

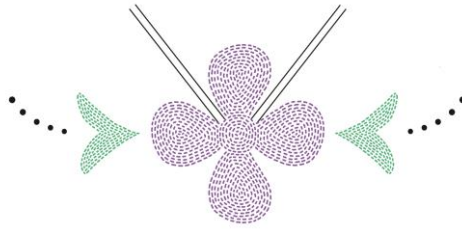
National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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 1 Public Hearings
Hotel North Two, Conference Room**

Happy Valley-Goose Bay, Newfoundland-and-Labrador



PUBLIC

Thursday March 8, 2018

Public Volume 56: Sylvia Murphy

Heard by Commissioner Qajaq Robinson

Commission Counsel: Meredith Porter

INTERNATIONAL REPORTING INC.

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

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

II

APPEARANCES

Assembly of First Nations	Non-appearance
Eastern Door Indigenous Women's Association	Non-appearance
Government of Canada	Donna Keats (Legal counsel)
Government of Newfoundland and Labrador	Brian Harvey (Representative)
Inuit Tapiriit Kanatami	Elizabeth Zarpa (Legal counsel)
Naskapi Nation of Kawawachikamach	Non-appearance
Newfoundland Aboriginal Women's Network	Odelle Pike (Representative)
Newfoundland Native Women's Association	Non-appearance
Nunatsiavut Government	Kaila de Boer, Michelle Kinney, Tracey Evans Rice (Representatives)
Pauktuutit Inuit Women of Canada & AnânuKatiget Tumingit Regional Inuit Women's Association (ATRIWA)	Non-appearance

III
LIST OF EXHIBITS

NO.	DESCRIPTION	PAGE
-----	-------------	------

No Exhibits marked.

IV

TABLE OF CONTENTS

	PAGE
Public Volume 56	1
Witness: Sylvia Murphy	
Heard by Commissioner Qajaq Robinson	
Order: None	
Commission Counsel: Meredith Porter	
Grandmothers, Elders and Knowledge-keepers: Charlotte Wolfrey, Sarah Ponniuk, Odelle Pike, Amelia Reimer, Paul Pike, Kenneth Mesher, Louise Haulli, Audrey Siegl, Kathleen Nuna, Celeste Anderson, Tracy Denniston, Evelyn Winters	
Clerk: Maryiam Khoury	
Registrar: Bryan Zandberg	

1 Happy Valley-Goose Bay, Newfoundland and Labrador
2 --- Upon commencing on Thursday, March 8, 2018 at 11:42
3 a.m.

4 **MS. MEREDITH PORTER:** Good morning,
5 Commissioner Robinson. We're here today to hear the
6 evidence of Sylvia Murphy. And I'm going to pass the mic
7 to each of her support people and ask them to introduce
8 themselves to you.

9 **MS. TANYA FORMLOCK (PH):** Good morning, my
10 name's Tanya Formlock, I'm Sylvia's cousin.

11 **MS. JADE HARPER:** Good morning, and my name
12 is Jade Harper, Anishinabe-que, and I'm here to sit with
13 Sylvia as one of my relatives.

14 **MS. SYLVIA MURPHY:** Good morning, I'm
15 Sylvia. I come from a long line of Mi'kmaw, the -- the
16 Duheart (ph), the Breg (ph), the Duvals (ph), the Benoits
17 from the west coast of Newfoundland, and I'm here to tell
18 about me.

19 **MS. MEREDITH PORTER:** Thank you. And prior
20 to hearing from the witness, I'm going to ask at this time
21 that she be promised in.

22 **MR. REGISTRAR:** Hi, Sylvia.

23 **MS. SYLVIA MURPHY:** Hello.

24 **SYLVIA MURPHY, Affirmed:**

25 **MR. REGISTRAR:** Okay. Thank you.

1 **MS. MEREDITH PORTER:** Thank you. And so
2 with that, Sylvia, I'll ask you to begin at your beginning.

3 **MS. SYLVIA MURPHY:** Okay. My beginning.
4 I've been here since yesterday listening to a lot of the
5 interviews and -- pertaining to the systems of child
6 welfare, right on through -- through the justice systems.

7 I -- at the age of six I became half
8 orphaned from my father that burned to death in a house
9 fire because of family violence between my mother and
10 father. My father was an alcoholic, and on the 28th of
11 June, 1963 he left my mother a widow with eight children.

12 I know I was only six or seven years of age,
13 but the welfare didn't do too much for us. The house that
14 we lived in was taken from us. The -- we were put in a
15 slum with no toilet in the house, no bathtub. It did have
16 running water, and that was for eight of us plus my mother.

17 The furniture that we were living in was
18 furniture taken from the house from the house fire, you
19 know, so that smell of smoke always comes back to you, it
20 scares you, it's something to live with -- that you live
21 with all your life, you know.

22 The -- we lived there for a while and then
23 my mother had another child and another baby died. And we
24 went and moved from that house to a -- an apartment
25 adjoined to a beer tavern on Conway Road in Curling.

1 At the time there was still seven babies and
2 I guess mom being so young, you know, like, she wanted her
3 nightlife too, I guess, and we were left alone an awful
4 lot, and we had drunks coming in through the backdoor and
5 through the front door, you know. But that's where the
6 society, the welfare society let us live.

7 And I know in grade 2 I went to school. My
8 mother was very handy at turning coats and everything and
9 -- cause everything was handed down. So you'd look at your
10 sister and say, Don't beat that up because I got to wear it
11 next year, you know. But to go with no boots on, it's like
12 no one really cared about us. You had a winter coat and
13 leggings at the time, but no winter boots, you know. You
14 know, wait for a jumbo sale, try to get a pair of boots. I
15 can remember hearing mom saying, you know, like, time's
16 really hard. You only get 425 for the younger children and
17 625 for the older children. So when you have seven that
18 you've got to clothe and everything, there was just very
19 little, you know.

20 She used to lock the groceries away in the
21 cupboards, you know. My brother was really funny, though,
22 cause he'd take the hinges off, so you didn't have to worry
23 about the lock, he still got in and stole the food.

24 But after that my mother had another child,
25 and then that was from '63 to '67 then she put us -- five

1 of us in an orphanage on the east coast of Newfoundland.
2 And I have all the records from the Social Services from
3 here in this province, of the correspondence of everything
4 that went through. You know, my mother wrote, "I have
5 eight savages that I cannot take care of", you know, so
6 five go to St. John's and three stay in Corner Brook. And,
7 of course, leaves and goes to Ontario, and then she had
8 another baby and that's the way that went.

