NATIONAL ENERGY BOARD
OFFICE NATIONAL DE L'ÉNERGIE

Trans Mountain Pipeline ULC
Trans Mountain Expansion Project
National Energy Board reconsideration of aspects of its Recommendation Report as directed by Order in Council P.C. 2018-1177
Hearing Order MH-052-2018

Trans Mountain Pipeline ULC
Projet d'agrandissement du réseau de Trans Mountain
Réexamen par l'Office national de l'énergie de certains aspects de son rapport de recommandation, conformément au décret 2018-1177 de la gouverneure en conseil
Ordonnance d'audience MH-052-2018

VOLUME 2

Hearing held at
L'audience tenue à

National Energy Board
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Calgary, Alberta

November 21, 2018
Le 21 novembre 2018

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MH-052-2018

IN THE MATTER OF Trans Mountain Pipeline ULC
Trans Mountain Expansion Project
National Energy Board reconsideration of aspects of its Recommendation Report
as directed by Order in Council P.C. 2018-1177
File OF-Fac-Oil-T260-2013-03 59

HEARING LOCATION/LIEU DE L'AUDIENCE

Hearing held in Calgary, Alberta, Wednesday, November 21, 2018
Audience tenue à Calgary (Alberta), mercredi, le 21 novembre 2018

BOARD PANEL/COMITÉ D'AUDIENCE DE L'OFFICE

Lyne Mercier	Chairperson/Présidente
Alison Scott	Member/Membre
Murray Lytle	Member/Membre

APPEARANCES/COMPARUTIONS

Applicants/Demandeurs

Trans Mountain Pipeline ULC
- Mr. Sander Duncanson
- Mr. Jeff Smith
- Ms. Hope Anderson
- Ms. Cassie Richards

Intervenors/Intervenants

Natural Resources Canada
- Esma Mneina, Policy Advisor

Driftpile Cree Nation
- Mr. Amyn Lalji
- Ms. Shahdin Farsai
- Ms. Vita Dos Santos
- Mr. Jonathan Giroux
- Elder Ross Giroux Sr.
- Elder John H. Giroux
- Elder Paula Giroux
- Mr. Karl Giroux
- Dr. Ave Dersch

National Energy Board/Office national de l'énergie
- Ms. Carol Gagné

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

369. **THE CHAIRPERSON:** Good morning. Before we commence our hearing today, we would like to acknowledge the traditional territories of the people of Treaty 7 region in southern Alberta, which includes the Blackfoot Confederacy comprising the Siksika, the Piikani and Kainai Nations, the Tsuut'ina Nation, and the Stoney Nakoda which includes the Chiniki, the Bearspaw, and Wesley First Nation.

370. The City of Calgary is also home to Métis Nation of Alberta, Region Number 3.

371. Welcome to the Oral Traditional Evidence phase of the National Energy Board's hearing regarding the Trans Mountain Expansion Project Reconsideration.

372. My name is Lyne Mercier, and I am the Chair of the Panel. With me on my left is Alison Scott and on my right is Murray Lytle. We want to welcome everyone who is here today, both in the hearing room, and listening in to the webcast.

373. As a matter of housekeeping, I would like to describe the evacuation procedures in the event of an emergency. If the building's evacuation tone begins sounding and we are asked to leave the building, we'll pass through the doors you all entered at the back of the room. Once we have exited, there are two evacuation stairwells. One is at the end of the hallway immediately to the right of the hearing room doors. The other is in the elevator lobby. Do not use the elevators themselves.

374. Once outside, we will move to the Central Memorial Park which is two blocks south of the building. In other words, we turn right on 4th Street.

375. The men's and ladies' washrooms are located next to each other. Walk to the elevator lobby and turn left to the hallway. The washroom doors are found on the left of the hallway and you please ask our staff to get the access code.

376. In addition to the Panel, we have staff in the room who answer process-related questions that you may have. You will be able to recognize them by their brass name tags.

377. With respect to our schedule for hearing oral traditional evidence today, we have scheduled time to hear from one Indigenous group. We will normally plan to take breaks if required.

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

379. Before we get underway, I would remind parties of the Panel's guidance in the Hearing Order and Procedural Directions in regards to oral traditional evidence.

380. The Board understands that the Driftpile Cree Nation has an oral tradition for sharing knowledge from generation to generation and this information cannot always be adequately shared in writing.

381. Sharing your traditional knowledge and stories about the use of your traditional territory is of value to us. We appreciate that you've chosen to be here today.

382. Following oral traditional evidence, Trans Mountain, other intervenors, or the Board may have questions for the witnesses. If so, witnesses can choose whether they will answer orally, or at a later date in writing.

383. With that, I believe we are ready to get underway. Before I call on the Driftpile Cree Nation to present their oral traditional evidence, I would like to have the representatives of the Proponent, Trans Mountain, introduce themselves.

384. **MR. DUNCANSON**: Thank you, Madam Chair.

385. Good morning, everyone. My name is Sander Duncanson. I'm with the law firm Osler, Hoskin, and Harcourt. With me is Cassie Richards from our office and Jeff Smith and Hope Sanderson are here on behalf of Trans Mountain as well. So good morning.

386. **THE CHAIRPERSON**: And I'd also ask if there are other intervenors in the room who would like to introduce themselves or if there are any preliminary matters that would like to raise. And for the record, if you could indicate who you are and who you are representing. Thank you.

387. **MS. MNEINA**: Thank you, Madam Chair. Thank you, Panel Members. My name is Esma Mneina and I'm the Policy Advisor with Natural Resources Canada. I'm here as a representative of the Federal Crown to hear the witnesses' oral traditional evidence in relation to the reconsideration of the Trans Mountain Expansion Project. I do not intend to ask any questions today but rather I'm here as a representative of several federal departments who are registered intervenors. If necessary, we'll ask questions through the NEB's Information Request process.

388. Finally, I would like to note that I'm honoured to be present here at this hearing on the traditional territories of the peoples of the Treaty 7 region in southern Alberta. And I'd also like to acknowledge that Calgary is also home to the Métis Nation of Alberta, Region 3. Thank you, Madam Chair.

389. **THE CHAIRPERSON**: Are there any other intervenors in the room would like to introduce themselves?

390. **MR. LALJI**: Madam Chair, thank you once again. I am counsel for the Driftpile Cree Nation and it's a privilege to have this opportunity to hear the oral traditional evidence of the representatives, knowledge keepers, and elders of Driftpile.

391. With us today are those in front of you and we'll have Ave Dersch, who is a consultant to the Nation who will be providing her oral testimony remotely.

392. With me, I have Shahdin Farsai who is to my left who is an associate at Miller Thomson, and in the gallery we have Vita Dos Santos, who is a student at Miller Thomson as well.

393. We do expect that at some point we might have Councillor Jonathan Giroux from Driftpile attend, and he is here, actually. Oh, there he is. Okay. I didn’t see him. So we do have Councillor Jonathan Giroux who is present here today and he is paying respect to the elders and knowledge keepers who are here today and observing their oral testimony.

