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 15

Hearing held at
L'audience tenue à

Hotel 540
540 Victoria Street
Kamloops, British Columbia

November 17, 2014
Le 17 novembre 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 Kamloops (British Columbia), Monday, November 17, 2014
Audience tenue à Kamloops (Colombie-Britannique), lundi, le 17 novembre 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

Nooaitch Indian Band
Chief Joyce Sam
Elder Arthur Sam
Elder Jimmy Fountain
Elder Joan Shackelly
Elder Amelia Washington
Elder Bert Seymour
Mr. Alan Hanna (counsel)
Ms. Berry Hykin (counsel)

Adams Lake Indian Band
Kúkwpi7 Nelson Leon
Kúkwpi7 Ron Jules
Sexpé7 Lawrence Michel
Mr. Robert Matthew
Mr. Dave Nordquist
Ms. Lisa Fong (counsel)
Ms. Julia Hincks (counsel)

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No.	Description	Paragraph No./No. de paragraphe

--- Upon commencing at 9:02 a.m./L'audience débute à 9h02

6818. **THE CHAIRMAN:** Good morning and I'd like to acknowledge that we're on the Secwepemc land this morning, and I'd offer Chief Sam, who wishes to open with a prayer.

(Opening prayer)

6819. **THE CHAIRMAN:** And again, good morning, and thank you for offering a prayer this morning.

6820. I'd like to welcome you to the oral traditional evidence phase of the National Energy Board's hearing regarding Trans Mountain's Expansion Project.

6821. 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, both in this hearing room in Kamloops and are listening to us on our webcast.

6822. And I think it's important before we get started in case -- just to review the emergency exits. In case we, for some reason, we need to evacuate the building, there are two exits clearly marked in this room if you wish to -- if we need to evacuate.

6823. We'll sit until -- from 9:00 until 12:00 today and we'll take breaks as necessary. Whenever you feel the need for a break, please let us know and we will do the same as well.

6824. We've allowed this time for you to present your oral traditional evidence, but if you feel there hasn't been enough time for you to make all the points you'd like to make with us, please feel free to request to file additional oral traditional evidence by electronic means such as a video or some other method of your choosing.

6825. Before we get underway, I'd like just to remind parties of the Panel's guidance in the Hearing Order and Procedural Direction No. 1 in regards to oral traditional evidence.

6826. The Board understands that the Nooaitch Indian Band 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's interests and rights.

6827. 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.

6828. 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 also be helpful to us.

6829. 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 on the proposed project.

6830. We appreciate that you have chosen to be here today. And I think you are aware that, 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.

6831. With that, I think we're ready to get underway, but I'd like to have -- perhaps have the representatives of the Proponent, Trans Mountain, for the record, to introduce themselves this morning.

6832. **MS. OLENIUK:** Thank you, sir, and good morning to the Panel and good morning to Nooaitch representatives.

6833. My name is Terri-Lee Oleniuk, and I represent Trans Mountain, along with my colleague to my right, Heather Weberg. To my left is Annie Korver, and she's a member of Trans Mountain's Aboriginal Engagement Team.

6834. Good morning.

6835. **THE CHAIRMAN:** With that, then, perhaps we could have the witnesses affirmed.

JOYCE SAM: Affirmed
AMELIA WASHINGTON: Affirmed
ALBERT SEYMOUR: Affirmed
JOAN SHACKELLY: Affirmed
ARTHUR SAM: Affirmed
JIM FOUNTAIN: Affirmed

6836. **THE CHAIRMAN:** Thank you. And perhaps -- I understand, Ms. Hykin, you're going to -- or Mr. Hanna are going to take -- Mr. Hanna is going to take us -- assist us with the Nooaitch presentation today. And maybe if you could state whether you're -- after the presentation whether they will be responding to any questions orally or in writing, or both.

6837. Mr. Hanna, thank you.

6838. **MR. HANNA:** Good morning, Panel Chair, Members of the Panel, counsel for the Proponent. My name is Alan Hanna, H-A-N-N-A for the record.

6839. I'm an articling student and I'm with senior counsel, Berry Hykin. We are legal counsel for the Nooaitch Indian Band.

6840. Here today to provide evidence for you is Chief Joyce Sam and if it pleases the Panel, Chief Sam would like to introduce the Elders.

6841. **CHIEF JOYCE SAM:** Thank you very much. (Speaking in native language). My native name is Shamka (ph) which means from the heart. My Christian name is Joyce Silvia Sam and I am the elected Chief of the Nooaitch Indian Band.

6842. I just want to introduce my experts, and to my left, I have Amelia Washington from Nooaitch who will give evidence first because she has an appointment a little bit later on in the day and she's from Nooaitch. Thank you.

6843. And Bert Seymour to the second is from Shekant (ph) who is an Elder and is related to myself as well through marriage. He will provide the oral history of the Nlaka'pamux.

6844. And to my left -- to his left is Joan Shackelly who is from Nooaitch

and who is a teacher and as well teaches the medicines and teaches the youth and how to use them and teaches them about respect.

6845. And to her left is Art Sam, who is my brother, and who is the head of our family as long as he is alive and we listen to him as a family and he's used the land over the years and still continues to use it so he has good oral evidence of the uses of the land.

6846. And Jimmy Fountain who is an Elder of Nooaitch as well who uses the land, knows the land and can -- has some very good evidence of the area that we're going to be talking about in particular this morning.

6847. So I will start with Amelia and she can start her -- tell her story.

6848. Thank you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER AMELIA WASHINGTON:

6849. **ELDER AMELIA WASHINGTON:** (Speaking in native language.)

6850. Good morning. My name is Amelia Washington. I am from a place called Sx^{w}emx^{w}m oyim (ph) which is the lonely place. It is a small part of the Nooaitch Indian Band on Highway 8. My first name was spe spéʔec (ph) which is little bear. I was born in the springtime and my next name was spaagi (ph) and my English name is Amelia Virginia Washington.

6851. I was named by my parents, the late Minnie Sam and Matthew Washington who are Band members of the Nooaitch. I come from a very large family. I have two -- there's -- I'm one of two sisters surviving. My parents, Matthew and Minnie had 16 children. Out of the 16, we had three sets of twins. I was born after them so therefore I have the bear names.

6852. My role as an Elder came at a very young age after I finished my academic education through NVIT. I'm a graduate from the Bachelor of Social Work degree program at NVIT, Nicola Valley Institute of Technology, and I was appointed by our Band as an Elder and I take my role as an Elder very important because I was told by my parents and my aunts, my uncles that as an Elder, it is our responsibility to teach our young our language and our culture, our traditional and cultural practices.

6853. As an Elder, we are ambassadors and that role as an ambassador is we teach our young. You know, I'm really fortunate to have our future coming Nooaitch member James here and my unborn grandchildren. You know, I'm very happy to be here.

6854. The other roles that I have as an Elder, I sit as an Elder on Stowkum (ph) Elders Council. I sit on the NVIT Elders Council and the Nooaitch Elders Council. We meet regularly and our role is kind of like an -- as an advisor to our leadership and to our community and to our youth.

6855. And we also are -- some of the responsibilities that we have as an Elder is teaching about medicine, teaching traditional practices.

6856. From the time I was little, my father, the late Matthew Washington, told me that, you know that we didn't need a fancy church and we didn't need fancy clothes in order to pray. He taught us the value of our (speaking in native language) you know how to clean ourselves and how to pray in a sweat lodge.

6857. He told us that you know our connection to the land was very important. He said that (speaking in native language). So in that he meant when we look after our land, the land looks after us. And he taught us very well that, you know, whatever we bring into the land, we have to take out -- that we leave nothing out there.

6858. He taught us the value of how to -- you know how to pick berries, how to harvest so I was very -- I feel very fortunate to have that background with my parents and my grandparents.

6859. We grew up in a very traditional family and it wasn't until later that we were -- that that lifestyle was disrupted by residential school and foster care, you know, and being removed from the community at a later time, you know, but I feel that because I was rooted in the culture, in our families traditional values and beliefs that I felt that that allowed me to survive in the other world.

6860. Never forgetting who I was as an Nlaka'pamux woman as being very proud to be Nlaka'pamux. I knew what my auntie told me was to -- I knew what she meant when she said, you know, "When you go for your education, you learn -- you go and learn from the people, but never forget who you are as Nlaka'pamux." So I treasured those teachings.

6861. As a traditional woman in my family, I was very strong in the cultural beliefs. You know, where we have -- where you see our territory there on the map, I know each of the territory name -- place names in our territory, you know, like I said Sx^{w}emx^{m} oiyum (ph), the place names just around our community, I know because I know that each of the names means something in our community. We have a lot of connection to people from all our areas.

6862. I have relatives from each of the communities. My late aunt, Julia Lampru (ph) lived up the Spaxomin (ph). I grew up there for probably the first three years of my life. I didn't go into public school until I was grade three, so I didn't know mainstream education. I grew up there with my uncle, Antoine Lampru (ph).

6863. I knew the way of living in sʔístkn in the underground house, fishing -- fishing and hunting in that area. Kokanee fishing.

6864. I also -- we also gathered in -- throughout our territory. I'm very aware of the traditional plants in our area. We harvest not only in our direct and Nooaitch area, but in all -- in all that surrounding area that you see outlined in our territory.

6865. I have really good background knowledge in our medicines. I'm one of the Elders that are -- that teaches ethno botany. I take the NDIT students on ethno botany walks.

6866. I've also participated in culture camps where I've brought our youth and peers and other adults to learn the medicinal uses of our plants. I've participated in traditional land -- traditional plant studies through Highland Valley and other parts that are directly talking to our community.

6867. My father, like I said, was a very traditional man. He also had relatives all over, and he made it a point to let us know who we were related to in all the territories. I have a vast family in the -- in the Lytton area, the Sampson family, and the Adams-Teit family in the Lytton area.

6868. So our families hunted in all the territories. The kinship ties that we have in our community is very important. You know, we make sure that we have -- we have somebody accompanying us from there so that we don't get hurt because we are -- we are very -- we practise the cultural ways. You know, when

we go out to hunt, the connection to the land is very, very important.

6869. We don't go into the -- into the forested area without prayer and our Elder speaking to -- speaking with us. Before we go into the mountains, we -- you know, we prepare ourselves with the fir bough, each of the needles that we have is a prayer.

6870. You know, we learn to speak -- we learn to ask for things from our -- for our families and then, lastly, ourselves. So that connection to the land is very important.

6871. You know, we're taught at a very early age how you need to take care of the land, and the land takes care of you. You know, we speak to the animals. Everything has a spirit. Even our sweat rocks, they help us.

6872. Our waters are very sacred. You know, we use that in our traditional practices right from when we're born right to when we die. There's many things that we do in the water. Some things might be new to you, but it is our way of life.

6873. You know, we have -- we have medicine baths at our waters, and it's not just in our direct waters, it's throughout our territory because of our kinship to the other communities. You know, we often go into other community waters and bathe in them. And as an Elder, I've taken youth up into, you know, womanhood ceremonies and I've witnessed the pre-puberty boy ceremonies, and girl ceremonies as well.

6874. We also practise our grieving ceremonies around the water. Some are very sacred, and we can't share, but it is because -- we do that so that we are -- we become strong in our identity and who we are as a Nlaka'pamux people.

6875. I didn't grow up with my brothers, but I witnessed my father do the hunting practices. You know, I know all about -- I know all about, you know, honouring and respecting the game. You know, when the first -- when our pre-puberty boys get their first game, they hand it out to the Elders, you know. And it's teaching them that respect and treating our Elders to that first game. It's a practice that we have.

6876. Today, life is changed. You know, our women are standing up now and also hunting. But what I noticed -- notice today is I've seen a lot of damage to

our game. There's a lot of gristle growth that is happening in the deer and the moose. You can't eat it any more. So there's a lot of that gristle meat that you've got to throw away.

6877. Same with our fish. You know, there's growths that's happening. This year, because of the spill up north, you know, I, as an Elder, was very hesitant to eat the fish because of the contamination.

6878. You know, but there was a time, you know, when I came back from the North Williams Lake -- I lived there for 10 years and I came home in 1988. Just behind my house, the fish were just like that. It was just red. And I could hear it from my kitchen window, you know.

6879. And this year, there was -- it was scarce. And I know it's because of the warm water that's affected our fish and the low waters and how the water has changed the direction of the -- you know, the river. It's impacted the spawning areas. So I no longer have that luxury of watching our fish come spawning up the river.

6880. I know our animals have -- some animals have become scarce in our area, but there has been -- I was very fortunate to witness a Spirit Bear come into my territory just across from my house this year. It stayed -- it stayed directly across my home for about two weeks, and I was very fortunate.

6881. It felt like a real blessing, you know, 'cause my father talked about the white animals coming, and he said that when they started to come, it would be a time of change. So I've been waiting for that time of change. And he said that, you know, it would be an empowering time for us, that -- he said to never forget that we're -- that our connection to the bears and the wildlife was important.

6882. I grew up, you know, up at Spaxomin and we did a lot of Kokanee fishing up there. It was a communal practice. We had -- there was a practice called mecmec (ph) where we went as a community and harvested that Kokanee fish. They were white silver trout.

6883. The men would go into the waters and they would put it into a -- kind of like a pit and they would say mecmec and everybody would go and get their fill.

6884. Today, it's different. You know, the youth are forgetting that culture,

practice, and also the fish is becoming more scarce. They're becoming more little, and not as abundant.

6885. Our water is very sacred in our area, in our lives. Water is sacred. You know, without water, we would surely die. We have -- you know, we have sweat -- we have sweat baths, we have baths in the river. We do a lot of ceremonial practices.

6886. In our puberty training, you know, we -- the youth, they build houses down by the river. And to any other person, it would be just a pile of rocks, but for our young boys and our young girls, they put it in a circular fashion and they pray with an Elder everything that you want. And it's -- what you're doing is you're asking for everything that you want in your life, whether it's education, whether it's the gift of language or children or any kind of skill that you want.

6887. You put it in the circle and we usually build four houses. And they're all in different parts. We're told because of our territory that we build them in four different areas, you know, the north, south, west, east. We build them in those places so that we put our mark on the land.

6888. I know that our plants are being impacted by pollution and the mine and the -- you know, the people coming into our territory. We don't have the privilege of going out into our land any more to practise our sacred ceremonies in privacy.

6889. You know, when you walk -- when you go up on the roads of Coquihalla Stoyoma Mountain, you'll see a city of RVs, you know, campers, and ATVs on our sacred land. So we're not really given that opportunity to -- that privacy for our sacred ceremonies.

6890. I know that that respect isn't there. You know, I've had that -- someone come onto our land when we were having a sweatlodge and open the sweatlodge and say, "I didn't know you guys lived that way still", you know, so there's still that -- there still is that ignorance and that lack of respect of coming onto our ceremonial sites.

6891. I know that some of our artefacts are being taken. When I came back home, our sacred bones of our ancestors were finally returned. I can't remember what year it was, in 1989. I think it was around '89, five of our remains came back from SFU and we had a sacred burial. And that was across my property.

6892. That's why my property is called sxʷəmxʷm sxʷəmxʷm weum (ph), it's the lonely place.

6893. Traditionally, our people used to take care of our loved ones on the shale and let the shale fall down. Now, we have a cemetery. But you know, those lands are -- I know that things -- artefacts are taken from the sites quite often.

6894. Our practices happen in the -- in our sacred mountains. One of our mountains is called Schweluc (ph). Schweluc. It is the sacred mountain of the Stoyoma, which is right in our backyard.

6895. It's -- when you go up into that mountain, if you can visualize the clean mountain air and you can see all of the surrounding mountains, you know, the grounding that you feel up there is very powerful. You know, we bring our young boys up there, our young girls up there, and we go up there to do our work to keep us -- you know, keep us grounded and keep us strong.

6896. You know, as an Elder, my mother, I know she practised a lot of our cultural things. Some of that cultural stuff is some of our -- you know, our placentas -- the placenta of our children are up in those mountains. They are blended in with the trees.

6897. And why we do that is that our children is rooted in our territory, that our children -- that our boys, when they go out to hunt, the game is there for them. For our girls, when they go out to do medicine and pick berries, you know, the animals won't bother them.

6898. That is our belief, that that's why we do the things that we do. You know, when we lose a loved one, we bring our hair -- our cut hair and our food offerings up into the mountain. You know, so when it's been invaded upon by outsiders and our very artefacts and our cradle boards are taken from the trees, it really hurts us, you know, because -- you know, I don't know how many people would want their, you know, cribs taken out of your houses. But when our cradle boards are taken off the trees, it -- you know, it disrupts us. It disrupts our children.

6899. James over here, you know, he would have had his cradle board already up there. You know, it's to get him rooted in the territory, you know.

6900. The other impacts on the land because of pollution and oil spills, possible oil spills, you know, it directly impacts our plants. Our plants -- you know, like I said, my father said (speaking in native language). You know, if you look after your plants and your medicine, it will keep you strong.

6901. You know, I've witnessed so much abuse of our lands and our plants, how it has become scarred and how the -- how there's not very much berries left there. Part of that is because of the lack of training or the lack of respect to the plant.

6902. Some people just go out and just strip the plant, but I was taught at a very young age in my puberty to respect the plant. You -- when you go out to the land, you say (speaking in native language).

6903. You know, I'm only here for a very short time to gather this plant, and I ask for protection so that I can plant -- so I can gather these berries. So you're talking to the animals, you're talking to the plant, and you are offering tobacco or historically we had knicknic (ph) or our hair. We offer it to the plant to thank the plant for giving us those berries and the medicine. You know, we don't go out and strip the plants and uproot it. It's done very respectfully.

6904. You know, as big as our territory is, my teachers, my Elders told me that we pick our medicine from all the territories because there's different potencies in each of the areas. And when we combine them, that's when our medicine is -- works at its best, you know, and I believe that.

6905. I get asked as an Elder to -- you know, to give medicine to our youth, you know, and some come from as far away as Saskatchewan, Alberta, down in the States for our plants. I take them out to the mountain, our sacred mountains, and I harvest that with them and I teach them how to prepare it.

6906. I've had contact with institutes, you know, at Prince Albert, with the Elders there. When the inmates have some kind of medicine that they want, I've had direct communication with them. So it isn't just in our area; it's -- it far reaches.

6907. You know, people get to know who you are and what your knowledge is and they'll come and they'll ask you for some kind of a plant, some kind of a healing that they want, whether it's for, you know, skin or gonorrhoea or eyes, you know. We -- there's many, many plants that we have.

6908. So what is important for me is the future generations, you know, because my children are just becoming that age where they're wanting to know about the plants. But I know their children will want to learn as well, and their children. Yeah. So it's really important for us to pass down our knowledge to them because my parents said (speaking in native language).

6909. You know, if you don't share what you know to the youth to empower them, to strengthen them, it's -- it falls on us as Elders, you know, so it's our role. We take that role very important to pass down everything that we know, whether it's language, culture, tradition.

6910. You know, we -- you can't separate language and land and culture. When you go out to walk -- when you walk on the land, you know, you're teaching the young how to walk on the land so they don't tread and disrupt the medicine. You teach them how to talk to the medicine, how to give offering to the medicine and also, when they leave the territory, you know.

6911. (Speaking in native language). You know, you got to make sure when you leave that territory that you call your spirit back so that you don't get sick. You know, those are practices to show that our connection to the land is very real.

6912. It is very -- it's -- it is not historical. It happens today. It's things that we want to teach our young today so that they can become strong and Nlaka'pamux and Syilx people. You know, our connection to the land is -- you know, it's time immemorial. It'll carry them forward.

6913. Some of the culture camps that we've held have been in, you know, not plants, but culture to the youth, but to our School District 58 staff. We sit as Elders. Joan and I have been very instrumental in bringing the culture to the school district, you know, to our peers that we teach because they want to know how to best serve our children.

