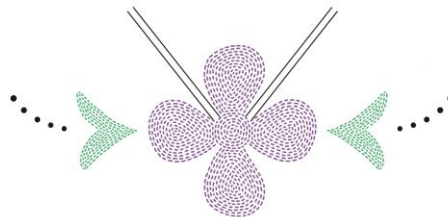


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



Enquête nationale
sur les femmes et les filles
autochtones disparues et assassinées

**National Inquiry into Missing and Murdered
Indigenous Women and Girls
Truth-Gathering Process – Part 1 Public Hearings
Siniktarvik Hotel and Conference Centre - Salon A/B
Rankin Inlet, Nunavut**



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Tuesday February 20, 2018

Public Volume 46(b):

**Micah Arreak & Jeannie Arreak-Qullualik, In relation to
Ningiuq Tungaaluk, Deborah Evaluarjuk, Reepa Arreak,
Vivian Sula Enuaraq, Alexandra Degrasse & Aliyah Degrasse**

Heard by Commissioner Qajaq Robinson

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II

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Government of Nunavut	Alexandre Blondin (Legal counsel)
Pauktuutit Inuit Women of Canada, Saturviit Inuit Women's Association of Nunavik, AnânuKatiget Tumingit Regional Inuit Women's Association Inc., Ottawa Inuit Children's Centre, Manitoba Inuit Association	Beth Symes (Legal counsel) Rebecca Kudloo (representative)

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Heard by Commissioner Qajaq Robinson	
Commission Counsel: Lillian Lundrigan	
Clerk: Trudy Mckinnon	
Registrar: Bryan Zandberg	

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1	Folder containing 12 digital images displayed during the public testimony of Micah Arreak and Jeannie Arreak-Qullualik.	22

1 Rankin Inlet, Nunavut

2 --- Upon commencing on Tuesday, February 20, 2018 at 15:20

3 **MR. BRYAN ZANDBERG:** Good afternoon, Micah.

4 Do you swear that the evidence you will give will be the
5 truth, the whole truth and nothing but the truth, so help
6 you God?

7 **MS. MICAH ARREAK:** I do.

8 **MR. BRYAN ZANDBERG:** Thank you.

9 **INTERPRETER FOR MS. LILLIAN LUNDRIGAN :**

10 (*Speaking in Inuktitut*) Thank you, Micah, for being here
11 and being able to give your statement. The things that you
12 want to talk about today -- can you let us know who they
13 are? Your grandmother, Reepa; Deborah; your daughter and
14 your grandchildren; are these the ones that you want to
15 talk about?

16 **INTERPRETER FOR MS. MICAH ARREAK:** (*Speaking*
17 *in Inuktitut*) In the beginning, let me say, I was born and
18 I was given A51772. Us Inuit born before 1970, we were
19 given numbers. And I have a number, it's A51772. I was
20 born in Talurjuaq. My father was a special constable over
21 20 years up in the High Arctic. And every two years,
22 because he was a special constable, he would have to move
23 to a different community. Because of that, three of us
24 were born in one area, then we moved to Iglulik. And when
25 we moved there, Deborah, that I'm going to talk about, she

1 was my younger sister. She was adopted in Iglulik, to Mark
2 Evaluarjuk.

3 My younger sister, Deborah Evaluarjuk, I'm
4 going to briefly mention her. And in the beginning, I will
5 be talking about my grandmother, my mother's mother,
6 Tungaaluk. Her name was Martha Tungaaluk, however, my
7 mother's mother, before I was born, she was sent down south
8 because of tuberculosis to a sanatorium. And she passed
9 away down there and she was buried in Winnipeg.

10 We couldn't find her for a long time and
11 never came back home. My other grandmother, Lekea (phon)
12 Panapakachuk (phon), they were roommates. However my
13 grandmother, my mother's mother, went to Winnipeg and she
14 was buried in Winnipeg. And they never informed us, only
15 when the ships came up, we got that information. It was a
16 while before we were informed of her death.

17 And I haven't seen Martha Tungaaluk's grave;
18 I never seen her. Only my mother used to tell stories
19 about her. When my mother was alive, she wanted us to find
20 her body, and I found it. However, it's in Winnipeg, and
21 they were moved to Moose Jaw; from Moose Jaw and buried in
22 Winnipeg on Indian land. And we've heard different
23 stories. I haven't seen the gravesite myself.

