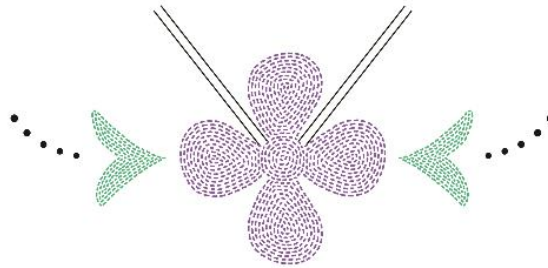


National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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
Public Hearings
Maliotenam/Uashat mak Mani-Utenam, Québec
Teueikan Mani-Utenam Community Hall**



Translation

Friday, December 1st, 2017

Public Volume 36

Elizabeth Mameanskum and Alma Mameanskum;

**Lucie Sandy and Gloria Sandy, in relation to Alicia
Sandy**

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II

PUBLICATION BAN

A publication ban has been issued with respect to the niece referred to by Ms. Elizabeth Mameanskum and any information that would disclose the identity of this child. An order was issued on October 1, 2018, by Ms. Marion Buller, Chief Commissioner of the National Inquiry into Missing and Murdered Indigenous Women and Girls.

III

APPEARANCES

| | |
|--|---|
| Assembly of First Nations | No Appearance |
| Assembly of the First Nations of Quebec and Labrador (AFNQL) | No Appearance |
| Concertation des lutes contre l'exploitation sexuelle | No Appearance |
| Conseil des Anicinabek de Kitcisakik | No Appearance |
| Government of Canada | Me Marie-Eve Robillard Me Anne McConville |
| Government of Quebec | No Appearance |
| Innu Takuaikan Uashat mak Mani-Utenam (ITUM) | Me Anne-Marie Gauthier Me Thomas Dougherty |
| Naskapi Nation of Kawawachikamach | No Appearance |
| Pauktuutit Inuit Women of Canada, Saturviit Inuit Women's Association of Nunavik, Ottawa Inuit Children's Centre | No Appearance |
| Quebec Native Women | Me Rainbow Miller |
| Regroupement Mamit Innua | Me Anne-Marie Gauthier Me Thomas Dougherty |
| Les Résidences oblates du Québec | No Appearance |

IV

TABLE OF CONTENTS

| | PAGE |
|--|-----------|
| Public Hearings December 1 2017 | |
| Opening Comments | 1 |
| First Hearing | |
| Witnesses: Elizabeth Mameanskum and Alma Mameanskum | 29 |
| Testimony heard by the Chief Commissioner Marion Buller and by Commissioners Qajaq Robinson and Michèle Audette Commission Counsel: Ken Rock Grandmothers, Elders, Knowledge-keepers: Anne-Marie André, Pénélope Guay, Éveline St-Onge Clerk: Jean-Luc Dorion Registrar: Bryan Zandberg | |
| Second Hearing | 59 |
| Witnesses: Lucie Sandy and Gloria Sandy | |
| In relation to Alicia Sandy | |
| Testimony heard by the Chief Commissioner Marion Buller and the Commissioners Qajaq Robinson, Michèle Audette and Brian Eyolfson Commission Counsel: Ken Rock Grandmothers, Elders, Knowledge-keepers: Anne-Marie André, Pénélope Guay, Éveline St-Onge Clerk: Jean-Luc Dorion Registrar: Bryan Zandberg | |

V

LIST OF EXHIBITS

| NO. | DESCRIPTION | PAGE |
|--|---|------|
| Witnesses: Elizabeth Mameanskum and Alma Mameanskum | | |
| (No exhibits filed) | | |
| Witnesses: Lucie Sandy AND Gloria Sandy (In relation to Alicia Sandy) | | |
| Exhibits (code: P01P070501) | | |
| 1 | Declaration of Sébastien Vollant (English translation), Event number UMM-150622-001 (one page) | |
| 2 | Expert report - Crime scene "Death by suicide by hanging" Victim Alicia Grace Sandy, Event number UMM-150622-001, (four pages) Note: Document translated into English | |
| 3 | Coroner's investigative report regarding the death of Ms. Alicia Grace Sandy <i>inter alia</i> , (48 pages) | |
| 4 | Images displayed on the screens during the public hearing | |

1
2
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4
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Maliotenam, Quebec

--- The hearing began on Friday, December 1 at 9:10 a.m.

MR. LOUIS-GEORGES FONTAINE: (Speaking in Innu language) People will speak in Naskapi. And we will have French and English translators. There are no Innu translators. But we understand the Naskapi language. So, if anyone needs headphones, they're in the back.

I would like to remind everyone to turn off your cell phones. Thank you for turning off your cell phones during the hearings. It's been fine for the past two days, so thank you for that, out of respect of the people who are in front.

And I would like to remind everyone that there is a bus going to Setp-Îles and Maliotenam, between Sept-Îles and Maliotenam. And if you want to give gifts too, you can bring them here to the front. Now I'll turn it over to Jeannette.

MS. JEANNETTE VOLLANT: Hello everyone. This is our last day, and it's going to be a very beautiful day.

I wanted to tell you something. There was an elder who told me about something that happened to him in the car. He saw an eagle fly over, fly over the community of Maliotenam. This is like a messenger who takes suffering and pain to the Creator. That's what I had to say.

1 There will be translation in French, English
2 and Naskapi. The two people sharing this morning are two
3 Naskapi women from Kawawachikamach.

4 As you can see, people are coming from all
5 different communities. And the Naskapi are part of us
6 because they live close to us. So they are included in this
7 inquiry.

8 The bus, well, it will shuttle back and
9 forth, every day. And the donations, don't forget the
10 donations, the basket I told you about. You can give
11 something to the Commission, which will be a part of our
12 truth, our history. So be as generous as you wish.

13 **MR. LOUIS-GEORGES FONTAINE:** (Speaking in
14 Innu)

15 **MS. JEANNETTE VOLLANT:** Okay, we'll start the
16 day with prayers. I'll ask Lucien and Grégoire to come in
17 front, Denis Maisonneuve.

18 **MR. LOUIS-GEORGES FONTAINE:** Brigitte.

19 **MS. JEANNETTE VOLLANT:** And Brigitte, Father
20 Ali and Louisa who are going to pray for us in their own
21 way.

22 **MR. GRÉGOIRE KANAPE:** Oh!

23 **MR. LUCIEN ST-ONGE:** Hello, my name is
24 *(inaudible)*. I am a Bear Clan. I'm in the way *(inaudible)*.
25 Oh!

1 In life, there are two things that make us
2 function: love and fear. That's all. When we talk about
3 fear, everywhere, no matter where you come from, there's
4 fear in everyone's life. Jealousy, fear: think about it.
5 Where does it come from, fear, anger, violence? It all
6 comes from fear.

7 Jealousy: in one couple, sometimes someone
8 in the couple goes to see another, then, after that, it
9 causes anger. And you, in your head, you're afraid she'll
10 leave with someone else. You look at the other one and you
11 think he has more possessions than you. And now, once
12 again, you're afraid. That's where the fear comes from
13 again.

14 There are many things that have touched you,
15 and then, often, these things come from fear. All the
16 things we have heard, often, well, we have functioned that
17 way because we have functioned with fear. We won't talk
18 about all those things here, but that is fear.

19 And when we talk about love, it's another
20 thing that makes us function. When we talk about love,
21 well, that's prayer, spirituality. Once again, it's love.
22 Consciousness, once again, is love, so that you can know
23 everywhere what is happening in your life, so that you are
24 conscious. That's love. There are many more things. Once
25 again, the Creator is also love.

1 As I was saying, I have mentioned two things
2 to you, but I have said many things. These are the things
3 that make us function. All the things I talked about, about
4 love, and all those beautiful things, well, it's connected
5 to the Creator.

6 Today, you are all listening to me here. No
7 one listens to me. No one, no one, and today you're not the
8 one listening to me. Maybe it's your father who is
9 listening to me, maybe it's your mother, maybe it's your
10 grandmother who is listening to me, maybe it's the
11 residential schools, all the things that happened in our
12 lives, it's them listening, who have taught us all things.
13 And the rest of us, we're not like that. We listen to
14 everything that has come before.

15 **MR. GRÉGOIRE KANAPE:** (Innu language)

16 **MR. LUCIEN ST-ONGE:** We say, when we listen,
17 we hear bits of testimony. Grégoire when he speaks, they
18 are fine words. I heard, when they spoke, the people who
19 testified, I listened to them, and they were talking about
20 the priest. When they talked about the priest, he was like
21 the Good, the Creator. And when we listen, we listen, I say
22 "You are listening to me", but the best way to listen is --

23 **MR. GRÉGOIRE KANAPE:** (Innu language)

24 **MR. LUCIEN ST-ONGE:** -- is to ask questions.

25 **MR. GRÉGOIRE KANAPE:** (Innu language)

1 **MR. LUCIEN ST-ONGE:** The one who listens, the
2 one who speaks. Now I'm talking. They are lovely words, but
3 ask yourselves the question. The way I speak, the things I
4 speak about. Ask yourself questions when I speak.

5 If you don't ask yourself questions, what I
6 said, I'll put you to sleep, then you'll take me as the
7 Creator, you'll worship me, then I'll lead everything here,
8 I'll tell you what to do. You will do like me, like the
9 words I used.

10 No matter who, who is here, even if he is
11 very respectable, you don't know who is coming here. He has
12 great words. But I too when I speak, ask yourself the
13 question, you, ask yourself the question and take the
14 things that make you feel good, and that fit well in your
15 belief, in your way of being. That's how sects, that's how
16 sects work. They simply listen to those who speak, and then
17 they will give their faith.

18 When I have spoken to you about prayer,
19 about spirituality, it is each of us, each of you here, and
20 when we do the countdown of all beliefs, there is one who
21 goes to the Creator. And there's a prayer.

22 The best way to listen is to ask yourself
23 questions about the --

24 **MR. GRÉGOIRE KANAPE:** (Innu language)

25 **MR. LUCIEN ST-ONGE:** -- not to along, I also

1 told you here about consciousness. The Creator has given each
2 of us the way to believe, to think -- and we are all different
3 -- not to get involved in just anything. Each of you, go with
4 your heart. Thank you very much.

5 **MR. GRÉGOIRE KANAPE:** I'm going to continue a
6 little bit with fear. About thirty years ago, forty years
7 ago, I was in the bush with my father. This was a new area we
8 were visiting. We were going to spend the fall, winter and
9 spring in that area.

10 Then, in those days, there was no GPS; there
11 was no Google Map, right? But there was a big mountain. And
12 my father, once, looked at the mountain. He said to me,
13 "Tomorrow, Grégoire, we're going to go up the mountain and
14 look at the land." It was the highest mountain there was.

15 So in the morning, well, we leave, we go up,
16 we go up. I don't know how long it took us to climb that
17 mountain. While we were going up, for me, it was a new
18 territory. I was scared at times, huh? Sometimes I thought to
19 myself, "Tabarnouche, it's a huge mountain!" Now, I was
20 already wondering how we were going to do it. We'd get there
21 in the evening. It's going to be dark, we won't see anything.
22 But we kept going, we kept going. Fear was already slowly
23 setting in so as not to see what we wanted to see.

24 Finally, we arrived at the top of the
25 mountain, on top of the mountain. And when we arrived, there

1 was like a big -- a point of land, then at the bottom there
2 was a lake. We sat there. My father used to carry a thermos
3 with him all the time. So we had a drink, we ate before
4 looking at the land.

5 Finally, we took a look. We could see a lake
6 over there. The big river was not too, too far away. You could
7 see, at the bottom, there was a beaver lodge. I could see it.
8 And my father said to me, "Go to the edge of the cliff and
9 then look, look -- he was telling me, he said to me -- look."

10 So I went. I looked at it. The head of the
11 mountain was there, then, there I was. I was scared, right?
12 Really, that was the fright of my life. But my father who was
13 there said, "But go ahead! Look! I want you to look down." I
14 was there. Then I leaned over, I was almost on all fours, I
15 wanted to see because I had been sent.

16 My father starts laughing. I heard him laugh.
17 Now I'm looking at him on all fours. "What are you doing here?
18 You wouldn't even go there." There he said, "Come here. Come
19 and sit here." So I went to sit down.

20 He says, "Look, I saw you, I saw you go. You
21 were scared." "Ah -- I said -- I was certainly scared! Didn't
22 you see how high that cliff is? It took us almost all day to
23 climb the mountain, and then you tell me to look down. Oh!"
24 He says, "Look, you used fear in a bad way. In the past, in
25 the past -- he says -- people, our people, my grandfathers,

1 my grandparents used fear the right way."

2 He told me, "If you would have used fear in a
3 good way, you could have gone to the edge of the cliff and
4 down the cliff. Your fear would have made you walk -- he said
5 -- because your fear would have guided you, it would have
6 guided your legs, your hands, it would have guided everything,
7 you know, everything you own. You would have been able to go
8 down the cliff, and then brought me something from below,
9 down the cliff, something from the bottom of the cliff. But
10 today -- he says -- people use fear in a bad way. People use
11 fear to back away -- he says -- a little like you did. You
12 were there, and then you backed off." At that moment, I
13 realized that even fear could move us forward if we use it in
14 the right way.

15 For a long time, I walked with fear. I come
16 from a family, a big family. I have two older sisters. Often,
17 I used my fear. I was afraid of my sisters. Why? Because they
18 were two women. And when I was born, I was the first boy. It
19 wasn't very good for them, was it, because my father was proud
20 of me. I was his first boy. It was like the heir to the
21 territory. So I was afraid of my sisters. And I used that
22 fear, sometimes, to mess with them. But today, I love my
23 sisters.

24 I used that fear to do a lot of things. When
25 we were young, the way we lived, to get yourself accepted

1 into groups, you had to do what the others did because you
2 were afraid that they wouldn't accept you. But I did a lot of
3 things that weren't too good because I used my fear.

4 Today, I still have that fear, but I move
5 forward with my fear, I move forward with this fear.
6 Yesterday, I saw people who were afraid. They talked, so they
7 could move forward with their fear.

