National Inquiry into Missing and Murdered Indigenous Women and Girls

Truth-Gathering Process

Part 1 Statement Gathering

Radisson Hotel

Winnipeg, Manitoba

Thursday October 19, 2017

Statement - Volume 46

Cheyenne Chartrand,

In relation to Elizabeth St. Paul

Statement gathered by Alana Lee

Coast Reporting Services Inc.
II

NOTE

Where not required by other statute, redactions to this public transcript have been made pursuant to Rule 55 of the Commission’s Legal Path: Rules of Respectful Practice, which provides for “the discretion to redact private information of a sensitive nature where it is not material to the evidence to be given before distributing the information to the Parties. The National Inquiry will consider the public interest in releasing this type of information against the potential harmful impact on the individual whose personal information is at issue.”
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Documents submitted with testimony: none.
[OCTOBER 19, 2017, 3:28 P.M.]

ALANA LEE: Okay, this is Alana Lee with the National Inquiry into Missing and Murdered Indigenous Women and Girls, speaking on the record with Cheyenne --

CHEYENNE CHARTRAND: Chartrand.

ALANA LEE: We're here at the Radisson in Winnipeg, Manitoba, on October 19th, 2017, at 3:28. Thank you. Cheyenne is a -- you're here voluntarily --

CHEYENNE CHARTRAND: Yep.

ALANA LEE: -- to give a statement? Okay. And you're going to be talking about your grandmother, Elizabeth St. Paul?

CHEYENNE CHARTRAND: Yep.

ALANA LEE: Okay. And you're okay on the record with us audio recording and video recording?

CHEYENNE CHARTRAND: Yep.

ALANA LEE: What would you like to tell me about Elizabeth, the Commissioners?

CHEYENNE CHARTRAND: Well, I guess just the basics at the beginning is that she's missing, and she's been missing --

ALANA LEE: M-hm.
Statement – Public
Cheyenne Chartrand
(Elizabeth St. Paul)

CHEYENNE CHARTRAND: -- for about 30 years now.

ALANA LEE: 30 years?

CHEYENNE CHARTRAND: Yep. And she's my mom's mom.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: And she -- I never met her. I've never
met her, but I'm here to -- just to talk about her
and my family's experience on her behalf.

ALANA LEE: Okay.

CHEYENNE CHARTRAND: She was a student at Pine Creek
Residential School, and my mother worked at TRC,
and we're the -- some of the things that happened
in that school, we found a lot of our answers from
other people, other students who went to the school
and things like that, what happened in the
beginning.

And so my grandma went to Pine Creek
Residential School, and she was born January 13th,
1927, and she was from Ebb and Flow, Manitoba, and
in the residential school, she was a very pretty
girl and she was taken into the priest's home and
made as like a housekeeper, servant kind of person,
I can't remember what it was they called her, but I
remember they called the priest Father
(unintelligible), and she got pregnant there, and
she was fairly young and unmarried, and rather than
blame him, they blamed her.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: So the community that she was staying with, they took the babies from her, like they took my mom and my mom's sister, because she had twins, and she stuck around a little while to watch them and just to try and be close, and the family took them in and kind of pushed her away, and she left, and there was the minimal contact for a few years until she disappeared entirely about 30 years ago.

And from stories and stuff that we've heard from people who knew her, people who she wrote letters to, we think she died on the street. We don't know if -- like what had happened, we don't know of her addictions or anything like that, but we filed a missing person's report, and nobody really wanted to look for anybody, you know, she was like -- she was a Native woman, she was an adult, nobody is going to go look for her or find her, even though the sexual assault that had happened to her in the schools and the abuse and the trauma, nobody -- nobody did anything about it. It was her fault. A lot of people blamed her, even her own family blamed her. So that impacted -- that impacted my family, you know, that impacted my
mom, that impacted how we were raised.

We looked for her, and she had a brother by the name of Norbert St. Paul who came and tried helping look for her, and he passed, and we think from the information that just we get -- like I don't know if you call it anecdotal information or just peoples where they seen her or what they've heard, we think she passed in Toronto as a Jane Doe or a Jane Smith or whatever they call them, like when nobody is there.

And the other children she had have passed on, the ones that we know about. But I wanted to make sure that her name was put down and that people remembered and -- because nobody went looking, like nobody went looking for her.

