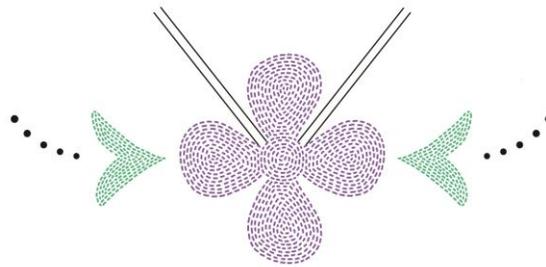


National Inquiry into  
Missing and Murdered  
Indigenous Women and Girls



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  
Maison de la famille  
Maliotenam/Uashat mak Mani-Utenam, Québec**



**PUBLIC**

**November 29, 2017**

**Public Volume 142  
Anne-Marie André**

**Heard by Jayme Menzies**

INTERNATIONAL REPORTING INC.  
41-5450 Canotek Road, Ottawa, Ontario, K1J 9G2  
E-mail: [info@irri.net](mailto:info@irri.net) – Phone: 613-748-6043 – Fax: 613-748-8246

II  
Table of Contents

Public Volume 142  
November 29, 2017

Witness: Anne-Marie André	PAGE
Hearing of Anne-Marie André . . . . .	1
Legal Dicta-Typist's Certificate . . . . .	25

Heard by: Jayme Menzies

**List of exhibits:**

- 1: American Anarchist (2 pages)**

1       *Upon commencing at 4:09 p.m.*

2       MS. JAYME MENZIES: So, I will introduce myself. My name is  
3       Jayme, I'm from Winnipeg, I'm from a Métis family and we're  
4       in Manitoba.

5                   MS. ANNE-MARIE ANDRÉ: OK.

6                   MS. JAYME MENZIES: Thank you for being here.  
7       Other than that, it's 4:09 p.m. on November 29. Would you  
8       like to introduce yourselves?

9                   MS. BRIGITTE RENFRÉ: My name is Brigitte  
10       Renfré (phon.). I'm from [Place of origin] and I was born  
11       in [Place of origin].

12                  MS. JAYME MENZIES: How are you related to  
13       Ms.?

14                  MS. BRIGITTE RENFRÉ: She is my cousin's  
15       wife. First cousins.

16                  MS. JAYME MENZIES: OK. Are you here as a  
17       support today?

18                  MS. BRIGITTE RENFRÉ: Yes.

19                  MS. JAYME MENZIES: OK. You can sit over  
20       here.

21                  MS. ANNE-MARIE ANDRÉ: So, my name is Anne-  
22       Marie André. (Inaudible)

23                  MS. JAYME MENZIES: Anything you want to talk  
24       about. Can you tell us about your background?

25                  MS. ANNE-MARIE ANDRÉ: OK. I'm from

1 Matimekosh, and I currently live in Sept-Îles. Yes, I  
2 moved 10 years ago. I'll go to the washroom and then we  
3 can talk.

4 The question was a scenario about  
5 (Indigenous name)'s puppets. And we were invited to do a  
6 show about/with the anarchists. I had to write a text  
7 about anarchists.

8 This is how I introduced myself nearly 50  
9 years ago:

10 "They can try to change me, make me  
11 someone other than an Innu. To replace  
12 my Innu culture by the dominant culture,  
13 to make me think the same way as the  
14 strangers that my ancestors welcomed,  
15 healed and guided.

16 For more than 400 years, Innus have been  
17 in the way. The discoverers who, at  
18 first, were lost on the territories,  
19 without caring that the Innu lived  
20 there, that different nations shared  
21 these lands in mutual respect.

22 During the year, in the summer, sorry, the  
23 Innu travelled by canoe; in the winter  
24 they travelled the land on snowshoes.

25 They were a nomadic people who took care

1 of the land; they were its keepers. They  
2 were an integral part of nature; they  
3 hunted and fished to survive, followed the  
4 seasons and developed spiritual knowledge  
5 and culture for thousands of years.

6 The newcomers took action, sent masters,  
7 took over the lands that were already  
8 inhabited by the Innu. In the  
9 backcountry, they started operating near  
10 rivers and in forests, opening roads,  
11 building railways in the north, all on  
12 territory inhabited by the Innu.

13 As the operations progressed, the  
14 government at the time forced the Innu  
15 into a sedentary life in their Indian  
16 reserves along the North Coast. The  
17 Department of Indian Affairs and Northern  
18 Development, with the complicity of the  
19 Catholic church and the Oblate priests  
20 and nuns, built the Malio residential  
21 school.