8 There are many, many things today that are
9 used in the wrong way: fear, anger, jealousy. We were talking
10 about jealousy earlier. But, all those things, we can use
11 them in a good way. When we walk, when we're angry, there's
12 something going on inside you. But if you say, "Why am I
13 angry?" and I ask myself the question. So I'm going to
14 identify where that anger comes from and turn it into
15 something positive. Right?

16 So today, well, I invite you, each of you,
17 here, if there is something happening to you today, something
18 that scares you, that bothers you, look at it. "Why is this
19 happening to me?" It didn't just happen like that, from
20 above. It didn't arrive like that. It was there, you took it.
21 So look where it comes from. It can get bring you a long way
22 sometimes. It can open, it can open us up.

23 This morning, when I woke up, no, last night,
24 we were going to sleep there, at the hotel, then, outside,
25 there were people. They were partying. But us, we wanted to

1 sleep.

2 I was in nothing but my underwear. So then I
3 go to see them. I open the door. There were three of them. I
4 said, "Excuse me, sorry for bothering you, but we want to
5 sleep." They're looking at me. And he says, "The light is
6 on." I said, "Yes, I turned it on because I heard some noise.
7 I thought someone needed help."

8 But they understood, didn't they? If I had
9 been scared, I would have said, "Well, I can't go -- you know,
10 they were drinking." Well, I went to see them, and they
11 understood. They said, "Sorry, sir." Well, I've been thinking
12 about them this morning. Why? Well, they were in an advanced
13 state of intoxication. They must be sick this morning. And,
14 today, well, I'm sending good thoughts.

15 We had some good news yesterday. Our friend
16 Charles, apparently, he got away with it -- not too much
17 worse, not too much damage, huh?

18 And I would like to take this opportunity to
19 wish our dear Commissioners, our Elders here, the gentleman,
20 sometimes, who holds the Bible or the feather, in fact, the
21 whole team -- it is the last day -- but all of you who are
22 here.

23 Again, I would like to mention that there are
24 many empty chairs. As I have always said, the chair that is
25 empty, well it's a spirit that is there, that sits, and that

1 listens to us.

2 On that note, well, I wish you a good day, and
3 I love you. (Innu language)

4 **FATHER ALI:** I've thought about this day, I
5 wondered what we should pray about today. And thinking about
6 yesterday and especially about the way the prayer was
7 organized, I thought to myself, since we are a team, let us
8 try to broaden our horizons since the elders, they talk to us
9 about their experience, what they have lived, their
10 experience and their spiritual journey and also since my
11 brother, Denis, tries to help us discover the biblical wisdom,
12 where the word of God comes to seek us, tells us the words
13 that we need -- that should touch us and that comfort us and
14 set us on the way.

15 So I thought, maybe I'll also be inspired by
16 wisdom, and so I tried to search a little bit on the Internet.
17 I found a prayer -- it's not mine, I found it, but I found it
18 interesting -- that we call the *Prayer of the Six Directions*
19 (*Indian Prayer*) I found it very interesting because it touches
20 a little on what we are experiencing here and what we
21 experience on a daily basis. So I said to myself, "Maybe I'll
22 say it. I will do it as a prayer for us."

23 Great Spirit of Love, come to me with the power
24 of the North; make me courageous when the cold winds of life
25 fall upon me. Give us strength and endurance for everything

1 that is harsh, everything that hurts, and everything that
2 makes me squint. Let me move through life ready to take what
3 comes from the North.

4
5 Great Spirit of Light, come to me out of the East
6 with the power of the rising sun. Let there be light in my words,
7 let there be light on my path that I walk. Let me remember
8 always that you give the gift of a new day. And never let me
9 be burdened with sorrow by not starting over again.

10
11 Great Spirit of Creation, send me warm and
12 soothing winds from the South to comfort me and caress me
13 when I am tired and cold. Unfold me as your gentle breezes
14 unfold the leaves on the trees. And as you give to all the
15 earth your warm moving wind, give to me warmth so that I may
16 grow close to you.

17 Great Life Giving Spirit, I face the West, the
18 direction of sundown. Let me remember every day that the
19 moment will come when my sun will go down. Never let me forget
20 that I must fade into you. Give me beautiful color; give me
21 a great sky for setting so that when it is time to meet you,
22 I come with glory.

23 Giver of All Life, I pray to you from the
24 Earth. Help me to remember as I touch the Earth that I am
25 little and need your pity. Help me to be thankful for the

1 gift of the Earth and never to walk hurtfully on the world.
2 Bless me with the eyes to love what comes from Mother Earth
3 and teach me how to use well your gifts.

4 Great Spirit of the Heavens, lift me up to you
5 that my heart may worship you and come to you in glory. Hold
6 in my memory that you are my Creator, greater than I, eager
7 for my good life. Let everything that is in the world lift my
8 mind and my heart and my life to you, so that we may come to
9 you always in truth and in heart.

10 Amen.

11 **MS. BRIGITTE MAISONNEUVE:** This morning,
12 listening to the message that everyone is sending, everyone
13 is walking with fear. Today, women will move forward with
14 faith. This morning, I find myself in front of everyone and
15 I am filled with fear. I want to show you that I can do
16 anything even though I'm afraid. Despite these fears, I can
17 do anything. That's why you must never give up, you must never
18 surrender.

19 When I was young, people laughed at me at
20 school because I wasn't strong enough. Enough is enough.
21 Today, I want to be able to walk without fear. This is what
22 I want for women today.

23 We have shared many stories and one day we
24 will all be better. And even God, believe in God. And I want
25 to thank all those who participated in this event to help all

1 the women. The women who have experienced things, all the
2 women I have met here, they feel better. And today, I will
3 hold you in my heart.

4 **MR. DENIS MAISONNEUVE:** I am going to talk to
5 you about a word that is not beautiful, not as serious as
6 what Grégoire said yesterday, about the holes we have in our
7 faces, but I have a word that is really not beautiful and
8 it's a word that is being rejected nowadays. We don't want to
9 hear it anymore; we don't want to pronounce it anymore. The
10 word is sin. We don't want to hear that word anymore.

11 But, we saw it in all its ugliness, with the
12 testimonies we heard: abused and mistreated young girls, the
13 young girl in Québec City who we heard from yesterday, knives
14 on both sides of her body and the cigarette burns on her body.
15 She was a victim of the ugliness of sin. And what I'm getting
16 at here this morning is that you have to be very careful not
17 to get into the trap of misplaced anger, as he said -- your
18 name?

19 **MR. LUCIEN ST-ONGE:** Lucien.

20 **MR. DENIS MAISONNEUVE:** Lucien, Lucien. We must
21 also be careful not to embark on a path of sin. It's waiting
22 for us; and it'll wait for a long time.

23 I will read you a verse in the Epistle to the
24 Romans. I'm going to put on my glasses. The apostle Paul says
25 "Do not repay anyone evil for evil. Be careful to do what is

1 right in the eyes of everyone. If it is possible, as far as
2 it depends on you, live at peace with everyone. Do not take
3 revenge, my dear friends."

4 And when I listened to the testimony
5 yesterday, half of me -- I have two nationalities: through my
6 mother, I am of Anishinabe nationality, and through my father,
7 I am Québécois nationality -- and when I listened to the
8 testimony yesterday about those police officers in Québec
9 City and the paramedics who were really mean there, the anger
10 inside me was rising. "How is that possible? Why did they do
11 that?" I was falling into that trap of sin. But the apostle
12 Paul tells us "Do not take revenge, my dear friends, but leave
13 room for God's wrath, for it is written: 'It is mine to
14 avenge; I will repay,' says the Lord."

15 It is the Lord's duty to chastise, to punish.
16 It's not up to us; it's not up to us. Let us leave it to God.
17 And please believe me. Those who have treated disappeared and
18 murdered women badly, I tell you one thing: perhaps justice
19 on earth is far from perfect, but there is divine justice,
20 and that justice is perfect. And rest assured that God will
21 take care of these people.

22 But let us be careful, we, we, because the
23 Scriptures also tell us that all those who have sinned are
24 deprived of the glory of God. We're bad by nature. Badness is
25 eating away at us. The wickedness is trying to grab us. Let

1 us turn to Jesus Christ. Jesus Christ, help me, Lord, help
2 me. I am too carried, by my sinful nature, to be evil in my
3 heart too. No, Lord, help me.

4 We're going to sing a song, another song that
5 Jeannette translated. Jeannette translated a song. It is a
6 song known in French, but Jeannette helped us to translate
7 it. The song is called *win e tenkek* (ph.). It is God who will
8 take care of things. If you want to put me also the --

9 **(SONG)**

10 Lord our God, Lord, we stand before you for
11 one last day. And Lord, you've seen all these testimonies.
12 Lord, you have seen these suffering hearts, these people
13 who have been mistreated unjustly. And Lord, we pray for
14 these people.

15 We also pray, Lord, for those people who do
16 not dare to come to the microphone, those people who are
17 afraid to testify. Lord, I pray for them too, Lord that you
18 may be able to bring about a healing, Lord, in the hearts
19 of each and every one of us.

20 And Lord, keep us from retaliating with
21 hatred, anger. And Lord, it is up to you, you are the
22 judge, and Lord, justice for these people is in your hands.
23 And us, Lord, guard us from harbouring bad feelings towards
24 anyone. Who are we to judge the speck of sawdust in our
25 brother's eye and yet pay no heed to the plank in our own

1 eye?

2 And Lord, bless this day, Lord, bless those
3 who will testify this morning. In thy name I pray, Lord
4 Jesus.

5 Amen.

6 **MR. LUCIEN ST-ONGE:** Hello! I would ask the
7 gentleman, because we often hear the drum and the one who
8 will sing the drum, the teueikan. Oh, excuse me. I will
9 ask, I will ask, I will ask that he ask our grandfathers
10 and our ancestors, the Creator, the spirits, that he call
11 the women, so that they can have light, so that they can
12 walk in the hand.

13 I would like to call on the fire keeper. He
14 has been here all week. He kept the fire going. From 11:00
15 in the evening until the morning, they took turns. I would
16 ask Jean-Sébastien if he could play or sing.

17 **COMMISSIONNER MICHÈLE AUDETTE:** I don't think
18 he needs the drum holder.

19 **MR. LUCIEN ST-ONGE:** No, no.

20 **COMMISSIONNER MICHÈLE AUDETTE:** Ah, ok, ok,
21 ok.

22 **MR. LUCIEN ST-ONGE:** Hum, hum. (Speaking in
23 Native language.)

24 **MR. LUCIEN ST-ONGE:** When we play the drum,
25 it's also a way to share. Each of you, in your heart, give

1 this to the Creator, all these things. As Grégoire said,
2 all these things, violence, fear, all these things, are a
3 gift from the Creator. But it's up to us to know how we're
4 going to use it.

5 It is also a great gift to talk to each
6 other when things bother us. Grandfather William used to
7 say, "You have to say the things that need to be said."
8 Things that, the words weren't right before. When someone
9 talks about you behind your back. Why don't you go see him,
10 and talk to him? So, you go see him, now you go see him,
11 and you say to him, "I don't like the way you speak, if
12 it's anger that's talking." When you use fear in that way,
13 well, you're using it in the right way. Today, I too will
14 pray for everything. That's it! That's all!

15 **(DRUMMING AND SINGING)**

16 **(BREAK)**

17 **COMMISSIONNER MICHÈLE AUDETTE:** I had to talk
18 to the big boss first. God, I feel like I'm in the living
19 room with everyone.

20 Hello, thank you very much for the beautiful
21 prayers, thoughts, messages, the encouragement for the
22 families. And while today is our last day with you
23 physically, spiritually it is not the last, and I want us
24 to feel that as a group.

25 There is a major process being carried out

1 across Canada, a process that has never been done, where
2 the federal government, the provinces and territories are
3 being told, in a context that is their own, in a legal
4 context with incredible and courageous people -- to tell
5 the truth.

6 And to make this truth, there are magical
7 people in the background, people we don't know. I am home
8 here, some of you know me, and it is because of you that I
9 became the woman I am, and you continue to help me thrive.

10 But I just want to take a few seconds to
11 tell you that behind that team, that inquiry, I mean, there
12 are humans. There are men, there are women, there are
13 family members, there are survivors, elders, young people
14 and not-so-young people, and in between, like me, who, on a
15 daily basis, will bring families here, will organize, will
16 think, will create logistics, will create a structure that
17 has never existed.

18 And, a year and a half ago, the federal
19 government appointed five people. Today, there are four
20 left, but we are worth fourteen easily.

21 Our youngest: dynamic, speaks French, speaks
22 English, speaks Inuktitut, a young woman who, at first
23 glance, may seem intimidating, but, ultimately, she has a
24 big heart, she is generous, she can go anywhere, she never
25 judges. And I am blessed to work with this woman who helps

1 me to translate a vocabulary, a jargon, a culture that I
2 have not learned which is the legal world, and that is,
3 Qajaq Robinson, so beautiful, so strong.

4 She was born in Iqaluit. Iqaluit means where
5 there is fish. She is our only Canadian, here in the team.
6 And this woman, after that, she grew up in Iglouvik.

7 **A WOMAN NOT IDENTIFIED:** - lik.

8 **COMMISSIONNER MICHÈLE AUDETTE:** Igloulik, but
9 I switched it to Inouglik. Yeah. Inouglik. Where there are
10 igloos. That's what it means.

11 Now, that's a remarkable woman. She's a
12 mother who left her child behind to come and give her love,
13 her energy, her legal knowledge and her knowledge of the
14 North that we don't have, we being the other Commissioners
15 and the other members of the team. And it's about making
16 sure that this report will reflect the Indigenous peoples,
17 including the Inuit. So proud to work with you.

18 And then we have a man, a great man, a great
19 man. He's not here right now. He is working, gathering the
20 truth from a family in a safe place, what we call in
21 camera. He is our fire keeper he is our keeper of the east
22 gate, he is also our protector, but also the keeper of our
23 rights. He too has worked all his life as a lawyer. He
24 comes from a community in northern Ontario, a Métis like
25 me: half Indigenous and half Canadian. And this man worked

1 until recently with the Human Rights Tribunal in Ontario as
2 vice-chair. He defended human rights. And we have this
3 warrior among us.

