National Inquiry into Missing and Murdered Indigenous Women and Girls
Truth Gathering Process – Part I
Public Hearings

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Translation

Tuesday, March 13, 2018

Public Volume 63
Jacqueline Flammand Ottawa, Manon Ottawa, Lucie Quitish, Marie-Louise Awashish, Jeannie Chachai, Marie-Jeanne Boivin, Florence Dubé, Annette Dubé, Delima Flammand & Carol Dubé,
In relation to Baby Maxime, Baby Pierrette, Baby Alice, Baby Boivin & Baby Estelle-Simone Boivin
Heard by Commissioners Qajaq Robinson, Brian Eyolfson & Michèle Audette

INTERNATIONAL REPORTING INC.
II

APPEARANCES

Assembly of First Nations
Jeremy Kolodziej (Legal Counsel)

Assembly of the First Nations of Quebec and Labrador (AFNQL)
Non-appearance

Concertation des luttes contre l’exploitation sexuelle
Non-appearance

Conseil des Anicinabek de Kitcisakik
Non-appearance

Directeur des poursuites pénales et criminelles
Anny Bernier (Legal Counsel)

Government of Canada
Anne Turley (Legal Counsel)
Sarah Churchill-Joly (Legal Counsel)

Government of Quebec
Marie-Paule Boucher (Legal Counsel)

Inuit Tapiriit Kanatami
Non-appearance

Innu Takuaikan Uashat mak Mani-Utenam
Non-appearance

Naskapi Nation of Kawawachi-kamach
Non-appearance

Pauktuutit Inuit Women of Canada, Saturviit Inuit Women’s Association of Nunavik, Ottawa
Beth Symes (Legal Counsel)

Inuit Children’s Centre

Femmes autochtones du Québec
Non-appearance

Regroupement Mamit Innuat Inc.
Non-appearance

Les Résidences oblantes du Québec
Non-appearance
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In relation to Baby Maxime, Baby Pierrette, Baby Alice,
Baby Boivin, Baby Estelle-Simone Boivin
Testimony heard by Commissioners Qajaq Robinson, Brian Eyolfson
and Michèle Audette
Orders: None
Public Volume 63
Commissioner’s Counsel: Fanny Wylde

Grandmothers, Elders, Knowledge-keepers:
Melanie Morrison (NFAC), Sarah Nowrakudluk (NFAC),
Laurie Odjick (NFAC), Sedalia Fazio, Louise Haulli, Audrey
Siegl, Pénélope Guay, Kathy Louis, Oscar Kistabish,
Évelyne St. Onge, Bernie Poitras Williams,
Laureen “Blu” Waters-Gaudio, Martha Greig, Moreen
Konwatsitsawi Meloche, Patricia Kaniente Stacey, Michael
Standup, Elaine Kicknosway, Charles-API Bellefleur, Edouard
Chilton, Sharon Tardif-Shecanapish, Winnie Bosum, Priscilla
Bosum

Clerk: Maryiam Khoury
Registrar: Bryan Zandberg
### IV

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**Exhibits (code: P01P13P0103)**

1. Electronic file containing seven digital images displayed on the screens during the public testimony of witnesses.
--- Upon commencing on Monday, March 13, 2018, at 2:47 p.m.

**MS. KONAWATSITSAWI:** Please, we will speak in the Atikamekw language. So, if you have the headset for French, there are headsets at the back of the room to obtain a translation into French or English.

**COMMISSIONER MICHELLE AUDETTE:** So, while my colleague finds her strength or how to operate her microphone, to all our Atikamekw brothers and sisters, you have the right to come bring your chair and sit around the circle. This is your time. It’s up to you to sit where you want to sit to support the beautiful women who are here. The men as well, of course. Yes, that’s right.

**MS. NADINE:** Therefore, a part of the sharing circle will be in Atikamekw. So, for those who -- people will express themselves in their vernacular, which is Atikamekw. There is a simultaneous interpretation system. You go to the back, very close to the entrance, to get the headsets for simultaneous interpretation. There will be translations from Atikamekw to French and Atikamekw to English.

**MS. KONAWATSITSAWI:** While we are getting ready, just to let you know, there is a live stream with Facebook and CPAC, the parliamentary channel. You can text or call your friends to invite them to follow us on
Facebook and CPAC.

And those who are here wearing purple shirts, purple or light purple sweaters, t-shirts, shirts. There is also the toll-free number; it’s free of charge, if you want to talk to someone for help or support. There is someone to help you.

You’re ready? Yes? Okay. Okay. Everyone is ready. We will start the sharing circle.

Oh yes. Also, there are a lot of Kleenex boxes there. There is a small brown paper bag with “tears” written on it in English. We should put it in French too for your tears. So, you are asked to put your Kleenex in the brown bag and keep the bags close to you because there are very powerful stories, and this sharing circle to which you have been invited today is powerful. So, we ask you to put your Kleenex in the bags, and our Elder Kowinadas (ph) will collect them and burn them in the right direction so they can be sent in the right direction so that we can take care of ourselves.

If you have water, I encourage you to drink some. It takes water. And we may have a long session, so if you need a break, you are free to drink water or leave the room quietly and come back.

My friend here will translate into French.

**UNIDENTIFIED FEMALE SPEAKER:** Thank you.
So, what we were saying is that there are brown paper bags with the word “tears” on them, so, crying, tears. What we are asking you is to -- your tissues, to put them in the brown paper bags, because, obviously, you will see, this will be a very intense circle of sharing in emotions. And these tears will be -- the bags will be brought by the Elder, and they will be burned to honour the stories and truths we hear today and this week.

So, I think people are ready to start the sharing circle.

Again, I apologize. Simultaneous interpretation, there will be Atikamekw, so we have people who will translate for you into French and into English. You can go to the back to get your device, your headphone, your headphones, excuse me.

So simultaneous translation is available, in the back because it’s going to be partially in Atikamekw. So if you want to hear it in both, either in French or in English, so you just have to go in the back to get a headset.

MS. KONAWATSITSAWI: Thank you. If you are ready, we will just hand it over to Fanny. If you’re ready? Yes? Okay, thank you.

ME FANNY WYLDE: Before I begin, the Commissioner asked me to explain the empty chair that is
here. It is to represent all the people who are not here physically but who are in spirit, so in memory of all the babies we will be talking about today, the chair is for them.

So, Commissioners, this afternoon I would like to introduce you to the sharing circle and its eight participants. I would just like to explain how we’re going to proceed so that the public can also understand how this afternoon is going to go. So, each individual will first introduce themselves, first and last names. And for registration purposes, the Registrar will swear in each individual.

Afterwards, we will move to the sharing circle with three questions. The first question that will be asked is what story they want to share in the sharing circle in relation to the loved one they have lost. So, we’re going to start the first round. Everyone will have the opportunity to express themselves for their loved one who is -- for whom they are here today.

The second question that will be addressed is what impacts this loss has had in their lives. Once again, individually, everyone will have the opportunity to express themselves on this question.

The last question that will be asked is, what are your recommendations, your observations? What
changes do you want to see? Each and every one of you will have the opportunity to express yourselves on this third question.

And finally, we leave one last round for the Commissioners to ask their questions and share their comments.

So, all the families here have agreed to this process, and without further delay, we will start, if you allow. I will ask everyone to introduce themselves by sharing their first and last names. And when you do, the Registrar will swear you in at the same time. Thank you.

MS. JACQUELINE FLAMMAND OTTAWA: Jacqueline Flammand Ottawa from Manawan.

ME FANNY WYLDE: Just a moment, Mr. Registrar will swear you in.

MR. BRYAN ZANDBERG: Hello, Jacqueline. Do you want to swear on the Bible, or make an affirmation using an eagle’s feather?

MR. JACQUELINE FLAMMAND OTTAWA: Swear.

MR. BRYAN ZANDBERG: Swear?

MS. JACQUELINE FLAMMAND OTTAWA: Yes.

MR. BRYAN ZANDBERG: I will go get it.

Jacqueline, do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?
Ms. Jacqueline Flammand Ottawa: Yes.

Mr. Bryan Zandberg: Thank you.

Ms. Manon Ottawa: Manon Ottawa from Manawan.

Mr. Bryan Zandberg: Okay. An affirmation or swearing on the Bible? The Bible? All right.

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

Ms. Manon Ottawa: I swear.

Mr. Bryan Zandberg: Thank you.

Ms. Lucie Quitish: Lucie Quitish, Manawan.

Mr. Bryan Zandberg: Lucie, do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

Ms. Lucie Quitish: I swear.

Mr. Bryan Zandberg: Thank you.

Ms. Jeannie Chachai: Jeannie Chachai, Obedjiwan.

Mr. Bryan Zandberg: The feather or the Bible? So, Hello, Jeannie, do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

Ms. Jeannie Chachai: Yes.

Mr. Bryan Zandberg: Thank you.

Ms. Marie-Jeanne Boivin: Marie-Jeanne Boivin, Manawan.
MR. BRYAN ZANDBERG: Marie-Jeanne, do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

MS. MARIE-JEANNE BOIVIN: Yes.