22 The RCMP was tasked with finding runaways  
23 and bringing them back to the residential  
24 school. Police officers would go into  
25 houses where there were school-aged

1 children, kidnap them and take them to the  
2 residential school by force. That was  
3 their way of assimilating us, making us  
4 into nice little Quebecers who wouldn't  
5 bother the multimillionaires operating on  
6 Innu territory.

7 For all the physical and sexual abuse that  
8 occurred in the residential schools, and  
9 all the lives lost in another language,  
10 outside our culture, our lands, the  
11 federal government has offered us monetary  
12 compensation. This made a mockery of us  
13 and violated our identity.

14 The Pope, the supreme leader of the  
15 Catholic church, apologized, but the  
16 residential school Oblates didn't even  
17 apologize. And yet it was in these  
18 residential schools that priests and nuns  
19 abused little girls and little boys to  
20 indulge in their fantasies, going against  
21 what their commitments to love and charity  
22 (chastity).

23 As compensation, the government should  
24 have recognized us as First Nations  
25 People. An anarchist, despite myself, I'm

1 an anarchist. America's history made me  
2 this way. Today, I stand before you with  
3 the travel companions, girls of the last  
4 ogre, the last cannibal that was  
5 exterminated by (Indigenous name). War  
6 outfits were made according to the  
7 shamans' instructions with designs that  
8 were revealed in their dreams.

9 After each of the girls' feats and  
10 (inaudible), they embroidered their shawls  
11 to help in their combat. These designs  
12 had magical powers. Today, I need these  
13 designs as references to the past to  
14 continue to live in peace with myself.  
15 It's crucial for me to return to my  
16 culture, to relearn my grandparents'  
17 traditional knowledge, to pass it on to my  
18 grandchildren.

19 It's very important for my soul to unite  
20 with my Innu spirituality, so that I can  
21 continue to be an integral part of nature.

22 I, Anne-Marie, Owahat (phon.) Indian  
23 reserve, May 1909 for the (Indigenous  
24 name) troop."

25 I wasn't raped or sexually abused, but I

1 lost my culture, myself, my soul; they were lost because of  
2 the residential schools, the priests and the nuns. Because  
3 of the government, since they're the ones who said, "You're  
4 going to stay here, you are..."

5 It would have been easier if they gave us,  
6 we could stay there, but with Innu education, without  
7 imposing their own programs, changing us radically: how to  
8 think, how to live.

9 And all the things we're going through  
10 today. It started in 1950, when we went to the residential  
11 schools-everything changed. And today, how many years,  
12 today?

13 MS. BRIGITTE RENFRÉ: Almost 60 years.

14 MS. ANNE-MARIE ANDRÉ: Yes, 60 years, and  
15 we're still having problems, because of the disconnect with  
16 our parents, the passing on of everything. And it's what  
17 we haven't been able to pass on to our children; it's hard  
18 for us now.

19 In addition to learning French and all the  
20 Quebec education-it was the priests themselves who taught  
21 the boys and girls about sexuality, you know. Men are  
22 still carrying that to this day; women are scared of being  
23 raped to this day. And we need reparation for our  
24 children, you know, and men need to learn to externalize,  
25 how to live, forgive themselves to get rid of the hurt,

1 that's what we're asking for today.

2 It's having a men's shelter with full time  
3 psychologists, with no appointments needed.

4 MS. JAYME MENZIES: In each community.

5 MS. ANNE-MARIE ANDRÉ: In each community or  
6 in the Sept-Îles community. It's very far and you have to  
7 make appointments: you get an appointment for three months  
8 later; you'd have time to commit suicide 3-4 times during  
9 that time.

10 And the problem goes on and on, and before  
11 we get very old, very old, I'm 74, I'll be 75 in July; I  
12 can still teach. I have a degree in Education and I have  
13 the time. I can teach. Like today, I'm teaching in... In  
14 town, for free, you know. We can do it, too.

15 It would be nice if there was a school in  
16 the bush with all our programs and the Innu way of life,  
17 what we always wanted, what we lost. Our children would  
18 regain all the beautiful gifts, the richness of our  
19 knowledge, and the knowledge of our grandfathers and  
20 grandmothers.

21 I don't know if the Commission will be able  
22 to.

23 MS. JAYME MENZIES: Me, personally, but us,  
24 yes, I understand what you're suggesting. First, your  
25 letter, it was very well written; I liked it a lot. And

1           that's certainly a recommendation, you're not the only one  
2           who recommends a school in the bush.

