INQUIRY RESPECTING THE TREATMENT, EXPERIENCES AND OUTCOMES OF INNU IN THE CHILD PROTECTION SYSTEM

English Transcript | Volume 10

Commissioners: Retired Judge James Igloliorte, Dr. Mike Devine and Anastasia Qupee

Friday | Natuashish | 21 April 2023

ELDER NUI: [Mushuau-aimun spoken.]

[Dialogue between Unidentified Speaker and Elder Nui in Mushuau-aimun.]

COMMISSIONER IGLOLIORTE: Oh, I'm sorry, (inaudible).

[Dialogue between Unidentified Speaker and Elder Nui in Mushuau-aimun.]

UNIDENTIFIED SPEAKER: Can somebody look at – check this out?

COMMISSIONER IGLOLIORTE: They came in and checked it, it's not working.

P. RALPH: It's not working? You can't hear me?

UNIDENTIFIED SPEAKER: No, (inaudible).

COMMISSIONER IGLOLIORTE: Oh, he came and he fixed it.

UNIDENTIFIED SPEAKER: Oh, okay.

P. RALPH: Can you hear?

ELDER NUI: Yeah.

COMMISSIONER IGLOLIORTE: Okay, good.

UNIDENTIFIED SPEAKER: [Mushuau-aimun spoken.]

COMMISSIONER IGLOLIORTE: David, please, for all of us, say thank you to your father for being here, for providing support and especially for his prayers.

INTERPRETER D. NUI: [Mushuau-aimun spoken.]

COMMISSIONER IGLOLIORTE: Because this is our last day, we're gonna say some thank-yous to the community before we hear from your dad.

We'll start with Mike, please.

ELDER NUI: Ehe, ehe.

COMMISSIONER DEVINE: So, yes, good morning, everyone, and we'd like to thank the Elders, first of all: Mr. Nui – Joachim Nui – [redacted] and Christine Rich, who's here this morning. So thank you very much.

And also, we'd like to thank the healing services workers, and if they're here, I'd ask them just stand to be acknowledged. And that's Jeannie Tuglavina –

COMMISSIONER IGLOLIORTE: Outside.

COMMISSIONER DEVINE: – outside.

COMMISSIONER IGLOLIORTE: Yeah.

COMMISSIONER DEVINE: Danielle Sullivan.

UNIDENTIFIED SPEAKER: She's not here.

COMMISSIONER DEVINE: Not here.

COMMISSIONER IGLOLIORTE: Yeah.

COMMISSIONER DEVINE: Nympha Byrne.

COMMISSIONER IGLOLIORTE: Thank you, Nympha Byrne.

COMMISSIONER DEVINE: Thank you, Nympha.

COMMISSIONER IGLOLIORTE: We appreciate it.

COMMISSIONER DEVINE: Beverly Nuna; she's not here.

COMMISSIONER IGLOLIORTE: (Inaudible.)

COMMISSIONER DEVINE: And Judy – I don't have Judy's last name, sorry. And she's not here.

UNIDENTIFIED SPEAKER: Judy Googoo.

COMMISSIONER IGLOLIORTE: Okay, Googoo.

COMMISSIONER DEVINE: Googoo.

COMMISSIONER IGLOLIORTE: Yeah.

COMMISSIONER DEVINE: Thank you.

Thank you very much to the healing services.

And, of course, we can't forget Mary Jane Edmonds is a key person.

COMMISSIONER IGLOLIORTE: Anastasia?

COMMISSIONER QUPEE: [Sheshatshiu-aimun spoken.]

P. RALPH: (Inaudible) and could you translate that to English?

COMMISSIONER QUPEE: I can do that.

COMMISSIONER IGLOLIORTE: She can do it, yeah.

COMMISSIONER QUPEE: I was just saying that – good morning to everyone, and just like to say thank you for the – the interpreters that we've had over the week: Justine, Nympha, Christine, Emma and David and Mary Ann. So I just wanna acknowledge them as well.

Thank you.

COMMISSIONER IGLOLIORTE: And Nympha for the smudge.

