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 17

Hearing held at
L'audience tenue à

Hotel 540
540 Victoria Street
Kamloops, British Columbia

November 19, 2014
Le 19 novembre 2014

International Reporting Inc.
Ottawa, Ontario
(613) 748-6043

Canada

© Her Majesty the Queen in Right of Canada 2014
as represented by the National Energy Board

© Sa Majesté du Chef du Canada 2014
représentée par l'Office national de l'énergie

This publication is the recorded verbatim transcript and, as such, is taped and transcribed in either of the official languages, depending on the languages spoken by the participant at the public hearing.

Cette publication est un compte rendu textuel des délibérations et, en tant que tel, est enregistrée et transcrite dans l'une ou l'autre des deux langues officielles, compte tenu de la langue utilisée par le participant à l'audience publique.

Printed in Canada

Imprimé au Canada

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), Wednesday, November 19, 2014
Audience tenue à Kamloops (Colombie-Britannique), mercredi, le 19 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

Simpcw First Nation
Councillor Fred Fortier
Elder Mona Jules
Mr. Keith Matthew
Ms. Jennifer Hill (counsel)

TABLE OF CONTENTS/TABLE DES MATIÈRES

Description	**Paragraph No./No. de paragraphe**
Opening remarks by the Chairman	8140
<u>Simpcw First Nation</u> Councillor Fred Fortier Elder Mona Jules	
- Introduction by Ms. Hill	
- Oral presentation by Councillor Fred Fortier	8168
- Oral presentation by Elder Mona Jules	8176
- Oral presentation by Councillor Fred Fortier	8270
- Oral presentation by Councillor Fred Fortier	8423

LIST OF EXHIBITS/LISTE DES PIÈCES

No.	Description	Paragraph No./No. de paragraphe

UNDERTAKINGS/ENGAGEMENTS

No.	Description	Paragraph No./No. de paragraphe

--- Upon commencing at 9:00 a.m./L'audience débute à 9h00

8140. **THE CHAIRMAN:** Good morning, everyone, and welcome to the oral traditional evidence phase of the National Energy Board's hearing regarding the Trans Mountain Expansion Project.

8141. Perhaps before we get going this morning, I would recognize we are here to hear a presentation from Ashford Indian Band, but I don't recognize them being here yet this morning.

8142. Perhaps Ms. Oleniuk on behalf of Trans Mountain?

8143. **MS. OLENIUK:** Thank you, Mr. Chair, and good morning to the Panel.

8144. Just for the record, I wanted to indicate that a member of Trans Mountain's Aboriginal Engagement Team received an email from Chief Blain of the Ashcroft Indian Band yesterday indicating that they had concluded an election yesterday and they would not be participating in the NEB hearing. So I just wanted to convey that to the Board.

8145. Thank you.

8146. **THE CHAIRMAN:** With that, then, I expect that we won't be hearing from Ashcroft Indian Band this morning, and I don't recognize them or any of their representatives in the room this morning.

8147. So with that, then, this morning's hearing is adjourned and we will reconvene at 1:30, and we'll hear from the Simpcw Indian Band.

8148. So we're adjourned till 1:30. Thank you.

--- Upon recessing at 9:02 a.m./L'audience est suspendue à 09h02
--- Upon resuming at 1:31 p.m./L'audience est reprise à 13h31

8149. **THE CHAIRMAN:** I understand that we'd like to offer a prayer to begin this afternoon's session.

(Opening prayer)

8150. **THE CHAIRMAN:** We thank you for welcoming us with -- and for the prayer, and we welcome you to the oral traditional evidence phase of the National Energy Board's hearing regarding the Trans Mountain Expansion Project.

8151. My name is David Hamilton and I'm the Chair of the Panel, and with me is Alison Scott on my left and Phil Davies on my right.

8152. We want to welcome you here today and everyone who is in the hearing room and those who are listening through our webcast.

8153. We will be sitting today from now until 4:30, and please feel free if you want to take a break at any time and we'll recognize that and we'll also take -- feel the need for a break, we'll take that.

8154. We have allowed this afternoon for you to make your presentation, but if you feel that hasn't been enough time to provide the information you'd like, please feel free to request additional filing of oral traditional evidence by electronic means such as a video or some other method.

8155. Before we get under way, I would just like to say that the Board understands that the Simpcw have an oral tradition for sharing knowledge from generation to generation, and this information cannot always be shared in writing.

8156. The Board recommends those who are providing oral traditional evidence focus on their community of interests and rights. Sharing your traditional knowledge and stories about the use of your traditional territory is of value to us.

8157. 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. This is the type of information we're here to listen to, and we will use this information we gather today along with all the other available information in considering the possible effects of this proposed project.

8158. We appreciate that you've chosen to be here today. 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.

8159. With that, I believe we are under way. And before we call upon the representatives of the Simpcw to present their oral traditional evidence, perhaps I'd like the representatives of Trans Mountain to introduce themselves.

8160. **MS. OLENIUK:** Thank you, sir.

8161. Good afternoon to the Panel, and good afternoon also to the representatives from Simpcw First Nation.

8162. My name is Terri-Lee Oleniuk and I am legal counsel to 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.

8163. **THE CHAIRMAN:** Thank you.

8164. With that, Ms. Comte, I wonder if we could have the representatives affirmed. Thank you.

MONA JULES: Affirmed
FREDERIC EARL FORTIER: Affirmed

8165. **THE CHAIRMAN:** And with that we're ready, Ms. Hill, to proceed.

8166. And if you could indicate whether you'll be responding either orally, in writing or both before -- at the end of your presentation. Thank you.

8167. Ms. Hill.

8168. **MS. HILL:** Thank you, Mr. Chairman. Good morning, Members of the Panel, my friends at Trans Mountain, and NEB staff.

8169. My name is Jennifer Hill, and I'm legal counsel for Simpcw First Nation. I'd like to thank Mona for her prayer this afternoon and I'd like to acknowledge that we are on Tk'emlúps te Secwèpemc territory.

8170. Today you will hear a little bit about who Simpcw First Nation is as a community, a people and their deep connection to their land and the significant

impacts that the proposed project will have on their rights and title. Presenting on behalf of Simpcw is Councillor Fred Fortier and Elder Mona Jules.

8171. Before I hand it over to Councillor Fortier, I have a few comments to make with respect to questions. Fred and Mona are happy to answer any clarifying questions, and any questions of a more substantial nature they will -- would like to respond in writing.

8172. At the outset, I just want to address some concerns that have been previously expressed by other First Nation participants in these proceedings, and that's with respect to the NEB process and concerns associated with Canada fulfilling its duty to consult and accommodate Simpcw.

8173. Simpcw does not view this process as meaningful consultation and it can in no way accommodate Simpcw for the infringement this project will have on Simpcw's Aboriginal title.

8174. Simpcw also takes issue with the process in that it was unilaterally designed and implemented without the consultation of Simpcw. Simpcw expects a nation-to-nation relationship with the Crown and, to date, the federal government has not engaged with Simpcw on an appropriate government-to-government level.

8175. Now I'd like to pass it on to Councillor Fred Fortier.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR COUNCILLOR FRED FORTIER:

8176. **COUNCILLOR FRED FORTIER:** Good afternoon, Members of the National Energy Board, Elders, Simpcw members and staff, observers and Secwepemc relatives.

8177. I would like to recognize the Tk'emlúps te Secwẻpemc, our relatives and hosts for today's important presentations.

8178. I am Fred Fortier, a Simpcw, Secwẻpemc and descendant of the Nlaka'pamux people as well. I worked extensively around fisheries for the past 20-25 years for the Secwẻpemc people and also worked at the international level around the Convention on Biological Diversity in regards to traditional knowledge and co-chaired the International Indigenous Forum on Biological

Diversity for a decade.

8179. So we are here this afternoon to speak about our land, our people and our connection to the land we know as Simpcwulecw, our homelands.

8180. As a Simpcw Councillor -- as a Simpcw Council member, we are elected to represent and protect the interests of our people and I have a lot of knowledge obtained in natural resource management, having spent most of my life working for our community or the Secwėpemc Nation Fisheries Commission managing our fisheries stocks for the betterment of all of our people.

8181. We understand you are here to determine whether to approve the Trans Mountain Expansion Project that runs through the heart of Simpcwulecw. We also understand that this project is to twin its already existing pipeline.

8182. This pipeline has been in operation in our territory since 1953. This project will triple the capacity of the existing pipeline and change the type of oil that can be transported from the oil sands to new markets on tidal water.

8183. The existing pipeline will continue to carry refined light crude oils, while the new line will carry heavier oil, diluted bitumen. The project will involve both reactivation of the old pipeline and construction of new pipeline. There will also be new, expanded and reactivated pump stations along the project.

8184. At the end of the hearing process, the National Energy Board will decide whether the project is in the public interest given the evidence shared throughout the hearing process.

8185. The Simpcw position on the Trans Mountain Expansion Project is as follows. Simpcw does not see this process as meaningful consultation and accommodation as owed to it by the Crown. Canada cannot simply satisfy its legal and Constitutional duty to Simpcw through the NEB process.

8186. Simpcw expects a government-to-government process with both the federal and provincial governments. The NEB does not represent a government-to-government process. It was designed unilaterally without any consultation or participation of Simpcw.

8187. We see a double standard at play considering there is a lack of opportunity for oral cross-examination by any evidence by Trans Mountain, yet

both Trans Mountain and the NEB are able to ask questions to Simpcw today.