24 My mother was able to go down, but she got
25 sick with cancer, so she couldn't go down anymore. Her

1 younger sisters went to go see the gravesite. But today, I
2 feel it today, because she was my grandmother, even though
3 I never seen her. But she left for treatment for
4 tuberculosis. I feel the pain. I was wondering how she
5 was treated.

6 In the past, when they were sent down, some
7 of them would be sent to the West or to Nunatil (phon) in
8 Labrador. And they used to be sent there instead. Some of
9 them used to make it all the way home up to the High
10 Arctic, but I hear every now and again, because I've been
11 on the WWIWIG, when I hear, I still feel the pain.

12 The doctors, because they were not treated
13 properly by the doctors. And when I hear that, or the
14 graves, they were just stacked in one grave. So when we
15 went to go see her grave, we went to a different area.
16 They were numbers. They were all A5 numbers. But their
17 gravesite, there's no markers on a lot of them.

18 And this is a source of pain for a lot of
19 Inuit today. I know they were ancestors. Something that I
20 wanted to touch on.

21 A lot of us Inuit, before our time, were
22 treated badly. And we still feel it today. I finished
23 talking about her.

24 My mother, when she cries and we ask her why
25 she was feeling that way, she would pretend not to cry.

1 She's missing her mother.

2 When it was in the television, in the 1990s,
3 when they were going on the news, we finally found her
4 body. We didn't want her body sent back up.

5 Our way of thinking was, Inuit traditional
6 knowledge states that people that are buried should not be
7 taken out of the ground, because their sickness might be
8 contagious. Because of that, the family wanted her to stay
9 down, buried in Winnipeg. At least we know where her grave
10 is. It made us feel a little bit more relaxed when we
11 found her. I finished that portion.

12 And Reepa, more recently, she passed away in
13 Iqaluit. We know that she was murdered. However, they
14 diagnosed her as a suicide. There's her picture up there.
15 That's our uncle, Pijamanik (phon); that's his daughter in
16 Iqaluit, 2006 I think, around that time. When we're trying
17 to forget some things, we forget some details of the days,
18 especially when things happened.

19 My father was the constable for many years.
20 He would investigate suicide and murders. He knew that she
21 did not commit suicide. However, the police in Iqaluit
22 said that she committed suicide. This is something that we
23 feel pain for, it's all our family that feels that way. I
24 know her, my cousin Pijamanik is a pastor for many, many
25 years, and he says she is with God now. Everyone that's

1 murdered goes straight to Heaven, so that's where we left
2 it at.

3 But we do feel the pain of her loss by our
4 family. I know you can't forget their birthdays and they
5 have namesakes. Around 2006 or 2007, they said she
6 committed suicide. However she was there for computer
7 training with Arctic College. She had an apartment, she
8 was happy; and they said she committed suicide, even though
9 she was enjoying her time there.

10 They found her in her apartment on her
11 knees, in the shower. Because she was tall. With a
12 shoelace -- someone tied it around her neck, and she was
13 kneeling down in the shower, and she was tied up. And
14 that's how they found her. It was tied to the shower head
15 and then to her neck. When we saw that, the noose around
16 her neck, there was a line over here -- there were two
17 lines; it looked like, my father said it looked like she
18 was hit with it first and then choked. There were two
19 different lines on her neck.

20 We knew that her boyfriend killed her. And
21 his other boot had no lace. They never considered that
22 even. And a lot of people have been treated that way.
23 They say they committed suicide when they didn't commit
24 suicide. Because they don't do a proper investigation.
25 The ones that are said to have committed suicide, they have

1 to reinvestigate them again. Don't exhume them, but to
2 reinvestigate them and change the outcome.

3 And my younger sister, Deborah Evaluarjuk,
4 last year she passed away. When we were down in St. John's
5 for a meeting and when I passed through Ottawa, I would go
6 see her. I was going to go see her on my way back, and
7 that would have been the last time to see her. I knew she
8 could never be happy. I didn't know that was going to be
9 the last time I was going to see her alive.