4 But warrior, that doesn't mean you have to
5 shout loudly or hit yourself on the head, but you have to
6 think strongly, then hit in the right place with your
7 spirit. So, Brian, I'm sure you can hear me talking about
8 you, thank you for being part of the circle.

9 And the fourth person is Marion Buller.
10 Marion Buller, she is the first Indigenous woman to become
11 a judge in British Columbia. That's no small feat. That's
12 incredible! She's the Chief Commissioner. She is a woman
13 who must ensure from beginning to end that everything is in
14 compliance, both in terms of the spirituality protocol,
15 when we go to a territory, but to also ensure that terms of
16 the laws in each province and territory and the federal
17 government, when we ask the right questions of
18 institutions, Ms. Buller with her experience, with her
19 knowledge, and with her love that she has for the cause,
20 she can guide this investigation.

21 So we have different leaders, we have
22 different strengths; we have different capacities, either
23 academic or self-taught within the Commissioners, which
24 means that this major social will take us somewhere.

25 I always say -- and I will close with this -

1 - the four Commissioners and the fifty or so people who
2 come from the Indigenous communities (Métis, Inuit, First
3 Nations, Quebecers and Canadians) have, at one time or
4 another, experienced one or many situations. And today,
5 sometimes they cry with you, sometimes they rage for you,
6 but they are there for you and with you. And it's for me --
7 I call it magic, a miracle. And this morning, that's how I
8 want to say "thank you" to them, so that together we can
9 convey this truth.

10 It has been moving. I'll see you later.
11 There will be a press conference, there will be families
12 talking, we will say, "Goodbye, iame, see you soon". For
13 me, that's it, physically, we are leaving, but spiritually
14 we have several warriors, and very strong ones, strong.

15 No matter what is said on the outside, I
16 know it from the inside, and then I'm not afraid to say it,
17 we're going to succeed. Why? Why? Because we have to
18 succeed. Why is that? We must pay tribute and honour the
19 courage of all these families.

20 And when we fall, what I expect from my
21 community is that they will pick me up. When I make a
22 mistake, what I expect from my community is that I will be
23 taught to do the thing or things in a better way.

24 And that's the way it is. We are your tool,
25 passionate, determined, and I wish you a wonderful day.

1 Thank you.

2 **MS. JEANNETTE VOLLANT:** It has to go to my
3 height, huh, I'm not tall. There's going to be something
4 very special right now.

5 **MR. LOUIS-GEORGES FONTAINE:** With the
6 permission of the attorney for the Naskapi families, I
7 would ask Mr. Gervais to share these words. If you want to
8 give gifts to the commission, I invite you to do so.

9 **MS. JEANNETTE VOLLANT:** The families who came
10 to share this week, those who come from Pakuashipi, have
11 something to give, a donation. And right now, they're
12 behind me.

13 And this man, this gentleman, he's a
14 translator; he's the one who accompanied these families. So
15 I'll give him the floor.

16 **MR. GERVAIS MALLECK:** Kuei, hello. I'm
17 Gervais. I am accompanied by two Elders from the Pakuashipi
18 community. (Speaking in Native language.)

19 I will give; I will not take up any more
20 time in this little ceremony. I will give more time for the
21 Elders to speak, but I will translate. (Speaking in Native
22 language.)

23 **MS. LOUISE ROCK:** I would like to welcome
24 everyone here today. Today, I bring a present, because we
25 have lost many people, many women, and many men. And this

1 is the present I want to give you today, the present I want
2 to give you today.

3 I would like to greet you, all the people
4 who are here. I'm here, I came here to testify. I also came
5 to offer a present, a present that is very meaningful for
6 the Pakuashipi community. The gift means not to forget our
7 children that we have lost. Women's tragedies, that's what
8 it's going to represent, the present I'm going to offer to
9 the Commissioners. I don't want to reveal it to you; I want
10 to show you right now, I want to show this to the
11 Commissioners first. After that, we will show it to the
12 rest of you.

13 The present I am going to offer is our
14 hearts, it also represents my heart as a mother, which I
15 bring here for the Commissioners.

16 I would also like to thank the people who
17 are always on the front line to help us. I want to show
18 this to the others.

19 **MR. GERVAIS MALLECK:** This gift
20 represents, not bundled, a baby. The shape is a mother's
21 heart. You see little mittens, little moccasins, little
22 socks, which represent the lost babies, disappeared from
23 the Pakuashipi community, then the mother's heart which is
24 red, pink. That's what it represents.

25 **MS. LOUISE ROCK:** We have lost -- pink also

1 means there are many girls who have disappeared, the
2 disappearance of children.

3 What you see here is caribou skin, the
4 moccasins, plus mittens. There's also the baby's bottle
5 that's pink.

6 **MR. GERVAIS MALLECK:** (Speaking in Native
7 language.)

8 I will now show it to the rest of you. This
9 gift represents, the pink that represents all the girls who
10 have been lost, and the heart shape is a mother's heart.
11 Normally, that's not in the shape of a heart, but it
12 represents the heart of all mothers. The mittens represent
13 the warmth so that our children don't get cold. It's made
14 of caribou skin, woolen socks, moccasins, and the little
15 bottle that represents babies, girls, which also represents
16 lost women.

17 And Agnès wanted to give a present to the
18 Commissioners so that they would not forget the missing
19 children in Pakuashipi. (Speaking in Innu language.)

20 **MS. LOUISE ROCK:** This represents, it's in
21 the shape of a heart; it represents the heart of all
22 mothers, because mothers love their children very much.
23 That's also what this baby pouch represents.

24 **MS. LOUISE ROCK:** I thank you very much.

25 **(SHORT BREAK)**

1 **MS. JEANNETTE VOLLANT:** During the time for
2 hugs and thanks, we will take a break. After the break,
3 there will be a woman who will come to testify with Ken
4 Rock, as a counsel representative. So, it's time for a
5 break.

6 **(BREAK)**

7 **COMMISSIONNER MICHÈLE AUDETTE:** Hello. I
8 would like to invite two women, two women who work on a
9 daily basis for the advancement of Indigenous women,
10 Pénélope Guay and Viviane Michel, to come forward here.

11 I don't know if you heard me.

12 Audray, and Suzanne, a song to honour you,
13 for the work you do in the field with politicians, with
14 leaders, all the way to the United Nations, to make people
15 understand what women experience on a daily basis,
16 Indigenous women. So, we sing to you *The Woman's Warrior*
17 *Song*, the song of the warrior, for the work you do.

18 **(SONG)**

19 **First Hearing:**

20 **Witnesses: Elizabeth Mameanskum and Alma Mameanskum**

21 **Testimony heard by the Chief Commissioner Marion Buller and**
22 **the Commissioners Michèle Audette, Brian Eyolfson and Qajaq**
23 **Robinson**

24 **Commission Counsel: Ken Rock**

25 **Grandmothers, Elders, Knowledge-keepers: Pénélope Guay,**

1 Éveline St-Onge, Anne-Marie André

2 Clerk: Jean-Luc Dorion

3 Registrar: Bryan Zandberg

4 **ME KEN ROCK:** Kuei, Hi.

5 We would like to thank everyone for the time
6 you are taking today to listen to those who will share
7 their stories. And we are happy that we can speak in our
8 Innu language.

9 Today, we have two people who will share
10 their stories, Alma and her sister Elizabeth, who will tell
11 us their stories, what they have experienced in the past.
12 They will talk about their daughters, their granddaughters
13 and also about what happened with police officers.

14 So this morning, Alma is going to talk about
15 her daughter, what happened to her -- she was harassed by a
16 police officer -- and Elizabeth Mameanskum will talk about
17 her daughter.

18 So I think we're ready, we can start.

19 Perhaps we should swear in these two women now.

20 The Bible. Alma Dominique.

21 **MR. BRYAN ZANDBERG:** Alma --

22 **MS. ALMA MAMEANSKUM:** English.

23 **MR. BRYAN ZANDBERG:** Do you swear to tell the
24 truth --

25 **MS. ALMA MAMEANSKUM:** English.

1 MR. BRYAN ZANDBERG: English, okay. Alma.

2 Okay, good. Thanks.

3 Do you swear to tell the truth, the whole
4 truth and nothing but the truth?

5 MS. ALMA MAMEANSKUM: Yes.

6 MR. BRYAN ZANDBERG: Thank you.

7 MR. BRYAN ZANDBERG: Elizabeth, do you swear
8 to tell the truth, the whole truth and nothing but the
9 truth, so help you God?

10 MS. ELIZABETH MAMEANSKUM: Yes.

11 MR. BRYAN ZANDBERG: Thank you.

12 ME KEN ROCK: Thank you.

13 Can you, Alma, tell us, can you talk to us
14 and for your daughter, Charlotte, can you tell us about
15 her?

16 MS. ALMA MAMEANSKUM: I was at home, in my
17 apartment and I went shopping, when I came back home, with
18 my shopping, my children were no longer there. They were
19 taken away and I didn't know.

20 I was drinking and taking drugs at the time
21 and it was the social worker who took my children away.
22 They were taken to a home. My two daughters, they were so
23 small. There was Isabelle.

24 And then I went to get my children. I heard
25 children crying upstairs. There was a guy who locked the

1 door. And what I noticed was that the door was closed,
2 locked with a rope. And then I was able to take my
3 daughters. I attacked the guy, hit him and pushed him down
4 the stairs. A woman said to me, "Go ahead, and go with your
5 children." So I took them outside and I had the police
6 officers following me.

7 At the time, we lived on the Matimekosh
8 reserve and my parents lived there too. So I ran and it was
9 bad outside, bad weather. I was holding one of my
10 daughters. When I arrived at my parents' house, I brought
11 them inside in a room. I brought Charlotte to the washroom.

12 The police asked me to bring the children
13 back and I said "No." I told them I wanted to keep my
14 children and then the police said, "Only if you go to
15 therapy will you be able to get your children back." And
16 he took my daughter from me, but my mother refused to let
17 the police officer take my children. It was my mother who
18 wanted to take care of my daughters.

19 And then they took my daughter and I saw
20 Jean-Guy Vachon -- he was the social worker -- and I asked
21 him, "I want to bring my daughter so that I can buy her
22 silver," and the last time I saw my daughter, I gave her a
23 scarf and I said "I'll see you at Easter." And that was
24 the last time I saw her.

25 **ME KEN ROCK:** How old was your daughter at

1 the time?

2 MS. ALMA MAMEANSKUM: She was five years old.
3 On April 14, she would have turned 36 years old. I always
4 think of her when I see young women. And she was my first
5 child.

6 ME KEN ROCK: And, then, when they took your
7 daughter from you, where did she stay?

8 MS. ALMA MAMEANSKUM: She stayed in a house
9 with a family, the Osmond family (phon.). And there was a
10 guy who was sick. Before the guy killed my daughter, he
11 raped her first and then he killed her.

12 When I think of my daughter, I look forward
13 to seeing my daughter again. She was my first child. And
14 today, today, today I have two daughters. I have my
15 daughter and granddaughter and I protect them as much as I
16 can.

17 ME KEN ROCK: How old was your daughter when
18 she was assaulted?

19 MS. ALMA MAMEANSKUM: April 14, she would
20 have been six years old.

21 ME KEN ROCK: Do you know the date of this
22 assault and of this murder, when your daughter was
23 murdered?

24 MS. ALMA MAMEANSKUM: It was in 1981 or 1982.
25 She was born in 1980. But on her tombstone, it says 1981.

1 Her father's name is Jean-Pierre. I am very sad when I
2 think of my daughter, my child.

3 **ME KEN ROCK:** What happened next? Was there a
4 report?

5 **MS. ALMA MAMEANSKUM:** Yes, he was in jail for
6 only two years, the guy I'm talking about. The guy I'm
7 talking about, he did the same thing he did to my daughter
8 to another girl and he went to jail. He ran away. The child
9 was found on the ground. And I was told this story.

10 **ME KEN ROCK:** Is there anything else you want
11 to share about your daughter?

12 **MS. ALMA MAMEANSKUM:** I would like for other
13 children not to have to go through the same thing, that
14 they not get taken away from their homes. There are
15 probably many little girls who are being taken away from
16 their homes. You have to take care of your children.

17 **ME KEN ROCK:** How long did your daughter live
18 in this house?

19 **MS. ALMA MAMEANSKUM:** She stayed there for
20 about a year, one year. Many times I went to that house to
21 pick up my children and every time I got there, they called
22 the police. I will always remember those police officers
23 who took my children away.

24 **ME KEN ROCK:** Had you had other children
25 before?

1 MS. ALMA MAMEANSKUM: I had two daughters.

2

3 ME KEN ROCK: Both were already born at that
4 time?

5 MS. ALMA MAMEANSKUM: Isabelle is my second
6 daughter. My other children had not yet been born, only
7 after I got married.

8 ME KEN ROCK: And today, can you talk about
9 what you told me concerning the police officers?

10 MS. ALMA MAMEANSKUM: Everything happened
11 when I was at home in Matimekosh. And there were friends
12 knocking on the door. And then I went through the window, I
13 got out. I went to see a friend. I was nice out, it was
14 sunny and I was walking. I was walking and I went to see a
15 friend.

16 And I looked on the lawn, at the post
17 office, there were people starting a fire so I went by, she
18 saw me and I said, "Come here, what's going on?" And she
19 said, "I was looking for you." And I said, "Well, I was
20 looking for you too. You're so drunk, I'm taking you home."

21 And I brought her back home. We were
22 walking. There was a car coming. It was the police and they
23 stopped. And then they turned their lights on and the
24 police said, "Dance." And she said, "Why would we dance?"
25 "Because you and your friend, because you and your friend

1 have beautiful bodies."

2 And then we kept walking and I told my
3 friend, "We have to hurry." So we walked fast. There was a
4 recreation centre and there was a playground and we went
5 through the playground.

