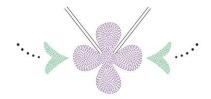
National Inquiry into Missing and Murdered Indigenous Women and Girls



Enquête nationale u 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 Sheraton Vancouver Airport Hotel Elmbridge Room

Metro Vancouver, British Columbia



Public

Wednesday April 4, 2018

Public Volume 112: Leonard Guno, Millie Percival, Floyd Percival, Cora Morven & Claude Morven, In relation to Rebecca Louisa Guno

Heard by Commissioner Qajaq Robinson Commission Counsel: Breen Ouellette

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APPEARANCES

Assembly of First Nations	Non-Appearance
Government of British Columbia	Sara Pye (Representative)
Government of Canada	Donna Keats (Legal Counsel)
Heiltsuk First Nation	Non- Appearance
Northwest Indigenous Council Society	Non- Appearance
Our Place - Ray Cam Co-operative Centre	Non-Appearance
Pauktuutit Inuit Women of Canada	Non-Appearance
Vancouver Sex Workers' Rights Collective	Non-Appearance
Les Femmes Michif Otipemisiwak/Women of the Métis	Non-Appearance

Nation

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Commission Counsel: Breen Ouellette

Clerk: Bryana Bouchir

Registrar: Bryan Zandberg

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LIST OF EXHIBITS

NC	DESCRIPTION	PAGE
	nesses: Leonard Guno, Millie Percival, Floyd Percival, a Morven, and Claude Morven	
1	Six-page typed text beginning with the sentence: "Becky was born May 25, 1960"	69
2	Three-page text written by Millie Percival, dated November 2016	69
3	Seven colour photographs of Rebecca Guno printed On 8.5 x 11 paper	69

1	Metro Vancouver, British Columbia
2	Upon commencing on Wednesday, April 4, 2018 at 9:22
3	OPENING PRAYER
4	MR. BREEN OUELLETTE: Thank you,
5	Commissioner Robinson.
6	For the record, my name is Breen Ouellette
7	and I am a lawyer with the National Inquiry. It is my very
8	great honour to introduce the Guno, Morven, and Percival
9	families who have travelled here from New Aiyansh, British
10	Columbia.
11	I will ask Claude Morven to introduce each
12	of the family members giving testimony today.
13	MR. CLAUDE MORVEN: Good morning. My name
13 14	MR. CLAUDE MORVEN: Good morning. My name is Claude Morven. I was asked to be the Chairperson and
14	is Claude Morven. I was asked to be the Chairperson and
14 15	is Claude Morven. I was asked to be the Chairperson and introduce all family members of the Guno family.
14 15 16	is Claude Morven. I was asked to be the Chairperson and introduce all family members of the Guno family. On my immediate left is Leonard Guno. His
14 15 16 17	is Claude Morven. I was asked to be the Chairperson and introduce all family members of the Guno family. On my immediate left is Leonard Guno. His sister is the one we're talking about today, our loved one
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14 15 16 17 18 19	is Claude Morven. I was asked to be the Chairperson and introduce all family members of the Guno family. On my immediate left is Leonard Guno. His sister is the one we're talking about today, our loved one that is missing. Next to him is his wife Susan. And to my immediate left is my better half, Cora. And there is
14 15 16 17 18 19 20 21	is Claude Morven. I was asked to be the Chairperson and introduce all family members of the Guno family. On my immediate left is Leonard Guno. His sister is the one we're talking about today, our loved one that is missing. Next to him is his wife Susan. And to my immediate left is my better half, Cora. And there is Millie Percival and Floyd Percival.

1	And it is our belief that what we have to
2	say here today will help your Inquiry. Thank you.
3	MR. BREEN OUELLETTE: And Claude, I asked
4	you a silly question and you were going to make a short
5	statement about my silly question earlier.
6	MR. CLAUDE MORVEN: And I believe the silly
7	question was about the whole truth and nothing but the
8	truth. In our culture we tell nothing but the truth so we
9	didn't need to answer that question. Thank you.
10	MR. BREEN OUELLETTE: Thank you.
11	Leonard, would you please tell the
12	Commissioner the full name of the person you have come to
13	speak about today?
14	MR. LEONARD GUNO: The full name is Rebecca
15	Louisa Guno.
16	MR. BREEN OUELLETTE: And would you tell us
17	your relationship to Rebecca as well as the relationship of
18	the other family members to Rebecca?
19	MR. LEONARD GUNO: Rebecca was the third
20	child in our family. My brother Arthur Guno is the oldest
21	and myself, I am the second oldest, and then there's
22	Rebecca, and there was Victoria, then there was Douglas,
23	and then Janice.
24	And the only ones that are surviving are

Douglas, Janice, Arthur, and myself. Rebecca and Victoria, 1 2 well, in my way and what -- it's been so long, it's been 36 years plus; in my own mind and my heart, I know where she 3 She's not here on this earth. She is with our other 4 sister Victoria. So now that's all the siblings in the 5 family. 6 7 MR. BREEN OUELLETTE: Has your family had an opportunity for closure or do the police still consider 8 Rebecca to be missing? 9 MR. LEONARD GUNO: Our family has not had 10 closure. It's hard to have closure when there is nothing 11 that I could hold or something of hers in her last days or 12 13 weeks of her life. There's nothing there for me to hold so that we can have closure. 14 That's probably one of the hardest things 15 right now, is getting that closure and getting something 16 that she had or just was with her in her last days of her 17 life. And I keep saying "last days of her life" because in 18 my mind and in my heart, I know that because of the 36 19 years that have passed. 20 And it's hard to really talk about it. My 21 brothers and my sister, we probably never really talked 22 about it. We put it in the back of our mind until I quess 23 there was a time when we'd had to start talking about it. 24

1	And Breen came along at the right time, it
2	seemed, and opened the door a little for us to start
3	talking about what needs to be done, what should be done in
4	order for us to find closure.
5	I can't remember the other part of the
6	question.
7	MR. BREEN OUELLETTE: You've said it. Thank
8	you.
9	MR. LEONARD GUNO: Okay.
10	MR. BREEN OUELLETTE: When and where did
11	Rebecca go missing?
12	MR. LEONARD GUNO: Rebecca, my sister was
13	one of the Downtown Eastside it's a label you hear even
14	today still. And you imagine back then in the eighties,
15	the early eighties, and that was where she lived. And it
16	was in 1982 so it's been 36 years.
17	MR. BREEN OUELLETTE: And how old was
18	Rebecca when she went missing?
19	MR. LEONARD GUNO: I believe she was 22
20	years old.
21	MR. BREEN OUELLETTE: And what was Rebecca's
22	life like growing up in your family?
23	MR. LEONARD GUNO: Rebecca was always a very
24	happy person, you know? She brought life to a

1	conversation. She brought life into a room when she walked
2	into a room. She had a smile that was infectious and I'm
3	happy to say that one of my daughters has a big smile like
4	her. And it always brings, you know, good memories because
5	she was a very independent person.
6	We had all went to residential school, the
7	three oldest Arthur, myself, and Rebecca. And then
8	that's when you really saw her independence and she grew.
9	And I think that when she turned a certain age she decided
10	that she was going to make a life of her own
11	(indiscernible). So she was very independent and strong.
12	If I'm missing anything?
13	MR. BREEN OUELLETTE: I have some more
13 14	MR. BREEN OUELLETTE: I have some more questions. I know that tragedy struck your family when
14	questions. I know that tragedy struck your family when
14 15	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your
14 15 16	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your mother?
14 15 16 17	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your mother? MR. LEONARD GUNO: Yes. I believe that was
14 15 16 17 18	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your mother? MR. LEONARD GUNO: Yes. I believe that was it was in '66, '65, '64. See, I can't we lost our
14 15 16 17 18	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your mother? MR. LEONARD GUNO: Yes. I believe that was it was in '66, '65, '64. See, I can't we lost our mother in what we call Old Aiyansh. It's our older
14 15 16 17 18 19	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your mother? MR. LEONARD GUNO: Yes. I believe that was it was in '66, '65, '64. See, I can't we lost our mother in what we call Old Aiyansh. It's our older community that was along the Nass River. She drowned. And
14 15 16 17 18 19 20 21	questions. I know that tragedy struck your family when Rebecca was young. Could you speak about the loss of your mother? MR. LEONARD GUNO: Yes. I believe that was it was in '66, '65, '64. See, I can't we lost our mother in what we call Old Aiyansh. It's our older community that was along the Nass River. She drowned. And that's when our I'm not too sure who it was that decided

1	our first year there.
2	Rebecca didn't spend as much time there as I
3	did. I was there for right til 1972. Like I said, she
4	was independent so, you know, it was hard to keep her in
5	one place because she was independent.
6	MR. BREEN OUELLETTE: And so if I've done
7	the math in my head right, she was about four years old at
8	the time that she lost that you all lost your mother?
9	MR. LEONARD GUNO: Yes.
10	MR. BREEN OUELLETTE: So do you know if she
11	attended high school in Vancouver?
12	MR. LEONARD GUNO: Yes, she did attend high
13	school because I was going to high school in Vancouver also
14	myself and I was I can't remember the exact year but I
15	was I believe at the time I was with Laura and Olie.
16	Laura and Olie are Laura is Cora's sister, oldest
17	sister, and that's who I stayed with going to high school
18	in Coquitlam.
19	And I can't remember exactly who it was that
20	had mentioned that she was in Vancouver. And we did meet
21	up in Coquitlam just for I can't even remember if it was
22	an hour or something, just talking and catching up on
23	things that we'd missed out on each other.
24	I think that's