6914. They want to know why our children are absent from school, you know, during the grief practices so we enlighten them and tell them just briefly, just a little tip of an iceberg, enough so that they have that understanding of why it's important that they understand why we cut our hair and why we are in grief for the four days and why we need to do some practices. So it gives them more understanding about how to best support our children.

6915. Part of the -- our role as Elders, too, in the culture camps is giving, you know, part of our history, explaining, you know, the impacts of residential school and how it affects our children and how you can best talk to the parents, how you need to come into our communities and be -- come and sit and eat with us rather than sit behind a desk and be the authority, but come and sit and mingle with us. Get to know us and share a meal. Come to our ceremonial practices.

6916. I've also been part of the fasting camps that we've had. Over the summer, we had one at Chataway Lake, which is opposite of the Coquihalla. We had a fasting camp up there for the youth with our medicine people. Bert was up there as well.

6917. The community, we share a culture camp with the Shackan Band, as well as the Coldwater Band. Right now we're thinking to put a fasting camp up Styoma, and that's to -- for the youth to become more grounded and rooted in the cultural practice and to let go of the addiction of drugs and alcohol and family violence, you know, because we use our Elders as resources.

6918. They are the textbooks. Stuff that they teach us, you can't learn on a paper, you can't learn from a book. Their experience is from life, and they are our best teachers. You know, they speak from the heart, not from the head.

6919. So it's my hope, you know, that one day that -- well, I know that my grandchildren's children and their children before them will have the benefits that I had as a child growing up, the freedom to walk on the mountains in the fresh air without disruption, with the clean medicines that we have.

6920. I want them to be able to enjoy the privilege of harvesting our pine mushrooms and our foods that we have without any -- with any contamination, without any growths, without any pollution. I want them to be able to have access to anything out there, just as I did.

6921. You know, I'm very fortunate to be able to have had that. And it is my hope that they will because it'll help them to become strong Nlaka'pamux people, you know. (Speaking in native language) all my relations.

--- (A short pause/Court pause)

6922. **CHIEF JOYCE SAM:** Just one moment. We'll get Bert Seymour to

talk and if he goes into the language and he can't explain it in English, we'll get Art Sam to interpret the discussion. Okay?

6923. **THE CHAIRMAN:** That's perfectly fine, yeah.

6924. Bert.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER BERT SEYMOUR:

6925. **ELDER BERT SEYMOUR:** (Speaking in native language.)

6926. **THE CHAIRMAN:** Your microphone, Art, please. Thanks.

6927. **ELDER ARTHUR SAM:** I think I'm going to have to translate this later on, and we'll work on it. It's quite a long story, and it's -- there's lots of explaining to do.

6928. And what he said was true to every word he said to -- maybe I can give you a few of he says -- what he said.

6929. He said he wants you to listen to what he has to say, and every word he said was -- came from his heart. And what happened to the land and the water is -- has been -- industry has made lots of impact.

6930. His role as an Elder, he said, it's important to his community and his people and to you. He was chosen to be a doctor in our Nlaka'pamux and he's worried about what the impacts of industry, impacts on the mountain and the water and where we walk.

6931. The oil -- he says the oil pipeline is something that has to be explained in more than one way. He says, what kind of materials used. Is it -- and I think he was talking on the materials that -- safety of the pipeline.

6932. He says oil spills spoils their land, you know, the medicine. We all use the land, you know, everybody on earth. He says you put water on the land, you put seed in there and it feeds you. And you drink water. I don't know if you want to drink water from where the oil was. He says you got to respect the land and water.

6933. We have to practise safety on every aspect of what we do with our land -- our lands, where we walk. The industry, when they go out there, they have fences, no trespassing. Areas where there's fences, no trespassing sign.

6934. People a long time ago had no restriction as to where they went. You go, you go. You hunt, you drink clean water. Today, industry -- the impact on that kind of resources we have from a long ago -- the fish, the animals are getting scarce through industry.

6935. The fish that came up from the mouth of the rivers were important to us. Now that's depleted. And the hunting, he said, is -- people are coming in from the cities and they're buying up land where we had our -- where we get our medicines, our game. He says all the games are all not what they used to be.

6936. And he says the future, our continued existence, has to be -- what do you call it -- you know, looked after for even for your future. You're depleting everything, forestry. Listen, he says. Listen to him, he says. You've got to listen or you're going to run out of resources. Where are you going to get your resources after you deplete everything?

6937. Industry, he says, spoil the land. And oil -- he's worried about the oil spills. He says even -- he says this water, we have to buy -- even now as we speak, we buy it. It affects everybody in the towns where we live and outside of town in the bush. We have to look after our waters. You drink it, we drink it, animals drink it, and if we don't look after our water, where are we going to get our water.

6938. Ceremonies is very important to Bert. He says that it's just like a church. You go to church, your church; he goes to his own churches. You pray, we pray for our people, and he says he doesn't want oil pipelines to go through.

6939. That's about as close as I can explain what he said to me. Maybe we can go through the tape again and work on that, or better -- or better.

6940. **MR. HANNA:** Mr. Chair, we request a break at this time.

6941. **THE CHAIRMAN:** That's fine. I was going to take a break now.

6942. So we'll take a break for 15 minutes and we'll come back at 10:45. Thank you.

--- Upon recessing at 10:28 a.m./L'audience est suspendue à 10h28
--- Upon resuming at 10:46 a.m./L'audience est reprise à 10h46

6943. **THE CHAIRMAN:** I think we're ready to continue.

JOYCE SAM: Resumed
ARTHUR SAM: Resumed
JIMMY FOUNTAIN: Resumed
JOAN SHACKELLY: Resumed
BERT SEYMOUR: Resumed

6944. **MR. HANNA:** Thank you, Mr. Chairman.

6945. As a matter of housekeeping, Nooaitch would like to request a copy of the audio recordings from today's hearing at some point so that they could provide written translation of the testimony.

6946. **THE CHAIRMAN:** Just perhaps I'd like to hear from Trans Mountain.

6947. Just to make sure you're clear of your request. You'd like a request of the audio to do what with? Just to help us out so that -- we want to be able to assist Nooaitch in any way we can.

6948. **MR. HANNA:** Thank you.

6949. It's to provide a written translation of Elder Bert's submissions.

6950. **THE CHAIRMAN:** Thank you.

6951. Ms. Oleniuk.

6952. **MS. OLENIUK:** Thank you, Mr. Chair.

6953. Trans Mountain doesn't object to that, but I suppose a question for my friend would be when they might expect to file such a translation.

6954. **THE CHAIRMAN:** Sorry. Ms. Hykin?

6955. **MS. HYKIN:** I think we will have to just check on the next break with Nooaitch and get back to you on that. Just I would ---

6956. **THE CHAIRMAN:** Okay. That's fine, then. We'll find a process to provide that to you and then you can file it in the time. But you can let us know at the next break or before we conclude with you. Okay, thank you.

6957. **MR. HANNA:** I'd also like to mention that Elder Amelia Washington has stepped away for a long-awaited doctor's appointment. So we would continue at this time with Elder Jim Fountain.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER JIMMY FOUNTAIN:

6958. **ELDER JIMMY FOUNTAIN:** My name is Jim Fountain. I was born in Douglas Lake area, way out in the land where there was no doctors or sawmills. I was born right out there in the land.

6959. I lost my parents when I was only eight years old, so I had quite a hard time. My parents drowned in the Nicola Lake when I eight years old, so I had quite a hard time. My parents drowned in Nicola Lake when I was eight years old.

6960. And in them days, you know, there was no such thing as welfare like they have now, you know, to put you in a home and be safe. My days when I was a young kid, you know, I was like a wandering stray dog. Everywhere I went, you know, I had to ask for a meal and I'd chop wood and pack water and did chores around for the old people. That's how I earned my meals.

6961. So you know, the other thing, too -- you know that when I had no parents, you know, I wanted to leave this earth so bad, but my old people kept telling me, you know, that it's not time for you. Your time will come when you'll be going home to your parents. You have to get over with it. We all die. When, we don't know, maybe today, tomorrow or the next day, so let it go.

6962. So for the longest time I did. And one day, Indian Affairs came around and my old people told me that I had to go to residential school in Kamloops and, if you resist, you might have to go to jail. But I was happy, you know. I wanted to go to school. So I said, "Yeah, I want to go to school and

learn how to read and write".

6963. So you know -- and then when it was time to go, I think there was 40 of us children. They loaded us up in their cattle truck with the racks on. In them days, you know, there was no pavement like there is now. You know, we had to ride this old dusty truck in the back.

6964. When we got to the residential school, they let the tailgate down and said, okay, this is your home now. Get off. We could hardly breathe. You know, we were all dust and dirt. And right away, you know, I started thinking about the school. What they've done to me already, you know, I didn't like it.

6965. So we got inside there and we stayed overnight. The next morning, you know, we wandered around and visited other kids and when it was time to eat, there was nothing -- hardly anything to eat. We had no clothes, hardly.

6966. So you know what; I stayed there three years because I graduated to Grade 3, and I hated it so bad. The people that was running the place, you know. I had the steal to survive.

6967. We got caught, got beat up, got caught, got beat up. Pretty soon, you know, I got good at stealing. I never got caught no more.

6968. So you know, I got home one summer and I told my old people, I said, I can't go back there. I said, "If you send me back there, I'm going to run away and never come home". So they didn't send me back.

6969. And I never did try and go back to school again because if all the schools were like that, you know. I didn't want nothing to do with school. So I never went back.

6970. I started working at a young age. You know, the old people told me how to work and what to look for and -- in the mountains, you know. And I turned -- at a certain age, you have to learn all about the mountains and the animals that are there for you to survive on. And so far that's what I've been hearing, you know, the ones that have already -- these Elders that were speaking, you know, that's the very truth.

6971. That's how we survived, is from the land. Everything came from the land, you know. There was no such thing as pipelines them days and the waters

were all clear. And today, you go down to the lakes, like Nicola Lake and all that, you know, it used to be nice and clean one time.

6972. I could remember all the people using rowboats to go fishing and paddling themselves around. But today, it's all gas and whatever they use in their boats now. And if you walk around the edge of the lake, you see the funny colour of the oil and whatever comes out of the motors are all in the lakes now. And the Elders are saying, you know, that the fish don't taste like they used to and I agree with that, you know.

6973. And everything I was hearing here today -- I'm not going to take up too much of your time. Everything that was said here already, you know, I'm for it.

6974. You know, we all sit here, we all drink the same water, all of us here, and if the water gets ruined, we're all going to go down and that's the truth because we all drink water. Like we're always -- where I live there now, there's a big spring of water come out of the mountains and out of the -- up in the ground and down by my place. I drank and swam in that for years and years.

6975. So one day, this -- the health nurse came and took samples of my water and I can't drink it no more because it's contaminated. Where it comes from, I don't know. Maybe from the mines or -- I don't know. But now the Band has to buy me bottled water.

6976. And I still say, you know, that pipeline is not the answer. That's going to affect all of us, even in oceans, you know, where the big boats and all that travel. They lose oil, the oil goes into the ocean and our salmon come this way to spawn. You could taste it. Same with the fishes in the lake, and the hunting grounds.

6977. Like everything is going away. The birds, there's no birds, pheasants, grouse. Deer are getting less, the moose are getting less, everything. And when I was saying I lived off the land, I lived off all of that, groundhog, beaver, squirrel, a lot of other things that the land provided. That's how I survived. Now you don't see them around no more and we're talking about -- one Elder was talking about Stoyomo Mountain. I remember going in there with a saddle horse with my grandmother. From the main road where we lived, it took us three days to get there, and when we got there, there was three days and a night time.

6978. As we were going, and I can honestly say this, you know, I -- we were on a trail and they were getting -- climbing a steep hill and right on top of the hill, there was a great big grizzly bear standing there. I don't know how many feet tall he was, but he was a huge -- and he wasn't going to let us through. He was foaming at the mouth there and my grandmother told me in Indian, "Don't try to run away". She said, "you leave it to me".

6979. So she handed me the lines for her horse. She got off, walked up, stood face-to-face with that bear and the bear got on his feet and took off. So that night I was pretty curious about what she was talking to the bear. That's the way the old people had with animals. She said all I told him, you know, that we were up here to get some food and pick some berries and some medicines for our bodies, and said, and after we get our supplies, we'll be going home and the whole mountain is all yours again.

6980. You know, and I never forgot that. So Stoyomo Mountain is an area that all the First Nations people from all over, like Boston Bar and Lillooet, Cache Creek, Ashcroft, Kamloops, it was a gathering grounds for all the First Nations people on Nlaka'pamux.

6981. Just sat around and made a big fire like we're doing here now, sharing stories and teaching the young ones the culture and they had Suicide Hill Racetrack up there. They used to race their horses against one another. I seen that, and that racetrack is still there.

6982. And the other thing that they did, you know, they traded goods to one another. Some had buckskin jackets. Some had gloves and whatever, food. They traded with one another, they never had dealt with money or anything in them days and that's how they got together and shared their stories and got their healing from the waters that come out of the mountain.

6983. So when I seen that shape that place was in about four years ago, I went to the very spot where my grandmother and I camped, and it was terrible. They had log and -- they had logged the area. They left all their dead snags and sticks and everything all in the area.

6984. And I made my grandmother a promise that I'm coming back and we'll put it back in good shape so that all our people will come back and do the same, like they did a long time ago.

6985. And then I heard a little while ago too, you know, none of their kids know the culture nowadays, you know, today when the day I was growing up, there was no time for play. As soon as you got up in the morning, it was work. When it was time to go to bed, you went to bed, same thing every morning.

6986. We had no TVs, no phones or nothing like that and we would travel saddle horses and wagons. I remember Kamloops here when it was all saddle horse and wagons a long time ago. I used to come here for the rodeos years ago and my parents and the road went as far as the hospital over there. And there was no more road that way.

6987. And now it's just houses all over, you know, it's just -- I still remember that, but anyway, I'm going to mention this one more time, that I don't think that oil thing is a good thing for us to deal with because it's going to affect your families, your grandkids and whoever is in your family, you know, we've got to survive on this water. Without that water, we're going to be gone.

6988. So I hope I know that I got through what I was just saying.

6989. Thank you. You want to drink to that now.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER ARTHUR SAM:

6990. **ELDER ARTHUR SAM:** My name is ƛ̓oʔʷ ƛ̓ʔʷáy̓st (ph) and it means rock, hard rock, and my name is Arthur Richardson Sam; I'm from the Nooaitch Indian Band and my parents were Willy and Josephine Sam. They were from the Nooaitch community.

6991. I myself went to residential school for 13 years. After I came out of the 13 years I spent in residential school, I went logging and I'm guilty of destroying land by cutting down trees, but that earns a living for me. And now that -- now that's behind me, now we are worried about our land.

6992. My role in my community as a Band Member of the Nooaitch Indian Band, and it's a privilege to be called an Elder, and our community, the Nooaitch, Nlaka'pamux people is a very big territory and is shown on a map up there of our -- of our land, our Nlaka'pamux territory. It starts from the top right down to the States. We have relatives from the top to the bottom and each community in that territory has different ways of dealing with their way of life, but it all still

connects to the land and water.

6993. My connection to that land from the yesteryears to today is hunting, fishing and gathering, and if we don't have it up in one area we go to another area to trade. It's like money to us then. We hunted deer, moose, elk, rabbits, chickens and we fished for trout, cu?xélus in our lakes and the salmon in our rivers.

6994. And water in the Nicola River and the Coldwater River is our source of water for our lands and drinking a while back. Now that the pollution in our rivers we should drink from -- we should drink from the Nicola River and the Coldwater River. I don't know if I want to drink it now.

6995. And animals and the fish, it's not what it used to be. I don't know what the effect is on this change, maybe it's the water.

6996. Industry; a long time ago they used to pour their waste into the rivers to contaminate the river, and it affects our fish and the animals that drink it and the people that drink it. Now that we have water filters now, it's drinkable.

6997. And it says here "discuss the oil spill".

6998. Sixty (60) years plus ago, they put a pipeline in. I was probably about 13, 15 years old when they put that pipeline. And I don't know if they discussed it with the people that were in touch in the Nlaka'pamux territory, if there's any kind of discussion in them days from the federal and the provincial governments, any consultation. Maybe there was, maybe there wasn't. I don't know. I've no record of it of my own.

6999. They tell me there's going to be another brand new pipeline beside the original. I'm kind of concerned about product they're going to use, how deep the oil line is going to be and where the locations of it in our Nlaka'pamux territory.

7000. I wonder what -- I want to see if it's up to standard. I'm kind of worried about the original pipeline in there now, it's 60 years plus now. What kind of condition is the pipe in?

7001. It's an old pipe. They say nothing lasts forever. The pressure of the mountains and gulleys, it has to push that oil through that pipeline. It has my concern. How long is it going to last, all the joints?

7002. They say there's little leaks, but little leaks will affect our land and our water. It will affect all what we enjoy out there, like the berries and whatever we like to pick out there. We like to discuss some practices from the oil companies on how these pipelines are going to be addressed, how deep is it.

7003. And out there in the mountains, there's, what do you call, spring wash-offs. Is it going to affect the pipelines; is it going to expose it? If it's too shallow, it's a frost line, it could affect the pipe. That's my concern.

7004. Affecting the pipe being too shallow will put a strain on the pipe itself from frost, weather, wash-offs, vehicles going over it. Whether that's a small vehicle to a big machine, it will affect the pipe and it will spill out if it's affected into our environment.

7005. The very ground we use, the water we drink will be affected. And I want some insurance from the oil company to make sure these oil lines are put in right or any of our future, if it's going in, not to affect our land and water 'cause we do go out culture camps and activities to our mountains and hold ceremonies to teach our younger generations of our culture and everything.

7006. And I know the industry provides jobs, monies, but we have to be careful how we do these things to make sure the very existence of our wildlife and ourselves. Even in the rivers, creeks, even the ocean and our highways and railways where all these oils are being transported, they have to ensure us it's safe, 100 percent.

7007. We have a lot of disasters already in the past. I want the oil companies to make sure in the future to make these things safe for the people, whether it's the Nlaka'pamux people or the non-native people. Just to ensure our health is being addressed first 'cause it affects our land and water.

7008. Right now, we have to buy our water. In the past, we didn't have to buy our water, it was pure out there in the land. We could walk on -- without having no any danger out there at all except for a few animals.

7009. Thank you.

7010. **MR. HANNA:** I'll turn it over now to Elder Joan Shackelly.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER JOAN SHACKELLY:

7011. **ELDER JOAN SHACKELLY:** (Speaking in native language). Good morning. (Speaking in native language). My Indian name is Louad, which was given to me by my late grandmother, Mary Oppenheim, from -- she was from the Coldwater Band.

7012. (Speaking in native language). My English name is Joan Lesley Shackelly. (Speaking in native language). I come from the Nooaitch community and located in the Merritt area.

7013. (Speaking in native language). My late parents are late Leslie and Dora Shackelly. My late mother, Dora Shackelly, she was originally from the Coldwater Indian Band. She was an Oppenheim before she married my father.

7014. And my education, I went back to school late after I raised my three sons. I went to Nicola Valley Institute of Technology. I received a diploma in Business Admin. I have a degree in Bachelor of General Studies, and I completed the four levels of the Nlaka'pamux language 'cause I had lost a lot of my language when I went to residential school for seven years. So I went back to relearn the language in the college. Also, I'm still in the progress of completing the indigenous language program.

7015. And what it means to be an Elder; to me, it's very important. You know, what I have learned from my Elders to pass down the teachings, what I have learned from my grandmothers, aunts, uncles, grandfathers, all about our language and our culture, our ceremonies, and the stories that were passed down generation after generation.

7016. And the teachings, along with our ceremonies, we are -- I am still learning because I lost a lot of that going to residential school. Like I told you, during that assimilation they, like the government said it, you know, they were trying to kill the Indian in the child. So a lot of that we lost, and I'm still relearning that today, and what I'm learning I'm passing down to the younger generation.

7017. And I'm still learning a lot about our culture, our ceremonies, and what they mean and why we do it, and I'm still learning the language. I know 70

percent of my language, but every day I'm still learning as well.