8188. The legal landscape has changed since the Supreme Court of Canada *Tsilhquot'in* decision. Consent of Simpcw is required.

8189. Our laws and customs, as what we call it, yirí7 re stsq'ey's-kucw, were given to us by Sk'elép, Coyote, as laid out in our ancient oral histories, the stspetékwle. A long time ago, maybe 5,000 years ago, the Wutémtkemc, a group of Coast Salish people sometimes called "transformers", ventured up to the Fraser River. They met Sk'elép, who was sitting on a rock watching them as they approached. They tried to t'ult, transform, him with their powers, but they were able only to change his tracks into stone. Therefore, the marks of Sk'elép's feet may be seen on rocks at the present day.

8190. Sk'elép sat with his chin resting on his hand and stared at them while they were trying to transform him. When they failed, he cried out to them, "Are you making the world right? So am I. Why try to punish me when I have done no harm? This is my country. Why do you come here and interfere with my work? If I wished, I could turn you into stone, but as you have been likely been sent into the world, like myself, to do good, I will allow you to pass, but you must leave this country as quickly as you can. We should be friends, but must not interfere with each other's work."

8191. At a later date and a later -- and at a different location, Sk'elép again met with Wutémtkemc, who was not so diplomatic, and threatened to cause them serious harm if they did not leave his country.

8192. Also, at this time it was said that old Sk'elép was an ancestor of all Indians. He had many wives from some descended from the Nlaka'pamux, Thompson people, others from the Syilx, Okanagan, and still others from the Secwépemc, Shuswap.

8193. It was said that at one time they spoke the same language. After Sk'elép finished his work, it was said that the Old One, the Creator or the Chief of the Ancient World who had sent Coyote, then came back to finish off some of his work. He led the different tribes into their homeland and gave them the language they now speak.

8194. One fundamental principle of our traditional law thus laid out by Sk'elép thousands of years ago is that each nation collectively holds its respective

homeland and its resources at the exclusion of outsiders. Outsiders ought not trespass our lands without our express permission.

8195. However, when Sk'elép invited the former Wutémtkemc into our home as guests, noting "We should be friends, but we should not interfere with each other's work," he was the first to establish a relationship between us as the owners and hosts of the land and the outsiders as guests who were invited and should be treated with kindness but were expected to show respect and reciprocity.

8196. As settlers came into our home in the past 200 years, they were again -- were reminded that we were the ones who owned the collective ranches or homelands of our nations, as they were guests in our land.

8197. In the 1910 Memorial to Sir Wilfred Laurier, our Chiefs reiterated their memories of the first seme7 or guests who respected our lands and boundaries. However, as settlers took over our land and established laws aiming at keeping us off our ranches, they denied not only our ownership of lands and resources, but also our ancient laws of trespass and jurisdiction. They thus defied the honour of being guests that we bestowed upon them.

8198. Yiri7 re Stsq´ey´s-kucw, our lands and laws and customs.

8199. In the summer of 1910, Prime Minister Sir Wilfred Laurier set out across the country on a non-political pre-election campaign tour. On August 25th he stopped in Kamloops, where he was met by a delegation of Chiefs from the Secwépemc, Nlaka'pamux and Syilix Nations who greeted their guests with an unequivocal message.

8200. They enlisted the help of their secretary, a Scottish-born ethnologist and long-time ally, James Teit who put their words onto paper, and French priest Father LeJeune, who translated the verbal presentation, presented the written English document, the Memorial.

8201. The Interior Chiefs asserted the persistence of their Aboriginal nations' title and sovereignty over their perspective -- respective territories, vowing that they would continue to struggle for a just and reciprocal relationship with the government until it was achieved.

8202. Laurier's brief visit came on the heels of interior people's escalating

dispossession at the hands of settlers and the provincial and federal policies that sanctioned them.

8203. Laurier was braced by a Report on Indian Title he had previously commissioned from lawyer Tom McGinness which, produced without input from Aboriginal peoples, acknowledged that B.C.'s Aboriginal peoples have been unfairly and illegally disposed of from their homelands they had occupied since time immemorial.

8204. Laurier's government and subsequent governments did not release the report, nor would they accept its conclusions.

8205. Yiri7 re Stsq´ey´s ne, memorial, historic and political contents.

8206. The Memorial must be resonated with Laurier, who departed with it in hand intending to follow up on a legal and political resolution on the land title and rights question. However, he lost the election to Conservative opponent Robert Borden in the following year before it could be moved forward.

8207. Now, over 100 years and four years since the presentation of the Memorial to Laurier, the vision whose Chiefs put forward continues to reverberate in the ongoing struggles for Aboriginal rights, title and jurisdiction.

8208. It was often assumed that First Nations of British Columbia quietly accepted the allotment of reserves during the 1870s and 1880s. This is not true.

8209. The 1910 Memorial emerged alongside a series of legal and political actions at this time, including joint petitions to governments, delegations to Ottawa and London, England, and the organization of the Allied Tribes.

8210. In response to these actions, the Canadian government enacted section 141 of the *Indian Act* in 1927 which prohibited Indians from raising money and/or retaining lawyers in pursuit of title and rights.

8211. And I must say to the National Energy Board where we -- today, even the fact -- today, we have lawyers which have to sit a ways from us. The principle still applies, Mr. Chairman.

8212. The Memorial is a historical document that demonstrates the involvement of the Interior Nations in pressing for title, rights and sovereignty in

the early twentieth century. It is also a historical narrative in itself which tells the story of the previous 100 years of relations with European newcomers from the Aboriginal point of view.

8213. The Memorial charts the first contact with fur traders, seme7úw´ior, the real whites, and the ensuring fur trade period throughout which Aboriginal people maintained control of their land and resources. It then documents the arrival of miners and laying out of large reserves and the continual curtailment of Aboriginal rights as more and more settlers poured into the land.

8214. It also reflected interior Aboriginal people's continued and consistent traditional concepts around being the host in their lands and the reciprocity of that host-guest relationship entails. It underscores the Aboriginal concept of land ownership and tenure, Aboriginal political authority and sovereign relationships with the Crown and government.

8215. Even despite such oppressive measures as section 141 of the *Indian Act* and the implementation of the residential school systems, the Secwépemc and the neighbouring First Nations, indeed, Aboriginal Nations throughout British Columbia and Canada, did not forget the concept and issues as outlined in the Memorial.

8216. Many of the Chiefs who experience and voices are reflected in the Memorial provide a link between the fur trade area and the 1910 Memorial. Thus, Chief Louis of Kamloops and several other Chiefs present at the 1910 Memorial reading were born in the 1930s or 1940s and had witnessed the time of the seme7uw'l, the whites, the real whites, and the arrival of the post-1850 newcomers through the colonial period. The political principles and values learned from the Chiefs long ago remain alive through their descendants and persist in the foundation of the present struggle.

8217. We, the Secwépemc, and our neighbouring Aboriginal nations continue to organize and pursue the recognition of title and rights from both a political and legal standpoint, creating new opportunities to put the vision stated by Chiefs in the Laurier Memorial into practice.

> *"[With] an accomplishment of this end we and other Indian tribes of this country are now uniting… in this fight for our rights."*

8218. And this was taken from the Shuswap Nation Tribal Council narrative commemorating the 100th anniversary of the Sir Wilfred Laurier Memorial.

8219. We are one of the 17 communities that make up the Shuswap Secwépemc Nation. We are the Simcw, and we speak a northern dialect of the Secwépemcstin. We have an Elder, Mona Jules, who is an expert on linguistics, history and language of our people and is here today to speak of our experience on the land and the water.

8220. We have lived, worked, defended our land since time immemorial. To us, the Creator put us here at the beginning of time, and our creation stories speak of us being here forever. We have never ceded, released nor surrendered one square inch of our homelands.

8221. Simpcwulecw extends from the slightly north -- from slightly north of McLure, north of Kamloops to the headwaters of the Fraser River near McBride, over to Jasper and down to Sun Peaks, including most of the Kinbasket Reservoir. We have extensive research and strength of claim evidence that we have collected over the years and is contained in our archives collection in Chuchua.

8222. We have five reserves located in the Barriere area including Louis Creek, Chuchua or IRI Number 1, Barriere River, Boulder Creek and Little Fort Reserves. We have reserve lands of over 12,000 acres.

8223. Our registered population is near 700 people, with about two-thirds living off reserve and one-third living on reserve. We have survived at least three major epidemics that we estimate took nearly three-quarters of our people. We had major villages all along the Simpcwetkwe, the North Thompson River, and up into the Tete Jaune area and former villages in present-day Jasper.

8224. The proposed Trans Mountain Expansion Project passes through the heart of our territory, and we estimate it to be about 400 kilometres of line. This constitutes nearly 40 percent of the entire line.

8225. In the early 1950s when the line was commissioned, the federal and provincial governments did not ask our consent or even consider our rights and title to our land. Now, over a century later, we know that both levels of government require our consent to start this project.

8226. Our territory, or what we call Simpcwulecw, aligns with maps

depicted by James Teit and is confirmed by actual traditional use and occupancy evidence supported by numerous sources, including oral history, cultural remains, place names, archaeology, genealogy and other historical data. We have done our homework.

8227. We are a division of the Secwepemc, more commonly known as Shuswap. The Secwepemc people are united by a common language and similar culture and belief systems. While politically the Secwepemc protected the territories of the Shuswap, each Shuswap community was, and is, separate and independent, with its own territorial boundaries within the larger Secwepemculecw.