1	MR. BREEN OUELLETTE: Do you know, did
2	Rebecca stay in Vancouver after high school?
3	MR. LEONARD GUNO: Yes, she did. Like I
4	said, she was very independent and a strong-willed person,
5	so she did stay in Vancouver and we never saw much of her
6	after, you know, going to high school. And it seemed like
7	she wanted her own life.
8	MR. BREEN OUELLETTE: And we can see that
9	the family has brought pictures today. Could you tell us
10	about these pictures that you've brought?
11	MR. LEONARD GUNO: Actually, Millie probably
12	could say more about the pictures because they were given
13	to her a week and a half ago or two weeks ago. And these
14	are pictures I've never, ever seen and it's the first time
15	I've seen pictures of her.
16	MR. BREEN OUELLETTE: Millie? I know it's
17	difficult for you to see the photos from that angle. Would
18	it be possible to oh, they're on the screen?
19	MS. MILLIE PERCIVAL: Yeah.
20	MR. BREEN OUELLETTE: Perfect. Thank you.
21	MS. MILLIE PERCIVAL: All these pictures
22	were given to us by the RCMP. That would have been about
23	two weeks ago, a week and a half or two weeks ago. And
24	they were taken by an acquaintance of Becky's before she

1	disappeared. And the lady that took them said that she
2	wasn't really a friend so much as an acquaintance. She
3	just knew her.
4	One of the things that I noticed about the
5	pictures is that she's wearing different clothes in every
6	picture, so they were taken over just looking at them,
7	they might have been different visits or something like
8	that.
9	MR. BREEN OUELLETTE: And when you look at
10	these photos, who do you see in these photos? How do you
11	describe seeing these photos just a week ago?
12	MR. FLOYD PERCIVAL: Just take your time.
13	You're okay.
14	MS. MILLIE PERCIVAL: She was really she
15	was just full of life. She was our in our culture, she
16	was my sister and she was also my best friend, and that's -
17	- she was just really full of life. That's all I can say
18	right now.
19	MR. BREEN OUELLETTE: Thank you.
20	Millie, you were going to read something.
21	Do you need a moment or do you want to read it now? Okay.
22	Thank you.
23	MS. MILLIE PERCIVAL: It was a little
24	MR. BREEN OUELLETTE: Sorry, I'm just going

1	to introduce you.
2	Millie has submitted as evidence a written
3	narrative about Rebecca and her disappearance.
4	MS. MILLIE PERCIVAL: I wrote this for
5	International Women's Day about maybe six or seven years
6	ago. And we were honouring the missing and murdered women
7	at our little gathering, and there was about six of us, si
8	or seven of us in our workplace. I'll just read it.
9	Becky was born May 25 th , 1960. She is not
10	simply a name on a newspaper clipping. She is my dear
11	friend, and in our culture, she's my sister. The pain and
12	guilt that I feel when I say her name never goes away.
13	One of my first memories of her was when we
14	were sitting on a bench overlooking the river in Old
15	Aiyansh. It was a brilliantly sunny day and I must have
16	been about six and she would have been about five. And I
17	remember feeling alone in the world, like I didn't really
18	matter to anyone. In her bubbly tone she asked me what I
19	was doing and she reminded me that we are cousins. Her
20	smile and constant chattering made me forget the desperate
21	loneliness which was consuming me.
22	She stood behind me stroking my hair and
23	asked me if I was waiting for someone. And before I had a
24	chance to answer, she told me that she was in trouble and

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was waiting for her auntie not to be mad at her any more. 1 2 Then she was going back inside and she pointed to a house nearby. She sat down beside me and she 3 said she'd better leave my hair alone, even though she knew 4 how to fix hair. And just when I thought about asking her 5 what she did wrong, she informed me that she had cut her 6 7 sister's hair and it looked nice, but her auntie was very mad at her. 8 She quickly added that Auntie might not be 9 mad now and grabbed my hand and pulled me along and invited 10 me to go inside with her. Sensing my fear, she reassured 11 me that her auntie was probably my auntie too. Besides, 12 she was really nice and maybe it will be hard for her to 13 stay mad when she sees "beautiful you" is what she said. 14 She burst into the house in much the same 15 way that she burst into my thoughts, yelling for Auntie to 16 quess who came to visit. 17 Auntie was washing clothes on a scrub board 18 and she wiped her hands on a towel and stood directly in 19 front of Becky and said, "I'm still mad at you." 20 To which Becky responded by throwing her 21 arms around Auntie's waist and proclaimed that she already 22 said she was sorry. And she smiled up at her saying, "I 23

know you love me, Auntie. You can't stay mad forever."

1	Auntie rubbed Becky's head and shoulders,
2	smiling, and in a quiet loving voice said, "Rebecca."
3	Then she turned to me and excitedly
4	exclaimed, "Lady Esta, where did you come from?"
5	Becky looked at me and said, "See, I told
6	you she's nice."
7	When Becky's mom died, Auntie took the two
8	youngest girls and Becky and her two older brothers
9	remained with their dad who worked as a logger. Becky and
10	the boys were sent to residential school and when their dad
11	paid for their trip home to visit, Becky spent a lot of
12	time with us. She'd share stories of Lytton and later
13	Coquitlam and the people she knew there.
14	She said she didn't like it there but being
15	a little girl so full of life, she never saw any reason to
16	feel sorry for herself. She was happy to have family to
17	come home to.
18	She loved it when Mom teased her about how
19	she pronounced Lytton and Coquitlam. She'd hug Mom and
20	say, "I just know you love me, Auntie."
21	Once in a while, Becky would kind of mention
22	in a small, faraway voice that people aren't very nice.
23	And then she'd happily announce in her bubbly way, "But I'm
24	here now."

1	It seemed so long between visits home, but
2	she would always burst in the door and hold my hand and
3	say, "We're best friends, remember."
4	When I was a teenager I went through a lot
5	of depression and by that time, Becky was home. And she
6	came to the new high school. I'd confide in her about my
7	worries and she would quietly listen and then she would hug
8	me and confirm that life is hard to understand. "But
9	that's why we have each other," she'd say in her lively
10	way.
11	She proudly played softball and never let me
12	miss a practice. She loved that my mom was one of the
13	coaches.
14	Becky was well into her first pregnancy when
15	she finally told me that she was pregnant. When I asked
16	her why she didn't tell me, she playfully pushed me and
17	said, "I just did."
18	I argued my point and she happily argued
19	hers, saying that I think too hard about things. That's
20	why I'm so sad all the time. And I couldn't argue past
21	that.
22	Not long after her baby was born, my husband
23	and I at the time, he was still my boyfriend we were
24	at Becky's dad's house. Becky brought her baby over to me

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and put him in my arms and smiled. And after a long silence, she said, "He needs two good parents," and matter of factly asked if we would consider taking him. She said she knew we were going to be together forever and that we had what it takes to be good parents for him.

For the first time ever, I seen her cry.

She cried her heart out. She said that she and her dad talked it over many times and she knew the baby deserved more than what she could offer. She said we didn't have to answer right away. And then she joked that we could let her know in a couple of minutes. I was just turning 17 and I desperately wanted to take him, but I was afraid.

A few weeks later, her dad sent her and the baby to visit her cousin in the Lower Mainland. Becky returned alone a couple of months later. She came to see me and cried really hard and quickly collected herself and told me that she decided to let them adopt him. She said they were really nice and they love him, and she was happy that he was going to grow up with a mom and a dad. She cried many times about it.

After we got married, Floyd and I remained in a close friendship with Becky. She fell in love with my cousin from my dad's family and they moved to Terrace and had a baby boy. They were so proud of him. She always

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She introduced me to her son and during the

seemed to be marching around wearing her happiness. Then 1 2 crib death took him away and that death really devastated They moved to Vancouver. 3 On one of her visits home she told me that 4 5 they were having a difficult time financially, mostly because of the choices they made. She hinted that 6 7 substance misuse was creeping into their lives and she wasn't sure if their relationship could withstand 8 everything. I later learned that they were no longer 9 together and Becky remained in Vancouver. 10 I'd go and visit my Uncle Jerry, Becky's 11 dad, about every three weeks or so to see if he'd heard 12 from her. They talked on the phone regularly and he'd 13 update me. He had a respiratory condition and needed to 14 cart an oxygen tank wherever he went. Now and then he 15 would make his way up the hill to our house and we'd chat 16 about how much we missed her and whatever they talked about 17 18 on the phone. He had got a settlement of some sort and he 19 was excited to let me know that he was paying her and her 20 third son's way home for a visit. One day I was washing 21 the floor and spotted her right outside my window, and I 22 ran out to greet her. 23

1	course of our conversation, she said, "I'm a prostitute,
2	Millie. I can't really explain why but it's a living. We
3	do what we have to do. Life's not that bad. I have my
4	baby and that's all that matters to me. His dad is really
5	good to us but I'm going to keep doing what I do. His dad
6	knows that and we're happy to be parents to our baby.
7	"I'm going to go back in a couple of days
8	and Daddy said he'll give me some money and it will be good
9	for the baby. Money doesn't last but his dad and I will
10	make sure the baby is looked after all the time. We're
11	happy and that's all that matters. I'm not ashamed of
12	myself."
13	And she asked, "Are you ashamed of me?"
14	And I told her I could never be ashamed of
15	her.
16	She said, "I knew it." And then she hugged
17	me and told me not to worry about her, even though it might
18	be the last time we will ever see one another. I couldn't
19	find the words to answer her.
20	Two weeks later, my uncle came to up the
21	trail carting his oxygen tank, and he knocked on our door.
22	And he told me Becky was missing. We talked a long time.
23	He cried. He said he was going to go and look for her.
24	I'd never seen him worry or cry.

