

# INQUIRY RESPECTING THE TREATMENT, EXPERIENCES AND OUTCOMES OF INNU IN THE CHILD PROTECTION SYSTEM

English Transcript | Volume 25

*Commissioners: Retired Judge James Igloliorte, Dr. Mike Devine and Anastasia Qupee*

Monday | Natuashish | 27 November 2023

**COMMISSIONER IGLOLIORTE:** [Inquiry in progress at start of recording] – Nympha Byrne here to preform the opening ceremony, a smudge for everyone, to get our minds all together and to cleanse our thoughts and our bodies so that we respect one another in our hearings today.

[Smudging performed.]

**COMMISSIONER IGLOLIORTE:** Thank you very much. Tshenashkumitin, now both to Nympha and as well as Ivy and Mani Katinen. We're very, very happy that you decided to come here this morning and help us with the Inquiry.

Maybe that much, Ivy, enough to start.

**INTERPRETER PIJOGGE-ANDREW:** [Mushuau-aimun spoken.]

**COMMISSIONER IGLOLIORTE:** We're very happy that Nympha would do the smudge and we have a prayer, as well. This morning's session is really only to introduce ourselves back to the community because we've been away for a while and we're very pleased with the way that you have welcomed us.

Nastash.

**COMMISSIONER QUPEE:** [Sheshatshiu-aimun spoken.]

Mm-hmm –

**P. RALPH:** Can you repeat that in English?

**COMMISSIONER QUPEE:** Just a good morning to everyone. We're pleased to be here this week.

And I was just going over what we've heard since we've started the Inquiry. And we've heard a lot of people talk about when they first came in contact with government. With settling in the community, we heard people talk about their lives growing up in the community. Talking about their families, their children, and so, these are some of the stories that I'm just giving examples of what people have talked about and basically their own lives growing up in the community. And certainly, with CSSD, how they've treated people in the community and what people's experiences have been.

So, this is what we've heard in general from the community members, and I'm pleased to have people come in and speak about those – we're pleased to hear those experiences, as hard as they are. And we have Nympha here to translate. I'm very pleased that Nympha is here. And so, hopefully, this week now, like, people will come and share their stories.

Thank you. Tshenashkumitin.

**COMMISSIONER DEVINE:** And related to what Anastasia was saying there in terms of sharing of stories, it's – you know, people have shared some very – life stories that have been very difficult for them.

**COMMISSIONER QUPEE:** Mm-hmm.

**COMMISSIONER DEVINE:** And so, we, as an Inquiry, one of the supports that we have that are, I think, critical to the Inquiry are healing support services. And so, we have these services here at each of the sessions that we do, both here and in Sheshatshiu.

And so this morning, first of all, I just want to identify the people that are here, and we have Ivy Pijogge-Andrew. Did I pronounce it right, Ivy?

**COMMISSIONER QUPEE:** Pijogge.

**COMMISSIONER IGLOLIORTE:** Pijogge.

**INTERPRETER BYRNE:** Pijogge.

**COMMISSIONER DEVINE:** Pijogge, sorry.

**INTERPRETER PIJOGGE-ANDREW:** Pijogge-Andrew.

**COMMISSIONER DEVINE:** Maybe I'll get it right the next time.

And we also, of course, have Nympha Byrne. She is healing support services and our interpreter. And our healing support services consultant who kind of oversees all of this and keeps us straight in this part of the Inquiry is Louise Bradley and if Louise could just identify herself. So, thank you for those people.

Before I get into that a bit more, I just wanted to mention that we do have food outside, as people in the kitchen, as people may or may not be aware of who have coffee and snacks for both body and soul and, I guess, for nourishment and we also have the tent outside. I assume the tent is ready.

**P. RALPH:** Well, not yet. Not yet.

Hopefully you'll get it today some time.

**COMMISSIONER DEVINE:** The tent is a work in progress then –

**COMMISSIONER QUPEE:** Mm-hmm.

**COMMISSIONER DEVINE:** – but it will be put up and we will have fresh boughs, which is lovely and heat in it, with a lovely stove. So, it's a place for people to go if they want to just kind of get a break or just kind of, you know, to rest and for their spirit with or without the nourishment.

As people present this morning and throughout the week, or as people come just to listen, the stories that we hear we know have been very difficult stories for people to tell and certainly very courageous of people to be able to do that, and we very much appreciate it.