COMMISSIONER QUPEE: Oh, and Nympha for the smudge in the mornings.

Tshenashkumitin.

I did.

COMMISSIONER IGLOLIORTE: Yeah, okay.

Yes, and David, say thank you as well to Nympha for doing the smudge for us each day. I think Anastasia said that.

The Commission is grateful for the services of the technical and electronics that Eastern Audio is providing for us. We are very happy that they can help us out so much.

The Commissioners are very happy with the welcome we have received from the whole community. We are very happy with support we've received from Innu Nation Mushuau Innu Leadership. We are very happy with the participation of lawyers for the Government of Newfoundland and Labrador, for the Government of Canada and for Innu Nation.

We have one more group that is a new group we're very happy to have here, and they're called the Commission of Inquiry bingo team. This lady right here and those two ladies behind Christine, they play bingo so they can lose. So the recreation committee should be happy to see them every time we come here.

Who else?

UNIDENTIFIED SPEAKER: (Inaudible.)

COMMISSIONER IGLOLIORTE: Sure.

UNIDENTIFIED SPEAKER: (Inaudible.)

COMMISSIONER IGLOLIORTE: Thank you.

We have been reminded as well that we have very strong support from the community. We want to say a special thank you to Angela Pasteen, Mary Lucy, right? And John Nui, and who else?

UNIDENTIFIED SPEAKER: (Inaudible.)

COMMISSIONER IGLOLIORTE: Thank you very much.

We will be having lunch here for anybody who wants to come. You can call your family members, that there'll be soup and sandwiches around 12 o'clock. I think we have one or two more speakers remaining today and we'll begin with Joachim.

ELDER NUI: Ehe, ehe.

[Mushuau-aimun spoken.]

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI [providing English translation]: Okay.

What she would like to – to share, the experience he had in past, his younger days, and – and experience the way of Innu – where – how the Innu lived in the past. And what he has seen in the past, is the – is the living of the Innu people. In the – in the – then there was a lot of – a lot of activities going on during those – his days, and – and there was – he had witnessed there wasn't very much alcohol in the – in – in the live (inaudible). And there's a lot of – there's a lot of activities with – attached to the culture, like hunting, fishing and trapping.

When he was – when he was growing up in the – in the Innu – the Innu, what he had seen is the – is the – is the kids where they were – they were care of by their – by their parents and – and – and their grandchildren – grandparents, sorry. And he had never seen a – a white person in – in his growing up days. And – and this – and the – the kids were well-looked after by their own care. And the – then the – the – now that he had seen the difference of the – since we – we moved to – along the shore on the Labrador Coast.

Okay. Now, back in the – back in the older days, he remember – he remember when they were – when – when he was a boy, he was taught – the – the Innu children were taught by their fathers, and the girls were taught by their – by their mothers how – how to – who – who are the Innu people, and teach them what's the – what's their livehood [read: livelihood].

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

She remember – she remember in the older days that the Innu used to come out from the country when they – when they were expecting the priest would be arriving in old Davis Inlet, in first old Davis Inlet. Usually the priest arrive and stayed there for at least a week. And so once the priest had came and – came and leave and – and the – the Innu families started to move back in the country.

And that there was two – there was two places the – where the Innu used to stay. One of them is in Nain and the other one is in first old Davis Inlet. When the – when they heard the news that the priest is coming to see the Innu people and – so the people – the Innu from Nain and – and they start to come together at the – in first old Davis Inlet to meet the priest.

The purpose for this – for the priest to – to come to – to the Innu people, and there was – they had children, the young children, to – to – to be baptized at that time. Yeah, he remember back in 1927, that – that the first priest was – his name was Edward O'Brien.

She remember back in his old days that they used to – he used to – he remembered the first late Chief, she remembered when the – when the – when the – when the children were born. She – when the children were born and the – and the priest used to give them holy water, the holy water.