1	He said he was going to need a place for the
2	baby and wanted to know if we could take him. He told me
3	to think it over and we would talk more before he leaves
4	for Vancouver.
5	He said, "I chose you because you're the
6	baby's mother and you live right close by, so the boy could
7	see Grandfather all the time."
8	I didn't fully understand what he meant when
9	he said I was the baby's mother. I did not see him again
10	until he got back. He came to see us and he told me about
11	how big Vancouver is and how he cried, walking the streets
12	day after day, not knowing where he was going or who to
13	talk to. He told me that he wanted to go back and keep
14	looking but he was so tired, and Vancouver was just
15	hopelessly big, like she just got swallowed up.
16	I pictured him pulling his oxygen tank along
17	the streets. He said that people didn't even care about
18	him and maybe they thought he was just a bum who didn' t
19	care about anything.
20	He asked me if we were getting ready to take
21	the boy and I said yes. He said that Becky's cousin
22	offered to keep the baby and it was better for the brothers
23	to be together. He apologized. We agreed that the boys
24	were in the best place.

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But we don't know, and if it has been that

I don't know how many times I thought about 1 2 her and felt just absolutely sick and empty. When the news of the Pickton farm came out, it felt like I was being 3 slammed in the chest by grief and fear over and over. I've 4 never sat and talked with her brothers about it, but I 5 really wanted to. I didn't know how they would feel about 6 7 me bringing it up and asking questions that I wanted to ask. 8 I'd look at her boys and I'd see so much of 9 her in them, and I wanted so badly to hug them and tell 10 them how I adored their mom. 11 To my knowledge, hers was not among the DNA 12 found at the farm and I have this horrible feeling that it 13 was missed. It's been over 30 years since she disappeared 14 and when I read or hear something about the Pickton case, 15 the pain grips me and I wish with my whole being that I 16 could just know where she is and tell her that she was a 17 good momma and that she did the right thing for her boys. 18 I wish I could be there for her, just once, 19 the way she was for me my whole life, just once to hold her 20 hand and tell her that I will never forget that we are best 21 friends, maybe to lessen the pain of any horror that she 22 might have encountered. 23

1	painful for me, I can't imagine the pain her family felt,
2	her boys. Sometimes guilt that I haven't been supportive
3	enough creeps up on me. I know that I'm glad I didn't have
4	to see Uncle Jerry, her dad, suffer through this.
5	The headline from the Vancouver Sun dated
6	August 7 th , 2010, read: "A society that simply doesn't care
7	enough. An habitué of Vancouver's Downtown Eastside, a
8	sometimes prostitute and a long-time drug abuser, Rebecca
9	Guno disappeared in June 1983."
10	Becky disappeared weeks after I saw her.
11	She still had the optimistic, grateful, sparkling spirit
12	which could not be doused by anything.
13	She did not look strung out. I didn't see
14	the long-time drug abuser. However, I don't doubt that she
15	drank. The word "habitué" can mean that she frequented a
16	place which brought her pleasure. I know that she
17	habitually made a conscious effort to receive whatever
18	situation she found herself in with dignity and a deep
19	understanding that God would not let her get into a
20	situation that was beyond her forbearance.
21	She was named the first potential victim on
22	the official list of the women that went missing from the
23	Downtown Eastside. When the Commission toured the
24	province, they were compassionate within the limits of

their mandate. Mr. Oppal thanked us for the information we 1 2 provided and we never knew what they would do with it. I wonder if the purpose of that Commission 3 is to ensure that Becky will now be more than a faceless 4 statistic? Will meaningful measures be taken to ensure 5 that Becky will now be more than -- I'm reading it over 6 7 again. Will meaningful measures be taken to help us reinstate the parenting and social skills so that we do not 8 stand by paralyzed in pain, watching our families succumb 9 to this vicious cycle? 10 Our spirit has been crippled beyond 11 recognition. The spiritual ways of our ancestors are an 12 13 indispensable part of restoring justice in the communities. When we see another getting caught in the vortex while 14 trying to re-establish our lives, we must hold hands. We 15 can't let this pain continue to keep us in isolation of one 16 another. 17 18 A tiny part of my sister's legacy is that we have one another and that's what matters most. My auntie 19 who took Becky's baby sisters must have thought about the 20 days living in the longhouse where my uncle's children 21 22 would never have been removed from their familiar environment or separated. They would have simply remained 23 in the longhouse with their other mothers and all of us. 24

1	Residential school continues to send
2	shockwaves which sometimes paralyze us in the fear that we
3	are not good enough, that we aren't worthy, or that we are
4	incapable of knowing how to help. When we feel the fear
5	that our children are being pulled from us, remember that
6	we have each other and reach out.
7	When my mother wasn't drinking she was
8	barrelling full speed ahead, showing us how to be community
9	builders. Because of her, I know that phrases like, "what
10	goes around comes around" must always be used in a good
11	way, and that we must do things in caring ways. My mother,
12	our mother, would be so relieved that I'm finally up to bat
13	for the culture and I'm all proud because I'm a little more
14	like Becky, looking for what's right with life instead of
15	what's wrong.
16	MR. OUELLETTE: Thank you, Millie, for
17	honouring us with one of the most beautiful things I've
18	ever heard.
19	My next question is for Floyd. Floyd, was
20	Rebecca's father Jeremiah your friend?
21	MR. FLOYD PERCIVAL: I'm sorry, I didn't
22	hear.
23	MR. BREEN OUELLETTE: I said, was Jeremiah
24	your friend?

1	MR. FLOYD PERCIVAL: Yes, and I've known
2	Jeremiah for years and years, starting from when I was
3	about five years old, when we were living in Old Aiyansh.
4	Jeremiah was a he used to refurbish riverboats and I
5	used to hang around him helping him out, and he used to
6	tell me stories all the time when I was helping him. And
7	then after the flood when we moved to New Aiyansh, he lived
8	directly below our house. And we used to visit him often
9	and he used to come visit us.
10	But employment took me away from the
11	community. I used to have Vancouver here as my home base
12	during the downtimes in the logging industry. And that is
13	when I first met Becky again. She was living with a friend
14	of mine. Him and I were living in and out of logging
15	camps.
16	His name was Randy Peel and I never really
17	knew if they were living together for quite a while, but he
18	used to just tell me he was going to go see someone. And I
19	didn't know who.
20	But the one time, I think it was around the
21	mid seventies, and we were having supper in one of the
22	hotels in Vancouver here, they said they were on their way
23	to a party and they wanted to know if I was going to join
24	them. But I told them I wasn't really up to going to

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parties at anybody's places around Vancouver area. 1 2 They said they were on their way to the pig farm and I said that only made it more positive for me that 3 I didn't want to go to a party there, that I wasn't up to 4 going out to any farm then. But I never knew what the pig 5 farm was until about 20 years later. 6 7 But Randy came back after they stepped out of the building and told me that if I changed my mind that 8 I should just tell the cab driver I wanted to go the pig 9 farm and they would know where to bring me. And I said 10 okay. And he left again. 11 Then Rebecca came back in and she said she 12 just wanted to tell me that not to eat the bacon in the 13 morning. And again, I didn't understand the meaning of 14 that statement until about 20 years later when the news hit 15 the media about the pig farm and what was happening there. 16 So that was when I really started getting 17 involved, trying to find Becky in the late seventies and 18 early eighties before Jerry passed. 19 And he used to walk up to our place when I 20 was working behind the house to tell me about Becky before 21

he would go in to talk to Millie. And his first trip down,

he didn't know exactly where to go. And I asked him how he

was financially. So I gave him a bunch of money to help

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him out. I just took it out of my pocket. I didn't bother counting how much I gave him, but that's what we do in our culture to help someone out in that situation.

But when he came back he said he didn't find anything. And I told him I was on my way back down again to logging camp and then I said I would look around and ask around again. So he told me the places he looked. He said he wasn't too sure about some of the names because Vancouver wasn't a familiar place for him.

So I spent my days off from logging camps asking around about Becky. And Randy, my friend, quit logging then. He started spending full time looking for Becky. But I didn't know that was the reason why he quit coming to camp with me. But when I finally moved back to our community and my wife and I got married, I think around '78, when the visits from Jerry increased because he was very, very concerned about his daughter.

And I was starting to settle down then so the only way I could help was to follow whatever was in the media. And I didn't like what I was hearing about the pig farm. And a lot of people joked about what was happening there and I didn't like the jokes. I let the people know that I didn't like the way they were talking about it because there wasn't just one of our sisters there, there

1	was quite a few from the Nass Valley that went missing.
2	And they were all family to us.
3	But that's all I'll say for now.
4	MR. BREEN OUELLETTE: Okay. Thank you,
5	Floyd.
6	Cora?
7	MS. CORA MORVEN: Hi.
8	MR. BREEN OUELLETTE: Hi. Did you work for
9	the RCMP in New Aiyansh when Rebecca went missing?
10	MS. CORA MORVEN: Yes.
11	MR. BREEN OUELLETTE: And did you report
12	Rebecca missing at your RCMP detachment?
13	MS. CORA MORVEN: Yes.
14	MR. BREEN OUELLETTE: Do you know if the
14 15	MR. BREEN OUELLETTE: Do you know if the RCMP contacted the Vancouver Police Department about
15	RCMP contacted the Vancouver Police Department about
15 16	RCMP contacted the Vancouver Police Department about Rebecca?
15 16 17	RCMP contacted the Vancouver Police Department about Rebecca? MS. CORA MORVEN: No.
15 16 17 18	RCMP contacted the Vancouver Police Department about Rebecca? MS. CORA MORVEN: No. MR. BREEN OUELLETTE: You don't know?
15 16 17 18 19	RCMP contacted the Vancouver Police Department about Rebecca? MS. CORA MORVEN: No. MR. BREEN OUELLETTE: You don't know? MS. CORA MORVEN: No.
15 16 17 18 19 20	RCMP contacted the Vancouver Police Department about Rebecca? MS. CORA MORVEN: No. MR. BREEN OUELLETTE: You don't know? MS. CORA MORVEN: No. MR. BREEN OUELLETTE: Okay.
15 16 17 18 19 20 21	RCMP contacted the Vancouver Police Department about Rebecca? MS. CORA MORVEN: No. MR. BREEN OUELLETTE: You don't know? MS. CORA MORVEN: No. MR. BREEN OUELLETTE: Okay. MS. CORA MORVEN: Not til just recently I