We asked -- truthfully the only people that helped us search for her were from the Salvation Army, and we got letters in and they would put out searches. I remember going online I don't know how many times looking through obituaries, looking through cemetery sites. I learned so much about stuff, looking at different cemeteries and people, where they were buried because we didn't know, you know, such a large span, it was like going through, I don't know, a needle in a haystack, and her name
never came up anywhere.

And I just -- it was really important to note that because when we live in like a matriarchal, matrilineal community, like our families, our people are like that, to have that piece missing. It was a really big deal because my mom grew up in abusive foster homes.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: She was passed around from family to family and grew up thinking she was like a burden just because of what had happened to her mom. And she grew up thinking she didn't know how to parent, kind of thinking nobody really loved her. Her twin sister died when she was six, and they kind of made it like not a big deal.

ALANA LEE: So you had mentioned the priest, and you said that they called him --

CHEYENNE CHARTRAND: Father (unintelligible), which means like father that ruled.

ALANA LEE: Okay.

CHEYENNE CHARTRAND: Yeah. And there were more complaints about him that were brought up, and this complaint in particular because when -- if it was found out that she was pregnant, and there were -- her grandmother was the one who came to get her from
the school and pulled her out of the school to have
the babies.

ALANA LEE: Okay.

CHEYENNE CHARTRAND: Because they think they were trying to
hide the pregnancy or hide the babies, and she
didn't want anything to happen to the babies.

ALANA LEE: Okay.

CHEYENNE CHARTRAND: And she took her from the school, and what
the church did or the school or whoever ran the
Pine Creek school at the time did was they just
transferred him to Sagkeeng, so he -- and then
there's pictures of him in Sagkeeng, and there's
stories there of people and babies and stuff that
happened there.

[Twenty lines redacted pursuant to Rule 55].

ALANA LEE: Okay. And you had mentioned that one -- when
Elizabeth, so you knew that she came out of
residential school. Do you know --

CHEYENNE CHARTRAND: Yep.

ALANA LEE: Do you know around how old she was?

CHEYENNE CHARTRAND: I think she graduated -- like she went
right till she was 17, 18.

ALANA LEE: Okay.

CHEYENNE CHARTRAND: Yeah. Yeah.

ALANA LEE: When did you -- when did you -- when did your
family file the missing person's report?

CHEYENNE CHARTRAND: I had a copy of the letter. I didn't bring it. It was in the 80's, the early 80's.

ALANA LEE: Okay.

CHEYENNE CHARTRAND: And she had already been missing for a little while, and it was her brother who came and said has anyone seen her, we haven't talked to her in a few years. Yeah.

ALANA LEE: Okay. And you mentioned you think that she might have possibly passed away in Toronto?

CHEYENNE CHARTRAND: Yep. Yeah, someone said that they had last heard from her or seen her and she was living in Toronto and she kind of living -- she was kind of living -- when they saw her, the way that they saw her, I guess appeared, it looked like she was living on the street. And then so when we looked through Toronto cemeteries, looked through like Toronto and Ontario obituaries and stuff like that, and her name was never like on any lists. Yeah.

ALANA LEE: How has this impacted your family as a whole?

CHEYENNE CHARTRAND: It's a hole. Like why I'm here, why I'm saying it, it's like this big hole, like. All we talk about family, like I can't go oh, my grandma this, my grandma that. Like it took quite a bit when my mom first found out about her parentage,
when people finally came forward and told the truth, because there were a lot of -- there were a lot of stories made up about her.

[Three lines redacted pursuant to Rule 55]

-- and that's one thing about our community is we protect abusers, and that's what they had done is they were protecting these abusers, and they were blaming her.

And she grew up, and then when she finally found out, there was so much shame attached to it, and I -- like I try telling her that if she wasn't born, that I wouldn't be here, and my kids wouldn't be here, and she wouldn't have her grandchildren, to try and take away some of that shame because it's -- like it's unbelievable, you know,

[one line redacted pursuant to Rule 55]

I know she questioned herself a lot of times about parenting, and you don't have that figure, the female role model, [two lines redacted pursuant to Rule 55] she did the best job that she could with what she knew. And I love her so much, and she's just -- she's not in a place physically, I think, or emotionally to tell that
story, but like it's one that does need to be told.

