

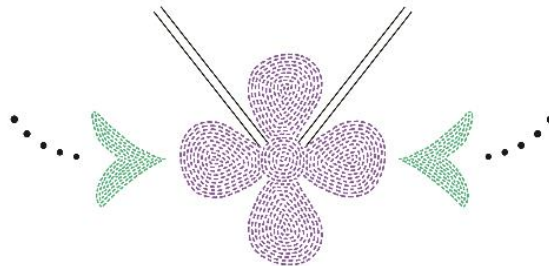
National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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**

**Hotel Bonaventure
Montréal, Quebec**



Translation

Tuesday, March 13, 2018

Public Volume 63

**Jacqueline Flammand Ottawa, Manon Ottawa, Lucie
Quitish, Marie-Louise Awashish, Jeannie Chachai, Marie-
Jeanne Boivin, Florence Dubé, Annette Dubé, Delima
Flammand & Carol Dubé,**

**In relation to Baby Maxime, Baby Pierrette, Baby Alice,
Baby Boivin & Baby Estelle-Simone Boivin
Heard by Commissioners Qajaq Robinson, Brian Eyolfson
& Michèle Audette**

INTERNATIONAL REPORTING INC.

II

APPEARANCES

Assembly of First Nations	Jeremy Kolodziej (Legal Counsel)
Assembly of the 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
Directeur des poursuites pénales et criminelles	Anny Bernier (Legal Counsel)
Government of Canada	Anne Turley (Legal Counsel) Sarah Churchill-Joly (Legal Counsel)
Government of Quebec	Marie-Paule Boucher (Legal Counsel)
Inuit Tapiriit Kanatami	Non-appearance
Innu Takuaikan Uashat mak Mani- Utenam	Non-appearance
Naskapi Nation of Kawawachi- kamach	Non-appearance
Pauktuutit Inuit Women of Canada, Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre	Beth Symes (Legal Counsel)
Femmes autochtones du Québec	Non-appearance
Regroupement Mamit Innuat Inc.	Non-appearance
Les Résidences oblates du Québec	Non-appearance

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Annette Dubé, Delima Flammand, Carol Dubé
In relation to Baby Maxime, Baby Pierrette, Baby Alice,
Baby Boivin, Baby Estelle-Simone Boivin**

Testimony heard by Commissioners Qajaq Robinson, Brian Eyolfson
and Michèle Audette

Orders: None

Public Volume 63

Commissioner's Counsel: Fanny Wylde

Grandmothers, Elders, Knowledge-keepers:

Melanie Morrison (NFAC), Sarah Nowrakudluk (NFAC),
Laurie Odjick (NFAC), Sedalia Fazio, Louise Haulli, Audrey
Siegl, Pénélope Guay, Kathy Louis, Oscar Kistabish,
Évelyne St. Onge, Bernie Poitras Williams,
Laureen "Blu" Waters-Gaudio, Martha Greig, Moreen
Konwatsitsawi Meloche, Patricia Kaniente Stacey, Michael
Standup, Elaine Kicknosway, Charles-API Bellefleur, Edouard
Chilton, Sharon Tardif-Shecanapish, Winnie Bosum, Priscilla
Bosum

Clerk: Maryiam Khoury

Registrar: Bryan Zandberg

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Montréal, Quebec

1
2 --- Upon commencing on Monday, March 13, 2018, at 2:47 p.m.

3 **MS. KONAWATSITSAWI:** Please, we will speak in
4 the Atikamekw language. So, if you have the headset for
5 French, there are headsets at the back of the room to
6 obtain a translation into French or English.

7 **COMMISSIONER MICHÈLE AUDETTE:** So, while my
8 colleague finds her strength or how to operate her
9 microphone, to all our Atikamekw brothers and sisters, you
10 have the right to come bring your chair and sit around the
11 circle. This is your time. It's up to you to sit where you
12 want to sit to support the beautiful women who are here.
13 The men as well, of course. Yes, that's right.

14 **MS. NADINE:** Therefore, a part of the sharing
15 circle will be in Atikamekw. So, for those who -- people
16 will express themselves in their vernacular, which is
17 Atikamekw. There is a simultaneous interpretation system.
18 You go to the back, very close to the entrance, to get the
19 headsets for simultaneous interpretation. There will be
20 translations from Atikamekw to French and Atikamekw to
21 English.

22 **MS. KONAWATSITSAWI:** While we are getting
23 ready, just to let you know, there is a live stream with
24 Facebook and CPAC, the parliamentary channel. You can text
25 or call your friends to invite them to follow us on

1 Facebook and CPAC.

2 And those who are here wearing purple
3 shirts, purple or light purple sweaters, t-shirts, shirts.
4 There is also the toll-free number; it's free of charge, if
5 you want to talk to someone for help or support. There is
6 someone to help you.

7 You're ready? Yes? Okay. Okay. Everyone is
8 ready. We will start the sharing circle.

9 Oh yes. Also, there are a lot of Kleenex
10 boxes there. There is a small brown paper bag with "tears"
11 written on it in English. We should put it in French too
12 for your tears. So, you are asked to put your Kleenex in
13 the brown bag and keep the bags close to you because there
14 are very powerful stories, and this sharing circle to which
15 you have been invited today is powerful. So, we ask you to
16 put your Kleenex in the bags, and our Elder Kowinadas (ph)
17 will collect them and burn them in the right direction so
18 they can be sent in the right direction so that we can take
19 care of ourselves.

20 If you have water, I encourage you to drink
21 some. It takes water. And we may have a long session, so if
22 you need a break, you are free to drink water or leave the
23 room quietly and come back.

24 My friend here will translate into French.

25 **UNIDENTIFIED FEMALE SPEAKER:** Thank you.

1 So, what we were saying is that there are
2 brown paper bags with the word "tears" on them, so, crying,
3 tears. What we are asking you is to -- your tissues, to put
4 them in the brown paper bags, because, obviously, you will
5 see, this will be a very intense circle of sharing in
6 emotions. And these tears will be -- the bags will be
7 brought by the Elder, and they will be burned to honour the
8 stories and truths we hear today and this week.

9 So, I think people are ready to start the
10 sharing circle.

11 Again, I apologize. Simultaneous
12 interpretation, there will be Atikamekw, so we have people
13 who will translate for you into French and into English.
14 You can go to the back to get your device, your headphone,
15 your headphones, excuse me.

16 So simultaneous translation is available, in
17 the back because it's going to be partially in Atikamekw.
18 So if you want to hear it in both, either in French or in
19 English, so you just have to go in the back to get a
20 headset.

21 **MS. KONAWATSITSAWI:** Thank you. If you are
22 ready, we will just hand it over to Fanny. If you're ready?
23 Yes? Okay, thank you.

24 **ME FANNY WYLDE:** Before I begin, the
25 Commissioner asked me to explain the empty chair that is

1 here. It is to represent all the people who are not here
2 physically but who are in spirit, so in memory of all the
3 babies we will be talking about today, the chair is for
4 them.

5 So, Commissioners, this afternoon I would
6 like to introduce you to the sharing circle and its eight
7 participants. I would just like to explain how we're going
8 to proceed so that the public can also understand how this
9 afternoon is going to go. So, each individual will first
10 introduce themselves, first and last names. And for
11 registration purposes, the Registrar will swear in each
12 individual.

13 Afterwards, we will move to the sharing
14 circle with three questions. The first question that will
15 be asked is what story they want to share in the sharing
16 circle in relation to the loved one they have lost. So,
17 we're going to start the first round. Everyone will have
18 the opportunity to express themselves for their loved one
19 who is -- for whom they are here today.

20 The second question that will be addressed
21 is what impacts this loss has had in their lives. Once
22 again, individually, everyone will have the opportunity to
23 express themselves on this question.

24 The last question that will be asked is,
25 what are your recommendations, your observations? What

1 changes do you want to see? Each and every one of you will
2 have the opportunity to express yourselves on this third
3 question.

4 And finally, we leave one last round for the
5 Commissioners to ask their questions and share their
6 comments.

7 So, all the families here have agreed to
8 this process, and without further delay, we will start, if
9 you allow. I will ask everyone to introduce themselves by
10 sharing their first and last names. And when you do, the
11 Registrar will swear you in at the same time. Thank you.

12 **MS. JACQUELINE FLAMMAND OTTAWA:** Jacqueline
13 Flammand Ottawa from Manawan.

14 **ME FANNY WYLDE:** Just a moment, Mr. Registrar
15 will swear you in.

16 **MR. BRYAN ZANDBERG:** Hello, Jacqueline. Do
17 you want to swear on the Bible, or make an affirmation
18 using an eagle's feather?

19 **MR. JACQUELINE FLAMMAND OTTAWA:** Swear.

20 **MR. BRYAN ZANDBERG:** Swear?

21 **MS. JACQUELINE FLAMMAND OTTAWA:** Yes.

22 **MR. BRYAN ZANDBERG:** I will go get it.

23 Jacqueline, do you swear to tell the truth,
24 the whole truth, and nothing but the truth, so help you
25 God?

1 MS. JACQUELINE FLAMMAND OTTAWA: Yes.

2 MR. BRYAN ZANDBERG: Thank you.

3 MS. MANON OTTAWA: Manon Ottawa from Manawan.

4 MR. BRYAN ZANDBERG: Okay. An affirmation or
5 swearing on the Bible? The Bible? All right.

6 Manon, do you swear to tell the truth, the
7 whole truth, and nothing but the truth, so help you God?

8 MS. MANON OTTAWA: I swear.

9 MR. BRYAN ZANDBERG: Thank you.

10 MS. LUCIE QUITISH: Lucie Quitish, Manawan.

11 MR. BRYAN ZANDBERG: Lucie, do you swear to
12 tell the truth, the whole truth, and nothing but the truth,
13 so help you God?

14 MS. LUCIE QUITISH: I swear.

15 MR. BRYAN ZANDBERG: Thank you.

16 MS. JEANNIE CHACHAI: Jeannie Chachai,
17 Obedjiwan.

18 MR. BRYAN ZANDBERG: The feather or the
19 Bible? So, Hello, Jeannie, do you swear to tell the truth,
20 the whole truth, and nothing but the truth, so help you
21 God?

