NATIONAL ENERGY BOARD
OFFICE NATIONAL DE L'ÉNERGIE

Hearing Order OH-001-2014
Ordonnance d'audience OH-001-2014

Trans Mountain Pipeline ULC
Trans Mountain Expansion Project

Trans Mountain Pipeline ULC
Projet d'agrandissement du réseau de Trans Mountain

VOLUME 6

Hearing held at
L'audience tenue à

Coast Chilliwack Hotel
45920 First Avenue
Chilliwack, British Columbia

October 16, 2014
Le 16 octobre 2014

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HEARING ORDER/ORDONNANCE D'AUDIENCE
OH-001-2014

IN THE MATTER OF Trans Mountain Pipeline ULC
Application for the Trans Mountain Expansion Project

HEARING LOCATION/LIEU DE L'AUDIENCE

Hearing held in Chilliwack (British Columbia), Thursday, October 16, 2014
Audience tenue à Chilliwack (Colombie-Britannique), jeudi, le 16 octobre 2014

BOARD PANEL/COMITÉ D'AUDIENCE DE L'OFFICE

D. Hamilton	Chairman/Président
P. Davies	Member/Membre
A. Scott	Member/Membre

ORAL PRESENTATIONS/REPRÉSENTATIONS ORALES

Shxw'ōwhámel First Nation
Mr. Albert McHalsie
Mr. Alfred James
Ms. Catherine Fagan (counsel)
Ms. Georgia Pears (counsel)

Tsleil-Waututh Nation
Ms. Leah George-Wilson
Mr. Gabriel George
Mr. Scott Smith (counsel)

TABLE OF CONTENTS/TABLE DES MATIÈRES

Description	**Paragraph No./No. de paragraphe**
Opening remarks by the Chairman	2229
Shxw'ōwhámel First Nation Naxaxalhts'i - Albert Sonny McHalsie	
- Introduction by Ms. Fagan	2257
- Oral presentation by Mr. McHalsie	2273
Tsleil-Waututh Nation Ms. Leah George-Wilson Mr. Gabriel George	
- Introduction by Mr. Smith	2651
- Oral presentation by Ms. George-Wilson and Mr. George	2673

LIST OF EXHIBITS/LISTE DES PIÈCES

No.	Description	Paragraph No./No. de paragraphe

UNDERTAKINGS/ENGAGEMENTS

No.	Description	Paragraph No./No. de paragraphe

--- Upon commencing at 9:01 a.m./L'audience débute à 9h01

2229. **THE CHAIRMAN:** Good morning, everyone. Welcome to the oral traditional evidence phase of the National Energy Board's hearing regarding the Trans Mountain expansion project.

2230. I'd like to acknowledge that we are on the land of the Stó:lō people, and the Panel appreciates the honour we were given this morning to participate in your ceremony this morning.

2231. My name is David Hamilton; I am the Chair of the Panel. And with me on my left is Alison Scott; and on my right, Phil Davies. We want to welcome everyone who is here today and -- both in the hearing room and listening in on the Webcast.

2232. Before we get started, I'd like to review the safety aspects of this room. As you see, the emergency exit is where you came into the room. And if we are required to evacuate for any kind of emergency, then the exit is to your right as you go out and also to the left where you came in to the hotel.

2233. The washrooms are also an important factor; they're located out in the hallway as well.

2234. In addition to the Panel, we have staff in the room to answer process-related questions that you may have. You will be able to recognize them because they're all wearing brass name tags.

2235. With respect to our schedule for hearing oral traditional evidence today, we will sit today from 9:00 a.m. until 4:30. We will plan to take a lunch break from noon to 1:30, as well as breaks in the morning and the afternoon as needed.

2236. In order to be fair to all presenters, we have allotted up to three hours to hear from each group. If three hours is not enough at the end of the session, please feel free to make a request to file additional oral evidence by electronic means such as a video or some other method.

2237. Before we get underway, I would like to remind parties of the Panel's guidance in the Hearing Order and Procedural Direction No. 1 in regards to oral traditional evidence. The Board understands that the Shxw'ōwhámel have an oral

tradition for sharing knowledge from generation to generation, and this information cannot always be adequately shared in writing. The Board recommends that those providing oral traditional evidence focus on their community interests and rights.

2238. These hearings are not to hear evidence that will be filed subsequently in writing, including technical and scientific information, opinions or views, advice to the Board on whether to recommend approval of the project or the terms and conditions that should be imposed, or to question the Board or any other participants.

2239. Sharing your traditional knowledge and stories about the use of your traditional territory is of value to us. If you wish to share any concerns about the impacts the proposed project may have on you and your community and how any impacts can be eliminated or reduced, that would be also helpful to us.

2240. This is the type of information we're here to listen to, and we will use this information we gather today, along with all other available information, in considering the possible effects of the proposed project.

2241. We appreciate that you've chosen to be here today, and before providing oral traditional evidence, presenters will be asked to swear or affirm that the information they are presenting is accurate and truthful, to the best of your knowledge and belief.

2242. With that, I believe we are ready to get underway.

2243. And before I call upon the Shxw'ōwhámel to present their oral traditional evidence, perhaps I would like to have the representatives of the Proponent, Trans Mountain, for the record, to introduce themselves.

2244. **MS. OLENIUK:** Good morning, sir, and good morning, Panel Members. Good morning, also, to Shxw'ōwhámel. My name is Terri-Lee Oleniuk, and I'm legal counsel here for Trans Mountain.

2245. And also with me to my right is my colleague, Heather Weberg, and to my left is Annie Korver, and she's with Trans Mountain's Aboriginal Engagement Team.

2246. Thank you.

2247. **THE CHAIRMAN:** Perhaps we could have the representatives of the Shxw'ōwhámel to introduce themselves and then we will ask for the presenters to be sworn or affirmed.

2248. That's always the first one, the rule number one, the microphones work. Thank you.

2249. **MS. FAGAN:** Good morning. My name is Catherine Fagan; I'm legal counsel for Shxw'ōwhámel First Nation.

2250. To my left here is Georgia Pears, also legal counsel. To my far right is Alfred James, who's the Community Development Officer for Shxw'ōwhámel. And then, of course, to my immediate right is the presenter for today, Naxaxalhts'i or Albert, also known as Sonny, McHalsie.

2251. **THE CHAIRMAN:** Perhaps, then, we could have them sworn, please, or affirmed.

2252. Thank you.

ALBERT JULES McHALSIE: Affirmed

2253. **THE CHAIRMAN:** Will Mr. James be presenting anything as well, or...?

2254. **MS. FAGAN:** No.

2255. **THE CHAIRMAN:** Okay, thank you.

2256. And maybe before we start, I think as we indicated in Procedural Direction 6, if you could state at the beginning of your presentations whether you will be responding to any questions orally, in writing, or both. Perhaps you could indicate that before we start.

2257. **MS. FAGAN:** Okay. As I said, my name is Catherine Fagan. And I just wanted to say good morning to the Panel, to other members of the Shxw'ōwhámel First Nation who are here with us this morning, to other First Nations, Tsleil-Waututh, Peter's Band and other friends and guests as well as

representatives from Kinder Morgan.

2258. I'm here this morning to present Naxaxalhts'i, or Albert (Sonny) McHalsie. Naxaxalhts'i is the cultural adviser and historian of the Stó:lō Research and Resource Management Centre. He has worked for the Stó:lō as a researcher in cultural heritage and Aboriginal rights and title issues since 1985.

2259. He currently acts as the cultural adviser on the treaty negotiation team for the Stó:lō Shxw'ōwhámel Treaty Association.

2260. He was a co-author of the book, I am Stó:lō! Katherine Explores Her Heritage in 1997, focusing on his family and his daughter. He contributed to and served on the editorial board of the award-winning publication, A Stó:lō Coast Salish Historical Atlas in 2001.

2261. He was also the author of We Have to Take Care of Everything That Belongs to Us, and Bruce Miller's Be Of Good Mind in 2007. He also wrote the forward in Keith Thor Carlson's The Power of Place, the Problem of Time in 2010.

2262. His areas of expertise include Halq'eméylem -- sorry for the pronunciation -- place names, fishing, and Stó:lō oral history. He's also been featured in many television documentaries for the CBC, APTN, and Omni. He's a member of the Shxw'ōwhámel First Nation, the proud father of two daughters and six boys, and has six grandchildren.

2263. He continues to fish at his ancestral fishing ground in Aslo in the Stó:lō Five fishery in the Lower Fraser River Canyon, and has an Honorary Doctorate of Law from the University of Victoria.

2264. Sonny, or Naxaxalhts'i, is here today to provide information to the Board about who the Shxw'ōwhámel and the Stó:lō people are, where they come from, where their land is, how they relate to their land, how they have used throughout time and continue to use today their territory, and information on the impact of development on their land and their culture over time.

2265. There is a particular amount of studies that are presently undergoing to look at the specific impacts of the project that you're reviewing today. And considering that these studies are still under review today will not be an appropriate time to look at specific impacts of the project.

2266. If Sonny feels comfortable, he's willing to answer any points of clarification; however, for any other types of questions, Shxw'ōwhámel prefers it to go through the IR process.

2267. Before I pass it over to Sonny, Shxw'ōwhámel wanted to make certain comments about the process itself that we're engaged in today.

2268. The first point being that Shxw'ōwhámel is disappointed that there is a largely absent Crown in this process. Shxw'ōwhámel, like other First Nations, has a nation-to-nation relationship with the Crown and there is a constitutional duty and obligation for the Crown to engage in a process with Shxw'ōwhámel to consult, to accommodate, and in fact, to obtain consent whenever there is title for any types of development in their territory. This process is a quasi-judicial type of tribunal, and given that, we feel it's not an appropriate forum for the Crown to completely fulfill these duties and obligations to the Crown to Shxw'ōwhámel.

2269. In a related note, Shxw'ōwhámel, like other First Nations, was not consulted in the design of this process. And, again, going back to the nation-to-nation relationship and the constitutional nature of the obligations and duties to Shxw'ōwhámel, it is not appropriate for this process to be designed unilaterally and in a hope to fulfill these obligations without first engaging in how this process would be undertaken.

2270. We also feel there is somewhat of a double standard, in fact, that's at play, considering there's a total lack of opportunity for oral cross-examination of any evidence provided by Trans Mountain, even though this type of oral cross-examination is provided as a possibility today.

2271. And as a final point, Shxw'ōwhámel wants to state that the amount of funding that's been made available through the NEB for Shxw'ōwhámel and other First Nations for First Nations to participate in this project -- to this process is inadequate. This is a very lengthy and very complex process and a complex project. If Shxw'ōwhámel is to participate fully as required in this process it requires resources that goes far beyond what is being required -- that is being offered by the NEB.

2272. And without further ado, you're not here to listen to me today, so I hand things over to Sonny.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. ALBERT McHALSIE:

2273. **MR. McHALSIE:** Okay, good morning to the Board and everyone else here, all the staff, and all the visitors here as well.

2274. I just want to acknowledge the unceded territory of the Ts'elxweyeqw Tribe, the land that we are on today, and also the overall Stó:lō Nation.

2275. My name is Naxaxalhts'i, it's my formal name. I'm registered under the *Indian Act* as Albert Jules McHalsie.

2276. I'd just like to explain my last name, McHalsie, because a lot of people tend to think I must be part Scottish to have that Mc on my last name. My grandfather was Nakamukh (ph), was Thompson. As a young boy he was known as Ba'gupsh. As he got older he is known as Naxaxalhts'i; as an Elder he was known as Meshkt'. When the missionaries arrived, they baptized him and gave him the only name Antoine, because the first missionaries were French so they baptized him with the name Antoine.

2277. When the Indian Agent came to register him on the band list he realized that my grandfather only had the one name, Antoine, he didn't have a surname, so they asked him what he wanted for a surname, so he said he wanted his two adult Indian names, Meshkt' and Naxaxalhts'i; the Indian Agent wrote down McHalsie. So I'm not Scottish.

--- (Laughter/Rires)

2278. So what I want to do today is in three parts: Pretty well go over who the Stó:lō are, especially trying to place the Shxw'ōwhámel in the larger context of the Stó:lō people, and talk a little bit about, you know, the connections that we have to our land, the history that we have; talk a little bit about some of the -- our belief systems and talk about some of the beings that are on our land, and talk about the relationships that we have with them as well.

2279. Overall, I want to show the connectivity of Stó:lō culture and history to the whole territory; and not restricted to looking at one single line, because I think it's important to know that it's all -- everything is connected.

2280. So let's talk about the Stó:lō as being the people of our river. Stó:lō is, in our Halq'eméylem language is the word for river and it's also the word that we use for ourselves as People of the River. But we also -- and so Stó:lō, then, attaches us to the land. So if you look at our territorial map you'll notice that we have the river running right through the middle. So that's our Stó:lō, also known today as the Fraser River, and so it connects us to the river.

2281. But one of the more important connections, this is shared by the late Rosaleen George, or Yamala, she was concerned that we were focused too much on being Stó:lō and being people of the river, and she said that we need to look at the other term that we use, and that is xolhmet. So we also regard ourselves as xolhmet. And even today, in modern political world, some people don't like to be referred to Stó:lō because of the political unit that is known as Stó:lō Nation, but yet we are all -- all the people that live along here are Stó:lō, we are People of the River, but also we are xolhmet. And xolhmet is the word that attaches us to the land. So not just to the river, but to the whole, what we call in our language S'ólh Téméxw.

2282. So you look at the word Téméxw as the word for land, or it's even the word for dirt, or it's the word for our territory, and then welmukw, then you'll notice the last part of that word is the word that connects us to the land. Okay, so when we say S'ólh Téméxw, our land, and then we are xolhmet of S'ólh Téméxw.

2283. But also, so when we look at the larger picture, so this is what we call S'ólh Téméxw, but this whole area is broken up into smaller tribes as well. And so from the upriver area here from Seabird, Skawahlook, and from Popkum, which is Pupkum, from here all the way up to Yale, this is what's known as the Tit; the Tit Tribe, the Upriver Tribe, and the community of Shxw'ōwhámel, situated right there, is all part of that. So if you look at this map then, from Pupkum, Seabird Island or Skawahlook, all the way up to Yale, that is the Up -- that there is the Upriver Tribe, or what is known as the Tit.

2284. The Tit Tribe is actually the only tribe throughout the territory that actually has what we refer to as micro dialects, or smaller languages, because when we look at the language map and we look at each of these areas as micro dialects, the Tit also is broken up in the past into five even smaller dialects. Because the upriver area was quite a bit important; based on the 1839 census at Fort Langley had done, 60 percent of the Stó:lō population inhabited the canyon, the other 40 percent was stretched throughout the rest of the valley, so the canyon is quite important to all Stó:lō people.

2285. So S'ó lh Téméxw then extending from just north of Yale at just about mile north of what's known as Sawmill Creek or 5-Mile Creek, there's a rock in the middle of the river. Annie York from Spuzzum, she's a Nlaka'pamux (ph), she's my second cousin, she says that that rock in the middle of there, Sailor Bar Rock, was the natural boundary between the Stó:lō and the Nlaka'pamux (ph), and so from that rock all the way down to the mouth of the river, that's our traditional territory.

2286. We're also part of the larger Coast Salish. And all Coast Salish people, we determine our territories by the watershed, the watershed of the different rivers that we live on. So if you look and follow up the Fraser River, you'll notice all the different rivers that come from the north, rivers that come from the south, all our people live there and then the watersheds there were the territory of that particular village. So the Tit Tribe, our territory was up here.

2287. But we're also connected to everyone else down here. Like myself, I have relatives down Semiahmoo, I have relatives over on Vancouver Island, and relatives down in Musqueam, relatives up in Chehalis. So there's a lot of connective -- all Stó:lō people have that same connection throughout the territory.

2288. Now, one of the principles I want to talk about, because this principle is pretty well going to guide everything that I have to share with you today; and it's pretty well guided how I've studied our culture and our history, and this is back in 1988. When we were preparing for the twin tracking court case and we were a bit concerned that we were losing some of our Elders, and so we decided that we wanted to do some Affidavits, do some filmed -- film the Elders.

2289. And so the late Tilly Gutierrez, when we interviewed her, and one of the things that she mentioned, she said that as a young girl up here in Yale, just north of Yale, so just up river of that, so up in this area here two-and-a-half miles north of Yale. there's a place called Eyam. Eyam is the Halq'eméylem word for lucky or strong.

2290. It's a really important fishing part of the Fraser Canyon, and she said she remembers as a young girl when the chiefs would get together and talk about the land question, they started off with this statement: "S'olh Temexw Ikw'elo. Xolhmet Te Mekw'stam It Kwelat." It means this is our land; we have to take care of everything that belongs to us. So not only is that first statement, you know, a statement of our Aboriginal right and title, the second part of the

statement is a statement of our stewardship to take care of everything.

2291. And so over the years of my work looking at different aspects of Stó:lō culture and history, that's always been at the back of my mind, and I always think about all the different things that are on our land as things that need to be taken care of. So what I want to talk and share with you today is some of those aspects of our culture and history that are important and that need to be shared.

2292. We continue to be an oral history. If you ever attend any of our gatherings we still call witnesses; everything is still done orally. When we take care of our business, when we hand down ancestral names, or if we get married or if we have funerals, everything is done still in an oral fashion.

2293. Our oral history is broken up in a number of different categories. The two main categories are sxwóxwiyám and sqwelqwel. The other two have to do with scolding and the other one is just like doing a speech, but the sxwóxwiyám and sqwelqwel are the two main ones. So I want to share a little bit about sxwóxwiyám and sqwelqwel.

2294. Sxwóxwiyám is the Halq'eméylem word -- that's for the upper regalic -- that's the Halq'eméylem word for the stories, and also it's the Halq'eméylem word for that time period. Now, the stories are about Xexá:ls. Xexá:ls was the three sons -- the three sons and the one daughter of Red-Headed Woodpecker and Black Bear. Their original story starts up here at the head of Harrison Lake at Hatsa (ph). They lived in the mountains up here and the Elders describe this time of Sxwóxwiyám as a time when the world was mixed up, when animals and people could talk to each other; animals and people could transform from one to the other, like the story of the mountain goat people there at Lhílheqey, Mount Cheam, talks about how the mountain goat women took their coats off and they're human underneath, put their coats back on and they're mountain goat.

2295. So that was the time with Sxwóxwiyám, the world was mixed up. Animals and people could talk to each other, animals and people could transform to one another. In fact, it's so mixed up Red-Headed Woodpecker had two wives and one was a Grizzly Bear and one was a Black Bear. And he had four children with Black Bear, three sons and a daughter, and they lived up at the mountains up here. The children asked them please for them to move down to the water. They moved down to the water. Grizzly Bear became jealous and they had a quarrel and in this quarrel and fight with her husband, she ended up killing Red-Headed Woodpecker and she herself was killed. It left Black Bear as a widow and left the

four children as orphans, and it is at that time that those four children were given special powers and given the responsibility to travel through the land to make the world right.

2296. So they started here at the top of Harrison Lake and made their way down to the Fraser River. They went upriver towards the sunrise. When they reached the sunrise they travelled to the sky, to the sunset, and then they travelled back upriver again to the sunrise and were never seen again.

2297. But all through their travels they are doing different transformations, transforming ancestors into stone, transforming ancestors into mountains, transforming our ancestors into some of the resources that we have today.

2298. So on a place where Shxw'ōwhámel fits in within this larger picture, okay, so just to give you some examples like Mount Cheam or Lhílheqey is referred to as the Mother Mountain. She's the one that was transformed into that mountain to watch over us. Her three daughters, Séyewòt, Óyewot and Xomó:th'iya, were transformed into smaller peaks in front of her. Her three sisters were transformed into mountains behind her. Her half-sister was transformed into a mountain up around Wahleach Lake, and she's the tallest mountain on the Fraser River. Her husband was transformed into Mount Baker. Her three sons were transformed into Mount Shasta, Mount Hood and Mount Shuksan.

2299. So you look at those mountains, you can see it's like a territorial thing, especially when you enter the Fraser River and you can see Mount Baker and then you can also see Lhílheqey further up.

2300. So Lhílheqey was given the responsibility to watch over us, to watch over the Stó:lō people, to watch over the river and also to watch over the salmon, and that's why she's the highest mountain on the river throughout Tsa'muk (ph). We do have higher mountains further away from the river, but she's the highest one and the most prominent peak. You can see her as you're coming upriver; as far downriver as the Port Mann Bridge, you can still see Lhílheqey or Mother Mountain.

2301. And then further down, like Siwash Rock, is also another rock that was one of our ancestors transformed into stone, and you go further up in the canyon and there's other ancestors that were transformed like one of our Indian doctors, Xéylxelamós was transformed into what is now known today as Lady Franklin

Rock. So all throughout the territory we have these different transformations.

2302. But I just wanted a place where Shxw'ōwhámel fits in with this. Shxw'ōwhámel has a couple of stories within the -- that come from our sxwóxwiyám, and first one that's shared with us by the late Agnes Kelly. And Tilly Gutierrez, the late Tilly Gutierrez, from Chawathil also shares this story and she also says that the story is also part of the Chawathil, okay, so all of the whole Tit tribe. So we know that the two of them share the same stories, Shxw'ōwhámel and Chawathil.

2303. The story goes that a long time ago during the time of famine in the winter when everyone ran out of their dried salmon and ran out of their smoked salmon, everyone was hungry, and at that time there was no salmon in the river. There was steelhead, but we consider the steelhead -- most Stó:lō consider the steelhead to be snake fish and most Stó:lō people prefer not to eat steelhead. There are a few that I know of that do eat steelhead, but for the most part most of us don't eat steelhead. And so there's no other salmon, so as you know the salmon only run from around March to the end of October and after that there's no salmon in the river.

2304. And so our people were really hungry and so Chíchelh Siyá:m, the Creator, he felt sorry for our people and so he told one of our men in our community to go down to the water. So he went down to the water and he stood on the edge of the river and then Chíchelh Siyá:m told him to dive into the river. When he dove into the river, he was transformed into the sturgeon, into the male sturgeon. He was transformed into that sturgeon so that we could have food in the winter months because the sturgeon is available year round.

2305. But his wife, his wife she missed her husband very much. She was back in the village and she was constantly crying because she missed her husband so much. So Chíchelh Siyá:m took pity upon her too and he told her to go down to the edge of the river as well. She took a piece of dried deer meat and she had it tied around her wrist -- that was for her lunch -- and she walked down to the edge of the water, to the river. While she was standing there her husband came in the form of a sturgeon and called her, so she dove into the water and when she hit the water she was transformed into the female sturgeon.

2306. And Agnes says the truth of that story lies in the fact that when you butcher a sturgeon, when you cut the head off, behind the gills you find a piece of brown meat that looks like deer meat. It's because she was carrying that deer

meat tied around her wrist when she dove into the water.

2307. So the people here at Shxw'ōwhámel, we have a very close relationship with the sturgeon. We know that now, today, the sturgeon -- there's a conservation concern for the sturgeon, so the only time that we have sturgeon is when we have to share a meal. Every spring and every fall we have a ceremony where we share food and clothing with our ancestor spirits, it's a way that we take care of them. And so that's the only time we pretty well now have sturgeon because of the restrictions on the sturgeon. And we maintain that connection to the sturgeon through, in our language, what we refer to the as the Soowahlie. Soowahlie is like the life force or the spirit.

2308. And same with the connections to all the other ancestors throughout our territory that were transformed into mountains. We believe that we retain a connection to them through our Soowahlie.

