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 11

Hearing held at
L'audience tenue à

Coast Chilliwack Hotel
45920 First Avenue
Chilliwack, British Columbia

October 23, 2014
Le 23 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 23, 2014
Audience tenue à Chilliwack (Colombie-Britannique), jeudi, le 23 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

Tulalip Tribes
Mr. Glen Gobin
Ms. Inez Bill
Ms. Deborah Parker

Ms. Jan Hasselman (Representative)
Ms. Kristen Boyles (Representative)

Lummi Nation
Mr. Dana Wilson

Ms. Jan Hasselman (Representative)
Ms. Kristen Boyles (Representative)

ERRATA

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No.	Description	Paragraph No./No. de paragraphe

--- Upon commencing at 9:11 a.m./L'audience débute à 9h11

4681. **THE CHAIRMAN:** Good morning. I would ask that perhaps that we stand for a moment of silence today in recognition of the events that happened in our nation's capital yesterday, and out of respect to the family of the fallen soldier.

4682. So with that, I'd ask everybody to stand for a moment of silence.

--- (Moment of Silence)

4683. **THE CHAIRMAN:** Thank you.

4684. Good morning. I don't propose to go through my whole opening statement as yesterday because I think most of you were here yesterday, so you were able to hear it.

4685. We will sit until noon today -- and maybe for the record, those who weren't here yesterday, my name is David Hamilton; I am the Chair of the Panel. Alison Scott is on my left, and Phil Davies is the other Panel Members.

4686. And perhaps for the record, I'd ask the Proponent to introduce themselves.

4687. Ms. Oleniuk.

4688. **MS. OLENIUK:** Thank you, and good morning to the Board. Good morning to Lummi and Tulalip.

4689. My name is Terri-Lee Oleniuk, and I represent Trans Mountain. To my right is my colleague, Heather Weberg; and to my left is Annie Korver, and she's a member of Trans Mountain's Aboriginal Engagement Team. Good morning.

4690. **THE CHAIRMAN:** We'll sit until noon today, and so -- and we'll take appropriate breaks as necessary. And how you wish to present, we will leave that up to you as you provide your oral traditional evidence today.

4691. So with that, perhaps I would ask whoever to introduce your panel. I think it's Ms. Boyles, by the looks of things. And then we can have them affirmed or -- sworn or affirmed, if that's appropriate.

4692. **MS. BOYLES:** Thank you, Mr. Hamilton.

4693. I would like to introduce Deborah Parker, the Tulalip Tribe Councilwoman; Inez Bill, who's a Tulalip Tribe Cultural Resources Specialist; Glen Gobin, Tulalip Tribe Councilman; Dana Wilson from the Lummi Tribe; and you've met Mr. Hasselman.

4694. We can do the swearing in now if you wish.

DANA GORDON WILSON: Sworn
GLEN GORDON GOBIN: Sworn
INEZ MADELINE BILL: Sworn
DEBORAH PARKER: Sworn

4695. **MS. BOYLES:** If the Council is ready, I would like to introduce Glen Gobin from the Tulalip Tribe, Council member.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. GLEN GOBIN:

4696. **MR. GOBIN:** If you don't mind, I would prefer to stand and speak. It's more free.

4697. (Speaking in native language.)

4698. Honourable ones, friends and relatives, my name is Glen Gobin; I'm a leader down at Tulalip and I represent the people at Tulalip; the Snohomish, Snoqualmie, Skykomish, and other the relatives who were placed there through the Treaty of 1855.

4699. I come here today to speak to you about our ways, those things that are important to us as who we are as a people. Tulalip Tribes is made up of numerous tribes that were placed there. In 1934, we took the name Tulalip Tribes, plural, but we represent the interests of those tribes, Snohomish, Snoqualmie, Skykomish. We have the Treaty hunting and fishing rights to those tribes, all signatory to the Treaty of Point Elliott.

4700. Within that Treaty there's a provision that was never given up, it was never negotiated for; it was retained by the tribes in exchange for many things, for

housing, education, health care. The tribes ceded over millions of acres of lands from the tip of Vashon Island to the Canadian border. But they never ceded over their right to continue hunt, fish, and gather in all of their usual and custom fishing places.

4701. You heard testimony yesterday of the Judge George Boldt's ruling, landmark decision, which upheld those treaties and reaffirmed the tribes' right to continue to take up to 50 percent of the salmon, a shared resource, co-manager of that resource. We do not depend on the State for authority to go and exercise our Treaty fishing rights. We write our own regulations, we manage our own resources, and we control what our future is going to be.

4702. I come here today to tell you that I am a fisherman like my father, his father, and his father before him; we're all fishermen. My children are fishermen. I have four children, two sons, two daughters. Three of them fish actively. My grandchildren are fishing with me; they're only two and five. They come with me already on the boat to the beach.

4703. Wherever we go when we're on the water they come with me and we take them and we start to teach them about the ways of the water and how you act upon the water, and most of all, how you respect those things that come from the water.

4704. And as we look to the future we talk about seven generations as we go forward. But to keep it in perspective I ask each of us to remember we were all once great-grandchildren, we were all once a grandchild; we were all once a son or a daughter before we were a grandparent. Today, our job continues on like it was from our ancestors to continue on to teach those things, growing up, never thinking that one day we'd be standing here talking about those things that you were taught, those things that were instilled in you.

4705. Elders, at various times in your life, come to you and they start to instil things upon you at an early age, and you don't recognize it until you get older, your responsibility. That responsibility -- I was tapped on the shoulders at an early to start to learn our teachings, our traditions; learning to fish, to gather, learning to respect those things that come from nature.

4706. Not knowing that I would be here today to speak of that, to be here in a land crossing a manmade border, to a land, where through history thousands of years before, we would come and we gather and we'd share of the resource of the

Fraser River, Stó:lō. Tribes from all over would come and gather in this area to harvest, Coast Salish Tribes. We were one of those, and we still continue today.

4707. The message that we bring is one about our people and who we are as a people and what's important to us, and what's important to us is our way of life. The Elders have handed us down teachings through the years that bring us to this point, that bring us to realize again who we are once more and what we feel is a tipping point, a tipping point for the future.

4708. I tell you that our people had ceremonies for everything and recognizing things that come from nature. Our homes were built from the cedar trees. Our transportation, our canoes were built from the cedar trees. Our sustenance was gathered from the sea. As was spoken yesterday, when the tide was out the table was set. And as a young person, I got to grow up and experience that, growing on the beach, beach seining, spending the summers down there.