22 MS. JEANNIE CHACHAI: Yes.

23 MR. BRYAN ZANDBERG: Thank you.

24 MS. MARIE-JEANNE BOIVIN: Marie-Jeanne
25 Boivin, Manawan.

1 **MR. BRYAN ZANDBERG:** Marie-Jeanne, do you
2 swear to tell the truth, the whole truth, and nothing but
3 the truth, so help you God?

4 **MS. MARIE-JEANNE BOIVIN:** Yes.

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

6 **MS. FLORENCE DUBÉ:** Florence Dubé, Manawan.

7 **MR. BRYAN ZANDBERG:** Laurence?

8 **MS. FLORENCE DUBÉ:** Florence.

9 **MR. BRYAN ZANDBERG:** Florence, Hello. So,
10 Florence, you have a choice between the feather and the
11 Bible. The Bible? All right.

12 So, Florence, do you swear to tell the
13 truth, the whole truth, and nothing but the truth, so help
14 you God?

15 **MS. FLORENCE DUBÉ:** Yes.

16 **MR. BRYAN ZANDBERG:** Thank you. Thank you,
17 Florence.

18 **MS. ANNETTE DUBÉ:** I will take both.

19 **MR. BRYAN ZANDBERG:** And your name is?
20 You are?

21 **MS. ANNETTE DUBÉ:** Annette Dubé from Manawan.

22 **MR. BRYAN ZANDBERG:** Annette, do you swear to
23 tell the truth, the whole truth, and nothing but the truth,
24 so help you God?

25 **MS. ANNETTE DUBÉ:** I swear.

1 **MR. BRYAN ZANDBERG:** Thank you, Annette.

2 Your name is? Is it Delima?

3 **MS. DELIMA FLAMMAND:** Flammand.

4 **Mr. BRYAN ZANDBERG:** Very well. Delima, do
5 you swear to tell the truth, the whole truth, and nothing
6 but the truth, so help you God?

7 **MS. DELIMA FLAMMAND:** Yes.

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

9 The Bible too? All right. And your first
10 name is Carol, right?

11 **MS. CAROL DUBÉ:** Yes.

12 **MR. BRYAN ZANDBERG:** Carol...

13 **MS. CAROL DUBÉ:** Dubé from Manawan.

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

15 Do you swear to tell the truth, the whole
16 truth, and nothing but the truth, so help you God?

17 **MS. CAROL DUBÉ:** Yes, I swear.

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

19 It was a bit complicated, but thanks to
20 everyone.

21 **ME FANNY WYLDE:** I would just like to remind
22 everyone that, according to our traditions, when you enter
23 a sharing circle, normally you are *de facto* sworn in when
24 you enter the sharing circle, but for the purposes of
25 registration here within the Commission, we have proceeded

1 in this way to also facilitate the Registrar's task when it
2 is your turn to speak.

3 So, Commissioners, I would like to give you
4 a brief overview on the subject that will be discussed
5 today. These are families, relatives, cousins, mothers, who
6 will share their stories, you will see, about baby Maxime,
7 baby Pierrette, baby Alice, baby Boivin and baby Estelle-
8 Simone Clary, babies who have gone missing into the hands of
9 health institutions here in Quebec.

10 I'll let the families tell you their stories
11 and we'll start now. I invite you to join me.

12 There is another participant who will join
13 the circle. So, Mr. Registrar, we have a new participant
14 who will join the circle.

15 **MR. BRYAN ZANDBERG:** So, first of all, what's
16 your name?

17 **MS. MARIE-MARTHE AWASHISH:** Marie-Marthe
18 Awashish.

19 **MR. BRYAN ZANDBERG:** Marie, do you swear to
20 tell the truth, the whole truth, and nothing but the truth,
21 so help you God?

22 **MS. MARIE-MARTHE AWASHISH:** Yes.

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

24 **ME FANNY WYLDE:** So, Jacqueline, I invite you
25 to answer the first question. You are here to share the

1 story of which loved one? And you can simply tell the
2 story.

3 **MS. JACQUELINE FLAMMAND OTTAWA:** The baby's
4 name is Maxime Ottawa. He had been brought in because he
5 had facial sores, wounds. They brought him to the side of -
6 - in the La Tuque region. It was in that direction they
7 brought him, towards La Tuque.

8 We heard the news later on, but I personally
9 don't know this baby. It was my husband, my late husband,
10 who often spoke about this child. He always spoke to me
11 about the child, until he died. And he used to say all the
12 time, "Find that child. He must be somewhere."

13 We didn't have any evidence to try to find
14 him because we were told all the time that he died, but we
15 didn't have a death certificate at that time, when we were
16 looking for him. Maybe he was alive or he had been sold, I
17 don't know.

18 That's why I'm here today, because my late
19 husband, I was proud of him because he was trying -- he
20 identified ways to try to find him. I was proud of my
21 husband because it was in his honour that we did it, we
22 tried to find the little girl. It was maybe around 10 years
23 since they were given the news that their baby had died.
24 There was never anything in return, because the little baby
25 was always attached to the baby carrier, the tikinagan, we

1 call it. It was my brother-in-law who had prepared the
2 tikinagan. That's why I came here.

3 My daughter, her father had told her to look
4 for the baby, to try to find the baby, to track down the
5 baby with help. That's why I'm here, to give testimony,
6 because I asked, maybe she's still alive. I don't know, but
7 we want to know where she is.

8 I can't speak any longer. The research we
9 are doing is very difficult. I don't know if we're going to
10 be able to do it from the direction we're taking right now
11 to try to find her.

12 My brother-in-law -- I really hope we will
13 get help to try to find him so that we are able to find out
14 what -- because he wants to know where she is. Was she in
15 the hospital? So we can try to go -- so we can get help.

16 I think that's going to be enough. I would
17 like to receive your prayers so our expectations can be
18 met, and help my brother-in-law as well.

19 Thank you.

20 **MS. MANON OTTAWA:** Hello.

21 It's not just for one thing that I have come
22 here. I didn't know baby Maxime personally. He's my little
23 uncle. I always called him my little uncle, but I don't
24 know what happened. I didn't know him. The way I knew him,
25 it was my father who told me about him. He always -- I

1 always heard him talking about his brother because he said,
2 "I never believed -- even today, I never believed that my
3 brother was dead, that he died, and we never learned
4 anything about it."

5 Maybe I could tell you two or three things
6 about him before he died. We were sitting together, the two
7 of us. We were watching a movie. I saw my father looking at
8 me differently, not like usual. In that moment, he said to
9 me, "If at any time you are able to find your little
10 brother. I never believed what they told me because I was
11 told that my little brother had died, because my brother
12 was very sick. He had, like, big scars; they looked like
13 eczema on his face." That's why he went to the hospital. It
14 seems to me that the examination, a child never dies from
15 that illness.

16 Personally, I never knew that a child could
17 die from eczema on the face, especially on the face. That's
18 how he was when he said, "When your little brother left. Do
19 your best to try to find your little brother" -- my little
20 brother, he said. "I don't know how, how you could go about
21 finding him."

22 He had given me the task of doing research
23 to try to find my uncle, because he was my uncle at that
24 time.

25 What I did for a long time, maybe two years,

1 I thought about it often, what my father had told me. I
2 said to myself, what am I going to do? What direction, what
3 direction am I going to take? The more I moved forward, the
4 less I researched.

5 When I saw movies, children -- where they
6 were selling children, that's when it was very strong for
7 me. That baby, he was born on January 30, 1954. He was born
8 in Amos.

9 I tried -- I researched how old he was
10 because I didn't know anything. I didn't know anything
11 about him. Even my aunts, even my aunts told me -- gave me
12 information, the way they had known him, had seen him.

13 When he was six months old, he was very
14 young when he was brought in for treatment. It's true that
15 in July, it's in the records that he was in La Tuque in
16 1954 -- July 1954. It's true that he was six months old at
17 that time, when he was brought to La Tuque.

18 I did even more research. One of my
19 brothers, Gérald Ottawa, tried to find documents as well,
20 for example, a certificate, a baptismal certificate. That's
21 what he went to get in La Tuque. They never received any
22 documents, my grandparents, at that time, because they had
23 been told at that time that he had died. It was maybe two
24 years at that time that they were told their baby had died,
25 but they never received anything. Even the tikanagan, the

1 baby carrier, they hadn't received it. He had gone with his
2 baby carrier. Even that was never returned.

3 Even the death certificate, they never
4 received it. They tried to find out if he was really dead.
5 Even that, even in La Tuque, it wasn't recorded, written
6 anywhere that there was a death certificate. Neither of
7 them -- they had the birth certificate, but the death
8 certificate was not there. It is written on it that there
9 was a confirmation on July 10, 1954, that the baby was
10 apparently confirmed.

11 My uncle was directed, redirected to the
12 Enfant-Jésus hospital in Quebec City. That's where they
13 took him. That's right, at the hospital. This hospital was
14 built for -- because there were specialists in that
15 hospital. That's why they sent him to that hospital,
16 because there were specialists. He stayed in that hospital
17 for two years. I don't know what happened afterwards. That,
18 I don't know. After two years, they were informed that he
19 had died, the baby. That's all I know so far. I've come to
20 this point in my research. I'm not able because they want -
21 - it doesn't work too well to go and look through the
22 medical records to try to get information. Today, the
23 father and mother went to remove the document and the
24 parents, the mother, passed away. It is difficult today to
25 go look again.

1 That's it, I'm here to get help. Not only to
2 listen to us, but to help us, to try to find out the truth
3 so we know. That's why I am here. That's why I'm here to
4 talk about baby Maxime, because he's a baby. That is all.

5 Thank you for listening to me.

6 **MS. LUCIE QUITISH:** Hello.

7 I also came to meet with you to talk about
8 my mother-in-law's son. I helped her. It's like he was my
9 own child, the one I looked after. When my mother-in-law
10 left, I cared for that child. I cared for him like he was
11 my own child. Even though my mother-in-law was there, I
12 cared for him anyway, to help my mother-in-law. I always
13 took care of him as if he were my own son.

14 When they took him away, I felt a lot of
15 pain. That's because I considered him my own child when
16 they took him away. There was no one accompanying him. He
17 was all alone. They put him on the plane alone, a baby. So
18 when they took him away, I felt a lot of pain because he
19 left all alone. I didn't know where they were taking him.
20 Because I considered him like my own child, my own son.

21 When my in-laws were told that their child
22 had been taken away, they stayed for several years when the
23 priest came to tell us that their baby had died, and they
24 couldn't do anything because the child had been taken away,
25 and the means of communication were very difficult at that

1 time. We could not go there like we wanted.

