WITH THE WOOD, IT CAME RIGHT INTO HERE? IS THAT RIGHT?
- A. YES. THAT RIVER THERE, SAVAQ, IT FOLLOWS THE LOW TIDE AND THE HIGH TIDE. IT WOULD FLOW DOWN AND FLOW UP ACCORDING TO THE TIDE. I REMEMBER THE SHIP BRINGING THE SUPPLIES TO TUSHYUYAK TWO TIMES. WE WERE FISHING OFF HERE. I CAN'T QUITE REMEMBER WHAT REALLY HAPPENED. THAT SAME YEAR, WHEN WE WERE FISHING UP HERE AND THE SHIP CAME IN WHILE WE WERE FISHING. THEY WENT TO GET IQUNGAYUK SO HE COULD MANAGE THE STORE AND THAT SAME SUMMER, I THINK, I THINK THAT SAME SUMMER THE SHIP GOT STUCK IN THAT RIVER.
- Q. ON ITS WAY OUT THAT LAST TIME?
- A. YES. IT SEEMS THAT EVER SINCE THAT SHIP GOT STUCK IN THAT RIVER, THEY HAD TO GET THEIR OWN SUPPLIES FOR THE STORE. I THINK IT WAS IN 1933, THAT THOSE FOUR PEOPLE MOVED OUT OF THAT CAMP.
- Q. THAT'S CORRECT. THAT AGREES WITH THE HUDSON'S BAY COMPANY RECORDS.
- A. I REMEMBER THERE WAS A CALENDAR IN OUR HOUSE AND I REMEMBER THAT 1933. THAT YEAR.
- Q. WAS THERE A PERIOD WHEN THE SUPPLY SHIP COMING FROM CHESTERFIELD, INSTEAD OF COMING UP HERE TO THE POST, THROUGH SAVAQ INTO TUSHYUYAK, USED TO BRING ITS SUPPLIES TO IGLUJUARNAQ AND USED TO UNLOAD THE SUPPLIES THERE?
- A. I AM NOT SURE IF THEY BROUGHT THE SUPPLIES TO IGLUJUARNAQ. THERE WAS THIS LITTLE BUILDING, THAT'S WHY THEY CALLED THAT

IGLUJUARNAQ. I REMEMBER IT WAS LOADED, WELL, THERE WERE SOME SUPPLIES IN THAT LITTLE BUILDING.

Q. BUT YOU DON'T REMEMBER HOW THE SUPPLIES GOT THERE OR WHY THAT BUILDING WAS THERE?

A. NO. WE USED TO SPEND SOME TIME IN THAT AREA. WE WOULD CAMP IN THE SPRING. BUT WE NEVER SPENT THE WINTER THERE. I SPENT MOST OF MY TIME, MY YOUNGER DAYS, IN THAT AREA [POINTING].

Q. AROUND TUSHYUYAK?

A. YES. I WENT THERE IN 1925 AND MOVED OUT OF THERE IN 1945. I MOVED TO CORAL HARBOUR IN 1947, TWO YEARS LATER. JOHN TATTY WAS BORN WHERE WE HAD THE CAMP.

Q. OH, AT UMIYARVIK?

A. YES. HE WAS BORN IN A TENT IN THE SPRING, JOHN TATTY.

IQUNGAYUK'S MOTHER WAS LEFT BEHIND IN NAUJAT BECAUSE SHE WAS SCARED TO GO ON THAT BOAT.

Q. THIS IS IN 1925 WHEN YOU MOVED DOWN THE FIRST TIME?

A. YES. WHEN IQUNGAYUK AND THE OTHER THREE BROTHERS, THEY WENT UP TO TUSHYUYAK AND THE SHIP CAME AFTER THEM. THE MOTHER OF IQUNGAYUK WAS SCARED TO GO ON THAT OTHER BOAT, THAT IQUNGAYUK WAS USING TO GO TO TUSHYUYAK. SHE WAS SCARED TO GO ON THAT SO THE SHIP BROUGHT HER TO NUVUKLIQ. AND IQUNGAYUK AND THE OTHERS KNEW THAT THE SHIP WAS GOING TO GO TO NUVUKLIQ, SO THEY WENT THERE TO MEET THE SHIP AND GOT THEIR MOTHER.

Q. AND THEN?

A. AND THEN THEY WENT TO TUSHYUYAK WITH THEIR MOTHER.

Q. AND THE SHIP TOO?

A. AFTER THE SHIP BROUGHT THE WOOD SUPPLIES TO TUSHYUYAK, IT WENT TO NAUJAT TO PICK UP. AND IT WAS ALSO BRINGING SOME SUPPLIES TO NAUJAT. IQUNGAYUK'S MOTHER WENT ON THAT SHIP AND THEY BROUGHT HER TO NUVUKLIQ. AND IQUNGAYUK WENT TO MEET THAT SHIP AND PICK UP HIS MOTHER. THIS GUY NAMED INUGLUQ WAS ALSO ON THAT SHIP THAT WAS BRINGING THE SUPPLIES TO TUSHYUYAK, BECAUSE HE WAS GOING TO HELP BUILD THE HOUSES. SO, WHEN IQUNGAYUK WENT TO PICK UP HIS MOTHER IN NUVUKLIQ, THEY TOOK INUGLUQ TO NUVUKLIQ SO HE GET ON THAT SHIP GOING BACK TO WHALE COVE.

Q. THIS IS AN INUK OR QABLUNAQ?

A. QABLUNAQ. HALF INUK AND HALF WHITE.

- Q. FORD?
- A. HE WAS THE MANAGER EITHER IN ARVIAT OR WHALE COVE.
- Q. WAS IT SAM VOISEY?
- A. YES. HE WAS SENT THERE SO HE COULD HELP BUILD THE FOUNDATIONS OF THE BUILDINGS. REMEMBER WHEN I WAS TELLING YOU THAT THE SHIP GOT STUCK IN THAT RIVER? I WAS TELLING YOU THERE WERE TWO PIECES OF WOOD THAT WENT OFF THE BOTTOM OF THE SHIP. THE SHIP DIDN'T GET WRECKED OR ANYTHING. JUST THE TWO PIECES CAME OFF.
- Q. AND THE SHIP KEPT GOING?
- A. YES. WHEN THAT RIVER IS FLOWING DOWN IT GETS VERY STRONG AND THAT SHIP GOT PUSHED OUT OF THAT RIVER. SO IT WENT ON AGAIN. I REMEMBER IQUNGAYUK GETTING SUPPLIES FOR THE STORE TWO TIMES. BECAUSE CHESTERFIELD WAS FURTHER AWAY THAN NAUJAT, HE STARTED GETTING SUPPLIES FROM NAUJAT. AND IN SPRINGTIME HE WOULD GO ON THE DOG TEAM AND PICK UP SUPPLIES FROM NAUJAT.
- Q. CAN YOU REMEMBER ANYTHING ELSE ABOUT THAT TIME WHEN IQUNGAYUK WAS MANAGING THE POST? I WOULD JUST LIKE YOU TO DESCRIBE THE LIFE AT THE POST AND WHATEVER ELSE YOU CAN REMEMBER?
- A. THERE WEREN'T TOO MANY PEOPLE IN THE AREA, AT THAT TIME. THE PEOPLE WOULD COME NOW AND THEN BUT THEY NEVER USED TO SPEND MUCH TIME AT THE POST.
- Q. WHO DIDN'T?
- A. THE PEOPLE THAT TRADED.
- Q. WAS IT MOSTLY PEOPLE FROM OKKUSIKSALIK, THE OTHER ONE, THE BACK RIVER OKKUSIKSALIK? OR WAS IT PEOPLE FROM WAGER BAY?
- A. JUST THOSE FOUR BROTHERS. THE THREE BROTHERS OF IQUNGAYUK WERE THE MAIN PEOPLE THAT SPENT IN THIS AREA. TOMMY AND SAMSON MOVED OUT OF TUSHYUYAK AREA BECAUSE SAMSON WAS STARTING TO HAVE PAINS IN HIS STOMACH AREA, AND BECAUSE THERE WEREN'T NURSES OR DOCTORS IN TUSHYUYAK. SO TOMMY BROUGHT SAMSON TO CHESTERFIELD INLET. SO THEY MOVED THERE. SO IQUNGAYUK AND SUIDLUQ WERE THE ONLY BROTHERS LEFT IN TUSHYUYAK AREA. WHEN SAMSON DIED TOMMY HAD TO GO ALL THE WAY UP TO TUSHYUYAK TO TELL THE BROTHERS THAT SAMSON DIED.
- Q. SO THE OTHER PEOPLE WHO CAME TO TRADE WERE JUST PEOPLE FROM OKKUSIKSALIK?
- A. JUST A FEW. THERE WAS ANOTHER PERSON, SUTOQSI. WHEN SUTOQSI WAS A LITTLE BOY HIS MOTHER WENT OUT TO TRY AND FIND SOME WOOD

FOR THEMSELVES, FOR WOOD BURNING, BUT SHE NEVER CAME BACK AND THEY NEVER FOUND HER. BECAUSE SUTOQSI WAS TOO SMALL TO LOOK AFTER HIMSELF IQUNGAYUK AND TOOTA STARTED LOOKING AFTER HIM. BEFORE IQUNGAYUK AND TOOTA HAD ANY CHILDREN. WAY BEFORE. WAY BEFORE I WAS BORN. WHEN SUTOQSI GREW UP HE WAS HUNTING FOR RABBIT, BUT HE NEVER CAME BACK AND THEY NEVER FOUND HIM.

Q. AROUND HERE SOMEWHERE?

A. THEY DID FIND HIM, BUT HE WAS ALREADY DEAD WHEN THEY FOUND HIM.

Q. DO YOU KNOW WHAT HAPPENED?

A. WE DON'T REALLY KNOW WHAT HAPPENED TO HIM. WE FOUND HIS TRACKS AND WE FIGURE HE MUST HAVE BEEN RUNNING AWAY FROM SOMETHING, BUT WE THOUGHT HE WENT BEHIND SOME ROCK AND HE HAD [FIRED] THREE SHOTS. BUT WE DON'T KNOW WHAT HE WAS SHOOTING AT. HE MUST HAVE HAD THOSE THREE SHOTS SO SOMEBODY COULD HEAR THE SHOTS. WE DON'T KNOW THE REASON.

Q. AND THIS WAS DURING THE TIME THAT IQUNGAYUK WAS MANAGING THE POST?

A. IT WAS THAT SAME YEAR THOSE TWO INCIDENTS HAPPENED. SAMSON DIED AND SUTOQSI DIED IN THAT SAME YEAR.

Q. SPEAKING OF PEOPLE DYING. WHAT ABOUT SIQSAQ? I HAVE HEARD A STORY ABOUT A MAN NAMED SIQSAQ. I THINK HE ALSO DIED WHILE HE WAS OUT HUNTING?

A. KREELAK, TAPARTI, KAPIK, KAPUT - THOSE FOUR SONS THEY WERE GOING HUNGRY, SO SIQSAQ.... WELL ANYWAY, THOSE FOUR BROTHERS WERE FISHING AND THEY WEREN'T THAT SUCCESSFUL, SO THEY WERE GOING HUNGRY. AND THE FATHER WENT TO THE POST. SIQSAQ WENT TO THE POST TO BUY SOME FOOD SUPPLY. SIQSAQ'S FAMILY THEY WERE OWING TOO MUCH TO THE STORE IN NAUJAT, SO THEY COULDN'T BUY FROM THE STORE IN TUSHYUYAK. SO, OUR FAMILY, IQUNGAYUK'S FAMILY, HAD TO SUPPLY SOME FOOD FOR SIQSAQ. WE WERE DOING IT OUT OF LOVE. IT WAS FROM ALL OUR OWN SUPPLIES. SO WE GAVE LITTLE BIT OF FOOD TO THEM. AND HE WAS GOING BACK TO HIS FAMILY. HE WAS WALKING AT THAT TIME. SO HE GOT TO KAPIK IN QAMANIKULUK AND AFTER KAPIK'S HE WALKED TO KREELAK. HE WAS GOING BACK TO KREELAK'S FAMILY AND AT THAT TIME KREELAK WAS WITH HIS MOTHER, SIQSAQ'S WIFE. AND ON HIS WAY TO KREELAK'S CAMP HE NEVER GOT THERE.

Q. AND WAS HE FOUND?

A. YES. HE WAS FOUND THE FOLLOWING SPRING OR SUMMER.

Q. AFTER THE SNOW HAD MELTED?

- A. YES. HE WAS NOT FOUND UNTIL THE SNOW MELTED AND WE FIGURE THAT HE HAD BUILT AN IGLOO. SOME SAY HE WAS ATTACKED BY A POLAR BEAR. EITHER HE WAS PULLED OUT OF THE IGLOO BY A BEAR OR HE HAD A KNIFE AND TRIED TO FIGHT THE BEAR WITH A KNIFE. HE HAD FOUR SONS, BUT SINCE THE BROTHERS DIDN'T HAVE DOGS THEY GAVE UP BECAUSE THEY HAD TO WALK TO LOOK FOR THEIR FATHER.
- Q. THE FOUR SONS ARE KREELAK, KAPIK, OKPIK, TAPARTI AND KAPUT? FIVE SONS?
- A. OKPIK ALSO DIED WHILE THEY WERE IN THAT AREA. HE WAS DRIFTED AWAY WHEN HE WAS TRYING TO GET A SEAL. THE WIND WAS BLOWING.
- Q. CAN YOU REMEMBER ANY HAPPY EVENTS DURING THE TIME WHEN YOUR FATHER WAS MANAGING THE POST?
- A. THERE USED TO BE LOTS OF WOLVES IN THE FALL. BECAUSE THE CUBS ARE BORN IN THE SPRING AND THEY GROW DURING THE SUMMER AND THERE ARE LOTS IN THE FALL AND THEY STARTED HOWLING AND WE COULD HEAR THEM HOWLING. MYSELF AND TATTY, WE WOULD GO ACROSS THE LAKE AND PUT UP SOME TRAPS. IQUNGAYUK HAD SOME MEAT CACHE IN THERE, IN THIS AREA [SOUTH SIDE OF FORD LAKE], WE WOULD PUT UP SOME TRAPS AND WE WOULD GO THERE ON SMALL KOMATIKS WITH TWO DOGS. EITHER ONE OF US WOULD START RUNNING IF ONE OF US WENT ON THE KOMATIK BECAUSE THE KOMATIK WAS SMALL. WHEN WE GOT TO THE OTHER SIDE OF THE LAKE THERE WERE LOTS OF TRACKS, WOLF TRACKS, AND OUR DOGS WERE... THEY WERE SENSING THERE WAS SOMETHING THERE. I DIDN'T REALIZE THERE WAS A LITTLE HILL ABOVE THAT MEAT [CACHE]. THEY WENT OVER THE HILL AND I DIDN'T REALIZE THEY WERE THERE. BUT WE GOT SCARED SO WE JUST WENT WITHOUT PUTTING UP THE TRAPS. AS SOON AS WE GOT HOME, OUR FATHER, IQUNGAYUK, WENT BACK WITH US TO THAT SPOT WHERE WE WERE GOING TO TRAP. HE BROUGHT A RIFLE WITH HIM AND HE SET IT UP THERE IN THAT SPOT WHERE THE TRACKS WERE SO IT WOULD GO OFF ON ITS OWN.
- Q. TO SHOOT THE WOLVES?
- A. YES. HE SET IT UP SO THE RIFLE WAS FACING THIS WAY. HE PUT THE MEAT ON THE GROUND. HE TIED IT WITH SOME ROPE. AND HE RUN THE ROPE ACROSS UNDER THE RIFLE... NO, THE RIFLE IS FACING THIS WAY. HE PUT SOME MEAT IN FRONT OF THE RIFLE. AND HE TIED THE MEAT WITH A ROPE AND HE RUNS THE ROPE BEHIND THE RIFLE AND TIED IT TO THE TRIGGER OF A RIFLE AND WHEN THE WOLF PULLS ON THE MEAT THE RIFLE WOULD GO OFF. THE NEXT DAY THEY WENT BACK AND THE WOLF WAS SHOT RIGHT IN THE FOREHEAD.
- Q. SO THERE WERE LOTS OF WOLVES AROUND? THERE MUST HAVE BEEN SOME FOXES, SINCE YOU WERE TRAPPING? WHAT OTHER ANIMALS WERE THERE?

- A. THERE WERE ANIMALS. THERE WERE CARIBOU, RABBITS, PTARMIGAN, AND THE WOLVES. WHATEVER FOX WAS TRAPPED THOSE WOLVES WOULD TEAR UP THE FOXES THAT WERE TRAPPED AND PEOPLE DIDN'T REALLY LIKE THAT.
- Q. FOR YOUR FAMILY THERE WAS ALWAYS... IQUNGAYUK WAS ALWAYS ABLE TO GET ENOUGH MEAT FROM HUNTING CARIBOU AND SO ON?
- A. THE ONLY TIMES WE... WELL WE DIDN'T GO HUNGRY BUT WE WERE SHORT OF FOOD SOMETIMES, WHEN IQUNGAYUK WENT TO GET SOME SUPPLIES FOR THE STORE. WE DIDN'T HAVE FREEZERS, SO WE REALLY COULDN'T STORE FOOD IN SUMMER.
- Q. BUT THERE'S LOTS OF FISH IN SUMMER?
- A. YES, BUT WE GET TIRED OF FISH. AT ONE TIME IN IGLUJUARNAQ IQUNGAYUK HAD GONE TO GET SOME SUPPLIES AND HE HAD LEFT A BOAT WITH A MOTOR AND MY SISTER AND MYSELF WOULD HUNT SEALS IN SUMMER. TATTY WAS YOUNGEST, SO HE WAS DRIVING THE BOAT. MY SISTER AND I WOULD DO THE SHOOTING.
- Q. WHAT ABOUT MUSK-OX, UMINGMAK?
- A. WE WEREN'T ALLOWED TO HUNT MUSK-OX AT THAT TIME. BUT, KREELAK AND HIS FAMILY WOULD HUNT MUSK-OX, BUT I DON'T REMEMBER SEEING A MUSK-OX BECAUSE WE WEREN'T ALLOWED TO HUNT. I NEVER SAW A LIVING MUSK-OX; BUT I SAW SOME SKINS OR MEAT THAT WERE BROUGHT HOME. KREELAK AND HIS BROTHERS WERE HUNTING AT ONE TIME. THEY WERE GETTING TOO MANY MUSK-OX, WELL MAYBE NOT TOO MANY BUT, QUITE A FEW MUSK-OX WHEN THEY WEREN'T ALLOWED TO HUNT. THEY WERE HUNTING MUSK-OX IN SPRING, AND THAT SAME YEAR THEIR FATHER DIED. WE WERE HEARING RUMOURS THAT SOME PEOPLE WEREN'T HAPPY BECAUSE THEY WEREN'T ALLOWED TO HUNT MUSK-OX.
- Q. WAS THERE SOME SUGGESTION THERE THAT THERE WAS A CONNECTION BETWEEN THEM HUNTING MUSK-OX WHEN THEY WEREN'T SUPPOSED TO?
- A. YES. THEY WERE MAINLY HUNTING FOR THEIR HORNS. I THINK THAT I REALLY SHOULD NOT BE TELLING YOU THIS.
- Q. WHY WAS MUSK-OX HUNTING NOT ALLOWED?
- A. THERE WEREN'T THAT MANY MUSK-OX AT THAT TIME.
- Q. SO WHO SAID NO HUNTING MUSK-OX?
- A. OUR PARENTS HAVE HEARD THIS, BUT I DON'T KNOW WHERE.
- Q. DURING THE TIME THAT IQUNGAYUK WAS MANAGING THE POST DID ANY QABLUNAT COME TO VISIT THE POST?
- A. SOMETIMES. RCMP CAME ONCE IN AWHILE.

- Q. AND TRADERS AS WELL? HUDSON'S BAY MEN?
- A. THE RCMP WOULD COME HERE BY DOG TEAM IN WINTER.
- Q. WHAT WAS THE PURPOSE OF THEIR VISITS? JUST TO VISIT?
- A. PROBABLY. I AM NOT QUITE SURE FOR WHAT REASON THEY CAME, BUT I THINK THEY WERE SORT OF INVESTIGATING THE DEATHS OF THOSE TWO MEN, SIQSAQ AND SUTUQSI.
- Q. WHAT HAPPENED WHEN THEY CAME? DID THEY STAY IN THE HOUSE WITH YOUR FAMILY?
- A. THEY WOULD STAY WITH US. THE REASON THEY USED TO STAY WITH US WAS THERE WEREN'T ENOUGH COAL OR WOOD FOR BURNING AND WE REALLY COULDN'T SPARE. THERE WERE OTHER BUILDINGS BESIDES OUR HOUSE, BUT WE COULDN'T SPARE WOOD OR COAL. SO THEY STAYED WITH US. AT ONE TIME WHEN KUPANUAQ AND PETER THEY CAME TO OUR CAMP, BUT THEY STAYED AT THE OTHER HOUSE NOT OUR HOUSE.
- Q. WHO ARE THESE TWO PEOPLE?
- A. PETER AND KUPANUAQ.
- Q. THEY ARE BOTH QABLUNAT?
- A. YES.
- Q. NOT RCMP?
- A. NO. THEY WEREN'T RCMP. THEY TRIED TO GO TO BACK RIVER WITH IQUNGAYUK BUT THEY CAME BACK BECAUSE THE SNOW WAS TOO DEEP. THAT SAME GUY KUPANUAQ WAS THE GUY THAT BROUGHT SOME CARIBOU FROM COATES ISLAND TO CORAL HARBOUR. SOUTHAMPTON ISLAND. MR. MANNING.
- Q. MR. MANNING AND HIS ASSISTANT OR PARTNER WAS PETER?
- A. YES. PETER.
- Q. DID THE RCMP...WHAT WAS THE FEELING WHEN... I AM TRYING TO GET A FEELING OR A SENSE OF WHAT THE FEELING WAS WITH THE RCMP. WERE THEY LIKE FRIENDS WHEN THEY CAME TO VISIT OR WERE PEOPLE AFRAID OF THEM OR WERE THEY REALLY HAPPY TO SEE THEM? WHAT WAS THE FEELING WITH THE RCMP IN THOSE DAYS?
- A. THEY WERE FRIENDLY. I NEVER USED TO BE SCARED OF ANY WHITE PEOPLE WHEN I WAS A LITTLE GIRL. I PROBABLY THOUGHT THEY WERE MY FATHER OR SOMETHING.
- Q. I WONDER IF YOU COULD TRY TO DESCRIBE... NOT SO MUCH PHYSICALLY, BUT IN CHARACTER, DESCRIBE IQUNGAYUK? WHAT KIND

OF A MAN WAS HE? IF I WERE INTERVIEWING HIM AND I WENT AWAY AFTERWARDS AND I WANTED TO WRITE ABOUT HIM, WHAT SORT OF A PERSON WAS HE?

A. I AM NOT SURE.

Q. WHAT ABOUT THIS BOAT? DOES THAT LOOK LIKE ANY OF THE BOATS?

A. THAT'S THE BOAT THAT USED TO GO TO TUSHYUYAK. IT'S CALLED UMIAJUARNAQ. THE REASON IT WAS CALLED UMIAJUARNAQ WAS IT WASN'T THAT BIG. IT WAS A SMALLER SHIP OR BOAT.

Q. IN ENGLISH MAYBE IF I SAY A COUPLE OF NAMES YOU MIGHT REMEMBER WHAT THE ENGLISH NAME WAS? FORT CHESTERFIELD OR FORT SEVERN.

A. IT WASN'T A BIG ONE.

Q. SO THIS WAS THE ONE THAT WAS OPERATED BY THE HUDSON'S BAY COMPANY?

A. YES.

Q. DID THE RCMP ALSO HAVE A BOAT?

A. I HAVE NEVER SEEN ONE. SOME SHIPS USED TO GO BY TUSHYUYAK BUT NEVER LANDED AT TUSHYUYAK.

Q. YOU MEAN OTHER SHIPS BESIDES THE HUDSON'S BAY?

A. YES.

Q. BELONGING TO WHOM? DO YOU KNOW?

A. I USED TO HEAR SOME PEOPLE SAYING THAT RCMP BOAT.

Q. DID THE RCMP EVER BEFORE YOUR DAY MAYBE...BEFORE YOU WERE LIVING HERE...DID THE RCMP HAVE A DETACHMENT IN OKKUSIKSALIK SOMEWHERE? A POST?

A. I DON'T KNOW.

Q. WHAT ABOUT WHALERS? I KNOW AGAIN THIS IS BEFORE YOU WERE BORN, BUT DID YOU EVER HEAR STORIES ABOUT THE OLD WHALING SHIPS COMING IN TO WAGER BAY?

A. YES, I HAVE HEARD ABOUT IT, BUT I AM NOT SURE WHERE THERE'S NO WHALES IN THIS AREA. NO WALRUS, NO WHALES.

Q. MAYBE THEY CAME IN TO SPEND THE WINTER?

A. NO BOWHEADS.

- Q. MAYBE THE WHALING SHIPS... THEY USED TO SPEND THE WINTER IN DIFFERENT PLACES LIKE AT HARBOUR ISLANDS UP AT REPULSE. MAYBE THIS WAS ONE OF THEIR WINTER PLACES?
- A. I REMEMBER SEEING AN OLD SHIP IN THIS AREA. IT MUST HAVE GOT STUCK THERE A LONG LONG TIME AGO.
- Q. THESE PLACES ARE BOTH NAMED KANGIRSUARJUK. BUT IT IS IN THE MOST WESTERN ONE WHERE THE OLD SHIP IS?
- A. I THINK SO. MY HUSBAND KNOWS WHERE IT IS. I HAVE SEEN SOME PART OF THAT SHIP.
- Q. DO YOU KNOW ANYTHING ABOUT THIS SHIP? WHERE DID IT COME FROM? SO IT MUST HAVE BEEN AN OLD WHALER?
- A. WHALING SHIP. I HAVE HEARD A STORY ABOUT SOME SHIP BEING WRECKED SOMEWHERE. IT MUST HAVE BEEN THAT ONE.
- Q. WHAT'S THE STORY? DO YOU KNOW WHERE IT IS SUPPOSED TO HAVE HAPPENED?
- A. I REMEMBER MY MOM TELLING ME THE STORY ABOUT A SHIP BEING WRECKED WHEN IT WAS REALLY WINDY. THAT MAN THAT OWNED THAT SHIP OR RUN THAT SHIP WAS... HE WAS CALLED ANGAGOK BY THE INUIT PEOPLE.
- Q. MEANING HE WAS SOME KIND OF SHAMAN?
- A. YES.
- Q. HE WAS A QABLUNAQ?
- A. YES. BUT THE REASON THAT WE CALLED HIM ANGAGOK, WAS BECAUSE INUIT PEOPLE KNEW HIM AS A PERSON THAT KNEW A LOT OF THINGS.
- Q. AND HE WAS ON THIS SHIP THAT GOT WRECKED?
- A. YES. HE WAS ON THAT SHIP. THE MAN THAT WAS CALLED ANGAGOK.
- Q. IN 1945 WHEN YOU LEFT TUSHYUYAK AND DIDN'T COME BACK, WHAT HAPPENED TO THE SUPPLIES THAT WERE LEFT BEHIND AT TUSHYUYAK?
- A. WHEN WE LEFT TUSHYUYAK AT THAT TIME, WE WERE GOING TO GO BACK. BUT WE DIDN'T, SO I AM NOT SURE WHAT HAPPENED TO THE SUPPLIES. WE HAD LEFT EVERYTHING BEHIND BECAUSE WE WERE GOING TO GO BACK. WE LEFT EVERYTHING.
- Q. WHAT I AM WONDERING IS DO YOU KNOW THAT ANYBODY WENT IN THERE TO GET THE SUPPLIES OR COLLECT ANY OF YOUR BELONGINGS?

- A. TATTY AND SOME OTHER GUY WENT BACK TO THE POST IN WINTER, WHEN WINTER CAME. BUT I AM NOT SURE WHAT THEY BROUGHT BACK BECAUSE THEY WENT ON A DOG TEAM, SO THEY COULDN'T BRING THAT MUCH BACK. MAYBE SOME PAPERS OR SOMETHING.
- Q. AS FAR AS YOU KNOW, THERE WAS NO EFFORT TO GET RID OF THINGS THAT WERE LEFT BEHIND? PEOPLE DIDN'T TAKE THEM AND MAKE A DUMP OR THROW STUFF IN THE LAKE? I WAS WONDERING IF THERE WAS ANY EFFORT BY SOMEBODY TO SORT OF THROW THINGS OUT? OR IF EVERYTHING WAS JUST LEFT IN THE HOUSE? SUPPOSING WHEN TATTY WENT OVER TO GET SOME THINGS, I AM WONDERING IF YOU KNOW IF HE DID ANYTHING WITH THE OTHER STUFF THAT HE LEFT BEHIND?
- A. WE HAD LEFT OUR DOGS BEHIND AND AGULAQ WAS GOING TO LOOK AFTER THEM. BECAUSE WE HAD A PLAN. TATTY WAS GOING TO GO GET THE DOGS SO HE COULD BRING BACK THE DOGS TO US AND WE WERE PLANNING TO GO BACK BY A DOG TEAM WHEN TATTY CAME BACK WITH THE DOGS.
- Q. BUT THE DOGS WERE DEAD BECAUSE THEY HAD STARVED?
- A. YES. BECAUSE AGULAQ WAS AN OLD MAN. HE WAS TOO OLD TO LOOK AFTER THEM PROPERLY. SUIDLUQ WHEN WE WERE GOING TO NAUJAT HE LEFT FOR CHESTERFIELD INLET AT THE SAME TIME. IF SUIDLUQ HAD LOOKED AFTER THE DOGS INSTEAD OF AGULAQ, THEY WOULD HAVE SURVIVED.
- Q. COULD YOU WRITE DOWN AGULAQ?
- A. THESE THREE BROTHERS TAVOK, KINGUMUK, AND QABLUITUQ. THEY LIVED IN THE SAME AREA AS AGULAQ.
- Q. AROUND NUVUKLIQ?
- A. YES.
- Q. THEY WERE STILL LIVING THERE WHEN YOU LEFT, IS THAT WHY YOU MENTIONED THEM?
- A. YOU REMEMBER THAT SUTOQSI THAT NEVER CAME WHEN HE WAS HUNTING OR SOMETHING. AGULAQ GOT MARRIED TO SUTOQSI'S WIFE.
- Q. WE WERE TALKING ABOUT WHEN TATTY WENT BACK TO CHECK THE POST AND GET THE SUPPLIES?
- A. TATTY WAS QUITE YOUNG THEN. HE WAS JUST RIDING WITH ANGUTINGUAQ ON A ONE DOG TEAM. BECAUSE HE WAS PLANNING TO GET THE DOGS AND COME BACK AND GET THE FAMILY AND GO BACK TO TUSHYUYAK.
- Q. OKAY. I WAS JUST WONDERING IF THESE THREE BROTHERS HAD SOMETHING TO DO WITH THAT TRIP BY TATTY AND ANGUTINGUAQ?

- A. AGULAQ HAD ADOPTED ANGUTINGUAQ, SO THEY WERE SONS.
- Q. FATHER AND SON?
- A. YES. I THINK THEY BROUGHT A FEW THINGS BUT NOT THAT MANY. BECAUSE IT WAS WINTER AND IT WAS QUITE FAR FROM WHERE WE WERE CAMPING.
- Q. SO, AS FAR AS YOU KNOW, THE STUFF THAT THEY LEFT BEHIND THEY JUST LEFT IT THE WAY IT WAS IN THE HOUSE?
- A. YES. BECAUSE IT WAS WINTER AND IT WAS FAR, THEY REALLY COULDN'T BRING BACK THAT MANY.
- Q. I AM WONDERING, IN THE MINDS OF ALL THE PEOPLE LIVING AROUND THERE, THESE FAMILIES AND ALL THE PEOPLE LIVING AROUND, DID THOSE BUILDINGS BY THAT TIME SORT OF BELONG TO IQUNGAYUK? OR DID THEY STILL THINK OF THEM AS HUDSON'S BAY BUILDINGS?
- A. THEY PROBABLY THOUGHT OF THOSE THINGS AS THE COMPANY'S STUFF. EVEN THOUGH THEY DIDN'T REALLY SAY THEY WERE THE COMPANY'S. TOOTA, MY MOTHER, REALLY WANTED TO GO BACK TO THE POST BECAUSE TOOTA WAS THINKING THAT THE WHITE PEOPLE MIGHT THINK THAT THE INUIT PEOPLE DON'T REALLY TRY HARD TO DO THINGS THAT THEY ARE TOLD TO DO. BUT, IQUNGAYUK AND TOOTA REALLY... THEY REALLY DIDN'T HAVE ONE MIND IN GOING BACK.
- Q. THEY DISAGREED?
- A. YES. SORT OF DISAGREED. WHITE PEOPLE MIGHT HAVE THOUGHT THAT INUIT PEOPLE DON'T TRY HARD TO DO THINGS. TOOTA WAS THINKING THE QABLUNAT, THE WHITE PEOPLE MIGHT THINK, BECAUSE HE WASN'T TRYING HARD ENOUGH, HE NEVER GOT BACK TO THE POST. WE HAD TO STRUGGLE ON OUR WAY BACK FROM NAUJAT TO TUSHYUYAK, BECAUSE IT WAS LATE FALL AND THE ICE WAS THICKENING UP. THE WINDS WERE GETTING STRONGER. AND WE HAD TO STRUGGLE HARD.
- Q. HOW DO YOU FEEL ABOUT THE PROPOSAL TO MAKE A NATIONAL PARK AROUND THIS AREA? WAGER BAY?
- A. I DON'T REALLY MIND IF THEY MAKE IT INTO A NATIONAL PARK BECAUSE I DON'T HAVE AUTHORITY TO HOLD ON TO THE LAND AT TUSHYUYAK. AS LONG AS MY RELATIVES OR MY YOUNGER GENERATION, AS LONG AS THEY WILL HAVE FREEDOM TO GO UP THERE WHEN IT'S A NATIONAL PARK. I WOULD LIKE TO HAVE A CHANCE TO GO UP THERE TOO, WHILE I'M STILL LIVING, TO GO BACK AND VISIT THERE.
- Q. I HAVE SOME PHOTOGRAPHS HERE OF THINGS AND PLACES WHICH AN ARCHAEOLOGIST TOOK LAST SUMMER. HE HAS ASKED ME TO GET PEOPLE'S OPINIONS ON WHAT THEY ARE. THERE ARE JUST TEN OF THEM.

A. WHAT'S AN ARCHAEOLOGIST?

Q. IN INUKTITUT I DON'T KNOW THE WORD, BUT ITS SOMEONE WHO STUDIES OLD THINGS.

PICTURE NO. 1. THIS THING HERE IS ONE FOOT LONG. CAN YOU TELL ME WHAT YOU THINK THIS IS? WHAT'S IT CALLED?

A. STRETCHER.

Q. WHAT'S THE NAME IN INUKTITUT?

A. TASITIUT.

Q. THAT'S ANOTHER WORD FOR IT SIRQLIRIYOUT?

A. YES. IT HAS TWO NAMES. WHEN WE WERE USING IT ON A SEAL SKIN WE CALL IT TASITIUT. AND IF WE ARE USING IT ON A CARIBOU HIDE IT'S CALLED SIRQLIRIYOUT. WE CAN STILL CALL IT TASITIUT EVEN IF WE ARE STRETCHING A CARIBOU HIDE. IT HAS TWO NAMES. TASISTIUT AND SIRQLIRIYOUT.

Q. PICTURE NO. 2?

A. IT WAS EITHER A QAMAVINIQ OR THEY USED THAT AS A - WHEN THEY HUNT FOR GEESE, OR SOME OTHER ANIMAL THEY USED IT SO THE ANIMAL CAN'T SEE YOU.

Q. A HUNTING BLIND?

A. YES. IT'S EITHER A HUNTING BLIND OR A QAMAVINIQ.

Q. AND WHAT'S A QAMAVINIQ?

A. QAMAVINIQ IS INSTEAD OF LIVING IN A TENT THEY USED TO LIVE IN A SOD HOUSE. QARMUQ IS WHEN YOU ARE LIVING IN IT AND QAMAVINIQ IS WHEN YOU LEAVE THAT HOUSE.

Q. PICTURE NO. 3? YOU CAN SEE THE HUGE BOULDERS ON EITHER SIDE AND THEN THIS PILE OF STONES. THIS IS AN ADULT.

A. DO YOU KNOW WHERE?

Q. SOMEWHERE BESIDE WAGER BAY, BUT I DON'T KNOW EXACTLY WHERE.

A. I DON'T KNOW WHAT THAT ONE IS. I HAVE NEVER SEEN IT. MY HUSBAND MIGHT KNOW WHAT IT IS BECAUSE HE IS A HUNTER. I HAVE HEARD A STORY OF PEOPLE MAKING THESE ROCKS AS A DOORWAY AND PUTTING A COUPLE OF KNIVES ON EACH SIDE SO THIS POLAR BEAR COULD GET CAUGHT IN THE KNIVES. THEY WOULD HAVE USED THAT TO KILL BEARS. THEY WOULD PUT BAIT ON THAT DOORWAY SO THE BEAR

COULD GET KILLED IN THAT. BECAUSE WE DIDN'T HAVE RIFLES THEN. THEY COULD HAVE USED IT FOR ANY OTHER ANIMAL.

Q. PICTURE NO. 4? LOOKS LIKE THERE WAS ANOTHER PILE HERE THAT FELL DOWN.

A. THEY USE TO BE USED FOR HUNTING, OR SOMETHING. SAKAMOQTOQ. THEY MUST HAVE USED IT SO THE ANIMALS WOULD NOT GET THE MEAT THAT WAS STORED. THEY MADE THE ROCKS HIGH, SO THE ANIMAL.... MY HUSBAND HAS MENTIONED ABOUT SAKAMOQTOQ A FEW TIMES.

Q. OKAY, WE WILL SHOW HIM THESE, AFTER. THIS IS A TOUGH ONE. THIS IS PICTURE NO. 5, A LONG LINE OF STONES COMING IN HERE, AND THERE IS ANOTHER LINE OVER HERE, AND IT NARROWS DOWN AT THIS END.

A. THEY PROBABLY USED THAT WHEN THEY WERE HUNTING.

Q. HUNTING?

A. HUNTING ANIMALS, SO THE ANIMAL CAN'T SEE THEM. I'M NOT SURE.

Q. OKAY.

A. MY HUSBAND MIGHT KNOW WHAT IT IS. THEY USED TO MAKE INUKSUKS. SO THEY COULD USE THE INUKSUKS WHEN THEY ARE TRAVELLING AND THEY WOULD KNOW THEY HAD PASSED THAT WAY. THEY WOULD USE IT AS A LANDMARK.

Q. OKAY. PICTURE NO. 6. IT IS JUST A CIRCLE, REALLY, ALL LAID WITH STONES.

A. MAYBE IT IS A GRAVE, OR SOMETHING. WHEN THEY PILED UP ROCKS, SOMETHING LIKE THAT, BUT MAKE THE ROCKS PILED UP HERE, THEY USED TO CALL THEM SUNALIT, SOMETHING LIKE THAT.

Q. PICTURE NO. 8?

A. I DO NOT KNOW.

Q. OKAY. PICTURE NO. 9. IN THIS ONE THERE ARE SOME ... NOT TOO BIG STONES, BUT STONES ACROSS THERE, AND THEN THERE IS ANOTHER LINE ACROSS HERE, AND THERE IS A THIRD LINE SOMEWHERE BACK HERE. IT IS HARD FOR ME TO SEE. THREE LINES.

A. I DON'T KNOW WHAT IT IS.

Q. MAYBE FOR MAKING DRIED FISH?

A. MAYBE THEY USED THOSE TO DRY SOME MEAT, OR SOMETHING.

- Q. OKAY. PICTURE NO. 10. A LONG SKINNY PILE OF ROCKS. IT IS 19 FEET FROM HERE TO HERE. THE ROCKS ARE ABOUT THIS HIGH.
- A. I THINK IT IS A PLACE TO STORE KAYAKS IN WINTERTIME.
- Q. MAYBE WE SHOULD TAKE ADVANTAGE OF MIKITOK'S [KANAYUK'S HUSBAND] PRESENCE, AND LET HIM GO THROUGH THE PICTURES. IS THAT OKAY? COULD YOU ASK HIM...
- A. WE HAVE TWO ALREADY, SO MOVE ON TO NO. 3? [THE FOLLOWING COMMENTS ARE MADE BY MIKITOK BRUCE AND MRS. BRUCE]
- Q. YES, THIS ONE WE KNOW WHAT IT IS, AND WE PROBABLY KNOW WHAT THAT IS.
- A. I DON'T KNOW WHAT THIS ONE IS.
- Q. A COUPLE OF PEOPLE SUGGESTED TO ME THAT THIS WAS AKLUNIQTARVIK.
- A. IT MIGHT HAVE BEEN. THIS ONE [DEMONSTRATING] IS AKLUNIQTARVIK, NARROWER THAN THIS ONE, OYOUTAVIK, AND YOU HAVE TO PUT CARIBOU LEGS' HIDE THERE, SO YOU PUT YOUR HANDS INTO THEM AND HOLD ONTO THE HIDES AND THEN YOU SPIN AROUND, WITH THAT ONE, AKLUNIQTARVIK AND WITH OYOUTAVIK YOU DON'T USE HIDES. THIS ONE IS MUCH HIGHER THAN OYOUTAVIK AND IT IS MORE DANGEROUS: THIS IS MAINLY FOR CHILDREN. EVEN GROWN UPS CAN USE IT, BUT AKLUNIQTARVIK IS MORE DANGEROUS THAN OYOUTAVIK.
- Q. GREAT.
- A. THIS AKLUNIQTARVIK, YOU HAVE TO USE EVERY MUSCLE IN YOUR BODY, SO YOU COULD USE IT AS THEY USED TO HANG FROM THEIR FEET. THEY USED TO PUT A KNIFE IN THE CENTRE, SO THAT WHOEVER IS SPINNING, THEY HAD TO HAVE THEIR ARMS STRAIGHT ALL THE TIME WHEN THEY WERE SPINNING, AND IF THAT PERSON SHOULD BEND HIS ARMS, THEN HE WOULD POKE HIMSELF WITH THE KNIFE. WE USED TO DO THAT WHEN WE WERE COMPETING AGAINST EACH OTHER.
- Q. THAT'S AN INCENTIVE!
- A. AND THIS ROPE IS VERY TIGHT.
- Q. WHAT IS THAT ROPE MADE OF?
- A. BEARDED SEAL. BECAUSE THE BEARDED SEAL'S HIDE IS ROUGH, THEY USED THE CARIBOU SKIN...
- Q. FOR THE PART THAT THEY WERE HOLDING?
- A. YES. THEY USED FOUR ROPES.

- Q. FOUR TIMES THIS THICK, OR FOUR LIKE THIS WOVEN TOGETHER?
- A. FOUR OF THOSE [BRAIDED]. THEY USED SOMETHING HERE TO TIGHTEN THE ROPES. BECAUSE THEY DIDN'T HAVE WOOD BACK THEN, THEY PROBABLY USED THAT FOR AKLUNGIQTARVIK. THIS IS VERY, VERY TIGHT (THIS ROPE) ACROSS THERE. THIS KNIFE, AS LONG AS THE PERSON IS GOING AROUND, IT GOES AROUND, TOO. I [MIKITOK BRUCE] HAD NO PROBLEM DOING THIS AKLUNGIQTARVIK WITHOUT THE KNIFE THERE. ONCE IN A LONG WHILE, THEY WOULD PUT A KNIFE THERE, NOT EVERY TIME.
- Q. THAT'S GREAT. OKAY. NO. 4.
- A. MAYBE THAT WAS USED FOR OOOYOUTAVIK. IT PROBABLY WAS USED FOR OOOYOUTAVIK, BECAUSE THEY DIDN'T HAVE TO BE SO TIGHT AS AKLUNGIQTARVIK. THEY DIDN'T TIGHTEN IT. THEY WOULD PROBABLY TAKE THE ROPE DOWN THERE AND PUT IT OVER THE ROCK AND TURN IT.
- Q. OKAY. IT IS FAR ENOUGH APART FOR OOOYOUTAVIK?
- A. YES.
- Q. IN THIS ONE, PICTURE NO. 5. THERE SHOULD BE ANOTHER LINE OF ROCKS LIKE THIS ONE, COMING IN HERE, THERE IS ANOTHER LINE. JUST LITTLE ROCKS, THOUGH.
- A. I [MIKITOK BRUCE] THINK THAT THESE WERE USED FOR HUNTING CARIBOU. ONCE CARIBOU MAKE A TRAIL, THEY USE THAT SAME TRAIL ALL THE TIME, SO THEY SET THESE ROCKS UP AND THEY WOULD WAIT AROUND THESE ROCKS FOR THE CARIBOU TO COME, BECAUSE THEY KNOW THAT CARIBOU WILL BE GOING THIS WAY, BECAUSE THEY HAVE A TRAIL HERE. THEY USED THESE FOR BLINDS, SO THE CARIBOU DON'T KNOW THAT YOU ARE THERE.
- Q. EVEN THOUGH THESE ARE LITTLE STONES THAT WOULDN'T REALLY HIDE YOU?
- A. BECAUSE IF THERE ARE NO ROCKS, THE CARIBOU WILL SEE YOU RIGHT AWAY.
- Q. BUT YOU CAN....
- A. BECAUSE WHEN THERE ARE MANY ROCKS LIKE THESE, CARIBOU WON'T SEE YOU RIGHT AWAY, SO THEY WOULD HIDE (NOT REALLY HIDE, BUT USE THIS AS A BLIND) BECAUSE THEY DIDN'T HAVE RIFLES THEN. THEY USED BOW AND ARROW. THERE WERE PEOPLE ON BOTH SIDES. THERE ARE SOME ROCKS JUST LIKE THESE ONES ON THE OTHER SIDE OF THIS.
- Q. OKAY. PICTURE NO. 6. A CIRCLE OF STONES. STONES IN THE MIDDLE. STONES AROUND THE SIDE.

- A. I THINK THAT THIS ONE IS A TENT BECAUSE THEY DIDN'T USE ANY ROPES WHEN THEY PUT UP THEIR TENTS. THEY USED ROCKS. THIS WAS PROBABLY AN AREA WHERE SOMEBODY HAD PUT UP A TENT, AND THESE ROCKS INSIDE ARE PROBABLY USED FOR BEDS, OR SOMETHING. WHEN THEY PUT UP THEIR TENTS, THEY USED ROCKS FROM INSIDE AND OUTSIDE.
- Q. OKAY, SO THAT'S WHY THERE ARE SO MANY. PICTURE NO. 7?
- A. MAYBE THESE WERE A BED. BACK THEN, THEY USED TO HAVE NO ROPES, EXCEPT FOR ONE ROPE IN THE FRONT. EVEN IF IT WAS WINDY, THE TENT NEVER GOT BLOWN DOWN.
- Q. OKAY. PICTURE NO. 8.
- A. I AM NOT SURE WHAT IT IS.
- Q. A LINE OF STONES. PICTURE NO. 9.
- A. THIS WAS PROBABLY USED FOR CARIBOU, TOO.
- Q. OH, FOR HUNTING THEM?
- A. YES. ONCE THERE ARE SOME ROCKS PUT UP, EVEN IF THEY ALL FALL APART, AND EVEN IF YOU DON'T HIDE BEHIND THE ROCKS, THEN THE CARIBOU WON'T REALIZE RIGHT AWAY THAT YOU ARE THERE, BUT LATER ON IT MIGHT, BUT THEY USE THAT FOR HUNTING CARIBOU.
- Q. OKAY. PICTURE NO. 10.
- A. KAYAK [STORING].
- Q. OKAY, YOU AGREE ON THAT ONE. THAT'S GREAT.
- [RETURN TO ANSWERS BY MRS. BRUCE ALONE]
- Q. DO YOU REMEMBER WHEN THIS AIRPLANE IN THE PICTURE CAME? DO YOU REMEMBER THIS TIME?
- A. IT WAS PROBABLY WHEN NAYA MET WITH THEM THEN. EVEN WHEN NAYA HAD A FAMILY.
- Q. AND WHAT HAPPENED? WHY DID THE PLANE COME?
- A. I DON'T KNOW WHY IT CAME. MAYBE JUST TAKING PICTURES, OR SOMETHING.
- Q. THAT'S ALL. THERE'S COPLAND. DID YOU EVER SEE HIM? HE'S ALSO IN THIS PICTURE, HE'S ONE OF THESE COPLAND, JIMMY THOM AND ARCHIE HUNTER.

THIS ONE WAS CALLED TEETARAKTEE?

A. I RECENTLY GOT A LETTER FROM ARCHIE HUNTER. HE WAS REMEMBERING ME AS A LITTLE CHILD.

Q. WHAT WAS HIS INUKTITUT NAME?

A. TEETARAKTEEKULU.

Q. SO, HE WAS TEETARAKTEEKULU?

A. HE CALLED HIMSELF TEETARAKTEEKULU.

Q. WHY?

A. HE WAS PROBABLY ASSISTANT OF JIMMY THOM, WHEN HE WAS THE MANAGER. JIMMY THOM WAS ASSISTANT TO A BAY MANAGER IN NAUJAT. IN THAT PLACE, HE WAS CALLED TEETARAKTEE. WHOEVER WAS ASSISTANT TO A BAY MANAGER WAS CALLED TEETARAKTEE. THEY MOVED TO WAGER BAY TO MANAGE AT THE POST IN TUSHYUYAK, BUT EVEN THOUGH HE WASN'T A TEETARAKTEE ANY MORE, THEY JUST CALLED HIM TEETARAKTEE, EVEN THOUGH HE WAS A MANAGER.

Q. OKAY, LET'S LOOK AT SOME MORE PICTURES [IN NORTHERN TRADERS BY ARCHIE HUNTER]. NOW, IS THAT ONE OF THE GUYS YOU WERE TALKING ABOUT THIS MORNING?

A. YES.

Q. WHICH ONE WAS THAT? WHAT DID YOU SAY ABOUT HIM THIS MORNING?

A. ARNUNGWAH.

Q. WHAT WAS IT ABOUT HIM, WHAT IS THE CONNECTION?

A. HE WAS ADOPTED BROTHER OF TOOTA. HE WAS A BLIND MAN BEFORE HE DIED.

Q. IS THAT A REASONABLE SPELLING OF HIS NAME, THERE?

A. YES, I THINK SO. ARNUNGAWAH.

THIS GUY SIUDLUQ, THEY NICKNAMED HIM SIUDLUQ AFTER HE STARTED HAVING A HEARING PROBLEM. HE WAS A STRONG MAN.

MY MOTHER USED TO TELL ME WHEN SOMEBODY CAUGHT A BOWHEAD WHALE AT NAUJAT, SOMEBODY SENT ME A PIECE OF MUKTUK WHEN I WAS LITTLE GIRL. MAYBE THAT WAS THEN. I USED TO THINK MY PARENTS MOVED TO WAGER BAY IN 1925, BUT I NOW REALIZE THAT I WAS BORN IN 1925, NOT 1924.

Q. THEY MOVED IN 1925? THE POST WAS BUILT IN SEPTEMBER, 1925.

- A. WE MUST HAVE LIVED IN WAGER BAY WHEN WE RECEIVED THIS PIECE OF MUKTUK.
- Q. THIS PICTURE FROM NAUJAT SAYS REVILLON FRERES, THE OTHER TRADING COMPANY.
- A. THAT'S WHERE SIQSAQ OWED, TO REVILLON, BECAUSE THIS COMPANY WAS COMPETING TO HUDSON'S BAY, AND BECAUSE HE WANTED MORE PEOPLE TO BUY FROM HIM, HE WAS LETTING PEOPLE GO IN DEBT. THAT'S HOW SIQSAQ STARTED OWING TO THAT OTHER COMPANY.
- Q. SO IT WASN'T TO THE HUDSON'S BAY COMPANY, THEN?
- A. NO, THERE WERE TWO COMPANIES, THEN.
- Q. AND HE WAS IN DEBT TO BOTH COMPANIES?
- A. NO, TO THAT ONE COMPANY [REVILLON FRERES]. LOTS OF PEOPLE WERE OWING TO THAT COMPANY.
- Q. OKAY.
- A. THAT GUY, BUSTER BROWN, USED TO RUN THE TRACTOR.
- Q. THE TRACTOR WITH THE TWO THINGS, AND HIS INUKTITUT NAME WAS IKUMALIRIYIALUK?
- A. YES.
- Q. AND THE NEXT ONE IS ARCHIE HUNTER.
- A. THIS ARCHIE HUNTER ALWAYS USED TO WEAR A RED SWEATER, SO THEY CALLED HIM AUPILUQTUQ.
- Q. OKAY, SO HE SORT OF HAD TWO NAMES, THEN? TEETARAKTEEKULU?
- A. I MAY BE WRONG, BUT I DON'T THINK THEY CALLED ARCHIE HUNTER TEETARAKTEEKULU.
- Q. NO?
- A. I AM NOT SURE.
- Q. WHAT YOU REMEMBER IS THAT HE WORE A RED SWEATER?
- A. I AM NOT SURE.
- Q. OKAY.
- A. BUSTER BROWN LIVED IN THAT HOUSE AND THE OTHERS LIVED IN THAT OTHER HOUSE. THEY USED TO STORE THAT TRACTOR IN THAT HOUSE.

- Q. AND THAT IS THE MIDDLE ONE OF THE THREE?
- A. YES.
- Q. AND THE TRADERS ALL LIVED IN THE ONE ON THE RIGHT IN THE PICTURE?
- A. YES.
- Q. AND WHERE DID YOU LIVE AT THAT TIME, YOUR FAMILY?
- A. MY MOTHER REALLY DIDN'T WANT TO LIVE IN THAT HOUSE, BECAUSE THERE WASN'T THAT MUCH WOOD FOR THE STOVE, SO SHE WOULD RATHER STAY AT THE SMALLER HOUSE, THAT WOULD WARM UP FASTER.
- THIS IS MYSELF AT THE BACK OF MY MOTHER, TOOTA. AND THIS IS NIAQUKITUQ.
- Q. THAT IS THE PICTURE OF THE TRACTORS.
- A. BECAUSE THERE IS LOTS OF HILLS IN THE TUSHYUYAK AREA WHEN THEY WERE GOING UP A HILL, THEY WOULD PUT IT BACKWARDS AND IT WOULD CLIMB UP THE HILL BACKWARDS. BECAUSE IT IS TOO STEEP, IT WOULD ALMOST FALL DOWN.
- Q. INUIT MUST HAVE THOUGHT THIS WAS THE CRAZIEST THING THEY EVER SAW.
- A. THAT MUST HAVE BEEN IQUNGAYUK, BECAUSE TOOTA USED TO DECORATE HIS PARKA. I WISH THEY WERE STILL ALIVE.
- I DON'T AGREE WITH THAT [PHOTO CAPTION].
- ONLY IF WE WERE VERY, VERY HUNGRY, WE WOULD EAT DOGS.
- Q. DO YOU REMEMBER ANY OF THESE SHIPS? IS THIS IQUNGAYUK'S?
- A. I DON'T KNOW WHERE IQUNGAYUK GOT THE PETERHEAD.
- Q. THIS IS THE ONE THAT BROUGHT THE WOOD IN TO BUILD THE HOUSE?
- A. THESE TWO BUILDINGS WERE BUILT WAY BEFORE THIS MIDDLE ONE WAS BUILT.
- Q. SO MAYBE THAT IS WHAT IS HAPPENING IN THIS PICTURE?
- A. PROBABLY.
- Q. IT MAY BE 1928 THAT THIS WOOD CAME?
- A. YES. WHEN THIS GUY CAME, THIS HOUSE WAS BUILT.

- Q. MY LAST QUESTION IS, ONE OF THE TRADERS WAS KNOWN AS Qauluniqsaq, THE ONE WITH LIGHTER HAIR. WHICH ONE?
- A. ONE OF THE LAST ONES. THERE WERE TWO. Qauluniqsaq AND Qiniqniqsaq.
- Q. COULD YOU WRITE THOSE TWO NAMES DOWN FOR ME? YOU DON'T REMEMBER THEIR Qablunat NAMES? THEY WERE THE LAST TWO, AND THEY WERE TOGETHER?
- A. YES.
- Q. THOSE ARE THE TWO THAT LEFT IN 1933?
- A. I THINK SO.
- Q. ANYTHING YOU HAVE TO SAY ABOUT WAGER BAY?
- A. IN WINTER, THE ICE SEEMS TO ICE UP REALLY NICE, SO WE USED TO SKATE LOTS. THE CATHOLIC PRIEST USED TO COME TO THE POST. I USED TO FIND HUNTING PTARMIGAN AND RABBIT WAS REALLY FUN.
- Q. WHEN YOU CLOSE YOUR EYES AND PICTURE OKKUSIKALIK, WHAT IS THE PICTURE IN YOUR MIND?
- A. LOTS OF BERRIES, FLOWERS.
- Q. A NICE PLACE?
- A. REALLY NICE.
- Q. LET ME JUST SAY HOW MUCH I APPRECIATE, AND I THINK EVERYBODY FOR YEARS TO COME WILL APPRECIATE, THE INFORMATION THAT YOU HAVE PROVIDED.
- A. EVEN THOUGH IQUNGAYUK WASN'T MY REAL FATHER, IQUNGAYUK BROUGHT ME UP REALLY WELL, WHEN I WAS GROWING UP.
- Q. THANK YOU.

MARIANO AUPILARJUQ

MARIANO AUPILARJUQ

RANKIN INLET

NOVEMBER 21, 1991

(INTERPRETER: THOMAS TIKTAK)

THIS IS DAVID PELLY SPEAKING, IN RANKIN INLET, ON THE 21ST OF NOVEMBER. I AM TALKING WITH MARIANO AUPILARJUQ. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. MARIANO, I THINK YOU KNOW THAT WHEN I WAS IN REPULSE I SPOKE WITH YOUR YOUNGER BROTHER, JACKIE, AND HE TOLD ME ABOUT YOUR FATHER'S SONG ABOUT WAGER BAY AND THAT'S WHY I WAS FIRST INTERESTED IN TALKING TO YOU.

A. FIRST OF ALL, I JUST WANT TO SAY THAT SOME OF THE THOUGHTS I USED TO HEAR 'ARE. . . I NEVER THOUGHT ABOUT, SINCE I'M BECOMING AN ELDER PERSON NOW, I FINALLY BEGIN TO UNDERSTAND WHAT THE LAND AND THE HUMAN BEING HAS SOMETHING IN COMMON. BECAUSE A LIVING PERSON, WHEN WE SEE AS PEOPLE LIVING IN THE NORTH, THIS IS OUR LAND, THIS IS OUR HOME, WHICH MEANS THAT IT ACTUALLY TIES UP WITH OUR LIVES AND BECOMES ONE. WITH THE TWO WORKING TOGETHER, IT ACTUALLY BECOMES ONE PERSON OR BECOMES ONE THING. I NEVER EVEN THOUGHT OF IT THIS WAY BEFORE UNTIL JUST RECENTLY, WHEN I BECAME AN ELDER PERSON. SOMETIMES THE LAND WILL PRODUCE, MEANING THAT IT WILL HAVE A LOT OF WILDLIFE AND SOME YEARS WE MAY NOT HAVE ANY. EVEN THOUGH THE PEOPLE USED TO LIVE AROUND WAGER BAY FOR THE LONGEST TIME, NOT ALL OF THEM SURVIVED. BECAUSE OF THAT, IT'S SO IMPORTANT TO DOCUMENT THE NAMES OF THE AREAS AROUND WAGER BAY, NOT WAGER BAY ALONE, BUT THE LAND THAT'S WITHIN THE NORTH. I BELIEVE IT'S IMPORTANT TO DOCUMENT IT SO PEOPLE WILL REMEMBER AND PEOPLE WILL KNOW THAT PEOPLE USED TO LIVE THERE, AND SOME SURVIVED AND SOME DIDN'T. THAT WAS JUST MY INTRODUCTION TO WHAT I KNOW MY FATHER'S SONG REALLY MEANT, BECAUSE IT'S NOT JUST A MADE-UP STORY, IT'S ACTUALLY A HAPPENING SONG THAT MY FATHER HAD WITH REGARD TO WAGER BAY. I CAN TALK ABOUT IT FROM THE BEGINNING TO THE TIME THAT HE ACTUALLY GOT TO WAGER BAY FROM BEYOND WAGER ALL THE WAY UP TO THE WESTERN ARCTIC, AROUND KEEWATIN AREA. I CANNOT REALLY RECALL AFTER THAT.

Q. IF YOU COULD SING A PART OF IT, THAT WOULD BE VERY NICE. IT WOULD GIVE US SOME FEELING FOR WHAT IT SOUNDS LIKE.

A. ALTHOUGH THE INUIT DON'T HAVE PEN AND PAPER LIKE THE QABLUNAT. I GUESS WE DO HAVE A NATURAL PEN AND PAPER IN OUR HEADS ALTHOUGH IT'S FROM ANCIENT HISTORY. WE DON'T FORGET IT. I'M JUST GOING TO BEGIN TO SING FROM WHEN THEY LEFT REPULSE BAY ALL THE WAY UP TO WAGER BAY, CROSSING OVER, AND THAT'S WHERE I'LL STOP. . . [SINGING FATHER'S SONG]. . .

THAT'S THE TUNE THAT MY FATHER MADE WHEN HE WAS LEAVING REPULSE BAY ON OUR ROUTE TO WAGER BAY AND I CAN BRIEFLY TALK ABOUT WHAT IT ACTUALLY TALKS ABOUT, WHAT THE SONG IS ALL ABOUT.

Q. YES PLEASE. I WOULD LIKE TO KNOW THE STORY THAT THE SONG IS TELLING US.

A. I MENTIONED EARLIER THAT THE INUIT, THE LIVING PERSON AND THE LAND ARE ACTUALLY TIED UP TOGETHER BECAUSE WITHOUT ONE THE OTHER DOESN'T SURVIVE AND VICE VERSA. YOU HAVE TO PROTECT LAND IN ORDER TO RECEIVE FROM THE LAND. IF YOU START MISTREATING THE LAND THEN IT WON'T SUPPORT YOU. ALTHOUGH THE INUIT IN OUR TIMES DIDN'T HAVE A LAW, AS THE LAW WE SEE TODAY, IN ORDER TO SURVIVE FROM THE LAND, YOU SHOULD HAVE TO PROTECT IT. THE LAND IS SO IMPORTANT FOR US TO SURVIVE AND LIVE ON AND THAT'S WHY WE TREAT IT AS PART OF OURSELVES. WHEN MY FATHER STARTED TO MAKE THE SONG, IT DIDN'T COME OUT FROM HIS HEAD, HE HAD TO DO THE ACTUAL STUFF IN THE WORDING. FOR INSTANCE, WHEN HE LEFT REPULSE BAY HE HAD TO PICK UP A NAME, A TITLE OF THE SONG. IT'S CALLED OKKUSIKSALIK, TALKING ABOUT WAGER BAY. HE MENTIONED SOMETHING ABOUT IQARIARQVIK, THE NAME OF A PLACE WITHIN WAGER BAY, THAT IS A PART OF THE RAPIDS. YOU'D HAVE TO CROSS THAT TO GET TO THE OTHER SIDE, COMING FROM THE REPULSE BAY AREA. [IQARIARQVIK MEANING "PLACE FROM WHICH YOU CROSS" IS NEAR THE ENTRANCE TO WAGER BAY FROM ROES WELCOME SOUND.]

ABOUT HAVING TO RESPECT THE LAND BECAUSE IT'S PART OF YOU - THE SONG THAT MY FATHER SINGS ABOUT IS COMING FROM REPULSE GOING TOWARDS WAGER BAY BY LAND, BY DOG TEAM. IN THE SPRING YOU WOULD HAVE TO WAIT HERE UNTIL A CERTAIN TIME WHEN YOU WOULD HAVE TO CROSS. IN THE SPRINGTIME, THERE'S STORIES THAT PEOPLE ACTUALLY DID NOT MAKE IT. I MENTIONED THAT PEOPLE HAD LAWS, EVEN THOUGH THE LAWS WEREN'T SIMILAR TO THE LAWS WE HAVE TODAY. IT WAS THE LAWS OF THE INUIT IN ORDER TO SURVIVE AND RESPECT THE LAND. WHAT MY FATHER MENTIONED, WHEN HE SINGS, JUST BEFORE HE CROSSED TO THE OTHER SIDE. WE DIDN'T HAVE ANY OUTBOARD MOTORS, BUT WE DID HAVE UMIAKS, THE ONES THAT YOU HAVE TO ROW, AND HE MENTIONS SOMETHING ABOUT HE'S BEEN ROWING

FOR A NUMBER DAYS JUST TO GET TO THE OTHER SIDE. HIS BREATH WAS TIRING.

WHEN I MENTIONED SOMETHING ABOUT HAVING TO RESPECT THE INUIT LAWS - IF A PERSON HAD ANY BAD FEELINGS OF ANOTHER PERSON, YOU'D HAVE TO SORT OF CONFESS, WITH YOUR VOICE, WITHOUT HIDING IT. YOU ACTUALLY HAVE TO TALK ABOUT IT. "I'M SORRY I DID THIS TO YOU BEFORE" OR "I'M SORRY THAT I STOLE YOUR RIFLE." ANY BAD THING HAS TO BE DROPPED BEFORE YOU CROSS, BECAUSE IF YOU DON'T DO THAT THEN YOU'D NEVER MAKE IT TO THE OTHER SIDE AND THAT'S WHY THERE ARE STORIES ABOUT PEOPLE HAVING ACCIDENTS AND STUFF LIKE THAT. THAT'S THE MEANING OF RESPECTING THE LAND.

WHEN I MENTIONED THAT THE INUIT AND THE LAND WOULD HAVE TO WALK HAND IN HAND, IT'S MORE LIKE IN THOSE DAYS WE DIDN'T KNOW ANYTHING ABOUT CHRISTIANITY BEFORE THE QABLUNAT STARTED INTRODUCING IT TO US AND I GUESS THROUGH SHAMANISM IT WAS MORE LIKE OUR CHRISTIANITY AND HAVING TO BELIEVE AND RESPECT THE LAND. THE INUIT CUSTOM WAS TO LEAVE EVERYTHING BEHIND YOU AND CONFESS AMONG OTHER PEOPLE THAT YOU HAVE BEEN A BAD PERSON, THAT YOU DID THINGS THAT YOU AREN'T SUPPOSED TO DO TO ANOTHER PERSON. YOU WOULD HAVE TO CONFESS ALL THOSE TO THE PEOPLE AROUND YOU, EVEN BEFORE CROSSING THE MOUTH OF THE RIVER, THAT'S WHY WHEN I MENTIONED ABOUT HAVING TO RESPECT THE LAND AND HAVING TO RESPECT THE PEOPLE IT IS JUST AS ONE.

THE REASON WHY I MENTIONED ABOUT HAVING TO RESPECT THE LAND IS BECAUSE THE LAND CAN ONLY SURVIVE IF IT'S PROTECTED BY THE INUIT OR WHOEVER, AND A LIVING PERSON. THE LIVING PERSON CAN ONLY SURVIVE IF THEY RESPECT THE TRADITION OF THE LAND AROUND WAGER BAY, BECAUSE THERE HAS ALWAYS BEEN LAWS ACCORDING TO WAGER BAY. IF WAGER BAY IS GOING TO BECOME A NATIONAL PARK, ANYBODY WHO GOES IN THERE WILL HAVE TO RESPECT THE LAWS THAT THE INUIT HAVE AND NOT CHANGE IT AND NOT TRY TO POLLUTE IT OR DAMAGE THE AREA. I KNOW THAT THERE IS TALK ABOUT MAKING IT INTO A PARK WHERE TOURISTS AND OTHER PEOPLE WILL BE ABLE TO COME, AND IF THAT'S GOING TO HAPPEN I REALLY WOULD LIKE TO SEE WHOEVER GOES IN THERE RESPECT THE LAWS OF THE WAGER BAY AREA AS THE TRADITIONAL LAWS HAVE ALWAYS BEEN. NOT CHANGE IT OR NOT ADD ON ANYTHING. WE HAVE TO PRESERVE THE LAND, AS IS.

LASTLY, I WOULD LIKE TO SAY THAT WHEN I SAY THE INUIT, NOT ONLY THE INUIT, BUT WHOEVER GOES IN THERE WOULD HAVE TO RESPECT TRADITIONAL LAWS OF THE INUIT. THEY HAVE TO, FOR WAGER BAY, RESPECT THE LAND ITSELF, BECAUSE WHEN YOU RESPECT THE LAND IT CAN ONLY PRODUCE MORE. BUT IF YOU DON'T RESPECT IT, IT WILL NOT PRODUCE. I SAY THIS BECAUSE EVEN BEFORE THE MISSIONARIES CAME, THERE WERE NO DOCTORS OR NOTHING LIKE THAT. WHEN I WAS A BOY, WE LEARNED THESE FROM OUR PARENTS AND WE LEARNED IT FROM OUR GRANDPARENTS. HISTORY GOES ON, AND IT DOESN'T GO AWAY WHEN WE ARE TOLD TO DO THIS BY OUR PARENTS.

DON'T JUST GO AHEAD AND FORGET ABOUT IT AND DO OUR OWN THING. TODAY, PEOPLE JUST GO AHEAD AND DO WHATEVER THEY WANT, INSTEAD OF LISTENING TO THEIR PARENTS. EVEN MYSELF, TODAY, I STILL RESPECT WHAT MY ANCESTORS HAVE TOLD ME. ALTHOUGH THAT WE DON'T HAVE PEN AND PAPER TO WRITE IT ON, IT'S STILL IN MY MIND VERY CLEARLY. WHEN I MENTION TO RESPECT THE LAND AND RESPECT WHAT IT CAN DO TO US. AS I MENTIONED EARLIER, I WAS BORN WHEN THERE WAS NO DOCTORS AND NO MISSIONARIES AND THERE WAS NO MEDICINES AND I USED TO GET SICK PRETTY BAD MYSELF. MY ANCESTORS BELIEVED IN THE IMPORTANT PARTS OF THE LAND. I WAS CURED BECAUSE THERE WAS VERY STRONG MEANING FROM THE LAND - WHEN YOU RESPECT IT AND IT WILL RESPECT YOU. THOSE ARE SOME OF THE THINGS, THE WORDINGS, OF MY FATHER'S SONG; TO RESPECT THE LAND, WHAT HE DID, HOW HE CROSSED. THAT'S ALMOST THE END OF THE SONG AND I DON'T WANT TO GO BEYOND BECAUSE I DON'T WANT TO MISLEAD THE STORY BY MY ANCESTORS, BUT IF YOU WERE TO ASK ME ABOUT WAGER BAY, IF I DO KNOW ABOUT IT, THEN I CAN TELL YOU THAT.

Q. CAN YOU TELL ME HOW OLD YOU WERE WHEN YOU CAME TO WAGER BAY YOURSELF?

A. I WASN'T EVEN BORN, BECAUSE MY FATHER TELLS THIS STORY THROUGH HIS SONG. THE REASON I TALK ABOUT IT IS LIKE I SAID EARLIER, RESPECT THE ELDERS, AND I DO RESPECT ELDER PEOPLE. I DO KNOW THAT ACTUALLY TOOK PLACE AND I DO KNOW THE LAND, AND THE LAWS OF INUIT DO EXIST, ACCORDING TO HAVING TO RESPECT THE LAND AND THAT'S WHY I WOULD PASS IT ON TO YOUNG GENERATIONS TO RESPECT THE LAND SO THAT IT WILL DO FOR YOU. YOU ASKED ME ABOUT HOW OLD I WAS. WHEN I WAS TALKING ABOUT HAVING TO TRAVEL FROM REPULSE TO WAGER BAY AND HAVING TO CROSS THE MOUTH, I WASN'T EVEN BORN. BUT MUCH LATER, AFTERWARDS, MY FATHER AND MYSELF LIVED AROUND SOUTH OF WAGER BAY, BUT IT'S SO LONG AGO I CAN'T EVEN REMEMBER. THE STORIES I'M TELLING YOU ABOUT IS JUST FROM WHAT MY FATHER TELLS IN THE SONG.

Q. WHAT ABOUT YOURSELF. WHERE WERE YOU BORN THEN?

A. PELLY BAY AREA.

Q. AND WHEN YOU WERE YOUNG YOU CAME AT SOME TIME TO WAGER BAY WITH YOUR FATHER?

A. I MUST HAVE BEEN JUST A BABY WHEN MY FATHER CROSSED THE RIVER ON THE MOUTH OF WAGER BAY, BUT I WAS TOLD THAT WE LIVED AROUND SOUTH OF WAGER BAY AREA, BUT I CAN'T RECALL EXACTLY WHAT TOOK PLACE THERE BECAUSE I WAS ONLY A SMALL BOY.

Q. HAVE YOU EVER BEEN TO THE INTERIOR OF WAGER BAY?

A. I'VE ONLY BEEN IN AROUND BENNETT BAY RIGHT AT THE CORNER AND ON THE OTHER SIDE SOUTH OF BENNETT BAY JUST BY BOAT.

- Q. WHEN WAS THAT? HOW OLD WERE YOU?
- A. BY THE TIME WE WENT TO WAGER BAY, AROUND BENNETT BAY AREA, IT WAS BY BOAT, I WAS ALREADY MARRIED AND I HAD ALREADY KIDS, SO IT WASN'T TOO LONG AGO.
- Q. DID YOUR FATHER TELL YOU ANY OTHER STORIES ABOUT WAGER BAY THAT YOU CAN REMEMBER?
- A. THE ONLY THINGS THAT MY FATHER USED TO TELL US ABOUT WAS HOW TO SURVIVE AND HOW TO HUNT AND HOW TO HUNT OVER THE SEAL HOLE AND STUFF LIKE THAT, BUT I DON'T THINK THOSE ARE TOO IMPORTANT ANYWAY, BECAUSE I DON'T WANT TO JUST GO AHEAD AND MISLEAD PEOPLE. I ONLY WANT TO TALK ABOUT THINGS THAT I KNOW. SIMPLE THINGS LIKE HOW TO HUNT AND WHERE TO HUNT, THAT'S ALL I KNOW.
- Q. ARE THERE ANY IMPORTANT PIECES OF INFORMATION ABOUT WAGER BAY THAT YOU MIGHT HAVE BEEN TOLD OR YOU MIGHT REMEMBER THAT WE SHOULD MAKE SURE WE DOCUMENT, THAT WE SHOULD RECORD?
- A. WHEN I MENTIONED ABOUT RESPECTING WAGER BAY, IT'S NOT ONLY WAGER BAY THAT I AM TALKING ABOUT. IT'S ANY LANDS THAT I'M TALKING ABOUT, PRESERVING THE LAND. IN OUR ANCIENT HISTORY, FROM OUR ANCESTORS, WE WERE ALWAYS TOLD TO RESPECT THE LAND, BECAUSE NOBODY HAS BEEN THERE BUT THE LAND, TRY NOT TO POLLUTE OR ANYTHING LIKE THAT, BECAUSE IF YOU DO THAT IT WILL GIVE YOU ABUNDANT WILDLIFE. WHAT YOU DO TO THE LAND, THE LAND WILL DO FOR YOU. IF SOMEDAY IN THE FUTURE WAGER BAY BECOMES A NATIONAL PARK, I WOULD WANT TO SEE THE INUIT MAKING REGULATIONS AND LAWS WITH REGARD TO WAGER BAY - WHAT THE TOURISTS WOULD HAVE TO DO AND WHAT THEY WOULD NOT HAVE TO DO. I WOULD WANT THAT COMING FROM THE INUIT THEMSELVES, NOT BUREAUCRATS MAKING REGULATIONS. THERE ARE STILL PEOPLE WHO DO KNOW THE NAMES OF THE AREAS AND WHERE TO HUNT AND STUFF LIKE THAT. I WANT THE INUIT TO HAVE A SAY ON THAT.

WHAT I MEAN, WHEN I SAY RESPECTING THE LAND, IF YOU HAVE NEVER BEEN AROUND WAGER BAY, WHAT I'M SAYING IS, RESPECT THE LAND. THE REASON WHY I SAY THAT IS, I MENTIONED EARLIER, I DO NOT RECALL MYSELF BECAUSE I WAS ONLY A SMALL BABY WHEN MY FATHER CROSSED THE RIVER COMING FROM REPULSE BAY AND WE LIVED AROUND SOUTH OF WAGER BAY, AND I CAN'T REALLY RECALL EXACTLY WHAT SPOT IT WAS. BUT I DO KNOW THERE IS A MAN THAT DIED THERE, BECAUSE HE DIDN'T FOLLOW THE LAWS OF THE INUIT - DON'T EAT BERRIES OR DON'T PICK UP THE LEAVES, THE STUFF THAT THEY USED TO SMOKE. IF YOU HAVE NEVER BEEN HERE, DON'T DO THIS FOR THE FIRST YEAR. BUT HE WENT AHEAD ANYWAY, EVEN BEFORE THE YEAR WAS OVER. HE DIED THERE. THE PERSON KUUJUAQ WASN'T MARRIED, ALTHOUGH HE WAS A GROWN-UP MAN ALREADY, AND HE WAS ALWAYS WITH US. HE WAS IN THE SAME IGLOO BEFORE HE PASSED AWAY, ALTHOUGH HE WAS TOLD IF YOU HAVE NEVER BEEN AROUND WAGER BAY YOU ARE

NOT SUPPOSED TO BE EATING BERRIES, AND DON'T DO ALL THE STUFF THAT THE INUIT HAD TOLD HIM NOT TO, BECAUSE IN THE FIRST YEAR YOU ARE NOT SUPPOSED TO BE DOING THIS. BUT, WITHOUT LETTING OTHER PEOPLE KNOW, HE WAS DOING THIS ANYWAY, EATING BERRIES AND SMOKING LITTLE LEAVES, AND I GUESS HE BECAME A LITTLE BIT NUTS OR CRAZY THE FIRST YEAR. I DON'T KNOW HOW LONG HE WAS LIKE THAT. WE DIDN'T GO BY WEEKS OR STUFF LIKE THAT, BUT IT WAS FOR QUITE A LONG TIME AND JUST BEFORE HE PASSED AWAY, ALTHOUGH HE NEVER TOLD ANYBODY ABOUT HAVING EATEN BERRIES AND HAVING SMOKED THE LEAVES FROM THE GROUND, THOUGH HE WAS TOLD NOT TO, HE NEVER TOLD ANYBODY ABOUT IT, BUT BEFORE HE PASSED AWAY WITHIN THE IGLOO, WE DIDN'T HAVE ANY PLYWOOD OR ANYTHING IT WAS JUST STRAIGHT GROUND AND I GUESS THE DEMON OR WHATEVER WAS TRYING TO MAKE US UNDERSTAND THAT HE WAS DOING THIS - PICKING UP BERRIES AND EVEN PICKING UP LITTLE ROCKS, TRYING TO CHEW THEM. HE DIDN'T TELL US VERBALLY, BUT HE WAS ALREADY A LITTLE CRAZY ANYWAY. THAT'S WHAT I MEAN BY RESPECTING THE LAWS OF THE INUIT, AND THE LAND ITSELF.

WE NEVER UNDERSTOOD WHY KUJUAQ WAS DOING ALL THIS, BECAUSE HE WAS UNABLE TO TALK ANYMORE. BUT WHEN I SAY RESPECT THE LAND, RESPECT THE TRADITIONAL CUSTOMS OF THE INUIT THE FIRST YEAR. IF YOU ARE TOLD, DON'T DO THIS IN THE FIRST YEAR, BUT THE FOLLOWING YEAR YOU CAN BEGIN TO ACTUALLY DO THOSE, IF IT'S NOT YOUR FIRST TIME, OR IF YOU'VE BEEN HERE LONG ENOUGH ALREADY, BUT DON'T DO THESE IN THE FIRST YEAR. IF THE INUIT SAY DON'T PICK UP ARTIFACTS OR ANYTHING LIKE THAT, RESPECT THE LAWS OF THE INUIT, IMPOSED BY THE INUIT. THAT'S WHY I WANT TO SEE INUIT MAKING THE REGULATIONS, BECAUSE THEY KNOW THE AREA, THE WAGER BAY AREA. THE WHITE PEOPLE, THE BUREAUCRATS, DON'T KNOW THAT, SO I WANT THE INUIT TO MAKE REGULATIONS AND THESE BE RESPECTED BY THE TOURISTS, BECAUSE I DO KNOW THAT IT'S GOING TO BECOME A NATIONAL PARK AND THERE IS GOING TO BE TOURISTS COMING IN. ALTHOUGH KUJUAQ DIDN'T ACTUALLY TELL US AND ALTHOUGH YOU NEVER KNOW WHY HE WAS DOING ALL THAT, THROUGH A PRACTICE THAT WE ACTUALLY SEE, HIM TRYING TO DIG THE GROUND AND CHEW ROCKS, WHEN MY MOM USED TO ASK HIM, KUJUAQ, WHAT ARE YOU DOING ANYWAY, HE SAID "I'M PICKING BERRIES AND EATING LEAVES." ALTHOUGH HE WAS ALREADY MENTAL, CRAZY, THAT'S THE ONLY ANSWER THAT HE USED TO GIVE US, AND THAT'S WHY I SAY TO ANYONE, RESPECT THE REGULATIONS THAT ARE GOING TO BE IMPOSED WITHIN WAGER BAY.

- Q. CAN YOU EXPLAIN TO ME THE ORIGIN OF THIS TRADITIONAL LAW, INUIT LAW ABOUT NOT EATING THE BERRIES AND SMOKING THOSE LEAVES FOR THE FIRST YEAR?
- A. I DON'T THINK THAT ANYBODY CAN GIVE THE TIME, WHEN ALL THAT ACTUALLY BEGAN, BECAUSE WHEN I SAID RESPECT YOUR ELDERS AND ALL ELDERS RESPECTED THE ELDEST AND WE CAN GO ON AND ON AND ON. WE RESPECTED THE INUIT CUSTOMS, LAWS, BEFORE THE CHRISTIANITY. WHEN I SAY WE'RE FIGHTING FOR THE LAND CLAIM

SETTLEMENT I THINK WE SAY THE LAND IS THE INUIT'S, IT BELONGS TO THE INUIT, BECAUSE WE LIVED IN THE FROZEN NORTH EVEN BEFORE ANYBODY. WE RESPECTED THE LAND, NOT ONLY OURSELVES, BUT OUR ANCESTORS DID. BECAUSE WE LIVED AND WE SURVIVED BEFORE THE DOCTORS CAME, BEFORE THE MISSIONARIES CAME, AND WE STILL RESPECT THE CUSTOMS AND THE LAWS OF THE INUIT. WHEN WE SAY THAT THE LAND BELONGS TO THE INUIT, WE ARE SAYING THAT FROM THE BOTTOM OF OUR HEARTS, IT BELONGS TO THE INUIT! WE HAVE TO RESPECT THE LAWS AND THE BEAUTY OF THE LAND.

THAT'S ABOUT ALL I CAN SAY IN REGARDS TO WAGER BAY. THE STORY ABOUT THE SONG MY FATHER MADE ON HIS JOURNEY COMING TO WAGER BAY, I WASN'T EVEN BORN WHEN HE MADE UP THE SONG. I JUST REMEMBER IT, AND THE WORDING OF HIS SONG I STILL RESPECT BECAUSE HE TALKS ABOUT HIS JOURNEY THEN. I DO REMEMBER A LITTLE BIT AFTER CROSSING THE RIVER, WHEN KUJUJUAQ PASSED AWAY. THAT'S ABOUT ALL I CAN SAY NOW.

Q. WHAT YEAR WERE YOU BORN?

A. THE ONLY WAY I CAN ESTIMATE IS, IN REPULSE THERE USED TO BE TWO OUTPOSTS - THE ONE THAT IS EXISTING NOW, WHERE THE RC MISSION BUILDING IS. EVEN BEFORE THESE, THAT FIRST ONE WAS PUT UP, THAT'S AROUND THE TIME I WAS BORN. I CAN'T RECALL THE YEAR, BUT BEFORE THE FIRST POST WAS PUT UP.