MR. BRYAN ZANDBERG: Thank you.

MS. FLORENCE DUBÉ: Florence Dubé, Manawan.

MR. BRYAN ZANDBERG: Laurence?

MS. FLORENCE DUBÉ: Florence.

MR. BRYAN ZANDBERG: Florence, Hello. So, Florence, you have a choice between the feather and the Bible. The Bible? All right.

So, Florence, do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

MS. FLORENCE DUBÉ: Yes.

MR. BRYAN ZANDBERG: Thank you. Thank you, Florence.

MS. ANNETTE DUBÉ: I will take both.

MR. BRYAN ZANDBERG: And your name is?

You are?

MS. ANNETTE DUBÉ: Annette Dubé from Manawan.

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

MS. ANNETTE DUBÉ: I swear.
MR. BRYAN ZANDBERG: Thank you, Annette.
Your name is? Is it Delima?

MS. DELIMA FLAMMAND: Flammand.

Mr. BRYAN ZANDBERG: Very well. Delima, do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

MS. DELIMA FLAMMAND: Yes.

M. BRYAN ZANDBERG: Thank you.
The Bible too? All right. And your first name is Carol, right?

MS. CAROL DUBÉ: Yes.

MR. BRYAN ZANDBERG: Carol...

MS. CAROL DUBÉ: Dubé from Manawan.

MR. BRYAN ZANDBERG: Thank you.
Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?

MS. CAROL DUBÉ: Yes, I swear.

MR. BRYAN ZANDBERG: Thank you very much.

It was a bit complicated, but thanks to everyone.

ME FANNY WYLDE: I would just like to remind everyone that, according to our traditions, when you enter a sharing circle, normally you are de facto sworn in when you enter the sharing circle, but for the purposes of registration here within the Commission, we have proceeded
in this way to also facilitate the Registrar’s task when it is your turn to speak.

So, Commissioners, I would like to give you a brief overview on the subject that will be discussed today. These are families, relatives, cousins, mothers, who will share their stories, you will see, about baby Maxime, baby Pierrette, baby Alice, baby Boivin and baby Estelle-Simone Clary, babies who have gone missing into the hands of health institutions here in Quebec.

I’ll let the families tell you their stories and we’ll start now. I invite you to join me.

There is another participant who will join the circle. So, Mr. Registrar, we have a new participant who will join the circle.

**MR. BRYAN ZANDBERG:** So, first of all, what’s your name?

**MS. MARIE-MARTHE AWASHISH:** Marie-Marthe Awashish.

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

**MS. MARIE-MARTHE AWASHISH:** Yes.

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

**ME FANNY WYLDE:** So, Jacqueline, I invite you to answer the first question. You are here to share the
story of which loved one? And you can simply tell the
story.

**MS. JACQUELINE FLAMMAND OTTAWA:** The baby’s
name is Maxime Ottawa. He had been brought in because he
had facial sores, wounds. They brought him to the side of -
in the La Tuque region. It was in that direction they
brought him, towards La Tuque.

We heard the news later on, but I personally
don’t know this baby. It was my husband, my late husband,
who often spoke about this child. He always spoke to me
about the child, until he died. And he used to say all the
time, “Find that child. He must be somewhere.”

We didn’t have any evidence to try to find
him because we were told all the time that he died, but we
didn’t have a death certificate at that time, when we were
looking for him. Maybe he was alive or he had been sold, I
don’t know.

That’s why I’m here today, because my late
husband, I was proud of him because he was trying -- he
identified ways to try to find him. I was proud of my
husband because it was in his honour that we did it, we
tried to find the little girl. It was maybe around 10 years
since they were given the news that their baby had died.
There was never anything in return, because the little baby
was always attached to the baby carrier, the tikinagan, we
call it. It was my brother-in-law who had prepared the tikinagan. That’s why I came here.

My daughter, her father had told her to look for the baby, to try to find the baby, to track down the baby with help. That’s why I’m here, to give testimony, because I asked, maybe she’s still alive. I don’t know, but we want to know where she is.

I can’t speak any longer. The research we are doing is very difficult. I don’t know if we’re going to be able to do it from the direction we’re taking right now to try to find her.

My brother-in-law -- I really hope we will get help to try to find him so that we are able to find out what -- because he wants to know where she is. Was she in the hospital? So we can try to go -- so we can get help.

I think that’s going to be enough. I would like to receive your prayers so our expectations can be met, and help my brother-in-law as well.

Thank you.

MS. MANON OTTAWA: Hello.

It’s not just for one thing that I have come here. I didn’t know baby Maxime personally. He’s my little uncle. I always called him my little uncle, but I don’t know what happened. I didn’t know him. The way I knew him, it was my father who told me about him. He always -- I
always heard him talking about his brother because he said,
   “I never believed -- even today, I never believed that my
brother was dead, that he died, and we never learned
anything about it.”

Maybe I could tell you two or three things
about him before he died. We were sitting together, the two
of us. We were watching a movie. I saw my father looking at
me differently, not like usual. In that moment, he said to
me, “If at any time you are able to find your little
brother. I never believed what they told me because I was
told that my little brother had died, because my brother
was very sick. He had, like, big scars; they looked like
eczema on his face.” That’s why he went to the hospital. It
seems to me that the examination, a child never dies from
that illness.

Personally, I never knew that a child could
die from eczema on the face, especially on the face. That’s
how he was when he said, “When your little brother left. Do
your best to try to find your little brother” -- my little
brother, he said. “I don’t know how, how you could go about
finding him.”

He had given me the task of doing research
to try to find my uncle, because he was my uncle at that
time.

What I did for a long time, maybe two years,
I thought about it often, what my father had told me. I said to myself, what am I going to do? What direction, what direction am I going to take? The more I moved forward, the less I researched.

When I saw movies, children -- where they were selling children, that’s when it was very strong for me. That baby, he was born on January 30, 1954. He was born in Amos.

I tried -- I researched how old he was because I didn’t know anything. I didn’t know anything about him. Even my aunts, even my aunts told me -- gave me information, the way they had known him, had seen him.

When he was six months old, he was very young when he was brought in for treatment. It’s true that in July, it’s in the records that he was in La Tuque in 1954 -- July 1954. It’s true that he was six months old at that time, when he was brought to La Tuque.

I did even more research. One of my brothers, Gérald Ottawa, tried to find documents as well, for example, a certificate, a baptismal certificate. That’s what he went to get in La Tuque. They never received any documents, my grandparents, at that time, because they had been told at that time that he had died. It was maybe two years at that time that they were told their baby had died, but they never received anything. Even the tikanagan, the
baby carrier, they hadn’t received it. He had gone with his
baby carrier. Even that was never returned.

Even the death certificate, they never received it. They tried to find out if he was really dead. Even that, even in La Tuque, it wasn’t recorded, written anywhere that there was a death certificate. Neither of them -- they had the birth certificate, but the death certificate was not there. It is written on it that there was a confirmation on July 10, 1954, that the baby was apparently confirmed.

My uncle was directed, redirected to the Enfant-Jésus hospital in Quebec City. That’s where they took him. That’s right, at the hospital. This hospital was built for -- because there were specialists in that hospital. That’s why they sent him to that hospital, because there were specialists. He stayed in that hospital for two years. I don’t know what happened afterwards. That, I don’t know. After two years, they were informed that he had died, the baby. That’s all I know so far. I’ve come to this point in my research. I’m not able because they want -- it doesn’t work too well to go and look through the medical records to try to get information. Today, the father and mother went to remove the document and the parents, the mother, passed away. It is difficult today to go look again.
That’s it, I’m here to get help. Not only to listen to us, but to help us, to try to find out the truth so we know. That’s why I am here. That’s why I’m here to talk about baby Maxime, because he’s a baby. That is all.

Thank you for listening to me.

**MS. LUCIE QUITISH:** Hello.

I also came to meet with you to talk about my mother-in-law’s son. I helped her. It’s like he was my own child, the one I looked after. When my mother-in-law left, I cared for that child. I cared for him like he was my own child. Even though my mother-in-law was there, I cared for him anyway, to help my mother-in-law. I always took care of him as if he were my own son.

When they took him away, I felt a lot of pain. That’s because I considered him my own child when they took him away. There was no one accompanying him. He was all alone. They put him on the plane alone, a baby. So when they took him away, I felt a lot of pain because he left all alone. I didn’t know where they were taking him. Because I considered him like my own child, my own son.

When my in-laws were told that their child had been taken away, they stayed for several years when the priest came to tell us that their baby had died, and they couldn’t do anything because the child had been taken away, and the means of communication were very difficult at that
time. We could not go there like we wanted.

When they came to get him when he was sick, there was the plane that came to get him, but we, his parents, couldn’t go.

That’s why, today, we are trying to find out if it’s true that the baby had died then. Because we never received any certificate, any paper that proves it. We never received any of these documents. We were thinking that maybe he’s still alive. We don’t know because we don’t have any documents to prove otherwise. That’s why I asked to try to find out what, where, how?