8228. Each of the larger Secwepemc groups maintain distinct regional differences as documented in the oral historical, archaeological, linguistic, and post-contact history and ethnographic records.

8229. These differences are further specialized between the sub-groups of the Secwepemc, as each is inextricably charged with the independent and autonomous stewardship of their homelands, which necessarily includes the protection of and respect of each other's territorial boundaries.

8230. Therefore, we hold exclusive Aboriginal title to our territory as Secwepemc. Any claim to any portion of our territory by any other nation is completely unfounded and is not recognized by us.

8231. For example, our neighbours to the north, the Lheidli T'enneh, who are present here today, asserts Aboriginal rights and title to portions of our territory, including the area around Yellowhead Pass, Moose Lake, Tete Jaune, Cache and Valemount. We have yet to see any evidence to support this, just as we have yet to see any evidence to support any claim whatsoever to any portion of our territory by any other nation. We do not agree with this assertion.

8232. The validity of Simpcw's boundary is recognized and affirmed by a resolution of the Shuswap Nation Tribal Council. The SNTC was formed in 1980 as an effort of the Secwepemc Chiefs to advance issues of Aboriginal rights.

8233. In 2011, the SNTC passed a resolution recognizing the territorial boundaries amongst the Shuswap communities. This resolution recognizes the historical and traditional boundary of each community according to the use of historical maps and ethnographic and historical records such as the James Teit

map to determine with greater accuracy the boundaries of the divisions.

8234. The resolution goes on to state that any amendments to the community boundaries will be based on *"evidence supporting actual traditional use and occupancy supported by stories, place names, archaeology and historical data".*

8235. Further, in the case of shared areas, the extent of the shared areas must be validated by evidence, and the communities with the greatest traditional use within the shared area should be recognized as the lead in respect to negotiations or discussions concerning the protection or development of the land.

8236. As I said, Simpcw's territory aligns with maps depicted by James Teit and has been confirmed with evidence of traditional use and occupancy by our community members, Elders and ancestors. With respect to shared areas or amendments to boundaries, we have yet to see any evidence whatsoever from any neighbouring nations that would support a claim of rights or interest in our homelands.

8237. Simpcwul'ecw occupies the largest tract of territory of all Secwepemc divisions. The primary reason for this is that Simpcwemc are the most highly mobile of all Secwépemc because of our hunting, fishing, and trading networks, all of which required significant travel.

8238. Simpcw is part of Secwépemc Nation of people who have lived exclusively in our homelands since time immemorial. We continue to maintain traditions, family ties, and rights to our homeland, expertise, and intimate landscape knowledge specific to Simpcwul'ecw Territory within which the proposed project footprint is situated.

8239. Simpcw people are traditionally considered great hunters. We have hunted in our territory according to our seasonal rounds. We follow the animals and their seasonal habitat use, and migration patterns between seasonal habitats. We still hunt our lands for all kinds of animals, and that we consider to be gifts from the Creator.

8240. Hunting is crucial to our identity and culture. All major hunting is ultimately for the community or family function, and much of the fresh meat is distributed among those in a kweseltken or any visiting family, and some is dried and some is preserved for either giving to other families or later use. This practice is still alive in our community today and we rely on our lands to feed our

people.

8241. With respect to the footprint, important game include caribou, moose, mule deer, white-tailed deer, elk and mountain goat, as well as other animals.

8242. Please note that we are also sensitive to declining population of ungulate and we do not hunt for woodlands caribou or elk in certain areas because of this. These populations live in the Blue River and Upper TumTum area, and we formerly hunted them but don't anymore because we don't want to lose the biodiversity within our territory.

8243. The long-term adverse impacts on Aboriginal hunting rights result from lost habitat as a result of right-of-ways, pump stations, transmission lines, increased predation through the right-of-ways, wolves and such not, and wildlife displacement, pump station noise. Also of significant concern with crude oil pipelines is the potential long-term adverse effects occurring from a crude oil spill.

8244. The pipeline crosses 72 named streams where Simpcw hunt, fish, collect plants, pick berries, and live in and around. Water crossings are of particular significance due to the ecosystem's vulnerability to oil spills, especially to diluted bitumen.

8245. Our community is tied, culturally and otherwise, to our fishing and its importance is interwoven with who we are. Fish are a staple for our people. It is at the centre of our culture. We work with regulators such as the Department of Fisheries and Oceans to manage stocks within our territory and file an annual fishing plan with them to manage those stocks.

8246. For example, Finn Creek is a significant fishing site. In an effort to preserve and replenish the stocks of Finn Creek, we have placed a moratorium on fishing within the community.

8247. One of the biggest concerns is the effect of a spill on our fish. A diluted bitumen leaks into the river or stream will be devastating.

8248. We have seen such destruction of part of the Secwépemc territory due to the tailing pond breach with the Mount Polley mine disaster. We have seen such -- we have seen what a disaster from resource development can do to communities, its lands, its resources, and its peoples. We have seen how the

Secwépemc communities was left in the dark.

8249. We won't let this happen to us. We will be involved in all environmental management of this project if it is approved as per our consent. We will not rely on the Crown, the NEB or its conditions, or the Proponent to protect our lands and the resources. We know this land more than anyone else, and we know how to care for it and protect it.

8250. We still use the land for much of the medicines and healing of our people. Within the corridor of this proposed project we collect whatever we need to heal ourselves.

8251. In our sweat lodge ceremony, we use the branches of either the hazelnut or cedar for the ribs of the structure, other shrubs.

8252. We typically use fir boughs for the floor and use lava rocks for heating. We also use sage or cedar for smudge along with other medicines picked from our land. We burn fir or pine to heat the rocks and boil our melumin, which is medicines, the tea that pouring on the rocks or drinking during the ceremonies. This can be wild rose bush, sage, red willow, or juniper to help cleanse ourselves both inside and out.

8253. All these resources come from our lands and will be, into the foreseeable future, if we look after our lands and waters.

8254. We also collect many plant -- many food items from our lands; for example, berry patches which are monitored and picked for two years at a time in rotation. Patches themselves necessarily move over the years as forest succession occurs. We formerly managed our berry patches with controlled burns to clear out all of the understory and provide a place for other plants to grow, such as wild mushrooms.

8255. We are worried about pesticides to control vegetation on the right-of-ways. This will affect the plants we gather for our food and medicines, and it will also affect animals that eat them. We must have control over vegetation management within our territory.

8256. The project is proposed to cross Jackman Flats Provincial Park, Mount Robson Provincial Park, Blue River Black Spruce Provincial Park, North Thompson River Provincial Park, and Finn Creek Provincial Park.

8257. Trans Mountain has applied to remove portions of the North Thompson River Provincial Park and Finn Creek Provincial Park from the park boundaries to facilitate its pipeline construction. We recently received notification from Trans Mountain that the province has accepted its Stage 2 Boundary Adjustment Application.

8258. The province has made no attempt whatsoever to discuss this application with Simpcw. The province cannot simply rely on a comment period driven by Trans Mountain to satisfy its Constitutional duty to Simpcw. Government-to-government discussion is required before the province purports to make any decisions affecting our territory.

8259. We wrote to the Ministry of Environment back in April 2014 and never received a response. We recently followed up, noting that if the province doesn't respond committing to meeting us -- with us, we would take further action.

8260. Simpcw has relied on the fact that these lands were designated as provincial parks and thus kept safe from development and encroachment. Exposing our parklands to development will affect our ability to pass on our traditional practices to our youth, which, in turn, affect our ability to preserve our culture. We will not allow this to happen.

8261. Just this past summer, and other summers before, we have used the Wells Grey Park for our youth group to teach them how to live on the land as part of our cultural programming.

8262. North Thompson River Provincial Park is a significant site that was central for hunting and fishing, as well as warfare. Traditional use is indicated by the remnants of kekuli, which are pit houses, underground pit houses, and food cache pits along the riverbanks. We use this park today to educate our youth and pass down the skills of our Elders to engage in our traditional practices. Our identity relies on being able to do this, and this is only one example. Indeed, all of the parklands within our territory play an important role in our culture and identity.

8263. Our culture is inherently tied to our lands, including those parklands within our territory. We have used and occupied these portions of our territory designated by the province as parklands since time immemorial.

8264. The harvesting of species of fish and plants -- plant products plays an equally vital role to our culture. We still fish today in many creeks within our parklands. Finn Creek Provincial Park is a significant ceremonial and camping site of our community -- or for our community, and Finn Creek is a significant fishing site. As stewards of this land, as I explained, we have placed a moratorium on fishing within the community at Finn Creek.

8265. The harvest of plants is crucial to our nutrition, spirituality, and medicines. We teach our youth today to harvest plants within all of our parklands.

8266. We continue to fish in Wells Grey Park, especially at the Kettle, for the spring salmon and the occasional Sockeye with dip nets.

8267. In conclusion, each new development that takes place on our territory decreases the land available upon which we can exercise our Aboriginal rights, our traditional way of life. That is why, from our perspective, a loss of what some say a relatively small amount of land; example, the right-of-ways, pumping stations, transmission lines, will be significant when looked at it from the amount of territories our ancestors once were free to use and what we have now which is no longer available for the pursuit of traditional activities.

