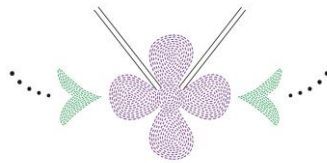


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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 I
Public Hearings
Maliotenam/Uashat mak Mani-Utenam, Quebec
Teueikan Mani-Utenam Community Hall**



PUBLIC

Tuesday, November 28, 2017

**Public Volume 33
Denise Fontaine, Edmond Jourdain & Jeanne d'Arc
Vollant,
In relation to Anne-Marie Jourdain;**

**Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo & Alice Lalo
Tenegan,
In relation to Chantale Mark**

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II
APPEARANCES

Assembly of First Nations	Non-appearance
Assembly of First Nations of Quebec and Labrador (AFNQL)	Non-appearance
Concertation des luttes contre l'exploitation sexuelle	Non-appearance
Conseil des Anicinabek de Kitcisakik	Non-appearance
Director of Public Prosecutions	Anny Bernier
Government of Canada	Marie-Ève Robillard (Legal Counsel), Anne McConville (Legal Counsel), Nancy Azzi (Legal Counsel)
Government of Quebec	Non-appearance
Innu Takuaikan Uashat mak Mani-Utenam (ITUM)	Anne-Marie Gauthier (Legal Counsel) Thomas Dougherty (Legal Counsel)
Naskapi Nation of Kawawachikamach	Non-appearance
Pauktuutit Inuit Women of Canada, Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre	Non-appearance
Quebec Native Women	Rainbow Miller (Legal Counsel)
Regroupement Mamit Innuat	Anne-Marie Gauthier (Legal Counsel)
Les Résidences oblates du Québec	Thomas Dougherty (Legal Counsel) Marie-Pier Gagnon Nadeau (Legal Counsel)

III

TABLE OF CONTENTS

	PAGE
Public Volume 33 November 28, 2017 Opening Comments	1
First Hearing	13
Witnesses: Denise Fontaine, Edmond Jourdain, Jeanne d'Arc Vollant In relation to Anne-Marie Jourdain Testimony heard by Chief Commissioner Marion Buller and Commissioners Michèle Audette and Brian Eyolfson Commission Counsel: Fanny Wylde Grandmothers, elders, Knowledge-keepers: Anne-Marie André Pénélope Guay, Evelyne St-Onge Clerk: Jean-Luc Dorion Registrar: Bryan Zandberg	
Second Hearing:	60
Witnesses: Jérôme Mesténapeo, Agnes Poker, Charles Mark, Christine Lalo, Mary Mark, Thérèse Lalo, Alice Lalo Tenegan In relation to Chantale Mark Testimony heard by Chief Commissioner Marion Buller and Commissioners Michèle Audette and Brian Eyolfson Commission Counsel: Alain Arsenault Grandmothers, elders, Knowledge-keepers: Pénélope Guay, Evelyne St-Onge Clerk: Jean-Luc Dorion Registrar: Bryan Zandberg	

IV

LIST OF EXHIBITS

NO.	DESCRIPTION	PAGE
<p>Witnesses: Denise Fontaine, Edmond Jourdain, Jeanne d'Arc Vollant Exhibits (code: P01P07P0201)</p>		
1	PDF (digital exhibit) including two pictures of Anne-Marie Jourdain	54
<p>Witnesses: Jérôme Mesténapeo, Agnes Poker, Charles Mark, Christine Lalo, Mary Mark, Thérèse Lalo, Alice Lalo Tenegan Exhibits (code: P01P07P0202)</p>		
1	"Night letter" addressed to Rev. H. Allen, Director of the Saguenay Social Service on behalf of Alexis Joveneau, Oblates of Mary Immaculate (O.M.I.) Missionary	109
2	Letter of reply dated May 6, 1963, from the Saguenay Social Service to Rev. Alex Joveneau	109
3	Letter dated July 26, 1963, to Rev. Father H. Allen from Patrice Maurice, Jr.	109
4	Factum "Ka Atanakaniht: La déportation des Innus de Pakuashipi [the deportation of the Innus from Pakuashipi] (Saint Augustin)" by Laurent Jérôme, published in <i>Recherches amérindiennes au Québec</i> , [Quebec Indian research] Volume 41, No. 2-3 2011, pp. 175-184	109
5	<p>** PUBLICATION BAN ** Copy of medical documentation requested by Christine Lalo in regard to Chantale Mark, request dated 2014-10-03</p>	110

V

NOTICE

The use of square brackets [] in this transcription indicates that changes have been made to the certified transcription to replace the information deemed inaudible or indecipherable by the original transcriber, who worked based on the interpretation of the public sessions. Given that technical problems occurred during the interpretation of some testimonies, the text was completed by listening to the original audiovisual recording of the case. These changes were made by Stéphane Canapé, who speaks the Innu language and works with the Inquiry into Missing and Murdered Indigenous Women and Girls as an assistant to Commissioner Michèle Audette. Corrections were made by Mr. Canapé from May 1 to 6, 2018, at Wendake, Quebec.

Hearing-Public 1
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

Maliotenam, Quebec

--- The hearing began on Tuesday, November 28 at 9:12 pm

MR. LOUIS GEORGE FONTAINE: (Speaking in
Native language)

MS. JEANNETTE VOLLANT: Good morning. Hello
everyone. I hope you are well. We are both doing well. We
went to the sacred fire this morning, and it gave us plenty
of energy. We need it because we have a huge job to do here
before you over the next few days. We have already started,
and it is going to continue all week until Friday.

Please have a seat because we are about to
start so that we don't get too far behind schedule, but
there is always *Indian time* as well. There's no way around
it. It seems we can't change it.

Good, I'm going to ask Grégoire to say the
opening prayer this morning.

MR. GRÉGOIRE CANAPE: (Speaking in Native
language)

(OPENING PRAYER)

MR. GRÉGOIRE CANAPE: After talking to the
Creator, I spoke in my own language. Sorry for those who do
not understand, but the message was not meant for you. It
was actually a request I made to the Creator. And to make a
long story short, I asked the Creator to support us, to
support those who are going to testify, to support those

Hearing-Public **2**
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 who have departed to the other world, because once again
2 this morning I see empty chairs, and each time, I see an
3 empty chair, to me it means a spirit is there.

4 This morning, I was late for the Sunrise
5 Ceremony, but I could not use the terms "Indian time"
6 because for me, the term "Indian time" starts at sunrise.
7 But I said to myself, that's okay, I'm going to go to it.
8 Other people go and do it, the ceremony.

9 All that to say that on this earth, yes, we
10 can do things, but if there are things, inconveniences that
11 arise, there are others who can do it; don't think "If I'm
12 not there it won't happen."

13 And when I saw this morning, when I got
14 here, I said to myself, when I was there, there was a man
15 praying in front of the sacred fire. I thought, "Well, I
16 was late this morning. That's okay." But no, I wasn't late.
17 They started the ceremony like that. It went very well.

18 And this morning I want to tell you the
19 story I told. After the Creator made the earth and
20 everything we have on this earth, he said, "There seems to
21 be something missing, but where am I going to put this
22 small thing that is missing on earth that will benefit
23 humans and the whole world?" He looked. He saw the biggest
24 tree on earth and said, "Here, I'm going to put this small
25 thing here in the roots of this tree." The Creator leapt

Hearing-Public **3**
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 into the future. He said, "No, at some point they are going
2 to cause big problems. They're going to break what I placed
3 there." So he looked again. He looked at the deepest lake
4 on earth. He thought, "Well, I'm going to put it there,
5 that way no one can break it." And once again, he looked
6 ahead. He said, "No, perhaps someday they'll make dams and
7 the water will stay stagnant, and it will break again, this
8 thing that I want to put on the earth." Now he had a
9 problem. Where am I going to put it?

10 He saw some people passing, a man and a
11 woman. He said, "I will put it there." He looked at the man
12 and the woman. He took a little of his love. He placed it
13 on the heart of the man and the woman. He said, "I'm going
14 to put it here. It's the most beautiful place of all. There
15 is no doubt that we still have part of that love in our
16 hearts.

17 There have been people, especially women,
18 whose fire was almost extinguished, and with love, the
19 people managed to rekindle that love, that fire, that
20 flame.

21 Today, each of you, over the course of the
22 day, remember that you have this flame inside of you.

23 I was searching for the words, and I found
24 the words to talk about it. Love, sometimes, it makes us
25 afraid, or sometimes when we say "pureté [purity]," it

Hearing-Public 4
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 frightens us. So I found a word, I think, that everyone can
2 use. It's the word "essentiel [essential]." And when we
3 break down the word "essential," we get "essence du ciel
4 [essence of heaven]." You all have it today.

5 Yes, today, if you see someone who is having
6 a hard time, or if you see someone who appears to be having
7 a hard time, go to them and simply tap them on the
8 shoulder, "Kuei, Hello." It's not much, but essential. It
9 will be coming from your heart, and you will be sending
10 (Speaking in Native language). It's not much. Everyone can
11 do it. You can do it to the person sitting next to you. Do
12 it to the people sitting next to you. It's not much, eh?
13 Everyone was -- you see, before doing it, people were
14 hanging on my words. They were hanging on my words, but
15 after they did it, how should I say, it lightened the
16 atmosphere a bit.

17 On that note, I want to wish you a good day,
18 and I love you. *Migwetch*.

19 **MR. LOUIS GEORGE FONTAINE:** (Speaking in
20 Native language)

21 **(SONG AND DRUMS)**

22 **MS. JEANNETTE VOLLANT:** I would like
23 Pénélope Guay to come up. She has something to tell us.

24 **MS. PÉNÉLOPPE GUAY:** Hello. *Kuei*. Good
25 morning.

1 So I wanted to say a little something about
2 the quilts you see hanging up. There are also some on the
3 floor. These quilts were made for the families. We call
4 them "courtepointes du réconfort [comfort quilts]."

5 We, in Québec, for five months we worked to
6 raise public awareness on the National Inquiry into Missing
7 and Murdered Women. For five months, we've been walking
8 around gathering -- each square you see has been made with
9 love. Each square was valuable when a woman did a drawing
10 or a man, he put all of his love and his heart into it for
11 the families. I think it's important to say this. They are
12 there to give them lots of love because it takes a great
13 deal of courage, a huge amount, to come and sit down here
14 and share their life, share their suffering.

15 So that's a bit of what I wanted to explain
16 to you. These quilts are for comfort.

17 Thank you and have a good day.

18 **MS. JEANNETTE VOLLANT:** Thank you, Pénélope.

19 Now we're going to ask Vivianne Michel,
20 President of Quebec Native Women, to speak.

21 **MR. LOUIS GEORGE FONTAINE:** (Speaking in
22 Native language)

23 **MS. VIVIANE MICHEL:** *Kuei*. (Speaking in
24 Native language)

25 The Creator -- I thank the Creator who

Hearing-Public **6**
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 listens to us as we carry out this ceremony today, those
2 who have been abused, those we have lost. Those who have
3 been abused -- we don't know right now where the missing
4 went. I am very happy. I'm glad to be alive. I'm happy to
5 be on my land.

6 There's a community spirit here. There's a
7 good spirit in this room.

8 I give thanks to the Creator. Our calls have
9 been heard. The calls for an inquiry were answered. I thank
10 the Creator for that. The spaces we need to occupy, because
11 there are women who are missing, because there are women we
12 know absolutely nothing about, where they are, because also
13 when we talk about violence, there is a really significant
14 impact in all its forms, violence in all its forms.

15 I thank the Commission for being here. But I
16 would like to ask Michèle Audette because we are in Quebec.
17 She is the Quebec commissioner. I would like to offer her
18 some tobacco. (Speaking in Native language)

19 So all is well, so I am giving you this
20 tobacco. It's the Innu medicine so that our work -- so that
21 the Commission will feel better, so that we can achieve the
22 goal of this Commission. It's important for the women, for
23 our men, for our children.

24 I think we need to fill in the blanks we
25 were given as best we can, allow us to say things, allow us

Hearing-Public 7
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 to come forward, allow us to say that the system does not
2 apply because we are First Nations. It's important to talk
3 about all these inequities, these injustices, encourage our
4 people that we can fill these blanks for our own healing
5 and for the collective healing.

6 Thank you.

7 **MS. JEANNETTE VOLLANT:** Thank you, Viviane
8 Michel. She's a good friend of mine. We have laughed. We
9 have cried. We have a strong bond between us.

10 **MR. LOUIS GEORGE FONTAINE:** (Speaking in
11 Native language) A very, very, very important message. We
12 see that everyone here has a cellphone. So it's really --
13 it's something we always announce so that the hearing, the
14 hearings, proceeds smoothly.

15 Those who can or don't want to, set their
16 phones to vibrate perhaps for a bit to help the technicians
17 because it's very disruptive for the recordings that are
18 being made. So at the request of the technicians, it's very
19 important. (Speaking in Native language) Set them to
20 vibrate so that things go smoothly.

21 Thanks very much.

22 **MS. JEANNETTE VOLLANT:** We would like to
23 welcome the families who have come here and those who will
24 be here over the course of the day, to the survivors of
25 violence who have come to testify today. Welcome elders --

Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 they are over there, the elders, and there are some in the
2 room as well -- and to all those who have come to listen to
3 their truth today. They are going to talk about their
4 truth. So we are going -- because each day we will listen
5 to testimonies, three testimonies a day, and today we are
6 going to start with this family.

7 Ms. Wylde, you can begin.

8

9 **First Hearing**

10 **Witnesses: Denise Fontaine, Edmond Jourdain, Jeanne d'Arc**
11 **Volland, in relation to Anne-Marie Jourdain**

12 **Testimony heard by Chief Commissioner Marion Buller and**
13 **Commissioners Michèle Audette and Brian Eyolfson**

14 **Commission Counsel: Fanny Wylde**

15

16 **MS. FANNY WYLDE:** So, good morning, dear
17 commissioners. It is my pleasure to introduce the very
18 first family that will be testifying today.

19 With me I have Denise Fontaine, as well as
20 Edmond Jourdain, and their supporters behind them who are
21 here to support and assist them, and to give them love.
22 Welcome and thank you for being here with the family. It is
23 very much appreciated. It's important.

24 They have come here to share the story of
25 Anne-Marie Jourdain, who went missing in 1958 and who is

Hearing-Public
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

9

1 still missing. She was never found.

2 Before letting them speak, I am going to ask
3 the registrar to swear the witnesses in. The two witnesses
4 would like to be sworn in with a Bible. Thank you.

5 **MR. BRYAN ZANDBERG:** Hello, Denise.

6 **MS. DENISE FONTAINE:** Hello.

7 **MR. BRYAN ZANDBERG:** Do you swear to tell the
8 truth, the whole truth and nothing but the truth so help
9 you God?

10 **MS. DENISE FONTAINE:** Absolutely, to the best
11 of my knowledge.

12 **MR. BRYAN ZANDBERG:** Thanks very much.

13 And Edmond, you can stay seated. All right,
14 that's good. Sir, do you swear to tell the truth -- we're
15 going to start again.

16 **MR. EDMOND JOURDAIN:** (Speaking in Native
17 language)

18 **MR. BRYAN ZANDBERG:** Thanks very much.