So, for those here this morning, as you hear the stories that you're going to hear, the experiences of people, they can be triggering and they can be difficult. So just think about, first of all, if you're affected in that way, of what kind of support you, yourself, might need. If not from the healing support services here, there might be family, there might be – you know, the way you care for yourself, go on the land for short periods of time, or the sweat or whatever that might be. So just keep in mind of who you would go to or what you would do to care for yourself.

**P. RALPH:** We need to translate for it.

**COMMISSIONER DEVINE:** Oh, sorry. Nympha, sorry.

**P. RALPH:** Or Ivy? I think Ivy is –

**COMMISSIONER DEVINE:** Ivy.

**P. RALPH:** – already translating for Mary Catherine.

**INTERPRETER PIJOGGE-ANDREW:** That was too much.

**COMMISSIONER IGLOLIORTE:** Too much, yeah. Well, a little at a time.

**COMMISSIONER DEVINE:** So, a little at a time. Okay.

**INTERPRETER BYRNE:** I understand.

**COMMISSIONER IGLOLIORTE:** Okay, good.

Thank you.

**INTERPRETER BYRNE:** [Mushuau-aimun spoken.]

Okay.

**COMMISSIONER DEVINE:** Once again, my apologies, Nympha, for not stopping. I've made notes here with exclamation marks on it to stop at the appropriate times.

**INTERPRETER BYRNE:** Mm-hmm.

**COMMISSIONER DEVINE:** Thank you for that.

**INTERPRETER BYRNE:** Okay.

**COMMISSIONER DEVINE:** So, just to, I guess, say again briefly, is that self-care is very important here and for people to reach out when they need it and that we need to take care of yourselves and take care of each other throughout the week.

Thank you.

**COMMISSIONER IGLOLIORTE:** Thank you very much.

Ivy Pijogge-Andrew is here to help Mani Katinen to understand what's going on and Nympha is here to translate for the Inquiry Commission.

**INTERPRETER BYRNE:** Mary Catherine want Ivy to translate and I'll support her.

**COMMISSIONER IGLOLIORTE:** Good.

**INTERPRETER BYRNE:** Okay, that's what she asked.

**COMMISSIONER IGLOLIORTE:** And yes, that's right. So Nympha will also support her.

**INTERPRETER BYRNE:** Mm-hmm.

**COMMISSIONER IGLOLIORTE:** I want to tell you a little bit about our speaker, Mani Katinen.

We met her yesterday because she conducted a sweat for myself and Peter and for Ken and also her grandson, Samuel, was there as well.

So, Mani said: Who are you? I said: Igloliorte. Oh, she said, I remember you. You put me in jail and my husband, Joseph. She said: Now it's my turn to make you sweat.

The truth is the three of us men, along with Samuel and his grandmother, were very touched and moved by the sweat, and we're so happy that Mani would come here today to speak to the Inquiry.

Anastasia – Nastash – and Mike have explained about the Inquiry and the supports we have here, and it is my very pleasant job to say how welcome we feel when we come here. I know that this is really just the welcoming session, so there's not a lot of Innu people here. There's many more non-Innu. That probably means the non-Innu need as much help as the Innu people in healing. So, we'll accept that message, but we welcome anyone to continue to come here and speak to the Inquiry.

I do have one personal statement to make and that is, 10 minutes before we started, I got a call from the hospital in St. John's and I'm booked to have a procedure on my sinuses on Friday. So actually, I have to leave you and let the two Commissioners do the rest of the work.

So, as much as I'm sad to leave, it is something that I really feel I have to get done because I've had many years of suffering with sinuses and that should be cleared up after Friday.

**INTERPRETER BYRNE:** Are you going away? What are you –?

**COMMISSIONER IGLOLIORTE:** I have to leave at noon today, yes.

**INTERPRETER BYRNE:** Oh, okay. Okay.

**COMMISSIONER IGLOLIORTE:** So I – yeah.

**P. RALPH:** At noon today.

**COMMISSIONER IGLOLIORTE:** Yes.

Yesterday, Mani Katinen told us about her experiences with child care and experience

as an Innu person going through many hardships and we invited her to come back and tell us those experiences for everyone to understand, like so many other stories we've heard. And, as I said, we're very happy that she would get the courage and the strength to come here and speak to us.