7018. I grew up in a family where we hunted, lived off the land. My late father hunted deer, moose, and we lived off, you know, rabbit, grouse. A majority of our life was wild game. We rarely bought meat from the store. And today, I find that the rabbit and grouse are really scarce today, because my late father used to just walk down the railroad tracks and were able to, you know, shoot some grouse or go down to the creek and shoot some rabbits for our dinner. But you can't do you that anymore. You don't see that anymore. You have to probably go up high up in the mountains or even they're scarce there as well.

7019. And my family also practiced a lot of gathering of our medicinal plants, and wild berries, I remember as a child my mother and father always got together with our great grandmother and other family member where they camped up the Coquihalla to pick c̓əlc̓álе, which is our huckleberries, and then we'd camp for -- the families would camp together for days until they got what they needed and they'd come back.

7020. In them days, there was no such thing as cars, you had horse and buggy. I still remember that because I was born in the forties, so I remember riding in those horse and buggies and picking the wild berries with my grandparents.

7021. My great grandmother was a medicine woman. She had great knowledge of all the Nlaka'pamux medicines. People would come from miles to get her help because she knew what medicines to mix together for certain illnesses. And she also had a brother that was very knowledgeable in the Nlaka'pamux medicines as well.

7022. Our waters have been -- always been very important to our people. We always use it in our different ceremonies. I can remember, like my great grandmother, like I said, she was a medicine woman. In their different practices they always used water as well. Our people have always believed that the water is the next closest thing to the other side where we can connect to our people that have passed on. I have really believed that because, you know, when we go for our morning baths, when we go for morning baths we do it four mornings in a row before the sun rises. And we do offering down in the water before we bathe.

7023. And to me, I really believe in that because in one of my morning baths I heard a late friend of mine that passed away -- we grew up together as children

-- I heard her say my name down by the waters when we were bathing early in the morning. So I really believe what our Elders taught us, that that's the closest connection to the other side.

7024. And also the contaminations that could be happening up in the higher mountain waters, I really believe that they affect our waters on down, the lower waters wells like, for instance, what Jimmy Fountain mentioned. His water is contaminated and I believe that has come up somewhere up in the higher mountains of contamination.

7025. And about the about the Coldwater River oil spills; when that happened it was kind of kept hush-hush and not -- our people didn't really know too much about it. So they didn't really want us to know what was going up there and what contamination was happening after that oil spill.

7026. As a child we were taught -- I was taught very young about different medicinal plants and what they were used for. I remember some of them but not all of them. Like I learned more as I started teaching the language, because my parents and my grandfathers and grandmothers taught me some of the plants to recognize what they were used for.

7027. And literally one of the plants -- when I was 6 years old I, my parents told me I almost died because I had double pneumonia and measles. And my mother's father, Dave Oppenheim, he went out and he got some of this Indian medicine and made a tea out of it and made me drink it. And I guess I was close to death and they gave me that medicine and it broke my fever.

7028. So when my parents told me that when I grew up, I really believe in our Nlaka'pamux medicines, you know, how powerful they are that they can, you know -- I got better from that and my fever broke, because they were taking care of me night and day because they were afraid to lose me. I can barely remember that too, when I had to -- they had to lift my head to drink the medicine. I was so weak I couldn't even lift myself. That's why I have a strong belief in our Nlaka'pamux medicines and a high respect for them.

7029. And we were always taught, you know, before we -- from our parents and grandparents, you know, when you go pick medicines, berries that you do an offering and thank them for giving up, you know, part of their family to feed your family. As well as the deer too, my late father taught my brother when he first goes out on a hunt, also to, you know, you do an offering with tobacco or sage or

whatever you have to honour the animal that gave up its life for you to feed your family.

7030. We always -- Nlaka'pamux people always had high respect for all animal life and plants. And my brother, when he got his first kill, they're not allowed to -- whether it's a boy or a girl if they get their first kill, they're not allowed to eat the meat, their first kill, they have to give it away. That's been practiced for hundreds of years that we have to pass down to our young women and young ladies that go out hunting. We never used to have much ladies, young girls hunting, today we have surprisingly enough young girls are going out hunting as well.

7031. And we we're always careful never to over pick an area where there is berries, Nlaka'pamux medicines. We were always taught to remember that we have to leave new growth for the following year. And we always introduce ourselves too when go in to a different territory or land where we're going to pick and we were always taught too to call yourself when you leave, your spirit.

7032. I really believe that to have continued existence of our resources for future generations, I find it is very important to Nlaka'pamux people to have these resources continue to exist so generations to come will learn about the importance of what we use it for.

7033. Because I'm always -- when I was teaching the Nlaka'pamux language in the schools, like I taught in the high schools and the elementary schools, I always told my students to be always -- listen to your Elders when they're teaching you about the Nlaka'pamux medicines, because who knows down the road the government is going to cut us off our medical cards and we'll no longer be able to get the medicines that are in the drugstores, that you have to learn -- go back and learn your medicines. Because -- and be prepared because we don't know what's down the road for us.

7034. So I always feel as Elders it's important to really -- to teach our children to learn these today, because as I mentioned earlier, as a residential school survivor, we lost a lot of our language and culture, but today we're struggling to get that back to teach our children about our language and the culture, all about the Nlaka'pamux medicines, the plants, the berries, the wildlife.

7035. And when we go out there and we teach our kids going on fieldtrips, we always incorporate the Nlaka'pamux language, telling them the names in the

Thompson language about the medicinal plants, the names of the animals. It's a teaching in both the language and the culture when we walk and we go on field trips. And that's what I find really important today because we -- if we lose all these resources, what are we going to have to teach our children generation after generation?

7036. So I think it's really important that we -- you know, I'm really concerned about this pipeline, what it might do to our resources when we're still struggling to bring back this teachings to our young generations 'cause a lot of them are -- they never grew up with learning the language or the culture or had any knowledge of the Nlaka'pamux medicines. Even a lot of them don't even know the wild berries.

7037. I found that out when I was teaching the students in the high schools and the elementary schools. A lot of them didn't even know the names of the berries in our language.

7038. And not only that, their parents didn't know the language and didn't know much of the culture as well. So as I was teaching the students the culture, they were bringing it back to their parents and teaching their parents 'cause as an Elder, this is really important to me, as an Elder, to pass down to the teachings to the younger generations.

7039. I have -- myself, I've started a binder with pictures of the plant and what medicinal purposes we use it for. And I started -- I'm still working on it so when we go on nature walks, field trips with students or -- even our leaders and people my age don't know their language and culture.

7040. So a lot of us that know the language and culture, we're teaching them as well 'cause I know there's a lot of our leaders that don't know their language or don't know much of their culture because they never grew up practising it. So that's what we're fighting and struggling to bring back today.

7041. So I have concerns about that, like the pipeline, about our hunting grounds, our gathering grounds, our Nlaka'pamux medicine places where we gather. And they are becoming scarce. In some areas, we have to go to other areas to find these Nlaka'pamux medicines. And we can't find them in our backyard like some of them used to be when we were growing up. We have to go elsewhere to find them.

7042. I think I pretty well covered most because I know Amelia really covered a lot, and Art. And I'm quite sure I pretty well covered everything that I'd like to say today.

7043. But as an Elder, I think it's really important that we're always thinking about our future generation. And we're the ones that are speaking for them, and the ones that are not even born today.

7044. And I'd like to leave an impact with our people today. You know, one day I'll be gone and I want to make sure that I leave an impact with them that they have the teachings of the language and the culture and all about our ceremonies, our plants, our berries, our wildlife and, you know, why we do these things with the ceremony, et cetera 'cause today a lot of our children don't know why we do certain ceremonies. And we're there to teach them why we do it.

7045. And I'm really amazed that a lot of -- their parents don't even know -- have any knowledge on the language or culture 'cause their parents were also probably residential school survivors that never got to know their language or culture when they were put in these schools.

7046. I was very resentful for years when I was put there because I just thought my parents didn't want me. But I didn't know it was the government's rule, that if we weren't put there, our parents would be put in jail.

7047. I didn't know that until I got older, so I always felt abandoned and lost, and I felt unwanted. But I realized after, it wasn't my parents' fault. It was the government that put us there. But I've learnt in the years -- I've gone through a lot of healing to let that go. And the important thing now I have to focus on now is our language and culture for the purpose of passing on what I know to our children today and the younger generation after generations.

7048. (Speaking in native language).

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF JOYCE SAM:

7049. **CHIEF JOYCE SAM:** Well, we've heard a lot today. My name is Joyce Sam, Chief of the Nooaitch Indian Band. And I have fiduciary obligations to my community members for their safety and their health. And we've talked

about it extensively today and many other practices and our culture, our ceremonies and our kinship to our nation.

7050. Our nation is very large and we have relatives throughout our territory as well as outside of our territory.

7051. I also just wanted to thank the Secwepan for allowing us to do our business here today. They're our brothers and our sisters as well as the Okanagans and the Stl'áleqem. We've got relatives there as well. So I just wanted to assure that they knew that we were very honoured to be here.

7052. I selected our Elders very carefully because they all have their strengths. I wanted Bert to be able to talk about the land and how we are connected and we cannot separate ourselves from it in the language. And it is very difficult to try and explain it in English, and so I just allowed him to speak it in our language. And we will translate it and send it to you, okay.

7053. And the women that were selected, you know, they actually use the land. They're actual teachers in our communities, and that was -- I felt it was very important to have that brought forward as well.

7054. And I just wanted to say that, you know, every Canadian citizen has the right to clean water and to clean air. And if we have the pipeline go through without addressing the old one -- there are a lot of problems with the older pipeline. There are many leaks, and I don't know how it gets addressed, but -- and I don't really know what the impacts are going to be in -- over, say, a 50-year term, a 20-year term. That's something that we don't know.

7055. And even if we do allow the new pipeline to go through, which takes, I believe, about 100 metre swath of the land that we can't use any more, it compacts the ground where, you know, our medicines would not grow on. It -- we'd probably end up with more fencing where we won't be able to access some of our medicines, our berries and some of the roots that we use.

7056. I can think of all kinds of things that, you know, would get impacted. And not only that, you know, we get sort of put into an area where we can use and it gets over-used. Where do we go from there if we're locked out of these areas?

7057. Some areas do. They're so over-used that we have no other place to go other than maybe out of our territory, and then we would have to get permission

from, you know, our neighbours. And I'm sure they're facing the same thing, too.

7058. Our drugstore is from the top of the mountain down to the bottom of the rivers, and that is our whole house that we're speaking of that the pipeline is going through. And it's quite a large swath in the Nlaka'pamux area.

7059. And you know, we -- there are already other impacts, cumulative impacts, and this is just another one that we have to face and we have to argue and we have to try and reason with before it either goes through or it doesn't go through.

7060. I don't feel that, you know, we've had enough discussion about it to talk about the impacts or, you know, to get consent from us because it is our house that you're -- you know, you're going through there with a bulldozer and just ruining our home. And that is our whole survival area that nobody's come to talk to us about and ask us permission to see if you can use our house or not.

7061. So it's really disheartening, you know, to have to sit here and have our Elders, you know, tell their stories over and over and over again. It's been quite the hardship for them to even come over here.

7062. Even ourselves, I mean, we can't really afford to be sitting here today moneywise, but we have to, you know, subject ourselves to coming here and having to tell our stories again -- once again.

7063. So I heard, you know, Bert say that he didn't want the pipeline going through. I heard my brother say that, you know, he didn't want the pipeline going through just because of the impacts to our travel corridors, our hunting areas, our -- we are losing a lot of our game. We don't even see grouse any more, nor rabbits. We don't even see one rabbit around any more and some of the birds that used to come into the valley, we don't even see. You know, the Blue Heron are slowly coming back, but why is that?

7064. You know, there's so many -- our ground is getting so compacted or paved over or getting disturbed where things can't grow any more. And I think -- you know, I hope that these words that our Elders have said today really -- you really think about them very, very hard because of the hardships that they've already been through, that we are going through today and I do not want to, you know, see our generations to come having to suffer as well.

7065. I've got my grandson here today and I hope that, you know, that his life is going to be healthy and his children and his children after that. So we're looking at seven generations. That is our law, and we have to be able to take care of our people. And so we're always thinking of it.

7066. Every generation thinks of the seventh generation, how their health is going to be. Are they going to be -- are they going to enjoy the fruits of things that we have today or yesterday?

7067. And I really hope that everything that we said here today is taken to heart, you know, the impacts, if it does go through, for Nooaitch, would be very drastic.

7068. We live 22 to 25 kilometres west of Merritt and we live -- and the Nicola River passes. We live right on both sides of the Nicola River. The Coldwater River and the Nicola meet right in Merritt so we live a little bit further down where the Spius Creek and the Nicola meet.

7069. So if there ever was an oil spill, what are they going to do? I don't know what Kinder Morgan's plans are. They have a, you know, Emergency Management Plan that is outdated.

7070. What are they going to do? How are they going to save the water? Does -- we don't know if the oil -- does it sink or the bitumen, does it sink? Does it float? Are there certain conditions that, you know, make these things float or sink? I don't -- we don't know that.

7071. There's a lot of things that we're really not certain of yet, so if there ever was a spill either in the Coldwater River or in the Nicola, it would definitely affect us downstream for our fish. Spius Creek is a fish hatchery right there.

7072. What about the -- you know, the stream crossings? What happens to them? Do they get contaminated as well? I don't know. You know, these are questions that still need to be answered, I feel.

7073. And are there going to be gates? Are there going to be fences, you know, where we won't be able to access the land once again because we are hugely impacted already by fences, private properties. There's, you know, signs all over the place and foreigners coming in and purchasing our lands that we haven't even, you know, had a chance to even purchase ourselves so those

impacts are -- you know, are just -- are multiplied and it's very difficult to deal with.

7074. On a daily basis, we have to fight for everything that has to go through and we're usually the last to know. So I just want to ensure that -- you know, we talk about water a lot. I just want to ensure that the water is safe and clean. We don't want no contaminants in there.

7075. It is already, you know, contaminated by other things, but I'm not sure -- like I say, I don't know what the impacts are going to be 20-30 years down the road from the Kinder Morgan expansion project.

7076. It would definitely, you know, have an impact on our lands and our people. If the land is not healthy, we're not a healthy people. And our lands are getting so overrun and overused by different companies or industries that come in, and this is just another layer. If we have to x-ray the ground, I mean, every -- pretty near every inch of it is probably already, you know, impacted somehow, and this is another one.

7077. And oil is a scary thing because, you know, if there was a huge oil spill, it end up in the ocean and that's where our fish come from, all of our -- the marine life. And we certainly, you know, support the Musqueam and the Burrard and the Squamish down there. I know their concerns.

7078. We have the same concern here because we eat the fish. And we've already had one drastic spill already and what are the impacts of that? You know, we're not going to find out for a very long time.

7079. And so if there ever was an oil spill, I would like to know what Kinder Morgan is going to do about it. How are they going to fix it? We ask that question all the time. How are they going to fix it? Because we're going to have to live with it forever.

7080. It's going to affect our lands and our water, water being very, very precious to us. It's a very spiritual thing to us. We use water in many ways. If you're sad, go down to the river and pray. And -- disrupting me here -- and I know I use the water a lot. I go down and I go and pray and I, you know, pray for my family or if I'm feeling really sad, it just takes it away. And the people downstream have -- you know, have big shoulders down there to listen to all of our prayers, right.

7081. But I just -- I really do hope that, you know, the decision is for the best for everyone. I mean everyone. Every Canadian is going to be affected one way or the other. If we don't start speaking up now, we're all going to be very unhealthy people.

7082. We are going to be probably -- I don't know where we'd get the water from, but water is such a precious commodity, we have to protect it at all costs, and our land. And we're speaking for the animals that can't speak for themselves. And we're -- you know, the fish that can't speak for themselves, we have to speak for them because, ultimately, before we came, they ran this land and they taught us and they gave up themselves for us to be able to survive, like the deer and the fish, and everything on it. Everything is connected. We cannot break that chain because if we do then we are very unhealthy.

7083. And I think if Kinder Morgan is going to be going through them we have to have a little bit more -- we have to have a lot more discussion. And I hope that that respect is there for us, and that they do come to us in a very respectful manner, because we do respect the land itself, and we'd like to have that in return as well if it's going to go through.

7084. But I know a couple of our Elders are definitely not for it and they have their reasons. They've been on this earth longer than I have, so they know, you know, the bigger impacts and I know Bert has travelled around a lot and has seen many things in his day, and those are, you know, the experiences he has.

7085. And Joan and Amelia, as our teachers in our community, and Jimmy and Art as our Elders that we rely on totally in our community, they've got the knowledge. They're -- you know, they're our dictionaries, they're our books. That's who we learn from and that is our most valuable, you know, asset that we do have in our community is our Elders and our language, and you know, without the fish and without the wildlife, and without our language, who are we, you know, if we lost all of that?

7086. Because we are the First Peoples' of Canada and we have to remember that. And so far, you know anything that has gone through our territory, we've never received a penny from it. So I think it's about time, like with the *Tsilhquot'in* court case, you know, has proven that we are connected to that land and we have to be treated with a lot more respect than we are, and it's been going on for far too long.

7087. It's been going on for 150 years and 150 years ago we were still getting treated basically the same way as we did then, as we are doing right now, and things have to change and I hope that change comes very soon. Like even today to really consider what Bert has to say once we send in the transcript, because our language really does identify what his concerns are.

7088. So when we get that done we'll certainly send it in and hope you can review it and really consider, you know, having another pipeline in that's going to by pushing our 998,000 gallons per second. That's a lot. That's triple the first one and they, you know -- I know we're forbidden to talk about the old pipeline, but that really needs to be fixed. It really does.

7089. And I -- you know, I just want to say it here and put it on record, and to have another huge pipe going through our territory is just another added stress to the land in itself, and I don't know how much more Mother Earth can take. It's just too much.

7090. So I really want you to consider that in your decision, the stress of the land, the animals that are disappearing that we probably never will see again, the people's health, the people's way of life, you know that's in the Constitution and our own laws we practice we look seven generations down the road. And I really hope you consider that because it has been a huge hardship to get here today.

7091. Thank you.

7092. **THE CHAIRMAN:** Thank you.

7093. And perhaps, just to deal with Mr. Seymour's testimony, I would -- since Trans Mountain have not objected to that and we don't have any objections to it. So perhaps to ensure that we get that, I'm happy for counsel to talk to the Court Reporter, Mr. Waterman, who can assist you with obtaining a copy, and then the Board would appreciate you filing it with us in a timely manner so that we can consider it along with the rest of the testimony from the Nooaitch.

7094. I can't remember, Mr. Hanna, at the beginning if you indicated if they would entertain some oral -- some questions of clarification or -- and would like them in writing if there is any from Trans Mountain or the Board.

7095. **MR. HANNA:** Nooaitch prefers to respond to questions in writing.

7096. Thank you.

7097. **THE CHAIRMAN:** Thank you.

7098. I'll offer the opportunity to Trans Mountain in that case, Ms. Oleniuk?

7099. **CHIEF JOYCE SAM:** I've just got one more -- I'm just going to show you something after that Elder Bert Seymour wants me to show you after the -- Kinder Morgan.

7100. **THE CHAIRMAN:** I think you're probably better to do it before Kinder Morgan, and perhaps maybe -- I hate to do this to you, but I'd love to know the name of your grandson, because he -- he reminds me of my grandson as well right now. So I've been taken by him and how well behaved he is, because I don't think my grandson would be as well behaved in this kind of atmosphere. If you don't mind sharing his name and ---

7101. **CHIEF JOYCE SAM:** We call him baby James. He's special because when he was born he was two pounds, five ounces, and you look at how healthy he is now.

7102. **THE CHAIRMAN:** Yes. Perhaps then you could explain, and maybe you need to explain for the record because people -- we don't have a visual view, but if you could explain it for us, that would be appreciated. Thank you.