4709. There were many days we didn't even bring a lunch. The fish you caught, you filleted up and you cooked on a stick on the shores. The crab you caught was brought up and cooked and boiled in a pot on the shores. The flounders you caught were either baked on the fire or boiled in with the crabs.

4710. That's how we lived. We knew where the water pools were on the beach. We knew where the waters would seep out of the bank and you could dig it up and get clean water that would come out. These are all things in my lifetime, and I don't think I'm an old person, but it wasn't that long ago.

4711. Not that I like to brag about it, today is my birthday. I'm 58 years old. These things I grew up learning. My grandmother lived with us for many years. My grandmother was a product of the boarding school. My grandmother knew people that signed the Treaty. That's the connection. When we keep things in perspective, what seems like a long time, when you put it in life application, it's not that long ago. So much has changed in that short period, so much has changed, but yet our people still try and sustain our way of life on the water, and we've been able to maintain that.

4712. We had a ceremony if we fell a cedar tree, songs, prayers that were sung before anything took place there, recognizing a life that was going to come down. If we went hunting, you prepared yourself in a spiritual manner, and if you were lucky enough to harvest an animal you gave thanks for that life, you gave

thanks. You took what you needed and you recognized that and you gave thanks.

4713. Today, I lead what we call our salmon ceremony. It's the first returning King Salmon. We call him hikw siyab yubəc, Big Chief King Salmon. I lead this ceremony. It was almost lost, and it was in 1976 that the Elders gathered together and they remembered things that either they had witnessed or things that they were told of how the salmon ceremony went and what its purpose was.

4714. In 1976, they gathered together and they revived, they brought it back and we practise it every -- ever since.

4715. But even before that, our teachings were whenever we went out and you gathered and you got that first salmon that came back, the first one was always shared. You had a salmon bake. You invited guests, relatives, your friends, your family and you fed them, you shared, you rejoiced in that.

4716. So when the salmon ceremony was revived, it gave strength to what we've always done. It gave the connection again. This is what it's based in. The first returning king salmon, he's a scout. He's a scout for the salmon people that live out west in the ocean.

4717. You heard my sister talk yesterday briefly that we were once part of the salmon people. Even today at Tulalip, we are known as the salmon people. We were once, before we became human and came to the land, we were part of that family. These are our teachings. These are our stories. These are the oral traditions and oral teachings that continue to be handed down.

4718. So when hikw siyab yubəc comes, we start to prepare for him. We know that he's coming because we see things in nature. Again, my sister said the monarch butterfly, the black and yellow butterfly, his name is yuyubəc. Yubəc is the king salmon. Yuyubəc is the indicator, the butterfly that comes.

4719. Before the butterfly comes, the salmonberry starts to bloom and come out. We call them stəg^{w}ad is the salmonberry. We start to prepare. We know to get ready. But it was when yuyubəc comes that we know the time is right.

4720. When our visitor comes, he comes by canoe and we gather and we go down to the beach and we greet him and we start to drum him in, bring him back into the longhouse. We give him a place of importance. He leads the way.

Nobody goes in front of him. We show him that respect. We start to honour him as he comes.

4721. We announce him to our visitors. We announce him to the people as we enter the longhouse, and we come in and we announce him at each corner of the longhouse, addressing the people, acknowledging.

4722. When we're done there, we do songs and dances within the longhouse rejoicing that he is here, our visitor is here. We take him up into -- and share a meal. And today's salmon ceremony, when we do this there are 1,000 people that will show up.

4723. Some say they come for a -- to witness a performance. Some say they come for a free salmon dinner. We hope that they come to experience a ceremony that we do because for us, it is not a performance. It is a ceremony. It's recognition of the gift that's coming from the water, and we share.

4724. We all share a piece of that first returning king salmon. On the plates we all have a small piece of fish and there's a clear glass of water and we all share the first bit together. We eat that piece. We share hikw siyab yubəc all at once and then we drink the water. And the water represents the purity of life and also the life-giving waters from which it comes from.

4725. We take his remains when we're done. He's all filleted out; he's still all intact. We've only taken the flesh off. He comes back out, he's covered in cedar boughs and salmonberries and ferns, and we drum him back out and we bring him back down into the longhouse. And our teachings are -- is that we now are going to recognize and share him with our ancestors that are on the other side. We do what we call we'll feed the fires, sending that to the other side.

4726. When we're done there, again, we take him out, we bring his remains out. We load him onto the canoe and we sing hikw siyab, hikw siyab, Otokuit siyab. We sing him all the way out of the bay, "Farewell big chief, have a safe journey home."

4727. When they get out to the middle of the bay, the canoe stops and they release his remains back pointing west towards the salmon village to aid him on his journey in hopes that our visitor will tell his people that the Stó:lō people, the Tulalip people were good people. They honoured him. They respected him. They recognized the gift that he was going to bring. They gave thanks for that

gift and returned him back, and he will send his people to come and take care of us through the remainder of the summer and into the winter.

4728. And our people recognize that. These ceremonies that we have are about our cultural teachings of who we are and respecting where our gifts come from, from nature, from mother earth.

4729. So much is changing. Today, we hear about things of global warming. I was thinking of this last night and I was thinking that it wasn't long ago that people were saying global warming was secular. It really -- it's going to change again. I don't hear that argument any longer. I don't hear it the same way. secular

4730. The glaciers are melting, water levels -- fresh water levels are decreasing, sea level is rising and there is not one single source of pollution that you can point to that said you did it. It's the cumulative effect that we have of not recognizing what's happening to Mother Nature.

4731. We, as Indian people, Coast Salish People, we believe that we are the voice for Mother Nature. Mother Nature cannot tell us what's going wrong. She can give us indications, but she can't speak the same way that we do. We have to be that voice. We have to recognize that.

4732. When we talk about this pipeline that's coming across, crossing many rivers, wetland areas, much of it seeping, draining down into the Salish Sea, we talk about the shipping impact, the ships that will be coming and going through our waters. We are on the U.S. side.

4733. As Tulalip people, we have no treaty with Canada, but yet we partake in the Pacific Fisheries Management Council. We partake in management of the Fraser River and the harvest as tribes. We take an active role understanding the run sizes, harvest rates and how we're going to share this resource. So even though there is no treaty connection, there is a connection. We do have impacts.