**INTERPRETER BYRNE:** [Mushuau-aimun spoken.]

**COMMISSIONER IGLOLIORTE:** Yeah. That's good.

**INTERPRETER BYRNE:** [Mushuau-aimun spoken.]

**COMMISSIONER IGLOLIORTE:** Mani, we ask you to tell us anything that you think the Inquiry should hear from you. It doesn't have to be about child protection, but if you wish, go right ahead. If it's about Innu life, we're just as happy to hear that. And even to tell us about your own life and your husband's life, if you'd like to.

**INTERPRETER BYRNE:** Okay.

**COMMISSIONER IGLOLIORTE:** But we're very happy that you would want to come here today.

**INTERPRETER BYRNE:** [Mushuau-aimun spoken.]

**M. C. RICH:** Mm-hmm.

**COMMISSIONER IGLOLIORTE:** Thank you very much. Go right ahead.

**INTERPRETER BYRNE:** (Inaudible.) Ivy? Ivy, here.

**COMMISSIONER IGLOLIORTE:** Move the speaker towards, closer to – she can hear very well, that's perfect; that's all right. You don't have to be far.

**INTERPRETER BYRNE:** Okay.

[Dialogue between M. C. Rich and Interpreter Pijogge-Andrew and Interpreter Byrne in Mushuau-aimun.]

**INTERPRETER BYRNE:** Breathe, man, breathe. Breathe.

**COMMISSIONER QUPEE:** [Sheshatshiu-aimun spoken.]

[Dialogue between M. C. Rich and Interpreter Pijogge-Andrew and Interpreter Byrne in Mushuau-aimun.]

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER PIJOGGE-ANDREW [providing English translation]:** My name is Mary Kateri. I'm 70 years old.

I remember when I was young, when I was with my parents and with my siblings, we was always in the country. We could never – we hardly went to – we could never go to school properly. We would spend short periods of time in Davis Inlet and – hmm – Nympha?

**INTERPRETER BYRNE:** When the priest comes into Davis Inlet, that's when everybody goes to Davis Inlet. That's – they know when he's coming in and that's where they gather, in Davis Inlet.

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER PIJOGGE-ANDREW:** Nympha.

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER BYRNE:** They never really stayed in the community. They never stayed in one place. They usually go off to the country. They were not – they don't like – the family doesn't really want to be too many in a crowded place like Davis Inlet. They were so used to being out on the land with just their family. And then they always go up to the country and never really stayed

in a crowded – like in the crowded – where there's too many people.

And she said that's all they used to be like. The family used to be like that, the parents, and she said that we never really ate anything like in the store food. Like, food in the store but we always ate the – had the country food and 'cause her father was a hunter and that's how he provide his children. And the mother also made moccasins and also mitts for the kids and also coat – like made out of caribou hide – and also dress – like something to wear, like a dress. The mother made all that stuff for them.

She said I remember – maybe she was eight or nine years old. She said: I remember there's a big boat that come in. It's a government boat. There was a government person on there, and she said – and that's when she remembered when there was talk about people given houses in Davis Inlet. But then, she said, I remember also that there was – they gave plywood. You know, they have these shacks – I call them shacks, but I don't know. But they're plywood walls and the canvas on the top. That's what they were making. People were living in it – in that Old Davis.

[Mushuau-aimun spoken.]

**M. C. RICH:** Mm-hmm.

**INTERPRETER BYRNE:** That first Davis we have. Not the one on the island the one we moved out of there (inaudible).

**COMMISSIONER IGLOLIORTE:** Yup.

**INTERPRETER BYRNE:** And when that guy came in, that government person, and that's when there's a talk that we're going to be moved to the island, to Davis Inlet. They're going to build these houses.

What? Oh –

**UNIDENTIFIED SPEAKER:** It's hard to hear you.

**INTERPRETER BYRNE:** Okay, (inaudible).

**UNIDENTIFIED SPEAKER:** There you go. That should be better.

**INTERPRETER BYRNE:** Okay.

When they first moved up, like they – when they start cutting the wood and – for that houses – a clearing where they're going to build the houses, she said, I was only 12 years old.

And when the houses were already built, she was only 13 years old. The men were working hard with the – when they start the clearing and building houses.

And she was 14 years old when they moved into those houses, in the houses that they were built. She said there was no water. There was nothing in the houses. There were no beds.

The priest was giving stuff to the people like the drawers for where they could put their clothes in. Tables and chairs also. And she said: I feel like that's when it stopped. Like the – my dad, we used to go out to the country. She said, that's when it stopped. They stopped going out to the country. And that's when the drinking start happening too, a lot of drinking.