2 When they came to get him when he was sick,
3 there was the plane that came to get him, but we, his
4 parents, couldn't go.

5 That's why, today, we are trying to find out
6 if it's true that the baby had died then. Because we never
7 received any certificate, any paper that proves it. We
8 never received any of these documents. We were thinking
9 that maybe he's still alive. We don't know because we don't
10 have any documents to prove otherwise. That's why I asked
11 to try to find out what, where, how?

12 From that moment on, we made requests all
13 over to try to get these documents, the certificates, but
14 we never received anything. Nowadays, I often think about
15 this child, to at least find out -- to find out where he
16 is. When he was born, we knew he was there. We had him, but
17 after that, we no longer had anything.

18 That's what I wanted to bring here as a
19 message. It's a message of hope that I want to get. The
20 child was not very, very sick when they took him away. It's
21 just that he had sores on his face and on his nose. Then at
22 one point they said, "Your child is dead." It couldn't be -
23 - he couldn't have died because he just had sores, scabs on
24 his skin, that's all, his face. It was the village priest
25 who had said to take the baby away. The priest's name was

1 Father Houle. He was the one who said that the baby needed
2 to be brought to the hospital for treatment, so they took
3 him there, because he had said at that time that if he
4 received treatment, he would recover from his illness, from
5 the scabs on his face.

6 That's what I wanted to share here. Is that
7 okay like that?

8 **MS. MARIE-LOUISE AWASHISH:** Hello to all
9 those who are sitting around in the circle. I'm replacing
10 because he wasn't able to come here, he wasn't strong
11 enough to come here because he says his boy, his baby, is
12 not dead.

13 Today, my mother is dead. My mother was
14 sick. She apparently turned to alcohol abuse, drinking. She
15 told me at that time that she had children, to try to find
16 her children, "because I lost Pierrette."

17 She told me the first time she had a baby.
18 She had told me at that time she had a necklace. She had
19 the umbilical cord around her neck, then my daughter turned
20 black, but she didn't die. She was alive. That's what my
21 mother said to me.

22 My mother also told me that she was not able
23 to drink. She was not able to eat. She had an operation.
24 She had an operation so she could eat, feed her. Because in
25 the past, doctors, they were not specialists like they are

1 today, like we have today to do operations. She stayed at
2 La Tuque Hospital for a long time, Pierrette. Her name was
3 Pierrette.

4 Then, for a year, my mother and father went
5 to the hospital to see their child, then at some point they
6 lost her. The baby was taken to Lac-Édouard. They went to
7 get their baby in Lac-Édouard because they went to take her
8 away. Afterwards, again, they took her baby and they
9 returned her to the hospital. At the time, my mother had
10 not signed anything, but little Pierrette had been brought
11 to Sainte-Justine Hospital in Montréal. It was always
12 Sainte-Justine Hospital that my mother said.

13 When she went to the hospital, I was two
14 years old. She was already eating. She was drinking. She
15 was running. And at one point, my father and mother, they
16 said, "I'm going to go see my children I left, the ones in
17 Wemontashi."

18 When they took the train, they went to kiss
19 their baby. They told them that they would come back and
20 take her home with them. They took the train. They returned
21 to Sanmore (ph).

22 When they got off the train, the priest was
23 standing there at the station. He was waiting for my
24 mother, and so was the Chief. He was the Grand Chief at the
25 time, as well as Mr. Taschereau. They were the ones who

1 were at the station. They were waiting for my mother and my
2 father. At that time, there was another train coming
3 directly back to Montréal and they wanted to change trains
4 to see their baby because the priest had told them, "Your
5 daughter is dead." My mother didn't believe him because
6 when they left their little daughter, my little sister
7 Pierrette was in good health. She was running around. Maybe
8 that's what my sister looks like, what she looks like after
9 this picture. They always said, "She looked a lot like
10 Gérard, my sister Nicole." They were almost identical, the
11 two of them.

12 They tried to get on the train. The priest
13 pulled them off the train and said, "You can't get on the
14 train. You won't see your baby." My father struggled to get
15 back on the train to Montréal. My father also wanted to
16 come back to see their child in Montréal here. They always
17 had thoughts. When they saw someone passing by on the
18 street, they would call out, and then they would tell this
19 story. It's like she was asking for help when she spoke. "I
20 want to find my daughter, my little girl." Because they
21 didn't know what to do, how to search.

22 But I, at first, I went to the hospital in
23 La Tuque. I asked them for her medical record. They gave it
24 to me and I gave it to my mother. I told her, "Keep it in a
25 safe place." She lost it. Unfortunately, she lost the

1 papers.

2 What was written on it? Because she was
3 still -- she was alive because it said "life-threatening."
4 That's what I told my mother. Her condition was life-
5 threatening.

6 She always talked about her daughter. It's
7 as if she would always draw me in so that I could take over
8 the search for her daughter.

9 A few years later, we received a call
10 because they had not been able to go to Montréal to pick up
11 their child at Sainte-Justine Hospital. They didn't see the
12 body, because my mother said, "This is where you come to
13 bury her where all the other members of my family are
14 buried." That didn't work.

15 We never received anything, never saw
16 anything. I couldn't find the death certificate either. I
17 looked around. I tried to find it, locate it. I went to
18 several hospitals because I was searching to find out where
19 my sister was. And we always had to report to
20 Sainte-Justine Hospital. Yet Pierrette never went there.

21 My father is still alive, but he struggles a
22 lot. He's in the early stages of dementia. My father always
23 says, "It's at Sainte-Justine. I remember that at
24 Sainte-Justine in Montréal."

25 I personally think -- I think she was sold

1 because the priest, he liked that a lot, money, Father
2 Houle. Because in the past, children were sold, or it was
3 always hidden from those who didn't understand very well,
4 who couldn't read. And my father said, "We never, never
5 signed any documents whatsoever, something we didn't know.
6 I always tried to see my daughter again."

7 My mother, the phone rang at home. They had
8 just installed a telephone. I must have been 23 years old
9 at the time. The phone rings. "I would like to speak to the
10 mother, please." "I don't understand," said my mother. She
11 hung up. And then, "Mom, maybe it was my sister who
12 called." That's what she said, "Mom, Dad." All night long,
13 she waited again for the phone to ring. She didn't cook.
14 She just watched the phone the next day and nothing
15 interested her.

16 I put myself in her shoes. I wouldn't like
17 it either if I lost my child, if I lost my children, my
18 grandchildren. Nowadays, I try to do anything, because when
19 my grandchildren were placed, they are placed now, I
20 fought, but I know I won for the placement of the children,
21 because I don't want to be the same as my mother. I don't
22 want to be like my mother, because she couldn't write or
23 read.

24 When I talk about my sister, she was born on
25 July 1, 1964. Today, she should be 53 years old.

1 Today, I am very happy that there are lots
2 of people. We have made it to this point, but we won't
3 stop. We're going to move forward still. We can't stop
4 looking for all the people we've lost, and helping those
5 who are here. Together, we can't close it. We won't let it
6 go. I want it to go to justice -- through justice in order
7 to find those we lost.

8 Thank you very much for listening to me. I
9 love you all. I'm glad to see the people of Manawan. My
10 mother comes from the Manawan community, but she lived in
11 Wemontashi (ph). She got married in Wemontashi. I thought I
12 was the only one doing this. I felt alone. When I saw my
13 family from Manawan, it helped me a lot to move forward, to
14 take steps, not to give up. At first, I wanted to give up
15 because I saw my mother who wasn't able. I said to myself,
16 "But I am going to be able, I am, to make progress in the
17 search."

18 I got forms from the hospitals. I had my
19 father sign the papers, then it was refused. Why was it
20 refused? Well, my father had every right to ask about his
21 two-year-old daughter. Nowadays, there are cases -- they
22 don't even want to tell us where my sister Pierrette is.

23 I'm outraged. Why do they refuse us, why do
24 they refuse my father, to find his daughter? We're going to
25 do whatever it takes to move forward. It's stupid. It's

1 like we're going in circles. It seems like I go around, and
2 around, and they refuse our papers at the hospital.

3 They're asking us for a death certificate.
4 Well, she was two years old when they told us she was dead,
5 but we don't have the time. The death certificate is always
6 received. I have my mother's death certificate here, but we
7 never received Pierrette's. How are we supposed to believe
8 that my sister Pierrette is dead?

9 If we do more research, how can we get help
10 to get the death certificate, through the lawyer? I -- I'm
11 sorry, but I know she's there. My mother is with me. She
12 always comes when I sleep, when I dream. She's always
13 there. And I, I always live with water next to me. I, like,
14 forgot my water bottle and my lit candle to have -- I lived
15 in my mother's belly. There was water in my mother's belly.
16 I put myself in her place, my mother, she suffered so much
17 and she -- she died in her bed. She was using. She didn't
18 get what she wanted. She wanted to see her daughter. If my
19 sister is dead, maybe today she is with her. I have a
20 feeling she is alive.

21 Finally -- I say to myself today, finally,
22 there are people who are standing up to find their
23 children, their uncles, their sisters. It's not just us.
24 There are many in the community. We must act. We have to
25 stop being afraid. We are all human beings. That is what I

1 would say to the government.

2 Everything they did to the Indigenous people
3 -- they, like, tried to eliminate the Indigenous people.
4 No, but it won't work. We have a lot of hope, courage.

5 I am happy to share with all of you. I
6 finally think to myself, we are here. It's a big step.
7 Maybe it's not just the Indigenous people who are like
8 that, maybe it's the black people too.

9 To finish, I must say the Lord's Prayer.

10 Our Father who art in heaven, hallowed be
11 thy name. Thy kingdom come. Thy will be done, on earth as
12 it is in heaven. Give us this day our daily bread; and
13 forgive us our trespasses, as we forgive those who trespass
14 against us; and lead us not into temptation, but deliver us
15 from evil. Amen.

16 I love you all. I'm very happy to have come
17 here today. Thank you.

18 **ME FANNY WYLDE:** If I may, Commissioners, I
19 will ask for a short five-minute break since the next
20 witness needs to collect herself. Thank you.

21 We'll reconvene in five minutes.

22 --- Upon recessing at 3:37 p.m.

23 --- Upon resuming at 3:54 p.m.

24 **ME FANNY WYLDE:** Thank you to the
25 Commissioners for allowing us this break. I'll let the next

1 witness speak.