19 **MS. FANNY WYLDE:** So, a notice to the
20 commissioners and the general public. Ms. Fontaine here is
21 going to testify in French, Mr. Jourdain in the Innu
22 language. So with respect to the technicians, there are
23 headsets and an interpretation service. Thank you.

24 So I'm going to start by asking you, Denise
25 and Edmond, to introduce yourselves, to tell us where your

Hearing-Public 10
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 community is located, where you come from, as well as your
2 relationship with Anne-Marie Jourdain.

3 MS. DENISE FONTAINE (through an
4 interpreter): That's good. Hello everyone. *Kuei*. (Speaking
5 in Innu language). Denise Fontaine.

6 I just [Pessamit] --. We're going to talk
7 about my mother. Her name was Anne-Marie Jourdain. Her
8 nickname was Anmalis (ph). My family is from Sept-Îles,
9 Uashat. Her father's name was George Jourdain. He's my
10 uncle and is sitting in front of me. He's the last uncle in
11 the family on my mother's side. My grandfather Opigan (ph),
12 everyone knows him. My grandfather's name was Opigan. He
13 was a hunter. He was a trapper, a hunter, my grandfather.
14 These are my parents. My grandfather is Opigan. He married
15 twice. These are descendants of my grandfather. It was also
16 an extended family.

17 My Uncle Edmond is going to tell you when
18 she went missing. There were three children in our family.
19 And on my mother's side, my brother's name was Roger Roch.
20 He died in 2015. He was 62 years old. He was born in 1953.
21 I was born in 1955. [I have a sister,] Jeanne d'Arc
22 Vollant; she was born in 1957. So she was my mother's
23 youngest child, [Jeanne-d'Arc Vollant].

24 In the fall, probably November, my mother
25 went missing in November, [I'm going to let my uncle tell

1 their story in Innu. He will tell the story of the
2 disappearance. They helped in the search. A number of Innu
3 people took part. She disappeared. Often, when things
4 weren't going well, there was like a fraternity in the
5 community. Many Innu people helped search for my mother.

6 I'm going to give my uncle a turn to speak
7 [so that he can introduce himself], and he's going to begin
8 to tell the story of my mother's disappearance.

9 **MS. FANNY WYLDE:** Just a minute before giving
10 Mr. Jourdain his turn. I would like to submit the photos of
11 Anne-Marie Jourdain to the commissioners. They are also
12 displayed on the big screen.

13 So, go ahead, Mr. Jourdain.

14 **MR. EDMOND JOURDAIN (through an**
15 **interpreter):** [I would like to thank you all for coming
16 here today. When we work like this (pointing to his heart -
17 editor's note), it's hard for someone to talk about these
18 stories. It's not funny like most stories. It's hard today,
19 it will be hard for me, too. It's hard.

20 So my name is Edmond Jourdain. My father's name is George
21 Jourdain, and my mother, Marianne. They passed away. My
22 brothers, when my parents died, I was the only one still
23 living. My father married twice. We have the same father
24 but a different mother. It's very hard for me. I am going
25 to start by telling you about my big sister's

Hearing-Public 12
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 disappearance. Also my niece who is sitting here, I have
2 two nieces. One is no longer alive. I also have one nephew,
3 who passed away as well.]

4
5 [What I find hard, I lost three members of my family; it's
6 hard. We were in the forest with my father; there were two
7 of us. It was almost December; my father went outside one
8 morning.

9 He looked toward the waterfront and saw a fire. There were
10 still some traps in the forest. He said to me, "Let's take
11 away as many traps as we can, and then we'll go back to the
12 house. That's what we did; we each went in a different
13 direction. It took two days. We came back. We slept on the
14 other side and then at the train tracks to get on the
15 train. That's when we heard that my sister had disappeared.
16 I thought she had already been found; I wasn't doing
17 anything about it. When I got off the train, no, it was the
18 same. We only slept one night in Maliotenam, and we left
19 again with my father. People were already there. Some
20 people were already there. The children of "Shakapien" and
21 the family from Maliotenam that was already there. So we
22 searched. The Innu used to be good at knowing in the forest
23 how long their family members had been gone. The Innu
24 people used to know that. My father went; he found some
25 tracks. He touched the snow. He kept advancing; he knew the

Hearing-Public **13**
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 direction she was going in. It was a long way digging by
2 hand. He came to some long logs. That's where the tracks
3 ended. In the area, some people were digging and finding
4 horse tracks, but the ground was already hard. We went to
5 three places. (inaudible), then to the roadside, and some
6 went really far. That's how my father searched. It's the
7 last time we saw any trace of my sister. Two days later, we
8 found a child. The wood was in a position (inaudible). Who
9 moved the wood? It wasn't the child. It was attached as if
10 it had been dragged. It was like a plywood board. It was
11 that type of wood. There was a cloth; it was very narrow
12 like cloth for towing. We kept on searching the same area
13 for a long time. The guys went to a logger's house to ask
14 if they could search on the other side of the house where
15 we were told she might have been seen walking. But they
16 didn't want him to go in the house or search on the other
17 side of the house. He didn't want that. There was only one
18 RCMP officer there; the officer went to search the loggers'
19 house along with some people from the search party. I
20 wasn't there when the officer went in; everyone continued
21 their search. One of the loggers entered the house with the
22 police officer; he tried to block his way but wasn't able
23 to.]

24 It was almost Christmas. It was about
25 December 24 [when we returned. My father had told some

Hearing-Public 14
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 people to go back home and to help each other there.] We
2 slept [another night, it was Christmas. One month]. After
3 the holidays we returned. We took up the search again.
4 After the month of December, we continued to search.

5 In the spring, we did some more searching.
6 There was very little snow. My father said we might find my
7 sister's body when the snow melted. [So we searched for a
8 week in the area.]

9 So the last tracks we saw were close to a
10 house, but the white people there, the non-Aboriginal
11 people refused to let us search inside the house [my father
12 already had a weird feeling. He said: (inaudible) there
13 could be some fighting.] They didn't want us to search
14 around the logger's house.

15 [What's more, where the child was sleeping,
16 not far away, we found a weapon. (inaudible) the weapon was
17 close to the trail/path. The police officer never asked to
18 see the weapon. He knew nothing about it. We don't know
19 what happened to the weapon. Usually, the police are
20 interested --. There was a paper, the police officer went
21 there; the paper wasn't there anymore.] There was a .22,
22 [it was a small one. The .22 shotgun disappeared too.

23 We had a hard time. Before that, we had a
24 problem too with food to take part in the search. [It's not
25 like these days when families get food to help them during

Hearing-Public 15
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 their search.] My father, all of the income he got during
2 his hunt to sell furs was invested in the search for my
3 sister's body. [He kept 3,000 somewhere]. We had no
4 support, help from the outside. [No one helped us except
5 for a large store in town that gave us food.] I have
6 two sisters who were injured, who committed suicide. I also
7 have some cousins [male and female] who were shot to death.

8
9 Only three months after not seeing the Métis
10 man, he was already on the land.

11 My grandson did some bad things, [he was walking around
12 with his gun -- two years -- he died --. He killed some of
13 our family members. My grandson -- it was two years ago,
14 he's still here (the Métis). The Prime Minister doesn't
15 care. The Prime Minister doesn't care if we are killed.]
16 The Métis shot my grandson. He killed him. My kids were --
17 my kids were drinking together and they saw him. He pointed
18 the gun. [He left for just six months and then he
19 returned.]

20 Two of them died in a car accident. I don't
21 remember if there was an investigation.

22 The Métis man -- I'm talking about the Métis
23 man. Now he's selling drugs in the community. If it was an
24 Innu person who was selling drugs to [people and if he
25 killed someone, a white person --, we would hear about it.

Hearing-Public 16
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 The Prime Minister would get involved. He doesn't look
2 after us --]

3 Maybe everything was written down from my
4 testimony. My sister is the one who has all the writings.
5 My whole testimony was written down. I understand that
6 something is just not right.

7 I saw some tracks that ended. There weren't
8 any tracks beyond that. And there was like a gun found next
9 to it too, as well as the child. The child that was found;
10 the body had been dragged. I went to see it. We don't know
11 what the child died from. It was never spoken of. Did the
12 child die in peace? I know that the child, [did not] drag
13 himself. Where did he find the plywood for dragging? He
14 went like three feet. Who would drag a child like that? The
15 plywood, there was like a cloth. [Where did the cloth come
16 from?] There was like a cloth that was torn in two. The
17 child was dragged. If the child was dragged, the clothes
18 would obviously have been torn. That's what I understand
19 now.

20 It's time to tell you what happened to my
21 big sister who disappeared in the forest. There were tracks
22 on the path. It's very hard sometimes. You talk about an
23 incident, and nobody listens to you. Everyone has pain. We
24 want to talk about it. It's not easy.

25 They asked me to come up front, and I came.

Hearing-Public 17
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 It's time for me to talk about these things. I'm not
2 comfortable with it.

3 Now the guy is selling drugs in our
4 community. This is what I think. The government isn't
5 looking after me. Even though I've called out, even though
6 I've called out, no one is going to take care of us, of our
7 situation. [The government] uses its head, its thoughts.

8 All of an Innu's knowledge -- the Innu
9 people know where the group is going. They knew
10 [everything] back then. They thought things out, used their
11 knowledge.

12 Thank you. That's what happened.

13 I know that the group definitely had someone
14 go in the house. We searched the area. Maybe she was in the
15 forest. We searched everywhere.

16 That's all I can say. Thank you for
17 listening to me. I wish you all well.

18 I'm sad. I'm in pain. I have grandchildren
19 who are in prison. There's fighting. They fought with
20 someone. I find that hard.

21 Everyone loves their brothers and sisters.
22 Look at the child who is right beside. They didn't find the
23 child with the tracks in the snow. How can you find a body
24 that could be buried?

25 He still talks about the plywood. My father,

Hearing-Public 18
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 he was always waiting for the body to be found. Everyone
2 expected that the body would be found. That's what my
3 father was waiting for. Maybe she was taken somewhere else.

4 I love you.

5 **MS. FANNY WYLDE:** Thank you, Mr. Jourdain.

6 So, Denise, I would like us to take a few
7 steps back, and I would like to ask you a few questions,
8 with your permission.

9 I understand that you were very, very young
10 at the time of the events. Can you tell us what you know
11 about the circumstances surrounding your mother's
12 disappearance?

13 **MS. DENISE FONTAINE:** Yes, I was very young.
14 In '55 -- I was born in '55. My mother went missing
15 probably in late 1957, early '58. From what I know of the
16 story, my mother was indeed at Lac Saint-Anne, which is not
17 far on the community's lands --. You take Chemin de Port-
18 Cartier, then as you go toward the reserve land close to
19 Lac Saint-Anne.

20 From what I know, there were some non-
21 Indigenous loggers working in the area, and some Indigenous
22 people worked for the company that was operating at the
23 upper part of the reserve land.

24 From what I know, there was actually a
25 logging camp and some loggers from the camp, but the

1 Indigenous workers did not live at the camp. Based on what
2 I know, a few Indigenous individuals were working for the
3 company. Probably Xavier Grégoire -- so, to give a little
4 context to my mother's story, one morning she decided to go
5 and check the beaver traps and go trapping, along with a
6 young 12-year-old boy, Xavier Grégoire's son. My mother
7 left to do the traps and stuff.

8 When they left, it was a day probably like
9 today, beautiful, sunny and everything. There were no signs
10 of a storm that day.

11 And at the camp, actually there were several
12 non-Indigenous people who were logging the land. They had
13 equipment, horses to collect the cut timber, to bring it
14 down here probably to Sept-Îles, and so forth.

15 According to what I was told, a storm came
16 up, lots of snow. There was lots of snow. Probably around
17 suppertime or the end of the day, the two didn't return to
18 the camp, didn't come back to their tent and all. So people
19 were getting worried; the parents of the young boy,
20 relations of my mother, who had not returned, the storm.
21 There was a huge storm, lots of snow. The young boy was
22 apparently not dressed for a storm, and likely my mother
23 either.

24 They went missing, the two of them, my
25 mother and the young 12-year-old boy. I don't know if there

Hearing-Public 20
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 was a search for them during the storm. I wouldn't think
2 so. They probably waited for the storm to subside before
3 searching.

4 So at one point, they went missing perhaps
5 in November 1957. Many people were alerted that there were
6 people who went into the woods and never returned,
7 including my mother and the young boy.

8 At some point during the week, searches were
9 conducted. None -- with the snow that had fallen and
10 everything, some of the Indigenous people knew how to
11 search, how to look for tracks, how to try to find where my
12 mother was with the young man, the young boy and
13 everything. A few weeks -- a few people in the community
14 here took part in the search.

15 Based on what I know, during the searches
16 and stuff, in the non-Indigenous camp, during the search,
17 these people refused to let the Indigenous people take a
18 look in their camp. And a few people, as my uncle said, my
19 grandfather likely did not really want to offend them out
20 of fear of a fight between the non-Indigenous and
21 Indigenous. So they didn't insist.

22 Me, the child, when the young 12-year-old
23 boy was found, according to what I was told, he was wearing
24 my mother's clothes. The child was found under a tree,
25 likely frozen because he had been in a snowstorm. And he

1 was probably really cold.

2 I was told that my mother had left with a
3 .22 caliber single shot gun. When -- they found the 12-
4 year-old child frozen, he was wearing my mother's clothes.
5 The child was wearing my mother's coat, my mother's gloves,
6 but they never, ever, found the gun, either next to the
7 child or in the surrounding area. Based on what my uncle
8 said, his father found his sister's footprints, my mother's
9 footprints, not far from a path where the horses passed to
10 gather logs. And at one point, not far from the camp, the
11 footprints were lost. It's as if they had vanished. You see
12 the tracks today, and a few metres further, you see
13 nothing. So my grandfather concluded that maybe someone put
14 her in the sled and left from there with the sled. All that
15 was seen were the tracks of the loggers' horse-drawn sled.

16 **MS. FANNY WYLDE:** You and Edmond both said
17 there were searches. I understand that the searches were
18 done by the Innu, right?

19 Were the police involved in these searches?

20 **MS. DENISE FONTAINE:** From what I was told,
21 it was probably in the RCMP sector. There must have been a
22 police officer who took part in the search.

23 In my research, I found no, no documents
24 recounting my mother's disappearance, no news articles,
25 nothing in Sept-Îles, if it was reported in the newspapers.

1 The newspaper already existed back then. I don't know.

2 As for the RCMP, we have no documents, none
3 recounting the disappearance, but people said they saw a
4 police officer searching in the non-Indigenous camp. Why
5 was it not recorded? The police officer surely would have
6 had to write a report if he was asked to go somewhere, who
7 he met with, who he saw? Who owned the company? Probably
8 all these people, there must have been people there, a lot
9 of people working there. If it was to go and search in the
10 non-Indigenous camp, it had to be recorded somewhere, but
11 we didn't find anything like that.

12 And when it came to Indigenous people, there
13 was probably no provincial police officer on site at the
14 time, even back then, not even the RCMP officer who was
15 responsible for matters involving Indigenous people.