[Three lines redacted pursuant to Rule 55] you have diseases or conditions
and things like that, and you don't know where they come from or what they're about or what it is, and you end up spending -- she spent a lot of time in hospitals from -- right before she even had me, and they would -- she had certain conditions that Indigenous don't usually have, and they didn't know until they did all this digging so -- and then she's just -- there was a lot of depression because of things that happened, because homes that they put her in, she would be abused or just -- just like beaten and punished

[four lines redacted pursuant to Rule 55].

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: [Three lines redacted pursuant to Rule 55],
there's pieces of life and pieces of family that are missing. [Eight lines redacted pursuant to Rule 55] there's like just the layers of shame that have had to be peeled off, just because you think why should -- you know, they should have known that that wasn't right and it wasn't okay. And it's just -- you realize how important that
that family is, that those people are, and now I just say that it's a part of our life that was interrupted, you know, a part of our family -- our family life, our family tree that there was an interruption and that -- we're coming back to that place and that good place and that healing place, and just learning so much, forgiving, but there's still like a lot of shame and guilt that's almost like the first response to a lot of things, the shame and guilt.

ALANA LEE: Yep.

CHEYENNE CHARTRAND: Even though there's nothing to be guilty of, right? To be ashamed of. Learning how to not protect abusers, learning how to stand up, learning to be gentle with ourselves, right? All those things -- yeah, it's just like -- just -- it's incredible how just taking that one person out of your life, you know, makes a big deal, because that grandma -- that grandmother is a crucial role, an important role, you know, it's supposed to be the head of their family, so we kind of -- it was like we were running around with no head of our family.

ALANA LEE: Thank you. That takes a lot of courage. Thank you for sharing that. I kind of want the Commissioners to know, we were talking a little bit before we had
the video on, and you were talking a little bit about what you do for a living.

CHEYENNE CHARTRAND: Yeah.

ALANA LEE: I think that's really important because, you know, hearing your truth and then relating it to what you're doing to give back to the community, that's a big strength.

CHEYENNE CHARTRAND: M-hm.

ALANA LEE: Thank you.

CHEYENNE CHARTRAND: Thank you.

ALANA LEE: I wanted to kind of go back, when you said that you -- your family did the missing person's report.

CHEYENNE CHARTRAND: M-hm.

ALANA LEE: You mentioned that the Salvation Army had helped look, but nobody else helped look.

CHEYENNE CHARTRAND: Yep.

ALANA LEE: Who did you put the missing person's into, with the R.C.M.P. or --

CHEYENNE CHARTRAND: Yep.

ALANA LEE: -- the police -- the R.C.M.P.?

CHEYENNE CHARTRAND: Yep.

ALANA LEE: Tell me about that experience.

CHEYENNE CHARTRAND: I was just a kid when they did that, but it was -- as far as my understanding was, it was just a piece of paper.
ALANA LEE: M-hm.

CHEYENNE CHARTRAND: It was just a visit. It was just a piece
of paper that was filled out, it was thank you very
much, see you later. Like we never had any
investigator come to the house. We never had any
police come to the house. We never had any like
suggestions of like a poster or something or
canvassing or information or any kind of
information like that.

There was no like -- any notice put out
anywhere, it was just well, we'll put her into the
system. We'll look and we'll see what we can find,
and nobody ever came back and said anything.

ALANA LEE: There's been no follow-up or --

CHEYENNE CHARTRAND: No.

ALANA LEE: No.

CHEYENNE CHARTRAND: No, it was just the Salvation Army. We
even went through doctors. We tried to go through
doctors if she had ever been checked into a
hospital anywhere or for -- like the health
reasons, going through doctors and stuff, and
actually it was just a couple of people from like
Salvation Army who just tried, tried to help us,
and we were getting nowhere.

If I knew then what I know now, like I
Cheyenne Chartrand  
(Elizabeth St. Paul)