4734. We come across this man-made border and the potential impacts that eventually will happen -- we believe wholeheartedly will happen; it's just a matter of when -- will know no boundaries. They will know no borders, and they will travel -- those impacts will travel freely through the Coast Salish Sea. Coupled already with where we -- where the sea is at, in my lifetime I would have never anticipated seeing signs "this beach closed due to pollution", "this beach closed to

harvesting", "this beach closed to swimming", just to swim. The thought was that there is enough water there it will -- whatever enters it will be diluted, you won't have to deal with it. It will be mixed in and you won't -- it won't amount to anything. That's not the case.

4735. The cumulative impacts are having devastating impacts upon our way of life. The shipping that will come to increase to 34 ships is actually 68 because 34 is only the loaded ship; it has to come in empty. So for a fisherman, the impacts are 68 ships travelling in and out now, when it was four or five.

4736. And you say, "Well, they can stay in the traffic lanes, in the shipping lanes." When you're out fishing and you're harvesting out in the deep water, the fish don't know traffic lanes. They don't know the borders, they sure as heck don't know the traffic lanes. They don't know where they shouldn't be. And so fishermen have to harvest where the fish are, and oftentimes it will be in traffic lanes.

4737. We used to fish five to seven days a week. Today, sometimes we fish for four or five hours, that's the opening. To set your net out and risk it being run over by a ship, you can't do. So you have to wait. I have a four- or five-, six-hour opening and now I wait an hour for a ship to come and go. I can't set where the fish are running.

4738. We feel it as a taking; a taking of our opportunity, a taking of a Treaty right for us to harvest in these areas which we've always harvested in.

4739. The biggest threat we have, though, is what it means to our future. What does that mean for my grandchildren if a spill happens, a catastrophe happens, if I no longer can sustain my way of life? The effects that happened in Valdez with the Exxon are still being felt; it is not come back to the way it was.

4740. The impacts are long lasting. The product that will be shipped, there's no real evidence as to what's its impact will be in water, let alone saltwater. There's no real assessment for how it will be cleaned up.

4741. And we talk of opportunities. Opportunities -- economic opportunities of here. Do we build an economy around potential spills? Do we become oil responders? Do we trade our way of life to be oil response economies making money off the devastation that will take place? That is not the vision that we have for the future.

4742. Ours is one that will continue to gather in the way that we always have. To continue to be on the water that sustains who we are inside.

4743. Yesterday I was fortunate; I was at the water blessing ceremony. But like I said, I'm a lifelong fisherman. And when I say that, I've been a fisherman my whole life. And some will say, "What does that mean?" I literally have been fishing since I could row a boat and I've been on the water before that. But since I could row a boat, we were fishing and have done so ever since.

4744. Yesterday I had the opportunity to get on the river and go out and witness the fishing that was taking place.

4745. To see the families gathered at the different spots along the river, to know exactly what they were feeling inside, to see a whole boatload of a family on one boat, travelling upriver to where they're going to set. I know that feeling. I know what it's like to be on the boat with my father, my brothers, and my children, all harvesting at the same time. I know what that bond is, I know what that means. I know the teachings that come from that. I know the teachings from the eldest and the learning from the youngest. I've experienced it all.

4746. And I could feel that on the river. I could see that taking place in the midst of all the work and all the joy, I got to witness a good set. But I also saw sets with very little.

4747. Those feelings are who we are. Those feelings are deep inside us. Those feelings have been handed down to us and it is our job to hand that down to the next generation. We are here today because of those teachings. Will we be here tomorrow if we lose what is so sacred to us?

4748. The threat of the potential spill in the Salish Sea is unacceptable to us. It is unacceptable to risk our way of life any further. Today, we have the most advanced technology at any time in human history. Today, we have thousands of years of firsthand experience and knowledge of how to treat Mother Earth. And today we are still talking about putting it at risk.

4749. We've seen factories change and how they did business in India when they're producing chemicals. We've seen industry change within the States when they dealt with things like asbestos, and that it was going to hurt the industry and shut it down and the economies were going to fail because you had to deal with

asbestos. We did not fail, we changed. Regulations came in to deal with things in a responsible manner. Today it's not used in the same way. Today, it's still getting cleaned up, you're still dealing with it.

4750. We do not want that to be the case with these oils that get shipped in these tankers, these massive tankers.

4751. I know these waters where these ships are going to travel. I know they are a narrow passage. I know there are shallow points. I know it won't take much for one to tear open on the bottom, to be grounded. And I know the currents in these waters, and they move freely back and forth and they are not slow moving; they are fast moving. The pollution will spread quickly and disperse far and wide. With the massive amounts of capacity in these tankers, the threat is too much.

4752. We cannot express enough what that threat means to us of who we are, who we have always been and who we will continue to be as long as we have the sea to be able to go out and harvest. And it's not just salmon, it's the shellfish, it's the animals, it's the birds, the seabirds. My Elders would talk of hunting ducks. They weren't necessarily talking about mallards, migrating birds, they were talking about the black sea ducks. Those were the ducks that they cherished most.

4753. The killer whale that depends on these waters, the killer whale is the emblem of our tribe. Some will say, "How can that be because you're the salmon people and the killer whale eats the salmon." We have a connection. In our language, he's qal'qaləxič.

4754. He saved our people. Our stories tell us of a time when the seals had encamped in the mouth of the river, and they were eating all the fish, unfortunately much like today, but they were eating all the fish. And the people began to cry and wail. They were starving.

4755. And the killer whales, they heard the pleas of our people and they came in and they devoured the seals, throwing some up on the shore, chasing others away. And they drove them out. And they went out and they gathered up the salmon and they drove them back into the shallows for our people to gather once more.

4756. Today, we still honour and respect that. Today, we still have that

connection with the killer whale. We are bound together through that.

4757. We tell these stories because ours is an oral teaching. Ours is an oral history. Our Elders told us that we travelled far and wide with the canoes up and down the Coast Salish Sea, well into Canada, well below the tip of Ashland Island.

4758. One of our people, his name was Washkalatchi. He was actually a guide. One of the early explorers that would take him well into the mouth of the Columbia River and well of this manmade border north here. How did he know these things? Because they travelled these areas. They knew the trails.

4759. But none of that would be valid, none of that would be good enough, our stories, our legends, unless it was validated through some, I'll say, non-Indian process.

4760. The documentation that our people, Sdoh-doh-hohbsh people, were seen well into Canada, it's documented in trading books, well below the Vashon Island area. It's documented in trading books. Then it became valid.

4761. But I should also validate our teachings, our oral history that we share. They're founded on the same things; we travelled far and wide, we lived off the land.