8268. On behalf of the Simpcw, thank you for hearing us. Kukwstsétsemc.

8269. **THE CHAIRMAN:** Thank you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER MONA JULES:

8270. **ELDER MONA JULES:** (Speaking in native language)

8271. Hello, everyone. My name is Mona Jules. I reside on the North Thompson, Secwepemcul'ecw, the Simpcw lands, but I am traditionally from the Skeetchestn community over towards Savona. I have lived among the Simpcw people for 56 years.

8272. I married my husband; we had eight children. I have five sons, three daughters, seven great-grandchildren, seven grandchildren and one great-great-grandchild.

8273. I have lived as a Secwépemc traditional person all my life. The Secwépemc language was my first language. And I have lived by the teachings of my grandmother, living as much as possible off the land.

8274. My late husband also was of Simpcw culture, and he was a hunter, fisherman, lumberman; a gatherer also. My late husband was August Abel Jules from the Simpcw community.

8275. I am of Secwépemc descent. I married a Simpcw community member 56 years ago. After my husband passed away at the age of 54, I began to care for my eight children alone. The only way that I could help them was to go out onto the land to gather some of our food supplies.

8276. We'd pick all kinds of berries. We picked the huckleberries, blueberries, chokecherries, Saskatoon, soapberries, Labrador tea, and we preserved all of these things and put them away.

8277. We sometimes dug wild potatoes, but we found that that was quite difficult because of the animals and the moose and deer tramping the earth down. This makes a job of digging the wild potatoes quite difficult.

8278. My daughters and I worked together at all of the gathering activities over the years. By age 12, my five sons learned to hunt and fish. They went with their father on his hunting and fishing trips at a very young age.

8279. Our family continued to live the way that we had done over the years while their father was alive, but after his death, we had no income, so living off the land was quite important. So I decided that I should really get an education.

8280. I have studied many subjects over the years trying to learn the English language. I've yet to master that fully. My first language is the Secwépemc language.

8281. I arrived in the small community of Chinook Cove, Chuchua, in the month of September in 1958. The Simpcw community is one of the 17 Shuswap Secwépemc communities situated in the interior of British Columbia.

8282. The Simpcw people and the rest of the Secwépemc communities are the interior of B.C. Salish people.

8283. Before I begin telling my story, I want to make clear to the National Energy Board and other governmental groups listening today that, number one, the Simpcw people hold Aboriginal title to the Simpcw traditional territory and the upper northern reaches of British Columbia. A huge portion of the Trans Mountain Expansion Project will encroach on this Simpcw territory.

8284. The project will severely impact on Simpcw's use and occupation of its territory. Furthermore, the TMEP should not proceed without the consent of the Simpcw people.

8285. As I worked with the Secwépemc Elders Community formed within the 17 Secwépemc Bands from September 1989 to 2005, I listened very carefully to everything that was talked about by those traditional Elders back then.

8286. There are three dialectical groups that I worked with from the 17 Bands of Secwépemc people. Eight Elders from those 17 communities were selected, and we met four times a year to discuss and edit the Secwépemc language, which is fairly old. The language itself is thousands of years old, but the written form is fairly new and it's about 50 years old, the written orthography. The Secwépemc language that was still being newly written, as well as reviewing history of the Secwépemc people.

8287. The language committee's criteria was fluency of the Secwẻpemc language. The information that I gleaned from those Elders is firsthand information and not hearsay. My information is, therefore, comprehensive.

8288. My grandmother Sulyén from Skeetchestn had at least 30 grandchildren. She made sure that each and every one of us spoke the Secwépemc language with fluency. She taught her grandchildren to be independent, hardworking. We had acres of vegetable gardens, cows, chickens, goats, horses, and a lot more animals and birds than what I've mentioned.

8289. Sulyén wasn't a storyteller. She was a quiet old lady who oozed of authority. She also delivered most of her grandchildren at home, including myself. Sulyén was still riding horses and gathering at around age 80. She died at age 96 sometime in the 1960s.

8290. In telling about the Simpcw traditions, I often heard this statement:

"Re stºk'wenem7iple7s re Secwépemc te stext'ex7ém te m-sq'7est.s."

8291. The laws of the Secwépemc Elders since time immemorial.

8292. In saying and translating that statement, I honour our Secwépemc Elders from the past. The Simpcw community has, in the past and at present, a group of very knowledgeable Elders who have much information about plant use and the places where they can be gathered.

"The wishes of the Simpcw Elders are to have widespread practice of traditional customs so that they will recognize plants and their spiritual, medicinal and nutritional values."

8293. This statement was written by Julia Miragluiolo, a Simon Fraser University Master's candidate in May of 2010, (Managing Forests for Culturally Valued Plants).

8294. Simpcw First Nations' Land Use

8295. The Simpcw peoples' ecological knowledge about land use has kept them informed about the land and its resources generation after generation. Although much was lost during the residential school era, much of the traditional information is being revived and carried out by many families once again.

8296. Medicine plants are being identified, gathered, processed, and used. Other cultural technology plants such as trees and shrubs are once again being used by the younger generation. Therefore, opposition to the Trans Mountain Expansion Project stems from fears of alienation once again from Simpcw land and it's most valuable resources.

8297. Simpcúl'ecw, the Simpcw traditional land, has always kept our people healthy with gathering of nutritional foods during early fall, fishing for as many types of fish in the many lakes, rivers and streams within the Simpcw traditional district.

8298. Past Simpcw Elders hunted, as well as the men and women of today still do. They hunt deer, moose, and in the past, elk. If the Simpcw people need to hunt for food they will hunt, although hunting season is the time for most to hunt for the winter supply of meat.

8299. Each generation is taught cultural skills necessary to continue the Simpcw lifestyle known to them for centuries. The Simpcw people's land use, both in the past and at present, has always sustained the health of the Simpcw people

8300. The way to maintain a healthy balance among our people depends largely upon the abundance of Simpcw land and its cultural resources. Simpcw territory must remain pristine and undisturbed, especially the undergrowth of the forests that have much importance to our people. This is how it must remain for the benefit of our Simpcw people yet unborn.

8301. As we look to the future we hope to have healthy, robust, and wholesome great-grandchildren. Putting monetary gains aside, is this not the wish of all other cultures' visions for their families: crystal clear waters, a pristine environment, clean air far into the future?

8302. As Simpcw people we have traversed throughout the entire Simpcw territory which the old ones called Simpcúl'ecw, traditional lands. We gather, worship as well as doing and having specific ceremonial sites where the cultural Etsxem, a time when young men and women become acutely aware of all the land and its resources. Learning as all other Simpcw did before them about the ways to live off the land, being totally immersed in cultural awareness as we go through a four-day fast and a several hour cleansing at a sweathouse afterwards, followed by a traditional feast and then an age-old tradition of gift-giving.

8303. After four years of going through this traditional ritual practice, other members are then assisted through the same process. This practice instils a cultural lifestyle known to all Aboriginal peoples.

8304. Taking part in these ceremonies guides the young participants to other cultural teachings which they must then follow. One of those traditional practices is to have a ceremonial sweat. The sweathouse is built separately for women and for men. In the past before bathtubs and indoor plumbing this was an important ritual. There are at least four types of sweats, not all are ceremonial types. One is similar to having a sauna; one is a cleansing sweat; one for curing an illness. Usually, this is done by a shaman, one who has completed the four year cycle of Etsxem, the traditional training, and then other types of rituals that I won't go into.

8305. Lava rocks are gathered. The floor of the sweathouse is carpeted with

fir boughs, medicine water is heated by an open fire; an altar is built near by. This altar is actually a mound of dirt and it doesn't hold statues. This mound is used by participants of the sweat. Valuables are placed on the altar and nobody is allowed to touch it. You're not allowed to touch anything that does not belong to you.

8306. The area around the sweathouse is to be respected by everybody involved. No undue laughter, no spitting about, no loud, boisterous behaviours. It's very strict.

8307. Ceremonies are conducted by one of the grandparents. The grandmother teaches Simpcw protocol to the girls of a family. The boys are taught by a grandfather or an uncle, so proper conduct when holding a ceremony is one of the teachings learned as well by boys and men alike.

8308. Grandmother teaches her granddaughters about female behaviour among her people and, more importantly, her family sometimes. Depending on their status among their people those teachings are somewhat different than what other community members are taught.

8309. All of these teachings have changed dramatically over the past 40 years. Many families aren't aware of the proper cultural teachings anymore because they may not have grandparents. Some Elders are placed in senior citizens' homes. The nuclear family in most cases no longer exists and families consist of a single parent in a lot of cases.

8310. With these things happening within some families, traditional teachings are being forgotten. The work of the Elders and training in the past several years has been one of relearning all cultural teachings that have been in shrouded darkness since the 1950s.

8311. In the Simpcw community, sweats are still happening. Although I don't have one, as my belief is I have to be the one to build one for myself; no one should build it for me. Cultural traditions are still within most communities, but it's often hidden. Most people question the teachings that surround the ceremony and are still suspicious about the process involved.

8312. One day, sometime in the mid-1980s, my son Joe had to meet with the Forestry personnel in Clearwater, British Columbia, about some type of business venture. After the meeting, they were on their way home, but before they left the

parking lot, Joe saw some lava rock on the side of the road. That's a type of rock that we collect for the ceremonial sweats. Joe began to load the lava rock onto the back of his pickup truck. A man came out of the Forestry office and yelled, "Hey! What do you think you're doing?" Joe replied, "I'm taking my land back, one rock at a time." The man angrily went back inside without another word.