3                         One question: What kind of resources or  
4           support would you need to teach in that school, for  
5           example, here in the community?

6                         MS. ANNE-MARIE ANDRÉ: It would be mostly  
7           funding for the building or to give us, to start with,  
8           canvas, like in the old days. But to make it cost-  
9           effective, and children have to be able to walk on the  
10          land, you know, to feel and see the animals and nature.  
11          After that we can send them to the city to get their  
12          degrees. Or we could have internships like that, yes.

13                        MS. JAYME MENZIES: Yes, I like that idea.  
14          You mentioned that men learned about sexuality in an  
15          aggressive environment. Do you have any suggestions or  
16          recommendations regarding this? How could we handle this,  
17          how could we change it?

18                        MS. ANNE-MARIE ANDRÉ: Any time we talk about  
19          sexuality, the White counselors say, "Oh, it's very  
20          complicated. It's like..." It's more psychological for  
21          them, you know. "Oh, it's very complicated, it would cost  
22          too much."

23                        There are many conditions in order for the  
24          individual, the sick person or the pedophile from town to  
25          get well. At least, if we could give them the basics to

1 heal, to not...

2 MS. BRIGITTE RENFRÉ: Guidance, support.

3 MS. JAYME MENZIES: OK, OK.

4 MS. ANNE-MARIE ANDRÉ: You're making a face.

5 Is it possible or not?

6 MS. JAYME MENZIES: No, no, it's a good idea.

7 Currently the solution is prison or drugs, and that doesn't  
8 work.

9 MS. BRIGITTE RENFRÉ: Or suicide. We've seen  
10 a lot of that.

11 MS. ANNE-MARIE ANDRÉ: Yes.

12 MS. JAYME MENZIES: It's a good idea.

13 MS. ANNE-MARIE ANDRÉ: I spent a lot time in  
14 Schefferville, and the elders there would say, "Why spend  
15 so much money on therapy? Why not just give us half the  
16 money and we'll take them out in the bush." Once they get  
17 here, they'll heal and they'll talk about living a good  
18 life and values, and they'll get support; you don't just  
19 talk and act.

20 MS. JAYME MENZIES: Have you witnessed any  
21 examples of this changing the lives of people in your  
22 community?

23 MS. ANNE-MARIE ANDRÉ: Well, a lot of therapy  
24 or psychiatry people have died... It's never worked, it's  
25 never worked.

1                   And they come back, but at the same time,  
2                   the others need support, too; either they come see us, but  
3                   we don't have a solution, but they don't want to go to  
4                   hospitals or psychiatric centres either.

5                   They know it's hard, and they know they need  
6                   to do something, but the support just isn't there either.  
7                   The follow-up.

8                   MS. JAYME MENZIES: Family, professional or  
9                   cultural support?

10                  MS. ANNE-MARIE ANDRÉ: There would be  
11                  cultural: going out to the bush or speaking to spiritual  
12                  guides. They also have to be open, they're open to a lot of  
13                  things, but they also have to be...

14                  MS. BRIGITTE RENFRÉ: Recognized.

15                  MS. ANNE-MARIE ANDRÉ: Recognized.

16                  MS. JAYME MENZIES: Are these services  
17                  already being offered here?

18                  MS. ANNE-MARIE ANDRÉ: Excuse me?

19                  MS. JAYME MENZIES: Are these services  
20                  already being offered here?

21                  MS. ANNE-MARIE ANDRÉ: Yes. Yes.

22                  MS. JAYME MENZIES: OK. They need to be more  
23                  available, every day, but they're already here, just not as  
24                  much as we need them to be, right? That's what I  
25                  understand. OK.

1 MS. BRIGITTE RENFRÉ: They're not involved in  
2 the system, because we're in a Quebec system, the services,  
3 too.

4 MS. JAYME MENZIES: OK, I see, yes.

5 MS. BRIGITTE RENFRÉ: You see? That's what  
6 often creates a barrier.

7 MS. JAYME MENZIES: OK, yes, I understand.

8 MS. ANNE-MARIE ANDRÉ: (Speaking in an  
9 Indigenous language) But at the same time, I don't know  
10 how, to what point, they would accept being paid or getting  
11 help. They would say, "OK, I'll pay for your wood or I pay  
12 for your gas to go get the grandfathers. I'll pay  
13 financially." It's getting help to hold meetings that  
14 requires a lot.