9 You know, the -- 1969 the orphanage shut
10 down, cause at the time the government figured we don't
11 need all these children in institutions, so they decided to
12 put us out in foster homes, and I went through 13 of them.
13 The third foster home we went to we were there for three
14 and a half years, and my younger sister was raped every day
15 by the oldest boy, the oldest man.

16 We went through -- 2002 she came to me and
17 we said we -- she said, We have to do something about this.
18 So we went to the police and we went in separate rooms
19 under cameras and we gave our statements, you know, like,
20 what can you tell us about his body, you know.

21 She was 11 and I was 13, you know, sneaking
22 in the bedrooms in the nighttime putting their hands -- two
23 brothers, two oldest brothers, putting their hands in
24 underneath the blankets and hand over your mouth, don't
25 squeal, you know, and all this stuff. Hard to live with,

1 hey?

2 And it got to the point when my sister
3 turned 13, we went to the social worker and she took the
4 statement. I have a copy of the statement at home where
5 she sat down at a manual typewriter and typed all this up,
6 which we took to the police. And the police did the
7 investigation and he came back and he said, the gentleman
8 is guilty. Both gentleman are guilty, but the foster
9 father figured that we were really good maids to have, you
10 know.

11 To walk -- I used to walk -- talk about
12 Johnny Cash and Walk the Line. I walked every line for
13 three and half years frightened to death in the nighttime
14 getting off the bus. No one came to pick me up on the bus
15 stop, and I had to walk and then go home then and she had
16 six other foster children and used to have to bathe them
17 and feed them and put them to bed, and then do my homework
18 -- well, do the dishes before that. But we were just
19 little slaves there.

20 Anyway, when we were -- we got -- they
21 brought us back to the foster home to get our clothes and
22 they put us in an emergency foster home for about a week.
23 So from there they wanted you to go find your own foster
24 homes, so I used to wonder, what jobs -- what kind of job
25 is a social worker that can't even look for a home for you?

1 Meanwhile, I had a mother that didn't want to be a mother,
2 so it didn't really make much difference, you know. Like,
3 here's a total stranger who's just doing a job, and if she
4 didn't want to care for me, and my mother didn't want to
5 care for me, so who really cared?

6 Anyway, so you found a place to live, but
7 between the jigs and the reels, when I turned 17, I
8 graduated grade 11 at the time. I had to get out of the
9 system. I couldn't stay on welfare anymore, and I didn't
10 have foster care. No one told me where to go, how I was
11 supposed to live. I found a boarding house for \$25 a week,
12 and I registered at the College of Trades and Technology,
13 and they paid me \$25 a week to go, and that's how I lived.

14 And only for -- they liked me and they --
15 they used to give me food, but in October I was awarded --
16 I can't say I won -- they awarded me with \$1,000
17 scholarship. There was five of us. Three were from the
18 orphanage and the other two had gone through the welfare
19 system, so I felt really privileged, you know, I got \$1,000
20 scholarship.

21 But only for that I would never have
22 survived that year, but then -- well, getting back to where
23 we went to the police about the rape and molesting and
24 everything else, they came back to us and said they
25 couldn't charge the man. They know that he's guilty, they

1 know that his brother's guilty, and, like, Allen Ruby and
2 Gerald Ruby are still living there and we do not want
3 nothing from these people, you know, they are rich people,
4 they own a lot of agriculture land down the Ruby Line and
5 the Goulds.

6 We do not want nothing from them, we just
7 want our justice. We want to be able to say that we were
8 not Clarence Lock's (ph) little savages, you know, but
9 that'll never be done. Never. No one really wants to say,
10 Well, maybe there should be some justice for Sylvia and her
11 sister, you know. So -- but then the policeman's not going
12 to go and sue the government, their boss, are they?

13 So from there we just move on and we try to
14 live, you know. I landed a government job. Pretty lucky
15 by fluke, you know. And then I landed a government job
16 with -- well, it's a city job with the City of St. John's.
17 Then I went away for about eight months and I came back, I
18 landed a job with the Federal Government, and I declared
19 being Mi'kmaw. That's what it said, Mi'kmaw. So I ticked
20 it, I'm Mi'kmaw, not Mi'kmaq or anything like that, I'm
21 Mi'kmaw.

22 And it's funny because all my life I knew,
23 you know, it wasn't just a dirty neck I had there, cause
24 mother could never get the dirt off our necks. No one
25 wanted to play with us cause we were little savages, you

1 know, run wild, but I got the good job with the government
2 and I used to see different things going on and I -- and
3 after declaring that I was a Mi'kmaw, Mi'kmaq, never given
4 any difference.

5 Like, it's almost like you're always last on
6 the list, except only recently, you know, like, you can't
7 apply for that, you don't have the qualifications, you're
8 not smart enough. I don't know what they wanted from us,
9 to see how smart we wanted to be. Doesn't matter today if
10 you're a lawyer or doctor, if you're Mi'kmaw, if you're
11 Indigenous, whatever -- Indian, whatever title you want to
12 take. I don't -- you know, like, to me, I came in here to
13 this world with nothing, you know, like, the way you dress,
14 does it make you a nice person? Does it make you who you
15 are? I don't think so, you know. Do you have jewelry?
16 What difference do it make? If you've got children that
17 are drug addicts, they're going to steal it all on you
18 anyway, so -- you know, like the value of everything really
19 doesn't have a value, you know.

20 You rent, you rent. If you live -- you're
21 lucky enough to find someone that's going to marry you and
22 not bring it up to you all the time, look at your
23 background. You come from a dysfunctional family, that's
24 the way you are. Our marriage is never going to work, you
25 know.

1 And then you go through life -- all the time
2 you go through life and people say, Well, who are you?
3 What difference do it make who I am? I mean, I'm -- I am
4 me. I like to know the truth about things. I ask the
5 truth. I ask questions and the questions have gotten me in
6 so much trouble, you know, no one wants to give you an
7 answer, to tell you the truth, you know. Why can't you be
8 truthful to me and say, No, I don't want you to be a part
9 of this, you're too outspoken. This is the way we do it.
10 You don't need to know why we do it that way. You know, in
11 life, I mean, who is to say to you that you can't answer,
12 you can't ask that question. The thing is, if you ask a
13 question, you expect and deserve an answer. If that answer
14 don't come, you know that the person's going to lie anyway,
15 because if people hesitate, Mi'kmaw, they say you have two
16 ears, one mouth, so you're better off listening, but always
17 have that time to reflect and find an answer that is true.
18 And the truth come from your heart, you know.

19 When I went and -- and found the social
20 worker who typed up that report on the manual typewriter,
21 she said -- I said, Why didn't you do anything when we
22 reported the rapes? No, I took it to my supervisor and he
23 told me to forget about it. So that's a super -- a social
24 worker who makes an oath the day that they become a social
25 worker.