7103. **CHIEF JOYCE SAM:** I think he wanted me to take it up.

7104. He is just wanting to know if you knew what this meant.

7105. **THE CHAIRMAN:** Okay.

7106. **CHIEF JOYCE SAM:** Is that all right? You'll have to explain it.

7107. **THE CHAIRMAN:** Bert would probably better to explain it. It's the rivers coming together, but I wouldn't want to judge somebody else's -- perhaps you could take it back and Bert could point it out. I can see from there. Thank you.

--- (A short pause/Courte pause)

7108. **ELDER BERT SEYMOUR:** Hello. Now I'm going to use a sebachim (ph) this time. This is my grandson, saw me wearing this vest and he says, "Grandpa, you've got dust on your vest". So I took it off and I gave it to him. He brought it back two weeks later, it was all these paintings and there are painting on it is of animals of the earth.

7109. The names on it is in Indian. They got a səxʷsuxʷ there, grizzly bear; smúweʔ is a cougar; c̓aʕtə́n̓ is a rattlesnake; heléẇ is an eagle. These all go with the people here, we deal with them, like as Joan here says, they are our helpers and these are -- they help you. If you know how to handle them they will help you. If you run into them anywhere you talk to them, they understand. If you ask them in a nice way, pray you with nice, they'll help you.

7110. That's why I asked Joyce here to show it to the people here and tell them what it's all about. These are medicine animals here. Thank you.

7111. **THE CHAIRMAN:** Thank you. Thanks, Bert.

7112. Ms. Oleniuk?

7113. **MS. OLENIUK:** Thank you, Mr. Chair.

7114. On behalf of Trans Mountain, I just wanted to thank the witnesses for their presentation today. Thank you.

7115. **THE CHAIRMAN:** Also, we would like to acknowledge Nooaitch for their -- for taking the time to come today, and I appreciate the hardship it has been for you to be with us today -- but for sharing your stories, your traditional knowledge and of what your house is and what it has meant -- what it means to you and for generations, what it has meant for you.

7116. We will consider all we have heard, including the testimony -- we'll receive the written on Bert's testimony -- and all the other information that we have yet still to receive. And we will consider all this, and I can assure you it'll be considered and whether we -- when we decide whether to recommend approval or not of this project moving forward.

7117. And I'm glad that Amelia came back because she talked from the

heart. I heard it. And your story of the Spirit Bear was a powerful story, and I appreciate you sharing that with us today and for all of you sharing your stories with us.

7118. So this -- with that I'm -- we will adjourn and we will reconvene at 1:30 to hear from the Adams Lake Band. And I understand, Bert, you'd like to close with a prayer. We would appreciate that.

(Closing prayer)

--- Upon recessing at 12:03 p.m./L'audience est suspendue à 12h03
--- Upon resuming at 1:32 p.m./L'audience est reprise à 13h32

7119. **THE CHAIRMAN:** Good afternoon. We recognize that we are on the Secwepemc land, again this afternoon; it's an honour to be here. And Kúkwpi7 Leon, I understand you have a ceremony you would like to start with.

7120. **CHIEF NELSON LEON:** Yes, we'll open with a prayer from Lawrence Michel.

(Opening prayer)

7121. **CHIEF NELSON LEON:** Okay. Thanks to the National Energy Board for meeting with us. We had originally planned to do a smudge, but we checked and conferred with the hotel, and the sprinklers will go off. And I don't got my rain jacket.

--- (Laughter/Rires)

7122. **CHIEF NELSON LEON:** So we'll -- we've put it out ceremoniously and, to us, it is as good as done.

7123. Okay. With that, I'll turn it over to Lisa.

7124. **THE CHAIRMAN:** I think I'll -- maybe if I could just open and welcome first, if that's okay.

7125. **CHIEF NELSON LEON:** Yeah.

7126. **THE CHAIRMAN:** And again, good afternoon and welcome to the

oral tradition evidence phase of the National Energy Board's hearing regarding the Trans Mountain Expansion Project.

7127. My name is David Hamilton. I'm the Chair of the Panel and with me, on my left, is Alison Scott and, on my right, Phil Davies.

7128. We want to welcome you here this afternoon, everybody who is in the hearing room and also those who are listening through the webcast.

7129. And I just -- out of hope that we didn't have to have an evacuation, but in case there's an emergency of some type, hopefully not the sprinklers going off, that the exits are clearly marked.

7130. In addition, we have a number of staff who are with us today and they can be recognized by their -- if you have any questions, their brass name tags.

7131. We will sit until 4:30 this afternoon, and we'll take breaks when you feel appropriate on both sides to get through this afternoon.

7132. We have allotted the time for you this afternoon and -- but if, at the end of this session, you feel that there isn't sufficient time to present all your oral traditional evidence, you may request to file additional oral traditional evidence by electronic means such as a video or some other method of your choosing.

7133. Before we get under way, I'd just like to remind you, parties, of the guidance in our Hearing Order and Procedural Direction 1 in regards to oral traditional evidence.

7134. The Board understands that the Adams Lake Band had an oral tradition for sharing knowledge from generation to generation and this information cannot always be adequately shared in writing. The Board recommends those that are providing oral traditional evidence to focus on their community's interests and rights.

7135. 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. Sharing your traditional knowledge and stories about the use of your traditional territory is of use 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.

7136. 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 the proposed project. We appreciate that you have chosen to be with us today.

7137. Before providing your 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.

7138. With that, I believe we are ready to get underway and before I ask the Adams Lake Band to present their oral traditional evidence, I'd like the representatives of Trans Mountain to introduce themselves. Ms. Oleniuk?

7139. **MS. OLENIUK:** Thank you, Mr. Chair and good afternoon to the Panel and also good afternoon to Adams Lake Indian Band.

7140. My name is Terri-Lee Oleniuk and I'm counsel for Trans Mountain along with my colleague to my right, Heather Weberg. To my left is Annie Korver and she's a member of Trans Mountain's Aboriginal Engagement Team.

7141. Good afternoon.

7142. **THE CHAIRMAN:** Perhaps then we could have the witnesses affirmed.

7143. **MS. FONG:** Good afternoon. My name is Lisa Fong and with me Julia Hincks. We are counsel for Adams Lake Indian Band. We will have, as you see, five speakers today. Kúkwpi7 Nelson Leon, Sexpé7 Lawrence Michel, Robert Matthew, Kúkwpi7 Ron Jules and Dave Nordquist. Kúkwpi7 Nelson will also provide a closing commentary.

7144. The speakers have asked that they be able to take questions in writing please and the speakers have chosen to affirm by eagle feather.

7145. **THE CHAIRMAN:** Thank you, Ms. Fong. Thank you.

NELSON LEON: Affirmed
ROBERT MATTHEW: Affirmed
LAWRENCE MICHEL: Affirmed
RON JULES: Affirmed
DAVID NORDQUIST: Affirmed

7146. **THE CHAIRMAN:** With that, Kúkwpi7 Leon, you are prepared to start.

7147. Thank you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF NELSON LEON:

7148. **CHIEF NELSON LEON:** (Speaking in native language).

7149. I'd like to -- as our traditional way is to introduce ourselves through our parents and our grandparents. My mother was Sadie Phelps, formerly Sadie Kenoras. My father was Bob Thornburn. On my mother's side, my grandmother was Catherine Calhoun from Skeetchestn. Nels Kenoras from Stelnach (ph).

7150. And on my father's side, I really didn't know him. I met him for an hour and a half of my life. When he passed, I went to pay my respects. He was non-Aboriginal. I wasn't allowed to attend his services.

7151. So the way of the white people are that is mystery and strange to me as a lot of things that I see them do on the land. So all I've ever -- I was raised by my grandparents, Catherine and Nels Kenoras down in Chase and about in the country there. So all I've ever known is Secwepemc. All's I've ever know is Secwepemc.

7152. So with that, you know, we've got the map up top there of the Shuswap territory and Adams Lake itself has a fairly significant traditional territory as kind of just up in that way. This is Adams Lake here. We basically have that as old traditional territory in which we gathered food, hunted, fished, travelled, lived and gained our life from the land and the Secwepemc have never sold, ceded or surrendered our land to the Canadian government and that has been our position for as long as we've been in contact.

7153. You know, and one of the important things with this particular pipeline

is, its path is right on the North Thompson which drains into the South Thompson, Fraser and out to the ocean and there's fisheries there as well as the South Thompson fisheries that is important to our lives. It has been important to us as a people and -- not only to feed us, but it's our celquetin (ph).

7154. Like when the Creator created the earth he made the mountains and the trees and the animals, when he was done, he made the Secwepemc and put us here to take care of it. That's our history, that's our stories. Our responsibility as stewards to look after the land, the trees, the rocks, the animals, the fish. That's what our stories tell us, that's what our grandparents tell us and that's what we practise.

7155. And right now, you know, I'm somewhat concerned that the National Energy Board in hearing our oral history is taking it as Canada -- fulfilling Canada's duty to consult, you know, and I don't see that Canada has consulted with us on this project. And there have been a number of Supreme Court decisions that have clearly outlined Canada's duty to consult, the province's duty to consult.

7156. And what we're being told is that this Energy Board and the information you take from us will fulfill that requirement. We object to that. I believe at a later time would leave Kinder Morgan open to judicial review and if not an outright suing of the company and the interest in promoting and moving the increased pipeline forward.

7157. In fact, Canada has refused to engage in consultation with the Secwepemc, refused to engage in consultation with Adams Lake. That is a breach of their duty and we have remained ready to consult. You know, it's our territory. We are very concerned about the growth, the development, the number of projects, not only this pipeline, there's mines. There's water. There's urbanization that continue to deteriorate the land that continue to impact our rights, our title.

7158. And when we talk about our rights, our rights from our creation stories, are the right to be stewards, to manage our land, to determine what uses it can be put to, to determine the number and types of activities that are on our land that would make it our habit so that the land can continue to sustain us.

7159. When people think about rights, they think about hunting and fishing, those are part of our traditions. They are part of our customs, they are part of our

livelihood, but we need to bring it further and claim, as a right, the stewardship of our land, the right to manage our land.

7160. If you were to look at the written information in early history you would find that the settlers didn't move freely on the land; that the Secwepemc, the Chiefs gave permission of where they could stay, of what they could use and, in many cases, those settlers even had to pay tribute to those Chiefs.

7161. So it's not only hunting and fishing, berry picking, medicines, the spiritual ceremonies, the place names, the sacred places, it is also the right to manage our land and that right has been denied to us since the coming and the establishment of the Canadian government and the colonies.

7162. So at this time, I'd like to read a bit from this modern age contraption here, which sure makes my life easier. But I'll just read a bit here, and what I'd like you to do is just to hold on to these words, and I'll come back to them at the end of my presentation.

7163. It's important because it talks about how we are. It talks about our relationship to the land and to the newcomers and to the going-ons in our territory. So with that, I'll read to you and then I'll introduce the next speaker.

> *" We take this opportunity of your visiting Kamloops to speak a few words to you.*
>
> *We welcome you here, and we are glad we have met you in our country. We want you to be interested in us, and to understand more fully the conditions under which we live."*
>
> *"[The original settlers, they didn't] interfere with us nor attempt to break up our tribal organizations, laws, customs. They did not try to force their [concept] of things on us to our harm. Nor did they stop us from catching fish, hunting, etc. They never tried to steal or appropriate our country, nor take our food and life from us. They acknowledged our ownership of the country, and treated our chiefs as men."*
>
> *"The country of each tribe was just the same as a very large farm or ranch (belonging to all the people of the tribe) from which they gathered their food and clothing, etc., fish which*

they got in plenty for food, grass and vegetation on which their horses grazed and the game lived, ... You […] see the ranch of each tribe was the same as its life, and without it the people could not have lived."

"With us when a person enters our house he becomes our guest, and we must treat him hospitably as long as he shows no hostile intentions. At the same time we expect him to return to us equal treatment for what he receives."

"[The] government...has taken every advantage of our friendliness, weakness and ignorance to impose on us in every way. They treat us as subjects without any agreement to that effect, and force their laws on us without our consent and irrespective of whether they are good for us or not. They say they have authority over us. They have broken down our old laws and customs (no matter how good) by which we regulated ourselves."

"They enforce their own laws one way for the rich white man, one way for the poor white, and yet another for the Indian. They have knocked down […] the posts of all the Indian tribes. They say there are no lines, except what they make. They have taken possession of all the Indian country and claim it as their own. Just the same as taking the 'house' or 'ranch' and, therefore, the life of every Indian tribe into their possession. They have never consulted us in any of these matters, nor made any agreement, 'nor' signed 'any' papers with us. They 'have stolen our lands and everything on them' and continue to use 'same' for their 'own' purposes. They treat us as less than children and allow us 'no say' in anything. They say the Indians know nothing, and own nothing, yet their power and wealth has come from our belongings."

"We only have loan of those reserves in life rent, or at the option of the […] government. Thus we find ourselves without any real home in this our own country."

"Gradually we [have become] regarded as trespassers over a large portion of our country. Our old people say, 'How are we

to live'?"

"We condemn the whole policy of the government towards the Indian tribes of this country as utterly unjust, shameful and blundering in every way. We denounce [the] same as being the main cause of the unsatisfactory condition of Indian affairs in this country and of animosity and friction with the whites. So long as what we consider justice is withheld from us, so long will dissatisfaction and unrest exist among us, and we will continue to struggle..."

7164. Now, we seriously hope you will carefully consider everything we have to say and that you will recognize the disadvantages and the darkness of the outlook for us in these -- in these propositions and activities on our land.

7165. So as I'd stated earlier, we have never ceded, surrendered or sold our territory, and yet the government, through its own laws that are imposed on us, on our land, on our way of life, continue to grant licences and benefits to other parties, in this case, Kinder Morgan, the expansion of the pipeline.

7166. I understand it's about 960,000 barrels a day, and with that comes an amazing threat to our way of life, to our environment, to who we are as a people. As we look around in the country and you start taking off the licences and the Crown property and the timber permits, the water licences, less and less of the land is available for us to continue on with our life in keeping with our customs and our traditions.

7167. When you're a people and your relationship with the land, the animals and the xeʔɬkʷúpiʔ, the Creator, has existed for 10,000 years, and yet in 250 years it's been slowly eroded away. Little chunks taken off all the time, a little bit here, a little bit there until we ask ourselves what is there for us.

7168. We couldn't be assimilated through the Canadian government's residential policy, so what is happening now is to take away our very life, to take away land and the opportunity to continue our lifestyle through hunting, fishing, medicines, spirituality and even the management of our own lands.

7169. So I'll speak a bit more of this. At this time, I'd like to turn it over to Rob Matthew.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. ROBERT MATTHEW:

7170. **MR. ROBERT MATTHEW:** Matthew, Robert Matthew. I am from the -- originally from the Simpcw First Nation. My father, Louis Matthew, was a logger. Mother, Ida Matthew. My father has passed on and my mother is alive and well, and 92.

7171. I was brought up in Chu Chua and then graduated and left, became a teacher. I had many jobs, but ended up becoming a teacher, high school teacher around the province as a faculty at UBC for a while. Then I was in Williams Lake for 10 years as administrator.

7172. I was brought up partially by my pa, Manuel Eustache, and old Christine -- old Dolly Eustache, and have married, four children, and moved to Adams Lake or Chase, just a little over 20 years ago.

7173. One of the problems I had within the public school system, being a teacher, is no real opportunity to teach or research or find out who I was as a First Nation or help students.

7174. Now, things have changed in 20 years in the public school here with a few opportunities, but in leaving that, I met my wife, who was starting a school, T'selcéwtqen Clleqmél'ten, Chief Atahm School. And it was the First Nations parent-run school on Reserve.

7175. And as you're all aware, there are no *Schools Act* on Reserves in British Columbia and, in fact, we do follow best practice but, at the same time, you -- the parents are able to decide what they want to teach.

7176. And so moving down to getting married and starting with the school, and I've been there 20 years. A number of other -- so that's my formal job. I'm the principal of the school, but also researcher in that the parents wanted to know what are we going to teach if we have this opportunity.

7177. And this put me in touch with a number of very important people in the community, is what's worth learning, what's not worth learning. As we know, in Grade 7 everybody does Egypt, ancient cultures.

7178. Well, the parents want to do the ancient cultures of where they lived, is their own ancient culture, and was also told the only thing that sets me different than anybody else as a Secwepemc is land and language. If you don't know your homeland, well -- or your language and all the things that go in that, then you're kind of like everybody else. Like pop culture, like every five years there's a new fad and everybody's into the new fad. Pop culture. Well, I didn't want to be that. If I'm Secwepemc, I'm Seem (ph) and now I'm Hisqelmúcw (ph) how do I learn that? So I'll return to that in a bit.

7179. It's researcher -- also, if we're going to teach our own history and culture, how do we do that, through oral tradition. How do we do that writing, with desktop publishing. How do we actually take that knowledge that's in the community and bring it to the -- into the school?

7180. So that's who I am. And really believe in this whole notion of a strong identity, having to answer the question of who am I. And I was asked that many times when I was young, as a product of the public school system. I didn't know because in the fifties and sixties we studied the Cree. That's -- I knew everything about buffalo and teepees and everything. I knew nothing of B.C. And even 1974 when B.C. said, well, we need -- there's 17 First Nations, we're kind of sick of learning about other. So they said, "Okay. We'll bring in the Hyde (ph) and Inuit. So kids came from building, you know, paper teepees, the longhouses and -- again, had nothing really to do with us.

7181. So as a person, where do you start on this big question of who am I, right. So I'm going to come and try to touch on three or four things.

7182. I'm going to start, my role here is as a teacher and educator and working with a team of Elders, which is getting smaller as the years go by with the 20 years is what is oral history. So I want to talk a bit about that.

7183. I want to talk about my definition and our definition and the definitions that have been told to me by the esteemed Elders. Talk about if, in fact, oral tradition is valuable and usable, how have I used that in my own growth, how have I used that within the school. How do you take this ancient, valuable way of teaching and how do you put it into a school system, how do you put it into community activities. So I want to talk of that.

7184. And the key thing is, what's the definition of oral history. And there is a difference between oral history and traditional history. There are different

definitions of storytelling and I want to talk about that. Because it's very easy to take legends and make them sort of quaint folklore that's lost in the histories, you know, a long time ago, where in fact, that's not the case. That the stories, even some of the ancient stories still have messages and lessons that we can learn today. And there's also a second brand of story which Lawrence will help me define when we get to it. Community stories, personal stories. These are also valid.

7185. So I want to talk about that definition so that when I look at the definition that has been given, hopefully that we will broaden the scope and importance of the oral tradition, opposed to just scientific, written evidence or economic return evidence, all of those types of things, where in fact the oral tradition I think has a lot to offer. And our -- from our -- my own personal side, anything worth learning can be learned in a story.

7186. Then I'm going to talk about the school and why is storytelling valuable, why is it alive and well. And how do we, in fact, take this and teach about the land, about the fish, about how the world came to be, how did we get rules for living.

7187. Every culture has founding stories, whether it's the Bible or the Koran or the different cultures around the world, they all have their own -- how did they come to be. How did -- what's their role on earth, how did they get rules for living; these are what are in our stories.

7188. So I want to talk a bit about that and then lastly, probably talk about my -- personal stories about why, as a -- you know, I'm 62. I've been part of -- I'll be part of this. I was part of the twin tracking case. There was a number of things that happened in my life with government agencies and why am I skeptical of development and the government looking after the land, and just a couple of things that are happening right today. So that's what I would like to do.

7189. So I want to talk a bit about storytelling. And already, being in here it's really hard to -- it's sort of an abnormal setting because normally storytelling would be out on the land of the place you're talking about. So if we were talking about Adams River, then we'd be somewhere along Adams River telling the story and pointing things out. If we were on the mountains of Tamadusa Alaska (ph) we'd be there.

7190. So it's already a compromise to try to tell the power and strength and

beauty of land when you've got how many feet -- and so much cement between us and the actual ground and the healing power of the sun when we can't even see the sun in here. So the location, the location is important to a story.