10 As I mentioned, she was adopted. The
11 biological relatives, we had no say, because it was the
12 custom with us as Inuit -- we don't cremate our dead.
13 That's not our culture. After three days they cremated
14 her. That is something that we're not happy with. When
15 Inuit pass away in the South, they should not be cremated.
16 Some of them, when they are treated badly, they try to get
17 rid of the evidence and cremate them.

18 They should not cremate Inuit, it's not our
19 culture to do that. I know, the people that are going to
20 pass away in the future, they should not be cremated right
21 away. As long as they investigate what happened. Whether
22 they're adopted, the family members, not just the family
23 members that adopted her, the biological family members,
24 should be asked.

25 And when they pass away down South, if they

1 are from the North, because they have paid their taxes from
2 the very beginning, we were paying our taxes. And when
3 they pass away in the South, I wonder how we can have them
4 delivered to their home community to be buried.

5 The family members that lost their family,
6 they end up paying for it and it creates a hardship. This
7 is something that we have to address. She was my younger
8 sister, Deborah. Last year she passed away on our way back
9 from St. John's. We had a memorial for her and then we
10 shipped her to Iglulik and buried her there.

11 As well, my daughter; for a long time,
12 something that we'd been planning for -- I felt relaxed.
13 Many, many years, I was going to talk about it. But it has
14 helped me, I want to say thank you. You seemed to know
15 beforehand, you already -- my support system and I can talk
16 freely.

17 I would like to apologize that some people
18 will not be that way. Some of them are going to have a
19 hard time speaking. But myself, I'm aware of what is
20 happening so I am able to talk about it. It's easier for
21 me now.

22 My daughter. In 2011, June 7, she passed
23 away. I named her Vivian, but she didn't want to be
24 Vivian. She was a very nice person. We hear that if
25 they're going to have a short life, they're going to be a

1 very nice person. Only the good die young. She was a very
2 nice person, very welcoming.

3 And she was a midwife. When she was a
4 midwife, however, she passed away when she was working at
5 the Baffin Correctional Centre. She was a casual there.
6 She, a lot of us Inuit don't really care about the money,
7 but we are looking for the truth. We have to look for the
8 truth.

9 My daughter. I know I am told by many
10 people when she passed away in Iqaluit. I am from Iglulik,
11 that's where I lived at the time. I heard it on the
12 computer, on Facebook. It said "Rest in Peace" to her. I
13 know a lot of people know me in Iqaluit, I have friends
14 there and family. And the people that were living around
15 her started calling me in Iglulik. Because it was an
16 emergency, "there is an ambulance and things outside your
17 daughter's house." Those two people didn't want to tell me
18 their names. They were her neighbours.

19 When they told me that, I tried to call to
20 her house -- there's her picture behind you. She went to
21 the safe shelter for two months, at Apex -- but she went
22 back to where she would get killed.

23 Thank you. However, I tried calling a few
24 times and nobody would answer at her home. I checked her
25 Facebook page. It said "Rest in Peace," and I was all

1 alone. I couldn't even cry. That is her real father,
2 Apitai Inok (phon). When she was 18 months old, we split
3 up, and he got another wife, Meka Hamanuk (phon). The RCMP
4 in Iqaluit, Meka and Micah are almost the same; Meka, they
5 thought it was me. They informed the people in Pond Inlet
6 at first. And the RCMP didn't even let us know when I was
7 living in Iglulik.

8 And other people in Pond Inlet, when they
9 heard, my family -- we were going to have a reunion. It
10 seemed like it was all set up already. They were all at
11 home because we were going to have a reunion. I was called
12 on the phone by my family from Joshua and Uppa (phon) in
13 Pond Inlet. They prayed for me. I started to cry. I was
14 able to cry at the time, I think over two hours.

15 Going back and forth to the phone, I would
16 go to the washroom, I didn't know what to do. What should
17 I do, what should I do? Because it was so surprising.
18 When I heard, the RCMP, I called them in Iglulik; and they
19 didn't even inform the RCMP in Iglulik. They had to go
20 check it out, find out what happened, whether it's true or
21 not. So they started giggling.