WHEN I TALK ABOUT HAVING TO IMPOSE REGULATIONS THAT ARE INTRODUCED BY THE INUIT, I'M NOT TRYING TO SAY THAT LET'S GO BACK TO THE OLD ANCIENT HISTORY, THEIR TRADITIONAL LAWS THAT WE HAVE, LET'S GO BACK TO THOSE, THAT'S NOT WHAT I'M TRYING TO SAY. THERE ARE PEOPLE WHO STILL KNOW WAGER BAY AREA AND THOSE PEOPLE KNOW WHAT'S GOT TO BE DONE. I DON'T CARE WHETHER THEY ARE THE INUIT LEADERS TODAY, OR IF IT'S AN ORDINARY HUNTER, IF THEY IMPOSE REGULATIONS, LET'S FOLLOW THOSE REGULATIONS IS WHAT I'M TRYING TO SAY, TO THE TOURISTS AND TO WHOEVER IS GOING TO GO TO WAGER BAY, BECAUSE THERE IS A LOT OF IMPORTANT HAPPENINGS IN WAGER BAY ITSELF.

Q. I HAVE TO SAY THAT YOU SHARED A GREAT DEAL OF WISDOM THIS MORNING. I WANT TO THANK YOU.

A. WHEN I TALK ABOUT THE HISTORY OF THE INUIT, WHETHER IT WAS JUST THROUGH TELLING STORIES AFTER SCHOOL OR WHEN I TALK ABOUT THE LAND, I SAY THIS NOT BECAUSE THEY ARE MADE-UP STORIES, I SAY THEM, AS I MENTION EARLIER, THAT WHEN YOU RESPECT THE ELDEST, THE HISTORY OF OUR ANCESTORS WILL STILL BE WITHIN YOU. WHEN I TALK ABOUT THE ANCIENT HISTORY, I'M NOT TRYING TO SAY THAT I'M A DISBELIEVER. I BELIEVE THAT THERE IS LORD AND I BELIEVE THAT THERE IS DEMON, BUT IF YOU COULD LOOK AT YOURSELF BEING IN THE MIDDLE, THE SHAMANISM AND TODAY'S MINISTRY IS SIMILAR, BECAUSE IN THOSE DAYS THEY DIDN'T HAVE NO DOCTORS, AND ALL THAT, AND I GUESS THE SHAMAN WAS MORE LIKE A DOCTOR.

SO DON'T LET ME MISLEAD YOU THAT WHEN I SAY RESPECT THE LAND
AND THE REGULATIONS, THAT ARE GOING TO BE IMPOSED, I WANT TO
SEE THE INUIT HAVE INPUT IN THAT. . . **SINGING SONG**

FRANCIS KAPUT

FRANCIS KAPUT

RANKIN INLET

NOVEMBER 20, 1991

(INTERPRETER: THOMAS TIKTAK)

THIS IS DAVID PELLY SPEAKING, IN RANKIN INLET, ON THE 20TH OF NOVEMBER. I AM TALKING WITH FRANCIS KAPUT. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

- Q. I'M NOT CERTAIN WHAT YOUR CONNECTION TO WAGER BAY IS. CAN YOU TELL ME WHEN THE FIRST TIME THAT YOU WERE IN WAGER BAY WAS?
- A. I WAS BORN AROUND WAGER BAY, BUT WE NEVER DID LIVE IN WAGER BAY. THE NAME OF THE PLACE THAT I WAS BORN IN IS PART OF THE RIVER UP TOWARDS THE NORTHWEST OF WAGER BAY ITSELF. IT WASN'T A LAKE, BUT PART OF A RIVER. THAT'S WHERE I WAS BORN. BROWN LAKE AREA.
- Q. WHAT'S THE INUKTITUT NAME FOR BROWN LAKE?
- A. QAMANALUK.
- Q. WHERE WAS YOUR FAMILY'S CAMP AT THE TIME, DO YOU KNOW?
- A. I CAN'T RECALL BUT FROM MY OLDER BROTHERS AND FROM THE PEOPLE I KNOW, THEY TOLD ME THAT I WAS BORN CLOSE TO THE MOUTH, RIGHT IN TOWARDS FORD LAKE. WE MOVED TO CHESTERFIELD WHEN I WAS STILL A TEENAGER SO I CAN'T RECALL EVERYTHING.
- Q. DO YOU KNOW WHAT YEAR YOU WERE BORN?
- A. 1930, BUT I CAN'T REMEMBER THE DATE. AROUND 1939-41, IN BETWEEN THOSE YEARS, WHEN I WAS A TEENAGER, WE MOVED. COMING BACK FROM CHESTERFIELD INLET WITH MY PARENTS, MY DAD AND MYSELF, WE WENT BACK TO WAGER BAY, UP AROUND BROWN LAKE AREA. I GUESS WE LIVED AROUND, NORTHWEST OF BROWN LAKE AREA. I CAN'T PINPOINT EXACTLY WHAT AREA IT WAS, BUT I KNOW IT WAS AROUND NORTHWEST OF BROWN LAKE AREA. WHEN MY DAD WENT OUT HUNTING, HE NEVER CAME BACK BECAUSE HE GOT LOST IN THE WILDERNESS, AND I CAN'T REALLY RECALL WHAT HAPPENED AFTERWARDS.

Q. WHAT WAS YOUR FATHER'S NAME?

A. SIQSAQ.

Q. I'VE HEARD HIS NAME A LOT, WHEN I WAS TALKING TO OTHER PEOPLE. AND ALSO HE'S MENTIONED MANY TIMES IN THE JOURNALS OF THE HUDSON'S BAY.

A. WHEN MY DAD WAS A YOUNGER PERSON, HE LIVED AROUND NETSILIK, PELLY BAY AREA, AND ALL THAT AREA NORTH OF REPULSE BAY. I GUESS MY OLDER BROTHERS WERE BORN TOWARD REPULSE AREA, NORTH OF REPULSE BAY, BUT YOUNGER PEOPLE LIKE MYSELF WERE BORN AROUND WAGER BAY AREA. AND FROM THERE WE STARTED MOVING SOUTH TOWARDS CHESTERFIELD INLET AREA. AND FROM THE STORIES, AND FROM MY OLDER BROTHERS, I KNOW THAT MY DAD LIVED AROUND BROWN LAKE AREA, NORTH OF WAGER BAY AREA, IN HIS YOUNGER DAYS WHEN I WAS STILL A CHILD. I CANNOT REALLY RECALL EXACTLY WHERE WE LIVED, BECAUSE I WHEN I WAS BORN AROUND BROWN LAKE, I CAN'T RECALL EVERYTHING.

Q. YOU SAID THAT WHEN YOU WERE ABOUT TEN YEARS OLD, ROUGHLY, THAT YOU CAME BACK FROM CHESTERFIELD INLET? SO WHEN DID YOU GO TO CHESTERFIELD INLET? I WAS A LITTLE CONFUSED THERE. . . . HOW LONG WERE YOU IN CHESTERFIELD INLET? WAS THAT JUST A QUICK TRIP DOWN THERE? OR, WHEN YOU WERE YOUNGER, DID YOU MOVE TO CHESTERFIELD?

A. WE LEFT BROWN LAKE AREA FOR CHESTERFIELD IN THE EARLY THIRTIES, SHORTLY AFTER I WAS BORN. ABOUT NINE YEARS LATER, WE MOVED BACK TO WAGER BAY, THE APPROXIMATE DATES, THE YEARS I CAN'T RECALL. BUT ABOUT 1940. . . . I GUESS IT WAS AROUND 1939 WHEN WE CAME BACK FROM CHESTERFIELD TO GO BACK TO WAGER BAY, BECAUSE MY OLDER BROTHERS AND MY OLDER SISTERS WERE STILL LIVING AROUND THE WAGER BAY AREA. WE TRAVELLED BY THE OCEAN AND CUT ACROSS FROM CHESTERFIELD INLET AREA BY LAND, ON FOOT, TO GO BACK AND LIVE WITH MY BROTHER AND SISTERS.

Q. YOU WALKED ALL THE WAY FROM CHESTERFIELD?

A. WE TRAVELLED BY DOG TEAM FROM CHESTERFIELD AND THAT AREA ALONG THE COAST, AND WE WENT ALONG THE COAST TILL THE ICE BROKE UP, AND FROM QIMNIT (SOUTH OF WAGER BAY AREA ALONG THE COAST), THAT'S WHERE WE STARTED WALKING THROUGH THE MAINLAND TOWARD WAGER BAY FROM QIMNIT.

Q. WHAT TIME OF YEAR WAS THAT?

A. I GUESS IT WAS AROUND EARLY AUGUST WHEN WE STARTED WALKING.

Q. SO WHEN YOU CAME BACK THEN, YOU REMEMBER ARRIVING AT QAMANALUK SOMETIME IN THE LATE SUMMER, IS THAT CORRECT?

- A. NO. WHEN WE LEFT THE COAST FROM QIMNIT TOWARDS BROWN LAKE AREA, WE SPENT A LOT OF TIME HUNTING CARIBOU AND DRYING UP THE SKINS AND ALL THAT. WE TOOK OUR TIME GOING UP BACK TO THE BROWN LAKE AREA. AND IT WAS TOWARD THE END OF SEPTEMBER, THE BEGINNING OF OCTOBER WHEN WE WENT TO BROWN LAKE.
- Q. CAN YOU REMEMBER ANYTHING THAT HAPPENED ALONG THAT WALK, WHEN YOU WALKED FROM QIMNIT TO BROWN LAKE?
- A. I CAN'T REALLY RECALL EXACTLY WHAT HAPPENED BETWEEN QIMNIT AND BROWN LAKE AREA. BUT I CAN RECALL THAT MY PARENTS, EVERY TIME THAT THEY SEE WILDLIFE, SUCH AS CARIBOU, THEY MAKE A CAMP THERE UNTIL THE MEAT WAS GONE. SOMETIMES I REMEMBER THEY WERE CACHING THE CARIBOU, AND MY PARENTS WERE AFTER CARIBOU HIDE FOR CLOTHING FOR THE WINTER. BUT I CAN REMEMBER SOME OF THE CARIBOU CACHES THAT WE MADE, WE NEVER WENT BACK TO THEM, BECAUSE WE WENT BACK THE OTHER ROUTE.
- Q. BESIDES CARIBOU, WHAT OTHER WILDLIFE DID YOU SEE DURING THAT WALK?
- A. ON THE LAND, THE ONLY WILDLIFE WE CAME ACROSS WERE THE CARIBOU AND SOMETIMES PTARMIGAN.
- Q. WAS THERE LOTS OF CARIBOU? NO PROBLEM WITH FOOD BECAUSE THERE WAS LOTS OF CARIBOU?
- A. ON OUR WAY TO BROWN LAKE FROM QIMNIT WE NEVER ACTUALLY LOOKED FOR THE CARIBOU ITSELF BUT WE GOT CARIBOU THAT WERE ON OUR TRAIL. AND ONCE WE GOT CARIBOU, WE WOULD STAY, MAKE CAMP, AND WHEN THE CARIBOU THAT WE HAD CAUGHT WERE GONE, THEN WE WOULD CONTINUE ON THE ROUTE TO BROWN LAKE. WE ACTUALLY NEVER WENT ONE PLACE TO CARIBOU HUNT, BUT THERE WERE CARIBOU ALL ALONG THE WAY.
- Q. HOW DID YOU CARRY YOUR BELONGINGS?
- A. EVER SINCE I STARTED TO REMEMBER, MY PARENTS WERE ALWAYS ON THE GO, IN THE SUMMERTIME, NOT LIVING ALONG THE COAST. IF THEY WERE IN THE MAINLAND THEY'D ALWAYS TRAVEL ON FOOT AND WITH DOG TEAMS. THE DOGS WOULD ALSO HELP TO CARRY SOME OF THE BELONGINGS. AND OURSELVES, WE WOULD CARRY OUR BELONGINGS TOO, ON OUR BACKS, PACKING THEM. ON THE WAY OUT, WE WERE TRYING TO COLLECT THE CARIBOU HIDE FOR CLOTHING FOR WINTER. SOME OF THE SKINS, AFTER THEY WERE ALL DRIED UP AND ALL THAT, WE WOULD ROLL THEM UP AND CACHE THEM, BECAUSE WE WOULD BE PICKING THEM ON THE WAY BACK ANYWAY. BY THE TIME WE FINALLY GOT TO THE END OF FORD LAKE, THAT'S WHEN WE GOT TO MY BROTHER KREELAK. THEY WERE LOOKING AFTER THE DOGS OF THE HUDSON'S BAY POST OWNER, HIS DOGS, BECAUSE THEY HAD ALREADY GONE TO REPULSE BAY TO GET RESUPPLIED FOR THE OUTPOST CAMP. AND THAT'S WHEN WE MET MY BROTHER AGAIN, WHEN WE WERE COMING BACK FROM CHESTERFIELD.

- Q. AND WHO WAS THE HUDSON'S BAY POST MANAGER AT THAT TIME?
- A. I DON'T KNOW THE ENGLISH NAME. IQUNGAYUK WAS THE NAME IN INUKTITUT BUT I CAN'T RECALL HIS ENGLISH NAME.
- Q. I THINK THEY CALLED HIM WAGER DICK.
- A. I CAN'T RECALL. IQUNGAYUK WAS THE GUY THAT RAN THE OUTPOST IN WAGER BAY. I GUESS THE REASON WHY MOST PEOPLE WOULD RECALL MY DAD WAS BECAUSE HE WAS ALWAYS HELPING THE HUDSON'S BAY POST OWNER THERE. EVERY SPRING HE TOOK THEM OUT TO THE MAIN COAST AREA TO GET SOME SEALS FOR DOG FOOD. WHAT I CAN RECALL IS THAT MOST PEOPLE KNEW THAT MY FATHER WAS CAPABLE OF TRAVELLING ALONG THE COAST AND COME BACK. THAT'S HOW THEY KNOW THAT WE LIVED AROUND THAT AREA. I GUESS IT WAS AROUND 1940 OR '41, WHEN WE LIVED IN NUVUKLIQ AREA, MY BROTHER-IN-LAW TO BE CAME FROM CHESTERFIELD INLET AREA TO PICK UP MY SISTER BECAUSE THEY WERE PROMISED TO BE MARRIED. AFTER HE GOT IN TO NUVUKLIQ, WHEN HE WAS GOING TO GO BACK TO CHESTERFIELD INLET, THEN WE WENT BACK WITH HIM, AND EVER SINCE WE LIVED AROUND CHESTERFIELD.
- Q. WHEN THAT OCCURRED, YOUR FATHER HAD ALREADY DISAPPEARED ON THE HUNTING TRIP?
- A. WHEN WE WERE COMING BACK FROM QIMNIT, ON OUR SECOND TRIP, IN THE FALL, WHEN HE WENT OUT TO THE NORTHWEST OF BROWN LAKE, THAT'S WHEN HE NEVER CAME BACK. BUT ON OURSELVES, WE WENT TO NUVUKLIQ, AND THAT'S WHEN WE WENT BACK TO CHESTERFIELD.
- Q. WAS YOUR FATHER BY HIMSELF ON THAT TRIP?
- A. YES, HE WAS BY HIMSELF.
- Q. WAS HE ON FOOT?
- A. YES, HE WAS ON FOOT.
- Q. WAS HE CARRYING A RIFLE?
- A. HE ALWAYS HAD A RIFLE, THEN. I CAN'T RECALL, BUT HE MUST HAVE, BECAUSE HE WAS OUT HUNTING. THEY DID FIND HIM AFTERWARDS, BUT I CAN'T EXACTLY PINPOINT WHAT AREA HE WAS PICKED UP.
- Q. SO PEOPLE WENT SEARCHING FOR HIM?
- A. ALMOST OVER A YEAR AFTER, THEY FINALLY FOUND HIM. BUT THEY WERE ALWAYS , THEY KEPT LOOKING FOR HIM. IT WAS OVER A YEAR BEFORE THEY FOUND HIM.
- Q. DID ANYONE HAVE ANY IDEA WHAT HE DIED OF?

- A. WHEN THEY FINALLY PICKED HIM UP, HE DIDN'T DIE OF STARVATION OR HE DIDN'T DIE BECAUSE OF ILLNESS, NOBODY ATTACKED HIM OR ANYTHING. I CAN RECALL IN THOSE DAYS, THERE WERE MEDICINES AND SHAMANS DURING THOSE TIMES. I REMEMBER FROM THE WALK THAT WE DID FROM CHESTERFIELD INLET TOWARDS BROWN LAKE, THE FIRST NIGHT WHEN WE GOT TO WHERE MY BROTHER KREELAK WAS STAYING, EARLY IN THE MORNING I HEARD HIM SAY, WHEN HE WAS GETTING READY TO GO OUT HUNTING AGAIN, "I'M TIRED OF BEING AROUND WAGER BAY AND I'M TIRED OF THESE DEMONS, THE SHAMANS TRYING TO GET AT ME. NEXT TIME I SEE THIS PERSON AGAIN I'M JUST GOING TO GIVE UP AND NOT EVEN FIGHT BACK." IT WAS UDLUT'S WIFE'S BROTHER THAT WAS ALWAYS AFTER HIM. I GUESS HE WAS A SHAMAN. THAT'S WHAT MY FATHER WAS TELLING MY OLDER BROTHER. I GUESS THAT'S WHAT GOT HIM. A DEMON OR SHAMAN. I GUESS HE NEVER FOUGHT BACK, LIKE HE TOLD MY BROTHER. THAT FOLLOWING WINTER, THAT'S WHEN HE NEVER CAME BACK. AFTER HE HAD TOLD MY BROTHER WHAT HE HAD PLANNED TO DO, IF HE SAW THIS PERSON, HE WAS NOT GOING TO EVEN FIGHT BACK. HE WAS GOING TO GIVE UP, BECAUSE HE SAID HE WAS TIRED OF STAYING AROUND WAGER BAY.
- Q. WHO ACTUALLY FOUND HIM?
- A. IT WAS MIKITOK AND MIKITOK'S FATHER THAT FOUND HIM.
- Q. DO YOU KNOW WHAT THEY FOUND? WAS HE IN AN IGLOO OR LYING ON THE GROUND?
- A. WHEN THEY PICKED HIM UP, IT WAS FULL WINTER. HE HAD STAYED IN THE IGLOO, BUT THE SUMMER CAME, AND HE WAS JUST LYING ON THE GROUND WHEN THEY FINALLY PICKED HIM UP. HE WASN'T VERY FAR FROM HIS BEDDING. I GUESS, FROM THE STORIES THAT I HEAR, HE MUST HAVE BEEN CARVING SOMETHING. THERE WERE PIECES OF WOOD LAYING AROUND AND HE HAD A PIECE OF WOOD IN HIS HAND WHEN THEY PICKED HIM UP.
- Q. IT'S A REAL MYSTERY?
- A. I CAN ONLY ASSUME THAT, AFTER WHAT I HEARD FROM HIM, SAYING THAT HE WAS TIRED OF THESE DEMONS AND SHAMANS TRYING TO GET AT HIM AND IF THEY TRIED HIM AGAIN, HE WAS JUST NOT GOING TO FIGHT BACK. I CAN ONLY ASSUME THAT THAT'S WHAT GOT HIM. MY MOM KNEW, TOO, THAT SOMEDAY THIS WOULD HAPPEN. I ASSUME THAT THIS IS WHAT HAPPENED.
- Q. DID YOUR FATHER EVER TALK TO YOU ABOUT THE TRADING POST AND THE EARLY DAYS WHEN IT WAS ESTABLISHED?
- A. I CAN'T REALLY RECALL EVERYTHING THAT HAPPENED AROUND THE POST ITSELF, BUT I DO REMEMBER THAT HE USED TO TELL US THAT HE WAS ONE OF THE GUYS THAT HELPED TO BUILD THE POST ITSELF. AND HE USED TO HELP UNLOAD THE SHIPS WHEN THEY CAME IN TO RESUPPLY THE POST. THAT'S ABOUT ALL I CAN RECALL.

- Q. DID HE SAY ANYTHING THAT MIGHT BE INTERESTING TO ME ABOUT THE FIRST QABLUNAT THAT CAME IN, THE FIRST TRADERS WHO CAME IN WITH THE MATERIAL TO BUILD THE POST?
- A. I MAY HAVE HEARD IT BEFORE, BUT I CAN'T RECALL WHO THE FIRST QABLUNAQ WAS, I CAN'T RECALL ALL THAT.
- Q. BUT YOU DO REMEMBER YOUR FATHER SAYING THAT HE WAS THERE WHEN THEY ARRIVED TO BUILD THE FIRST POST?
- A. I CAN RECALL THAT. MY FATHER LIVED AROUND WAGER BAY AREA EVEN BEFORE THE POST. I WAS JUST A TEENAGER MYSELF. I DO KNOW THAT WHEN THE FIRST QABLUNAT STARTED COMING, THEY USED TO TAKE PICTURES, FROM THE PICTURES THAT I HEAR, MY DAD WAS VERY YOUNG.
- Q. YOU SAID THAT HE USED TO MENTION UNLOADING THE SHIP WHEN IT CAME IN TO RE-SUPPLY. DO YOU KNOW WHERE THEY WOULD UNLOAD IT? COULD THE SHIP GO ALL THE WAY TO THE POST, OR DID IT HAVE TO UNLOAD SOMEWHERE ELSE AND THEN HAVE EVERYTHING CARRIED?
- A. FROM WHAT I KNOW, AND FROM THE STORIES THAT THEY USED TO TELL ME, I DON'T KNOW HOW BIG THE SHIPS WERE THEN. BUT THERE ARE RAPIDS AROUND HERE WHERE YOU CAN ACTUALLY GO RIGHT TO THE FORD LAKE AREA. RESUPPLY SHIPS USED TO ACTUALLY GO TO THE FORD LAKE AREA. BUT AFTER ONE SHIP GOT GROUNDED, THAT'S WHEN THEY STOPPED GOING RIGHT TO THE FORD LAKE AREA. WE USED TO PICK UP THE RESUPPLIES IN WAGER BAY ITSELF.
- Q. SO THEN THEY STARTED UNLOADING SOMEWHERE ALONG HERE?
- A. I CAN'T REALLY PINPOINT EXACTLY WHERE THEY USED TO UNLOAD. THERE'S ANOTHER LITTLE HOUSE SOMEWHERE CLOSE TO THE MOUTH AND I GUESS THAT'S WHERE THEY USED TO UNLOAD IT AFTER THE SHIP GOT GROUNDED BEFORE. I CAN'T SAY THAT THAT IS EXACTLY WHERE IT UNLOADED.
- Q. DID YOU, YOURSELF, WHEN YOU LEFT THIS AREA [BROWN LAKE], I GUESS AFTER YOUR FATHER WAS LOST, WHEN YOU LEFT AND WERE HEADED THAT WAY, TOWARDS WAGER BAY, DID YOU VISIT THE POST?
- A. WHEN WE LEFT THE BROWN LAKE AREA, THAT FALL, AFTER MY FATHER NEVER CAME BACK, IT WAS IN WINTERTIME AND WE WERE ON FOOT. MY OTHER BROTHERS WERE THE ONLY ONES THAT WENT TO THE POST ITSELF TO GET RESUPPLIED. I MYSELF NEVER WENT TO THE BAY ITSELF IN WAGER BAY BECAUSE WE TOOK THE LOAD THROUGH THE LAND TO AROUND HERE SOUTH OF WAGER BAY. THAT WINTER WE WENT ACROSS TO BENNETT BAY AREA ON THE OTHER SIDE. THAT FOLLOWING SUMMER WE HUNTED AROUND HERE. AND IN THE FALL AGAIN WE WENT BACK HERE AND WE HUNTED THIS AREA FOR CARIBOU. WHEN WE CROSSED THROUGH BENNETT BAY THEN WE FINALLY WENT BACK TO NUVUKLIQ BY DOG TEAM. AND WHEN WE WERE THERE THAT'S WHEN MY BROTHER-IN-LAW CAME TO

PICK US UP, AND THAT'S WHEN WE WENT BACK TO CHESTERFIELD INLET WITH HIM.

- Q. DID YOU EVER VISIT WAGER BAY AGAIN, SINCE YOU LEFT NUVUKLIQ THAT TIME?
- A. JUST RECENTLY I HAD A CHANCE TO TAKE A RENEWABLE RESOURCES BIOLOGIST WHO'S SURVEYING AROUND WAGER BAY, WITH A SNOW MACHINE. THAT WAS MY LAST TRIP THERE.
- Q. HOW DID IT FEEL TO SEE WAGER BAY AGAIN AFTER SO MANY YEARS?
- A. IT'S A GOOD FEELING, BUT I CAN'T REALLY SAY IT'S A GREAT FEELING TO GO TO THAT AREA AGAIN SINCE I BARELY REMEMBER THE IMPORTANT PARTS OF IT. BUT I ALWAYS USED TO THINK WAGER BAY WAS JUST A LITTLE BAY ITSELF, YOU KNOW, A BAY ALONG THE COAST. BUT WHEN I HAD A CHANCE TO GO BACK TO WAGER BAY BY SNOW MACHINE, I DIDN'T REALIZE IT WAS A HUGE BAY. BUT IT WAS A GOOD FEELING TO GO BACK THERE.
- Q. DO YOU HAVE ANY THOUGHTS, ANY PERSONAL FEELINGS ABOUT THE IDEA OF THIS BECOMING A NATIONAL PARK?
- A. YES, I MUST SAY, I WOULD LIKE TO SEE WAGER BAY BECOME A NATIONAL PARK BECAUSE THERE'S A LOT OF IMPORTANT STUFF THAT OCCURRED, ALMOST EVERY BAY, EVERY PLACE AROUND WAGER BAY AREA HAS GOT A NAME FOR ITSELF BECAUSE THIS IS WHERE SO AND SO HAPPENED, AND FOR THOSE REASONS. THERE'S NATURALISTS, THERE'S GOING TO BE SPORTS FISHERMEN GOING OVER THERE, IF IT BECAME A NATIONAL PARK, THERE'S LOTS OF HISTORIC SITES. IT WOULD BE NICE TO COLLECT ALL THIS INFORMATION BEFORE THEY ALL DISAPPEAR. BECAUSE OUR ELDERS KNOW A LOT MORE THAN I DO. . . . IT WOULD BE REALLY IMPORTANT TO PRESERVE ALL THE INFORMATION THAT'S WITHIN WAGER BAY ITSELF BECAUSE ALMOST EVERY PLACE HAS GOT A NAME FOR IT. AND IT'S TOO BAD THAT, THERE'S A GUY WHO KNOWS WAGER BAY AREA, PROBABLY BY HEART, BECAUSE HE WAS BORN THERE, AND HE WAS ACTUALLY RAISED THERE UNTIL HE WAS IN HIS LATE FORTIES, ROBERT TATTY, HE WOULD GIVE YOU A LOT OF INFORMATION.
- Q. WELL IF YOU REALLY WANT TO HELP US, YOU COULD TALK TO HIM AND TRY AND EXPLAIN TO HIM WHY IT'S IMPORTANT TO GIVE US THIS INFORMATION. . . . I'M AFRAID THAT HE THINKS THAT IT'S ME TAKING THE INFORMATION AWAY, BUT THAT'S NOT WHAT'S HAPPENING HERE. WHAT'S HAPPENING IS WHAT YOU WERE JUST SAYING, AND THAT IS THAT THE HISTORY OF AN IMPORTANT AREA IS BEING PRESERVED.
- A. WAGER BAY IS OURS AND IT'S PART OF OUR CULTURE. AND IT WOULD BE NICE TO KNOW THE HISTORY.

- Q. IT WOULD BE NICE IF THE HISTORY IS ALL DOCUMENTED SO THAT ONE HUNDRED YEARS FROM NOW, YOUNG INUIT WILL HAVE ACCESS TO THIS INFORMATION BECAUSE IT WILL BE THEIR NATIONAL PARK.
- A. FROM WHAT I CAN RECALL, MOST OF THE LAKES ARE FULL OF FISH, BUT I CAN'T REALLY PINPOINT WHICH ONES. THERE ARE PEOPLE THAT KNOW THE NAME FOR EVERY LAKE OR EVERY POINT. IT'S IMPORTANT THAT THOSE NAMES BE DOCUMENTED ON THE MAP ITSELF, WITH ALL THE HISTORIC REASONING FOR THE NAME OF THE PARTICULAR PLACE. I MYSELF WAS JUST A TEENAGER AND I CAN'T REALLY PINPOINT EXACTLY WHERE THE PLACES WERE, BUT THERE ARE PEOPLE THAT KNOW THE WAGER BAY AREA, EVERY NAME AND IT'S REALLY IMPORTANT TO SEE THAT THESE NAMES BE DOCUMENTED ON THE MAP ITSELF.
- Q. ARE THERE ANY OTHER OLD STORIES THAT YOU MAY HAVE HEARD FROM PEOPLE ABOUT WAGER BAY? THINGS HAPPENING?
- A. I KNOW A STORY THAT ACTUALLY HAPPENED. THE REASON WHY I KNOW IS BECAUSE MY DAD WAS ONE OF THE PEOPLE THAT ALMOST PERISHED WHEN THEY WERE GOING TO CHESTERFIELD INLET TO GET RESUPPLIED BY BOAT. I GUESS IT WAS ABOUT TWO BOATS, TWO UMIAKS, TOWARDS THE MOUTH OF WAGER BAY. THEY HAD THE TWO BOATS, THEY HAD AN ACCIDENT AND THERE WERE A NUMBER OF PEOPLE THAT PERISHED IN THAT ACCIDENT. AND MY DAD WAS ONE OF THE PEOPLE THAT WAS ALMOST A VICTIM. BUT HE WAS LUCKY ENOUGH TO SURVIVE THAT ACCIDENT.
- Q. HERE, I HAVE THAT STORY AS IT WAS WRITTEN BY JOHN AYARUAQ IN HIS BOOK.
- A. THE GUY WHO WROTE THAT BOOK WAS ONE OF THE MEN, WHEN HE WAS A BOY.
- Q. AND I HAVE THE STORY THAT HE WROTE TRANSLATED INTO ENGLISH HERE. DO YOU HAVE ANY IDEA OR HAVE YOU HEARD ANY STORIES AS TO WHY THE WHOLE AREA WAS CALLED OKKUSIKSALIK?
- A. NO I DON'T KNOW WHY IT'S CALLED OKKUSIKSALIK. THERE'S ANOTHER OKKUSIKSALIK ON THE OTHER SIDE OF THE MAINLAND, AT THE NORTHERN COAST ON THE OTHER SIDE OF IT.
- Q. NEAR BACK RIVER.
- A. NEAR BACK RIVER, YES. THERE'S ANOTHER OKKUSIKSALIK AROUND THAT AREA, AND I DON'T KNOW THE REASON THEY CALLED IT OKKUSIKSALIK.
- Q. IS THERE ANYTHING ELSE THAT YOU WOULD LIKE TO ADD, FRANCIS?
- A. I CAN'T ADD TOO MUCH TO OUR CONVERSATION, BUT I CAN HONESTLY SAY THAT WAGER BAY IS A VERY HISTORIC AREA AND PEOPLE ALWAYS

LIVED IN THAT AREA, LONG, LONG BEFORE OUR TIME. I DO KNOW THAT IT WAS ABUNDANT WITH WILDLIFE, CARIBOU, FISH, MAINLY POLAR BEARS. AND I CAN ACTUALLY SAY, MYSELF, THAT THERE WILL BE SOME NATURALISTS AND TOURISTS COMING TO WAGER BAY ITSELF. NATURALISTS CAN JUST TAKE PHOTOGRAPHS, BUT THEY DO HAVE TO WATCH FOR THE BEARS BECAUSE SOME OF THE BEARS MAY NOT BE DANGEROUS, BUT SOME OF THE BEARS WILL BE VERY DANGEROUS.

. LOUIS PILAKAPSI

LOUIS PILAKAPSI

RANKIN INLET

NOVEMBER 12, 1991

(INTERPRETER: THOMAS TIKTAK)

THIS IS DAVID PELLY SPEAKING, IN RANKIN INLET, ON THE 12TH OF NOVEMBER. I AM TALKING WITH LOUIS PILAKAPSI. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. LOUIS, I'VE BEEN AT WAGER BAY WITH YOU, SO I HAVE SOME SENSE OF YOUR CONNECTION TO IT, BUT COULD YOU JUST TELL ME YOUR ORIGIN IN WAGER BAY. WERE YOU BORN THERE OR DID YOU MOVE THERE AS A CHILD?

A. I WASN'T ACTUALLY BORN IN WAGER BAY BUT I CAN RECALL THAT WHEN I WAS A CHILD AROUND THE AGE OF 12, I SORT OF GREW UP THERE, BECAUSE WE LIVED IN WAGER BAY FOR APPROXIMATELY 4 YEARS AFTER MY 12TH BIRTHDAY.

Q. DO YOU KNOW ABOUT WHAT YEAR THAT WAS?

A. I WAS BORN IN 1937, SO . . . 1949.

Q. AND DO YOU KNOW WHY YOUR FAMILY MOVED THERE IN '49?

A. I CAN RECALL THE REASON WE MOVED TO WAGER BAY. WHEN WE LIVED IN REPULSE BAY AREA THEN. THE HUNTING AROUND REPULSE IN THOSE DAYS WAS VERY LIMITED, THERE WAS HARDLY ANY WILDLIFE, MAINLY CARIBOU. MY GRANDPARENTS AND MY PARENTS DECIDED TO MOVE TO WHERE THE CARIBOU WAS MORE PLENTIFUL AND THAT'S THE REASON WHY WE MOVED TO WAGER BAY AREA.

Q. CAN I HAVE YOUR GRANDFATHER AND YOUR FATHER'S NAME?

A. MY GRANDFATHER WAS MATTHEW KINGYUK.

Q. AND YOUR FATHER?

A. JOSEPH PITOWYUK.

- Q. AND WHERE IN WAGER BAY DID YOU MOVE TO INITIALLY? WHERE DID YOUR FAMILY BASE WHEN YOU FIRST WENT TO WAGER BAY?
- A. WHEN WE FIRST MOVED TO WAGER BAY, WE FIRST LIVED IN NUVUKLIQ ISLANDS IN THE FALL, AND WE MOVED TO TINITTUQTUQ IN THE SUMMERTIME BECAUSE THERE IS A RIVER THERE AND THE FISHING AREA WAS REALLY GOOD. IN SUMMERTIME WE WOULD MOVE UP TO THE WAGER BAY AREA AND BACK DOWN TO THE MAIN MOUTH OF THE RIVER. WE DIDN'T STAY IN ONE LOCATION ALL THE TIME. WE SORT OF FOLLOWED THE ANIMALS WHEN THEY MOVED.
- Q. WHEN YOU SAY UP TO THE WAGER BAY AREA, YOU MEAN THE AREA AROUND THE OLD TRADING POST?
- A. WE DIDN'T ACTUALLY STAY AT WAGER BAY ITSELF, THE OLD TRADING POST CAMP, BUT UP NORTHWEST OF IT, IN THE BROWN LAKE AREA. SOMEWHERE AROUND THE SOUTHERN PART OF IT. MY GRANDFATHER PASSED AWAY IN TINITTUQTUQ BEFORE WE MOVED TO CORAL HARBOUR.
- Q. WHAT YEAR DID YOU MOVE TO CORAL HARBOUR?
- A. ABOUT 3 TO 4 YEARS AFTER MY 12TH BIRTHDAY. WE ONLY STAYED AROUND WAGER BAY THOSE 4 YEARS. I'M NOT EXACTLY SURE WHERE JOSEPH NETAR HAD THE CAMP, BUT I KNOW THAT WE WERE AROUND THAT VICINITY WHEN WE WERE AROUND BROWN LAKE AREA AND WE WERE PICKED UP BY BOAT THEN.
- Q. PICKED UP BY BOAT TO GO TO CORAL HARBOUR AT THE END OF THE 4 YEARS?
- A. YES. FROM FORD LAKE.
- Q. AND WHAT ABOUT WHEN YOU WERE 12 YEARS OLD WHEN YOU ORIGINALLY WENT TO WAGER BAY, HOW DID YOUR FAMILY TRAVEL THAT FIRST TRIP TO GET THERE?
- A. WE TRAVELLED BY DOG TEAM.
- Q. DO YOU REMEMBER THAT TRIP? CAN YOU DESCRIBE THE TRIP TO ME?
- A. I CAN'T REALLY RECALL EVERYTHING THAT TOOK PLACE WHEN WE MOVED BECAUSE I WAS A YOUNG MAN MYSELF, BUT I REMEMBER TRAVELLING TO WAGER BAY FROM REPULSE BAY TOWARDS THE SPRING OF THAT YEAR, AROUND LATE FORTIES. THE HARDEST PART THAT I CAN RECALL IS, THE TRAVELLING BY SEA ICE WASN'T ALL THAT BAD, BUT WHEN WE TRIED TO PORTAGE FROM THE SEA ICE OVER LAND TO GET TO WAGER BAY WAS THE HARDEST PART AS I RECALL. THERE WAS A LOT OF ANIMALS THERE COMPARED TO WHERE WE HAD JUST LIVED, WHICH WAS REPULSE BAY AREA. WHEN WE FIRST GOT TO WAGER BAY AREA, THERE WERE SOME PEOPLE AROUND WAGER BAY AREA, BUT NOT IN ONE LOCATION. I CAN RECALL IPPANAQ'S FAMILY, KAITITAH'S FAMILY,

TAVOK, AND THERE WERE SOME OTHER FAMILIES WHICH I CAN'T REALLY RECALL.

Q. WERE THERE MORE FAMILIES MOVING AROUND UP THERE [BROWN LAKE] WHEN YOU WENT UP THERE. YOU MENTIONED NETAR, BUT WERE THERE ANY OTHERS BESIDES?

A. THEY LIVED AROUND FORD LAKE AREA, MY FAMILY, BUT THERE WERE SOME OTHER FAMILIES SUCH AS JOE NETAR AND THE OTHER FAMILIES THAT I HAD MENTIONED, BUT THEY MAINLY LIVED AROUND THIS AREA BECAUSE THEY HAD SCATTERED THEMSELVES. THEY WANTED TO BE WHERE THE ANIMALS WERE AND THEY WEREN'T LIVING TOGETHER, MORE SETTLED LIKE.

Q. MOST OF THE FAMILIES WERE IN THE MAIN BODY OF WAGER BAY THEN?

A. YES. I GUESS ONE OF THE MORE THRILLING TRIPS THAT I EVER DID MYSELF WAS WHEN I WAS ABOUT 14, WHEN I HAD TO GET MY SISTER EVA. I HAD TO GET HER FROM JOE NETAR'S FAMILY, WHICH WAS QUITE A DISTANCE, IN SPRINGTIME. I NEVER REALLY THOUGHT, BUT THAT TRIP WAS QUITE LONG IN MILEAGE DISTANCE, BECAUSE RIGHT NOW, WHEN I TRAVEL THAT SAME AREA BY BOAT, IT TAKES A NUMBER OF HOURS.

I CAN ALSO RECALL IN BENNETT BAY AREA, AT THE MOUTH OF THE RIVER, WE USED TO CATCH SOME FISH WITH A KAKIVAK. MY PARENTS AND MY GRANDPARENTS USED TO TELL ME NOT TO GET SO MANY FISH, ONLY TO TAKE WHAT WE NEEDED BUT I USED TO GET ALL KINDS OF FISH BECAUSE I REALLY REALLY LOVED DOING THAT, USING KAKIVAK.

Q. I'VE HEARD PEOPLE WHO VISITED YOU AT SILA LODGE MORE RECENTLY REFER TO SOME PLACE OVER HERE, SORT OF WEST OF SILA LODGE, AS LOUIS'S CAMP. DO YOU KNOW WHAT THEY ARE TALKING ABOUT?

A. WHEN WE ARE IN SILA LODGE, PEOPLE NORMALLY CALL BENNETT BAY, WHICH IS QAURNAK IN INUKTITUT, MY AREA, BECAUSE THAT'S WHERE WE MAINLY STAYED IN THE SPRINGTIME BECAUSE OF THE PLENTIFUL FISH. THERE ARE LOTS OF FISH IN THAT AREA.

Q. YOU TOLD ME A FEW MINUTES AGO THAT YOUR GRANDFATHER PASSED AWAY AT TINITTUQUTQ. DO YOU STILL KNOW WHERE HIS GRAVE IS? THAT MUST BE NEAR THE LODGE.

A. MY GRANDFATHER'S GRAVE WAS AROUND JUST NORTH OF SILA LODGE WHERE THERE IS A LITTLE LAKE AND ITS REALLY SANDY AROUND THAT AREA. I GUESS THEY BURIED HIM IN THE SANDY AREA AND YOU KNOW THE WIND BLEW IT OFF. I CAN'T REALLY PINPOINT RIGHT WHERE THAT GRAVE IS, BUT I CAN TELL YOU IT'S AROUND THAT VICINITY.

Q. WHAT'S YOUR SORT OF EMOTIONAL FEELING ABOUT HAVING SILA LODGE RIGHT AT A PLACE WHERE, WHEN YOU WERE A BOY, YOUR FAMILY

CAMPED? HAVING VISITORS COME TO THAT PLACE YOU KNEW AS A BOY.
- HOW DO YOU FEEL ABOUT THAT CONNECTION?

A. I REALLY LOVE IT BEING AROUND WAGER BAY AREA BECAUSE I CAN RECALL THAT I SORT OF GREW UP THERE. I REMEMBER GROWING UP THERE AND I GET SOME EMOTIONAL FEELINGS WHEN I RECOGNIZE THE AREAS WHERE WE NORMALLY PLAYED BEFORE AND HUNTED BEFORE. ALL THOSE MEMORIES COME BACK TO ME AND IT'S A REALLY GREAT FEELING TO BE AROUND WHERE YOU ONCE WERE.

Q. DURING THE 4 YEARS THAT YOUR FAMILY WAS THERE, DID YOUR FATHER OR GRANDFATHER GO SOMEWHERE TO TRADE AT ALL DURING THAT PERIOD?

A. WE MOVED TO WAGER BAY AREA WHEN THE TRADING POST WAS ALREADY ABANDONED. MY PARENTS STILL DID TRAPPING THEN. ONCE THEY GOT PLENTY OF PELTS THEY USED TO TAKE THEM UP TO REPULSE BAY TO SELL THEM, NOT ONLY JUST ONCE A YEAR BUT ANYTIME THEY HAD A LOT OF FUR TO SELL AND TRADE.

Q. WE'RE TALKING ABOUT FOX PELTS?

A. YES.

Q. ANYTHING ELSE?

A. MAINLY SEALS AND SOMETIMES BEAR SKINS.

Q. WERE THERE AS MANY POLAR BEAR IN WAGER BAY THEN AS YOU SEE TODAY WHEN YOU'RE THERE?

A. WHEN I WAS A CHILD, I REMEMBER SEEING JUST ONE BEAR, ALTHOUGH WE LIVED IN WAGER BAY ABOUT 4 YEARS, BUT THERE IS LOTS OF BEAR NOW.

Q. HAVE YOU EVER HEARD ANYTHING ABOUT THE R.C.M.P. HAVING A DEPOT OR POST IN WAGER BAY?

A. I CAN'T RECALL IF THEY HAD A DETACHMENT AROUND WAGER BAY AREA, BUT I CAN RECALL THAT THEY MADE OCCASIONAL VISITS FROM REPULSE BAY AREA AND WHEN WE LIVED IN NUVUKLIQ, R.C.M.P. USED TO COME FROM CHESTERFIELD AREA PASSING THROUGH ON THEIR WAY TO REPULSE.

Q. WHAT ABOUT THE NAME OKKUSIKSALIK, DO YOU KNOW THE ORIGIN OF THE NAME, THE INUKTITUT NAME, FOR WAGER BAY?

A. I REALLY DON'T KNOW, BUT MAYBE TATTY CAN GIVE YOU MORE INFORMATION ON IT.

- Q. WHEN YOU LOOK BACK TO YOUR EARLY LIFE, ALL THE CHILDHOOD YEARS UP UNTIL YOU WERE A YOUNG MAN, DO THE 4 YEARS IN WAGER BAY STAND OUT IN ANY WAY?
- A. I SAID EARLIER THAT I WAS AROUND THE AGE OF 12 AND 4 YEARS AFTER THAT I DON'T THINK THAT WHEN I BECAME A YOUNG MAN CHASING WOMEN CAN NEVER REPLACE THAT NOW [LAUGHTER]. WHEN I LIVED AROUND WAGER BAY AREA I REALLY ENJOYED HUNTING AND I WAS ABLE TO HUNT CARIBOU AND TRAP FOXES MYSELF, AND I DON'T THINK THAT THOSE CAN EVER BE REPLACED.
- Q. YOU SAID YOU LEFT WAGER BAY BY BOAT TO CORAL HARBOUR. WHY DID THE BOAT COME TO GET YOU? WHY DID YOUR FAMILY LEAVE?
- A. I GUESS THE REASON WHY WE MOVED TO CORAL HARBOUR FROM FORD LAKE AREA IS, I CAN RECALL QAJAJUAQ'S TUUDLIK COMING FROM CORAL HUNTING CARIBOU AROUND FORD LAKE AREA IN THE SUMMERTIME. WE WERE WITH QAJAJUAQ OVER A WEEK, HUNTING CARIBOU AND ALL THAT. WHEN THEY WERE GOING BACK TO CORAL, THEY DIDN'T WANT TO LEAVE MY FAMILY JUST BY OURSELVES IN THE FALL. THAT WAS ONE OF THE REASONS, WHY WE JUST WENT BACK TO CORAL IN TUUDLIK WITH THE QAJAJUAQ'S FAMILY.
- Q. WHAT KIND OF BOAT WAS IT, THE TUUDLIK?
- A. PETERHEAD LONG-LINER.
- Q. WHO OWNED IT?
- A. QAJAJUAQ, JOE CURLEY.
- Q. IS THERE ANY OTHER INFORMATION, LOUIS, THAT YOU WOULD LIKE TO ADD TO THE COLLECTION OF WAGER BAY HISTORY, JUST ANYTHING THAT I MAY NOT HAVE ASKED THAT YOU FEEL IS IMPORTANT TO BE INCLUDED?
- A. I GUESS THE ONLY ADDITION THAT I WOULD LIKE TO ADD ABOUT THE PROPOSED PARK IN WAGER BAY AREA IS THAT ALTHOUGH I OWN THE LODGE IN THAT AREA, I CAN ONLY SPEAK TO PROMOTE THE AREA, BUT I AM HAPPY TO SEE THAT WAGER BAY AREA IS BECOMING A REALITY OF BEING A NATIONAL PARK. THE ONLY THING THAT I'D LIKE TO SEE IN THE LONG RUN IS THAT AS LONG AS THE FEDERAL GOVERNMENT AND TERRITORIAL GOVERNMENT KEEP THEIR PROMISES, THAT THE TRADITIONAL PEOPLE WOULD STILL BE ABLE TO HUNT FOR DOMESTIC PURPOSE, WHETHER IT'S LAND MAMMALS OR ANY SPECIES, BECAUSE WE DON'T HAVE ANY PARKS WITHIN KEEWATIN REGION, THAT IS WITHIN THE COASTAL AREA. I AM ONLY TOO HAPPY TO SEE THE PROPOSED PARK IS BECOMING A REALITY.
- Q. THANK YOU, LOUIS.

JOHN TATTY

RANKIN INLET

NOVEMBER 19, 1991

(INTERVIEW CONDUCTED IN ENGLISH)

THIS IS DAVID PELLY SPEAKING, IN RANKIN INLET, ON THE 19TH OF NOVEMBER. I AM TALKING WITH JOHN TATTY. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. CAN YOU TELL ME ABOUT YOUR VERY EARLIEST EXPERIENCE WITH WAGER BAY? WHAT WAS THE FIRST TIME YOU EVER WENT THERE?

A. I WAS BORN NEAR THERE, BUT WHEN I WAS BORN I GUESS MY ANCESTORS MOVED DOWN TO DUKE OF YORK BAY, NEAR THERE. MY ANCESTORS ALWAYS TALKED ABOUT WAGER BAY AND I DIDN'T KNOW ANYTHING ABOUT IT BEFORE BUT I GOT A JOB UP IN REPULSE BAY IN 1974. I WAS THERE FOR ONE YEAR. WHEN I STARTED HEADING BACK TO RANKIN, QUIT MY JOB THERE, I WENT TO WAGER BAY THEN.

Q. HOW WERE YOU TRAVELLING?

A. BY SKIDOO. I WENT TO WAGER BAY, THEN TO RANKIN. MY PARENTS MOVED BACK TO THE OLD OUTPOST AND THEY STAYED THERE FOR A COUPLE OF YEARS. AND I WENT THERE THE YEAR AFTER. SPENT THE WINTER UP THERE.

Q. LET'S TALK ABOUT THE FIRST TIME WHEN YOU PASSED THROUGH, IN 1975, I GUESS, AND YOU WERE TRAVELLING BY SKIDOO, HOW DID YOU COME, WHERE DID YOU CROSS INTO WAGER BAY? CAN YOU REFER TO PLACE NAMES ON HERE?

A. I WENT BY SEA ICE FROM REPULSE AND THEN CUT, I FORGET THE NAME OF THE PLACE . . .

Q. BUT YOU CUT INLAND?

A. DOWN TO NUVUKLIQ. WE SPENT A NIGHT THERE. THERE WERE OTHER PEOPLE FROM REPULSE BAY, HUNTING. THEY CAME AFTER ME. THEY CAME DOWN, THE DAY AFTER. WE GOT POLAR BEARS, SEALS, LOTS OF SEALS. I DIDN'T HAVE ENOUGH GAS TO GO UP TO THE OUTPOST, THAT'S A VERY LONG WAY FROM THE SAVAGE ISLANDS. SO I STAYED

THERE ANOTHER DAY AND HAVE TO GET DOWN TO RANKIN. BUT WE DON'T HAVE A RADIO. SO NOBODY KNEW WHERE WE WERE. SO WE HAVE TO GET DOWN TO RANKIN AS SOON AS POSSIBLE, BEFORE SOMEBODY LOOKING FOR US! WE WENT BACK DOWN TO FROM NUVUKLIQ - THERE'S A LITTLE SHACK, IT USED TO BE A CHURCH, WE SPENT THE NIGHT THERE, A COUPLE OF NIGHTS.

- Q. WAS THERE OPEN WATER NOT VERY FAR OFF THERE?
- A. IT WAS OPEN WATER NEAR THOSE ISLANDS, SAVAGE ISLANDS.
- Q. HOW MANY MILES OUT?
- A. ABOUT MAYBE COUPLE MILES. MAYBE THREE MILES, NO, LESS, ABOUT TWO MILES FROM THAT OLD CHURCH.
- Q. DO YOU KNOW THE HISTORY OF THAT BUILDING? DO YOU KNOW HOW LONG IT HAD BEEN THERE?
- A. I'M NOT SURE HOW LONG IT'S BEEN THERE. IT WAS MOVED FROM THE, I DON'T KNOW THE NAME OF THIS PLACE IN ENGLISH, IT USED TO BE HERE. DID I TAKE YOU UP THERE?
- Q. NO. WE DIDN'T GO AROUND THERE. WE WENT INTO HERE I THINK. CAN YOU JUST MARK IT FOR ME, RIGHT WHERE IT USED TO BE?
- A. IT USED TO BE HERE.
- Q. AND WHAT'S IT CALLED IN INUKTITUT?
- A. IGLUJUARNAQ. WHAT IT MEANS IS "A LITTLE BUILDING". IT USED TO BELONG TO THE HUDSON'S BAY COMPANY.
- Q. IS THIS THE DEPOT WHERE THEY USED TO UNLOAD THE SHIP, WAY BACK WHEN, WHEN THE SHIP WOULD COME IN AND UNLOAD ITS STUFF, AND THEY WOULD SOMEHOW HAUL IT UP TO THE POST?
- A. I THINK THIS WAS CLOSE TO THE SEAL HUNTING, AND THEY WOULD TRAVEL BY DOG-TEAM. THOSE PIECES OF [HEAVY] EQUIPMENT USED TO BE BUSTER BROWN'S.
- Q. TRACTORS AND THINGS LIKE THAT?
- A. I DON'T KNOW, IT LOOKS LIKE A DRILL. TWO OF THEM. AND THERE'S A GOOD SIZE ANCHOR THERE TOO.
- Q. THERE IS AN ENGLISH NAME I KNOW OF, WHICH IS MORSO, MORSO HARBOUR, DO YOU KNOW, I'M WONDERING IF IT'S THE SAME PLACE?
- A. I'M NOT SURE. IT MIGHT BE ON THAT BIGGER MAP, NO?

- Q. I DON'T THINK IT IS. NO. . . . SO YOU'RE SAYING THAT THIS BUILDING AT IGLUJUARNAQ WAS MOVED DOWN HERE [TO NUVUKLIQ]? IT'S THE SAME BUILDING?
- A. I GUESS AFTER THEY WERE FINISHED WITH IT, WHEN NOBODY USING IT, I GUESS THE CATHOLIC CHURCH MOVED IT DOWN THERE, ACTUALLY THE PEOPLE MOVED IT DOWN WITH A DOG TEAM, WHERE THEY HAVE SEALS, CLOSE TO WHERE THERE'S ALWAYS OPEN WATER.
- Q. WHEN I WAS IN REPULSE, LOTS OF PEOPLE TOLD ME THAT THIS IS WHERE THEY USED TO SPEND THE WINTER.
- A. YEAH, FOR HUNTING.
- Q. DO YOU KNOW HOW MUCH THE CHURCH USED IT? HAVE YOU HEARD ANY STORIES ABOUT THEM?
- A. NO, I DON'T.
- Q. WHEN YOU WERE THERE, THERE WERE OTHER PEOPLE THERE. WAS ANYBODY THERE WHEN YOU ARRIVED THIS TIME, WHEN YOU WERE PASSING THROUGH ON THE WAY TO RANKIN? OR DID THE OTHER PEOPLE COME THE NEXT DAY?
- A. THEY CAME THE NEXT DAY.
- Q. THEY JUST STAYED FOR A COUPLE OF DAYS OF HUNTING?
- A. I LEFT THEM THERE. THEY WERE GOING TO LOOK FOR MORE POLAR BEAR. THERE WAS MAYBE ANOTHER GUY, TWO GUYS GOT POLAR BEAR AND ANOTHER GUY HAVE TO GET A POLAR BEAR, SO I LEAVE THEM. I THINK THEY STAYED THERE FOR A COUPLE DAYS MORE, I'M NOT SURE.
- Q. DO YOU HAVE ANY IDEA WHY THESE ARE CALLED THE SAVAGE ISLANDS?
- A. NO.
- Q. SEEMS LIKE A FUNNY NAME TO ME.
- A. THERE'S NO SAVAGE THERE.
- Q. I WANT TO KNOW WHO IT IS, BEFORE I GO ANY FURTHER.
- A. YOU WERE THERE BEFORE, A LONG TIME AGO?
- Q. WE WERE DOWN HERE. THIS IS WHERE WE STARTED THAT SEA KAYAKING.
- A. YOU GUYS WENT DOWN TO DOUGLAS HARBOUR?
- Q. YEAH, WE ENDED UP GOING TO DOUGLAS HARBOUR.

- A. AND FROM THERE YOU WENT TO REPULSE?
- Q. YEAH. SO THEN THE NEXT TIME YOU WERE THERE WAS WHEN YOUR PARENTS WERE BACK AT THE OUTPOST CAMP? AND YOU WENT UP TO STAY WITH THEM FOR A WINTER?
- A. YEAH.
- Q. WHICH OF THE BUILDINGS - I HAVE A PICTURE HERE - WERE THEY USING?
- A. MY PARENTS WERE USING THIS LITTLE BUILDING. I WAS IN THIS, USED TO BE A PORCH OR SOMETHING BEHIND IT.
- Q. BEHIND THIS?
- A. BEHIND THIS STORE. THAT USED TO BE A STORE. THEY SAID IT USED TO BE A GARAGE.
- Q. THAT WAS THE TRADER'S HOUSE. THIS WAS THE BUILDING THAT WHEN YOUR GRANDFATHER TOOK OVER, HE USED THIS ONE AS HIS HOUSE. IS THAT RIGHT?
- A. MAYBE THIS. MY DAD TOLD ME HE WAS BORN THERE IN THAT BUILDING [TRADER'S HOUSE].
- Q. REALLY?
- A. HE SAID IT USED TO BE A GARAGE. I GUESS THEY WERE USING IT AFTER.
- Q. IT GOT CONVERTED SOMETIME.
- A. YEAH. THERE WAS NO MORE EQUIPMENT SOMETIME. HE TRY TO GO UP TO BACK RIVER.
- Q. THERE'S A PICTURE OF HIM.
- A. THERE USED TO BE TWO OF THEM, EH? THAT'S A D-2 CAT. THEY SAID ONE TIME, THE STORY I HEAR, I GUESS, THIS ONE, THIS GUY HERE, THESE TWO AND THAT OTHER MACHINE, THEY WERE TIED TOGETHER AND THEY BOTH TRIED TO PULL EACH OTHER, TO TRY TO FIND OUT WHICH ONE STRONGER.
- Q. WHAT HAPPENED TO THEM, DO YOU KNOW?
- A. I'M NOT SURE WHAT HAPPENED TO THESE TWO. I THINK THEY LEFT IT UP TO DO SOMETHING IN GJOA HAVEN, I'M NOT SURE.
- Q. THE OTHER OKKUSIKSALIK. IS THERE ANY OF THIS HEAVY EQUIPMENT LEFT AT THE OUTPOST NOW?

- A. NO.
- Q. THE ONLY HEAVY EQUIPMENT LEFT IS AT IGLUJUARNAQ.
- A. THERE'S A PILE OF IT, EH.
- Q. WHEN YOUR PARENTS WENT BACK HERE, WHAT YEAR WAS THAT?
- A. THEY WENT THERE, MAYBE '79.
- Q. AND YOU WENT FOR THE NEXT WINTER, THE WINTER OF 80/81? WHEN THEY WENT IN, HOW MUCH WORK DID THEY HAVE TO DO ON THE PLACE TO MAKE IT HABITABLE AGAIN?
- A. QUITE A BIT. THEY HAD TO PUT IN SOME INSULATION TOO. GETTING GENERATOR IN. IT'S QUITE A BIT OF WORK. PUTTING STOVE, OIL STOVE.
- Q. THERE WASN'T AN OIL STOVE BEFORE?
- A. NO. IT WAS COAL.
- Q. AND THE PINK INSULATION PANELS THERE, THAT'S WHAT THEY USED?
- A. YEAH. THEY PUT IN SOME PANELS.
- Q. SO THEY REALLY DID QUITE A BIT OF WORK?
- A. OH, YEAH.
- Q. DID YOUR FATHER HAVE A SENSE BEFORE THAT, THAT HE OWNED THE BUILDING, BECAUSE OF HIS FATHER HAVING BEEN THERE LAST?
- A. WELL HE ASKED THE BAY, THE HUDSON'S BAY COMPANY, IF HE COULD GET THOSE BUILDINGS. HE GOT AN OKAY FROM HUDSON'S BAY.
- Q. AND SO WHAT HAPPENED DURING THE WINTER WHEN YOU WERE UP THERE? WHAT DID YOU DO? WHAT KIND OF YEAR WAS IT?
- A. IT WAS PRETTY GOOD, BUT HARD ON THE MACHINE. I TAKE TWO MACHINES ONE WINTER, TWO NEW MACHINES.
- Q. DID YOU DO A LOT OF TRAVELLING?
- A. YEAH, MOSTLY CHASING WOLF. PRETTY ROUGH COUNTRY UP THERE, EH? GOING UPHILL, LOTS OF ROCKS.
- Q. DID YOU GET A LOT OF WOLF? WAS IT GOOD WOLF COUNTRY?
- A. YEAH, PRETTY GOOD. BUT EVERY TIME THERE'S WOLF CAME AROUND, EVERY TIME I GET THEM AND SEEMS TO BE NO WOLF FOR A WHILE, THEN IT CAME BACK, EH? SOME OF THE WOLF, SOMETIME YOU CAN

TELL IT'S THE SAME TRACK, BUT THREE WOLVES CAME. YOU CAN SEE THE TRACKS. I DIDN'T GET THEM RIGHT AWAY. THEN WHEN I GOT THEM, I THOUGHT THERE WOULD BE NO MORE WOLVES, BUT A WEEK LATER, THERE WILL BE MORE.

Q. DID YOU HAVE TO GO VERY FAR FROM THE OUTPOST?

A. NO, NOT TOO FAR.

Q. WHAT RANGE?

A. I NEVER WENT OUT TO SLEEP. I NEVER WENT OUT OVERNIGHT, I ALWAYS CAME BACK, MAYBE FARTHEST, FORTY MILES.

Q. IS THERE AN AREA OVER HERE CALLED KUGAJUK? DOES THAT SOUND RIGHT?

A. KUGAJUK? YEAH, IT'S SOMEWHERE HERE. I'M NOT SURE WHERE.

Q. IS IT ON THIS RIVER?

A. I THINK IT'S GOING UP TOWARD THE OTHER OKKUSIKSALIK.

Q. YOU WEREN'T TRAVELLING THAT FAR THEN TO GET TO THE WOLVES?

A. I WAS TRAVELLING SOMEWHERE HERE, NOT OVER THERE.

Q. NOT QUITE THAT FAR.

A. MOSTLY HERE, PRETTY ROUGH. BUT THE WOLF, HE LIKE TO HANG OUT THERE.

Q. SO YOU WERE SAYING THERE WERE MORE WOLVES TO THE NORTH OF BROWN AND FORD LAKE? AND LESS TO THE SOUTH?

A. YEAH.

Q. DO YOU REMEMBER HOW MANY WOLVES YOU GOT THAT WINTER?

A. AROUND THIRTY, I THINK. THEY WERE AROUND FOUR OR FIVE HUNDRED BUCKS.

Q. THAT WAS A PRETTY GOOD WINTER THEN. DID YOU SEE ANY MUSK OX THERE? THERE USED TO BE MUSK OX THERE.

A. NO. THERE USED TO BE. WE DIDN'T SEE NO MUSK OX AT ALL.

Q. CARIBOU?

A. CARIBOU, LOTS.

Q. SO YOU HAD NO PROBLEM WITH FOOD THAT WINTER?

- A. NO, NO, NO. LOTS OF CHAR. THE GOOD CHAR.
- Q. SO IF IT WAS SO GOOD, WHY DIDN'T YOU STAY?
- A. FOR THE KIDS, THEY GOT NO SCHOOL, AND THE WOMEN, THEY LIKE THE RUNNING WATER. I THINK IF WE HAD OUR WAY, ME AND MY OLD MAN WOULD PROBABLY BE STILL OUT THERE. BUT THE KIDS HAVE TO GO TO SCHOOL AND THE WOMEN, THEY LIKE RUNNING WATER, AND FLUSH TOILET. I THINK THE WOMEN, THEY DON'T LIKE THE LAND AS MUCH AS MEN. IT'S TOO ROUGH FOR THEM, I THINK.
- Q. WHAT WAS IT LIKE FOR YOUR DAD BEING THERE? DID HE START REMINISCING ABOUT WHEN HE WAS A KID? DID IT MAKE HIM START TO REMEMBER?
- A. OH, HE ALWAYS REMEMBER WAGER BAY WHEN HE WAS A KID. HIS SISTER, HE ALWAYS TALK ABOUT HER. I KNOW A LITTLE BIT ABOUT WAGER BAY. WHEN I GOT THERE, I DIDN'T KNOW WHAT IT LOOKED LIKE.
- Q. CAN YOU REMEMBER ANY PARTICULAR STORIES THAT HE TOLD YOU ABOUT WHEN HE WAS LIVING THERE?
- A. YEAH, HE TOLD ME QUITE A FEW. I KEEP FORGETTING, TOO MANY STORIES.
- Q. IT WAS A GOOD TIME IN HIS MEMORY? HE GIVES YOU THAT IMPRESSION?
- A. OH, YEAH. I THINK IT IS ALWAYS A GOOD TIME WHEN YOU'RE A KID, WHEN YOU THINK BACK, IT WAS PRETTY GOOD TIME WHEN YOU WERE A KID.
- Q. WHAT HAS HE SAID ABOUT THE AMOUNT OF WILDLIFE AND THE TYPE OF WILDLIFE AROUND THERE. HAS HE COMMENTED THAT THERE'S MORE OF ANYTHING OR LESS OF ANYTHING NOW COMPARED TO WHAT HE REMEMBERS WHEN HE WAS A YOUNG MAN?
- A. WELL THERE USED TO BE NO POLAR BEAR, EH? HARDLY ANY POLAR BEAR. IT CHANGED TO WHERE YOU MIGHT GET MAYBE FOUR OR FIVE POLAR BEAR. THERE WAS NO POLAR BEAR, YOU SEE THEM ONCE IN A WHILE. THERE WAS NO SEASON, EVEN SOME TIME YOU GET THEM. BEFORE THAT, WAY BEFORE HE WAS BORN, THERE USED TO BE LOTS OF POLAR BEARS IN THAT AREA. THE OLD SAYING THAT THERE'S A WOMAN, HER SON GOT KILLED BY POLAR BEAR, AND SHE CURSED THE PLACE THAT THERE WOULD BE NO POLAR BEAR, SO THERE WAS NO POLAR BEAR FOR A LONG TIME. BUT WHEN I GOT THERE, THERE WAS LOTS OF POLAR BEAR. HE HARDLY BELIEVED THAT THERE WAS POLAR BEAR. THERE USED TO BE LOTS OF TRACKS EVERYWHERE, WHEN I GOT THERE, WHEN I CAME FROM REPULSE.

- Q. IN '75? BUT WHEN HE WAS A YOUNG MAN, THERE WERE LOTS OF SEALS?
- A. LOTS OF SEALS, YEAH.
- Q. WHICH IS THE MAIN FOOD FOR POLAR BEAR, IS IT NOT? SO IT'S SORT OF FUNNY THAT THERE WEREN'T POLAR BEAR AROUND CONSIDERING THEIR FOOD SUPPLY.
- A. THERE WAS HARDLY ANY BEARS. SOMETIMES THERE WAS HARDLY ANYTHING ON THIS AREA. SOMETIMES PEOPLE WOULD RATHER BE IN REPULSE BAY BECAUSE THEY WOULD ALMOST BE GUARANTEED THERE WOULD BE SOMETHING. NOT A LOT. BUT THERE ALWAYS GOING TO BE SOMETHING THERE. AND HERE SOMETIMES, THERE'S LOTS OF THINGS OUT, MAYBE LOTS OF SEAL, SOMETIMES NOTHING. AND CARIBOU. BUT THAT'S THE STORY I HEAR. SOMETIMES THERE'S LOTS OF THINGS, BUT SOMETIMES NOTHING AT ALL.
- Q. BUT THE ONLY ONE THERE'S AN EXPLANATION FOR, ABOUT THIS WOMAN WHO PUTS THE CURSE, THERE'S NO OLD EXPLANATION FOR THE OTHER?
- A. NO, NOT THAT I KNOW. SHE PUT A CURSE ON THEM. THERE HAVE BEEN QUITE A FEW POLAR BEARS. I DON'T KNOW WHEN THEY STARTED COMING. AND THAT CURSE WENT OFF.
- Q. I HAVE HEARD, I THINK IT'S NOT THIS BAY, BUT THE NEXT ONE, THAT'S RIGHT OUT HERE, THAT THERE'S A SHIPWRECK IN THERE?
- A. NOT A VERY BIG BOAT.
- Q. HAVE YOU HEARD ANYTHING ABOUT IT?
- A. I KNOW A LITTLE. IT'S MAYBE A 30-FOOT BOAT.
- Q. WELL THAT'S ALL IT IS. THAT'S ALL YOU'VE SEEN.
- A. I DON'T THINK IT WAS A SHIP. YEAH, I JUST SEE SOME WOOD.
- Q. MAYBE IT WAS LIKE ONE OF THOSE OLD WHALEBOATS. THEY WERE ABOUT 30 FEET, WEREN'T THEY?
- A. I THINK SO.
- Q. I'M STILL HOPING TO TALK TO YOUR DAD, AND I HOPE THAT HE'LL GIVE ME THE STORY ABOUT WHEN HE WAS A BOY. IT'S BETTER TO GET IT STRAIGHT FROM HIM. HOW ABOUT YOUR MOTHER, WAS SHE FROM HERE AS WELL?
- A. NOT REALLY. SHE'S MORE FROM REPULSE. WHEN THEY GOT MARRIED, USUALLY THEY GO DOWN TO DOUGLAS HARBOUR, BUT NOT FOR TOO LONG. WHEN THEY GOT MARRIED, THEY STAYED AROUND FORD LAKE.

- Q. DO YOU KNOW WHICH FORD IT'S NAMED AFTER?
- A. NO.
- Q. SO YOU'RE SAYING YOUR MOTHER, BEFORE SHE GOT MARRIED, YOUR MOTHER WAS LIVING AT DOUGLAS HARBOUR OR PIKSIMANIK?
- A. YEAH, PIKSIMANIK, I DON'T KNOW FOR HOW LONG.
- Q. WHO WAS HER FATHER? WHAT FAMILY WAS SHE?
- A. SUVISUK. THAT'S MY NAME, TOO. THEY'RE MOSTLY FROM REPULSE.
- Q. WHEN YOU'RE TRAVELLING AROUND THERE NOW, DO YOU FEEL LIKE YOU HAVE A REAL ATTACHMENT TO WAGER BAY, WHEN YOU'RE THERE IN THE SUMMER?
- A. OH, YEAH, WHEN I CAME THERE AGAIN, I WAS UP THERE FOR THE WINTER, CAME DOWN THERE FOR THE SPRING, IT WAS A GOOD FEELING. BUT AFTER A WHILE, GO IN THE BOAT ALMOST EVERY DAY, AND GET TIRED. NOT TOO MUCH SLEEP. BUT WHEN I GO THERE, YEAH, I'M REALLY HAPPY WHEN I GET THERE.
- Q. IT'S A REALLY NICE AREA. HOW DO YOU FEEL ABOUT THE IDEA OF IT BEING A NATIONAL PARK?
- A. I THINK IT SHOULD BE A NATIONAL PARK, I GO FOR NATIONAL PARK. I THINK NOT TOO MANY PEOPLE SEE A PLACE LIKE THIS.
- Q. WELL ESPECIALLY THE ANIMALS TOO.
- A. YEAH, THE ANIMALS. SOME PEOPLE SAY IT DON'T EXIST ANY MORE. BUT IT'S THERE. CLEAN.
- Q. ANYTHING ELSE YOU CAN THINK OF?
- A. THERE WAS AN ACCIDENT DOWN HERE ONE TIME, DID YOU KNOW ABOUT IT?
- Q. YEAH, I HEARD ABOUT IT.
- A. THERE'S A BOOK. JOHN AYARUAQ.
- Q. THIS IS IT. THERE'S THE STORY. THIS IS A TRANSLATION OF THAT, THE FIRST SECTION OF THE BOOK. IT'S QUITE LONG. IT WAS QUITE A STORY. IS THAT THE WORST DISASTER THAT HAS EVER BEEN IN WAGER BAY AS FAR AS YOU KNOW?
- A. YEAH, THAT MANY PEOPLE. THERE MAY BE SOME OTHER DEATHS, I'VE HEARD, BUT ONLY ONE GUY.
- Q. WHAT HAPPENED WITH THIS ONE, IN BENNETT BAY?

- A. BENNETT BAY. WHEN THEY WERE HUNTING SEAL, HE LOSE A PADDLE, WHEN HE GO OUT TO GET A SEAL IN THE WINTERTIME, OR IN THE FALL, WHEN THE WATER'S OPEN. AND HE BROKE A PADDLE OR SOMETHING AND IT WAS GETTING WINDY. THE BOAT FILLED UP WITH WATER.
- Q. THE BIG ACCIDENT DOWN HERE, NEAR THE MOUTH, DO YOU KNOW, HE TALKS ABOUT, THEY WERE ON AN ISLAND, THE ICE WAS PUSHING UP AGAINST THIS ISLAND. DO YOU KNOW WHETHER IT WAS ON THE SOUTH SHORE OR THE NORTH SHORE?
- A. I'M NOT SURE. THERE'S LOTS OF CURRENT THERE. YOU HAVE TO WATCH THE ICE. WHEN I TRAVEL THERE WHEN THERE'S LOT OF ICE, YOU SEE THE ICE REALLY MOVE.
- Q. HOW FAR OUT DOES THE CURRENT GO?
- A. HOW DO YOU MEAN?
- Q. WHEN YOU'RE COMING IN BY BOAT, WHERE DO YOU START NOTICING THE CURRENT? RIGHT OUT THERE [AT CAPE DOBBS.]?
- A. WITH THE CURRENT YOU GO VERY FAST, WITH THE PETERHEAD, OR ANY SLOW BOAT, IT'S BETTER TO WAIT UNTIL IT'S SLOWED DOWN, YOU JUST GOING TO WASTE . . .
- Q. YOU'D BE GOING AGAINST THE CURRENT?
- A. YES, VERY STRONG CURRENT. AND HERE, IT USED TO GO AROUND.
- Q. IN A WHIRLPOOL?
- A. IN A WHIRLPOOL.
- Q. RIGHT AT THE NARROWEST POINT THERE, I GUESS.
- A. I THINK THE CURRENTS, THEY TAKE TURNS.
- Q. PROBABLY BECAUSE OF THIS POINT.
- A. MY AUNTS TOLD ME THE POLAR BEAR, POLAR BEAR WENT OUT THERE ON THE ICE, YOU DON'T SEE THEM FOR A LONG TIME, COME OUT A LONG WAY. THEY USED TO THINK, IT GOT A HOLE, A HOLE SOMEWHERE ON THE BOTTOM. I DON'T THINK SO. I WENT THERE A FEW TIMES. SOME PEOPLE WERE AFRAID OF THAT. BECAUSE WHEN YOU'RE GOING UP THERE'S A LITTLE COVE. BECAUSE IT WENT SO FAST, SOME PEOPLE THEY AFRAID TO GO. A LONG TIME AGO THEY USED TO TELL THAT THERE'S A HOLE.
- Q. WHAT ABOUT THE BUILDINGS AT THE OUTPOST? WHAT'S GOING TO HAPPEN WITH THEM NOW?

A. I DON'T KNOW, I'M NOT SURE. MY OLD MAN, I DON'T KNOW IF HE IS GOING TO FIX THAT ONE IN THE MIDDLE AGAIN. HE WAS SAYING SOMETHING ABOUT IT, I DON'T KNOW.

THERESIE TUNGILIK

RANKIN INLET

NOVEMBER 20, 1991

(INTERVIEW CONDUCTED IN ENGLISH)

THIS IS DAVID PELLY SPEAKING, IN RANKIN INLET, ON THE 20TH OF NOVEMBER. I AM TALKING WITH THERESIE TUNGILIK. SHE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. WHAT YEAR WERE YOU BORN?

A. 1951.

Q. AND DO YOU KNOW WHERE YOU WERE BORN?

A. YES, FAR AWAY FROM WAGER BAY. I WAS BORN ON THE SEA ICE BECAUSE MY PARENTS WERE LIVING AT THE HARBOUR ISLANDS. AND THEY WERE TRYING TO GET TO REPULSE BAY TO THE COMMUNITY, SO I WOULD BE BORN IN A COMMUNITY, BUT I WAS BORN ON THEIR WAY, ON THE DOG TEAM RIDE ON THE SEA ICE.

Q. RIGHT NEAR THE HARBOUR ISLANDS?

A. NO, ALMOST BETWEEN REPULSE BAY AND THE HARBOUR ISLANDS.

Q. THEY ALMOST MADE IT! THEY HAD LEFT FROM HERE, FROM WAGER?

A. NO, THEY WERE NOT LIVING AROUND HERE THEN. I LIVED AROUND WAGER BAY MAYBE THE FOLLOWING YEARS, BUT I WASN'T BORN AROUND THERE.

Q. DO YOU KNOW HOW OLD YOU WERE WHEN THE FAMILY MOVED DOWN TO WAGER?

A. YES, I REMEMBER A TIME WHEN WE HAD BEEN TRAVELLING BY DOG TEAM. AND IT WAS GETTING DARK, SO WE STOPPED FOR THE NIGHT. AND I SAW MY DAD BUILDING AN IGLOO AND HE WAS GETTING ALL FROSTY ON HIS MUSTACHE FROM HURRYING. FINALLY HE FINISHED THE TOP AND WE GOT IN THERE AND I REMEMBER BEING TOO SMALL TO CLIMB ON THE BED.

- Q. BUT YOU WERE ON YOUR OWN FEET, EH?
- A. YEAH, I WAS ON MY OWN FEET, BECAUSE MY MOM HAD A BABY ON HER BACK AND SHE WAS BUSY TRYING TO PUT THE BEDDING RIGHT AWAY ONTO THE BED.
- Q. IS THAT YOUR NEXT YOUNGER SIBLING?
- A. I THINK IT WAS. BECAUSE THAT CHILD DIED AT THE AGE OF TWO. AND I JUST REMEMBER A VERY SKINNY LITTLE BOY.
- Q. DO YOU KNOW HOW MUCH TIME THERE WAS BETWEEN YOU AND HIM?
- A. ALL OF US IN THE FAMILY ARE TWO YEARS APART. SO HE WAS TWO YEARS YOUNGER AND THE NEXT ONE WOULD BE FOUR YEARS.
- Q. SO THAT SUGGESTS THAT YOU WERE ABOUT TWO, OR SLIGHTLY OVER TWO.
- A. YES.
- Q. SO YOU REMEMBER THIS OCCASION. DO YOU KNOW WHERE YOU WERE TRAVELLING, WHEN THAT HAPPENED?
- A. NO, I COULDN'T REMEMBER NAMES, AS YOUNG AS I WAS. BUT I CAN ENVISION WHAT ENVIRONMENT WE WERE IN. I COULD SEE VERY HIGH, HIGH MOUNTAINS AND FALLING CLIFFS AT TIMES. WHEN WE HAD TRAVELLED ON, WE HAD STOPPED, AND IT WASN'T AS HILLY AS WHERE WE WERE BEFORE. SO I DON'T KNOW WHAT DIRECTION WE WERE TRAVELLING IN AT THE TIME OF THIS MEMORY.
- Q. THAT'S YOUR EARLIEST MEMORY?
- A. YEAH, I GUESS IT IS.
- Q. DID YOU EVER HEAR FROM YOUR PARENTS WHAT THE FAMILY'S MOVEMENTS WERE IN YOUR FIRST FEW YEARS?
- A. I JUST REMEMBER MY MOM TELLING ME THAT WE USED TO LIVE MOSTLY AROUND WAGER BAY WHEN THE HUDSON'S BAY AND THE MISSIONARIES WOULD ALLOW ONLY WORKING PEOPLE TO LIVE IN THE SETTLEMENTS. SO WE WOULD LIVE AROUND NEAR WAGER BAY. BUT IN THE WINTERTIME IT WAS EXTREMELY COLD, SO THEY WOULD BE A LITTLE BIT MORE AWAY FROM THAT AREA. IN THE SUMMERTIME, IT WAS JUST GORGEOUS ALL THE TIME. I REMEMBER HAVING VERY WINDY DAYS WHEN OUR TENT WOULD BLOW DOWN. AND REALLY, REALLY STRONG WINDS. BUT THERE WOULD ALSO BE TIMES WHEN IT WAS SO HOT, IT WAS JUST WONDERFUL. I USED TO COLLECT BUGS IN MY HANDS AND STUFF LIKE THAT. EVEN BUGS YOU DON'T SEE DOWN HERE IN RANKIN INLET, BECAUSE IT'S FURTHER DOWN SOUTH. BECAUSE IT'S INLAND AND MUCH WARMER. I REMEMBER GREAT BIG CLIFFS OF SAND, JUST GOING DOWN

BEFORE THE BEACH, HITTING THE WATER TOO. I ALWAYS HAD THAT IN MY MEMORY, BUT I DON'T KNOW EXACTLY WHERE IT IS NOW.

Q. DO YOU THINK THAT PLACE IS SOMEWHERE AROUND WAGER BAY?

A. YEAH, THAT'S WHAT I THINK.

Q. BY THEN YOU WERE BACK IN WAGER BAY?

A. I REMEMBER, TOO, AT THE TIME, THE PEOPLE WHO WERE TAKING X-RAYS WHEN THERE WAS A LOT OF T.B. GOING AROUND, THEY CAME IN A SMALL FLOAT PLANE. AND BECAUSE OF THE LITTLE COMMUNITY WE WERE, MAYBE THERE WERE TWO OR THREE FAMILIES LIVING IN THAT AREA. AND THE PLANE WOULD BE OVER-CROWDED. SO THEY ATTACHED MY DAD'S HOME MADE BOAT AND PUT THE CHILDREN IN THE PLANE, AND PUT THE ADULTS IN THE BOAT. AND IT PUTTERED ALL THE WAY UP TO REPULSE BAY, JUST FOR THE X-RAYS. I GUESS THEY DIDN'T WANT TO MAKE A SECOND TRIP OR WHATEVER, I DON'T KNOW WHY, BUT THAT'S HOW THEY DID IT. I REMEMBER LOOKING OUT THE WINDOW TO SEE IF MY MOM WAS ALL RIGHT.

Q. DID YOU GO BACK DOWN TO WAGER BAY?

A. OH, YEAH, THEY TOOK US BACK DOWN THE SAME WAY I THINK. BUT I REMEMBER MORE OF IT WHEN THEY WERE TAKING US FROM OUR CAMP TO REPULSE BECAUSE IT WAS RIGHT IN THE SUMMERTIME. BECAUSE WHEN WE GOT TO REPULSE BAY AND THEY SAID "OH, THERE'S SO MANY MOSQUITOES". AND IT WAS LIKE 75% LESS MOSQUITOES THAN WHERE WE WERE STAYING [IN WAGER BAY].

Q. DO YOU HAVE AN IDEA HOW MANY YEARS YOU WERE STAYING IN WAGER BAY?

A. I REMEMBER THE TIME THAT MY PARENTS SAID THAT WE WOULD HAVE TO GO TO REPULSE BAY BECAUSE I WAS GOING AWAY TO CHESTERFIELD TO GO TO SCHOOL. I KNEW THIS HAD BEEN GOING ON AND OFF SO I WAS PRETTY ANXIOUS TO BE GOING TOO. BUT IT WAS SUCH A DIFFERENT, IT WAS SO DIFFERENT, TO ME, TO GET ON THAT PLANE. I WAS SO PROUD TO BE GOING, I'D WAITED TO BE GOING TO SCHOOL. BUT I DIDN'T GO TO SCHOOL TILL I WAS SEVEN. SO BY THE TIME I GOT TO CHESTERFIELD INLET, IT LOOKED LIKE THERE WERE SO MANY HOUSES THERE. AND YET IT WAS MOSTLY THE MISSION AND THE RESIDENCE AND THE HOSPITAL, AND THE SCHOOL WERE THE MAIN BUILDINGS. AND THE D.O.T. AREA. SO, TRYING TO SLEEP THAT FIRST NIGHT WAS AWFUL, THE AIR WAS DRY. I COULDN'T SLEEP. THAT WAS THE FIRST TIME I DIDN'T SLEEP IN CARIBOU BEDDING - IT WAS SHEETS, AND IT WAS JUST TOO HOT. I REALLY HAD A HARD TIME SLEEPING THAT FIRST NIGHT. BUT I GOT USED TO IT AFTER.