16 I was thinking that the people who helped
17 with the search said they saw a police officer go into the
18 logging camp and likely went to see them. Did he search at
19 all? Is there anything to show that, yes, that police
20 officer went to that specific camp number? Camps at the
21 time were probably numbered and everything, and the number
22 of people who were there. We have nothing, nothing of the
23 sort.

24 **MS. FANNY WYLDE:** So I also understand that
25 no police officer ever came to meet with the family?

1 MS. DENISE FONTAINE: Absolutely not, no
2 police officer. And what I don't understand, perhaps back
3 then the police worked differently, and probably they
4 didn't need a large number of officers. Based on what I
5 know about the RCMP, they were probably the police that
6 were in Sept-Îles.

7 MS. FANNY WYLDE: Can you talk to me -- how
8 old was your mother when she went missing?

9 MS. DENISE FONTAINE: We believe that my
10 mother, she was born in '35. She might have been 23 or 24
11 years old.

12 MS. FANNY WYLDE: How many children did she
13 have, and what have you been told about your mother's
14 personality, what type of woman was she?

15 MS. DENISE FONTAINE: Okay. Actually, my
16 mother was very tall, very pretty, very well built. She was
17 a hard worker. My grandfather said that my mother was very
18 strong. Sometimes he needed my mother to carry things,
19 canoes, portage, and she was the one he worked with. She
20 was the one -- she was not afraid to work, apparently.

21 She was a tall woman. When she was alive,
22 she was known nonetheless by people her age. She liked to
23 go out. The town was not far away.

24 As for me, my father was non-Indigenous. He
25 probably met my father in Sept-Îles and my mother had three

Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 children. I had a brother named Roger who died in 2015. He
2 was 62 or 63. I was born in '55 and my sister Jeanne d'Arc
3 was born in '57. The youngest, Jeanne d'Arc Vollant, looks
4 like her mother; she has the same way of speaking her mind.
5 She's not someone who's afraid to say what she thinks.
6 Apparently, she has all of my mother's good traits.

7 That's about it.

8 **MS. FANNY WYLDE:** Do you know if your mother
9 -- I understand that she came to Sept-Îles. Did she ever go
10 to the residential school?

11 **MS. DENISE FONTAINE:** I wouldn't think so,
12 no. No, I wouldn't think so. My mother was born on the
13 territory. She was born in the woods. I don't think she
14 went to the residential school or anything of the sort. I
15 think she was very close to her family and her father, who
16 was a trapper, a man of the woods. I think she was on the
17 territory more often and then probably in Sept-Îles too.
18 But I don't think she went to a residential school, no.

19 **MS. FANNY WYLDE:** After she went missing,
20 what happened to the children? Who did you live with after
21 that?

22 **MS. DENISE FONTAINE:** After my mother went
23 missing, we were adopted. We were children who were adopted
24 in the community, except for the youngest, Jeanne d'Arc
25 Vollant, she, she was given to the Crèche and was later

1 brought to Betsiamites to a foster family, to a family for
2 adoption.

3 As for me, here in Sept-Îles, I was adopted
4 by William Bacon and Annie Chernish (ph). My brother was
5 adopted here as well in Malio by families by the name of
6 Roch, and my sister, she was adopted by some parents in
7 Betsiamites. And there you have it. We are adopted
8 children.

9 **MS. FANNY WYLDE:** When you -- during your
10 childhood, your youth, were you told about your mother's
11 life, about what happened to her?

12 **MS. DENISE FONTAINE:** Yes, we were, being
13 young, my grandparents were still alive. My grandfather
14 lived close to the house where I was adopted. I went there
15 often.

16 But my grandfather didn't tell me the story
17 of my mother's disappearance, he never did, and I never
18 asked him either. Maybe doing well in my adoptive family, I
19 didn't even, being young, feel the need to know what became
20 of my mother or wonder why. Being in a foster home and
21 having my grandparents close to my adoptive family.

22 **MS. FANNY WYLDE:** Did you maintain ties
23 between you, your brother and your sister when you were
24 growing up?

25 **MS. DENISE FONTAINE:** Absolutely. When I was

1 growing up, I knew my brother Roger all along.

2 As for my sister Jeanne d'Arc, I found my
3 sister Jeanne d'Arc in 1985. She became part of my family
4 very recently. She was looking for her mother. To tell you
5 a bit about my sister Jeanne d'Arc, I, I live in
6 Betsiamites. I married in 1973 in Betsiamites and on the
7 same street, my sister was living two or three houses away
8 from me. It's not far. I knew her. Sometimes I would see
9 her walking in the community. I knew who she was, her
10 personality, a very strong personality. She lived two
11 houses away from me.

12 When she came to see me to tell me that she
13 was part of my family and that her mother, we had the same
14 mother -- there is a story about that. I don't know whether
15 I should tell it, but anyway. There she is. That's her.
16 That's my sister Jeanne d'Arc. She really looks like her
17 mother. She's so pretty.

18 I met her in '85. Very happy to have her.
19 Very emotional. She's very emotional compared to me. I'm
20 emotional too, but --.

21 So Jeanne d'Arc, I met her in '85. It's like
22 I said, I didn't know that she was also part of my family.
23 When I saw the photo -- you saw it there, and I had another
24 -- when she showed me the picture of her mother, and I had
25 one in the living room, although fairly large, I had never

Hearing-Public 27
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 really made the connection that she resembled her mother in
2 terms of her face and her behaviour. She's the spitting
3 image. She really looks like her mother. There she is.
4 She's so pretty. I never made the connection. And two
5 houses away from me. It's mind-boggling to think she could
6 be so close to me.

7 So that's the story about my little sister.
8 She's the youngest. She was born in '57.

9 **MS. FANNY WYLDE:** Thank you, Denise.

10 **MS. DENISE FONTAINE:** You're welcome, dear.

11 **MS. FANNY WYLDE:** I would like the registrar
12 to proceed with the swearing in of Jeanne d'Arc Vollant,
13 please.

14 **MR. BRYAN ZANDBERG:** Hello, Miss.

15 **MS. JEANNE D'ARC VOLLANT:** *Kuei.*

16 **MR. BRYAN ZANDBERG:** Do you solemnly swear to
17 tell the truth, the whole truth and nothing but the truth?

18 **JEANNE D'ARC VOLLANT:** Do I answer?

19 **MS. FANNY WYLDE:** Yes.

20 **JEANNE D'ARC VOLLANT:** Yes.

21 **MR. BRYAN ZANDBERG:** Thank you very much.

22 And so another question, the writing of your
23 name --. How do you write your name?

24 **MS. JEANNE D'ARC VOLLANT:** The name on my
25 birth certificate is Jeanne d'Arc Vollant.

Hearing-Public
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

28

1 **MR. BRYAN ZANDBERG:** And how is it written,
2 spelled?

3 **MS. JEANNE D'ARC VOLLANT:** J-E-A-N-N-E D'-A-
4 R-C, Vollant it flies [vole] better with two Ls.

5 **MR. BRYAN ZANDBERG:** Good. Thanks very much.

6 **(LAUGHTER)**

7 **MS. FANNY WYLDE:** *Kuei*, Jeanne d'Arc. Thank
8 you for coming. It's a nice surprise. Everything happens
9 for a reason in life. Denise was just talking about you and
10 here you are, you came.

11 I understand there is something you would
12 like to read to the commissioners?

13 **MS. JEANNE D'ARC VOLLANT:** Yes.

14 **MS. FANNY WYLDE:** So I'm going to give you
15 the opportunity to do that.

16 **MS. JEANNE D'ARC VOLLANT:** Sorry, I'm very
17 emotional.

18 Being here in front of you isn't easy for
19 me. It's very hard. My soul aches. My heart aches. I
20 started a wonderful healing process, and I have just opened
21 a new drawer. I'm 60 years old, and I'm still in pain.

22 The story of my mother, she's in [my DNA],
23 in my blood. What's more, we're like two peas in a pod. I
24 looked for her so hard. Who is she? How was she? And when I
25 look at myself in a mirror, I see my mother, like necessary

Hearing-Public 29
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 coincidences are good.

2 My sister Denise was born here. My brother
3 Roger too. They were raised here in Maliotenam, but not me.
4 I was left at the Crèche St-Vincent-de-Paul. And
5 ironically, my mother and I are like two peas in a pod, and
6 as a result, I was able to find my biological relatives,
7 who are here at the back, the big Opigan Jourdain family.

8 *Migwetch* to life, that you are part of my
9 life.

10 Even the cellphone doesn't want to turn on.
11 I'm sorry. And it's going to give me time to calm down.
12 Even though I am a public person. It doesn't show at all
13 today.

14 **MS. FANNY WYLDE:** Dear commissioners, I would
15 like to request a five-minute break, to allow Ms. Vollant
16 time to find her text.

17 Thank you. So I'm asking for a five-minute
18 break. Thank you.

19 --- Upon recessing at 10:26 am

20 --- Upon resuming at 10:42 am

21 **MR. LOUIS GEORGE FONTAINE:** (Speaking in
22 Native language)

23 Please, we will be starting in a few
24 seconds. We are going to take our places so that we can get
25 started.

1 One message perhaps. The people who
2 (Speaking in Native language).

3 So it's very important for those who wish to
4 testify, it can be done in writing and by submitting your
5 testimony to either the people in charge, and then it will
6 be given to the commissioners so that they can follow up
7 with your testimony because there is no schedule for
8 private meetings or hearings here in the Teueikan room. So
9 that's an important message.

10 Also, those who wish to give donations,
11 gifts to the Commission for the people who testify, we are
12 giving gifts. So the gifts here in the front were given by
13 people from other communities that the Commission visited.
14 So these are gifts that are going to be accepted by the
15 Inquiry into Missing and Murdered Indigenous Women, the
16 Commission.

17 So thank you. (Speaking in Native language)
18 Once again, turn off your cellphones. I think that was
19 clearly understood. Thanks very much.

20 **MS. FANNY WYLDE:** So, dear commissioners, we
21 are going to resume the session.

22 So, I'll invite Ms. Vollant to take the
23 floor and share what she wishes to share with you this
24 morning.

25 **MS. JEANNE D'ARC VOLLANT:** Once again, *kuei*.

Hearing-Public 31
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 I'm going to read you a poem that I wrote
2 yesterday. I am a poet, and I wrote it in French. If I'm
3 told afterward that I'm not an Innu person -- that I'm not
4 a true Innu, I will cry.

5 Sorry, it's emotional. One minute I'm
6 laughing, the next I'm crying, but that's part of my
7 personality. I'm passionate, intense and sincere.

8 "Le cri d'un enfant abandonné [The cry of an
9 abandoned child]" Why this title? Because I was abandoned
10 often in my life. I felt abandoned when I found my
11 biological family, again by my mother. She was no longer
12 there. I'm 60 and I'm still dealing with this feeling of
13 abandonment.

14 The other time, one of my aunts was sick, my
15 Aunt Maria. I was very close to her. And my Uncle Edmond is
16 here in Schefferville. I am here to work. I work for the
17 Conseil de la Nation Innu Matimekush-Lac John [Innu
18 Matimekush-Lac John nation band council] and my. And my
19 uncle leaves, went back, and this feeling of abandonment
20 surfaces again. I had so much pain, I can't believe it. I
21 tried to be rational in my day-to-day life, in the way I
22 saw things. I said, "For heaven's sake, Jeanne d'Arc,
23 you're 60 years old, stop it." Nonetheless, I still feel it
24 really strongly.

25 "Le cri d'un enfant abandonné (The cry of an

1 abandoned child)" I was born at the Crèche St-Vincent-de-
2 Paul, abandoned, left alone with those children, with no
3 identity, a nameless child. Who am I?

4 I cried all my tears of blood in searching
5 for my mother. (Speaking in Native language) Where are you,
6 Mother? Who are you, Mother?

7 I found my biological roots in the big
8 Opigan Jourdain family. *Migwetch* [thank you] to life, they
9 love me as I am.

10 I found my sister too, as intense as me.
11 Imagine the talks we've had -- Even our husbands get out of
12 the way. Right, Lionel? They don't say a word.

13 The other side of destiny. My mother
14 disappeared on Innu land. Nothing but scenarios-
15 catastrophies in my head and in my imagination. If only you
16 knew how many times I have dreamed of her return. I dream
17 about it to this day. I hope she returns, that I can at
18 least see her a single time. And I'm 60, by the way, and I
19 talk like a child, like a child who is searching for her
20 mother, and I'm still a child.

21 Missing, sexually assaulted and murdered.
22 The child in me is suffering. And it's the child you're
23 hearing now.

24 With the arrival of the Inquiry into Missing
25 and Murdered Women, a protection decision for me. I'm going

Denise Fontaine, Edmond Jourdain

And Jeanne d'Arc Vollant

(Anne-Marie Jourdain)

1 to shine by my absence because I yearn for my well-being.

2 So close to me and so far.

3 As you can see, I'm still in a dilemma. I am
4 here. Why am I here? First, because I love my sister, to
5 support her, and I honour my mother.

6 I think I momentarily forgot who I was
7 because of the way I see things, the way I feel. I forgot
8 that I am Jeanne d'Arc Vollant, poet, activist, dissident.
9 I write political poetry to denounce our Indigenous
10 reality. It's my voice.

11 Yesterday, I forgot who I was. My feelings
12 got the better of me. Now, I know who I am, Jeanne d'Arc
13 Vollant Jourdain. My words leave their mark.

14 Thank you. (Speaking in Native language)

15 **MS. FANNY WYLDE:** Thank you, Jeanne d'Arc.

16 I still have a few questions. I would like
17 to go back over some of the facts. You mentioned that
18 during the search, the tracks led to the lumberjack house
19 and that the non-Indigenous people refused to give access
20 to the Indigenous people during the search.

21 Why do you think that the Indigenous people
22 did not insist, with the non-Indigenous people, on getting
23 into the search area?

24 **MS. DENISE FONTAINE:** Probably because of a
25 fear of retaliation by the non-Indigenous people. Like my

1 sister said, that was 60 years ago. We didn't want to, to
2 stir things up too much with the non-Indigenous people,
3 that's how my grandfather felt, so there wouldn't be any
4 confrontation. I think my grandfather was afraid that there
5 would be a confrontation between the non-Indigenous and the
6 Indigenous people.

7 Even today, in everything we do, I feel like
8 we have to fight. We fight every day to stake our claim in
9 whatever place that we -- how can I say -- that we can
10 have. It's a constant battle for our nation, whether it's
11 at the political or legal level, or just everyday battles.

12 **MS. JEANNE D'ARC VOLLANT:** I also think we
13 need to get back to the story. The story of my mother, or
14 our mother, does not date back to the history of Val-d'Or.
15 It was 60 years ago. Sixty years ago, you did not assert
16 your identity. We were under the rod of the oppressor, the
17 Government of Canada. Sorry to say this, but I'm going to
18 say it. We were its children. We're still its pupils today,
19 but the child has become an adolescent. Today, we stake our
20 claims.