And so the – so the late Chief – the Chief had to bless the child and give – give them Innu names – Innu names. And – and when the priest arrive in the summertime and the – and the priest usually baptize the child with the Innu name. He remember a priest from Sheshatshiu that he get – had to

(inaudible) baptism for the children, Innu children.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

The – the other – the other thing that he mentioned that – back in – back in his – his days, when today we see young people living together as – as a common-law and that – and that was never – never – never happened back in his – his younger days.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

She remembered that he used to work – the priest used to work with, for many years, with – with the store managers and the trading posts. And he remembered trying to work with the others that come to the Innu people.

He – he remember back years ago that – when the priest had – had his – had his visit done and the – and the Innu started to pack up and wanted to go back to – in Nutshimit, which is the country. And – and they were given some food, as much as they can take, and – and there was no – there wasn't any money available for them to – to – to buy the food and they were given – they were given the food, for them to go back in the country back then.

Can I get a –

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER D. NUI: Can I go to – I want – I want to use the washroom for a few minutes, Commissioners.

COMMISSIONER IGLOLIORTE: Sure.

Ten minutes, please?

INTERPRETER D. NUI: Yeah, okay.

COMMISSIONER IGLOLIORTE: Thank you very much.

INTERPRETER D. NUI: Yeah.

COMMISSIONER IGLOLIORTE: We'll have a short break.

[Dialogue between Elder Nui and D. Nui in Mushuau-aimun.]

Recess

COMMISSIONER IGLOLIORTE: Go ahead, David.

INTERPRETER D. NUI: Yeah.

COMMISSIONER IGLOLIORTE: Joachim can continue.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: She – she forgot to mention earlier that when the – when the Innu – when the Innu – back in 1923, that's when the – when the – when the – the first – the first Chief had seen the priest at Sheshatshiu advising that – that there's – there's a few other Innu people that lives in old Davis Inlet and – and a few of them have lived in Nain. And – and – that – what they had seen – they had seen – they had never seen a priest.

And they – then he – he advised this – this person who was late – who was a settler name by late Jim Saunders. Then she was – then she was told about this story back in 1923 and – and the first visit was in 1927, when the priest started to visit the Innu people. And when the – the first – when this – this Innu man had lived with his – his – his partner, that was before he got married. And – and he – he mentioned – late Jim Saunders mentioned about these stories to him – to them.

And that's how the – that's how the story starts. When the – when the priest – when the – when the priest came to the Innu people and – and that's when the – the Innu that – that were living together, the male

and the female, and that's when the Innu start to get married. And they – they – they have to be baptized first and – and – and then get married. That's back in the older days.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

And this story was told by his late – late father, Nuk Nui.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

He was told this – this story about his late – late father, Nuk Nui. And back in the older days, they – the male used to have two women. When the – when – when the time has come they wanted to get married and the male wants to marry all those women that he are involved with, and the priest said no.

She remember – she remember when she was growing up – she remember when she was growing up, the Innu – the Innu never used to have – they used to have nothing. They – they had – they didn't have a boat, no rifles. When the – the way – the way the Innu used to hunt before those – before the boats, speedboats, rifles, shotguns – and they used to – they used to hunt partridges, rabbits, and caribou, and porcupine with bows and arrows.

She remember – she remember back in his old days, the Innu – the Innu used to spend the whole year in Nutshimit, in the country. And the – and the – the only time they come out is in June, and the – and the – and the – 'til August. And then – then after August, then they go back to the country.

Sometimes she remember – she remember those – when the – when the – when the Innu were in the country, that – and the – sometimes, there were times that the – the male – the males that had gone back to the – back to the trading post to trade their fur. And those are the men – only men doing – doing that – that trip were – were like, picking up groceries and all that.

There were times that the – when – when the – when they get in – when they got to the trading post and usually the – the Innu trader – trader for – to get their needs and water in the country. And there were times that people – that Innu used to spend time to get whatever they need when they spend time along the shore.

The – how the – how the Innu respect their own – the – the old Elders back in the older days. First they need – what they – what they get from – what they get from the trading post and – and – they – then the Innu always have – show their respect to the Elders and – with – the Elders that – that are involved with the shaking tent and the – and the Innu drum and the sweat lodge.