1 would -- and I understand I was a child, but it
2 would have been so different. It would have been
3 so, so different. You know.
4
5 ALANA LEE: Tell me how.
6
7 CHEYENNE CHARTRAND: Well, today I know about media kits, and
8 today I know about making posters, and today I know
9 about advocating for people, advocating for myself,
10 working within systems and just harassing people
11 basically to go where is that information, where do
12 you go, who do you talk to.
13
14 I had a job a few years ago, and we had a
15 girl who went missing, and the first thing we did
16 was we made flyers, and at the same time that we
17 were calling the police, you know, we were putting
18 her picture out there and stuff like that, and we
19 found her, you know, and then after that, somebody
20 else came and said my auntie is missing, I don't
21 know what to do, what do I do.
22
23 ALANA LEE: M-hm.
24
25 CHEYENNE CHARTRAND: You know, and after that, somebody else
26 came and said my daughter is missing, what do I do,
27 you know. And it's -- I don't -- I really don't
28 want to say like oh, it's a good thing I know what
29 to do. Like you learn the hard way.
30
31 ALANA LEE: Yeah.
CHEYENNE CHARTRAND: You learn the hard way what to do and how to do it. And it's like not a skill that anybody should have, but because -- because there was nobody there really for us going through all that -- it's like -- we had a chance to be there for people, but yeah, even like -- even with the Salvation Army, it was just letters, it wasn't someone who came to the house or it wasn't a phone call or anything, it was just a letter saying, well, sorry, we tried.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: You know how that feels and thinking that -- then I saw the -- all the press that say a non-Indigenous woman or girl would get, and I would be so jealous, I would be like well, how come they don't look that hard for my family. How come nobody cares about my family.

And I just -- it just breaks my heart when I think that maybe my grandma died on the street with nobody giving a shit about her. So we go here, we make food, we take food, like we don't tell anybody, we don't have to broadcast it, we go and give them some dignity, the people that live on the street, because like to me, that's somebody's grandma, that's somebody's mom, nobody said that
when I grow up, I want to live on the street, you know.

I hate to think that she died feeling ashamed at all of what had happened. I want her to know that there's family -- you know, she's got family, she's got great-grandchildren that are just freaking awesome, and she did that, you know, and that's her -- that's her blood, that's her blood out there. So to me that's really important.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: Because you're treating those people with dignity. I said I wasn't going to ugly cry. I'm just about there.

ALANA LEE: It's not ugly crying. Yeah. You're a pretty crier. Tears are you so -- there's Kleenex right there as well. I kind of just want to go back, if it's okay.

CHEYENNE CHARTRAND: Yep.

ALANA LEE: You mentioned that you found a lot of this out, information about your grandmother, Elizabeth, through the TRC.

CHEYENNE CHARTRAND: Yep.

ALANA LEE: Can you tell me a bit about that process and what that was like for your family and kind of how that information came about.
CHEYENNE CHARTRAND: My mom actually got a couple of different jobs with the TRC, just kind of basic in the beginning and -- because she could speak a few different languages, like a few different Indigenous languages.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: And then as they got to know her, they got an idea of what she could do more and more, and so she got to go to different places, she got to meet different people, and coworkers got to know her, and it was actually a coworker who said, you know what, I met somebody who knew your mom. I met somebody who went to school with your mom. He's coming in. And she got to meet the first person that way. And she met a couple of other people, and she had these like little tidbits of truth.

And she went back to relatives who were still alive back then and challenged them because they were the ones who would spread the stories and said the not nice stuff, and she went to them and she said is this true, and one of them, thank goodness, like 'fessed up and said yeah, and told her a little bit more about what actually happened, that they remember, and because somebody else had come forward and told the truth about that.
And then she -- after she found that out, she kind of wanted to know more so she kept asking and asking, and she would come home with this information with like no one else to tell because it's just the four of us. It's her, me, and my two girls.

And so she was sharing some of this with me, and she -- we went to ceremony -- took me to ceremony, like a sweat, and she got some of it up there to talk about it because I think the first feeling she started to have was shame about her parentage and stuff like that that had happened and being a product of residential school, literally. And it took -- it took a couple of years for her to process it before she could talk a little bit more about it.

[Ten lines redacted pursuant to Rule 55].

We just kept taking her to ceremony and doing things and just trying to get her to see that it was -- it wasn't the shameful thing she thought it was, to be proud that she was around and all the gifts she had and just us as a family, we wouldn't be here without -- without either of them, you know.

Yeah, we learned a lot. We learned a lot.
We learned a lot about the family. We actually learned a lot about the priest. We learned he had a sister, you know, and when we went back to it, we tried to go back to it with like an open mind and an open heart [two lines redacted pursuant to Rule 55], and just call this -- this was what it was, you know.

[Thirty-five lines redacted pursuant to Rule 55].

CHEYENNE CHARTRAND: We always lived in this little few block radius, moving from house to house until things just kind of settled down a little bit and we didn't move. We actually got a house. [One line redacted pursuant to Rule 55].

