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 4

Hearing held at
L'audience tenue à

Edmonton Hotel and Convention Centre
4520 - 76th Avenue NW
Edmonton, Alberta

September 4, 2014
Le 4 septembre 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 Edmonton (Alberta), Thursday, September 4, 2014
Audience tenue à Edmonton (Alberta), jeudi, le 4 septembre 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

O'Chiese First Nation
- Chief Darrin Whitford
- Mr. Windy Strawberry
- Ms. Blondia Strawberry
- Ms. Susan Bremner
- Ms. Rosie Bremner
- Mr. John Strawberry
- Mr. Jerry Strawberry
- Mr. John Whitford
- Mr. Jimmy Littlejohn
- Ms. Phyllis Whitford
- Ms. Joanne Gladeau, interpreter

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No.	Description	Paragraph No./No. de paragraphe

--- Upon commencing at 9:47 a.m./L'audience débute à 9h47

1151. **THE CHAIRMAN:** Good morning. Maybe we will start with a prayer.

(Opening Prayer/Prière d'ouverture)

1152. **THE CHAIRMAN:** Good morning and welcome, Chiefs, Elders, people of the O'Chiese First Nation, to the National Energy Board hearing on the Trans Mountain Application.

1153. Do you wish to translate this or how would you like to proceed?

1154. **MS. J. GLADEAU:** Just keep going and I will let the Elders know what you have said with your opening remarks.

1155. **THE CHAIRMAN:** Okay.

1156. My name is David Hamilton. I'm the Chair of the Panel, and with me is Alison Scott, a member of the Panel, and Phil Davies, the other member of the Panel.

1157. We are here today and we plan to meet from now until about 12:00 or 12:30 and we'll take breaks as required throughout today.

1158. Sharing your traditional knowledge and your personal knowledge and experiences on the impacts that the proposed project may have on you and your community and how any impacts could be eliminated or reduced is of great importance and of great help to us, and this is the type of information we're here to listen to today.

1159. Before we ask for you to be sworn or affirmed for your evidence, I'd like to offer who else is in the circle for Trans Mountain, the Applicant, to introduce themselves so that you are aware who else is here today.

1160. **MS. OLENIUK:** Thank you and good morning to the Panel and good morning to O'Chiese First Nation.

1161. My name is Terri-Lee Oleniuk and I'm here representing Trans Mountain along with my colleague to my right, Heather Weberg. And to my left

is Annie Korver who's with Trans Mountain's Aboriginal Engagement Team.

1162. **THE CHAIRMAN:** And with that, I would ask Ms. Gilbert if she could affirm or swear the representatives of the O'Chiese First Nation and then we'll be able to start to hear from you.

DARRIN WHITFORD: Affirmed
JOANNE GLADEAU: Affirmed
SUSAN BREMNER: Affirmed

1163. **MS. S. BREMNER (through interpreter):** She affirmed, but she also explained that this is who we are with the eagle feather and the sweetgrass as a First Nation people and as people of the land. This is what we follow. This is our livelihood.

ROSIE BREMNER: Affirmed
BLONDIA STRAWBERRY: Affirmed

1164. **MS. B. STRAWBERRY (through interpreter):** She affirms, and she said she will speak what's on -- what's the truth for her to her knowledge and also we will remind her and translate.

JIMMY LITTLEJOHN: Affirmed
JOHN WHITFORD: Affirmed (through interpreter)
JOHN STRAWBERRY: Affirmed
JERRY STRAWBERRY: Affirmed (through interpreter)
WINDY STRAWBERRY: Affirmed

1165. **THE CHAIRMAN:** Thank you.

1166. We would like now to listen to the people of O'Chiese First Nation, so I'd ask the Chief, Chief Whitford, to start.

1167. And if you would indicate, you know, before you start who you are just so the record, we can make sure we're recording everything you say.

1168. Thank you, Chief.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF DARRIN WHITFORD:

1169. **CHIEF D. WHITFORD:** Good morning to everybody that's here.

1170. First of all, I want to acknowledge the prayer coming from the two Elders and -- but I want to start off saying a few words in my language to the Elders, and that's just custom to me as a Chief that it's one of my process, and first of all, I want to start.

1171. (Speaking in native language.)

1172. Good morning. I guess I can start now. I guess, for me, I guess I'm not confused in any way. To be at this process, I'm disappointed where we're at, being at the Board or -- I guess for my community here, I guess the nation here I do work for, it's about the land for us, preserving it. We lived off the land.

1173. We speak for the animals as well. We try to protect. And to be at this process today, we kind of have mixed emotions why we're here today. We talk about -- I don't know where the Energy Board views Nations. I guess that's just my own thought here today, and Kinder Morgan, but for me, we're the first people of the land. We were here before the province was made and even the parks were made.

1174. Today, we have to have permission to the government or -- I'm just not clear that third process, but we have our process. We follow natural law. And I haven't seen no equality from an Aboriginal perspective. We follow your laws. In a sense, I shouldn't be following your laws. I follow the laws of the people that we're given.

1175. Talking about this line today frustrates me, why I'm here. It feels like I'm being prosecuted and how we're -- Native people are captured and put in reservations, that we're not allowed to use the lands. It frustrates me how they put borders and parks in everything we do.

1176. But today, I'm more disappointed to see my Elders here today. I think when we first started this, when they came to us, we utilized this land. I guess why we're here today is to tell the story again and where does it go from here? Does it need to be a -- it frustrates me what -- just not happy in certain areas.

1177. I guess, the Elders, I'm here to support them and I'm -- as who we are, O'Chiese, we've been in that area way long before, 1800s, and I don't think I need to convince you or convince Kinder Morgan. I just know I use that land for ceremony.

1178. The Elders talk about the approval of licence of oil and gas, the approvals they made by government. We can't even use the animals today. They're all gone. How are they going to compensate those to the government? How are they going to compensate those now?

1179. But it's one of the areas I know that probably the licence will go through anyway. It's how government works. It's just another process that needs to happen, and as a Chief I've seen this done over and over.

1180. And hopefully I'm not wasting my time today and my words to people in the audience, to the Energy Board. I hope we are taken seriously today because we're people with compassion. We're one of the tribes -- for us, I can only speak for the people of O'Chiese. We are the people of the land. We use those herbs every day today, why I'm here today. And we use those medicines that are very important to us. Some places that gets destroyed, they don't grow back.

1181. I guess that's the only statement I would make is, to you, what do you need to look -- what else do you need from us that proves to you that we use this land in that area? And it's kind of -- kind of disheartening for me to sit here and to explain to you what we've done there, but it all comes down to -- it comes down to money, I guess.