21 Why did they not insist? It's very simple.
22 Look back at history.

23 Thank you.

24 **MS. FANNY WYLDE:** And what does the family
25 believe? What do you think happened to Anne-Marie

1 Jourdain?

2 **MS. DENISE FONTAINE:** I'm convinced my mother
3 was killed. Why? There is a lot that shows us that there
4 was a non-Indigenous camp. A policeman came to do a so-
5 called check. We could not get into the camp. No Indigenous
6 people were allowed to go in the camp. And just yesterday,
7 I met one of the people who helped in the search for my
8 mother, Mr. Léonard Fontaine, 85 years old, very good
9 memory, because yesterday, he was at all of the searches,
10 and the feeling they had then, the reason why. It was like
11 my mother had been kidnapped or hidden or killed so that we
12 couldn't find her.

13 Then the fact that in the cabin there was a
14 45-gallon, double-barrel wood-burning stove, that camp was
15 not heated with one-foot-and-a-half or two-foot-long logs,
16 but with four- to five-foot logs. I thought, did they burn
17 her body after killing her to hide the evidence?

18 I figured, being Indigenous, knowing the --
19 How can I say this --? Trappers, they know how to search.
20 They know how to find their way in the community. They know
21 the territory. Then, normally, when they search for
22 someone, they find them. Those people were wondering why
23 they found the child, but the child was wearing my mother's
24 clothing, my mother's clothes. My mother left with a gun, a
25 single-barrel .22. The gun was never recovered.

1 From what I'm going to tell you now, in
2 2016, I was at the Suicide Prevention Conference in
3 Montreal. At the prevention conference there was a so-
4 called older man who could speak to the dead. I had a
5 friend who had an appointment with him, and she wanted me
6 to go with her for support. When it was her turn to go in,
7 she took a step back and said to me "I can't go in. You go,
8 Denise." "Ah," I said, "I'm going to go in. It won't take
9 long. I don't want to speak to the dead." All I wanted to
10 know was, is my mother alive or is she dead? That's all I
11 wanted to know. It would have taken two minutes to meet
12 with the Inuit. This man was 83, 84 years old. This man was
13 at the conference. It was to meet my parents that he had
14 survived suicides, to ease their pain. That's what he was
15 there for.

16 So, when I went in, I sat down and he asked
17 me what I wanted to know. So then, I told him, "I just want
18 to know if my mother is alive or dead. That's it." He
19 said, "Madame, you have seen a lot of death, haven't you,
20 in the work you do?" I didn't know this person, this old
21 man. He didn't know what kind of work I did. I'm a police
22 officer, that's the work I do, and then he said, "You've
23 seen quite a few deaths." In my 26 years of career, I've
24 seen it all when it comes to police work—suicide, fires,
25 fatal accidents. I've seen all of this. It's part of my

1 work. But this person in front of me, I had never met him
2 and he asked me, "Do you want to know everything about your
3 mother?" I said, "Yes." "Are you ready to hear everything?"
4 is what he asked. I said, "Yes." He took out a rosary, his
5 rosary, and this rosary, I have it with me. I'm going to
6 show it to you, because as I was leaving I told him that I
7 would keep his rosary forever and that I would always think
8 of him.

9 Here is the man's rosary. He kept half and
10 he asked me to keep the other half. I did this. He said
11 "Listen closely. Yes, your mother is dead. Your mother died
12 because she was killed." (Speaking in Native language). In
13 my language that's what we say. "The reason why you never
14 found her is because her body was burned. That's why. And
15 now I'm going to tell you where she is. She's in a river,
16 in a lake." They probably threw her in a lake after burning
17 her body.

18 Then when they tell me in the story that
19 they never allowed the Indigenous people to go look inside
20 the cabin and that there was a wood-burning stove like two
21 times as big as a 45-gallon one that you can put logs in,
22 can you imagine that you can put a person in there and burn
23 them and then hide their ashes or throw the rest of their
24 body in the water?

25 The man whom I had the conversation with, I

1 don't know him; then he told me, "There is still one member
2 of her family who is still alive, Edmond." I said,
3 "Yes." He said, "Tell your uncle that you have to tell him
4 the story that I have just told you. He has to know this
5 before he leaves, before he goes on the great journey."

6 The following year, I met up with my uncle
7 and I told him this, I told him this. I said, "My mother
8 was killed and then her body was burned and she was
9 probably raped, it was after this." The man, the Inuit,
10 said to me --. He said, "The good Lord did not want your
11 mother to suffer. She died before being burned." This
12 helped alleviate the pain I was feeling when he told me
13 this, that my mother had probably died before being burned,
14 and her ashes were hidden.

15 This story that the man told me, I believe
16 it. I believe it because I had never told him anything. I
17 had never told him anything about my mother's story. I had
18 never told him that my mother got lost in the woods, that
19 she was with a 12-year-old child, that we never found her.
20 I didn't tell him anything about this. He was the one --.

21 **MS. DENISE FONTAINE (through an interpreter)**

22 -- "Your mother was abused. Your mother was killed. Why?
23 Your mother was burned." So now I believe the Inuit who
24 told me that story because I didn't tell him -- because he
25 didn't know my mother's story. That's why I believe the

1 story.

2 He continued to ask me questions. He spoke
3 about all the incidents, the accidents that I experienced
4 as a police officer.

5 **MS. DENISE FONTAINE:** They led to the job I
6 do -- indeed, why was the child wearing my mother's
7 clothes? Why did the policeman who came to the camp not do
8 things like they should have been done? Is it because my
9 mother was Indigenous? Is it because my mother was not
10 important? Discrimination (speaking Innu language) that's
11 what it is --.

12 **MS. DENISE FONTAINE (through an interpreter)**
13 -- because Innu are worthless.

14 Some non-Indigenous people work alongside,
15 collaborate with the Innu. For the most part, I (speaking
16 Innu language). There is always discrimination from non-
17 Indigenous people. Why does the government put us on a
18 reserve? We are penned in. Because you know, it's our land.
19 It's our country. It's our life. So the government is
20 trying to take away our rights.

21 Now, more and more, I believe the Inuit who
22 told me the story because I didn't know him.

23 So, that's all I wanted to say here.

24 **MS. FANNY WYLDE:** Thank you.

25 So, to conclude the sharing of this family's

Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 story this morning, I am going to ask if they have any
2 recommendations to make.

3 Okay Just a minute. Ms. Vollant would like
4 to add a few words.

5 **MS. JEANNE D'ARC VOLLANT:** We are going to
6 make things right. I'm taking control now.

7 You see our suffering, how our history has
8 been broken up. In our family history, there is an empty
9 space, and this emptiness is what hurts, because it's just
10 catastrophe scenarios. We imagine what our mother endured
11 before dying.

12 When I learned the story -- because at the
13 beginning, when I arrived, I got to know my biological
14 family in 1985. At first, I didn't know the whole story. I
15 knew pieces of it. And the more I know, the more my history
16 hurts.

17 I loved the way my sister spoke. She's an
18 activist. I suppose we inherited that from our mother. We
19 have our mother's DNA. We are taking a stand. I was always
20 told that my mother was special, like me, because I'm the
21 spitting image of her.

22 We live with this gap in our history, and in
23 our minds there are many scenarios, positive scenarios;
24 she's going to come back. Will we know the truth one day? I
25 can only dare to hope to find out, before going to see the

Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 Creator. When you think that not only did she go missing in
2 Innu territory --, that's what I thought at first, ah, that
3 she got lost in the woods. I had images in my head of what
4 happened. I'm a poet. So beautiful. After that, possibly
5 killed, sexually assaulted, I think that's what hurts the
6 most. Can you picture the scene? You can't imagine your
7 mother like that, or any woman for that matter.

8 Today, I understand why I'm here, why I have
9 taken a stand as a feminist too. You know that I
10 established a centre here in Sept-Îles. It's a centre for
11 the prevention of sexual assault and violence. I am very
12 radical in this position, to the point of losing jobs. This
13 is the case right now. I am taking a stand. If someone is
14 accused, I will take a stand publicly, even if the person
15 is only accused. And I will be even more aggressive now. I
16 am now 60 years old. I'll be retired in five years.
17 Imagine!

18 So that's our life and how we pass it on to
19 our children. This emptiness is intergenerational, because
20 we have our children, and we'll have our grandchildren. Our
21 history is empty.

22 Thank you.

23 **MS. FANNY WYLDE:** Thank you, Jeanne d'Arc.

24 Dear commissioners, Ms. Vollant has to leave
25 because she has to go back, get back on the road.

Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 Jeanne d'Arc, right before leaving, the
2 commissioners have a gift to give you for sharing your
3 story.

4 **(GIFT GIVEN TO MS. JEANNE D'ARC VOLLANT)**

5 **MS. FANNY WYLDE:** We are going to end the
6 sharing of this story with the recommendations that the
7 family would like to make to the commissioners.

8 **MS. DENISE FONTAINE:** Certainly, in terms of
9 our history, we would like it to be resolved.

10 **MS. DENISE FONTAINE (through an**
11 **interpreter):** (Speaking in Native language). We want to
12 find out the truth. We are asking the Commission -- what
13 my sister said, it's our life that has not been resolved.
14 There is an empty space. She had no structure. So, I would
15 have liked it if we could have known my mother. My mother's
16 love, that's what I miss.

17 I feel pity for children who do not have
18 children.

19 **MS. DENISE FONTAINE** It's an emptiness in
20 you.

21 **MS. DENISE FONTAINE (through an**
22 **interpreter):** The Commission is a good thing (rises). It's
23 the bosses who make the Commission. There are many people
24 who were not treated well. There were many rapes. There was
25 little defence. Commission, show the government -- many

1 people have been met with. Many people have told their
2 stories. They were not treated well. They were not
3 respected. They were pushed aside.

4 It is now time to get help in finding out
5 the truth, how the missing were treated. Look at my story.
6 That's what I think. My mother was raped. We are not alone.
7 We are many, and the children who went missing, they are
8 happy that there is a denunciation somewhere, that we are
9 listening to them, that we hear their pain. Innu suffering
10 is sad because there was no respect. They were not helped.

11 When the Commission completes its work, we
12 should know the truth across Canada, non-Indigenous people
13 should know it too. We have to know the truth. As Innu,
14 what we, the Innu, experience, no matter what nation,
15 whether Atikamekw, Cree, Innu, all nations, each community
16 has their stories that we do not yet know, that are still
17 hidden. There are whites who mistreated the Innu. That's
18 what I hope comes out of the Commission, that the truth
19 comes out and is brought before the government, so that we
20 can know the truth across the country.

21 These battles have always existed --. How
22 can I say this? The life of the Innu. Thank you.

23 **MS. FANNY WYLDE:** Thank you.

24 Now, dear commissioners, I invite you, if
25 you have any questions or comments, to make them now. Thank

1 investigation? Me neither. Being a police officer, maybe
2 that would have been good --

3 **COMMISSIONER MICHÈLE AUDETTE:** Exactly.

4 **MS. DENISE FONTAINE:** -- to do it, but I
5 didn't do it.

6 Why? I might have maybe stirred things up
7 too much.

8 When the Commission came about, I was so
9 happy. I said to myself, "I'm going to register."

10 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

11 **MS. DENISE FONTAINE:** Maybe they will do it.

12 **COMMISSIONER MICHÈLE AUDETTE:** We have the
13 ability to do it.

14 **MS. DENISE FONTAINE:** That's right.

15 **COMMISSIONER MICHÈLE AUDETTE:** That's
16 important. I wanted to know if you had access. No.

17 **MS. DENISE FONTAINE:** No.

18 **COMMISSIONER MICHÈLE AUDETTE:** We can make a
19 request for access --. Ms. Buller signs the subpoenas.

20 **MS. DENISE FONTAINE:** Absolutely.

21 **COMMISSIONER MICHÈLE AUDETTE:** So you know
22 the process.

23 **MS. DENISE FONTAINE:** If she wants me to
24 bring her the subpoena, I'll bring it.

25 **COMMISSIONER MICHÈLE AUDETTE:** In "full

Hearing-Public 46
Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Volland
(Anne-Marie Jourdain)

1 fledged" dress.

2 Listen, a big, big thank you. That, we go,
3 with Ms. Wylde and the capacity we have to --

4 **FANNY WYLDE:** Allow me to say, the subpoenas
5 were already --

6 **COMMISSIONER MICHÈLE AUDETTE:** I didn't want
7 to say it.

8 **FANNY WYLDE:** Exactly.

9 **MS. DENISE FONTAINE:** Super.

10 **COMMISSIONER MICHÈLE AUDETTE:** I've seen it
11 go by.

12 **MS. DENISE FONTAINE:** Yes? I'm pleased.

13 **COMMISSIONER MICHÈLE AUDETTE:** Yes, yes, I'm
14 happy for you too. So we'll see what comes back.

15 **MS. DENISE FONTAINE:** What the results are.

16 **COMMISSIONER MICHÈLE AUDETTE:** What the
17 results are. And it's always important to ask the families
18 who come to meet with us, "Did you make a request? If so,
19 did they take the time to explain it to you?"

20 So knowing that you already have this
21 knowledge of what a report is --

22 **MS. DENISE FONTAINE:** No problem.

23 **COMMISSIONER MICHÈLE AUDETTE:** -- but
24 remember it's also important to have family and
25 psychological support or whatever you feel is right.

1 **MS. DENISE FONTAINE:** Absolutely.

2 **COMMISSIONER MICHÈLE AUDETTE:** And I want to
3 say thank you. You clearly explained the mandate at the end
4 of your conclusion of this inquiry. And yes, the objective
5 is that all Canadians, but also the other nations --

6 **MS. DENISE FONTAINE:** Absolutely.

7 **COMMISSIONER MICHÈLE AUDETTE:** -- hear your
8 truth, your family's truth.

9 **MS. DENISE FONTAINE:** Yes.

10 **COMMISSIONER MICHÈLE AUDETTE:** I really liked
11 when you told us that what is happening here happened over
12 several generations and everywhere, everywhere.

13 **MS. DENISE FONTAINE:** Absolutely.

14 **COMMISSIONER MICHÈLE AUDETTE:** Therefore it's
15 not an isolated case among our brothers and sisters in
16 Canada, but especially, as you mentioned, the governments.

17 **MS. DENISE FONTAINE:** Absolutely.

18 **COMMISSIONER MICHÈLE AUDETTE:** The
19 governments.

20 Therefore our recommendations, thanks for
21 the gift you gave us today with Jeanne d'Arc and your
22 brother -- your uncle; it gives us that spiritual strength
23 but legal too, to make these recommendations. And if you
24 allow it, we are going to bring your mother with us during
25 this mandate.

1 **MS. DENISE FONTAINE:** Absolutely.

2 **COMMISSIONER MICHÈLE AUDETTE:** Honour the
3 woman that she is and that she was.

4 And you can contact us any time, Denise.

5 **MS. DENISE FONTAINE:** Yes. Excuse me.

6 **COMMISSIONER MICHÈLE AUDETTE:** It's okay. Go
7 ahead. Continue.

8 **MS. DENISE FONTAINE:** No, no, it's okay. I'm
9 very pleased.

10 **COMMISSIONER MICHÈLE AUDETTE:** Yes. Will
11 there be answers? We don't know, but we'll walk together.

12 **MS. DENISE FONTAINE:** It's the fact that we
13 are doing something that is important.

14 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

15 **MS. DENISE FONTAINE:** I think that for me,
16 for the family too, and also for my uncle who is older, he
17 too, when the time comes to leave, peace.