2309. I want to tell the other story and then I'll explain a little bit more about what Soowahlie is.

2310. So at at Shxw'ōwhámel then we have three main watersheds. We have the Hunter Creek, Lorenzetta Creek, and then we have the Jones Creek. This whole area now, today, is known as Laidlaw. If you're familiar with that area, you know where the weigh scales are between Hope and Chilliwack, that large flat in there, that's the area known as Laidlaw. We call it Shxw'ōwhámel. Shxw'ōwhámel means "Where the river levels and widens"; you notice how narrow the river is here until you get to this point here, then you'll see the river levels and widens, so Shxw'ōwhámel is where the river levels and widens. So that's where we're at.

2311. I'll talk a little bit more about the use of these watersheds later on in the presentation this morning. But I just wanted to talk about how -- and this is a story shared by the late Ed Lorenzeto from our community of Shxw'owhámel.

2312. He talks about how one of our ancestors was transformed into the wind at the mouth of Hunter Creek, and he also talks about how one of our ancestors was transformed into a stone at the top of Jones Creek waterfalls.

2313. Okay. So those are the two sxwosxwiyam that establishes us as the Shxw'owhámel people fitting into this larger landscape because every other community throughout our territory, all our brothers and sisters upriver and

downriver, have their own stories that talk about their connection through their own sxwosxwiyam to the place that they're at. So that's how we fit in with those two, the sturgeon as our ancestor and also the wind and that rock at Jones Creek as our ancestors which, by the way, those mark the watersheds that we use for our berry picking and hunting, which I'll talk about later.

2314. Very similar stories are shared by the people at Scowlitz, people at Leq'a:mel and the people at Katzie. All those -- those three other groups, including ourselves, have their own stories or sxwosxwiyam related stories that talk about their relationship with the sturgeon as well. So sturgeon is not just important to the people of Shxw'owhámel; there's other groups. The whole -- everyone up and down the river use sturgeon for food.

2315. Also with -- along with our -- with the Sqwelqwel, there's also referred to Tel Swayel, people from the sky. We have people in our territory that say that their ancestor dropped from the sky and came and landed on the earth, and some of them brought different things with them, like. So there's stories of people up around the Scowlitz area say that their sxwo:yxwey mask was brought from the sky when their ancestor came from the sky and landed on the earth, and same with downriver.

2316. People at Musqueam and people down in Katzie, they have stories that talk about the origin of their sxwo'yxwey mask, and it's related to Tel Swayel, people from the sky.

2317. So that's the sxwosxwiyam stories. All throughout -- just to give you a couple of more examples, I think, is -- so you'll have a better understanding of this.

2318. So this -- the one that's Shxw'owhámel was a sturgeon, the wind, the rock. I talked about the mountains. I talked about the Indian doctor that was transformed to stone up here in Yale and then also down at -- down -- further down is Siwash (ph) Rock. That was another ancestor that was transformed.

2319. So we have sturgeon, Chilliwack, the Ch'elxweyeqw tribe, the territory we're on now. They have the black bear with the white spot on her chest. Matsqui has the beaver. Musqueam was a type of grass that grew down there. One of their ancestors transformed into that. So all throughout our territory, then, we have all these different transformations that connect us to the land.

2320. And one of the most recent stories that you might heard of is Tixwelatsa. Tixwelatsa is the ancestor of the Ch'elxweyeqw tribe who just was brought back home the last few years. He was down at the Burke Museum, and he was brought back home and he's now housed in our office at the Stó:lō Research and Resource Management Centre.

2321. So that's the stories of sxwosxwiyam. Now I want to talk a little bit about sqwelqwel, which is the other -- the second aspect of our oral history. So sqwelqwel is the word that is used for like true news. So we do have -- we do publish a newsletter that is called "Sqwelqwel" because it means true news.

2322. But when I was talking with the late Rosaleen George and the late Elizabeth Hurling and they said that the second meaning to sqwelqwel is that it means family history. And how they described it to me was that they say that every Stó:lō person has their own sqwelqwel.

2323. So every Stó:lō person can get up and talk about their sqwelqwel. And what their sqwelqwel would consist of is talking about their ancestors, so talking about their father, their mother, their grandparents, their great-grandparents, their great-great-grandparents, the grand uncles or grand aunts, talking about where they fished, where they hunted, where they gathered berries, where they gathered cedar bark, where they were born, where they died, where they married, all those sort of things. Everything where they -- where they did activities throughout our territory. So every Stó:lō person has their own sqwelqwel.

2324. Now, that becomes important to us because -- now, I talked about how the sxwosxwiyam stories, how the -- our ancestors, the shxweli or the life force or spirit of them is still inside those rocks. So that stone that we have at our office, Tixwelatsa, it's our belief that his spirit is still inside that rock.

2325. And the same with all these other things. So the spirit of our Shxw'owhámel ancestors is inside the sturgeon. Okay. The spirit of the Shxw'owhámel ancestor is inside the wind and also inside that rock at Jones Creek.

2326. So when we look at sqwelqwel, all throughout our territory we have all these different places that we -- that our ancestors used. And so when we talk about those places that our ancestors used, there becomes an obligation to us once we find out where the -- where they fished or where they hunted or where they gathered berries or any of those activities, it becomes important for us to go out

there as individuals or as collective family units to go out and use those places.

2327. And once we start using those places again, then that's where that stewardship role, that stewardship principle, comes in, Xolhmet Te Mekw'stam It Kwelat. We have to take care of everything that belongs to us.

2328. So once you start going back out to these places and then we start having to take care of them again as well because the other thing, too, is that it is our belief is that the spirit of our ancestors still roam our lands. So when we're out there in the -- in the land on the river or back in the mountains in the places where our ancestors used, those places, it is our belief that our ancestors' spirits are with us when we're out there.

2329. And the story I share about that is that the late Andy Commodore from Soowahlie, he once told me, he said, "If you ever go out to a place that you know that your ancestors used, make sure you spend the night there so your ancestors' spirits get to know who you are".

2330. And back in 1993, I was returning back to my ancestral fishing grounds at Eslau. And it's the first time I went fishing there. And I was with my brother, Lorne, and my late brother-in-law Ralph Louie. The three of us went up there. And we went up on my Zodiac. And we pulled into the bay. We never even set our net yet.

2331. We just pulled into the bay. My brother-in-law, Ralph, got off the boat, standing on shore holding the rope. All of a sudden, the water boiled up, shoved my Zodiac against a sharp rock on the shoreline and punctured my Zodiac.

2332. So we're two and a half miles on the other side of the river, no highway access, no -- the only railroad access. And we're two and a half miles up north of Yale at the third set of rapids. So we're pretty well stranded there.

2333. And of course, back then no cell phone -- no cell phone service at that time, and so we ended up sending for help. So we asked one of our fishermen from Ch'elxweyeqw, the -- Kenny Mallaway to come up and rescue us. And he brought me down to Yale, got my patch kit. Went back up to Eslau (ph), patched my Zodiac, read the instructions and it said, "Let dry for 24 hours".

2334. So we were stranded there at Eslau(ph). We didn't have -- we weren't planning on spending the night, so we didn't have any sleeping bags, didn't have

any blankets, didn't have any food. But in the end, we ended up sleeping in one of the caves that our ancestors used. There was a cave there, so the three of us slept there overnight.

2335. It wasn't until, you know, weeks later when I remembered what the late Andy Commodore said. It is my belief -- in my faith, I believe it was my ancestors' spirits. They made us stay the night there so they could get to know us. And that's why my Zodiac was punctured as soon as we pulled into it before we even set our net. We didn't even start fishing yet, and then we had my Zodiac punctured.

2336. So that is what our belief is, is that all our ancestors' spirits are all throughout the territory, through -- throughout our places. And very similar to our belief that when one of our family members is lost through a tragic accident, like I referred to my brother -- my late brother-in-law, Ralph Louie, he was in a car accident just down here.

2337. And it is our belief that part of his spirit still resides there, and that's what forces us to remember him every time we drive by that spot. Every time I drive by that spot, whether it's the morning, in the evening, I think about my brother-in-law in that one spot because his spirit is still there in that spot there. So I just wanted to share the -- that belief of our spirits out there, and that provides us with that connection.

2338. Now I want to explain what shxweli is so that you have a better understanding of that connection as well. Now, back in 1985 when I started this job, I was given a big stack of books to read. And one of the books was the Halq'eméylem Classified Bird List. I had to read that from cover to cover. And in there I came across this word, shxweli. And I remember it meaning life force or spirit. I wasn't quite sure what that was about or what it meant.

2339. It wasn't until 1992 when it had a gathering down at what's now known as Xá:ytem. There's a rock there. It used to be called the Hatzic rock, but we named it Xá:ytem because Hatzic has some bad meanings to it. Xá:ytem is the proper term that we use for that rock.

2340. And the late Bertha Peters, or Berth George from Seabird Island, is the one that shared the story. And she said that a long time ago when Xexa:ls first travelled through there, he stopped there and he met these three Siya:m, three leaders. Siya:m in our language is a word for what we now use as Chiefs, or three

leaders. And Xexa:ls gave them the knowledge of the written language and told them to share that written language with the rest of the Stó:lō people. But when Xexa:ls came back, he found out that those three leaders were keeping the written language to themselves. They weren't sharing it. And so Xexa:ls heaped them into a pile and transformed them into stones. So that's what that rock represents, is those three Chiefs transformed to stone.

2341. So in 1992 when we got the Elders together, we were filming them, documenting the gathering. And the late Aggie Victor from Cheam, I'll never forget when she got up and spoke. She points to the rock and she says, "I want you young people not to forget that the spirit of those three Chiefs is still inside that rock."

2342. And she used the word spirit. She didn't use the word shxweli, but I thought of the word shxweli and I was wondering if that's what she had meant. So I went to the Elders that I work with in the language program to ask them, what is shxweli and is this what the late Aggie Victor was talking about? Was she talking about shxweli?

2343. And so the only way I can describe to you, or the best way I can describe to you what shxweli is is the same was that the late Rosaleen George, or Yamalot, described it to me.

2344. She said, "Shxweli is inside you here. It's in your parents, your grandparents, your great-grandparents, your great-great-grandparents, your great-great-great-grandparents. It's in the rocks, it's in the trees, it's in the grass, it's in the ground." Okay.

2345. So when you look at that belief system that we have about our shxweli and you look at our sxwosxwiyam and you look at our sqwelqwel, you'll see the unique relationship that we have to the land. We have our sxwosxwiyam, we have our sqwelqwel. We believe that we have shxweli. We believe the shxweli of our ancestors resides throughout the whole territory as well.

2346. Now, I want to talk a little but more about some of the other things that reside in our territory, beings, I guess would be the best way to describe them. They're important to us.

2347. One of them is the Stl'áleqem. Stl'áleqem are -- I think our linguist Brent Galloway used the word supernatural creatures. And Stl'áleqem consists of

-- well, there's a number. I'll give you some examples of them.

2348. The most renowned one, I think, throughout the territory is tsilke. Tsilke is the double-headed serpent. So if you look at our territorial map here, the Elders say that all of the slough channels, all the way from Vancouver, all the way up to Hope, the tsilke, the double-headed serpent, resides in all those side channels. It's still important to us today. We still believe in the double headed serpent. It's spiritual, but it's still important.

2349. We do have a family of the Ch'elxweyeqw tribe who actually feeds the tsilke, mainly because of his spiritual connection to the tsilke through one of our traditions.

2350. Other examples appear in Yale. T'liteqo Spá:th, the underwater bear that lives between Hutklath, his home is in the bay there at Hutklath, and his territory extends through the Lady Franklin Rapids, and then all the way up to kalaklickto, the next set of rapids just above it.

2351. The late Lawrence Hope, who's the grandfather of the present Chief of the Yale First Nation, shared that story with me. And the story that he gives of the proof of the existence of the T'liteqo Spá:th, he says that back in the 1920s, 1927 I believe he said, there was a silk train derailment that happened there just upriver of Lady Franklin Rock. And he said when they hired divers to try to recover the silk from the boxcars that landed into the river, the divers were reporting that something big and black kept bumping into them while they were underwater.

2352. They didn't know what it was. And of course, when they told their Stó:lō ancestors, they said, "Well, that's that underwater bear that resides in that part of the water, that part of the river. It's referred to as the T'liteqo Spá:th."

2353. Same with here. Down in Cultus Lake, we believe that there's an underwater bear that resides in that lake as well, T'liteqo Spá:th. And also, we believe that there's hikw apel, which is the word for a huge maggot that makes its home on the northeast corner of the lake right at -- where Smith Creek Falls is. That's where it used to sun itself and roll itself into the water, and so it inhabits that part of the lake. And I do believe that is why, when we have our canoe races, our annual canoe festival, our race course stays away from that corner, that corner of the lake. So those are some examples of Stl'áleqem.

2354. We also have glowing red eyes that you can encounter around Cheam, Shxw'ōwhámel, Chehalis. There's probably other places as well throughout our territory. But those are some examples of the Stl'áleqem.

2355. The closest one that we have to Shxw'ōwhámel, Stl'áleqem is down by Jones Mountain. There's a big bay in there at the northeast corner of Jones Hill. The railroad cuts right through that bay, but inside that bay there's a Stl'áleqem that resides in that area. So that's the closest Stl'áleqem that we have to Shxw'ōwhámel as well as the tsilke, or the double-headed serpent that lives in all the slough channels at the back.

2356. Now, the importance of those Stl'áleqem is that the Stl'áleqem take care of our family-owned sites. There's a story about a family at Cheam where the woman from Cheam married a man from Vancouver Island. And they used to go to Cheam Lake to use that lake for all the different resources that were there, trout and different plants that grew along the edge of the lake. And he wasn't allowed to go up there because only family members were allowed to go to the lake to gather resources. They said that if he went up there, the Stl'áleqem in that lake would do harm to him, so he wasn't allowed to go there.

2357. Same with up here in Hope, there's another good example. There's a small mountain up there known as Devil's Mountain. It's between the weigh scales and the Hope bridge.

2358. There's a little mountain there, it's -- lots of deer up in that area, and there's a story about a hunter who went up to the top of that mountain. He was hunting and he took a rest, and while he was resting on this log, the log started moving.

2359. It turned out it was the large serpent, and so he warned people to stay away from that mountain because of that large serpent. So it seems like the tsilke or the Stl'áleqem took care of our -- took care of some of the resource sites.

2360. But the other more important thing for the Stl'áleqem was that was the source of where we sent our people who were training to become shxwlá:m or to become Indian doctors. That's where they went to get their power. They didn't get their power from the Stl'áleqem. They got their power from being able to live and co-exist in the same place as the Stl'áleqem. So wherever there were Stl'áleqem sites, that's where people who were training to become shxwlá:m, that's where they would go.

2361. In fact, there's a story about the two young men from Lakahahmen that went to Cultus Lake to train to get their power. They were curious wondering what the -- what was underneath the water because they knew there was a Stl'áleqem under there. They didn't know what it was. So they decided to try something out.

2362. So the one fellow stayed up in the canoe and he lowered his friend down with the rope into the water. And his friend that was being lowered into the water said, "I'll tug on the rope to let you know when to pull me up" because he wanted to go under water to see what was under there.

2363. So he lowered him into the water, then the fellow on top felt the rope tugging really hard, so he thought it was his friend tugging on the rope, so he pulled him up as fast as he could. And when he got up, just his bones was left of his friend was hanging onto the rope. You know, that story talks -- shows the existence of that hikw apel, that large maggot that ate all the flesh off of his bones.

2364. So that's a story about the two from Lakahahmen coming here to train to become shxwlá:m, and there's other places throughout the territory where we have Stl'áleqem and where people go to train to become shxwlá:m, or what's known as Indian doctors, or medicine men.

2365. There's some other beings that inhabit our lands. One is s'ó:lmexw. S'ó:lmexw is that one underwater people. The places that I know that they exist are in Kokwa Lake or, in our language, we call it Kowkwum, near the mouth of the creek that drains Kakwa Lake. It's called Shakwak. It means the home of the water babies. Chilliwack appeared at the end of Young Road, where it enters the river. I can't remember the English name of the place, but there's water babies up there.

2366. Chilliwack Lake is known as Sxótsaqe, meaning sacred lake, because of the water babies that make their home there. Down in Maple Ridge in front of the Billy Miner Pub, the shallow waters in front of there, the late Rosaleen George said there's a whole village of s'ó:lmexw, underwater people, that live there. And of course, down here in Stanley Park as well, there's places down there where the water babies exist.

2367. Those are just some examples. There are other places throughout the

territory. I know up in Yale as well, above what's known as Frozen Lakes there. In our language we call it Xexá:ls. The water babies live up in those lakes as well.

2368. Now, the importance of the water babies, it's very important to one of our stories. I want to share a story from a peer. I also want to pay respect to my relatives up and down the river as well because many of them have their own stories. But the story I want to focus isn't a story that we know of.

2369. This story was shared to us by the late Amelia Douglass. She was originally from just north of Hope. She married into the Cheam community. But we were up by the edge of Kakwa Lake there, and she shared the story.

2370. She said a long time ago, at the Village of Iwawis -- Iwawis means something that doesn't want to show itself. Two possible reasons for it being called that, one is one of our ancestors, a woman, was transformed into stone there; she's laying on her tummy. If you go and roll her over, you expose her front. She doesn't like that, so after you leave, she rolls herself back over onto her tummy.

2371. And the late Tilly Gutierrez and late Frank Pat, Allan Gutierrez, they all said that when they were kids, they used to call it the roll-over rock because they'd go and roll her over and then they would leave and they'd go back and then find out she'd rolled herself back over on her tummy because she didn't like to show herself.

2372. So iwawis means something that doesn't want to show itself. And also, the village there itself is situated behind an island. And because the river was our main travel route that we used by canoe, when you're travelling through there, you couldn't see the village because it's hidden behind the island.

2373. Anyways at that Village of Iwawis, the late Amelia Douglass says that there was a young boy who got sores all over his body. Some of the other boys in the village were being very mean to him, telling him "You stink"; telling him that he should go and kill himself.

2374. So this one day, the pain of the sores were so unbearable he decided that's what he wanted to do, he wanted to commit suicide.

2375. So he went walking over to Kakwa Lake. And if you go up there,

Kowkwum -- kowkwum means "howling" -- you go over there and you can see that one rock bluff on the north side of the lake. There's only one rock bluff there.

2376. Some Elders say that he slipped and fell. Some Elders say that he jumped. But either way, he landed in the water. He drifted down and he landed on the roof of the underwater people, or the s'ó:lmexw, or sometimes referred to as the water babies.

2377. They came out and asked him what was the matter. He showed them the sores on his body and he said the sores are very painful and he said he wanted to kill himself because they were so painful.

2378. Well, the s'ó:lmexw, underwater people, they were able to heal his sores. But while he was there, he looked around and he noticed that the underwater people were also afflicted with sores. He especially noticed the baby; this baby was constantly crying from the pain because it was almost completely covered in sores.

2379. But even though the underwater people were able to heal his sores, they weren't able to heal their own because they could not see what was causing their sores.

2380. When he did a close examination of their sores, he could see that it was spit. People like us above on the land would spit into the water; it would drift down and land onto their skin and is creating those sores.

2381. That's why all of us as Stó:lō people today, every one of us were all taught we're not allowed to spit in the river, we're not allowed to spit in the creeks, we're not allowed to spit in the lakes.

2382. When you think of all the pollution that goes into our waters today, and here we, as Stó:lō people, are not even allowed to spit in there.

2383. So anyways, he noticed that it was spit on the underwater people, so he got the cedar bough and used the cedar bough and he scraped all the spit off of their body because they couldn't see the spit. They couldn't see what was causing it. And so he healed all the underwater people in the lake there.

2384. He ended up living there for about seven years with the underwater people. Finally, this one day, he announced to the underwater people that he

wanted to go back home. So the s'ó:lmexw, the underwater people, were very grateful to him for what he had done for them, so they told him that they wanted to give him a gift. And they told him that he could have whatever he wanted.

2385. And he remembered this one day when he looked in the back of the longhouse and seen this basket. And in this basket, he seen this mask and seen all the regalia that goes along with it.

2386. And when he had asked about it at that time, they told him to leave it alone. "It's a very special mask. It has special songs and dances that go along with it, so don't touch it. Leave it alone." So he did.

2387. But that day, that morning, when they told him that he could have whatever he wanted, he remembered that mask and he said -- he asked if he could have that mask. They told him, "Yes, you can have it, but you can't take it by yourself. You have to have the assistance of your sister to take it home." And that's why the mask is owned by the women today and danced by the men.

2388. The night before he went home, his sister had a dream. She dreamt that her brother was coming home. And it's our tradition today, when we have dreams of people that are gone, they're real to us. Whatever the message is in there, there's usually a message to us telling us -- either reassuring us that they're okay, that they're in a better place or sometimes a message of doing something to take care of them.

2389. Well, his sister, she had a dream that her brother was coming home. And so in the morning, she told her parents, she said, "I think my brother is coming home today." And her parents became upset at her because, as far as they were concerned, their son was long gone and dead because he had been gone for seven years.

2390. And in our tradition, after four years, when we lose a loved one, that's when we have the memorial. We have a ceremony where we finally accept the fact that the spirit of our loved one has finally gone off and joined the other ancestors' spirits.

2391. So that's -- so the sister then told her parents about her dream and, sure enough -- well, they were upset about it. But sure enough, that afternoon, he showed up. And as he was instructed, he asked his sister to weave a basket, a large basket.

2392. So while she was weaving that basket, the underwater people were trying to figure out how can we bring this mask from their home in the lake to that little lake in front of the Village of Iwawis. So they decided to ask for the help of the animals.

2393. So the first animal dug a tunnel, but the animal came out just around the mountain, so about a mile upriver of that place. He had -- there's a cave up in the side of the mountain, so that was the first attempt. So that animal missed a spot.

2394. The second animal was a bird, dug a tunnel, came out just around the corner. So you'll see where the Village of Iwawis is, there's a big bay, and in that bay there's a rock bluff. And that rock bluff is called Sqweliqwehiwel, that means many little tunnels. Because that was the bird, when the bird dug the tunnels, it dug a bunch of smaller tunnels that came out there.

2395. And finally -- so the bird missed a spot as well. So finally, they asked beaver. So beaver dug a tunnel, went right through, and it came right out that little lake right in front of the Village of Iwawis. So that's how the underwater people, the s'ó:lmexw, were able to bring that mask through that tunnel to the people there at Iwawis.

2396. So the young man, after his sister finished making the basket, they went down to the edge of the water. He told his sister to cast her fishing line into the water, and he said, "Don't be scared of what happens next."

2397. So she felt a tug on her line, and he told her to raise it very slowly. And when she raised it and one of the underwater people, the s'ó:lmexw, was on the fishing line wearing the mask and wearing all the regalia that goes along with it.

2398. He was facing away. His feathers were quivering like this, and he turned towards them. And as soon as he turned towards them, that's when that became a gift to our people. Swawis in our language means a gift.

2399. Swawis, one of our Elders, the late Allan Gutierrez, from Chawathil, carries that name, and he was from there, from that village.

2400. So they taught the young girl and the young man different songs and

the different dances, the different times that it's supposed to be used. It's supposed to be used birth ceremonies, puberty ceremonies, weddings, funerals, naming ceremonies; only those times.

2401. It's a very sacred tradition of our people. It's very protected. I'm only allowed to talk about what I'm talking about, about it. There's other aspects of it that I'm not allowed to talk about.

2402. Only the families that can make their -- that can show their genealogy in connection to the young boy and young girl, can use the mask, but the mask was very widespread because there was a movement of it. It started from there and it went down to Weltamuk (ph) and then it went down to Swadits (ph), then it came up to Shxw'ōwhámel. Then it went down to Kilgard or Kwaw'kwi'uuk (ph). Then it went to Yakweakwioose, then went across to Scowlitz, then went down to Musqueam.

