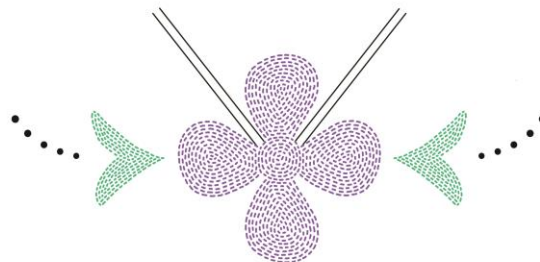


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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 Statement Gathering
Sheraton Cavalier Hotel
Saskatoon, Saskatchewan**



PUBLIC

Thursday, November 23, 2017

Statement - Volume 126

**Jaqueline Anaquod,
In relation to her aunt Elise Cote**

Statement gathered by Frank Hope

INTERNATIONAL REPORTING INC.

41-5450 Canotek Road, Ottawa, Ontario, K1J 9G2

E-mail: info@irri.net – Phone: 613-748-6043 – Fax: 613-748-8246

II

TABLE OF CONTENTS

Statement Volume 126

Witness: Jaqueline Anaquod

November 23, 2017

PAGE

| | |
|---|----|
| Testimony of Jaqueline Anaquod. | 1 |
| Reporter's Certification | 20 |

Statement Gatherer: Frank Hope

Documents submitted with testimony: none.

1 Saskatoon, Saskatchewan

2 --- Upon commencing on Thursday, November 23, 2017 at 12:52

3 **MR. FRANK HOPE:** Okay. So, my name is Frank
4 Hope, statement gatherer. Today is Thursday, November 23rd,
5 2017, we're in Saskatoon, Saskatchewan, the time is 1:52
6 p.m. And, we have in the room, statement provider ---

7 **MS. KRISTA SHORE:** Krista Shore.

8 **MR. FRANK HOPE:** And, you are?

9 **MS. JAQUELINE ANAQUOD:** Jaqueline Anaquod.
10 And, it's 12:52.

11 **MR. FRANK HOPE:** Thank you. 12:52.

12 **MS. JAQUELINE ANAQUOD:** It's okay.

13 **MR. FRANK HOPE:** Good correction. So, what
14 brings you in today, and just tell me a little bit about
15 yourself and what would you like the Commissioners to know?

16 **MS. JAQUELINE ANAQUOD:** I'm here to talk
17 about the violence that I endured in my life, that led me
18 to my aunt who was later then murdered.

19 So, I guess I'll start with myself. Of
20 course, a lot of my childhood, I was raised my grandmother,
21 my kokum, and my mother, with my siblings -- my younger
22 siblings. So, I was raised as the oldest child. And, when
23 I was younger, my mother was an alcoholic. So, at the
24 time, I didn't understand residential school or any of the
25 policies that were enacted upon our people by the community

1 and government. So, I didn't realize how they impacted our
2 people.

3 So, I'm a first-generation urban Indian.
4 So, everyone before me lived on the reserve, everyone was
5 raised on the reserve. I lived on the reserve, like, off
6 and on when I was younger. So -- but I am a first-
7 generation, I guess, urban Indian. And, when my mom moved
8 us into the city finally, she had no skills, so she
9 immediately went on welfare. So, we were raised on
10 welfare. She was on welfare for, I think, 26 years of her
11 life. She states in her own story today of healing and --
12 yes, so we were raised in poverty.

13 But, I don't see it that way. Like, I don't
14 see -- like, my grandmother brought in -- or my kokum
15 brought in, like, love, you know? So, I didn't see us as
16 poor or whatever, you know? Especially when you have your
17 family, and you have your culture, and you have your
18 community surrounding you. But, then, I became very angry
19 with my mother as I got older, because she began to come
20 home drunk. And, when I was young, she never used to do
21 that, she would just go and sleep for days.

22 And, I remember as a kid, like -- it's so
23 funny, I tell this story all the time and all of a sudden,
24 I'm getting emotional. As a kid, just what -- like,
25 waiting for her and -- you know, my mom endured a lot of

1 violence and racism herself, and I became just angry with
2 her because I was the oldest and I felt a responsibility to
3 my younger siblings, to watch out for them and look out for
4 them.