4762. In a canoe, you could not pack enough resources for a month-long trip. You lived off the land, off the sea as you travelled.

4763. We still do that today. That threat to the Coast Salish Sea and who we are again is unacceptable. We cannot afford to take that risk. With all that is happening within the Coast Salish Sea, all the pollution effects, the combined impacts we cannot add any more. We need to be protecting the seas in a more responsible manner.

4764. And we stand here as Coast Salish people, First Nations, Northwest Tribes protecting our way of life. I question who is questioning for the rest of the people. Who is looking out for the other users of this land?

4765. The same air, the same water, the same fish, the same everything in this area will have the same impact on everybody, but for us, it's our way of life.

We cannot just pick up and move to another country, move to another State, move to another area and think that you will be the same. We are tied to this land. We are bound to this land. We were bound to the water. It is who we are. We are a fishing people.

4766. So again, I thank you for the opportunity to come and share some of our teachings, what's important to us, what we need to continue to survive, to go forward. And it isn't dollars. We need water; we need clean water, land that's usable, and clean air to breathe. We need all of these things.

4767. Thank you for taking the time to listen to us, our concerns. And I just pray for wisdom and a good decision to come forward that protects all of us, all of our interests in a good way. O'siem.

4768. **MS. BOYLES:** Mr. Chairman, may I introduce Ms. Inez Bill.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. INEZ BILL:

4769. **MS. BILL:** Good morning. My name is Inez Bill. My Indian name is See um tonat, which is on my father's side, who is Lummi. My other name that I carry is Quilsimia, which is on my grandfather's side.

4770. And I want to first acknowledge the people of this land, the First Nations people of this land and their ancestors.

4771. I'm here to talk about the teachings and values of our people. These teachings and values are shared with all of the people of the Coastal Salish nations. You can go to another tribe, another nation and hear the same teachings of respect, of taking care of the resources, honouring the resources because they nourish our bodies. They're the medicine that we need, and these are the natural environment is what helped our ancestors survive. They were as one.

4772. I think that a lot of times, it's hard for the people to understand who we are and what we carry. We carry a spirit unlike any other race. And this spirit is a spiritual connection to our land.

4773. This connection helped our people survive, and that's what we're trying to do here today. I pay tribute to our ancestors every day for their wisdom, for the connections that they had, for the life that they gave us to be here today, that we're

not different. When we travel into other nations' areas, we're connected with them, with every nation because we share the values and the teachings.

4774. We have ceremonies that we share together. We participate in canoes, which also in everything in the life ways of our people, we have teachings and values that govern the way of our people.

4775. So when we travel to Lummi, when we travel to this area here, we hear the same teachings and values. It's an echo, and sometimes when we're teaching our young people and sharing these teachings and values of respect, honour, and taking care of the things that we use, we hear it in Lummi. We hear it here with the nations here. And this environment and this connection that we have is a strong connection.

4776. And we still carry that today. It's something that our people will want to carry on for the future, future generations. Our prayers are united here with this. And when I first found out about this, I began to pray.

4777. A lot of prayer went into this and a lot of prayers are coming in from all of the other nations, and my question is, you know, as much as people are not having a hard time understanding us as Native people, I wonder myself as a Native, why would we consider on doing something like this, something that could impact our fragile environment, something that will take away from what we have today because all of our people believe that the water is sacred.

4778. All water is sacred; the saltwater, the rivers, the streams, the lake, the rain. We need this water and when we look for prayer areas, we look for the clear, clean water, the areas that are pristine, and we share our prayers with the water.

4779. There are a lot of gifts that the sea gives us and shares with us and provides us, and a lot of ceremonial things that come. This fish and the sea life and everything that water provides us not only nourishes our body, it feeds our spirit.

4780. When we have ceremonies, there are a lot of things from the sea that's gathered for the ceremony and the land, and we share that. We say our ancestors partake before our visitors and we partake. So we're honouring our ancestors. We're honouring the people that we have called to gather together.

4781. I say now, and I've said this past year, that I cringe and do not look forward to the day that we gather people and we don't have the foods to share with them, the foods of our people, the foods of our ancestors, that we don't have them there available.

4782. It's devastating to think that our people will no longer have the foods that nourish our spirit and our bodies. They're that important to us. This water is that important to us; it's sacred.

4783. I thank everyone for listening today, and I pray that decisions are made that will help this fragile environment of the water, the water that is sacred to us, the water that we would love, we need to and want to continue this way of life for future generations, this way of life that's -- for us, that's built on traditions and teachings and values and remembering our ancestors today and carrying them forward into the future.

4784. This is very important to us. There are times where I feel that when we talk to people outside of our own ʔaciɬtalbix^{w}, our Indian people that they think that we're emotional. It's an emotional issue.

4785. This is not an emotional issue and we bring -- we do our best to explain who we are as a people, but people don't understand that what we have here, what we learn here is kept here. It's not the Western -- the Western way of learning is through our mind, but we have a spirit that we share, that we keep things here in our heart.

4786. These teachings and values are important to us and it's more than -- it's a way of life. It has nothing to do with economics.

4787. And I thank Glen for the words that he shared and my relative from Lummi, and the people that are here today. Thank you for being here and supporting this and, as we came into this -- this travel here, I knew that I was not coming to a place that I'm intruding on an issue because I've come here as a young girl in growing up for ceremonies, and, likewise, people have traveled to where I was for the winter ceremonies.

4788. I've participated in canoe racing and canoe journeys where we come together as one nation. The stick game, all of these things kind of sounds recreational, but everything in the life ways of our people, we all follow teachings and values, and it's important that we are able to continue that.

4789. Thank you very much.

4790. **MS. BOYLES:** May I introduce please Ms. Deborah Parker.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. DEBORAH PARKER:

4791. **MS. PARKER:** (Speaking in native language.)

4792. Good morning. My Indian name is Tsicyaltsa; it's my grandmother seven generations back.

4793. I am here today representing my people, the Tulalip Tribes. I am here today with my family. I am here today with my ancestors.

4794. I want to give thanks to the people of the Stó:lō Nation for allowing us to come upon their land and to speak the words of our people, to speak the words of our ancestors. I want to thank the speakers before me who laid the path and drummed us in so that we could be with one heart and one mind.

4795. I want to thank the ladies who gathered the x̌paẏ̓ac, the cedar, so that we could speak our truth and be rooted in this land as well.