394. So I'd like to thank Councillor Jonathan for being here and each of the presenters for presenting your evidence today, and thank the Board for its time as well. Thank you.

395. **THE CHAIRPERSON**: Thank you. I don't see anybody else, so I would now invite presenters from the Driftpile Cree First Nation to start their prayer and their presentation. Thank you.

396. **ELDER JOHN. H. GIROUX**: I will say it in my language without the speaker. Thank you.

--- (Opening prayer by Elder John H. Giroux)

ROSS GIROUX, SR.: Affirmed
JOHN H. GIROUX: Affirmed
KARL GIROUX: Affirmed
PAULA GIROUX: Affirmed
AVE DERSCH: Affirmed

397. **THE CHAIRPERSON**: So Mr. Ross Giroux, you are on the farthest left, so I suppose you're the first one to start?

398. And please, there is a person that's speaking remotely. So that person can -- is the person connected? Yeah? Okay. So we'll kind of watch if this person wants to intervene. Thanks.

--- ORAL PRESENTATION BY/REPRESENTATION ORALE PAR DRIFTPILE FIRST NATION:

399. **ELDER ROSS GIROUX SR.**: Good morning, everyone. My name is Ross Giroux, Sr. I'd like to acknowledge Treaty 7 for allowing us to be in their territory to give testimony on behalf of the Driftpile Cree Nation. Hay-hay.

400. I'm what you call a bush Indian, " *saka-wiyiniwak* ". I grew up in the bush -- in the bush all my life. I've watched teachings and traditions pass down from my grandfathers to my parents and also to myself.

401. I lived a life in the bush, so I'm very protective of our environment because that's the way I was taught to be. I pass on this -- these teachings to the youth of the Driftpile Cree Nation.

402. I'm the coordinator for the culture camps in Driftpile Cree Nation youth, and I have been doing that now for the past 20 years where I've taken out

youth to the environment to reconnect with mother earth. And I do the teachings with them down there to teach them traditional knowledge, protocols and hunting and trapping and fishing, things that they need I was taught and for them to pass on to the next generations and then generations after that.

403. I'm also a trapper. I've trapped for over 30 years now, and I do have a trap line in the Swan Hills area in Alberta.

404. This is not my first hearing. I attended a hearing before in our Driftpile Cree Nation with them being a pipeline where we gave evidence and testimony to the Alberta Energy Regulator Board. And I'm happy to be here again and to be part of this hearing to give my testimony and evidence to how this pipeline will impact our way of life.

405. As a trapper, I've seen a lot of pipelines in my trapping area, and to a point -- to a point where I've watched animals, fur-bearing animals, how they reacted to the pipelines.

406. Now, nobody knows this because, you know, the fur-bearing animals get impacted because the pipelines are underneath the ground. And when there's oil or gas or whatever that's running in these pipelines, they give off vibrations that only the fur-bearing animals or the small animals can hear.

407. So what that does, it impacts the trapper in a way that animals have to -- fur-bearing animals migrate from one area to another. They go out and they look for -- to breed as well. So when we have pipelines in our areas, that kind of disrupts the whole pattern of the breeding process, which leads to the animals just not breeding, and it's really hard on the trapper because, you know, we -- that's how we make our living, is trapping these animals.

408. So that is -- you know, that's one thing I would like to share with the Board is, you know, I've seen that because I was there. I lived that life. I studied the animals and how it impacts development, impacts the fur-bearing animals.

409. Another thing I do in my reserve is I hold these culture camps for our kids. And part of the schedule is for me to take out these kids, students, to learn about medicinal plants.

410. Medicinal plants are sacred to me as well because my father was a medicine healer. He used all the medicines from mother earth to cure a lot of

people in our communities. So he passed on that tradition to me, and when I go out and I pick my medicines for myself or to whoever needs doctoring, when there is disruption -- I called it my garden out there where I go pick my medicinal plants.

411. And when there's disruption, it contaminates the pureness and the effectiveness of the medicinal plants. That is what I was taught.

412. In my area right now in my trap line where I go and pick my plants, there's -- like I said before, there's pipelines going criss-crossing and stuff. And you know, it affects my garden picking of these medicinal plants.

413. We're all here for a purpose today and, you know, we all have a job to do. And my job is to give testimony and hopefully the Board and the Trans Mountain Pipeline can hear us and hear our -- the impacts that the pipeline might cause.

414. I can't say too much about the coastal region. I would have liked to meet with the -- with B.C. First Nations people, but we never had time. And I would have learned more from their Elders as to how they're impacted, their way of life is impacted on their end.

415. I'm more or less worried about the Alberta portion of the pipeline where I feel it's important that First Nations people be communicated with and to be part of the monitoring process, which is very important because we need to go out there and see what's impacted.

416. Like I said, as a trapper, I know trappers are going to be impacted by the right-of-ways for these pipelines and also the medicinal plants that are going to be impacted as well. We need to be out there to monitor the land because we are -- we are bush people. We know the land. We grew up in the land.

417. And that is all I can say right now. If there's any questions later on, I welcome the questions. Hay-hay.

418. **ELDER PAULA GIROUX:** Good morning, everyone. I too am thankful that we are here in this Treaty 7 area. We come from Treaty 8 area, so we are in a different area.

419. My name is Paula Giroux. My legal name is Pauline, but I like Paula

for my friends, so I guess we're friends today.

420. I just wanted to tell you a little bit about myself. I'm not a trapper. I'm -- you know, I don't have a trap line. I actually have two daughters, and I have four grandkids and one great-grandchild.

421. My husband that's sitting right here, we've been married for 46 years, so I know what commitment is. And I know that this is just a formality. This is kind of like checking off that little box that's there that we were consulted.

422. I had a lot of different thoughts in coming into this hearing. I wasn't sure if I wanted to or not, but I think it's important that my opinion counts and it's because I'm not well informed in this pipeline that's happening. All I know is whenever you do any progress and the land is involved, it affects a lot of people.

423. There are not just people, but it affects plants, it affects the animals. They disrupt their homes, and all those kinds of things. It happens everywhere.

424. When I was a little girl quite some time ago, we used to go into this area where the pipeline is going through to go hunting. My dad used to go hunting. And there was an abundance of wild berries and animals.

425. There was no -- we never had to worry about the contamination to the animal like we do today. It's really hard even for me to eat the wildlife because of all the contamination that's out there. We have to go really far away, and each time there's some activity happening within our community or close to our community, we have to go further yet to go hunting to even get anything.

426. We use a lot of our wildlife for ceremonies, and when we have -- even funerals, when we have funerals. We have traditional meals, and that's important. But we can't go so far away from our boundaries to get, you know, this good, healthy, if there's any, meat for our -- for consumption. That's very important to me.

427. Another thing that's really near to my heart is education. I did my Master's in 2000 and I really push for education because it's very important. And I find that having this project, this Trans Mountain Expansion Project, it's not really in the schools. It's not really -- I haven't seen very much, and I've been working as consultant for Treaty 8 for the last 17 years, but I've retired now since February.