From that moment on, we made requests all over to try to get these documents, the certificates, but we never received anything. Nowadays, I often think about this child, to at least find out -- to find out where he is. When he was born, we knew he was there. We had him, but after that, we no longer had anything.

That’s what I wanted to bring here as a message. It’s a message of hope that I want to get. The child was not very, very sick when they took him away. It’s just that he had sores on his face and on his nose. Then at one point they said, “Your child is dead.” It couldn’t be -- he couldn’t have died because he just had sores, scabs on his skin, that’s all, his face. It was the village priest who had said to take the baby away. The priest’s name was
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Father Houle. He was the one who said that the baby needed to be brought to the hospital for treatment, so they took him there, because he had said at that time that if he received treatment, he would recover from his illness, from the scabs on his face.

That’s what I wanted to share here. Is that okay like that?

MS. MARIE-LOUISE AWASHISH: Hello to all those who are sitting around in the circle. I’m replacing because he wasn’t able to come here, he wasn’t strong enough to come here because he says his boy, his baby, is not dead.

Today, my mother is dead. My mother was sick. She apparently turned to alcohol abuse, drinking. She told me at that time that she had children, to try to find her children, “because I lost Pierrette.”

She told me the first time she had a baby. She had told me at that time she had a necklace. She had the umbilical cord around her neck, then my daughter turned black, but she didn’t die. She was alive. That’s what my mother said to me.

My mother also told me that she was not able to drink. She was not able to eat. She had an operation. She had an operation so she could eat, feed her. Because in the past, doctors, they were not specialists like they are
today, like we have today to do operations. She stayed at La Tuque Hospital for a long time, Pierrette. Her name was Pierrette.

Then, for a year, my mother and father went to the hospital to see their child, then at some point they lost her. The baby was taken to Lac-Édouard. They went to get their baby in Lac-Édouard because they went to take her away. Afterwards, again, they took her baby and they returned her to the hospital. At the time, my mother had not signed anything, but little Pierrette had been brought to Sainte-Justine Hospital in Montréal. It was always Sainte-Justine Hospital that my mother said.

When she went to the hospital, I was two years old. She was already eating. She was drinking. She was running. And at one point, my father and mother, they said, “I’m going to go see my children I left, the ones in Wemontashi.”

When they took the train, they went to kiss their baby. They told them that they would come back and take her home with them. They took the train. They returned to Sanmore (ph).

When they got off the train, the priest was standing there at the station. He was waiting for my mother, and so was the Chief. He was the Grand Chief at the time, as well as Mr. Taschereau. They were the ones who
were at the station. They were waiting for my mother and my father. At that time, there was another train coming directly back to Montréal and they wanted to change trains to see their baby because the priest had told them, “Your daughter is dead.” My mother didn’t believe him because when they left their little daughter, my little sister Pierrette was in good health. She was running around. Maybe that’s what my sister looks like, what she looks like after this picture. They always said, “She looked a lot like Gérard, my sister Nicole.” They were almost identical, the two of them.

They tried to get on the train. The priest pulled them off the train and said, “You can’t get on the train. You won’t see your baby.” My father struggled to get back on the train to Montréal. My father also wanted to come back to see their child in Montréal here. They always had thoughts. When they saw someone passing by on the street, they would call out, and then they would tell this story. It’s like she was asking for help when she spoke. “I want to find my daughter, my little girl.” Because they didn’t know what to do, how to search.

But I, at first, I went to the hospital in La Tuque. I asked them for her medical record. They gave it to me and I gave it to my mother. I told her, “Keep it in a safe place.” She lost it. Unfortunately, she lost the
What was written on it? Because she was still -- she was alive because it said “life-threatening.” That’s what I told my mother. Her condition was life-threatening.

She always talked about her daughter. It’s as if she would always draw me in so that I could take over the search for her daughter.

A few years later, we received a call because they had not been able to go to Montréal to pick up their child at Sainte-Justine Hospital. They didn’t see the body, because my mother said, “This is where you come to bury her where all the other members of my family are buried.” That didn’t work.

We never received anything, never saw anything. I couldn’t find the death certificate either. I looked around. I tried to find it, locate it. I went to several hospitals because I was searching to find out where my sister was. And we always had to report to Sainte-Justine Hospital. Yet Pierrette never went there.

My father is still alive, but he struggles a lot. He’s in the early stages of dementia. My father always says, “It’s at Sainte-Justine. I remember that at Sainte-Justine in Montréal.”

I personally think -- I think she was sold
because the priest, he liked that a lot, money, Father Houle. Because in the past, children were sold, or it was always hidden from those who didn’t understand very well, who couldn’t read. And my father said, “We never, never signed any documents whatsoever, something we didn’t know. I always tried to see my daughter again.”

My mother, the phone rang at home. They had just installed a telephone. I must have been 23 years old at the time. The phone rings. “I would like to speak to the mother, please.” “I don’t understand,” said my mother. She hung up. And then, “Mom, maybe it was my sister who called.” That’s what she said, “Mom, Dad.” All night long, she waited again for the phone to ring. She didn’t cook. She just watched the phone the next day and nothing interested her.

I put myself in her shoes. I wouldn’t like it either if I lost my child, if I lost my children, my grandchildren. Nowadays, I try to do anything, because when my grandchildren were placed, they are placed now, I fought, but I know I won for the placement of the children, because I don’t want to be the same as my mother. I don’t want to be like my mother, because she couldn’t write or read.

When I talk about my sister, she was born on July 1, 1964. Today, she should be 53 years old.
Today, I am very happy that there are lots of people. We have made it to this point, but we won’t stop. We’re going to move forward still. We can’t stop looking for all the people we’ve lost, and helping those who are here. Together, we can’t close it. We won’t let it go. I want it to go to justice -- through justice in order to find those we lost.

Thank you very much for listening to me. I love you all. I’m glad to see the people of Manawan. My mother comes from the Manawan community, but she lived in Wemontashi (ph). She got married in Wemontashi. I thought I was the only one doing this. I felt alone. When I saw my family from Manawan, it helped me a lot to move forward, to take steps, not to give up. At first, I wanted to give up because I saw my mother who wasn’t able. I said to myself, “But I am going to be able, I am, to make progress in the search.”

I got forms from the hospitals. I had my father sign the papers, then it was refused. Why was it refused? Well, my father had every right to ask about his two-year-old daughter. Nowadays, there are cases -- they don’t even want to tell us where my sister Pierrette is.

I’m outraged. Why do they refuse us, why do they refuse my father, to find his daughter? We’re going to do whatever it takes to move forward. It’s stupid. It’s
like we’re going in circles. It seems like I go around, and
around, and they refuse our papers at the hospital.

They’re asking us for a death certificate.

Well, she was two years old when they told us she was dead,
but we don’t have the time. The death certificate is always
received. I have my mother’s death certificate here, but we
never received Pierrette’s. How are we supposed to believe
that my sister Pierrette is dead?

If we do more research, how can we get help
to get the death certificate, through the lawyer? I -- I’m
sorry, but I know she’s there. My mother is with me. She
always comes when I sleep, when I dream. She’s always
there. And I, I always live with water next to me. I, like,
forgot my water bottle and my lit candle to have -- I lived
in my mother’s belly. There was water in my mother’s belly.
I put myself in her place, my mother, she suffered so much
and she -- she died in her bed. She was using. She didn’t
get what she wanted. She wanted to see her daughter. If my
sister is dead, maybe today she is with her. I have a
feeling she is alive.

Finally -- I say to myself today, finally,
there are people who are standing up to find their
children, their uncles, their sisters. It’s not just us.
There are many in the community. We must act. We have to
stop being afraid. We are all human beings. That is what I
would say to the government.

Everything they did to the Indigenous people -- they, like, tried to eliminate the Indigenous people. No, but it won’t work. We have a lot of hope, courage. I am happy to share with all of you. I finally think to myself, we are here. It’s a big step. Maybe it’s not just the Indigenous people who are like that, maybe it’s the black people too.

To finish, I must say the Lord’s Prayer.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

I love you all. I’m very happy to have come here today. Thank you.

ME FANNY WYLDE: If I may, Commissioners, I will ask for a short five-minute break since the next witness needs to collect herself. Thank you. We’ll reconvene in five minutes.

--- Upon recessing at 3:37 p.m.
--- Upon resuming at 3:54 p.m.

ME FANNY WYLDE: Thank you to the Commissioners for allowing us this break. I’ll let the next
Hi. My name is Jeannie Chachai. I come from the community of Obedjiwan.

I am going to tell you what my father told me of his departure. He was sick. He had cancer. And he told me, at that time -- he told me, “You had a sister.” He took her somewhere. She wasn’t sick. She never came back. She disappeared. She was alive, as he told me. She’s not dead. Her name is Alice. He couldn’t cry. He couldn’t even speak. I just looked at him. And that, I often remember that. He was breathing heavily, taking deep breaths. He was sitting at the table and he was playing a lot with his hands. I’ll never forget the gestures he was making.