2 MS. JEANNIE CHACHAI: Hello. My name is
3 Jeannie Chachai. I come from the community of Obedjiwan.

4 I am going to tell you what my father told
5 me of his departure. He was sick. He had cancer. And he
6 told me, at that time -- he told me, "You had a sister." He
7 took her somewhere. She wasn't sick. She never came back.
8 She disappeared. She was alive, as he told me. She's not
9 dead. Her name is Alice. He couldn't cry. He couldn't even
10 speak. I just looked at him. And that, I often remember
11 that. He was breathing heavily, taking deep breaths. He was
12 sitting at the table and he was playing a lot with his
13 hands. I'll never forget the gestures he was making.

14 He said to me all the time, "Your sister's
15 name is Alice." And he always said to me that he was
16 telling us that story. His name was Chicktoo (ph). It was a
17 nickname.

18 Today I have a lot of pain. I feel sorry
19 because I still see him. I feel sorry because I still see
20 him.

21 He always told me, "She'll never come back
22 because they told us she was dead." He said she was still
23 alive.

24 I always wondered what I could do to try to
25 find her. That's why he said -- I heard there was an event

1 and I'm going to go and I'm going to talk about it. I knew
2 that -- to have known that it would be so difficult -- I
3 knew last night that it was going to be very difficult
4 because I had like a feeling. It's like I was going to be
5 sick. I didn't say a word. I stayed in silence.

6 This morning -- I cried again this morning
7 because I remember my father. And he also told me, before
8 he talked to me about it, he said to me "They took your
9 mother. She went crazy," what is now called depression,
10 serious depression. She was away at the hospital for a long
11 time, he told me. He says he waited a year. She was away
12 for a year.

13 And afterwards -- I'll tell you bit about
14 what my mother said. She talked about her other children.
15 And what she said, she talked about her daughter. That's
16 what she talked to me about. She talked about her daughter.
17 She was about to give birth. They had taken her child, her
18 baby, again. She was told at that time, "Your baby died."
19 That's the last time she saw her baby. And my mother had
20 said at the time, "My baby is not dead, did not die,
21 because I heard her when she screamed the first time, and
22 cried. They took her from the other side and told me she
23 was dead." That's what my grandmother said, she had died.
24 She told me this because they came back to the community.
25 Then not long after, we received a coffin that said -- but

1 at that point, they didn't believe it because the coffin
2 was sealed completely all around, screwed, and they were
3 told not to open the coffin. My mother, at the time, said
4 to my father, "Open it up anyway." My father said, "I have
5 no business opening it; there's no one inside. There is no
6 body." Then he said to my mother, "I'm going to bury the
7 little coffin." That's what my father said.

8 My father departed in 1998. He always
9 waited. He waited and my mother died in 2011. She had
10 cancer too.

11 When my mother died, one of my aunts came to
12 see me. My aunt said to me, "Has your sister arrived?" I
13 told her my other sister was there. She was still alive.
14 Then my aunt said to me "That's not the sister I'm talking
15 about, it's the other sister, because your other sister is
16 not dead." That's what she said to me too. Then she said,
17 "It's time for you to look for your sister." And today, it
18 is precisely her I am thinking about because I know she
19 must be alive somewhere. She has to be living somewhere,
20 because they never brought the body back.

21 Today, I hope -- I will always hope to find
22 my sister because I want to see her, my sister.

23 I'm 66 years old, so she might be around 67
24 or 68. Her name is Alice. I believe what I said before I
25 left. I dreamed about my mother coming to see me. She

1 didn't say a word. She just stood there. But I was aware,
2 and then I saw her leave too.

3 This kind of thing is difficult because you
4 see your mother, your father and they don't say a word,
5 they just stay there. At first, I didn't understand. It's
6 only after my father came to speak to me, that's when I
7 understood. It is true that they must have suffered.

8 Today, I say goodbye to them, to my father,
9 my mother. I love you, and my sister. I'd like to meet
10 them.

11 I say thank you today, a very big thank you
12 again to those who are working here, as well as the woman
13 sitting next to me. Thank you. I believe you. Well, I feel
14 better now that I spoke about it. Thank you.

15 **MS. MARIE-JEANNE BOIVIN:** Hello, everyone. My
16 name is Marie-Jeanne.

17 What happened to us? What did my mother go
18 through? They too lost their baby. We lost our brother. She
19 had given birth in La Tuque. She was born on April 4, 1952,
20 and it was -- it was written on it that she was deceased.
21 It was written in English on the document.

22 I am very saddened by the disappearance of
23 my brother, my sister, and I really hope to find them, the
24 one we lost, because we were told that he had not died. He
25 was the one who told us that, the one who prepared his

1 files, the documents. He told us at that time that he was
2 not deceased.

3 It is very difficult to search for your
4 brother or sister. My mother said, "Did you hear him cry
5 when they took him away?" We were coming from the forest.
6 She was sick. She had been put on the train. She had stayed
7 in the hospital for some time. It's from there -- she left
8 there by sled, because she arrived in May. She told us at
9 that time, "I was told that your baby is not alive. He's
10 dead." Yet we heard him cry when they took him away. That's
11 what my mother used to tell us.

12 And another of my brothers and little
13 sisters, a little sister named Anne-Marie, I want to know,
14 she was born in Amos. My mother had stayed there for a long
15 time. My mother had come back in the spring. She arrived
16 there at the house, which was located on the lake.

17 At that time, my mother had said to me, when
18 I asked, "Where is my little sister?" We hadn't known. She
19 told me she had died. That's what I was told, but I don't
20 believe that because the day before, she had breastfed her,
21 and the next morning I was told she was no longer there. I
22 was told she had died the next morning. My mother told me
23 that.

24 My mother was very sick when she came back
25 because her breasts were full of milk as she couldn't

1 breastfeed anyone and she was in a lot of pain, until other
2 midwives prepared an herbal tea to treat her, as she was in
3 agony because of her breasts.

4 I'll stop talking now. Thank you.

5 **MS. FLORENCE DUBÉ:** I'll tell you what my
6 mother had received. It's a birth certificate. All her
7 brothers and sisters are listed on it, her parents, while
8 her brother who was born on April 4, 1952, that is written
9 in English, it's what follows. I will read it in English,
10 "*stillborn*" in English. That's all that is written. His
11 name isn't even written on it. That's what is written. And
12 it's not written on it that he died. There's only one of
13 his sisters on it. Another one was named Anne-Marie, and
14 her name is written on it, her notification of death.
15 That's all I wanted to add.

16 Thank you.

17

18 **MS. ANNETTE DUBÉ:** Hello everyone.

19 We come here with my mother to find out what
20 happened with regards to their child named Pierrette, what
21 happened. That's what we just said Baby Pierrette. We were
22 13 of us with my mother's children and my father, while
23 Pierrette should be the third child in the family. She had
24 already had two children when she lost Pierrette. That's
25 what Baby Pierrette -- I'm going to call her Baby

1 Pierrette, but later she was renamed. That's it.

2 Pierrette was born at the sanatorium of
3 Macamic. She was then transferred to the hospital in Amos.
4 Immediately after her birth, she was sent to the Amos
5 hospital. That's where she stayed.

6 Then after that, they never, never saw their
7 baby again. They never got any papers to inform them that
8 she was deceased. They never received any other documents,
9 for example, a medical certificate of death, a birth
10 certificate, not any of those. They never received
11 anything. It was a nun who came to announce the news one
12 month after her birth. A month later, it was the nun who
13 came to inform them, to tell them that their child had
14 died. They never knew that. They were never shown any
15 documents, any papers as to what disease she had. That's
16 the only thing the nun said at the time, "Your daughter had
17 measles."

18 We don't want to believe that. We never had
19 any documents, any records that tell us what happened to
20 her. I think my mother is a survivor and at the same time a
21 victim of the events that occurred, like they say about
22 victims -- survivors. She also -- that's what happened.

23 Today, my father is no longer here. My
24 father has been dead for 11 years, but we brought something
25 to remember him, we brought a vigil light because we

1 haven't forgotten our father. I often talk about him. He
2 passed away 11 years ago, in 2007. He died from heart
3 problems.

4 We always accompanied our mother, all the
5 girls in our family did so, because we want to support her
6 and we always helped her with what she wanted to know.

7 The story begins in 1956, when my father and
8 mother were at the Macamic sanatorium. It's in Abitibi.
9 They said she had tuberculosis. When people had
10 tuberculosis, they were treated in Macamic. My mother, she
11 stayed at the Macamic sanatorium from '56 to '59. My father
12 stayed there for two years, at which point he was
13 transferred to another hospital.

14 I will tell you later why he went to another
15 hospital. In March 1956, when my father was brought to
16 Macamic, he was spitting blood. Until April or May 1956, my
17 mother had monitored him. She had also been admitted. She
18 had some kind of pneumonia and was already seven months
19 pregnant when she went to the hospital. She must have been
20 around 22 years old. She was 22 years old, my mother, when
21 she was -- when she was sent to the hospital, and my father
22 was 24 years old.

23 Then in July, my mother gave birth. She
24 doesn't remember exactly, but she gave birth during the
25 night. That's what we're having trouble finding, the right

1 date, the exact date. She too has forgotten the exact date
2 she gave birth.

3 What happened when she gave birth?

4 Immediately, they took her child from her. She wasn't even
5 given a few moments to hold the baby in her arms. That's
6 what we refer to as the moment of contact, because women
7 have more sensitivity. They are more knowledgeable, I
8 should say, or sensitive to the first contact with their
9 baby.

10 When your baby comes out, that's the most
11 important thing, when she's in her mother's womb and you
12 can hear the beat of her heart, that's why they put her
13 back on your stomach after her birth. But also, the mother
14 too, that's what they took away, the beating of her
15 mother's heart. That was about 60 years ago. And when you
16 remove the first contact from a child, there are
17 consequences. That's what my mother did for 62 years.

18 She had a lot of difficulties. There is
19 always something missing. There is always something
20 missing, to take care of your children. She had that
21 emptiness.

22 What am I telling you? When my mother gave
23 birth, they did not show her baby to her. They did not give
24 her time to hold her in her arms because the child was
25 transferred. They said, "This child can't be here. We'll

1 have to send her somewhere else."