8313. The sweat-house training is the strongest cultural component, and it has to be brought back into the family to be fully appreciated and understood. It involves many of the cultural teachings as well as the traditional medicines and ceremonies. For First Nations people, once they've experienced this, there is a spiritual connection to the universe there that helps to hold family together.

8314. Biogeological zones

8315. While teaching children the Simcw land map, mountains, valleys, and the trees and plants that grow at each elevation, this they will learn about through storytelling, by storytellers, or by grandparents. Those stories involve animals traveling through land forms and elevations, much like cartoon figures that children watch on television. "Coyote and the Birds" is one of the Secwepemc stories that teach us about the land and its resources. That story was told by the late Lily Harry of a community just north of the Simpcw community.

8316. Stories and songs are shared by all Secwépemc people and are known throughout Secwépemc communities. Many stories are also known within each community told by Elders closer to home.

8317. In this way, the biogeological zones are learned early in life. This is a form of teaching among Simpcw people as well, to allow young adults to learn the cultural names of plants, trees, shrubs from each elevation within Simpcw territory. For young adults, the traditional training continues. Cultural teachings are like other forms of learning and is never ending.

8318. The traditional land and its resources are continually monitored by Simpcw people so that there is clean water, clean air, and an abundance of cultural food and resources, which the Simpcw people do their best to protect and to collect. Protection of these resources has not been easy. I have seen many cultural gathering places being sold by government; fences have been put up by people who have bought land. This has affected our Simpcw people. They are not allowed access to places where their families have gathered in the past, where families have camped, fished and hunted before them. It's time that we all work

together so that understanding can take place.

8319. After all, the Secwépemc are not just nomads wandering about without purpose. We are going about our business as gatherers have done before us, collecting food sources, medicine plants, technology plants, and fibres as all other Aboriginal people within B.C. still do.

8320. Even seasonal work usually has a time and a place for all activities relating to our survival, we do this work now when time permits. The calendar months are named according to what type of activity is carried out for each month.

8321. Long ago we had a calendar that had 13 moons or months. November is the beginning of the year, with the month called Pellc7ell7ú7llcwtn, the entering months, a month when people used to enter their winter dwellings called the c7ístktn, the winter home. December is called Pelltetéq'em, the crossover moon. This is the month with two moons that meet then cross over.

8322. January is a month of no hunting due to severe weather temperatures. This month is called the month to stay home. These were times for teaching the younger generation skills for various activities such as trapping, making fishing implements. The girls made baskets, learned to sew clothes, weave bulrush mats, and some began their traditional ceremonial training.

8323. The month of July is Pll-tspentsk, strawberry month. August is called Pellsqelqléltn, many salmon month. September is the month when salmon spawn, so hunting begins. The spring months tell you when to dig for root foods and medicines. As soon as the snow melts, gathering begins.

8324. Due to language loss and the information being in the Simpcw language, much of this information has been dormant, but is now being studied and the traditional knowledge brought back into the Simpcw community once again. All three Secwépemc districts have different climates; this is shown in how their months are named.

8325. Strawberry month might be in August for the people living in the north, for instance, and not in June as for some of those living in the dryer belts of the interior of B.C.

8326. Hunting and Trapping

8327. Aboriginal resistance to the TMEP stems from knowing that any spill, regardless of where it happens, will devastate the environment as a whole. The impact of such a mishap will be felt by all people, but especially the First Nations people. This is not a prediction. It's a reality for some time in the future, and our families will inherit that problem.

8328. All things, regardless of what it's made from, disintegrates over time. This will disturb the ecosystem and ruin the habitat for all plant and animal species. All waterways will be contaminated and affected. A spill will poison the ecosystem.

8329. Even though the shipments of crude oil to the Orient is a multi-million dollar project, very little of this will get to replace what we call the Simpcw people's sustainable waterways and forests.

8330. Hunting Territories (Cpíxten)

8331. Simpcw hunting territories and trap-lines are and were always what helped the people survive the cold winter months of the North Thompson.

8332. Whole families travelled together into the mountains to work together at preserving the meat for the winter months. Drying racks are built. Storage racks are built in the tree branches. Even this practice is difficult these days due to warmer temperatures and the fire ban everywhere out on the land.

8333. After a successful hunt, the meat is shared among extended families, Elders, single mothers; they all get an equal share. There is no waste. The skins are scraped and tanned for clothes. Moccasins are made and other types of articles are sewn together. Sinew is made from the moose. Bones are made into awls, game bone pieces. Antlers are kept, and in recent times carved and sold.

8334. My sister Margaret and I decided to learn how to tan hides one year. We learned how the hard way. We did pretty good until, on what we thought would be the final day of our work tanning hides, we marvelled at the nice white rawhide that we finished. We laced the rawhide on to a drying rack, then we decided to have a coffee break. Fifteen (15) minutes went by. We went back to finish our work.

8335. The hide was drying out and was like a sheet of paper. Our instructor

told us, unlace it, take it down, do it again. We had to unlace the rawhide and soak it once again in cold water overnight. In tanning a hide, we learned that there are no coffee breaks, no lunches. You have to work non-stop until your hide is soft and as pliable as flannel.

8336. In order to get this work done right, you have to use deer, moose or cow brains. The brain mixture is what the rawhide is oiled with.

8337. The instrument used to dry the hide is called a sk'etst. It's a stone tool that is axe-shaped but blunt. It's tied onto a handle made of wood, which looks similar to an axe handle. This is what we use to thrust onto the hide until it becomes soft and pliable as flannel, or as cloth we call buckskin.

8338. Tanning is a tedious job that requires lots of patience and stamina as well. The cost of buckskin is sold for hundreds of dollars by those who still take the time to tan the hides --animal hides.

8339. In more recent times, deer and moose meat is stored in freezers or canned, then stored for later use.

8340. My father-in-law, the late Harry Abel, talked about the skwelk'wélt, the snow-capped mountains, which refers to the snow-capped mountains. He talked about that often. I don't know whether he meant Robson Valley or the Clearwater peaks.

8341. Harry was Cree and Simpcw also. He spoke the Secwepemc language, and so did his wife, Emma, my mother-in-law. They both spoke the same language that I spoke. For this, they were quite pleased.

8342. Harry's hunting stories were quite funny. He would imitate the speaker's style of speech just as he remembered them.

8343. When Harry and his family travelled often to the mountains, it was by horse-driven wagon or by horseback. Each family member had their own horse to care for. There was Old Rose, a white mare; there was Old Bones. Those horses I remember. The rest of their names I've forgotten.

8344. My late husband's horse was Old Bones. He was around for a long, long time. He got to know six of our children. All six children would ride Bones. My husband would harness him and pull the neighbour's tractor out of the mud in

the springtime. He hauled water from the river half a mile away with Old Bones.

8345. Bones pulled a land boat or, as we called them, a sloop, with a barrel of water on it to the house, and when Harry went logging, Bones was one of the horses at work pulling logs out of the bush.

8346. Harry talked about his hunting buddies a lot. One guy in particular by the name of Leo was one he talked about.

8347. Leo and several other hunting party members were camped somewhere out there in the mountains. At night, they would sit around a great big campfire and tell stories as they ate deer legs cooked on an open fire and eat the bone marrow as well as they told stories about past hunting parties.

8348. On one night, Leo was the elected storyteller. They also decided to have a bone marrow eating contest. The one who ate the most marrow would be the winner. As Leo told stories, he became oblivious to the others. The other men would take small amounts of marrow, then throw the bone away. Leo was so intent on storytelling that he just concentrated on eating all of his marrow. Later on, the bones would be counted and the winner declared.

8349. Leo lost the contest and was pretty sick the next day. Leo became famous, after all, after his death. They named a mountain by the Simpcw Ball Park "Mount Leo". I don't have specific information as to why there is a Mount Leo, or if it was him that they named the mountain after.

8350. Trapping -- and the word for trapping in our language is sq'w7um. Trapping large game by my late father-in-law, Harry Abel, was done back in the 1960s and 1970s until he passed away. He was a hunter, as fisherman, a logger, a trapper, and also a binge alcoholic. Because of traditional customs, after a family death, hunting and trapping stops for one year.

8351. Upon Harry Abel's death and one-year anniversary of his death, my late husband, August Abel Jules, applied to have his father's trap line registered under his name. The trap line had been sold by the government to someone else. A non-native person who owned the trap line refused access to all others.

8352. Trapping was carried out in full force in the 1950s. Closer to home, young people trapped rabbits for food. Trapping of deer during fall season was still going on. Although guns were available, sometimes old techniques still

prevailed, especially with the older hunters who were familiar with the old ways. My grandfather Edward was one of them.

8353. While trapping in the late 1950s and the early 1960s, I helped my late husband skin squirrels for shipment to Vancouver. That skill kept our small household, no children yet, to survive a winter without an unemployment cheque coming in.

8354. Stretcher boards for the squirrel skins are made from cedar wood. The top is carved to a round shape. They are about 12 inches in height, three inches across, and about a quarter of an inch thick. The stick similar to a chopstick is also whittled and is used once the skins are in the little scabbards, then you just stick this stick in there so that the squirrel skins don't stick to the board. Kindling wood was whittled for this purpose, and that was made of cedar also. The pelts can then be lifted off easily after the drying process.