I met my other siblings, all different lives, different lifestyles, different ways of growing up. None of us are really close. I think the closest one on my mom's side is my oldest brother, and we -- the kind of close we are is we were in line at Walmart and recognized each other and said hi, how are you doing, have a nice day, you know, take care of yourself, yeah, see you later.

ALANA LEE: Oh.

CHEYENNE CHARTRAND: And that's the extent of the relationship. That's the good relationship.
ALANA LEE: M-hm.

CHEYENNE CHARTRAND: Yeah. So I mean, that definitely impacts, you know, that's definitely an impact, to have blood family out there that just you -- would walk past you on the street.

ALANA LEE: M-hm.

[Seven lines redacted pursuant to Rule 55].

ALANA LEE: What do you think might have helped Elizabeth, your grandmother?

CHEYENNE CHARTRAND: Oh, gosh, just -- just a way to stay connected, like if there's like a database or something for people -- like I know in Edmonton now, they do this DNA thing, that they collect DNA, you know, something like that or just -- so many things, you know, so many things.

There were -- there are always so many points where something could have happened and somebody could have like given a shit, you know, and even if they were talking openly about residential schools and what had happened, you know, and just teaching kids that what happened wasn't their fault, you know, because that's what she was. Not being shame based, right, or like a nonjudgmental way of keeping track of people.

ALANA LEE: Yeah.
CHEYENNE CHARTRAND: Yeah.

ALANA LEE: And that kind of leads me into the next question I wanted to ask you. And you've named some. And maybe if you're comfortable, I'll ask you to speak a little bit about what you do for your work as well, but really just in your opinion, what can we do to better things for our future generations?

CHEYENNE CHARTRAND: Oh, lots. Like lots, and it starts with our young people, because people really dismiss our young people right now and our -- and the pain, and I think about some of the kids and they're getting treated the same way that probably my grandma was treated in residential school, you know, in foster homes, and the abuse.

I think one of the best things I ever heard was a grandma say -- she was a residential school survivor, too, and I just -- it's like I gravitated to those old grannies that are survivors, and she said the mode of transmission of our teachings and our way didn't die and it wasn't hidden.

She said what changed was the message. She said the message that was passed on, she says, was silence. She said we taught you about silence. We taught you to be silent about things, about abuse.
happened to you. She said don't let that be what we leave behind. She said don't let that be what I leave behind. She said let that die with me.

She said, and you talk, she said, and you share, and you tell, she said, and it doesn't matter if they tell you to be quiet or anything, she said, you tell, and that's just what I wish people would do with our young people is just tell, you know, just talk.

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: Because it's like -- you hear too many times be quiet, don't say that, don't cause a ruckus, don't cause -- don't be any trouble. And they're not. It's our future, hey? Like my grandma was -- my grandma was part of somebody else's future. People are forgetting that.

People are forgetting that our young people are -- how important they are, and I see our kids going into homes that are different nations, and they're learning languages that aren't their own, and that's -- that's just a reality, and I wish they'd learn their own language. I wish they would learn their own way.

I work for a place that has four group homes, and I help them do their spiritual care,
their sweat lodges and full moons and stuff like that, and they -- they're never told that they're gifts, you know.

[Sixteen lines redacted pursuant to Rule 55].

We took the kids, we did, we took the kids out to the bush, and they might not have listened the way that we think they would listen, but they were there, and they touched the earth and they looked at the trees and they saw the medicine, and they knew that that was part of them, you know, so that that education is important. Those opportunities are important.

Opportunities just to be because they've forgotten all about blood memory. They've forgotten blood memory. And they think that that's just a thing, they think that that's just a thing that we used -- we used to have or a pretty Nietzsche term, you know, a romanticized idea, but it's not that, it's that thing that calls you, it's the part inside of you that calls you, and I just wish they were given more credit for being the beautiful people that they are.

You know, I don't even know -- like people say education is important, and education comes in so many ways. People learn different ways, and you
know, those ways need to be validated, it's not just a piece of paper, and you don't just need a piece of paper to tell you that you're smart.

My mom -- my mom didn't even have a Grade 12, but she could speak five Indigenous languages.

ALANA LEE: Wow.

CHEYENNE CHARTRAND: You know, like you don't need me to be sitting here telling you you're smart. Like I've worked -- and I work in postsecondary education to help transition people from community to school, but you know, some people are brilliant and aren't even given the credit for being that brilliant.