5 And, my mom was never, like, abusive towards
6 us or anything like that, it's just -- she traumatized us,
7 you know? Like, coming home drunk. And, she was very
8 suicidal, and I was so -- I'd have to -- I'd be scared that
9 she'd hang herself or do something else, so I used to stay
10 up and watch her, you know, when she was drunk, because I'd
11 be so scared she'd commit suicide. And, you know, finally,
12 she quit drinking and that started, like, the healing in
13 our family.

14 And, my mom, she always says, like, it takes
15 generations, and it, like, literally takes generations for
16 us to heal. Like, my grandchildren are not being raised in
17 any way that I was raised. Like, if anything, they're
18 raised so opposite of how I was raised, you know, like what
19 I mean -- like, you know, I'm free from addiction, my
20 daughter is free from addiction, single motherhood. My
21 daughter is with her partner and I have a very great son-
22 in-law, and my grandchildren are being raised in a good
23 healthy way with culture and livelihood around them. And,
24 there's no violence, there's no threat of violence, but it
25 wasn't always like that.

1 And, I put myself, I guess, in very -- very
2 violent situations. I always dated gang members, I don't
3 know why, for a sense of security, and they make you feel,
4 like, a sense of belonging, like they make you feel like,
5 you know, you're worth something; right? But, at the same
6 time, they, you know, beat you, do whatever they want to
7 you sexually, you know? They're very manipulative.

8 And, I remember so many times my house being
9 smashed up for no reason, you know, my money being used for
10 drugs, and I ended up getting into drug addiction,
11 injection drug use, and I began to be treated just like one
12 of the boys, I guess, you know? So, when you're treated
13 like one of the guys, you're hit like one of the guys,
14 you're -- I don't know. It's -- you just live with -- I've
15 just seen so much violence and I've lived with so much
16 violence in my life.

17 And, like I said, that all stemmed from me
18 not understanding the history of our people and the history
19 of what the Indian residential school system had on our
20 people, the policies. And, it wasn't until I began
21 learning about, you know, that cycle that I became woke and
22 I was, like, holy shit, you know? Like, I was mad at my
23 mom all these years, but look at what her and my kokum
24 endured, you know?

25 And, yes, one day I was at the worst in my

1 drug addiction and it must have been about 7:00 in the
2 morning. It was super hot out, it was during a heat wave,
3 and I was really wicked dope sick, and I just started my
4 period, and I had -- I was walking down 5th Avenue, which
5 is, like, the hood in our city, and I had no where to go.
6 I had burned all my bridges. And, I was like, where am I
7 going to go? And, I just started my period and -- you
8 know, it's hot as -- it was so hot, and I was like -- I was
9 coming off of, like, a three, four-day coke binge and I
10 just felt like shit.

11 And, my auntie's was right there. I was
12 like, shit, should I knock on her door? Like, I don't know
13 what to do. Everybody in my family knows I'm a drug
14 addict. And, I knocked on her door and she opened it, and
15 she just looked at me and she was like, oh, my God. Come
16 in, like right away, and she just welcomed me in. And, she
17 was like, what's going on? Like, what's going on with you?
18 And, you know, she knew a little bit. And, she was like,
19 well, let's get you into some clean clothes and she --
20 immediately, she ran me a bath and I took a bath. And, I
21 told her I needed sanitary, like, napkins, like pads, and
22 she got me some pads. And, she was like, here, I made a
23 bed for you, you know, come, go to sleep. And, after a
24 coke binge, man, you sleep. Like, nothing can wake you up.
25 And, I must have slept for, like, two days straight.

1 And, I finally got up and she was there,
2 strumming on her -- she was there on her guitar in the
3 living room. And, she used to like singing, like -- she
4 used to like playing the guitar and singing all the time.
5 She was sober at the time and she was considered what you
6 would call before a rubber -- like, a rubby. She would
7 drink Lysol and she would drink anything (indiscernible).
8 I always loved her no matter what, but she was sobering, so
9 she took me in and -- anyways, I got up and she was like,
10 you can stay here for as long as you want, you know? But,
11 I just don't want no drugs in here. And, I said okay.
12 And, she's like, and I don't want no gang guys coming
13 around here.