Then the – she also – she – she remember back in the days that the – and she'll always remember the – the – the children – the children weren't allowed to – to use the – the Innu drum. They're not – they were not allowed to play with the drum at the same time. And the – the only time when an Elder needs a drum and somebody from the – somebody from the community need to make a drum for the – for the Elders.

Okay, there's a – there was – there was a way to use the – the communication. One of them was the shaking tent, back in the older days for the – that was used by the – the – the older men, the – the Elders. For – for, like, example, if – if somebody – if somebody is kind of worried about his relative on the – so – that living somewhere else and – and those Elders set up the shaking tent in order to – to find out. First the Elder have to be – have to ask the permission from the – from the spirits in the – what's in the shaking tent.

And the – that's how the – the shaking tents were – were used, like a communication. And from – from the shaking tent, from –

from that Innu person to another area and the – that's how they communicate. If – he was saying that if the – the relative was staying on another area and – and the shaking tent in that area – from that area – from that shaking tent and then they knows that the communication and the family and the other relatives are doing okay.

And the other thing is, he mentioned about is – the shaking tent, is – how they – how they use it back in the older days. So when the – there – in the – there were people – there were Innu people on starvation and they used the – the shaking tent in order to – to get to the – to use for looking for caribou. And the – when the – they – an Elder used a shaking tent to talk to the – talk to the, like, for example, like, the foxes, the caribou master, to provide them the – the needs for the, like food and – by using the – the shaking tent.

And when – when the – when the Elders used to use – the Elders back in the – back in the older days, when the – when they asked for, like, a – a – like the needs, like the caribou and the – and the – and the rest of the – the animals that they need for the – for the food, and the – and the – the spirits – the spirits in the – the spirits in the shaking tent had asked the – the Elders, there's a few things before they can get what they need.

And usually the – the spirits – the masters of the animals, they had advised them to – if we offer you – if we offer you this, they said, they gotta – they gotta – you gotta remember those things that you have to respect; the caribou or any animal that – that you gonna get in the next few days. That's how it works, back in his – in his older days. It's the spirit – it's the – it's the animals of the spirits saying those things to them.

The other – the other – the other thing the – the shaking tent was used was – is that when somebody – when – when someone gets sick. Usually they – they bring him – they – they bring – they bring the sick person to the – the shaking tent and sweat lodge. And – and this Elder went – went inside with – with this sick – sick person. And that was before the doctor days.

The things – the things that he had talked about this morning – since this morning, a lot of things – a lot of things, those happened before the – before the priests and the doctors came to – came to the Innu people. When – when somebody gets sick and – and the most – the most people were involved were – were the Elders when somebody gets sick. And – and he also heard – and that – that a lot of stories that his – that his late dad had told him about this, and most of them, the – the – the Elders were the healers.

He – he had never – he had never seen actually himself the Elders that were involved with the shaking tent, but before those – before the, like, the older days, said there were – there were Elders, were – were the ones that they were more involved with the – with the shaking tent. And he haven't – he haven't witnessed himself that he had seen many, many Innu people using it, and the reason that the doctors and the priests were starting to come along with the – to (inaudible) the Innu people.

The few – the very few that he had – he had seen – he had seen the Elders that – the ones who were involved in the shaking tent when he was growing up. And very few that he had actually seen them, but they were – they were more – before that – before which he was – he can remember.

She remember back in 1947, that the – and the – the Innu were starting to run out of food and the only way – the closest, they were trying to get to Davis Inlet – trying to get to Davis Inlet at that time, when they were coming out from – from – from Davis Inlet to Sheshatshiu, half-ways to – half-ways in the country. And the closest one will be for them to – is to come out to Davis Inlet and – and that they decided to go to

Hopedale. And the – and there was a – there was a settler there used to live and – and – he used to live in – close to Hopedale, at – in that area. Then she – and he knew back – the – the Elders knew that the – this is coming – coming towards them, the starvation. And that was back in 1948.