8355. My late husband would bag 200 squirrels a day on some of those occasions. Physical fitness is also necessary, as trappers walk a 10-mile radius, at least, per day to get as many squirrels or animals as was required for survival for a small family.

8356. Hunting was also done while trapping, whenever there was a need for food. Sawmills back in the 1960s would shut down for the winter months, usually just before Christmas, so hunting was necessary in order to feel a family of eight or more.

8357. While hunting and trapping, the Simpcw people left food in cache pits where dried foods were kept. People passing through and who knew the customs of the people could dig up the foods from the cache pits and feed their families, but they had to leave something else for others to have if they needed it. Campsites are well known to all the Simpcw people as well as the rest of the Secwepemc people.

8358. Fishing we call wéwlem. Fishing places are called cwéw'lemtn.

8359. Fishing places are called cwéw'lemtn. Many of the surrounding lakes, stream, and rivers have a fishing spot. Campsites at these fishing spots are well known to many of the Simpcw people and are being visited, and fishing being done, at those places.

8360. Traditionally, fishing implements take a special skill to make. Indian hemp is gathered and made into fine fibres, then twisted into fine string. This is made into fish nets. The fishing spear, the wewtsk, was traditionally made from bone, but now the pitchfork is used.

8361. The forked tongs are heated until red-hot, then cut to length by hammering. The tongs are then bent into a three-pronged fishing hook, somewhat heart-shaped, with a centrepiece unbent. All of this is sharpened to points to make the spear.

8362. Fish hooks are made and used in the creeks. The harpoon is made from steel; in the past, that was made from bone. In more recent years, this is sometimes made from railroad nails found near the rail tracks. The large nail is heated until red-hot, then a straight hook is made with a sharp barb bent inward at one end to make the harpoon.

8363. In the early 1950s, I watched my father, Francis Ignace, teach my brother Gregory how to make these types of fishing instruments. They would build a fire in the backyard, whether the temperature was 104 degrees or not. They would make a spear, a hook, or a harpoon.

8364. After making fishing tools, they went looking for specific types of wood. Usually Saskatoon bush or cherry wood was used to make handles for those implements.

8365. Once everything was made, we'd all go to the river 10 miles away, camp there in an old cabin until many fish were caught, cleaned, and dried before we went home to do canning of fruit or putting away of something else.

8366. The Simpcw harpoon is a single straight hook spear type, whereas the Kamloops and other Secwépemc people have the double-speared type harpoon. The late Louis Matthew, a Simcw Elder, was still making these types of harpoons in the early 1970s. One is on display at the Tk'emlúps Museum in Kamloops.

8367. The fish weirs are called Steselts'létkwe. Small trees are chopped down and placed in an upright position in the water, similar to posts.

8368. A cone-shaped weir made of red willow branches held together with cedar root is small. This weir is held together with melted pitch blackened by fire coals. This cone is fairly small; it can hold one or two fish.

8369. The fish enter the cone and is unable to turn around to swim away. The cone is placed in the water, a fish or two is caught for breakfast or dinner. There was no refrigeration in the past, so this was one way to have fresh fish for a meal.

8370. The Raft River near Clearwater, B.C. is just one of the fishing sites for the Simpcw people. The names of the fish and wild game is as extensive as the English names for them. Some are lost, again, because of the Indian Residential Schools where all First Nations children lost the use of their language.

8371. During those years of being away from communities 10 months out of every year, many of those children lost their grandparents during those years. Being away from fluent-speaking Elders and family members who spoke the Secwépemc language, many of their ways were forgotten for many years.

8372. The importance of a traditional diet in the Simpcw community is now evident in the ill health of many individuals who are diabetic and those with heart conditions and those with other related problems that stem from alcoholism caused by emotional stresses and by some distresses of being taken away from their parents by age four until they were 16 years of age and placed in the residential schools.

8373. Although I keep referring to the residential schools, there are many other factors that contributed to the loss of our traditional and cultural ways of life within our Simpcw community, and it's coming back, but quite slow.

8374. In the early 1970s, my late husband and our neighbour, Fred Eustache, went fishing at Finn Creek up in Clearwater. Every year during late July and August, Fred would come to our house, which was more like a cabin, and invite Auggie to go fishing with him. Off they'd go.

8375. I'd tease them as they left, saying to them, "I'll have the frying pan on when you get back with your fish." Of course, they never did come home with any fish. Every year, the Clearwater fish wardens would catch them fishing, take away their catch of fish, take away their fish hooks from them, the plain, large hooks usually.

8376. Auggie and Fred would be summoned to Court in Clearwater and they would both have to pay a $10 fine. And that happened every year. They never

gave up fishing.

8377. We had five or six children by then. Auggie worked at the Lewis Creek sawmill, but that didn't go far. We drove a beat-up old car that kept breaking down. Hayfields had to be cared for; horses had to be fed as well.

8378. Our neighbour, Fred, worked on the CN Railroad. He had several children, also. Life was complicated, with fisheries and wardens always seeming to be hiding in the bushes nearby.

8379. Raft River was always a place where the Simpcw people went to dry fish and to camp out during fishing season. Whole families went there during those times. I miss those days, but heard plenty about that from my next-door neighbour, Elder Ida Matthew.

8380. During a visit there to Raft River in Clearwater, B.C., one of the Elders I travelled there with said, "We used to fish right over there. Our tent was pitched over there. The fire pit would be lit over there."

8381. After being away for several years, this man brought his family home. He took them to Raft River to show them his parents' fishing camp, but it was all fenced off. It no longer belonged to the Simpcw people. I don't know the history about all that.

8382. The Simpcw people now operate their own fisheries at Dunn Lake near Barriere, B.C.

8383. My late brother, Gregory Ignace, of the Skeetchestn community earned $10 a day during the laying of the first pipeline back in the 1950s. He thought he was fortunate to have work.

8384. Gregory drowned in the Thompson River while fishing five years ago. He died while doing what he loved to do for the past 65 years of his life. Gregory was about age eight when he began fishing with my father and my grandfather in the Thompson River.

8385. Trade (C7eyentwécw)

8386. Trade happened among the Secwepemc people, but also with the Okanagans, the Lilliooets, the Chilcotin, probably the people from Prince George

as well.

8387. Trade has always been a way of life for Simpcw people, as well as for the other 16 Secwépemc communities. The Secwépemc gathering is one of the times when everyone comes together to celebrate another year.

8388. This time was a time for all Secwépemc people, the Chilcotin people, the Pesxíxnemc, the Thompson Lytton people, Lleképemc, the Lillooet people, Stét'lemcw, the Okanagans, Sts'wén'emc, were invited to attend the gathering. Trade would be one of the reasons, although hunting, fishing, gathering, sports and stick games were the highlight of the visit.

8389. Those cultural gatherings lasted for at least a month during my grandmother's time, Secwépemc Elder Sulyén Ignace. The hunting parties, fishing parties and the gatherers changed at every successful hunt or after several days.

8390. Long trenches were dug to cook the foods in. Pit cooking was carried out by many of the women. Small cooking rocks were gathered and heated in the pit, while small shrubs were gathered by children to layer between the foods being cooked.

8391. Shrubs and grass gathering requires a skill as well. Not every type of shrub or grass is used. Some of these give the food a bitter taste, so care is taken as to what is placed on the foods before the cooking process.

8392. The laying of the foods in a pit oven is also important, as foods must be cooked for a certain length of time. In most cases, overnight cooking was preferred. The women fed children and men first. They ate last, when their work was finished.

8393. The women made bone tools right after the cooking process. These were made into harpoons, needles and awls, among other things. The horns of the deer were fashioned into digging instruments to dig up the root foods that are dug for later use. Some deer antlers are made into game bones for the famous stick games.

8394. All of these are trade items among the Simpcw people. Dried and smoked salmon is still a trade item among the people, as well as buckskin and moose hide.

8395. Other trade items were sinew thread. This thread is made from moose sinew taken from the neck of the moose. This part is dried, then pulled apart and made into fine strands of thread after it dries. Gloves and moccasins as well as other clothes are sewn with this type of thread.

8396. These were some of the activities of my late grandmother, Sulyén Ignace. As a child, I saw my grandparents trade items with people from the Okanagan. The Okanagan visitors brought beaded vests, gloves with fringe. They brought pots, pans, dishes, swimwear to our family.

8397. My grandparents traded, but we had so much traditional items that I cannot remember what they traded with.

8398. Another family from Lillooet would visit every fall, bringing dried salmon caught from the Fraser River. They traded for deer -- dried deer and moose meat.

8399. Trade among the Simpcw people still happens, but the buying and selling of trade traditional items, game pieces, baskets and many other kinds of items are sold now at what is called the splulk'w or the Secwepemc gathering among First Nations people. And I remember members of some of the families would tease one another about the traditions and the customs of the Secwepemc people, laughing at themselves.

8400. My brother-in-law, Frisco, from Kamloops would come home wearing an old shirt and a crumpled old hat. When my sister asked him what he did with his nice new hat and his new shirt, he'd say, "I ran into an old friend of mine downtown and we had us an old Indian trade".

8401. Burial sites. Burial sites will be affected or disturbed should the pipeline go through the Simpcw traditional territories. As one Chief many, many years ago said, "Every meadow, valley and mountain that you see is sacred because it contains the spirit of my people".

8402. Archaeological sites have confirmed that the Simpcw people have been here for thousands of years. There are winter home sites marked by land impressions.