1 Almost a lot of the professional jobs, they
2 all take oaths, you know, that they will, to the best of
3 their ability be true and fair and honest, and have at
4 least a little bit of a doubt when a small child is telling
5 you what's happening to them, you know.

6 So in life today, we're still trying to find
7 -- find out -- there's no justice for none of my siblings.
8 My two youngest brothers are passed away now, one at 28,
9 one at 49. My younger sister's got cancer. The two oldest
10 sisters, I didn't really know them because of the big
11 separation, all those years. You know, visit once every
12 two, three years, you don't really know anyone, you know.
13 You don't feel close to them. I have sisters and brothers
14 in the Mi'kmaw community that I feel more close to, that I
15 can hug, and not expect anything from them, but I think as
16 a -- for a sister or brother at least you expect a little
17 bit of love. They might respect you, but a little of love
18 goes a long way too, hey. But then there's more expected
19 of you as being a sister or a brother. You should be this
20 way, you should be that way, you know, but then that's the
21 white man's way of life, you know.

22 But there's been no justice for us all this
23 time. 2002 when that investigator came back and said to
24 me, We cannot charge him, my whole world fell. I felt like
25 my whole -- like I had been raped of everything, you know.

1 You figure you go, you tell your truth and no one really
2 believes you.

3 Oh, sorry, I'm just getting carried away.

4 Yeah. I don't know, in my life I've heard -- even lately,
5 these stories, you know, like the bullying. I know so many
6 people that bully, you know, and it's funny because I had
7 said to my grandson there two years ago, I said, Do you
8 mind if Nanny borrows your bullying shirt for tonight? He
9 said, Nan? I said, Yeah, well, it'll fit me. I said,
10 You're 11, and I said, You wear a size medium, I said,
11 It'll fit Nan, you know.

12 So I wore it to a -- down to a drumming
13 circle where I had felt I was being bullied, and I didn't
14 have to say a word. All the people that were there when we
15 got in the circle, they knew, Jesus, Sylvia, can you ever
16 make a statement. I said, I didn't have to say anything.
17 You wear the t-shirt, you know. Make no wonder I collect
18 t-shirts all the time, but I was making a statement.

19 How many times do I have to say to someone,
20 Could you please not bully me, you know. Do they have to
21 zone in on you because you're asking a question or zone out
22 on you and -- and omit that you're not even there, you
23 know.

24 Like, I -- the last five years I've been --
25 I was involved with the Native centre in St. John's, and to

1 me a Native friendship centre should be a place to be able
2 to go and drop in, have a cup of tea, sit down, have a
3 chat, play a game of cards, you know, have a game of bingo,
4 do whatever you want to do, but it's so regimented, the
5 nine to five. Being Native is not nine to five, or not,
6 you know, like -- we shouldn't have to say, Well, if I
7 don't get there for the two o'clock teaching of making the
8 sealskin mittens -- first you got to get your name on the
9 list, and then they tell you there's no list, you know.

10 Like, what is it that they've got to make
11 life so complicated for you? You know, whichever suits
12 them. So I gave up going to that Native centre because you
13 have to, you know, you walk in and -- I went there to --
14 for a Christmas party with my two grandchildren were there,
15 and I stood and I never felt so lonely. I said, What am I
16 doing here? This place is not for me.

17 When a year before that, oh, my heart used
18 to be doing summersaults to go down there, and I'd bake
19 something or always made sure I brought in something to eat
20 so we could have our tea, you know. And then go down in
21 the last year and they couldn't even provide a can of
22 Carnation milk for you. You know, all you want is be able
23 to sit down, have a cup of tea, have a chat, you know,
24 without someone bossing you and ordering you what to do.
25 It's supposed to be friendship, you know.

1 Anyone that's working nine to five know
2 you've got to work, especially if you have strict bosses.
3 Someone that's -- you've got to be under the gun all the
4 time. So when you can go to a friendship centre and enjoy
5 yourself and give a hug, a friendship hug, you know, and no
6 talking about people, no putting down, adding on, leaving
7 off, cause this is what's happening, you know. You're
8 friendly to one of the -- one of your brothers, and oh, my
9 God, Oh, she's having something to do with him, guaranteed,
10 you know. You can't have a friendship, you know.

11 But society is like that, if -- if you're a
12 single parent, which I was, you know, the husband goes out
13 to get the turkey and leaves Christmas eve, you know, kind
14 of thing, and that's the truth, but then you're looked at
15 in -- in your neighbourhood, in society by your co-workers.
16 You shouldn't do that, you're a single mother, but it's
17 okay to do it if you're still with your husband. What a
18 double standard life is, you know. You can't do this, you
19 can't do that. You should do this, you should do that.

20 You know, why don't you just -- if someone
21 doesn't put bread and butter on your table who gives them
22 the right how to live your life, you know, really. Who --
23 who says that you can't do this, you know? How come your
24 children don't have -- why have you got no child support
25 coming in? They have -- my children were learnt -- were

1 told they have to wait. You wait and see, but they got to
2 realize that when mom says wait and see we're going to get
3 it, so -- might take a month to save it up and get it for
4 them, but they got it, you know.

5 And this thing about rearing your children
6 up and saying, Well, I want them to have more than what I
7 had. Well, I had nothing, so -- nothing came easy, you
8 know. When you start off on -- in life at 18, after
9 getting one year of college with one little suitcase of
10 clothes, that's it to your name all your life. One
11 suitcase of clothes. Would have been maybe another bag
12 full, but foster -- other foster parents took the stuff and
13 wouldn't give it back to us, you know.

14 So -- but as far as -- I wanted to talk
15 because I feel that there's so much money being poured into
16 all the different organizations. God knows there's enough
17 organizations. You know, you've got this -- this one is --
18 if you -- oh, yeah, if you get to Plan A you go to this
19 organization, but if you don't qualify for A go to B. Now,
20 they're the ones that'll look after that for you.

21 Like, there's -- why is the government
22 putting so much money out in all these different programs
23 and nothing actually being accomplished. Who's happy? The
24 Natives aren't happy, I know that, you know. You lose your
25 friendship with your Native friends because they're not

1 going to the Native centre anymore, you know, so what --
2 what do they have to offer us? Not what we want, we want
3 to be able to go and enjoy. You're going to do some --
4 some beading. Sit down for an hour or two beading, but if
5 you -- if you're -- it's regimented that you got to go from
6 one to three, you can't go one to three if you're working.
7 Nothing happens on Saturday or Sunday, you know.