You know, the coastal boat that come – used to come in and out of the – on the coast, and that's when the booze used to come in. She said: That's when it starts, too, when I start losing my family.

She said: After the relocation, they – there was – before, there was no food, like a frozen food, and when they started building this Davis Inlet, there was a frozen food in there. But then, before they came to Davis Inlet, there was no frozen – freezer to put frozen food in.

She said: I blamed the government for doing this to our people because a lot of stuff that went really well before, like living off the land, going back and forth in the country. She said: I don't see that and it stopped after this, when they start giving stuff. It just like – that's the reason why they – everything stopped now.

She said, right after – not too long after the relocation, my dad died, she said. We didn't stay long in that community, in that Davis Inlet. She said: My dad died then. It wasn't long after the relocation.

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER BYRNE:** Mm-hmm.

My grandmother and my grandfather died there, too. She said: I had two brothers that died there, too, and one sister. And my uncles, too, they passed away.

And after the relocation, you know, I felt like the deaths goes so fast. People die so fast after that relocation.

When the changes started happening, she said, I feel like the deaths go so fast because back then she remembered that it could be just one person dying, it could be a child in a year or an Elder. She said, there were not very many deaths at that time when she was young, eh?

And she said, that's how I see it. She felt like that's what happened here. People are dying because they stayed in one place, in Davis Inlet.

She said, the Davis Inlet, before we moved up here in Natuashish, he said, my uncle already said what's gonna happen when we move here, and he passed, too. He passed in Davis Inlet.

She said: I have a lot of story to tell you; I have a long story to tell you, but I'm all over the place and it's just like recent things that happened in the past. That's how she's feeling right now.

**P. RALPH:** Nympha, if she wants to take a break or if she wants to come back later in the week or this afternoon, she doesn't have to do it all in one sitting.

[Dialogue between Mary Catherine Rich and Interpreter Byrne in Mushuau-aimun.]

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER BYRNE:** She said: I'm happy I'm still alive today. 'Cause sometimes, she said, I think about the stuff in the past that happened and to – you know, it's hard stuff that I carrying. Like, she's thinking about. But she said where I'm at right now, I'm still here and I am – and I'm alive. She said: I'm happy. I'm still here and I'm alive.

She said: I'm only talking about when I was young – when I was a young girl, just now, what I'm sharing with you guys. But she said, you know, like – when she said she got married, she didn't know anything about marriage. And she was thinking, she said, that the husband is going to take care of her. She's – he's going to be so good to her and really do the same thing with him. Like, being good to him and just be there for each other. So she said that's what she was thinking when she was – when she got married.

She said: I have a lot of stories to tell you. The stories that I went through I sometimes – you know, sometimes I wonder: Like, how did I get out of this? Like, you know, all these things that happened to me, she said. Why was God not taking me? And that why was I not killed with all the stuff that I go through? And that's what she said.

The guy I'm married to, my husband, she said, I told him that I thought he loves me and I know that she loves him. And she said but the stuff she went through. She got married February 10, 1972. It only takes me

two weeks to be very happy. I always go with my husband when he goes out visiting. Later on, he didn't want me to come along with him because he said he's going out to play cards. He never came home that night.

A woman came over, my friend, and told me the story – something. The woman told me that my husband was going out with another woman. After that, I always had black eyes. I was abused. That's when it started – like, she always feels frightened and afraid when that start.

She said: And since I got married that time, I was – all these years, I have never feel happy, never felt good. She said, when we're in Nutshimit, like in the country, she said, that's when I feel good because he didn't drink. He don't drink when he was in the bush, out in the country.

And I always had problems to tell my story. I never had time or I can't even talk about it. When he is in jail, that's when I start looking – really look after myself and look after my children and I felt better.

She said she really missed him. I thought I didn't care for him. I didn't feel that I missed him but now I feel it, she said. She feel that she's really missing him.

She said she – from the beating she miscarried many kids, many children. There were hardly any nurses around that time, too, and there was also cops – the RCMP was never there, really there. She said she have a hard time finding where to go when there's violence. She didn't know where to run to.

She said: I often wonder why I didn't die when all the abuse that happened and all the sharp objects that's been hit. She was hit by a – I was hit by an axe also. And, also, cut with a knife. And on a hot stove, she was pushed there. And where they have the broken bones on her face, too, and all the cuts on her head. And her arm was broken twice by that violence. And, also, hit with a stick, a big stick on his legs. But I never got shot, she said, never. She never got shot.