He said to me all the time, “Your sister’s name is Alice.” And he always said to me that he was telling us that story. His name was Chicktoo (ph). It was a nickname.

Today I have a lot of pain. I feel sorry because I still see him. I feel sorry because I still see him.

He always told me, “She’ll never come back because they told us she was dead.” He said she was still alive.

I always wondered what I could do to try to find her. That’s why he said -- I heard there was an event
and I’m going to go and I’m going to talk about it. I knew
that -- to have known that it would be so difficult -- I
knew last night that it was going to be very difficult
because I had like a feeling. It’s like I was going to be
sick. I didn’t say a word. I stayed in silence.

This morning -- I cried again this morning
because I remember my father. And he also told me, before
he talked to me about it, he said to me “They took your
mother. She went crazy,” what is now called depression,
serious depression. She was away at the hospital for a long
time, he told me. He says he waited a year. She was away
for a year.

And afterwards -- I’ll tell you bit about
what my mother said. She talked about her other children.
And what she said, she talked about her daughter. That’s
what she talked to me about. She talked about her daughter.
She was about to give birth. They had taken her child, her
baby, again. She was told at that time, “Your baby died.”
That’s the last time she saw her baby. And my mother had
said at the time, “My baby is not dead, did not die,
because I heard her when she screamed the first time, and
cried. They took her from the other side and told me she
was dead.” That’s what my grandmother said, she had died.
She told me this because they came back to the community.
Then not long after, we received a coffin that said -- but
at that point, they didn’t believe it because the coffin was sealed completely all around, screwed, and they were told not to open the coffin. My mother, at the time, said to my father, “Open it up anyway.” My father said, “I have no business opening it; there’s no one inside. There is no body.” Then he said to my mother, “I’m going to bury the little coffin.” That’s what my father said.

My father departed in 1998. He always waited. He waited and my mother died in 2011. She had cancer too.

When my mother died, one of my aunts came to see me. My aunt said to me, “Has your sister arrived?” I told her my other sister was there. She was still alive. Then my aunt said to me “That’s not the sister I’m talking about, it’s the other sister, because your other sister is not dead.” That’s what she said to me too. Then she said, “It’s time for you to look for your sister.” And today, it is precisely her I am thinking about because I know she must be alive somewhere. She has to be living somewhere, because they never brought the body back.

Today, I hope -- I will always hope to find my sister because I want to see her, my sister.

I’m 66 years old, so she might be around 67 or 68. Her name is Alice. I believe what I said before I left. I dreamed about my mother coming to see me. She
didn’t say a word. She just stood there. But I was aware, and then I saw her leave too.

This kind of thing is difficult because you see your mother, your father and they don’t say a word, they just stay there. At first, I didn’t understand. It’s only after my father came to speak to me, that’s when I understood. It is true that they must have suffered.

Today, I say goodbye to them, to my father, my mother. I love you, and my sister. I’d like to meet them.

I say thank you today, a very big thank you again to those who are working here, as well as the woman sitting next to me. Thank you. I believe you. Well, I feel better now that I spoke about it. Thank you.

**MS. MARIE-JEANNE BOIVIN:** Hello, everyone. My name is Marie-Jeanne.

What happened to us? What did my mother go through? They too lost their baby. We lost our brother. She had given birth in La Tuque. She was born on April 4, 1952, and it was -- it was written on it that she was deceased.

It was written in English on the document.

I am very saddened by the disappearance of my brother, my sister, and I really hope to find them, the one we lost, because we were told that he had not died. He was the one who told us that, the one who prepared his
files, the documents. He told us at that time that he was not deceased.

It is very difficult to search for your brother or sister. My mother said, “Did you hear him cry when they took him away?” We were coming from the forest. She was sick. She had been put on the train. She had stayed in the hospital for some time. It’s from there -- she left there by sled, because she arrived in May. She told us at that time, “I was told that your baby is not alive. He’s dead.” Yet we heard him cry when they took him away. That’s what my mother used to tell us.

And another of my brothers and little sisters, a little sister named Anne-Marie, I want to know, she was born in Amos. My mother had stayed there for a long time. My mother had come back in the spring. She arrived there at the house, which was located on the lake.

At that time, my mother had said to me, when I asked, “Where is my little sister?” We hadn’t known. She told me she had died. That’s what I was told, but I don’t believe that because the day before, she had breastfed her, and the next morning I was told she was no longer there. I was told she had died the next morning. My mother told me that.

My mother was very sick when she came back because her breasts were full of milk as she couldn’t
breastfeed anyone and she was in a lot of pain, until other midwives prepared an herbal tea to treat her, as she was in agony because of her breasts.

I’ll stop talking now. Thank you.

**MS. FLORENCE DUBÉ:** I’ll tell you what my mother had received. It’s a birth certificate. All her brothers and sisters are listed on it, her parents, while her brother who was born on April 4, 1952, that is written in English, it’s what follows. I will read it in English, “stillborn” in English. That’s all that is written. His name isn’t even written on it. That’s what is written. And it’s not written on it that he died. There’s only one of his sisters on it. Another one was named Anne-Marie, and her name is written on it, her notification of death. That’s all I wanted to add.

Thank you.

**MS. ANNETTE DUBÉ:** Hello everyone.

We come here with my mother to find out what happened with regards to their child named Pierrette, what happened. That’s what we just said Baby Pierrette. We were 13 of us with my mother’s children and my father, while Pierrette should be the third child in the family. She had already had two children when she lost Pierrette. That’s what Baby Pierrette -- I’m going to call her Baby
Pierrette, but later she was renamed. That’s it.

Pierrette was born at the sanatorium of Macamic. She was then transferred to the hospital in Amos. Immediately after her birth, she was sent to the Amos hospital. That’s where she stayed.

Then after that, they never, never saw their baby again. They never got any papers to inform them that she was deceased. They never received any other documents, for example, a medical certificate of death, a birth certificate, not any of those. They never received anything. It was a nun who came to announce the news one month after her birth. A month later, it was the nun who came to inform them, to tell them that their child had died. They never knew that. They were never shown any documents, any papers as to what disease she had. That’s the only thing the nun said at the time, “Your daughter had measles.”

We don’t want to believe that. We never had any documents, any records that tell us what happened to her. I think my mother is a survivor and at the same time a victim of the events that occurred, like they say about victims -- survivors. She also -- that’s what happened.

Today, my father is no longer here. My father has been dead for 11 years, but we brought something to remember him, we brought a vigil light because we
haven’t forgotten our father. I often talk about him. He passed away 11 years ago, in 2007. He died from heart problems.

We always accompanied our mother, all the girls in our family did so, because we want to support her and we always helped her with what she wanted to know.

The story begins in 1956, when my father and mother were at the Macamic sanatorium. It’s in Abitibi. They said she had tuberculosis. When people had tuberculosis, they were treated in Macamic. My mother, she stayed at the Macamic sanatorium from ’56 to ’59. My father stayed there for two years, at which point he was transferred to another hospital.

I will tell you later why he went to another hospital. In March 1956, when my father was brought to Macamic, he was spitting blood. Until April or May 1956, my mother had monitored him. She had also been admitted. She had some kind of pneumonia and was already seven months pregnant when she went to the hospital. She must have been around 22 years old. She was 22 years old, my mother, when she was -- when she was sent to the hospital, and my father was 24 years old.

Then in July, my mother gave birth. She doesn’t remember exactly, but she gave birth during the night. That’s what we’re having trouble finding, the right
date, the exact date. She too has forgotten the exact date she gave birth.

What happened when she gave birth?

Immediately, they took her child from her. She wasn’t even given a few moments to hold the baby in her arms. That’s what we refer to as the moment of contact, because women have more sensitivity. They are more knowledgeable, I should say, or sensitive to the first contact with their baby.

When your baby comes out, that’s the most important thing, when she’s in her mother’s womb and you can hear the beat of her heart, that’s why they put her back on your stomach after her birth. But also, the mother too, that’s what they took away, the beating of her mother’s heart. That was about 60 years ago. And when you remove the first contact from a child, there are consequences. That’s what my mother did for 62 years.

She had a lot of difficulties. There is always something missing. There is always something missing, to take care of your children. She had that emptiness.

What am I telling you? When my mother gave birth, they did not show her baby to her. They did not give her time to hold her in her arms because the child was transferred. They said, “This child can’t be here. We’ll
Then during the night, my father came to see her and she said, “Go see her. Go to the fourth floor and try to see our child.” My father went to see, then he came back and he told my mother -- they said the baby was gone, maybe no more than an hour or two. At that time, the baby was in the hospital. They never saw her. The doctor -- the nurse told him that they had transferred her to Amos hospital. That’s it. She only heard her baby crying. She didn’t get a chance to hold her in her arms.

And a month later, the nurse came to see her to tell her that the baby had died.