8 So your children are in school all week,
9 they -- they don't have the opportunity to go Saturday and
10 Sunday, so you'd bring it upon yourself to try to teach
11 your grandchildren or children the culture, you know. And
12 then there's so many things that go on that you're not even
13 invited to it because you're not important enough to be
14 included.

15 Gee, that was a lot of talking, wasn't it.
16 Another thing that wanted -- that I wanted to talk about
17 and why I wanted to speak was after Susan Aglukark spoke
18 last week. I went to see her on the 15th of February.
19 What an amazing program. The show was -- but, you know,
20 it's funny, I could tell she was hurting, so my friend and
21 I went down after the concert and actually spoke with her
22 and hugged her and kissed her, and we laughed, you know.
23 And then three or four days later I see her on APTN live.
24 And when I heard what she was saying. I said, You know, if
25 she can do that I can do that too. She can stand up for

1 her rights, I will stand up for my rights. I will try, not
2 only for myself, for everyone else that's out there that
3 needs some comfort in knowing that someone's going to look
4 at some of this.

5 It's like today is what, the 8th? The 31st
6 of March I'm no longer Mi'kmaw, I'm no longer status that
7 I've fought since -- 1988 I started. 2000 I got -- 1980 I
8 got the job with Federal Fisheries. I declared I was
9 Mi'kmaw. 1988 I started calling the past president, told
10 him who I was, not enough Mi'kmaw in you. So I'd call
11 again every -- once a month, you know. No, we're not
12 accepting no one.

13 Then it gradually came upon with this new
14 band that we're going to be First Nations. I did it all,
15 you know, I did -- I kept staples and running for about a
16 week in photocopies, cost me a fortune, you know, and I
17 declared -- I ticked all those boxes right. I proved
18 everything, I had birth certificates and death
19 certificates, pictures of the headstones, you know, and I
20 got accepted in the second bout or -- or the second lot of
21 people that got approved.

22 So I went and got my status card. Now, I
23 only use it as identification because I like the reaction
24 on the security people's faces when they look at this First
25 Nations card. Quite cool, the birds and buffalo and

1 everything all over it, but they look at it. What is that?
2 It says First Nations. Oh, you don't have a driver's
3 licence? I said, No, that one'll do, you know. So it's
4 funny when you -- when you look at how -- I don't know if
5 the word is regimented, but you got to go with the norm.
6 Don't -- don't show me that First Nations card.

7 Anyway, I'm going to put that in an envelop
8 and send it right back to Indigenous & Northern Affairs,
9 cause it's no good for me anymore. I can't use it. I've
10 never used it to get that big \$6,000 discount, tax break.
11 I haven't used it for anything. Oh, that's a lie. Last
12 year I went to Conne River and I got a little bit of money
13 off my cigarettes, you know. So that wasn't too bad. But
14 that's all I ever used it for.

15 Didn't get no education for my girls.
16 Little bit of medicine, which thanks for the goodness that
17 my youngest daughter has no medical insurance at all, and
18 her two children, but from the 31st of March they're not
19 going to have it now anyway, so. But I have a grandson
20 that fell and broke four teeth out, his permanent teeth,
21 and it's going to cost us \$8,000, but they have to wait
22 till he grows a bit to get a plate put in, cause they were
23 his permanent teeth and now they're gone.

24 So to have that card would be a little bit
25 of help for him, but that all goes down the drain now.

1 Throw the card away. I don't need the card, I've worked
2 with the government all my life, you know. I'm insured, I
3 can -- I can afford to pay the 20 percent, but for anyone
4 that doesn't have an insurance card, 100 percent's a lot
5 different, you know.

6 I have an oldest -- my oldest grandson, he
7 was a pound and a half when he was born. He lived -- we
8 were given seven days after he was born, actually it was my
9 birthday, 44th birthday, and they wanted to know if -- if
10 my daughter and I wanted to pull the plug on him, and we
11 said no, we're going to see. And he survived. He's 240
12 pounds now, about five foot four, because he was given some
13 Lupron shots when he was younger because with children with
14 CP, they -- they go through a premature puberty, so at
15 seven he was like a grown man, you know. But -- and ended
16 up being blind, totally blind. So I think, like, his First
17 Nations card would help a bit, you know.

18 But my daughter is married to an excellent
19 man, a beautiful man who has taken my grandson on. They
20 went out and they purchased an \$80,000 vehicle and had it
21 all equipped, and they did not use their First Nations card
22 to get the \$6,000 discount or \$8,000 discount.

23 So to me this is true Mi'kmaw. This is not
24 the ones that have a card so they can use it, so they get
25 their children through -- through university or college, or

1 get their discounts on their cars, the big ticket items.
2 You know, I didn't look -- to me it's a -- it was a gift
3 that my grandparents finally recognized. My grandmother,
4 you know. She was your typical barefoot pregnant in the
5 kitchen. God lover her. She's with me every day, you
6 know, and I -- when I first got the letter saying I was
7 approved, I cried and I laughed, you know, to think that,
8 hey, mom, you know, geez, to finally recognize us for who
9 we are. And then you get the letter a year or two later
10 saying, You're denied, sorry, made a mistake. You're not
11 Mi'kmaw anymore. At the end of the month, send back those
12 cards.

13 When you've got maybe two-thirds of the
14 people, yeah, they have some Native ancestry, but not -- my
15 grandmother was born in 1911. This is 1918, a little over
16 100 years ago, and in that 100 years, it was my dad,
17 myself, I was born in '56, dad was born in '31, my daughter
18 was born in '83, and my grandson was born in 2000. So
19 that's four generations in 100 years, and I don't -- I
20 don't think it's right for them to take that from me, but
21 they can have it back. I don't need -- I don't need a
22 card. I only use it for identification to strike up
23 conversation at the airport, you know.

24 But I have to say the ones that do have
25 their status cards that had to go back to the 17th century,

1 the turn of the 18th century maybe, and they're going back
2 six, seven, eight generations. Is it right for them to
3 keep a card to say that they are Mi'kmaw when I'm --
4 grandmother's 1910 and she's Mi'kmaw but hid it away, you
5 know. Don't say you're Mi'kmaw. You can't say that,
6 they'll treat you bad.

7 And they're still doing the same thing.
8 This is 2018, and to me that's making you feel bad because
9 they take that card from you, your status. I got a letter,
10 I got it framed up on my wall that I received the 30th of
11 March, 2012 that states: Sylvia Louise Murphy, you are a
12 Canadian Indian. I'm Indian, woo, you know, I got it up on
13 the wall. I said, they can't take that -- I'll keep that
14 there, I'm not sending that one back. They're not getting
15 that letter, cause who is anyone to look at me and say
16 you're not Mi'kmaw.