1182. Government, they have to have their pipelines. They have to drill all their wells. And how we're trying to -- we're not trying to stop anything. We're just trying to show you we -- like, things are being destroyed by having these big projects go through.

1183. It's not just one line. It's gas plants everywhere. It's licences being approved in our area. I'm just -- I just want to make that known to the Board. In our area, there's 16,000 wells drilled right around O'Chiese. They're approved by government. That affects our daily livelihood.

1184. And how do you protect animals? We have to -- who is going to speak for the animals? The Elders, the only thing we can do is pray. That's all we have

left. We're pretty closed in, hands are tied. Sometimes, on record or off record, I feel like a slave, but my hands are not tied, but they are. You don't see them, but that's how we feel as Aboriginal People. That's for the record.

1185. I just wanted to make those comments. Thank you.

1186. **THE CHAIRMAN:** And thank you, Chief, for your comments. So we're free to -- whoever wishes to make comments in any order you like or how can I help you, Joanne?

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. JOANNE GLADEAU :

1187. **MS. J. GLADEAU:** Good morning, everybody. First, I'd like to welcome and acknowledge our Elders and Opening Prayer, and I'd like to say thank you and acknowledge our Chief for being here with us and supporting our Elders and our communities, our children, our future.

1188. One of the things that I'd like to make a comment as well too is in regards to why we're here. It takes a long time to work with the Elders because they don't understand the government process and how things work. They do know how natural law works and that's what they follow.

1189. So it's really hard to interpret a lot of the terminologies that are used by the English language and vice versa, our language as well too. There is no word in English for some of the words. So sometimes it's a little time consuming to explain to them and for them to understand and know what it is that's being discussed.

1190. I'm pretty sure the Kinder Morgan Project knows as well as our Elders here, it took a long time to get to where we're at today. And just going back to what Chief Whitford mentioned is that they too questioned why are we sitting here today? We had told our history, our present life about a year ago. So why are we back here? That were some of the questions that they asked.

1191. And it's kind of difficult to answer that question because we don't have the answers because it's policy, government policy and procedures. There's so many different boards for so many different things just to get one approval, and being told that we -- this had to be done -- this has got to be done this way and that way, but nobody really listens to our First Nation Elders, our people. And it's

not only with oil and gas, I think it happens right across in terms of different programs that do come out of the government.

1192. It's always a fight and it's always a struggle for our people to be heard, for our people to be taken seriously in terms of what we're here for and why we are here and why we demand and ask to be heard in terms of our livelihood.

1193. There's so many things to talk about and I know our Elders here have a lot to say. A lot of them will tell you historic stories, a history of our people and our territory, our traditional territories. There are no boundaries. That's something our people in O'Chiese understand. We follow what we were given as First Nation people by our Creator, by our ancestors.

1194. I guess I'm talking a little bit about connection, the connection and the beginning of time and what had taken place. And those are the things that we still carry today through our Elders and through our young people, through us.

1195. One of the things that happened is that we are the people of the land. We are a part of the land. In order to understand that, I'm just going to kind of briefly talk about that connection.

1196. We were given oral history as to how First Nation people became who they are, what the Creator did to create the world. You, yourselves, have your own interpretation of creation of man, mankind through the Bible, through your religion, so do we.

1197. And one of the things that we were given because we're part of the land, we are actually a part of the land, whether you're white, black, Chinese, whatever nationality you're from, you're given that.

1198. First Nation people were given and were created from the things we see every day here, the dirt, the trees, the water and the sun. And those are the truth. That's not something that can ever be changed. That's what we call natural law because we believe in that, we follow that and also the connection to Mother Earth because she's the one that gives us life, all people, all plants, all animal life, birds.

1199. Those are the things that our Elders are going to be talking about. Also, they're going to be talking about our inherent right. That is our inherent right through the Treaties. But we were given those inherent rights way before

the Treaties were signed with the Crown. And that is the truth and that can never be erased. And why we sit here today to justify where our traditional territories are is kind of -- I guess it's kind of like a slap in the face to our Elders, to our people because we don't need to be here to justify who we are as First Nations and our livelihood.

1200. One of the other things that I wanted to talk about is we still utilize all of those areas. We do our ceremonies out there. We go out there, pick berries. We go out there to hunt. We go out there to go get medicine roots, in all that area and even way, way beyond those.

1201. And what is going to happen? How do you compensate and how do you justify the damage and the impact that's being done? We deal with that every day. And how do you justify what our children are going to use in the future, because that is their future. Learning to live off the land, to utilize what's there that was given to us by our Creator.

1202. So I am going to do the best I can to translate for my Elders and I'll open the floor to them, whoever wants to speak first will have that opportunity to tell their story and their insights.

1203. Thank you.

1204. **MR. JERRY STRAWBERRY (through interpreter):** He wants -- he's asking you a question and what he wants to know is, what is it that you're really asking from the Elders here, what is it that you're requiring from them specifically?

1205. **THE CHAIRMAN:** We'd like to hear from the Elders, if they're aware of the project that Trans Mountain wish to put a pipeline through their territory, through their land. And what we'd like to hear, the impact that will have on them, their community, and their way of life. And is there anything that they would like to tell us if we were to approve this, recommend approval of this project, that we should tell the company they have to do. We can also recommend that it not be approved as well.

1206. So we get the evidence from Trans Mountain who filed the application and we want to hear from First Nations, other intervenors, what they think about allowing this project to go through.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. JERRY STRAWBERRY:

1207. **MR. JERRY STRAWBERRY (through interpreter):** I'm going to interpret what he said.

1208. First off, he talked about the history of our people. There were no boundaries, like I said earlier. People travelled, people set up camps all over the place and there were no restrictions. They were allowed and they were free to be able to move within their camps. Sometimes a family would go camp if it's a hunting trip for days, weeks, months, depending on that they're all doing.

1209. One of the things that he talked about too is a long time ago our Elders were very wealthy, very wealthy in terms of what we utilized off the land. A lot of people were healthy, didn't have to worry about illnesses. Animals were healthy. There was an abundance of herbs, an abundance of wildlife to survive with.

1210. He said today that's not the case because of the -- especially with the oil and gas activity all over, the damages have taken a lot of toll on First Nations in terms of how we utilize the land, our survival.

1211. There was an abundance of herbs for people that were sick. Today those plants -- a lot of those plants don't grow that our Elders had used and the resources were there.

1212. The other thing that he talked about is that even the animals are scarce. Some we don't know if they're gone forever or where -- like a lot of the different species of birds, a lot of different species of the small wildlife, like the squirrels, the gophers, there used to be an abundance of them, there's none -- chipmunks.