8403. Stone and bone tools have been seen and documented, burial sites

noted and confirmed. Having written records has helped the Simpcw people to confirm title and rights to the Simpcw territory in the North Thompson Valley. This valley has the Simpcwétkwe, the North Thompson, running through it.

8404. There are two other rivers that run through Simpcw's cultural district, the Goat River and the Fraser River that run just south of the Alberta border. The Simpcw people know that there is much at stake. Just allowing access to the land alone is a loss. Trap lines, fishing places, hunting grounds, gathering sites, burial sites, sacred places will be lost to the Simpcw people for all time.

8405. I still go out on the land to gather medicines, berries, cultural foods and do cultural activities out on the land whenever I can. This is the reason why I must speak up and tell my story about what I know as I travel about with the Simpcw Elders.

8406. I will never give up that way of life regardless of who or what I may encounter. I am too old and set in my cultural ways to stop now.

8407. In 2013, several Simpcw Elders went to a site found in the Vavenby Mountains. The site was a burial mound. Rocks were placed in an oblong fashion around a mound about seven feet in length.

8408. The Elders agreed it most likely was a burial site. That specific mound was old. There was a fir tree a few feet high growing on the mound. Rocks were surrounding the mound as well.

8409. A campsite was evident nearby. A corral for horses was still there. Fir trees also stood inside the corral.

8410. The Simpcw Elders said some prayers over the site. They scattered tobacco around the site, then a young lady told a story told by the Simpcw Elders from the past. A song went with the teaching of that story and the song was "The Porcupine Song" of the Secwepemc people. And "The Porcupine Song" was a song that deals with death. So that was told by a young lady there.

8411. Conclusion. Although the Simpcw people are apprehensive about the TMEP footprint, we continue to travel and meet with other family groups out on the land. Timing is of the essence for the Simpcw people as we work according to a seasonal round according to the Simpcw calendar.

8412. The Canadian government has a responsibility to listen to all Canadians. They must act responsibly, think wisely and involve First Nations people as a third party, governmental groups who want to begin working together in order to preserve the cultural knowledge for the First Nations groups and to begin an awareness for better relations among all Canadians, but especially among the large corporations whose decisions are based on the well-being of many corporations while leaving little for the Simpcw people.

8413. Canadian resources must be stored for future Canadian use. The rest of the countries should live like they have done in the past, relying on their own resources. Taking these resources out of our country and to put unnecessary risks onto our land and cultural resources, not to mention our people, just does not make sense.

8414. Kukwstsétselp. Thank you all for listening.

8415. **THE CHAIRMAN:** I wonder, if you have more to present, would you like a short break?

8416. Okay, then, we'll take a short break. We'll come back in 10 minutes, 20 after 3:00. Thank you.

--- Upon recessing at 3:13 p.m./L'audience est suspendue à 15h15
--- Upon resuming at 3:31 p.m./L'audience est reprise à 15h31

8417. **THE CHAIRMAN:** Thank you. I appreciate the break.

8418. Councillor Fortier?

FRED FORTIER: Resumed
MONA JULES: Resumed

8419. **COUNCILLOR FRED FORTIER:** Yes

8420. **THE CHAIRMAN:** Do you ---

8421. **COUNCILLOR FRED FORTIER:** Yes, we have just a PowerPoint presentation, some pictures that we'd like to go through. I'm not the one loading it, so...

--- (Laughter/Rires)

8422. **COUNCILLOR FRED FORTIER:** I just have the pointer.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR COUNCILLOR FRED FORTIER:

8423. **COUNCILLOR FRED FORTIER:** So today, you've heard from both myself and Elder Mona Jules about the importance of biodiversity and our way of life that we've lived for many moons.

8424. And so we still do that today. We still harvest and we still provide spiritual ceremonies that happen that were put underground many years ago and have now come back to our people.

8425. And so here's a picture of just one of our local communities. It's got a little moose. I'm not too sure what this is -- where the area is, but it's in Simpcw territory.

8426. Here we have a -- we run a hatchery. We raise Coho, and as part of our responsibilities that we have to our people and to the other people who live in our territory is that they educate them about what our responsibilities are for the fish and this is one of the -- this is the Dunn Lake Hatchery. We have it every year.

8427. Now I think it's the 20 -- this year marked the 21st or 20th or something. I don't know, something that -- two decades of fish ceremonies that's been held educating people. Our own Neqweyqwelsten School, but other schools in the community. For every year, we invite one school from the -- from around the Simpcw territory to come in and meet with us. So we share a meal and we make these available to them as well as tell them how fish are dissected and what the importance of that.

8428. We also do scientific experiments and assessment. This is one of the areas. I think this Lemieux. What they're doing is beach seining, probably Coho because it's a fall time here. They're probably beach seining Coho to do a hatchery -- supplement the hatchery. So we take the eggs out of here and then we bring them back or take the fish back into the hatchery and then we take the eggs out and we fertilize them, put them into the hatchery trays.

8429. This is just an alevin stage fish. You see the little sac. These fish are very -- as they emerge and different fish emerge in the different watersheds of our territory.

8430. There's one fish -- we talked about Finn Creek. which is a major fishing area. It's a Chinook.

8431. That species of fish emerges in the springtime earlier than any other Chinook in the Thompson system and so it -- one fish that we've seen that over the years because of logging has moved their spawning area out into the main stem and so the -- all of the gravel has floated down into the stream and out in -- and formed an alluvial band out into the main Thompson River.

8432. So the fish have been spawning more out in there and then coming into the area. And with climate change, what's happening is that we don't have those opportunities that we had -- as some of our people had many years ago to access those fish because now the fish are staying in main stem and not coming. And if they're coming into the system, what they're doing is holding off and coming in right before they're ready to spawn, so the opportunity for us is very minimum.

8433. And also, they're very receptacle (sic) to water -- water quality and so at this stage, when it's not good, clear water, the fish will die and no fish will come back in the following years, so there's a problem. We need to protect those waters.

8434. This is up in -- no, this is Raft River. We fish. This is the area that Elder Mona Jules was talking about where our people kept going fishing there and the game -- fish warden, I guess, or the game warden back then, would take our fish away, take our spears, take our fishing rods.

8435. Even up till 1971, I think, 1970 or '71 when I went fishing up there with my dad and my brothers and cousins, the officer was still there at that time because there was an old bridge highway that went through there. And we would still hide our fishing rods and that and we'd wait until they'd leave and then we'd go get them and go fishing.

8436. There are stories and places where our people have thrown fish organs into the river because they tried to take our weirs. And if you're aware that the federal government put in legislation in 1922 to get rid of our weir system and it

took away the most conservant (sic) method of fishing. And so we're still -- actually, we have a couple of pictures coming up. We can show you that. But here is our young people going back and using the spears, a meni'p and wewtsk, to spear in that area.

8437. Well, this is the same place. This is the same thing looking upriver. They spawned there. It's also Sockeye, Chinook and Coho that spawn there as well as resident fish.

8438. This stream is one of the most important streams for us because in this Simpcw area or Simpcwul´ecw, we only have two major spawning of Sockeye -- well, three major ones. One is the Raft River, which is very unique. This fish species is unique, too.

8439. There's only two fish -- two species of Sockeye in British Columbia that have the same traits. And this trait is that this -- these Sockeye that emerge in the springtime do not go to a lake like every other Sockeye in the province of British Columbia or elsewhere in the world. They go out into the main stem river and are there for the year and then head out and then come back in the third year or fourth year. So it's a very unique species of fish that come into this system.

8440. We still have education and ceremonies. This is a first fish ceremony that we've had now for 20 years, I think, or 18 years.

8441. We do pit cooking. We educate the people around the area and we just talk about the importance of responsibilities, both to us as Simpcw and them as non-Simpcw. And so we carry on those traditions.

8442. Also, one of the other things that came about that Elder Mona Jules talked about was the resurgence of the ceremonies. The ceremonies that were forced underground by the federal government forced us to conserve those ceremonies in secret, those ceremonies are now coming back.

8443. We have a ceremony now where we actually have a ceremony with fish. There's -- with any kind of species of fish, mostly salmon. But there is a ceremony and there's a dance that goes with it.

8444. So when you take away fish, you take away culture and spirituality and there's an importance to that. There's a song and dance that's been passed on for many, many, many generations and has now come back to our people.

8445. This is a unique area. This is outside of the Thompson River, but it's in the Fraser system. This is Holmes River past Valemount and Tejon area and predominantly Chinook and Coho, and so our people never fished this run for years and years. I think about 10-12 years ago, we went back fishing here. We'd bring our youth up.

8446. And there are certain parts of our territory that we haven't fished. My grandchildren, my children, my nephews have never fished for Coho in their lifetime. The last fishery for Coho in our territory was around 1971.

8447. We have now just got back after 35 years to go fishing Coho. So this is one of the rivers that we fish every year still. We take our youth up and we show them our territory.

8448. We run a fish fence every year for harvesting. It used to be an assessment fence, but we put it up every year to harvest Sockeye from the Barriere River.

8449. This is Councillor Tina Donald. And this is not a Sockeye salmon, but it's a Dolly Varden. We've caught Dollys in there. We've caught trout. We've caught other species in this weir, and the traditional weirs were made like this.

8450. These are now called the Alaskan weirs. They're all out of metal, but they do stop all of the fish from running in the night time. You open it up during the day and then you take the fish and then you put it back in the night before. You go back down there the next morning and you empty out the weir.