22 When they went to get the information the
23 next day, they came to my house. They came to apologize to
24 me. They said they made a mistake and they didn't let me
25 know, inform me as a mother. That is something that was

1 very painful at the time because of that.

2 A lot of people in Iglulik have supported
3 me. I used to work at the Hamlet. They were able to buy
4 our airfare from Iglulik to Pond Inlet, all the family
5 members. I am very thankful to them. And the Elders there
6 and my friends in Iglulik would come and visit as Inuit do.
7 I am very thankful. They used to tell me, "You're going to
8 be able to smile one of these days." I couldn't believe
9 them. I had thought that I would have no more happiness in
10 my life. That has to change.

11 In the North, the RCMP, let them not be the
12 ones to communicate to Inuit. They don't know Inuit
13 culture. The police need a communication person or let the
14 Hamlet be the ones to let the family know.

15 I have to agree to have a communications
16 person. Even if it's a white person, as long as they can
17 speak the language, it would be all right, as long as
18 they're the ones to let the family know. Over the last two
19 years, they have to move to a different community and they
20 don't speak the language. And who the family members are,
21 they don't know the connections.

22 This is the problem. Many, many years we
23 have seen this. We need to address the situation.

24 I was told by Elders, I am very thankful to
25 them -- they said I would be able to smile again. It

1 seems, because they went through it. And I'm going through
2 it now. And they said, I'm going to be able to rise,
3 whether it's from someone close by or far away, they can
4 help me rise myself. I've heard of people going through
5 similar situations where their siblings or children got
6 murdered. I believe it. And I found out that I'm not
7 alone, I'm not the only one going through this. There's a
8 lot of other people that are going through the same thing.

9 We were not supposed to see, but the father
10 and myself, we were given -- we were told to give a blood
11 sample. And when we went to Pond Inlet, the RCMP laughed
12 at me. I didn't want to be alone when they were taking
13 blood from me. "You can't give a little bit of blood when
14 you're alone?"

15 My older sister, Uppa, I asked her to
16 accompany me. Afterwards it was funny, because when we got
17 there I told her to hurry. I went to go get her by truck.
18 We went there when she wasn't quite dressed properly. She
19 just had pyjamas on. She laughed at herself, because when
20 we're going through hard times, as Inuit, sometimes we just
21 want to laugh. She's like that.

22 I know it's the angels' way of helping. You
23 can feel it when you're being prayed for. They prayed for
24 us family members in Nunavut, because she was here. She
25 grew up here in Rankin. Went to school here. A lot of

1 people in Rankin know her. A lot of classmates know Nicky.
2 They were very good friends.

3 I know a lot of people talked to me about
4 the stories they had about how welcoming she was as a
5 midwife and all the ones that she helped come into this
6 world. I don't have any more comments, I'll just leave it
7 at that.

8 **INTERPRETER FOR MS. LILLIAN LUNDRIGAN:** When
9 we spoke earlier, we had a question about the notification
10 process that was in place. Could you clarify a little bit
11 more about that?

12 **INTERPRETER FOR MS. MICAH ARREAK:** I was
13 saying the names of Meka and Micah are almost identical, so
14 there was a confusion as to which was Meka and which was
15 Micah. So there was confusion in the notification
16 processes that were in place at the time. And so, of
17 course, she's my daughter.

18 My relatives did not feel it was in their
19 interest to speak on my behalf as the mother of the child,
20 and they did not want to be interviewed by the media with
21 their questions. At first I wasn't interested in being
22 interviewed myself, but one of the questions was, became
23 this: "Are the Arreak's supportive of murder, then?
24 Because you won't reply?"

25 That was one of the questions I was given.

1 And I was also told that if I didn't give any interviews, I
2 was actually in support of the abuse and the murder and the
3 circumstances that occurred to women. This was one issue
4 I've had with the media and their probing on something so
5 painful. It is said there are five steps that are taken as
6 a person goes through a grieving process. The shock of it
7 was part of my experience.

8 I later on, as a result, did do an interview
9 with the media. And I asked of the media to please respect
10 the Inuit culture, whereby you give the person grieving who
11 experienced the loss, three days prior to contact for
12 interviews or to answer questions. There are many other
13 instances that I can give that affect Inuit women, but I'm
14 not going to talk about them right now.