18 **COMMISSIONER MICHÈLE AUDETTE:** M'hm.

19 **MS. DENISE FONTAINE:** Your soul at peace, as
20 we say.

21 **MS. DENISE FONTAINE (through an interpreter)**
22 . . . compassion.

23 How can I say this? As my sister says, there
24 is an empty space. There is a huge empty space. If you
25 look, there is like a time. My mother's time, she could

Denise Fontaine, Edmond Jourdain

And Jeanne d'Arc Volland

(Anne-Marie Jourdain)

1 have spoken; she could have kissed us. She could have loved
2 us. That's what we miss, the time. It hurts.

3 We women say, we are alive. Women have a lot
4 of work. It's women who give life. I do not tell men that
5 they are not part of this or that they do nothing. That's
6 not it. But women, women are the strength in the home, and
7 they take care of everything. Then it is the woman who is
8 not respected, who is assaulted. That's what I mean.

9 I'm happy that the Commission recorded our
10 testimony -- what the Innu experienced before -- that the
11 Commission found the time to listen to us, to speak about
12 their children, their brothers and sisters, regardless of
13 the missing children and women.

14 **COMMISSIONER MICHÈLE AUDETTE:** To conclude, I
15 had a wonderful lesson in Manitoba in a Midewiwin lodge, a
16 nice day with them, the food. And there were women who had
17 lost their mother, and the people, the elders in the lodge;
18 they adopted those women at the ceremony. I certainly
19 haven't talked to my mother about this, but I am so ready
20 to share my mother with you.

21 **MS. DENISE FONTAINE:** Your mother, I knew her
22 the whole time when I was young. I always appreciated her.
23 I knew your family.

24 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

25 **MS. DENISE FONTAINE:** Your father, your

Denise Fontaine, Edmond Jourdain
And Jeanne d'Arc Vollant
(Anne-Marie Jourdain)

1 mother, your sisters who are here, I always appreciated
2 them, because the family that raised me, my adoptive mother
3 knew them personally. So maybe we didn't see each other
4 every day, but those people knew my mother's story and
5 probably always loved me as well.

6 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

7 **MS. DENISE FONTAINE:** I felt the warmth.

8 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

9 **MS. DENISE FONTAINE:** There was nothing but
10 respect for that family, respect for the people who adopted
11 me and respect from my family here on my mother's side and
12 the extended family, because there are many of them, many
13 cousins.

14 As Jeanne d'Arc was saying, the generations
15 must know what happened to us, in the other communities
16 too. It's up to us as mothers, as women, to educate our
17 young people to know what we went through and that we have
18 a certain kind of life and that we can say that, yes, there
19 was a year when the Commission -- there was a commission,
20 and it was carried out, and then it was formalized and all
21 that. I think it will be good.

22 **COMMISSIONER MICHÈLE AUDETTE:** They're going
23 to give you and your uncle a nice gift. This time it's the
24 Sechelt women from British Columbia who picked eagle
25 feathers for the families and the survivors from Uashat mak

1 Mani-Utenam and the other Innu communities, Atikamekw and
2 Naskapi. So harvest, as they say in English, on the banks
3 of salmon rivers. There is really, really a lot salmon
4 over there. They have five kinds of salmon, therefore many
5 bald eagles, brown eagles. It's for the families.

6

7

(SINGING AND DRUMMING)

8

(GIFT PRESENTATION)

9

--- Exhibits (code: P01P07P0201)

10 **Exhibit 1:** PDF (digital exhibit) including two pictures
11 of Anne-Marie Jourdain.

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MR. LOUIS GEORGE FONTAINE: (Speaking in
Native language). We'll take a break to end the session
nicely. We have some visitors. They've just arrived. We're
going to have lunch next door. That's what's on the
schedule. We're going to have lunch next door. This is
where you're going to eat lunch. Everyone is invited.

We will reconvene at 1:30 p.m. There's
always the bus that goes from Sept-Îles to Maliotenam.
There's a bus that goes from Malio to Sept-Îles every hour.

Don't forget there is a basket for tears
because they're going to burn that tonight at the sacred
fire. All the tears, don't forget. It's the elders --.It's
our grandfathers who will burn our tears at the sacred
fire. It's nice to see that. The fire is very important.

1 That's where we're going to have the fire. It's a ritual
2 performed by our elders.

3 Thank you very much. Thank you.

4 --- Upon recessing at 11:45 a.m.

5 --- Upon reconvened at 1:31 p.m.

6 **MS. JEANNETTE VOLLANT:** Hello again. I'm
7 going to bore you this afternoon with this.

8 It's just to remind people. We had a good
9 lunch, we got some rest, went for a smoke, went to the
10 bathroom, all of that. So we'll start up again slowly.

11 I don't see too many, but I see one here,
12 the helpers. They have purple shirts like Brigitte. This is
13 if you need help. You don't have a shirt? Where is your
14 shirt? Did you lose it? Okay. It's not a problem.

15 There are those two over there, but there
16 are others. Jean-Guy, good. That's Norm and Marie-Luce.
17 They're our helpers. If you feel overwhelmed emotionally,
18 those people can help you.

19 And then there are also the elders. There
20 are also elders here in the room, and then there are our
21 elders who are sitting behind the commissioners who are
22 supporting the families who come here to tell their truth.

23 And then there's a shuttle that goes from
24 Quality Inn almost every hour, from 8 a.m., and also one
25 that leaves from Malio and goes back to Uashat, let's say

1 almost every half hour, but I don't know. I haven't seen
2 the shuttle. Anyway, it's for people from Uashat.

3 Also, while people are sharing, can you
4 please shut off your cell phones?

5 Also, the Family House is not far from here.
6 It's next door. You can go there for refreshments. There is
7 also the sacred fire. You can go to the sacred fire. I
8 can't talk about the arts and crafts because it's here. It
9 written "do arts and crafts." I also saw that there was
10 something for doing arts and crafts. I said, ah, they are
11 doing arts and crafts and simply to have tea or coffee at
12 the Family House.

13 Also, if you want to register with the
14 National Inquiry to tell your story. Go to the table at
15 back. This is the registration table. There are still
16 spaces available to tell your truth. There are note-takers
17 waiting for you there to share your story, who will share
18 your story with the commissioners.

19 They also put out ashtrays, which are placed
20 a little further away instead of at the entrance. It'll be
21 a little further away.

22 There are also snacks, mid-morning and mid-
23 afternoon. There's jam, bannock, red berry and cloudberry
24 jam, bannock, and after that there's also herbal tea.

25 So those are the things we always have to

1 remind everyone about because sometimes new people come in.
2 For anyone new, I welcome you. I see that there are already
3 new people in the room. Welcome.

4 **MR. LOUIS GEORGE FONTAINE:** (Speaking in
5 Native language).

6 Pick up your headphones for simultaneous
7 translation. If you want to know, the media is here with us
8 today. If you look at this table, you'll see the family's
9 lawyers. The family has lawyers. You can see them. There
10 they are.

11 There is a space for the family. What you
12 see is the family's space.

13 Now these people that you see are the
14 commissioners. There are four commissioners over there at
15 this time. These are the people who are going to go forward
16 with the session, the hearings.

17 There are people at the back to give you
18 courage. There is also the media, the federal government.
19 There are also priests in the room. There are Indigenous
20 women here in the room to listen so that everyone knows
21 what's going on.

22 That's what I wanted to say. We will begin.
23 Please don't forget to shut off your cell phones.

24

25 **MS. JEANNETTE VOLLANT:** Is Ms. Fanny ready?

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 Saint Augustin. I come from Pakuashipi. Yes, I will tell
2 the truth, the whole truth, and I am very glad to be here.

3 **(SWEARING IN OF CHRISTINE LALO NOT RECORDED)**

4 **MR. ALAIN ARSENAULT:** So, we'll begin. I'd
5 like for us to start by hearing about your life in
6 Pakuashipi, in Saint Augustin, when you lived there before
7 the deportation events.

8 **MR. JÉRÔME MESTÉNAPEO (through an**
9 **interpreter):** What we went through was Father
10 Alexis Joveneau trying to displace people from Pakuashipi
11 to La Romaine. He was the one who got the deportation
12 started. The first time I remember the deportation, it was
13 Alexis Joveneau who told us about it. He had promised us so
14 many great things when we got to La Romaine. That's what we
15 were told.

16 Yes, we went to La Romaine. We stayed there
17 for a year. And after a year, we still hadn't received
18 anything. My father got angry and then prepared the
19 toboggan to leave for Pakuashipi. My father told me, "We're
20 going back to Pakuashipi." We had nothing with us. My
21 father had only \$4.00 on him, and then we left for
22 Pakuashipi. We were going home.

23 On our way to Pakuashipi, we stopped in the
24 village of Tête à la Baleine. We met some Quebecers from
25 Tête à la Baleine who gave us food, gave us bread,

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 something to eat.

2 **MR. ALAIN ARSENAULT:** What I'd like to know
3 is, how long did it take to return? Did you walk? How did
4 you get back?

5 **MR. JÉRÔME MESTÉNAPEO (through an**
6 **interpreter):** It took us perhaps a week, a week and a half,
7 two weeks. We couldn't walk when the weather was bad. We
8 had to wait for good weather to leave.

9 When we arrived at Pakuashipi, more
10 precisely Saint Augustin, my father went to see
11 Mr. Courtney something or other, who already had the
12 telegram that had arrived intended for the persons who ran
13 the shop, I imagine, telling them not to offer credit to
14 the people of Pakuashipi. The man said to my father, "I
15 want to ignore this telegram. I want to give you something
16 to eat just the same, I want to give you credit."

17 **MR. ALAIN ARSENAULT:** Who sent that telegram?

18 **MR. JÉRÔME MESTÉNAPEO (through an**
19 **interpreter):** It was the Innu priest from La Romaine who
20 sent a telegram to the Saint Augustin merchant to prohibit
21 him from serving, especially on credit, the Mesténapeo
22 family, my father Simon Mesténapeo. When my father saw the
23 telegram, he tore it up and said to the man, to the
24 merchant, "Father Joveneau is not going to be the one who
25 decides what happens to us. We're the ones who are going to

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 decide."

2 Father Joveneau returned to Saint Augustin.
3 Me, I went hunting small game on the Pakuashipi River. When
4 I returned, Father Joveneau was already there. In my
5 opinion, he was having a heated discussion with my father,
6 Simon, and Father Joveneau apparently hit my father so hard
7 that he fell backward. He also threatened the man -- the
8 merchant, saying he had already done too much to help the
9 Innu of Pakuashipi.

10 Luckily, the merchant gave us credit. In
11 return, we gave him our furs. It is thanks to him that we
12 were able to provide for ourselves.

13 An American named Mr. Reddy (ph) came to see
14 my father: "What's going on, Simon?" "We were promised such
15 and such, but things didn't turn out that way." And it was
16 said that Mr. Reddy set about writing a letter to the
17 Canadian government speaking out against what was going on.
18 Mr. Reddy promised my father that he was going to write. He
19 was not going to write to the public servants, but directly
20 to the minister to speak out about the [deeds and] actions
21 they had been subjected to.

22 Later on, when the discussions ended,
23 Mr. Reddy gave us \$700.00 to buy clothes, to be able to buy
24 food, and he also told us: "That Father Joveneau did
25 something very bad to you."

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 people are not supported by the
2 authorities and have no right to any
3 federal relief because they have
4 surrendered their privileges on their
5 own after many warnings. The best
6 policy to adopt is to encourage the
7 Department of Indian Affairs so that
8 these recalcitrant Indians come to
9 their senses. If they make special
10 requests, please co-operate with us by
11 refusing to help this group in any
12 way."

13 It's signed Alexis Joveneau, O.M.I.
14 missionary. This telegram is addressed to the
15 Rev. Father Hector Allen, Director of the Saguenay social
16 service. This document was found at the Bibliothèque et
17 Archives nationales du Québec [the Quebec library and
18 archives] in Sept-Îles.

19 I'm submitting this document, and I wish to
20 submit a second one, also found in the Bibliothèque et
21 Archives nationales du Québec [the Quebec library and
22 archives], but in Sept-Îles. It is a letter dated
23 May 6, 1963, addressed to Father Alexis Joveneau and signed
24 by Hector Allen, priest and general director of the
25 Saguenay social service.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 It reads:

2 [Translation] "We received your
3 telegram of May 3, 1963, concerning
4 four stubborn Indian families who left
5 La Romaine to settle in Saint Augustin.
6 We have no authorization from the
7 government to come to the aid of Indian
8 families. You therefore need not worry.
9 However, it would be wise to send us
10 the names of these four families so
11 that they are not classified as
12 Canadian families by mistake. Thanking
13 you for your invaluable collaboration,
14 yours sincerely, the Saguenay social
15 service."

16 I'm submitting this second document.

17 Research was undertaken to trace the
18 government respondent of the Saguenay social service. It
19 could have been the Government of Quebec or the Government
20 of Canada. It is still not clear, ambiguities at this time.

21 I want to submit a third document from
22 July 1963. Clearly, it is a document written in English by
23 a Francophone whose written English was poor. This is a
24 letter addressed to Rev. Father Allen of the Saguenay
25 social service, to a Mr. Patrice Maurice, Jr. It refers to

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 the first two documents: we will submit it but we'll also
2 do further research on this document, and we may possibly
3 get back to you on this.

4 Now, we have come to the time you returned
5 to Pakua and didn't have any help. You didn't receive any
6 help. Roughly how many years did this go on? So, my
7 question was related to how long you went without services.
8 How many years was that?

9 **MR. CHARLES MARK (through an interpreter):**

10 We didn't have help of any kind from the government when we
11 arrived in '63, if I'm not mistaken. When the first group
12 left, we stayed one more year in La Romaine.
13 Father Joveneau kept us there. There were some members of
14 the family who were able to leave on their own, by their
15 own means, because they were receiving benefits when they
16 were at La Romaine. Then they, my father included, the
17 other families as well, some of them left by plane.

18 What I heard in the letter that was just
19 read out was that we were called "hard-headed." We were not
20 stubborn because we were not receiving any services in
21 La Romaine, and we had to listen to our elders who told us,
22 "We're going back to Pakuashipi. They are the ones who
23 guided us."

24 And the cheques that were held back at
25 La Romaine, that was Father Joveneau who tore up them up.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 It was he himself who changed them.

2 Just now, Jérôme told you -- told you his
3 story, when public servants came to Saint Augustin. The
4 public servants wanted to take us back to La Romaine. Us,
5 we decided not to go to La Romaine.

6 When I returned to Pakuashipi, I left by
7 boat, I did. My brother-in-law Sylvestre, as well as my
8 wife who is here, and my children were with me. And when we
9 arrived, we were absolutely destitute. There were no
10 provisions in Pakuashipi. Like Jérôme said earlier,
11 Mr. Reddy gave \$60.00 to \$70.00 per family. It was too
12 little, not enough to live on -- for us to live on.

13 There were four families who returned to
14 Pakuashipi. There was Jérôme's family, the Aropaka family
15 (ph). There were two other families who left La Romaine to
16 go live in, to re-settle in Pakuashipi.