2 Then during the night, my father came to see
3 her and she said, "Go see her. Go to the fourth floor and
4 try to see our child." My father went to see, then he came
5 back and he told my mother -- they said the baby was gone,
6 maybe no more than an hour or two. At that time, the baby
7 was in the hospital. They never saw her. The doctor -- the
8 nurse told him that they had transferred her to Amos
9 hospital. That's it. She only heard her baby crying. She
10 didn't get a chance to hold her in her arms.

11 And a month later, the nurse came to see her
12 to tell her that the baby had died.

13 What happened? They don't know because they
14 had no papers, no documents to tell them that their child
15 had had this or that, nothing. They found out only that she
16 had measles. It's the nun who told them that, only measles.

17 Today, we have nothing. Today, after
18 62 years, there is nothing, no writing. There is no
19 evidence where her child was taken. She, she knows only
20 that her child was born. There is no death certificate. She
21 never received that.

22 Yet Macamic and Amos are only 80 kilometers
23 apart. Maybe someone would -- it would have been possible
24 for them to bring them a paper just to give them a
25 certificate. They never had a baptismal certificate,

1 because I think that when someone is sick, they are always
2 given the extreme unction when the child is sick, when he
3 is near death, because in those days priests were very
4 present. Maybe the child would have had time to be
5 baptized. They never had a baptism.

6 They were also not there when their baby was
7 buried, because they were stuck at the sanatorium because
8 they couldn't get out of the sanatorium because they were
9 forbidden to leave the hospital. That's the way it used to
10 be in the past. They were kept like prisoners.

11 Maybe it would have been nice to bring them
12 to Amos since their baby had died so that they -- it would
13 have been them who would have prepared her for the burial,
14 because it's something of pride. It is a source of pride
15 for our parents to go and bury their children. It would
16 have been easy for them to bring them to the hospital.

17 That's what I wanted to share today, to talk
18 about Baby Pierrette. My mother was told, "Your baby
19 couldn't stay here. We had to make a transfer."

20 Later, we found out that another family --
21 another Atikamekw woman had had a child at Macamic
22 Hospital, but she did not lose her child. She kept and
23 raised her child. She had been given her baby so that she
24 could hold her baby herself.

25 And we ask ourselves the question: why

1 didn't my mother have the same -- the same things? She
2 never saw her. She didn't even see her face. Why?

3 Once there was a man in Manawan. His name
4 was Gilles Ottawa. He is deceased today. This man was
5 always searching. He gathered several documents. He had
6 researched, tried to find out who died, who died in Amos,
7 whether they were male or female children. He had given us
8 a list of children at that time. That's why today there's
9 the name Violetta Flammand listed. We called her Pierrette.
10 They had given him -- who changed the name? Why did they
11 change the name? If there was another girl (inaudible). And
12 it was written in the document "daughter of Marcel Dubé,
13 Delima Flammand, deceased on August 9, 1956, in Amos,
14 buried on August 10, 1956, in the Christ-de-Roy cemetery in
15 Amos." The witness who was assigned was Joe Turmel from
16 Macamic. The story ends there. There's nothing else. We
17 don't have anything else.

18 The name Violetta, never did my parents say
19 that name, neither my mother nor my father. They didn't
20 have time to have her baptized, but they had already chosen
21 the name of their baby.

22 It is true that at that time, perhaps 15
23 years ago, we put up a plaque in Amos at the cemetery so
24 that we could mourn our loss, so that we could be healed.
25 We went to put a plate. But that's not proof of death,

1 because we wanted to do this until we knew what happened.
2 When we put up the plaque, our father said, "You are not
3 finished yet. You have something else to do still." Today,
4 we know what he meant by that, what he had asked us to do.
5 It's what we are doing now. It's why we came here.

6 A big thank you to the National Inquiry for
7 giving us the opportunity to say -- to come and give
8 information about what the Atikamekw went through in the
9 past. We hope that these situations will never happen again
10 because it is the woman who produces and the girl who gives
11 birth. We have a lot of questions. Maybe we'll never know,
12 until we get an answer. We always ask ourselves: what
13 happened to our sister?

14 She would be 62 years old today. Is she
15 really dead? We have nothing, nothing to prove that. If
16 it's true, what happened? That's what we often think about.
17 In 1957, I heard other families say, "We never received a
18 certificate." That's what we want to know. Has that always
19 been the attitude when they are in the hospital? Is that
20 what the state did? Did they do this just to Indigenous
21 people, or to non-Indigenous people as well?

22 Not to give the death certificate or an
23 attestation of death or a birth certificate, I would like
24 to know why? Did they do this just to the Indigenous
25 people? Maybe they think we can't read. There are many

1 questions. Why couldn't they go to bury their own child?
2 Then we ask ourselves the question: did they kidnap, steal
3 their child? Because there are almost no documents proving
4 that a child is dead. We're talking about a child that has
5 gone missing. We would go even further. We're talking about
6 kidnapping. That is what we are here to expose. We come to
7 expose to the National Inquiry into Missing and Murdered
8 Indigenous Women and Girls what happened to my sister.

9 She always, always said that, that she had
10 lost her child. She'll tell you she almost believed it,
11 because it's the religious -- religion. She almost believed
12 because she was very devoted to the Catholic religion and
13 she believed at that time. She worked a lot, a long time
14 with that. She kept it. It caused her problems.

15 When there was a program called "Inquiry"
16 about the children in Paquasibit (ph), we asked our mother
17 outright. That's when she told us the real story. That's
18 what she told us, because we had seen the show. That's what
19 we currently believe; her child was taken from her. That,
20 we call it -- it's a kidnapping. There is no other word for
21 it, purely and simply a kidnapping.

22 We did some research to try to get some
23 documents. I contacted Le Droit 6 in Abitibi-Témiscamingue
24 for help. How can I get the papers? I never got an answer
25 to my request. We don't have a phone number we can call to

1 retrieve the documents, the certificates.

2 This is what torments my mother today. She
3 doesn't understand. She too is looking for answers, to find
4 the answers. She asks if her daughter is still alive, to
5 see her, to know that her daughter is alive before she
6 leaves herself. That's what she wants. It is several of
7 these questions that we are waiting for. But that's what
8 we're asking for, is to help us find the answers. That's
9 why we came to the Inquiry, because we hear everywhere -- I
10 don't know if you saw the picture. We had sent it here to
11 have it displayed. Maybe someone will see it -- someone who
12 will see the picture of my parents when they were -- so
13 they will recognize them, tell us what they saw. What
14 happened to the baby, Baby Pierrette?

15 Thank you for listening to me. That's what
16 we wanted to give as information. Thank you.

17 Is it possible to project the photo on the
18 screen, so we can show it? That's my father, Marcel Dubé,
19 and after that -- they are at the hospital in Macamic. My
20 father was 24 years old and my mother was 22 years old.
21 That's after she gave birth.

22 So I'm speaking to the public. If you
23 recognize these two people and you have information about
24 what they've been through, we're ready to take it all.
25 We'll see what we can do with it.

1 This is my father with my mother, at my
2 sister's wedding.

3 This is my mother when she was a teenager, a
4 pretty young girl.

5 This is another picture of my parents at the
6 Macamic sanatorium. They were madly in love.

7 Thank you.

8 **ME FANNY WYLDE:** Now I will invite each
9 participant to answer the second question. What impacts has
10 this had on your lives or on the lives of your parents in
11 your communities? What are the impacts of these stories?

12 **MS. JACQUELINE FLAMMAND OTTAWA:** When we talk
13 about these impacts, my in-laws, they had excessive
14 substance abuse problems, because they thought -- many
15 thought about their children who had been taken away. They
16 drank a lot.

17 And what I personally think, I was afraid --
18 I was afraid when I saw the children leaving with people
19 because I was thinking of my brother-in-law who had been
20 taken away. I thought about that a lot, and I kept thinking
21 to myself, "Is this the last time we see them? Is this the
22 last time I see my children leave?" Because there was one
23 who was a year old -- he was a year, a year and a half. He
24 had been placed in a foster home before. He had a cast on
25 his legs and they took him.

1 When the children were injured, we did
2 everything we could to visit them as often as possible,
3 because when the children left, I was always afraid that my
4 children would go missing.

5 That's it. Thank you.

6 **MS. MANON OTTAWA:** The way I saw the impacts
7 we had was that I saw my grandmother crying. I've always
8 seen my grandmother cry when she was drinking. I always
9 noticed that she was crying, but she never said anything,
10 why was she crying?

11 When we were children, we weren't always --
12 when we were sick, they took a long, long time to bring us
13 in for treatment. Maybe she was afraid we'd never come
14 back. And they did not treat us anymore with traditional
15 medicine. She didn't take us to the doctor for treatment,
16 no. She didn't take us in right away.

17 When it happened -- when my father -- my
18 father always thought -- he had questions because he was
19 thinking about it, "Did my brother die?" He didn't stop.
20 Because no one had told him any -- because the way he said
21 "My brother was sick," no one ever died from that disease.
22 I was told at the time -- he didn't want to take that
23 direction, the direction of -- because he didn't know. He
24 didn't know.

25 But I, personally, these questions have been

1 passed on to me and I think a lot -- I often think about
2 it, I say, what happened with my -- what did they do to
3 him, all that? Sometimes I still feel sorry for him, and
4 then I think, "What did they do?" I thought, "Maybe they
5 brought them in and experimented on them to try --
6 experiments or new medications" or even other things. Was
7 my brother kidnapped? Did the priest -- did the priest sell
8 the baby? We think a lot of things. There are a lot of
9 things that go through your head at the time.

10 And my father, it was my father who passed
11 this on to me, and now I pass it on to my grandchildren,
12 all the questions I also have -- three generations ago --
13 to try to find the truth about what really happened in
14 regards to my uncle? It's been a long time since then,
15 1954. It's so long ago. I don't know how many years. Maybe
16 today he would be -- he must be 64 years old, that's how
17 old he must be today. It's been 64 years since my uncle
18 was taken away. And the impact I'm going to see, I don't
19 know what I'm going to get. How am I going to take it? I
20 don't know what impact it's going to have on my children.
21 We're living through this right now.

22 That's it. Thank you.

23 **MS. LUCIE QUITISH:** It scares me too, these
24 days, to think about it in relation to my grandchildren
25 because when they get sick, I have fears about it. I think

1 to myself, "Will I lose my grandchildren? Will my daughter
2 be taken away; will my grandson be taken away?" Because our
3 children, they are taken to Joliette, and they are gone for
4 a long time. Yet I am able to keep them with me. He was 10
5 months, and the children, when they leave, or our daughters
6 leave to give birth, it's worrisome for us.

