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Madeleine Dubé Echaquan

Statement taken by Jayme Menzies

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II

DECREE

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--- Upon commencing on Wednesday, March 14, at 2 p.m.

**MS. JAYME MENZIES:** OK, let’s begin. My name is Jayme Menzies. It’s 2 p.m. on March 14. Please introduce yourselves.

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language) … Madeleine Dubé… (speaking in an Indigenous language). … Manawan… (speaking in an Indigenous language.) … Amos… (speaking in an Indigenous language.)

**MS. JAYME MENZIES:** I’m going to stop you here for a moment and Viviane Niquay will explain for us.

**MS. VIVIANE E. NIQUAY (translating for her mother Madeleine Echaquan):** My mother is talking about the 1960s, in Amos. She had just given birth to me. There was a woman from Obedjiwan in the same room as her.

My mother gave birth first, then the other woman gave birth a few days after. Then they brought the woman into the delivery room. My mother says she could hear the woman screaming. She was screaming loudly.

A few hours later, the woman came back to the room and said, “That’s the second time they’ve done that to me during delivery, here. They tied me up completely so that the baby couldn’t come out. I had to wait for the doctor to arrive.” She said, “I waited for the doctor to arrive. Then when the doctor untied me, the baby
came out on its own.” “And then,” the woman said to my mother, “I was in pain, because the nurses had tied me up.” “And,” she said, “it’s not the first time they did that to me here. It’s the second time that the nurses have tied me up at this hospital.”

Then she said, “The first time they did it, when they tied me up, my baby died shortly after. The Obedjiwan grandmothers said, ‘the head, the head, they broke it because they tried to force the baby to come out.’” The second time, after she gave birth and was with my mother, she said, “I think the same thing will happen again, like the first time I gave birth.”

Then she said to my mother, “I don’t want to give birth here anymore, because they’ve done this twice now, tying me up. That’s the second time the nurses did that to me. I have to wait for the doctor to arrive.” She said, “I’ve suffered so much, from losing my baby and giving birth.”

(Speaking in an Indigenous language)

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** Some time later, the woman from Obedjiwan wrote to Mother and said, “My baby is dead. I’ll never go back there to give birth. I’ll give birth here, in Obedjiwan.” She said, “The same thing
happened twice.”

(Speaking in an Indigenous language)

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: She will tell us about another woman, from when she was a young girl, another story.

MS. JAYME MENZIES: OK.

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language) ... Marguerite...

MS. VIVIANE E. NIQUAY: (Speaking in an Indigenous language)

MS. JAYME MENZIES: First, the hospital from the first story, which one was it?

MS. VIVIANE E. NIQUAY: Amos.

MS. JAYME MENZIES: Amos.

MS. VIVIANE E. NIQUAY: The other hospital in her next story, from when she was young, is in La Tuque.

MS. MADELEINE DUBÉ ECHAQUAN: La Tuque... (speaking in an Indigenous language.) ... Marguerite... (speaking in an Indigenous language.)

MS. VIVIANE E. NIQUAY: (Speaking in an Indigenous language)

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language)
MS. VIVIANE E. NIQUAY: (Speaking in an Indigenous language)

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: OK.

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: It was in La Tuque, the La Tuque Hospital. My mother was a young girl. There was another young girl with her, a girl from Obedjiwan. And she said...

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: The young girl was physically disabled; she used a cane at all times. She says, “At night, the nurses would go check on the children. They would feel under the sheets to see if they had peed the bed.” And she said, “When they found someone who had peed the bed, the nurse would pull the sheets off, along with the disabled girl, onto the floor.” “They changed the sheets, but they didn’t take care of the disabled girl.”

So my mother would get up during the night to help her get changed and get back in bed. She says, “The little girl cried loudly because she was in pain. She was in pain.” And the nurses did that often. During the night,
they often pulled, and pulled -- onto the floor. Then she said, “The nurses did that often -- the disabled girl.” She always had a cane?

**MS. MADELEINE DUBÉ ECHAQUAN:** Yes.

**MS. VIVIANE E. NIQUAY:** I remember that. The woman was disabled.

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language)

**MS. MADELEINE DUBÉ ECHAQUAN:** Hm, hm.

**MS. VIVIANE E. NIQUAY:** This happened in La Tuque; one of her aunts worked there, in La Tuque. She said that one time, a baby had died. And there were two women who worked there. They said that they would go to the baby’s burial. So they went to the baby’s burial. They put the baby in a coffin, the coffin of (inaudible), a small coffin. They put the baby in it. They wrapped it in a white sheet. Then they said to my mother’s aunt, who worked there, “We’ll follow you; we’ll go to the cemetery.”