Then the – and the – the only way that they – is to communicate with the shaman is – is to – a person, an Elder that's involved with the shaking tent is – is to communicate – is to communicate from that – from the certain area to another. And the – to another area that they have – they knew that was this – that that was common and that they were – they're gonna try to make it up to – in Sheshatshiu back in the – in the old days.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

Yeah, in the – when the – he remember back in 1948 and that the Innu were asked to move to – to move to – up further north, which is Nutak, from the north of Nain. And – and the Innu moved – were moved there for two years. And the – and the – the Innu weren't – they weren't used to the – they weren't used to the area where there's no trees at all, and there was no trees there at all. So they – then they start to – they start to move back to old Davis Inlet, back in 1950s on a dog team. Some of them have no – they didn't have dog teams. Some of them were travelling by – by foot to Nain, back to Nain.

She remember back in – she remember when they – when they came from Nutak. They were – that was back in 1950s and – and – and the priest started to come – to come to – to come to the Innu people back in Davis – old Davis Inlet. And that was back in 1950s. And – and that's when the – that's when the education starts, the school starts, for the – for the younger children. And that was at the first – that was the first school, back in 1950s.

COMMISSIONER IGLOLIORTE: David, how are you feeling and how is your father feeling? All right?

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: Yeah, he's comfortable.

COMMISSIONER IGLOLIORTE: That's fine, good.

INTERPRETER D. NUI: He's – he's comfortable sharing the stories.

COMMISSIONER IGLOLIORTE: Lovely.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: The other thing he was – he was sharing that the stories that she share, the stories he – he heard from his dad, late dad, and those – those weren't lies.

He's not – he's not lying.

COMMISSIONER IGLOLIORTE: We know that. We know that.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: She remember – she remember back in 1950s when the Innu – when the Innu were back – back along the shore, the coast. Then the – when the priest came, and that's when the – that's when the – the – the family allowance start to kick in.

And – and that's when she's starting to realize – realize that the Innu are stuck in along the shore. And when the Innu person wants to go back in – in Nutshimit, in the country, and – and she was – they were told that – that they wouldn't receive any family allowance for the – for the – for the children. So – and they couldn't go because they might – they probably need the money at

that time. And if you go in the country, there's no family allowance for them.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

He remember back in '50s that – when the – when the first priest came to – to the Innu people, and the priest was named Father Cyr, and she – she – he's the – he can speak Innu. And when they were living with – when he was living with the Innu people, there wasn't – there wasn't a church yet. There was no house for a priest, and everybody – everything was in – everything was in – was taught in the – in the tent.

And the first – the first house that was built – no, actually, I forgot. The priest was saying that there's – there's gonna be a church built and a school and – and homes and – for the Innu people. And – and what they see – what the Innu had seen at that time, the – they had – the first house that was built (inaudible) was for the priest, then the school. And the Innu weren't – they weren't happy about it, what they seen. And that's when the – that's when the – the Innu starting to – starting to – starting to have this feeling that – that they weren't – they weren't treated right.

And he also remember – he also remember a priest used to say about these – about the shaking tent and the sweat lodge. And what the priest were saying at – in – during – during his – during – when he was talking to the Innu people that he was – all these – those shaking ceremonies, the – the sweat lodge, is all evil. Evil things that you guys been doing. And – and the priest – I guess the priest had scared the Innu, what she was saying.

Then – and everything – everything what the – what the Innu was – had done with using the sweat lodge and the shaking tent in the past before the priest came along. And it's all – it's – to him, it was offered by God. And that's what she remember, those – by the priests.

COMMISSIONER IGLOLIORTE: I'm going to let you know that you've got us all beat out. You're too young. So we're going to take a short break, just to see what – if lunch is getting ready and then we'll decide if we can continue. But stay well because we want to hear more. We've got lots of questions and we need to hear more from you.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

COMMISSIONER IGLOLIORTE: We'll find out about those.

INTERPRETER D. NUI: Yeah, he's still – he's saying that he still have a lot to offer.

COMMISSIONER IGLOLIORTE: Good.

INTERPRETER D. NUI: Yeah, okay. Break.