7191. The teller is important and the listener is important. So when a person is telling a story, people are always listening, but the listener also has a responsibility to listen to the story.

7192. When I talked with old Bill Arnouse once about telling me again the story of the four water monsters of the Stl'àkquem and he said, "I'm not going to". He says, "How many times have I told a story and you taped it. You're going to share the tape. You're going to listen to the tape".

7193. He says, "I'll tell you what happens. You lost the tape and you come back and ask me again. Why don't you just listen, right. Listen to the story and you'll learn it. Or maybe you're not ready for the story and you won't learn it".

7194. So the listener is powerful.

7195. So where did I get into this whole thing of stories? Probably started listening to my grandfather, Manual Eustache. And he had a story for everything and it always illustrated a point. And the stories are powerful in that usually they're not confrontational.

7196. If somebody asks you a question, and rather than answer them totally to their face, a lot of times they'll say, "Let me tell you a story". And underneath the story is your answer and now it's up to you to accept it or not accept it. But it's still powerful; right, that they're answering a question through a story.

7197. So the story of the land, the story of the salmon, the story of the trees, this is something when I move to Chase and my wife, mother have -- has land right where Adam's Lake flows into Adam's River. And so they have -- we have land there and we've built a house. And at the end I'll talk about living there and being forced out of there and then going back there.

7198. So when I -- when I talk about stories is that when you're learning these stories, you're also indirectly has a responsibility to pass them on. Now, there are some stories which people say don't share until I'm gone or these are stories for you personally or these are stories for you to share with everybody right now. So the things I'll talk to you today, these are obviously stories that you

can share, I can share and you can share.

7199. So how do people -- how do we carry on with the storytelling tradition? If, in fact, we believe that anything worth learning you can learn in a story.

7200. Well, we've had to -- we've had to -- if you think of how many thousands of years where we haven't had no written language. You know, you're looking at the mid-1800s when the gold rush, the residential school comes, 1870 days schools, 1890. And prior to that, how many thousands of years did people actually live a full life, governing their territory, had rules for living, self-governing their community; all those things that you need just to survive and enjoy life.

7201. Those were taught with the oral tradition, oral stories, oral history. The key thing is in the spoken part. So we believe that, that anything worth learning can be learned in a story. And if we don't have a story, well, go out on the land and have an adventure and tell the story of it and use that as the new story.

7202. So when we look at how do we at the school or how do I -- what am I involved with the story informally, there's lots of ways. One of the things is we, the teachers, myself and the sk^{w}uléyt that work there, we want to learn the story of the land. We want to learn about how the world was created, where the rules for living came from and Lawrence -- grandfather Lawrence here, Michel, he and others -- now, there used to be a team of five, four, three, now it's just Lawrence here. Others have passed away.

7203. We asked them, can you teach us to be storyteller and can you teach us the stories? So these are the teachers. And so at night, during the year, this is what we do is, every year we pick a new story and we learn it and we learn to tell it.

7204. We have a thing called a language feast. So we have a theme, a word, and from that word is a phrase and from the phrase is what stories goes with that word. It's called a language -- and we record this because there's words that are forgotten or not used and you get a group of Elders together and us young speakers, it's just -- it's magic. It's fun because people start remembering the stories, remembering the words.

7205. The last one we did was on oolook (ph), land, and we ended up with like 60 words describing land, lost land, dry land, damaged land, found land, good land, all of those land words and they would spark a story on those words and phrases.

7206. So between -- we do this every year. So between now and March, we'll probably have three of these language feasts and they've been going on for years. So the stories and the words go together and the key thing is, in storytelling, is sometimes you get three or four or 10 pieces of information, if you were to learn them separately, it would be easy to forget.

7207. But if you learn them in a story, a lot of times, you know, I've been told and believe, if you forget a piece of it, you go back to the start of the story, you start telling yourself the story and you'll arrive at that position, that place where you forgot, and it will pop back into your head because they're all connected, the stories.

7208. So it's just a way of remembering. It's an excellent way of remembering. So every year the Secwepemc have a gathering. It has been going on I think 1982'ish, somewhere around there. Every year Secwepemc Mountain, the Elders and myself and a few people sponsor a language tent and a storytelling tent, and this is every year a different Secwepemc nation hosts this gathering, and it's just a time of sports and cultural hand drumming, stick gaming. There's lots of stuff goes on for days. It's fun. it's good. It's a coming together, something we used to do from about -- oh, the start of the gold rush had stopped.

7209. But we've reinstated this Secwepemc gathering. In that is the storytelling tent, where the 17 Secwepemc communities, if you want to tell a story, show up. If you want to learn a story, show up. Enjoy a story, just listen. So this happens every year and we're part of it.

7210. So when you look at the formal part of storytelling, we do this in the school. So how do you actually take a form because sometimes, you still have your math, English, science, socials, technology, PE and art to squeeze in there, is -- it is hard to do, but we do it so that you put storytelling into the curriculum.

7211. So they learn how to listen to a story. They learn how to tell a story, how to project their voice, how to use body language, all the vocabulary they'll need for telling a story, in Secwepemc as well as in English. So the storytelling is part of the curriculum at the school.

7212. And they -- the part about the stories in the school is that, it has to be everything. It can't be just coyote stories because there are so many other things of -- that they need to learn and when we talk of, oh things have to be scientific, what is science, right; it's what, naming the world, it's relationships, it's predicting things. It's cause and effect, you know, the water cycle, those -- so but when we look at our own stories, you know, when we say, you know, (speaking native language), when do we go get the skemec, and he says, well, I'll let you know the steptúpeɬqw droops over then it's time. The pod is green. It turns brown, it's over. How deep is it; you know, how deep is skemec the avalanche lily; is it 2 inches or 4 inches, 10 inches. How deep do you have to dig?

7213. Well, over time it's quite easy, it's about 10 inches, a very deep root. So if you're observing this and making the pattern, that's science. The stcwelcúcweɬ plant, it only blossoms for three days. So what does that mean, it means when it's springtime in May, you have to visit the place where the stcwelcúcweɬ is because it only blossoms and it's tiny -- it's got a tiny pink flower. So in the story, you have to get there. Otherwise, if you don't, it's going to wilt and go on the forest floor and you won't be able to find it. They're impossible.

7214. So observing this three days -- where is it found, it's on the water, drip line of a fir tree. All of this to us is science, right. So we want to identify these plants. We want to do the cycle.

7215. When do the deer -- well, we know the deer move at night when it's raining. Anybody that drives to Secwepemc Flats will know that, right. So what is science; well, the science is in our stories.

7216. So in the public school, they do a bean seed in an egg carton in Grade 4, right. What do plants need, what's a root, a stem, a leaf, all of that stuff. We don't do that. We actually go out and find a real plant with a real leaf, a real stem, a root and harvest it and eat it, name it, collar it, do whatever.

7217. So what is science when you look at scientific information? We believe that there's enough science in our stories.

7218. So one of the areas which I run into, and this is as an educator over many, many years is this whole nation of -- notion of, as soon as we mention

stories, oh that means you're back a hundred years ago. Go live in your pit house with buckskin and live off the land.

7219. No, that's not the case, right, that -- our stories are alive and well today. They could be ancient stories, they could be handed down for thousands of years, but they're alive and well and they serve a function and a really valuable function of gain.

7220. How do we relate to the land, how do we relate to all the living things, and non-living things, how do we relate to each other? Those are in our stories.

7221. So it's very important that we're careful when we say traditional stories or oral history, so that we're not pigeon-holing our stories and say, oh, that coyote story is quaint. Yeah, that belongs in the 1800s and dismiss it, it and us. So it's important when you're looking at a definition, what is it.

7222. So there are stories, two types of stories and probably more, but the main two -- there are those types of stories. Those are called the stseptékwll and the stseptékwll has to do with this time before people, this time where there was animals here with special powers. There's a different time in -- and I'm going to give Lawrence time to talk about that, but there are other important type of stories, the slexéy̓em. That is your living story. That's your community story. That's my story. That's Nelson's story. It's a story of real people now or community stories. So there's two types, stseptékwll, slexéy̓em.

7223. So Lawrence, could you talk a little bit about stseptékwll? What is a stseptékwll and what is a slexéy̓em?

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. LAWRENCE MICHEL:

7224. **MR. LAWRENCE MICHEL:** What's stseptékwll, kind of when we talk about stseptékwll, we're telling the stories about when there was no people yet and everything that was on earth talks to each other and understands each other and there's all this -- the main person is there is slexléx. And slexléx we, you know, in our time in the storytelling, we haven't yet found when was he born, when was slexléx born, where he was here already when the Creator created the earth. When the Creator made earth, he had rocks, stones and water, trees and mountains, the air, rain, snow. And one time and the story says the rock had an idea; we have to have somebody look after our Mother Earth.

7225. The first meeting they had was he was the chairperson. And okay, called everybody there and, I mean, he had an open time. Started to look around, (speaking in native language). Who in this play, who's in this crowd's going to look after them, you, the tree? (Speaking in native language). It says, "Not me. I am already part of the earth". "How about you, the water?" "Yes, I can see a lot of things but I can't be -- look after the Mother Earth, I am part of it". All right. Through all that, he says, "I am part of the Mother Earth".

7226. But in that time, they saw a two-legged. How about that guy way over, what is he doing? Somebody look who can whistle call him over. It was sek̓lép, the coyote. And he was standing. And he come up to the chairperson, asked him, "Can you look after the land", he looked around. He says, "I see you have nobody here that can -- has turned you down to look after land. Maybe it's up to me to look after the land".

7227. And from there on, that's sek̓lép, that's how the -- and slexéy̓em is the story that you tell of what's going on, what you see now when I'm -- when I leave here I'm going to tell about, what I see but I'm going to tell it in my own way, my own language.

7228. And anyway, I'll give you names who -- all of you. Maybe they -- you know, that's the slexéy̓em from me to them, the children. That's how I differentiate the two stories, two stories.

--- ORAL PRESENTATION BY/REPRÉSENTATION PAR MR. ROBERT MATTHEW:

7229. **MR. ROBERT MATTHEW:** Just to continue on the stseptékwlem is -- our worldview is very unique to this area, to this land. That when we look at where did we come from and how did we get here, we believe there used to be four kingdoms. There was one above the sky, on land, under the water, under the ground. There was a time when everything could talk with one another.

7230. But as they were changed through these adventures with sek̓lép and ském̓cis the grizzly bear and sequaeech (ph) and xgwélemc, the fox, as the world started taking its shape, every time it changed, they can only talk to each other. They couldn't -- we couldn't talk to them. They couldn't intermarry after that.

7231. So there are lots of stories. And as you tell and learn the stories, the world slowly takes shape. The mountains are formed. Coyotes drop from the sky and all his blood turns to the rivers. Everything we see here. Where did the berries come from? Well, they were -- I'll give a shorter version. The usually the story take at least an hour and a half. I'll give it to you the short version here is -- makes sense.

7232. But one of the underlying currents, one of the underlying themes -- and this is my entire life of listening to these stories and now really, really asking and listening, is when sek̓lép the coyote transforms this world -- remember, it was out of balance. It wasn't a good place. It was cold until summer came. There was -- they were hungry, they were die -- people were saying I'm hungry until the food was brought to them. And every time these were given to the people, sek̓lép would say, "I'm giving you this to enjoy. I'm giving you this to look after forever. You're the guardians of these things".

7233. And that's the deal that was made that sek̓lép would make life better for us with all his powerful friends. In return, we were to look after these things. And I think this is -- this is an interesting concept which I don't think a lot of people really grasp, is that we actually believe that, as First Nations, as Secwepemc, we actually have a role to play on this earth and as guardians of the tmícw, the living things and the non-living things because of all the good things it gives us that we have this job. That's probably why I'm here today.

7234. So the stories have these -- this message. And when you -- when you tell this, the stories -- stories are powerful, Joe Michel would tell me, he said, because there's many parts to a story. The easiest is entertainment. You know, you can hear a story and laugh or get sad. That's the lowest form. You know, it's just entertainment.

7235. But it also there could be a message in there or there could be a message you won't even understand until 10 or 20, 30 years from now and you'll get the message, or it could be solving a problem that you have. You ask somebody and they tell you a story. And in the story the animals, people have solved the problem.

7236. So in fact, they've given you advice. But you can either take it as a story of entertainment or you can take it as advice. It's a good way of giving advice without actually ever being having to be confrontational about it. Well, you should do this. You should do that. You just hope that the person gets the

meaning of the story.

7237. So and within their slexéy̓em, Lawrence says it's what he'll be talking, is where, where does the story take place. A place in our stories is not just one place; it's interconnected to other places. A place is only important in the way it's connected to other places.

7238. So when you hear a story you'll always hear one place that's connected to another place. It's never one person. There's always an explanation. When we -- when I get to the story of going to Adam's Lake, I didn't just go with the Elder Bill Arnouse but his son Jimmy, Jimmy Arnouse and his grandson Patrick. So it wasn't Bill, Jimmy or Patrick because you wouldn't know. You may think they're brothers. No, grandfather, son and grandson. So the genealogy of this, always an explanation of the characters in the story. So over time, if you listen to stories 20, 30 years, you're going to get the genealogy of the community.

7239. If you -- if you listen to the description of where things are, they're downstream, they're east, they're west or what -- they're related to a landmark, over time, if you listen to enough stories, you'll be actually be able to see that land in your head. That's because the stories built up all these connected images. I always say it's like virtual reality without all the wiring, right. You can actually see that land.

7240. So a good story will have all these land features, people features, geology -- genealogy will be in there before the story even starts. So stories are powerful in that they're not just teaching us a lesson but they're also giving us all these other pieces of where we fit and how we fit with the land and how do we fit with other people within the community, are also part of a story.

7241. Now, a good storyteller will do all of that and others, like myself, we're learning. We'll miss out bits and pieces of a good story. But this is the whole nature of storytelling is as you tell the story gets longer because you're learning how to add these different things to your story. So stories are alive and well.

7242. In our school, as I say, we go out to the land (speaking in native language). We come back, tell the story of the trip. When we first went out, once we came back, and I was challenged to tell the story of a trip. I thought I did well in 20 minutes.

7243. Kenny Billy (ph), he heard my story, I can beat that. He was 40 minutes. Joel Michelle, an Elder who'd been going up there for 40 years, we had to stop him after two hours. He hadn't even got out of the yard because his stories were linked to other stories, to other stories, to all those years. And so stories are dynamic. They're not just one little story that kind of is stuck there with one definition.

7244. Now, this is where we differ when we talk about stories because, if you write a story down, you're going to get one version with one author, one interpretation, one of everything. With us, you get the main theme and you tell the story and from your perspective, but you still have to be true to the facts. You can't be adlibbing the fact part, but it's your interpretation. So you end up being -- a community then validates a story by numbers of people telling the same story, as long as the key facts don't change.

7245. When I talk about the story of Bill Arnouse (ph) getting married and going up the Adams Lake when he was young, 20 years old, and I started the story off at the gathering house at Adams Lake, a white house at Wildwood, I was corrected.

7246. Lawrence said, "Well, it's not really Wildwood, it's on just outside of Wildwood. It's Taupes. Because there's a bay there, and Taupes is where you can hear the water. If you go further up the lake when you can't hear the water, then that's not Taupes.

7247. Where does Taupes stop and Wildwood begin? It's in the story. So Lawrence corrects me.

7248. So these types of corrections in a story, people say, well, they're unreliable. Well, to me, it's even more reliable because you're telling it to a group of people, and especially with me as a younger person, well, the Elders, they know the correct pronunciation. They know the people. They know the event that happened there. And I'm trying to tell the story and it's like a witness, right.

7249. And they will then say, well -- gently -- that this is how your story has to change to be true. So this is where it's dangerous when you take one story written down and hand it in because it could be just one person. Is it true? Has it been witnessed?

7250. And what we like to do is why not -- rather than take one story, type it out, put it in a printer and hand it out to 40 people, why not tell the story to 40 people? Tell it and have them respond to it.

7251. There was a rule. I'm scared to give it to you because you may use it on me, is that the listener is as important as the storyteller. And in our tradition, if I was telling a story, which I am right now, is i7éy. So if I said i7éy, and if you said i7éy, it means stop talking, no more stories. If you like the story and you want me to continue, you would say i7éy, right?

7252. So there was always this back and forth between the storyteller and the listener, right. So there are rules to the storytelling that makes it important.

7253. Again, when you're dealing with being in the written world and language arts programs and all those things that the principal has to deal with, it is really hard at times to explain to people that this is a valid way of teaching, it's a valid way of learning, it's a valid way of -- in our school. ʔe nsnək̓ʷnuk̓ʷeʔ all my relations is our first principle. Looking after all your relations.

7254. So you have stories about sharing, and it's -- as a principle so that, you know, the selfie thing where you've got to always be taking a picture of yourself and sending it to people, and me, me, me, I, I, I. ʔe nsnək̓ʷnuk̓ʷeʔ is directly opposed to that. It's you, them, it's -- you never say I, you're not supposed to say I. So ʔe nsnək̓ʷnuk̓ʷeʔ is a principle.

7255. Cuwecút, look after yourself, do it yourself, finish the job. When you look at -- when Lawrence was praying, offering up his words, ʔesʔémit, you'll always hear that, look after. You'll hear that all the time.

7256. If you go to any of the Secwepemc gatherings, you will hear the word ʔesʔémit. It means look after. Tmíxʷ is the land, look after the -- you know, swéẇł he said, the fish, you know? Mús nsq̓ʷaxt, all the things that run on four legs, the animals of the forest and all the birds, the spżúżuʔ; Life is water.

7257. So that's -- it wasn't any -- you know, I used to when I was younger in public school, and I didn't know much of the language. I said, "What are they saying?" It's so mystical and strange and exotic.

7258. Now that I know most of the language, all that he's saying is

everybody, tekméyxʷ. It means you, too, look after this land that's been given to us. That's what he's saying.

7259. Təx̣ʷtés, another word, think the good, right things, do the right things, right. So that's what he's saying. Can you give us the strength to think the right thing and do the right -- so it's not -- and I realized, gee, whiz, that wasn't very strange or exotic, right. Kind of common sense that is in the language.

7260. So two very brief summaries of stories, okay. When I asked you where do huckleberries come from, where do blueberries come from? Where does a sḵém̓es sḵém̓ec, the avalanche lily come from? Where do the things we eat come from?

7261. Well, we -- if I was to ask that, and I have, they would say, well, a long time ago the people were hungry. You know, diet means funny in our language, it means hunger. And they asked xeʔɬkʷúpiʔ to come and help because we were hungry.

7262. And he came and looked around. There was no food. The world was barren. But he remembered there was four kingdoms. He said, well, maybe there's food in the upper kingdom, but I have to get up there.

7263. There was a hole in the sky and so xeʔɬkʷúpiʔ asked his two friends, paurofo (ph) and skem̓cís, the grizzly bear, and tsḵéwelc, his friend, his helper.

7264. Tsḵéwelc from a different story has the power to bring xeʔɬkʷúpiʔ back to life, so he never dies. Even when he gets killed, his friend always brings him back to life. If anything else dies, tsḵéwelc can jump and brings it back to life.

7265. And skem̓cís has this black bow, this smooth bow, this strong bow that he can do many wonderful things with. So he builds a ladder to the sky and through the hole in the sky, and who's going to go look for food for the people who are starving?

7266. And so the birds and the fish said they would. And at this time. the fish were all white with no teeth. And grizzly bear had a big bushy tail with a white tip, and fox had a black pointy little tail. So you can see where the story is going. Fox, coyote, says, "Who will come with me?"

7267. They get there sacks and they go up through the hole and they find all

this wonderful berries, huckleberries, blueberries, strawberries, raspberries, all the different roots that we eat, and they put them in the sack. But on earth, when you see grizzly bear wants -- fox wants grizzly's tail and tricks him into trading it and then runs away, then grizzly gets mad and knocks its ladder down.