2403. So what had happened was the young girl here, she married someone on Granite Island and then she had a daughter. And that daughter got married down to Skw'átets and she had her daughter who got married to Shxw'ōwhámel. She had a daughter who got married down to Kilgard, and then so on.

2404. So every time their daughter -- one of their daughters got married and moved away, they took a copy of the mask. That's how the mask made its way downriver.

2405. But I also have pay respect to the other -- our other communities up and down the river, our brothers and sisters down in Chehalis. They talk about their ancestor, being Tel Swayel, coming from the sky and having the mask in their arm.

2406. People at Scowlitz have a very similar story about the mask coming from the water, very similar to the story up here.

2407. And I know people, our brothers downriver, Tsleil-Waututh, Musqueam, they also have their own stories. And people that lived on the village known as Xwayxway on Stanley Park; they have their own stories as well. Some of them are Tel Swayel. Some of them are even dragging their hooks in the water.

2408. The one at Stanley Park, they talk about knocking a tree into the water

and the tree split open, and inside there was the sxwo'yxwey mask

2409. So all throughout our territory, there's always different stories. When I was interviewing the late Yamalot or Rosaleen George, very respected Elder, one of the most knowledgeable Elders that I met, she was born in Chehalis. She lived down in Musqueam for a while. She lived down in Semiahmoo. She lived in Katzie. She married into the Chilliwack.

2410. And so she -- knew most of the names, the 725 place names that we have in our atlas. She was familiar with most of them. But what she said was she said even though she was aware of her grandfather's own story there at Scowlitz, she said the real story is the one there at Kakwa Lake, or Kowkwum.

2411. So that's why the s'olmex are important to us because they're the ones that gave us the important sxwo'yxwey mask.

2412. And I want to put that story into historical context because people wonder how old is the sxwo'yxwey mask. And it depends on the Elder you ask. Some Elder will tell you, "Oh, it's only a couple hundred years old"; some Elders might tell you, "Oh, it's thousands of years old."

2413. They're both right in a different sense of each other. And that is that, well, Wilson Duff, an anthropologist that did some work with us back in 1949 interviewing mostly Elders from Chilliwack up to Yale, and they collected a version of the story as well. He collected Mrs. Bob Joe's version of the story of the mask. And based on her genealogy, he estimated that the sxwo'yxwey mask must have came out around 1780. That was his estimate based on her genealogy.

2414. Now, all of the Elders that shared the story about the sores that that young boy had, none of them ever said it was smallpox, but that's my belief. I believe that it was smallpox.

2415. And smallpox had a huge devastation on our people. Estimates -- there are estimates that say that 66 percent of our population, two-thirds of our population, were wiped out; some estimates go as high as 90 percent.

2416. So if you look around, look around and look at 10 people and think that nine out of 10 people dying from that smallpox epidemic. And there are stories throughout our territory that talk about the devastation, talk about their survival. Like the east end of Chawathil, the Shwakwamis (ph).

2417. Twenty-five (25) people a day, that's according to the late Evangeline Pete. She was told this by her husband, Peter Pete's, grandparents, that 25 people a day were dying. They couldn't keep up with the burials, so they're putting them inside the pit-houses, setting fire to the pit-house.

2418. People up in Chehalis here, they have a slough that's called smimstiyexwálá. Again, they couldn't keep up with the burials, so they were just taking the corpses, wrapping them in blankets and setting them inside the pit-house.

2419. In Chilliwack here where the Eagle Landing Mall is, that community there is known as Shxwa:yala, shwa: meaning people that died, ala meaning the container of where they died.

2420. The story says that what happened there, everyone died except a young baby. People from Skowkale went over there and they found the young baby still nursing on his dead mother's breast. They brought him back home to their village, raised him. They took care of the deceased.

2421. They raised him and then, when he became a young man, they told him where he was from so when he got married, he went back to the village of Shxwa:yala and continued the population there.

2422. Down here at Sumas Lake where the old Sumas Lake is -- it's not shown on the map here, but there used to be a large lake there. In the southeast corner of the lake is Saleek (ph), an old village of Saleek (ph). It means like a stilt. They built their houses on stilts over the water to get away from the mosquitoes.

2423. And then there was the people of Kilgard who lived at the mouth of the Upper Sumas River. They -- all the village, everyone died in there except the young girl from Saleek (ph) and the young man -- the young man from Kilgard. And the two of them came together and they restarted the population there.

2424. So there's always different stories up and down the valley that talk about, you know, the effects that smallpox have.

2425. One of the things that the late Elizabeth Hurling was quick to remind me, she said, "Just because you have village names that don't have anything to do

with the smallpox epidemic doesn't mean that they didn't suffer through it. Every single village throughout our territory suffered from the smallpox epidemic."

2426. But one of the things, too -- one of our beliefs is whenever there's something negative or something bad, there's got to be something positive or something good that's got to come out of it. So when you look at the huge devastation that the smallpox epidemic had on our people, something positive had to come out of that.

2427. And that's what I believe, is that the sores that the young boy had was the smallpox, and the sxwo'yxwey mask is what's left of our culture for the mask, anyways, because we did have other masks. It's in our oral history.

2428. The late Peter Dennis Peters and there's other Elders that share this to say that back in the mid-1800s, around 1860s, the first oblates or the first priests, missionaries that came up here, they asked everyone to bring their masks up there to Yale. They didn't know what they were doing. They were shocked that the priests wanted them to bring their masks.

2429. So they brought them up there, and what the priests did was started a bonfire on the beach there at Yale and they burnt all our masks.

2430. And so the sxwo'yxwey, then, that's why that's more important to us now because it's the last of our masks.

2431. You look at our brothers all up along the coast, they have a lot of masks in their ceremonies. And I believe we had the same thing because I know even at Shxw'ōwhámel, our Elders there remember as young children seeing a dance that was called the sturgeon dance where the people had a mask that looked like a sturgeon and had regalia that looked like a sturgeon. And they did this dance where they walked into the water and back out of the water.

2432. And it had to do with that story, our connection to the sturgeon.

2433. So s'ó:lmexw mainly inhabit the waters. And the last one I want to talk about this morning before we take our break is mimestiyexw. So mimestiyexw, then, is the little people that inhabit the forest.

2434. So you can see all the waterways, so different parts of our waterways. That's where the water babies live. But then we also have little people that inhabit

the forests.

2435. Now, just to give you a broader context of this, all First Nations across Canada, in fact, across North America believe in little people that live in the forest. I was over at a conference over at the University of Saskatchewan approximately about 10 years ago, and there were representatives there from northern Ontario, northern Manitoba, northern Saskatchewan, northern Alberta, First Nations representatives.

2436. And during the lunch break, I asked them if they believed in little people. And every single group of them believed in the little people, they said yes, and they all had their own word for the little people. And they all had very similar belief system, what their importance was.

2437. But I also want to share this crosses cross-cultural boundaries as well because in the year 2000, we were hosting the -- some people from Papua, New Guinea, the Maisan people, were coming over, spend two weeks with us. And Wild Zone Films from Toronto was documenting this cultural exchange.

2438. And John Walker, one of the film directors from Wild Zone films, he asked me what I was going to be doing with the Maisan people when they came over. I told him, "Well, I do these tours. I take people from Chilliwack, we go all the way up to Yale and we talk about all the place names. It takes about seven hours." You're welcome to come and join me some time on this tour and talk about over 120 place names, talk about all these different aspects that I'm sharing with you today.

2439. And so we went to this place here where the water babies lived, their home, Schwakwuk. And when I told him about that, he said that he has a Irish background, and he says that in Ireland, they believe in little people as well. And he said they call them fairies.

2440. But he said Hollywood has changed the view of that because now when you think of -- when you say the word "fairy" you think of Tinkerbell. But he said to an Irish person, when you say "fairy" it's actually a little person that lives in the forest or in the mountains behind your village.

2441. And he said he actually did a documentary on Irish immigrants who settled on the Eastern Coast of Canada and the United States, and he went and visited them talked to the Elders in the Irish Community, and the all brought their

beliefs of the fairies over with them. So they still believe that their fairies still inhabit the mountains behind their home.

2442. So it's not only us as First Nations, it crosses cultural boundaries as well. But we believe that these mimestiyexw are here. It is our belief that children can see them more than adults. It is also our belief that sometimes they can be dangerous but also sometimes they can be good.

2443. My late mother, as a young girl, she seen some up at Ruby Creek. She was there with her grandfather and her brother, and while her grandfather was filling up the water barrels with water her and her brother went for a walk up the creek. And while she was up the creek she heard somebody hollering out her name and she looked across the creek and there were these little people and they were calling her like this.

2444. She started to cross the water. She got so far across the creek and she realized, because she was so little, that if she continued there's a good chance that she would drown in the creek, and so she turned around and went back. And she told her grandfather what she had seen, and he told her there's a very good chance, he said, the next time you see those little people, there's a good chance that you will die.

2445. So there's that part of it, but then there's also a good part of it, where the late Rosaleen George shares the story about how her grandson used to always pick on his little sister, he was mean to her. And she said this one day she went to visit her daughter and her grandchildren and she could hear her grandson talking to someone. And that's our belief is that when you see children talking by themselves or playing with someone, that's the mimestiyexw that they're playing with. And so she could hear her grandson even though she knew he was by himself, he was playing with somebody, talking to someone upstairs. Then all of a sudden he started crying and he came downstairs and she asked him what was the matter, and he said that little man upstairs told me not to be mean to my little sister anymore.

2446. So she said that there's the good of the little people. It taught that young boy not to be mean to his little sister anymore. So even though there is that thing about the worry about dying, there's also something good that comes out of that as well.

2447. And today, we still take care of both the s'olmexw and mimestiyexw.

We take care of them, we have our ceremonies in the spring and the fall, where we take care of our ancestor spirits with food and with clothing. At the same time, we take care of the s'olmexw and the mimestiyexw. We put a plate of food into the fire for the s'olmexw, but for the mimestiyexw it's different. As the women are preparing the food, they leave all the uncooked food in a separate dish and then that is brought to the edge of the forest at the back of the village and is left there for the mimestiyexw.

2448. And it's our belief that if we take care of the s'olmexw and if we take care of the mimestiyexw they take care of us, because still today, we still go out, we still use the waters, we still use the creeks, we still use the lakes. So if we take care of the s'olmexw while we're there they'll take care of us.

2449. We still go back into the mountains here. We go gather cedar bark, we go picking berries, we go hunting, we leave our sacred objects high up in the mountains. We still go back to these places. So when take care of the mimestiyexw they take care of us.

2450. So I believe that's all I had to share with you for this morning, and then we can have a break and I'll carry on.

2451. **THE CHAIRMAN:** That's fine then, thank you.

2452. We'll take a 15-minute break and come back at about 10:30.

--- Upon recessing at 10:15 a.m./L'audience est suspendue à 10h15
--- Upon resuming at 10:42 a.m./L'audience est reprise à 10h42

2453. **THE CHAIRMAN:** Thank you.

2454. And whenever you're ready.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. ALBERT McHALSIE: (Continued/Suite)

2455. **MR. McHALSIE:** Okay, I hope everyone enjoyed their break.

2456. I'll get back into -- into this. There's something I wanted to mention earlier, was very thankful for being able to do this oral presentation, and as I mentioned earlier, we do -- we are -- we do maintain our oral tradition, but I also

wanted to mention to you that we also have our own protocols when it comes to the oral tradition.

2457. And I just wanted to mention you probably noticed how I refer to many of the different Elders that shared different parts of their knowledge with me. And you might also remember when I talked about the story about the young sister or the sister coming back and telling about the dream of her brother and her parents becoming upset that she was talking about their dead brother because there's different protocols that we have, we're not allowed to talk about people who are gone, people who have passed on.

2458. But because I'm doing this work orally, and I do this a lot, sharing orally, is it is our protocol that we give an oral footnote to the person that shared the thing with me, the story, or whatever it is, and it's important to retain the oral culture that way. So that way it forces me to tell you the way I was told. And Frank Malloway discusses that, the importance of that, in our book "You Are Asked to Witness".

2459. And also, the other thing too is when I mentioned how we have protocols about not mentioning the names of deceased people at certain times of the day, certain times of the night, well to me, when I share the name of a deceased person what I'm actually doing -- because that's the reason why the Elders say we're not to say deceased people's names because it's like you're calling their spirit.

2460. And if you're calling their spirit to come and if you don't have anything to share with them, except the two times that we usually do that in our ceremonies, and then we're calling them and we don't have anything to share. So they said there's always got to be a reason for that.

2461. So when I mention the names of these deceased Elders who share these stories with me, what I'm doing is I'm calling them, calling their spirit to stand beside me to ensure that I tell the story the way it is told by them. So that way we retain our oral culture, retain the integrity of our oral culture. So I just wanted to make sure that you knew that.

2462. Okay, the second part I wanted to talk about was about the use and occupation of our territory and our traditional practices, as broken down into different areas.

2463. So our different communication and transportation routes throughout S'ó lh Téméxw.

2464. Actually, if we could move back to that other map, yeah.

2465. So as I mentioned, we have the river. The main -- the river is our main transportation corridor. In the past, this is how we accessed all our resources. Our communities, like at Shxw'ōwhámel, we have three different places where our people lived. There's our longhouse by the river, there's the pit houses half ways between the river and mountain, and then there's pit houses at the very back there as well.

2466. And when I asked the late Agnes Kelly why we lived in those three areas, she said well, when we lived in the longhouse we lived in the summer months along the river because we needed to access all the resources up and down the -- throughout our territory.

2467. Now, just to give you examples of that, talk about the seasonal rounds that we made, and also remember I talked about shoqueaam stories as well. So you know that people are -- up and down the river have shoqueaam stories that talk about different resources that they have.

2468. So just to give you examples, then, so living here at Shxw'ōwhámel we're not able to dry salmon, because the only place that we can dry salmon is up here in Yale. That's the only section, our 5-mile reserve fishery up there is where we dry our salmon. There's environmental factors that allow it. First of all, the salmon lose 13 percent of their body fat travelling this way all the way to get up -- before they get to Yale. The rocks, the Rocky Mountains, all the rock bluffs in the canyon, they retain the heat from the day. At night time, they dissipate that heat that doesn't allow the dew to come out.

2469. So whereas down here you might have good weather during the day to dry your salmon but at night time, the dew will form and cause your salmon to go moldy. So that's why we have the dried salmon.

2470. This area down here is mainly known for a lot of the smoked salmon because the smoked salmon season is when the pink and the chum salmon run. When the drying season happens, it's the sockeye in the spring. So that's all we dry up here is sockeye in spring.

2471. Nowadays, we can dry -- or smoke sockeye, but we'll freeze them and then dry them when the drying season starts. But most of the part, the drying season is just for the pink and chum. And the pink and chum, they spawn in the lower reaches of the river, so there are more of them down in this area, more abundant in this area. So that's -- the people are known for that.

2472. Down here in Katzie, our brothers and sisters down there were known for all the wild potatoes that grew in that area, so many of our people would travel down there. The cranberry bogs down here, our people would travel down there and they would camp at New Westminster and go and pick the cranberries through that area. So -- and then also our relatives, our brothers and sisters down in Musqueam, that's where we would get access to the saltwater resources as well.

2473. So it's important, then, to use the -- to be able to use the river to travel up and down the river to access those resources using our connected families, like using our -- or our extended families. That's why in the past, and still today, we have arranged marriages where we arrange marriages so that we can have access to the resources up and down the river.

2474. So we have different seasonal rounds where we travel to different parts of the river to get access to these resources. Other ones would be berries. Even though people at Shxw'ōwhámel, we did use areas behind us for berries, we did also travel.

2475. When the Kettle Valley Railroad is established, we travelled up to Kuthlalth. Every single stop that was there was a place where we could gather berries.

2476. Many of the people from Agassiz all the way up to Yale, in that area, used to also travel up to Xoletsa. Xoletsa is known as Frozen Lakes, just above Yale. There's three lakes up there, and we would go up there to pick blueberries first for a couple of weeks, just below the Frozen Lakes. And then we would hike up to Frozen Lakes and the three lakes are at different elevations.

2477. So the lower lake, we would start picking the huckleberries around there and eventually move up to the higher lakes. And so most of the communities up and down the river have their own berry-picking grounds behind their villages, but there were some of the larger grounds that we would go to. Like for instance, one of the larger berry-picking grounds is up here at Kuthlalth,

right at the break between our territory and the people of the interior.

2478. So our Elders talk about picking berries up here being so multiple that this ridge here separated our territory but, at the same time, we'd be picking berries with people from up in Merrit or the Nicola people up here. So that gives you an example of some of the different seasonal rounds.

2479. We also have different ceremonies throughout the territory. We have marriages, name-giving ceremonies, funerals, puberty ceremonies, all throughout our territory. People talk about the potlatch. We don't have so much of an emphasis on the -- on our gatherings as being at potlatch. The potlatch around here is a part of our ceremony.

2480. The main emphasis is on the work that's being done, whether it's a funeral or a marriage or a name-giving ceremony. But at the end of the ceremony, we have what is called the giveaway, and that's the potlatch part of it.

2481. The potlatch basically was a way for us to determine, like, who was upper class and who was in the lower class because our wealth was based on how much we gave away more than how much we can accumulate. Like today in western society, your wealth is determined by how much you can accumulate, you know, the bigger house that you have, the number of cars that you have, the property that you hold down in Arizona and so on. But to us, it is -- the wealth was measured by how much you give away.

2482. There's a lot of work put into gathering the different resources, using our extended family connections throughout the territories. So we needed to know who our auntie was up here or who our uncle was down there or who our grand-aunt was down there or whatever. Throughout our territory, we used that connection to go and access those different resources.

2483. So that was one way of doing it, was using those extended family connections. Like the late Rosaleen George or Yamalot said, you could just load up some of your belongings or some of the resources that you have from your community and just travel downriver to your relatives and share that with them and then they would be obligated to share their resources.

2484. So if we brought dried salmon from here down to Katzie, then the Katzie people would be obligated to share with us with their wild potatoes, okay.

2485. So -- and then with our potlatch system, basically what we're doing with our potlatch system is whenever we gave a gift to someone, we're actually putting those people into debt. So that is how our business was done, and they had to repay their debt. And there was always a rule of trying to pay more or trying to give more than what you're expecting back, or trying to repay more of what was given to you.

2486. And so when we would travel from up here downriver, we tried to bring as much as we could, hoping that we would give more to them than they would give to us. But they're thinking the same thing. They're going to try to give more as they give to us. So we're always thinking that. Every time something is given to us, we always try to give back more than what was given. There's that rule that is in place. It's almost the term that you use today for that is probably almost like interest.

2487. But it was a way of -- when you did this at the gatherings, everyone would be watching who you would give things to and whether or not they give it back to you, right. So they start knowing who would start repaying their debts. The ones that don't repay their debts then become looked upon as a lower class, where the ones that were upper class were the ones that gave more.

2488. And you still see that today. You go to different gatherings, you'll see the giveaway. Sometimes you see the gifts would take up this little part of the middle of the floor here, or else sometimes it'll take up this whole area. You see all the gifts, a big pile of gifts, and it's a big part of the giveaway was the potlatch part of it.

2489. Okay. Now I want to talk a little bit about some of the migration and population shifts. This happened throughout the territory, different movements, you know, like the Katzie people moved from upriver down. We know that the Chehalis people had a movement of people up from Chehalis Lake moved down and joined their brothers and sisters down below.

2490. We know there was a big movement from the canyon in the mid-1800s, a big movement of our people from the canyon, moving away from those reserves and moving downriver. We know the Tal Huyuk tribe had a movement. They moved from the Chilliwack River and they moved down to this area along here. And we have our own stories of different movements of Shxw'ōwhámel as well, and that's why we maintain connections to other areas as well.

2491. So up here at Kuthlath we have a reserve. We're the only community downriver that has a reserve registered under the *Indian Act* to our community, and that's because five brothers from Kuthlath moved from there down here to Shxw'ōwhámel. Also we maintain a connection over to this area here.

2492. So the next tribe next to us is the Pilalhk or Pilalt tribe, and there is a village over here where there is a young boy who was -- his name was Tómtomiyéqw. And as a young boy, he was left to look after his baby sister and he became a mean man because what he did was when he couldn't get his baby sister to stop crying, he ended up throwing her into the fire and she burnt in the fire.

2493. And so he grew up to be very big and strong. He always carried this big club.

2494. This one day, these people from the coast came up trading with him. They weren't -- he wasn't happy with the trade that they were doing, so he clubbed one of those coastal people and killed him. The rest of them jumped in their canoe and they made their way home, and so his people knew that what those people were going to do, they were going to come and retaliate. And so they packed up their stuff and they moved up to Shxw'ōwhámel and they lived in some of the pit houses there.

2495. Edmond Lorenzetto from Shxw'ōwhámel, that's his connection. His ancestors were the ones that moved from down there and moved up to Shxw'ōwhámel.

2496. So there is a couple of movements. I mean, there was the original people that lived there, but some people from up here moved down and some people from downriver moved up into there. So that just shows some of the migration or the connections that we have to the other areas.

2497. Now, I talked earlier about our longhouse by the river, talked about our pit house halfway between the river and the mountains, and then I talked about the pit houses at the foot of the mountain.

2498. Now, I approached the late Agnes Kelly, a very knowledgeable Elder from our community. She is originally from Skwahdich, but she married into Shxw'ōwhámel. And I asked her why did we have these three village sites? And by the way the pit-house village, the pipeline runs right through that village and it

actually destroyed three of the pit-houses. But she said that we lived by the river to access all the resources up and down the river, and then she said, "We moved in the fall time. Once all our food was put away we moved back to the pit-houses."

2499. So the pit-houses are circular semi-subterranean dwellings. That's how the archaeologists refer to them. We just call them sqémél.

2500. And we moved back to those pit-houses because the pit-houses were dug partly underground and covered with a layer of eight to 10 inches of dirt which provided insulation. They were very warm so they're used as winter dwellings.

2501. And the reason they were moved away from the river, at least in our case, was because there's a big open area here. If you ever visit this place you'll see the high mountains here behind Chawathil and the high mountains behind Seabird, you'll see a big open area here that allows the north wind to blow in. So it gets really cold down by the water there so they moved away from the river, moved into the underground pit-houses here.

2502. But the other thing too is that villages situated there on the Lorenzetti Creek -- because remember I mentioned earlier that we have the three creeks. We have Jones Creek, Lorenzetti Creek and Hunter Creek all that come out in the flats there what's now known as Laidlaw or what we call Shxw'ōwhámel. In fact, Lorenzetti Creek used to run right through our reserve. After our reserve was made one of the early settlers did not like the creek running through his property so he diverted it. So now Lorenzetti Creek runs over and is now a tributary of Jones Creek. But Lorenzetti Creek, our whole community of Shxw'ōwhámel is pretty well built on the whole area of the creek. So you see all the different slough channels that run through there. That comes from Lorenzetti Creek.

2503. So that's the second village, the pit-houses then. We moved in there to get away from -- well, to get away from the cold river, get away from the wind and also get away from the coastal raiders. The late Agnes Kelly said that the coastal raiders would come in their large ocean-going canoes with the high bows and the low sterns, all the seats facing forward and very -- needed a lot of deep water. So they couldn't come up the creek so that's why we put the pit-houses further up the creek.

2504. We had canoes that were called shovel nose canoes that were -- had

flat bottoms that were made mainly for the river. I don't know if you know this; most fishermen that use boats today on the river try to find a boat with a smaller, what's called a shallow beam or almost like a flat bottom, because when you hit the rough water the rapids actually make your boat get shoved around. So same with our canoes, we put a flat bottom on our canoes so that when we hit the rough water it didn't shove us around so much.