1213. The ones that we do come across we have to really be careful now because some of them are sick to this day. Moose -- there's sick moose out there that you can't eat, can't utilize. There's elk too that have disappeared. Today people go out hunting they have to go far and sometimes they don't find anything.

1214. Oil and gas activity on our land have driven what we utilize to live on, our survival, so that leaves little room for us to utilize anything.

1215. **MS. J. GLADEAU (interpreter):** Am I missing anything? No.

1216. I think that's about all that he had said. I was trying to capture everything that he talked about.

1217. **MR. JERRY STRAWBERRY (through interpreter):** He's also elaborating more on the wildlife in terms of them being sparse and leaving due to all the oil and gas activity in our traditional territories.

1218. And also he said one of the reasons they leave is all the flare ups that they do. Everything is released into the air so they leave because they can't handle the contaminated air is what he was saying.

1219. Those are just one of the reasons that he said there's probably a whole lot of different other reasons.

1220. **MS. J. GLADEAU (interpreter):** She also elaborated -- that's my uncle's wife, Mary Louise. She just kind of elaborated what he was saying in terms of the illnesses. A lot of people today have different kind of illnesses due to the contamination of the lands, the water and the air.

1221. People don't have the tolerance for those kind of illnesses. So it takes a toll on our First Nation people because of the contaminations that are taking place within our plant life. Like I said, some of them don't ever grow back and the ones that do there's some contamination to them or that it's really hard to say.

1222. **MR. JERRY STRAWBERRY (through interpreter):** Okay, he's going to start for a bit and he'll come back later on. But he wants to give time and an opportunity for the other Elders to speak to you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. JIMMY LITTLEJOHN:

1223. **MR. J. LITTLEJOHN**: Hello, can you hear me?

1224. **MS. J. GLADEAU:** Yeah.

1225. **MR. J. LITTLEJOHN**: Loud and clear.

1226. As I introduced myself a little earlier, I'm Jimmy Littlejohn, O'Chiese First Nation. Yeah, I thank you for welcome us here to come listen to these Elders' stories here.

1227. So I'm going to use my language here too so these Elders can understand so I don't have to get Joanne to come help and speak on this second time here. I'll just use English -- English and my Saulteaux language here as I ---

1228. I want -- as far as I know between Hinton and Edson and Chip Lake there, as I was growing up over there from Hinton and -- Hinton there's a (speaking in native language).

1229. As I was saying there to this -- my sister was born in the south of Chip Lake there back in late sixties there. There's a few stories there I can -- I can remember as a -- growing up in that part of the area, the area is part of Chip Lake there. We use to live south of -- I don't know maybe 2 kilometres from the highway there, they didn't have no double lane highway, they only have one-lane highway.

1230. (Speaking in native language).

1231. As I was saying in my Saulteaux language there, I was -- there was a few -- a few people that lived with us in the south of -- south of Chip Lake there -- Chip Lake area there, there were a few -- there was Jim Whitehorse, a late family there and his daughter there Rose Decoteau, Ben Decoteau used to live there in that part of the area.

1232. We used to walk from that area there to catch a bus, there was a truck stop in that -- there was an access to the residence there to catch the bus from there. We used to walk -- must be close to a mile to -- there was a -- I don't know, there was about eight of us to walk to that bus there and we used to catch a bus from that Chip Lake, that residence for those people there who used to live there.

1233. (Speaking in native language).

1234. My mom will tell the story too later on if I miss some spots, that's a lot time ago, that's close to 40 years now. I'm close to 55 now but I try to remember as much as possible from those stories in the back -- back in the good old days. They used to call those things there.

1235. As I was saying there, that night, there were a few residences there, there used to be a sawmill there too because that's where they make their living there those -- my dad used to stay there too and my mom. There were about -- homemade cabins there, they used to build them with their own hands, they used to put logs there and mud and -- mud and grass on the side of that siding. There were about five -- five of those houses.

1236. In the summertime they used to -- they used to work the sawmill or they do some logging there. They used to have horses do their logging there on -- back in that area there. And there was hardly any transportation there. The transportation they used to have was the -- a horse and a wagon. The closest store they have is in MacKay and back then maybe there was a car there, but I didn't see -- I didn't see very -- cars in that area back then there.

1237. When my parents used to go someplace, they used to call somebody else, a friend. There used to be an old person lived in a white -- Wildwood area. They don't have that Wildwood in that map there, it's just passed Chip Lake there about 10 miles maybe from -- towards Edmonton there.

1238. There was an old fellow that they used -- I don't know how -- how my parents used to get hold of that guy there, but he used to come pick them up and take them to -- I don't know, maybe Edson or whatever that town they want to go.

1239. (Speaking in native language).

1240. I was talking about Chip Lake there I was talking in my language the last time there. Plus there was back in -- as I remember back in -- I don't know, late sixties there, as I was saying there was four cabins there.

1241. Also, from not far from there, Chip Lake there, just about maybe a mile from -- going west, there used to be a hotel and rooms there. That place used to call Nojack they used to call that one. There were a few -- not far from that south there, they used to put our ceremonies in that area there, not far from there. There's a ball diamond now. There's an airstrip in that area now, plus that Nojack is closed down now. Maybe he went out of business there.

1242. But south of that -- south of that highway there, that Nojack there, there were -- like I was saying there, there was pipe ceremonies there. There was maybe sweats there in that area too, but that's what I was told, but I didn't see

those ones. They must be in the early 50s those ones there.

1243. Plus, not far from there we used to live in -- from that area there, but I don't remember how far that area is, but there was a creek there on the top of the hill there. We used to live in that cabin there and my dad used to do some trapping in that area there for I don't know how many winters we lived there. But as barely as I remember there, there was a cabin there and a creek not far from there. If I go there one of these days then maybe I'll go check that place out there.

1244. So that used to be my dad's trapline too. I don't know how long he owned that one there. Plus, in that area too there used to be pipe ceremonies in that area too, along that area there from that place too, that Nojack. There was also a cabin there. Maybe Forestry destroyed those cabin down there, but it's been years since I been in that area there.

1245. But those are the -- some -- or some of those points there may be some of the -- on people in that area and maybe they did not know that area there, but there was a tribe land in that area too, south of Nojack there. I think that's owned by Jikota family now over there in that area.

1246. Okay. I guess I'll come back later. I guess these Elders want a five-minute break here. That's just what Joanne told me here. Okay.

1247. **THE CHAIRMAN:** I think that was a good time. I was going to wait for you to finish. It might be good for a break. So we'll take 10 minutes. Ten (10) minutes is good, yeah? Fine. Take your time. Thank you.