428. But as I was there, it's -- it's not talked about, it's not -- and if they do talk about it, it's usually all the good stuff about it. Nobody ever talks about the spills. Nobody ever talks about what's happening to the environment, what's going to happen to the air, everything, the waters. All that space, all that land that's needed for that pipeline, and do we need it, you know. What benefits? How does it benefit the First Nations?

429. I know sitting here and giving my testimony and saying some of the things I'm saying to you is going to help because then that just checks that box that I've been consulted. So I'm just wondering the other end whenever, you know, there's something that goes on as big as this pipeline, where is the benefits for the First Nations people?

430. What are they getting out of it, giving up their land, giving up, you know, all their traditions and culture? It's interfering with our culture whenever any progress is happening in our area.

431. We are close to the land. The land is our school.

432. I remember my children when they were small, we used to take them when we went hunting and I used to talk about things to them, things you can see out there, the wild berries that were available, you know, the animals. They would just come out and drink the water by where we were camped. You could see them.

433. If that's all gone, if that's going to be interfered with this project to go ahead, how are we going to continue this inter-generational knowledge for the children? How could I take my grandchild or my great-grandchild, for that matter, into the bush and say this is where the berries are, this is where we always went?

434. I can't find those patches any more. There's too much happening to the land. You can't find where we used to go. There's nothing there. And it's really sad because they haven't done anything. I mean, the children to come, we need to leave them something.

435. And I think we have to start, all of us -- not just the First Nations people, but everybody should be concerned about the land and mother earth and what's happening to her. That's what we call her, mother earth.

436. I don't know who else calls her that, but we do, the First Nations people, because we get everything from her, you know, our lives. It's our school. We get our medicines. We get -- anything that we want, the Elders will find out there for us. And that's important. But once it gets contaminated, we have to move on to a further -- further place, different place looking for new things, trying to find the right things to teach our children.

437. And I don't think that our children should -- it is part of their culture. It's part of our culture to be -- have that connection with the land, so if we take that away, then we're taking part of their culture away from them. We're not giving them a chance to even have a little bit of the culture.

438. It's sad to know that's where it's going because you see a lot -- I see a lot of the younger generation losing interest because of that, because we can't -- we can't continue what we used to do. And I know that I'm a different generation from what my father was at the time when we -- when I was growing up. Life was a little easier. And it's a little harder now. I realize that. But it's going to get harder if we don't have access to what we had before to sustain our lives.

439. That's -- we're always going to count on it as long as we as First Nations could take our children out there and teach them.

440. And I know that this Expansion Project, I think it should be really in the schools. It should be taught what's happening in their back yard. It should -- they should be taught both sides, not one side.

441. The other day I saw some kind of commercial or there's -- Alberta has this little spiel on TV about the pipeline, and it's all so good. But there are things that are not good, and that's not in there, you know, we're going to disrupt the livelihood of the First Nations; we're going to disrupt the livelihood of people living by the pipeline. We're going to disrupt a lot of things.

442. It's not in there, so what are we teaching our children? We need to be accountable for everything that we do.

443. And there's no amount of money that's going to fix or replace anything that happens to the land. We can't put it back once we take it out. We can't fix it.

444. Maybe, you know, 100, 200 years from now, and we're not all going to

be here, so what we are leaving behind? We need to really think about some of these things we're doing to the environment.

445. I know my heart was heavy when I came here. And I noticed that -- I just want to teach you something about this tobacco. You have to give enough for a pipe, and there's just not enough in here for a pipe, so the next time somebody puts together a little pouch, make sure there's enough for a pipe. That's what it's for.

446. So it's kind of like maybe that's all I'll give today because that's all the tobacco I got. I'm just kidding.

447. But yeah, it's -- you know, it's important. These protocols are shared. And I'm not insulted that I got this little bit. I'm glad I am here now that I've spoken, but I did have -- I was hesitant.

448. I'll tell you a little story what happened. My husband and I have been married for 46 years. And he answered for me to come here. And I said, "No, that doesn't happen. I am my own person. Ask me. I will say whether I want to or not."

449. But I didn't back out. I came. And I just wanted -- because I have this deep passion about education and about having honesty with the students and bringing that part out to the schools for any company, not just this one, anybody that has to do with damaging or removing of important plants, trees, and moving the, you know, animals away from where they're used to, those kinds of things.

450. I think the schools and the students they need to know these things. It's very important to me. If I bring that to this table, then I've done something today. And I know I can keep talking, but my husband here is -- he's raring to go too.

451. So with that, I would like to thank everybody for listening and be -- really have in mind that we've always been the stewards of the land. The land is our life. It's our school. It's where our heart is. And without it we are nobody as First Nations People.

452. Thank you for listening.

453. **ELDER JOHN H. GIROUX:** Good morning, Elders, Panel, guests.

My name is John Henry Giroux. I'm a member of the Driftpile Cree Nation Treaty 8 territory. I am here today to talk about the air quality. I appreciate being here, given the time and the effort -- the time to -- allotted to speak on behalf of my nation.

454. And I -- actually, I'm reading some excerpts from my book here. I wanted to share some of this stuff before I start speaking without the book.

455. And yes, my wife, Paula here, and I have been married 46 years and we were in Toronto last -- couple weeks ago. Our daughter just got her masters. We were there and Robin called me -- Robin on my left -- and I accidentally answered for my wife, which I shouldn't have because she's her own person. And I'm hoping we're good now and then we can move on, so thank you for that.

456. I grew up on my reserve with clean air, fresh water, plentiful hunting, medicinal plants and berries were abundant. Our Elders made our medicines from the plants and berries. There was no heart problems. We had no diabetes, eye problems. Pregnancy was taken care of by the Elders through medicinal concoctions, which we don't see anymore and I guess that's why there's an abundance of our teenagers being pregnant, which is a sad, sad thing for our people because we were not given the proper education in regards to -- maybe sex education programs were not abundant enough in schools.

457. The drinking water was clear and available in all waterways. Today, even bottled water is not clear. Back in the day when you went to any river, any waterway, there was always bugs, insects floating on the waters. When you saw that, you knew the waters were fresh. You knew they were drinkable. There is not one waterway that I know of anywhere in Canada that still has -- maybe way up in the territories -- that have insects and bugs floating on the waters. So the water is contaminated.

458. Today our air quality is more -- is at risk more and more. And that's what I'd like to address.

459. Even though we do not live by the proposed pipeline or existing pipelines does not mean we are not impacted from the environment. Any fallout comes from the air over the mountains. We always get the east winds -- or the west winds coming to the east. And then even the fires that we had in B.C. have impacted us with the air quality, with our elderly people that have COPD or asthma, whatever, and they have to stay indoors. And so we had limited exposure

to the outside, which has impacted us from -- especially the older people from going out in the bush collecting plants, berries, whatever.