2505. But the canoes then were also built or constructed so that they could be in very shallow water. So our canoes would still make it up Lorenzetti Creek to our village. We could paddle in the river but when we get into the shallow waters of the creek we would have a pole that we would use to pull our canoe into there. So that's why that pit-house village is situated there halfway between the river and the mountain.

2506. And then we have about four pit-houses actually just off of our reserve boundary just on the southeast corner of Shxw'ōwhámel Reserve and they're right below the women's fasting ground. And those pit-houses are refuge pit-houses. Again, when the coastal raiders came up we had a look at at a place called Tantiemuk. Tantiemuk was the cave just up river of the mouth of Hunter Creek. And we had a lookout there, and then he would warn the women and children and the women and children run and hide back in those caves there.

2507. So that is our connection to that whole flat was those three pit-house villages. Two of them are situated on Reserve. One is off Reserve.

2508. Now, I mentioned the pipeline -- the present pipeline goes right through Shxw'ōwhámel and that line of pit-houses at the back there that were situated on Lorenzetti Creek, the old channel of Lorenzetti Creek, the pipeline goes right through there. And we've determined lately that it went right through the village. Originally we thought it didn't but we found another pit-house on the south side of the right-of-way of the pipeline.

2509. Now, we maintain our connection to all of our heritage sites, our archaeological sites throughout our territory, wherever there's artefacts or anything. We maintain a connection to those places.

2510. Many of the -- many of our villages in the past did not become Reserves so we do have villages -- like, for instance, my relatives from Chawathil -- the Chief at Chawathil is my sister and my mother was from Chawathil. We had people that lived in this area here in Flood's Silver-Hope area. And when the

smallpox epidemic came, the few survivors moved into Hope and became part of the Chawathil. But when they were first established known as the Hope Indian Band but they now are known as the Chawathil First Nation.

2511. So all throughout our territory we maintain a connection to the artefacts because it is our ancestors that made them. We have protocols on how to deal with those artefacts. It is our belief that the people that made those artefacts still maintain a connection to them. So whenever we use these artefacts we have to say a prayer to the spirit of the ancestor that made that stone -- stone tool. And also we have protocols that say we're not allowed to let children touch these artefacts. It's a danger to them, spiritual -- spiritual danger for them so they're not allowed to touch them.

2512. We also defended our territory from Thoric (ph) too. It was called the coastal raiders, people from the coast -- further up the coast, not within the Coast Salish region, just outside of the Coast Salish region. They would come up. And the only reason they were more feared was because they got rifles from the marine trade before we did and so that's why they were feared and they would come up with their rifles and raid our villages. And one of the main reasons that they came up was to get our dried salmon.

2513. And so up and down the valley there's an oral history that we maintain of how we protected our territory. I know on this river over here down by -- close to the Abbotsford Airport there's a lookout point there that is a lookout for watching for the coastal raiders who made their way up this river here. And then also there is an ambush point just around Cloverdale where people from down here would try to come up and raid and they would -- there's a point there where we would ambush them.

2514. We know of lookout points down here at the Chilliwack River at Stetas (ph). We know a lookout over here at Alymukw just west of Seabird Island. We know of a lookout point just at the east end of Seabird Island as well. And then of course the one I talked about at Tantiemuk. And then there's probably other lookouts all along the river.

2515. We established a system. We've heard of -- you've probably heard of runners. We had runners in each of the communities. So whenever people from the coast were coming up raiding it, it was the runners that would run up to the next village to warn them, and then the runner from their village would run to the next village and warn them and their runner would run up to the next village. So

we had a system to warn people.

2516. Because the river was kind of regarded as like an open area; people could travel up and down the river as the main transportation corridor. So like the late Tilly Gutierrez's mother said that she remembers as a young girl -- or grandmother remembers as a young girl the coastal raiders coming up singing their songs and paddling. And they knew that what they were doing was going up to raid and they knew that they were a danger to the people but they still just watched them as they travelled by, made their way up there to Yale to get some of the dried salmon.

2517. We did have warriors that did defend the upper class people and consisted of Si:yam. Si:yam had to be passive people. They weren't violent. But in the lower class we had the warriors, the Stamuk (ph). Stamuk in our language basically mean people that like to fight; short-tempered people that like to fight. And so they're basically the ones -- when the coastal raiders came they're the ones that defended our community from the coastal raiders.

2518. The main area of Kuthlalth which is the reserve that is registered through the Department of Indian Affairs as a reserve for the Shxw'ōwhámel First Nation, it's within the Five Mile Reserve Fishery. So we do have fishermen that fish on our reserve from downriver because they have family connections to ancestors from Shxw'ōwhámel.

2519. But Kuthlalth is -- if you go up to that place there, you can see the stone rock fortification walls that line the area and there's a way that our ancestors used to protect our dried salmon from the coastal raiders.

2520. We first came about this when Stephen Point was told by the late Archie Charles from Seabird Island, he said that Johnny Williams from Say Nuth had shared with him that our ancestors built all these stone walls up in the canyon to fight off the coastal raiders and Ernie Cray, who was head of our fisheries department at the time, was worried because he was well aware of the developments that had taken place up here in the canyon, a very narrow corridor. Two railroads going through and then the TransCanada Highway, and so he was wondering whether some of those rock walls might be from something else rather than from our ancestors so they wanted us to confirm that. So Grand Chief Archie Charles invited the three of us up there, and that's Keith Carlson, our historian, David Schape, the archaeologist and myself, showed us those rock walls.

2521. We determined that they were not part of the Caribou Wagon Road. They weren't part of the CPR construction, they weren't part of the bridges that were built -- the suspension bridges that were built for the CNR workers to access the other side of the river to build the railroad back in 1910.

2522. So we determined that our ancestors had built those rock walls and we've also found out that A.C. Anderson, one of the early Hudson Bay Company employees, while he was looking for a trail through the interior, in his notebook, he talks about the palisaded walls there at the village of Kuthlalth. He saw palisaded walls, very similar to the walls that we have in our own fort.

2523. So our ancestors, if you go up there and look at those rock walls, some of those rock walls are only four or five feet tall, and it makes you wonder, well, how did those rock walls fend off the coastal raiders. Well, we had palisades that were built on top of them, and that's what we found in the hole with the Fraser Valley Archaeology Project, finding all these stone rock walls and also finding these holes in the ground where we believe that there were large posts put in the ground and then there were walls that were built to fend off the coastal raiders.

2524. We also had trade with other nations as well. So I talked about that earlier. Within our territory, we traded with our neighbours, our brothers and sisters, our extended family, but also we had trade outside of our boundaries and we're well aware -- I know that my grandfather, who is naxkwakatl up here, there were trails from the Okanagan that came up to trade with him.

2525. Annie York says that people from the Stó:lō especially in the canyon here, had trails that went back to the Okanagan as well. They would come over and trade their dried salmon. So they said there were trails that went out there.

2526. One of the most documented parts of the extensive trade is the use of obsidian in the archaeological record because we don't have obsidian source in our territory, but there is obsidian further north, up towards the interior, then also there is obsidian down in Oregon and archaeologists are able to determine by close examination of the obsidian, the fingerprint of the obsidian and are able to determine where that obsidian comes from, and we have obsidian in our territory that comes from both Oregon and also from the interior.

2527. And also, there's different resources that we don't have along our territory here, and so that's why we also established these trade networks outside

of our territory to do that. And another good example of the extensive trade network -- I mean, it was a negative thing that was brought to us was the smallpox epidemic. I know our relatives further east of us, they have stories about how the traders brought in blankets that were infected with smallpox.

2528. Well, I've heard some people mistakenly say that happened here. It didn't happen here. If we adopt that story, then basically, it's like we're undermining our own trade networks because what had happened was the smallpox epidemic started down in Portland, around Portland area, and it is through our own trade networks that it was brought up here to our territory.

2529. So there wasn't any Europeans here yet in 1782 when the smallpox epidemic came through. Simon Fraser didn't travel through here until 1808, right? So it is our extensive trade networks down -- outside of our territory that brought the smallpox epidemic up to here and then, from there, just brought out throughout the community.

2530. And it is our own practices that allowed the smallpox to devastate our community because whenever we have people that are sick or people that die, we always have a gathering at the home of the deceased person. People gather, and of course, when the smallpox epidemic was going through, just one infected person could cough and would infect everyone else inside the home.

2531. So it was that and our own trade network that brought it up and it is our own practices -- cultural practices that allowed that smallpox to go throughout our territory and wipe out most of our people.

2532. So I don't know how long that was, but that's the second part. So we wanted to take a break after this one and then we have the third part.

2533. **THE CHAIRMAN:** We're in your hands; if you want a short break, if you would like five minutes.

2534. **MR. McHALSIE:** Five minutes.

2535. **THE CHAIRMAN:** Okay, that's fine, five minutes then.

--- Upon recessing at 11:13 a.m./L'audience est suspendue à 11h13
--- Upon resuming at 11:26 p.m./L'audience est reprise à 11h26

2536. **THE CHAIRMAN:** Thank you.

2537. We're ready for you in your third section, which is -- thank you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. McHALSIE: (Continued/Suite)

2538. **MR. McHALSIE:** Okay, thank you.

2539. Okay, our third section, we want to talk a little bit more about the modern history -- our modern history and talk a little bit about the history of the development that has gone through our territory. It's a really important part of -- when we look at any sort of development, we need to talk about all the developments that have gone through our area.

2540. So early contact, I guess we look at early contact as the smallpox epidemic, even though no one was here to do it. That was the very first contact, in our opinion, was the smallpox epidemic that came through here in 1782. There were no Europeans here then, but it was a disease that came from the Europeans and made its way up here, and so when we look at early contact, that's the very first contact that we believe we had was the smallpox.

2541. We have a chapter in the book, "You Are Asked To Witness" that talks about that. The other contact that happened was, of course, Simon Fraser coming through here, coming down the river to Musqueam and getting chased back by the Musqueam, back upriver and back out of the territory. Basically he was just looking for a route or he thought he was on the Columbia River looking for a route to the coast for the fur trade.

2542. Then the next thing that happened was the gold -- no, Fort Langley being established in 1926 down in this area here.

2543. Fort Langley was established for the furs, but it eventually became -- our people, because we were fishermen more than trappers -- I mean we did have some people that trapped, but we were more fishermen, and that's why the salmon industry -- or the commercial salmon industry was pretty well born at Fort Langley. Like, they were the ones that started salting the salmon, getting the staves for the barrels from up Stave Lake, and it was our people that were bringing our salmon to them, and that's why they started their trade of the salmon.

2544. And it's always why we -- the main reason that we came up with the term Xwelitem. That's the word for people from Western society or non-native people, and Xwelitem just basically means hungry people and that's why it started, because they were hungry for our lands, right.

2545. So when they first came in here, they were after our furs and then also when they started trading the salmon, we were bringing our salmon to the Fort thinking that they were eating them but of course they were salting them and sending them off, you know? So then that's the first reason that we started calling them Xwelítem, and as so on. They became hungry for our land and took our land, and then they became hungry for all the different resources and started taking our resources. So it's a term that we still use today. It's the term "Xwelítem," which means hungry, hungry people.

2546. So Fort Langley was established 1826. It didn't have too much of a problem with us. I mean, they became aware of our own rules, our own protocols on how we establish trading networks amongst ourselves and that is why some of the men from the Fort actually married, intermarried with our people. So that's why it was so easy for them to maintain their fort, because they had intermarriages and actually viewed as a resource.

2547. Like, one of the Chiefs that lived there, if you read in a journal, one of the Chiefs that lived there, he almost -- he viewed the fort as his fort and whenever people came to trade they had to trade through him before they went into the fort; because he was looking at that fort as a resource, the same way that we look at the dry rack area as a resource, okay?

2548. Secondly was the Gold Rush, 1858. Thirty thousand (30,000) miners came from down the California Gold Rush, which happened in 1849, they came up here, came up during high water time. There was no -- the bars weren't showing yet, the gravel bars weren't out yet. A huge negative impact on our people. There's an oral history that talks about how those Gold Rush miners were using our children for target practice. Many stories about how those men were raping our young women and our young girls as well.

2549. They came up and they just started taking all -- extracting all the gold from here. Our people started recognizing the importance of that, or the value of that resource as well, so we became involved with the Gold Rush too, and in fact the Fraser Canyon War started here. People heard of Hill's Bar. Hill's Bar, and our name for it is Hemhémetheqw, it means making sockeye oil, and there's a

bunch of big boulders there, big stones that have natural pots in them and that's where in the past our ancestors used to boil salmon and collect the sockeye oil. So that's why Hemhémetheqw means making sockeye oil.

2550. And then of course, there is the Reserve creation that happened. But just before the Reserve creation there's also the effect that the missionaries had. The missionaries came in and they started teaching us about agriculture and, of course, when the Reserve system came in the whole emphasis on the Reserve creation was to try to create agricultural reserves for us. In fact, they used that as the reason to make small Reserves up in the canyon. If you read some of the correspondence there they talk about, you guys need more agricultural land. And so that's -- so even before the Reserves were created there was a movement of our people from the canyon moving down to some of the lower Reserves here.

2551. A good example is my great, great grandfather. Is my nephew here? Elphie's (ph) great, great, great grandfather; and I know some of my relatives are in the audience here as well. And he came from a village known as Eslau, two and a half miles north of Yale. And he wanted to seek agricultural land, so he moved downriver and when he was asking for places down here and people told him, well go to Spopatis (ph). That's -- everybody there at Spopatis (ph) died from the smallpox epidemic; there's nobody there living.

2552. So he moved to there and then so when the Indian Agents came to create the Reserves they created a Reserve around him and then they asked him about his family history and he said he came from Yale. So that's why that made that part of the Reserve a Reserve that belongs to the Yale First Nation.

2553. So the same way that we at Shxw'ōwhámel here have a Reserve up in the canyon; we're the only group that have a Reserve up there, Yale First Nation has a Reserve way down here across from Shxw'ōwhámel.

2554. Reserve creation was -- it had a negative impact on our people. In some cases it had to do with the leadership. Like, at Shxw'ōwhámel we now have, what we have is the Si:yam Council where we have heads of family. When you look at it, some of the different places, like a good example, when the Department of Indian Affairs came in here and they created the Schkam Reserve, they created the Welcamik (ph) Reserve, the Hope Reserve, Chawathil Reserve, the Two Fishing Rocks.

2555. When they created those they made one band. You know, an Indian

Band as defined by the *Indian Act* with one Chief and one -- and a couple of council members. But in the past each of those places would have their own village, they would have their own leaders, so that created conflict. So many of our communities have conflict because they're imposed upon and forced to become one Band. And then of course the -- also the churches, they had an influence as well on the leadership, Department of Indian Affairs changed it. They didn't consider -- look at their own ways of defining who our leaders were and so things got mixed up with that, with the Reserve creation.

2556. Also some of the larger Reserves were created, like Governor Douglass, when he gave Sergeant McCall instructions to create Reserves, especially down in this area, there's more documented down here than up here. We do know that he spent -- he did some work up here as well, but he gave Sergeant McCall specific instructions to lay a Reserve wherever there's a village site, wherever there's a cemetery, wherever there's a church, and wherever there are gardens of the First Nations People. In fact, in this whole Chilliwack area he said, "Go to the Chiefs, go to the leader and ask the leader to define where their land is."

2557. So that's why Governor Douglass laid out these huge Reserves. So in fact, when Governor Douglass or Sergeant McCall laid the Reserves in Chilliwack, all the way from the Chilliwack airport, all the way to Cultus Lake was one continuous piece of Reserve land all together; and it wasn't until Joseph Trutch came into power and reversed the perspective that Governor Douglass had and did a lot of cutoffs, reducing the lands to smaller Reserves and especially in this area here.

2558. Now, the -- I talked about how they created the -- or made a focus on agricultural lands, and they used that as a reason to make smaller Reserves up here, saying that we didn't need to be -- to fish. So you have the Reserve creation happening in around 1878, 1879, and then all of a sudden you have 1886 the *Fisheries Act* comes into play. Now, what had happened with the fishing -- *Fisheries Act* is they created the Indian -- what they called the Indian Food Fishery.

2559. So that whole term never existed until the *Fisheries Act* came into effect. Because prior to that, like as I mentioned, we were the ones that were providing our salmon to Fort Langley. We could do whatever we wanted with our salmon; we could sell it, we could do whatever. But it almost seems like the *Fisheries Act* was imposed upon us, and it is imposed to protect the commercial

fishing industry and they created a boundary line at Mission Bridge saying that there's no commercial fishing above the Mission bridge. So that effectively took us out of our involvement with the commercial salmon industry.

2560. And of course, they had all their other rules as well that displaced us from that, and then the whole thing about just making it a food fishery, saying we can only eat the fish that we catch and made it illegal for us to actually sell the salmon. And here were are, Stó:lō people, People of the River, and that's our main resource is the salmon and our whole wealth and our whole economy was based on the wealth from the salmon, that the salmon gave us coming through our river.

2561. Even at Shxw'ōwhámel here, that Reserve was created for agricultural purposes and of course, you know, they didn't look at the land beyond the Reserves, right? So they looked at where our villages were created, but they didn't ask us about the use of land behind, and that's why you'll notice throughout our territory all the Reserves are situated along the river. There's an emphasis or focus on the village sites. But if they would have continued asking us, what are lands that we use behind us, you know?

2562. So at Shxw'ōwhámel, as I mentioned earlier, you know, we have areas -- this thing is dying -- areas behind us here, Lorenzetti Creek, Jones Creek, and Hunter Creek; that is a place where we used to go back there and gather berries. We would have a -- the late Agnes Kelly said that we would get together with the people from Chawathil, people from Skawahlook, and people from Skawdich (ph). We would get together and we'd go down to Jones Creek, to Jones Lake, on the Ridge there by Smimkw, the half-sister of Lhílheqey and come out Hunter Creek. We would spend about four weeks back there picking berries, hunting, hunting for deer, hunting for mountain goat, gathering mountain goat wool, gathering different herbs and different vegetables, drying the berries. So it was an expedition that would take up to four weeks and at the end of that expedition we'd come out at Hunter Creek and come back home with all the dried berries and all the smoked deer meat.

2563. Where ever a deer was shot or a mountain goat was shot two hunters would be left there to smoke it right on the site. They would tan the hide, remove all the bones and then wrap the meat inside the hide and bring it back home.

2564. So we used areas all along. And all the communities up and down the river had the same thing, they had areas behind their communities that they used

and those weren't taken into consideration, you know, because they were mainly concerned with making us into farmers and giving us agricultural lands.

2565. Same with Chawathil up here, their main village was Xwelgamex and Tekal (ph) in the Town of Hope. And Governor Douglas in our oral history brought the Chief down and give them this land down here and that's all agricultural land. And the main reason was to move them out of the Town of Hope because they wanted the Town of Hope for the town. And so that's why they moved them out of there.

2566. And, in fact, where the three main longhouses of the people from Chawathil is there's no reserve there. They should have laid a reserve but they didn't lay a reserve there. There were three longhouses, they had a church, they had a cemetery, they had gardens, but even though all of those elements were there to make a reserve they didn't make a reserve because they were setting that aside for the development of the Town of Hope.

2567. Even Governor Douglas had promised the whole half side of the Town of Hope -- he stood at the end of Water Street looking back to Mount -- I don't know what the English name of it is. I think it's Mount Ogilvie or Jorgenson. I think it's Ogilvie. He looked at the top of that mountain -- in our language they call it Qemqemó -- and he said all the land from that point to the Coquihalla River was supposed to be all set aside for the people from -- at that time referred to as the Hope Indian Band. But in the end they only ended up with 10 acres because they moved them down here -- down here to Chawathil.

2568. Many other developments within our territory as well -- so we have the CPR railroad that went through, mainly on the west side -- or the north side of the river.

2569. This thing is dying.

2570. And that railroad was constructed from 1882 to 1885, again going through our reserves, going through our -- going through some of our old village sites, having some impact -- not as much as the CNR but having some impact on the fisheries, especially in the canyon because the canyon corridor is so narrow.

2571. And then when the CNR went through -- they started construction of the CNR in 1910 to 1913. And because the CPR had already picked the best part of the site for their railroad tracks the CNR was forced to go on the east side of

the river. And there's huge impacts that they had through there, not only impact going through our reserves and actually reducing some of the reserves.

2572. Because 1905 there were reserves that were created up here that were made large reserves but when the Department of Indian Affairs hired -- they didn't have money to get surveyors to go and survey the reserves so they asked the surveyors that were surveying the CNR right-of-way to go in there and survey those reserves. That's a bit of a conflict of interest because CNR was surveying for the right-of-way and at the same time they're supposed to be surveying our reserves. So they effectively reduced the size of the reserves.

2573. So some of the reserves like where I fish where my great-great-great grandfather is buried in the cemetery there -- Eslau -- that was supposed to be 43 acres but because the CNR surveyor surveyed it it is now 4.1 acres. So a lot of the reductions happened because of those rights-of-ways.

2574. And all throughout our territory we have the different railroads having an impact on the reduction of reserves using up the land.

2575. Also there's the Caribou Wagon Road that went through, which eventually became the Trans-Canada Highway and then of course the expanding from Hope down it became the freeway, and it's that freeway that did damage -- doing damage to our archaeological village sites in Hope there, damaging our lookout point there at Shxw'ōwhámel, Tomkumute (ph) that blasted out the cave that was there, and all kinds of different destruction like that throughout our territory having a different impact on different things throughout the territory.

2576. Then there's the forestry as well. Once the forest industry was established that effectively had a huge impact on the habitat of -- and especially in our hunting areas or our traditional areas that we used for -- and we continue to use today. Where we leave our sacred objects, places where we go gather cedar bark and places where we hunt. The forestry -- the forest industry had a huge impact on that as well.

2577. And of course the fishing as I mentioned, the creation of the 1886 *Fisheries Act* that had a huge impact on us as well. So the decline in the salmon industry from the late 1800s, early 1900s, the overfishing that had taken place then, the overfishing that had taken place on the sturgeon. So the sturgeon are now a conservation concern on the sturgeon. So there's no -- we're not allowed to keep them. We, as First Nations, if we -- if they die in our nets then we're

allowed to keep them but if they're alive we have to release them as well.

2578. Another huge impact was the eulachon -- eulachon fishery. The eulachon used to go all the way up here to Hope. Now they only come up here just past Katzie. They used to come up past Chilliwack. One of our Elders, Ralph George, from Shxw'ōwhámel he said the last time he seen any sign of the eulachon up in Hope was back in 1978 and he said since then it's been declining. It's a very important fish to our people here at Shxw'ōwhámel.

2579. There's a side channel at the mouth of Jones Creek here to the west of our community. That side channel is called Swilf (ph). The late Agnes Kelly from Shxw'ōwhámel she said that was an important place not just to people from Shxw'ōwhámel but people from Chawathil and Skawelk (ph), Skwatitz (ph); they used to all come there and catch the eulachon. There was a huge processing camp there for smoking eulachon and putting the eulachon away.

2580. But with all the overfishing that takes place in the ocean for the eulachon it's regarded as a bycatch and a lot of them are just dumped. Now the eulachon no longer come up here.

2581. And I just had eulachon this year for the first time in three years because of the reduction in the numbers for fishing. So the whole fishing industry there's a lot of impact upon that.

2582. When the first Kinder Morgan pipeline came through, as I mentioned earlier, it destroyed part of our Pitt house village site or heritage village site at the back of the -- or about halfway between the river and the mountain. They're built right along Lorenzetti Creek and the pipeline went right through that.

2583. Two of our families were displaced. They had to move from their homes. One of the Pierre's and one of the Kelly's had to move from there and then they had to move across the highway. So they were displaced from their homes there.