There was nobody there that can stop him when he beat me up and when he – when I get beat up, and he said: I often wonder why didn't I die, 'cause all the stuff that I went through.

Sometimes she's really had the blackout and she couldn't remember anything. But sometimes, she said, the next day, I remember waking up and it's light out there again.

She said: I feel better and I don't know why they – he was not kept a long time. When he's in jail, that's when I really felt good. Felt happier when he's not around.

She said: I have many things that I can tell you. She said: And I remember when I went to school there was a teacher who used to always hit us with a stick. He somehow made a stick like a bat. It's a big stick, she said. And when we're not behaving, that's when he hit us, but he said also because we don't understand the English word. We don't understand the English. The priest did the same thing to us, too. He was always hitting us with a stick – [Mushuau-aimun spoken]?

**M. C. RICH:** Mm-hmm.

**INTERPRETER BYRNE:** With the stick.

[Dialogue between M. C. Rich and Interpreter Byrne in Mushuau-aimun.]

**INTERPRETER BYRNE:** That really old – the old Davis Inlet, she said, I don't remember Social Services being around. And even over here, they weren't around when – a while ago. Just recent in Davis Inlet, the island one.

And after we also moved up here, there's more things happening here. A lot of things happening here in Natuashish when we moved, too. She said: I see that there's a lot

of stuff happening here in Natuashish, like more things like drugs and gas sniffing and alcohol. There's a lot more things happening here.

And the children, the young people are taking their lives of suicide. And she said there was bullying and death here too in our – in here. Like kids get killed. Some – they killed each other – someone killing.

And it's just like, we don't have things that – to know if anything happened to anybody. Did somebody kill them or how did they die? No, it's just, like, we don't know. There's a lot of things that we need answers when things are going on. If there's death, what happened to that person, and he said: There's nothing.

She said: I don't know what I'm – I'm going in and out of the communities, said, I don't know what's – what am I searching for. What am I looking for? He said: But sometimes when I go out there, it's just like I feel better when I come back. But I'm not sure what is it. What's happening with me. Like, I don't know what I'm looking for, he said. He said: I'm not – I don't go to school; I don't have very much education. I mostly stay at my house and also I work also, when there's job. He said: I'm not a – you know, like a person with a big education.

She said, the way she feels sometimes, she talks to her children about stuff. She said: I think sometimes why is it not – why is it that nobody's doing anything about what's happening out there? She said: I think about that sometimes. And also like, she said, she …

He said: The reason why I say all that stuff is my sister's son. They said that she committed suicide but, she said, it was underneath the steps, she said, that's where they found him. He said: I'm not – what she's trying to say that she's not sure if he really did it and then that's why she was talking about, like, you know, sometimes she wondered what happened. Like, why is it that people – like the community are not doing anything about all that stuff to really know what's really happening to the young people. And she said – sometimes, she said, I just stayed in my own home and sometimes I don't really go out then to talk to people. But she said: I talk to my children.

The reason why she said that people doesn't really do anything when they – when things are happening, she said, that my nephew, the one that was hanging underneath the steps, she said, there's a woman who called her and said I see somebody laying underneath your steps. But that's what she's saying. Like, doesn't anybody care? Like, you know, the woman would have just come in and be with her, talk to her.

He said that I went out and I looked, and I could see that's my nephew that was in there so she can't go. But she didn't see that the rope was around his neck. The women came into the – to see her and they called the cops. They told the cops to come.

She said, the RCMP came and they went to him and – laying there and, she said, they're asking her for a blanket. And just nobody – and she said: When they went in there, they gave him blanket but they gave – what they did is just they wrapped the body and they took off with it. He said: They didn't even look around to see what is really happening. Like, what happened over here?

He said: That's what I'm saying. That's like when these things are happening, nobody's investigating and stuff like that. There was no investigation.

She said: I don't know really what to say about Social Services – CSSD, but she said, I remember only that time when her grandchild was – there was a hole in the – on the floor and the child went right in through the basement. He fell into the hole in the house. She was only nine months old.

She said, her granddaughter's husband, he saw – I guess he saw the baby fell in the hole and through the basement. He said: He ran to the basement and to bring the baby upstairs. She said: The baby didn't even cry and she thought she must be dead. That's how – that's what she thought 'cause she didn't make a sound.

Later on –

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER BYRNE:** Okay.