8451. You take males, females and a ratio of that. So there's a method of management to the weir system and those weirs were all over Secwépemcul'ecw, it's not just in our territory. They were actually in the main stem Thompson around a place called Little Fort, which is just up from our village of Chuchua, there was a weir that went across right to the river.

8452. In Kamloops, British Columbia, right here where you are today, as you fly out and leave our incredible territory, look down in the north, when you're flying over towards the Chase area. If you look down into the river, if it's nice and clear you can still see the remnants of an old weir that was there, the one that was across the river that was managed by the Secwépemc people.

8453. This is our -- in Wells Grey Provincial Park. As we said we use -- still use the parks. This is very unaccessible area, so it's all canoe. We take our youth and educate our youth. We also bring our drums and sing some songs, and identify berries and identify plants and medicines with them.

8454. And we've also now invited -- and have since the start of this because it's an education program, invited both the federal government agency, Parks Canada -- or not Parks Canada, sorry, Wells Gate Provincial Conservation people, managers, the DFO conservation officers that come with us, and local people, Elders. And we also provide, because it's a shared area with the Canim Lake people, we ask them to come and join us with their youth as well, so there's an interaction between our youth and the generations between our people. And this goes on every year now.

8455. This is an area, that's one of our band members fishing up in what we call the Kettle and we referenced that in our presentation. As you see, he's got a fish there, somewhere right there, it's a Chinook. He has his net tied on, and he's tied on. We don't let anybody go fishing if they're not tied on with a net. These fish here are -- you can catch fish up to 60 pounds in the system.

8456. This is a Category 5 water. So that means a Category 5 no one comes down; well, you can come down if you want. There's been a couple of people coming down there. And so a Category 5 river, it's very dangerous. So we still fish there.

8457. In times of abundance when there's a lot of sockeye being produced in the main stem Thompson as well as Raft River, sockeye come up into the system as well. And one year I think the most we've caught in sockeye here was around 350. That's over about a two-week period, I think, because we only have about two weeks in order to catch fish.

8458. And this is the same. This is our youth. I think this was quite a few years ago when we first started going back in to the Kettle; this is called the Kettle. And we had a youth program, and we still have it today -- have started. And what we did was we built the net. We build everything to go fishing up here and so we invited the kids and we actually caught some fish. Our people still fish this today, and will continue to fish this.

8459. This is what we call the weir. This is the Barrière River; we're putting in the weir. This is a harvest fence, so when a fish -- these things are all in, just

like this, all of these fish go into this box, it's lockable, and we just park along the side of the road. We walk out there and scoop the fish in and go, and then we separate those. We throw the chinooks out, because the chinooks are in a conservation mode, and we keep sockeye. And as a couple of weeks go by we only take males because the females are -- they go kind of mushy and whatnot.

8460. This is releasing. We have a big educational program with all of the schools and work with the Department of Fisheries and Oceans. We raise Coho in our hatchery and we take that to different schools, and we go out and release them in different parts of the North Thompson with different schools. So the kids get an opportunity to actually take some little fish and go to release them. And I really -- in our school system, the Neqweyqwelsten School, we've had very great success of educating our own people and teaching the language, teaching the songs, because that's what it's about; there's a relationship there.

8461. This is also up around Camp Creek, which is the Valemount area. This is one of our youth, young women. This is fishing for kokanee, landlocked fish -- our landlocked sockeye from the Columbia River system. So everything in the Valemount area flows down into the Kinbasket Reservoir and then down into the system and out into Astoria or Portland, Astoria, right? And so the kokanee, we've now gone back fishing at, there's lots there. I think there's six million, last counted in the Kinbasket Reservoir, and so this stream is just one of them where we've been able to start fishing on.

8462. And that's it. Kukwstsétsemc; thank you.

8463. **THE CHAIRMAN:** Thank you, and both to you, Councillor Fortier, and Elder Mona Jules, thank you for your presentation today.

8464. And as you indicated in the beginning that you would be prepared to take any questions of clarification and then anything else that would be done would be followed up in writing.

8465. So I'd like to offer that to Trans Mountain and any other intervenors that are present to ask any questions.

8466. **MS. OLENIUK:** Thank you, Chair.

8467. On behalf of Trans Mountain, I want to thank Simpcw for their presentation today, and we have no questions.

8468. **THE CHAIRMAN:** I'd just like to follow up for some clarification, if I may, Councillor Fortier.

8469. Both you and Elder Jules talked a lot about, you know, your traditional access to the land and use of the land, and particularly when you talked about the project that would cross -- and if I don't get them all right please forgive me, because -- the provincial parks. There's the Jackman Flats Provincial Park, Mount Robson Provincial Park, North Thompson River Provincial Park, Finn Creek Provincial Park, and then Wells Grey Park. I think I captured them all, if I may.

8470. But I noticed that you mentioned in the North Thompson Provincial Park the pit house that they had discovered, and I was interested in the Simpcw's involvement. Do they have any involvement in restoration, preservation of those sites? Are you allowed access to them to do that, or management of any of the provincial parks?

8471. And also, too, I also mention, and it can be a follow-up question, is that when you mentioned the fishing in, I think it was Wells Grey Park, that you said that you put a moratorium on fishing there. So I was just interested if that was something you had done in conjunction with the province or was it something you as your community had done to preserve the, you know, the fish in that area. So it's sort of the management of the -- of your traditional territory that I'm just trying to get some clarification on, if I'm capturing what you were saying.

8472. Thank you.

8473. **COUNCILLOR FRED FORTIER:** On the North Thompson Provincial Park, it was a -- North Thompson Provincial Park is at the confluence of the Clearwater River and the North Thompson. It was a major village site around that area, and it was -- because there was abundance of fish, abundance of wildlife.

8474. And right where the park is itself, we had -- did work on behalf of, and with, Kinder Morgan. We have an agreement with Kinder Morgan now on maintenance. And we also, as part of the band policy, we have a cultural -- Culture Heritage Policy, and that Cultural Heritage Policy says that we as Simpcw own all of the culture and the heritage around and in Simpcwulecw. We will not allow the province or the federal government to have control of that.

8475. We have agreements with universities to hold some of those artefacts, because as a community we don't have the climate-controlled museum or a storage area for them to be preserved, so we have those agreements, and we also have the ability to repatriate those with those universities.

8476. And within the -- for this year, we did do some work around the park. We have our own people that do the work. We have our own archaeologists. We have our own people who work under the AOAs, Archaeological Overview Assessments. We do all of the AOAs for every major project in our territory.

8477. That is the problem, when we have corporations who want to come in and say they have their own favourite archaeologist that might want to do the work and they'll secure that permit. We say we will secure that permit. We, as Simpcw, do that work because it's we who own the cultural heritage. Not them, not the province, or not the federal government.

8478. The other issue around Finn Creek -- and this is what you talked about in shutting the creek down for conservation purposes.

8479. In Simpcwulecw, the Simpcw people have, and regulate, their hunting and fishing activities under customary law. We don't harvest under the Department of Fisheries and Oceans -- I forget what they call that. Communal fishing licence under the Aboriginal Fishery Strategy.

8480. They send us these Aboriginal fishing policies as well as, before, the province was sending us licence to build a cabin. And we treated them very respectfully as licences, and so when we received them, we burnt them because we are the ones, as Simpcw, who are responsible for the conservation of our species because we are the ones who fish there.

8481. In Finn Creek, that species, as I've said before, has been fluctuating because of upstream development and forestry in which we stopped in 1985, I think, from Weyerhaeuser from logging it from a 30 percent to a 45 or 50 percent AAC, communally clear-cut.

8482. And so when a conservation mode comes into effect, we are the ones, as Simpcw, through our program with the federal government, that receive money that we go out and we do all of the assessments for Chinook, including Finn.

8483. So when there's a conservation concern, we know when that

conservation concern is. And when we tell our people that there is a conservation concern, we will shut down this river or stream, it's us who do that. It's not DFO that sends a notice up and puts it on the post or whatever they do. We do that because we're responsible.

8484. So under customary law, it's also noted that access to customary law is only through marriage or protocol. So if you want to fish and hunt, you have to follow the protocol.

8485. That means if we catch you going fishing in our weir and we don't know about it, then we will deal with you. Our protocol is -- right now is that when we deal with our own people as Simpcw who are doing the bad things to the weirs, are fishing inappropriately, we will deal with them.

8486. When it's other Secwépemc, we will deal with them. When it's other nations, we will deal with them. When it's other nations and other Secwépemc people who don't want to talk with us, they can go talk with the federal government because they're not following our laws.

8487. If you don't follow our laws, I guess you get to go follow the Department of Fisheries Oceans law or Department of -- federal government laws because they can charge you.

8488. We are the only -- as First Nations communities, we are the only one -- and I say the only one -- that can take your right away to fish, hunt, gather and pick, and do anything in our territory. And that's evident, and we have examples of that.

8489. **THE CHAIRMAN:** I think you've quantified my questions on that as well.

8490. So with that, I would like to again acknowledge both you, Councillor Fortier, and Elder Jules for being here today and for telling us your stories, your oral traditional evidence and the information that you have shared with us today.

8491. And we -- I want to assure you that we will consider all that we have heard today and all the information that we will continue to receive throughout this process as we decide whether or not to recommend approval of this project.

8492. So with that, again, thank you, and we are adjourned until 9:00 a.m.

tomorrow morning.

--- Upon adjourning at 3:57 p.m./L'audience est adjournée à 15h57