17 Afterwards, Father Joveneau came to the
18 community to try once again to convince the people of
19 Pakuashipi to return with him to La Romaine, but he
20 convinced just one family, Pierre Peters (ph) who didn't
21 stay. But luckily there were various jobs, lumberjacking
22 being one. We were able to survive thanks to those jobs
23 that we held during -- when we were not receiving
24 assistance. Luckily, we had various work that needed doing,
25 like chopping down trees. And when that stopped after five

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 years, we were able to collect unemployment. Luckily, there
2 was work on the other side of the river from the village of
3 Saint Augustin. The merchant was offering jobs to the
4 people of Pakuashipi, and we also lived off trapping and
5 selling pelts. The marten sold for 15 dollars back then.
6 Thanks to that we were able to provide for ourselves.

7 It was not on a whim that the Pakuashipi
8 people decided to return to Pakuashipi, because when they
9 deported us, they promised us so much at La Romaine that
10 they didn't keep their promises. We were promised houses,
11 good services, but none of the services or things we were
12 promised -- we got nothing. That's what he, Mr. Brahman
13 (ph), told us. And then Pakuashipi is our village. That is
14 where we decided to live, to settle. And that's where we're
15 going to stay.

16 Afterward, I had a second -- they were still
17 asking us to be deported, and then, they asked us and we
18 said no.

19 When we got the first houses in the village
20 of Pakuashipi, that's when we got our first cheques. The
21 cheques came from the Government of Quebec.

22 **MR. ALAIN ARSENAULT:** That was around what
23 year?

24 **MR. CHARLES MARK (through an interpreter):**
25 That would have been 1963, perhaps.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **MR. ALAIN ARSENAULT:** That they stopped
2 coming or started coming again?

3 **MR. CHARLES MARK (through an interpreter):**
4 That was the first time we got cheques. The first houses
5 were built in '72. That's when we got the cheques.

6 **MR. ALAIN ARSENAULT:** Do you know why those
7 houses were built?

8 **MR. CHARLES MARK (through an interpreter):**
9 Then, why they gave us houses? Well, we had a visit from
10 the Uashat Mani-Utenam band chief. Daniel Vachon and
11 Max Groleau, they came to our community. We were on the
12 river, and then they asked us, "Do you want houses?" Then
13 we answered, the reply we gave was, "Yes, but our houses
14 must be built right here in the Pakuashipi River."

15 Once the community got organized, I was
16 elected chief of my community afterward. Then I got
17 together with the La Romaine chief. We went to see the
18 public servants in Sept-Îles so that we could be better
19 organized, so that we could be given help.

20 I had to take the lead on this issue. I was
21 chief, and I had to do something for my community. I had to
22 seek help from the public servants, from the public
23 servants who worked in Sept-Îles at the time. I have a lot
24 to tell you. I'll be saying a lot. I'm only halfway through
25 my story.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **MR. ALAIN ARSENAULT:** But perhaps we can
2 start talking about the children who died. Why did they
3 die?

4 **MR. CHARLES MARK (through an interpreter):**
5 The first time, when we started this work, what we were
6 doing, we met with lawyers who took down all our stories,
7 everything bad that we lived through. We all gave testimony
8 to those people.

9 Also why had we decided to return to
10 Pakuashipi; we had nothing to go hunting with. We had no
11 territory. We didn't even have traps for hunting to provide
12 for ourselves. That's what I just told you, right? That's
13 what happened.

14 I think I'll stop there, and then if I have
15 anything else, I'll add it.

16 I'd like to thank the people who came out
17 here and I'd like -- I hope that the message will get to
18 the public servants so that this won't -- so that this
19 won't happen again in our communities.

20 **MR. ALAIN ARSENAULT:** Ms. Poker will speak.

21 Can you tell us, ma'am, about the children
22 who died at that time, around '70-'72?

23 **MS. AGNES POKER (through an interpreter):** I
24 went through it, and I remember it. It was in 1970-'72.
25 Yes, I remember very well the deaths of some children, when

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 they died. We were very surprised by the sudden deaths, the
2 child mortality, and we were very surprised why the
3 children died. We were wondering, and the fact that they
4 did not show us our children.

5 The first thing blamed, we blamed, we
6 thought it was because of the houses. We thought that the
7 houses were not suitable. Maybe that was why our children
8 died. We started imagining a lot of things. We thought
9 maybe it was an elder who brought them beyond, brought our
10 children to accompany them. We thought that maybe that was
11 why our children died. We were forever wondering.

12 Then, that's when we realized that the
13 children were dying. We thought it was because of the new
14 houses we were going to get. Then one of my children who
15 was born in January died on April 15 of the same year. My
16 first child, when he died, the diagnosis I was given, "It's
17 because of his vomit; he choked on vomit. That's how your
18 child died." I was a young woman back then. All I thought
19 was "my child is dead."

20 Then I was very surprised afterwards when we
21 went to consult my child's records. There I was really -- I
22 found it surprising that a child would die from his vomit
23 because vomit is liquid. A three-month-old child does not
24 eat solids. He eats -- he drinks liquids.

25 Later, I was told, "Your child died because

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 he choked while eating."

2 Then I had a second child who died, and it
3 happened during childbirth. I was not really conscious, and
4 then I didn't really remember where I was. I was so
5 surprised by that, and I'm still wondering, what kind of
6 help was I given when I gave birth, because the only thing
7 I remember was that things were vague, fuzzy images. Yes,
8 the first child who died, I accept that he died, but my
9 other child, I haven't gotten over it at all. I don't even
10 know. I still don't have an answer. That's my story.

11 And today, the state I'm in is that I'm
12 still looking for my child. My state of mind is the same.
13 And every time I go to Blanc-Sablon, when I go to the
14 cemetery, I don't even know where my children are. I'm
15 still looking for my two children.

16 I often talk to my lost children. I'd like
17 to see where my two children were laid to rest. Every time
18 I go to Blanc-Sablon, I go to the cemetery to try to find
19 out where my children were laid to rest. Where did they
20 die? Where are they buried? Then every time I go to
21 Blanc-Sablon, I go there -- not for fun. I go there to try
22 to find my children. And I cry every time over it. I cry
23 when I'm in Blanc-Sablon. I cry for my children.

24 I just know where one of my children is laid
25 to rest in the cemetery. Her name was Catherine, and I

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 always go to see her.

2 And every time this story is told, we will
3 think about her. Even now, today, I'm still not sure if
4 she's really there. I always have the feeling that my
5 children aren't there, but I don't know where they are. I
6 always have the feeling that my children are somewhere here
7 on earth.

8 It's not just my children. There are
9 children from other communities and other women. They, too,
10 have never been shown the faces of these children.

11 I still find it surprising when I hear
12 stories that are connected to Blanc-Sablon now; apparently
13 now when you go to the cemetery in Blanc-Sablon, three
14 little crosses have been erected. Apparently, they are
15 clearly identified as the children of Pakuashipi, three
16 children.

17 I have eight children in all. I have four
18 children who were born in a tent, and I have four children
19 who were born in the hospital. If I had them all -- if I
20 had given birth to all my children in a tent, I think that
21 everything would have gone well for me, for my children. I
22 would have accepted it then, because I would have seen my
23 children die in front of me with my own eyes.

24 That's my story. Thank you.

25 **MR. ALAIN ARSENAULT:** I had one or two more

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 questions. Were you able to go with your children when they
2 were taken to the hospital in Blanc-Sablon?

3 **MS. AGNES POKER (through an interpreter):**

4 No, I didn't go with my children. We would give them to
5 travellers who were passing by, who boarded the plane, the
6 helicopter, they were the ones who took our children.

7 **MR. ALAIN ARSENAULT:** Were you allowed to go
8 with your children in the helicopter?

9 **MS. AGNES POKER (through an interpreter):**

10 No, we couldn't go with our children. We gave them to the
11 other passengers who were travelling, who were going to
12 Blanc-Sablon. White or English people. You were made to
13 feel by the health personnel that you couldn't go with your
14 children. You were made to feel that. It was likewise
15 forbidden for parents to take their own children to the
16 hospital.

17 Each time -- I will tell you about my
18 daughter Monique. When I gave birth to her in a tent -- I
19 gave birth to her in a tent. I was helped with the birth by
20 other women during childbirth. A week later, the nurse came
21 and examined my child, and then she saw a white sore in her
22 mouth. Then she, she decided to evacuate her to
23 Blanc-Sablon, and she was the one who suffocated. I always
24 felt that this child, someone -- that the nurse had
25 abducted her, kidnapped her. That feeling is always with

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 me. I wasn't notified that they wanted to take her to
2 Blanc-Sablon. I was told nothing. I wasn't even informed.
3 They took her, my child, from our home. They took her to
4 Blanc-Sablon. That's what happened.

5 Thank you.

6 **MR. ALAIN ARSENAULT:** Another quick question.
7 Did the Blanc-Sablon hospital notify you of the death of
8 your child, and if so, when and where she was buried?

9 **MS. AGNES POKER (through an interpreter):**

10 No, we were never told. The only information we have, is
11 that these children were buried next to an elder of the
12 Pakuashipi community, among others, one of the children of
13 the community. We were never shown where our children were
14 buried, and we still wonder today. We still constantly feel
15 that we are searching for our children. This is what the
16 doctor did. He could hospitalize our children for one
17 month, two months, one year, two years even, our children,
18 without telling us anything. Then nobody told us about the
19 health of our children when they were hospitalized in
20 Blanc-Sablon. Back then, we didn't have telephones. Nobody
21 told us anything about our children.

22 We would have liked to have seen the faces
23 of the children who disappeared. And now, we have never
24 seen these children. Everyone wanted that. Then there is
25 always a feeling of waiting, of searching. Where are our

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 children, where are they? Where did they lay our children
2 to rest? That is what we are forever asking ourselves.

3 This summer, we went on an archeological dig
4 to Blanc-Sablon. Gervais went with me, and we asked the
5 archaeologists, "If you find any children's bones, can you
6 let us know?" We're still searching.

7 That's what happened in 1972, when we first
8 got houses. Many children died. That's what happened.
9 That's the story that I wanted to tell you today.

10 **MR. ALAIN ARSENAULT:** And one last and quick
11 question, please. In this '70 -'72 period, we are talking
12 about eight or nine children. Then it stopped. Do you know
13 why it stopped?

14 **MS. AGNES POKER (through an interpreter):**
15 We thought that by giving us houses, it's like in exchange
16 -- when we accepted the houses, we gave a child, our
17 children, in exchange. That's what we thought.

18 Or the other thing we wondered was one of
19 the elders who had died in the community, who left with our
20 children. That's what we thought.

21 Now when we talk with our children --
22 before, we weren't educated. We didn't have -- we weren't
23 educated. And now, our young people are increasingly
24 educated. Even our children tell us, "Why don't you do some
25 research? Why don't you hire competent people to do some

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 research to find the lost children?" That's what they
2 wonder; it's to track down and locate our children. That's
3 what they want. They want to know the members of their
4 family they lost.

5 I'm going to tell you another story about
6 someone who brought an Innu child from Pakuashipi to
7 Blanc-Sablon, and we, we were hospitalized in Blanc-Sablon.
8 There were some of us from the community. We saw a child
9 brought out of a helicopter, then you saw the child's head
10 was behind and the feet were up in the air and then we
11 knew, what we were told, that the child was very feverish.
12 And when they carried the child out of the helicopter, the
13 head was down and the feet were up. This is another thing
14 that we saw, that we experienced. It wasn't my child, for
15 sure. It was Mary's child, and that child died that very
16 evening. Then the next day, the child was dead, the child
17 died.

18 That's just what I had to tell you.

19 **MR. ALAIN ARSENAULT:** Another question, but I
20 promise you, this is the last one.

21 What were you told about your children's
22 health to justify taking them away?

23 **MS. AGNES POKER (through an interpreter):** We
24 were never told about the state of our children's health.
25 They took them all the way to Blanc-Sablon, but when you

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 saw the other English, they could have someone go with
2 them, but not us. Now they can be escorted, accompanied.
3 You can do that today, but back then, you couldn't. We
4 weren't allowed to have that service. Back then, every time
5 an Innu, an Innu woman wanted to go with her child, it was
6 "No, no, it doesn't work that way. You can't take your
7 entire family with you to Blanc-Sablon."

8 Sometimes it would happen that parents were
9 invited to come to see their children just after they died,
10 and never when they were alive. They couldn't go with them.
11 Only once the child had died were parents invited to come
12 and claim the body. That's what happened later. Once the
13 child was dead, the parents were invited to come and claim
14 the body of their little angels, and they were never shown
15 the child's body. They didn't show the child. That's how it
16 was --. We were always forbidden to go with our children.
17 Those were our stories as women.

18 I also remember the stories; there were some
19 children who accompanied children, sick children who
20 accompanied the children of parents who could not be taken.
21 That also happened. I saw a girl before from our community
22 accompany children. Then the only help they were offered
23 was when the child was dead; they were helped to be even
24 more unhappy, helped to be even sadder and unhappier.
25 That's what I remember of what we went through.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **MR. ALAIN ARSENAULT:** Hello. Regarding your
2 children, can you tell us what happened to them when they
3 were transported to the hospital in Blanc-Sablon?

4 **MS. CHRISTINE LALO (through an interpreter):**

5 I will tell you about my three children that I lost. I had
6 one four-month-old, then one two-year-old, then one seven-
7 month-old. I have nine children. I have lost three of my
8 children. It was very hard on me when they died. The first,
9 a week after he was born, he died. After that, I had
10 another child who also died. One of my children died in
11 February, the other in October -- the other two in October.
12 I was very surprised why my children died, my three
13 children died. Why me?

14 Ms. Poker's story is almost the same as what
15 I went through. There were a number of children who died. I
16 even saw one of my children die, because I myself was sick
17 and had to go with my child. That's when I saw my child
18 die. And then, when I was evacuated to Blanc-Sablon, my
19 child came with me, and then after two days, my child
20 became ill. I was told that, "Your child is very sick."
21 They took me to see my child. They dressed me in a white
22 smock and then my child was already blue. I always wondered
23 what they did to my child. Thinking about that story always
24 makes me feel sad.

25 Then, afterwards, I always wondered --. I

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 always thought when my child died there; I thought that I
2 would be shown my child, but I was never shown my child
3 afterward. And I was told that "Your child will be buried
4 in Blanc-Sablon," and then I asked to attend the burial,
5 and they flatly forbade me from attending my child's
6 burial.

7 Same as when my two other children died; I
8 asked to see where my children were laid to rest in the
9 cemetery. I was never given that information so that I
10 could know where it was.

11 It's the same for my other child, too. I was
12 never told --. I was never informed about where my child
13 was buried. It had already been a year since my father had
14 died in Blanc-Sablon. We were not even told about my
15 father, where he was buried either, when he died. I found
16 it hard not to see my children. I find it very hard not
17 seeing my children. There was nothing I could do about it.
18 All I could do was pray.

19 There was a nun who was there who would go
20 often, and I went with her to go and pray as well. It was
21 thanks to prayer that I was able to cope. That's what
22 helped keep me going. That's what helped me. Every day, I
23 went to mass --. I walked -- to forget my children, so that
24 I wouldn't hurt.