--- Upon recessing at 10:43 a.m./L'audience est suspendue a 10h43
--- Upon resuming at 11:15 p.m./L'audience est reprise a 11h15

1248. **THE CHAIRMAN:** Come back together. And maybe with Joanne's help, I maybe just want to clarify if there's any confusion on my comments on the -- in response to Elder Strawberry's question to me on the purpose of the hearing of why we're here today. So I thought I maybe just want to try and make it as simple as possible. And I can appreciate there is so much that we have to -- I have to pass to you, but it's not why we're here. So I'll try and simplify it a little bit.

1249. So really, we're here today to allow you to share your traditional knowledge and stories on the use of your traditional territory.

1250. Thank you, Joanne.

1251. So whoever would like to speak next, thank you.

1252. **MS. J. GLADEAU:** So Jimmy's going to finish up his stories here and then we'll move on to the next individual.

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

1253. **MR. J. LITTLEJOHN:** Oh, I guess I'll just use the English language and all. That's what I've been told to use here.

1254. As I was saying there -- can you hear me there? Loud and clear? Okay.

1255. Like I was saying there, south of Nojack there used to be a pipe ceremony back in the late '70s or early '60s there. I was young there, but there was a pipe ceremony. There also was a pipe ceremony just east of Nojack there about maybe a kilometre there, about 400 metres south of the Highway 16 there. There used to be a sawmill there. That was in -- I don't know what they put in there -- into there in that pipe ceremony.

1256. **MS. J. GLADEAU:** I'd like to -- I'd like to request for the slide Exhibit C265-2-7, page 25 to be put up on the screen, please. Thank you. Because he's talking about the ceremonial areas that we utilize today.

1257. **THE REGULATORY OFFICER:** Just tell me if you need it left or right.

1258. **MR. J. LITTLEJOHN:** Where's Nojack?

1259. **MS. J. GLADEAU:** That would be near Niton Junction there, in that area.

1260. **MR. J. LITTLEJOHN:** East of Niton Junction.

1261. **THE CHAIRMAN:** You can make it bigger, I think. It might help.

1262. **THE REGULATORY OFFICER:** What's it called?

1263. **MR. J. LITTLEJOHN:** Nojack. Nojack or ---

1264. **MS. J. GLADEAU:** Niton ---

1265. **THE REGULATORY OFFICER:** Okay.

1266. **MR. J. LITTLEJOHN:** There it is. Yeah, right there, yeah.

1267. Yeah, like I was saying, maybe a kilometre east of Nojack there towards Highway 16, there used -- there used to be a sawmill along that Highway 16 there. There was also a -- as I passed by that, I seen that there's also two houses still sitting in that place there. Also, there was a sawmill there, and there was a pipe ceremony there back then, about 300 metres east of that residence there.

1268. **MS. J. GLADEAU:** What he's saying is that when he was growing up in that area, that's where he used to do the -- remembers doing the pipe ceremonies with his family and the people that were around that area.

1269. **MR. J. LITTLEJOHN:** Okay. I'll just make these little brief stories here from -- as I was saying, there was a ceremony in that area there. That must be early '70s or something. Then after that, there's also Nojack there -- not Nojack -- MacKay, just past Nojack there for maybe a half a mile, go west there.

1270. There are also native graveyards laying in that. There's a few members of my family in that area there, in that graveyard, set maybe three kilometres -- three or four miles from west of Highway 16 there. There's also graveyards there.

1271. Plus farther down, north too -- I don't remember that one -- there was also ceremonies in that area too, that part of west -- north of MacKay there.

1272. Then going towards west, coming to Edson there, there were people living in that area too, north up there. There was a sawmill there. There was a -- not a settlement there but they just live in that land there and they work in that sawmill there. There were families from this part of the area, O'Chiese and surrounding areas, because natives used to live just about -- as long as there was water running around there, they used to camp out there.

1273. Okay. This will be the last one there, in Hinton area there, there's a highway goes toward Grande Cache. The place is called Jarvis Lake there. There used to be a family member that owns a pipeline (sic) there. There were also a pipe ceremony there and there was also a sundance in that area too. It's called Jarvis Lake there. There's a family member that still owns the trap line.

1274. There's also a place called Broder. Just coming from Grande Cache, you see a place called Broder. There's also a ceremonial grounds there. That's what they're doing there. They have sweats, pipe ceremonies, whatever their ceremonies there is. There's also an area in that area there. It's called Broder Entrance. You got that one there, Entrance.

1275. In Jarvis Lake there is also a good -- there's also -- there's a lot of those sage, the whole sage there. They're still along the mountain there. There's also herb medicine there. They're probably -- they're probably never recognized by native people in that area what those medicine are, but as I was there, I seen a few stuff of those medicines there back then there in that area.

1276. There's also graveyards in that area there for where they did their pipe ceremony there. Those ones there, those people are from Grande Cache or something.

1277. And that's most -- most of that area is very nice. Also, those Jack pines there and I guess it's owned by a family member of that pipeline (sic) there.

1278. So I don't want to take up more of your time here. I'll just get somebody else to speak more. More stuff will just appear.

1279. Thank you very much.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. JOHN WHITFORD:

1280. **MR. J. WHITFORD (through interpreter):** He went back a little bit in history as to -- that was even before Jimmy Littlejohn's time, before he was born.

1281. He's talking about the history of O'Chiese and the territory that they

covered. And all of that area there up -- as far up as Whitecourt area where they had migrated and camped out for -- whether it was for hunting, ceremonies or winter camps, summer camps, spring camps.

1282. They camped all over in that area and they still utilize that today for the hunting, for picking roots and also for the ceremonial ceremonies that we do out there that we still utilize today.

1283. And he's talking about how -- how rich they were in terms of living off the land, the plants, the animals, the environment. The ecosystem was very vibrant, and rich, and healthy.

1284. And he said people back then hardly ever got sick. They didn't have any illnesses, no sicknesses, because of the abundance of pure healthy plantation animals and even the people themselves.

1285. He said it was hard life because they had to travel by wagons, horses and wagons, to move around in their camps. But they covered a lot of territory and the hunting that they've done to survive.

1286. Animals were healthy back then and then he made a reference to today, the present day, where there's a lot of sicknesses. Not only with the -- with our people but also with the animals.

1287. A lot of them have disappeared. We don't see too many species of birds. If we see a bird every now and then, the odd duck maybe. Moose, we don't see them as often now. People have to go out further now to go hunting and also the elk and the fishing in the waters that are contaminated today. He said a lot of it is because of the activities that are taking place all over the place in our traditional territories.