COMMISSIONER IGLOLIORTE: Good, good, good.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

Recess

COMMISSIONER QUPEE: [Sheshatshiu-aimun spoken.]

COMMISSIONER IGLOLIORTE: We want to thank the ladies who helped prepare the food and served it. We really appreciate it. And we'll finish up by 2 o'clock. So what we wanna do is allow Joachim to continue speaking. Then he's going to say our prayer to finish off the week, and then he's going to do some drumming before we're all done and we'll be finished by 2, for sure.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

COMMISSIONER IGLOLIORTE: Also, I forgot to say the other Commissioner is meeting with someone who's speaking in another room. So he'll join us afterwards.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

COMMISSIONER IGLOLIORTE: You were telling us about Innu life; you were talking about the priest and shaking tent and moving in the communities. Feel free to continue; whatever is on your mind, Joachim.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER D. NUI: When – when she was – when he was growing up, she – she wants to – she wants to talk about the education. The education that he learned back in the older days, there wasn't – there wasn't a school. The praying – the praying is the – is the – is – was education for them because the priest was – he can speak Innu and she can tell them in Innu what's in the Bible. And there was no English back then and there is no – none of us can speak English back then.

What – what he learned – what he learned – the only thing that he learned when they were – when – back – back in the older days, all he was learning is from the Bible because the priest was speaking in Innu. And there were a few boys – there were a few boys and – and – and girls as well all in same – same classroom, in a room. And – and most of the – most of the – the – the boys and the girls that used to learn that the Bible, most of them has passed on.

Today – today – today, what he seen was he seen that education – the education for the – for the younger people in the community, it's a – she – she noticed that a lot of them – a lot of them can write the English pretty – pretty – pretty well and – and a lot – and most of them is – can speak English pretty well as well. But – but he can't – he – he can't speak English pretty well like the others, but – but the – the only way that – when he was working back then in Davis, he used to work with – with the outsiders. That's how he understood the – the English.

Yeah, she would – she would like to go back to – like to go back on the – regarding that the – the priest when he was going to school and – and there – and there wasn't – there wasn't – there was no school back then and there's no church. And they were – they were told – they were told the church would be built, the school would be built, and it wasn't. It – it never happened until 19 – 19 years later. And the only – the only homes that he had – he had seen when they moved – when they moved from old Davis Inlet to new Davis Inlet back in –

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

ELDER NUI: Sixty-seven – 1967.

INTERPRETER NUI: When they moved back – when they moved to – to Davis Inlet from the old Davis Inlet back in 1967.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

She remember – she remember the – when the – when the Innu moved to Natuashish back in 2002, and the – the first – the first building is – will be built is – it – it was a church, and that never showed up until 20 years later.

Today – today – today he had witnessed our children. They were taught in the school since we – the Innu moved to Natuashish. They were taught – is – is the English. And back in his – back in his days, then the – we didn't – they didn't have that. Everything was – everything was – was – was in Innu, and everything was – there was no church, no – no – no school back then.

The work – the work really started – the employment started when the – when the Innu were asked to – were asked to work. And she remember his – back in 1957, then

she – she was asked to work with the – with the – the – the power plant back in Davis Inlet. And he – he had worked there for nine years, to be an operator for the power plant.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

Yeah. She – she – she remember a few years back when the – when the Innu started talking about relocating to – from Davis Inlet to Natuashish. And she was one of them that – that used to work, to do – to do the work – some of – like, survey, clear-cutting. And that there wasn't – there wasn't a proper equipment provided for them. The – she remember there's only two chainsaws that were bought for him to – to do the – to do the survey, to do the – the clear-cutting.

She remember – she remember when they were supposed to do the – the – the survey, the – the clear-cutting, and the – then the – the people there – they used to – that he was working with, he – they were not Innu people. And they wasn't – they weren't very satisfied. There – the – what they had seen, the – they haven't got the proper equipment to work with and they – they weren't very happy about it and so they have to go back where they came from, because there's – there's only two – two chainsaws.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: Yeah, I – I – I think I misunderstood him a few minutes ago, that when he – when they were working with two chainsaws back then, he was referring to the first old Davis Inlet.