15 **INTERPRETER FOR MS. LILLIAN LUNDRIGAN:**

16 Thank you, Micah. I will then ask Qajaq Robinson to
17 continue.

18 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

19 (*Speaking in Inuktitut*). Do you wish to speak of your
20 grandchildren, too?

21 **INTERPRETER FOR MS. MICAH ARREAK:** Yes.

22 When we lose someone we love, our memory is affected, but
23 it is getting better as I overcome the grief and leave a
24 little bit of it behind me, my memory seems to improve.

25 Little Alexandra had the age of seven; this

1 is her picture. We heard she had no head. It was removed.
2 My only thought of comfort was, I hoped they didn't get
3 hurt or feel the pain. I did not want to think of the
4 trauma and the pain they went through. Those painful,
5 above all else.

6 It was reported as being the case, her
7 partner or her child was trying to protect her mother from
8 the abuse and the violence. And as a result, she died. We
9 have a name of a child with a defective heart that is named
10 after her. And we did that for her birthday, it occurs on
11 Valentine's Day.

12 And so, it's very hard to forget. I am
13 getting better, but the memories come and the memories go.
14 Even the food that she was fond of reminds me. They bring
15 the memories back for a while. Yes.

16 But as I said earlier, there are five steps
17 in the grieving process. Some of us tend to cry and not
18 deal very well with it. Some of us become stoic and we
19 cannot grieve or cry. There are those differences
20 sometimes that human beings go through. And some of it
21 will result in longer healing processes that are required
22 if we don't cry. If we can cry, but on the other hand,
23 remember too that if you can't cry, you can't force
24 yourself to cry.

25 When my father died, I couldn't cry. I was

1 the only one there to help with the medical services. It
2 was a long time later on that I was able to cry over the
3 death of my father.

4 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

5 I have a question. You just indicated that Sula had been
6 at the women's shelter. Could you elaborate a little more
7 on the circumstances of the time?

8 **INTERPRETER FOR MS. MICAH ARREAK:** It was
9 during the springtime that she had moved to the women's
10 shelter for two months. She had tried to return the day
11 before. But we don't really understand what the difficulty
12 was. It could have been that she was living in Iqaluit
13 rather than in Apex, the location of the women's shelter.
14 And I lived in Iglulik at the time this occurred. We also
15 got a lot of support from our family and friends in
16 Iqaluit.

17 But as this developed, I want to thank the
18 people that have been supportive of me through my hardship.
19 Our experience has been such that has been experienced by
20 other people before us. So the Elders and the people who
21 supported us, spoke from their own experiences, and that
22 gave it a lot of strength for us.

23 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

24 During the springtime when she went to the women's shelter,
25 was it based on her relationship with the father of her

1 children?

2 **INTERPRETER FOR MS. MICAH ARREAK:** Prior to
3 having lived with my daughter, he had a previous
4 relationship, whereby he would also beat his woman. But I
5 didn't think that this would occur with our daughter,
6 because we have different relationships. And it turned out
7 the man had a history of beating up his woman before he met
8 Sula.

9 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**
10 Was he ever accused legally?

11 **INTERPRETER FOR MS. MICAH ARREAK:** No, he
12 never went to court, he was never charged. My daughter had
13 to go to the women's shelter for protection. Before her
14 murder.

15 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**
16 You say she tried to go to the women's shelter the day
17 before?

18 **INTERPRETER FOR MS. MICAH ARREAK:** I believe
19 she went June 4th or 5th, she tried to get to the women's
20 shelter, but it was full. So she was asked to try to find
21 some family members in Iqaluit. It seems that out-of-town
22 clients that had been referred to the women's shelter were
23 given priority. But she was a community person.

24 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**
25 So your daughter and your grandchildren were murdered.

1 After that, did you receive support from, for instance,
2 Family Services or Social Services, or the RCMP?

3 **INTERPRETER FOR MS. MICAH ARREAK:** We got
4 support from the local Inuit more than anyone, including
5 municipal services. Two people helped me who were from
6 Mental Health Services. They didn't quite know how to
7 approach me and to aid me. But they did give me support in
8 what I might need and what I might require.