1	Claude, could you assist Cora on that
2	question?
3	MR. CLAUDE MORVEN: I believe that there was
4	a very or it's uncertainty on whether or not the RCMP
5	actually did contact the Vancouver City Police. It's
6	uncertain. Even to this day, we're not really sure whether
7	they did or not. But if they do have files, then it just
8	started recently.
9	MR. BREEN OUELLETTE: Okay. What happened
10	to Rebecca's son Orion (ph) after Rebecca went missing?
11	MR. FLOYD PERCIVAL: About a month or so or
12	probably a few weeks after Rebecca went missing, Jeremiah,
13	Leonard's dad, who all our children affectionately call
14	Grandfather, found out about it. So he said there was no
15	way that the Ministry of Children and Families would ever
16	take any of his children because in our culture, that's not
17	the way it is.
18	So he got a plane ticket, flew down here,
19	found Orion, brought him home. At that time, Cora, the
20	kids, and I were on our holidays for four weeks, and this
21	would have been in August of that year that he brought him
22	home.
23	And Millie alluded to Orion being with his
24	brother who was Marvin. They were given he was given to

1	Olie and Laura at the time.
2	When we got back from holidays, we found out
3	that they had him, and we were going to we were getting
4	all ready to prepare for a baby shower, I guess, to welcome
5	the new child into the family, when my sister-in-law and
6	brother-in-law said that they could not keep him.
7	So Jeremiah turned around and said, "Well,
8	he's yours now." He gave him to us. Culturally, he was
9	ours.
10	So we went through a lot in taking him, not
11	with the way he was but the Ministry of Children and
12	Families and seven or eight social workers came to our
13	family. And I think we filled one filing cabinet up.
14	We were trying to adopt him but they had all
15	these different investigations year in and year out. By
16	the time our son Orion was able to change his name from
17	Sams to Morven, he was turning 16. That's 15 and a half
18	years of research done by the Ministry of Children and
19	Families, which was a waste of funds, you know?
20	And I fail to understand why they do things
21	like that when in our culture, it's normal, like Millie
22	says, that we're all family. We have someplace to put
23	people. We have family to look after them.
24	But in this day and age, everybody else has

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to go through Ministry and government lays down the laws

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2 and unfortunately, we were dragged into that as well to live that kind of lifestyle when we don't normally do that. 3 Our children mean a lot to us. They're our 4 future. And the sad thing about it is that 99 percent of 5 our children that leave and do come back have no sense of 6 7 culture. Our language is disappearing. Like, many Native nations, their language is gone. Ours is on the verge of 8 that because we don't speak it on a daily basis, because if 9 you speak to a person and you speak to them in our 10 language, even if they are Nisga'a they don't understand 11 you. They look at you in a funny way and saying, "Well, 12 13 what are you saying? What are you doing?" You know, and that's one of the things that 14 we try to encourage, is Nisga'as have Nisga'a children 15 families. And we're trying to get them to, whenever they 16 apprehend a child, to make sure that they go to a Nisga'a 17 family, preferably a family of their own rather than 18 somebody else in some other community, because being 19 community based means a lot of difference -- makes a lot of 20

difference in life. You learn your culture, you learn the

ways of your family, and you learn who you're related, how

learn that, you're going to be walking the wrong direction

you're related. All this means so much. If you don't

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1	and getting hurt later, you know, and that's one of the
2	things.
3	And that's where we had problems with the
4	Ministry. They didn't understand that. And for the life
5	of me, even today, I still don't understand why they put us
6	and our son through all that just to say yes in the end.
7	MR. BREEN OUELLETTE: During that entire
8	time, nearly 16 years of waiting and being reviewed, did
9	the Ministry provide financial support for you to care for
10	Orion?
11	MR. FLOYD PERCIVAL: No, they didn't. They
12	told us that because we're family, it's different if you're
13	not family. You'll get financial support if you're not
14	family. But if you're family, they say, "Well, you can't
15	get financial support to raise your own child, so to speak,
16	your own family member."
17	But it was fine by us. It didn't really
18	matter. But the child's needs are still the same. It
19	doesn't matter whether they're family or not. So we just
20	went along with that and just didn't bother. We knew in
21	our hearts that he was ours and that's the way we raised
22	him, to be ours, and that's the way he talked to his mother
23	and I, that we're Mom and Dad.

And one of the most loving things he did

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every day, we were -- on weekends we'd be both sleeping in 1 2 and then this big 6'2" kid comes and flops himself on the bed in between us, something that you have to feel. He 3 always talked about how much he loved us because of what we 4 gave to him. He had love in his heart for us. 5 6 MR. BREEN OUELLETTE: And when you would 7 travel to Vancouver, you and Cora, would you look for Rebecca? 8 MR. FLOYD PERCIVAL: I guess it probably was 9 a quest of ours to every chance we got, we knew -- I had 10 friends Downtown Eastside and the church that I went to is 11 on the Downtown Eastside, so whenever I'd come down to 12 Vancouver, even if I was by myself, I walked from Granville 13 14 Street all the way Downtown Eastside and talked to just about everybody on the streets because we knew who she was, 15 knew I could describe her to a T. And I'd look for her all 16 the way up til I got to the church. 17 18 And one of the things that they had in church every time I went was say a prayer for everyone. 19 And when they're saying that prayer, you mention the name 20 of the person you want to say a prayer for. And that's 21 something that I did every day when I was in Vancouver. 22 Sometimes I'd be here for five days, you 23

know, and during negotiations for our Treaty I was down

1	here quite a bit. So I spent a lot of time down there when
2	we weren't in meetings, walking, because I know quite a bit
3	of Vancouver.
4	I was down here my first time ever to
5	Vancouver was in 1961, you know, and it was small then.
6	That was when they still had two-way streets, not just one-
7	way streets every other street every other block.
8	And then I came back down in 1967 and I did
9	the same things. I looked all over the place for
10	everybody, people I knew. And that carried on right when I
11	became an elected member of our village, that whenever I
12	was sent down here, my mission was to go see our people who
13	moved from our community to Vancouver, to speak to them.
14	And that is one of the things we always did, was look for
15	our own people.
16	MR. BREEN OUELLETTE: Thank you.
17	Leonard, were you or anyone else in your
18	family ever asked to produce DNA to assist in finding
19	Rebecca?
20	MR. LEONARD GUNO: Initially, not right off
21	the get go. It wasn't until the Pickton farm hit the news.
22	And I can't remember the exact year. It was in early 2000
23	or 2001, somewhere around there that the RCMP were
24	travelling around to all the families that were on the

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missing women's list and it was then that my brothers and 1 2 myself, we gave DNA samples, and my sister Janice also. We never really -- to me, at the time, I 3 couldn't remember whether what they exactly said, but just 4 from what hit the news and then coming along and asking for 5 our DNA samples, it's easy to put one and one together; 6 7 this is the reason why they were asking for DNA samples. So to me, that was the main reason I thought they had 8 required DNA samples from the families of the women that 9 were on the list. 10 MR. BREEN OUELLETTE: And when they came 11 asking for your DNA did they do anything to prepare you? 12 13 Did they provide any counselling, any support before, during, or after? 14 MR. LEONARD GUNO: No, there was no such 15 support. It was, like, they had called ahead, said they 16 were going to -- they wanted DNA samples. They come, take 17 the samples, and that was it. There was no support or 18 quidance for family members to deal with the situation at 19 hand, you know? Like I said, my brothers and I, we're very 20 quiet. We don't -- we barely talk and we're -- and I'm 21 surprised I'm here talking in front of you, because it's 22 hard to do. 23 But like I said, thank you to Breen.