15 So, to hold Sun Dance ceremonies you need a  
16 lot, a lot of fabric, tobacco, food, lots of stuff.

17 MS. BRIGITTE RENFRÉ: Wood.

18 MS. JAYME MENZIES: So, in the same way that  
19 seeing a doctor in Sept-Îles is free, things like that  
20 should be free, too? OK.

21 MS. ANNE-MARIE ANDRÉ: It's free, but it's  
22 not free when you go to the doctor's. You use your card.

23 MS. JAYME MENZIES: Yes, like the government  
24 pays the doctor.

25 MS. ANNE-MARIE ANDRÉ: OK, OK, I understand.

1 MS. JAYME MENZIES: Like that.

2 MS. ANNE-MARIE ANDRÉ: Yes, yes.

3 MS. JAYME MENZIES: So the government should  
4 also accept spiritual traditions as treatments? OK.

5 MS. ANNE-MARIE ANDRÉ: It would be more cost-  
6 effective, and it would be in the language, in Innu instead  
7 of trying to find the words in French, especially when it  
8 comes to psychology or sexual matters. I don't really know  
9 much about those things.

10 MS. JAYME MENZIES: One of our commissaries  
11 speaks Innu. If you want to speak Innu, if you would be  
12 more comfortable, or if there's a message you want to share  
13 in Innu, you can do that, too.

14 MS. ANNE-MARIE ANDRÉ: Is she a (Indigenous  
15 word)?

16 MS. JAYME MENZIES: There's a lawyer working  
17 with the Inquiry, but our commissary, Michèle Audette,  
18 speaks Innu. It's her maternal language, so if you want to,  
19 you can speak Innu on the audio and visual. It's an option.

20 MS. ANNE-MARIE ANDRÉ: Yes, and we would also  
21 ask for a school that's open year-round on the land, in the  
22 bush, on the territory. The clientele would rotate and  
23 there would be a rotation of different people you could go  
24 see for healing. And also for ourselves, to learn about  
25 the animals, the land, many things, based on... Without

1       having to follow strict rules, like a school, like a  
2       residential school.

3               That's the story: children and young adults  
4       would have to... Because there are youths who want to spend  
5       time in the bush, but they don't have what they need: "I  
6       don't have a bag, I don't have a sleeping bag, I don't have  
7       this or that, I don't have money for..." Or it could at  
8       least be an interior program that could go on year-round.

9               Skills can also change based on the seasons.  
10       I can't make moulds to butcher small game, I'm not good at  
11       that, but maybe I could ask someone else to come do it and  
12       show things to the youth and young adults. There would be  
13       rotation of skills, the children would rotate, the people,  
14       too, the elders would rotate. That's the return to the  
15       land we would like. Yes, with financial support.

16               (speaking Innu)

17               Would you go with me?

18               MS. BRIGITTE RENFRÉ: Of course. I'll go.

19               MS. JAYME MENZIES: Do you have any  
20       restrictions or anything else?

21               MS. BRIGITTE RENFRÉ: No, but in our village,  
22       there have already been some experiences with immersion,  
23       and there were many results. Youth who spent time in the  
24       bush, within the territory, stopped using drugs and alcohol  
25       and went back to school. They got a handle on things. You

1 see them now, and they're all doing well. They have  
2 companies, some have companies and some work year-round.  
3 And they didn't even stay there a year; they stayed for a  
4 winter. And now, well, we see how well they're doing and  
5 that's what we're aiming for.

6 MS. ANNE-MARIE ANDRÉ: They all work in  
7 sales, huh?

8 MS. BRIGITTE RENFRÉ: Uh-huh. All the ones  
9 that were there have jobs. Not one of them went back to  
10 drugs or alcohol.

11 MS. JAYME MENZIES: So that's good.

12 MS. ANNE-MARIE ANDRÉ: Well yes, because we  
13 already have some lived experience, but what can it, well,  
14 it's forever.

15 I was on the Board of Directors when they  
16 started... Our expeditions. But at one point, the  
17 government put a stop to it. At first, yes, yes, yes, but  
18 at one point, we didn't know where to find the money  
19 anymore, and everyone was turning us down. At one point,  
20 Brigitte spoke up because we didn't have funding and it was  
21 expensive, because we have to feed them, we had to, you  
22 know. Pay those working with the youth, because they were  
23 teaching them to pray, hunt, survive in the woods and  
24 everything.