1288. That we have -- we have to deal with that and we have to live with that. And how do we work together to try and make sure that we preserve what's there for us, for our people, for our future.

1289. And he said that's all he wants to talk about for now.

--- ORAL PRESENTATION BY/RÉPRESENTATION ORALE PAR MS. SUSAN BREMNER:

1290. **MS. S. BREMNER (through interpreter):** Request for Exhibit C-265-2-6, page 39.

1291. Okay, what -- I'm going to just kind of talk about what she said here earlier.

1292. Long time ago people had a good life. Yes it was hard but they were able to survive off the land. And she was talking about the herbs that they go around picking in those areas, which is a large area out by Hinton area, even towards right in Jasper there in the National Park.

1293. And also towards Whitecourt, Grand Cache area where they used to go around picking berries, camping out, gathering the roots and berries for the winter -- winter months and making sure that they have enough for the winter.

1294. What she said too is they used to go in winter camp in Whitecourt, Marlboro area, and a lot of times they would set up camps there and stay there for a few months at a time to do their hunting, to do their herb gathering, to do their berry-picking to survive.

1295. She said they used to do that all the time and today now we can't do that. It's really -- it's really difficult because a lot of times they're not -- you can't just go wherever. You don't have those access anymore because of the oil and gas activities.

1296. She's also just stating that, even to this day, at her age, she still follows our traditions, our way of life as best as she could and still goes out to Hinton to -- for the ceremonies and -- because some of the medicine herbs that they pick are grown out there. So she goes out there to go pick those, some berries, and continues to live the way she was brought up by our -- by our people and following our way of life, and that's living off the land.

1297. And she's just saying I just want to say that she really enjoys that life, that lifestyle that she grew up because that's who we are. That's who I am as a First Nation person.

1298. She's also talking about how difficult it is today because of the contamination and -- to the animals, to the water, to the plant life, to our environment. It's -- there's so much sickness out there, and there's so much animals that are unhealthy that you can't -- a lot of them you can't eat now, and then the scarcity of some of the animals that they used to utilize years ago, the birds.

1299. And she's saying that it's really difficult today to maintain that lifestyle that she grew up in -- grew up with because of all the activities that are happening around us.

1300. She said I'm not sure if it's the chemicals or it's some kind of contamination, is what she's saying. But it is affecting and it's impacting the lifestyle of our people.

1301. She said she will turn the mic over to another individual to share their stories.

--- (A short pause/Courte pause)

1302. **MS. J. GLADEAU (interpreter):** I'm explaining to her that this is their time to have their say and to be heard and to share their oral history that we have and also our lifestyle and who we are as First Nations.

1303. And I'm not sure which one of you is going to talk next.

1304. Rosie?

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ROSIE BREMNER:

1305. **MS. R. BREMNER (through interpreter):** What she had to say, part of what she's saying is that it is difficult to maintain that lifestyle today because of the contamination to the water. Even -- you can't go camping anywhere.

1306. Even on the Reserve, she said her water in her home is not good. She -- even when she boils it, the tea doesn't taste right anymore because of the water, the damage to the water, the contamination to the water.

1307. And she made reference that water is damaged. And because of that -- as a result of that, everything -- everything is contaminated. When people take water, even plants, even animals get sick from the water.

1308. She's talking about all the -- all the places that they have gone in the past to survive living off the land. And then they used to go out to Hinton area, all over, camping around the surrounding areas for hunting; camping, berry picking, root picking. She talked about all of that being all over.

1309. And then she also mentioned that today, now, they can't really do that because they don't know what's out there. Some of the medicine herbs that they used to pick are gone. They have to look further to find things, even berries, and it's also kind of dangerous, she said, because of the cougars coming around. So at certain times of the year, it's hard to go out and pick berries that way, she said.

1310. The other thing that she talked about is, today, we still follow that and she still does that. She'll go -- if there are ceremonies out in the mountains by Hinton entrance in the National Park, she will make her way over there and be a part of those ceremonies. As a matter of fact, as we're sitting here speaking today, she said there's ceremonies happening out there today.

1311. So these are ongoing stuff that we do out there and also going towards the mountains to do the ceremonies, the sweats, the different ceremonies, chicken dances. She mentions all different kinds of ceremonies, and the ones close by at our home and even surrounding First Nations, we make our way to the sun dances if we can. So the support is there with different communities as well too.

1312. She is touching a little bit on the medicines that we used to utilize off the land. Today, it's a little difficult because of the Treaties and because of the, I guess the *Indian Act*, I'll say how it structures what a First Nation person is entitled to under the *Indian Act*, in terms of education and health. We have to pay for some of that, whereas with the Crown and the Treaties were signed, that came with -- the Medicine Chest Clause was a part of Treaty 6. But that's not being utilized today. It's been kind of taken away.

1313. She also mentioned about the proposed pipeline that's going -- that's why we're here today. One of her concerns and main concern is what happens if there's a spill. There's no guarantee that there will be no spill. And what are the impacts and the damages to the environment and how is that going to impact us in terms of our livelihood?

1314. Because it will impact us, as it is already. You've heard the testimonies from our Elders that we are impacted already from years past. And she said this is a big concern to me because we still utilize that land out there.

1315. **MS. J. GLADEAU (interpreter):** And now she is giving the mic to another individual to speak.

--- ORAL PRESENTATION BY/PRÉSENTATION ORALE PAR MS. BLONDIA STRAWBERRY:

1316. **MS. B. STRAWBERRY (through interpreter):** She's kind of talking about her history, the areas that they had camped out, and that's in that raw Nojack area, Marlboro towards Hinton; moving around and camping and living off the land.

1317. She said it used to be really good back then, and she used to enjoy that lifestyle, being able to have a home and use the firewood instead of the furnace that we use today. That kind of life that she enjoyed back then.

1318. She talked about the pipeline. She has concerns as well and she basically straight out said she doesn't agree with the pipeline. The reasons for that is because of the contamination to the water, to the environment, the ecosystem.

1319. "And what's going to happen, it's not so much for myself," she said, "it's for the future of our children, my grandchildren that I'm worried about. Even now, at our place," she said her too, she cannot use the water. They have to -- a lot of -- she said a lot -- they have to go into town to go buy the water for them to drink and use for cooking because their water's not good.

1320. So if that happens on our reserve, what's going to happen out there with the big pipeline with the spills and whatnot?

1321. She also mentioned that she goes to a lot of the ceremonies in the Hinton area and the surrounding area on the reserve, off reserve, and attends as much as she can to the ceremonies because that's what she believes in and that's what she follows. That's who she is. That's her livelihood. And she said "I thank our way because that's what makes me who I am and that's what's given me a long life is that belief system and believing in our way of life."