Q. DID THAT PLANE THAT TOOK YOU TO CHESTERFIELD PICK YOU UP FROM WAGER?

- A. NO, MY FAMILY HAD TO MOVE TO REPULSE BAY FIRST, SO I COULD GO WITH THE OTHER KIDS. AND THAT PLANE HAD ALREADY PICKED UP PELLY BAY, AND HALL BEACH AND IGLOOLIK STUDENTS TOO. AND THEY PASSED THROUGH REPULSE AND PICKED US UP. AND WE FLEW ON TO CHESTERFIELD.
- Q. WHEN YOU SAY THAT YOUR FAMILY MOVED BACK TO REPULSE SO THAT YOU COULD GET ON THAT PLANE, HOW DID YOU MAKE THAT LAST TRIP FROM WAGER?
- A. WE USED TO TRAVEL A LOT ON THAT LITTLE BOAT MY DAD MADE. HE HAD MADE A LITTLE WOODEN BOAT, AND WE USED TO TRAVEL. MY DAD AND MOM, MY STEP-SISTER ANGUGASAK, LEO, MYSELF, AND A BABY ON HER BACK, SO AT THIS TIME, MY SISTER MARIE HAD BEEN BORN ALREADY. MARIE, MY SISTER, IS THE ONE THAT WAS BORN IN WAGER BAY. MY DAD DELIVERED HER. AND BAPTISED HER.
- Q. YOU SAID THAT YOU COULD REMEMBER OTHER PEOPLE LIVING AROUND, WAS THAT AT PIKSIMANIK?
- A. PIKSIMANIK! YEAH, I REMEMBER DAD CALLING IT BY THAT NAME.
- Q. AND DO YOU REMEMBER OTHER FAMILIES BEING THERE?
- A. I REMEMBER THE TAVOKS AND INUSATUAJUQ. IF YOU MET LAURENT UTAQ IN REPULSE BAY, THAT'S HIS DAD. I REMEMBER HE USED TO HAVE THE MOST HUSKY DOGS. THAT WAS CONSIDERED RICH.
- Q. WHAT WAS THE DISTRIBUTION OF THE FAMILIES? HOW FAR APART DID YOU LIVE FROM THE OTHERS?
- A. IT WASN'T REAL CLOSE WHERE YOU COULD JUST WALK OVER. YOU COULD SEE THE TENT. SO OCCASIONALLY WE WOULD VISIT OVER, AT TIMES. BUT NOT RIGHT CLOSE TOGETHER LIKE THESE HOUSES ARE. NOTHING LIKE THAT. WE HAD OUR OWN LITTLE AREAS.
- Q. WERE THEY THE SAME SIDE OF THE RIVER AS YOU, OR THE OPPOSITE SIDE?
- A. I CAN'T REMEMBER. I WAS SO YOUNG. I REMEMBER ONE TIME THERE WAS AN AREA WHERE I GUESS IT'S REALLY INLAND. AND WE WERE TRAVELLING FROM ONE PLACE TO ANOTHER AND TRYING TO BE ON OUR WAY TO REPULSE BAY, I THINK IT WAS, BY THAT LITTLE BOAT MY DAD HAD MADE. AND EVENING WAS COMING SOON AND THERE WERE LOTS AND LOTS OF MOSQUITOES. AND AS SOON AS THE BOAT HIT THE SHORE, OUR HUSKY DOG HAD FOUR PUPS AS SOON AS IT LANDED. SHE GOT OFF THE BOAT AND STARTED DIGGING RIGHT AWAY. BUT TWO PUPS HAD DIED ALREADY FROM MOSQUITOES. BUT SHE WAS ABLE TO BRING TWO UNDER THE GROUND IN THAT TIME. YOU CAN IMAGINE MOSQUITOES OVER THERE.

- Q. AND NO BUG JACKETS. TELL ME WHAT ELSE YOU CAN REMEMBER ABOUT YOUR CAMP AT PIKSIMANIK?
- A. I REMEMBER WHEN MY MOM WAS WANTING TO GIVE ME A BATH IN THE IGLOO. SHE HAD THESE REALLY ROUND METAL TUBS LIKE, AND THEY HAD THOSE PRIMUS STOVES GOING AND SHE WAS HEATING THE WATER. AND I REMEMBER SEEING LOTS OF HEAT AND ASKING HER WHAT IT WAS, SHE SAID IT'S FOR MY BATH, AND I SAID, "NO, IKKII! [COLD]" SO SOMEHOW SHE CONVINCED ME BY SAYING THAT IF YOU HAVE SO MUCH DIRT ON YOU, YOU WILL GET SICK, AND STUFF LIKE THAT. CALLING THE DIRT LITTLE DEVILS AND WHATNOT. SHE ENDED UP CONVINCING ME, AND I TOOK A BATH.
- Q. SO YOU WERE USING AN IGLOO IN THE WINTER AND A CANVAS TENT IN THE SUMMER?
- A. YEAH, I ONLY REMEMBER CANVAS TENTS. ANOTHER THING I REMEMBER, TOO, IS WE USED TO SEE LOTS OF MIRAGES. LIKE A BIG, LIKE TWO OR THREE SETS OF DOG TEAMS, OF FAMILIES, WITH REALLY HIGH KAMOTIKS, WITH LOTS OF STUFF ON THEIR KAMOTIKS. THEY WOULD BE COMING AND WE'D BE ALL HAPPY - HERE'S SOME MORE PEOPLE COMING UP - AND THEN AS SOON AS THEY PASSED A PRESSURED ICE [RIDGE], YOU DON'T SEE THEM PAST THAT. AND THESE MIRAGES WE WOULD SEE A LOT, ESPECIALLY IN THE SPRINGTIME. AND I REMEMBER ONE TIME MY PARENTS WERE VERY RELIGIOUS. AND EVERY SUNDAY THEY MADE SURE THEY PRAYED BEFORE DOING ANYTHING. JUST A FAMILY AND US WERE HAVING A PRAYER ON SUNDAY MORNING. AND WE HEARD A PLANE LAND JUST BEHIND THE HILL WHERE WE GOT OUR WATER. THEY JUST DIDN'T FINISH PRAYING JUST TO GO SEE THE PLANE. THEY DID THE WHOLE PRAYER THING, AND AFTER PRAYING, WE HEARD IT LAND. AND WE NEVER HEARD IT TAKE OFF. BUT AFTER SAYING OUR SUNDAY PRAYER, WE WENT UP THE HILL TO SEE IT AND THERE WAS NOTHING ON THE HILL.
- Q. SO HOW DID YOUR PARENTS EXPLAIN THAT TO YOU? YOU MUST HAVE WONDERED.
- A. IT'S JUST MIRAGE, THEY SAID. THEY DIDN'T GET ALL SPOOKED UP OR ANYTHING ABOUT IT. BUT I'VE NEVER EXPERIENCED ANYTHING ELSE LIKE THAT IN ANY OTHER PLACES.
- Q. WHAT ABOUT QARMUQ? IS THAT THE RIGHT PRONUNCIATION? THE SOD AND ROCK HOUSE? WITH BIG ROCKS FOR WALLS?
- A. I DON'T REMEMBER, NO I DON'T THINK I LIVED IN ONE OF THOSE.
- Q. YOUR FATHER TOLD ME THAT HE BUILT ONE OF THOSE ONCE. WHEN I WAS TALKING TO HIM AND TOLD HIM THAT I HAD JUST BEEN TO PIKSIMANIK, AND I ASKED HIM ABOUT THOSE, AND HE SAID, "I BUILT IT". BUT MAYBE IT WAS ANOTHER TIME.
- A. IT MUST HAVE BEEN.

Q. WOULD YOU GO OVER AND PLAY WITH THE KIDS AT THE OTHER FAMILIES, WOULD YOU HAVE THAT KIND OF CONTACT WITH THEM?

A. LIKE I SAID, WE WEREN'T VERY CLOSE.

Q. IT WAS TOO FAR EVEN FOR THAT?

A. YEAH, WHEN THE OTHER FAMILY CAME BY TO VISIT, THEN WE WOULD PLAY TOGETHER, BUT I GUESS I WASN'T A WANDERING OFF KID.

Q. CAN YOU REMEMBER WHAT YOU DID TO PLAY AS A KID?

A. WELL MY DAD USED TO MAKE ME DOLLS. AND MY MOM WOULD HELP ME MAKE THE CLOTHING FOR THEM WITH LEFT OVER MATERIALS AND SOMETIMES LEFT OVER SKINS. AND MY DAD ALSO MADE ME IVORY ULUS AND IVORY KNIVES AND FORKS AND SPOONS. AND HE ALSO MADE IVORY BARRETTES AND DECORATED THEM BY ENGRAVING IT AND THEN MELTING PLASTIC COMBS WITH DIFFERENT COLOURS IN THERE. WHEN WE PLAYED, IT WAS USUALLY MORE OR LESS JUST RUNNING AROUND OUTSIDE OR PLAYING DOLLS. WE WOULD ALSO USE THE LAND ITSELF. WE WOULD FIX UP ROCKS SO THAT IT LOOKED LIKE OUR OWN HOME AND USE THE CLIFF PART AS SHELVES AND STUFF LIKE THAT. AND OFTEN, WE WOULD TAKE ANY CANNED FOOD, AND SAVE THOSE [EMPTY CANS] JUST FOR PLAYING. WE WOULD USE MUD FOR MAKING BANNOCK, AND STUFF LIKE THAT.

Q. DID YOUR PARENTS EVER TELL YOU STORIES ABOUT TIMES IN WAGER BAY BEFORE YOU WERE BORN? DO YOU REMEMBER ANYTHING THEY SAID ABOUT IT FROM EARLIER TIMES?

A. WHEN WE WERE GROWING UP, WE WERE OFTEN TOLD "DON'T LISTEN TO US, GO PLAY WITH YOUR OWN AGE GROUP, WE'RE ADULTS AND WE'RE ENTERTAINING OURSELVES". BUT I RECALL THEM TELLING STORIES OF THEIR PAST LIVES OR WHATEVER.

Q. AT THE TIME YOU WERE THERE, WAS YOUR DAD DOING ANY TRAPPING FOR TRADING PURPOSES?

A. YEAH, HE WAS TRAPPING, HE WAS HUNTING AND HE WAS ALSO CARVING. HE ALSO DID PROVIDE FOR ANOTHER FAMILY BY CARVING, TOO - FOR HIS OLDER BROTHER. HIS OLDER BROTHER HAD HIS OWN FAMILY, BUT HE COULDN'T CARVE LIKE HIS BROTHER, SO HE GOT HIS YOUNGER BROTHER TO CARVE FOR HIM.

Q. WHAT WAS HIS OLDER BROTHER'S NAME?

A. ULIKATAQ. THAT'S PETER KATOKRA'S FATHER.

WAGER BAY WAS A VERY GOOD HUNTING AREA. SOON AFTER MY AUNT AND HER FAMILY, WHEN THEY WENT TO REPULSE BAY TO MARRY MY UNCLE, MY COUSIN SAID, "BOY, YOUR DAD LOOKS LIKE HE JUST GOES OUT IN A STORM AND BRINGS BACK FOOD", WHEN HE GOES OUT

HUNTING, BECAUSE HE ALWAYS COMES BACK WITH GAME. I THINK HE REALLY LIKED THAT AREA BECAUSE THERE WAS LOTS OF FISH, PLENTY OF ANIMALS AND GAME.

BUT ONE YEAR WHEN WE WERE LIVING AROUND THAT AREA, THE ANIMALS WEREN'T AROUND MUCH. THERE WAS HARDLY ANY CARIBOU. IT HAD BEEN BLIZZARDING FOR DAYS AND DAYS. SO MY DAD WAS SUPPOSED TO GO TO REPULSE BAY WITH HIS CARVINGS, SELL THEM AND BRING BACK SOME FOOD, BUT BECAUSE OF THE BLIZZARD THEY WERE HELD UP FROM TAKING OFF. SO MY MOM SAID WE DIDN'T HAVE FOOD FOR THREE DAYS.

I REMEMBER WAITING IMPATIENTLY FOR DAD TO COME BACK FROM THE STORE WITH ALL THIS. LIKE HE WENT OUT SHOPPING TO REPULSE BAY WITH HIS DOG TEAM. SO A GOOD THREE DAYS TRIP OUT AND A GOOD THREE DAYS TRIP BACK. I REMEMBER MY STEP-SISTER, MY MOM AND I WOULD STAY UP NIGHTS SOMETIMES WONDERING IF THEY WOULD COME IN DURING THE NIGHT. I REMEMBER IT WAS JUST GETTING DARK AND WE COULD HEAR DOGS BARKING AND WE KNEW THEY WERE ARRIVING, SO, JOY! AND ALL THIS FOOD THEY BROUGHT IN, IT WAS SO. . . HE WOULD BUY SURPRISES FOR ME TOO. HE BROUGHT THOSE SAFETY PINS AND I DIDN'T HAVE A CLUE WHAT THEY WERE. I THOUGHT THEY WERE FOR HAIR OR WHATEVER. IT WAS FUN TO BE YOUNG.

- Q. SO WHEN YOU SAY THERE WAS LOTS OF GAME AROUND, MOST OF THE TIME, THE CHIEF THINGS THAT HE WAS HUNTING WERE CARIBOU AND SEAL. IS THAT RIGHT?
- A. GOOD TASTING FISH. THERE USED TO BE CARIBOU A LOT. I REMEMBER MY STEP-BROTHER AND HIM WOULD GO OUT IN THE SUMMERTIME AND THEN THEY WOULD TAKE THEIR HUSKY DOGS TO HELP CARRY THE LOADS. AND THEY HAD SEALSKIN SACKS ON THEM, SO THEY COULD HELP CARRY THE LOADS. WE WOULD CLIMB UP THE HILL TO THE INUKSUK LOOKING FOR THEM TO ARRIVE. AND THEN THEY'D BE COMING HOME, YOU COULD SEE MY DAD WALKING ALONG WITH THE HUSKY DOGS PACKED WITH THE FOOD. THEN OUR NEIGHBOURS WOULD COME BY AND EAT AND CELEBRATE BECAUSE THERE WAS LOTS.
- Q. AND THAT WAS IT? WAS THERE NO SEAL HUNTING DONE?
- A. HE DID HUNT SEAL. BUT I THINK IT WAS MORE AT THE COAST. ONE TIME HE CAUGHT A SEAL ON THE FLOE EDGE AND HE STILL DIDN'T HAVE THE BOAT. SO HE SWAM AND GOT IT AND GOT IT ASHORE ON THE FLOE EDGE.
- Q. HE MUST HAVE BEEN HUNGRY, OR THE DOGS MUST HAVE BEEN HUNGRY. THERE IS A FLOE EDGE ABOUT THERE IN WINTER. IT'S OPEN WATER FROM HERE OUT. SOMEWHERE ABOUT THERE. I KNOW EARLIER THAN THAT, EVEN IN THE FORTIES AND FIFTIES - A LOT OF PEOPLE WOULD SPEND THE WINTER RIGHT HERE. THERE WERE SEVERAL FAMILIES THAT WINTERED HERE, SO THEY COULD HUNT AT THE FLOE EDGE. . . . WHAT

WAS THE TECHNIQUE FOR CATCHING THE FISH, BOTH SUMMER AND WINTER?

A. I REMEMBER MY DAD HAVING NETS. I RECALL HE USED TO MAKE HIS OWN NETS. AND I ALSO RECALL WHEN HE WOULD REPAIR THEM A LOT. SO I DON'T KNOW WHAT YOU WOULD CALL IT IN ENGLISH, BUT HE HAD [A NETTING NEEDLE] AND HE USED TO MAKE HIS OWN. AND HE WOULD HAVE A PIECE OF WOOD, DEPENDING ON THE SIZE OF MESH HE WANTED. HE WAS PRETTY FAST.

Q. MOSTLY WITH NETS? THEY WEREN'T STILL USING A WEIR AT ALL?

A. I THINK HE SAID IT WAS A LOT EASIER THAN USING A WEIR. I RECALL SEEING WEIRS, BUT THEY WERE FROM AN EARLIER TIME.

Q. AND WHAT ABOUT IN THE WINTER? DID HE PUT THE NET UNDER THE ICE?

A. I DON'T KNOW. I JUST RECALL HIM CHISELING ON THE ICE WITH THAT LONG SCOOP FOR GETTING THE ICE AND MAKING A SHELTER FOR MY MOM WHERE SHE WOULD FISH BY JIGGING. BUT MY DAD WASN'T VERY INTERESTED IN FISHING IN THE WINTERTIME. BECAUSE HE COULD CATCH BIGGER ANIMALS. BUT IN THE SUMMERTIME HE WOULD CATCH THE FISH AND USE THAT IN THE WINTERTIME. IN THE SPRINGTIME, HE WOULD HARDLY DO ANY FISHING AT ALL. HE WOULD BE OUT ON THE FLOE EDGE, SEAL HUNTING, WHICH WAS, AS I RECALL, ONE OF HIS FAVOURITE SPORTS.

Q. WAS THE SEAL USED BOTH FOR THE DOGS AND FOR YOUR FAMILY?

A. YEAH, AND FOR CLOTHES. WE DIDN'T HAVE RUBBER BOOTS OR ANYTHING AT THE TIME, SO MOST OF OUR CLOTHES WERE MADE FROM THE ANIMALS THAT WERE CAUGHT. THE CARIBOU HAD THE MOST USE, BECAUSE IT COATED YOU FROM HEAD TO TOE. THE SEAL WOULD KEEP YOU WARM AT YOUR FEET. AND THE SEAL BLUBBER WAS ALSO USED FOR THE KUDLIQ. BUT LOTS OF WORK THROUGH THE DAY - YOU HAD TO POUND THE OIL OUT OF THE FAT. WE USED TO EAT THE MEAT. THE DOGS WOULD EAT IT, TOO, AND SOMETIMES MY DAD WOULD CACHE IT, JUST IN CASE, FOR THE DOGS.

Q. YOU MENTIONED BEFORE THAT YOU HAD A PRIMUS STOVE, BECAUSE YOUR MOTHER WAS HEATING THE BATH WATER WITH IT. AND YOU ALSO USED A KUDLIQ.

A. MY MOM WAS USING KUDLIQ RIGHT UP TO THE TIME SHE PASSED AWAY IN 1985. EVERY SUMMER SHE WOULD SET UP CAMP AT NORTH POLE RIVER AND SHE WOULD LIVE THE WAY SHE USED TO LONG AGO. THAT'S WHAT SHE ENJOYED THE MOST, WHAT MY PARENTS ENJOYED THE MOST, SO AS SOON AS SCHOOL WAS OUT, TO ANOTHER PLACE THEY WENT.

Q. WHY DID SHE HAVE THE PRIMUS STOVE THEN?

- A. WE PROBABLY BOUGHT IT AT THE HUDSON'S BAY STORE. I REMEMBER WE USED TO BE ABLE TO BRING AMMUNITION SHELLS AND GET A LITTLE BIT OF MONEY FOR IT. AND I REMEMBER MY PARENTS HAD THIS GREAT BIG NOISY, REALLY, I THINK IT WAS PART OF A PLANE ENGINE OR SOMETHING, THEY WOULD USE IT ONLY OCCASIONALLY. BUT IT WOULD HEAT UP THE IGLOO REAL FAST. THE MISSIONARIES HELPED OUT TOO. LIKE HAVING FLOUR AND BISCUITS AND STUFF AVAILABLE FOR THEM.
- Q. DID ANY MISSIONARIES EVER COME TO VISIT?
- A. OH, YEAH. I REMEMBER FATHER DIDIER WHO WAS THE ONE WHO ARRANGED FOR MY PARENTS TO BE MARRIED TO EACH OTHER. HE WOULD COME IN BY HIS OWN DOG TEAM. HE HAD HIS OWN SET OF HUSKY DOGS. AND HE WOULD TRAVEL AND COME AND VISIT US AND I REMEMBER REJOICING THEN BECAUSE HE WOULD BRING ME SOME CANDY. CHRISTMAS CANDY. AND BUTTER. THOSE TWO I REMEMBER THE MOST. OTHERWISE I DON'T REMEMBER MUCH. AND OTHER PRIESTS, LIKE THE PRIEST WHO IS UP IN POND INLET NOW, FATHER GUY MARY-ROUSSELIERE. WE USED TO CALL HIM ATAATA MARI IN INUIT. HE USED TO COME.
- Q. WHERE WAS HE BASED AT THE TIME? DO YOU KNOW?
- A. AT THE TIME IN REPULSE BAY.
- Q. FATHER DIDIER WAS IN CHESTERFIELD?
- A. I DON'T KNOW IF THEY WERE TOGETHER OR NOT. REMEMBER, I WAS JUST A LITTLE KID STILL. I REMEMBER ONE TIME ONE OF THEM, I THINK IT WAS ATAATA MARI, WHEN HE CAME TO VISIT HE BROUGHT ME A WIND-UP TOY MOUSE AND WE HAD IT RUNNING ON THE FLOOR IN THE IGLOO. BUT MY MOM THOUGHT IT WASN'T A FUNNY TOY.
- Q. SO THEY WOULD COME A FEW TIMES DURING THE WINTER THEN? IS THAT RIGHT?
- A. MAYBE ONCE OR TWICE A YEAR. I ALSO REMEMBER LIVING IN REPULSE BAY TOO AFTER MY DAD HAD BUILT THE HOUSE, WE CALLED IT, BUT IF YOU THINK BACK IT PROBABLY WAS JUST A LITTLE SHACK. SO WHEN WE STARTED DOING THIS HOUSE [CURRENT RENOVATIONS], IT REALLY BROUGHT ME BACK TO MY CHILDHOOD MEMORIES TOO. BUT THAT WAS WHEN MY THIRD SIBLING HAD ALREADY BEEN BORN.
- Q. HOW LONG WOULD THE PRIESTS STAY? A FEW DAYS, OR A WEEK, OR A FEW WEEKS? WHEN THEY CAME TO VISIT THE CAMPS.
- A. MAYBE JUST A FEW DAYS. THEN THEY WOULD HAVE TO TRAVEL BACK, TRAVEL ALL THE WAY BACK AGAIN.
- Q. DID SOMEBODY BUILD AN IGLOO FOR THEM? OR DID THEY JUST MOVE IN WITH SOME OF THE FAMILIES?

A. THEY KNEW HOW TO PROVIDE FOR THEMSELVES. THEY WERE WELL TAUGHT AND THEY KNEW HOW TO MAKE THEIR OWN IGLOO, HUNT THEIR OWN FOOD FOR THEIR DOGS AND STUFF LIKE THAT. THEY WERE WELL ON THEIR OWN.

Q. SO THEY WERE TRAVELLING COMPLETELY BY THEMSELVES?

A. YEAH. THEY DIDN'T NEED A GUIDE. ONCE THEY KNEW THEIR ROUTE, THEY DID IT ON THEIR OWN.

Q. APART FROM BRINGING CANDY, WHAT DID YOU THINK THE PURPOSE OF THEIR VISIT WAS?

A. I REALLY DON'T KNOW.

Q. WHEN YOU WERE REALLY YOUNG IT WAS JUST A . . .

A. PROBABLY FOR RELIGIOUS PURPOSES, IT WAS, BUT IN MY CASE IT WASN'T. I REMEMBER AT THE TIME TOO MY SISTER MARIE, WAS GOING TO BE BORN. MY MOM TOLD MY STEP-SISTER AND I, TO GO PICK BERRIES. IT WAS ALREADY AUGUST. WE TOOK THIS WATER PAIL. AND SHE SAID, DON'T COME BACK UNTIL YOU FILL UP THAT PAIL WITH BERRIES. SO WE COLLECTED BERRIES. BUT I THINK MY STEP-SISTER KNEW SHE WAS IN LABOUR, BECAUSE SHE WAS SEVEN YEARS OLDER THAN I. WE FILLED IT UP AND CAME BACK, AND THERE WAS BLOOD ALL OVER THE TENT. AFTER MY DAD HAD DELIVERED MY SISTER, HE TIED UP THE CORD BUT CUT IT TOO SHORT, SO HE HAD TO RETIE IT AGAIN, BUT IN THE MEANTIME HER BLOOD WAS GUSHING OUT. I GUESS WITH THE LACK OF BLOOD SHE HAD IN HER, EVERY TIME SHE CRIED, SHE TURNED BLUE. AND SO MY MOM THOUGHT SHE'S NOT GOING TO LAST VERY LONG, BUT TO MAKE SURE SHE'S BAPTISED BEFORE SHE DIED. SHE THOUGHT WOMEN DON'T BAPTISE, BUT SHE KNEW THE PROCEDURES OF BAPTISM, SO SHE TAUGHT MY DAD, AND MY DAD BAPTISED HER [THE BABY] ON A SUNDAY AFTERNOON. AND AFTER THAT SHE NEVER CRIED HERSELF BLUE ANY MORE! IT WAS ODD.

Q. WHAT OTHER SORT OF MODERN THINGS, OR SOUTHERN THINGS, OR QABLUNAT THINGS FROM THE TRADING POST DO YOU REMEMBER THERE BEING AT CAMP? THERE WAS A PRIMUS STOVE, WHAT ELSE? WHAT ABOUT COOKING POTS?

A. YEAH, WE HAD THOSE TOO. I REMEMBER WE HAD WHAT LOOKED LIKE A HUGE, BIG, EXPLORER'S BOX, IT WAS A BIG WOODEN BOX. AND IT WAS SO HIGH. AND I REMEMBER IT BEING SPRINGTIME AND WE FILLED THAT BOX WITH EGGS. WE USED TO HAVE EGGS UPON EGGS FOR DAYS. THEN WE DIDN'T COLLECT ANY MORE AFTER WE FILLED THAT UP. OR ELSE THEY STARTED GOING BAD. BUT I REMEMBER PRACTICING TO MAKE EGGS, BECAUSE WE HAD SO MANY.

Q. DIFFERENT KINDS OF BIRDS?

- A. YEAH, DIFFERENT KINDS. I REMEMBER SEEING DIFFERENT SIZES, BUT I DON'T KNOW WHOSE EGGS THEY WERE.
- Q. THERE MUST HAVE BEEN LOTS OF BIRDS NESTING AROUND THERE I GUESS?
- A. MUST HAVE BEEN.
- Q. WHAT SORT OF GENERAL MEMORY DO YOU HAVE OF WAGER BAY? WHAT DO YOU PICTURE WHEN YOU CLOSE YOUR EYES AND TRY AND REMEMBER THAT?
- A. EVERY TIME I THINK OF WAGER BAY I SEE BEAUTIFUL LANDSCAPE, MOUNTAINOUS AND HILLY AND FAST RIVERS FLOWING. AND ALSO LIVING CLOSER TO THE COAST, I GUESS, WHERE I WOULD SEE REALLY HUGE WAVES SPLASHING AGAINST VERY RUGGED EDGE ON THE LAND. AND THEN IT BEING SO CALM. THE LAND WAS BEAUTIFUL ALL THE TIME. AND I REMEMBER THE GRASS WOULD TURN GREEN, SO VERY GREEN, AND I RECALL COLLECTING CATERPILLARS IN MY HAND. MY MOM WAS PETRIFIED OF BUGS, SO I WOULD CHASE HER AROUND, AND SHE WOULD RUN AWAY FROM ME. BUT ALSO I REMEMBER THE TIME WHEN THE SEASONS STARTED CHANGING TO FALL TIME. SHE WOULD BE SO BUSY WITH THE SKINS, BECAUSE THAT WAS THE PROPER TIME TO PREPARE THE SKINS FOR CLOTHING, MAINLY FOR CLOTHING. AND I RECALL HER LAYING DOWN THE SKINS AND MAKING SURE THEY WEREN'T GETTING WET. AND SHE USED WOODEN PEGS TO DRY OFF THE SKIN. SHE WOULD LEAVE SOME SPACE BETWEEN THE GROUND AND THE SKIN ITSELF, MAKING SURE THEY WEREN'T TOUCHING. BUT I WENT TO SCHOOL TO CHESTERFIELD, SO I NEVER GOT THE CHANCE TO DO ANY TRADITIONAL SEWING. SHE WANTED ME TO, SHE WANTED TO TEACH ME, BUT BEING A KID GOING TO SCHOOL I THOUGHT THAT WAS AN OLD-FASHIONED THING TO DO. NOW I REGRET IT. NOW I TRY.
- Q. I HAVE A PHOTOGRAPH TO SHOW YOU. FIRST OF ALL, THAT ONE [PICTURE NO. 1], YOU WERE JUST TALKING ABOUT PREPARING THE SKINS. YOU SEE THAT INSTRUMENT THERE? IS THAT SIMILAR TO SOMETHING YOUR MOTHER USED?
- A. YEAH, SHE HAD ALL THE SCRAPING AND SOFTENING INSTRUMENTS. MY DAD WOULD MAKE THOSE THINGS FOR HER. AND SHE ALSO HAD STUFF THAT HER OWN FATHER HAD MADE FOR HER. SHE WAS A REAL TREASURE KEEPER, I GUESS.
- Q. THIS PICTURE, NUMBER SEVEN, YOU MENTIONED EARLIER THAT YOU USED THE ROCKS TO MAKE PLAY HOUSES. DOES THAT LOOK TO YOU - THIS IS ABOUT NINE FEET LONG, TO GIVE YOU AN IDEA OF THE SCALE - DOES THAT LOOK TO YOU LIKE ONE. THAT'S AT WAGER BAY.
- A. IT LOOKS TOO HUGE TO BE A PLAYGROUND AREA. THIS LOOKS MORE LIKE REAL CAMPING, LIKE I THINK IT WOULD BE THAT AT TIMES THE PARENTS WOULD BE IN, AND IF THEY HAD A YOUNGER COUPLE OF THEIR OWN OFFSPRING THEN THEY WOULD BE TENTED CLOSE BY OR WHATEVER.

- BUT I'M NOT SURE OF THAT. THIS ONE IS TOO LARGE LOOKING FOR A PLAY AREA.
- Q. YOU CAN LOOK AT ALL THESE IF YOU'D LIKE. YOU'RE WELCOME TO LOOK AT THEM. IF ANYTHING STRIKES YOU . . .
- A. HAVE YOU HAD ANY EXPLANATION OF THIS PICTURE [NO. 3]?
- Q. WELL BEFORE I TELL YOU ANYTHING, DO YOU HAVE ANY IDEA?
- A. NO, I DON'T.
- Q: SOME PEOPLE HAVE SUGGESTED, I COULD LOOK THE WORD UP, IT'S A PLACE WHERE THEY STRETCHED THE ROPE, A SEALSKIN ROPE ACROSS AND ANCHORED IT DOWN, AND THEY USED IT FOR GYMNASTICS. WHICH IS A PRETTY NEAT IDEA.
- A. I RECALL THEM DOING IT IN AN IGLOO. JUST TURN AROUND AS MANY TIME AS YOU CAN ON THIS ROPE.
- Q. THAT'S IT. I'VE GOT TWO WORDS WHICH PROBABLY HAVE SLIGHTLY DIFFERENT MEANINGS, AKLUNGIQTARVIK [IS ONE], AND THAT IS EVEN THE NAME OF A PLACE HERE, SIVANIQTOQ TOLD ME.
- A. HE WOULD BE QUITE KNOWLEDGABLE OF THAT AREA.
- Q. HE SAID THAT THERE'S A PLACE ALONG THE SHORE JUST SOUTH OF PIKSIMANIK THAT THEY ALWAYS REFERRED TO AS AKLUNGIQTARVIK AND IT MEANS A PLACE WITH THE GAME ROPE. AND THE OTHER WORD WAS OYOYOUTAVIK.
- A. SORRY, I AM NOT FAMILIAR WITH THOSE TWO WORDS AT ALL.
- Q. I SEEM TO HAVE UNEARTHED A LOT OF OLD INUKTITUT THAT THE YOUNGER GENERATION DOESN'T KNOW.
- A. THAT'S WHAT WE WOULD CALL THE UNIVERSITY LEVEL LANGUAGE IN INUKTITUT I GUESS. THIS [IN PICUTRE NO. 7] LOOKS LIKE THE FOOD AREA WOULD BE THERE, WHERE MORE PANS WOULD GO.
- Q. SOMETHING PUT SOME NUTRITION IN THE EARTH THERE.
- A. YEAH.
- Q. WHAT DID YOU THINK ABOUT THE ONE BEFORE THAT ONE WHERE IT'S JUST A CIRCLE, A WHOLE CIRCLE OF ROCKS, EVEN THE FLOOR IS ROCKS. [PICTURE NO. 6]
- A. I RECALL ONE TIME, I REMEMBER AT THE TIME, MY STEP-BROTHER AND HIS WIFE LOST A CHILD. BUT WEEKS OR MONTHS LATER I WENT FOR A WALK AND FOUND THIS LITTLE PILE OF ROCKS AND I STARTED UNDOING IT AND FOUND THE BABY'S CLOTHES. TOOK THEM BACK TO MY

MOM AND SAID, LOOK WHAT I FOUND. I FEEL BAD, BUT THEN AGAIN, I WAS JUST A KID, TOO.

Q. YOU SEE THERE'S THREE LINES OF STONES GOING ACROSS THE PICTURE [NO. 9], AND I THINK MAYBE IT'S QUITE CLOSE TO PIKSIMANIK. MY GUESS IS THAT IT WAS FOR DRYING FISH. DOES THAT MAKE ANY SENSE TO YOU? DO YOU REMEMBER YOUR PARENTS DRYING FISH?

A. YEAH, I REMEMBER. THEY USED TO. WHEN WE HAD A TENT, THE ROPES THAT HELD THE TENT DOWN IS WHAT SOMETIMES MY MOM WOULD USE, OR THEY WOULD MAKE INDIVIDUAL WOOD STANDING UP AND ROPE.

Q. THIS WOULD PROBABLY BE OLDER, BEFORE THEY HAD NICE ROPE AND WOOD AND TENTS?

A. ALL THAT MODERN STUFF I WAS BORN INTO!

Q. [PICTURE NO. 10] THAT IS 19 FEET LONG, A LONG SLENDER HOLE. THE CONSENSUS SEEMS TO BE THAT IT WAS FOR STORING THE KAYAK, TO KEEP THE FOXES AND WOLVES FROM EATING THE SKIN. IT'S A SOLID WALL OF ROCK. AND ONCE THE KAYAK WAS IN, THEY WOULD PUT ROCKS ON TOP OF IT AS WELL. ALTHOUGH A COUPLE OF PEOPLE SUGGESTED IT WAS A POLAR BEAR TRAP.

THERE WOULD BE ROCKS ON TOP, WHICH HAVE BEEN REMOVED TO GET THE DEAD POLAR BEAR OUT. AND THERE WOULD BE A HOLE ON THE SIDE SOMEWHERE. WITH A NARROW ENOUGH ENTRANCE SO THAT THE POLAR BEAR WOULD GO IN LIKE THIS, WITH HIS FRONT PAWS BEHIND, HE WOULD CRAWL IN, THE BAIT WOULD BE AT THE FAR END, HE WOULD GET IN THERE AND THEN COULDN'T GET BACK OUT. HE COULDN'T BACK OUT. IT'S PRETTY INGENIOUS.

A. JUST LIKE THAT FOX TRAP WE SAW THERE.

Q. IT'S SORT OF THE SAME PRINCIPLE AS THE FOX TRAPS, WHICH DO WORK; THERE ARE LOTS OF PEOPLE CAN DESCRIBE THEM. DO YOU HAVE ANY OPINION ABOUT THIS BEING MADE INTO A NATIONAL PARK?

A. WELL, IT'S LIKE MY DAD SAID BEFORE, WHY SHOULD IT BE TURNED INTO A NATIONAL PARK WHEN THE ANIMALS CAN ROAM FREELY JUST THE WAY THEY DID BEFORE? BUT THEN AGAIN, IT GIVES OTHER PEOPLE THE OPPORTUNITY TO SEE THE BEAUTIFUL PLACE ITSELF. AS LONG AS THEY WON'T WRECK THE ENVIRONMENT.

Q. ONE HOPES THAT ONE OF THE PURPOSES OF A NATIONAL PARK SERVES IS TO HELP PROTECT PART OF THE ENVIRONMENT.

A. THERE'S PROS AND CONS TO EACH SIDE. IT'S ALMOST LIKE A VIRGIN OR SOMETHING, THAT IT SHOULD BE KEPT CLEAN FOREVER. FREE OF... IT'S HARD TO SAY. WHEN I THINK BACK TO WAGER BAY, IT BRINGS ME BACK TO MY CHILDHOOD MEMORIES AND THEREFORE MAKING IT KIND OF DIFFICULT TO SEE A VERY PUBLIC PLACE WHERE OLD SOD

HOUSES OR WHATEVER MAY BE DISTURBED WITH OR WITHOUT THE PERMISSION OF WHO MAY BE IN CHARGE OF THIS. THERE ARE ALWAYS TREASURE SEEKERS. BUT THEN IT ALSO SEEMS UNFAIR TO NOT ALLOW OTHER PEOPLE TO SEE THE BEAUTY OF WAGER BAY. IT'S A MIXED FEELING FOR ME. IT'S PRECIOUS. I FEEL LIKE SAYING, IT'S MINE.

Q. WELL, THAT'S GREAT. I DON'T THINK I HAVE ANY OTHER QUESTIONS. IF YOU HAVE ANYTHING ELSE TO ADD, YOU MAY DO SO.

A. WELL THAT'S ABOUT IT, I GUESS, I JUST REMEMBER ONE WINTER TRYING TO GET BACK TO REPULSE BAY BEFORE WINTER STRUCK. AND MY DAD WENT BLIND. MY STEP-BROTHER WAS TOO YOUNG TO KNOW THE WAY BACK. AND THIS WOULD BE GOING BACK BY BOAT, BY THAT LITTLE BOAT MY DAD HAD BUILT. AND I JUST COULD SEE MOM PRAYING DAY IN AND DAY OUT, EVEN WHILE SHE WAS BUSY DOING THIS AND THAT. AND THEN AFTER SEVERAL SLEEPS, I DON'T KNOW HOW LONG THAT WOULD HAVE BEEN, MY DAD GOT HIS SIGHT BACK. AND WE WERE LUCKY ENOUGH TO MAKE IT BACK BEFORE THE WATER WAS REALLY, REALLY COLD. I RECALL FEELING SO LUCKY THAT WE WERE ABLE TO GET BACK. AT THE TIME I WASN'T WORRIED, BUT I KNEW MY MOM WAS WORRIED. AND I SAW MY DAD BLIND, AND THEN LATER ON HE GOT HIS SIGHT BACK, JUST IN TIME FOR US TO TRAVEL BACK TO WINTER IN REPULSE BAY. SO MANY ODD THINGS AND WONDERFUL THINGS HAPPENED.

MY PARENTS SAID I USED TO BE VERY TALKATIVE WHEN I WAS A LITTLE GIRL, SO I WOULD DEMAND A STORY IF THEY PUT ME TO BED EARLIER THAN USUAL. SO THEY WOULD END UP TELLING ME STORIES AND SOMETIMES THEY WOULD RUN OUT OF STORIES TO TELL OR WERE TOO BUSY TO TELL STORIES. BUT IF MY MOM WAS SEWING AWAY, SHE COULD LISTEN AND TALK AT THE SAME TIME AND SO SHE WOULD SAY, YOU TELL A STORY. SO I WOULD TELL STORIES AND MAKE IT SOUND LIKE IT WAS REALLY REAL. BUT A LOT OF TIMES MAKING IT ABSOLUTELY RIDICULOUS AND FUNNY.

I REMEMBER IN THE SPRINGTIME, WE WERE TRAVELLING BY DOG TEAM. WE WOULD TRAVEL BY DOG TEAM AND I WOULD GET SUNBLINDED EASILY, SO HE [MY FATHER] ALWAYS ENDED UP MAKING WOODEN SUNGLASSES WITH LITTLE SLATS FOR THE EYES. AND I REMEMBER WHEN WE WERE TRAVELLING SOMEWHERE BY DOG TEAM IN THE SPRINGTIME AND THE SEAL HOLES WERE QUITE BIG THEN BECAUSE THE WATER WAS ALREADY STARTING TO GO UP TO THE SURFACE, FROM IT BEING SUCH A WONDERFUL SPRING. I RECALL THE DOGS WERE WEARING SLIPPERS TO HELP PREVENT THEM FROM CUTTING THEIR FEET ON THE SHARP ICE THAT YOU ONLY GET IN THE SPRINGTIME. MY MOM, MY DAD, ANGUGASAK AND LEO, THEY ALL HAD THEIR OWN HARPOONS. BUT THERE I SAT, ON THE BIG KOMATIK AND THE DOGS, OUR DOGS, SAT TO REST WHILE EVERYBODY TOOK OFF TO LOOK FOR THEIR OWN SEAL HOLES TO DO SEAL HUNTING. BUT THEY HAD STOPPED RIGHT NEXT TO A SEAL HOLE, AND JUST AS EVERYBODY WAS GETTING FAR AWAY, THIS SEAL POPPED UP. AND I SAID, OH NO, THE DOGS ARE GOING TO FOLLOW

AND I'M GOING TO GO RIGHT UNDERNEATH THE ICE WITH THE DOGS BECAUSE I WAS TOLD TO HANG ON TO THE KOMATIK AND I STAYED THERE. I REMEMBER HAVING THAT FEAR, THAT WAS SO FUNNY.

I HAVEN'T BEEN TO WAGER BAY SINCE I WAS SEVEN. SO I SURE WOULD LOVE TO SEE THE PLACE AGAIN. I HAD A GOOD LIFE THERE, A VERY GOOD LIFE. NOT TOO MANY KIDS, I GUESS, MY OWN AGE, LIVED THE WAY I DID. IT WAS SO MUCH HAPPINESS, WITH SO MUCH FAMILY INVOLVEMENT AND STUFF LIKE THAT.

Q. THAT'S TRUE. THAT'S GETTING CLOSE TO THE END OF THAT TIME PERIOD WHEN THERE WERE PEOPLE LIVING OUT ON THE LAND LIKE THAT.

A. MY CHILDREN REALLY LIKE TO GO OUT ON THE LAND TOO. THIS IS ALMOST LIKE CAMPING TO THEM, NO HEAT IN THE HOUSE [DURING RENOVATIONS]. I'M SURE MY PARENTS WOULD HAVE LOVED TO HAVE SEEN MY CHILDREN THE WAY THEY ARE, AND TELL THEM WHAT THEY TOLD ME, WHAT THEY DID WHEN THEY WERE YOUNG TOO.

IF THE ARCHAEOLOGISTS FIND ANY OF THE DOLLS OR THE BARRETTES THAT MY DAD MADE FOR ME, THEY SHOULD BE RETURNED TO ME.

Q. WHAT WERE THE DOLLS MADE OF, WHAT DID THEY LOOK LIKE?

A. THEY WERE WOODEN DOLLS, BUT THE BARRETTES WERE MADE OUT OF IVORY, THOSE ARE THE ONES I WOULD REALLY WANT TO HAVE BACK.

Q. HOW BIG WERE THE DOLLS?

A. THEY WERE ABOUT FOUR TO SIX INCHES LONG. WOODEN DOLLS WITH NO ARMS AT ALL, SO IT WOULD BE EASIER TO MAKE CLOTHING FOR.

(SUPPLEMENTARY)

THERESIE TUNGILIK

RANKIN INLET

FEBRUARY 13, 1992

(INTERVIEW CONDUCTED IN ENGLISH)

- Q. TELL ME AGAIN, IF YOU CAN, JUST QUICKLY, DO YOU REMEMBER YOUR FATHER CARVING WITH SOAPSTONE OR IVORY, OR BOTH?
- A. YES, I RECALL THE TIME WHEN HE WOULD MAKE SOAPSTONE CARVINGS, BECAUSE I GUESS IT WAS FASTER AND STUFF LIKE THAT. AND IN THOSE DAYS WHEN HE WOULD CARVE, THEY WERE BIGGER IN SIZE FROM WHAT HE LATER DID AFTER HE GOT HIS EYE OPERATION. I RECALL HIS IVORY CARVINGS AND THEY WOULD BE MORE LIKE FOR MY ULUS, AND MY KNIFE AND MY BARRETTES. AND I GUESS HE DID SOME IVORY CARVINGS WHILE HE WAS STILL UP IN PELLY BAY WITH HIS FIRST WIFE. SO HE DID BOTH.
- Q. MOST OF THE CARVINGS HE DID WHILE YOU WERE LIVING AT WAGER BAY, AT PIKSIMANIK, MOST OF THE CARVINGS THAT HE DID THERE WERE SOAPSTONE THAT HE WAS INTENDING TO TRADE?
- A. YES. THAT I RECALL BECAUSE SOMETIMES I WOULD RECALL HIM SAYING, "THESE ARE SO HEAVY TO CARRY", LIKE HE HAD TO TAKE THEM ON THE DOG TEAM UP TO REPULSE AND HE HAD TO PACK THEM WELL TOO. SO HE WOULD USE CARIBOU SKIN TO WRAP THEM IN AND I GUESS THAT'S HOW THEY SURVIVED THE DOG TEAM TRIP.
- Q. WHAT KIND OF THINGS DID HE CARVE? WHAT WERE THE OBJECTS?
- A. MOSTLY LAND ANIMALS AND PEOPLE DOING THINGS AND ONE OF THE MOST INTERESTING THINGS THAT HAPPENED WHEN I WAS DOING THE TAPING OF THE ELDERLY AND I WAS TAPING MARIANO AUPILARJUQ, HE TOLD ME THAT MY DAD WAS HIS INSPIRATION TO START CARVING. AND IT WAS BECAUSE HE HAD... I GUESS MY DAD HAD SEEN A WIND-UP MUSICAL BOX AND HE COPIED THAT AND IT WAS A CARVING, BUT IT WAS A MUSICAL BOX, HE ACTUALLY MADE THE LITTLE GEARS AND EVERYTHING AND THEREFORE WAS ABLE TO COPY THE MUSICAL BOX. I DON'T KNOW WHO HAS IT, BUT I WOULD LIKE TO KNOW WHO HAS IT.
- Q. I REMEMBER HIM TELLING ME THAT AND I WAS JUST AMAZED.
- A. AND ALSO TOO, AUPILARJUQ HAD SAID TOO THAT, WHEN I WAS VISITING WITH HIM, HE SAID, "I HAVE SEEN SO MANY CARVINGS IN MY LIFETIME, BUT NONE LIKE YOURS OF YOUR DADS", BECAUSE HE

MADE A MAN WHIPPING AT HIS DOGS ON A DOG TEAM, BUT HE MADE THE WHIP OUT OF IVORY" AND HE SAID, "I DON'T KNOW HOW HE MADE THAT IVORY SO THIN, AND YET CURL IN THE END". HE SAID THAT WAS THE MOST AMAZING CARVING THAT HE HAD SEEN. HE SAID IT IS VERY HARD TO MAKE CURVES AND ALSO IVORY TENDS TO BREAK WHEN IT GETS THIN, SO HE SAID IT LOOKED LIKE A REAL WHIP, BUT IT WAS MADE OF IVORY.

Q. AT WHAT TIME DO YOU THINK THAT AUPILARJUQ WAS REFERRING TO THAT HE WAS INSPIRED TO START CARVING? BECAUSE HE SPENT SOME TIME IN WAGER BAY, AT SOME POINT, OR NEAR WAGER BAY.

A. I DON'T KNOW THAT BECAUSE I ONLY HEARD ABOUT THIS AFTER WHEN I STARTED VISITING HIM AND HE WOULD TELL ME THINGS ABOUT - HE SAID THE FIRST TIME HE REALLY GOT ENVIIOUS OF HOW MY DAD WAS SUCCESSFUL, WAS WHEN HE WAS COMING BACK FROM WAGER BAY WITH ALL HIS FURS AND HIS CARVINGS AND THAT HE HAD BOUGHT SO MANY STUFF FROM THE BAY THAT HE COULDN'T TAKE IT ALL ON HIS KOMATIK LOAD AND THAT HE HAD TO LEAVE SOME BEHIND. HE SAID THAT'S THE KIND OF MAN I WOULD LIKE TO BE. YOU KNOW, BE ABLE TO PROVIDE FOR MY FAMILY WELL.

Q. THAT OCCURRED IN REPULSE BAY?

A. THAT OCCURRED IN REPULSE BAY WHEN MY DAD WENT TO SHOP. WELL, I GUESS HE WOULD GO SHOPPING BY DOG TEAM.

Q. WAS YOUR DAD RELATED TO AUPILARJUQ IN ANYWAY?

A. THAT I DON'T KNOW BUT THEY BOTH GREW UP IN THE PELLY BAY AREA. MY DAD WAS BORN IN SPENCE BAY AND GREW UP IN PELLY BAY. I KNOW FROM INTERVIEWING AUPILARJUQ, HE WAS BORN IN PELLY BAY.

Q. DO YOU KNOW WHERE YOU DAD GOT THE SOAPSTONE HE USED WHILE HE WAS CARVING, WHEN YOU WERE IN WAGER?

A. NO. I HAVE NO IDEA.

Q. DID HE JUST FIND IT HIMSELF LOCALLY?

A. I THINK HE TOOK IT OUT OF THE GROUND HIMSELF. SEE I WAS UNDER SEVEN YEARS OLD SO THESE THINGS DIDN'T OCCUR TO ME THEN, "WHERE'S MY DAD GETTING THE SOAPSTONE FROM". IT WAS JUST A NATURAL EVERYDAY THING THAT HE WOULD COME HOME EITHER WITH MEAT OR SOAPSTONE OR WHATEVER, OR DO A LITTLE BIT OF BOTH IF HE WAS HUNTING IN THAT AREA, GET A LITTLE BIT OF SOAPSTONE.

Q. SO YOUR IMPRESSION IS THAT HE GOT IT HIMSELF SOMEWHERE AROUND WAGER BAY?

A. YES. BECAUSE IN THOSE DAYS THEY DIDN'T QUARRY SOAPSTONE. IF YOU WANTED SOAPSTONE YOU GOT IT OUT OF THE GROUND.

- Q. THE OTHER QUESTION I HAD FOR YOU WAS THAT, THERE WAS AN INCIDENT, WHILE YOU WERE LIVING THERE, WHERE THE RCMP CAME TO WAGER BAY LOOKING FOR A MAN NAMED AMAROALIK. DO YOU KNOW ABOUT THAT?
- A. THAT I DON'T KNOW OF.
- Q. YOU DON'T KNOW OF THAT PERSON?
- A. NO. I DON'T KNOW. THE NAME SOUNDS FAMILIAR BUT I CERTAINLY DON'T RECALL RCMP IN MY CHILDHOOD LIFE.
- Q. YOU NEVER SAW THE RCMP THERE?
- A. NO, NOT THERE. THE FIRST RCMP I SAW WAS... WHERE, I DON'T EVEN KNOW. NOT IN REPULSE, NOT IN WAGER BAY. MAYBE AFTER I STARTED SCHOOL SOMETIME.

FELIX KOPAK

REPULSE BAY

NOVEMBER 6, 1991

(INTERPRETER: SIMEONI NATSECK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 6TH OF NOVEMBER. I AM TALKING WITH FELIX KOPAK. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. COULD YOU TELL ME ABOUT WHERE AND ROUGHLY WHEN YOU WERE BORN?

A. I WAS BORN IN THE SPRINGTIME, PERHAPS IN JUNE OR JULY, AND I WAS BORN IN MALUKSITUQ. HOW I KNOW THIS IS UKTUQ'S MOTHER, UTUGUVINYAK, KNEW ABOUT ME. THOSE WERE THE PEOPLE THAT KNEW WHEN I WAS BORN. THEY SAY I WAS BORN AT A TIME WHEN SPRING THAW HAS BEGUN AND THERE WAS WATER ON THE ICE. TIGUMIAQ WAS BORN ONE YEAR TO THE DAY I WAS BORN, SO THEY USED TO CALL US IKIMUTIT, WHICH MEANS BORN AT THE SAME TIME. NOW THAT LANGUAGES HAVE CHANGED, AND EVERYTHING HAS CHANGED, NOW THEY SAY HAPPY BIRTHDAY. WHEN A PERSON REACHES EXACTLY ONE YEAR, THEY USED TO SAY THE PERSON IAGLIUTIYUK AND THAT WAS THE ONLY THING WE USED TO KNOW BY, AND THERE WAS NO SUCH THING AS HOLIDAYS. ANYTHING AFTER THAT, I WASN'T TOLD AS TO WHAT HAPPENED, SO I DO NOT KNOW.

Q. ROUGHLY WHERE IS THIS PLACE THAT YOU WERE BORN. IS IT AROUND HERE, OR UP ON THE COAST?

A. ON THE PENINSULA, WHAT IS IT?

Q. HERE? THE RAE PENINSULA?

A. YES.

Q. WHAT WE CALL RAE PENINSULA?

A. YES. IN THE MOUTH OF LYON INLET.

Q. DO YOU REMEMBER YOUR FAMILY MOVING TO WAGER BAY?

- A. YES, I REMEMBER BACK THEN I WAS ADOPTED. I HAD ADOPTED PARENTS, AND WE WENT BY MATTOK, AND WE WERE GOING ON OUR WAY TO WAGER BAY.
- Q. MATTOK IS A PLACE?
- A. YES.
- Q. HOW BIG WERE YOU WHEN YOU MOVED?
- A. I WAS PROBABLY ABOUT THAT HIGH. SMALL.
- Q. MAYBE FOUR OR FIVE YEARS OLD?
- A. YES. THEY WOULD DRESS ME WHEN WE WERE TRAVELLING, TO KEEP ME WARM.
- Q. CAN YOU DESCRIBE THE TRIP GOING TO WAGER BAY? JUST, HOW THEY WENT AND JUST TO TELL THE STORY ABOUT THE TRIP AND ARRIVING IN WAGER BAY?
- A. WHEN WE WENT TO WAGER BAY, WE WENT BY DOG TEAM, AND TRAVELLING THAT WAY IT TOOK US ABOUT THREE OR FOUR DAYS. I REMEMBER WHEN WE GOT TO THE EDGE OF WAGER BAY, MY STEPFATHER WALKING ON THE ICE, TRYING TO CATCH SEAL, SINCE AT THAT TIME WE DIDN'T HAVE ANY MEAT FOR THE DOGS. THEN WE WENT ACROSS WAGER BAY. WE GOT TO THE OTHER SIDE AND WE STAYED WITH QINGATOQ AND, I ALSO BELIEVE, ATAQ AND ALOONIQ WERE THERE TOO.
- Q. THAT IS ANOTHER MAN AND HIS FAMILY?
- A. YES. THEY WERE ALL RELATED TO EACH OTHER. AT THAT TIME, THESE FAMILIES WERE AT MASIVAK. QINGATOQ HAD A BOAT, AND I REMEMBER THEM SINKING IT IN A CRACK ON THE ICE, SO THAT THE BOAT WOULD GET SOAKED. WE STAYED WITH THEM THROUGH THE WHOLE SPRING AND ALL THROUGH THE SUMMER, AND WE WERE GOING AFTER FISH, AND THE ONLY WAY WE WERE CATCHING THEM WAS WITH THE STONE WEIR, BECAUSE WE DID NOT HAVE ANY NETS. THEY WOULD CATCH WHALES AND BEARDED SEALS FROM THE BOAT.
- Q. USING WHAT HUNTING WEAPON?
- A. THEY WOULD CATCH WHALES, THE MARINE MAMMALS, USING THE BOAT. THEY WOULD HAVE A BOX OF LEAD, DIVIDED, AND THEY WOULD USE THAT AS LEAD FOR THE BULLETS AND THEY WOULD SAVE THE BRASS AND THEY HAD PRIMERS FOR THE CARTRIDGE AND THEY HAD POWDER. THEY WEREN'T AS FORTUNATE AS WE ARE TODAY.
- Q. AN OLD-FASHIONED STYLE RIFLE?
- A. I REMEMBER THEY HAD BULLETS, SOME ABOUT THREE INCHES LONG, AND THE OTHER ONES WERE HALF THE SIZE OF THAT, AND THE ONLY THING

THEY USED FOR THE TIP OF THE BULLET WAS LEAD, WHICH THEY MELTED. I REMEMBER THEY USED TO TAKE A BLOCK OF LEAD AND THEY WOULD COLLECT QIUQTA (ARCTIC HEATHER) TO MAKE FIRE, AND THEY WOULD HEAT IT IN A FRYING PAN AND POUR IT INTO A THINGAMAJIG [BULLET MOULD] AND MAKE TIPS.

Q. I THINK WE SHOULD LOOK AT THE MAP AND FIND OUT WHERE THESE PLACES WERE.

A. THIS IS MASIVAK. DIRECTLY ACROSS FROM NUVUKLIQ. FROM MY STEPFATHER, HE MENTIONED THE REASON WHY IT IS CALLED MASIVAK IS BECAUSE CHAR GOES UPSTREAM THAT RIVER.

Q. IS THAT WHAT MASIVAK MEANS?

A. I BELIEVE THAT IS WHAT MY STEPFATHER SAID.

Q. NOW, I THINK MAYBE I GOT CONFUSED, BUT I THOUGHT RIGHT AT THE VERY BEGINNING YOU SAID YOU WERE BORN AT MASIVAK.

A. NO, MALUKSITUQ.

Q. SORRY, AND MASIVAK IS WHERE YOUR FAMILY WENT TO WHEN THEY MOVED TO WAGER BAY?

A. THE FAMILY WITH THE BOAT EVENTUALLY LEFT US, TOWARD FALL. WE STARTED HEADING INLAND, BUT WE RAN OUT OF FOOD AND GOT HUNGRY, SO WE WENT BACK TO MASIVAK, AND WE GOT EXTRA FOOD AND WE WENT INLAND AND WE WERE HUNGRY MOST OF THE TIME. THEN WE WENT TO A PLACE, AS I POINTED OUT ON THE MAP, IRIPTAQTUQ, AND WE EVENTUALLY MADE IT OVER THERE AND THERE WAS SOME FAMILIES ATAQ, ULIQ, ATTATAQ AND NUVAK [LATE HUSBAND OF MARY NUVAK]. THOSE FAMILIES WERE THERE. THEY FED US AND WE WEREN'T HUNGRY THEN.

Q. WHERE IS THAT?

A. I DON'T KNOW WHETHER IT IS BECAUSE OF THE ISLANDS, BUT THE AREA IS CALLED IRIPTAQTUQ.

Q. THAT IS WHERE THOSE OTHER FAMILIES WERE LIVING? IT IS IN THIS SORT OF DEEP BAY, ABOUT 30 KILOMETERS WEST OF MASIVAK, WHERE THE SOUTH SHORE TAKES ALMOST A 90 DEGREE BEND?

A. YES. AT THAT TIME, I DO NOT EVEN REMEMBER - I KNOW WE SPENT A WINTER AND THEN WE MOVED BACK HERE. BUT AT THAT TIME I DO NOT EVEN REMEMBER TO KEEP TRACK OF MONTHS, OR DAYS.

Q. APPROXIMATELY HOW OLD ARE YOU NOW?

A. THIS WINTER I BELIEVE I AM 73. I KNOW THEY SAY I WAS BORN IN 1918.

- Q. SO, IT MUST HAVE BEEN THE 1920'S. WHEN YOU WERE LIVING AT MASIVAK, DO YOU KNOW IF THERE WAS A HUDSON BAY POST AT TUSHYUYAK?
- A. I KNOW THE TRADING POST MANAGER THERE. YES, THERE WAS A TRADING POST AND THE TRADING POST MANAGER WAS NAMED IKUMALIRIYIALUK [JIMMY THOM]. I DO NOT KNOW HIS WHITE MAN NAME. HE WAS ROBERT TATTY'S REAL FATHER.
- Q. SO, YOUR FAMILY MOVED TO WAGER BAY DURING THE PERIOD THAT IKUMALIRIYIALUK WAS POST MANAGER?
- A. YES, AND WE WERE AT TUSHYUYAK AND I GOT VERY SICK AND I ALMOST DIED. IKUMALIRIYIALUK TOOK CARE OF ME THAT TIME.
- Q. WAS THIS DURING THE SAME WINTER THAT YOU WERE LIVING AT MASIVAK?
- A. YES.
- Q. AND YOUR FAMILY TRAVELLED TO TUSHYUYAK?
- A. WE WENT UP TO TRADE AT TUSHYUYAK, BUT I GOT SICK, SO WE ENDED UP SPENDING MOST OF THE WINTER UP THERE.
- Q. HOW DID YOU TRAVEL?
- A. WE USED DOG TEAM WITH KAMOTIKS, SLEDS.
- Q. AND HOW MANY PEOPLE WENT?
- A. MY TWO STEPSISTERS, MY STEPPARENTS AND MYSELF, FIVE OF US.
- Q. YOU ALL TRAVELLED WITH ONE DOG TEAM?
- A. YES.
- Q. HOW LONG DID THAT TRIP TAKE?
- A. I'M NOT QUITE SURE. NO, WE OVERNIGHTED TWICE.
- Q. AND DO YOU REMEMBER WHAT YOU WERE TAKING TO TRADE?
- A. IN THOSE DAYS, WE USED TO USE FOX SKIN TO TRADE WITH, ALSO, WE USED TO TRADE WITH MEAT THAT WE HAD. WE NOWADAYS USE POOR EXCUSE FOR A FOX SKIN [I.E., DOLLAR BILLS]. WHAT THE TRADERS USED TO USE AS MONEY WAS A PIECE OF WOOD ABOUT 1/2 INCH THICK BY FOUR INCHES, SOMETIMES CUT IN HALF. THAT IS WHAT WE USED AS CURRENCY. THIS IS HOW THEY USED TO TRADE, IN THOSE DAYS, WITH A BLOCK OF WOOD.

- Q. AND DO YOU REMEMBER WHAT YOU TRADED FOR? WHAT THE MAIN THINGS WERE THAT YOUR FAMILY WANTED TO GET FOR YOUR SKINS AND MEAT?
- A. THEY [MY PARENTS] USED TO TRADE, FIRST OF ALL, FOR BULLETS, AND THEN FOR POWDER AND THE OTHER STUFF YOU NEED FOR THE RIFLE, AND THEY USED TO TRADE TEA AND BISCUIT AND SOMETIMES SUGAR.
- Q. YOU DIDN'T SAY CIGARETTES?
- A. WHAT I REMEMBER AS TOBACCO WAS ABOUT 18 INCHES LONG AND ABOUT THAT AROUND IN THE MIDDLE AND SORT OF NARROW TO THE ENDS AND THE COLOUR USED TO BE BLACK. THAT WAS THE FIRST TOBACCO I USED TO SEE.
- Q. ABOUT ONE FOOT LONG BY FOUR INCHES IN DIAMETER?
- A. AND THE OTHER ONE WAS SMALLER AND IN A SPIRAL, AND THEY USED TO BE CONSIDERED AS A VERY GOOD TOBACCO - BETTER QUALITY TOBACCO. THE BIG, DARK ONES, IF THEY WERE TO BE SOLD TODAY, WOULD COST ABOUT \$200.00.
- Q. AND HOW MANY FOX SKINS DID THEY COST THEN?
- A. I AM NOT SURE WHAT THEY USED TO BE WORTH, BUT YOU CAN BUY THOSE LARGE TOBACCO FOR LESS THAN HALF OF WHAT ONE FOX SKIN WAS WORTH. IF YOU WERE TO CONSIDER WHAT THEIR PRICES ARE TODAY, THEY WOULD PROBABLY BE WORTH ABOUT \$5.00. IF A TRAPPER WENT TO TRADE WITH TEN OR TWENTY FOX SKINS, HE WOULD COME BACK WITH THE KAMOTIK LOADED MAYBE AS HIGH AS TWO OR THREE FEET. I REMEMBER THEY USED TO TRADE FOR BISCUITS, PILOT BISCUITS IN A BOX, AND THE SAME SIZE BOX FOR COOKIES. THAT IS HOW WE USED TO BUY THEM. THEY USED TO BUY ONE HUNDRED POUNDS OF FLOUR. THAT'S HOW THEY USED TO BUY IT, WHEN THEY BOUGHT FLOUR, THOSE USED TO BE VERY HAPPY OCCASIONS.
- Q. HOW MANY FOX SKINS FOR ONE HUNDRED POUNDS OF FLOUR?
- A. THE FOX PRICE USED TO VARY FROM YEAR TO YEAR. ON A GOOD YEAR, YOU COULD BUY A HUNDRED POUNDS OF FLOUR WITH ONE FOX. IN A BAD YEAR, YOU WOULD BUY IT WITH TWO.
- Q. WAS THAT THE BEGINNING FOR FOX TRAPPING FOR INUIT AROUND WAGER BAY, WHEN THE POST CAME THERE? WAS THAT WHEN THEY STARTED TRAPPING FOXES?
- A. YES. I BELIEVE THAT IS THE REASON WHY, AND I BELIEVE THE TRADING POST AT WAGER BAY STARTED AFTER THE REPULSE BAY TRADING POST. JUST A COUPLE OF YEARS.
- Q. DO YOU KNOW APPROXIMATELY HOW MANY FAMILIES WERE LIVING ON THE SHORES OF WAGER BAY AT THAT TIME?

- A. I REMEMBER THERE BEING FOUR CAMPS AROUND WAGER BAY AT THE TIME - IRIPTAQTUQ, WHICH IS THE ONE ABOUT 30 KILOMETERS WEST OF MASIVAK, WHICH IS WHERE MY FAMILY WAS. AND THEN THERE WAS QAURNAK, THAT IS THE ONE A LITTLE BIT WEST OF THE SILA LODGE SITE. AND THEN THE FINAL ONE WAS AROUND THE POST AT TUSHYUYAK.
- Q. AND APPROXIMATELY HOW MANY FAMILIES - I MEAN, IS A CAMP ONE FAMILY, OR ARE THERE SEVERAL FAMILIES IN A CAMP?
- A. I WAS RELATED TO THE QAURNAK GROUP. I BELIEVE IT WAS JUST ONE FAMILY.
- Q. WHAT ABOUT AT MASIVAK? THAT WAS JUST YOUR FAMILY?
- A. AFTER WE MOVED TO IRIPTAQTUQ, THERE WAS NO LONGER ANYBODY LIVING AT MASIVAK.
- Q. AND HOW MANY FAMILIES WERE LIVING AT IRIPTAQTUQ?
- A. WHEN WE CAME UPON THEM, THERE WAS THREE FAMILIES AND THEIR SONS LIVING THERE.
- Q. AND THEN YOUR FAMILY JOINED THEM?
- A. YES.
- Q. AND THEN HOW MANY FAMILIES UP NEAR THE POST AT TUSHYUYAK?
- A. THE TRADERS WERE THERE, IQUNGAYUK (WAGER DICK) WAS THERE, AND KREELAK, WHEN THEIR PARENTS WERE STILL ALIVE, THEY WERE THERE AS WELL.
- Q. SO, TWO FAMILIES, NOT COUNTING THE TRADERS?
- A. ALSO, SIUDLUQ WAS UP THERE.
- Q. SO, THREE FAMILIES, THEN.
- A. YES, THREE IT WAS.
- Q. AND DID ALL THESE FAMILIES, FROM ALL OF THESE DIFFERENT LOCATIONS, ALL GO TO TUSHYUYAK TO TRADE?
- A. YES, THEY DID. WHEN I WAS A CHILD, A FAMILY DID NOT HAVE A PERMANENT LAND THEY STAYED ON. THEY WENT FROM ONE AREA TO WALK TO ANOTHER IN SEARCH OF MORE GAME. THEN, FROM WAGER BAY WE WENT TO UMIYARVIK, AND THERE WE CAME UPON THE FAMILIES OF PUDJUK, ANAWAK, AND ANAWAK'S PARENTS.
- Q. WHERE WAS THIS?

- A. UMIYARVIK.
- Q. WHICH IS WHERE ROUGHLY?
- A. SORT OF HALF WAY BETWEEN THE MOUTH OF WAGER BAY AND REPULSE?
- Q. AM I UNDERSTANDING CORRECTLY, FELIX, THAT YOUR FAMILY SPENT JUST ONE WINTER, ONE FULL YEAR, SO TO SPEAK, LIVING IN WAGER BAY?
- A. YES. ONE SUMMER AND ONE WINTER THERE.
- Q. CAN YOU DESCRIBE THE HUDSON'S BAY POST, AS YOU REMEMBER IT?
- A. I CAN TRY AND TALK ABOUT WHAT IT LOOKED LIKE, AND ALSO, I HAVE BEEN THERE AFTER I BECAME AN ADULT.
- Q. OKAY, THEN, I AM INTERESTED IN KNOWING WHETHER YOU CAN DIFFERENTIATE BETWEEN WHAT YOU SAW AS A CHILD AND WHAT MIGHT HAVE BEEN DIFFERENT WHEN YOU WENT BACK AS AN ADULT.
- A. WHAT I SAW WHEN I WAS A CHILD AND WHEN I GREW UP, THERE IS NO DIFFERENCE IN THE LOOKS.
- Q. OKAY, GO AHEAD, PLEASE, AND DESCRIBE WHAT IT LOOKED LIKE. PERHAPS YOU COULD DRAW IT.
- A. THE STAFF HOUSE, NATIVE HOUSE, AND THE STORE ABOUT THERE. ON THE HILL IN THE BACKGROUND, THERE WAS A MOUND AND WE WENT ON TOP AND WE SLID WITH KAMOTIK. IT IS QUITE SCARY TO GO SLIDING ON THAT.
- Q. SO THERE WERE THREE BUILDINGS? THE MAIN HOUSE, THE NATIVE HOUSE, AND THE STORE, IS THAT CORRECT?
- A. THOSE ARE THE ONLY THREE THAT I REMEMBER.
- Q. DO I HAVE THE PURPOSE OF THE THREE CORRECT? ONE WAS FOR THE POST MANAGER, ONE WAS, I THINK YOU SAID, NATIVE HOUSE, AND THE OTHER WAS THE STORE. IS THAT RIGHT?
- A. YES. THEY SAY THERE IS A BUILDING IN SARVAQ, BUT I MYSELF HAVE NEVER SEEN THAT BUILDING.
- Q. WHERE IS THAT?
- A. NEAR THE REVERSING FALLS.
- Q. OH YES, RIGHT DOWN HERE. OKAY. THAT WOULD BE AN ADDITIONAL DEPOT THAT WAS BUILT FOR BRINGING SUPPLIES IN, SO THE SHIP DID NOT HAVE TO GO UP REVERSING FALLS.

- A. I HAVE NEVER SEEN THAT BUILDING.
- Q. DO YOU KNOW ANY STORIES ABOUT THIS MAN, IKUMALIRIYIALUK?
- A. THERE WAS TWO [PIECES OF HEAVY] EQUIPMENT THERE THAT THEY WERE DRIVING AROUND ON, BUT I WOULD HAVE BEEN ABLE TO TELL A STORY OF WHAT THEY LOOKED LIKE AND WHAT THEY DID, BUT AT THAT TIME I WAS SO SICK THAT I COULD NOT SEE - I BECAME BLIND - AND THE ONLY THING I COULD DO WAS THAT I COULD HEAR THE NOISE OF THE ENGINES RUNNING.
- Q. WHAT DID THEY DO TO HELP YOUR SICKNESS, TO MAKE YOU GET BETTER?
- A. I WAS VERY SICK, AND I REMEMBER HE [IKUMALIRIYIALUK] CAME TO THE PLACE WHERE WE WERE LODGING ONLY ONE TIME. RUBBING A WHITE LIQUID SUBSTANCE ON THE SKIN, ONE THAT IS REALLY STINKY.
- Q. FOR MUSCLE PAIN, LIKE?
- A. YES.
- Q. IT FEELS HOT?
- A. YES. WHEN HE CAME IN, HE GOT A TABLE SPOON AND HE MIXED EQUAL PART OF THAT WITH MOLASSES, AND MADE ME SWALLOW IT. I THOUGHT I WAS GOING TO DIE. AND FORTUNATELY, SHORTLY AFTER THAT, I STARTED FEELING BETTER.
- Q. I WANT TO MAKE SURE - I'M NOT CERTAIN WHETHER WE DID AT THE BEGINNING OR NOT - WHETHER WE GOT THE NAME OF YOUR ADOPTED FATHER. THE REASON I AM ASKING IS BECAUSE IN THE DAILY JOURNAL OF THE POST IT WILL REFER TO YOU ARRIVING BY THE MAN WHO BROUGHT YOU, WHICH WOULD BE YOUR ADOPTED FATHER, SO I SHOULD MAKE SURE WE HAVE THAT.
- A. IRQIJUT - FATHER. MOTHER CALLED TIGVARIAQ.
- Q. DO YOU KNOW WHY THE TRADING POST AT TUSHYUYAK CLOSED DOWN?
- A. I DO NOT KNOW WHY.
- Q. WHEN YOUR FAMILY WAS LIVING AT WAGER BAY, AT MASIVAK AND IRIPTAQTUQ, WHAT KIND OF DWELLINGS DID YOU USE?
- A. WE USED TO HAVE IGLOO, SNOW IGLOO.
- Q. IN THE WINTER. WHAT ABOUT SUMMER?
- A. AT THAT TIME, WE HAD A CANVAS TENT, BUT I REMEMBER MY STEPMOTHER USED TO MAKE A SEALSKIN TENT, AND WE USED TO USE THOSE AS WELL.

- Q. DO YOU KNOW THE STORY ABOUT QABLUNAT ARRIVING IN WAGER BAY?
- A. I DON'T KNOW, OR I HAVE NOT HEARD, HOW THEY CAME TO WAGER BAY.
- Q. WHY DID YOUR FAMILY LEAVE WAGER BAY THE NEXT YEAR?
- A. I BELIEVE MY STEPFATHER WANTED TO GO BACK TO HIS RELATIVES. I KNOW AT THOSE TIMES, THEY WOULD MOVE TO AN AREA WHERE THEY HAD RELATIVES AND SPEND SOME TIME THERE AND GO BACK TO THE ORIGINAL RELATIVES, TRAVELLING BACK AND FORTH AMONGST RELATIVES.
- Q. IN THOSE DAYS, WAS THE HUNTING AROUND WAGER BAY SEASONAL? WERE THERE DIFFERENT ANIMALS AT DIFFERENT TIMES OF THE YEAR, OR COULD YOU HUNT EVERYTHING ALL THE TIME?
- A. IN THOSE DAYS, WHEN I WAS A CHILD, THERE WOULD BE TIMES WHEN GAME WOULD BE PLENTIFUL, AND OTHER TIMES THERE WOULD BE NOTHING. IT FLUCTUATED. AT THAT TIME, ANIMALS WERE OUR ONLY SOURCE OF LIVELIHOOD, SO WHAT WE DID WAS HUNT ALL THE TIME. OUR ELDERS USED TO TELL US WHEN THE GAME GOT SCARCE: IT WAS NOT THAT THEY WERE GOING EXTINCT, IT WAS JUST THAT THEY HAD GATHERED IN ANOTHER LAND, BE IT SEAL OR CARIBOU OR WHAT HAVE YOU. THEY WERE NOT HERE, BECAUSE THEY WERE IN ANOTHER PLACE. THE ONES BEFORE US USED TO SAY THAT IF THEY ARE NOT IN THE IMMEDIATE AREA, THAT DOES NOT MEAN THAT THIS LAND IS NOT GOOD FOR ANYTHING.. THEY USED TO SAY THAT THE ANIMALS WILL COME BACK TO THIS PLACE AGAIN, SOMETIME IN THE FUTURE. OUR ANCESTORS AND THE PEOPLE I USED TO KNOW IN THE OLD DAYS, THEY USED TO BE ABLE TO PREDICT WHAT THE WEATHER WOULD BE LIKE, ALTHOUGH THEY DIDN'T HAVE ANY MODERN EQUIPMENT TO TELL THEM WHAT THE WEATHER WAS GOING TO BE LIKE. THEY USED TO LOOK UP TO THE SKY AND WOULD PREDICT WHAT THE WEATHER WOULD BE. SUPPOSE THERE WERE STARS AND THE STARS WERE REALLY BLINKING, THEY WOULD KNOW THAT THE WEATHER WOULD TURN BAD.
- Q. DO YOU KNOW ANY OTHER STORIES ABOUT THE STARS, OR EVEN THE DIFFERENT SHAPES THAT THE STARS MAKE?
- A. I KNOW A LITTLE ABOUT STARS, AND SOME OF THE STARS I DON'T KNOW. THE STARS THAT ARE TOGETHER, THE THREE STARS IN A ROW WHICH ARE VERY CLEARLY VISIBLE ARE CALLED UTLATUQ, WHICH MEANS "RUNNING". THE GROUP THAT ARE VERY CLOSE TO EACH OTHER, WITH BRIGHTEST STAR IN THE MIDDLE, ARE CALLED AGIATA, AND THERE ARE LEGENDS FOR THOSE PARTICULAR STARS.
- Q. I WOULD LIKE TO HEAR ABOUT THEM, THEN, IF YOU FEEL LIKE TELLING THEM.
- A. THE UTLATUQ [ORION'S BELT], THREE STARS IN A ROW, ACTUALLY, THERE IS IN THE STORY THAT THERE IS FOUR STARS, WHICH ARE FOUR BROTHERS, AND A POLAR BEAR CAME AND THEY STARTED RUNNING AFTER

THE POLAR BEAR. THEY ASKED THE YOUNGEST ONE TO RETURN, SO YOU SEE THE THREE STARS IN A ROW CHASING A BEAR. I KNOW THE STORY OF THE THREE STARS THAT ARE RUNNING. I HAVE NO IDEA WHAT THE STORY MEANS, I JUST KNOW THE STARS BY THE STORIES THAT ARE TOLD ABOUT THEM.

Q. AND WHAT ABOUT THE OTHER ONE? THE OTHER CONSTELLATION? [PLEIADES OR HYADES]

A. THEY SAY THAT GROUP OF STARS THAT ARE CLOSE TOGETHER, THE BRIGHTEST ONE, IN THE MIDDLE, IS A POLAR BEAR, AND THE STARS AROUND THE BRIGHT STAR ARE DOGS SURROUNDING THE POLAR BEAR. I DON'T KNOW TOO MUCH ABOUT STARS; I JUST KNOW THAT THERE ARE STORIES TOLD ABOUT THEM.

Q. ARE THE STARS USED, OR WERE THEY USED BEFORE, FOR NAVIGATION ON THE LAND?

A. MY UNCLE, NUVIYA, USED TO TELL ME THAT THE STAR WHICH IS VERY LOW IN THIS DIRECTION IS THE ONE ALWAYS TO THE SEA. IF YOU GO TOWARD IT, YOU WILL END UP AT THE SEA. AND THE STAR WHICH IS BRIGHT ON THE OTHER SIDE WILL ALWAYS BE OUR PREVAILING NORTH WIND.

Q. THAT IS INTERESTING. LET'S GO BACK TO WAGER BAY. CAN YOU TELL ME ANY STORY ABOUT THE TIME WHEN THERE WERE WHALING SHIPS IN WAGER BAY?

A. NO, I'M NOT AWARE OF ANY WHALING IN WAGER.

Q. WAS THERE AN R.C.M.P. PRESENT IN WAGER BAY WHEN YOUR FAMILY LIVED THERE?

A. NO.

Q. WHAT ABOUT A MISSION OR PRIEST?

A. I WASN'T AWARE OF ANGLICAN OR ROMAN CATHOLIC MISSIONARIES OR R.C.M.P. I DIDN'T KNOW IF ANY OF THEM WERE IN THAT AREA.

Q. WHAT ABOUT SOAPSTONE? DO YOU KNOW IF THERE IS SOAPSTONE AROUND WAGER BAY?

A. I KNOW THEY SAY THERE IS SOAPSTONE IN WAGER BAY. I DON'T KNOW THE AREA IT IS LOCATED AT.

Q. THAT IS WHAT THE NAME MEANS, ISN'T IT?

A. YES.

Q. HOW DO YOU FEEL ABOUT THE POSSIBILITY, THE PROPOSAL, THAT WAGER BAY BECOME A NATIONAL PARK?

- A. WHAT IS IMPORTANT TO ME IS, SINCE I AM AN INUK CLEAR THROUGH, THE THING THAT IS VERY IMPORTANT TO ME, IF WAGER BAY WAS TO BECOME A PARK, IS THAT INUIT THAT GO THERE, BE IT SUMMER OR WINTER, HE SHOULD NOT GO HUNGRY IN THE PARK.
- Q. ARE YOU SAYING SOMETHING ABOUT HUNTING, WHEN YOU SAY THAT?
- A. YES.
- Q. AM I CORRECT IN UNDERSTANDING, YOU ARE SAYING IT IS IMPORTANT THAT INUIT ARE ABLE TO HUNT ALL THE TIME, WHENEVER THEY NEED TO, IN THE PARK?
- A. YES, THIS IS WHAT I THINK.
- Q. AND AS LONG AS THAT CONDITION IS MET, THEN YOU THINK HAVING A NATIONAL PARK IS GOOD, OR BAD?
- A. YES, IT IS GOOD.
- Q. I HAVE SOME PICTURES I WOULD LIKE TO SHOW, TO SEE WHAT YOU THINK. I HAVE SOME PICTURES HERE THAT WERE TAKEN IN WAGER BAY LAST SUMMER AND IT WOULD BE NICE TO TRY AND FIND OUT WHAT SOME OF THE STRUCTURES ARE AND SO ON. THIS IS PICTURE NO. 2.
- A. THIS WAS PROBABLY A BLIND FOR CARIBOU. I WOULD BE ABLE TO TELL YOU MORE IF I COULD SEE MORE CLEARLY. I BELIEVE THIS WAS A BLIND. [USED] IF A CARIBOU WAS TO PASS THROUGH HERE.
- Q. THE HUNTERS COULD HIDE BEHIND THIS?
- A. ALSO, WITH A SPEAR. THOSE ARE THE PEOPLE I DIDN'T CATCH - THEY WERE AROUND BEFORE MY TIME.
- Q. [PICTURE NO. 3] THAT IS AN ADULT STANDING THERE, TO GIVE YOU AN IDEA OF SIZE. NEAR DOUGLAS HARBOUR.
- A. I HAVE NOT SEEN THESE, SO I DO NOT KNOW WHAT THEIR PURPOSE IS.
- Q. IT IS LIKE A GREAT BIG ENTRANCE WAY, OR SOMETHING.
- A. PERHAPS IT WAS TO MAKE A CARIBOU TO GO IN BETWEEN THERE. FROM WHAT I HAVE HEARD, THEY WOULD MAKE FENCES, SO THAT THEY [THE CARIBOU] END UP IN ONE AREA, OR GO THROUGH ONE AREA.
- Q. THIS WAS ALL BY ITSELF, THOUGH, IT DIDN'T HAVE ANY OTHER STRUCTURES AROUND IT.
- A. THEY ALSO USED TO MAKE WHAT IS CALLED TALU, AND THAT IS A BLIND. IF CARIBOU TRACKS GO TO ONE AREA - CARIBOU USUALLY

FOLLOW ONE ANOTHER - THEY USED TO MAKE TALU IN A SIMILAR MANNER.

Q. AND HOW WOULD IT WORK, HOW WOULD THE HUNTER USE IT?

A. IF THE CARIBOU WAS COMING FROM THAT DIRECTION, THIS WAY, YOU WOULD NOT HUNT THE FIRST CARIBOU. YOU WOULD WAIT UNTIL IT PASSED, AND THEN YOU COULD HUNT ALL THE OTHER ONES, BECAUSE THEY ARE GOING TO FOLLOW THE LEADER. YOU DO NOT GO AFTER THE LEADER. YOU DO NOT GO AFTER THE LEADERS, BECAUSE THEY ARE BEING FOLLOWED. IF YOU GO AFTER THE ONES AFTER THE LEADER, THEY WILL WANT TO FOLLOW THE LEADER AND KEEP GOING, SO YOU WILL END UP WITH MORE CARIBOU THAT WAY.

Q. OKAY, THAT IS THE END OF PICTURE NO. 3. NOW, PICTURE NO. 4?

A. THIS DOESN'T HAVE ANYTHING TO DO WITH CARIBOU. THIS IS PROBABLY RELATED TO DRYING OF MEAT OR DRYING OF FISH.

Q. HOW WOULD THAT WORK?

A. IF IT WAS TO BE USED FOR MEAT, YOU WOULD TIE THE ROPE HERE AND ACROSS, AND HAVE THE FISH HANGING. AND THE OTHER MYSTERY ABOUT IT IS - OR THEY COULD HAVE BEEN LEAVING MEAT ON TOP - BUT THE MYSTERY BEHIND IT IS THAT THEY SEEM TO BE TOO CLOSE TO EACH OTHER. EITHER IT IS FOR DRYING OF FISH OR, IF YOU ARE GOING TO LEAVE SOME THINGS BEHIND, YOU PUT IT IN A HIGH SPOT, SO THAT DOGS AND GAME CANNOT GET AT IT. IF THESE WERE THE SAME HEIGHT, IT COULD HAVE BEEN A PLACE WHERE YOU LEAVE YOUR KAYAK. WE WOULD HAVE KNOWN BETTER IF THESE ROCKS HAD NOT FALLEN.

Q. YES, IT LOOKS LIKE THEY FELL DOWN. MAYBE THEY WERE THE SAME HEIGHT BEFORE, AND IT IS POSSIBLE THAT PEOPLE WOULD PUT THEIR KAYAK UP ON SOMETHING SO HIGH, AS HIGH AS AN ADULT PERSON?

A. YES.

Q. PICTURE NO. 5. THIS ONE IS HARD TO SEE. YOU CAN SEE THERE IS A LINE OF STONES, AND THERE IS ANOTHER ONE [OUT OF THE PICTURE], AND THEY COME TOGETHER.

A. IS THERE A LAKE CLOSE BY?

Q. I DON'T KNOW.

A. THEY WOULD HAVE SIMILAR THINGS WHERE CARIBOU CROSS, ON A RIVER OR LAKE, AND THEY WOULD BUILD THESE. SINCE CARIBOU ARE SCARED OF WOLVES, THEY WOULD HOWL LIKE A WOLF, TO SCARE THEM, SINCE CARIBOU ARE SCARED OF WOLF, AND WOULD MAKE IT SWIM ACROSS OR MAKE THE CARIBOU GET INTO THE WATER TO GET AT THEM.