17 I'm not Mi'kmaw, can you imagine? I've --
18 I've been nothing all my life. Nothing all my life. I
19 came in here with nothing, I finally get something that's
20 me, that's my mom, my dad, my grandmother, my cousin who
21 sits here, she's not Mi'kmaw either, so what are we? You
22 know, I don't know what I am anymore. I'm not good enough
23 to go here, I'm not good enough to go there. I'm not
24 allowed to ask a question, don't ask a question, for God's
25 sake cause you're the worst in the world to ask a goddam

1 question, you know.

2 My heart is broken, really broken over it
3 all, you know, and who's anyone to look at me and say,
4 goddam, girl, you're not Mi'kmaw, you know, or you're not
5 Mi'kmaq, you know. Oh, God, and then they wonder why you
6 stay in your house, why you don't want to talk to no one.
7 Half the things that I say and do is because I am a nervous
8 person, I take my antidepressants. I have suicidal
9 thoughts. I've had suicidal thoughts since -- since the
10 end of January when I got my card -- my letter that states
11 to me, You are denied. You are not allowed to be Mi'kmaw,
12 you know.

13 I don't give a gosh darn about anyone. I've
14 gotten to the point -- this is the first time in my life
15 that I've spoken up for me. Little Sylvia, you know, I'm
16 not looking for pitty. I don't care for pitty. A bit of
17 love? But all I want is a bit of respect. My respect, I'm
18 -- I'm not a person who gets off on the big head because
19 you're this and you get invited to that, and, oh, my God,
20 the Minister's coming to St. John's. My dear, you can't go
21 because, sure, they wrote down and they said this is who
22 they wanted to go, but it's on my ceremony, you're not a
23 part of that. You can't be invited to that. Your name
24 wasn't included. Imagine.

25 Now, I know Carolyn Bennett wants to know

1 who's actually going to be at that ceremony, and she made
2 sure that she put down who the people had to be. I don't
3 think so. I met the woman. I gave her a baseball hat with
4 Top Chief on it, and she told me she's worn it. I'm so
5 proud of that. My sister wasn't because she gave it to me.
6 And it's the truth. But it's funny, isn't it? You know,
7 she looks at me and she says, My God, I got to wear that?
8 You know, and then we were doing feathers, I said, Well,
9 you better put a feather in that hat, my darlin', you know.

10 But, no, I mean, who are -- who is anyone to
11 tell me you can't apply for that. Your name is not on the
12 list. Now, they had a list, what happened to the list?
13 The list got gone, you know, but I don't know, I just want
14 fairness. I don't mind staying home.

15 Last year -- two years ago in July they had
16 the garden party at the lieutenant governor's house, at
17 that big castle, that's what I call it. And first -- I
18 went there and I said, Gees, I'm going to mark that off my
19 bucket list. So and that was fine, and I said, if I go
20 here next year I'm going to wear my regalia. So I did and
21 it was amazing how these two people, representatives of the
22 queen, Mi'kmaw representatives, you know, from the queen.
23 Our treaties state that it was -- we serve for the queen.
24 She is over -- now, they stole the land, but that's okay,
25 we'll get that back some day.

1 So anyway, we went there myself and my Inuit
2 friend, Stan, and Stan brought his drum, Inuit drum, and
3 Stan's pink drum, so we kind of -- you know, like, it's
4 probably because everybody notices this pink drum, which
5 would normally be blue, you know. And at the end of the --
6 the big performance, the British soldiers, here's little
7 Stan and I, we stand about the same height, I think, and
8 we're marching and Stan's playing the drum and I'm singing,
9 and there's little, the little Natives, hey, one from --
10 from the woods, and one from up in the snow. And at the
11 end of the ceremony the two -- well, I calls them Frank and
12 Patty, I shouldn't do that, but because they are, you know,
13 His Worship and Her Worship.

14 But -- well, he grew up in Curling just down
15 the street from me, and lived in a basement apartment. So
16 he was the same as me, wasn't he, you know. But the two of
17 them came over and hugged us and thanked us for what we
18 did. And I said, we came as who we are, Natives or
19 Indigenous, whatever you want to call us. And people said,
20 well, my God, they had some nerve to do that. Can you
21 imagine, putting on our regalia and going down there and
22 making a fool of ourself. But I'm -- I was here first, so
23 it didn't bother me, you know, I looked pretty -- beautiful
24 pictures.

25 You know, I gave him some sweet grass, and

1 he said, Sylvia, what do I do with that? I said, Well, you
2 can light it once a day and pray, you know, but I don't
3 know if he ever lit it or not, doesn't matter, but we did
4 -- we did that just to prove that we can do it. We don't
5 need to be invited by the Minister of Indigenous and
6 Northern Affairs, or the Premier of Newfoundland-and-
7 Labrador. It's open to everyone.

8 So I figured when we got there, because you
9 have to be very careful now when you meet someone who's
10 Canadian and you think that they're from -- I don't want to
11 sound racist, but it don't -- I'm not racist, I've never
12 been, but if you're Jamaican or from the West Indies or
13 from Japan, like, it's against -- it's racist to say to
14 someone, okay, where are you from? Toronto. No, where are
15 you really from? Tell me, because you're not white, but I
16 know people that -- I met an airline stewardess yesterday
17 morning coming up here, oh, what a doll. She said she's
18 been mistaken for being Lebanese, and actually she's
19 Mi'kmaw from Cape Breton. Every nationality except for
20 Mi'kmaw, you know.

21 So when we look at who's invited and who's
22 not invited, or who we are, what we're entitled to, you
23 know, you're not entitled to too much if you're Indigenous.
24 Although they have come a long way now. They might have 20
25 seats for a course, but at least -- one time it used to be

1 only one or two seats, now it's up to about six. If you're
2 Indigenous you can get in, if you get in one of those six
3 seats, but 30 years ago if it was just one or two seats,
4 oh, you were out of luck. But at least they're widening
5 the chances of getting on, hey.

6 I -- to me, I think that the system has to
7 change to accommodate everyone. Not only the white man,
8 the Canadian Africans, the Canadian Asians, the Canadian --
9 you know, like, Canadian Natives, Asian Natives Canadian,
10 like, you can't -- you don't know which way to speak to
11 people anymore. I mean, how many times would you look at
12 someone and say, Gee, where are you from, you know? And I
13 know my friends who are Inuit, they say, Sylvia, like, they
14 really think that they should be back up here in the north
15 because of the discrimination shown to them, you know. And
16 I said, We should all build our igloos and take some
17 pictures and put up our teepees and take some pictures, and
18 say, you want to come to Newfoundland-Labrador? This is
19 our tourism, igloos and teepees, you know.