1322. She wants to acknowledge our Chief that was here today and also the -- her fellow Elders and all the people in here, acknowledge that -- and saying welcome to our circle. And also, talking about how difficult it is for her to remember what she needs to say. She said, "It's hard for me to speak in public, but I'm trying my best to remember what I need to say and what I have to say. So thank you."

1323. Acknowledges our leadership, the Chief and the Council and also all her fellow Elders and also to everybody in the circle for being here today and to hear them out and have the patience to actually hear and listen to them. And she's also talking about it used to be a good life with the log houses, the wood stove and today it's a little difficult because power goes out. Everything goes out. You freeze in your homes today.

1324. She just remembered to mention that even though she had a -- it was a hard life back then, but it was a good life. It was -- everything was good for her. She said she even used to live in a canvas tent with a stove and burning wood, but they kept warm, no matter how cold it was out there. And the kids were healthy. Everybody was healthy because it was really nice living back then. "I just wanted to share that story to you" is what she is saying.

1325. And she acknowledges everybody and thanks everybody as well for being here today.

1326. Oh yeah, she also -- that's right, that -- where she said she was camping in that canvas tent was in the MacKay area. So that kind of tells you that all these areas, they moved around, and that's what she had mentioned earlier in her stories is that they had moved around, but that particular time that she's talking about is in MacKay.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. JOHN STRAWBERRY:

1327. **MR. JOHN STRAWBERRY (through interpreter):** John is talking about our way of life and he talked about how important it is to preserve and protect our territories, that we use our traditional territories.

1328. And he talked about it would be nice and it would be -- and it would be really good to have the companies and the boards work with the Elders to walk

where the proposed pipelines or oil wells are going to be and to sit down together and figure out what needs to be done. He said because we have our Elders and we have our people that are also the environmentalists.

1329. He talked about how you hire your environmentalists, your geologists, your people that just study the water itself. He said that we have our own. A lot of your environmentalists don't recognize the ceremonial sites that have been there, but the imprints are there.

1330. He also talked about not having them know the differences between the plants, what needs to be protected and how to protect that plant for whatever purpose. We know that, is what he said. That's why it's important that they should be working with us, working alongside us to make sure that -- to make sure that we preserve what's there for our use, our livelihood.

1331. He also mentioned that it would also awesome to have our young generation be a part of that process, that learning process, learning from both sides, your side and our side in terms of preservance, in terms of protecting the environment that's important to our people.

1332. He also talked about the burial sites. And like he said earlier, a lot of people that are going out there doing the environmental studies sometimes don't know where the burial sites are. There's an oversight and it's very -- that's one of the reasons why it's really important for our people to be a part of that process from -- right from the start, not after the fact, to be able to have their say and figure out what needs to be done to preserve and protect those areas and also all the ceremonial sites.

1333. And that's what he had to say. So I -- I think -- oh, just a sec.

1334. **THE CHAIRMAN:** I think I understand that you'd like another small break and then I understand that somebody else would like to say some words. Am I correct?

1335. **MS. J. GLADEAU:** Yes.

1336. **THE CHAIRMAN:** So we'll take another short 10-minute break and then we'll come back and affirm Phyllis.

1337. Thank you.

--- Upon recessing at 12:15 p.m./L'audience est suspendue à 12h15
--- Upon resuming at 12:37 p.m./L'audience est reprise à 12h37

1338. **THE CHAIRMAN:** I understand that Mr. Windy Strawberry would like to start, is that -- am I correct?

1339. **MS. J. GLADEAU:** No, we're going to have John finish ---

1340. **THE CHAIRMAN:** Okay.

1341. **MS. J. GLADEAU:** --- his stories and then Jerry's going to have a few more to say.

1342. **THE CHAIRMAN:** Right.

1343. **MS. J. GLADEAU:** Okay.

1344. **THE CHAIRMAN:** Thank you.

1345. Then we'll start with John. Thank you.

DARRIN WHITFORD: Resumed
JOANNE GLADEAU: Resumed
SUSAN BREMNER: Resumed
ROSIE BREMNER: Resumed
BLONDIA STRAWBERRY: Resumed
JIMMY LITTLEJOHN: Resumed
JOHN WHITFORD: Resumed
JOHN STRAWBERRY: Resumed
JERRY STRAWBERRY: Resumed
WINDY STRAWBERRY: Resumed

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

1346. **MR. JOHN STRAWBERRY (through interpreter):** He is affirming what he said earlier about the gravesite and how important it is to have our Elders walk those areas and flag them because there's a lot of graves along that route because of the history of O'Chiese and our people that had migrated and

lived in those areas. And so we do have a lot of gravesites along that route there.

1347. And he is saying how important it is to have -- and it would be really nice to have the Elders walk those and flag those gravesites along that pipeline -- proposed pipeline -- to make sure that they're not disturbed and to make sure that they're not being destroyed. And the Elders would be the ones that would know where those sites are and to have -- acknowledge that and respect that.

1348. And also saying that the young people too would be a part of that process, so they would know in the future where those sites are as well too.

1349. And he also mentioned that the young people too, it would be nice to have them a part of that process and work in that area. Working together is basically what he's saying, to make sure that everything is preserved and protected.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. JOHN WHITFORD:

1350. **MR. J. WHITFORD (through interpreter):** Also John Whitford mentioned that, in the Marlboro area, he has a sibling that's buried in that area. So there's a lot of our people that are buried in those -- along that route from O'Chiese. Yes, right along the railroad, Highway 16, in that -- along that area. So there's a lot of gravesites there and that's one of their concerns regarding the pipeline.

1351. **MS. J. GLADEAU:** And then we'll get -- yeah, so he's done for now, he said, and we'll get back to Jerry here and he's going to have a few more things to say.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. JERRY STRAWBERRY:

1352. **MR. JERRY STRAWBERRY (through interpreter):** He's talking about the -- the history of the Treaty rights, our inherent rights. He said back in about back in 1876 the Crown had -- had their people come into Canada and then in order for them to survive in Canada, they had to work with the First Nation people that they came in contact with.

1353. And back then the Crown proposed an agreement, I guess I'll call it, that the Treaties where they share the land. That's what the Treaty represents, is sharing the land with other nations. And the agreement was that they would -- they would honour those Treaties for them to share the land with the First Nation people in Canada.

1354. He also talked about our Elders basing those Treaties on our -- on our inherent rights, who we are as First Nations, our connection to the environment, to the universe because we are a symbolic people. And everything is based on our surroundings, on nature, and the -- the culture stems from that.