And they went to the cemetery. As soon as they got to the cemetery, they removed the baby from the coffin. They threw it into the hole. They didn’t even put it in carefully. They threw it in, then buried it. And they brought the coffin back to the hospital.
My mother’s aunt said, “We were so sad to see what happened, to see what they did to children and babies when they died. It made us so sad. It hurt us because we saw how they buried a baby.” They weren’t careful when they put the baby in the hole. They threw it in. Like it was an object; like it wasn’t even human.

**MS. JAYME MENZIES:** The La Tuque Hospital is the closest to the community, is that right?

**MS. VIVIANE E. NIQUAY:** It used to be. That’s where we used to go, to La Tuque.

**MS. JAYME MENZIES:** OK. (Inaudible)

**MS. VIVIANE E. NIQUAY:** Yes.

**MS. JAYME MENZIES:** (Inaudible)

**MS. VIVIANE E. NIQUAY:** Yes, on the train. It left from Kesik (phon.)?

**MS. MADELEINE DUBÉ ECHAQUAN:** Kesit.

**MS. VIVIANE E. NIQUAY:** They got on at Kesit (phon.) to go to the hospital.

**MS. JAYME MENZIES:** (Speaking in an Indigenous language)

**MS. MADELEINE DUBÉ ECHAQUAN:** Hm, hm.

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language)

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language) I had two. A boy, then a girl.
(Speaking in an Indigenous language) La Tuque... (speaking in an Indigenous language.)

**MS. VIVIANE E. NIQUAY:** My mother’s talking about the twins she gave birth to. There was a boy and a girl. And she says that shortly after she gave birth, a nurse gave her a shot. She asked why she was being given shot. She was told that they would come see her soon, that the doctor would come see her.

The doctor arrived not long after. He said to her, “Your baby died. The girl is dead, but your boy is here. We’re going to keep your baby, the boy, here.” She told the doctor, “I’m bringing her to Manawan. I want to bring him to Manawan.” The doctor didn’t want her to bring her daughter to Manawan to bury her there.

She says that she thinks that they might have done the same thing as what her aunt told her they did at La Tuque. That maybe they did the same thing.

She says that on another occasion she gave birth at La Tuque, too, and her baby died there. The doctor told my mother that she was being discharged, and to go back to Manawan. This was at La Tuque. But my mother said that she wanted to take her baby with her. She wanted to bury it at Manawan. But the doctor said, “No, you can’t take the baby. You can’t take it. You have to leave it here.”
She thinks that they may have done the same thing as what her aunt told her they did at La Tuque to bury it. Maybe they did the same thing. Why do doctors do that? Why do they do that today, not letting mothers take their babies with them.

“This has happened to me three times,” says my mother. When we went to Sept-Îles for my sister Lorianna. My father went first to Joliette to see my sister because he had had a call from Manawan. And my father went to check that it was really my sister. My father knew. The baby was big. It looked like it was 9, 10 or 11 months. But the next day, my mother went to Joliette to meet my father. When she arrived, she checked. She said, “That’s not my baby.” She said, “My baby was small. My baby was 2 1/2 months old.”

In late October they told us that my sister had died. Then they asked to bring her to the church. The one in charge didn’t allow us to bring her to the church. They said, “We’ll bring her directly in a -- buried.” They buried her. She says, “It wasn’t a coffin that was put in there.”

MR. ARMAND ECHAQUAN: It was styrofoam.

MS. VIVIANE E. NIQUAY: It was styrofoam. It wasn’t a coffin. “But the styrofoam was large,” he said, “and it was a large baby in there.” And then they didn’t
bury her in Saint-Pierre cemetery. They buried her outside. They buried her approximately one kilometre away from Saint-Pierre cemetery. There was a corn field there back then. It isn’t a corn field anymore; it’s a soccer field. They buried her on the other side of the field. There are buildings there now. They buried her just by the road, but not right at the side, but my mother and my father said it was right by the road. But today there are buildings there.

And my father asked the man,

“Why are you burying her there?”

And the man said, “There’s no more room in the cemetery. This is where we’ll continue.”

Then the man said -- my mother -- my father said,

“We’ll put up a cross.”

And the man said, “We can’t put up a cross.” He said that they couldn’t put up a cross, because the baby wasn’t baptized.

My mother told him that yes, her daughter had been baptized. My sister was baptized on August 14, 1973, because I remember, I was 12. So they said that the baby had been baptized. But they didn’t want to put up a cross. But they didn’t want to put up a (inaudible). They did that.

Now, they suffer because of that. Both of them are ill. What they went through. They drank a lot. They
used to talk about it a lot, when they were drunk, saying, “No one loved your sister; they don’t take care of children. They don’t care, any of them, even the one who works at the Manawan band council,” because my sister is still on the band’s list. Her file is still active. We’ve asked the civil registrar. We can’t find her death certificate.