- Q. WHAT DO THESE STONES DO?
- A. TO KEEP THE CARIBOU FROM GOING IN OTHER DIRECTIONS.
- Q. EVEN THOUGH THEY ARE ONLY THIS HIGH, THESE STONES?
- A. THESE WERE PUT NEAR A LAKE, AND IT IS NOT THAT YOU ARE GOING TO HUNT HERE. THERE IS A PERSON ON THE OTHER SIDE OF THE LAKE WHO IS GOING TO WAIT FOR THE CARIBOU TO COME ON SHORE OR COME TO HIM.
- Q. THIS IS TO MAKE THEM GO INTO THE LAKE?
- A. YES.
- Q. AND EVEN THOUGH THE STONE IS ONLY THIS HIGH, THE CARIBOU WON'T STEP OVER IT AND GO THE OTHER WAY?
- A. THESE ARE FIXED SO THAT THEY ARE IN AN AREA WHERE CARIBOU CONSTANTLY GO THROUGH. IT IS JUST TO MAKE SURE THAT THEY DO GO THAT PATH. INUIT TRY EVERY POSSIBLE HUNTING METHOD THEY CAN TRY. THAT WAS THE ONLY WAY.
- Q. PICTURE NO. 6. IT IS A SORT OF CIRCULAR AREA, IT IS ALMOST LIKE IT HAS BEEN PAVED WITH STONES.
- A. I HAVE NO CLUE WHAT IT IS.
- Q. NO. 7? IT'S ABOUT NINE FEET, FROM HERE TO HERE.
- A. THIS SEEMS AS THOUGH IT IS THE CENTREPIECE TO RAISE THE TENT. TO HOLD THE TENT UP.
- Q. ALL THE WAY ROUND?
- A. YES.
- Q. [PICTURE NO. 8] BOTH ARE VERY LARGE BOULDERS. SORT OF LIKE THAT LINE, EXCEPT THAT THERE IS ONE THERE AND ONE HERE, OPPOSITE EACH OTHER, ABOUT TEN FEET APART.
- A. I HAVE NO CLUE WHAT IT IS.
- Q. IN THIS ONE, YOU CAN SEE THERE ARE THREE ROWS OF BOULDERS STANDING UP, ONE THERE, ANOTHER ONE HERE AND ANOTHER ONE BEHIND, WITH QUITE A BIG SPACE. THERE IS ONE LINE AND THEN ABOUT THIRTEEN FEET AND ANOTHER LINE AND NINETEEN FEET AND ANOTHER LINE. PICTURE NO. 9?
- A. IF THEY ARE IN A HALF CIRCLE, TIGHT, THEY ARE PROBABLY WHERE SOMEONE HAD A TENT.

- Q. THEY ARE MORE LONG LINES, SORT OF A ROW. FROM THIS ROW HERE, FOR EXAMPLE. I SEE WHAT YOU ARE SAYING, YOU ARE SORT OF MAKING A CIRCLE OUT OF THIS WHOLE THING. COULD BE. IT'S HARD TO TELL IN THIS PHOTO. I THINK THE ARCHAEOLOGIST THAT FOUND THIS THOUGHT THAT THIS WAS A LONG LINE. THREE PARALLEL LINES, RATHER THAN A CIRCLE.
- A. IF THEY ARE MADE IN THAT MANNER, I HAVE NO CLUE WHAT THEY ARE.
- Q. THIS IS THE LAST ONE, NO. 10. IT IS VERY INTRIGUING TO ME. IT IS STONES PILED UP AROUND A LONG SKINNY AREA, ABOUT THIS FAR ACROSS, AND IT IS NINETEEN FEET FROM HERE TO THE OTHER END. IT IS LONG AND SKINNY.
- A. MAYBE IT IS TO STORE KAYAK.
- Q. OH. WHY SO MANY STONES?
- A. THIS IS TO STORE A KAYAK.
- Q. WHY DO THEY USE SO MANY STONES AROUND THE SIDE OF THE KAYAK?
- A. IF THEY ARE GOING TO LEAVE KAYAK BEHIND, THEY WOULD COMPLETELY BURY IT, SO THAT FOXES OR OTHER CARNIVORES CANNOT GET AT THE SKIN. IF THEY ARE GOING TO LEAVE IT IN ONE AREA. THEY MADE SURE THAT AT LEAST IT IS NOT TOUCHING. THEY DO NOT COMPLETELY BURY IT, WITH WEIGHT, TO MAKE SURE IT IS NOT TOUCHING IT, THE KAYAK.
- Q. THE STONES, YOU MEAN?
- A. YES.
- Q. SO, ARE YOU SAYING THAT THE STONES WOULD GO RIGHT OVER TOP?
- A. YES.
- Q. AND THIS ONE, OF COURSE, THEY HAVE OPENED IT, SO THAT IS WHY THE STONES ARE NOT ON TOP.
- A. OUR ANCESTORS, ALTHOUGH THEY ARE NOT WHITE PEOPLE, THEY SOMETIMES TRY AND DO EXACT MEASUREMENTS AT TIMES.
- Q. I'M NOT SURE WHAT THE IMPLICATIONS ARE FOR WHITE PEOPLE, BUT NEVER MIND, WE WON'T PURSUE THAT.
- A. WELL, YOU TAKE A MEASURING TAPE, ONE THOUSANDTH OF AN INCH HERE, AROUND YOUR PISTON RINGS.
- Q. THIS IS A VERY INTERESTING ONE. HAVE YOU EVER SEEN ANYTHING LIKE THAT.

- A. NO. SINCE THEY DIDN'T HAVE CEMENT TO KEEP EVERYTHING IN PLACE AND THERE WOULD BE OPENINGS EVERY NOW AND THEN, THEY WOULD PUT SOIL OR VEGETATION AROUND THE CRACKS.
- Q. NOW, DID YOU SAY BEFORE THAT THIS IS FOR SORT OF LONG TERM STORAGE, IF THEY WERE GOING TO ABANDON THIS SITE FOR A WHILE AND GO TO ANOTHER PLACE?
- A. THEY USED TO DO THAT SO THAT FOXES AND OTHER SCAVENGERS CANNOT GET AT THE SKIN IF THEY ARE GOING TO LEAVE IT FOR A PERIOD OF TIME.
- Q. BUT WHAT IF THEY WERE STILL CAMPED RIGHT BESIDE IT, BUT IT'S NOT WINTER, AND SO THEY'RE NOT GOING TO USE THEIR KAYAK, BUT THEY'RE STILL CAMPED RIGHT HERE, BESIDE IT. WOULD THEY STILL STORE IT THIS WAY, RIGHT IN THEIR CAMP?
- A. YES.
- Q. SO IT IS NOT CONNECTED WITH THEM GOING AWAY.
- A. THAT'S RIGHT. INUIT USED TO GO INLAND TO HUNT CARIBOU, AND THEY CANNOT BRING ALONG THE BELONGINGS THEY HAVE ALONG THE COAST. IT WOULD NOT NECESSARILY BE JUST KAYAK THAT THEY LEAVE IN HERE, IT WOULD BE OTHER BELONGINGS THAT THEY HAVE, THAT THEY ARE NOT GOING TO NEED FOR THE INLAND HUNT.
- Q. WOULD THIS BE USED AT ANY PARTICULAR TIME OF YEAR, THIS KIND OF STORAGE, WOULD IT WORK ALL YEAR ROUND, OR IS IT JUST FOR ONE SEASON?
- A. NO. KAYAKS WERE NOT USED IN THE WINTERTIME AT ALL.
- Q. I GUESS, THEN, WHAT I AM REALLY ASKING IS, THIS IS HOW THEY WOULD STORE IT WHEN THE ICE IS STARTING TO FORM, TO LEAVE IT THIS WAY FOR THE WINTER, OR IF, FOR SOME REASON, THEY HAD TO LEAVE THEIR KAYAK FOR THE SUMMER. I DO NOT KNOW WHY THEY WOULD EVER DO THAT, BUT IF THEY DID?
- A. A KAYAK CAN BE USED AFTER THE ICE FORMS AND CARIBOU, FROM SWIMMING, KEEP A CROSSING OPEN. THEY WOULD USE THE KAYAK, BUT I HAVE NEVER HEARD OF A KAYAK BEING USED IN THE FALL IN THE SEA, JUST IN THE LAKES, WHERE THE CARIBOU CROSS.
- Q. IS THERE ANYTHING ELSE ABOUT WAGER BAY, THAT YOU CAN THINK TO TELL ME THAT IS AN IMPORTANT STORY OR IMPORTANT INFORMATION TO HAVE DOCUMENTED?
- A. I JUST KNOW IN WAGER BAY THAT FAMILIES LIVING THERE USED TO GO AFTER WILDLIFE AND WOULD CONSTANTLY BE ON THE MOVE TO A GOOD HUNTING SITE. I KNOW FAMILIES USED TO GO FROM ONE AREA TO ANOTHER, CONSTANTLY ON THE MOVE, WHEN I WAS A CHILD.

- Q. DO PEOPLE THINK OF WAGER BAY AS BEING AN AREA OF PARTICULARLY GOOD WILDLIFE - GOOD HUNTING?
- A. YES, INUIT CONSIDER WAGER BAY AS A VERY GOOD HUNTING AREA.
- Q. ANY OTHER MESSAGES YOU WANT TO LEAVE FOR YOUR GRANDCHILDREN?
- A. I HAVE GRANDCHILDREN, AND I HAVE A FEW MORE THAT ARE GOING TO APPEAR VERY SOON.
- Q. CONGRATULATIONS.
- A. ONE OF MY SONS CANNOT REPRODUCE, ONE IN IGLOOLIK. ROMEO AND JIMMY ARE GOING TO HAVE CHILDREN. SINCE I HAVE MANY, MANY GRANDCHILDREN, MY HOUSE IS NEVER SILENT FOR ONE MOMENT. I HAVE GRANDCHILDREN WHO ARE ABOUT ALL SAME HEIGHTS IN THE HOUSE CONSTANTLY. I HAVE SIX OR SEVEN GRANDCHILDREN IN THE HOUSE AT ONE TIME, THERE IS USUALLY NOISE.
- Q. WELL, I GUESS THAT'S IT. TAIMA.

(SUPPLEMENTARY)

FELIX KOPAK

REPULSE BAY

FEBRUARY 14, 1992

(INTERPRETER: STEPHEN KOPAK)

- Q. I AM WONDERING IF YOU COULDN'T, FELIX, TELL ME A LITTLE MORE, OR ANYTHING ELSE YOU CAN REMEMBER, ABOUT THE TIME WHEN YOU WENT TO THE TRADING POST AT TUSHYUYAK AND YOU WERE SICK?
- A. AT THAT TIME THAT I WAS ABOUT TO GET SICK WE WERE GOING TO TUSHYUYAK. WE WERE AT TUSHYUYAK TWO DAYS OR MORE WHEN I GOT SICK VERY MUCH. THAT PERSON, IQUNGAYUK, HAD TOLD ME THAT JIMMY THOM GAVE ME THE MEDICINE AND WE WERE STAYING AT IQUNGAYUK'S PLACE.
- Q. DO YOU KNOW IF THERE WAS ANOTHER QABLUNAQ THERE? THERE WAS JIMMY THOM, BUT DID HE HAVE AN ASSISTANT?
- A. MAYBE THERE WAS THREE PEOPLE, THREE WHITE MEN, THREE QABLUNAT THERE BUT I DON'T REMEMBER. I DON'T KNOW THE OTHER TWO AND THE OTHER ONE HAS TO BE JIMMY.
- Q. HOW OLD WERE YOU AT THIS TIME?
- A. I DON'T REMEMBER HOW OLD I WAS AT THAT TIME SO I DON'T KNOW.
- Q. DO YOU KNOW WHAT TIME OF YEAR IT WAS?
- A. EARLY SPRING WHEN THE DAYS ARE GETTING LONGER AND ITS A LITTLE BIT WARMER.
- Q. WHAT ABOUT OTHER INUIT, APART FROM IQUNGAYUK, WHO ELSE WAS AT THE POST?
- A. THESE PEOPLE HERE, IQUNGAYUK AND A RELATIVE OF MINE, I REMEMBER THESE PERSONS, SIQSAQ, KREELAK AND IQUNGAYUK. THOSE ARE THE ONLY PERSONS THAT I REMEMBER.
- Q. SO THIS WAS BEFORE SIQSAQ DISAPPEARED OBVIOUSLY? NOT MUCH LONGER AFTER THAT I THINK SIQSAQ DISAPPEARED WHILE HE WAS OUT HUNTING.
- A. AT THE TIME SIQSAQ HAD DISAPPEARED I WAS AN ADULT. WHEN I WENT FURTHER SOUTH DOWN TO THE CENTRAL KEEWATIN, AROUND

CHESTERFIELD, I HAD HEARD THAT SIQSAQ HAD DISAPPEARED AT THAT TIME.

Q. I WANT TO TRY AND FIND OUT WHO SOME OF THE PEOPLE IN THE HUDSON BAY RECORDS ARE. THE HUDSON BAY TRADERS HAD NAMES, ENGLISH NAMES, THAT THEY GAVE TO THE PEOPLE THAT YOU MENTIONED. IQUNGAYUQ WAS CALLED WAGER DICK OR JUST DICK. THESE ARE THE HUDSON'S BAY RECORDS, THEY CALL HIM NATIVE DICK, BUT I AM TRYING TO FIND OUT WHAT THE CORRESPONDENCE IS BETWEEN THE NATIVE NAMES AND THE HUDSON'S BAY NAMES. IT IS A CHALLENGE. THERE IS SOMEBODY CALLED JOHNNY OR DEAF JOHNNY. DO YOU KNOW WHO THAT IS?

A. I HAVE NO RECOLLECTION OR I DON'T KNOW WHY HE WAS CALLED NATIVE DICK OR WAS GIVEN THE ENGLISH NAME AND I DON'T KNOW WHO DEAF JOHNNY IS.

Q. WHAT ABOUT SAMSON? THERE WAS SOMEONE NAMED SAMSON AT THE POST AT THIS TIME.

A. I DON'T KNOW.

Q. ACCORDING TO THE HUDSON'S BAY RECORDS JIMMY THOM WAS THERE THE WINTER OF 1925-1926, AND YOU SAY THIS WAS THE SPRING WHEN YOU MADE THIS VISIT, SO IT WOULD HAVE BEEN THE SPRING OF 1926. SO YOU WOULD HAVE BEEN 8 YEARS OLD. DOES THAT SEEM ABOUT THE RIGHT AGE TO YOU?

A. MAYBE, JUST MAYBE, I COULD HAVE BEEN TEN AT THAT TIME TOO. I DON'T KNOW, I DON'T REMEMBER THE YEARS.

Q. THIS MEDICINE THAT YOU WERE GIVEN, DO YOU KNOW WHAT IT WAS?

A. YES, I REMEMBER THIS MEDICINE AND I KNOW IT VERY WELL. IT'S THOSE - IT LOOKS ALMOST SOMETHING LIKE VAPOUR RUB, VICKS VAPOUR RUB, BUT IN A LIQUID FORM. IT'S WHITE, VERY STICKY, VERY THICK AND VERY STINKY. I WAS GIVEN A TABLESPOON OF THAT MEDICINE MIXED WITH MOLASSES AND THEN I SWALLOWED IT. HE TOLD ME TO SWALLOW IT. AND THAT'S HOW I GOT BETTER.

Q. WHAT DID IT FEEL LIKE WHEN YOU SWALLOWED IT?

A. WHEN I FIRST SWALLOWED IT I WAS TOLD TO SWALLOW IT VERY FAST, VERY QUICKLY AND WHEN I SWALLOW IT FROM MY MOUTH ALL THE WAY DOWN TO MY STOMACH WAS BURNING. AND IT HURT VERY MUCH. AFTER I SWALLOWED THE MEDICINE I WAS GIVEN A GLASS OF WATER WHICH I DRANK SO THAT I COULD RINSE EVERYTHING DOWN TO MY STOMACH.

Q. AND DID YOU GET BETTER RIGHT AWAY?

A. WHEN I SWALLOWED THE MEDICINE THAT FIRST NIGHT I FELT A LOT BETTER, BUT ON THE FOURTH DAY IS WHEN I GOT REALLY WELL AND

FINALLY ABLE TO GET UP AND GO OUTSIDE. BEFORE I TOOK THE MEDICINE, OUR LIFE AT THAT TIME WAS NOT LIKE THE MODERN RELIGIOUS TYPE LIFE WE GOT NOW. BEFORE I TOOK THAT MEDICINE HE ASKED ME IF I WAS WORRYING ABOUT ANY OF MY FAMILY MEMBERS AND THEN HE GAVE ME THE MEDICINE.

Q. DO YOU REMEMBER ANYTHING ELSE THAT HAPPENED AT THAT TIME?

A. NO.

Q. THE OTHER THING AND THE LAST THING FELIX, THAT I WANT TO TRY AND EXPLORE A LITTLE MORE IS THIS QUESTION OF THE STARS. I AM PARTICULAR INTERESTED IN THE STARS MYSELF SO I REALLY WANT TO TRY AND EXPLORE THIS.

SO WE TALKED ABOUT A GROUP OF STARS THAT ARE TOGETHER. THREE STARS IN A ROW THAT ARE CLEARLY VISIBLE AND I THINK YOU SAID THE NAME WAS UTLATUQ, BUT I WANT TO CONFIRM THAT NAME.

A. THE STARS IS CALLED UTLATUQ OR UTLATURJUQ, EITHER WAY. WHICH MEANS RUN AND RUNNING. AND EACH OF THESE STARS HAS THEIR OWN LEGEND.

Q. AND THERE'S THREE?

A. YES. THEY'RE STRAIGHT ON AN ANGLE. THERE'S THREE OF THEM STRAIGHT ON AN ANGLE. DURING THE MONTH OF DECEMBER WHEN THE DAYS ARE VERY SHORT, THEY USUALLY COME UP THAT WAY AND THEY'RE ARE AT AN ANGLE SO THEY ARE POINTING AT ANOTHER GROUP OF SMALL STARS BUNCHED UP TOGETHER. AND THEN WHEN THE DAYS ARE GETTING LONGER LIKE THIS [FEBRUARY], THEY USUALLY MOVE DOWN TOWARDS THE EAST.

Q. AND THEY POINT AT A LITTLE GROUP LIKE THIS [INDICATING STAR CHART]?

A. YES. THAT'S THE ONE.

Q. UTLATUQ IS THE THREE STARS THAT ARE IN A ROW. IN ENGLISH WE CALL THAT ORION'S BELT. WHAT'S THE NAME OF THE GROUP OF STARS THAT THEY POINT AT, IN INUKTITUT?

A. THE GROUP WHERE IT IS POINTING TO IS CALLED AGIATA. JUST BELOW THE ORION OR THE UTLATUQ THERE IS A STAR A LONE STAR THAT BLINKS RED, THAT SORT OF TWINKLES AND BLINKS RED AND WE CALL IT KAYUJUQ.

Q. THAT I THINK - WELL ITS EITHER BETELGEUSE OR RIGEL. BUT LETS GET THE INUKTITUT SPELLING OF THAT. SO THAT'S KAYUJUQ WHICH IS EITHER JUST ABOVE OR JUST BELOW ORION'S BELT. THIS OTHER GROUP CALLED AGIATA THAT THE BELT IS POINTING AT, YOU CAN SEE

ON THIS MAP THERE ARE ACTUALLY TWO GROUPS. I AM WONDERING IF YOU KNOW WHICH ONE OF THEM IT REFERS TO?

A. ALL THE STARS OF THIS GROUP, IT DOESN'T MATTER WHICH GROUP BECAUSE THEY ARE BOTH NAMED THE SAME, AGIATA.

Q. THEY ARE BOTH CALLED AGIATA?

A. YES.

Q. THIS ONE, HYADES, IS A LITTLE MORE LIKE A VEE, THIS ONE [PLEIADES] LOOKS JUST LIKE A CLUSTER.

A. WHEN I AM TALKING ABOUT THE CLUSTERS OF STARS I HAVEN'T REALLY NOTICED WHICH STARS ARE CLUSTERS THAT I AM REFERRING TO THAT ARE AGIATA AND THE LEGEND OF THIS UTLATUQ, ORION'S BELT, IS IN REGARD TO FOUR BROTHERS. THE OLDEST BROTHER WAS THE FIRST ONE AND THE YOUNGEST BROTHER IS THE VERY LAST ONE AND THE OLDEST BROTHER HAD TOLD THE YOUNGEST BROTHER SAYING THAT THE POLAR BEAR IS RUNNING AWAY FROM ITS PAW, GO GET THE PAW. THE ONE THAT IS CALLED AGIATA CONSISTS OF FIVE STARS WHICH AREN'T THE BRIGHTEST ONES, AND THE BRIGHTEST ONE IS IN THE MIDDLE. THESE FIVE STARS ARE THE DOGS AND THE ONE INSIDE THE MIDDLE IS THE POLAR BEAR. BECAUSE OF THAT, THE WAY IT IS, THE UTLATUQ ARE THE ONES THAT ARE FOLLOWING THESE STARS, THESE ARE THE BROTHERS THAT ARE FOLLOWING THESE CLUSTERS OF STARS. THAT'S THE LEGEND OF THE STARS.

Q. IS THERE ANYMORE TO IT?

A. I DON'T REALLY KNOW THE WHOLE LEGEND OF THE STARS ITSELF, BUT FROM WHAT I REMEMBER FROM WHAT I KNOW, I HAVE JUST TOLD YOU.

Q. DO YOU KNOW IF EITHER OF THESE STARS WE ARE TALKING ABOUT WERE USED FOR NAVIGATION?

A. I DON'T REMEMBER ANYONE USING THESE AS A NAVIGATIONAL AID. BUT THE STARS THAT ARE RIGHT UP NORTH, THERE'S A GROUP OF STARS THAT ARE TOGETHER AND THERE'S ONE THAT IS THE BRIGHTEST AND IT'S TOWARDS THE NORTH, AND THAT'S WHAT THEY WERE USING. AND ALSO THE OTHER TWO STARS THAT GO UP IN THE EAST, THERE ARE TWO BRIGHT STARS UP IN THE EAST, THAT'S WHAT THEY WOULD USE TO NAVIGATE WITH AND ALSO ONE OF THE BRIGHTEST STARS IN THE WEST, WHICH THEY USED TO NAVIGATE WITH TOO.

Q. IS THERE ANY CHANCE OF US IDENTIFYING THESE STARS?

A. THE ONE IN THE EAST IS CALLED UBLUGIASUYUK. IT'S A BIG STAR IN THE EAST.

Q. SAY AGAIN WHAT IT MEANS?

A. UBLUGIASUYUK MEANS BIG STAR.

Q. AND IN ENGLISH IT IS?

A. I DON'T KNOW THE NAME OF THE ONE IN THE WEST. BUT THE ONE IN THE NORTH IS CALLED NUTUITUK. NUTUITUK MEANS IT NEVER MOVES, IT ALWAYS STAYS IN ONE PLACE.

Q. SO THAT MUST BE THE NORTH STAR.

A. HAS TO BE THE NORTH STAR.

I DON'T THE NAMES OF THE LITTLE DIPPER OR THE BIG DIPPER.

I HAVE HEARD ABOUT TUKTUJUQ, AMAROJUQ AND NANUJUQ, BUT I DON'T KNOW EXACTLY WHERE THE POSITIONS FOR AMAROJUQ AND NANUJUQ ARE. BUT I KNOW EXACTLY WHERE THE TUKTUJUQ IS. AND TUKTUJUQ MEANS A PLACE WHERE THE CARIBOU ARE. AMAROJUQ MEANS THE PLACE WHERE THE WOLVES ARE. NANUJUQ MEANS WHERE THE POLAR BEARS ARE.

Q. AND IT IS JUST THE WORD PLUS 'JUQ' ON THE END?

A. YES. AT THAT TIME WE DIDN'T HAVE NO COMPASS AT ALL WHATSOEVER, NO NAVIGATIONAL AID AND THE ONLY WAY THAT WE COULD NAVIGATE, OR OUR FOREFATHERS COULD NAVIGATE, WAS USING THE STARS, THE NUTUITUK AND THE ONE IN THE EAST, THE BRIGHTEST AND BIGGEST STAR, AND THE ONE IN THE WEST, THE BRIGHTEST AND BIGGEST STAR. THE ONE IN THE EAST IS CALLED UBLUGIASUYUK AND THESE TWO ARE ALWAYS FOLLOWING THE EAST AND THE WEST ALL THE TIME WHEN IT IS TURNING. THE NUTUITUK NEVER MOVES AT ALL. AND WE USE NUTUITUK, AS IN NORTH STAR, MEANS IT IS IN THE NORTH.

Q. TAKE FOR EXAMPLE THE STARS CALLED TUKTUJUQ, THE PLACE WHERE THERE ARE CARIBOU. WERE THOSE STARS ACTUALLY IN THE DIRECTION WHERE PEOPLE WENT TO HUNT FOR CARIBOU? OR DID THAT JUST MEAN IT LOOKED LIKE CARIBOU IN THE SKY? WHICH IS IT?

A. THE REASON THOSE STARS ARE NAMED TUKTUJUQ, BECAUSE IT LOOKS LIKE A CARIBOU WHEN YOU ARE LOOKING AT IT. AND AMAROJUQ IS CALLED LIKE THAT TOO BECAUSE IT LOOKS ALMOST LIKE A WOLF. AND NANUJUQ IS CALLED BECAUSE IT LOOKS LIKE A POLAR BEAR. IT'S THE WAY THEY LOOK.

I THINK THE ARIES IS THE ONE THAT THEY USE. THE NAME OF THE STAR IS VEGA, I THINK THAT IS WHAT THEY WERE USING TO NAVIGATE THE - TO USE AS A NAVIGATIONAL AID BEFORE THEY STARTED USING COMPASSES, BECAUSE THIS ORION, HYADES, AND PLEIADES ARE SORT OF COINCIDAL LINE TO ARIES. THE ONE THAT WE USED IN THE WESTERN HEMISPHERE WOULD BE WITH THE HORIZON, IS A VERY BRIGHT STAR AND IT'S A LINE TO THIS ORION, AND THE OTHER STARS. ALSO, IF YOU WANT TO FIND OUT MORE ABOUT THE NAMES OF THE

STARS, UKUSITOQ, SIVANIQTOQ AND ANGOTIAYUQ WERE ALSO TAUGHT ON THE STARS, SO THEY KNOW, THEY COULD SEE WELL AND THEY COULD TELL EXACTLY WHAT'S THE NAME OF THE STARS. AS THEIR ANCESTORS KNOW MORE ABOUT THESE STARS.

Q. I JUST WANT TO SAY, FELIX, HOW MUCH I APPRECIATE THE INFORMATION YOU'VE GIVEN ME AND THE PATIENCE YOU'VE SHOWN IN DEALING WITH ALL THESE QUESTIONS.

.OCTAVE SIVANIQTOQ

OCTAVE SIVANIQTOQ

REPULSE BAY

NOVEMBER 10, 1991

(INTERPRETER: STEPHEN KOPAK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 10TH OF NOVEMBER. I AM TALKING WITH OCTAVE SIVANIQTOQ. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

Q. PERHAPS YOU COULD START BY TELLING ME WHERE AND WHEN YOU WERE BORN?

A. I WAS BORN NEAR IGLOOLIK, CALLED AMITTOQ. 1924 I WAS BORN. I DO NOT KNOW EXACTLY WHICH MONTH OR DAY I WAS BORN IN. MY BIRTH CERTIFICATE SAYS JANUARY THE 1ST, BUT THAT IS COMPLETELY OFF. FROM WHAT I HEARD IN STORIES BEING TOLD ABOUT ME, I SUSPECT I WAS BORN EITHER END OF JULY OR BEGINNING OF AUGUST.

Q. WHAT SORT OF STORIES? WHAT WAS THE INFORMATION THAT TOLD YOU THAT IT MUST BE THAT TIME OF YEAR?

A. I WAS TOLD, AND HEARD FROM IGLOOLIK PEOPLE TOO, THAT THERE WAS A LOT OF MOSQUITOES AROUND, AND THE CARIBOU HAD JUST FINISHED SHEDDING THEIR HAIRS AND STARTED GROWING NEW ONES, SO I SUSPECT AROUND THE 1ST OF AUGUST.

Q. WERE YOUR PARENTS FROM THE IGLOOLIK AREA?

A. MY PARENTS STAYED IN IGLOOLIK FOR ABOUT TWO YEARS AND THEY MOVED TO REPULSE BAY FOR A WHILE AND THEN FROM REPULSE THEY MOVED DOWN TO WAGER BAY. MY PARENTS ARE FROM NETSILIK. BOTH MY FATHER AND MOTHER ARE FROM NETSILIK. I HEARD FROM AN OLD LADY CALLED KINIKULUK THAT MY DAD WAS BORN IN A PLACE CALLED SINIK AND MY MOTHER IN ILUIYUK, AROUND NETSILIK AREA. ILUIYUK MEANS - IF IT WAS NOT AN ISLAND, IN THE OLD DAYS, IT WAS CALLED ILUIYUK, BECAUSE IT LOOKS MORE SOLID THAN AN ISLAND. IT IS NOT AN ISLAND, IT IS A COMPLETE LAND.

Q. LIKE MAINLAND.

A. YES, THE MAINLAND. THE ORIGINAL SETS OF PEOPLE USED TO CALL THE KEEWATIN PEOPLE ILUIYUMIUT, BECAUSE THEY ARE ON MAINLAND.

WE ARE LOSING SOME OF OUR OWN LANGUAGE, LIKE AN ISLAND IS CALLED QIKITARYUK, OR BIG ISLAND, AND ILUIYUK IS THE MAINLAND.

- Q. DO YOU KNOW APPROXIMATELY HOW OLD YOU WERE WHEN YOUR FAMILY MOVED DOWN TO REPULSE BAY AREA?
- A. I DON'T REALLY REMEMBER, BUT I WAS EITHER ONE OR TWO YEARS OLD WHEN WE MOVED DOWN TO REPULSE FROM IGLOOLIK.
- Q. AND THEN WHAT ABOUT THE MOVE FROM REPULSE AREA DOWN TO WAGER BAY?
- A. WE STAYED ABOUT TWO YEARS NEAR IGLOOLIK AND BY THE TIME WE CAME TO REPULSE BAY, WE DID NOT STAY THERE VERY LONG, WE WENT RIGHT OUT AGAIN DOWN TO WAGER, AND AT THAT TIME I COULD START CRAWLING AROUND AND COULD PROBABLY START WALKING, WHEN WE WENT DOWN TO WAGER.
- Q. LET'S GET ALL THE NAMES OF THE PEOPLE IN THE FAMILY AT THAT TIME, STARTING WITH YOUR FATHER.
- A. I AM NOT REALLY SURE IF I AM RIGHT ABOUT MY AGE, YET, WHEN I WENT DOWN TO WAGER BAY, BUT THAT IS WHAT IS HEARD ABOUT MYSELF FROM MY PARENTS AND OTHER PEOPLE. MY FATHER WAS MANILAQ, AND MY MOTHER WAS NAVAK.
- Q. AND DID YOU HAVE ANY BROTHERS AND SISTERS AT THAT TIME?
- A. I WAS THE OLDEST. I WAS THE ONLY CHILD AT THAT TIME.
- Q. DO YOU KNOW HOW MANY OTHER FAMILIES THERE WERE IN WAGER BAY AROUND THE TIME THAT YOUR FAMILY ARRIVED THERE?
- A. I NEVER REALLY HEARD WHO WAS THERE WHEN WE FIRST WENT THERE, BUT AS I WAS GROWING UP I KNEW SOME PEOPLE NOW WHO ARE IN WAGER AND THEY ARE NOT ALL THAT TOO MANY. WHEN I START TO REMEMBER LATER ON IN LIFE.
- Q. DO YOU HAVE THE IMPRESSION THAT THE PEOPLE YOU DO REMEMBER AS A TEENAGER WERE ARRIVING AS YOU WERE GROWING UP. WHAT I AM TRYING TO GET AT IS WHETHER THEY WERE ALREADY THERE OR PEOPLE STARTED ARRIVING AS YOU GREW UP.
- A. I THINK THAT THEY WERE STAYING THERE WITH US BECAUSE WHEN WE WENT OUT TOGETHER ALL THE TIME, WE WERE ALWAYS STILL IN THE SAME AREA. WHENEVER WE GO CARIBOU HUNTING IN SUMMER, THAT'S WHEN WE GET TOGETHER AGAIN, AND THEN GO CARIBOU HUNTING IN SUMMER INLAND, AND THEN IN WINTER AND FALL I KNOW THAT WE GET TOGETHER AGAIN FOR SEAL HUNTING. WHEN I WAS GROWING UP, I WAS GROWING UP WITH ANOTHER BOY, TOO, AT THAT TIME, ANOTHER PERSON, AND HIS NAME IS TAPARTI, AND HE LIVES IN RANKIN. IF

YOU WANT ME TO, I COULD NAME ALL THE PEOPLE THAT LIVED IN THAT GENERAL AREA.

- Q. OKAY, LET'S DO IT.
- A. TAPARTI'S FATHER WAS SIQSAQ, AND HIS MOTHER WAS AMALUTITAQ. HE HAD SOME OLDER BROTHERS, TOO. THE OLDEST BROTHER WAS KREELAK, KAPIK AND OKPIK. THAT IS ALL I KNOW FROM THE OLDEST TO TAPARTI.
- Q. THESE WERE BROTHERS OF TAPARTI?
- A. YES. AND HE HAD A YOUNGER BROTHER AND TWO SISTERS.
- Q. DO YOU REMEMBER ANY OTHER FAMILIES BESIDES SIQSAQ'S?
- A. SORONIQ. THIS GUY'S SON IS VICTOR TUNGILIK, AND HE ALSO IS HERE, TOO. HIS WIFE WAS IRKIROUK.
- Q. IS VICTOR OLDER THAN YOU?
- A. WE ARE ALMOST THE SAME AGE. VICTOR IS JUST A LITTLE BIT YOUNGER.
- Q. ANY OTHER FAMILIES?
- A. HIS [VICTOR TUNGILIK'S] WIFE WAS IRKIROUK. HER REAL NAME IS IRKIROUK, BUT THEY USED TO PRONOUNCE IT IRKIROUKINYOQ, BECAUSE SHE IS SO SMALL. AND ALSO THERE WAS ANOTHER FAMILY THAT WAS THERE, IQUNGAYUK. THIS PERSON HAD AN OLDER SON AND TWO DAUGHTERS, TOO. IQUNGAYUK'S SON IS ROBERT TATTY AND ALSO, THERE WAS ANOTHER PERSON NAMED TAKAUGAQ.
- Q. CAN I GO BACK A MINUTE TO SORONIQ? ONE OF HIS SONS WAS VICTOR TUNGILIK, IS MARK TUNGILIK ANOTHER OF HIS SONS?
- A. NO.
- Q. THERE IS NO RELATIONSHIP? IT IS JUST COINCIDENCE THAT VICTOR IS NAMED TUNGILIK?
- A. YES. MARK TUNGILIK IS FROM NETSILIK AREA AND HE CAME DOWN TO WAGER BAY WHEN HE WAS A GROWN MAN, AT A LATER YEAR, SO THEY ARE NOT RELATED TO EACH OTHER. AND ALSO, SIUDLUQ IS ANOTHER MAN. I DON'T KNOW HOW MANY KIDS TAKAUGAQ HAD AND SIUDLUQ HAD [IQUNGAYUK, TAKAUGAQ AND SIUDLUQ ARE BROTHERS].
- Q. DO YOU REMEMBER ANY OTHER OF THE FAMILY MEN?
- A. THERE WAS ALSO, I DO NOT REMEMBER HOW MANY. PEOPLE THAT HAVE MOVED FROM THE OTHER OKKUSIKSALIK [NEAR BACK R.] TO THIS OKKUSIKSALIK [WAGER BAY]. MY PARENTS MOVED DOWN TO THIS

OKKUSIKSALIK HERE, AND I DON'T REMEMBER EXACTLY HOW MANY THERE WERE, BUT THERE WERE A WHOLE BUNCH OR GROUP THAT WENT DOWN BEFORE.

Q. BEFORE YOUR FAMILY DID?

A. WHEN WE WERE STILL LIVING THERE, THEY HAD MOVED DOWN TO WAGER BAY FROM THE OTHER OKKUSIKSALIK BECAUSE THERE WASN'T ENOUGH GAME TO SUPPORT THE GROUP, AND THEY MOVED DOWN TO WAGER BAY AND LIVED THERE.

Q. AFTER YOUR FAMILY WAS AT WAGER BAY?

A. YES. AFTER.

Q. ARE YOU ABLE TO SHOW ME ON THE MAP WHERE YOU AND MAYBE SOME OF THESE OTHER FAMILIES LIVED?

A. IN WINTERTIME, I AND MY PARENTS WERE AROUND THE MIDDLE OF THE BAY. THAT'S WHERE WE BASED OUR CAMP IN WINTER, BUT IN SUMMERTIME, WE WERE ALWAYS ON THE MOVE, MOVING AROUND THE BAY, CARIBOU HUNTING, EITHER TO GO INLAND, BUT ALWAYS CONSTANTLY ON THE MOVE, BUT IN WINTER WE MADE OUR BASE CAMP IN THE MIDDLE OF THE BAY. IN SPRINGTIME, MY GRANDPARENTS USED TO GO DOWN TO MASIVAK TO GO FISHING AND PIKSIMANIK LATER ON IN THE SPRING AND LATER STILL THEY WOULD GO TO QAURNAK.

Q. YOUR GRANDPARENTS?

A. MY FATHER'S MOTHER AND MY STEPGRANDFATHER.

Q. HAD THEY TRAVELLED FROM IGLOOLIK WITH YOU, AND WERE THEY PART OF THE ORIGINAL FAMILY MOVE FROM IGLOOLIK TO REPULSE TO WAGER?

A. YES, THEY WERE WITH US WHEN WE MOVED FROM IGLOOLIK DOWN TO THIS AREA. MY FATHER WAS JUST GOING WITH HIS PARENTS WHEN THEY WERE GOING AROUND.

Q. WOULD YOU SAY THESE OTHER FAMILIES THAT YOU NAMED, WERE THEY MOVING AROUND THE SAME KIND OF PLACES, BASICALLY USING ALL THIS PART [MAIN BODY] OF WAGER BAY?

A. YES, THEY WERE ALWAYS ON THE GO, TOO. THEY WERE NOT STATIONED IN ONE PLACE ALL THE TIME. THEY WERE ALWAYS ON THE MOVE TRYING TO FIND GAME, SO THEY WOULD GO AFTER FISH WHEN THE FISH WERE GOING UP THE RIVERS. IN WINTERTIME, THEY WOULD SEAL HUNT AROUND HERE ALL WINTER.

Q. AROUND HERE IS THE SORT OF OPENING OF BENNETT BAY?

A. NO, AT TIKIRAJUAQ RIGHT AROUND CLOSE TO IT, A LITTLE BIT SOUTH.

Q. A LITTLE BIT SOUTH OF THE RIVER?

A. YES. AND ALSO RIGHT NEAR TIKIRAJUAQ POINT IS DOWN HERE AND THAT IS WHERE THEY DO MOST OF THEIR SEAL HUNTING IN WINTER, AND ALSO RIGHT BESIDE THESE ISLANDS, SAVAGE ISLANDS [NUVUKLIQ], AND THEY WOULD GO DOWN TO THE FLOE EDGE TOO. FROM UP HERE DOWN TO HERE, THERE IS NO CURRENT AT ALL WITHIN THIS AREA, SO THEY ALWAYS HUNTED SEALS WITHIN THAT AREA AND THAT AREA WHERE I JUST POINTED DOWN TOWARDS THIS NARROW PLACE IS WHERE THE CURRENTS ARE STRONGEST.

NOT THE MOUTH, BUT RIGHT WHERE PIKSIMANIK RIVER COMES IN, THAT IS WHERE THEY WOULD DO THEIR FISHING, AND ALSO THAT IS WHERE THEY WOULD DO THEIR CARIBOU HUNTING IN SUMMER, GOING AFTER CARIBOU BY KAYAK, BUT I NEVER REALLY SAW THIS HAPPENING WHEN I WAS STILL LIVING IN WAGER BAY. I HEARD ABOUT PEOPLE TRYING TO CATCH CARIBOU WITH THEIR KAYAK IN THIS AREA BEFORE, BUT I NEVER REALLY SAW IT. THIS LAKE, CALLED NADLUARJUQ, THAT'S WHERE THEY KEPT THEIR KAYAKS SO THAT WHEN THE CARIBOU ARE CROSSING THAT LAKE THAT'S WHEN THEY HUNT THE CARIBOU THE MOST. THE FOUR PLACES I JUST MENTIONED, PIKSIMANIK, MASIVAK, QAURNAK AND ALSO KUUGARJUK, THOSE WERE THE MAJOR FISHING AREAS AT THAT TIME, BUT KUUGARJUK WAS THE ONLY PLACE THAT DIDN'T HAVE AS MANY FISH AS THE OTHERS. IN SUMMERTIME, WHEN THE FISH ARE GOING UPRIVER, QAURNAK IS THE PLACE WHERE A LOT OF FISH USED TO BE. QAMANAJUK RIVER AND TUSHYUYAK RIVER [REVERSING FALLS] - BUT THEY CAN'T PUT ANY FISH WEIR, BECAUSE THE RIVER IS TOO STRONG - SO THAT IS THE ONLY PLACE - I KNOW FOR SURE THAT THERE IS A LOT OF FISH, AND I WAS TOLD THAT THAT WAS THE ONLY PLACE WHERE THEY DIDN'T FISH TOO MUCH BECAUSE THEY COULDN'T PUT IN A FISH WEIR. I THINK THAT THAT RIVER [REVERSING FALLS] IS ALWAYS OPEN ALL THROUGH THE WINTER BECAUSE OF THE FLOW.

Q. WAS THIS PART OF WAGER BAY, THE FORD LAKE AREA, WHICH IS EVENTUALLY WHERE THE HUDSON'S BAY COMPANY PUT ITS POST, WAS THAT USED BY THE FAMILIES MOVING ALL AROUND DOWN HERE IN THE OPEN PART OF WAGER BAY BEFORE THE POST ARRIVED?

A. PROBABLY WHEN THE WHITE PEOPLE WERE THERE, BEFORE THAT I THINK THAT THEY USED THIS AREA, TOO, FOR HUNTING, BUT I KNOW WHEN I WAS THERE, THAT IS WHEN THE QABLUNAT WERE THERE AT THAT TIME. AT TIKIRAJUAQ, THE WHOLE WINTER AND THE WHOLE SPRING WE WERE USING HARPOONS TO CATCH SEAL. WHEN WE COULDN'T GET TOO MUCH BULLETS FOR OUR RIFLES, BUT I KNOW THAT FOR SURE, AND I HEARD STORIES, TOO, THAT WE WERE HUNTING SEALS WITH HARPOONS THE WHOLE WINTER AND THE WHOLE SPRING.

Q. SO, SEALS WERE PRINCIPALLY HUNTED WITH HARPOON? THE FISH WERE PRINCIPALLY CAUGHT BY A WEIR? IS THAT CORRECT?

A. YES. FISH SPEAR, TOO.

Q. KAKIVAK OR SPEAR?

A. AND ALSO, ONE PERSON COULD CATCH SO MANY SEALS JUST USING ONE BREATHING HOLE IN JUST A SHORT TIME, WITH HARPOON. THEY WERE NOT USING NETS AT THAT TIME, THEY WERE JUST USING KAKIVAK.

Q. AND THE WEIR?

A. YES.

Q. YOU MENTIONED WEIR BEFORE.

A. JUST WEIR AND KAKIVAK. WHAT WE DID WAS MAKE THE WEIR FIRST, SO THAT THE FISH WON'T ESCAPE AND THEN GO DOWN AND USE THE KAKIVAK. AND WE USED FISHING HOOKS, TOO, BUT NOT THESE MODERN TYPES. THE ONES WE HAD TO MAKE, MADE OUT OF BONE. WHEN I WAS STILL LIVING DOWN THERE, WE USED TO TAKE THE METAL HOOKS, OR A HOOK THAT WE HAPPENED TO GET FROM THE TRADING POST, BUT BEFORE THAT WE WERE USING PART OF THE SEAL BONE TO MAKE A HOOK OUT OF. IT IS PART OF THE HIP BONE - THERE IS A SMALL HIP BONE THAT LOOKS ALMOST LIKE A HOOK, AND WE WOULD JUST TAKE IT OUT WITHOUT BREAKING IT AND THAT IS WHAT WE WERE USING BEFORE. I ALSO EXPERIENCED THAT WE WERE NOT USING THESE TWINES, NOT THE ROPE TYPE, NOT THE NYLON TWINES, BUT WE USED THE CARIBOU SINEW AND WE BRAIDED THEM TOGETHER TO MAKE A LINE. ONCE THOSE CARIBOU SINEW ARE BRAIDED TOGETHER, THEY ARE NOT GOING TO SNAP, NO MATTER HOW HARD YOU TRY, COMPARED TO WHAT WE HAVE NOW. IT WILL STRETCH, STRETCH, STRETCH, BUT IT WON'T SNAP.

Q. WHEN YOU SAID, A FEW MINUTES AGO, THAT ONE PERSON AT ONE SEAL BREATHING HOLE COULD CATCH SO MANY SEALS, JUST WITH HIS HARPOON IN A SHORT TIME - COULD YOU PUT SOME NUMBERS ON THAT? LIKE, IN ONE DAY, HOW MANY SEALS WOULD IT BE REASONABLE TO THINK ABOUT CATCHING?

A. EACH BREATHING HOLE IS USUALLY DIFFERENT. IT DEPENDS ON WHICH ONE YOU GET TO. IF YOU HAPPEN TO SEE A LOT OF SEAL BUNCHED UP TOGETHER IN ONE BREATHING HOLE, AND IF YOU ARE CLOSE TO IT, YOU COULD CATCH TEN SEALS WITHIN HALF A DAY. IT ALL DEPENDS ON SEALS, TOO. THE HUNTERS THAT ARE HUNTING AS A GROUP, A PERSON COULD CATCH TEN SEALS FROM ONE BREATHING HOLE, AND THE PERSON NEXT TO HIM COULD CATCH MAYBE NOTHING, OR EVEN ONE, THE WHOLE DAY. SO IT ALL DEPENDS WHERE THE FAVOURITE SPOT IS FOR THE SEAL. THIS PERSON SAYS HE IS CATCHING A LOT OF SEALS, AND THIS PERSON IS CATCHING NOTHING, AND HE WISHES THAT THE SEALS WOULD COME HIS WAY INSTEAD, AND STILL NOTHING [LAUGHS]. I MYSELF HAVE SAID THAT BEFORE. ONE TIME I TOOK A LOT OF SEAL AND THE OTHER PEOPLE WERE NOT CATCHING ANYTHING AT ALL, OR HARDLY CATCHING ANYTHING, AND I WAS FEELING GOOD ABOUT MYSELF THAT I CAUGHT ALL THESE SEALS. IT DOES NOT APPLY ONLY TO SEALS, IT ALSO APPLIES TO FISH AND ALSO APPLIES TO FOXES. THERE ARE CERTAIN PEOPLE WHO CAN CATCH A LOT OF SEALS AND

CATCH A LOT OF FOXES AND A LOT OF FISH, AND THERE ARE PEOPLE WHO JUST CAN'T CATCH NOTHING AT ALL.

Q. WHAT ABOUT CARIBOU? HOW WERE YOU CATCHING CARIBOU IN THOSE EARLY DAYS?

A. WHEN I WAS GROWING UP, I STARTED GROWING UP WITH THE GUNS IN MY YOUNGER LIFE, BUT WHEN WE WENT CARIBOU HUNTING, THAT IS WHAT WE WERE USING AT THAT TIME. JUST USING GUNS, AND WE WOULD GO AS A GROUP CARIBOU HUNTING, BUT WE DIVIDED THE CARIBOU AMONGST OURSELVES, SEE WHO IS GOING TO CATCH HOW MANY, AND ALL THAT. WHAT WE WOULD DO WOULD BE TO CHOOSE A LEADER, WHERE HE WAS GOING TO TAKE US, FOR CARIBOU HUNTING. AND THERE WERE TIMES WHEN PEOPLE GO STRAIGHT TO A HERD OF CARIBOU, AND THIS OTHER PERSON WOULD GO AND SEE NOTHING THE WHOLE DAY. AT THAT TIME, I AM USING THIS FOR AN EXAMPLE, WHEN YOU ARE LOOKING AT MODERN LIFE RIGHT NOW, IT IS JUST THE SAME WITH QABLUNAT AND THE INUIT PEOPLE. THERE IS PEOPLE WITH A LOT OF MONEY, AND THERE IS PEOPLE WITH A LITTLE BIT OF MONEY, AND THERE IS PEOPLE WITH NO MONEY AT ALL, AND PEOPLE WITH A GOOD JOB, IN BETWEEN JOB AND NO JOB. AT THAT TIME, IT WAS PRETTY MUCH THE SAME, TOO, BECAUSE THERE WAS PEOPLE WITH A LOT OF FOOD, A LITTLE BIT OF FOOD AND NO FOOD AT ALL. SO THERE WERE THREE DIFFERENT TYPES OF GROUPS.

Q. TELL ME MORE, IF YOU CAN, ABOUT CHOOSING A LEADER FOR THE CARIBOU HUNT. WHY DID YOU HAVE TO HAVE A LEADER, AND HOW DID YOU CHOOSE HIM?

A. WE DIDN'T ACTUALLY CHOOSE A LEADER, BUT WE WOULD MAKE THE OLDEST PERSON A LEADER, WHETHER HE WAS GOING WITH US OR NOT. WHAT HE DOES IS HE PLANS IT BEFORE WE GO AND HE TELLS THAT THIS PERSON WILL GET SO MUCH AND THIS PERSON WILL GET SO MUCH AND THIS PERSON WILL GET SO MUCH, AND WE WOULD HAVE TO LISTEN TO THE OLDEST PERSON, WHEN HE SAID SOMETHING LIKE THAT. SO, WE RESPECTED OUR ELDERS A LOT MORE THAN WE DO NOW.

DURING A CARIBOU HUNT, WHAT WE WOULD DO IS THAT THIS PERSON WOULD BE TOLD TO GET JUST SO MANY CARIBOU AND THEN HE WOULD HAVE TO GET ONLY THAT MUCH CARIBOU, FROM THE ELDEST PERSON HE WOULD BE TOLD. AND THE NEXT PERSON WILL GET SO MANY AND THE NEXT PERSON WILL GET SO MANY. AND, FOR EXAMPLE, IF WE GO ON A POLAR BEAR HUNT, SAY IF THERE WAS ONLY THREE PEOPLE WHO WENT ON A POLAR BEAR HUNT, I WOULD BE TOLD TO GET ONLY ONE, AND THE FIRST PERSON WHO WOULD CATCH ONE WILL GET ONE, BUT I COULD CATCH TWO, THE ONLY TROUBLE IS THAT I CAN'T KEEP THE POLAR BEAR TO MYSELF, I WOULD HAVE TO GIVE IT TO THE OTHER PERSON, SO THAT IS WHAT WE WERE TOLD. THE OLDEST PERSON, EVEN IF HE IS NOT ON THE HUNT, HE WILL TELL US TO GET SO MUCH PER PERSON, AND THEN THAT IS WHAT WE WILL DO. WE HAVE NO CHOICE BUT TO LISTEN, ACTUALLY BECAUSE OUT OF RESPECT, WE WILL LISTEN TO OUR ELDERS.

WHAT WE USED TO DO IS THAT, FOR EXAMPLE, IF WE ARE TRYING TO STAY AT PIKSIMANIK DURING THE WHOLE SUMMER, INCLUDING THE FALL, JUST TO CATCH FISH, BUT PEOPLE KNEW, AND HAD A GUT FEELING, THAT IF THERE IS NOT GOING TO BE ENOUGH FISH IN THAT AREA, IN PIKSIMANIK, WHAT WE WOULD DO IS WE WOULD MOVE TO THIS OTHER RIVER AND STAY THERE THE WHOLE SUMMER AND LEAVE THAT PLACE.

Q. IN THE SUMMERTIME, HOW WOULD YOU MAKE THAT MOVE? HOW WOULD YOU TRAVEL?

A. IN SUMMER, IF WE DON'T HAVE ANY BOAT, WHAT WE WOULD DO IS THAT WE WOULD WALK ACROSS THE LAND. WE USED OUR HUSKIES TO CARRY. WE WOULD SPEND NIGHTS ON THE WAY, BUT WE WOULD TRY TO GET THERE. IF THE GAME IS VERY SCARCE AROUND THIS AREA [NORTH SIDE OF WAGER BAY] AND WE COULD NOT GO ACROSS BECAUSE WE DON'T HAVE A BOAT AT ALL, WE HAVE NO CHOICE BUT TO STAY IN THIS AREA AND TRY TO SURVIVE. IF A PERSON IS STUCK OUT THERE AND THERE IS NO BOATS AROUND, NO CANOES, THEN THEY USUALLY ENDED UP SPENDING THE WHOLE SUMMER ON THE OTHER SIDE. THE REASON BEING THAT THEY CAN'T CROSS THE RIVER [REVERSING FALLS].

Q. IF THEY ARE ON THE NORTH SHORE, THEY CAN'T GET TO THE SOUTH SHORE?

A. YES.

Q. DO YOU REMEMBER, IN THE TIMES WHEN YOU DID HAVE A BOAT, WHAT KIND OF BOATS WERE BEING USED?

A. THE BOAT WE WERE USING AT THAT TIME WAS THOSE WHALERS' BOAT. THE ONE THAT HAD TO USE A SAIL AND OARS ONLY.

Q. BEFORE, WHEN YOU TALKED ABOUT CARIBOU HUNTING IN NADLUARJUQ, YOU SAID THAT YOU REMEMBERED THE PEOPLE USING KAYAKS TO HUNT CARIBOU THERE. WERE THEY USING KAYAKS AND RIFLES AT THE SAME TIME?

A. I DIDN'T CATCH THOSE PEOPLE WHO WERE HUNTING THERE, BUT I HEARD ABOUT THEM. THIS WAS IN A DIFFERENT GENERATION. THE PEOPLE WHO HUNTED THERE FOR CARIBOU USED BOW AND ARROWS ONLY AND KAYAK. AT THAT TIME, IT WAS JUST AT A TIME WHEN I WAS GROWING UP OR JUST WHEN I WAS JUST BORN, THAT'S WHEN THEY STARTED USING RIFLES, AND JUST BEFORE THAT, THEY WERE USING BOW AND ARROWS ONLY. WHEN I WAS GROWING UP, I WAS GROWING UP WITH RIFLES AND BOATS, THE WHALER BOATS. JUST WHEN WE WERE JUST CHANGING. I JUST MISSED IT BY SO MANY YEARS, THE PEOPLE WHO WERE HUNTING WITH KAYAK AND BOW AND ARROW. SO IT HAPPENED PRETTY QUICKLY.

AND THE OTHER REASON WHY I MENTIONED THAT IS BECAUSE I WAS TOLD BY MY PARENTS AND I WAS TAUGHT HOW TO HUNT THIS WAY, TOO,

IN CASE I EVER RAN OUT OF BULLETS, EVEN WHEN WE DIDN'T RUN OUT OF BULLETS. THERE IS ANOTHER WAY OF SURVIVING, INSTEAD OF JUST DEPENDING ON RIFLES. LIKE WHAT I WAS TALKING ABOUT, THE SEAL HUNTING, AT THE BREATHING HOLES, WE ARE STILL DOING IT UP TO NOW. THAT IS HOW MUCH I REMEMBER UP TO NOW.

WE USED TO LIVE AROUND THIS AREA, TOO, BUT THERE IS NO NAME, AND THEY HAVE A NAME FOR THOSE ISLANDS, TOO, WHERE I WAS STAYING AT.

Q. THE SAVAGE ISLANDS?

A. YES. THAT ISLAND IS IBJURITUK, THE SMALL ISLAND [NORTHERN MOST OF SAVAGE ISLANDS], BECAUSE OF THE SOIL AND WHERE THE GRASS GREW THE MOST. THAT'S WHY IT IS CALLED IBJURITUK. KRIKITASUJUQ [MIDDLE OF SAVAGE ISLANDS] MEANS BIGGEST ISLAND. THIS PLACE IS CALLED IRIPTAQTUQ, WHICH MEANS CLEAN. IT IS A CLEAN SPOT OF THE WHOLE AREA, THAT'S WHY IT IS CALLED IRIPTAQTUQ. IRIPIYUQ MEANS CLEAN.

Q. I DON'T UNDERSTAND WHY IT WAS CLEANER THAN ANY OTHER PLACE?

A. THE REASON WHY IT IS CALLED IRIPTAQTUQ IS BECAUSE THERE IS NO HILLS AND IF YOU CLIMB THIS WAY, YOU WILL NOTICE THAT THERE IS THAT WHITE SPOT THERE. IT SEEMS LIKE IT IS REALLY CLEAN, EVEN FROM A DISTANCE. THAT'S WHY THEY CALL IT THE CLEAN AREA. IF YOU ARE LOOKING AT IT FROM INLAND OUTWARDS, ON TOP OF A HILL, YOU WILL SEE THAT IT IS WHITE, AND IT LOOKS SO CLEAN, AND THAT IS WHY THEY CALL IT IRIPTAQTUQ.

THIS ONE IS CALLED UTTUYASUAQ. [ABOUT TEN KILOMETERS WEST OF IRIPTAQTUQ] IT IS A VERY DEEP CLIFF, A VALLEY TYPE. THE NAME MEANS IT LOOKS LIKE A VAGINA.

THIS AREA HERE IS KINGARSUAQ. THOSE ARE THE HIGHEST HILLS OF THE WHOLE AREA. SOMEWHERE ALONG THIS SHORE, TOO, I AM NOT SURE EXACTLY WHERE, I THINK SOMEWHERE AROUND THERE, THERE IS A SMALL RIVER AND IT IS CALLED KIIRQVIK.

THIS PLACE IS AKLUNGIQTARVIK. THAT IS WHERE TWO BIG STONES THAT WERE PUT TOGETHER, SIDE BY SIDE, AND THEY PUT A ROPE THERE AND THEY USED TO . . . [DEMONSTRATES]

Q. LATER ON, I HAVE SOME PICTURES, AND MAYBE IT IS THE THING YOU ARE TALKING ABOUT. DO YOU REMEMBER EXACTLY WHERE THAT IS?

A. NO.

Q. SOMEBODY TOLD ME THIS PLACE HERE WAS CALLED QAKIAQ?

A. SOMEPLACE AROUND HERE, I AM NOT REALLY SURE WHERE. I THINK IT IS AT THAT LITTLE POINT, THERE.

THIS POINT IS CALLED TIKIRAJUARALAQ. IT IS SMALLER, AND THIS IS TIKIRAJUAQ, MEANS BIGGER.

THOSE ARE THE MAJOR HUNTING GROUNDS THAT I AM AWARE OF AND HAVE HEARD OF IN THAT AREA.

Q. IN YOUR VERY EARLIEST MEMORIES, WHAT TYPE OF DWELLINGS WERE YOUR FAMILY USING?

A. IN WINTERTIME, WE USED IGLOOS ONLY. I REMEMBER THAT WHEN MY FATHER WAS STILL ALIVE WE WERE USING CANVAS, BUT WHEN MY FATHER DIED AND I HAD A STEPFATHER, WE WERE NOT LIVING AS GOOD AS BEFORE, SO MY MOTHER USED TO MAKE SEALSKIN TENTS.

Q. WHAT ABOUT QARMUT? THE SOD HOUSES?

A. WHEN WE WERE IN WAGER BAY AREA, WE NEVER USED QARMUT, BUT WHEN WE MOVED HERE, THAT'S WHEN WE STARTED USING QARMUT. PROBABLY THE REASON WHY WE DIDN'T USE QARMUT IS BECAUSE AS SOON AS THE ICE FORMED, WE STARTED MOVING AROUND IN WINTER. WE WERE ALWAYS ON THE GO, ALL THE TIME.

Q. SOME OF THE PEOPLE WHO LIVED THERE MUCH LATER, IN THE 1950'S, DID USE QARMUT. THEY HAVE TOLD ME THAT, AND I HAVE SEEN TWO OR THREE QARMUT AROUND PIKSIMANIK. I AM INTERESTED TO KNOW IF YOU REMEMBER SEEING ANY OLD - BECAUSE THE STONE STRUCTURE LASTS FOREVER - DO YOU REMEMBER SEEING ANY WHEN YOU WERE A YOUNG MAN, OR HAD THEY NOT BEEN USED IN EARLIER DAYS AT WAGER BAY?

A. NO, THERE WAS NONE, BUT THE PEOPLE FROM REPULSE AND ALSO IGLOOLIK, THESE TWO GROUPS WERE USING QARMUT, BECAUSE THERE WAS MORE OF A BASE HERE AND THE PEOPLE DOWN THERE HAD MOVED AROUND MORE THAN STAYING IN ONE PLACE. THAT IS WHY THERE IS NO QARMUT AT ALL.

THESE QARMUT HERE THAT ARE NEARBY REPULSE, THEY ARE ABOUT TWO KILOMETERS FROM HERE. I HAVE HEARD LEGENDS ABOUT THESE QARMUT, TOO, THAT'S HOW OLD THESE QARMUTS ARE. THESE SOD HOUSES, OR QARMUT HERE, ARE THE MODERN ONES, AND THERE ARE STILL ONES THAT ARE BURIED UNDER THERE THAT I HAVE HEARD STORIES ABOUT, SO THERE ARE TWO QARMUT ON TOP OF EACH OTHER. THE BOTTOM IS PROBABLY , THESE ONES HERE ARE CALLED THE THULE, AND IF I AM CORRECT THE BOTTOM PART COULD BE THE DORSET PEOPLE. SO THERE IS ANOTHER QARMUT RIGHT UNDERNEATH THOSE.

I NEVER SAW ONE WHILE I WAS THERE [WAGER BAY], EVEN WHEN WE WERE MOVING AROUND, I NEVER SAW ONE. AFTER I GOT TO BE AN ADULT, THAT IS WHEN THEY ACTUALLY STARTED BUILDING THE QARMUT IN PIKSIMANIK, NOT BEFORE.

- Q. VERY INTERESTING. CAN YOU TELL ME ANY STORIES ABOUT THE ARRIVAL OF QABLUNAT IN WAGER BAY?
- A. I NEVER REALLY HEARD STORIES ABOUT THE QABLUNAT WHEN THEY FIRST MOVED THERE, BUT PEOPLE LIKE IQUNGAYUK THAT ACTUALLY GREW UP IN THAT AREA WHEN THE QABLUNAT JUST MOVED IN THERE. THEY WERE WITHIN THAT AREA ALL THE TIME.
- Q. THAT AREA MEANING UP AT TUSHYUYAK?
- A. YES. BOTH WAGER BAY AND REPULSE BAY WERE VISITED BY ... OR THE FIRST QABLUNAT CAME IN, IT WAS AROUND THE EARLY '20'S I THINK. I AM REFERRING TO SIMEONI NATSECK'S GRANDMOTHER - WHEN SHE WAS IN HER YOUNG LIFE, THAT IS WHEN THE QABLUNAT STARTED COMING. WHEN THE WHALERS WERE HERE, AT THAT TIME REPULSE DIDN'T HAVE ANY HOUSES AT ALL. THE FIRST TIME THERE WAS HOUSES DOWN IN MATTOK AND THEN THEY MOVED FROM MATTOK TO HERE, AND THEY STARTED BUILDING THE HOUSES.
- Q. OH, THAT IS NOT IN WAGER BAY. THAT IS THIS PLACE . . . WHAT ABOUT THE HUDSON'S BAY POST BUILDINGS IN TUSHYUYAK? HAVE YOU HEARD ANY STORIES ABOUT WHEN THEY WERE BUILT?
- A. NO.
- Q. OKAY, WHEN YOU WERE A YOUNG PERSON, DID YOUR FAMILY EVER GO TO THE TRADING POST THERE?
- A. MY PARENTS WOULD TRADE WITH TRADERS THERE WHEN THEY WERE STILL IN TUSHYUYAK, BUT I GREW UP THERE AND BY THE TIME I WAS AN ADULT, THE TRADERS HAD MOVED OUT AND A PERSON NAMED IQUNGAYUK HAD TAKEN OVER THE TRADING POST. HE WROTE EVERYTHING DOWN IN INUKTITUT, AND ALL THE RECORDS WERE WRITTEN IN INUKTITUT WHEN HE WAS A TRADER. HIS DAUGHTER KNOWS PRETTY WELL OF HER FATHER WHEN SHE WAS AT THE TRADING POST IN WAGER BAY, AND HIS DAUGHTER IS FROM CORAL HARBOUR, WHO IS LIVING NOW.
- Q. MRS. MIKITOK BRUCE?
- A. YES, MRS. BRUCE. AND, SHE USED TO RECORD THE RECORDS FOR HIM, TOO, AT A LATER YEAR. ROBERT TATTY, I FIGURE WAS BORN IN TUSHYUYAK, I KNOW ROBERT WAS BORN IN TUSHYUYAK, BUT WHETHER HE WAS BORN AT THE TRADING POST OR NOT, I AM NOT SURE, BUT I SUSPECT THAT ROBERT WAS BORN THERE, AND HE WAS ACTUALLY RAISED AROUND THE TRADING AREA. BY THE TIME HE LEFT WAGER BAY, HE HAD A WIFE.
- Q. WHO?
- A. ROBERT. ROBERT TATTY, IF YOU SEE HIM, HE IS GOING TO LOOK VERY OLD. HE LOOKS LIKE A VERY, VERY OLD PERSON, BUT HE IS ACTUALLY YOUNGER THAN ME.

- Q. NOW, DID ANY OF THESE OTHER FAMILIES SPEND MUCH TIME, OR LIVE UP AT THE TRADING POST?
- A. ALSO, THERE IS ONE MORE PERSON NAMED IPKANAK THAT WAS IN WAGER BAY. I FORGOT TO MENTION THAT. THOSE THREE PEOPLE I JUST MENTIONED, IQUNGAYUK, IPKANAK, TAKAUGAQ AND SIUDLUQ ARE BROTHERS.
- Q. ALL FOUR OF THEM ARE BROTHERS?
- A. ALL FOUR OF THEM, BUT SIUDLUQ IS THE STEPBROTHER OF THESE OTHER THREE, AND THEY ALL MOVED, ONCE THEY HEARD THAT THERE IS A TRADING POST THERE, THEY ALL MOVED THERE. THEY WERE WITHIN THE BAY, BUT AS SOON AS THEY HEARD THERE WAS GOING TO BE A TRADING POST, THEY ALL MOVED TO TUSHYUYAK. THIS GUY HERE, SIQSAQ, STAYED, HE DIDN'T MOVE TO TUSHYUYAK. HE STAYED WITHIN THE BAY. BEFORE THEY LIVED DOWN IN WAGER BAY, ALL THESE PEOPLE WERE FROM NETSILIK AREA, AND THEY ALL MOVED DOWN TO WAGER. MY PARENTS AND MY GRANDPARENTS AND ALSO SIQSAQ ARE FROM THE NETSILIK, BUT IQUNGAYUK, TAKAUGAQ, AND SIUDLUQ ARE FROM THE REPULSE BAY AREA.
- Q. AND WHAT ABOUT SORONIQ?
- A. HE IS ALSO FROM NETSILIK.
- Q. AND HE ALSO STAYED OUT IN THE MAIN PART OF THE BAY? IS THAT CORRECT?
- A. HE USED TO GO TO THE TRADING POST, BUT HE WAS NOT BASED THERE, HE WAS WITHIN THE AREA, BUT HE IS FROM NETSILIK AND HE HAD MOVED TO IGLOOLIK WITH US AND WHEN WE MOVED OUT OF THERE, HE MOVED AT A LATER DATE AND JUST FOLLOWED US RIGHT DOWN TO WAGER.
- Q. CAN YOU REMEMBER ANY STORIES THAT YOUR FATHER MAYBE TOLD YOU - AND THIS WOULD BE REALLY, REALLY, VALUABLE - ABOUT A TRIP OR A VISIT TO THE POST WHILE THERE WERE STILL QABLUNAT THERE.
- A. MY FATHER NEVER TOLD ME STORIES ABOUT GOING TO THE TRADING POST, BUT I WAS WITH MY FATHER AND MY MOTHER TWICE ON THE TRIP BEFORE HE PASSED AWAY, TO THE TRADING POST. I CAN'T REALLY REMEMBER THESE TRIPS, BUT I REMEMBER THEM A LITTLE BIT. THE ONLY TIME I ACTUALLY STARTED REMEMBERING, WHEN I WAS IN MY EARLY AGE WHEN MY FATHER PASSED AWAY.
- Q. HOW OLD APPROXIMATELY WERE YOU WHEN YOUR FATHER PASSED AWAY?
- A. AT THAT TIME, WE WERE NOT REALLY THINKING ABOUT AGE, SO I SUSPECT I WAS AROUND FOUR OR FIVE YEARS OLD WHEN MY FATHER PASSED AWAY.

- Q. WELL, IS THERE ANYTHING YOU CAN REMEMBER ABOUT A VISIT TO THE TRADING POST?
- A. I DON'T REMEMBER GOING WHEN WE WENT TO THE TRADING POST, I REMEMBER ONE PERSON, A VERY BIG PERSON, AND I FIGURED HE WAS A QABLUNAQ, AND THEN I WAS SCARED OF HIM, AND THIS PERSON HAD A VERY BIG NOSE. MY FATHER WAS SITTING AT HIS SIDE. AND ALSO, I JUST REMEMBERED A PERSON NAMED ANGANGRA.
- Q. ANOTHER FAMILY?
- A. YES, ANOTHER FAMILY. THAT PERSON HAD TWO NAMES - TWO PRONUNCIATIONS - ANGANGRA, AND THE OTHER NAME HE USED IS IKUMAQ.
- THE PEOPLE KAMUKA, QIMALIAJUQ, AND IGLUNALIQ - THEY MOVED DOWN TO WAGER BAY AFTER THEY WERE IN THEIR ADULTHOODS AND THEN THEY MOVED OUT OF THERE. QIMALIAJUQ WENT DOWN TO KEEWATIN AREA, TO RANKIN AREA, AND THE OTHER TWO MOVED BACK TO THEIR HOME BASE. THE OTHER PERSON, IGLUNALIQ, MOVED BACK BACK TO THE OTHER OKKUSIKSALIK AREA NEAR SPENCE BAY. THE PERSON CALLED KAMUKA STAYED IN WAGER BAY ALMOST ALL HIS LIFE. HE WENT THERE IN HIS EARLY ADULTHOOD AND STAYED THERE UNTIL HE WAS VERY OLD AND THEN HE MOVED BACK TO THE OTHER OKKUSIKSALIK BESIDE SPENCE BAY AND SHORTLY AFTER THAT HE PASSED AWAY.
- Q. HAVE WE EXHAUSTED ANY POSSIBILITY OF GETTING ANY STORY OR INFORMATION ABOUT THE POST? THE POST WAS IN OPERATION UNDER QABLUNAT UNTIL YOU WERE ABOUT NINE YEARS OLD, AND THEN UNTIL YOU WERE INTO YOUR TWENTIES WITH IQUNGAYUK, SO IT SEEMS THAT THERE MIGHT BE SOME INTERACTION.
- A. IQUNGAYUK SPENT A LONG TIME AS THE POST MANAGER AND THEY WERE SENDING HIM SUPPLIES BEFORE, BUT THEY STOPPED SENDING HIM SUPPLIES. SO WHAT HE DID WAS HE BOUGHT A PETERHEAD [BOAT] AND THEN WOULD GO DOWN TO CHESTERFIELD TO GET SUPPLIES, AND SINCE THAT TAKES TOO LONG, HE STARTED GOING TO REPULSE TO GET SUPPLIES AND HE WAS DOING THIS A LONG TIME, AND THE PETERHEAD'S MOTOR WASN'T RUNNING WELL AT A LATER YEAR AND THAT IS WHEN HE STOPPED ALTOGETHER, AND BECAUSE THERE WAS HARDLY ANY FOXES AROUND, SO HE JUST STOPPED ALTOGETHER.
- Q. WHEN HE WAS STILL OPERATING, WERE YOU TRADING FOXES AT THE POST?
- A. WHEN I WAS IN MY YOUNG ADULTHOOD I USED TO TRADE WITH IQUNGAYUK, AND JUST WHEN I WAS IN MY HARD TIME, AT A LATER YEAR, WE MOVED TO REPULSE. PROBABLY BECAUSE HE WAS INEXPERIENCED, IQUNGAYUK AT THAT TIME HAD THE SAME PRICES FOR ALL THE FOXES, WHETHER IT WAS A BAD FOX OR A GOOD FOX, THEY WERE ALL THE SAME PRICE. IN WINTER TIME HE COULDN'T TELL WHETHER THE PRICES HAD GONE UP OR THE PRICES HAD GONE DOWN.

THE ONLY TIME WHEN HE ACTUALLY KNEW THE PRICE IS WHEN HE WENT TO GO GET THE SUPPLIES IN SUMMER, AND AFTER HE GOT THE SUPPLIES FROM REPULSE OR CHESTER HE WAS TOLD, THIS IS THE PRICE OF THE FOX SKIN, AND THEN HE WOULD BE USING THE SAME PRICE THROUGH THE WHOLE WINTER. I ALSO REMEMBER THAT THIS ONE WINTER THE MANAGER FROM HERE HAD GONE DOWN TO TUSHYUYAK TO NOTIFY IQUNGAYUK ABOUT PRICES OF THE FOXES OR PRICES OF THE GOODS, WHETHER IT HAD GONE UP OR GONE DOWN. I AM NOT SURE WHICH ONE, BUT I KNOW THIS MANAGER CAME DOWN TO VISIT IQUNGAYUK TO TELL HIM ABOUT THE PRICES. AND HE WAS WITH A PERSON, KAGUTAQ, WHEN THEY WENT FROM HERE [REPULSE BAY] DOWN TO TUSHYUYAK.

- Q. DID YOU ALSO TRADE IN REPULSE, OR WAS ALL YOUR TRADE WITH THE POST AT WAGER?
- A. THE PEOPLE FROM WAGER BAY AREA DID THEIR TRADING MOSTLY AT TUSHYUYAK, BUT THEY USED TO GO UP TO REPULSE AT VERY ODD TIMES IF WE NEEDED SOMETHING THAT WAS NOT AT TUSHYUYAK, BUT WE DID OUR TRADING WITH IQUNGAYUK MOST OF THE TIME. THEY USED TO BRING MAIL BY DOG TEAM FROM CHESTERFIELD TO REPULSE, AND TUSHYUYAK, BEING SO FAR INLAND, THERE WAS HARDLY ANY DOG FOOD ON THE WAY, SO THEY JUST STOPPED AT NUVUKLIQ, AND CONTINUED ON TO REPULSE, SO ALL THE MAIL WOULD GO TO REPULSE FROM CHESTERFIELD, INSTEAD OF STOPPING AT TUSHYUYAK.
- Q. SO ARE YOU SAYING . . . DOES THAT MEAN THAT MAIL THAT WAS GOING TO THE POST AT TUSHYUYAK WOULD BE GIVEN TO A FAMILY THAT WAS STAYING AT NUVUKLIQ AND THEN THEY WOULD PASS IT ON, IS THAT WHAT YOU MEAN?
- A. IT PROBABLY HAPPENED, BUT I NEVER HEARD OF ANYTHING LIKE THAT.
- Q. DID YOU LIVE IN WAGER BAY AREA ALL THE TIME UNTIL YOU MOVED TO THE SETTLEMENT WHEN THE SETTLEMENT WAS ESTABLISHED?
- A. I DON'T REMEMBER. WHEN MY FATHER PASSED AWAY, WE MOVED DOWN TO CHESTERFIELD, BUT I DON'T REMEMBER HOW LONG IT WAS. IT SEEMS LIKE IT WAS A VERY LONG TIME THAT I WAS IN CHESTER, BUT WE WENT DOWN USING A DOG TEAM AND CAME BACK TO WAGER BAY USING THE SAME DOG TEAM, SO I FIGURE IT MUST HAVE BEEN A YEAR OR TWO, BUT I AM NOT SURE. BUT IT SEEMED TO BE A VERY LONG TIME FOR ME. I THINK I WAS THERE A LONG TIME, BUT I REALIZED THAT IT WAS NOT ALL THAT TOO LONG.
- Q. AFTER THAT, THEN, DID YOU STAY IN WAGER?
- A. AFTER I HAD MOVED DOWN TO CHESTER AND THEN WE MOVED BACK TO WAGER BAY, WE SPENT TWO YEARS IN WAGER AND THEN FINALLY MOVED TO REPULSE.

- Q. AND YOU DIDN'T GO BACK TO WAGER AGAIN? OR DID YOU GO BACK DOWN TO WAGER?
- A. AFTER WE MOVED HERE, I WENT BACK TO WAGER BAY BEFORE I GOT MARRIED, THAT WAS IN MY YOUNG ADULT LIFE. SO I WAS THERE FOR ABOUT THREE YEARS IN WAGER BAY.
- Q. WHEN YOU GOT MARRIED?
- A. NO, JUST BEFORE I GOT MARRIED. I WAS DOWN IN WAGER BAY FOR ABOUT THREE YEARS JUST BEFORE I GOT MARRIED.
- Q. AND WAS IQUNGAYUK STILL OPERATING THE TRADING POST THEN?
- A. THE TRADING POST WAS GONE AT THAT TIME WHEN I MOVED BACK, SO WE HAD TO DO OUR TRADING HERE. LATER ON, WHEN I GOT MARRIED, I AND MY WIFE WENT DOWN TO WAGER BAY, BUT IT WAS JUST FOR ONE WINTER AND ONE SUMMER, AND THEN WE MOVED BACK HERE FOR GOOD. I KNOW TWO PEOPLE WHO HAVE LIVED IN WAGER BAY MOST OF THEIR LIFE, ROBERT TATTY AND HIS SISTER, TUINUQ. THOSE ARE THE ONLY TWO OLDER PEOPLE WHO HAVE LIVED THERE.
- Q. HAVE YOU EVER HEARD ANY STORIES ABOUT THE WHALERS AND WHALING SHIPS BEING IN WAGER BAY?
- A. I HAVEN'T HEARD OF ANY WHALERS BEING BASED IN WAGER BAY AT ALL, AND WHILE I WAS THERE NOBODY EVEN MENTIONED THE WHITE WHALES WHILE WE WERE THERE AND I NEVER SAW ANY WHALES, BUT BEFORE THAT, AT AN EARLIER GENERATION, I HEARD STORIES THAT THERE WAS SOME BOWHEAD WHALES IN WAGER. THE ONLY ONES THAT I HEARD OF WERE DOWN AT QATITALIK [CAPE FULLERTON].
- THEY USED TO HAVE A TRADING POST THERE, AND THAT IS WHERE THE MAJOR WHALING STATION WAS. AND ALSO, BEFORE THERE WAS A TRADING POST HERE [REPULSE], THERE WAS A COUPLE OF WHALERS WINTERED IN THE HARBOUR ISLANDS AND THAT IS WHERE THEY GET THE BOATS AND THE RIFLES FROM. THAT IS WHERE THEY WERE TRADING THEIR GOODS WITH BEFORE THE TRADING POST CAME.
- Q. YOU MENTIONED BEFORE THAT YOU WERE TRADING FOX SKINS. WAS THERE ANYTHING ELSE THAT WAS TRADED, OR THAT YOU HAD FOR TRADE?
- A. THE ONES THAT WE TRADED WITH DOWN THERE WAS JUST FOXES. NO POLAR BEARS, NO SEAL SKIN. I NEVER TRADED WITH THOSE. IF A PERSON CAUGHT A POLAR BEAR, THAT PERSON KEEPS THE SKIN. FOR EXAMPLE, THAT PERSON, IF HE CAUGHT A POLAR BEAR, THEN HE KEEPS IT.
- Q. WHEN DID SEAL SKIN TRADE START?

A. IT IS JUST RECENTLY, AS A MATTER OF FACT, IT WAS ABOUT 1954, THAT'S WHEN THEY ACTUALLY STARTED TRADING WITH SEAL SKINS.

WHEN I WAS IN WAGER BAY, WE NEVER TRADED WITH SKINS, SEAL SKINS, AT ALL. IT WAS ONLY FOXES, AND WOLVES. SO, IT'S JUST RECENTLY, MAYBE EVEN LATER THAN 1954, THAT THEY ACTUALLY START TRADING SEAL SKIN.

Q. IN YOUR EARLY MEMORY OF THE TRADING POST AT TUSHYUYAK, DID IT LOOK THE SAME AS IN THAT PICTURE?

A. THAT'S WHERE THE QABLUNAQ TRADER WAS STAYING, HERE, THAT IS THE RESIDENCE. THAT, WHEN THE TRADER WAS STILL HERE, THAT'S WHAT THEY WERE USING AS A WAREHOUSE AND A WORKSHOP, BUT WHEN THE TRADERS MOVED OUT OF THERE, IQUNGAYUK WAS STAYING AT THAT HOUSE NOW. AND THAT IS THE TRADING POST [THE STORE].

Q. AND WHEN YOU WENT TO VISIT THERE, WHERE WOULD YOU STAY? WOULD YOU STAY OVERNIGHT, OR HOW LONG WOULD STAY?

A. WHEN IQUNGAYUK TOOK OVER, THAT'S WHERE WE WERE STAYING AT WHEN WE WERE TRADING, EVEN FROM CHESTER. WHEN WE WENT UP, WE STILL DID THE TRADING IN WAGER BAY INSTEAD OF CHESTER. WE WERE STAYING AT IQUNGAYUK'S. AFTER CHESTERFIELD, WHEN WE MOVED BACK. IN SUMMERTIME, WE USED TO GO THERE A LOT OF TIMES, BUT I JUST REMEMBER THESE TWO TIMES WE WENT THERE BECAUSE I WAS SO SCARED, THAT'S HOW I REMEMBER THEM.

Q. YOU WERE SCARED OF THIS INUK FROM BAKER LAKE AREA WITH THE BIG NOSE?

A. YES, THAT ONE. THE OTHER THING I REMEMBER, THE FIRST TRIP I WENT THERE, I REMEMBER THAT (NOT THE FIRST TRIP, BUT WHEN THE QABLUNAT WERE STILL THERE, IQUNGAYUK HAD A LITTLE HOUSE BEHIND THE WAREHOUSE. JUST BEHIND, A SMALL HOUSE, AND THAT IS WHERE I WAS STAYING.) WE WENT THERE IN SUMMERTIME JUST WHEN THE SUPPLY SHIP WAS COMING IN, AND I REMEMBER THE SUPPLY SHIP GOING IN THERE AND IT WAS VERY BIG, WITH A LOT OF SMOKE COMING OUT. WE WERE ALL WAITING AT TIKIRAJUAQ.

Q. WHO WAS?

A. THERE WAS A SMALL HOUSE AT TIKIRAJUAQ, SOMEWHERE HERE, AND THERE WAS A WHOLE BUNCH OF PEOPLE THERE, WAITING FOR THE SUPPLY SHIP TO COME IN. PROBABLY ALL THE PEOPLE THAT WERE. . . . I WASN'T REALLY THINKING ABOUT THE OTHER PEOPLE WHEN THEY WERE WAITING FOR THAT SUPPLY SHIP, BUT I REMEMBER SEEING THE SUPPLY SHIP COMING IN. THE SHIP WAS ANCHORED A FAIRLY GOOD DISTANCE FROM TIKIRAJUAQ, AND THERE WAS A SMALL WAREHOUSE SITUATED IN TIKIRAJUAQ, AND THEY UNLOADED EVERYTHING BY PETERHEAD [BOAT] FIRST TO THAT SMALL WAREHOUSE, AND THAT'S WHERE ALL THE MAJORITY OF THE PEOPLE WERE STAYING

THERE AND WHAT THEY DID WAS USING A PETERHEAD THEY GOT ALL THE SUPPLIES OFF, AND MAKE SOME TRIPS GOING TO THE TRADING POST FROM HERE, USING THE SAME PETERHEAD.

I REMEMBER THAT WHEN WE WENT UP THERE, THERE WERE TWO PEOPLE WHO WERE FIGHTING - NOT REALLY FIGHTING, BUT PLAYING ROUGH - THEY WERE TRYING TO TAKE OUR KAMIKS OFF AND TICKLE OUR FEET. THAT'S HOW I REMEMBER OUR VERY FIRST TRIP. THE SECOND TRIP WE MADE IS WHEN I SAW THAT BIG PERSON FROM THE BAKER LAKE AREA. WHEN THE SUPPLY SHIP CAME IN IT WOULD JUST UNLOAD EVERYTHING ONTO TIKIRAJUAQ, WHERE THAT LITTLE WAREHOUSE IS AT, AND FROM THERE THEY WOULD BRING SUPPLIES UP TO THE TRADING POST USING A PETERHEAD.