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brought out something in me that I'd be able to sit here 1 2 and tell a little story about our sister who had a good life, you know, even though it was short. To me, you know, 3 she had three kids who are all not here any more also, but 4 two grandkids, two granddaughters. 5 So you know, there needs to be still some 6 7 more support. You know, the granddaughters, they need some. I believe they do. They need some sort of support 8 because I know the sons needed support and they didn't get 9 any from any provincial or federal. 10 And I believe that is why they're not here 11 also. You know, the question of living, growing up, you 12 13 know, where is my mother? To me, in my own mind, that's the way I see it. They grew up in good families, but there 14 was still that one little unanswered question -- where was 15 16 my mother, you know because they were both given up, the two boys, Marvin who was the oldest, and then Orion. They 17 were both given up shortly after they were born. 18 Now, as far as support for any of the family 19 members, my family members, there was none, none 20 whatsoever. And I'm thankful now that we have support 21 sitting behind us here. 22 And to me, it's hard to let go and show your 23

emotions, especially in public. It's something that

myself, I try hard not to do. But in situations like this, 1 2 when I'm talking about one of my sisters, you know, it's hard. And thankfully, I do have support. But back then, 3 in the day, back in the day, I call it, no support, you 4 5 know? If there was support, who knows, maybe the sons would be still here, you know? 6 7 MR. BREEN OUELLETTE: When the RCMP asked for your DNA, did they recommend that you speak to a lawyer 8 before giving them your DNA? 9 MR. LEONARD GUNO: No, they didn't. 10 MR. BREEN OUELLETTE: Did the RCMP explain 11 to you whether your DNA would be restricted only for the 12 13 purpose of identifying Rebecca or if it might be used for other purposes, even used against you? 14 MR. LEONARD GUNO: To my recollection, I 15 16 don't think there was any real explanation. But like I said earlier, just myself, in my own mind, I knew, you 17 18 know, putting one and one together, the reason why they were -- the initial reason why they were taking the DNA 19 samples. But there was no explanation and no -- and 20 whether it would be or could be used against me. So you 21 22 know. MR. BREEN OUELLETTE: And so to be clear, it 23 was not made known to you whether or not they would keep 24

1	the DNA samples if they did discover Rebecca at a later
2	date? They didn't make clear to you that if they found
3	Rebecca, they would then destroy your DNA samples?
4	MR. LEONARD GUNO: No, they didn't make that
5	clear either, no.
6	MR. BREEN OUELLETTE: Millie, I understand
7	from our previous conversations that you had difficulty
8	seeking memorial funding for Rebecca through the Crime
9	Victim Assistance Program. Would you share with the
10	Commissioner what happened?
11	MS. MILLIE PERCIVAL: Yeah. At our family
12	meeting, we decided to submit an application for to
13	memorialize our sister and we decided that Leonard would
14	sign the document. I needed to get a police file number
15	and after a few days of no success obtaining a file number,
16	I called the Crime Victim Assistance Program to see where I
17	might obtain a file number.
18	And the person I spoke with asked me why I
19	needed a file number and I explained that I was filling out
20	a CVAP application, a Crime Victim Assistance Program
21	application. And she asked for what and I explained that
22	we wanted to we were thinking about a memorial bench
23	with a plaque in our community for my sister for our
24	sister. And she asked a few more questions and then

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1	concluded that the application would not qualify so not to
2	bother sending it.
3	Twice during the course of our discussion
4	the worker told me that no crime had been committed and
5	that in one of those times, she said, "For all we know, she
6	may not want to be found." She was referring to Becky.
7	I cried quite a bit and I didn't let her
8	know that I was crying though. I explained that I was good
9	with her response and that I would continue to try to
10	obtain a file number and then submit the application so
11	they could respond however they normally respond to
12	applications. That way we can have a response in hand and
13	possibly apply to other agencies, possibly including local
14	government.
15	The worker was very upset and abruptly told
16	me that no crime had been committed; therefore, we do not
17	qualify and they are not there to create a paper trail for
18	us, and to go ahead and apply to other agencies. Then she
19	added that she thought applying to our local government
20	would be very good. And her tone remained abrupt. And I
21	made a mental note to myself to remain curious.
22	It was clear throughout our discussion we
23	talked over an hour and it was clear to me that they would

not respond to our application. And I asked her how they

1	would handle the application if I sent it, to which she
2	sharply replied that they would not consider it. And I
3	asked if the application would go in the garbage.
4	I was crying hard and I couldn't speak when
5	she asked the question, so she curtly asked me, "Hello, are
6	you still there? Hello?"
7	And I eventually told her I was still there
8	and that I was crying. And still speaking sharply, she
9	said that it sounded like I needed to talk to someone and
10	that she would get another a support worker to call me.
11	And that was Frida Enns, and she said that
12	Frida could also explain why we don't qualify for funding.
13	And she said that she will talk with Frida to give an
14	overview of our discussion and get her to call me.
15	And I explained that I just called to get
16	some direction on where I might obtain a file number,
17	adding that I realize this is way more than just being
18	about my sister. It is about the experience of the
19	families of the missing and murdered women, and this isn't
20	about our application. We would fundraise if we need to.
21	And she said something to the effect that
22	she supported fundraising and she mentioned something about
23	events for families of murdered and missing women and asked
24	if I attended. And she was referring to the event in

Prince George. And I explained that I was grateful for the 1 2 opportunity to learn everything I had from our discussion and I thanked her for her time. And I hung up. 3 Our family had hoped that we could apply for 4 funding to coordinate an event to coincide with another 5 event which took place at the end of November 2016 to 6 7 commemorate Becky's mother, who also went missing on the river many years ago. And we are, in effect, taking 8 responsibility for our own healing. 9 This discussion resulted in me putting off 10 sending the application, I guess due to shame, knowing that 11 First Nations people are often identified as wanting things 12 handed to them and done for them. 13 A great leader -- I'm not reading this whole 14 thing -- but a great leader in our nation once spoke to me 15 and he said, "No matter what, do no harm." And I have 16 adopted that and that is why I chose not to raise my voice 17 and say anything disrespectful or in a disrespectful manner 18 to the worker. 19 And but I would like some assurance that all 20 workers are trained and accountable to doing no further 21 harm or receive trauma-informed practices as well as 22 understanding that people who are applying to CVAP have 23

already been victimized.

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1	MR. BREEN OUELLETTE: Millie has submitted
2	to the Commission as evidence a complaint letter to the
3	Crime Victim Assistance Program.
4	Millie, were you reading from portions of
5	that letter just now?
6	MS. MILLIE PERCIVAL: Yes, I was, and I
7	haven't submitted the letter yet. As I said, it really
8	affected me deeply to feel that I was just there looking
9	for a handout. And I think it goes to support that
10	although Becky went missing more than 30 years ago, we're
11	still being re-victimized so many times over by various
12	by the media and by situations such as this.
13	Like I said, I accepted that. I accepted
14	that "no" was the answer and that we could fundraise or
15	whatever, but not to be told in that way, you know?
16	MR. BREEN OUELLETTE: And Leonard, what do
17	you hope will happen as a result of your testimony today?
18	MR. LEONARD GUNO: There's a lot of things
19	that I hope will happen but I will start to I will tell
20	a little story of myself and my situation, where I work.
21	As I am a Fishery Officer, a Federal Fishery Officer, and
22	I've been one for 11 years now, and because I work in the
23	enforcement field, I know a little bit now of enforcement
24	and working with the police.

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Just yesterday I got a -- I was sitting down 1 2 with two RCMP members and they were going over our sister's file. And from what you heard so far, it was in 1982 that 3 she went missing. And for the record, on the file itself, 4 it said 1983. So there was a one-year gap from when it was 5 reported to when there was an actual paper trail on the 6 7 file. And as a Fishery Officer and doing an 8 investigation, one year is a lot of time already when 9 you're going to start an investigation. So that sends 10 alarm bells to me automatically saying, what happened to 11 the one year from when it was first reported and then 12 finally put down on paper and recorded, you know? And this 13 was with the Vancouver City Police. 14 And to add to this, my wife and I lived in 15 Vancouver in the late eighties, early nineties, and I had a 16 run in with the Vancouver City Police. And I ended up 17 going to court and I had a Native Court Worker at the time. 18 And I was being charged for assaulting a police officer. 19 And when we got to court, my Native Court 20 Worker -- actually, it was before -- she saw who the judge 21 was and she said, "Oh, no. This is not good for you." 22 And I asked why. And plain and simple, he 23 didn't like First Nations. And this was a judge.

So in that file, I ended up with a -- it was 1 2 called a conditional discharge and I was fined \$20. And to me, it was the judge's way of covering himself by giving me 3 the \$20 fine because I know in my mind, that wasn't me that 4 supposedly assaulted him. It was somebody else that was 5 taller than me. The description was 5'8" and I'm only 6 7 5'5". So putting that together with my sister's 8 investigation, that leaves a -- to me, it leaves -- I'm 9 going to say it the way I feel -- a bad taste in my mouth 10 for the Vancouver City Police, even though I'm an 11 enforcement officer myself. The respect is not there. 12 13 They're going to have to earn that back from me. It's something that will never go away until 14 I see some things change within that organization. There's 15 too much of it going on and it still goes on to this day. 16 When it will stop, I don't know. Somebody has to be 17 accountable for actions taken. And it's something that I 18 hope to see changed, is attitudes towards First Nations. 19 Women -- it seems that is where there's a big lack of 20 respect for First Nations women. 21 22 And then you get labelled because you lived in the Downtown Eastside. There's another label that is 23 there all the time. The media loves to take a story and 24

1	change it around. They just need to change one word and it
2	sounds so different than the actual story.
3	I know that there are a lot of other things.
4	I'm trying to collect myself and get across a point of the
5	way I feel and what I'd like to see. I can't right now.
6	MR. BREEN OUELLETTE: Would you like to
7	submit something for Commissioner Robinson to review after
8	the hearing when you've had more time to collect your
9	thoughts? Would you like to put something in writing?
10	MR. LEONARD GUNO: I have something here.
11	MR. BREEN OUELLETTE: You have something?
12	Okay. Just take a moment.
13	MR. LEONARD GUNO: Sorry, Breen. Here are
14	some recommendations that were written down. Counselling
15	in place for children, immediately and long term.
16	Compensation for family, especially for children, should be
17	kept in trust for grandchildren. There was an after care
18	for ceremony to bring families together to honour their
19	sisters or their loved ones. Headstone or memorials to be
20	held when families are ready. And that's what I've got.
21	MR. BREEN OUELLETTE: Thank you.
22	Claude, what do you hope will happen as a
23	result of your testimony today?
24	MR. CLAUDE MORVEN: Well, I feel the same as