What happened? They don’t know because they had no papers, no documents to tell them that their child had had this or that, nothing. They found out only that she had measles. It’s the nun who told them that, only measles.

Today, we have nothing. Today, after 62 years, there is nothing, no writing. There is no evidence where her child was taken. She, she knows only that her child was born. There is no death certificate. She never received that.

Yet Macamic and Amos are only 80 kilometers apart. Maybe someone would -- it would have been possible for them to bring them a paper just to give them a certificate. They never had a baptismal certificate,
because I think that when someone is sick, they are always given the extreme unction when the child is sick, when he is near death, because in those days priests were very present. Maybe the child would have had time to be baptized. They never had a baptism.

They were also not there when their baby was buried, because they were stuck at the sanatorium because they couldn’t get out of the sanatorium because they were forbidden to leave the hospital. That’s the way it used to be in the past. They were kept like prisoners.

Maybe it would have been nice to bring them to Amos since their baby had died so that they -- it would have been them who would have prepared her for the burial, because it’s something of pride. It is a source of pride for our parents to go and bury their children. It would have been easy for them to bring them to the hospital.

That’s what I wanted to share today, to talk about Baby Pierrette. My mother was told, “Your baby couldn’t stay here. We had to make a transfer.”

Later, we found out that another family -- another Atikamekw woman had had a child at Macamic Hospital, but she did not lose her child. She kept and raised her child. She had been given her baby so that she could hold her baby herself.

And we ask ourselves the question: why
Hearing—Public
Jacqueline Flammand Ottawa,
Manon Ottawa, Lucie Quitish et al.

didn’t my mother have the same -- the same things? She
never saw her. She didn’t even see her face. Why?

Once there was a man in Manawan. His name
was Gilles Ottawa. He is deceased today. This man was
always searching. He gathered several documents. He had researched, tried to find out who died, who died in Amos, whether they were male or female children. He had given us a list of children at that time. That’s why today there’s the name Violetta Flammand listed. We called her Pierrette. They had given him -- who changed the name? Why did they change the name? If there was another girl (inaudible). And it was written in the document “daughter of Marcel Dubé, Delima Flammand, deceased on August 9, 1956, in Amos, buried on August 10, 1956, in the Christ-de-Roy cemetery in Amos.” The witness who was assigned was Joe Turmel from Macamic. The story ends there. There’s nothing else. We don’t have anything else.

The name Violetta, never did my parents say that name, neither my mother nor my father. They didn’t have time to have her baptized, but they had already chosen the name of their baby.

It is true that at that time, perhaps 15 years ago, we put up a plaque in Amos at the cemetery so that we could mourn our loss, so that we could be healed. We went to put a plate. But that’s not proof of death,
because we wanted to do this until we knew what happened.
When we put up the plaque, our father said, “You are not
finished yet. You have something else to do still.” Today,
we know what he meant by that, what he had asked us to do.
It’s what we are doing now. It’s why we came here.

A big thank you to the National Inquiry for
giving us the opportunity to say -- to come and give
information about what the Atikamekw went through in the
past. We hope that these situations will never happen again
because it is the woman who produces and the girl who gives
birth. We have a lot of questions. Maybe we’ll never know,
until we get an answer. We always ask ourselves: what
happened to our sister?

She would be 62 years old today. Is she
really dead? We have nothing, nothing to prove that. If
it’s true, what happened? That’s what we often think about.
In 1957, I heard other families say, “We never received a
certificate.” That’s what we want to know. Has that always
been the attitude when they are in the hospital? Is that
what the state did? Did they do this just to Indigenous
people, or to non-Indigenous people as well?

Not to give the death certificate or an
attestation of death or a birth certificate, I would like
to know why? Did they do this just to the Indigenous
people? Maybe they think we can’t read. There are many
questions. Why couldn’t they go to bury their own child?

Then we ask ourselves the question: did they kidnap, steal their child? Because there are almost no documents proving that a child is dead. We’re talking about a child that has gone missing. We would go even further. We’re talking about kidnapping. That is what we are here to expose. We come to expose to the National Inquiry into Missing and Murdered Indigenous Women and Girls what happened to my sister.

She always, always said that, that she had lost her child. She’ll tell you she almost believed it, because it’s the religious -- religion. She almost believed because she was very devoted to the Catholic religion and she believed at that time. She worked a lot, a long time with that. She kept it. It caused her problems.

When there was a program called “Inquiry” about the children in Paquasibit (ph), we asked our mother outright. That’s when she told us the real story. That’s what she told us, because we had seen the show. That’s what we currently believe; her child was taken from her. That, we call it -- it’s a kidnapping. There is no other word for it, purely and simply a kidnapping.

We did some research to try to get some documents. I contacted Le Droit 6 in Abitibi-Témiscamingue for help. How can I get the papers? I never got an answer to my request. We don’t have a phone number we can call to
retrieve the documents, the certificates.

This is what torments my mother today. She doesn’t understand. She too is looking for answers, to find the answers. She asks if her daughter is still alive, to see her, to know that her daughter is alive before she leaves herself. That’s what she wants. It is several of these questions that we are waiting for. But that’s what we’re asking for, is to help us find the answers. That’s why we came to the Inquiry, because we hear everywhere -- I don’t know if you saw the picture. We had sent it here to have it displayed. Maybe someone will see it -- someone who will see the picture of my parents when they were -- so they will recognize them, tell us what they saw. What happened to the baby, Baby Pierrette?

Thank you for listening to me. That’s what we wanted to give as information. Thank you.

Is it possible to project the photo on the screen, so we can show it? That’s my father, Marcel Dubé, and after that -- they are at the hospital in Macamic. My father was 24 years old and my mother was 22 years old. That’s after she gave birth.

So I’m speaking to the public. If you recognize these two people and you have information about what they’ve been through, we’re ready to take it all. We’ll see what we can do with it.
This is my father with my mother, at my sister’s wedding.

This is my mother when she was a teenager, a pretty young girl.

This is another picture of my parents at the Macamic sanatorium. They were madly in love.

Thank you.

ME FANNY WYLDE: Now I will invite each participant to answer the second question. What impacts has this had on your lives or on the lives of your parents in your communities? What are the impacts of these stories?

MS. JACQUELINE FLAMMAND OTTAWA: When we talk about these impacts, my in-laws, they had excessive substance abuse problems, because they thought -- many thought about their children who had been taken away. They drank a lot.

And what I personally think, I was afraid -- I was afraid when I saw the children leaving with people because I was thinking of my brother-in-law who had been taken away. I thought about that a lot, and I kept thinking to myself, “Is this the last time we see them? Is this the last time I see my children leave?” Because there was one who was a year old -- he was a year, a year and a half. He had been placed in a foster home before. He had a cast on his legs and they took him.
When the children were injured, we did everything we could to visit them as often as possible, because when the children left, I was always afraid that my children would go missing.

That’s it. Thank you.

MS. MANON OTTAWA: The way I saw the impacts we had was that I saw my grandmother crying. I’ve always seen my grandmother cry when she was drinking. I always noticed that she was crying, but she never said anything, why was she crying?

When we were children, we weren’t always -- when we were sick, they took a long, long time to bring us in for treatment. Maybe she was afraid we’d never come back. And they did not treat us anymore with traditional medicine. She didn’t take us to the doctor for treatment, no. She didn’t take us in right away.

When it happened -- when my father -- my father always thought -- he had questions because he was thinking about it, “Did my brother die?” He didn’t stop. Because no one had told him any -- because the way he said “My brother was sick,” no one ever died from that disease. I was told at the time -- he didn’t want to take that direction, the direction of -- because he didn’t know. He didn’t know.

But I, personally, these questions have been
passed on to me and I think a lot -- I often think about it, I say, what happened with my -- what did they do to him, all that? Sometimes I still feel sorry for him, and then I think, “What did they do?” I thought, “Maybe they brought them in and experimented on them to try -- experiments or new medications” or even other things. Was my brother kidnapped? Did the priest -- did the priest sell the baby? We think a lot of things. There are a lot of things that go through your head at the time.

And my father, it was my father who passed this on to me, and now I pass it on to my grandchildren, all the questions I also have -- three generations ago -- to try to find the truth about what really happened in regards to my uncle? It’s been a long time since then, 1954. It’s so long ago. I don’t know how many years. Maybe today he would be -- he must be 64 years old, that’s how old he must be today. It’s been 64 years since my uncle was taken away. And the impact I’m going to see, I don’t know what I’m going to get. How am I going to take it? I don’t know what impact it’s going to have on my children. We’re living through this right now.

That’s it. Thank you.

**MS. LUCIE QUITISH:** It scares me too, these days, to think about it in relation to my grandchildren because when they get sick, I have fears about it. I think
to myself, “Will I lose my grandchildren? Will my daughter be taken away; will my grandson be taken away?” Because our children, they are taken to Joliette, and they are gone for a long time. Yet I am able to keep them with me. He was 10 months, and the children, when they leave, or our daughters leave to give birth, it’s worrisome for us.