WHEN I WAS IN MY ADULTHOOD, I SAW THIS BUILDING AGAIN A COUPLE OF TIMES AND I NOTICED THAT THE BUILDING WAS FALLING APART. THE ROOF HAD CAVED IN A LITTLE BIT, AND THESE TWO WERE STILL IN GOOD CONDITION.

- Q. THE ONE THAT WAS FALLING APART WAS THE ORIGINAL TRADER'S HOUSE AND THE OTHER TWO, THE WAREHOUSE [THE STORE] AND THE NATIVE HOUSE, WERE STILL IN GOOD CONDITION?
- A. YES. PROBABLY THE REASON WHY THAT THING IS FALLING APART TOO IS THAT IT IS IN A PLACE WHERE IT IS IN A FLAT AREA AND IT'S NOT WHERE IT'S IS SOLID - IT'S WHERE THE SOIL IS AT - AND SOIL BEING EXPANDING AND CONTRACTING, IT MOVES AROUND A LOT. THAT'S WHY IT'S STARTING TO FALL APART MORE. THAT'S WHAT I THINK, ANYWAY, THAT THE SOIL FREEZES AND THAWS, CONTRACTS AND EXPANDS, ALWAYS ON THE MOVE, AND THESE TWO ARE PRACTICALLY RIGHT ON TOP OF A HILL AND ON SOLID GROUND, AND THAT IS WHY THEY ARE STILL IN GOOD CONDITION.
- Q. WHEN IQUNGAYUK CLOSED THE POST DOWN, WHAT HAPPENED TO THE REST OF HIS TRADING SUPPLIES, YOU KNOW, THE GOODS, THE FLOUR AND THE BULLETS? WHAT HAPPENED TO ALL THIS, THE INVENTORY THAT WAS LEFT?
- A. THE ONLY TIME HE STOPPED WAS WHEN HIS PETERHEAD BROKE DOWN ON HIS WAY TO WAGER BAY, AND SINCE HE DIDN'T MAKE IT TO THE BUILDINGS, HE WAS TRADING OUT OF HIS BOAT.
- Q. BUT WHAT ABOUT THE STUFF THAT WAS LEFT AT THE BUILDING FROM THE LAST YEAR. WAS THERE NOTHING LEFT AT ALL?
- A. I JUST NEVER REMEMBERED, BECAUSE I WAS HERE [REPULSE] AT THAT TIME.
- Q. OKAY.
- A. WHEN HIS BOAT BROKE DOWN, HE WAS TRADING OUT OF HIS BOAT, AND THE SUPPLY SHIP HAD STOPPED GOING THERE. THEY WERE STILL

TRADING. THEY STILL GO DOWN TO WAGER BAY TO TRADE, SO I FIGURE THAT THEY WERE COMPLETELY ALL GONE BY THE TIME WHEN HE LEFT THAT PLACE. THE SUPPLY SHIP NEVER CAME HERE ONE TIME BECAUSE OF THE ICE - THERE WAS ICE INSIDE THE BAY - BUT HE MANAGED TO GET SOME SUPPLIES FROM HERE BEFORE THE SUPPLY SHIP CAME IN. THE SUPPLY SHIP WAS SUPPOSED TO GO TO WAGER BAY, BUT IT NEVER DID BECAUSE OF THE ICE. HE JUST WENT TO WAGER BAY JUST BEFORE THE ICE PACK CAME, WITH THE SUPPLIES HE GOT FROM REPULSE.

Q. THIS IS IQUNGAYUK?

A. YES. ON HIS WAY THERE, SOMEPLACE INSIDE WAGER BAY, HIS MOTOR BROKE DOWN AND THAT'S WHEN HE WAS TRADING OUT OF HIS BOAT. THE ONLY TIME THAT THE REASON WHY HE GOES TO GO GET SUPPLIES IS BECAUSE THE SUPPLIES IN THE TRADING POST ARE COMPLETELY GONE. THAT'S WHEN HE GOES TO GET THE SUPPLIES FROM OTHER PLACES, SO I THINK THAT THEY MIGHT HAVE BEEN ALL GONE AT THAT TIME. I COULD PROBABLY BE MISTAKEN, TOO. THERE COULD HAVE BEEN A LITTLE OF STUFF BEHIND.

Q. WHEN YOU WERE LIVING THERE AND TRADING AT TUSHYUYAK, HOW MANY TIMES A YEAR - YOU PROBABLY WENT SEVERAL TIMES - BUT ABOUT HOW MANY AND WHAT SEASON AND SO ON?

A. I REMEMBER A PERSON WOULD MAKE TWO TRIPS TO THE TRADING POST EACH YEAR.

Q. WOULD BOTH TRIPS BE BY DOG TEAM?

A. JUST DOG TEAM. DOG TEAM ONLY.

Q. AND DID ANY OTHER PEOPLE, APART FROM THOSE LIVING RIGHT AT WAGER BAY, WHERE THERE PEOPLE FROM INLAND OR THAT GROUP OVER THERE, OR ANY OTHER PLACE, WHO CAME TO THE WAGER BAY POST TO TRADE?

A. PEOPLE FROM THE OTHER OKKUSIKSALIK USED TO GO DOWN TRADING, PROBABLY BECAUSE THERE WAS NOBODY STATIONED IN SPENCE OR GJOA HAVEN, AND THOSE PEOPLE THERE USED TO GO TRADE THERE. THAT'S THE ONLY PEOPLE THAT I AM AWARE OF.

Q. THAT'S NEAR THE MOUTH OF THE BACK RIVER, RIGHT?

A. YES. THE OTHER REASON WHY WE DIDN'T GO TO TRADE TOO MUCH IS BECAUSE MOST OF US SPEND THE WINTER AROUND THIS AREA.

Q. DOWN NEAR NUVUKLIQ?

A. YES. IN THE NUVUKLIQ AREA. AROUND THIS AREA. SOMETIMES AROUND THERE. IT IS SO FAR THERE. IT ALL DEPENDS ON FOXES, TOO. IF THEY COULD CATCH A LOT OF FOX THEN THEY WOULD TRADE

QUITE A BIT, BUT IF THEY DON'T GET A LOT OF FOX, THEN THEY HARDLY GO TRADING.

Q. DO YOU REMEMBER ANYTHING ABOUT THE ROMAN CATHOLIC MISSION IN WAGER BAY?

A. THERE WAS NO PRIEST STATIONED THERE AT ALL. WHAT THEY USED TO DO IS THE PRIEST WOULD COME FROM HERE AND THEN GO DOWN TO WAGER BAY, INSTEAD OF BEING STATIONED IN WAGER. THERE WAS NO PRIEST IN THERE AT ALL.

Q. THERE IS A HOUSE AT NUVUKLIQ THAT WAS USED BY A PRIEST AT SOME POINT. BUT THAT WASN'T THERE WHEN YOU WERE LIVING THERE?

A. THE HOUSE THAT YOU ARE REFERRING TO IN NUVUKLIQ. IT WAS THAT WAREHOUSE THAT WAS IN TIKIRAJUAQ, AND I WAS PART OF THAT OPERATION WHEN WE TOOK IT APART FROM THERE AND PUT IT THERE [AT NUVUKLIQ] AND PUT IT UP. IT WAS SMALLER WHEN WE PUT IT UP! THE R.C.M.P. TOLD US TO GO AHEAD AND TAKE THE HOUSE, BUT THE PRIEST SAID YOU ARE NOT GOING TO BE USING IT, SO THE PRIEST TOLD ME TO MOVE IT DOWN THERE.

I WAS WORKING FOR THE R.C.M.P. BEFORE, AND THE R.C.M.P. WERE STATIONED THERE, STATIONED OUT OF CHESTERFIELD, AND THEN I WAS TOLD THAT MY WAGES WERE TOO SMALL AND THEY DIDN'T HAVE ENOUGH MONEY TO GIVE ME AT THAT TIME, SO WHAT THEY DID WAS THEY ASKED THE HEADQUARTERS IN WINNIPEG, OR SOMEPLACE, IF THEY HAD HEARD ABOUT THIS BUILDING THAT HAD BELONGED TO THE HUDSON'S BAY CO. AND THEY ASKED THE HUDSON'S BAY IF I COULD GET THAT BUILDING AND THEY SAID YES, SO I WAS TOLD TO GET THAT BUILDING.

WHEN I WAS GOING TO GO AND GET IT, FATHER DIDIER HAD FOUND OUT THAT I WAS GOING TO GET THIS BUILDING AND HE TOLD ME THAT I WAS NOT GOING TO USE THAT BUILDING AND HE WAS GOING TO TAKE IT HIMSELF. I GAVE THIS BUILDING TO THE PRIEST. WE TOOK IT APART AND EVEN HELPED HIM BRING IT DOWN TO NUVUKLIQ ISLAND, I AND A PERSON CALLED ANAWAK. ANAWAK USED A BIGGER BOAT, AND I WAS USING A FREIGHTER CANOE WHEN WE BROUGHT THE BUILDING DOWN. ANAWAK WAS USING A BIGGER BOAT, NOT A PETERHEAD, AND I WAS USING A FREIGHTER CANOE AND MY CANOE WAS TOWED WHEN WE WERE GOING DOWN.

Q. SO YOU MOVED THE BUILDING DOWN. ONCE IT WAS ERECTED HERE, THEN FATHER DIDIER TOOK POSSESSION, SO TO SPEAK.

A. EVEN BEFORE.

Q. THEN DID FATHER DIDIER START TO USE IT ONCE IT WAS HERE?

A. ONLY IN WINTER, FOR A SHORT TIME.

- Q. ABOUT HOW OLD WERE YOU WHEN THIS WAS HAPPENING? I'M TRYING TO GET A SENSE OF WHICH TIME THIS WAS OF THE VARIOUS TIMES YOU WENT THERE.
- A. LATE TWENTIES, AROUND THERE.
- Q. SO DID PEOPLE VIEW THIS AS BEING FATHER DIDIER'S BUILDING?
- A. THEY DIDN'T MIND THE BUILDING BEING THERE BECAUSE THE PEOPLE LIKED THE PRIEST TO COME IN THERE ONCE IN A WHILE, SO THEY DIDN'T MIND IT AT ALL. THE PRIEST WOULD JUST USE IT JUST ONCE IN A WHILE, IN WINTERTIME, BUT THEY WERE JUST HAPPY THAT THAT BUILDING WAS THERE NOW. IT WASN'T USED BY INUIT AT ALL. IT WAS JUST THERE FOR THE PRIEST. AND THAT WAS ALSO USED AS EMERGENCY BASE, TOO, SAY IF A FAMILY HAS NOTHING TO EAT AT ALL, THERE WAS ALWAYS SOMETHING THAT HE LEFT BEHIND, BE IT TEA OR BISCUITS, OF WHATEVER, OVER THE WINTER, AND IN A CASE OF A REAL BAD EMERGENCY OR THERE IS NO FOOD AT ALL, SAY, FOR THIS FAMILY, THEY WOULD GO THERE AND IT IS SAID HELP YOURSELF IF YOU ARE GOING TO REPLACE IT AT A LATER DATE.
- Q. AND DID THE PRIEST GO EVERY WINTER FOR MANY YEARS?
- A. HE WAS NOT THE ONLY PRIEST WHO WENT THERE. IT WASN'T VERY LONG THAT THE PRIESTS WERE GOING THERE. THERE WERE OTHER PRIESTS THAT HAD GONE THERE, TOO, SO IT WAS USED NOW AND THEN BY PRIESTS.
- Q. FOR MANY, MANY YEARS, ... STILL AFTER YOU WERE LIVING THERE?
- A. I DON'T REMEMBER HOW LONG IT WAS BEING USED, BUT ONLY IN WINTER. SUMMERTIME IT WAS NOT USED AT ALL BECAUSE THERE WAS NOBODY LIVING IN THE NUVUKLIQ AREA THE WHOLE SUMMER. WHAT THEY DID WAS THEY ALL MOVED AROUND TO OTHER PLACES, BE IT TUSHYUYAK OR AROUND THIS AREA, BUT NOBODY IS THERE IN SUMMER. BUT IN WINTER, THAT'S WHEN THEY ALL MOVED DOWN FOR THE FLOE EDGE OR SEAL HUNTING OR WHATNOT, AND THE PRIEST WOULD BE THERE FOR ABOUT TWO WEEKS, THREE WEEKS AT THE MOST, EACH TIME WHEN THERE WAS A PRIEST.
- Q. DO YOU REMEMBER THE NAMES OF ANY OTHER PRIESTS WHO CAME THERE. FATHER DIDIER. ANY OTHERS?
- A. THERE WAS FATHER DIDIER. AND ONE - HIS NICKNAME IS CALLED IKSIRAJUALAQ, BUT I DON'T KNOW WHAT HIS REAL NAME IS, AND FATHER LAVILLE. THOSE WERE THE PRIESTS THAT WOULD GO THERE. WHEN THEY STOPPED USING THIS BUILDING, THIS BUILDING WAS GIVEN TO THE PEOPLE, BACK TO THE INUIT. FATHER DIDIER JUST GAVE IT BACK TO THE INUIT.

EVEN BEFORE THAT, PRIESTS USED TO GO UP THERE, BUT THEY DIDN'T GO TO TUSHYUYAK. THEY WERE LIVING AMONGST THE INUIT AROUND THIS AREA.

Q. OKAY. WHAT ABOUT THE R.C.M.P.? DID YOU EVER SEE THE R.C.M.P. IN WAGER BAY?

A. WHEN THEY WERE PASSING THROUGH TO REPULSE, THEY USED TO GO THROUGH NUVUKLIQ. I NEVER NOTICE THE R.C.M.P. GOING TO TUSHYUYAK, BUT I NOTICE THEM AT NUVUKLIQ ON THEIR WAY TO REPULSE FROM CHESTER. THIS WAS THE PASSING POINT.

Q. AND DID THEY DO ANYTHING THERE, OR DID THEY SIMPLY STOP FOR THE NIGHT AND THEN CARRY ON?

A. JUST SPEND THE NIGHT THERE, AND THEN THEY WOULD CONTINUE ON TO REPULSE.

Q. DID YOU EVER HEAR ABOUT THERE BEING AN R.C.M.P. POST AT OR IN WAGER BAY SOMEWHERE?

A. NO, I NEVER KNEW OF ANY POST FOR THE R.C.M.P. AT ALL. I NEVER HEARD OF THIS POST. EVEN IN SUMMERTIME, THE R.C.M.P. NEVER USED TO GO TO TUSHYUYAK, EVEN BY PETERHEADS I NEVER HEARD OF R.C.M.P. GOING

Q. AND WHAT ABOUT OTHER TRADERS, NOT THE HUDSON'S BAY COMPANY IN TUSHYUYAK, BUT WERE THERE ANY OTHER WHITE TRADERS AROUND?

A. NO, I NEVER HEARD OF ANY OTHER TRADERS. I JUST HEARD OF THE TRADERS OF TUSHYUYAK AND IQUANGAJUQ. WERE THERE OTHER TRADERS, TOO, IN WAGER?

Q. CAPTAIN CLEVELAND? THE CLEVELAND WHO WAS THE FIRST HUDSON'S BAY MANAGER... HE BUILT THE HUDSON BAY POST HERE [REPULSE] AND HE FATHERED SEVERAL CHILDREN.

A. SIMEONI'S GRANDFATHER?

Q. YES. THAT'S RIGHT. HE IS THE GUY WHO BUILT THE POST HERE [REPULSE] IN 1921. BEFORE THAT, HE WAS TRADING SOMEWHERE NEAR WAGER BAY. I DON'T KNOW WHERE. I HAVEN'T BEEN ABLE TO FIND ANY REFERENCE TO WHERE, BUT SOMEWHERE HE HAD A SHACK.

A. SOMEWHERE IN WAGER?

Q. YES. OR NEAR...

A. THE SHACK YOU ARE REFERRING TO IS IN MATTOK.

Q. OH. DOWN THE COAST HERE.

- Q. DID YOU DO IT IN WAGER BAY? AT THE OTHER PLACE THAT YOU KNOW?
- A. NO. WHEN WE WERE JUST KIDS, WE TRIED TO FIX IT UP SO THAT WE COULD USE IT, BUT SINCE THE ADULTS NEVER FIXED IT UP, THE ADULTS NEVER USED IT, AND IF AN ADULT IS GOING TO BE USING IT, THAT'S WHEN THEY HAVE TO ANCHOR IT ON BOTH SIDES.
- Q. PICTURE NO. 4? IT LOOKS LIKE THIS ONE HAS FALLEN DOWN.
- A. I THINK THIS COULD BE A WINDBREAKER.
- Q. OKAY. PICTURE NO. 5? THIS IS A LINE OF STONES, AND ANOTHER LINE COMING IN THIS WAY. THIS IS WAGER BAY, HERE.
- A. IS THAT THE END?
- Q. SOMEWHERE HERE. IT WOULD COME CLOSER.
- A. I THINK THAT'S WHERE ... THE REASON WHY THEY FIXED IT IS BECAUSE THE CARIBOU WOULD GO THROUGH THERE, AND THEY WOULD JUST STAB THE CARIBOU, ... SORT OF A PATH FOR THE CARIBOU TO GO THROUGH.
- Q. AND THIS WOULD WORK FOR CARIBOU, EVEN THOUGH THEY ARE QUITE SMALL?
- A. YES. AND ALSO, IN WAGER BAY THERE WERE FISH WEIRS, WAY, WAY UP INLAND AT ONE TIME. THE SEA WAS THAT MUCH INLAND AND THAT IS WHERE THEY HAD PUT THE FISH WEIRS BEFORE, AND THERE WAS ANOTHER ONE TOO THAT WAS A LITTLE BIT CLOSER TO THE SHORE, BUT STILL AT A GOOD DISTANCE. BUT I KNOW FOR SURE THAT THERE WERE FISH WEIRS WHICH THEY HAD USED BEFORE.
- Q. WHICH RIVER WAS THAT NEAR?
- A. MASIVAK.
- Q. PICTURE NO. 6? IT IS PRETTY MUCH A CIRCLE, STONES EVERYWHERE, THE WHOLE FLOOR, OR THE WHOLE AREA, WAS BEDDED IN STONES.
- A. I HAVE NO IDEA WHAT IT IS. I'VE SEEN STONES LIKE THAT BEFORE. THEY WERE DONE BY THE GENERATIONS BEFORE ME, SO IF NOBODY WAS LEFT BEHIND FROM THAT GENERATION, WE WERE NOT TOLD WHAT IT IS FOR, SO I DON'T HAVE ANY IDEA WHAT IT IS.
- Q. PICTURE NO. 7? YOU SEE STONES..... IT IS ABOUT NINE FEET FROM THERE TO THERE.
- A. I AM NOT SURE WHAT IT IS AT ALL, BUT I KNOW THAT THE TENT WAS MUCH SIMILAR TO WHAT IT IS. SIDE BY SIDE THERE WOULD BE TWO TENTS, SIDE BY SIDE, AND IT IS ALMOST SIMILAR TO THAT ONE, BUT I AM NOT SURE WHAT THIS ONE IS.

- Q. OKAY. PICTURE NO. 8? BIG, REALLY BIG, ROCKS. SOME THERE AND ANOTHER ONE HERE, FACING EACH OTHER, ABOUT ELEVEN FEET APART.
- A. NO IDEA, AT ALL.
- Q. OKAY. PICTURE NO. 9. HERE WE HAVE A ROW OF STONES AND THEN THIRTEEN FEET BACK ANOTHER ROW OF ONES STANDING UP ON END, DO YOU SEE? AND THEN NINETEEN FEET BACK, ANOTHER ROW.
- A. NO IDEA.
- Q. AND PICTURE NO. 10? THIS IS AGAIN THE ONE FOOT MARKER, HERE, THAT GIVES YOU AN IDEA. IT IS NINETEEN FEET FROM HERE TO HERE. BIG ROCKS, ALL THE WAY AROUND.
- A. I SUSPECT THIS COULD BE A BEAR TRAP. I HEARD OF BEAR TRAPS DOWN IN WAGER BAY, AND WHAT THEY DID WAS THAT THEY MADE IT SO THAT THE BEAR, INSTEAD OF THE BEAR GOING IN THIS WAY, WOULD GO IN SORT OF LIKE THIS [SO IT CAN'T MOVE, PAWS AT ITS SIDE], AND WHEN IT GOES IN, THIS ONE IS COVERED AND THERE IS FOOD IN THERE AND THIS IS COVERED, AND WHEN IT GOES THROUGH THIS, THEY SOMEHOW FIXED THE STONE SO THAT IT WOULD JUST FALL DOWN AND WHEN IT FALLS DOWN THE BEAR WOULD GET STUCK IN THERE. INSTEAD OF GOING AFTER IT, THEY WOULD JUST STAB IT TO DEATH, RIGHT THERE.
- Q. DOES THAT HAVE A NAME? A BEAR TRAP?
- A. PULATI.
- Q. PULATI - BEAR TRAP.
- A. YES. I HAVE HEARD OF SUCH BEAR TRAPS DOWN IN WAGER BAY.
- Q. OKAY, THANK YOU. NOW, THE LAST QUESTION THAT I HAVE IS HOW DO YOU FEEL ABOUT THE IDEA OF WAGER BECOMING A NATIONAL PARK?
- A. I COULDN'T CARE LESS ANY MORE WHETHER IT IS A PARK OR NOT A PARK. IT DOESN'T REALLY MATTER TO ME. I AM JUST FOLLOWING WHAT THE PEOPLE ARE SAYING, BECAUSE I AM NOT GOING TO BE HERE. IF IT'S GOING TO BE PARK, WHY NOT GET THE PEOPLE OF REPULSE INVOLVED, LIKE BRINGING PEOPLE DOWN THERE. WHY NOT, BECAUSE IT IS CLOSER THAN OTHER SETTLEMENTS, SO WHY NOT PEOPLE FROM HERE, THEY SHOULD GET INVOLVED, AND THAT WAY THEY COULD HELP OUT THE ECONOMY OF REPULSE A LOT.
- Q. WHEN YOU THINK BACK ON YOUR LIFE, WHERE YOU TRAVELLED AROUND A LOT AND LIVED A LONG LIFE IN ALL THIS AREA FROM CHESTERFIELD TO IGLOOLIK, DOES WAGER BAY STAND OUT FOR YOU IN ANY WAY? IS IT IN ANY WAY SPECIAL, OR DIFFERENT, FROM ALL THE REST OF THE LAND THAT YOU KNOW?

A. I LIKED WAGER BAY THE MOST, BECAUSE THE GAME WAS ALWAYS WITHIN EASY REACH, THERE IS WHALES, BELUGAS, CARIBOU, FISH, SEAL, YOU'VE GOT EVERYTHING THERE, AND BEFORE THE GOVERNMENT STEPPED IN, THAT'S WHERE I WOULD HAVE PREFERRED TO STAY, IN WAGER BAY THAN ANY OTHER PLACES, GAME-WISE. AND ALSO, REPULSE HAD NOT TOO MANY WOLVES, AND CHESTER DOESN'T HAVE TOO MANY WOLVES, AND POLAR BEAR, TOO, AND WAGER BAY HAD A LOT OF WOLVES AND THERE WOULD BE SOME POLAR BEARS THERE, TOO. IT IS A GOOD SPOT FOR HUNTING.

(SUPPLEMENTARY)

OCTAVE SIVANIQTOQ

REPULSE BAY

FEBRUARY 16, 1992

(INTERPRETER: STEPHEN KOPAK)

- A. AS THE STORY GOES, THERE WAS SHIPS THAT WERE AROUND THE CAPE FULLERTON AREA, I THINK, AND THEN THE CAPTAIN OF THE SHIP WAS TOLD ABOUT THE WHIRLPOOL, AND THE CAPTAIN WENT TO GO IN TO INVESTIGATE THE WHIRLPOOL. BUT WHAT THEY DONE WAS THEY MADE SURE THEY GOT THE SHIP WATERTIGHT, SO THAT IT WON'T GET IN ANY WATER. THEY CHECK THE HULL IN ALL THE PLACES. SO WHAT THE CAPTAIN DID WAS HE GOT ALL THE CREW INSIDE THE SHIP, ALL OF THEM, ALL WATERTIGHT AND HE HIMSELF WAS JUST AT THE MAST. AND WHEN THEY WENT TO THE WHIRLPOOL, THE SHIP WAS PULLED DOWN, RIGHT DOWN TO THE BED OF THE SEA. IT WASN'T VERY DEEP, SO IT WENT DOWN TO A CERTAIN POINT WHERE IT JUST STOPPED, AND THE SHIP WAS INSIDE THE WATER AT THE WHIRLPOOL AND THE CAPTAIN WAS JUST ON TOP OF THE SAIL, THE MAST. AND THEY WERE THERE UNTIL THE WHIRLPOOL STARTED TURNING THE OTHER WAY AROUND. IT WAS EITHER DURING HIGH TIDE OR LOW TIDE. WHEN THE WHIRLPOOL STARTED TURNING AROUND THEY WENT OUT OF IT. THEY WENT BACK AFLOAT AND THEN HE KNOCKED ON THE MAST AND THE CREWS WERE HAPPY TO GET OUT OF THERE. FOR REFERENCES, IF YOU WANT REFERENCES ABOUT THAT, THE ARCHAEOLOGIST THAT WAS HERE HAS THE DOCUMENT OF THAT SHIP WHEN IT WENT TO THAT WHIRLPOOL.
- Q. WHILE WE HAVE THE MAP OUT, CAN YOU INDICATE ANY OF THE PLACES THAT YOU KNOW WHERE INUIT USED TO GET SOAPSTONE?
- A. I DON'T KNOW WHERE ALL OF THEM ARE, BUT I KNOW OF ONE PLACE WHERE SOMEONE HAD TAKEN SOME SOAPSTONE OUT OF. JUST NORTH OF PIKSIMANIK, IN THAT AREA. I NOTICED THAT THE SOAPSTONE WAS TAKEN OUT OF THERE IN TWO OR THREE DIFFERENT PLACES. BESIDE THOSE PLACES ARE BIG BOULDERS, AND BESIDE THOSE BOULDERS ARE WHERE THEY HAVE TAKEN THE SOAPSTONE FROM. THOSE ARE THE ONLY PLACES THAT I KNOW OF THAT THE INUIT HAVE TAKEN SOME SOAPSTONE OUT OF, BUT THERE IS NO OTHER PLACE THAT I KNOW WHERE . . .
- Q. DO YOU REMEMBER SHIPS COMING WITH SUPPLIES FOR THE TUSHYUYAK POST?
- A. YES, I DO REMEMBER THEM. WHAT THE SUPPLY SHIP USED TO DO, IS THEY USED TO GO TO IGLUJUARNAQ AND UNLOAD THERE, AND FROM THERE THE SUPPLIES WERE BROUGHT BY PETERHEAD TO TUSHYUYAK.

THE REASON WHY IT IS CALLED IGLUJUARNAQ IS BECAUSE IT IS NOT INSULATED, IT WAS NOT BEING USED AS LIVING QUARTERS, IT WAS JUST USED DURING THE SEALING, AND AS SOON AS THE SEALING WAS GONE, IS OVER, THEY WOULD JUST LEAVE THAT PLACE ALONE. IT WAS ACTING AS A WAREHOUSE. THE SHIP GO THERE TO UNLOAD, AND I REMEMBER I HAVE SEEN ONE SHIP ONLY IN MY WHOLE LIFE WHILE I WAS THERE, BECAUSE I WAS TOO YOUNG TO REMEMBER ANYTHING, BUT I REMEMBER SEEING ONE SHIP GOING IN THERE.

Q. WERE YOU THERE AT IGLUJUARNAQ FOR THE UNLOADING?

A. YES, I REMEMBER I WAS THERE AT IGLUJUARNAQ WHEN THEY WERE UNLOADING THE SHIP, AND, LIKE I SAID, THAT PLACE, IGLUJUARNAQ, THE BUILDING WAS USED AS A WAREHOUSE, AND AS SOON AS IT WAS EMPTIED OUT, IT WOULD JUST LEAVE THE PLACE.

Q. HOW WAS THE UNLOADING DONE? WHAT WAS THE PROCESS OF GETTING THE GOODS OFF?

A. THEY WERE USING THE UMIAKS AT THAT TIME. THOSE WHALING BOATS. WHAT THEY DID WAS THEY WOULD LOAD THE WHALING BOATS AND THEY WERE TOWED IN BY THE PETERHEAD, AND WHEN THEY WERE BROUGHT TO THE SHORE, THEY WOULD UNLOAD FROM THE WHALING BOATS TO THE BUILDING.

Q. WERE THERE LOTS OF PEOPLE, OR JUST A FEW PEOPLE?

A. AT THE TIME WHEN I WAS THERE, DURING THE UNLOADING TIME THERE WAS A LOT OF PEOPLE THERE. THERE WAS A LOT OF PEOPLE UNLOADING AT THAT TIME.

Q. AND WERE THESE INUIT FROM MANY DIFFERENT CAMPS WHO ALL CAME TOGETHER TO HELP UNLOAD?

A. IT WAS JUST FROM INSIDE THE WAGER BAY AREA THAT THE PEOPLE CAME FROM. I DON'T REMEMBER, BECAUSE I WAS A LITTLE BIT TOO YOUNG AT THAT TIME. AT THAT TIME, WHEN TUSHYUYAK DIDN'T HAVE NO MORE QABLUNAQ MANAGER, OR TRADER, JOHN TATTY'S FATHER HAD TAKEN OVER, AND WHEN HE HAD TAKEN OVER, HE WAS GETTING SUPPLIES FROM CHESTERFIELD TO THE PETERHEAD.

Q. JOHN TATTY, OR ROBERT TATTY'S FATHER?

A. IQUNGAYUK, ROBERT TATTY'S FATHER. DURING THE LATER YEARS, WHEN THE PETERHEAD'S ENGINE WASN'T RUNNING VERY GOOD, CHESTERFIELD WAS SO FAR, SO THEY WOULD GO TO A CLOSER PLACE, TO REPULSE BAY, TO GO GET SUPPLIES BY PETERHEAD. WHEN THE PETERHEAD FINALLY BROKE DOWN, HE STOPPED BEING A TRADER. WHEN IQUNGAYUK FINALLY GOT TO BE A VERY OLD PERSON AND WHEN I GOT TO BE AN ADULT, IN MY EARLY ADULTHOOD, IQUNGAYUK STOPPED BEING A TRADER IN WAGER BAY. I AM SAYING THAT IQUNGAYUK IS THE FATHER OF TATTY, BUT THAT IS NOT HIS REAL FATHER. HIS REAL

FATHER IS A WHITE PERSON. THAT IS THE ONE [POINTING AT PICTURE OF JIMMY THOM]. I STARTED SEEING THIS PERSON WHEN HE WAS A DISTRICT MANAGER AND STARTED COMING TO REPULSE, AND THAT IS WHEN I FINALLY STARTED SEEING THAT PERSON, WHOEVER HE WAS. WHERE THE SMALL BUILDING, THE WAREHOUSE, THAT IS HERE, ONE OF THE SMALL WAREHOUSES THE BAY HAD AT THAT TIME, HE WAS THE PERSON WHO BUILT IT.

- Q. I AM SHOWING THE PICTURE OF JIMMY THOM.
- A. JIMMY THOM, HMMM . . . THAT WAS HIS NAME. HE WAS CALLED IKUMALIRIYIALUK BY THE INUIT PEOPLE. THAT'S THE ONE.
- Q. WHAT ABOUT THE OTHER TWO, DO YOU RECOGNIZE THEM?
- A. I DON'T KNOW THE OTHER TWO PEOPLE.
- Q. THE OTHER TWO PEOPLE IN THE PHOTOGRAPH WITH JIMMY THOM ON THE FRONT COVER OF "NORTHERN TRADERS". LET'S LOOK AT SOME OF THE OTHER PICTURES IN HERE. IS THERE ANYBODY YOU RECOGNIZE?
- A. I THINK THIS IS TATTUINEE. I SEE A PICTURE OF WOMEN AND CHILDREN AT REPULSE BAY. AND I THINK THIS IS TOOTA, TATTY'S MOTHER, OR I COULD BE WRONG. THAT COULD BE TATTUINEE. I COULD BE WRONG, TOO, BECAUSE IF THAT IS THE YEAR WHEN THOSE PHOTOGRAPHS WERE TAKEN, I WASN'T BORN AT THAT TIME WHEN THOSE PHOTOGRAPHS WERE TAKEN. I WAS BORN IN 1924. I RECOGNIZE THAT PERSON, CAPTAIN GEORGE CLEVELAND, NICKNAMED (?), BECAUSE I HAVE SEEN HIS PICTURE AROUND, BUT I HAVE NEVER SEEN HIM IN PERSON BEFORE.
- Q. THE CAPTION OF THIS ONE SUGGESTS THAT IT IS, WELL, THE CLOSEST NAME THAT I KNOW IS KREELAK. COULD IT BE KREELAK, THE OLDEST SON OF SIQSAQ?
- A. IT COULD BE KREELAK.
- Q. THERE WAS AN INUK WHO HELPED OUT AROUND THE POST, NAMED DEAF JOHNNY. THAT IS WHAT THE QABLUNAT CALLED HIM, DEAF JOHNNY. I AM WONDERING IF YOU KNOW WHAT HIS REAL NAME WAS?
- A. THAT IS PROBABLY SIUDLUQ. THE PEOPLE CALL HIM SIUDLUQ. IT IS A MAN? IQUNGAYUQ'S YOUNGER BROTHER, NAMED SIUDLUQ.
- Q. WAS HE ACTUALLY DEAF?
- A. YES, HE WAS DEAF.
- Q. IN THE EARLY RECORDS OF THE POST, THERE IS IQUNGAYUQ, WHOM THE QABLUNAT TRADERS CALLED WAGER DICK, OR NATIVE DICK, AND THERE IS DEAF JOHNNY, WHOM WE HAVE DETERMINED IS REALLY SIUDLUQ, AND

- A. I HAVE NEVER HEARD OF ANY INCIDENT OF THE RCMP GOING AFTER THAT PERSON.
- Q. DO YOU KNOW THE LEGEND OF THE GROUP OF STARS CALLED UTLATUQ?
- A. I HAVE HEARD OF THOSE.
- Q. CAN YOU DESCRIBE THE STARS AND TELL ME WHAT YOU KNOW OF THEIR MEANING?
- A. I COULD TELL THE LEGEND OF THE STORY, BUT I CAN'T TELL YOU WHY IT HAPPENED, BUT I KNOW THE STARS UTLATUQ.
- Q. ARE YOU ABLE TO POINT OUT ON THIS MAP OF THE SKY WHICH STARS THEY ARE?
- A. THAT IS CALLED THE UTLATUQ. THESE THREE HERE ARE CALLED THE UTLATUQ.
- Q. IF YOU GO OUTSIDE TONIGHT, DO YOU KNOW WHERE THEY ARE IN THE SKY? DID YOU SEE THEM IN THE LAST LITTLE WHILE? WHERE WOULD THEY BE NOW?
- A. THEY WOULD BE DOWN THAT WAY TONIGHT.
- Q. COULD THEY BE THESE STARS HERE, CLOSER TOGETHER THAN THESE ONES?
- A. I THINK THESE ARE THE ONES, INSTEAD OF THAT ONE, THE UTLATUQ AND THIS COULD BE AGIATA.
- Q. THESE FIRST ONES THAT YOU POINTED AT, IF YOU WENT OUT TONIGHT THEY WOULD BE OVER THERE.
- A. THEY WOULD BE DOWN THAT WAY.
- Q. SO YOU ARE SAYING THEN THAT UTLATUQ IS ORION'S BELT, AND AGIATA IS THE CANIS MAJOR, THE CONSTELLATION THAT HAS SIRIUS IN IT? CAN YOU TELL ME THE LEGEND, FIRST OF ALL ABOUT THIS ONE?
- A. I DON'T KNOW THE LEGEND OF THE UTLATUQ. I KNOW A LITTLE BIT OF THE LEGEND OF UTLATUQ, BUT I AM LAZY TO TELL THAT STORY.
- Q. WHAT ABOUT THE OTHER ONE YOU KNOW. ARE YOU LAZY TO TELL THAT ONE TOO? THE LEGEND OF AGIATA?
- A. I AM LAZY TO TELL THE LEGEND OF THOSE. UTLATUQ AND AGIATA WOULD BE DOWN THIS WAY AT NIGHT AND IN THE MORNING WOULD BE DOWN THIS WAY.

- Q. I HAVE NO MORE QUESTIONS. IT HAS BEEN A REAL POSITIVE OPPORTUNITY FOR ME TO CLARIFY THESE THINGS WITH YOU.
- A. THANK YOU AGAIN FOR COMING BACK HERE. I AM SORRY THAT I FORGET MOST OF WHAT HAPPENED.
- Q. NOT AT ALL. YOU'VE GIVEN LOTS OF VERY USEFUL INFORMATION HERE. THANK YOU.

PETER KATOKRA

PETER KATOKRA

REPULSE BAY

NOVEMBER 6, 1991

(INTERPRETER: SIMEONI NATSECK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 6TH OF NOVEMBER. I AM TALKING WITH PETER KATOKRA. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. WHERE AND WHEN WERE YOU BORN?

A. I WASN'T ALWAYS FROM HERE, I WAS BORN IN PELLY BAY IN NOVEMBER IN 1931. I AM VERY OLD, I AM 61 YEARS OLD, I JUST RECENTLY HAD MY BIRTHDAY. WE MOVED HERE TO REPULSE BAY AREA WHEN I WAS 13 YEARS OLD.

Q. WHAT ABOUT YOUR PARENTS, WHERE WERE THEY FROM?

A. I CAN'T TELL YOU EXACTLY WHERE THEY WERE BORN, BUT THEY WERE BORN IN PELLY BAY AREA WITH NETSILINGMIUT.

Q. SO YOU MOVED HERE WHEN YOU WERE 13, YOU SAID; DO YOU REMEMBER YOUR FAMILY GOING DOWN TO WAGER BAY IN THOSE EARLY DAYS FROM HERE?

A. YES, WHEN I WAS THE AGE OF 15 OR 16 YEARS OLD, WE MOVED TO WAGER BAY, WE LIVED IN WAGER BAY.

Q. TELL ME ABOUT MOVING TO WAGER BAY AND WHY YOU MOVED THERE AND HOW YOU MOVED THERE?

A. AT THAT TIME, WE DID NOT GET ANY GOVERNMENT ASSISTANCE OF ANY KIND, SO AT TIMES REPULSE BAY DIDN'T ALWAYS HAVE GAME TO LIVE WITH, SO WE MOVED TO WAGER BAY TO BE NEAR GAME. IN THOSE DAYS, I AM SURE YOU KNOW, THAT IT USED TO BE HARD TO STAY ALIVE, YOU HAD TO GO FROM DAY TO DAY WITH WHATEVER YOU CATCH. THE MAIN REASON WHY WE MOVED TO WAGER BAY WAS TO SURVIVE AND ALSO TO BE ABLE TO HUNT CARIBOU. THE IMMEDIATE AREA OF REPULSE BAY DIDN'T ALWAYS HAVE CARIBOU AND CARIBOU WAS OUR MAIN REASON WHY WE MOVED TO WAGER BAY, BECAUSE THERE IS

CARIBOU IN WAGER BAY YEAR ROUND AND ALSO THERE'S SEAL THERE AND ALSO THERE'S FISH THERE. I KNOW WE MOVED TO WAGER BAY SO WE CAN HAVE A BETTER LIVING AND SO THAT WE CAN BE HAPPY. THAT IS THE REASON WHY WE MOVED TO WAGER BAY. SO AFTER WE MOVED TO WAGER BAY I THEN NOW KNOW WHERE TO HUNT FOR WHICH GAME AT WHAT TIME AND WHERE IN WAGER BAY TO HUNT THEM.

Q. YES, I'D LIKE TO GO TO THAT, BUT JUST BEFORE WE DO, COULD YOU TELL ME ALL THE PEOPLE THAT MOVED WITH YOU? WHEN YOU SAY WE MOVED CAN YOU DESCRIBE WHO THE PEOPLE ARE, GIVE THEIR NAMES AND THE RELATIONSHIP TO YOURSELF?

A. I HAD MY GRANDFATHER AKKIUTAQ, MY GRANDMOTHER KINAKULUK, MY MOTHER ARNARQRIAQ, AND MY FATHER ULIKATAQ, MY UNCLE MARK TUNGILIK, MY SISTER QILUK, MY BROTHER AQIUTAQ, ALSO MY GRANDPARENT'S ADOPTED SON IYAKAK. ALSO THERE AT THAT TIME WAS SIVANIQTOQ AND THEIR FAMILY AND ALSO TAVOK AND HIS BROTHER. YOU WILL BE ABLE TO ASK SIVANIQTOQ ON THOSE FAMILIES THAT WERE THERE.

Q. APPROXIMATELY HOW MANY FAMILIES DO YOU REMEMBER BEING AROUND WAGER BAY?

A. US, SIVANIQTOQ, SANIQTAQ, TAVOK, I THINK THERE WAS ABOUT FIVE FAMILIES. THIS OCCURRED AFTER MOST PEOPLE LEFT WAGER BAY, BEFORE OUR TIME THERE USED TO BE A LOT OF FAMILIES IN WAGER BAY AREA.

Q. WHY DID THEY LEAVE?

A. I DO NOT KNOW THIS FOR A FACT, BUT I HAVE HEARD THEY MOVED AWAY BECAUSE TRADING POST CLOSED DOWN. THEY MOVED AWAY AFTER THE TRADING POST CLOSED DOWN. MAYBE YOU HAVE SEEN THE TRADING POST IN WAGER BAY.

Q. YES, I KNOW, I HAVE THE DATES ALSO. OFFICIALLY, THE HUDSON'S BAY POST WAS SHUT DOWN IN 1933, BUT THEN WAGER DICK RAN IT FROM 1933 TO 1946 AS SORT OF AN UNOFFICIAL OUTPOST.

A. WHAT IS STATED HERE IS CORRECT, BECAUSE MIKITOK BRUCE'S WIFE IN CORAL HARBOUR TOLD THE STORY ON CBC, OF THOSE THINGS, SO THAT IS CORRECT. I AM QUITE SURE IT WAS BECAUSE OF THE TRADING POST WHEN IT SHUT DOWN THAT PEOPLE THERE LEFT. THAT IS WHAT I HAVE HEARD. ALTHOUGH THERE WAS NOT AS MANY PEOPLE THERE, THERE WAS ALWAYS SOMEBODY IN WAGER BAY. I KNOW THE LAST PEOPLE THAT WERE THERE WERE SANIQTAQ FAMILY AND TAVOK FAMILY AND THE REASON WHY THEY MOVED BACK HERE TO REPULSE BAY WAS BECAUSE OF SICKNESSES THAT THEY WERE STARTING TO GET. ALSO, PEOPLE WERE STARTING TO GATHER HERE IN REPULSE BAY.

Q. SO THAT WAS ABOUT WHAT TIME? ABOUT WHAT YEAR?

- A. IT WAS IN THE 1960'S.
- Q. CAN YOU TELL ME ANY STORY ABOUT THE REALLY EARLY DAYS IN WAGER EVEN BEFORE THE TRADING POST? DID YOU HEAR ANY STORIES?
- A. I CAN'T TELL YOU OF ANY STORIES, BUT I DO KNOW THAT PEOPLE HAVE ALWAYS LIVED IN WAGER BAY. I KNOW INUIT, BEFORE THE WHITE MEN OR THE TRADING POST, LIVED WHERE THERE IS GAME. THEY DIDN'T NECESSARILY STAY IN ONE AREA, THEY JUST MOVED ACCORDING TO WHERE THEY COULD SURVIVE.
- Q. MAYBE IT IS A GOOD TIME TO LOOK AT THE MAP, AS YOU SUGGESTED.
- A. WE DON'T LOOK AT THE NUMBERS AND THE WRITINGS THAT YOU LOOK AT. WE LOOK AT HOW THE MAP SHOULD BE. TOTALLY DIFFERENT THINGS.
- Q. HOW DO YOU DEFINE WHAT WAY THE MAP SHOULD BE? WHAT IS IT THAT DETERMINES THE RIGHT WAY UP?
- A. ACCORDING TO DIRECTION.
- Q. DIRECTION OF WHAT?
- A. OF THE WIND, CALLED AURNUK, OR NORTH WIND. OUR NORTH WIND IS NOT THE NORTH POLE NORTH. THE BASIC NORTH WIND IS OUR NORTH.
- Q. WHICH IS THE PREVAILING WIND?
- A. YES. WHAT IS SO IMPORTANT ABOUT THE TOP OF THE WORLD?
- Q. SANTA CLAUS LIVES THERE!
- A. SUPPOSE WE HAD THIS MAP NOT FACING THE WAY IT SHOULD BE. IF THE MAP WAS IN THAT WAY AND I KNOW WHERE REPULSE BAY IS, I WOULD POINT RIGHT TO WAGER BAY BECAUSE OF THE WAY THE MAP IS SITUATED.
- Q. I'M FASCINATED ABOUT THIS MAP ORIENTATION, BUT, ANYWAY, WE SHOULD LEAVE IT, I GUESS. PERHAPS YOU COULD SHOW US ON THE MAP WHERE YOUR FAMILY LIVED AROUND WAGER BAY.
- A. WE SPENT MAYBE ONE WINTER HERE.
- Q. HERE MEANING WHERE? IN WAGER BAY?
- A. YES. ALTHOUGH I KNOW THE POPULAR CAMPING SPOTS ALONG WAGER BAY. THEN WE WALKED INLAND TO HUNT CARIBOU ALONG THIS AREA. MY GRANDPARENTS PADDLED INTO WAGER BAY, AND TOLD US THAT THEY WERE GOING TO BE IN PIKSIMANIK. WE SPENT THE SUMMER IN THIS AREA [NORTH OF WAGER BAY], HUNTING CARIBOU, AND ME AND MY FATHER WALKED TO PIKSIMANIK, TO SEE IF THEY WERE THERE. THEN

ME AND MY FATHER WALKED BACK TO OUR CAMP AND WE STAYED THERE UNTIL THE FREEZE-UP, THEN WE WENT BACK TO REPULSE BAY TO TRADE, AND THEN WE WENT BACK TO OUR CAMP AND THEN TO PIKSIMANIK.

Q. ALL OF THAT BY FOOT? OR BY DOG SLED?

A. NO, WE WENT BY DOG TEAM. THIS WAS ME AND MY UNCLE, WE WENT BACK TO REPULSE BAY. THEN, AFTER GETTING BACK FROM REPULSE BAY, WE WENT TO PIKSIMANIK, AND PIKSIMANIK IS A POPULAR CAMPING PLACE.

Q. IS THAT WHERE THE FIVE FAMILIES THAT YOU MENTIONED WERE CAMPED? WERE THEY ALL AROUND PIKSIMANIK?

A. OUR FAMILY AND THE SIVANIQTOQ FAMILY WERE IN PIKSIMANIK. TAVOK AND SANIQTAQ'S FAMILIES WERE IN TINITTUQTUQ.

Q. WHICH IS THE SITE OF THE LODGE, IS THAT RIGHT?

A. YES. THEY SPENT THE WINTER THERE, AND IN THE SPRINGTIME THEY MOVED TO NUVUKLIQ.

Q. SO THEY SPENT THE WINTER THERE, AT THE SITE OF SILA LODGE AND IN THE SUMMER MOVED DOWN TO THE VERY LAST ISLAND IN NUVUKLIQ?

A. NUVUKLIQ IS ALSO A POPULAR SPOT FOR CAMPING BECAUSE IT'S CLOSE TO THE FLOE EDGE WHERE YOU CAN HUNT SEAL. THEN POSSIBLY AROUND JUNE OF THAT YEAR WE WENT FROM PIKSIMANIK BY DOG TEAM DOWN TOWARD THE MOUTH OF WAGER BAY AND THEN ALONG THE COAST TO REPULSE BAY. THE MAIN REASON WHY WE WENT BACK TO REPULSE BAY WAS MY BROTHER AND MY SISTER WERE NOT FEELING WELL AND THEY WERE SICK MOST OF THE TIME. THE REASON WHY WE MOVED BACK TO REPULSE BAY WAS BECAUSE THERE WAS A TRADING POST AND A ROMAN CATHOLIC MISSION IN REPULSE BAY AND FROM THOSE TWO PLACES YOU WERE ABLE TO GET A LITTLE BIT OF MEDICINE FOR THE SICK. MASIVAK, THIS AREA HERE, IS A POPULAR CAMPING SPOT.

Q. PERHAPS WE COULD GO BACK TO EACH OF THESE SPOTS, THE LOCATIONS YOU HAVE INDICATED WERE POPULAR CAMPING SPOTS AND TELL ME WHY EACH OF THEM WAS POPULAR?

A. THE REASON WHY PIKSIMANIK WAS POPULAR IS BECAUSE THERE'S ARCTIC CHAR THERE AND ALSO IT'S CLOSE TO CARIBOU. MASIVAK IS ALSO POPULAR FOR THE SAME REASONS, IT'S GOT ARCTIC CHAR AND ALSO IS CLOSE TO CARIBOU. I BELIEVE THE REASON FOR TINITTUQTUQ IS BECAUSE IT'S CLOSE TO CARIBOU AND ALSO THERE IS CHAR THERE, BUT NOT AS MUCH AS PIKSIMANIK AND MASIVAK. AND QAURNAK HERE, THE MAIN REASON IS BECAUSE OF THE FISH. CAN I ASK [SAY] HOW THEY WERE NAMED?

Q. YES.

- A. FROM WHAT I HAVE HEARD ABOUT PIKSIMANIK IS BECAUSE OF THE BEND IN THE RIVER. LIKE IT IS COMING HERE AND THEN ALL OF A SUDDEN HEADS THIS WAY. I DO NOT KNOW WHY MASIVAK IS CALLED MASIVAK. QAURNAK IS NAMED AFTER THIS MOUNTAIN. QAUQ IS FOREHEAD. WHEN YOU LOOK AT THE MOUNTAIN FROM A DISTANCE YOU CAN SEE IT IS VERY SMOOTH, JUST LIKE LOOKING AT A FOREHEAD. TINITTUQTUQ IS CALLED TINITTUQTUQ BECAUSE IN INUKTITUT TININIQ IS THE TIDE, WHERE IT GOES DOWN, THAT LAND AND TINITTUQTUQ IS TO DO WITH TIDES. THERE'S A LOT OF TIDE. THESE GROUP OF ISLANDS - LIKE A POINT OR PENINSULA IS CALLED NUVUK, THE ONE FURTHEST OUT, STICKING OUT. THE REASON WHY IT IS CALLED NUVUKLIQ IS BECAUSE OF ALL THESE ISLANDS IT STICKS FURTHEST OUT IN THE SEA. THIS IS CALLED KRIKITASUJUQ. I AM NOT SURE WHICH OF THESE TWO ISLANDS BUT ONE IS CALLED IBJURITUK. UPON TURNING WAGER BAY TO A NATIONAL PARK, I BELIEVE WE HAVE TO IDENTIFY ALL THE POTENTIAL TOURIST AREAS AND SHOULD BE IDENTIFIED NOW. I THINK WE HAVE TO NOW IDENTIFY THE HISTORIC AREAS THAT WE KNOW OF AND IDENTIFY THEM SO THAT THE TOURIST CAN KNOW MORE ABOUT WHAT'S INSIDE WAGER BAY.
- Q. THAT'S WHY I AM DOING THIS PROJECT. ARE THERE ANY MORE HISTORIC LOCATIONS. YOU'VE SHOWN OLD CAMPSITES, DO YOU KNOW OF OTHERS THAT ARE SPECIALLY IMPORTANT HISTORICALLY?
- A. THE WHIRLPOOL. CAUTION HAS TO BE CONSIDERED IN THIS AREA, BECAUSE IT IS DANGEROUS.
- Q. RIGHT AT THE MOUTH OF THE BAY, AT THE NARROWEST POINT?
- A. THERE'S OLD SOD HOUSES HERE [POINTING AT MASIVAK ON MAP].
- Q. WHAT ARE THEY FROM?
- A. SOD HOUSES. THEY SAY THERE IS AN OLD SHIP HERE. I HAVE NEVER GONE TO IT. THEY SAY THERE IS ONE SOMEWHERE HERE.
- Q. WHICH IS THE LITTLE BAY SHOWING SOME SAND, DIRECTLY SOUTH OF THE E IN THE WORD WAGER BAY AT THE MOUTH, ALONG SOUTH SHORE. WHEN YOUR FAMILY LEFT THAT SUMMER THAT YOU CAME BACK TO REPULSE WERE THERE OTHER FAMILIES STILL STAYING, LIVING?
- A. TAVOK'S AND SANIQTAQ'S STAYED HERE. THOSE TWO FAMILIES HAVE ALWAYS LIVED IN WAGER BAY AND THE TIME THEY MOVED BACK TO REPULSE BAY WAS THE ONLY TIME THEY FINALLY LEFT WAGER BAY.
- Q. WERE THERE OTHER PLACES, BESIDES THE ONES YOU HAVE SHOWN US, THAT WERE PARTICULARLY GOOD HUNTING LOCATIONS?
- A. THERE'S A LITTLE LAKE HERE AND THERE'S FISH, CHAR.
- Q. THE LAKE JUST WEST OF THE SILA LODGE SITE?

A. YES.

Q. THE OTHER SIDE OF THE PENINSULA?

A. YES. I MYSELF, ALTHOUGH I AM AN INUK, I ADMIRE THAT ISLAND. IT IS CALLED AIBROYAK.

Q. WHY DO YOU ADMIRE IT?

A. IT'S CALLED AIBROYAK AND THE NAME AIVIQ IS THE REASON WHY IT'S CALLED AIBROYAK BECAUSE IT LOOKS LIKE A WALRUS. AND THIS IS CALLED AIBROYAK WHICH MEANS A SMALL WALRUS AND LOOKS SIMILAR TO THAT ONE.

Q. WHAT ABOUT POLAR BEAR? WHEN THE PEOPLE WERE LIVING HERE WERE THERE LOTS OF POLAR BEAR?

A. WHEN PEOPLE WERE LIVING HERE THAT TIME, THERE WAS HARDLY ANY POLAR BEAR. YOU VERY RARELY GOT A POLAR BEAR IN THOSE DAYS. AFTER THE PEOPLE MOVED AWAY, WAGER BAY STARTED GETTING MORE POLAR BEAR. ALTHOUGH THEY DID GET POLAR BEAR, BUT IT WASN'T AS OFTEN. I REALLY LIKE WAGER BAY IN THE MONTH OF MAY AND JUNE.

Q. LET'S TALK SOME MORE ABOUT THE DIFFERENT SITES. START WITH THE FISHING. HOW DID PEOPLE CATCH THE CHAR? WAS IT THE SAME AT ALL THE PLACES, AND WHAT METHOD DID THEY USE?

A. IN THE SUMMER IN THE AREAS THEY WOULD PUT STONE WEIR HERE AND CATCH THEM WITH KAKIVAK, AND AFTER THE LAKES FREEZE UP THE WOULD FISH THEM WITH KAKIVAK AS WELL.

Q. I DON'T UNDERSTAND THAT. AFTER THE LAKES ARE FROZEN, BUT THE RIVERS STILL RUNNING?

A. EVEN IF THE RIVER IS STILL FLOWING OR HASN'T FREEZED OVER YET, THEY WOULD GO TO THE INLETS ALONG THE RIVER AND FISH IN THE INLETS.

Q. WITH KAKIVAK?

A. YES.

Q. WHERE IT'S NOT FROZEN?

A. WHERE IT'S FROZEN. WHEN THERE'S NO CURRENT, ON THE INLETS ALONG THE RIVER, WHERE THE WATERS NOT MOVING.

Q. SO HOW DO YOU FISH WITH KAKIVAK WHEN THERE'S ICE?

A. WITH A LURE.

- Q. LIKE A LURE TO ATTRACT IT?
- A. MADE OUT OF IVORY.
- Q. ABOUT AN INCH AND A HALF LONG. ON THE END OF A STRING?
- A. YES, WITH A LITTLE FLIPPER.
- Q. AND YOU PUT THAT DOWN THE HOLE? IS THAT RIGHT? AND THEN THROUGH THE HOLE. SO THAT'S THE FISHING. NO NETS BEING USED THEN?
- A. WE WOULD HAVE NETS, VERY SHORT ONES. THE ONES WE MADE OURSELVES BY HAND.
- Q. WITH WHAT MATERIAL?
- A. THREAD [STRING], LITTLE BIT THICKER THEN THREAD, THAT WE BOUGHT FROM THE TRADING POST, WHICH WERE MADE INTO NETS. WE WERE QUITE CAPABLE OF MAKING STUFF. ALTHOUGH ANY GAME WAS HARD TO GET WITH THE LACK OF MATERIAL, BUT WE WERE ABLE TO GET BY.
- Q. WHAT ABOUT THE HUNTING METHODS FOR CARIBOU AND SEAL?
- A. I WAS BORN LONG AFTER THE RIFLES CAME NORTH AND THE ONLY WAY WE WOULD GET CARIBOU IS WITH THE RIFLE AND ON TOP OF THE ICE WE WOULD HUNT SEAL WITH A HARPOON AND ALSO WITH A RIFLE.
- Q. DID YOU USE ANY STONE STRUCTURES FOR FOOLING THE CARIBOU IN ANY WAY? ANY OF THOSE DRIVES OR VARIOUS DIFFERENT THINGS THAT PEOPLE DID IN SOME PLACES WITH STONES?
- A. I MYSELF WASN'T AROUND WHEN THEY WERE STILL USING THEM. ALTHOUGH I KNOW THE PRINCIPLE OF HOW THEY WERE USED, OR I HAVE HEARD.
- Q. I BELIEVE SOMEWHERE THERE WAS AN OLD MISSION. DO YOU KNOW WHERE THAT WAS?
- A. YES, THERE IS A LITTLE MISSION BUILDING THERE.
- Q. AT NUVUKLIQ ISLAND?
- A. YES. AND IT WAS BROUGHT FROM THIS AREA [TIKIRAJUAQ], WHICH WAS PART OF THE TRADING POST AND THE BUILDING IS STILL THERE.
- Q. WAS THAT MISSION ACTIVE WHEN YOU WERE LIVING HERE?
- A. AFTER WE WERE HERE THEY STARTED USING THAT.

- Q. THEY STARTED USING THE MISSION AFTER?
- A. YES. AFTER WE MOVED OUT OF WAGER BAY THERE WAS A TIME WHEN ALL OF A SUDDEN WAS MORE PEOPLE IN WAGER BAY. AFTER WE MOVED OUT ALL THOSE FAMILIES WE MENTIONED WERE THERE MAYBE TWO YEARS OR SO. AFTER WE MOVED OUT OF WAGER BAY THERE WAS A NUMBER OF FAMILIES MOVED INTO WAGER BAY.
- Q. HOW DO YOU FEEL ABOUT THIS BECOMING A NATIONAL PARK?
- A. I FEEL IT'S ALRIGHT IF WAGER BAY BECOMES A NATIONAL PARK, BUT I BELIEVE PEOPLE OF REPULSE BAY SHOULD BE USED IN WAGER BAY WHEN IT BECOMES A PARK. IN THE EARLY STAGES WHEN WE STARTED TALKING ABOUT WAGER BAY BECOMING A NATIONAL PARK WE DID NOT SUPPORT IT ON THE GROUND THAT THERE IS A LOT OF WILDLIFE THAT WE COULD HUNT. BUT NOWADAYS WE ARE ABLE TO GET TO ANY AREA THAT WE WANT TO HUNT. THERE'S MORE GAME AROUND THAT WE CAN HUNT ELSEWHERE.
- Q. WELL, BEING A NATIONAL PARK DOES NOT PREVENT HUNTING. INUIT WILL STILL HAVE THE RIGHT TO HUNT IN THE NATIONAL PARK. ON A NON-INTERFERENCE BASIS WITH TOURISTS. MOST OF THE HUNTING HAPPENS WHEN TOURIST AREN'T THERE ANYWAY.
- A. THE MAIN REASON WHY WE OPPOSED IT WAS BECAUSE IT IS SO EASY TO GET ANY WILDLIFE YOU WANT TO GET IN WAGER BAY. BUT NOW WE CAN GET TO OTHER HUNTING AREAS WITHOUT TOO MUCH DIFFICULTY, BESIDES WAGER BAY. MY MAIN CONCERN IF WAGER BAY BECOMES A NATIONAL PARK IS THAT THE PEOPLE OF REPULSE BAY WILL BENEFIT FROM IT BECOMING A PARK.
- Q. I THINK THAT IN THE LAND SELECTION PROCESS THAT REPULSE HAS SELECTED SORT OF HERE AND HERE. THIS IS THE PART THAT WAS IN THE SELECTION. I AM INTERESTED IN KNOWING WHAT THE RATIONALE BEHIND THAT WAS?
- A. OUR MAIN REASON I BELIEVE IS LOOKING TO DISTANT FUTURE, WE WANT TO BE ABLE TO SAY THAT WE HAVE SOMETHING TO DO WITH WAGER BAY. THAT WE ARE PART OF WAGER BAY. WE HAVE TO BE ABLE TO IDENTIFY AREAS ON EITHER SIDE OF WAGER BAY TO PROVE THAT WE ARE PART OF WAGER BAY.
- Q. WHY THIS PARTICULAR LAND HERE? RATHER THAN HERE OR HERE? WHAT WAS THE RATIONALE BEHIND THIS AREA?
- A. I WOULDN'T BE ABLE TO TELL YOU EXACTLY WHAT REASON WE SELECTED THOSE PARTICULAR SPOTS, BUT WE SELECTED A LOT OF DIFFERENT AREAS WITH A LOT OF DIFFERENT REASONS BEHIND THEM. IF I SAW THOSE PAPERS I'D BE ABLE TO TELL YOU EXACTLY WHY WE WANTED THOSE LANDS. DIFFERENT AREAS WE SELECTED HAD DIFFERENT PURPOSES. SOME OF THEM FOR THE SAME REASON, BUT IT SLIGHTLY VARIED AS TO DIFFERENT AREAS AROUND REPULSE BAY. IN SOME

- CASES WE USED HISTORIC SPOTS. I RIGHT NOW AM NOT SURE WHAT PARTICULAR REASON WE USED [FOR THESE LANDS].
- Q. WELL IT DID INCLUDE PIKSIMANIK, SO OBVIOUSLY THAT'S IMPORTANT TO FAMILIES HERE?
- A. YES.
- Q. DID YOU EVER VISIT THE OLD TRADING POST THAT'S OVER HERE?
- A. YES.
- Q. DID YOU VISIT IT MORE RECENTLY SINCE YOU LIVED IN REPULSE OR DID YOU EVER VISIT WITH YOUR FAMILY WHEN YOU WERE LIVING IN PIKSIMANIK?
- A. WHEN I WAS IN PIKSIMANIK I NEVER WENT UP TO THE TRADING POST. THAT WAS AFTER WE MOVED TO REPULSE BAY THAT I WENT TO THE TRADING POST. PERHAPS YOU REMEMBER THE TIME WHEN ROBERT TATTY LIVED UP THERE, THAT'S WHEN I USED TO VISIT UP THERE.
- Q. DO YOU KNOW IF THE BUILDINGS AT THE POST WERE BEING USED BY ANYBODY WHEN YOU WERE LIVING AT PIKSIMANIK?
- A. I AM NOT AWARE OF THEM BEING USED OR I DON'T KNOW. AT THE TIME WE WERE LIVING IN PIKSIMANIK, WE WERE VERY SCARED OF TOUCHING THE WHITE MAN'S BELONGINGS. ON THAT GROUND OUR PARENTS WERE TOO SCARED TO EVEN GO THERE.
- Q. SO YOUR SUGGESTING THAT, THIS IS INTERESTING BECAUSE IT MEANS IF THAT'S TRUE THAT THE PEOPLE LIVING HERE HAD THE IDEA THAT THESE BELONGED TO WHITE MAN STILL.
- A. THE WAY WE WERE TAUGHT - AND WE STILL HONOUR THAT - IS THAT WHAT DOES NOT BELONG TO YOU DOES NOT BELONG TO YOU. I REMEMBER THE TIME WHEN, I AM NOT SURE WHAT YEAR IT WAS, BUT A TRADING MANAGER WENT UP TO US AND TOLD US TO MOVE OUT. SO THAT TIME I WAS ABOUT 17 OR 18 YEARS OLD WHEN THE TRADER CAME TO OUR HOME.
- Q. HERE?
- A. YES. I MYSELF WASN'T SCARED, BUT MY PARENTS WERE EXTREMELY SCARED BECAUSE HE'S A WHITE MAN.
- Q. THIS HAPPENED IN REPULSE BAY?
- A. YES. WHAT WAS NOT SCARY AT ALL, IN THOSE DAYS WE USED TO BE SCARED BECAUSE THEY WERE WHITE MAN. LIKE IF IT WAS IN THOSE DAYS AND WE WERE SITTING HERE TALKING ABOUT WAGER BAY I WOULD TRY AND ANSWER ALL YOUR QUESTIONS RIGHT DOWN TO THE LETTER, BUT BEING NOW I DON'T HAVE TO TELL YOU WHAT I DON'T WANT TO

TELL YOU. IN THOSE DAYS INUIT USED TO BE SCARED FOR NO REASON AT ALL. LIKE WHEN WE WERE KIDS IF A POLICEMAN CAME WE WOULD JUST STAND IN ONE SPOT UNTIL HE LEAVES. NOWADAYS THE KIDS DON'T EVEN NOTICE WHEN THE RCMP COMES AROUND. NOW TODAY OUR LIFE IS TOTALLY SWITCHED AROUND, CHANGED.

- Q. I AM INTERESTED IN THAT FUNNY COMMENT YOU MADE ABOUT NOT HAVING TO TELL ME THINGS IF YOU DON'T WANT TO, WHICH I KNOW WAS FOR EFFECT. AND I AM NOT TRYING TO PRY HERE, BUT I AM INTERESTED IN KNOWING IF THERE ARE THINGS ABOUT WAGER BAY, WHICH YOU AND OTHER PEOPLE HOLD AS BEING SOME KIND OF PERSONAL TREASURE OR PART OF THE INUIT REALITY, THAT THEY DON'T WANT TO SHARE WITH WHITE MAN. ARE THERE THINGS THAT ARE SACRED PERHAPS? OR IS THERE A SENSE OF SOME ASPECT OF WAGER BAY THAT SIMPLY SHOULD NOT AND WILL NOT BE SHARED? WHICH I RESPECT IF THAT'S THE CASE, BUT I WOULD LIKE TO KNOW IF THAT EXISTS.
- A. NO. WHEN I MENTIONED THAT IF I DON'T WANT TO TELL YOU WHAT I DON'T WANT TO TELL YOU I WASN'T TALKING SPECIFICALLY TO YOU. I WAS TALKING IF A BIG BOSS CAME HERE, HE ASKED ME A QUESTION AND I HAVE NO INTENTION OF TELLING THAT PERSON - THAT WAS WHAT I MEANT, NOT TO THE QUESTIONS YOU ARE ASKING.
- Q. I UNDERSTAND THAT. BUT, WHAT ABOUT THE QUESTION I ASKED YOU ABOUT, NOT TO ME, BUT JUST TO THE REST OF THE WORLD, MAYBE EVEN OTHER INUIT. I DON'T KNOW. ARE THERE ANY SACRED THINGS ABOUT WAGER BAY THAT INUIT WILL QUITE CORRECTLY KEEP TO THEMSELVES?
- A. ARE YOU ASKING A QUESTION SOMETHING LIKE YOU HAVE TO CRAWL IN MARBLE ISLAND OR THAT SORT OF THING? IS THAT THE KIND OF QUESTION YOU ARE ASKING?
- Q. I'M NOT ASKING FOR THE INFORMATION EVEN. I JUST WANT TO KNOW IF YOU GUYS HAVE SECRETS ABOUT WAGER BAY? I'M NOT ASKING WHAT THEY ARE.
- A. I AM NOT AWARE OF ANY SECRETS THAT WE SHOULD KEEP ABOUT WAGER BAY. THE ONLY THINGS I KNOW OF THAT ARE DANGEROUS ABOUT WAGER BAY ARE THE WHIRLPOOL AT THE ENTRANCE AND THE REVERSING FALLS.
- Q. OKAY WE DON'T NEED TO PURSUE THAT.
- A. THE FLOE EDGE NEAR NUVUKLIQ IS DIFFERENT FROM ALL THE OTHER FLOE EDGES BECAUSE EVEN IF THERE'S A STRONG NORTH WIND THE ICE CAN COME UP AT A FAST PACE TOWARDS YOU. AND ONE PERSON ALMOST GOT DRIFTED AWAY BECAUSE HE DIDN'T KNOW ABOUT IT BEING DIFFERENT.
- Q. CAN YOU TELL ME THAT STORY ABOUT THAT PERSON? WHAT HAPPENED?

- A. PERHAPS YOU WILL NOT BELIEVE WHAT I AM GOING TO TELL YOU. THIS IS STORY OF JOE NETAR, IN RANKIN INLET. HE FELL IN AND THE ICE WAS GOING TO CRUSH HIM AND HIS PARTNER, SANIQTAQ, YELLED TO THE OPEN SPACE AND THE ICE STOPPED. THEY SAY THIS IS WHAT HAPPENED. HE DID THIS ACCORDING TO HIS INUIT TRADITION, I BELIEVE, OR HIS INUIT POWER OR INUIT KNOWLEDGE HE HAS.
- Q. WHEN YOU LIVED AT PIKSIMANIK WHAT KIND OF DWELLING DID YOU HAVE WINTER AND SUMMER?
- A. WINTER TIME IN AN IGLOO. CANVAS TENT IN SUMMER.
- Q. CANVAS TENT FROM THE TRADER?
- A. YES.
- Q. YOU ALREADY SAID YOUR FAMILY HAD A DOG TEAM, CORRECT?
- A. YES.
- Q. AND WHAT KIND OF BOAT?
- A. A PADDLE CANOE. MY GRANDPARENTS HAD A PADDLE CANOE.
- Q. MADE OF WHAT?
- A. WOODEN RIBS.
- Q. FROM DOWN SOUTH?
- A. YES, BOUGHT FROM THE REPULSE BAY TRADING POST.
- Q. ARE THERE ANY OTHER STORIES THAT YOU KNOW OR REMEMBER ABOUT WAGER BAY THAT YOU WOULD LIKE TO MAKE SURE ARE RECORDED.
- A. NO I DON'T THINK SO. ALTHOUGH I SPENT ONE WINTER HERE, ALTHOUGH I GET INTO WAGER BAY TO HUNT, I'VE NEVER REALLY GONE TO WAGER BAY TO REALLY LOOK AROUND.
- Q. NEVERTHELESS, YOU HAVE GIVEN A LOT OF INTERESTING AND USEFUL INFORMATION. DO YOU HAVE ANY FINAL THINGS TO ADD. ANY MESSAGES YOU WOULD LIKE TO MAKE SURE ARE DOCUMENTED?
- A. I BELIEVE WE SHOULD PREPARE, AS PEOPLE OF REPULSE, SHOULD PREPARE FOR WHEN WAGER BAY BECOMES A PARK. LIKE WE HAVE TO COME UP WITH A PLACE FOR A GOOD RUNWAY AND A PLACE TO HUNT, LODGING AROUND WAGER BAY IN DIFFERENT AREAS. PERHAPS I NOW CAN ASK YOU A QUESTION? IF WAGER BAY BECOMES A PARK, DO YOU KNOW IF THERE'S ANY FINANCING OF ANY KIND TO START THE KIND OF PROJECT I MENTIONED? IF WAGER BAY BECOMES A PARK HOW REPULSE BAY COULD MAYBE PREPARE FOR SUCH TIME IT BECOMES A PARK -

MAYBE THROUGH CARVINGS OR SOMETHING LIKE THAT. LIKE WE KNOW WAGER BAY IS BEING USED AND WE KNOW TOURISTS ARE GETTING IN THERE. THEY'RE COMING INTO WAGER BAY AND GETTING OUT OF WAGER BAY WITH NO CONTACT WITH REPULSE BAY AT ALL.

Q. TODAY, YOU MEAN? WITH THE SILA LODGE?

A. YES. I AM NOT OPPOSING SILA LODGE AT ALL. I AM JUST STATING THAT REPULSE BAY SHOULD BENEFIT.

(SUPPLEMENTARY)

PETER KATOKRA

REPULSE BAY

FEBRUARY 15, 1992

(INTERPRETER: STEPHEN KOPAK)

- Q. THERE IS ONE LITTLE CONFUSION HERE THAT WE HAD WHEN WE SPOKE BEFORE, ABOUT YOUR AGE AND I WOULD JUST LIKE TO CLEAR THAT UP. COULD YOU TELL ME AGAIN WHAT YEAR YOU WERE BORN?
- A. I WAS BORN IN 1931, NOVEMBER 1.
- Q. SO YOU ARE NOW 60 YEARS OLD?
- A. GOING TO BE 61. IT JUST THAT I WANT MY AGE TO BE A LITTLE BIT SMALLER SO I'LL BE YOUNGER, AND YET I WANT MY AGE TO GO A LITTLE BIT FASTER SO THAT I CAN GET OLD AGE PENSION.
- Q. DO YOU KNOW WHAT PICTURE NO. 1 IS?
- A. YES, I KNOW THIS. THOSE ARE CALLED SIRQLIRIYOUT IN INUKTITUT AND THAT IS TO SOFTEN SKINS. IT DOESN'T MATTER WHETHER IT BE CARIBOU OR SEAL SKIN. THEY ACTUALLY GOT TWO NAMES. IT COULD BE CALLED SIRQLIRIYOUT OR TASITIYOUT. IT MEANS TO STRETCH THE SKIN.
- Q. PICTURE NO. 2? A SEMI CIRCLE WITH STONES.
- A. IS IT THE SEA OR A LAKE?
- Q. I DIDN'T TAKE THE PICTURES SO I DON'T KNOW WHERE IT IS, I'M AFRAID.
- A. A BLIND. EITHER COULD BE USED FOR SEAL HUNTING IF ITS BESIDE THE SHORE AND IF ITS FURTHER INLAND IT COULD BE USED FOR CARIBOU TOO.
- Q. PICTURE NO. 3?
- A. IT'S THOSE GUYS, TUNIK PEOPLE. IT'S DEFINITELY MADE BY TUNIK PEOPLE AND I FIGURE THAT THIS IS THE FRONT PORCH OF A TENT.
- Q. PICTURE NO. 4?
- A. I FIGURE I KNOW THIS PICTURE BECAUSE I HAVE SEEN IT MYSELF BEING BUILT AND I SUSPECT IT IS TO KEEP THE DOGS AWAY FROM THE

FOOD. THEY PUT THE MEAT OR ANY KIND OF FOOD ON TOP OF THE ROCKS SO THE DOGS WON'T GET AT IT. THE NAME OF THAT IS SAKAMOQTOQ. OR EVEN IF YOU WERE GOING TO LEAVE MEAT AND IF YOU DON'T WANT THE FOX TO GO AT IT YOU WILL PUT IT ON TOP OF THE STONES.

Q. DID YOU EVER USE ONE OF THESE YOURSELF OR DO YOU JUST KNOW ABOUT FROM YOUR ANCESTORS?

A. I MYSELF HAVE NEVER USED ANYTHING, BUT I NOTICED THAT MY PARENTS USED THOSE TOO.

Q. PICTURE NO. 5? I SHOULD SAY THAT THERE IS ANOTHER LINE OF STONES ABOUT 150 FEET AWAY, OVER HERE.

A. FROM WHAT I COULD SEE AND I HAVE SEEN A LOT OF THOSE AND SOMETIMES THESE ARE BUILT A VERY, VERY LONG DISTANCE - THIS COULD BE ALMOST A MILE, MAYBE HALF A MILE LONG - AND WHAT ITS USED FOR IS FOR CARIBOU TO FOLLOW. USED AS A CARIBOU PATHWAY. THERE WOULD BE A PERSON BEHIND THE STONES, LYING DOWN WAITING FOR THE CARIBOU TO GO BY AND WHEN THE CARIBOU GETS HERE, IT STARTS WALKING IF YOU ARE GOING OVER THE STONES IT WALKS RIGHT BESIDE THE STONES AND WHEN THEY ARE CLOSE ENOUGH THE PERSON WILL GET UP AND SHOOT THE CARIBOU WITH THEIR ARROW.

Q. PICTURE NO. 6?

A. SEEMS LIKE A FOOD CACHE. I DON'T REALLY RECOGNIZE IT, BUT THAT IS WHAT IT SEEMS LIKE TO ME.

Q. PICTURE NO. 7? ABOUT NINE FEET FROM FRONT TO BACK.

A. THAT IS A TENT. FROM WHAT I HEARD IN THE OLD TIMES THERE WERE TWO TENTS SIDE BY SIDE BUT THERE WAS ONE DOORWAY GOING THROUGH THOSE TENTS, BUT THERE WERE TWO DIFFERENT TENTS. HAS TO BE RELATIVES. SAY YOU ARE LIVING THERE AND YOUR SON IS LIVING BESIDE YOU. THEY WOULD BE SIDE BY SIDE.

Q. PICTURE NO. 8? TWO LINES OF BIG BOULDERS ABOUT ELEVEN FEET APART.

A. I AM NOT REALLY SURE WHAT THIS IS BUT I SUSPECT THAT ITS JUST TO SHOW THAT - IN THE OLD DAYS THEY USED TO PLAY GAMES AND ALSO TO TEST THEIR OWN STRENGTH. WHAT THEY USED TO DO WAS TO GET THESE GREAT BIG STONES AND THEM PUT THEM IN A PILE FACING EACH OTHER SO THAT WAY THEY COULD BE SEEN AT A LATER DATE AND THEY WOULD SAY HOLY SMOKES, THESE GUYS WERE STRONG THEN. ITS JUST A WAY OF SHOWING THEIR OWN TEST OF STRENGTH.

Q. IS IT TWO DIFFERENT PEOPLE OR TWO DIFFERENT GROUPS? ONE TEAM DID THIS AND ANOTHER TEAM DID THIS?

- A. IT DOESN'T HAVE TO BE COMPETITIVE, BUT NOT AS A TEAM, MORE LIKE AN INDIVIDUAL. THERE WOULD BE A GROUP OF PEOPLE, BUT IT IS MORE FOR FUN. JUST LIKE LIFTING WEIGHTS, HAVING GAMES AND WORKING ON THEIR STRENGTH AT THE SAME TIME. AND ALSO JUST TO SHOW WHO IS THE STRONGEST OF THE GROUP.
- Q. PICTURE NO. 9? THIS IS A LONG ROW OF SMALL BOULDERS, THREE ROWS.
- A. I DON'T REALLY KNOW WHAT IT IS, BUT IF I SEE IT MYSELF I COULD PROBABLY TELL YOU EXACTLY WHAT I THINK IT IS. BUT JUST FROM LOOKING AT THE PICTURES I CAN'T TELL YOU WHAT IT IS RIGHT NOW. THERE'S A LOT OF THINGS I KNOW, BUT THERE'S A LOT OF THINGS I AM NOT REALLY SURE OF AND DON'T KNOW. SO I DON'T KNOW EXACTLY WHAT THAT IS RIGHT NOW. I SUSPECT THAT THAT IS WHAT THEY WERE USING TO DRY UP FISH. WHAT THEY DO IS GET THE STONE UP AND PUT A ROPE ACROSS THE STONE AND HANG THE FISH DOWN TO DRY. I AM JUST GUESSING AT THIS RIGHT NOW, I DON'T KNOW IF I AM RIGHT OR WRONG, BUT THAT IS WHAT I SUSPECT ANYWAYS. THIS IS WHAT WE WOULD SAY NAPARIAQ.
- Q. PICTURE NO. 10? STONES, 19 FEET FROM THIS END TO THIS END AND ABOUT THAT WIDE ACROSS.
- A. I FIGURE THAT THEY PROBABLY USED IT AS A HUNTING TOOL TO CATCH ANIMALS. THAT IS WHAT I FIGURE ANYWAYS. I CAN'T REALLY SAY WHAT IT REALLY IS.
- Q. WHAT KIND OF ANIMAL MIGHT YOU CATCH IN SOMETHING 19 FEET LONG?
- A. I WAS TOLD THAT YOU CAN MAKE A NICE LONG THING LIKE THIS AND IT COULD BE USED AS A FOX TRAP. THE REASON WHY IT'S SO LONG BEING THE MORE FOX THERE IS THAT GO IN THERE.
- Q. I HAVE HEARD A STORY THAT THE RCMP WENT TO WAGER BAY IN THE LATE 1950'S LOOKING FOR A MAN NAMED AMAROALIK AND I AM WONDERING IF YOU KNOW THE STORY OF HIM?
- A. WHICH AMAROALIK? THE AMAROALIK THAT WAS KILLED?
- Q. I DON'T KNOW THE ANSWER TO THAT, BUT TELL ME THAT STORY.
- A. I NEVER HEARD OF ANYBODY GOING AFTER AMAROALIK. BUT I HAVE HEARD OF A PERSON WHO HAD KILLED AMAROALIK.
- Q. WHERE?
- A. IT'S SOMEWHERE WITHIN THE REPULSE BAY AREA.
- Q. WHAT HAPPENED IS, THAT YOU KNOW OF, IS THAT SOMEBODY KILLED AMAROALIK AROUND HERE?

- A. I HAVE HEARD A LITTLE BIT OF THAT STORY, BUT I CANNOT TELL YOU THE WHOLE COMPLETE STORY, THE WAY IT HAPPENED.
- Q. WAS THAT AFTER THE 1950'S THAT THAT HAPPENED?
- A. 1890 - 1920'S. THIS IS PROBABLY A DIFFERENT PERSON. IT HAPPENED JUST SHORTLY AFTER THE WHALERS CAME IN AND WHEN THEY STARTED USING RIFLES.
- Q. WHEN THIS HAPPENED?
- A. YES.
- Q. SO DID YOU EVER HEAR OF A MAN NAMED AMAROALIK IN WAGER BAY?
- A. NO, I NEVER HEARD OF ANYBODY BY THAT NAME.
- Q. DO YOU WHY WAGER BAY IN INUKTITUT IS CALLED "THE PLACE OF SOAPSTONE"?
- A. YES, I KNOW WHY IT IS CALLED OKKUSIKSALIK. IT'S BECAUSE I HAD INVESTIGATED ON MY OWN, TO UNDERSTAND WHY IT IS CALLED OKKUSIKSALIK AND I WAS TOLD BECAUSE OF THE SOAPSTONE THERE IN DIFFERENT PLACES, IT'S CALLED OKKUSIKSALIK. IN OTHER PLACES SOAPSTONE IS VERY HARD TO FIND, EVEN VERY SMALL PIECES OF SOAPSTONE ARE HARD TO FIND, SO THAT IS WHY IT IS CALLED OKKUSIKSALIK BECAUSE IT HAS A LOT MORE SOAPSTONE THAN OTHER PLACES.
- Q. CAN YOU GIVE ME AN IDEA ON THE MAP WHERE THERE IS SOAPSTONE AROUND?
- A. I CAN'T REALLY POINT OUT WHERE THE SOAPSTONES ARE, BUT THERE IS ONE PERSON WHO KNOWS EXACTLY WHERE THE SOAPSTONES ARE AND THAT IS SIVANIQTOQ. HE KNOWS MORE ABOUT THE AREA THAN I DO.
- Q. PETER, IS THERE ANYTHING ELSE YOU WANT TO ADD ABOUT WAGER BAY?
- A. I DON'T KNOW WHAT ELSE TO ADD. I GOT NOTHING THOUGHT OF RIGHT NOW. AS INUIT, FROM KEEWATIN, KITIKMEOT, OR BAFFIN WE ALL LIKE WAGER BAY. IT'S NOT SURPRISING THAT THE GOVERNMENT IS TRYING TO GET THIS TO A PARK BECAUSE IT'S A VERY BEAUTIFUL LAND. HAVE YOU HEARD IN SOME AREAS THAT THEY (T.F.N.) WANT THE SETTLEMENT LAND CLAIMS INCLUDED FOR REPULSE BAY IN WAGER BAY.
- Q. WELL I JUST WANT TO SAY THANKS PETER FOR HELPING ONCE AGAIN.
- A. I REALLY APPRECIATE WHAT YOU ARE DOING CONCERNING ABOUT WAGER BAY. BUT I AM TIRED OF THE GOVERNMENT PEOPLE SAYING THAT THEY KNOW EVERYTHING OR THEY KNOW ABOUT PLACES AND PEOPLE, ONCE THEY GET THE INFORMATION FROM THE OTHER PEOPLE AND GIVING THEMSELVES CREDIT INSTEAD OF GIVING THE CREDIT TO THE PEOPLE

THAT THEY LEARNED THE INFORMATION FROM. MAYBE THEY SHOULD STOP USING THINGS LIKE THAT AND APPRECIATE THE PEOPLE WHO HAD GIVEN THEM THE INFORMATION ABOUT ANY OTHER PLACES INCLUDING WAGER BAY. THAT WAY WE WOULD BE A LOT HAPPIER INSTEAD OF US JUST BEING USED AND THEN NOT BEING THOUGHT ABOUT AFTERWARDS, AFTER EVERYTHING IS ALL PUT TOGETHER.