**MS. JAYME MENZIES:** What’s her name? Your sister’s name?

**MS. VIVIANE E. NIQUAY:** Lorianna.

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** A month later, another child died. And my mother asked that mother: “Where did you bury your child?” The woman said, “Saint-Pierre cemetery.” My mother asked, “Why did I have to bury mine outside the Saint-Pierre cemetery? Did you bury it within the Saint-Pierre cemetery?” She asked the other woman in front of me. She said, “Yes, I buried it within the cemetery.” And then she asked herself why she had to bury hers outside the cemetery.

When they buried her, my father said, “They didn’t dig.” (Speaking in an Indigenous language)

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an}
MS. VIVIANE E. NIQUAY: (Speaking in an Indigenous language)

MR. ARMAND ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: They didn’t dig any further than this. “A tiny bit,” said my father. They barely dug.

MS. JAYME MENZIES: There were no records containing information about her death?

MS. VIVIANE E. NIQUAY: I don’t remember. I went -- my mother and my father went to the Joliette hospital to get things from the archives. I have papers from that.

My father told us they never asked him about doing an autopsy. And the records say that the parents consented to an autopsy.

MR. ARMAND ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: Yes. He says, “I signed Lorianna’s organ donor papers.” But he says that he never signed any papers when my sister died. Because I have all of Lorianna’s papers: birth certificate, and...

I’d even asked -- the priest, I went to see him several times to ask for my sister’s death certificate,
but he didn’t have it. He told me that he didn’t have a
death certificate. But he said, “Listen, Viviane, two other
children died after your sister died. And I have theirs. I
don’t know why I don’t have your sister’s. They never sent
it to me.” That’s what he said to me.

But in 2010 – 2006, 2010-2014, I asked the
band council for the band list. And her file is still
active. Even Pierre-Paul had called for the health
insurance card, and he gave my sister’s name and date of
birth. The woman who answered him said, “Listen, Sir, she’s
44 years old. She should be calling herself.” That’s what
she said. (Speaking in an Indigenous language)

MS. MADELEINE DUBÉ ECHAQUAN: Hm, hm.

MS. JAYME MENZIES: Can you think of anything
else that happened to your family? Listening to you speak,
I get the feeling there may be more. No? Am I wrong?

MS. VIVIANE E. NIQUAY: I don’t know. Because
the last year we received my sister’s health card was in
1979. I remember because the first time I gave birth, the
second time I gave birth, was in 1979. And that’s when they
received the card.

And my mother gave it to a man. She says
that a few years later, she asked the man if he could look
into it, because she kept receiving her daughter’s health
card. But then the man died. He says that the woman kept
all her husband’s things and the woman told my mother that
she would look into it and search the boxes in the spring.

(Speaking in an Indigenous language)

MR. ARMAND ECHAQUAN: (Speaking in an
Indigenous language)

MS. VIVIANE E. NIQUAY: For my sister
Lorianna, we went to the police in Manawan, to file a
complaint. Last week we went to file a complaint to get
help to look into it and find out what happened.

We have a witness. Because the social worker
was there. And she also saw when my sister was born. She
said she was willing to testify. Her name is [social
worker].

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an
Indigenous language)

MS. VIVIANE E. NIQUAY: They have to keep
doing what they’re doing, keep investigating things, like
we’re doing, and doing research. Maybe they’re also looking
for answers: who’s their father, who’s their mother? Maybe
our children are doing the same thing.

We didn’t have that in Sept-Îles, my mother,
my father, for my sister Lorianna.

MS. JAYME MENZIES: OK. Did the other members
of your family speak at Sept-Îles as well?

MS. VIVIANE E. NIQUAY: When we went to Sept-
Îles, it was just the three of us: (Him, me, like?) spouse.

Mr. Armand Echaquan: (Speaking in an Indigenous language)

Ms. Viviane E. NiQUay: But my other mother-in-law didn’t want to go to Sept-Îles.

Ms. Jayme Menzies: At Sept-Îles, did you leave a specific request with the Inquiry or the commissioner?

Ms. Viviane E. NiQUay: Excuse me?

Ms. Jayme Menzies: Did you make a specific, special request?

Ms. Viviane E. NiQUay: Yes. Yes. We went first. When the hearing started, we went first.

Ms. Jayme Menzies: And what was it for exactly? What was your purpose?

Ms. Viviane E. NiQUay: Our purpose?

Ms. Jayme Menzies: Yes.

Ms. Viviane E. NiQUay: To find my sister, to get help, because we can’t find her death certificate in the civil registry; to go further, to look elsewhere. Maybe lawyers, maybe other people would be able to dig deeper, do more to look for my sister.

Ms. Jayme Menzies: For (inaudible) one way or another.