14 And, at the time, I had this -- I was dating
15 two gang members of the same gang, and one of them ended up
16 dying. And so, I thought, okay, well, you know, that's a
17 relief, because he was driving my other boyfriend, the one
18 I wanted to be with, and -- yes, I just -- I stayed with my
19 auntie and she help me get clean. She gave me a solid
20 place to live and it was -- she was so funny because she
21 would go binning. They call it binning; right? It's like
22 you go dig in the garbages and she still used to like doing
23 that. So, she would go, like, real early in the morning
24 and go cruise around and she'd come back and she'd show me
25 what she found.

1 She was so kind and caring to, like, all the
2 street people. Like, they'd come to her back door because
3 they'd get their little welfare cheques and they'd want to
4 buy food, but they couldn't keep food at their house
5 because too many people will just come and just eat it and
6 stuff, so she would keep their food for them, and she would
7 keep clean clothes for them, and she would -- she would be,
8 like, here, here's some clean clothes, change your clothes,
9 you smell, or go have a shower, or -- you know? And, she
10 was very kind and caring.

11 And, she had this boyfriend, he was in jail,
12 and she used to like to play guitar and sing to him. And,
13 he got out of jail and everything changed. Immediately,
14 she fell off the wagon and he was -- he was beating on her.
15 I ran into her -- by now, I had steadied my life enough and
16 got enough clean time to get my own place with my daughter
17 and my boyfriend. And, this guy gets out of jail and I
18 fucking couldn't even recognize my auntie. Like, I'd run
19 into her in the street and she would be so beat up, her
20 face would be just -- just huge, and I -- I'd look at him
21 and I'd be like, I want to threaten him, and she'd be like,
22 no, no, no, no, no, don't, don't, don't, don't. He'll just
23 give me a -- he'll give me a licking later. So, I wanted
24 my boyfriend to beat him up and she wouldn't allow it, so I
25 listened to her. And, he -- that fucking guy never looked

1 me in the eye. I'd always look at him and he would never
2 look at me in the eye. He would always look down, you
3 know?

4 And, I was sober by then. And, they were
5 partying one night and he beat her up so bad that I -- her
6 brain just couldn't take it anymore. And, she actually
7 probably would have lived, but because everybody just let
8 her be and just let her just -- he dragged her out of the
9 house and he threw her on the lawn because she was bleeding
10 all over this party, I guess, and -- threw her out on the
11 lawn like she was nothing.

12 And, a couple was walking their dog early in
13 the morning and they found her, and she was still alive
14 barely, and they took her to the hospital, and my cousins
15 -- that's how they had to -- the last time they seen their
16 mom. And, they called me, and my mom and I couldn't even
17 recognize her. Her face was, again, so swollen and her
18 head -- and she was on ICU, so she had all these tubes on
19 her, and they said she's brain dead, and they could have
20 saved her, but you know, nobody at that party did anything.

21 And, you know, that fucking guy only got
22 seven years -- like, he's out. He only got manslaughter.
23 And, I just -- I don't know what he thinks or feels. And,
24 I don't even really fucking care. I could care less --
25 like, I'm so much for Indigenous healing, and I'm so much

1 for people healing, and I'm so much for understanding what
2 policy and legislation has done, especially the
3 assimilation policies, what colonialism has done to our
4 people, but when it comes to forgiving that man, I don't
5 forgive him. And, if I ever see him, I don't know, I'd
6 probably spit in his face.

7 So, there's no forgiveness right there.
8 And, maybe it's probably why I still cry when I talk about
9 it, but there's so much in that story, you know? She
10 wouldn't leave him. You know, we kept trying to get her
11 away from him and she just wouldn't leave him. And, it
12 just -- you know, too many lickings and -- it didn't even
13 last long. He was only out for maybe -- not even six
14 months before he killed her.

15 **MR. FRANK HOPE:** When did this happen?

16 **MS. JAQUELINE ANAQUOD:** Seven years -- well,
17 he's out now, so about seven years ago, because he only got
18 seven years. So...

19 **MR. FRANK HOPE:** Tell me a little bit about
20 that justice process that happened. Were you a part of
21 that?