7268. And before the ladder comes down, coyote gets back down with all his roots and some of his berries and plants them. Plus, all of the birds are left up there, but they can just glide back to earth with sacks full of berries and they plant them.

7269. But the fish are left up there, and they -- there is a pond with some rocks and trees by it, and they say, "Well just jump out of the hole in the sky".

7270. And as each fish come down, they -- one of them goes through the trees and gets scraped up and changes his colour, and they put him in this lake and they give him a new name, cuʔxéɬus, the rainbow trout, because he looks -- he's got these colours on him.

7271. So they all have different adventures. They land in the tree and he gets bruised and that goes deep into the lake and that's the lake trout. And the last one, there's many fish come down, they all get their colours and shapes by coming through and coming into earth with their bags of food.

7272. And the last one, suckerfish, and he gets stuck in the mud and they have to pull him out because he hits the rocks. He's smashed all up, and that's grizzly's best friend. So they want to bring him back to life because he's killed his best friend and so they try to gather up the pieces, but when they pick up the piece of the fish, it just falls apart.

7273. So they ask for help, and all the ducks and loons say yeah, they have extra bones. So they come over and they start putting all these bones in the fish, and he still breaks in half.

7274. So they said we need something to keep its shape. So they end up rolling him in a net and it shrinks down into his side and it has little squares in. So -- and then saqueech (ph) comes by because he's still dead and jumped over him and brings him back to life. And they say, well, you'll be the suckerfish and you'll live at the bottom of the land and -- of the lake and keep our lakes clean by eating everything on the bottom.

7275. And the people then go out and they see all of these wonderful things growing and start harvesting them. And sek̓lép comes along and says he's -- he always trots off because he's going to have another adventure. And so he's -- as before he leaves, that's what he says. He says, "I'm giving you all of these things. These berries and roots are yours to enjoy and share. But it's yours to look after, forever. Yours to look after". And then he leaves.

7276. So that's the short version of the story. But the key thing is, is as we look at the stories of how we got all of these wonderful things on that we enjoy, the underlying theme is these are yours to look after. So we actually take this whole looking after yucwemíns (ph) seriously.

7277. So that's the skʷuléyt because there's lots of stories like that. How the black moss is given to us. All of these different things underlying is yours to look after. Yucwemins is a big word in our language.

7278. On the slexéy̓em side is the personal story. So on the nature of stories, I'll tell you my own, part of my own personal journey.

7279. When I moved to Chase and got married and we were going to move, my wife and I moving up to Adams Lake. Stalin (ph) is the lake, the ctelt̓elétkwe is the watershed, the stalnuch (ph) are the people.

7280. And so the school said we want to have our own history, language and culture in our school. And I couldn't find anything written. And they said, "Well, there's enough Elders here why don't you just ask them what's worth learning about being a stalnuch.

7281. So I gathered the four up. Lawrence, his brother Joe was passed on, Bill Arnouse and Adam Bennett. And they've all passed on. And we were in a basement of -- next to the school. And so I said -- I was all just gung-ho about learning everything. I said, "Tell me, language, the culture. Tell me everything about stalin"; right"

7282. And I can remember Bill saying, "No. I'm not going to tell you here", and I thought, he's not going to tell me, you're not going to tell me. Here I am, I want to learn; right. And he says, "No. I want to tell you here in the basement of the Indian Affairs building" -- I think 1952 it was built.

7283. And I sat looking at these maps and pictures and stuff I had ready to

discuss of Adams Lake and on the table -- this is 20 years ago. So I said, "Well, here's a map, right, pictures of Adam's Lake" and he said, "That's not Adam's Lake. That's just a picture of Adam's Lake".

7284. These things I had, they're videotapes, folders of all -- you know, all set to do my research in the basement. They said, "This isn't real. These are just reminders of a real place somewhere else. When you come back and you forget your story, you'll look at your reminders. Then you'll look at your field notes, your video and your photo".

7285. So this goes back to the nature of stories. It's kind of hard here to really talk about how incredibly special water is when there's no water, you know, there's really no river coming through here. You can't see the sky. We can't feel the earth, can't -- we're in a room in a hotel.

7286. So I said, "Well, tell me about the traditional this and the traditional that" and I was so gung-ho about this. And he said, "You say the word 'tradition' so easy, like what is it", I said, "What is tradition?" I said, "Well, I don't know, Christmas", he says, "Yeah. Why is Christmas a tradition"; because you do it the same time very year.

7287. So this is the deal that they were offering me and he says, "We will teach you the traditional stories, the traditional spots, the ancient places, if you agree to go back there for the rest of your life every year in July". So this is an interesting proposition to think about a living story that I'm only going to hear the stories if I go out there. I'm only going to hear their stories and learn it if I go out every year and take somebody with me and either learn more or share it.

7288. So I was doing a Masters of Education SFU, I quit. And I thought, I'm going to get into -- that's a different M. Ed. I'm going to get my mountain education. And so the beginning of the oral tradition starts with me with these four Elders, in that we had these incredible trips out to the land and worked our way up Adam's River, Adam's Lake, along the South Thompson, all the way up to Tum Tum, the back -- El Bass (ph), over the mountain to Shuswap Lake.

7289. And in these trips were the stories, the stseptékwlem, how -- why is Samadusa (ph) a mountain that makes you reflect on your place in life. Right, it's a story about that. What about Sloco, the mountain. All these places are special and have meaning, nukenhoya (ph).

7290. If you're ready, when you go there you'll hear children laughing. If you're not ready you'll hear just water. I've never heard it. Other people say, "Oh, I can hear. Who's camped around the corner". There's nobody.

7291. There are special places. So the -- every trip we went out we would come back, tell the story and the stories get longer. So stories are dynamic.

7292. The -- when we look at the stories -- when we look at the stories again is what is the nature? They're powerful, they're alive, they're told, they're shared, they're validated. Over time you gain a knowledge of the land, a knowledge of the community, all of these things. So to us, it's not just a -- they're powerful. And I will say things, you know, four times just so that people will remember. I think that's my fourth time I'll say that.

7293. A long time ago I met Chief Dan George, in about 1970'ish and he was saying the same thing. He said if you tell the story you got to, you know, tell it four times. You got to get up in front of people and tell it four times, you know.

7294. In your lifetime you got to get together, remember all the facts and really share it four times. And then maybe if you need to end it at four times, he said, then you'll remember the story. And then he turned to me and he says, "How many times", I said, "Four." He said, "See".

7295. So I take that advice from him, is the point is, our definition is wide. Our definition is long. Our definition is huge as far as what is oral history is one versus traditional oral history, which is to me quite narrow.

7296. The other is the indirect nature of stories is that sometimes people will tell you a story and you have to listen carefully because maybe underneath those story is a powerful message. Maybe they're trying to get a message to you but maybe they don't know how to come right to your face, will use the storytelling method.

7297. It doesn't mean -- when we're soft-spoken it doesn't mean we don't mean it. A lot of times you have to be outspoken and loud. But what if you're soft-spoken with a story that's still powerful, the message you're trying to get across is still there and you just hope the other side is listening and can actually grasp the meaning.

7298. The last part -- the last part I want to talk about is slexéy̓em, my own

story. You say, “Well, why don’t you just listen to us, you know, the developers and government? We’ll look after you and your land. Just sort of trust us”. Personally, for many years I have trusted developers and trusted the government.

7299. When we moved back up to the lake, just across from Tuchmuch (ph), Indian Point, just below spélem, the nice meadow, the place you dig roots, beautiful spot. I don’t know all the ins and outs of what was happening, but I’m a principal of a school and I drive down every day. We go across a bridge and I go to work.

7300. Then, one day, a group of Adams Lake Band members and supporters show up in my yard and they say, "We're going to stop the traffic going through here". I said, "Well, why?"

7301. I'm not really involved in the politics or whatever. I'm a school teacher, principal.

7302. It turns out there was going to be a development up the lake, a big RV site in a subdivision that was going to go in without consultation, without an environmental impact study, without a bunch of stuff. And the Band said, "No, you can't do this. That's Adams Lake".

7303. This is, you know -- it's our territory. The lake is pristine. The salmon -- the biggest -- what, the fourth-biggest in the world is the Adams Lake run.

7304. So they said no. They shut the road down, and it turns out the province never did settle and pay for the road or the bridge, use of it, and the Band actually owned the road and the bridge, so they legally could stop -- they could stop the traffic, and they did.

7305. Permanent residents could go through, which there’s lots of non-First Nations, you know, leased land and -- yeah. But the developers, they said no.

7306. So now you have very hard feelings between the two. So the road is a blockade on the Reserve side, and they're completely legally entitled to it. On the other side of the bridge is a group of young non-First Nations, white people, angry because they want to come over and keep doing what they're going to do, develop the land.

7307. This goes on for months. I have to run the gauntlet between the

warrior society and the Adams Lake Band and the protesters, and I'm a school teacher. I have to just get back to my school and keep it going, 65 kids and 20 staff, Elders are waiting for me. Then I got to run the gauntlet through all the protestors on the other side of the bridge, every day.

7308. So I don't -- I never heard -- I never saw all the time there any government officials. This goes on for months.

7309. Police would come by trying to keep the peace, make sure we stayed on our side and they stayed on their side. Then the bridge burns, and we don't know who burnt it. All I know is I'm with my family and I get a call from my mother-in-law, "Are you okay? Are you okay?"

7310. And I said, "Yeah. What's the matter? We're okay". "Look out your window". I look out, and here's the bridge is on fire, flames, I don't know, 30-40 feet. Whatever -- whoever did it, we don't know. Soaked it with something. And it's burning.

7311. So once it burnt, they brought everybody across the lake further up from us with a boom boat and a cattle barge, and then later, a ferry. Since people can't develop, they all leave, and the protestors leave. I'm the only First Nations up there.

7312. Now, what happens is I have to get on a ferry every day and on Friday night and Saturday -- I was scared because I -- you get drunk guys threatening me and my family to the point I actually was so scared I moved out, moved to Chase.

7313. And I'm thinking all this time where is -- where are all those people that said they were going to protect me, protect the river, the lake. I didn't see anybody. Where were -- where was everybody?

7314. All I got was three visits from an RCMP because somebody across the lake said I was the ringleader. I said, "What are you talking about?" He said, "Well, we seen your lights flashing on and off".

7315. I said, "That's it? All them times you've come and questioned me is because of that?" I said, "You don't realize my daughter was nearly dying and I had to look after her every night from the loft to the main floor turning the lights on and going back up because she's one year old". We ended up in the Vancouver Children's Hospital.

7316. So this is -- so my looking around for help and the RCMP -- instead, I'm being questioned. Who are the people who are supposed to be looking after the lake and the river and the fish? I didn't see anybody.

7317. And the last piece of this is, a month ago, right in the middle of the big salmon run, I took a bunch of pictures of the logs coming down the river. The sawmill there, they dump logs in, they boom it down to the sawmill and they have big booms. And the logs escape under the boom or from high water getting washed off the shore. Hundreds of logs have now escaped on a boom next to the bridge.

7318. Month after month, year after year, and as of today, probably, logs are waterlogging, slipping under the boom and going against the burnt bridge or south of the burnt bridge in the Adams River where the biggest salmon run is. They're celebrating down at Roderick Haig-Brown Park. Here it is, logs.

7319. So I took pictures, finally. I sent it to Jim Kooperman with the Adams Lake watershed. If you know Jim, he's a great environmentalist.

7320. He immediately sent the photos of all the logs to Dave, and Dave sent it to Interfor, the sawmill, and also to the newspapers. And everybody was calling me, wanted to do a story on the logs. I said, "No, I don't -- I've already been threatened. I don't want to raise heck with any of the sawmill".

7321. But I'm worried about the river. Because we know that if you disturb the river floor, the silt will smother the eggs, right. They need clean gravel. Anybody who knows fish, salmon knows that's what they need.

7322. If you have logs and they're going down -- and they've already done this, and Dave will talk of this, the early logging practices which virtually wiped out the Adams River run.

7323. So only when the pictures got there that a boom boat came down about two weeks, three weeks ago and, with a big grapple arm, grabbed those logs and put them on on the raft and took them away.

7324. In the meantime, all those waterlogged logs are still at the bottom of the bridge. South of the bridge two to 300 yards, you can count hundreds of logs stuck on the bottom of the river.

7325. Who's responsible for that? Who's looking after the river? Who's looking after the salmon that are going to be in that river? I don't see anybody up there.

7326. So what do -- what are we supposed to do when people say, oh, don't worry about us loggers; we'll look after every river and stream. Well, what -- I don't -- can't prove it, but the logs look awfully similar to logs that are being brought down.

7327. So sceptical, yeah. But I'm still concerned about the river. I would still like it to be cleaned up, but there's only about a three-week window when you can disturb the river without ruining the fish.

7328. So that's my slexéy̓em. That's my story that I still care about the river and fish. I still try to tell the story to as many people will listen. Jim Kooperman listened, Dave listened, and we sent it around.

7329. But will something happen this year? We'll see. Will something happen next year? We'll see, right.

7330. Where did those logs come from? Who made money? Who's making the money on that watershed?

7331. So that's a rather negative way for me to end, but just to say that the people's stories, the slexéy̓em, are just as important as the stseptékwll. Today's people story is just as important.

7332. What would we do without salmon? Every September, we go down to the fishing station, my entire school, community members, the Chief, everybody. We cut fish and take it back to the school. We give away one-third of all the fish to the Elders, one-third to community and we only keep a third. Practice giving. If we had no fish, then you wouldn't go down there and join. So there's some photos you may see of this.

7333. Every September we get together and they cut. What about the salmon dance? What about the salmon song? What about the salmon places like Hewilt (ph) in Swetketka (ph), what about these places, if they were no longer there, would that not subtract off of who we are as Secwepemc?

7334. The old village sites like at Wildwood, it's a big sawmill now and there's no access. If you go in there by accident, you're escorted off of there. They don't want you there.

7335. So as these developments go on, so they cut off a piece of your history and the stories that go with it because now you can't go there. You can't go to the salt lick at Wildwood. It's fenced off with gates.

7336. So are we against development? No. But I think what we need to do is listen to the stories and the scientific and really take some weight from when people are actually speaking. Not necessarily written from a scientist, you know, Masters, PhD expert in Court of law, but no, real people that eat real fish, real people that tell real stories.

7337. Kukwstsétsemc.

7338. **THE CHAIRMAN:** Perhaps it might be appropriate for a short break. Would that be okay?

7339. So we'll take -- come back at 10 after 3:00.

7340. Thank you.

--- Upon recessing at 2:56 p.m./L'audience est suspendue à 14h56
--- Upon resuming at 3:11 p.m./L'audience est reprise à 15h11

7341. **THE CHAIRMAN:** Thank you, and welcome back.

7342. So whoever would like to continue. Thank you.

NELSON LEON: Resumed
ROBERT MATTHEW: Resumed
LAWRENCE MICHEL: Resumed
RON JULES: Resumed
DAVID NORDQUIST: Resumed

7343. **MR. ROBERT MATTHEW:** Yes, I'd like to just close with a couple of sentences just to remind people that why we're here is we -- in the big

picture, we're looking at the land and guardianship. We're also looking at fish. We're also looking at how all of these things are part of the culture, the fabric that holds us together and that if pieces are missing, and, over time, lots are missing, then it really weakens people.

7344. But all here is how do you get to know the importance of something? Well, you have to go out there, you know, if you're looking at this, you know, Adams River or the different rivers on the Fraser, is how do you know how incredible it is unless you're there?

7345. So that when we're looking at the pictures on the wall, that's not Adams Lake or B.C. That's just a picture of a real place somewhere else.

7346. So that's a message so that when we -- when we invite people and tell them, if they really want to get a feeling for the river, land, story, community concerns, the love of the things we are talking about, then that would happen in the community. That would happen where people live. That would happen where these things are.

7347. And back to the slexéy̓em, the personal story, how does the river and how do that affect people? How does it affect people over time?

7348. So I'm going to just introduce Ron Jules, and what he's going to do, he's going to talk about his experience with fish, the river, the land and this whole notion of yucwemin, to look after.

7349. But Ron?

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF RON JULES:

7350. **CHIEF RON JULES:** (Speaking in native language)

7351. I have welcomed you in the Secwepemc language to Kamloops to talk a bit about my -- our heritage as Secwepemc people, the Adams Lake.

7352. We're called the Adams Lake Band, and we're situated on the western shoreline of the Little Shuswap Lake. Many people don't realize that we're on the shoreline of the Little Shuswap Lake at Chase, B.C.

7353. We were forced there in the last hundred and some-odd years because of encroachment of gold miners, et cetera, residential school, the Royal Canadian Mounted Police that pushed us down to where we are today, but we still have small areas of reserve in the Adams Lake Valley 19 miles over that mountain.

7354. I'm Ronnie Jules from the Adams Lake Band, and I've been on the Council for -- this is my 32nd year. I've been Chief for 15 years, and the rest on Council.

7355. I just also wanted to mention a lot of the things that Principal Robert is talking about is Chief Atahm school. We are the only full immersion school in western Canada, and we're world famous. We've been on the Knowledge Network several times and so have I been several times in the last 20 years.

7356. One of the reasons is we start our school at six months of age at the baby nest. They go there and they're spoken just the language when they're six months. They've got to be six months to two and a half to three years and they go on to daycare, et cetera, and to Grade 1.

7357. I grew up in Chase and spent the first few years of my childhood being raised by my two grandmothers, my mom's mom and my dad's mom. They lived on either side of the Thompson River, and my dad's mom was handicapped. She couldn't walk. She used a cane to get around in the house, couldn't go to town or anything like that. I spent most of the time with her and I learnt to be fluent in my language by the age of seven.

7358. I was the Chief of the Adams Lake Indian Band for 15 years and my father before me was the Chief for 30 years straight. He was on Council for 32 years. My family has a long lineage of respected decision-makers.

7359. The Elders in my -- my band and many of the other bands call me Kʷúpiʔ which means Chief when I used to be Chief, which means that I am not the Chief. I am now Kúkwpi7. That's on the Band Council.

7360. But people call me that out of respect and because I guess I've earned that name even all the way across into the States and the Okanagan. Many of them call me Kúkwpi7 when they see me.

7361. My mother grew up at Neskonlith and also spent time in Kamloops, as her mother was from Kamloops Band. My father was born and grew up in the

Adams Lake Valley. He spent years on the Little Shuswap Reserve and three years with the Okanagan relatives. In his teenage years, he spent it all in the Adams Lake Valley and on the Adams Lake Reserve at Chase.

7362. His auntie went and took him back from the Okanagans when he was three. Hence he could speak much of the Okanagan tongue and fluent in the Secwepemc.

7363. My mother's mother was from the Kamloops Band and my father grew -- my father's mother grew up in the Adams Lake Valley. I was away from the community from the age of seven to 11 because I was taken to the residential school at Kamloops. I went back to residential school for Grade 9 and 10, and I now reside on the Little Shuswap Reserve.

7364. I have lived in the Secwepemc territory, as it has sustained me all my whole life. Our territory has traditionally been rich with the resources that have sustained our people for thousands of years. In many of these earlier stories that are told by the Elders and a lot of them that are spoken in the country are on pictographs. Pictographs that have thousands of years are still visible.

7365. And a lot of our -- a lot of our human remains that have been dug up have been studied, studied for age, 7,000 to 9,000 years recently. And with some of the fish bones and beaver found beside them, they've lived by marine life and other animals that have sustained their lives. So that goes way back.

7366. Traditionally, decisions were made during celebrations that would take place over four days and four nights' period, but unfortunately, I was never able to bear witness to these celebrations in my younger days until recently when we had the annual Shuswap gatherings.

7367. These are due to the government-imposed restrictions on gatherings. However, some of the gatherings carried on in hiding at great risk. Being caught off the reserve without permission was punishable by imprisonment of -- and at a minimum of three months in jail.

7368. My uncles went to jail for three months, three of them, for just gathering together. They were caught gathering together, and that was told to me by my mother.