One of the things that I learned was that when a baby is born, they used to light a fire, and when that baby was coming, the same way we light a fire when somebody goes home, and it's to call that spirit in, and we don't do that anymore, hey, and I think that's what's missing is that little fire inside --

ALANA LEE: M-hm.

CHEYENNE CHARTRAND: -- our people, because it wasn't there at the beginning, and some people, it might not seem like a big deal, but it's a big deal. You have no fire inside of you. And we have such a beautiful people and a beautiful way of knowing things and
doing things, and you know, we think about -- like I wish I could have learned from my grandma, you know, there's things that we tell people, go back to your family and find out what they did, what they used to do, find out what the practices they used to do or, you know, because we're not like all one. We're so different. We are about our family. And like I wish I could do that, you know, pieces. But I go look, and I think it's more than just this building or this institution or this resource that they need, I think it's just that understanding and the importance of going back and looking back in order to go forward, [fourteen lines redacted pursuant to Rule 55].

You know, and you just need people out there who will say, you know what, come with me, we'll go figure this out.

ALANA LEE: Yep.

CHEYENNE CHARTRAND: Come with me, we'll go. We'll go to ceremony, come with me, we'll go to a pow-wow, come with me, we'll go, we'll go fishing, you know. Just kind people, regular people, you know, with open minds and open hearts that know and understand real Canadian history.

ALANA LEE: Yeah.
CHEYENNE CHARTRAND:  You know, not the little white-washed version that we're fed, but like real Canadian history, you know, that -- you know, that even -- like I'm not trying to be rude again, but even the money for this inquiry is coming because our relatives died, like our relatives died, our moms died, our sisters died, you know, our aunties, our grandmas died, just so people know.

ALANA LEE:  Yeah.

CHEYENNE CHARTRAND:  And can't pretend that they don't know. I'm good. I'm done. That was like a big tangent.

ALANA LEE:  No, thank you for that. Thank you for that. Thank you for, number one, being courageous enough to, you know, come and speak to the inquiry, but the other piece is the piece of knowledge I'm going to carry with me that you just shared with me, so I didn't know that about the fires, and it makes so much sense and I'm going to think about that, and I probably will share that with my own children, too, so like thank you for that.

Is there anything else you would like the Commissioners to know, anything else that you would like to add?

CHEYENNE CHARTRAND:  Yeah, maybe just one more like -- because I don't know if people talk about it in different
areas, but we talk about seven generations and
people go oh, it's a term that people throw out
there, but I mean really like -- and it's all the
stuff that I did go learn that I find stuff out,
and I work as a doula, and I trained as a doula.

ALANA LEE: Wow.

CHEYENNE CHARTRAND: So I learned about life and babies and
stuff like that, and it sounds corny, but like you
were inside your grandmother, you know, because
your grandmother carried your mother and babies'
reproductive organs are formed while they're still
in the womb, so the little egg that made say me,
the little egg that made me was inside my
grandmother, so I'm part of my grandmother, and my
grandmother, Elizabeth St. Paul, was inside of her
grandmother, right?

So right there, that's five generations,
and then so the ones that prayed for us were the
ones before, they prayed for these ones here, so
that's seven, right, and right now, that piece is
missing, you know, my grandma is missing, and
that's not nothing. That's an interruption of that
seven, and what happens to one, you know, affects
all, all of this. Yep.

So it's really, really important, and it
might sound like a pretty saying, but it's very, very real. I think it's very important. Yeah, so that's what I just -- the one more thing I wanted to say. Thanks for listening.

ALANA LEE: Thank you. And if that's it --

CHEYENNE CHARTRAND: Yep.

ALANA LEE: Well, again, thank you on behalf of the inquiry. This is Alana Lee, statement provider, and I forgot to mention at the beginning that we have our health support here with us.

BELINDA LACOMBE: Belinda Lacombe.

ALANA LEE: Thank you, Belinda, and it is 4:12.

CHEYENNE CHARTRAND: Yep.

ALANA LEE: And we're going to conclude the statement.

[PROCEEDINGS ADJOURNED AT 4:12 P.M.]

I, Vicki Webster, Official Reporter in the Province of British Columbia, Canada, do hereby certify:

That this is a true and accurate transcript of these proceedings recorded on sound-recording apparatus, transcribed to the best of my skill and ability in accordance with applicable standards.

IN WITNESS WHEREOF, I have hereunto subscribed my name this 12th day of April 2018.

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Vicki Webster

Official Reporter