7 It's a good thing today that our girls stay
8 in Atikamekw foster homes, a good thing. That is a little
9 bit of a relief, but there's always a fear.

10 And that's what I'm afraid of right now,
11 that other similar things will happen even if there are
12 many people around.

13 When my sister came back from there, that's
14 what she always spoke to us about. I watched her, and I
15 went to see what was wrong. At that time, he thought maybe
16 it was in case it was another child I was looking after. I
17 had many surprises.

18 Today, I still feel these effects because it
19 seems like I'm sick. They tell us all the time, "Go with
20 your children if they are sent away for treatment. Go with
21 them."

22 Like in one of the families, there was still
23 a girl who was very sick. She was always sick, and they
24 took her away and I saw that people were saying all the
25 time, "Go with her. Follow her so she can get treatment."

1 It's always the same story that comes to mind about the
2 child we lost.

3 Because in those days, when a child was
4 sick, it was Father Houle who decided that he would send
5 the child to the hospital. And that's what we're still
6 fearful of today. I am afraid because of that, because my
7 sister-in-law was sick all the time, and that's what we
8 did, we took her in. And that's what she did. She kept her
9 children. She raised them very well so that they would be
10 healthy.

11 Thank you.

12 **MS. MARIE-LOUISE AWASHISH:** My perspective on
13 what we are being asked to do, the impacts, I will do
14 everything to prevent it, to protect my family. It's like I
15 was put here maybe so they could call me the savior maybe.
16 I don't know. I don't know. That's how I see myself.

17 The path my mother took, the pain my mother
18 had -- my mother and father had when I was a baby, well, I
19 returned to my real parents when I was 16.

20 Today, I defend -- I defend my grandchildren
21 a lot. I learned plenty of things about their traditions.
22 We all have -- the Indigenous people had everything before
23 they came back to hurt us, the Indigenous people. We didn't
24 need the stuff we have today, electric, knives. Over time,
25 we had those.

1 Today, we are able to move forward. All the
2 instructions that are in front of me, they talk to us.

3 I look at the drum. I can't hear my mother's
4 heart anymore. My mother instructed me to talk -- to put a
5 stop to this so they won't do anything to hurt the
6 children, the elders and all, because the non-Indigenous
7 person breaks everything. He destroys our territory. They
8 are really taking our children away from us. Again we
9 defend ourselves so they don't take our children away. We
10 fight with the DYP.

11 I fought for one of my grandchildren who was
12 taken because I thought I was going to lose him. That's
13 social services. Social services of non-Indigenous people,
14 they do not have the same mentality as Indigenous people
15 because all they see is funding. They try to move the
16 children to place them so that they have more space. It's a
17 good thing I know my rights. I was able to pick up my
18 grandson and, in three months, I will have custody of all
19 my children, because the father was not well. He was
20 aggressive. "Your daddy's aggressive" but it wasn't true.
21 He was a very quiet man.

22 But he too had problems, because his
23 grandmother kept him. He too, at that time, went in the
24 wrong direction. He was using. There was a lot of
25 suffering. He was dealing with his feelings, his anger, he

1 drank. When he was hiding something, because he was unable
2 to say it, the same way I use to be. I've been abused too.
3 There are men who abused me.

4 I saw my mother too, the way she was. Today,
5 I raise my children so that they don't follow in my
6 footsteps. A stop to this. A stop to violence.

7 We would be able, all together, to reduce,
8 to counter, because when we talk about someone, we belittle
9 them, just like the non-Indigenous person does. That's how
10 they live. That's how they pass on their values. And we, we
11 are treated like savages. They tell us all the time that
12 we're savages. It's this direction they are in the process
13 of taking themselves.

14 But right now, today, I'm afraid in my
15 community. I don't leave my community much. That is where I
16 pray with the Creator. I work at the seniors home. I hear
17 hymns in that house, because I also use my cross. I make
18 the sign of the cross. I use the eagle feather. Sometimes I
19 pray. I pray like that. I ask the Creator to give us more
20 strength. No need to make the sign of the cross, no need to
21 hold the feather. We pray like that. It is also correct.

22 Today, I was very happy to have my grandson,
23 because I told social services and this social services
24 officer was fired in the community and now he works in
25 another community because he had been in the community for

1 too long and the people were beginning to hate him. I think
2 it would work better if it were the Indigenous people
3 themselves who worked in the community. It has to be
4 Atikamekw people working in social services, Atikamekw
5 people working in the office and all that, Atikamekw people
6 doing everything to better understand the parents, because
7 they, the parents, are unable to express themselves, say,
8 like anger or the feelings that they have.

9 Take the example of my mother, when she
10 encountered the problem, the only thing she knew was to
11 drink alcohol. Then my mother, one morning, we found her on
12 her bed.

13 Today, I don't drink, but I am doing
14 everything I can to try to find my sister too so that
15 nothing serious happens to my nephews, my cousins, all of
16 them, all the Atikamekw people. That's what I'm doing.

17 That's what I'm saying, push and paddle
18 hard. Even if they're not happy, keep pushing. It's hard.
19 It's not easy, but think about your Creator and it'll work
20 out. It'll work out. That's all.

21 I'm glad to see you all around here. I'm
22 going to do everything I can to find my sister, to protect
23 my family.

24 I'm glad -- my sister -- we lost one of my
25 sisters; we found her, and she's here with us in the room.

1 I'm glad she's here with me in this room. There you go.

2 Thank you. I love you.

3 **ME FANNY WYLDE:** Commissioner Audette has
4 asked for a break, so we're going to take a five-minute
5 break. Thank you. Okay.

6 **MS. KONAWATSITSAWI:** Okay. We're going to
7 take a five-minute break, tea, water, stretch a little bit.
8 I know it's not easy. Thank you for your patience.

9 Five minutes, cinq minutes.

10 --- Upon recessing at 5:05 p.m.

11 --- Upon resuming at 5:25 p.m.

12 **MS. KONAWATSITSAWI:** For those who are
13 diabetic, there is going to be a table set up in that
14 corner beside the podium with the red blanket. So, if you
15 need fruits, drinks, and there's water, as well, available.
16 So, anyone, particularly the diabetics, you're welcome to
17 get yourself some and take care of yourself, please, by
18 having some fruit and veggies and some drinks. As well,
19 there are still two more rounds to go of discussion and
20 sharing of the circle. So, we expect to possibly not be
21 less than one hour, and we will then probably be done,
22 around 7:00-ish, okay?

23 Thank you. (translating self) Merci.

24 **MS. NADINE:** So, thank you for taking care of
25 yourself. The sharing circle is ready to continue. However,

1 for people who are diabetic or any other people here who
2 have certain conditions, for your information, there will
3 be a table with fruit and other items in the corner next to
4 the podium where you can see the red blanket. We invite you
5 to serve yourselves. It's important to take care of
6 yourself.

7 Also, there are still two rounds of dialogue
8 left in the sharing circle, which means we estimate that we
9 may finish around 7:00 p.m. And anyway, well, we'll finish
10 when the sharing circle decides it is finished.

11 Thank you.

12 **MS. JEANNIE CHACHAI:** Hello.

13 Why did I come here, because I want to find
14 my sister. I heard maybe that she will hear about my
15 searches to find her. It was difficult. My parents
16 struggled until I was told.

17 I struggled because I saw my parents and the
18 difficulties they had.

19 My sister must be alive somewhere. I will
20 always wait for her. I will wait for her every day. I want
21 to see her. I want to tell her that her parents love her.
22 Her parents never forgot her.

23 I'm happy today. I've gotten a lot of things
24 out. I can feel it in my stomach. I have less difficulty
25 now. I say thank you again. Thank you for giving me the

1 opportunity. Thank you to those who have prepared -- I
2 believe in that, that it will be visible later on. The work
3 that is starting today, I believe that, as I say, those who
4 did that, who acted like that, maybe they are dead now too.
5 I say to them only, "I forgive you." I say it to those who
6 are old. Even though I still know that one day the pain
7 will come back again, but in this moment, I hope that I too
8 will feel better later.

9 I say thank you again, as I forgive those --
10 even through it was difficult, because I saw my parents
11 struggle, I always said and I say to you now, "I forgive
12 you." Why am I saying this? I tell them "I forgive you"
13 because I want to feel good in my heart, as well as in my
14 life.

15 There you go. That's all. I say a big thank
16 you to all, all those who are sitting around here, all
17 those who are listening. Thank you very much.

18 **MS. MARIE-JEANNE BOIVIN:** Hello, everyone.

19 I want to talk a bit more about my parents,
20 my children. I never let my children go to the hospital. I
21 was always the one who took care of them when they were
22 sick. I only had one daughter, the one who went to the
23 sanatorium in Macamic, the one who is sitting with me. She
24 was four years old. She had an operation on her back too, a
25 major one, because they didn't give us permission to go

1 with her.

2 In fact, my husband always called Macamic,
3 Amos, to find out where his appointments were.

4 Sometimes my mother also came often; she
5 came to care for my children, until at some point my
6 daughter was doing well. When she left, she left alone and
7 she took the train. The wife of -- Maguerite, Jean-Paul's
8 wife, always went with him because she too had an
9 appointments there. And that's when my mother -- I was
10 quite sad when they both left, my mother and father, but I
11 was always proud of them.

12 When I saw them coming up the river, I would
13 say to them, "Would you like something to drink, an herbal
14 tea?" My mother was -- my mother would tell us -- tell us
15 all kinds of things, jokes. When she came, she would tell
16 us everything, and we would laugh.

17 I suddenly lost my mother and my father. My
18 father was in the hospital for two years when he suffered
19 memory loss. One of the nurses -- I was proud -- she was
20 young, the nurse. She told me, because I was giving your
21 grandfather a drink. "I gave your grandfather a drink.
22 That's what she told us. Your grandfather was given a drink
23 because he was thirsty." So I thought about being a nurse.
24 The girl who came to see us, she wanted to be a nurse. She
25 told us, "I want to be a nurse, then I'm going to come take

1 care of my grandfather" because we felt sorry for her when
2 she told us that.