Ms. Viviane E. NiQUay: Hm. Yes. Because in
2005, a Cree girl came to Manawan. I wasn’t there; my parents weren’t there in 2005. But they hadn’t been to Ottawa. A young girl arrived. And she said, “I’ve come to see my father and my mother who are from here. I was told my parents are from here.” She said, “I think their names are Echaquan, Boniface.” I had an uncle named Boniface Echaquan. But my uncle had never had any children. And those who saw the girl say that she had long hair and brown skin. They said that they didn’t think to ask, to say that Boniface never had children. But Boniface, my uncle, has raised three daughters (inaudible). We never heard from her again. I don’t know if it was my sister (inaudible).

**MS. JAYME MENZIES:** Do your parents have ideas for how we should commemorate your sister? How the Inquiry could (inaudible)? One of the things the Inquiry does is to produce a report for the government and things like that, but there are other tasks too. We want to honour the women’s memory. Is there a way that would be appropriate in your community, or appropriate for them?

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language) ... Lorianna.

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** They just want help to look into it some more, to dig deeper. We need help to
do more research.

**MS. JAYME MENZIES:** OK, one thing that can help: you said that you obtained some documents from the Joliette archives?

**MS. VIVIANE E. NIQUAY:** Hm, hm.

**MS. JAYME MENZIES:** If you can send us copies of some of those documents, we can start there. OK? It would help us out if you share those. And I don’t know what else we can do, but we can certainly obtain letters from institutions, things like that.

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language) ... Sept-Îles.

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language) ... Sept-Îles.

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language)

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY (translating for her father Armand Echaquan):** OK. My father, I think, gave some papers at Sept-Îles for that purpose. And we also gave
papers to the Manawan police.

**MS. JAYME MENZIES:** OK. He has done it already?

**MS. VIVIANE E. NIQUAY:** Yes. We did it already because we had a hearing at Sept-Îles. He was supposed to go at the Pakuashipi hearing. He wasn't at Pakuashipi. There was a storm.

**MS. JAYME MENZIES:** Yes, I was there.

**MS. VIVIANE E. NIQUAY:** Yes, and we went through that.

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language)

**MS. JAYME MENZIES:** Are there any other stories, feelings, you would like to share?

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language)

**MS. MADELEINE DUBÉ ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** No.

**MS. JAYME MENZIES:** And you? Would you like to add anything?

**MS. VIVIANE E. NIQUAY:** (Speaking in an Indigenous language)

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language) ... by plane... (speaking in an Indigenous
language.)

**MS. VIVIANE E. NIQUAY:** (Indigenous language spoken then translated) I was the only one from here to go see my sister over there, when she died, in a plane.

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language) ... I didn’t want them to come with (inaudible). It wasn’t her. (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** My mother wanted to bring her back to Manawan when it happened, but they refused. They didn’t want to bring her. Even the Manawan Chief was there.

**MR. ARMAND ECHAQUAN:** (Speaking in an Indigenous language)

**MS. VIVIANE E. NIQUAY:** The Chief was there, and they didn’t allow it. They didn’t want to hear about it. They didn’t want her brought back to Manawan.

Because the frontline worker—I had spoken to the frontline worker that was there in 1973—and she said that she had been there the day before, at the Attikamek baby’s foster home. She had been there the day before. Then the woman said, “Yes, the Echaquan baby was discharged. She’s doing well and your little sister was at the table with a little chair. And she had black hair and brown skin. She smiled a lot and didn’t seem sick.” The lady in charge
of the home said that the baby was doing well, she had changed a lot, and she was eating and drinking a lot.

Then she said that she got a call at 5:30 a.m. Baby Echaquan had died. She got dressed and went over to the foster home. When she got there, the woman who was caring for the patients at the time was there. And she said that a man was there. That was the only time she ever saw that man. He told her to leave the kitchen. “You have to leave because I don’t want to see you here,” he said to the social worker. The woman said she left the kitchen and went to the living room. And they were there with the man. She doesn’t know what they were doing. She doesn’t know what they were saying. And then, when the parents arrived, the social worker went to see them, and they went to the burial together. And she’s the witness who saw it. Because she said that she saw them bury the baby outside the cemetery. That’s it.

MR. ARMAND ECHAQUAN: (Speaking in an Indigenous language)

MS. VIVIANE E. NIQUAY: (Speaking in an Indigenous language)

MS. MADELEINE DUBÉ ECHAQUAN: (Speaking in an Indigenous language)

MS. JAYME MENZIES: Let’s stop here.

--- Upon adjourning at 2:50 p.m.
LEGAL DICAT-TYPIST’S CERTIFICATE*

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

Véronique Olivier, March 31, 2018

* This certificate refers to the original transcript in French.