Later on they took her to the – took the baby to the clinic, just to get checkup. See if there's anything – that if she's just hurt. She said, they took – later on, they took her to the clinic and they sent her out to Goose Bay and they did check the baby. Like, checked everywhere. There was nothing wrong. They didn't find anything.

She said, later on, the social worker came into her house. She was by herself. There was nobody to interpret for her. She said that she was just thinking – she said the social worker came in and she had to write up stuff and check everything around the house, in the house, and write everything up and then she thought – she said, I thought she's just here to – just to check and get my house fixed up. They said: That's not what happen.

And when she left, she never told her if she's gonna to come back again. The social worker, when she left, she never said I'll come back again. She said: I would understand her if she said I'll come back again, but they never said.

She said, after my – when my grandchild came back, she said, I invited women in my house just to say a prayer for my grandchild. We sat in the circle; there's many of us, women. And one woman, when we were sitting in the circle, a woman sat in the middle with the child while we were saying prayers for the – my grandchild.

He said, the – while we were saying the prayer the RCMP – two RCMP came in, walked in in my home and two social workers. She said: One of my friends went to meet the cops and the social worker. And I see her, she said, she was looking at her and she was waving at her to come over, and she said: What is it? And she said: They're going to take your grandchild away.

She said: I gave them my grandchild when they came in. And she's just saying: What is going on? What is happening? She said: We didn't finish our prayer, and after they took my grandchild I just – we just couldn't finish our prayer. He said: One of the women told her let's invite women tomorrow.

She said, something – she said, the chief also told me – told her something is gonna be done about the grandchild. He said: There was a lot of women that went to Social Services and to the office and I went in, too.

She said, when the cops came and my daughter was talking – while my daughter was talking to the Social Services, she said, the cop just grabbed my daughter on the arm. Like, yanked at her arm.

She said that I got my grandchild back. She came back to me, to my home. The one I'm talking about, my grandchild, she said, I hand – I gave it back to my daughter, she said, the – my grandchild. He's always back in her house, always visiting. Yeah, he's always with her.

He said: That's it for now, and thank you very much.

**COMMISSIONER DEVINE:** Well, first of all, thank you so very much for sharing with us this morning. Some things, obviously, very difficult in speaking of your experiences, and we much appreciate that.

It's obviously taken a lot of courage for you to be here this morning, so thank you for

sharing with the Inquiry of some of your experiences. You had mentioned you had a lot of things that you wanted to say and we encourage you to come back 'cause you can just talk as things are coming to you. So don't be concerned about that; it's just what you remember as you speak.

So it's up to you if you want to come back this afternoon or some other day this week. As you may know, we're here until Thursday.

**M. C. RICH:** [Mushuau-aimun spoken.]

**INTERPRETER BYRNE:** She's working right now and she's teaching a young woman how to do – sewing for young women. She's busy.

Maybe I can come in tomorrow morning, she said.

**COMMISSIONER DEVINE:** Okay, thank you very much.

**COMMISSIONER QUPEE:** [Sheshatshiu-aimun spoken.]

I was just saying to Mary Kateri that I appreciate her coming forward again to tell her story.

As difficult as it is, she can now sit and share her story with us. Today, she is a respected Elder in both communities of Sheshatshiu and Natuashish, and I see Mary Kateri offer support to others as well and I'm grateful that she's here with us and she's always sharing her knowledge with other people in the communities.

So, I thank her for that and thank her for coming.

**P. RALPH:** Thank you.

So, I'm not sure what you want to do now –

**INTERPRETER BYRNE:** Can I tell you something?

**COMMISSIONER QUPEE:** Yeah.

**P. RALPH:** Yes.

**INTERPRETER BYRNE:** Mary Catherine is my first cousin and Ivy is the – that's her niece.

**P. RALPH:** Right.

**INTERPRETER BYRNE:** That's her sister's and it's sometimes hard to translate 'cause it's painful sometimes –

**COMMISSIONER QUPEE:** Mm-hmm.

**P. RALPH:** Yeah.

**INTERPRETER BYRNE:** – to hear sometimes stories.

**COMMISSIONER QUPEE:** Mm-hmm.

**P. RALPH:** Yeah.

**INTERPRETER BYRNE:** So I think that's what I – was happened to Ivy –

**P. RALPH:** Right.

**COMMISSIONER QUPEE:** Yeah.

**INTERPRETER BYRNE:** – having a hard time.

**P. RALPH:** Yeah. Fair enough.

**INTERPRETER BYRNE:** So that's what I have to say.

[redacted]