25 Then the people of Saint Augustin, from my

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 village on the other side of the river, were very surprised
2 at the deaths of my children. I had English friends on the
3 other side of Saint Augustin. They would come to visit me,
4 and then they were very surprised, appalled by the stories
5 I told about my children. It's the same story as the one
6 Agnes told. The stories are almost the same.

7 I had another child who died. It was in '73.
8 I had given birth to a boy. I gave birth to another boy who
9 was born in Blanc-Sablon, and that's where I gave birth.
10 And then, they transferred him to St. Anthony right away,
11 my boy. I was so afraid for my boy. I was afraid that my
12 boy would meet the same fate as his other brothers and
13 sisters. He stayed in St. Anthony for two months because he
14 was suffering from jaundice. Then when I saw him come back
15 from Blanc-Sablon. I was very happy to see my boy again. My
16 boy had grown.

17 When I go to Blanc-Sablon, I always have
18 that feeling. Where are my children? My father too, where
19 is he? Where is he buried? That's what I wonder every time
20 I walk by the cemetery. That's my story.

21 I could tell you still more about it. One of
22 my children -- of my grandchildren, was hospitalized in a
23 hospital in Quebec City yesterday. He was evacuated
24 yesterday. I don't think I can talk about it. I was the one
25 who brought up my grandson. I was the one who brought him

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 up. I was the one who looked after him from the time he was
2 small until now. My grandson is 37 years old. I am very
3 upset today because he is in a coma. I am very sad, very
4 upset to see my grandson so sick. I know what happened.
5 It's the scourge of drugs, especially speed. I think that's
6 why my boy is in the state he's in. I have witnessed many
7 tragedies in my village, and this makes me think a lot
8 about all the unfortunate events that we are going through
9 in our communities.

10 I would like to thank everyone for listening
11 to me speak and share.

12 **COMMISSIONER MICHÈLE AUDETTE:** Thank you.

13 Listening to Agnes, I just want to be sure I
14 understand. Innu women or Innu families could not board the
15 plane or helicopter, right?

16 **MS. AGNES POKER (through an interpreter):**

17 Right.

18 **COMMISSIONER MICHÈLE AUDETTE:** At that time,
19 did you notice Quebec or Canadian moms being allowed to
20 board with their sick child?

21 **MS. AGNES POKER (through an interpreter):**

22 That's not something I ever saw because we didn't live in
23 Saint Augustin. We lived on the other side of the river.

24 **COMMISSIONER MICHÈLE AUDETTE:** My other
25 question is who made the decision to forbid mothers from

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 following their child -- that they couldn't follow their
2 sick child?

3 **MS. AGNES POKER (through an interpreter):** It
4 was the nurse there, who came to Pakuashipi.

5 **COMMISSIONER MICHÈLE AUDETTE:** A nurse from a
6 Quebec institution?

7 **MS. AGNES POKER (through an interpreter):** We
8 don't know where the nurse came from exactly. We had the
9 feeling that she came from a neighbouring village, or maybe
10 from the west, too.

11 **COMMISSIONER MICHÈLE AUDETTE:** A clinic?

12 **MS. AGNES POKER (through an interpreter):**
13 Yes, a clinic.

14 **COMMISSIONER MICHÈLE AUDETTE:** Okay. My last
15 question for these two courageous women, if I understood
16 correctly, you were never given -- I'm just going to ask
17 the question. Were you given an autopsy report or a medical
18 report giving the reasons for the death of your children?

19 **MS. AGNES POKER (through an interpreter):**
20 When they died, we were never given the autopsy reports,
21 the death reports, never. They gave us the actual physical
22 records much later. When we went to Blanc-Sablon with a
23 group of women from the community, then we found out what
24 it really was -- that he had suffocated to death, through
25 the bronchi, from an illness --.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **COMMISSIONER MICHÈLE AUDETTE:** Later, when
2 was that?

3 **MS. AGNES POKER (through an interpreter):** It
4 wasn't long ago. We had support -- when we first set about
5 doing research; we were helped by Anne Panasok, Louisa,
6 Mary.

7 **MR. ALAIN ARSENAULT:** To that end, I do want
8 to produce the children's medical records that were
9 obtained in the fall of 2014 following a [power of
10 attorney] signed by each of the mothers authorizing the
11 Blanc-Sablon hospital to give the Radio-Canada journalist
12 the reports to give to the families - the medical records,
13 autopsy reports of the children.

14 **COMMISSIONER MICHÈLE AUDETTE:** In 2014?

15 **MR. ALAIN ARSENAULT:** From 2014 --
16 October 2014.

17 And I would like, however, since these are
18 the medical records of deceased persons, an order not to
19 publish or distribute, but the records can remain in
20 National Inquiry archives.

21 These medical records, to sum up, reveal
22 that all but one of the children had respiratory problems,
23 lung problems. One child did in fact die at the age of
24 three months from obstruction of the airways -- of the
25 esophagus. Excuse me, I had -- it doesn't really matter.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 And so it was only in 2014 that parents were
2 able to find this out.

3 **COMMISSIONER MICHÈLE AUDETTE:** Can we assume
4 that without the journalists, families would not have
5 received this important information?

6 **MR. ALAIN ARSENAULT:** Absolutely.

7 **MS. AGNES POKER (through an interpreter):**
8 The story began when Anne Panasuk started -- when we
9 contacted her. And then there was another very important
10 person in the case, too. She, she had lost her sister. Her
11 mother had lost a child. This is Louisa Mark. She is one of
12 the women who instigated the research. Then they contacted
13 Ms. Panasuk to help them with the research process. And
14 this is how far we have got today.

15 I would also like to thank the people who
16 participated. There were other people who were central to
17 the case, including Mary Mark, who urged Louisa to continue
18 the research. Then I would like to say a special thank you
19 to Ms. Anne Panasuk, who agreed to work on this and, among
20 others, to Director General Mary Mark, who contributed
21 greatly to the research on this file. I wanted to thank all
22 those people.

23 **COMMISSIONER MICHÈLE AUDETTE:** Thank you very
24 much.

25 Counsel Arsenault, you asked that the

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 documents be, that there be a publication ban --

2 **MR. ALAIN ARSENAULT:** Yes, a publication and
3 distribution ban for these documents.

4 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

5 **MR. ALAIN ARSENAULT:** Technically, you must
6 make a decision.

7 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

8 So if there is no objection from the
9 interested parties, we, the commissioners, are saying yes,
10 here.

11 **MR. ALAIN ARSENAULT:** Another document that I
12 also want to produce is an article from the journal
13 *Recherches Amérindiennes au Québec* [Quebec Indian research]
14 by Laurent Jérôme on the deportation of the Innu of
15 Pakuashipi. It is a document of about ten pages that was
16 published in 2011 on the matter of deportation. About the
17 previous document, at the break, we can give the interested
18 parties an opportunity to make any submissions about the
19 publication/distribution ban on the medical records.

20 **COMMISSIONER MICHÈLE AUDETTE:** So, just to --
21 go ahead, Mr. Arsenault.

22 **MR. ALAIN ARSENAULT:** And there is the last
23 document for this part.

24 **COMMISSIONER MICHÈLE AUDETTE:** Perfect. So,
25 we accept your documents.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **MR. ALAIN ARSENAULT:** Do you have any other
2 questions?

3 **COMMISSIONER MICHÈLE AUDETTE:** No.

4 **MR. ALAIN ARSENAULT:** So I would suggest that
5 we take a break.

6 **COMMISSIONER MICHÈLE AUDETTE:** Thank you.

7 --- The hearing recessed at 3:23 p.m.

8 ---The hearing resumed at 4:01 p.m.

9 **MR. ALAIN ARSENAULT:** Now we will move on to
10 the second phase of testimony about the Pakuashipi
11 community.

12 This witness would like to be sworn in with
13 the feather.

14 **MR. BRYAN ZANDBERG:** What is your name,
15 ma'am?

16 **MS. MARY MARK:** Mary Mark.

17 **MR. BRYAN ZANDBERG:** Thank you very much.

18 Do you solemnly swear to tell the truth, the
19 whole truth, and nothing but the truth?

20 **MS. MARY MARK:** Yes.

21 **MR. BRYAN ZANDBERG:** Thank you very much.

22 **MR. ALAIN ARSENAULT:** Ms. Mark, which
23 community do you live in and where, in which community,
24 were you born?

25 **MS. MARY MARK (through an interpreter):** I

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 events, that I saw my father drink, drink a lot. Every time
2 he drank, he would get in a very bad way, he would talk
3 about his children and he would cry. I was still expecting
4 my brothers to come home.

5 A little later, I was the one who was
6 evacuated to Blanc-Sablon. I was sick. I remember one
7 thing; it was late at night. There were two nurses who
8 wanted to move me. It was late in the evening. I didn't
9 know where they wanted to take me. Me, I cried a lot. I
10 cried my eyes out. Afterwards, when I threw a fit, they
11 took me to an adult's room. And that's where they let me
12 sleep that night. I found it very strange that they wanted
13 to take me somewhere late, in the middle of the night.

14 I remember another hope. My grandmother was
15 sick. She had been evacuated to Mont-Joli because she was
16 suffering from tuberculosis. Then after that, we ourselves
17 were evacuated: my mother, my parents, and us children,
18 too, we were also evacuated. They examined us. They ran
19 various tests to find out if we also had tuberculosis. The
20 doctor saw us, each one of us, each of us. What I remember,
21 was that I was examined like an adult, like an adult woman.
22 They examined us down there. I found it weird the way we
23 were examined. I asked my other sisters, "Were you examined
24 the same way I was?" They answered, "Yes, the same way."

25 That's what I remember of the stories that

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 happened when I was at Blanc-Sablon. And my mother didn't
2 come with me any of the times I was evacuated for medical
3 reasons. I was in the hospital for several months. I even
4 spent Christmas in the hospital and I never heard the phone
5 ring so I could talk to my mother, that my mother was
6 calling me. I had no calls.

7 With everything we went through, the bad
8 experiences we went through at the hospital, we were
9 scarred as a result. We were afraid to go to hospitals for
10 treatment.

11 The other story I want to tell you, I want
12 to tell you the story of the priest, the stories he told
13 us, rather the things that he did to us.

14 Once, I went to confession. We were in
15 church and then I went to confession. Then, every time we
16 went to confession, I had to kneel before him on the
17 ground. And often the priest would invite us to come and
18 sit on his lap. And he used to say, "I'm your father." And
19 I would try to confess. Nothing came out. You know, when
20 you're young, you haven't done anything seriously wrong and
21 you don't say anything during those times. And he started
22 to slide his hand under my shirt, then he started to touch,
23 caress my belly and then go lower. I took his hand to move
24 it away, then he stopped.

25 Then later, I was scarred by that bad thing

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 that happened. I had very low self-esteem, and I didn't
2 love myself. I didn't like my body. I had relationship
3 problems. It often reminded me of what had happened in the
4 confessional. I'm sure that I wasn't the only girl to whom
5 that kind of thing happened. There were other people who
6 went through what I went through. I know that the priest
7 even did things to my aunts. And I know that one of my
8 aunts has a lot of problems in her life. If she is having
9 problems of this kind today, there is a reason for it.

10 I remember one of my aunts who was in love
11 with an Englishman from Saint Augustin. When the priest
12 found out that my aunt had found herself a boyfriend in
13 Saint Augustin, the priest was furious. He hit my aunt. I
14 didn't like what I saw. I always thought, entering church,
15 that people there were kind and holy, but when I saw that
16 kind of thing, I was lost.

17 **MR. ALAIN ARSENAULT:** A quick question to
18 clarify. How old were you when Father Joveneau did that?

19 **MS. MARY MARK (through an interpreter):** I
20 must've been seven or eight years old.

21 **MR. ALAIN ARSENAULT:** How old?

22 **MS. MARY MARK (through an interpreter):**
23 Seven or eight years old.

24 **MR. ALAIN ARSENAULT:** You said that
25 Father Joveneau abused other people. Can you tell us about

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 the consequences of those actions? You spoke for yourself,
2 but what about the community as a whole, since you talked
3 about a number of people?

4 **MS. MARY MARK (through an interpreter):**

5 There are people who have been affected by those events.
6 There are people who suffer from alcoholism, drugs, low
7 self-esteem, a difficult life and more. It's due to those
8 events that have been handed down from generation to
9 generation. And then I know that there are people who went
10 through those things, who weren't able -- whose self-esteem
11 and well-being were affected, and these people have not
12 been able to get a higher education. That's the kind of
13 problem I see that in my community.

14 **MR. ALAIN ARSENAULT:** Do you want to share
15 your recommendations for improving this situation with the
16 commissioners?

17 **MS. MARY MARK (through an interpreter):**

18 Maybe it's finding -- bringing help to people who have been
19 abused by the priest. When people have had terrible things
20 done to them, it brings negativity right into their lives.
21 Me too, that brought negativity into my life, but luckily,
22 I came far enough to be able to pull through, to be able to
23 talk about it, to be able to put those unfortunate events
24 aside to better get on with my life.

25 Then I'd like to talk to you a bit about the

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 residential schools, tell you some stories about
2 residential schools. That's how we have been able to talk
3 about what was done to us. And I understood exactly what
4 the people who attended residential schools went through.
5 We went through another form of residential school. The
6 priests, the nuns, who abused children in the residential
7 schools, we also went through that but in a different way.
8 We went to the Saint Augustin school on the other side of
9 the river, and it was the nuns who taught us. And I often
10 saw the nuns punishing the Innu from Pakuashipi. The
11 children were taken into the hall, and there they were hit
12 with a long ruler. I was so afraid to go to school because
13 of the fear that came over me from what I saw, those
14 things, in that school. That's why I was afraid.

15 I think it's very important that you hear my
16 message, that people who were abused by the priest also be
17 compensated. It's important.

18 It's not fair, our generation, sitting in
19 front, that we were abused by the priest. Others, our
20 mothers, our fathers who are behind us, others have -- been
21 abused as well.

22 With all the stories that I have heard since
23 then, there are many stories of abuse in our community. I
24 am very sure that all the teenage women in my community
25 have been abused by the priest. That wouldn't surprise me.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 The activities he did every time he arrived
2 in the early days, he would project photos. That's what he
3 used to do. I remember once, during the projections, I
4 didn't know that I was being filmed, then he began to bully
5 me in front of everyone, in front of the audience.

6 After these events, I headed for the corner
7 of the room. After that, I never went to church. I never
8 went to mass.

9 After that, my parents decided that I would
10 go to the Unamen Shipu school in La Romaine. I was 11 years
11 old and I was afraid to encounter the priest. I was alone.
12 I always thought, when it was a white man sending his child
13 away to study, he sent him. That's what I thought I was
14 going to go through.

15 **MR. ALAIN ARSENAULT:** One last question.
16 Today, you're working. Can you tell the commissioners what
17 you do?

18 **MS. MARY MARK (through an interpreter):** At
19 the moment I am working as Director General of the
20 Pakuashipi Band Council. I have held this position for two
21 years. It will be two years in February. And before that, I
22 had previously held the same Director General position.

23 **MR. ALAIN ARSENAULT:** Thank you.