4796. I want to thank the Creator for bringing us all here today as we sit in this room because we're all here -- we're all here for an understanding. We're all here to make a decision.

4797. And I know in each and every one of our lives each day we make decisions. As a tribal leader, I have to walk into my Council room and make the most important decisions of not only my life, but the life of our people.

4798. And I say as a younger person that I too have just had a birthday. So I'm getting up there.

4799. But each and every day, it weighs heavy on my heart. And I wonder day to day if I'm strong enough to carry these teachings as you've heard from Ti chut, Glen Gobin, and Quilsimia, Inez Bill. These are my teachers. I wonder if I'm strong enough and if I'm in the right place.

4800. But as I sit here today, in this exact moment, I'm reminded of a dream I had when I was a young girl. And in that dream, I was in a room much like this room here today. And it shakes me up because -- shakes my spirit because I dreamed of these words that I'm going to be sharing with you here today. And in my dream, I said the Burrard Inlet, and I never knew what that meant until today.

4801. You see, I'm a mother of three beautiful children. My son's name is Cedar. His Indian name is Scaluús. He carries the warrior name of his father. He shares it with his father, Ruben George, from the Tsleil-Waututh Nation.

4802. My daughter is Kaia George. Her Indian name is Haliyia. She carries the medicine name from her grandmother, Amy Marie George, also from the Tsleil-Waututh Nation and the Squamish Nation. I have a son, Wetuah. He's four and a half years old. He comes from the States side. He's actually Paiute-Shoshone. But these are my children, and as a life-giver I have decisions to make as a mother as well.

4803. And I only hope and pray when I come into the office, when I walk into our Council room, that the decisions and the laws that I create for our people not only honour generations back, but I want to honour those generations before me, my grandchildren, their grandchildren and seven generations forward.

4804. I want to ensure that not only our lands of the Sdoh-doh-hohbsh Territory, the Snohomish peoples are protected and safe and that our fisherman can go out into the waters and catch our salmon and bring that salmon home to our tables so that we can feed our Elders, so that we could feed our children, and so that we cannot only sustain our way of life, but so that we could pray with our brother salmon, as Ti chut had mentioned.

4805. These are our history. This is our way of life. These are our values. These are our core teachings of who we are, not only who we've been but who we are today and who we will be in the future. These are the teachings that I give my children.

4806. Some of these teachings, they feel really conflicting sometimes because we're taught we're stewards of the earth. We're taught to protect the very resources which sustain us, the gift of life. But as a mother, I have to ask myself how I'm protecting these -- not only these teachings, but how I'm following through with my actions.

4807. When I mentioned the Burrard Inlet, I now know today and at this moment what that means. When I met my husband at the time many years ago, I moved to the Tsleil-Waututh Nation, and I remember looking out the window and looking at the Burrard Inlet, how beautiful it was.

4808. I listened to the story of their people and how the canoes raced in the waters, the champion canoe pullers, of how the Tsleil-Waututh people did the same thing that we as Sdoh-doh-hohbsh people do, we as Tulalip people do. We go to the waters. We dig clams, catch our crabs. We feed our children, we feed our people.

4809. But as the stories continued, my mother, Haliyia, said, but we don't do that as much today, and I asked her why. She said the crabs, they're now polluted. We can't go out there and dig as we once did.

4810. And it made me sad because she got that, my children's father got that, but now my children don't get that. And that -- to me, all I can think of is that, to me, is a crime. That, to me, is devastation of not only our way of life, but all way of life.

4811. It's a devastation to the crab, to the salmon. That's their habitat. That's their world, and we've infringed upon their world. We were taught to give back and take only what was needed, but at this point we've taken too much.

4812. And as a mother, I'm wondering what should we feed our children. I want my children to live in a life, as my Elders here have mentioned, on the waters free from that distraction. And I wonder if we've come to a point where we've come too far.

4813. My children as well, they have participated, as many of our children have, on these very sacred waters down the Burrard Inlet, into the bay, onto the island where my great-great-great-grandfather lived and my grandmothers, the East Saanich and Cowichan people.

4814. We've pulled down on the waters towards Lummi Bay, where my grandfather is from, into Tulalip Bay, where my grandmother, who's Snohomish from the Snohomish Tribe, we've pulled into those waters where, me, I feel at home. That's my home. That's our home. That's the home of the medicine people. That's the home where our healers come from.

4815. And as I'm reminded by the name I carry, that is my role now as a young woman, to carry that medicine, to share that medicine and to take care of our world, our spiritual world, which encompasses everything about us from the salmon to the wing to the eagle to the qal̓qaləxič, that orca whale, black fish as we called it. To take care of the deer.

4816. But also very important in our roles as women, as Coast Salish women, is to take care of the rooted, to take care of our cedar tree and everything that comes with it, our huckleberries, our wild blackberries. These are all a part of our life. This is the medicine that we bring to our tables to feed our spirit, to feed our children, to feed our Elders.

4817. I am concerned about the devastation. I am heartbroken in what we have done. And I say we because it's up to each and every single one of us to protect the land. And I would say it's in the name of humanity that we protect. It's in the name of our Aboriginal teachings that go far and wide.

4818. We talk about these connections because it truly is who we are as a people. These connections run deep and they run far.

4819. And yes, I wish I was home today because my kids had to wake up without me. They had to go to school today because they hope to get into school, a good college, where my daughter wants to be an environmental attorney. She wants to fight on behalf of the laws.

4820. She's not decided whether she'll go to a Canadian school or an American school, but one thing you can be assured is she is going to be the best fighter for the way of our life, for our Aboriginal law that supersedes these borders.

4821. My heart hurts for those bands, the territories where they have to participate in this process where they have to be a part destruction of the land. We know this; that commerce is a part of -- we have to feed our people, not only from the land but we also have to sustain a life, a livelihood.

4822. My heart hurts for those Nations that have to participate in this because I know that’s not where we come from. And I too send my prayers not only to our people but for all people. I pray that we all stand together. One of our Elders has taught us that when we link arms with each other, we stand united.

4823. And I ask you, each and every person in this room, that you stand with us and that we lock arms. We are not enemies but rather a people who must live together, work together, and breathe together.

4824. These are our sacred teachings. These are very powerful teachings and I hope and pray that we don't create and add to the destruction. I hope and pray that you hear these words in a good way; that we stand united; that we protect not only ourselves and our children but we protect the environment and those animals, and the fish, the winged, the four-legged, all of these beings who breathe with us, who partake and drink of the sacred water. They're not just stories but this is the breath of life. This is our way of life and I truly -- I raise my hands and I say (speaking in native language).