7369. My father told me about gatherings because he attended one of these

that was in hiding when he was 14. He would have been -- he was born in -- he would have been 93 this year, 94 years of age.

7370. During the celebrations, the community gathered, told stories, danced, and they talked business and arranged -- some were arranged marriages.

7371. These were important times for decisions. Through the arranged marriages, families would be spread throughout the entire nation's territory. This was one way that our nation maintains cohesion amongst the Bands. One man, say, from Kamloops, could have children in Williams Lake, Invermere and Salmon Arm in the 1800s, even just shortly after the 1900s. And also, women from different areas could bore children from different Chiefs and sub-Chiefs from different bands of the Shuswap Nation.

7372. The bands, along with their Chiefs, should also meet each June at Green Lake which we now call Green Lake but it -- I can't say the Shuswapen name for it right now. It's in the Caribou Plateau on the western part of our territory and we'd share stories and play games. They would stay for a whole week, even longer than a week.

7373. Now decisions are made through band meetings and through the Shuswap Nation Tribal Council which meets several times a year. All Chiefs, some council members and Elders and band members attend these meetings. They are all open.

7374. The community is still engaged in the process. Our Chiefs have the responsibility of making sure that everyone in their community is well looked after.

7375. Traditionally, Chiefs were responsible for ensuring that the people would gather resources, which took place over about eight months of the year. In the late fall and winter when our people return from the seasonal grounds the Chiefs would travel to the community and ensure that each family had food to sustain themselves for the next -- until the next harvest for the winter months.

7376. This was particularly the case for single women. I know this is true because my grandmother told me her husband died when my mother was only two years old. The Chief of the band would come each winter and make sure that she had her -- she and her children had enough food for the winter.

7377. We carry on the -- we carry on these distribution practices today. At the present time in our Band we have five freezers, large freezers that are filled with moose meat and elk and salmon so that the families can access these if there is a need or if there is an important event, such as a big Christmas celebration or funerals, large funeral celebrations. And other -- there are other reasons that they can access the food there.

7378. We maintain our territory and settle boundary disputes through wars and Treaties and other agreements of family -- families that are bordering these areas trading either women or children in the past.

7379. A recent case was the Fish Lake Accord. This is a Treaty that was -- is still widely known amongst the community as the Fish Lake Accord which took place in the 1700s. This was a Treaty between the Kamloops Division of the Secwepemc Nation and the Spaxomin, the Douglas Lake people of the Okanagan which are the Sylix. Today it's the Upper Nicola Band and the Kamloops Indian Band. The Chiefs were half-brothers.

7380. As one of the Treaty terms of the Kamloops Chief surrendered part of the Secwepemc territory, but also established overlapping boundaries and land use agreements with the Spaxomin. This allowed both the Okanagan and the Secwepemc to live side-by-side, mostly during the summer months at the time and maintained good relations.

7381. As another term of the treaty, the Spaxomin Chief surrendered his daughter to the Kamloops Chief to be adopted and raised by him and his family and to be married into the Shuswap community, further solidifying kinship ties and encouraging cohesion.

7382. We still have relatives in the Okanagan and Chilcotin and Lower Carrier as past agreements of those nations with the Shuswap Nation and the St'at'imc and the T'it'q'et which are the Lytton and Lillooet Bands.

7383. I learned how to fish by observing my father when I was a little guy. I watched the whole community involved in a salmon harvest. Men would go into the forest first and harvest certain types of pine and fir tree, which is like a pitch wood, and cut it just exactly so. It was only certain men who knew how to go and get the wood and chop that certain wood.

7384. At night, the men would get into the canoe and light a fire that will

hang in the woven mesh over the side of the canoe using the wood that hung on the -- using the wood that had been cut.

7385. They had canoes, large canoes for spearing salmon at night and in our time, the mesh was woven with wire, but in hundreds of years ago there was different methods of -- it's a light that hangs over the side of a boat which lights up to the bottom of the river and the salmon come to the light. And these guys spear them and bring them into the canoe. And that's -- that was the way that we were taught, our generation. And this certain man that was good by keeping the canoe going down the river at a certain angle. So that's how we were taught.

7386. The fire would attract the fish to the boat and the men would spear the fish with specially designed spears. They'd flow down the river and gather as many as 100 to 400 fish on probably two or three trips, a mile to a mile and a half each trip on the river, depending on the need at the time.

7387. And after they were done, the boys, young boys such as myself would walk along the shoreline and pull the canoe -- pull the boat or canoe back to the community along the shoreline which was tied by rope.

7388. When we got back to the community we would remove the fish from the boat and place them very carefully above the riverbank. The next day, the women in the community would all come very early and collect the fish and prepare them. After they had cleaned and prepared the fish, the women would sort them and the women and men would distribute them to the different families in the community. And from my recollection, we did this in September and sometimes a bit earlier, depending on the salmon run.

7389. They also were called on upon to spear hundreds more for the residential school at that time of the year. I don't know how many with that. I was at the residential school and we had salmon. It was said that they came from upriver. So that's the Squilax (ph) to Adam's Lake people that lived up there. So they got -- they were good at it.

7390. The fish was prepared by smoking, canning and drying. Drying doesn't happen so much anymore. Most people use the dehydrators and that, the mechanics of smoking salmon today and fish are the -- and back then they were wind dried.

7391. I remember my mother in 1958 filling a 45-gallon barrel with smoked

sockeye. That was a big run in 1958 as we had a big run this year. It happens on equal -- in equal year.

7392. We smoked the salmon with apple wood in our woodshed, the apple wood from dead apple trees that my father cut for us and we had to keep the fire going for -- it seemed like weeks to prepare the sockeye that was -- and some spring salmon that were put in the woodshed into the barrel for the winter.

7393. My father always taught us how to use the gaff hooks and how to prepare the pole properly. He took us along to Star Lake, Aylmer Lake and taught us how to harpoon the trout there, large trout in that lake. My father taught me not only to -- taught me only to take what we needed and no more. He taught us how to identify the different species in the river and the lakes. He taught us how to identify all the fish.

7394. Several times we'd take some fish home and they'd be too small or the wrong kind and our dad would remind us not to catch these anymore because they're too hard to -- they're too hard to clean and they're too many bones in them. And the next time to leave those fish alone for the eagles and the osprey.

7395. Presently, I -- at this time I raise seven children, six girls and one son. And I taught my children how to fish along the shoreline. Some of them continue to fish to this day. As my dad taught me, I taught my children how to identify fish, how to take only what they needed and not to throw them around or play with them.

7396. As a young boy also we went berry picking, I and my brother. We went berry picking for two weeks each summer with our mother and her other ladies and relatives. We'd camp for 10 days picking huckleberries, soapberries and saskatoons, at the same practice of taking only what we needed. And then we'd take them home. And at that time, they used to -- they just started in -- they dried them. They dried the berries at that time, and they just started -- some mothers started how to can them in jars.

7397. We dried the berries on our rooftops of our sheds. They were wind dried. If a family didn't have a shed, they'd share with their neighbours' sheds. And this was done a special way to dry them and to rake them every second day so the sun would dry the other side to turn them over.

7398. Berry juice was historically used in the past not only for eating, but to

-- and drinking, but to colour our -- some of our rock paintings, pictographs. It was mixed with a certain bear grease and different grease from different animals and, today, these pictographs are found all over the Shuswap Nation and the Adams Lake Valley throughout our territory.

7399. In 1992, we rented a houseboat for 14 days and travelled the shoreline of the Adams Lake very slowly and camping at certain places. And we observed all the rock paintings. I was on that trip for four days, four days of the time that they spent there.

7400. This was just based on what my dad said was made with certain berries, bear grease and ochre, special ochre that was found only in the Adams Lake Valley at that time. They last for thousands of years, and these pictographs that are still shown today tell stories of our oral histories. A lot of our oral stories are told there on the rocks. And most of these pictographs are facing east.

7401. We collect berries all over the territory. We collect berries in the lower warmer valleys in June and July, and we go up into the higher mountains later -- in the later months. We pick berries anywhere from the middle of June to late September, depending on the amount of sunshine and heat.

7402. I learned how to gather roots through observing my mother and her Elders when they would go out and harvest roots, as Robert was talking about earlier. Roots are important because they use -- they are used in ceremonies to pray for good relations and they also feed the spirits.

7403. Roots provide us with some of the important medicines that we need. We have roots from the lands and the waters. We collect roots in May and June and July. The roots grow along after the flowers are -- the flowers have bloomed.

7404. When a bear comes out of hibernating, all -- most of the bears eat certain vegetation because the berries are not ripe for months after. And they eat the vegetation that we pick and they dig and, later on, at the same time, like May and June, they dig the roots that are down to anywhere from 5 inches to 16 inches below the surface. And they dig those roots and that's the same ones that we pick.

7405. And we used to dry certain ones for the winter months, along with our berries that we dried that sustained our people all winter long with other methods of drying deer meat and other salmon, fish were dried.

7406. So that's -- the roots are very important. And they -- the bears -- not only bears; there's other animals that get those roots. And they -- it just picks them up, like cleans their system and gives them new life, which they have little ones to feed.

7407. The roots that we eat above and below the ground are the same ones that these bears eat when they come out of hibernation. They give -- this gives them the medicine -- the energy that they need.

7408. We spent our long winter months in c7ístkteṅ which is called -- today we call them ctsítcwteṅs. We spent our winter months in those. They're built sort of underground and covered with dirt over the structures that we put together, and much of our winter months were spent there. And they had a food cache close by.

7409. Today, we go to the refrigerator. Back then, there was a food cache, a certain part of that area. For more than one family, there's whole village sites that were -- up to 44 village sites found on MacLeod Point at Adams Lake, 1990. Big village sites.

7410. So they -- when the people burnt the -- they burnt the -- they started fires and certain time of the fall to burn certain areas for miles and miles because they knew that what's going to grow later is going to sustain them. All the food and the vegetation that was going to grow after a fire, the animals that were going to come would sustain them.

7411. And that's how they moved from different -- different parts to another part of the valley, or the valley over.

7412. The centrality of fish to every aspect of our lives is demonstrated by our settlement patterns. Secwepemc people live along the lakeshores, rivers and creeks and go from them to collect other resources. Most of our people live close to water, and up to -- some of the sites that were found recently are three-quarters of a mile from the river.

7413. So they -- the river used to be wider thousands of years ago after the Ice Age. That's the only thing that we could have knowledge about.

7414. Salmon provides us with so much for our community, so much more than food. The abundance of salmon in our territory provides our community with wealth, pride. It keeps us connected to our land and are a central part of

many of our stories.

7415. It is not just a fish that is sacred. Salmon keep our community healthy. We continue to eat our traditional foods like salmon and moose and other fish and animals.

7416. I see other communities that are suffering from loss of traditional foods and experiencing higher levels of disease and obesity and other things like that. That is not something that I observe so much in our community, as we have -- we're very active, like many other people around us, in harvesting the food off the land and the water.

7417. The salmon provide us with economic opportunities. In the past, we provided fish to the Hudson's Bay Company and to the residential schools in Kamloops.

7418. Today, we have a commercial fishery which provides our community with employment opportunities and provides money for the community. Eating salmon keeps us connected to our ecosystem. We aren't part of a Safeway. We are part of the land. We are part of the ecosystem.

7419. Bears and eagles also rely on the salmon. Eagles come up as far away from the coast and very far to eat the salmon and get their strength before going back to the coast and down to the States into Montana and further.

7420. Bears get their pounds of grease put on them by gorging on the salmon in the fall time. Wolves also harvest -- they are part of the ecosystem and they are all important.

7421. When the salmon die, they feed the sturgeon downriver. The ones that die here, they feed the minnows in the springtime when the eggs are -- when the eggs hatch. They get their start by feeding off some of the micro-organisms that are provided by the dead fish.

7422. This is something that my people observed and it's part of why the salmon is so incredibly important to us. I guess you could say that we were the first scientists, but in a different way.

7423. We also share salmon with our neighbours such as Splatcheen, Kamloops, the Shuswap Nation as far as Invermere. Sharing demonstrates what it

means to be Secwepemc.

7424. The salmon are also a source of pride. The Secwepemc people were known as the capital of the Schewmu (ph), and this is largely because of our plentiful resources.

7425. The human remains that are found on the highways this year are seven to 9,000 years old, and they're found with tools and backbones of salmon and beaver in them, demonstrating that they had a marine diet among other wildlife. These are just some examples of how important salmon is to us.

7426. Over the years, I've seen access to the resources and the places that make us who we are that were restricted to us. I will provide a couple of examples.

7427. Our ability to catch fish has been significantly restricted along the South Thompson River as a result of a decision made -- decisions made for the benefit of industry. These are by Fishery Officers that forbid us to fish for many, many years.

7428. That is in addition to many, many years that we weren't able to harvest our resources in the community. Our Elders tell stories about having to go fishing at midnight so that the Fisheries Officers wouldn't bother them and take away their fish catch.

7429. That had a huge impact on my generation. They could also be jailed for fishing and hunting off the Reserve. We couldn't even go across the river to fish. That is a real terrible part of our life.

7430. When we finished spearing salmon, we had to put the fire out right away so that the conservation officers wouldn't come and take the fish away.

7431. In 1938 and -- 1937 and '38, the Thompson River was dredged in our area so that the "Wanda Sue" and other large boats and the old river boats could travel up and bring supplies to the logging camps and the other camps along the Shuswap and Adams Lake and parts further up, to Revelstoke. As a result of the dredging, the river rushed so fast that it -- that we couldn't spear salmon for many years.

7432. In 1952, the river was dredged again so that logs could be floated

down to the sawmills in Kamloops. Our access to the fish was significantly restricted because the river rushed so fast.

7433. Our generation wasn't as good on handling canoes and boats as our forefathers were, and we couldn't make the spears as good as they did. And the water was deeper, and it made it much harder for us to spear salmon in that area.

7434. Ski hills and settlers has limited our ability to access prime berry-picking areas. I heard that some ladies went picking berries recently up by a place called Pritchett where we went for years, and the rancher pulled a rifle on them and said that they had to get out because they were on his private property.

7435. In doing this, we were told that we could no longer go to the places that we've gone for hundreds of years.

7436. We called the hills and rivers and the lakes our food and cupboards because they provided the food that sustained us. Dams on the Columbia River have completely eliminated salmon from the Columbia River -- Upper Columbia River.

7437. Our people used to travel down to the Columbia Valley fishing and gathering berries along the way. In addition to the loss of fish, construction on ski resorts at prime berry-picking areas and hunting areas resulted in less people making the trip to that part of our territory.

7438. Speaking of the Columbia River, we've seen a part of the loss of the salmon as we visit the Ktunaxa tribes in the southern part of the province. And the UCUT tribes. UCUT stands for Upper Columbia United Tribes in the States.

7439. They tell us of their Elders that have died of broken hearts praying for the salmon to return. They have an annual ceremony at Kettle Falls called the Ceremony of Tears, which was started in 1943 when it became apparent that they would lose the salmon just in Washington State alone. It hurt them tremendously. And that was after the Grand Coulee Dam was constructed, and the Chief Joseph Dam right after that.

7440. Recently, we were down in Washington for a convention, and one night we got salmon. And it looked like farmed salmon, as I didn't eat mine and many other people didn't eat their salmon 'cause they don't get salmon there, and how come we're having salmon.

7441. There's an impact on farmed salmon. Farmed salmon doesn't give you the medicines and the vitamins that you get from wild salmon. The wild salmon have all these better -- they're better to eat because of what they eat when they're growing. We can't get salmon from anywhere else.

7442. For me personally, if we lost the salmon, it would be -- I would be stressed. Stress leads to sickness and sadness. I fear I would have a shorter life span.

7443. If we lost the salmon, I would feel a loss of pride. It's like asking a healthy person, native or non-native, what's going to happen if you can't work anymore. Salmon, to us, is sort of like that. It's like taking away our ability to work because it provides so much more than -- more to us than just food.

7444. It's not just food; it's sacred. We've heard the fish songs. We have songs after the fish. I have seen the salmon dance. If we lose the salmon, we lose it all.

7445. Salmon are healthy in clean water, and we have seen in my life the water we have to buy now. Just 20 -- over 20 years ago we had Elders saying we'd never have to buy water, but we've been buying it for 20 years.

7446. And up in the Adams Lake Valley, it used to be a pristine lake, and it's losing that, slowly, like everywhere else in western Canada.

7447. And we've seen the dams of the Columbia River Treaty and the development and the good and -- the good that it's done for people who like to develop and the education and jobs that go along with it, but those people don't understand the harm that is done to the people that have died down there, the Elders that have died of broken hearts because they did not -- they had to move closer to town to an old age home rather than live out their lives out by the river and closer to eating.

7448. A lot of our Elders in the past didn't die with the pain that they do today because they ate a different diet. They died more quickly like an animal.

7449. Today, they suffer for days and weeks because of a different diet, and then -- and that explains a lot of the -- what we've seen. And it's not good. We

need the clean water to sustain healthy fish, and healthy fish to sustain ourselves and birds and animals that depend on them.

7450. And I've told you a little bit about me and some of the cultural practices. And if you really want to understand our oral history and learn about our view of the potential impacts on the land of our people and then you'll have to come spend time in our community and listen to our people.

7451. And now I'll pass this on to Dave Nordquist, the Adams Lake Band Titles and Rights Coordinator, who will speak on the past impacts.

7452. Dave?

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. DAVE NORDQUIST:

7453. **MR. DAVE NORDQUIST:** (Speaking in native language). Dave Nordquist.

7454. I was born here in Kamloops, and from here I moved to the north shore. And then from there, I moved to Salmon Arm when I was about six. And I grew up in Salmon Arm from that point on, on the Little Shuswap Lake Indian Band Reserve over there called North Bay Number 5.

7455. And I think I had perhaps a unique opportunity where I grew up. For example, I guess you could call the home where I grew up -- it was a foster home, but it was kind of an old folks' home, too, where there was always three or four Elders around the house.

7456. So I think when I reflect back, I picked up a lot more than I thought I did, even though I wasn't really listening, as any young person does at that age.

7457. Okay. So then I moved -- once I graduated from Salmon Arm, I went to Vancouver for a few years. I got my degree in Forest Resource Management from the University of British Columbia. And from there, I moved back to Salmon Arm, where I went to work for the Ministry of Forests for a little bit as one of their liaison officers.

7458. And then from there, I came to the Adams Lake Indian Band in about '97, I think. Yeah. So I've been there for 17 years now.

7459. So during the time with the -- in the last 17 years, I started at the Band as the Natural Resource Manager. My job description was cut in half, and I took over the half of the job that relates to title and rights and consultations and those kinds of things.

7460. I'm a registered professional forester. I passed my exam in 2001 and I was -- I'm the first forester in the nation. There's only two of us right now. So there's not many out there.

7461. And during the 17 years I -- I was with the National Aboriginal Forestry Association out of Ottawa as the B.C. rep for a few years. I was the Chair for the last three years that I was there. And I also sit on the First Nation Council of Advisors for the Faculty of Forestry at UBC. In fact, I gotta fly out tomorrow for a quick meeting and fly back, all in a day.

7462. I have two little boys, Cash and Cole, both my little men that attend Chief Atahm School. And they started there when they were about one years of age. They know -- they're very fluent. And yeah, I'm just so proud of them.

7463. I can always -- I can hear them in the language once in a while and I can hear them -- you know, they'll sing the songs and all those kinds of things that are important to myself and I think important to our future as Secwepemc people is making sure our little ones carry on our traditions and the language.

7464. So I'd like to spend a few minutes talking about some events that resulted in loss of places and resources. These losses place our knowledge, customs and traditions surrounding these places and resources at risk. These past experiences influence how we make decisions today and how we evaluate whether we can accept certain risks to our rights and territory.

7465. For example -- can you get me the laser pointer? Yeah. Thanks. So if we could back up to the map. That'll work.

7466. For example, there was a splash dam here that operated from about 1907. It was built by the Adams River Lumber Company and it was designed to facilitate the flow of logs from the Adams River down to the big river or to the lake, and then they went to Kamloops here, where they were milled.