1355. He also talked about the Treaties were honoured and signed based on natural law. And that is as long as the sun shines, as long as the river flows, as long as the grass grows, those Treaties would be honoured by the Crown.

1356. So what he's saying is after the Treaties were signed, that's when they were also given the choice of where they would have their home base lands. That's the Reserves. But they came after, and each nation across Canada signed at different times what we call now the Reserves in Canada.

1357. But that was -- he also talked about how those Treaties were -- were done, and he talked about the medicine chest clause, that's our health care system, the education, and the freedom to hunt and the freedom to roam and the freedom to go where we wanted to go camp, if it's a hunting camp, if it's a berry-gathering camp. We were allowed that freedom.

1358. He said today, a lot of that is kind of not acknowledged. People cannot go hunting wherever they want. People cannot go camping wherever they want because of the provinces and their policies, regulations and their laws that fall within -- outside the Reserve boundaries.

1359. So he said those are the Treaties. And he talked about his grandfather was one of the first Chiefs that signed in back in 1950s. He was -- he said he was really old already, so he had transferred his role as a Chief to his son, which is Jerry Strawberry's father, Andrew Strawberry was the -- back then, they didn't call him the Chief. They called him the head person for -- the head man for O'Chiese. And he signed in the Treaty.

1360. **MS. J. GLADEAU (interpreter):** I think that's -- I'm trying to capture everything that he says.

1361. **MR. JERRY STRAWBERRY (through interpreter):** So he was -- that's what he's talking about, those Treaties. And today, those Treaties are still honoured.

1362. One of our past Chiefs for O'Chiese, back in the 1990 or '91, there was about 36 of them in a party that went -- had an audience with the Queen. And they brought in some documents in there as to what they -- what they wanted from the Queen.

1363. So they were given a very short audience, but not all of them were able to see the Queen, just the Chief and a couple of other individuals, because he said probably because of security reasons. Not too many people are allowed near her because of her guards and security reasons.

1364. But he mentioned that, at that time, they -- she had her people -- he thinks they're lawyers, so I'm assuming maybe that's what they were, her lawyers, that sat with the party from O'Chiese and which -- he was a part of that as the Chief and a few other Elders.

1365. And back then, the -- they were told that the Treaties were signed by the Crown and honoured by the Crown, not to be broken by the government, both federal and the province, and that they have every right to practise those Treaty rights that were promised by the Queen because of the Treaties that were signed back in 1876.

1366. So he's saying that those are always still here. They're still -- those are our rights, our inherent rights because the Queen understood that the First Nation people were a part of the land. We're a part of the environment. We're a part of the universe, that we are one with our surroundings.

1367. And she acknowledged that and they accepted that, and that's why they signed the agreements the way they did.

1368. The other piece that he -- that he talked about is, under those Treaty rights, we were given the right to hunt, fish, trap anywhere on the land of Canada. We were also given the right to live where we wanted.

1369. We were also given the right to practise our ceremonies. And under the -- and he talked about also the rights that were given under the Treaty rights

for the health care system, which is the medicine clause, the education, and our hunting and fishing rights for all First Nations that are Treaty.

1370. So he's saying that those are still in existence today and it's important that you understand that everything ties in to our Treaty rights when it comes to activities on the land. You are -- we are a part of the land and because of that our Treaty rights are being impacted.

1371. He's just reiterating about the Treaties. When they sat -- when they had an audience with the Queen they were also instructed and they were given verbal -- the documents were read to them about the Treaties and what was in there and what was promised in there and what was the rights that we had as First Nations with the Crown.

1372. And he said there the lawyers also stated that when they read it -- because it's written in those documents -- that no one human being in this world has any right to break those Treaties because of the way it was written and because of how it was honoured. And he said they were honoured by the natural law, as long as the sun rises, as long as the river flows, as long as the grass grows those Treaties are going to remain intact and honoured.

1373. And that's what he said. That's all he has to say about our rights and who we are as First Nation people.

--- (A short pause/Courte pause)

1374. **THE CHAIRMAN:** Just checking. We're cautious of the time. I'm just wondering do you have one more speaker and then I understand Phyllis wants to be affirmed, or are we going ---

1375. **MS. J. GLADEAU:** Actually I think we'll be going into -- with Phyllis, because Windy there, I spoke to him during our break, and he said the Elders here have all said all the things that needed to be said about who O'Chiese is and what we are as First Nations.

1376. **THE CHAIRMAN:** Thank you.

1377. So if Phyllis would come forward and Ms. Gilbert will affirm you.

PHYLLIS WHITFORD: Affirmed

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. PHYLLIS WHITFORD:

1378. **MS. P. WHITFORD:** (Speaking in native language).

1379. So I guess it's good afternoon now. I just wanted to speak a little bit. I'm here to support our Elders and wanting to just -- wanting to speak my experience and who I am.

1380. I am a member of the O'Chiese First Nation and the lineage of, you know, my family goes back -- way back. I look at all the Elders here; it was their parents that signed Treaty. My grandfather was one of the Treaty signers. And when I look around the room our Elders, here we have family in the back, their grandfathers also signed Treaty. And at the end of the day we may be different families but we all -- we're all one community and we're all one nation and we all practice one way of life and that life is connection to the Creator, connection to the laws -- the natural laws.

1381. I wanted to say that, you know, in the western world we're identified as First Nation people, Aboriginal people, Indigenous people, but in our language we say Anishinabe. And what does that really mean. We're people -- we're people, you know, God's people and we are given the right and the responsibility to live as one and to be connected to, you know, to the land that -- to the earth and to the environment.

1382. And as I speak I -- as I listen to our Elders speak today I think about how unfortunate and how disappointing it is to be here to bring our Elders here, how difficult it is for them to travel, you know, many miles to be here in a foreign environment so they can speak their stories and speak their experiences.

1383. When I look at all of them I see that all of them lived through the -- you know, through the colonization, they lived through the genocide, they lived through all of the invasion of the -- you know, the western society, and I think about how resilient they are to be able to come here today and speak about their stories again.

1384. And I think about how hard it was to bring our Elders here to walk and be -- and to part from our ceremonies. I think somebody mentioned that earlier.

You know, we don't follow the calendar, we follow -- we follow the laws of nature. We have our fall ceremonies happening. We don't date them three, four months down the road. They go according to -- they go according to, you know, the natural law. And so now we've -- you know, our Elders had to leave our ceremonies to come and support who we are again as people of the -- you know, as people of the land.

1385. So, you know, I feel for them. I know that a lot of them -- you know, they felt torn to leave the ceremonies and, you know, half of our Elders had to stay back, you know, because the ceremonies are who we are.