COMMISSIONER IGLOLIORTE: Okay.

INTERPRETER D. NUI: And – and then they were doing the – the clear-cutting for the roads for the – the first old Davis Inlet.

COMMISSIONER IGLOLIORTE: Yeah.

INTERPRETER D. NUI: And I thought he was – he was talking about the relocation here.

COMMISSIONER IGLOLIORTE: Right.

INTERPRETER D. NUI: And so she – in – in addition to that, he was talking about Davis Inlet. And they were – and they were – they were told that the – this – they're gonna have to move from the first old Davis Inlet to – to – to new Davis Inlet.

COMMISSIONER IGLOLIORTE: Yeah.

INTERPRETER D. NUI: Then – so they were – they were told – they were asked to find a location where the – where – where would be a new home for them and so – so they identified Davis Inlet. And – and – and he also – he also mentioned that they were told that – they were told there's to be a bigger – bigger homes. They were asked – they gonna have running water and sewers with it – within. And then the Innu started to realize that those – those kind of promises, they weren't – they never did arrive.

Yeah, and when they – when there was – when they were supposed to start the work up in – in Davis Inlet and when the materials had arrived and a – and a – a lot of – a lot of things were missing to – in order to –to work to build – to build homes and the – a lot of the equipment never showed up and the – half of them – half the workers had turned back – back – back home.

The power – the power plant – the power plant – he mentioned earlier that the power plant used to be run by the local store, which – which was the government back then. And he was – he was the power plant operator for nine years.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

He would also like to share that used to – he used to be a – a school janitor back in the school back in Davis Inlet for four years.

She also mentioned that she used to work back in Davis as a – a – working at the gas station for –

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

He was working for – there for five years as gas attendant. And – and – and the gas station wasn't run by the government and she – it was run by the individual person from Goose Bay. I think she – that was Woodward's –

COMMISSIONER IGLOLIORTE: Yeah.

INTERPRETER D. NUI: – back then, yeah.

COMMISSIONER IGLOLIORTE: Okay.

INTERPRETER D. NUI: The last – the last work he had done back in Davis Inlet before his retirement and she was a heavy equipment operator for the – for the airstrip back in Davis Inlet. She – she – she worked there for nine and a half, close to 10 years.

She also – she also remembered that – she remember she was offered to the – to work with the – with the policing back then and – and with – I believe they were – they were called back then, the Rangers.

COMMISSIONER IGLOLIORTE: Yeah.

ELDER NUI: 19 – 1983.

INTERPRETER D. NUI: That was – that was back in 1983. She was saying that she never wanted to be a policeman.

Yeah, she remember – she remember back – back then she remember stories that she – she never – she never heard people get – get arrested or going to jail back then. And – and she was wondering why she was asked to become – offered to be a – a police – a – to join the police.

COMMISSIONER IGLOLIORTE: Joachim, because we're closing up pretty soon, I really wanted to ask you, when Innu had a successful hunt, the men, what did they do after the hunt was over?

INTERPRETER D. NUI: What's that again?

COMMISSIONER IGLOLIORTE: Back in those days?

INTERPRETER D. NUI: What's that?

COMMISSIONER IGLOLIORTE: When Innu had a successful caribou hunt, what did they do after the hunt was over? How did they celebrate?

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: When – when the – when the caribou hunters comes back from the hunt – from the hunt, she remember a few times – lots of times that when – every time when he came back from his hunt, he's – they – the hunters always provide and shared what they get, especially the caribou. They share with one of the – the other community members.

The other thing – the other thing she – she had at – she had at – she remember they – she remember when they used to have dog teams to go caribou hunting, and – there was a – there was a – there was a reason for it and there was a purpose for it because when they – when the – when the – when it's close – so – so close to Christmas, they have to use a dog team for to go caribou hunting. And whatever they bring back then, they sort of – they share it along with the other Innu people. Not just the caribou, and it's also including – he included fishing there as well.