2584. It also had a huge impact -- this was a large hunting area as well. I think for the most part most of the people up and down the river had their own hunting areas along the flats and it's -- the late Agnes Kelly said that in our flat of Laidlaw here in the past women and children, Elders would gather down here at the west end of the flat. They would line up from the mountain to the river. And there's a deer drive. So they would drive all the deer through the flats up to

Tantiemuk and then the deer would run up the side of the bank, up the mountain side there and then we had hunters waiting there to ambush them. So that was a whole hunting area and now that pipeline runs right through that area as well.

2585. So it does have an effect. I mean, it does create problems when we want to do developments across. Because it goes right through our reserve any time we want to do things there's certain rules that we have to follow, like we had to lay gravel on top of the pipeline when we were doing some logging back there.

2586. And I'm not sure whether it was the pipeline or the hydro line that went through there. We used to have a creek that used to run right by the women's fasting ground. It comes down -- the old maps actually show the creek coming down in front by our Pitt house -- or of our longhouse village. And the regional district maps still show it on there, but if you go out there that creek isn't there isn't more. You can actually see where it comes down and disappears just around where the hydro lines are. It just disappears underground and it no longer runs.

2587. So I'm not sure what sort of affect -- whether it was the pipeline or the B.C. hydro lines that had an effect and made that creek disappear.

2588. We continue to use our land. We continue to have our ceremonies, name giving ceremonies, weddings and funerals throughout our territory. So there's still -- we still rely on the salmon, we still rely on the deer, and we still rely on all the different resources throughout our territory.

2589. Fishing is still a big part of our people. It's one of our most important foods throughout our territory. People from Shxw'ōwhámel, we have our fishing grounds right there in front of our community.

2590. Also, we have our ancestral fishing connections to the areas up here in Yale as well because we have connections to our ancestors up there. As I mentioned, my great-great-grandfather is buried up there in Eslau. My great-grandfather on my mom's side came from Kaleido. My great-grandfather on my mom's dad's side came from Eam. And then there is also a fishing ground up there across from New York bar.

2591. So there's four places that I could have been able to fish, but three of them were used, so that's why I fish at Eslau. So fishing remains to be an important part.

2592. The dry racking still remains to be important up in this area as well. We still need to maintain access to that and we still need to maintain the health of the whole river to ensure that those salmon continue up, and then -- so we need to look at all the waterways that come through here and take care of that so that we can take care of the fish.

2593. We still do hunting as well. Impacts of the hunting, we used to have elk down here in Surrey. We used to have elk down here in Chilliwack. That's why you have Elk Mountain. One of our elders, Jimmy Charlie, from Chehalis remembers as a young boy seeing elk in the mountains there behind Surrey, but all of those elk are gone.

2594. Now, there have been elk that have been placed up around Katzie and there's elk that were also placed up here in the Chilliwack Valley, but for the most part, most of them are gone.

2595. A lot of the mountain goat were hunted. Trophy hunters from the United States would come up and hunted mountain goat just for the trophies. And they were hunted so badly that there's restrictions on mountain goat. We're not allowed to hunt mountain goat within our territory because the numbers still continue to be low.

2596. We still continue to access deer. And the numbers of deer in our area is so low now that we have to go out of our territory using our connections to our other relatives out of our territory, especially to access moose and to access elk.

2597. We're still returning -- slowly returning back to some of the berry-picking grounds. Like we're aware of where our berry-picking grounds are behind Shxw'ōwhámel. And I know one of my nieces at Chawathl is talking about building a trail back up to the -- where the berry-picking grounds are behind there.

2598. We still need to go back up here to Halitsa. Some of our people still pick berries up here up in the Coquihalla and also up here in the Hope-Princeton area. That's the only place where we can get the soap berries where we make what's called Indian ice cream. So we still continue to try to do that as well.

2599. So when we look at the impacts, we need to look at the pipeline as it crosses through here and throughout the territory. What I wanted to show is that,

you know, even though it's a small right-of-way that goes through our territory, I wanted to show the interconnection that we have, all the different resources that we use throughout our territory. It's still important to us, you know.

2600. So it always seems like when we start talking about this pipeline, it just kind of narrows the perspective. And I'm just hoping to show -- demonstrate to you through our culture and through the different things that we use, the things that we take care of, you know, that extends beyond that line, extends to everything, you know, like the salmon.

2601. You know, we can't just say the salmon just rely on this river. We need to look at all the watersheds that come here. All these waters that come in there have to be taken care of, you know, and wherever the pipeline crosses these creeks. And then there's the concern as well that, you know, it's going to have an impact on our salmon if there's ever some sort of a problem with that pipeline.

2602. You know, so that's basically the conclusion of what I wanted to share with you. It's just to try to show the way we are connected to everything, you know, in our language. (Speaking in native language.)

2603. This is our land. We have to take care of everything that belongs to us.

2604. **THE CHAIRMAN:** Thank you.

2605. **MS. FAGAN:** I just have two minutes just to close up our comments for today.

2606. Of course, I wanted to just say a quick thank you for the interest that the Panel has given to Naxaxalhts'i today. His testimony today was an attempt to lay a foundation, to set a context for all the evidence that will be coming in the months ahead.

2607. That being said, what he was able to provide today was extremely brief. He could have provided much more, and there could have been several other people that could have came as well. So we hope that the manner in which the evidence was provided today can still be useful to you.

2608. Shxw'ōwhámel wonders if there is some utility to increase training or support of Elders to help you to understand how to receive the evidence and to

use this type of evidence.

2609. But that being said, we still want to thank you because you were very attentive the whole time, and I want to say thank you to everyone here who listened and received Sonny's testimony today.

2610. Thank you.

2611. **THE CHAIRMAN:** Thank you. And as you indicated earlier, you may take questions of clarification or questions.

2612. So I'll offer it to Trans Mountain if they would have any questions prior to the Panel in case we have any questions.

2613. **MS. OLENIUK:** Thank you, sir. Thank you for your presentation.

2614. I do have just one question. I think it's a clarification type question, and it's for Naxaxalhts'i, Mr. McHalsie.

2615. You had mentioned in Part 2 of your presentation that you have a protocol for dealing with artefacts, and I was just wondering if the protocol you're referring to was the Stó:lō Heritage Policy or if there's a Shxw'ōwhámel-specific artefact policy.

2616. **MR. McHALSIE:** We have the Stó:lō Heritage Policy that was developed with all of the First Nations. So it's pretty well we follow the Stó:lō Heritage Policy. People from Shxw'ōwhámel, we follow that as well. Mostly all the communities up and down the river pretty well follow it.

2617. **MS. OLENIUK:** Thank you. That's all the questions I have.

2618. **THE CHAIRMAN:** Thank you.

2619. Naxaxalhts'i, am I pronouncing it close enough? From my Scottish lilt to it, I'm quite familiar with that, so -- and as you -- I don't know if I've got a question. I may have.

2620. But as you told us of the traditions through the -- you know, leading to the stewardship of the land through your stories, your family history, your ancestors and the connectivity of it, and they describe you in English as a

historian, I'm wondering if you've got another word in your own language that would describe you better than historian because you have an impressive way of looking at that and talking.

2621. It's very impressive, and I was wondering if there's another word in your language that would describe you better what you transmit to us than historian. It's just ---

2622. **MR. McHALSIE:** My actual job title is cultural adviser and shoqueam. And shoqueam is basically like a historian because you can see the similarities between that word and the shoqueam. So it's basically sharing the stories about the shoqueam and also sharing the stories about our skwakwa, the two of them together.

2623. **THE CHAIRMAN:** Thank you. And maybe at another time and in another place, the Panel as individuals may take you up on your offer of that seven-hour trip up it, but unfortunately, we can't do it at this present time in our positions. But we -- I live on Vancouver Island, so I would love to come and spend seven hours with you one day when I'm not in this position.

2624. And with that, I'd like to acknowledge Shxw'ōwhámel and the People of the River for your shoqueam and the stories, traditional knowledge that you have shared with us today. We will consider what we have heard as we decide on whether or not to recommend approval of this project.

2625. So with that, I thank everybody and those who attended this morning, and we will reconvene at 1:30 with present to hear from the Tsleil-Waututh.

2626. Thank you.

--- Upon recessing at 11:59 a.m./L'audience est suspendue à 11h59
--- Upon resuming at 1:30 p.m./L'audience est reprise à 13h30

2627. **THE CHAIRMAN:** Just for safety reasons, before we get going, I'd just like to, in case of the need of an evacuation, if there's an emergency in the building, that the exits are where you came in and then there are two exits to the outside, one to the right as you go out and one to the left. And also, of course, the washrooms are out in the hallway as well.

2628. In addition to the Panel, we have a number of staff in the room who are prepared to answer any process-related questions that you may have. You will be able to recognize them by the brass name tags that they are wearing.

2629. We will be sitting this afternoon from 1:30 until 4:30, and we'll take breaks as required by the witnesses and also by the Panel.

2630. As you're aware, in order to be fair to all presenters, we've allotted up to three hours to hear from each group. If three hours is not enough at the end of the session, please feel free to make a request to file additional oral traditional evidence by electronic means, such as a video or some other method.

2631. Before we get underway, I would like to remind parties of the Panel's guidance in the Hearing Order and Procedural Direction No. 1 in regards to oral traditional evidence.

2632. The Board understands that the Tsleil-Waututh have an oral tradition for sharing knowledge from generation to generation, and this information cannot always be adequately shared in writing. The Board recommends those providing oral traditional evidence focus on their community interests and rights.

2633. These hearings are not to hear evidence that will be filed subsequently in writing, including technical and scientific information, opinions or views, advice to the Board on whether to recommend approval of the project or the terms and conditions that should be imposed or questions to the Board or other participants.

2634. Sharing your traditional knowledge and stories about the use of your traditional territory is of value to us. If you wish to share any concerns about the impacts the proposed project may have on you and your community and how any impacts could be eliminated or reduced, that would be also helpful to us.

2635. This is the type of information we're here to listen to, and we will use this information we gather today, along with all the other available information, in considering the possible effects of this proposed project.

2636. We appreciate that you've chosen to be here today, and before providing oral traditional evidence, presenters will be asked to swear or affirm that the information they are presenting is accurate and truthful, to the best of their knowledge and belief.

2637. With that, I think -- I believe we are ready to get underway. And before I call on the Tsleil-Waututh to present their oral traditional evidence, perhaps I'd like the representatives, for the record, to introduce themselves from Trans Mountain.

2638. **MS. OLENIUK:** Thank you, sir. Good afternoon, Panel Members, and good afternoon to the Tsleil-Waututh.

2639. My name is Terri-Lee Oleniuk, and I represent Trans Mountain, along with my colleague to my right, Heather Weberg, and to my left is Annie Korver. And she's with Trans Mountain's Aboriginal Engagement Team.

2640. Thank you.

2641. **THE CHAIRMAN:** Perhaps I'll ask -- we have a small technical problem because I understand you're using a PowerPoint, and our bulb is blown. So we have a spare one, so we will -- we can change it quite quickly.

2642. So perhaps we'll do that first before we swear or affirm the witnesses, if that would be acceptable, because I know you've got a presentation that you wanted to show on the screen.

2643. Sorry; I'll put my button off.

2644. **MR. SMITH:** Thank you, Chairman Hamilton. I think we have a few opening remarks that we could make and we could probably have the witnesses affirmed while we're dealing with the technical issues, if that's okay with you.

2645. **THE CHAIRMAN:** Well, perhaps, then, with -- we will perhaps swear/affirm the witnesses first. We'll do that now.

2646. **MR. SMITH:** So I'll just introduce everybody first. My name is Scott Andrew Smith. I'm Tsleil-Waututh's lawyer in this matter.

2647. Seated to my right are Leah George-Wilson and Gabriel George. They are both members of the Tsleil-Waututh Nation. They are here today to share Tsleil-Waututh's story with the Board. They will be jointly presenting to you today.

2648. Mr. George will be presenting some of Tsleil-Waututh's stories and history to the Board, and Ms. George-Wilson will be interpreting those stories and talking about how they apply in the modern context.

2649. So with that, perhaps we can proceed to affirming the witnesses and then I'll have a few introductory remarks.

2650. Thank you.

LEAH GEORGE-WILSON: Affirmed
GABRIEL GEORGE: Affirmed

2651. **MR. SMITH:** So before we begin and as we're dealing with the technical difficulties, as I mentioned a moment ago, there are a few issues that I'd like to address before I turn it over to Ms. George-Wilson and Mr. George to present Tsleil-Waututh's oral traditional evidence today.

2652. I'd like to begin my remarks by acknowledging that we are on Stó:lō territory, and on behalf of Tsleil-Waututh, I would like to thank the Stó:lō for hosting a ceremony that took place last night and for helping organize the cultural work that many of us participated in this morning.

2653. In particular, I would like to thank the Panel for participating in that cultural work this morning. It was greatly appreciated.

2654. I would also like to acknowledge Chief-in-Council, Elders, Band members and technical staff from Tsleil-Waututh who have come here today to support Ms. George-Wilson and Mr. George as they share Tsleil-Waututh's story with the Board.

2655. I will now address three issues before Tsleil-Waututh provides its oral traditional evidence.

2656. The first issue that I'd like to address has to do with ensuring that the oral traditional evidence being presented today is properly contextualized. Today, you will hear part of Tsleil-Waututh's story as a nation and as a people. You will hear the story of the people of the inlet.

2657. Through the five stories that will be presented today and their

interpretation, you will be given an insight into the origin, history, laws, protocols, culture, sacred responsibilities and decision-making authority of a vibrant nation that is actively exercising its Aboriginal title, rights and interests in Burrard Inlet and beyond, a nation that is working hard as a steward of its territories to rehabilitate and restore the ecosystem of the inlet.

2658. You will also be provided with a lens through which to understand Tsleil-Waututh concerns about this project. Tsleil-Waututh has a rich body of oral stories and history. Many members of the Tsleil-Waututh Nation have been entrusted with the sacred responsibility of holding those stories in history.

2659. Unfortunately, as a result of the three-hour time limit for today's hearing, many of those stories and aspects of Tsleil-Waututh's oral history cannot be shared with the Board today. Therefore, although you will be provided with a rich insight into the People of the Inlet, that insight is only the tip of the iceberg.

2660. There are many more stories, teachings, laws and history that could have been shared with you and would have been extremely valuable to you in your consideration of the project.

2661. The second issue that I'd like to address is a technical issue. Tsleil-Waututh will answer questions today orally that seek to clarify the evidence that is being presented today. However, all substantive questions should be asked by way of Information Requests, and Tsleil-Waututh will answer those questions in writing.

2662. The third issue has to do with the Federal Crown's absence from this hearing and the fact that there has been no formal consultation to date in relation to this hearing or more generally in relation to the project.

2663. The Crown has indicated that it intends, to the extent possible, to rely on this hearing to satisfy its duty to consult and accommodate Tsleil-Waututh. Tsleil-Waututh has serious concerns with that intention, concerns that I won't get into today.

2664. However, Tsleil-Waututh concerns are enhanced by the very limited opportunity being provided to the Nation to share a few of its stories and some of its history with the Board.

2665. While you listen to the stories and history that will be shared with you today, I encourage you to consider the following two issues.

2666. Firstly, whether the three hours of oral traditional evidence shared with you today provides a sufficient opportunity for Tsleil-Waututh, as a nation, to fully inform you of its story, history, laws, culture and perspectives, much of which cannot be adequately shared in writing at a later part of this process.

2667. And secondly, whether the oral traditional evidence given today will provide you with the necessary evidence to make informed recommendations to the Crown about how the project will impact Tsleil-Waututh, its people, its territory and what the Crown may need to do to recognize and accommodate the rights that flow from Tsleil-Waututh's Aboriginal title, self-governance rights and other rights and interests.

2668. I will suggest to you that more than three hours is required to address these serious issues and concerns that I have raised.

2669. However, you're not here today to hear from me, and so I'll turn the mic over to the two presenters from Tsleil-Waututh that are going to share its oral traditional evidence with you. Thank you.

2670. **THE CHAIRMAN:** Thank you, Mr. Smith. So whichever order you would like to present them, we're happy to listen.

2671. **MR. SMITH:** So one point of clarification. So we're going to have a joint presentation for you today.

2672. Mr. George will be sharing Tsleil-Waututh's oral stories and Ms. George-Wilson will then be interpreting them and talking about the principles that apply in the modern context and in relation to the project.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. GEORGE AND MS. GEORGE-WILSON:

2673. **MR. GEORGE:** (Speaking in native language.)

2674. To my dear relatives and the respected ones, my friends and all the other people that are here, I have good feelings being here today.

2675. (Speaking in native language.)

2676. My name is Gabriel George and my older sister here -- in our language we don't have a word for first cousin. It's the same word. It's brother or sister. That's our family ties and the way our family recognizes each other. My older sister here is Leah George-Wilson and we are from the Tsleil-Waututh Nation.

2677. (Speaking in native language.)

2678. We come from Waut-Salk. One of our ancestors was a stó:méx, a warrior, shxwlá:m. He was an Indian doctor and a lot of our family in Tsleil-Waututh comes from Waut-Salk.

2679. (Speaking in native language.)

2680. We're grateful to the people of Chilliwack and the Stó:lō people, the Pilalt people and also their ancestors.

2681. (Speaking in native language.)

2682. The ancestors of the Stó:lō people, the Pilalt people, the Chilliwack people, they walked this land for thousands of years. And like our history, I know their history goes back to before the last Ice Age. I have family up here and connections up here as well, but I'm grateful today to be here.

2683. (Speaking in native language.)

2684. We're here today to share some of our stories and some of our history and some of our laws, our teachings, our view on the world and how we looked after our world.

2685. And what I have learned comes from my aunts and my uncles, my parents. It comes from my older brothers and sisters. It comes from my grandparents, and it's been passed down for many years.

2686. Our Sla-Holt is our ancestors where this knowledge comes from. And it's been unbroken despite the many things we have faced in our culture and in our family.

2687. (Speaking in native language.)

2688. We're here today to speak on behalf of the mountains, on behalf of the rivers, on behalf of the saltwater, on behalf of the trees, the animals, on behalf of our children and our grandchildren and those that aren't yet born.

2689. In our world view, we don't just speak for ourselves. We speak for those that have come way before us and those that are coming way after us.

2690. (Speaking in native language.)

2691. **MS. GEORGE-WILSON:** (Speaking in native language.)

2692. I'd like to say that I'm very happy and privileged to be here to make this presentation to the National Energy Board at this hearing.

2693. Gabriel and I -- Gabriel referred to our family tree. I would just like you to know, for the record, that this is a snapshot of our family tree.

2694. There are many, many more generations that came before that Waut-Salk No. 1 in 1750. And there are -- well, our family tree doesn't end with me or Gabriel. There are a couple of generations behind us as well.

2695. So this is just a snapshot. And there are many other branches on this tree. This is just our branch, how Gabriel and I came to be here presenting to you.

2696. In our culture, as my brother said, we are -- we have -- we practice the oral tradition. There wasn't a school that we went to. Our school happened when we were learning how to dig clams or when Gabriel was learning how to hunt or fish or things of that nature. Our old people taught us lessons then, they gave us the explanations for why we do everything that we do. We just want you to know that our names go back generations from these years that are put on this PowerPoint.

2697. Each of us has worked in our community for probably most of our lives. I'm a former Director of Tree, Lands and Resources, a position I left in 2010 to attend law school. Prior to that, I held the elected Chief position for three terms. At different times, Gabriel has worked for Tsleil-Waututh Nation. His most current position is as our cultural manager.

2698. Also, so that you know, Gabriel is also the holder of our songs and

dances for the Children of Takaya, which has brought to him a lot of history and culture and tradition. Gabriel's role here today is to give you what our oral history and tradition is, and my role here is to explain our guiding principles, is to help tell our Tsleil-Waututh Nation story to the NEB. We recognize that this is our opportunity to share and show you our connection to our territory, as well as to show you our management of our territory and our governance, which includes our environmental work, and to show you what a risk we believe this project is.

2699. Thank you.

2700. **MR. GABRIEL:** (Speaking in native language.)

2701. I want to share our story of creation; the story of our first people in Tsleil-Waututh and in Burrard Inlet.

2702. There was a (speaking in native language). There was a wolf that travelled around -- this happened many, many years ago, thousands of years back. There was a wolf that was travelling through the lands. It was transformed, the wolf was transformed to a swiyeqe'ó:llh, to a young boy, and this young boy, (speaking in native language) said, "I don't understand."

2703. He didn't understand the things around him, and so he roamed throughout Burrard Inlet, in Inlailawatash, that's Indian River; Tum-tumay-whueton, that's where Belcarra Regional Park is today; Whey ah-wichen, out by Xwayxway Stanley Park. Whey ah-wichen is Cate's Park in North Vancouver. Many of our village sites are now parks, many of our important village sites. Not all of them, but many of them are parks now. In Inlailawatash, that's Indian Arm Provincial Park now, where our -- we got our chum salmon fishery from.

2704. So this young boy, he travelled all around, not knowing and understanding how to live, and his relatives around him, the little birds would come and tell him when the berries were going to ripe high up in the mountain. The spá:th, the black bear, he taught my young grandfather how to fish, how to gather berries, how to look after the land, the ha'ha'tamuch (ph), the sacred lands. He learned from the salmon, sthéqi, the salmon about the cycle of life, because the salmon will start in a little stream and they will go down to kw'ótl'kwa, the saltwater and travel the highways of the ocean and the saltwater for many years, eventually returning back to that little stream to give life and die.

2705. And every time he learned something new he would go to this

promontory, this cliff that overlooked kw'ótl'kwa that overlooks the lao'athe (ph), that overlooked the inlet and he would pray and he would talk to Chíchelh Siyám. Chíchelh Siyámin, in our language, is the Creator, the Great Spirit, the one that is above, and he would give thanks, Chíchelh Siyám, (speaking in native language). He would say "I'm grateful to you, Great Spirit, for helping me, making me stronger." (Speaking in native language.). He grew stronger inside in his thoughts and in his feelings, and he travelled around Skawahlook, he travelled around the saltwater gaining the strength and gaining this understanding.

2706. And he became a young man and he grew into this young man through love, through harmony, through his connection to all the relatives. Even pó:xweleqw; pó:xweleqw the cedar tree, gave him the understanding. He would take the outer bark of the cedar tree and separate it and use the inside for the clothing. He took the beams and planks from the cedar tree and make a home just like this, rectangular post-and-beam home. (Speaking in native language). He was really grateful to the cedar tree for helping him, giving him shelter, helping him make the tools he needed, everything that he needed.

2707. And so he grew in strength with his relatives and he had that relationship, and many of our Coast Salish histories, this was the time when our people could communicate with the rooted ones and with the animals, with the finned ones.

2708. And so he grew to be a strong young man and he looked around. Nuts, eat some nuts, nuts, (speaking in native language). He looked around and he noticed for the first time that he was different. He noticed that he was the only one that walked on two legs. He was the only with no feathers. He was the only one with no fins. He was the only one with no children coming behind him, and he had no wife, no partner.

2709. (Speaking in native language). He said to himself, "I feel so sad," and he felt so lonely. And this loneliness and this sadness it festered. These bad feelings, they built inside him, and it became anger, and he never felt such an anger in his life. (Speaking in native language). He said, "I'm going to go and tell the Great Spirit how sad I am and and how angry I am". He took this anger that he had to the cliff and he wanted to give it to Tchofseem (ph).

2710. And he stood there with this anger. He was ready -- it was like he was ready to throw his anger, and he heard a voice say to him "xwemxálém, xwemxálém". The voice said, "run, you". So he started to run. He ran as fast as

he could to the edge of that cliff.

2711. Stum chu (ph) the voice said he jumped. And the voice, ewest teta qua qua (ph) -- the voice, pointed him down towards the water, the saltwater. And when he hit, he started swimming down into the water. It was dark. And he looked above him, and he could see the light on the surface above him, and he could see below him, the darkness.