460. That any fallout that comes over the mountains, I'm talking about the jet fuel, over our traditional territories, over the waterways, the jet fuel has to go somewhere. Things like that are always overlooked. They do exist. Maybe there's not been no studies done, but, you know, we're smart enough to have common sense to understand that.

461. To some people this may seem like a minor thing. In the long term it is detrimental to our people. We are looking at our future generations that are to come. We're not only looking at it today. And that's one thing a lot of people don't understand. You're looking at today. Do you have money in your bank account? Are you able to do what you need to accomplish? Do you think about your future? Do you think about your great-grandkids or great-great-grandkids?

462. Back in the day when we first -- the first settlers came to our territory they were unaware of the survival situations that would come and face them. Our people, because of us being so pacifist, we helped them. We guided them. We showed them how to hunt, to trap, to live off the land, to stand the cold winters, how to store food, how to store pemmican and jerky, you know, berries that we were -- we used to do, we used to collect. We had a cycle. We would smoke fish. We would gather our berries, you know.

463. Back in the day, I mean, like, I don't want to say -- I don't want to add to this about -- some of you must have heard it before, but back in the day the hunters would do the hunting and the woman do the gathering. And we had extra time to do other curricular activities, which I won't say, but it was really, really nice. And then, you know, white man came and thought they could change it so.

464. And today we're impacted by the changes because we had -- you know, we have families and relations living along the proposed sites. We also consume the products shipped to our general stores. And as a traveller, we travel extensively throughout Canada and the States and the coastline. And we also consume the local food. So whatever you're impacted by the proposed -- or the oil and gas. When we go there we're impacted, plus our families are impacted.

465. And as an avid hunter, I see the demise of our wild game, also through consumption, the texture of all game that's changed over time. I am not sure -- like, back in the day, we had fish in abundance running through our rivers. And

as families in the spring, when they were spawning, we would migrate to the rivers. Families would gather and we would fish. And then the woman would have our smoke racks. We would smoke the fish. It was a community thing.

466. Today, you go to somebody's house, they ask you, "What do you want?" Like, we don't have that communication because we don't do any of these extra-curricular activities. And that regarded has impacted us that way because now -- before we had the wildlife, the picking berries. We used to do things as groups. Now, because we're seeing less and less and that we're actually avoiding each other more and more because we don't have that communication.

467. I lived in the -- we lived in Grand Prairie for about 20 years and that's where I got my trade. I'm a German millwright by trade and retired four years now. And I enjoy my life. And when I -- when we used to hunt in that territory back in the day, I was working for a logging company. I never thought nothing of it. I went back 10 years after I've been there and I saw the demise of the territory. It was devastating. I did not believe the amount of damage that I was part of. And I guess, you know, aside from apologizing, there's nothing I can do because I already did damage. I was part of the ones that did the damage. And there is more and more damage today.

468. Back in the day when there was common-sense people working to do their FMAs -- that's the Forest Management Agreements that they have with the logging companies -- there was always the buffer. And a buffer is a 200-foot wide section of trees that were left standing by the roadways so you could not see beyond the destruction from the roadways. Now, today, they don’t care. They just have clear cutting.

469. We did not have tornadoes growing up. Now, we got swaths of tornadoes on a regular basis. We're starting to become like the United States because now we're going to -- we're experiencing more and more of the tornadoes because of the clear cutting. And then the pipelines, the gas lines, more and more demise that's happening to our territories.

470. And like Paula said, we are stewards of the land. We're supposed to keep the land. We're supposed to be able to teach our children the protocol. And to tell you, I'm going to have to say, we have to put a little more tobacco in this because to me, I think it's a disgrace. I -- not like my wife. I think it is. It's kind of like a slap in the face when you're offering tobacco to somebody. That's not even half a pipe. So the protocol is like, you know, I'm just sharing that with you.

I'm not mad at you. I'm just sharing that with you that the next time you have to add a little more so it's enough for a pipe to fill.

471. So with that, I'd like to share that with you. Thank you.

472. Aside from what we're talking about here, Ross is also a hunter. We've seen the game disappear. Back in the days growing up, we had an elder, had one arm or one hand, and we called him -- his name was Miles. When our new kilometres came in effect, our metric system, we started calling him Kilometres instead of Miles, eh? So that was a internal joke on the reserve.

473. He was our best squirrel hunter. He would go out in the field and kill 50 to 100 squirrels a day, and that was his livelihood. Today, 2018, you're lucky to find maybe four or six squirrels in the area. When you think about the time back in the day when there was 50 to 100 a day that one individual was getting, trapping, shooting, now he can't even find 4 or 5. So what is that telling us? That is telling us that we're destructing Mother Earth.

474. And we need to look at the facts that are in front of us, not listen or not hear the facts. We need to listen with our ears.

475. I have heard from the elders from up north saying the same thing over 20-some years that I've been involved with the Treaty 8 gatherings, their AGMs, cultural camps. When they say, "When is it enough?" at the end, we can't eat the money or drink the oil. So with that, I'd like to leave on a closing statement. And just for people that are out there in my community that may be getting an opportunity to watch this, I'm running for council. John Henry Giroux is my name. So thank you very much.

476. **MR. KARL GIROUX**: Thank you, John. Thank you, Elders. Good morning. My name's Karl Giroux, also with Driftpile Cree Nation.

477. Thank you, Madam Chair, Panel, guests.

478. I am very honoured to be here and privileged to have an opportunity to speak on behalf of my First Nation as well, my people. Growing up in Driftpile was a blessing in so many ways. I am a second-generation residential school survivor. My parents were both in residential school and unfortunately, through that process, I don't know my own language, which has been a struggle for me. I've always wanted to learn and I yearn to connect to that language. But when I

hear it, it's like music. It soothes my soul, it whispers to my spirit, and when I hear my elders talk in that language, I'm very envious, but I could also feel the power of the language, of how it connects us.

479. With that being said, I'd just like to start off with as simple story in terms of how I grew up and one of the experiences I had from my family, my parents, my grandparents. I was lucky enough to see the horse culture being alive and well in my community in terms of going out camping and hunting on horseback and by the wagon.

480. And I was fortunate enough to go out on these trips when I was a kid and I remember this one time being five years old, going on this hunting trip. So of course, the family, my parents and my grandfather and grandmother piled us kids and all the supplies and provisions that they could take on a wagon. And we would go off on this trail into the bush and it seemed like forever, but to me, as a five-year-old, it was an adventure of a lifetime and going off into the middle of nowhere.

481. But you would go off. You climbed these hills on a wagon and sometimes you'd have to unload the wagon to climb these bigger hills and then you'd have to pack all the supplies up and reload the wagon and to finally get to your camping spot. And I remember these vividly.

482. And this one occasion, this one location we went to, we went out hunting and I remember heading out to this location and of course, there was this big river that we had to cross. And at the time, it was very shallow and so we did cross the river. We made it across. We made it to our hunting camp and so we were camping there.