6 And then a car came, it was going full
7 speed. It was the same police officers. And he said, "Get
8 in the car." And we said, "No, why would we do that? I've
9 done nothing wrong." He said, "No. I heard you were in the
10 recreation centre." And he accused us of stealing
11 something: cakes. He also accused us of going for a swim.
12 So I said, "If we had gone swimming, we'd be all wet." And
13 he said, "No, get in the car anyway."

14 And then he took my friend, because she was
15 drunk, but I didn't want to get in that police car. Well, I
16 accidentally hit my head on the car door and I had blood
17 all over my face. And then, when the police officer put me
18 in the car, he said, "Get in the car. Stop complaining.
19 I'll take you home." But he took us somewhere else. He took
20 us to the police station. And at first, he called her in,
21 he brought in my friend and she said, "Don't fall asleep;
22 I'm so afraid of the police." So I said, "Well, I'll watch
23 you sleep."

24 And then the police officer was talking to
25 me and touching my hair. "You have beautiful hair," he

1 said. I said, "Don't touch me!" And then he started
2 looking at my breasts. And I told him not to look at me.
3 And he asked me not to look at his penis.

4 And there's a garage with a police car
5 there. That's where they used to keep the Indigenous
6 people. It doesn't look like a police station. It's a
7 garage and there were two cages. It was only for Indigenous
8 people. And he brought my friend inside there. And my
9 friend said not to sleep. So I didn't sleep.

10 But then he took me in. Then he took me
11 somewhere private. Then he pushed me. I was so scared, I
12 was so angry that he came back for me. And I heard steps.
13 And I heard chains, too, on the person who was coming
14 towards us. I looked and I saw this tall police officer and
15 I said, "I'm so glad to see you." This one, he was
16 defending Indigenous people.

17 He said, "What are you girls doing here?"
18 And I told him about it. He opened the garage door. And
19 then he said, "Go home." And I brought my friend back to
20 her house, to my house. We walked, walked. And on Gaba (ph)
21 street where the hospital was located, when we arrived at
22 the hospital, a dog chased me. And he attacked my leg and
23 that's why I walk the way I walk today.

24 So I finally got to the hospital. A doctor
25 named Dr. Baw (ph) was there. He said, "If they don't kill

1 that dog!" Then the police officer arrived. It was the one
2 at the beginning that brought us to the police station. He
3 said to the doctor, he said, "What did they do? I'll take
4 them home." And with my eyes, I said no to the doctor,
5 meaning "No, no, don't let him." And the doctor said, "No,
6 no, they're going to stay here. Her friend will take care
7 of her and I'll check her leg." And I was shaking, I was
8 furious, I was very scared.

9 Then, when the police left, I told the
10 doctor, "Can I go home now." And the doctor said, "I would
11 like to see you again tomorrow." But we ran from the
12 hospital, we took the Naskapi road, we ran and my friend
13 said, "But, you, with your leg, do you hear the car?
14 There's a car behind us following us."

15 There was a dispensary on the Naskapi Road
16 and this police officer was stopped. He was not allowed to
17 go on the reserve. So he didn't have enough time. But I was
18 so angry. My friend said, "My God, he's mad at us! He's not
19 going to stop, this police officer."

20 Me and my friend, we were very close. We
21 took care of each other. Her name was Esther. My friend's
22 name was Esther. So we went to her bedroom window and her
23 sister Hannah asked us, "What is going on?" And I slept at
24 my friend Esther's house.

25 My father asked my friend's father, "Are my

1 daughter and your daughter at your place?" "Yes, yes, they
2 are sleeping here," he replied. And my father said, "Tell
3 her to come home." I went home, I went into my room, and I
4 went to bed.

5 My mother woke me up: "The police are here."
6 His name was Matthew Mackenzie. He was a police officer, a
7 police constable at the time. There was a police station at
8 Lac-John. And the white police were not allowed to go
9 there. So we left with Matthew Mackenzie. They brought us;
10 they brought us to the police station. And that police
11 officer was there, that police officer was there.

12 They asked us, "Where are the things you
13 stole last night?" He said that we had stolen a ring, a
14 valuable ring. And in my defense I said, "No, we never
15 stole anything." He was furious and he was banging his
16 fists on the table and he was enraged and he really wanted
17 us to confess that we stole something. And I told my
18 friend, "I'm so scared of him." And I was trying to talk
19 to the police officers and explain to them that they
20 couldn't try to convince us that we had done something we
21 hadn't done. We hadn't done anything.

22 Then he told us, "You're going to be
23 arrested. If you don't bring back those things you stole,
24 we'll arrest you." And I said, "But why put us in jail? We
25 didn't do anything." He called us savages. And I didn't

1 answer. And I even told my friend not to answer, not to be
2 sassy.

3 When I think about it, what I went through,
4 what I experienced with that police officer, I was
5 violated. I felt really bad when he touched me or when he
6 tried to touch me.

7 Then there was this man who came and said
8 that in the morning -- when my friend came back, she said,
9 "I'm so scared, they scare me so much!" I said, "Me too."

10 We went to the village. There was a pool
11 table, a room where you could play pool, billiards, and
12 when I came out, this officer was waiting for us once
13 again. He said -- my friend repeated to me, "My God, he
14 won't leave us alone!" And he said, "I'm going to meet you
15 somewhere." It made me feel like I was dating him. I was
16 abused by him; it's almost like he was abusing me. If he
17 had raped me, I could have gotten pregnant.

18 **ME KEN ROCK:** What year did it happen?

19 **MS. ALMA MAMEANSKUM:** Around 1976.

20 **ME KEN ROCK:** Which police officer?

21 **MS. ALMA MAMEANSKUM:** The one who pushed me
22 around. I heard that there was a woman who had already laid
23 charges against him and I heard, after that, that he
24 committed suicide, in 2016, he committed suicide.

25 **ME KEN ROCK:** This police officer? Where did

1 he work? Did he work for the non-Indigenous, in the village
2 of Schefferville?

3 MS. ALMA MAMEANSKUM: Yes, in Schefferville.

4 ME KEN ROCK: And your whole story, in fact,
5 took place in Schefferville?

6 MS. ALMA MAMEANSKUM: Yes.

7 ME KEN ROCK: Do you have anything to add
8 regarding the police officer?

9 MS. ALMA MAMEANSKUM: I wish I had had some
10 help. What this officer did to me, I'm not the only woman
11 to have suffered the same fate. Many women have gone
12 through the same experience.

13 ME KEN ROCK: I can continue with Elizabeth
14 Mameanskum, but if you have anything to add, I'll come back
15 to you. Is that all right with you?

16 MS. ALMA MAMEANSKUM: Yes, that's fine by me.

17 ME KEN ROCK: Hi Elizabeth. Can you tell us
18 about your niece whom your sister was talking about before?

19 MS. ELIZABETH MAMEANSKUM: I was 25 or 26
20 years old at the time. I would go out with my sister. We
21 would go to the Royal Tavern, to the disco, we drank, of
22 course, we were young. And my sister said -- we weren't
23 completely drunk, but we were having fun -- "Let's go see
24 our niece where they keep the children." I said, "Okay."
25 Yes, when people are drunk, they think they can do

1 anything, anything and everything. And often they do.

2 I still remember it. It was snowing. Then we
3 walked to the house. It's about a 10 minute walk. And we
4 went into this house, the door was not locked. We went in
5 and Ms. Osmond (ph.) was there. She screamed at her
6 husband.

7 "No, no, I want to see my niece," I said.
8 And I could hear a child upstairs. And I was yelling
9 "Charlotte, Charlotte!" Her name was Peshiesh (ph). That's
10 her Indigenous name. "Peshiesh (ph)," I said. And I told
11 her, "We just want to see her. I just want to see my niece.
12 I want to see her face. That's all I'm asking." No! She
13 refused. "I'm going to call the police," she told us. Mr.
14 Osmond was furious. And then I saw one of his sons, the guy
15 who attacked my niece, my sister Alma's daughter. "Please,
16 I would just like to see her. That's all I'm asking." And
17 he started yelling at me. "I'm going to keep her, because
18 I'm going to start working. I've already filled out all the
19 paperwork. I'm going to get a job and I'm going to be able
20 to take my niece away from this family so I can keep her."
21 And, in fact, they called the police.

22 My sister and I left. We were running and
23 that's when, during the night, that same night, my niece
24 disappeared. I went to the Royal, me and my sister, it was
25 snowing and I heard someone -- everyone calls me Iem (ph)

Hearing- Public 40
Elizabeth Mameanskum and Alma Mameanskum

1 on the reserve -- "Iem (ph)" someone said. Someone called
2 me, a child. It was the same night our niece disappeared,
3 she was assaulted. I guess they were afraid, they were
4 afraid that she would talk about what she had experienced,
5 that she would talk about what had happened to her. It's
6 the same night, the same night my niece disappeared. We
7 didn't know anything about it. We slept elsewhere, in a
8 house in Matimekush. We didn't go home. We moved near Koa.
9 We slept at our friends' house.

10 When we woke up in the morning, we went back
11 to the bar. We were young at the time. Of course, at the
12 age of 20, we were already having fun. Then we went to the
13 tavern and there were friends of ours who were there. And
14 that's when we were told that my sister's daughter,
15 Peshiesh (ph), Charlotte, they told us, we were crying.

16 Then we went home. My mother and my sister
17 were very sad, we cried. That was in Kawawa (ph). And then
18 I was thinking, "I shouldn't have gone there yesterday."
19 But she was probably happy to hear our voices. She probably
20 heard us when we called her name. She was probably really
21 happy in her heart to hear our voices. Those were probably
22 our last words she heard. My mother was gone. My mother
23 would have come today, but she's not here because she has
24 cancer. And in fact, my mother passed away.

25 **ME KEN ROCK:** When I met you, you told me

1 about your granddaughter, didn't you?

2 **MS. ELIZABETH MAMEANSKUM:** Yes. My
3 granddaughter's name is [name deleted]. My brother's
4 daughter [brother's name deleted], she disappeared in
5 August 2012. She had a daughter. Her name was [niece's name
6 deleted]. Our niece, I don't even know where she is. She
7 was placed elsewhere. She's probably 6 or 7 years old as we
8 speak.

9 **ME KEN ROCK:** Is this your son's daughter?

10 **Mme ELIZABETH MAMEANSKUM:** No, my brother
11 [name of brother deleted], my brother's daughter [name of
12 brother deleted], and her name is [name of niece deleted].

13 **ME KEN ROCK:** And this child was placed?

14 **MS. ELIZABETH MAMEANSKUM:** Yes, she was
15 placed in 20[date deleted]. She was born in 2009-2010, I
16 think.

17 **ME KEN ROCK:** And what was her mother's name?

18 **MS. ELIZABETH MAMEANSKUM:** [Mother's name
19 deleted].

20 **ME KEN ROCK:** It was the daughter of [name of
21 brother deleted]?

22 **MS. ELIZABETH MAMEANSKUM:** Yes.

23 **ME KEN ROCK:** And after she was born, was she
24 placed?

25 **MS. ELIZABETH MAMEANSKUM:** In fact, they took

1 [niece's name deleted] away. They took her and we don't
2 even know why they took her. Why didn't they explain
3 anything to us? Why didn't they ask other family members to
4 keep her? My mother used to take care of kids; she always
5 took care of other young children in the past. My mother
6 was still alive at the time. At that time, she was maybe 6
7 or 7 months old.

8 And when the father died, the baby was
9 probably 6 or 7 months old when the father died. At the
10 funeral home, there was a non-Indigenous woman holding the
11 baby in her arms, but she did not want to enter the funeral
12 home. My parents were around the coffin, my brother's
13 coffin, and I went out and this non-Indigenous woman was
14 standing outside and holding [niece's name deleted] in her
15 arms.

16 She thought I didn't understand French, but
17 I understood her. She said, "Your twin is coming. You
18 really look like him." And I didn't say anything. And then
19 I went to see, to look at [niece's name deleted]. I said,
20 "I am the sister of [brother's name deleted]."

21 **ME KEN ROCK:** And this child was placed?

22 **MS. ELIZABETH MAMEANSKUM:** She was placed,
23 yes, with a non-Indigenous family, a non-Indigenous woman.

24 **ME KEN ROCK:** And [brother's name deleted]
25 did he try to get his daughter back?

1 MS. ELIZABETH MAMEANSKUM: [Brother's name
2 deleted] was living with [mother's name deleted] at the
3 time. He said, "They're going to bring her, we will be able
4 to visit her." And we were leaving for Sept-Îles to visit
5 [niece's name deleted] and we were going to [brother's name
6 deleted].

7 And afterwards my brother [brother's name
8 deleted] told me that [niece's name deleted] had burnt her
9 hand. "How did she burn her hand?" We were told she burned
10 her hand on a heater. It didn't seem to be a burn caused by
11 a heater.

12 The DYP or, in fact, the DYP's social
13 worker, child protection, Louise, Kawawa's (ph) wife, she
14 used to work in Schefferville. She was in charge of the
15 case. She didn't give us any papers. She could have met us
16 so that we could have talked about us to [niece's name
17 deleted], to the family of [niece's name deleted]. That was
18 never offered to us, we could have taken [niece's name
19 deleted]. And it was that woman, that Louise, who placed
20 [niece's name deleted].

21 We met with a lawyer in Sept-Îles. His name
22 was Mathieu. And I still remember that lawyer. He asked us
23 for \$10,000 so he could work on this case so we could bring
24 back [niece's name deleted]. And from what I've heard
25 recently, they no longer want to deal with this case. I

1 think he's non-Indigenous. They don't want to help the
2 Indigenous people.

3 **ME KEN ROCK:** Where is that child now?

4 **MS. ELIZABETH MAMEANSKUM:** I don't know.

5 **ME KEN ROCK:** You haven't seen her since?

6 **MS. ELIZABETH MAMEANSKUM:** No. My brother was
7 the youngest one. His baby.

8 **Me KEN ROCK:** Was she placed on a reserve?