24 We'll proceed to the second witness,
25 Ms. Lalo. She will need to be sworn in.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **MR. BRYAN ZANDBERG:** Good afternoon,
2 Ms. Lalo. Do you solemnly swear? Do you swear to tell the
3 truth, the whole truth, and nothing but the truth?

4 **MS. THÉRÈSE LALO (through an interpreter):** I
5 do.

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

7 **MR. ALAIN ARSENAULT:** Ms. Lalo, do you want
8 to tell the commissioners about Father Joveneau?

9 **MS. THÉRÈSE LALO (through an interpreter):**
10 Yes.

11 **MR. ALAIN ARSENAULT:** Can you tell the
12 commissioners what kind of man he was?

13 **MS. THÉRÈSE LALO (through an interpreter):** I
14 always considered Father Joveneau to be a very important
15 person. After each mass, a film was shown. Each time after
16 showing a film, he would laugh a lot. He made people laugh
17 and people laughed with him. Even now, I can still hear his
18 laugh.

19 After a film was shown, I was with a friend.
20 He invited us to come and sit on his lap. That's where he
21 started to touch us. And me, what I remember, was that I
22 would freeze. I was frozen like ice, and I didn't
23 understand anything of what he was doing. I was lost. Then
24 I was afraid of him. I couldn't even speak out against him
25 because people thought he was a very important person. And

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 people thought he was God. And me too, that's how I thought
2 of him.

3 Then after the touching, he began to visit
4 the village. And once, I saw him coming. He came to our
5 place. The first question he asked was, "Thérèse, where is
6 your mother?" Then I brought him to my mother. My mother
7 was hiding. She was hiding from the priest. Then, the
8 priest went to the bedroom and that's where he stayed. Then
9 I found it hard, I did, to have to go through that kind of
10 thing.

11 Then when my father came home, I told my
12 father about it. And I didn't know that I was going to
13 create a conflict. That's when the violence started against
14 my mother, my father against my mother. I find it hard to
15 talk about it because we admired Father Joveneau so much.
16 And just telling that story brings back bad memories of
17 what I went through. I am back when it happened. And, right
18 now, I am so afraid of my parents who are behind me, afraid
19 of making them angry. I wonder why there hasn't been this
20 kind of panel to talk about it before. And now, it is much
21 too late to talk about it.

22 And today, I feel-- my self-esteem is very
23 low. I feel like I am broken inside. That's what I wanted
24 to share with you, tell you.

25 Earlier, I was frightened when others talked

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 about missing children. I also remember when I was
2 evacuated to Blanc-Sablon. Once I was evacuated myself. I
3 was a child. I was a little girl. I accompanied another
4 child, and I was young at the time. If I hadn't been there,
5 who would have accompanied the child? Luckily, I was there
6 to accompany the child. At the time, I was seven years old.

7 I remember going to Blanc-Sablon. My husband
8 was with me. I wanted to go pray at the grave of my
9 grandfather who was buried there. And what I noticed was, I
10 noticed three little crosses that were -- I saw the name of
11 my brother who was there.

12 But when we used to go there before, those
13 crosses weren't there. Suddenly, by magic, there were three
14 crosses. I wonder why they did not invite us when they put
15 up the crosses in the cemetery. That's what I wanted to
16 tell you.

17 I would like to thank you for listening to
18 me.

19 **MR. ALAIN ARSENAULT:** Let me ask you two or
20 three quick questions. How old were you when
21 Father Joveneau abused you? From what age to what age?

22 **MS. THÉRÈSE LALO (through an interpreter):** I
23 must have been seven, if I remember correctly.

24 **MR. ALAIN ARSENAULT:** And for how long?

25 **MS. THÉRÈSE LALO (through an interpreter):**

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 Yes, I was glad when he would leave. It happened to me a
2 number of times, and I was glad when he would leave. He
3 would travel back and forth from La Romaine to Pakuashipi.

4 **MR. ALAIN ARSENAULT:** Have you often talked
5 about Father Joveneau abusing you?

6 **MS. THÉRÈSE LALO (through an interpreter):**
7 I couldn't even talk about it. He was considered a god.

8 **MR. ALAIN ARSENAULT:** When did you talk about
9 it publicly? When did you talk about it for the first time?

10 **MS. THÉRÈSE LALO (through an interpreter):**
11 Very recently. I started talking about it when the people
12 from the Commission came to Pakuashipi, in September.

13 **MR. ALAIN ARSENAULT:** Thank you, Ms. Lalo.
14 We'll go on to the third witness and then
15 allow the commissioners to --.

16 **MS. THÉRÈSE LALO (through an interpreter):**
17 I would like to convey to you one last message, that I was
18 glad when he died. I didn't even pay my respects.

19 **MR. ALAIN ARSENAULT:** So, we will proceed to
20 swear in Ms. Alice Lalo Tenegan with a feather.

21 **MR. BRYAN ZANDBERG:** Alice, do you solemnly
22 swear that you shall tell the truth, the whole truth, and
23 nothing but the truth?

24 **MS. ALICE LALO TENEGAN (through an**
25 **interpreter):** Yes.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **MR. BRYAN ZANDBERG:** Alright.

2 **MR. ALAIN ARSENAULT:** Ma'am, you come from
3 the Pakuashipi community as well. Was someone in your
4 family named Alice Mesténapeo Tenegan?

5 **MS. ALICE LALO TENEGAN (through an**
6 **interpreter):** She was my father's niece.

7 **MR. ALAIN ARSENAULT:** That was my next
8 question. What happened to your father's niece?

9 **MS. ALICE LALO TENEGAN (through an**
10 **interpreter):** My father would always tell me that story. I
11 must have been 14 years old. My father always talked to me
12 about his sister because there were only the two of them in
13 his own family, and his aunt had one child. My father
14 didn't know where to go for help to find his niece. He had
15 no money. The story that I'm telling you, the girl was --
16 my father's niece was 16 years old, and then there were
17 other children here who were evacuated to the Quebec City
18 hospital. She was among those children, and she never came
19 home. The only thing other people told us about what
20 happened was that apparently they told her, "We're taking
21 you back to your community." But no one ever heard from her
22 again.

23 The niece I'm telling you about shouted to
24 Henriette Peters (ph) to get that message to her father.
25 She left that message to tell Henriette that the girl who

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 was -- when she was brought in, asked that her father call
2 her.

3 **MR. ALAIN ARSENAULT:** That Alice's father
4 call Alice in the hospital in Quebec City, is that it?

5 **MS. ALICE LALO TENEGAN (through an**
6 **interpreter):** Yes. It was Henriette Peters who asked Alice
7 to -- Henriette left a message for Alice to say that
8 Henriette's father should call Henriette in Quebec City.
9 There, Henriette saw them when they took Alice out through
10 the back. There were two men with her. They put her in a
11 car. Then Henriette saw them leave. My father always told
12 me that story, that he didn't know where to go to get help
13 to find his young niece.

14 **MR. ALAIN ARSENAULT:** Did anyone back then
15 tell her family what had happened to her?

16 **MS. ALICE LALO TENEGAN (through an**
17 **interpreter):** The only thing we were told about her -- the
18 only thing we were told, was that she died, but there was
19 no evidence of her death. That's my father's story that I'm
20 telling you now.

21 **MR. ALAIN ARSENAULT:** Why did you want to
22 tell us about this event?

23 **MS. ALICE LALO TENEGAN (through an**
24 **interpreter):** It's to be able to find the other people who
25 disappeared. I don't want people to think that they are not

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 important to their family. Everyone is important to their
2 family members.

3 **MR. ALAIN ARSENAULT:** I have no further
4 questions. Thank you.

5 **CHIEF COMMISSIONER MARION BULLER:** How old
6 was Alice when she was missing?

7 **MS. ALICE LALO TENEGAN (through an**
8 **interpreter):** She was 16 years old.

9 **CHIEF COMMISSIONER MARION BULLER:** What year
10 was that?

11 **MS. ALICE LALO TENEGAN (through an**
12 **interpreter):** In 1952.

13 **COMMISSIONER MICHÈLE AUDETTE:** Thank you very
14 much, Counsel Arsenault, for working very hard to make sure
15 that the voices of people -- I'm tired -- I'm getting to my
16 point. It's just that there are a lot of emotions, getting
17 documents out of the archives, but especially for the women
18 and men who are here today, several generations here who
19 are speaking to all of Canada; the silence has lasted too
20 long.

21 Whether it involves violence from a
22 religious institution or a culture in which sick Indigenous
23 children are treated differently from Canadian children, we
24 can't heal the suffering. We can't. But we can, and we want
25 to make sure to walk with you so that things change. It's

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 personal. I call that a healing process. Some will heal by
2 prayer with a sacred fire, a poem like this morning. There
3 are many ways.

4 Then this inquiry also has the duty to
5 support healing.

6 I thank you so much. You are helping us, not
7 just the Commission, but the women who listened, to let go
8 of what a priest or institution did or previously did to
9 us.

10 And I'll just finish by saying that, how
11 important it was for everyone working to welcome you here,
12 that the world, when it is far, far, far, we often forget,
13 that this, this is your moment.

14 Thank you. Thank you. (Speaking in an
15 Indigenous language). You are truly strong.

16 I will ask two kokum (ph), two grandmothers,
17 to come here. Marion and Brian.

18 **MR GERVAIS MALLECK:** Before people here rise-
19 --.

20 **COMMISSIONER MICHÈLE AUDETTE:** Yes.

21 **MR GERVAIS MALLECK:** -- I would like -- we
22 brought two elders here who would like to share two songs
23 (Speaking in Innu language). We wanted to do it at the
24 beginning, but we couldn't. It was too much. But now, there
25 are two elders who will come to sing shortly, just to --.

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 **COMMISSIONER MICHÈLE AUDETTE:** Do we give out
2 feathers before or after the singing?

3 **MR GERVAIS MALLECK:** We can do it beforehand
4 and then after that finish with -- conclude with you guys.

5 **COMMISSIONER MICHÈLE AUDETTE:** Perfect.

6 **MR GERVAIS MALLECK:** (Speaking in an
7 Indigenous language). I will be inviting Charles and Jérôme
8 shortly to play the drum. We will just get set up here.

9 **COMMISSIONER MICHÈLE AUDETTE:** You can get
10 them set up. The Chief Commissioner is whispering to me
11 softly, telling me "Can you tell him that he did a
12 remarkable job."

13 **(APPLAUSE)**

14 **MR GERVAIS MALLECK:** I won't translate what
15 you just told me, but I work for that community, and I love
16 Pakuashipi very much despite its isolation. I always said,
17 when I went to Pakuashipi, I'm not the one to change the
18 people of Pakuashipi; it's up to them to change me. Then
19 today I am accompanying them, and I am very proud to be
20 here with them.

21 **COMMISSIONER MICHÈLE AUDETTE:** Wow.

22 **(APPLAUSE)**

23 **MR GERVAIS MALLECK:** Excuse me, can we get a
24 stand microphone to be able to -- or even a bracket to hold
25 the drum, or shall I hold it?

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 Charles will be going to Quebec City shortly
2 to be with his grandson who is in a coma, and then I ask
3 everyone to pray for -- to give strength to Charles and
4 Christine who will be flying out shortly. I would ask
5 everyone to pray for his grandson.

6 **MR. CHARLES MARK (through an interpreter):**

7 I'd like to dedicate this song to you for the people of
8 Uashat and then my friends. At every important event in the
9 Innu culture, there was macoucham (ph). Everyone would
10 gather around the tewingan (ph) and sing. The song talks
11 about when I would go hunt caribou alone, and then every
12 time I finished working, after preparing the caribou meat,
13 after removing the skin, I would do a -- I would clean up
14 out of respect for the animal and out of respect for myself
15 too, as a hunter. Every move I made, I would see it in the
16 snow, the tracks of my snowshoes, where the caribou fell.
17 The song talks about stories that have been around for
18 years and years, things that would happen, and then it was
19 with the tewingan that we were taught to keep those
20 traditions alive. Now I'm going to sing. That's what we
21 would do before and after the caribou hunts, after the
22 macoucham. We would sing the tewingan -- we would play the
23 tewingan.

24 **(SONG AND DRUMS BY THE FAMILY TO THE COMMISSIONERS)**

25 **(GIVING OF GIFTS)**

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 Laurent Jérôme, published in the journal
2 *Recherches amérindiennes au Québec*, [Quebec
3 Indian research] volume 41, number 2-3 2011,
4 pp 175-184

5 **Exhibit 5 ** PUBLICATION BAN ****

6 Copy of medical records requested by
7 Ms. Christine Lalo in relation to
8 Chantale Mark, requested 2014-10-03

9 **MR. LOUIS GEORGE FONTAINE:** (Speaking in an
10 Indigenous language). An activity had been planned. It
11 would have been a release of lanterns in tribute to those
12 who were displaced or died in hospitals without their
13 community receiving any information. This activity had been
14 planned for tonight, but instead the lanterns will be given
15 to the people of the community who are here from
16 Pakuashipi. They are going to do this in their community in
17 the spring because wind has been forecast for tonight,
18 which would have disrupted this activity. We've therefore
19 postponed it.

20 So remember that tonight, at supper, is when
21 we give them their lanterns to (Speaking in an Indigenous
22 language).

23 We mustn't forget either that tomorrow the
24 activity of the sacred fire will take place at 8:00 a.m. in
25 front of the Family House], and all are welcome. You are

Jérôme Mesténapeo, Agnes Poker, Charles Mark,
Christine Lalo, Mary Mark, Thérèse Lalo and
Alice Lalo Tenegan (Chantale Mark)

1 all invited to start your day tomorrow with that, which
2 will be the third day.

3 Don't forget that we also have gifts. They
4 are from people who want to give gifts to the Commission,
5 to the National Inquiry. So, you can bring them here and
6 those gifts will be recorded to give to the people on the
7 Commission, and be given in other places where the
8 Commission will be present. So, you still have until Friday
9 to give your gifts. And they will be greatly appreciated.

10 A message that is, I think, quite important
11 for the environment. When you take a bottle of water, try
12 to write your name on it because there are a lot of bottles
13 that are half empty or half full, depending on how you look
14 at it. So it's going to be very important in the next few
15 days to write your name on your bottles of water so that
16 they are not wasted.

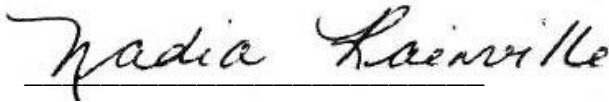
17 There are still shuttle buses, for people
18 who are in town or who want to go to Sept-Îles or come to
19 Malio, every half hour. There will always be a shuttle; the
20 service will be in operation tomorrow until the end of the
21 National Inquiry.

22 Thank you. Enjoy your meal. Thanks everyone;
23 thanks to the cameramen. As usual, you technicians did a
24 fine job.

--- The hearing adjourned at 5:16 p.m.

TRANSCRIPT CERTIFICATE*

I, Nadia Rainville, certify that this is a true transcript conforming to the digital recording provided of this hearing.

A handwritten signature in cursive script that reads "Nadia Rainville". The signature is written in black ink and is positioned above a horizontal line.

Nadia Rainville

March 2, 2018

* This certificate refers to the original transcript in French.