Yeah, she also – she also remember – she remember those – those hunting trips. And the way the Innu hunts, the way they share, every – every hunting – every hunting trip is – if they bring something back to the community, they always share. And right now they said – what she had seen in the

past that the Innu never asked for something in return. And the Innu never – never wanted something back from what they share. It's the – it's the part of the – that's their part of their life, is sharing.

Sometimes they used to – used to go caribou hunting before Christmas and – and the – they – they – they were doing the hunting for the – for the Elders and the – the other members of the community.

Yeah, he said that back in 1968, when he got his first Ski-Doo, and she was asked – and he was asked to work – to work as a – a power plant operator. Then at that time, she was asked by the store manager if – if she wants a – if he wants a Ski-Doo to – if he wants a Ski-Doo to go to work, back and forth from his – from his home to his workplace. Then it would be deducted – be deducted from his payroll cheque.

So when – when she – when she knew that his Ski-Doo will be – will be ordered then he had to go in to work as a power plant operator.

COMMISSIONER IGLOLIORTE: Joachim, we don't want to tire you out. You've been going a long time. And we also want you to do some drumming, but you don't have to do that if it's too tiring. And if you want to slow down now and have a break, just let us know. We know that we will want you back when we come back. But it's up to you; how do you feel?

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: Yeah.

He – he agreed that is – that would be a – enough for now, but – but she would like to come back – come back again, other time. And because he had a – she had long stories –

COMMISSIONER IGLOLIORTE: Yeah.

INTERPRETER D. NUI: – and many stories to share, and because there's a lot of things that – there's a lot on his mind that she can remember. Then the – she likes – he said he would like to welcome – he want to come back again –

COMMISSIONER IGLOLIORTE: Good.

INTERPRETER D. NUI: – to share how much as he can share.

COMMISSIONER IGLOLIORTE: Good.

Is he strong enough to do some drumming now, after he gets a chance to get his drum?

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

INTERPRETER D. NUI: He would like to – she would like to do the drumming after this – this – this – this Inquiry is done for the day.

COMMISSIONER IGLOLIORTE: Yup.

INTERPRETER D. NUI: And she gotta go back down to his place to get his – get his drum prepared.

COMMISSIONER IGLOLIORTE: Good.

Let's take a break.

UNIDENTIFIED SPEAKER: (Inaudible.)

COMMISSIONER IGLOLIORTE: Yeah, we'll get the room ready, and please come back.

[Dialogue between Interpreter D. Nui and Elder Nui in Mushuau-aimun.]

COMMISSIONER IGLOLIORTE: (Inaudible.)

Recess

UNIDENTIFIED SPEAKER: Can you close the circle – can you close the circle? Yeah.

ELDER NUI: [Mushuau-aimun spoken.]

[Dialogue between Unidentified Speaker and Elder Nui in Mushuau-aimun.]

[Music performed.]

UNIDENTIFIED SPEAKER: [Mushuau-aimun spoken.]

UNIDENTIFIED SPEAKER: The first song you can't dance; the second one you can.

UNIDENTIFIED SPEAKER: [Mushuau-aimun spoken.]

[Music performed.]

ELDER NUI: [Mushuau-aimun spoken.]

[Music performed.]

[Mushuau-aimun spoken.]

[Music performed.]

COMMISSIONER IGLOLIORTE: Thank you, Joachim.

[Dialogue between Unidentified Speaker and Elder Nui in Mushuau-aimun.]

[Music performed.]

ELDER NUI: [Mushuau-aimun spoken.]

[Music performed.]

[Mushuau-aimun spoken.]

[Dialogue between Elder Nui and Unidentified Speaker in Mushuau-aimun.]

UNIDENTIFIED SPEAKER: He's – we're done now. He's finished.

COMMISSIONER IGLOLIORTE: Oh, thank you.
Have a good weekend everybody. Have a good trip to the country.

INTERPRETER D. NUI: [Mushuau-aimun spoken.]

COMMISSIONER IGLOLIORTE: See you in June.

ELDER NUI: [Mushuau-aimun spoken.]