9 **MS. ELIZABETH MAMEANSKUM:** From what I heard,
10 she went to Montréal, that's what I heard, before she was
11 kept in Sept-Îles, off the reserve.

12 I would like to have some help. I don't want
13 to go through the same thing my sister did. I would be so
14 happy to get back [niece's name deleted]. If we could only
15 visit her. My father is still alive. He is 83 years old. I
16 wish he could see his granddaughter [niece's name deleted],
17 his granddaughter. I am the eldest. My mother is now
18 deceased. She was really sad when her [brother's name
19 deleted] died.

20 **ME KEN ROCK:** Would you be happy to see the
21 baby?

22 **MS. ELIZABETH MAMEANSKUM:** Yes, I would be so
23 happy. I can still see her hair, her black hair. And she
24 smiled the last time I saw her.

25 **ME KEN ROCK:** Before the child was placed,

1 did they check if you could take care of the child?

2 **MS. ELIZABETH MAMEANSKUM:** No one talked to
3 us; no one wrote to us, no one met with us. I would like to
4 save up some money so that I can pay the lawyer.

5 Last year, I walked from Kawawachikamach
6 (ph) to Fort Mackenzie. There were a lot of us and we did a
7 long line. And that, I would like my friends, the friends I
8 was walking with, I would like to be reunited with them.

9 **ME KEN ROCK:** When I met you, you said that
10 you would be happy if this child could know her culture,
11 her language.

12 **MS. ELIZABETH MAMEANSKUM:** I don't want her
13 to lose the culture, the language. And I would like her to
14 get to know her whole family. The children who were placed
15 in residential schools, the DYP, the DYP is trying to do
16 the same thing and they want the children to lose their
17 language, their culture and their family.

18 I'd really be happy to see my niece again.
19 [Niece's name deleted]. I could be happy if I had her with
20 me. It's going to take me a long time. I would like someone
21 to help me, in order to get her back. It would make me very
22 happy. And you Ken Rock, I'd be very happy if you could
23 help us get our niece back.

24 And we're still sad about our situation.
25 That's why my sister is sick: because she's always sad. And

Hearing- Public 46
Elizabeth Mameanskum and Alma Mameanskum

1 for me, it helped me to do this walk, this Fort Mackenzie
2 walk. When we walked, we saw a coffin. I talked to the
3 Elder; I told him my whole story. I gave him the names of
4 my parents, Matthew Maketsamekitsimaknesh (ph).

5 I asked to be given strength. "And for me my
6 life is, and well, I am very honored that I can be in front
7 of your coffin," I said "Give me the strength to keep
8 finishing this walk so I can see my children and
9 grandchildren." It was the evening; it was the night when
10 we finished this walk.

11 After my conversation with the Elder, I went
12 out with a guy; I was walking with a guy. His name was
13 Martin Vieux, and we walked together. It was really
14 beautiful where we walked, it was near the lake. And the
15 snow was bright.

16 And the Elder helped me a lot. I have this
17 Elder in my heart. He's the one who's helping me today. It
18 is thanks to him that I am here, alive, today. It is always
19 from him that I seek strength. Thank you, thank you very
20 much.

21 Thank you Ken and thank you Annie. I'm very
22 glad you're here.

23 **ME KEN ROCK:** Is there anything else you want
24 to tell us, Alma?

25 **MS. ALMA MAMEANSKUM:** Everything that

1 happened to me and my friend with this police officer, I
2 would like to have help, to be helped, not just for my
3 friend, but also for when I lost my child.

4 I received documents, I gave them to a
5 lawyer, but I didn't really pay attention to what's in
6 those papers, because of what I have been through with my
7 daughter. But I still have these documents, the documents I
8 received. Now I'm never going to give up, I'm going to work
9 hard. What I have experienced, with me and my daughter, and
10 what we have done today, I am so sad when I think about it.
11 But I will continue my journey and I still have strength in
12 me and I will never give up because of what I have
13 experienced and I will never abandon the cause for my
14 daughter.

15 I still have these documents at home. I take
16 good care of documents. I put them all together with a
17 rubber band so no one would touch them. I'm never going to
18 throw them away. I still have these documents.

19 That's what I wanted to share with you. I'm
20 never going to give up. I'm never going to give up, because
21 we've all lived through different situations. I went to
22 Val-d'Or; I met a lot of women there. Some of them spoke
23 English. I was so sad to hear their stories. Some of them
24 are so young: 15, 16 years old. They were so pretty.

25 And I still think of my daughter when I saw

Hearing- Public 48
Elizabeth Mameanskum and Alma Mameanskum

1 those young girls who were murdered. I showed them a
2 picture of my daughter. Look at my daughter's picture,
3 every woman I met looked at it. One of these women, she was
4 so sad. She said, "She was so pretty your daughter." I
5 said, "That was my baby, my first baby."

6 And, even today, I still feel her. I know
7 she's present. She's here, I know it. Once I was asleep and
8 I heard a child say to me, "Mom, mom, I love you, mom, I
9 love you. Don't give up. I'm always here for you." So I
10 see her, she smiles. She was so sweet. She was glowing. And
11 when I think of her, I feel less sad. But she's probably
12 trying to tell me not to be sad; she probably wants to tell
13 me that it's fine where she is now. I was dreaming about
14 her and looking at her picture.

15 One of my sons, John-Peter, gave me a gift,
16 a poster of my daughter. "Mom -- he said -- if my daughter
17 was still here, if she was alive -- " "Your big sister," I
18 said. "I wish I'd known her, my big sister," he said, my
19 son. My sons, when they wake up every morning, they look at
20 the picture. And every April 14, on her birthday, we go to
21 church; we go to the cemetery to offer her a benediction,
22 to pray.

23 Sometimes I want to give up, but I always
24 think of my mother, I think of my mother. And once, my
25 mother, she said, "My daughter, I will always be with you,

1 have strength. And that helped me. "I've always prayed for
2 you." So I'm not giving up. I'll be able to continue.

3 Sometimes I'm all alone at home and I talk
4 to myself and I talk to my daughter, to my daughter's
5 picture. I ask her to help me to have strength. "Give me
6 strength. I love you, my daughter." And also, "It won't be
7 long: when I'm older, I'll find you, and I'll see you. I'll
8 see you in heaven. We will be together again."

9 **ME KEN ROCK:** Are you all right? So I think
10 that's the end of the testimony. I don't know if you have
11 any questions.

12 **COMMISSIONNER MICHÈLE AUDETTE:** Thank you very
13 much, thank you very much for your strength. Just coming
14 here must be very difficult. We can feel it, but you're the
15 one who's living it, who has to go through it. And by
16 sharing with us, I hope it helps you, that you can know
17 that you are not alone, that we can receive and honour the
18 truth you give us.

19 As for questions: Well, when you lost your
20 daughter, did the police or the system, were they there to
21 support you when you had that shock, that trauma? Was there
22 anyone who was there to help you, whether it was social
23 workers, the justice system, or the police?

24 **MS. ALMA MAMEANSKUM:** No. And my mother.

25 **COMMISSIONNER MICHÈLE AUDETTE:** Your mom?

1 MS. ALMA MAMEANSKUM: My mother. The whole
2 family was traumatized. It was devastating for us. We
3 didn't know what was going on. I was in my twenties at the
4 time.

5 And why can't there be justice? Why can't
6 there be justice to bring back [niece's name delete], my
7 niece, my brother's daughter? There should be justice.
8 We've been living with this for so many years.

9 If my mother were here, she would have been
10 here. She would have cried. I worry a lot about [niece's
11 name deleted]. I would like there to be a campaign. I want
12 to run a campaign, so we can bring back [niece's name
13 deleted]. Let's bring back [niece's name deleted].

14 COMMISSIONNER QAJAQ ROBINSON: I have a few
15 questions if I could ask you. I wasn't quite sure: the man,
16 who killed your daughter, was he the foster parents' child
17 in the foster family?

18 MS. ALMA MAMEANSKUM: Yes.

19 COMMISSIONNER QAJAQ ROBINSON: And once she
20 was killed, was there an investigation, not necessarily by
21 the police, but was there an investigation in relation to
22 this foster home? Why was she placed in that house? Why she
23 was taken away? Was there anything done by these two social
24 services in relation to this placement in this foster home?

25 MS. ALMA MAMEANSKUM: You're asking why she

1 was placed in this house? Why was she placed? There were
2 others, and the other children who were taken away, were
3 there any investigations? Well, no.

4 **COMMISSIONNER QAJAQ ROBINSON:** Thank you. We
5 have gifts that we want to offer you. The grandmothers will
6 present them to you. They're eagle feathers.

7 **ME KEN ROCK:** Thank you very much. Can I ask
8 for an adjournment?

9 **(SONG)**

10 **MS. JEANNETTE VOLLANT:** Thank you. Now it's
11 time for lunch. Then at 12:30 p.m., there's going to
12 be a press briefing here. If people want to come and
13 attend, they are invited. Now we're going to have
14 lunch.

15 **(BREAK)**

16 **COMMISSIONNER MICHÈLE AUDETTE:** The white
17 boxes. Bernie, Bernie Poitras. Where is she? She's so cute!
18 Why don't you come over here?

19 Marion, Qajaq, you came to our home, my
20 Maliotenam. You have heard men, women, elders and young
21 women tell you all their suffering, all their sorrow. They
22 have hope in us. I'm going to continue to live here. I'm
23 going to keep seeing these women after the inquiry. They
24 will expect us to bring hope; they will expect us to bring
25 change. And, this is the commitment I am making, to

1 continue to my last breath the love I have for all the
2 women, even from other Nations.

3 So we are giving you moccasins, my mother,
4 my aunt and me, to remind you that you have committed
5 yourself here with my world, with our communities, and our
6 Nations, here in Uashat Mak Maliotenam, you must honour the
7 new path you are charting for our Nations.

8 **MS. EVELYNE ST-ONGE:** May I speak now?

9 **COMMISSIONNER MICHÈLE AUDETTE:** Yes.

10 **MS. EVELYNE ST-ONGE:** When I heard that my
11 daughter was going to work as a Commissioner, I went to the
12 ceremony in Ottawa. And that morning, I took my daughter to
13 a room in the hotel. I saw you; you came to get my
14 daughter. It was as if I was giving my daughter for Canada,
15 for the Innu, for everyone, for First Nations. Thank you
16 very much.

17 **MS. ANNE-MARIE ANDRÉ:** Ms. Qajaq, it's a gift
18 for you. Rest your feet and go far with the moccasins.
19 Thank you.

20 **COMMISSIONNER QAJAQ ROBINSON:** Thank you.

21 **COMMISSIONNER MICHÈLE AUDETTE:** You are going
22 to have to walk your talk. What is "walk your talk" in
23 French?

24 **UNIDENTIFIED SPEAKER:** In French we say
25 "joindre les bottines aux babines," "ajouter le geste à la

1 parole." "Mettre les paroles en actions."

2 **MS. ANNE-MARIE ANDRÉ:** That's good, red
3 attracts spirits, good spirits, and keeps the evil spirits
4 away.

5 **COMMISSIONNER MICHÈLE AUDETTE:** That's all.

6 **UNIDENTIFIED FEMALE SPEAKER:** I apologize; I
7 would like the commissioners to stay. I would like to
8 invite a member of the Uashat Mak Maliotenam Nation
9 Council, Ms. Michel.

10 **COMMISSIONNER MICHÈLE AUDETTE:** Do you want
11 us to stay here, on the right?

12 **UNIDENTIFIED FEMALE SPEAKER:** Yes.

13 It's Michel from the band, from the band
14 council here, who would like to offer you a gift.

15 **MS. VIRGINIE MICHEL:** I would like to offer
16 this gift to the Commissioners. They have done a lot of
17 work. They worked really hard. Our hope is that they will
18 continue to move forward. I made them myself. Every woman
19 has work to give inside herself.

20 When we face difficulties, this can
21 represent a flower. A flower can be crushed. And we, as
22 women, need to know how to protect this flower and recreate
23 it because we are blossoming as a flower. Like a flower, we
24 blossom. We must work on ourselves; we must dedicate
25 ourselves to our children, to our husbands. And I'm going

1 to ask Jean-Charles to place these things, these flowers,
2 these decorations.

3 I'll do a little translation. No, I can't
4 even translate, he's speaking English.

5 **COMMISSIONNER MICHÈLE AUDETTE:** They'll
6 listen to you in English here.

7 **MS. VIRGINIE MICHEL:** Ok, Ok, that's it.
8 Hello! I'd like to give you a gift to say thank you for
9 coming here into our community. We are happy to welcome
10 you. I made this gift with my hands because, at times, I
11 think to myself "Every woman inside us has abilities to
12 give, to share."

13 I congratulate you and honour your courage
14 because your work, it is difficult, to listen to all this
15 violence and suffering that people have opened their hearts
16 with you.

17 That flower, which I saw in the insignia, I
18 said to myself, "We all have a flower inside us. We must
19 take care of it, water it." We must be able to take care of
20 this flower in order to say "no" to violence and have the
21 courage to refuse, and then learn to respect ourselves in
22 order to give it as a part of our heritage to our families,
23 our husbands and our children. That is the meaning.
24 Speaking French doesn't come very naturally to me, but I do
25 it with my heart. Thank you.

1 (Speaking Innu language). We call her
2 Ketun, here, in our community.

3 **UNIDENTIFIED FEMALE SPEAKER:** They didn't
4 know!

5 **MS VIRGINIE MICHEL:** Ah, they didn't know
6 that. It was really spontaneous to call her Ketun.

7 **UNIDENTIFIED FEMALE SPEAKER:** Canada knows.

8 **MS. VIRGINIE MICHEL:** Her name is Ketun here
9 in our community. So thank you. (Speaking Innu language).
10 May God guide you in all the listening you will do, and may
11 God bring peace and healing to all these people, to all
12 these families who have come to open their hearts to you
13 and to the entire world.