20 But don't think you're going to find a true
21 Mi'kmaw or true Inuit because they won't be there, you
22 know. They dress up in costumes, hey, you know. I said,
23 Well, by the time the end of the month comes on -- whatever
24 it is on -- on the auction -- not auction site, for sale
25 sites and that, there's going to be some regalia for sale

1 cause no one will wear them no more, cause they're not
2 Mi'kmaw no more, hey. The government tells you, You are
3 not Mi'kmaw, you know.

4 But I'll tell you, they're not taking who I
5 am from me. They can have the card. Didn't -- well, it
6 did cost me cause I had to go and get photographs done, and
7 then I had to go to Commissioner of Oaths and stamp to make
8 sure that who I am -- that person in that picture was me,
9 hey, you know. But they can have the card back. I still
10 got the certificate on the wall. I'm starting to sound
11 like my grandmother.

12 When -- when Confederation -- it's funny,
13 because she kept her Newfoundland card, hey. I don't know
14 who has it now, but someone in the family must have it, you
15 know. She used to always say she was building this boat
16 down in the basement, and when it was built she was going
17 to bring it up and put them all in the boat and put them
18 all out sailing, and it wasn't a canoe either. It was a
19 boat, she could put a lot in. Get out to sea, you know.

20 Anyway, I don't know what else -- what am I
21 after forgetting, darlin'? I'm -- have been saying an
22 awful lot, haven't I?

23 **MS. MEREDITH PORTER:** Thank you, Sylvia.
24 You had mentioned that you spoke about your experience
25 growing up in the child welfare system as a foster child,

1 and you spoke about some of the abuse that you experienced
2 while in that system. And then you also said that you had
3 left the system at 17 years old, and really were left
4 without very little direction and were, I guess, left, for
5 the lack of a better term, to fend for yourself. Can you
6 give a little bit of background in how you think the system
7 could have supported you better upon -- you know, as you
8 approached that age of 17 and when you did leave the system
9 and -- and -- to -- to support young people?

10 **MS. SYLVIA MURPHY:** Well, there has to be
11 something put in place. I know that -- I knew as of the
12 20th of August of 1974 I was no longer -- I had to be out
13 of that foster home that I was in cause I was going to go
14 to college, but what was I going to do? I was just thrown
15 out to the wolf. I had to go find somewhere to live. I
16 couldn't go look for a foster home, so I found a boarding
17 house, you know. But there wasn't one social worker,
18 nothing, who came -- anyone said to me, Sylvia, these are
19 the things that are in place for you, you know.

20 And I know that's '74, that's a long time
21 ago, hey, but still I don't think that things have changed
22 very much, you know. Like, they need to be able to say,
23 You're going to be all right. We're going to do this for
24 you. We're -- we'll give you a list of boarding houses,
25 cause it's only you that can make a decision if you don't

1 like there -- like it there or not. Well, they don't give
2 you too much to live off to be -- to have an apartment for
3 yourself, you know, but I've never gone to that degree to
4 have to do that, you know, cause once I got a job, I mean,
5 you know, you move in you only got one suitcase, into an
6 apartment, oh, what do I do now? Just suitcase, clothes.

7 So you work for about two weeks and you're
8 saying, okay. My brother came home to visit me and he gave
9 me a blanket, a blue satin bound blanket, set of sheets and
10 a camping set that was two pots and the covers were the
11 plates, and the steel forks and knives and spoons, and two
12 -- two or three cups. So that was my cutlery and my
13 cookware, you know, but I don't know if today -- but things
14 have to be written out for people to know that they -- they
15 are not at a dead loss.

16 And -- cause it brings in the topic as
17 well, the drug addictions, and, well, the substance abuses
18 and the alcoholism and everything. People feel that they
19 cannot stop because where are they going to go? Even if
20 they sign into detox, and they only keep you in detox for
21 seven days, where do you go after that? Out to a flea-
22 infested boarding house, which the welfare pays for,
23 whichever department they call it now, will pay for, and
24 they don't know where to go to get -- same as the foster
25 children. Where do I go? What do I do? How am I going to

1 get food? You know, where am I going to live? What
2 programs are there for me?

3 There has to be something so that someone
4 can say, This is what you do. Here's the manual, you know.
5 Like, no one gives you a manual on how to be a parent or
6 how to be a good daughter, good son, how to be a good mom,
7 or how not to be a Mi'kmaw. There's no manuals, but there
8 should be something in place to let people -- these young
9 children know that this is what you can do, this is where
10 you can go.

11 My youngest daughter is a drug addict, and
12 she's a full year now clean. I think tomorrow might be her
13 anniversary, but the programs that are in place for these
14 young people, she did not know a thing about it until she
15 went and hit rock bottom, but you need someone to be the
16 advocate for you, someone to call and say, This is the
17 phone number, you know. You start off at detox, you go in
18 there, there will be a counsellor there.

19 You know, I think a lot more kids would be a
20 lot happier and off the streets and off a lot of the drugs
21 if they knew they had a choice, that they're going to be
22 able to go somewhere and take a shower, take a bath. Put
23 on some clean underwear, clean socks. There's going to be
24 someone to talk to, you know. Someone's going to be there
25 to hold your hand when you're going through the detox, you

1 know, like, if it's not put out there you don't know what's
2 there, you know.

3 And how many people know that in St. John's
4 that you can go and pick up some Pampers for your child,
5 you know. That there are places you can go and buy -- not
6 buy it, pick up a bag of Pampers. These people that are
7 down and out for whatever reason. The mother's off
8 drinking or doing drugs. The father's off drinking, doing
9 -- for what -- but there's something there for the
10 children, you know. You can go get a meal, you know.

11 It's like -- like the -- the food banks.
12 There's no food in the banks anymore. They can't realize
13 -- they don't realize how many people are actually going to
14 the food banks that are living in \$350,000 homes. Why
15 would you need to go to a food bank if you're living in a
16 -- a big house like that?

17 Christmas hampers. They deliver Christmas
18 hampers to these people, and big gifts all underneath the
19 tree, but they can't afford to go buy their food, so they
20 take it away from the people that need the food. Write it
21 out, let people know. Let them know that there's places to
22 go. Here's the phone numbers, you know. Here's a person
23 that I know that works there. Give her a call, give him a
24 call, they'll help you, you know.

25 **MS. MEREDITH PORTER:** Thank you.

1 Commissioner Robinson, do you have any questions or
2 comments for the witness?

3 **MS. QAJAQ ROBINSON:** Do you mind if I ask
4 you some questions?