483. My grandfather, who is the lead of this trip -- just to summarize, my grandfather was a man of few words, but when he did speak, you listened. He had a very calm spirit about him and when he did speak, like I said, you listened because he was a man of few words and he was very wise that way. It's not what he said that you learned from, it was through his actions. And I learned a lot from him just by observing him.

484. So that being said, this trip we were at, we were camped. We were sitting around the fire and I remember listening to the elders talk and how they would describe their hunting trips in the past and describe the events. And it was always so colourful with the language. And I would get a gist of what they were

talking about and I'd always just sit there in awe and hear the language and the laughter and the beauty of those moments.

485. And then as we were sitting there, it started to rain. And it started to rain and my grandfather said something to my dad in Cree. And it started to rain, it started raining harder and harder and harder, and before you knew it, my grandfather came to my dad and said in Cree, "We better pack up. We got to get going, got to get across the river before it gets high, otherwise, we'll be trapped on this end."

486. So in the middle of the night, I remember the -- you know, everyone hurrying around, my mother packing everything and telling us kids to "Get up and pack your stuff. You got to get into the wagon, we got to cross the river."

487. So I remember in this hurried moment that we were packing the wagon up. My grandfather was hitching the horses along with my father. They got the horses ready and then all of us kids piled onto the wagon and with the supplies, and off we went.

488. And as we were getting closer to the river, I could hear the rush of the water. And it kind of startled me because I never heard of water rushing that hard before. And as we did approach the river, and sure enough, the river was coming high. And my grandfather said, "We need to cross; otherwise, we're going to be stuck on this end and it will be a while before we could cross."

489. So he said, "We're going to cross it." So he said to us kids, "You hang on tight."

490. And I remember getting into the water with the wagon and the horses and he cracked the horses with his -- with the reins. And my grandfather was one of those people, like I said, who said very few words. And he had a very close relationship with his animals. He was almost like a horse whisperer. And he could feel the animals, he could feel their vibrations. He could feel how they're feeling and he could feel the moment and the tension the horses were under.

491. So in his soothing voice, he said to the horses, "Let's go", and off we went into the water. And all of a sudden, as soon as you hit the water, you could feel the rush and the power of the river just shift our wagon. And I remember just hanging onto my mom for dear life and the power of these waves just almost overtook our wagon.

492. And we had to get across, and all -- I heard my grandfather for the first time stand up and in a voice I've never heard before, but with authority, he said -- in Cree, he said to these horses, "Let's go. You know, our lives are at stake".

493. And sure enough, I just felt the wagon shake and then we started crossing the river. And we made it, but thank God that, you know, I think the connection that my father and my grandfather had with the horses, the horses knew that our lives were at stake.

494. And we made it across, and then everybody was taking a deep breath. We got off the wagon. I was, you know, overcome with the event in my mind. And I sat there, you know, hanging on to my mom.

495. And my grandfather came over to me and he said, "Are you okay?" And I said, "Yeah, I'm okay".

496. He said to me, he said, "Sometimes you got to raise your voice to save your life". And that's all he said to me, and he walked away.

497. And I always remember that. It's one of those teachings that stay with me. And I think this is one of those moments like, you know, we come together as First Nations people. We need to raise our voice and saving our lives with respect to who we are as people, and how we treat Mother Earth is important.

498. We take for granted Mother Earth and what she's provided. We take for granted her lifeline, her connection to us. And we acknowledge this through our natural laws, and we call it "*wahkohtowin*" in our Cree language.

499. Our *wahkohtowin* is our interconnectedness to our land. Everything has a place, everything has an order. There's a sacred measure in terms of how that teaches us as the sun rises in the west -- east and sets in the west, and the seasons from summer to spring to winter to fall and how the bees fly and prepare for winter, and the animals do the same.

500. So we're aware of that connectedness that we have, the trees how they have a significant role. The medicines around the trees, the plants. Those all have a place in the ecology and the way of life in terms of our *wahkohtowin*.

501. And when you take one of those away, when you disrupt that, it

disrupts the life cycle. And western science has been studying this and acknowledging it, that there is fact around that. Our *wahkohtowin* has been speaking of that for thousands of years.

502. And it's through that process that we want to impart, you know, some of that understanding, some of that sacredness behind that and the important role that it has, who we are as Cree people and who we are as people of the earth. We are all children of mother earth. And I think from that, you know, we're proud to acknowledge that sacred relationship.

503. And learning this in my life, it came through my own self search in understanding it. I wanted to be part of that connectedness for myself through, you know, my years in college and going to university and then understanding the process of what it takes to survive in both worlds, the important role that we have when it comes to the things that I knew with regard to my ancestors of how they connected to it.

504. It was simple. It was through hard work and diligence and understanding and reading, reading the land around you and how it reacts.

505. And obviously through the pipelines, you know -- you know, we're always hearing on the news, you know, the devastation when a pipe breaks. We always hear the cumulative effects in terms of how that affects everyone, not just in the given zone, but through thousands of kilometres around it.

506. And the air, the land, the water in terms of how that gets affected, my Elders spoke on behalf of that. But those cumulative effects are huge, and we take into account every day. And we don't see the aftermath, but we know through how Mother Earth reacts and how she speaks to us now through climate change, to weather event, through a shifting in our climate, we see so many atrocities before us. But we need to start acknowledging it, that we've been -- our peoples have been talking about for many, many years.

507. Our Elders have been predicting it, that change is coming. And we need to be very cognizant of how we treat Mother Earth and what we put into ground and what we take out.

508. Our natural resources, yes, our economy's important. The Alberta advantage with respect to sustainability, we need to be competitive in the global market. We need to understand that we need to trade goods in order to sustain

ourselves. But we need to be aware in terms of that respect and when and how we draw that line is important.

509. So Driftpile obviously, you know, we signed treaty on June 21st, 1899 on the Kinosayoo's Band, Chief Kinosayoo. And he was our leader.

510. And right up to, you know, 1921 when Indian Affairs divided the five Bands, we were one Band prior to that, Sucker Creek, Driftpile, Kapawe'no, Swan River and Sawridge. We were under Kinosayoo's Band, and it is from that legacy we're here and through his signature we are representing Treaty 8.

511. And through the process with regard to what we had, we got to be always cognizant of how Driftpile is being accommodated through this process. And we're glad to be part of this panel and to be invited.

512. Initially, through the initial process, we weren't at this table. So now that we're at this table, you know, we're given a chance to speak with respect to the cumulative effects and, obviously, with the marine and species at risk through the Burnaby channel and the increased traffic that's going to be happening in that channel, the assessments that are taking place with respect to, you know, the marine life that is going to be affected.

513. You know, those are -- those are some of the things our neighbours in B.C. are noting, that we need to be aware of that and thorough studies need to happen. And if we're -- if applications are being approved without those thorough studies and accommodating to make sure that, you know, those measures in terms of what needs to happen is definitely going forward and we're making sure that, you know, we're protecting what is there.