22 **MS. JAQUELINE ANAQUOD:** Yes, I was there to
23 support my cousins. He just pled guilty right away. He
24 took a plea deal, and so it went just this quickly, just
25 like that, and because he took the plea deal, there was no

1 witnesses -- there was witnesses, but they couldn't, like,
2 get a hold because these were street people. So, they
3 couldn't get a hold of who these witnesses would be, nobody
4 came forward, you know? So, he more or less just got off,
5 I don't know. And, like I said, he took the plea deal, so
6 it went really quickly. And then it's, like, seven years,
7 he probably only did maybe five -- five of those. I don't
8 know. I never kept up with it.

9 **MR. FRANK HOPE:** Did your family have
10 support? Was there resources for you?

11 **MS. JAQUELINE ANAQUOD:** No. And, there's no
12 resources for my cousins right now, who have to live with
13 that, you know? And, two of them right now are lost in
14 drug addiction, you know? They miss their mom so much. My
15 two female cousins. My male cousin is a bit more rigid in
16 the culture and the spirituality, and is doing his best to
17 heal, but I'm sure there's anger there. But, my two female
18 cousins, they're completely lost right now.

19 **MR. FRANK HOPE:** What type of resources do
20 you think could be of support to them and other people that
21 are out there?

22 **MS. JAQUELINE ANAQUOD:** Well, I think, like,
23 for one, addiction, you know, instead of just a needle
24 exchange, how about like -- you know, I think our people
25 are worth more than that. I believe in harm reduction, but

1 I believe that a healing lodge that is aimed at our people,
2 specifically in Treaty 4 territory, would be something of
3 value.

4 So, addiction programming, therapists or
5 emergency people on hand to help them, because they have
6 children. These, you know, cousins have children, and if
7 their kids were to ever get taken away, like who would be
8 there to help them? And, all of these issues stem from
9 their mother being murdered. And so, just -- like, we're
10 just, like, creating this new cycle of, like, I don't know
11 what you want to call it, violence against Indigenous
12 women. That's exactly what it is. It's just -- it's
13 complete straight up violence against us, and there's no
14 services for us, and there's nothing really geared towards
15 us. There's nothing -- no one wants to support us.

16 When we say that culture heals, nobody wants
17 to put money for a sweat lodge. Like, the government
18 doesn't want to fund sweat lodges, or Elders, or language
19 revitalization programs or anything like that. Those are
20 the things that are actually, you know, really helping our
21 people. That's just straight up.

22 **MR. FRANK HOPE:** How long have you been
23 clean on that, in regards to your own healing?

24 **MS. JAQUELINE ANAQUOD:** Oh. Going on nine
25 years, yes.

1 **MR. FRANK HOPE:** Tell me a little bit about
2 that.

3 **MS. JAQUELINE ANAQUOD:** Well, it's -- well,
4 like I said, I owe my auntie my life. And, I began a
5 grassroots movement initiative called Sisters in Spirit
6 South Saskatchewan, and I do fundraising through workshops.
7 So, I volunteer my own time and I speak to classrooms,
8 groups of people, university classes about violence against
9 Indigenous women. And, instead of taking an honorarium for
10 myself, I ask them to make a donation towards Sisters in
11 Spirit.

12 And, with that money every year, I do
13 something cultural on October 4th, and it's usually a feast,
14 it's with a men's and a women's pipe ceremony, and I did
15 five years of a round dance. And, this past -- oh, and
16 then a vigil. So, it would be a pipe ceremony, feast,
17 vigil, round dance, and giveaway for the community and,
18 like, that's a lot to take on as a volunteer. I'm now a
19 Master's student and I have to, kind of, take a step back
20 and -- but we still did something this year. We had a
21 feast and a pipe ceremony, and everything like that, and it
22 was really good. So, it's always good.

23 Like, the Elders always tell us, you know --
24 like, it's always good that we feed these women because
25 some of them -- some of the families aren't well enough to

1 do those traditional things on their own, so it's really
2 good that we step in and we feed them because they may be
3 hungry.