3 Today, she is a nurse because when she told
4 us that, we helped her, and now she is a nurse. My husband
5 and I used to talk about her often, and today she's a
6 nurse. And I will always be proud of that girl when she
7 took care of my father because we were not given
8 permission, authorisation to go see him when he was in the
9 hospital. It was difficult for us at that time, because we
10 were going to talk to him with my mother. He raised his
11 hand very high. He said, "I'd rather leave before him. I'd
12 prefer to be the one who went with her instead of my
13 husband." We used to say, "Mom, don't say that because you
14 are still aware of everything, while Dad doesn't recognize
15 us anymore" because he was sick, Alzheimer's. We felt sorry
16 for our mother when she said that.

17 I'll never forget what my mother use to say.
18 That's it. Thank you. Goodbye.

19 **MS. ANNETTE DUBÉ:** What happened with our
20 parents, I think our parents experienced a lot of
21 suffering. In our communities, there is a lot of suffering.
22 When I look at families who come to testify, they have seen
23 something that is important. There has been -- maybe that's
24 where the social problems are very visible and present in
25 our communities, and maybe that's the starting point. I

1 don't know. Because we see our parents who have lost their
2 children. They encountered problems. They encountered
3 difficulties and they may see -- that children, when they
4 say it's passed on from one generation to the next. That's
5 what they encounter.

6 I think that the perception I have about
7 things, it's going to be very difficult. What did you come
8 here to do? We meet, but I think the positive thing is that
9 we are standing up now. This is the direction that should
10 be taken so that everyone can be aware of what happened. We
11 must also undergo a period of healing. These are the
12 directions, the directions we will take, to think about our
13 children.

14 That's always what I think about when I work
15 in education. I look at the seven future generations. I
16 never look at myself. I think that's the direction we
17 should take, look at our children, our grandchildren, all
18 that, and the future generation, so that they don't have to
19 go through what we went through, when our sisters were
20 murdered, when we lost our children, our grandchildren, all
21 that. They have gone missing.

22 Thank you.

23 **MS. CAROLINE DUBÉ:** Hello.

24 When they talk about impacts, what they want
25 to know is my perception of it, our parents, what did they

1 understand about it -- they encountered a lot of
2 difficulties.

3 But my father managed to stop drinking, as
4 well as the domestic violence and all that, it stopped when
5 we found out my father was sick. He completely stopped
6 using.

7 (No interpretation) And the separation of my
8 father's family, who went from one hospital to another, to
9 another hospital. Grief on top of grief. (No
10 interpretation).

11 My father was sick. He had a (inaudible). I
12 always saw that. I always saw a scar on his back, even on
13 the front of his body, all that. He had tuberculosis. They
14 removed a lump from his lung because of tuberculosis, and
15 diabetes. He had lost the use of one eye. He had only one
16 eye. He used only one eye.

17 My mother's overprotectiveness, that's what
18 she did, our mother. She overprotected the rest of us. She
19 even used to tell us some -- she scared us. She told us
20 frightening stories because she was afraid for us, the
21 unresolved grief. There were periods of depression,
22 loneliness, periods of crying, guilt, as well as just like
23 my mother, she did not -- she was not able to go see the
24 doctor because her children had gone away. There was
25 mistrust towards the doctor. There was a lack of trust.

1 When my father stopped drinking, he returned
2 to spirituality. Maybe he used to think about it before.
3 Maybe he wanted to do that. But surely the way we saw him
4 act, he returned to spirituality. He would go see the
5 events, for example, the pow-wow, the rain dance, and he
6 attended the various events.

7 That's all I have. Thank you.

8
9 **ME FANNY WYLDE:** I will now ask the last
10 question of the circle: what is the recommendation you
11 would like to make to the Commissioners today?

12 **MS. JACQUELINE FLAMMAND OTTAWA:** My name is
13 Jacqueline.

14 What I want to say is not to -- it must not
15 stop here, what we're doing now, there needs to be follow-
16 up and there needs to be certainty, what happened with the
17 babies, Baby Maxime and other babies. There should also be
18 a lawyer who can go get the papers, for example, in the
19 hospitals, so that there is someone who can go to the
20 hospital to get them, because we -- to be able to consult,
21 because we will not be able to get these documents. We must
22 continue, there has to be a lawyer who is able to do it.

23 **MS. MANON OTTAWA:** Hello. My name is Manon.

24 What I want, the recommendations I want to
25 have, it must not stop here, what we talked about today,

1 because it's important. We'll try to find out. We have to
2 work towards that, but there has to be someone who will
3 help us. That's what we want to get.

4 It's true what my mother used to say, it's
5 to have a lawyer who is able to go and search, to identify
6 the records, who can get access to the medical records.
7 That's what it takes because it's difficult to get the
8 information, because doctors in the hospitals also protect
9 themselves.

10 And the recommendation I would make is to
11 have a DNA bank so that we can know, for the children, for
12 the families, that the families give their DNA because
13 sometimes the children try to -- the ones who disappeared,
14 maybe they're looking too.

15 Well, maybe they could use the DNA to find
16 out who they are. I know this is very expensive. If we can
17 get help with funding, because we can do -- we can solve
18 more problems so that we can find out. But this is one of
19 the very important recommendations I have to make, and that
20 is that we should be supported in the steps we are going to
21 take. I think that's one of the recommendations that would
22 be important to look at.

23 **MS. JACQUELINE FLAMMAND OTTAWA:** I forgot to
24 thank all those who have helped us, to thank the
25 Commissioners, as well as the lady who is speaking to us.

1 That's all I wanted to add.

2 MS. MANON OTTAWA: I want to thank you all
3 very much.

4 MS. LUCIE QUITISH: What I wanted to add is
5 that what we are currently doing does not stop here, it
6 must continue. We have to try to find -- to find the ones
7 we lost. That's what I wanted add as a recommendation, is
8 not to stop here today, is to continue into the future.
9 Maybe if we follow these steps, we will find these children
10 later.

11 That's what I wanted to add for the moment,
12 for now. That's it, thank you. Goodbye. Thank you.

13 MS. MARIE-LOUISE AWASHISH: Hello. My name is
14 Marie-Marthe.

15 When I said earlier, finally, we are
16 standing up, but I hope that all of what we are doing will
17 really be worked on, used.

18 Those who invited us, let everything we said
19 be written down and the research done to find all those we
20 lost, as well as me, I love --

21 We are sitting in a circle, but it's like I
22 have a bit of fear because I don't know -- I hope they will
23 listen to us, anyhow.

24 I pray to the Creator to help us, as well as
25 those who have made it possible for us to speak up about

1 this. Today, I feel good, relieved somewhat, because I am
2 relieved by what I said, because I see myself. Because
3 before that, I saw myself as -- I felt all alone, trying to
4 find my sister all by myself.

5 And I hope that it will really be there, the
6 help we will receive, the help so that we can use justice
7 as well. It can't stop. We have to do everything we can to
8 find our missing or abducted children.

9 Thank you. I would like to thank you very
10 much for giving us this opportunity to speak. That's it.
11 Thank you.

12 **MS. JEANNIE CHACHAI:** Hello.

13 It is my wish that what we are doing now,
14 that those who are still alive, to try to search, to try to
15 find them. That is my wish, what I am asking for here.

16 So, thank you. Goodbye.

17 **MS. MARIE-JEANNE BOIVIN:** I too hope that the
18 work that is being done will not stop. We absolutely must
19 find those we have lost, those we are looking for now. It's
20 really very difficult because there are only three of us. I
21 am the only woman. The others didn't want to come, the
22 children.

23 That's it.

24 **MS. ANNETTE DUBÉ:** Hello.

25 I feel the same way as the others. I won't

1 say everything the others have said. Because I, too, that
2 is what I hope for.

3 But I wanted to add one thing, and that is
4 to recognize that the government acknowledges these
5 challenges, these problems, and gives us excuses, just like
6 it did for the residential schools. It is to recognize that
7 there have been major failures in the health system. The
8 government was the mastermind. It had a duty to ensure that
9 the health system ran smoothly. It was to eliminate the
10 failures that occurred with respect to hospitals. I ask for
11 an apology. I am not speaking only to the Quebec
12 government, the federal government as well, so that it can
13 solve these problems. My message is more for Quebec. This
14 was done not only to the Indigenous people but also to
15 white people. The show "Enquête" should be broadcast again
16 for those who are looking for family members. There must
17 also be a lot of them among the non-Indigenous people who
18 have been adopted, like Claire Lamarche, the show.

19 When we came here, I announced it on
20 Facebook and there were several people who shared it. There
21 are non-Indigenous people who want to help us because they
22 think their mother is Indigenous and they too are looking
23 for reports. It would be a good way for them -- it might be
24 a good opportunity or a good thing for us to continue to do
25 the research we have undertaken, because they too are

1 looking for each other.

2 I also want to give the floor to my sister,
3 so she can add what she wants.

4 **MS. CAROLE DUBÉ:** What we are asking the
5 Commission of Inquiry to do is to help us, to help us find
6 papers, evidence about the children who have been reported
7 missing, who have had no evidence, nothing, as well as to
8 help us search for archived documents on our mother Delima,
9 our sister Pierrette or even Violetta at the Macamic
10 sanatorium and the Amos hospital.

11 We are asking the Department of Justice and
12 the Department Health and Social Services to provide all
13 families of missing Indigenous children with access to
14 these children's records.

15 That is what I would ask, what I would
16 recommend, that a class action be filed for Quebec families
17 against governments and hospitals.

18 If it turns out that there is no document to
19 conclude that our sister is really deceased, we ask for
20 help, that all expenses be paid by the government to find
21 her.

22 These are the recommendations we made to the
23 Commissioners, to the Commission of Inquiry, the
24 recommendation we wanted to make, as well as to counsel
25 Fanny.

1 That's it. The Dubé family from Manawan,
2 Denise, Simone, Thérèse, Guylaine, Annette and me, Mario.
3 The others stayed in Manawan, Jean-Paul, Michel, Henri,
4 Nirma. That's it. Thank you. Ah yes, Canada.

5 **MS. ANNETTE DUBÉ:** What did I want to say,
6 the documents we found, what Gilles Ottawa -- I spoke about
7 it a little bit earlier -- there was always a man who was a
8 witness where the child died and I think we need go look at
9 those documents. Who is this man? Why is he the one who is
10 listed on the documents? It was true that it said he had an
11 ambulance. Maybe he has some documents in his possession.
12 But he was one of the important witnesses. We need to try
13 to find these documents and get them out in the open.