514. And the marine life -- we've destructed our way, and our Elders spoke about it with our moose population and the Swan -- Swan Hills plant. That's in our area.

515. Through the animals in that given area with respect to the diseases that have been afflicted to our -- to our harvesting ability when it comes to the animals, they've been coming down with, you know, rare diseases or rare cancers. And do we want to see that impacting the same way with the marine life in that area if there's ever a catastrophic spill?

516. This land is going to triple its capacity of what it's currently doing, so

going from 300 barrels a day to 900 -- 900,000 barrels a day, that -- those are huge numbers. And if you have a disruption of any sort, the -- you know, the catastrophic outcomes can be very huge. And how do we accommodate that and how do we measure for that? How do we prepare for something like that?

517. And I guess those are some of the concerns we would have, too, in terms of the cumulative effects that would affect Driftpile and, you know, I would say the world at large.

518. We need to understand that and what's happening back east, you know, with the spill. Nova Scotia there, they're dealing with that right now.

519. And every time we turn on the news, there's always a new spill being addressed. So we got to be cognizant and aware and, you know, is it -- is -- getting our oil to market is one thing. Definitely it's an advantage. But in terms of alternative solutions, there's always alternatives. There's always other ways of making that money.

520. And I always find, you know, Alberta -- you know, obviously we live in oil-rich province, but you know, there's other avenues in terms of investment. It seems like Alberta has all their eggs in one basket.

521. There's so many other opportunities we could look at that's healthy for the environment, that's healthy to bring in that economic base that's important. And I find that, you know, oil and big industry has a real power over our daily lives, over our -- you know, it runs the world economy. And those are some real realities that we need to be aware of, and focus and change needs to start happening. And I think it happens from the grassroots of people in terms of where we want to be in the next generation, what do we want to leave behind.

522. You know, our belief is we only take what we need, but through, you know, I want to say the word "greed", it's huge.

523. And greed could never be satisfied. And yes, we were at a high, all-time high when oil was trading at $1.49 a barrel and everybody knows the Alberta boom, the Alberta advantage when it came to that. But yet, through all that, where's Alberta's trust fund? Where's Alberta's money for the people, where we have one of the hugest deficits going?

524. So to me, what did that do? What did the boom do for -- not only for

the people, the Driftpile, but for Alberta as a whole? We're still reeling in deficits, you know, close to the $10 billion mark, even though they are amassing billions of dollars when the oil was trading at $1.49 a barrel -- $149 a barrel.

525. So these are my questions, and obviously, a lot of people have these questions as well. And is Driftpile in a position where we're actually part of that advantage? And every First Nation across this country could attest that when their province or the country is doing well, we still struggle.

526. None of those opportunities with regards to resource sharing comes back to our communities. We have to fight and struggle for every opportunity that we get from that, and we're still getting the pennies from those potentials, yet we're losing a way of life. We're losing our ability to hunt, we're losing our ability to fish. And now, our traditional territory is amassed, we have to travel into Treaty 7, into Treaty 6, into Treaty 5 to hunt, to pick our medicines.

527. So no matter where we're heading, our borders are getting wider and wider because our range to hunt and to gather is getting scarce. And it's because of the activity. Our back door, our back corridor, our traditional territory is huge, but it's becoming smaller and smaller with respect to the ability to sustain us. And that's happening country wide, world wide. And we need to slow down the engine of industry with respect to looking at accommodating and acknowledging the Treaties that are through those territories as well. And we should be at those forefront tables with regards to sharing some of the knowledge, sharing some of the abilities to look at and mitigate solutions so that we're moving in a healthy way.

528. And through my office back home, through the consultation office, those are one of the things I sit and preach with our proponents in our area. When they come into my office, they get a lesson with respect to how to be -- how they should be treating us in our backyard and to accommodate and to acknowledge a way of life that's disappearing, and to make us part of that so-called Alberta advantage.

529. And we need to take advantage of those opportunities. We need to sustain ourselves, just like any community, just like any city, just like any municipality in Canada. We have growing populations, but we don’t even have the resources to accommodate. We're still suffering the housing issues, we're still country suffering the infrastructure, we're still driving on dirt roads, whereas everyone around us in Alberta advantage sense is -- they're getting paved roads.

Their roads are always upkept well, their infrastructure, their water systems, their -- you know, you name it, they're -- everyone is flourishing except the First Nations. We're still struggling. And I don't know if that's -- you know, obviously, a change does need to happen and change is happening, but I think it's because we're speaking up and we need to acknowledge that. We need to address our elders and use our elders with respect to what is important, what is sacred.

530. And I don't want to get in too much in terms of the technical stuff. That's part of the socio-economic impact in terms of how that's going to afflict us. I thought I would just share a story, share where I'm from, the reasonings why we're here at Driftpile, the important role that we have at this table. We want our voices to be heard and I think John said it well too. Once the last tree is cut down and the last river is poisoned, only then we're going to realize we can't eat money.

531. And I think from that -- and I want to end with my grandfather's saying, "Sometimes you got to speak up to save your life." Hay-hay.

532. **THE CHAIRPERSON**: So I guess we might be ready to listen to Ave Dersch, who is on the line. Mr. Dersch, are you still on the line?

533. **DR. DERSCH**: Yeah. Can you hear me okay?

534. **THE CHAIRPERSON**: Oh, it's a lady.

535. **DR. DERSCH**: Yeah.

536. **THE CHAIRPERSON**: Sorry.

537. **DR. DERSCH**: Dr. Dersch.

538. **THE CHAIRPERSON**: Dr. Dersch. Okay. So welcome and you've got the floor now. We are all ears.

539. **DR. DERSCH**: Okay, thank you.

540. Thank you, first of all, to the Driftpile elders and land users for the information that they shared with everyone today.

541. I have a brief presentation where I'd like to highlight information from my written submissions related to cumulative effects and climate change in

Driftpile territory.

542. So first of all, cumulative effects in Driftpile territory. So the proposed Trans Mountain Pipeline, it traverses a region of Alberta covered by both the North Saskatchewan Regional Plan and the Upper Athabasca Regional Plan. While the North Saskatchewan Regional Plan is nearing completion, work has yet to begin on the Upper Athabasca Regional Plan.

543. In the absence of these land-use plans, Albert has nothing in place to deal with issues and concerns related to cumulative effects or sometimes described as "death by 1,000 cuts". Some of the cumulative effects in Driftpile territory include conventional oil and gas developments, forestry operations, agricultural activity, transmission and transportation corridors, as well as seasonal impacts from tourism like, marinas and lakeshore resorts on a lake.

544. Particularly damaging to the territory was the 1996 release of dioxins and furans into the air from the Swan Hills Waste Treatment Centre that prompted a 30-kilometre-wide food advisory around the treatment centre and a huge fear in the quality of the traditional foods in Driftpile's backyard.

545. These cumulative effects have led to a general expansion of Driftpile's harvesting areas to the southwest in search of less disturbed Crown lands, for example, into the proposed Trans Mountain Pipeline area.