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my cousin Leonard, you know, that we are labelled, 1 2 especially the women. If you look -- and probably all your people should look at the Native culture. In our culture, 3 to be able to carry on and do the things that we do, the 4 women mean a very lot, a lot in our culture. They're the 5 story. They hold the stories of your family. They can 6 7 tell you the history of your family, where you come from and back as far as you can go; it's told by different 8 9 people. And one of the things that I really want to 10 see happen is hopefully one day that the Commission just 11 isn't here just to hear stories and that's the end of it, 12 13 but actually point the finger like I would to the people who are to blame for not carrying on the proper 14 investigations. 15 Those laws have to be changed. If you look 16 at it in history, laws have always been built that way so 17 18 that it stifles the growth of a Native person, especially Native women or women in general. Now, they have to be 19 changed in order to allow growth and allow us to get to the 20 bottom of things a lot quicker. 21 22 Thirty (30) years is -- 30-something odd years is a long time to carry this grief. And do we get 23

closure after we're done? The answer is still no because

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we still don't know where it is and what's going to happen. 1 You hear our stories. You can tell the 2 federal government, provincial government, but that's all 3 you could do. There's no way of changing anything to 4 ensure that we are getting something out of it and probably 5 getting a chance to say our final goodbyes, and you know, 6 7 be assured that our sister is at peace and at rest. Those type of things, we don't have whereas others have it. 8 You know, ever since she went missing, we 9 have wondered about it and wondered about it, how we're 10 going to deal with this because Leonard's father was not 11 only my uncle through marriage but also a very good friend 12 of mine. And I'll tell you a story about what happened to 13 him at the airport in Terrace that ultimately led to his 14 death. 15 He was sitting in the airport waiting for a 16 flight to Vancouver to do a checkup because he had lung 17 problems. And he was flying Air Canada. And this guy sits 18 next to him. This is in the days when you were allowed to 19 smoke. He just simply said to this person sitting next to 20 him that, "You shouldn't be smoking next to me. It will be 21 just like a bomb going off if this oxygen tank blows up." 22 All the people heard, the attendants heard 23

on the plane, was "bomb". I was just going to leave the

1	airport because I brought him there and they told me to
2	come and get him and take him off the plane.
3	So some friends of ours got together and
4	they got him on the next flight the next morning which at
5	that time was too late because rather than bringing him to
6	the hospital, he wanted to stay in a hotel. So I didn't
7	bring him to the hospital like I should have, as he ran out
8	of oxygen and eventually his lungs deteriorated some more.
9	And shortly after that he passed.
10	And all because of a simple sentence that he
11	was worried he might get blown up by the person smoking
12	next to him. And he was thrown off the plane. He already
13	paid his flight, paid it out of his own pocket.
14	You know, and I was really amazed that they
15	did something like that to him. I tried really hard. I
16	talked to the Air Canada people for over an hour, trying to
17	convince them he was only worried about everybody else,
18	plus his own life because of what that person was doing
19	next to him. He didn't say he was carrying a bomb.
20	You know, and there were many things that he
21	taught me while I was growing up and a single person.
22	Little did I know that I was going to marry his niece a few
23	years later, you know? And over the years that we've
24	learned things, we learned who to respect. The law, I have

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1	no respect for because of the way it's written.
2	I've had a lot of run ins with the RCMP but
3	thankfully, they were all good ones and not bad ones,
4	because I threatened them. I told them I was going to tell
5	my niece to look after them because that's who she works
6	for.
7	But if you look at the law and you look at
8	how fast the investigations happen, Millie's brother
9	brought up a really he was probably being sarcastic in
10	saying it but it was sort of funny in a way when he
11	said, "You look at the Downtown Eastside, or Native women
12	in particular, how fast the investigations happen; a snail
13	crawling across the room would finish his trip before the
14	investigation starts."
15	But there is this person who owned all these
16	dogs up in Whistler and they were dying. The investigation
17	started the very next day. See, dogs were important than
18	even the women, the animals. Now, why can't they give us
19	an answer?
20	What are the steps they are taking to ensure
21	that the family gets the word that they are looking into it
22	and not just saying something to appease you, but rather,
23	really doing it? And I hope one of these days that the

women of our country get treated better than they are

1	treated today. Thank you.
2	MR. BREEN OUELLETTE: Millie, what do you
3	hope will happen as a result of your testimony today?
4	MS. MILLIE PERCIVAL: I made some notes and
5	because of the emotional effects of just being here, I
6	would prefer just to read the notes. I'll just read them.
7	People say that we're experiencing social
8	issues because we had no role models. We did have role
9	models who, for the most part, taught our parents and
10	grandparents an abusive lifestyle which was reinforced
11	daily for years at a time at the residential schools.
12	I would like to share a quote.
13	"I feel certain that this school will be a
14	great success and that it will be a chief
15	means of civilizing the Indian with no
16	danger of their following the awful
17	existence that many of them ignorantly now
18	live now."
19	And that was from a principal's report at
20	Indian residential school. I took this from the Truth and
21	Reconciliation website.
22	This mentality has nearly destroyed our
23	self-confidence. Many of us feel like there is something
24	wrong or uncorrectable with our being. The same amount of

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time and energy and resources needs to be put in place to reinstate our sense of self-worth as well as pride in our language and culture. Simultaneously, the government needs to facilitate the promotion of respect for Aboriginal people, much the same way that resources are pumped into things like ParticipACTION for physical fitness and smoking cessation.

We need to deal with intergenerational trauma by implementing intergenerational solutions. Being mindful of that, the stripping of livelihood was carried out universally. Likewise, the resources for reinstatement need to encompass holistic multi-faceted approaches.

When you only heal one group of people, they go back into the community and are immersed into the trauma that has affected the whole community. They have little to no support. Then their family seeks healing and see their loved ones relapsing from the lack of support. But they don't know why their loved one is relapsing. So begins another cycle of hopelessness and shame.

Reconciliation is an action. With lack of legislative controls, we are vulnerable for exploitation as we work at reinstating our wellness and safety and security. People study the history of the First Nations people. They reconstitute our historical practices in

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1	health, spirituality, wellness, and community safety
2	infrastructure, and sell it back to us. All the things we
3	are that we heal, that we seek to heal, are basic human
4	rights and we're still trying to attain them.
5	We don't know what it feels like to wake up
6	each day, looking forward to enjoying the wonderment of
7	discovery and freedom from safety for the lives of our
8	children and grandchildren.
9	The residential school settlements take
10	place. They have taken place or not and our people still
11	don't have the useful reinstatement of our community
12	structure to effectively halt this revolving door so that
13	we can begin processing the grief and loss which continues
14	to grip us.
15	It will be good for this Inquiry to
16	incorporate organizations which support building safety
17	such as local community governments, the Canadian Women's
18	Foundation, Native Women's Association of Canada, the
19	Community Coordination for Women's Safety, and Ending
20	Violence Association of B.C. in order to make a meaningful
21	difference to women's safety.
22	Those organizations need to have a
23	designated seat for them by this Inquiry to have the

opportunity to be a part of building the final report so

1	that they can support the construction of safety for
2	Aboriginal women with follow-up funding to specifically
3	address the safety of Aboriginal women using holistic
4	structure.
5	The information being provided is key, that
6	information being provided by families is key to the
7	development and service delivery which requires resources
8	to match the magnitude and scope of the issues which
9	continue to impede the safety of Aboriginal women.
10	Further, the government needs to sanction
11	these organizations in a very public way. This Inquiry
12	needs to amount to much more than volumes of books to be
13	unveiled only as a token to safety.
14	The Inquiry will not be effective if their
15	report is going to be used as a token or accomplishment, I
16	guess, trophy.
17	Piecemeal funding brings piecemeal safety.
18	Years of experiencing abuse has spread the survival tactic
19	of lateral violence. We need to relearn lateral kindness,
20	child attachment, and brain development. It's evident in
21	the history of our culture that we knew and practiced these
22	things. Language and culture reinstatement are an integral
23	component and we also need major campaigns to influence
24	Canadian citizens to think safety when they think of women.

We need to replace harmful terms such as 1 "prostitution" to reflect the exploitation that is taking 2 place. And this promotion for change needs to be put 3 forward properly, like, just really endorsed by the 4 government. Targeted funding and trauma informed 5 understanding for non-Aboriginal people will facilitate a 6 7 balanced understanding that these things are being returned to us because they were taken from us. Reinforcement of 8 these practices needs to be daily for years at a time, the 9 same way that they were taken from us. 10 These are a small snapshot of what's going 11 on to take -- what it's going to take to increase safety 12 for Aboriginal women and all women will reap the benefits. 13 My sister belonged to -- she belongs to 14 families who embrace her as much more than how she has been 15 portrayed by the media. The media has been allowed to 16 inflict shame on us as though we didn't love Becky. 17 Like all survivors of intergenerational 18 trauma, my sister wanted to belong. She wanted to be 19 20 wanted. Article V in the Universal Declaration of 21 Human Rights refers to the right to be free from degrading 22 treatment. The media's right to freedom of speech appears 23 to override our right not to be degraded, and furthermore, 24

1	what they say freezes us in shame and guilt and fear.
2	Millions of dollars were put into
3	documenting and legislating rights which seem more like
4	friendly suggestions when you are at the receiving end of
5	campaigns to sensationalize the risky lifestyles that our
6	sister led, our sisters, as though they weren't being
7	exploited.
8	We cannot begin to keep our children safe if
9	we don't educate communities about the realities of
10	exploitation.
11	It's the actions that someone else took that
12	is perplexing, not our family's actions and not our
13	sister's lie. Victim blaming must stop.
14	MR. BREEN OUELLETTE: Millie, what do you
15	ask Canadians to do after they've heard all the testimony
16	of the families and survivors?
17	MS. MILLIE PERCIVAL: To know that our goals
18	in life as Aboriginal people and Aboriginal women are like
19	any other women. As a child, as children, we had dreams.
20	We were asked, "What do you want to be when you grow up?"
21	And nobody responded that they wanted to be an alcoholic or
22	that they wanted to be addicted to drugs or be exploited.
23	And I really believe that if the government
24	can do things like run these huge campaigns and they are

government.