14 That's it. Thank you.

15 **MS. FLORENCE DUBÉ:** Hello.

16 When we were talking about the impact on us,
17 when I heard that, the Indigenous people that have gone
18 missing, that really concerns me. I was always all alone at
19 my appointments. When I went to my appointment at four
20 years old, it was without my parents. That's it. I would
21 take the Manawan plane -- to take the train to Macamic. I
22 was brought to Macamic at four years old, then I wondered.

23 My father always wanted to know how things
24 were going at the hospital. He called me often. He often
25 called the hospital. He asked about his granddaughter.

1 I've worked hard on myself in regards to
2 that. And now I think it's a good thing I wasn't taken,
3 because I was always in the hospital. I was lucky. I wanted
4 to add that.

5 Thank you.

6 **MS. FANNY WYLDE:** I would now invite the
7 Commissioners, if they have any questions or comments, to
8 share them with the sharing circle.

9 Thank you.

10 **(SHORT BREAK)**

11 **COMMISSIONER QAJAQ ROBINSON:** Everybody can
12 hear? Okay. Thank you. Merci.

13 Now I'm a little nervous. Everybody got
14 ready to hear me, so I must say really good words. I want
15 to start by just expressing my gratitude. Can everybody
16 hear? I just want to express my gratitude. We're really
17 grateful that you came to share this horrific reality that
18 you've had to carry. **(Technical difficulties)**

19 Is it working? In French or Atikamekw? Okay.

20 **MS. NADINE:** Maybe we could translate
21 consecutive then? It would be easier because some of the
22 machines, they don't work.

23 **(SHORT BREAK)**

24 **COMMISSIONNER MICHÈLE AUDETTE:** Does Mr.
25 Chilton understand English? Pierre-Paul understands

1 English. Come here to translate direct.

2 (SHORT BREAK - TECHNICAL DIFFICULTIES)

3 COMMISSIONER QAJAQ ROBINSON: I'll start
4 again. I just want to express my gratitude, how grateful we
5 are that you've come to share with us your truth, your
6 experience, the reality that you've carried, your mothers,
7 your fathers, your siblings have carried all your lives. I
8 think about -- we've heard from a lot of families that they
9 don't trust schools. They don't trust hospitals. They don't
10 trust police. And, I just want to say to all those
11 listening, all those Canadians who are listening and going,
12 "Why don't you trust the police? Why don't you trust
13 teachers? Why don't you trust doctors? They're there to
14 help."

15 What you've heard today is that for
16 Indigenous families in your communities, they were not
17 there to help. This is the reality that you bring to light
18 today. This is powerful, a powerful, powerful thing you are
19 teaching the rest of the country, that in the 1950s, when
20 Canada was a place where in the rest of the world we were
21 fighting for peace in other countries, injustice in other
22 countries, it was not what was happening here on this land.
23 Thank you for teaching us this, and teaching the rest of
24 the country this, and reminding everybody that Canada's
25 history is what you heard today, and that can never be

1 forgotten. Thank you. Migwetch.

2 **COMMISSIONER BRIAN EYOLFSON:** I also want to
3 thank each and every one of you very much for coming here
4 and telling us about what happened to the little ones in
5 your families, in your community, and thank you for -- I
6 want to acknowledge your strength in coming and sharing
7 that with not just us, but as Qajaq said, all Canadians
8 today. It's important. I know it's difficult, but it's
9 important that these things be heard. So, I admire your
10 strength and resilience in coming here and sharing. And I
11 just also want to acknowledge everybody that came here with
12 you for support, what a beautiful group. And I think it's
13 so powerful, too, the way you came and shared in a circle
14 like this. Chi-migwetch.

15 **COMMISSIONNER MICHÈLE AUDETTE:** For me, it
16 will be in French.

17 Thank you very much, Brian. Thank you Qajaq.
18 And your name is? Madsî Ottawa, Commissioner
19 for one evening, one day. You have the future.

20 To my Atikamekw sisters and brothers, first
21 of all, I want to say a big, big thank you; there are many
22 of you I saw many moons ago. We had less white hair. We
23 didn't have this shape, or we cast a wide net, but I have
24 always, always, always had a lot of admiration for your
25 people, for your nation. I have always admired the art you

1 have here, but today is the first time you have set off
2 something in my mind.

3 We heard from people from your community who
4 came to Maliotenam, you remember, at the hearings in
5 December. The talking hurts, but also heals, and we heard a
6 man who was in the back, Pierre-Paul, do a lot, do a lot of
7 -- Ah, he's over there now; he's a real traveller. Yes, I
8 know. I know the family is here. After their testimony, he
9 called us, I think, every day, your Atikamekw brother, to
10 mobilize and make sure all your voices would make it here
11 to Montréal. It's been for me, every day, I told Fanny or
12 the team in Quebec, Montréal is a pivotal point, but we
13 must not forget the Atikamekw people. We must not forget
14 the Atikamekw people. Are they registered? They come
15 looking for me on Facebook, and they're right. "Can we come
16 speak?" Well, get involved in the process because there
17 won't be a second inquiry like this one.

18 And there's also an inquiry, the Viens
19 Commission. I don't know if you have spoken to that
20 Commission. I hope you will.

21 But I thank you. This is the first message I
22 want to give you. Also, the fact that time is limited for
23 the National Inquiry, we still have, according to the
24 mandate written on paper, the society project, what I am
25 calling it, is supposed to end on October 31, isn't it, to

1 submit the report on November 1. We have a very large, very
2 large, very complex country to cover, enormous cultural and
3 socio-political diversity, but we still have a fine small
4 team at the Wendake office, in Montréal and Gatineau. These
5 women work from home, they are working on the searches to
6 bring in the Quebec component. We have two lawyers, Fanny
7 and Maryse Picard, a Wendat woman, and Maryse knows that I
8 am sensitive, Fanny too, and we have a power that never
9 existed. I don't like the word power, but this time we're
10 going to use it, okay? We have the right to request
11 documents. We have this right that other commissions of
12 inquiry with commissioners on Indigenous issues did not
13 have, that capability or capacity.

14 So I know we're going to sit with Fanny. I
15 have taken good notes of your recommendations, to see how
16 we will ask for subpoenas. I know that the Government of
17 Quebec is attentive to our work. I know the federal
18 government is attentive to our work, so they have heard
19 you.

20 My commissioner friend and colleagues,
21 Qajaq, it is strong when a Canadian woman tells the rest of
22 the world, what you have just done is a chapter in
23 Canada's, and also Quebec's, true Indigenous history.

24 So what I have to be sincere about is that
25 we are not getting answers tomorrow. I would like that, but

1 we don't have that ability.

2 But you have brought the energy, the
3 willingness and the passion so that we can continue among
4 other people, but also the inquiry, to make requests. Will
5 they respond positively? We hope so, but we will try to use
6 this power that we have.

7 And I know that you can contact me on
8 Facebook easily at any time of the day, week or weekend,
9 and I will always remain accessible because that is how I
10 am and because I live in the territory of Quebec.

11 I want to say a big, big thank you, and ask
12 you one thing. I don't know if for some of you this is the
13 first time you've spoken openly about this tragedy, this
14 sorrow, this suffering or this injustice, or all of that
15 together. I hope there are people with you, in Manawan,
16 Wemontashi or Obedjiwan, starting tonight and tomorrow, to
17 greet you, because as you know, when a wound is opened,
18 it's always painful afterwards, the healing process.

19 The Inquiry, we have a certain ability to
20 support for a short period of time. So Maryse is here. We
21 have a team, so it's going to be important for us to know
22 how we can help you. We have witnessed great healing, but
23 we will not be with you tomorrow, and as a mother and as a
24 Commissioner, I have concerns. So I want to be sure that
25 either you tell us how you feel, or you write to us or text

1 us, but I want us to keep that contact on a personal level.

2 From a legal standpoint, we will try to
3 apply pressure as best we can, within our mandate, of
4 course.

5 A big, big thank you, to everyone in the
6 back who travelled the distance with you, who cried with
7 you, and who have hope with you. Thank you.

8 Yes, you have a mandate. The Commissioners,
9 that's what they do. We have no right to say no.

10 You're going to help us give the gifts.

11 My grand-mother will explain -- oh, you're
12 going to explain the gift. No?

13 Ah, Pénélope. Okay. Yes, in French.

14 **MS. PENÉLOPE GUAY:** So we're going to give
15 you feathers that come from Vancouver. We made sure that
16 the families could come tell their stories, have their say
17 about what happened, and the Commissioners and Grandmothers
18 will give you these beautiful feathers that have been --
19 with love.

20 **(GIFT GIVING)**

21 **MS. KONAWATSITSAWI:** A song will be sung.
22 Yeah. We're going to have -- a song has been asked to be
23 sung, and we're going to have dinner after the song, and we
24 will listen to some beautiful, powerful voices after some
25 beautiful, powerful stories today. Challenging, but

1 beautiful strength comes out of -- incredible greatness
2 comes out of this.

3 **ME FANNY WYLDE:** So once the giving of gifts
4 and the -- the giving of love is complete, there will be a
5 song that will be sung for families to welcome the stories,
6 the strength, the courage of the families, and after the
7 song people are invited to go next door for dinner.

8 **MS. KONAWATSITSAWI:** Et recommençons demain à
9 8h00. (translating self) And tomorrow morning, we are
10 going to recommence at 8:00 in the morning. Okay. So, take
11 care of yourself tonight. Drink lots of water. Go swimming
12 in that beautiful pool outside. Take a walk. Mother Earth
13 is cleansing. She's snowing outside to create a cleansing.
14 So, we are going to hear a song soon.

15 **MS. NADINE:** So take care of yourself
16 tonight, drink lots of water. We encourage you to go in the
17 pool too, and we'll see you tomorrow morning at 8:00. Once
18 again, there is a song coming and then a meal will be
19 served next door. Thank you.

20 **MS. KONAWATSITSAWI:** The dinner will be held
21 next door in the next room. Thank you. Migwetch.

22 --- Exhibits (code: P01P13P0101)

23 **Exhibit 1:** Folder containing seven digital images
24 displayed during the public hearing of the
25 families.

1 --- Upon adjourning at 4:24 p.m.

LEGAL DICTA-TYPIST'S CERTIFICATE*

I, Nadia Rainville, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

Nadia Rainville

June 14, 2018

* This certificate refers to the original transcript in French.