25 It created jobs, too, and there was someone

1 else teaching the youth about culture, that was something  
2 to...

3 MS. JAYME MENZIES: It creates a reason for  
4 being.

5 MS. ANNE-MARIE ANDRÉ: Yes, that's what we  
6 want to get back, you know. A little bit, it's just a  
7 little bit; imagine if we had that. I don't think youth  
8 would be in the streets waiting for their welfare to show  
9 up. Because we saw how almost all of those youth returned  
10 to school. They took control of their lives and they're  
11 doing very well.

12 Of course, a few of them relapsed, there's  
13 always one who does, but it was very minimal, very minimal.  
14 We see the ones who succeeded in life a lot more because  
15 they were given the chance to go on a short trip and live  
16 on the land. They still talk about it. They're almost our  
17 age now, and they still talk about it. It was one of the  
18 best experiences of their lives.

19 MS. JAYME MENZIES: What was the name of the  
20 program?

21 MS. ANNE-MARIE ANDRÉ: (Indigenous word).

22 MS. JAYME MENZIES: And did it run for a few  
23 years or only one season?

24 MS. ANNE-MARIE ANDRÉ: It went on about four  
25 or five years.

1 MS. JAYME MENZIES: And there was no  
2 money...?

3 MS. ANNE-MARIE ANDRÉ: No. At one point,  
4 they were supposed to... We didn't get funding, the  
5 government put a stop to everything. To get the money,  
6 because it was still... It was expensive, because  
7 everything was done in, you know, you had to make the tents  
8 and they had to...

9 MS. BRIGITTE RENFRÉ: Put them up.

10 MS. ANNE-MARIE ANDRÉ: Put up their tents,  
11 make the snowshoes, everything. They learned how to make  
12 their own snowshoes, tents, you know. It was a great  
13 project.

14 MS. BRIGITTE RENFRÉ: Ms. Louisa was there?  
15 Was she a teacher there?

16 MS. ANNE-MARIE ANDRÉ: Yes.

17 MS. BRIGITTE RENFRÉ: She did the morning  
18 prayer.

19 MS. JAYME MENZIES: She was a teacher, OK.

20 MS. ANNE-MARIE ANDRÉ: They took a lot of  
21 pictures, and you can see the youth in them. Sometimes we  
22 look at the old photos, and you can see how happy they were  
23 in the bush.

24 And after that, social services ran another  
25 program here, where youth got to spend time out in the

1 bush. My son participated when he was around 12. He was  
2 happy. He told me all about it...

3 MS. BRIGITTE RENFRÉ: (Inaudible)?

4 MS. ANNE-MARIE ANDRÉ: Well, it was when he  
5 was 12, but now he talks about it now, he was 12-13 at the  
6 time. They started it up, but they ran out of funding and  
7 had to stop everything. After that, we didn't hear about  
8 it again.

9 They started it again this year in schools,  
10 but it's a week, or three or four days. Three or four days  
11 isn't enough for high-school teens. They would need much  
12 more than that—at least three months in the bush. They  
13 have the time, they can teach, because we're teachers, we  
14 can do it in the bush. You just need pens and paper, and  
15 the rest, you can make do.

16 Those are things we can do, but we don't  
17 have the funding. That's why we're hoping the government  
18 will do something about it—that they'll fund our programs.  
19 They should stop giving, now, when I see that, they give  
20 money and it's all civil servants making big bucks. And  
21 then there's just a little bit left for our project. And  
22 those guys are well paid.

23 MS. BRIGITTE RENFRÉ: There should be a  
24 program, a five-year funding program, and then you could do  
25 things for five years at a time.

1                   We would be ready to sit down and say,  
2           "Let's do a five-year program. We know what we want to  
3           teach, what happens in the bush, the animals and the  
4           weather, the seasonal changes and all the other activities  
5           related to the seasons."

6                   And we would just enter it in the computer  
7           and send it to the government. We would tell them the cost  
8           and they could send us the money.

9                   MS. ANNE-MARIE ANDRÉ: They'll think we're  
10          dreaming.

11                  MS. JAYME MENZIES: I'll come and join you.

12                  MS. ANNE-MARIE ANDRÉ: No, no, that's OK.

13                  MS. JAYME MENZIES: I don't have any more  
14          questions for you, but I wanted to mention that one side of  
15          the Inquiry is making recommendations at the governmental  
16          and institutional levels, but the other side is like an  
17          artistic side, or the side to honour families, victims,  
18          culture. So, witnesses from all over Canada are sharing  
19          documents, photos, poems, songs, plants, anything, to help  
20          us commemorate the process.