· **ARSENE PUTULIK**

ARSENE PUTULIK

REPULSE BAY

NOVEMBER 7, 1991

(INTERPRETER: SIMEONI NATSECK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 7TH OF NOVEMBER. I AM TALKING WITH ARSENE PUTULIK. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

- Q. WHEN AND WHERE WERE YOU BORN?
- A. I WAS BORN IN CHESTERFIELD IN THE HOSPITAL WHICH IS RUN BY THE NUNS AND I DON'T KNOW WHAT YEAR IT WAS.
- Q. DO YOU KNOW WHERE YOUR PARENTS CAME FROM? WHAT REGIONS THEY WERE FROM?
- A. I BELIEVE THEY ARE BOTH FROM PELLY BAY AREA, NETSILINGMIUT.
- Q. WHAT HAPPENED FROM CHESTERFIELD? WHERE DID YOUR FAMILY MOVE TO?
- A. WHEN I WAS BORN, AS SOON AS I WAS BORN, WITH THE NUNS, AS SOON AS I WAS BORN MY MOTHER TOOK ME AND THEY GOT ON THE SHIP AND WE CAME TO REPULSE BAY.
- Q. DO YOU KNOW WHAT SHIP THAT WAS?
- A. UMIAJUARNAQ. THE CAPTAIN OF THE SHIP, HIS NAME WAS ANGILAK AND I BELIEVE HE WAS A ROMAN CATHOLIC MISSIONARY. THE ONES THAT WERE WORKING ON THE SHIP WERE NUVAK [LATE HUSBAND OF MARY NUVAK] AND MY FATHER.
- Q. AND THEY WERE WORKING FOR THE CATHOLIC MISSION?
- A. YES. I THINK MY FATHER USED TO TELL A STORY THAT THE SHIP WAS RUN BY THE ROMAN CATHOLICS.
- Q. THEN WHAT HAPPENED? AT SOME POINT YOU LEFT HERE AND WENT TO WAGER BAY? IS THAT CORRECT?

- A. WE WERE IN WAGER BAY AFTER I GOT A WIFE AND WE WERE IN WAGER BAY BRIEFLY.
- Q. CAN YOU TELL WHAT YEAR THAT WAS?
- A. NO.
- Q. WAS THE TRADING POST OPERATING THEN AT TUSHYUYAK?
- A. NO THERE WAS NO LONGER ANYBODY AT TUSHYUYAK.
- Q. NOT EVEN IQUNGAYUK, HE WAS FINISHED TOO?
- A. YES, HE LEFT.
- Q. THAT MEANS IT WAS AFTER 1946.
- A. YES.
- Q. WAS YOUR WIFE ALSO FROM REPULSE BAY AREA?
- A. YES, SHE IS ALSO FROM PELLY BAY AREA. SHE WAS MY FATHER'S OLDER BROTHER'S DAUGHTER.
- Q. AFTER YOU ARE TOGETHER, SOON AFTER THAT OR LONG AFTER THAT YOU MOVED TO WAGER BAY?
- A. SHORTLY AFTER WE GOT MARRIED.
- Q. DID OTHER PEOPLE GO WITH YOU OR DID JUST THE TWO OF YOU MOVE THERE?
- A. I WAS WITH MY FATHER, I NEVER USED TO SEPARATE FROM MY FATHER, ALONG WITH MY YOUNGER BROTHERS.
- Q. WHAT WERE THE NAMES OF THE PEOPLE YOU TRAVELLED WITH? YOUR FATHER AND YOUR YOUNGER BROTHERS?
- A. MY FATHER PAUL AKKURDJUK, MY STEP-MOTHER EITOQ, MY WIFE CELINA PUTULIK, MY BROTHER ANTHONESE MABLIK AND HIS WIFE SUZANNE, MY BROTHERS PILIMON TIGUMIAQ AND FRANCOIS NANURAQ, MY STEP-BROTHER ANTOIN SIATSIK, AND MY STEP-SISTER, ANNIE QUPANUQ.
- Q. THIS WHOLE GROUP, THEN, TRAVELLED TO WAGER BAY TOGETHER. IS THAT CORRECT?
- A. YES.
- Q. COULD YOU TELL ME THE STORY OF THAT TRIP?
- A. WE STARTED FROM ITIGLIKULUK AND THAT'S WHERE IT STARTED.

- Q. WHICH IS NEAR HERE? NEAR REPULSE BAY?
- A. YES. FROM ITIGLIKULUK, WE BROUGHT THE BOAT TO THE SHORE, TO THE FLOE EDGE BY DOG TEAM. THEN WE WENT TO SUBLU THROUGH THE CHANNEL AND WE WENT TO IJURIQTUQ AND THEN ACROSS.
- Q. BY BOAT?
- A. WE STARTED BY BOAT FROM SUBLU. WE WENT TO UMIYARVIK.
- Q. THAT'S ABOUT HALFWAY BETWEEN REPULSE AND THE MOUTH OF WAGER BAY?
- A. YES. WE END UP IN UMIYARVIK AND WE STAYED THERE UNTIL MID SUMMER WHEN ALL THE ICE MOVED AWAY FROM WAGER BAY. THEN WE WENT IN.
- Q. BY BOAT?
- A. YES. WE MADE IT TO WAGER BAY AFTER ALL THE ICE WAS GONE FROM WAGER BAY. WE GOT INTO WAGER BAY. ALTHOUGH MY FATHER HAS BEEN TO WAGER BAY BEFORE, MY FATHER DIDN'T QUITE KNOW WHERE THE GOOD ANCHORING PLACES WERE IN WAGER BAY. BUT MY FATHER KNEW THAT SANIQTAQ WAS THERE WITH HIS YOUNGER BROTHER TAVOK, SO WE KEPT GOING LOOKING FOR THEM. WE FOUND THEM IN THE MOUTH OF A RIVER WHERE THEY WERE FISHING.
- Q. WHAT WAS THE NAME OF THAT RIVER?
- A. THE NAME OF THE RIVER IS, I BELIEVE, KUUGARJUK, BUT I DON'T KNOW EXACTLY WHAT THE NAME OF THE PLACE IS. IT WAS A SMALL RIVER, BUT CHAR RUNS THROUGH THE RIVER. I'M NOT SURE WHAT THE NAME IS.
- Q. CAN YOU REMEMBER ON THE MAP?
- A. WHEN I SEE THE MAP AND IF I RECOGNIZE IT I WILL LET YOU KNOW. WHEN WE GOT TO KUUGARJUK MY FATHER ASKED SANIQTAQ IF HE KNEW OF A PLACE WHERE THERE IS GOOD ANCHORAGE. AND SANIQTAQ REPLIED STATING THAT ALTHOUGH HE HAS NEVER HAD A BOAT THE SIZE THAT MY FATHER HAD OR NEVER HAD A BOAT THAT SIZE, BUT HE TOLD MY FATHER HE COULD HAVE A LOOK AT TINITTUQTUQ AND IF MY FATHER SEES THE AREA HE WILL KNOW WHETHER IT IS GOOD OR BAD FOR HIS BOAT.
- Q. COULD YOU DESCRIBE THE BOAT?
- A. IT'S A WHALE BOAT. A WOODEN BOAT. WE USED TO SAIL. IT'S A WOODEN BOAT MAYBE ABOUT 26, 27 FEET LONG.
- Q. SO YOU WENT TO TINITTUQTUQ?

- A. YES, SO WE THEN WENT ON TO TINITTUQTUQ. SO MY FATHER CAN HAVE A LOOK AT THE PLACE TO SEE IF IT'S GOOD FOR HAULING THE BOAT IN.
- Q. WAS IT? DID YOU STAY?
- A. YES. ME AND MY FATHER AGREED THAT IT WAS A GOOD PLACE TO KEEP A BOAT.
- Q. SO THAT'S WHERE YOUR FAMILY MADE CAMP IN THE FIRST PLACE?
- A. YES, WE MADE CAMP NOT DIRECTLY AT THE MOUTH OF THE RIVER, JUST A LITTLE SOUTH OF IT, JUST PAST THE MOUTH OF THE RIVER, CLOSE TO THE RIVER.
- Q. WHAT TIME OF YEAR? THERE WAS STILL OPEN WATER, SO IT MUST HAVE BEEN LATE SUMMER OR EARLY FALL. IS THAT ABOUT RIGHT?
- A. NO. IT WOULD HAVE BEEN AROUND JULY. IT WAS SHORTLY AFTER THE ICE LEFT. AFTER WE GOT TO TINITTUQTUQ WE WENT TO TUSHYUYAK LOOKING FOR CARIBOU.
- Q. TRAVELLING BY BOAT AGAIN?
- A. YES, BY BOAT.
- Q. TELL ME, DID YOU FIND CARIBOU OR WHAT HAPPENED?
- A. YES, WHEN WE GOT THERE, THERE WAS NO CARIBOU ALONG THE COAST DUE TO, THERE WAS LOTS OF WOLVES ALONG THE COAST. WE THEN WENT OUT OF TUSHYUYAK THEN ACROSS TO THE OTHER SIDE OF WAGER BAY AND WHEN WE GOT CARIBOU WE THEN RETURNED.
- Q. TO TINITTUQTUQ?
- A. YES. AFTER WE GOT THERE WE WENT BACK TO TINITTUQTUQ, THEN MY FATHER AND PILIMON [MY BROTHER] AND SANIQTUQ IN AUGUST THEN WENT BACK TO REPULSE BAY BY BOAT.
- Q. BUT THE REST OF THE FAMILY STAYED AT TINITTUQTUQ?
- A. YES. THE THREE MEN WENT BACK TO REPULSE BAY TO TRADE.
- Q. WHAT DID THEY TAKE BACK TO TRADE?
- A. THEY WENT BACK TO REPULSE BAY. I AM NOT SURE WHAT THEY WERE GOING TO USE TO TRADE WITH OR I DON'T REMEMBER, PERHAPS THEY WERE THINKING THAT FAMILY ALLOWANCE MIGHT BE AVAILABLE THEN. THE REASON WHY ME AND MABLIK GOT LEFT BEHIND WAS WE WERE GOING TO HUNT FOR THE FAMILIES THAT STAYED BEHIND. WE WAITED FOR THEM THROUGH THE SUMMER, BUT WINTER CAME BEFORE THEY EVER CAME. WE DIDN'T HAVE NO COMMUNICATION WITH REPULSE BAY THEN

SO WE HAD NO IDEA WHERE THEY WERE. WHAT HAPPENED WAS THEY WENT TO REPULSE BAY BUT ICE CAME INTO THE BAY AND THEY COULD NOT LEAVE REPULSE BAY. SO I TOLD MY BROTHER MABLIK THAT ONCE THE ICE ON THE LAKES GET THICK ENOUGH, THAT WE WILL COME TO REPULSE BAY TO FIND OUT WHAT HAS HAPPENED TO THEM. THEN I STARTED GATHERING FOOD FOR THE PURPOSE OF GOING TO REPULSE BAY SO THAT WE CAN LEAVE THE FAMILIES WITH A LOT OF FOOD IF WE GO. WE DID OUR HUNTING BY FOOT AND WE GOT BACK WITH ENOUGH FOOD TO LEAVE THE FAMILY, BUT DOING ALL THAT WALKING WE WERE TIRED AND WE RESTING FOR THE TRIP TO TRAVEL. THEN PEOPLE SAW THEM COMING IN BY DOG TEAM.

Q. YOUR FATHER COMING IN BY DOG TEAM?

A. YES. SANIQTAQ AND MY FATHER. WHAT HAPPENED WAS THEY WOULD HAVE MADE IT TO WAGER BAY EARLIER, BUT SANIQTAQ HAD TB BEFORE AND HAD BAD LUNGS, SO THEY WERE GIVEN THREE DOGS FOR SANIQTAQ TO RIDE ON. SANIQTAQ WOULD WALK ALONGSIDE THE SLED AT TIMES, BUT WOULD BE ON THE KAMOTIK. BUT, MY FATHER WALKED ALL THE WAY TO WAGER BAY. SANIQTAQ HAD TRAVELLED ONCE TO WAGER BAY BEFORE, ALTHOUGH HE DIDN'T QUITE KNOW EXACTLY WHICH ROUTE TO GO THROUGH, BUT HE WOULD ADVISE MY FATHER WHICH DIRECTION HE SHOULD BE WALKING. SO MY FATHER WALKED IN FRONT OF THE DOGS THE WHOLE TRIP. AFTER THE LAKES [ICE] GOT THICK ENOUGH, THE TRAPPING SEASON THEN OPENED. IT WAS AROUND THE 15TH THEN.

Q. OF?

A. NOVEMBER. MY FATHER ADVISED US TO COME TO REPULSE BAY TO GO PICK UP MY BROTHER WHO WAS HERE IN REPULSE BAY. LIKE NOWADAYS, THE PEOPLE HAVE MEETINGS SO WE GOT TOGETHER, MY FATHER AND SANIQTAQ, AND I ASKED THEM ABOUT THE TRIP TO REPULSE BAY AND I WAS TOLD WHAT TO DO AND WHAT NOT TO DO. AT THAT TIME MY FATHER TOLD ME IF THE EVENINGS ARE NICE AND I AM GOING TO TRAVEL AT NIGHT TO MAKE SURE IF I SHOULD USE THE NORTH TO REMEMBER TUKTUJURIT [THE BIG DIPPER]. THAT THEY WILL ALWAYS REMAIN ON THE NORTH SIDE OF ME. IF I LOST MY WAY THEY WILL ALWAYS BE ON THE NORTH SIDE OF ME. SO WHEN HE TOLD ME ABOUT THE BIG DIPPER, TO MAKE SURE IT REMAINS ON THE NORTH SIDE OF ME, ON MY WAY TO REPULSE BAY, SO IN THE EVENING WHEN I STARTED MAKING AN IGLOO AND THE EVENING IS CLEAR THAT I CAN SEE STARS, I WOULD TAKE A LITTLE STICK ON THE NORTH SIDE OF MY IGLOO WHERE THE DIPPER IS AND I WOULD LEAVE IT THERE AT NIGHT AND WHEN I WAKE UP IN THE MORNING AND START PACKING TO TRAVEL I WOULD PACK AND GET EVERYTHING READY, THEN I WOULD GO TO THE LITTLE STICK WHICH I PUT THE NIGHT BEFORE. THEN I WOULD KNOW WHERE MY NORTH IS AND THEN KEEP TRAVELLING TOWARD. THIS WAS HOW I TRAVELLED TOWARD REPULSE BAY.

WHEN I WAS TAKING TOO LONG GETTING TO REPULSE BAY, SO I STARTED WORRYING THAT I WAS TRAVELLING TOO MUCH NORTHWARD, THAT I WAS GOING TO MISS REPULSE BAY ALTOGETHER. MY FATHER

TOLD ME THAT IF I KNEW WHERE NORTH IS THAT THERE WOULD BE NO PROBLEM GOING SOUTHEAST, THAT I WILL END UP AT THE SEA. SO I STARTED TRAVELLING MORE SOUTHEAST AND I ENDED UP NEAR QASIGIAQTUQ, WHICH IS ACROSS THE BAY FROM THE COMMUNITY. AND ONCE I RECOGNIZED THE AREA - ALTHOUGH I HAVEN'T SEEN THE COAST YET - ONCE I RECOGNIZED THE LAND THEN I STARTED HEADING TOWARD REPULSE BAY. SO WE GOT TO QASIGIAQTUQ, BUT I SEEM TO RECOGNIZE QASIGIAQTUQ, BUT I WASN'T SURE AND MY WIFE WASN'T REALLY SURE IF WE REALLY RECOGNIZED IT. I KNOW I COULD RECOGNIZE AN INUKSUK WHERE MY TRAPS WAS SO WE STARTED TRAVELLING TOWARDS THAT. THEN WE KEPT GOING UNTIL WE SAW AN INUKSUK AND WE WENT TOWARD IT AND WHEN WE GOT TO IT I FOUND OUT IT WAS THE VERY SAME INUKSUK WHICH I MADE BEFORE THEN. I THEN REALIZED EXACTLY WHERE I WAS.

ONCE WE RECOGNIZED THE INUKSUK WE JUST MADE CAMP THERE, KNOWING THAT THE NEXT DAY WE WILL BE ABLE TO MAKE IT TO REPULSE BAY IF THE ICE IS THICK ENOUGH. FROM THERE WE WERE ABLE TO SEE A DOG TEAM. WE THEN MET JACKIE'S BROTHER, AUPILARJUQ, (WHO IS NOW LIVING IN RANKIN INLET) - WE THEN MET HIM. ONCE WE MET, AT THAT TIME I NEVER USED TO SMOKE AND MY WIFE DID. BUT, WE HAD NO TEA OR ANYTHING SINCE WE HAD NO WHITE MAN FOOD. HE THEN PROCEEDED TO MAKE TEA AND MY WIFE HAD A CIGARETTE. BOY, WAS THE CIGARETTE EVER SMELLY.

- Q. I WOULD BE INTERESTED IN KNOWING ANYTHING ELSE ABOUT THE PROCESS OF NAVIGATION ON THAT TRIP. IT WAS THE FIRST TIME THAT YOU WENT OVER THAT ROUTE, SO WHAT ELSE DID YOUR FATHER TELL YOU TO PREPARE YOU FOR NAVIGATION?
- A. HE ALSO TOLD ME ABOUT OKALURAQ, SNOWDRIFTS FROM THE NORTH WIND. BUT IT WAS TOO EARLY IN THE FALL FOR SNOWDRIFTS, SO HE ADVISED ME TO MAKE SURE I REMEMBER WHERE TUKTUJURIT WERE, THE BIG DIPPER. IT'S NOT RIGHT ON THE HORIZON, IT'S UP HIGHER, BUT WHEN THEY FIRST APPEAR THEY ARE ON YOUR UANAQ [UANAQ IS "WHERE THE PREVAILING WINDS COME FROM"] YOUR NORTH.
- Q. DID HE DESCRIBE THE LAND FOR YOU AT ALL OR ANYTHING ABOUT THE LAND ITSELF?
- A. YES. HE TOLD ME ABOUT WHAT THE LAND SHOULD LOOK LIKE. I NOW CANNOT REMEMBER WHAT HE DESCRIBED. WHAT I WAS WORRIED ABOUT WAS I WASN'T COMING ACROSS THE RIVER SIPUJATUQ, WHICH I SHOULD HAVE CROSSED, SO I DIDN'T KNOW WHERE I WAS TILL I GOT TO QASIGIAQTUQ.
- Q. YOU GOT YOUR BROTHER HERE IN REPULSE AND THEN WHAT? DID YOU GO BACK TO WAGER BAY?
- A. THE REASON I CAME TO REPULSE BAY WAS TO PICK UP MY BROTHER. I THEN GOT A MAP FROM THE PRIEST, I WAS THEN ABLE TO KNOW EXACTLY WHERE I WAS WITH THE MAP GOING BACK.

- Q. HOW LONG DID THE TRIP TAKE COMING UP AND THEN HOW LONG GOING BACK?
- A. I DO NOT REMEMBER HOW MANY DAYS IT WAS. AT TIMES IT WOULD BE STORMY AND I WOULD TRAVEL A VERY SHORT DISTANCE IF IT WAS STORMING TOO BAD.
- Q. WHEN YOU GOT BACK TO WAGER BAY DID THE FAMILY STAY AT TINITTUQTUQ?
- A. WE STAYED IN TINITTUQTUQ, BUT WHEN THE ICE IN WAGER BAY GOT THICK ENOUGH WE THEN MOVED TO NUVUKLIQ, BECAUSE WE HAVE TO BE NEAR SEALS SO OUR DOGS CAN LIVE. WE THEN GOT TO NUVUKLIQ, AND WHEN WE GOT THERE IT WAS STORMING FOR A LONG TIME. WE THEN WENT HUNGRY. THEN MY FATHER TOLD ME THAT I WAS GOING TO GO INLAND TO TINITTUQTUQ, BECAUSE WE HAD CARIBOU THAT WE LEFT FROM THE SUMMER THAT I AM TO GO AND GET THOSE MEAT, SO WE CAN LIVE ON THEM. HE TOLD ME THAT I WAS GOING TO TAKE MABLIK WITH ME TO GO GET THE CARIBOU, AND HE SAID THAT HE WAS GOING TO STAY BEHIND AND TRY AND CATCH SEAL NEAR NUVUKLIQ. SO THE NEXT DAY IT WASN'T STORMING SO BAD, THAT WE GOT UP BEFORE DAYLIGHT AND WE LEFT VERY EARLY IN THE MORNING TO GO TO TINITTUQTUQ. BUT, SHORTLY AFTER WE LEFT NUVUKLIQ, MY DOGS SMELT SOMETHING SO I TOLD MY BROTHER, I THINK MY DOGS SMELT CARIBOU. SO I WALKED FROM THERE THEN TO LOOK FOR THE CARIBOU THAT MY DOGS SMELT. I SAW THE CARIBOU, I GOT SOME OF THE CARIBOU AND THEN PROCEEDED TO GO BACK THE SAME DAY I LEFT NUVUKLIQ.
- Q. GO BACK TO?
- A. NUVUKLIQ. I GOT BACK TO NUVUKLIQ AND THE THREE MEN STILL WEREN'T HOME. WHICH WAS MY FATHER, SANIQTAQ, AND TAVOK. THEY WERE STILL HUNTING THAT DAY. THEY GOT BACK AFTER DARK, BUT THEIR SLEDS WERE FULL OF SEAL, WHICH WAS A VERY HAPPY OCCASION FOR US.
- Q. WHY WAS NUVUKLIQ A GOOD PLACE FOR SEAL?
- A. I DON'T KNOW.
- Q. HOW DID YOU HUNT FOR SEAL? WHAT WAS THE METHOD OF SEAL HUNTING?
- A. WE ONLY HUNTED THEM AT THE FLOE EDGE IN THE POLYNIA. WE DID NOT HUNT SEAL THROUGH THE BREATHING POLES AT ALL.
- Q. MAYBE THAT'S THE ANSWER TO MY FIRST QUESTION. THERE WAS OPEN WATER AVAILABLE AT NUVUKLIQ WHICH THERE WASN'T ANYWHERE ELSE AT WAGER BAY? IS THAT CORRECT?

- A. YES, THAT'S THE REASON WHY NUVUKLIQ WAS A POPULAR CAMPING BASE. BECAUSE IT'S ALWAYS CLOSE TO THE FLOE EDGE AND THE NORTHERN SIDE OF WAGER BAY IS ALWAYS FROZEN OVER.
- Q. DID PEOPLE MOVE FROM LOTS OF DIFFERENT CAMPS TO NUVUKLIQ?
- A. THE FAMILIES THAT STAYED IN MASIVAK DIDN'T REALLY MOVE AROUND TOO MUCH. BUT, THE PEOPLE THAT WERE ANYWHERE ELSE AROUND WAGER BAY USED TO GO TO NUVUKLIQ. THE ONLY SOURCE OF HEAT THAT USED TO BE AVAILABLE WAS FROM SEAL FAT. IN ORDER TO STAY WARM YOU HAD TO BE AT NUVUKLIQ FOR THE SEAL FAT AND IN ORDER TO FEED YOUR DOGS. ANYBODY AROUND WAGER BAY USED TO END UP IN NUVUKLIQ FOR SURVIVAL.
- Q. IN THE WINTER?
- A. YES, WHEN WINTER COMES.
- Q. HOW MANY YEARS DID YOUR FAMILY OR DID YOU STAY IN WAGER BAY?
- A. WE WENT THERE IN THE SUMMER TIME AND STAYED THE WINTER. WHEN SPRING CAME WE THEN WENT BACK TO REPULSE BAY.
- Q. WHY? WHY DID YOU LEAVE AND COME BACK HERE?
- A. MY FATHER HAD ALL THE AUTHORITY OF WHERE AND WHEN WE MOVED. IT WAS MY FATHER'S IDEA TO MOVE, I HAVE NO IDEA WHAT WAS IN MY FATHER'S MIND.
- Q. CAN YOU GIVE ME AN ESTIMATE OF HOW MANY FAMILIES WERE LIVING AROUND WAGER BAY AT THAT TIME?
- A. ALSO IN THERE WAS INUSATUAJUK WITH HIS STEPSON, KAUNAK, AND THEIR CHILDREN. AND UTAQ WAS A LITTLE BOY THEN. HE WAS LIVING AT PIKSIMANIK AND DURING THE WINTER CAME TO NUVUKLIQ, TO MAKE SURE THAT HE HAS HIS DOGS. THE ELDERS WE HAD WERE INUSATUAJUK, TAVOK, SANIQTAQ AND MY FATHER AKKURDJUK, WHICH WERE OUR ELDERS. OUR BOSSES. OUR BIG BOSSES.
- Q. SO THE NEXT SPRING YOUR FAMILY CAME BACK TO REPULSE? HOW DID YOU TRAVEL THEN?
- A. WE THEN WENT BACK TO REPULSE BAY BY DOG TEAM. I WAS A LITTLE CONCERNED ABOUT WHERE THE BOAT WAS, BUT IT WAS HERE IN REPULSE BAY.
- Q. YES, BECAUSE YOUR FATHER BROUGHT IT BACK THE YEAR BEFORE. WHAT ABOUT THE FAMILIES OF THE OTHER ELDERS, DID THEY STAY THERE OR DID THEY COME BACK AT THE SAME TIME?
- A. YES. IT WAS JUST THOSE WITH MY FATHER AND ALL OF US KIDS WENT WITH MY FATHER. THE REST STAYED BEHIND. IT WAS LATE SPRING

THAT SANIQT AQ EVENTUALLY MADE IT BACK HERE TO REPULSE BAY. THAT SAME SPRING. WE THEN ENDED UP IN BEACH POINT AND IN THERE WAS OUR FAMILY AND SANIQT AQ'S FAMILY AS WELL. WITH MY DOG TEAM AND MY FATHER'S DOG TEAM AND SANIQT AQ'S DOG TEAMS. MY FATHER AND ME BROUGHT THE BOAT DOWN TO BEACH POINT WITH DOGS, HAULING IT WITH DOGS. AND WE HAD THE BOAT NEAR THE OPEN WATER AND MY FATHER TOLD ME TO COME BACK HERE WITH SANIQT AQ TO REPULSE BAY. HE SAID THERE WAS GOING TO BE TOO MANY DOGS TO PUT IN THE BOAT TO GET BACK TO REPULSE BAY AFTER THE ICE LEAVE. SO IN JULY MY FATHER TOLD ME TO MAKE IT WITH MY DOGS TO REPULSE BAY. SO ME AND SANIQT AQ, LEAVING MY FATHER BEHIND TO WAIT FOR THE ICE TO LEAVE, WE WENT TO REPULSE BAY IN JULY AND MY FATHER WAS GOING TO FOLLOW US AFTER THE ICE LEAVE TO COME BACK BY BOAT TO REPULSE BAY.

Q. DID YOU CONTINUE TO USE THE LAND AROUND WAGER BAY FOR HUNTING EVEN AFTER YOUR FAMILY LEFT AND CAME BACK UP HERE, TO GO DOWN THERE TO HUNT?

A. I WENT TO WAGER BAY ONE SUMMER, ONCE. I WAS TOLD BY A WHITE PERSON TO BRING HIM TO WAGER BAY. THOSE WERE THE PEOPLE THAT WERE DIVING IN WAGER BAY.

Q. THE YEAR THAT YOU LIVED IN WAGER BAY, WHAT KIND OF DWELLINGS WERE USED?

A. WE USED SNOW.

Q. IGLOO?

A. YES.

Q. THAT'S IN THE WINTER, AND WHAT ABOUT WHEN YOU WERE AT TINITTUQTUQ?

A. IN THE SUMMER TIME WE HAD TENTS AND IN THE WINTER WE HAD IGLOO.

Q. TENTS FROM THE TRADER? WHITE MAN'S TENTS? CANVASS TENTS?

A. YES.

Q. HOW DID YOUR FATHER GET THE OLD WHALING BOAT? WAS THAT BECAUSE HE WORKED BEFORE ON A BIGGER SHIP? HOW DID HE GET THAT?

A. AT THAT TIME WHEN I WAS BORN IN CHESTERFIELD, THAT WAS WHEN MY FATHER WENT TO CHESTERFIELD AREA TO GET MY STEPMOTHER. MY FATHER HAD TWO OTHER BROTHERS AND ALSO AT THAT TIME MY GRANDFATHER WAS ALIVE. THEY TOGETHER WERE IN THE PROCESS OF BUYING A BOAT WITH FOX SKINS. SO THAT'S HOW MY FATHER END UP

- HAVING THE BOAT. THE THREE BROTHERS PURCHASED IT WITH FOX SKINS.
- Q. DO YOU KNOW ANY STORIES ABOUT THE WHITE MAN'S WHALING SHIPS, WHALING ACTIVITIES, IN WAGER BAY?
- A. NO.
- Q. WHEN YOU WENT TO TUSHYUYAK, WHICH YOU SAID YOU DID BEFORE TO LOOK FOR CARIBOU. I WOULD LIKE YOU TO TELL ME WHAT YOU SAW AT THE TRADING POST. WHAT WAS HAPPENING THERE THEN?
- A. AT THAT TIME THE HOUSES' ROOFS WERE SLOPED IN FROM AGE.
- Q. NOBODY WAS LIVING THERE?
- A. NO, I MADE A MISTAKE. I AM TALKING ABOUT THE TIME I WENT IN THERE BY BOAT. NO, THE TIME I SAW THEM WAS WHEN I SAW THEM ON A DOG TEAM. THEIR ROOFS WERE SLOPED IN.
- Q. OKAY LET'S GET THIS CLARIFIED THEN. THERE WERE DIFFERENT VISITS TO THE TRADING POST, BUT THE ONE THAT I KNOW ABOUT IS THE TIME HE WENT BY BOAT TO LOOK FOR CARIBOU FROM TINITTUQTUQ.
- A. YES. THAT'S WHEN I SAW THEM AND I ALSO SAW THEM ON A DOG TEAM TRIP.
- Q. WHEN?
- A. NEAR THAT TIME WHEN THEY WERE AT TINITTUQTUQ.
- Q. A LITTLE BIT LATER?
- A. YES. ON CARIBOU HUNTING TRIPS. THAT'S WHEN I SAW THERE ROOFS WERE SLOPED IN. OR SAGGING IN THE MIDDLE.
- Q. BUT THERE WAS NOBODY LIVING THERE?
- A. YES, NOBODY.
- Q. THOSE SAME BUILDINGS IN THIS PICTURE?
- A. YES, BUT THE ROOFS WERE SAGGING.
- Q. ALL THREE BUILDINGS?
- A. NOT ALL OF THEM BUT THE ONE AT THE EXTREME. NOT SURE REALLY WHICH. WHAT DO WE SEE HERE.
- Q. THE BOAT. IT'S LIKE A LITTLE SCHOONER. IT'S ACTUALLY VERY SIMILAR TO THE WHALE BOATS. SAME SHAPE I THINK?

- A. THIS WAS IN 1936.
- Q. NO THE ARTICLE ("MAN AND MACHINE AGAINST THE ARCTIC", THE BEAVER, SEPT. 1936) WAS PUBLISHED IN 1936. THE PICTURE'S TAKEN A LITTLE BIT BEFORE THAT. NOT MUCH THOUGH. A FEW YEARS BEFORE THAT. THERE'S AN AIRPLANE THERE SEE.
- A. OH YEAH.
- Q. I THINK IT'S 1931 OR 1932, SOMEWHERE IN THERE. THIS IS JUST A LITTLE INLET THAT STICKS UP TO THE NORTH. THE RIVER COMES IN HERE. WHEN YOU VISITED THE TRADING POST THOSE TIMES, CLOSED DOWN, THIS ONE. I AM INTERESTED TO KNOW WHAT THE PERCEPTION WAS OF WHO OWNED THOSE BUILDINGS? TO WHOM DID THEY BELONG, IF ANYBODY?
- A. AT THAT TIME, WHEN I SEEN THEM AND WHEN I TRAVEL BY DOG TEAM I NEVER REALLY WENT TO THE BUILDINGS. BUT, I HAVE HEARD THAT THEY WERE HAUNTED. I DID NOT DARE GO DIRECTLY TO THEM. BUT, TRAVELLING NEAR THEM IT SEEMS THAT SOMEBODY WILL COME OUT TO GREET YOU OR SOMETHING.
- Q. ANY MORE THINGS ABOUT WAGER BAY THAT YOU WOULD LIKE TO ADD?
- A. NO, NOTHING. THE ONLY THING IS I HAVE NO COMMENTS OR QUESTIONS. THE ONLY THING I CAN DO IS IF I AM ASKED A QUESTION I CAN EITHER ANSWER OR IF I DON'T KNOW I WON'T.
- Q. ONE QUESTION THEN MIGHT BE HOW DO YOU FEEL ABOUT THE IDEA OF THERE BEING A NATIONAL PARK AROUND WAGER BAY?
- A. I DO NOT MIND WAGER BAY BECOMING A NATIONAL PARK SINCE THERE IS HIGH UNEMPLOYMENT HERE IN REPULSE BAY. I AM HOPING IF IT DOES BECOME A PARK THAT IT WILL CREATE SOME EMPLOYMENT.
- Q. I HOPE SO TOO.
- A. WHEN ONE IS EMPLOYED AND LOOKING AT THE UNEMPLOYED PERSONS IN THE COMMUNITY, IT'S HARD KNOWING THAT THERE IS NOTHING THEY CAN DO ABOUT GETTING A JOB.

(SUPPLEMENTARY)

ARSENE PUTULIK

REPULSE BAY

FEBRUARY 16, 1992

(INTERPRETER: STEPHEN KOPAK)

A. THIS IS NUTUITUK AND I AGREE THIS DOESN'T MOVE AND THIS GOES AROUND THAT WHOLE THING.

Q. TUKTUJURIT IS THIS ONE AND THIS ONE IS WHATEVER THAT . . . ?

A. AND BIG DIPPER IS TUKTUJURIT.

Q. AND THE NORTH STAR?

A. NUTUITUK.

Q. SO YOU ARE POINTING AT ORION'S BELT AND YOU SAY THE NAME IS?

A. UTLATUQ - THAT'S ORION'S BELT.

Q. AND IS THERE AN INUIT LEGEND ABOUT THOSE?

A. AS THE LEGEND GOES, THE THREE STARS THAT ARE SIDE BY SIDE OR IN A STRAIGHT LINE, THOSE THREE STARS THE ORION BELT, THEY ARE THE THREE BROTHERS WHO ARE RUNNING AFTER A POLAR BEAR. THERE IS A CLUSTER OF STARS, THE BRIGHTEST STAR IS THE POLAR BEAR AND THE ONES SURROUNDING IT ARE THE DOGS.

Q. IS THAT CLUSTER OF STARS HIGHER IN THE SKY OR LOWER IN THE SKY FROM THE THREE?

A. IT IS HIGHER AND WHEN THE STARS ARE MOVING ITS ALWAYS AT THE SAME.

THIS ONE HERE IS CALLED AGIATA.

Q. AND YOU ARE POINTING AT HYADES? IS THERE MORE TO THE STORY OF THIS PART?

A. THE BRIGHTEST STAR IN THIS HYADES IS THE POLAR BEAR AND THE STARS SURROUNDING THAT BRIGHT STAR IS THE DOGS.

Q. ARE THOSE DOGS THE DOGS THAT BELONG TO THE THREE BROTHERS?

- A. YES. THOSE DOGS ARE THE HELPERS OF THOSE PEOPLE THERE.
- Q. DO YOU KNOW ANY LOCATIONS AROUND WAGER BAY WHERE PEOPLE USED TO FIND SOAPSTONE?
- A. NO. I DON'T KNOW WHERE.
- Q. THE LAST TIME I NEGLECTED TO SHOW YOU THESE PICTURES AND GET YOU THOUGHTS ON WHAT THEY ARE? PICTURE NO. 1?
- A. IT LOOKS LIKE A SAKUTI [SCRAPER].
- Q. PICTURE NO. 2? TO GIVE AN IDEA OF SIZE, THIS IS AN ADULT PERSON SITTING OVER HERE AND THIS LITTLE PIECE HERE THIS SMALL.
- A. I AM NOT REALLY SURE BUT I THINK IT IS A BLIND.
- Q. PICTURE NO. 3?
- A. I CAN'T UNDERSTAND WHAT THEY ARE.
- Q. PICTURE NO. 4?
- A. I DON'T KNOW WHAT IT IS.
- Q. PICTURE NO. 5? IT IS A LONG LINE OF SMALL STONES GOING OFF AND OVER THIS SIDE ABOUT 150 FEET AWAY THERE IS ANOTHER LINE GOING ACROSS.
- A. THAT'S WHAT THEY USED AS A BLIND FOR CARIBOU HUNTING. LIKE THAT CARIBOU PATHWAY I WAS TALKING ABOUT BEFORE. THE CARIBOU PATHWAY THAT WE HAD TALKED ABOUT BEFORE, THE PEOPLE HIDE BEHIND THESE STONES AND USE THEIR BOW AND ARROW TO CATCH CARIBOU WITH. A PERSON WOULD LAY DOWN ON THIS SIDE OF THE STONE WHILE THE CARIBOU ARE GETTING CLOSER. WHEN THEY GET CLOSER AND START WALKING PAST THAT PERSON THEY'LL SHOOT THE CARIBOU WITH THEIR BOW AND ARROWS.
- Q. PICTURE NO. 6? FULL CIRCLE OF STONES.
- A. I HAVEN'T GOT ANY CLUE WHAT IS THAT.
- Q. PICTURE NO. 7? IT IS ABOUT NINE FEET FROM THIS END TO THIS END OF THIS.
- A. I DON'T REALLY RECOGNIZE IT BUT I THINK IT'S A TENT.
- Q. PICTURE NO. 8? TWO SEMI CIRCLES FACING EACH OTHER OF VERY BIG BOULDERS.

- A. I DON'T KNOW THAT ONE. I NEVER HEARD ANYTHING ABOUT THINGS LIKE THAT.
- Q. PICTURE NO. 9? THERE IS A LINE OF STONE ALONG HERE AND THEN ANOTHER ONE HERE AND THEN ANOTHER ONE BACK HERE SOMEWHERE.
- A. TO ME IT LOOKS LIKE NAPARIAQ. WHAT THEY DO IS THEY PUT ONE END OF THE ROPE AND PUT IT ACROSS THE STONE AND TIE IT AT THE OTHER END. THEN THEY HANG UP THE FISH TO DRY OUT. AND THAT IS WHAT IS CALLED, NAPARIAQ.
- Q. PICTURE NO. 10? IT IS NINETEEN FEET FROM HERE TO HERE ALONG THE GROUND. ABOUT ONE AND HALF FEET ACROSS AND NINETEEN FEET LONG.
- A. IT LOOKS TOO BIG TO BE A PUTLATI.
- Q. WHAT IS A PUTLATI?
- A. A PUTLATI IS LIKE IF THAT END WAS OPEN YOU WOULD KNOW IT WAS PUTLATI FOR SURE BECAUSE IT IS AN ANIMAL TRAP. THEY PUT THE BAIT AT ONE END OF THE PUTLATI SO THE ANIMAL WILL GO IN AND GET STUCK IN THERE. BUT I THINK THIS IS SOMETHING ELSE BECAUSE IT SEEMS TO BE TOO BIG AND THE OTHER END OF THE STONES IS NOT OPEN.
- Q. SO THIS IS WHAT IT ISN'T. DO YOU HAVE ANY IDEA WHAT IT MIGHT BE?
- A. IT LOOKS ALMOST LIKE A GRAVE.
- Q. NINETEEN FEET IS A VERY TALL MAN.
- A. I DON'T UNDERSTAND WHAT THIS IS. I NEVER CAUGHT UP TO THIS GROUP OF PEOPLE THAT WERE DOING THIS TYPE OF THING. I WAS NEVER TOLD ABOUT THINGS LIKE THAT.
- Q. HAS ANYTHING COME TO YOUR MIND, SINCE WE LAST SPOKE, ABOUT WAGER BAY THAT I SHOULD ADD?
- A. I DON'T REMEMBER ANYTHING AT ALL.

JACKIE NANORDLUK

JACKIE NANORDLUK

REPULSE BAY

NOVEMBER 8, 1991

(INTERPRETER: SIMEONI NATSECK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 8TH OF NOVEMBER. I AM TALKING WITH JACKIE NANORDLUK. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. WHERE AND WHEN WERE YOU BORN?

A. I WAS BORN IN PELLY BAY, OCTOBER 10, 1937. I AM NOW AN OLD MAN.

Q. YOU DON'T LOOK IT.

A. A LOT OF THE PEOPLE WHO ARE A LOT YOUNGER THAN ME LOOK LIKE OLD PEOPLE. JOHN KAUNAK AND THEM.

Q. WERE YOUR PARENTS ALSO FROM PELLY BAY AREA?

A. I BELIEVE MY FATHER WAS FROM PELLY BAY. THEY ARE BOTH FROM THE PELLY BAY AREA AND GREW UP IN THAT AREA. ALTHOUGH OUR PARENTS DIDN'T HAVE NO SNOWMOBILE TO TRAVEL WITH THEY WERE ABLE TO TRAVEL FROM PLACE TO PLACE. MY FATHER EVEN HAS A SONG WHICH MENTIONS WAGER BAY.

Q. WHAT DOES HE SAY IN THAT SONG ABOUT WAGER BAY?

A. I DO NOT KNOW ALL THE WORDS TO THE SONG, BUT ONE MENTIONED THERE IS ABOUT WAGER BAY AND THEN GOING ON TO CHESTERFIELD AND IN THE SONG HE STATED, "THE SONG AND THE WORDS COULDN'T COME UP TO ME UNTIL I STARTED TRAVELLING". "THEN THE WORDS FOR MY SONG STARTED FOLLOWING ME AND COME TO ME".

Q. WHILE HE WAS TRAVELLING?

A. WHILE HE WAS TRAVELLING. THE PART IN THE SONG HE MENTIONED ABOUT WAGER BAY IS THE MOUTH OF WAGER BAY, WHERE THEY WERE GOING BY BOAT AND THE SONG IS IN A DEEP PELLY BAY DIALECT. I

MYSELF DO NOT REALLY KNOW WHAT THE INDIVIDUAL WORDS ARE SAYING, BUT IT STATES, IN THE MOUTH OF WAGER BAY IT WAS EXTREMELY DANGEROUS WITH ALL THE MOVING ICE MOVING BACK AND FORTH, HAVING TO TRY AND AVOID THEM.

Q. DOES THIS SONG REFER TO ONE SPECIFIC TRIP THAT YOUR FATHER TOOK?

A. YES. I DO NOT EVEN KNOW WHICH WAY HE WAS TRAVELLING. I AM THE YOUNGEST. WHETHER HE WAS GOING TO CHESTERFIELD, GOING TO THE MOUTH OF WAGER, OR IT WAS COMING BACK FROM CHESTERFIELD, I DO NOT KNOW BUT I AM THE YOUNGEST OF MY BROTHERS. MY OLDER BROTHER, AUPILARJUQ, WOULD KNOW MORE ABOUT THE TRIP. MARIANO AUPILARJUQ IN RANKIN INLET. IT COULD HAVE BEEN AT THE TIME THE SONG WAS CREATED WHICH WAS ALSO WITH MY GRANDFATHER AT THE BOAT WHERE THEY DRIFTED AWAY AT ONE TIME.

Q. DO YOU KNOW MORE ABOUT THAT STORY?

A. YES, ALTHOUGH I DO NOT KNOW SOME OF THE DETAILS, YES I DO KNOW THE STORY. EVALAK MADE A RECORDING OF THAT. IF WE HEARD THE TAPE FROM BEGINNING TO END WE WOULD KNOW EXACTLY WHAT HAPPENED.

Q. WHO WAS THAT RECORDING MADE FOR?

A. IT COULD BE CBC KIVALLIQ OR THE ONE IN IQALUIT, BUT THERE IS A RECORDING OF THE STORY.

Q. MAYBE YOU CAN JUST TELL WHAT YOU REMEMBER OF THE STORY FOR NOW?

A. THIS IS HOW MY FATHER TOLD ME. IT WAS ON A TRIP FROM CHESTERFIELD TOWARD THIS WAY AND THEY GOT TO A PLACE ON THIS SIDE OF CHESTERFIELD, AT A PLACE CALLED PIQIULUK, AND I DON'T KNOW WHETHER THEY HAVE FALLEN ASLEEP WHILE SAILING, BUT A STORM CAME UP AND THEY WERE TRAVELLING BETWEEN THE LAND AND ICE. THEY WERE ON THE OUTSIDE AND A STORM CAME UP WHEN THEY WERE TRAVELLING AND SINCE THEY COULDN'T GET AROUND THE ICE, WHEN THE ICE DRIFTED OUT TO THE MIDDLE OF THE BAY THEY ENDED UP BEING ON THE OPPOSITE SIDE OF THE ICE WHICH WAS DRIFTING AWAY. THE MAIN REASON WHY THEY EVENTUALLY ENDED UP DRIFTING OUT TO THE SEA WAS, WHICH WAS WITH MY GREAT GRANDFATHER, ON MY GREATGRANDFATHER'S BOAT, MY FATHER WAS ABOUT THE SAME AGE AS MY GRANDFATHER HOVIQ. THEM TWO WERE YOUNG MEN AND THEIR JOB WAS TO SECURE THE SAIL ON THE BOAT. THE OTHER ONE KNEW THAT ON A WINDY DAY YOU HAVE TO MAKE A GOOD KNOT TO MAKE IT SECURE AND THE OTHER METHOD IS JUST PUTTING A LOOP SO THAT IF YOU HAVE TO TAKE IT OFF YOU CAN TAKE IT OFF IN A HURRY. SO THE OTHER KNOT WAS LIKE THAT AND THAT CAME LOOSE ON THAT VERY WINDY, STORMY DAY. THEY TRIED STAYING ON TOP OF THE ICE BUT IT GOT TOO ROUGH SO THEY WERE GOING TO SAIL AND THEY MADE

THESE KNOTS AND THAT KNOT CAME LOOSE, WHICH WAS FOR THE MAST TO SLIP ON THE BOTTOM WHERE IT IS SECURED. THAT LITTLE HOLE BROKE OFF CAUSING THE MAST TO FALL AND THAT WAS THE MAIN REASON WHY THEY HAD NO CONTROL OVER THE BOAT. THE REASON WHY I AM MENTIONING THE STORY, I AM STATING THE THINGS I KNOW ABOUT THE INCIDENT, IS SO THAT THE ELDERS THAT WE DO HAVE THAT KNOW THE STORY, BECAUSE ME AND JOHN KAUNAK WANT TO GET THE TAPE, THE RECORDING OF THE STORY BECAUSE THE STORY IS REALLY INTERESTING FROM THE POINT OF VIEW TO A PERSON THAT WAS ON THAT BOAT. THE ENDING OF THE STORY, OF THEM DRIFTING IS, THEY EVENTUALLY END UP, ON THE EAST SIDE OF CHESTERFIELD THERE IS AN ISLAND CALLED PIQIULUK, THAT'S WHERE THEY EVENTUALLY ENDED UP GETTING TO OTHER PEOPLE. THAT'S WERE THEY EVENTUALLY ENDED UP DRIFTING.

- Q. SO THE ICE IN THE END DIDN'T PUSH THEM ALL THE WAY OUT TO SEA AND SOME HOW THEY GOT AROUND IT?
- A. NO, THE MIDDLE PORTION IS MISSING, BUT THAT'S WHERE THEY ENDED UP, AT PIQIULUK. THE BOAT THEY WERE USING, THERE WAS FIVE OTHER BOATS, LIKE IN THE SPRING TIME WHEN THE ICE GOES AWAY ALL THE PORTION THAT'S LEFT ALONG THE COAST, THE UNMELTED PORTION, THEY GOT ON THE LAND AND THEY ALL PUT THEIR BOATS IN, IN CHESTERFIELD. THEY SAY IT WASN'T NATURAL, SOMETHING HAPPENED AND CAUSED THAT ICE TO DRIFT AWAY. THAT SAME BOAT THEY USED AND FOUR OR FIVE OTHER BOATS IN CHESTERFIELD GOT LOST THAT WAY. THIS IS ALL I CAN RELATE TO THAT STORY.
- Q. BACK TO YOUR FATHER'S SONG, TO GO BACK TO WHERE WE STARTED FROM, DOES ANYBODY KNOW THAT SONG TODAY?
- A. I BELIEVE AUPILARJUQ [IN RANKIN] KNOWS THE SONG AND LOUIE UKSAKITTUQ [IN REPULSE], MY OLDER BROTHERS.
- Q. DO YOU HAVE THE IMPRESSION THAT YOUR FATHER TRAVELLED PAST OR THROUGH WAGER BAY SEVERAL TIMES WHEN HE WAS YOUNGER BEFORE YOU WERE BORN?
- A. YES, THINKING BACK NOW, YES, HE HAS LIVED IN WAGER BAY. I CAN'T TELL YOU HOW MANY WINTERS OR HOW MANY SUMMERS HE WAS THERE, BUT HE HAS LIVED THERE.
- Q. DO YOU KNOW IF HE TRADED AT THE TRADING POST THERE?
- A. YES, IF HE HAVE LIVED THERE I AM SURE HE TRADED AT THE POST.
- Q. WHAT WAS YOUR FATHER'S NAME?
- A. TUMA QOTOQ. HE USED TO SAY THAT'S HIS REAL NAME BUT PEOPLE CALL HIM SIUTINUAQ. THAT'S ALSO ANDREASI'S OTHER GRANDFATHER. HE IS ALSO NAMED AFTER HIS GRANDFATHER.

- Q. CAN YOU TELL ME ANY STORIES THAT YOU HAVE HEARD MAYBE FROM YOUR FATHER ABOUT OTHER PEOPLE LIVING AROUND WAGER BAY? IN THE EARLY DAYS BEFORE YOU WERE BORN?
- A. I WAS NOT PARTICULARLY PAYING ATTENTION TO THE STORIES OF WAGER BAY, SO I REALLY DO NOT HAVE ANY CLUE AS TO WHO ELSE WAS THERE.
- Q. WHAT ABOUT YOURSELF, WHEN DID YOU FIRST GO TO WAGER BAY?
- A. THE VERY FIRST TIME I CAME TO WAGER BAY I CAN NOT RECALL WHAT YEAR IT WAS. BUT I KNOW I WENT THERE WITH PETER KATOKRA THAT WAS THE TIME WE WENT TO GET ANDREASI SIUTINUAR. HE WAS STAYING WITH HIS GRANDFATHER AND GRANDMOTHER.
- Q. AND YOU WERE A YOUNG MAN THEN, FULLY GROWN BUT YOUNG MAN THEN?
- A. I WAS AROUND 16 YEARS OLD. ANDREASI WAS ABOUT 10 OR 11 YEARS OLD.
- Q. THAT WOULD MAKE YOU 20.
- A. PRETTY CLOSE.
- Q. YOU TRAVELLED WITH PETER KATOKRA TO GO THERE, IS THAT RIGHT? HAD PETER ALREADY BEEN TO WAGER BAY WHEN YOU TRAVELLED THERE WITH HIM?
- A. YES, HE LIVED THERE AT ONE POINT AND HE KNEW THE ROUTE TO WAGER BAY AND I WAS JUST ALONG ON THE DOG TEAM FOR THE TRIP.
- Q. DID YOU HAVE ONE DOG TEAM FOR THE TWO OF YOU OR TWO DOG TEAMS?
- A. NO, I WAS JUST A PASSENGER. I WAS TOO YOUNG TO HAVE A TEAM OF MY OWN.
- Q. CAN YOU REMEMBER THAT TRIP? CAN YOU DESCRIBE THAT TRIP FOR ME?
- A. YES, I CAN. WHAT HAPPENED WAS ME AND MY BROTHERS WENT TO BEACH POINT AND THAT WAS WHERE YOU WENT TO HUNT FOR SEAL AT THE FLOE EDGE AND I EVENTUALLY ENDED UP STAYING BEHIND WHEN MY BROTHERS WENT TO REPULSE BAY. I BELIEVE PETER GOT THE MESSAGE THAT HE WAS TO GO GET ANDREASI IN WAGER BAY, SO WE LEFT FROM BEACH POINT AND OVERNIGHTED ONCE AND THE NEXT DAY WE GOT TO THE PLACE WE WERE GOING.
- Q. DO YOU REMEMBER WHERE YOU ARRIVED IN WAGER BAY?
- A. MARK TUNGILIK'S FAMILY WAS STAYING OVER HERE. WE WENT FROM PIKSIMANIK AND THEN WE WENT TO NUVUKLIQ AND ACROSS TO HERE, MASIVAK. THEN FROM THERE WE WENT BACK TO REPULSE BAY.

- Q. HOW LONG DID YOU STAY IN MASIVAK?
- A. WE JUST HAD A GOOD SLEEP. SINCE IT WAS SPRING TIME WITH THE SPRING THAW, WE IMMEDIATELY STARTED HEADING BACK.
- Q. WHAT WAS THE NEXT TIME YOU WENT TO WAGER BAY? HOW MUCH LONGER UNTIL YOU WENT THERE AGAIN?
- A. I WENT BACK TO WAGER BAY QUITE SOME TIME AFTER THAT. THAT WAS AFTER WE GOT SNOWMOBILES.
- Q. WHICH IS ROUGHLY WHEN? WHEN DID SNOWMOBILES ARRIVE IN REPULSE, DO YOU KNOW?
- A. WE GOT SNOWMOBILES FAIRLY RECENTLY, BUT I WENT THERE AFTER WE HAD SNOWMOBILES FOR SOME TIME. BUT I DO NOT KNOW EXACTLY WHAT [THAT WHICH] YOU REQUEST.
- Q. WHY WERE YOU GOING TO WAGER BAY THAT TIME?
- A. THE REASON WHY I WENT ON THE TRIP WAS LOUIE PILAKAPSI AND JOHN TATTY WERE GOING TO GO TO WAGER BAY AND WE WERE GOING TO MEET IN WAGER BAY.
- Q. DID YOU IN ANY OF YOUR VISITS TO WAGER BAY GO THE OLD BUILDINGS AT THE POST AT TUSHYUYAK?
- A. I HAVE BEEN THERE THREE TIMES.
- Q. WAS THIS BEFORE ROBERT TATTY AND HIS FAMILY LIVED THERE?
- A. NO, I HAVE NEVER BEEN TO TUSHYUYAK BEFORE TATTYS WERE THERE. THE REASON WHY I ENDED UP GOING TO THE TRADING POST WAS TO BRING FUEL AND GASOLINE FOR THE TATTYS. THE REASON WAS WE BROUGHT NAPHTHA FOR THEM.
- Q. WHEN THE TATTYS WERE LIVING THERE DID IT LOOK PRETTY MUCH LIKE IT DOES IN THIS OLD PICTURE FROM THE 1930'S.
- A. THEY LOOKED A LOT OLDER THAN THESE.
- Q. DO YOU KNOW IF ROBERT TATTY DID VERY MUCH RENOVATION WORK TO THE BUILDINGS?
- A. YES, NOT TOO MUCH HAS BEEN DONE TO THE BUILDING ALTHOUGH SOME IMPROVEMENTS HAVE BEEN MADE.
- Q. WHAT MATERIAL DID HE TAKE IN TO MAKE THE IMPROVEMENTS?
- A. THE FLOOR IS STILL AS IT WAS. MAYBE SOME PAINTING JOB AND MAYBE SOME PLYWOOD ON THE WALL. SINCE THESE ARE OLD

BUILDINGS, THEY WERE MADE WITH ABSOLUTELY NO PLYWOOD AT THAT TIME.

- Q. WHAT ABOUT INSULATION? DID HE INSULATE ANY OF THE BUILDINGS?
- A. I THINK SO. I AM QUITE SURE HE DID.
- Q. HAVE YOU EVER HEARD ANY STORIES ABOUT THE OLD MISSION AT NUVUKLIQ?
- A. THAT BUILDING THERE HAS BEEN GIVEN TO ME. I NOW OWN THAT. YVO AIRUT HAD IT BEFORE ME. YVO GAVE IT TO ME.
- Q. YVO. IS HE SOMEBODY HERE?
- A. THE YAMAHA DEALER IN RANKIN.
- Q. HOW DID HE GET IT? DO YOU KNOW?
- A. IT WAS JUST WORD OF MOUTH GIVEN BY THE ROMAN CATHOLICS. THEY GIVE IT TO HIM SINCE THEY'RE NOT GOING TO GO THERE. SINCE IT'S GOING TO BE OF NO USE.
- Q. WHAT SHAPE IS THAT BUILDING IN NOW? THE OLD MISSION BUILDING?
- A. WHEN YVO GOT IT HE FIXED IT UP, PUT PLYWOOD AND MADE IT LOOK VERY NICE, THEN THE PEOPLE STARTED GOING THERE. THE PEOPLE FROM CORAL HARBOUR, FROM CHESTERFIELD, FROM HERE AND FROM RANKIN. THEY STARTED USING IT. IT IS NOW VERY MESSY. ALSO ON THE OUTSIDE THERE'S A LOT OF DRUMS. ALTHOUGH IT IS ALRIGHT.
- Q. SO WHAT PLANS DOES THE NEW OWNER HAVE FOR THIS BUILDING?
- A. THE BUILDING WAS IN A NICE SHAPE, BUT THE PEOPLE GOING THERE SOMETIMES LEAVE MEAT INSIDE WHICH THAWS AND SOMETIMES BLUBBER IN THERE AND THAT THAWS SO THE FLOOR NEEDS TO BE FIXED UP AGAIN. ALSO DAMAGE IS CAUSED BY POLAR BEAR GOING IN THERE, BREAKING THE DOORS AND WINDOWS TO GET INSIDE AND DOING DAMAGES INSIDE THE BUILDING.
- Q. HOW ARE YOU GOING TO USE IT IN THE FUTURE?
- A. I WILL GO THERE WHENEVER POSSIBLE AND LIVE THERE TO DO SOME HUNTING. SOMEHOW IF I CAN GET MATERIAL IN THERE AND ALSO TO FIX IT UP.
- Q. HAVE YOU EVER HEARD ANYTHING ABOUT THE RCMP HAVING A STATION IN WAGER BAY?

- A. NO, I AM NOT AWARE. PERHAPS SOME OTHER PEOPLE KNOW, BUT I MYSELF HAVE NEVER HEARD OF AN RCMP THERE. ALTHOUGH RCMP USED TO PASS THROUGH THERE ON THEIR DOG TEAM TO REPULSE BAY.
- Q. FROM CHESTERFIELD?
- A. YES.
- Q. WHAT ABOUT SOAPSTONE? ARE YOU AWARE OF ANY SOAPSTONE DEPOSITS AROUND WAGER BAY?
- A. I HAVE HEARD THERE IS SOAPSTONE. I ALSO KNOW THERE IS SOAPSTONE. I HAVE SEEN THEM.
- Q. DO YOU KNOW WHERE?
- A. ALTHOUGH THE SOAPSTONE I HAVE SEEN IS NOT A GOOD QUALITY SOAPSTONE. ALSO I HAVE NEVER HEARD OF GOOD QUALITY SOAPSTONE IN WAGER BAY ANYWAY.
- Q. DO YOU KNOW WHY WAGER BAY HAS ITS NAME, WHICH REFERS TO THE POT OF SOAPSTONE?
- A. NOT THE POT OF SOAPSTONE. THE POT SOAPSTONE.
- Q. THE SOAPSTONE POT?
- A. NO, JUST POT.
- Q. MADE OF SOAPSTONE. IS THAT RIGHT? IT'S A POT, WHICH IS A POT ACTUALLY MADE FROM SOAPSTONE?
- A. HOW IT CAME TO BE, OKKUSIK IS A SOAPSTONE POT. THERE WAS NO METAL POT TO BEGIN WITH. NO, I HAVE NO IDEA EXACTLY WHY IT IS CALLED OKKUSIKSALIK.
- Q. HOW DO YOU FEEL ABOUT THE PROPOSAL TO MAKE A NATIONAL PARK AROUND WAGER BAY?
- A. I FEEL THAT IF WAGER BAY BECOMES A NATIONAL PARK IT WILL BE BENEFICIAL ON THE GROUND RIGHT NOW, CORAL HARBOUR, CHESTERFIELD, RANKIN INLET AND REPULSE BAY IS FIGHTING OVER WAGER BAY AS TO WHO OWNS WAGER BAY. ONCE IT BECOMES A PARK IT WILL BE BETTER.
- Q. EVEN THOUGH ONCE IT BECOMES A NATIONAL PARK THERE'S A CERTAIN SENSE IN WHICH ALL CANADIANS HAVE SOME SENSE OF OWNING IT. IT'S NOT OWNERSHIP, THAT'S NOT THE RIGHT WORD, BUT IT SORT OF BELONGS TO ALL CANADIANS THEN AND NOT JUST THE INUIT OF THIS AREA.

- A. AT THAT TIME WE WERE TOLD - AND WE SUPPORTED IT - WE WERE TOLD THAT PEOPLE OF REPULSE BAY WILL BENEFIT AND WILL WORK IF IT DOES BECOME A PARK. WE WILL HAVE JOBS THERE.
- Q. I HOPE SO. MAYBE WITH YOUR LONG YEARS OF EXPERIENCE, YOU CAN HELP US IDENTIFY SOME OF THE THINGS IN THESE PICTURES? THESE ARE PHOTOGRAPHS THAT WERE TAKEN IN WAGER BAY LAST SUMMER. PICTURE NUMBER ONE, DO YOU KNOW WHAT THAT IS?
- A. THIS IS A SIRQLIRIYOUT.
- Q. PICTURE NUMBER 2? JUST HALF A CIRCLE.
- A. MAYBE TENT RING. IT COULD BE A PLACE FOR SEAL SKIN TENT. TO ME IT SEEMS AS THOUGH IT'S A TENT RING, LIKE IF THEY ARE GOING TO BUILD A TENT THEY WOULD BUILD THIS WALL FIRST. THEN PUT THE TENT ON THE OUTSIDE, THEN PUT ROCKS ON THE OUTSIDE OF THE INNER CIRCLE.
- Q. THIS BEING AN ACTUAL WALL?
- A. YES, AND THAT'S WHY IT'S BUILT UP HIGHER. I HAVE STAYED IN A SEAL SKIN TENT ONLY ONCE, BUT THEY USED THEM IT WAS GOING TO BE A PLACE THEY WERE GOING TO STAY FOR SOME PERIOD OF TIME AND THEY WOULD BUILD UP THE WALL. THE REASON WHY IT IS HIGH IS TO KEEP THE TENT IN PLACE.
- Q. THE BACK WALL THERE, IT MUST BE ABOUT 3 FEET TALL, JUDGING BY THIS LITTLE ARROW? IT'S THE SAME ONE AS THE OTHER PICTURE.
- A. I CANNOT REALLY TELL YOU EXACTLY WHAT IT REALLY IS.
- Q. THAT'S OKAY. I AM INTERESTED IN YOUR OPINION. WHY WOULD YOU SAY IT'S A SEAL SKIN TENT RATHER THAN A CARIBOU SKIN TENT?
- A. BECAUSE ALONG THE COAST YOU DON'T USE CARIBOU FOR A TENT. THAT IS ONLY USED INLAND. INLAND PEOPLE USE THAT NOT THE COASTAL PEOPLE. THEY ALWAYS USE SEAL SKIN TENTS.
- Q. WHY WOULD THEY BUILD THE WALLS UP HIGH, JUST HALFWAY ROUND AND NOT CONTINUE ALL THE WAY AROUND WITH A HIGH WALL?
- A. I DO NOT REALLY KNOW WHAT THAT IS. PERHAPS IT'S A COOKING PLACE. COOKING SHELTER.
- Q. THIS IS THE REAL MYSTERY ONE, PICTURE NUMBER 3.
- A. I ALSO DON'T KNOW WHAT IT IS. WHERE IS THIS PICTURE? I KNOW WHAT IT IS. I HAVE HEARD OF A PLACE CALLED AKLUNGIQTARVIK, AND THAT DESCRIBES WHAT IT IS EXACTLY.
- Q. GOOD...

- A. AKLUNGIQTARVIK IS, YOU WOULD PUT UP A ROPE ACROSS, SEAL SKIN ROPE, WHERE THEY DID ROPE GYMNASTICS. BECAUSE I KNOW IN THAT AREA THERE IS A PLACE CALLED AKLUNGIQTARVIK, BECAUSE OF THAT BEING MADE. I MYSELF HAVE NOT SEEN IT.
- Q. DESCRIBE THE GYMNASTICS TO ME? WHAT SORT OF THINGS DID PEOPLE DO?
- A. I CANNOT REALLY EXPLAIN WHAT IT IS. IT IS A GAME YOU PLAYED WITH THE ROPE. IT'S A GAME WHERE YOU CHALLENGE OTHER PEOPLE AND TRY AND OUT DO THEM WITH THE ROPE IN GYMNASTICS.
- Q. THE ROPE IS STRETCHED ACROSS THE TOP AND FIXED AT BOTH ENDS, IS THAT RIGHT?
- A. POSSIBLY, IT CAN BE DONE IN THIS CASE. BUT IT WOULD HAVE TO BE SECURED.
- Q. SOMEHOW THERE'S A TIGHT ROPE ACROSS THE TOP?
- A. I HAVE ONLY HEARD THAT THERE IS AKLUNGIQTARVIK HERE BECAUSE. . . . THAT THERE IS ONE MADE HERE. WHAT THE COMMON WAY OF ROPE GYMNASTICS IS, IN AN IGLOO, HAVING THE ROPE GO ON THE INSIDE OF AN IGLOO, SECURED ON THE OUTSIDE.
- Q. YOU PULL UP AND SPIN AROUND? THOSE TYPE OF THINGS?
- A. YES.
- Q. IT'S LIKE A HIGH BAR IN THE GYM?
- A. YES. I MYSELF AM NOT EVEN SURE BUT I HAVE BEEN TOLD THAT THERE IS SIMILAR TO THIS THING MADE. THIS IS THE FIRST TIME I HAVE SEEN ONE IN THIS MANNER.
- Q. YOU CAN SEE IT'S QUITE HIGH BECAUSE DEBBIE IS QUITE TALL. PICTURE NUMBER 4, IT LOOKS LIKE THESE ROCKS HAVE FALLEN DOWN I THINK, SO THERE WERE TWO RIGHT BESIDE EACH OTHER.
- A. THIS LOOKS SIMILAR TO A SAKAMOQTOQ. WHAT SAKAMOQTOQ IS USUALLY MADE WITH TWO, NEXT TO EACH OTHER AND THE REASON BEHIND THAT IS SO THAT ANIMALS CAN NOT GET AT IT. WHEN THEY ARE GOING TO TRAVEL THEY TRY AND PUT THEM IN A HIGH SPOT SO THAT ANIMALS CAN NOT GET AT WHAT THEY ARE GOING TO LEAVE BEHIND.
- Q. WHAT ARE YOU LEAVING BEHIND? HOW ARE THE TWO USED THEN?
- A. THE WAY THEY USED TO USE THAT WAS LEAVING WINTER CLOTHING THEY ARE NOT GOING TO USE FOR THE SUMMER. THEY EVEN USE IT TO STORE KAYAK AWAY FROM WOLF AND FOXES AND THE WAY THEY WOULD

USE IT TO PUT THE KAMOTIK ACROSS AND THEN HAVE THE BELONGINGS ON TOP. SOMETIMES THEY ARE MADE IN ONE BIG PILE.

Q. YOU CAN SEE HERE THERE ARE BOULDERS OR ROCKS COMING, A LONG LINE. THIS IS WAGER BAY BACK HERE AND THERE'S ANOTHER LINE THE SAME AS THIS ONE OVER HERE. THIS IS PICTURE NUMBER 5.

A. I DON'T REALLY KNOW WHAT THAT IS, BUT THE ELDERS WOULD HAVE KNOWN EXACTLY WHAT IT WAS USED FOR. BUT ALSO IT MAKES IT DIFFICULT JUST LOOKING AT THE PICTURE TO MAKE IT PRECISE.

Q. PICTURE NUMBER 6, THERE'S A CIRCLE AND IT SEEMS TO BE ALL FILLED WITH STONES. THE WHOLE SURFACE IS COVERED WITH STONES MADE INTO THE GROUND.

A. I ALSO DON'T HAVE A CLUE WHAT IT IS.

Q. PICTURE NUMBER 7, IT'S SORT OF ALMOST RECTANGULAR, NOT QUITE. CERTAINLY NOT A CIRCLE, MORE RECTANGULAR.

A. I HAVE NEVER SEEN ONE RECTANGULAR LIKE THAT. IT LOOKS A BIT LIKE A TENT RING. IT ALMOST LOOKS AS THOUGH IT'S A PLAY TENT RING.

Q. CHILDREN'S PLAY HOUSE?

A. YES, CHILDREN'S PLAY HOUSE.

Q. IT'S ABOUT NINE FEET THOUGH FROM HERE TO HERE. QUITE LONG.

A. PERHAPS IT'S A PLAY TENT RING, I AM NOT SURE.

Q. PICTURE NUMBER 8, THERE ARE TWO BIG LINES OF BOULDERS. ONE THERE AND ONE HERE. THERE'S ABOUT 11 FEET BETWEEN THEM.

A. I HAVE NO IDEA WHAT IT IS, BUT IS THAT PART OF IT?

Q. WELL, I THINK THIS IS THE NATURAL BEDROCK HERE, THOSE ARE NOT PLACED BY MAN. WHERE AS THESE ONES ARE QUITE OBVIOUSLY PLACED BY MAN. BOTH THOSE AND THOSE.

A. I HAVE NO IDEA WHAT THEY ARE.

Q. PICTURE NUMBER 9, THERE ARE THREE ROWS OF STONES AND BOULDERS, ONE THERE AND THEN ANOTHER ONE ABOUT 13 FEET BEHIND STANDING UP BOULDERS AND THEN ANOTHER ONE BACK HERE 19 FEET BEHIND THE SECOND ONE.

A. AGAIN, I DON'T KNOW.

- Q. PICTURE NUMBER 10, HERE THEY HAVE THESE VERY LARGE STONES ARRANGED AROUND A OPENING THAT IS 19 FEET LONG AND ABOUT A FOOT AND A HALF WIDE.
- A. NO TOP ROCKS?
- Q. WELL, UNLESS THEY'RE PUT ASIDE. YOU CAN SEE IT IS OPEN NOW. IT'S POSSIBLE THAT SOME OF THESE ROCKS USED TO BE ON TOP AND MAYBE SOMEBODY REMOVED THEM TO GET WHATEVER IT WAS OUT. I DON'T KNOW. WHEN THEY FOUND IT LAST SUMMER IT WAS OPEN LIKE THIS.
- A. AGAIN, I DO NOT KNOW. I HAVE SEEN ONE ABOUT 2 TO 2½ FEET HIGH AND ABOUT 2 FEET WIDE. IT WAS A TRAP FOR POLAR BEAR. IT WAS MADE IN A CERTAIN WAY, AND THE ONLY ONE I HAVE SEEN OF A POLAR BEAR TRAP IS MADE SO THAT THE BEAR IS NOT COMFORTABLY ABLE TO MOVE IN THERE.
- Q. WHERE DID YOU SEE THE ONE THAT YOU DID SEE? WHERE WAS THAT?
- A. AT COMMITTEE BAY. I DO NOT HAVE AN IDEA WHAT THAT ONE IS.
- Q. THERE DOESN'T REALLY SEEM TO BE AN OPENING HERE, IT LOOKS LIKE THESE STONES WERE PLACED HERE DOESN'T IT?
- A. THE POLAR BEAR TRAP I MENTIONED WAS MADE IN A CERTAIN WAY THAT WHEN A BEAR CRAWLS IN THERE, WHEN THE TRAP, THE ROCK TRAP DOOR FALLS, IT HITS THE HIND LEGS SO THAT THE BEAR CANNOT FREELY MOVE.
- Q. CAN YOU THINK OF ANYTHING ELSE I SHOULD ASK? JACKIE IS THERE ANYTHING ELSE ABOUT WAGER BAY THAT YOU CAN THINK OF THAT I HAVE OMITTED ASKING THAT YOU WOULD LIKE TO TELL US?
- A. I DON'T HAVE ANY COMMENTS. THE ONLY WAY I CAN COMMENT ON ANYTHING IS IF I AM ASKED ABOUT A PARTICULAR TOPIC. I HAVE NEVER BEEN TO WAGER BAY IN THE SUMMER TIME. THE ONLY OBSERVING I DID IS DURING WINTER.

· ANTHONESE MABLIK

ANTHONESE MABLIK

REPULSE BAY

NOVEMBER 9, 1991

(INTERPRETER: STEPHEN KOPAK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 9TH OF NOVEMBER. I AM TALKING WITH ANTHONESE MABLIK. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. WHEN WERE YOU BORN AND WHERE WERE YOU BORN?

A. I WAS BORN IN 1940, NOVEMBER 1, IN THE REPULSE BAY AREA AT TIKIRAQ.

Q. YOUR PARENTS NAMES AND WHERE THEY ARE FROM ORIGINALLY?

A. MY FATHER'S NAME IS AKKURDJUQ AND I'M NOT SURE WHERE HE ORIGINATED FROM BUT I THINK HE WAS FROM THE PELLY BAY AREA, NATILIK. MY MOTHER'S NAME WAS TANNARULUK AND SHE IS FROM THE SAME AREA.

Q. DO YOU REMEMBER THE FIRST TIME YOU WENT TO WAGER BAY? HOW OLD WERE YOU?

A. I FIRST ARRIVED AT WAGER BAY WHEN I WAS 17 YEARS OLD.

Q. IT MUST HAVE BEEN ABOUT 1957?

A. YES, IT WAS SPRING TIME, AROUND MAY.

Q. WOULD YOU DESCRIBE THAT TRIP WHEN YOU WERE 17?

A. BEFORE REPULSE BAY GOT TO BE A COMMUNITY WE USED TO TRAVEL BETWEEN EACH POINT, FROM ONE POINT TO THE OTHER, TO LOOK FOR MORE GAME, HUNTING AND TRAPPING. AT THAT TIME, WE WERE IN REPULSE, BUT FOOD WAS GETTING SCARCE AND WE MOVED DOWN TO CHESTERFIELD FOR MORE GAME. THAT'S WHY WE WENT DOWN TO WAGER BAY.

Q. HOW MANY DOG TEAMS TRAVELLED TOGETHER?

- A. GOING TO WAGER BAY THERE WAS ONLY TWO DOG TEAMS, MY FATHER'S AND MY OLDER BROTHER'S.
- Q. YOUR BROTHER BEING ARSENE PUTULIK?
- A. YES.
- Q. HOW MANY PEOPLE WERE THERE IN THE GROUP?
- A. THERE WERE ABOUT EIGHT PEOPLE THAT TIME. MY FATHER AKKURDJUK, EITQQ [MY STEP-MOTHER], CELINA PUTULIK, MY BROTHERS ARSENE PUTULIK, PILIMON [TIGUMIAQ], ANTOIN SIATSIK, AND ANNIE [QUPANUQ].
- Q. DID YOU HAVE A WIFE BY THE TIME YOU LEFT ON THAT TRIP?
- A. YES! AND MY WIFE, SUZANNE.
- Q. HOW LONG HAD YOU HAD A WIFE, BY THE TIME YOU LEFT?
- A. WE JUST GOT MARRIED. WE GOT MARRIED EARLIER THAT SPRING AND LEFT IN EARLY SPRING. WE WERE NEWLYWEDS ON A HONEYMOON!
- Q. WERE YOU MARRIED IN THE CATHOLIC MISSION HERE? WAS IT A CHURCH WEDDING OR A TRADITIONAL ONE?
- A. WE WERE MARRIED IN CHURCH.
- Q. WOULD YOU DESCRIBE THE ACTUAL TRIP, AS MUCH AS YOU CAN REMEMBER ABOUT THE DETAIL OF TRAVELLING ALONG WITH THIS GROUP AND TWO DOG TEAMS?
- A. WE STOPPED FOUR TIMES BEFORE WE WENT [ARRIVED] TO WAGER BAY. THE FIRST TIME WE STOPPED WAS BEACH POINT. OUR NEXT STOP WAS AT QUINIULIK. OUR THIRD STOP WAS AT IKALUPILINA. THE LAST STOP WAS AT MATTOK, AND THEN TO NUVUKLIQ - THAT'S WERE WE STAYED, AT THE ISLANDS.
- Q. IS MATTOK INLAND, SOMEWHERE, OR ARE THESE ALL ALONG THE COAST?
- A. FROM HERE WE WENT THROUGH ICE, ALONG THE SHORE AND FROM MATTOCK TO NUVUKLIQ, BY LAND. WE WERE GOING ALONG SHORE, BUT EVERY TIME WE STOPPED FOR THE NIGHT WE WENT TO THE LAND.
- Q. WHAT WAS THE TRIP LIKE? VERY EASY OR DIFFICULT, WHAT HAPPENED ALONG THE WAY?
- A. IT WAS IN EARLY SPRING SO THE TRIP WAS VERY EASY. THERE WERE NO SOFT SPOTS ON THE SNOW, IT WAS JUST FUN GOING DOWN.
- Q. DID YOU SEE ANY ANIMALS DURING THE TRIP?

- A. THERE WASN'T TOO MANY CARIBOU, BUT THERE WAS QUITE A BIT OF SEAL.
- Q. YOU ARRIVED IN WAGER BAY AT NUVUKLIQ AND IS THAT WHERE YOUR FAMILY MADE CAMP TO STAY FOR A LITTLE WHILE?
- A. WE FIRST STAYED AT NUVUKLIQ, WE STAYED THERE FOR A WHILE AND THEN AFTER THE ICE WAS GONE WE MOVED INLAND TO TINITTUQTUQ.
- Q. ABOUT HOW LONG WAS THE STAY AT NUVUKLIQ BEFORE MOVING TO TINITTUQTUQ?
- A. WE STAYED THERE BECAUSE THAT IS A GOOD PLACE TO ANCHOR THE BOAT.
- Q. TINITTUQTUQ, IS THAT THE PLACE YOU ARE REFERRING TO?
- A. YES.
- Q. BUT THAT'S A BOAT AND YOU ARRIVED HERE [NUVUKLIQ] BY DOG TEAM?
- A. YES, BUT OUR BOAT WAS ALREADY THERE. THERE WAS A PERIOD WHEN I FORGOT EXACTLY WHAT WAS GOING ON. BUT I REMEMBER WELL THAT WE WENT NUVUKLIQ BY DOG TEAM. I CAN'T REALLY REMEMBER HOW WE GOT THE BOAT. BUT I REMEMBER USING THE BOAT TO GO PLACES.
- Q. DID YOU STAY AT NUVUKLIQ UNTIL THERE WAS OPEN WATER BASICALLY?
- A. I REMEMBER THAT WE WERE AT NUVUKLIQ, THAT'S WHERE WE STAYED MOSTLY. THERE IS A PERIOD I FORGOT, BUT I REMEMBER WE WERE STAYING AT TINITTUQUQ DURING THE SUMMER. WE USED TO GO UP TO TUSHYUYAK.
- Q. DO YOU REMEMBER IF THERE WERE OTHER PEOPLE LIVING AT NUVUKLIQ WHEN YOUR FAMILY ARRIVED?
- A. THERE WERE TWO FAMILIES THERE. ONE BEING TAVOK AND THE OTHER BEING SANIQTAQ. I REMEMBER USING A BOAT IN THE SUMMER AND THE BOAT WE WERE USING WAS A WHALER BOAT WITH A SAIL AND ONE SINGLE ENGINE.
- Q. WHAT KIND OF AN ENGINE? INSIDE ENGINE OR OUTBOARD?
- A. NO, INSIDE ENGINE. IT WAS CALLED TUQO-TUQO-TUQO, BECAUSE OF THE SOUND.
- Q. WHY WERE PEOPLE CAMPED AT NUVUKLIQ? WHAT WAS THE REASON FOR PEOPLE WANTING TO STAY THERE?
- A. WE STAYED THE WHOLE SUMMER TINITTUQTUQ AND THEN IN THE WINTER WE MOVED DOWN TO NUVUKLIQ, BECAUSE IT'S CLOSE TO THE FLOW EDGE. WHEN WE ARE AT THE FLOW EDGE, WE ARE HUNTING SEAL.

- Q. WHAT WAS THE ATTRACTION AT TINITTUQTUQ?
- A. WE WERE TRYING TO CATCH CARIBOU, IN THE SUMMER. MY OLDER BROTHER, ARSENE PUTULIK, ME AND MY OLDER BROTHER WALKED FROM TINITTUQTUQ TO THAT AREA THERE.
- Q. ABOUT 25 KILOMETRES, ALMOST STRAIGHT NORTH?
- A. YES.
- Q. WERE THERE LOTS OF CARIBOU UP THERE?
- A. THERE WERE NOT VERY MANY CARIBOU, JUST A FEW.
- Q. HAVE YOU HEARD STORIES ABOUT THE PEOPLE WHO LIVED IN WAGER BAY AREA FOR A LONG TIME, EVEN BEFORE YOUR FAMILY ARRIVED? DO YOU KNOW ANYTHING ABOUT THEIR ORIGIN AND WHERE THEY CAME FROM?
- A. I HAVE HEARD SOME STORIES BEFORE, BUT I DON'T KNOW EXACTLY WHO THEY ARE OR WHERE THEY CAME FROM.
- Q. WHEN YOUR FAMILY WAS LIVING AT NUVUKLIQ, WHAT KIND OF DWELLING WERE YOU USING.
- A. WE WERE STAYING IN AN IGLOO.
- Q. WHAT ABOUT IN THE SUMMERS WHEN YOU WERE AT TINITTUQTUQ? WHAT KIND OF DWELLING THERE?
- A. IN THE SUMMER TIME WE USED A TENT AND IN FALL WE USED A HALF IGLOO COVERED WITH TENT. WHEN THE SNOW WAS COMPLETED, LATER ON IN THE FALL WE USED A COMPLETE IGLOO.
- Q. THE TENT WAS MADE OF CANVAS THAT YOU GOT FROM THE TRADING POST, OR A SKIN TENT?
- A. CANVAS.
- Q. CAN YOU TELL ME ANY STORIES ABOUT THE ARRIVAL OF QABLUNAT IN WAGER BAY?
- A. NO. I HAVEN'T HEARD NOTHING ABOUT IT.
- Q. HOW MANY YEARS DID YOUR FAMILY SPEND LIVING IN WAGER BAY, ON THIS OCCASION THAT WE ARE TALKING ABOUT?
- A. WE STAYED THERE THE WHOLE SUMMER AND THE WHOLE WINTER, AND IN SPRING TIME WE MOVED BACK TO REPULSE.
- Q. WHY?

- A. IN WINTER WE USED TO GET HUNGRY ALL THE TIME. THE GAME WAS SCARCE IN WAGER BAY AND THAT'S WHY WE MOVED BACK TO REPULSE.
- Q. WHEN YOU SAY THE GAME WAS SCARCE, IS THAT SEALS AND CARIBOU, OR MORE ONE THAN THE OTHER THAT WAS A PROBLEM?
- A. BOTH. THERE WASN'T ENOUGH CARIBOU AND ENOUGH SEAL TO CARRY THEM OVER.
- Q. CAN YOU DESCRIBE THE TRIP BACK, WHEN YOU LEFT WAGER BAY COMING BACK HERE, HOW DID YOU TRAVEL?
- A. COMING BACK WE CAME BACK BY DOG TEAM AGAIN. INSTEAD OF TWO DOG TEAMS THERE WAS THREE DOG TEAMS, ONE FOR EACH FAMILY. I DON'T REMEMBER HOW LONG WE WERE COMING THIS WAY, BECAUSE WE WERE TRAVELLING AT NIGHTS TOO. SO I DON'T REMEMBER HOW MANY NIGHTS WE STOPPED ON THE WAY BACK.
- Q. THIS WAS IN SPRING TIME AGAIN?
- A. YES, SOMETIME IN MAY.
- Q. HAD ANY CHILDREN BEEN BORN DURING THE YEAR THERE?
- A. NOBODY WAS BORN DURING THAT YEAR.
- Q. WHAT ABOUT THE BOAT? ONCE AGAIN IT HAS BEEN LEFT BEHIND. MYSTERY OF THE BOAT THAT GOT THERE BY ITSELF IS UNSOLVED. HOW DID IT GET BACK?
- A. WE BROUGHT THE BOAT BACK WITH US BY DOG TEAM.
- Q. OH, IT RODE ON THE SLED?
- A. THE BOAT WAS A GOOD SIZED BOAT. WHEN WE FIRST LEFT WAGER, BETWEEN HERE AND WAGER IS JUST MOSTLY FLAT AREA, BUT I WAS PROBABLY GOING THROUGH THE SHORE. THE LAND WE HAD TO USE LEAVING WAGER BAY HAD FEW HILLS, NOT MANY. WHAT WE DID WAS WE GOT ALL THE DOGS TOGETHER AND GO UP A HILL.
- Q. HOW MANY DOGS WOULD THAT BE? THERE WERE THREE DOG TEAMS, ABOUT HOW MANY DOGS IN EACH?
- A. I AM NOT SURE, BUT I ESTIMATE ABOUT 50 TO 60 DOGS ALTOGETHER. I MYSELF HAD A VERY YOUNG DOG TEAM, THEY WERE JUST IN BETWEEN ADULTHOOD AND PUPPIES, SO I WAS JUST USING A VERY YOUNG DOG TEAM.
- Q. SO SOMETHING LIKE 18 TO 20 DOGS WAS NORMAL FOR ONE TEAM?
- A. YES. NOT TOO MANY PEOPLE HAD 20 PER TEAM, BUT THE NORMAL WOULD BE BETWEEN 6 TO 12. NOT VERY MANY HAD 15 DOGS PER TEAM.