9 You have very limited services of this sort
10 in Nunavut, and they don't speak any Inuktitut. We are
11 starting to see more of these services being made available
12 in Nunavut, but at that time, no, not very often.

13 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**
14 You just indicated your experience with the media. You
15 spoke once about speaking to a manager. I just wanted some
16 clarification on what happened with who.

17 **INTERPRETER FOR MS. MICAH ARREAK:** My older
18 sisters actually do work at CBC Radio. Many of my friends
19 and colleagues work with the media. And I indicated that
20 there has to be some kind of policy to try and be more
21 respectful of the Inuit way of grieving, where you give
22 them some space when they need it, when they're hurting and
23 they're in pain.

24 I suggested, you need to be given three days
25 of space to yourself to mourn and to deal with the shock of

1 your child's murder. That was my recommendation to them.
2 The murder of my daughter was immediately broadcasted over
3 the radio and the news sources. And that causes a lot of
4 pain, when you find out about the death of your own child
5 via media.

6 **INTERPRETER FOR COMMISSIONER QAJAQ**

7 **ROBINSON:** You referenced your sister as well. Can I ask
8 you about Deborah, Deborah Evaluarjuk? So, Deborah died in
9 Ottawa?

10 **INTERPRETER FOR MS. MICAH ARREAK:** Yes, that
11 was the information we were given. We don't have -- when a
12 person has a condition, it could be whether a person has a
13 heart condition or hearing aid, or are diabetic or have
14 seizures. And apparently she died of a seizure. We had
15 never seen her actually ever use breathing apparatuses or
16 the puffers for the condition of being prone to seizures.
17 So I don't know. She was adopted from another family. And
18 her children, her three children live in Ottawa. Two are
19 adopted by people in Iglulik, so she had five children.
20 Together they came to these agreements.

21 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

22 Do you know if an autopsy was carried out?

23 **INTERPRETER FOR MS. MICAH ARREAK:** That is
24 something I still don't know. However, I heard that she
25 had a seizure while she was taking a shower. And so she

1 fell, and so she lost her senses and she stopped breathing.
2 It was also relayed to us that she had vomited in the
3 toilet, in the bathroom, earlier. But where this was
4 confirmable, we never did get to the sources. And we had
5 no one to contact to ask those types of questions.

6 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

7 I'm hoping to understand. Am I allowed to talk about
8 Reepa? Was there an autopsy carried out by the RCMP?

9 **INTERPRETER FOR MS. MICAH ARREAK:** No, there
10 was no further investigation. It was simply stated that
11 she committed suicide. I tried to push for an autopsy.
12 Her father disagreed, so therefore the possibility was
13 immediately shut down. They did have cameras, too, at the
14 Frobisher Inn. And I asked if I could see the tape from
15 the cameras. Apparently they keep records for 48 hours
16 before they use the same video. I was never given the
17 opportunity.

18 She's buried in Kuugjuaq -- Churchill. Her
19 properties were also sent away. I could not enter her
20 residence after that. I couldn't go. My brother paid for
21 her ticket to Kuugjuaq, so she's buried in Kuugjuaq.

22 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

23 How old was she?

24 **INTERPRETER FOR MS. MICAH ARREAK:** I think
25 she was born in 1969, on November the 19th, that was her

1 birthday. And she died in 2006 or 2007, yes.

2 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

3 I have no more questions. What about you?

4 **INTERPRETER FOR MS. LILLIAN LUNDRIGAN:** No,

5 I don't. However, do you have any further additions you
6 would like to add to the recommendations you have
7 suggested?

8 **INTERPRETER FOR MS. MICAH ARREAK:** Yes, I
9 would want to see my recommendations put into place,
10 especially as it regards the right to privacy upon
11 experiencing a murder in one's family. It should also be
12 that the family is not forced to have to pay for the return
13 of the body. We need to have some kind of support system
14 there. I would also like this person to speak, if that's
15 okay with you.

16 **INTERPRETER FOR MS. JEANNIE ARREAK-**

17 **QULLUALIK:** As Nunavut beneficiaries and Indigenous people
18 in Canada, people who lost their children or their family
19 members to murder should not be forced to have their bodies
20 returned and pay for the cargo or the cost. We did try to
21 raise the funds, but because of the person's popularity,
22 the aunts, the relatives, the uncles, entire households of
23 family members came for the memorial. But it took a very
24 long time.