14 Yes, by symbol (Speaking Innu language).

15 It's adjustable. (Speaking Innu language),
16 Viviane, my little Viviane. It's for Viviane, is she here?
17 Viviane, too, has worked a lot, a lot, a lot in amongst the
18 women, and she has a lot of heart, a lot of courage.
19 Viviane (Speaking Innu language). And that goes for you
20 too. And Viviane (Speaking Innu language). Thank you.
21 (Speaking Innu language).

22 **MS. VIVIANE MICHEL:** Thank you.

23 **MS. VIRGINIE MICHEL:** (Speaking Innu
24 language).

25 **MS. VIVIANE MICHEL:** I just want to add -- I

1 wanted to talk to you about the importance of what is
2 happening today. The fact that we are opening our hearts,
3 we are sharing our stories, our suffering as women, for
4 women who have been abused, for the missing women. We were
5 also able to show how significant it was, how it affected
6 us, the importance of these facts and the impact. There is
7 a lot of emotion today.

8 Hey, here in front, it is really very
9 emotional.

10 I work a lot for the female cause, not for
11 prestige. On the contrary, when you are a woman, when you
12 are an Innu woman, I think it is innate everywhere, in
13 everyone, to work for your people, and really from the
14 heart.

15 And Native Women is an organization that
16 works with other organizations. We participated in the
17 World March of Women, where we had the opportunity to talk
18 about the cause of missing and murdered Indigenous women.

19 And we wanted to show the people of Quebec
20 and Canada what the impact of this has been, 1,200 missing
21 and murdered women. We did a *Die-in*. It was very crowded.
22 There must have been thousands of people at that World
23 March. For the die-in, we asked 1,200 people to lie on the
24 ground when they heard the drums. And it was something to
25 experience. It was perceptible.

1 You know, the First Nations people are a
2 visual people. To learn, you have to see as well. And the
3 people, the 1,200 people who were lying on the ground, that
4 made a big impact, a big impact of existing disappearances.

5 And there was someone who threw this
6 necklace at me. It's very significant: a woman without a
7 face. We know nothing. We don't know where our women are.
8 What is going on? Are they alive? Where are they?

9 I feel I have a responsibility to give this
10 necklace. You know, things arrive into your life and they
11 must leave when it's time. I will give this necklace to
12 Ms. Muller, who is really the Chief Commissioner, with the
13 great responsibilities she has to assume.

14 To wear it each time in all the work you
15 have offered to the Commission. But not just to the
16 Commission. When the women's cause challenges you, it comes
17 to you and it can leave again. You'll know when it's time.

18 **CHIEF COMMISSIONNER MARION BULLER:** Thank
19 you. (Speaking Innu language) And we'll continue with the
20 program for the day. Thank you very much.

21 **(BREAK)**

22 **MR. LOUIS-GEORGES FONTAINE:** (Speaking Innu
23 language). We must not forget that we have another hearing.

24 (Speaking Innu language). We can start.
25 Please take your seats. (Speaking Innu language).

1 We're going to hear the next testimony.
2 We're going to want to continue to offer our support to the
3 families who are here. So it's very important, I think,
4 it's the end of the week, one of the last hearings. They
5 are as important as the first ones that came to the
6 Commission. We offer them the same respect, the same
7 encouragement. Me Ken Rock is the family's representative.

8 **Second Hearing:**

9 **Witnesses: Lucie Sandy and Gloria Sandy**

10 **In relation to Alicia Sandy**

11 **Testimony heard by the Chief Commissioner Marion Buller and**
12 **the Commissioners Michèle Audette, Qajaq Robinson and Brian**
13 **Eyolfson**

14 **Commission Counsel: Ken Rock**

15 **Grandmothers, Elders, Knowledge-keepers: Anne-Marie André**
16 **Pénélope Guay and Evelyne St-Onge**

17 **Clerk: Luc Dorion**

18 **Registrar: Bryan Zandberg**

19 **ME KEN ROCK:** Kuei. Hello, thank you for

Hearing- Public 59
Lucie and Gloria Sandy
(Alicia Sandy)

1 giving me the opportunity, once again, to tell our story,
2 to give me the opportunity to speak. Lucie and Gloria have
3 a story to share.

4 We're going to talk about her daughter. The
5 police and the medical examiner said it was a suicide. We
6 will hear Lucie tell her side of the story. And Gloria is
7 Alicia's aunt. There we go. Then I suppose it's time to
8 swear them in.

9 (Speaking Indigenous language) The Bible.
10 English.

11 **MR. BRYAN ZANDBERG:** Gloria, do you swear to
12 tell the truth, the whole truth, and nothing but the
13 truth, so help you God?

14 **MS. GLORIA SANDY:** Yes.

15 **MR. BRYAN ZANDBERG:** Okay. Thank you.

16 Lucie, do you swear to tell the truth, the
17 whole truth, and nothing but the truth, so help you God?

18 **MS. LUCIE SANDY:** Yes, I swear.

19 **ME KEN ROCK:** Gloria, can you tell us or talk
20 to us, rather, a little bit about your niece?

21 **MS. GLORIA SANDY:** My niece, her name was
22 Alicia. Alicia had two children: I took care of the girl
23 and my sister took care of the boy. Alicia was 21 years old
24 when she left. And the story we were told is that she
25 committed suicide.

Hearing- Public 60
Lucie and Gloria Sandy
(Alicia Sandy)

1 But we don't believe it. We don't think she
2 committed suicide. And the reason we don't believe it is
3 what we've heard from others who talk about it. That's how
4 the reports were presented. But those who found her, who
5 found my niece, who examined her, told us that. But we were
6 also told that they did not believe that she had committed
7 suicide. Many people have told us that they do not believe
8 that Alicia had committed suicide. And also the Elders, my
9 father also does not believe it. All these people don't
10 believe that this was a suicide. I don't believe it either.
11 And also based on what my sister told me.

12 The investigations were insufficient. It
13 didn't take long. And the way they found her. When they
14 told us that she had committed suicide, she was found under
15 a tree, in the woods, under a bush. It was a small branch.
16 Everyone knows that a small branch can be so easily broken
17 if it was indeed a suicide. Also, we were given answers too
18 early on in the investigation. And also, as she was found.

19 The police, the police who were there at the
20 time. Yes, but what I would really like to know is, yes,
21 they are police officers, but are they good? Are these
22 police officers competent enough to conduct this type of
23 investigation? What happened?

24 We have experienced investigators when
25 people commit suicide. I think it was all hidden because

Hearing- Public 61
Lucie and Gloria Sandy
(Alicia Sandy)

1 she was an Indigenous person. If it was about a non-native
2 woman, there would have been a more thorough investigation.
3 They would have tried to understand what really happened.

4 Also, Alicia loved her children a lot. She
5 had had difficulties in her life, yes, it's true, I know,
6 but we were always right there behind her. We supported her
7 and her children.

8 Also, when the second child was born, her
9 baby, I was called while I was working, to go see Alicia
10 because she was going to give birth very quickly. So I left
11 work very quickly, there was nothing to stop me from
12 leaving. I received a call in the morning and by noon I was
13 already on the plane to get to Alicia quickly. At home, in
14 our family, when we face difficult times, we support each
15 other.

16 So I went to see her just before she gave
17 birth. And she was asked the question "Will you keep your
18 daughter?" She replied, "I'm going to give my daughter to
19 my aunt." I know she was having a hard time, I know she
20 was drinking. And the doctor asked me, "Will you keep the
21 child after she's born?" And I said, "Yes." And if I would
22 have said "No," that child would have been taken away
23 immediately. If I had said, "No, I will not keep the
24 child," the child would have been taken right away. But I
25 said, "I'm taking care of this baby."

Hearing- Public 62
Lucie and Gloria Sandy
(Alicia Sandy)

1 And I know how difficult it is for parents
2 when their child is taken away from them and they never get
3 to see that child again. That's how it was on the reserves.
4 When the child is taken away, the child must be, it is
5 better for the child to remain on the reserve.

6 Even though I was taking care of this child,
7 Alicia called very often to ask questions about her
8 children. And I never stopped her, because she is the
9 mother, she was the mother. She is the one who gave birth
10 to her children. And I always thanked her for giving me her
11 baby. Her baby is magnificent.

12 **ME KEN ROCK:** So today you still take care of
13 this child? Tell me a little bit about what you told me
14 earlier, what you were thinking, that you wanted to know
15 what had happened.

16 **MS. GLORIA SANDY:** I often think about it.
17 Now that she's 3 years old, I think about this thing that
18 comes to my mind. This is very difficult. I always think
19 about her. And I wonder, "What am I going to say to this
20 little girl, Alicia's daughter?" This is really very
21 difficult. This is really very difficult when I think about
22 it. What words will I find to explain to this little girl
23 why her mother is not here? One day, she will probably ask
24 me where her biological mother is. And today, I still show
25 her the picture of her mother. And I tell her, "That's your

Hearing- Public 63
Lucie and Gloria Sandy
(Alicia Sandy)

1 mommy."

2 But still, I wonder how I'm going to empower
3 myself to help this little girl, to raise her. And one day
4 she will understand that her mother is no longer alive. And
5 I will always be there. She's going to find a mother in me.

6 I have three children of my own. They help
7 me a lot and I often thank them. And today, that's how I
8 ended up here today. They are watching the little one.
9 She's like their little sister. They really treat her like
10 a biological sister, as if she were their real sister.

11 I am very happy to care for this child, I am
12 very grateful to be able to care for her.

13 **ME KEN ROCK:** So you were asked to raise this
14 girl?

15 **MS. GLORIA SANDY:** Well, as it works, her name
16 is Hazel, Hazel. The DYP or the child protection agency,
17 well, I often go back to court. I want her, I really want
18 her. Every day, I am afraid. I'm afraid they'll take her
19 back and say, "We are taking her away from you. We're going
20 to take your Hazel away from you." I'm always afraid. I'm
21 always worried if I do something wrong.

22 And I always have to react. I always have to
23 attend. I'm from Koa. If I have to go to Sept-Îles, I have
24 to call them to let them know and tell them where I am
25 going. I need to talk to the DYP. "I have to leave from

1 this date to that date." I have to report back. They seem
2 to be watching me all the time. I'm afraid. I'm afraid if
3 she ever hurts herself or something happens to her. And I
4 even have to explain how she hurt herself so that no one
5 will think I hurt her or that one of my children hurt her.

6 It is very difficult to raise a child who is
7 not your own. It's two, three times more difficult than if
8 the child is yours. And my father said to me, "You really
9 need to raise her."

10 **ME KEN ROCK:** Did you ask to adopt her?

11 **MS. GLORIA SANDY:** Yes. They answered me.

12 Well, I've been to court several times. It's dragging on.
13 In January, it should be the final step. They keep
14 postponing the date. But now it seems it will be in
15 January. In January we will get the final decision, but I
16 will never give up. I want her.

17 I'm going to give her what she didn't get
18 from her mother. I want to give her my love. I'm ready to
19 give her all the love I have, just like her mother would
20 have done.

21 **ME KEN ROCK:** Thank you.

22 Lucie, do you have time to talk about your
23 daughter? Lucie, can you tell us about your daughter, about
24 when she was a little girl?

25 **MS. LUCIE SANDY:** My daughter Alicia was born

Hearing- Public 65
Lucie and Gloria Sandy
(Alicia Sandy)

1 on October 6, 1993. At the time, we lived with my parents,
2 and I didn't leave her, not until she started going to
3 school. And she was always successful in school. She loved
4 camping.

5 The first time she had a child, the first
6 pregnancy, she actually lost the first child. I accompanied
7 her when she was transferred to the hospital. When the
8 child had to be taken from my daughter's body, I had to be
9 there, but she ran away, she wanted to run away. And I took
10 my daughter and told her, "You have to push." And I had to
11 take my grandchild out myself.

12 I wrapped him in a blanket and gave the baby
13 to my daughter. And she said, "Mom, my son is dead." I
14 said, "Yes, your baby has not been on this Earth, he has
15 not suffered. He didn't see any suffering. He's in a good
16 place." They always told her, when she lost her child,
17 that she lost her child because her blood was very thick
18 and there were clots.

19 Because when my other grandchild was born,
20 the one who lives with me now, Johnny, when he was born, I
21 talked to my daughter on the phone. Then I took the train
22 on the Tuesday. I was close to Sept-Îles and one of the
23 people who worked at the station came to me and took him
24 away. And I said, "Who? Our grandchild!" I was very angry.
25 On the train, you're not allowed to smoke on the train, but

Hearing- Public 66
Lucie and Gloria Sandy
(Alicia Sandy)

1 I still lit a cigarette and, and as soon as I got off the
2 train, I saw my daughter standing outside. I saw her; she
3 was just walking next to me.

4 The next day, I went to pick up the DYP
5 worker, Helen. She wanted me to go to court right away. And
6 I told her, I explained it to her and she said, "We're
7 going to court first, before we do anything else." "There
8 are many things you didn't do right," I told her. "You
9 should place this child on a reserve." And they asked me to
10 take my grandchild for 30 to 60 days and the parents signed
11 the document.

12 And the social worker, she didn't even come
13 to see me at home; she wasn't able to come to my house. But
14 the second time, she came. And I said, "I asked you to
15 knock first." I was so angry with her. She was always
16 treating me like I was doing things wrong. And when she
17 came in, I turned my back to her and said, "Get out of my
18 house and never come back to my house again."

19 My daughter knew I was never going to leave
20 my grandchild, my grandson. I was working and when she knew
21 I was going to take good care of her son, she started going
22 out. Then she had two children. And Gloria has the second
23 one.

24 And when I brought Johnny, my grandson,
25 home, I was very happy. And I told my daughter, "Never try

Hearing- Public 67
Lucie and Gloria Sandy
(Alicia Sandy)

1 to take your son away from me. I am very happy to keep him.
2 He will leave when he turns 18 years old." And she said,
3 "Yes, Mom."

4 **ME KEN ROCK:** So Lucie, your daughter, had
5 some difficulties?

6 **MS. LUCIE SANDY:** Yes, indeed. She went to
7 prison. There was a police officer who forced her to go to
8 prison. When they handcuffed her, they squeezed the
9 handcuffs very tightly on her.