2712. And he was swimming deep into the darkness with his sorrow, with his loneliness, with his bad feelings. He was swimming deeper and deeper. And soon, there was no more light. It was all dark and he was down in that darkness with his anger.

2713. And when he reached the bottom, (speaking in native language). The voice said, "Grab the earth, the rock and sediment from below the saltwater". And when he grabbed it, he held it close to his heart and he said, (speaking in native language). I have it. I have the earth.

2714. And he started to swim back to the top, and he broke through the surface. He came back to the light, came back into the world. And he broke through the surface barely catching his breath as he gasped, and he staggered around on the beach, cháchu, the beach.

2715. And he went to zpá:yelhp, the cedar tree, (speaking in native language). He said, "Please have pity on me to the cedar tree. Help me."

2716. And he took the branches from the cedar tree just like these ones here, and he laid them down on the beach. He made an altar. And then he got a stick and he made a large circle on the beach all the way around. He made this big circle.

2717. And the best of what he had, the best of his feelings, the best of his intentions, all his goodness, he put into cleaning the circle out -- (speaking in native language). He didn't want any bad feelings here. And he took the rock, he took the debris and he made it clean and pure as best he could.

2718. And the (speaking in native language); the earth he grabbed from under the saltwater he laid on the cedar tree. And he laid down there. He laid down. He laid down in defeat. He was defeated by his sorrow, he was defeated by his loneliness, and he was defeated by his anger.

2719. And the voice, (speaking in native language), the voice said to my young grandfather, the great spirit said to my young grandfather, "ítetem", sleep".

2720. And he laid down. He went to sleep, and he didn't wake up all through the night, the waves crashing on that beach. He didn't wake up. He slept through the night.

2721. (Speaking in native language) -- the next morning. The first bit of sunlight, the sun rose, came down and touched my young grandfather on his face and woke him up. And he looked beside him, (speaking in native language). To his surprise, lying beside him was a beautiful woman, a gift from the womb of Mother Earth from underneath the saltwater, underneath slawat (ph) underneath Burrard Inlet.

2722. And (speaking in native language). He told my young grandfather and young grandmother, "You must treat each other with love and respect. If you do this, your children will flourish for years and years to come. If you pass on the love and respect (speaking in native language) she carries the knowledge of earth, the ability to give life".

2723. All the life that we need to survive, it comes from Mother Earth, and the life that we receive, it comes from our mothers. And that's the blessing that was given to our people and our family, and we revere and respect the women in our culture. And that's (speaking in native language), all of our Coast Salish People share that value and respect for our women.

2724. And so he told him, "You must treat them with love and respect. If you do this, your children will flourish for years and years to come, and you will be able to share the medicine and the strength of your people for years to come".

2725. And so I want to sing a song because when I tell our (speaking in native language), we share songs. It's part of the story. And this song gives thanks. This song I learned from (speaking in native language).

2726. I learned this story from my father, Leonard George. He is sitting over there, and he learned it from one of his grandmothers. And it goes way back. It's one of our old -- it's our oldest story, and I want to share this song. It's our nature song.

2727. This song, it gives thanks to the wind that blows. It gives thanks to the sun. It gives thanks to everything that we gather up from the earth. It gives thanks to the saltwater and it gives thanks to Mother Earth itself to (speaking in native language).

2728. And this is our nature song.

2729. (Native song)

2730. **MS. GEORGE-WILSON:** (Speaking in native language) for telling us our history.

2731. In the story that -- in the oral tradition that tswano (ph) our brother shared, he talked about our territory. He talked about where that wolf was transformed into the first tslowit (ph) and this is the area. This is actually our consultation area.

2732. This map comes from a traditional use study that the Tsleil-Waututh Nation did in the late 1990s -- 1998, thereabouts. From the information gathered from 68 or 69 informants, we were able to show where Tsleil-Waututh Nation gathered, hunted and used our traditional territory.

2733. Could I have the village sites map? Could I go to -- could I go back?

2734. So in this larger map, you can see Greater Vancouver -- the Greater Vancouver area within Tsleil-Waututh traditional territory. And the next map that you're going to see, this square -- it's hard to be steady with these little things. This little square is going to be -- it's a cut-out. It's going to be on the next slide.

2735. Could I have the next slide?

2736. So this is Burnaby that we're looking at here. This is North Vancouver -- District of North Vancouver. Up here is the Indian River Valley. And if you go up farther up along here, it's going to be Squamish Valley. And you could come in to the Indian River Valley on a road coming down this way.

2737. This is Tum-tumuy-whueton, which is our winter village site. This is Tsleil-Waututh where our -- where Burrard Indian Reserve Number 3 is currently located. And this, of course, is what will be -- what is currently the termination point for the Trans Mountain pipeline as it is today.

2738. So in the oral history that was shared with you just now, you know that our first man got his education -- everything that he knew, he learned from our environment. He -- his obligation was to the environment. His obligation was to the woman that was given to him. His obligation was to the land and the water that was put there to help sustain all life.

2739. These are some of our place names. Sayumiton was actually -- is a village site that an archaeology field school was done jointly with Simon Fraser archaeology department. In that village site was uncovered house posts and a cooking pit. And we took some of our Elders down to that site. This happened, I think it was, late 1990s, I want to say, early 2000, something like that. And our Elders were able to explain some of the things that we saw there.

2740. Tum-tumuy-whueton is also an archaeology site where Art Charlton from Simon Fraser -- all of the remains that were gathered from that site are being held currently at Simon Fraser University, and this was the winter village site of the Tsleil-Waututh people.

2741. From the story, we know that it became the responsibility of the first Tsleil-Waututh. That one person of the Tsleil-Waututh people, it was his responsibility to manage the ecosystem. It was his responsibility to ensure that Mother Nature was respected and taken care of because Mother Nature and the environment was what sustained our people.

2742. This story is the beginning of our people. This is the story of how the first Tsleil-Waututh came into being. It was that hulls, that transformer that transformed the wolf into our first person. So there's no date on this -- on this time. There's no date. This is time out of mind. This is where we first began.

2743. And when Gabriel told you about the different village sites that our people used, our people lived in, from that we know that our people lived seasonally. Tum-tumuy-whueton is where our people lived in the winter. All the people gathered up there.

2744. We know where we currently live at Tsleil-Waututh, Burrard Inlet Indian Reserve Number 3 was the summer and spring village site.

2745. Gabriel talked about the Indian River Valley, and that first slide that we saw is the Indian River Valley, or Inlailawatash. That's where we understand

the cliff is that our ancestor went to.

2746. That place, we know, is our village site, and that's where we went to do the fall fishery. That's where our people got chum salmon and smoked it so they could survive the winter.

2747. And from the story, we know that the inlet -- there was a richness. There was abundance. If the people took care of the environment and themselves, they would survive. There was enough richness available that if you knew how to take care of it and how to harvest and not overuse the resources, then it would always be there.

2748. **MR. GEORGE:** I want to share a story about Waut-salk. He's my great-great-grandfather. (Speaking in native language.)

2749. It's about these two young boys, and they were at Inlailawatash. It's now known as Indian River. Stotlo is our word for river -- Stotlo. And these two young boys at this village site, they were (speaking in native language). They were playing in the river, and the salmon were returning.

2750. And when the salmon were returning, this was significant. The salmon is very significant to our family and to our people. It's very significant to many indigenous people on the coast of North America.

2751. Anthropologists will say that our culture is one of the most highly-developed cultures that did not use farming. We were one of the most evolved cultures that did not use agriculture. And it was because of the salmon and the abundance of the salmon.

2752. In some cases, the diet was 90 percent salmon, and that sounds plain, but it's not. There was a lot of things that we gathered from the forest; berries, vegetables, fruits, other meats, the shellfish, the herring, ling cod, halibut. It goes on and on. The deer. But the salmon was vital. The salmon was vital to our people.

2753. And these two young boys playing in the river, they started to kill the salmon for no reason. And the river was full of fish, and they were killing them just for fun. And Waut-salk, he saw them doing this and he got really upset. He was angry -- teteyuk (ph).

2754. He went down and he talked to the boys. He sat them down and he talked to them for a long time. He would talk for hours and hours and hours, he'd talk to them.

2755. That's the kind of talks I got when I was younger from the Elders in my family, my parents, my uncles, my aunts. When they talked, it wasn't short. It was long because it's how we pass things down. And we'll repeat.

2756. So I can relate to what those boys would have went through in listening to Waut-salk. Probably for a good part of the day, he'd talk to them and talk to them about respecting the salmon, about not killing them for no reason, about allowing enough of them to get up river before we start to take what we need and only taking what we need. And if we took more than what we need, then we share it. We don't hang onto it.

2757. And he talked on this way for a long time, and they sat and listened. They cried. They felt bad for what they had done. And they listened to their grandfather, to Waut-salk.

2758. He carried the teachings. He came from important people in our culture. My late uncle, there's -- it's hard to put into English, but the closest you could come is that he was like royalty. It's not a direct translation. Our words don't mean the same thing in this language that I'm borrowing here today. But he was like our royalty.

2759. And it wasn't because of -- it wasn't because he just declared it. It was because he had the knowledge, the understanding. He descended from our family, but he also shared and helped. And that's what he was doing with these young boys. He was sharing and helping them to understand the snowayeth (ph) of the salmon.

2760. And so they listened. Being young boys, they listened, okay, grandfather. We're sorry. We're so sorry. We didn't mean to kill the salmon like this and cause disrespect. And they went away. And Waut-salk and the rest of them, they went about their day.

2761. And the next day came and the young boys were playing again down the Stó:lō, down at the river on the shore and in the waters. And pretty soon, they get -- being young boys, they got caught up in their play and they started killing the salmon again.

2762. And this Waut-salk -- a special thing about Waut-salk, a gift that he had was that he could talk to the ones that lived in the waters, the ones with fins, the ones with gills, even the ones that crawled along the bottom, the ones in the rivers, the mammals. All the ones that dwelled in the water, Waut-salk could talk to them.

2763. He would pick up that water and he'd speak in our language and let it down and they would come around him. They would gather around him.

2764. So our people wouldn't do anything in the waters without checking with Waut-salk to make sure that our relatives in the water were going to be okay. This gift he had, when he saw this it made him tremble inside and he ran to Stó:lō. (Speaking in native language)

2765. He ran into the water and he stood in the river, and he was really loud in our language.

2766. (Speaking in native language.)

2767. He was yelling really loud in our language. He had a powerful booming voice. And by the time he was done yelling, all the salmon that were in the river, they just left. They were gone. And this terrified our people.

2768. The Elders, they used to play a game, let's skip the rocks across the water. And the object wasn't to see who could get the most skips. The object was to get the rock across the water without getting it wet. If you did that, you won.

2769. They were bouncing it off the backs of the salmon. That's the way my late grandfather, the late Chief Dan George, that's the way he described it. You could walk on the salmon.

2770. And he told our family ten men -- ten grown men it would take to hold -- holding your hands to go around the bottom of one cedar tree. We don't have one old growth cedar tree left in our territory. Our salmon is maybe a few percent of what it was.

2771. And so the salmon left. They were gone and 90 percent of the diet, that's what anthropologists say. And we had been in this area for thousands of

years. We aren't nomads.

2772. My good friend, he's an anthropologist and filmmaker, Hugh Brody, said it's not our -- the indigenous people that are nomads. It's the people that follow the agriculture and the farming. That's his theory on who the nomads are that moved from out of the Middle East and Europe and spread around the world.

2773. We had our roots here, our home. All of that was our home. And this salmon leaving was devastating. That was like my sister said, like Leah said earlier, that was our -- in the fall time, we would go there to smoke the chum. And that would sustain us through the winter along with some of the other resources, our clam beds and some of our other things.

2774. So to see it leave, it terrified the people. It made them upset. It made them angry, and they went after these young boys. They told the boys, (speaking in native language). They said, "Go and plead with Waut-salk. Beg him to bring the salmon back. We need the salmon."

2775. And so the boys, they were crying again. They felt so bad. They didn't realize, they didn't intend for this. And so they went to Waut-salk, grandfather. "We're so sorry, Grandfather. We didn't mean to disrespect you, Grandfather. Can you please bring the salmon back?"

2776. And Waut-salk said, "It's not me that you have to apologize to. It's to the salmon."

2777. Earlier in the story, when I was saying what Waut-salk was saying in our language, in the Hul'q'umi'num', it's the downriver dialect of Halq'emeylem, the downriver dialect of the same language that's spoken here. We have our dialect downriver here in Stó:lō. We have our downriver dialect.

2778. And what he was -- I was saying earlier is my grandchildren here are doing bad work on you to the salmon and they're killing you needlessly. And they left of their own accord.

2779. "I didn't tell them to leave," he told those boys. "I can't bring them back. You have to go down and apologize. You have to go and apologize and plead with them to bring them back." Use your shwewelem (ph), he would say. Use what you have in here.

2780. This is what we have in our belief. We carry -- we carry a strength, a spirit in here. Go down and plead with them.

2781. And they said, "Okay, Grandfather. We're so sorry." And they started to walk down to the river and they were thinking how -- they were talking to each other like how are we going to thank the salmon. We're not Waut-salk. We can't communicate to those ones in the water like our grandfather can.

2782. But they kept walking. They looked back and they saw all the angry people and upset people behind them, and they were so scared. They were young. And as they were walking down, one of the boys, he could hear something in the wind. And he started to hum it. And the other boy, he started -- he heard what he was humming and he started to sing it. So when they got down to the water, they were singing this song.

2783. (Native song)

2784. So by the time they finished singing that song, all the salmon had returned to the river. And those young boys, they learned a valuable lesson that day. They learned to respect their relatives, not just the ones that walk on two legs, but all their relatives, and especially the salmon.

2785. And because of that understanding and that connection that they made with the salmon, they became powerful providers for our family. And Waut-salk, he lived a long life helping our people, defending our people. He had great strength, my great-great-great grandfather, and when his time was gone he left this world. He died. And my late grandfather, Tet'suan'etosh (ph), I carry his name today along with one of my older brothers and my son.

2786. Tet'suan'etosh (ph). These names go back thousands and thousands of years, and they carry a lot of history in their own right, but my grandfather, Tet'suan'etosh (ph), Chief Dan George, what he said is when we leave this world, we go to the happy hunting grounds where there's an abundance of fish, of game, and all our relatives are there and we go in celebration.

2787. And in our snoiish (ph), we each come here with a gift, and if we bring this gift out then we -- our journey to our ancestors -- (speaking in native language) to our ancestors is shorter, but if we struggled a bit and we didn't bring out that gift, maybe the journey is hard.

2788. That's what my grandfather taught our family, and so Waut-salk passed and he was laid to rest on a little island near Timtimukten. It's also known as Tum-tumey-whueton or Belcarra Regional Park. There's a little island there, Boulder Island, I believe it's called.

2789. He was laid to rest there. Like my sister said, it was our main winter village.

2790. He was laid to rest on this little island, and we come forward a bit more in time in the story. Now, with contact, that island and some of other parts of our territory we were starting to lose. We lost that island, and he had to be removed. His remains had to be removed.

2791. And so they took his remains, and there was two other ancestors, two other bodies there with him. The bones. (Speaking in native language)

2792. They paddled him to today it's called Burrard IR 3, Burrard Indian Reserve 3. They paddled him there in the canoe. (Speaking in native language)

2793. All the animals in the water (speaking in native language). All the animals in the water, they followed this canoe that my great-great-great-grandfather, Waut-salk, was in, his remains are in. And the killer whales came in. The killer whales came in beside the canoe.

2794. And when it got too shallow, they all stopped. The canoe kept going to Burrard IR 3. It looks different now. There used to be trees, even when I was a young boy, all around our cemetery. And they weren't allowed to bury him inside the cemetery because he wasn't baptized.

2795. And so they brought his remains up and they put him outside the cemetery. And the killer whales and everything that was there, they didn't leave until he was out of sight. The trail from the beach up to our cemetery, it goes up on a hill. And when he disappeared, then the kalhalamutsin, they didn't go down, they didn't turn around. They backed out of the inlet, straight out.

2796. And our Elders said they never came back after that. They didn't return.

2797. And when my great-grandfather, in his time, Sla-holt, some killer whales came in the inlet. And it wasn't a common thing by this time. This is two

generations later.

2798. And one of his children asked him, "What does that mean when they come in?" There was a bunch of them that came in. And they said -- he said, "Oh, there's going to be passing."

2799. And it was a few days after that that my great-grandfather passed away. He was kind of still a young man.

2800. And his wife, my great-grandmother, was Annie Sla-holt, they called her. She was Annie Harry from Squamish.

2801. And then we go forward a bit more to my late Uncle Paddy Halkin. When he passed away, a pod of killer whales came in. And my late Uncle Paddy, he was a master canoe builder. All my grandpa brothers, they all carved canoes, but my Uncle Paddy, he was special canoe builder. He had a special understanding.

2802. And so it ties back to what my grandpa, Chief Dan George, said. The killer whales came and they brought my Uncle Paddy home. The killer whales came and they brought Waut-salk home because they lived their gift. They brought out what they were.

2803. And we had many things to help us in our culture to make us stronger, the songs, the dances. See, we could -- bad things can happen in life and we could try to talk about it. And it'll help. But when we sing and we dance and we do our art, it comes through every part of our body. It's our healing. It's what our grandmothers talked about, making what we have -- what I was talking about, what we have in here. We make it happy by doing these things, by sharing our stories.

2804. And so it tells me maybe my Uncle Paddy, he lived his gift and he went home. And Waut-salk, he lived his gift and my -- one of our Elders, Joe Thomas, he was the grandfather to my late uncle, Joe Thomas -- Gerald Thomas.

2805. He told the story about when they brought Waut-salk to the cemetery. And one of the younger men was there, and they kind of laughed, "Oh, that's nonsense." And he said, "No, I was there. I was a young boy." He was very adamant, "I saw the killer whales come in with this canoe."

2806. And I share this because the relationship we have with the animals is real. When my late grandfather passed away, where my parents' house is now on Dollarton Highway, saaknas -- it's our word for bay. There's lots of fill that was dumped in there now. It would have been much more of a bay in our people's time before contact.

2807. When he passed away, my parents just moved in to their house they live in now. We lived in a little trailer across the street. We just moved in. It was 1981, my birthday. I woke up and then I found out my grandpa passed away after I opened my presents.

2808. And the eagles came and stayed beside the house. There was numerous eagles. At the time, their house had trees beside them.

2809. The eagles came and sat there and stayed at the house for four days. They didn't leave. And because of his stature, we couldn't -- we only had a little church on our Reserve at that time.

2810. I could be wrong, but I think by then our little hall that we had had even burnt down. It was burnt down at that time.

2811. And so it was one of the big cathedrals downtown. They had a service. And the eagles followed our family, followed the cars. And when we came back, they followed back.

2812. And at the time, there was trees around our cemetery. And when we brought him in and they laid him to rest, as they started to lower him, those eagles were all sitting around the trees. And then they started to circle, and they went off into the west.

2813. And I have to share this because the relationship we have with the animals continues. It's unbroken. It hasn't stopped.

2814. When my father, sitting over there, my father, when he was a young boy, he was singing and dancing. And his grandmother saw this and she was touched by this, so she beaded him some eagles, sp'óq'es. The sp'óq'es is the one with the white head, the bald eagles, that I use today when I go out with my children and my family to share songs and stories and dances. She made him an eagle headdress, and she gave him an eagle song.

2815. And my father, he got sick with cancer and one of our Elders, one of our dear relatives from up this way, told him that many of our people are getting sick because the land is sick. But my father used our traditional ways, our shxw'éyelh, our ways of getting better, to better himself and get healthy. And when that happened, the eagle came to him and talked to him.

2816. And we have ceremonies in our community. And I was at one ceremony and the eagle came and was sitting there. And when the Elder finished conducting his work, he said, "I want you to sing", he told me. I said okay.

2817. And I could hear this song this eagle was singing to me. (Speaking in native language)

2818. Kwetset (ph) is "to look". Och (ph) is "us". Look at us. And "us" is a suffix meaning you. So the word in this literally translates as look at us. Look at all of us, you sp'óq'es, you, the eagle. And it translates as the eagle is watching over us.

2819. (Native song)

2820. **MS. GEORGE-WILSON:** In what Gabriel, my brother, has related to you, he has helped to -- in that time, has established Tsleil-Waututh within our traditional territory. The island that he talked about where Waut-salk was laid to rest was in and around here, outside of Tamtumukten (ph).

2821. When he talked about Waut-salk and the boys and the salmon, he was up here in the Indian River Valley. There's -- you have a photo -- you have a photo of it.

2822. That's the Indian River Valley. So this is where our people would have been living during that time when he was talking about the fall fishery.

2823. And in that telling, he established Tsleil-Waututh management of our resource, how we took care of the fish, took care of the way that we harvested the fish and ensured that there would be enough for the next generations.

2824. He shared Waut-salk's connection to the fish and to the marine life that shows our responsibility to manage that resource.

2825. And when he talked about how the people were afraid when there was

no fish in the river that day when the day before, there had been so many it was like they could walk over it, that the people were afraid tells you that in those times, that fish is what would sustain those people. That fish is what would get them through the winter.

2826. There's no "Save On Foods". The people had to -- they had to know how to manage the resource and they had to know how to store the food so that it would last through the winter.

2827. In the story, you also understood about the respect that there was for the environment, the respect because, like I said, the environment, the Mother Earth, is what would support us and what would sustain us. That also tells you that Tsleil-Waututh role in all of this is to be the protector and the steward -- stewards of our traditional territory, of our land and our resources and our water.

2828. It also tells young people that there are consequences to actions. Because those boys kept repeating the action after they were told not to, they saw what the consequence was. And they saw that the consequence didn't just affect them, it was going to affect the whole people.

2829. They understood that they put the whole people at risk, and they knew that they had to -- they had to make amends.

2830. Can we go to the family tree slide, please?

2831. Gabriel, Tet'suan'etosh shared with you our names, and -- oh, wait. Let's look at this for a minute.

2832. This one is a really good slide because this right here is my father's father, Ernest Nicholas George. And this is the Indian River, and these are the kinds -- this is a river canoe, a work canoe, that they would use when they went up the river to fish to get the chum salmon that they smoked for the winter.

2833. This is an older brother to Ernest. His name is Alfred, and he's showing how we harvested resources off the beaches right in front of where we currently live at on -- at Tsleil-Waututh right on the Burrard Inlet.

2834. Next, please. To the family tree. Other way. This one.

2835. When we're looking at this, you'll recall that I mentioned to you that

this is just a snapshot. There are many generations that come before, and there are going to be generations that come after.

2836. This name right here -- these names right here, Waut-salk and Sla-holt, those are important names. These are great leaders in our community. Waut-salk -- the name Waut-salk is currently held by one of our brothers. His name is Eugene. He's from our family.

2837. And this name right here, Sla-holt, is currently held by my father, Ernest I. George, who is sitting with us in the audience.

2838. Tet'suan'etosh, Gabriel, this is his grandfather. Gabriel shares his grandfather's name.

2839. Gabriel also told you about Chequaleum. Chequalemm comes from a branch that would come right in here. Sla-holt James, his sister was Ansakalot (ph) . Catherine, Ansakalot, had a son called Joseph Thomas Chequaleum.

2840. Ansakalot, her name was currently being held by my sister, Carline Thomas, who's with us in the room.

2841. Chequaleum, that name was currently held by my brother, Ernie L. George, who's currently sitting in this room. And Chequaleum is the one that saw the whales and the marine life that came to our reserve when they were entering Waut-salk's remains in the cemetery where we currently live. And he's within our -- Chequaleum is within our living memory. He didn't pass away until 1950, or thereabouts, and his -- some of his -- his grandson is Stan Thomas. He's sitting in the room with us today. And my father, who is his great-grandson, is sitting in the room with us today.