4825. I thank you for coming here with open ears and open heart and a clear mind to hear these sacred words. I ask you, as a tribal leader, and as a mother, and as a grandmother that you please help us stop this destruction, and that you make the best decision that you can for the sake of this next generation.

4826. O'siem. (Speaking in native language)

4827. **THE CHAIRMAN:** Perhaps this would be an appropriate time to take a brief break? If that's the case then we'll take a 15-minute break and we'll come back at twenty-five to eleven, if that's fine.

--- Upon recessing at 10:19 a.m./L'audience est suspendue à 10h19
--- Upon resuming at 10:39 a.m./L'audience est reprise à 10h39

4828. **THE CHAIRMAN:** Thank you, welcome back.

4829. Mr. Hasselman, I understand.

DANA GORDON WILSON: Resumed
GLEN GORDON GOBIN: Resumed
INEZ BILL: Resumed
DEBORAH PARKER: Resumed

4830. **MR. HASSELMAN:** Thank you.

4831. Before we call our last witness we wanted to see if there was questions for the Tulalip witnesses?

4832. **THE CHAIRMAN:** I see none from Trans Mountain. If you can just give me a second, thank you.

--- (A short pause/Courte pause)

4833. **THE CHAIRMAN:** I apologize. I sometimes need some reflection time from all of the voices we heard this morning.

4834. Perhaps, Glen, we're trying to get the -- you mention the -- and I know it was mentioned, perhaps yesterday, and if I've missed the connections yesterday on the Pacific Management Council and the management of the resources knowing that the salmon don't know where that line is that -- the geographic line between our two countries,. Is there any -- is the Pacific Management Council and the management of the resources joint? Is that the one that was referenced yesterday in -- I was just trying to -- if you could maybe expand a little bit on that if you wish, on that aspect of it.

4835. **MR. GOBIN:** Yes, as a managed partnership. It's the Pacific Salmon Commission and they work together gathering the information and then they set the season, what the opening is going to be, do the projections, and any adjustments in season as well.

4836. **THE CHAIRMAN:** And is that within the State and federal, or is that also with the Canadian authorities as well?

4837. **MR. GOBIN:** It's what the tribes, the State and the Canadian Fisheries as well.

4838. **THE CHAIRMAN:** So that's the tribes and the First Nations on both sides of the boundary are involved in that, as well our -- I assume somebody in the Canadian government, the province and the government. Because there was some reference to it yesterday on the aspect of the three -- six partners in that, so...

4839. **MR. GOBIN:** Unfortunately, I'm not sure of the Canadian First Nations but we can certainly address this in writing.

4840. **MR. HASSELMAN:** It's our intention to provide additional, more technical evidence on the management of fisheries, in writing, at an appropriate stage.

4841. **THE CHAIRMAN:** That's fine. That would be the appropriate way to do it then.

4842. Well, that's fine. That's all the questions I have at the moment so we'd be quite prepared, Mr. Hasselman, to proceed with the Lummi presentation.

4843. **MR. HASSELMAN:** Our final witness is Dana Wilson from the Lummi Nation, and I'm advised that today is also Mr. Wilson's birthday.

--- (Laughter/Rires)

4844. **THE CHAIRMAN:** There must something in the air that you guys breath down there because you all look very young for your respective ages, so good fresh air and living on the ocean must make it for you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. DANA WILSON:

4845. **MR. WILSON:** Good morning. My name is Dana Wilson. I'd like to thank you for this opportunity to speak with you this morning.

4846. I'm from the Lummi Tribe. I've been a fisherman all my life. My Indian name is Negatsie (ph), that comes from Qualicum on Vancouver Island and I carry my father's name, Claxton (ph) that comes from the Gulf Islands, the Kuper Island. That's how closely our relation is to these -- to the other tribes.

4847. My grandfather moved down to Lummi and married my grandmother down there. That's how I ended up in Lummi. But that's the ties that we as tribes and First Nations are so closely related, especially with Lummi; we carry the same songs, we carry the same dances, we carry the -- we speak the same language.

4848. And to get to the fishing side of this, I'm a commercial fisherman. I've been a commercial fisherman all my life. It's all I've ever done. My father was a fisherman, his father was a fisherman, and his father was fisherman. My son is in the industry, he's fishing now on his own. My grandkids fish with me.

4849. I have 11 grandkids, nine boys and they -- that's the way of life that we teach our children is the water and the way to fish. In our language it's called

a Shelangen, the way of life, the way of the water.

4850. You know, I'm a direct descendant of the signing of the Point Elliott Treaty and my father was born 1925. He was born on a beach on San Juan Islands in a fish camp. One of the last -- probably one of the last Lummis born on the islands. And this is pretty emotional for me to stand here and speak about who I am and what I represent for the tribe because, you know, it's such a way of life. As Glen said, it's such a way of life for us to be on the water that Lummi and the other tribes, that's how they were grown, that's how they were taught, that's -- their grandfathers have taught them that way.

4851. Lummi is -- probably has one of the biggest fishing -- Native fishing fleets in the world, probably is the biggest fishing fleet, Native fishing fleet, in the world. But to get back to -- I just came in from fishing yesterday. I got pulled off the water to be here, actually, you know.

4852. And Glen and I have just been speaking about how things have changed since we've been in this industry and -- fishing industry, and the areas that we've lost in our lifetime, not to mention the areas that our parents have lost. And that's why I'm here, is what -- what is my grandkids going to have to look forward to? How much area are they going to be able to fish and gather, and fish crab, prawns, halibut, all these things that we fish as a people?

4853. How much -- we're losing, losing, losing every generation. And what is going to -- what are we going to have left for our future generations if we don't start managing and watching where we're at and which we're going and what direction we're going in this.

4854. You know, I would like to speak on some of my experiences on the last week of fishing, if that's all right with you.

4855. I spend half my time watching for ships, half my time fishing and the other half of my time on talking to Victoria Traffic trying to get boats around my nets, around my gear. I started fishing in Point Roberts out of Tsawwassen up on the apex there in the early seventies.

4856. It was kind of like the end of the world back then. There wasn't -- there wasn't any ships hardly around there, you know. But today, it's like trying to fish on a freeway.

4857. And back then, it was like fishing in a green pasture. It was great. It was beautiful. It was relaxing. It was -- but it gets pretty overwhelming having a 200-tonne ship bearing down on you. You don't know which end of your net to run to. You don't know who to -- or you don't know whether to let go and run or sit there and keep talking on the radio and make sure that they make it around you.