5 **MS. SYLVIA MURPHY:** Oh, I'm ready for you.

6 **MS. QAJAQ ROBINSON:** Okay. Can you -- the
7 issues around identity and your status card, we want to
8 talk about that a little bit more, but can you explain to
9 me a little bit how are they taking this away from you?
10 How is that happening?

11 **MS. SYLVIA MURPHY:** I'm denied.

12 **MS. QAJAQ ROBINSON:** So -- so what I've
13 learned so far is status cards have an expiration date.

14 **MS. SYLVIA MURPHY:** Yeah, mine is the -- I
15 think it's 24th of February, 2024.

16 **MS. QAJAQ ROBINSON:** So after a certain
17 period you have to re-apply.

18 **MS. SYLVIA MURPHY:** No, I guess you get a
19 new card then, but mine -- mine -- mine is not expired.

20 **MS. QAJAQ ROBINSON:** They've revoked it?

21 **MS. SYLVIA MURPHY:** Yeah.

22 **MS. QAJAQ ROBINSON:** Can you -- have you
23 been explained why? How is that happening?

24 **MS. SYLVIA MURPHY:** Well, the letter states
25 that you do not meet the qualifications that have been put

1 in place.

2 MS. QAJAQ ROBINSON: And this is *Indian Act*
3 qualifications?

4 MS. SYLVIA MURPHY: Well, I got my letter --

5 MS. QAJAQ ROBINSON: Okay.

6 MS. SYLVIA MURPHY: -- saying I'm an Indian,
7 you know. I'm quite proud of that too.

8 MS. QAJAQ ROBINSON: M'hm.

9 MS. SYLVIA MURPHY: But there's 100,000 or
10 more -- I know an awful lot of people. My family.

11 MS. QAJAQ ROBINSON: Yeah.

12 MS. SYLVIA MURPHY: Ninety-eight of us. Ten
13 got on, you know. And the other families are like that,
14 you know. But I -- the letter states that they did nothing
15 -- I didn't do anything wrong. I told them who I was, but
16 they've changed the rules halfway through the game, hey.
17 But this is all in court now.

18 MS. QAJAQ ROBINSON: Okay.

19 MS. SYLVIA MURPHY: There's three court
20 cases on the go. But once they take my name off that list
21 that's in place now in Canada, once they take my name off,
22 I'm not an Indian no more.

23 MS. QAJAQ ROBINSON: And when you say,
24 "they", it's the Government of Canada?

25 MS. SYLVIA MURPHY: Yeah.

1 **MS. QAJAQ ROBINSON:** Okay. I just want to
2 be clear.

3 **MS. SYLVIA MURPHY:** Yeah, the -- yeah.

4 **MS. QAJAQ ROBINSON:** Can you share a little
5 bit with what impact that has. I've heard from other women
6 as well, this idea that your identity is linked to this
7 card and it can be given and then taken. And you've shared
8 a little bit about that. Do you want to share a little bit
9 more about the impact that has had on you?

10 **MS. SYLVIA MURPHY:** Well, it makes you not
11 want to -- well, you question yourself, you know, right? I
12 mean, I -- I've spent months looking at that list. I think
13 there's 23,000 or something on the list, maybe 22,000, but
14 they're saying the final number will be 18,044 that will
15 carry a card. Sounds almost like a concentration camp, you
16 know, like -- but, you know, like, there's a difference
17 when they don't -- someone goes back to the 17th century to
18 get that little bit of Aboriginal -- from an ancestor, oh,
19 yeah. My fourth great grandmother, you know, she was
20 Indian.

21 **MS. QAJAQ ROBINSON:** M'hm.

22 **MS. SYLVIA MURPHY:** So I passed all that, so
23 they say. And then they put me on a point system and,
24 like, I've -- I've wrote an email, actually, to the chief,
25 and I explained it all out. And I said, I just want an

1 answer to this. If I was given my status on ancestry and I
2 -- I self-identified, I should be given -- well, I don't
3 believe in the point system, but at least I should have 13
4 or more points there, shouldn't I? Right? And -- well, I
5 never got an answer back, but my point is, you know, like,
6 you can get one extra point for this and up to two points
7 for this, you know, if you're active in the community or if
8 you live near the community, you know. Or do you visit the
9 community. Send some proof that you called home.

10 You know, you got to go back to 2008 --
11 2008, can you imagine? And try -- I have no problem
12 digging up phone bills cause I don't throw nothing out, but
13 a lot of people everything is just garbage, hey. But, you
14 know, to prove and pictures that you -- you were at a pow
15 wow or you made it in the newspaper or something, right?
16 You know, to prove that you were -- you visited, you called
17 home, you know, like -- and, I mean, I was rearing a little
18 boy that's blind with cerebral palsy. I couldn't get
19 across to Corner Brook as much as I wanted to, you know.

20 There's no vehicles, no busses that run from
21 St. John's to Corner Brook or to Flat Bay or wherever, to
22 be able to attend the pow wows without having a special bus
23 to take the little boy in, so I didn't get to go there, you
24 know. But that shouldn't have mattered, I should have been
25 there anyway, hey.

1 **MS. QAJAQ ROBINSON:** And what you're
2 describing is other people's expectations of what your
3 Indigenous Mi'kmaw Innu, yeah?

4 **MS. SYLVIA MURPHY:** Yeah.

5 **MS. QAJAQ ROBINSON:** Identity, you having to
6 prove it for them, and it's linked to government policy,
7 whatever, whatever, whatever, but for you, for Sylvia?

8 **MS. SYLVIA MURPHY:** How does this hurt me?

9 **MS. QAJAQ ROBINSON:** No, I want to know
10 where that comes from. Like, if government needs to know
11 who's Indigenous and who's not, what should they look for,
12 rather than this maze that they make you jump through?

13 **MS. SYLVIA MURPHY:** I -- well, to me, I
14 mean, I've -- I've got church records, birth certificates,
15 death certificates, copies of the headstones where people
16 are buried, you know. And I -- and I -- I try to educate
17 people what I know about my family, and they realize, Oh,
18 my God.

19 You know, like, I met one gentleman here
20 last night, and I said, Did you know that great great Uncle
21 Ben was a murderer? And he said, No, who in the hell is
22 great Uncle Ben? You know, but -- no, but the things that
23 have happened, you know, and to share that with a third
24 cousin or -- to me if you're going to prove who you are by
25 true records -- now, people can be awful lazy too, hey, you

1 know, if you've got, say 400 in the family and there's only
2 one person or two people doing all the work to get the
3 birth certificates and get everything that you need, and
4 fill out the applications and show that it is approved true
5 lineage, who's the government to say that it's wrong? If
6 these are stamped true copies, you know. These true copies
7 is what's being kept in the government departments. I
8 mean, you can't defraud a true copy.