2842. Those stories are within our living memory. We know -- we know that those stories are our truth.

2843. And in the stories -- in the relating that, Tet'suan'etosh, Gabriel, just did with us today, he talked about the preparation, things that our people do before they come to do the work that they have to do, before they come to harvest the resources, before they come to do all things that we call work today, whether they're funerals or marriages or namings.

2844. Before we came here today, Tet'suan'etosh, Gabriel told you about the

ceremony that was held here in the Ch'elxweyeqw tribes where our people stood up, four of the individuals, but not just those four, the ones that are coming after us in the next two weeks to give oral evidence to you here at the NEB Panel. And they did that ceremony because it's important.

2845. It's important that you let the ones know who are going to go and be your voice that you're giving them all of these good feelings, you're giving them all of your prayers. You're telling them that you believe in them and you're sending them to do their work. So they're sending us here not because we're the best ones, but because this is our role in our community to come forward and be the voice for our people. To be the voice for this land and this water. .

2846. **THE CHAIRMAN:** I wonder if, Gabriel, this is -- and Leah, would this be an appropriate time for a short break. Would that work for you?

2847. Okay. We'll take a 15-minute and come back at five after 3:00.

--- Upon recessing at 2:51 p.m./L'audience est suspendue à 14h51
--- Upon resuming at 3:10 p.m./L'audience est reprise à 15h10

GABRIEL GEORGE: Resumed
LEAH GEORGE-WILSON: Resumed

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. GEORGE AND MS. GEORGE-WILSON: (Continued/Suite)

2848. **MR. GEORGE:** (Speaking in native language.)

2849. Just again giving gratitude to everyone that's here. To the Board for giving us opportunity to share a little bit of our culture and our history and our laws, share a little bit of, like, who we are and how we look after things in our lands.

2850. I want to mention, like in our families some of our people we have affixes we put on names, common affixes in Cosalish cultures. So we're Tsleil-Waututh misteo (ph). We're the Tsleil-Waututh people, the Tsleil-Waututh Nation. But we're part of the Cosalish culture which comes up into the Fraser Canyon here and down into Squamish and the lower mainland, Sechelt, Sliammon, out into Vancouver Island, Duncan, Nanaimo, Victoria, down into Seattle and even a little south of there.

2851. We have these affixes we put on our names and our names are ancestral. And what that means is they're passed down from generation to generation, and with those names comes responsibilities with gifts, comes sxwosxwiyam, comes our stories, snoiish (ph) comes our laws. And some of those name endings, they mark that family or that person as somebody that survived the last Ice Age.

2852. In our oral history, we didn't cross an ice bridge. We have no record of that in our history that has been unbroken. The name I carry, Tet'suan'etosh (ph), has that marker in it. Part of that name, the ending, it means years and years or passages of time. And it refers to that, the peoples that survived the Ice Age.

2853. And we have no history, I have to say again, of crossing an ice bridge. We have never been newcomers in this part of the world, not our family. There is a story that goes back a little ways, pre-contact.

2854. Kwiwighten is one of our -- Kwiwighten-ugh is one of our warriors. But it starts when he was a young boy. He grew up at Tum-tumuy-whaeton. That's also known as Belcarra Regional Park, I think, the GVRD. It's one of the many layers of jurisdiction that has flooded our territories. He grew up at Tum-tumuy-whaeton, and at this time in our Cosalish traditional healing -- I touched on it earlier with my father receiving traditional healing. We had what we call our shxwlá:m.

2855. In one way, one of my schliath (ph) described it to me as a shxwlá:m was somebody who had teachings, was taught a lot, understood the teachings and could show the teachings, and could help people with those teachings. That's one interpretation. There's many.

2856. A shxwlá:m is an Indian doctor or a healer, and in our Cosalish families it's taught to us by our Elders that each area has their own shxwlá:m, their own healer, and this time was a difficult time for the Tsleil-Waututh because we didn't have a shxwlá:m.

2857. So our Elders said they would come up here, but a little further up to the Fraser Canyon to get the healing they needed or they'd go up to Lil'wat, to Mount Currie to get the healing. There was a shxwlá:m up there and there was one up here because we didn't have one.

2858. What made it worse at this time when Kwiwighten-ugh was a young boy was that there was (native language). There was a double-headed serpent that was stuck in the saltwater near Tum-tumuy-whaeton. He was stuck there. And one head, they said, represented disease and the other head represented famine. Disease and famine.

2859. And the (speaking in native language). The salmon wouldn't go towards the double-headed serpent so, in a sense, our river became barren. Inlailawatash became barren, stotlo.

2860. And so this was a difficult time for our people. The serpent was there. It would cut down our population. The salmon wasn't coming. We didn't have a healer.

2861. (Speaking in native language) We were poor at this time.

2862. And this young boy, Kwiwighten-ugh, he was special. He came to our people and, as a young boy, he could do things that adults could do. He could fix nets. He would go out in his canoe and hunt and fish, look after his mother, his sister, look after his family. He could do everything an adult could do. So the people would cherish him.

2863. (Speaking in native language.) They played with him all the time because of his gift, but he didn't like to be treated in such a special way. He didn't like to be praised. He didn't like to be revered the way the people were always trying to do that. So they stopped doing it after a while, this young boy.

2864. And one day, he was down on the beach at Tum-tumuy-whaeton so he was facing the water, standing on the beach facing the water. And (speaking in native language).

2865. There was a large mother seal that came towards the village and our young grandfather, he was standing there watching this big seal come in and it was like she was beckoning him, come here.

2866. So he went out into the water, swam out, and he -- as soon as he got close to her, he jumped on her back and she took off. She took off at Tum-tumuy-whaeton.

2867. She started swimming along the surface really fast. And our family

(speaking in native language). Our family there, they saw this and the men came down and got in their canoes, some of the warriors, they got in the canoe. (Speaking in native language)

2868. They were paddling as hard as they could. They were in the canoes. They paddled as hard as they could towards the young grandfather of theirs, towards that mother seal. And they had some of their bows and arrows and they were letting them go. That technology is more within the last 1,000 years.

2869. And they started to try and hit with the bows and arrows those canoes -- that seal, rather. And they weren't in range. And she got past the first narrows, which is where the second narrows bridge is, which is where the Iron Workers Memorial Bridge is.

2870. The mother seal got there into the narrow parts of the inlet. And they knew once she got past there to the second narrows where Lions Gate Bridge is -- they call that the First Narrows Bridge. They knew once they got past there that she'd be gone out into the open.

2871. And so the (speaking in native language). They brought together the canoes and they put the strongest men and warriors into one canoe. Kwam kwam ahehko (ph) they said, paddle strong. (Speaking in native language.)

2872. They said bring back our young grandfather. The canoes left behind were telling them.

2873. And the one warrior, he had a gift with his bow. His bow was so strong nobody could pull it. He got in the front of that canoe and they paddled as hard as they could and they got in range. And he pulled back his bow and let it go. And that arrow flew up in the sky and it started to come down, and it should have hit her. It didn't. It bounced off the (speaking in native language).

2874. That mother seal had a strong power that bounced off that arrow and went -- sunk down. And she disappeared. She got beyond those narrows. She was gone.

2875. And the (speaking in native language). And they were crying. The warriors were crying, they said. And the men were crying. And they returned back to Tum-tumuy-whaeton, to Belcarra. And they said we lost -- he's gone our, young grandfather. They cried. And the people mourned and they cried and time

went on.

2876. Time passed and it kind of became a memory for the people. A few years passed and a few more. This young boy's memory started to drift out of the minds but the (speaking in native language).

2877. The sister to my late grandfather, Kwiwighten-ugh, she kept his bed in the long house. She kept it there. Our people lived in homes like this, sometimes bigger sometimes smaller, but rectangular. The floor would be earth.

2878. Our connection to (native language). Our connection to the earth. We had the resources to put things down on the floor, but that's not the way we wanted to live. We wanted to be connected. Open fires are connections to siranash (ph), keeps us warm, the fires, connection to ancestors. But each family would have their own section. It would be private. They would use mats.

2879. And every night his sister, she kept making his bed. Years had passed and years had passed. (Speaking in native language).

2880. Late one night, the mother seal returned and on her back my young grandfather was returned to our people. And she dropped him off across from Tum-tumuy-whaeton. He would have been sitting down in the Dollarton area. We call it Little Katzie now. Part of Whey ah-wichen. It's what our people call it traditionally. The eastern part of Whey ah-wichen.

2881. He sat there and he watched the village across our main winter village. He watched the people settling down from the evening. He listened to the murmuring of the voices and he saw the smoke coming from the fires.

2882. And he sat there until it got quiet, until he could hear no more talking, till the smoke got faint. And then he swam across into his longhouse, into his bed that was waiting where his sister made out of the bulrush mats. Get the reeds from the bulrush and make these mats.

2883. And the next morning, he got up and he started to go about his day. He started to get everything ready to go out fishing. He started to prepare his canoe. And the people got so excited.

2884. (Speaking in native language). And they were so happy and so surprised. Our grandfather's returned. He wasn't a boy any more; he was a

young man. He was a man.

2885. But they didn't make a big deal out of it. They didn't want to make a big deal out of it because they remembered he didn't like to be treated special. He didn't like to be treated different.

2886. So he went about his day. And his journey, where he went, he was -- our people would say returning to the people. He was away from the people. Now he was making his return. And it took a little bit of time for him to come back.

2887. It's not just a physical return but it's a return of the Shwalai (ph) and Skwalawins (ph) to be able to come back to the people.

2888. And when he got strong enough and he returned enough to the people, he explained to them she took me around the world, the mother seal, took me all around the world training and teaching me. (Speaking in native language)

2889. He said I'm a shxwlá:m now, a healer, an Indian doctor.

2890. And you couldn't just say that; you had to prove it. So he said "I'm going to go now and kill that double-headed serpent to help our people."

2891. And we have many stories of our warriors preparing. Of our shxwlá:m preparing our warriors, or the stó:méx. It would take years of training, years of conditioning, psychological, physiological, and mental, emotional, spiritual training, isolation.

2892. A shxwlá:m would go up into mountains and stay there up there for years until they got their power. Our stó:méx, our warriors, same thing. Years and years of discipline, years and years of discipline to get something to help our people, to be something for our people.

2893. I always like to share that, especially with some of our younger people. To get what you want, you have to work for a long time and hard, with conviction, for a certain goal. So he prepared hard like this, this mother seal.

2894. Part of our culture, we -- one of our rituals that we have is the shawshakwm, the cold water bath in the streams, the rivers and the saltwater, in the lakes.

2895. (Speaking in native language)

2896. What I was explaining in our language is that I, myself, prepared for this day by going for a cold water bath. And it's something we don't usually make public. We don't talk about our culture. We're very guarded with it.

2897. Even these stories, I know they're becoming public now, and we share a lot of them. But there's a lot of things being shared today we don't always share. It's very personal.

2898. But I went and bathed and prepared, pleading with our ancestors in the saltwater. That's Athnaths (ph), the eastern end of our Burrard IR 3, they call it now. On the beach there, we call it the point, the outside of the Athnaths (ph), between Whey ah-wichen and Athnaths (ph), right where my sister's pointing. A little further along. Yeah.

2899. And that's how we prepare, and that's -- and I talk about this because it has relevance on the training that our young grandfather would have went through, the conditioning.

2900. We go in the water and we're broken down a little bit physiologically. It helps our muscles to heal. It makes us stronger. The water helps us to let go of any negative emotion. And that's how Tet'suan'etosh (ph) would have prepared, amongst many other things, and so he got all his spears ready.

2901. He said (speaking in native language), "I'm going to kill that double-headed serpent," and he went and hit it. And it stuck in. It was the first time they tried hitting it. All the warriors tried hitting it, and nothing could penetrate. And it made that serpent writhe with pain, the two heads, one on each end.

2902. It squirmed out of where it was stuck and went over this hill up into -- it's called Bunsen Lake today. And he killed it off up there, and it was his crawl. It crawled out of -- slithered out of that lake and died. And that trail where it crawled, nothing grew there.

2903. And my sqa'eth (ph) can attest, they flew over that area in the early -- in the nineties through treaty and they saw that stretch of land where there was no deciduous trees growing, only coniferous. Only the kind where the leaves drop off were growing there.

2904. And there's a cave across in the inlet. It's still there today, where the aacthte came down. And so he set out people free. He made them better.

2905. The fish started to return and he was a shxwlá:m. He could heal our people again. We had a healer. We had somebody to protect us, and we survived.

2906. We lost some of our people and relatives during this time, but we survived. Just like I talked about earlier with my name. My ancestors survived the Ice Age. Our people survived the double-headed serpent.

2907. And even that history about the name, it's not something we normally share. But we're trying to stand up for our land and for the water that we've -- our family's been entrusted with for thousands of years.

2908. And so that's what our Elders instructed us, to use what we have, to use our paint, to use our regalia. I was directed by my Elders.

2909. It's not to put on a show; it's part of what we belong to.

2910. Tet'suan'etosh (ph) stood up for our people and sacrificed for our people for many years. (Speaking in native language)

2911. **MS. GEORGE-WILSON:** In this relating that my brother, Tet'suan'etosh (ph), did just now, we know happened between 800 and 1,000 years ago just by what he related in that story about how when they chased the mother seal out of the inlet that they were chasing with bows and arrows. So we know what kind of technology existed at that time.

2912. In this relating of our history, Tet'suan'etosh (ph) has also let you know that our people prepare for what is in front of us. Our people do the things that are necessary in our ancestors' way. He went away from our people and gained education about healing and about the -- about his own connection to our territory and about how our people come back to our territory showing you the connection that our Sla-holt people have to our inlet.

2913. In this telling, part of our roles is to relate to you what our Elders have told us. And my grandfather, his name was Sla-holt. He told me when this two-headed serpent went up into what is now called Bunsen Lake, that our ancestor took the fangs from the two-headed serpent -- could we go back to the

consultation map, please?

2914. And he called it Sinapke. This is what we call our park, Say Nuth Khaw Yum. This is in the best way that he could write our language. He said this is two-headed serpent and this is -- this phrase all together means serpent's land, and that's what we call Say Nuth Khaw Yum Indian River Provincial -- Indian Arm Provincial Park.

2915. So when this Say Nuth Khaw died, our ancestor took the fangs from the serpent and he went to Tumtemoutan (ph) and he pierced a rock, and from that rock fresh water sprang, because at that time our people were impacted by the way that Say Nuth Khaw was impacting our life on the Indian Arm. You know, there was no access to fish, and at that time there was also a drought.

2916. So when our ancestor did that he brought forward fresh water for our people. And that rock is still there; it's down in front of Tumtemoutan and when my father, who currently holds the name, Sla-Holt, when my father was young he could see it.

2917. In our role here, we just want you to know that it's not just -- it's not just sitswano and sitsiama (ph) that come here to tell you these stories. It's all of these people that are behind us. It's all of the people that have stood up since our opposition to the Trans Mountain Pipeline began.

2918. To the people that are in the front are Ansakalot, Carline Thomas, and Skalous (ph) our brother Ruben George. It happens to be sitswano and sitsiama standing here, but it could be those other two as well. It isn't just these two that are here to do the work, there are many of us that can do this work.

2919. The two-headed serpent, that snekay (ph) it was a threat to our people in the same way that the Trans Mountain Expansion Pipeline Project is a threat to our people. It isn't just we two that are here; it is our people that are here.

2920. In the creation story, we want to also reiterate that that story established Tsleil-Waututh presence in this territory, there were no other people here. You heard that it was the wolf steqó:ya that was transformed into the first Tsleil-Waututh and you heard that he had no wife, and that wife was created, and that wife was given to him, and if he took care of that land then his following generations would flourish. That establishes Tsleil-Waututh's presence in our land.

2921. And you also heard about Waut-Salk, when Waut-Salk was carried from that little island on to Tsleil-Waututh where we are currently on Burrard Inlet, that shows you that our people are returned to our land to where we belong.

2922. When -- I think I'm going to be jumping ahead. Okay, I'll save that thought for the next one.

2923. Thank you.

2924. **MR. GEORGE:** So there's another story I want to share. There was -- used to be a lot of fighting on the coast, many stories, war stories up and down the coast. Sts'épxwel is our word for war. Sxemá:l is our word for enemy or enemies. And we had many different times in our history where we had to fight to protect our resources and our family. And the way our Elders said it's like we kind -- we're in the middle of it all the time, because it was -- like almost a geographical thing because the people from the north and south they would come together near where our territory is and fight and there was always this fighting that was happening, it was a bad time.

2925. And there was Siyá:m, one of our Chiefs, he was a great warrior, and he had two daughters who he loved and cherished so much. He always told them I'll give you whatever you want. He spoiled them, really.

2926. And they were young girls, and they grew up in this time of war having their enemies, sxemá:l from the north come down and raid and fight. They grew up in this turmoil, and -- but they were still loved and looked after. And they became young women and that's significant in our culture.

2927. When our daughters or our granddaughters, our nieces, when they become young women we do a ceremony to honour them, bring them out before the people to show them now, and to celebrate their strength and their power. Many things we do in our family and in our culture is out of respect for the power that women have.

2928. And so they became this age, and so their father was going to have a great feast, a great feast and gather everyone together and they were going to celebrate, honour these young women, bring them out on the blankets, cover them with love, recognize them, and revere them.

2929. And so they went to their father when he was starting to prepare and they said, "Dad you always told us you'll give us whatever we want" (speaking in native language). They said "We want you to call your enemies down, invite them to this feast". Some will interpret it as a potlatch. It's not our word, but that word affected us because we were affected by the potlatch laws when our culture was banned.

2930. This great feast was being prepared, and they said "We want you to invite your enemy and his family down". He thought, man, I can't do this, but he always told his daughters he'd give them whatever they wanted. So he said okay, I'm going -- "I'll invite them down" and he sent runners up, they paddled up north. They went there unarmed into their enemy's territory and they pleaded with the Chief, the war Chief from the north. "We want you to come down and celebrate with us this coming of age ceremony for these two daughters of our Chief". So they said okay we'll go down. They were nervous to go down. They said okay, we're going to go down, we're going to celebrate.

2931. And they packed their canoes up and they went down, and some of their canoes they had some of their weapons in one canoe and they had a bunch of other goods in another canoe, and they had other canoes. They went down. They left the weapons outside of the inlet and they paddled in.

2932. And they came in and sure enough they were greeted and they were celebrated. They were fed for a few days. They fed, and they celebrated, they danced, they sang, they shared, and to their surprise they weren't ambushed or hurt or anything, and they were given great gifts by our Siyá:m , stó:méx, our warrior, our respected warrior.

2933. And everything had come to a close and they were about to leave. And one of the canoes came around, from the northern canoes came paddling in and the people were a bit nervous.

2934. There was a few other men they didn't see at this gathering on the canoe, and there was a bunch of stuff piled up in this canoe. And they got in closer and the Northern Chief said I'm really humbled today. We've been fighting each other, I've been raiding down here, and yet you invite me in, you sit me down and you feed me and you gift me.

2935. And I said today I'm letting you and your family know that you're my Chief from this day forward and I have all these gifts.

2936. They brought blankets and dried food, eulachon grease. All these resources they brought from the north, these are for you and your family. And they left and there was a great peace that came in and around the lower mainland.

2937. A great peace that came. And those two sisters, when Xexá:ls -- Xexá:ls was a supernatural being sent from Tseatah siyá:m. He was sent here to help our people, to right wrongs.

2938. Xexá:ls, when he heard of this, sometimes he would go to our families and say your family here, we give you the sturgeon or our families out in the KawKawa, the Salish Sea, we introduced the sea urchin.

2939. Xexá:ls brought this to the people. He showed one of our relatives at Xwayxway, Stanley Park, how to fish. He'd give technology.

2940. Xexá:ls came because the people had a great power that they were abusing and it was taken away. When they had this power, they could call what they needed, call the deer. They could start fires. They could call the salmon. But they abused it and were hurting each other.

2941. This power was taken away. Xexá:ls was sent in return. Travelled all over Coast Salish. Not just Tsleil-Waututh, all over Coast Salish.

2942. Xexá:ls, Xexá:ls. When Xexá:ls heard what these young sisters had done, he transformed them. (Speaking in native language) The newcomers call those peaks in our territory the lions. Our people call them the sisters.

2943. They are the two peaks that overlook what's now known as Vancouver, and they represented a great peace for our people. A great peace. The fighting had stopped and Xexá:ls marked this peace with those, and I believe that good feeling is still there.

2944. It's what draws many people, good people, into the lower mainland. Before this time, there was a time a raiding party from the north came. (Speaking in native language.)

2945. They came to do war. They paddled in and our runners informed our people they're coming. And so they prepared these long spears. These long spears. They were coming to take. Without permission, they were coming to take

what was ours.

2946. They were coming to hurt us. Coming to try and kill us. So they prepared these long spears. And when the canoes got close enough, they kind of lured them in and they killed them off. They drowned them there and killed them with those spears and they dragged their (speaking in native language).

2947. They killed our enemies and they dragged them and left them on the beach there to remind everybody about coming in and to respect what we have here, not to try and take.

2948. And we speak about war, but it speaks to something else as well. Now, after this time then the peace came. But go back into this time of fighting and our families, where we call ourselves Tsleil-Waututh, People of the Inlet. Tsleil is the inlet.

2949. Tsleil-Waututh is the people of the past and people that belong or own. We belong or we own. English isn't the same as how we translate it. It's an attempt to translate it. That ending "uth", something that's long gone, something that we own. Tsleil is the water, the salt water.

2950. We would fight when we had to. The enemies would come and we'd fight. But there was times in our history where we couldn't defend and we were part of (speaking in native language), we'd say in our songs.

2951. Many of our Aboriginal people from -- I spoke of it earlier, from up in here. Down in Lummi, down in Suquamish, Squamish, Sliammon. It goes on and on, Snuneymuxw, Tulalip, Pualip (ph). It goes on and on. We're all Coast Salish, Xwélmexw.

2952. If the threat became too much, then we'd come together. Our relatives would come from up the river here. They'd come down and they would have our back. Our relatives from the south would come up, and vice-versa. We would work together as families. We had this alliance.

2953. And we had a network that be -- went beyond just a protection of our lands. My great-grandmother spoke about how our people would go trading, sometimes be gone for 12 years in our canoes, trading on the Pacific. And I've talked to other historians on the Pacific, and some of those Polynesian Islands, they have similar stories.

2954. And sometimes our grandmother said they'd go over the mountains and trade, walking throughout North America.

2955. They would bring our dried clams up the interior quite regularly. In trade for that, we had rich clam beds. When the tide went out, the table was set, our Elders would say. We can't eat the clams in there any more where our reserve is, Burrard IR 3.

2956. When I was a kid, we ate them all the time. Can't eat them now. It's polluted.

2957. So we had this vast network. Our obsidian came from down south, Oregon, amongst other places. And we would come together and my late grandfather (speaking in native language).

2958. My late grandfather, he had this song that came to him. He called it his prayer song. It was used for like healing and when we were feeling sad or we needed to feel better.

2959. And in the early 1990s -- I wasn't at the event myself. At that time, I was active with the Teyuwulh. It's the war canoe races of the Coast Salish people. For those of you that paddle, you know you won't miss -- you won't miss a race for anything.

2960. But there was this Coast Salish gathering where the Chiefs, the siyá:m people from all corners, including the Fraser Valley, the Island, down the south, they came and asked our family can we use your grandfather's song as our Coast Salish anthem.