10 The next day, I went to the police officers
11 and asked them the question. I said, "Why did you need to
12 squeeze the handcuffs so tightly." There you go; I asked
13 him the question "Why?" He wouldn't even look at me. I
14 said, "Look at me!" He looked away and started laughing.
15 "I don't think you're doing your work properly. You're not
16 doing the right thing. She's a woman, she's not a man. She
17 should not be treated in the same way."

18 **ME KEN ROCK:** Now you're talking about the
19 police officers in Kawawa (ph)?

20 **MS. LUCIE SANDY:** Yes, they released her.
21 They kept her for just one night and then she came to my
22 house. And she told me how she had been treated.

23 **ME KEN ROCK:** Was she put in prison again
24 afterwards?

25 **MS. LUCIE SANDY:** I really wanted to know who

Hearing- Public 68
Lucie and Gloria Sandy
(Alicia Sandy)

1 that police officer was. So I went to the police station.
2 No one heard me come through the door when I arrived.

3 I went towards the garage, where the cell
4 was, and I heard my daughter scream, "I want to talk to my
5 mother, I want to talk to my mother!" And the police
6 officer was there, he was laughing. And I asked him, "What
7 are you doing? Are you making fun of my daughter?" And they
8 told me, "You have no right to be here. You have no right."
9 I said, "Yes, of course I have the right to be here. That's
10 my daughter."

11 She heard me say that to the police officer.
12 She said, "Mom, they're tough on me." "What did they do?" I
13 said. There was a non-native white police officer, he threw
14 me to the ground and they closed the door.

15 And I went to see the police officer. One of
16 them was holding me and I told him, "Don't grab me. I
17 didn't touch you." Then he locked the door. They forced me
18 to leave the police station. And I said, "No, I'll be
19 back." And then I left. My other daughter was at home. I
20 told her, "I'll be back in a while."

21 And I went to the house of one of the
22 Naskapi police officers and told him "come;" I told him
23 what happened. He went to the police station. My daughter
24 was in the other cell. He had switched her from one cell to
25 another. And I told the police officer, "They're not going

Hearing- Public 69
Lucie and Gloria Sandy
(Alicia Sandy)

1 to believe me." He went to see my daughter; he went to
2 talk to her.

3 **ME KEN ROCK:** And what happened next?

4 **MS. LUCIE SANDY:** And then they took her by
5 plane later in May. They flew her to Sept-Îles. She was
6 handcuffed; she was on a stretcher, as if she had done
7 something wrong, as if she had killed someone. It was a
8 Monday or a Tuesday when they took her by plane. And I left
9 on a Friday to see my daughter in Sept-Îles. And Gloria was
10 a little girl.

11 **ME KEN ROCK:** (Speaking Indigenous language)

12 **MS. LUCIE SANDY:** So I went to see my daughter
13 at the hospital and give her what I had bought for her. But
14 I didn't like where she was staying. She was in the
15 psychiatric ward. And I said, "I don't like it that you put
16 her there." And then the nurse arrived. And I asked the
17 nurse, "Why is she here?" The only people who are in that
18 ward are the people, the people who want to kill
19 themselves.

20 And I told my daughter, "What did they do to
21 you here?" She said, "They gave me medication." I said,
22 "What medications?" "So I don't have to think." And I told
23 her, "Don't take that medication they're giving you. They
24 give you something; if they give you something, throw it
25 away. And she said, "Every time I take it, I sleep and I

Hearing- Public 70
Lucie and Gloria Sandy
(Alicia Sandy)

1 don't notice the day go by."

2 And I didn't want to go home. I stayed at
3 the hotel. It was a Sunday. She came to my hotel room.

4 **ME KEN ROCK:** (Speaking Indigenous language)

5 **MS. LUCIE SANDY:** Yes, she was released from
6 the hospital. They wanted her father to pick her up from
7 the hospital. He helped her leave the hospital and she came
8 to see me and I took care of her. And I said, "Let's go
9 home."

10 **ME KEN ROCK:** And what happened afterwards?

11 **MS. LUCIE SANDY:** It was around June when she
12 called me. I was at home, doing the laundry. I was
13 downstairs. So she called and cried, she was crying. I
14 said, "What's going on?" And she said, "I was raped." And I
15 said, "Who did this? We have to call the police." She
16 hadn't even called the police yet, but she wanted to tell
17 me this story. And then Gloria came to talk to her. I had
18 no money, I couldn't leave. We had just returned from Sept-
19 Îles. But then she called the police and the police did
20 nothing.

21 **ME KEN ROCK:** The Innu police officers?

22 **MS. LUCIE SANDY:** Yes.

23 **ME KEN ROCK:** But you were already in Kawawa?

24 **MS. LUCIE SANDY:** Yes, I had already come
25 back in May. But she was raped in June. And then someone

Hearing- Public 71
Lucie and Gloria Sandy
(Alicia Sandy)

1 called me again. It was, the police had arrived at my
2 house, they went in, but I had already left for work, so I
3 turned back and went straight to my house.

4 It was the non-Indigenous police officer,
5 she went into the house. She should have at least said,
6 "Sit down; I need to tell you something." Or she could have
7 invited someone, but I thought, well, graduation is coming
8 up this weekend so I thought, "Maybe one of my children has
9 been drinking." And then she said -- She was totally
10 unprofessional. They said, "Someone found your daughter.
11 She committed suicide. She hung herself."

12 **ME KEN ROCK:** Do you remember what date it
13 was when the police came to see you?

14 **MS. LUCIE SANDY:** It was June 22.

15 **ME KEN ROCK:** Which officer was it?

16 **MS. LUCIE SANDY:** It was a white woman who
17 worked for Kawawa (ph).

18 **ME KEN ROCK:** And what happened afterwards?

19 **MS. LUCIE SANDY:** That's all I remember. I
20 called my sisters Gloria and Diane. And, after that, I
21 don't remember anything. I don't even remember going to
22 Sept-Îles. All I remember is that at one point I was
23 already in a hotel.

24 **ME KEN ROCK:** Did the police come back to see
25 you in Sept-Îles?

1 MS. LUCIE SANDY: An awful guy, I asked him
2 questions, but some of my questions he couldn't even
3 answer. He couldn't even tell me what I wanted to know.

4 ME KEN ROCK: What did the police say during
5 the investigation?

6 MS. LUCIE SANDY: They immediately said it
7 was a suicide. But I don't think my daughter committed
8 suicide. I don't think so. The police officer I met, showed
9 me a document, he showed me a document in French. And I
10 said, "No! I want to see a document in English." And they
11 wrote the reports in English afterwards.

12 ME KEN ROCK: Which officer?

13 MS. LUCIE SANDY: It was Guy Olivier, I
14 believe that was his name, Guy Olivier.

15 ME KEN ROCK: This was on the reserve in
16 Uashat?

17 MS. LUCIE SANDY: Yes.

18 ME KEN ROCK: And there was an Innu police
19 officer who met with you?

20 MS. LUCIE SANDY: I met with Guy Olivier. And
21 in the report, what they wrote: in her bag, they found her
22 address and they found her Puma bag. In the report they
23 didn't write anything about finding a knife in her
24 backpack.

25 ME KEN ROCK: How do you think they cut the

1 straps on the backpack?

2 MS. LUCIE SANDY: He wanted to show me the
3 pictures he had taken and the social worker stopped him. If
4 someone - it was Andrea Tshernish (ph) who found her. He
5 also didn't believe that my daughter had committed suicide.
6 I thought it showed that the police didn't do their job.

7 My daughter, she was an Indigenous woman and
8 he was a non-Indigenous man. He was a white man. I always
9 thought it wasn't important to them, whether it was an
10 Indigenous person or not. When it is someone who is not
11 Indigenous, then they investigate, they complete the
12 investigation. And when it's an Indigenous person, well, it
13 never seems to be complete.

14 Me KEN ROCK: The police officer, Guy
15 Olivier, you're talking about, was there another officer
16 who investigated?

17 MS. LUCIE SANDY: No.

18 ME KEN ROCK: Is he the only one who met you?

19 MS. LUCIE SANDY: There was another officer
20 behind him, but I don't know who he was. He was a
21 Montagnais, a Montagnais officer. That was in February.

22 Since my daughter is no longer with us, no
23 one has given me any support. There is no support.

24 ME KEN ROCK: Did your daughter have any
25 problems? Did she try to straighten out her life?

1 MS. LUCIE SANDY: Yes, once she went for
2 therapy in Montréal. And she even said at the time, "Why
3 would I kill myself? I have children." She left in
4 December for therapy, she came back, but she never talked
5 about the fact that she wouldn't want to be in this world.
6 She loved her children very much. She even wanted to finish
7 high school.

8 ME KEN ROCK: How old was she at the time?

9 MS. LUCIE SANDY: She was 21 years old.

10 ME KEN ROCK: Where did she attend school?

11 MS. LUCIE SANDY: At JSMS.

12 ME KEN ROCK: And the police officers, when
13 they met you, you said earlier Andrea Tshernish (ph) found
14 your daughter.

15 MS. LUCIE SANDY: And it was during his walk,
16 his morning walk that he found my daughter. But he didn't
17 notice until he got close to the area. Then he wanted the
18 police officers -- to say that there was someone sleeping
19 there.

20 ME KEN ROCK: Did they meet with him?

21 MS. LUCIE SANDY: No, he was never
22 questioned. They didn't even bother to question him.

23 ME KEN ROCK: The coroner's inquests, the
24 public inquiry, were you there? Did you go?

25 MS. LUCIE SANDY: Yes.

1 ME KEN ROCK: Can you tell us anything?

2 MS. LUCIE SANDY: It was only in French.

3 There was no English at all, very little English, but I had
4 someone who translated for me.

5 And in the end, the coroner asked me if I
6 had more questions, any more questions. And I asked him,
7 asked the coroner, "Why was it reported as a suicide? Was
8 it really verified? Has everything been verified?" Did he
9 go to the scene where my daughter was found? And I even
10 told the coroner, "When it's a non-Indigenous person, we do
11 a full investigation, but when it's an Indigenous person,
12 we never complete the investigation."

13 ME KEN ROCK: What did the coroner say, after
14 all that? What was the conclusion of his report, the report
15 on your daughter?

16 MS. LUCIE SANDY: That's what he said, that
17 it was a suicide, that my daughter committed suicide. And
18 he wanted to close the investigation. And I said, "No, I
19 have the right to keep the investigation open."

20 ME KEN ROCK: You mentioned earlier that she
21 was raped. What happened?

22 MS. LUCIE SANDY: They told my daughter, they
23 took a statement, they told her, "We'll take care of you,
24 we'll find the one who attacked you," but they never did.
25 He remained at large. He was never arrested.

1 **ME KEN ROCK:** Is there anything else you want
2 to add?

3 **MS. LUCIE SANDY:** I would like to ask that
4 this be taken seriously when it is an Indigenous woman,
5 when something happens. When there is support. Formal
6 investigations must also be completed.

7 I found it very difficult to keep my
8 grandson. Sometimes he asks about his mother. And I told
9 him, "Your mother is in heaven," and we say prayers for
10 her. But he always asks me questions about his mother.

11 **ME KEN ROCK:** It's very difficult, your
12 situation. Do you have any recommendations, anything you
13 want to share?

14 **MS. LUCIE SANDY:** For me, my recommendation
15 would be: well, what we are going through, I know that
16 there are other families, other families who are certainly
17 going through the same thing. And I think we must consider
18 the children, children who have no family, we must offer
19 them consideration, we must offer help. We must try to see
20 how we can offer them support.

21 **MS. GLORIA SANDY:** There should be help.
22 Where there are children in daycare centres, in schools and
23 also where they live, in their home. It takes a whole
24 community to make a child feel good, to make the child feel
25 good in their skin. There are many needs and we have to

1 figure out how we can help people. That's where I have
2 expectations. I would like to know where we're going. You
3 have to figure out how to read a book, read it to a child.
4 Well, that's something we need to talk about in our
5 communities.

6 My sister's grandson, he goes to school now.
7 In two years' time, the little girl will go to school. And
8 that's where I think there should be a lot of help for the
9 children. I think that a child must be a leader and that it
10 is the child who must lead, who must lead us.

11 And there are many problems. When someone
12 tries to find support, they are always refused. We are
13 told, "No, we can't find a way to help you." But I would
14 appreciate it if the government was aware of this, if they
15 could provide support to communities, not put children on
16 the back burner. Everyone needs help.

17 From what I have heard here today, people's
18 difficulties are very serious. We offer you our truths that
19 you are hearing, but we want something in return so that we
20 have strength. We want answers so that we can continue to
21 move forward. It is very daunting for a person to speak
22 about their suffering.

23 But once we've told our stories, what
24 happened to us, it becomes easier. And we are always ready
25 to receive answers. And we want to hear that it's not

1 always going to be like that for men, for women, for
2 children. We want to know that there is respect. That's
3 what I think.

4 **ME KEN ROCK:** And for you Lucie?

5 **MS. LUCIE SANDY:** Same thing.

6 **ME KEN ROCK:** Same thing, same thing she
7 said.

8 I would like to submit as an exhibit the
9 expert report on the crime scene, it is a document, a
10 report dated --

11 **MS. LUCIE SANDY:** When they put her in the
12 coffin, and I was next to it, my aunt was there, and my
13 aunt, she told me -- "Look - I told her - look at my
14 daughter, there is a line down here", but I thought, "If
15 someone commits suicide, the line would be higher. But on
16 her, the line is lower." And I looked at her fingers, it
17 seemed like she had to fight or scratch someone. And I
18 think she was assaulted. When I looked at her hands --

19 **(CHANGE OF INTERPRETER, A FEW WORDS LOST.)**

20 And then I said, "No, it's not a suicide."
21 "Someone strangled your daughter - he said - someone
22 strangled your daughter and she was struggling for her
23 life." Then he gave me the number of the medical examiner.
24 Everything was in French. And then I said in English "Can
25 you send me something in English?" And they said, "There's

1 no one here to do the translation into English.”