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effective -- about participACTION and smoking cessation, 1 2 because people do talk about it. They talk with one another and see how they're doing with their routine, their 3 exercise routine or whatever it is or how they're doing 4 with not smoking and adopting healthy lifestyles because of 5 the government's efforts -- then I think the same kind of 6 7 efforts can be put into respecting Aboriginal people, Aboriginal women, and Aboriginal people in total, you know? 8 Like, people don't know who I am as a person 9 and they have no -- even after this today, nobody really 10 has any idea of who we really are here. 11 And I think I'm kind of -- I don't have that 12 13 -- it's very difficult just thinking about our sister's -where she ended up, you know? We don't really face that 14 until today. I mean, how many, like, more than 34 years 15 later, it's hard not to be rattled by all of that. 16 And I came here with all these clear ideas 17 18 of what I -- how I think we need to be respected and that respect needs to be backed up by the government because 19 that's how we got into this situation in the first place, 20 to be disrespected by the statements that were made about 21 us, not just that one statement that I read but many, many 22 statements. And they were allowed to be heard by the 23

1	That needs to be addressed, turned around so
2	that they can actually promote, not just hope that it
3	happens but promote what our people have, the values that
4	we have and recognize that like what I said, were people
5	are adopting, they're looking in, they're studying the ways
6	of our people, how we used to be, how holistic it was or
7	seamless.
8	Everything was seamless. Church wasn't the
9	only place that you go to get spirituality and school
10	wasn't the only place that you went to get education and
11	the hospital wasn't you know, you don't just go there
12	when you need health care. It was all seamless services
13	and people are noticing the value in that and then they
14	study it and study it and then they sell it back to us, you
15	know.
16	COMMISSIONER ROBINSON: They call it wrap-
17	around care.
18	MS. MILLIE PERCIVAL: Yeah. And so I think
19	I can carry on for a long time. I'll just stop there.
20	MR. BREEN OUELLETTE: If you are ready to
21	stop, thank you, Millie.
22	Leonard, what would you ask Canadians to do
23	after listening to all the testimony of the National
24	Inquiry?

1	MR. LEONARD GUNO: What I would like to see
2	is people take the time to do their own investigating too.
3	You know, ask their own questions in their own
4	neighbourhoods, in their own towns, you know, little
5	questions, because to me, my biggest the biggest picture
6	for me is the racism. I've done my own things and
7	listened, watched. You know, you go onto social media,
8	it's easy to find things.
9	And one article I read was that racism is
10	learned, so that tells me something. It starts somewhere
11	in the house, you know? It's something that needs to be
12	addressed at the family level just like the way we are as
13	First Nations. We deal with sitting at the table at dinner
14	time. That's when we do all our talking. And it's where
15	we get things accomplished, during a meal.
16	So to me, it was racism against my sister
17	and all the other sisters that not only lived on the
18	Downtown Eastside but anywhere in our in the country of
19	Canada and the United States, you know? It's something
20	that needs to be addressed at the family level.
21	As I said earlier, I do work for the federal
22	government and I do see it there, you know? I see it
23	happen in my own work environment, amongst my own co-
24	workers. These are little things that I haven't addressed

1	myself yet, but it's something that does need to be talked
2	about more.
3	MR. BREEN OUELLETTE: Thank you.
4	And Claude, what are your final thoughts?
5	Sorry?
6	MR. CLAUDE MORVEN: I was looking at Breen
7	and I moved my lips and he said, "What did you say?" I
8	haven't said anything yet.
9	In Millie's statement and as well as in
10	Leonard's statement, there are things that are very true in
11	our culture, being holistic and learning everything at
12	home, and living in one place as a family unit means a lot.
13	Also, the learned aspects of beating on
14	women and using and abusing them, that is something that's
15	very systemic, I guess, because it comes from residential
16	schools. If you look at all it goes back as far as my
17	parents. I learned that from my father. If your wife
18	don't listen, beat her. That's what he did to my mother.
19	And he learned that from residential school. Like,
20	whenever they didn't listen, they got beat. Whenever the
21	girls didn't listen, they got beat, you know? And this is
22	something that grew and grew.
23	I finally stopped because I used to be a
24	very abusive person. I stopped because I said, "Why would

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I do that to somebody I loved and somebody I married? Got 1 to be something wrong here." So I stopped. That day, some 2 30 years ago, I quit drinking as well. I never had to go 3 to a healing centre to do that. I found it within myself. 4 Very few people can do that. 5 But the point is, we still have to say that 6 7 to unlearn something, it's going to be a big procedure to try to do that. And I think just one little dropping a 8 word here and there would make a difference in our culture. 9 Leonard brought up a very interesting point. 10 Something that I learned as a very young child is that your 11 parents never speak to you in a public place, never try to 12 tell you anything in a public place. They'll take you and 13 take you home and they still, even then, they wouldn't say 14 anything to you. But as soon as we sat down for dinner, 15 then the words come out. 16 Our mother always told us that the words of 17 wisdom that we get in our life is taken in as we digest our 18 food. We don't have enough time to think about anything 19 else or when they're speaking to us, you subconsciously 20 learn. 21 For many years everybody said, "You never 22 listen to your mother." And today, many years after she 23

passed, I can still tell you all the words she ever said to

1	me in my life because somewhere deep in the back of my
2	mind, that we were taught this.
3	And I believe that if we start somewhere,
4	just open the door a little bit so that people will start
5	having an understanding of why Native cultures are the way
6	they are and why we don't treat our women the way they are
7	treated elsewhere, you know?
8	I went to the garage to get my car fixed one
9	day and this elderly-looking gentleman walked in, two
10	canes, swearing around about how hard his life was. Mind
11	you, he was a White man.
12	And he said, "Just wait til you get to my
13	age. Then you'll feel all the aches and pains. I've been
14	logging for 20 years," he said.
15	I said, "How old are you?"
16	He said, "Sixty-three (63)."
17	I said, "Damn, I missed that on my
18	calendar," I said. "I'm 73."
19	He took both his canes, put them under his
20	arms, and he walked out the door. He looked at me and
21	thought I was younger than him.
22	I said, "Maybe 20 years from now I'll be
23	still here talking the same way because age is all in the
24	mind."

1	But I really believe in my heart that
2	there's got to be a way for us to change what's happening
3	to our people, especially the women. We can't just let it
4	keep on going the way it is and we can't be labelled all
5	our lives.
6	I was telling the group last night that when
7	the wife was going to university in Lethbridge, I put in
8	applications all over Lethbridge for a job. First line,
9	"What's your name?"
10	Second line, "What nationality are you?"
11	I didn't know that had anything to do with
12	the job. They never looked at my resumé, that I only had
13	two jobs in my whole life. But the second line was, I put
14	down, "I'm Native," so I was never called back, which is
15	really funny because, you know, at that moment, I almost
16	became a racist person because they said, "Well, that's
17	what all the Blackfeet Indians do around here do. On
18	payday they go, get paid, they go, they never come back."
19	At that point, I almost said, "Well, I'm not
20	Blackfeet." And I thought about it and then I said, "Okay.
21	Did you read any part of my resumé?"
22	If a person can work 22-odd years on one
23	job, never been sick, never missed a day the only time I
24	never worked was when I was on my holidays 23 years,

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1	they never even looked at that.
2	See, that's a part of labelling, and that's
3	what we have to get rid of. Stop labelling our people.
4	Stop labelling our women. There's a lot of very brilliant
5	young minds. They may be Downtown Eastside, but they're
6	brighter than most of us. And I believe if we look deeply
7	enough, we'll find a solution. Thank you.
8	MR. BREEN OUELLETTE: Thank you.
9	I'll now ask the Commissioner if she has any
10	questions for this family.
11	COMMISSIONER QAJAQ ROBINSON: Hi. I do have
12	some questions. I first want to thank you all so much for
13	sharing with me and with everybody today.
14	I want to acknowledge how difficult that
15	must be and also how difficult that last 35 years must have
16	been. And I want to acknowledge Rebecca first and foremost
17	and her boys.
18	Someone described it as to try to understand
19	it, it's lose your purpose for breathing and now try to
20	keep breathing, recently, and that struck me. And I can
21	imagine that that's how it must have been for you, as
22	relatives, for her dad, and all of her community, and those
23	that love her.