It’s a good thing today that our girls stay in Atikamekw foster homes, a good thing. That is a little bit of a relief, but there’s always a fear.

And that’s what I’m afraid of right now, that other similar things will happen even if there are many people around.

When my sister came back from there, that’s what she always spoke to us about. I watched her, and I went to see what was wrong. At that time, he thought maybe it was in case it was another child I was looking after. I had many surprises.

Today, I still feel these effects because it seems like I’m sick. They tell us all the time, “Go with your children if they are sent away for treatment. Go with them.”

Like in one of the families, there was still a girl who was very sick. She was always sick, and they took her away and I saw that people were saying all the time, “Go with her. Follow her so she can get treatment.”
It’s always the same story that comes to mind about the child we lost.

Because in those days, when a child was sick, it was Father Houle who decided that he would send the child to the hospital. And that’s what we’re still fearful of today. I am afraid because of that, because my sister-in-law was sick all the time, and that’s what we did, we took her in. And that’s what she did. She kept her children. She raised them very well so that they would be healthy.

Thank you.

**MS. MARIE-LOUISE AWASHISH:** My perspective on what we are being asked to do, the impacts, I will do everything to prevent it, to protect my family. It’s like I was put here maybe so they could call me the savior maybe. I don’t know. I don’t know. That’s how I see myself.

The path my mother took, the pain my mother had -- my mother and father had when I was a baby, well, I returned to my real parents when I was 16.

Today, I defend -- I defend my grandchildren a lot. I learned plenty of things about their traditions. We all have -- the Indigenous people had everything before they came back to hurt us, the Indigenous people. We didn’t need the stuff we have today, electric, knives. Over time, we had those.
Today, we are able to move forward. All the instructions that are in front of me, they talk to us.

I look at the drum. I can’t hear my mother’s heart anymore. My mother instructed me to talk -- to put a stop to this so they won’t do anything to hurt the children, the elders and all, because the non-Indigenous person breaks everything. He destroys our territory. They are really taking our children away from us. Again we defend ourselves so they don’t take our children away. We fight with the DYP.

I fought for one of my grandchildren who was taken because I thought I was going to lose him. That’s social services. Social services of non-Indigenous people, they do not have the same mentality as Indigenous people because all they see is funding. They try to move the children to place them so that they have more space. It’s a good thing I know my rights. I was able to pick up my grandson and, in three months, I will have custody of all my children, because the father was not well. He was aggressive. “Your daddy’s aggressive” but it wasn’t true. He was a very quiet man.

But he too had problems, because his grandmother kept him. He too, at that time, went in the wrong direction. He was using. There was a lot of suffering. He was dealing with his feelings, his anger, he
drank. When he was hiding something, because he was unable
to say it, the same way I use to be. I’ve been abused too.
There are men who abused me.

I saw my mother too, the way she was. Today,
I raise my children so that they don’t follow in my
footsteps. A stop to this. A stop to violence.

We would be able, all together, to reduce,
to counter, because when we talk about someone, we belittle
them, just like the non-Indigenous person does. That’s how
they live. That’s how they pass on their values. And we, we
are treated like savages. They tell us all the time that
we’re savages. It’s this direction they are in the process
of taking themselves.

But right now, today, I’m afraid in my
community. I don’t leave my community much. That is where I
pray with the Creator. I work at the seniors home. I hear
hymns in that house, because I also use my cross. I make
the sign of the cross. I use the eagle feather. Sometimes I
pray. I pray like that. I ask the Creator to give us more
strength. No need to make the sign of the cross, no need to
hold the feather. We pray like that. It is also correct.

Today, I was very happy to have my grandson,
because I told social services and this social services
officer was fired in the community and now he works in
another community because he had been in the community for
too long and the people were beginning to hate him. I think
it would work better if it were the Indigenous people
themselves who worked in the community. It has to be
Atikamekw people working in social services, Atikamekw
people working in the office and all that, Atikamekw people
doing everything to better understand the parents, because
they, the parents, are unable to express themselves, say,
like anger or the feelings that they have.

Take the example of my mother, when she
encountered the problem, the only thing she knew was to
drink alcohol. Then my mother, one morning, we found her on
her bed.

Today, I don’t drink, but I am doing
everything I can to try to find my sister too so that
nothing serious happens to my nephews, my cousins, all of
them, all the Atikamekw people. That’s what I’m doing.

That’s what I’m saying, push and paddle
hard. Even if they’re not happy, keep pushing. It’s hard.
It’s not easy, but think about your Creator and it’ll work
out. It’ll work out. That’s all.

I’m glad to see you all around here. I’m
going to do everything I can to find my sister, to protect
my family.

I’m glad — my sister — we lost one of my
sisters; we found her, and she’s here with us in the room.
I’m glad she’s here with me in this room. There you go.

Thank you. I love you.

**ME FANNY WYLDE:** Commissioner Audette has asked for a break, so we’re going to take a five-minute break. Thank you. Okay.

**MS. KONAWATSITSAWI:** Okay. We’re going to take a five-minute break, tea, water, stretch a little bit. I know it’s not easy. Thank you for your patience.

Five minutes, cinq minutes.

--- Upon recessing at 5:05 p.m.

--- Upon resuming at 5:25 p.m.

**MS. KONAWATSITSAWI:** For those who are diabetic, there is going to be a table set up in that corner beside the podium with the red blanket. So, if you need fruits, drinks, and there’s water, as well, available. So, anyone, particularly the diabetics, you’re welcome to get yourself some and take care of yourself, please, by having some fruit and veggies and some drinks. As well, there are still two more rounds to go of discussion and sharing of the circle. So, we expect to possibly not be less than one hour, and we will then probably be done, around 7:00-ish, okay?

Thank you. (translating self) Merci.

**MS. NADINE:** So, thank you for taking care of yourself. The sharing circle is ready to continue. However,
for people who are diabetic or any other people here who
have certain conditions, for your information, there will
be a table with fruit and other items in the corner next to
the podium where you can see the red blanket. We invite you
to serve yourselves. It’s important to take care of
yourself.

Also, there are still two rounds of dialogue
left in the sharing circle, which means we estimate that we
may finish around 7:00 p.m. And anyway, well, we’ll finish
when the sharing circle decides it is finished.

Thank you.

**MS. JEANNIE CHACHAI:** Hello.

Why did I come here, because I want to find
my sister. I heard maybe that she will hear about my
searches to find her. It was difficult. My parents
struggled until I was told.

I struggled because I saw my parents and the
difficulties they had.

My sister must be alive somewhere. I will
always wait for her. I will wait for her every day. I want
to see her. I want to tell her that her parents love her.
Her parents never forgot her.

I’m happy today. I’ve gotten a lot of things
out. I can feel it in my stomach. I have less difficulty
now. I say thank you again. Thank you for giving me the
opportunity. Thank you to those who have prepared -- I believe in that, that it will be visible later on. The work that is starting today, I believe that, as I say, those who did that, who acted like that, maybe they are dead now too. I say to them only, “I forgive you.” I say it to those who are old. Even though I still know that one day the pain will come back again, but in this moment, I hope that I too will feel better later.

I say thank you again, as I forgive those -- even through it was difficult, because I saw my parents struggle, I always said and I say to you now, “I forgive you.” Why am I saying this? I tell them “I forgive you” because I want to feel good in my heart, as well as in my life.

There you go. That’s all. I say a big thank you to all, all those who are sitting around here, all those who are listening. Thank you very much.

MS. MARIE-JEANNE BOIVIN: Hello, everyone.

I want to talk a bit more about my parents, my children. I never let my children go to the hospital. I was always the one who took care of them when they were sick. I only had one daughter, the one who went to the sanatorium in Macamic, the one who is sitting with me. She was four years old. She had an operation on her back too, a major one, because they didn’t give us permission to go
In fact, my husband always called Macamic, Amos, to find out where his appointments were.

Sometimes my mother also came often; she came to care for my children, until at some point my daughter was doing well. When she left, she left alone and she took the train. The wife of — Maguerite, Jean-Paul’s wife, always went with him because she too had an appointments there. And that’s when my mother — I was quite sad when they both left, my mother and father, but I was always proud of them.

When I saw them coming up the river, I would say to them, “Would you like something to drink, an herbal tea?” My mother was — my mother would tell us — tell us all kinds of things, jokes. When she came, she would tell us everything, and we would laugh.

I suddenly lost my mother and my father. My father was in the hospital for two years when he suffered memory loss. One of the nurses — I was proud — she was young, the nurse. She told me, because I was giving your grandfather a drink. “I gave your grandfather a drink. That’s what she told us. Your grandfather was given a drink because he was thirsty.” So I thought about being a nurse. The girl who came to see us, she wanted to be a nurse. She told us, “I want to be a nurse, then I’m going to come take
care of my grandfather” because we felt sorry for her when she told us that.