GAME WISE IF IT'S VERY GOOD YOU HAVE MANY DOGS, BUT IF IT'S NOT YOU USUALLY HAVE LESS THAN 10.

Q. BUT THEY HAD A LOT IF THEY HAD 50 OR 60 ALTOGETHER?

A. WHEN WE WERE USING THE DOGS WE KNEW THERE WERE THAT MANY, BUT WHEN WE CAME UP HERE WE HAD TO START KILLING OFF THE OLDER DOGS, WHEN WE RETURNED TO REPULSE. MY DAD SORT OF HAD A PLAN THAT HE JUST WANTED A CERTAIN AMOUNT OF DOGS BECAUSE THAT WAY WE COULD FEED THAT DOGS A LOT BETTER AND KEEP OUR DOGS IN HEALTHIER CONDITION. WHEN THEY START TO GROW OLDER OR WHEN THEY USE UP THEIR FULL POTENTIAL USE THEY WERE JUST KILLED. THE DOG TEAM I WAS USING WASN'T FOR MYSELF, IT WAS FOR MY BROTHER, BUT I USED IT GOING TO REPULSE FROM NUVUKLIQ.

Q. DID YOUR FAMILY CONTINUE IN THE YEARS AFTER THAT TO GO TO WAGER ON OCCASION MAYBE FOR HUNTING?

A. I KNOW THAT MY PARENTS NEVER WENT BACK. BUT I AND A PERSON NAMED UTAQ WENT THERE BY DOG TEAM TO GO SEAL HUNTING. LATER ON ME AND MY OLDER BROTHER WENT DOWN TO WAGER BAY ON A SEAL HUNT GOING BY SNOWMOBILE.

Q. TELL ME ABOUT THE TRIP WITH UTAQ TO GO SEAL HUNTING. HOW OLD WERE YOU WHEN YOU DID THAT, ROUGHLY HOW MUCH LATER WAS THAT?

A. I THINK ABOUT 20 OR 21.

Q. SO, JUST 2 OR 3 YEARS LATER?

A. YES. ME AND UTAQ WENT DOWN THERE WHEN I WAS ABOUT 20, 21 YEARS OLD AND UTAQ HAD BROUGHT WITH HIM A SON AND HE WENT DOWN THERE HIMSELF AND WE LEFT OUR WIVES BEHIND HERE. AT THAT TIME THERE WAS A LOT OF SEAL. THERE WAS SO MUCH SEAL THAT WE DIDN'T HAVE TO USE ANY BOAT TO CATCH THEM, JUST ON ICE. WE WERE IN A SMALL HOLE, NOT A SMALL HOLE, IT'S CALLED AUKANIQ [POLYNIA], IT'S WHERE THE FLOW OF THE WATER ... IT'S OPEN WATER.

Q. WHAT WE CALL A POLYNIA?

A. YES.

Q. BUT WHAT IS THE INUKTITUT NAME?

A. AUKANIQ. THAT ACTUALLY MEANS "IT'S BEEN MELTED".

Q. AS OPPOSED TO A POLYNIA WHICH DIDN'T FREEZE?

A. YES. WE WERE IN AUKANIQ JUST FOR ABOUT 2 DAYS AND THE FIRST DAY WE WERE THERE WE CAUGHT 100 SEAL AND THE NEXT DAY WE WERE THERE JUST TO CATCH A LITTLE BIT MORE, BUT THERE WERE TOO MANY

SEALS TO SKIN, SO WE STOPPED AFTER 2 DAYS. I KNOW THAT THERE WERE THREE SEALS THAT WERE KILLED ON THE ICE WHEN THEY WERE BASKING OUT AND I FIGURE THEY WERE KILLED BY WOLF. WE WOULD KNOW IF THEY WERE KILLED BY A BEAR BECAUSE THEY WOULD HAVE BEEN EATEN, BUT THEY WERE JUST KILLED, AND NOT EATEN AT ALL.

Q. YOU FOUND THESE ON THE ICE?

A. YES.

Q. IN ADDITION TO THE 100 YOU SHOT?

A. YES. I NOTICED, WHEN I WAS THERE, THAT THERE WAS QUITE A BIT OF WOLF, BUT I WAS JUST USING DOG TEAMS, NOT SNOWMOBILES, SO I COULDN'T GO CHASING THEM.

Q. WHAT TIME OF YEAR WAS THIS?

A. IT WAS LATE APRIL.

Q. YOU TOLD ME BEFORE THAT 2 OR 3 YEARS EARLIER WHEN YOUR FAMILY LEFT, THERE WAS A SCARCITY OF WILDLIFE INCLUDING SEALS, SO HOW DID YOU FEEL WHEN YOU GOT BACK THERE THIS TIME AND SAW SO MANY SEALS?

A. I KNOW FOR SURE THAT IT'S THE TRADITION OF WAGER BAY IF THERE'S PEOPLE THERE LIVING THE GAME WILL GET SCARCE. ONCE THERE IS NO MORE PEOPLE THERE, THEY WILL GO BACK. IT'S A PHASE WHERE IT'S JUST WAITING FOR PEOPLE TO SHOW UP AND IF THEY LIVE THERE A LONG TIME THE GAME WILL JUST GO RIGHT OUT AND WHEN THEY ARE GONE WILL JUST COME RIGHT BACK AGAIN.

Q. IS THIS SPECIAL TO WAGER BAY? THIS IS DIFFERENT FROM OTHER PLACES?

A. YES.

Q. WHY? WHAT'S THE STORY BEHIND THAT?

A. THE WAY I THINK IS THAT WAGER BAY IS SO NARROW, AT THE MOUTH AND AT THE BAY ITSELF, WHEN THERE IS TOO MUCH SNOW ON THE ICE THE SEALS WILL GET SCARED AND START GOING AWAY. THAT'S WHAT I THINK MYSELF.

PEOPLE HAVE AN UNWRITTEN POLICY ABOUT LIFE, AND THAT SEEMS LIKE A POLICY OF WAGER BAY, TOO MANY PEOPLE SCARE THE SEALS OFF. IT IS SOMETHING THAT HAS BEEN GOING ON IN THE PAST AND SOMETHING THAT WILL PROBABLY BE GOING ON IN THE FUTURE TOO. THE WILDLIFE WILL GET FRIGHTENED AWAY. ONE OF THE UNWRITTEN POLICIES WE HAD AT THAT TIME, JUST VERBAL, WAS RESPECTED BY THE YOUNGER PEOPLE TOO AND THE OLDER PEOPLE MADE SURE THAT THEY WERE GOING BY THIS POLICY. THAT IS, GET ENOUGH TO LAST

YOU A WHOLE YEAR, NO MORE, SO THAT YOU WON'T WASTE THE MEAT AT ALL OR SO THAT THERE WON'T BE TOO MANY BONES LITTERED ALL OVER THE PLACE, SO THE PLACE AND AIR WILL BE CLEAN AT ALL TIMES. IF THE OLDEST PEOPLE FIGURE THAT THERE IS ENOUGH TO LAST THEM A WHOLE YEAR THEY WILL TELL THE OTHER PEOPLE THAT'S ENOUGH, NO MORE, AND THAT'S WHEN THEY WILL STOP HUNTING.

ALSO, THE HTA [HUNTERS & TRAPPERS ASSOC.] AND RENEWABLE RESOURCES GOT THE SAME POLICY AND BEFORE THAT, BEFORE WE KNEW ABOUT HTA AND RENEWABLE RESOURCES, THAT'S WHAT WE WERE USING AT ALL TIMES. WHEN WE FIGURED WE HAD ENOUGH FOR THE WHOLE YEAR WE WOULD SAY NO MORE. BECAUSE OF THAT, BACK TO INUIT PHILOSOPHY, WHEN THERE IS TOO MANY PEOPLE THERE, THAT'S WHEN THE SEALS START TO SCARE AWAY AND WHEN TAVOK CAME BACK TO REPULSE FROM NUVUKLIQ, WE KNEW THERE WOULD BE A LOT OF SEAL BECAUSE NOBODY HAD STAYED THERE FOR A WHOLE YEAR AFTER THIS FAMILY CAME TO REPULSE.

- Q. SO THIS OCCASION WHEN YOU, ANTHONESE, WENT DOWN WITH UTAQ AND YOU IMMEDIATELY WERE ABLE TO HUNT 100 SEALS WAS AFTER TAVOK HAD LEFT?
- A. YES. AFTER TAVOK LEFT NUVUKLIQ AND MOVED TO REPULSE THAT'S WHEN WE WENT TO GO SEAL HUNTING.
- Q. THAT WOULD SUGGEST THAT OUR EARLIER DATE MUST BE A LITTLE WRONG, BECAUSE TAVOK CAME BACK HERE IN 1968. WHICH MEANS THAT YOU WERE ALREADY 28 YEARS OLD.
- A. UTAQ WAS ALSO IN WAGER BAY TOO. WHEN WE CAME BACK FROM WAGER BAY UTAQ WAS ALSO IN WAGER BAY TOO, LIVING WITH US. AT THAT TIME, BEFORE WE LEFT WAGER BAY, THERE WAS MYSELF, MY WIFE, ARSENE PUTULIK AND HIS WIFE, MY FATHER AND STEPMOTHER, INUSATUAJUK AND HIS SON, UTAQ. UTAQ WAS VERY YOUNG AT THAT TIME AND KAUNAK, HIS OLDER BROTHER, AND TAVOK AND SANIQTAQ WERE STAYING AS A GROUP AND WE GOT VERY HUNGRY DURING THAT YEAR. AFTER THAT WHEN WE WENT BACK THAT WAS AFTER TAVOK AND SANIQTAQ CAME TO REPULSE AND ABOUT A YEAR LATER WE WENT DOWN TO WAGER BAY.
- Q. YOU WERE THERE TO HUNT SEALS. WERE YOU PRINCIPALLY INTERESTED IN THE SEAL MEAT OR THE SEAL SKINS?
- A. THEY WERE BOTH USED FOR FOOD AND ALSO DOG FOOD AND ALSO WE USED THE SKIN TO GET MONEY WITH. UTAQ, HE USED THE SKIN TO GET MONEY WITH SO HE COULD BUY SOME GROCERIES, AS HE WAS GOING BACK TO IGLOOLIK WITH HIS WIFE AND ALSO MYSELF, I HAD TO GET SOME SEAL MEAT TO USE FOR DOG FOOD AND FOOD CONSUMPTION FOR ME AND MY WIFE. ALSO, I WAS USING THE SKIN TO BUY SOME GROCERIES TOO.

- Q. WHEN YOU SAY YOU USED THE SKINS TO GET MONEY. WAS THERE ACTUALLY MONEY HERE THEN OR WERE YOU STILL TRADING DIRECTLY USING THOSE HUDSON'S BAY TOKENS?
- A. TOKENS, THEY WERE NOT USING MONEY AT THAT TIME.
- Q. CAN YOU REMEMBER ABOUT WHAT YOU COULD GET FOR AN AVERAGE, BUT GOOD QUALITY SEAL SKIN?
- A. AT THAT TIME, THE FOOD AND EVERYTHING WASN'T THAT EXPENSIVE. THEY WERE BOTH VERY CHEAP, THE SEAL SKIN AND THE GROCERIES AND OTHER STUFF WAS FAIRLY CHEAP AT THAT TIME. I REMEMBER FOR ONE GOOD QUALITY SKIN YOU COULD GET, DEPENDS WHAT KIND OF FLOUR, OR HOW BIG THE FLOUR IS, AVERAGE 25 POUNDS WAS \$6.00 AT THAT TIME. SMALLER FLOUR WERE CHEAPER. FOR ONE SEAL SKIN, YOU COULD GET ONE FLOUR, DEPENDS ON WHAT KIND OF FLOUR WE WANT TO GET, BE IT 5, 10 OR 25 POUNDS, AND GET A POUND OF LARD AND MAGIC BAKING POWDER, AND ALSO A BOX OF BULLETS. IT'S KIND OF HARD TO TELL BECAUSE THE SEAL SKIN PRICES ALWAYS GO UP AND THEY FALL DOWN. WE WOULD GO ACCORDING TO THE PRICE OF THE SEAL SKIN ACCORDING TO WHAT WE COULD GET.
- Q. LET'S TAKE THE EXAMPLE OF A NEW RIFLE, HOW MANY SEAL SKINS WOULD IT HAVE BEEN?
- A. IT ALL DEPENDS ON THE QUALITY OF THE SEAL SKIN. I FIGURE AT THAT TIME 5 GOOD QUALITY SKINS FOR A NEW RIFLE. THE RIFLES WERE ONLY AT \$75.00 AT THE TIME. RIGHT NOW YOU ARE LOOKING AT \$500.00 - \$600.00 PER RIFLE BRAND NEW. A BRAND NEW RIFLE AT THAT TIME WAS ONLY \$75.00, SO 5 GOOD QUALITY SKINS WOULD COVER THE WHOLE PRICE.
- Q. SURE WOULDN'T GET ONE FOR FIVE SKINS NOW?
- A. ONE SUMMER, I REMEMBER THE SKINS WERE PRETTY EXPENSIVE [VALUABLE] AT THAT TIME, JUST ONE SUMMER, SO I COULD GET FOR 5 SEAL SKINS ONE RIFLE.
- WHEN YOU ARE LOOKING AT WAGER BAY, YOU KNOW FOR SURE THAT PEOPLE LIVED THERE BEFORE I WAS BORN AND BEFORE ANYONE WAS BORN, PROBABLY IN THE THULE ERA. WHEN YOU ARE LOOK AT IT CLOSELY THERE ARE INUKSUKS AND ALSO OTHER STUFF THAT WAS MADE BY HUMAN HANDS, AND THEY HAVE BEEN THERE FOR YEARS AND YEARS BEFORE ANYONE WAS THERE AT ALL.
- Q. ARE THERE SOME PARTICULAR PLACES OR STRUCTURES THAT YOU ARE PICTURING IN YOUR MIND?
- A. I AM NOT THINKING OF A PARTICULAR PLACE AROUND, THEY ARE ALL OVER THE PLACE. YOU CAN SEE THEM ALL OVER. I KNOW FOR SURE THAT EVEN BEFORE THE FIRST WHITE MAN THAT EVER CAME UP HERE, THEY WERE MADE. MAYBE THE THULE CULTURE.

- Q. WHEN WE WERE TALKING ABOUT SEALS A MINUTE AGO, I WAS PRESUMING THAT WE WERE TALKING ABOUT RINGED SEALS AND NOT BEARDED OR SOMETHING ELSE?
- A. RINGED SEALS. WE DIDN'T SEE NO BEARDED SEALS THERE, NOT EVEN ONE. WHEN WE WENT TO THE AUKANIQ I WAS JUST REFERRING TO, THAT OPEN WATER - THERE WAS SO MUCH SEAL, IT SEEMS LIKE THEY WERE DUCKS, BIRDS, JUST GOING UP AND DOWN, THERE WERE THAT MANY. IT WAS APPROXIMATELY 2 KILOMETRES FROM NUVUKLIQ.
- Q. TO THE OPEN WATER?
- A. NO IT WASN'T THE FLOE EDGE, IT WAS THAT THING YOU WERE REFERRING TO, POLYNIA.
- Q. BUT MAYBE IT ISN'T A POLYNIA, MAYBE IT ACTUALLY WAS A MELT HOLE BY WHAT YOU ARE SAYING? WE CAN'T BE SURE.
- A. THE POLYNIA NEAR NUVUKLIQ APPARENTLY FREEZES OVER IN WINTER AND JUST BEFORE SPRING TIME IT MELTS AGAIN. TOWARDS SPRING TIME WHEN THE DAYS ARE GETTING LONGER, SO THAT WOULD BE THE MONTH OF FEBRUARY, MARCH, APRIL, THAT'S WHEN THEY START FREEZING UP TOO. IN THE POLYNIA, THE ONE THAT IS BESIDE NUVUKLIQ, DURING THE WINTER MONTHS IT WAS OPEN AND TOWARDS SPRING, THE TIME WHEN WE LEFT, SAY APRIL, THAT THING HAS FROZEN OVER, INSTEAD OF THE OTHER WAY AROUND. I AM NOT SURE IF THIS HAPPENS EVERY YEAR, BUT WHEN I WAS THERE THAT'S HOW IT HAPPENED.
- Q. THAT'S ABOUT 2 KILOMETRES FROM NUVUKLIQ? AS OPPOSED TO THE FLOE EDGE WHICH IS PERMANENT ALL WINTER LONG, SOMEWHERE THERE'S A FLOE EDGE OVER HERE, USUALLY, IN MOST WINTERS, BECAUSE ROES WELCOME SOUND DOES NOT NORMALLY FREEZE. HOW MUCH FURTHER BEYOND THIS POLYNIA IS THE FLOE EDGE?
- A. IT'S NOT VERY FAR, IT'S ABOUT THE SAME DISTANCE. NOT FAR, A COUPLE OF KILOMETRES FROM HERE TO THE FURTHEST ISLAND, THESE ISLANDS HERE. SO THAT'S ABOUT A KILOMETRE OR 2 KILOMETRES. THE FLOE EDGE IS VERY CLOSE TO THE NUVUKLIQ.
- Q. THIS POLYNIA IS QUITE SMALL THEN?
- A. YES, IT NOT VERY BIG.
- Q. CAN WE GET AN ESTIMATE?
- A. PROBABLY ABOUT 100 FEET ACROSS. AT THAT TIME THERE WAS SO MANY SEALS THEY LOOKED LIKE BIRDS JUST POPPING UP HERE AND THERE. WE CAUGHT 100 SEALS IN ONE DAY AND WE JUST HAD TO STOP.

- Q. DID YOU HAVE A BOAT WITH YOU TO GET THE SEALS AFTER YOU SHOT THEM?
- A. WE BROUGHT A BOAT WITH US, BUT WE NEVER USED THE BOAT AT ALL. THEY WERE RIGHT CLOSE TO THE EDGE OF THE WATER OR THE ICE AND WE JUST USED HARPOONS.
- Q. AFTER YOU SHOT THEM WITH YOUR RIFLES?
- A. NO. WE JUST USED HARPOONS. THERE WAS SO MANY THAT WE WERE GETTING RIGHT CLOSE BESIDE THEM. SO WE JUST USED OUR HARPOONS AND WE HAD TO PULL IT UP VERY QUICKLY BECAUSE OF THE CURRENT. IF WE WERE TAKING OUR TIME THE SEAL WOULD GO UNDER THE ICE AND THERE WERE VERY STRONG CURRENTS, SO IT WOULD BE HARD TO PULL UP. AS SOON AS WE HARPOONED IT WE PULLED IT RIGHT UP QUICKLY.
- Q. WERE YOU ABLE TO CARRY 100 SEALS ON YOUR KAMOTIKS?
- A. WHAT WE DID WAS, WE BROUGHT ONLY A CERTAIN AMOUNT OF IT BACK HOME. WE COULDN'T CARRY IT ALL. WE CACHED THEM RIGHT IN THE ICE, SO IF ANYBODY GOES THERE FROM ANYWHERE, THEY ARE JUST THERE TO HELP THEMSELVES.
- Q. IF YOU LOOK AT THE MAP FROM YOUR EXPERIENCES AT DIFFERENT TIMES DURING YOUR LIFE, AROUND WAGER BAY, ARE THERE ANY PARTICULAR LOCATIONS THAT BRING SOMETHING TO MIND, A STORY OR A MEMORY?
- A. TINITTUQTUQ, THAT'S WHERE MY FOND MEMORY WAS AT. THAT'S BECAUSE THERE WERE SOME SEALS THERE AND ALSO CARIBOU THERE, AND I HAD A LOT OF THEM WHEN I WAS THERE TOO.
- Q. CAN YOU TELL ME SOMETHING MORE ABOUT THAT? I'D LIKE TO GET SOME SENSE OF WHY, WHAT'S BEHIND THIS. TELL ME SOME OF THE THINGS THAT YOU REMEMBER DOING THERE?
- A. THE OTHER REASON WHY I LIKED THAT LAND IS THAT IT IS BEAUTIFUL. THE PLACE IS BEAUTIFUL ITSELF. THAT'S WHY I LIKE IT THERE. BECAUSE WE DIDN'T STAY THERE LONG ENOUGH, WE STAYED THERE ONLY A YEAR, I KNOW MORE ABOUT THIS LAND THAN THIS PART [SOUTH SIDE OF THE INLET]. I DIDN'T GO TO THE OTHER SIDE VERY OFTEN AND I DON'T KNOW ABOUT WAGER BAY AREA TOO MUCH, BUT MY FOND MEMORIES ARE OF TINITTUQTUQ.
- Q. YOU SAID THAT YOU WENT BACK SOME YEARS LATER BY SKIDOO. WHAT WAS THE PURPOSE OF THAT TRIP?
- A. I WENT BACK SEAL HUNTING WITH MY OLDER BROTHER PUTULIK AND PUTULIK WAS USING THE SNOWMOBILE AND I WAS ON THE SLED WITH HIM.
- Q. WHICH AREA DID YOU GO TO?

- A. WE WENT TO THE SAME AUKANIQ [POLYNIA], BUT THERE WERE NO SEALS THIS TIME. JUST VERY FEW SEALS, NOT VERY MANY AT ALL.
- Q. WAS THIS IN THE VERY EARLY DAYS OF SNOWMOBILES?
- A. YES, THE VERY EARLY DAYS OF SNOWMOBILES. THERE WERE NOT MANY SEALS BECAUSE THAT'S THE WAY WAGER BAY IS. THAT PHILOSOPHY WE WERE TALKING ABOUT BEFORE. IF THERE WAS PEOPLE THERE THE FOOD WOULD GET SCARCE FOR SO MANY YEARS, MAYBE A YEAR OR 2 LATER. BECAUSE WE WERE THERE BEFORE, THE FOLLOWING YEAR WHEN WE WENT BACK THERE WAS NOTHING.
- Q. IT WAS JUST ONE YEAR BETWEEN THE DOG SLED TRIP AND THE SNOWMOBILE TRIP?
- A. YES. IF THERE IS SOMEONE LIVING THERE OR EVEN THERE TO HUNT, EVERYTHING WILL PRACTICALLY GO AWAY. THAT'S BEEN TRADITIONAL FOR A LONG TIME.
- Q. THAT WOULD SUGGEST SOME KIND OF CONNECTION TO THE IDEA OF THIS BECOMING A NATIONAL PARK. IS THERE ANY CONNECTION IN YOUR MIND, BETWEEN WHAT YOU ARE SAYING ABOUT THE WILDLIFE AND THE WAY WAGER BAY IS SPECIAL, AND THE IDEA OF WAGER BAY BECOMING A NATIONAL PARK?
- A. I THINK IF YOU ASK IF I WOULD LIKE TO SEE WAGER BAY AS A PARK, I AGREE TO THAT. I THINK THAT THE INUIT HAVE BEEN PREPARED TO ACCEPT THIS AS A PARK, PROVIDING BOTH THE INUIT AND THE QABLUNAT WORK TOGETHER AND COME UP WITH A REAL GOOD POLICY FOR THAT. WORK AS A GROUP INSTEAD OF FIGHTING AGAINST EACH OTHER. IT DOESN'T BELONG US, TO ME; IT DOESN'T BELONG TO YOU OR THE WHITE PEOPLE. IT DOESN'T BELONG TO ANYBODY, SO, WHAT THEY SHOULD DO IF THEY ARE GOING TO MAKE A PARK, THEY SHOULD WORK TOGETHER SO THAT NOBODY IS GOING TO BE AGAINST EACH OTHER, WORK IN COOPERATION. EVEN IF IT GETS TO BE A PARK, WHAT THEY SHOULD DO IS GET THE INUIT'S SIDE, MAKE A POLICY FOR WHAT THE INUIT WANT TO BE PUT THERE. ALSO, THEY SHOULD GET THE QABLUNAT SIDE OF THEIR POLICY. SORT OF GET THEM TOGETHER AND MAKE AN AGREEMENT, SO THAT THERE WOULD BE TWO POLICIES, NOT ONLY A ONE-SIDED POLICY. IF THERE IS TWO POLICIES, AND THAT IS GOING TO MEAN NO HUNTING AREA WHATSOEVER, I WILL AGREE TO THAT. IF THAT WHOLE PLACE IS GOING TO BE AS A PARK, THAT'S NOT GOING TO BE FILLED UP BY QABLUNAT AND INUIT, SO IF IT OPEN TO BOTH OF THEM, THEN I WOULD DEFINITELY AGREE TO THAT. I WOULD BE VERY, VERY HAPPY ABOUT THAT.
- Q. DID I UNDERSTAND YOU TO SAY A MINUTE AGO THAT YOU WOULD SUPPORT THE IDEA OF NO HUNTING IN THE PARK? THIS IS IN CONTRADICTION TO WHAT I HAVE HEARD FROM MOST PEOPLE IN REPULSE.

A. IT'S THE OTHER WAY AROUND. I WANT A HUNTING POLICY, TO LET THE PEOPLE HUNT THERE.

Q. I WAS SURPRISED. THAT'S WHY I ASKED.

A. PEOPLE HAVE BEEN LIVING THERE A LONG TIME AND THEY SHOULD KEEP THE HUNTING OPEN THERE TO A CERTAIN EXTENT.

Q. IN ANY OF YOUR TRIPS HAVE YOU EVER BEEN UP TO THE OLD POST AT TUSHYUYAK?

A. I WAS AT TUSHYUYAK, BUT I NEVER ACTUALLY WENT TO THE BUILDINGS. I COULD SEE THE BUILDINGS, BUT I NEVER WENT THERE. I DIDN'T KNOW WHY, BUT MY FATHER AND ALSO SANIQTAQ HAD TOLD ME NOT TO GO TO THOSE BUILDINGS AND BECAUSE THOSE TWO WERE THE BOSS, I HAD TO LISTEN TO THEM. I WENT THERE IN THE SUMMER TIME BY BOAT.

Q. I HAVE HEARD STORIES THAT THOSE BUILDINGS WERE THOUGHT TO BE HAUNTED WHEN THEY WERE ABANDONED DURING THAT PERIOD?

A. I WAS TOLD THAT THE PLACE WAS HAUNTED TOO. THAT'S WHY WE WERE TOLD NOT TO GO THERE. BUT, I KNOW I WASN'T GOING TO SEE ANY GHOSTS OR ANYTHING AT ALL.

Q. WHAT DOES THE STORY SAY? WHO IS IT SUPPOSED TO BE HAUNTED BY, ACCORDING TO THE STORY?

A. I DON'T KNOW WHY IT IS HAUNTED. I HAVE JUST HEARD STORIES. I HAVE JUST BEEN TOLD IT IS HAUNTED.

I WENT ON A CARIBOU HUNT WITH MY YOUNGER BROTHER, TONY SIATSIK, AND WE WENT TO A PLACE CALLED UMIYARVIK AND WE WERE WALKING AND MY YOUNGER BROTHER SAW A PERSON WITH A TUSK. HE WAS SO SCARED THAT HE DIDN'T KNOW WHAT HE WAS DOING ANY MORE. I MYSELF SAW NOTHING AT THAT TIME, BUT MY YOUNGER BROTHER WAS SO SCARED THAT I THOUGHT HE HAD ACTUALLY SEEN SOMETHING.

Q. WAS THIS IN WAGER OR SOMEWHERE ELSE?

A. CLOSE TO TOWN HERE. I CAN'T SEE NOTHING. I CAN SEE THE PHYSICALLY, NOT THE GHOSTLY. I TELL MY KIDS DURING DAYS AND NIGHTS EVERYTHING IS THE SAME, NO DIFFERENCE. IF I SEE SOMETHING THAT IS GHOSTLY, I WOULD NOT KNOW WHAT TO DO.

Q. OKAY, A FEW QUESTIONS ABOUT THE AREA. DO YOU KNOW IF THERE IS SOAPSTONE AROUND WAGER BAY?

A. I DON'T KNOW MYSELF. BUT, I HAVE HEARD STORIES THAT THERE IS SOAPSTONE AROUND.

- Q. DOES THAT HAVE ANYTHING TO DO WITH THE INUKTITUT NAME FOR THE PLACE?
- A. I JUST THINK THAT'S THE WAY IT'S NAMED BECAUSE SOMEBODY MUST HAVE FOUND SOME SOAPSTONE. THAT'S WHAT I THINK, BUT I AM NOT SURE.
- Q. HAVE YOU EVER HEARD STORIES ABOUT THE R.C.M.P. IN WAGER BAY?
- A. I HAVE NEVER HEARD NO STORIES ABOUT THOSE. NO. NEAR CHESTERFIELD CALLED KATIKTALIQ [CAPE FULLERTON], I HAVE HEARD ABOUT THE R.C.M.P. STATIONED THERE.
- Q. THAT WAS THE FIRST R.C.M.P. STATION IN THE KEEWATIN. I HAVE SOME PICTURES HERE THAT WERE TAKEN IN WAGER BAY LAST SUMMER, OF VARIOUS STRUCTURES THAT WERE FOUND BY ARCHAEOLOGISTS AND I JUST AM INTERESTED IN GETTING OPINIONS ON WHAT THEY MIGHT HAVE BEEN. LOOKING FIRST AT PICTURE NUMBER 2 ITS SEEMS TO BE JUST A SEMI-CIRCLE OF LARGE STONES ABOUT 3 FEET HIGH.
- A. I AM NOT SURE BUT I THINK THAT COULD BE USED AS A SHIELD, A BLIND FOR HUNTING. IF THE CARIBOU IS GOING TO BE BETWEEN THAT BIG BOULDER AND THIS SEMI-CIRCLE STONE, THEY MUST HAVE USED THAT. THE OLDER PEOPLE, OLDER THAN ME, WOULD KNOW, WOULD DEFINITELY RECOGNIZE THAT AT A GLANCE.
- I DON'T RECOGNIZE PICTURE NUMBER 3.
- Q. I CAN SHOW YOU WHERE THIS ONE IS ONE THE MAP. WOULD THAT MAKE ANY DIFFERENCE? SOMEWHERE ON THIS POINT.
- A. NO, I HAVEN'T SEEN THAT. I THINK THAT MUST OF BEEN USED TO PUT THEIR KAYAK UP. I COULD BE WRONG.
- Q. PICTURE NUMBER 4. IT LOOKS LIKE THESE STONES HAVE FALLEN DOWN. THERE USED TO BE 2 PILES RIGHT BESIDE EACH OTHER?
- A. I KNOW THE STONES WERE THE SAME HEIGHT. THOSE WERE USED FROM WHAT I HEARD AND FROM THE PICTURE I AM LOOKING AT, THERE IS ONE SIMILAR BUILT RIGHT ACROSS THE BAY FROM HERE [REPULSE].
- Q. WHAT SORT OF THINGS?
- A. THEY'RE CALLED SAKAMOQTOQ. WE LEAVE THINGS BEHIND LIKE THINGS WE PLAN TO GET BACK FOR AGAIN SO IT WON'T BE EATEN BY FOXES OR WOLVES. WE LEFT THEM IN A HIGH PLACE SO IT COULD BE AT A HEIGHT. WE WILL LEAVE THINGS IF WE ARE PLANNING TO GO BACK AGAIN.
- Q. PICTURE NUMBER 5. YOU CAN SEE THERE IS A ROW OF BOULDERS GOING OFF INTO THE DISTANCE. THIS IS WAGER BAY, THE WATER

OVER HERE. THERE'S ANOTHER ROW OFF THE PICTURE, THIS SIDE, COMING IN THIS WAY.

- A. THIS COULD BE USED TWO WAYS. IT DEPENDS WHERE IT IS AT. IF IT'S BESIDE A RIVER, THE WAY IT'S FIXED UP, THEY WOULD USE IT TO DRY FISH. THEY WOULD USE THE TOP PART OF IT TO PUT SOME LINE AND DRY FISH ON IT. IF IT'S NOT CLOSE TO A RIVER, IF IT'S LIKE THAT, THEY USED TO MAKE THEM A LITTLE BIT HIGHER AND PUT SOME CARIBOU SKIN IN SOME AREAS, AND THAT WOULD SCARE THE CARIBOU TO GO BETWEEN THE NARROW OPENING AND THERE WOULD BE TWO PEOPLE IN FRONT OF THIS NARROW OPENING AND CATCH CARIBOU THAT WAY.
- Q. WOULD THEY USE IT TO CATCH ANYTHING ELSE BESIDES CARIBOU? IS THERE ANY OTHER WILDLIFE THAT WOULD WORK THAT WAY?
- A. IT COULD BE USED ON ANYTHING, BUT THE MAJOR USE WAS CARIBOU.
- Q. AND IT WOULD WORK FOR CARIBOU EVEN THOUGH THESE AREN'T REALLY VERY HIGH, ONLY A COUPLE OF FEET? THAT'S OKAY, WOULD STILL BE ENOUGH TO HOLD THE CARIBOU IN?
- A. IT DOESN'T HAVE TO BE VERY HIGH, EVEN 2 FEET HIGH OR LESS. THAT'S WHAT WE STILL USE. IN HIGH PLACES, THIS COULD BE ON TOP OF A SMALL HILL, OR IN BETWEEN A VALLEY, OR A PERSON COULD BE RIGHT BESIDE A STONE AND USE THAT AS A CAMOUFLAGE. THAT WAY AS SOON AS THE CARIBOU START THROUGH THE OPENING THAT'S WHEN THEY WILL CATCH THE CARIBOU.
- Q. PICTURE NUMBER 6, THIS IS A CIRCLE, ALMOST A PERFECT CIRCLE, AS IF SOMEONE PUT STONES DOWN IN THE WHOLE CIRCLE, FILLED THE CIRCLE IN WITH NICE FLAT STONES, TO MAKE A ROUND?
- A. WERE THOSE STONES ALREADY LIKE THAT OR WERE THEY ON TOP OF EACH OTHER BEFORE AT ONE TIME?
- Q. I AM NOT SURE, BUT I THINK THEY'RE ALL EMBEDDED IN THE GROUND. SORT OF LIKE PAVING STONES. DO YOU KNOW WHAT I MEAN?
- A. FROM WHAT I HEARD ABOUT OR KNOW ABOUT, BUT I COULD BE WRONG ABOUT THIS ONE. IT WAS CALLED QAGIAQ. I MIGHT BE WRONG. WHAT WE DID WAS, THIS WAS BUILT LIKE AN IGLOO AND THERE'S AN OPENING AT ONE END AND THEY WOULD GET THE GEESE, CANADA GEESE OR SNOW GEESE, IN THERE WHEN THEY CAN'T FLY, THERE IS A PERIOD WHEN THEY CAN'T FLY AT ALL. DURING THAT TIME THEY WOULD GET THE GEESE IN, SORT OF HERD THEM IN AND IF THEY TRIED TO GO SOME PLACE ELSE, THESE OTHER GEESE THAT GET OUT OF THIS HERD, THEY WILL BE KILLED RIGHT THERE. BUT, WE WILL KEEP THEM ALL TOGETHER LIKE THAT AND SLAUGHTER THEM.
- Q. I DON'T UNDERSTAND HOW THIS WORKS. HOW DOES THIS WORK?

A. THAT'S WHAT I THINK, BUT I DON'T UNDERSTAND WHY, THERE IS SO MANY STONES IN THE MIDDLE. IF IT WAS WHAT I WAS TALKING ABOUT, THE QAGIAQ, THIS WOULD BE BUILT UP A LITTLE BIT. UP TO A CERTAIN HEIGHT. OR IT COULD BE ALSO A STONE HOUSE. THERE IS ONE IN A PLACE CALLED TIKIRAQ, THAT'S A STONE HOUSE.

Q. WHERE YOU WERE BORN?

A. YES.

Q. TO GO BACK TO THIS GOOSE TRAP, IF IT WERE WHAT YOU ARE REALLY PICTURING, IT WOULD HAVE THE WALLS SORT OF ALMOST ALL THE WAY AROUND? IS THAT WHAT YOU ARE SAYING?

A. YES. THIS WOULD BE ABOUT 3 OR 4 FEET HIGH AND THERE WOULD BE A SMALL OPENING AND THE PERSON WOULD EITHER CLOSE IT OR THERE WOULD BE A PERSON STANDING RIGHT IN FRONT OF IT TO MAKE SURE THE BIRDS DON'T GO OUT. THE OPENING WOULD JUST BE BIG ENOUGH FOR A PERSON TO WALK THROUGH. THIS PERSON IS BRINGING THESE BIRDS IN. SO THAT THE PERSON GOES IN FIRST AND THE BIRDS WILL FOLLOW RIGHT IN THE OPENING, AND THEN EITHER CLOSE IT UP OR LEAVE A PERSON THERE.

Q. ANOTHER PERSON GOES IN FIRST LEADING THE GEESE?

A. YES.

Q. LIKE MOTHER GOOSE?

A. YES, MOTHER GOOSE. WHEN I WAS A KID THAT'S WHEN I STARTED HEARING THESE STORIES ABOUT A PERSON LEADING GEESE, AND THEY WOULD TELL STORIES ABOUT THESE PEOPLE LEADING THE GEESE RIGHT IN TO THIS GEESE TRAP.

Q. OKAY, LET'S LOOK AT PICTURE NUMBER 7. IT'S ABOUT 9 FEET FROM ONE END TO THE OTHER.

A. I DON'T REALLY KNOW WHAT IT IS. BUT FROM WHAT I SEE I FIGURE THERE WAS A TENT THERE AT ONE TIME. THE ONLY TROUBLE IS IT IS NOT COMPLETELY ROUND. THAT'S WHAT I SUSPECT IT WAS. WHEN YOU'RE LOOKING AT THIS DIRECTION THAT'S WHERE THEY PUT THE FIRE POT THERE.

Q. JUST TO THE RIGHT OF THE LARGEST STONE. THE BIG STONE IS ACTUALLY ON THE LEFT HAND SIDE OF THE RING OF THE PICTURE. JUST INSIDE THAT IS ACTUALLY, THERE'S A LITTLE WHITE THING THERE, I DON'T KNOW WHAT IT IS. SO IF THIS WAS THE FIRE HOW WOULD THE REST OF THE SPACE BE?

A. THIS, FROM WHAT I COULD SEE, THIS STONE HERE STARTING FROM END, NOT TO THE OTHER END BUT HERE, THE BEDDING AREA, AND THIS HERE, THE FIRE POT, IS WHERE THE OPENING. IN SOME PLACES NOT

ALL OF THEM, WHERE THERE IS A TENT, WHERE THE OPENING IS THAT'S WHERE THE BIGGEST STONES USUALLY ARE AT. NOT ALL OF THEM ARE LIKE THAT BUT SOME OF THEM ARE LIKE THAT.

Q. WHAT ABOUT THIS AREA OFF TO THE SIDE HERE?

A. I KNOW THAT BEFORE WHEN THEY WERE TRAVELLING AS A GROUP OR FAMILY, THE YOUNGER COUPLES LIVED RIGHT BESIDE THE PARENTS A LOT. RIGHT SIDE BY SIDE. I THINK THAT THIS IS PROBABLY ANOTHER TENT. IT COULD BE A YOUNGER COUPLE BECAUSE IT'S SMALLER THEN THE OTHER ONE AND THEY ARE PRACTICALLY SIDE BY SIDE.

Q. COULD THEY EVEN BE ADJOINING? IS IT POSSIBLE?

A. I THINK THEY ARE 2 SEPARATE TENTS FROM WHAT I CAN SEE. THE YOUNGER COUPLE, THAT WOULD BE THE SLEEPING AREA AND THEY WILL BE FACING THAT WAY, AND FROM THERE, THERE IS THE OPENING.

Q. SO THE OPENING'S AT THE END, FURTHEST AWAY FROM THE MAJOR RING AND THE SLEEPING AREA IS THE PART OF THE SMALL RING WHICH IS CLOSEST TO THE BIG RING.

A. YES.

Q. OKAY, LET'S HAVE A LOOK AT PICTURE NUMBER 8. THIS IS SORT OF BIG BOULDERS HERE IN A LINE AND THEN ANOTHER SET OF BOULDERS OVER HERE. ABOUT 11 FEET FROM HERE TO HERE, SO IT'S A BIG DISTANCE APART.

A. I NEVER SEEN ANYTHING LIKE THAT BEFORE, BUT IF THEY'RE VERY BIG STONES ABOUT THAT HIGH, THE MODERN INUIT WON'T DO ANYTHING LIKE THAT. IT'S PROBABLY BEEN DONE DURING THE THULE ERA. WE CALL THEM TUNIKS - IT'S PROBABLY THULE CULTURE. THEY WERE VERY STRONG AT THAT TIME.

Q. YES, THESE ARE PRETTY BIG.

A. YES, THE MODERN INUIT WON'T MOVE ANYTHING LIKE THAT ANYMORE. IT'S THE TUNIKS.

Q. BUT, BACK TO PICTURE NUMBER 3, LOOK AT THE SIZE OF SOME OF THESE ONES. I ASSUME THE 2 MAJOR ONES WERE PUT THERE BY A GLACIER, NOT BY MAN. EVEN THE ONES PILED INSIDE ARE PRETTY BIG.

A. THERE ARE SOME PEOPLE WHO ARE VERY STRONG, PROBABLY TWO PEOPLE HAVE DONE THAT. BUT, A TUNIK WAS A LOT STRONGER THAN WE ARE NOW. SO I SUSPECT THIS COULD HAVE BEEN DONE BY MODERN INUIT OR COULD BE TUNIKS. THERE'S A COUPLE OF BIG INUKSUKS DOWN IN TAYANIQ [BEACH POINT], MY FATHER AND A PERSON CALLED QAGUTAK HAD PUT THEM UP AND ONE OF THEM WAS THE SIZE OF THIS, THEY ARE

NEPHEWS [COUSINS] THOSE TWO. THEY ARE A FAIRLY GOOD SIZE THOSE TWO. SOME PEOPLE MAKE SOME INUKSUIT, THE MODERN PEOPLE OR MODERN INUIT AND THE TUNIKS, TWO SLIGHTLY DIFFERENT BUT ALMOST SIMILAR TO EACH OTHER. WELL, THE TUNIKS HAD PROBABLY WORKED ALONE, BUT THE MODERN INUIT HAD WORKED AS A GROUP BECAUSE THEY ARE NOT AS STRONG AS THE TUNIKS.

Q. PICTURE NUMBER 9 IS THREE ROWS GOING ACROSS THE PICTURE, YOU CAN SEE ONE, THE FIRST ONE IS PRETTY EASY TO SEE, OF BOULDERS, AND THEN THE NEXT ONE IS SLIGHTLY HIGHER BOULDERS. LOOKS LIKE THEY ARE STOOD UP ON END. THEN THERE'S ANOTHER ROW BEHIND. FROM THE FIRST ONE TO THE SECOND ONE IS ABOUT 13 FEET, SO IT'S QUITE A DISTANCE AND THEN TO THE THIRD ONE IS EVEN FURTHER, IT'S 19 FEET BACK TO THE THIRD ONE. QUITE FAR APART.

A. IS IT SEMI-CIRCLE?

Q. NO, IT'S PRETTY MUCH, NOT STRAIGHT, BUT PRETTY STRAIGHT LINES.

A. IS THERE A RIVER HERE?

Q. I WAS WONDERING THAT TOO. I THINK SO, BUT I DON'T KNOW THE ANSWER. I DIDN'T TAKE THE PICTURE, IT WAS THIS ARCHAEOLOGIST. BUT IT LOOKS TO ME LIKE THERE IS A RIVER RIGHT THERE.

A. I THINK THAT IT'S CALLED NAPARIAQ. THE REASON BEING IT'S SO FAR FROM THE RIVER, IS THAT THEY WERE PROBABLY USED TO DRY FISH AND ALSO THE OTHER THING BEING SO FAR FROM THE RIVER IS THAT THE FISH WILL GO UP THE RIVER WITHOUT DISTURBANCE, SO THAT THERE WILL BE NO SHADOW CAST INTO THE RIVER. A PERSON COULD EASILY CAST A SHADOW ACROSS THE RIVER AND THE FISH GET SCARED. WHEN THAT HAPPENS THERE WOULD HARDLY BE ANY FISH GOING UP THE RIVER. BUT WHEN THERE ARE NO SHADOWS AT ALL THE FISH WILL GO UP THE RIVER. THAT'S WHY THEY ARE SO FAR FROM THE RIVER.

Q. OKAY, THAT MAKES SENSE. HOW DID THIS ACTUALLY WORK THEN? YOU SAID IT WAS FOR DRYING FISH?

A. WE WOULD PUT A SEAL SKIN ROPE ACROSS THE TOP AND ANCHOR IT DOWN ON EACH END. SOME PEOPLE WOULD USE A HILL TO DRY FISH, CUT THE FISH OPEN AND THEN USE THE HILLS TO DRY THE FISH UP AND SOME PEOPLE WOULD USE THOSE KINDS OF STONES. WHAT THEY WOULD DO WAS CUT IT OPEN AND THEN HANG THEM DOWN TO DRY.

Q. OVER THE SEAL SKIN LINE?

A. YES, OVER THE SEAL SKIN LINE. I HAVE SEE A LOT OF THOSE BESIDE RIVERS. WHAT WE DO DEPENDS ON THE RIVER. IF THERE'S A LOT OF FISH A PERSON WOULD MAKE ABOUT MAYBE 3 ROWS OR 4 ROWS PER PERSON. ONE ROW IS FOR ONE PERSON, BUT IF THERE IS A LOT

OF FISH THAT PERSON COULD MAKE 2 TO 3 ROWS AT A TIME, AND THEY WOULD BELONG TO THAT PERSON WHO MADE IT.

- Q. THIS IS A REAL INTERESTING ONE NOW, PICTURE NUMBER 10. WHAT WE HAVE IS THIS LONG SPACE, I DON'T KNOW WHAT TO CALL IT, WITH BOULDERS ALL THE WAY AROUND MAKING THIS SPACE. IT'S 19 FEET FROM THERE TO THERE AND ACROSS IT'S ABOUT 1 1/2 FEET, ABOUT THIS WIDE. YOU CAN SEE ABOUT HOW BIG THE BOULDERS ARE.
- A. WAS IT LIKE THAT OR DO YOU FIGURE THERE WAS SOMETHING ON TOP OF IT?
- Q. WELL, THIS IS HOW IT WAS FOUND LAST SUMMER. IT'S VERY DIFFICULT TO SPECULATE HOW IT WAS USED. BUT, THERE WAS NOTHING FOUND INSIDE IT. I DON'T WANT TO START SUGGESTING THINGS HERE, BUT IT SEEMS TO ME IT'S POSSIBLE THAT, IF THERE WAS SOMETHING IN THERE, THAT SOMEBODY YEARS PAST TOOK WHATEVER KIND OF COVERING THERE WAS, OFF, TO GET AT WHAT WAS INSIDE.
- A. IT'S WHERE WE USED TO PUT A KAYAK.
- Q. IS THERE A SPECIAL NAME FOR IT?
- A. I DON'T KNOW THE NAME OF IT. THAT'S WHERE THEY PUT THEIR KAYAK IN AND THEN COVERED IT WITH STONE. THE SIDE OF IT AND THEN LEAVE IT..
- Q. AND PUT STONES OVER THE TOP AS WELL?
- A. FROM THE SIZE OF IT, IT BEING SO LONG AND SO NARROW, AND KAYAK USED TO BE SO NARROW, THAT THEY COVER IT TO SO IT WON'T BE EATEN BY WOLVES OR FOX OR ANYTHING.
- Q. WHAT TIME OF YEAR WOULD THIS BE USED?
- A. WHEN THEY STOPPED USING THE KAYAK, PROBABLY IN WINTER. THAT'S WHAT THEY USED AS A PROTECTIVE.
- Q. FOR THE WINTER?
- A. YES.
- Q. AND THEN YOU EXHUME IT NEXT SUMMER?
- A. YES, THAT'S WHAT I HEARD ANYWAY. THAT'S WHAT THEY PUT THEIR KAYAK IN FOR THE WINTER AND THEN WHEN THEY WERE GOING TO USE IT THEY WOULD GO AND GET IT. IT WILL BE PUT IN A PLACE WHERE IT IS FLAT. IT COULD BE EITHER BESIDE A LAKE, WHEN THEY COULD USE IT IN SUMMER TIME TO CATCH CARIBOU, IF THERE IS CARIBOU CROSSING THE LAKE OR IT COULD BE BESIDE A SHORE, AS LONG AS IT'S A FLAT FACE, WHERE THEY COULD USE DURING SUMMER TO SEAL

HUNT. IT COULD BE ANYWHERE, INLAND OR BY THE SHORE. WHAT'S THAT FIRST PICTURE?

Q. I DIDN'T BOTHER WITH IT BECAUSE I THINK WE HAVE PRETTY WELL IDENTIFIED IT. YOU CAN CERTAINLY LOOK AT IT. IT'S WOMAN'S WORK AS I UNDERSTAND ANYWAY.

A. NOT NECESSARILY.

Q. WHAT DO YOU THINK THAT IS?

A. SIRQLIRIYOUT.

Q. NOT FOR SCRAPING BUT FOR STRETCHING MORE? IS THAT RIGHT? THE SKIN.

A. IT IS NOT REALLY TO STRETCH THE SKIN BUT TO SOFTEN THE IT. SIRQLIRIYOUT IS TO SOFTEN THE CARIBOU SKIN. THE OTHER ONE, THAT'S CALLED SALIGUT, AND THAT'S TO SOFTEN THE SEAL SKIN. THEY'RE ALMOST ALIKE. THIS ONE COULD BE USED FOR ANYTHING, CARIBOU, SEAL, BUT THE SALIGUT IS USED FOR SEAL MOSTLY. LOOKS ALMOST SOMETHING LIKE THAT.

Q. ABOUT THE SIZE OF THE TAPE RECORDER?

A. YES.

Q. SO THE SALIGUT IS SMALLER THAN THE SIRQLIRIYOUT?

A. YES, AND THE HANDLE WOULD BE ABOUT THE SAME SIZE AS YOUR TAPE RECORDER AND THERE WOULD BE A SMALL METAL GOING RIGHT ACROSS IT.

Q. SO, THE METAL WOULD BE ON THIS SIDE?

A. YES.

Q. SO IT'S HELD LIKE THIS.

A. YES COMPLETELY DIFFERENT FROM THAT. WE WOULD USE THE SALIGUT TO MOSTLY CLEAN. SO IT'S A DIFFERENT PURPOSE. THAT'S WHAT WE USE TO SCRAPE OFF THE HAIR FROM SEAL SKINS. LIKE AN UJUK, YOU COULD HAVE BLACK SOLES AND YOU COULD HAVE WHITE TOPS AND WE USE THE SALIGUT TO MAKE IT WHITE BEFORE IT DRIES. WE SCRAPE OFF THAT LITTLE BLACK SKIN.

Q. ONE LAST THING THAT I WANT TO COVER. THIS SHOWS THE LAND AREA THAT WAS SELECTED BY REPULSE IN THE RECENT T.F.N. SELECTION PROCESS. DO YOU HAVE ANY INSIGHT AS TO WHY THIS IS THE PART OF WAGER BAY THAT YOU AND YOUR COLLEAGUES HERE IN REPULSE CHOSE?

- A. I DON'T KNOW. I WASN'T AT THAT MEETING THE TIME THEY WERE SELECTING THE LAND. SO I DON'T KNOW. I MYSELF THINK, BUT I COULD BE WRONG, THAT THAT AREA NEAR PIKSIMANIK WAS SELECTED BECAUSE THAT'S WHERE THEY DO THEIR FISHING AND THIS LAND [TO THE SOUTH OF THE INLET] WAS SELECTED BECAUSE THAT'S WHERE THE POLAR BEAR DENS ARE. I THINK THAT'S WHY THESE TWO WERE SELECTED BY REPULSE. PEOPLE WHO GO POLAR BEAR HUNTING, THEY WILL HUNT AROUND THIS AREA, NOT THERE, SO, I COULD BE WRONG TOO. I DON'T KNOW WHY FOR SURE.
- Q. MY LAST QUESTION IS, IS THERE ANYTHING ELSE ABOUT WAGER BAY THAT YOU WANT TO ADD? ANY MESSAGES ABOUT WAGER BAY THAT YOU WANT TO LEAVE TO POSTERITY? THIS IS YOUR CHANCE.
- A. I WANT TO INCLUDE THIS. THERE ARE TIMES WHEN PEOPLE IN WAGER TEND TO RUN OUT OF THINGS LIKE GAS, OIL, FUEL OIL, HEATING OIL, WHATEVER, AND THOSE PEOPLE, THERE'S SOME PEOPLE SELECTED HERE TO BRING SOME STUFF, SOME SUPPLIES, DOWN TO WAGER. NOW THEY GOT STUCK IN WAGER. THE PEOPLE THAT WERE HERE BROUGHT THE SUPPLIES DOWN, THEY RAN OUT OF BATTERY AND THEIR ENGINE WAS BROKEN AT THAT TIME. THE PEOPLE IN WAGER BAY HAD ASKED FOR THESE SUPPLIES FROM HERE, AND IN THE CASE WHERE THE PEOPLE WHO BROUGHT THE SUPPLIES DOWN, IF THEY GET STUCK THEY LIKE TO BE RECOGNIZED OR IF THEY ASK FOR HELP THEY SHOULD GET HELP FROM ANYBODY. IT COULD BE GOVERNMENT, OR PRIVATE ENTREPRENEUR, THEY HAVE TO MAKE SURE THE PEOPLE GIVE SUPPORT TO THOSE WHO BRING SUPPLIES TO WAGER BAY.
- Q. I'M SORRY, BUT I AM NOT ENTIRELY CLEAR WHAT THE MESSAGE IS HERE? IS IT SOMETHING THAT YOU FEEL THE PEOPLE OF REPULSE BAY SHOULD BE GETTING?
- A. NO, NOT THE PEOPLE OF REPULSE, BUT THE PEOPLE WHO BRING SUPPLIES. PEOPLE WHO BRING SUPPLIES DOWN TO WAGER BAY SHOULD BE LOOKED AFTER MORE. IF THEIR BOAT OR THEIR ENGINE BREAKS DOWN THEY SHOULD GET HELP AS SOON AS POSSIBLE BY SEARCH AND RESCUE, OR ANYBODY AT ALL. IT DOESN'T HAVE TO BE PEOPLE FROM REPULSE, IT COULD BE PEOPLE FROM CHESTER OR RANKIN. IF THEY'RE NOT LOOKED AFTER, OR IF THEY'RE NOT HELPED, THEY COULD JUST END UP DRIFTING AWAY. THAT'S WHAT I WOULD LIKE TO SEE IN THE FUTURE.
- Q. AS THERE'S MORE USE OF WAGER BAY YOU ARE EXPRESSING THIS CONCERN THAT SOMEONE HAS TO HAVE SOME SYSTEM ORGANIZED?
- A. YES. SOME SYSTEM ORGANIZED TO HELP PEOPLE WHO ARE IN DISTRESS.
- Q. BECAUSE MORE TRAFFIC GOING BACK AND FORTH TO WAGER BAY THERE IS LIKELY TO BE INCIDENTS. IS THAT WHAT I AM UNDERSTANDING?
- A. YES. I AM JUST GOING TO GIVE YOU AN EXAMPLE. LAST YEAR THERE WAS A GROUP OF PEOPLE THAT WENT FROM HERE AND THE PEOPLE FROM

WAGER BAY HAD TO GET SOME FUEL AND GAS AND SUPPLIES SHIPPED IN THERE AND THEY COULDN'T GET IT FROM RANKIN, DUE TO, I DON'T KNOW WHY BUT, THEY JUST COULDN'T GET IT FROM THERE OR FROM CHESTER, SO THEY ASKED THE PEOPLE HERE TO DELIVER THAT STUFF. APPARENTLY WHAT HAPPENED IS THAT THEIR BOAT BROKE DOWN...

Q. WHOSE BOAT BROKE DOWN?

A. THE PEOPLE FROM HERE.

Q. ON THEIR WAY THERE?

A. ON THEIR WAY THERE, AND THEY GOT STUCK. THEY HAD NO POWER WHATSOEVER, AND NOBODY EVEN HELPED THEM OUT AT ALL. THEY JUST END UP TRYING TO GET HERE BY THEMSELVES. I WANT THAT TO BE AVOIDED IN THE FUTURE. INSTEAD OF JUST BEING LEFT ALONE, DO WHAT YOU HAVE TO DO. NOT JUST MAKE A CONTRACT. FOR EXAMPLE, IF MY SON WENT OUT AND GOT STUCK THERE WOULD BE BAD FEELINGS BETWEEN HERE AND THERE, THE PEOPLE FROM HERE, THEIR FEELINGS WOULD BE HURT, SO TO AVOID SOMETHING LIKE THAT WE SHOULD ORGANIZE A SYSTEM, WHERE IT'S FOOLPROOF. KNOW WHAT I MEAN NOW?

Q. I THINK SO. I JUST WANTED TO MAKE SURE IT WAS CLEARLY EXPRESSED.

A. ESPECIALLY PEOPLE WITH POOR HEALTH, COULD JUST...

Q. IT'S A LONG TRIP. THAT'S THE CONCERN, FROM HERE TO WAGER IS A LONG...

A. IT COULD PROBABLY HAPPEN TO THE PEOPLE FROM RANKIN GOING UP THAT WAY.

Q. THAT'S RIGHT IT'S ALSO A LONG WAY.

A. IT HAS TO BE FROM ANYBODY, NOT JUST YOUR OWN.

ANDREASI SIUTINUAR



ANDREASI SIUTINUAR

REPULSE BAY

NOVEMBER 7, 1991

(INTERPRETER: SIMEONI NATSECK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 7TH OF NOVEMBER. I AM TALKING WITH ANDREASI SIUTINUAR. HE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

Q. MAYBE YOU COULD START BY TELLING ME A LITTLE BIT ABOUT YOURSELF? WHERE YOU WERE BORN AND WHEN?

A. I WAS BORN IN QARAAK ON AUGUST 21, 1947.

Q. WHAT'S THE NAME OF THE PLACE AGAIN?

A. QARAAK.

Q. WHERE IS THAT?

A. LYON INLET.

Q. DO YOU KNOW WHAT REGION YOUR PARENTS CAME FROM?

A. MY MOTHER WAS BORN IN IGLOOLIK AREA AND MY FATHER FROM PELLY BAY AREA.

Q. YOUR FATHER'S NAME?

A. LOUIE OKSUKITTOQ.

Q. DID YOU MOVE TO WAGER BAY WITH YOUR FATHER WHEN YOU WERE YOUNG?

A. WHEN I WAS A CHILD MY MOTHER WAS GOING TO LEAVE FOR HOSPITAL AND THE T.B. CREW WAS IN ON THE PLANE AND INUSATUJUK, MY GRANDPARENTS WERE LIVING IN WAGER BAY THEN, AND I WENT ON THE PLANE TO WAGER BAY TO STAY WITH MY GRANDPARENTS WHEN MY MOTHER LEFT.

- Q. YOUR GRANDFATHER WAS INUSATUAJUK?
- A. YES.
- Q. WAS IT THE SAME PLANE THAT TOOK YOUR PARENTS AWAY FOR T.B., THE SAME PLANE DROPPED YOU OFF IN WAGER BAY?
- A. YES, IT CAME TO GET MY PARENTS. MY MOTHER HAS LEFT AND THE T.B. CREW CAME TO REPULSE BAY. THEY WENT TO WAGER BAY TO PICK UP ALL THE FAMILIES IN WAGER BAY, TO COME TO REPULSE TO GET THEIR X-RAY. ON THEIR TRIP BACK TO WAGER BAY AFTER THEIR X-RAY WAS TAKEN, I WAS ON THE PLANE WITH MY GRANDPARENTS TO WAGER BAY.
- Q. HOW OLD WERE YOU AT THAT TIME?
- A. I WAS AROUND 9 YEARS OLD. NO, I WAS ABOUT 6 YEARS OLD WHEN I WENT TO WAGER BAY.
- Q. SO THAT WAS ABOUT 1953?
- A. YES.
- Q. DO YOU REMEMBER WHERE YOU LANDED IN WAGER BAY WITH YOUR GRANDPARENTS?
- A. YES, WE LANDED AT MASIVAK, SINCE THEY WERE STAYING AT MASIVAK.
- Q. WAS MASIVAK YOUR BASE FOR THE NEXT SEVERAL YEARS WITH YOUR GRANDFATHER?
- A. I KNOW WE WERE AT MASIVAK AND THEN WE MOVED AND I STARTED HEARING IRIPTAQTUQ - WE STAYED THERE AND THEN WE MOVED BACK TO MASIVAK IN THE WINTER TIME.
- Q. SO WAS IT A CYCLE WHERE YOU SPEND THE SUMMERS HERE AND THE WINTERS HERE? BACK AND FORTH EVERY YEAR?
- A. WE USED TO MOVE AROUND IN WAGER BAY. I KNOW ONE TIME WE WENT TO NUVUKLIQ IN SPRING TIME AND ALSO TAVOKS CAME TO NUVUKLIQ AT THAT TIME. IN EARLY SPRING WE WOULD GATHER IN NUVUKLIQ, DUE TO THE SEAL AND THE FLOE EDGE BEING CLOSE. BUT THERE USED TO BE SANIQTAQ IN PIKSIMANIK ALSO MARK TUNGILIK AND THEIR FAMILY. THEY WOULD MOVE IN DIFFERENT AREAS AT DIFFERENT TIMES BUT, COME EARLY SPRING WE WOULD END UP GETTING TOGETHER FOR THE SEAL HUNTS. I ALSO KNOW THAT SIVANIQTOQ WAS THERE, I DON'T EXACTLY KNOW WHO ELSE WAS WITH HIM, BUT THEY LIVED IN AROUND THE AREA AS WELL.
- Q. DID YOUR GRANDFATHER, I GUESS YOU WOULD HAVE BEEN WITH HIM, MOVE TO PIKSIMANIK AT SOME TIME?

- A. YES, HE WAS AT PIKSIMANIK AND HE HAD A SOD HOUSE THERE.
- Q. OVER ON THIS SIDE WHERE YOU ARE POINTING, BY THIS HILL?
- A. THE ONE THAT BELONG TO MY GRANDFATHER IS MADE OUT OF STONE. THE OTHER ONE THAT BELONGS TO ANGUGATIAQ [MARK TUNGILIK'S WIFE] IS MADE OUT OF SOD, WHICH IS ON THE OTHER SIDE.
- Q. I HAVE SEEN YOUR GRANDFATHER'S SOD HOUSE. I HAVE BEEN STANDING INSIDE IT. NICE FOR ME TO HAVE THAT CONNECTION. DO YOU KNOW WHERE TUNGILIK'S WAS. WHAT ARE THEY CALLED?
- A. QARMUQ.
- Q. DO YOU KNOW WHERE TUNGILIK'S QARMUQ WAS?
- A. THE ONE CLOSE TO A LITTLE LAKE.
- Q. MAYBE THIS IS THAT LITTLE LAKE?
- A. NO, RIGHT NEAR THE COAST.
- Q. DOWN HERE?
- A. YES. THERE IS THAT ONE MADE OUT OF STONE AND THE OTHER ONE MADE OUT OF SOD THERE.
- Q. ONE MADE OF STONE HERE? AND TUNGILIK'S IS ALSO MADE OUT OF STONE?
- A. NO SOD.
- Q. HIS IS JUST SOD?
- A. YES. ALSO WITH US AT THAT TIME WAS ITORILIIYUK AND QOMANGUT FAMILY. ALTHOUGH WE HAD AN IGLOO THERE, ALTHOUGH WE WERE CLOSE TO EACH OTHER WE RARELY GOT TOGETHER, SO I DON'T REALLY REMEMBER THEM BEING WITH US.
- Q. DO WE HAVE THAT FAMILY NAME ALREADY?
- A. NO.
- Q. CAN WE SAY IT AGAIN SLOWLY?
- A. ITORILIIYUK AND QOMANGUT. QOMANGUT IS THE FATHER OF ITORILIIYUK.
- Q. ARE THERE AREAS THAT YOU CAN REMEMBER WHICH WERE IMPORTANT FOR CERTAIN ANIMALS? YOU'VE SAID ALREADY THAT YOU CAME HERE BECAUSE OF THE OPEN WATER AND THAT WAS GOOD FOR SEALS. WHAT

ABOUT THE OTHER PLACES? WHAT WERE THE IMPORTANT RESOURCES OF THEM?

A. PIKSIMANIK WAS AN AREA FOR FISH, CHAR, AND ALSO IT WAS CLOSE TO CARIBOU. I REMEMBER WE WERE BRIEFLY AT KUUGARJUK AND THEN WE WENT TO QAURNAK AND THE REASON WE WENT THERE WAS FOR THE CHAR, AND ALSO IT'S CLOSER TO CARIBOU, SO WE USED TO SPEND A LOT OF THE SUMMERS IN QAURNAK FOR THAT PURPOSE.

Q. HOW DID YOU TRAVEL IN THE SUMMERS, AROUND THE BAY?

A. PADDLING AND ALSO USING A SAIL.

Q. WHAT KIND OF A BOAT?

A. WITH A FREIGHTER CANOE, MAYBE ABOUT 22 FEET. ALSO FROM QAURNAK WE WENT TO QUAMARVIK, I BELIEVE WE WERE THERE FOR CARIBOU.

Q. THAT'S A PLACE OUTSIDE OF WAGER BAY, AND SOUTH ALONG THE HUDSON BAY COAST?

A. YES, TOWARDS CHESTERFIELD. WE USED TO MOVE AROUND TO GOOD CHAR INLETS AND ALSO WE USED TO HUNT FOR SEAL FOR DOG MEAT FOR THE WINTER AND TRAPPING FOXES. FOR THOSE PURPOSES WE USED TO TRAVEL AROUND. WE DON'T REALLY SPEND THE WINTER IN THE NORTHERN TIP OF WAGER BAY. IN THE WINTER TIME WE ARE MORE CLOSER TO THE FLOE EDGE AND THE SEAL, AND ALSO YOU HAVE A BETTER ROUTE TO REPULSE BAY FROM NUVUKLIQ.

Q. FOR?

A. FOR TRADING. I SPENT TWO SUMMERS IN WAGER BAY THAT TIME AND MY MOTHER WAS GOING TO COME BACK FROM DOWN SOUTH SO JACKIE [NANORDLUK] AND PETER [KATOKRA] CAME FOR ME WHEN WE WERE STAYING AT MASIVAK. THEY SPENT ABOUT MAYBE 3 DAYS IN MASIVAK WITH US AND THEN THEY STARTED TAKING ME BACK TO REPULSE BAY. ALONG THE ROUTE THEY STOPPED AND CUT MY HAIR OFF COMPLETELY, TO THE SKIN. THE REASON WHY THEY DID THAT WAS THEY FOUND OUT I HAD LOTS OF LICE ON MY HEAD AND THEY ALSO TOOK MY SLEEPING BAG AND TURNED IT INSIDE OUT TO BEAT THE LICE OFF IT.

Q. SO THIS WAS THE NEXT YEAR AFTER YOU CAME DOWN. YOU WERE JUST THERE FOR TWO SUMMERS WITH YOUR GRANDPARENTS BEFORE JACKIE CAME TO GET YOU AND BRING YOU BACK TO REPULSE BAY?

A. THEY CAME BY DOG TEAM TO GET ME.

Q. AFTER YOU HAD BEEN THERE FOR 2 SUMMERS?

A. YES.

- Q. SO ALL THIS TRAVELLING AROUND THAT YOU WERE DESCRIBING, BEING HERE AND BEING AT MASIVAK AND COMING OVER TO IRIPTAQTUQ AND UP TO NUVUKLIQ AND PIKSIMANIK AND KUUGARJUK AND WHERE EVER ELSE YOU CAME, TO QAURNAK. ALL THOSE THINGS HAPPENED IN THE SPACE OF LESS THAN 2 YEARS. AND HALFWAY DOWN TO CHESTERFIELD. ALL THAT TRAVELLING AROUND WAS DONE IN LESS THAN 2 YEARS?
- A. IT SEEMS AS THOUGH THAT'S A LOT OF PLACES TRAVELLING, AND IT SEEMS TIME CONSUMING, BUT IT'S NOT. WE JUST STAYED IN ONE AREA, ONCE THE GAME GETS SCARCE WE IMMEDIATELY MOVE TO THE NEXT AREA, WITHIN A PERIOD OF A FEW DAYS FROM THE TIME WE GET TO ONE AREA.
- Q. DO YOU HAVE ANY IDEA HOW LONG YOUR GRANDFATHER, INUSATUAJUK, HAD BEEN LIVING IN WAGER BAY BEFORE YOU CAME?
- A. I DON'T HAVE ANY IDEA HOW LONG THEY WERE THERE. THE TIME I WAS BROUGHT THERE WAS THE ONLY TIME I SEEM TO NOTICE THAT THEY EXIST. THEN IT WAS MAYBE ABOUT 5 YEARS OR SO AFTER I HAD BEEN IN REPULSE BAY, AFTER LEAVING WAGER, THEY CAME TO REPULSE ABOUT 5 YEARS AFTER THAT AND THEY CAME THROUGH HERE ON THEIR WAY TO IGLOOLIK.
- Q. DO YOU KNOW WHERE THEY WERE FROM ORIGINALLY?
- A. I KNOW MY GRANDMOTHER WAS ORIGINALLY FROM IGLOOLIK. I DON'T KNOW WHERE MY GRANDFATHER WAS FROM.
- Q. DO YOU REMEMBER THE TRIP WITH JACKIE BY DOG SLED FROM WAGER BAY BACK TO REPULSE?
- A. YES.
- Q. CAN YOU TELL ME THE STORY OF THAT TRIP?
- A. WHEN WE LEFT MASIVAK WE CAMPED ON THE LAND AND I THINK WE SLEPT 3 DAYS AND WE ENDED UP AT MATTOK.
- Q. WHICH IS WHERE?
- A. JUST ON THE OTHER SIDE OF REPULSE BAY, OPPOSITE SIDE FROM THE COMMUNITY, LITTLE BIT INLAND. WE GOT TO THE COAST BETWEEN REPULSE BAY AND WAGER BAY ON THE THIRD DAY. I, AT THAT TIME, DIDN'T KNOW THE NAMES OF PLACES WE MADE CAMP ALONG THE WAY, BUT, I DO KNOW NOW LOOKING BACK AT THE ROUTE, I CAN RECOGNIZE SOME OF THE AREAS WE CAMPED. IT WAS MAYBE ABOUT 5 TRAVELLING DAYS, WE EVENTUALLY END UP IN REPULSE BAY.
- Q. HOW WOULD JACKIE HAVE NAVIGATED ON THAT TRIP? HOW DID HE KNOW THE ROUTE TO FOLLOW?

- A. I GUESS IT WAS JACKIE'S FIRST TRIP TO WAGER BAY. IT WAS PETER KATOKRA WHO KNEW THE ROUTE BEFORE, AND THAT WAS HOW HE KNEW.
- Q. PETER WAS ALSO THERE?
- A. YES.
- Q. HOW WOULD PETER HAVE NAVIGATED? WHAT DID HE USE TO FOLLOW THE ROUTE?
- A. HE USED TO USE THE ROUTE BEFORE AND HOW HE USED IT WAS, HIS UNCLE MARK TUNGILIK WAS LIVING THERE.
- Q. DID YOU OR YOUR FAMILY GO BACK TO WAGER BAY AGAIN, EVEN JUST FOR HUNTING, AFTER THAT TIME AS YOU GREW UP?
- A. YES, WE USED TO GO TO WAGER BAY TO HUNT. SINCE TRAPPING WAS GOOD IN WAGER BAY AND ALSO YOU CAN FISH FOR CHAR AT THE SAME TIME. THAT WAS THE TIME AFTER SNOWMOBILES GOT INTRODUCED. WE USED TO GO THERE FOR WOLF HUNTING. WE USED TO GO HUNTING IN WAGER BAY FOR FOX, CHAR, WOLF AND POLAR BEAR.
- Q. 1960'S?
- A. YES. WE USED TO COME BACK TO REPULSE BAY FOR MAYBE ABOUT 3 DAYS, THEN WE WOULD GO RIGHT BACK TO WAGER BAY TO CHECK OUR TRAPS AGAIN.
- Q. WHAT ABOUT THE TRADING POST AT TUSHYUYAK...FIRST OF ALL, DID YOU EVER VISIT THAT WHEN YOU WERE WITH YOUR GRANDFATHER ON THAT FIRST OCCASION?
- A. NO, I DO NOT REMEMBER US GOING TO TUSHYUYAK AT THAT TIME. BUT AFTER SNOWMOBILES GOT INTRODUCED, WHILE OUT HUNTING, I USED TO GO TO TUSHYUYAK.
- Q. WOULD YOU OR THE OTHER HUNTERS USE THE BUILDINGS AT ALL? WERE THEY USEFUL?
- A. YES, IT WAS A NICE PLACE TO CAMP WHILE YOU'RE OUT WOLF HUNTING, USING THAT AS A BASE CAMP AND ALSO PUTTING NETS WHILE FISHING. THAT WAS BEFORE A FAMILY MOVED IN THERE.
- Q. WHAT FAMILY IS THAT?
- A. ROBERT TATTY. WE, AT ONE POINT, WENT TO WAGER BAY TO BRING SUPPLIES FOR ROBERT AND WE END UP GOING MORE TO TUSHYUYAK AFTER ROBERT MOVED THERE.
- Q. WHAT WERE THE DATES OF THAT? DO YOU REMEMBER WHAT YEARS?
- A. NO, I DO NOT RECALL WHICH YEARS THEY WERE.

- Q. IF I SUGGESTED IT WAS ONLY ABOUT 10 YEARS AGO, WOULD THAT SEEM RIGHT TO YOU, ABOUT 1980?
- A. YES, 1979, 1980.
- Q. FIRST OF ALL WHEN YOU WENT HUNTING, BEFORE ROBERT TATTY TOOK HIS FAMILY THERE, AND OTHER HUNTERS FROM REPULSE WERE VISITING TUSHYUYAK. WERE ALL THREE BUILDINGS IN GOOD SHAPE?
- A. YES, THEY WERE THE WAY THEY ARE.
- Q. THE WAY THEY ARE THERE? (PHOTO FROM THE BEAVER, SEPT. 1936)
- A. THIS WAS THE WORST OFF.
- Q. THAT IS THE ORIGINAL DWELLING HOUSE OF THE TRADER.
- A. THIS ONE WASN'T AS GOOD EITHER.
- Q. WHICH IS THE OLD STOREHOUSE, THE WAREHOUSE.
- A. THE BEST ONE WAS THE MIDDLE ONE HERE.
- Q. WHICH IS THE ONE THAT STARTED OFF AS A TRACTOR DEPOT AND BECAME WHAT THEY CALLED THE NATIVE HOUSE. SO WHEN YOU WENT THERE IN THE SIXTIES WHICH BUILDING DID YOU USUALLY STAY IN?
- A. THE NATIVE HOUSE OR TRACTOR DEPOT.
- Q. IS THAT ALSO THE SAME BUILDING THAT ROBERT TATTY USED?
- A. YES. PAUL TATTY'S HOUSE AND UKALIQ'S HOUSE, WITH AN ATTACHMENT MADE TO IT ON THE FAR SIDE, AND ROBERT TATTY LIVED IN THIS ONE.
- Q. THEY USED ALL THREE HOUSES WHEN ROBERT TATTY WAS THERE?
- A. YES, JUST A PORTION OF THIS WAS USED FOR DWELLING. THAT WAS ALSO USED AS A WAREHOUSE.
- Q. THE OLD WAREHOUSE YOU ARE REFERRING TO WAS USED PARTLY AS A WAREHOUSE AND PARTLY AS A DWELLING.
- A. YES.
- Q. THE NATIVE HOUSE AND THE ORIGINAL DWELLING HOUSE WERE BOTH USED BY TWO PARTS OF THE TATTY FAMILY?
- A. YES.

- Q. WAS THERE ANY SENSE OF OWNERSHIP FOR THESE HOUSES? WHEN YOU FIRST WENT THERE IN THE 60'S, WHO DID YOU THINK THE HOUSES BELONGED TO OR WERE THEY JUST ANYBODY'S, OR WHAT?
- A. YES, I KNEW IN MY MIND THAT THEY ORIGINALLY BELONGED TO THE HUDSON'S BAY COMPANY.
- Q. WHAT ABOUT WHEN THE TATTYS MOVED IN, DID THEY HAVE TO DO ANYTHING TO HAVE THE USE OF THEM?
- A. I HAVE NOT HEARD OF ANYTHING. I HAVE NOT HEARD OF THEM TRYING TO PURCHASE THE BUILDINGS.
- Q. HAVING SEEN THE POST BEFORE THE TATTYS CAME AND THEN WHILE THEY WERE THERE, WHAT IMPROVEMENTS DID THEY MAKE TO THEM? WHAT DID THEY HAVE TO FIX UP? DID THEY BRING IN INSULATION, OR WHAT NEW THINGS DID THEY DO OR BRING TO THE BUILDINGS?
- A. THE ONLY DIFFERENCE IS THE APPEARANCE HAS CHANGED A LITTLE, THE OUTSIDE APPEARANCE. BUT, THE ONLY REAL DIFFERENCE ON THE INSIDE IS THE MIDDLE ONE HAS BEEN RENOVATED THE MOST. HARDLY ANY DIFFERENCE, YOU DON'T NOTICE INSULATION OR ANYTHING BEING ADDED TO THEM MUCH.
- Q. BUT, DID THEY BRING, DID THEY FOR EXAMPLE INSULATE THE BUILDINGS, IS THAT ONE OF THE THINGS THAT THEY DID?
- A. MAINLY, JUST THAT ONE. THE NATIVE HOUSE. THAT'S THE ONE THAT HAS BEEN INSULATED OR RENOVATED.
- Q. DID THEY HAVE SNOWMOBILES WITH THEM, THE TATTYS?
- A. YES.
- Q. WHAT ABOUT FUEL DRUMS?
- A. YES, LOTS OF DRUMS.
- Q. AND BEFORE THEY WERE THERE WERE THERE FUEL DRUMS AROUND OR DID THOSE FUEL DRUMS ALL COME WITH THE TATTYS?
- A. YES, THERE WERE SOME DRUMS HERE.
- Q. WHERE?
- A. NEAR A LAKE, HERE.
- Q. UP THE LITTLE RIVER THAT FLOWS IN BESIDE THE POST?
- A. AND THERE WAS AVGAS HERE AS WELL.

- Q. THAT'S IMMEDIATELY WEST OF THE POST SITE. YOU'RE SAYING THOSE DRUMS WERE THERE BEFORE THE TATTYS ARRIVED?
- A. YES. AT THE END OF THE LAKE THERE WAS A RUNWAY THERE AND THERE WAS ALSO FUEL DRUMS THERE.
- Q. DO YOU HAVE ANY IDEA WHEN THOSE WOULD HAVE BEEN BROUGHT IN OR WHAT THE RUNWAY WAS USED FOR?
- A. PERHAPS EXPLORATION, I THINK. IN QAURNAK THEY SAY THERE WAS EXPLORATION GOING ON AT QAURNAK. PERHAPS THAT WAS IN RELATIONS WITH DAVID TURNER. HE WAS EXPLORER FOR MINERALS. WE NOTICED JUST NEAR THE LAKE HERE, A PROPANE TANK WITH A HOSE GOING DOWN TO THE LAKE AND IT USED PART OF A TRACTOR TRACK TO WEIGH IT DOWN. I HAVE TRAVELLED ALL ALONG HERE HUNTING, WHEN WE USED TO GO THERE. I HAVE TRAVELLED ALL AROUND WAGER BAY. ALSO AFTER I WASN'T HUNTING SO MUCH, OR ANYBODY WASN'T HUNTING SO MUCH ANY MORE IN WAGER BAY, I TRIED TO SET UP CAMP WITH MY FAMILY IN WAGER BAY. I TRIED SETTING UP A CAMP IN WAGER BAY SO THAT MY CHILDREN CAN LEARN THAT, SO THAT THEY CAN REMEMBER HARDSHIPS OF TRYING TO LIVE ON THE LAND. TRYING TO TEACH MY CHILDREN. WHEN I MENTIONED THAT I WAS IN WAGER BAY THE FIRST TIME, THERE WERE TIMES WHEN WE WOULD GO HUNGRY. SOMETIMES THERE WOULD HARDLY BE ANY GAME. NOWADAYS WAGER BAY HAS A WHOLE LOT MORE WILDLIFE. THAT'S THE REASON I WANTED TO BE IN WAGER BAY. WHEN WE GOT TO WAGER BAY THAT TIME, WE FIRST STAYED AT NUVUKLIQ AND THEN WE WENT TO THE MAINLAND AND LIVED THERE FOR A WHILE.
- Q. ABOUT HOW LONG?
- A. WE ENDED UP STAYING NEAR NUVUKLIQ FOR ABOUT A MONTH AND THEN WE STAYED AT PIKSIMANIK FOR ABOUT 2 MONTHS.
- Q. WHAT YEAR WAS THIS?
- A. 1980, 1981.
- Q. SO CLOSE TO THE TIME WHEN ROBERT TATTY WAS AT TUSHYUYAK?
- A. BEFORE, JUST BEFORE.
- Q. WERE THERE ALWAYS LOTS OF POLAR BEARS IN WAGER BAY?
- A. I MENTIONED MY GRANDFATHER BEFORE, HE WENT OUT TO, I BELIEVE IT WAS TO CHECK HIS TRAP, WALKING. THEN LATER WE HEARD FOOTSTEPS COMING BACK OR SOMEBODY COMING. WE USED TO HAVE ICE FOR WINDOW IN THE IGLOO AND HE CAME TO THE WINDOW AND SAID, "I GOT A POLAR BEAR". THAT WAS THE ONLY ONE TIME I REMEMBER HIM CATCHING A POLAR BEAR. AT THE TIME, FOR CARIBOU, YOU HAD TO WALK INLAND TO GET YOUR CARIBOU, AND THERE WASN'T

TOO MANY SEALS AND THERE WASN'T TOO MANY FOXES. NOW WAGER BAY IS TOTALLY DIFFERENT. IT HAS A LOT OF WILDLIFE.

Q. DO YOU HAVE ANY IDEA WHY THIS CHANGE HAS HAPPENED?

A. I BELIEVE, IT'S SINCE THERE IS NOBODY THERE ANYMORE. THAT'S THE REASON WHY IT HAS CHANGED. I BELIEVE THERE WASN'T AS MANY FISH THERE EITHER. I ALSO REMEMBER ONLY ONE TIME THEY WERE CHASING WHALES IN IRIPTAQTUQ.

Q. WHAT KIND OF WHALES?

A. BELUGA. THAT TIME WHEN ME AND MY FAMILY WENT THERE WE SAW LOTS OF WILDLIFE. WE SAW ENOUGH SEALS, ENOUGH CARIBOU, AND ENOUGH CHAR.