4858. This is real-life stuff. I live it. Glen lived it. It's not -- we're not here making this up. This is real.

4859. And with these ships that are going to start -- if there's another -- I don't know how many more ships coming in?

4860. **MR. HASSELMAN:** Four hundred and eighty (480).

4861. **MR. WILSON:** Four hundred and eighty (480) ships coming in. They're not going to care who I am or what -- you know, it's not even about the catastrophic -- it is about the catastrophic pollution and if there's a catastrophic spill. But you know, I -- you know, sometimes I'm afraid for my life, and other people.

4862. My son, I said, “I'm going to go up and speak to the Energy Board tomorrow. Can you take my boat out?” He said, "Dad, I'm not going out there at night with those ships.” That's exactly the words he said.

4863. So I've -- used to do a lot of fishing down further south on the Salish Sea in Georgia Straits. We lost a lot of area down there because of oil tankers. I can't fish in that area now because of BP, Arco, and Telco. All three of those docks are in there, and the ship traffic has increased tenfold since I was a kid.

4864. That area is -- you can't fish there anymore because it's just -- you just can't do it. And as -- to give a little history on Point Roberts is where Lummis, other tribes, Canadian tribes used to gather in the 1800s. That was their main fishing ground to gather fish. That was their income. That's what they traded.

4865. You know, there's documents of canoes going up from Point Roberts going up the Fraser River. You know, they're counting 100 canoes at a time loaded with sockeye to go trade at Fort Abbottsford.

4866. That's just the history of -- a little bit of the history on how important

that little neck of the woods is to the tribes. And that's all we got left.

4867. We got new container facilities going in at Tsawwassen. Those ships are coming out of there daily. You know, you got the coal. We got the coal dock there.

4868. These ships used to be small ships I watched come out of the coal, but those ships are getting huge. They're getting bigger and bigger, heading for China twice a day. I watch it.

4869. One ship comes in, another one loads, he's gone. And that's my real concern, is that I don't know if there's -- where else -- we don't have any place else to go. We fished this area -- I fished this area with my Dad since the sixties, started on my own in the seventies.

4870. And you know, Glen and I have been talking a little bit, and what do our grandkids have to look forward to? Are they -- they're not -- are they going to have the same opportunities we had? I don't think so. I don't even think I have the same opportunities my Dad had.

4871. And to give a little history on the pollution in the Gulf of Georgia, it used to be one of the biggest herring fisheries on the west coast, but that -- those herring have been gone since the eighties. Nobody -- scientists can't figure out what happened to them.

4872. You got to realize that the herring is what feeds everything, the whales, the salmon. You know, you start killing off the environment, then we're going to start killing off the mammals, the fish. Then we -- we won't have anything to argue about.

4873. You know, that used to be -- we used to do that herring fishery as -- I remember doing that fishery in high school. All my friends, we'd get let out of school for two weeks, we'd do that fishery, go back to school. But you know, nowadays I can't even explain it to my son how that was.

4874. You know, where I fish now for halibut is right at Saturna. It's right at the corner where they turn between Patos, Patos Island and Saturna Island there. There's a light there, and that's where I fish halibut. I have to fish them in the traffic lane because that's where they are.

4875. And I've watched these ships come around there on a daily basis, especially one that's trying to overturn another, you know, pass another one. They don't stay in the shipping lane. I watch them. They don't -- they've got schedules they've got to keep.

4876. They overpass each other. You know. if one is slower than the other, the other one is not going to slow down. He's going to pass it. And you've got three ships there all at once. They've got -- one has to go way out of the shipping lane and that's where you've got to stay -- you know, you've got to really keep a sharp eye and a sharp ear and try to fish at the same time.

4877. You know, at night we can't fish in those same areas because it's so scary in those areas you can't -- you can't fish at night. So you've got to move in further towards the -- but that fish -- you know that fish is running out there. You're not going to catch as much fish, but you've got to -- you've got to move in just to be able to relax and protect yourself.

4878. You know, if these ships are going to be 400 and some more a year -- is that a year -- is that even as many as since they've put in the new container facility at Tsawwassen. Just watching that, you know, I'm on the water 200 days a year. I see a lot.

4879. You know, I check in with -- as soon as I get to the fishing grounds, I check in with Victoria Traffic. I tell them I'm in the area. I didn't have to do that 10 years ago. I let them know what I'm doing. I let them know I'm fishing in that area. I let them know how many boats are there.

4880. And sometimes I have to be the voice to Seattle -- Victoria Traffic for the other boats because, you know, they're saying, "Hey, can you call and tell them where I'm at and let them know what I'm doing?" You know, to keep everybody safe, I do that.

4881. But to get back on -- Lummi is down -- down a little bit on the map there from -- I wish we could raise that up. But we have -- we have aquaculture there that we grow oysters, clams, geoducks, salmon. You know, if we have oil spill from any of those places down in the west coast, that's going to land down there and that's going to -- that's going to really affect our aquaculture, our clams, our oysters. And that -- you know, that's -- those are all real threats.

4882. And on the other side, I'll tell you a story of -- I live on Bellingham

Bay when Georgia Pacific was there. Part of that bay is dead now because of mercury, other things. You can't eat crabs around there. You can't harvest clams. You can't -- you can't do anything.

4883. You know, the way I look at Tsawwassen, Point Roberts, that area, that's the last of the pristine area in the world, at least in our neck of the woods. That's all we have. You cannot rebuild that.

4884. There's a big reef there at Point Roberts. That's where Lummis go harvest a lot of their shellfish because that's the cleanest place in the Sound. That's one of the cleanest places in the Salish Sea that you can harvest shellfish.

4885. There's no factories around that area. There is no towns. There is -- you know, it's just -- it's where we gather our shellfish to put away for the winter.

4886. I'm not -- I hate to even say I'm an Elder in Lummi but, you know, I am in this industry. I've been -- I've seen a lot of changes, and that's the only place I ever fish is that area because it's the most abundant place to -- it's the best place to fish. It just is because of the Fraser River.

4887. I've never been very far up the Fraser River, but -- I don't know what its health is, but you know, I and the Lummi Tribe depend on that Fraser River as Tulalip, Swinomish, these other tribes, and the tribes of Canada. That river is probably one of the most productive rivers on the west coast -- is the productive -- most productive river on the West Coast.