2961. And so our family said yes, and they went and they had ceremonies. They had the schweywey (ph) bless this.

2962. So I want to sing this song, the Coast Salish anthem, and ask any of our relatives that are here to stand up and sing with me. This is also about all of our Coast Salish people, this song.

2963. (Native song)

2964. So that song comes from my late grandfather and I sing that in

celebration of our -- we sing that in celebration of our alliances as Coast Salish and Aboriginal people. It went beyond Coast Salish territory, our trading, our networks, our systems of communication.

2965. And that's what I bring my truth to today. I bring my truth to that song, to this rattle, to our drums, to the feather you see there because I was asked, do I want to swear on a Bible. And that kind of affects me when I'm asked that because it makes me think I've gone into schools to tell stories where I've had parents yell at me, "Oh, you're going to convert our children." And that's not what we try to do.

2966. The teacher came and talked to me after and I said, "Well, you know, we're forced to recognize holidays and spiritual beings that aren't our own." Valentine's Day it's a saint. Christmas it's a -- it's the (speaking in native language). It doesn't come from our family but it's dictated that day is a legal holiday. Easter is the same kind of celebration.

2967. So I bring my truth to the rattle I'm holding and what I covered myself with my head today. I don't bring my truth to the Bible. I think that needs to change. I think people shouldn't be offered a Bible, they should be offered what is your belief. What do you want to swear on? We have, in this country, the Museum of Human Rights. And what comes first is somebody else's beliefs before my own. And I'm asked to share my oral history. So my truth that I swear is to the song and to my family here.

2968. (Speaking in native language.)

2969. **MS. GEORGE-WILSON:** (Speaking in native language.) In this relating that Tet'suan'etosh (ph), Gabriel did for you just now, he talked about those sisters and how they wanted their father to invite other people from other communities here to celebrate their coming-of-age ceremony. That demonstrates to you Tsleil-Waututh's interactions and relations -- relationships with other First Nation communities; that shows you that there needed to be protocol to access our traditional territory; that shows you that Tsleil-Waututh have exclusive control over our territory.

2970. With the -- if we could go to the family tree? In our family tree from Sla-holt James and farther back, those people had more than -- well, heck, Tet'suan'etosh (ph) and I, between us we have, what, a couple, three marriages? Those people had additional, they had more than one marriage. They had more

than one family. But those families were all one family. It wasn't all separated out. And there would be access.

2971. Tet'suan'etosh (ph) told you that people were invited here and they were given gifts. If we were ever in a time of crisis and we didn't have access to food to sustain us, we could use those protocols and access resources in other areas. That's what he was telling you. He's telling you in that story that Tsleil-Waututh is a separate and distinct society, that we could maintain our society within our own traditional territory.

2972. He also sang that beautiful song. That song Qu'tsaam (ph) told us many years ago that his father Tet'suan'etosh (ph), late Chief Dan George, that song came to him after his brother Sw'alk (ph), Ernest N. George. If we could go to the historical photo? This one here is Sw'alk (ph). He's Ernest Nicholas George. When he died in 1961, that's when that prayer song came to Tet'suan'etosh (ph), when he was mourning his brother.

2973. I was -- actually, I had the pleasure and honour to be in the room that they -- for the Alliance Tribal Council when they came to Qu'tsaam (ph) and his siblings and asked if they could use that prayer song to be our Coast Salish anthem. The Alliance Tribal Council was then an alliance of Coast Salish communities where they worked together to further economic development and education among their -- amongst their -- all of our communities.

2974. When Tet'suan'etosh (ph), Gabriel, was talking about when he goes into schools and they worry that he's converting their children, in the -- probably 10 years ago or so Tsleil-Waututh Nation built a daycare in our community. That daycare is fee for service. That means it's not just our people that go there. Other people's children come to our daycare. And when my daughter, who's 21 now, when she was in elementary school -- so between when she was like around 11, she went to a public school near our community. And this little boy in her class he said, "Do you know that my brother is one of your people?" And my daughter looked at him like, "What are you talking about? You are not one of our people. What do you mean?"

2975. And he said -- that little boy was insistent. He said, "Yeah. My brother is one of your people because he goes to your daycare and he's learning your songs and your language." That's what we want our children to grow up with. That's what we want your children to grow up with.

2976. Tsleil-Waututh is not keeping people out. Tsleil-Waututh is inviting people in. And you saw that in that story. You saw how our ancestor invited our enemies to sit down and feast with us because he had control of our territory. And as long as those protocols were upheld, that great peace would continue.

2977. That great peace continues still today. That's what we want for that little boy, for our little children to understand that what we do, who we are, is not something that people need to be ashamed of or afraid of. And that we can sit here and we can wear our regalia. We can speak in our language and we can sing our songs and relate our history, our truth. It's important. It's important to your community as much as it's important to my community.

2978. In our -- in all of the relating -- I'm trying not to call it storytelling because, in English, storytelling sounds like fairy tales, and this is not fairy tales. This is our truth. What we have told you about what we know about our people and our land is our snoiish (ph). It's our law. It's our truth.

2979. In our discussions today, Tet'suan'etosh told you that our beaches are polluted and we can't access the resources as we once did, and you can see in this picture. This picture was probably taken in the 19 -- I want to say 20s, mid to late, and you can see all of the barnacles.

2980. When barnacles are on rocks like that, it means that that water that the barnacles live in is healthy. It's clean. And I wish that I had thought about it and put a picture of our current day beach and you could see what is not alive on our beach.

2981. I started working at Tsleil-Waututh Nation because Kwitse'em (ph) -- he was our Chief at the time, our elected chief, and I was fresh out of Simon Fraser University with my brand new Bachelor of Arts degree in Anthropology.

2982. I got hired to work at Tsleil-Waututh and I started to help do some of the work that Tsleil-Waututh has done, and we have always been ahead of the curve. We have always thought outside of the box.

2983. We started repairing riparian restoration work in the Indian River Valley, which is -- this is the Indian River and that one really beautiful scenic picture that we have -- I think it's the first slide. That's the Indian River right here, and this is where we've done the restoration work.

2984. Probably in the 1960s, that valley was logged. And in the sixties, BC Hydro thought it was appropriate to put these big huge pylons in the river, so it brought electricity through the valley and they used big heavy machinery like CATs and diggers, I don't know, excavators and tractors that went through the river.

2985. And you'll recall from our Waut-Salk and the salmon and the boy's story that that's our big fall fishery. That's the fishery that gets our people through the winter. And that chum salmon fishery went from 200,000 every other year down to 20. It became one-fifth of its original size. It was hard, hard times for our people.

2986. In and around the early to mid-nineties, we started that riparian restoration work, and we still have people working in that Indian River Valley. And some of them are with us today. Dave Thomas is one of our field technology techs. And that chum salmon fishery has risen.

2987. We send them out, Dave and his older brother, Ed, and some of the younger guys, nephews of some of us in this room, and they do fish counts. And we know that that salmon fishery is at a much more sustainable number. I can't recall the numbers off the top of my head, but it's much higher than 20,000 every other year.

2988. So that's telling you that Tsleil-Waututh is still upholding our law. We are still the stewards and the caretakers and the protectors of our land and our water.

2989. We do this because, as our brother told us today, it was the Creator that put us on this land and made us the protector and caretakers of our territory, and that is reflected even further today in our stewardship policy.

2990. Stewardship policy is the measuring stick against which Tsleil-Waututh decides whether or not projects that we get consulted on -- how they will impact our community and our territory. That's our snoiish (ph). That's our law in action.

2991. I wanted to -- we didn't get a chance to say anything about some of the modern-day things that have happened to our people. One of the things that I really wanted you to know is that, along the different eras, there was a time when there was a black plague that hit our people and our people's population was

decimated.

2992. We didn't have enough people alive to help bury the dead, and it was a really hard time for our people. But like our brother said, the Coast Salish people, they all helped each other and our closest neighbours at the time came to help us bury our dead. Those people were the Musqueam, the People of the Grass. They came from their homelands to ours to help bury our dead at Taumtokten (ph).

2993. And to say thank you for that, we gave them this rock that men would test their strength with. The Musqueam have that rock today. That rock is by their -- it's by their administration office.

2994. And that story, told to me by my grandfather Sla-Holt, that story tells you that, at the time of those plagues, Tsleil-Waututh people had exclusive use and control, the Tsleil-Waututh people that were there. There were other people coming in to help us take care of our dead.

2995. **MR. SMITH:** Chairman Hamilton, I'm conscious of the time. It's about 4:15. We have another story to share with the Board. I estimate that we'll need about an extra 15 or 20 minutes.

2996. I'm also conscious of Coast Salish protocol that we shouldn't interrupt the storyteller.

2997. So at this time, I'd like to ask the Board's permission to continue on the 4:30 deadline for an extra 15 or 20 minutes so we can finish the story that's been prepared to be shared.

2998. **THE CHAIRMAN:** The Panel has no problem with that.

2999. **MR. SMITH:** Thank you very much.

3000. **MR. GEORGE:** (Speaking in native language.)

3001. I just have a little bit more to share, really, but today we kind of -- we shared a little bit of our history and where we come from and what you'll see in -- what you see in these stories is there's a cycle.

3002. We started off with our creation story, and then there was other times that came that we didn't have time to talk about today. There was a flood that

came after the Ice Age. There was a flood where our people survived -- some of our ancestors survived by getting into the canoe and living in the mountains. And we talked about how some of our people survived the last Ice Age.

3003. There was a time in our history where all our people got sick and it was a mother wolf that raised our people, raised our last grandfather, a young boy. He left and married and then returned to Tsleil-Waututh. We talked about the serpent story and how the serpent was affecting our people and taking its toll on our population.

3004. Then we had -- then we heard there's going to be these new people coming, xwelítem, and they're really fair, they're really pale.

3005. We heard about it a long time, and we got sick even before we saw the first ship. Smallpox in the late -- in the 1780s. We got really sick.

3006. Then about 20 years after that -- then not too long after that, rather, the first ship came in and our Elders were so excited to go down and see these people that were really fair. And they got down there, and the people were darker than us. They were Spanish.

3007. And then the second wave of smallpox came, and they estimate our people about 10,000, 12,000 people -- some numbers go as high as 15,000 for (speaking in native language).

3008. After the second wave of smallpox, there's a -- it's a minor argument, somewhere between about 16 and 28 people survived. That's what my sister was talking about when our relatives from Whomuthwiam (ph) came. And there were so many to inter.

3009. So we've come back from that, but those 26 held our cultural values, held our schweam (ph), held our connections, what we belong to.

3010. And then it was followed up with the residential school. My own late grandfather, a young boy, could only speak Hul'q'umi'num and Sḵwx̱wú7mesh, went to residential school, and it took him a few days to learn why he was being beat. It's because he was speaking the only language he knew.

3011. Then you skip down the next generation, my parents' generation. His older brother, whom we just lost -- out of respect for the recent loss, I'm not going

to say his name. He was the only fluent speaker of that generation.

3012. Their parents and grandparents and all their siblings of their parents and grandparents all spoke our languages. And then just my uncle spoke.

3013. Then you get below him, and no one spoke it. And you get below him, and no one spoke it. And we're now currently revitalizing Hul'q'umi'num.

3014. Our people also have a lineage to the Sḵwx̱wú7mesh language. We have a lineage to Hul'q'umi'num. My great-grandfather, George Sla-holt, he spoke Hul'q'umi'num. My great-grandmother, Annie Harry, Sḵwx̱wú7mesh speaker.

3015. So we've been trying to revitalize the language. And in our history, then we were also hit with the potlatch laws where a few of us couldn't gather together in groups. Maybe one or two was acceptable. But more than that, then you were thrown in jail.

3016. If you didn't send your kids to residential school, you were thrown in jail.

3017. In our snoiish (ph), violence is not our first choice. My great-grandfather, despite the physical abuse, the emotional abuse, the spiritual abuse and the sexual abuse that happened in the residential schools, he didn't walk forward with hate and anger in his life.

3018. Later in his life, almost by accident, he became an actor and he was nominated for an Academy Award. And he travelled all around talking about some of the stuff that I talk about. It's part of what I have so much knowledge, is that he was so generous to share so much.

3019. When that pipeline was built, we couldn't even -- we didn't even have the right to a lawyer. And he saw that come in. He saw the change.

3020. And I see it in his writing. There's a lot of sadness in his books. And it makes me upset to think what he lost, about how now the wolf isn't here for our people to do the wolf ceremony.

3021. He talked about where our people went hunting for deer on a trail that's now called Robson Street, big shopping district. Our people would hunt for

elk at False Creek. The elk would herd up in Burnaby Mountain, smámelet, in the mountain.

3022. I heard them talk about the abundance, the tide going out. The table was set. There was herring, shellfish, salmon.

3023. So we're hit again. As a historian, I look at this historically. We're hit again, the Ice Age, the flood, a couple of famines, the salmon being gone.

3024. Now we're struggling to bring things back, struggling to bring the language back, trying to learn. There's not many -- even when we band with the other downriver Hul'q'umi'num communities, Katzie, Musqeuam, Sxwótl'aqwem, Kwikiwitlum, to name a few, there's not many mother tongue speakers of Hul'q'umi'num. We go and visit a 99-year-old mother tongue speaker. She lives in Nanaimo. She's from Coquitlam.

3025. There's not many left. We're trying to revitalize that.

3026. You heard my sister talk about we're trying to make the land better. We reintroduced the Roosevelt elk up in Indian Arm, in Layotoche (ph). We're constantly monitoring our waters. We have streams in our community that just 15, 20 years ago, I was doing spiritual bathing in those streams, and they're dead now, and they're toxic.

3027. It's recommended I don't go bath regularly in the saltwater, but I do because it's part of our snoiish (ph).

3028. So when we stand -- we come here today, it's not just about the present. It's also about the past that goes back thousands of years. And it's about a future that's going to go a thousand more.

3029. And we have to argue our case with people whose descendants maybe won't even live here in 100 years or maybe will never live here. We're not nomadic. We've been here for a long time, and we're going to be here for a long time. And we should have the ultimate say in what happens in our lands, but we don't.

3030. Our laws are old and go back a long ways, and the only thing I've seen of Canadian law to my family is harm. But we're still always in good faith, always painted as a protester. No, we are not protestors. This is not a new

movement. This is something that goes back thousands of years.

3031. Now we're like beggars. We were stood up last night. Xeyteleq, one of our dear Elders, Ray Silver, Senior, he's been visited by your company several times and he asked them once, he said he pulled out his wallet and said, "I only have $5". They were offering him millions of dollars in jobs. He said, "Here, why don't you eat this $5?"

3032. If you want to help Canada, come -- we're looking for volunteers to revitalize our Hul'q'umi'num language. Anyone in this room is welcome to come. You'll help Canada that way.

3033. We have an understanding of this land and how to look after it, how to keep it well that goes back thousands of years. If you come and help us learn this language you could volunteer and help. We had people from New York, from over in Europe come and help us, take pity on us.

3034. You have a lot of weight and power. We don't have any. You have a lot of strength and say. We don't have any. What are we supposed to say? We present our history. When our own history says, "Oh, they could take this and make it sound funny."

3035. So I come here today pleading. (Speaking in native language.) Have pity on us and our beliefs. (Speaking in native language.)

3036. **MS. GEORGE-WILSON:** Tet'suan'etosh (ph), Gabriel, has told you about the many, many challenges and hard times that our people have faced and how it all has come in a cycle. There've been really, really hard times that have been followed by the great peace that have been followed by times when there has been abundance.

3037. Tet'suan'etosh (ph) has shared with you that our ancestors have passed down our snoiish (ph), our law, each generation to the next, to the next.

3038. We know that Tsleil-Waututh has lived all along this inlet and this arm and this valley and this territory since time out of mind; we know that. We've told you stories today that establish Tsleil-Waututh presence in this area.

3039. And this is where our little Burrard Inlet Indian Reserve Number 3 is; 275 acres, like 400 and some change hectares. Right here.

3040. And when my father and Qu'tsaam (ph) Leonard George were young, when the tide went out there was five different kinds of clams to harvest, there was crabs, there was squatseye, there was sea urchin, there was squalnatch (ph) sea grass. There were all kinds of things for our people. And today there are not.

3041. And there is not the abundance today because of this urban sprawl that's all around us. And because of this pipeline. In the 1950s when it was made, my dad talked about when his dad was out in the canoe and he'd come home and he'd have oil on his legs because there was a spill then.

3042. And when I was young, I remember being on the beach here at Tsleil-Waututh and we'd see black marks on the rocks and not know really what it was. But it turns out it was remnants of an oil spill.

3043. When the TransMountain Pipeline, when it burst -- well, okay, so it was somebody poked it and then it all came out -- my brother Tch'twel'em (ph) was down at the bank at Dollarton Highway and he could smell it and he knew something was wrong. Within a half hour our Tree Lands Resources people were on the ground in Burnaby monitoring. Our people stayed there for 18 days and made sure we knew what was happening because this is our territory and because that protection is our sacred obligation. That's our sacred trust. That's our snoiish (ph). Our people were there.

3044. And one of the gents is in -- well, three of them are in the room today that did that on-the-ground work. Wapton (ph) Michael George, Dave Thomas, and Ernie George were on the ground at that command centre protecting Tsleil-Waututh interest, protecting and upholding our snoiish (ph).

3045. By the time we sat down with Kinder Morgan the next, like, five days after, when we were sitting in the room we put our maps on the table and we could show them where the oil went because we know the current and because we have a fabulous GIS. And Wapton (ph) Michael George is the one that learned how to do that kind of mapping on behalf of our people.

3046. So when we sat with KinderMorgan we knew exactly how they were going to -- how they did impact what we have left today. Today Tet'suan'etosh (ph) and I we can stand here and tell you all of these things because behind us there's generations of snoiish (ph), of teachings, of law that got passed down to where we are today. And we are confident and firm in our belief that this is our

truth; this is our law. And that we can stand here, sit here and tell you this today is true testament to that family tree slide -- if we could go to that slide -- to all of those ancestors that came before us.

3047. And we have Tsleil-Waututh people with us today. Tsleil-Waututh people, if you could stand? We stand here together as Tsleil-Waututh people and we say no. We say no, the risk is too great. Our obligation is not to oil. Our obligation is to our land, our water, our people, our life, our snoiish (ph). According to our snoiish (ph), our law, this project represents a risk that we, that we, Tsleil-Waututh people are not willing to take.

3048. (Speaking in native language), thanking all of you. Osea (ph).

3049. **MR. SMITH:** I'd just like to make a few closing remarks to further contextualize the oral traditional evidence that you heard today, and then we'll turn it over to the panel and TransMountain to ask questions on clarification.

3050. So the oral traditional evidence that you heard today lays the foundation for Tsleil-Waututh's other evidence and argument to come in this hearing.

3051. By now, I'm sure that you've come to know that Tsleil-Waututh are the People of the Inlet. They are the original inhabitants of the inlet; they are the current inhabitants of the inlet, and they are there to stay. They will be the future inhabitants of the inlet.

3052. Burrard Inlet is the home of Tsleil-Waututh. It is their territory.

3053. Tsleil-Waututh are the stewards of the inlet. They have the inherent right and authority to make decisions about how the lands and waters in Burrard Inlet are used. Later in this hearing, you will hear about how Tsleil-Waututh is exercising its stewardship responsibility and decision-making authority in relation to the project.

3054. Tsleil-Waututh is conducting its own assessment of Trans Mountain's proposed project under its stewardship policy. Tsleil-Waututh will exercise its decision-making authority to decide whether the project can proceed. Tsleil-Waututh will make its decision according to its laws, values, protocols and visions for the future, some of which you've heard about today.

3055. You, as the Panel responsible for hearing this application, will be asked to make recommendations to the Governor-in-Council that recognize and affirm the following three things.

3056. Firstly, Tsleil-Waututh's authority to assess how the project will impact its people, its culture and its way of life; Tsleil-Waututh's findings, opinions and conclusions about how these impacts will affect its people, culture and way of life and, ultimately, to make recommendation about Tsleil-Waututh's decision about whether the project can proceed in its territory.

3057. The oral traditional evidence that you heard today in part grounds Tsleil-Waututh's Aboriginal title, rights and interests to Burrard Inlet, its stewardship responsibilities and its decision-making authority.

3058. I'd like to close by referring you back to a comment that Mr. George made. He asked for the Board's pity, but Tsleil-Waututh is asking for so much more. It's asking you to respect its laws, customs and traditions and, ultimately, its decision-making authority about whether this project can proceed in Burrard Inlet and, more generally, in its territory.

3059. I'd like to thank the Panel for its attention during the oral traditional evidence hearing today. I can tell that you've listened to this evidence with great interest, and we thank you for that and for the opportunity to share part of the nation's story with you today.

3060. So thank you very much for that.

3061. **THE CHAIRMAN:** Thank you.

3062. As you indicated, you are prepared to take any questions of clarification, so I'd offer it to Trans Mountain first, if you have any.

3063. **MS. OLENIUK:** Thank you, sir.

3064. On behalf of Trans Mountain, I just want to thank the Tsleil-Waututh for your presentation. We have no questions.

3065. **THE CHAIRMAN:** I'm just -- from Gabriel, if I may, I was trying in one of your stories when you said you moved the ancestors off the island, and you had lost the island. And I was interested in what caused the loss of the island.

3066. And if I missed your story part, I'm -- I apologize.

3067. **MR. GEORGE:** It's not reserve -- it wasn't reserve land and it wasn't fee simple. It is fee simple.

3068. **THE CHAIRMAN:** So you were kind of forced to move it off. Okay.

3069. **MR. GEORGE:** For the record, our ancestor, my great-great-great-grandfather is now within our cemetery, but at the time we weren't allowed to place him in the cemetery. The church wouldn't allow it. We put the fence around him.

3070. **THE CHAIRMAN:** Thank you for that.

3071. And maybe just a clarification, Leah, if I may. The TLU that you -- that you have been referring to, right, the consultation area, the traditional land use, when was that? You said it was 19...?

3072. **MS. GEORGE-WILSON:** I believe we began that work in 1998. (Speaking in native language)

3073. Justin, you were part of that piece of work. I think it was like 2000, '99, 2000? Nineteen-ninety-nine (1999) to 2000, thereabouts.

3074. **THE CHAIRMAN:** And you rely very heavily on it and it is complete, would you say, or is it ongoing?

3075. **MS. GEORGE-WILSON:** Well, that piece of the work is complete. Of course, Tsleil-Waututh is continuing to do different aspects of -- we're not calling them traditional use studies. We've done oral history projects.

3076. We're also doing an Elders knowledge project currently. We did extensive research for our treaty -- well, we're also in the treaty process. Those kinds of studies are ongoing.

3077. **MR. SMITH:** Further evidence will be submitted in writing on these issues, Chairman Hamilton.

3078. **THE CHAIRMAN:** I figured you would say that, Mr. Smith.

3079. With that, the Panel would like to acknowledge and the gratitude of those who travelled here today to be with you. And also, I'd like to acknowledge and recognize your fathers, Leonard and Ernest George as well, and I wish your father, Gabriel, his health to continue to improve, I would hope. So I acknowledge them both today for -- as others -- for the Panel for being here.

3080. And we'd also acknowledge you, Leah, and you, Gabriel, for -- as People of the River, for the stories, the songs, and the traditional -- People of the Inlet. I apologize. You're all one people. Thank you for that. And for the songs and the traditional knowledge, and particularly for the Coast Salish anthem that you shared with us today.

3081. We will consider all that we have heard in your voices as we decide whether or not to recommend approval of this project. And may all you travel safely back home after this hearing.

3082. So with that, we will reconvene tomorrow morning at 9:00 a.m. for the Kwantlen First Nation presentation.

--- Upon adjourning at 4:45 p.m./L'audience est ajournée à 16h45