9 MS. QAJAQ ROBINSON: M'hm.

10 MS. SYLVIA MURPHY: Can you? Do you think?

11 MS. QAJAQ ROBINSON: I hope -- I hope not.
12 That's not -- and then they just stamp things and all that
13 stuff.

14 MS. SYLVIA MURPHY: You know.

15 MS. QAJAQ ROBINSON: Yeah.

16 MS. SYLVIA MURPHY: I mean, if it's a true
17 copy, it's a true copy.

18 MS. QAJAQ ROBINSON: M'hm.

19 MS. SYLVIA MURPHY: So who's to say that,
20 you know, like -- I mean, if I've got my third great
21 grandmother and this is her name, but we have no record of
22 her showing up anywhere, but you know because you have
23 proof that Mary was here, then all of a sudden -- and you
24 know who Mary married because that's your line, all of a
25 sudden Mary's over here and Mary's married to someone

1 totally different. Oh, come on.

2 **MS. QAJAQ ROBINSON:** Yeah. Yeah. I've
3 heard from other women that talked about how these, you
4 know, status and non-status, these labels create a lot of
5 division, even within a family, within a community. Have
6 you experienced that? Do -- do you want to speak about
7 that at all?

8 **MS. SYLVIA MURPHY:** Me personally, my
9 family?

10 **MS. QAJAQ ROBINSON:** Or the division you
11 see, do you see this causing division within families and
12 communities, this status, non-status, what points you have,
13 what points you don't have?

14 **MS. SYLVIA MURPHY:** Well, you're better off
15 not asking anyone, you know. Like, nothing sounds any
16 worse than someone saying, I'm a carded member.

17 **MS. QAJAQ ROBINSON:** M'hm.

18 **MS. SYLVIA MURPHY:** You know. Carded
19 member? What's a carded member? You know, I can't -- you
20 know, like, I'm status, yes, I'm status Indian till the
21 31st of March, but the point of -- you can't brag about it.
22 You can't really talk about it, not unless you want to.
23 You're an individual. You want to be proud and say, I have
24 the status card. You know, I've -- I've got my letter
25 saying I'm Indian, you know.

1 **MS. QAJAQ ROBINSON:** M'hm.

2 **MS. SYLVIA MURPHY:** I hope the government,
3 by the 31st of March, sends me a letter and says, Take that
4 picture done at that -- certificate off your wall because
5 you're not Indian, hey. To me, I did a lot of writing --
6 reading on it and apparently there was one or two cases
7 back in 1984 where they revoked so many First Nations
8 cards, not too many, but you're talking -- well, there's
9 10,512 from what I can gather that are -- maybe 150 off
10 that, that are, as of the end of March, we are no longer,
11 you know.

12 **MS. QAJAQ ROBINSON:** Counsel, are you aware
13 of any of those cases? Okay. We'll dig.

14 I don't think I have any other questions. I
15 really want to thank you for coming and sharing. I had
16 some questions about the impact of -- with the term aging
17 out, and Meredith, you covered those, so thank you.

18 So I don't have any more questions, but if
19 there's anything you want to say before we finish?

20 **MS. SYLVIA MURPHY:** I want to say thank you.
21 I feel an awful lot better. I could just break my heart
22 now. I don't want anyone not to like me or, you know, to
23 hate me or -- for being honest. I just want people to
24 realize that we've all got our own journey. Have some
25 respect, don't talk about us, don't put us down. Even our

1 own fellow sisters and brothers who have a tendency to do
2 the gossip thing, you know. Stop it. Stop, you know. If
3 you can't do something good for me, don't do nothing.
4 Don't come in my space, cause I'm telling you, this is what
5 keeps me going, my stones, and no negativity is coming into
6 my body, you know. And if I'm going to cry, I cry alone
7 because I find -- you know, my kids say, Mom, you're
8 getting cold. I say, No, I'm not getting cold, but it's
9 strange when you say, well, people wonder, what is your
10 purpose in life? Wow, my purpose in life now is to show
11 whoever wants to hear from me that I'm Mi'kmaw or Mi'kmaq,
12 you know, right?

13 I said to my granddaughter a couple of
14 months ago, I was -- they always -- well, even my own
15 daughter used to -- daughters used to say, Mom, you're like
16 a rap singer. This was years ago, hey, and you know, like,
17 I can't sing, but anyway, I was saying to her a couple
18 months ago, I said, Lauren (ph), I said, you know, like
19 there's red and yellow, black and white. And she said,
20 Nan, that's the pictures of the medicine wheel, and I said,
21 yeah, but I said, listen to this one. All are precious in
22 his sight, the Creator, hey? And it's true, you know.

23 I learned that song a long time ago, and we
24 are all precious, you know.

25 **MS. QAJAQ ROBINSON:** Absolutely.

1 **MS. SYLVIA MURPHY:** And I -- I want to thank
2 Tanya and Jade and Meredith, and my friend Margaret, and I
3 want to thank Amelia for the -- I think we got a little bit
4 of a friendship back there. Okay. You know, when you lose
5 a friendship it breaks your heart, you know, and -- cause
6 sometimes you want to be able to help that friendship too
7 by, you know, like, going back to the bullying again. You
8 know, like, the people that think they've got a higher --
9 no one's in a hierarchy.

10 Like a situation where, Oh, I'm better than
11 you, you do that, you know. Like I say to my kids all the
12 time, I don't want to brag about you, I'm not a bragger,
13 you know, like, cause you get those parents that, My Johnny
14 will never do that. My Mary wouldn't go there, you know,
15 but no one knows what your children are going to do.
16 Right? And when the day comes that they do do it, okay,
17 you're a parent you got -- when you become a parent, it's a
18 life sentence. It really is, except for my mother didn't
19 take it as a life sentence, but, you know.

20 She's dead and gone now five years. Poor
21 thing died of brain cancer, but, you know -- and I always
22 told her that I would tell my story one of these days. So
23 I think she's looking down and she's pretty proud of me
24 now, and my Nan. Thank you.

25 **MS. QAJAQ ROBINSON:** I have some gifts for

1 you.

2 **MS. SYLVIA MURPHY:** Oh, my goodness.

3 **MS. MEREDITH PORTER:** And with that we will
4 adjourn the hearing.

5 --- Upon adjourning at 12:58 p.m.

LEGAL DICTA-TYPIST'S CERTIFICATE

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

A handwritten signature in blue ink, appearing to read "Elaine Kokoski", is written over a horizontal line.

Elaine Kokoski

March 24, 2018