1386. And I think about -- I think about, you know, the ladies, I think about the men in our community, we all have different roles. Our Elders have different roles. I have a different role. In the -- and in my -- and our roles, you know, overlap one another.

1387. But I just want to say our Elders are our knowledge-keepers. They're our ceremonial-keepers. They govern us. They govern our Chief-in-Council. They guide us to where we are today.

1388. And it was their guidance that brought us here because the stories are -- the stories and the experience of that territory is very real to us because we had all lived that experience.

1389. I'm 50 years old and I'm not shy about that, my age, but I want to say in the, you know, my lifetime goes back 50 years, my physical lifetime. And in that lifetime I've lived and experienced that territory.

1390. When I think back, my grandfathers, my family, all of my relatives, have walked and lived in that area. And I think about the ceremonies, I think about -- you know, John talked about the burial sites. They're very real. They're there. And -- and I hear the -- I hear the worry, you know, how that's going to impact -- how it impacts our life and how it impacts our future.

1391. And we talk about preservation and when we talk about preservation we're trying to preserve for the future. In all our decisions as a nation, we think -- it's for our children in the future.

1392. I wanted to, just to make reference to -- I keep hearing berry-picking. And I -- and that cued me to a situation that we had not too long ago meeting with

one of the industry.

1393. And one of the industry representatives talked about berry-picking and how he kind of made a joke of it, and how disrespectful that is.

1394. And I think about what do -- what do the industry people know about berry-picking? It isn't because -- yes it's part of our diet but it's more than that. It's a symbol. It's sacred. It's a -- we use it -- it's used for ceremonial purposes.

1395. So I want to stress that because I heard it consistently with all our Elders and we don't pick berries because we truly love the berries and we love eating them, it's part of our ceremonial practices. So I want to make sure that's written and recorded.

1396. And I also wanted to talk about our connection. And connection means a whole lot of things. You know, I think about the history, and I think about the present, and I think about the future.

1397. But I also think about our connection to the Creator and to the land. And we have a responsibility as Anishinabe to take care of our -- to take care of our environment, to take care of our surroundings so that way our children would hopefully live in harmony and hopefully live off of the land and learn -- and in saying that there's continuity that's always going on within our culture, within our people.

1398. I think about all the different ceremonies that we have and that are still strong. And I want to say that O'Chiese First Nation is probably the only Nation that's still very strong in their culture. We still have our ceremonies that are very strong.

1399. And I think about the gathering, we just had a community gathering. It was a cultural gathering and we -- the Elders came together to teach our young people and to prepare them. So that way they can start learning the practices and the teachings around how we have to live in harmony with, you know, with Mother Earth. So there's a lot that happens that the -- what the western world doesn't see.

1400. And I think one of the things that I also wanted to mention was, I think going back about two, three months ago, there was a ceremony in that area, where the pipeline is proposed. There was a ceremony and it was -- it was four days

long and that ceremony required solitude. It required quiet and peace and, you know, I was fortunate enough to participate in that ceremony. And you didn't get that solitude; you can hear the industry plugging away, digging, cutting. You know, that's another piece that's an oversight.

1401. You know, part of our -- part of our culture is having that solitude and having that peace and that -- so we can maintain our culture and maintain our identity and our practices.

1402. One of the things that I think that's really important is we cannot provide testimony, you know, to the bears, to the moose, to the water, to the birds. We have to speak for them. We have to protect them.

1403. And I know that our Elders do their ceremonies, you know, in prayer and they don't have voices so we have to be their voice. And I think that's really important and I want that on the record as well.

1404. I think about our Elders and I'm -- you know, I'm worried about how our Elders have -- you know, our Elders govern who we are in our community and I worry about not getting enough of our practices and -- or having that time, you know, to keep our culture alive.

1405. And I think about, you know, my responsibility. I think of my own lived experience. You know, my parents taught me to speak my language, to live and breathe the culture. And I was very fortunate. And I think O'Chiese is very fortunate that we all work really hard together to keep our culture strong and alive. But again, you know, it's our responsibility.

1406. But, you know, I'm a grandmother so it's my responsibility to make sure that I teach my children and to teach my grandchildren how to preserve and how to respect that environment and how to stay strong and, you know, maintain that strong connection.

1407. You know, people talk about Treaty and -- and I like to acknowledge Jerry's words. You know where -- and I want to acknowledge Blondia's words too. There's two things that caught me, was we're a humble people and Treaty represents that. Treaty is about living in harmony with the western world. That's what it was about, and that the western world was going to acknowledge and respect our way of life as an -- as people.

1408. And I just wanted to acknowledge all of you. I know it's been a long morning and I just want to say thank you to our Elders.

1409. And I want to acknowledge, you know, we don't have very many support from our nation but I -- I think, you know, because of the ceremonies that are happening and, you know, like-- you know, we're a Nation, we -- that work together and for one purpose and that's to, you know, to maintain who we are as a people and prepare for our youth and to take care of our youth.

1410. And thank you for giving me that opportunity to speak.

1411. **THE CHAIRMAN:** Thank you.

1412. And with that, we would like to acknowledge the Chief and Elders of the O'Chiese First Nation for sharing your stories and knowledge with us today. You can be assured that your knowledge here today will be considered by us as we decide on whether or not to recommend approval of this project.

1413. Oh, I missed a step here, and I'm probably okay with it. I apologize to everybody. As you say, it's been a long morning and afternoon.

1414. There is an opportunity for people to -- the Panel and Trans Mountain to ask questions of clarification if you so desire. You don't have to respond. It's entirely up to them.

1415. So I'll offer it, and we'll go from there. Perhaps I can offer Trans Mountain an opportunity to acknowledge.

1416. **MS. OLENIUK:** Thank you, sir. I wasn't going to correct you and jump in. It has been a long morning.

1417. On behalf of Trans Mountain, I want to thank O'Chiese for their presentation this morning, and we have no questions.

1418. **THE CHAIRMAN:** And the Panel don't have any questions.

1419. So again, we'd like -- perhaps you'd like to repeat the part -- my acknowledgement to the Chief and Elders, then, for the few of you that -- what you've imparted to us today, we heard and we listened and we will consider as we move forward in the project application.

1420. And with that, I wish you safe travels home. And we will -- we're adjourned, and we will reconvene the next part of the oral traditional evidence gathering on Thursday, October the 16th at 9:00 a.m. Pacific time in Chilliwack, B.C.

1421. We're adjourned.

--- Upon adjourning at 1:23 p.m./L'audience est ajournée à 13h23