21                  So, if you have, like you mentioned,  
22          pictures of students who...

23                  MS. ANNE-MARIE ANDRÉ: Are smiling.

24                  MS. JAYME MENZIES: Yes, smiling after their  
25          camp, after their time in the bush. I think it would be

1 nice to get a copy of those pictures. You don't have to do  
2 it, but if you get the chance to send us a copy of one of  
3 the pictures, we could add it to your testimony, and we  
4 could display it somewhere. When you talked about them, I  
5 just thought it would be nice to see the pictures.

6 MS. ANNE-MARIE ANDRÉ: Yes, because at the  
7 same time, today our children aren't Indigenous because  
8 they don't know the basics of their culture, and they're  
9 not Francophones either, even though they go to the Whites'  
10 schools and speak in French. They don't understand the  
11 deeper aspects of Quebec culture. And so, that's where we  
12 are.

13 There has been a disconnection with the  
14 parents, and they don't know the basics of their culture.  
15 Things are quickly being forgotten, and we have to at least  
16 give them a chance to live in their own language.

17 And there are language courses for four-  
18 year-olds. Yes, we do things for four-year-olds, short  
19 programs, but they go home and speak French. When they  
20 talk, watch TV, go shopping, it's all in French. We need  
21 to do a lot of awareness raising about that, too. We're  
22 losing our grandchildren. Mine speak English.

23 MS. BRIGITTE RENFRÉ: Really?

24 MS. ANNE-MARIE ANDRÉ: Uh-huh.

25 MS. BRIGITTE RENFRÉ: And then there's what

1 we're asking for, reparation; reparation for what we used  
2 to have and what we lost since the government took over,  
3 the priests, the nuns...

4 We've lost everything, but we want it back.  
5 We're hoping—we're already of a certain age, you know, we  
6 certainly don't have 60 years ahead of us (laughs). But we  
7 would at least like to see our grandchildren experience  
8 what we didn't get to have.

9 That's what we're asking for, and it's sad  
10 to ask for that. I ask myself, why do we ask? Because of  
11 the money, the funding. We can't do anything without  
12 funding. The government should give us funding and stop  
13 saying, "Well, that's reconciliation."

14 We're not thinking about reconciliation;  
15 we're thinking about reconciling with our own culture, not  
16 with the government. We want to reconcile with our roots.

17 MS. ANNE-MARIE ANDRÉ: There's still some  
18 anger there.

19 MS. BRIGITTE RENFRÉ: Yes, I feel it, too.  
20 It's rising as I speak. Because...

21 MS. JAYME MENZIES: There are a lot of  
22 reasons to be angry.

23 MS. ANNE-MARIE ANDRÉ: We're very polite in  
24 front of you. (Laughs)

25 MS. JAYME MENZIES: My mother is around your

1 age, I think. She experiences anger sometimes, too.

2 MS. ANNE-MARIE ANDRÉ: Your mother is  
3 Indigenous?

4 MS. JAYME MENZIES: Yes, yes.

5 MS. ANNE-MARIE ANDRÉ: And on your father's  
6 side?

7 MS. JAYME MENZIES: My father is of Scottish  
8 descent. There are a lot of reasons to be angry.

9 MS. BRIGITTE RENFRÉ: Uh-huh.

10 MS. ANNE-MARIE ANDRÉ: I'll give you that.  
11 What I wanted to say, when I talk about nuns, priests, too,  
12 there was charity, and what is that? OK, that's it. The  
13 first commitment, love, that's what I was told, but there  
14 was "chastity" in that.

15 MS. JAYME MENZIES: Do you need to stick  
16 something?

17 MS. ANNE-MARIE ANDRÉ: No, no, it's OK. I  
18 thought she removed it.

19 MS. JAYME MENZIES: I'm going to turn the  
20 recorders off.

21 MS. ANNE-MARIE ANDRÉ: Yes.

22 END OF RECORDING

1                                   LEGAL DICAT-TYPIST'S CERTIFICATE\*

2

3           I, Anne Michaud, hereby certify that I have transcribed the  
4           foregoing and it is a true and accurate transcript of the  
5           digital audio provided in this matter.

6

7

8

9



10           \_\_\_\_\_  
Anne Michaud,

11           August 16, 2018

\* This certificate refers to the original transcript in  
French.