546. Cumulative effects continue to negatively impact Driftpile's Aboriginal and Treaty rights and in some cases, it's become so severe that they've rendered Driftpile's rights hollow and meaningless. For example, the right for Driftpile to retain the fish species Arctic Grayling is currently non-existent, as harvest of this species is closed for conservation reasons in Alberta.

547. So this is the -- sorry, was there a question or can you still hear me all right?

548. **THE CHAIRPERSON**: Yes, we can and the reception is excellent. So please continue.

549. **DR. DERSCH**: Okay. Good. So this is the reality that Driftpile's facing today. And their future, once the land-use plans I mentioned are in place across their territory, the future is no brighter. Alberta's land-use plans were never intended to manage the impacts of cumulative effects on rights. The intent

of the plans has always been to balance economic interests with environmental protection and the assumption was that by protecting the environment, Alberta would be protecting rights.

550. So just in summary there, Driftpile is investing in a context of huge cumulative effects and there's no foreseeable solution for this in the future, even when the land-use plans are in place.

551. Okay. The second point I wanted to talk about today is climate change in Driftpile territory. So in addition to the cumulative effects we spoke about, Driftpile's territory is also vulnerable to the effects of climate change. So wildfires, for example, climate change resulting in more wildfires such as the 2015 Fort McMurray wildfire and the 2011 Slave Lake wildfire. The Slave Lake wildfire in Driftpile's territory destroyed 374 properties in the Town of Slave Lake and another 59 in the municipal district with insurance damage estimated at $750 million.

552. Further to this, the current forest management practices in Driftpile's territory has increasingly led to conditions where forests are more vulnerable to extreme wildfire events.

553. Another concern related to climate change is increases in water temperature. Driftpile's reserve is located on the south shore of Lesser Slave Lake where small changes in water temperature would have a significant effect on the fish that Driftpiler relies on as an important food source. Some species are very sensitive to temperature change in the lake. For example, Northern Pike egg will die if water temperatures exceed 19 degrees Celsius.

554. So that is my brief presentation. I refer you to my written submissions and thank you for your time. And I'd be happy to answer any questions.

555. **THE CHAIRPERSON:** Thank you.

556. Mr. -- I've got trouble with your last name.

557. **MR. LALJI:** Lalji.

558. **THE CHAIRPERSON:** Lalji.

559. **MR. LALJI:** Yes.

560. **THE CHAIRPERSON:** Okay. So there was another witness that was supposed to come so ---

561. **MR. LALJI:** Yes. I had communicated with Natalia that that witness is not going to be present today. So the presenters for Driftpile have all presented.

562. And I would just clarify Ms. Dersch -- Dr. Dersch refers to a written submission. With the extension of that time, that will be filed in accordance with the revised timeline.

563. Thank you.

564. **THE CHAIRPERSON:** Perhaps that would be a good time to take a short break, and this way the witnesses can talk together, refresh themselves, and maybe tell us after that if there's something that they've forgotten or they want to add.

565. So it's -- how would -- so what about if we reconvene between 10:25 and 10:30.

566. Thank you.

--- Upon recessing at 10:13 a.m./L'audience est suspendue à 10h13
--- Upon resuming at 10:33 a.m./L'audience est reprise à 10h33

ROSS GIROUX, SR.: Resumed
JOHN H. GIROUX: Resumed
KARL GIROUX: Resumed
PAULA GIROUX: Resumed
AVE DERSCH: Resumed

567. **THE CHAIRPERSON:** Welcome back everyone.

568. So, Mr. Lalji and panel, is there -- now that -- yeah, you spoke in turn. Maybe you want to add something. And we're reminded of things you wanted to say.

569. **ELDER ROSS GIROUX SR.:** Thank you.

570. In my first testimony I forgot to mention an important subject is the bartering that's been taking place for generations with the Alberta First Nations and the B.C. First Nations people. We value their salmon in their waters and they value our moose meat or our medicinal plants on our side. So the bartering, like I said, has been taking place and, you know, that somehow is going to be impacted if there's ever a spill.

571. Certainly, you know, that's one thing I wouldn't want to see, because as a medicinal plant gatherer and a hunter, you know, that bartering and communication has to keep taking place, and it's important to the First Nations people of Driftpile and also to our neighbours in B.C.

572. Another point I would -- I've heard elders from Driftpile when we study pipelines now, when we look at maps and stuff, they're referring to these pipelines now are rivers of destruction but they're underneath. And when I think about it, you know, you look at the map and that's what it is; you know, it's just like a river in itself, and keeps going into the oceans where, you know, our rivers as well they feed into lakes. And that's what the elders now are calling these pipelines now because they're criss-crossing all over Alberta and in our territories as well.

573. So, you know, that's why they're afraid, in case something happens it's going to contaminate a lot of areas in Alberta, and also in B.C. it's going to contaminate the existing rivers and the existing lakes as well.

574. Hay-hay.

575. **ELDER PAULA GIROUX:** Just a second thought that I wanted to say something. I told my -- two people I'm sitting next to here that I wasn't going to say anything, but I'm thinking now that my job had entailed me to work with elders. I worked with many elders in the last 17 years that I worked for Treaty 8 and they had the same concerns that we have right now, and that's 17 years we've been saying the same thing. We have been talking.

576. They have gone. A lot of those elders are gone. They took their stories with them and they took their concerns with them. And they still did not see changes when they were alive. So it's really important that someone is not sitting here, you know, 20 years, 30 years from now, that's an elder, and saying this is what my grandmother or my great grandmother said and we're still saying it today.

577. I guess we have to be cognizant about that. What we're saying today we cannot continue to say. We need some action. And we need to be well aware of what we're doing out there and also to be responsible for what we do. I think that's very important that whoever decides to change the environment for profit they have to be accountable, and more than just compensating. They have to take responsibility of the outcome. And that's what we've been always saying; you can't just come in, change things, go away, and leave the change to us to endure as First Nations people or anybody that's near those changes.

578. And with that I'd like to also give my blessings to the direction this process will go, and I hope that my words are not sitting on a shelf collecting dust like a lot of First Nations words do. I think if we need to be heard then our voices should be used for something and not just a formality. That was my big concern. That's what I was thinking about before I attended.

579. Having said that I am grateful to leave my voice behind. It's a legacy. It will always be on record what I've said. And hopefully it's meaningful enough to be used in a positive way. And with that I say thank you. Hay-hay.

580. **ELDER JOHN H. GIROUX:** Thank you, Paula.

581. I just wanted to add another thing that I missed, and I wanted to talk about orphan wells. Over 10,000 orphan wells in Alberta alone, yet my understanding is there's money available to address these issues. The abandoned wells that have been left behind the government has sanctioned the okay to start these sites, open these oil wells, or whatever, gas lines, oil, throughout our province and beyond.

582. I sit on the Elders Committee -- advisory committee for Treaty 8, and we do presentations to the Province of Alberta in our Treaty 8 territory. We just started that in March. We're on hold at this time due to the changes we've had in our leadership. We address cultural awareness for the provinces, the Province of Alberta with the Alberta Health Services, and our concerns as First Nations people.