2 I was not happy when I saw the condition of
3 her hands. There was no care; her nail polish was not well
4 applied because she is an Indigenous girl. But when it
5 comes to a non-Indigenous person, they take great care of
6 the body, of the corpse. But when it comes to an Indigenous
7 person, they are less careful.

8 And I don't believe the reports.

9 **ME KEN ROCK:** As I was saying, I would like
10 to submit these exhibits: Crime Scene UMM150622.001. It is
11 an exhibit, the first document I submit as an exhibit.

12 Another one, a statement from Sébastien
13 Vollant, the same file number as the one I have already
14 provided, and I would like to submit the report of the
15 coroner's or medical examiner's inquest report, a public
16 inquiry, which conducted the inquiry into the suicide
17 deaths of five Innu people in this community. And the
18 conclusion for these five cases was suicide, and her
19 daughter is part of this report. So I would like to submit
20 these documents as exhibits, evidence and documents.

21 Do you have any questions?

22 **CHIEF COMMISSIONNER MARION BULLER:** I have a
23 few questions. There's a very nice picture.

24 **Me KEN ROCK:** The interpreter cannot hear the
25 Commissioner clearly.

1 CHIEF COMMISSIONNER MARION BULLER: There we
2 go; we had to turn on the microphone.

3 There is a very nice picture that is
4 displayed on the screen. How old was Alicia when this
5 picture was taken?

6 MS. LUCIE SANDY: In the picture, she was 20
7 years old. She died at the age of 21.

8 CHIEF COMMISSIONNER MARION BULLER: Where did
9 Alicia live, or maybe not where she lived, but where was
10 she when she said she was raped?

11 MS. LUCIE SANDY: Here in Sept-Îles.

12 CHIEF COMMISSIONNER MARION BULLER: All
13 right. Thank you, that was it for my questions.

14 COMMISSIONNER MICHÈLE AUDETTE: I don't know,
15 Mr. Rock, what happened, maybe the battery in my
16 interpretation system wasn't working so I missed something.

17 When the police were investigating in
18 Kawawach, did they conduct an investigation or did they ask
19 questions of the person who allegedly found your daughter?
20 No?

21 ME KEN ROCK: No, the investigation was
22 conducted here in Uashat, but the Kawawachikamach police
23 went to meet her and told her that they had found her
24 daughter and that she was dead. So it was the Kawawa police
25 officer who told her, because she was in Kawawa at the

1 time.

2 **COMMISSIONNER MICHÈLE AUDETTE:** Okay, thank
3 you. And when they spoke to you, you were talking about the
4 issue of English, French, you were reading English, as a
5 second language, right, not French. So everything was
6 provided to you and your family in French? Was there
7 someone who was there with you to help you understand?

8 **Ms. LUCIE SANDY:** Yes, there was a
9 translator.

10 **COMMISSIONNER MICHÈLE AUDETTE:** And later,
11 did you receive a written report in English?

12 **MS. LUCIE SANDY:** Yes, in the mail.

13 **COMMISSIONNER MICHÈLE AUDETTE:** Do we have
14 that copy, Mr. Rock, in English?

15 **ME KEN ROCK:** The crime scene expert report
16 is in English.

17 **COMMISIONNER MICHÈLE AUDETTE:** All right,
18 thank you very much.

19 I am very much in favour of healing and
20 resolution, which is called closure. We need answers,
21 whether it is for small incidents or tragedies. We, and I
22 will repeat, wherever we go, when a family and a survivor
23 share with us what happened to their loved one, this is not
24 a trial here, we are not in court, we do not have specific
25 mandates or capacity, competencies, we are not the police.

1 We cannot do what the police should have done (investigate,
2 all that), but we strongly believe that with the expertise
3 of our lawyers and of course our colleagues who, before
4 being appointed Commissioners, are, were lawyers, have that
5 background, that experience that I do not have. So we
6 really have very interesting discussions at the end of each
7 day. And we want to make sure we share the information.

8 Slowly, but still quite quickly, we are
9 building something because we are talking about many truths
10 that have been shared since we began, in a very short time.
11 To be strong and prepared when the institutional phase
12 takes place, with reports, information, etc., it is
13 important for us to build the right questions and ask them
14 correctly. We still have FILU (ph)? What is it in French?
15 ULIQ (ph)?

16 **ME KEN ROCK:** UQLIF (ph).

17 **COMMISSIONNER MICHÈLE AUDETTE:** UQLIF. What
18 is the word they use in English?

19 **ME KEN ROCK:** I don't know.

20 **COMMISSIONNER MICHÈLE AUDETTE:** Okay

21 Have you met them? Did they meet with you?
22 Did they sit with you, the unit for liaison between
23 families?

24 **MS. GLORIA SANDY:** No, we haven't met them.
25 But we intend to; we have talked about it a lot. We are

1 looking for any form of help, any form of help; we are
2 looking for anything that could help us. Even if it takes
3 time, we're looking for help. We are patient; we want to
4 receive this help.

5 **COMMISSIONNER MICHÈLE AUDETTE:** My last
6 question: when you heard the sad news, who was there to
7 support you on a spiritual, mental, emotional level?

8 **MS. GLORIA SANDY:** In fact, the first person
9 to receive the news was my sister. And, as she mentioned
10 before, she was alone and the police officer came to see
11 her and her grandson was there. He was probably
12 3 years old, 2, 3 years old, yes, in those days. And I
13 know it must have been devastating to hear that kind of
14 news.

15 And I think it would have been helpful to
16 have asked for help from someone in the community, a
17 community worker, a social worker or a nurse, a nurse, some
18 form of medical attention, even a priest, someone, to have
19 someone else there to share that kind of information. It's
20 not right to just say it outright like that without any
21 sensitivity.

22 There was no support until the family
23 arrived. When I was at work, they brought me into the
24 office and they told me I had to leave right away. So I
25 understood that there was something wrong. There were all

1 kinds of ideas going through my mind and I was trying to
2 guess and I was thinking to myself "I hope nothing bad
3 happened."

4 And when I went to her house, she was
5 screaming. At first, I had no idea what was going on
6 because I didn't even understand what she was saying. I was
7 watching, and there was no one there to support her. And my
8 parents, my sisters, my brothers finally came.

9 These kinds of tragedies, everyone should be
10 informed. Every community needs to be informed, I think.
11 This issue needs to be addressed. And we should see to it
12 immediately. When you lose someone, even in an accident,
13 there should be a team, a team of people who are ready to
14 be on standby, who are on call and who are there to support
15 grieving families, no matter what the situation. And we
16 haven't seen anything of the sort. And I know that there
17 are many professionals in the community. And that I think
18 we have to address this, there has to be a team dedicated
19 to this kind of thing.

20 **COMMISSIONNER MICHÈLE AUDETTE:** We will
21 conclude here.

22 **ME KEN ROCK:** Could we ask for an
23 adjournment?

24 **COMMISSIONNER MICHÈLE AUDETTE:** Yes, thank
25 you Me Rock.

1 **ME KEN ROCK:** Thank you.

2 **COMMISSIONNER MICHÈLE AUDETTE:** And ask our
3 kukum, our grandmothers, to come in front.

4 **MS. GLORIA SANDY:** I would like to say
5 something.

6 **COMMISSIONNER MICHÈLE AUDETTE:** Yes.

7 **MS. GLORIA SANDY:** I would like to thank all
8 of you. Thank you for listening to our stories. And on
9 behalf of our family, I would like to thank you because
10 talking about it again helps us, expressing ourselves,
11 feels good. It helps us to heal a little bit, to come to
12 some kind of resolution. Obviously, I know it's going to
13 take a long time, but thank you.

14 **COMMISSIONNER MICHÈLE AUDETTE:** Thank you. On
15 behalf of the National Commission of Inquiry, we have
16 grandmothers from Sechelt, British Columbia. Yes,
17 grandmothers who harvested these eagle feathers along the
18 Salmon River. It is for you, to give you strength, to give
19 you love, to support you.

20 **MR. LOUIS-GEORGES FONTAINE:** (Speaking in
21 Innu language). Now, for the day, we will adjourn the
22 meeting and go to the sacred fire. I would like to invite
23 our grandfather. So we're going to leave from here and go
24 there. We will walk towards the sacred fire to close the
25 week, this week we spent together. And we will go towards

1 this sacred fire. It has been maintained 24 hours a day.
2 Now we will ask our grandfather Grégoire, along with Lucien
3 St-Onge and other people who made sure the fire kept
4 burning, so I'm going to ask the grandfather to come on up.

5 The fire goes out slowly.

6 They're going to take this to Thunder Bay
7 when they start the next hearings.

8 There is a closing ceremony then immediately
9 after the encouraging testimonies from the ladies, the
10 Neskapiés of Kawawa. We will have a closing ceremony and
11 also put out the sacred fire, and then the ashes will be
12 transported to Thunder Bay for the next hearings in Thunder
13 Bay, Ontario. So this is going to be our ceremony and
14 there's an Elder, Mr. Grégoire Kanapewho, who will be doing
15 the closing, the closing of the (speaking in Innu
16 language).

17 Grégoire, can you come here? Take your time.
18 We are waiting for you. You will be able to explain the
19 procedures for closing the ceremony and the time, the
20 schedule.

21 (SONG)

22 MR. LOUIS-GEORGES FONTAINE: (Speaking in
23 Innu language), the Commission and the National Inquiry
24 into Missing and Murdered Indigenous Women and Girls.
25 (Speaking in Innu language). So this is our closing of the

1 week in regards to the National Inquiry into Missing and
2 Murdered Indigenous Women and Girls. So I ask, people can
3 participate in the closing, a dance and we do a procession
4 to the sacred tent where they have tended to the sacred
5 fire. So I give the floor to our Elder, Mr. Grégoire
6 Kanape.

7 **MR. GRÉGOIRE KANAPE:** Kuei. Hello everyone,
8 close your eyes and clap your hands. A little humor to
9 finish. So as we were saying earlier, before closing here
10 in the room, we would like to express some thanks for
11 everything that has happened here this week.

12 So we will start right away by thanking the
13 families, the survivors who testified and all those who
14 supported and accompanied them; the community of Maliotenam
15 for its warm welcome; the community hall and its team for
16 offering us this beautiful place; the spiritual church with
17 all the traditions that accompanied us this week; the
18 Elders, the caregivers, the supporters who were present
19 every day; the members of the health team for their
20 support; the presenters who spoke to us between each
21 narrative; the drummers, the singers who helped the
22 families to enter with honour; the translators who helped
23 us understand Innu-Aimun, Naskapi, French and English; the
24 Tshakapesh Institute for their cultural support; the banik
25 and herbal tea (speaking in Innu language) - that's not

Hearing- Public 88
Lucie and Gloria Sandy
(Alicia Sandy)

1 written - the banik and the herbal tea; the fire keepers,
2 it' s important to mention them, the fire keepers, they
3 were present twenty-four hours; after the fire keepers, the
4 ones who helped to prepare the tipi; the dancers, the
5 jingle dress dancers who opened with us on Sunday evening;
6 the Tipinuaikan Centre (ph) for their lantern ceremony
7 yesterday; the Maison de la famille for their hospitality;
8 the caterers for our good meals; Noëlle, a volunteer who
9 made coffee, tea, snacks; Minibus Fontaine for the shuttle
10 services every day; the media who now have the
11 responsibility to spread the truth; the list is long; the
12 technical team; the lawyers, logistics; the commissioners
13 and their grandmothers; and the members of the family
14 advisory circle who listened to us; Charles Api who opened
15 with his teueikan and his wife Marie-Angèle. We are with
16 them.

17
18 Okay, since we started with the teueikan,
19 we're also going to end here in the room with the teueikan.
20 During the four days, that teueikan accompanied me, but I
21 didn't use it because there was already a teueikan in the
22 room, that was the teueikan of our friend Charles. And
23 that's what we do out of respect, right? When there's a
24 teueikan like that, well, we let the host teueikan do the
25 job. And I had my other drum.

1 Earlier, well, I went to get my teueikan to
2 sing a song for you, and those who want to dance don't be
3 shy, and this is how it's going to go, I'll sing you a song
4 and then, well, I invite you all to go to the tipi.

5 In the tipi, our brother Lucien is waiting
6 for us there. We're going to be there too. And how is that
7 going to unfold? There are prayers that were hung at the
8 very beginning. We are going to take these prayers, then we
9 are going to put them in the fire, all the tears that have
10 flowed during these five or six days, here, well, all these
11 things, the prayers, they are impregnated, our colours
12 there are impregnated with these things, these prayers, we
13 will put them in the fire. And, likely, everyone who wants
14 to, will offer tobacco to the fire and after everyone has
15 passed, well, we'll close the tipi and the fire will go out
16 on its own.

17 Surely, before doing all these things, we
18 will take the ashes of this fire that was lit here and put
19 them down and we were given a small bottle containing all
20 the ashes since the commission began. Shortly in Thunder
21 Bay, well, they're going to light a fire with these ashes.
22 That's how it will go.

23 (DANSE, SINGING AND DRUMMING)

1 **Exhibit 1:** Declaration of Sébastien Vollant (English
2 translation), Event number UMM-150622-
3 001(one page)
4

5 **Exhibit 2:** Expert report - Crime scene "Death by
6 suicide by hanging" Victim Alicia Grace
7 Sandy, Event number UMM-150622-001, (English
8 translation) (four pages)

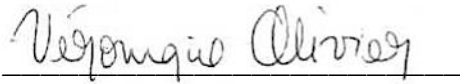
9 **Exhibit 3:** Coroner's investigative report regarding the
10 death of Ms. Alicia Grace Sandy *inter alia*,
11 (48 pages)

12 **Exhibit 4:** Images displayed on the screens during the
13 public hearing
14

15 --- Upon adjourning at 3:30 p.m

TRANSCRIPTION CERTIFICATE*

I, Véronique Olivier, certify that this is a true transcript and in accordance with the digital recording provided for this hearing.

A handwritten signature in cursive script, reading "Véronique Olivier", is written over a horizontal line.

Véronique Olivier

March 8, 2018

* This certificate refers to the original transcript in French.