4 I could tell you that when we added the
5 cultural component to the vigils, they went from, you know,
6 20 people to like, what, 700 people. Like, literally, at
7 one of my events, I've had about up to 700, 800 people
8 throughout the events, you know what I mean? Like, some
9 people will come to the feast, but they won't go to the
10 round dance, or vice versa.

11 **MR. FRANK HOPE:** Here in the city?

12 **MS. JAQUELINE ANAQUOD:** It was in Regina.

13 **MR. FRANK HOPE:** Oh, okay.

14 **MS. JAQUELINE ANAQUOD:** So, even if you
15 Google it, you will probably find, like, a ton...

16 **MR. FRANK HOPE:** What was it again?

17 **MS. JAQUELINE ANAQUOD:** Sisters in Spirit
18 South Sask, and then my name, and then -- there's actually
19 a whole story in the QC, or whatever it's called, that I
20 did on the work that I do with Sisters in Spirit. And,
21 there's another lady, Brenda Adubua (ph), who couldn't be
22 here, but she's a fierce advocate and a fighter, and she
23 was my partner in crime throughout all of this. She's a
24 kokum. A fierce kokum. So, yes, that's my story.

25 **MR. FRANK HOPE:** So, you mentioned you're

1 first generation. Yes, I mean -- yes, it's true. Tell me
2 a little bit more about your family of origin, like your
3 mother's people, your grandmother, your grandfather, they
4 went through the residential school system, where did --
5 where is your band from?

6 **MS. JAQUELINE ANAQUOD:** So, it's really
7 funny, because my reserve -- like, my kokum's reserve or my
8 mushum's reserve, they're right beside each other and our
9 house is actually right on the line. Like, we have a
10 brand-new household there now, but my kokum was a Cree and
11 my mushum was a Saulteaux, and because of patriarchy, we
12 all got signed on through my mushum's reserve under the
13 Indian Act, when really we should have been under my kokum
14 because we're -- you know, we're a matriarchal society.

15 My kokum never drank, never swore. I never
16 heard her say a bad thing ever in my entire life. I've
17 never heard her raise her voice. I've never seen her get
18 mad. I've -- like, she was just an angel and she raised us
19 kids with love, and ceremony, and culture and language.
20 And, if it wasn't for her, I probably -- my siblings and I,
21 we probably would have ended up in, like, the foster care
22 system because our fathers weren't in the picture. So, we
23 most likely would have ended up in the foster care system.

24 I come from a -- I follow the Cree way of
25 life. So, if you go down her family line, I come from a

1 family of traditional people. So, like, granddad's people.
2 So, yes.

3 And, my mushum was Saulteaux and he was an
4 alcoholic, that's what he ended up dying from, but I don't
5 remember him that way. I always used to wonder why my mom
6 would run into my mushum's first before we were allowed to
7 go in, but it was because she was checking to see if he was
8 drunk. And, if he was, then we would leave. But, if he
9 wasn't, then we'd all just jump out of the car and go run
10 in; right? And, he lived on the reserve his entire life,
11 so yes. So, we're first generation, it's been -- and my
12 dad lived on the reserve -- like, most of my family still
13 lives on the reserve.

14 **MR. FRANK HOPE:** What reserve is that?

15 **MS. JAQUELINE ANAQUOD:** My dad is from
16 Gordon's. So, he -- my father passed away. My
17 grandfather, Jim Sinclair, he was a political activist,
18 same with my father. They were both political activists.
19 My dad was a chief and a counsellor for over 20 years, and
20 my grandpa was too radical for any organization, so nobody
21 wanted him. He was. He was quite the radical. He fought
22 for anyone's rights, Métis rights, Indigenous rights, off
23 reserve non-status people, you know? So, I come from a
24 long line of, I don't know, fighters, protectors, warriors,
25 traditionalists. And, they all attended residential

1 school.

2 And, I still have one grandmother that's
3 left, but she -- she also attended residential school and
4 -- so she -- I bring it out in her. So, whenever I go
5 visit her, I always ask her questions about what she
6 remembers of when she was small. And, what she remembers
7 is, like, my great grandmother and my great, great
8 grandmother, because she remembers them both being still
9 alive back then. You live longer. She was like, that was
10 one of the things, she said, that I remember, is that you
11 live a lot longer. She goes, today, people die at, like,
12 60, 65, and that's normal. And, she is 87 and she's still
13 just bright, eats super healthy, (indiscernible), lived on
14 a farm. So, yes.