Today, she is a nurse because when she told us that, we helped her, and now she is a nurse. My husband and I used to talk about her often, and today she’s a nurse. And I will always be proud of that girl when she took care of my father because we were not given permission, authorisation to go see him when he was in the hospital. It was difficult for us at that time, because we were going to talk to him with my mother. He raised his hand very high. He said, “I’d rather leave before him. I’d prefer to be the one who went with her instead of my husband.” We used to say, “Mom, don’t say that because you are still aware of everything, while Dad doesn’t recognize us anymore” because he was sick, Alzheimer’s. We felt sorry for our mother when she said that.

I’ll never forget what my mother use to say.

That’s it. Thank you. Goodbye.

**MS. ANNETTE DUBÉ:** What happened with our parents, I think our parents experienced a lot of suffering. In our communities, there is a lot of suffering. When I look at families who come to testify, they have seen something that is important. There has been -- maybe that’s where the social problems are very visible and present in our communities, and maybe that’s the starting point. I
don’t know. Because we see our parents who have lost their children. They encountered problems. They encountered difficulties and they may see -- that children, when they say it’s passed on from one generation to the next. That’s what they encounter.

I think that the perception I have about things, it’s going to be very difficult. What did you come here to do? We meet, but I think the positive thing is that we are standing up now. This is the direction that should be taken so that everyone can be aware of what happened. We must also undergo a period of healing. These are the directions, the directions we will take, to think about our children.

That’s always what I think about when I work in education. I look at the seven future generations. I never look at myself. I think that’s the direction we should take, look at our children, our grandchildren, all that, and the future generation, so that they don’t have to go through what we went through, when our sisters were murdered, when we lost our children, our grandchildren, all that. They have gone missing.

Thank you.

**MS. CAROLINE DUBÉ:** Hello.

When they talk about impacts, what they want to know is my perception of it, our parents, what did they
They understand about it -- they encountered a lot of difficulties.

But my father managed to stop drinking, as well as the domestic violence and all that, it stopped when we found out my father was sick. He completely stopped using.

(No interpretation) And the separation of my father’s family, who went from one hospital to another, to another hospital. Grief on top of grief. (No interpretation).

My father was sick. He had a (inaudible). I always saw that. I always saw a scar on his back, even on the front of his body, all that. He had tuberculosis. They removed a lump from his lung because of tuberculosis, and diabetes. He had lost the use of one eye. He had only one eye. He used only one eye.

My mother’s overprotectiveness, that’s what she did, our mother. She overprotected the rest of us. She even used to tell us some -- she scared us. She told us frightening stories because she was afraid for us, the unresolved grief. There were periods of depression, loneliness, periods of crying, guilt, as well as just like my mother, she did not -- she was not able to go see the doctor because her children had gone away. There was mistrust towards the doctor. There was a lack of trust.
When my father stopped drinking, he returned to spirituality. Maybe he used to think about it before. Maybe he wanted to do that. But surely the way we saw him act, he returned to spirituality. He would go see the events, for example, the pow-wow, the rain dance, and he attended the various events.

That’s all I have. Thank you.

ME FANNY WYLDE: I will now ask the last question of the circle: what is the recommendation you would like to make to the Commissioners today?

MS. JACQUELINE FLAMMAND OTTAWA: My name is Jacqueline.

What I want to say is not to -- it must not stop here, what we’re doing now, there needs to be follow-up and there needs to be certainty, what happened with the babies, Baby Maxime and other babies. There should also be a lawyer who can go get the papers, for example, in the hospitals, so that there is someone who can go to the hospital to get them, because we -- to be able to consult, because we will not be able to get these documents. We must continue, there has to be a lawyer who is able to do it.

MS. MANON OTTAWA: Hello. My name is Manon.

What I want, the recommendations I want to have, it must not stop here, what we talked about today,
because it’s important. We’ll try to find out. We have to
work towards that, but there has to be someone who will
help us. That’s what we want to get.

It’s true what my mother used to say, it’s
to have a lawyer who is able to go and search, to identify
the records, who can get access to the medical records.
That’s what it takes because it’s difficult to get the
information, because doctors in the hospitals also protect
themselves.

And the recommendation I would make is to
have a DNA bank so that we can know, for the children, for
the families, that the families give their DNA because
sometimes the children try to -- the ones who disappeared,
maybe they’re looking too.

Well, maybe they could use the DNA to find
out who they are. I know this is very expensive. If we can
get help with funding, because we can do -- we can solve
more problems so that we can find out. But this is one of
the very important recommendations I have to make, and that
is that we should be supported in the steps we are going to
take. I think that’s one of the recommendations that would
be important to look at.

MS. JACQUELINE FLAMMAND OTTAWA: I forgot to
thank all those who have helped us, to thank the
Commissioners, as well as the lady who is speaking to us.
That’s all I wanted to add.

**MS. MANON OTTAWA:** I want to thank you all very much.

**MS. LUCIE QUITISH:** What I wanted to add is that what we are currently doing does not stop here, it must continue. We have to try to find -- to find the ones we lost. That’s what I wanted add as a recommendation, is not to stop here today, is to continue into the future. Maybe if we follow these steps, we will find these children later.

That’s what I wanted to add for the moment, for now. That’s it, thank you. Goodbye. Thank you.

**MS. MARIE-LOUISE AWASHISH:** Hello. My name is Marie-Marthe.

When I said earlier, finally, we are standing up, but I hope that all of what we are doing will really be worked on, used.

Those who invited us, let everything we said be written down and the research done to find all those we lost, as well as me, I love --

We are sitting in a circle, but it’s like I have a bit of fear because I don’t know -- I hope they will listen to us, anyhow.

I pray to the Creator to help us, as well as those who have made it possible for us to speak up about
this. Today, I feel good, relieved somewhat, because I am relieved by what I said, because I see myself. Because before that, I saw myself as -- I felt all alone, trying to find my sister all by myself.

And I hope that it will really be there, the help we will receive, the help so that we can use justice as well. It can’t stop. We have to do everything we can to find our missing or abducted children.

Thank you. I would like to thank you very much for giving us this opportunity to speak. That’s it. Thank you.

**MS. JEANNIE CHACHAI:** Hello.

It is my wish that what we are doing now, that those who are still alive, to try to search, to try to find them. That is my wish, what I am asking for here.

So, thank you. Goodbye.

**MS. MARIE-JEANNE BOIVIN:** I too hope that the work that is being done will not stop. We absolutely must find those we have lost, those we are looking for now. It’s really very difficult because there are only three of us. I am the only woman. The others didn’t want to come, the children.

That’s it.

**MS. ANNETTE DUBÉ:** Hello.

I feel the same way as the others. I won’t
say everything the others have said. Because I, too, that is what I hope for.

But I wanted to add one thing, and that is to recognize that the government acknowledges these challenges, these problems, and gives us excuses, just like it did for the residential schools. It is to recognize that there have been major failures in the health system. The government was the mastermind. It had a duty to ensure that the health system ran smoothly. It was to eliminate the failures that occurred with respect to hospitals. I ask for an apology. I am not speaking only to the Quebec government, the federal government as well, so that it can solve these problems. My message is more for Quebec. This was done not only to the Indigenous people but also to white people. The show “Enquête” should be broadcast again for those who are looking for family members. There must also be a lot of them among the non-Indigenous people who have been adopted, like Claire Lamarche, the show.

When we came here, I announced it on Facebook and there were several people who shared it. There are non-Indigenous people who want to help us because they think their mother is Indigenous and they too are looking for reports. It would be a good way for them -- it might be a good opportunity or a good thing for us to continue to do the research we have undertaken, because they too are
looking for each other.

I also want to give the floor to my sister, so she can add what she wants.

**MS. CAROLE DUBÉ:** What we are asking the Commission of Inquiry to do is to help us, to help us find papers, evidence about the children who have been reported missing, who have had no evidence, nothing, as well as to help us search for archived documents on our mother Delima, our sister Pierrette or even Violetta at the Macamic sanatorium and the Amos hospital.

We are asking the Department of Justice and the Department Health and Social Services to provide all families of missing Indigenous children with access to these children’s records.

That is what I would ask, what I would recommend, that a class action be filed for Quebec families against governments and hospitals.

If it turns out that there is no document to conclude that our sister is really deceased, we ask for help, that all expenses be paid by the government to find her.

These are the recommendations we made to the Commissioners, to the Commission of Inquiry, the recommendation we wanted to make, as well as to counsel Fanny.
That’s it. The Dubé family from Manawan, Denise, Simone, Thérèse, Guylaine, Annette and me, Mario. The others stayed in Manawan, Jean-Paul, Michel, Henri, Nirma. That’s it. Thank you. Ah yes, Canada.

**MS. ANNETTE DUBÉ:** What did I want to say, the documents we found, what Gilles Ottawa -- I spoke about it a little bit earlier -- there was always a man who was a witness where the child died and I think we need go look at those documents. Who is this man? Why is he the one who is listed on the documents? It was true that it said he had an ambulance. Maybe he has some documents in his possession. But he was one of the important witnesses. We need to try to find these documents and get them out in the open.

That’s it. Thank you.