4888. And what this -- that oil spill doesn't even have to come into where I live to affect the way I live. That is -- I was just fishing out there last week, just telling some of the other fishermen how healthy those fish look this year, big, healthy fish. Like you know, they were just beautiful fish this year. You know, and that's a sign of a healthy ecosystem where they come from.

4889. You know, I don't really have much more to say on this, but this is what -- I'm just letting you know what I lived for the past 40 years and what my son is to look forward to and our grandsons and our granddaughters and what they've got to look forward to in this system.

4890. We all depend on this system from all the bands all the way down and the bands up into Alert Bay, through that area. They've had the best sockeye season they've had in their lives because of that river. It's been historically large.

The biggest runs in history. So something right is going -- something right is happening. Are we going to jeopardize something right?

4891. Ten (10) years -- or in '10, we had the second-biggest sockeye run in history since 1934. We got -- we got to partake in that because this year the fish went north and didn't come in our side of the water. So you know, we struggled a little bit, but it has a good chum season. That's why I just -- I hesitated to come in to be here today because it's such a good chum fishery.

4892. In my mind, from my experiences in this business for the last 40 years, things are on an uphill swing. And that's what I would like to say is that my community -- our communities depend so much on this system. It's always -- it's just not since the border's gone in. We've always depended on this system.

4893. Our ancestors grew up on the island, San Juan Islands, to catch the sockeye that were going to the Fraser River. They had summer camps out there. My dad was born out there.

4894. This isn't anything new to us. We got songs. We got dances. We got everything that ties to that river or those fish that go to that river.

4895. So with that, I would like to thank you again for listening and thank you for giving me this opportunity to speak. If you have any questions.

4896. Thank you.

4897. **MS. BOYLES:** I want to thank the ---

4898. **THE CHAIRMAN:** Would you want to have questions before your closing? Just in case we have questions, I'll offer it to Trans Mountain first.

4899. Ms. Oleniuk.

4900. **MS. OLENIUK:** Thank you, Chair. We have no questions, but we do want to thank them for the presentation.

4901. **THE CHAIRMAN:** I'm blessed to live on Vancouver Island, so I have an appreciation of the ocean and living in that environment as well. And also, we heard yesterday from the Chairman of the Swinomish that they had the second-largest fleet. So I assume there's -- you have got the first and you're

holding that bragging rights and can prove it, that you have the largest fleet.

4902. I was fishing around Point Roberts and Tsawwassen and round the areas you're fishing in. And controlling that through Victoria, this is all new as you indicated that the amount of -- you've always fished in those areas.

4903. And how much of that is in Canadian waters? I think a lot of what you're fishing is in Canadian waters. Am I correct?

4904. **MR. WILSON:** It's all U.S. waters.

4905. **THE CHAIRMAN:** So you've no ability to -- even though you've talked about Victoria, but that's because they control that area in that ---

4906. **MR. WILSON:** It's from a little bit south of Point Roberts goes to Seattle Traffic. Then you get to, I believe it's Saturna Island, then Victoria Traffic takes over.

4907. **THE CHAIRMAN:** Do you have any ability to fish within Canadian waters? Can you come into Canadian waters, or is that restricted through our fact that we have two countries?

4908. **MR. WILSON:** No, we don't have the ability, but you know, you're always thinking the grass is greener on the other side, but I don't know.

--- (Laughter/Rires)

4909. **THE CHAIRMAN:** We wouldn't -- yeah, interesting answer. You don't want to go there.

--- (Laughter/Rires)

4910. **THE CHAIRMAN:** I think, with that, that's all the Board's questions. So if you'd like to summarize or wrap up, we'd be happy to hear that and then -- well, thank you.

4911. **MS. BOYLES:** Thank you, sir.

4912. Again, I want to thank the Stó:lō people for their welcome and their hospitality on their lands. And I want to honour the witnesses who have been

here today and yesterday, each who volunteered to take time away from family, away from fishing to come and do a very uncommon thing, that is, to come here to a sworn legal proceeding in a different country and speak from the heart and from the head about their culture, their heritage, rights and hopes and fears for the future.

4913. That's something we're seldom asked to do in public, any of us, and it's certainly something we're seldom asked to do in front of strangers. And so I want to honour the commitment and the courage that the witnesses showed these last two days.

4914. It has been a rare proceeding, and I know that some have struggled with how best to do this, who should speak and what are the right words to convey these messages. And frankly, I wonder sometimes what will be done with this testimony and how the Board will use the messages that, first, neither the culture nor the oil pollution nor the vessel traffic care about the borders.

4915. And while the people of the Salish Sea are one, they are also united by the grim fact that an oil spill would devastate their nations. And I use the word nations on purpose. The U.S. tribes are sovereign governments. They co-manage the fisheries with Washington State.

4916. They are entitled to 50 percent of the harvestable salmon. They are entitled. They do not ask for, nor do they need, permission. They are caretakers of shoreline habitat, of the ocean and river waters and their people.

4917. For the U.S. tribes, this pipeline is all risk and danger; dangers of increased vessel traffic, as you've heard this morning, dangers and risks of interference with the treaty-protected fishing, risks of oil spills large and small. There are too many risks and harms and it would be irrational and, dare I say, immoral to approve this pipeline, and the tribes are united in opposition.

4918. I have been honoured to be here for the last two days with the Tulalip, Swinomish, Suquamish and Lummi Indian Nations. And I think the Board for your time and attention as well.

4919. **THE CHAIRMAN:** Perhaps if I could close the proceeding and then we can finish with a -- the significance of all of the tribes' appearances with us in the last two days has not been lost on the Board and the challenges, I'm sure, especially, as we heard today, that Mr. Wilson had took the time away from his

important work as a fisherman to be with us today and so did others, I am sure, and to travel to Chilliwack to the Stó:lō land is not lost on us, the significance of it and the significance for the Board of -- for us to hear from U.S. tribes. It's the first time in the Board history that we've done this.

4920. So on behalf of my colleagues on the Panel and of the National Energy Board, we acknowledge your voices, your full hearts, your teachings and values that you have imparted and shared with us today.

4921. And we acknowledge all of that and, us being witnesses, I am honoured by the blanket ceremony, to have been a witness to this as well. And I am joined by my colleagues in that appreciation.

4922. So with that, we thank you. May you travel home safely and, with that, we are adjourned until 9:00 a.m. tomorrow morning.

4923. (Closing native song)

--- Upon adjourning at 11:15 a.m./L'audience est ajournée à 11h15