Q. HOW DO YOU FEEL ABOUT THE AREA AROUND WAGER BAY BEING CONSIDERED FOR A NATIONAL PARK?

A. [NO COMMENT].

(SUPPLEMENTARY)

ANDREASI SIUTINUAR

REPULSE BAY

FEBRUARY 15, 1992

(INTERPRETER: STEPHEN KOPAK)

- Q. ONE THING THAT WE JUST TOUCHED ON BEFORE BUT I FORGOT TO ASK A QUESTION AND THAT IS THE REASON FOR THE NAME OKKUSIKSALIK WHICH I THINK MEANS THE PLACE WHERE THERE IS SOAPSTONE OR SOMETHING LIKE THAT. DO YOU KNOW THE REASON FOR THAT NAME?
- A. FROM WHAT I HEARD ITS NAMED AFTER SOAPSTONE BECAUSE OF THE SOAPSTONE BEING THERE, IT WAS NAMED OKKUSIKSALIK. THAT'S WHAT I HEARD. SOAPSTONE THAT YOU CARVE ANYTHING WITH.
- Q. ARE THERE PARTICULAR AREAS AROUND WAGER BAY THAT ARE GOOD FOR SOAPSTONE? WHERE THERE IS LOTS OF SOAPSTONE?
- A. I DON'T THINK THERE IS A DEFINITE PLACE WHERE THERE IS SOAPSTONE BUT THERE USED TO BE SOME SOAPSTONE THERE AND THERE IS A PLACE BESIDE TUSHYUYAK OR AROUND TUSHYUYAK AREA, THAT THEY USE TO GET SOME SOAPSTONE TO CARVE POTS AND ALSO KUDLIQ, WHICH IS OIL LAMP.
- Q. CAN YOU SHOW ME ON THE MAP WHERE? DO YOU KNOW WHERE THAT AREA AROUND TUSHYUYAK IS?
- A. THAT PLACE IS WHERE THEY GET THE SOAPSTONE FROM AND ALSO FURTHER UP NORTH IS WHERE I SAW THE SOAPSTONE AT ONE TIME. THIS AREA HERE IS - YOU CAN NOTICE THAT SOMEONE HAD TAKEN A PIECE OFF TO MAKE A LAMP OUT OF AND IT'S EXACTLY...
- Q. IT IS EXACTLY THE RIGHT SHAPE. IS THAT WHAT YOU ARE SAYING?
- A. YES.
- Q. AND THAT'S FROM THE AREA HE HAS INDICATED THAT IS FURTHER NORTH?
- A. YES.
- Q. WE TALKED A LITTLE BIT ABOUT THE FEW YEARS YOU SPENT THERE WITH YOUR GRANDFATHER MOSTLY. I AM JUST WONDERING IF THERE ARE ANY MORE THINGS THAT HAPPENED DURING THAT TIME, EVENTS

THAT OCCURRED OR ANY MEMORIES YOU HAVE OF THAT TIME. I DIDN'T REALLY GIVE YOU THE OPPORTUNITY TO TELL THEM BEFORE.

A. MOST OF THE TIME I DON'T REALLY REMEMBER WHAT WAS GOING ON BECAUSE I WAS TOO YOUNG AND ALSO, WHENEVER THERE IS HARDSHIPS HAPPENING TO MYSELF OR TO OUR FAMILY THAT IS WHAT I REMEMBER THE MOST. BUT OTHER THAN THAT I DON'T REMEMBER TOO MUCH AT ALL.

Q. I WONDER IF WE COULD LOOK AT THESE PICTURES WHICH I DON'T THINK I SHOWED YOU THE LAST TIME?

A. YES, I HAVE NEVER SEEN THEM.

Q. THESE ARE ALL FEATURES AND SO ON, WHICH AN ARCHAEOLOGIST PHOTOGRAPHED IN WAGER BAY LAST SUMMER. I AM JUST INTERESTED IN YOUR OPINIONS ABOUT WHAT THEY ARE. PICTURE NO. 1?

A. A SALIGUT. THAT'S TO SOFTEN THE SKIN WITH.

Q. PICTURE NO. 2?

A. A BLIND. THAT WAS A BLIND THAT COULD BE USED TO GO AFTER GEESE OR CARIBOU.

Q. PICTURE NO. 3?. VERY BIG AND HIGH STONES. THIS IS AN ADULT PERSON.

A. I DON'T KNOW, BUT WHAT I SUSPECT IS IT COULD BE USED TO GET THE CARIBOU THROUGH.

Q. PICTURE NO. 4? YOU CAN SEE A PILE OF STONES HERE AND AN ADULT PERSON AND THIS HAS FALLEN DOWN HERE.

A. THAT IS INUKSUK, WHAT IT WAS USED FOR I REALLY DON'T KNOW.

Q. PICTURE NO. 5? A LONG LINE OF STONES COMING IN HERE, JUST A COUPLE OF FEET HIGH, THE STONES, BUT IT GOES FOR ABOUT 150 FEET ACROSS THE TUNDRA AND THERE'S A SECOND LINE.

A. I SUSPECT THIS IS MORE OF A CARIBOU PATHWAY. THE CARIBOU WOULD GO ON THE SIDE OF THE STONES SO THAT THEY WON'T GO TOO FAR AWAY WHEN THE PEOPLE ARE CARIBOU HUNTING OR THEY ARE GOING AFTER CARIBOU. AND THIS WAY THE CARIBOU WALK THIS WAY TOWARDS THE RIFLE.

Q. PICTURE NO. 6? A CIRCULAR AREA THAT IS ALL COVERED WITH STONES.

A. IT COULD BE A MEAT CACHE. IT LOOKS LIKE A MEAT CACHE TO ME.

Q. PICTURE NO. 7?

- A. IT LOOKS LIKE A TENT.
- Q. PICTURE NO. 8? BIG BOULDERS HERE AND HERE.
- A. I DON'T KNOW WHAT IT IS.
- Q. PICTURE NO. 9? THERE ARE ACTUALLY THREE ROWS OF SMALL BOULDERS OR BIG ROCKS IN A LINE.
- A. I SUSPECT THAT THESE WERE USED TO DRY FISH. THERE'S A SEAL SKIN ROPE GOING FROM ONE END TO THE OTHER AND THEY HANG THE FISH TO DRY.
- Q. AND THEY'RE JUST THREE SEPARATE VERSIONS OF THE SAME PROCESS?
- A. YES.
- Q. PICTURE NO. 10? IT IS ABOUT NINETEEN FEET LONG, YOU CAN SEE THE ROCK WALLS ALL THE WAY ALONG.
- A. I AM NOT REALLY SURE, BUT I THINK IT'S TO KEEP THE KAYAK IN WINTERTIME. IN SUMMERTIME WHAT THEY DO IS THEY PUT TWO BIG BOULDERS SORT OF SIDE BY SIDE AND THEY PUT THEIR KAYAKS IN THERE TO DRY IN SUMMER AND IN WINTER I SUSPECT THAT IS WHAT THEY USE TO STORE THEIR KAYAK AWAY. THE ONES ARE VERY SHORT, WHERE THEY PUT THEIR KAYAKS IN SUMMERTIME.
- Q. THE OTHER QUESTION I HAD WAS I LEARNED THAT THE RCMP WENT TO WAGER BAY IN THE LATE 1950'S LOOKING FOR A GUY NAMED AMAROALIK. I AM WONDERING IF YOU KNOW THE STORY ABOUT THAT?
- A. I DON'T KNOW. I NEVER HEARD ABOUT THIS PERSON AT ALL.

ELIZABETH AGLUKKA

ELIZABETH AGLUKKA

REPULSE BAY

NOVEMBER 7, 1991

(INTERPRETER: SIMEONI NATSECK)

THIS IS DAVID PELLY SPEAKING, IN REPULSE BAY, ON THE 7TH OF NOVEMBER. I AM TALKING WITH ELIZABETH AGLUKKA. SHE HAS AGREED TO GIVE SOME INFORMATION FOR THE WAGER BAY ORAL HISTORY PROJECT OF THE CANADIAN PARKS SERVICE, AND UNDERSTANDS THAT THE INFORMATION WILL BE MADE AVAILABLE TO THE PUBLIC. IS THAT CORRECT?

YES, THAT IS CORRECT.

THANK YOU.

- Q. MAYBE YOU COULD START BY TELLING ME WHERE AND WHEN YOU WERE BORN?
- A. I WAS BORN IN WAGER BAY IN 1950 AND THE NAME OF THE PLACE WHERE I WAS BORN IS TINITTUQTUQ.
- Q. AND YOUR PARENTS' NAMES?
- A. JEAN TAVOK AND THERESA TAVOK (ANGASIVIK IS HER MAIDEN NAME).
- Q. WHERE WERE YOUR PARENTS FROM ORIGINALLY BEFORE THEY CAME TO WAGER BAY?
- A. MY MOTHER WAS FROM PELLY BAY AREA AND MY FATHER WAS FROM AROUND WAGER BAY.
- Q. SO HAD YOUR FATHER LIVED IN AND AROUND WAGER BAY MOST OF HIS LIFE, GOING AND COMING, BUT SPENDING MOST OF HIS LIFE AROUND WAGER BAY?
- A. I BELIEVE AFTER HE GOT MARRIED HE STAYED IN WAGER BAY, BUT BEFORE THAT HE DID GO BACK AND FORTH TO CHESTERFIELD AND REPULSE BAY AREA.
- Q. DO YOU HAVE ANY IDEA ABOUT HOW OLD YOUR FATHER WAS WHEN YOU WERE BORN?
- A. HE WAS OLDER THAN MY MOTHER AND I AM NOT SURE WHAT YEAR IT WAS, BUT I THINK IT WAS 1912, HE WAS BORN.
- Q. WHEN DID YOU LEAVE WAGER BAY?

- A. 1968.
- Q. WHERE DID YOU MOVE TO AT THAT TIME?
- A. HERE TO REPULSE BAY.
- Q. YOUR FAMILY, YOUR FATHER, MOTHER, BROTHERS AND SISTERS ALL MOVED HERE AT THAT TIME?
- A. YES. THE REASON WHY WE MOVED BACK HERE TO REPULSE BAY WAS MY FATHER WAS GETTING TO A STAGE OF HAVING POOR HEALTH AND WE WERE GETTING SCARED THAT OUR FATHER MIGHT DIE WHILE WE WERE ALONE.
- Q. WHEN YOU WERE LIVING IN WAGER BAY FOR 18 YEARS, DID YOU SPEND TIME AT LOTS OF DIFFERENT CAMPS OR WERE YOU MOST OF THE TIME BASED AT TINITTUQTUQ?
- A. THE YEAR I WAS BORN WE SPENT IN TINITTUQTUQ AND WHEN WINTER COMES WE WOULD MOVE DOWN TO NUVUKLIQ AND THEN WE WOULD STAY THERE UNTIL SPRING TIME AND WHEN THE ICE STARTS MELTING AND THERE'S WATER ON TOP OF THE ICE, THEN WE WOULD MOVE TO PIKSIMANIK.
- Q. IS THAT THE CYCLE THAT CONTINUED, IS THAT WHAT YOU ARE SAYING, AND THEN MOVE FROM PIKSIMANIK BACK TO TINITTUQTUQ AT SOME POINT?
- A. THE TIME I WAS BORN IT WAS IN TINITTUQTUQ, AND WHEN I WAS VERY SMALL WE DID GO BACK TO TINITTUQTUQ AGAIN, BUT WE USED TO CAMP IN DIFFERENT AREAS IN DIFFERENT TIMES OF THE SEASON.
- Q. I WOULD LIKE TO KNOW IF THERE WAS ANY SORT OF PATTERN TO THE MOVEMENT? WHAT DETERMINED THE LOCATIONS AND WAS THERE SOME REGULARITY TO THE PATTERN?
- A. YES.
- Q. CAN WE EXPLORE WHAT THE PATTERN WAS?
- A. WE WERE AT NUVUKLIQ IN DECEMBER AND QAKIAQ IN JUNE, AND WE WOULD BE AT PIKSIMANIK AROUND AUGUST.
- Q. WHAT WERE THE IMPORTANT THINGS ABOUT EACH OF THESE THREE SIGHTS, TINITTUQTUQ, NUVUKLIQ AND QAKIAQ THAT MADE THEM IMPORTANT AT THEIR RESPECTIVE TIMES OF YEAR?
- A. WE WOULD BE AT NUVUKLIQ BECAUSE THE FLOE EDGE IS CLOSE BY AND THEN THERE IS SEAL. WE WOULD BE IN PIKSIMANIK BECAUSE OF THE FISH AND ALSO CARIBOU. WE DID USE QAKIAQ BECAUSE IT WAS A PLACE WHERE YOU ARE ON THE MAINLAND AND YOU WAIT FOR THE ICE

TO GO AWAY, SO YOU CAN GET AROUND THE POINT AND GET TO PIKSIMANIK.

- Q. DO YOU KNOW ANY STORIES, FROM YOU FATHER MAYBE, ABOUT THE EVEN EARLIER TIMES BEFORE YOU WERE BORN, OF INUIT AROUND WAGER BAY? WHY THEY CAME THERE AND WHETHER THERE WERE LOTS OF PEOPLE? WHAT WAS HAPPENING AROUND WAGER BAY IN THE EARLY DAYS OF YOUR FATHER?
- A. HE USED TO TELL STORIES, YES.
- Q. CAN YOU TELL ME SOME OF THE THINGS HE SAID ABOUT HIS EARLY DAYS IN WAGER BAY?
- A. ABOUT THE PEOPLE THAT WERE THERE AS WELL?
- Q. YES, WE DON'T REALLY WANT TO LOOK FOR A LIST OF NAMES RIGHT NOW. BUT, MORE TO GET A SENSE OF WHETHER THERE USED TO BE MORE PEOPLE THERE IN THE EARLY DAYS OR FEWER AND WHERE THEY HAD COME FROM? WHY THEY HAD COME THERE?
- A. THERE USED TO BE PEOPLE THERE AND THE REASON WHY PEOPLE DID GO TO WAGER BAY WAS BECAUSE YOU CAN HUNT ANY TYPE OF ANIMAL IN WAGER BAY AND I BELIEVE THE OTHER REASON WAS THAT THERE WAS A TRADING POST IN WAGER BAY. THAT MADE PEOPLE GO THERE.
- Q. WHEN YOU WERE LIVING THERE IN THE 1950'S, WHAT KIND OF DWELLINGS DID YOUR FAMILY USE?
- A. WHEN WE WERE THERE WE USED SNOW IGLOO AND WE WOULD USE TENTS IN THE SUMMER TIME, OUT OF CANVAS. IN THE EARLY FALL WE WOULD USE A QARMUQ, SOD HOUSE, AND COME WINTER TIME WE WOULD THEN MOVE INTO AN IGLOO.
- Q. WHAT ABOUT THE BOAT THAT YOU MENTIONED? WHAT KIND OF BOAT WAS IT?
- A. A REGULAR FREIGHTER CANOE.
- Q. WITH AN OUTBOARD MOTOR?
- A. NO, USING A SAIL.
- Q. BUT THE BOAT CAME FROM THE TRADING POST IN EITHER CHESTERFIELD OR REPULSE?
- A. FROM HERE.
- Q. WHAT OTHER QABLUNAQ [WHITE MAN'S] DEVICES WERE IN USE AT THE TIME?

- A. WHAT WE DID HAVE WAS, WHEN MY FATHER WOULD COME TO REPULSE BAY TO TRADE, THEN WE WOULD HAVE WHITE MAN BELONGINGS. AND SOMETIMES OUR SUPPLY LAST LONG ENOUGH UNTIL THE NEXT TIME MY FATHER CAN GO TO REPULSE BAY AGAIN. AND OTHER TIMES WE WOULD RUN OUT OF WHITE MAN'S SUPPLY, AT TIMES.
- Q. ARE YOU REFERRING THERE MOSTLY TO FOOD OR TO OTHER ITEMS?
- A. I WAS TALKING MORE IN TERMS OF TEA, TOBACCO AND FLOUR, THOSE WERE THE MAIN THINGS WE USED FROM THE WHITE MAN.
- Q. WHAT ABOUT HUNTING WEAPONS?
- A. HE DID BUY RIFLE FROM TIME TO TIME, BUT IN THOSE DAYS A RIFLE USED TO LAST FOR A VERY LONG TIME. HE DID NEED BULLETS.
- Q. WHAT DID YOUR MOTHER USE FOR COOKING AND FOR WHATEVER ELSE AROUND THE CAMP YOUR MOTHER DID? DID SHE HAVE WHITE MAN'S THINGS?
- A. WHAT MY MOTHER HAD WAS A KETTLE, BUCKET, CUPS AND A CLOCK, THOSE WERE THE MAIN THINGS SHE HAD.
- Q. WHAT ABOUT CLOTHING FOR YOUR FAMILY?
- A. THE CLOTHING WE HAD WERE TOTALLY OUT OF CARIBOU SKIN. BE IT SUMMER OR WINTER WE HAD NOTHING BUT CARIBOU CLOTHING.
- Q. DID ANY QABLUNAT VISIT YOUR FAMILY IN WAGER BAY?
- A. BEFORE MY TIME, AN AIRPLANE DID COME TO OUR CAMP. THAT WAS US AND SIVANIQTOQ. BUT I DON'T KNOW WHAT THE STORY BEHIND THAT IS.
- Q. WHAT ABOUT DURING YOUR CHILDHOOD, ANY QABLUNAT? NOT JUST BY AIRPLANE, THEY MIGHT HAVE COME BY BOAT OR DOG TEAM?
- A. YES, WHEN WE WERE OVER THERE THE PRIEST USED TO COME TO US ONCE A YEAR AND NOW I REMEMBER WHEN WE WERE IN NUVUKLIQ A POLICEMAN CAME TO US.
- Q. LET'S TALK ABOUT THE PRIEST FIRST. WHERE DID HE COME FROM?
- A. HE CAME FROM REPULSE BAY TO WAGER BAY.
- Q. ONCE A YEAR, DID YOU SAY?
- A. YES.
- Q. HOW LONG WOULD HE STAY ROUGHLY?
- A. AROUND TWO WEEKS.

- Q. AND WHAT HAPPENED WHILE HE WAS THERE USUALLY? WHAT SEEMED TO BE THE PURPOSE OF HIS VISIT?
- A. WHEN THE PRIEST CAME WE WOULD HAVE SERVICES WITH THE PRIEST AND ALSO WHEN THE PRIEST IS WITH US HE WOULD TEACH US WHEN HE WAS THERE.
- Q. THIS WAS A ROMAN CATHOLIC PRIEST?
- A. YES.
- Q. WAS THERE STILL SOME KIND OF A MISSION BUILDING NUVUKLIQ?
- A. YES.
- Q. AND IS THAT WHERE THE PRIEST WOULD STAY?
- A. YES.
- Q. WAS IT USED AT ALL THE REST OF THE YEAR IN ANY WAY, OTHER THAN THE PERIOD THE PRIEST CAME TO VISIT?
- A. NO, WHEN WE WERE IN WAGER BAY THE ONLY PERSON THAT USED IT WAS THE PRIEST.
- Q. DID THOSE VISITS CONTINUE RIGHT UP TO THE LATE 60'S WHEN YOU LEFT OR DID THEY STOP EARLIER?
- A. YES, THEY USED TO COME IN REGULARLY, BUT TOWARDS THE TIME WE WERE GOING TO MOVE BACK HERE THEY SLOWED DOWN A BIT.
- Q. HOW DID THE PRIEST TRAVEL WHEN HE CAME TO VISIT?
- A. THEY USED TO COME BY DOG TEAM. THEY USED TO TRAVEL BY DOG TEAM.
- Q. WHAT ABOUT THE RCMP. YOU SAID HE JUST CAME ONCE AS FAR AS YOU CAN REMEMBER?
- A. YES, ONLY ONCE THAT I REMEMBER.
- Q. WHERE WERE YOU CAMPED WHEN HE CAME?
- A. NUVUKLIQ.
- Q. HOW DID HE ARRIVE?
- A. HE CAME IN BY PLANE.
- Q. HOW LONG DID HE STAY?
- A. PERHAPS HALF AN HOUR.

- Q. DO YOU KNOW WHAT THE PURPOSE OF HIS VISIT WAS?
- A. I DIDN'T KNOW WHY THEY VISITED AT THAT TIME, BUT FROM THE STORIES AFTER THAT I EVENTUALLY FOUND OUT THEY CAME IN TO LOOK FOR A FAMILY THAT WAS ALSO THERE, BUT HAD LEFT. HIS NAME WAS AMAROALIK.
- Q. DO YOU KNOW WHY THEY WERE LOOKING FOR AMAROALIK?
- A. YES, I DO, BUT....
- Q. CAN YOU TELL ME WHY, OR IS THAT TOO SENSITIVE?
- A. NOT COMFORTABLE.
- Q. DO YOU KNOW ABOUT HOW OLD YOU WERE WHEN THIS POLICE PLANE CAME, ROUGHLY?
- A. I THINK I WAS SEVEN YEARS OLD. I DO REMEMBER I WAS EXTREMELY SCARED BECAUSE IN THOSE DAYS WE USED TO BE SCARED OF RCMP AND I REMEMBER WHEN THE PLANE LANDED WE STARTED WALKING TOWARD THE PLANE AND AS SOON AS THE RCMP GOT ON THE LAND HE STARTED RUNNING TOWARD US AND FELL ON A CRACK AND ALTHOUGH I WAS SCARED I REALLY LAUGHED.
- Q. AND THEN WHAT HAPPENED?
- A. HE THEN GOT UP AND PROCEEDED TO COME TO US TO FIND OUT WHETHER THE MAN HE WAS LOOKING FOR WAS WITH US.
- Q. ARE THERE ANY PARTICULAR INCIDENTS OR STORIES THAT YOU CAN REMEMBER FROM YOUR TIME LIVING IN WAGER BAY THAT YOU COULD TELL US?
- A. THE MAIN THING THAT MY FATHER DID WHEN WE WERE IN WAGER BAY WAS GATHERING FOOD ALL THE TIME, TO MAKE SURE WE HAD ENOUGH MEAT AND ENOUGH FOOD, FISH AND ALSO HE WAS CONSTANTLY HUNTING FOR OUR CLOTHING AND TO MAKE SURE THE DOGS HAD ENOUGH TO EAT. THE OTHER MAIN THING THAT WE DID AS WELL WAS MY FATHER WAS CONSTANTLY TRAPPING FOXES AND ALSO SEAL SKIN BECAUSE THERE WAS A DEMAND FOR THOSE.
- Q. THE SEAL SKIN AND FOX SKIN HE TOOK TO THE TRADING POST AT REPULSE? IS THAT CORRECT?
- A. YES.
- Q. HOW MANY TIMES A YEAR WOULD HE MAKE THE TRIP? WHEN HE WENT TO REPULSE TO TRADE DID HE ALWAYS TRAVEL BY DOG TEAM?
- A. YES. HE USUALLY USED TO COME ABOUT TWICE A YEAR AND HE WOULD COME IN ABOUT DECEMBER, BECAUSE NOVEMBER THE ICE IS STILL TOO

THIN. HE WOULD COME IN DECEMBER AND IN MAY, AND THOSE WOULD BE THE ONLY TWO TRIPS.

Q. WHAT ABOUT YOURSELF WHEN YOU WERE A LITTLE GIRL LIVING IN WAGER BAY, WHAT DID YOU DO TO PASS THE TIME?

A. ME AND MY SISTER AND MY BROTHER, WE WOULD CARRY WATER IN AND I WOULD HELP MY MOTHER WITH SKINS AND WITH WHATEVER I CAN HELP. THE EASIER STUFF WITH THE SKINS. ALSO, WE WOULD COLLECT [QIUQTA - FUEL?] FOR FIRE AND HELP OUT IN ALL SORTS OF THINGS.

Q. WHAT'S QIUQTA?

A. A PLANT [ARCTIC HEATHER] THAT WE BURN FOR FIRE. THAT WAS ARE ONLY WAY OF COOKING.

Q. DID YOU HAVE ANY TIME TO PLAY? WAS THERE ANY GAMES FOR CHILDREN?

A. LOTS OF GAMES. ALL THOSE GAMES WE PLAYED IN THE SUMMER TIME WAS LIKE MAKING TENT RINGS AND THAT AND COME WINTER TIME WE WOULD PLAY IAYGAQ, AND THE BALL GAME AND WE WOULD PLAY STRING GAME AND WE WOULD PLAY CLOSE YOUR EYES AND TRY AND POINT AT PERSONS. WE WOULD PLAY HIDE AND SEEK AND INUGAQ, KNUCKLES OF SEAL FLIPPER GAME PUT IN THE BAG AND TOSSING THEM ON THE GROUND FOR BET.

Q. THE ONE YOU MENTIONED RIGHT AT THE BEGINNING WAS IN THE SUMMER MAKING CHILDREN'S TENT RINGS. TELL ME ABOUT WHY YOU WOULD DO THAT AND WHAT YOU WOULD DO WITH THE TENT RING?

A. WHAT WE WOULD DO IS HAVE A PRETEND PLACE MADE OUT OF ROCKS AND HAVE DIFFERENT SORTS OF THINGS AS FOOD AND DIFFERENT TYPE OF ROCKS AS FIGURES OF HUMAN.

Q. WERE THE RINGS THAT YOU MADE FOR YOUR PLAY HOUSES, WERE THEY AS BIG AS A NORMAL TENT RING OR DID YOU MAKE THEM SMALLER BECAUSE YOU WERE CHILDREN?

A. SINCE WE WERE CHILDREN THEY WERE SMALL, SOMETIMES LITTLE BIT BIGGER THAN CHILDREN'S SIZE. NOT THE REGULAR BIG TENT RING SIZE.

Q. SO THE CHILDREN'S SIZE WAS SMALL?

A. YES.

Q. THEY WOULD VARY A LITTLE BIT, BUT THEY WERE ALWAYS SMALLER THAN THE REGULAR TENT RINGS YOU WERE LIVING IN?

A. YES, THEY WOULD ALWAYS BE SMALLER THAN THE REGULAR.

- Q. DO YOU HAVE AN IDEA ABOUT HOW MANY FAMILIES WERE LIVING AROUND WAGER BAY IN THE 1950'S?
- A. NO, I DO NOT REALLY REMEMBER FAMILIES LIVING THERE BECAUSE THEY MOVED OUT OF WAGER BAY WHEN I WAS SMALL, BUT I HAVE HEARD UTAQ AND OTHER PEOPLE LIVING THERE WHEN THE TRADING POST WAS STILL OPEN.
- Q. YOUR MEMORY IS THAT MOST OF THE OTHER FAMILIES LEFT WAGER BAY WHILE YOU WERE SMALL?
- A. YES. AND I FORGOT TO MENTION MY DAD'S OLDER BROTHER WAS THERE WITH US. WITH HIS WIFE AND HIS TWO SONS.
- Q. SO, BY THE TIME YOU WERE A TEENAGER, THERE WAS HARDLY ANY OTHER FAMILIES LIVING AROUND WAGER BAY?
- A. YES.
- Q. DO YOU REMEMBER ARSENE PUTULIK AND HIS FATHER AKKURDJUK? DO YOU REMEMBER THAT FAMILY BEING IN WAGER BAY?
- A. YES, I DO REMEMBER THEY WERE THERE, BUT THEY DID NOT STAY WITH US. BUT I DO ALSO KNOW THEY DID STAY FOR ONE WINTER.
- Q. DO YOU KNOW APPROXIMATELY HOW OLD YOU WERE THAT WINTER THEY STAYED DOWN THERE?
- A. PERHAPS 9 OR 10 YEARS OLD. WHEN I WAS ABOUT 7 OR 8 YEARS OLD, A FAMILY CAME THROUGH US IN THE SPRING TIME, FELIX KOPAK'S FAMILY, AND THEY DID NOT EVEN STAY OVERNIGHT WITH US BECAUSE THE SPRING WAS COMING AND THEY WERE TRYING TO GET TO RANKIN INLET BEFORE THE SPRING THAW. THE NEXT YEAR I BELIEVE THAT THE KUSUGAK FAMILY CAME THROUGH US TOO, GOING IN THE SAME DIRECTION.
- Q. AND IN BOTH CASES THEY WERE TRAVELLING BY DOG TEAM?
- A. YES. THEY CAME IN BY DOG TEAM.
- Q. WHEN YOUR FATHER CAME BY DOG TEAM TO REPULSE, TO TRADE WITH THE FOX SKINS AND SEAL SKINS, HOW LONG WOULD HE BE AWAY FROM YOUR CAMP? HOW LONG DID IT TAKE HIM TO GO TO REPULSE, DO THE TRADING AND COME BACK?
- A. THE DAYS THAT HE WOULD BE GONE WERE ANYWHERE FROM 7 TO 10 DAYS. THAT'S COMPLETE ROUND TRIP. IN THOSE DAYS THE DOGS USED TO BE IN VERY GOOD CONDITION. IT USED TO VARY, LIKE IN THE SPRING TIME IT WOULD TAKE HIM 4 DAYS FOR A ROUND TRIP. IN THOSE DAYS DOGS USED TO BE BETTER AND STRONGER AS LONG AS THEY WERE NOT HUNGRY.

- Q. NORMALLY ABOUT HOW MANY DOGS WOULD HE HAVE IN HIS TEAM?
- A. HE DIDN'T LIKE HAVING TOO MANY DOGS. HE USED TO HAVE ABOUT 9 OR 10 DOGS. ALSO MY FATHER ONE TIME WENT TO REPULSE BAY WITH JUST ONE DOG, WITH MY COUSIN PIE [SANERTANUT, SON OF SANIQTAQ] AND I BELIEVE ALSO KAUNAK, WITH ONE DOG.
- Q. WHY WAS THERE ONLY ONE DOG FOR THAT TRIP? WHAT HAPPENED TO ALL THE OTHERS?
- A. WHAT HAPPENED WAS ALL THE DOGS HAD RABIES AND WE ENDED UP HAVING ONLY ONE DOG.
- Q. NORMALLY, NOT THAT TIME, BUT ON THE NORMAL TRIPS WITH 9 OR 10 DOGS, WOULD YOUR FATHER GO ALONE OR WOULD ANOTHER PERSON FROM THE FAMILY GO WITH HIM?
- A. IN THOSE DAYS HE DID TRAVEL WITH KAUNAK WHEN INUSATUAJUK AND SATPISU WERE LIVING THERE. AT TIMES HE WOULD TRAVEL WITH THEM, BUT AFTER THEY MOVED AWAY HE WOULD TRAVEL WITH MY BROTHER.
- Q. DOES THAT MEAN THAT WHEN HE TRAVELLED WITH KAUNAK AND SO ON, THAT THEY HAD THEIR DOG TEAM AND HE HAD HIS, IN OTHER WORDS THEY EACH HAD THEIR OWN DOG TEAM?
- A. YES WHEN INUSATUAJUK'S FAMILY WAS LIVING THERE, THERE USED TO BE TWO SEPARATE DOG TEAMS.
- Q. BUT THEN LATER ON WHEN YOUR BROTHER WOULD TRAVEL WITH YOUR FATHER THEY WENT TOGETHER WITH JUST ONE DOG TEAM? IS THAT WHAT YOU MEANT?
- A. YES.
- Q. AND IN THAT CIRCUMSTANCE WOULD ONE OR BOTH OF THEM RIDE ON THE KOMATIK WITH ALL THE SKINS AND/OR THE SUPPLIES?
- A. THEY WOULD TRAVEL ON THE KOMATIK, SLED, AND THE ONLY TIME THEY WOULD BE OFF THE KOMATIK WOULD BE GOING UP STEEP HILLS AND THAT. THE TIME THEY HAD ONLY ONE DOG WAS THE TIME THEY HAD TO DRAG THE KOMATIK WITH THEM AS WELL.
- Q. WHEN YOUR FAMILY LEFT IN 1968, DID YOU LEAVE ANY FAMILIES BEHIND OR WERE YOU THE LAST FAMILY TO LEAVE WAGER BAY?
- A. I AM NOT SURE EXACTLY, BUT I BELIEVE MAYBE 1959 WE ENDED UP BEING THE ONLY FAMILY LIVING THERE, THAT IS MY PARENTS AND US. WE WERE THE ONLY FAMILY THERE UNTIL WE MOVED IN 1968. WE WERE THE LAST FAMILY THERE.

- Q. WHY DO YOU THINK YOUR FATHER OR YOUR PARENTS, CHOSE TO STAY THERE SO MUCH LONGER THAN OTHER FAMILIES?
- A. MY FATHER DIDN'T REALLY LIKE A CROWDED PLACE, HE PREFERRED TO BE IN AN AREA WHERE THERE IS GOOD HUNTING AND THE IMMEDIATE AREA OF REPULSE BAY DIDN'T REALLY HAVE ALL THE WILDLIFE THAT HE NEEDED TO HUNT.
- Q. WHEN YOU WERE A TEENAGER, THAT MEANS IN THE EARLY 1960'S WHEN YOU WERE THE ONLY FAMILY LIVING THERE, I WANT TO KNOW WHAT THAT FAMILY CONSISTED OF. SO FAR I HAVE YOUR FATHER AND YOUR MOTHER, WHO ELSE WAS THERE WITH YOU?
- A. AT THAT TIME THERE WAS MY FATHER, MY MOTHER, MY BROTHER, ME AND MY SISTER AND MY YOUNGEST SISTER WAS BORN IN 1962. TWO SISTERS.
- Q. OKAY. CAN WE HAVE NAMES PLEASE?
- A. MATHEW NIUVITUAQ, ME [ELIZABETH], LUCY KINAKULUK, PILAGI KAVIK.
- Q. WHERE YOU ALL BORN THERE?
- A. ALL OF US FOUR CHILDREN WERE BORN IN WAGER BAY.
- Q. DID YOU EVER VISIT THE TUSHYUYAK TRADING POST, EVEN THOUGH IT WASN'T IN OPERATION, DID YOU EVER VISIT THE BUILDINGS?
- A. MYSELF NO, BUT MY FATHER USED TO BE AT THE TRADING POST WHEN IT WAS OPERATING.
- Q. WHAT DID HE DO THERE?
- A. MY FATHER USED TO GO THERE TO TRADE AND ALSO TO HUNT AROUND THAT AREA.
- Q. DID HE EVER WORK FOR THE QUBLUNAT AT THE TRADING POST?
- A. NO.
- Q. WAS HE FRIENDS WITH THEM?
- A. YES.
- Q. DID YOUR FATHER EVER TELL YOU ANY STORIES ABOUT QUBLUNAT WHALING OR WHALING SHIPS IN WAGER BAY?
- A. NO HE DID NOT TELL STORIES OF WHALING IN WAGER BAY ALTHOUGH HE TOLD STORIES OF WHALING IN REPULSE BAY.

- Q. DO YOU REMEMBER ANYBODY USING OR FINDING SOAPSTONE IN WAGER BAY?
- A. NO, I DO NOT KNOW EXACT SPOT OF WHERE THE SOAPSTONE IS, BUT I KNOW MY FATHER USED TO CARVE WHEN WE WERE IN PIKSIMANIK, IT'S NEAR PIKSIMANIK [POINTING TO THE NW ON THE MAP] BUT I DON'T KNOW THE EXACT SPOT WHERE IT IS.
- Q. IS IT BECAUSE OF THAT SOAPSTONE NEAR PIKSIMANIK THAT WAGER BAY HAS ITS PROPER NAME?
- A. I DON'T KNOW. I REALLY DON'T KNOW HOW OKKUSIKSALIQ GOT ITS NAME. I AM SURE IT IS CALLED OKKUSIKSALIQ BECAUSE THERE IS OKKUSIKSAQ [SOAPSTONE] THERE.
- Q. THERE ARE TWO POSSIBILITIES THAT COME TO MY MIND FOR THE NAME. ONE IS THAT THERE'S LOTS OF SOAPSTONE, THE OTHER IS THAT THERE IS NO SOAPSTONE AND THEN ONE DAY SOMEBODY FOUND SOME AND SAID OH, THERE'S SOME SOAPSTONE HERE.
- A. TRANSLATION FOR OKKUSIKSAQ IS SOAPSTONE AND OKKUSIK IS POT MADE OUT OF SOAPSTONE. OKKUSIK IS A POT FOR COOKING AND YOU MAKE OKKUSIK OUT OF SOAPSTONE. SO IT'S CALLED OKKUSIKSAQ ALTHOUGH YOU CARVE IT, NOT JUST MAKE IT INTO A POT. THE MAIN PURPOSE, BEFORE CARVING OR TURNING IT INTO MONEY, WAS IT WAS USED FOR KUDLIQ, THE STONE LAMP, AND ALSO IT WAS USED AS OKKUSIK, A POT: AND ALSO IN THAT TIME WE USED TO HAVE, OUT OF SEAL SKIN OR BEARDED SEAL SKIN WE USED TO HAVE THEM FOR BUCKET AT THAT TIME.
- Q. I REMEMBER THAT WHEN I WAS AT PIKSIMANIK A FEW YEARS AGO THAT I SAW SOME BIG HUGE BOULDERS, VERY DIFFICULT FOR ONE MAN TO MOVE, LIKE THE WALLS OF A HOUSE, ALL THE WAY AROUND, MAYBE WITH A DOORWAY. DID YOUR FAMILY USE A STRUCTURE ANYTHING LIKE THAT?
- A. YES, THOSE ARE QARMUQ.
- Q. WHAT YOU PREVIOUSLY REFERRED TO AS SOD HOUSES?
- A. YES.
- Q. SO IT'S NOT JUST SOD, IT'S THESE BIG STONES AND SOD AS WELL. HOW IS IT MADE? WHERE DID THE SOD GO AROUND THE STONE?
- A. YOU MAKE THIS STRUCTURE OF ROCK AND SOD AND YOU HAVE THE ROCK ON THE INSIDE AS A WALL AND YOU WOULD COVER THAT WITH SOIL.
- Q. AND WHAT WAS THE ROOF MADE OF?
- A. YOU USE EITHER CANVAS TENT FOR THE ROOF OR SKINS.

- Q. OF WHICH ANIMAL?
- A. CARIBOU SKIN.
- Q. HOW DO YOU FEEL, ELIZABETH, ABOUT THE PROPOSAL TO CREATE A NATIONAL PARK AROUND WAGER BAY?
- A. I NEEDED MORE CLARIFICATION, ALTHOUGH I HAVE HEARD OF NATIONAL PARK, I DID NOT HAVE A CLEAR UNDERSTANDING OF WHAT IT IS. I NOW FINALLY UNDERSTAND WHAT A PARK MEANS. WE HAD A MEETING HERE IN REPULSE BAY AND REPULSE BAY SUPPORTED THAT WAGER BAY BECOMES A NATIONAL PARK. I ALSO SUPPORT THAT WAGER BAY SHOULD BECOME A NATIONAL PARK.
- Q. THE NEXT THING I WOULD LIKE TO DO IS LOOK AT SOME OF THESE PICTURES.
- A. I WOULD NOT WANT TO SEE ANY KIND OF EXPLORATION TAKING PLACE IN THE IMMEDIATE AREAS I USE TO LIVE ON, SO I SUPPORT NATIONAL PARK.
- Q. THESE ARE THINGS THAT WERE FOUND BY AN ARCHAEOLOGIST LAST SUMMER IN WAGER BAY. PICTURE NUMBER ONE, CAN YOU TELL ME WHAT THAT IS? THIS PIECE HERE IS ACTUALLY ABOUT THIS LONG.
- A. IT SEEMS AS THOUGH IT IS A SIRQLIRIYUT. THAT'S A TOOL FOR SOFTENING CARIBOU SKIN.
- Q. PICTURE NUMBER 2?
- A. POSSIBLY A TENT RING.
- Q. IT SEEMS TO BE ONLY HALF A CIRCLE.
- A. PERHAPS THIS IS A TALU. A TALU IS A BLIND FOR CARIBOU.
- Q. USED FOR HUNTING, HIDING FROM THE CARIBOU?
- A. YES.
- Q. PICTURE NUMBER 3? THAT'S AN ADULT STANDING IN THERE, A FULL SIZE PERSON AS BIG AS YOU.
- A. I REALLY DO NOT KNOW TOO MUCH ABOUT THESE KIND OF STUFF. COULD POSSIBLE BE FOR DRYING FISH OR A KAYAK REST.
- Q. IT'S SO HIGH, PUTTING THE KAYAK UP ON THE VERY TOP?
- A. IT LOOKS LIKE IT'S TO DRY CHAR. HAVING A ROPE GO ACROSS.
- Q. I DON'T UNDERSTAND WHY YOU BUILD THESE, YOU CAN JUST STRETCH THE ROPE ACROSS HERE, WITHOUT THESE PARTS?

- A. TIE IT FROM HERE ACROSS AND THEN TIE IT OVER HERE. I REALLY DO NOT KNOW WHAT IT IS.
- Q. IT MIGHT BE INTERESTING FOR YOU TO KNOW THIS WAS FOUND VERY NEAR, OR RIGHT NEAR YOUR CAMPSITE QAKIAQ, ON THAT MAINLAND PART RIGHT BEHIND QAKIAQ.
- A. MY PARENTS WOULD HAVE KNOWN.
- Q. PICTURE NUMBER 4? LOOKS LIKE THESE ONES ARE FALLING DOWN MAYBE WAS THE SAME AS THIS BEFORE?
- A. THESE ARE JUST INUKSUKS.
- Q. WHY TWO RIGHT BESIDE EACH OTHER?
- A. INUKSUIT ARE MADE IN AN OCCASION WHEN YOU JUST WANT TO MAKE AN INUKSUK. YOU SOMETIMES DO SEE THEM SIDE BY SIDE.
- Q. PICTURE NUMBER 5. THIS ROW OF STONE GOING AWAY AND THERE'S ANOTHER ONE OVER HERE COMING DOWN AND THEY EVENTUALLY GO TOGETHER, ALMOST TOGETHER, AT THE END. THE STONES ARE NOT VERY BIG, JUST A FEW INCHES FROM THE GROUND.
- A. WHAT DOES IT LOOK LIKE OVER HERE?
- Q. I DON'T KNOW.
- A. I DO NOT KNOW WHAT IT IS.
- Q. I HAVE TO TELL YOU THAT THE ARCHAEOLOGIST TOLD ME THAT HE THINKS THAT THIS WAS LIKE A CARIBOU DRIVE, ONLY FOR GEESE.
- A. YES, PERHAPS FOR GOSLINGS.
- Q. OR PERHAPS FOR CARIBOU?
- A. IF THAT WAS WATER MAYBE FOR CARIBOU. THERE ARE PLACES WHERE CARIBOU CROSS THROUGH A LAKE OR A RIVER AND SIMILAR THINGS ARE MADE WHICH ARE LIKE THAT AND CALLED NADLUN, PERHAPS THAT WHAT IT IS. THAT'S WHERE THE CARIBOU SWIM, NADLUQ IS SWIM.
- Q. PICTURE NUMBER 6, IT'S SORT OF A CIRCLE ALL WITH STONES, ALL ON THE GROUND AS IF SOMEONE TRIED TO COVER THE WHOLE CIRCLE WITH STONES.
- A. MAYBE A TENT RING FOR A SEALSKIN TENT.
- Q. WHY FOR A SEALSKIN?
- A. THE ONES FOR A SEALSKIN TENT USE TWO LAYERS.

- Q. TWO CIRCLES, YOU MEAN? ONE SLIGHTLY INSIDE THE OTHER?
- A. YES, YES, TWO CIRCLES.
- Q. WITH THE SKIN IN BETWEEN THE TWO CIRCLES?
- A. YES.
- Q. OKAY, WHAT ABOUT PICTURE NO. 7? THIS IS MORE OR LESS SORT OF RECTANGULAR, IT IS OBLONG, IT IS NOT A CIRCLE.
- A. IT IS MORE OF A SQUARE, MAYBE A TENT. IN A TENT WE USUALLY PUT BIGGER BOULDERS AT EACH END, FOR DOGS TO PEE ON, RATHER THAN THE TENT. IN A TENT, WE WOULD HAVE THE PARENTS STAYING HERE, AND WE WOULD HAVE AN AQI, AND FIX THAT UP SO YOU CAN PUT MEAT.
- Q. WHAT YOU ARE SAYING IS THAT THE INSIDE OF THE TENT IS SORT OF DIVIDED IN HALF, WITH THE PEOPLE STAYING ON ONE SIDE AND THE FOOD PREPARATION ON THE OTHER SIDE. IS THAT WHAT YOU MEANT BY THAT?
- A. HAVING THE SLEEPING PLATFORM, THE MEAT PLATFORM WITH A LITTLE SPACE AS A FLOOR. AND ALSO, ABOVE WHERE YOUR HEAD IS YOU WOULD HAVE ROCKS GOING ACROSS THE TENT.
- Q. OKAY, WHAT ABOUT PICTURE NO. 8? THERE IS A CLUSTER OF BIG ROCKS HERE IN ALMOST A SEMI-CIRCLE, AND ANOTHER ONE OVER HERE. IT IS ABOUT 11 FEET FROM HERE, BETWEEN THEM, ACROSS.
- A. I HAVE NO IDEA WHAT IT IS FOR.
- Q. IN THIS PICTURE [NO. 9], THERE ARE ACTUALLY THREE ROWS OF BOULDERS, AND WE ARE LOOKING ACROSS THEM. THE FIRST ROW IS ABOUT HERE, YOU CAN JUST SEE THE ROCKS, AND THEN ABOUT 13 FEET BEHIND THAT, THERE IS ANOTHER ROW OF SLIGHTLY BIGGER BOULDERS, STRETCHING ALL THE WAY ACROSS THE PICTURE, AND THEN ABOUT 19 OR 20 FEET BEHIND THAT, HARDER TO SEE, THERE IS ANOTHER ROW OF BOULDERS. SO THERE IS THREE LONG ROWS, GOING RIGHT ACROSS - ONE HERE, ONE THERE AND ONE THERE.
- A. I DON'T KNOW WHAT THEY ARE FOR. MAYBE FOR GEESE, OR SOMETHING, I DO NOT KNOW.
- Q. DID YOUR FAMILY HUNT GEESE WHEN YOU WERE LIVING IN WAGER BAY?
- A. YES, WE DID. I WAS BORN AT THE TIME WHEN RIFLES WERE AROUND. I DO NOT KNOW OF THIS OLDER METHOD.
- Q. I GUESS I WAS REALLY TRYING TO ESTABLISH THAT THERE WERE GEESE IN WAGER BAY.

- A. YES, THERE WERE.
- Q. THIS ONE [NO. 10], IT'S ALL THESE BIG STONES ON THE GROUND. IT'S ABOUT 19 FEET LONG AND ABOUT ONLY THIS WIDE ALL THE WAY ALONG. IT'S LIKE A HOLE WITH STONES AROUND IT.
- A. MAYBE FOR TRAPPING FOXES. IF THERE WAS A COVERING OVER IT AT ONE TIME, YES.
- Q. MAYBE, WHO KNOWS, MAYBE SOMEONE...
- A. THERE ARE TIMES WHEN THEY WOULD HAVE ROCKS ON TOP AND THEY SOMETIMES BREAK AND ARE NOT THERE.
- Q. WHY WOULD THEY MAKE A FOX TRAP?
- A. IF AT THE END THERE WAS A DOORWAY FOR IT, AND PUTTING THE MEAT ABOUT HERE AND THEN IF YOU COME AT TIME THERE ARE FOXES IN THERE, JUST BLOCK IT.
- Q. THAT'S WHY THEY WOULD MAKE IT SO LONG, SO THAT THE FOX HAD TO GO RIGHT IN?
- A. YES, TO MAKE SURE THAT THE BAIT IS NOT TOO CLOSE TO THE ENTRANCE.
- Q. WELL, JUST TO ASK IF THERE'S ANYTHING ELSE ABOUT WAGER BAY THAT WE SHOULD RECORD, THAT'S IMPORTANT THAT YOU KNOW ABOUT AND I HAVEN'T ASKED. IT'S HARD FOR ME TO THINK OF EVERYTHING TO ASK.
- A. I CANNOT MAKE COMMENTS UNLESS I AM ASKED ABOUT A PARTICULAR TOPIC. ANOTHER QUESTION I HAD, A LOT OF PEOPLE HAVE DIED IN WAGER BAY. MY UNCLE'S SON, AS AN ADULT, DIED IN TINITTUQTUQ AND WAS BURIED THERE. THE FATHER OF JOE NETAR, HE WAS ALSO BURIED IN TINITTUQTUQ. AND ALSO ANGUGATIAQ'S SON, IS ALSO BURIED IN PIKSIMANIK. ALSO MY FATHER'S FATHER IS BURIED ON THE ISLAND THAT IS NEXT TO NUVUKLIQ, CLOSEST TO NUVUKLIQ.
- Q. YOU HAD A QUESTION, OR A CONCERN?
- A. NO, I DON'T HAVE ANYMORE COMMENTS AND I AM NOW TIRED.
- Q. I THOUGHT YOU WERE GOING TO SAY SOMETHING ABOUT THE FACT THAT THESE PEOPLE ARE BURIED IN WAGER BAY AND IF YOU WANT TO DO SO THIS IS AN OPPORTUNITY. I AM NOT ASKING FOR ANY INFORMATION, BUT IF YOU WANT A MESSAGE TO BE RECORDED OR SENT TO PARKS CANADA, OR TO QUABLUNAT EVERYWHERE, OR TO OTHER INUIT, NOW IS A CHANCE FOR YOU TO EXPRESS YOUR FEELINGS ABOUT THOSE GRAVES.
- A. I WOULD LIKE TO SEE THAT THEY NOT BE DISTURBED AND THEY ARE BURIED NOT THE WAY WE HAVE IT NOWADAYS WITH A COFFIN, AND THEY

ARE BURIED WITH, WE USED TO BURY THEM WITH PUTTING A CARIBOU SKIN AROUND THE BODY AND THAT'S HOW THEY ARE BURIED. NOWADAYS PEOPLE WANT TO MOVE GRAVES TO ANOTHER LOCATION FOR WHATEVER PURPOSES. I WOULD BE HAPPIER IF THEY REMAIN IN THE SPOT THEY ARE NOW AND NOT BE DISTURBED.

Q. I WOULD LIKE TO FINISH BY SAYING, ELIZABETH, YOU HAVE REALLY PROVIDED A LOT OF VALUABLE INFORMATION HERE AND I REALLY WANT YOU TO KNOW HOW MUCH I APPRECIATE IT AND HOW MUCH EVERYBODY WHO IN THE FUTURE VISITS WAGER BAY WILL APPRECIATE THE INFORMATION THAT YOU HAVE GIVEN US.

STORY OF "THE ACCIDENT" (C. 1920) REFERRED TO BY
SEVERAL INFORMANTS, TAKEN FROM
THE AUTOBIOGRAPHY OF JOHN AYARUAQ
PUBLISHED BY INDIAN AFFAIRS & NORTHERN DEVELOPMENT
OTTAWA, 1968
(TRANSLATED BY PAUL SAMMURTOK)

I WOULD LIKE TO WRITE WHAT I REMEMBER. INUIT AND QABLUNAT REMEMBER INCIDENTS THAT HAVE OCCURRED. IN THIS CASE, I WOULD LIKE TO TELL A STORY OF WHAT I REMEMBER. THIS INCIDENT IS SOMETHING THAT I EXPERIENCED. I WILL NOT SAY ANYTHING I DO NOT REMEMBER. I KNOW IF I AM WRITING SOMETHING THAT IS NOT TRUE, IT IS NOT RIGHT. I WILL MAKE MY STORY AS ACCURATE AS POSSIBLE. THESE STORIES CAN BE USED BY SOMEBODY EITHER INUIT OR QABLUNAT. THIS CAN BE USED AS A REFERENCE. IF I AM ASKED TO TELL A STORY, I AM WILLING TO TELL ANYBODY ABOUT MY EXPERIENCE. IF THERE ARE ANY QUESTIONS ARISING FROM THE BOOK, I AM WILLING TO ANSWER THEM.

THE STORIES I WILL BE WRITING WILL START FROM THE TIME I CAN REMEMBER. THESE INCIDENTS HAVE NOT BEEN WRITTEN ABOUT BEFORE THIS BOOK. I AM THE FIRST PERSON TO WRITE ABOUT THESE INCIDENTS. THE INCIDENTS I AM WRITING ABOUT ARE THE ONES I REMEMBER AND INCIDENTS WHICH I WAS INVOLVED IN AS A CHILD.

HOWEVER, I WOULD LIKE TO START WITH MY PARENTS. MY FATHER'S NAME WAS OVINIK AND MY MOTHER'S NAME WAS EEKOOARK. MY OLDER BROTHER'S NAME WAS OKPAKTOOK. HOWEVER, OKPAKTOOK HAD A DIFFERENT FATHER. WE HAD THE SAME MOTHER. MY FATHER HAD TWO WIVES. HIS WIVES' NAMES WERE EEKOOARK AND SAKOOLUK. MY SISTERS' NAMES WERE KANGUK AND TUGAK. WE HAD THE SAME FATHER AND MOTHER. I AM THE YOUNGEST OF THE THREE CHILDREN OF OVINIK AND EEKOOARK. I WAS THE ONLY SON OF MY PARENTS. I KNOW THAT MY PARENTS LOVED ME. AND I REMEMBER THAT TWO OF THEM LOVED ME. MY FATHER AND SAKOOLUK REALLY LOVED ME. MY REAL MOTHER DID NOT LOVE ME AS MUCH. SAKOOLUK ALSO HAD A SON THAT SHE HAD ADOPTED, AND HE WAS THE YOUNGER BROTHER OF KUBLUITOK.

I REMEMBER WHEN WE LEFT FOR CAPE FULLERTON. I THINK IT WAS AROUND THE MIDDLE OF JULY OR THE END OF JULY. WE WERE LEAVING FROM TAYANIQ, WHICH IS NEAR REPULSE BAY. I REMEMBER VERY CLEARLY WHEN WE WERE AT THE WAGER BAY ENTRANCE. WE WERE LOCATED AT THE CHESTERFIELD INLET SIDE OF THE ENTRANCE. WE HAD STOPPED BECAUSE THERE WAS TOO MUCH ICE IN THE ENTRANCE.

THERE WERE THREE BOATS THAT WERE TRYING TO GET TO CAPE FULLERTON. IN EACH BOAT, THERE WAS SOMEBODY WHO WAS IN CHARGE. MY FATHER WAS IN CHARGE OF OUR BOAT. ANGOTINMAGIK WAS IN CHARGE OF THE SECOND BOAT. MIKUISEENILIK WAS IN CHARGE OF THE THIRD BOAT.

ALL THE MEN WHO HAD WIVES BROUGHT THEIR WIVES ON THIS TRIP. IN MY FATHER'S BOAT WERE KANGUK, SIQSAQ, EEKEETINUAR AND HIS WIFE SALOOKTEETAK, AND THEIR SON EEGOONATSIK, AND THEIR DAUGHTER PUYATAK, AND SAMMURTOK. THIS MAN, VICTOR, IS STILL ALIVE, AND HE IS SAMMURTOK. MY FATHER AND MY MOTHER AND MY SISTER WERE IN THE BOAT. I CALLED MY REAL MOTHER, EEKOOARK, AS MY SISTER. I CALLED SAKOOLUK MY MOTHER, BUT SHE WAS NOT MY REAL MOTHER. THE REASON WHY I CALLED HER MY MOTHER WAS I LIKE HER. MY SISTER, KUNGULIK, AND MY STEP-SISTER, TUGAK, AND MY STEP-BROTHER, WHO WAS ADOPTED BY MY PARENTS, BUT I DO NOT KNOW HIS NAME. EVEN THOUGH I REMEMBER HIM, I DO NOT KNOW HIS NAME. THERE WERE 12 PEOPLE WHO WERE IN OUR BOAT.

IN MIKUISEENILIK'S BOAT THERE WERE MIKUISEENILIK AND HIS WIFE, AND THERE WAS TAKAUGAQ AND HIS WIFE NAGMALIK, AND THERE WAS KUNGULIK. THERE WERE 5 PEOPLE IN HIS BOAT.

IN ANGOTINMAGIK'S BOAT THERE WAS ANGOTINMAGIK AND HIS WIFE AND THE ADOPTED SON KAYAKYUAQ, MANNIE AND HIS WIFE NANAOUK, PEELUAYUK AND HIS WIFE NIAKUKKEETOK. PEELUAYUK AND NIAKUKKEETOK ARE STILL ALIVE, BUT THEY ARE NOT HUSBAND AND WIFE NOW. AND AKEAGUK AND HIS WIFE NUNGAK, AND PEELUAYUK AND MANNIE'S MOTHER, WHO WAS AN OLDER WOMAN. THERE WERE 10 IN ANGOTINMAGIK'S BOAT.

WE WERE STUCK AT THE WAGER BAY ENTRANCE, BECAUSE THERE WAS TOO MUCH ICE. WE PITCHED OUR TENT ON A SMALL ISLAND AND PULLED UP OUR BOATS. WE WERE ON THE ISLAND FOR A FEW DAYS NOW. BECAUSE WE WERE HERE FOR A FEW DAYS, PEOPLE HAD TO WALK ACROSS THE ICE TO GET MOSS AND BERRY VINES FOR FIREWOOD. I REMEMBER MANNIE'S WIFE NANAOUT HAD GONE TO GET FIREWOOD, WHEN THE ICE STARTED TO FLOAT AWAY. I REMEMBER HER CRYING VERY HARD. SOMEBODY HAD TO GO GET HER BY BOAT. THIS HAPPENED WHILE WE WERE STILL ON THE ISLAND.

WHILE WE WERE STILL HERE THERE WAS A SEAL BASKING ON THE ICE. MY FATHER WENT ON THE ICE AND SHOT THE SEAL. HE DID NOT BOTHER TO RETRIEVE THE SEAL. HE JUST CAME BACK TO THE CAMP AND SAID TO HIS WIFE THAT IT LOOKS LIKE HIS MOTHER. HIS MOTHER WAS ALREADY DEAD. I REMEMBER MY FATHER'S MOTHER, WHO WAS BLIND. HER NAME WAS IKPIKARK. AFTER MY FATHER CAUGHT THE SEAL, HE TOLD MY MOTHER THAT THE SEAL LOOKS LIKE HIS MOTHER. HE DID NOT EVEN GO TO THE SEAL HE SHOT. HE JUST LEFT THE SEAL ON THE ICE. SINCE WE DID NOT HAVE A LOT OF FOOD, KANGUK, SIQSAQ AND EEKEETINUAR WENT DOWN ON THE ICE TO GET THE DEAD SEAL. THEY ATE THE SEAL, SINCE THERE WAS VERY LITTLE FOOD.

SINCE MY FATHER WAS A SHAMAN, HE KNEW THERE WAS NO NAVIGABLE WATER TO GET TO CAPE FULLERTON. WE DECIDED TO GO BACK TO REPULSE BAY. TWO OF THE BOATS DECIDED THEY WERE GOING TO GO BACK TO REPULSE BAY. MY FAMILY AND MIKUISEENILIK'S FAMILY DECIDED THEY WERE GOING BACK TO REPULSE BAY. ANGOTINMAGIK DECIDED HE WILL TRY TO GO ON TO CAPE FULLERTON. HE INFORMED THE OTHERS THAT IF HE CANNOT GET THROUGH HE WILL FOLLOW THE OTHERS BACK TO REPULSE BAY.

WE WENT ACROSS TO THE OTHER SIDE OF WAGER BAY. WHEN WE REACH THE OTHER SIDE, THERE WAS TOO MUCH ICE. WE COULD NOT GET THROUGH. WE CAME ACROSS SOME ICE THAT WAS STUCK IN SHALLOW WATER NEAR A SMALL ISLAND. IN BETWEEN THE BIG ICE FLOES THAT WERE STUCK IN SHALLOW WATER, THERE WAS AN ICE FLOE WHICH WAS JAMMED IN BETWEEN THE TWO BIG ICE FLOES. WE LANDED OUR BOATS ON THIS ICE FLOE THAT WAS JAMMED IN BETWEEN TWO OTHER PIECES OF ICE. THE MEN WERE TRYING TO FIND A WAY TO GET THROUGH THE ICE, LOOKING FOR OPEN WATER ON THE BIG PIECES OF ICE. ONE OF THE WOMEN WAS ON ONE SIDE OF THE BOAT, RELIEVING HERSELF. THE WOMAN WAS ON THE ICE WHERE WE HAD PULLED UP OUR BOATS.

I REMEMBER THERE WERE FOUR OF US IN OUR BOAT. I WAS SITTING IN THE MIDDLE OF THE BOAT. I WAS FACING TOWARD THE WATER, LOOKING AT THE BOTTOM OF THE OCEAN. I WAS WATCHING THE SEAWEED AND ROCKS IN THE WATER. THESE WERE BEING CARRIED AWAY BY THE CURRENTS. THE BIG ICE FLOE BROKE APART AND DRAGGED OUR BOAT UNDER WATER. THE ONLY PART OF THE BOAT THAT WAS ABOVE WATER WAS THE MAST. THE OTHER BOAT WAS ALSO DRAGGED UNDER, BUT WE COULD SEE THE STERN OF THE BOAT. THE TWO BOATS WERE WRECKED BY THE ICE AT THE SAME TIME. THE BOATS WERE DRAGGED UNDER THE ICE FLOE. TWO PEOPLE WERE KILLED INSTANTLY. THEY WERE EEKEETINUAR AND EEGOONATSIK. THERE WAS SAKOOLUK, WHO WAS HOLDING HER ADOPTED CHILD IN THE WATER AMONG THE ICE. THE PEOPLE ATTEMPTED TO TAKE HER OUT OF THE WATER. MY FATHER, TAKAUGAQ, KANGUK AND SAMMUR TOK WERE TRYING TO PULL HER OUT OF THE WATER. THEY COULD NOT REACH HER, BECAUSE SHE KEPT GETTING DRAGGED UNDER BY THE ICE FLOE. THEY FINALLY WERE ABLE TO PULL HER ON TOP OF AN ICE FLOE.

I FINALLY CAME UP WHERE MY STEPSISTER WAS. I CAME UP RIGHT BESIDE A LARGE ICE FLOE. WHEN I SAW HER, I RECOGNIZED HER. I ATTEMPTED AND SUCCEEDED IN PULLING MYSELF OUT OF THE WATER. I CLIMBED ONTO A PIECE OF ICE TO TAKE A LOOK BACK AT THE WATER WHERE THE ACCIDENT OCCURRED. I COULD ONLY STAND ON ONE FOOT ON THIS PIECE OF ICE. I WILL NEVER FORGET THIS PIECE OF ICE I WAS STANDING ON WITH ONE FOOT, AND IT HELPED ME GET ME OUT OF THE WATER. I THINK THAT I MIGHT HAVE BEEN ABOUT 5 YEARS OLD. THAT ANNIVERSARY HAD PASSED, WHEN WE WERE CAUGHT BY BROKEN ICE. AND THERE WERE 2 PEOPLE WHO WERE KILLED INSTANTLY. THE PEOPLE WHO DIED WERE EEKEETINUAR AND HIS SON EEGOONATSIK.

AFTER I HAD CLIMBED ONTO THE ICE FLOE, I SAW PEOPLE THAT WERE TOGETHER ON TOP OF AN ICE FLOE. THEY WERE TOGETHER BECAUSE MY MOTHER SAKOOLUK WAS DYING. SOMEONE TOOK HER ADOPTED CHILD, WHO IS STILL ALIVE. THERE WERE CUTS AND BOKEN BONE ALL OVER THE BODY.

WHERE IS MY SISTER WHO IS MY REAL MOTHER? SHE IS NOT HERE, AND I DO NOT SEE HER. I HEARD FROM THESE PEOPLE THAT WHEN WE GOT CAUGHT IN THE BOKEN ICE, MY SISTER, MY REAL MOTHER, EEKOARK, COULD NOT SEE ME. SHE JUMPED INTO THE WATER, AND HER BODY HAS NOT BEEN SEEN SINCE. HER INTESTINES WERE SEEN WHEN AN ICE FLOE FLIPPED OVER. JUST HER INTESTINES WERE SEEN AFTER SHE JUMPED. THEN I STARTED TO SEARCH. I SAW THE MAST FOR OUR BOAT. WHERE IS THE STERN TO OUR COMPANION BOAT. WE HEARD A VOICE THAT WAS FROM UNDER THE ICE. JUST A VOICE. WE HEARD, WE DID NOT SEE ANYONE. IT WAS RIGHT WHERE WE WERE, BUT WE COULD NOT DO ANYTHING. THERE WAS NOTHING. WE WERE JUST PEOPLE. WE LOST ALL OUR EQUIPMENT AND THINGS. THE EQUIPMENT WAS LOST. THE ICE COULD NOT BE MOVED. WE COULD HEAR A VOICE, WE COULD NOT SEE THE PERSON. MY HEART WENT OUT TO THE PERSON.

AFTER THIS HAPPENED AND THE ICE HAD SLOWED DOWN, THE BOAT WHICH TRIED TO CONTINUE ON TO CAPE FULLERTON, ANGOTINMAGIK'S BOAT, COULD BE SEEN. THEY WERE RETURNING BECAUSE THEY COULD NOT GET THROUGH HEAVY ICE. AS SOON AS THEY SAW US, THEY TRIED TO GET TO US AS FAST

AS POSSIBLE. THEY HAD NO ENGINE, AND IT TOOK A LONG TIME TO REACH US. THEY USED PADDLES AND OARS AND IT WAS NOT WINDY. THE [TIDAL] CURRENT WAS NOT FLOWING ANYMORE. THE CURRENT HAD CAUGHT US. WHEN THEY FINALLY ARRIVED, THEY DID NOT EVEN COME TO US. THEY WENT BY US, BECAUSE LAND WAS CLOSE TO US. THE ISLAND WAS CLOSE BY, SO THEY BROUGHT OTHER PEOPLE AND WOMEN FIRST. THEN THEY RETURNED TO ME.

I DO NOT REMEMBER HOW SCARED I WAS. WE KEPT ON HEARING THE VOICE UNDER THE ICE. THEY USED AN AXE AND AN ICE CHISEL TO PULL OUT THE PERSON UNDER THE ICE. WHEN THEY PULLED SIQSAQ OUT, HE HAD A BROKEN PELVIC BONE. TWO PEOPLE DIED AFTER THEY WERE ON LAND. THEY WERE AFRAID TO GET ONE BODY THAT WAS ON THE ICE. THEY LEFT IT ON THE ICE FOR A NUMBER OF DAYS. I KNOW IT WAS THERE, BECAUSE THEY WENT OUT TO CHECK SAKOOLUK'S BODY THAT WAS ON THE ICE. THERE WERE 5 PEOPLE WHO HAD INJURIES. MY FATHER, KANGUK, TAKAUGAQ, SAMMURTOK AND MYSELF HAD EYE INJURIES. I HEARD THAT OUR EYES WERE VERY RED FROM OTHER PEOPLE.

WE SPENT MAYBE 5 DAYS ON THE ISLAND. AFTER WAITING THESE DAYS, THEY DECIDED THEY WERE GOING TO TAYANIQ, NEAR REPULSE BAY. THE PEOPLE WHO COULD WALK WERE GOING TO GO OVER LAND. THE OTHERS WHO COULD NOT WALK WERE TAKEN BY BOAT TO REPULSE BAY. THE PEOPLE WHO WERE WALKING OVER LAND HAD TO BE BROUGHT ACROSS THE RIVERS BY BOAT. THE RIVER FLOW WAS TOO STRONG TO CROSS BY FOOT. THEY WOULD GET ACROSS THE RIVER WITH THE BOAT. AFTER WE HAD REACHED THE PEOPLE IN TAYANIQ, I EXPERIENCED SOMETHING THAT WAS VERY SCARY. MY FATHER STARTED TO DO BAD THINGS WHILE WE WERE IN THE BOAT. MAYBE IT WAS BECAUSE HE HAD LOST TWO WIVES AND HE ALSO HAD A BROKEN LEG. HE WAS MISSING HIS TWO WIVES THAT WERE KILLED IN THE ACCIDENT. THE INJURY AND THE DEATH OF HIS TWO WIVES HAD A BAD EFFECT ON HIS MIND. HE STARTED FIGHTING WHILE HE WAS IN THE BOAT, AND THEY WERE ALL CRYING DURING THIS INCIDENT. I REMEMBER THIS BECAUSE IT WAS VERY SCARY. THE PEOPLE PREVENTED HIM FROM KILLING HIMSELF. I REMEMBER THE ACCIDENT, BUT I HAVE NEVER TOLD THE WHOLE STORY. I AM NOW WRITING EVERYTHING I REMEMBER AFTER THE ACCIDENT, WHEN THE PEOPLE GOT TOGETHER IN TAYANIQ. WHEN WE GOT TOGETHER IN TAYANIQ, I THOUGHT THIS WAS THE WAY IT WAS GOING TO BE FOREVER, BUT IT WAS NOT, BECAUSE I REMEMBER MORE ABOUT THE ICE BREAKING APART AND TAKING US UNDER WATER.

AROUND THE AREA WHERE THE ACCIDENT OCCURRED, IT WAS IN THE SUMMER OF 1914, WE HAD TO GO WHERE THERE WAS CARIBOU. I WAS WITH MY UNCLE, MY FATHER'S OLDER BROTHER, ANGOO, WHO WANTED ME TO SHOOT A CARIBOU. THE CARIBOU WAS A BABY CARIBOU, AND IT WAS WOUNDED AND LYING ON THE GROUND. I WANTED TO SHOOT THE CARIBOU, TOO, BUT THE RIFLE WAS TOO LONG AT THE STOCK. MY ARMS WERE TOO SHORT FOR THE STOCK. SO THEY PUT THE STOCK UNDER MY ARMPIT. WHILE HE WAS BEHIND ME HE SHOWED ME HOW TO USE THE RIFLE. HE INSTRUCTED ME ABOUT THE RIFLE SIGHT. HE SHOWED ME HOW TO LINE UP THE SIGHT WITH THE CARIBOU BEFORE SHOOTING. I WOULD ADJUST THE RIFLE FOR MYSELF, BUT HE WOULD KEEP PUSHING IT FORWARD. THE REASON WAS MY NOSE WAS TOO CLOSE TO SOME PART OF THE RIFLE. AS SOON AS I ADJUSTED THE RIFLE,

I PULLED THE TRIGGER. AS SOON AS I SHOT THE RIFLE, I STARTED TO CRY. I HIT MY NOSE ON THE RIFLE, AND MY NOSE STARTED TO BLEED. THE RIFLE HIT MY NOSE WHEN I PULLED THE TRIGGER, WHICH CAUSED MY NOSE TO BLEED. AND SINCE THE CARIBOU WAS VERY CLOSE, IT DIED. I FORGOT ABOUT THE CARIBOU, BECAUSE I WAS CRYING TOO MUCH.

LATER ON, AFTER A FEW WEEKS, MY SISTER ARRIVED AT A LAKE. THERE WAS ICE ON THE LAKE. OUR TENT WAS BEHIND SOMETHING, AND WE COULD NOT SEE IT. THERE WERE THREE OF US WHEN WE ARRIVED AT OUR TENT. THERE WERE HILLS AROUND THE LAKE. WE WERE ON THE ICE WHEN WE HEARD SOMEBODY FIRING THEIR RIFLE. WE KNEW THEY WERE SHOOTING AT CARIBOU. THE SHOTS WE HEARD WERE VERY CLOSE BY US. THERE WERE A LOT OF CARIBOU COMING TOWARDS US. WHEN I SAW THE CARIBOU COMING, I THOUGHT THEY WERE GOING TO EAT ME, SO I STARTED TO CRY VERY HARD AND TRIED TO RUN AWAY TO OUR TENT. BECAUSE I WAS CRYING SO HARD, I FORGOT WHAT HAPPENED NEXT.

NEW SHAMANS

DURING THE YEAR 1914-1915, IT SEEMS I HAD JUST WOKEN UP. WE HAD AN IGLOO MADE OF SNOW, BECAUSE IT WAS WINTER. THERE WERE TWO PEOPLE WHO WERE BEING TURNED INTO SHAMANS. MAREE, WHO WAS KAYAKYUAK'S FATHER, AND MY FATHER, SUUIKSAK. THESE TWO WERE BEING MADE INTO SHAMANS. WHILE THEY WERE BEING MADE INTO SHAMANS, THERE WERE STILL THE TWO OF THEM. TWO PEOPLE WENT TO GET SEAL BLUBBER. THEY WERE MAREE AND SEEKOYUK. SINCE MAREE WAS TO BECOME A SHAMAN, HE WAS FORBIDDEN TO RIDE ON THE KAMOOTIK. HE WALKED. BUT SEEKOYUK WAS RIDING ON THE KAMOOTIK. SINCE SEEKOYUK FORBID MAREE FROM RIDING ON THE KAMOOTIK, MAREE DID NOT ARRIVE. THEY KNEW HE WAS GOING TO ARRIVE. THEY ARRANGED EVERYTHING ON THE FLOOR BEFORE HE ARRIVED. WHEN HE ARRIVED, IT BECAME VERY SCARY. HE CAME IN A DRUNKEN-LIKE STATE, AND THEY STARTED TO FIGHT WITH HIM. SINCE I BECAME SO SCARED, I FORGOT AND DO NOT REMEMBER WHAT HAPPENED.

WHEN WE WERE IN WAGER BAY, THE MEN WERE HUNTING FOR SEAL THROUGH THE ICE. THEY WOULD CATCH SEAL. THEY WERE HUNTING VERY CLOSE TO THE CAMP. THE YOUNG MEN PRETENDED TO HUNT SEAL IN AN ABANDONED IGLOO. THEY WOULD PRETEND THAT SOME OLD SEAL BLUBBER WAS THE CATCH.

MY UNCLE, ANGOO, CAUGHT A SEAL VERY CLOSE TO OUR CAMP. I DECIDED I WAS GOING TO TAKE THE SEAL BACK TO THE CAMP, SINCE HE WAS CLOSE BY. I WAS GOING TO DRAG IT BACK TO OUR CAMP. I FOUND IT WAS TOO HEAVY TO DRAG HOME. THEN I TRIED TO REMOVE THE LIVER BY SKINNING THE SEAL. MAYBE I WAS THINKING OF EATING THE LIVER. I DON'T EVEN REMEMBER HIM TAKING IT BACK TO THE CAMP.

IT WAS SPRING AND WE COULD FEEL THE HEAT IN THE DAYTIME. THERE WERE FOUR OF US WALKING TO AN ISLAND, TO SMOOTH OUT AN OLD FILE WHICH WILL BE USED TO LIGHT FIRES WITH. WE WERE TO MAKE IT SMOOTH. WE WERE OOTUITUK, KASEEGIAK, EENOOKJUAK AND MYSELF. OOTUITUK WAS A YOUNG MAN, AND EENOOKJUAK AND KASEEGIAK WERE YOUNG GIRLS. BUT

OOTUITUK WANTED TO DO NOTHING BUT LAY AROUND, SO THE THREE OF US WERE TRYING TO SMOOTH OUT THE OLD FILE ON THE ROCKS ON TOP OF THE HILL.

DURING THAT SAME SPRING THEY TOOK A BOAT FROM WAGER BAY AND WENT OVERLAND TO THE COAST TOWARDS CAPE FULLERTON. WE WENT TO THE OLD SHIP THAT WAS ON THE LAND. WHEN I SAW THE SHIP, IT WAS SO BIG I WONDERED HOW IT COULD MOVE. I SAW IT HAD TWO MASTS AND THERE WERE LOTS OF ROPES. THE PEOPLE TOOK SOME WOOD FROM THE OLD SHIP. AFTER THIS, WE TOOK THE OVERLAND ROUTE. WHILE WERE WALKING OVERLAND, WE FOUND SOME FOX DENS. OKALIANUK TOOK A ROPE AND STAYED BEHIND AT THE FOX DEN. AFTER WE HAD PITCHED CAMP, SHE CAUGHT UP TO US. SHE HAD CAUGHT A FOX. SHE PROBABLY SNARED THE FOX WITH A ROPE WHEN IT WAS COMING OUT OF THE DEN. FROM THIS POINT ON IN THE SPRING I DO NOT REMEMBER TOO MANY THINGS.

I REMEMBER WHEN WE ARRIVED BY BOAT INTO CHESTERFIELD INLET. EESUMATATNOK WAS THE STORE MANAGER IN CHESTERFIELD INLET. THE BISHOP HAD A HOUSE. IN THE SUMMER, THE POLICE WENT UP TO MOOGYUNITUAK [NEAR THE ENTRANCE OF BAKER LAKE] BY UMIAYATNAK [SMALL SHIP].

PREVIOUS INTERVIEWS

DURING EARLIER RESEARCH ON WAGER BAY, INTERVIEWS WERE CONDUCTED WITH A FEW PEOPLE IN REPULSE BAY AND RANKIN INLET. SUMMARIES OF TWO OF THOSE FOLLOW. OTHERS, SPECIFICALLY LOUIS PILAKAPSI, JOHN TATTY AND THERESIE TUNGILIK, WERE INCORPORATED INTO THE INTERVIEWS CONDUCTED UNDER THE AEGIS OF THE C.P.S. WAGER BAY ORAL HISTORY PROJECT; THIS ENSURES THAT MATERIAL IS AVAILABLE FOR PUBLIC DISSEMINATION.

MARK TUNGILIK

REPULSE BAY

Mark Tungilik died in the autumn of 1986. A few months before that, I had the opportunity to talk with him at his home in Repulse Bay. He knew that I was putting the information on the record, and that I was (at that time) working on a magazine article about Wager Bay (The Beaver October 1987). What follows is a reconstruction, from notes, of what he told me.

- David F. Pelly

I WAS BORN IN THE PELLY BAY AREA, IN 1905 I THINK, AND I GREW UP NEAR SPENCE BAY, PELLY BAY AND HOLMAN ISLAND. I MOVED TO REPULSE BAY IN THE MID-1940S, BECAUSE MY UNCLE, AKKIUTAQ WAS LIVING HERE. THERE WAS A LOT OF GAME HERE THEN, ESPECIALLY SEALS. THE ONLY HOUSES I CAN REMEMBER WERE THE H.B.C. AND REVILLONS FRERES. LATER, WITH MY FAMILY, I MOVED DOWN TO WAGER BAY.

I STARTED CARVING IVORY WHEN I WAS STILL UP IN PELLY BAY. I AM ONE OF A KIND; IT'S IMPOSSIBLE FOR OTHER CARVERS TO MAKE THEM SO SMALL. WHEN I SEE SOMETHING, IT'S USUALLY FAR AWAY, SO THAT'S WHY I MAKE THEM VERY TINY. BACK THEN, THE H.B.C. HERE WOULD TRADE A PACKAGE OF TEA AND A PACKAGE OF TOBACCO, FOR ONE SMALL CARVING. LATER, WHEN MONEY ARRIVED, THEY PAID ME ONE DOLLAR FOR A CARVING. I SUPPORTED TWO FAMILIES WITH MY CARVING. I ONCE MADE A FALSE TOOTH FOR AN R.C. PRIEST, OUT OF A POLAR BEAR'S TOOTH.

IN WAGER BAY, IN THE 1950S, WE LIVED MOSTLY AROUND PIKSIMANIK. WE USED A QARMUQ THAT MUST STILL BE THERE. WE LIVED THERE BECAUSE THE CARIBOU HUNTING WAS GOOD AROUND THERE AND THERE WERE LOTS OF CHAR IN THE RIVER. TAVOK'S FAMILY AND INUSATUAJUK'S FAMILY WERE THERE TOO, AT PIKSIMANIK.

LIFE WAS NOT EXCITING, JUST A MATTER OF EVERY DAY SURVIVAL, HUNTING CARIBOU BY WALKING INLAND, AND SEAL FROM A LITTLE HOME-MADE ROW BOAT, AND CATCHING FISH WHEN THEY CAME UP THE RIVER. WE HAD A STONE WEIR AND WE CAUGHT THE FISH IN THERE WITH OUR KAKIVAK.

PEOPLE ARE ALWAYS HAPPY TO GO TO A PLENTIFUL LAND -- THAT IS HOW I FELT ABOUT GOING TO WAGER BAY.

ROBERT TATTY

RANKIN INLET

During the summer of 1986, I had the opportunity to talk with Robert Tatty in Rankin Inlet. He knew that I was putting the information on the record, and that I was (at that time) working on a magazine article about Wager Bay (The Beaver October 1987). What follows is a narrative summary, from notes, of what he told me.

- David F. Pelly

ROBERT TATTY REMEMBERS GROWING UP TO MANHOOD IN WAGER BAY. HE RECALLS THE ACTIVE POST, THE MANAGER THEY CALLED QAULUNIQAQ MEANING "THE ONE WITH LIGHTER HAIR," THE COMINGS AND GOINGS OF HUNTERS FROM THE CAMPS WITH THEIR FOXES TO TRADE, THE ABUNDANCE OF WILDLIFE ALL AROUND. "THEY WERE GOOD TIMES," HE TOLD ME. FOR HIM, THAT TERRITORY HAS ALWAYS BEEN HOME. HE HAS RETURNED MANY TIMES, OFTEN FOR LONG PERIODS. IN THE EARLY 1980S HE TRIED TO MOVE HIS FAMILY BACK THERE, BUT PROBLEMS WITH HIS HEALTH AND PRESSURES OF SCHOOLING FOR HIS GRANDCHILDREN ENDED THAT AFTER TWO YEARS. NOW, HE SAYS, HE CAN STAY THERE PERMANENTLY ONLY AFTER HE DIES.

ROBERT TATTY RECALLS THE ARRIVAL OF THE FORT SEVERN WHEN IT CAME ON AUGUST 28TH, 1933 TO WITHDRAW THE STAFF OF THE WAGER INLET POST. "I WAS NOT OLD ENOUGH TO WORK YET. I REMEMBER WHEN THE MANAGER LEFT. HE ASKED MY FATHER IQUNGAYUK TO TAKE OVER THE POST. WE MOVED INTO THE SMALL H.B.C. HOUSE [ACTUALLY THE WAREHOUSE ORIGINALLY] THEN. I REMEMBER THE LITTLE OPEN PUTT-PUTT BOAT THE MANAGER CAME TO GET US IN FROM OUR CAMP DOWN THE LAKE." THE COMPANY PROVIDED ROBERT TATTY'S FATHER WITH TRADING SUPPLIES AND SOME COAL TO HEAT THEIR HOUSE IN RETURN FOR HIS SERVICE. A SMALL COMMISSION ON HIS TRADING PROFITS WAS LEFT TO ACCUMULATE FOR HIM AT THE REPULSE BAY POST. ONCE OR TWICE A YEAR HE WOULD GO TO REPULSE TO BRING IN THE SKINS HE HAD COLLECTED FROM OTHER HUNTERS, AND TO RESTOCK HIS OUTFIT. TATTY FREQUENTLY MADE THESE TRIPS WITH HIS FATHER. "WHEN MY FATHER AND I WENT OUT -- HUNTING, OR TRAPPING, OR TO REPULSE -- WE LEFT MY TWO OLDER SISTERS IN CHARGE OF THE TRADING." HE REMEMBERS OTHER INUIT COMING TO THE POST IN SUMMER, BY FOOT FROM INLAND OR BY SAIL FROM DOWN THE INLET, TO GET BULLETS, TEA AND TOBACCO ON CREDIT, WHICH THEY WOULD PAY BACK IN SKINS DURING THE COMING WINTER. ALL WINTER LONG OCCASIONAL HUNTERS CAME BY TO TURN IN THEIR SKINS. "IT WAS A HAPPY TIME WHEN LOTS OF PEOPLE CAME," RECALLED TATTY.

IN THE SUMMER OF 1946, ROBERT TATTY AND HIS WHOLE FAMILY SET OUT BY BOAT FOR REPULSE BAY, TO GET THE YEAR'S SUPPLIES. THE H.B.C. HAD PROMISED THAT A NEW BOAT WOULD COME IN ON THE ANNUAL SUPPLY SHIP. THE SHIP WAS LATE. THEY WAITED IN REPULSE. THAT TRADING POST TOO WAS NEARLY OUT OF SUPPLIES. FINALLY THE SHIP CAME IN, WITH SUPPLIES BUT NO NEW BOAT. "WE TRIED TO GO BACK TO WAGER IN THE OLD BOAT, LOADED WITH OUR SUPPLIES, BUT IT WAS ALREADY FREEZING AND THE ICE SEVERELY DAMAGED THE BOAT. WE TRIED TO AXE A WAY THROUGH THE ICE. BUT EVENTUALLY IT WAS FROZEN IN AND WE HAD TO ABANDON IT." THEY WERE ABOUT HALF WAY DOWN ROES WELCOME SOUND TOWARD THE INLET. AFTER CARRYING ALL THE SUPPLIES AND OTHER SALVAGEABLE MATERIAL FROM THE BOAT INTO SHORE ACROSS THE ICE, THEY DECIDED TO SPEND THE WINTER RIGHT THERE. USING BLOCKS OF ICE FROM THE SEA, THEY BUILT AN ICE HOUSE, WITH WALLS THE HEIGHT OF A MAN, AND THE BOAT'S SAIL SPREAD OVER AS A ROOF. "WE HAD MORE BUSINESS THERE THAN BEFORE IN WAGER BAY. THERE WAS A LOT OF FOX THAT YEAR. DURING THAT WINTER I WENT BACK TO THE WAGER POST TO DO AN INVENTORY AND TO PICK UP THE REMAINING SUPPLIES. THAT WAS THE END OF THE H.B.C. IN WAGER."

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