7467. It was a splash dam and it primarily operated in the fall when the

salmon were spawning, so it basically acted as a barrier to all of the salmon that came back to this lake system here. And there's 85 kilometres there. I think from some of the stuff I've seen they had the potential to grow about 26 million salmon up there. So it was a huge loss.

7468. The splash dam basically acted as a barrier so that the salmon swimming up could not pass it. And it was an early run salmon, so it was very important to our people because they were the first fish that came up and they probably would have hit about August 15th. That seems to be when we start catching our early salmon in those early runs. And we would have -- they were the early salmon. They were full of nutrients and we would have caught them by the thousands.

7469. And the splash dam was put in without any consultation with the Adams Lake people. The dam was used to back up that large lake and then they would just flush it down to flush all of the logs downstream. And in that flushing, it would have flushed out the eggs. It would have flushed out the salmon. It would have flushed out anything that was in that system with this -- with the water.

7470. So -- and this had a significant impact. It would have impacted the salmon coming up above. It was taken out in 1922 because it was seen as a barrier to salmon returning to the upper part of the lake.

7471. Another large impact that would have occurred to the salmon returning to our territory would have been the Hells Gate dam or -- I should call it -- it wasn't a slide.

7472. It was -- in the 1880s, the Canadian Pacific Railway built the railroad, the first one down. And then in the early 1900s, 1911, Canadian Northern Railway built a second line down. And when they got to Hells Gate, I don't know, there was a large -- anyways, it triggered a slide that blocked the narrowest part of the Fraser River to the salmon.

7473. This essentially extirpated numerous runs into our territory. The Salmon River, there was a bunch of runs.

7474. After the Hells Gate slide, no more salmon were seen above -- in the Adams above where the dam was here, so it probably perhaps didn't matter that the splash dam was there because there was no more salmon to fight their way

over it or through it when it was open.

7475. And the Hells Gate, when it happened, in fact, the only reason we have salmon today is that the Sto:lo and the Lakahahmen down there saw what had happened with the slide and they actually physically spent days packing salmon over in woven baskets over the Hells Gate dam. And those are the reason that we have salmon above.

7476. For the Secwepemc or the Adams Lake people, the Upper Adams Sockeye run was central to our people. We also caught sort of the later runs that returned down here.

7477. So the Upper Adams salmon run, I think some of the Elders alluded to it, sort of how important it was to, not just us, but to the ecosystem.

7478. Ronnie alluded to it with the bears. The bears would have dragged up these millions of salmon onto the shore. They would have acted as a fertilizer, you know, and, in fact, I remember when I was young, we used to get the salmon and throw them into the garden to act as a fertilizer.

7479. So they're very important to us. They're very important to our kwesalten (ph), you know, the bears, the animals that live on the land that would have surrounded it. And Adams Lake is, in fact, a cold lake. And I know when they tried to recover the salmon runs, they actually fertilized the lake in order to make the fry a little bit bigger so that they could survive the long journey to the ocean and back.

7480. Now, Ronnie had talked about there's sort of a third example of why we are concerned, the dams on the Columbia River. Ronnie and I went on a tour down there on the Lower Columbia in the States and we got to see firsthand. Each day a different community hosted us and, each day, a different community talked about how the loss of salmon had affected them. And it was quite painful to see on some of the Elders when they talked about not having any salmon in their diets.

7481. So I know they were like us. They would spend weeks on the river fishing and drying and smoking. And in fact, there's the story around Kettle Falls, as I remember it, was told by one of the Elders was coyote made the falls and he did that according to -- he made three sets of falls, basically. One set for low water, one set for medium water and one set for high water so they always

had the ability to catch salmon and store them down there.

7482. So in 1941, of course, Ronnie -- the forties, the Grand Coulee Dam in Washington was completed. So Kettle Falls was flooded after that. And I think all you can see is like the little very top of it. And that's all that's left of what was once an important trade centre to the Secwepemc and to all of the nations around, as well as a gathering place.

7483. There was a place for the Shuswap to camp. There was a place for the Okanagan to camp. There was a place for the Ktunaxa to camp, so...

7484. And the dam was put in without any fish passage because Canada had determined that there was no commercial interest. So when the U.S. built these dams, they just built them without the ability to pass fish over them. And that was without consultation with the First Nations that occupied the Columbia.

7485. And then, you know, I guess a final closing remark to that was that the Elders, when they talked, when that first happened they thought -- or the U.S. government thought that they could replace the salmon with a can of Spam. And you can't do that. I mean, we're talking about how do you replace something that's so integral to your culture with a can of salmon? You can't.

7486. You know, what do you do? You take your boys out to the shore and say skin this -- you know, this can of Spam and, you know, we'll dry it on the fish rack. We'll learn a Spam song. We'll, you know -- there's so much integral to that.

7487. I take my boys out. They go and they fish with me and they learn about the fish and they learn about sharing and they learn all of the cultural things, you know. And they actually are teaching me the Secwepemc words for a lot of the things we're doing now, which is awesome.

7488. So maybe if we could go to the salmon pictures?

7489. So here's a picture of some people at our fish station. We have, you know, a fish station we're very proud of. And here we have so that we can see, there's a grandmother there, my boys' grandmother cleaning a salmon. And this is done community-wise.

7490. And maybe the next slide?

7491. So and here you can how many people are involved in our community fisheries. You've got -- these are Chief Atahm students. We actually -- there was -- when it was designed, they built a special ledge that goes all the way around the fish cleaning station so the little ones can stand there and watch the people as they clean the salmon and learn about cleaning them and deboning them and -- which is taking the little pins out -- and filleting them, and all of the things that you need to do.

7492. And at the school they learn, you know, the salmon song and they learn all of the things to make them self-sufficient. I think that was the precept when I grew up, was when we had to do something it was like learn to do for yourself, and that's what, you know, we pass on to our children, is to be self-sufficient, not to rely on anybody.

7493. So I guess if we lost this, we wouldn't just be losing, you know -- yeah. It's so culturally central, it's hard to describe what you would do for the loss. It's like -- it's not just the loss of the food and the nutrients and sort of all the chemical balances in the salmon; it's an integral part of our culture, as you can see.

7494. You know, this is an annual event. We start about August 15th, and we go until, you know, September, until everybody's freezer in the whole community is full.

7495. And then, finally, I'd like to briefly touch on another sort of environmental disaster that's happened that makes us concerned when we talk about magnitudes of impacts. The Mount Polley spill. You know, this happened earlier this year.

7496. Could we go back to the Secwepemc Nation map for a second? The other map, yeah.

7497. Oh, geez, how am I going to see this now? It's up here.

7498. Mount Polley was up there. It's not in our backyard, but it had a large sockeye salmon run and I think the run return this year was 6 million. The breach occurred up there, and they rely heavily on the sockeye salmon.

7499. So when the tailings pond breached, it flowed down the hill and into

Quesnel Lake. And Quesnel Lake is a large nursery lake where the juvenile salmon will spend a year before they migrate downstream to the ocean. And this year, of course, goes without saying, it's critical that they have a clean, healthy environment or they won't be able to make that journey. So it remains to be seen how this tailings pond breach will affect them.

7500. But if you look, there's Adams Lake and, of course, we're here. And all of these -- all of this -- all of the salmon that are born here and are -- that -- we've got the yucwemita (ph), the responsibility to care take for, they go -- they all go out this way. And all the salmon that are born up here, they all come down to one lake, the Kamloops.

7501. There's only one other nursery lake, that small one there, but this is a nursery lake where they have to spend a year. So if anything happens up in the corridor -- this Kinder Morgan corridor here before it cuts over, it all comes into here. So our concern with the clean water for the salmon is they need to have that nursery that's clean and liveable and has all the nutrients and all the food and their trophic web that they need to live with.

7502. So I guess this is sort of, I guess you could call this -- my slexéy̓em is through all of the stuff that I've learned from my Elders and all of the stuff that I've learned elsewhere and you pull it all together. And it's all inter-related and it's hard to pull out, well, I can't talk about this or I can talk about this. And it just -- it's all meshed together in my brain because that's just the way it is.

7503. So we're gravely concerned about the long-term impacts of a spill and it flowing into our nursery lakes. And so I guess this is the snapshot of our oral history with government proponents and things that have happened in the past that give rise to our concern over what may happen to the salmon and our future and our attachment to the salmon which has been there for thousands and thousands of years.

7504. So I'd like turn it over to Chief Nelson Leon for closing remarks.

7505. Oh, maybe we can go back to the pictures. I didn't quite finish.

7506. But I have the few pictures there where we just had some -- to show the quality of the salmon we're talking about. They're very yummy and good, and I eat them all the time. So -- yeah, there's just three sets. Some sockeye and chinook and stuff. So kukwstsétsemc.

--- ORAL PRESENTATION/REPRÉSENTATION ORALE PAR CHIEF NELSON LEON:

7507. **CHIEF NELSON LEON:** Okay. Thank you, Rob, Lawrence, Ron and Dave.

7508. So I go back to -- just a second; fighting with this table here.

7509. So I go back to what I'd said when I'd read a bit from my iPad, you know, taking the opportunity to visit Kamloops, to hear our words. That the first comers here did not interfere with us or attempt to break our laws, our customs. They recognized we owned the land. It was like a ranch, a ranch being where we gathered food from. When you take away our ranch, you take away our life.

7510. As well as when a person -- you know, our custom is when a person enters our house, we treat them as a guest, and they're provided food, protection, whatever they might need. And that was done in the early settlement days of British Columbia here and we expect the reciprocity, the same in return. As well as, you know, we've since then been treated as children, took awa our rights, took away our land, took away our governing aspects.

7511. And you know, I read that from the 1910 memorial -- Sir Wilfred Laurier Memorial to Canada in which, I believe, it was seven tribes or nations, the interior nations, signed and presented to Sir Wilfred Laurier the very same things that we continue to struggle here with 104 years later. Nothing has been settled. Nothing has been answered.

7512. And the stories that were conveyed here, they are about a relationship to the land, a relationship to the resources, a connection to our k̓wséltkten, our relatives. And one might say -- or which way does this -- point it in my own eye. One might say, well, that's an old way of life.

7513. Well, if you look at the map here, I hunt deer and moose and fish up here. I've fought some sqlelten7úẇi down here. I've fought tenaha (ph) down here. I've fought chilkoteen up here. I've been hunted by wolves in this area. I've been hunted by a bear right about here. I've hunted moose up here, deer and elk in Castlegar, and I couldn't fish in the Columbia because there's no more fish.

7514. So our old life is not so old. In my life, I've done these things. I've

taught my son to hunt. He took his first deer out here. He took his first elk out here. So these are, as they were in the past, today just as valuable and just as much needed.

7515. You know, I've seen in the news -- and not to prejudice our National Energy Board -- is how important is the salmon to you. And you know, people ran away with that particular question there. But I will say, you know, we caught 5,500 fish this year.

7516. It's a dominant year. There's 740 Band members. That roughly, you know, 7.4 fish. That don't mean -- you know, that doesn't seem like a big number but I don't know anybody else that eats 7.4 fish a year, and that's just an average. And that's only through our community fisheries. That's not individuals like going to Canoe Creek or Fraser or Farwell Canyon.

7517. There is also 1,900 in a commercial licence that we share with -- to Kamloops, our SNTC. On off years that aren't dominant, I know we catch in excess of 2,800 fish.

7518. We've got archaeology digs that date back about 9,000 years, 4,000 years, in which 80 percent of the protein analysis in there is marine, despite the anthropological evidence showing that they thought it would be terrestrial. We are a marine-based society, meaning we depend upon the fish.

7519. In our fisheries alone, other communities who have had poor fisheries years at their own rivers, Esketemc, Canham Lake, Canoe Creek, and I know a few years back Neskonlith Elders came to get some fish.

7520. So our fisheries is very important not only to ourselves, but to other Secwepemc communities. And if their fishery fails -- even Splatsin came down, which is only Enderby, just 60 miles up the road from us.

7521. So when their fisheries fail, they come to us. And we are -- because we are kwséltkten, we are relatives, we share freely.

7522. So you know -- and Dave touched a bit on the Mount Polley disaster and the potential threat that that has to the downstream and the -- once you get to the Fraser, it's all our fish in there.

7523. So when we look at this pipeline and the expansion to 960,000 barrels

a day, it's not a matter of if, it's a matter of when that there is breached and the incredible environmental damage it will do and to devastating our fisheries resource.

7524. So the fisheries is very important to us. So when we say we're Secwepemc, we're Adams Lake. And you see the Kinder Morgan pipeline going up to North Thompson.

7525. I've showed you where I've fished. I've showed you where I hunt. I don't hunt and fish strictly on the Reserve. In fact, because I have means to travel, I tend to go further. I have relatives and I enjoy the country. It's part of getting out there.

7526. And I've taught probably 14, 15 young hunters to hunt in those same areas, so that's carrying on that way of life. And that kind of comes from the stories.

7527. So when we -- you know, I look back at the stuff I read from the memorial, and its impact that it's continuing to have today and our continued struggle today, you know. And I look at this hearing. You know, it's neither fair nor accessible. There's no capacity to engage. You know, a pitiful $1,250 to the Adams Lake Indian Band to engage in a National Energy Board's hearings.

7528. So thousands of years of knowledge, mine, Rob's -- Rob's a principal of our school. Lawrence is an Elder teacher. Ron's a Councillor. Dave's a high level technician of some nature, but he's not cheap. But I think we used up that $1,250 in the first hour and a half. That's not even including our good lawyer friends here. They're not cheap, either, right.

7529. So we've got that. And then, you know, it's not really -- when we -- what Rob was explaining is traditional and oral stories and a connectivity to the land. Imagine if you had no place to talk about fisheries, if you had no place to talk about setting up a weir, if you had no clean water to swim in, if you had no access to place names. What stories would you tell?

7530. And the stories are integral to us as a people. The more that's taken away from us, the more that access to these places, place names, spiritual places, resources is taken away from us, it leads to the demise of us as a people. And that is the threat that Kinder Morgan presents to the Secwepemc, presents to the huxdalenuk (ph).

7531. And I really wonder about the seriousness of Kinder Morgan in its pursuit toward this, or even Canada. You know, I know it's the National Energy Board hearings, but their interest is so marginal in what the outcome of this is that they send relatively, in my mind, junior people. They look like just fresh out of college, so they're not seasoned lawyers, they're not seasoned negotiators, they're not seasoned consultants.

7532. They think very little of this here particular hearing, and in -- I would say -- and I better read it because I don't want to mess up on this one because it's directly to the National Energy Board, you know. So I say you're using a regulatory process is seen to fulfil both the federal and the provincial's duty to consult. And this isn't consultation.

7533. There is no dialogue. There is no capacity. There is no talk about under what circumstances could a project take place and how will the infringed rights and title be accommodated, what are the trade-offs.

7534. The only interest represented by Kinder Morgan and the pipeline is -- for Kinder Morgan, it is profit. Purely profit. They are not a social organization. They are not good willed. They are not the Salvation Army. It is profit.

7535. To the Canadian government and the province, it is tax dollars. And I believe the deregulation and the watering down of the *Fisheries Act* and a whole number of B.C. legislative Acts has facilitated the fast-tracking of resource development and extraction. So the province doesn't care about the society, the province doesn't care about the land or the environment. They care about their tax dollars.

7536. So I'd say to the respected Board Members of the National Energy Board are today perpetuating the injustice and the theft of our land and the demise of Secwepemc people in your contemplation of the expanded pipeline.

7537. So -- and a lot of that -- and you know, it's hard not to say without -- you know, with no disrespect, but that's where we find ourselves. We find ourselves once again with our back against a wall, once again an exploitation of our land and our resources, with a very high potential of environmental damage that will be irreversible in its effect to our k̓wséltkten, our relatives, the fish, the water and our people and the downstream people.

7538. So you know, I think we've pretty well covered everything. And to truly understand our oral histories, I invite you to our communities. We are in a box; our whole society is not built in a square room here. It's more round, it's coulees, it's on the land. And as Lawrence and Rob have talked about different stories and the connection between telling a story and others listening and they're adding value to it, you can't get that until you're on the land.

7539. So in terms of taking a look at if this is -- I can give you an example of what has happened in the past to show you what our future looks like.

7540. We once, a while back, used to travel to the Columbia to fish, to hunt, to visit relatives, to celebrate. And I think, as Ron said, to propagate since -- I don't know. I'm a Chief, but I only got two kids and from one woman, so I don't have kids thrown all and scattered over the different countries.

7541. But we used to go to the Columbia River and now all the different dams, the Coulee Dam, the -- all the dams down that Columbia have killed off the fish. We no longer travel that far that way to do any fisheries.

7542. We've lost connection with the land, the place names. We've lost connection with some of our family members. We've lost the stories that had been integral to us as a people, us as a society, us as an Aboriginal nation.

7543. So that's happened just in a short time. So when -- the high level of potential, the high level that Kinder Morgan presents to the decimation of the salmon is just as -- I can see the results being very similar to the Columbia, that we will again lose connectiveness with the land, connectiveness with our relatives, place names, our stories.

7544. And so it is another, like, a thousand -- death by a thousand cuts of slow erosion of us as a people.

7545. So I urge the Energy Board to seriously consider whether the economic gains to Kinder Morgan, to the federal government and to the provincial government are worth the devastating repercussions of a spill to the water, to the fish, and not only to the Aboriginal people, to the non-Aboriginal people that live in Kamloops, Cache Creek, down Lillooet, downstream, Vancouver.

7546. And I'm hoping that this won't get approval and that we don't have to

get charged or injunctioned for protesting like the Burnaby people because it seems like when you raise a resistance, the company and the governments' first line of defence is injunction.

7547. We have ourselves been on a number of confrontational road blocks. Dave, I think, talked about the Rosen Road in which we owned the road and prevented further development and desecration of our ancestral sites. We have gone to court under Jules Wilson on the reverse onus of proof to the province, how did you get title to our land? That has yet to be resolved.

7548. The Tsilhqot'in court case, the most recent Aboriginal court case, has a declaration of Aboriginal title to 1,700 square miles, an incredible victory for the Aboriginal people of Canada, the indigenous people of the world. We feel strongly as the Secwepemc that we can push forward one day for a Secwepemc declaration of Aboriginal title.

7549. These are title lands. These are lands that have our unextinguished, unceded, our surrendered rights. So please be careful in your considerations, in your deliberations, and recommendation either for or against this pipeline.

7550. We take our life serious. We take the lives of the future Secwepemc serious. We have been here for 10,000 years and we will fight to be here for the next 10,000 years.

7551. Kukwstsétsemc.

7552. **THE CHAIRMAN:** I understand earlier on that you indicated that you would take questions in writing. So am I correct? Yeah.

7553. So we have no -- the Board -- I would offer Trans Mountain an opportunity that they may use that, but I'll leave that up to Ms. Oleniuk.

7554. **MS. OLENIUK:** Thank you, sir.

7555. If we have any questions, we'll pose them in writing.

7556. And on behalf of Trans Mountain, I just want to thank Adams Lake Band for your presentation today.

7557. **THE CHAIRMAN:** Thank you.

7558. And the Board will also, if we do have any questions, we also will use the process and put them in writing.

7559. And with that I would like to acknowledge each one of you that have come today, that took the time to come and to let us hear your voices, and for the teaching -- for the teaching of the location, the teller and the listener, for your sptékwle and your slexéy̓em, for what you shared with us today.

7560. And I can assure you that we will consider what we have heard and we take this very seriously; we have to decide on whether or not to recommend approval of this project.

7561. So again, I acknowledge you for your time today and thank you for coming.

7562. And with that, we will reconvene at 9:00 a.m. tomorrow morning and we'll hear from the Neskonlith Indian Band.

7563. With that, we're adjourned.

--- Upon adjourning at 4:25 p.m./L'audience est ajournée à 16h25