I wanted to ask some questions. You've

1	covered so much on the impacts of racism, really. And as I
2	hear about Rebecca's life, as early as four years old,
3	government-sanctioned racism was impacting her life, and
4	even before then with her parents.
5	And then the labelling, I wanted to ask if
6	her boys were exposed to the media coverage? That one
7	headline that you shared with us, Millie, did her boys see
8	that? Were they exposed to that?
9	MR. FLOYD PERCIVAL: To what?
10	COMMISSIONER QAJAQ ROBINSON: To the media
11	coverage, the way Rebecca was described.
12	MR. FLOYD PERCIVAL: I am not sure whether
13	Marvin was but I know Orion was still a fairly young age,
14	so he wasn't. We tried not to let him see things like
15	that. We just explained to him where he came from, who is
16	true family is, and but he's ours and we love him. But he
17	wasn't in our house, we never exposed him to that. But
18	I don't know about Marvin because he lived a different
19	household.
20	COMMISSIONER QAJAQ ROBINSON: Claude, you
21	spoke about being involved in the negotiations for the
22	Treaty, and I'm wondering if you would like to talk about
23	how that may have the signing of the Treaty and the
24	implementation and those agreements, has that resulted in

1	changes over the last we're talking what, 20-some-odd
2	years now to your community and your Nation's ability to
3	address some of the laws and the challenges that you had
4	talked about?
5	MR. FLOYD PERCIVAL: In regards to?
6	COMMISSIONER QAJAQ ROBINSON: Just being
7	able to have more control to promote culture, language, and
8	self-determination as a Nation.
9	MR. FLOYD PERCIVAL: Well, I don't really
10	know whether that has changed anything or not because to
11	us, it doesn't matter what the outside world is doing. Our
12	Nation still does their cultural thing to the best of their
13	ability.
14	The issue is that like all other Nations,
15	it's sort of fading into the Twilight Zone because there
16	aren't too many elders who really understood and understand
17	the culture and can pass it on, because in order to pass it
18	on, you have to be able to understand what they're saying
19	to you because they only speak in our language. And things
20	like that happen all the time. It just doesn't happen just
21	in our communities but everywhere.
22	And I probably was one of the lucky ones
23	because I was brought up that way, through culture. I have
24	a high name in our family but being cultural, I can't put

1	the name Chief in front of it because that's self-
2	promotion. As a cultural person, you don't do that.
3	Someone else must acknowledge you as such, but not
4	yourself. And that's one of the things that is getting
5	lost.
6	COMMISSIONER QAJAQ ROBINSON: Yeah.
7	MR. FLOYD PERCIVAL: But I don't really know
8	whether or not it will be changed or it would change.
9	COMMISSIONER QAJAQ ROBINSON: I think that
10	covers the questions I have. No, I do, just to clarify.
11	So Orion was in your care? You had him but they wouldn't -
12	- but the investigation went on, like, the investigation to
13	see if you could adopt him went on for 15 and a half years?
14	MR. FLOYD PERCIVAL: Yes, I think we still
15	have a filing cabinet full in Terrace. Seven different
16	social workers.
17	COMMISSIONER QAJAQ ROBINSON: Yeah.
18	MR. FLOYD PERCIVAL: And they all started
19	right from the first file. Every time they came to visit,
20	the file was bigger and bigger. But it took forever.
21	COMMISSIONER QAJAQ ROBINSON: Yeah.
22	MR. FLOYD PERCIVAL: Whereas if I was
23	Caucasian here in this file, we would have got him within a
24	month. But they kept on coming back and kept on asking the

1	same questions over and over again. And one of
2	the questions that they kept on asking was they asked my
3	children, our children, "Are you guys fine with having
4	another brother and he's going to be adopted by your
5	parents?"
6	I remember the very first day we talked
7	about it before the Ministry got involved. Our kids were
8	just overjoyed. And they kept on wondering why it takes so
9	long, why it took so long. They kept on saying, "What part
10	of yes don't those people understand? We want him to be a
11	part of us."
12	But it rolled on and on and on, year in,
13	year out. And sometimes we'd forget about it and all of a
14	sudden there's a knock on the door. "We're coming to do a
15	family study."
16	"For what?"
17	"For your adoption application."
18	I said, "Oh, I thought that was over and
19	done with."
20	"No, it isn't. We still got to do more."
21	COMMISSIONER QAJAQ ROBINSON: Yeah. Did
22	that impact your son? I can imagine that that would make a
23	young person feel or question their stability or
24	especially to have government officials come and say, "Oh,

1	no, you're not quite theirs yet," every few years.
2	MR. FLOYD PERCIVAL: It did in certain ways,
3	that you know, every once in a while he'd fly off the
4	handle and say just, "I don't belong to you guys. You guys
5	don't want me," and that sort of those sort of things
6	would fly out of his mouth, just at the heat of the moment
7	and when he was mad at us or he thought he was mad at us.
8	But he wasn't mad at us. He was mad at the world.
9	And we'd say to him, "Come on, son. We love
10	you. It's not our fault the Ministry is taking this long
11	with this. We've had you since you were a baby and we're
12	not going to stop loving you just because the Ministry
13	didn't say that you're ours yet. Our love doesn't change
14	for you."
15	But it hurt him in certain ways. I know
16	that it did, the way he reacted when we'd try to talk to
17	him. You can tell he was hurt. And he was a very good
18	kid.
19	COMMISSIONER QAJAQ ROBINSON: And according
20	to your laws, he was already yours.
21	MR. FLOYD PERCIVAL: Yes. According to our
22	laws, the day his grandfather handed him over, he was ours,
23	no questions asked. And that's the way we brought him up.
24	And that's one thing about having culture in

1	your family, culture in your Nation. I think we could get
2	rid of a lot of this need for Ministries to step in to look
3	after our children when we got our own ways to do that, you
4	know? We've done it for years and we shouldn't have to
5	depend on the Ministry to do that for us.
6	COMMISSIONER QAJAQ ROBINSON: Leonard, you
7	talked about laws designed to stifle that dynamic that
8	Claude just shared where the laws around adoption,
9	provincial laws, the Ministry's laws; is that an example?
10	MR. LEONARD GUNO: Yes, that's a perfect
11	example of certain laws that slow First Nations down in
12	their own growth. The prime example is our cultural
13	adoption. Those happen, just could happen just like when
14	Orion was given to my cousin there, you know? If we could
15	practise those, you wouldn't have those problems with the
16	Ministry and Child and Family Services.
17	But it's a fine edge that we're going to
18	walk, one we're going to try to change a system that is so
19	used of doing what it does and having the problems it does.
20	And there is no I'm trying to look for a
21	good word that would hit the nail on the head. There is no
22	recourse for actions that are done by government officials
23	who have made mistakes.
24	And you see it all the time. I mean, you

1	could turn on the news and you'll see the problems with
2	Ministry of Child and Family Services. You could count one
3	every day if you wanted to, and those are continual
4	problems that you see. And it's the laws and the
5	regulations that bind them. They not only bind them, but
6	they hide them too. So yeah, that was a perfect example.
7	COMMISSIONER QAJAQ ROBINSON: Thank you, and
8	you actually expanded on some questions I had about your
9	recommendations about accountability and that. So thank
10	you for that.
11	Before we end, I want to acknowledge a
12	concern you raised, that it's a concern I have too, about
13	what happens next, action or a book, right?
14	And I want to share with you that that's
15	something I think about every day. Process is really
16	important, but action at the end of this Inquiry is
17	incredibly important. And as a Commissioner, my role is to
18	fulfil this mandate and the action will be up to
19	governments and Nations and communities.
20	And I think about that all the time. This
21	can't be words in a book on a shelf that the next Inquiry
22	is going to look back on, say, "Oh, see, they knew. See,
23	RCAP, they knew. See, TRC, those questions and answers
24	were there."

1	In our interim report we talk about that.
2	So many recommendations that have come before now that have
3	not been acted on. So that is something that weighs on me
4	and the rest of my colleagues and our team. We want action
5	as well.
6	And I want to thank you for the
7	recommendations that you've provided, all of which are
8	anchored in action and change, change in how we think,
9	change in how we relate, change in how we work.
10	And I want to end by sharing with you that
11	concern is something that I share. It can't be a trophy.
12	The trophy will be what our children and grandchildren and
13	great-grandchildren's lives are. That's the gift that I
14	want to see.
15	Before we conclude, I want to share with you
16	or extend to you a gift from the Inquiry to honour your
17	sister, to honour Rebecca and to honour and acknowledge
18	your time here today.
19	We have packets of seeds but we also have,
20	wrapped in red cloth, eagle feathers that we've been
21	directed and I say "directed" because I feel like I'm,
22	like, a I'm handing it from one person to another. I'm
23	like, the vehicle.
24	When we had our hearing in Smithers, the

1	matriarchs in Haida Gwaii directed us. This came to them,
2	that they wanted eagle feathers to be gifted to everyone
3	that came and shared their truth, their experience, their
4	wisdom, and knowledge.
5	And I don't need to explain to you the
6	importance of the eagle feather and why, but it's something
7	that we've carried from community to community that we've
8	been to and the feathers started in Haida Gwaii and now
9	they come from all over. And conservation officers that
10	come across a fallen eagle present them to our team and
11	they prepare them with intention to give to you in keeping
12	with the intention that the matriarchs instructed us with.
13	So I want to thank you again and I'm going
14	to put the microphone down and can you help me present the
15	feathers?
16	I often well, I'm going to put this down
17	and I'll come and talk to you directly.
18	Presentation of gifts
19	MR. BREEN OUELLETTE: I have no further
20	questions. I would ask that you adjourn at your pleasure.
21	COMMISSIONER QAJAQ ROBINSON: I'll adjourn
22	this hearing. All those supports and friends who are here
23	with this wonderful family, come, give love. And I thank
24	you again.

1	When are you back in here? What time? What
2	time is it now?
3	So we'll adjourn for 15 minutes and come
4	back at we'll have an update on the schedule in 15
5	minutes, so at about 12 o'clock.
6	Thank you.
7	EXHIBITS (Code: P01P15P0501)
8	EXHIBIT 1: Six-page typed text beginning with the
9	sentence: "Becky was born May 25, 1960"
10	
11	EXHIBIT 2: Three-page text written by Millie
12	Percival, dated November 2016
13	EXHIBIT 3: Seven colour photographs of Rebecca
14	Guno printed On 8.5 x 11 paper
15	Upon adjourning at 11:45

1	
2	
3	LEGAL DICTA-TYPIST'S CERTIFICATE
4	
5	I, Karen Noganosh, a certified transcriber, hereby certify
6	the foregoing pages to be an accurate transcription to the
7	best of my skill and ability, and I so swear.
8	
9 10	Karen Degansh
11	
12	KAREN NOGANOSH, TRANSCRIPTIONIST
13	INTERNATIONAL REPORTING INC
14	
15	April 11, 2018