583. And one of the things that we discussed on that is the orphan wells, and we are trying to understand like the government is moving on, moving forward with different pipelines, different gas lines, and yet they're leaving a lot of these leases behind, or abandoning these wells, and nobody's taking care of

them. And then if there's any ruptures, there's any leakage, you know, it's contaminating Mother Earth irregardless of where they are located, and it's across the provinces. And yet, here we are talking about it and not doing anything about it, and we're still waiting for word as to the direction from the government; what are they going to do with these orphan wells? And these are concerns for a lot of people, not only for the First Nations but also for the other cultures and their great-grandchildren.

584. So with that, think about it. Think of what you're doing to your own people, to your own children, to your own future children because it's affecting us all, not only First Nations people.

585. It's just that we are trying to throw our concerns out to the government to try to listen to what we have to say and that it's something that, like Paula said, we've been talking about it for, like, our -- I was mentioning it earlier today, back in the seventies there was an Elder was in a gathering like this and talking -- not like this but a gathering and he was talking about he had a -- he was holding a glass of water and he said -- he says, "You know, in the future, we're going to be buying this. The water today is free. We're going to be buying this," and they laughed at him.

586. What are we doing today? We're buying bottled water. And what are we doing with this? We're throwing it away.

587. I don't know if you guys saw the news yesterday. The whale that they pulled out of the ocean was contaminated with something like I don't know how many kilograms of plastic inside the whale.

588. See, these are the things that we talk about as First Nations people that we try to address these concerns. We've been talking about these concerns for years, not just today, not last week. We've been talking about them for years. As stewards of the land, we felt it was our concern to take care of the land because as hunters, like Ross and myself and Robin, we use every part of the animal. We do not throw anything away. We use the bones. We use the brain. We use the tongue, the moose, the nose -- you know, on the moose nose, you know, we use it for traditional or just for consumption. And the only thing we leave behind are the intestines and the guts, those are not -- they're not consumable.

589. But we use every part, even the bones. And we used to make our own scrapers and moose hide -- when we did the moose hides. You know, like, we

used everything. And today, you know, like a lot of these trophy hunters they come there, they look for the biggest antlers, and throw it away. They shoot it, take the horns, and then walk away.

590. But we try to say, "Okay, we're trying to pass on our knowledge with our children, our grandchildren. This is not how we do it." We try to teach them the right away. And it was the government, they should also consider that way of life, to try to make -- understand the demise that they are doing to the province, to the lands, and work towards -- we are available for consultation; ask us.

591. We're not dangerous people. You can approach us; we will talk to you. We're not prejudiced. For me, anyway, I hate everybody the same so I just want make sure that, you know, when you have questions, consult First Nations people; we're there to help.

592. As stewards of the land, we try to take ownership. Nobody owns the land. A lot of these people that have a quarter section -- we live on a quarter section but we don't own the land. I can't put it in my pocket when I'm ready to leave and walk away with it. Same with anybody else that thinks -- they think they own their acreage. They live on it but they don't own it.

593. So with that, I thank you for the people that are here today; the Panel, for listening to our words and that, like Paula said, I hope you're not going to stay on a shelf for the next 50 years, for the next hearing, that we're going to be talking about.

594. So with that, I thank you. Hay-hay.

595. **MR. KARL GIROUX:** Hay-hay. Thank you, Elders.

596. I guess in closing I will keep the statement brief. With respect to our technical review findings, that's been submitted. We had 50 findings and issues that we've been submitted, based on our package. We would like to have those referred to.

597. And also with Driftpile's position with respect to future ongoing accommodation, Driftpile definitely would like to be part of any process going forward. Lifelong situation of the pipe, in terms of the impacts, cumulative effects; our harvesting barriers with regard to the issues surrounding our future with respect to Driftpile and how we continue to try to live within a Treaty way.

598. And I think from that, we're always open with regards to opportunities that will come from a Driftpile perspective in terms of an advantage in a relationship that may be formed with Trans Mountain going forward. That's important, not only for our community but the surrounding communities for sure.

599. So with that, we would definitely be part and be appreciative of those opportunities, and we thank the Panel for listening, the people that are here, and we'd like to close off -- I would like to close off with a simple saying.

600. The eagle feather comes from a bird of a great spiritual significance to many Aboriginal cultures. The eagle is a messenger of prayer. It flies the highest in the sky and can pass on our prayers to the Creator.

601. We honour the eagle feather and great care, showing it respect, honesty, and truth at all times. It is one of the highest honours that we -- can be given to a person.

602. So with that, we'd like to close off and I'm honoured to have the eagle feather as I speak as well. It's also a token of us speaking from our heart and a token of making sure that we're tied and connected to our spirit.

603. And so from that, we share our words and we thank you for the opportunity, and we are glad to be part of this process and we very much appreciate it.

604. Thank you.

605. **THE CHAIRPERSON:** Thank you. And just for the record, because we saw -- I just want to put on the record that we saw that every Elder spoke, you know, holding the feather and they took turn with it, so that's on the record now.

606. Mr. Duncanson, do you have any question for the panel?

607. **MR. DUNCANSON:** No, we don't have any questions. But thank you very much to each of you, on behalf of Trans Mountain, for coming here and travelling and sharing your words with us.

608. Safe travels.

609. **THE CHAIRPERSON:** So the Panel have no question. We thank you for your testimony.

610. We'd like to acknowledge that Driftpile -- Ross, Mr. Giroux, do you want to talk again? John?

611. **ELDER JOHN H. GIROUX:** Sorry; just a question in regards to finishing our discussion here, our talks, we'd like to do a closing prayer. That was one of our protocols, that we open and close with a prayer.

612. **THE CHAIRPERSON:** Thank you for reminding me. So please go ahead.

613. **ELDER JOHN H. GIROUX:** Can you finish first? Can you finish first before we close?

614. Thank you.

615. **THE CHAIRPERSON:** Yeah, so we'd like to acknowledge Driftpile Cree Nation for the stories, traditional knowledge that you have shared with us today. We'll consider all we have heard as we decide on a recommendation in this hearing.

616. We will reconvene tomorrow morning at 9:00 a.m. to hear the Whitefish Lake First Nation #459, the Tsuut'ina Nation, and Papaschase First Nation.

617. **ELDER JOHN H. GIROUX:** Sorry; it's Papaschase.

618. **THE CHAIRPERSON**: Papaschase, okay.

619. **ELDER JOHN H. GIROUX:** Papaschase. Papaschase.

620. **THE CHAIRPERSON:** Papaschase.

621. **ELDER JOHN H. GIROUX:** Yeah.

622. **THE CHAIRPERSON:** Okay. So -- and we're very happy to have you finish the session with a prayer.

623. Thank you.

--- (Closing prayer)

--- Upon adjourning at 10:50 a.m./L’audience est ajournée à 10h50