**MS. FLORENCE DUBÉ:** Hello.

When we were talking about the impact on us, when I heard that, the Indigenous people that have gone missing, that really concerns me. I was always all alone at my appointments. When I went to my appointment at four years old, it was without my parents. That’s it. I would take the Manawan plane -- to take the train to Macamic. I was brought to Macamic at four years old, then I wondered. My father always wanted to know how things were going at the hospital. He called me often. He often called the hospital. He asked about his granddaughter.
I’ve worked hard on myself in regards to that. And now I think it’s a good thing I wasn’t taken, because I was always in the hospital. I was lucky. I wanted to add that.

Thank you.

**MS. FANNY WYLDE**: I would now invite the Commissioners, if they have any questions or comments, to share them with the sharing circle.

Thank you.

*(SHORT BREAK)*

**COMMISSIONER QAJAQ ROBINSON**: Everybody can hear? Okay. Thank you. Merci.

Now I’m a little nervous. Everybody got ready to hear me, so I must say really good words. I want to start by just expressing my gratitude. Can everybody hear? I just want to express my gratitude. We’re really grateful that you came to share this horrific reality that you’ve had to carry. *(Technical difficulties)*

Is it working? In French or Atikamekw? Okay.

**MS. NADINE**: Maybe we could translate consecutive then? It would be easier because some of the machines, they don’t work.

*(SHORT BREAK)*

**COMMISSIONNER MICHELE AUDETTE**: Does Mr. Chilton understand English? Pierre-Paul understands
COMMISSIONER QAJAQ ROBINSON: I’ll start again. I just want to express my gratitude, how grateful we are that you’ve come to share with us your truth, your experience, the reality that you’ve carried, your mothers, your fathers, your siblings have carried all your lives. I think about -- we’ve heard from a lot of families that they don’t trust schools. They don’t trust hospitals. They don’t trust police. And, I just want to say to all those listening, all those Canadians who are listening and going, “Why don’t you trust the police? Why don’t you trust teachers? Why don’t you trust doctors? They’re there to help.”

What you’ve heard today is that for Indigenous families in your communities, they were not there to help. This is the reality that you bring to light today. This is powerful, a powerful, powerful thing you are teaching the rest of the country, that in the 1950s, when Canada was a place where in the rest of the world we were fighting for peace in other countries, injustice in other countries, it was not what was happening here on this land. Thank you for teaching us this, and teaching the rest of the country this, and reminding everybody that Canada’s history is what you heard today, and that can never be
COMMISSIONER BRIAN EYOLFSON: I also want to thank each and every one of you very much for coming here and telling us about what happened to the little ones in your families, in your community, and thank you for -- I want to acknowledge your strength in coming and sharing that with not just us, but as Qajaq said, all Canadians today. It’s important. I know it’s difficult, but it’s important that these things be heard. So, I admire your strength and resilience in coming here and sharing. And I just also want to acknowledge everybody that came here with you for support, what a beautiful group. And I think it’s so powerful, too, the way you came and shared in a circle like this. Chi-migwetch.

COMMISSIONNER MICHELLE AUDETTE: For me, it will be in French.

Thank you very much, Brian. Thank you Qajaq. And your name is? Madsi Ottawa, Commissioner for one evening, one day. You have the future.

To my Atikamekw sisters and brothers, first of all, I want to say a big, big thank you; there are many of you I saw many moons ago. We had less white hair. We didn’t have this shape, or we cast a wide net, but I have always, always, always had a lot of admiration for your people, for your nation. I have always admired the art you
Hearing-Public
Jacqueline Flammand Ottawa,
Manon Ottawa, Lucie Quitish et al.

have here, but today is the first time you have set off something in my mind.

We heard from people from your community who came to Maliotenam, you remember, at the hearings in December. The talking hurts, but also heals, and we heard a man who was in the back, Pierre-Paul, do a lot, do a lot of -- Ah, he’s over there now; he’s a real traveller. Yes, I know. I know the family is here. After their testimony, he called us, I think, every day, your Atikamekw brother, to mobilize and make sure all your voices would make it here to Montréal. It’s been for me, every day, I told Fanny or the team in Quebec, Montréal is a pivotal point, but we must not forget the Atikamekw people. We must not forget the Atikamekw people. Are they registered? They come looking for me on Facebook, and they’re right. “Can we come speak?” Well, get involved in the process because there won’t be a second inquiry like this one.

And there’s also an inquiry, the Viens Commission. I don’t know if you have spoken to that Commission. I hope you will.

But I thank you. This is the first message I want to give you. Also, the fact that time is limited for the National Inquiry, we still have, according to the mandate written on paper, the society project, what I am calling it, is supposed to end on October 31, isn’t it, to
submit the report on November 1. We have a very large, very large, very complex country to cover, enormous cultural and socio-political diversity, but we still have a fine small team at the Wendake office, in Montréal and Gatineau. These women work from home, they are working on the searches to bring in the Quebec component. We have two lawyers, Fanny and Maryse Picard, a Wendat woman, and Maryse knows that I am sensitive, Fanny too, and we have a power that never existed. I don’t like the word power, but this time we’re going to use it, okay? We have the right to request documents. We have this right that other commissions of inquiry with commissioners on Indigenous issues did not have, that capability or capacity.

So I know we’re going to sit with Fanny. I have taken good notes of your recommendations, to see how we will ask for subpoenas. I know that the Government of Quebec is attentive to our work. I know the federal government is attentive to our work, so they have heard you.

My commissioner friend and colleagues, Qajaq, it is strong when a Canadian woman tells the rest of the world, what you have just done is a chapter in Canada’s, and also Quebec’s, true Indigenous history.

So what I have to be sincere about is that we are not getting answers tomorrow. I would like that, but
we don’t have that ability.

But you have brought the energy, the willingness and the passion so that we can continue among other people, but also the inquiry, to make requests. Will they respond positively? We hope so, but we will try to use this power that we have.

And I know that you can contact me on Facebook easily at any time of the day, week or weekend, and I will always remain accessible because that is how I am and because I live in the territory of Quebec.

I want to say a big, big thank you, and ask you one thing. I don’t know if for some of you this is the first time you’ve spoken openly about this tragedy, this sorrow, this suffering or this injustice, or all of that together. I hope there are people with you, in Manawan, Wemontashi or Obedjiwan, starting tonight and tomorrow, to greet you, because as you know, when a wound is opened, it’s always painful afterwards, the healing process.

The Inquiry, we have a certain ability to support for a short period of time. So Maryse is here. We have a team, so it’s going to be important for us to know how we can help you. We have witnessed great healing, but we will not be with you tomorrow, and as a mother and as a Commissioner, I have concerns. So I want to be sure that either you tell us how you feel, or you write to us or text
us, but I want us to keep that contact on a personal level.

From a legal standpoint, we will try to apply pressure as best we can, within our mandate, of course.

A big, big thank you, to everyone in the back who travelled the distance with you, who cried with you, and who have hope with you. Thank you.

Yes, you have a mandate. The Commissioners, that’s what they do. We have no right to say no.

You’re going to help us give the gifts.

My grand-mother will explain -- oh, you’re going to explain the gift. No?

Ah, Pénélope. Okay. Yes, in French.

**MS. PENÉLOPE GUAY:** So we’re going to give you feathers that come from Vancouver. We made sure that the families could come tell their stories, have their say about what happened, and the Commissioners and Grandmothers will give you these beautiful feathers that have been -- with love.

*(GIFT GIVING)*

**MS. KONAWATSITSAWI:** A song will be sung.

Yeah. We’re going to have -- a song has been asked to be sung, and we’re going to have dinner after the song, and we will listen to some beautiful, powerful voices after some beautiful, powerful stories today. Challenging, but
beautiful strength comes out of -- incredible greatness comes out of this.

**ME FANNY WYLDE:** So once the giving of gifts and the -- the giving of love is complete, there will be a song that will be sung for families to welcome the stories, the strength, the courage of the families, and after the song people are invited to go next door for dinner.

**MS. KONAWATSITSAWI:** Et recommençons demain à 8h00. (translating self) And tomorrow morning, we are going to recommence at 8:00 in the morning. Okay. So, take care of yourself tonight. Drink lots of water. Go swimming in that beautiful pool outside. Take a walk. Mother Earth is cleansing. She’s snowing outside to create a cleansing. So, we are going to hear a song soon.

**MS. NADINE:** So take care of yourself tonight, drink lots of water. We encourage you to go in the pool too, and we’ll see you tomorrow morning at 8:00. Once again, there is a song coming and then a meal will be served next door. Thank you.

**MS. KONAWATSITSAWI:** The dinner will be held next door in the next room. Thank you. Migwetch.

--- **Exhibits** (**code: P01P13P0101**)

**Exhibit 1:** Folder containing seven digital images displayed during the public hearing of the families.
Upon adjourning at 4:24 p.m.
I, Nadia Rainville, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

__________________________
Nadia Rainville

June 14, 2018

* This certificate refers to the original transcript in French.