15 So, I still have one grandma left, so
16 actually I'm pretty blessed. And, she -- like I said, she
17 went to residential school, so a lot of the teachings that
18 she had were interrupted and she wishes they weren't,
19 because she says that my grandmothers on, like, my dad's
20 side were doulas, so mid-wives. She remembers them
21 delivering babies. She goes, I remember my kokum, she
22 said, delivering babies at our house and women always
23 coming for medicine, and my kokum used to always look after
24 sick children. She's like -- she remembers that. And, she
25 remembers, like, other things, like one of my great

1 grandmothers standing out in the rain, like it had
2 lightening and thunder storm, and putting -- like, tying
3 cloth up on a tree. That's, like, one of the ways we offer
4 prayer. So, I think I probably come from some sky people.

5 And, it's funny, because my daughter is
6 named -- her Indian name is Lightening Woman. She got it
7 at a horse dance. So, I told her, when it's lightening
8 out, she has to go outside and pray, and put out tobacco,
9 what she really has to do. And, she's always like, oh, I
10 hear lightening, and I'm like, well, you better get your
11 tobacco out and get outside. So, yes.

12 So, like I said, things are different;
13 right? Like, the generations have changed. My
14 grandchildren are being raised totally different, in a non-
15 violence home, with culture and, you know, my daughter --
16 my son-in-law works, I work, they're not being raised on
17 welfare. They have everything that they need. So, yes, I
18 don't know what else I could tell you.

19 **MR. FRANK HOPE:** You said you're a student
20 taking your Masters. What are you taking?

21 **MS. JAQUELINE ANAQUOD:** I actually took two
22 Master's programs. Social Dimensions of Health, which is a
23 Master's of Science program. And, the Indigenous
24 Governance program, which is a Master's of Arts program at
25 the University of Victoria. Yes. So, I'll be finishing

1 that, hopefully, in April. I should be finished in April.
2 I plan on finishing it in April.

3 **MR. FRANK HOPE:** That's great. That's great
4 to hear.

5 **MS. JAQUELINE ANAQUOD:** Yes.

6 **MR. FRANK HOPE:** That's empowering.

7 **MS. JAQUELINE ANAQUOD:** Mm-hmm.

8 **MR. FRANK HOPE:** So, just -- so you feel
9 like you're coming to a close?

10 **MS. JAQUELINE ANAQUOD:** Yes.

11 **MR. FRANK HOPE:** Are you interested -- okay.
12 So, any -- you've given some recommendations already. Are
13 there any other recommendations you would like to give to
14 the Commissioners?

15 **MS. JAQUELINE ANAQUOD:** You know, I just
16 really hope that all of the recommendations, no matter how
17 little or how small they may be, or maybe -- maybe they're
18 not clear, I still hope that every recommendation that you
19 guys, I guess, get is put down into a public document and
20 made available to everyone, so that we can look at it and
21 review it, because there are people on the ground that work
22 every day with or without government funding. We find our
23 own ways in our families, in our communities to heal, and
24 that may be of help for us. So, that's one of my
25 recommendations besides the other ones I made.

1 **MR. FRANK HOPE:** Mm-hmm. Okay. Is it good
2 to wrap up right there?

3 **MS. JAQUELINE ANAQUOD:** Yes.

4 **MR. FRANK HOPE:** Okay. Thank you. So, the
5 time is 1:28 p.m. Thank you.

6 **MS. JAQUELINE ANAQUOD:** You're welcome.

7 **MS. KRISTA SHORE:** (Indiscernible)
8 recommendation and give us our land back.

9 **MS. JAQUELINE ANAQUOD:** Oh, darn it.

10 **MS. KRISTA SHORE:** Just kidding.

11 --- Upon adjourning at 13:28

12

13

14

15

16

17

18

19

20

21

22

23

24

25

1
2
3
4
5
6
7
8
9
10
11
12
13

LEGAL DICTA-TYPIST'S CERTIFICATE

I, Shirley Chang, 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.



Shirley Chang
March 14, 2018