25 Of course, looking back, in a murder

1 situation being called a suicide, it took us a long time
2 for the coroner and the RCMP to release the body after
3 their autopsy and investigation. And the people are
4 suffering throughout all this. And it's deferred and it's
5 delayed and it's deferred again and again. It became
6 springtime when we were getting too much attention.

7 My relative in front of me had no grieving
8 process. So we went away so we could do our due process of
9 healing and grieving, out on the land, without shame, in
10 private. We brought our children and we stayed together to
11 grieve for six weeks.

12 **INTERPRETER FOR MS. MICAH ARREAK:** And it
13 was only when the coroner released the body after an
14 autopsy that, six weeks later, it took that long before we
15 could get the body back, six weeks later. A lot of the
16 samples had to be sent down to Toronto so that they could
17 be investigated further. And so the waiting period was six
18 weeks. And according to our Inuit culture, one must return
19 the body as soon as possible.

20 Then we put the body into the burial
21 grounds. As soon as possible, not six weeks later, like we
22 had to. Many people I see are waiting for a month to over
23 a month, to get the autopsies and the bodies returned for
24 burial. I don't know, is that fair? Do we have to wait
25 that long? Inuit culture is such that you must bury a body

1 upon its death.

2 We have a lot to be grateful for now. We
3 maybe need to hold a plebiscite as to who would support
4 these ideas. So that we determine Inuit, traditional Inuit
5 and *kondunat* (phon). It's not something that I've
6 considered very much actually myself, but it's just
7 something that was given as a thought.

8 **INTERPRETER FOR MS. JEANNIE ARREAK-**

9 **QULLUALIK:** The people in Iqaluit kind of had a rough idea
10 about when to expect the body, or news about the body.
11 There was no one in particular who was acting as a
12 spokesperson. We knew that person, but we wanted the
13 confirmation we never received. So you are left wondering.
14 Some of the relatives, the uncles, the aunts, would seek
15 confirmation. But they couldn't get any kind of
16 information until many days later, because finally their
17 identification was confirmed.

18 When you live in an Inuit community, you
19 know the person is gone. But without the confirmation of
20 the ID of the person who died, it causes a lot of -- I
21 don't want to say exhaustion, but...

22 **MS. JEANNIE ARREAK-QULLUALIK:** ...they can
23 have the cultural compassion to say, I don't know what more
24 evidence you want; but I can tell you, we were just waiting
25 for the confirmation of their identification. That's all

1 the family needed to hear. Because the family is scattered
2 everywhere...

3 **INTERPRETER FOR MS. JEANNIE ARREAK-**

4 **QULLUALIK:** ...Pond Inlet, Clyde River, Iglulik, Iqaluit,
5 Kuugjuaq, Ottawa; everywhere, lived the relatives. I just
6 wanted to elaborate on that a little bit more.

7 **INTERPRETER FOR MS. LILLIAN LUNDRIGAN:**

8 Thank you to both of you, Micah and Jeannie. I don't have
9 any more questions. If you don't have any more questions,
10 Qajaq, we could finish the session. Are we done?

11 **INTERPRETER FOR COMMISSIONER QAJAQ ROBINSON:**

12 I just want to say thank you. I feel weak now. Thank you,
13 we are done.
14 Thank you, Micah and Jeannie. We want to bestow our gifts
15 to you for your testimony.

16 **MS. LILLIAN LUNDRIGAN:** Thank you. We are
17 done today.

18 **--- Exhibits (code: P01P11P0103)**

19 **Exhibit 1:** Folder containing 12 digital images displayed
20 during the public testimony of Micah Arreak
21 and Jeannie Arreak-Qullualik.

22 --- Upon adjourning at 16:20

23

24 LEGAL DICTA-TYPIST'S CERTIFICATE

25

1 I, Shirley Chang, Court Transcriber, hereby certify that I
2 have transcribed the foregoing and it is a true and
3 accurate transcript of the digital audio provided in this
4 matter.

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Shirley Chang

May 7, 2018